Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams asws

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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CHAPTER 1 – HER asws BIRTH, AND HER asws APPEARANCE, AND HER asws FEATURES, MAY THE SALAWAAT OF ALLAH azwj BE UPON HER asws, AND A SUMMARY OF HER asws HISTORY

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‘I said to Abu Abdullah Al-Sadiq asws, ‘How (Syeda) Fatima asws was Blessed to (her asws parents asws)?’

فقال لى أحد تلميذته علما رأى لقاءً بما رأى الله فص صغرها وسعوها مكة فكأنها لا بد لله من أن تدخل عليها ولا يعذبها عن ذلك لبدللها ما لما تدخل عليها فاستؤشت خديجة لذا لك و كان حكماً علما خادماً عليها ص
He asws said: ‘Yes. (Syeda) Khadeeja asws, when Rasool-Allah saww married her, the women of Makkah kept away from her asws. They were not coming to see her asws, nor greet unto her asws, nor would they leave any woman to enter to see her asws. So, (Syeda) Khadeeja asws felt lonely due to that, and her asws alarm and her asws sadness was a caution upon him saww.

When she asws was blessed with (Syeda) Fatima asws, she asws used to discuss with her asws from her asws lap, and enjoin her asws with patience, and she asws had concealed that from Rasool - Allah saww. One day, when Rasool - Allah saww entered, he saww heard (Syeda) Khadeeja asws discussing with (Syeda) Fatima asws. He saww said to her asws: ‘O Khadeeja asws! Who are you asws discussing with?’ She asws said: ‘The child which is with me asws. It discusses with me asws and comforts me asws’.

He saww said: ‘O Khadeeja asws! This here is Jibraeel as informing me asws that it is a female, and it is of a clean lineage, auspicious, and that Allah azwj Blessed and Exalted shall Make my saww lineage to be from her asws, and will make Imams asws to be from her asws lineage, and Make them caliphs in His azwj earth, after the termination of His azwj Revelation (upon me saww)’.

(Syeda) Khadeeja asws did not cease to be upon that until (Syeda) was about to be blessed with her asws. So, she asws headed to the women of Quraysh and the Clan of Hashim as: ‘Come and take charge from me asws, what the women tend to take charge from the women!’

They sent her asws a message, ‘You asws disobeyed us and did not accept our word from us, and you asws married Muhammad saww, orphan of Abu Talib asws, poor, there is no wealth for him saww. Thus, we will not be coming nor take charge of anything from your asws affairs’.

So, (Syeda) Khadeeja asws was saddened at that. While she asws was like that, when four women entered to see her asws, being of tall stature, as if they were from the women of the Clan of Hashim as. She asws was alarmed from them when she asws saw them.

One of them said, ‘Do not be alarmed, O Khadeeja asws, for we are messengers of your asws Lord azwj to you asws, and we are your asws sisters. I as and Sarah as, and this is Aasiya Bint Muzahim as
and she\textsuperscript{asws} is your\textsuperscript{asws} friend in the Paradise, and this is Maryam\textsuperscript{as}, Bint Imran\textsuperscript{as}, and this is Kulsoom\textsuperscript{as}, sister\textsuperscript{as} of Musa\textsuperscript{as}, Bin Imran\textsuperscript{as}. Allah\textsuperscript{aszw} has Sent us\textsuperscript{asws} to you\textsuperscript{asws}, to take charge from you\textsuperscript{asws} what the women tend to take charge from the women’.

\begin{quote}
فَحَلَّتْ واحِدَةٌ عَنهَا وَاحِدَةٌ عَنهَا وَاحِدَةٌ عَنهَا وَاحِدَةٌ عَنهَا وَ مَعَهَا سَمَفَتْ قَانِثَةٌ مَعَ أَطْهَرَةٌ فَقَمْتَ إِلَى الأَرْضِ أَشَقٍْ
\end{quote}

One sat on her\textsuperscript{asws} right, and another on her\textsuperscript{asws} left, and the third in front of her\textsuperscript{asws}, and the fourth behind her\textsuperscript{asws}. She\textsuperscript{asws} placed (Syeda) Fatima\textsuperscript{asws} as clean, Purified. When she\textsuperscript{asws} fell to the ground, the Noor shone from her\textsuperscript{asws} until it entered the houses of Makkah, and there neither remain any place in the east nor in the west except that Noor shone in that.

\begin{quote}
وَ دَخَلَ عَنْهَا وَاحِدَةٌ عَنْهَا وَاحِدَةٌ عَنْهَا وَاحِدَةٌ عَنْهَا وَاحِدَةٌ عَنْهَا وَ مَعَهَا سَمَفَتْ قَانِثَةٌ مَعَ أَطْهَرَةٌ فَقَمْتَ إِلَى الأَرْضِ أَشَقٍْ
\end{quote}

And ten from the Maiden Houries entered, each one of them had with her a tray from the Paradise, and a pitcher from the Paradise, and in the pitcher was water from (river) Al-Kawser.

The woman who was in front of her\textsuperscript{asws} took it and washed her\textsuperscript{asws} with the water of Al-Kawser and brought out two white towels, more intensely whiter than the milk, and more aromatic of aroma than the musk and the ambergris. She wrapped her\textsuperscript{asws} with one, and veiled her\textsuperscript{asws} with the other.

\begin{quote}
ثَُُّ اْمتََمطَقَتمهَا لََاطِمَةُ ع بِِلشَّهَاَِتَينمِ وَ قَالَتم أَشمهَدُ أَنم لََ ِِلَهَ ِِلََّ اللََُّّ وَ أَن
\end{quote}

Then (Allah\textsuperscript{azwj} Caused) her\textsuperscript{asws} to speak, so (Syeda) Fatima\textsuperscript{asws} spoke with the two testimonies and she\textsuperscript{asws} said: ‘I\textsuperscript{asws} testify that there is no god except Allah\textsuperscript{azwj}, and that my\textsuperscript{asws} father\textsuperscript{saww} is a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, chief of the Prophets\textsuperscript{as}, and my\textsuperscript{asws} husband\textsuperscript{asws} is chief of the successors\textsuperscript{as}, and my\textsuperscript{asws} two sons\textsuperscript{asws} are chiefs of the tribes (Paradise)’.

Then she\textsuperscript{asws} greeted unto them\textsuperscript{as}, and named each one of them\textsuperscript{as} with her\textsuperscript{as} name, and they\textsuperscript{as} came smiling to her\textsuperscript{asws}, and the Maiden Houries and the inhabitants of the sky gave glad tidings to each other for the blessing of (Syeda) Fatima\textsuperscript{asws}, and a Noor occurred in the sky, a blossoming Noor, the Angels had not seen it before that.

And the women said, ‘Take her\textsuperscript{asws}, O Khadeeja\textsuperscript{asws}! She\textsuperscript{asws} is clean, Cleaned, Purified, auspicious. There are Blessings in her\textsuperscript{asws} and in her\textsuperscript{asws} lineage’. She\textsuperscript{asws} took her\textsuperscript{asws} happily, smiling, and her\textsuperscript{asws} fed her\textsuperscript{asws}, and it flowed to her\textsuperscript{asws}. (Syeda) Fatima\textsuperscript{asws} was growing in the
day like what the child would grow in the month and grow in the month like what the child would grow in the year”.¹

٢- جاءت الأماني للصدوق ن، عينوه أخبار الرضا عليه الَّلَم الَمَمَذَانُِِّ عَنم عَلِي ٍ عَنم أَبِيهِ عَنِ الَمَرَوِي ِ عَنِ الر ِضَا ع قَالَ قَالَ الََّبُِِّ ص

(1) The books) ‘Al Amaali’ of Al Sadouq, (2) ‘Uyoon Akhbar Al-Rezaasws – Al Hamdany, from Ali, from his father, from Al Harwy, ‘From Al-Rezaasws having said: ‘The Prophetsaww said: ‘When there was an ascension with measws to the sky, Jibraeelas held myasws hand and entered measws into the Paradise. Heas gave measws from its dates. Isaww ate it, and that transformed into a seed in myasws Subl. When Isaww came down to the earth, Isaww slept with Khadeejaasws, and sheasws was blessed with Fatimaasws.

So, (Syeda) Fatimaasws is a human Hourie. Every time Iasws am desirous to the aroma of Paradise, Iasws smell the aroma of myasws daughterasws Fatimaasws.²

(3) مع، معان الأخبار ابمنُ الممُتَفَك ِلِ عَنِ الْمِمِيرَِي ِ عَنِ ابمنِ َََِِدَ عَنِ ابمنِ لَضَّالٍ عَنم عَبمدِ الرَّحْمَنِ بمنِ الْمَجَّاجِ عَنم َْدَِرٍ الصَّيرمَفِِ ِ

(1) So, one of the people said, ‘O Prophet saww of Allahazwj! So, sheasws isn’t a human being?’ Heasws said: ‘Fatimaasws is a human Hourie’. They said, ‘O Prophet saww of Allahazwj! And how is sheasws a human Hourie?’

Heasws said: ‘Allahazwj Mighty and Majestic Created her from Hisazwj Noor, before Heazwj Created Adamas, when there were spirits. When Allahazwj Mighty and Majestic Created Adamas, sheasws was presented (as a Noor) unto Adamas (for the recognition of Allahazwj).}

¹ Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 1 H 1
² Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 1 H 2
It was said, ‘O Prophet saww! And where was (Syeda) Fatima asws?’ He saww said: ‘She asws was in a receptacle beneath the Base of the Throne’. They said, ‘O Prophet saww! What was her asws food?’

He saww said: ‘The glorification (Tasbeeh), and the extollation of Holiness (Taqdees), and the proclamation of Oneness (Tahleel), and the praising (Tahmeed). When Allah azwj Mighty and Majestic Created Adam as and Extracted me saww from his as lineage, and Allah azwj Mighty and Majestic Loved to Extract her asws from my saww lineage, He azwj Made her asws to be (in) an apple in the Paradise, and Jibraeel as came to me saww with it’.

He as said to me saww: ‘The greetings be unto you saww, and Mercy of Allah azwj and His Blessings, O Muhammad saww!’ I saww said: ‘And upon you as be the greetings and Mercy of Allah azwj, O Jibraeel as!’ He as said: ‘O Muhammad saww! Your saww Lord azwj Conveys you saww the Greetings!’ I saww said: ‘The Greetings is from Him azwj, to Him azwj return the greetings’.

He as said: ‘O Muhammad saww! This here is an apple from the Paradise. Allah azwj Mighty and Majestic has Gifted it to you saww. I saww took it and pressed it to my saww chest. He as said: ‘O Muhammad saww! Allah azwj, Majestic is His asw Majesty is Saying to you saww: “Eat it!”’

I saww split it, and I saww saw Noor shining, and I saww was alarmed from it. He as said: ‘O Muhammad saww! What is the matter you saww are not eating? Eat it and do not fear, for that Noor is of Al-Mansoura in the sky, and in the earth she asws is (called) Fatima asws.

I saww said: ‘My saww beloved Jibraeel as! And why is she asws named as ‘Al-Mansoura’ in the sky, and in the earth as ‘Fatima’?’

He as said: ‘She asws is named as ‘Fatima’ in the earth because she asws will be pulling her asws Shias from the Fire, and her asws enemies are pulled away from her asws love, and she is ‘Al-Mansoura’ (The Helped one) in the sky, and that is the Word of Allah azwj Mighty and Majestic: and on
that day the Momineen shall rejoice [30:4] With the Help of Allah. He Helps the ones He so Desires to, [30:5] – meaning Fatimaasws’s help the ones loving herasws, 3

4- ع، عل الشرائع القطان عن الشكري عن الجوهري عن ابن غزارة عن أبي جعفر عن العباس بن عبد الرحمن قائل: فإننا رسول الله ﷺ إنك نكلة فاطمة و ألبينها و تلقينها لما لا لفظة بأيدهم من يتبينها

(The book) ‘Ilal Al Sharaie’ – Al Qatan, from Al Shukry, from Al Jowhary, from Ibn Umarah, from his father, from Jabir,

‘From Abu Ja’farasws, from Jabir Bin Abdullah who said, ’It was said, ‘O Rasool-Allahsaww! Yousaww tend to kiss Fatimaasws (between the eyes), and hug herasws, and draw her closer, and yousaww are doing with her what yousaww do not do with anyone from your saww (other) (step) daughters!’”

Heasws said: ‘Jibraeelas came to meas with an apple from the apples of Paradise. Iasw ate it, and the water in mysaww Sulb transformed. Then Isaww slept with (Syeda) Khadeejaasws, and sheasws was blessed with (Syeda) Fatimahasws. So, Isaww smell the aroma of Paradise from herasws. 4

5- ع، عل الشرائع القطان عن الشكري عن الجوهري عن عمه بن جعفر بن عبد الرحمن بن موسى العلسي عن جليلة يكنم عن طاقم البهامي عن

ابن عامر قال: دخلت غاينبة على رسول الله ص و هو يهين فاطمة فقالت له أنبيها يا رسول الله

Heasws said: ‘But, by Allahazwj! If you were to know of mysaww love for herasws, you will increase your love for herasws. When there was an ascension with measw to the fourth sky, Jibraeelas proclaimed the Azaan, and Mikaeelas proclaimed the Iqaama. Then heas said to measw, ‘Come closer (to lead Salat), O Muhammadasw!’ Isaww said: ‘Isaww should go ahead while youas are in myasw presence, O Jibraeelas?’

Heas said: ‘Allahazwj Mighty and Majestic Merited Hisazwj Prophetsas, the Messengersas upon Hisazwj Angels of Proximity, and has Merited youasw in particular’.

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3 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 1 H 3
4 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 1 H 4
I saww approached and prayed (leading) Salat with the inhabitants of the fourth sky. Then I saww turned to my right, and there, I saww was with Ibrahim as being in a garden from the gardens of Paradise, and a group of Angels had surrounded him as.

Then I saww came to the fifth sky, and from it to the sixth. I saww was called out at: ‘O Muhammad saww! Best of the fathers is your father as Ibrahim as, and best of the brothers is your brother Ali asws Bin Abu Talib asws!’

When I saww came to the veils, Jibraeel as held my hand and entered me into the Paradise. There, I saww was by a tree of light. By its roots there were two Angels folding the garments and the ornaments. I saww said: ‘My beloved Jibraeel as! For whom it this tree?’ He as said: ‘This is for your brother Ali asws Bin Abu Talib asws, and these two Angels will be folding the garments and the garments up to the Day of Qiyamah’.

Then I saww went ahead and there, I saww was with dates (which were) softer than the butter, and of more perfumatic aroma than the musk, and sweeter than the honey. So, I saww took a date and ate it. The date transformed into a see in my Sulb. When I saww came down to the earth, I saww slept with (Syeda) Khadeeja asws, and she was blessed with (Syeda) Fatima asws. Thus, (Syeda) Fatima asws is a human Hourie. So, whenever I saww am desirous to the Paradise, I saww smell the aroma of (Syeda) Fatima asws.

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww used to frequently kiss Fatima asws (between the eyes), and Ayesha disliked that, so Rasool-Allah saww said: ‘O Ayesha! When there was an ascension with me saww to the sky, I saww entered the Paradise. Jibraeel as drew me closer to the Tooba tree and gave me saww from its fruits.

6- فس، تفسير الفقهاء ذكر عن ابن مخرب عن ابن رابع عن أبي عبيد الله عن قال: كان رسول الله صلى الله عليه وسلم غزى مع أبي عبد الله عند أيمنه، وأمضى إلى السماء، فدخل الجنة فأولادي جربيلين من شجرة طويلاً، ونذكر عنهم

Tafseer Al Qummi – ‘My father, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 1 H 5
I saw it, and Allah transformed that water in my back. When I came down to the earth, I slept with (Syeda) Khadeeja and she was blessed with (Syeda) Fatima. So, I do not kiss her at all except I find the aroma of the Tooba tree from her.

The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Anas Bin Malik (well-known fabricator) said,

‘I asked my mother about the description of (Syeda) Fatima. She said, ‘She was such, as if she was the full moon on the night of the full moon, or the sun the clouds had covered (veiled), or it had emerged from the clouds, and she was white of delicate skin’.

Ata’a, from Abu Rabah who said,

‘(Syeda) Fatima, daughter of Rasool-Allah was kneading (dough), and her cooking pot was stirring with a stick (Jibraeel was stirring it). And it is reported that she was of shiny teeth’.

Jabir Bin Abdullah (said), ‘I did not see (Syeda) Fatima walking except I remembered Rasool-Allah inclining to her right side at times, and to her left side at times.

And (Syeda) Fatima was blessed at Makkah after the Prophet-hood by five years, and after the ascension by three years, during twentieth of Jumady Al-Akhir, and she stayed at Makkah with her father for eight years, then she emigrated with him to Al-Medina.

He got married to Ali after her arrival at Al-Medina by two years, the first day of Zul Hijja. And it is reported that it was the sixth day. And lived with her on the day of Tuesday, two days not past from Zul Hijja, after (battle of) Badr, and the Prophet

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6 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra, Ch 1 H 6
7 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra, Ch 1 H 7 a
8 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra, Ch 1 H 7 b
passed away, on that day there were eighteen years and seven months for her asws, and she asws was blessed with Al-Hassan asws and there were twelve years for her asws.  

And her asws life with her asws father saww at Makkah was of eight years, and she asws emigrated to Al-Medina with Rasool-Allah saww. She asws stayed with him saww for ten years, and her asws age was eighteen years.

She asws stayed with Ali Amir Al-Momineen asws after the expiry of her asws father saww, for seventy-five days. And in another report, forty days. And Al-Zarie said, ‘I am saying that based upon these reports, her asws age was eighteen years, one month and ten days, and she asws was blessed with Al-Hassan asws and for her asws were eleven years, three years after the Emigration’.

And in the book ‘Mawlud Fatima asws’ of Ibn Babuwayh, raising it to Asma Bint Umeys, she said,

‘Rasool-Allah saww said to me, and I had witnessed (Syeda) Fatima asws, and she asws was blessed with one of her asws sons asws, and I did not see any blood for her asws, he saww said: ‘Fatima asws has been Created as Hourie in the image of a human being’.”

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9 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 1 H 7 c
10 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 1 H 8 a
11 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 1 H 8 b
‘She was blessed (to her parents) after the Prophet-hood by five years, and after the ascension by three years, and she stayed with Rasool-Allah (saww) at Makkah for eight years. Then she emigrated with Rasool-Allah (saww) to Al-Medina. He got her married to Ali (asws), may the Salawaat of Allah be upon him, after their arrival at Al-Medina, by a year, and the Prophet (saww) passed away, and on that day for (Syeda) Fatima (asws) were eighteen years, and she lived after her father for seventy-five days’.

‘(Syeda) Fatima was blessed (to her parents) after the Sending (Prophet-hood) of the Prophet (saww) by five years, and she passed away and there were eighteen years and seventy-five days for her. She remained after her father for seventy-five days’.

'It is narrated to me by Salman (ra) who said, ‘It is narrated to me by Ammar (ra), and he said, ‘I shall inform you of a wonder’. I (ra) said, ‘Narrate to me, O Ammar (ra)!’

He (ra) said, ‘Yes. (Ira) witnessed Ali (asws) Bin Abu Talib (asws), and he had gone to see (Syeda) Fatima (asws). When she sighted him (asws), she called out: ‘Come closer, O Abu Al-Hassan! He went closer.

Ammar (ra) said, ‘(Ira) saw Amir Al-Momineen (asws) returning backwards, so (Ira) (also) returned with him (asws) returning. Then he entered to see the Prophet (saww). He said to him: ‘Come closer, O Abu Al-Hassan! He went closer.'
When the gathering had calmed, He saw saww said to him asws: ‘Will you asws narrate to me saww, or shall I saww narrate to you asws?’ He asws said: ‘The Hadeeth from you saww is better, O Rasool-Allah saww!’

He saww said: ‘It is as if I saww am with you asws, and you asws went to see (Syeda) Fatima asws, and she asws said to you asws such and such, so you asws returned’. Ali asws said: ‘The Noor of Fatima asws is from our asws Noor’. He saww said: ‘Or don’t you asws know?’ Ali asws performed Sajdah of thanks to Allah azwj the Exalted.

Ammar said, ‘Amir Al-Momineen asws went out, and I asra went out with his asws going out. He asws went to see (Syeda) Fatima asws, and I asra went with him asws. She asws said: ‘It is as if you asws returned to my asws father saww, and he saww informed you asws with what I asws had said to you asws!’ He saww said: ‘It did happen like that, O Fatima asws!’

She asws said: ‘Know, O Abu Al-Hassan asws! Allah azwj the Exalted Created my asws Noor and it glorified Allah azwj, Majestic is His azwj Majesty. Then He azwj deposited it in a tree from the trees of Paradise, and I asws illuminated.

When my asws father saww entered the Paradise, Allah azwj the Exalted Revealed to him saww by Inspiration: “Pick the fruit from that tree, and rotate it in your asws desires (eat it)” He saww did so.

Allah azwj the Glorious Deposited me asws in the Sulb of my asws father saww, then Deposited me asws in (Syeda) Khadeeja asws Bint Khuwaylid, and she asws placed me asws, and I asws am from that Noor. Know what has happened, and what is to happen, and what did not happen. O Abu Al-Hassan asws! The Momin looks by the Noor of Allah azwj the Exalted.”

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14 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 1 H 11

‘On the twentieth day of Jumady Al-Akhir, the chieftess Al-Zahra\textsuperscript{asws} was blessed (to her\textsuperscript{asws} parents\textsuperscript{asws}) in the year two from the Prophet-hood’.\textsuperscript{15}

From one of the books of the adversaries, by his chain, from Abdullah Bin Muhammad Bin Suleyman Al Hashimy, from his father, from his grandfather who said,

‘(Syeda) Fatima\textsuperscript{asws} was blessed (to her\textsuperscript{asws} parents\textsuperscript{asws}) in the year forty-one from the coming (to the world) of Rasool-Allah\textsuperscript{saww}. And Muhammad Bin Is’haq claimed that (Syeda) Fatima\textsuperscript{asws} was blessed (to her\textsuperscript{asws} parents\textsuperscript{asws}) before there was any Revelation to the Prophet\textsuperscript{saww}, and like that were rest of his\textsuperscript{saww} children from (Syeda) Khadeeja\textsuperscript{asws}’.\textsuperscript{16}

And in my report from Al Hafiz Abu Al Mansour Al Daylami, by his report from Abu Ali Al Haddad, from Abu Nuem Al Hafiz, in the book ‘Ma’rifat Al Sahaba’ –

‘(Syeda) Fatima\textsuperscript{asws} was the youngest daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} in age. She\textsuperscript{asws} was blessed (to her\textsuperscript{asws} parents\textsuperscript{asws}) and Qureysh were building the Kabah, and before she\textsuperscript{asws} had been teknonymed as ‘Umm Asma’’.\textsuperscript{17}

And Abu Al Faraj said in the book ‘Maqtil Al Talibeen’ –

‘The blessing of (Syeda) Fatima\textsuperscript{asws} (to her\textsuperscript{asws} parents\textsuperscript{asws}) was before the Prophet-hood, and on that day Qureysh were building the Kabah, and the marriage of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} to her\textsuperscript{asws} was during Safar after the arrival of Rasool-Allah\textsuperscript{saww} to Al-Medina, and it was built after his\textsuperscript{saww} return from the battle of Badr, and on that day there were eighteen years for her\textsuperscript{asws}.’

\textsuperscript{15} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 1 H 12 a
\textsuperscript{16} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 1 H 12 b
\textsuperscript{17} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 1 H 12 c
It is narrated to me with that by Al-Hassan Bin Ali, from Al Haris, from Ibn Sa’ad, from Al Waqidy, from Abu Bakr Bin Abdullah Bin Abu Sabrah, from Is’haq Bin Abdullah Abu Farwah, from Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws},\textsuperscript{18}  

13–19. I, Hassan Bin Ali, have heard from Al Haris that from Ibn Sa’ad, from Al Waqidy, from Abu Bakr Bin Abdullah Bin Abu Sabrah, from Is’haq Bin Abdullah Abu Farwah, from Ja’far Bin Muhammad Bin Ali Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al-Hassan Bin Mahboub, from Hisham Bin Salim from Habeeb Al-Sijistany who said, 

'...I heard Abu Ja’far\textsuperscript{asws} saying: (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Muhammad\textsuperscript{asws} was blessed (to her\textsuperscript{asws} parents\textsuperscript{asws}) after the Sending (Prophet-hood) of Rasool-Allah\textsuperscript{swt} by five years, and she\textsuperscript{asws} passed away, and for her\textsuperscript{asws} were eighteen years and seventy-five days...'.\textsuperscript{19}  

14–15. The book 'Al Kafi' – Abdullah Bin Ja’far and Sa’ad Bin Abdullah, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al-Hassan Bin Mahboub, from Hisham Bin Salim from Habeeb Al Sijistany who said, 

'(Syeda) Fatima\textsuperscript{asws} was blessed (to her\textsuperscript{asws} parents\textsuperscript{asws}) during the twentieth of Jumad Al-Aakhir, on the day of Friday, of the year two from the Prophet-hood was when (Syeda) Fatima\textsuperscript{asws} was blessed (to her\textsuperscript{asws} parents\textsuperscript{asws}) before the Prophet-hood by five years...'.\textsuperscript{20}  

16–21. The book 'Al Misbaheen' – 

'During the twentieth day of Jumad Al-Aakhir, on the day of Friday, of the year two from the Prophet-hood was when (Syeda) Fatima\textsuperscript{asws} was blessed (to her\textsuperscript{asws} parents\textsuperscript{asws}) before the Prophet-hood by five years...'.\textsuperscript{21}  

\begin{itemize}
  \item \textsuperscript{18} Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 1 H 12 d
  \item \textsuperscript{19} Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 1 H 13
  \item \textsuperscript{20} Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 1 H 14
  \item \textsuperscript{21} Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 1 H 15
\end{itemize}
The book ‘Dalail Al Aimma’ of Muhammad Bin Jareer Al Tabari Al Imami, from Abu Al Mufazzal Al Shaybani, from Muhammad Bin Hammam, from Ahmad Bin Muhammad Al barqy, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Ibn Sinan, from Ibn Muskan, from Abu Baseer, ‘From Abu Abdullah asws having said: ‘(Syeda) Fatima asws was blessed (to her asws parents asws) in Jumady Al-Akhir on the twentieth day from it of the year forty-five from the coming (to the world) of the Prophet saww. She asws stayed at Makkah for eight years, and at Al-Medina for ten years, and after the expiry of her asws father saww for seventy-five days, and she asws passed away in Jumad y Al-Akhir on the day of Tuesday, three days vacant from it, of the year ten from the Emigration’. 22

And from him, from Muhammad Bin Haroun Bin Musa Al Tal’akbari, from Ahmad Bin Muhammad Al Zaby, from Muhammad Bin Zakariya Al Galaby, from Shueyb Bin Waqid, ‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws, from Ibn Abbas who said, ‘Fatima asws did not cease to grow during the day, like the week, and during the week, like the month, and during the month, like the year. When Rasool-Allah saww emigrated from Makkah to Al-Medina, and built a Masjid at it, and the people of Al-Medina were comforted by it, and his saww word prevailed, and the people recognised his saww Blessings, and the riders travelled to him saww, and the Eman was revealed, and the Quran was learnt, and the kings and the nobles discussed and feared the sword of his saww vengeance of the elders and the nobles, and (Syeda) Fatima asws emigrated with Amir Al-Momineen asws and the women emigrants, and Ayesha was among the ones who emigrated. She asws arrived at Al-Medina, and lodged with the Prophet saww upon Umm Ayoub Al-Ansari, and Rasool-Allah saww addressed the women, and married Sawdah in the beginning of his saww entering Al-Medina, and (Syeda) Fatima asws was transferred to her (house). Then he saww married Umm Salama.28

22 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 1 H 16 a
Umm Salama\textsuperscript{ra} said, ‘Rasool-Allah\textsuperscript{saww} married me\textsuperscript{ra} and delegated the matter of his\textsuperscript{saww} daughter\textsuperscript{asws} to me\textsuperscript{asws}. So, I\textsuperscript{ra} was (trying to) educate her\textsuperscript{asws}, but she\textsuperscript{asws} was more educated than me\textsuperscript{ra}, and was more understanding of the things, all of them’\textsuperscript{23}.

\textsuperscript{23} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 1 H 16 b
CHAPTER 2 – HER\textsuperscript{asws} NAMES AND SOME OF HER\textsuperscript{asws} MERITS


Then he\textsuperscript{asws} said: ‘Do you know which thing is the interpretation of (the name) ‘Fatima’?’ I said, ‘Inform me, O my chief!’ He\textsuperscript{asws} said: ‘She\textsuperscript{asws} pulls from the evil (Fire)’. He (the narrator) said, ‘Then he\textsuperscript{asws} said: ‘If Amir Al-Momineen\textsuperscript{asws} had not married her\textsuperscript{asws}, there would not have been a match (matching spouse) for her\textsuperscript{asws} up to the Day of Qiyamah upon the surface of the earth, Adam\textsuperscript{as} and the ones below him\textsuperscript{as}!’

2 - \textsuperscript{24} He\textsuperscript{asws} said: ‘Because she\textsuperscript{asws} blossomed (Tazhar) with the Noor for Amir Al-Momineen\textsuperscript{asws} three times during the day. Her\textsuperscript{asws} Noor of her\textsuperscript{asws} face used to blossom at the morning Salat

\textsuperscript{24} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 2 H 1
while the people were in their beds. The whiteness of that Noor would enter into their rooms at Al-Medina.

قُلْتُ بِجَيْلٍ قَدْ فَيَطْلُبُونَ النَّارَ يَا مُسْلِمَوَانِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ وَ يَا مُسْلِمَوَانِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

They would be astounded from that, so they would come to the Prophet saww and ask him asws about what they had seen. He saww would send them to the house of Fatima asws. They would come to her asws house and see her asws seated in her asws prayer niche, praying Salat, and the Noor would be shining from her asws prayer niche, from her asws face. They knew that, that which they had seen was from the Noor of Fatima asws.

إِذَا انْتَصْفَ الْيَاهِرُ وَ تُرُتْ لِلْصَّلَاةِ زَهْرُ نُفْرُ وَجَمْهُ أَلْرَفَتُ اللَّهُ عَلَيْهَا وَ عَلَى أَبِيَّهَا وَ بَعْضَ أَيْتَامَهَا

When it would be middle of the day, and she asws prepares for the Salat, the Noor of her asws face would blossom with the yellowness, and the yellowness would enter into the rooms of the people, and their clothes and their colours would (appear) yellow.

فِيِّلِيْلٍ قَدْ فَيَطْلُبُونَ النَّارَ يَا مُسْلِمَوَانِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ وَ يَا مُسْلِمَوَانِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

So, they would come to the Prophet saww and ask him saww about what they had seen. He saww would send them to the house of Fatima. They would see her asws standing in her asws prayer niche and the Noor of her asws face would be blossoming yellow. May the Salawaat of Allah azwj be upon her asws, and upon her asws father saww, and her asws husband asws, and her asws two sons asws. They would know that, that which they had seen was from the Noor of her asws face.

إِذَا كَانَ أَخْرَى الْيَاهِرِ وَ غَرَبَتِ الشَّمْسُ احْمَرَّ وَجَمْهُ أَلْرَفَتُ اللَّهُ عَلَيْهَا وَ عَلَى أَبِيَّهَا وَ بَعْضَ أَيْتَامَهَا بِِلْمُممرَةِ لَرَحاً وَ شُكْرَا للَّهِ مَجَّلٍ وَ مَجْهِلٍ

When it would be end of the day, and the sun would set, the face of Fatima asws would redden, and her asws face would sparkle with the redness and in gratefulness to Allah azwj Mighty and Majestic. The redness of her asws face would enter into the rooms of the people and their walls.

فِيِّلِيْلٍ قَدْ فَيَطْلُبُونَ النَّارَ يَا مُسْلِمَوَانِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ وَ يَا مُسْلِمَوَانِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

They would be astounded from that and come to the Prophet saww and ask him saww about that. He saww would send them to the house of (Syeda) Fatima asws. They would see her asws to be seated, glorifying Allah aswj, and praising Him aswj, and the Noor of her asws face would be blossoming with the redness. They would know that, that which they had seen was from the Noor of the face of (Syeda) Fatima asws.
That Noor did not cease to be in her asws face until (Syeda) was blessed with Al-Husayn asws. So, it is now being transferred into our asws faces up to the Day of Qiyamah, among the Imams asws from us asws, People asws of the Household, Imam asws after Imam asws, ‘. 25

3- ن، عيون أحجار الرضا عليه الَلَّه بِإِمِّمََّانِ الثَّلََثَةِ عَنِ الرَّضَى عَنم آبَِئِهِ قَا: قَالَ: مُّتَّمَّمَ عَلَى الَّهَاوَنم، لَمَّا أَشمرَقَتم أَضَاءَتِ الََّمَاوَاتِ وَ غَشِيَتم أَبمصَارَ الممَلََئِكَةِ وَ خَرَّتِ الممَلََئِكَةُ للََِِّّ اِدَّنََّ مَا هَذَا الَُّفرُ لَا وَ قَالُفا ِِلَََََا وَ َْي ِدَنََّ مَا هَذَا الَُّفرُ لَا وَ قَالُفا ِِلَََََا وَ َْي ِدَنََّ مَا هَذَا الَُّفرُ لَا وَ قَالُفا ِِلَََََا وَ َْي ِدَنََّ مَا هَذَا الَُّفرُ لَا وَ قَالُفا ِِلَََََا وَ َْي ِدَنََّ مَا هَذَا الَُّفرُ لَا وَ قَالُفا ِِلَََََا وَ َْي ِدَنََّ مَا هَذَا الَُّفرُ لَا وَ قَالُヴァ. 26

4- ع، عِلَّ عِلَّ أَبِي عَنم مَُُمَّدِ بمنِ مَعمقِلٍ المقِرممِيَِينِِ ِ عَنم مَُُمَّدِ بمنِ َََِِدَ الْمََِرِي ِ عَنم ِِب مرَاهِي مَ بمنِ ِِْمََ اقَ الََّهَاوَنم دِي ِ عَنم عَبمدِ اللََِّّ بمنِ حََّْاٍِ عَنم عَممرِو بمنِ شَِمرٍ عَنم جَابِرٍ عَنم أَبِِ عَبمدِ اللََِّّ ع قَالَ: قَالَ لأَِنَّ اللَََّّ عََِّ وَ جَلَّ خَلَقَهَا مِنم نُفرِ عَظَمَتِهِ ل َلَمَّا أَشمرَقَتم أَضَاءَتِ الََّمَاوَاتِ وَ الأمَرمَِ بَُِفرِهَا وَ غَشِيَتم أَبمصَارَ الممَلََئِكَةِ وَ خَرَّتِ الممَلََئِكَةُ للََِِّّ اِدَّنََّ مَا هَذَا الَُّفرُ لَا وَ قَالُفا ِِلَََََا وَ َْي ِدَنََّ مَا هَذَا الَُّفرُ لَا وَ قَالُヴァ. 27

5- ن، عيون أحجار الرضا عليه الَلَّه بِإِمِّمََّانِ الثَّلََثَةِ عَنِ الرَّضَى عَنم آبَِئِهِ قَا: قَالَ: مُّتَّمَّمَ عَلَى الَّهَاوَنم، لَمَّا أَشمرَقَتم أَضَاءَتِ الََّمَاوَاتِ وَ غَشِيَتم أَبمصَارَ الممَلََئِكَةِ وَ خَرَّتِ الممَلََئِكَةُ للََِِّّ اِدَّنََّ مَا هَذَا الَُّفرُ لَا وَ قَالُفا ِِلَََََا وَ َْي ِدَنََّ مَا هَذَا الَُّفرُ لَا وَ قَالُفا ِِلَََََا وَ َْي ِدَنََّ مَا هَذَا الَُّفرُ لَا وَ قَالُفا ِِلَََََا وَ َْي ِدَنََّ مَا هَذَا الَُّفرُ لَا وَ قَالُفا. 26

27 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 2 H 4
Allahazwj Revealed to them: "This is a Noor from Myazwj Noor, and azwj have Settled it in Myazwj sky. azwj Created it from Myazwj Magnificence. azwj shall Extract it from the Sulb of a Prophetasws from Myazwj Prophetsas, their most superior over entirety of the Prophetsas, and azwj shall Extract the Imamsasws from that Noor to be standing with Myazwj Commands guiding to Myazwj Right, and azwj shall Make themasws to be Myazwj caliphs in Myazwj earth after the termination of Myazwj Revelation!’’

6- مع، معاني الأخبار ع، علل الشرائع طَّالَقَانُِِّ عَنِ الْمَ لُفِِي ِ عَنِ الْمَفمهَرِي ِ عَنم أَبِيهِ قَالَ:

Heasws said: ‘Because it so happened that whenever sheasws stood in herasws prayer niche, herasws Noor blossomed for the inhabitants of the sky like what the Noor of the stars blossoms for the inhabitants of the earth’’. 29

7- ع، علل الشرائع أي عن عليه بن إبراهيم عن المُطْلِبِيَّ عن محمي بن زيد مولى نبي هاشم قال حدثنا شهاب بن مثلان قال: قال أبو الحسن ع لم يُجيبه فاطمة فلست فإذانا بنيت و بين الأفام.

The book ‘Ilal Al Sharaie’ – My father, from Ali Bin Ibrahim, from Al Qaateeny, from Muhammad Bin Ziyad, a slave of the clan of Hashimas, who said, ‘It is narrated to us by an elder of ours, trustworthy, called Najie Bin Is’haq Al Fazary who said, ‘Is it narrated to us by Abdullah Bin Al-Hassan Bin Hassan who said,

‘Abu Al-Hassanasws said: ‘Why was (Syeda) Fatimaasws named as ‘Fatima’? I said, ‘A separation between it and the names’.

Heasws said: ‘That is from the names, but the name which sheasws was named with is because Allahazwj Blessed and Exalted Knows what happens before its happening, so Heasw Knew that Rasool-Allahasws would be marrying in the tribes, and they would be coveting in inheriting this command from himasws. When (Syeda) Fatimaasws was blessed (to herasws parentsasws), Allahazwj Blessed and Exalted Named herasws as ‘Fatima’ due to what would be emerging from herasws and made to be in herasws children. So, Heazwj Pulled them away from what they had coveted.

Thus, due to this, (Syeda) Fatima\textsuperscript{asws} was named as ‘Fatima’, because she cut off their greed; and the meaning of ‘Fatamah’, is to cut off’.\textsuperscript{30}

But rather (Syeda) Fatima\textsuperscript{asws} was named as ‘Fatima’ because Allah\textsuperscript{azwj} Mighty and Majestic Pulled the ones who love her\textsuperscript{asws} away from the Fire’.\textsuperscript{31}

'From Abu Ja'far\textsuperscript{asws} having said: ‘When (Syeda) Fatima\textsuperscript{asws} was blessed (to her\textsuperscript{asws} parents\textsuperscript{asws}), Allah\textsuperscript{azwj} Mighty and Majestic Revealed to an Angel, and he spoke in the tongue of Muhammad\textsuperscript{saww} and named her\textsuperscript{asws} as ‘Fatima’. Then He\textsuperscript{azwj} Said: ‘I have Weaned you\textsuperscript{asws} with the knowledge and have Pulled you\textsuperscript{asws} off from that which women (face). (menstruations)’.

Then Abu Ja'far\textsuperscript{asws} said: 'By Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} had Weaned her\textsuperscript{asws} with the knowledge and Pulled her\textsuperscript{asws} away from that which women (face) with the Covenant’.\textsuperscript{32}

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\textsuperscript{30} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 2 H 7
\textsuperscript{31} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 2 H 8
\textsuperscript{32} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 2 H 9
'Fatima', Ali asws said: ‘O Rasool-Allah asw! Why was she asws named as such?’ He asw said: ‘Because she asws and her asws Shias are cut off from the Fire’.33

iciencies of the heavens is cut off from the Fire'.

‘I heard Abu Ja’far asws saying: ‘For Fatima asws, there is a pausing station at the door of Hell. When it will be the Day of Qiyamah, it would be written between the two eyes of every Momin man or Kafir, and He azwj would Command with one loving (Fatima asws) who sins are a lot, to the Fire.

(Syeda) Fatima asws would read between his eyes, ‘Loving one’, so she asws will say: ‘My asw God azwj and my asw Master azwj! You azwj Named me asws as ‘Fatima’, and You azwj will be Pulling the ones who befriend me asws and befriend my asws offspring away from the Fire, and Your azwj Promise is the truth, and You azwj do not break the Promise!’

Allah azwj Mighty and Majestic will Say: "You asws speak the truth, O Fatima asws! azwj did Name you asws as ‘Fatima’, and azwj shall be Pulling by you asws, the one who loves you asws, and befriends you asws, and loves your asws offspring, and befriends them asws away from the Fire, and My azwj Promise is the truth, and azwj do not break the Promise.

And rather azwj Commanded with this servant of Mine azwj to the Fire for you asws to interceded regarding him, so azwj would Intercede for you asws, and it would be manifested to My azwj Angels, and My azwj Prophets as, and My azwj Rasools as, and the people of the Pausing, of your asws pausing from Me azwj, and your asws position in My azwj Presence. So, the one who you asws read ‘Momin’ written between his eyes, then hold his hand and enter him into the Paradise'.

33 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 2 H 10
‘From Abu Al-Hassanasws the 3rd, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘But rather, myasws daughterasws has been named as ‘Fatima’ because Allahazwj Mighty and Majestic has Pulled herasws and will Pull the ones who love herasws away from the Fire’’.  

13- معنى الأخبار ع، علل الشروالع عمله عن أن أنه ظاهر ص مثلاً ما البطل إذا حمداً بها رسول الله لم يغفه بطلون إلا أثوابم افتاء و قاطمة بطفل ع النبي التي لم ترأ من فطول في الناسابرية.

(The book) ‘Ma’any Al Akhbar’, (and) ‘Illal Al Sharaie’ – by the Alawite chain,

‘From Alasws: ‘The Prophetasws was asked, ‘What is ‘Al-Batool’, for we have heard youasws, O Rasool-Allahsaww, saying: ‘Maryamas is ‘Batool’, and Fatimahasasws is ‘Batool’?’ Heasws said: ‘The ‘Batool’ is the one who does not see red (blood) at all, i.e.

14- البطل المغالب في تأويله عن شهوده في كتاب معظمه و كلودي في شر طيبن ص و ذا في الأوانة عن الكامل عن جغفر من نمذئ ع قال: رسل الله من لعلي هنأ لذي لم يهت فاطمة قال عليه ثم فاطمة فاطمة يا رسول الله قل أو فاطمة هن و شيءها من النار.


‘From Ja’farasws Bin Muhammadasws having said: ‘Rasool-Allahsaww said to Alasws: ‘Do youasws know my Fatimaasws has been named as such?’ Alasws said: ‘Why was sheasws named as ‘Fatima’, O Rasool-Allahsaww?’ Heasws said: ‘Because sheasws and herasws Shias are cut off from the Fire’’.  

14 أرأى الشابهي في تاريخه بإستناده عن الأزواجي عن نظر من أي كبير عن أبي هذيلة قال عليه ع أ백 حقيبة فاطمة لأن الله فطمتها لأنها فطمت من أجلنا.

Abu Ali Al sallamy in his history, by his chain from Al Awzaie, from Yahya Bin Abu Kaseer, from Abu Hureyra,

Aliasws said: ‘But rather Fatimaasws was named as such because Allahazwj will Pull the ones who love herasws from the Fire’’.  

14 رأى الشابهي في الفردوس عن خابر الألفاري قال النبي صلى الله Francois فاطمة لأن الله فطمتها و فطمت عليها عن النار.

Sheyrawiya in (the book) ‘Al Firdows’, from Jabir Al Ansari,

‘The Prophetasws said: ‘But rather Iasws name myasws daughterasws as ‘Fatima’, because Allahazwj Pulled herasws and will Pull the ones loving herasws, away from the Fire’’.  

14’ المعاذ ع ندي أن عضو تفسير فاطمة قال فطمت من النار و بطفل إنا كفاحت فاطمة لأن الله فطمتها و فطمت عليها عن النار.

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37 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 2 H 14 a
38 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 2 H 14 b
Al-Sadiq asws said: ‘Do you know which thing is the interpretation of (the name) ‘Fatima’?’ He asws said, ‘She asws pulls away from the evil’. And it is said, ‘But rather she asws has been named as ‘Fatima’ because she asws has been Pulled off (cut off) from that which women (experience) (the menstruation)’.  

And he asws said to Ayesha: ‘O Humeira (donkey)!’ (Syeda) Fatima asws isn’t like the women (from) the children of Adam as. She asws does not suspend (acts of worship) like what you tend to suspend (due to menstruation)’.  

Abu Abdullah asws said: ‘Allah azwj Prohibited the (other) women unto Ali asws for as long as (Syeda) Fatima asws was alive, because she asws was clean, unlike what women (experience) (menstruating)’.  

And Ubeydullah Al-Harwy said in (the book) ‘Al-Arbaeen’ – Maryam as has been named as ‘Batool’ because she as is cut-off from the men, and (Syeda) Fatima asws was named as ‘Batool’ because she asws was cut off from the peer (parallel)’.

Abu Hashim Al-Askari, ‘The owner of Al-Askar (Imam Hassan Al-Askari as) was asked, ‘Why was (Syeda) Fatima asws named as ‘Al-Zahra’?’ He asws said: ‘Her asws face used to blossom for Amir Al-Momineen as from the beginning of the day like the clear sun, and at midday like the radiant moon, and at sunset like the shining star’.

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40 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 2 H 14 d  
41 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 2 H 14 e  
42 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 2 H 14 f  
43 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 2 H 14 g
Al-Hassan Bin Yazeed said, ‘I said to Abu Abdullahasws, ‘Why was (Syeda) Fatimaasws named as ‘Al-Zahra’?’

Heasws said: ‘Because there is a dome of red ruby for herasws in the Paradise. Its rise (height) in the air is a travel distance of a year, suspended by the Power of the Subduer. There is no suspension for it from above it, to withhold it, nor are there any pillars for it from underneath it. There are one hundred thousand doors for it, upon each door there are a thousand from the Angels. The whole of Paradise can be seen (from it) like what one of you sees the shining star blossoming in the horizon of the sky. They are saying, ‘This is the blossom (Al-Zahra) for (Syeda) Fatimaasws’. 44


‘Herasws teknonymis are – ‘Umm Al-Hassan’, and ‘Umm Al-Husayn’, and Umm Al-Mohassin’, and ‘Umm Al-Aimma’, and ‘Umm Al-Abeeha’.


And it is said, for her in the sky – ‘Al-Nouriya’, ‘Al-Samawiya’, ‘Al-Haniya’.

44 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 2 H 14 h
and was welcoming with him. He said, ‘O Rasool-Allah ﷺ! Due to what has Allahazwj Merited Aliasws Bin Abu Talibasws upon us, People of the Household, and the essence (origin) is one?’

The Prophetasws said: ‘Then, Iasws shall inform you, O uncle! Allahazwj Created measws and Created Aliasws, and there was neither any sky, nor earth, nor Paradise, nor Fire, nor Tablet, nor Pen. When Allahazwj Mighty and Majestic Began ourasws creation, Heazwj Spoke with a Word, and a Noor (light) came into being. Then Heazwj Spoke with a second Word, and a soul came into being. Heazwj Mixed them both and Straightened, so Heazwj Created measws and Aliasws from these two.

Then Heazwj Ruptured a Noor from Myazwj Noor of the Throne. Thus, Iasws am more majestic than the Throne. Then Heazwj Ruptured the Noor of the skies from the Noor of Aliasws. Thus Aliasws is more majestic than the skies.

Then Heazwj Ruptured the Noor of the sun from the Noor of Al-Hassanasws, and Noor of the moon from the Noor of Al-Husaynasws. Thus, theyasws are more majestic than the sun and the moon.

And the Angels were glorifying Allahazwj the Exalted and saying in their glorifications: ‘Glorious! Holy! How prestigious are these Noors to Allahazwj the Exalted!’

When Allahazwj the Exalted Wanted to Try the Angels, Heazwj Sent a cloud of darkness upon them, and the Angels could neither see its beginning nor its end, nor its end from its beginning. The Angels said, ‘Our Godazwj and our Masterazwj! Sin ce Youazwj Created us, we have not seen the like of what we are in (now), so we ask Youazwj, by the right of these Noors, if Youazwj could remove it from us!’

Allahazwj Mighty and Majestic Said: “By Myazwj Might and Myazwj Majesty! 7azwj will Do so!” So Heazwj Created the Noor of (Syeda) Fatima Al-Zahraasws on that day like the lantern and Suspended it in (like) an ear-ring in the Throne, and the seven skies and the seven earths
blossomed. Thus, from the reason of that, (Syeda) Fatima asws is named as ‘Al-Zahra’ (the blossoming), and the Angels were glorifying Allah azwj and extolling His Holiness.

Allah azwj Said: “By My Might and My Majesty! I shall Make the Rewards of your glorifications and your extollations of Holiness up to the Day of Judgement to be for the ones loving this woman asws, and her father saww, and her husband asws, and her two sons asws!”

Salmanra said, ‘Al-Abbas went out and met Ali asws Bin Abu Talib asws, and hugged him asws to his chest, and kissed what is between his asws eyes, and said, ‘By my father! The family asws of Al-Mustafa saww are from the People asws of the Household! How Allah azwj the Exalted has Honoured you asws all!’

Tafseer Furaat Bin Ibrahim – Musa Bin Ali Bin Musa Bin Abdul Rahman Al Muhariby, transmitting,

‘From Abu Abdullah asws Ja’far asws Bin Muhammad asws Bin Ali asws, from his asws father asws, from his asws grandfather asws having said: ‘Rasool-Allah saww said: ‘Community of people! Do you know due to what (Syeda) Fatima asws Created?’ They said, ‘Allah azwj and His aswj Rasool saww is more knowing.

He saww said: ‘(Syeda) Fatima asws was Created as a human Hourie, nor as a human being’. And he saww said: ‘She asws was Created from a drop of sweat (brought from the sky by) Jibraeel as and from his fluff’.

They said, ‘O Rasool-Allah saww! That is difficult upon us, your saww saying she asws is a human Hourie not a human being! Then you saww are saying from a sweat drop (brought from the sky) Jibraeel as and from his fluff!’

46 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 2 H 16


He saww said: ‘Then, I saww shall inform you all. My saww Lord azwj had Gifted an apple from the Paradise to me saww, Jibraeelas had come to me saww with it. Heas pressed it to hisas chest, so Jibraeelas perspired a drop, and the apple shed a drop, and these two became one thing.


Then heas said: ‘The greeting be unto you saww, O Rasool-Allah saww, and Mercy of Allah azwj and His azwj Blessings’. I saww said: ‘And upon youas be the greetings, O Jibraeelas!’ He as said: ‘Allah azwj has Gifted an apple from the Paradise to you saww’.


I saww took it and kissed it and placed it upon my saww eyes, and pressed it to my saww chest. Then heas said: ‘O Muhammadasw! Eat it’. I saww said: ‘O my saww beloved! O Jibraeelas, a gift of my saww Lord azwj shall be eaten’. Heas said: ‘Yes, you saww have been Commanded with eating it’.


I saww split it and saw a Noor shining from it, so I saww was alarmed from that Noor. Heas said: ‘Eat, for that is the Noor of ‘Al-Mansoura Al-Fatima’. I saww said: ‘O Jibraeelas! And who is ‘Al Mansoura’?’ Heas said: ‘A girl would be emerging from your saww Sulb and her asws name in the sky is ‘Mansoura’ and in the earth is ‘Fatima’.


I saww said: ‘O Jibraeelas! Why is she asws name in the sky as ‘Mansoura’, and in the earth as ‘Fatima’?’ Heas said: ‘She asws has been named in the earth (as ‘Fatima’) because sheasws will pull her asws Shias from the Fire, and pull her asws enemies away from her asws love, and that is the Word of Allah azwj in His azwj Book: and on that day the Momineen shall rejoice [30:4] With the Help of Allah. He Helps ones He so Desires to, [30:5], with the help of Fatima asws’. 47


(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Al Alawy, from Muhammad Bin Ali Bin Al-Husayn Bin Yazeed,


‘From Al-Rezaasws, from his asws forefathers asws, from Aliasws having said: ‘I asws heard Rasool-Allah saww saying: ‘(Syeda) Fatimaasws was named as such because Allahazwj will Pull herasws and herasws offspring from the Fire, ones from them who meets Allahazwj with the Tawheed and the Eman with what azwj have come with’’. 48

I (Majlisi) am saying, ‘It is reported in (the book) ‘Maqatil Al Talibeen’, by his chain to,

‘Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}: ‘(Syeda) Fatima\textsuperscript{asws} was teknonymed as ‘Umm Abeeha’’.\textsuperscript{49}

(The book) ‘Misbah Al Anwaar’ –

‘From Abu Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘But rather, (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Muhammad\textsuperscript{aww} is the clean (Al-Taahira) due to her\textsuperscript{asws} being clean from every filth, and her\textsuperscript{asws} cleanliness from every dirt, and her\textsuperscript{asws} being clean from every obscenity, and she\textsuperscript{asws} neither saw a day of red (blood) at all, nor (what women see) after giving birth’’.\textsuperscript{50}

\textsuperscript{49} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 2 H 19

\textsuperscript{50} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 2 H 20
CHAPTER 3 – HER asws VIRTUES, AND HER asws MERITS, AND SOME OF HER asws SITUATIONS, AND HER asws MIRACLES, MAY THE SALAWAAT OF ALLAH azwj BE UPON HER asws

1- I (Majlisi) am saying, ‘It has passed in the chapter of the riders on the Day of Qiyamah, from the Prophet saww, by a report of Ibn Abbas having said, ‘No one will be riding on that Day except four – I saww, and Ali asws, and (Syeda) Fatima asws, and Salih as, Prophet as of Allah azwj. As for I saww, so I saww would be upon Al-Buraq, and as for my saww she-camel Al-Azba’a – the complete Hadeeth’’. 51


51 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 1
52 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 2
5- ن، عيون أخير الرضا عليه السلام بإنشاد النفيي يغ الارية غن أبانه ع قال: "فاتي الائي ص الحسن و الحسنين خير أهل الأرض نبدي و نبع أبيهما و أهناه أفضل بناء أهل الأرض.

6- ن، عيون أخير الرضا عليه السلام بإنشاد النفيي يغ الارية غن أبانه ع قال: "فاتي الائي ص إن فاطمة أنششنت فرُزها فحَرُ الله دُرُّتها على النار.

7- لأ، الأمالي للصدوق النفيي بث محمد بن محمد بن عبد الله النفيي غن جفْر الله غن محمد بن جفْر الله الغلوي غن محمد بن جفْر الله، فهِنَّ لاطِمَة أحمصَََتم ل و المَََّدِيمَي لِقُدُومِ أبِيهَا و زَومجِ

When Rasool-Allahsaww arrived, hesaww entered to see hersaww, and hissaww companions paused at the door not knowing whether they should be staying or leaving, due to the length of hissaww stay with hersaww.

Rasool-Allahsaww came out to them and the anger was recognised in hissaww face, until hesaww saw by the pulpit. (Syeda) Fatimaasws thought that rather Rasool-Allahsaww had done that due

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54 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraitsaww, Ch 3 H 4
56 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraitsaww, Ch 3 H 6
to what he ṣaww had seen from the two bracelets, and the necklace, and the two earrings, and the curtain. So, she asws removed her asws necklace, and her asws earrings, and her asws bracelet, and removed the curtain.

فَقَمَهُ وَهَٰوَبَ إِلَىٰ رَسُولِ اللَّهِ صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقْلَمَهُمَّ فَلَمْ يَقْرَأُ عَلَىٰ الْبُنَانِ السَّلَامُ وَ نَقُلَ لَهُ أَجْلَعُ هَذَا فِي سِبْيَلِ اللَّه

She asws sent these to Rasool-Allah ṣaww and said to the messenger, ‘Say to him, ‘Your ṣaww daughter asws conveys the greetings unto you ṣaww and says: ‘Make these to be in the Way of Allah aswj’.

فَقَالَ لِلرَّسُولِ صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ قُلَ لَهُ تُقْلِمَ أَجْلَعُ هَذَا فِي سِبْيَلِ اللَّه

When he came to him ṣaww, he ṣaww said: ‘May her asws father ṣaww be ransomed for her asws – three times – ‘The world isn’t from (for) Muhammad ṣaww nor from (for) the Progeny asws of Muhammad ṣaww, and if the world in the Presence of Allah aswj had even equated to a wing of a mosquito from the goodness, I ṣaww would not quench a Kafir a drink of water’. Then he ṣaww stood up and entered to see her asws.

(8) ج. الإحتجاج عن الحسن بن زيد عن حفظ الصادق. فقال: أَنَّ رَسُولًا صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِفَاطِمَةَ يََ لَاطِمَةُ ِِنَّ اللَّهَ عََِّ وَ جَلَّ َ َغمضَ لِغَضَبِكِ وَ َ َرمضَ لِرِضَاكِ

The book) ‘Al Ihtijaj’ – From Al-Husayn Bin Zayd,

‘From Ja’far Al-Sadiq asws: ‘Rasool-Allah ṣaww said to (Syeda) Fatima asws: ‘O Fatima asws! Allah aswj Mighty and Majestic gets Angered for your asws anger and Pleased for your asws pleasure’.

قَالَ لِفَاطِمَةَ يََ لَاطِمَةُ ِِنَّ اللَّهَ عََِّ وَ جَلَّ َ َغمضَ لِغَضَبِكِ وَ َ َرمضَ لِرِضَاكِ

He (the narrator) said, ‘The narrators spoke with it. So Ibn Jareeh came to him asws. He said, ‘O Abu Abdullah asws! A hadeeth has been narrate to us today the people are publicising it’. He asws said: ‘And what is it?’ He said, ‘The Hadeeth that Rasool-Allah ṣaww had said to (Syeda) Fatima asws: ‘Allah aswj gets Angered for your asws anger and Pleased for your asws pleasure’.

قَالَ لِفَاطِمَةَ يََ لَاطِمَةُ ِِنَّ اللَّهَ عََِّ وَ جَلَّ َ َغمضَ لِغَضَبِكِ وَ َ َرمضَ لِرِضَاكِ

He (the narrator) said, ‘Yes, Allah aswj does get Angry, among what you are reporting, for His aswj Momin servant and is Pleased for his pleasure’. He said, ‘Yes (we are reporting it)’.

قَالَ فَقَالَ عِنْ نُعَمْ إِنَّ اللَّهَ يُبْشِبُ بِمَا نَقْرُوْنَ إِلَيْهِ مَوْلُوْنَ وَ يُبْضِبَ لِرِضَاكِ قَالَ فَقَالَ

57 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 7
He said: ‘So, what are you denying since the daughter of Rasool-Allah (saww) happens to be a Momina, Allah (swt) would be Pleased for her (asws) pleasure and Angry for her (asws) anger!’

قَالَ يَدَقمتَ اللََُّّ أَعملَمُ حَيمثُ يجَمِّعَلُ رِْالَتَهُ.

‘You speak the truth. Allah is more Knowing of where to Place His Message.’

I said to Abu Abdullah (asws): ‘The words of Rasool-Allah (saww): (Syeda) Fatima (asws) is chieftess of the women of the inhabitants of Paradise’. Is she (asws) chieftess of the women of her (asws) world (era)?’ He (saww) said: ‘That is Maryam (asws), while (Syeda) Fatima (asws) is chieftess of the women of the inhabitants of Paradise, from the former ones and the latter ones’.

I said, ‘The words of Rasool-Allah (saww): ‘Al-Hassan (asws) and Al-Husayn (asws) are two chiefs of the youths of Paradise?’’ He (saww) said: ‘By Allah (azwj)! They (asws) are two chiefs of the youths of the inhabitants of Paradise, from the former ones and the latter ones’.

From Ja’far (asws) Bin Muhammad (asws), from his (asws) father, from Jabir Bin Abdullah Al-Ansary, from Ali (asws) Bin Abu Talib (asws) having said: ‘(Syeda) Fatima (asws) said to Rasool-Allah (saww): ‘O
father saww! Where will I meet you saww on the Day of the great pausing, and the Day of horror and the Day of the great panic?" 

He saww said: ‘O Fatima asws! At the door of the Paradise, and with me saww would be the flag (of Praise of Allah azwj), and I saww will be interceding to my saww Lord azwj.

She asws said: ‘O father saww! Supposing I do not meet you saww over there?’ He saww said: ‘Meet me saww at the Fountain, and I saww would be quenching my saww community’.

She asws said: ‘O father saww! Supposing I don’t meet you saww over there?’ He saww said: ‘Meet me saww at the Bridge, and I saww would be standing, saying: ‘Lord azwj! Keep my saww community safe!’

She asws said: ‘Supposing I do not meet you saww over there?’ He saww said: ‘Meet me saww, and I saww would be at the Scale, saying: ‘Lord azwj! Keep my saww community safe!’

She asws said: ‘Supposing I don’t meet you saww over there?’ He saww said: ‘Meet me saww at the edge of Hell. I saww would be preventing its sparks and its flames from my saww community’.

(Syeda) Fatima asws smiled at that, may Allah azwj Send Salawaat upon her asws, and upon her asws father saww, and her asws husband asws, and her asws two sons asws, 61

(From) Ja’far asws Bin Muhammad asws, from his asws father asws, from Al asws Bin Al-Husayn asws, from Al-Husayn asws Bin Ali asws, from Al asws Bin Abu Talib asws, from Rasool-Allah saww having said: ‘O...
Fatimaasws! Allahazwj Blessed and Exalted gets angered for yourasws anger, and Pleased for yourasws pleasure”.

He (the narrator) said, ‘Sandal came and said to Ja’farasws Bin Muhammadasws, ‘O Abu Abdullahasws! These youths are coming to us with Ahadeeth from youasws (which are) deniable!’ Ja’farasws said to him: ‘And what is that O Sandal?’ He said, ‘They are coming from youasws that youasws narrated to them that Allahazwj gets angry for the anger of (Syeda) Fatimaasws, and Pleased for herasws pleasure!’

He (the narrator) said, ‘Ja’farasws said: ‘O Sandal! Aren’t you all reporting among what you are reporting, that Allahazwj Blessed and Exalted gets Angry for anger of Hisazwj Momin servant, and is Pleased for his pleasure?’ He said, ‘Yes’.

Heasws said: ‘So, why are you denying and Fatimaasws happens to be a Momina. Allahazwj is Angered for herasws anger and Pleased for herasws pleasure’.

He (the narrator) said, ‘He said to himasws, ‘Allah is more Knowing of where to Place His Message. [6:124]’” 62


I read in the Evangel regarding the description of the Prophet saww marrying the women with little lineage. But rather, his saww lineage would be from a Blessed woman having a house for her in the Paradise. There is neither any noise in it nor tiredness. He saww would guarantee it at the end of times like what Zakariya as had guaranteed your mother having two martyred sons for her”.  

From Musa asws Bin Ja'far asws, from his asws forefathers asws having said: ‘Ali asws said: ‘Rasool-Allah saww entered to see his saww daughter Fatima asws, and there was a necklace in her saww neck, so he saww turned away from her asws. She asws cut it off and threw it. Rasool-Allah saww said to her asws: ‘You asws are from me saww, O Fatima asws!’”

Then a beggar came, so she asws gave him the necklace. Then Rasool-Allah saww said: ‘Allah azwj’s Anger and my saww anger intensifies upon the one who burns my saww blood, and hurts me saww regarding my saww offspring’.

‘From Abu Ja’far asws regarding His aswj Words: Surely, it is the great one [74:35] A warning to the humans [74:36], he asws said: ‘It means (Syeda) Fatima asws’.


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64 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 14
66 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 16
‘I heard Rasool-Allahsaww saying: ‘Fatimahas been a part of me. One who cheers herasws has cheered me, and one who saddened herasws has saddened me.’

18 - ما، الأمني للشيخ الطوفي رضي الله عنه عن ابن عطيدة عن يعقوب بن يوسف الطولي عن علي بن أبي طالب عن حضوره في الجماعة عن النبي صلى الله عليه وسلم إلى مكة مغفرة وصوم وصلاة.

19 - ما، الأمني للشيخ الطوفي رضي الله عنه عن ابن عطيدة عن يعقوب بن يوسف الطولي عن علي بن أبي طالب عن حضوره في الجماعة عن النبي صلى الله عليه وسلم إلى مكة مغفرة وصوم وصلاة.

‘My paternal aunt said to Ayesha, and I was listening, ‘For (the Sake of) Allahazwj! You, your journey to Aliazws (battle of the camel), what happened? (why did you do it)?’ She said, ‘Leave us from you! Surely there was no one from the men more beloved to Rasool-Allahsaww than Aliazwj, nor from the women more beloved to himsaww than (Syeda) Fatimahas.

(Syeda) Fatimahas walked. No, by Allahazwj, there is no god except Heazwj! Herasws walk was no different from the walk of Rasool-Allahsaww. When he saw herasws, he said: ‘Welcome my daughterasws!’ – twice.

(Syeda) Fatimahas said: ‘Heasws said to measws: ‘Are youasws not pleased the youasws will be coming on the Day of Qiyamah as chieftess of the women of the Momineen, or chieftess of women of this community?’

‘Rasool-Allahsaww was seated one day, and in hissaww presence were Aliazwj, and (Syeda) Fatimahas, and Al-Hassanasws and Al-Husaynasws. Heasws said: ‘O Allahazwj! Youazwj! Know that they are Peopleasws of mysaww Household, and most prestigious of the people to mesaww, so
Love the one loving them asws, and Hate the one hating them asws, and Befriend the one befriending them asws, and be Inimical to the one being inimical to them asws, and Assist the one assisting them asws, and Make them asws to be Purified from every uncleanness, infallible from every sin, and Assist them asws with the Holy Spirit from You azwj!

Then he saww said: ‘O Ali asws! You asws are the Imam asws of my saww community, and my saww caliph upon it after me saww, and you asws are the guide of Momineen to the Paradise, and it is as if I saww am looking at my saww daughter Fatima asws to have come on the Day of Qiyamah upon a ride of Noor. On her asws right are seventy thousand Angels, and on her asws right are seventy thousand Angels, and in front of her asws are seventy thousand Angels, and behind her asws are seventy thousand Angels, leading the Mominaaat of my saww community to the Paradise.

So, whichever woman prays Salat during the day and night, five Salats, and fasts the month of Ramazan, and performs Hajj of the Sacred House of Allah aswj, and pays the Zakat of her wealth, and obeys her husband, and befriends Ali asws after me saww would enter the Paradise due to the intercession of my saww daughter Fatima asws, and she asws is chieftess of women of the worlds’.

I was said, ‘O Rasool-Allah saww! Is she asws chieftess of women of her asws world (era)?’

He saww said: ‘That is Maryam Bint Imran as. As for my saww daughter Fatima asws, she asws is chieftess of women of the world, from the former ones and the latter ones, and she asws tends to stand in her asws prayer niche, and seventy thousand Angels from the Angels of Proximity greet unto her asws, and they call out to her asws with what the Angels had called out to Maryam as. They said: ‘O Fatima asws! ‘O Maryam! Allah has Chosen you and Purified you and Chosen you above the women of the worlds’ [3:42]’.

Then he saww turned towards Ali asws and said: ‘O Ali asws! (Syeda) Fatima asws is a part of me saww, and she asws is light of my saww eyes, and fruit of my saww heart. He saddens me saww, the one who
saddens her asws, and he cheers me saww, the one who cheers her asws, and she asws would be the first one from my saww family members to join me saww. So be good to her asws after me saww.

And as for Al-Hassan asws and Al-Husayn asws, they are my saww two sons asws and my saww aromas, and they asws are both chiefs of the inhabitants of the Paradise. Let them asws be as prestigious to you asws like your asws hearing and your asws sight’.

Then he saww raised his saww hand towards the sky and said: ‘O Allah azwj! I saww keep You aswj as Witness that saww am loving to the one who loves them saww and hateful to the one hating them saww, and at peace to the one at peace with them saww, and at war for the one at war with them saww, and an enemy to the one being an enemy to them saww, and a friend to the one befriending them saww’.

(‘The book) ‘Illal Al Sharaie’ – My father, from Sa’ad, from Ibn Isa, from Ali Bin Al Hakam, from Abu Jameela,

‘From Abu Ja’far asws having said: ‘The daughters of the Prophets as, there is no menstruation upon them. But rather, the menstruation is a punishment, and the first one to menstruate was Sarah as’.

(‘The book) ‘Al Amaali’ of the sheykh Al Tusi – Hammadwiya, from Abu Al-Husayn, from Abu Khaleefa, from Al Abbas Bin Al Fazl, from Usman Bin Umar, from Israil, from Maysara Bin Habeeb, from Al Minhal Bin Amro, from Ayesha Bint Talha, from Ayesha (well-known enemy of Ali asws) who said,

‘I have not seen anyone from the people who is more resembling with Rasool-Allah saww in talking and discussing than Syeda Fatima asws. Whenever she asws came to him saww, he saww would be welcoming with her asws and kiss her asws hand, and have her asws seated in his saww seat. And whenever he saww went to see her asws, she asws would stand up to him saww and would be welcoming with him saww and kiss his saww hand.

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70 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 20
71 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 21
And she\textit{asws} entered to see him\textit{saww} during his\textit{saww} illness. He\textit{saww} divulged a secret to her\textit{asws}, so she\textit{asws} cried. Then he\textit{saww} divulged a secret to her\textit{asws}, so she\textit{asws} laughed. I said, ‘I have been seeing a preference for this one\textit{asws} over the (other) women, and there she\textit{asws} is, a woman from the women, she\textit{asws} cries, then laughs’.

Frasa'at\textit{ha}a\textit{ha}a\textit{ha}a\textit{ha}a\textit{ha}a\textit{h}ha\textit{ha}, He said, ‘It was Revealed, Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57].’ He said, ‘It was Revealed regarding the ones who usurped Amir\textit{asws} rights and seized the right of (Syeda) Fatima\textit{asws}, and hurt her\textit{asws}, and although the Prophet\textit{saww} had said: ‘O who hurts her\textit{asws} during my\textit{saww} lifetime is like the one who hurts her\textit{asws} during my\textit{saww} death, and the one who hurts her\textit{asws} after my\textit{saww} death is like the one who hurts her\textit{asws} during my\textit{saww} lifetime, and the one who hurts her\textit{asws} has hurt me\textit{saww}, and the one who hurts me\textit{saww} has hurt Allah\textit{azwj}, and it is the Word of Allah\textit{azwj}: ‘Surely those hurting Allah and His Rasool, [33:57]’\textquoteright. [73]

The book ‘Al-Khisaal’ – ‘Among what the Prophet\textit{saww} bequeathed to Ali\textit{asws}, O Ali\textit{asws}! Allah\textit{azwj} Mighty and Majestic Overlooked upon the world, so He\textit{azwj} Chose me\textit{saww} over the men of the worlds. Then He\textit{azwj} Noticed secondly, so He\textit{azwj} Chose you\textit{asws} over the men of the worlds after me\textit{saww}. Then He\textit{azwj} Noticed thirdly, so He\textit{azwj} Chose the Imams\textit{asws} from your\textit{asws} sons\textit{asws} over the men of the worlds after you\textit{asws}. Then He\textit{azwj} Noticed fourthly, so He\textit{azwj} Chose (Syeda) Fatima\textit{asws} over the women of the worlds’. [74]


\textit{\textsuperscript{72}} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textit{asws}, Ch 3 H 22

\textit{\textsuperscript{73}} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textit{asws}, Ch 3 H 23

\textit{\textsuperscript{74}} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textit{asws}, Ch 3 H 24
I said to Abu Abdullah \(\text{asws}\), ‘Inform me about the words of Rasool-Allah \(\text{saww}\) regarding (Syeda) Fatima \(\text{asws}\) that she \(\text{asws}\) is chieftess of women of the worlds. Is she \(\text{asws}\) chieftess of women of her \(\text{asws}\) world (era)’.

He \(\text{asws}\) said: ‘That is for Maryam \(\text{as}\). She \(\text{as}\) was chieftess of women of her \(\text{as}\) world (era), and Fatima \(\text{asws}\) is chieftess of women of the worlds (eras), from the former ones and the latter ones’.

From the Prophet \(\text{saww}\) having said: ‘(Syeda) Fatima \(\text{asws}\) is more sensitive than me \(\text{as}\). It hurts me \(\text{as}\) what hurts her \(\text{as}\), and it cheers me \(\text{as}\) what cheers her \(\text{as}\), and Allah \(\text{azwj}\) Blessed and Exalted gets Angered for the anger of (Syeda) Fatima \(\text{asws}\) and Pleased for her \(\text{as}\) pleasure’.

(An opinion)

It is narrated to me \(\text{as}\) by Asma Bint Umeys who said, ‘I was in the presence of your \(\text{as}\) grandmother (Syeda) Fatima \(\text{asws}\), when Rasool-Allah \(\text{saww}\) entered, and in her \(\text{as}\) neck was a necklace of gold. Ali \(\text{asws}\) had bought it from his \(\text{as}\) forefathers’.

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75 Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra \(\text{asws}\), Ch 3 H 25
76 Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra \(\text{asws}\), Ch 3 H 26
77 Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra \(\text{asws}\), Ch 3 H 27
war booty, so the Prophet \( \text{saww} \) said: ‘Do not let it deceive you \( \text{asws} \), and the people should be saying, 'Daughter \( \text{asws} \) of Muhammad \( \text{saww} \), and upon you \( \text{asws} \) is an apparel of the tyrants!'”

She \( \text{asws} \) cut it off and sold it and bought a maid with it and freed her, so Rasool-Allah \( \text{saww} \) was cheered with that”. 78

She \( \text{asws} \) said: ‘I was not hungry after that’”. 79

“The book) ‘Al Kharaij Wa Al Jaraih’ – it is reported from Jabir Bin Abdullah who said,

‘Rasool-Allah \( \text{saww} \) stayed for days and had not eaten any food, until that was grievous upon him \( \text{saww} \). So, he \( \text{saww} \) went around in the houses of his \( \text{saww} \) wives, but did not attain anything with any of them. So, he \( \text{saww} \) came to (Syeda) Fatima \( \text{asws} \). He \( \text{saww} \) said: ‘O daughter \( \text{asws} \)! Is there anything with you \( \text{asws} \) I \( \text{saww} \) can eat, for I \( \text{saww} \) am hungry?’ She \( \text{asws} \) said: ‘No, by Allah \( \text{azwj} \)! By my \( \text{asws} \) soul, and my \( \text{asws} \) brother \( \text{asws} \)!’

When he \( \text{saww} \) went out from her \( \text{asws} \), she \( \text{asws} \) send a maid of her \( \text{asws} \) for two loaves of bread and some meat. She \( \text{asws} \) took it and placed it beneath a pot and covered upon it and said, ‘By Allah \( \text{azwj} \)! I \( \text{asws} \) will prefer Rasool-Allah \( \text{saww} \) with it over myself \( \text{asws} \) and others’ – and they \( \text{asws} \) were (themselves) needy to eat the food.
She\textsuperscript{asws} sent Hassan\textsuperscript{asws} or Husayn\textsuperscript{asws} to Rasool-Allah\textsuperscript{saww}, so he\textsuperscript{saww} returned to her\textsuperscript{asws}. She\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} has Brought us\textsuperscript{asws} something, so I\textsuperscript{asws} have hidden it for you\textsuperscript{saww}'. He\textsuperscript{saww} said: ‘Bring it to me\textsuperscript{saww}, O daughter\textsuperscript{asws}'. She\textsuperscript{asws} uncovered the pot, and there it was, full of bread and meat. When she\textsuperscript{asws} looked at it, she\textsuperscript{asws} was amazed and realised that it was from the Presence of Allah\textsuperscript{azwj}, so she\textsuperscript{asws} praised Allah\textsuperscript{azwj} and sent Salawaat upon His\textsuperscript{azwj} Prophet\textsuperscript{saww}, and she\textsuperscript{asws} forwarded it to him\textsuperscript{saww}.

When he\textsuperscript{saww} saw it, he\textsuperscript{saww} praised Allah\textsuperscript{azwj} and said: ‘Where has this come to you\textsuperscript{saww} from?’ She said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37].

Rasool-Allah\textsuperscript{azwj} sent a message to Ali\textsuperscript{asws} and called him\textsuperscript{asws}, and presented him\textsuperscript{asws}, and Rasool-Allah\textsuperscript{saww}, and Ali\textsuperscript{asws}, and Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and entirety of the wives of the Prophet\textsuperscript{saww} ate until they were (all) satiated. (Syeda) Fatima\textsuperscript{asws} said: ‘And the pot remained like what it was, so \textsuperscript{asws} distributed to entirety of my\textsuperscript{asws} neighbours from it. Allah\textsuperscript{azwj} Made the Blessings and a lot of good to be in it’.

\textbf{80} Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 30
Bint Imranasr. (Syeda) Fatimaasws said: ‘Allahazwj, Heazwj is the Grantor of safety (Salaam), and from Himazwj is the Greetings, and to Himazwj is the greeting’.

81 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 31

‘It is reported that when Umm Ayman, when Fatimaasws passed away, vowed that she will not be at Al-Medina, and she could not endure looking at places where sheasws had been at. So she went out to Makkah. When she was in one of the roads, she experienced severe thirst. She raised her hands and said: ‘O Lordazwj I am a servant of (Syeda) Fatimaasws, (and) thirst is killing me’.

Allahazwj Sent down a bucket from the sky, and she drank. She was not need to the food and the drink for seven years, and the people had sent her out on a day of severe heat, but thirst did not hit her’.

82 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 32

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

‘It is reported that Salmanasr said, ‘(Syeda) Fatimaasws was seated, and in front of herasws was a grinding-mill. Sheasws was grinding the barley with it, and upon the handle of the mill was blood flowing, and Al-Husaynasws was in a corner of the house, writhing from the hunger.

Iasr said, ‘O daughterasws of Rasool-Allahasws! Control (rest) yourasws palm and this here is Fizzaas’. Sheasws said: ‘Rasool-Allahasws had bequeathed measws: ‘Youasws should become in the service to herasws for a day (alternate days), and yesterday was the day of herasws service’.

Salmanasr said, ‘Iasr said, ‘Iasr am a freed slave. Either Iasr grind the barley, or Iasr calm down Al-Husaynasws for youasws’. Sheasws said: ‘Iasws will keep himasws quiet, and youasr grind the barley’. So, Iasr ground something from the barley, and there Iasws was with the staying, and sheasws went and prayed Salat with Rasool-Allahasws.'
When I⁴ ra was free, I⁴ ra said to Ali⁵ asws what I⁴ ra had seen. He⁴ asws wept and went out, then returned, and smile. I⁴ ra asked Rasool-Allah⁵ saww about that. He⁴ asws said: ‘I⁴ asws entered to see (Syeda) Fatima⁵ asws and she⁴ asws was lying on her⁴ asws back, and Al-Husayn⁴ asws was sleeping upon her⁴ asws chest, and in front of her⁴ asws was a grinding mill rotating from without a hand (rotating it).

Rasool-Allah⁵ saww smile and said: ‘O Ali⁴ asws! Do you⁴ asws not know that for Allah⁴ aswz there are Angels travelling in the earth serving Muhammad⁴ saww and Progeny⁴ asws of Muhammad⁴ saww up to the Establishment of the Hour’.

It is reported that Abu Zarr⁴ ra said, ‘Rasool-Allah⁵ saww sent me⁴ ra to call Ali⁴ asws. I⁴ asws came to his⁴ asws house and called out to him⁴ asws. But no one answered me⁴ ra, and the mill was grinding and there wasn’t anyone with it. I⁴ ra called out to him⁴ asws. Rasool-Allah⁵ saww listened to him⁴ asws and said something to him⁴ asws, I⁴ ra did not understand.

How strange of a mill in the house of Ali⁴ asws rotating, and there wasn’t anyone with it. He⁴ saww said: ‘My⁴ saww daughter⁴ asws Fatima⁴ asws, Allah⁴ azwj has Filled her⁴ asws heart and her⁴ asws limbs with Eman and conviction, and Allah⁴ azwj Knows her⁴ asws weakness, so He⁴ azwj Assisted her⁴ asws upon her⁴ asws time and Suffices her⁴ asws. Don’t you⁴ ra know that there are Angels for Allah⁴ azwj who are allocated with assisting the Progeny⁴ asws of Muhammad⁴ saww?’⁸⁴

‘Ali⁵ asws woke up one morning and said to (Syeda) Fatima⁵ asws: ‘Is there anything with you⁴ asws to provide (breakfast)?’ She⁴ asws said: ‘No’. So, he⁴ asws went out and borrowed a Dinar to but what would correct them, and there was Miqdad⁴ ra in a struggle, and his⁴ ra dependants were hungry.
So, he asws gave him asws the Dinar and entered the Masjid and prayed Al-Zohr and Al-Asr with Rasool-Allahasww.

Then the Prophetasww held a hand of Aliasws and they asws went to (Syeda) Fatimaasws, and she asws was in her asws prayer niche, and behind her asws was an effervescing pot. When she asws heard the speech of Rasool-Allahasww, sheasws came out and greeted unto himasww, and sheasws was the dearest of the people to himsaww. He asww responded the greeting and wiped his saww hand upon her asws head, then said: ‘Give us asws dinner, may Allah azwj Forgive for you asws, and He azwj has already Done that!’

Sheasws took the pot and placed it in front of Rasool-Allahsaww. Heasww said: ‘O Fatimaasws! From where is this food for youasws which Isaww have not seen the like of its type, ad not smelt like its aroma at all, and Isaww have not eaten better than it?’ – and heasww placed hisasww hand between my asws shoulders and said: ‘This is a replacement from yourasws Dinar: Surely Allah Gives to whom He so Desires to without measure’ [3:37].

I (Majlisi) am saying,

‘Al-Zamakhshari said in (the book) ‘Al-Kashaf’ at the mention of the story of Zakariyaas and Maryamas, from the Prophetas saww that heasww was hungry during a time of drought, so (Syeda) Fatimaasws gifted to himasww two loaves and some meat, preferring himsaww with it. Heasww returned to herasws with it and said: ‘Bring it to measww O daughterasws!’ , and heasww uncovered from the pot, and there it was, filled with bread and meat.

Sheasws was amazed and knew it had descended from Allahazwj. Heasww said to herasws: From where does this come to you? She said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37]. Heasws said: ‘The Praise is for Allahazwj Who Made youasws resembling chieftess of the women of the clan of Israel’.

85 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 35 a
Then Rasool-Allah (saww) gathered Ali (asws), Bin Abu Talib (asws), and Al-Hassan (asws), and Al-Husayn (asws), and entirety of People (asws) of his (saww) Household until they (asws) were all satiated, and the food remained like what it had been, and Fatima (asws) distributed it to her (asws) neighbours”. 86

When it was night, his wife entered the room in which was the cloak for something and she saw light shining in the roof, and all of it was illuminated by it. She went to her husband and informed him with what she had seen in that room, the magnificent light. The Jew, her husband, was astounded, and he had forgotten that in his room was a cloak of (Syeda) Fatima (asws).

He got up quickly and entered the room and there, it was filled with illumination, its rays were spread out as if it was radiation from the radiant moon shining from nearby. He was astonished from that, and he deliberated the looking into the place of the cloak, and he knew that light was from the cloak of Fatima (asws).

The Jew went out calling his relatives and his wife called over her relatives. So, eighty from the Jews gathered, and they saw that, and they became Muslims, all of them”. 87


‘Ali (asws) borrowed some barley from a Jew, and pawned something to him. He (asws) gave him a cloak of (Syeda) Fatima (asws) as pledge, and it was of wool. So the Jew entered it to a house and placed it in a room.

When it was night, his wife entered the room in which was the cloak for something and she saw light shining in the roof, and all of it was illuminated by it. She went to her husband and informed him with what she had seen in that room, the magnificent light. The Jew, her husband, was astounded, and he had forgotten that in his room was a cloak of (Syeda) Fatima (asws).

He got up quickly and entered the room and there, it was filled with illumination, its rays were spread out as if it was radiation from the radiant moon shining from nearby. He was astonished from that, and he deliberated the looking into the place of the cloak, and he knew that light was from the cloak of Fatima (asws).

The Jew went out calling his relatives and his wife called over her relatives. So, eighty from the Jews gathered, and they saw that, and they became Muslims, all of them”. 87

The book) ‘Al Kharaij Wa Al Jaraih’ –

‘The Jews had a wedding for them, so they came to Rasool-Allah (saww) and said, ‘There is a neighbourly right for us to ask you (saww), if you (saww) could send your (saww) daughter (Syeda)

86 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra (asws), Ch 3 H 35 b
87 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra (asws), Ch 3 H 36
Fatima\textsuperscript{asws} to our house until our wedding can be increased by her\textsuperscript{asws}, and they insisted upon it.

He\textsuperscript{asws} said: ‘She\textsuperscript{asws} is the wife of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and she\textsuperscript{asws} is with his\textsuperscript{asws} decision’. And they asked him\textsuperscript{asws} to intercede to Ali\textsuperscript{asws} regarding that. And the Jews had gathered the food, and the best from the jewellery and garments, and the Jews thought that (Syeda) Fatima\textsuperscript{asws} would enter with her\textsuperscript{asws} humble (clothes), and they intended to belittle her\textsuperscript{asws} with it.

Jibraeel\textsuperscript{as} came with clothes from the Paradise and ornaments and garments, they had not seen the like of it. (Syeda) Fatima\textsuperscript{asws} wore these and ornamented with it. The people were astounded from its adornments, and its colours and its perfumes.

When (Syeda) Fatima\textsuperscript{asws} entered the house of the Jew, their womenfolks prostrated to her\textsuperscript{asws} kissing the ground in front of her\textsuperscript{asws}, and a lot of people from the Jews became Muslims by that cause of what they had seen’.

‘From Abu Ja’far\textsuperscript{asws} having said: ‘(Syeda) Fatima\textsuperscript{asws} gave the responsibility to Ali\textsuperscript{asws} for housework, and the kneading, and the bread, and sweeping the house, and Ali\textsuperscript{asws} gave the responsibility to her\textsuperscript{asws} of whatever was behind the door, he\textsuperscript{asws} would be bringing the firewood and come with the food.

He\textsuperscript{asws} said to her\textsuperscript{asws} one day: ‘Is there anything with you\textsuperscript{asws} (to eat)?’ She\textsuperscript{asws} said: ‘By the One\textsuperscript{azwj} Who Magnified your\textsuperscript{asws} right! There is nothing with us\textsuperscript{asws} for three days we\textsuperscript{asws} can convey to you\textsuperscript{asws} with it’. He\textsuperscript{asws} said: ‘Why didn’t you\textsuperscript{asws} inform me\textsuperscript{asws}?’ She\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} has forbidden me\textsuperscript{asws} to ask you\textsuperscript{asws} for anything’.

\textsuperscript{88} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 37
He asws said: 'You asws are not asking the son asws of your asws uncle as when he asws does come with something, or else you asws still don’t ask him asws?'

قَالَ لَخَرَجَ علَّلَقَ مِقَالَ مَهُ َََِِاراً ثَُُّ أَق مبَلَ بِهِ وَ قَدم أَممََ  لَلَقِيَ مِقمدَاَِ بمنَ الأمَْمفَِِ ل َقَالَ لِلممِقم دَاِِ مَا أَخمرَجَكَ فِِ هَذِهِ الََّاعَةِ قَالَ الْمُفعُ وَ

He (Abu Ja’far asws) said, ‘He asws went out and met a man. He asws borrowed a Dinar from him, then when he asws was coming back with it, he asws met Al-Miqdad Bin Al-Aswad ra. He asws said: ‘What brings you ra out at this time?’ He ra said: ‘The hunger, and the One azwj Who has Magnified your asws rights, O Amir Al-Momineen asws!’

قَالَ ق ُلمتُ لأَِبِِ جَعمفَرٍ ع وَ رَُْفلُ اللََِّّ ص حَي  قَالَ وَ رَُْفلُ اللََِّّ ص حَي

He (the narrator) said, ‘I said to Abu Ja’far asws, ‘And Rasool Allah saww was alive?’ He asws said: ‘And Rasool-Allah saww was alive’.

قَالَ مَثَلُكَ مَثَلُ زَكَرِيََّ ِِذَا َِخَلَ عَلَ  مَرمَََ الممَِمرَابَ فَ وَجَدَ عَِمدَها رِزمقاً قالَ يَ مَرمََُ أَنََّّ لَكِ هذا قالَتم هُفَ مِنم عِ مدِ اللََِّّ ِِنَّ اللَََّّ َ َرمزُقُ مَنم ََشاءُ بِغَابمِ حَِابٍ

He (Allasws) said: ‘And it (hunger) has brought me asws out (as well), and Iasws have borrowed a Dinar, and Iasws shall prefer you ra with it’. He asws handed it to him ra. He asws came back and found Rasool-Allah asww was praying Salat, and between the two there was something covered. When she asws was free, she asws uncovered that thing, and there, it was a pot of bread and meat.

قَالَ يََ لَاطِمَةُ أَنََّّ لَكِ هذا قالَتم هُفَ مِنم عِ مدِ اللََِّّ ِِنَّ اللَََّّ َ َرمزُقُ مَنم ََشاءُ بِغَابمِ حَِابٍ

He asws said: ‘O Fatima asws! From where does this come to you?’ She said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37]. Rasool-Allah saww said: ‘Shall I saww narrate to you asws an example of you asws and an example of her asws?’ He asws said: ‘Yes’.

قَالَ مَثَلُكَ مَثَلُ زَكَرِيََّ ِِذَا َِخَلَ عَلَ  مَرمَََ الممَِمرَابَ فَ وَجَدَ عَِمدَها رِزمقاً قالَ يَ مَرمََُ أَنََّّ لَكِ هذا قالَتم هُفَ مِنم عِ مدِ اللََِّّ ِِنَّ اللَََّّ َ َرمزُقُ مَنم ََشاءُ بِغَابمِ حَِابٍ

He asws said: ‘An example of you asws is an example of Zakariya as when he as entered to see Maryam as in the prayer niche, he found food in her presence. He said: ‘O Maryam! From where does this come to you?’ She said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37]’.

قَالَ مَثَلُكَ مَثَلُ زَكَرِيََّ ِِذَا َِخَلَ عَلَ  مَرمَََ الممَِمرَابَ فَ وَجَدَ عَِمدَها رِزمقاً قالَ يَ مَرمََُ أَنََّّ لَكِ هذا قالَتم هُفَ مِنم عِ مدِ اللََِّّ ِِنَّ اللَََّّ َ َرمزُقُ مَنم ََشاءُ بِغَابمِ حَِابٍ

They ate for a month from it, and it is the pot from which Al-Qaim asws shall be eating, and it is in our asws possession’.

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89 Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 38
‘From Ja’far Al-Sadiqasws and the words for it regarding Hisasws Words: He Let loose the two seas to meet [55:19], heasws said: ‘Aliasws and ‘(Syeda) Fatimahasws are two deep seas. One of themhasws does not violate upon his companion’.

And in a report: Between them is a barrier [55:20] – Rasool-Allahsaww, There come forth from them the pearls and the rubies [55:22] – Al-Hassanasws and Al-Husaynasws.90

Ammar Bin Yasserfa – Regarding Words of the Exalted: So their Lord Answered to them: ‘I will not Waste the work of a worker from you, whether male or female, [3:195]. Hefa said, ‘The male is Aliasws and the female is ‘(Syeda) Fatimahasws at the time of the emigration to Rasool-Allahsaww during the night’’.91


So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6] – with hisasws strength, and fasting, until heasws fulfilled hisasws vow, and gave in charity with hisasws ring while heasws was performing ruk’u, and preferred Al-Miqdadfa over himselfasws with the Dinar.
And ratifies the most excellent [92:6] – and it is the Paradise and the Rewards from Allahazwj, So We will be Facilitating - for youasws by Making himasws an Imamasws regarding the good, and a model, and fatherasws of the Imamsasws, Allahazwj will Facilitate himasws to the ease [92:7].  

The judge Abu Muhammad Al Karkhy in his book,

‘From Al-Sadiqasws: ‘(Syeda) Fatimaasws said: ‘Do not make the calling to the Rasool between you like your calling each other. [24:63], Rasool-Allahsaww was desirous that Iasws should be saying to himsaww: ‘O Fatherasws!’ Soasws was saying: ‘O Rasool-Allahsaww (instead). But hesaww turned away from measws once, or twice, or thrice.

Then hesaww faced towards measws and said: ‘O Fatimaasws! It has not been Revealed regarding youasws, nor regarding yourasws offspring. Youasws are from measaww and tasaww am from youasws. But rather, it was Revealed regarding the people of disloyalty and harshness from Qureysh, the companions of haughtiness and arrogance. Youasws say: ‘O fatherasw!', for it is a revival for the heart and more Pleasing to the Lordazwj.


92 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 39 c
93 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 39 d

إِنَّ أَنَّكَ لَمَّا أَكْتَبْتُ لِعَبْسِيَّ وَ زَيْنَتْنَا طَلَّشَا وَ أَخَذْنَا عَلَى أَمِّي أَرْحَابًا خَفَقَةً وَ عَابِرًا وَ أَحْذَى عَالِيًا خَذَفَةً مُّقَحِّشًا قَانُونًا 

‘I want to marry one of these two daughters of mine to you [28:27] – for Musa as. And when the Prophet confided a Hadeeth to one of his wives, [66:3] – Hafsa and Ayesha. And Found you in need, so He Enriched? [93:8] – '(Syeda) Khadeeja asws.

وَ أَنَّ اللَّهُ غَفَّارٌ فَأَلْصَامُوا لِمُفَاََ لِهَا وَ عَائِشَةَ وَ حَفمصَةَ وَ عَائِلًَ 

Then He asw] Mentioned them with the characteristic of repentance from Hawwa as: They said: ‘Our Lord! We wronged ourselves [7:23]. And the desire from Aasiya as: ‘Lord! Build for me in Your Presence [66:11]. And the hosting from Sarah as: And his wife was standing (nearby), [11:71]. And the intellect from Bilquees: She said, ‘Surely, the kings, whenever they enter a town, [27:34].

وَ الْمَيَاءِ مِنِ اممرَأَةِ مُفَْ لَجاءَتمهُ ِِحمداَُا تََمشِي وَ اإِمِحمََانِ مِنم خَدِيجَةَ وَ وَجَدَكَ عائِلًَ وَ الََّصِيََةِ لِعَائِشَةَ وَ حَفمصَةَ يَ 

And the modesty from the wife of Musa as: Then one of the two (women) came over to him bashfully. [28:25]. And the favour from’ (Syeda) Khadeeja asws: And Found you in need, so He Enriched? [93:8]. And the advice to Ayesha and Hafsa: O wives of the Prophet! You are not like any one from the women. [33:32] – up to His asw] Words: and obey Allah and His Rasool. [33:33]. And the infallibility from (Syeda) Fatima asws: and our women and your women, and ourselves and yourselves, [3:61].

وَ اإِمِجَابَةَ لِعَشَرَةٍ وَ لَقَدم نَِّانَّ نُفحٌ لَهُ رَبُّهُ لَصَرَفَ عََمهُ كَيمدَهُنَ 

And Allah asw] the Exalted Gave ten things to ten from the women – the repentance to Hawwa as wife as of Adam as; and the beauty to Sarah as wife as of Ibrahim as; and the protection to Rahma as wife as of Ayoub as; and the sanctity to Aasiya as wife as of Pharaoh as; and the wisdom to Zuleykha as wife as of Yusuf as; and the intellect to Bilquees as wife as of Suleyman as; and the patience to Barkhana as mother as of Musa as; and the eliteness to Maryam as mother as of Isa as; and the pleasure to (Syeda) Khadeeja asws wife asws of Al-Mustafa asaws; and the knowledge to (Syeda) Fatima asws wife asws of Al-Murtaza asaws.

وَ الإِجَابَةَ لِعَشَرَةٍ وَ لَقَدم نَِّانَّ نُفحٌ لَهُ رَبُّهُ لَصَرَفَ عََمهُ كَيمدَهُنَ
And the Answering to ten: And Noah had called out to Us, and We are the best of the responders [37:75] So his Lord Answered to Him and Turned their plots away from him [12:34] – Yusufas. He said: “I have Accepted the supplication of both of you, [10:89] – Musas and Harounas. So We Answered for him [21:88] – Yunusas. So We Answered to him, and We Removed whatever from harm there was with him [21:84] – Ayoubas.


And Rasool-Allahsaww was concerned about ten things, so Allahazwj Secured himsaww from these, and Gave himsaww the glad tidings with these for hissaww separation from hissaww homeland. Allahazwj Revealed: Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]; and for the alteration of the Quran after himsaww like what had been done with rest of the Books: Surely, We Sent down the Zikr and We are the Protectors for him [15:9];

And for hissaww community, from the Punishment, Heazwj Revealed: And Allah was not going to Punish them while you were among them, [8:33]; and for the prevalence of religion: in order to prevail it upon all the Religions, [9:33]; and for the Momineen after himsaww, Heazwj Revealed: Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, [14:27]. And for their contenders Heazwj Revealed: on a Day Allah will not Disgrace the Prophet and those believed in him. [66:8].

And the intercession, Heazwj Revealed: And soon your Lord will Give you, so you will be pleased [93:5]; and for the Fitna upon hissaww successorasws after himsaww, Heazwj Revealed: So if We were to Take you away, We would still Take Revenge from them [43:41] – meaning Aliasws. And for affirmation of the caliphate to be in hissaww children, Heazwj Revealed: He will Make them Caliphs in the earth [24:55]; and for hissaww daughterasws in the state of emigration, Heazwj Revealed: Those who are recalling Allah standing and sitting [3:191] – the Verses.
And the chiefs of the penitent are four – Adam\(^\text{as}\): *They said: ‘Our Lord! We wronged ourselves, [7:23];* and Yunus\(^\text{as}\): *Glorious are You, I was of the unjust ones!’ [21:87]; and Dawood\(^\text{as}\): *and fell down in Ruku and was penitent [38:24];* and (Syeda) Fatima\(^\text{asws}\): *Those who are recalling Allah standing and sitting [3:191].*

And four from the righteous ones were scared – Aasiya\(^\text{as}\) was punished by a variety of torments, so she\(^\text{as}\) said: *‘Lord! Build for me in Your Presence a house in Paradise [66:11]*. And Maryam\(^\text{as}\) was scared from the people and she\(^\text{as}\) fled: *So he (the child) called out to her from beneath her: ‘Do not grieve! [19:24].*

And (Syeda) Khadeeja\(^\text{asws}\), the women (of Qureysh) had isolated her\(^\text{as}\) regarding the Prophet\(^\text{saww}\), so they deserted her\(^\text{as}\). (Syeda) Fatima\(^\text{asws}\) said: ‘Wasn’t my\(^\text{asws\) father saww Rasool-Allah\(^\text{saww\) Will you (people) not preserve regarding his\(^\text{saww\) children? How quick in what you have seized, and hasty what you have regressed!’

And chief of the wailers are eight – Adam\(^\text{as}\), and Noah\(^\text{as}\), and Yaqoub\(^\text{as}\), and Yusuf\(^\text{as}\), and Shuayb\(^\text{as}\), and Dawood\(^\text{as}\), and (Syeda) Fatima\(^\text{asws}\), and Zayn Al-Abideen\(^\text{asws\).}

Al-Sadiq\(^\text{asws\) said: ‘As for Fatima\(^\text{asws\), she\(^\text{asws\) cried upon Rasool-Allah\(^\text{saww\) until it bothered the people of Al-Medina. They said to her\(^\text{asws\), ‘You\(^\text{asws\) are bothering by the frequency of your\(^\text{asws\) crying. Either you\(^\text{asws\) cry at night or you\(^\text{asws\) cry at daytime. So, she\(^\text{asws\) used to go out to the graveyard of the martyrs and cry (over there)’.’}

And best of the women of the worlds are four in the bin of Abu Bakr Al Shirazi, and it is reported by Abu al Huzeyl, from Muqatil, from Muhammad Bin Al Hanafiya,

‘From his father\(^\text{asws\) Rasool-Allah\(^\text{saww\) recited: *Allah has Chosen you and Purified you [3:42] – Verse. He\(^\text{saww\) said to me\(^\text{asws\): ‘O A[\text{saww\] Best of the women of the world are four – Maryam\(^\text{as\).**
Bint Imran<sup>as</sup>, and Khadeeja<sup>asws</sup> Bint Khuwaylid<sup>as</sup>, and (Syeda) Fatima<sup>asws</sup> Bint Muhammad<sup>asws</sup>, and Aasiya<sup>as</sup> Bint Muzahim<sup>as</sup>.<sup>95</sup>

Aby Nueym in ‘Ak Hulya’, and Ibn Al Bayie in ‘Al Musnad’, and Al Khateeb in ‘Al Tareekh’, and Ibn Battah in ‘Al Ibanah’, and Ahmad Al Sam’any in ‘Al Fazaail’, by their chains from Ma’mar, from Qatadah, from Anas. And it is reported by Al Sa’alby in his ‘Tafseer’, and Al Salamy in ‘Tareekh Al Khurasan’, and Abu Salih Al Muwazzib in ‘Al Ibanah’, by their chains from Abu Hureyra. And it is reported by Al Shaby, from Jabir Bin Abdullah, and Saeed Bin Al Musayyab. And it is reported by Kureyb, from Ibn Abbas. And it is reported by Muqatil, from Suleyman, from Al Zahhak, from Ibn Abbas. And it has been reported by Abu Masoud, and Abdul Razzaq, and Ahmad, and Is’haq.

‘All of them, from the Prophet<sup>saww</sup>, and the wordings are of (the book) ‘Al-Hulya’. He<sup>saww</sup> said: ‘It suffice you from women of the worlds being Maryam<sup>as</sup> Bint Imran<sup>as</sup>, and Khadeeja<sup>asws</sup> Bint Khuwaylid<sup>as</sup>, and (Syeda) Fatima Bint Muhammad<sup>asws</sup>, and Aasiya as wife of Pharaoh’.<sup>96</sup>

And in a report of Muqatil, and Al-Zahhak, and Ikrimah, from Ibn Abbas, ‘And their superior is (Syeda) Fatima<sup>asws</sup>’.<sup>96</sup>

The book ‘Al Fazaail’ – From Abdul Malik Al Ukbary, and ‘Musnad’ of Ahmad, by their chains, from Kureyb, from Ibn Abbas.

‘He<sup>saww</sup> said: ‘Chieftess of the people of Paradise is Maryam<sup>as</sup>’.<sup>97</sup> [from a non-Shia source]

The book ‘Tareekh Baghdad’ – By a chain of Al Khateeb, from Humeyd Al Taweel, from Anas (well-known fabricator),

‘The Prophet<sup>saww</sup> said: ‘Best of women of the worlds’ – the same Hadeeth. Then the Prophet<sup>saww</sup> said: ‘Her<sup>saww</sup> superiority is over rest of the women of the worlds, in the world and the Hereafter’.<sup>98</sup>

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<sup>95</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>sawsw</sup>, Ch 3 H 39 f
<sup>96</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>sawsw</sup>, Ch 3 H 39 f
<sup>97</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>sawsw</sup>, Ch 3 H 39 g
<sup>98</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>sawsw</sup>, Ch 3 H 39 f
It is reported by Ayesha (well-known fabricatress) and others,

‘From the Prophet saww having said: ‘O Fatima asws! Receive glad tidings, for Allah azwj the Exalted has Chosen you asws over women of the worlds, and over women of Al-Islam, and it is the best religion’’. 99

Huzeyfa – ‘The Prophet saww said: ‘An Angel came and gave me saww glad tidings that (Syeda) Fatima asws is chieftess of the inhabitants of Paradise, or women of my saww community’’. 100


‘He saww said: ‘(Syeda) Fatima asws is chieftess of the inhabitants of Paradise’’. 101

(The book) ‘Hulya’ of Abu Nueym – It is reported by Jabir Bin Samurah,

‘From the Prophet saww in a Hadeeth: ‘But, she asws is chieftess of women on the Day of Qiyamah’’. 102

(The book) ‘Tareekh’ of Al Balazuri –

‘The Prophet saww said to (Syeda) Fatima asws: ‘You asws will be quickest of my saww family to join with me saww. She asws was silent (calmed down). He saww said to her asws: ‘Are you asws not pleased that you asws happen to be chieftess of the inhabitants of Paradise?’ She asws smiled’’. 103

99 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 39 g
100 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 39 h
103 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 39 k
‘The Prophet saww divulged something secretive to (Syeda) Fatima asws. So she asws laughed. I asked her asws. She asws said: ‘He saww said to me asws: ‘Aren’t you asws pleased that you asws happen to be chieftess of women of the inhabitants of Paradise of women of my saww community?’

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Shaby, from Masrouq, from Ayesha (well known fabricatress) said,

‘The Prophet saww entered to see (Syeda) Fatima asws. He saww said: ‘How are you asws feeling, O daughter asws?’ She asws said: ‘I am in pain and it is increasing. There is no food for me asws I can eat’. He saww said: ‘O daughter asws! Are you asws not pleased that you asws are chieftess of women of the worlds?’

She asws said: ‘O father saww! So, where is Maryam Bint Imran as? He saww said: ‘That is chieftess of women of her as world (era), and you asws are chieftess of women of your asws world. But, by Allah azwj I have got you asws married to the chief in the world and Hereafter’.

And it was said to Al-Sadiq asws, ‘Words of Rasool saww: ‘Fatima asws is chieftess of the inhabitants of Paradise’. Is that chieftess of women of her asws world (era)?’ He asws said: ‘That is Maryam as. And Fatima asws is chieftess of women of the inhabitants of Paradise, from the former ones and the latter ones’.

And in the Hadeeth: ‘Aasiy a Bin Muzahim as, and Maryam Bint Imran as, and (Syeda) Khadeeja asws would be walking in front of (Syeda) Fatima asws like being the veil for her asws, to the Paradise’.

104 Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 40 a
105 Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 40 b
106 Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 40 c
107 Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 40 d
And Bazal Al Harwy asked Al-Husayn Bin Rawh, he said,

‘How many were the daughters\(^{108}\) of Rasool-Allah\(^{saww}\)?’ He said, ‘Four’. He said, ‘Which one of them was superior?’ He said, ‘(Syeda) Fatima\(^{asws}\).’ He said, ‘And why did she\(^{asws}\) come to be superior, and she\(^{asws}\) was their\(^{as}\) youngest in age, and the least of them in accompaniment with Rasool-Allah\(^{saww}\)?’ He said, ‘Due to two qualities Allah\(^{azwj}\) has Specialised her\(^{asws}\) with. She\(^{asws}\) inherited Rasool-Allah\(^{saww}\), and the lineage of Rasool-Allah\(^{saww}\) was from her\(^{asws}\), and He\(^{azwj}\) did not Particularise her\(^{asws}\) except due to the merit of the sincerity he\(^{saww}\) saw from her\(^{asws}\) intention’.\(^{108}\) (This is not a Hadith and from a non-Shia source)

The books ‘Jamie Al Tirmizi’, and ‘Ibanah’ of Al Ukbary, and ‘Akhbar Fatima\(^{asws}\)’ from Abu Ali Al Sowly, and ‘Tareekh Khurasan’ from Al Salamy, attributing the collection of Al Taymi who said,

‘I entered to see Ayesha along with my mother. She said to her, ‘O my paternal aunt! What carried you upon the rising against Ali\(^{asws}\)?’ Ayesha said, ‘Leave us (from this)! By Allah\(^{azwj}\)! There was no one from the men more beloved to Rasool-Allah\(^{saww}\) than Ali\(^{asws}\), nor from the women more beloved to him\(^{saww}\) than (Syeda) Fatima\(^{asws}\)’.\(^{109}\)

The books ‘Fazail Al Ashra’ from Abu Al Sa’dat, and ‘Fazail Al Sahaba; from Al Sam’any, and in a report from Al Shareek, and Al Amsh, and Kaseer al Nawa’a, and Ibn Al Hajjam, all of them from Jumie Bin Umeyr, from Ayesha (well-known fabricatress), and from Usama, from the Prophet\(^{saww}\). And it is reported from Abdullah Bin Ata’a, from Abdullah Bin Bureyda, from his father who said,

‘I asked Rasool-Allah\(^{saww}\)! Which of the women are more beloved to you\(^{saww}\)?’ He\(^{saww}\) said: ‘(Syeda) Fatima\(^{asws}\).’ I said, ‘From the men?’ He\(^{saww}\) said: ‘Her\(^{asws}\) husband\(^{aswsr}\)’.\(^{110}\)

The book ‘Jamie Al Tirmizi’ – Bureyda said,

‘The most beloved of the women to Rasool-Allah\(^{saww}\) was (Syeda) Fatima\(^{asws}\), and from the men, Ali\(^{aswsr}\)’.\(^{111}\)

\(^{108}\) Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\(^{asws}\), Ch 3 H 40 e

\(^{109}\) Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\(^{asws}\), Ch 3 H 40 f

\(^{110}\) Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\(^{asws}\), Ch 3 H 40 g

\(^{111}\) Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\(^{asws}\), Ch 3 H 40 h
And in a Hadith from Jabir Bin Abdullah,

‘Ali asws and (Syeda) Fatima asws prided (with each other) with their respective merits, so Jibreel informed the Prophet saww: ‘They would both be coming for the contentions regarding your love, so decide between them.

He saww entered and narrated their stories to them, then he saww faced towards (Syeda) Fatima asws and said: ‘For you is the sweetness of the child, and for him is the dearness of the men, and he is more beloved to me than you.’

(Syeda) Fatima asws said: ‘By the One Who Chose you and Selected you and Guided you, and Guided the community through you, I will not cease to acknowledge to him for as long as I live’. 113

Aamir Al Shaby, and Al-Hassan Al Basry, and Sufyan Al Sowry, and Mujahid, and Ibn Jubeyr, and Jabir Al Ansary,

‘And Muhammad Al-Baqir asws, and Ja’far Al-Sadiq asws, from the Prophet saww having said: ‘But rather, (Syeda) Fatima asws is a part of me, so the one who angers her has angered me’. 114

112 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 40 i
113 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 40 j
114 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 40 k
And in a report of Jabir, (He said): ‘The one who hurts her asws has hurt me saww, and the one who hurts me saww has hurt Allah azwj’. 115

وَ فِی هِیَلَةِ الْحَالَةِ فَیَا الْقُطْنَةُ الیَبِیةُ کِی مِیْبَثی مَا أَرَبَّا وَ تُبَتْنَی مَا اذَاها.

And in (the books) ‘Saheeh) Muslim’ and ‘Al Hilya’ –

‘(He saww said): ‘But rather, my saww daughter Fatima asws is a part of me saww, it gladdens me saww what gladdens her asws, and hurts me saww what hurts her asws’. 116

115 – في سبيل و الحية فإما قاطنة البيت بقطعه مهي因为它 ماؤها وتبتنيها ما أذائها.

And Sahl Bin Abdullah came to Umar Bin Abdul Aziz. He said, ‘Your people are saying you are preferring the children of (Syeda) Fatima asws over them!’ Umar said, ‘I heard the trustworthy from the companions that the Prophet saww said: ‘(Syeda) Fatima asws is a part of me saww. It pleases me saww what pleases her asws, and it angers me saww what angers her asws. By Allah azwj! Surely, it is only rightful that I seek the pleasure of Rasool-Allah saww, and his saww pleasure is her asws pleasure, and her asws pleasure is in the pleasure of her asws children. Then he posed a

couplet, ‘They have known that the Prophet \textsuperscript{saww}, he\textsuperscript{saww} is cheered a lot from her\textsuperscript{asws} cheerfulness, and he\textsuperscript{saww} is angered to her\textsuperscript{asws} sorrow’. 119

أبو نعمة الحسيني قال: كان رسول الله صلى الله عليه وسلم من فترات يدخل عليه فديان، وله من المتعة ونهاية، وله من الغضب ونهاية.

Abu Sa’alba Al Khushami said,

‘It was so that whenever Rasool-Allah\textsuperscript{saww} arrived from his\textsuperscript{saww} journey, he\textsuperscript{saww} would enter to see (Syeda) Fatima\textsuperscript{asws}. He\textsuperscript{saww} entered, so she\textsuperscript{asws} stood up to him\textsuperscript{saww} and hugged him\textsuperscript{saww} and kissed between his\textsuperscript{saww} eyes’.

الأربعين عن ابن المؤذن بإسناد عن النضر بن جعفر عن مبتعثة عن المنهال عن خاطئة بنت أي نصر، وفظاءت بنت أي نصر، وفظاءت بنت أي نصر.

(The book) ‘Al Arbaeen’ – From Ibn Al Muwazzin, by his chain from Al Nazar Bin Shumeyl, from Maysara, from Al Minhal, from Ayesha Bint Talha, from Ayesha Bint Abu Bakr (well-known fabricatress), and in ‘Fazaail’ of Al Sam’any, by his chain from Ikrimah (bin Abu Jahl\textsuperscript{la}), both said,

‘The Prophet\textsuperscript{saww}, whenever he\textsuperscript{saww} arrived from his\textsuperscript{saww} battles, kissed (between eyes of Syeda) Fatima\textsuperscript{asws}’.

و وُروى عن عائشة أن قالت إذا دخلت على رسول الله صلى الله عليه وسلم فقام لها بفاطمة وقلت رأستها وأجلسها في الميمنة وقانت إلقاء محمد يقبلها وقلت كن

و وأجذب عليهما ناشية وجُلُسا معًا.

And it is reported from Ayesha (well-known fabricatress),

‘(Syeda) Fatima\textsuperscript{asws}, whenever she\textsuperscript{asws} entered to see Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} would stand up from his\textsuperscript{saww} seat and kiss her\textsuperscript{asws} head, and make her\textsuperscript{asws} sit in his\textsuperscript{saww} seat, and whenever he\textsuperscript{saww} came to her\textsuperscript{asws}, she\textsuperscript{asws} would receive him\textsuperscript{saww}, and each one\textsuperscript{asws} of them\textsuperscript{asws} would kiss his companion and they\textsuperscript{asws} would both sit together’.

أبو السعدات في فضائل العشرة، وأبو المؤذن في الأربعين بإسناد على جامع بن عائشة، وفظاءت بنت أي نصر، وفظاءت بنت أي نصر.

Abu Al Sa’daat in (the book) ‘Fazail Al Ashara’, and Ibn Al Muwazzin in ‘Al Arbaeen’, by the chain from Ikrimah (bin Abu Jahl\textsuperscript{la}), from Ibn Abbas, and from Sa’alba, and from Nafie, from Ibn Umar who said,

‘It was so that whenever the Prophet\textsuperscript{saww} intended to travel, would be last of the people in making a pact with (Syeda) Fatima\textsuperscript{asws}, and when he\textsuperscript{saww} arrived, would be first of the people with a pact with (Syeda) Fatima\textsuperscript{asws}’.

119 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 41 c
120 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 41 d
121 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 41 e
122 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 41 f
123 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 41 g
Abu Saeed Al Khudry said,

‘(Syeda) Fatima was from dearest of the people to Rasool-Allah saww. One day he saww entered to see her asws, and she asws was praying Salat. She asws heard the speech of Rasool-Allah saww, so she asws turned and terminated her asws Salat and went out from the prayer mat. She asws greeted unto him saww and he saww caressed by his saww hand upon her asws head and said:

‘O daughter asws! How is your asws evening? May Allah azwj have Mercy on you asws in our asws evening. May Allah azwj Forgive for you asws, and He azwj has already Done so’. 124

(Akhabar) ‘Akhbar Fatima asws’ – From Abu Ali Al Sowly, ‘Abdullah Bin Al-Hassan said,

‘Rasool-Allah saww entered to see (Syeda) Fatima asws. She asws forwarded a dry piece of barley bread towards him. He saww broke Fast upon it, then said: ‘O daughter asws! This is the first bread your saww father saww has eaten since three days’. So, (Syeda) Fatima asws went on to cry, and Rasool-Allah saww caressed her asws face with his saww hand’. 125

Abu Salih Al Muwazzin in (the book) ‘Al Arbaeen’, by the chain from Shuba, from Amro Bin Murrah, from Ibrahim, from Masrouq, from Ibn Masoud who said,

‘I heard Rasool-Allah saww saying: ‘When Allah azwj the Exalted Commanded me saww to get (Syeda) Fatima asws married to Ali asws, I saww did so. Jibraeel as said to me saww: ‘Allah azwj the Exalted has Built a garden of pearls. Between each reed to a reed there are pearls of ruby, interwoven with the gold, and Made its ceiling to be of green emeralds, and Made layers of pearls interlaced with rubies.

Then He azwj Made its towers to be from bricks of gold, and bricks of silver, and bricks of jewels, and bricks of ruby, and bricks of emeralds. Then He azwj Made springs to be in it, bursting from its sides, and its banks with the rivers, and Made domes of gems to be upon the rivers having been linked by chains of gold, and on the banks are a variety of trees. And He azwj Built a dome

124 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 41 h
125 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 41 i
in every branch, and Made armchairs for white gems to be in every dome, its covering being of silk and brocade.

And He\textsuperscript{aww} Carpeted its land with saffron, and perfumed with the musk and ambergris, and Made a Hourie to be in every dome. And the dome, there are one hundred doors to for it, upon each door being two girls and two trees in every furnished dome. And there is an inscription written around the dome, the Verse of the Chair (Ayat Al-Kursy)’.

I\textsuperscript{saww} said: ‘O Jibraeel\textsuperscript{as}! For whom has Allah\textsuperscript{azwj} Built this garden?’ He\textsuperscript{as} said: ‘He\textsuperscript{azwj} has built it for Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and your\textsuperscript{asws} daughter\textsuperscript{asws} Fatima\textsuperscript{asws}, besides their\textsuperscript{asws} (other) gardens, as a gift Allah\textsuperscript{azwj} has Gifted to them\textsuperscript{asws}, and for your\textsuperscript{saww} eyes to be delighted with that, O Rasool-Allah\textsuperscript{asww}!’\textsuperscript{126}

\textsuperscript{126} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 41 j

\textsuperscript{127} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 42 a
And in a report of Abdullah Bin Al-Haris, and Habeeb Bin Sabit, and Ali Bin Ibrahim — “The most beloved two to me in the earth”.128

Note: - Ibn Babuwayh (Al-Sadouq) said, ‘This is unreliable because they are infallible from being needy for Rasool-Allah ﷺ to reconcile between them.


‘From Al-Sadiq ﷺ: ‘It was so that Rasool-Allah ﷺ used to frequently kiss (Syeda) Fatima ﷺ (between her eyes), so one of his wives (Ayesha) dislike that.

He ﷺ said: ‘When there was an ascension with me to the sky, Jibraeel ﷺ held my hand and entered me into the Paradise. He ﷺ gave me from its dates, so I ﷺ ate them’. 

In a report: ‘He ﷺ gave me an apple from it, so I ﷺ ate it. That transformed into a seed in my Sulb. When I came down to the earth, I ﷺ slept with (Syeda) Khadeeja ﷺ, so she was blessed with (Syeda) Fatima ﷺ. Thus, Fatima ﷺ is a human Hourie. Every time I ﷺ am desirous to the aroma of Paradise, I ﷺ smell the aroma of my daughter ﷺ.

And the Prophet ﷺ entered to see (Syeda) Fatima ﷺ and saw her distressed. He ﷺ said to her: ‘What is with you?’ She ﷺ said: ‘Al Humeyra (the donkey – Ayesha) prided upon my mother (Syeda) Khadeeja ﷺ, that she had not been to any man (before marriage)

128 Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra ﷺ, Ch 3 H 42 b
before you saw, and that my mother was old’. He said: ‘The lap of your mother was a receptacle for the Imamate’.\(^{129}\)

Ibn Abd Rabih in (the book) ‘Al Iqd’ –

‘Al-Mahdy (the caliph) saw in his dream, Shareek the judge, turning his face away from him. When he woke up, he narrated his dream to Al-Rabie. He said, ‘Shareek is an adversary of yours and he is a pure Fatimide’. Al-Mahdy said, ‘To me, with Shareek!’ They came with him. When he entered to see him, he said, ‘It has reached me that you are a Fatimide?’ He said, ‘I seek Refuge with Allah from becoming other than a Fatimide, except if you mean Fatima Bint Kisra’.

He (Al-Mahdy) said, ‘No. but I mean Fatima Bint Muhammad. He said, ‘Are you cursing her?’. He said, ‘No, Allah Forbid!’ He said, ‘So, what are you saying regarding the one who curses her?’ He said, ‘Upon him be the Curse of Allah!’ He said, ‘Then curse this one’ – meaning Rabie.

He (Rabie) said, ‘No, by Allah! I do not curse her, O commander of the faithful!’ Shareek said to him, ‘O shameless! So, what was your mention of chieftess of women of the worlds, and daughter of chief of the Messengers?’

Al-Mahdy said, ‘So, what is the aspect of the dream?’ He said, ‘Your dream isn’t like the dream of Yusuf, and the blood is not permissible due to the dream’.

And they came with a man reviling (Syeda) Fatima, to Al-Fazl Bin Al-Rabie. He said to Ibn Ghanim, ‘Look into his matter, what you are saying’. He said, ‘The legal penalty is beloved to him’. Al-Fazl said to him, ‘She is your mother! You apply the legal punishment to him’. He ordered that he be struck a thousand lashes and be crucified in the road’.\(^{130}\) (This is not a Hadith)

\(^{129}\) Bihar Al-Anwaar – V 43, The book of History – Fatima Al Zahra\(^{asws}\), Ch 3 H 42 d

\(^{130}\) Bihar Al-Anwaar – V 43, The book of History – Fatima Al Zahra\(^{asws}\), Ch 3 H 42 e
It is reported that (Syeda) Fatima\textsuperscript{asws} wished for a protector during a battle of Ali\textsuperscript{asws}. So, it was Revealed: \textit{Lord of the East and the West - there is no god except Him, therefore take Him as a Protector [73:9]}.\textsuperscript{131}

Fatima\textsuperscript{asws} heard, so she\textsuperscript{asws} was saddened. Jibraeel\textsuperscript{as} descended with His\textsuperscript{awj} Words: \textit{if you were to associate, your deeds would be Confiscated [39:65].} Rasool-Allah\textsuperscript{saww} was saddened, so it was Revealed: \textit{If there had been a god in them (skies and the earth) except Allah, it (universe) would have been spoilt. [21:22].}\textsuperscript{132}

The Prophet\textsuperscript{saww} was surprised from that. Jibraeel\textsuperscript{as} descended and said: \textit{She\textsuperscript{asws} was saddened from your\textsuperscript{saww} words, so these Verses are for her\textsuperscript{asws} to agree, to be pleased".}\textsuperscript{133}

\textit{Al-Sadiq\textsuperscript{asws} was asked about the meaning of ‘Hasten to the good deed’ (in Azaan). He\textsuperscript{asws} said: ‘The best deed is being righteous with (Syeda) Fatima\textsuperscript{asws} and her\textsuperscript{asws} children, and regarding another ‘good’ is the Wilayah”.}\textsuperscript{134}
From the Prophet ﷺ having said: ‘When Allahazwj Created the Paradise, Heazwj Created it from the Noor of Hisazwj Face. Then Heazwj Took that Noor and Cast it, so a third of the Noor was attained by me saww, and a third of the Noor was attained by (Syeda) Fatima asws, and Ali asws and Peopleasws of his asws House hold attain a third of the Noor.

The one to whom that Noor is cast to is guided to the Wilayah of Progenyasws of Muhammadasww, and one to whom that Noor is not cast to, strays away from the Wilayah of Progenyasws of Muhammadasww.’

135

Al-Husayn Bin Zayd son of Aliasws (Bin Al-Husaynasws), from Al-Sadiqasws, and Jabir Bin Al-Jufyasws. ‘The Prophetasww said: ‘Allahazwj gets Angered for the anger of (Syeda) Fatimaasws and is Pleased for herasws pleasure’’. 136

Abu Bakr Al Murdawayh in his book, by the chain from Sinan Al Awsy,

‘The Prophetasww said: ‘Jibraeelas/narrated to measww that Allahazwj the Exalted, when Heazwj Got (Syeda) Fatimaasws married to Aliasws, Commanded Rizwaan (Keeper of Paradise), so he instructed the Tooba tree, and it bore leaves for ones loving Progenyasws of Household of Muhammadasww.’

136

Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 44 c

137

Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 44 d

135

Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 44 e
Then Angels of the number of those leaves, showered it with Noor, so those Angels took those leaves. When it will be the Day of Qiyamah and it is even with its people, Allahazwj will Send down those Angels with those leaves. So, whenever an Angel from those Angels meet a man from the ones loving Progenyasws of the Household of Muhammadsaww, would hand over that leaf to him being a freedom pass from the Fire”.

And it has come in many of the books, from these are ‘Kashf’ of Al Sa’alby, and ‘Fazail’ of Abu Al Sa’adat –

‘Regarding meaning of Hisazwj Words: _neither seeing (heat of a) sun therein nor intense cold [76:13]_, ’Ibn Abbas said, ‘When the people of Paradise would be in the Paradise, after they have been settled, they would see a light illuminating the gardens. The people of Paradise would said, ‘O Lordazwj! Youazwj had Said in Yourazwj Book Revealed unto Yourasws Messenger: _neither seeing (heat of a) sun therein [76:13]_’.

A caller would call out: ‘This isn’t light of the sun, nor of the moon, and (rather) Aliasws and (Syeda) Fatimasawws have been surprised from something, so theyasws laughed, and the gardens sparkled from their Noor’.

Abu Ali Al Sowly in (the book) ‘Akhbar Fatimasawws, and Abu Al Sa’adat in ‘Fazail Al Ashra’, by the chain, ‘Fro Abu Zarrra Al-Ghifari having said, ‘The Prophetasww sent me to call Aliasws. Ira came to hisasws house and called out to himasws, but heasws did not answer mea. So, I informed the Prophetasww. Heasww said: ‘Return to himasws for heasws is in the house’.

And Ira entered to see himasws. Ira saw the grinding mill grinding and there was no one by it. Ira said to Alasws, ‘The Prophetasww is calling youasws!’ Ira went out terrified until Ira came to the Prophetasww. Ira informed the Prophetasww with what Ira had seen. Heasww said: ‘O Abu Zarrra! Do not be astounded, for there are Angels of Allahazwj who are roaming in the earth, having been allocated with assisting Progenyasws of Muhammadasww’.

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138 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahrasawws, Ch 3 H 44 f
139 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahrasawws, Ch 3 H 44 g
'From Ammarra and Maymouna, both of them said, ‘I found (Syeda) Fatimaasws sleeping and the grinding mill was rotating. Ira informed Rasool-Allahsaww with that. Heasww said: ‘Allahazwj Knows the weakness of Hisasww Maidasws, so Heasww Revealed unto the mill to rotate, so it rotated’. 140

And Abu Al Qasim Al Busty has reported in (the book) ‘Manaqib of Amir Al-Momineenawws’, and Abu Salih Al Muwazin in ‘Al Arbaeen’, from Al Shaby by his chain from Maymouna, and Ibn Fayyaz in ‘Sharh Al Akhbar’,

‘And it is reported that at times sheasws was pre-occupied with herasws Salat and herasws acts of worship, and at times herasws children would be crying, and I saw the cradle moving, and an Angel was moving it’. 141

Muhammadasws Bin Aliasws Bin Al-Husaynasws Bin Alasws said: ‘Rasool-Allahsaww sent Salmanra to (Syeda) Fatimaasws. Hera said, ‘Ira paused at the door until Ira had greeted. Ira heard (Syeda) Fatimaasws reciting the Quran from the inside (the house), and the grinding mill was rotating from the outside (the house), and there was no companion for herasws’.

And hera said at the end, ‘Rasool-Allahsaww smiled and said: ‘O Salmanra! Myasww daughterasws (Syeda) Fatimaasws, Allahazwj has filled herasws heart and herasws limbs with Eman up to herasws veins. Sheasws freed (herselfasws) for obedience of Allahazwj, so Allahazwj Sent an Angel, his name is Zuqabeel’.

And in another report, ‘Jibraeelas, and heas rotated the grinding mill for herasws, and Allahazwj Suffices herasws as a Supporter in the world along with support in the Hereafter’. 142

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140 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 44 h
141 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 44 i
142 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 44 j
‘Umm Ayman went out to Makkah when (Syeda) Fatima asws passed away, and she said, ‘I will not see Al-Medina after her asws’. Severe thirst afflicted her in Al-Johfa to the extent that she feared upon herself. She shot a glance towards the sky, then said, ‘O Lord azwj! Will You azwj Keep me thirsty and I am a servant of daughter asws of Your azwj Prophet saww?’

He (the narrator) said, ‘A bucket of water of Paradise descended to her from the sky. She drank and did not feed for seven years (no need for it)’.¹⁴³

Then a person came to her from the desert and in his hand was a rein of a she-camel. He said to her, ‘Ride!’ She rode, and the camel rode like the flash of lightning. When it reached the Tawaaf place, I saw her performing Tawaaf. I made her oath, ‘Who are you?’ She said, ‘I am Shuhrat daughter of Fizza as, servant of (Syeda) Al-Zahra asws’.

And she asws (Fatima asws) had pledged a dress of hers asws with a wife of Zayd the Jew in Al-Medina, and she asws borrowed the barley. When Zayd entered his house, he said, ‘What is this radiance in our house?’ She said, ‘A dress of (Syeda) Fatima asws’. He became a Muslim

¹⁴³ Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 45
immediately, and his wife became a Muslim and his neighbours, to the extent of eighty persons’.

And she\textsuperscript{asws} (Fatima\textsuperscript{asws}) asked Rasool-Allah\textsuperscript{saww} for a ring. He\textsuperscript{saww} said: ‘Shall I\textsuperscript{saww} let you\textsuperscript{asws} know of what is better than the ring? When you\textsuperscript{asws} have prayed the night Salat, then request from Allah\textsuperscript{azwj} Mighty and Majestic for a ring, you\textsuperscript{asws} will attain your\textsuperscript{asws} need’.

He (the narrator) said, ‘She\textsuperscript{asws} supplicated to her\textsuperscript{asws} Lord\textsuperscript{azwj}, and there was a caller calling out: “O Fatima\textsuperscript{asws}, that which you\textsuperscript{asws} have requested from Me\textsuperscript{azwj}, is beneath your\textsuperscript{asws} prayer mat”. She\textsuperscript{asws} raised the prayer mat and there was a ruby ring, there being no price to it. She\textsuperscript{asws} wore it in her\textsuperscript{asws} finger and rejoiced.

When she\textsuperscript{asws} slept on her\textsuperscript{asws} night, she\textsuperscript{asws} saw in her\textsuperscript{asws} dream as if she\textsuperscript{asws} was in the Paradise. She\textsuperscript{asws} saw three palaces, the like of which had not been seen in the Paradise. She\textsuperscript{asws} said: ‘For whom are these castles?’ They said, ‘For Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww}’.

He said, ‘It was as if she\textsuperscript{asws} had entered a castle from that and went around in it. She\textsuperscript{asws} saw a bed which had leaned being upon three legs. She\textsuperscript{asws} said: ‘What is the matter with this bed, having inclined, being upon three (legs)?’ They said, ‘Because its owner sought a ring from Allah\textsuperscript{azwj}, so one of the legs was removed and a ring was forged for her\textsuperscript{asws}, and the bed remains upon three legs’.

When she\textsuperscript{asws} woke up in the morning, she\textsuperscript{asws} entered to see Rasool-Allah\textsuperscript{saww} and narrated the story. The Prophet\textsuperscript{saww} said: ‘Community of the family of Abdul Muttilib\textsuperscript{asws}! The world isn’t for you all. But rather, for you is the Hereafter, and your promised appointment is the Paradise. What will you be doing with the world? It is temporal, deceptive.'
The Prophet ﷺ instructed her to return the ring under the prayer mat. She returned it, then slept upon the prayer mat. She saw in the dream that she had entered the Paradise, and entered that castle, and saw the bed being upon four legs. She asked about its state. They said, ‘The ring was returned, and the bed returned to its (original) appearance’.

\[144\] (This is not a Hadith)

Abu Ja’far Al Tusi in (the book) ‘Ikhtiyar Al Rijal’,

‘From Abu Abdullah asws and from Salman Al-Farsi, ‘When Amir Al-Momineen asws was brought out from his house, (Syeda) Fatima asws came out until she ended to the grave. She asws said: ‘Free the son of my uncle! By the One Who Sent Muhammad saww with the truth! If you do not free him, asws will spread my asws hair and place the shirt of Rasool-Allah saww upon my asws head, and asws will shriek to Allah azwj! The she-camel of Salih asws is not more prestigious to Allah azwj than my asws children asws!’

\[145\]

Salman said, ‘By Allah azwj! I ra saw foundations of the walls of the Masjid been uprooted from their bottom to the extent that if a man wanted to pass from under it, could have passed. I ra went near to her asws and said, ‘O my ra chieftess, and my ra Mistress! Allah azwj Blessed and Exalted Sent your asws fathersaww as a mercy, so do not be a punishment’. The walls returned, until the dust settled from their bottom and entered into our nostrils’.

\[146\]

Bureyda, ‘The Prophet saww said: ‘The Angel of death gave me saww a choice, so saww made him wait up to the descend of Jibraeels. His asws daughter (Syeda) Fatima asws fainted. He said to her asws: ‘O my saww daughter! Take care of yourself asws, for you asws, and your asws husband asws, and your asws two sons asws would be with me saww in the Paradise’.’

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Maryam as was given glad tidings of her son as: Allah Gives you glad tidings with a Word [3:46], and Fatima as was given glad tidings with Al-Hassan as and Al-Husayn as in the Hadeeth. The Prophet saww gave her asws glad tidings during the blessings (to their asws parents) of each of them as by saying to her asws: ‘Congratulations to you asws being blessed with an

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\[144\] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 46 / 1
\[145\] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 46 / 2
 Imam asws leading the people of Paradise’. And Allah aswj the Exalted Perfected that in her asws posterity in His aswj Words: And He Made it a Word to remain in his posterity, [43:28] – meaning Ali asws’. 146

And it is report – ‘Umm Ayman cried and said, ‘O Rasool-Allah saww! You saww got (Syeda) Fatima asws married and did not sprinkle anything upon her asws!’ He saww said: ‘O Umm Ayman! Why are you lying? When Allah azwj the Exalted Married (Syeda) Fatima asws to Ali asws, Commanded the trees of Paradise to sprinkle upon them asws, from their ornaments, and their garments, and their rubies, and their gems, and their emeralds, and their brocades. They asws took from these what is not known’.

And in the Hadeeth, ‘The Prophet saww entered to see (Syeda) Fatima asws and she asws was on her asws prayer mat, and behind her asws was a pot effervescing its steam. Fatima asws brought out the pot and placed it in front of her asws. Ali asws asked: ‘From where is this for you asws?’ She asws said: ‘From the Grace of Allah azwj and His azwj Sustenance: Surely Allah Gives to whom He so Desires to without measure’ [3:37]’. 147

146 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 46 / 3
147 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 46 / 4

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‘Rasool-Allahsaww said: ‘Best of their women is Maryamas, and best of their women is (Syeda) Fatimaasws Bint Muhammadasws,149

وَ بإِمْتِناعِهِ إِلَى أَحْمَدَ بِمِنِ حَمْبَلٍ ََِِ أَنَسٍ أَنَّ الََّبَِِّ ص قَالَ حََمبُكَ مِنم نََِاءِ المعَالَمِينَ مَرمََُ بَِمتُ عِممرَانَ وَ خَدِيجَةُ بَِمتُ خُفََملِدٍ وَ لَاطِمَةُ بَِمتُ مَُُمَّدٍ ص

And by his chain to Ahmad Bin Hanbal, raising it to Anas (well-known fabricator),

‘The Prophetsaww said: ‘It suffices you from the women of the worlds – Maryam Bint Imranas, and Khadeejaasws Bint Khuwaylidas, and (Syeda) Fatimaasws Bint Muhammadasws, and Aasiyaasws Bint Muzahimas, wifeas of Pharaohlawr’.150

وَ بِِِْمََاِِهِ ََِِ أَحْمَدَ بمنِ حََمبَلٍ َ َرمل َعُهُ ََِِ أَنَسٍ أَنَّ الََّبَِِّ ص قَالَ

And by his chain from Anas (well-known fabricator),

‘The Prophetsaww said: ‘It suffices you from the women of the worlds – Maryamas Bint Imranas, and Khadeejaasws Bint Khuwaylidas, and (Syeda) Fatimaasws Bint Muhammadasws.’151

وَ مَِمهُ قَالَتم عَائِشَةُ لِفَاطِمَةَ عَلَيمهَا الََّلََمُ أَ لََ أُبَش ِرُكِ أَنِ ِ سَُِعمتُ رَُْفلَ اللََِّّ ص َ َقُفلُ لَََ

And from it, Ayesha said to (Syeda) Fatimaasws: ‘Shall I give youasws glad tidings? I heard Rasool-Allahsaww saying: ‘Chieftess of the women of the inhabitants of Paradise are four – Maryam Bint Imranas, and (Syeda) Fatimaasws Bint Muhammadasws, and Khadeejaasws Bint Khuwaylidas, and Aasiyaasws Bint Muzahimas, wifeas of Pharaohlawr’.151

وَ مِنم مَُمََدِ أَحْمَدَ عَنم عَائِشَةَ قَالَتم أَق مبَلَتم لَاطِمَةُ تََمشِي كَأَنَّ مِشميَتَهَا مِشميَةُ رَُْفلِ اللََِّّ ص ل َقَالَ مَرمحَباً يََ بَِمتِِ ثَُُّ أَجملَََهَ

And from (the book) ‘Musnad’ of Ahmad, from Ayesha (well-known fabricatress) having said,

‘(Syeda) Fatimaasws came walking as if herasws walk was the walk of Rasool-Allahsaww. Heasww said: ‘Welcome, O myasws daughterasws!’ Then heasww seated herasws on hisasww right, or hisasww left. Then heasww told herasws a secret Hadeeth. Sheasws cried. I said, ‘Rasool-Allahsaww particularised you with hisasww Hadeeth, then youasws cried’.151

ثَُُّ أََْرَّ ِِلَيمهَا حَدَِثاً لَضََِكَتم ل َقُلمتُ مَا رَأََمتُ كَالميَفممِ ل َرَحاً أَق مرَبَ مِنم حُِمنٍ لَََأَلمتُهَا عَمَّا قَالَ ل َقَالَتم مَا كَُمتُ لأُِلمشِيَ ِْرَّ

Then heasww told herasws a secret Hadeeth, and sheasws laughed. I said, ‘I have not seen like today, happiness more closely to the grief’. I asked herasws about what heasww had said. Sheasws

149 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahrasws, Ch 3 H 48 / 1
150 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahrasws, Ch 3 H 48 / 2
said: ‘I\textsuperscript{asws} would not expose a secret of Rasool-Allah\textsuperscript{aswaw}, until Rasool-Allah\textsuperscript{aswaw} passed away. So, I asked her\textsuperscript{asws}.

She said, ‘He\textsuperscript{aswaw} divulged to me\textsuperscript{asws} saying: ‘Jibraeel\textsuperscript{as} used to display the Quran to me\textsuperscript{aswaw} twice a year, and this year he\textsuperscript{as} has displayed it to me\textsuperscript{aswaw} twice, and I\textsuperscript{aswaw} do not see it except my\textsuperscript{aswaw} death has presented, and you\textsuperscript{asws} will be the first of my\textsuperscript{aswaw} family members to join with me\textsuperscript{aswaw}, and I\textsuperscript{aswaw} am the best of the ancestors to you\textsuperscript{asw}.

And it is reported by Ibn Khalawiya in ‘Kitab Al Aal’, from Abu Abdullah Al Hanbali, from Muhammad Bin Ahmad Bin Quza’at, from Abdullah Bin Muhammad, ‘From Abu Muhammad Al Askari\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{aswaw} said: ‘When Allah\textsuperscript{azwj} Created Adam\textsuperscript{as} and Hawwa\textsuperscript{as}, they\textsuperscript{asw} prided in the Paradise. Adam\textsuperscript{as} said to Hawwa\textsuperscript{as}: ‘Allah\textsuperscript{azwj} has not Created a creature more beautiful than us!'

Allah\textsuperscript{azwj} Revealed to Jibraeel\textsuperscript{as}: “Come with My\textsuperscript{azwj} two servants to the lofty Al-Firdows!” When they\textsuperscript{as} entered Al-Firdows, they\textsuperscript{as} looked at a girl being upon an animal from the animals of Paradise, and upon her head was a crown of light, and in her ears were two ear-rings of light. The gardens were sparkling from the beauty of her face.

Adam\textsuperscript{as} said: ‘My\textsuperscript{as} beloved Jibraeel\textsuperscript{as}, who is this girl, the gardens have sparkled from the beauty of her face?’ He\textsuperscript{as} said: ‘This is (Syeda) Fatima\textsuperscript{asws}, daughter\textsuperscript{asws} of Muhammad\textsuperscript{aswaw}, a Prophet\textsuperscript{as} from your\textsuperscript{asws} children who will happen to be at the end of times’. He\textsuperscript{as} said: ‘So, what is this crown which is upon her\textsuperscript{asws} head?’ He\textsuperscript{as} said: ‘Her\textsuperscript{asw} husband\textsuperscript{asws} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

152 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 48 / 4
He asws said: ‘So, what are the two ear-rings which are in her asws ears?’ He asws said: ‘Her asws two sons asws Al-Hassan asws and Al-Husayn asws. Adam asws said: ‘My asws beloved Jibraeel asws! Have they asws been Created before me asws?’ He asws said: ‘They asws were existing in the hidden Knowledge of Allah aswj before you saww were created, by four thousand years’.

And from Ibn Khalawiya from ‘Kitab Al Aal’, raising it to,

‘Ali asws Bin Musa Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah aswaw said: ‘When it will be the Day of Qiyamah, a caller will call out from the interior of the Throne: ‘O community of creatures! Close your eyes until (Syeda) Fatima asws daughter asws of Muhammad aswaw crosses (over the Bridge)’”.

And Zada bin Arafa, from his men, raising it to Abu Ayoub Al Ansari who said,

‘Rasool-Allah aswaw said: ‘When it will be the Day of Qiyamah, a caller will call out from interior of the Throne: ‘People of the gathering! Lower your heads and close your eyes until (Syeda) Fatima asws crosses over the Bridge!’ So, she asws would pass by and with her asws would be seventy thousand girls from the Maiden Houries’.

And from him, from Nafie Bin Abu Al Hamra’a who said,

‘I witnessed Rasool-Allah aswaw for eight months when he aswaw went out to the morning Salat. He aswaw would pass by the door of (Syeda) Fatima aswaw and would say: ‘The greetings be unto you aswaw, O People aswaws of the Household, and Mercy of Allah aswj and His aswj Blessings! The Salat! But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’.”

155 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 48 / 7
And from him, from Al-Husayn asws Bin Ali asws, from his father asws, from the Prophet saww having said: ‘O Fatima asws! Allah azwj gets Angered for your asws anger, and is Pleased for your asws pleasure’. 157

And from the book of Abu Is’haq Al Sa’alby, from Jumie Bin Umeyr, from his paternal aunt who said, ‘I asked Ayesha, ‘Who was the most beloved to Rasool-Allah saww?’ She said, ‘(Syeda) Fatima asws’. I said, ‘But rather, I asked you about the men’. She said, ‘Her asws husband asws, and what could prevent him saww? By Allah azwj! I do not know of any fasting one, standing (for Salat), worthier that he saww should be saying with what Allah azwj Loves and is Pleased’.

And from Jabir who said, ‘I did not see (Syeda) Fatima asws walking except I remembered Rasool-Allah saww, leaning on her asws right side at times, and on her asws left side at times’.

And from Ayesha, and she mentioned (Syeda) Fatima asws, ‘I have not seen anyone more truthful than her asws, except her asws father asws’. 160

And from the book ‘Mowlud Fatima asws’ of Ibn Babuwayh –

‘It is reported that the Prophet saww having said: ‘The Paradise is desirous to four from the women – Maryam Bint Imran as, and Aasiya Bint Muzahim as, wife as of Pharaoh la, and she as would be a wife as of the Prophet saww in the Paradise, and (Syeda) Khadeeja asws Bint Khuwaylid as, in the world and the Hereafter and (Syeda) Fatima asws Bint Muhammad asws’.

And it is reported from Ali asws having said: ‘We were seated in the presence of Rasool-Allah saww, and he saww said: ‘Inform me saww, which thing is best for the women?’ We were all unable from (answering) that until we dispersed. I asws returned to (Syeda) Fatima asws and

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159 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 48 / 11
informed her\textsuperscript{asws} of that which Rasool-Allah\textsuperscript{saww} had said to us, and there wasn’t anyone from us who knew it or understood it\textsuperscript{162}.

She\textsuperscript{asws} said: ‘But, I\textsuperscript{asws} know it. Best (thing) for the women is that the men should not see her nor should they seen the men’. I\textsuperscript{asws} returned to Rasool-Allah\textsuperscript{saww} and said: ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} had asked us which thing is best for the women, and best for them is that neither should the men see them nor should they see the men’.

And it is reported from Mujahid who said,

‘The Prophet\textsuperscript{saww} went out and he\textsuperscript{saww} was holding a hand of (Syeda) Fatima\textsuperscript{asws}. He\textsuperscript{saww} said: ‘The one who recognises this one\textsuperscript{asws}, so he has recognised her\textsuperscript{asws}, and one who does not recognise her\textsuperscript{asws}, so she\textsuperscript{asws} is (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww}. She\textsuperscript{asws} is a part of me\textsuperscript{saww}, and she\textsuperscript{asws} is my\textsuperscript{saww} heart, and my\textsuperscript{saww} soul which is between my\textsuperscript{saww} two sides. The one hurting her\textsuperscript{asws} has hurt me\textsuperscript{saww}, and one hurting me\textsuperscript{saww} has hurt Allah\textsuperscript{azwj}’\textsuperscript{163}.

And it is reported from Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} gets Angered for the anger of Fatima\textsuperscript{asws} and is Pleased for her\textsuperscript{asws} pleasure’.

And by this chain from him\textsuperscript{asws}, similar to it. He (the narrator) said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! It has reached us that you\textsuperscript{asws} said’ – and he mentioned the Hadeeth. He\textsuperscript{asws} said: ‘So what are you denying from this? By Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} gest Angered for an anger of His\textsuperscript{azwj} Momin servant and is Pleased for His\textsuperscript{azwj} pleasure’\textsuperscript{164}.

\textsuperscript{162} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 48 / 14
\textsuperscript{163} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 48 / 15
\textsuperscript{164} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 48 / 16
وَ عَنم ع قَالَ قَالَ رَُْفلُ اللََِّ صِّبنَنَ لاطِمَةَ شِجمََةٌ مِنِ ِ ََُمخِطُنِِ مَا أَْمخَطَهَا وَ َ ُرمضِينِِ مَا أَرمضَاهَا.

And from him asws having said: ‘Rasool-Allah saww said: ‘Fatima asws is more bashful than me saww. It angers me saww what angers her asws and pleases me saww what pleases her asws’.

وَ ن َقَلمتُ مِنم كِتَابٍ لأَِبِِ ِِْمََاقَ الثَّعملَبِِ ِ عَنم مََُاهِدٍ قَالَ خَرَجَ رَُْفلُ اللََِّ ص وَ قَدم أَخَذَ بِيَدِ لَاطِمَةَ وَ قَالَ مَنم عَرَفَ هَذِهِ ل َقَدم عَرَل َهَا وَ مَنم

And I copied from a book of Abu Is’haq Al Sa’alby, from Mujahid having said, ‘Rasool-Allah saww went out, and he saww was holding a hand of (Syeda) Fatima asws, and said: ‘One who recognises this one asws, so he has recognised her asws, and one who does not recognise her asws, so she asws is Fatima asws daughter asws of Muhammad saww, and she asws is a part of me saww, and she asws is my saww heart which is between my saww two sides. The one hurting her asws has hurt me saww, and one hurting me saww has hurt Allah azwj’.

وَ عَنم جَابِرِ بمنِ عَبمدِ اللََِّ قَالَ قَالَ رَُْفلُ اللََِّ صِّبنَهُ عَنم لاطِمَةَ شَعمرَةٌ مِنِ ِ لَمَنم آذَى شَعمرَةٌ مِنِ ِ ل َقَدم آذَانِِ وَ مَنم آذَانِِ ل َقَدم آذَى اللَََّّ.

And from Jabir Bin Abdullah who said, ‘Rasool-Allah saww said: ‘(Syeda) Fatima asws is a hair of mine saww. The one who hurts a hair of mine saww has hurt me saww, and one hurting me saww has hurt Allah azwj, and one hurting Allah azwj, Allah azwj would Curse him (with the) fullness of the skies and the earth’.

وَ رُوِيَ أَنَّ مَُُمَّدَ بمنَ أَبِِ بَكمرٍ ق َرَأَ وَ مَا أَرمَْلمََا مِنم ق َبملِكَ مِنم رَُْفلٍ وَ لََ نَبٍِِ وَ لََ مَُُدَّثٍ ق ُلمتُ وَ هَلم تَُُد ِثُ الممَلََئِ كَةُ ِِلََّ الأمَنمَبِيَاءَ قَالَ مَرمََُ لََم تَكُنم نَبِيَّةً وَ َْارَةُ اممرَأَةُ ِِب مرَاهِيمَ قَدم عَاَ َََتِ الممَ لََئِكَةَ وَ بَشَّرُوهَا بِِِْمَاقَ وَ مِنم وَراءِ ِِْمَاقَ َ َعمقُفبَ وَ لََم تَكُنم نَبِيَّةً وَ لَاطِمَةُ بَِمتُ مَُُمَّدٍ رَُْفلِ اللََِّ ص كَانَتم مَُُدَّثَةً وَ لَاطِمَةُ بَِمتُ مَُُمَّدٍ رَُْفلِ اللََِّ ص كَانَتم مَُُدَّثَةً وَ

And it is reported that Muhammad Bin Abu Bakr recited, And We did not Send a Rasool or a Prophet, or a Muhaddith before you [22:52]. I said, ‘And can the Angels be narrated to, only the Prophets as are!’ He asws said: ‘Maryam as did not happen to be a Prophet as, and Sarah as, wife as of Ibrahim as (actually) saw the Angels, and they gave her glad tidings of Is’haq and after Is’haq of Yaqoub [11:71], and she as did not happen to be a Prophet as, and (Syeda) Fatima asws daughter asws of Muhammad saww was a Muhaddisa (one narrated to), and she asws did not happen to be a Prophet as’.
And from Umm Salama\textsuperscript{a} having said, ‘(Syeda) Fatima\textsuperscript{asws}, daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, was the most resembling of the people I face and likeness with Rasool-Allah\textsuperscript{saww}’.\textsuperscript{169}

And it is reported from Ali\textsuperscript{asws}, from (Syeda) Fatima\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said to me\textsuperscript{asws}: ‘O Fatima\textsuperscript{asws}! One who sends Salawaat upon you\textsuperscript{asws}, Allah\textsuperscript{azwj} would Forgive for him and join him with me\textsuperscript{saww} wherever I\textsuperscript{saww} would be from the Paradise’’.\textsuperscript{170}

And it is reported from Al Zuhry, ‘From Ali\textsuperscript{asws} Bin Al-\textsuperscript{Husayn\textsuperscript{asws}} having said: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said to (Syeda) Fatima\textsuperscript{asws}: ‘Did you\textsuperscript{asws} ask your\textsuperscript{asws} father\textsuperscript{saww} among what you\textsuperscript{asws} had asked, where you\textsuperscript{asws} will meet him\textsuperscript{saww} on the Day of Qiyamah?’

She\textsuperscript{asws} said: ‘Yes. He\textsuperscript{saww} said to me\textsuperscript{asws}: ‘Seek me\textsuperscript{saww} at the Fountain’, I\textsuperscript{asws} said: ‘If I\textsuperscript{asws} don’t find you\textsuperscript{saww} over there?’ He\textsuperscript{saww} said: ‘Then you\textsuperscript{asws} will find me\textsuperscript{saww} shading by the Throne of my\textsuperscript{asws} Lord\textsuperscript{azwj}, and no one will be shading with it apart from me\textsuperscript{saww}’.

(Syeda) Fatima\textsuperscript{asws} said: ‘So I\textsuperscript{asws} said: ‘O Father\textsuperscript{saww}! Will the people be uncovered on the Day of Qiyamah?’ He\textsuperscript{saww} said: ‘Yes, O daughter\textsuperscript{asws}!’ I\textsuperscript{asws} said: ‘And will I\textsuperscript{asws} (also) be uncovered?’ He\textsuperscript{saww} said: ‘Yes, and you\textsuperscript{asws} will (also) be uncovered, and it will be so that no one will be turning to anyone else’.

Fatima\textsuperscript{asws} said: ‘I\textsuperscript{asws} said to him\textsuperscript{saww}: ‘Oh the evil of it on that Day, from Allah\textsuperscript{azwj} Mighty and Majestic!’

\textsuperscript{a}Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 48 / 23
\textsuperscript{b}Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 48 / 24
Ali asws said, ‘asws said to her asws: ‘Did you asws not ask him saww about the son asws of your asws uncleasws?’ She asws said, ‘asws had done so. He saww said: ‘Ali asws is more honourable unto Allah azwj Mighty and Majestic than for him asws to be uncovered on the Day of Qiyamah’.

49- فضائل شهر رمضان، لبصوف عن محمد بن إبراهيم بن إسحاق عن أحمد بن محمد الطوسي عن المذكور بن الشاذلي بن أحمد بن علي الحارث عن

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الضياء قال فحدث طفل كأنتم لاطمة على الله عنهم إذا طلع رمضان بلغ عنهم الأهل وليكون قام عليه.

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The book) 'Fazail Shahr Al Ramazan' of Al Sadouq, from Muhammad Bin Ibrahim Bin Is'haq, from Ahmad Bin Muhammad Al Kufy, from Al Munzir Bin Muhammad, from Al-Hassan Bin Ali Al Khazzaz,

From Al-Reza asws having said in a lengthy Hadeeth: ‘It was so that (Syeda) Fatima asws, whenever the crescent of a month of Ramazan emerged, her asws radiance would overcome the crescent and it would be hidden. So, when she asws was absent from it, it would appearr’.

47- يثني على أبا سيدنا موسى عن عبد الله بن محمد بن خادم بن البنت المتعهد من الفضائل عن محمد بن علي الحارث عن

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مبارك رضي الله عنهم، فقوم فأقبل عليه وبيت فتى فقوم فأقبل عليه، وهم لا يكاد يتشكل

50- بدأ بعبارة المصطفى بإلزام إلى أبي محمد بن محمد الطوسي عن محمد بن محمد الطوسي عن محمد بن علي الحارث عن

(195)

الضياء قال في حديث طويل كأنتم لاطمة على الله عنهم إذا طلع رمضان بلغ عنهم الأهل وليكون قام عليه.

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

وكان بينهما مصاصين بيت رسول الله صلى الله عليه وسلم من أزواجهم وقال يا بلال ثم فقت بعلي منزلي فاطمة


172 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 49
And it was so that her\textsuperscript{asws} house was adjacent to the house of Rasool-Allah\textsuperscript{saww} which he\textsuperscript{saww} had individualised is by himself\textsuperscript{saww} from his\textsuperscript{saww} wives. (He\textsuperscript{saww} said): ‘Arise, O Bilal, and pause with him at the house of (Syeda) Fatima\textsuperscript{asws}!’

The Bedouin went with Bilal. When he paused at the door of (Syeda) Fatima\textsuperscript{asws}, he called out at the top of his voice, ‘The greetings be upon you, O People\textsuperscript{asws} of the Household of the Prophet-hood, and the interchange of the Angels, and the descent of Jibraeel\textsuperscript{as} the Trustworthy Spirit with the Revelation from the Presence of the Lord\textsuperscript{azwj} of the worlds!’.

(Syeda) Fatima\textsuperscript{asws} said: ‘Who are you, O you?’ He said, ‘A Sheykh from the Arabs. I had gone to your\textsuperscript{asws} father\textsuperscript{saww} the chief of the mortals, emigrating from a distance, and I, O daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww}, am bare of the body, hungry of the liver. Therefore, sympathise with me, may Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{asws}’.

And it was so that for (Syeda) Fatima\textsuperscript{asws} and Ali\textsuperscript{asws} in that situation, and Rasool-Allah\textsuperscript{saww} (as well) for three (days), they had not eaten a meal during it, and Rasool-Allah\textsuperscript{saww} had known that of their\textsuperscript{asws} state. (Syeda) Fatima\textsuperscript{asws} deliberated to a sheep skin which had been tanned with the Al-Karz (some material). It was so that Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} used to sleep upon it. She\textsuperscript{asws} said: ‘Take this, O you O visitor! Perhaps Allah\textsuperscript{azwj} would Cause you to relax with what is better than it’.

The Bedouin said, ‘O daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww}! I complained to you\textsuperscript{asws} of the hunger, and you\textsuperscript{asws} are giving me a sheep skin? What am I to do with it, with what I am feeling of the hunger?’

He (the narrator) said, ‘She\textsuperscript{asws} deliberated due to what she\textsuperscript{asws} heard from his words to a pendant which was in her\textsuperscript{asws} neck, gifted to her\textsuperscript{asws} by Fatima, daughter of her\textsuperscript{asws} uncle Hamza\textsuperscript{asws} Bin Abdul Muttalib\textsuperscript{asws}. She\textsuperscript{asws} cut it off from her\textsuperscript{asws} neck and discarded it to the Bedouin, and she\textsuperscript{asws} said: ‘Take it, and sell it. Perhaps Allah\textsuperscript{azwj} would Give you instead of it what is better than it’.

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So the Bedouin took the pendant and went to the Masjid of Rasool-Allahsaww, and the Prophetsaww was seated among hisaww companions.

He said, ‘O Rasool-Allahsaww! (Syeda) Fatimaasws daughter of Muhammadaww gave me this pendant and shesaws said: ‘Sell it, perhaps Heazwj would do something for you’. The Prophetaww wept and said: ‘No, and how can Allahazwj Do it for you and it was given to you by (Syeda) Fatimaasws daughter of Muhammadaww the chieftess of the daughters of Adamas?’

Ammar Bin Yasser stood up and said, ‘O Rasool-Allahsaww! Will you allow me to buy this pendant?’ Heasws said: ‘Buy it, O Ammar, for it the Jinns and the human were to participate with you, Allahazwj will not Punish them with the Fire’. Ammar said, ‘For how much is this pendant, O Bedouin?’ He Said, ‘For satiation from the bread and the meat, and a Yemeni cloak to cover my bareness with and I can pray Salat to my Lordasw in it, and a Dinar to make me reach to my family’.

And it was so that Ammar had sold his share which Rasool-Allahsaww had transferred it from Khyber, and there did not remain anything from it. He said, ‘For you are twenty Dinars and two hundred Dirhams Hijriyya, and a Yemeni cloak, and my rider to make you reach to your family, and satiation from wheat bread and meat’.

The Bedouin said, ‘How generous you are with the wealth’. And Ammar went with him and fulfilled to him that he had guaranteed to him, and the Bedouin returned to Rasool-Allahsaww.

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

فَأَلَّمُنَّ هُمْ ضَعُى عَلى ذُيَٰلَى وَ أَقَمُ على أَصْحَابِهِ، فَقَالَ إِنَّ اللَّهَ قَدْ أُعْطِيَ قَطَعَةً فِي الْدُّنْيَا ذَلِكَ أَنَّ أُيُوبَةَ وَ مَا أَحَدٌ مِنْ الْعَالَمِينَ مِثْلُهَا وَ غَلَٰعُ يُبّلَغُهَا وَ لَوْ لا عَلَى مَا كَانَ لِقَطَعَةَ كُُفَفَ أَنَّ أَهْلَهَا وَ أَعْطَاهَا الْحَيَانَ وَ الْخَيْلَ وَ مَا الْعَالَمِينَ مَلَّهُمَا سَيَّةَ شَابِهِمُّ الْأَنْعَامَ وَ سَيَّةَ شَابِهِ أَهْلَ الْجَهَنَّةُ

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

وُكَانَ بِإِلَيْهِ بِمَفَاتِرِ وَ عَشَارَةْ وَ سُلْطَانَ فَقَالَ وَ أَرْيَكَمْ قَالُوا لَنْعَمْ بِرَسُولِ اللَّهُ

And he\textsuperscript{saww} was confronting Al-Miqdad\textsuperscript{as}, and Ammar, and Salman\textsuperscript{as}, may Allah\textsuperscript{azwj} be Pleased with them, and he\textsuperscript{saww} said: ‘Shall I\textsuperscript{saww} increase for you all?’ They said, ‘Yes, O Rasool-Allah\textsuperscript{saww}!’

فَقَالَ أَتََنِِ الرُّوحُ َ َعمنِِ جَبّمَئِيلَ ع أَنَََّّا ِِذَا هِيَ قُبِضَتم وَ ُِلََِتم َََمأَلََُا الممَلََئِكَةِ يَُمفَظُفنَََّا مِنم بَينمِ

He\textsuperscript{saww} said: ‘The Trustworthy Spirit came to me\textsuperscript{saww}, meaning Jibraeel\textsuperscript{as}, and said, ‘She\textsuperscript{as}, when she\textsuperscript{saww} passes away and buried, the two Angels would ask her in her\textsuperscript{saww} grave, ‘Who is your\textsuperscript{saww} Lord\textsuperscript{azwj}?’ So she\textsuperscript{saww} would be saying: ‘Allah\textsuperscript{azwj} is my\textsuperscript{saww} Lord\textsuperscript{azwj}’. They would be saying, ‘Who is your\textsuperscript{saww} Prophet\textsuperscript{saww}?’ So she\textsuperscript{saww} would be saying: ‘My\textsuperscript{saww} father\textsuperscript{asfsr}. They would be saying, ‘Who is your\textsuperscript{saww} Guardian\textsuperscript{asfsr}?’ So she\textsuperscript{saww} would be saying: ‘This one standing upon the edge of my\textsuperscript{saww} grave, Ali\textsuperscript{saww} Bin Abu Talib\textsuperscript{asfsr}.’

أَلَا وَ أَرْيَكَمْ مِنْ فَضُلَّلاَهُ إِنَّ اللَّهَ فَُمَّلَنَا مِلْبًا مِنْ الدِّلَائِلِ يُقطَعَوْا مِنْ بَيْنِ نَذِهَّةِ وَ مِنْ خَلْفَهَا وَ غَيْنِ يَعْجَبُهَا وَ غَيْنِ يَظْهَرُهَا وَ هُمْ مَعَهَا فِي خَيْامَةٍ وَ عَندَ نَذِهَّةَ وَ عَندَ يَعْجَبُهَا يُؤْتُونَهَا عَلَى أَيْضَةَ وَ بَيْلَةَ وَ بَيْنَاهَا

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

فَقَيْنُ عَلِيٌّ وَ عَلِيٌّ قِيُّوٌّ الْفَطَّرَةَ عَلَى أَيْضَةَ وَ مِنْ زَارٍ عَلِيٌّ وَ مِنْ زَارٍ عَلِيٌّ فَكَايِلُاَّ زَارَتِي وَ فَكَايِلُاَّ زَارَتِي

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

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

The Prophet	extsuperscript{saww} Said: ‘Go to (Syeda) Fatima	extsuperscript{asws} and hand the pendant over to her	extsuperscript{asws}, and you (also) are for her	extsuperscript{asws}. The slave came over with the pendant and informed her	extsuperscript{asws} of the words of Rasool-Allah	extsuperscript{saww}. (Syeda) Fatima	extsuperscript{asws} took the pendant and freed the slave. The slave laughed. (Syeda) Fatima	extsuperscript{asws} said: ‘What makes you laugh O slave?’ He said, ‘It is the greatness of this pendant which makes me laugh. It satiated a hungry one, and clothed a bare one, and enriched a poor one, and freed a slave, and returned back to its (original) owner’.

She	extsuperscript{asws} said: ‘No. By the One	extsuperscript{azwj} Who Honoured my	extsuperscript{asws} father	extsuperscript{saww} with the Prophet-hood, and Honoured you	extsuperscript{asws} with the successorship, there is nothing with me	extsuperscript{asws} this morning, and whatever I	extsuperscript{asws} have been feeding for two days was only something I	extsuperscript{asws} used to prefer you	extsuperscript{asws} with it over myself	extsuperscript{asws} and over these two sons	extsuperscript{asws} of mine	extsuperscript{asws}, Al-Hassan	extsuperscript{asws} was Al-Husayn	extsuperscript{asws}.

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He said: ‘O Fatima! Why didn’t you let me know, so could have bought something?’ She said: ‘O Abu Al-Hassan! I was embarrassed from my God to encumber your soul what you are not able upon’.

Ali Bin Abu Talib from the presence of (Syeda) Fatima, may the greetings be upon her, trusting Allah with goodly thoughts. He borrowed a Dinar. While the Dinar was in hand of Ali Bin Abu Talib intending to buy for his dependents who would correct them, Al-Miqdad Bin Al-Aswad presented to him during a day of severe heat. The sun had scorched him from above him, and hurt him.

When Al saw him, he did not like his situation, so he said: ‘O Miqdad! What bothered you to make a journey at this time?’ He said, ‘O Abu Al-Hassan! Free my way and do not ask me about what is behind me.

He said: ‘O my brother! There is no leeway for me to cross past me until I know what you know’. He said, ‘O Abu Al-Hassan! Wish to Allah and to you free my way and do not uncover my situation’. He said to him: ‘O my brother! There is no leeway for you to conceal your situation from me.

He said, ‘O Abu Al-Hassan! But when you are refusing, so by Allah! Who Honoured Muhammad with the Prophethood and Honoured you with the succession! Nothing bothered me from undertaking my journey except the struggle, and I have left my dependents clenching with hunger. So, when I heard the crying of the dependants, the ground could not carry me. I came out with worried riding in my head. This is my situation and my story’.

The eyes of Ali filled up with the weeping until his tears dampened his beard. He said to him: ‘I swear by the One Whom you swore by! Nothing bothered me except that which bothered you from coming out. I shall prefer you over myself.'
He handed the Dinár to him\(^{a}\) and returned until he entered the Masjid of the Prophet. He prayed Al-Zohr in it, and Al-Asr, and Al-Maghrib. When Rasool-Allah had fulfilled Al-Maghrib Salât, he passed by Al Bin Abu Talib, and he was in the first row. He pressed his leg. Ali stood up following behind Rasool-Allah until he met him at a door from the doors of the Masjid.

He greeted unto him, so Rasool-Allah responded the greeting. He said: `O Abu Al-Hassan! Is there anything with you? We can have dinner with, so we can go with you?`

He remained lowering his head for a while, not responding an answer out of embarrassment from Rasool-Allah, and he knew what had happened from the matter of the Dinár, and where he had taken it from, and where had given it, and Allah the Exalted had Revealed to His Prophet Muhammad that he should have dinner at night with Al Bin Abu Talib.

When Rasool-Allah looked at his silence, he said: `O Abu Al-Hassan! What is the matter you are neither speaking nor leaving, or saying yes so can go with you?` He said: `Embarassment and honour, so come with us.`

Rasool-Allah held a hand of Al Bin Abu Talib and they went until they entered to see Fatima Al-Zahra, upon her be the greetings, and she was on her prayer mat, having fulfilled her Salât, and behind her was a pot effervescing steam.

When she heard the speech of Rasool-Allah in her turning, she came out from her prayer mat and greeted unto him, and she was the dearest of the people to him. He responded the greetings and caressed his hand upon her head and said to her, `O daughter! How is your evening? May Allah the Exalted have Mercy on you! Give us dinner, may Allah Forgive for you, and He has Done so.'
She asws took the pot and placed it in front of the Prophet saw and Ali asws Bin Abu Talib asws. When Ali asws Bin Abu Talib asws looked at the food and smelt its aroma, he asws shot his asws glance at Fatima asws, a mean glance. (Syeda) Fatima asws said to him asws: 'Glory be to Allah azwj! How mean is your asws look and harsh! Have I asws committed a sin in what is between me asws and you asws obligating the anger due to it?'

He asws said: 'And which sin is greater that a sin you asws have committed? Didn’t I asws ask you asws yesterday and you asws had sworn by Allah azwj solemnly you asws did not have any food for two days?'

He (the narrator) said, 'She asws looked at the sky and said: 'My asws God azwj Knows in His aswj sky and He aswj Knows in His aswj earth, I asws do not speak except truth!’ He asws said to her asws: ‘O Fatima asws! From where is this food for you asws which I asws have not looked at the like of its type at all, and have not smelt like its aroma at all, and have not eaten any better than it?’

He (the narrator) said, ‘Rasool-Allah saww placed his asws goodly, Blessed palm between the shoulders of Ali asws Bin Abu Talib asws and pressed it, then said: ‘O Ali asws! This is a replacement of your asws Dinar, and this is a Recompense of your asws Dinar from the Presence of Allah azwj. Surely Allah Gives to whom He so Desires to without measure’ [3:37].

Then the Prophet saww gasped crying, then said: 'The Praise is for Allah azwj Who Refused for you asws to exit from the world until He asww Recompensed you asws both, and Recompensed you asws O Ali asws, a flow of Zakariya, and Recompensed Fatima asws a flow of Maryam Bint Imran as: Whenever Zakariyya entered the Prayer Niche to (see) her, he found food in her presence. [3:37]’.

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From Abu Abdullah asws having said: ‘(Syeda) Fatima asws came complaining to Rasool-Allah saww of some of her asws matter. Rasool-Allah saww gave her asws a leaf and said: ‘Do you asws know what is in it? One who believes in Allah azwj and the last Day, so he should not hurt his neighbour; and the one who believes in Allah azwj and the last Day, let him honour his guest; and the one who believes in Allah azwj and the last Day, let him speak good or be silent!’’

From Abu Ja’far asws, from Jabir Bin Abdullah Al-Ansari who said, ‘Rasool-Allah saww went out intending (Syeda) Fatima asws, and I was with him saww. When we ended to the door, he saww placed his saww hand upon it and pushed it, then said: ‘The greeting be unto you asws all!’

(Syeda) Fatima asws said: ‘Upon you saww be the greetings, O Rasool-Allah saww!’ He saww said: ‘Can I saww enter?’ She asws said: ‘Enter, O Rasool-Allah saww!’ He saww said: ‘Shall I saww enter and the one with me asaw?’ She asws said: ‘O Rasool-Allah saww! There isn’t a veil upon measws.’ He saww said: ‘O Fatima asws! Take the extra of your asws quilt and cover your asws head with it’.

She asws did so. Then he saww said: ‘The greetings be unto you asws all!’ She asws said: ‘The greetings be unto you saww, O Rasool-Allah asaww!’ He saww said: ‘Can I saww enter?’ She saww said: ‘Yes, enter, O Rasool-Allah asaww!’ He saww said: ‘I saww and the one with measaw?’ She asws said: ‘You saww and the one with you saww.

From Abu Ja’far asws, having said: ‘(Syeda) Fatima asws came complaining to Rasool-Allah saww...’
Jabir said, ‘Rasool-Allah∗∗∗ entered, and I entered, and there, the face of (Syeda) Fatima√√√ was yellow as if it was the belly of a locust. Rasool-Allah∗∗∗ said: ‘What is the matter I√√√ see your√√√ face yellow (pale)?’ She√√√ said: ‘O Rasool-Allah∗∗∗, the hunger!’

He√√√ said: ‘O Allahazwj, Satiator of the hungry and Raiser of the dropped! Satiate (Syeda) Fatima√√√ daughter√√√ of Muhammad√√√!’

Jabir said, ‘By Allahazwj! I looked at the blood from ended to end until her√√√ face returned to be red, and she√√√ was not hungry after that day’. 176

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed, transmitting,

‘From Ja’far√√√, from his√√√ father√√√ having said: ‘Rasool-Allah∗∗∗ said: ‘When it will be the Day of Qiyamah, a caller will call out from interior of the Throne: ‘O community of creatures! Close your eyes until the daughter√√√ of the Beloved of Allahazwj passed by to go to her√√√ castle!’

So, my√√√ daughter√√√ Fatima√√√ would pass to go to her√√√ castle, and upon her√√√ would be two strips, around her√√√ would be seventy thousand Houries. When she√√√ reaches to the door of her√√√ castle, she√√√ would find Al-Hassan√√√ standing, and Al-Husayn√√√ sleeping, beheaded. She√√√ would say to Al-Husayn√√√: ‘Who is this one?’ He√√√ will say: ‘This is my√√√ brother√√√! The community of your√√√ father√√√ killed him√√√ and cut off his√√√ head!’

The Call will come to her from the Presence of Allahazwj: ‘O daughter√√√ of the Beloved of Allahazwj! But rather √√√ only Showed you√√√ what the community of your√√√ father√√√ had done, because √√√ have kept a condolence with Meazwj for your√√√ calamity regarding him√√√. √√√ have Made your√√√ condolence today that Iazwj will not Look into the accounting of the servants until you√√√ enter the Paradise. You√√√, and your√√√ offspring, and your√√√

176 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra√√√, Ch 3 H 53
Shias, and the one who had befriended you all[^asws] with acts of kindness, from the one who isn’t from your[^asws] Shias, before [azwj] look into the accounting of the servants!”

So, my[^saww] daughter Fatima[^asws] would enter the Paradise, and her[^asws] offspring, and her[^asws] Shias, and the ones who had befriended her[^asws] with acts of kindness, from the one who wasn’t from her[^asws] Shias.


From Jabir, from Abu Ja’far[^asws] having said: ‘The Prophet[^saww] said to Fatima[^asws]: ‘Arise and bring out that platter’. She[^asws] stood up and brought a platter wherein was stew and bone boiling. The Prophet[^saww], and Ali[^asws], and (Syeda) Fatima[^asws], and Al-Hassan[^asws], and Al-Husayn[^asws] ate for thirteen days.

Then Umm Ayman saw Al-Husayn[^asws] having something with him[^asws]. She said to him[^asws], ‘From where is this for you[^asws]?’ He[^asws] said: ‘We[^asws] having been eating for days’. So, Umm Ayman came to Fatima[^asws] and said: ‘O Fatima[^asws]! Whenever there was something in the possession of Umm Ayman, then rather, it is for Fatima[^asws] and her[^asws] children, and when there was something with Fatima[^asws], so it isn’t for Umm Ayman, anything from it?’

[^177]: Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[^asws], Ch 3 H 54
So she asws brought out for her from it. Umm Ayman ate from it and the platter ran out. The Prophet saww said to her asws: ‘If you asws had not fed her, you asws and your asws offspring would have eaten from it up to the Establishment of the Hour’.

ثم قال أبو جعفر أم سلمة فوجدنا نفتاحاً كما قالتنا ع في ذمته.

Then Abu Ja’far asws said: ‘And the platter is (still) with us asws. Our asws Qaim asws will bring it out during his asws time’.178

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Bazie, from Salih Bin Uqbah, from Uqba,

‘From Abu Ja’far asws having said: ‘Allah azwj has not been worshipped with anything from the glorification more superior than the Tasbeeh (glorifications) of (Syeda) Fatima asws, and had there been anything superior than it, Rasool-Allah saww would have given it to (Syeda) Fatima asws’.179

(Tafseer Furaat Bin Ibrahim – Sahl Bin Ahmad Al Deynawary, transmitting,

‘From Abu Abdullah Ja’far asws Bin Muhammad asws having said: ‘Jabir said to Abu Ja’far asws, ‘May I be sacrificed for you asws, O son asws of Rasool-Allah saww! Narrate a Hadeeth to me regarding the merit of your asws grandmother asws Fatima asws, then I can narrate with it to the Shias, they can be happy with that’.

قال أبو جعفر ع حدثني أي بن جذدي عن رسول الله ص Said: ‘When it will be the Day of Qiyamah, pulpits of light would be set up for the Prophets as and the Rasools as, and my saww pulpit would be the highest of their as pulpits on the Day of Qiyamah.

Abu Ja’far asws said: ‘My asws father asws narrated to me asws, from my asws grandmother asws, from Rasool-Allah saww having said: ‘When it will be the Day of Qiyamah, pulpits of light would be set up for the Prophets as and the Rasools as, and my saww pulpit would be the highest of their as pulpits on the Day of Qiyamah.

179 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 56
Then Allahazwj will be Saying: “O Muhammadasws, preach!” So, Iasws shall address with a sermon, no one from the Prophetsas and the Rasoolsas would have heard the like of it.

ثم يقول الله علیه السلام: "عیسی آیه‌نشین، ترهب کن!" پس، علیّ نیکی پرده‌ای به ریشه‌ای می‌گفتند که هیچ‌کس توجهی در آن‌ها نداشت.

Then, pulpits of light would be set up for the successorsas, and a pulpit of light would be set up for myasws successorasws Aliasws Bin Abu Talibasws in their middle, so hisasws pulpit would be the highest of theiras pulpit.

ثم پلیت‌های نور در نزدیکی ولادیان مسیح و مرسیان و پلیت نوری برای علیانقدر در میان آن‌ها قرار گرفت و پلیت‌های نوری علیانقدر در میان آن‌ها که بیشتر از پلیت‌های نوری ولادیان مسیح و مرسیان بود.

The pulpit of light would be set up for the children of the Prophetsas and the Rasoolsas, and a pulpit of light would happen to before myasws two sonsasws, and myasws two grandsonsasws, and myasws two aromas in the days of myasws lifetime. Then it would be said to themasws both: ‘Preach!’ So, theyasws would preach with two sermons, no one from the children of the Prophetsas and the Messengersas would have heard the like of these.

ثم پلیت نوری برای ولادیان مسیح و مرسیان و پلیت نوری برای دو پسر من که در دوران حیات من بودند، پلیت‌های نوری برای ولادیان مسیح و مرسیان و دو پسر من و دو اوراکیت در زمان حیات من بودند، شاید سخنرانی او با دو سخنرانی در جمعیتی که بندها نیکی در آن‌ها نداشتند.

Then Allahazwj shall Say: “O Aliasws, preach!” so, heasws will address with a sermon, no one from the successorsas would have heard the like of it.

ثم يقول الله علیه السلام: "عیسی آیه‌نشین، ترهب کن!" پس، علیّ نیکی بیان‌هایی می‌کرد که هیچ‌کس توجهی در آن‌ها نداشت.

Then the caller would call out, and heas is Jibreelas: 'Where is Fatimaasws daughterasws of Muhammadasww! Where is (Syeda) Khadeeja Bint Khuwaylidas! Where is Maryam Bint Imranas! Where is Aasiya Bint Muzahimas! Where is Umm Kulsoomas motheras of Yahya Bin Zakariyas?' So, theyas would be standing.

فیقول الله sequentially: "آمر مسلمانان! من کدام مسلمانی است؟" پس، محمدسال و علیّ نیکی و (سیدا) فاطمه بنت خویلید سال و (سیدا) خادیجه بنت خویلید سال و (سیدا) مریم بنت عرامسال و (سیدا) فاطمه بنت عثمانسال که هر کدام از آن‌ها نیکی به خوبی برای علیّ نیکی سخن بیان کردند.

Allahazwj Blessed and Exalted will Say: “O people of the gathering! For whom is the Honour today?’ So, Muhammadasww, and Alisws, and Al-Hassanasws, and Al-Husaynasws will say: ‘For Allahazwj, the One, the Subduer!’

فیقول الله مجتمعی: "آمر مسلمانان! من کدام مسلمانی است؟" پس، محمدسال و علیّ نیکی و (سیدا) فاطمه بنت خویلید سال و (سیدا) خادیجه بنت خویلید سال و (سیدا) مریم بنت عرامسال که هر کدام از آن‌ها نیکی به خوبی برای علیّ نیکی سخن بیان کردند.

Allahazwj the Exalted will Say: “O people of the gathering! Iazwj have Made the honour to be for Muhammadasww, and Alisws, and Al-Hassanasws, and Al-Husaynasws, and (Syeda) Fatimaasws!

فیقول الله مجتمعی: "آمر مسلمانان! من کدام مسلمانی است؟" پس، محمدسال و علیّ نیکی و (سیدا) فاطمه بنت خویلید سال و (سیدا) خادیجه بنت خویلید سال و (سیدا) مریم بنت عرامسال که هر کدام از آن‌ها نیکی به خوبی برای علیّ نیکی سخن بیان کردند.

O people of the gathering! Lower your heads and close your eyes, for this here is (Syeda) Fatimaasws travelling to the Paradise!’

فیقول الله مجتمعی: "آمر مسلمانان! من کدام مسلمانی است؟" پس، محمدسال و علیّ نیکی و (سیدا) فاطمه بنت خویلید سال و (سیدا) خادیجه بنت خویلید سال و (سیدا) مریم بنت عرامسال که هر کدام از آن‌ها نیکی به خوبی برای علیّ نیکی سخن بیان کردند.

O people of the gathering! Lower your heads and close your eyes, for this here is (Syeda) Fatimaasws travelling to the Paradise!’
Jibraeel\textsuperscript{as} would come with a camel from the camels of Paradise, brocaded on the two sides, its reins being of large wet pearls. Upon it would be a covering of coral. It would kneel in front of her\textsuperscript{asws}. She\textsuperscript{asws} would ride. A hundred thousand Angels would be sent to her\textsuperscript{asws} to travel on her\textsuperscript{asws} right, and a hundred thousand Angels would be sent to her\textsuperscript{asws} to travel on her\textsuperscript{asws} left, and one hundred thousand Angels would be sent to her\textsuperscript{asws} carrying her\textsuperscript{asws} upon their wings until they travel with her\textsuperscript{asws} to the door of Paradise.

When she\textsuperscript{asws} gets to the door of Paradise, she\textsuperscript{asws} would turn around, and Allah\textsuperscript{azwj} would Say: “O daughter\textsuperscript{asws} of My\textsuperscript{azwj} Beloved! What made you turn, and I\textsuperscript{azwj} have already Commanded with you\textsuperscript{asws} to be in My\textsuperscript{azwj} Paradise?”

She\textsuperscript{asws} would say: ‘O Lord\textsuperscript{azwj}! I\textsuperscript{asws} would love for my\textsuperscript{asws} worth to be known today in the like of this Day’. Allah\textsuperscript{azwj} would Say: “O daughter\textsuperscript{asws} of My\textsuperscript{azwj} Beloved! Look at the one who had a grain of love for you\textsuperscript{asws} in his heart, from your\textsuperscript{asws} offspring, take his hand and enter him to the Paradise!”

Abu Ja’far\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}, O Jabir! On that day she\textsuperscript{asws} would pick out her\textsuperscript{asws} Shias, and ones loving her\textsuperscript{asws}, like what the bird tends to pick the good seed from the bad seeds.

So, when her\textsuperscript{asws} Shias come to be with her\textsuperscript{asws} at the door of Paradise, Allah\textsuperscript{azwj} would Cast into their hearts that they turn around. When they do turn around, Allah\textsuperscript{azwj} Mighty and Majestic will Say: “O My\textsuperscript{azwj} Beloved ones! What made you turn around, and Fatima\textsuperscript{asws}, daughter\textsuperscript{asws} of My\textsuperscript{azwj} Beloved, has already interceded for you all?”

They would say, ‘O Lord\textsuperscript{azwj}! We would love for our worth to be known in the like of this Day!’ Allah\textsuperscript{azwj} would Say: “O My\textsuperscript{azwj} Beloved ones! Return and look at the one who had loved you for the love of (Syeda) Fatima\textsuperscript{asws}! Look at the one who had fed you for the love of (Syeda) Fatima\textsuperscript{asws}! Look at the one who had clothed you for the love of Fatima\textsuperscript{asws}! Looked at the one
who had quenched you a drink for the love of (Syeda) Fatima\textsuperscript{asws}! Look at the one who repelled the backbiting away from you for the love of (Syeda) Fatima\textsuperscript{asws}! Take him by the hand and enter him into the Paradise!”

\begin{verse}
قال أبو جعفر و الله لا يعفى في الناس إلا شاب أو أكابر أو منافق

Abu Ja'\textsuperscript{asws}f said: ‘By Allah\textsuperscript{azwj}! There will not remain anyone among the people except a doubter, or a Kafir, or a hypocrite!’

\begin{verse}
فإذا صلى بذل الطبقات خذوا كنما قال الله تعالى فما لنا من شايعين و لا صديبي حسب تقولون فلؤ أن نانا كلكنون من المنافقين

So, when they come to be between the layers, they would call out, like what Allah\textsuperscript{azwj} the Exalted has Said: \textit{there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]}. They would say, \textit{If only there was a return for us, we would be from the Momineen [26:102]}.

\begin{verse}
قال أبو جعفر ع هيمهات هيمهات مُعفا مَا طالبفا و لفم رُُْوا لعاُِوا لِما نُُفا عََمهُ وَِِنََُّّمم لَكاذِبُفنَ

Abu Ja'\textsuperscript{asws}f said: ‘Far be it! Far be it! They would be refused what they would be requesting for: \textit{And if they were to be returned, they would repeat what they had been Forbidden from; and they are lying [6:28]}\textsuperscript{180}.

\begin{verse}
قَالَ أَبُف جَعمفَرٍ ع هَيمهَاتَ هَيمهَاتَ مَُِعُفا مَا طَلَبُفا وَ لَفم رُُِّوا لَعاُِوا لِما نَُُّفا عََمهُ وَِِنََُّّمم لَكاذِبُفنَ

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd transmitting,

’From Abu Abdullah\textsuperscript{asws} having said: \textit{Surely We Revealed it during the Night of Pre-determination [97:1]} – the night is (Syeda) Fatima\textsuperscript{asws}, and the Pre-determination is (referred to) Allah\textsuperscript{azwj}. So, the one who recognises Fatima\textsuperscript{asws} as is right of recognising her\textsuperscript{asws}, so he\textsuperscript{asws} has realised the Night of Pre-determination, and rather Fatima\textsuperscript{asws} is named as such because the creatures are cut-off from recognising her\textsuperscript{asws}. \textsuperscript{181}

\begin{verse}
قَالَ أَبُف جَعمفَرٍ ع هَيمهَاتَ هَيمهَاتَ مَُِعُفا مَا طَلَبُفا وَ لَفم رُُِّوا لَعاُِوا لِما نَُُّفا عََمهُ وَِِنََُّّمم لَكاذِبُفنَ

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\begin{verse}
قال أبو جعفر ع هيمهات هيمهات مُعفا مَا طالبفا وَ لَفم رُُِّوا لَعاُِوا لِما نُُفا عََمهُ وَِِنََُّّمم لَكاذِبُفنَ

\begin{verse}
From the sheykh Ali Bin Muhammad Bin Ali Bin Abdul Samad, from his grandfather, from Al Fazeeh, from Abu Al-Hassan, from Abu Al Barkat Ali Bin Al-Husayn Al Jowzy, from Al Sadouq, from Al-Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Ja’\textsuperscript{asws}far Bin Muhammad Bin Bushrawiya, from Muhammad Bin Idrees Bin Saeed Al Ansari, from Dawood Bin Rusheyd, and Al Waleed Bin Shuja’a Bin Marwan, from Aasim,

\textsuperscript{180} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 57
\textsuperscript{181} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 58
بیروی هر انسان مطلق‌کاری لا نمی‌تواند به صورت سطحی بر علیه رسل‌الله صلی‌الله علیه وآمه باشد. یک روز، علی ابا طالب علیه السلام نزد من، و او به من گفت: "می‌داندیدی که علیه السلام بعد از مدت‌ها از ما باخته‌اید". من گفت: "عقیدت من این است که علیه السلام نبوده‌ی مثالی که نمی‌تواند به‌طور سطحی با ما باشد، بلکه به جریان‌های تاریخی و اجتماعی نسبت دارد."
When I\textsuperscript{asws} saw them, I\textsuperscript{asws} stood up to them, covered of face to them. I\textsuperscript{asws} said: 'By my\textsuperscript{asws} father\textsuperscript{saww}! Are you from the people of Makkah, or from the people of Al-Medina?'

They said, 'O daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww}! We are neither from the people of Makkah nor from the people of Al-Medina, nor from the people of the earth as a whole, apart from that, we are neighbours from the Maiden Houries from the House of Peace. The Lord\textsuperscript{azwj} of Mighty has Sent us to you\textsuperscript{asws}, O daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww}! We are desirous to see you\textsuperscript{asws}'.

I\textsuperscript{asws} said to the one I\textsuperscript{asws} thought was the eldest in years: 'What is your name?' She said, 'My name is Maqdouda'. I asked: 'And why are you named as Maqdouda?' She\textsuperscript{asws} said: 'I am Created for Al-Miqdad Bin Al-Aswad Al-Kindy\textsuperscript{ra}, companion of Rasool-Allah\textsuperscript{saww}'.

I\textsuperscript{asws} said to the second: 'What is your name?' She said, 'Zurrah'. I\textsuperscript{asws} said: 'And why are you named as Zurrah, and you are noble in my\textsuperscript{asws} eyes?' She said, 'I have been Created for Abu Zarr Al-Ghufari\textsuperscript{ra}, companion of Rasool-Allah\textsuperscript{saww}'.

I\textsuperscript{asws} said to the third: 'What is your name?' She said, 'Salma'. I\textsuperscript{asws} said: 'And why are you named as Salma?' She\textsuperscript{asws} said: 'I am for Salman Al-Farsi\textsuperscript{ra}, (freed) slave of your\textsuperscript{asws} father\textsuperscript{saww} Rasool-Allah\textsuperscript{saww}.'

(Syeda) Fatima\textsuperscript{asws} said: 'Then they brought out fresh dates like an example of 'Al-Khuskananaj', large, whiter than the snow, and purer aroma than the yellow musk'. She\textsuperscript{asws} presented it, and said to me\textsuperscript{ra}: 'O Salman\textsuperscript{ra}! Break the fast upon it in your\textsuperscript{ra} evening. So, when it would be tomorrow morning, then come to me\textsuperscript{asws} with its kernel', or she\textsuperscript{asws} said: 'Its seed'.

Salman\textsuperscript{ra} said, 'I\textsuperscript{ra} took the date. I\textsuperscript{ra} did not pass by entirety from the companions of Rasool-Allah\textsuperscript{saww} except they said, 'O Salman\textsuperscript{ra}! Is there musk with you\textsuperscript{ra}? I\textsuperscript{ra} said, 'Yes'. When it was the time of breaking the fast, I\textsuperscript{ra} broke upon it, but I\textsuperscript{ra} neither found any kernel for it nor seed.'
I\textsuperscript{ra} went to the house of Rasool-Allah\textsuperscript{saww} during the second day and said to her\textsuperscript{asws}, ‘I\textsuperscript{ra} broke fast upon what you\textsuperscript{asws} had gifted me\textsuperscript{ra} with, but I\textsuperscript{ra} neither found any seed for it nor kernel’.

‘I was afraid of it, and I have not dared to say it to you\textsuperscript{asws}, O my \textit{ra} chieftess!’ She\textsuperscript{asws} said: ‘O Usama! This is the prayer. I have taught you this procedure. I have taught it to more than a thousand souls from the people of Al-Medina and Makkah, from the ones who had fever with them. Each was cured from his illness, by the Permission of Allah\textsuperscript{azwj} the Exalted’.

Salman\textsuperscript{ra} said, ‘I\textsuperscript{ra} learnt these (phrases). By Allah\textsuperscript{azwj}! I\textsuperscript{ra} have taught to more than a thousand souls from the people of Al-Medina and Makkah, from the ones who had fever with them. Each was cured from his illness, by the Permission of Allah\textsuperscript{azwj} the Exalted’.

From one of the books of virtues, by his chain from Usama who said, ‘I passed by Ali\textsuperscript{asws} and Al-Abbas, and they were seated in the Masjid. They said, ‘O Usama! Seek permission for us to see Rasool-Allah\textsuperscript{saww}!’ I said, ‘O Rasool-Allah\textsuperscript{saww}! This is Al\textsuperscript{asws} and Allah\textsuperscript{azwj} the Beneficent, the Merciful. In the Name of Allah\textsuperscript{azwj} the Light! In the Name of Allah\textsuperscript{azwj}, Light of the lights! In the Name of Allah\textsuperscript{azwj}, Light upon Light! In the Name of Allah\textsuperscript{azwj} Who is Manager of the affairs! In the Name of Allah\textsuperscript{azwj} Who Created the Light from the Light! The Praise is for Allah\textsuperscript{azwj} Who is with the Mentioned Might, and with the famous Pride, and thanked upon the joy and harm, and send Salawaat upon our Chief Muhammad\textsuperscript{saww} and his\textsuperscript{saww} clean Progeny\textsuperscript{aswsr}.

She\textsuperscript{asws} said: ‘O Usama! But there will never happen to be a seed for it nor a kernel, and rather it is a palm tree Allah\textsuperscript{azwj} has Planted in the House of Peace with a Word He\textsuperscript{azwj} had Taught my\textsuperscript{asws} father\textsuperscript{saww} Muhammad\textsuperscript{saww}. I\textsuperscript{asws} have been saying it morning and evening’.

Then Salman\textsuperscript{ra} said, ‘She\textsuperscript{asws} taught me\textsuperscript{ra} this protective procedure. She\textsuperscript{asws} said: ‘In the Name of Allah\textsuperscript{azwj}, the Beneficent, the Merciful. In the Name of Allah\textsuperscript{azwj}, the Light! In the Name of Allah\textsuperscript{azwj}, Light upon Light! In the Name of Allah\textsuperscript{azwj} Who created the Light from the Light! The Praise is for Allah\textsuperscript{azwj} Who is with the Mentioned Might, and with the famous Pride, and thanked upon the joy and harm, and send Salawaat upon our Chief Muhammad\textsuperscript{saww} and his\textsuperscript{saww} clean Progeny\textsuperscript{aswsr}. The Praise is for Allah\textsuperscript{azwj} the Exalted’.

From one of the books of virtues, by his chain from Usama who said, ‘O Usama! Seek permission for us to see Rasool-Allah\textsuperscript{saww}!’ I said, ‘O Rasool-Allah\textsuperscript{saww}! This is Al\textsuperscript{asws} and Allah\textsuperscript{azwj} the Beneficent, the Merciful. In the Name of Allah\textsuperscript{azwj}, the Light! In the Name of Allah\textsuperscript{azwj}, Light upon Light! In the Name of Allah\textsuperscript{azwj} Who is Manager of the affairs! In the Name of Allah\textsuperscript{azwj} Who Created the Light from the Light! The Praise is for Allah\textsuperscript{azwj} Who is with the Mentioned Might, and with the famous Pride, and thanked upon the joy and harm, and send Salawaat upon our Chief Muhammad\textsuperscript{saww} and his\textsuperscript{saww} clean Progeny\textsuperscript{aswsr}.

She\textsuperscript{asws} said: ‘O Usama! But there will never happen to be a seed for it nor a kernel, and rather it is a palm tree Allah\textsuperscript{azwj} has Planted in the House of Peace with a Word He\textsuperscript{azwj} had Taught my\textsuperscript{asws} father\textsuperscript{saww} Muhammad\textsuperscript{saww}. I\textsuperscript{asws} have been saying it morning and evening’.

Then Salman\textsuperscript{ra} said, ‘She\textsuperscript{asws} taught me\textsuperscript{ra} this protective procedure. She\textsuperscript{asws} said: ‘In the Name of Allah\textsuperscript{azwj}, the Beneficent, the Merciful. In the Name of Allah\textsuperscript{azwj}, the Light! In the Name of Allah\textsuperscript{azwj}, Light upon Light! In the Name of Allah\textsuperscript{azwj} Who is Manager of the affairs! In the Name of Allah\textsuperscript{azwj} Who Created the Light from the Light! The Praise is for Allah\textsuperscript{azwj} Who is with the Mentioned Might, and with the famous Pride, and thanked upon the joy and harm, and send Salawaat upon our Chief Muhammad\textsuperscript{saww} and his\textsuperscript{saww} clean Progeny\textsuperscript{aswsr}.'
Al-Abbas, seeking permission’. He said: ‘Do you know what they have come for?’ I said, ‘No, by Allah and I do not know’. He said: ‘But do you know what they have come for?’

He permitted to them. They entered and greeted, then were seated. They said, ‘O Rasool-Allah! Which of your family members is most beloved to you?’ He said: ‘(Syeda) Fatima asws’.

And by his chain from Abdullah in Al Zubeyr, from his father, from Ayesha (well-known fabricatress),

‘Whenever she remembered (Syeda) Fatima asws daughter of the Prophet saww, she said, ‘I have not seen anyone who was of a more truthful tone than her, except it happened to be the one who begot her’.

And by his chain, from Ahmad Bin Muhammad Al Sa’alby, from Abdullah Bin Hamid, from Abu muhammad Al Muzannya, from Abu Ya’la Al Mowsily, from Sahl Bin Zanjalah Al Razy, from Abdullah Bin Salih, from Ibn Lahiya, from Muhammad Bin Al Munkadir, from Jabir Bin Abdullah,

‘The Prophet stayed for days not having eaten food, until that was grievous upon him, and he went around in the houses of his wives, but could not attain anything from any one of them. He went to (his daughter) (Syeda) Fatima asws. He said: ‘O daughter! Is there anything with you I can eat, for I am hungry?’ She said: ‘No, by Allah! May my father and my mother be (sacrificed) for you!’

When he went out from her presence, a neighbour of hers sent two loaves and a piece of meat to her. She took it from her and placed it in a pot of her and covered upon it, and said: I shall prefer Rasool-Allah with it over myself and the ones with me – and they were all need to be satiated with food.
She Ashws send Hassan asws and Husayn asws to Rasool-Allah saww. He saww returned to her asws. She asws said: ‘May my father saww and my mother asws be (sacrificed) for you saww! Allah azwj has Brought us something, so I have hidden it’. He saww said: ‘Bring it’. She asws came with it. He saww uncovered from the pot, and there, it was filled with bread and meat.

When she asws looked at it, she asws was amazed, and recognised that it is an extraordinary event from Allah azwj Mighty and Majestic. She asws praised Allah azwj and sent Salawaat upon His azwj Prophet saww. He saww said: ‘From where is this for you asws, O daughter asws?’ She asws said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37].

Rasool-Allah saww sent a message to Ali asws. Then, Rasool-Allah saww, and Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and entirety of wives of the Prophet saww, and his saww family members, all of them ate and were satiated, and the pot remained like what it had been.

(Syeda) Fatima asws said: ‘I asws distributed from it to entirety of my asws neighbours, and Allah azwj Made the Blessings and the goodness to be in it, like what Allah azwj had Done with Maryam as. 185
'A Bedouin from the clan of Suleym went out to live in the desert. He sprinted behind it until he had hunted it. Then he made it to be in his sleeve and came boldly towards the Prophet saww.

When he paused facing him saww called out to him saww, 'O Muhammad saww! O Muhammad saww!' And it was from the mannerisms of Rasool-Allah saww, whenever it was said to him saww, 'O Muhammad saww', he saww would say: 'O Muhammad saww!' And when it was said to him saww, 'O Ahmad saww!' He saww said: 'O Ahmad saww!' And when it was said to him saww, 'O Abu Al-Qasim saww' He saww said: 'O Abu Al-Qasim saww!' And when it was said to him saww, 'O Rasool-Allah saww!' He saww said: 'At your service and assistance!', and his asws face would radiate.

So, when the Bedouin called out at him saww, 'O Muhammad saww! O Muhammad saww!' The Prophet saww said to him: 'O Muhammad saww! O Muhammad saww!' He saww said to him saww, 'You saww are the sorcerer, the liar who, neither has the green (sky) shaded, nor has the dust (ground) carried anyone of a more lying tone that you saww! You saww are the one who alleges that there is a god for you asws in this green (sky) Who has Sent you saww to the black and the white. By Al Laat and Al Uzza (two idols)! Had I not feared that my people would be naming me as the hasty one, I would have struck you saww with this sword of mine with a strike, killing you saww with it, so the former ones and the latter ones would have blackened (their faces)'.

فَلَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا أَنَّ لَمَّا Amin
Then the Prophet saww turned to the Bedouin. He saww said to him: ‘O brother of the clan of Suleym! This is how the Arabs are assaulting upon us in our gatherings, with the harsh talk. O Bedouin! By the One Who Sent me with the truth as a Prophet! The one who is harmful to me in the house of the world, tomorrow he would be in the Fire, burning.

O Bedouin! By the One Who Sent me with the truth as a Prophet! The inhabitants of the seven skies are naming me as ‘The truthful Ahmad’. O Bedouin! Be a Muslim, you will be safe from the Fire. There will be for you what is for us, and against you what is against us, and you will become out brother in Al-Islam’.

He (Ibn Abbas) said, ‘The Bedouin was angered and said, ‘By Al Laat and Al Uzza! I will not believe in you, O Muhammad, or (unless) this Liard believes!’ Then he threw down the lizard from his sleeve. When the lizard fell upon the ground, it turned around fleeing. The Prophet saww called out to it: ‘O you lizard, come to me!’ The lizard came looking at the Prophet.

He (Ibn Abbas) said, ‘The Prophet saww said to it: ‘O you lizard! Who am I?’ So there, it spoke with an eloquent tongue, unbroken, without stuttering. It said, ‘You are Muhammad Bin Abdullah Bin Abdul Mutalib Bin Hashim Bin Abd Manaf’.

The Prophet saww said to it: ‘Whom do you worship?’ It said, ‘I worship Allah Mighty and Majestic Who Split the seed and Formed the person, and Took Ibrahim as a friend, and Chose you, O Muhammad, as a Beloved!’
Then it prosed saying, ‘Indeed, O Rasool-Allahsaww! Yousaww are truthful, so yousaww Blessed as guided, and Blessed as a guide. Yousaww legislated an upright religion for us after what we had been worshipping the resemblances of the donkeys, the tyrants. O best of the callers and O best of the ones Sent to the Jinn after the humans. At yoursaww service, caller, and we are people from Suleym, and we follow yousaww wishing to attain the benefits. Yousaww have come with the clear proof from Allahazwj. So, yousaww became truthful of the word among us, pure. Yousaww are a Blessing in the situations of life and death, and of Blessed birth and Blessed life’.

I will not seek any effects after the eyes have extended to yoursaww right, for I hereby testify that there is no god except Allahazwj, and I testify that Muhammad saww is Hisazwj servant and Hisazwj Rasoolsaww. The Bedouin became a Muslim and his Islam was good. Then the Prophet saww turned towards hissaww companions and said to them: ‘Teach the Bedouin a Chapter from the Quran’.

He (Ibn Abbas) said, ‘When the Bedouin had learnt a Chapter from the Quran, the Prophet saww said to him: ‘Is there something from the wealth for you?’ He said, ‘By the Oneazwj Who Sent yousaww with the truth as a Prophet saww! We are four thousand men from the clan of Suleym. There is no one poorer than me among them, nor of lesser wealth’.

The Prophet saww turned to hissaww companions and said to them: ‘Whoever carried the Bedouin upon a camel saww will guarantee for him, based upon Allahazwj, a camel from the camels of Paradise’.
He (Ibn Abbas) said, ‘Sa‘ad Ibn Ubada leapt towards himsaww and said, ‘May my father and my mother be sacrificed for yousaww! There is a red strong-backed camel with me, and it is for the bedouin’. The Prophetsaww said to him: ‘O Sa‘ad! Are you priding over usasws with your camel? Shall Iasws describe to you the camel which weasws shall be giving you in replacement from the camel of the Bedouin?’ He said, ‘Yes’, may my father and my mother be sacrificed for yousaww.

Then the Prophetsaww turned to hissaww companions and said to them: ‘The one who crowns the Bedouin, Isaww will guarantee for him, based upon Allahazwj, a crown of piety!’

He (Ibn Abbas) said, ‘Amir Al-Momineen Alisasws Bin Abu Talibasws leapt towards himsaww and said: ‘May myasws fatheras and myasws motheras be sacrificed for yousaww! And what is the crown of piety?’ Heasws mentioned its attributes. So, Alisasws removed hisasws turban and turbaned the Bedouin with it.

Then the Prophetsaww turned and said: ‘Who will provide the Bedouin (with provisions) and Isaww shall guarantee for him, based upon Allahazwj Mighty and Majestic, the provision of piety?’

He (Ibn Abbas) said, ‘Salman Al-Farsirasra leapt towards himsaww and said, ‘May myasa father and myasa mother be sacrificed for yousaww! And what is the provision of piety?’ Heasws said: ‘O Salmanras! When it will be the last day from the world, Allahazwj Mighty and Majestic will Indoctrinate yourasra with the words of the testimony that there is no god except Allahazwj and that Muhammadsaww is Rasool-Allahsaww. So, if yourasra were to say it, yourasra will meet mesaww and Isaww shall meet youasra. And if yourasra do not say it, yourasra will not meet mesaww and Isaww will not meet youasra, ever!’
He (Ibn Abbas) said, 'Salman\(^r\) went until he\(^r\) had circled around nine houses from the houses of Rasool-Allah\(^saww\), but he\(^asws\) could not find anything with them. When he\(^r\) turned back returning, he\(^r\) looked at the chamber of (Syeda) Fatima\(^asws\). He\(^r\) said, 'If any good is to happen, it would be from the house of (Syeda) Fatima\(^asws\) daughter\(^asws\) of Muhammad\(^saww\).

He\(^r\) knocked the door. She\(^asws\) responded from behind the door: 'Who is at the door?' He\(^r\) said to her\(^asws\), 'I\(^r\) am Salman Al-Farsi\(^r\)!' She\(^asws\) said to him\(^r\): 'O Salman\(^r\)! And what do you\(^r\) want?' He\(^r\) explained the story of the Bedouin and the lizard with the Prophet\(^saww\).

But, I\(^asws\) do not return the good when the good descended at my\(^asws\) door. O Salman\(^r\)! Take this woollen robe of mine\(^asws\), then go with it to Shamoun the Jew and say to him, '(Syeda) Fatima\(^asws\) daughter\(^asws\) of Muhammad\(^saww\) is saying to you, 'Lend me\(^asws\) a Sa'a of dates and a Sa'a of barley upon it. I\(^asws\) shall return it to you, if Allah\(^azwj\) the Exalted so Desires’.

He (Ibn Abbas) said, 'Salman\(^r\) took the woollen robe, then came with it to Shamoun the Jew. He\(^r\) said to him, 'O Shamoun! This is a Woollen robe of (Syeda) Fatima\(^asws\) daughter\(^asws\) of Muhammad\(^saww\). She\(^asws\) is saying to you: 'Lend me\(^asws\) a Sa’a of dates and a Sa’a of barley upon it. I\(^asws\) shall return it to you, if Allah\(^azwj\) so Desires’.

He (Ibn Abbas) said, 'Shamoun took the woollen robe, then went on to turn it in his hands, and his eyes were flowing with the tears, and he said, 'O Salman\(^r\)! This, it is the ascetism in the world. This is which Musa Bin Imran\(^as\) has informed us with in the Torah. I testify that there is no god except Allah\(^azwj\), and I testify that Muhammad\(^saww\) is His\(^azwj\) servant and His\(^azwj\)
Rasool saww. So, he became a Muslim and his Islam was good. Then he handed over to Salman ra, a Sa’ of dates and a Sa’ of barley.

...and he became a Muslim and his Islam was good. Then he handed over to Salman ra, a Sa’ of dates and a Sa’ of barley.

He (Ibn Abbas) said, ‘Salman ra said to her asws, ‘O (Syeda) Fatima asws! Take one disc (of bread) from it, you asws can distract Al-Hassan asws and Al-Husayn asws with it’. She asws said: ‘O Salman ra! This is something we asws have accomplished for Allah azwj Mighty and Majestic. It isn’t for us asws to take something from it’.

So when she asws opened the door for him as, he saww looked at the paleness of her asws face and the change of her asws cheeks. He saww said to her asws: ‘O daughter asws! What is that which I saww see from the paleness of your asws face and changes in your asws cheeks?’

She asws said: ‘O father asws! Is has been three (days) for us asws we asws have not eaten any food, and Al-Hassan asws and Al-Husayn asws have been restless unto me asws from the severity of hunger. Then they asws slept as if they asws were two chicks (with feathers) plucked out’. 
He (Ibn Abbas) said, ‘The Prophet saww awakened them asws. He saww took one upon his saww right thigh, and the other upon his saww left thigh, and seated (Syeda) Fatima asws in front, and the Prophet saww hugged them asws, and Ali asws Bin Abu Talib asws entered and hugged the Prophet saww from behind him saww.

Then the Prophet saww raised his saww glance towards the sky and said, ‘My saww God azwj! And my saww Chief! And my saww Master azwj! They asws are People asws of my saww Household. O Allah azwj! Keep the uncleanness away from them and Purify them asws with a Purification!’

My asws God azwj! Send down to us asws a meal from the sky like what You azwj had Sent down unto the children of Israel. They had eaten from it and (then) disbelieved with it. O Allah azwj! Send down to us asws, for we are believers with it!’

Ibn Abbas said, ‘By Allah azwj! The supplication had not even completed when she asws was with a tray behind her asws, effervescing steam, and its steam had an aroma purer than the yellow musk. She asws embraced it, then came with it to the Prophet saww, and Ali asws, and Al-Hassan asws and Al-Husayn asws.

When Ali asws looked at it, he asws said to her asws, ‘O Fatima asws! From where is this for you asws, and there was nothing with us asws before?’

The Prophet saww said to him asws: ‘Eat, Abu Al-Hassan asws’, and do not ask. The Praise is for Allah azwj! Who did not Cause me saww to die until He saww a child, he asws example is an example of Maryam Bint Imran as, Whenever Zakariyya entered the Prayer Niche to (see
her, he found food in her presence. He said: ‘O Maryam! From where does this come to you?’ She said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37].

He (Ibn Abbas) said, ‘The Prophet\textsuperscript{saww}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws} ate, and the Prophet\textsuperscript{saww} went out. And the Bedouin was provided, and he evened upon his ride and came to the clan of Suleym, and on that day they were four thousand men.

When he paused in their midst, he called out to them at the top of his voice, ‘Say there is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool\textsuperscript{aww} of Allah\textsuperscript{azwj}!’ When they heard these words from him, they hasted to their swords and unsheathed them, then they said to him, ‘You have gone to the religion of Muhammad\textsuperscript{saww}, the sorcerer, the liar?’ He said to them, ‘He\textsuperscript{saww} is neither a sorcerer nor a liar!’

Then he said, ‘O community of the clan of Suleym! The God\textsuperscript{azwj} of Muhammad\textsuperscript{saww} is the best God, and Muhammad\textsuperscript{saww} is the best Prophet\textsuperscript{saww}. I went to him\textsuperscript{saww} hungry so he\textsuperscript{saww} fed me, and bare so he\textsuperscript{saww} clothed me\textsuperscript{asws}, and on foot so he\textsuperscript{saww} carried me (gave me a riding animal).’

Then he explained to them the story of the lizard with the Prophet and prosed them the poem which it has prosed regarding the Prophet\textsuperscript{saww}. Then he said, ‘O community of the clan of Suleym! Become Muslims, you will be safe from the Fire!’ So, four thousand men became Muslims during that day and they were companions of the green flags, and they were around Rasool-Allah\textsuperscript{aww}’.

And from the mentioned book, it is reported in the correspondence,

‘Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, they\textsuperscript{asws} had worn out clothes upon them\textsuperscript{asws}, and the Eid (festival) had drawn closer. They\textsuperscript{asws} said to their\textsuperscript{asws} mother\textsuperscript{asws} Fatima\textsuperscript{asws}, ‘The sons of so and

186 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 61
so, the pride-worthy clothes have been sewn for them, will youawws not sew clothes for us for the Eid, O motherawws? Sheawws said: ‘It will be sewn for youawws both, if Allahazwj so Desires’.

When the Eid came, Jibraeelasws came to Rasool-saww with two shirts from the garments of Paradise. Rasool-saww said to himas: ‘What is this, O myasws brotheras Jibraeelas?’

Heasws informed himsaww of the words of Al-Hassanasws and Al-Husaynasws to Fatimacasws, and the words of Fatimacasws: ‘It would be sewn for youasws both, if Allahazwj so Desires’.

Then Jibraeelasws said: ‘Allahazwj the Exalted Said when Heazwj Heard herawws words: “It is not good that Fatimacasws should be belied with herawws words: ‘It will be sewn for youasws both, if Allahazwj so Desires’”’. 187

And from Saeed Al Haffaz Al Daylami, by his chain from Anas (well-known fabricator) who said,

‘Rasool-saww said: ‘When the people of Paradise would be in the Paradise, enjoying, and the people of the Fire would be in the Fire being Punished, then there will be a shining light for the people of Paradise. They would say to each other, ‘What is this Noor? Perhaps the Lordazwj of Might has Emerged and Looked at us!’

Rizwaan (Keeper of Paradise) would say to them, ‘Not, but Aliasws humoured (Syeda) Fatimacasws, so sheasws smiled, so that Noor (radiance) illuminated from herasws front teeth’’. 188

And by the chain from Ibn Abbas,

‘From the Prophetasws having said: ‘When there was an ascension with measw and Isaww entered the Paradise, Isaww reached to the castle of (Syeda) Fatimacasws. Isaww saw seventy

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188 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 62 b
castles or red coral. Their doors and their walls were embedded with the pearls, and its beds were of one type”.

And Al-Hassan said,

‘There has not been in the world anyone more worshipping than (Syeda) Fatimaasws. Sheasws used to stand (in Salat) until herasws feet were swollen’.

(The book) ‘Tanbeeh Al Khatir’ –

‘While the Prophet saww and the people were in the Masjid awaiting Bilal to come and proclaim Azaan, when he came after a time. The Prophet saww said to him: ‘What withheld you, O Bilal?’

He said, ‘I had passed by (Syeda) Fatimaasws and sheasws was grinding the mill, having placed herasws sonasws Al-Hassanasws and sheasws was crying. I said to herasws, ‘Which of the two is more beloved to youasws? If youasws like, I can suffice youasws of yourasws sonasws, and if youasws like, I can suffice you of the grinding’.

Sheasws said: ‘Iasws would be kinder with myasws sonasws. So, I grabbed the mill and was grinding.

So, that is which withheld me’. The Prophet saww said: ‘You had mercy on themasws, may Allahazwj have Mercy on you!’”

I (Majlisi) am saying, ‘It is reported by Ibn Sheyrawiya in (the book) ‘Al Firdows’, from Ibn Abbas and Abu Saeed,

‘From the Prophet saww having said: ‘(Syeda) Fatimaasws is chieftess of women of the worlds, apart from Maryam Bint Imranasw’.

And from Al Miswar Bin Makhrama,
‘From himsaww having said: ‘(Syeda) Fatimaasws is a part of measaww. The one who angers herasws has angered measaww, or hurts herasws, has hurt measaww”.

And from Umar Bin Al Khattab,

‘From himsaww: ‘(Syeda) Fatimaasws, and Al-Asws, and Al-Hassanasws, and Al-Husaynasws would be in a Holy enclosure in a white dome, its ceiling is Throne of the Beneficent, Mighty and Majestic’.

I (Majlisi) am saying, ‘The Seyyid Ibn Tawoos said in the book ‘Sa’ad Al Saoud’. He said, ‘I found in the book ‘Ma Nazal Min Al Quran Al Hakeem Fi Al-Nabiwsaw Wa Ahl Al Baytihiwsaw’, compiled by Muhammad Bin Al Abbas Bin Ali Bin Marwan who said, ‘It is narrated to us by Muhammad Bin Al Qasim Bin Ubeydul Bukhari, from Ja’far Bin Abdullah Al Alawy, from Yahya Bin Hashim, from Ja’far Bin Suleyman, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry who said,

‘A silken cloth woven with gold was gifted to Rasool-Allahsaww, the king of Ethiopia had gifted it to himsaww. Rasool-Allahsaww said: ‘saww shall give it to a man who loves Allahazwj and Hisazwj Rasoolsaww, and Allahazwj and Hisazwj Rasoolsaww love himasws’.

The companions of Rasool-Allahsaww extended their necks to it. Rasool-Allahsaww said: ‘Where is Alasws?’ Ammar Bin Yasserra said, ‘When Ira heard that, Ira leapt until Ira went to Alasws and informed himasws. Heasws came. Rasool-Allahsaww handed the garment to himasws. Heasw said: ‘Youasws are for it!’

Heasws went with it to the market at night and disentangled it thread by thread, and distributed it among the Emigrants and the Helpers. Then heasws returned to hisasws house, and there wasn’t even a Dinar with himasws from it.

\[193\] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 63 c

\[194\] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 3 H 63 d
When it was the next morning, Rasool-Allah saww met him asws. He saww said: ‘O Abu Al-Hassan asws! Yesterday you took three thousand ounces of gold, so saww, and the Emigrants, and the Helpers would be having dinner with you asws tomorrow’. Ali asws said: ‘Yes, O Rasool-Allah saww!’

When it was the next day, Rasool-Allah saww came among the Emigrants and the Helpers until they knocked the door. He asws came out to them, and he asws had perspired out of embarrassment because there wasn’t anything in his asws house, neither little nor more. Rasool-Allah saww entered, and the Emigrants and the Helpers entered until they were seated, and Ali asws entered to see (Syeda) Fatima asws. There, he asws was with a pot filled with porridge, upon it was front, the aroma of yellow musk was effervescing from it.

He asws hand upon it but was not able upon carrying it. So, (Syeda) Fatima asws assisted him asws upon carrying it until he asws brought it out and placed it in front of Rasool-Allah asaww.

(Syeda) Fatima asws said: ‘O father asws! And asws better or Maryam as?’. Rasool-Allah asaww said: ‘You asws among your asws people, and Maryam as among her as people’.

(Syeda) Fatima asws said: ‘O father asws! And asws better or Maryam as?’ Rasool-Allah asaww said: ‘You asws among your asws people, and Maryam as among her as people’.

The book ‘Misbah Al Anwaar’ –

‘From Abu Ja’far asws having said: (Syeda) Fatima asws came to Rasool-Allah asaww. He asaww recognised ‘Al-Khams’ in her asws face’. (He asws) said: ‘It means the hunger’)

He saww said to her asws: ‘O daughter asws, over here!’ He saww seated her asws near his as right thigh. She asws said: ‘O father asw! I asws am hungry’. He saww raised his saww hands towards the sky and said: ‘O Allah aswj! Raiser of the dropped and Satiator of the hungry! Satiate Fatima asws daughter asws of Your aswj Prophet saww!’

قال أبو جعفر ع لله ما جاءعت بتعدّ يدومها حتى فارقت الذُّنُبيَّ.

Abu Ja’far asws said: ‘By Allah aswj! She asws was not hungry after her asws day until she asws separated from the world’.

وَ عَنم أمير الممُؤممُّينَ ع قالَ: ‘إن فاطمه بنت محمد ص غائدة جُيدها و ساقا عن عن خانتها فكانت إلى أشهى طعاماً.

And from Amir Al-Momineen asws having said: ‘(Syeda) Fatima asws daughter asws of Muhammad saww fell ill, so Rasool-Allah saww came consoling. He saww sat by her asws and asked her asws about her asws state. She asws said: ‘I asws desire good food’.

فَقُمَ الْطَيِّبُ ص إلى طاق في الباب فخان يرقد في البيت كفلك وأفق و قطفت عن باب فوضعتين بين يدي فاطمة ع فقوع رسول الله ص بزة في الطبق و طقي الله و قال كنوا بسم الله فأكلت فاطمة في ف<PostParagraph saved in backup 1.0; backup deleted after 5 days.> لَاطِمَةُ وَ رَُْفلُ اللََِّّ ص وَ عَلِي  وَ الْمَََنُ وَ الْمََُينمُ

The Prophet saww stood up to a porthole in the house and came with a tray wherein were raisins, and cakes, and milk drink, and grapes. He saww placed it in front of (Syeda) Fatima asws. Rasool-Allah saww placed his saww hand in the tray and named Allah aswj and said: ‘Eat in the Name of Allah aswj!’ So, Fatima asws, and Rasool-Allah saww, and Ali asws, and Al-Hassan asws, and Al-Husayn asws ate.

فَنَبِيَّا هم ياكلون إذ وفقت سناس على أباب فقال السلام عليكمم أطمنونا ما زَفَّأكم الله ففال البيّ ص الحنّا

While they asws were eating, when a beggar paused at the door. He said, ‘The greetings be unto you asws all! Feed us from what Allah aswj has Graced you asws!’ The Prophet saww said: ‘Remain despised!’

فَقُولَتَ فاطمة يا رسول الله ما هكذا تكلّف اليمسيكين فقال البيّ ص إنه ضيّطمان و إن تحلًّين خانكم هذا الطعام من الحُنّا فأراد الضيّطمان أن يصيب مبلة ما كان ذيّل يثبت اليه.

Fatima asws said: ‘O Rasool-Allah saww! This is not how you saww tend to speak to the beggars’. The Prophet saww said: ‘It is the Satanла, and Jibraeel as had come to you asws all with this food from the Paradise, so the Satanла wanted to attain from it, and that was not appropriate for him la’.

196 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 64 a
197 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 64 b
‘Son of Ali' (Bin Al-Husayn) who said, ‘I heard Abu Abdullah saying: ‘But rather, Fatima has been named as ‘Muhaddisah’ (One narrated to by Allah), because the Angels were coming down from the sky and calling out to her like what they had called out to Maryam Bint Imran. They were saying, ‘O Fatima! Allah has Chosen you and Purified you and Chosen you above the women of the worlds’ [3:42]. O Fatima Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43].

She was discussing with them and they were discussing with her. One night she said to them: ‘Am I not superior to (chieftess) of women of the worlds, Maryam Bint Imran?’. They said, ‘Maryam was chieftess of women of her world (era), and Allah Mighty and Majestic has Made you (one narrated to) of women of your world, and her world, and chiefess of the former ones and the latter ones’.

He said, ‘Maryam did not happen to be a Prophet, and she was a Muhaddisa and the mother of Musa Bin Imran was a Muhaddisa and she did not happen to be a Prophet, and Sarah, wife of Ibrahim had seen the Angels and they gave her glad tidings of Is’haq and after Is’haq of Yaqoub [11:71], and she did not happen to be a
Prophet\textsuperscript{saww}, and Fatima\textsuperscript{asws} daughter\textsuperscript{asws} Rasool-Allah\textsuperscript{saww} was a Muhaddisa, and she\textsuperscript{asws} did not happen to be a Prophet\textsuperscript{saww}. 199

67– بر، بصائر الدرجات كما الكافي أحمد بن محمد و تخيلت بن الحسن بن كانت في تفكيره عن ابن بابا عن أبي غنيمة قال: مال أنا عند الله ع بغضن

أصحابنا عن الحفر فقال هو جل جل فلم تعلمنا فكانت لى كما الجامعة قال بله ملك على طرف اللثام فذفع ألقان فيها لأكن ما

يتفتن الناس إليه و ليس من فضياء إلا فيها خلق أهل الحلي.

(The book) ‘Basair Al Darajaat’ - Ahmad Bin Muhammad, and Muhammad Bin Al-Husayn, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyd who said,

‘Abu Abdullah\textsuperscript{asws} was asked by one of our companions about (the book) ‘Al-Jafir’. He\textsuperscript{asws} said: ‘It is an oxen skin filled with knowledge’. He said to him\textsuperscript{asws}, ‘(The book) ‘Al-Jamia’?’ He\textsuperscript{asws} said: ‘That is a Parchment, its length is of seventy cubits in a wide display like the thing of the camel. In it is all what the people could be needy to, and there isn’t any judgment except and it is in it, even the compensation of a scratch’.

قال له فمضحف فاطمة فسكت طبلة ثم قال إنكم تلبكون عما ليرون و عما لا يرون.

He said to him\textsuperscript{asws}, ‘The Parchment of (Syeda) Fatima\textsuperscript{asws}?’ He\textsuperscript{asws} was silent for a long time, then said: ‘You are exploring about what you want (concerns you) and about what you don’t want (does not concern you).

إذ فاطمة مكلفت بعهد رسول الله ص خامةّ و سُحبت يوماً و قد كان وقعتها خارج شديداً عليه أبها و كان جبريل يأتيه فأصحابها غزاها عليها أبها و

يلعبن نفسها و يخبرها عنا أبها و مكانها و يخبرها بما يكون وفدها في ذيئتها و كان عليّ ع بكفت ذلك فهذه مضحف فاطمة.

(Syeda) Fatima\textsuperscript{asws} remained after Rasool-Allah\textsuperscript{saww} for seventy-five days, and intense grief upon her\textsuperscript{asws} father\textsuperscript{saww} had entered her\textsuperscript{asws}, and Jibraeel\textsuperscript{as} was coming to her\textsuperscript{asws} console her\textsuperscript{asws} upon her\textsuperscript{asws} father\textsuperscript{saww} goodly, and making her\textsuperscript{asws} soul feel better, and inform her\textsuperscript{asws} about her\textsuperscript{asws} fathers\textsuperscript{saww}, and his\textsuperscript{saww} position, and informing her\textsuperscript{asws} with what would be happening after her\textsuperscript{asws} regarding her\textsuperscript{asws} offspring, and Allah\textsuperscript{azwj} wrote that. So, this is the Parchment of (Syeda) Fatima\textsuperscript{asws}. 200

68– بر، بصائر الدرجات أحمد بن محمد عن عن عمر عن عدن المغيرة عن عن حماد بن عن عثمان قال حفظت أنا عند الله ع بقول نظرت زاوية سنة ثمانية و عشرين

و باباه خذ ذلك لكي نظرت في مضحف فاطمة.

(The book) ‘Basair Al Darajaat’ - Ahmad Bin Muhammad, from Umar Abdul Aziz, from Hammad Bin Usman who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘The atheists will appear in the year one hundred and twenty-eight, and that is because\textsuperscript{asws} saw it in the Parchment of (Syeda) Fatima\textsuperscript{asws}.’

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199 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 66 \\
200 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 3 H 67
\end{flushright}
He (the narrator) said, ‘I said, ‘And what is the Parchment of (Syeda) Fatima asws?’ He asws said: ‘When Allah azwj Blessed and Exalted Caused His aswJ Prophet saww to pass away, such grief entered upon (Syeda) Fatima asws from his saaw expiry what no one knows except Allah azwj Mighty and Majestic. So He azwj Sent an Angel to her asws to divert her asws gloom away from her and narrating to her asws.

She asws complained of that to Amir Al-Momineen asws. He asws said to her asws: ‘Whenever you asws feel that and hear the voice, tell me asws’. So, she asws let him asws know and he asws went on to write all what was hear until a Parchment was affirmed from that’.

He (the narrator) said, ‘Then he asws said: ‘There isn’t anything from the Permissible(s) and the Prohibitions but it is in it, knowledge of what will be happening’.

And it is reported by Al-Hassan Bin Suleyman in the book ‘Al Mukhtasir Min Tafseer Al Sa'alby, by his chain from Mujahid who said,

‘Rasool-Allah saww went out, and he saww had held a hand of (Syeda) Fatima asws and said: ‘One who recognises this one, so he has recognised her asws, and one who does not recognise her asws, so she asws is Fatima asws daughter asws of Muhammad saww, and she asws is a part of me saww, and she asws is my saww heart which is between my saww to sides. The one who hurts her asws has hurt me saww, and one hurting me saww has hurt Allah azwj’. 202

The book) ‘Al Dalail’ of Al Tabari – From Abu Al Faraj Al Muafy, from Is'haq Bin Muhammad, from Ahmad Bin Al-Hassan, from Muhammad Bin Ismail Bin Ibrahim Bin Ja'far Bin Muhammad, from his father, from his paternal uncle,

‘Zayd son of Ali asws (Bin Al-Husayn asws) having said: ‘It is narrated to me by (Syeda) Fatima asws daughter asws of Rasool-Allah saww, she asws said: ‘Rasool-Allah saww said to me asws: ‘Shall I saww give

201 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 68
202 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 3 H 69 a
you would want to give a wife of His friend in the Paradise, would send a message to you to send to her from your jewellery”.

\[\text{Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra , Ch 3 H 69 b}\]
CHAPTER 4 – HER<sub>asws</sub> WAYS, AND HER<sub>asws</sub> NOBLE MANNERISMS, MAY THE SALAWAAT OF ALLAH<sup>azwj</sup> BE UPON HER<sub>asws</sub>, AND WAYS OF SOME OF HER<sub>asws</sub> SERVANTS

1- ب، قرب الإسـناد التجدـيذي من تـقدم عن أبي الـبخـاري عن أبي عبد الله عن أبي عـال، فقال: فـاضـت عـلى و فاطمة إلى رـسول الله ص في الحذاء فقتضى على فاطمة بحجة ما دون الـباب و قضى على علي بما خلفته.

(The book) ‘Qurb Al Asnad’ – Al Sindy Bin Muhammad, from Abu Al Bakhtari,

‘From Abu Abdullaha<sub>asws</sub>, from his<sub>asws</sub> father<sub>asws</sub> having said: ‘Ali<sub>asws</sub> and (Syeda) Fatima<sub>asws</sub> sought a decision to Rasool-Allah<sup>saww</sup> regarding the service. He<sub>saww</sub> decided upon (Syeda) Fatima<sub>asws</sub> with the work what is inside the door (house), and upon Ali<sub>asws</sub> with what is behind (outside) the door’.

He (the narrator) said, (Syeda) Fatima<sub>asws</sub> said: ‘No one knows what happiness entered me<sub>asws</sub> except Allah<sup>azwj</sup> due to Rasool-Allah<sup>saww</sup> having sufficed me<sub>saww</sub> by loading the necks of men’. 204

2- ن، عيون اخبار الرضاء عليه الَلَم بِِلأمََْانِيدِ الثَّلََثَةِ عَنِ الر ِضَا عَنم آبَِئِهِ عَنم عَلِي ِ بمنِ الْمََُينمِ ع أَن

(The book) ‘Uyoon Akhbar Al-Reza<sub>asws'</sub>, by the three chains from Al-Reza<sub>asws</sub>, from his<sub>asws</sub> forefathers, from Ali<sub>asws</sub> Bin Al-Husayn<sub>asws</sub> having said: ‘It is narrated to me<sub>saww</sub> by Asma Bint Umeys, she said, ‘I was in the presence of (Syeda) Fatima<sub>asws</sub> when Rasool-Allah<sup>saww</sup> entered to see her<sub>asws</sub>, and in her<sub>asws</sub> neck was a necklace of gold, which Ali<sub>asws</sub> Bin Abu Talib<sub>asws</sub> had bought for her<sub>asws</sub> from war booty.

He<sub>saww</sub> said to her<sub>asws</sub>: ‘O Fatima<sub>asws</sub>! The people should not say that the daughter<sub>asws</sub> of Muhammad<sup>saww</sup> is wearing a clothing of the tyrants’. So, she<sub>asws</sub> cut it, and sold it, and bought a slave girl with it, and freed her. Rasool-Allah<sup>saww</sup> was happy with that’ 205

204 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sub>asws</sub>, Ch 4 H 1
205 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sub>asws</sub>, Ch 4 H 2

‘From Ja’farasws Bin Muhammadasws, from hisasws fatherasws, from Alasws Bin Al-Husaynasws, from Fatimaasws the younger, from Al-Husaynasws Bin Alisws, from hisasws brotherasws Al-Hassanasws Bin Alisws, Bin Abu Talibasws having said: ‘asws saw myasws motherasws Fatimaasws standing in herasws prayer niche on herasws Friday night. Sheasws did not cease to perform ruk’u and Sajdah until the columns of the morning were clear, and asws heard herasws supplicating for the Momineen and the Mominaat, and naming them, and frequenting the supplicating for them, and sheasws did not supplicate for herselfasws with anything.

asws said to herasws: ‘O motherasws! Why are youasws not supplicating for yourselfasws like what youasws are supplicating for others?’ Sheasws said: ‘O myasws sonasws! The neighbour (first), then the house’.

4- ع، علل الشرائع أحمد بن عبد الرحمن المؤوي بن جعفر المبقي عن عائشة بن الحسن المؤوي عن محمد بن عائشة عن أبي زيد الكحلا

From Musasws Bin Ja’farasws, from hisasws fatherasws, from hisasws forefathersasws having said: ‘It was so that whenever Fatimaasws supplicated for the Momineen and the Mominaat, and not supplicated for herselfasws, it was said to herasws, ‘O daughterasws of Rasool-Allahsaww! Youasws are supplicating for the people and are not supplicating for yourselfasws!’ Sheasws said: ‘The neighbour (first), then the house’.

5- ع، علل الشرائع القطان عن الشكر في عن الحكم بن أسعد عن عائشة بن أبي الوليد بن قتادة عن علي بن أبي طالب من أبي ربيعة

From Alasws having said to a man from the clan of Sa’ad: ‘Shall Iasws narrate to you about measws and about (Syeda) Fatimaasws. Sheasws was with measws, and sheasws was from the most beloved of hisasws family to himasws, and sheasws filled the waterskin until it left a mark on herasws chest, and sheasws ground the mill until herasws hands had blisters, and sheasws swept

Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahrasws, Ch 4 H 3
Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahrasws, Ch 4 H 4
the house until her clothes were dusty, and she\textsuperscript{asws} ignited the fire beneath the pot until her\textsuperscript{asws} clothes were darkened. So, she\textsuperscript{asws} was afflicted from that with severe harm.

\textsuperscript{asws} said to her\textsuperscript{asws}: ‘If only you\textsuperscript{asws} would go to your\textsuperscript{asws} father\textsuperscript{saww} and ask him\textsuperscript{saww} for a maid, it would suffice you\textsuperscript{asws} from the harm which you\textsuperscript{asws} are in from this work’. She\textsuperscript{asws} went to the Prophet\textsuperscript{saww}. She\textsuperscript{asws} found narrators being with him\textsuperscript{saww}. So, she\textsuperscript{asws} was embarrassed and left’.

He\textsuperscript{asws} said: ‘The Prophet\textsuperscript{saww} that she\textsuperscript{asws} had come for a need’.

We\textsuperscript{asws} feared that if we\textsuperscript{asws} do not respond to him\textsuperscript{saww}, he\textsuperscript{saww} would leave, and he\textsuperscript{saww} used to do that. He\textsuperscript{saww} would greet thrice, so if there was permission for him\textsuperscript{saww} (fine), or else he\textsuperscript{saww} would leave. So I\textsuperscript{asws} said: ‘And upon you\textsuperscript{asws} be the greetings, O Rasool-Allah\textsuperscript{saww}! Enter!’

He\textsuperscript{saww} did not sit by our\textsuperscript{asws} heads. He\textsuperscript{saww} said: ‘O Fatima\textsuperscript{asws}! What was your\textsuperscript{asws} need yesterday with Muhammad\textsuperscript{saww}?’

He\textsuperscript{asws} said: ‘\textsuperscript{asws} feared that if we\textsuperscript{asws} do not answer him\textsuperscript{saww}, he\textsuperscript{saww} would stand (and leave), so I\textsuperscript{asws} brought out my\textsuperscript{asws} head and said: ‘By Allah\textsuperscript{aswj}! I\textsuperscript{asws} shall inform you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}! She\textsuperscript{asws} fills the waterskin until it leaves marks in her\textsuperscript{asws} chest, and she\textsuperscript{asws} rotates the grinding mill until her\textsuperscript{asws} hands are blistered, and she\textsuperscript{asws} sweeps the house until her\textsuperscript{asws} clothes are dusty, and she\textsuperscript{asws} ignites the pot until her\textsuperscript{asws} clothes darken. So, she\textsuperscript{asws} said to her\textsuperscript{asws}: ‘If you\textsuperscript{asws} could go to your\textsuperscript{asws} father\textsuperscript{saww} and ask him\textsuperscript{saww} for a servant who could suffice you\textsuperscript{asws} for the harm what you\textsuperscript{asws} are in, from this work’.’
He said: ‘Shall I let you two know what is better for you both than the servant? When you take to your sleep, then glorify (Allah) thirty-three (times), and praise (Allah) thirty-three (times), and exclaim Takbeer thirty-four (times)’.  

 قال فأخرجت ع رأسها فقالت رضيت عن الله و رُفِّلِهِ ثَلََثَ عَاتٍ.

He said: ‘So she brought out her head and said: ‘I am pleased from Allah and His Rasool – three times’.”

فقال: ‘فَفَازَ مَرَّةً وَ قَدم أَيَابَ عَلِي ع شَيمئاً مِنَ المغََِيمَةِ لَدَلَّ عُهُ ََِِ لَاطِمَةَ ع ل َيَكُفنُ وَجمهُهُ ََِِ َْفَرِهِ مِنم ب َيمتِهَا وَ ِِذَا رَجَعَ بَِِ غُلِّتْ لَهُ مَا أَحَدَُّهُ وَ خَرَّتَ وَ قَالَتِمَا يَََعَ هَذَا بِِ ق َبملَهَا.

‘From Abu Ja’far having said: ‘It was so that whenever Rasool-Allah intended the journey, he would greet unto the ones from his family who wanted the greetings to him, then the last one would greet unto would be (Syeda) Fatima. Thus his journey would be from her house. And when he returned, he would begin with her.

قَالَ لَأَخمرَجَتم ع رَأمَْهَا ل َقالَتم رَضِيتُ عَنِ اللََِّّ وَ رَُْفلِهِ ثَلََثَ َِل َعَاتٍ.

Once he travelled, and Ali had attained something from the war booty, so had handed it to (Syeda) Fatima. So, she had two bracelets of silver made, and she hung a curtain at her door. When Rasool-Allah arrived, he entered the Masjid, he headed towards the house of (Syeda) Fatima like what he used to do.

لَقَامَتم لَرِحَةً ََِِ أَبِيهَا يَبَابَةً وَ شَفمقاً ِِلَيمهِ ل َََظَرَ لَإِذَا فِِ ََدِهَا ِْفَارَانِ مِنم لِضَّةٍ وَ ِِذَا لَرِحَةً ََِِ أَبِيهَا يَبَابَةً وَ شَفمقاً ِِلَيمهِ ل َََظَرَ لَإِذَا فِِ ََدِهَا ِْفَارَانِ مِنم لِضَّةٍ وَ ِِذَا لَرِحَةً ََِِ أَبِيهَا يَبَابَةً وَ شَفمقاً ِِلَيمهِ ل َََظَرَ لَإِذَا فِِ ََدِهَا ِْفَارَانِ مِنم لِضَّةٍ وَ ِِذَا لَرِحَةً ََِِ أَبِيهَا يَبَابَةً وَ شَفمقاً ِِلَيمهِ ل َََظَرَ لَإِذَا فِِ ََدِهَا ِْفَارَانِ مِنم لِضَّةٍ وَ ِِذَا لَرِحَةً ََِِ أَبِيهَا يَبَابَةً وَ شَفمقاً ِِلَيمهِ ل َََظَرَ لَإِذَا فِِ ََدِهَا ِْفَارَانِ مِنم لِضَّةٍ وَ ِِذَا

She stood up happily to her father, affectionately and longing for him. He looked, and there were two silver bracelets in her hand, and there was a curtain one door. Rasool-Allah sat down where he had looked at her. (Syeda) Fatima cried and grieved, and said: ‘He has not done this with me before it’!

قَامَت فرحة إلى أبيها منسابة و شفمًا إليه فنظر فإذا في يدها سوارين من فضة و عُلِّفَت على نايمًا ما شاء فنزل رسول الله ص في بيتها فقالت: ’مَا أَحَدَُّهُ وَ خَرَّتَ وَ قَالَتُمَا يَََعَ هَذَا بِِ ق َبملَهَا.

She called her two sons, and removed the curtain from her door, and removed the bracelets from her hand. Then she handed the bracelets to one of them, and the curtain to the other, then said to them: ‘Go to my father and convey the

greetings to him saww and say to him saww: ‘We asws have not done anything new after you saww apart from this, so it is your asws concern (what to do) with this’.

They asws came to him saww and delivered that from their asws mother asws. Rasool-Allah saww kissed them asws, and hugged them asws, and had each one of them asws seated upon his saww thigh. Then he saww instructed the two bracelets to be cut into pieces. Then he saww called the people of the platform (homeless), and they were a people from the Emigrants not having houses for them nor any wealth. He saww distributed the pieces between them.

Then he saww went on to call the bare man from them, the one who could not veil with anything, and that was a long curtain not having width for it, so he saww went on to cast a piece upon him, until he saww had distributed loin cloths between them.

Then he saww ordered the women not to raise their heads from the ruk'u and the Sajdah until the men had raised their heads, and that was due to the smallness of their (men’s) clothes. When they performed ruk'u and Sajdah, their modesty was manifested from behind them. Then the Sunnah flowed with it that the women were not raising their heads from the ruk'u and Sajdah until the men had raised.

Then Rasool-Allah saww said: ‘May Allah azwj have Mercy on (Syeda) Fatima asws for he asws having cloth (for the Sake of) with this curtain from the curtains of Paradise, and for her asws ornamenting with these two bracelets from the ornaments of Paradise’.

From Al-Kazim asws having said: ‘Rasool-Allah saww entered to see his asws daughter asws Fatima asws and her asws neck was a necklace. He saww turned away from her asws. She saww cut it and threw it. Rasool-Allah saww said to her asws: ‘You asws are from me asws. Give it to me asws!’ Then a beggar came, so she asws gave him the necklace’.

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209 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 4 H 6 a
210 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 4 H 6 b
‘Ayesha said, ‘I did not see anyone at all being more truthful than (Syeda) Fatima asws, apart from her asws father saww’, 211

And it has been reported that there was something between them (Ayesha and Rasool-Allah saww, so Ayesha said, ‘O Rasool-Allah saww, ask her asws, so she asws does not lie’’. 212

And the two Ahadeeth have been reported from Ata’a, and Amro Bin Dinar.

‘(Syeda) Fatima asws daughter asws of Rasool-Allah saww had rotated the grinding mill until her asws hands were blistered, and the mill had disintegrated (worn out) in her asws hands’. 214

And in (the book) ‘Al Hilya’ of Al Awzaie, from Al Zuhry who said,

‘(Syeda) Fatima asws daughter asws of Rasool-Allah saww had rotated the grinding mill until her asws hands were blistered, and the mill had disintegrated (worn out) in her asws hands’. 214

And the Prophet saww said to her asws: ‘Which thing is best for the women?’ She asws said: ‘That she does not see the men nor any man should see her’. He saww hugged her asws to him saww and said: ‘Offspring, one being from the other; [3:34]’. 213

And the Prophet saww said to her asws: ‘By Allah azwj! I asws complain of my asws hands from what I asws have to grind the mill’. And

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211 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 4 H 7 a
212 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 4 H 7 b
213 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 4 H 7 c
214 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 4 H 7 d
there were captives in the presence of the Prophet. He instructed her to request a servant from the Prophet.

She entered to see the Prophet and greeted unto him and returned. Amir Al-Momineen said: ‘What is the matter with you?’ She said: ‘By Allah! I was not able to speak to Rasool due to his awe’.

went with her to the Prophet. He said to them: ‘You have both come for a need?’ said of their contentions. He said: ‘No, but shall sell them (captive) and spend their price upon the people of the platform (homeless), and taught her ‘Tasbeeh Al-Zahra’.

O Fatima! I do not want your recompense to be waived in favour of the maid, and I fear that Bin Abu Talib might dispute with you on the Day of Qiyamah in front of Mighty and Majestic when demands his right from you. Then he taught her Salat Al-Tasbeeh.

Amir Al-Momineen said: ‘You went wanting the world from Rasool-Allah and Allah has Given us Rewards of the Hereafter’.

215 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 4 H 8 a
He (the narrator) said, ‘Abu Hureyra said, ‘When Rasool-Allah saww went out from the presence of Fatima asws, Allah azwj Revealed unto His saww Rasool saww: And if you turn from them seeking Mercy from your Lord which you hope for, - meaning, from you’re your saww relatives and your saww daughter Fatima asws seeking the Pleasure of Allah azwj, meaning seek Mercy from your saww Lord azwj, meaning sustenance from your saww Lord azwj which you saww are hoping for, then speak to them gentle words [17:28] – meaning good words.

When this Verse was Revealed, Rasool-Allah saww sent a maid to her asws for the service and named her as ‘Fizza’. 216

Tafseer Al Sa'alby – from Ja'far Bin Muhammad asws, and Tafseer Al Qusheyri, from Jabir Al Ansari –

‘The Prophet saww saw (Syeda) Fatima asws and upon her asws was a robe from the camel skin, and she asws was grinding the mill with her asws hands, and feeding her asws child, so the eyes of Rasool-Allah saww overflowed with tears. He saww said: ‘O daughter asws! The bitterness of the world has hastened with the sweetness of the Hereafter’.

She asws said: ‘O Rasool-Allah saww! The Praise is for Allah azwj upon His azwj Bounties, and the thanks is to Allah azwj upon His azwj Favours’. So, it was Revealed: And soon your Lord will Give you, so you will be pleased [93:5]. 217

Ibn Shaheen in (the book) ‘Manaqib (Syeda) Fatima asws’, and Ahmad in ‘Musnad Al Ansar’, by their chains from Abu Hureyra and Sowban both said,

‘The Prophet saww would begin in his saww journey with (Syeda) Fatima asws and end with it. She asws made a thin curtain from a Khyberiya cloak for the arrival of her asws father saww and her asws husband. When the Prophet saww saw it, he saww crossed over from it, and the anger was recognised in his saww face, until he saww sat by the pulpit.

فَقَالَتْ يَا رَسُولُ اللَّهِ الْحَمْدُ لَلَّهِ عَلَى نُفْسِهِ وَ السُّكْرَةُ لَهُ عَلَى الْأَبَاءِ فَأَزَلَّ اللَّهُ وَ لَسْتَ تَفْطِيقُ رَبُّكَ فَأَثَرَ

فَقَالَتْ يَا رَسُولُ اللَّهِ الْحَمْدُ لَلَّهِ عَلَى نُفْسِهِ وَ السُّكْرَةُ لَهُ عَلَى الْأَبَاءِ فَأَزَلَّ اللَّهُ وَ لَسْتَ تَفْطِيقُ رَبُّكَ فَأَثَرَ

Ibn Shaheen – V 43, The book of History – Fatima Al Zahra asws, Ch 4 H 8 b
Ibn Shaheen – V 43, The book of History – Fatima Al Zahra asws, Ch 4 H 8 c
She\textsuperscript{asws} removed her\textsuperscript{asws} necklace, and her\textsuperscript{asws} ear-rings, and her\textsuperscript{asws} bracelets, and removed the curtain, and sent these to her\textsuperscript{asws} father\textsuperscript{saww} and said: ‘Make this to be in the Way of Allah\textsuperscript{azwj}’.

When he (the messenger) came to him\textsuperscript{saww}, he\textsuperscript{saww} said: ‘I\textsuperscript{saww} have done so, may her\textsuperscript{asws} father\textsuperscript{saww} be sacrificed for her\textsuperscript{asws}’ – three times: ‘What have the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} and the world, for they\textsuperscript{asws} have been Created for the Hereafter, and the world has been Created for them\textsuperscript{asws}.

And in a report of Ahmad (Bin Hanbal), ‘They\textsuperscript{asws} are People\textsuperscript{asws} of my\textsuperscript{saww} Household, and I\textsuperscript{saww} do not like it that they\textsuperscript{asws} should be eating their good things in their\textsuperscript{asws} lives of the world’\textsuperscript{218} (A non-Shia source)

Abu Salih Al Muwazzin in his book, by the chain,

‘From Ali\textsuperscript{asws}: ‘The Prophet\textsuperscript{saww} entered to see his\textsuperscript{saww} daughter\textsuperscript{asws} Fatima\textsuperscript{asws}, and there was a necklace in her\textsuperscript{asws} neck, so he\textsuperscript{saww} turned away from her\textsuperscript{asws}. She\textsuperscript{asws} put it away. Rasool-Allah\textsuperscript{saww} said: ‘You\textsuperscript{asws} are from me\textsuperscript{saww}, O Fatima\textsuperscript{asws}!’ Then a beggar came to her\textsuperscript{asws}, so she\textsuperscript{asws} gave him the necklace’\textsuperscript{219}

Abu Al Qasim Al Qusheyri in his book, ‘One of them said,

‘I cut across in the wilderness away from the caravan. I found a woman, so I said to her, ‘Who are you?’ She said, ‘\textit{and say: Salam!}, for soon they would come to know [43:89]’. So, I greeted unto her. I said, ‘What are you doing over here?’ She said, ‘And one whom Allah Guides, so there would be no strayer for him. [39:37]’.

I said, ‘Are you from the Jinn or from the human beings?’ She said, ‘\textit{O Children of Adam! Take to your adornments [7:31]}.’ I said, ‘Where are you coming from?’ She said, ‘\textit{They would be

\textsuperscript{218} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 4 H 8 d
\textsuperscript{219} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 4 H 8 e
called out to from a remote place’ [41:44]. I said, ‘Where are you headed?’ She said, ‘And for the Sake of Allah, Hajj of the House is incumbent upon the people [3:97].

I said, ‘When did you cut across (the desert)?’ She said, And We have Created the skies and the earth . . . in six days [50:38]. I said, ‘Would you like some food?’ She said, ‘And We did not Make them as bodies not eating the food, [21:8]. So I fed her.

I said, ‘Sprint, and do not hasten!’ She said, “Allah does not Encumber a soul except to its capacity, [2:286]. I said, ‘Shall I travel behind you?’ She said, ‘If there had been a god in them (skies and the earth) except Allah, it (universe) would have been spoilt. [21:22]. So, I descended and let her ride. She said, ‘Glory be to the One Who Subjugated this one for us, [43:13].


I shouted with these names, and there, I was with four youths heading towards her. I said, ‘Who are they from you?’ She said, The wealth and the sons are an adornment of the life of the world, [18:46]. When they came to her, she said, ‘O father! Employ him. Surely he is the best of the one you can employ, being strong, trustworthy’ [28:26]. So they sufficed me with certain things. She said, and Allah Multiplies for the one He so desires to; [2:261]. So they increased upon me.

I asked them about her. They said, ‘This is our mother Fizzaas, maid of (Syeda) Al-Zahraasws. Sheasws has not spoken for the last twenty years except by the Quran’.

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220 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 4 H 8 f
And surely Hell is Promised to them altogether [15:43]. For it there are seven doors, each door being for an Assigned segment of them [15:44]. The Prophet saww cried with intense crying, and his companions cried to his crying, and they did not know what Jibraeel asw had descended with, and no one had the ability from his companion to speak to him saww.

And it was so that the Prophet saww, whenever he saww saw (Syeda) Fatima asws, would rejoice with her asws. One of his companions came to the door of her asws house and found barley being in front of her asws and she asws was grinding it and saying: 'and what is in the Presence of Allah is better and more lasting. [28:60].

He greeted unto her asws and informed her asws with news of the Prophet saww and his saww crying. She asws got up and wrapped in a worn out outer garment of hers asws which had been-sewn (patched) in twelve places with a barrack of the palm tree.

When she asws went out, Salman Al-Farsi ra looked at the blanket and cried, and said, 'Oh its grief! The daughters of Caesar and Chosroe are wrapping in the brocade, and the silk, while the daughter asws of Muhammad saww has a worn out woollen outer garment upon her which has been-patched-in-twelve-places!'

When Fatima asws entered to see the Prophet saww, she asws said: 'O Rasool Allah saww! Salman ra was surprised from my asws clothing. By the One asw Who Sent you saww with the truth! There is nothing for me asws and Ali asws since five years except a sheep skin we asws are feeding out camel upon it by the day, and when it is the night, we asws spread it out as bedding, and the stuffing from its fibres get attached to us asws.'
The Prophet ﷺ said: ‘O Salman! My daughter is among the preceding horses’. Then she ﷺ said: ‘O father! May I ﷺ be sacrificed for you! What is that which made you cry?’ He mentioned to her what Jibraeel ascended with, from the two preceding Verses.

He (the narrator) said, ‘(Syeda) Fatima ascended upon her face and she was saying: ‘The doom! Then the doom is for one who enters the Fire!’

Salman heard. He said: ‘O alas! If only I was a ram of my family, so they would eat my flesh, and tear off my skin, and I had not heard mention of the Fire!’

And Abu Zarr said, ‘O alas! If only my mother had been barren and not begotten me, and I had not heard mention of the Fire!’

And Al-Miqdad said, ‘O alas! If only I was a bird in the desert and there was not Reckoning upon me nor any Punishment, and I had not heard mention of the Fire!’

And Ali said: ‘O alas! If only the wild animals had chewed my flesh, and if only my mother had not begotten me, and I had not heard mention of the Fire!’

Then Ali placed his hand upon his head and went on to cry and say: ‘Oh its journey! Oh the scarcity of its provision in the journey of Al-Qiyamah! They would be going to the Fire and they would be falling sick, their sick ones will not be consoled, and they would be injured, their injuries would not be medicated with, and they would be captives, their captivity from the Fire would not be released.

They would be eating, and from it they would be drinking, and they would be turning between its layers, and after (all that) they would be wearing the cotton (tar) pieces of fire as clothing,
and after (all that) they would be hugging the Satans™ as spouse having been paired with’’.  

(From a non-shia source)

221

The book) ‘Kashf Al Ghumma’, from ‘Musnad’ of Ahmad Bin Hanbal,

‘From Sowban, slave of Rasool-Allahsaww having said, ‘It was so that whenever Rasool-Allahsaww travelled, the last of hissaww pacts with a person from hissaww family members, would be (Syeda) Fatimaasws, and the first one to enter to see when heasw arrived, would be (Syeda) Fatimaasws’.

He (the narrator) said, ‘Haasw arrived from a batted, so heasw came to herasws, and there heasw was wiping upon herasws door and heasw saw Al-Hassanasws and Al-Husaynasws having two anklets of silver upon themasws. Heasw returned and did not enter to see herasws.

When Fatimamasws saw that, sheasws thought that heasw did not enter to see herasws from the reason of what heasw had seen. So, sheasws took off the curtain, and removed the anklets from the two children, and cut them. The children cried. Sheasws divided it between themasws. Theyasws went to Rasool-Allahazwj, and theyasws were crying.

Rasool-Allahsaww took it from themasws and said: ‘O Sowban! Go with this to the clan of so and so family at Al-Medina and buy a necklace of bones for Fatimaasws and two bracelets of ivory, for theyasws are Peopleasws of mysaww Household, and Iasw do not like themasws to be eating their goodly thing during theirasws lifetime of the world’’.  

222 (From a non-Shia source as they try to fabricate to derogate the higher position of Ahl Al-Baytasws)

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from usman Bin Isa, from Furaat Bin Ahnaf who said,
'I heard Abu Abdullah asws saying: 'There isn’t any vegetable upon the surface of the earth more noble, nor more beneficial than purslane, and it is the vegetable of Fatima asws.'

Then he asws said: 'May Allah azwj Curse the clan of Umayya! They have named it as the vegetable of the idiots, in hatred towards us asws, and enmity to (Syeda) Fatima asws!'

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions,

‘From Abu Abdullah asws having said: 'The vegetable liked (by) Rasool-Allah saww was the endive, and the vegetable liked (by) Amir Al-Momineen asws was the basil, and the vegetable liked (by) ‘(Syeda) Fatima asws was the purslane’.

(The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al-Husayn, from Muhassin Bin Ahmad, from Muhammad Bin Hanan, from Yunus,

‘From Abu Abdullah asws having said: '(Syeda) Fatima asws used to go to the grave of the martyrs every Saturday morning. She asws would come to the grave of Hamza asws and seek Mercy (of Allah azwj) upon himra, and seek Forgiveness for himra.

Tafseer Al Qummi –

‘But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah, therefore the Momineen should rely upon Allah [58:10]—

He said, 'It is narrated to me by my father, from Muhammad Bin Abu Umeyr, from Abu Baseer,

‘From Abu Abdullah asws: 'The cause of the Revelation of this Verse was that ‘(Syeda) Fatima asws had seen in her asws dream that Rasool-Allah saww had thought of going out from Al Medina,
Two roads presented to them. Rasool-Allah saww took to the right until he saww ended with them to a place wherein were palm trees and water. Rasool-Allah saww bought a large sheep, and it is which had a white spot in one of its ears. He saww instructed with slaughtering it. So, it was slaughtered and grilled.

When they saww had gone out from the walls of Al-Medina, two roads presented to him saww, so Rasool-Allah saww took to the right, like what (Syeda) Fatima saww had seen, until they saww ended up to a place wherein were palm trees and water. Rasool-Allah saww bought a sheep, like what (Syeda) Fatima saww had seen, and instructed with slaughtering it. So, it was slaughtered and grilled.

When they wanted to eat, (Syeda) Fatima saww stood up and isolated away from them saww crying, fearing that they saww would be dying. Rasool-Allah saww searched for her saww until he saww came to her saww, and she saww was crying. He saww said: 'What is your saww concern, O daughter saww?'

She saww said: 'O Rasool-Allah saww! Last night I saw such and such during my saww sleep, and you saww have done like what I saww have seen, so I saww went aside from you saww all, for I saww cannot see you saww all-dying'.

فَأَرَاهَا رَبُّهُ جِبْرِيلُ وَهُوَ رَأَى لَوْلَا ْنُكَ وُقْفًا نََّجَ ُرَبِّهِ رَكَّتَيْنِ ثَُُ ثُجُرَ ُهُ لََ عَلَيمهِ جَبّمَئِيلُ لَقَالَ يََ مَُُمَّدُ هَذَا شَيمطَانٌ َ ُقَالُ لَهُ الد ِهَا رُ وَ هُفَ الَّذِي أَرَى لَاطِمَةَ هَذِهِ الرُّؤيََ وَ َ ُؤمذِي الممُؤممَِِينَ فِِ نَفِيمهِ مَا َ َغمتَمُّفنَ بِهِ
Rasool Allah ﷺ stood up and prayed two Cycles Salat, then whispered to his ﷺ Lord ﷺ. Jibraeel ﷺ descended unto him ﷺ. He ﷺ said: ‘O Muhammad ﷺ! This is a Satan ﷺ called Al-Dihar, and he is the one Fatima ﷺ had seen in this dream, and he hurts the Momineen in their sleep and they are saddened by him ﷺ.

He ﷺ instructed Jibraeel ﷺ, so he ﷺ came with him ﷺ to Rasool Allah ﷺ. He ﷺ said to him ﷺ: ’Did you appear to (Syeda) Fatima ﷺ in this dream?’ He ﷺ said, ‘Yes, O Muhammad ﷺ!’ He ﷺ spat at him ﷺ with three spits, and it notched him ﷺ in three places.

Then Jibraeel ﷺ said to Muhammad ﷺ: ‘Say, O Muhammad ﷺ, whenever you see something in your dream you dislike, or one of the Momineen sees so, then let him say, ‘I seek Refuge with what the Angels of Proximity of Allah ﷺ and His Prophets ﷺ, the Rasools ﷺ, and His righteous servants have sheltered with, from the evil of what I have seen, and from my dream’.

And he should recite (Surah) Al Hamd (Chapter 1), and ‘Al Mawizateyn’, (Chapters 113 & 114) and ‘Say He Allah is One’, and spit on his left with three spits, so it would not harm him what he had seen. And Allah ﷺ Revealed unto His ﷺ Rasool ﷺ: ‘But rather, the secret counsels are from the Satan, [58:10] – the Verse’. 226 (A clear fabrication as Iblis cannot appear in dreams of Ahl Al-Bayt ﷺ)


'From Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} said: ‘A blind man sought permission to see (Syeda) Fatima\textsuperscript{asws}. She\textsuperscript{asws} veiled from him (behind a curtain). Rasool-Allah\textsuperscript{saww} said to her\textsuperscript{asws}: ‘Why did you\textsuperscript{asws} veil and he cannot see you\textsuperscript{asws}?’ She\textsuperscript{asws} said: ‘Even if he cannot see me\textsuperscript{asws}, but I\textsuperscript{asws} can see him, and he can smell the aroma’. Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} testify that you\textsuperscript{asws} are a part of me\textsuperscript{saww}.’ 228

And by this chain, said,

‘Rasool-Allah\textsuperscript{saww} asked his\textsuperscript{saww} companions about the woman: ‘What is she?’ They said, ‘One to be covered’. He\textsuperscript{saww} said: ‘When does she become closest to her Lord\textsuperscript{azwj}?’ They did not know.

فلما سمعت فاطمة ُنَّكَفُ أَنَّكَ بَضَعَةٌ مِنِ هِ. 229

When (Syeda) Fatima\textsuperscript{asws} heard that, she\textsuperscript{asws} said: ‘The closest she can be from her Lord\textsuperscript{azwj} is when she sticks to the bottom of her house’. Rasool-Allah\textsuperscript{saww} said: ‘Surely, Fatima\textsuperscript{asws} is a part of me\textsuperscript{saww}.’ 229

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\textsuperscript{228} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 4 H 16 a
\textsuperscript{229} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 4 H 16 b
CHAPTER 5 - HER<sup>asws</sup> MARRIAGE, MAY THE SALAWAAT OF ALLAH BE UPON HER<sup>asws</sup>

On the night of the twenty-first of Al-Muharram, and it was the night of Thursday of the year three from the Emigration, was the wedding of (Syeda) Fatima<sup>asws</sup>, daughter<sup>asws</sup> of Rasool-Allah<sup>azwj</sup>, to the house of Amir Al-Momineen<sup>asws</sup>. It is recommended to Fast it in thanks to Allah the Exalted due to the harmonious combination of His<sup>azwj</sup> Divine Authority and His<sup>azwj</sup> Elite”<sup>230</sup>

And from (the book) ‘Tareekh Baghdad’ – by his chain to Ibn Abbas having said,

“When (Syeda) Fatima<sup>asws</sup> was wedded to Ali<sup>asws</sup>, the Prophet<sup>saww</sup> was in front of her<sup>asws</sup>, and Jibraeel<sup>as</sup> on her<sup>asws</sup> right, and Mikaeel<sup>as</sup> on her<sup>asws</sup> left, and seventy thousand Angels were behind her<sup>asws</sup>, glorifying Allah<sup>azwj</sup> and extolling His<sup>azwj</sup> Holiness, until the emergence of dawn”<sup>231</sup>

(The book) ‘Misbah’ – ‘During the first day of Zil Hajj, Rasool-Allah<sup>saww</sup> got (Syeda) Fatima<sup>asws</sup> married to Amir Al-Momineen<sup>asws</sup>. And it is reported that it was the sixth day”<sup>232</sup>

From Abu Al-Hassan Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said to me<sup>asws</sup>: ‘Men from Qureysh

<sup>230</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 5 H 1 a
<sup>231</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 5 H 1 b
<sup>232</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 5 H 2
have exhausted me regarding the matter of (Syeda) Fatima asws, and they are saying, 'We proposed her asws to you saww, but you saww refused us and go her asws married to Ali asws.'

I saww said to them: 'By Allah azwj! It was not I saww who refused you and married her asws to him asws, but Allah azwj refused you and got her asws married to him asws'. So, Jibraeel as came down unto me saww and said: 'O Muhammad saww! Allah azwj, Majestic is His azwj Majesty, Says: “Had I azwj not Created Ali asws, there would not have been any match for your saww daughter (Syeda) Fatima asws upon the surface of the earth, Adam and the ones below him as ".

He entered to see her. She stood up and took his robe, and removed his slippers, and came to him with the water for performing wud'. She poured it by her hands, and washed his feet, then sat down. He said to her: ‘O Fatima! Here I am! Here I am! Your need, O Rasool-Allah?’

She was silent and did not turn her face and Rasool-Allah did not see any abhorrence in it. He stood up and he was saying: ‘Allah is the Greatest! Her silence is her acceptance’.

Jibraeil came to him and said: ‘O Muhammad! Get her married to Ali Bin Abu Talib, for Allah is Pleased for her to be for him, and is Pleased for him to be for her.

Ali said: ‘So, Rasool-Allah got me married (to her). Then he came to me and held my hand and said: ‘Arise, in the Name of Allah, and say upon the Blessings of Allah. ‘And whatever Allah so Desires! There is neither Might nor Strength except with Allah. Rely upon Allah!’

Then he came to me and seated me in her presence, then said: ‘O Allah! Both of them are the most beloved of Your creatures to me, so Love them, and Bless in their offspring, and Make a Protector from You to be upon them, and seek both their Refuge with You, and their offspring, from the Pelted Satan.’

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From Abu Abdullah asws having said: ‘When Rasool-Allah saww had got Ali asws and (Syeda) Fatima asws married, he saww entered to see her-asws, and she asws was crying. He saww said to her-asws, ‘What makes you asws cry? By Allah azwj! Had there been anyone better than him asws among my asws family members, I saww would have married you asws to him, and it was not I saww who got you asws married, but Allah aswj got you asws married, and Dowered on your asws behalf being Al Khums for as long as the skies and the earth exist’.

Ali asws said: ‘Rasool-Allah saww said: ‘Arise and sell the armour!’ So, asws sold it and took the price and entered to see Rasool-Allah saww. He saww poured the Dirhams into his saww lap, and did not ask me asws how many they were, nor did I asws inform him saww. Then he saww grabbed a handful and called Bilal ra, and gave it to him. He saww said: ‘Buy some perfume for (Syeda) Fatima asws’.

Then Rasool-Allah saww took a handful of Dirhams with both his saww hands and gave it to Abu Bakr and said: ‘But some clothes for (Syeda) Fatima asws what is correct for her asws, and furniture of the house, and got him to be accompanied by Ammar Bin Yasser ra and a number of his saww companions.

They presented at the market. They were presented with the thing from what is correct, but they were not buying it until they had presented it to Abu Bakr, and if he deemed it correct, they would buy it.

It was from what they had bought – a shirt for seven Dirhams, and a veil for four Dirhams, and a black Kheyberi cloak, and a bed lined with ribbon, and two bed spreads from Egyptian sack cloth, one of it was stuffed with fibre, and the other was stuffed with sheep clippings; and four leather posters (for the bed) from al Taif stuffed with grass, and a curtain of wool, a
Hajariya straw mat, and hand-mill, and a dyeing utensil of brass, and a water skin, a cup for milk, and a pitcher for the water coated with pitch, a green pot, and two porcelain glasses.

Until, when the purchase was completed, Abu Bakr carried some of the chattels, and the companions of Rasool-Allahsaww, those who were with him, carried the rest. When the chattels were presented to Rasool-Allahsaww, he went on to turn (each of) them with his hand and saying: ‘May Allahazwj Bless for Peopleasws of the Household!’

The wives of Rasool-Allahsaww entered to see him. Umm Ayman said, ‘O Rasool-Allah! If only (Syeda) Khadeejasws had been alive, her eyes would have been delighted with the wedding of (Syeda) Fatimasa ws, and Aliasws wants his wifeasws. So, delight the eyes of (Syeda) Fatimasa ws with her husbandasws, gather her inclusion and delight of our eyes with that’.

Heasws said: ‘So what is the matter Aliasws is not seeking his wifeasws from measws? Weasws have been anticipating that from himasws.

Aliasws said: ‘Iasws said: ‘The bashfulness prevented measws, O Rasool-Allahsaww!’ Heasws turned towards hisasws wives and said: ‘Who is over here?’ Umm Salama’asra said, ‘Ira, Umm Salama’asra, and these here is Zainabas, and this is so and so, and so and so!’

Rasool-Allahsaww said: ‘Prepare a room for myasws daughterasws and the sonasws of myasws uncleas in myasws chamber’. Umm Salama’asra said, ‘And in which chamber, O Rasool-Allahsaww?’ Rasool-Allahsaww said: ‘In youras chamber and instruct the women to decorate and correct herasws affair’.
Umm Salama\textsuperscript{ra} said, ‘I\textsuperscript{ra} asked (Syeda) Fatima\textsuperscript{asws}, ‘Is there any perfume with you\textsuperscript{asws}, having kept it for yourself\textsuperscript{asws}?’ She\textsuperscript{asws} said: ‘Yes’. She\textsuperscript{asws} came with a flask, so I\textsuperscript{ra} scooped out from it into my\textsuperscript{ra} palms and smelt aromas from these what I\textsuperscript{ra} had smelt the like of it, at all!’ I\textsuperscript{ra} said: ‘What is this?’

She\textsuperscript{asws} said: ‘Dahiyat Al-Kalby had entered to see Rasool-Allah\textsuperscript{saaw}, and said to me\textsuperscript{asws}, ‘O Fatima\textsuperscript{asws}! Bring me a pillow so I can give it to your\textsuperscript{asws} uncle’. I\textsuperscript{asws} gave him the pillow. He sat upon it. When he got up, something fell from between his clothes, and he instructed me\textsuperscript{asws} with collecting it. Ali\textsuperscript{asws} asked Rasool-Allah\textsuperscript{saaw} about that. He\textsuperscript{saaw} said: ‘It is ambergris having fallen from the wings of Jibraeel\textsuperscript{as}’.

Ali\textsuperscript{asws} said: ‘Then Rasool-Allah\textsuperscript{saaw} said to me\textsuperscript{asws}, ‘O Ali\textsuperscript{asws}! Prepare a meritorious meal for your\textsuperscript{asws} family’. Then he\textsuperscript{saaw} said: ‘From us\textsuperscript{saaw} would be the meat and the bread, and upon you\textsuperscript{asws} is the dates and the butter’. (Shared Walima) So, I\textsuperscript{asws} bought the dates and butter.

Rasool-Allah\textsuperscript{saaw} bared his\textsuperscript{saaw} forearms and went on to mix the dates in the butter until he\textsuperscript{saaw} had made ‘Hays’, and he\textsuperscript{saaw} sent a fat ram to us, so it was slaughtered, and made the bread for us, a lot of bread.

Then Rasool-Allah\textsuperscript{saaw} said to me: ‘Invite the ones you\textsuperscript{asws} like to’. I\textsuperscript{asws} went to the Masjid and it was filled with the companions. I\textsuperscript{asws} was too embarrassed to specialise a group and leave a group. Then I\textsuperscript{asws} ascended upon a hillock over there and called out: ‘Answer to a wedding feast of (Syeda) Fatima\textsuperscript{asws}!’

The people came en masse. I\textsuperscript{asws} was embarrassed from the abundance of the people and scarcity of the food, so I\textsuperscript{asws} let Rasool-Allah\textsuperscript{saaw} know what (feelings) had entered me\textsuperscript{asws}. He\textsuperscript{saaw} said: ‘O Ali\textsuperscript{asws}! I\textsuperscript{saaw} shall be supplicating to Allah\textsuperscript{azwj} for the Blessings’.

قال علىٌ ثمّ قال لي رسول الله ﷺ يا عائشة اشتمل لأهلك طعاماً فاصلاً ثمّ قال من عندها اللحم والعك ك și السمن حاشيّة و أُظمَّ ثَُُّ قَالَ عَلِيُّ الْمَيِّضَ عَلَيْنٌ أَجِيبُ فِي جَهَنَّمَ وَ إِلَّا أَشَّمَّيْ حَيَانِيْنِ وَ أَمْرِي بِِلَّهِ سُبْحَانَهُ وَ تَّبَأَسَانِيْنِ وَ لَعَلَّيْ أَحْذِرُ أَيْنَ ثَُُّ قَالَ فَمَذَّتُ وَاكُلْ الْمَيِّضَ عَلَيْنَ أَجِيبُ فِي جَهَنَّمَ وَ إِلَّا أَشَّمَّيْ حَيَانِيْنِ وَ أَمْرِي بِِلَّهِ سُبْحَانَهُ وَ تَّبَأَسَانِيْنِ وَ لَعَلَّيْ أَحْذِرُ أَيْنَ

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Ali asws said: ‘The people ate my asws food, up to their last one, and drank my asws drink, and they supplicated for me with the Blessings, and they had arrived and they were more than four thousand men, and nothing from the food was reduced. Then Rasool-Allah saww called for the trays, so these were filled up and sent to the houses of his asw wives.

Then he saww took a tray and made food to be in it and said ‘This is for (Syeda) Fatima asws and her asws husband asws’, until when the sun went for the sunset, Rasool-Allah saww said: ‘O Umm Salama ra! Bring me saww (Syeda) Fatima asws!’ She ra went and came with her asws, and she asws had pulled up her asws tails (lower dress) and she was perspiring out of embarrassment from Rasool-Allah saww.

She asws stumbled, so Rasool-Allah saww said: ‘May Allah azwj Save you asws from the stumbling in the world and the Hereafter’. When she asws paused in front of him saww, she asws uncovered the cloak from her face until Ali asws saw her asws. Then he saww held her asws hand and placed it in the hand of Ali asws and said: ‘May Allah azwj Bless for you asws in the daughter asws of Rasool-Allah saww! O Ali asws! Best of the husbands is Ali asws! Go to your asws house and do not do anything new until I saww come to you asws’.

Ali asws said: ‘I asws held the hand of Fatima asws and went with her asws until she asws sat in the side of the ledge, and I asws sat down by her asws side, and she asws was looking at the ground out of shyness from me asws, and I asws was looking at the ground out of shyness from her asws.

Then Rasool-Allah saww came. He saww said: ‘Who is over here?’ We asws said: ‘Enter, O Rasool-Allah saww! Welcome to you saww, visiting and entering’. He saww entered and seated (Syeda) Fatima asws to his saww side, then said: ‘O Fatima asws! Bring me saww water’. She asws stood up to a cup in the house and filled it with water, then came with it.

He saww took a gulp and rinsed with it, then spat it out in the cup. Then he saww poured from it upon her asws head, then said: ‘Come closer!’ When she asws came, he sprinkled from it on
her asws chest, then said: ‘Turn around!’ She asws turned around, and he asws sprinkled from it between her asws shoulders.

ثم قال الله امس هذا اب وأحب الملقم لى الله وأمس هذا اخي وأحب الملقم لى الله أجمعلمه لى وكفى وابن خني ويارك لى في افني

Then he saww said: ‘O Allah azwj! This is my saww daughter asws, and the most beloved of the creatures to me saww. O Allah azwj! And this is my saww brother asws, and the most beloved of the creatures to me saww. O Allah azwj! Make him asws to be a friend of Yours aswj, and ever gracious with You aswj, and Bless for him asws in his asws wife asws.

ثَُُّ قَالَ يََ عَلِيُّ اِمخُلم بَِِهملِكَ بَِرَكَ اللََُّّ لَكَ وَ بِكَ حَ ِِنَّهُ حَِْيدٌ مََِيدٌ

Then he saww said: ‘O Ali asws! Enter with your asws wife asws, may Allah azwj Bless for you asws, and may there be Mercy of Allah azwj and His azwj Blessings upon you asws, He azwj is Praised, Glorified!’

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The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Ghalib Al zurary, from Al Kulayni, from a number of his companions, from Ahmad Bin Muhammad, from Al Washa, from Al Khyberi, from Yunus Bin Zabyan,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘Had Allah azwj not Created Amir Al-Momineenasws for Fatima asws, there would not have been any match for her asws in the earth’’.236

6- ما، الأمالي للشيخ الطبفْي رُوِيَ أَنَّ أَمِيرَ الممُؤممَِِينَ ع َِخَلَ بِفَاطِمَةَ ب َعمدَ وَلَاةِ أُخمتِهَا رُق َيَّةَ زَومجَةِ عُثممَانَ بَِِتَّةَ عَشَرَ َ َفم ما وَ ذَلِكَ ل َعمدَ رُجُفعِهِ مِنم بَدمرٍ وَ ذَلِكَ لأَِيََّمٍ خَلَتم مِنم شَفَّالٍ وَ رُوِيَ أَنَّهُ َِخَلَ بَِِا َ َفممَ الثَّلََثََءِ لَِِت ٍ خَلَفمنَ مِنم ذِي الْمِجَّةِ وَ اللََُّّ ت َعَاََ أَعم لَمُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi –

‘Amir Al-Momineenasws lived with (Syeda) Fatima asws after the death of her asws sister Ruqaiyya as, (ex) wife of Usman (Usman Ibn Mazoun brother of Ali aswsws), by sixteen days, and that was after his asws return from Badr, and that was some days vacant from Shawwal. And it is reported that he asws lived with her asws on the day of Tuesday, six days vacant from Zul Hijja. And Allah azwj the Exalted is more Knowing”.237

8- ل، الاخصال الطالقانٍ عن الحسن بن عليّ الإنسانِي عن عمارا عن الشافعي عن ابن الجاحظ عن ابن طفيل عن الزهري عن الإمام عن النبي ﷺ: في أمير الأنصاريّ قال: إن رسول الله ص مرض مرضة فائتة قاتلة ع نفذه و هو نافع عن آمن مرضة فلما رأى ما يرسل الله ص عن الجهاد و الطهافت خلقهها الريبة حتى بحر ذمتهما على خليها

(The book) ‘Al Khisaal’ – Al Talaqany, from Al-Hassan Bin Ali Al Adawy, from Amro Bin Al Mukhtar, from Yahya Al Himmany, from Qays Bin Al Rabie, from Al Amsh, from Abaya Bin Rabie, from Abu Ayoub Al Ansari having said,

‘Rasool-Allahsaww fell ill in hissaww illness, so (Syeda) Fatimaasws came to console himsaww and heasw was weak from hissaww illness. When sheasws saw what was with Rasool-Allahsaww, from the tiredness and the weakness, the tears choked herasws until herasws tears flowed upon herasws cheeks.

The Prophetsaww said to herasws: ‘O Fatimaasws! Allahazwj, Majestic is Hisazwj Mention, Noticed to the earth with a notification, and Chose yourasws husband from it. Heasw Revealed to measw, so Iasw got youasws married to himasws. Do youasws not know, O Fatimaasws, that it was due to the Benevolence of Allahazwj to youasws Heazwj got youasws married to their most advanced in being a Muslim, and their mightiest in forbearance, and their most abundant in knowledge?’

He (the narrator) said, ‘(Syeda) Fatimaasws was cheered by that and smiled due to what Rasool-Allahsaww had said to herasws. Rasool-Allahsaww wanted to increase better for herasws, all of it from that which Allahazwj has Apportioned for himasws, and for Muhammadasww and Progenyasws of Muhammadasww.

Heasw said: ‘O Fatimaasws! For Alasws, there are eight qualities – Eman with Allahazwj, and Hisazwj Rasoolasww, and hisasws knowledge, and hisasws wisdom, and hisasws two chiefs Al-Hassansasws and Al-Husaynasws, and hisasws enjoining with the good and forbidding from the evil, and hisasws judging by the Book of Allahazwj.

O Fatimaasws! Weasws, Peopleasws of the Household, have been Given seven qualities, not one from the former ones have been Given before usasws, nor will anyone from the latter ones attain these after usasws.

Ourasws Prophetasww is best of the Prophetsas, and heasww is yourasws fatherasww, and ourasws successorasws is best of the successorsas, and heasws is yourasws husband, and ourasws martyr is chief of the martyrs, and heas is Hamzasas, uncleas of yourasws fatherasww. And from usasws there
is one who has two wings for him, he is flying with them in the Paradise, and he**saww** is Ja’far**asws**,
and from us**asws** are two chiefs of this community, and they**asws** are your**asws** two sons**asws**. 238

(The book) ‘Al Amaali of Al Sadouq – My father and Al Attar, from Muhammad Bin Abdul Jabbar, from Abu Ahmad Al Azdy, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrimah (Bin Abu Jahl14) from Ibn Abbas who said,

‘Rasool**saww** said: ‘Allah**azwj** Blessed and Exalted Established brotherhood between me**saww** and Ali**asws** Bin Abu Talib**asws**, and Married him**asws** to my**saww** daughter**asws**, from above His**asws** seven skies, and that was witnessed by His**asws** Angels of Proximity, and Made him**asws** a successor**asws** for me**saww** and a caliph.

So Ali**asws** is from me**saww** and I**saww** am from him**asws**. One loving him**asws** loves me**saww** and one hating him**asws** hates me**saww**, and the Angels tend to draw closer to Allah**azwj** by having his**asws** love”. 239

From Al-Sadiq**asws**, from his**asws** forefathers**asws** having said: ‘Amir Al-Momineen**asws** said: ‘Umm Ayman entered to see the Prophet**saww** and there was something in her blanket. Rasool-Allah**saww** said: ‘What is with you, O Umm Ayman?’ She said, ‘So and so had owned it. They sprinkled (confetti) upon her (at a wedding), so I took from its scatterings’.

Then Umm Ayman cried and said, ‘O Rasool-Allah**saww**! You**saww** got Fatima**asws** married and you**saww** did not sprinkle anything upon her**asws**!’

Rasool-Allah**saww** said: ‘O Umm Ayman! Why are you lying? When Allah**azwj** Blessed and Exalted Married (Syeda) Fatima**asws** to Ali**asws**, Commanded the trees of Paradise to sprinkle upon them

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from their ornaments and garments, and their rubies, and their gems, and their emeralds, and their brocades. They took from these what they did not know, and Allah\textsuperscript{azwj} has Released (the tree of) Tooba to be in the dower of (Syeda) Fatima\textsuperscript{asws}, and Made it to be in the house of Ali\textsuperscript{asws}. \textsuperscript{240}

\begin{quote}
فقال: يا رسول الله! أنت أول من ترى غير أن نساء فيريشي تخفيفي علية أن يعمر دماغ النبط، طويل الذراعين، ضخم الكراديس، أروع عظيم العينين، وملكة [مشاهدي كلامتي البير] ضاحك الدين لا ملله.
\end{quote}

She\textsuperscript{asws} said: 'O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} are foremost with what you\textsuperscript{saww} view, apart from that the women of Qureysh are narrated to me\textsuperscript{asws} about him\textsuperscript{asws}, that he\textsuperscript{saww} is a man of stocky belly, long forearms, enormous shoulders, large eyes and neck, shoulder humps like the humps of a camel, laughing with the teeth (showing), there is no wealth for him\textsuperscript{asws}.'

\begin{quote}
فقال: يا رسول الله ص! أنت أول من ترى غير أن الله أشرف على الدنيا فخضعت على رجال العالمين ثم اطلاع فاختراع علية على رجال العالمين ثم اطلاع
\end{quote}

Rasool-Allah\textsuperscript{saww} said to her\textsuperscript{asws}: 'O Fatima\textsuperscript{asws}! Allah\textsuperscript{azwj} Overlooked upon the world and Chose me\textsuperscript{saww} over the men of the worlds. Then He\textsuperscript{azwj} Noticed, and Chose Ali\textsuperscript{asws} over the men of the worlds. Then He\textsuperscript{azwj} Noticed and Chose you\textsuperscript{asws} over the women of the worlds.

\begin{quote}
نها قاطمة إله لنا أشرب بي إله الشام، وجدت مكتوبا على صخرة نبت المقدس لا إلا الله أشد العالي رسل الله المؤداة بزرعك ونصرة بزيزي.
\end{quote}

O Fatima\textsuperscript{asws}! When there was an ascension with me\textsuperscript{saww} to the sky, I\textsuperscript{saww} found inscribed upon the rock at Bayt Al-Maqdis: "There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{saww}. I\textsuperscript{azwj} Supported him\textsuperscript{saww} by his\textsuperscript{saww} Vizier and Helped him\textsuperscript{asws} by his\textsuperscript{saww} Vizier."

\begin{quote}
فقال: متى نبتتي في بستان الملتهب وجدت مكتوبا عليها إلا إنه لا إلا إنه أشا وحدي مختصر صُنُفِي من خلفي آدابة بزرعك ونصرة بزيزي.
\end{quote}

\textsuperscript{240} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch S H 10
When I saww ended up to Sidrat Al-Muntaha, I saww found inscribed upon it: “Surely, I am Allah. There is no god except I. Alone. Muhammad is My Beloved. I Supported him by his Vizier and Helped him by his Vizier”.

I saww said to Jibraeel: ‘And who is my Vizier?’ He said: ‘Ali Bin Abu Talib’.

When I crossed past Sidrat Al-Muntaha to the Throne of Lord of the worlds, I found inscribed upon its Leg from legs of the Throne: “I am Allah. There is no god except I. Muhammad is My Beloved. I Supported him by his Vizier, and Helped him by his Vizier”.

When I entered the Paradise, I saww in the Tooba tree in the Paradise. Its roots were in the house of Ali, and there is no castle in the Paradise, nor any house, and there is a branch from it, and its top part growed garments of silk and brocade. There will happen to be for the Momin servant, there would be thousands and thousands of growths, in each growth would be one hundred thousand garments. There would be no garment in it resembling the other, being upon difference colours (and types), and it is the clothing of the people of Paradise.

Its middle part is an extended shade in the expanse of Paradise, like the expanse of the sky and the earth, Prepared for those who are believing in Allah and His Rasools [57:21]. The rider would ride in that shade a travel distance of one hundred years, but he will not cross it, and that is His Word: And extended shades [56:30].

And in its bottom part are fruits for the people of Paradise and their food, lowering down into their houses. There would happen to be in the twig from it, one hundred types of fruits from what you tend to see in the house of the world and what you have not seen, and what you have heard of and what you have not heard of, the likes of it. And every time something is harvested (taken) from it, another one grows in its place, Neither interrupted nor forbidden [56:33].
And a river flows in the base of that tree, four rivers burst out from it: *rivers of water without stagnation, and rivers of milk the taste of it does not change, and rivers of (pure) wine pleasurable for the drinkers, and rivers of clear honey; [47:15].*

O Fatima asws! Allah azwj has Given me seven qualities regarding Ali asws – He asws is the first one the grave would split from him asws along with me saww, and he asws is the first to pause with me saww at the Bridge and say to the Fire: ‘Take that one and leave that one!’,

O Fatima asws! This is what Allah azwj has Given Ali asws in the Hereafter, and Prepared for him asws in the Paradise, when there was no wealth for him asws in the world. As for you asws said that he asws has a large belly, so it is filled from the knowledge Allah azwj has Specialised him asws with it and has Honoured him asws from between my saww community.

And as for what you asws said that he asws is of large eyes, so Allah azwj has Created him asws with attributes of Adam as. And as for the length of his asws arms, Allah azwj Mighty and Majestic has Elongated these for him asws to kill His aswj enemies with it and enemies of His aswj Rasool saww.

And by him asws, Allah aswj will Prevail the religion, and even if the Polytheists dislike it, and by him asws Allah aswj will Open the victories, and he asws will fight the Polytheists upon the Revelation of the Quran, and the hypocrite from the people of rebellion, and the allegiance-breakers, and the mischief, upon its interpretation, and Allah aswj will Extract from his asws Sulb, two chiefs of the youths of the people of Paradise, and Adorns His aswj Throne by them asws.
O Fatima\textsuperscript{asws}! Allah\textsuperscript{azwj} has not sent any Prophet\textsuperscript{saww} except made his\textsuperscript{as} offspring to be from his\textsuperscript{as} Sulb, and made my\textsuperscript{saww} offspring to be from Sulb of Ali\textsuperscript{asws}, and had it not been for Ali\textsuperscript{asws}, there would have been no offspring for me\textsuperscript{saww}! 

(Syeda) Fatima\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! I\textsuperscript{asws} do not choose anyone from the people of the earth, over him\textsuperscript{asws}.’ So, Rasool-Allah\textsuperscript{saww} got her married. 

Ibn Abbas said during that, ‘By Allah\textsuperscript{azwj}! There was no match for (Syeda) Fatima\textsuperscript{asws} apart from Ali\textsuperscript{asws}.’ 241

The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Walid, from Al Saffar, from Salama Bin Al Khattab, from Ibrahim Bin Muqatil, from Hamid Bin Muhammad, from Umar Bin Haroun, ‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘I\textsuperscript{asws} had thought of marrying (Syeda) Fatima\textsuperscript{asws}, daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and I\textsuperscript{asws} did not have the courage to mention that to the Prophet\textsuperscript{saww}, and that kept knocking in my\textsuperscript{asws} chest during my\textsuperscript{asws} night and day, until (one day) I\textsuperscript{asws} entered to see Rasool-Allah\textsuperscript{saww}. 

He\textsuperscript{saww} said to me\textsuperscript{asws}: ‘O Ali! I\textsuperscript{asws} said: ‘Here I\textsuperscript{asws} am, O Rasool-Allah\textsuperscript{azwj}!’ He\textsuperscript{saww} said: ‘Is it for you\textsuperscript{asws} regarding the marriage?’ I\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww} is more knowing’, and there, he\textsuperscript{saww} was intending to get me\textsuperscript{asws} married to one of the women of Qureysh, and I\textsuperscript{asws} was fearful upon losing (Syeda) Fatima\textsuperscript{asws}. 

So I\textsuperscript{asws} was not aware of anything when a messenger of Rasool-Allah\textsuperscript{saww} came to me\textsuperscript{asws} and said to me\textsuperscript{asws}, ‘Answer the Prophet\textsuperscript{saww} and be quick, for we have not seen Rasool-Allah\textsuperscript{saww} happier than it (like) today.’

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\textsuperscript{241} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch S H 11
He asws said: ‘I asws came to him saww quickly, and there he saww was in the chamber of Umm Salama ra. When he saww looked at me saww, his saww face beamed happily and he saww smiled until I asws looked at the whiteness of his saww teeth flashing. He saww said: ‘Receive glad tidings, O Ali asws, for Allah azwj Mighty and Majestic has Sufficed me saww what had been worrying me saww from the matter of your asws marriage’.

I asws said: ‘And how is that so, O Rasool-Allah saww?’ He saww said: ‘Jibraeel as came to me saww and with him as was from the confetti of Paradise and its carnations. He as gave them to me saww. I saww took them and smelt them. I saww said: ‘What is the cause of this confetti and the carnations?’

He as said: ‘Allah azwj Blessed and Exalted Commanded the settlers of the gardens, from the Angels and the ones therein, that they should adorn the gardens, all of them, with its plants, and its trees, and its fruits, and its castles; and He azwj Commanded its aroma, so it came down with a variety of the fragrances and its perfumes, and Commanded the Maiden Houries with recitation in these with Surah Ta Ha (Chapter 20), and Tawaseen (Chapters 26, 27 & 28), and Ha Mim Ayn Sin Qaf (Chapter 41).

Then a caller called out from beneath the Throne: “Indeed! Today is the day of the wedding feast of Ali asws Bin Abu Talib asws. Indeed! I saww Keep you all as witnesses azwj have Married Fatima asws Bin Muhammad asws to Ali asws Bin Abu Talib asws! They asws are both pleased from Me aswj (and) with each other!”

Then Allah azwj Blessed and Exalted Sent a white cloud, so it rained upon them, from its pearls, and its emeralds, and its rubies; and the Angels stood and they sprinkle from the confetti of Paradise and its carnations. This is from what the Angels had sprinkled.

Then Allah azwj Blessed and Exalted Commanded an Angel from the Angels of Paradise called Raheel, and there isn’t anyone from the Angels more mature than him. He azwj Said: ‘Address,
O Raheel! He preached with a sermon, the like of it had neither been heard by people of the sky nor people of the earth.

Then a caller called out: “O My Angels and dwellers in My Paradise! Bless upon Ali, beloved of Muhammad, and (Syeda) Fatima Bint Muhammad, for I have Blessed upon them. Indeed! I have got Married the most Beloved of the women to Me, to the most Beloved of the men to Me after the Prophets and the Messengers!”

The Angel Raheel said, ‘O Lord! And what are Your Blessings regarding them, more than what we have seen for them in Your Gardens and Your House?’

The Mighty and Majestic Said: “O Raheel! From My Blessings upon them is that I shall unite them upon My Love, and Make them Divine Authorities upon My creatures. By My Might and My Majesty! I shall Create creatures from them and Grow offspring from them. I shall Make them treasurers in My earth, and mines of My Knowledge, and callers to My religion. I shall Argue by them against My creatures, after the Prophets and the Messengers!”

Receive glad tidings, O Ali, for Allah Mighty and Majestic has Honoured you with such an honour, He has not Honoured anyone like it, and I have got you married to my daughter based upon what the Beneficent got you married, and I am pleased for her with what Allah is Pleased for her. So, besides your family, you are more rightful with her than me.

And Jibraeel has informed me that the Paradise is desirous to both of you, and if Allah had not Determined to extract from you two what He can Take upon the creatures as an argument, He would have Obligated the Paradise regarding you both and its inhabitants. You are the best brother and you are the best son-in-law, and you are the best companions, and is suffices you to be pleased with the Pleasure of Allah.
Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! My\textsuperscript{asws} worth has reached such that I\textsuperscript{asws} am mentioned in the Paradise, and Allah\textsuperscript{azwj} has got me\textsuperscript{asws} married among His\textsuperscript{azwj} Angels?’

He\textsuperscript{saww} said: ‘When Allah\textsuperscript{azwj} Mighty and Majestic Honours His\textsuperscript{azwj} friend and Loves him, He\textsuperscript{azwj} Honours him with what neither an eye has seen nor has an ear heard. Allah\textsuperscript{azwj} has Gifted these to you\textsuperscript{asws}, O Ali\textsuperscript{asws}!’

Ali\textsuperscript{asws} said: ‘My Lord! Support me that I should thank for Your Favours which You Favoured upon me [27:19]!’ Rasool-Allah\textsuperscript{saww} said: ‘Ameen!’

Tafseer Furaat Bin Ibrahim – Uqba Bin Mukram Al Zaby, from Muhammad Bin Ali Bin Amro, from Amro Bin Abdullah Bin Haroun Al Tuweysi, from Ahmad Bin Ubeydullah Al Shaybany,

‘From Muhammad\textsuperscript{asws} Bin Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} – similar to it, and in its end: ‘But rather, Allah\textsuperscript{azwj} has Gifted you\textsuperscript{asws} in the Paradise what no eye has seen and no ear has heard’. 

Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘My Lord! Support me that I should thank for Your Favours which You Favoured upon me and upon my parents, and that I should perform righteous deeds You would be Pleased with and Enter me by Your Mercy to be among Your righteous servants!’ [27:19]. The Prophet\textsuperscript{saww} said: ‘Ameen, O Lord\textsuperscript{azwj} of the worlds, and O best of the Helpers!’

(The book) ‘Qurb Al Asnad’ – Ibn Tareyf, from Ibn Ulwan,
‘From Ja’far asws, from his father asws having said: ‘The bed of Ali asws and (Syeda) Fatima asws, when she entered to be with him, was a skin of a ram. When they wanted to sleep upon it, they would overturn it and sleep upon its wool’.

He asws said: ‘And their pillow was of skin stuffed with fibre’.

He asws said: ‘And her dowry was an iron shield’.

From Musa asws Bin Ja’far asws, from his father asws, from his grandfather asws, from Jabir Bin Abdullah having said, ‘When Rasool-Allah saww got (Syeda) Fatima asws to be married to Ali asws, some people from Qureysh came to him. They said, ‘You have got her married to Ali asws with a lousy dowry!’

He saww said: ‘It was not who married her to Ali asws, But Allah Mighty and Majestic got him married on the night there was an ascension with me, at the Sidrat Al-Muntaha. Allah Revealed to Al-Sidrat: “Sprinkle whatever is upon you!” So, it sprinkled the gems, and the jewels, and the coral. The Maiden Houries rushed and picked them up, and they gifted to each other and prided and said, ‘This is from the confetti of (Syeda) Fatima daughter of Muhammad!’

When it was the night of the wedding, the Prophet saww came with his mule, Al-Shaba’a, and placed a blanket upon it and said to (Syeda) Fatima asws: ‘Ride!’ And he instructed Salman ra to guide it, and the Prophet saww was ushering it. While he was in one of the streets when the Prophet saww heard a thud, and there it was Jibraeel as among seventy thousand and Mikaeel as among seventy thousand.
The Prophet saww said: ‘What made you two to come down to the earth?’ They as said, ‘We have come to escort (Syeda) Fatima asws to Ali asws Bin Abu Talib asws’. Jibraeel as exclaimed Takbeer and Mikaeel as exclaimed Takbeer, and the Angels exclaimed Takbeer, and Muhammad asww exclaimed Takbeer. The Takbeers fell upon the brides from that night (became customary)’. 245

16- ن، عيون أخبار الرضا عليه السلام بإنشاد النقيمي عن الإرضاء عن أبائه ع قال الناس الذي ضدك ما زالت فاطمة إلا نبذت فاطمة إلا بل قادمة من بذلها.

(The book) ‘Uyoon Akhbar Al-Reza asws’, by a chain of Al-Tameemi, from Al-Reza asws, from his asws forefathers asws having said: ‘The Prophet asww did not get (Syeda) Fatima asws married except after Allah azwj Mighty and Majestic has Commanded me asww with getting her asws married’. 246

17- ن، عيون أخبار الرضا عليه السلام بالأسناد الثلاثة عن الإرضاء عن أبائه ع قال قال قومي ملكي يا محمد بن الله يا نيا يعاونك على فاطمة، و قدمت الليل وأنتو أمهما و قد أحزنت شجرة تفوت لم وللمرمر و المنام الميالفتم و إلى العقول يرقد في و قل الصمودات، ففرحوا بذلك.

(The book) ‘Uyoon Akhbar Al-Reza asws’, by the three chains from Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah asww said: ‘An Angel came to me asww. He said, ‘O Muhammad asww! Allah azwj Conveys the Greetings to you asww and Says to you asww, ‘majaw’ have got (Syeda) Fatima asws married to Ali asws, so you asww get her asws married to him asws, and azwj have Commanded the Tooba tree to bear the gems, and the rubies, and the coral, and the people of the sky have rejoiced at that.

و ستولد منهما ولدان سيدان شباب أهل الجنة ويصما يزين أهل الجنة فأحبب يا محمد فأتى خير الأولين والأخرين.

And two sons asws shall be born from her asws, two chiefs of the inhabitants of Paradise, and by them asws the people of Paradise would be adorned!’ So, receive glad tidings, O Muhammad asww, for you asws are best of the former ones and the latter ones’. 247

18- ن، الأمانى للشيخ الطفْي المفار ع عن الجعفان عن علَٰى عن أحمد الجعفان عن علَٰى بن قايين عن علَٰى بن أحمد السفياني عن أبيه عن أبيه عن جدٍ عم الميالفتم وقال أبو عائشة يا أمهما وأنت و من أمك ما قال فقال عليه.

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Haffar, from Al Jiany, from Ali Bin Ahmad Al Ijaly, from Abbad Bin Yaqoub, from Isa Bin Abdullah Al Alawy, from his father, from his grandfather,
'From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} came searching for me\textsuperscript{asws}. He\textsuperscript{saww} said: ‘Where is my\textsuperscript{asww} brother\textsuperscript{asws}, O Umm Ayman?’ She said, ‘And who is your\textsuperscript{saww} brother?’ He\textsuperscript{saww} said: ‘Ali\textsuperscript{asws}'.

قَالَتْ يَا رَسُولُ اللَّهِ رَوْحَةُ الْبَنَٰكُ وَ هُوَ أُحْوَكَ قَالَ نَعْمَ اٰمَ وَ اللَّهُ بِآمَنٍ أُنَّ لَّدِيَ رُوْحَةِ أَنَّهَا تَفَرَّقَتْ وَ جَبَّتْهَا فِي الْعَدَّةِ وَ الْأَحْجَازِ وَ مِنَ الْمَفْرَّينِ.

She said, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} married your\textsuperscript{saww} daughter\textsuperscript{asws} to him\textsuperscript{asws}, and he\textsuperscript{saww} is your\textsuperscript{saww} brother\textsuperscript{asws}?’ He\textsuperscript{saww} said: ‘Yes. But, by Allah\textsuperscript{azwj}, O Umm Ayman! I\textsuperscript{saww} have married her\textsuperscript{asws} to a noble match, worthy of regard in the world and the Hereafter and from those of Proximity [3:45].’\textsuperscript{248}

248 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 18

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Dowered (Syeda) Fatima with a quarter of the world, so a quarter of it is for her\textsuperscript{asws}. And He\textsuperscript{azwj} Dowered her\textsuperscript{asws} with the Paradise and the Fire. She\textsuperscript{asws} would enter her\textsuperscript{asws} enemies into the Fire, and enter her\textsuperscript{asws} friends into the Paradise, and she\textsuperscript{asws} is the great truthful, and upon her\textsuperscript{asws} recognition, the former generations had rotated’.\textsuperscript{249}

249 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 19

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Rasool-Allah\textsuperscript{saww} got Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws} married upon an armour of his\textsuperscript{asws}, ‘Al-Huteyma’ (sword-breaker) valued at thirty Dirhams’.\textsuperscript{250}

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Al Waleed, from Ibn Bukeyr who said,

I (Majlisi) am saying, ‘I shall be coming with it regarding the marriage, Abu Ja’far\textsuperscript{asws} the 2\textsuperscript{nd} having said: ‘Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Musa\textsuperscript{asws} proposed for Umm Al-Fazl Bint Abdullah Al-Mamoun, and spent for her from the dowry of his grandmother\textsuperscript{asws} (Syeda) Fatima\textsuperscript{asws}, and it was five hundred new Dirhams’’.\textsuperscript{251}

250 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 20 a

251 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 20 b
It is reported that when it was the time of the wedding of (Syeda) Fatima\textsuperscript{asws}, the Prophet\textsuperscript{saww} prepared food and 'Khabees', and said to Ali\textsuperscript{asws}: ‘Invite the people!’ Ali\textsuperscript{asws} said: ‘I went to the people and said: ‘Answer the wedding feast!’ So, they came.

The Prophet\textsuperscript{saww} said: ‘Enter ten!’ They entered, and he\textsuperscript{saww} forwarded the food to them and the porridge, and they ate. Then he\textsuperscript{saww} fed them the bitter and the dates, and the meal did not increase except in Blessing.

When the people had eaten, he\textsuperscript{saww} deliberated to what was left over from it. He\textsuperscript{saww} spat in it and Blessed upon it, and sent from it to his\textsuperscript{saww} wives and said: ‘Say to them: ‘Eat and feed the ones you like’.

Then Rasool-Allah\textsuperscript{saww} called for a tray and made a portion to be in it. He\textsuperscript{saww} said: ‘This is for you\textsuperscript{asws} and for your\textsuperscript{asws} wife. And Jibraeel\textsuperscript{as} came down in a group of Angels with (a basket of) gifts. He\textsuperscript{saww} said to Umm Salama\textsuperscript{ra}: ‘Fill the cup with water for me!\textsuperscript{saww}’ He\textsuperscript{saww} said to me\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! Drink half of it!’ Then said to Fatima\textsuperscript{asws}: ‘Drink and keep some!’ Then he\textsuperscript{saww} took the remainder and poured it upon her\textsuperscript{asws} face and her\textsuperscript{asws} throat.

Then he\textsuperscript{saww} opened the basket, and therein were cakes, and bananas, and raisings. He\textsuperscript{saww} said: ‘This is a gift of Jibraeel\textsuperscript{as}.’ Then he\textsuperscript{saww} turned a quince in his\textsuperscript{saww} hand and split it in two halves and gave it to Ali\textsuperscript{asws} and said: ‘This is a gift from the Paradise to you\textsuperscript{asws} both’, and he\textsuperscript{saww} gave Ali\textsuperscript{asws} half, and half to (Syeda) Fatima\textsuperscript{asws}.\textsuperscript{252}

\textsuperscript{252} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 21.
‘And Al-Baqir asws regarding Words of the Exalted: *And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage [25:54],* they (all) said: ‘It is Muhammad saww, and Al asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws.

*and your Lord was always Powerful [25:54] –* Al-Qaim asws at the end of times, because there has not been gathered a lineage and cause in the companions and the relatives except for him asws, so for that reason he asws is rightful of the inheritance with the lineage and the cause.

And in a report – ‘The person’ is the Rasool saww, and the ‘lineage’ is Fatima asws and the ‘marriage’ is Ali asws’. 253

Tafseer Al-Sa’alby – ‘Ibn Sirreen said, ‘It was Revealed regarding the Prophet saww, and Ali asws married (Syeda) Fatima asws, and he asws is son asws of his uncle asws, and he asws married his saww daughter, so it was *lineage and marriage [25:54]’’. 254

Al-Sadiq asws: ‘Allah azwj the Exalted Revealed to Rasool-Allah saww: “Say to Fatima asws: ‘Do not disobey Ali asws for if he asws is angered, azwj would be Angered for his asws anger’”. 255

The Prophet saww was faulted (by the people) regarding the matter of (Syeda) Fatima asws. He aswj: ‘If Allah aswj had not Created Ali asws Bin Abu Talib asws, there would not have been any match for (Syeda) Fatima asws’.

And in a Hadeeth: ‘Had it not been for you asws, there would not have been any match for her asws upon the surface of the earth’. 256
Al-Mufazzal, from Abu Abdullah asws having said: ‘If Allah azwj had not Created Amir Al-Momineen asws, there would not have been any match for (Syeda) Fatima asws upon the surface of the earth, Adam as and the ones besides himasf. 257

Ibn Shaheed Al Marouzy, in the book ‘Fazail Fatima asws’, by his chain from Al-Husayn Bin Waaid, from Abu Bureyda, from his father, and Al Balazury in ‘Al Tareekh’, by his chains, ‘Abu Bakr proposed to the Prophet saww regarding (Syeda) Fatima asws. He saww said: ‘I saww am awaiting the Decree (of Allah azwj) for her asws. Then Umar proposed to him saww (for her asws). He saww said: ‘I saww am awaiting the Decree (of Allah azwj) for her asws’. 258

‘When the Prophet saww got (Syeda) Fatima asws married to Ali asws, the Prophet saww said to him asws: ‘Give her asws something’. He saww said: ‘There is nothing with me asws’. He saww said: ‘So where is your asws armour Al-Hutamiya (sword-breaker)’? 259

And in another report – Ali asws said: ‘With me asws (is the armour)’. He saww said give it to her asws. 258

(Syeda) Fatima asws was afflicted with trembling in the morning of the wedding day. The Prophet saww said to her asws: ‘O Fatima asws! saww have got you asws married to a chief in the world; and in the Hereafter he would be from the righteous ones [2:130].

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258 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 5 H 22 f
259 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 5 H 22 g
O Fatima asws! When Allah azwj the Exalted Wanted you asws to be possessed by Ali asws, Allah azwj the Exalted Commanded Jibraeel as. He as stood in the fourth sky, and the Angels formed rows. Then he saww addressed them and got you asws married to Ali asws. Then Allah azwj the Glorious Commanded trees of the gardens, so they bore the ornaments and the garments.

Then Heazwj Commanded them and sprinkled upon the Angels. So, the one from them who took anything on that day more than the others had, would be priding with it up to the Day of Qiyamah’.

Umm Salama ra said, ‘(Syeda) Fatima asws used to pride over the women because the one who had brought the proposal to her asws was Jibraeel as’. 260

And it has been well-publicised in ‘Al-Sihah’, by the chains from Amir Al-Momineen asws, and Ibn Abbas, and Ibn Masoud, and Jabir Al-Ansari, and Anas Bin Malik (well-known fabricator), and Al-Bara’a Bin Aazib, and Umm Salama ra, and the wordings are various, and the meaning is harmonious, that Abu Bakr and Umar had both proposed to the Prophet saww for (Syeda) Fatima asws, time and again, but he saww had rejected them’’. 261

And it is reported by Ahmad in (the book) ‘Fazaail’, from Bureyda,  
‘Abu Bakr and Umar had both proposed to the Prophet saww regarding (Syeda) Fatima asws. He saww said: ‘She asws is too young’’. 262

And it is reported by Ibn Battah in (the book) ‘Al Ibanah’ –  
‘Abdul Rahman proposed for her asws, but he saww did not answer him’.

260 Bihar Al-Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 22 h  
261 Bihar Al-Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 22 i  
262 Bihar Al-Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 22 j
And it has been reported by someone else, he said, ‘With such and such dowry’. He\textsuperscript{saww} got angry and extended his\textsuperscript{saww} hand to some pebbles. He\textsuperscript{saww} raised them, and they glorified (Allah\textsuperscript{azwj}) in his\textsuperscript{saww} hand. He\textsuperscript{saww} made them to be in his\textsuperscript{saww} cloth, and these became gems and coral, presenting by it an answer of the dowry.

And when Ali\textsuperscript{asws} proposed, he\textsuperscript{asws} said: ‘\textsuperscript{asws} heard you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww} saying: ‘All means and lineages would be terminated except for my\textsuperscript{saww} means and my\textsuperscript{saww} lineage’.

The Prophet\textsuperscript{saww} said: ‘As for the means, so Allah\textsuperscript{azwj} has the means, and as for the lineage, so you\textsuperscript{asws} are close to Allah\textsuperscript{azwj}. And he\textsuperscript{saww} was happy and smiling in his\textsuperscript{saww} face, and said: ‘Is there anything for you\textsuperscript{asws} I\textsuperscript{saww} can get you\textsuperscript{asws} married to her\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘My\textsuperscript{asws} situation is not hidden from you\textsuperscript{asws}. There is a horse for me\textsuperscript{asws}, and a mule, and a sword, and an armour’. He\textsuperscript{saww} said: ‘Sell the armour’.\textsuperscript{263}

And it is reported that Salman\textsuperscript{ra} came to him\textsuperscript{asws} and said, ‘Answer Rasool-Allah\textsuperscript{aswji}!’ When he\textsuperscript{asws} entered to see him\textsuperscript{saww}, he\textsuperscript{saww} said: ‘Receive glad tidings, O Ali\textsuperscript{asws}! Allah\textsuperscript{azwj} has got you\textsuperscript{asws} married with her\textsuperscript{asws} in the sky before I\textsuperscript{saww} got you\textsuperscript{asws} two married in the earth.

And an Angel had come to me\textsuperscript{saww} and said, ‘Receive glad tidings, O Muhammad\textsuperscript{asaww}, with a unison of the association and the clean lineage’. I\textsuperscript{saww} said: ‘And what is your name?’ He said, ‘Nastaeel, from the ones allocated with the legs of the Throne. I asked Allah\textsuperscript{azwj} for giving this good news, and Jibraeel\textsuperscript{as} is on my tracks’.\textsuperscript{264}

Abu Bureyda, from his father,

\textsuperscript{263} Bihar Al-Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 22 k
\textsuperscript{264} Bihar Al-Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 22 l
‘Ali asws proposed for (Syeda) Fatima asws. The Prophet saww said to him asws: ‘Hello and welcome!’ It was said to Ali asws, ‘It would have sufficed you asws from Rasool-Allah saww, one of the two, giving you asws the hello and giving you asws the welcome’.

Ibn Battah, and Ibn Al Muwazin, and Al Sam’an in their books with the chains, from Ibn Abbas, and Anas Bin Malik (well-known fabricator) both said,

‘While Rasool-Allah saww was seated, when Ali asws came. He saww said: ‘O Ali asws! What have you asws come for?’ He asws said: ‘I asws came to greet unto you saww.

He saww said: ‘This is Jibraeel informing me saww that Allah azwj Mighty and Majestic has got you asws married to (Syeda) Fatima asws, and forty thousand Angels have witnessed upon her asws marriage, and Allah azwj Revealed to the Tooba tree to sprinkle upon them with the gems and the rubies. So, it sprinkled the gems and rubies upon them.

The Maiden Houries rushed picking up the gems and rubies in trays, and they are gifting these between them up to the Day of Qiyamah, and they would be gifting and saying, ‘This is a gift of best of the women.

And in a report of Ibn Battah, from Abdullah – ‘The one who took on that day more than what his companion had taken, or better, will be priding with it over his companion up to the Day of Qiyamah’.

Ibn Mardawayh in his book, by his chain, from Alqamah, said,

‘When Ali asws married (Syeda) Fatima asws, the fruits of Paradise were sprinkled upon the Angels’.

265 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 22 m
266 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 22 n
267 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 22 o
‘In a lengthy Hadeeth from the Prophet SAWW: ‘Jibraeel AS and Mikaeel AS tied the knot of marriage of Ali AS and (Syeda) Fatima AS. Jibraeel AS spoke on behalf of Ali AS, and Mikaeel AS was responding on my behalf’.

And in a Hadeeth by Khabbab Bin Al-arat – ‘Allahazwj the Exalted Revealed to Jibraeel AS to get the Noor married to the Noor. And the Guardian was Allahazwj, and the proposer was Jibraeel AS, and the caller was Mikaeel AS, and the inviter was Israfeel AS, and the sprinkler was Izraeel AS, and the witnessed were Angels of the skies and the earths’.

Then Heazwj Revealed the Tooba: “Sprinkle with whatever is upon you!” It sprinkled the while gems, and the red rubies, and the green emeralds, and the wet pearls. The Maiden Houries rushed to pick them up and gifted to each other”.

Al-Sadiq AS in a Hadeeth: ‘Rasool-Allah SAWW called him AS and said: ‘Receive glad tidings O Ali AS, for Allahazwj has Sufficed me SAWW of what was worrying me SAWW of getting you AS married’.

Then Ibn Shehr Ashub mentioned briefly from what has passed in the report by Al Sadouq, then said, ‘And it has come in one of the books,

‘(The Angel) Raheel addressed in Bayt Al-Mamour among a crowd of the inhabitants of the seven skies. He said, ‘The Praise is for Allahazwj, the first before the firstness, the Lasting after the annihilation of the worlds. We praise Himazwj when Heazwj Made us spiritual Angels, and compliant with Hisazwj Lordship, and thankful to Himazwj upon what Heazwj Favoured us with, having Veiled us from the sins, and Covered us from the faults.

آسكتنا في النور وفرتنا إلى السماوات وحجب عن عيني النعوم للشهوات وجعل منا منا وشهدنا في فدى ونجيبهم الدارطم بروحنا أوهاب بغضه

فقل عن عيني أهل الأرض من المكررين ونفعل بغضه عن أفف الملتزدين

He⁷ᵃᶻwj Settled us in the skies and Drew us near to the pavilions and Barred from us the gluttony of the lustful desires, and Made our gluttony and our desires to be in extolling His⁷ᵃᶻwj Holiness and glorifying Him⁷ᵃᶻwj, the Provider of His⁷ᵃᶻwj Mercy, and the Benefactor of His⁷ᵃᶻwj Bounties. He⁷ᵃᶻwj is Majestic from the apostasy of the Polytheists from people of the earth, and Exalted due to His⁷ᵃᶻwj Magnificent from the blatant lies of the atheists.

Then he said after a speech: ‘The King, the Subduer Chose the elite of His⁷ᵃᶻwj Generosity, and a servant of His⁷ᵃᶻwj Magnificent for His⁷ᵃᶻwj community, chieftess of the women, daughter⁸ᵃˢˢws of best of the Prophets⁰ and chief of the Messengers⁰, and Imam⁷ᵃˢˢaww of the pious. So, He⁷ᵃᶻwj Connected his⁸ᵃˢˢaww rope with the top of a man⁷ᵃˢˢaww from his⁸ᵃˢˢaww family, and his⁸ᵃˢˢaww companion, the ratifier of his⁸ᵃˢˢaww call, the rusher to his⁸ᵃˢˢaww word, Ali⁷ᵃˢˢaww, connected with (Syeda) Fatima⁸ᵃˢˢaww the chaste daughter⁸ᵃˢˢaww of the Rasools⁸ᵃˢˢaww.

And it is reported that Jibraeel⁵ reported from Allah⁷ᵃᶻwj the Exalted in a follow-up of His⁷ᵃᶻwj Words, Mighty and Majestic: The Praise is My⁷ᵃᶻwj Robe, and the Magnificent is My⁷ᵃᶻwj Greatness, and the creatures, all of them are My⁷ᵃᶻwj slaves and My⁷ᵃᶻwj maids. I⁷ᵃᶻwj have hereby Married My⁷ᵃᶻwj maid Fatima⁸ᵃˢˢaww to My⁷ᵃᶻwj elite Ali⁸ᵃˢˢaww. Be witnesses, My⁷ᵃᶻwj Angels!’

And between the marriage of Amir Al-Momineen⁸ᵃˢˢws and (Syeda) Fatima⁸ᵃˢˢws in the sky up to her⁸ᵃˢˢws marriage in the earth, were forty days. Rasool-Allah⁸ᵃˢˢaww married her⁸ᵃˢˢws to Ali⁸ᵃˢˢws on the first day of Zul Hijja. And it is reported that it was the sixth day from it’.

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(23) – With, Mean in the hadith, the hattey, the amal for this hadith, the narrataion of Abu Al-Hassan Musa⁸ᵃˢˢws Bin Ja’far⁸ᵃˢˢws saying: ‘While Rasool-Allah⁸ᵃˢˢaww was seated when an Angel entered to see him⁸ᵃˢˢaww, having twenty four faces for him. Rasool-Allah⁸ᵃˢˢaww said to him: ‘My⁸ᵃˢˢaww beloved Jibraeel⁶! I⁸ᵃˢˢaww have not seen you in the like of this image (before)?’

270 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra⁸ᵃˢˢws, Ch S H 22 s
The Angel said, ‘I am not Jibraeel\textsuperscript{as}, I am Mahmoud. Allah\textsuperscript{azwj} Mighty and Majestic Sent me to get the Noor to be married to the Noor’. He\textsuperscript{saww} said: ‘From who to who?’ He said, ‘(Syeda) Fatima\textsuperscript{asws} from Ali\textsuperscript{asws}’.

He\textsuperscript{saww} said: ‘When the Angel turned around, there, between his shoulders (was an inscription): “Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, Ali\textsuperscript{asws} is his\textsuperscript{saww} successor\textsuperscript{asws}. Rasool-Allah\textsuperscript{saww} said to him: ‘Since how long has this been written between your shoulders?’ He said, ‘From before Allah\textsuperscript{azwj} Mighty and Majestic Created Adam\textsuperscript{saww}, twenty-two thousand years’’.\textsuperscript{271}

(Q) The book) ‘Al Manaqib’ of Ibn Shehr Ashub, ‘From Ali son of Ja’far\textsuperscript{asws} – similar to it. And in a report: ‘Twenty-four thousand years’’.\textsuperscript{272}

Abdullah Bin Maymoun, ‘It is narrated to us by Abu Hureyra, from Abu Al Zubeyr, from Jabir Al Amsari in a Hadeeth of Mahmoud, and it is informed to us by Abu Ya’la Al Attar, and Abu Al Muwayyid Al Khateeb approximate to this Hadeeth except that they reported,’

‘An Angel having twenty heard, in each head were a thousand tongues, and the name of the Angel of Sarsaeel’\textsuperscript{273}

(After that) in a report: ‘Abu Bakr Mardaway in (the book) ‘Fazaail Amir Al Momineen\textsuperscript{asws}’, by the chain from Anas Bin Malik (well-known fabricator), and the book of Abu Al Qasim Suleyman Al Tabari, by his chain from Shuba, from Amro Bin Murrah, from Ibrahim, from Masrouq, from Ibn Masoud, both of them,

‘The Prophet\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} the Exalted Commanded me\textsuperscript{saww} to get (Syeda) Fatima\textsuperscript{asws} married to Ali\textsuperscript{asws}’.’\textsuperscript{274}

\textsuperscript{271} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 23 / 1
\textsuperscript{272} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 23 / 2
\textsuperscript{273} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 23 / 3
\textsuperscript{274} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 23 / 4
‘Umar Bin Al-Khattab mentioned Ali\textsuperscript{asws}. He said, ‘That is a son-in-law of Rasool-Allah\textsuperscript{saww}. Jibraeel\textsuperscript{as} had descended unto Rasool-Allah\textsuperscript{saww} and said: ‘Allah\textsuperscript{azwj} is Commanding you\textsuperscript{saww} to get (Syeda) Fatima\textsuperscript{asws} married to Ali\textsuperscript{asws}.’\textsuperscript{275}

Ibn Shaheen, by the chain from Abu Ayoub,

‘The Prophet\textsuperscript{saww} said: ‘I\textsuperscript{azwj} have been Commanded to get you (Ali\textsuperscript{asws}) to be married to the white one (fair).’ And in a report, ‘From the sky’.’\textsuperscript{276}

Al-Zahhak – The Prophet\textsuperscript{saww} said to (Syeda) Fatima\textsuperscript{asws}: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is from the one you\textsuperscript{asws} know of his\textsuperscript{asws} kinship, and his\textsuperscript{asws} merit in Al-Islam, and I\textsuperscript{saww} asked my\textsuperscript{saww} Lord\textsuperscript{azwj} to get you\textsuperscript{asws} married to best of His\textsuperscript{azwj} creatures, and their most Beloved to Him\textsuperscript{azwj}, and he\textsuperscript{asws} has mentioned something from your\textsuperscript{asws} matter. So, what is your\textsuperscript{asws} view?’

She\textsuperscript{asws} was silent. So, Rasool-Allah\textsuperscript{saww} came out and he\textsuperscript{saww} was saying: ‘Allah\textsuperscript{azwj} is the Greatest! Her\textsuperscript{asws} silence is her\textsuperscript{asws} acceptance.’\textsuperscript{277}

And it is reported by Ibn Mardawayh,

‘He\textsuperscript{saww} said to Ali\textsuperscript{asws}: ‘Speak, proposing for yourself\textsuperscript{asws}.’ He\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} Who is near to His\textsuperscript{azwj} praiser, and closer to His\textsuperscript{azwj} beggar, and He\textsuperscript{azwj} Promised the Paradise to the one fearing Him\textsuperscript{azwj} and Warned of the Fire to the one disobeying Him\textsuperscript{azwj}.

We\textsuperscript{asws} praise Him\textsuperscript{azwj} upon the ancientness of His\textsuperscript{azwj} Favours and His\textsuperscript{azwj} Assistance, a praise by the one who knows that He\textsuperscript{azwj} is his Creator, and his Fashioner, and Causer of his death,

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\textsuperscript{275} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 23 / 5
\textsuperscript{276} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 23 / 6
\textsuperscript{277} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 23 / 7
and Causer of his life, and Answered of his requests, and his Aider, and his Guide, and he believes in Himazwj.

وَ نََمتَكمفِيهِ وَ نَشمهَدُ أَنمت لََِِلَهَ ِِلَّ اللََُّّ وَحمدَهُ لََ

And weasws suffice with Himazwj and testify that there is no god except Allahazwj Alone. There is no associate for Himasws, being a testimony reaching Himazwj and Pleasing Himazwj. And that Muhammadasws is Hisaswj servant and Hisaswj Rasoolasww, Salawaat Adulating (Praising) himasww, and Blessing himasww, and Raising himasww, and Choosing himasww.

وَ الََّ كَاحُ ََِّا أَمَرَ اللََُّّ بِهِ وَ َ َرمضيهُ وَ اجمتِمَاعََُا قَدَّرَهُ اللََُّّ وَ أَذِنَ لِيهِ وَ هَذَا رَُْفلُ اللََِّّ

And the marriage is from what Allahazwj has Commanded with, and Pleases Himasws, and our uniting is from what Allahazwj has Determined, and Permitted regarding it. And this, Rasool-Allahasww is getting hisasww daughterasws Fatimaasws to measws, upon (a dower of) five hundred Dirham, and Iasws agreed. So, ask himasww and bear witness'.

وَ فِِ خَبٍَّ وَ قَدم زَوَّجمتُكَ اب مََتِِ لَاطِمَةَ عَلَ  مَا زَوَّجَكَ الرَّحْمَنُ وَ قَدم رَضِيتُ بَِِا رَضِيَ اللََُّّ لَََ

And in a Hadeeth – ‘And Iasww hereby marry myasww daughterasws Fatimaasws to youasws upon what the Beneficent had got youasws married, and Iasww am pleased with what Allahazwj is Pleased for herasws. So, besides youasws, yourasws family, youasws are more rightful with herasws than measww.

وَ فِِ خَبٍَّ لََِعممَ الأمَخُ أَنمتَ وَ نِعممَ الْمََُُ أَنمتَ وَ نِعممَ الصَّاحِبُ أَنمتَ وَ كَفَاكَ بِرِضَ  اللََِّ رِضً

And in a Hadeeth – ‘Youasws are the best brother, and youasws are the best son-in-law, and youasws are the best companion, and is suffices youasws as pleasure, Pleasure of Allahazwj’.

فخْرُ علمُ مَْ ساعِداً شُكرِةً لِلَّهِ لََُُْ وَ هُوَ يُوفِق ليَّ أَشْكُر بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي أَنْ أَشاَرُ بِغَنْطِي A

Aliasws fell in Sajdah of thanks to Allahazwj the Exalted, and heasws was saying: Support me that I should thank for Your Favours which You Favoured upon me [27:19] – the Verse. The Prophetasww said: ‘Ameen’!

فطَّلَ رُفعُ رَأْسُ رَأْسَ فَالْبَيْهِ ص ناَكَرَ اللهُ عَلِيَّكَما وَ ناَكَرَ فيكُما وَ أَسْعَدَ حَدَّكُما وَ خَفَّتَ بَيْنَكُما وَ أَطْلَعَ مَنَّاكَما الكِبْرَ الْطَّيِبَ

When heasws raised hisasww head, the Prophetasww said: ‘May Allahazwj Bless upon youasws both, and Bless regarding youasws, and Assist in yourasws efforts, and unite between youasws, and Bring out a lot of good from youasws both’.

وَ أَمِرَ الْبَيْهِ ص بِطِينُهُ بِصُمُّ وَ أَمِرَ بِغَنْطِي وَ دَخَلَ خَطْرَةِ التَّسْنَاءِ وَ أَمِرَ بِضَرْبِ الْدَّعْبَ.
Then the Prophet$^{saww}$ ordered for a tray of unripen dates to be plundered (in celebration), and entered the chamber of the women, and instructed with the tambourines to be struck (in celebration)".$^{278}$

Al-Husayn$^{asws}$ Bin Ali$^{asws}$ in a Hadeeth – The Prophet$^{saww}$ married (Syeda) Fatima$^{asws}$ to Ali$^{asws}$ upon four hundred and eighty Dirhams (dower)".$^{279}$

And it is reported that her$^{asws}$ dower was four hundred ounces (misqal) of silver".$^{280}$

And it is reported that it was five hundred Dirhams.$^{281}$

It is reported by Amro Bin Abu Al Miqdam, and Jabir Al Jufy,

‘From Abu Ja’far$^{asws}$ having said: ‘The dower of (Syeda) Fatima$^{asws}$ was a Yemeni cloak, and untanned skin of sheep upon barter’".$^{282}$

And it is reported from Al-Sadiq$^{asws}$ having said: ‘The dower of (Syeda) Fatima$^{asws}$ was a ‘Huteymi’ armour, and an untanned skin of a ram, or a young goat’".$^{283}$

(The book) ‘Kafi’ of Al-Kuleyni – ‘The Prophet$^{saww}$ got (Syeda) Fatima$^{asws}$ married to Ali$^{asws}$ upon (a dower of) a strip of cloak’.

And it was said to the Prophet$^{saww}$, ‘We have known the dower of (Syeda) Fatima$^{asws}$ in the earth, what it was. What is her$^{asws}$ dower in the sky?’ He$^{saww}$ said: ‘Ask about what concerns

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$^{278}$ Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra$^{asws}$, Ch 5 H 23 / 8
$^{279}$ Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra$^{asws}$, Ch 5 H 23 / 9
$^{280}$ Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra$^{asws}$, Ch 5 H 23 / 10
$^{281}$ Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra$^{asws}$, Ch 5 H 23 / 11
$^{282}$ Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra$^{asws}$, Ch 5 H 23 / 12
$^{283}$ Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra$^{asws}$, Ch 5 H 23 / 13
you and leave what does not concern you’. It was said, ‘This is from what concerns us, O Rasool-Allahsaww!’

قَالَ كَانَ مَهمرُهَا فِِ الََّمَاءِ خَُُسَ الأمَرمِِ لَنم مَشَ  عَلَيمهَا مُغمضَباً لَََا وَ لِفُلمدِهَا مَشَ  عَلَيمهَا حَ رَاماً ََِِ أَنم ت َقُفمَ

Heśaww said: ‘Herasws dower in the sky was a fifth of the earth. So, the one who walks upon it, being hateful to herasws and herasws children, is walking upon it unlawfully, up to the Establishment of the Hour’.

وَ فِِ الْمِلََءِ وَ الش ِفَاءِ فِِ خَبٍَّ طَفَِلٍ عَنِ المبَاقِ

And in (the book) ‘Al Jila’a Wa Al Shifa’a’ –

‘In a lengthy Hadeeth from Al-Baqirasws: ‘And herasws release (dower) from Ali asws was made to be a fifth of the world and a third of the Paradise. And in the earth, it was made for herasws, four rivers – the Euphrates, and Nile of Egypt, and Nahrwan, and the river Balkh. So youśaww, O Muhammadśaww, get herśaww married with five hundred Dirham, to become a Sunnah for yourśaww community’.

وَ فِِ حَدَِثِ خَبَّابِ بمنِ الأمَرَت ِ ثُُ

And in a Hadeeth of Khabab Bin Al Art –

‘Then the Prophetsaww said: ‘śaww got myśaww daughterasws Fatimaasws married by the Command of Allahazwj the Exalted based upon a dower of a fifth of the earth, and four hundred and eighty Dirhams for the future, a fifth of the earth; and four hundred and eighty Dirhams immediate’.

إِشْخَاصُ بِن عُسْرَ وَ أبِي بِصِيرٍ قَالَ الصَّاِِقُ ع فِِ خَبٍَّ

Is‘haq Bin Ammar and Abu Baseer –

‘Al-Sadiqsaww said: ‘Allahazwj the Exalted Dowered Fatimaasws with a quarter of the world. So, a quarter of it is for herasws, and Dowered herasws the Paradise and the Fire, so sheasws would enter herasws friends in the Paradise, and herasws enemies in the Hell’.

And in the book of History – Fatima Al Zahraasws, Ch 5 H 23 / 14


The book) ‘Amaali’ – Abu Ja’far Al Tusi,

‘Al-Sadiq̄ asws said in a Hadeeth: ‘And he saww poured the Dirhams (from the sale of the armour of Amir Al-Momineen asws). From it, he saww gave a handful, which were either sixty three or sixty six, to Umm Ayman for the chattels of the house, and a handful to Asma Bint Umays for the perfume, and a handful to Umm Salama ra for the food and he saww sent Ammar ra, and Abu Bakr, and Bilal to buy what would be correct for her asws. 288

أقول: ثم ذكروا ما نقلنا عن أماني الشيخ إلى قؤلٍ و خروج طرباءٍ و خوفان حزف.

I (Majlisi) am saying, ‘Then he mentioned approximate to what we have transmitted from the book) ‘Amaali’ of the sheykh – up to his asws words: ‘A green jar and two earthen pots’’.

 ثم قال و في رواية و نقلت من أمٍ و عندآ، فطروا و طرقهُ ماء.

Then he said in a report – ‘And a rug of (animal) skin, and a Qatwany cloak, and a pitcher of water’.

وُقَبَ بِن وَهُمُ الْقَرْشِيِّ وَ كَانَ مِنْ تُجْهِرٍ عَلَى ذَا الْبَنَادِرِ رَيْلٌ أَيْبُ وْ نَصْبُتْ خَلْعٍ مِنْ خَاتِمٍ إِلَى خَاتِمٍ لِلْبَيْضِ وْ بِشَبَّ إِهْابٍ كَبِيرٍ وَ مَعْدَةُ لَيْفٍ.

Wahab Bin Wahab Al Qurashy –

‘And it was from the preparation of Ali asws in his asws house, sprinkling of soft sand (on the floor), and installing a plank of wood from a wall to a wall for (keeping) the clothes, and a rug of untanned skin of a ram, and fibre pillow’.

أَبُو بَكَرُ بْنُ مَرْدَابِيَّ وَ فِي رِوَايَةٍ وَ نَطَم أُمُّ وَ عَبَاءٍ قَطَفَانِ وَ قِرمبَةُ مَاءٍ.

Abu Bakr Bin Mardawayh in his Hadeeth,

‘Ali asws remained for twenty-nine nights. Ja’far asws and Aqeel said to him asws, ‘Ask him saww to get your asws wife asws to live with you asws’. Umm Ayman recognised that and said, ‘This is from the matters of women’, and isolated with Umm Salama ra, and she ra sought that.

فِدْخَاءُ الْبَيْضِ صَ وَ قَالَ خُضْرَاءٍ وَ كَرَمَةٍ كَأَنَّ الْصَّحَابَةِ بِمَفْتَنٍ قَامَ بِطَفْصُ النِّورِ وَ خَضْرَاءٍ وَ أَمْرٌ عَلَيْهَا بِذَخَيْةِ النِّورِ وَ أَلْقَيْنَ فُكَانُ اللَّيْبَ صَ بْعَصُي وَ مَ لَّمْ يُرِى عَلَى يَدَهُ أَثَرٌ مَّمَّ.

The Prophet saww called him asws and said: ‘Welcome and honour!’ The companions came with the gifts. He saww instructed with grinding the wheat and made bread with it, and instructed

Ali asws to slaughter the cows and the sheep. The Prophet saww was separating (the meat to be cooked) and no traces of blood were seen to be upon his saww hands.

When they were free from the cooking, the Prophet saww instructed the people to be called out to from the top of his saww house: 'Answer Rasool-Allah saww!', and that is like His azwj Words: *And proclaim among the people with the (performance of) Hajj. [22:27]*. They answered from the palm tree plantations and the farms. The carpet was spread out in the Masjid, and they raised from it (food) whatever they wanted, the nothing was reduced from the food.

Then they returned on the second day and ate, and during the third day they ate the despatch of Abu Ayoub. Then Rasool-Allah saww for the plates and these were filled and sent to the houses of his saww wives. Then he saww grabbed a plate and said: 'This is for (Syeda) Fatima asws and her husband.

And the Prophet saww instructed his saww wives to adorn her asws and correct her asws matter in the chamber of Umm Salama ra. She requested perfume from Fatima asws. She ra came with a glass. She ra asked her asws about it. She asws said: 'Dahiyat Al-Kalby had come to Rasool-Allah saww. He said to me asws, 'O Fatima asws, give me the pillow, and place it for your asws uncle!' It so happened that when he got up, something fell from between his clothes. He instructed me asws with collecting it'.

Rasool-Allah saww was asked about that. He saww said: 'It is ambergris having fallen from the wings of Jibraeel as. And I came with rose water and asked Umm Salama ra about it. She ra said: 'This is perspiration of Rasool-Allah saww. I ra had taken it during afternoon nap of the Prophet saww, (and kept it) with me ra.'
And it is reported that Jibraeel\textsuperscript{as} with a dress, its value was the (whole) world. When she\textsuperscript{asws} wore it, the women of Qureysh were astonished from it and said, ‘From where is this for you\textsuperscript{asws}?’ She\textsuperscript{asws} said: ‘From the Presence of Allah\textsuperscript{azwj}’.

\textsuperscript{292} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch S H 24 / 1

\textsuperscript{293} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch S H 24 / 2
to the Masjid. Then he saww called (Syeda) Fatima asws, held her asws hand and placed it in his asws hand and said: ‘May Allah azwj Bless you asws regarding the daughter of Rasool-Allah saww’.  

The book of Ibn Mardawayh –

‘The Prophet saww asked for water. He saww took a gulp from it, rinsed with it, then squirted it back into the cup. Then he saww poured it upon her asws head, then said: ‘Come forward!’ When she asws came, he saww sprinkled on her asws front. Then he saww said: ‘Turn around!’ When she asws turned around, he saww between her asws shoulders. Then he saww supplicated for them asws both’.  

The book of Ibn Mardawayh, ‘O Allah azwj! Bless in them asws both, and Bless upon them asws, and Bless for them asws in their asws cubs (children)’.

And it is reported – He saww said: ‘O Allah azwj! They asws are the most beloved of Your azwj creatures to me saww, so Love them asws and Bless in their asws offspring, and Make upon them asws to be a protector from You azwj, and I asws seek Refuge with You azwj for them asws and their asws offspring, from the Pelted Satan’.

And it is reported – He saww supplicated for her asws. He saww said: ‘May Allah azwj Keep uncleaness away from you asws and Purify you asws with a Purification’.  

And it is reported that he saww said: ‘Welcome to the two oceans meeting and two stars coming together!’ Then he saww went out to the door saying: ‘You asws are both Purified, and your asws lineage is Purified. I saww am at peace to the one being at peace with you asws both, and at war to the one being at war with you asws. I saww entrust you asws to Allah azwj and Replace Him saww to be upon you asws both’.

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294 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 24 / 3
295 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 24 / 4
And Asma Bint Umeys spent the night with her\textsuperscript{asws} for a week, due to a bequest of (Syeda) Khadeeja\textsuperscript{asws} to her. The Prophet\textsuperscript{saww} supplicated for her regarding her world and her Hereafter. Then he\textsuperscript{saww} came to them\textsuperscript{asws} in their (first) morning and said: ‘The greetings be unto you\textsuperscript{asws}! Can I\textsuperscript{saww} enter! May Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{asws} all.’

Asma Bint Umeys opened the door, and they\textsuperscript{asws} were both sleeping beneath a cloak. He\textsuperscript{saww} said: ‘Be upon your\textsuperscript{asws} state!’ He\textsuperscript{saww} sat between them\textsuperscript{asws}. So, Allah\textsuperscript{azwj} Informed about their\textsuperscript{asws} Their sides forsake their beds, [32:16] – the Verse.

He\textsuperscript{saww} asked Ali\textsuperscript{asws}: ‘How do you\textsuperscript{asws} find your\textsuperscript{asws} wife\textsuperscript{asws} to be?’ He\textsuperscript{asws} said: ‘Best assistant upon obedience of Allah\textsuperscript{azwj}’. And he\textsuperscript{saww} asked (Syeda) Fatima\textsuperscript{asws}. She\textsuperscript{asws} said: ‘Best husband’.

He\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! Unite their\textsuperscript{asws} comprehension and love between their\textsuperscript{asws} hearts, and Make them\textsuperscript{asws} and their\textsuperscript{asws} offspring to be from the inheritors of the Gardens of Bliss, and Grace them\textsuperscript{asws} clean offspring, good, Blessed, and Make the Blessings to be in their\textsuperscript{asws} offspring, and Make them\textsuperscript{asws} Imams\textsuperscript{asws} Guiding by Your\textsuperscript{azwj} Command to Your\textsuperscript{azwj} obedience, and instructing with what Pleases You\textsuperscript{azwj}!’

Then he\textsuperscript{saww} instructed Asma to go out and said: ‘May Allah\textsuperscript{azwj} Recompense you goodly’. Then he left her\textsuperscript{asws}, by the indication of the Rasool\textsuperscript{saww}’.\footnote{Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 24 / 5}

\footnote{296}

\footnote{297}

\footnote{Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 24 / 6}
‘From Abu Ja’far\textsuperscript{asws} having said: ‘When Ali\textsuperscript{asws} was married to (Syeda) Fatima\textsuperscript{asws}, a heap of sand was spread in the house (floor), and their bedding was an untanned skin of sheep, and their\textsuperscript{asws} pillow was stuffed with fibre, and they\textsuperscript{asws} installed a wooden plank to place the water-skin upon it, and veiled it with a curtain’.\textsuperscript{298}

From Al-Husayn Bin Nueym,\textsuperscript{26}

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘Rasool\textsuperscript{saww} took Fatima\textsuperscript{asws} to live with Ali\textsuperscript{asws}, and her\textsuperscript{asws} veil was a cloak, and her\textsuperscript{asws} bedding was an untanned skin of a ram, and her\textsuperscript{asws} pillow was of skin stuffed with fibre’’.\textsuperscript{299}

From Al-Hafiz Bin Mahoud Al Najjar, from men he mentioned, said, ‘I heard Asma Bint Umeyr saying, ‘I heard my Chieftess Fatima\textsuperscript{asws} saying: ‘On the night they\textsuperscript{asws} came with me\textsuperscript{asws} to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, I was alarmed in my\textsuperscript{asws} bed’. I\textsuperscript{asws} said, ‘You\textsuperscript{asws} panicked, O chieftess of the women?’ She\textsuperscript{asws} said, ‘I\textsuperscript{asws} heard the ground narrating to him\textsuperscript{asws} and he\textsuperscript{asws} was narrating to it. So, in the morning, I\textsuperscript{asws} was alarmed and I\textsuperscript{asws} informed my\textsuperscript{asws} father\textsuperscript{saww}.

He\textsuperscript{saww} performed a lengthy Sajdah, then raised his\textsuperscript{saww} head and said: ‘O Fatima\textsuperscript{asws} Receive good news of the goodly lineage, for Allah\textsuperscript{azwj} has Graced your\textsuperscript{asws} husband over rest of His\textsuperscript{azwj} creatures, and Commanded the earth to narrate to him\textsuperscript{asws} with its news, and whatever had flowed (happened) upon its surface, from the east of the earth to its west!’’\textsuperscript{300}

\textsuperscript{298} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 24 / 7

\textsuperscript{299} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 25

\textsuperscript{300} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 26
‘From Asma Bint Umeys – similar to it’.

By Allah azwj! She did not cease to urge me asws until I asws entered to see Rasool-Allah saww. And there was majesty and awe for Rasool-Allah saww. When I asws was seated in front of him saww, I asws was confounded. By Allah azwj, I asws had no ability to speak’. Rasool-Allah saww said: ‘What have you asws come for? Is there a need for you asws?’ I asws silent. He saww said: ‘Perhaps you asws have come to propose to (Syeda) Fatima asws’. I asws said: ‘Yes’. He saww said: ‘And is there anything in your asws possession to release her asws with it?’ I asws said: ‘No, by Allah azwj, O Rasool-Allah saww!’ He saww said: ‘What happened to the armour which you asws had been arming with?’

He saww said: ‘Perhaps you asws have come to propose to (Syeda) Fatima asws’. I asws said: ‘Yes’. He saww said: ‘And is there anything in your asws possession to release her asws with it?’ I asws said: ‘No, by Allah azwj, O Rasool-Allah saww!’ He saww said: ‘What happened to the armour which you asws had been arming with?’

He saww said: ‘Perhaps you asws have come to propose to (Syeda) Fatima asws’. I asws said: ‘Yes’. He saww said: ‘And is there anything in your asws possession to release her asws with it?’ I asws said: ‘No, by Allah azwj, O Rasool-Allah saww!’ He saww said: ‘What happened to the armour which you asws had been arming with?’

301 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 27
I asws said: ‘It is with me asws. By the One azwj in Whose Hand is my asws soul! It is latticed, what its prices is four hundred Dirhams’. He saww said: ‘I saww have married her asws to you asws, so send it to her asws and I saww shall release her asws with it’. So, it was a dower of (Syeda) Fatima asws, daughter asws of Rasool-Allah saww.

29- كشف، كشف الغمة وَ عََمهُ عَنم أَنَسٍ قَالَ كَُمتُ عَِمدَ الََّبِِ ِ ص ل َغَشِيَهُ المفَحميُ ل َلَمَّا أَلَاقَ قَالَ ليِ يََ أَنَسُ أَ تَدمرِي مَا جَاءَنِِ بِهِ جَبّمَئِيلُ مِنم عَِمدِ 

He saww said: ‘He azwj has Commanded me saww that I saww get (Syeda) Fatima asws married to Ali asws, so got and call Abu Bakr, and Umar, and Usman, and Ali asws, and Talha, and Al-Zubeyr, and a (same) number of them from the Helpers’.

He said, ‘I went and called them to him saww. When they had taken their seats, Rasool-Allah saww said: ‘The Praise is for Allah azwj, the most Praised due to His azwj Favours, the Worshipped due to His azwj Power, the Obeyed in His azwj Authority, and Feared from His azwj Punishment, the Desired to regarding what is with Him azwj, the Implementer of His azwj Command in His azwj earth and His azwj sky."

The One azwj Who Created the creatures by His azwj Power, and Distinguished them by His azwj Wisdom, and Endured them by His azwj religion, and Honoured them by His azwj Prophet saww Muhammad saww.

Allah aswj Made the affiliation of marriage to join the lineage, and it is an obligatory matter, and the wombs are impacted by it, and the people are necessitated it. He azwj Said, Blessed is His azwj Name, and Exalted is His azwj Endeavour, And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54].

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The Command of Allah\textsuperscript{azwj} Flows to its Decreet, and His\textsuperscript{azwj} Decree flows to His\textsuperscript{azwj} Pre-determination. For every Decree there is a pre-determination, and for every pre-determination there is a term, \textit{for every term there is an Ordainment} [13:38] Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39].

Then I\textsuperscript{saww} hereby keep you witnesses that I\textsuperscript{saww} am getting Fatima\textsuperscript{asws} married to Ali\textsuperscript{asws} upon four hundred ounces of silver, if Ali\textsuperscript{asws} agrees with that’, and he\textsuperscript{asws} was absent. Rasool-Allah\textsuperscript{saww} had sent him\textsuperscript{asws} regarding a need.

Then Rasool-Allah\textsuperscript{saww} ordered for a tray wherein were un-ripened dat\textsuperscript{es}, and he\textsuperscript{saww} placed it in front of us, then said: ‘Plunder!’ While we were doing that when Ali\textsuperscript{asws} came. Rasool-Allah\textsuperscript{saww} smiled at him\textsuperscript{asws}, then said: ‘O Ali\textsuperscript{asws}! Allah\textsuperscript{azwj} has Commanded me\textsuperscript{saww} to get you\textsuperscript{asws} married to Fatima\textsuperscript{asws}, and I\textsuperscript{saww} have married her\textsuperscript{asws} to you\textsuperscript{asws} with four hundred ounces of silver. Do you\textsuperscript{asws} agree?’

He\textsuperscript{asws} said: ‘I\textsuperscript{saww} agree, O Rasool-Allah\textsuperscript{saww}!’ Then Ali\textsuperscript{asws} stood up and fell in Sajdah to Allah\textsuperscript{azwj}. The Prophet\textsuperscript{saww} said: ‘May Allah\textsuperscript{azwj} Make a lot of good to be in you\textsuperscript{asws}, the goodness, and Bless you\textsuperscript{asws} both!’

Anas said, ‘By Allah\textsuperscript{azwj}! A lot of good emerged from her\textsuperscript{asws}’. 303

(303) 30– كشف، كشف الغمة و من المناقب عن عيّد الله بن محصول قَالُ: قَالُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عُلَيْهِ وَ سَلَّمُ أَذَاَدَ اللَّهُ أَنْ يَمْثَلَكَ مِنْ عَيّدِ أَمَّ الرَّسُولِ نَزُولًا فِي الْشَّهَابَةِ وَ رُفْعَ المَلَائِكَةِ صَفًُّا شَمَالًا فَخَطَبَ عِلْمِهِمْ فَوَجَّهُ نَزُولًا مِنْ صَمَتِ. (The books) ‘Kashf Al Ghumma’, and from ‘Al Manaqib’ – From Abdullah Bin Masoud who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘O Fatima\textsuperscript{asws}! I\textsuperscript{saww} have got you\textsuperscript{asws} married to a chief in the world, \textit{and in the Hereafter, he would be from the righteous ones} [2:130] When Allah\textsuperscript{azwj} Wanted you\textsuperscript{asws} to be possessed by Al\textsuperscript{asws}, Allah\textsuperscript{azwj} Commanded Jibraeel\textsuperscript{as}, so he\textsuperscript{as} stood in the fourth sky, and the Angels formed rows. Then he\textsuperscript{as} addressed to them and got you\textsuperscript{saww} married to Al\textsuperscript{asws}.

303 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch S H 29
The Allahazwj Commanded the trees of the Gardens, so they bore the ornaments and the garments. Then Heazwj Commanded these, so these were sprinkled upon the Angels. So the one who took anything from it, more than what someone else had taken, would be priding with it up to the Day of Qiyamah’’.  

And from him, from Ibn Abbas who said,

‘(Syeda) Fatimaasws was mentioned to Rasool-Allahsaww, but no one had mentioned herasws except heasws blocked him off, until they despaired from (marrying) her. Sa’ad Bin Muaz met Alisasws. He said, ‘By Allahazwj! I do not see Rasool-Allahsaww withholding herasws except for youasws’.

Alisasws said to him: ‘Why do you view that? By Allahazwj! Iasws am not one of the two (types of) men. Iasws am neither an owner of the world (wealth) heasww can seek what is with measws and heasww knows there is neither any yellow (gold) nor any white (silver) for measws’.

Sa’ad said, ‘I am determined upon youasws to relieve it from me, for there would be a relief in that for me’. Heasws said: ‘What is that asws should say?’ He said, ‘Youasws should say: ‘Iasws have come proposing to Allahazwj and to Hisazwj Rasoolasww for Fatimaasws daughterasws of Muhammadasww’.

He (Ibn Abbas) said, ‘Alisasws went and presented to the Prophetasww, and heasws was (feeling) sluggish, restricted. The Prophetasww said to himasws: ‘Was there a need for youasws, O Alisasws?’ Heasws said: ‘Yes, Iasws have come proposing to Allahazwj and to Hisazwj Rasoolasww for (Syeda) Fatimaasws daughterasws of Muhammadasww’.

The Prophetasww said to himasws: ‘Hello! (It is) a weak word’. So, heasws returned to Sa’ad and informed him. He said, ‘I will get youasws married, by the Oneazwj Who Sent himasww with the truth! Heasww will neither stay behind now, nor will there be any lies in hisasww presence! I determine upon youasws to go to himasww tomorrow morning and say: ‘O Prophetasww of Allahazwj! When will youasws tell measws?’ Aliasws said: ‘This is severer than the first, or should
I asked not be saying: ‘O Rasool-Allahsaww! Myasws need!’ He said, ‘Say like what I have instructed youasws’.

فأطلق عليه فقال يا رسول الله مني نبي لي قال النبأة الساعة ثم ذهب بيلا؟ ـ بيلا إلى قد رجعت النبي مني عني وأنا أجلة أن يكون من سنة أبي الإسماعيل عند التكاح فأب العلم فأخذ شاة بها وأربعة أملاك فأطلق في قسطنة أعلي أجنب عليها المهاجرین وآلهة وإذا فرضت منها فاستت لنا

Alisws went and said: ‘O Rasool-Allahsaww! When will yousaww tell measws?’ He sawahsaid: ‘Tonight, if Allahaswso Desires’. Then he saww called Bilal and said: ‘O Bilal! Isaww am getting myasws daughter to the sonasws of myasws uncleas, and Isaww would love it if there would happen to be a meal to be a Sunnah for myasws community during the marriage. So, go to the enclosure and take a sheep from it and four (more) for supplies, and make a large bowl to be for measww, perhaps the Emigrants and the Helpers would gather upon it. When you are free from it, then let measww know of it’.

He went and did what he had been instructed with. Then he came to himsaww with a large bowl and placed it in front of himsaww. Rasool-Allahsaww stabbed in its top layer, then said: ‘Let the people enter unto measws group by group. No group should leave a group to another, meaning when a group is free, then not be counted again’.

The people went on coming. Every time a group was free (from eating), another group arrived, until the people were free. Then the Prophetasws deliberated to the leftovers of what was in it. Heasws spat in it and Blessed, and said: ‘O Bilal! Carry it to your mothers (wives of the Prophetasws) and say to them, ‘Eat and feed the ones you like’.

Then the Prophetasws stood up until hesaww entered to see the wives. Heasws said: ‘Iasws have got miasws daughterasws married to the sonasws of myasws uncleas, and you well know of herasws status from measws, and Isaww shall be handing herasws over to himasws. Indeed! Sheasws is (like) your daughterasws.

The wives stood up and covered herasws from their perfumes, and their ornaments, and made a bedding stuffed with fibre to be in herasws house, and a pillow, and a Khyberiya cloak, and Umm Ayman took to its door. Then the Prophetasws entered. When the wives saw himasww,
they placed a curtain between them and the Prophet SAWW, and Asma Bint Umeys stayed behind.

The Prophet SAWW said to her ASWS: ‘Stay as you are upon your message. Who are you?’ She said, ‘I am the one who shall guard your ASWS daughter. The young girl, her night needs to be built with. It is inevitable for her ASWS to have a woman to be nearby from her ASWS, just in case a need is presented to her ASWS, or she ASWS wants something, I can come with that to her ASWS’.

He SAWW said: ‘I SAWW ask Allah AZWJ to Guard you in front of you, and behind you, and on your right and on your left, from the Pelted Satan LA.

Then he SAWW shouted for (Syeda) Fatima ASWS, so she ASWS came. When she ASWS saw Ali ASWS seated to the side of Rasool-Allah AZWJ, she ASWS enclosed and cried. The Prophet SAWW feared that her ASWS crying may be because there was not wealth for Ali ASWS. The Prophet SAWW said to her ASWS: ‘What makes you ASWS cry? By Allah AZWJ! I SAWW swear to you ASWS by myself SAWW! I SAWW have found for you ASWS best of my SAWW family. And I SAWW swear by the One AZWJ in Whose Hand is my SAWW soul! I SAWW have married to you ASWS to a chief in the world, and in the Hereafter he would be from the righteous ones [2:130].

He SAWW came to her ASWS and enabled him ASWS from her ASWS palm. The Prophet SAWW said: ‘O Asma! Bring me the bowl and fill it with water!’ The Prophet SAWW spat in it and washed his SAWW feet and his SAWW face. Then he SAWW called for (Syeda) Fatima ASWS, took a handful of water and struck it upon her ASWS head and sprinkled between her ASWS hands. Then he SAWW sprinkled his ASWS skin and her ASWS skin.

Then he SAWW held on to her ASWS and said: ‘O Allah AZWJ! She ASWS is from me SAWW and I SAWW am from her ASWS. O Allah AZWJ! Just like You AZWJ Removed the uncleanness from me SAWW and Purified me SAWW, so Purify her ASWS (likewise)’. 
Then he called for another bowl. Then he called Ali and did with him like what he had done with her. Then he supplicated for him like what he had supplicated for her. Then he stood up and closed his door to him.

Ibn Abbas said, ‘Asma Bint Umeys informed me that she had looked at Rasool-Allah, and he did not cease to supplicate for them, nor did he included anyone else in his supplications, until they disappeared into his chamber’. 305

The Prophet reckoned it was Jibraeel, so he said: ‘O Jibraeel! You have not come to me in the like of this image, at all?’ He said, ‘I am not Jibraeel. I am Sarsaeel. Allah has Sent me to you for you to get the Noor to be married to the Noor’.

The Prophet said: ‘Whom to who?’ He said, ‘Your daughter Fatima to Ali Bin Abu Talib. So, the Prophet got Fatima married to Ali with the witnessing of Jibraeel, and Mikaeel, and Sarsaeel’.

He said: ‘The Prophet looked, and there, between the shoulders of Sarsaeel was (inscribed): “There is no god except Allah. Muhammad is Rasool of Allah. Ali Bin Abu Talib is the resident Divine Authority”.

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305 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra, Ch 5 H 30 b
The Prophet 

saww said: ‘O Sarsaeel! For how long has this been written between your shoulders?’ He said, ‘From before Allah 

azwj Created the world, by twelve thousand years’.

وَ مِنم كِتَابِ الممَََاقِبِ، عَنم بِلَََلِ بمنِ حََْامَةَ قَالَ: طَلَعَ عَلَيمََا رَُْفلُ اللََِّّ ص ذَاتَ َ َفممٍ وَ وَجمهُهُ مُشمرٌ كَدَارَةِ المقَمَرِ ل َقَامَ ِِلَيمهِ عَ

And from the book ‘Al Manaqib’, from Bilal Bin Hamama who said,

‘Rasool-Allah 

saww emerged to us one day and his 

saww face was radiant like the circular moon. Abdul Rahman Bin Awf stood up to him 

saww and said, ‘O Rasool-Allah 

saww! What is this Noor?’

He 

saww said: ‘Glad tidings have come to me 

asws from my 

saww Lord 

azwj regarding my 

saww brother 

asws and son 

asws of my 

saww uncle 

asws and my 

saww daughter 

asws.

وَ أنَّ اللَََّّ زَوَّجَ عَلِي اًَ مِنم لَاطِمَةَ وَ أَمَرَ رِضمفَانَ خَازِنَ الْمََِانِ ل َهََِّ شَ

And Allah 

azwj has Married Ali 

asws to (Syeda) Fatima 

asws and Commanded Rizwaan, keeper of the Gardens. He shook the Tooba tree, so it bore notes, meaning promissory notes of the number of the ones loving People 

asws of my 

saww Household, and beneath it, Angels of light grew, and a promissory note was handed to every Angel.

فإذا استوب الهييمة بأهلها نادب الملائكة في الخلاقين فلا ينق نجح لأهل الْبُث إلا دفعت إليه صكVENIA فيه مكافأة من النار بأجي و ابمََتِِ فكAK9 بقاب رجال و بناء من أبي من النار.

When Qiyamah is evened out with its people, the Angels will call out among the creatures. So, there will not remain any on loving the People 

asws of the Household, except a promissory note would be handed to him, in it would be his freedom from the Fire through my 

saww brother 

asws, and son 

asws of my 

saww uncle 

asws, and my 

saww daughter 

asws, liberating the necks of men and women of my 

saww community from the Fire’.

فب، المناَََََِب لاين شهراشوب تاريخ بعفاذ بالإسناد عن بلأل بن خامة بملأ لم قال و في رواية أنه يكون في الصكوك بزيادة من العلي الماجر لبيعة على

و فاطمة من النار.


‘Similar to it. Then he said, ‘And in a report: ‘There would be in the promissory notes, freedom pass from the Exalted, the Subduer, for the Shias of Ali 

asws and (Syeda) Fatima 

asws, from the Fire’.

Kشف، كشف الغمة وَ مِنَ الممَََاقِبِ عَنِ ابمنِ عَبَّاسٍ قَالَ لَمّا أَنم كَانَتم لَيملَةٌ زُلَّتم لَاطِمَةُ ََِِ عَلِي ِ بمنِ أَبِِ طَالِبِ كَانَ الََّبُِِّ ص قُدَّامَهَا وَ جَبّمَئِيلُ عَنم يََِيَِهَا وَ مِيكَائِيلُ عَنم ََََارِهَا وَ َْبمعُفنَ أَلمفَ

(Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra 

asws, Ch 5 H 31 a


asws, Ch 5 H 31 b


asws, Ch 5 H 31 c

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When it was the wedding night of (Syeda) Fatima\textsuperscript{asws} to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, the Prophet\textsuperscript{saww} was in front of her\textsuperscript{asws}, and Jibraeel\textsuperscript{as} on her\textsuperscript{asws} night, and Mikaeel\textsuperscript{as} on her\textsuperscript{asws} left, and there were seventy thousand Angels behind her\textsuperscript{asws}, glorifying Allah\textsuperscript{azwj} and extolling His\textsuperscript{azwj} Holiness until the emergence of dawn\textsuperscript{309}.

And from (the book) ’Al Manaqib’ –

‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘And Angel came to me\textsuperscript{saww}. He said, ‘O Muhammad\textsuperscript{saww}! Allah\textsuperscript{azwj} Mighty and Majestic Conveys the greetings unto you\textsuperscript{saww} and Says: ‘I have got Fatima\textsuperscript{asws} married to Ali\textsuperscript{asws}, so get her\textsuperscript{asws} married to him\textsuperscript{asws}; and I have Commanded the Tooba tree to bear the gems, and the rubies, and the coral, and the people of the sky have rejoiced at that; and there shall be born from them\textsuperscript{asws}, two chiefs of the youths of the inhabitants of Paradise, and by them\textsuperscript{asws} the Paradise would be adorned. O Muhammad\textsuperscript{saww}! Surely you\textsuperscript{saww} as best of the former ones and the latter ones!’\textsuperscript{310}.

And from (the book) ’Al-Manaqib’ –

‘From Umm Salama\textsuperscript{ra}, and Salman Al-Farsi\textsuperscript{ra} and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and they all said: ‘When Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} attained maturity, maturity of the women, the great ones of Qureysh from the people of merit and precedence in Al-Islam, and the nobility, and the wealth proposed for her\textsuperscript{asws}.

And it so happened that every time a man from Qureysh mentioned her\textsuperscript{asws} to Rasool-Allah\textsuperscript{saww}, Rasool-Allah\textsuperscript{saww} turned away from him with his\textsuperscript{saww} face, until the man from them thought within himself that Rasool-Allah\textsuperscript{saww} was angry upon him, or a Revelation had descended from the sky unto Rasool-Allah\textsuperscript{saww} regarding him.

\textsuperscript{309} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch S H 32 a

\textsuperscript{310} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch S H 32 b
And Abu Bakr has proposed for her\textsuperscript{asws} to Rasool-Allah\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} said to him: ‘Her\textsuperscript{asws} matter is up to her\textsuperscript{asws} Lord\textsuperscript{azwj}. And after Abu Bakr, Umar Bin Al-Khattab proposed for her\textsuperscript{asws}. Rasool-Allah\textsuperscript{saww} said to him like his\textsuperscript{saww} words of Abu Bakr.

He (the narrator) said, ‘One day Abu Bakr and Umar were seated in the Masjid of Rasool-Allah\textsuperscript{saww} and with them was Sa’ad Bin Muaz the Helper, then Al-Awsy. They mentioned Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}. Abu Bakr said, ‘The nobles have proposed her\textsuperscript{asws} to Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{saww} said: ‘Her\textsuperscript{asws} matter is up to her\textsuperscript{asws} Lord\textsuperscript{azwj}, if He\textsuperscript{a}zwj Desires to get her\textsuperscript{asws} married, I\textsuperscript{saww} get her\textsuperscript{asws} married’.

And Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} has not proposed her\textsuperscript{asws} to Rasool-Allah\textsuperscript{saww} and has not mentioned her\textsuperscript{asws} to him\textsuperscript{saww}, and I do not see anything preventing him\textsuperscript{asws} from that except the scarcity of possessions of the hand, and it has occurred in myself that Allah\textsuperscript{azwj} Mighty and Majestic and His\textsuperscript{azwj} Rasool\textsuperscript{saww} have rather withheld her\textsuperscript{asws} for him\textsuperscript{asws}.

He (the narrator) said, ‘Then Abu Bakr came to Umar Bin Al-Khattab and to Sa’ad bin Muaz and said, ‘Is it for you two to stand to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} we mention this to him\textsuperscript{asws}? So, if it is the scarcity of possessions that prevents him\textsuperscript{asws}, we shall give him\textsuperscript{asws} and help him\textsuperscript{asws’}.

Sa’ad bin Muaz said to him, ‘May Allah\textsuperscript{azwj} Bless you, O Abu Bakr! Okay, arise with us upon the Blessings of Allah\textsuperscript{azwj} and confer on him\textsuperscript{asws’}.

Salman Al-Farsi\textsuperscript{as} said, ‘They went out from the Masjid and sought Ali\textsuperscript{asws} in his\textsuperscript{asws} house. They could not find him\textsuperscript{asws}, and he\textsuperscript{asws} was washing a camel. There was water for him\textsuperscript{asws} upon palm trees of a man from the Helpers, for a wage. They went towards him\textsuperscript{asws}. When Ali\textsuperscript{asws} looked at them, he\textsuperscript{asws} said: ‘What is behind you all, and what is that which you have come for?’
Abu Bakr said, ‘O Abu Al-Hassanasws! There does not remain any quality from the good qualities except and there is a precedence for regarding it, and a merit, and youasws are with the position from Rasool-Allahsaww which youasws known, from the kinship and the accompaniment and the precedence, and the nobles of Qureysh have proposed to Rasool-Allahsaww for hissaww daughterasws Fatimaasws. But, hesaww rejected them and said: ‘Herasws matter is up to herasws Lordazwj. If Heazwj so Desires to get herasws married, Isaww will get herasws married’.

So, what prevents youasws from mentioning herasws to Rasool-Allahsaww and proposing for herasws to himsaww, for I am hoping that Allahazwj Mighty and Majestic and Hisasws Rasoolsaww are rather withholding herasws for youasws.

He (the narrator) said, ‘The eyes of Aliasws flowed with tears and heasws said: ‘O Abu Bakr! You have agitated a calmness from measws and have awoken measws for a matter Iasws has heedless from it. By Allahazwj! (Syeda) Fatimaasws is a desirable subject and the like of measws would not sit back from the like of herasws, apart from, Iasws am prevented from that by the scarcity of the possessions of the hand’.

Abu Bakr said, ‘Do not say this, O Abu Al-Hassanasws, for the world and whatever is in it, in the Presence of Allahazwj and Hisazwj Rasoolasws is like floating dust’.

He (the narrator) said, ‘Then Alisasws Bin Abu Talibasws released hisasws camel and came guiding it to hisasws house, and tied it therein, and wore hisasws slippers, and came to Rasool-Allahasws. Rasool-Allahasws was in the house of hisasws wife Umm Salamaara, daughterara of Abu Umayya Bin Al-Mugheira Al-Makhzumi.

Aliasws knocked the door. Umm Salamaara said, ‘Who is at the door?’ Rasool-Allahsaww said to herasws, from before Alisasws had said: ‘Iasws am Alisasws!’: ‘Arise, O Umm Salamaara’, and open the door for himasws, and be welcoming to himasws with the entry. This is a man whom Allahazwj and Hisazwj Rasoolasws love, and heasws loves them!’

فقالت أم سلمة فقلت أيها أمي و من هذا الذي تذكر في هذا و أنت لم تره
Umm Salama\textsuperscript{ra} said: ‘May my\textsuperscript{ra} father and my\textsuperscript{ra} mother be sacrificed for you\textsuperscript{saww}! And who is the one you\textsuperscript{saww} are mentioning regarding him\textsuperscript{asws}, and you\textsuperscript{saww} have not seen him\textsuperscript{asws} yet?’

\textbf{He\textsuperscript{saww}} said: ‘Shh, O Umm Salama\textsuperscript{ra}! This is a man who is neither with the clumsiness nor the rashness. This is my\textsuperscript{asws} brother\textsuperscript{asws} and son\textsuperscript{asws} of my\textsuperscript{saww} uncle\textsuperscript{asws}, and the most beloved of the creatures to me\textsuperscript{asws}.

\textbf{He\textsuperscript{asws}} said: ‘The greetings be unto you\textsuperscript{asws}, O Rasool-Allah\textsuperscript{saww}, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings!’ The Prophet\textsuperscript{saww} said to him\textsuperscript{asws}: ‘And upon you\textsuperscript{asws} be the greetings, O Abu Al-Hassan\textsuperscript{asws}! Be seated’.

\textbf{Umm Salama\textsuperscript{ra} said}, ‘I\textsuperscript{ra} stood up rushing. I\textsuperscript{ra} almost stumbled with my\textsuperscript{ra} dress. I\textsuperscript{ra} opened the door, and there I\textsuperscript{ra} was with Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and by Allah\textsuperscript{azwj}, he\textsuperscript{asws} did not enter when I\textsuperscript{ra} opened (the door), until he\textsuperscript{asws} knew I\textsuperscript{ra} had returned to my\textsuperscript{ra} room. Then he\textsuperscript{asws} entered to see Rasool-Allah\textsuperscript{saww}.

\textbf{Umm Salama\textsuperscript{ra} said}, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} sat down in front of Rasool-Allah\textsuperscript{saww}, and went on looking at the ground, it is as if he\textsuperscript{asws} was aiming for the need and he\textsuperscript{asws} was too embarrassed from manifesting it, so he\textsuperscript{asws} was lowering his\textsuperscript{asws} head about of bashfulness from Rasool-Allah\textsuperscript{saww}.

\textbf{Umm Salama\textsuperscript{ra} said}, ‘The Prophet\textsuperscript{saww} had known what was in the soul of Ali\textsuperscript{asws}. He\textsuperscript{saww} said to him\textsuperscript{asws}: ‘O Abu Al-Hassan\textsuperscript{asws}! I\textsuperscript{saww} see that you\textsuperscript{asws} have come for a need, so speak your\textsuperscript{asws} need and reveal whatever is within yourself\textsuperscript{asws}, for every need of yours\textsuperscript{asws} with me\textsuperscript{saww} would be fulfilled’.

\textbf{Al\textsuperscript{asws}} said: ‘May my\textsuperscript{asws} father\textsuperscript{as} and my\textsuperscript{asws} mother\textsuperscript{as} be sacrificed for you\textsuperscript{saww}! You\textsuperscript{saww} know that you\textsuperscript{saww} took me\textsuperscript{asws} from your\textsuperscript{saww} uncle\textsuperscript{asws} Abu Talib\textsuperscript{asws} and from Fatima\textsuperscript{asws} Bint Asad\textsuperscript{as}, and I\textsuperscript{asws} was a child, there was no intellect for me\textsuperscript{asws}. You\textsuperscript{saww} provided me\textsuperscript{asws}...
with your saww provisions and educated me asws with your saww education. So, you saww have been superior to me asws than Abu Talib asws and Fatima asws Bint Asad as, regarding the kindness and the compassion.

وَ إنَّ اللَّهَ تَعَالَى يَتَّقَلِبُ يَدَّكَ وَ عَلَى يَدَّكَ إِسْتَنْطَقُنَّ مَا كَانَ عَلَيْهِ آثَارَيْنِ أَغْفَامِيَ مِنَ الْحَيَاةِ وَ الشَّقَّةِ وَ إِنَّ اللَّهَ بِرَزُولِهِ الرَّحِيمِي وَ دَجِيْرِيِّي في الْبَلَدِ أَوَّلَ الْبَلَدِ

And Allah azwj the Exalted Guided me asws through you saww and upon your saww hands, and saved me asws from what my asws forefathers and my asws foremothers had been upon, from the confusion and the doubts. And by Allah azwj, O Rasool-Allah saww! You saww are my asws supplier and my asws treasure in the world and the Hereafter.

يا رَسُولُ اللَّهِ فَقَدْ أَمْكَنَّتِي مُنِبِّلَعْتُ مَعَ مَا شَدَّ اللَّهَ مِنْ عَضُدِي بِكَ أَنْ يَكُونَ لِي بَيْتٌ وَ أَنْ يَكُونَ لِي زَوْجَةً أَسْكُنُ إِلَيْهَا وَ فَدْ أَشْتَكَ خَاطِبًا رَاغِبًا أَخَطَّبُ إِلَيْكَ

O Rasool-Allah saww! Along with what Allah azwj has Strengthened my asws arm by you saww, I would love it for there to be a house for me asws, and there should be a wife for me asws I can dwell with, and I asws have come to you saww proposing, wishing, proposing for your saww daughter asws Fatima asws. So, will you asws marry her asws to me asws, O Rasool-Allah saww?

قالَتُ أُمُّ الْمََلَةَ لَمْ تَرَِّمَ وَجَهَٰلَ سُرُورًا ثُُّ تَبَََّمَ فِِ وَجَهِ عَلََيمَيْنِ رَسُولُ اللَّهِ صِيَٰ بَََّمَ فِِ وَجَهِ عَلََيْنَيْنِ مَا أَمْلِكُ مَِّي وَ مَا أَمْلِكُ شَيمَا غَيِّرُهَا بَِِا مَََا أُبَشََِيْنِ

Umm Salama ra said, ‘I ra saw the face of Rasool-Allah saww beaming with happiness and joy. Then he saww smiled in the face of Ali asws. He saww said: ‘O Abu Al Hassaan asws! Is there anything with you asws I saww can get you married with it?’

فَقَالَ عَلِيّ أَبِِ وَ أُم ِي وَ اللَّهُ مَا يَُمفَ عَلَيمكَ مُنم أَمِمَرِي شَيم

Ali asws said: ‘May my asws father as and my asws mother as be sacrificed for you saww! By Allah azwj! Nothing from my asws affairs is hidden unto you saww. I asws own my asws sword, and my asws armour, and my asws camel, and I asws do not own anything other than this’.

فَقَالَ لَهُ رَُْفلُ اللَّهِ أَمَّا َْيمفُكَ لَلََ غِنًَّ بِكَ عََمهُ َُُاهِدُ بِهِ فِِ َْبِيلِ اللَّهِ وَ تُقَاتِلُ بِهِ أَعمدَاءَ

Rasool-Allah saww said to him asws. ‘O Ali asws! As for your asws sword, so you asws are not needless from it. You asws are fighting in the Way of Allah azwj by it and are killing the enemies of Allah azwj by it. And your asws camel, you asws tend to water with it upon your asws palm trees and your asws family members, and you asws are carrying your asws luggage upon it during your asws journey. But, I saww shall get you asws married with the armour, and would be pleased with it from you asws, O Abu Al-Hassaan asws. Have I saww made you saww happy?’
Ali asws said: ‘I asws said: ‘Yes, may my asws father as and my asws mother as be sacrificed for you asws! You saww have cheered me asws for you saww have not ceased to be auspicious, distinguished, Blessed, rational of the matter. May Allah azwj Send Salawat upon you saww!’

Rasool-Allah saww said to me asws: ‘Receive glad tidings, O Abu Al-Hassan asws, for Allah azwj Mighty and Majestic has got you asws to be married in the sky, from before I saww am getting you asws married in the earth, and an Angel from the sky had come down to me saww in my saww place, before you asws came to me asws, having various faces for him and various wings. I saww have not seen from the Angels the like of him before.

He said to me saww, ‘The greetings be unto you saww, and Mercy of Allah azwj and His azwj Blessings, O Muhammad saww, due to the unison of the association and the cleanness of the lineage!’ I saww said: ‘And what is that, O Angel?’ He said to me saww, ‘O Muhammad saww! I am Saytaeel, the Angel allocated with one of the pillars of the Throne. I has asked my Lord azwj Mighty and Majestic to permit me in giving you saww the goodness, and this here is Jibraeel as in my tracks, informing you saww from your saww Lord azwj Mighty and Majestic with the Benevolence of Allah azwj Mighty and Majestic’.

The Prophet saww said: ‘His speech had not completed until Jibraeel as came down unto me saww. He as said: ‘The greetings be unto you saww, and Mercy of Allah azwj and His azwj Blessings, O Prophet saww of Allah azwj!’ Then he as placed a white silk (cloth) in my saww hand, from the silk of Paradise, and therein were two lines inscribed with the light’.

I saww said: ‘My saww beloved Jibraeel as! What is this silk, and what are these writings?’ Jibraeel as said: ‘Allah azwj Mighty and Majestic Noted to the earth with a Notice and Chose you saww from His azwj creatures. So, He azwj Sent you saww with His azwj Message. Then He azwj Noticed to the earth secondly and Chose for you saww from it, a brother, and a Vizier, and a companion, and a son-in-law. So, get your saww daughter asws Fatima asws married to him azwj’. 
I saww said: ‘My saww beloved Jibraeel! And who is this man?’ He as said to me saww: ‘O Muhammad saww! Your saww brother and son of your saww uncle in the lineage, Ali asws Bin Abu Talib asws.

وَ إنَّ اللَّهَ أَعَدَّ الْمَلَََّكَةَ عَلَيْهِ فَقَمَلَهُ وَ إِنَّ الْحَزَمَ عَلَيْهِ وَ أُمَرَتُ الْجَهَلَةَ بِفُخُّهُ إِنَّهَا وَ صَيْدُ عَلَيْهَا وَ يَشْرُوكُ الْحَزَمَ عَلَيْهِ.

And Allah azwj Revealed to me: ‘Tie the knot of marriage, for I have got My asws maid Fatima asws Bint Muhammad saww to My asws servant Ali asws Bin Abu Talib asws!’ So, I as tied the knot of marriage and entirety of the Angels witnessed upon that, and their testimonies were written down in this silk (cloth), and my Lord azwj Mighty and Majestic has Commanded me as to display it to you saww and to seal with, with the seal of musk, and that I saww should hand it over to Rizwaan.

وَ لَيمسَ فِِ الممَلَََّكَةِ أَحمَّدُ عُقُّدَةً وَ لََ أَحملَ  لُغَةً مِنم رَاحِيلَ الممَلَََّكِ لَعَلَََّهَا وَ حَِْلَ رَبَّهُ وَ مَََّمَدَهُ وَ قَدََّهُ وَ بِتَممجِيدِهِ وَ أَنم َ ُثَنِ َِ عَلَيمهِ بَِِا هُفَ أَهملُهُ لَارمََُّتِ الََّمَاوَاتُ

And Allah azwj Mighty and Majestic Commanded Rizwaan (Keeper of Paradise), so he installed a pulpit of honour at the door of Al-Bayt Al-Mamoun, and it is which Adam as addressed upon the expanse of the sky to the Angels, and it is a pulpit of light. He azwj Revealed to an Angel from the Angels of His azwj Veils, called Raheel, that he should go to the top of that pulpit and praises his Lord azwj, and glorified Him azwj, and extolled His azwj Holiness, and praised upon Him azwj with what He azwj is rightful of. So the skies shuddered out of happiness and joy.’

ثَُُّ أَومحَ  اللََُّّ ِِليََّ أَنِ اعمقِدم عُقمدَةَ الَ ِكَاحِ لَإِنِ ِ قَدم زَوَّجمتُ أَمَتِِ لَاطِمَةَ بَِمتَ حَبِيبِِ مَُُ وَ مَّدٍ عَبمدِي عَلِيَّ بم

Then Allah azwj Revealed to me as: “Tie the knot of marriage, for I have got My azwj maid Fatima asws Bint Muhammad aswa to My aswa servant Ali asws Bin Abu Talib asws!” So, I as tied the knot of marriage and entirety of the Angels witnessed upon that, and their testimonies were written down in this silk (cloth), and my aswa Lord aswa Mighty and Majestic has Commanded me as to display it to you aswa and to seal with, with the seal of musk, and that I saww should hand it over to Rizwaan.

وَ إنَّ اللَّهَ عَزَّ وَ جَلَّ لَا أَشتهِدُ الْمَلَََّكَةَ عَلَيْهِ وَ لَمْ أَعُفْهَا عَلَى فُخُّهُ إِنَّ أَهْلُ الْحَزَمَ عَلَيْهِ وَ أَحْمَدَهُ عَلَيْهِ وَ أَنْقُلَتْهُ عَلَيْهِ وَ أَنْقُلَتْهُ إِلَى يَوْمَ الْقِيَامَةِ
ornaments and the garments. So it sprinkled whatever was in it, and the Angels and the Maiden Houries picked them up. And the Maiden Houries will be gifting each other and rejoicing with it up to the Day of Qiyamah.

O Muhammad saww! Allah azwj Mighty and Majestic Commanded me saww to instruct you saww to get All saww married to (Syeda) Fatima asws in the earth, and give them asws glad tidings of two boys asws, pure, excellent, clean, good, best, meritorious in the world and the Hereafter’.

O Abu Al-Hassan asws! By Allah aszw! The Angel did not ascend from my asws presence until you asws knocked the door. Indeed! And I asws shall implement regarding you asws the Command of my asws Lord azwj, Mighty and Majestic. O Abu Al-Hassan asws! Go ahead in front of me asws, for I asws am going out to the Masjid and (announce) your asws marriage upon the heads of the people, and mention from your asws merits what your asws eyes would be delighted with, and the eyes of the ones loving you asws in the world and the Hereafter’.

 قال علی اَبَی الْمَََن لَِّّ مَا عَرَجَ الممَلََكُ مِنم عَِمدِي حَتََّّ َِق َقمتَ المبَابَ أَلََ وَ ِِنِ ِ مَُمفِذٌ لِيكَ أَمَامِي لَإِنِ ِ خَارِجٌ فِِ أَثَرِي لِيُظمهِرَ ذَلِكَ بَِِضمرَةِ الََّنَّاسِ وَ لِيَََّبِينمِ طَاهِرََمنِ طَي ِبَينمِ خَير ََِمنِ لَاضِلَينمِ فِِ الدُّن ميَا وَ اْمخِرَةِ

Then he asws climbed one step from the pulpit. He azwj praised Allah azwj and extolled upon Him azwj and said: ‘Community of Muslims! Jibraeel asws came to me asaws just now and informed me asaws from my asaws Lord azwj Mighty and Majestic that He azwj had Gathered the Angels at Al-Bayt Al-Mamour, and He azwj Kept them as witnessed, all of them, that He azwj has got His azwj maid Fatima asws daughter asws of Rasool-Allah azwj to His azwj servant Ali asws Bin Abu Talib asws, and
Commanded me saww to get him asws married in the earth and keep you all as witnesses upon that!

فَلَمَّا قَالَ وَ قَالَ إِلَيْهِ عِمْمُ أَبَا الْحَمْسِ فَأَطْلُبَ أَنْ يَلْفَظَ

Then he saww sat down and said to Ali asws: ‘Stand, O Abu Al-Hassan asws, and you asws address for yourself asws.

قَالَ لَقَامَ لَََمِدَ اللَََّّ وَ أَثْمَنََّ عَلَیُهِ وَ يَلَّ عَلَ یََّ الَََّبِِ ص وَ قَالَ الْمَممُدُ للََِِّّ شُكمراً لأَِن معُمِهِ وَ أَيَََِِهِ وَ لََ ِِلَهَ ِِلََّ اللََُّّ شَهَ

He (the narrator) said, 'He asws stood up. He asws praised Allah azwj and extolled upon Him azwj and sent Salawaat upon the Prophet saww, and said: 'The Praise is for Allah azwj, thanking for His azwj Favours and His azwj Assistance, and there is no god except Allah azwj, a testimony You azwj Delivered and are Pleased with. And Send Salawaat upon Muhammad saww, adulating him saww and ratifying him saww.

وَ الَ ِكَاحُ ََِّا أَمَرَ اللََُّّ عََِّ وَ جَلَّ بِهِ وَ رَضِيَهُ وَ مََملَََُِا هَذَا ََِّا قَضَاهُ اللََُّّ وَ أَذِنَ لِي

And the marriage is from what Allah azwj Mighty and Majestic has Commanded with and is Pleased with, and this gathering of ours asws is from what Allah azwj has Decreed, and Permitted regarding it. And Rasool-Allah saww has married me asws to his asws daughter asws Fatima asws, and has made her asws dower to be this armour of mine, and I asws have agreed with that. So, ask him saww and bear witness!'

فَقَالَ الْممِئَِّ مُفَنَ لِرَُْفلِ اللََِّّ ص زَوَّجمتَهُ يََ رَُْفلَ اللََِّّ ل َقَالَ نَعَمم ل َقَالُفا بَِرَكَ اللََُّّ لََُمَا وَ

The Muslims said to Rasool-Allah saww! You saww have go him asws married, O Rasool-Allah saww? He saww said: 'Yes’. They said, ‘May Allah azwj Bless for them asws, and upon them asws, and unite their association’.

وَ الَ ِكَاحُ ََِّا أَمَرَ اللََُّّ عََِّ وَ جَلَّ بِهِ وَ رَضِيَهُ وَ مََملَََُِا هَذَا ََِّا قَضَاهُ اللََُّّ وَ أَذِنَ لِي

And Rasool-Allah saww went to his saww wives and instructed them to strike the tambourines for Fatima asws. So, they struck the tambourines.

قَالَ عَلِيَ لَأَق مبَلَ رَُْفلُ اللََِّّ ص ل َقَالَ يََ أَبَِ الْمَََنِ انمطَلِقِ اْمنَ لَبِعم ِِرمعَكَ وَ ائمتِنِِ بِثَمََِهِ

Ali asws said: ‘Rasool-Allah saww came back and said: ‘O Abu Al-Hassan asws! Go now and sell your asws armour and come to me saww with its price until I saww make preparations for you asws and for my saww daughter asws Fatima asws what would be correct for both of you asws.

قَالَ عَلِيَ لَأَق مبَلَ رَُْفلُ اللََِّّ ص ل َقَالَ يََ أَبَِ الْمَََنِ انمطَلِقِ اْمنَ لَبِعم ِِرمعَكَ وَ ائمتِنِِ بِثَمََِهِ
Ali asws said: ‘So I asws went and sold it for four hundred Dirhams, ‘Sowd Hiiriya’ from Usman Bin Affan. When I asws had taken possession of the Dirhams from him and he had taken possession of the armour from me, he said, ‘O Abu Al-Hassan asws! I am not foremost with the armour than you asws are, and you asws are foremost with the Dirhams than me’. I asws said: ‘Yes’. So, the armour is hereby a gift from me to you asws.

فأتخذت البدع و الحذاء و أقبلت إلى رسول الله صلى الله عليه وسلم و الحذاء بين يديه و أخبرته بما كان من أمر عثمان فدعاه له المال

I asws took the armour and the Dirham and came back to Rasool-Allah saww. I asws dropped the armour and the Dirhams in front of him saww, and I asws informed him saww with what had happened from the matter of Usman. He saww supplicated for him with goodness.

و قد قبض رسول الله صلى الله عليه وسلم و دعا يابي ببكر فدفعه إليه و قال يا أبا بكر اكلد البدع لاتبني ما يطيب أما في تبئها و نعشه

And Rasool-Allah saww grabbed a handful from the Dirhams and called Abu Bakr and handed these to him and said: ‘O Abu Bakr! Buy with these Dirhams for my saww daughter what would be correct for her asws in her asws house’. And he saww sent Salman ra and Bilal with him to assist him upon loading whatever he bought.

فقال أبي بكر و كانت البدع التي أعطاهاها لللادة و سيتين و راهم فالتقت و أشبت فرضا من كيفي عشر حشوه بالصوف و نعما من أم و وساطة من

Abu Bakr said, ‘And the Dirhams which I had been given were sixty three Dirhams. So, I went and bought a bedding of Egyptian sack cloth stuffed with wool, and a mat of skin, and a pillow from skin stuffed with fibre of the palm tree, and a Khyberi cloak, and a pitcher for the water, and two cups and a jar, and a basin for the water, and a thin woollen curtain, and we all carried these until we place it in front of Rasool-Allah saww.

و قبض رسول الله صلى الله عليه وسلم و جرى ذوغوه لم يرفع رأسه إلى السماء و قال النبه الخطي فجعل أنهم الخلف

When he saww looked at it he saww wept and his saww tears flowed. Then he saww raised his saww towards the sky and said: ‘O Allah asw! Bless a people whose most utensils are of pottery (earthenware)’.

قال على و دفع رسول الله صلى الله عليه وسلم دفع-circle مسلماء فقال أثرك هذه البدع عندك و كملت بعد ذلك شهرا ل أنهدوا رسول الله صلى الله عليه وسلم في أمر قاطنة بشيء أشخب إليه من رسول الله صلى الله عليه وسلم

Ali asws said: ‘And Rasool-Allah saww handed the remainder of the price of the armour to Umm Salama ra. He saww said: ‘Leave this Dirhams with you’. And I asws waited for a month after that, not referring to the matter of (Syeda) Fatima asws to Rasool-Allah saww with anything, out of shyness from Rasool-Allah saww.
Apart from that, whenever I saw Rasool-Allah (saww), he would say to me:

'O Abu Al-Hassan (asws)! How excellent is your wife and how beautiful she is, O Abu Al-Hassan (asws)! I saw have got you married to chieftess of women of the worlds'.

Ali (asws) said: 'When it was after a month, my brother Aqeel (asws) entered to see me. He said, 'O my brother! I have not been happy with anything like my happiness with your marriage to Fatima (asws) daughter of Muhammad (saww). O my brother! What is the matter you are not asking Rasool-Allah (saww) to send her to live with you? Our eyes would be delighted with your united association'.

Ali (asws) said: 'By Allah (azwj), O my brother! I would love that, and nothing is preventing me from asking him except the shyness from him. He said, 'I swear upon you, only stand up with me!' We stood up intending Rasool-Allah (saww). We met in our road, Umm Ayman, slave girl of Rasool-Allah (saww). We mentioned that to her. She said, 'Don’t do it, and leave us, we will speak to him (saww), for the talk of women in this matter is better and more occurring in the hearts of men'.

Then she turned back returning, so I entered to see Umm Salama (ra). I let her know of that, and she let the wives of the Prophet (saww) know. They gathered in the presence of Rasool-Allah (saww), and he was in the house of Ayesha. They stared at him (saww) and said: ‘May our fathers and our mothers be sacrificed for you, O Rasool-Allah (saww)! We have gathered for the matter, if (Syeda) Khadeeja (asws) had been alive, it would have delighted her eyes.

Umm Salama (ra) said: 'When we mentioned (Syeda) Khadeeja (asws), Rasool-Allah (saww) wept, then said: 'Khadeeja! And where is the like of (Syeda) Khadeeja (asws)? She ratified me (saww) when the people belied me (saww), and supported me (saww) upon the religion of Allah (azwj) and assisted me (saww) upon it with her wealth. Allah (azwj) Mighty and Majestic has Commanded me to give glad tidings to (Syeda) Khadeeja (asws) of a house in the Paradise from the sticks of emeralds, neither having any noise in it nor tiredness'.

I saw the household of the Prophet (saww), and the Ayesha (asws) and Khadeeja (asws) of the worlds, and I saw the Prophet (saww) and the Ayesha (asws) and Khadeeja (asws)'.

In the presence of Rasool-Allah (saww), they ratified me when the people belied me, and supported me upon the religion of Allah (azwj) and assisted me upon it with her wealth. Allah (azwj) Mighty and Majestic has Commanded me to give glad tidings to (Syeda) Khadeeja (asws) of a house in the Paradise from the sticks of emeralds, neither having any noise in it nor tiredness'.

I saw the household of the Prophet (saww), and the Ayesha (asws) and Khadeeja (asws) of the worlds, and I saw the Prophet (saww) and the Ayesha (asws) and Khadeeja (asws)'.
Umm Salama ra said, ‘We said, ‘May our fathers and our mothers be sacrificed for you saww, O Rasool-Allah saww! You saww do not mention any matter of (Syeda) Khadeeja asws except and she as was like that. Anyhow, she as has passed to her as Lord azwj, so Allah azwj will Congratulate her as with that, and Gather between us and her asws in the ranks of His azwj Paradise and His azwj Pleasure and His azwj Mercy.

O Rasool-Allah saww! And this your saww brother asws in the world and son asws of your saww uncle asws in the lineage, Ali Bin Abu Talib asws, would love for his asws wife (Syeda) Fatima asws to be brought to him asws, and unite his asws association with her asws.’

He saww said: ‘O Umm Salama ra! So, what is the matter Ali asws is not asking me saww for that?’ I ra said: ‘The bashfulness is preventing him asws from you saww, O Rasool-Allah saww!’

Umm Ayman said, ‘Rasool-Allah saww said to me: ‘Go to Ali asws and bring him asws to me saww’. I went out from the presence of Rasool-Allah saww, and there was Ali asws awaiting me to ask me about the answer of Rasool-Allah saww, When he asws saw me, he asws said: ‘What is behind you, O Umm Ayman?’ I said, ‘Answer Rasool-Allah saww!’

He asws said: ‘I asws entered to see him saww and his asws wives stood up and entered the room, and I asws sat in front of him saww, lowering my asws head to the ground out of shyness from him saww. He saww said: ‘Would you asws like your asws wife asws to enter to live with you asws?’ I asws said while lowering my asws head: ‘Yes, may my asws father asws and my asws mother asws be sacrificed for you saww!’

He saww said: ‘Yes, and (it is an) honour, O Abu Al-Hassan asws! I saww shall bring her asws to you asws during this night of ours asws, or tomorrow night, if Allah azwj so Desires’. I asws stood up happily, joyful, and he saww instructed his saww wives to adorn (Syeda) Fatima asws and perfume her asws and furnish a room for her asws for her asws to enter to be with her asws husband’. They did that.
And Rasool-Allah sallallahu alayhi wasallam took ten Dirhams from the Dirhams which he saw had submitted to Umm Salama ra and handed these to me asws and said: ‘Butter, and dates and cheese’. I saw buy and came back to Rasool-Allah sallallahu alayhi wasallam. He saw bared from his saw arm and called for a spread of skin and went on to cleaving the dates and the butter and mixing them with the cheese until he saw had made ‘Heys’.

Then he saw said: ‘O Ali asws! Invites the ones you asws like!’ I asws went out to the Masjid and, and companions of Rasool-Allah saw sallallahu alayhi wasallam were plenty. I asws said: ‘Answer Rasool-Allah saw sallallahu alayhi wasallam!’ They stood up altogether and came towards the Prophet sallallahu alayhi wasallam. I asws informed him sallallahu alayhi wasallam that the people are a lot, so he saw covered the meal with the towel and said: ‘Let ten enter to me sallallahu alayhi wasallam after ten’.

I asws did so, and they went on to eat and going out, and the food was not reduced until seven hundred men and women had eaten from that ‘Heys’ by the Blessings of the Prophet sallallahu alayhi wasallam.

Umm Salama ra said, ‘Then he saw his saw daughter asws Fatima asws and called Ali asws. He saw held by his saw right hand Fatima asws by his saw left hand and gathered them asws to his saw chest. He saw kissed between their asws eyes and handed (Syeda) Fatima asws over to Ali asws and said: ‘O Ali asws! Best of the wives is your asws wife asws. Then he saw turned to Fatima asws and said: ‘O Fatima asws! Best of the husbands is your asws husband asws.’

Then he saw stood up walking between them until he saw had entered both of them asws into their room which had been prepared for them. Then he saw went out from their asws presence and grabbed the two beams of the door and said: ‘May Allah azwj Purify you asws both and your asws lineage. I saw at peace to the one at peace with you asws, and at war to the one at war with you asws. I saw entrust you asws both to Allah azwj and replaced with Him azwj upon you asws!’

Ali asws said: ‘And Rasool-Allah sallallahu alayhi wasallam waited for three (days) not entering to us asws. What it was the morning of the fourth (day), he saw came to us asws to enter to see us asws. He saw encountered Asma Bint Umeys Al-Khas’amiya in our asws chamber. He saw said to her: ‘What made you pause over here in the chamber of a man?’
She said, ‘May my father and my mother be sacrificed for you! The young girl, when she is wedded to her husband, tends to be needy to a woman to assist her and stand with her needs. So, I stayed over here to fulfil the needs of (Syeda) Fatima’saw.

He’saww said: ‘O Asma! May Allahazwj Fulfil for you the needs of the world and the Hereafter’.

Ali’saww said: ‘And in the morning and Fatima’saw were under the cloak. When we heard the talk of Rasool-Allahsaww to Asma we went on to stand. He said: ‘By my right upon you both! Do not separate until I enter to see you’.

So, we returned to our state, and he entered and sat by our heads and inserted his feet in (the space) which was between us, and Syeda Fatima’saw grabbed his right leg and pressed it to her chest, and we went on to push his feet away from the seat, until we had pushed it away.

He said: ‘O Ali! Bring me a pitcher of water’. I brought it. He spat in it thrice and recited Verses from the Book of Allahazwj the Exalted in it, then said: ‘Drink it and leave a little in it’. I did that, and he sprinkled the remainder of the water upon my head and my chest, and said: ‘May Allah Remove the uncleanness from you, O Abu Al-Hassan!’

And he said: ‘Bring me new water’. I brought it, and he did what he had done and submitted it to his daughter and said to her: ‘Drink and leave a little from it’. She did so. He sprinkled upon her head and her front, and he said: ‘May Allah Keep uncleanness away from you and Purify you a Purification!’
And he\textsuperscript{saww} instructed me\textsuperscript{saww} with going out from the room and he\textsuperscript{saww} was alone with his\textsuperscript{saww} daughter\textsuperscript{asws} and said: ‘How are you\textsuperscript{asws}, O daughter\textsuperscript{asws}, and how do you\textsuperscript{asws} view your\textsuperscript{asws} husband\textsuperscript{asws}?’

She\textsuperscript{asws} said to him\textsuperscript{saww}: ‘O father\textsuperscript{saww}! Best husband except that women of Qureysh had come and said to me\textsuperscript{asws}, ‘Rasool-Allah\textsuperscript{saww} has married you\textsuperscript{asws} to a poor man, there is no wealth for you\textsuperscript{asws}’.

He\textsuperscript{saww} said to her\textsuperscript{asws}: ‘O daughter\textsuperscript{asws}! Neither is your\textsuperscript{asws} father\textsuperscript{saww} poor nor is your\textsuperscript{asws} husband\textsuperscript{asws} poor, and the treasures of the earth had been presented to me\textsuperscript{saww}, from the gold and silver, but I\textsuperscript{saww} chose what is in the Presence of my\textsuperscript{saww} Lord\textsuperscript{azwj} Mighty and Majestic. O daughter\textsuperscript{asws}! Had you\textsuperscript{asws} known what your\textsuperscript{asws} father\textsuperscript{saww} knows, the world would be disgusting in your\textsuperscript{asws} eyes!’

By Allah\textsuperscript{azwj}, O daughter\textsuperscript{asws}! \textsuperscript{saww} cannot be more advising that marrying you\textsuperscript{asws} to their most advanced in being a Muslim, and their most abundant of knowledge, and their mightiest in forbearance.

O daughter\textsuperscript{asws}! Allah\textsuperscript{azwj} Mighty and Majestic Noticed to the earth a notice, so He\textsuperscript{azwj} Chose two men from its people. So, He\textsuperscript{azwj} Made one of them to be your\textsuperscript{asws} father\textsuperscript{saww}, and the other your\textsuperscript{asws} husband\textsuperscript{asws}. O daughter! Best of the husbands is your\textsuperscript{asws} husband\textsuperscript{asws}. Do not be disobedient to him\textsuperscript{asws} of any matter’.

Then Rasool-Allah\textsuperscript{saww} shouted to me\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}!’ \textsuperscript{asws} said: ‘Here \textsuperscript{asws} am, O Rasool-Allah\textsuperscript{saww}!’ He\textsuperscript{saww} said: ‘Enter your\textsuperscript{asws} room and be subtle to your\textsuperscript{asws} wife\textsuperscript{asws} and kind with her\textsuperscript{asws}, for Fatima\textsuperscript{asws} is a part of me\textsuperscript{saww}. It pains me\textsuperscript{saww} what pains her\textsuperscript{asws}, and it cheers me\textsuperscript{saww} what cheers her\textsuperscript{asws}. I\textsuperscript{asws} entrust both of you\textsuperscript{asws} to Allah\textsuperscript{azwj} and Replace Him\textsuperscript{azwj} upon you\textsuperscript{asws}.

Ali\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! \textsuperscript{asws} neither angered her\textsuperscript{asws} nor disliked her\textsuperscript{asws} upon any matter until Allah\textsuperscript{azwj} Mighty and Majestic Took her\textsuperscript{asws}, nor did she\textsuperscript{asws} anger me\textsuperscript{asws} nor was she\textsuperscript{asws}
disobedient to me asws of any matter, and I asws used to look at her asws, and the worries and the
grief used to be removed from me asws.

Ali asws said: ‘Then Rasool-Allah saww stood up to leave. Fatima asws said to him saww: ‘O father saww,
There is no strength for me asws for housework, so provide me asws with a servant to serve me asws
and assist me asws upon the housework’.

He saww said to her asws: ‘O Fatima asws! Or don’t you asws want (something) better than the
servant?’ Ali asws said: ‘Say, yes’. She asws said: ‘O father saww! Better than the servant?’

He saww said: ‘You asws should glorify Allahazwj Mighty and Majestic during every day thirty-three
times, and praise Him aswj thirty-three times, and exclain Hisazwj Greatness thirty-four times.
So, that would be one hundred, by the tongue, and a thousand good deeds in the Scale.

O Fatima asws! You asws, if you asws were to say these in the morning every day, Allahazwj would
Suffice you asws of whatever worries you from the matters of the world and the Hereafter’. 311

311 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch S H 32 c
'From Ali\textsuperscript{asws} having said: ‘Abu Bakr and Umar proposed to Rasool-Allah\textsuperscript{saww} (for Syeda Fatima\textsuperscript{asws}), but Rasoo-Allah\textsuperscript{saww} refused. Umar said, ‘You\textsuperscript{asws} are for her\textsuperscript{asws}, O Ali\textsuperscript{asws}.’ He\textsuperscript{asws} said: ‘There is nothing for me\textsuperscript{asws} except my\textsuperscript{asws} armour. I\textsuperscript{asws} shall pawn it.’

Rasool-Allah\textsuperscript{saww} married him\textsuperscript{asws} to Syeda Fatima\textsuperscript{asws}. When that reached Fatima\textsuperscript{asws}, she\textsuperscript{asws} cried, so Rasool-Allah\textsuperscript{saww} entered to see her\textsuperscript{asws}. He\textsuperscript{saww} said: ‘What makes you\textsuperscript{asws} cry, O Fatima\textsuperscript{asws}?’ By Allah\textsuperscript{azwj}! I\textsuperscript{asws} have got you\textsuperscript{asws} married to their most abundant in knowledge, and their highest in forbearance, and their first of being a Muslim’.

And from Mjahid, ‘From Ali\textsuperscript{asws}: ‘I\textsuperscript{asws} proposed for Syeda Fatima\textsuperscript{asws} to Rasool-Allah\textsuperscript{saww}. A slave girl said to me\textsuperscript{asws}, ‘Do you\textsuperscript{asws} know that Fatima\textsuperscript{asws} has been proposed for to Rasool-Allah\textsuperscript{saww}?’ I\textsuperscript{asws} said: ‘No’. She said, ‘She\textsuperscript{asws} has been proposed for, so what is preventing you\textsuperscript{asws} in going to Rasool-Allah\textsuperscript{saww}, so he\textsuperscript{saww} can get you\textsuperscript{asws} married (to her\textsuperscript{asws})?’

I\textsuperscript{asws} said: ‘And is there anything with me\textsuperscript{saww} I\textsuperscript{asws} can get married with?’ She said, ‘You\textsuperscript{asws}, if you\textsuperscript{asws} were to go to Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} will get you\textsuperscript{asws} married (to her\textsuperscript{asws})’. He\textsuperscript{saww} said: ‘What have you\textsuperscript{asws} come for? Is there a need for you\textsuperscript{asws}?’ I\textsuperscript{asws} was silent. He\textsuperscript{saww} said: ‘Perhaps you\textsuperscript{asws} have come to propose for Syeda Fatima\textsuperscript{asws}.’ I\textsuperscript{asws} said: ‘Yes’. He\textsuperscript{saww} said:

\footnotesize{312 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 33 a
313 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 5 H 33 b}
‘Is there anything in your possession you can release her with?’ asws said: ‘No, by Allahazwj, O Rasool-Allahsaww!’

فقال ما فعلت الدروع أي سلحتها فلقي عليه و الذي نفسي نبي الدين إنا خطبة ما كننا إلا أنعتملا درهم قال قد روعحها فقلت بما

Heasaww said: ‘What happened to the armour which you have been arming with?’ asws said: ‘It is with me. By the One azwj in Whose Hand is my soul! It is a sword-breaker. Its price isn’t except four hundred Dirhams’. Heasaww said: ‘I have got you married to her. Send it!’

إذا كان في غداة بنت رسل الله ص.

Thus, it was a dower of the daughterasws of Rasool-Allahsaww’. 314

و عن ابن تيمه قال إن أبي رُأِجَ قال: أنا خطب علي معن فائدة أبأ رسل الله ص فقال إن علينا فلذكراك سلحت فخرج فرو زجها.

(The book) ‘Kashf Al Ghumma’, and from Ata’a Bin Abu Rabah who said,

‘When Aliasws proposed for Syeda Fatimaasws, Rasool-Allahsaww came to herasws and said: ‘Aliasws has mentioned youasws’. Sheasws was silent. Heasaww went out and got herasws married (to himasws)’. 315

و وعن ابي بكرهاء قال: قال نظر من الأنصار فلقيت لي أبي طالب ع الخطبة فائدة أبأ رسل الله ص فلست علي فقال له ما حاجة علي في أبي طالب قال يا رسول الله كدكانت فائدة بنت رسول الله ص فقال مرحبا و أهالى ثم رد علىهم.

And from Ibn Bureyda, from his father having said,


فخرج علي على الأنصار والكلام في تظاولة قالوا ما ودك قال ما أذرل غرط الله ص قال مرحبا و أهلا قالوا يكفيك من رسول الله أهدها أغطاء الألف و الرحب.

So Aliasws went out to that group from the Helpers, and they were awaiting himasws. They said, ‘What is behind youasws?’ Heasws said: ‘Iasws don’t know, apart from that heasaww said: ‘Hello and welcome!’. They said, ‘It suffices youasws from Rasool-Allahsaww, one of the two heasaww gave youasws, the hello and the welcome’.

فلما كان بذلك قال يا علني إنا لبدع الغير من ولدهم فقال سعدا بن المغافل كتبنا و حنح له وطمن الأنصار اضعا من ذروة طلما كان ليلة النين قال لا تشردوا ذكرى علي لقاءي.

314 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch S H 33 c
315 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch S H 34 a
When it was after that, he said: ‘O Ali! Surely there is no escape for a wedding from the wedding feast’. Sa’ad said, ‘There is a ram with me’, and a group from the Helpers gathered to him. Sa’ad saww said: ‘Sa’as’ of corn. When it was the night of the wedding, he saww said: ‘Do not do anything new until you both meet me’. Rasool-Allah saww called for the water. He saww performed wud’u from it, then poured it upon Ali asws and said: ‘O Allah! Bless in them, and Bless upon them, and Bless for them in their association’. And Ibn Nasir said, ‘In their lineage’.

And from Asma Bint Umeys said,

‘I was in the wedding of Syeda Fatima asws daughter of Rasool-Allah saww. When it was morning, the Prophet saww came to the door and said: ‘O Umm Ayman! Call my brother for me!’ She said, ‘He is your brother and you got him married to your daughter?’ He saww said: ‘Yes, O Umm Ayman’. He saww sprinkled water upon her and supplicated for her.

Rasool-Allah saww said to her: ‘Be tranquil. I have got you married to the most beloved of my family members to me. Then he sprinkled water upon her and supplicated for her.

She said, ‘Then Rasool-Allah saww returned saw a darkness (shadow) in front of him. He saww said: ‘Who is this?’ I said, ‘I am Asma Bint Umeyz’. He saww said: ‘You have come in the wedding of (Syeda) Fatima asws to honour her. I said, ‘Yes’. She said, ‘He supplicated for me’.

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316 Bihar Al-Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 34 b
317 Bihar Al-Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 34 c
Ali Bin Isa said, ‘And it is narrated to me by the Seyyid Jalal Al Deen Abdul Hameed Bin Fakhar Al Musawy with what is this meaning, and sometimes the wording is different. He said,

‘Asma Bint Umeys said this, ‘I attended the expiry of (Syeda) Khadeeja asws. She asws cried. I said, ‘You asws are crying and you asws are chieftess of women of the worlds, and you asws are wife of the Prophet saww, having received glad tidings of the Paradise upon his saww tongue?’

She asws said, ‘I asws am not crying for this, but on the wedding night of the woman, there is no escape for her from having a woman she can divulge her secrets to her and be assisted by her upon her needs, and (Syeda) Fatima asws is of young age, and I asws fear that there might not be anyone for her asws who will take charge of her asws matter on that day’.

I said, ‘O my chieftess! For you, upon me is a pact of Allah azwj if I am alive to that time, that I shall stand in your asws position regarding this matter’.

When it was that night, and the Prophet saww came, he saww instructed the women, so they went out, and I remained. When I intended to go out, he saw my darkness (shadow). He saww said: ‘Who are you?’ I said, ‘Asma Bint Umeys’. He saww said: ‘Did I saww not instruct you to go out?’

I said, ‘Yes, O Rasool-Allah saww! May my father and my mother be sacrificed for you saww! And I did not aim to oppose you saww, but I had given Khadeeja asws a pact’, and I narrated to him saww. He saww cried and said: ‘By Allah azwj! (It was) for this time’. I said, ‘Yes, by Allah azwj’. He saww supplicated for me’. 318

We return to what is reported by Al Dowlaby, and from Asma Bint Umeys, she said

'I had prepared (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{asww} to go to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and the stuffing of their\textsuperscript{asws} bed spread and their\textsuperscript{asws} pillow wasn't except fibre, and Ali\textsuperscript{asws} had prepared a wedding feast for (Syeda) Fatima. The wedding feast of that time used to be better than his\textsuperscript{asws} wedding feast. He\textsuperscript{asws} had pawned his\textsuperscript{asws} armour with a Jew, and his\textsuperscript{asws} wedding feast was some barley, and dates, and 'Heys'.'

319

(The book) ‘Kashf Al Ghumma’, and from the book ‘Kifayat Al Talib’ regarding the virtues of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} compiled by Muhammad Bin Yusuf Al Shafie, from Abu Hureyra (well-known fabricator) having said,

'(Syeda) Fatima\textsuperscript{asws} said: 'O Rasool-Allah\textsuperscript{asww}! You\textsuperscript{asww} have got me\textsuperscript{asws} married to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and he\textsuperscript{asws} is poor, there is no wealth for him\textsuperscript{asws}. He\textsuperscript{asws} said: 'O Fatima\textsuperscript{asws}! Are you\textsuperscript{asws} not please that Allah\textsuperscript{azwj} Noticed to the earth a notice, so He\textsuperscript{azwj} Chose two men, one of them is your\textsuperscript{asws} father\textsuperscript{asaww} and the other is your\textsuperscript{asws} husband’. 320

(A non-Shia source)

And from Jabir Bin Samurah who said,

'Rasool-Allah\textsuperscript{asww} said: 'O you people! This is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and you are alleging that I\textsuperscript{asww} married my\textsuperscript{asws} daughter\textsuperscript{asws} to him\textsuperscript{asws} and although the nobles of Qureys had proposed for her\textsuperscript{asws}. But I\textsuperscript{asww} did not answer all of them anticipating the news from the sky, until Jibraeel\textsuperscript{asw} came to me\textsuperscript{asww} on the night of twenty-fourth of the month of Ramazan.

\textsuperscript{319} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch S H 34 e
\textsuperscript{320} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch S H 35 a
So they picked up, and they will be gifting to each other up to the Day of Qiyamah and be saying: ‘This is from the confetti of (Syeda) Fatima asws’.  

And from Alqamah, from Abdullah having said,  

‘On the morning of the wedding night, (Syeda) Fatima asws was afflicted with shivers. The Prophet saww said to her asws: ‘If I have got you married to a chief in the world and in the Hereafter he would be from the righteous ones [2:130].’  

O Fatima asws! When He azwj wanted you asws to be possessed by Ali asws, Allah azwj commanded a tree of the Gardens, so it bore ornaments, and garments, and He azwj commanded it to sprinkle upon the Angels. So, on that day, the one from them who took something more than what his companion had taken, or better, would be priding with it over his companion up to the Day of Qiyamah’.  

Umm Salama said, ‘(Syeda) Fatima asws used to pride upon the women because the first one to propose to her asws (on behalf of Ali asws), was Jibraeeel as’.  

And it is reported that Rasool-Allah saww entered to see (Syeda) Fatima asws on the night of her asws wedding with a cup of milk. He saww said: ‘Drink this, may your asws father saww be sacrificed for you asws!’ Then he saww said to Ali asws: ‘Drink, may the son saww of your asws uncle as be sacrificed for you asws!’  

It is reported that when (Syeda) Fatima asws was wedded to Ali asws, Jibraeeel as and Mikaeel as and Israfeel as descended, and with them were seventy thousand Angels, and a mule of Rasool-Allah saww (called) ‘Duldul’ was brought forwards, and (Syeda) Fatima asws was upon it, covered.  

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321 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 35 b  
322 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 35 c  
323 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 35 d
He (the narrator) said, ‘Jibraeel¹ held on to the rein, and Israfeel¹ held on to the stirrups, and Mikaeel¹, with the tail end of the saddle, and Rasool-Allah⁰ was evening the clothes upon her. Jibraeel¹ exclaimed Takbeer, and Israfeel¹ exclaimed Takbeer, and Mikaeel¹ exclaimed Takbeer, and the Angels exclaimed Takbeer, and it flowed as a Sunnah, the exclamations of Takbeers during the wedding, up to the Day of Qiyamah’.³²⁴

³²⁴ Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 5 H 35 e
He saww said: ‘When I saww get you asws married to her asws, so what would be your asws dower for her asws?’ He asws said: ‘I asws shall dower her asws with my asws sword, and my asws armour, and my asws camel’.

He saww said: ‘As for your asws camel and your asws sword and your asws horse, you asws are not needless from these. You asws fighting the Polytheists. And as for your asws armour, its your asws concern with it’.

Ali asws went and sold his asws armour for four hundred and eighty Dirham Qitriya. He asws poured these in front of the Prophet saww. He saww did not ask him asws about their number, nor did he asws inform him saww about it.

Rasool-Allah saww took a handful from these and handed them to Al asws Miqdad Bin Al asws Aswad ra and he saww said: ‘Buy from this what (Syeda) Fatima asws can be equipped with, and buy more perfume with it’. Al-Miqdad ra went and bought a grinding mill for her asws, and a water skin, and a pillow of skin, and a Qitriya mat. He ra came with it and placed it in front of the Prophet saww.

And Asma Bint Umeys was with him saww. She said, ‘O Rasool-Allah saww! The ones with teeth (power) and the wealth from Qureysh had brought proposals to you saww, and you saww did not marry (her asws to) them, and you saww married her asws to this boy (Ali asws)?’

He saww said: ‘O Asma! As for you asws, you will (also) be marrying this boy’. This, along with what is reported that she was an Ethiopian, stranger. She did marry Amir Al-Momineen asws and gave birth from him asws like what he saww had mentioned.

When it was the night, he saww said to Salman ra: ‘Bring my saww mule Al-Shahba’a to me saww’. He ra brought it. He saww carried (Syeda) Fatima asws upon it. Salman ra was leading it, and Rasool-Allah saww was standing by it. While he saww was like that, when he saww heard a hiss behind his saww back. He saww turned around, there, he saww was with Jibraeel as, and Mikaeel as, and Israfeel as in a large group from the Angels’.

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He said: ‘O Jibraeel! What made you all to descend?’ He said: ‘We escorted Ali (Syeda) Fatima to her husband. Jibraeel exclaimed Takbeer, then Mikaeel exclaimed Takbeer, then the Angels exclaimed Takbeer, then the Prophet exclaimed Takbeer, then Salman Al-Farsi exclaimed Tafseer. Thus, the exclaiming of Takbeers because a Sunnah of the wedding, from that night onwards.

They came with her entered to Ali. He seated her by his side upon the Qitr mat. Then he said: ‘O Ali! This is my daughter, so the one who honours her, he has honoured me and one who dishonours her, he has dishonoured me’.

Then he said: ‘O Allah! Bless for them, and Bless upon them, and Make for them good offspring from You, surely You are the Hearer of the supplication’ [3:38]. Then he got up and linked her with him, and she cried. He said to her: ‘What makes you cry, for I have married you to their mightiest in forbearance, and their most abundance in knowledge’.

(The book) ‘Kashf Al-Ghumma’ – It has been referred to by the author of the book ‘Al Firdows’ in the Ahadeeth from the Prophet: ‘Had it not been for Ali, there would not have been a match for (Syeda) Fatima’.

And it is reported by the author of ‘Al Firdows’ as well, from Ibn Abbas,

‘From the Prophet: ‘O Ali! Allah has Married you to (Syeda) Fatima and Made her dower to be the earth. So, the one who walks upon it hateful to you is walking unlawfully’.
'From a lengthy Hadeeth referring to the marriage of Amir Al-Momineen\textsuperscript{asws} with (Syeda) Fatima\textsuperscript{asws}: 'He\textsuperscript{saww} took some water in his\textsuperscript{saww} mouth and called (Syeda) Fatima\textsuperscript{asws}. He\textsuperscript{saww} seated in front of him\textsuperscript{saww}, then squirted the water in the bowl, and it is the washtub, and washed his\textsuperscript{saww} feet and his\textsuperscript{saww} face. Then he\textsuperscript{saww} called (Syeda) Fatima\textsuperscript{asws} and took a palm-full of water and threw it upon her\textsuperscript{asws} head, and a palm-full in her\textsuperscript{asws} front, then he\textsuperscript{saww} sprinkled it on her\textsuperscript{asws} skin.

Then he\textsuperscript{saww} called for another washtub, then called Ali\textsuperscript{asws}, and he\textsuperscript{saww} did with him\textsuperscript{asws} like what he\textsuperscript{saww} had done with her\textsuperscript{asws}. Then he\textsuperscript{saww} hugged them\textsuperscript{asws} and said: 'O Allah\textsuperscript{azwj}! They\textsuperscript{asws} are from me\textsuperscript{saww} and I\textsuperscript{saww} am from them\textsuperscript{asws}. O Allah\textsuperscript{azwj}! Like what You\textsuperscript{azwj} Keep the uncleanness away from me\textsuperscript{saww} and Purified me\textsuperscript{saww} by a Purification, so Remove the uncleanness from them and Purify them\textsuperscript{asws} by a Purification'.

Then he\textsuperscript{saww} said: 'Stand to go to your\textsuperscript{asws} house. May Allah\textsuperscript{azwj} Gather between you\textsuperscript{asws} both, and Bless in your\textsuperscript{asws} travels, and Correct your\textsuperscript{asws} matters'. Then he\textsuperscript{saww} stood up and closed the door upon them\textsuperscript{asws} by his\textsuperscript{saww} hand.

Ibn Abbas said, 'Asma informed me that she looked at Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{saww} did not cease to supplicate for them\textsuperscript{asws} in particular, not participating anyone else in his\textsuperscript{saww} supplication for them\textsuperscript{asws}, until they\textsuperscript{asws} disappeared in his\textsuperscript{saww} chamber'.

And in a report, he\textsuperscript{saww} said: 'May Allah\textsuperscript{azwj} Bless for you\textsuperscript{asws} both in your travel, and Gather your\textsuperscript{asws} association, and Compile the Eman between your\textsuperscript{asws} hearts. It is your\textsuperscript{asws} concern with your\textsuperscript{asws} wife\textsuperscript{asws}. The greetings be unto you\textsuperscript{asws} both!'\textsuperscript{328}

And it is reported from Jabir Bin Abdullah who said,
‘When Allahazwj got (Syeda) Fatimaasws married to Aliasws, Allahazwj the Exalted had got himasws married from above Hisazwj Throne, and Libraeelas was a the proposer (on behalf of Aliasws), and Mikaeelas and Israfeelas were among seventy thousand from the Angels, witnessing.

وَ أُوْخِي اللَّٰ لَّهُ إِلَى شَجَرَةٍ طَوِّقٍ أَنْ أَرَى مَنَى مِنَ الدُّرَّ وَ البَيْوْبَتَ وَ النَّؤْلَ وَ أُوْخِي اللَّٰهُ إِلَى الْخَوْرَ العَيْنِ أَنْ تَقَطَّنَهَا فِي يَوْمِ الْيَمِينِ فَرْحًا

By making Fatiha prayer.

And Allahazwj Revealed to the Tooba tree: “Sprinkle what there is in you, from the gems, and the rubies, and the pearls!” And Allahazwj Revealed to the Maiden Houries to pick them upon. So, they will be gifting to each other up to the Day of Qiyamah, rejoicing at the marriage of (Syeda) Fatimaasws to Aliasws.

وَ عَندَ شُرَحمبِيلَ بِمَنِ َْعِيدٍ قَالَََََّ رَُْفلُ اللَّٰٰ حَلَّ بِعَكِيََةِ عُرمِ لَاطِمَةَ عَلِي اً.َََََّ

And from Shurahbeel Bin Saeed who said,

‘Rasool-Allahsaww entered to see (Syeda) Fatimaasws in the morning (after) herasws wedding, with a cup of milk. Heasw said: ‘Drink, may yourasws fatherasw be sacrificed for youasws!’ Then heasw said to Aliasws: ‘Drink, may the sonasws of yourasws uncle be sacrificed for youasws’.

وَ عَندَ شُرَحمبِيلَ بِمَنِ َْعِيدٍ قَالَََََّ رَُْفلُ اللَّٰٰ حَلَّ بِعَكِيََةِ عُرمِ لَاطِمَةَ عَلِي اً.َََََّ

And from Abu Ja’farasws having said: ‘Fatimaasws complained to Rasool-Allahsaww about Aliasws. Sheasws said: ‘O Rasool-Allahsaww! Heasw does not leave anything from hisasws sustenance except heasw distributes it between the poor!’

And from Abu Ja’farasws having said: ‘Fatimaasws! Are youasws angering measw regarding myasws brotherasws and sonasws of myasws uncleasw? Hisasw anger is myasw anger, and myasw anger is Wrath of Allahazwj. Sheasws said: ‘Asw seek Refuge from the Wrath of Allahazwj and anger of Hisasw Rasoolasw!’’ (Derogatory - (A non-Shia source)- also it’s not a Hadith)

329 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 5 H 37 d
331 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 5 H 37 f
And it is reported from Al Asbagh Bin Nubata who said,

'I heard Amir Al-Momineen\textsuperscript{asws} saying: 'By Allah\textsuperscript{azwj}! I\textsuperscript{asws} shall speak with such a speech, no one will speak with it apart from me\textsuperscript{asws} except a liar! I\textsuperscript{asws} inherited the Prophet\textsuperscript{saww} of the Beneficent, and my\textsuperscript{asws} wife\textsuperscript{asws} is best woman of the community, and I\textsuperscript{asws} am best of the successors\textsuperscript{asws}''.' 332

(The book) ‘Al Kafi’ – The number, from Sahl Bin Al Bazanty, from Abdul Kareem Bin Amro, from Ibn Yafour who said,

'I heard Abu Abdullah\textsuperscript{asws} saying: 'Ali\textsuperscript{asws} married (Syeda) Fatima\textsuperscript{asws} based upon a piece of cloak, and an armour, and a bedspread which was from the untanned skin of a ram’’.\textsuperscript{333}

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr who said,

'I heard Abu Abdullah\textsuperscript{asws} saying: ‘Rasool-Allah\textsuperscript{saww} got (Syeda) Fatima\textsuperscript{asws} married to Ali\textsuperscript{asws} (based upon) an arrow-breaking armour equating to thirty Dirhams’’.\textsuperscript{334}

(The book) ‘Al Kafi’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiyah Bin Wahab,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} got Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws} married based upon an arrow-breaking armour, and her\textsuperscript{asws} bedspread was an untanned skin of a ram. They\textsuperscript{asws} made the wool (the exterior) to be under them\textsuperscript{asws} when they\textsuperscript{asws} lied down’’.\textsuperscript{335}

\textsuperscript{332} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch S H 37 g

\textsuperscript{333} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch S H 38

\textsuperscript{334} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch S H 39

\textsuperscript{335} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch S H 40
(The book) ‘Al Kafi’ – One of our companions, from Ali Bin Al-Husayn, from Al Abbas Bin Aamir, from Abdullah Bin Abu Bukeyr,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww got Aliasws and (Syeda) Fatimaasws married based upon an arrow-breaking armour equating to thirty Dirhams’’. 336

(42–43) كا، الكافي عبدا من أصحابنا عن سهيل بن زيد عن محمد بن أبي الوليد الخازر عن يوسف بن يعقوب عن أبي مريم الأنصاري عن أبي حظفر ع قال:

كان صداق فاطمة جرة برز جخوة وقد خططه وكان فشلتها إمامة كتبتي بالطيبية وفطرضا وينام عليكم. 336

(The book) ‘Al Kafi’ – A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed Al Khazaz, from Yunus Bin Yaqoub, from Abu Maryam Al Ansari,

‘From Abu Ja’farasws having said: ‘The dower of (Syeda) Fatimaasws was a piece of cloak, and an arrow-breaking armour, and herasws bedspread was an untanned skin of a ram. They would cast it and spread it and sleep upon it’’. 337

(43–44) كا، الكافي عبدا من أصحابنا عن أحمد بن محمد بن خالد عن علي بن أبي بكر عن عبد الله بن ملكه عن أنبأ عن عبد الله بن ملكه عن علي بن أبي بكر عن عبد الله بن ملكه عن علي بن أبي بكر عن فاطمة رضي الله عنها عن أبي حطمه.

كانت السراوظ والأرض. 341

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Asbat, from Dawood, from Yaquoub Bin Shueyb who said,

‘When Rasool-Allahsaww got Aliasws and (Syeda) Fatimaasws married, heasws entered to see herasws and sheasws was crying. Heasws said to herasws: ‘What make youasws cry? By Allahazwj! Had there been anyone among myasws family members better than himasws, Iasws would not have got youasws married to himasws, but Allahazwj has got youasws married and Gave the dower to youasws, the Khums, for as long as the skies and the earth endure’’. 338

(44–45) كا، الكافي عبدا من أصحابنا عن يوسيف بن محمد بن عبد الله بن مكي عن عثمان بن سهل عن أبى حظفر ع قال: إنما فاطمة عند الله صر رضي الله عنها لله، رسول الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صر رضي الله عنها لله، وليس الله صحيح الدين الذي ما دامت

السراوظ والأرض. 338

(The book) ‘Al Kafi’ – Ali Bin Muhammad, from Abdullah Bin Is’haq, from Al-Husayn Bin Ali Bin Suleyman, from the one who narrated it,

‘From Abu Abdullahasws having said: ‘Fatimaasws said to Rasool-Allahsaww: ‘Yousaww have got measws married with the small dowry!’ Rasool-Allahsaww said to herasws: ‘It was not Iasws who got youasws married, but Allahazwj got youasws married from the sky and Made yourasws dower to be a fifth of the world, for as long as the skies and the earth endure’’. 339

337 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 5 H 42
338 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 5 H 43
From Abu Abdullah

Having said: ‘There is no self-esteem in the Permissible after the words of Rasool-Allah

Saww. Do not do anything new until I saww return to you saww both’. When he saww came to them saww, he saww inserted his saww leg between them saww in the bedspread (as a blessing).’

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From Abu Ja’far

Having said: ‘Rasool-Allah saww got (Syeda) Fatima saww married, they said, ‘With the well-being and the sons’. He saww said: ‘No, but upon the good and the Blessings’.

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Regarding Words of Allah azwj the Exalted: And He is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54]. Allah azwj Created a white seed, hidden. He azwj Made it to be in the Subl of Adam as. Then He azwj Transferred it from the Subl of Adam as to the Subl of Shees as, and from the Subl of Shees as, to the Subl of Anush as, and from the Subl of Anush as to the Subl of Kanaan as, until the honourable Subls inherited it in the clean wombs, until Allah azwj Made it to be in the Subl of Abdul Mutallib asws.

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Bihar Al-Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 45

Bihar Al-Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 46

Bihar Al-Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 5 H 47
The Heawj divided it into two halves, (one half) to the Sulb of Abdullahasws and (one half) to the Sulb of Abu Talibasws, and it is a strain begetting Muhammadasws from Abdullahasws, and Aliasws from Abu Talibasws, may the Salawat and the greetings be upon themasws.

فذاً، قولوا اللهم تعالى: وهو الذي خلق من آدم بن ادم خلقه نسأة و إيهام بهما و زوج قاطمة بنت هشام غنياً فعليهما من غني و خصت من غني و الحسن و الحسن و قاطمة نسأة و عليهما الغناء.

So that is the Word of Allahazwj the Exalted: And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54]. And Fatimaasws daughterasws of Muhammadasws married Aliasws. So, Aliasws is from Muhammadasws and Muhammadasws is from Aliasws, and Al-Hassanasws and Al-Husaynasws and (Syeda) Fatimaasws are ‘lineage’, and Aliasws is ‘marriage’. 343

(343) Mishbah Al Anwaar, and ‘Kitab Al Mukhtasar’ of Al-Hassan Bin Suleyman, copied from the book ‘Al Firdows’.

‘From the Prophetasws having said: ‘Had it not been for Aliasws, there would not have been a match for (Syeda) Fatimaasws’. 344

و من به رفعت بإشادة عن النبي صلى الله عليه وسلم: "كنت جلّ جلٍّ جعل زوجتك قاطمة و جعل قدماها الأرض فمسى المشا حليها معيشًا لأنه عليه السلام.

And from him, raising it, by his chain from Ibn Abbas,

‘The Prophetasws said to Aliasws: ‘O Aliasws! Allahazwj Mighty and Majestic has got youasws married to (Syeda) Fatimaasws, and Made the earth to be herasws dowry. So, the one who walks upon it being hateful to youasws, is walking upon it unlawfully’. 345

343 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 5 H 48
344 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 5 H 49 a
345 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 5 H 49 b
CHAPTER 6 – MANNER OF HER\textsuperscript{asws} LIFE WITH ALI\textsuperscript{asws}

1- ع، عمل الشوارع المُطَّنَان عن الشبير في الحَدِيثين، عن عليٍّ التَّأَسُّولُي عن عبد الفَطَر بن مسلم عن يُبِين بن عبد الله مسلم عن أبي هريرة قال: صلى الله صلوات الله عليه وسلم: "يا رسول الله صلوات الله عليه، إنما يكون وجهك كتاباً ومفتاحاً، فقل، حتى يُسَلِّم الناس عن ظهره وقبورهم، ثم قل، أنا يا أبا تراب.

(The book) 'Illal Al Sharaie' – Al Qattan, from Al Sukry, from Al-Husayn Bin Ali Al Abdy, from Abdul Aziz Bin Muslim, from Yahya Bin Abdullah, from his father, from Abu Hureyra (well-known fabricator) who said,

"Rasool-Allah\textsuperscript{saww} prayed Salat Al Fajr (leading) us. Then he\textsuperscript{saww} stood with a sad face, and we stood up with him\textsuperscript{saww}, until he\textsuperscript{saww} came to the house of Fatima\textsuperscript{asws}. He\textsuperscript{saww} sighted Ali\textsuperscript{asws} sleeping in front of the door upon the soil. The Prophet\textsuperscript{saww} sat down and went on to wipe the soil from his\textsuperscript{saww} back and saying: "Arise! May my\textsuperscript{saww} father and my\textsuperscript{saww} mother be sacrificed for you\textsuperscript{saww}, O Abu Turab (Father of the soil)!

ثم أخذ بيده ودخل منزل فاطمة فكانت هيئةً لم تعرفها غلابةً ثم خرج غلابةً رسول الله صلى الله عليه وسلم في منزل فاطمة ثم رحّل وخرج يolare وخلقت بينهما.

Then he\textsuperscript{saww} held his\textsuperscript{saww} hand and they\textsuperscript{saww} entered the house of Fatima\textsuperscript{asws}. They\textsuperscript{saww} stayed there for a while, then we heard loud laughter. Then Rasool-Allah\textsuperscript{saww} came out with a beaming face. We said, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} entered with a sad face and have come out opposite to it!’

فقال كيف لا نفرح و قد أصلحنا بين الذين أحبت أهل الأرض إلى أهل السماء

He\textsuperscript{saww} said: ‘How can I\textsuperscript{saww} not be happy and have reconciled between two most beloved people of the earth to the people of the sky’. 346 (Derogatory) (A non-Shia source)

2- ع، عمل الشوارع المُطَّنَان عن الشبير في الحَدِيثين، عن عليٍّ التَّأَسُّولُي عن عبد الفَطَر بن مسلم عن يُبِين بن عبد الله مسلم عن أبي هريرة قال: كان يُبِين على عفاظه من جانب و عفاظه من جانب وفاطمة ع كلاماً فذَخَر رسول الله صلى الله عليه وسلم و أليف له فذَخَر فوفقاً جهاداً ففاطمة ع ففحاشة فوفقاً جهاداً ونادى فوفقاً فأفطح أوضح في جانب و جاها غلابة ففحاشة من جانب

(The book) 'Illal Al Sharaie' – Al Qattan, from Al Sukry, from Usman Bin Imran, from Ubeydullah Bin Musa, from Abdul Aziz, from Habeeb Bin Abu Sabit who said,

‘There was (heated) talk between Ali\textsuperscript{asws} and Fatima\textsuperscript{asws}, so Rasool-Allah\textsuperscript{saww} entered and a mat was cast for him\textsuperscript{saww}. He\textsuperscript{saww} lied down upon it. Fatima\textsuperscript{asws} came and lied down on one side, and Ali\textsuperscript{asws} came and lied down on (the other) side.

قال فأخذ رسول الله صلى الله عليه وسلم وفوضها على أثره و أخذ بده فوفقاً فوضها على مُرَّة ثانية فلمن ألم لبُل على أصولاً بينهما ثم خرج

346 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 6 H 1
He (the narrator) said, ‘Rasool-Allahsaww grabbed a hand of Aliasws and placed it upon hissaww navel, and grabbed a hand of Fatimaasws and placed it upon hissaww navel. Heasws did not cease until heasws had reconciled between the two. Then heasws came out.

It was said to himasws, ‘O Rasool-Allahsaww! Youasws entered and youasws were upon a (particular) state, and youasws have come out and we are seeing the smile in yourasws face!’

Heasws said: ‘And what would prevent measws, and Iasws have reconciled between the two most beloved ones to measws upon the surface of the earth?’ (Derogatory) (A non-Shia source)

Note: Al-Sadouq (compiler of Illal Al Sharaie) said, ‘This Hadeeth is not reliable in my view, nor is it with a belief for me for this reason, because Aliasws and Fatimaasws, no (heated) talk occurred between themasws needing Rasool-Allahsaww to reconcile between themasws, because heasws is chief of the successorsasws and sheasws is chiefest of women of the worlds, following the Prophetasws of Allahazwj in excellent mannerisms’.

One day Fatimaasws entered and looked at the head of Aliasws being in the lap of the slave girl. Sheasws said: ‘O Abu Al-Hassanasws! Youasws have done it?’ Heasws said: ‘No, by Allahasws, O daughterasws of Rasool-Allahasws! Iasws have not done anything. So, what is that which you

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want?’ She asws said: ‘Will you asws permit me to go to the house of my asws father saww. Rasool-Allah saww?’ He asws said to her asws: ‘I asws have permitted to you asws.’

فَقَتَلَّتْ إِلَى فَتَحِيأْلا وَ تَلَََّعَتْ بِبُّمقُعُها وَ أَرَادَتْ الْيَنَصَّ صَ منْطُوط حَبْرِيْلٍ عَ فَقَالُ بِا لِلَّهِ بِمَخْتَادَ إِنَّ اللَّهَ يُفْرِكُ الْسَلامَ وَ يُقُولُ لَكَ إِنْ هَذِهِ فَاطِمَةَ تُجْهَلْ عَ زِيَاؤُهَا مَا فَلَتْ نَثْكُوُع

She asws covered with her asws covering and veiled with her asws veil and intended the Prophet asws. Jibraeel as came down and said: ‘O Muhammad asws! Allah aswj Conveys the greetings to you asws and Says: “This is Fatima asws coming over complaining to you asws about Ali asws, so do not accept anything from her asws regarding Ali asws’.

فَخَلَََّت فَاطِمَةُ قَالَ فَأَلَّ سُؤُلَ الْلَّهِ تَجَلَّلَتم بََِّلَََِا وَ تَبَّمق َعَتم بِبُّمقُعِهَا وَ أَرَاَِ الََّبَِِّ ص ل َهَبَطَ جَبّمَئِيلُ ع ل َقَالَ يََ مَُُمَّدُ ِِنَّ اللَََّّ َ ُقمرِئُكَ الََّلََمَ وَ َ َقُفلُ لَكَ قُلم لِعَ لَاطِمَةٍ أَ نَّ الْمَارََِةَ حُرَّةٌ لِفَجمهِ اللََِّّ وَ أَنَّ الأمَرمب َعَمِائَةِ ِِرمهَمٍ الَّتِِ لَضَلَتم مِنم عَطَائِي يَدَقَةٌ عَلَ  ل ُقَرَاءِ أَهملِ الممَدَََِةِ

Fatima asws entered. Rasool-Allah saww said to her asws: ‘You asws have come to complain about Ali asws?’ She asws said, ‘Yes, by the Lord aswj of Kaaba!’ He saww said to her asws: ‘Return to him asws and say to him asws: ‘My asws nose is rubbed to your asws pleasure’.

فَرَجَعَت إِلَى عَا لَاطِمَة أَ نََّ يََ أَبَِ الْمَََّا رَغِمَ أَنمفِي لِرِضَاكَ ت َقُف

She asws returned to Ali asws. She asws said to him asws: ‘O Abu Al-Hassan asws! My asws nose is rubbed to your asws pleasure’. She asws said it thrice.

فَقَالَ O Abu Al-Hassan asws! My asws nose is rubbed to your asws pleasure. She asws said it thrice.

Then he asws dressed up and wore the slippers and intended the Prophet asws. Jibraeel as came down and said: ‘O Muhammad asws! Allah aswj Conveys the Greetings to you asws and Says to you asws: ‘Say to Ali asws: ‘I asws have Given you asws the Paradise due to your asws freeing the slave girl for the pleasure of Fatima asws, and the Fire due to the four hundred Dirhams which you asws have given charity with. So, enter the Paradise the one you asws so desire to by My aswj Mercy, and extract from the Fire the one you asws so desire to by My aswj Pardon!’’

فَعَمَّلَهَا قَالَ عَا لَاطِمَة أَ نََّ يََ أَبَِ الْمَََّا رَغِمَ أَنمفِي لِرِضَاكَ ت َقُف
During it, Ali asws said: ‘I am the distributor of Allah azwj between the Paradise and the Fire’ (Derogatory – First of all, Abu Zarr asws did not emigrate to Ethiopia. This is a clear fabrication)

When Fatima asws left from the presence of Abu Bakr, she asws came to Amir Al-Momineen asws. She asws said to him asws: ‘O son of Abu Talib asws! I collected the umbilical cord of the foetus, and sat in the chamber of the despicable one, so the twisted one fell in advance. The covering of feathers betrayed you asws. Your cheek was humbled on the day you asws lost your efforts. The wolves have prayed, and the dust has been spread. You asws have neither ceased speaking nor availed a falsehood.

So there was neither any defence nor any preventer. I asws came out in rage and returned crying, humiliated, and there is no choice for me asws. If only I asws had died before my asws indignity, and besides my asws stumble! Allah asw is my asws excuse. From you asw is the help and from you asw is protection. My asws woe is in every direction! My asws woe! The backbone (Rasool Allah saww) has died, and the forearm is weakened, and my asws complaint is to my asws father saww, and my asws supplication is to my asws Lord asw. O Allah asw! You asw are of most Intense strength!’

Amir Al-Momineen asws answered her asws: ‘There is no woe for you asws but the woe is for your asws adversaries. My asws sobbing is for your asws feelings, O daughter of the elite, and remainder of the Prophet hood! I asws have neither weakened in my asws religion nor am I asws mistaken in my asws evaluation.

So, if you\textsuperscript{asws} were wanting the life’s needs, then your\textsuperscript{asws} sustenance is guaranteed, and your\textsuperscript{asws} Guarantor is reliable, and what has been prepared for you\textsuperscript{asws} is better than what has been cut off from you\textsuperscript{asws}, so suffice with Allah\textsuperscript{azwj}. She\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is sufficient for me\textsuperscript{asws} and is the best Protector’.\textsuperscript{349} (A non-Shia source)

فَذَخَلَ رَُْفلُ اللََِّّ ص ل َقَالَتم يََ رَُْفلَ اللََِّّ زَوَّجمتَنِِ عَائِلًَ رَهََِّهُمُ لُلََنٌ وَ لُلََنٌ ل َرََِّهُمم أَبُفكِ وَ زَوَّجَكِ عَائِلًَ

And Al-Baqir\textsuperscript{asws} along with different reports and concordant meaning: ‘The women said, ‘O daughter\textsuperscript{asws} of Rasool\textsuperscript{as} Allah! So and so, and so and so had proposed for you\textsuperscript{asws} but your\textsuperscript{asws} father\textsuperscript{as} rejected them, and got you\textsuperscript{asws} married to a destitute’.

لَدَخَلَ رَُْفلُ اللََِّّ ص ل َقَالَتم يََ رَُْفلَ اللََِّّ زَوَّجمتَنِِ عَائِلًَ رَهََِّهُمُ لُلََنٌ وَ لُلََنٌ ل َرََِّهُمم أَبُفكِ وَ زَوَّجَكِ عَائِلًَ

Rasool-Allah\textsuperscript{saww} entered. She\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} got me\textsuperscript{saww} married to a destitute!’

فُذَخَلَ رَُْفلُ اللََِّّ ص ل َقَالَتم يََ رَُْفلَ اللََِّّ زَوَّجمتَنِِ عَائِلًَ رَهََِّهُمُ لُلََنٌ وَ لُلََنٌ ل َرََِّهُمم أَبُفكِ وَ زَوَّجَكِ عَائِلًَ

Rasool-Allah\textsuperscript{saww} shook her\textsuperscript{asws} wrist with his\textsuperscript{saww} hand and said: ‘No, O Fatima\textsuperscript{asws}, but I\textsuperscript{saww} have got you\textsuperscript{asws} married to their most advanced in Al Islam, and their most abundance in knowledge, and their mightiest in forbearance. Don’t you\textsuperscript{asws} know, O Fatima\textsuperscript{asws}, he\textsuperscript{asws} is my\textsuperscript{saww} brother\textsuperscript{asws} in the world and the Hereafter?’ She\textsuperscript{asws} laughed and said: ‘I\textsuperscript{asws} am pleased, O Rasool-Allah\textsuperscript{saww}!’\textsuperscript{350}

And in a report of Abu Qubeyl: ‘I\textsuperscript{saww} did not get you\textsuperscript{asws} married until Jibraeel\textsuperscript{as} had instructed me\textsuperscript{saww} so’’.\textsuperscript{351}

And in a report of Imran Bin Al-Huseyn, and Habeeb Bin Abu Sabit: ‘But I\textsuperscript{saww} have got you\textsuperscript{asws} married to the best one I\textsuperscript{saww} know of’.

\textsuperscript{349} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 6 H 4
\textsuperscript{350} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 6 H 5 a
\textsuperscript{351} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 6 H 5 b
And in a report of Ibn Gassan: ‘I saww got you asws married to their best one’. 352

And in the book of Ibn Shaheen Abdul Razzaq, from Muammar, from Ayoub, from Ikrimah (Bin Abu Jahl tas),

‘The Prophet saww said: ‘I saww got you asws married to the most beloved of my saww family members to me saww’. 353

(The books) ‘Kitab Al Rowza’, (and) ‘Al Fazaail’ of Ibn Shazaan, from Ibn Abbas, raising it to,

‘Salman Al-Farsi ra, may Allah azwj be Pleased with him ra, said, ‘I ra was standing in front of Rasool Allah saww pouring the water upon his saww hands, when (Syeda) Fatima asws entered, and she asws was crying. The Prophet saww placed his saww hand upon her asws hand and said: ‘What makes you asws cry? May Allah azwj not Make your asws eyes to cry, O Hourie!’

She asws said: ‘I asws passed by an assembly of the women of Qureysh and they had dyed (their hair). When they looked at me asws, they talked badly regarding me asws and regarding the son asws of my saww uncle as. He saww said: ‘What did you asws hear from them?’

She asws said: ‘They said, ‘We used to honour Muhammad saww, then he saww married his saww daughter asws to a poor man of Qureysh and their least of wealth’.

He saww said to her asws: ‘By Allah azwj, O daughter asws! I saww did not get you asws married, but Allah azwj got you asws married to Ali asws! They distanced from him asws, and that is because so and so, and so and so had proposed for you asws, so during that, I saww made your asws matter to be up to Allah azwj the Exalted, and I saww held back from the people.

فうこと نتبت بمَّتَّا مَّثَّلَتُ صلى الله عليه وسلم إِذْ سَمَتَ حَضِيفَةَ الْمَلَائِكَةِ وَ إِذَا يَجِبَيْنَ جَزَائٍ وَ مَعَ سَيِّئَتْنَ صَفَّاً مِّنَ الْمَلَائِكَةِ مَتَّىَ جَزَائِينَ مَذَلِكْنَ فَذَلَّتُ

ما هذه التَّفَعَّلَةُ مِنِ الشَّمَاءِ يا أَحْيَيُّ جَزَائِينَ

352 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 6 H 5 c
353 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 6 H 5 d
While Iṣaww prayed Salat on the day of Friday Al-Fajr Salat, when Iṣaww heard the swish of the Angels, and there was myṣaww beloved Jibraeelṣas, and with himṣas were seven rows from the Angels, crowned, wearing earrings, robed. Iṣaww said: ‘What is this clatter in the sky, O myṣaww brotherṣas Jibraeelṣas?’

Heṣas said: ‘O Muhammadṣaww! Allahazwj Mighty and Majestic Noticed to the earth with a notice, so Heazwj Chose Alithṣaww from the men and (Syeda) Fatimaṣaww from the women. So, Heazwj got Fatimaṣaww married to Aliṣaww’.

Sheṣaww raised herṣaww head and smiled after her crying and said: ‘Iṣaww am pleased with whatever Allahazwj and Hisazwj Rasoolṣaww are pleased with’. Heṣaww said: ‘Shall Iṣaww increase the desire for youṣaww regarding Aliṣaww, O Fatimaṣaww?’ Sheṣaww said: ‘Yes’.

Heṣaww said: ‘No riders would return to Allahazwj Mighty and Majestic more honourable than us four – myṣaww brotherṣas Salihṣas being upon hisṣas she-camel, and myṣaww uncleṣas Hamzaṣaww being upon myṣaww she-camel Al Azba’a, and Iṣaww being upon Al Buraq, and yourṣaww husbandṣaww Ali Bin Abu Talibṣaww being upon a she-camel from the she-camels of Paradise’.

Sheṣaww said: ‘Describe the she-camel to meṣaww, from which thing is it created?’ Heṣaww said: ‘A she-camel created from Noor of Allahazwj Mighty and Majestic, brocaded in the two sides in yellow, red head, black eyes, its legs are of god, its rein is from wet pearls, its eyes are from sapphire, and its belly is from green emeralds. Upon it is a dome of white pearls. Its inside can be seen from its outside, and its outside from its inside.

It has been created from the Pardon of Allahazwj Mighty and Majestic. That she-camel is from the she-camels of Allahazwj. For her are seventy thousand corners. Between the corner and the corner are seventy thousand Angels glorifying Allahazwj Mighty and Majestic with a variety of glorifications. Heṣaww will not pass by any assembly from the Angels except they would said, ‘Who is this servant? How prestigious is heṣaww to Allahazwj Mighty and Majestic! Do you view heṣaww is a Messengerṣas Prophetṣas, or an Angel of Proximity, or a bearer of the Throne, or a bearer of the Chair?’
A caller will call out from the interior of the Throne: “O you people! This is neither a Messenger as Prophet, nor an Angel of Proximity! This is Ali asws Bin Abu Talib asws, may the Salawat of Allah azwj and His Greetings be upon him!”

He asws would go around man by man, and they would be saying, ‘We are from Allah azwj and are returning to Him azwj!’ He asws narrated to us but we did not ratify, and we were advised but we did not accept. By the One azwj Loving him asws! Attach with the Firmest Handhold!’ Like that, they would be rescued in the Hereafter, O Fatima asws! Shall I saww increase you asws in desire regarding Ali asws?’ She asws said: ‘Increase for me asws, O father saww!’

The Prophet saww said: ‘Ali asws is more honourable to Allah azwj than Haroun as, because Haroun as hand angered Musa as, and Ali asws has not angered me saww at all. By the One azwj who Sent your asws father saww with the truth as a Prophet azwj! I saww have not been angry upon him asws even for one day at all, and I saww have not looked into the face of Ali asws except and the anger went away from me saww. O Fatima asws! Shall I saww increase you asws in the desire regarding Ali asws?’ She asws said: ‘Increase for me asws, O Prophet saww of Allah azwj!’

He saww said: ‘Jibraeel as came down unto me saww and said: ‘O Muhammad saww! Convey the greetings to Ali asws from ‘Al-Salaam’ (The Grantor of Peace)!”

Fatima asws stood up and said: ‘I asws am pleased with Allah azwj as Lord azwj, and with you saww, O father saww, as Prophet saww, and with the son asws of my asws uncle as husband asws and guardian asws. 354

7- كا، الكافي غلظ غن أبي أمير غن هشام غن سلم غن أبي عبد الله غن قال: كان أمير المؤمنين ع تحت ع و بكم و كانت فاطمة ع نظف و نظم و الله.

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

‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws used to gather firewood, and draw water, and sweep (the house), and (Syeda) Fatima asws would grind the mill, and knead (the flour) and make bread”.

8. The book 'Al Amaali' of the sheykh Al Tusi – Al Husayn, from Ibn Wahban, from Ali Bin Hubeysh, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan, from Al-Husayn Bin Abu Undar, from Abu Yafour, ‘From Abu Abdullah asws having said: ‘Allah azwj the Exalted Revealed to Rasool Allah saww: “Say to (Syeda) Fatima asws, ‘Do not disobey Ali asws, for if he asws is angered, Iazwj will be Wrathful to his asws anger!’”

9. And in ‘Al Diwaan’, its couplets are attributed to Amir Al-Momineen asws. He asws had said during his asws illness addressing to (Syeda) Fatima asws, what is reported from Abu Al A’ala Al-Hassan Al Attar, from Al-Hassan Al Muqry, from Abu Abdullah Al Hafiz, from Ali Bin Ahmad Al Muqry, from Zayd Bin Muskan, from Ubeydullah Bin Muhammad Bin Al Balwy, ‘He asws prosed these couplets and he asws was saddened, eulogising Fatima asws, ‘And my asws life is from you asws, O daughter asws of Ahmad saww, by my asws revealing what difficulties what you asws had concealed, but for the Command of Allah aswj our necks are stabbed, and there isn’t endurance upon the Command of God azwj. Are you hitting me asws the fever from You azwj and I asws am complaining to You azwj, and there is no peer for me asws among the men. I asws am persistent upon the patience and stronger upon death, when the patience of the people is

remote, and in this fever, there is evidence that it is the freedom of death, leading and sending”. 357

Ali saws was afflicted with difficulty, so (Syeda) Fatima asws came to Rasool-Allah saws. She asws knocked the door. He saws said: ‘I saws hear the hiss of my beloved at the door. O Umm Ayman! Arise and look!’ She opened the door for her asws. She asws entered.

She asws said: ‘What is our food?’ Rasool-Allah saws said: ‘By the One azwj in Whose Hand is my soul! There will not be any fire (for cooking) for a month among the Progeny of Muhammad saws, and I shall teach you five phrases which Jibraeel has taught me’. She asws said: ‘And what are these five phrases?’

She asws said: ‘May my asws father and my asws mother (be sacrificed for) you! What is behind you, O (Syeda) Fatima asws?’ She asws said: ‘I saws had gone for the world and have come (back) for the Hereafter’. Ali asws said: ‘The best is ahead of you! The best is ahead of you!’

And she asws returned. When Ali asws sighted her asws, he asws said: ‘May my asws father and my asws mother be sacrificed for you! What is behind you, O (Syeda) Fatima asws?’ She asws said: ‘I saws had gone for the world and have come (back) for the Hereafter’. Ali asws said: ‘The best is ahead of you! The best is ahead of you!’ 358

10— ذهبتُ من حضرة قائل: أصابتُ غيبةً ع نبيَّةً فأتتُ فاطمةً ع رسولَ الله ص فقلتُ نبيَّة فقائل: أعفَّ عن خيبي بآلهَة يا آليمُ قومي و آلمي ففتحتُ لها آلهَة مَدْخِلتُ

(The book) ‘Da’waat’ of Al Rawandy, from Suweyd Bin Gafala who said,

(The book) ‘Misbah Al Anwar’ –

‘From Ja’far asws Bin Muhammad asws having said: ‘(Syeda) Fatima asws complained to Rasool-Allah saww about Ali asws. She asws said: ‘O Rasool-Allah saww! He asws does not leave anything from his sustenance except he asws distributes it upon the poor!’

He asws said to her asws: ‘O Fatima asws! Are you asws angering me saww regarding my saww brother and son of my saww uncle? His saww anger is my saww anger and my saww anger is Wrath of Allah azwj Mighty and Majestic’. 359

‘Abu Abdullah asws having said: ‘Allah azwj Mighty and Majestic had Prohibited the women unto Ali asws for as long as (Syeda) Fatima asws was alive’. I said, ‘And how come?’ He asws said: ‘Because she asws was clean, not (unlike general women who become) menstruating (unclean)’. 360

A Scholar asws was asked. It was said, ‘Allah azwj the Exalted has Revealed: Didn’t there come [76:1] (Surah al Dahr) regarding People asws of the Household, and there isn’t anything from the Bounties of Paradise except and He azwj has Mentioned it (the Quran), except the Maiden Houries’. He asws said: ‘That is in respect of (Syeda) Fatima asws’. 361

‘Regarding His asws Words: And when souls are paired [81:7]. He said, ‘There will be none from a Momin of the Day of Qiyamah except when he cuts across the Bridge, Allah azwj will get him married with four women, from the women of the world, and seven thousand Houries from the Houries of Paradise, except for Ali asws Bin Abu Talib asws, for he asws would be married to the chaste (Syeda) Fatima asws in the world, and he asws would be her asws husband in the Hereafter.’
in the Paradise. There wouldn’t be any wife for him from the women of the world, but for him asws would be seventy thousand Houries in the Gardens, for each Hourie being seventy thousand servants”. 362 (A non-Shia source)

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CHAPTER 7 - WHAT OCCURRED UPON HER asws, FROM THE INJUSTICE, AND HER asws CRYING, AND HER asws GRIEF, AND HER asws COMPLAINTS DURING HER asws ILLNESS UP TO HER asws MARTYRDOM, AND HER asws WASHING, AND HER asws BURIAL, AND EXPLANATION OF THE REASON IS CONCEALING HER asws BURIAL, MAY THE SALAWAAT OF ALLAH azwj BE UPON HER asws AND CURSE OF ALLAH azwj BE UPON THE ONE OPPRESSING HER asws

(1) لَامَّا آَِمُ لَ بَكَ عَلَ الْمََّةِ حَتَّّ يَارَ فِِ خَدََّمهِ أَممثَالُ الأمَومََِِةِ
وَ أَمَّا َُفُْفُ لَ بَكَ عَلَ َُفُْفَ حَتََّ ذَهَبَ بَصَرُ وَ حَتََّ قِيلَ لَهُ
تََللََِّّ تفمتَؤُا تَذمكُرُ َُفُْفَ حَتََّ تَكُفنَ حَرَضاً أَوم تَكُفنَ مِنَ الَمالِكِينَ

As for Adam as, he as cried upon the Paradise to the extent that there became like the valleys in his as cheeks. And as for Yaqoub as, he as cried upon Yusuf as to the extent his as eyesight was gone, and until it was said to him as: ‘By Allah! You will not cease remembering Yusuf until you become fatally ill or become from the perished ones’ [12:85].

وَ أَمَّا لَاطِمَةُ لَ بَكَم عَلَ رَُْفلِ اللََِّّ ص حَتََّّ تَََذَّى بِهِ أَهملُ الممَدَََِةِ لَقَالُفا لَََا قَدم آذََمتِيََ
وَ أَمَّا َُفُْفُ لَ بَكَ عَلَ َُفُْفَ حَتََّ تَََذَّى بِهِ أَهملُ الَِجمنِ لَقَالُفا لَهُِِمَّا أَنم تَبمكِي بِِللَّيم

And as for Yusuf as, he as cried upon Yaqoub as until the people of the prison were harmed by it. They said, ‘Either you asws cry at night and be silent at night, or you as cry by the day and be silent at night’. So he as reconciled with them upon one of these.

وَ أَمَّا فاطمَةُ فنيكي علىْبَعُقوبَ حَتََّ تَََذَّى بِهِ أَهملُ السَّنِينَ مِقَالُوا لَهَ إِنَّهُ أنَّ نِيكي بِنَلِيلَ وَ نَشَكَتَتْ بِاليهِرَا وَ إِنَّا نِيكي بِاليهِرَا وَ نَشَكَتَتْ بِنَلِيلَ فِضْجَلْهُمُ عَلَ وَاحِدَةٍ مِنْهُمَا
وَ أَمَّا فاطمَةُ فنيكي علىْبَعُقوبَ حَتََّ تَََذَّى بِهِ أَهملُ السَّنِينَ مِقَالُوا لَهَ إِنَّهُ أنَّ نِيكي بِنَلِيلَ وَ نَشَكَتَتَتْ بِاليهِرَا وَ إِنَّنا نِيكي بِاليهِرَا وَ نَشَكَتَتَتْ بِنَلِيلَ فِضْجَلْهُمُ عَلَ وَاحِدَةٍ مِنْهُمَا

And as for (Syeda) Fatima asws, she asws cried upon Rasool-Allah saww until the people of Al-Medina were hurt by it. They said to her asws, ‘You are hurting us by the frequency of your asws
crying’. So, she\textsuperscript{asws} used to go out to the graveyard, the graves of the martyrs, and she\textsuperscript{asws} would cry until her\textsuperscript{asws} need was fulfilled. Then she\textsuperscript{asws} would leave.

وَأَمَّا عَلِيُّ بمنُ الْمََُينمِ ل َبَكَ  عَلَ  الْمََُينمِ ع عِشمرَِنَ َََْةً أَوم
أَرمبَعِينَ َََْةً مَا وُضِعَ بَينمَ ََدََمهِ طَعَامٌ ِِلََّ بَكَ  حَتََّّ
قالَ لهُ مَفمًَ لَهُ جُعِلمتُ لِدَاكَ يََ ابمنَ رَُْفلِ
اللََِّّ ِِنِ ِ أَخَافُ عَلَيمكَ أَنم تَكُفنَ مِنَ الَمَالِكِينَ

He said: ‘But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know’ [12:86]. \textsuperscript{asws} do not remember the slain of the sons of (Syeda) Fatima\textsuperscript{asws} except the tears choke me\textsuperscript{asws} due to that’\textsuperscript{363}.

2- ما الأمني للشيخ الطفْي الممُفِيدُ عَنِ الصَّدُوقِ عَنم أَبِيهِ عَنم أَحْمَدَ بمنِ ِِِمرَِسَ عَنم مَُُمَّدِ بمنِ عَبمدِ الْمَ

(He\textsuperscript{asws} said): ‘I\textsuperscript{saww} am crying for my\textsuperscript{saww} offspring and what the evil ones of my\textsuperscript{saww} community would be doing with them\textsuperscript{saww} from after me\textsuperscript{saww}. It is as if I\textsuperscript{saww} am with my\textsuperscript{saww} daughter\textsuperscript{asws} Fatima\textsuperscript{asws} and she\textsuperscript{asws} is being oppressed after me\textsuperscript{saww}, and she\textsuperscript{asws} is calling out: ‘O father\textsuperscript{saww}!’ But no one from my\textsuperscript{saww} community is assisting her\textsuperscript{asws}.’

فَسُبِّحَتْ ذَلِكَ فاطِمَةَ عَلَى يََ أَبِي رَُْفلَ اللََِّّ ص لََ ت َبمكِينَِّ يََ ب ََُيَّةِ ل َقَالَتم لََمتُ أَبمكِي لِ ذُر ََِّتِِ وَ مَا تَصمََعُ بِِِمم شِرَارُ أُمَّتِِ مِنم ب َعمدِي كَأَنِ ِ بِفَاطِمَةَ بَِمتِِ وَ قَدم ظُلِمَ

(Syeda) Fatima\textsuperscript{asws} heard that, so she\textsuperscript{asws} cried. Rasool-Allah\textsuperscript{saww} said: ‘Do not cry, O daughter\textsuperscript{asws}!’ She\textsuperscript{asws} said: ‘\textsuperscript{asws} am not crying at what would be done with me\textsuperscript{asws} from after you\textsuperscript{saww}, but I\textsuperscript{saww} am crying at your\textsuperscript{saww} separation, O Rasool-Allah\textsuperscript{saww}!’

\textsuperscript{363} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 1
He saww said to her asws: ‘Receive glad tidings, O daughter asws of Muhammad saww, of the quickness of the joining with me saww, for you asws will be the first one from my saww family members to join with me saww’. 364

3- ص، قصص الأنبياء عليهم السلام الصدوق عن البنين في فتح بن يزناني في فتح الله ﷺ عن شيمان عن عبده ﷺ عن النجاشي عن عبادة عن ابن عامر قال: دخلت قلعته على رسول الله ﷺ في مرضه الذي توفي فيه قال تبعث إلى النسي فكت قلعته

(The book) ‘Qasas Al Anbiya’ – Al Sadouq, from Al Sinany, from Al Asady, from Al Barmakky, from Ja’far Bin Suleyman, from Abdullah Bin Yahya, from Al Amsh, from Abaya, from Ibn Abbas who said,

‘(Syeda) Fatima asws entered to see Rasool-Allah saww during his saww illness which he saww expired in. He saww said: ‘I saww have been given the news of my saww own death’. (Syeda) Fatima asws cried.

He saww said to her: ‘Do not cry, for you asws will not be remaining after me saww except for seventy-two days and a half, until you asws be joining with me saww, and you asws will not be joining with me saww until you asws are gifted to with the fruits of Paradise’. So, (Syeda) Fatima asws smiled/laughed”.

4- يح، الخراج والمرازق قال أبو عبد الله ﷺ إن فاطمة مكفت بعد رسول الله ﷺ حسنات وطيبات يومه وكان ذهبا ضعفا شديدا على أبيه وكان حزينين بأنها وطيبات تملأها وطيبات عينها وطيبات في الجزء وطيبات ما يكون بعدها في ذهبا وطيبات كان عينه تبكي ذلك.

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

‘Abu Abdullah asws said: ‘(Syeda) Fatima asws remained after Rasool-Allah saww for seventy-five days, and severe grief upon her asws father saww had entered her asws, and Jibraeel as mentioned her asws, and his saww place in the Paradise, and he as would inform her asws with would be happening regarding her asws offspring, and Ali saww would write that down’. 365

5- ف، شهواة لابن شهواة دخلت أمه سالمة على فاطمة رضي الله عنها كما تكفي أصبتين عينيما يا بنت رسول الله ﷺ قالت أصبتين بين كمان وكوب فقد في حبيب وظلم الوصي هينك والجة الثالثة من أصبتين إعادة مفتحة على غير ما شرع الله ﷺ في اللقيت وسبله التي في الثواب.


‘Umm Salama ra entered to see (Syeda) Fatima asws. She ra said to her asws ‘How was your asws last night, O daughter asws of Rasool-Allah saww?’ She asws said: ‘I asws have come to be between depressed and worried. The Prophet saww is lost and the successor asws is oppressed. By Allah azwj! His asws veil is violated, one whose Imamate has been seized upon other than what

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Allahazwj has Legislated in the Revelation and the Prophet saww had made a Sunnah of regarding the interpretation.

وَ لَكََِّهَا أَحمقَاٌِ بَدمرََِّةٌ وَ تِرَاتٌ أُ حُدََِّةٌ كَانَتم عَلَيمهَا ق ُلُفبُ الَ ِفَاقِ مُكمتَمََِةً إِِِممكَانِ المفُشَاةِ ل َلَمَّا اْمتُهمدِفَ الأمَممرُ أَرمَْلَتم عَ لَيمََا شَآبِيبَ اْمثََرِ مِنم مَُِيلَةِ الش ِقَاقِ ل َيَقمطَعُ وَت َرَ اإِمِيََانِ مِنم قَِِي ِ يُدُورِهَا وَ لَبِئمسَ عَلَ  مَا وَعَدَ اللََُّّ مِنم حِفمظِ الر َِْالَةِ وَ كَفَالَةِ الممُؤممَِِينَ أَحمرَ زُوا عَائِدَتَُْمم غُرُورَ الدُّن ميَا ب َعمدَ اْمتَِمصَارٍ ََِّنم لَتَكَ بِِبَِئِهِمم فِِ مَفَاطِنِ المكَرمبِ وَ مَََازِلِ الشَّهَاَِاتِ.

But, (this is) malice of Badr and killings of Ohad, upon which are hypocritical hearts, concealing the places of the informants! When the command was targeted, he (Abu Bakr) sent punishing youths upon us asws from wretched imagination. He cut off the strings of Eman from the hardness of their chests, and it was evil upon what Allahazwj had Promised of preserving the Message, and the responsibility of the Momineen. They obtained their returning by deception of the world after adherence from the one asws who had destroyed their forefathers in paces of distress, and phases of martyrdom”.

From one of the books of virtues, from Sa’ad Bin Abdullah Al Hamdany, from Suleyman Bin Ibrahim, from Ahmad Bin Musa Bin Mardawayh, from Ja’far Bin Muhammad Bin Marwan, from his father, from Saeed Bin Muhammad Al Jarmy, from Amro Bin Sabit, from his father, from Habbat,

‘From Ali asws: ‘I asws washed the Prophet saww being in his saww shirt. (Syeda) Fatima asws had said: ‘Show me asws the shirt’. When she asws smelt it, she asws fainted. When I asws saw that, I asws hid it’”.

From one of the books of virtues, from Sa’ad Bin Abdullah Al Hamdany, from Suleyman Bin Ibrahim, from Ahmad Bin Musa Bin Mardawayh, from Ja’far Bin Muhammad Bin Marwan, from his father, from Saeed Bin Muhammad Al Jarmy, from Amro Bin Sabit, from his father, from Habbat,

(From All asws: ‘I asws washed the Prophet saww being in his saww shirt. (Syeda) Fatima asws had said: ‘Show me asws the shirt’. When she asws smelt it, she asws fainted. When I asws saw that, I asws hid it’”.

The book) ‘Man La Yahza Al-Faqeeh’ – When the Prophet saww passed away, Bilalra refused to proclaim the Azaan. He said, ‘I will not proclaim Azaan for anyone after Rasool-Allah saww’, and Fatima asws said one day: ‘I asws am yearning to listen to the voice of the Muezzin of my asws father saww’.

‘From Ali asws: ‘I asws washed the Prophet saww being in his saww shirt. (Syeda) Fatima asws had said: ‘Show me asws the shirt’. When she asws smelt it, she asws fainted. When I asws saw that, I asws hid it’’.

That reached Bilal, so he took to proclaiming the Azaan. When he said, ‘Allahazwj is the Greatest! Allahazwj is the Greatest!’ She asws remembered her asws father saww and his saww days, so she asws could not control herself asws from the crying. When he reached to his words, ‘I testify

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that Muhammad\textsuperscript{saww} is Rasool\textsuperscript{aww} of Allah\textsuperscript{azwj}!', Fatima\textsuperscript{asws} sobbed and fell to her\textsuperscript{asws} face and there was unconsciousness upon her\textsuperscript{asws}.

The people said to Bilal, ‘O Bilal! The daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} has separated from the world!’ And they had thought that she\textsuperscript{asws} had died. So he terminated his Azaan and did not complete it.

(Syeda) Fatima\textsuperscript{asws} woke up and asked him to complete the Azaan, but he did not do so and said to her\textsuperscript{asws}, ‘O chieftess of the women! I fear upon you\textsuperscript{asws} from what you\textsuperscript{asws} took in within yourself\textsuperscript{asws} when you\textsuperscript{asws} heard my voice with the Azaan, so I have excused myself from that’.

8 - With the news that the daughter of the Prophet was separated from the world, the women of the Emigration and the Helpers gathered upon Fatima\textsuperscript{asws}, the daughter of the Prophet. They said to her\textsuperscript{asws}, ‘O daughter of the Prophet! How are you feeling from your illness?’

She\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} have become disgusted with your world, hateful to your men. I\textsuperscript{asws} understood their words before they had even spoken, and I\textsuperscript{asws} was their adversary after I\textsuperscript{asws} had probed them. They are of ugly deeds to the limit and enfeebled of the mind, and foolish of opinion, Evil is what their souls have sent forward. Allah is Wrathful upon them, and they would be in the Punishment eternally [5:80].

\textsuperscript{369} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 7
There is no doubt, its noose would tighten with them, and His\textsuperscript{azwj} Anger would be launched upon them, so mutilation, and slaying, and remoteness is for the unjust people.

Woe be unto them! They have moved away from the anchor of the Message, and the pillars of Prophet-hood, and place of descent of the Revelation by the trustworthy (Jibraeel as), with the matters of the world and the religion, \textit{Indeed! That is the manifest loss' [39:15].}

And what are they avenging from Abu Al-Hassan\textsuperscript{asws} with their vengeance? By Allah\textsuperscript{azwj}! From him\textsuperscript{asws} was the punishment of his\textsuperscript{asws} sword, and severity of his\textsuperscript{asws} treading, and exemplary punishment of his\textsuperscript{asws} occurrence and his\textsuperscript{asws} rage for the Sake of Allah\textsuperscript{azwj} Mighty and Majestic.

By Allah\textsuperscript{azwj}! If only they had pulled the reins Rasool-Allah\textsuperscript{asws} had enforced to him\textsuperscript{asws}, he\textsuperscript{asws} would have travelled with them a beautiful travel, neither injuring an insect nor shaking its rider, and he\textsuperscript{asws} would have brought to a watering place of tigers, plentiful, its sides being exuberant. He\textsuperscript{asws} would have given them such esoteric matters the openers had been bewildered with them, without releasing any falsehood from it, except with submerging it in the water and deterring it from the evil hunger, and there would have opened upon them Blessings from the sky and the earth. And Allah\textsuperscript{azwj} will be Seizing them due that they had been earning.

Indeed! Come! Listen! And for as long as I\textsuperscript{asws} lived, the times have shown you strange things, and if you marvelled, so the newly occurring events has astounded you. To which support will you be relying and with which handhold will you be holding on to. By Allah\textsuperscript{azwj}! The sins have been replaced with the people, and the frustrations with the elders being devoid of emotions.

They are a people who are reckoning that they are good in what they do?' [18:104] Indeed! They themselves are the mischief makers, but they are not realising [2:12] Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?' [10:35].
As for the religion of your God, you have corrupted, so look until it produces, then milk the emergence of the consequences of unwitnessed blood and a house of lethal poison. Over there, the falsifiers would incur loss and the followers would understand the outcome of what the former ones had legislated.

Then feel good in your own souls, and rest assured of the simmering Fitna, and receive news of the sharp sword, and all-inclusive troubles, and tyranny from the oppressors, leaving an insignificant number among you, and harvest (all) your cultivations. O my regret for you all, and I am with you and your hearts have been blinded upon you! would we impose it upon you although you are unwilling to it? [11:28].

Then he said, ‘And this Hadeeth was narrated to us by Abu Al-Hassan Ali Bin Muhammad Bin Al-Hassan, well known as Ibn Maqbara Al Qazwiny who said, ‘It is narrated to us by Abu Abdullah Ja’far Bin Muhammad Bin Hassan Bin Ja’far son of Hassan Bin Ali Bin Abu Talib. He said, ‘It is narrated to us by Muhammad Bin Ali Bin Al Hashimy who said, ‘It is narrated to us by Isa Bin Abdullah Bin Muhammad Bin Umar son of Ali Bin Abu Talib. He said, ‘It is narrated to me by my father, from his father, from his grandfather, ‘From Ali Bin Abu Talib having said: ‘When the expiry presented to Fatima, she called me and said: ‘When I am dead, then bury me at night and do not notify two men’ – she mentioned them (Abu Bakr and Umar).

So she bequeathed to him and said: ‘When am dead, then bury me at night and do not notify two men’ – she mentioned them (Abu Bakr and Umar).

He said: ‘When her illness intensified, the women of the Emigrants and the Helpers gathered to her and they said, ‘How are you feeling from your illness, O daughter of
Rasool-Allah ﷺ said: ‘By Allah ﷺ I have become disgusted with your world’ – and he mentioned the Hadeeth approximate to it”.371

She ﷺ praised Allah ﷺ and sent Salawaat upon her ﷺ father, then she ﷺ said: ‘By Allah ﷺ I have become disgusted with your world, hateful to your men. I understood their words before they had even spoken, and I was their adversary after I had probed them. They are of ugly deeds to the limit and enfeebled of the mind, and foolish of opinion, and erroneous whims. Evil is what their souls have sent forward. Allah is Wrathful upon them, and they would be in the Punishment eternally [5:80].

There is no doubt, its noose would tighten with them, and His ﷺ Anger would be launched upon them, so mutilation, and slaying, and remoteness is for the unjust people.

Woe be unto them! They have moved away from the anchor of the Message, and the pillars of Prophet-hood, and place of descent of the Revelation by the trustworthy (Jibraeel ﷺ), with the matters of the world and the religion, Indeed! That is the manifest loss’ [39:15].

And what are they avenging from Abu Al-Hassan ﷺ with their vengeance? By Allah ﷺ! From him ﷺ was the punishment of his sword, and severity of his treading, and exemplary punishment of his occurrence and his rage for the Sake of Allah ﷺ.

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By Allahazwj! If they had inclined away from the legislative manifesto and slipped away from accepting the argument, he asws would have returned them to it and carried them upon it, and would have travelled with them a beautiful travel, neither injuring an insect, nor would its traveller had been devoured, nor its rider getting fed-up. Heasws would have brought them to a watering place of tigers, clear, saturating, plentiful, its sides being exuberant.

And if the people of the towns had believed and feared, We would have Opened upon them Blessings from the sky and the earth. But, they belied, so We Seized them due to what they were earning [7:96] And those who were unjust from these ones, the evil of what have earned shall befall them, and they would not be escaping [39:51].

Indeed! Come! Listen! And for as long as Iasws lived, the times have shown strange things, And if you are astounded, then (even more) astonishing are their words, [13:5]. Iasws am not aware to which support you will be leaning, and upon which pillar you would be reclining, and with which handhold you will be adhering, and upon which offspring will they be advancing and afflicting. Evil is the guardian and evil is the associate [22:13], and Evil is the replacement of the unjust ones [18:50].
As for the religion of your God\textsuperscript{asws}, you have corrupted, so look until it produces, then milk the emergence of the consequences of unwitnessed blood and a house of lethal poison. Over there, the falsifiers would incur loss and the followers would understand the outcome of what the former ones had legislated.

Then feel good about your world in your own souls, and rest assured of the simmering Fitna, and receive news of the sharp sword, and the prowess of the aggressors, and all inclusive troubles, and tyranny from the oppressors, leaving an insignificant number among you, and harvest (all) your cultivations. O my\textsuperscript{asws} regret for you all, and I\textsuperscript{asws} am with you and your hearts have been blinded upon you! \textit{would we impose it upon you although you are unwilling to it? [11:28]}.

Suweyd Bin Gafala (the narrator) said, ‘The women repeated her\textsuperscript{asws} words to their men, so a group came to her\textsuperscript{asws}, being faces from the Emigrants and the Helpers, apologising, and they said, ‘O chiefness of the women! If only Abu Al\textsuperscript{-Hassan}\textsuperscript{asws} had mentioned this matter to us from before we accomplished the pact (pledged allegiances) and decided the pact, we would not had turned away from him\textsuperscript{asws} to someone else’.

She\textsuperscript{asws} said, ‘(\textsuperscript{asws} say) to you all, get away from me\textsuperscript{asws}! There is no excuse after your excuses nor is there any matter after your derogation!’\textsuperscript{372}

(10) – \textit{Women from the Emigrants and the Helpers entered to see (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{asww} to console her\textsuperscript{asws} during her\textsuperscript{asws} illness. They said, ‘The greetings be unto you\textsuperscript{asws}, O daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{asww}! How are you\textsuperscript{asws}?!’}

\textsuperscript{372} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 9
She said: 'By Allah! I have become disgusted with your world, hateful to your men. I understood their words before they had even spoken, and it was their adversary after I had probed them. They are of ugly deeds to the limit and enfeebled of the mind, and foolish of opinion, and erroneous whims. Evil is what their souls have sent forward. Allah is Wrathful upon them, and they would be in the Punishment eternally [5:80].

By Allah! There is no doubt its noose would tighten with them, and His Anger would be launched upon them, so mutilation, and slaying, and nose-rubbing is for the unjust people.

Woe be unto them! Where are they going away from Abu Al-Hassan? By Allah! They are not avenging from him except the punishment of his sword, and severity of his treading, and his exemplary punishment for the Sake of Allah.

By Allah! If they pulled the reins Rasool had enforced to him, he would have linked with him, then he would have travelled with them a beautiful travel, for he is the pillar of the Message, and head of the Prophet-hood, and landing place of the trustworthy Spirit, and the physician with the matters of religion and the world and the Hereafter. Indeed! That is the manifest loss’ [39:15].

By Allah! He would have neither injured an insect, nor shaken its rider, and would have brought to a watering place of saturation, its sides being exuberant, and he would have given them such esoteric matters the opinions would have reached an understanding with them, without releasing any falsehood except it would have changed the taker, and deterred the hunger, and would have opened upon them Blessings from the sky and the earth. And Allah will be Seizing them due to what they had been earning.

Indeed! Come! Listen! And for as long as I lived, the times have shown you strange things, and if you marvelled, so the newly occurring events has astounded you. So, what does it matter with them by which with which support they would be relying and with which handhold they would be holding,
To which support will you be relying and with which handhold will you be holding on to. By Allahazwj! The sins have been replaced with the people, and the frustrations with the elders being devoid of emotions. *Evil is the guardian and evil is the associate [22:13], and Evil is the replacement of the unjust ones [18:50].* They have replaced the sins with legislation and the stubbornness with the raids, and the elderly with the middle-aged.

So, misery is for a people who *are reckoning that they are good in what they do?* [18:104] Indeed! They themselves are the mischief makers, but they are not realising [2:12]. *Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?* [10:35].

As for the religion of your Godazwj, you have corrupted, so look until it produces, then milk the emergence of the consequences of unwitnessed blood and a house of lethal poison. Over there, the falsifiers would incur loss and the followers would understand the outcome of what the former ones had legislated.

Then feel good after that about yourselves for its Fitna, then rest assured for the simmering Fitna, and receive news of the sharp sword, and constant all-inclusive troubles, and tyranny from the oppressors. You will sow the seeds and they will collect your harvest. O myazws regret for them, and the news have been blinded upon them! *would we impose it upon you although you are unwilling to it?* [11:28].

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the cause of her asws expiry was that Qunfuzla, a slave of Umar had thrusted her repeatedly with the hilt of the sword, by his orders.

So Muhassinasws was martyred and sheasws fell ill from that with a severe illness and did not let anyone from the ones who had hurt herasws to enter to see herasws, and they were two men (Abu Bakr and Umar) from the companions of the Prophet saww. They asked Amir Al-Momineenasws to intercede for them to see herasws. Amir Al-Momineenasws asked herasws.

When they entered to see herasws, they said to herasws, ‘How are youasws, O daughter of Rasool-Allahsaww?’ Sheasws said: ‘With goodness, by the Praise of Allahazwj’. Then sheasws said to them: ‘Did you two nor hear from the Prophet saww saying: ‘Fatimaasws is a part of me saww, so the one who hurts herasws had hurt me saww, and one who hurts me saww has hurt Allahazwj’?’

They said, ‘Yes’. Sheasws said: ‘By Allahazwj! You two have hurt measws!’

He (Abu Abdullahasws) said, ‘They went out from herasws presence and sheasws was angry upon them’.

Muhammad Bin Hammam said, ‘And it is reported that sheasws passed away on ten vacant from Jumadi Al-Akhira, and herasws complete age on the day sheasws passed away was of eighteen years, and eighty five days after the expiry of herasws father saww. Amir Al-Momineenasws washed herasws and no one was present apart from himasws, and Al-Hassanasws, and Al-Husaynasws, and (Syed) Zainabasws, and (Syeda) Umm Kulsoomasws, and Fizzaas herasws maid, and Asma Bint Umeys.

And heasws brought herasws out to Al-Baqie (cemetery) during the night, and with himasws were Al-Hassanasws and Al-Husaynasws, and heasws prayed Salat upon herasws, and did not let (anyone) know of it nor was anyone present at herasws expiry, nor did anyone from rest of the people pray Salat upon herasws apart from themasws, and buried herasws at an open field, and effaced
the place of her asws grave; and on the night she asws was buried, Al Baqie became having forty new graves in it.

And when the Muslims came to know of her asws expiry, they came to Al-Baqie and they found forty (new) graves in it, so her asws grave was ambiguous upon them from rest of the graves. The people clamoured and blamed each other and said, ‘Your Prophet asw did not leave behind among you all except for one daughter asws. She asws died and was buried, and you did not attend her asws expiry, and the Salat upon her asws, and you do not (even) know of her asws grave’.

The ruling authority from them (Abu Bakr) said, ‘Bring from the Muslim women one who can exhume these graves until we find her asws, so we can pray Salat upon her asws and visit her asws grave!’

That reached Amir Al-Momineen asws, may the Salawaat of Allah azwj be upon him asws, so he asws came out angrily, his asws eyes had reddened, and his asws cheeks were flowing with tears, and upon him asws was the yellow cloak which he asws used to wear during every abhorrence, and he asws was leaning upon his asws sword Zulfiqar, until he asws arrived at Al-Baqie.

The warners came to the people and said, ‘This Ali asws Bin Abu Talib asws is coming like what you can see. He asws is swearing by Allah azwj, if you were to turn over even a stone from these graves, he asws would place the sword upon every last one (of you)’.

Umar and the ones from his companions who were with him, met him asws and said to him asws, ‘What is the matter with you asws, O Abu Al-Hassan asws? By Allah azwj! We shall exhume her asws grave and we shall pray upon her asws grave!’

Ali asws struck his asws hand to the total of his clothes, then struck him to the ground and said to him: ‘O son of darkness! As for my asws right, so asws have left it fearing that the people would retract from their religion, and as for the grave of (Syeda) Fatima asws, by the One azwj is Who
Hand is the soul of Ali\textsuperscript{asws}. If you and your companions were to dig anything from that, I\textsuperscript{asws} shall quench the ground from your blood! If you like, so turn away, O Umar!’

Abu Bakr met him\textsuperscript{asws}. He said, ‘O Abu Al-Hassan\textsuperscript{asws}! By the right of Rasool-Allah\textsuperscript{asws}, and by the Right of the One\textsuperscript{azwj} above the Throne! Please leave from him, for we will not be doing anything you\textsuperscript{asws} dislike’.

He\textsuperscript{asws} said: ‘So he\textsuperscript{asws} let him go, and the people dispersed, and they did not repeat to that’.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Hamawayh, from Abu Al-Husayn, from Abu Khaleefa, from Al Abbas Bin Al Fazl, from Muhammad Bin Abu Raja’a, from Ibrahim, from Sa’ad, from Abu Is’haq, from Abdullah Bin Ali Bin Abu Rafie, from his father, from Salma wife of Abu Rafie, she said,

‘(Syeda) Fatima\textsuperscript{asws} fell ill. When it was the day in which she\textsuperscript{asws} passed away, she\textsuperscript{asws} said: ‘Prepare some water for me\textsuperscript{asws}. It was poured for her\textsuperscript{asws}. She\textsuperscript{asws} washed as best what she\textsuperscript{asws} used to wash. Then she\textsuperscript{asws} said: ‘Bring me\textsuperscript{asws} new clothes!’ She\textsuperscript{asws} wore them.

Then she\textsuperscript{asws} came to the room which she\textsuperscript{asws} used to be in. She\textsuperscript{asws} said: ‘Spread (a bed spread) for me\textsuperscript{asws} in the middle of it’. Then she\textsuperscript{asws} lied down and faced the Qiblah, and she\textsuperscript{asws} placed her\textsuperscript{asws} hand beneath her\textsuperscript{asws} cheek and said: ‘I\textsuperscript{asws} shall be passing away now, so I\textsuperscript{asws} should not be uncovered for I\textsuperscript{asws} have already washed’.

She (the narrator) said, ‘And she passed away. When Al\textsuperscript{asws} came, he\textsuperscript{asws} informed him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Do not uncover!’ He\textsuperscript{asws} carried her\textsuperscript{asws} and washed her\textsuperscript{asws}’.

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\textsuperscript{374} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 11
\textsuperscript{375} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 12
‘In a lengthy Hadeeth was have affirmed it in the chapter ‘What the Prophet ﷺ informed from the injustices faced by People of the Household’. He ﷺ said: ‘And as for my daughter (Syeda) Fatima ﷺ! She is chieftess of women of the worlds, from the former ones and the latter ones, and she is a part of me, and she is light of my eyes, and she is fruit of my heart, and she would which is between my two sides, and she is the human Hourie.

When she stands in her prayer niche in front of her Lord, Majestic is His Majesty, her Noor (radiance) blossoms to the Angels of the sky like what the radiance of the stars sparkles to the people of the earth.

And Allah Mighty and Majestic Says to His Angels: “O My Angels! Look at My maid Fatima, chieftess of My maids, standing in front of Me. Her limbs are trembling from My fear, and she has come to My worship with her heart! I Keep you witnessed I have Secured her Shias from the Fire!”

And when I see, I remember what would be done with her after me. It is as if I am with her and the humiliation has entered her house, and her sanctity has been violated, and her rights have been usurped, and her inheritance has been prevented, and her side has been broken, and her baby has been miscarried, and she is calling out: ‘O Muhammad!’ But she is not answered, and she seeks help, but no one comes to help.

So, she will not cease to be grieving after me, distressed, crying, remembering the termination of the Revelation from her house at times, and remembering my separation at other times. And she will feel lonely when the night shields her for the loss of my voice which she used to listen to whenever I held a vigil with the Quran.
The she\textsuperscript{asws} would see herself\textsuperscript{asws} as humiliated after she\textsuperscript{asws} had been dear during the days of her\textsuperscript{asws} father\textsuperscript{saww}. During that, Allah\textsuperscript{azwj} Exalted is His\textsuperscript{azwj} Mention, would Comfort her\textsuperscript{asws} with the Angels. So, they will call out to her\textsuperscript{asws} with that they had called out to Maryam Bint Imran\textsuperscript{as} with, saying: ‘O Fatima\textsuperscript{asws}! Allah has Chosen you and Purified you and Chosen you above the women of the worlds’ [3:42]. And O Fatima\textsuperscript{asws}! Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43].

Then the pain would begin with her\textsuperscript{asws} and she\textsuperscript{asws} would fall ill, so Allah\textsuperscript{azwj} Mighty and Majestic would Send to her\textsuperscript{asws} Maryam Bint Imran\textsuperscript{as} to please her\textsuperscript{asws} and comfort her\textsuperscript{asws} during her\textsuperscript{asws} illness. During that she\textsuperscript{asws} would say: ‘O Lord\textsuperscript{azwj}! I am fed up of the life and am tired with the people of the world, so join me\textsuperscript{saww} with my\textsuperscript{saww} father\textsuperscript{saww}.’

So Allah\textsuperscript{azwj} Mighty and Majestic would Join her\textsuperscript{asws} with me\textsuperscript{saww} and she\textsuperscript{asws} would become the first one from my\textsuperscript{saww} family members to join with me\textsuperscript{saww}. She\textsuperscript{asws} would come forward to me\textsuperscript{saww} grieving, distressed, angry, murdered.

\textsuperscript{14} - The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Mutawakkil, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Hammad Bin Isa,

‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Jabir Bin Abdullah\textsuperscript{asws} said, ‘I heard Rasool-Allah\textsuperscript{saww} saying to Ali\textsuperscript{as} Bin Abu Talib\textsuperscript{as} before his\textsuperscript{saww} expiry by three (days): ‘Greetings be upon you\textsuperscript{asws}, O father\textsuperscript{asws} of the two aromas (Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws})! I\textsuperscript{saww} hereby bequeath you\textsuperscript{asws} with two aromas from the world, for after a little while your\textsuperscript{asws} pillars would be weakened, and Allah\textsuperscript{azwj} is my\textsuperscript{saww} replacement upon you\textsuperscript{asws}.

\textsuperscript{376} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 13
When Rasool-AllahSAW passed away, AliASWS said: ‘This is one of myASWS pillars which Rasool-AllahSAW had said to meASWS’. When (Syeda) FatimaASWS passed away, AliASWS said: ‘This is the second pillar which Rasool-AllahSAW had said’. 377

I (Majlisi) am saying, ‘I found in one of the books of Ahadeeth regarding herASWS expiry, so I loved to refer to it, and that I did not take it from the original relying upon it, reported by Waraqa Bin Abdullah Al Azdy who said,

‘I went out as a pilgrim to the Sacred House of AllahAZW hoping for the Rewards of AllahAZW, LordAZW of the worlds. While I was performing Tawaaf, there I was with a brown girl of pretty face, sweet talking, and she was calling out with eloquent talk, and she was saying, ‘O AllahAZW! LordAZW of the Sacred House, and Preserver of the honour and Zamzam, and the standing place (of IbrahimAS), and the Mighty Monuments, and LordAZW of MuhammadSAW, best of the people, may the Salawaat of AllahAZW be upon himSAW and hisSAW ProgenyASWS, the righteous, the honourable.

I ask YouAZW to Resurrect me with my Pure Chiefs, and their sonsASWS, the resplendent, the auspicious. Indeed! Be witnesses, O community of pilgrims of Hajj and Umrah! My MastersASWS are best of the best, elites of the righteous, and those who worth is higher than the highest worth, and their mention is raised in rest of the cities, the ones wearing the pride-worthy robes!’

Waraqa Bin Abdullah said, ‘I said, ‘O girl! I think you are from friends of PeopleASWS of the Household!’ She said, ‘Yes’. I said to herASWS, ‘And from theirASWS slaves?’ She said, ‘I am FizzaAR, maid of Fatima Al-ZahraASWS daughterASWS of Muhammad Al-MustafaSAW. May AllahAZW Send Salawaat upon herASWS and upon herASWS fatherSAW, and herASWS husband, and herASWS two sons’.

I said to herAR, ‘Welcome to youAR and hello! I had been desirous to yourRA talk and yourRA speaking, so I want the time from youRA if youRA could answer me some issues I would like to

ask you\textsuperscript{a}. So, when you\textsuperscript{a} are free from performing the Tawaaf, then pause for me at the food market until I come to you\textsuperscript{a}, and you\textsuperscript{a} will be rewarded, paid'.

We separated. When she\textsuperscript{a} was free from performing the Tawaaf and I wanted to return to my house, I made my way to the food market, and there I was with her\textsuperscript{a} seated isolated from the people. I faced towards her and Isolated with her\textsuperscript{a} and gave a gift to her\textsuperscript{a}, and I\textsuperscript{a} did not believe that it was charity.

Then I said to her, 'O Fizza\textsuperscript{a}! Inform me about my chieftess, Fatima Al-Zahra\textsuperscript{asws}, and what is that which you\textsuperscript{a} have seen from her\textsuperscript{asws} during her\textsuperscript{asws} expiry, after the death of her\textsuperscript{asws} father\textsuperscript{saww} Muhammad\textsuperscript{saww}'.

Waraqa said, 'When she\textsuperscript{a} heard my speech, her\textsuperscript{a} eyes overflowed with tears, then she\textsuperscript{a} lamented calling out and said, 'O Waraqa Bin Abdullah! You have agitated the calm grief upon me\textsuperscript{a} and have saddened my heart which was latent.

So, listen now what I\textsuperscript{a} have witnessed from her\textsuperscript{asws}. Know that when Rasool-Allah\textsuperscript{saww} passed away, the young and the old were upset for him\textsuperscript{saww}, and the crying upon him\textsuperscript{saww} was a lot, and scarce was the consolation, and mighty was his\textsuperscript{saww} pride upon the relatives, and the companions, and the friends, and the beloved ones, and the strangers, and the affiliations.

And every crying man and crying women, and lamenting man and lamenting woman, and there was no one among the people of the earth, and the companions, and the relatives, and the beloved ones facing more severe grief and mightier crying and wailing than my\textsuperscript{a} chieftess Fatima Al-Zahra\textsuperscript{asws}, and her\textsuperscript{asws} grieving and wailing kept renewing and increasing, and her crying intensified.
Iasws sat for seven days, neither was the sobbing subsiding for herasws, nor was herasws yearning (for himasaww) was calming down. Every day came, herasws crying was more than the day before. When it’s the eighth day, Iasws revealed what Iasws have been concealing from the grief. I could no longer endure the patience, when sheasws came out and shrieked.

It was as if sheasws was speaking from the mouth of Rasool-Allahasaww. The women rushed, and the children and the boys came out, and the people clamours with the crying and the wailing, and the people came from every place, and the lamps were extinguished lest the women’s face might be seen, and it came into the imagination of the women that Rasool-Allahasaww had stood up from hisasaww grave, and the people came to be in astonishment and confusion due to what have overwhelmed them.

And sheasws was calling out and wailing herasws fatherasaww: ‘O fatherasaww! O elite! O Muhammadasaww! O Abul Qasimasaww! O caretaker of the widows and the orphans! Who is for the Qiblah and the prayer mat? And who is for yourasws daughterasws aggrieved daughterasws, the bereaved?’

Then sheasws came stumbling in herasws dress and sheasws see anything from herasws tears, and from the frequency of herasws tears, until sheasws went near to the grave of herasws fathersaww Muhammadasaww. When sheasws looked at the chamber, herasws sight fell upon the minaret. Sheasws reduced herasws steps and perpetuated herasws lamentation and herasws wailing until there was unconsciousness upon herasws.

The women rushed towards herasws and sprinkled the water upon herasws and upon herasws chest and herasws forehead until sheasws woke up. When sheasws woke up from herasws fainting, sheasws stood up and sheasws said: ‘Myasws strength has been raised (gone), and myasws skin has betrayed measws, and myasws enemies are gloating with measws, and the fatigue is killing measws! O fatherasaww! Iasws remain grieving alone, and confused individual! Myasws voice has subsided, and myasws back is broken, and myasws life is embittered, and myasws life is spoilt! O fatherasaww! Iasws cannot find after youasaww any comforter for myasws loneliness, nor any repeller for myasws tears, nor any assister for myasws weakness!'
There have perished after you**saww**, the Decisive Verses of the Revelation, and the descent of Jibraeel**as**, and the place of Mikaeel**as**. O Father**asws**! The causes have been overturned after you**saww**, and the doors have been closed from me**asws**. So, I**asws** am disgusted at the world after you**saww**, and upon you**saww** my**asws** breaths will not hesitate to cry! Neither will my**asws** desire for you**saww** be depleted, nor will my**asws** grief upon you**saww**. Then she called out: ‘O father**saww**! O beloved!’

Then she**asws** said (a poem): ‘My**asws** grief upon you**saww** is renewed grief, and by Allah**azwj**, my**asws** heart is difficult, stubborn. Every day my**asws** sorrows increase in it, and my**asws** writings upon you**saww** will not deplete. My**asws** sermons are majestic, and my**asws** consolation is irrevocably distanced from me**asws**. Thus my**asws** crying is renewed all the time. If a heart can be more patient upon you**saww**, or consoling, then it is just skin!’

Then she**asws** called out: ‘O father**saww**! The world is cut off with its radiance by you**saww**, and its blossoms are dimmed, and your**saww** glory was blooming, so (now) its days are darkened and have become telling of the dark nights, its wet and its dry.

O father**saww**! I**asws** not ceased to be sorry upon you**saww** up to the separation. O father**saww**! My**asws** eyes have shut down since the reality of the separation. O father**saww**! Who is for the widows and the poor? And who is for the community up to the Day of Religion (Qiyamah)?

O father**saww**! We**asws** have become weakened, the evening after your**saww**. O father**saww**! The people have become turning away from us**asws**, and we**asws** used to be great among the people due to you**saww**, not weakened! So, which tears of your**saww** separation cannot be neglected? And which grief upon you**asws** after you**saww** cannot be connected? And which eyelid would be with the sleep after you**saww**, being applied with kohl?
And you saw the nourisher of the religion, and Noor of the Prophets. So, how can it be for the mountains not to sway, and for the oceans not to subside after you saw? How come the ground is not quaking? O father saw with the solemn sermons! And the distress is not becoming any less, repeatedly. O father saw! With the mighty calamity and in the terrible calamity asws cry for you saw!

O father saw! The Angels and the skies are paused. Your pulpit and your prayer niche is lonely after you saw, vacant from your whisperings, and your grave is happy with your having embraced you, and the Paradise is desirous to you and to your supplications and your Salats.

O father saw! How mighty is the injustice of your gatherers! Oh the regret upon you until I arrive hastily to you and bereave Abu Al-Hassan asws, the trusted father of your (grand) sons asws Al-Hassan asws and Al-Husayn asws, and your brother asws, and your friend, and your beloved, and the one whom you nourished as young and established brotherhood with when older, and the sweetest of your loved ones and companions to you, one who had preceded, and emigrated, and helped.

And the bereavement is encompassing us, and the wailing is killing, and the misery is attached to us'. Then she asws exhaled and exhalation and groaned such a groan, her soul almost exited.

Then she asws said (a poem): 'My patience is diminished, and my consolation is irrevocably distanced from me after my losing the Seal of the Prophets. Eye, O eye! Pour out the tears like a stream and do not be stingy in pouring out the blood. O Rasool of God azwj! O Choice of Allah azwj! and cave for the orphans and the weak! The mountains and the
beasts have cried upon yousaww altogether, and (so have) the birds, and the earth, after the crying of the sky.

And the pilgrims, and the (Yemeni) corner, and the Monuments have cried upon yousaww, of myasws Chief, along with Al Bat’ha, and the spout (of the Kaaba) cried over yousaww, and the open classes of the Quran in the morning and evening, and Al Islam cried upon yousaww when it came to be among the people, strangers from rest of the strangers. If only yousaww could see the pulpit which yousaww used to ascend it. The darkness is on top after the brightness. O myasws Godazwj! Hasten myasws expiry quickly, for the life is choking measws, O myasws Masterazwj!

She (Fizzaas) said, ‘Then sheasws returned to herasws house and took to the crying and the wailing, herasws nights and herasws days, and sheasws did not leave herasws tears no limited herasws exhalation.

And the elders of the people of Al Medina gathered and they came to Amir Al-Momineenasws. They said to himasws, ‘O Abu Al-Hassanasws! Fatimaasws is crying night and day, so there is no one from us who can get good sleep during the night upon our beds, nor is there any tranquillity for us upon our occupations, and seeking of our livelihoods, and we are informing youasws to ask herasws, either sheasws should cry at night or at daytime’. Heasws said: ‘Love and prestige (to you all)!’ Amir Al-Momineenasws came until heasws entered to see Fatimaasws, and sheasws was neither waking up (pausing) from the crying nor was the consoling beneficial to herasws. When sheasws saw himasws, sheasws calmed down being welcoming to himasws. Heasws said to herasws, ‘O daughterasws of Rasool-Allahsaww! The elders of Al Medina are asking measws to ask youasws, either youasws should cry yourasws fatherasws at night or at daytime’.
She\textsuperscript{asws} said: ‘O Abu Al-Hassan\textsuperscript{asws}! How little is my\textsuperscript{asws} stay between them, and how near is my\textsuperscript{asws} absence from their midst. By Allah\textsuperscript{azwj}! I\textsuperscript{asws} will neither be silent at night nor at daytime, or I\textsuperscript{asws} join with my\textsuperscript{asws} father\textsuperscript{asaww} Rasool-Allah\textsuperscript{asww}!’

Ali\textsuperscript{asws} said to her\textsuperscript{asws}, ‘O daughter\textsuperscript{asws} of Rasool\textsuperscript{-Allah saww}, do whatever comes to you\textsuperscript{asws}. Then he\textsuperscript{asws} built a room for her\textsuperscript{asws} in Al Baqie (cemetery), remote from Al Medina, named as ‘The house of griefs’, and it was so that whenever it was morning, she\textsuperscript{asws} would place Al\textsuperscript{-Hassan\textsuperscript{asws} and Husayn\textsuperscript{asws} in front of her\textsuperscript{asws} and would go out to Al-Baqie crying. So, she\textsuperscript{asws} would not cease to be between the graves, crying.

So when the night would come, Amir Al-Momineen\textsuperscript{asws} would come to her\textsuperscript{asws} and escort her\textsuperscript{asws} in front of him\textsuperscript{asws} to her\textsuperscript{asws} house. And she\textsuperscript{asws} did not cease to be upon that until twenty-seven days had passed by for her\textsuperscript{asws} after the death of her\textsuperscript{asws} father\textsuperscript{saww}, and she\textsuperscript{asws} fell ill with the illness she\textsuperscript{asws} expired in.

She\textsuperscript{asws} remained up to the day forty, and Amir Al-Momineen\textsuperscript{asws} had prayed Salat Al-Zohr, and he\textsuperscript{asws} came back intending the house, when the women neighbours came crying, grieving. He\textsuperscript{asws} said to them: ‘What is the news, and what is the matter I\textsuperscript{asws} am seeing you all changed of faces and images?’ They said, ‘O Amir Al-Momineen\textsuperscript{asws}! Go to the daughter\textsuperscript{asws} of your\textsuperscript{asws} uncle\textsuperscript{asaww} Al-Zahra\textsuperscript{asws}, and we do not think you\textsuperscript{asws} will be able to get to her\textsuperscript{asws} (in time)’.

Amir Al-Momineen\textsuperscript{asws} came back quickly until he\textsuperscript{asws} entered to see her\textsuperscript{asws}, and there she\textsuperscript{asws} was, having thrown herself\textsuperscript{asws} upon her\textsuperscript{asws} bedspread, and it was from Egyptian sackcloth, and she\textsuperscript{asws} was gripping her\textsuperscript{asws} right hand and stretching her\textsuperscript{asws} left. He\textsuperscript{asws} cast off the robe from his\textsuperscript{asws} shoulder and the turban from his\textsuperscript{asws} head, and he\textsuperscript{asws} loosened his\textsuperscript{asws} waist band, and he\textsuperscript{asws} came until he\textsuperscript{asws} took her\textsuperscript{asws} head and placed it in his\textsuperscript{asws} lap and called out to her\textsuperscript{asws}: ‘O Zahra\textsuperscript{asws}!’ She\textsuperscript{asws} did not speak to him\textsuperscript{asws}.
He asws called out to her asws: ‘O daughter asws of Muhammad Al Mustafa saww!’ She asws did not speak to him asws. He asws called out to her asws: ‘O daughter asws of the one saww who carried the Zakaat in an end of his saww robe and distributed it upon the poor!’ She asws did not speak to him asws. So, he asws called out to her asws: ‘O Fatima asws, speak to me asws, for I asws am the son asws of your asws uncle as, Ali Bin Abu Talib asws!’

He (the narrator) said, ‘She asws opened her asws eyes in his asws face and looked at him asws and she asws cried, and he asws cried, and said: ‘What is that which you asws are feeling? I asws am the son asws of your asws uncle as, Ali Bin Abu Talib asws’.

She asws said: ‘O son asws of the uncle as! I asws am feeling the death which there is no escape from it, nor is there any alternative way out from it, and I asws know that after me asws, you asws will not be patient upon scarcity of the marriage. So, if you asws do get married, then make a day and a night to be for her and make a day and a night to be for my asws children.

O Abu Al-Hassan asws! And do not shout in their asws faces, for they asws would have become orphans, strangers, broken, for they asws lost their asws grandfather saww yesterday, and today they asws are losing their asws mother asws. So, woe be to the community who will be killing them asws and hating them asws!’

Then she asws prosed saying: ‘It would make me asws cry if you asws were to cry, O best of the guides and shed the tears, for it is a day of separation. O pair of the chaste! asws bequeath you asws with the offspring, for they asws have become allies of the craving. Cry and mourn for orphans and do not forget the slain by the enemies as Taff (Karbala) Al Iraq. They asws are separating and becoming orphans, confused. And j asws swear by Allah azwj, it is the day of separation’.

قائلًا فقالت هنالك عليه طمع من ابن أهلي نُكِبَت رحوم الله هذا الحزن والوحي منقطع عنًا.
She (Fizza) said, ‘Ali asws said to her: ‘From where is this news for you, O daughter of Rasool-Allah asws, and the Revelation has been terminated from us?’

فقالت يا أبا الحسن رقدت الساحة فرأيت خيبي رشول الله ص في قسم من النّور الأنيق فقلت زاي قال صلى الله عليه أنني قائل فلم يفتي الثاني مشفخة مفظلة و الله إني لأ weiter عوضًا بملك إلى الماء.

She asws said: ‘O Abu Al-Hassan asws I asws lied down for a while and asws saw my beloved Rasool-Allah asww in a castle of white gems. When he saww saw measws, he asww said: ‘Come to me asww O daughter asws, for I asws am yearning for you asws!’ asws said: ‘By Allah azwj I asws and intensely desirous to meet you asww’.

فقال أبا الليلة علدي و هو الصادق لما وعد و الدؤوب لما عاهد فإذا أنت قرأت بي قاطم أي قد فضلت خيي فغضنلي و لا تكثف خلي فؤاد ملي طاهرة مظلمة و ليس من سر أهل الجهد فأذنن و خلف أرحا أثنا في قبلي يذه حذري خيبي رشول الله ص.

He saww said: ‘Tonight you asws will be with me asww, and he asww is truthful of whatever he asww promises, and fuller of whatever he asww pact. So, when you asws have recited (Surah) ‘Yaseen’, then know that asws have fulfilled my asws vow. So, wash me asws and do not uncover from me asws, for I asws am already clean, Purified, and let them pray Salat upon me asws, the closest of the closest of my family, and the ones you asws hire, and bury me asws at night in my asws grave. My asws beloved Rasool-Allah asww had informed me asws with this’.

فقال عندي و الله لقد أخذت في أرملها و سلمتها في فصيحها و لم أهملها على الله فقد كانت معمودة طاهرة مطهرة مما تحلتها من فضلة حلوت رشول الله ص و كثفتها و أدرجتها في أعماقها.

Al asws said: ‘By Allah azwj I asws did take with her asws matter, and washed her in her asws shirt (clothes), and I asws did not uncover from her. By Allah azwj She asws was auspicious, clean, Purified. Then I asws embalmed her from the remnants of the embalment of Rasool-Allah asww, and enshrouded her asws, and layered her asws in her asws shroud.

فلم باستحث أن أهمل الأداء تاءهاتي آم لم يليغ لي روزة بمضكينة يا خيبي رشول الله ص و خشيهم أملهم وكرروا من أيتهن لهذا البروك و اللقاء في الجلالة.

When I asws thought of tying the robe, I asws called out: ‘O Umm Kulsoom asws! O Zainab asws! O Sukaina asws! O Fizza asws! O Hassan asws! O Husayn asws! Come and provide (look) are your asws mother asws, for this is the separation and the meeting would be in the Paradise!’

فقال الحسن و الطهورة و هو لنا وحنا و لا تفترش أبدا من فنادك آدمت حضرة المصطفى و آنينا قاطمة الصبر يا آم الحسن يا آم المصنين إذا لقيت جدلا يتفقده المصطفى فأدركه بما السلام و وقوه الله بما قد بيني بعدك بسيمك في دار الدنيا.

Al-Hassan asws and Al-Husayn asws came, and they asws were calling out: ‘O regret which will not subside ever, from the loss our asws grandfather asws Muhammad Al Mustafa asww and our asws mother asws Fatima Al Zahra asws! O mother asws of Al-Hassan asws! O mother asws of Al-Husayn asws! When you asws meet our asws grandfather asws Muhammad Al Mustafa asww, then covey the greetings from us asws and say to him: ‘We asws have remained as two orphans after you asww in the house of the world!’
Amir-Momineen asws said: ‘The angels of the skies have yearned the beloved to the beloved!’

Asws said: ‘Your separation is the most grievous of the things with me, and your loss, Fatima asws, is the most grievous bereavement. I shall be crying in regret and lament upon the vacant past in the way. Indeed, O eye! Be good and make me happy, for my grief is constant crying my friend saww.

Then he carried her upon his hands and came with her to the grave of her father saww and said: ‘The greetings be upon you, O Rasool Allah saww! The greetings be upon you, O Noor of Allah azwj! The greetings be upon you, O elite of Allah azwj! The greetings from me to you, and regards from me to you, and for you and from your daughter descending to you in your courtyard.

And the entrustment has been returned, and the pledge has been taken. Oh its grief upon the Rasool saww! Then from after him, upon the chaste! And the earth has been darkened upon me, and the greenery has been distanced from me. Oh its grief! Then Oh its regret!’

Then he evenly laid her upon the grass and there prayed Salat upon it among his family, his companions, his friends, and his beloved ones, and a group from the Emigrants and the Helpers.
When he asws had covered her asws and buried her asws in her asws grave, he asws prosed couplets saying: ‘asws see the problems of the world upon many (aspects) and accompany it until the sick one dies. For every unison of two friends, there is separation, and my asws losing Fatima asws after Ahmad asww is evidence upon that there is no permanent friend”. 378


‘The Prophet saww passed away and on that day, there were eighteen years seven months for her (Syeda Fatima asws), and she asws lived after him saww seventy-two days. And it is said, ‘Seventy-five days’. And it is said, ‘Four months’. And Al Qurbany said, ‘And it has been said forty days, and it is most correct.

And she asws expired on the night of Sunday of the tenth night vacant from the month of Rabbi Al Aakhir of the eleventh year from the Emigration, and her asws monument (grave) is at Al Baqie (cemetery). And they said she asws was buried in her asws house. And they said her asws grave is between the grave of Rasool-Allah saww and his saww pulpit”. 379


‘Rasool-Allah saww said to Ali asws before his saww expiry: ‘The greetings be to you asws, O father asws of the two aromas (Al-Hassan asws and Al-Husayn asws). I saww bequeath you asws with my saww two aromas in the world, for after a little while, your asws two pillars would be broken upon you asws’. 

قال فلما قبض رسل الله صلى الله عليه وسلم قال عليّ هذا أحد الثمانين فلما ماتت فاطمة فاتلقى عليه هذا هو الثمانين الثاني.’

379 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 16 / 1
He (the narrator) said, ‘When Rasool-Allahsaww passed away, Aliasws said: ‘This is one of the two pillars’. When (Syeda) Fatimaasws passed away, Aliasws said: ‘This, it is the second pillar’.380

(The books) ‘Al Bukhari’, and ‘Muslim’, and Al ‘Al Hilya’, and ‘Musnad’ – Ayesha (well-known fabricator) reported, ‘The Prophetasaww called (Syeda) Fatimaasws during hisasaww (health) complaint which heasaww passed away in. Heasaww divulged a secret to herasws with something, so sheasws cried. Then heasws called herasws, divulged a secret, so sheasws smiled.

Sheasws was asked about that. Sheasws said: ‘The Prophetasaww informed masws that heasaww is to pass away, so Iasws cried. Then hesaww informed measws that Iasws would be the first one or hisasaww family to join with himasaww, so Iasws smiled’.381

And in a report of Abu Bakr Al JIany, and Abu Nueym Al FaziB Bin Dukeyn, and Al Shaby, from Masrouq, and in ‘Al Sunan’ from Al Quzweyni, and Al Ibanah, from Al Ukbary, and ‘Al Musnad’ from Al Mowsily, and ‘Al Fazaail’, from Ahmad, by their chains from Urwah, from Masrouq, ‘Ayesha (well-known fabricator) said,

‘(Syeda) Fatimaasws came walking as if resembling the walk of Rasool-Allahsaww. Rasool-Allahsaww said: ‘Welcome to myasaww daughterasws!’ Heasaww seated herasws on hisasaww right and divulged a secret Hadeeth to herasws. So, sheasws cried. Then heasaww divulged a secret Hadeeth to herasws. So, sheasws smiled.

380 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 7 H 16 / 2
381 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 7 H 16 / 3
382 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 7 H 16 / 4
I asked her\textsuperscript{asws} about that. She\textsuperscript{asws} said: ‘I\textsuperscript{asws} will not broadcast a secret of Rasool-Allah\textsuperscript{saww}. Until when he\textsuperscript{saww} passed away, I asked her\textsuperscript{asws}. She\textsuperscript{asws} said: ‘He\textsuperscript{saww} divulged a secret to me\textsuperscript{asws}. He\textsuperscript{saww} said: ‘Jibraeel\textsuperscript{as} used to display the Quran to me\textsuperscript{saww} once during every year, and this year he\textsuperscript{as} has displayed it to me\textsuperscript{saww} twice, and I\textsuperscript{saww} do not view except and my death has presented, and you\textsuperscript{asws} will be the first of my\textsuperscript{saww} family to join with me\textsuperscript{saww}, and I\textsuperscript{saww} am the best ancestor to you\textsuperscript{asws}.’ I\textsuperscript{saww} cried at that.’ 

Then he\textsuperscript{saww} said: ‘Are you\textsuperscript{asws} not pleased that you\textsuperscript{asws} happen to be the chiefess of the women of the Momineen?’ So, I\textsuperscript{asws} smiled at that’.\textsuperscript{383}

And it is reported –

‘She\textsuperscript{asws} did not cease to be bandaged of hear after her\textsuperscript{asws} father\textsuperscript{saww}, thin of body, sighing in the corner, crying of the eyes, burning of the heart, there was fainting upon her\textsuperscript{asws} time after time.

And she\textsuperscript{asws} was saying to her\textsuperscript{asws} two sons\textsuperscript{asws}: ‘Where is your\textsuperscript{asws} (grand) father\textsuperscript{saww} who used to honour you\textsuperscript{asws}, and carry you\textsuperscript{asws} time after time! Where is your\textsuperscript{asws} (grand) father\textsuperscript{saww} who was the most intensely compassionate upon you\textsuperscript{asws}, so he\textsuperscript{saww} would not leave you\textsuperscript{asws} walking upon the ground nor do\textsuperscript{asws} see him\textsuperscript{saww} opening this door, ever, nor will he\textsuperscript{saww} be carrying you\textsuperscript{asws} upon his\textsuperscript{saww} shoulders like what he\textsuperscript{saww} used to do with you\textsuperscript{asws} both’.

Then she\textsuperscript{asws} fell ill (after being getti\textsuperscript{ng injured from the attack by the Muslims on her\textsuperscript{asws} house), and she\textsuperscript{asws} remained (alive) for forty nights. Then she\textsuperscript{asws} called Umm Ayman, and Asma Bint Umeyys, and Ali\textsuperscript{asws}, and bequeathed to Ali\textsuperscript{asws} with three (matters), that he\textsuperscript{asws} should get married to the daughter (Amamah) of her\textsuperscript{asws} sister\textsuperscript{as} (Zainab\textsuperscript{as}) due to her love for her\textsuperscript{asws} children; and that he\textsuperscript{asws} should take a coffin (to be for her\textsuperscript{asws}) because she\textsuperscript{asws} had seen the Angels had imaged its image and she\textsuperscript{asws} described it to him\textsuperscript{asws}, and that no one from

\textsuperscript{383} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 16 / 5
the ones who had oppressed her should attend her funeral and he should not let anyone one of them to pray Salat upon her.

And it is mentioned by Muslim, from Abdul Razzaq, from Ma’mar, from Al Zuhry, from Urwah, from Ayesha (well-known fabricator), and in a Hadeeth of Al Lays Bin Sa’ad, from Aqeel, from Ibn Shihab, from Urwah, from Ayesha (well-known fabricator), in a lengthy Hadeeth mentioning in it,

‘(Syeda) Fatima sent a message to Abu Bakr asking for her inheritance from Rasool-Allah saww – story. She deserted him and did not speak to him until she passed away, and Abu Bakr was not informed with it to pray Salat upon her ‘.

Al-Waqidy (Wahabi historian) – ‘(Syeda) Fatima, when the expiry presented to her, she bequeathed to Ali that Abu Bakr and Umar should not pray Salat upon her, and he acted in accordance with her bequest’.

Isa Bin Mihran, from Mukhawwal Bin Ibrahim, from Umar Bin sabir, from Abu Is’haq, from Ibn Jubeyr, from Ibn Abbas who said,

‘(Syeda) Fatima bequeathed that when she passes away, he neither let Abu Bakr nor Umar, nor should they (be allowed to) pray Salat upon her. Ali buried her at night and did not let them know of that’.

(The book) ‘Tareekh’ of Abu Bakr Bin Kamil – Ayesha (well-known fabricator) said,

‘(Syeda) Fatima lived after Rasool-Allah for six months. When she passed away, Ali buried her at night, and Ali prayed Salat upon her. (This is a historical account and not a Hadith and from a non-Shia source)’

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And it is reported regarding it, from Sufyan Bin Uyyayna, and from Al-Hassan Bin Muhammad, and Abdullah Bin Abu Sheyba, from Yahya Bin Saeed Al Qattan, from Ma’mar, from Zuhry, ‘(Syeda) Fatima\textsuperscript{asws} was buried at night’. And from him, in this book, ‘Amir Al-Momineen\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws} buried her\textsuperscript{asws} at night and they effaced/erased (the traces of) her\textsuperscript{asws} grave’.\textsuperscript{389}

(The book) ‘Tareekh’ of Al Tabari –

‘(Syeda) Fatima\textsuperscript{asws} was buried at night and no one attended it (burial) except Al-Abbas, and Ali\textsuperscript{asws}, and Al-Miqdad\textsuperscript{ra}, and Al-Zubeyr’.

And in our reports, there prayed Salat upon her\textsuperscript{asws}, Amir Al-Momineen\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and Aqeel, and Salman\textsuperscript{ra}, and Abu Zarr\textsuperscript{ra}, and Al-Miqdad\textsuperscript{ra}, and Ammar\textsuperscript{ra}, and Bureyda’.

And in a report, ‘And Al-Abbas and his son Al Fazl’. And in a report, ‘And Huzyefa and Ibn Masoud’.\textsuperscript{390}

And it is reported that he\textsuperscript{asws} evened her\textsuperscript{asws} grave with the ground, levelling. And they said, ‘He\textsuperscript{asws} asked Amir Al-Momineen\textsuperscript{asws} about her\textsuperscript{asws} burial at night. He\textsuperscript{asws} said: ‘She\textsuperscript{asws} was angry upon a group. She\textsuperscript{asws} disliked their being present at her\textsuperscript{asws} funeral, and it is Prohibited upon the ones who befriend them (Abu Bakr and Umar) to pray Salat upon anyone from her\textsuperscript{asws} children’’.\textsuperscript{391}

And it is reported that he\textsuperscript{asws} evened her\textsuperscript{asws} grave with the ground, levelling. And they said, ‘He\textsuperscript{asws} evened the graves around it a measurement (number of graves) seven, until her\textsuperscript{asws} grave was not known’.\textsuperscript{392}

389 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 16 / 11
390 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 16 / 12
391 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 16 / 13
392 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 16 / 14
And it is reported that he asws sprinkled upon (newly dug empty) forty graves until her asws grave was not clear from the other graves, then they asws prayed Salat upon her asws.

Abu Abdullah Hamawiya Bin Ali Al Basry, and Ahmad Bin Hanbal, and Abu Abdullah Bin Battah, by their chains, ‘Umm Salama, a woman from Abu Rafie said,

'(Syeda) Fatima asws complained of her asws (health) complaint which she asws passed away in, and I was looking after her asws. One day I was silent as could be, and Ali asws went out to one of his asws needs. She asws said: ‘Get some water for me to wash’. I prepared it.

She asws stood up and washed as good as could happen to be from the washing. Then she asws wore her asws new clothes. Then she asws said: ‘Spread out my asws bed-spread in the middle of the room’. Then she asws faced the Qiblah and slept (lied down) and said: ‘I am (about to) pass away, and asws have already washed, so no one should uncover me’. Then she asws placed her asws cheek upon her asws hand, and passed away’.

And Asma Bint Umeys – '(Syeda) Fatima asws bequeathed to me that no one should wash her asws when she asws passes away except I and Ali asws. So, I assisted Ali asws upon her asws washing''.

The book of ‘Al-Balazury’ – Amir Al-Momineen asws washed her asws from the belt of the trouser upwards, and Asma Bint Umayr washed her asws from below that’.

Abu Al-Hassan Al Khazzaz Al Qummi in (the book) ‘Al Ahkam Al Sharie’ –

‘Abu Abdullah asws was asked about (Syeda) Fatima asws washing. He asws said: ‘Amir Al-Momineen asws washed her asws because she asws as a truthful (Siddiqa), and no one could have washed her asws except a truthful (Siddiq)’.

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393 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 16 / 15
394 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 16 / 16
396 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 16 / 18
And it is reported that Amir Al-Momineen	extsuperscript{asws} said during her	extsuperscript{asws} burial: ‘The greetings be to you	extsuperscript{asws} – up to the end of what I (Majlisi) shall be coming with, copying from Al-Kafi. And it is reported that when he	extsuperscript{asws} came with her	extsuperscript{asws} to the Blessed grave, a hand emerged and grabbed her	extsuperscript{asws} and left’.

(The book) ‘Al Manaqib’ of Ibn shehr Ashub – ‘Abu Ja’far Al Tusi said,

‘The most correct is that she	extsuperscript{asws} was buried in her	extsuperscript{asws} house, or in the ‘Rowza’ (of Rasool-Allah	extsuperscript{saww}). It is supported by words of the Prophet	extsuperscript{saww}: ‘Between my	extsuperscript{saww} grave and my	extsuperscript{saww} pulpit is a garden from the gardens of Paradise’.

And in Al-Bukhari (non-Shia source) – ‘Between my	extsuperscript{saww} house and my	extsuperscript{saww} pulpit’. And in ‘Al-Muwatta’ and ‘Al-Hilya’, and (Saheeh of) ‘Al-Tirmizi, and ‘Musnad’ of Ahmad Bin Hanbal: ‘What is between my	extsuperscript{saww} house and my	extsuperscript{saww} pulpit’.

And he	extsuperscript{saww} said: ‘My	extsuperscript{saww} pulpit is upon a channel from the channels of Paradise’. And they said, ‘The boundary of the ‘Rowza’ is what is between the grave to the pulpit, up to the pillars which follow the courtyard of the Masjid’.

Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I asked Abu Al-Hassan	extsuperscript{asws} about the grave of (Syeda) Fatima	extsuperscript{asws}. He	extsuperscript{asws} said: ‘She	extsuperscript{asws} was buried in her	extsuperscript{asws} house. When the clan of Umayya increased in the Masjid, it came to be in the Masjid’.

Yazeed Bin Abdul Malik, from his father, from his grandfather who said,
'I entered to see (Syeda) Fatima asws. She asws initiated me with the greetings, then said: ‘What made you come?’ I said, 'Seeking the Blessings'. She asws said: ‘My asws father saww informed me asws, and it is this that the one who greets unto him saww and unto me asws for three days, Allah aswj would Obligate the Paradise for him’. I said to her asws: ‘During his saww lifetime and your asws lifetime?’ She said: ‘Yes, and after our asws deaths’.

The book) ‘Kashf Al Ghumma’ –

‘It is reported that Abu Ja’far asws brought out a basket, or a container, and took out a book from it. He asws read it and in it was the bequest of (Syeda) Fatima asws: -

In the Name of Allah the Beneficent, the Merciful! This is what is being bequeathed by Fatima asws daughter asws of Muhammad saww bequeathing with seven of her asws matters to Ali asws Bin Abu Talib asws. If he asws has passed away, then to Al-Hassan asws. If he asws has passed away, then to Al-Husayn asws. If he asws has passed away, then to the eldest of my asws children’. Witnessed by Al-Miqdad Bin Al-Aswad ra, and Al-Zubeyr Bin Al-Awwam, and written by Ali asws Bin Abu Talib aswssr.

And from Asma Bin Umeyr who said,

‘(Syeda) Fatima asws bequeathed to me asws that no one should wash her asws when she asws passes away except I and Ali asws. So, I and Ali asws washed her aswssr.

And it is said, ‘(Syeda) Fatima asws said to Asma Bint Umeyr when she asws had performed wud’u for the Salat: ‘Bring me asws my asws perfume which I asws have been perfuming with, and bring me asws my asws clothes which I asws have been praying Salat in’.

She asws performed wud’u, then placed down her asws head. She asws said to her: ‘Sit by my asws head. When the time of Salat comes, then stand me asws up. If I asws can stand up (fine), or else send a message to Ali asws.’
When the time of Salat came, she said, ‘Al-Salat, O daughter of Rasool-Allah! But she had passed away. Ali came. She said to him, ‘The daughter of Rasool-Allah has passed away’. Ali said: ‘When?’ She said, ‘When I sent for you’.

He (the narrator) said, ‘He instructed Asma, so she washed her, and he instructed Al-Hassan and Al-Husayn, they entered (poured) the water, and he buried her at night and evened her grave. He was faulted (by Muslims) upon that. He said: ‘She had instructed me with that’.

And it is reported that Syeda remained alive after her father, for forty morning. And when the expiry presented to her, she said to Asma: ‘Jibraeel came to the Prophet, with camphor from the Paradise. He divided it into three (segments) – a third for himself, and a third for Ali and a third for me, and it was (would have been) forty Dirhams.

She said: ‘O Asma! Bring me remainder of the embalmment of my father, from such and such place, and place it by my head’. So she placed it. Then she took it with her cloth and said: ‘Await me for a while and call out to me. If I answer (then fine) or else know that I have proceeded to my father’.

She waited for a while, then called out. But she did not answer her. She called out, ‘O daughter of Muhammad Al-Mustafa! O daughter of the most honourable one! O daughter of the best one to tread the pebbles! O daughter of the one who as from his two bows or even closer!’

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403 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra, Ch 7 H 18 / 3
He (the narrator) said, 'She\textsuperscript{asws} did not answer her. She uncovered the cloth from her\textsuperscript{asws} face, and there, she\textsuperscript{asws} had left the world. She fell upon her\textsuperscript{asws}, kissing her\textsuperscript{asws}, and she was saying, 'Fatima\textsuperscript{asws}! When you\textsuperscript{asws} arrive to your\textsuperscript{asws} father\textsuperscript{saww} Rasool-Allah\textsuperscript{saww}, then convey the greetings of Asma Bint Umeys to him\textsuperscript{saww}.'

While she\textsuperscript{asws} was like that, when Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} entered. They\textsuperscript{asws} said: 'O Asma! Our\textsuperscript{asws} does not tend to sleep at this time!' She said, 'O sons\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Your\textsuperscript{asws} mother\textsuperscript{asws} is not sleeping, she\textsuperscript{asws} has left the world!' Al-Hassan\textsuperscript{asws} fell upon her\textsuperscript{asws} kissing her\textsuperscript{asws} at times and saying: 'O mother\textsuperscript{asws}! Speak to me\textsuperscript{asws} before my\textsuperscript{asws} soul leaves my\textsuperscript{asws} body!'

She said, 'And Al-Husayn\textsuperscript{asws} came and kissed her\textsuperscript{asws} feet and saying: 'O mother\textsuperscript{asws}! I\textsuperscript{asws} am your\textsuperscript{asws} son\textsuperscript{asws} Al-Husayn\textsuperscript{asws}, speak to me\textsuperscript{asws} before my\textsuperscript{asws} heart cracks and I\textsuperscript{asws} die!'

Asma said to them\textsuperscript{asws}: 'O sons\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Go to your\textsuperscript{asws} father\textsuperscript{saww} Ali\textsuperscript{saww} and inform him\textsuperscript{asws} with the death of your\textsuperscript{asws} mother\textsuperscript{asws}. They\textsuperscript{asws} went out until when they\textsuperscript{asws} were nearby the Masjid, their\textsuperscript{asws} voices were raised with the crying.

The entirety of the companions rushed to them\textsuperscript{asws}. They said, 'What makes you\textsuperscript{asws} cry, O sons\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}? May Allah\textsuperscript{azwj} not Make your\textsuperscript{asws} eyes to cry! Perhaps you\textsuperscript{asws} have looked at the place of your\textsuperscript{asws} grandfather\textsuperscript{saww}, so you\textsuperscript{asws} have cried yearning for him\textsuperscript{saww}?'

They\textsuperscript{asws} said: 'No, and it isn’t so. Our\textsuperscript{asws} mother\textsuperscript{asws} Fatima\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon her\textsuperscript{asws} has passed away'.

Ali\textsuperscript{saww} fell upon his\textsuperscript{asws} face saying: 'With who would be the consolation, O daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww}? I\textsuperscript{asws} used to be consoled by you\textsuperscript{asws}. So, among who would be the consolation from after you\textsuperscript{asws}?'
Then he asws said (prosing): ‘For the unison of every two friends, there is separation, and all that is which is besides the separation, is little, and surely my asws losing Fatima asws after Ahmad asww evidence upon that the friend is not permanent’.

ثَُُّ قَالَ ع يََ أَسُمَاءُ غََِلِيهَا وَ حََِطِيهَا وَ كَف َِِيهَا قَالَ لَغَََّلُفهَا وَ كَفََُّفهَا وَ حَََّطُفهَا وَ يَ

و قال ابن بابویه رحمه الله جاء هذا الْبّ كذا و الصَيح عَدي أنَّا ِلَت فِ بيتها للما زاِ بَف أمية فِ المَجد يارت فِ المَجد

وَ رَوَى مَرملُفعاً ََِِ َْلممَ أُم ِ بَنِِ رَالِعٍ قَالَتم كَُمتَ عَِمدَ لَاطِمَةَ بَِمتِ مَُُمَّدٍ ص فِِ شَكمفَاهَا الَّتِِ مَاتَتم لِيهَا

And it is reported with an unbroken chain to Salma, Umm Bani Rafie who said,

‘I was in the presence of (Syeda) Fatima asws daughter asws of Muhammad asww during her asws (health) complaint which she asws passed away in’.

فَلَمَّا كَانَ فِِ ب َعمضِ الأمَيََّمِ وَ هِيَ أَخَفُّ مَا نَرَاهَا لَغَدَا عَلِيُّ بمنُ أَبِِ طَالِبٍ فِِ حَاجَتِهِ وَ

She said, ‘When it was during one of the days and she asws lighter (feeling better) than what we had seen her asws being, Ali asws Bin Abu Talib asws went regarding his asws need, and he asws had seen on that day that she was better as had been. She asws said: ‘O maid (of Allah azwj) I Prepare washing for me asws’. I did so. She asws washed as intensely as I had seen her asws.

ثم قالت لي أعطيت تابييujidoاني جَأْتَفجلبتها مَثَّم قالت ضع فوازٌء واستطيتنٍ ثم قالت إِنِّي قد فرحتُ من نفسٍ لا أخشى إلى مفروضٍ الآن مُ

Then she asws said to me: ‘Bring me asws my asws new clothes’. I gave them to her asws. She dressed, then said: ‘Place my asws bed-spread and lie me asws down facing the Qiblah!’ Then she asws said:

Note: - And he said, ‘Ibn Babuwayh (Al Sadouq) has come with this Hadeeth like this, and the correct in my view is that she asws was buried in her asws house. When the clan of Umayya increased in the Masjid, it came to be in the Masjid.

ىَرَأَيْنَا عَنْهَا كَأَشَد ِ مَا رَأََ متُهَا وَ رَأَي َ َفممَئِ

قلت الظاهر و المشهفر َا نقله الَاس و أربِب التفارَخ و الَير أنَّا ع ِلَت بِلبقيع كما تقدم

I say the apparent and the well-known from what the people have transmitted, and the lords of history (historians) and the Seerah (autobiographers) that she asws is buried at Al-Baqie like what has preceded’.

ثَُُّ قَالَتم ليِ أَعمطِينِِ ثِيَابَِِ الْمُدَُِ لَأَعمطَيمتُهَا ل َلَبََِ

وَ رَأَيْنَا عَنْهَا كَأَشَد ِ مَا رَأََ متُهَا لَم أَرَي َ َفممَئِ

And he said, ‘Ibn Babuwayh (Al Sadouq) has come with this Hadeeth like this, and the correct in my view is that she asws was buried in her asws house. When the clan of Umayya increased in the Masjid, it came to be in the Masjid.

وَ وَ رَأَيْنَا عَنْهَا كَأَشَد ِ مَا رَأََ متُهَا لَم أَرَي َ َفممَئِ
I am to be freed from my soul, so do not uncover. I shall be passing away now'. Then she pillowed by her right hand and faced the Qiblah and she passed away.

فِحَاء عَلِيّ عَدَّلَ عَنْ نَصِيحَةٍ لَّا لَّا تَعُذَّبْ فَامُتْهُ، فقلل إِذَا وَلَّالَّهَ لا تَعُذَّبْ فَامُتْهُ. 

Ali came and we were shrieking. He asked about her, and I informed him. He said: ‘By Allah! Do not uncover!’ She was carried in her clothes and disappeared (buried)’. 405

'I (Majlisi) am saying, ‘This Hadeeth has been reported by Ibn Babuwayh like what you see, and it has been reported by Ahmad Bin Hanbal in his ‘Musnad’, from Umm Salma (Abu Rafie) who said,

'(Syeda) Fatima complained of her (health) complaint which she passed away in, and I was looking after her. One day in the morning she was as better what I had seen her being during that complaint of hers.

قَالَتْ وَ خَرَجَ عَلِيّ عَ لِبَعمضِ حَاجَتِهِ لَأَخمبَّمتُهُ. 

She said, ‘And Ali went out for one of his needs. She said: ‘O maid (of Allah)! Prepare washing water for me. I prepared the washing water for her. She washed as best what I had seen her wash, then she said: ‘O maid (of Allah)! Bring me my new clothes’. I gave them to her. She wore them.

كَأَحَمَّنِ مَ نَّهَا مَّ. 

The she said: ‘O maid (of Allah)! Forward my bedspread for me in the middle of the house’. I did so. She lied down and faced the Qiblah and made her hand to be under her cheek. Then she said: ‘O maid (of Allah)! I am about to pass away now, and have cleansed, so no one should uncover me’. She passed away in her place. Ali came and I informed him. 406

وَ رَوَى ابمنُ بَِب َفََمهِ مَرملُفع 

And it is reported by Ibn Babuwayh, raising it to Al-Hassan Bin Ali: ‘Ali washed Fatima and from Ali and he prayed Salat upon Fatima and exclaimed five Takbeers and buried her at night’. 407
And from Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}: ‘(Syeda) Fatima\textsuperscript{asws} was buried at night’. 408

\begin{arabic}
وَ عَنم مَُُمَّدِ بمنِ عَلِي ٍ ع
أَنَّ لاطِمَةَ عُمَيملًَ. 
\end{arabic}

(The book) ‘Kashf Al Ghumma’ – And it is copied from the book ‘Al Zurriyat Al Taahira’ of Al Dowlaby, regarding her\textsuperscript{asws} expiry, what he transmitted from his men who said,

‘Fatima\textsuperscript{asws} remained alive after the Prophet\textsuperscript{saww} for three months’. And Ibn Shihab said, ‘Six months’. And Al-Zuhry said, ‘Six months’. And similar to it is from Ayesha, and similar to it is from Urwah Bin Al-Zubeyr.

\begin{arabic}
وَ عَنم أَبِِ جَعمفَرٍ مَُُمَّدِ بمنِ عَلِي ٍ ع خََمَاً وَ تَِمعِينَ لَاطِمَةً فِِ َََْةِ ِِحمدَى عَشمرَةَ وَ قَالَ ابمنُ ق ُتَ
إِلَّا أَكمبَُّ ل َقَالَ المعَبَّاسُ وُلِدمتَ يََ عَلِيُّ ق َبملَ بََِاءِ ق ُرََمشٍ 
المبَيمتَ بََََِفَاتٍ وَ وُلِدَتم اب مََتِِ وَ ق ُ 
رََمشٌ ت َبمنِِ المبَيمتَ وَ رُُفلُ اللََِّّ ص ابمنُ خََمسٍ وَ ثَلََثِينَ َََْةً ق َبملَ الَُّبُفَّةِ بَِِممسِ ِْ 
َِينَ.
\end{arabic}

And from Abu Ja’far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, sixty-five nights in the year eleven’. And Ibn Quteyba said in ‘Ma’arifa’, ‘One hundred days’. And it is said she\textsuperscript{asws} passed away in the year eleven on the night of Tuesday of the third night from the month of Ramazan, and she\textsuperscript{asws} was twenty-nine years old or approximate to it’’. 409

\begin{arabic}
وَ قِيلَ َِخَلَ المعَبَّاسُ عَلَ  عَلِي اً ع وَ أَسُمَاءَ بَِمتَ عُمَيمسٍ أَنم َ ُغََِلََهَا.
\end{arabic}

And it is said, ‘Al Abbas entered to see Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Rasool Allah\textsuperscript{saww}, and one\textsuperscript{asws} of them\textsuperscript{asws} was saying to the other\textsuperscript{asws}: ‘Which of us\textsuperscript{asws} is older?’ Al-Abbas said, ‘O Ali\textsuperscript{asws}! You\textsuperscript{asws} were born before the Qureysh had built House (Kaaba) by two years, and my daughter\textsuperscript{asws} was born and Qureysh had already built the House, and Rasool Allah\textsuperscript{saww} was thirty-five years, before the Prophet\textsuperscript{asws} by five years’. 410

\begin{arabic}
وَ رُوِيَ أَنَََّّا أَوميَتم عَلِي اً ع وَ أَسُمَاءَ بَِمتَ عُمَيمسٍ أَنم َ ُغََِلََهَا.
\end{arabic}

And it is reported that she\textsuperscript{asws} bequeathed to Ali\textsuperscript{asws} and Asma Bint Umeys that they wash her\textsuperscript{asws}’. 411

\begin{arabic}
وَ عن ابن عطائٍ قال: مرضت فاطمة\textsuperscript{asws} برضا أشدها فقاحت لأسماء بنت عطية ألا تزيد إلى ما لمئذ فلما خرجت على شهر ظاهر فقاحت لا تخفى و لكن أسلمت نفسها قراء بيفنت بالخشيء.
\end{arabic}

And from Ibn Abbas who said,
'Syeda) Fatima asws fell ill with severe illness. She asws said to Asma Bint Umeys: ‘Can’t you see what I asws have reached to? So, do not carry me asws upon the bier, apparent’. She said, ‘By my life! But I shall make a casket like what I have seen being done at Ethiopia’.

She said, ‘I showed it. I sent for branches and improved them (made a dome), then dropped a cloth upon these. (Syeda) Fatima asws said: ‘How excellent this is and how beautiful! The woman cannot be known from the man’.

He (the narrator) said, ‘When I asws pass away, then wash me asws and do not enter anyone to see me asws. When (Syeda) Fatima asws passed away, Ayesha came and entered to see her asws. Asma said, ‘Do not enter’. Ayesha spoke to Abu Bakr. She said, ‘This Khas’amiya (tribe) woman is forming a barrier between us and the daughter asws of Rasool-Allah asww, and she has made for her asws like the bridal carriage (upon the bier)!’

Asma said to Abu Bakr, ‘She asws had instructed me not to let anyone enter to see her asws, and I had shown her asws this which I have made, and she asws was bashful, so she asws instructed me

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412 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 19 / 4
to make that for her\textsuperscript{asws}. Abu Bakr said, ‘Make whatever you have been instructed with’. He left, and Ali\textsuperscript{asws} and Asma washed her\textsuperscript{asws}.

And it is reported from other than this – ‘Abu Bakr and Umar faulted Ali\textsuperscript{asws} of his\textsuperscript{asws} manner of not allowing them for praying the Salat upon her\textsuperscript{asws}. He\textsuperscript{asws} excused (by saying) that she\textsuperscript{asws} had bequeathed him\textsuperscript{asws} with that and swore an oath to them. They ratified him\textsuperscript{asws} and excused him\textsuperscript{asws}.

And Ali\textsuperscript{asws} said during the burial of (Syeda) Fatima, like the whispering to Rasool-Allah\textsuperscript{awj} with that at his\textsuperscript{saww} grave: ‘The greetings be to you\textsuperscript{asws} O Rasool-Allah\textsuperscript{saww}, from me\textsuperscript{asws} and from your\textsuperscript{saww} daughter\textsuperscript{asws}, the one descending in your\textsuperscript{saww} vicinity’ – up to the end of what I (Majlisi) shall be coming with\textsuperscript{v\textdegree}.

(The book) ‘Rowzat Al Waizeen’ –

‘(Syeda) Fatima\textsuperscript{asws} fell ill with severe illness and remained alive for forty nights in her\textsuperscript{asws} illness until she\textsuperscript{asws} passed away, may the Salawaat of Allah\textsuperscript{azwj} be upon her\textsuperscript{asws}. When she\textsuperscript{asws} was given the news of her\textsuperscript{asws} own death to her\textsuperscript{asws}, she\textsuperscript{asws} called Umm Ayman and Asma Bint Umeys, and directed them to be behind Ali\textsuperscript{asws}, and presented him\textsuperscript{asws}.

She\textsuperscript{asws} said: ‘O son\textsuperscript{asws} of uncle\textsuperscript{asws}! The news of my\textsuperscript{asws} own death has been given to me\textsuperscript{asws}, and I\textsuperscript{asws} do not see what is with me\textsuperscript{asws} except that I\textsuperscript{asws} shall be joining with my\textsuperscript{asws} father\textsuperscript{saww}, now or after some time, and I\textsuperscript{asws} would like to bequeath to you\textsuperscript{asws} with things which are in my\textsuperscript{asws} heart’.

Ali\textsuperscript{asws} said to her\textsuperscript{asws}: ‘Bequeath to me\textsuperscript{asws} with whatever you\textsuperscript{asws} like to, O daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}!’ He\textsuperscript{asws} sat by her\textsuperscript{asws} head and brought the ones who were in the house. Then she\textsuperscript{asws} said: ‘O son\textsuperscript{asws} of uncle\textsuperscript{asws}! You\textsuperscript{asws} have neither found me\textsuperscript{asws} to be a liar, or a betrayer, nor have I\textsuperscript{asws} opposed you\textsuperscript{asws} since you\textsuperscript{asws} have lived with me\textsuperscript{asws}.

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\textsuperscript{413} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 19 / 5
\textsuperscript{414} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 19 / 6
Heasws said: ‘Allahazwj Forbid! Yourasws are more knowing with Allahazwj, and more righteous, and more pious, and more honourable, and more intensely fearing from Allahazwj than for measws to rebuke youasws for having opposed measws. It is mighty upon measws, your separation and yourasws loss, except that it is a matter there is no escape from it.

By Allahazwj! Youasws have renewed upon measws the calamity of Rasool-Allahsaww, and yourasws expiry and yourasws loss is grievous upon measws. We are for Allahazwj and are returning to Himazwj, from calamity. How its misery, and its pain, and its agony, and its grief. By Allahazwj!

This is a calamity there is no consolation for it, and a calamity there is no replacement for it!’

Then theyasws both cried together, and heasws took herasws head and pressed it to hisasws chest, then said: ‘Bequeath to measws with whatever youasws so desire to, for youasws will find measws accomplishing in it like what youasws had instructed measws with, and Iasws shall choose yourasws matter over myasws matter’.

Then sheasws said: ‘May Allahazwj Recompense youasws good on myasws behalf, O sonasws of uncleasws of Rasool-Allahsaww! The first is that youasws should marry the daughter of myasws sister (Zainabasws), Umamah, for she would happen to be like measws to myasws children, for the men, there is no escape for them from the women’.

He (the narrator) said, ‘From the reason of that Amir Al-Momineenasws said: ‘Four (matters), there is no way for me to separate from it. (one is) Umamah Bint Abu Al-Aas. Fatimatasws daughterasws of Muhammadasws bequeathed with her to measws.

Then sheasws said: ‘O sonasws of uncleasws! Youasws will take a casket to be for measws (on myasws bier), for Iasws have seen the Angel resembled its image’. Heasws said to herasws: ‘Describe it to measws’. Sheasws described it. Heasws took it for herasws. So, the first casket to have been made
upon the surface of the earth was that, and no one had seen it before it nor had anyone made it.

Then she asws said: ‘I bequeath you asws, that you asws will not let anyone attend my asws funeral from them, those who have oppressed me asws and seized my asws right, for they are my asws enemies and enemies of Rasool-Allah saww, nor will you asws leave anyone of them to pray Salat upon me asws, from anyone from their followers, and bury me asws at night, when the eyes are calm, and the sights are sleeping’.

Then she asws passed away. May the Salawaat of Allah asw be upon her asws, and upon her asws father saww, and her asws husband, and her asws two sons asws.

The people of Al-Medina shouted with one shout, and the women of the clan of Hashim as gathered in her asws house. They shrieked with one shriek. Al-Medina was shaken from their shrieking and they were saying, ‘O chieftess! O daughter asws of Rasool-Allah saww!’ And the people came like the galloping horses, to Ali asws, and he asws was seated, and Al-Hassan asws and Al-Husayn asws were in front of him asws, crying.

The people cried to their asws crying, and Umm Kulsoom asws came out, and upon her asws was a veil, and she asws was pulling the tail of her asws black robe, which was upon her asws, and she asws was saying: ‘O father asws! O Rasool-Allah saww! Now we asws have truly lost you saww with a losing! There is no meeting after it, ever!’

And the people gathered. They sat, and they were clamouring and awaiting the emergence of the funeral bier, so they could pray Salat upon it, and Abu Zarr ra came out and said, ‘Leave, for the daughter asws of Rasool-Allah saww, her asws emergence is delayed in this evening!’
The people stood up and left. When the eyes were calm (sleeping), and half of the night had passed by, Ali asws, and Al-Hassan asws, and Al-Husayn asws, and Ammar asws, and Aqeel, and Al-Zubeyr, and Abu Zarra asws, and Salman asws, and Bureyda, and a number from the clan of Hashim as, and his special ones brought her out. They prayed Salat upon her asws and buried her in the middle of the night.

وَ سَوَىٰ عَلَىٰ عَحَاوَالِهَا فُؤُورًا بِمَقَدَّرٍ سَلَٰتًا حَتَّىٰ لَا يَعْرَفُ فِرَزَٰها وَ قَالُ بِغَضْبِهِمُ مِنَ الأَرْضِ شَنَوْاٰ فَمَهَّسَ شَنَّوَاٰ سَوَاءً مِعَ الأَرْضِ حَتَّىٰ لَا يَعْرَفُ مُوَضَّعَةً.

And Ali asws evened (the soil) around false graves, a measurement of seven, until her grave was not recognised. And one of the special ones said, ‘Her grave was evened with the ground, flat. It was wiped with a wiping evenly with the ground until its place was no longer recognised’.

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(The book) ‘Al Kafi’ - Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar Al Shaybani who said, ‘Al Qasim Bin Muhammad Al Razy narrated to me saying, ‘Ali Bin Muhammad Al Hurmuzani,

‘Abu Abdullah Al-Husayn asws Bin Ali asws having said: ‘When (Syeda) Fatima asws passed away, Amir Al-Momineen asws buried her asws secretly, and effaced upon the place of her asws grave. Then he asws stood and turned his asws face towards the grave of Rasool-Allah saww and he asws said: The greetings be upon you saww, O Rasool-Allah saww from me asws and the greetings be upon you saww from your saww daughter asws, and she asws would be visiting you saww and spending the night in the soil in your saww spot, and Allahazwj Chose for her asws a quick meeting with you saww.

فَلَمَا بَا رَسُولُ اللَّهِ عَلَىٰ صَبْرٍ وَ عَفَا عَنْ سَيّئَةٍ بِسِنَاءِ الْعَالَمِينَ تَّلَكَ إِلَّا أَنَّهُ فِي النَّاسِ لَيْسَ بِبَيْنِهِ لَيْسَ بِبَيْنِهِ وَ سَمَتْ بِكَ الْمَحْرُوتَةَ الْمَمُخَمَّلَةَ وَ الْمَمُخَمَّلَةَ الْمَبَارَةُ قَالَ أَنتَ لِيَأَهْلَكَ رَبَّكَ وَ أَنْتَ لِيَأَهْلَكَ رَبَّكَ لَمَّا حُمِّنَّ لَكَ كَمَا حُمِّنَّ لَكَ قَدِ اْمتُّ مجِعَةٍ وَ أُخِذَتِ الرَّهِيََةُ وَ أُخْمِلَتْ الَِّهمرَاءُ لَمَا أَقَ مُبَاحَ الْمَضمرَاءَ وَ المغَبّمَاءَ يََ رَُْفلَ ا لَّلَّهِ ا لَّلَّهِ أَمَّا لَتَمَلِي لَمََُهَّدٌ وَ هَمُّ لََ ََبّمَحُ مِنم ََُّتُكَ فِِ لَقَدم وََّْدمتُكَ فِِ مَلمَُفَِةِ قَبّمِكَ وَ لَاضَتم ن َفمَُكَ بَينمَ نََمرِي وَ يَدمرِي ب َلَ  وَ فِِ كِتَابِ اللََِّّ ليِ أَن معَمُ المقَبُفلِ أَن مَِّ لََ لِهِ راجِ عُفنَ

Little is my asws patience from losing you saww and excuse my asws tolerance from (losing) the chief-tess of the women of the worlds, except that for me asws is the solace with your saww Sunnah during your saww separation in place of condolence. So I asws had placed your saww pillow in the chasm of your saww grave, and your saww soul left between my asws throat and my asws chest. Yes, and in the Book of Allah asw, there is for me asws the best of the acceptances: Surely we are for Allah and to Him we are returning [2:156].

I have returned the deposit and taken the pledge, and the blossom (Al-Zahra-asws) is no more. So how ugly is the greenery and the dust, O Rasool-Allah-saww! As for my asws grief, so it is perpetual, and as for my asws night, so it is sleepless, and the worries do not come out from my asws heart, unless Allah azwj Chooses for me saww your dwelling which you saww are staying in.

I am heart sicken, sorrowful, anxious, upset. How quick was the separation between us asws. And to Allah azwj I asws complain, and your saww daughter asws will be informing you saww of the concerted efforts of your saww community upon devouring her asws. So as her asws, you saww will come to know of the state. So how many were her asws sorrows grabbing her asws chest, she asws was saying: ‘And Allah azwj will Judge, and He is the best of the judges’.

Greetings of farewell is not what I asws say, nor out of weariness. So, if I asws leave, it would not be from disappointment, and if I asws stay it would not be from pessimism with what Allah azwj Promised the patient ones. Alas! And the patience is more fruitful and more beautiful, and were it not for the pre-dominance of the mischievous ones, I asws would have made the place and the remaining (here) to be unambiguous and wailed the wailing of the bereaved mother upon the calamity of the child.

So in the Sight of Allah azwj, your saww daughter is buried secretly, and her asws rights have been devoured, and her asws inheritance prevented, and the covenant is not distance and your saww memories are still fresh; and to Allah azwj, O Rasool-Allah saww, is the complaint, and regarding you saww, O Rasool-Allah saww is the best of the condolences. May Allah azwj Send Salawat upon you saww and upon he asws, the peace and the (Divine) Pleasure’.

22—كما، الكافي ابدع، للمستوى على أحمد بن محمد، عن ابن تيمية، عن ابن تيمية، عن ابن عطية الهلالي، قال: إنا أنا على الله ع بغض أصحابنا عن الجفر، فقال هو بجاند فعاً ثولهما جلساً

(The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

‘Abu Abdullah asws was asked by one of our companions about the Jaf’r. So he asws said: ‘It is an ox hide filled with knowledge’.

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416 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 21
He said to him asws, ‘So the Jami’e?’ He asws said: ‘That is a lengthy Parchment of seventy cubits in width of the leather, like a thigh of the camel. Therein is everything what the people would be needy to, and there isn’t anything from a judgment except and it is therein, to the extent of the compensation for a scratch’.

He said, ‘The Parchment of (Syeda) Fatima asws?’ He asws was silent for a long while, then said: ‘You all are exploring about what you need and about that which you do not need! Fatima asws remained after Rasool-Allah saww for seventy-five (75) days, and intense grief entered into her asws for her asws father saww, and it was so that Jibraeel as would come to her asws and would give condolences upon her asws father saww, and that would better her asws self, and he as informed her asws about her asws father saww, and his saww place, and he as informed her asws with what would be happening after her asws in her asws children, and Ali asws would write that down. So this is the Parchment of Fatima asws’.

(The book) ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from al Qasim, from his grandfather, from Abu Baseer,

‘From Abdullah asws, from his asws forefathers asws having said: ‘Amir Al-Momineen asws said: ‘Your miscarried children, when you meet them on the Day of Qiyamah and you have not named them, the miscarried child would said to his father, ‘Why didn’t you name me, and Rasool-Allah saww had named Mohsin asws before he asws had been born?’’

(The book) ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazr, from Hisham Bin Salim,

‘From Abdullah asws, he (the narrator) said, ‘(Syeda) Fatima asws lived after Rasool-Allah saww for seventy-five days. She asws was neither seen to have manifested her asws teeth nor smiled. She asws used to go to the graves of the martyrs twice during every week, Monday and

418 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 23
Thursday. She\textsuperscript{asws} would say: ‘Over her was Rasool-Allah\textsuperscript{saww} and over there were the Polytheists’\textsuperscript{419}. 

And in a report of Aban, from the one who informed him, 

‘From Abu Abdullah\textsuperscript{asws}: ‘She\textsuperscript{asws} used to pray Salat over there and supplicate, until (the time) she\textsuperscript{asws} passed away’\textsuperscript{420}.

'I heard Abu Abdullah\textsuperscript{asws} saying: ‘(Syeda) Fatima\textsuperscript{asws} came to a column in the Masjid and she\textsuperscript{asws} was saying and addressing the Prophet\textsuperscript{saww}, (prosing): ‘News and painful matters have happened after you\textsuperscript{saww}, had you\textsuperscript{saww} witnessed these, you\textsuperscript{saww} would not have addressed frequently. We\textsuperscript{saww} lost you\textsuperscript{saww} like the ground loses its heavy rain, and you\textsuperscript{saww} people are in great confusion, so witness them and to not overlook!’\textsuperscript{421}.

The expiry of (Syeda) Fatima\textsuperscript{asws} came on the third day of Jumadi Al-Akhira’\textsuperscript{422}.
'Al Zahra asws prosed after the expiry of her asws father saww: ‘We asws have been afflicted with it by pure moral depravity of the tribes, and the races and the lineage. And you saww were a full moon and a Noor illuminated with upon you asws, a Revelation from the One awj with the Honourable Books, and Jibraeel as the Holy Spirit used to visit us asws. He as has disappeared from us asws and every good has been veiled. If only we asws had encountered the death before you saww, due to what has passed, and it had made a barrier of the veils besides you saww.

We asws are afflicted with what we asws had not been afflicted the sorrow from the citizens, neither the non-Arabs nor the Arabs (before). The city is straitened upon me asws after it had been welcoming, and your saww two grandsons asws are disregarded, a share of mine asws has been eclipsed during it. By Allah azwj! You saww are best of the creatures, all of them, and most truthful of the people, where there is truth and lies. Soon we asws shall be crying for you saww for as long as we asws live, and whatever eyes remain from us asws, the outpouring being incessant for it’’.

Amro Bin Dinar,

‘From Al-Baqir asws having said: ‘(Syeda) Fatima asws was not seen smiling at all since Rasool-Allah saww passed away until she asws passed away’’. 424

‘Among what Al-Hassan asws had argued against Muawiya and his companions, he asws said to Al-Mugheira Bin Shu’ba: ‘You hit (Syeda) Fatima asws daughter asws of Rasool-Allah saww until she asws bled, and what was in her asws lap was lost (martyred), being a humiliation from you to Rasool-Allah saww, and an opposition from you to his saww orders, and your violation of his saww sanctity; and Rasool-Allah saww had said (to her asws): ‘You asws are chieftess of women of the people of Paradise’. By Allah azwj! Your destination is to the Fire!’’ 425

423 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 27 a
424 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 27 b
I (Majlisi) am saying, ’I found in the book of Suleym Bin Qays Al Hilaly, by a report of Aban Bin Abu Ayyash, from him,

‘From Salman⁸ and Abdullah Bin Al-Abbas who both said, ’When Rasool-Allah⁵⁹ expired on the day he⁵⁹ expired. He⁵⁹ had not even been placed in his⁵⁹ grave until the people had broken the allegiances and had reneged, and they united upon the opposition, and Ali⁶⁰ was pre-occupied with Rasool-Allah⁵⁹ until he⁶⁰ was free from washing him⁶⁰, and ensouling him⁶⁰, and placing him⁶⁰ in his⁶⁰ grave.

 ثم أفنى على تأليف القرآن و فعل عليهم بوصية رسول الله صلى الله عليه وسلم إلا أن الناس أجمعين قد بايعوك ما خلا هذا الزجتان وأهل بنيه فاقبعت إليه.

Then he⁶⁰ turned to compiling the Quran and pre-occupied away from them with the bequest of Rasool-Allah⁵⁹. Umar said to Abu Bakr, ’O you! The people gathered and pledged allegiance to you apart from this man and his⁶⁰ family members, so send someone to him⁶⁰!‘

فبعث إليه ابن عمه فيفر الثرى له فقله فقال له يا فشله أ jakie إلى خليفة رسول الله صلى الله عليه وسلم وما أني على ع علم أن يأتيهم فوق شعر

And (Syeda) Fatima⁶⁰ was seated behind the door having bandaged her⁶⁰ head, and her⁶⁰ body had thinned because of the expiry of Rasool-Allah⁵⁹. Umar came until he struck the door, then called out, ’O son⁶⁰ of Abu Talib⁶⁰, open the door!’ Fatima⁶⁰ said: ’O Umar! What is the matter you are not leaving us and what (grief) we are in?’

قال افتحي أباب و إلا أحرضا فلكل الرجل صلى الله عليه وسلم أنت يا ابن أبي طالب أفتح أبواب ففلة فأفتحها و فنح فل سؤل الله و فلا تحذروها و ما تحلم فيها.

He said, ’Open the door or else I will burn it down upon you⁶⁰ all!’ She⁶⁰ said: ’O Umar! Are you not fearing Allah⁶⁰ Mighty and Majestic entering into my⁶⁰ house and crowding at my⁶⁰ house?’ But he refused to leave.
Then Umar called for the fire and ignited it in the door. The door burned. Then Umar pushed it. Fatima\textsuperscript{asws} faced him and shouted: ‘O father\textsuperscript{saww}! O Rasool-Allah\textsuperscript{saww}!’ He raised the sword, and it was in its sheath, and pained \textit{her} asws side with it. \textit{She} asws shrieked. He raised the whip and struck \textit{her} asws forearm with it. \textit{She} asws shouted: ‘O father\textsuperscript{saww}!’

\textit{Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}} leapt and grabbed the lapel of Umar, then shook him, wrestling him to the ground and pained his neck, and rode upon him, and thought of killing him. Then he\textsuperscript{asws} remembered the words of Rasool\textsuperscript{saww} and what he\textsuperscript{saww} had bequeathed him\textsuperscript{asws} with of the patience and the obedience. \textit{He\textsuperscript{asws}} said: ‘By the One\textsuperscript{azwj} Who Honoured Muhammad\textsuperscript{saww} with the Prophet\textsuperscript{saww}, O son of Suhak! Had the Writing from Allah\textsuperscript{azwj} not preceded, you would have known you cannot enter \textit{my} asws house!’

Umar cried out for help, and the people came until they entered the house. They outnumbered him\textsuperscript{asws} and threw a rope in his\textsuperscript{asws} neck. So, (Syeda) Fatima\textsuperscript{asws} formed a barrier between them and \textit{him} asws at the door of the house. Qunfuz the Accursed hit \textit{her} asws with the whip. \textit{She} asws died when \textit{she} asws died, and in \textit{her} asws forearm was like the dark swelling from his strike. May Allah\textsuperscript{azwj} Curse him!

He made \textit{her} asws shelter to the door frame of \textit{her} asws house and he pushed her and broke \textit{her} asws ribs of \textit{her} asws side of the belly. \textit{She} asws did not cease to be bed-ridden until she\textsuperscript{asws} passed away, may the Salawat of Allah\textsuperscript{azwj} be upon her, being martyred from that.

And he (the narrator) continued the lengthy Hadeeth regarding the mighty suffering and the great calamity up to Ibn Abbas said, ‘Then it reached Fatima\textsuperscript{asws} that Abu Bakr had seized (estate of) Fadak. \textit{She} asws came out among women of the clan of Hashim\textsuperscript{as} until \textit{she} asws entered to see Abu Bakr. \textit{She} asws said: ‘O Abu Bakr! You want to seize a land from me\textsuperscript{saww} Rasool-Allah\textsuperscript{saww} had made it to be for me\textsuperscript{saww}!’

فَأَطْلَعَ عَلَى عَضُدِهَا وَ دَفْعَهَا فَكَسَّرَ صِيَامُهَا مِنْ بَيْنِهَا وَ فَأَلْقَىَتْ عَلَى أَبِهَا بَكَمَرٍ قَالَوْا: إِنِّي كَيْدُ مِنْ أَرمضاً جَعَلَهَا لِيُرُُفِلُّ اللَّهُ صَلَّيُهَا مَعَ رَسُولِ اللَّهِ صَلَّيُهَا مَعَهُ مَمْلاً لُكَأَ النَّاسُ فِيَ لَأَلْمَأَهَا وَ َِِ عِضَاَِةِ بَيْنَِّهَا وَ َِل َعَهَا لَكَ مَاتَتم حِينَ مَاتَتم وَ ِِنَّ فِِ عَضُدِ هَا كَمِثملِ الدُّمملُُِ مِنم ضَرمبَتِهِ لَعَََهُ اللََُّّ عَلَيمهَا مِنم ذَلِكَ شَهِيدَةً
Abu Bakr called for ink to write it for her ASWS. Umar entered and said, ‘O caliph of Rasool-Allah sAWW! Do not write it for her ASWS until she ASWS establishes the proof of what she ASWS is claiming for!’

(Syeda) Fatima ASWS said: ‘Ali ASWS and Umm Ayman are two witnesses of that’. Umar said, ‘The testimony of a non-Arab woman, not eloquent, is not acceptable, and as for Ali ASWS, he ASWS pulls the fire to its disc (metaphor)’.

(Syeda) Fatima ASWS returned offended and she ASWS fell ill, and Ali ASWS was playing the five (daily) Salats in the Masjid. When he ASWS had prayed, Abu Bakr and Umar said to him ASWS, ‘How is the daughter ASWS of Rasool-Allah sAWW until she ASWS is ill?’ They asked about her ASWS and said, ‘There has happened between us and her ASWS what you ASWS have known, so if you ASWS see fit, then get permission for us ASWS to apologise to her ASWS from our sin’.

He ASWS said: ‘That is up to you both!’ They stood up and sat by the door, and Ali ASWS entered to see (Syeda) Fatima ASWS. He ASWS said to her ASWS: ‘O you ASWS Hourie! So and so, and so and so are at the door wanting to greet unto you ASWS, so what do you ASWS want?’ She ASWS said: ‘The house is your ASWS house and the Hourie is your ASWS wife. Do whatever you ASWS so desire to’.

He ASWS said: ‘Cover with your ASWS veil’. She ASWS covered with her ASWS veil and turn around her ASWS face towards the wall. They both entered and greeted, and said, ‘Be pleased from us, may Allah azwj be Pleased from you ASWS’. She ASWS said: ‘What called you to do this?’ They said, ‘We are acknowledging with the injustice and we hope that you ASWS will pardon us’.

She ASWS said: ‘If you are truthful, then inform me ASWS about what I ASWS am asking you both about, and I ASWS will not be asking you about any matter except and I ASWS know that you both know it. If you speak the truth, then I ASWS will know that you are truthful in your coming’. They said, ‘As about whatever comes to you ASWS’.
She asws said: ‘I asws adjure you both with Allah azwj! Have you heard Rasool-Allah sallallahu alaihi wasallam saying: ‘Fatima asws is a part of me saww, the one who hurts her asws so he has hurt me saww?’ They said, ‘Yes’.

She asws raised her asws hand towards the sky, and she asws said: ‘O Allah azwj! They have both hurt me asws, and I hereby complain about them to You azwj and to Your azwj Rasool-Allah saww and inform him saww with what you two have done, so he saww become the judge regarding you both!’

He (the narrator) said, ‘During that, Abu Bakr called for the doom and the ruination (upon himself) and panicked with a severe panic. Umar said, ‘Are you panicking, O caliph of Rasool-Allah saww, from the word of a woman?’

He (the narrator) said, ‘(Syeda) Fatima asws remained alive after the expiry of her asws father saww for forty nights. When the matter (illness) intensified with her asws, she asws called Ali asws and said: ‘O son of uncle as! I asws do not see except at what (illness) the is with me asws, and I hereby bequeath you asws to get married to Umamah daughter of my asws sister as Zainab as. She as will become like me asws to my asws children.

And take a casket for me asws, for asws have seen the Angels describing it to me asws. And no one from the enemies of Allah azwj should attend my asws funeral, nor my asws burial, nor the Salat upon me asws.

Ibn Abbas said, ‘(Syeda) Fatima asws passed away from her asws day, and Al Medina shook with the crying, from the men and the women, and the people were stunned like the day Rasool-Allah sallallahu alaihi wasallam had passed away in.

Abu Bakr and Umar came to console Ali asws and said to him asws, ‘O Abu Al-Hassan asws! Do not precede us with the Salat upon the daughter of Rasool-Allah saww’
When it was the night, Ali asws called Al Abbas, and Al Fazl, and Al Miqdad ra, and Salman ra, and Abu Zarr ra, and Ammar ra. Al Abbas went ahead and prayed Salat upon her and they buried her.

When the people woke up in the morning, Abu Bakr and Umar and the people came wanting (to pray) the Salat upon Fatima asws. Al Miqdad ra said, ‘We have buried Fatima asws last night!’ Umar turned to Abu Bakr and said, ‘Did I not say to you they would be doing so?’ Al Abbas said, ‘She asws had bequeathed that you two should not pray Salat upon her asws’.

Umar said, ‘O clan of Hashim as! You will not be leaving your ancient envy towards us, ever! These are the grudges which in your chests will never go away. By Allah azwj! I am thinking of exhuming her asws and praying Salat upon her asws!’

Ali asws said: ‘By Allah asw, O Ibn Suhak! If you were to do that, your right hand will not even (be able to) return to you! If I asws unsheathe my asws sword, I asws will not sheath it without taking your soul!’

Umar was broken and was silent, and he knew that whenever Ali asws swears, he asws is truthful. Then Ali asws said: ‘O Umar! Aren’t you the one whom Rasool-Allah saww had thought of killing, and he saww had sent a message to me asws, so I asws came collared with my asws sword, then I asws came towards you to kill you, but Allah azwj Mighty and Majestic Revealed: ‘Therefore, do not be hasty against them, but rather We only Number out a number to them [19:84]’.426

Note: I (Majlisi) am saying, ‘The complete Hadeeth is with another Hadeeth, inclusive upon what occurred upon her asws of the injustices. I have referred it in the book of Fitna’.

(The book) ‘Misbah Al Anwaar’ –

426 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 29
And from Abdullah son of Al-Hassan\textsuperscript{asws}, from his father\textsuperscript{asws}, from his grandfather\textsuperscript{asws}, ‘(Syeda) Fatima\textsuperscript{asws} daughter of Rasool-Allah\textsuperscript{saww}, when she\textsuperscript{asws} was presented (with death), she\textsuperscript{asws} looked with a sharp look, then said: ‘The greetings be upon Jibraeel\textsuperscript{as}, The greetings be upon Rasool-Allah\textsuperscript{saww}! O Allah\textsuperscript{azwj}! With Your\textsuperscript{azwj} Rasool\textsuperscript{saww}! O Allah\textsuperscript{azwj}! In Your\textsuperscript{azwj} Pleasure and Your\textsuperscript{azwj} House, the House of Peace’.\textsuperscript{428}

Then she\textsuperscript{asws} said: ‘Do you see what I\textsuperscript{asws} see?’ It was said to her\textsuperscript{asws}, ‘What do you\textsuperscript{asws} see?’ She\textsuperscript{asws} said: ‘These here are the convoys of the inhabitants of the skies, and this here is Jibraeel\textsuperscript{as}, and this here is Rasool-Allah\textsuperscript{saww} and he\textsuperscript{saww} is saying: ‘O daughter\textsuperscript{asws}! Proceed to me\textsuperscript{saww}, for whatever is in front of you\textsuperscript{asws}, is better for you\textsuperscript{asws}!’’.\textsuperscript{429}

And from Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}): ‘When (Syeda) Fatima\textsuperscript{asws} was presented the death, she\textsuperscript{asws} greeted unto Jibraeel\textsuperscript{as} and unto the Prophet\textsuperscript{saww}, and she\textsuperscript{asws} greeted unto the Angel of death, and they heard the hiss of Angels, and they felt the aroma of perfume as good as can be from the perfume’.\textsuperscript{430}

And from Abu Ja’far\textsuperscript{asws} having said: ‘(Syeda) Fatima\textsuperscript{asws} lived after Rasool-Allah\textsuperscript{azwj} for six months’.\textsuperscript{431}

\textsuperscript{427} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 30 a
\textsuperscript{428} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 30 b
\textsuperscript{429} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 30 c
\textsuperscript{430} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 30 d
\textsuperscript{431} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 30 e
And from Ja’far Bin Muhammadasws having said: ‘Herasws burial was witnessed by Salman Al-Farsi9, and Al-Miqdad Bin Al-Aswad9, and Abu Zarr Al-Ghifari9, and Ibn Masoud, and Al-Abbas son of Abdul Muttalibasws, and Al-Zubeyr Bin Al-Awwam’.

432 Bihar Al Anwaar – V 43, The book of History– Fatima Al Zahraasws, Ch 7 H 30 f
433 Bihar Al Anwaar – V 44, The book of History– Fatima Al Zahraasws, Ch 7 H 30 g
He (Abu Ja’far asws) said: ‘When Amir Al-Momineen asws free from burying her asws, two men (Abu Bakr and Umar) met him asws. They said to him asws, ‘What carried you asws upon what you asws did?’ He asws said: ‘Her asws bequest and her asws pact’.

He (the narrator) said, ‘The colour of Abu Abdullah asws changed from that and he asws sat up straight, then said: ‘A wretch from the wretched ones came to (Syeda) Fatima asws daughter of Muhammad saww. He said to her asws, ‘Don’t you asws know that Ali asws has proposed to the daughter of Abu Jahl asla?’ She asws said: ‘Is it true what you are saying?’ He said, ‘True is what I am saying’ – three times.

He asws said: ‘The sorrow of (Syeda) Fatima asws intensified from that and she asws remained thoughtful until evening, and the night came. She asws carried Al-Hassan asws upon her asws right shoulder and Al-Husayn asws upon her asws left shoulder, and held the left hand of Umm Kulsoom asws with her asws right hand, then transferred to the chamber of her asws father aswaw.

The tears entered her asws and she asws could not control herself asws, and that is because Allah aswj Blessed and Exalted has Decreed self-esteem upon the women and Jihad upon the men, and Made such Recompense to be for the anticipating, the patient from them, what He aswj has Made to be for the pious emigrant in the Way of Allah aswj.

He asws said: ‘The sorrow of (Syeda) Fatima asws intensified from that and she asws remained thoughtful until evening, and the night came. She asws carried Al-Hassan asws upon her asws right shoulder and Al-Husayn asws upon her asws left shoulder, and held the left hand of Umm Kulsoom asws with her asws right hand, then transferred to the chamber of her asws father aswaw.

Ali asws came and entered into his asws chamber, but could not see (Syeda) Fatima asws. His asws sorrow intensified to that and was grievous upon him asws, and he asws did not know the story,

434 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 30 h
what it was. He asws was too embarrassed to call her asws from the house of her asws father saww. So, he asws went out to the Masjid and prayed Salat in it as long as Allah aswj so Desired. Then he asws (collected) something from the sand of the Masjid and leaned upon it.

When the Prophet saww saw what grief there was with (Syeda) Fatima asws, he saww poured the water upon himself saww, then wore his saww clothes and entered the Masjid. He saww did not cease to pray Salat, being between performing the ruku’ and Sajdah, and every time he saww had prayed two Cycles, he saww supplicated to Allah azwj to Remove whatever grief and sorrow there was with (Syeda) Fatima asws, and that was because he saww had gone out from her asws presence and she asws kept (tossing and) turning a nd breathing the sighs.

The Prophet saww placed his saww leg upon a leg of Ali asws and pressed it and said: ‘Arise, O Abu Turab asws, for how many calm ones have been disturbed! Call Abu Bakr from his house, and Umar from his gathering, and Talha’. Ali asws went out and brought them from their houses and they gather in the presence of Rasool-Allah saww.

Rasool-Allah saww said: ‘O Ali asws! Don’t you asws know that (Syeda) Fatima asws is a part of me saww and I saww am from her asws? The one who hurts her has hurt me asws, and the one who hurts me asws has hurt Allah aswj. And the one who hurts her asws after my saww death is like the one who hurts her asws during my saww lifetime, and the one who hurts her asws during my saww lifetime would be like the one who hurts her asws after my saww death!’

He (the narrator) said: ‘Ali asws said: ‘Yes, O Rasool-Allah saww!’"
He (the narrator) said: ‘He saws said: ‘So what called you asws to do what you asws did?’ Ali asws said: ‘By the One azwj Who Sent you asws with the truth as a Prophet saws! Nothing has happened from me asws, from what has reached her asws, nor have I asws even discussed it with myself asws’.

The Prophet saws said: ‘You asws speak the truth, and it is true’. (Syeda) Fatima asws rejoiced with that and smiled until her front teeth were seen.

One of the two said to his companion, ‘It is a strange trial! What called him saws to call us at this time?’

He (the narrator) said, ‘Then the Prophet saws held a hand of Ali asws and intertwined his asws finger with his asws finger. The Prophet saws carried Al-Hassan asws, and Ali asws carried Al-Husayn asws, and (Syeda) Fatima asws carried Umm Kulsoom asws, and the Prophet saws entered them into their house and placed a cloak upon them asws, entrusting them asws to Allah azwj. Then he saws went out and prayed Salat remainder of the night.

When (Syeda) Fatima asws fell ill with her asws illness in which she asws passed away, two consolers (Abu Bakr and Umar) came to her asws and sought permission to see her asws. She asws refused to give permission to them.

When Abu Bakr saw that, he gave a pact to Allah azwj that he will not shade under the roof of a house until he enters to see (Syeda) Fatima asws and pleases her asws. He spent the night in the freezing cold not shaded by anything.

Then Umar came to Ali asws and said to him asws, ‘Abu Bakr is an old man or delicate heart, and he had been in the cave with Rasool-Allah saww, so for him is the accompaniment; and we have gone to her asws other than this time, repeatedly, want the permission to see her asws and she asws keeps refusing to permit for us. We want to enter to see her asws, so we can please her asws. So, if you see fit, then get permission for us to see her asws’. He asws said: ‘Yes’.
Ali asws entered to see (Syeda) Fatima asws. He asws said: ‘O daughter asws of Rasool-Allah saww! It has happened from these two men what you asws have seen, and they returned many times and you asws had turned them back and did not permit for them, and they have asked me asws to get permission for them to see you asws.

She asws said: ‘By Allah azwj! There is neither permission for them nor will I asws speak to them a word from my asws head until I asws meet my asws father and complain of them both to him saww with what they have done and committed from me asws!’

Ali asws said: ‘I asws have guaranteed that for them’. She asws said: ‘Since you asws have guaranteed something to them, then the house is your asws house and the women follow the men. I asws will not oppose you asws anything upon you asws, so permit to the ones you asws so like to’. Ali asws went out and permitted for them.

When their sights fell upon (Syeda) Fatima asws, they greeted unto her asws, but she asws did not respond to them and turned her asws face away from them and they tried to face her asws face, until she asws had done that repeatedly and said: ‘O Ali asws, place the cloth (curtain)!’ And she asws said to the women around her asws: ‘Turn my asws face around!’ When they had turned her asws, they both turned towards her asws.

Abu Bakr said, ‘O daughter asws of Rasool-Allah saww! But rather, I have come seeking your asws pleasure and for you asws to shun your asws anger. We ask you asws to forgive us and pardon from what has happened from us to you asws.

She asws said: ‘I asws will not speak to you two a single word from my asws until I asws meet my asws father saww and complain to him saww about you both, and I asws complain of your dealing and your deeds and what you two have perpetrated with me asws!’

فدخل عليّ على فاطمة غلامان يا يهود رضوان الله عليه فجاء من هذين الرجلين ما جع في رأيت و قد ترددت مرارا كثيرة و رددت ما لم أريهما و قد سألت ما أسألك

لقد قام الرجلان ملأهما ما رأيت و رجعت مرارا كثيراً و لم تблокهما و لم تسمعتهما و لم تذكرهما و قد سألت ما سألتك

فقال أعذرني عليّ و الله لا آدن فتى لا أظلمهما كلمة من رأي على أخي في أشكواه إلى مبي منعة و الإكثارة مثاي

She asws said: ‘By Allah azwj! There is neither permission for them nor will I asws speak to them a word from my asws head until I asws meet my asws father and complain of them both to him saww with what they have done and committed from me asws!’

When their sights fell upon (Syeda) Fatima asws, they greeted unto her asws, but she asws did not respond to them and turned her asws face away from them and they tried to face her asws face, until she asws had done that repeatedly and said: ‘O Ali asws, place the cloth (curtain)!’ And she asws said to the women around her asws: ‘Turn my asws face around!’ When they had turned her asws, they both turned towards her asws.

Abu Bakr said, ‘O daughter asws of Rasool-Allah saww! But rather, I have come seeking your asws pleasure and for you asws to shun your asws anger. We ask you asws to forgive us and pardon from what has happened from us to you asws.

She asws said: ‘I asws will not speak to you two a single word from my asws until I asws meet my asws father saww and complain to him saww about you both, and I asws complain of your dealing and your deeds and what you two have perpetrated with me asws!’

فقال أباي أتخيرا بي يهود رضوان الله إلهي أذكروا أمة أصحاكم و أعذرني منا و لا تؤذينا بما كان منا
They said, ‘We have come to apologise seeking your\textsuperscript{asws} pleasure, so forgive and pardon us and do not seize us with what has happened from us’.

She\textsuperscript{asws} turned towards Ali\textsuperscript{asws} and said: ‘I\textsuperscript{asws} will not speak to them a word from my\textsuperscript{asws} head until I\textsuperscript{asws} ask them about something they have heard from Rasool-Allah\textsuperscript{saww}. If they ratify me\textsuperscript{asws}, I\textsuperscript{asws} shall view my view’. They said, ‘O Allah\textsuperscript{azwj}! That is for her\textsuperscript{asws}, and we will not say except what is true and we will not testify except truthfully’.

Abu Bakr called for the doom and the ruination (upon himself) and said, ‘If only my mother had not given birth to me!’ Umar said, ‘It is surprising of the people how they have made you in charge of your affairs, and you are an old man having become senile. You are panicking at the anger of a woman and being happy with her\textsuperscript{asws} pleasure? And what can happen to one (from) a woman’s anger?’ And they got up and went out.
He (the narrator) said, 'When the news of her\textsuperscript{asws} own (impending) death was given to (Syeda) Fatima\textsuperscript{asws}, she\textsuperscript{asws} sent for Umm Ayman, and she used to be the most trustworthy of her\textsuperscript{asws} womenfolk in her\textsuperscript{asws} presence and within herself\textsuperscript{asws}. She\textsuperscript{asws} said: ‘O Umm Ayman! My\textsuperscript{asws} soul has given the news of my\textsuperscript{asws} death to me\textsuperscript{asws}, so call Ali\textsuperscript{asws} for me\textsuperscript{asws}. She called him\textsuperscript{asws} to her\textsuperscript{asws}.

When he\textsuperscript{asws} entered to see her\textsuperscript{asws}, she\textsuperscript{asws} said to him\textsuperscript{asws}: ‘O son\textsuperscript{asws} of uncle! I want to bequeath to you\textsuperscript{asws} with certain things, so preserve these unto me\textsuperscript{asws}. He\textsuperscript{asws} said to her\textsuperscript{asws}: ‘Say whatever you\textsuperscript{asws} like’.

She\textsuperscript{asws} said to him\textsuperscript{asws}: ‘You\textsuperscript{asws} should get married to so and so (Umama daughter of Zainab\textsuperscript{as}), she will become a governess for my\textsuperscript{asws} children from after me\textsuperscript{asws}, just like me\textsuperscript{asws}. And make a casket. I saw the Angels having imaged it for me\textsuperscript{asws}'.

Ali\textsuperscript{asws} said to her\textsuperscript{asws}: ‘Show me\textsuperscript{asws} how its image it’. She\textsuperscript{asws} showed him\textsuperscript{asws} that to him\textsuperscript{asws} like what had been described and like what she\textsuperscript{asws} had been instructed with. Then she\textsuperscript{asws} said: ‘When I\textsuperscript{asws} have fulfilled my\textsuperscript{asws} vow (passed away), then bring me\textsuperscript{asws} out in your\textsuperscript{asws} time like what she\textsuperscript{asws} had bequeathed. When he\textsuperscript{asws} was free from her\textsuperscript{asws} preparation, Ali\textsuperscript{asws} brought out the bier, and ignite\textsuperscript{asws} the fire in a braid of the palm\textsuperscript{asws} tree and walked with the funeral with the fire until he\textsuperscript{asws} had prayed upon her\textsuperscript{asws} and buried her\textsuperscript{asws} at night.

Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} shall do so’. When she\textsuperscript{asws} fulfilled her\textsuperscript{asws} term, may Allah\textsuperscript{azwj} Sent Salawaat upon her\textsuperscript{asws}, and they, during that, were in the middle of the night. Ali\textsuperscript{asws} took in her\textsuperscript{asws} preparation from his\textsuperscript{asws} time like what she\textsuperscript{asws} had bequeathed. When he\textsuperscript{asws} was free from her\textsuperscript{asws} preparation, Ali\textsuperscript{asws} brought out the bier, and ignited the fire in a branch of the palm\textsuperscript{asws} tree and walked with the funeral with the fire until he\textsuperscript{asws} had prayed upon her\textsuperscript{asws} and buried her\textsuperscript{asws} at night.

When Abu Bakr and Umar woke up in the morning, they came as two consolers to Fatima\textsuperscript{asws}. They met a man from Qureysh (Al-Miqdad\textsuperscript{ar}). They said to him, ‘Where are you coming from?’
He said, ‘From consoling Ali\textsuperscript{asws} about Fatima\textsuperscript{asws}. They said, ‘And she\textsuperscript{asws} had died?’ He said, ‘Yes, and buried in the middle of the night’.

They were alarmed with severe alarm. Then they came to Ali\textsuperscript{asws} and met him\textsuperscript{asws}. They said to him\textsuperscript{asws}, ‘By Allah\textsuperscript{azwj}! You\textsuperscript{asws} have not left anything from ruining us and making us miserable, and this is not except something in your\textsuperscript{asws} chest against us. Is this except like what you\textsuperscript{asws} washed Rasool-Allah\textsuperscript{saww} besides us, and did not include us with you\textsuperscript{asws}, and like what you\textsuperscript{asws} taught your\textsuperscript{asws} son\textsuperscript{asws} (Al-Hassan\textsuperscript{asws}) to shout at Abu Bakr: ‘Descend from the pulpit of my\textsuperscript{asws} father\textsuperscript{asws}!’?’

And I\textsuperscript{asws} had wanted to remove the shirt, but a shouter from the house shouted at me\textsuperscript{asws}. I\textsuperscript{asws} heard the voice and did not see the face, ‘Do not remove the shirt of Rasool-Allah\textsuperscript{saww}!’ And I\textsuperscript{asws} heard the voice reiterating upon me\textsuperscript{asws}. Then I\textsuperscript{asws} inserted my\textsuperscript{asws} hand between the shirt and washed him\textsuperscript{saww}. Then he forwarded the shroud to me\textsuperscript{asws}, so I\textsuperscript{asws} enshrouded him. Then I\textsuperscript{asws} removed the shirt after having enshrouded him\textsuperscript{saww}.

And as for my\textsuperscript{asws} son\textsuperscript{asws} Al-Hassan\textsuperscript{asws}, both of you know and so do the people of Al Medina, he\textsuperscript{asws} used to cut across the rows until he\textsuperscript{asws} would come to the Prophet\textsuperscript{saww} while he\textsuperscript{saww} was performing Sajdah, and he\textsuperscript{asws} would ride upon his\textsuperscript{saww} back. The Prophet\textsuperscript{saww} would stand and his\textsuperscript{saww} hand would be upon the back of Al-Hassan\textsuperscript{asws}, and the other would be upon his\textsuperscript{asws} knees (for support) until he\textsuperscript{saww} completed the Salat’. They said, ‘Yes, we know that’.

وَ أَمَّا الْمَََنِ ابمنِِ لَقَدم تَعملَمَانِ وَ أَمَّا الْمَََنُ رِجملَيمهِ عَلَ  يَقُفمُ الََّبُِِّ ص وَ ََدُهُ عَلَ ظَهمرِ الْمَََنِ وَ الأمُخمرَى عَلَ رُكمبَتِهِ حَتََّّ َُتِمَّ الصَّلََةَ قَالَ نَعَمم قَدم عَلِممََا ذَلِكَ
Then he\textsuperscript{asws} said: ‘You both know that so do the people of Al-Medina that Al-Hassan\textsuperscript{asws} used to sprint to the Prophet\textsuperscript{saww} and ride upon his\textsuperscript{saww} neck, and Al-Hassan\textsuperscript{asws} would enter his\textsuperscript{asws} legs upon the chest of the Prophet\textsuperscript{saww} until the glitter of his\textsuperscript{asws} anklets would be seen from the corner of the Masjid, and the Prophet\textsuperscript{saww} was addressing and he\textsuperscript{asws} did not cease to be upon his\textsuperscript{saww} neck until the Prophet\textsuperscript{saww} was free from his\textsuperscript{saww} sermon, and Al-Hassan\textsuperscript{asws} was still upon his\textsuperscript{saww} neck.

So, when the child saw someone else upon the pulpit of his\textsuperscript{asws} father\textsuperscript{asws}, that was grievous upon him. By Allah\textsuperscript{azwj}! I\textsuperscript{asws} did not instruct him\textsuperscript{asws} with that, nor did he\textsuperscript{asws} do it from my\textsuperscript{asws} order.

And as for (Syeda) Fatima\textsuperscript{asws}, she\textsuperscript{asws} which I\textsuperscript{asws} had got the permission for both of you to see her\textsuperscript{asws}, and you have seen what happened from her\textsuperscript{asws} speech to you. By Allah\textsuperscript{azwj}! She\textsuperscript{asws} had bequeathed me\textsuperscript{asws} not to let you attend her\textsuperscript{asws} funeral nor the Salat upon her\textsuperscript{asws}, and I\textsuperscript{asws} was never going to oppose her\textsuperscript{asws} instructions and her\textsuperscript{asws} bequest to me\textsuperscript{asws} regarding you two’.

Umar said, Leave this distraction from you\textsuperscript{asws}! I am going to the graveyard and will exhume her\textsuperscript{asws} until I pray Salat upon her\textsuperscript{asws}.

Ali\textsuperscript{asws} said to him: ‘By Allah\textsuperscript{azwj}! If you were to do anything from that, you will not arrive to that until that in which are your eyes would fall off away from you. So, \textsuperscript{asws} will not be dealing with you except by the sword before you reach to anything from that’.

(Heated) talk occurred between Ali\textsuperscript{asws} and Umar until they confronted and wanted to kill each other. And the Emigrants and the Helpers gathered and said, ‘By Allah\textsuperscript{azwj}! We are not pleased with this that it would be said regarding the son\textsuperscript{asws} the uncle\textsuperscript{as} of Rasool-Allah\textsuperscript{saww} and his\textsuperscript{saww} brother\textsuperscript{asws} and his\textsuperscript{saww} successor\textsuperscript{asws}. And the Fitna (discord) almost occurred, and they were separated’.

\textsuperscript{435} Bihar Al Anwar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 31
32 - ع، علل الشرائع أي عن أحمد بن إدريس عن ابن عيسى عن النبي ﷺ عن النبي ﷺ عن المفتي قال: فثبت لأبي عليّ الله ع جعلت فذاك من غصب قاطنة قال ذلك أمير المؤمنين ع

(The book) ‘Ilal Al Sharie’ – ‘My father, from Ahmad Bin Idrees, from Ibn Isa, from Al Bazanty, from Abdul Rahman Bin Salim, from Al Mufazzaal who said,

‘I said to Abu Abdullahasws, ‘May I be sacrificed for youasws! Who washed (Syeda) Fatimaasws?’ Heasws said: ‘That was Amir Al-Momineenasws’.

قال فكأتني استفهمت ذلك من قوله فقال كأنك صفت ما أخبرتك به فثبت فذاك فذاك جعلت فذاك يقال: فثبت فإنما صابتها لا يغفرونها إلا صادقًا ما غفتها أن يميتها إلا عيسى ع.

He (the narrator) said, ‘It is as if I was aggrieved from hisasws words. Heasws said: ‘It is as if youasws are constrained from what asws have informed you with’. I said, ‘That has happened, may I be sacrificed for youasws!’ Heasws said: ‘Do not be constrained, for sheasws is a truthful (Siddiq), no one can wash herasws except a truthful (Siddiq). Don’t you know that Maryamas, no one washed herasws except Isaas?’

33 - ع، علل الشرائع عن ابن عطوان عن حنظل عن أبيه عن أن عليًا ع عشمل المرأة قاطنة ع بنت زيشول المرحص.

Explanation:

The Bedouins, ‘Al Arabiyan’ are two Kafirs due to the Words of the Exalted: The Bedouins are more intense in Kufr and hypocrisy [9:97].

438 Bihar Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 7 H 34
When Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} had buried (Syeda) Fatima, he\textsuperscript{asws} stood upon an edge of the grave, and that was in the middle of the night, because he\textsuperscript{asws} had buried her\textsuperscript{asws} at night. Then he\textsuperscript{asws} prosed saying: ‘For every unison of two friends, there is separation, and all that which is besides the death, is little, and my\textsuperscript{asws} losses are one after one, evidencing upon that a friend is not permanent. You will be turning away from my\textsuperscript{asws} mentioned and forget my\textsuperscript{asws} love, and a friend would innovate for a friend after me\textsuperscript{asws}.’

The book ‘Al Dalail’ of Al Tabari – From Ahmad Bin Muhammad Al Khashab, from Zakariya Bin Yahya, from Ibn Abu Zaida, from his father, from Muhammad Bin Al-Hassan, from Abu Baseer, from Abu Baseer,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When Rasool-Allah\textsuperscript{saww} passed away, he\textsuperscript{saww} did not leave behind except for the two weighty things – the Book of Allah\textsuperscript{azwj} and his\textsuperscript{saww} family, People\textsuperscript{asws} of his\textsuperscript{asws} Household. And he\textsuperscript{saww} had told a secret to (Syeda) Fatima\textsuperscript{asws} that she\textsuperscript{asws} would be the first of his\textsuperscript{saww} family members to join with him\textsuperscript{saww}.

She\textsuperscript{asws} said: ‘While I\textsuperscript{asws} was between the sleep and wakefulness after the expiry of my\textsuperscript{asws} father\textsuperscript{saww} with a few days, when I\textsuperscript{asws} saw as if my\textsuperscript{asws} father\textsuperscript{saww} was over looking upon me\textsuperscript{asws}. When I\textsuperscript{asws} saw him\textsuperscript{saww}, I\textsuperscript{asws} could not control myself\textsuperscript{asws}. I\textsuperscript{asws} called out: ‘O father\textsuperscript{saww}! The news of the sky are cut off from us\textsuperscript{asws}!’

\textsuperscript{439} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 35
While  was like that when the Angels came to me in rows, led by two Angels until they grabbed me and ascended with me to the sky. raised my head, and there was with constructed castles, and orchards, and rivers flowing down, and castle after castle, and orchard after orchard, and girls emerged to me from those castles as if they were toys. They were smiling and laughing to me and saying, 'Welcome to the one the Paradise is Created for, and we are Created for the reason of your father!'

The Angels did not cease to ascend with me until then entered me into a house wherein were castles. In each castle from the houses was what no eye had seen, and therein were silk and brocade thrones, and upon these were spreads of a variety of silk and brocade, and utensils of gold and silver, and in these were tables upon which were a variety of foods. And in those gardens was a river flowing, intensely whiter than the milk, and more aromatic than the yellow musk.

said: 'For who is this house and what is this river?' They said, 'This is the house, 'The lofty Al-Firdows' which, there isn't any garden after it, and it is a house of your father and the ones from the Prophets with him, and the ones Allah Loves'. said: 'So what is this river?' They said, 'This is Al-Kawser which had Promised him that He would be Giving it to him.'

said: 'So where is my father?' They said, ' plucked between my eyes and said: 'Welcome to my daughter!' And he held me and seated me in his place, then said to me: 'O my beloved! Are you not seeing what has Prepared for you and what are headed to?'

When saw , held me and hugged me and kissed what is between my eyes and said: 'Welcome to my daughter!' And held me and seated me in his place, then said to me: 'O my beloved! Are you not seeing what has Prepared for you and what are headed to?'
He\textsuperscript{asws} showed me shining castles where were a variety of gifts, and ornaments, and garments, and said: ‘This is your dwelling and dwelling of your husband, and your children, and the ones loving you both. So, feel good yourself for you will be arriving to me in a few days’.

She\textsuperscript{asws} said: ‘My heart flew (high) and my yearning intensified, and I woke up from my slumber awed’.

Abu Abdullah\textsuperscript{asws} said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘When she woke up from her slumber, she shouted for me. I came to her and said to her: ‘What is your complaint?’ She informed me with the news of the dream.

Then she took a pact of Allah and His Rasool\textsuperscript{sws} upon me that when she passes away, I should not let anyone know except Umm Salama, wife of Rasool-Allah\textsuperscript{saww}, and Umm Ayman, and Fizza; and from the men, her two sons, and Abdullah Bin Abbas, and Salman Al-Farsi, and Ammar Bin Yasser, and Al-Miqdad, and Abu Zarr, Huzeifa.

And she said: ‘I allow you to see me after my death, so be with the women, among the ones washing me, and do not bury me except at night, and do not let anyone know of my grave’.

When it was the night which Allah Wanted to Honour her and Call her back to Him, she came saying: ‘And upon you all be the greetings!’ And she\textsuperscript{asws} said to me, ‘O son of uncle! Jibraeel\textsuperscript{as} had come to me submissively and said to me: ‘The Salaam (Grantor of peace) Conveys the greetings to you, O beloved of the Beloved of Allah, and fruit of his heart! Today you shall be joining with the top loftiness and the garden of shelter!’ Then he left from me.'
Then we heard her\textsuperscript{asws} saying: ‘And upon you be the greetings’. She\textsuperscript{asws} said: ‘O son\textsuperscript{asws} of uncle\textsuperscript{as}! By Allah\textsuperscript{azwj}, this is Mikaeel\textsuperscript{as}, and he\textsuperscript{as} said to me\textsuperscript{asws} like the words of his\textsuperscript{as} companion’.

فَكُلَّمَنَا نَفْلَوْنا وَ عَلَيْكَ السَلامُ وَ رَأَيْتُاهَا فَفَتَحَ عَنْهَا فَضَايَحاً شَجِيداً فَقَالَتُ بِابنِ غَنَّى هَذَا وَ اللهُ الْحَقُّ وَ هَذَا عَزْيُزَاتُهَا فَدُفِّنَ نَفْلَةُ منَاحِيَةً بِالْمَشْرِيقِ وَ الْمَغْرِبِ وَ فَقَ وَ صَفَّتُهَا لِي وَ هَذِهِ صَفَّتُهَا

Then she\textsuperscript{asws} said: ‘And upon you be the greeting!’ And we saw her\textsuperscript{asws} to have opened her\textsuperscript{asws} eyes with intense opening. Then she\textsuperscript{asws} said: ‘O son\textsuperscript{asws} of uncle! By Allah\textsuperscript{azwj}, this is the truth! And this is Izraeel\textsuperscript{as} having spread his\textsuperscript{as} wings in the east and the west, and my\textsuperscript{asws} father\textsuperscript{saww} had described him\textsuperscript{as} to me\textsuperscript{asws}, and this is his\textsuperscript{as} description’.

قُسِمَنا نَفْلَوْنا وَ عَلَيْكَ السَلامُ بِأَيْضَانِ الأَزْوَاجِ عَلِيُّ وَ لَا تُعْدُّبي

We heard her\textsuperscript{asws} saying: ‘And upon you be the greetings, O capturer of the souls! Be quick with me\textsuperscript{asws} and do not torment me\textsuperscript{asws}!’

فَكُلَّمَنَا نَفْلَوْنا لِي إِلَيْكَ يَتَّقُونَ نَفْلَتَهَا وَ مَثَّتُ بَيْنَهَا وَ رَجُلَهَا كَأَنَّهَا لَمْ تَكُنْ حَيَّةً قَطَّٕ

Then we heard her\textsuperscript{asws} saying: ‘To You\textsuperscript{azwj} my\textsuperscript{asws} Lord\textsuperscript{azwj}, not to the Fire!’ Then she\textsuperscript{asws} closed her\textsuperscript{asws} eyes and extended her\textsuperscript{asws} hands and her\textsuperscript{asws} legs, and it was as if she\textsuperscript{asws} was not alive at all!’\textsuperscript{440}

440 Al Mukattib, from Al Alawy, from Al Fazary, from Muhammad Bin Al-Husayn Al Zayyat, from Suleyman Bin Hafs Al Marouzy, from Ibn Tareyf, from Ibn Nubata who said,

‘Amir Al-Momineen Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was asked about the reason of his\textsuperscript{asws} burying Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} at night. He\textsuperscript{asws} said: ‘She\textsuperscript{asws} was angry upon a group she\textsuperscript{asws} had dislike their attending her\textsuperscript{asws} funeral, and she\textsuperscript{asws} prohibited upon the ones who befriend them that they should pray upon any one of her\textsuperscript{asws} children’\textsuperscript{.} 441

'From Abu Ja'far Al-Baqir asws, from his asws father asws, from Muhammad Bin Amar Bin Yasser, from his father asws having said, 'When (Syeda) Fatima asws daughter asws of Rasool-Allah saww fell ill of her asws illness in which she asws passed away and was heavy (bed-ridden), Al-Abbas son of Abdul Muttalib asws came consoling to her asws. It was said to him, 'She asws is bed-ridden, and no one should enter to see her asws'.

He left to go to his house and sent a message to Ali asws. He said to his messenger, 'Say to him asws, 'O son asws of brother asws! Your asws uncle sends you asws the greetings and says to you asws,'By Allah azwj! There has come to me such sorrow due to the (health) complaint of the beloved of Rasool-Allah saww, and delight of his saww eyes and my eyes, (Syeda) Fatima asws daughter asws of Rasool-Allah saww, what does not calm me, and I think she asws would be our first one to join with Rasool-Allah saww. He saww would choose her asws, and love her asws and adorn her asws for his saww Lord azwj.'

So it would be from her asws matter what there is no escape from it (death), then I shall gather for you asws great ones of the Emigrants and the Helpers until they attain the Rewards of being in her asws presence (at her asws funeral) and praying the Salat upon her asws, and in that would be the beauty for the religion’.

Ali asws said to his messenger, and I was in his asws presence, 'Deliver to my asws uncle the greetings from me asws and said, 'Your compassion and your welcome did not fail, and I asws have understood your consultation and there is a merit for your opinion. (Syeda) Fatima asws daughter asws of Rasool-Allah saww did not cease to be oppressed of her asws rights being presented, and pushed away from her asws inheritance, the bequest of Rasool-Allah saww was not preserved regarding her asws, nor was his saww right regarding her asws was taken care of nor the Right of Allah azwj Mighty and Majestic, and Allah azwj Suffices as a Judge, and as an Avenger from the oppressors.

And I asws ask you, O uncle, to listen to me asws a bit what I asws am indicating with, for she asws has bequeathed to me asws with concealing her asws matter’.

He (the narrator) said, 'When his messenger came to Al-Abbas with what Ali asws had said, he said, 'May Allah azwj Forgive the son asws of my brother as, for He azwj is already Forgiven. The view
of the son asws of my brother asws, there is no discrediting in it. Surely, there has not been born any son for Abdul Muttalib asws of mightier Blessings than Ali asws, except the Prophet saww.

Ali asws has not ceased to preceded them to every honour, and is their most knowledgeable with every merit, and their bravest during the abhorrent (situations), and there severest of Jihad against the enemies regarding the upright help, and the first one to believe in Allah azwj and His Rasoool saww.

From Ali asws having said: ‘The earth has been Created for seven and they (people) are being sustained due to them, and due to them they (people) are being rained upon, and due to them they (people) are being Helped – Abu Zarr, and Salman, and Al-Miqdad, and Ammar, and Huzeyfa, and Abdullah Bin Masoud.

Ali asws said: ‘And asws am their Imam asws, and they are the ones who attended the Salat upon (Syeda) Fatima asws, and (Syeda) Fatima asws, Ch 7 H 38

When (Syeda) Fatima asws daughter asws of Rasool-Allah saww fell ill, she asws bequeathed to Ali asws Bin Abu Talib asws to conceal her asws matter and hide her asws news and not to tell anyone the news of her asws illness. He asws did that. He asws used to look after her asws by himself asws and he asws was assisted upon that by Asma Bint Umeys, may Allah azwj have Mercy on her, upon the insistence with that like what she asws had bequeathed with.

٤٤٢ Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 38
When the expiry presented to her, she\textsuperscript{asws} bequeathed to Amir Al-Momineen\textsuperscript{asws} to be in charge of her\textsuperscript{asws} matter and bury her\textsuperscript{asws} at night and efface her\textsuperscript{asws} grave. Amir Al-Momineen\textsuperscript{asws} took charge of that and buried her and effaced the place of her\textsuperscript{asws} grave.

When he\textsuperscript{asws} had shaken off the soil of the grave from his\textsuperscript{asws} hands, the grief was kindled with him\textsuperscript{asws}. His\textsuperscript{asws} tears flowed upon his\textsuperscript{asws} cheeks and he\textsuperscript{asws} turned his\textsuperscript{asws} face towards the grave and said: ‘The greetings be to you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}! The greetings be to you\textsuperscript{asws} from your\textsuperscript{saww} daughter\textsuperscript{asws} and your\textsuperscript{saww} beloved and delight of your\textsuperscript{saww} eyes, and your\textsuperscript{saww} visitor, and the dweller in the soil at your\textsuperscript{saww} spot, Chosen by Allah\textsuperscript{azwj} for her\textsuperscript{asws}, joining quickly with you\textsuperscript{saww}.'

O Rasool-Allah\textsuperscript{saww}! My\textsuperscript{asws} patience is little regarding your\textsuperscript{saww} elite, and my\textsuperscript{asws} steadfastness is weak from the chieftess of women, except that in the mutual consoling for me\textsuperscript{asws} and the grief which has been released with me\textsuperscript{asws} due to your\textsuperscript{saww} separation, the position of condolences. I\textsuperscript{asws} had laid you\textsuperscript{saww} in the tomb of your\textsuperscript{saww} grave after your\textsuperscript{saww} breaths had flowed upon my\textsuperscript{asws} chest, and I\textsuperscript{asws} closed your\textsuperscript{saww} eyes with my\textsuperscript{asws} hand, and took charge of your\textsuperscript{saww} matter by myself\textsuperscript{asws}.

Yes, and in the Book of Allah\textsuperscript{azwj} is the best Acceptance. We are for Allah\textsuperscript{azwj} and are returning to Him\textsuperscript{asws}. The entrustments were taken back and the pledges were seized, and Al-Zahra\textsuperscript{asws} was embezzled. So, how ugly is the green (sky) and the dust (earth), O Rasool-Allah\textsuperscript{saww}!

As for my\textsuperscript{asws} grief, it is perpetual, and as for my\textsuperscript{asws} nights, these are sleepless. The grief does not depart from my\textsuperscript{asws} heart, or Allah\textsuperscript{azwj} may Choose your\textsuperscript{saww} house for me\textsuperscript{asws} which you are saying in. It is a prolonged worry and a rapidly worsening situation. May Allah\textsuperscript{azwj} not Separate between us\textsuperscript{asws}.

And to Allah\textsuperscript{azwj}\textsuperscript{asws} complain, and your\textsuperscript{saww} daughter\textsuperscript{asws} will inform you\textsuperscript{saww} with the prevailing of your\textsuperscript{saww} against me\textsuperscript{asws}, and upon digesting her\textsuperscript{asws} right. So, ask her\textsuperscript{asws} about the situation. How many aches are boiling in her\textsuperscript{asws} chest. She\textsuperscript{asws} could not even find a way to tell it, and she\textsuperscript{asws} will be speaking (now), and Allah\textsuperscript{azwj} will Judge, and He\textsuperscript{azwj} is best of the judges.
Greetings be upon you(saww), O Rasool-Allah(saww), a greeting of farewell! And there is neither inability nor are there any words to express. So, if I(asws) were to leave, it would not be from exhaustion, and if I(asws) were to stay, it would not be from my(asws) evil thoughts with what Allah(azwj) has Promised the patient ones, the most right and most beautiful.

And had it not been for the oppressors prevailing upon us(asws), I(asws) would have made the staying by your(saww) grave as necessary, and the remaining at it as being ‘Itikaaf’ (isolating for worship), and I(asws) would have wailed the wailing of the bereaved upon the mighty calamity. I(asws) have buried your(saww) daughter(asws) secretly in the (Watchful) Eyes of Allah(azwj).

They digested/usurped her(asws) rights forcibly and prevented her(asws) inheritance openly, and the time had not even prolonged, and your(saww) mention had not even worn out. O Rasool-Allah(saww)! To Allah(azwj) is the complaint and regarding you(saww) is the most beautiful condolence. May the Salawaat of Allah(azwj) be upon her(asws) and upon you(saww), and Mercy of Allah(azwj) and His(azwj) Blessings”. 444

(The book) ‘Uyoon Al Mojizaat’ of the Seyyid Al Murtaza –

'It is reported that (Syeda) Fatima(asws) passed away for her(asws) were eighteen years and two months, and she(asws) stayed (alive) after the Prophet(saww), for seventy-five days. And it is reported, forty days, and Amir Al-Momineen(asws) was in charge of her(asws) washing and her(asws) enshrouding, and he(asws) brought her(asws) out during the night and with him(asws) were Al-Hassan(asws) and Al-Husayn(asws), and they(asws) prayed Salat upon her(asws), and he(asws) did not let anyone know of it, and buried her(asws) in Al-Baqie (cemetery), and dug up forty graves, so her(asws) grave was problematic (confusing) upon the people.

The people woke up in the morning and blamed each other, and they said, ‘Our Prophet(saww) left a daughter(asws) and we did not even attend her(asws) expiry, and the Salat upon her(asws), and her(asws) burial, and we do not even know her(asws) grave so we can visit her(asws).
فقال من نولؤ الأمر هالوا من بنياء المسلمين من نسينت هذه القبور خلت نجد فاطمة كفسلت عقلها و تثور قرفها.

So, the one who was in charge of the affairs (Abu Bakr) said, ‘Bring from the women of the Muslims, one who can exhume these graves until we find (Syeda) Fatima and pray Salat upon herasws and visit herasws grave!’

فبلغ ذلك أمر البروم فينام عضرهم معايطا فد حمرت عينه و فد تلل سرية ذا القفر خلت بلغ البيع و فد اجتمعوا فيها فقول لو أمرتم فرأنا من هذه القبور لوصفه السهيل فيقولن القفر خلت البيع.

That reached Amir Al-Momineenasws. Heasws came out angrily, hisasws eyes had reddened, and heasws had collared hisasws sword Zulfiqar, until heasws reached Al-Baqie, and they had gathered in it. Heasws said: ‘If you exhume any grave from these graves, Iasws will placed the sword among you!’ The people turned back from Al-Baqie’.

445 (The book) ‘Tahzeeb Al Ahkaam’ – Salama Bin Al Khattab, from Musa Umar Bin Yazeed, from Ali Bin Al Numan, from Ibn Muskan, from Suleyman Bin Khalid, from Abu Abdullahasws, he (the narrator) said, ‘I asked himasws about the first one a casket (upon the bier) was made to be for. Heasws said: ‘(Syeda) Fatimaasws daughterasws of RasoolAllahaswwr’.

446 (The book) ‘Tahzeeb Al Ahkaam’ – Salama Bin Al Khattab, from Ahmad Bin Yahya Bin Zakariya, from his father, from Humeyd Bin Al Musanna, from Abu Abdul Rahman Al Haza’a, having said: ‘The first casket (upon the bier) to be created in Al-Islam was the casket of (Syeda) Fatimaasws. Sheasws complained of herasws (health) complaint which sheasws passed away in, and sheasws said to Al-Asma: ‘fasws have slimmmed and myasws flesh is gone. Will you not make something for measws to cheer measws?’

Asma said, ‘When I was in the land of Ethiopia, I saw them doing something. So, shall I do it foryouasws? If it is liked by youasws, I shall make it for youasws’. Sheasws said: ‘Yes’.

446 Bihar Al Anwaar – V 44, The book of History – Fatima Al Zahraasws, Ch 7 H 42
She called for a bed and overturned it upon its face, then she called for branches and tied these upon its legs. Then she covered it with a cloth. She said, ‘That is how I have seen them doing’. She said: ‘Do similar to it for me. You have veiled me, may Allah Veil you from the Fire’.

From one of the ancient books of virtues –

The reports have differed regarding the time of her expiry. In a report, she remained (alive) after Rasool-Allah saww for two months. And in three reports, a month. And in a report, one hundred days. And in a report, eight months”.

And from Ali Bin Ahmad Al Aasimy, by his chain,

‘From Musa Bin Ja’far, from his forefathers, from Ali: ‘When Rasool-Allah saww expire, (Syeda) Fatima was had said: ‘O father! How close he is from his Lord! O Father! The eternal gardens are his abode! O father! His Lord has Honoured him when he went to Him! O father! The Lord and the Messengers Greet unto him when he meets them!’

When Fatima passed away, Ali Bin Abu Talib eulogised her: ‘For every unison of two friends there is separation’ – the couplets’.

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447 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 43
448 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 44 a
449 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 44 b
Al-Hakim mentioned, ‘When Fatima asws passed away, Ali asws prosed: ‘My asws soul is imprisoned upon its exhalations. Oh, if only it would exit along with the exhalations! There is no goodness in life after you asws, and rather I asws am crying fearing that my asws life would be prolonged’’. 450

And from chief of the memorisers Abu Mansour Al Daylami, by his chain,

‘Abdullah Bin Al-Hassan entered to see Hisham Bin Abdul Malik, and Al-Kalby was with him. Hisham said to Abdullah Bin Al-Hassan, ‘O Abu Muhammad! How many years did (Syeda) Fatima asws daughter asws of Rasool Allah saww reach?’ He said, ‘She asws reached thirty’.

فقال ليكليلي ما تقول قال بلغتم خمسة و ثلاثين فقال هشام بعهد الله ألا تشعوش ما يقول الكليلى فقال عند الله يا أيم المؤمنين سلتي عن أبي فأنا أعلم بما و سل الكليلى عن أن أنه فهو أعلم ما

He said to Al-Kalby, ‘What do you say?’ He said, ‘She asws reached thirty-five’. Hisham said to Abdullah, ‘Do you not hear what Al-Kalby said?’ Abdullah said, ‘O commander of the faithful! You asked me about my mother asws, so I am more knowing with her, and you can ask Al-Kalby about his mother and he would be more knowing with her’’. 451 (This is not a Hadith and is from non-Shia source and is an opinion)

And from Al Aasimy, by his chain from Muhammad Bin Umar who said,

‘(Syeda) Fatima asws daughter asws of Muhammad saww passed away on three nights vacant from the month of Ramazan, and she asws was twenty-nine (years old) or approximate to it’. 452 (This is not a Hadith and is from non-Shia source and is an opinion)

And it is mentioned by Abu Abdullah Bin Mandah Al Asfahany in the book ‘Al Ma’rifa’ –

‘Ali asws married (Syeda) Fatima asws at Al-Medina after a year from the emigration, and lived with her asws after approximately one year, and she asws was blessed with, from Ali asws to Al-Hassan asws, and Al-Husayn asws, and Al-Muhassin asws, and Umm Kulsoom asws the elder, and Zainab asws the elder’’. 453
And Muhammad Bin Is’haq said,

‘She asws passed away and for her asws were eighteen years, and it is said, twenty-seven years. And in a report, she asws was blessed (to her asws parents) in the beginning of the year forty-one from the birth of the Prophet saww, so based upon that her asws age would be twenty-three and more, based upon the she asws was twenty-nine or thirty’.

(This is not a Hadith and is from non-Shia source and is an opinion)

And Wahab Bin Manbah mentioned from Ibn Abbas,

‘She remained (alive) for forty days after him saww. And in a report, ‘Six months’. And Ibn Abbas continued the Hadeeth up to he asws said, ‘When she asws expired, Asma tore her pocket and came out. Al-Hassan asws and Al-Husayn asws met her. They asws said: ‘Where is our asws mother asws! She was silent.

Then they asws entered the room and there she asws was, stretched out. Al-Husayn asws moved her asws and there, she asws was deceased. He asws said: ‘O brother asws! May Allah azwj Recompense you asws regarding the mother asws. And they asws went out calling out: ‘Oh Muhammad saww! O Ahmad saww! Today your saww expiry has been renewed for us asws, when our asws mother asws has passed away!’

Then they asws informed Ali asws, and he asws was in the Masjid. There was unconsciousness upon him asws until the water was sprinkled upon him asws. Then he asws woke up. He asws carried them asws until he asws entered them asws into the room of (Syeda) Fatima, and by her asws head was Asma, crying and saying, ‘Oh the orphans of Muhammad saww! We were consoled by (Syeda) Fatima asws after the expiry of your asws grandfather saww, so with whom would we be consoled after her asws?’

فكتُشْفِيّ عَلَى عَن وَجَهِهَا فَإِذَا لَبِّفَ عَلَى رَأْسِهَا وَ نَظَرَ فِيهَا فَإِذَا فِيهَا يَسْتَمِعُ الْهَلْكُ لِلرَّحْمَٰنِ لِلرَّحِيمِ هَذَا مَا أَوْصِتَ بِهِ فَاطِمَةُ بْنَ بْرَّابِي، وَ رََْـ ا خَنُّ حَقَّ وَ اَْ حَقَّ وَ اَْ أَتَىَةٌ لَ رََْـ لِ فَاطِمَةُ بْنَ بْرَّابِي تَلْمِيذُ أَ لِلرَّحْمَٰنِ لِلرَّحِيمِ، وَ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ أَلْتَمِيذُ A

454 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 44 g
Ali asws uncovered from her asws face, and there was a note by her asws head. He asws looked into it and there was (written) in it: ‘In the Name of Allah azwj the Beneficent, the Merciful! This is what Fatima asws daughter of Rasool-Allah saww is bequeathing with, and she asws testified that there is no god except Allah azwj and that Muhammad saww is His azwj servant and His azwj Rasool saww, and that the Paradise is true, and the Fire is true, And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].

O Ali asws! I asws am (Syeda) Fatima asws daughter of Muhammad saww. Allah azwj Got me asws married to you asws, so I asws would be for you asws in the world and the Hereafter. You asws are foremost with me asws than others with embalming me asws, and washing me asws, and ensouling me asws at night, and praying Salat upon me asws, and burying me asws at night, and do not let anyone known, and I asws entrust you asws to Allah azwj, and convey the greetings to my asws two sons asws up to the Day of Qiyamah’.

When the night shielded, Ali asws washed her asws placed her asws upon the bier and said to Al-Hassan asws: ‘Call Abu Zarr’ ra to me asws. He asws called him’ ra. They carried it to the prayer mat and he asws prayed upon her asws. Then he asws prayed two Cycle and raised his asws hands towards the sky. He asws called out: ‘This is the daughter asws of Your azwj Prophet saww. You azwj have Extracted her asws from the darkness to the Light, so the earth illuminated for miles and miles’.

When they wanted to bury her asws, there was a call from a spot from Al-Baqie (cemetery): ‘To me! To me, for the soil has been raised from me!’ They looked and there it was by a pre-dug grave. They carried the bier to it and buried her asws. Ali asws sat upon an edge of the grave. He asws said: ‘O ground! I asws am depositing my asws deposit to you. This is the daughter asws of Rasool-Allah saww. There was a call from it, ‘O Ali asws! I would be kinder with her asws than you asws have been, so return and do not worry’.

He asws returned and blocked the grave and levelled it with the ground. So, no one will know where it was up to the Day of Qiyamah’

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455 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 44 h
I (Majlisi) am saying, ‘Abu Al Faraj said in (the book) ‘Maqatil Al Talibeen’ –

‘The expiry of (Syeda) Fatima\textsuperscript{asws} after the expiry of the Prophet\textsuperscript{saww} was with a period there is differing regarding its extent. The increasers say it was eight months, and the reducers say it was forty days, except that the proven in that is what is reported from Abu Ja'far Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} that she\textsuperscript{asws} expired after him\textsuperscript{saww} by three months.

I (Majlisi) am saying, ‘In ‘Al-Diwaan’ attributed to him\textsuperscript{asws}, he\textsuperscript{asws} prosed after the expiry of (Syeda) Fatima\textsuperscript{asws}: ‘Indeed! Is there any way to prolong the life? And how (could it be so) and this is death which cannot be turned around. And how, and he\textsuperscript{asws} have become convinced with the death. There are long hopes for me\textsuperscript{asws} from besides that. And there are colours for the times which go and are nourished, and that the souls are flowing between them.’

\textsuperscript{456} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 45
\textsuperscript{457} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 46
\textsuperscript{458} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 47
And a status of truth, there is not ascent besides it. For every matter from it there is a way to it. There is a termination with the day whose mention is mighty, and every dear one is humiliated over there. I saw the illness of the world as being a lot upon me, and its companion would be ill until the death. And yearned for the one love, so is there a way for me to the one who has collapsed?

And how, and even if you were to scatter the house with displacing, and a beautiful one has died before me with the separation. A speaker has said clearly in the parables, I am hurt by the departed one on the day of the separation. For every unison of two friends, there is a separation, and all that which is besides the separation, is little, and my losing Fatima after Ahmad evidences upon than a friend is not permanent.

So, how is the life over there from after having lost them? By your life! There is no way to it. They would turn away from me mentioned and forget my cordiality, and there shall appear a just one after me for the cavalry, and my friend isn't with the weariness nor that which when I am no more, there would be any replacement to please him. But my friend is one who is permanent in his connection, and his heart preserves my secrets, and retains.

When one day my period of life is terminated, the crying of the criers would be little. The youth wants that his love should not be dying, and there is no way to what he is seeking, and it isn’t majestic, valuing wealth and losing it, but cultivating the honours is majestic. Due to that, my sides are not getting to lie down while in the heart there is the heat of separation, there is burning thirst. 459

459 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra, Ch 7 H 48 a
And from him, ‘His asws words during her asws departure: ‘A beloved, there isn’t any beloved for such a beloved, and there is no share in my asws heart for besides him. A beloved disappeared from my asws eyes and my asws body, but my asws beloved is not absent from my asws heart’. 460

And from him – Addressing her asws after her asws expiry: ‘What is the matter with me asws standing at the graves, greeting at a grave of the beloved, but he does not respond my asws answering to a beloved? What is the matter you are not responding an answer? Have you forgotten friendship of the beloved after me asws?’ 461

And from him – Answering to himself asws from her asws: ‘The beloved says, ‘And how can it be for me to answer you and I am a hostage of rocks and soil? The soil is eating my beauty, so I have forgotten you, and I am veiled from my family and from my in-laws. So, the greetings be from me to you all. The friendship of the beloved is cut off from me and you’’. 462

‘From Abu Ja’far asws having said: (Syeda) Fatima asws daughter asws of Rasool-Allah saww remained (alive) after Rasool-Allah saww for sixty days. Then she asws fell ill which intensified upon her asws. It was from her asws supplications regarding her asws complaints: ‘O Living One! O Eternal One! [asws cry for help to Your azwj Mercy, so Help me asws. O Allah azwj! Snatch me asws away from the Fire and Enter me asws into the Paradise and Join me asws with my asws father saww Muhammad asww!’

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460 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 48 b
461 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 48 c
462 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 7 H 48 d
Amir Al-Momineen\textsuperscript{asws} said to her\textsuperscript{asws}: ‘May Allah\textsuperscript{azwj} Grant you\textsuperscript{asws} health and Make you\textsuperscript{asws} live’. She\textsuperscript{asws} said: ‘O Abu Al-Hassan\textsuperscript{asws}! How quick is the meeting with Allah\textsuperscript{azwj}!’

And she\textsuperscript{asws} bequeathed with her\textsuperscript{asws} charities and chattels of the house and bequeathed to him\textsuperscript{asws} that he\textsuperscript{asws} marries Umamah Bint Abu Al-Aas, and she\textsuperscript{asws} said: ‘Daughter of my\textsuperscript{asws} sister (Zainab\textsuperscript{as}), and she would be gracious upon my\textsuperscript{asws} children’. He said, ‘And he\textsuperscript{asws} buried her\textsuperscript{asws} at night’\textsuperscript{463}.

And from Ibn Abbas who said,

‘(Syeda) Fatima\textsuperscript{asws} saw the Prophet\textsuperscript{saww} in her\textsuperscript{asws} dream. She\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said to me\textsuperscript{asws}: ‘For you\textsuperscript{asws} all is the Hereafter, which is Prepared for the pious, and you\textsuperscript{asws} will be arriving to me\textsuperscript{saww} shortly’’.\textsuperscript{464}

And from Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘When the expiry presented to (Syeda) Fatima\textsuperscript{asws}, she\textsuperscript{asws} cried. Amir Al-Momineen\textsuperscript{asws} said to her\textsuperscript{asws}: ‘O my\textsuperscript{asws} chieftess! What makes you\textsuperscript{asws} cry?’ She\textsuperscript{asws} said: ‘I\textsuperscript{asws} am crying at what you\textsuperscript{asws} will be facing after me\textsuperscript{asws}’. He\textsuperscript{asws} said to her\textsuperscript{asws}: ‘Do not cry, for by Allah\textsuperscript{azwj}, that is small in my\textsuperscript{asws} presence regarding the Self of Allah\textsuperscript{azwj}’.

He (Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}) said: ‘And she\textsuperscript{asws} bequeathed to him\textsuperscript{asws}. ‘Do not let the two old men (Sheykhain) know of it’. He\textsuperscript{asws} did so’\textsuperscript{465}.

\textsuperscript{463} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 49 a
\textsuperscript{464} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 49 b
\textsuperscript{465} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 49 c
‘Kitab Al Dalail’ of Al Tabari – From Abu Is’haq Al Baqarjy, from Falayaja, from Abu Abdullah, from Abu Ahmad, from Muhammad Bin Baghdad, from Muhammad Bin Al Salt, from Abdullah Bin Saeed, from Jareeh,

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father \textsuperscript{asws}, from (Syeda) Fatima\textsuperscript{asws} that she\textsuperscript{asws} had bequeathed to wives of the Prophet\textsuperscript{saww}, for each one being twelve ounces (gold), and for the women of the clan of Hashim\textsuperscript{as} similar to that, and bequeathed to Umama Bint Abu Al-Aas with something’\textsuperscript{466}

وَ إِمَّامٌ أَخَرٌ عَنْ عَلِيٍّ أَنَّ لَاطِمَةَ عَلَى تَصَدَّقَتْ بِمَا عِنْدَهَا عَلَى بَنِي حَشِيمٍ وَ بَنِي عَبْدُ مُتْلَبٍ وَ عَلِيٍّ أَنَّ عَلَى تَصَدَّقَ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَى تَصَدَّقَتْ عَلَيْهِمْ.

And by another chain from Abdullah Bin Hassan,

‘From Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}), (Syeda) Fatima\textsuperscript{asws} gave in charity with her\textsuperscript{asws} wealth, upon the clan of Hashim\textsuperscript{as}, and the clan of Abdul Muttalib\textsuperscript{asws}, and Ali\textsuperscript{asws} gave in charity to them, and included others with them’\textsuperscript{467}

\begin{itemize}
  \item \textsuperscript{466} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 50 a
  \item \textsuperscript{467} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 7 H 50 b
\end{itemize}
CHAPTER 8 – HER\textsuperscript{asws} GRIEVANCES DURING THE QIYAMAH AND MANNER OF HER\textsuperscript{asws} COMING TO THE PLAINS (OF RESURRECTION), MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HER\textsuperscript{asws}

Upon her\textsuperscript{asws} head would be a crown of light. There are seventy corners for the crown. Each corner is inlaid with gems and rubies illuminating like what the shining star does in the horizon of the sky; and on her\textsuperscript{asws} right would be seventy thousand Angels, and on her\textsuperscript{asws} left would be seventy thousand Angels, and Jibraeel\textsuperscript{as} would be holding the rein of the camel calling out at the top of his\textsuperscript{as} voice: ‘Close your eyes until (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww} passes across!’

On that day there will neither remain any Prophet\textsuperscript{saww}, nor Rasool\textsuperscript{as}, not a truthful, nor a martyr, until (Syeda) Fatima\textsuperscript{asws} crosses. She\textsuperscript{asws} will travel until she\textsuperscript{asws} is by the Throne of her\textsuperscript{asws} Lord\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty. She\textsuperscript{asws} will get off from the camel by herself\textsuperscript{asws} and say: ‘My\textsuperscript{asws} God\textsuperscript{azwj} and my\textsuperscript{asws} Master\textsuperscript{azwj}! Judge between me\textsuperscript{asws} and the ones who oppressed me and the ones who killed my\textsuperscript{asws} son\textsuperscript{asws}!’

إذا البيا من قبل الله جهل علائة في الشريعات و الاية المبينة من طاعون و عشاح في امضاع و عزر و خاير لله طالما ﷺ.
There will be a Call from the Direction of Allahazwj, Majestic is Hisazwj Majesty: “O Myazwj Beloved! Ask Measws youasws shall be Given, and intercede, youasws shall be Interceded for! By Myazwj Might and Myazwj Majesty! No injustice of an unjust would be Overlooked by Meazwj!”

فقبل إني و مندي ذيتي و يبغي و ضيغة ذيتي و محيي و منحي ذيتي

Sheasws would be saying: ‘Myasws Godazwj and Myazwj Masterazwj! Myasws offspring, and myasws Shias, and Shias of myasws offspring, and one loving measws, and loving myasws offspring!’

فإذا الابناء من قبل الله جل جلجله و هيئهها و يبغيها و يحويها و تجيوذها

There will be a Call from the Direction of Allahazwj, Majestic is Hisazwj Majesty: “Where are the offspring of (Syeda) Fatimaasws, and herasws Shias, and ones loving herasws, and loving herasws offspring?”

لَتَقُفلُ الَّتَفَلَّهُمْ مَلََّا مَلََّا مَلََّا مَلََّا مَلََّا مَلََّا مَلََّا مَلََّا مَلََّا مَلََّا مَلََّا مَلََّا مَلََّا مَلََّةَ لاطِمَةَ وَ شِيعَتُهَا وَ مُُِبِ َِّ وَ مُُِبِ ِ ذُر ََِّتِِ

They would come, and the Angels of the Beneficent would be all around them. (Syeda) Fatimaasws would be leading them until they enter the Paradise’’.

(الكتاب) ‘Uyoon Akhbaar Al-Rezaasws – Ahmad Bin Abu Ja’far Al Bayhaqi, from Ahmad Bin Ali Al Jurjany, from Ismail Bin Abu Abdullah Al Qattan, from Ahmad Bin Abdullah Bin Aamir Al Taie, from Abu Ahmad Bin Suleyman Al Taie,

‘From Alasws Bin Musa Al-Rezaasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww. ‘Myasws daughterasws (Syeda) Fatimaasws would be Resurrected on the Day of Qiyamah and with herasws would be a cloth dyed with blood. Sheasws will hang it with a leg from the legs of the Throne and say: ‘O Just One! Judge between measws and the killer of myasws sonasws!’

قال عليهِ نِ أبَي طالب ع قال رسول الله صلى الله عليه و سلَّم باتِي و باتِي الكُفَّة.

Aliasws Bin Abu Talibasws said: ‘Rasool-Allahsaww said: ‘And Allahazwj will Judge for (in favour of) myasws daughterasws, by the Lordazwj of Kabah!’’

فإذا الابناء من قبل الله جل جلجله و هيئهها و يبغيها و يحويها و تجيوذها

(الكتاب) ‘Uyoon Akhbaar Al-Rezaasws – by the three chains from Al-Rezaasws, from hisasws forefathersasws having said: ‘Rasool-Allahsaww said: ‘Myasws daughterasws Fatima would be Resurrected on the Day of Qiyamah and with herasws would be a cloth dyed with blood. Sheasws

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468 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 8 H 1
469 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 8 H 2
would hang it with a leg from the legs of the Throne. She asws would say: ‘O Just One! Judge between me asws and the killer of my asws son asws!’

Rasool-Allah saww said: ‘He aswj will Judge for (in favour of) my asww daughter, by the Lord azwj of Kaaba! And Allah azwj Mighty and Majestic is Angered for the anger of (Syeda) Fatima asws and is Pleased for her asws pleasure’.

(The book) ‘Uyoon Akhbaar Al-Reza asws – By the three chains from Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘When it will be the Day of Qiyamah, a caller will call out: ‘O community of creatures! Close your eyes until (Syeda) Fatima asws daughter asws of Muhammad asww passes across!’’

(The book) ‘Saheefa Al-Reza asws – From Al-Reza asws, from his asws forefathers asws – similar to it. Then he said, and in another report, ‘When it will be the Day of Qiyamah, it would be said: ‘O people of the gathering! Close your eyes, (Syeda) Fatima asws daughter asws of Rasool-Allah asww is passing by!’ She asws will pass by and upon her asws would be two thin red clothes’.

(The book) ‘Uyoon Akhbar Al-Reza asws – By the three chains from Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah asww said: ‘My asws daughter Fatima asws would be Resurrected and upon her asws would be the garment of honour having been kneaded with the water of (river) Al-Haywaan. The creatures would look at her and would be astounded from it.

Then she asws would be clothed as well from the garments of Paradise, and thousand garments. There would be written upon each garment in green writing: ‘Enter the Paradise, daughter asws of Muhammad asww, upon an excellent image and excellent honour and excellent scene’.

470 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 8 H 3
471 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 8 H 4
She should be escorted to the Paradise like what the bride tends to be escorted, and seventy thousand girls (servants) would be allocated with her.

7- Then, let the transactions be made on the behalf of the deceased, what the deceased would be left with in the Paradise, there would be, for each of them, a servant girl. She should be escorted to the Paradise like what the bride tends to be escorted, and seventy thousand girls (servants) would be allocated with her.

(The book) ‘Sawaab Al Amaal’ – Majaylwiya, from Muhammad Al Attar, from Al Ash’ary, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from one of his companions,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww: ‘When it will be the Day of Qiyamah, a dome of light would be set up for (Syeda) Fatima asws, and Al-Husayn asws, may the Salawat of Allah azwj be upon him, would come and his asws head would be in his hand. When she asws sees him asws, she asws would inhale with an inhalation, there will not remain anyone in the gathering, neither a Messenger Prophet as, nor a Momin servant, except he would cry for her asws.

Allah azwj, Majestic is His Majesty would Make a resemblance for her in an excellent image, and he (Al-Husayn asws) would be disputing his asws killers and their suppliers against him asws, and the ones who participated in his asws killing. He asws would kill them until he asws comes to their last one.

Then they would be Resurrected, and Amir Al-Momineen asws would kill them. Then they would be Resurrected and Al-Hassan asws would be killing them. Then they would be Resurrect and Al-Husayn asws would be killing them. Then they would be Resurrect, so there will not remain anyone from our asws offspring except he would kill them with a killing. During that, Allah azwj would Remove the rage and he asws would forget the grief’.

Then Abu Abdullah asws said: ‘May Allah azwj have Mercy on our asws Shias. By Allah azwj! Our asws Shias, they are the Momineen for, by Allah azwj, they have participated with us asws in the difficulties with prolonged grief and regret’.

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473 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 8 H 6
474 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 8 H 7
Rasool-Allah⁴⁴⁷ asw⁴⁷⁵ said: ‘When it will be the Day of Qiyaamah, (Syeda) Fatima⁴⁴⁷ asws⁴⁷⁵, may the Salawaat of Allah⁴⁴⁷ azwj⁴⁷⁵ be upon her⁴⁴⁷ asws⁴⁷⁵, will come in an assembly of her⁴⁴⁷ asws⁴⁷⁵ women. It would be said to her⁴⁴⁷ asws⁴⁷⁵, ‘Enter the Paradise!’ She⁴⁴⁷ asws⁴⁷⁵ would said: ‘asws will not enter until I⁴⁴⁷ asws⁴⁷⁵ know what happened with my⁴⁴⁷ asws⁴⁷⁵ son⁴⁴⁷ asws⁴⁷⁵ from after me⁴⁴⁷ asws⁴⁷⁵. It would be said to her⁴⁴⁷ asws⁴⁷⁵: ‘Look at the middle of the (plains of) Qiyaamah!’

She⁴⁴⁷ asws⁴⁷⁵ would look at Al-Husayn⁴⁴⁷ asws⁴⁷⁵, may the Salawaat of Allah⁴⁴⁷ azwj⁴⁷⁵ be upon him⁴⁴⁷ asws⁴⁷⁵, standing, and there wouldn’t be a head upon him⁴⁴⁷ asws⁴⁷⁵. She⁴⁴⁷ asws⁴⁷⁵ would scream a scream, and I⁴⁴⁷ azwj⁴⁷⁵ would scream for her⁴⁴⁷ asws⁴⁷⁵ scream, and the Angels would scream for our⁴⁴⁷ asws⁴⁷⁵ scream.

Allah⁴⁴⁷ azwj⁴⁷⁵ Mighty and Majestic would be Angered for her⁴⁴⁷ asws⁴⁷⁵ at that, and He⁴⁴⁷ azwj⁴⁷⁵ would Command a fire call Hab‘hab. It would have been inflamed for a thousand years until it is blackened, nor air having entered it at all nor any smoke coming out from it ever!’ He⁴⁴⁷ azwj⁴⁷⁵ will Say: “Catch the killers of Al-Husayn⁴⁴⁷ asws⁴⁷⁵ and bearers (memorisers) of the Quran!” So, it would catch them.

When they come to be in its beak (grasp) and groan, they would groan with it, and it would inhale, and they would inhale with it, and it would exhale and they would exhale with it. They would speak with eloquent, free tongue, ‘O our Lord⁴⁴⁷ azwj⁴⁷⁵! You⁴⁴⁷ azwj⁴⁷⁵ have Obligated the Fire for us before the worshippers of the idols!’ The Answer would come on behalf of Allah⁴⁴⁷ azwj⁴⁷⁵ Mighty and Majestic: ‘One who know isn’t like the one who does not know’.⁴⁷⁵

475 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra⁴⁴⁷ asws⁴⁷⁵, Ch 8 H 8
‘From Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww: ‘The head of Al-Husayn asws would be resembled for (Syeda) Fatima asws smeared with his asws blood. She asws should scream: ‘Oh son asws! Oh fruit of the heart!’ The Angels would be stunned at the scream of (Syeda) Fatima asws and the people of Al-Qiyamah would call out, ‘May Allah azwj kill the killers of your asws son asws, O (Syeda) Fatima asws!’

He asww said: ‘Allah azwj Mighty and Majestic would Say: “That, I azwj shall Do with him asws, and with his asws Shias and one who loving him asws, and his asws followers!”

And during that day (Syeda) Fatima asws would be upon a camel from the camels of Paradise, brocaded of the two sides, clear cheeks, black eyes, its head is of clear gold, and its neck from the musk and ambergris, its rein from green emeralds, and its saddle cloth inlaid with gems. Upon the camel would be a carriage, its covering is from the Noor of Allah azwj and its sides from the Mercy of Allah azwj. Its steps would be a Farsakh (5 km) from the Farsaks of the world.

Seventy thousand Angels would be escorting her asws carriage with the glorification, and praises, and extollations of Holiness, and the exclamation of Takbeer, and the praising upon Lord azwj of the worlds.

Then a caller would call out from the interior of the Throne: ‘O people of Qiyamah! Close your eyes, for this is Fatima asws daughter asws of Muhammad saww, Rasool saww of Allah azwj passing upon the Bridge!’ Fatima asws and her asws Shias would pass upon the Bridge like the flash of lightning’.

The Prophet asww said: ‘And her asws enemies and enemies of her asws of her asws offspring would be thrown into Hell!”

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476 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 8 H 9
All of them from the Prophet Saww having said: ‘When it will be the Day of Qiyamah and the creatures are paused in front of Allah azwj the Exalted, a caller will call out from behind the Veil: ‘O you people! Close your eyes and lower your heads, for (Syeda) Fatima asws daughter of Muhammad saww is crossing over the Bridge!’

And in Hadeeth of Abu Ayoub: ‘Seventy thousand girls from the Maiden Houries would pass along with her asws, like the bright flash’’. 477

From Abu Abdullah asws having said: ‘When it will be the Day of Qiyamah, Allah azwj would Gather the former ones and the latter ones in one plain. A caller would call out: ‘Close your eyes and lower your heads until (Syeda) Fatima asws daughter of Muhammad saww passes across the Bridge!’

He asws said: ‘So the creatures would close their eyes, and (Syeda) Fatima asws would come upon a ride from the rides of Paradise. Seventy thousand Angels would be escorting her asws. She asws would paused at a noble pausing from the pausings of Al-Qiyamah. Then she asws would descend from her asws ride. She asws would hold a shirt of Al-Husayn asws Bin Ali asws in her asws hand, having been stained with his asws blood, and she asws would say: ‘O Lord azwj! This is a shirt of my asws son asws, and You azwj have Known what happened with him asws!’

477 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 8 H 10
The call would come to her\textsuperscript{asws} from the Direction of Allah\textsuperscript{azwj} Mighty and Majestic: “O Fatima\textsuperscript{asws}! For you\textsuperscript{asws} is the Pleasure in My\textsuperscript{azwj} Presence!” She\textsuperscript{asws} would say: ‘O Lord\textsuperscript{azwj}! Let there be victory for me\textsuperscript{asws} over his\textsuperscript{asws} killers!’

Allah\textsuperscript{azwj} the Exalted would Command columns of the Fire, so these would emerge from Hell and seize the killers of Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, like what the bird tends to seize the seed. Then the columns would return with them into the Fire. They would be Punished therein with a variety of Punishments.

Then (Syeda) Fatima\textsuperscript{asws} would ride her\textsuperscript{asws} ride until she\textsuperscript{asws} would enter the Paradise and with her\textsuperscript{asws} would be the Angels, the ones escorting her\textsuperscript{asws}, and her\textsuperscript{asws} offspring would be in front of her\textsuperscript{asws}, and their\textsuperscript{asws} friends from the people would be on her\textsuperscript{asws} left.’’

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy Al Hasany, transmitting from Ibn Abbas,

‘When it will be the Day of Qiyamah, a caller would call out: ‘O community of creatures! Close your eyes until (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww} passes by. She\textsuperscript{asws} would be the first one to be clothed (with garments of Paradise), and she\textsuperscript{asws} would be received from Al-Firdows by twelve thousand Houries, not having received anyone else before her\textsuperscript{asws} nor would they (receive) anyone after her\textsuperscript{asws}.

She\textsuperscript{asws} would be upon a ride its wings would be of ruby, and its reins of pearls. Upon it would be a saddle-cloth of gems, upon each saddle cloth from it would be cushions of silk, and its stirrups would be of aquamarine. She\textsuperscript{asws} would be crossing the Bridge with it until they end up with her\textsuperscript{asws} to Al-Firdows. The people of the gardens would smile at her\textsuperscript{asws}.

And in the interior of Al-Firdows are white castles and yellow castles from pearls from one embedding, and in the white castles there are seventy thousand doors, being houses of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Progeny\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon them. And in

\textsuperscript{478} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 8 H 11
the yellow castles there are seventy thousand houses, being dwellings of Ibrahim as and his as Progeny asws.

فَتْحِيلَن على موَئلٍ مِن نَورٍ فِي خِيَالِهِمْ حَالًا وَ تَبْعَثُ إِلَيْهِمْ مَلَكٍ مُّلْكَ نَبْعَثُ إِلَى أَحَدٍ فَتْحِيلٍ وَ لا تَبْعَثُ إِلَى أَحَدٍ فَتْحِيلٍ إِلَى زَرَابٍ بِبُرْكَانِ السَّلامُ وَ بُنِيَ مِن ذَلِكَ أَفْطَاكَ

She asws would sit upon a chair of light, and they would be sitting around her asws. And an Angel would be Sent to her asws, not having been Sent to anyone before her asws, nor would it be Sent to anyone after her asws. He would say, ‘Your Lord Conveys the greetings to you asws and Says: “Ask Me azwj I saww shall Give you asws!”

فَتُبْعَثُ إِلَى زَرَابٍ فَتْحِيلٍ إِلَى حَالٍ وَ فِي خِيَالِهِمْ حَالًا وَ تَبْعَثُ إِلَى أَحَدٍ فَتْحِيلٍ إِلَى زَرَابٍ بِبُرْكَانِ السَّلامُ وَ بُنِيَ مِن ذَلِكَ أَفْطَاكَ

She asws would say: ‘His azwj Favours have been Completed upon me asws, and His azwj Honours have welcomed me asws, and His azwj Paradise has been legalised for me asws. I asws ask Him azwj for my asws children, and my asws offspring, and the ones loving them!’

فَتُبْعَثُ إِلَى زَرَابٍ فَتْحِيلٍ إِلَى حَالٍ وَ فِي خِيَالِهِمْ حَالًا وَ تَبْعَثُ إِلَى أَحَدٍ فَتْحِيلٍ إِلَى زَرَابٍ بِبُرْكَانِ السَّلامُ وَ بُنِيَ مِن ذَلِكَ أَفْطَاكَ

So Allah azwj would Give her asws, her asws offspring, and her asws children, and the ones who loved them for her asws, and preserved them regarding her asws. He (She asws) would say: ‘The Praise is for Allah azwj Who Removed the grief from us and delighted my asws eyes!’

فَتُبْعَثُ إِلَى زَرَابٍ فَتْحِيلٍ إِلَى حَالٍ وَ فِي خِيَالِهِمْ حَالًا وَ تَبْعَثُ إِلَى أَحَدٍ فَتْحِيلٍ إِلَى زَرَابٍ بِبُرْكَانِ السَّلامُ وَ بُنِيَ مِن ذَلِكَ أَفْطَاكَ

Ja’far asws said: ‘My asws father asws had said: ‘Ibn Abbas was saying, whenever he mentioned this Hadeeth, he would recite this Verse: And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]’’.

فَتُبْعَثُ إِلَى زَرَابٍ فَتْحِيلٍ إِلَى حَالٍ وَ فِي خِيَالِهِمْ حَالًا وَ تَبْعَثُ إِلَى أَحَدٍ فَتْحِيلٍ إِلَى زَرَابٍ بِبُرْكَانِ السَّلامُ وَ بُنِيَ مِن ذَلِكَ أَفْطَاكَ

‘I heard Amir Al-Momineen Ali asws Bin Abu Talib asws saying: ‘One day Rasool-Allah saww entered to see (Syeda) Fatima asws, and she asws was grief-stricken. He saww said to her asws: ‘What grieves you asws, O daughter asws?’ She asws said: ‘O father asws! I asws remembered the plains and the pausing of the people uncovered on the Day of Qiyamah’.

فَتُبْعَثُ إِلَى زَرَابٍ فَتْحِيلٍ إِلَى حَالٍ وَ فِي خِيَالِهِمْ حَالًا وَ تَبْعَثُ إِلَى أَحَدٍ فَتْحِيلٍ إِلَى زَرَابٍ بِبُرْكَانِ السَّلامُ وَ بُنِيَ مِن ذَلِكَ أَفْطَاكَ

He saww said: ‘O daughter asws! It is a mighty Day, but Jibraeel as has informed me saww from Allah azwj Mighty and Majestic that He azwj has Said that the first one the ground would split

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from on the Day of Qiyamah would be Isaww, then mysaww father as Ibrahimas, then yourasws husband Aliasws Bin Abu Talibasws.

Then Allahazwj would Send Jibraeelas to youasws among seventy thousand Angels. They would pitch seven domes of light at yourasws grave. Then Israfeelas would come to youasws with three garments of light, and heas would pause by yourasws head. Heas would call out to youasws: ‘O Fatimaas daughterasws of Muhammadas! Arise to yourasws plains!’ So, youasws will be standing, safe from yourasws dread, yourasws nakedness having been veiled.

Israfeelas would give youasws the garments. Youasws will wear these, and Zuqaeelas would come to you with a ride of light. Its reins would be of wet pearls. Upon it would be a palanquin of gold. Youasws will be riding it and Zuqaeelas would guide with its reins, and in front of youasws would be seventy thousand Angels would be flags of glorification.

When the travel becomes prolonged for youasws, seventy thousand Houries would receive youasws rejoicing with looking at youasws. In the hand of every one of them would be an incense burner of light, the aroma of ‘Al-Oud’ would be spreading from it from without any fire, and upon them would be garlands of jewels inlaid with green emeralds.

They would travel on yourasws right. So, when youasws have travel like what which youasws travel from yourasws grave to your meeting, Maryam Bint Imranas would meet youasws among similar to the ones from the Houries with youasws. Sheas would greet unto youasws, and sheas and the ones with heras would travel on yourasws left.

Then yourasws motheras Khadeejaasws Bint Khuwaylid, the first woman to believe in Allahazwj and Hisasws Rasoolasww would meet youasws, and with herasws would be seventy thousand Angels having flags of Takbeer.
When you come near to the gathering, Hawwa would receive you among seventy thousand Houries and with her would be Aasiya Bint Muzahim. She and the ones with her would travel with you.

When you are in the middle of the gathering, and that is because Allah would have Gathered the creatures in one plain. The feet would be level with them. Then a caller would call out from beneath the Throne, the creatures would hear: 'Close your eyes until (Syeda) Fatima the truthful daughter and the ones with her pas ses by!'

Then a pulpit of light would be set up for you having seven steps. Between the step to the step there are rows of Angels would be Angels having flags of light in their hands, and the Maiden Houries would be aligned on the right of the pulpit and on its left, and the closest of the women with you on your left would be Hawwa and Aasiya.

When you come to be at the top of the pulpit, Jibraeel would come to you. He would say to you ‘O Fatima! Ask your need’. You will say: ‘O Lord! Show me Al-Hassan and Al-Husayn!’

They would be brought to you, and the veins of Al-Husayn would be flowing blood and he would say: ‘O Lord! Take my rights for me today from the ones who oppressed me!’

During that the Majestic would be Angered, and Hell would be in fury for His Anger, and so would the Angels in their entirety. Hell would exhale during that with an exhalation, then a wave of fire would emerge and seize the killers of Al-Husayn, and their sons, and the
sons of their sons, and they would be saying, ‘O Lordazwj! We were not even present with Al-Husayn

Allahazwj would Say to Zabaniyya (Angels) of Hell: “Seize them with their markings of blue eyes and dark faces! Seize their forelocks and throw them in the lowest level of the Fire, for they were harsh upon the friends of Al-Husayn and their fathers were, those who had battled Al-Husayn and killed him!”

Then Jibraeelazwj will say: ‘O Fatimaazws! Ask yourazws need!’

Youazws would be saying: ‘O Lordazwj, myazws Shias!’ Allahazwj Mighty and Majestic would Say: “Iazwj have Forgiven (their sins) for them!”

Youazws would be saying: ‘O Lordazwj! Shias of myazws sonazws!’ Allahazwj would Say: “Iazwj have Forgiven (their sins) for them!”

Youazws would be saying: ‘O Lordazwj! Shias of myazws Shias!’ Allahazwj would Say: “Go! The one who adheres with youazws, he would be with youazws in the Paradise!”

During that, the creatures would love if they would have been Fatimids (ones loving Fatimaazws). Yourazws will travel and with youazws would be yourazws Shias, and Shias of yourazws sons, and Shias of Amir Al-Momineenaazws, secure of their fear, their nakedness veiled, the difficulties having been removed from them, and the return having been eased for them. The people would fear and they will not be fearing, and the people would be thirsty and they will not be thirsty.

When youazws reach the door of Paradise, twelve thousand Houries would receive you, not having received anyone else before youazws, nor will they be receiving anyone who would happen to be after youazws. In their hands would be torches of light, being upon rides of light,
their saddle clothes being of yellow gold and sapphire, and their reins being of wet pearl. Upon every ride would be pillows of layered silk.

When you\textsuperscript{asws} enter the Paradise, its inhabitants would rejoice with you\textsuperscript{asws} and tables of jewels would be placed for your\textsuperscript{asws} Shias being upon columns of light. They would be eating from it while the (other) people would be in the Reckoning, and they would be eternally in whatever they so desire for themselves.

And when the friends of Allah\textsuperscript{azwj} are settled in the Paradise, Adam\textsuperscript{as} and the ones besides him\textsuperscript{asws} from the Prophets\textsuperscript{as} would be visiting you\textsuperscript{asws}. And in the interior of Al Firdows there are two pearls from one embedding – a white pearl and a yellow pearl. In there are castles and house. In each one there a seventy thousand houses.

The white are dwellings for us\textsuperscript{asws} and for our\textsuperscript{asws} Shias, and the yellow are dwellings for Ibrahim\textsuperscript{as} and the Progeny of Ibrahim\textsuperscript{as}, may the Salawaat of Allah\textsuperscript{azwj} be upon them in their entirety'.

She\textsuperscript{asws} said: ‘O father\textsuperscript{asws}! I\textsuperscript{asws} would not like to see your\textsuperscript{saww} day (of death) nor to remain (alive) after you\textsuperscript{saww}.

He\textsuperscript{saww} said: ‘O my\textsuperscript{saww} daughter\textsuperscript{asws}! Jibraeel\textsuperscript{as} informed me\textsuperscript{saww} from Allah\textsuperscript{azwj} Mighty and Majestic that you\textsuperscript{asws} will be the first one from my\textsuperscript{saww} family members to join with me\textsuperscript{saww}. So, the woe, all of it is for the one oppressing you\textsuperscript{asws}, and the mighty success is for the one helping you\textsuperscript{asws}'.

Ata’\textsuperscript{a} (the narrator) said, ‘It was so that whenever Ibn Abbas mentioned this Hadeeth, he would recite this Verse: ‘And those who believe and their offspring follow them with Eman,'
We will Unite their offspring to be with them and We will not Deprive them of anything from their deeds. Every person is pledged with what he earns [52:21].\(^{480}\)
CHAPTER 9 – HER\textsuperscript{asws} CHILDREN, AND HER\textsuperscript{asws} OFFSPRING, AND THEIR SITUATIONS, AND THEIR MERITS, AND THEY ARE FROM THE CHILDREN OF THE RASOOL\textsuperscript{saww}, TRULY

1. And it is recorded in the books of virtues that we are informed by Ali Bin Ahmad Al Aasimy, from Islamil Bin Ahmad Al Bayhaqi, from his father Ahmad Bin Al-Husayn, from Abu Abdullah Al Hafiz, from Abu Muhammad Al Khurasany, from Abu Bakr Bin Abu Al Awaam, from his father, from Hareez Bin Abdul Hameed, from Shayba Bin Na’ama, from (Syeda) Fatima\textsuperscript{asws} Bint Al-Husayn\textsuperscript{asws}, from (Syeda) Fatima\textsuperscript{asws} the elder, she\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘All children of a mother belong to their group except the children of (Syeda) Fatima\textsuperscript{asws}, for I am their father and their group (leader)’’.\textsuperscript{481}

And we are informed by Abu Al-Hassan Bin Bushran Al Adl at Baghdad, from Abu Amro Bin Al Simak, from Hanbal Bin Is’haq, from Dawodd Bin Amro, from Salih Bin Musa Bin Asim Bin Bahdalah, from Yahya Bin Ya’mar Al Aamiry who said,

‘Al-Hajjaj sent for me. He said, ‘O Yahya! You are the one who claims that the children of Ali\textsuperscript{asws} and (Syeda) Fatima\textsuperscript{asws} are from the children of Rasool-Allah\textsuperscript{saww}?’ I said to him, ‘If you grant me amnesty, I shall speak’. He\textsuperscript{asws} said: ‘You are safe’.

And He\textsuperscript{azwj} said: And We Granted to him Is’haq and Yaqoub, each we Guided, [6:84] – up to He\textsuperscript{azwj} Said: And Zakariyya, and Yahya, and Isa, and Ilyas – all were from the righteous ones [6:85]. And Isa\textsuperscript{as} is a Word of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Spirit He\textsuperscript{azwj} had Cast to the chaste (Maryam\textsuperscript{as}), and Allah\textsuperscript{azwj} the Exalted has Attributed him\textsuperscript{as} to Ibrahim\textsuperscript{as}.

I said to him, ‘Yes. I shall recite to you the Book of Allah\textsuperscript{azwj}. Allah\textsuperscript{azwj} Says: And We Granted to him Is’haq and Yaqoub, each we Guided, [6:84] – up to He\textsuperscript{azwj} Said: And Zakariyya, and Yahya, and Isa, and Ilyas – all were from the righteous ones [6:85]. And Isa\textsuperscript{as} is a Word of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Spirit He\textsuperscript{azwj} had Cast to the chaste (Maryam\textsuperscript{as}), and Allah\textsuperscript{azwj} the Exalted has Attributed him\textsuperscript{as} to Ibrahim\textsuperscript{as}.

481 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 9 H 1 a
He said, ‘What called you to bring this up and mention it?’ I said, ‘What Allahazwj Mighty and Majestic has Obligated upon the people of knowledge regarding their knowledge, “You shall manifest it to the people and you will not conceal it” [3:187] – the Verse’. He said, ‘You speak the truth and do not repeat to mention this nor publicise it’.

And the Hadeeth has come with an unbroken chain, longer than this, from Aamir Al Shaby having said,

‘Al-Hajjaj sent for me one night, so I was scared. I stood up and performed wud’u and made my will. Then I entered to see him. I looked and there a leather rug had been spread (for beheading) and the sword was unsheathed. I greeted to him and he responded the greetings unto me. He said, ‘Do not fear for I have granted you amnesty tonight and tomorrow until the afternoon’, and seated me with him.

Then he gestured, and a man was brought tied with shackles and handcuffs. They placed him in front of him. He said, ‘This old man is saying that Al-Hassanasws and Al-Husaynasws were two sonsasws of Rasool-Allahsaww. Either he brings me a proof from the Quran or else I shall strike off his neck!’

I said, ‘It is a must that you release his chains, for when he (gives) proof, then surely he will go (free), and if he does not (give) proof, then even the sword will not (be able to) cut this iron’. So, they released his chains and his ropes. I looked and it was Saeed Bin Jubeyr. I was aggrieved by that and said (to myself), ‘How will he (be able to) find an argument upon that, from the Quran?’

Al-Hajjaj said to him, ‘Give be a proof from the Quran upon what you are claiming or else I will strike off your neck!’ He said to him, ‘Wait!’ He was silent for a while. Then he said to him similar to that. He said, ‘Wait’. He was silent for a while. Then he said to him similar to that.

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482 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 9 H 1 b
He said, ‘I seek Refuge with Allahazwj from the Pelted Satanas. In the Name of Allahazwj the Beneficent, the Merciful’. Then he said, ‘And We Granted to him Is’haq and Yaqoub, [6:84] – up to Heazwj Said: and like that We Recompense the good doers [6:84]. Then he was silent and said to Hajjaj, ‘Read what is after it: And Zakariyya, and Yahya, and Isa, [6:85]’. 

Saeed said, ‘How does Isaas fit over her?’ He said, ‘Heas was from hisas offspring’. He said, ‘If Isaas was from the offspring of Ibrahimas, and (although) there was not fatheras for himas, but he (Isas) was a sonas of hisas daughteras (Maryamas), so heas was attributed to himas with hisas remoteness (in years). Thus, Al-Hassanasws and Al-Husaynasws are foremost with being attributed to Rasool-Allahsaww along with their nearness from himsaww.

قام له بعشرة آلاف دينار و أمر بأن يتهدأ مشاعرهيرة إلى داره و أذن له في الزحام

He (Hajjaj) ordered with four thousand Dinars to be for him and ordered with carrying it with him to his house, and permitted for him regarding the returning’.

قال الشعيبي فلم تأتني فلك في نفسي قد وجب علي أن آتي هذا الشبيخ تعلمه منه معالي الرمان لأني كنت أظن أي اغمرها فإذا أنا لا أفرحها

Al-Shaby said, ‘When I woke up in the morning, I said within myself, ‘It is a must upon me to go to this old man (Saeed Bin Jubeyr) and learn from him the meanings of the Quran, because I used to think I had understood these, and here I am, not understanding it’.

فأأتيت فإذ فدو في المسجد و ابتل الدائري بن بديع يفrehها غزارة و يتصدق بما لا يقال هذا كله بل برهان الخمس و الحسن ع ليين كننا أهدمنا واحدا

I went to him, and there he was in the Masjid, and those Dinars were in front of him. He was distributing them ten by ten and donating them. Then he said, ‘All of this is the Blessing of Al-Hassanasws and Al-Husaynasws. And if had one sorrow, so our happiness’s are a thousand, and we have pleased Allahazwj and Hisazwj Rasoolsaww’.

I went to him, and there he was in the Masjid, and those Dinars were in front of him. He was distributing them ten by ten and donating them. Then he said, ‘All of this is the Blessing of Al-Hassanasws and Al-Husaynasws. And if had one sorrow, so our happiness’s are a thousand, and we have pleased Allahazwj and Hisazwj Rasoolsaww’.483

كتِبَ الدَّلَائِلِ، لِمَدَّ بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَى بِما جَرَّ الطَّبَيِّ علَي...
'(Syeda) Fatima\text{asws} the younger, from Fatima\text{asws} the elder who said: 'The Prophet\text{saww} said: 'For every Prophet\text{saww} there is a group he\text{saww} belongs to, and (Syeda) Fatima\text{asws} is of my\text{saww} group, belonging to me\text{saww}'.

And Abu Al-Hassan\text{asws} was facing towards a group, narrating to them. He\text{asws} heard the words of Zayd, so he\text{asws} turned towards him. He\text{asws} said: 'O Zayd! Are you deceived by the words of the grocer of Al-Kufa? (Syeda) Fatima\text{asws} protected her\text{asws} chastity, so Allah\text{azwj} Prohibited her\text{asws} offspring upon the Fire. By Allah\text{azwj}! That was not except for Al-Hassan\text{asws} and Al-Husayn\text{asws} and the children of her\text{asws} belly in particular!

As for Musa\text{asws} Bin Ja'far\text{asws} happening to have obeyed Allah\text{azwj} and fasted his\text{asws} days, and stood his\text{asws} night (in Salat), and if you were to disobey Him\text{azwj} and you both come on the Day of Qiyamah as same, then you would be more honourable to Allah\text{azwj} Mighty and Majestic than him\text{asws}.

\text{Ali\text{asws} Bin Al-Husayn\text{asws}} had said: 'For our\text{asws} good doers, there are two portions from the Recompense, and for our\text{asws} evil doers, there is double from the Punishment'.

And Al-Hassan Al-Washa (the narrator) said, 'Then he\text{asws} turned towards me and said: 'O Hassan! Are you reciting this Verse: \text{He said: “O Noah! He is not from your family; he is (the doer of) other than righteous deeds, [11:46]”}'
I said, ‘From the people there are ones reciting that it was a deed other than righteous, and them are ones reciting that he is (the doer of) other than righteous deeds, \[11:46\], negating him from his father\[asws\].

He\[asws\] said: ‘Never! He was his\[asws\] son, but when he disobeyed Allah\[azwj\] Mighty and Majestic, Allah\[azwj\] Negated him from his father\[asws\]. Like that is the ones who were from us\[asws\], he does not obey Allah\[azwj\], so he isn’t from us\[asws\], and you, when you obey Allah\[azwj\], then you are from us\[asws\], People\[asws\] of the Household’. 485

I said to Abu Abdullah\[asws\], ‘Did Rasool-Allah\[saww\] say: ‘(Syeda) Fatima\[asws\] protected her\[asws\] chastity so Allah\[azwj\] Prohibited her\[asws\] offspring upon the Fire’?’ He\[asws\] said: ‘Yes. He\[saww\] meant by that Al-Hassan\[asws\], and Al-Husayn\[asws\], and (Syeda) Zainab\[asws\], and (Syeda) Umm Kulsoom\[asws\]’. 486

He\[asws\] said: ‘The ones liberated from the Fire, they are the children of her\[asws\] belly – Al-Hassan\[asws\], and Al-Husayn\[asws\], and (Syeda) Zainab\[asws\], and (Syeda) Umm Kulsoom\[asws\]’. 487

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487 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\[asws\], Ch 9 H 4
(The book) ‘Uyoon Akhbaar Al-Reza asws – By the three chains from Al-Reza asws, from his forefathers asws having said: ‘The Prophet asws said: (Syeda) Fatima asws protected her asws chastity, so Allah azwj Prohibited her asws offspring from the Fire’. 488

6- ن، عين أحباء الراضي عليه السلام ماجيلله و بن الحبيب و أمتهنادا عن علي بن أبي بكر فدل ابن موسى أنجع أبي الحسن ع بالدمية و أحرق و قتل وكان يشتم زيد الله تغيب主要有微笑子夫子 مأممُفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ وَ اللَّهِ وَ جَلَّ مِنم مُفَْ  بمنِ جَعمفَرٍ وَ اللَّهْ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً أَكمرَمُ عَلَ  اللَّهِ عََِّ وَ جَلَّ مِنم مُفَْ  بمنُ جَعمفَرٍ أَطَاعَ اللَّهَ وَ َِخَلَ الْمَََّةَ لَأَنمتَ ِِذاً A 488 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 9 H 5

The book) ‘Uyoon Akhbaar Al-Reza asws – Majaylawiya, and Ibn Al Mutawakkil, and Al Hamdany, from Ali, from his father, from Yasir who said,

‘Zayd son of Musa asws, brother of Abu Al-Hassan (Al-Reza asws) emerged at Al-Medina, and burnt, and killed, and he was named as ‘Zayd the fire’. Al Mamoun sent (forces) to him and he was captured and carried to Al-Mamoun. Al-Mamoun said, ‘Go with him to Abu Al-Hassan asws!’

Abu Al-Hassan asws said: ‘You are my asws brother for as long as you obey Allah azwj Mighty and Majestic. Noah as said: ‘Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders’ [11:45]. Allah azwj Mighty and Majestic Said: “O Noah! He is not from your family; he is (the doer of) other than righteous deeds, [11:46]. Thus,
Allahazwj Mighty and Majestic Expelled him from being from hisas family due to his (acts of) disobedience”. 489

7- قب، انقلب لابن شهاب وادي تاريخ بغداد، وكثيراً الشابق: وأحدهم العوام خلافاً عن ابن شاهين: أن ابنه معه sezamovala فجاء الله أذكرواها لأيام..


‘The Prophet saww said: ‘(Syeda) Fatimaasws protected her asws chastity, so Allahazwj Prohibited herasws offspring unto the Fire’.

Qالم: ابن متندة خاصةً بالحسن و المحسن و لهذا أيَ من ولدته بنفسيها و هو الذي عُرِفَ من الرضا ع و الأولي كامؤمن منهم.

Ibn Mandah said, ‘It is especially for Al-Hassanasws and Al-Husaynasws. And it is said, whichever ones sheasws begot herselfasws, and it is reported from Al-Rezaasws, and every Momin from them is foremost’. 490

The book ‘Al Ihtijaj’ – From Abu Al Jaroud,

‘Abu Ja’farasws said: ‘O Abu Al Jaroud! What are they saying regarding Al-Hassanasws and Al-Husaynasws?’ I said, ‘They are denying upon us that theyasws are two sonsasws of RasoolAllahasws’.

قالم: أي شيء اعتقاداتهم عليهن: فلتقول الله في عيسى بن مريم و من ذي الزيت إلى قوله: كل من الصالحين في عيسى من ذي الزيت إنزاعهم.

Heasws said: ‘By which thing are you arguing against them?’ I said, ‘By the Words of Allahazwj regarding Isa Bin Maryamas: and from his offspring Dawood, [6:84] – up to Hisazwj Words: all were from the righteous ones [6:85]. So, Isaas is Made to be from the offspring of Ibrahimas.

و احتجاجنا عليهم بقوله لعلك نعلم فقال تعالى نسأله والإيام و أنباكم و يساسه و يسائكم و السهكما.

And we are arguing against them by the Words of the Exalted: (This is) the Truth from your Lord, so be not of the disputers [3:60] then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, [3:61]’.

قلم فاي شيء فكأنما قال القائل: فكأنما قد يكون ولد السبب من الرجل و لا يكون من الطلب.

Heasws said: ‘So which thing are they saying?’ I said, ‘They are saying, ‘It could be that a son of the daughter is from the sons, and may not be from the Subl’.

He (the narrator) said, 'Abu Ja’far asws said: ‘By Allah azwj, O Abu Al Jaroud! I asws shall give you a Verse from the Book of Allah azwj, naming the Sulb of Rasool-Allah saww. No one will reject it except a Kafir!’ I said, ‘May I be sacrificed for you asws! And where (is it)?’

Heasws said: ‘Where Allah azwj: Prohibited unto you are your mothers, and your daughters, and your sisters, - up to Hisazwj Words: and the wives of your sons who are from your loins, [4:23].

So, ask them, O Abu Al Jaroud, is it Permissible for Rasool-Allahsaww to marry their (Al-Hassanasws and Al-Husaynasws’s) wives? If they say yes, then by Allah azwj they are lying! And if they say no, then by Allah azwj theyasws are two sonsasws of Rasool-Allahsaww of hissaww Sulb, and it is not Prohibited unto himsaww except for the Sulb’. 491

Tafseer Al Qummi – ‘My father, from Tareyf Bin Nasih, from Abdul Samad Bin Bashir, from Abu Al Jaroud, ‘From Abu Ja’farasws having said: ‘Abu Ja’farasws said to me: ‘O Abu Al Jaroud! What are they saying regarding Al-Hassanasws and Al-Husaynasws’s. I said, ‘They are denying upon us that theyasws are sonsasws of Rasool-Allahsaww’.

He said, ‘By which thing are you arguing against them?’ I said, ‘By the Words of Allahazwj mighty and Majestic regarding Isa Bin Maryam: and from his offspring Dawood, and Suleyman [6:84] – up to Hisazwj Words: and like that We Recompense the good doers [6:84]. And Heazwj Made Isaas to be from the offspring of Ibrahimas.

Heasws said: ‘Which thing do they say to you?’ I said, ‘They are saying, it could be a son of the daughter being from the son, and may not be from the Sulb’.

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He asws said: ‘By which thing are you arguing upon them?’ I said, ‘We are arguing upon them with the Words of Allah azwj the Exalted: then say: ‘Come, let us call our sons and your sons, and our women and your women, [3:61] – the Verse.

He asws said: ‘So which thing are they saying to you?’ I said, ‘They are saying, ‘It can be from the speech of the Arabs, ‘my son’ for one man, and he would say, ‘Our sons’, and rather they are one’.

He (the narrator) said, ‘Abu Ja’far asws said: ‘By Allah azwj! O Abu Al Jaroud! I asws shall give you (a Verse) from the Book of Allah azwj naming the Sulb of Rasool Allah azwj. No one will reject it except a Kafir!’ I said, ‘May I be sacrificed for you asws! And where (is it)?’

He asws said: ‘Where Allah azwj: Prohibited unto you are your mothers, and your daughters, and your sisters, - up to His azwj Words: and the wives of your sons who are from your loins, [4:23].

So, ask them, O Abu Al-Jaroud, is it Permissible for Rasool-Allah saww to marry their (Al-Hassan asws and Al-Husayn asws) wives? If they say yes, then by Allah azwj they are lying and being immoral! And if they say no, then by Allah azwj they asws are two sons asws of Rasool-Allah saww of his saww Sulb, and it is not Prohibited unto him saww except for the Sulb” 492.


‘She asws gave birth to Al-Hassan asws and for her asws were twelve years, and she asws gave birth to Al-Hassan asws and Al-Husayn asws, and Al-Muhassin asws was martyred.

And in (the book) ‘Ma’arif’ of Al Quteybi – ‘Muhassin asws was spoilt (martyred) from a wound by Qunfuz Al-Adawy’. And (Syeda) Zainab asws and Umm Kulsoom asws 493.
Abdul Hameed Bin Abu Al-Hadeed said in commentary of the words of Amir Al-Momineen asws during one of the days of Siffeen when he asws saw his asws son Al-Hassan asws asws during one of the days of Siffeen when he asws saw his asws son Al-Hassan asws being quick to the war: ‘Control this boy asws on my asws behalf not to stress me asws, for I asws am more precious with these two’ – meaning Al-Hassan asws and Al-Husayn asws – ‘from the death, lest the lineage of Rasool-Allah azwj be cut off with these two (being killed)’.

If you were to say, ‘Is it allowed to be said for Al-Hassan asws and Al-Husayn asws and their asws children, ‘sons asws of Rasool-Allah saww, and ‘children of Rasool-Allah saww, and ‘offspring of Rasool-Allah saww, and ‘lineage of Rasool-Allah saww’? I say, ‘Yes, because Allah azwj Named them as saw as being offspring of Ibrahim as, and the linguist are not differing in that children of the daughters are from the lineage of the men.

And if it is bequeathed to a son of so and so with wealth, he is to be included in the children of the daughters, and Allah azwj the Exalted has Named Isa as being offspring of Ibrahim as, and the answer is inclusive for all. It means Al-Hassan asws and Al-Husayn asws.

Supposing it is said, ‘So what will you do with the words of the Exalted: Muhammad was not a father of anyone of your men, [33:40]?’ I say, ‘I ask you about his saww father-hood for Ibrahim as son as of Mariah (the Coptic).

So, every time you answer with it about that, it would be my answer about Al-Hassan asws and Al-Husayn asws, and the answer is inclusive for all. It means Zayd Bin Al Harisa, because the Arabs were saying, ‘Zayd son of Muhammad saww’ upon their norm, regarding adopting the servants.

So, Allah azwj the Exalted Invalidated that and Prohibited from the ways of the pre-Islamic period, and Said: ‘Muhammad saww isn’t a father saww for anyone from the men, and adults, the well-known between you all, and that does not negate his saww being a father saww to the
children, the word ‘men’ not being linked upon them, like Ibrahimas, and Hassanasws and Husaynasws.

أقول: لم ذكر بعض الإشكالات و الأسباب التي ليس هذا آل باب موضوع ذكرها.

I (Majlisi) am saying, ‘Then he (Abi Al-Hadeed) mentioned some of the objections and the answers which, this chapter isn’t the place of mentioning it’.

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CHAPTER 10 – HER<sub>asws</sub> ENDOWMENTS AND HER<sub>asws</sub> CHARITIES, MAY THE SALAWAAAT OF ALLAH<sub>azwj</sub> BE UPON HER<sub>asws</sub>

1-كما، الكافي تختص أن ابن أحمد بن محمد عن ابن قطان عن أحمد بن عمر عن أبي داود قال: سألت أنا عين الله عن صدقة رسول الله صلى الله عليه وسلم من خلقه صلى الله عليه وسلم.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ahmad Bin Umar, from his father, from Abu Maryam who said,

‘I asked Abu Abdullah<sub>asws</sub> about the charity of Rasool-Allah<sub>asww</sub> and charity of Ali<sub>asws</sub>. He<sub>asws</sub> said: ‘It is Permissible for us<sub>asws</sub>. And he<sub>asws</sub> said: ‘(Syeda) Fatima<sub>asws</sub> made her<sub>asws</sub> charities to be for the clan of Hashim<sub>as</sub> and clan of Abdul Mutalib<sub>asws</sub>.’

2-كما، الكافي علی عن ابن أبي جعفر عن عائشة بن عبد المطلب عن أبي بكر بصابر قال: قال أبو جعفر الوليد بن عبد الملك بن ملجم بن الحارث بن عبد الله بن الحارث بن عبد الرحمن بن عبد الله بن عبد الرزاق رضی الله عنه قال: فلما بلغ الخبر

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Abu Baseer who said,

‘Abu Ja’far<sub>asws</sub> said: ‘Shall I<sub>asws</sub> read out to you the bequest of (Syeda) Fatima<sub>asws</sub>?’ I said, ‘Yes’. He<sub>asws</sub> brought out a bag or a basket and extracted a letter from it.

قرأ به نسماة الله الرحمن الرحيم هذا ما أعطت به قاطنة بنت محمد رسول الله ص

He<sub>asws</sub> read: ‘In the Name of Allah<sub>azwj</sub> the Beneficent, the Merciful. This is what is bequeathed by (Syeda) Fatima<sub>asws</sub> daughter<sub>asws</sub> of Muhammad<sub>asww</sub>, Rasool<sub>asww</sub> of Allah<sub>azwj</sub>.

أوصت بخواتينها السبعة الغناء والدلال والبجرة والنجحى والمضى والصافحة وما ألقى إبناه إلية إلى عيني بن أبي طالب bahwa فين مضى على عيني على الحسن فإن مضى الحسن فإلى الحسن فإن مضى الحسن فله الأكثر من ولدي شهد الله على ذلك والمؤتمنين بن الأشمول والليث بن العامر وكتب على يد أبي طالب.

<sub>asws</sub> bequeath with the seven gardens - Al-Awaaf, and Al-Dalail, and Al-Burqa, and Al-Mabeyt, and Al-Hasna, and Al-Safiayah, and what was for Umm Ibrahim, to Ali<sub>asws</sub> Bin Abu Talib<sub>asws</sub>. So, if Ali<sub>asws</sub> has passed away, then to Al-Hassan<sub>asws</sub>. If Al-Hassan<sub>asws</sub> has passed away, then to Al-Husayn<sub>asws</sub>. If Al-Husayn<sub>asws</sub> passes away, then to the elders of my<sub>asws</sub> sons<sub>asws</sub>. Allah<sub>azwj</sub> is Witness upon that, and Al-Miqdad Bin Al-Aswad<sup>a</sup>, and Al-Zubeyr Bin Al-Awwam’. And it was written by Ali<sub>asws</sub> Bin Abu Talib<sub>asws</sub>. 496

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495 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sub>asws</sub>, Ch 10 H 1
496 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sub>asws</sub>, Ch 10 H 2 a
(The book) ‘Al-Kafi’ – Ali, from his father, from Ibn Abu Umayrs, from Aasim Bin Humeyd – similar to it, and he neither mentioned a bag nor a basket, and he said, ‘To the eldest of my asws sons besides your asws sons’. 497


He (the narrator) said, ‘He asws brought out a paper to me: ‘This is what (Syeda) Fatima asws daughter asws of Muhammad asw is making a pact to Ali asws Bin Abu Talib asws with regarding her asws wealth. So, if he asws has died, then to Al-Hassan asws. If he asws had died, then to Al-Husayn asws. If he asws has died, then to the eldest of my asws children, besides your asws children – (the gardens called) ‘Al-Dalal’, and Al-Awaaf, and Al-Mabeyt’, and Al-Burqah’, and Al-Hasna’, and Al-Safiya’, and what is for Umm Ibrahim. Allah aswj Mighty and Majestic is Witness upon that, and Al-Miqdad Bin Al-Aswad, and Al-Zubeyr Bin Al-Awwam”’. 498

(he) (The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Ibrahim Bin Abu Yahya Al Muzanny,

‘From Abu Abdullah asws having said: ‘(The garden) ‘Al-Mabeyt’ is that which Salman ra had been contracted upon, so Allah aswj Legalised it to His aswj Rasool asww, and it is among her asws charities”. 499

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad,

‘From Abu Al-Hassan asws the 2nd, he (the narrator) said, ‘I asked him asws about the seven gardens which were an inheritance from Rasool-Allah asww to (Syeda) Fatima asws’. 

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499 Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra asws, Ch 10 H 4
He\textsuperscript{asws} said: ‘But rather it was an endowment (Waqq). Rasool-Allah\textsuperscript{saww} was taking from it what he\textsuperscript{saww} was spending upon his\textsuperscript{saww} guests, and the female dependants which necessitated him\textsuperscript{saww} regarding it.

When he\textsuperscript{saww} passed away, Al-Abbas came disputing against (Syeda) Fatima\textsuperscript{asws} regarding these. Ali\textsuperscript{asws} and others testified that these are endowments (Waqq) unto (Syeda) Fatima\textsuperscript{asws}. And these are – Al-Dalal, and Al-Awaaf, and Al-Hasna, and Al-Safiya, and what is for Umm Ibrahim, and Al-Mabeyt, and Al-Burqah’\textsuperscript{500}.

\textsuperscript{500} Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra\textsuperscript{asws}, Ch 10 H 5
CHAPTERS ON HISTORY OF THE TWO IMPORTANT IMAMS\textsuperscript{asws}, DELIGHT OF THE EYES OF RASOOL\textsuperscript{saww} OF THE TWO COMMUNITIES, THE JINN AND THE HUMAN BEINGS, AL-HASSAN\textsuperscript{asws} AND AL-HUSAYN\textsuperscript{asws}, TWO CHIEFS OF THE YOUTHS OF THE PEOPLE OF PARADISE IN THEIR ENTIRETY, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON THEM\textsuperscript{asws}, FOR EVER AND EVER, AND CURSE OF ALLAH\textsuperscript{azwj} BE UPON THEIR\textsuperscript{asws} ENEMIES DURING ALL TIMES

CHAPTER 11 – THEIR\textsuperscript{asws} Coming (to World), AND THEIR\textsuperscript{asws} NAMES AND ITS REASONS, AND ENGRAVING OF THEIR\textsuperscript{asws} RINGS, MAY THE SALAWAAT OF ALLAH BE UPON THEM\textsuperscript{asws}

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub,

‘Al-Husayn\textsuperscript{asws} was blessed (to his\textsuperscript{asws} parents) born in the year of (battle of) Al-Khandaq at Al-Medina on the day of Wednesday or the day of Tuesday of five vacant from Shaban on the year four from the Emigration after his\textsuperscript{asws} brother\textsuperscript{asws} (Al-Hassan\textsuperscript{asws}) by ten months and twenty days.

وَ الْحَسَنُ الصَّادِقُ وَ الْحَسَنُ الأَبَوَى فِي الْحَيَاةِ الْأَيْمَانِ وَ الْحَسَنُ لِلنَّارِ وَ الْحَسَنُ لِلتَّلَفُّضِ وَ الْحَسَنُ لِلنَّاشِئِ وَ الْحَسَنُ لِلنَّهَى وَ الْحَسَنُ لِلنَّذِيفِ وَ الْحَسَنُ لِلْهُدْى وَ الْحَسَنُ لِلنَّصُّ وَ الْحَسَنُ لِلنَّشَأَتِ وَ الْحَسَنُ لِلنَّهَى.
And his name is ‘Al-Husayn’, and in the Torah (it is) ‘Shabbir’, and in the Evangel (it is) ‘Taab’, and his teknonym is ‘Abu Abdullah’, and the special (it is) ‘Abu Ali’, and his title is ‘Al-Shaheed Al-Saeed’, and ‘Al-Sibt Al-Sany’, and ‘Al-Imam Al-Salis (The Third)’. 501

(The book) ‘Kashf Al Ghumma’ – Kamal Al Deen Bin Talha said,

‘The teknonym of Al-Husayn asws is ‘Abu Abdullah’, not any other, and as for his titles, they are many – ‘Al-Rashed’, and ‘Al-Tayyib’, and ‘Al-Wafy’, and ‘Al-Saeyyid’, and ‘Al-Mubarak’, and ‘Al-Tabie Li Marzaat Allah azwj’, and ‘Al-Sibt’, and most famous of these is ‘Al-Zaky’. 502

But, its highest in rank is what Rasool-Allah saww had titled him with in his words, and about his brother asws: ‘They are two chiefs of the people of the Paradise’. Thus ‘Al-Seyyd’ (the chief) happens to be its noblest, and like that is ‘Al-Zaky’, for it is the most correct from Rasool-Allah saww. He saww said: ‘Husayn asws is a ‘Sibt’ (grandson) from the grandsons’. 503

And Ibn Al Khashab said,


From Zayd son of Ali asws, from his father Ali asws Bin Al-Husayn asws having said: ‘When (Syeda) Fatima asws was blessed with Al-Hassan asws, she asws said to Ali asws: ‘Name him!’ He asws said: ‘asws would not be preceding Rasool-Allah saww by naming him asws’. 505

501 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 1
502 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 2 a
503 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 2 b
Rasool-Allah\textsuperscript{aww} said: ‘Did I\textsuperscript{saww} not forbid you (Asma) from wrapping him\textsuperscript{asws} in a yellow rag?’ Then he\textsuperscript{saww} threw it and took a white rag and wrapped him\textsuperscript{asws} in it.

Then he\textsuperscript{saww} said to Ali\textsuperscript{asws}: ‘Have you\textsuperscript{asws} named him\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} was not going to precede you\textsuperscript{saww} in naming him\textsuperscript{asws}.’ He\textsuperscript{saww} said: ‘I\textsuperscript{saww} am not going to precede my\textsuperscript{asws} Lord\textsuperscript{azwj} Mighty and Majestic in Naming him\textsuperscript{asws}.

Allah\textsuperscript{azwj} Blessed and Exalted Revealed to Jibraeel\textsuperscript{as}: “A son has been given to Muhammad\textsuperscript{aww}, so go down and convey the Greetings and congratulate him\textsuperscript{saww} and say to him\textsuperscript{saww} that Ali\textsuperscript{asws} from you\textsuperscript{saww}, is at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, so name him\textsuperscript{asws} with the name of the son of Haroun!”

When Al-Husayn\textsuperscript{asws} was born, Allah\textsuperscript{azwj} Mighty and Majestic Revealed to Jibraeel\textsuperscript{as}: “A son has been given to Muhammad\textsuperscript{aww}, so go down to him\textsuperscript{saww} and congratulate him\textsuperscript{saww} and say to him\textsuperscript{saww} that Ali\textsuperscript{asws} from you\textsuperscript{saww}, is at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, so name him\textsuperscript{asws} with the name of the son of Haroun\textsuperscript{as}!”

He (Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}) said: ‘Jibraeel\textsuperscript{as} came down and congratulated him\textsuperscript{as} from Allah\textsuperscript{azwj} Blessed and Exalted, then said: ‘Ali\textsuperscript{asws} from you\textsuperscript{saww} is at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, so name him\textsuperscript{asws} with the name of Haroun\textsuperscript{as}. He\textsuperscript{saww} said: ‘ And what is his name?’ He\textsuperscript{as} said: ‘Shabbir’. He\textsuperscript{saww} said: ‘My\textsuperscript{saww} language is Arabic’. He\textsuperscript{as} said: ‘Name him\textsuperscript{asws} ‘Al-Husayn’’. So he\textsuperscript{saww} named him\textsuperscript{asws} ‘Al-Husayn’.

504 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 11 H 3
Explanation – Al-Firoz-abady said, ‘(The name) ‘Shabbar’ is like ‘Baqqam’, and ‘Shabbir’ is like ‘Qameer’, and ‘Mushabir’ is like ‘Muhaddis’ – sons of Harounas. It is said, ‘And by their names the Prophet saww named Al-Hassanasws, and Al-Husaynasws, and Al-Muhassinasws’.

(The book) ‘Uyoon Akhbaar Al-Rezasws’ – By the three chains from Al-Rezasws, from hisasws forefathersasws, from Alasws Bin Al-Husaynasws, from Asma Bint Umeys, she said, ‘I had served yourasws grandmother asws Fatima asws, with Al-Hassanasws and Al-Husaynasws.

When Al-Hassanasws was blessed (to hisasws parents), the Prophet sawwcame and said: ‘O Asma! Give me saww mysaww son!’ She handed himasws to himsaww in a yellow cloth. The Prophet saww threw it and said: ‘O Asma! Did hasw not pact to you all that you will not wrap the new-arrival in a yellow cloth?’ She wrapped himasws in a white cloth and handed it to himsaww.

He saww proclaimed Azaan in hisasws right ear and the Iqaamah in the left. Then hesaww said to Alasws: ‘With which thing have youasws named myasws sonasws?’ Heasws said: ‘Iasws was not going to precede youasws in naming himasws, O Rasool-Allahasw! Iasws would love it if heasws is named as ‘Harb’asws! The Prophetasws said: ‘And asws will not precede myasws Lordasw in naming himasws’.

Then Jibraeelas came down and said: ‘O Muhammadasw! The most Exalted Conveys the Greetings and Says: “Alasws from youasw is at the status of Harounas from Musaas, and there is no Prophetas after youasw. Name this sonasws of yoursasw with the name of the son of Harounas’”’

The Prophet saww said: ‘And what is the name of the son of Harounas?’ Heas said: ‘Shabbar!’ The Prophetasw said: ‘Myasw language is Arabic’. Jibraeelas said: ‘Name himasws as ‘Al-Hassan’asws’. 
Asma said, ‘So he saww named him asws ‘Al-Hassan’. When it was the seventh day, the Prophet saww performed ‘Aqeeqa’ on him asws with (sacrificing) two white rams of black head, and gave the midwife a thigh (of the ram), and a Dinar, and he saww shaved his asws head and gave in charity silver of the weight of the hair, and covered his asws head with the cloth. Then he saww said: ‘O Asma! The blood is a deed of the pre-Islamic period’.

Asma said, ‘When it was after a year, Al-Husayn asws was blessed (to his asws parents), and the Prophet saww came to me and said: ‘O Asma! Give me saww my saww son asws!’ I handed him asws to him in a white cloth. He saww proclaimed Azaan in his asws right ear and the Iqaamah in the left and placed him asws in his saww lap and cried.

Asma said, ‘I said, ‘May my father and my mother be sacrificed for you saww! What are you saww crying from?’ He saww said: ‘Upon this son asws of mine saww’. I said, ‘He asws has just been blessed (to his asws parents), O Rasool Allah saww!’ He saww said: ‘The rebel group will be killing him asws from after me saww, may Allah azwj not let them attain my saww intercession’.

Then he saww said: ‘O Asma! Do not inform Fatima asws with this, for she asws is close to the time of his asws birth’.

Then he saww said to Ali asws: ‘Which thing have you asws named my saww son asws?’ He asws said: ‘I asws was not going to precede you saww in naming him asws, O Rasool-Allah saww, and I asws would love it if he asws is named as ‘Harb’’. The Prophet saww said: ‘And I saww will not precede my saww Lord Mighty and Majestic in naming him asws’.

Then Jibraeel as came down. He as said: ‘O Muhammad saww! The most Exalted Conveys the Greetings and Says to you saww: ‘Ali asws, from you saww, is like Haroun as from Musa as. Name your saww son asws with a name of the son of Haroun as!’’

The Prophet saww said: ‘And what is the name of the son of Haroun as?’ He as said: ‘Shabbir!’ The Prophet saww said: ‘My saww language is Arabic’. Jibraeel as said: ‘So, name him asws as ‘Al-Husayn’’. So, he saww named him asws as ‘Al-Husayn’.
When it was the seventh day, the Prophet
d performed Aqeeqa on him by (sacrificing) two white rams with black heads and gave the midwife a thigh (of the ram), and a Dinar. Then he shaved off his head and gave silver in charity with the weight of the hair, and covered his head with a cloth. He said: ‘O Asma! The blood is a deed of the pre-Islamic period’.  

5. When it was the seventh day, the Prophet saw performed Aqeeqa on him as by (sacrificing) two white rams with black heads and gave the midwife a thigh (of the ram), and a Dinar. Then he shaved off his head and gave silver in charity with the weight of the hair, and covered his head with a cloth. He said: ‘O Asma! The blood is a deed of the pre-Islamic period’.  

6. When (Syeda) Fatima was to be blessed with Al-Hassan and he was blessed (to his parents), and the Prophet had instructed them to wrap him in a white cloth, but

7. When (Syeda) Fatima was to be blessed with Al-Hassan and he was blessed (to his parents), and the Prophet had instructed them to wrap him in a white cloth, but

8. When (Syeda) Fatima was to be blessed with Al-Hassan and he was blessed (to his parents), and the Prophet had instructed them to wrap him in a white cloth, but
they (Asma) wrapped him asws in yellow, and (Syeda) Fatima asws said to Ali asws: ‘Name him asws’. He asws said: ‘I asws would not precede Rasool-Allah saww in naming him asws.

فَخَافَ الْبَيْتُ فَأخْذَهُ وَ أَخْلَصَ لَهُ مَا فِيهِ فَخَافَ الْحَجَّرِ عَلَى مَقْصُودِهِ أَمْ أَخْلَصُهُ إِلَيْكُمْ أَنْ لِنَفْسَاهُ فِي جَرْحِهِ صَفْرَةَ فَذَا صُعُودُهُ فَذَا صُعُودُهُ فَذَا صُعُودُهُ

The Prophet saww came. He saww took him asws and kissed him asws and inserted his saww tongue into his asws mouth. Al-Hassan asws went on to suck it. Then Rasool-Allah saww said to them: ‘Did I saww not send a message to you not to wrap him asws in a yellow cloth?’ He saww called for a white cloth and wrapped him asws in it and threw away the yellow, and he saww proclaimed Azaan in his asws right ear and Iqaamah in the left.

لَجَاءَ الََّبُِِّ لَأَخَذَهُ وَ ق َبَّلَهُ وَ أَِمخَلَ لََِانَهُ فِِ لِيهِ لَجَعَلَ الْمَََنُ ع يَََصُّهُ

Then he saww said to Ali asws: ‘What have you asws named him asws as?’ He asws said: ‘I asws was not going to precede you saww in naming him asws’. Rasool-Allah saww said: ‘I saww am not going to precede by Lord saww in naming him asws’.

قَالَ مَا كَُمتُ لأَِْمبِقَكَ بِِسُمِهِ ل َقَالَ رَُْفلُ اللََِّّ ص مَا كَُمتُ لأَِْمبِ ثَُُّ قَالَ لَلََُمم رَُْفلُ اللََِّّ ص أَلََم أَت َقَدَّمم ِِلَيمكُمم أَنم لََ

He (the narrator) said, ‘Allah azwj, Mighty is His azwj Mention, Revealed to Jibraeel asw: “A son asws has been born for Muhammad saww, so go down to him saww and convey the Greetings and congratulate him saww from Me azwj and from you as, and say to him saww, ‘Ali asws is from you saww at the status of Haroun as from Musa as, so name him asws with the name of the son of Haroun as”’

فَهَبَطَ جَبّمَئِيلُ عَلَ الََّبِِ ِ وَ هَََّأَهُ مِنَ اللََِّّ عََِّ وَ جَلَّ وَ مَِمهُ ثَُُّ قَالَ لَهُ ِِنَّ اللَََّّ عَِ

Jibraeel as came down unto the Prophet saww and congratulated him saww from Allah azwj Mighty and Majestic and from himself as, then said to him saww: ‘Allah azwj Mighty and Majestic Commands you saww to name him asws with the name of the son of Haroun asw’. He saww said: ‘And what was his name?’ He as said: ‘Shabbar!’ He saww said: ‘My saww language is Arabic’. He as said: ‘Name him asws ‘Al-Hassan’. So he saww named him asws as ‘Al-Hassan’.

فَقَالَ وَ مَا كَانَ اسُمُهُ قَالَ شَبََّّ قَالَ لََِانِِ عَرَبِِ  قَالَ سَُ ِهِ الْمَََنَ لَََمَّاهُ الْمَََنَ

When Al-Husayn asws was blessed (to his asws parents), the Prophet saww came to them and he saww dealt with him asws like what he saww had dealt with Al-Hassan asws, and Jibraeel as came down to the Prophet saww. He as said: ‘Allah azwj Mighty and Majestic Conveys the Greetings and Says to you saww: ‘Ali asws, from you saww, is at the status of Haroun as from Musa as, so name him asws with the name of a son of Haroun as’. 
He saww said: ‘And what was his name?’ He as said: ‘Shabbir!’ He saww said: ‘My language is Arabic’. He as said: ‘Name him as ‘Al-Husayn’. So he named him asws as ‘Al-Husayn’.509

The book) ‘Illal Al Sharaie’ – By the chain from Al Jowhary, from Al Hakam Bin Aslam, from Wakie, from Al Amsh, from Salah as said,

‘Rasool-Allah saww have named these two sons asws of mine saww the names of the two sons of Haroun as, ‘Shabbar’ and ‘Shabbir’”.510

The book) ‘Illal Al Sharaie’ – By the chain from Al Zaby, from Harb Bin Maymoun, from Muhammad bin ali Bin Abdullah Bin Abbas, from his father, from his grandfather who said,

‘The Prophet saww said: ‘O Fatima asws! Names of Al-Hassan asws and Al-Husayn asws regarding two sons of Haroun as, Shabbar and Shabbir, are due to their asws prestige unto Allah aswj Mighty and Majestic”.511

The book) ‘Ma’any Al Akhbaar’, (and) ‘Illal Al Sharaie’ – Al Hassan Bin Muhammad Bin Yahya Al Alawy, from his grandfather, from Ahmad Bin Sal Al Tameemy, from Abdullah Bin Isa,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘Jibraeel as gifted to Rasool-Allah saww the name of Al-Hassan asws Bin Ali asws and a silk cloth from the clothes of Paradise, and the name of Al-Husayn asws was derived from the name of Al-Hassan asws’.512

The book) ‘Ma’any Al Akhbaar’, (and) ‘Illal Al Sharaie’ – Al Hassan Al Alawy, from his grandfather, from Dawood Bin Al Qasim, from Isa, from Yusuf Bin Yaqoub, from Ibn Uyayna, from Amro Bin Dinar, from Ikrimah (Bin Abu Jahl)5 having said,
'When (Syeda) Fatima asws was blessed with Al-Hassan asws, she asws came with him asws to the Prophet saww. He saww named him asws as 'Hassan'. When Al-Husayn asws was blessed (to his asws parents), she asws came with him asws to him saww. She asws said: 'O Rasool-Allah saww! This one is better than this one'. So he asws named him asws as 'Husayn'.

'From Al-Reza asws having said: 'An engraving on a ring of Al-Hassan asws was: 'The Honour is for Allah azwj', and an engraving on a ring of Al-Husayn asws was: 'Allah azwj will Accomplish His azwj Command' – the Hadeeth'.

'I said, 'O Rasool-Allah saww, may the Salawaat of Allah saww be upon you saww! I saw in the dream as if your saww eyes are closed in my lap'. He saww said: '(Syeda) Fatima asws will be blessed with a boy, so you will take his asws responsibility'. Fatima asws placed Al-Hassan asws, so the Prophet saww handed him asws to her. She had him asws breast-fed with the milk of Qusam Bin Al Abbas'.

'From Abu Abdullah asws having said: 'Neighbours of Umm Ayman came to Rasool-Allah saww. They said, 'O Rasool-Allah saww! Umm Ayman did not sleep last night from the crying. She did not stop crying until morning'.

He (the narrator) said, 'Rasool-Allah saww sent for Umm Ayman. She came to him saww. He saww said to her asws: 'O Umm Ayman! May Allah azwj not Make your eyes to cry. Your neighbours came to me and informed me that you did not stop crying last night. May Allah azwj not Make your eyes to cry! What is that which made you cry?'

515 Bihar Al Anwar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 14
She said, ‘O Rasool-Allah ﷺ! I saw a mighty dream, harsh, so I did not cease to cry all night’. Rasool-Allah ﷺ said to her: ‘Narrate it to Rasool-Allah ﷺ of Allah ﷻ and His ﷻ Hizb. Rasool-Allah ﷺ are more knowing’. She said, ‘It is too grievous upon me to speak with’. He ﷺ said: ‘The dream isn’t upon what you see’.

She narrated it unto Rasool-Allah ﷺ. She said, ‘I saw during this night of mine as if part of your ﷺ limb has been thrown in my house’. Rasool-Allah ﷺ instructed, so his ﷺ head was shaved, and silver to the weight of his ﷺ hair was given in charity, and performed Aqeeqah from him ﷺ. Then Umm Ayman prepared him ﷺ have him ﷺ breast-fed, for he ﷺ happens to be part of my ﷺ limbs in your house’.

When (Syeda) Fatima ﷺ was blessed with Al-Husayn ﷺ, (and) it was the seventh day, Rasool-Allah ﷺ instructed, so his ﷺ head was shaved, and silver to the weight of his ﷺ hair was given in charity, and performed Aqeeqah from him ﷺ. Then Umm Ayman prepared him ﷺ and wrapped him ﷺ in a cloak of Rasool-Allah ﷺ. Then she ﷺ came with him ﷺ to Rasool-Allah ﷺ. He ﷺ said: ‘Welcome to the carrier and the carried! O Umm Ayman! This is the interpretation of your dream’.

When Al-Husayn ﷺ was blessed with his ﷺ mother ﷺ, and I was in charge of her ﷺ (matter), the Prophet ﷺ said: ‘O aunt, give him ﷺ to me’. I said, ‘O Rasool-Allah ﷺ! I have not cleaned him ﷺ yet’. He ﷺ said: ‘O aunt! You will be cleaning him ﷺ? Allah ﷻ Blessed and Exalted has already Cleansed him ﷺ as Purified him ﷺ.  


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516 Bihar Al Anwaar – V 43, The book of History – Al Hassan ﷺ and Al Husayn ﷺ, Ch 11 H 15
517 Bihar Al Anwaar – V 43, The book of History – Al Hassan ﷺ and Al Husayn ﷺ, Ch 11 H 16
When Al-Husayn asws was blessed to his asws mother asws, I handed him asws to the Prophet saww. The Prophet saww placed his tongue into his mouth and Al-Husayn asws went on to such upon the tongue of Rasool-Allah saww.

She said, ‘So I was not reckoning the provision of Rasool-Allah saww as being except milk or honey. She said, ‘Al-Husayn asws urinated. The Prophet saww kissed between his asws eyes, then handed it to me, and he saww was crying and saying: ‘May Allah azwj Kill a people who will be killing you asws, O my asws son asws – saying it thrice.

She said, ‘I said, ‘May my father and my mother be sacrificed for you asws! And who will be killing him asws?’ He saww said: ‘The remainder of the rebel group from the clan of Umayya would be killing him asws. May Allah azwj Curse them!’

I heard Abu Abdullah asws saying: ‘When Al-Husayn asws Bin Ali asws was blessed to his asws mother asws, Allah aswj Mighty and Majestic Commanded Jibraeel as to go down among a thousand from the Angels and congratulate Rasool-Allah saww from Allah aswj Mighty and Majestic and from Jibraeel as.

He asws said: ‘So Jibraeel as came down. He as passed by an island in the sea wherein was an Angel called Futrus. He used to be from the bearers (of the Throne of Allah azwj Mighty and Majestic). Allah aswj Mighty and Majestic has Sent him regarding something, but he delayed upon it, so his wings were broken, and he was thrown in that island. He worshipped Allah aswj Blessed and Exalted therein for seven hundred years until Al-Husayn Bin Ali asws was blessed (to his parents).

فَقَالَ فَقَطْتُ فِيذَاكَ أَبِي وَ أُمِي وَ من بِئْتَيْهِ قَالَ بِفَتْحَةِ الفَأْيَةِ البَاعِبَةِ مِنَ بَيْتٍ أُمِّيَّةٍ لَعْنَهُمُ اللَّهُ

The Angel said to Jibraeel\textsuperscript{as}, ‘O Jibraeel\textsuperscript{as}! Where are you intending (to go to)?’ He\textsuperscript{as} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic has Favoured upon Muhammad\textsuperscript{saww} with a Bounty. I\textsuperscript{as} am going to congratulate him\textsuperscript{saww} from Allah\textsuperscript{azwj} and from me\textsuperscript{as}. He said, ‘O Jibraeel\textsuperscript{as}! Carry me with you\textsuperscript{as}, perhaps Muhammad\textsuperscript{saww} would supplicate for me’.

He\textsuperscript{asws} said: ‘He\textsuperscript{as} carried him. When Jibraeel\textsuperscript{as} entered to see the Prophet\textsuperscript{saww}, he\textsuperscript{as} congratulated him\textsuperscript{saww} from Allah\textsuperscript{azwj} Mighty and Majestic and from himself\textsuperscript{as}, and informed him\textsuperscript{saww} with the situation of Futrus. The Prophet\textsuperscript{saww} said: ‘Say to him: ‘Wipe with this new arrival and return to your place’’.

He\textsuperscript{asws} said: ‘Futrus wiped with Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} and rose up. He said, ‘O Rasool-Allah\textsuperscript{saww}! But, if your\textsuperscript{saww} community will be killing him\textsuperscript{asws}, and for him\textsuperscript{asws}, upon me, is a sufficing. No visitor would visit him\textsuperscript{asws} except I shall deliver on his behalf to him\textsuperscript{asws}, nor will anyone praying one send Salawaa\textsuperscript{t} upon him\textsuperscript{asws} except I shall deliver his Salawaat to him\textsuperscript{asws}!’ Then he rose (flew away)” 519

And in (the book) ‘Mas’alat Al Bahira Fi Tafzeel Al Zahra\textsuperscript{asws} – From Abu Muhammad Al-Hassan Bin Tahir Al Qaimy Al Hashimy,

‘Allah the Exalted has Given him (Futrus) a choice between His\textsuperscript{azwj} Punishment in the world or in the Hereafter. He chose the Punishment of the world, so he was thrown hanging by the ends of his eyes in an island in the sea, no animal was passing by it, and beneath him was stinky smoke, without termination.

When he sensed the descending Angel, he asked the one from them who passed by him, about what had obligated them of that. He said, ‘There has been blessed ‘Al-Haashir Al-Umm\textsuperscript{y} Prophet\textsuperscript{saww} Ahmad\textsuperscript{saww}, a son\textsuperscript{asws} from his\textsuperscript{saww} daughter\textsuperscript{asws}. The Imams\textsuperscript{asws} of guidance will happen to be from him\textsuperscript{asws} up to the Day of Qiyamah’. He asked the one who had informed him whether he would congratulate Rasool-Allah\textsuperscript{saww} with that on his behalf and let him\textsuperscript{saww} know of his state.

\textsuperscript{519} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 11 H 18
When the Prophet saws came to know of that, he saws asked Allah azwj the Exalted to liberate him for Al-Husayn asws. The Glorious Did so. Futrus presented and congratulated the Prophet saws and ascended back to his place, and he was saying: ‘Who is like me, and I am a liberated one of Al-Husayn asws, and (Syeda) Fatima asws, and his asws grandfather saws Ahmad saws, Al-Haashir’.

I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! From where has come the merit for the sons asws of Al-Husayn asws over the sons asws of Al-Hassan asws, and they asws both flowing in one beginning (origin)?’

He asws said: ‘I asws do not see you all taking with it. Jibraeel as stated unto Muhammad saws, and Al-Husayn asws had not been was blessed (to his asws parents) yet. He as stated to him asws, ‘A boy would be given to you asws, your asws community will be killing him asws from after you asws’. He asws said: ‘O Jibraeel! There is no need for me asws regarding him asws. He asws addressed him asws thrice.

Then he asws called Ali asws and said to him asws, ‘Jibraeel as informed me asws from Allah as Mighty and Majestic, ‘A boy would be given to you asws, your asws community will be killing him asws from after you asws’. He asws said: ‘There is no need for me asws regarding him asws, O Rasool Allah asws!’ He asws addressed Ali asws thrice.

Then he asws said: ‘There will happen to be in him asws and in his asws sons asws, the Imamate, and the inheritance, and the treasure (of knowledge)’. So he asws sent a message to (Syeda)

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520 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 19
Fatima\textsuperscript{asws}. ‘Allah\textsuperscript{azwj} gives you\textsuperscript{asws} good news of a boy, my\textsuperscript{asws} community will be killing him\textsuperscript{asws} from after me\textsuperscript{asws}.’ She\textsuperscript{asws} said: ‘There isn’t a need for me\textsuperscript{asws} regarding him\textsuperscript{asws}, O father\textsuperscript{asws}!’

He\textsuperscript{asws} addressed her\textsuperscript{asws} thrice, then sent a message to her\textsuperscript{asws}: ‘It is inevitable that the Imamate, and the inheritance, and the treasure (knowledge) would happen to be in him\textsuperscript{asws}.

She\textsuperscript{asws} said to him\textsuperscript{asws}: ‘I\textsuperscript{asws} am pleased from Allah\textsuperscript{azwj} Mighty and Majestic.’

She\textsuperscript{asws} conceived and fell pregnant with Al-Husayn\textsuperscript{asws}. She\textsuperscript{asws} carried him\textsuperscript{asws} for six months, then she\textsuperscript{asws} placed him\textsuperscript{asws}; and no new-born of six months (pregnancy) has lived at all apart from Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} and Isa Bin Maryam\textsuperscript{asw}.

Umm Salama\textsuperscript{ra} took his\textsuperscript{asws} responsibility. And Rasool-Allah\textsuperscript{asws} was coming to him\textsuperscript{asws} during every day, and he\textsuperscript{asws} would place his\textsuperscript{asws} tongue in the mouth of Al-Hassan\textsuperscript{asws}, and he\textsuperscript{asws} would suck it until he\textsuperscript{asws} was saturated. So, Allah\textsuperscript{azwj} Mighty and Majestic Caused his\textsuperscript{asws} flesh to grow from the flesh of Rasool-Allah\textsuperscript{asws}, and he\textsuperscript{asws} did not breast-feed any milk from Fatima\textsuperscript{asws} nor from anyone else at all.

When Allah\textsuperscript{azwj} Blessed and Exalted Revealed regarding him\textsuperscript{asws}: and his bearing and his weaning is of thirty months; until when he reaches his maturity and reaches forty years, he should say, ‘Lord! Strengthen me that I thank for Your Favours which You Favoured upon me and upon my parents, and that I act righteously You are Pleased with, and Rectify for me regarding my offspring. [46:15]. If He\textsuperscript{azwj} had Said, ‘Rectify my offspring for me’, they all would have been Imams\textsuperscript{asws}, but He\textsuperscript{azwj} Particularised like this’\textsuperscript{521}. 521

Explanation — Al Jawhari\textsuperscript{asw} said, ‘His\textsuperscript{asw} words: ‘I\textsuperscript{asw} do not see you all taking with it’ — i.e. you will not be believing with the equality (of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}) as well. But you are giving preference to the sons of Al-Hassan\textsuperscript{asws}.’ (This seems to be an opinion presented as a Hadith as the Hadith is unrelated to the question).
Tafseer Al-Qummi - *And We Bequeathed the human with being kind to his parents [46:15].*

He said, 'The ‘kindness’ is Rasool-Allah⁵⁴⁵⁴. His⁵⁴⁵⁴ Words: 'To his parents' rather means Al-Hassan⁵⁴⁵⁴ and Al-Husayn⁵⁴⁵⁴.

Then He⁵⁴⁵⁴ Turned to Al-Husayn⁵⁴⁵⁴, so He⁵⁴⁵⁴ Said: *His mother bore with abhorrence and gave birth to him with abhorrence* – and that is because Allah⁵⁴⁵⁴ had Informed Rasool-Allah⁵⁴⁵⁴ and Gave him⁵⁴⁵⁴ glad tidings of Al-Husayn⁵⁴⁵⁴ before he⁵⁴⁵⁴ had been borne, and that the Imamate would happen to be in his⁵⁴⁵⁴ sons⁵⁴⁵⁴ up to the Day of Qiyamah.

And it is His⁵⁴⁵⁴ Words: *And We Intend to Confer upon those who were weakened in the land, [28:5] – the Verse. And His⁵⁴⁵⁴ Words: And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105].*

Allah⁵⁴⁵⁴ Gave glad tidings to His⁵⁴⁵⁴ Prophet⁵⁴⁵⁴: "Your⁵⁴⁵⁴ People⁵⁴⁵⁴ of the Household would be ruling the earth and they⁵⁴⁵⁴ would be returning to it and killing their⁵⁴⁵⁴ enemies". Rasool-Allah⁵⁴⁵⁴ informed Fatima⁵⁴⁵⁴ with the news of Al-Husayn⁵⁴⁵⁴ and his⁵⁴⁵⁴ being killed, and his⁵⁴⁵⁴ being borne unwilling’.

Then Abu Abdullah⁵⁴⁵⁴ said: ‘Have you ever seen anyone been given glad tidings of a son and he is borne unwillingly? Yes, she⁵⁴⁵⁴ was saddened and was unwilling due to what she⁵⁴⁵⁴ had known from that.

And there was only one menstruation-free period between Al-Hassan⁵⁴⁵⁴ and Al-Husayn⁵⁴⁵⁴, and Al-Husayn⁵⁴⁵⁴ in the belly of his⁵⁴⁵⁴ mother for six months, and his⁵⁴⁵⁴ weaning was of
twenty-four months, and it is the word of Allahazwj Mighty and Majestic: *and his bearing and his weaning is of thirty months [21:105]*. (*There are no transmitters of this Hadith, so cannot be trusted as Hadith*)

(There are no transmitters of this Hadith, so cannot be trusted as Hadith)
Muhammad Bin Muslim said, ‘I entered to see him\textsuperscript{asws} on the day of Friday and he\textsuperscript{asws} was praying Salat. When he\textsuperscript{asws} was free from the Salat, he\textsuperscript{asws} extended his\textsuperscript{asws} hand to me\textsuperscript{asws} and I saw a ring in his\textsuperscript{asws} finger, its engraving was: “There is no god except Allah\textsuperscript{azwj}. Prepare to meet Allah\textsuperscript{azwj}”. He\textsuperscript{asws} said: ‘This is a ring of my\textsuperscript{asws} grandfather\textsuperscript{asws} Abu Abdullah Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}’.

One day he went on to say within himself, ‘Is there anything above our Lord\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty?’ Allah\textsuperscript{azwj} Blessed and Exalted Knew what he had said, so He\textsuperscript{azwj} Increased wings like it to him. So there came to be thirty-two thousand wings for him. Then Allah\textsuperscript{azwj} Mighty and Majestic Revealed to him to fly. So, he flew a measurement of five hundred years, but his head could not reach a leg from the legs of the Throne.

When Allah\textsuperscript{azwj} Mighty and Majestic Knew of his fatigue, Revealed to him: “O you Angel\textsuperscript{azwj}! I am Magnificent above even magnificence, and there isn’t anything above Me\textsuperscript{azwj}, nor can I\textsuperscript{azwj} be described with a place!” Then Allah\textsuperscript{azwj} Confiscated his wings and his position from the rows of the Angels.

When Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, may the Salawat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws} both, was blessed (to his\textsuperscript{asws} parents), and his\textsuperscript{asws} coming (to the world) was on the evening of Thursday, night of Friday, Allah\textsuperscript{azwj} Revealed to Maalik, warden of the Fire to freeze the fires upon its inhabitants due to the prestige of the new-arrival having been given to Muhammad\textsuperscript{asww}.”

\textsuperscript{524} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 11 H 23
Revealed to Rizwaan, treasurer of the gardens to adorn the gardens and perfume them for the prestige of the new-born having been born for Muhammad saww in the house of the world.

And He azwj Revealed to the Maiden Houries to adorn themselves and visit each other for the prestige of the new arrival having been given to Muhammad saww in the house of the world.

And He azwj Revealed to the Angels to stand in rows with the glorification and the praising and the extolling, and the Takbeer for the prestige of the new-born having been born for Muhammad in the house of the world.

And Allah azwj Mighty and Majestic Revealed to Jibraeil as: “Go down to My saww Prophet saww Muhammad saww among a thousand ‘Qabeel’.

(In the ‘Qabeel’ there are a thousand thousand (million) Angels upon spotted horses, saddled, reined. Upon these are domes of gems and rubies. There are Angels with them called Al-Rawhaneen. In their hands are bayonets of light).

“Go down to congratulate Muhammad saww of his saww new-arrival and inform him saww, O Jibraeel as, that I azwj have Named him asws as ‘Al-Husayn’, and honour him saww and say to him saww: ‘O Muhammad saww! The evil ones of your saww community will kill him asws upon evil animals. So, doom is for the killers, and doom is for the ushers, and doom is for the guides of killer of Al-Husayn asws!

I azwj am Disavowed from him and he is disavowed from Me azwj, because no one will come on the Day of Qiyamah except and the killer of Al-Husayn asws would be of biggest crime than him. The killer of Al-Husayn asws would enter the Fire on the Day of Qiyamah along with those who are claiming that there is another god along with Allah azwj. And the Fire is more yearning to the killer of Al-Husayn asws and the one obeying Allah aswj is to the Paradise!”

He saww said: ‘While Jibraeel as was coming down from the sky to the earth when he as passed by Dardaeel. Dardaeel said to him as, ‘O Jibraeel asl! What is night in the sky? Has Al Qiyamah been established upon the people of the world?’ He as said: ‘No, but a new-arrival has been
given to Muhammadsaww in the house of the world, and Allahazwj Mighty and Majestic has Sent meas to himsaww to congratulate himsaww for hissaww new-arrival’.

فقال الملك له يا جبريل يا الذي خلقك و خلقني إني خطبت إلى ملك فاخرتي صلى الله عليه وسلم فقل له إن هذا يقول عليك إلا ما سألت الله ربك أن يرضي عليك و يرزقك عيشي نعمتي و مقامي من طفولتي السليمة

The Angels said to him, ‘O Jibraeelas! By the Oneazwj Who Created youas and Created me! When youas get down to Muhammadsaww, then convey the greeting to himsaww from me and say to himsaww, ‘By the right of this new-arrival upon yousaww, if yousaww could ask yoursaww Lordazwj to be Pleased from me and Return my wings unto me and my position from the rows of the Angels’.

The Angelas said to him, ‘O Jibraeel as! By the Oneazwj Who Created you as and Created me! When you as get down to Muhammadasws, then convey the greeting to himasws from me and say to himasws, ‘By the right of this new-arrival upon youasws, if youasws could ask yourasws Lordazwj to be Pleased from me and Return my wings unto me and my position from the rows of the Angels’.

Jibraeel as came down unto the Prophetas and congratulated himas and created himas. The Prophetas said: ‘Myasws community will be killing himas? Heas said: ‘Yes’. The Prophetas said: ‘They are not myasws community! Iasws am disavowed from them and Allahazwj is Disavowed from them!’ Jibraeel as said: ‘And Ias am disavowed from them, O Muhammadas!'

And the Prophetas entered to see (Syeda) Fatimaasws and congratulated herasws and consoled herasws. Fatimaasws cried and said: ‘Oh if only Iasws do not give birth to himasws! Oh myasws sonasws’s killers (then) would be in the Fire!’

The Prophetas said: ‘Iasws testify with that, O Fatimaasws, but heasws will not be killed until an Imamasws happens to be from himasws. The guiding Imamsasws would happen to be from himasws, after himasws.

And the Prophetas said: ‘Iasws testify with that, O Fatimaasws, but heasws will not be killed until an Imamasws happens to be from himasws. The guiding Imamsasws would happen to be from himasws, after himasws.

The heasws said: ‘The Imamsasws after meas are Aliasws the guide, the Guided Al-Hassanasws, the helper Al-Husaynasws, the Helped Aliasws Bin Al-Husaynasws, the intercessor Muhammadasws Bin Aliasws, the beneficial Ja’farasws Bin Muhammadasws, the trustworthy Musasasws Bin Ja’farasws, the pleasing Aliasws Bin Musasasws, the munificent Muhammadasws Bin Aliasws, the truthful Aliasws Bin Muhammadasws the knowledgeable Al-Hassanasws Bin Aliasws, and the oneasws behind whom Isaas Bin Maryamas will pray Salat’.

فسكنت قاطينة من النبأ، ثم أخبر جبريل النبي ص بقضية الملك و ما أصبب به
(Syeda) Fatima\textsuperscript{asws} quietened from the crying. Then Jibraeel\textsuperscript{as} informed the Prophet\textsuperscript{saww} with the case of the Angel and what he had been afflicted with'.

Ibn Abbas said, 'The Prophet\textsuperscript{saww} held Al-Husayn\textsuperscript{asws}, and he\textsuperscript{asws} was wrapped in a woollen cloth. He\textsuperscript{saww} indicated with him\textsuperscript{asws} towards the sky, then said: 'O Allah\textsuperscript{azwj}! By the right of this new-born upon You\textsuperscript{azwj}! No, but by Your\textsuperscript{azwj} Right upon him\textsuperscript{asws}, and upon his\textsuperscript{asws} grandfather\textsuperscript{saww} Muhammad\textsuperscript{saww}, and Ibrahim\textsuperscript{as}, and Ismail\textsuperscript{as}, and Is'haq\textsuperscript{as}, and Yaqoub\textsuperscript{as}! If there is worth for Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, son\textsuperscript{asws} of Fatima\textsuperscript{asws}, then be Pleased from Dardaeel, and Return his wings unto him and his position from the rows of the Angels!'

Allah\textsuperscript{azwj} Answered his\textsuperscript{saww} supplication and Forgave the Angel. And the Angel is not known in the Paradise except that it is said, 'This is a slave of Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}.'

‘It is reported from Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} to come to the infants of Fatima\textsuperscript{asws} and he\textsuperscript{saww} would spit into their\textsuperscript{asws} mouths and said to (Syeda) Fatima\textsuperscript{asws}: ‘Do not feed them!’

‘A teknonym of Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws} both, is ‘Abu Muhammad’. He\textsuperscript{saww} was blessed (to his\textsuperscript{asws} parents) at Al-Medina on the night of the middle of the month of Ramazan of the year three from the Emigration, and his\textsuperscript{asws} mother\textsuperscript{asws} (Syeda) Fatima\textsuperscript{asws} came with him\textsuperscript{asws} to the Prophet\textsuperscript{saww} on the seventh day from his\textsuperscript{asws} (wrapped) in a silk cloth from the silk of Paradise. Jibraeel\textsuperscript{as} had descended with it to the Prophet\textsuperscript{saww}. He\textsuperscript{saww} named him\textsuperscript{asws} ‘Hassan’ and performed Aqeeqah from him with (sacrificing) a ram’.
‘From Ja’far\(^{asws}\) Bin Muhammad Al-Sadiq\(^{asws}\): ‘And the teknronym of Al-Husayn\(^{asws}\) was Abu Abdullah\(^{asws}\), was blessed (to his\(^{asws}\) parents) at Al-Medina on the fifth night vacant from Shaban of the year four from the Emigration, and his\(^{asws}\) mother\(^{asws}\) Fatima\(^{asws}\) came to his\(^{asws}\) grandfather\(^{asws}\) Rasool-Allah\(^{saww}\). He\(^{saww}\) rejoiced with him\(^{asws}\) and named him\(^{asws}\) ‘Husayn’ and performed Aqeeqah from him\(^{asws}\) by (sacrificing) a ram’.

When Al-Husayn\(^{asws}\) was blessed (to his\(^{asws}\) parents), Jibraeel\(^{as}\) came down to Rasool-Allah\(^{saww}\) to congratulate him\(^{saww}\) of the arrival of Al-Husayn\(^{asws}\). He\(^{as}\) passed by him. Jibraeel\(^{as}\) retraced and said: ‘\(^{as}\) have been Sent to Muhammad\(^{saww}\) to congratulate him\(^{saww}\) of the new-arrival son for him\(^{saww}\). If you so desire, \(^{as}\) can carry you to him\(^{saww}\)’. 528

He said, ‘I do so desire’. So \(^{as}\) carried him and placed him in front of Rasool-Allah\(^{saww}\). He wagged with his finger (beseeching) to him\(^{saww}\). Rasool-Allah\(^{saww}\) said to him: ‘Wipe your wings with Husayn\(^{asws}\)’. He wiped his wings with Husayn\(^{asws}\), and ascended”. 529

(528) Bihar Al Anwaar – V 43, The book of History – Al Hassan\(^{asws}\) and Al Husayn\(^{asws}\), Ch 11 H 26 b

(529) Bihar Al Anwaar – V 43, The book of History – Al Hassan\(^{asws}\) and Al Husayn\(^{asws}\), Ch 11 H 27
came and said: 'Show me \textit{saww} my \textit{saww} son \textit{asws}! What have you \textit{asws} named him \textit{asws} as?' \textit{asws} said: \textit{saww} have named him \textit{asws} as ‘Harb’. \textit{He saww} said: 'But, he \textit{asws} is Hassan \textit{asws}''.

(The two books) ‘Musnad’ of Ahmad and Abu Ya’la, said,

‘When Al Hassan \textit{asws} was blessed (to his \textit{asws} parents), he \textit{asws} was named as ‘Hamza’. When Al Husayn \textit{asws} was blessed (to his \textit{asws} parents), he \textit{asws} was named as ‘Ja’far’. Rasool-Allah \textit{saww} called me and said: ‘I \textit{asws} have been Commanded to change the names of these two’. I said, ‘Allah \textit{azwj} and His \textit{azwj} Rasool \textit{saww} are more knowing’. Then he \textit{saww} named them \textit{asws} as ‘Hassan’ and ‘Husayn’’.\footnote{taken from a non-Shia book}

Muhammad Bin Ali \textit{asws}, from his \textit{asws} father \textit{asws}: ‘Rasool-Allah \textit{saww}: ‘I \textit{asws} am Commanded to name these two sons \textit{asws} of mine \textit{asws} as ‘Hassan’ and ‘Husayn’.’\footnote{532}

(The book) ‘Sharah Al Akhbar’ –

‘Al-Sadiq \textit{asws} said: ‘When Al-Hassan \textit{asws} Bin Ali \textit{asws} was blessed (to his \textit{asws} parents), Jibraeel \textit{as} gifted his \textit{asws} name to Rasool-Allah \textit{saww} in a silken cloth from the clothes of Paradise, wherein was (inscribed) ‘Hassan’, and the name ‘Al-Husayn \textit{asws}’ was derived from it.

When (Syeda) Fatima \textit{asws} was blessed with Al-Hassan \textit{asws}, she \textit{asws} came with him \textit{asws} to Rasool-Allah \textit{saww}. He \textit{saww} named him \textit{asws} as ‘Hassan’. When Al-Husayn \textit{asws} was blessed to his \textit{asws} mother \textit{asws}, she \textit{asws} came with him \textit{asws}. He \textit{saww} said: ‘This one is better than that’. So, he \textit{saww} named him \textit{asws} as ‘Al-Husayn’’.\footnote{533}

(530) Bihar Al Anwaar – V 43, The book of History – Al Hassan \textit{asws} and Al Husayn \textit{asws}, Ch 11 H 28 a
(532) Bihar Al Anwaar – V 43, The book of History – Al Hassan \textit{asws} and Al Husayn \textit{asws}, Ch 11 H 28 c
'From Salmanra, 'Rasool-Allahsaww said: 'Harounas named hisas two sons as ‘Shabbar’ and ‘Shabbir’, and Isaww named myas two sons as ‘Al-Hassan’ and ‘Al-Husayn’", 534

(The books) ‘Musnad’ of Ahmad, and ‘Tareekh’ of Al-Balazury, and books of the Shias, he saww said: ‘But rather I saww have named them with names of the children of Harounas ‘Shabbar’, and ‘Shabbir’, and ‘Mushabbir’’. 535

(534)

Bihar Al-Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 11 H 29 a

(535)

Bihar Al-Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 11 H 29 b

(536)

Bihar Al-Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 11 H 29 c

(537)

Bihar Al-Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 11 H 29 d
'Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are two names from names of the people of Paradise, and they did not exist in the world'\textsuperscript{538}.

Jabir, 'The Prophet\textsuperscript{saww} said: ‘Al-Hassan\textsuperscript{asws} was named as 'Hassan' because he\textsuperscript{asws} was by a Favour of Allah\textsuperscript{azwj} the skies and the earths stood, and 'Al-Husayn' was derived from the Favour (Al-Ihsaan), and 'Ali' and 'Al-Hassan' are two names from the Names of Allah\textsuperscript{azwj} the Exalted, and 'Al-Husayn' is the smaller of 'Al-Hassan'\textsuperscript{539}.


'Allah\textsuperscript{azwj} the Exalted Congratulated His\textsuperscript{azwj} Prophet\textsuperscript{saww} for the bearing of Al-Husayn\textsuperscript{asws} and his\textsuperscript{asws} arrival, and Consolied him\textsuperscript{saww} of his\textsuperscript{asws} killing. (Syeda) Fatima\textsuperscript{asws} realised, so she\textsuperscript{asws} disliked that. So, it was Revealed: \textit{His mother bore with abhorrence and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months; [46:15].} So, the bearing by the women is of nine months, and no new-born was born at six months and lived, apart from Isa\textsuperscript{as} and Al-Husayn\textsuperscript{asws}. \textsuperscript{540} (This is not a Hadith)

'(Syeda) Fatima\textsuperscript{asws} fell ill when she\textsuperscript{asws} was blessed with Al-Husayn\textsuperscript{asws} and she\textsuperscript{asws} was unable to feed, so Rasool-Allah\textsuperscript{saww} sought a wet-nurse, but could not find. So, he\textsuperscript{saww} used to come and give him\textsuperscript{asws} his\textsuperscript{saww} thumb, and he\textsuperscript{asws} would suck it. Allah\textsuperscript{azwj} Made sustenance to be in the thumb of Rasool-Allah\textsuperscript{saww} to provide him\textsuperscript{asws}.

And it is said, but Rasool-Allah\textsuperscript{saww} would insert his\textsuperscript{saww} tongue in his\textsuperscript{asws} mouth, so he\textsuperscript{asws} would make quavering sound like quavering of the birds at spawning. Allah\textsuperscript{azwj} Made sustenance to be for him\textsuperscript{asws} during that. He\textsuperscript{saww} did that for forty days and nights. Thus, his\textsuperscript{asws} flesh was built from the flesh of Rasool-Allah\textsuperscript{saww}. \textsuperscript{541} (This is not a Hadith)

\textsuperscript{538} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 11 H 30 a
\textsuperscript{539} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 11 H 30 b
\textsuperscript{540} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 11 H 31 a
\textsuperscript{541} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 11 H 31 b
When (Syeda) Fatima\textsuperscript{asws} was bearing Al-Husayn\textsuperscript{asws}, the Prophet\textsuperscript{saww} came during one of his\textsuperscript{saww} headings. He\textsuperscript{saww} said to her\textsuperscript{asws}, 'You\textsuperscript{asws} will be blessed with a boy. Jibraeel\textsuperscript{as} has congratulated me\textsuperscript{saww} with it, until I\textsuperscript{saww} have come to you\textsuperscript{asws}'.

She (the narrator) said, 'I entered to see (Syeda) Fatima\textsuperscript{asws} when she\textsuperscript{asws} was blessed with Al-Husayn\textsuperscript{asws}, and for him\textsuperscript{asws} had been three (days) he\textsuperscript{asws} had not been fed. I said to her\textsuperscript{asws}, 'Give him\textsuperscript{asws} to me until I feed him'. She\textsuperscript{asws} said: 'Never!' Then the kindness of motherhood came to her\textsuperscript{asws} and she\textsuperscript{asws} gave him to me for feeding him\textsuperscript{asws}'.

And Rasool-Allah\textsuperscript{saww} went out in one of his\textsuperscript{saww} headings, and Fatima\textsuperscript{asws} was blessed with Al-Husayn\textsuperscript{asws}. But, she\textsuperscript{asws} did not feed him\textsuperscript{asws} until Rasool-Allah\textsuperscript{saww} came. He\textsuperscript{saww} said to her\textsuperscript{asws}, 'What is that you\textsuperscript{asws} have done?' She\textsuperscript{asws} said: 'I\textsuperscript{asws} have not fed him\textsuperscript{asws}'.

He\textsuperscript{saww} took him\textsuperscript{asws} and made his\textsuperscript{saww} tongue into his\textsuperscript{asws} mouth, and Al-Husayn\textsuperscript{asws} went on to suck until the Prophet\textsuperscript{saww} said: 'Hey Husayn\textsuperscript{asws}! Hey Husayn\textsuperscript{asws}!' Then he\textsuperscript{saww} said: 'Allah\textsuperscript{azwj} has Refused except what He\textsuperscript{saww} Wants. It is in you\textsuperscript{asws} and your\textsuperscript{asws} sons\textsuperscript{asws} — meaning the Imamate’. \textsuperscript{542} (Derogatory)

\textsuperscript{542} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 11 H 32
33- كشف، كشف الغمّة قال كمال الدين من طُلُحة العلم أن هذا الأسم الحسن حتماً به جدّه، رضوّ الله عنه، نشأ عليه لما وردب ع قال ما كنتوْلا فأيّاء
خيراً قال بل غُموه حسنًا

(The book) ‘Kashf Al Ghumma’ – Kamal Al Deen Bin Talha said,

‘Know that this name ‘Al-Hassan’, his asws grandfather saww had named him asws with it. When he asws was blessed (to his asws parents), he saww said: ‘What have you asws named him asws as?’ They asws said: ‘Harb’ He saww said: ‘But, name him asws ‘Hassan’’. (Not a Hadeeth).

The he saww performed Aqeeqa on him asws by (sacrificing) a ram, and with that, Al Shafie argued regarding the method of the Aqeeqa of the new-born. And the Prophet saww took charge of that and forbade (Syeda) Fatima asws from doing it, and said to her asws: ‘Shave off his asws head and give in charity silver of the weight of the hair’.

She asws did that, and the weight of his asws hair on the day of his asws shaving was a Dirham and something. So, it was given in charity with it and the Aqeeqa and the charity by the weight of the hair became a Sunnah to be continued with due to what the Prophet saww had begun in the right of Al-Hassan asws and Al-Husayn asws during his asws birth, and I (Majlisi) shall come with its mention, if Allah azwj so Desires’.

And it is reported by Al Janabizy –

‘Ali asws named Al-Hassan asws as ‘Hamza’, and ‘Al-Husayn asws’ as ‘Ja’far’. Rasool-Allah saww called Ali asws and said to him asws: ‘If saww am Commanded to change the names of these two sons asws of mine saww’ He asws said: ‘Whatever Allah azwj and His aswj Rasool saww so desire’. He saww said: ‘So they asws are ‘Al-Hassan’ and ‘Al-Husayn’’. (This is not a Hadith)


543 Bihar Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 33 a
544 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 33 b
545 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 33 c
And it is reported by an unbroken chain to Umm Al Fazl, she said,

'...and it is reported with an unbroken chain to Ali asws having said: Rasool-Allah saww said to Al-Asma Bint Umeys, and Umm Salama ra: ‘Attend Fatima asws! So, when her asws son asws arrives and is free, then proclaim Azaan in his asws right earth and Iqaamah in his asws left earth, for the like of it will not be done except he asws would be deaf from the Satan la, and do not do anything new until I saww come to you’.

When she asws was blessed with a boy, they did that. They came with him asws to the Prophet saww. It cheered him saww and he saww fed him asws his saww saliva and said: 'O Allah azwj! I saww seek his azwj refuge with You azwj and (for) his asws sons asws from the Pelted Satan la''.

And from the book ‘Al-Firdows’ – From the Prophet saww: 'I saww am Commanded to name these two sons asws of mine as ‘Hassan’ and ‘Husayn’.

And it is reported that (Syeda) Fatima asws was blessed with Al-Hassan asws and Al-Husayn asws from her asws left thigh. And it is reported that Maryam as was blessed with the Messiah from her asws right thigh".

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546 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 33 d
547 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 33 e
548 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 34 a
549 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 34 b
And I found this narration in ‘Kitab Al-Anwaar’, and in many books, and it is reported by Al-Alaie in his book, raising the Hadeeth to Safiya daughter of Abdul Muttalib\(^{asws}\). She said, ‘When Al-Husayn\(^{asws}\) son\(^{asws}\) of (Syeda) Fatima\(^{asws}\) was blessed (to his\(^{asws}\) parents), I was in his\(^{asws}\) presence. The Prophet\(^{saww}\) said to me: ‘Give my\(^{saww}\) son\(^{asws}\) me\(^{saww}\)’. I said, ‘O Rasool-Allah\(^{saww}\)! I have not cleaned him\(^{asws}\) yet!’ The Prophet\(^{saww}\) said: ‘You will clean him\(^{asws}\)? Allah\(^{azwj}\) has already Cleaned him\(^{asws}\) and Purified him\(^{asws}\).\(^{550}\)

\(^{550}\) Bihar Al-Anwaar – V 43, The book of History – Al Hassaan\(^{asws}\) and Al Husayn\(^{asws}\), Ch 11 H 34 c

And it is reported that Rasool-Allah\(^{saww}\) stood up to him\(^{asws}\) and took him\(^{asws}\), and he\(^{asws}\) was glorifying (Allah\(^{azwj}\), and extolling His\(^{azwj}\) Holiness and praising Him\(^{azwj}\), may the Salawaat of Allah\(^{azwj}\) be upon him\(^{asws}\).\(^{551}\)

\(^{551}\) Bihar Al-Anwaar – V 43, The book of History – Al Hassaan\(^{asws}\) and Al Husayn\(^{asws}\), Ch 11 H 34 d

From Abu Abdullah\(^{asws}\) having said: ‘The boy is pledged with his seventh (day) by (sacrificing) a ram, naming him during it and there is Aqeeqah performed from him\(^{asws}\). And he\(^{asws}\) said: ‘(Syeda) Fatima\(^{asws}\) shaved the heads of her\(^{asws}\) two sons\(^{asws}\) and gave silver in charity by the weight of their\(^{asws}\) hair.’\(^{552}\)

\(^{552}\) Bihar Al-Anwaar – V 43, The book of History – Al Hassaan\(^{asws}\) and Al Husayn\(^{asws}\), Ch 11 H 34 e

From Abu Abdullah\(^{asws}\) having said: ‘Rasool-Allah\(^{saww}\) performed Aqeeqah of Al-Hassan\(^{asws}\) by his\(^{saww}\) own hands, and said: ‘In the Name of Allah\(^{azwj}\) I\(^{saww}\) hereby do Aqeeqah of Al-Hassan\(^{asws}\). And he\(^{saww}\) said: ‘O Allah\(^{azwj}\) Its bones (the ram) by his\(^{asws}\) bones, and its flesh by his\(^{asws}\) flesh, and its blood by his\(^{asws}\) blood, and its hair by his\(^{asws}\) hair. O Allah\(^{azwj}\)! Make it to be a dignity for Muhammad\(^{asw}\) and his\(^{saww}\) Progeny\(^{asw}\).\(^{553}\)

\(^{553}\) Bihar Al-Anwaar – V 43, The book of History – Al Hassaan\(^{asws}\) and Al Husayn\(^{asws}\), Ch 11 H 35
(The book) 'Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

‘Abu Abdullahasws having said: ‘(Syeda) Fatimaasws performed Aqeeqah of herasws two sonsasws may the Salawaat of Allahaszw be upon themasws both, and sheasws shaved off theirasws head during the seventh day and gave silver in charity by the weight of the hair’.

I heard Abu Abdullahasws mentioning from hisasws fatherasws: ‘Rasool-Allahsaww performed Aqeeqah of Al-Hassanasws by (sacrificing) a ram, and of Al-Husaynasws by (sacrificing) a ram, and gave something to the midwife, and shave theirasws heads on theirasws seventh day, and the weight of theirasws hair was given in charity by the weight of silver’.

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww named Hassanasws and Husaynasws on theirasws seventh day, and derived ‘Al-Husaynasws from the name ‘Al-Hassan’, and performed Aqeeqah of themasws, a sheep, a sheep, with a leg of the sheep given to the midwife, and they looked at what else there was and they ate from it, and gifted to the neighbours; and Fatimaasws shaved theirasws heads and gave silver in charity with the weight of theirasws hair’.

I asked Abu Al-Hassan Al-Rezaasws about the felicitation with the son, when (should it be)’ Heasws said: ‘As for when Al-Hassanaasws Bin Alisaww was born, Jibraeelasws came down onto the Prophetasw with the congratulations during the seventh day and instructed himsaww to name himasws, and teknonym himasws, and shave hisasws head, and perform Aqeeqah on himasws, and pierce hisasws ears; and like that it was when Al-Husaynasws was born. Heasws came to himasw during the seventh day and instructed himsaww with similar to that’.

He asws said: ‘And for them were two pony tails in the left (side of) the head, and the piercing in the right ear in its lobe, and in the left in the top part of the ear, and the ear-ring in the right and the ear-ring in the left’.

And it has been reported that the Prophet saww left for them asws, two ponytails in the middle of the head, and it is more correct from the head’.

(The book) ‘Al Kafi’ – Ali Bin Muhammad, from one of our companions, from Ali Bin Al Hakam, from Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman Al Aamiry,

‘From Abu Ja’far asws said: ‘When there was an ascension with Rasool-Allah saww, he saww descended with ten Cycles (daily) of Salats, two Cycles, two Cycles. When Al-Hassan asws and Husayn were blessed to (their parents), Rasool-Allah saww increased seven Cycles in thanking to Allah azwj. Allah azwj Allowed that for him saww’. 558

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

‘From Abu Abdullah asws having said: ‘There was (an engraving) in the ring of Al-Hassan asws and Al-Husayn asws: “The Praise is for Allah azwj”. 559

(The book) ‘Al Kafi’ – The number, from Sahl, from Muhammad Bin Isa, from Al-Husayn Bin Khalid,

‘From Al-Reza asws having said: ‘The engraving on the ring of Al-Hassan asws was: “The Honour is for Allah azwj”, and the ring of Al-Husayn: “Allah azwj will Accomplish His Command”. 560

557 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 40
558 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 41
559 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 42
560 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 43
44- كذا الكافي عليه بن المحسن عن محمد بن الحسن عن الحسن بن موسى عن زادة عن أبي عبد الله قلت: إذا سقطت سنة أظهر فهؤلاء وذل كأن المحسن بن علي عليه ولهما ابن أظهر.

(The book) ‘Al Kafi’ – Ali Bin Al-Husayn, from Sa’ad, from Muhammad Bin Al-Husayn, from Al-Hassan Bin Musa, from Zurara,

‘From Abu Abdullahasws having said: ‘When heasws (Al-Husaynasws) was blessed (to hisasws parents) at six months (bearing), heasws was complete, and that is because Al-Husaynasws Bin Aliasws was blessed (to hisasws parents) and heasws was already six months old”. 561

45- وما، الأمالي للكتب الأنسابي المسنين بن إبراهيم المروي عن محمد بن وفداً عن أحمد بن إبراهيم عن الحسن بن علي الإقليمي عن أبوه عن أبي أبي عمرو بن سليم عن أبي عبد الله قلت: كان الحسن بن علي سنة أظهر وأرضع ستين سنة وهو قوم الله وأ جاه على وطأته الأنساب.

الذين يرثون إحسانا خلقتهما أمهما، ووضعتموهما، وحملتهما، وفصلاً ثلاثة لآلوين شهراً.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Hussein Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullahasws having said: ‘Al-Husayn Bin Aliasws was blessed (to hisasws parents) for six months, and was fed for two years, and it is the Word of Allahazwj Mighty and Majestic: His mother bore with abhorrence and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months; [46:15]’”. 562

46- كذا الكافي عليه بن محمد بن محمد بن المنعم عن علي بن الحسين عن عبد الرحمن الأشعري عن أبي عبد الله عقل: كان بين الحسن والحسن عظهر و كان يشهم في اليمين سنة أظهر و عشراً [عمر].

(The book) ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Al Arzamy,

‘From Abdullahasws having said: ‘Between Al-Hassanasws and Al-Husaynasws was time period of six months and ten (days)”. 563

47- كذا في حديث التفطير بطوله الذي بعى بإيناده في كتاب العينية عن الصادق ع على قلت: كان ذلك بين العينيين بقوله أنصلصائين بحث الله في نغب فاقتله فاسمه ينشئة و ذك جناحه وأسكانه في جزاء من خيرات التيشر إلى لية وله الحسن ع

I (Majlisi) am saying, ‘In a Hadeeth of Al Mufazzal, in its length which I shall come with in the book of Occultation,

‘From Al-Sadiqasws having said: ‘There was an Angel between the believers called Salsaeel. Allahazwj Sent him regarding a task, but he delays, so Heazwj Confiscated his feathers and clipped his wings and Settled him in an island from the islands of the sea up to the night Al-Husaynasws was blessed (to hisasws parents).

The Angels descended and sought Permission of Allah azwj in congratulating my asws grandfather Rasool-Allah saww and congratulating Amir Al-Momineen saww and (Syeda) Fatima asws. Allah azwj Gave Permission to them, so they descended from the Throne in droves, and from sky by sky.

They passed by Salsaeel, and he was thrown at the island. When they looked at him, they paused. He said to them, ‘O Angels of my Lord azwj! Where are you intending, and regarding what have you come down?’

Salsaeel said, ‘O Angels of Allah azwj! I ask you all by Allah azwj, our Lord azwj, and by His azwj Beloved Muhammad saww, and by this new-arrival, if you could carry me along with you to the Beloved of Allah azwj, and you ask him saww and I shall ask him saww to ask Allah azwj by the right of Al-Husayn asws to Forgive his mistake for him and restore the breakage of his wings, and to return him to his (former) position with the Angels of Proximity’.

They carried him and came with him to Rasool-Allah saww. They congratulated him saww of his saww son asws and narrated the story of the Angel to him as and asked him saww to ask Allah azwj and the swearing to Him azwj by the right of Al-Husayn asws to Forgive his mistake for him and restore the breakage of his wings, and to return him to his (former) position with the Angels of Proximity’.
Rasool-Allah saww stood up and entered to see (Syeda) Fatima asws. He saww said to her asws: ‘Give me saww my saww son saww Al-Husayn asws’. She asws brought him asws out to him saww in a new swaddle-cloth of his saww grandfather saww Rasool-Allah saww. He saww came out with him asws to the Angels carrying him asws upon the inside of his saww palms.

They extolled the Holiness and exclaimed Takbeers and praised Allah azwj the Exalted, and they glorified upon Him azwj. He saww diverted with him asws towards the Qiblah towards the sky and said: ‘O Allah azwj! I saww ask You azwj by the right of my saww son saww Al-Husayn asws to Forgive Salsaeel of his mistake, restoring the breakage of his wings and return him to his position with the Angels of Proximity’.

Allah azwj the Exalted Accepted from the Prophet saww what he saww had sworn to Him azwj with and Forgave Salsaeel his mistake, and restored the breakage of his wings, and returned him to his position with the Angels of Proximity’. 564

(The book) ‘Misbah’ – A representative of Abu Muhammad asws came out to Al Qasim Bin Ala’a Al-Hamdany, ‘Our Master asws Al-Husayn asws was blessed (to his asws parents) on the day of Thursday of the third vacant from Shaban’. 565

And it is reported by Al-Husayn Bin Zayd,

‘From Ja’far asws Bin Muhammad asws having said: ‘Al-Husayn Bin Al asws was blessed (to his asws parents) on the fifth night vacant from Shaban of the year four from the Emigration’. 566

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564 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 47
565 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 48 a
566 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 11 H 48 b
CHAPTER 12 – THEIR asws MERITS AND THEIR asws VIRTUES AND THE TEXTS UPON THEM asws, MAY THE SALAWAAT OF ALLAH BE UPON THEM asws BOTH

बय 12 फ़स्तानियाहमा और नामाहमा और स्वरूप उनियमा सल्लात उनियमा

1- कहना है कि अल्लाह ने उनकी उज्ज्वलता को सृजन किया था और उन्हें तब जगी जिसमें उनकी उज्ज्वलता थी।

1. Rasool-Allah asw: said: ‘Husayn asws is from me saw and I saww am from Husayn asws. Husayn asws is a tribe (grandson) from the tribes (grandsons)’.

2- قب، المَاقب لَبن شهرآشفب ت َفمَِيرُ الََّقَّاشِ بِِِْمََاِِهِ عَنم ُْفميَانَ الثَّفمرِي ِ عَنم قَابُفزَ بمنِ أَبِِ ظَبميَانَ عَ

The Prophet asaww looked at Ibrahim asws and cried, and he saww looked at Al-Husayn asws and cried, and he saww said: ‘Ibrahim asws, his asws mother is a maid and when he saww died, no one will grieve upon him asws apart from me saww, while the mother asws of Al-Husayn asws is (Syeda) Fatima asws, and his asws father asws is Al asws, son asws of my asws uncle as, my asws flesh and my asws blood, and when he as dies, my asw daughter asws will grieve, and the son asws of my asw uncle as will grieve, and I as will grieve upon him asws, and I asw prefer my asw grief over their asw grief. O Jibraeel as! Capture Ibrahim asws. I asw hereby sacrifice him asws for Al-Husayn asws.

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567 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 1
He (Ibn Abbas), ‘He asws passed away after three (days). So the Prophet saww, whenever he was Al-Husayn asws coming, would kiss him asws and hug him asws to his saww chest and quench him asws with his saww mouth, and said: ‘I saww sacrificed the one I saww sacrificed for, with my saww son asws Ibrahim asws’.

Then they would come with Al-Hassan asws and Al-Husayn asws. Al-Hassan asws would be standing upon one of them, and Al-Husayn asws upon the other. The Lord azwj Blessed and Exalted would Adorn His aswj Throne with them asws like what the woman tends to adorn by her ear-rings". 569

Then came Al-Hassan asws and Al-Husayn asws, Ch 12 H 3
When Rasool-Allahsaww passed away, Aliasws said: 'This is one of myasws pillars which Rasool-Allahsaww had said to measw'. When (Syeda) Fatimaasws passed away, Aliasws said: 'This is the second pillar which Rasool-Allahsaww had said to measws'.

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The book) ‘Al Amaali’ of Al Sadouq– Al Qattan, from Al Sukry, from Al Jowhary, from Ibn Ayesha, and Al Hakam and Al Abbas both together, from Mahdy Bin Maaymoun, from Muhammad Bin Abdullah Bin Abu Yaqoub, from Ibn Abu Nueym who said,

'I witnessed Ibn Umar, and a man came and asked him about the blood (compensation of killing) a mosquito. He said, ‘Who are you from?’ He said, ‘From the people of Al-Iraq’. He said, ‘Look at this one asking me about the blood of the mosquito, and they have killed the sonasws of Rasool-Allahsaww, and I have heard Rasool-Allahsaww saying: ‘Theyasws are myasws two aromas from the world’ – meaning Al-Hassanasws and Al-Husaynasws'.

Note from translator:

Abdullah Ibn Umar was also among those who pledged his allegiance to Yazidazwj and supported Yazidazwj in Madinah by fabricating a Hadith that Rasool-Allahsaww said: ‘When there is a division among Ummah (Islamic Nation) then stay with the mainstream (majority)’ – hence I (Ibn Umar) pledge my allegiance with Yazidazwj

The book) ‘Qurb Al Asnaad’– Ibn tareyf, from Ibn Ulwan,

'I saw the Prophetasws holding a hand of Al-Husaynasws Bin Aliasws and heasws was saying: ‘O you people! This is Al-Husaynasws Bin Aliasws, so recognise himasws. By the Oneazwj in Whose Hand is myasws soul! Heasws would be in the Paradise, and one loving himasws would be in the Paradise, and the one loving ‘the one loving himasws’ would be in the Paradise”.

Note:

Bihar Al-Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 4


Bihar Al-Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 6
‘From Ja’far asws, from his asws forefathers asws, from Ali asws having said: ‘While Al-Hassan asws and Al-Husayn asws were wrestling in the presence of the Prophet saww, the Prophet saww said: ‘Hey O Hassan asws!’ (urging him saww). (Syeda) Fatima asws said: ‘O Rasool-Allah saww! You saww are assisting the elder against the younger?’ Rasool-Allah saww said: ‘Jibraeel as is saying: ‘Hey O Husayn asws’, and I saww am saying: ‘Hey, O Hassan asws!’’.573

8- ب، قرب الإستمانت ابن طريف عن أبي عزلة عن أبيه قال: قال رضو الله ص حسن والحسن بيداً ضع الله جهدًا على أبيرة وأبيرة خيرًا.

And by this chain who said,

‘Rasool-Allah saww said: ‘As for Al-Hassan asws, so I saww released to him asws the awe and the knowledge, and as for Al-Husayn asws, so I saww am releasing the generosity and the mercy’.575

9- ل، الححال ابن مقترع عن محمد بن عبد الله الحضرمي يعني كبنى أبيه الأكمل عن حلاد المصطفى عن أبي خصين عن كبنى آن وابن

And by this chain who said,

‘There were two amulets upon Al-Hassan asws and Al-Husayn, their stuffing was from the fluff of the wings of Jibraeel asw 576

10- ل، الححال المسنون بن تحسين بنAFEي العلوبي عن جدته عن النبي صلى الله عليه وسلم عن أبيه البكر عن أبيه البكر عن إبراهيم بن حمزة المريحي عن إبراهيم بن علي السامعي عن أبيه عن جدته كنت بن أبي روح قالت أمه فاطمة كانت رضو الله ص بإمكاكها الحسن والحسن عن رضو الله ص في سكوته الذي لقي فيها فاطمة يا رضو الله ص الله هذا ابناك فوالله رضو الله ص فقوم أضحك الله ص واسمه الحسن فإن لا هيئة ولا مجد ولا صدقة ولا حسن.

‘(Syeda) Fatima asws daughter asws of Rasool-Allah saww came with her asws two sons asws, Al-Hassan asws and Al-Husayn asws, to Rasool-Allah saww during her (health) complaint which she asws passed away in. She asws said: ‘O Rasool-Allah saww! These two are your saww sons asws so make them asws inherit something. He saww said: ‘As for Al-Hassan asws, for him asws would be my saww awe

573 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 7
574 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 8 a
575 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 8 b
and my \textit{\textsuperscript{asws}} high rank, and as for Al-Husayn\textit{\textsuperscript{asws}}, for him\textit{\textsuperscript{asws}} would be my \textit{\textsuperscript{asws}} bravery and my \textit{\textsuperscript{asws}} generosity''. 577

(577) Bihar Al Anwaar — V 43, The book of History — Al Hassan\textit{\textsuperscript{asws}} and Al Husayn\textit{\textsuperscript{asws}}, Ch 12 H 10

(578) Bihar Al Anwaar — V 43, The book of History — Al Hassan\textit{\textsuperscript{asws}} and Al Husayn\textit{\textsuperscript{asws}}, Ch 12 H 11

(579) Bihar Al Anwaar — V 43, The book of History — Al Hassan\textit{\textsuperscript{asws}} and Al Husayn\textit{\textsuperscript{asws}}, Ch 12 H 12

(580) Bihar Al Anwaar — V 43, The book of History — Al Hassan\textit{\textsuperscript{asws}} and Al Husayn\textit{\textsuperscript{asws}}, Ch 12 H 13

(581) Bihar Al Anwaar — V 43, The book of History — Al Hassan\textit{\textsuperscript{asws}} and Al Husayn\textit{\textsuperscript{asws}}, Ch 12 H 14

577 Bihar Al Anwaar — V 43, The book of History — Al Hassan\textit{\textsuperscript{asws}} and Al Husayn\textit{\textsuperscript{asws}}, Ch 12 H 10

578 Bihar Al Anwaar — V 43, The book of History — Al Hassan\textit{\textsuperscript{asws}} and Al Husayn\textit{\textsuperscript{asws}}, Ch 12 H 11

579 Bihar Al Anwaar — V 43, The book of History — Al Hassan\textit{\textsuperscript{asws}} and Al Husayn\textit{\textsuperscript{asws}}, Ch 12 H 12

580 Bihar Al Anwaar — V 43, The book of History — Al Hassan\textit{\textsuperscript{asws}} and Al Husayn\textit{\textsuperscript{asws}}, Ch 12 H 13

581 Bihar Al Anwaar — V 43, The book of History — Al Hassan\textit{\textsuperscript{asws}} and Al Husayn\textit{\textsuperscript{asws}}, Ch 12 H 14
(The book) ‘Uyoon Akhbaar Al-Reza\textsuperscript{saww} – By the chain of Tameemy, from Al-Reza\textsuperscript{saww}, from his\textsuperscript{saww} forefathers, from his\textsuperscript{saww} forefathers\textsuperscript{saww} having said: ‘The Prophet\textsuperscript{saww} said: ‘Al-Hassan\textsuperscript{saww} and Al-Husayn\textsuperscript{saww} are best people of the earth after me\textsuperscript{saww}, and after their\textsuperscript{saww} father\textsuperscript{saww}, and their\textsuperscript{saww} mother\textsuperscript{saww} is the most superior woman of the people of the earth!'\textsuperscript{582}

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16– مَ، الأُمَامُ الْمُلْمَحُوُّوُوُمَّ كَذَلِكَ وََْي ِدَا شَبَابِ، يَفُفَانَ بِعَقِبِِ وَ َْي ِدَا شَبَابِ أَهملِ الْمَََّةِ. أَمِيرُ الممُؤممَِِينَ يَلَفَاتُ اللََِّّ عَلَيمهِ لِلمََََنِ وَ الْمََُينمِ أَن متُمَ مَنم أَحَبَّ الْمَََّةِ وَ الممَعمصُفمَانِ حَفَظَكُمَا اللََُّّ وَ لَعمََةُ اللَّهُمَّ ِِنِ ِ أُحِبُّ

17– مَ، الأُمَامُ الْمُلْمَحُوُّوُوُمَّ كَذَلِكَ وََْي ِدَا شَبَابِ، يَفُفَانَ بِعَقِبِِ وَ َْي ِدَا شَبَابِ أَهملِ الْمَََّةِ. أَمِيرُ الممُؤممَِِينَ يَلَفَاتُ اللََِّّ عَلَيمهِ لِلمََََنِ وَ الْمََُينمِ أَن متُمَ مَنم أَحَبَّ الْمَََّةِ وَ الممَعمصُفمَانِ حَفَظَكُمَا اللََُّّ وَ لَعمََةُ اللَّهُمَّ ِِنِ ِ أُحِبُّ

18– فَ، كِتَّابُ الْمُلْمَحُوُّوُوُمَّ كَذَلِكَ وََْي ِدَا شَبَابِ أَهملِ الْمَََّةِ وَ الممَعمصُفمَانِ حَفَظَكُمَا اللََُّّ وَ لَعمََةُ اللَّهُمَّ ِِنِ ِ أُحِبُّ

19– مَ، الأُمَامُ الْمُلْمَحُوُّوُوُمَّ كَذَلِكَ وََْي ِدَا شَبَابِ أَهملِ الْمَََّةِ وَ الممَعمصُفمَانِ حَفَظَكُمَا اللََُّّ وَ لَعمََةُ اللَّهُمَّ ِِنِ ِ أُحِبُّ

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582 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{saww} and Al Husayn\textsuperscript{saww}, Ch 12 H 15
583 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{saww} and Al Husayn\textsuperscript{saww}, Ch 12 H 16
584 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{saww} and Al Husayn\textsuperscript{saww}, Ch 12 H 17
585 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{saww} and Al Husayn\textsuperscript{saww}, Ch 12 H 18
‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are two chiefs of the youths of the people of Paradise’\textsuperscript{586}.  

20– ما، الأمالي للشيخ الطفْي الْمَََّا عَنم عِيََ بمنِ مُفَْ  عَنم عَلِي ِ بمنِ عٍُبَيمدِ اللََِّّ بمنِ المعَ لََءِ عَنم أَبِِهِ عَنم زََمِدِ  

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A; Haffar, from Isa Bin Mua, from Ali Bin Ubeydullah Bin Al A’ala, from his father,  

‘From Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}), from his father\textsuperscript{asws}, from his grandfather\textsuperscript{asws}, from Ali\textsuperscript{asws}, from the Prophet\textsuperscript{saww} having said: ‘Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, on the Day of Qiyamah would be on two sides of the Throne of the Beneficent, Blessed and Exalted, being at the status of the two ear-rings from the face’\textsuperscript{587}.  

21– ما، الأمالي للشيخ الطفْي َََاعَةٌ عَنم أَبِِ الممُفَفضَّلِ عَنم مَُُمَّدِ بمنِ جَرَِرٍ الطَّبَِّي ِ عَنم عَممرِو بمنِ عَلِي ٍ عَنم عَ  

(The book) ‘Qurb Al Asnaad’, (and) ‘Ma’any Al Akhbaar’ – Muhammad Bin Haroun Al Zanjany among what he wrote to me, from Ali Bin Abdul Aziz, from Abu Ubeyd Al Qasim Bin Sallam, from Haysam, from Yunus, from Al-Hassan,  

‘Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} wrestled. Rasool-Allah\textsuperscript{saww} said: ‘Hey Hassan\textsuperscript{asws}!’ (encouragingly). (Syeda) Fatima\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww} You\textsuperscript{saww} are saying ‘Hey Hassan\textsuperscript{asws}’ (encouragingly), and (although) he\textsuperscript{asws} is older of the two boys?’ Rasool-Allah\textsuperscript{saww} said: ‘\textsuperscript{saww} am saying ‘Hey Hassan\textsuperscript{asws}!’ (encouragingly), and Jibraeel\textsuperscript{as} is saying: ‘Hey Husayn\textsuperscript{asws}!’ (encouragingly)’\textsuperscript{588}.  

22– ب، قرب اإَِْاِ مع، معانِ الأخبار مَُُمَّدُ بمنُ هَارُونَ الََِّمَانُِِّ لِيمَا كَتَبَ ِِليََّ عَنم عَلِي ِ بمنِ عَبمدِ المعَ  


‘Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} was brought to Rasool-Allah\textsuperscript{saww} and was placed in his\textsuperscript{saww} lap. He\textsuperscript{asws} urinated upon him\textsuperscript{saww}. So he\textsuperscript{saww} was taken. He\textsuperscript{asws} said: ‘Do not blame my\textsuperscript{saww} son\textsuperscript{asws}!’ Then he\textsuperscript{saww} called for water and poured upon it (clothes)’\textsuperscript{589}. (This is not a Hadith)
There used to be a (special) spread cloth Jibraeel as used to sit upon, and no one else sat upon it. And when he as would ascend, it would be folded. And whenever he as would ascend, he as would lean back, so the fluff of his as feathers would fall off. They asws would pursue it and make it to be in the amulets of Al-Hassan asws and Al-Husayn asws.

And from Nueym who said, ‘Abu Hureyra (well-known fabricator) said,

I saw Rasool-Allah sallallaahu ‘alayhi wa sallam place Al-Hassan asws Upon his asws shoulder and say: ‘One who loves me sallallaahu ‘alayhi wa sallam, so let him love him sallallaahu ‘alayhi wa sallam’ – saying it three times’.

And from Nueym who said, ‘Al Hassan asws and Al Husayn asws, Ch 12 H 23 a

(The book) ‘Uyoon Akhbaar Al-Reza asws’ – By the tree chains from Al-Reza asws, from his asws forefathers asws having said: ‘Al-Hassan asws and Al-Husayn asws were both playing in the presence of the Prophet sallallaahu ‘alayhi wa sallam until generality of the night passed. Then he sallallaahu ‘alayhi wa sallam said to them asws: ‘Leave to go to your asws mother asws’.

24- ن، عيون اخبر الروس عليه السلام بالاستحاغ للاضطلاع غفرة يجب أن يأتيه ع قال: إن المحسن و المحسن ع كانا يلعبان عند النبي صلى الله عليه وسلم عائلة النبي صلى الله عليه وسلم قالا اضطرا إلى أمينا

23- كشف، كشف الغمة من كتاب معالم ألقاها الطاهرة المحبوب إلى أن كان رسول الله صلى الله عليه وسلم ففيتهن أمه وله غني بن أبي طالب فقالت كان لأن رسول الله صلى الله عليه وسلم قضى

The book ‘Kashf Al Ghumma’, from the book ‘Ma’alim Al Itrah Al Tahira’ of Al Jinabiz, from Umm Usman, ‘Mother of a son of Alasws Bin Abu Talib asws said, ‘There used to be a (special) spread cloth Jibraeel as used to sit upon, and no one else sat upon it. And when he as would ascend, it would be folded. And whenever he as would ascend, he as would lean back, so the fluff of his as feathers would fall off. They asws would pursue it and make it to be in the amulets of Al-Hassan asws and Al-Husayn asws’.

And from the book ‘Hilyat Al Awliya’ who said,

I saw Rasool-Allah sallallaahu ‘alayhi wa sallam place Al-Hassan asws Upon his asws shoulder and say: ‘One who loves me sallallaahu ‘alayhi wa sallam, so let him love him sallallaahu ‘alayhi wa sallam’ – saying it three times’.

And from Nueym who said, ‘Abu Hureyra (well-known fabricator) said,

I did not see Al-Hassan asws at all except my eyes overflowed with tears, and that is because he asws came one day he asws was stronger until he asws sat in the lap of Rasool-Allah sallallaahu ‘alayhi wa sallam, and Rasool-Allah sallallaahu ‘alayhi wa sallam opened his asws mouth and inserted his sallallaahu ‘alayhi wa sallam mouth into his asws mouth and said: ‘O Allah aszw! I sallallaahu ‘alayhi wa sallam love him asws, and I sallallaahu ‘alayhi wa sallam love the one loving him asws’ – saying it three times’.  

24- ن، عيون اخبر الروس عليه السلام بالاستحاغ للاضطلاع غفرة يجب أن يأتيه ع قال: إن المحسن و المحسن ع كانا يلعبان عند النبي صلى الله عليه وسلم عائلاة النبي صلى الله عليه وسلم قالا اضطرا إلى أمينا

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24- ن، عيون اخبر الروس عليه السلام بالاستحاغ للاضطلاع غفرة يجب أن يأتيه ع قال: إن المحسن و المحسن ع كانا يلعبان عند النبي صلى الله عليه وسلم عائلاة النبي صلى الله عليه وسلم قالا اضطرا إلى أمينا

590 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 23 a
591 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 23 b
592 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 23 c

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A lightning flashed, and it did not cease to illuminate for them asws until they asws entered to see (Syeda) Fatima asws, and the Prophet saww was looking at the lightning. He saww said: 'The Praise is for Allah aszw Who Honoured us asws, People asws of the Household!''

From Abu Abdullah asws Al-Sadiq asws, from his asws father asws, from his asws grandfather asws having said: 'The Prophet saww fell ill which he saww recovered from it. (Syeda) Fatima asws, chieftess of the women, consoled him saww and with her asws were Al-Hassan asws and Al-Husayn asws. She asws had held Al-Hassan asws by her asws right hand and held Al-Husayn asws be her asws left hand, and they asws were both walking, and (Syeda) Fatima asws was between them asws, until they asws entered the house of Ayesha.

Al-Hassan asws sat down on the right side of Rasool-Allah saww, and Al-Husayn asws sat on the left side of Rasool-Allah saww. They asws went on to touch Rasool-Allah saww, what was close from the body of Rasool-Allah saww, but the Prophet saww did not wake up from his saww sleep.

(Syeda) Fatima asws said to Al-Hassan asws and Al-Husayn asws: 'My asws beloveds! Your asws grandfather saww has dozed off, so leave at this time and let him saww be. When he saww wakes up, then return to him saww'. They asws said: 'We asws are not going to go at this time of ours asws'.

Al-Hassan asws lied down upon the right forearm of the Prophet saww, and Al-Husayn asws upon his saww left forearm. They asws dozed off and woke up before the Prophet saww woke up, and when they asws had both slept, (Syeda) Fatima asws had left to go to her asws house.

They asws said to Ayesha, 'What happened to our asws mother asws'? She said, 'When you asws both fell asleep, she asws returned to her asws house'. They asws both went out during a dark night, pitch black with thunders, and the sky had released its rain. A light shone for them and they asws did
not cease to walk in that light, and Al-Hassan\textsuperscript{asws} had grabbed by his\textsuperscript{asws} right hand, the left hand of Al-Husayn\textsuperscript{asws}, and they\textsuperscript{asws} were walking and discussing until they\textsuperscript{asws} came to a garden of the clan of Najjar.

When they\textsuperscript{asws} reached the garden they\textsuperscript{asws} were confused, not knowing where they\textsuperscript{asws} should be taking to. Al-Hassan\textsuperscript{asws} said to Al-Husayn\textsuperscript{asws}, 'We\textsuperscript{asws} are confused and have remain upon this situation of ours\textsuperscript{asws}, and we\textsuperscript{asws} do not know where we\textsuperscript{asws} should be going. So, is it for you\textsuperscript{asws} to sleep during this time of ours\textsuperscript{asws} until we come to the morning?' Al-Husayn\textsuperscript{asws} said to him\textsuperscript{asws}, 'Up to you\textsuperscript{asws}, O my\textsuperscript{asws} brother! So do whatever you\textsuperscript{asws} see fit'.

They\textsuperscript{asws} lay down together and each one hugged his\textsuperscript{asws} companion, and they\textsuperscript{asws} slept. And the Prophet\textsuperscript{saww} woke up from his\textsuperscript{saww} sleep which he\textsuperscript{saww} had been sleeping in. He\textsuperscript{saww} searched for them\textsuperscript{asws} in the house of (Syeda) Fatima\textsuperscript{asws}, but they\textsuperscript{asws} were not in it, and they\textsuperscript{asws} were lost. He\textsuperscript{saww} stood up upon his\textsuperscript{saww} feet and he\textsuperscript{saww} was saying: 'My\textsuperscript{asws} God\textsuperscript{aswj}, and My\textsuperscript{azwj} Chief, and my\textsuperscript{saww} Master! These two are my\textsuperscript{saww} cubs (must be) starving and hungry. O Allah\textsuperscript{awj}! You\textsuperscript{awj} are the Protector upon them\textsuperscript{asws}!'"
The Prophet saww said to it, ‘O you serpent! Who are you from?’ It said, ‘I am a messenger of the Jinn to you saww’. He saww said: ‘And which Jinn?’ It said, ‘Jinn of the two segments of the clan of Muleyh. We have forgotten a Verse from the Book of Allahazwj Mighty and Majestic, so they sent me to you saww for you saww to teach us what we have forgotten from the Book of Allahazwj.

When I reached this place, I heard a caller calling out, ‘O you serpent! These two are sons asws of Rasool-Allahsaww, so protect them asws from the harm and the insects, and from the storms of the night and day!’ So, I protected them asws and am submitting them asws to you saww safe and sound’. And the serpent took the Verse and left.

The Prophet saww took Al-Hassan asws and placed him asws upon his saww right shoulder, and placed Al-Husayn asws upon his saww left shoulder. And Aliasws came out and joined with Rasool-Allahsaww.

One of his saww companions said to him saww, ‘May my father and my mother be (sacrificed for) you saww! Hand over one of your saww cubs to me so I can lighten (the load) from you saww. He saww said: ‘Go, for Allahazwj has Heard your speech and has Recognised your position’.

And another one met him saww. He said, ‘May my father and my mother be (sacrificed for) you saww! Hand over one of your saww cubs to me asws, I shall lighten (the load) from you saww. He saww said: ‘Go, for Allahazwj has Heard your speech and Recognised your position’.

Ali asws met him saww. He asws said: ‘May my asws father and my asws mother be (sacrificed for) you saww, O Rasool-Allah saww! Hand over one of my asws cubs to me asws until asws lighten (the load) from you saww.’
Then he saww turned to Al Husayn asws and said: ‘O Husayn asws! Will you asws go to the shoulder of your asws father asws?’ He asws said to him saww: ‘By Allah azwj, O grandfather saww, say to you saww like what my asws brother asws Al-Hassan asws has said. Your asws saww shoulder is more beloved to me asws than the shoulder of my asws father asws.

He saww came with them asws to the house of (Syeda) Fatima asws, and she asws had kept aside some dates for them asws. She asws placed these in front of them asws. They asws ate and were satiated and were happy. The Prophet saww said to them asws: ‘Stand now and wrestle’. They asws stood up and wrestled, and (Syeda) Fatima asws had gone out regarding one of her asws needs.

She asws entered and heard the Prophet saww, and he saww was saying: ‘Hey O Hassan asws! (encouragingly) Be strong upon Al-Husayn asws and wrestle him asws (to the ground)!’ She asws said to him saww: ‘O father saww! Oh how strange! You saww are encouraging this one (Al-Hassan asws) over this one (Al-Husayn asws)? This is encouragement to the elder over the younger!’

He saww said to her asws: ‘O daughter asws! Are you asws not pleased that I saww am Saying: ‘O Hussein asws be strong against Al-Husayn asws and wrestle him asws, and this here is my asws beloved Jibraeel as saying: ‘O Hussein asws! Be strong against Al-Hassan asws and wrestle him asws?’

From Ali asws having said: ‘I asws heard Rasool-Allah saww saying: ‘O Ali asws! These two boys have amazed me saww – meaning Al-Hassan asws and Al-Husayn asws – ‘If I saww can love anyone after them asws. My saww Lord azwj has Commanded me asws to love them asws, and love the ones loving them asws.’

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595 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 26
Rasool-Allah saws said to me: ‘O Imran Bin Husayn! For everything there is a (negative) occurrence from the heart, and no (negative) occurrence of these two boys has occurred from my saws heart at all!’ I said, ‘All this, O Rasool Allah saww!’ He saww said: ‘O Imran! And it is not hidden to you asws how frequently Allah asws has Commanded with loving them asws’. 596

From Abu Zarr Al-Ghifari having said, ‘Rasool-Allahsaww instructed me with loving Al-Hassanasnws and Al-Husaynasnws. So, I love them asws, and I love the one who loves them asws for the love of Rasool-Allah asws for them asws’. 597

From Abu Zarr Al-Ghifari having said, ‘I saw Rasool-Allahsaww kissing Al-Husaynasnws Bin Aliasnws and hesaww was saying: ‘The one who loves Al-Hassanasnws and Al-Husaynasnws and their asws offspring sincerely, the Fire will not burn his face, and even if his sins were of the number of the sands of a desert, except if he had a sin expelling him from the Eman’. 598

Abdul Salam Bin Harb, both together, from the one who heard Bakr Bin Abdullah Al Muzanny, from Imran Bin Al 12 H 28, from Sufyan Al Jareery, from his father, from Abdul Salam Bin Harb, both together, from the one who heard Bakr Bin Abdullah Al Muzanny, from Imran Bin Al-Husayn who said,

He saww said to me: ‘O Imran Bin Husayn! For everything there is a (negative) occurrence from the heart, and no (negative) occurrence of these two boys has occurred from my saws heart at all!’ I said, ‘All this, O Rasool Allah saww!’ He saww said: ‘O Imran! And it is not hidden to you asws how frequently Allah asws has Commanded with loving them asws’. 596

28– مل، كامل الزيارات أبي على مُل، كامل الزيارات مَُُمَّدُ بمنُ أَحْمَدَ بمنِ ِِب مرَاهِيمَ عَنِ الْمََُينمِ بمنِ عَلِي ٍ الََِّمدِي ِ عَنم أَبِيهِ عَنم عَلِي ٍ وَ هُفَ َ َقُفلُ مَنم أَحَبَّ الْمَََنَ

29– مل، كامل الزيارات أبي على مُل، كامل الزيارات مَُُمَّدُ بمنُ جَعمفَرٍ الرَّزَّازُ عَنِ ابمنِ أَبِِ الْمَطَّابِ عَنِ ابمنِ مَُمبُفبٍ عَمَّنم ذَكَرَهُ عَنم

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‘I heard Rasool-Allahsaww saying: ‘One who was loving me saww, so let him love these two sonsasws of mine saww, for Allahazwj has Commanded me saww to love themasws’.

31 - مل، كامل الزيارات أبو عن سعد عن ابن عيسى عن أبي عن عند الله ابن المغفرة عن محمد بن الحسن ذي الزيارات لكثر من عشرون عن خبر عن أبي خضر عن قول: قال: قال رضي الله عنه: ‘أنا إنما أحبَّ الأرواح التي أبشر الله عن خيراَ في كتابه يقولون عليه عن أبي طالب وحسن وحسين، فإن الله ينوراز وتفعل بهم من فوق غرنه.

(The book) ‘Kamil Al Ziyaraat’ – ‘My father, from Sa’ad, from Ibn Isa, from his father, from Abdullah Bin Al Mugheira, from Muhammad Bin Suleyman Al Bazzaz, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The one who wants to adhere with the Handhold of Allahazwj which Allahazwj has Spoken of in Hisazwj Book, so let him befriend Alasws Bin Abu Talibasws, and Al-Hassanasws and Al-Husaynasws, for Allahazwj Blessed and Exalted Loves themasws both from above Hisazwj Throne’.

32 - مل، كامل الزيارات أبو عن سعد عن ابن عيسى عن أبي عن عند الله عن وليد عن أبي عن عند الله عن قال: رسول الله ص من أقطعهم الحسن والحسين جاهز في ملكيتم لم ي зло على وجهه لم لا لله ولكيتمه.

(The book) ‘Kamil Al Ziyaraat’ – ‘My father, from Sa’ad, from Ahmad Bin Muhammad, from his father, and Ibn Abu Najran, from a man from Abbas Bin Al Waleed, from his father,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘One who hates Al-Hassanasws and Al-Husaynasws would come on the Day of Qiyamah, and there wouldn’t be any flesh upon his face, and he will not attain mysaww intercession’.

33 - مل، كامل الزيارات أبو عن سعد عن ابن عيسى عن أبي عن عند الله عن تحدث عن أبي عن عند الله عن قال: يقول قال رسول الله ص في النوران وال↵ يغاشي الحسن والحسين.

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Ja’far Al Razzaz, from Ibn Abu Al Khattab, from Muhammad Bin Ismail, from Abu Al Magra’a, from Abu Baseer,

‘From Abu Abdullahasws, he (the narrator) said, ‘I heard himasws saying: ‘Rasool-Allahsaww said: ‘Delight of mysaww eyes (comfort) are the women, and mysaww two aromas are Al-Hassanasws and Al-Husaynasws’.

34 - مل، كامل الزيارات أبو عن سعد عن ابن عيسى عن أبي عن عند الله عن يكون عشرون من عشرون عن أبي عن عند الله عن قال: يقال صلى الله عليه بالله تعالى في الحينية يقول الحسن والحسين يغاشا في ملكيتم نوران رسول الله ص.

(The book) ‘Kamil Al Ziyaraat’ – Al-Hassan Bin Abdullah Bin Muhammad, from his father, from Ibn Mahboub, from the one who mentioned it, from Ali Bin Abbas, from Al Minhal Bin Amro, from Al Asbagh, from Zazan who said,
I heard Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} in Al-Rahba saying: ‘Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are two
aromas of Rasool-Allah\textsuperscript{saww}’.\textsuperscript{603}

He\textsuperscript{saww} made one of his\textsuperscript{saww} hand to be under his\textsuperscript{asws} chin and the other under his\textsuperscript{asws} shoulders and placed his\textsuperscript{saww} mouth upon his\textsuperscript{asws} mouth and kissed him\textsuperscript{asws}, then said: ‘Husayn\textsuperscript{asws} is from me\textsuperscript{saww} and I\textsuperscript{saww} am from him\textsuperscript{asws}. Allah\textsuperscript{azwj} Loves the one who loves Husayn\textsuperscript{asws}. Husayn\textsuperscript{asws} is a tribe (grandson) from the tribes (grandsons)’.\textsuperscript{605}

(The book) ‘Kaamil Al Ziyaraat’ – Muhammad Al Himeyri, from Saeed, from Nazr Bin Ali, from Ya’la Al Aamiry,

He\textsuperscript{saww} went out from the presence of Rasool-Allah\textsuperscript{saww} to a meal he had been invited to, and there was Husayn\textsuperscript{asws} playing with the children. The Prophet\textsuperscript{saww} came in front of the group, then extended his\textsuperscript{saww} hands (chasing them). The children jumped playfully and were going over here at times and over there at times, and Rasool-Allah\textsuperscript{saww} kept on making them laugh, until he\textsuperscript{saww} grabbed him\textsuperscript{asws}.

(From Ali son of Ja’far\textsuperscript{asws}, from his brother\textsuperscript{asws} Musa\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} held a hand of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. He\textsuperscript{saww} said: ‘One who loves these two boys, and

\textsuperscript{603} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 34

\textsuperscript{604} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 35

\textsuperscript{605} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 36
their asws father asws, and their asws mother asws, so he would be with me saww in my saww rank during the Day of Qiyamah''.

I (Majlisi) am saying, ‘It is reported by the our compiling companions, from Hisham Bin Urwah,

‘From Umm Salama ra, she ra said, ‘Ira saw Rasool-Allah saww dressing his asws son asws Al-Husayn asws with a garment, not being from the clothes of the world. I ra said to him saww, ‘O Rasool-Allah saww! What is this garment?’

He saww said: ‘This is a gift my saww Lord sawwj has Gifted to me saww for Al-Husayn asws, and it hemming is from the fluff of a wing of Jibraeel as, and here I saww dressing him asws in it and adorning him asws with it, for today is a day of adorning and sawwj love him asws”.

(The book) ‘Al Kharaij Wa Al Jaraih’ – Muhammad Bin Ismail Al Barmakky, from Al-Husayn Bin Al-Hassan, from Yahya Bin Abdul Hameed, from Shareek Bin Hammad, from Abu Sowban Al Asady, and he as from the companions of Abu Ja’far sawwj, from Al-Salt Bin Al Munzi, from Al Miqdad Bin Al Aswad Al Kindy,

‘The Prophet saww went out in search for Al-Hassan asws and Al-Husayn asws, and they asws had gone out from the house, and I was with him saww. I saw a snake upon the ground. When it sensed the treading of the Prophet saww, it stretched up and looked, and it was taller than the palm tree and larger than a young camel. The flames were emerging from its mouth. That terrified me.

When I saw Rasool-Allah saww coming it became as if it was a (piece of) thread. Rasool-Allah saww turned towards me and said: ‘Do you know what this (serpent) is saying, O brother of Kinda?’ I said, ‘Allah aswj and His aswj Rasool sawwj are more knowing’. He saww said: ‘It said, ‘The Praise is for Allah aswj Who did not Cause me to die until He aswj Made me a protector for the two sons asws of Rasool-Allah sawwj’. And it slithered in the sand, running into the sand.

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606 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 37
607 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 38
I looked at a tree I did not recognise it being in that place, because I had not seen a tree being in it, at all before that day of mine, and I had come back after that day searching for the tree, but could not find it, and the tree had shaded both of them (Al-Hassan and Al-Husayn) with a leaf.

And the Prophet saww sat down between them asws. He saww began with Al-Husayn asws. He saww placed his asws head upon his asws right thing. Then he saww placed Al-Hassan asws upon his saww left thigh. Then he saww went on to dangle his saww tongue into the mouth of Al-Husayn asws. Al-Husayn asws woke up and said: ‘O father saww!’ Then he asws returned to his asws sleep. Al-Hassan asws woke up and said: ‘O father saww!’ And he asws returned to his asws sleep.

I said, ‘It is as if Al-Husayn asws is older’. The Prophet saww said: ‘For Al-Husayn asws there is hidden understanding in the interior of the Momineen. His asws mother asws has asked about it’. When they asws woke up, he saww carried them asws upon his saww shoulders.

Then I went to (Syeda) Fatima asws. I paused at the door. Hamamah came and said, ‘O brother of Kinda!’ I said, ‘Who let you know I am at the door?’ She said, ‘My chief asws informed me that there is a man from Kinda at the door, from its good ones with new s, to ask me asws about the whereabouts of the delight of my asws eyes’.

That was too big a think in my view, so I turned around my back, like what I used to do whenever I had entered to see Rasool-Allah azwj in the house of Umm Salama ra. I said to (Syeda) Fatima asws, ‘What is the status of Al-Husayn asws?’

She asws said: ‘When Al-Hassan asws was blessed, my asws father saww instructed me asws not to dress him asws in such clothes asws would find the pleasure in it until asws had weaned him asws. My saww father saww came visiting and looked at Al-Hassan asws, and he asws was feeding. He saww said: ‘Are you asws weaning him asws’? asws said, ‘Yes’. He saww said: ‘The completeness is more beloved unto
me asws, so do not prevent him asws, for I asws can see clearness and Noor in your asws face, and that is because you asws will be blessed with a Divine Authority for these people.

Then the moth was complete from my asws bearing. I asws felt heat within me asws. So he asws called for a jug of water and spoke upon it and spat upon it and said: ‘Drink!’ I asws drank and Allah azwj Repelled that away from me asws, what I asws had been feeling. I asws came to the forty from the days and I asws felt footsteps in my asws back like the walking of the ant in between the skin and the cloth. I asws did not cease to be upon that (state) until the second month was complete.

I felt the restlessness and the movement. By Allah azwj! There was movement and I asws was far from the feeding and the drinking. Allah azwj Protected me asws. It was as if I asws had drunk milk, until the three months were complete, and I asws found an increase in the goodness in my asws house. When I asws came to the fourth, Allah azwj Comforted my asws loneliness with him asws, and I asws adhered with the Masjid (prayer niche), not departing from it except for a need appearing to me asws.

I asws was in the increase, and the (feeling of) lightness in the apparent and the esoteric, until the fifth (stage) was complete. When the sixth (stage) came, I asws was not longer in need of a lamp in the dark night, and I asws went on to her, when I asws was along with myself asws in my asws prayer mat, the glorification (of Allah azwj), and the extollation of the Holiness in my asws inside. When nine (days) passed above that, I asws was increased in strength.

I asws mentioned that to Umm Salama ra, Allah azwj Strengthened my asws back with her ra. When I asws past the ten (days), my asws eyes overcame me asws, and a comer came and wipes his wings upon my asws back. I asws stood up and perfected the wud’u and prayed two Cycles. Then my asws eyes overcame me asws. A comer came to me asws in my asws dream, and upon him were white clothes. He sat by my asws head and blew into my asws face and in my shoulders.

I asws stood up and I asws was fearful, so I asws perfected the wud’u and I asws did four (Cycles Salat). Then my asws eyes overcame me asws. A comer came in my asws dream, and he made me asws sit up, and he chanted (Ruqana) to me asws and sought Refuge (with Allah azwj) for me asws.
Asws woke up in the morning, and it was a day of Umm Salama ra. Asws inserted a dove in a cloth, then came to Umm Salama ra. The Prophet saww looked into my asws face. He saw the impact of cheerfulness in my asws face, and whatever I asws had been feeling had gone away from me asws.

He saww said: ‘Receive good news! As for the first, it was my saww friend (the Angel) Izraeel as, the one allocated with wombs of the women. And as for the second, it was my saww friend Mikaeel as, the one allocated with the wombs of the People asws of my saww Household. He as blew into you asws?’ Asws said: ‘Yes’. He saww cried, then hugged me asws to him saww and said: ‘And as for the third, so that is my saww beloved Jibraeel as. Allah azwj has (Commanded) him with serving your asws son asws. He as had returned and descended for the complete year’.608 (This is embarrassing as well as derogatory)

From Abu Ibrahim (7th Imam asws) having said: ‘Al-Hassan asws and Al-Husayn asws went out until they asws came to the Al-Ajwa date tree. They asws transferred to a place and each one turned his asws back to his asws companion. Allah as Cast a wall between the two to veil one of them asws from his asws companion. When they asws had fulfilled the need, the wall was gone and it had been realised from its place, and a spring of water came to be in the place, and two wash basins.

They asws washed and fulfilled what they asws wanted, then they asws walked until they asws came to be in one of the roads. A man presented to them asws, a rude, harsh man presented to them asws. He said to them asws ‘Did you asws two not fear from your asws enemies where you asws are coming from?’ They asws said that they asws were coming from the defecation.

He thought (of killing) them asws. They heard a voice saying: ‘O Satan! Are you intending evil with the two sons asws of Muhammad saww, and you have known what you had done yesterday, and you asws had been evil to their asws mother, and innovated in the religion of Allah azwj, and travelled away from the road!’

And Al-Husayn asws was harsh to himla as well, so heila raised his hand to hit the face of Al-Husayn asws with it, but Allah azwj Dried it in its place. Heila raised the left hand, and Allah azwj Did with himila similar to that.

Heila said: ‘Iila ask youasws both by the right of yourasws fatherasws and your asws grandfathers saww, if youasws could supplicate to Allah azwj to free meila (myila hands).’

Al-Husayn asws said: ‘O Allah azwj! Free himila, make a lesson to be for himila in this, and Make that to be a Proof upon himila! Allah azwj Freed his hands. Heila walked in front of themasws until theyasws came to Al asws, and he turned to him asws with the contention. Heasws said: ‘Where did youasws send themasws to?’ And this was a few days after (the conspiracy of) Al-Saqeefa. Al asws said: ‘Theyasws did not go out except for the defecation’.

And a man from them pulled Alasws until he tore hisasws cloak. Al-Husayn asws said to the man, ‘May Allah azwj not Exit you from the world until Allah azwj Afflicts you with the cuckold regarding your wife and your children!’ And it was so that the man had guided his own daughter to a man from Al-Iraq.

When theyasws went out to their asws houses, Al-Husayn asws said to Al-Hassan asws: ‘Iasws heard myasws grandfatherasww saying: ‘But rather both yourasws examples is like an example of Yunus asw, when Allahazwj Extracted himsaww from the belly of the whale and it threw himasws on the surface of the earth, and Grew a gourd tree upon it, and Caused a spring to emerge for himas, from beneath it. So, heas was eating from the gourd and drinking from the spring water.

And Iasws heard my asws grandfatherasww saying: ‘As for the spring, it is for youasws, and as for the gourd, so youasws are needless from it. And Allahazwj has Said regarding Yunusasw: And We sent
him to a hundred thousand, or more [37:147] And they believed, so We Provided for them up to a time [37:148].

And we are not need to the gourd, but Allah Knows our need to the spring, so He has Brought out for us and we shall be going to more than that. They (people) are disbelieving and enjoying up to a time’. Al-Hassan asws said: ‘I have heard this’.

609 (The book) ‘Al Irshad’ –

‘Al-Hassan asws was resembling with the Prophet saww from his chest to his head, and Al-Husayn asws resembled him saww from his chest to his legs, and they were both beloveds of Rasool-Allah saww between the entirety of his family and his children’.

610 And he saww said: ‘One who loves Al-Hassan asws and Al-Husayn asws, I saww love him, and one saww love, Allah Loves him, and the one Allah Loves, He would Enter him into the Paradise; and the one who hates them, I saww hate him, and the one saww hate, Allah Hates him, and the one Allah Hates, He would Enter him into the Fire’.

611 And he saww said: ‘These two sons of mine are my two aromas from the world’.

(The book) ‘Al Irshad’ – It is reported by Zirr Bin Hubeysh, from Ibn Masoud who said,
The Prophet sawwall was praying Salat. Al-Hassan asws and Al-Husayn asws came and rode upon his sawwall back. When he sawwall raised his sawwall head (from the Sajdah), he sawwall held them asws with a gentle holding. When he sawwall returned (to the Sajdah), they asws returned (to his sawwall) back.

When he sawwall finished, he sawwall seated this one upon his sawwall right thigh and this one upon his sawwall left thigh. Then he sawwall said: 'One who loves me sawwall, so let him love these two'.

And they asws were both Divine Authorities of Allah azwj for His sawwall Prophet sawwall during the Imprecation (Mubahila), and Divine Authorities of Allah azwj from after their asws father asws Amir Al-Momineen asws, upon the community, in the religion and the Conferment of Allah azwj.' 612

612 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 43

613 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 44

614 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 45
'I saw Al-Hassan asws and Al-Husayn asws walking to the Hajj. They asws did not pass by any riding man except he descended and (started) walking (as well). That became heavy upon some of them, so they said to Sa'ad Bin Abu Waqqas (a well-known enemy of Ahl Al-Bayt asws), 'The walking has become heavy upon us and we cannot be good riding while these two chiefs are walking'.

Sa'ad said to Al-Hassan asws, 'O Abu Muhammad asws! The walking has become heavy upon a group of the ones with you asws, and the people, when they see you asws two walking, do not feel good of themselves if they were to ride. If you asws could both ride'.

Al-Hassan asws said: 'We asws will not ride as we asws have made the walking upon our asws feet to be upon us asws up to the Sacred House of Allah aswj, but we asws shall deviate away from the (main) road'. They asws went aside from the people'.

(Rasool-Allah saww came out to us holding the hand of Al-Hassan asws and Al-Husayn asws, He saww said: 'These two sons asws of mine asaww, I saww have nourished them asmsw when young and supplicated for them asmsw when get older, and I saww have asked Allah aswj three things for them asmsw. He aswj Gave me asaww two and Refused me asaww one.

I saww asked Allah aswj for them asmsw that He aswj Make them asmsw to be clean, Purified, pure, and He aswj Answered me asaww to that. And I saww asked Allah aswj to Save them asmsw and their asmsw offspring and their asmsw Shias from the Fire, and He aswj Gave me asaww that.

615 Bihar Al-Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 46
And [saww] asked Allah[azwj] to Unite the community upon loving them[asws]. He[azwj] said: ‘[asws] have Decreed a Decree, and have Determined a Pre-determination that a group from your[saww] community will not be meeting their obligations to you[saww] among the Jews and the Christians and the Magians, and they would be shame-faced of your[saww] duty regarding your[saww] children, and [asws] have Obligated upon Myself[asws] for the one who does that, that [asws] will not Release My[azwj] Benevolence, nor will [asws] Settle him in My[azwj] Paradise, nor will [asws] be Looking at him with an eye of My[azwj] Mercy on the Day of Qiyamah!’

(A personal viewpoint on the Holy Quran – forbidden by Rasool-Allah[saww] and Amir Al-Momineen[asws])

616 Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 47
617 Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 a
Abu Salih, from Ibn Abbas,

(A personal viewpoint on the Holy Quran – forbidden by Rasool-Allahsaww and Amir Al-Momineenasws) 618

Al-Sadiqasws regarding Words of the Exalted: O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with, [57:28]. Heasws said: ‘The ‘two portions’ are Al-Hassanasws and Al-Husaynasws, and the ‘Light’ is Alasws’ 620

And in a report of Sama’at –

‘From himasws: ‘a Light to be for you to be walking with, [57:28]. Heasws said: ‘An Imamasws they would be led by in the love of the Prophetsaww for themasws (Al-Hassanasws and Al-Husaynasws)” 621


‘The Prophet saww said: ‘One who loves Al-Hassan asws and Al-Husayn asws so he has loved me saww, and one hating them asws has hated me saww’, 622

(The book) ‘Jamie’ Al Tirmizi’, by his chain from Anas Bin Malik (well-known fabricator) having said,

‘Rasool-Allah saww was asked: ‘Which of your saww family members is most beloved to you saww?’ He saww said: ‘Al-Hassan asws and Al-Husayn asws’, 623

And he saww said: ‘One who loves Al-Hassan asws and Al-Husayn asws, I saww would love him saww, and the one I saww love, Allah azwj would Love him, and the one Allah azwj Loves, He saww would Enter him into the Paradise; and the one who hates them asws, I will hate him, and the one I azwj hate, Allah azwj would Hate him, and the one Allah azwj Hates, He azwj would Keep him in the Fire eternally’’. 624

(The books) ‘Jamie’ of Al Tirmiz, and ‘Fazaail’ of Ahmad, and ‘Sharaf Al Mustafa saww’, and ‘Fazaail’ of Al Sama’any, and ‘Amaail’ of Ibn Shureyh, and ‘Ibanah’ of Ibn Battah,

‘The Prophet saww held a hand of Al-Hassan asws and Al-Husayn asws, He saww said: ‘One who loves me saww and loves these two, and their asws father asws, and their asws mother asws, would be with me saww in my saww rank in the Paradise on the Day of Qiyamah’. 625

And Abu Al-Husayn has composed it in a composition of the Hadeeth. He said, (in prose), ‘The Prophet saww held a hand of Al-Husayn asws and his asws elder brother asws one day and said, and his saww companions were in the gathering: ‘One who loves me saww, O people, or these two, or their asws father asws, so his eternal dwelling would be with me saww’. 626

622 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 48 f
623 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 48 g
624 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 48 h
625 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 48 i
626 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 48 j
I knocked the door of the Prophet saww one night regarding one of the needs. He saww came out to me and he saww was covering upon something, I did not know what it was. When I was free from my need, I said, ‘What is this which you saww are covering upon?’ He saww removed the covering and there it was Al-Hassan asws and Al-Husayn asws upon his saww back. He saww said: ‘These are my saww two sons asws, and sons asws of my saww daughter asws. O Allah azwj! I saww love them asws and love the ones loving them asws’.

\[627\]

A righteous woman Khowlah Bint Hakeem claimed that Rasool-Allah saww came out and he saww was hugging one of the sons asws of his saww daughter asws, Hassan asws or Husayn asws, and he saww was saying: ‘You are shunning, and ignoring, and being neglectful and you are (away) from an aroma of Allah azwj!’

\[628\]

‘The Prophet saww said while Al-Hassan asws and Al-Husayn asws were seated upon his saww thighs: ‘One who loves me saww, so let him love these two’’. 629

\[629\]

‘Rasool-Allah saww came out to us and with him saww were Al-Hassan asws and Al-Husayn asws. This one upon his saww (one) shoulder, and this one upon his saww (other) shoulder, and he saww kissing this one at times and kissing this one at times, until he saww ended up to us.

\[627\] Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 48 k
\[628\] Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 48 l
\[629\] Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 48 m
A man said to him[^saww] ‘O Rasool[^saww]! You[^saww] love them[^asws] both!’ He[^saww] said: ‘The one who loves them[^asws] has love me[^saww], and one who hates them[^asws] has hated me[^saww].’[^630]

Al Tirmizy in (the book) ‘Al Jamie’, and Al Sam’any in ‘Al Fazaail’, from Ya’la Bin Murrah Al Saqafy, and Al Bara’a Bin Aazib, and Usama Bin Zayd, and Abu Hureyra (well-known fabricator),


Abu Al Huwareys –

‘The Prophet[^saww] said: ‘O Allah[^azwj] I[^saww] love the one who loves Hassan[^asws] and Husayn[^asws], and I[^saww] love the ones loving them.'[^632]

Muawiya Bin Ammar,

‘From Al-Sadiq[^asws]: ‘The love for Ali[^asws] has been Cast into the hearts of the Momineen, so no one will love him[^asws] except a Momin nor hate him[^asws] except a hypocrite. And the love for Al-Hassan[^asws] and Al-Husayn[^asws] has been Cast into the hearts of the Momineen[^asws] and the Kafirs and the hypocrites, so you will not see any condemnner for them[^asws].

و دعا النبي[^saww] ص الحسن و المحسن قرب مئته فَقَرَبُوهُم لَّهُمَا و جعلَ بهما و قرَّبَهُمَا و عيمَانهما و عَيمَانهما و عناء قلباً.'[^633]

And the Prophet[^saww] call Al-Hassan[^asws] and Al-Husayn[^asws] near to his[^saww] expiry. He[^saww] drew them[^asws] closer, and smelt them[^asws] and went on to hug them and his[^saww] were filled up (with tears).’[^633]
'And ‘Musnad Al-Rezaasws’, from hisasws forefathersasws, from the Prophetasw, and the wordings are his, said: ‘The son is an aroma, and Al-Hassanasws and Al-Husaynasws are mysaww two aromas from the world’.

Al Tirmizy said, ‘And this is a correct Hadeeth having been reported by Shu’ba, and Mahdy Bin Maymoun, from Muhammad Bin Yaqoub, and in a report of Utbah Bin Gazwan –

‘Heasw placed themasws both in hisasw lap and went on to kiss this one at times and this one at times. A group of people said, ‘Do youasw love themasws both, O Rasooasw Allah?’ Heasw said: ‘Why should Iasw not love myasw two aromas of the world?’

‘Every one of us was seated in the presence of Rasool-Allahasw, when Al-Hassanasws and Al-Husaynasws passed by, and theyasws were both children. Heasw said: ‘Bring measw myasws sonsasws, Iasw shall seek Refuge for themasws with what Ibrahimas had sought Refuge for hisas sonsas Ismailsas and Is’haq’.

Heasw said: ‘Iasw hereby seek Refuge for both of youasws by the Complete Words of Allahazwj, from every evil eye and from every Satanaz and vermin’.

And from hisasw compassion is what is reported by the author of ‘Al Hilyah’, by the chain from Mansour Bin Al Motamar, from Ibrahim Bin Alqamah, from Abdullah, from Ibn Umar who said,

And in a report of Utbah Bin Gazwan –

And from hisasw compassion is what is reported by the author of ‘Al Hilyah’, by the chain from Mansour Bin Al Motamar, from Ibrahim Bin Alqamah, from Abdullah, from Ibn Umar who said,

And from hisasw compassion is what is reported by the author of ‘Al Hilyah’, by the chain from Mansour Bin Al Motamar, from Ibrahim Bin Alqamah, from Abdullah, from Ibn Umar who said,
‘The Prophet saww had sought Refuge for Hassan asws and Husayn asws, so he saww said: ‘I saww hereby seek Refuge for you asws both by the complete Words of Allah azwj, from every Satan la, and vermin, and from every evil eye!’ And Ibrahim as had sought Refuge with it for Ismail as and Is’haq as.

And it has come is many Tafseers – ‘The Prophet saww had sought Refuge for them asws both with Al Mawazateyn (Chapters 113 & 114 of the Holy Quran), and for this reason these are named as ‘Al-Mawazateyn’.

Ibn Battah in ‘Al Ibanah’, and Abu Nueym Bin Dukeyn by their chains from Abu Rafie who said,

‘I saw Rasool-Allah saww proclaim Azaan in an ear of Al-Hassan asws when he asws was blessed (to his asws parents), and proclaimed Azaan like that in an ear of Al-Husayn asws when he asws was blessed (to his asws parents)”.

Ibn Gassan, by his chain – ‘The Prophet saww performed Aqeeqa on Al-Hassan asws and Al-Husayn asws, a sheep, a sheep, and said: ‘Eat and feed’, and they sent a leg to the midwife”.

Ahmad Bin Hanbal in ‘Al-Musnad’, from Abu Hureyra (well-known fabricator),

‘Rasool-Allah saww used to kiss Al-Hassan asws and Al-Husayn asws’.

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638 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 49 e
639 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 49 f
640 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 49 g
641 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 49 h
642 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 49 i
Uyayna said, ‘And in another report of Al-Aqra’a Bin Hasib, ‘It has been ten (days) for me I have not kissed one of them asws at all’. He saww said: ‘One who does not show mercy will not be Mercied’.

And in a report of Hafs Al-Fara’a – ‘Rasool-Allah saww got angered until his colour flashed, and he said to the man: ‘If Allah azwj has Removed the mercy from your heart, so what shall I do with you? One who does not show mercy to our young ones and does not honour our older ones, he isn’t from us!’’

Abu Ya’la Al Mowsily in ‘Al Musnad’, from Abu Bakr Bin Abu Shayba, by his chain from Ibn Masoud, and Al Sam’any in ‘Fazaail Al Sahaaba’, from Abu Salih, from Abu Hureyra (well-known fabricator),

‘The Prophet saww was praying Salat. When he saww performed Sajdah, Al-Hassan asws and Al-Husayn asws leapt upon his back. When they (people) wanted to prevent them, he saww indicated to them to let them be. When he saww had fulfilled the Salat, he saww placed them in his lap and said: ‘One who love me saww, so let him love these two’’.

And in a report of (the book) ‘Al-Hilyah’ – ‘Let them be! By my father as and my saww mother! One who loves me saww, so let him love these two’’.

Tafseer Al-Sa’alby – ‘Al-Rabie Bin Khuseym said to one who had witnessed the killing of Al-Husayn asws, ‘You came with these hanging?’ – meaning the heads. Then he said, ‘By Allah azwj! You have killed elites. If Rasool-Allah saww had come across them, he saww would have kissed their mouths and seated them in his lap’.

643 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 49 j
644 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 49 k
645 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 49 l
The he recited: ‘O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! You will Judge between Your servants regarding what they were differing in’ [39:46].

And from both their asws impacts upon himself asws, is what is reported from Ali asws having said: ‘The Muslims were thirsty with severe thirst, so (Syeda) Fatima asws came with Al Hassan asws and Al Husayn asws to the Prophet saww. She asws said: ‘O Rasool-Allah asw! They asws are both young. They asws cannot endure the thirst’. He saww called Al Hassan asws and gave him asws his saww tongue. He asws sucked it until he asws was saturated. Then he asws called Al Husayn asws and gave him asws his saww tongue. He asws sucked it until he asws was saturated’.


And it is reported by Ahmad Bin Hanbal in ‘Musnad Al Ashra’, and ‘Fazaail Al Sahaba’, from Abdul Rahman Bin Al Azraq,

‘From Ali asws. And a group has reported from Umm Salama asra, and from Maymouna, and the wordings are his from Ali asws having said: ‘We saw Rasool-Allah saww, and he saww had inserted his saww leg in the quilt, or in the hair (of the quilt). Al Hassan asws sought to be quenched, so the Prophet saww leapt up to a camel of ours and milked from its udder and made it to be in a cup. Then he saww placed it in the hand of Al Hassan asws.

Al Husayn asws on to pounce upon it, and Rasool-Allah saww was preventing him asws. (Syeda) Fatima asws said: ‘It is as if he (Al Hassan asws) is more beloved of the two to you saww, O Rasool-Allah saww!’ He saww said: ‘He asws is not the more beloved of the two to me asws, but I saww had
quenched him asws first; and I saww, and you asws, and these two, and this leaning one (Ali saww) would be in one place on the Day of Qiyamah''.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Hazim, from Abu Hureyra (well-known fabricator) having said, ‘I was the Prophet saww making Al-Hassan asws and Al-Husayn asws suck the saliva like what the man would suck the fruit’.

And from his asws excessive love for them asws both is what is reported by Yahya Bin Kaseer, and Sufyan Bin Uyayna by their chains, ‘Rasool Allah saww heard the crying of Al-Hassan asws and Al-Husayn asws, while he saww was upon the pulpit. He saww stood up in alarm, then said: ‘O you people! The child is not except a Fitna. I saww have stood up to them asws both and there is no intellect with me saww’. And in a report: ‘And I saww did not mind’ (Derogatory)

And Abu Bakr Al-Harisy has mentioned it in the book ‘Quwat Al-Quloob’ – ‘Except that he saww individualised with Hassan asws Bin Ali asws’.

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648 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 49 o
649 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 50 a
650 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 50 b
651 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 50 c
652 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 50 d
And in a Hadeeth: ‘Our children are our livers walking upon the earth’. 653

(The book) ‘Mo’jam’ of Al Tabari, by his chain from Ibn Abbas, and ‘Arbaeen’ of Al Muezzin, and ‘Tareekh’ of Al Khateeb, by their chain to Jabir,

‘The Prophet saww: ‘Allah azwj Mighty and Majestic Made the offspring of every Prophet saww from his as Subl in particular, and He azwj Made my saww offspring to be from my saww Sulb and Sulb of Ali asws Bin Abu Talib asws. Every son (and) daughter are attributed to their fathers except the children of (Syeda) Fatima asws, for I azwj am their father saww’.

654

Ibn Najeeh – ‘Al-Hassan asws and Al-Husayn asws were riding on the back of the Prophet saww and saying: ‘Hallo! Hallo!’ And he saww kept saying: ‘Best camel is your asws camel!’’ 657

And from his saww playfulness with them asws both is what is reported by Ibn Battah in ‘Al Ibanah’ from four ways, from Sufyan Al Sowry, from Abu Al Zubeyr, from Jabir who said,

I entered to see the Prophet saww, and Al-Hassan asws and Al-Husayn asws were upon his saww back, and he saww was kneeling for them asws and saying: ‘Best of the camels is your asws camel, and best of the riders are you asws two’.

656

And in a Hadeeth: ‘Our children are our livers walking upon the earth’. 653

(The book) ‘Mo’jam’ of Al Tabari, by his chain from Ibn Abbas, and ‘Arbaeen’ of Al Muezzin, and ‘Tareekh’ of Al Khateeb, by their chain to Jabir,

‘The Prophet saww: ‘Allah azwj Mighty and Majestic Made the offspring of every Prophet saww from his as Subl in particular, and He azwj Made my saww offspring to be from my saww Sulb and Sulb of Ali asws Bin Abu Talib asws. Every son (and) daughter are attributed to their fathers except the children of (Syeda) Fatima asws, for I azwj am their father saww’.

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'I saw Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} upon the shoulders of Rasool-Allah\textsuperscript{saww}. I said, ‘Best is the horse for you\textsuperscript{asws} twol’ Rasool-Allah\textsuperscript{saww} said: ‘They\textsuperscript{asws} are best of the horse-riders’.\textsuperscript{658}

\textit{Ibn Hammad, from his father,}

‘The Prophet\textsuperscript{saww} knelt for Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. He\textsuperscript{saww} carried them\textsuperscript{asws} and held between their\textsuperscript{asws} hands and their\textsuperscript{asws} legs and said: ‘Best camel is your\textsuperscript{asws} camel’.\textsuperscript{659}

\textit{(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) Al-Kharhowshy in ‘Sharaf Al-Nabi\textsuperscript{saww}’, from Abdul Aziz, by his chain,}

‘From the Prophet\textsuperscript{saww} having been seated, and Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} came. When the Prophet\textsuperscript{saww} saw them\textsuperscript{asws}, he\textsuperscript{saww} stood up for them\textsuperscript{asws} and slowed their\textsuperscript{asws} coming to him\textsuperscript{saww} and carried them upon his\textsuperscript{saww} shoulders and said: ‘Best ride is your\textsuperscript{asws} ride and best riders are you\textsuperscript{asws} two, and your\textsuperscript{asws} father\textsuperscript{asws} is better than your\textsuperscript{asws} both’.\textsuperscript{660}

Tafseer Abu Yusuf Yaqoub Bin Sufyan, from Ubeydullah Bin Musa, from Sufyan, from Mansour, from Ibrahim, from Alqamah, from Ibn Masoud who said,

‘Rasool-Allah\textsuperscript{saww} carried Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} upon his\textsuperscript{saww} back – Al-Hassan\textsuperscript{asws} upon his\textsuperscript{saww} right ribs and Al-Husayn\textsuperscript{asws} upon his\textsuperscript{saww} left ribs. Then he\textsuperscript{saww} walked and said: ‘The best ride is your\textsuperscript{asws} ride and best of the riders are you\textsuperscript{asws} two, and your\textsuperscript{asws} father\textsuperscript{asws} is better you\textsuperscript{asws} both’.\textsuperscript{661}

And it is report that the Prophet\textsuperscript{saww} left two ponytails for them\textsuperscript{asws} in the middle of the head (hair style)\textsuperscript{662}

\textit{(Rasul Allah \textsuperscript{saww} ‘a}) said: ‘I heard that the Prophet \textsuperscript{saww} left two ponytails for them\textsuperscript{asws} in the middle of their heads (hair style)’.\textsuperscript{662}

\textsuperscript{658} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 50 j
\textsuperscript{659} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 50 k
\textsuperscript{660} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 51 a
\textsuperscript{661} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 51 b
\textsuperscript{662} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 51 c
Muzarrid said, ‘I heard Abu Hureyra (a well-known fabricator) saying, ‘These two ears of mine heard, and these two eyes of mine saw Rasool-Allah ﷺ and he ﷺ was holding by both his hands, the shoulders of Al-Hassan ﷺ and Al-Husayn ﷺ, and their feet were upon the feet of Rasool-Allah ﷺ, and he ﷺ was saying: ‘O delight of the eye, fly!’

He (Abu Hureyra) said, ‘The boy jumped until he had placed his foot upon the chest of Rasool-Allah ﷺ. Then he ﷺ said to him: ‘Open your mouth’. Then he kissed him, then said: ‘O Allah! Love him, for I love him’.

And from Ali Bin Musa Al-Reza ﷺ and from Amir Al-Momineen ﷺ: ‘Al-Hassan ﷺ and Al-Husayn ﷺ were playing in the presence of the Prophet ﷺ until the generality of the night had passed. Then he ﷺ said to them: ‘Leave to go to your mother’. A lightning flashed and it did not cease to illuminate for them until they entered to see (Syeda) Fatima ﷺ and the Prophet ﷺ was looking at the lightning and said: ‘The Praise is for Allah ﷺ Who Honoured us People of the Household’.

And it is reported by Al-Sam’any and Abu Al-Sa’adaat regarding both their merits, from Abu Juheyla, except that they individualised in the right of Al-Hassan ﷺ.

And in a Hadeeth of Afeef Al Kindy –

‘A horseman of his said when he saw a group in his house, two chicks were flying with him, so he knew that there has been a son for him, meaning Ali. Then he said after a speech, ‘It reached me after the moment of the appearance of the Prophet ﷺ, so I became a Muslim, and I used to see the doves in the house of Ali, spawning without a nest, and when I saw

663 Bihar Al Anwaar – V 43, The book of History – Al Hassan ﷺ and Al Husayn ﷺ, Ch 12 H 51 d
664 Bihar Al Anwaar – V 43, The book of History – Al Hassan ﷺ and Al Husayn ﷺ, Ch 12 H 52 a
665 Bihar Al Anwaar – V 43, The book of History – Al Hassan ﷺ and Al Husayn ﷺ, Ch 12 H 52 b
Al-Hassan asws and Al-Husayn asws in the presence of Rasool-Allah sallallahu alaihi wa sallam, I remembered the words of the horseman”.

And in a report of Bistam, from him, in a lengthy Hadeeth, ‘When Ali asws was killed, they (doves) went away and were not seen’.

And in a report of Abu Aqeel,

'I saw in the house of Ali asws after his asws expiry, two birds flying around. When Al-Hassan asws passed away, one of them disappeared. When Al-Husayn asws was killed, the other one disappeared’.

(The books) ‘Al Kashf’ and ‘Al Bayan’, from Al Sa'alby, by the chain,

‘From Ja'far asws Bin Muhammad asws, from his asws father asws having said: ‘The Prophet sallallahu alaihi wa sallam fell ill, so Jibraeel came to him and brought a tray wherein were pomegranates and grapes. The Prophet sallallahu alaihi wa sallam ate from it. (The pomegranates and grapes) glorified (Allah azwj). Then Al-Hassan asws and Al-Husayn asws entered and took from it. The pomegranates and the grapes glorified (Allah azwj).’

Then Ali asws entered and took from it. They glorified as well. Then a man from his sallallahu alaihi wa sallam companions entered and ate, but they did not glorify. Jibraeel asws said: ‘But rather, this should be eaten either by a Prophet, or a successor, or a son of a Prophet’.


‘Al-Reza asws said: ‘Al-Hassan asws and Al-Husayn asws, may the Salawaat of Allah azwj be upon them both, were without (new) clothes and the Eid approached. They asws said to their asws’
mother asws: ‘The (other) children of Al-Medina have (all) adorned except us asws. So, what is the matter you asws are not adorning us asws?’

She asws said: ‘Your clothes are with the tailor, so when these come to me asws, I asws shall adorn you both’.

When it was the night of Eid, they asws repeated the words to their mother asws. She asws cried and pitied them asws. She asws said to them what she asws had said in the beginning. They responded to her asws. When the darkness took over, someone knocked at the door. (Syeda) Fatima asws said: ‘Who is this?’ He said, ‘O daughter of Rasool Allah saww! I am the tailor. I have come with the clothes!’

She asws opened the door, and there was a man and with him were the clothes for Eid. (Syeda) Fatima asws said: ‘By Allah azwj! I had not seen any man more awesome appearance than him’. He gave her a tied towel (bundle), then left. (Syeda) Fatima asws entered and opened the towel, and there were two shirts in it, and two waistcoats, and two trousers, and two robes, and two turbans, and two black shoes with red heels.

She asws woke them up and dressed them. Rasool-Allah saww entered and they had been adorned. He saww carried them and kissed them, then said: ‘Did you see the tailor?’ She asws said: ‘Yes, O Rasool-Allah saww, and that is the one who brought the clothes’.

He saww said: ‘O daughter! He is not a tailor. But rather, he is Rizwaan, treasurer of Paradise’. (Syeda) Fatima asws said: ‘Who informed you, O Rasool-Allah saww?’ He saww said: ‘He did not ascend until he came to me saww and informed me saww of that’. 670

Al-Hassan Al Basry and,

670 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 52 g
Umm Salama asws, Al-Hassan asws and Al-Husayn asws entered to see Rasool-Allah saww and Jibraeil as was in front of him saw. They asws went on to circle around him as, him as having resembled with Dahiyat Al-Kalby. Jibraeil as gestured by his as hand, like taking something, and there (appeared) in his as hand, an apple, a quince, and a pomegranate.

He as gave it to them asws, and their asws faces beamed, and they went to their asws grandfather saw. He as took from them asws and smelt them. Then he saww said: ‘Go to your asws mother asws with whatever wonder is with you asws and begin with your asws father asws.

They asws went like they asws had been instructed and they asws did not eat until the Prophet saww came to them asws. They asws all ate together. It did not cease to be so that every time they asws ate from it, it returned to what it had been (uneaten), until (the time) Rasool-Allah saww passed away.

Al-Husayn asws said: ‘Neither any change nor reduction occurred during the days of (Syeda) Fatima asws daughter asws of Rasool-Allah saww until she asws passed away. When she asws had passed away, we asws lost the pomegranate, and there remain the apple and the quince for the days of my asws father asws.

When Amir Al-Momineen asws was martyred, the quince was lost, and there remained the apple upon its form for Al-Hassan asws until he asws passed away during his asws poisoning, and the apple remained up to the time which aswas was surrounded (prevented) from the water. f asws used to smell it whenever f asws was thirsty, and the flame of my asws thirst would calm down. When the thirst intensified upon me asws, I asws bit it and was convinced with the annihilation.

Ali asws Bin Al-Husayn asws said: ‘I asws heard him asws saying that before he asws was killed by a while. When he asws had fulfilled his asws vow (killed), its aroma was felt in his asws slaying place. It was searched for, but no trace was found for it. Its aroma remained after Al-Husayn asws. And I asws had visited his asws grave and found its aroma exuding from his asws grave.
So, the one from our**asws** Shias, the visitors to the grave, who want that, let him seek that during the timings of pre-dawn, for he will find it, if he were sincere”.

(The book) ‘Amaali’ – Abu Al Fat’h Al Haffar, Ibn Abbas and Abu Rafie,

“We were seated with the Prophet**saww** when Jibraeelas**as** came down to him**saww**, and with him**saww** was a bowl of red crystal filled with musk and ambergris. He**as** said to him**saww**, ‘The greetings unto you**saww**! Allah**azwj** Conveys the Greetings to you**saww** and Welcomes you**saww** with this welcome and Commands you**saww** to welcome it to Al**asws** and his**asws** two sons**asws**.

When it came to be in the palm of the Prophet**saww**, it extolled the Oneness (of Allah**azwj**) thrice. Then it said in an eloquent tongue, *In the Name of Allah the Beneficent, the Merciful* [1:1] *Ta Ha* [20:1] *We have not Revealed the Quran unto you for you to be distressed* [20:2]. The Prophet**saww** smelt it, then welcomed Al**asws** with it.

When it came to be in the palm of Ali**asws**, it said, *In the Name of Allah the Beneficent, the Merciful* [1:1] *But rather, your Guardian is Allah, and His Rasool*, [5:55] – the Verse. Ali**asws** smelt it and welcomed Al-Hassan**asws** with it.

When it came to be in the palm of Al-Husayn**asws**, it said, *In the Name of Allah the Beneficent, the Merciful* [1:1] *What are they asking about?* [78:1] *About the Magnificent News*, [78:2] – the Verse. Al-Hassan**asws** smelt it and welcomed Al-Husayn**asws** with it.

When it came to be in the palm of Al-Husayn**asws**, it said, *In the Name of Allah the Beneficent, the Merciful* [1:1] *In the Name of Allah the Beneficent, the Merciful* [1:1] *Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’.* [42:23].
Then it was returned to the Prophet	extsuperscript{saww}. It said, ‘	extit{In the Name of Allah the Beneficent, the Merciful}’ [1:1] 	extit{Allah is Light of the skies and the earth.} [24:35]. It is not known whether it ascended to the sky or it descended in the earth, by the Power of Allah	extsuperscript{azwj} the Exalted’.

An angel, being upon the description of the bird, descended from the sky and sat upon a hand of the Prophet	extsuperscript{saww}. He greeted unto him	extsuperscript{saww} with the Prophet-

hood, and upon a hand of Ali	extsuperscript{asws}, and greeted to him	extsuperscript{asws} with the successorship, and upon a hand of Al-Hassan	extsuperscript{asws} and Al-Husayn	extsuperscript{asws}, and greeted unto them	extsuperscript{asws} with the caliphate.

Rasool-Allah	extsuperscript{saww} said: ‘Why didn’t you sit upon a hand of so and so?’ He said, ‘I cannot sit upon a land Allah	extsuperscript{azwj} is disobeyed upon, so how can I sit upon a hand of one who disobeys Allah	extsuperscript{azwj}?’

And in a report, ‘And in these was fluff from a wing of Jibraeel	extsuperscript{as}. And from Umm Usman, mother of the children for Ali	extsuperscript{asws}, she said, ‘There was a pillow for the Progeny	extsuperscript{asws} of Muhammad	extsuperscript{saww}, no one sat upon it except Jibraeel	extsuperscript{as}. So, whenever he	extsuperscript{as} stood from it, it was folded (put away). It so happened that whenever she	extsuperscript{as} got up, fluff would drop off and (Syeda) Fatima	extsuperscript{asws} would pick it up and make it to be in the amulets of Al-Hassan	extsuperscript{asws} and Al-Husayn	extsuperscript{asws}.

Abu Hureyra (well-known fabricator), and Ibn Abbas, and Al Haris Al Hamdany,

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672 Bihar Al Anwaar – V 43, The book of History – Al Hassan	extsuperscript{asws} and Al Husayn	extsuperscript{asws}, Ch 12 H 52 i
673 Bihar Al Anwaar – V 43, The book of History – Al Hassan	extsuperscript{asws} and Al Husayn	extsuperscript{asws}, Ch 12 H 53 a
674 Bihar Al Anwaar – V 43, The book of History – Al Hassan	extsuperscript{asws} and Al Husayn	extsuperscript{asws}, Ch 12 H 53 b
675 Bihar Al Anwaar – V 43, The book of History – Al Hassan	extsuperscript{asws} and Al Husayn	extsuperscript{asws}, Ch 12 H 53 c
And Abu Zarr, and Al-Sadiq


(Syeda) Fatima said: ‘O Rasool-Allah! Are you encouraging the elder against the younger?’ He said: ‘This here is Jibraeel saying to Al-Husayn: ‘Hey Husayn! Seize Hassan!’

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub regarding ennobling their affairs – Muqatil Bin Muqatil, from Murazim,

‘Musa Bin Ja’far said regarding Words of the Exalted: **I Swear by the fig and the olive** – Al-Hassan and Al-Husayn.

And (mount) Toor of Sinai, he said: ‘Ali Bin Abu Talib.

And this secure city, he said: ‘Muhammad’.

We have Created the human being in an excellent form, he said: ‘The first one (Abu Bakr), Then We Returned him (to be) as lowest of the low due to his hatred for Amir Al-Momineen, Except those who believe and do righteous deeds, So what would make you belie the Religion afterwards?’, O Muhammad, Wilayah of Ali Bin Abu Talib.

And the people of the Qiblah are united upon, that the Prophet said: ‘Al-Hassan and Al-Husayn are two Imams, whether standing (having made a stand) or seated (held back)’.

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676 Bihar Al Anwaar – V 43, The book of History – Al Hassan and Al Husayn, Ch 12 H 53 d
677 Bihar Al Anwaar – V 43, The book of History – Al Hassan and Al Husayn, Ch 12 H 54 a
678 Bihar Al Anwaar – V 43, The book of History – Al Hassan and Al Husayn, Ch 12 H 54 b
And they are united as well that he said: ‘Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are two chiefs of the youths of the people of Paradise’.\textsuperscript{679}

وَ رَوَى الدَّارَقُطمنُِِّ بِِإِمِْمََاِِ عَنِ ابمنِ عُمَرَ قَالَ قَالَ ص

And it is reported by Al Daraqutny, by the chain from Ibn Umar who said,

‘He\textsuperscript{saww} said: ‘These two sons\textsuperscript{asws} of mine are two chiefs of the youths of the people of Paradise, and their\textsuperscript{asws} father\textsuperscript{saww} is better than them’’.\textsuperscript{680}

وَ رَوَاهُ الْمُدمرِيُّ وَ ابمنُ مََمعفٍِ وَ جَابِرٌ الأمَنمصَارِيُّ وَ أَبُف جََُيمفَةَ وَ أَبُف هُرََ مرَةَ وَ عُمَرُ بمنُ ا

And it is reported by Al Khudry, and Ibn Masoud, and Jabir Al Ansari, and Abu Juheyfa and Abu Hureyra (well-known fabricator), and Umar Bin Al Khattab, and Huzeyfa, and Abdullah Bin Umar, and \textit{Umm Salama\textsuperscript{saww}}, and Muslim Bin Yasaar, and Al Zibirqan Bin Azlam Al Himeyri, and it is reported by Al Amsh, from Ibrahim, from Alqamah, from Abdullah, and in (the book) ‘Hiliyah Al Awliya’, and ‘Itiqad Ahl Al Sunna, and ‘Musnad’ Al Ansar, from Ahmad, by the chain from Huzeyfa,

‘The Prophet\textsuperscript{saww} said in a Hadeeth: ‘Did you not see the one present who had presented to me\textsuperscript{saww}?’ I said, ‘Yes’. He\textsuperscript{saww} said: ‘That is an Angel not having descended to the earth before now. He sought Permission of Allah\textsuperscript{azwj} the Exalted to greet unto me\textsuperscript{saww} and give me\textsuperscript{saww} the glad tidings that Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are two chiefs of the youths of the Paradise and that (Syeda) Fatima\textsuperscript{asws} is chieftess of the women of the people of Paradise’.\textsuperscript{681}

And the famous from the Prophet\textsuperscript{saww} having said: ‘The people of Paradise, all of the youths’'.\textsuperscript{683}

And Abu Abdullah\textsuperscript{asws} was asked about his\textsuperscript{saww} words: ‘Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are two chiefs of the youths of the people of Paradise. He\textsuperscript{saww} said: ‘By Allah\textsuperscript{azwj}! They\textsuperscript{asws} are two chiefs of the youths of the people of Paradise, from the former ones and the latter ones’’.\textsuperscript{682}

\begin{footnotesize}

\begin{enumerate}
\item[\textsuperscript{679}] Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 54 c
\item[\textsuperscript{680}] Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 54 d
\item[\textsuperscript{681}] Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 54 e
\item[\textsuperscript{682}] Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 54 f
\item[\textsuperscript{683}] Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 54 g
\end{enumerate}

\end{footnotesize}
And from the frequent of their *asws* merits and the love of the Prophet *saww* for them *asws* is that he *saww* made the optional (Salat) of Al-Maghrib, and these are four Cycles, each two Cycles from these during the birth of each one of them *asws*. 684

Suleyman Bin Ahmad Al Tabrany, and Al Qazy Abu Al Hassan Al Jarrahy, and Abu Al Aft’h Al Haffar, and Al Kiyasheyrawiya, and Al Qazy Al Natanzy, by their chains from Aamir Al Juhanny, and Abu Dujanah, 

‘And Zayd son of Ali *asws* (Bin Al-Husayn *asws*), from the Prophet *saww* having said: ‘Al-Hassan *asws* and Al-Husayn *asws* are two earrings of the Throne’. And in a report: ‘They *asws* wouldn’t be hanging, and that the Paradise said, ‘O Lord *azwj*! Dwell the weak and the poor in me!’ Allah *azwj* the Exalted Said: ‘Are you not please that *azwj* have Adorned your corners with Al-Hassan *asws* and Al-Husayn *asws*? It was touched with happiness like the bride gets touched”. 685

And in a Hadeeth from him *saww*: ‘When it will be the Day of Qiyamah, the Throne of the Beneficent would be adorned with all adornments. Then they would come with two pulpits of light. Their height would be of one hundred miles. They would place one of them on the right of the Throne, and the other on the left of the Throne. Then they would come with Al-Hassan *asws* and Al-Husayn *asws*, and the Lord *azwj* Blessed and Exalted would Adorn His *azwj* Throne with them *asws* what the woman tends to adorn with her earrings”. 686

And in a report of Abu Lahiya Al Basry who said, 

‘The Paradise asked its Lord *azwj* to Adorn its corners. So Allah *azwj* the Exalted Revealed to it: ‘*azwj* have Adorned you with Al-Hassan *asws* and Al-Husayn *asws*, and the Paradise was increased with happiness due to that”. 687

‘Kitab Al Sudoudy’ – By the chain from Sufyan Bin Suleym, and ‘Al Ibanah’ from Al Ukbary, by the chain from Zainab Bin Abu Rafie,
‘(Syeda) Fatima asws came with their two sons Al-Hassan asws and Al-Husayn asws to Rasool-Allah saww and said: ‘Gift to these two sons asws of mine asws, O Rasool-Allah saww’. And in a report: ‘These two are your saww sons asws, so make them inherit something’.

He saww said: ‘As for Al-Hassan asws, for him asws would be my saww awe and my saww high rank, and as for Al-Husayn asws, from him asws would be my saww courage and my saww generosity’.

And in another book, ‘(Syeda) Fatima asws said: ‘I asws am pleased, O Rasool-Allah saww’. Therefore, for that (reason) Al-Hassan asws was forbearing, awesome, and Al-Husayn asws was brave, generous”.

The books) ‘Al Irshad’, and ‘Al Rawza’, and ‘Al A’laam’, and ‘Sharaf Al Nabi saww’, and ‘Jamie’ of Al Tirmizy, and ‘Ibanah’ of Al Ukbary, from eight ways, reported by Anas (well-known fabricator), and Abu Juheyfa,

‘Al-Husayn asws was resembling the Prophet saww from his asws chest to his asws head, and Al-Husayn asws was resembling him saww from his asws chest to his asws legs’.


‘I saw the Prophet saww addressing upon the pulpit, looking at the people at times, and to Al-Hassan asws at times, and he saww said: ‘This son asws of mine, Allah azwj will Reconcile between two parties of the Muslims by him asws’.

And it is reported by Al Bukhari, and Al Mowsily, and Abu Al Sa’adaat and Al Sim’any,

‘Ismail Bin Khalid said to Abu Juheyfa, ‘Did you see Rasool-Allah saww?’ He said, ‘Yes, and Al-Hassan asws resembles him saww’.

688 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 54 l
689 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 54 m
690 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 54 n
691 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 54 o
Abu Hureyra (a well-known fabricator) said,

‘Al-Husayn Bin Ali

asws
entered, and he

asws was turbaned. I thought that the Prophet

saww had been Sent’.  

692

The book) ‘Al Manaqib’ of Ibn shehr Ashub
regarding the love of the Prophet

saww for Al-Hassan

asws, it is reported
by Abu Ali Jubbany, from ‘Musnad’ of Abu Bakr Bin Abu Shayba, from Ibn Masoud. And it is reported by Abdullah
Bin Shaddad, from his father, and Abu Ya’la Al Mowsily in ‘Al Musnad’, from Sabit Al Bunany, from Anas (well
known fabricator), and Abdullah Bin Shayba, from his father,

The Prophet

saww was called to the Salat, and Al-Hassan

asws was hanging with him

saww. The Prophet

saww placed him

asws by his

saww side and prayed Salat. When he

saww performed Sajdah, the Sajdahs (of the people following) were prolonged. So, I raised my head from between the people, and there was Al-Hassan

asws upon a shoulder of Rasool-Allah

saww.

When he

saww performed Salaam, the people said to him

saww, ‘O Rasool-Allah

saww! You

saww have performed such a Sajdah in this Salat of yours

saww what you

saww have not performed. It is as if it was been Revealed to you

saww!’

He

saww said: ‘It was not Revealed to me

saww, but my

saww son

asws was upon my

saww shoulders, so I

saww disliked to hasten (dislodge) him

asws until he

asws descended (himself

asws).’

And in a report of Abdullah Bin Shaddad, he

saww said: ‘This son

asws of mine

saww was riding me

saww, so I

saww dislike to hasten (dislodge) him

asws until he

asws had fulfilled his

asws need’.  

694


asws and Al Husayn

asws, Ch 12 H 54 p
693 Bihar Al Anwaar – V 43, The book of History – Al Hassan

asws and Al Husayn

asws, Ch 12 H 54 q
694 Bihar Al Anwaar – V 43, The book of History – Al Hassan

asws and Al Husayn

asws, Ch 12 H 55 a
The Prophet saww was praying Salat (leading) with us and he saww performed Sajdah. Al-Hassan asws came, and he saww was a young child, until he saww came to be upon his saww back, or his saww knee. He saww raised him asws a gentle raising. When he saww had prayed his saww Salat, they said, 'O Rasool-Allah saww! You saww have done something with this child which you saww had not done with anyone else!' He saww said: 'This is my saww aroma' – the Hadeeth'.

And in it, from Al Bara’a Bin Aazib who said,

'I saw Rasool-Allah saww place Al-Hassan asws upon his saww shoulder and said: 'One who loves me saww, so let him love him asws'.

The book 'Sunan Ibn Majah', and 'Fazaail' of Ahmad – It is reported by Nafie, from Ibn Jubeyr, from Abu Hureyra (well-known fabricator), 'The Prophet saww said: 'And Al-Hassan asws had come to him saww, and the beaded necklace was in his asws neck. Rasool-Allah saww held him asws and he asws held on to Rasool-Allah saww, and he saww said: 'O Allah azwj! I sawaw love him asws, so Love him asws, and I sawaw love the one loving him asws – three times'.

The book 'Al Manaqib' of Ibn Shehr Ashub, and from Abu Qatadah – 'The Prophet saww kissed Al-Hassan asws while he saww was praying Salat'.
Al Khudry –

‘Al-Hassan asws came and the Prophet saww was praying Salat. He saww grabbed him asws by his neck and he saww was seated. The Prophet saww stood up, and he asws was adhered with his hand until he saww performed ruk’u’.

700

The kissed Al-Hassan asws, so Al-Aqra’a Bin Habis said, ‘There are ten sons for me, I have not kissed anyone of them!’ He saww said: ‘One who has not mercy, will not be Mercied’.

701

I saw Abu Hureyra (a well-known fabricator) in the street. He (the narrator) said, ‘For Al-Hassan asws Bin Ali asws, show me the place which the Prophet saww kissed it’. He (Abu Hureyra) said, ‘He saww uncovered from his asws shirt and kissed his asws navel’.

702

Suleym Bin Qays, from Salman Al-Farsi ra having said: ‘Al-Husayn asws was upon a thigh of Rasool-Allah saww, and he saww was kissing him asws and saying: ‘You asws are the chief, son asws of the chief, father asws of the chiefs. You asws are the Imam asws, son asws of the Imam asws, father asws of the Imams asws. You asws are the Divine Authority, son asws of the Divine Authority, father asws of the Divine Authorities, nine from your asws Sulb, and their asws ninth one being their asws Qaim asws’.

703

Ibn Umar –

700 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 56 b
701 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 56 c
702 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 56 d
703 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 56 e
‘While the Prophet ﷺ was addressing upon the pulpit, Al-Husayn ﮫ came out. He ﮫ trod upon his clothes and fell down, so he ﮫ cried. The Prophet ﷺ descended from the pulpit and hugged him ﮫ and said: ‘May Allah azwj Fight the Satan! The son ﮫ is a Fitna. By the One azwj in Whose Hand is my soul! I did not know I would be descending from my pulpit.’ 704 (A non-Shia source and is against many well established authentic Hadith)

Abu Al Sa’adat in ‘Fazaail Al Ashara’ – Yazeed Bin Abu Ziyad said,

‘The Prophet ﷺ came out from the house of Ayesha. He ﮫ passed by the house of (Syeda) Fatima ﮫ, and he ﷺ heard Al-Husayn ﮫ crying. He ﮫ said: ‘Don’t you know that his crying hurts me?’ 705

Ibn Maja in ‘Al Sunan’, and Al Zamakhshari in ‘Al Faiq’ –

‘The Prophet ﷺ saw Al-Husayn ﮫ playing with the children in the street. The Prophet ﷺ went ahead of the people and extended one of his hands. The children began running around, at times over here, and at times over there, and Rasool-Allah ﷺ was making them laugh.

Then he ﷺ grabbed him making one of his hands beneath his chin and the other upon the back of his face and won him over and said: ‘I am from Husayn ﮫ and Husayn ﮫ is from me. Allah azwj Loves the one who loves Husayn ﮫ. Husayn ﮫ is a tribe (grandson) from the tribes (grandsons)’. 706

Abdul Rahman Bin Abu Layli said,

‘We were seated in the presence of the Prophet ﷺ when Al-Husayn ﮫ came. He ﷺ went on ride upon the back of the Prophet ﷺ and upon his stomach. He ﮫ urinated. He ﷺ said: ‘let him be!’ 707 (A non-Shia source)
Abu Ubeyd in a strange Hadeeth,

‘He saww said: ‘Do not interrupt my son asws!’ i.e., do not make his stop upon his asws urination. Then he asws called for water and poured it upon his asws urine’. 708 (A non-Shia source)

(The book) ‘Sunan Ibn Dawood’ –

‘Al-Husayn asws urinated in the lap of Rasool-Allah saww. Lubanah said, ‘Give me your asws trouser until I wash it’. He saww said: ‘But rather it would be washed from the urine of a female and sprinkled from the urine of the male’. 709 (A non-Shia source)

Ahadeeth of Lays Bin Sa’ad,

‘The Prophet saww was praying Salat one day among a group, and the young Al-Husayn asws was nearby him saww. So, whenever the Prophet saww performed Sajdah, Al-Husayn asws would come and ride on his saww back. Then he asws moved his asws legs and said: ‘Hal! Hal!’ (like it was said to a camel when riding).

Whenever Rasool-Allah saww wanted to raise his saww head, he saww would grab him asws and place him asws to his saww side. When he saww performed Sajdah, he asws returned to his saww back and said: ‘Hal! Hal!’ He asws did not cease to do that until the Prophet saww was free from his saww Salat.

A Jew said, ‘O Muhammad saww! You (Muslims) are doing something with the children what we (Jews) do not tend to do so’

He asws said: ‘But, had you (Jews) believed in Allah aswj and His aswj Rasool aslw, you would have mercied the children’. He said, ‘So, I hereby believe in Allah aswj and His aswj Rasool saww. He became a Muslim when he saw his saww honour with the magnificent of his asws worth’. 710

708 Bihar Al Anwaar – V 43, The book of History – Al Hassan saww and Al Husayn saww, Ch 12 H 57 b
709 Bihar Al Anwaar – V 43, The book of History – Al Hassan saww and Al Husayn saww, Ch 12 H 57 c
710 Bihar Al Anwaar – V 43, The book of History – Al Hassan saww and Al Husayn saww, Ch 12 H 57 d
I used to play with Al-Husayn asws, while he asws was a child with the Madahy (game played with pebbles and a hole in the ground). When my ‘Madahy’ hit his asws ‘Madahy’, I said, ‘Carry me’. He asws said: ‘Will you ride upon a back Rasool Allah saww has carried?’ So, I left him asws. Then his asws ‘Madahy’ hit my Madahy. I said, ‘I will not carry you asws like what you asws did not carry me’. He asws said: ‘Are you not pleased to carry a body Rasool Allah saww has carried?’ So, I carried him asws.711

(Taken from a non-Shia source)

It is reported by Al Tabrany in ‘Al Wilayah Wa Al Manaqib’, and Al Sam’any in ‘Al Fazaail’, by their chains, from Ismail Bin Raja’a, and Amro Bin Shuayb,

‘Al-Husayn asws passed by Abdullah Bin Amro Bin Al-Aas (son of notorious enemy of Amir ul Momineen asws – Amro Bin Al-Aas). Abdullah said, ‘One who loves to look at the most beloved of the people of the earth to the people of the sky, so let him look at Al-Husayn asws as in this one passing by’.

I had not spoken to him since the nights of (battle of) Siffeen. Abu Saeed Al-Khudry came with him to Al-Husayn asws. Al-Husayn asws said to him: ‘You do know asws am the most beloved of the people of the earth to the people of the sky, and you still fought against me asws and my asws father asws on the day of Siffeen? By Allah aswj, my asws father asws is better than me asws.

فاستغفر و قال إن الله يص ص قال بي أهلك أنت

711 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 58
712 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 59 a
He apologised and said, ‘The Prophet saww had told me to obey your asws father asws.

قَالَ لَهُ الْمَلَائِكَةُ عَنْ أَيْنَ وَ سُمِّيْتَ فَأَصَغْتَ وَ أَتَنَجَّدَكَ عَلَى أَنْ تَقْبَلِي بِمَا لَيْسَ كَيْ بَعْدَهَا فَلَا طُغِّيْتُهَا وَ فَوَوْلُ رَسُولِ اللَّهِ صَلَّى اهْدَيْنَآ إِلَى الْطَّاعَةِ الطَّاعَةِ

And if they both strive against you upon that you should associate with Me, what there isn’t any knowledge for you of it, then do not obey them, [31:15] And the words of Rasool-Allah saww: ‘But rather the obedience, is the obedience regarding the good deeds’, and his saww words: ‘There is no obedience to a created being in disobedience to the Creator”. 713

وَ فِي الْمَسَاءَلَةِ الْمَهَآرَةِ فِي تَفْصِيلِ الْزِّمَارِ الْطَّاهِرَةِ عَنْ أَيْنَ مَنْ تَحْصُنَ بِهِ طَاهِرٍ عَنِ الْحَدِيثِ أَنْ جِبَّرِيلَ نَّعَمَ أَنَّ جَبَّرِيلَ نَأَمَّهَا لِمَنْ هَذَا

And in (the book) ‘Mas’alat Al Baahira Fi Tafzeel Al -Zahra asws Al Taahira’ – From Abu Muhammad Al-Hassan Bin Tahir Al Qaimy Al Hashimy who said,

‘The Hadeeth has come that one day Jibraeel as descended and found Al-Zahra asws asleep and Al-Husayn asws was restless as per the norm of the children with their mother. Jibraeel as sat down to distract him asws from the crying until she asws woke up. Rasool-Allah saww let her asws know with that” 714 (A non-Shia source)

الطَّبَيعِ طَأْوَسُ الْبَيْنَاءِ عَنِ الْعَيْنِ فَرَأَيْتُ الْمَيْمَانُ رَأَيْتُ فِي الْمَيْمَانِ قَمْرتُ لِلَّمِيْمَانِ بِذَلِكَ.لَمْ يُجِبْهَا رَبُّهَا لِهَا وَ لَمْ يُجِبْهَا جَبْرَيْلُ لِهَا وَ لَمْ يُجِبْهَا مَبَكَاءَهَا حَتَّى أَمَرَهَا لِهَا أَنْ تَقْبَلَ تَقْبَلَتْ فِي هَذَا

Al Tabari, Tawoos Al Yamani, from Ibn Abbas,

‘Rasool-Allah saww said: ‘I saww in the Paradise a castle of white gems, neither having any crack in it nor connection (one solid gem). I saww said: ‘My saww beloved Jibraeel! For who is this castle?’ He as said: ‘For your saww son asws Al-Husayn asws.

سَأَلَهَا عَنِ الْغَمْرَاءِ فَأَصَغْتَتْ مَا سَأَلَهَا فَخَرجَتْ مِنْهَا حَرْجَةً كَانَ مَقَادِيرُ النَّورِ أَفْتَاْرُ عَنْهَا فَخَرجَتْ مِنْهَا كَانَ مَكْتَبٌ لَّمْ تَكِنْ لَهَا إِلَّا أَنْ تَبَكُّرُهَا لَمْ تَكِنْ لَهَا إِلَّا أَنْ تَبَكُّرُهَا

Then I saww proceeded in front of him as, and there I saww was with an apple. I saww took the apple and split it, and a Hourie came out from it, as if she had eagle eyes, wide open. I saww said: ‘Who are you for?’ She cried, then said, ‘For your saww son saww Al-Husayn asws.

713 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 59 b
714 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 59 c
715 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 59 d

‘One whom it cheers to look at a chief of the youths of the people of Paradise, then let him look at Al-Husayn asws Bin Ali asws.’ 716

While he saww was like that when Al-Hassan asws Bin Ali asws came out having had washed his asws face and a rosary had been hung upon him. The Prophet saww raised his saww and extended them, then hugged Al-Hassan asws to his saww chest and kissed him asws and said: ‘This son of mine asws is a chief, and perhaps Allah azwj Mighty and Majestic would reconcile by him asws between two mighty parties of Muslims’’. It is reported by Al-Janabizy. 718

(A non-Shia source)

And it is reported from (the book) ‘Saheeh Muslim’ and ‘Al Bukhari’, raising it to Al Bara’a who said,

‘I saw Rasool-Allah saww, and Al-Hassan asws Bin Ali asws was upon his saww shoulders. He saww said: ‘O Allah azwj! I saww love him asws, so Love him asws!’ 719
And it is reported by Al Tirmizy, raising it to Ibn Abbas having said,

‘Rasool-Allahsaww was carrying Al-Hassansasws Bin Alisws upon hissaww shoulder. A man said, ‘Best ride youasws a riding upon, O boy!’ The Prophetsaww said: ‘And best is the rider!’ It is reported by Al-Janabizy.720

When heasww had (finished) Salat, they said, ‘O Rasool-Allahsaww! Yousaww done something with this child yousaww have not done with anyone (else)!’ Heasww said: ‘This is myasww aroma and myasws sonasws. This is a chief, and maybe Allahaswj would reconcile through himasws between the two parties of the Muslims’. It is reported by Al-Janabizy in his book.721

And it is reported from Al Hafiz Abu Nueym, what is referred to in his (book) Hilyah’, from Abu Bakrah who said,

‘The Prophet saws was praying Salat (leading) us, and Al-Hassansasws came while hesaww was performing Sajdah, and hesaww was young, until hesaww came to be upon hissaww back or hissaww knee. hesaww raised himasws with a gentle raising.

Whereas it is reported fraswsom Al Tirmiz from his (book) ‘Saheeh’, raising it by his chain to Anas Bin Malik (well-known fabricator), who said,

‘Rasool-Allahsaww was asked, ‘Which of yourasww family members is most beloved to youasws?’ Hesaww said: ‘Al-Hassansasws and Al-Husaynasws’. And hesaww had said to (Syeda) Fatimatasws, ‘Leave myasww sons for measww’. Then hesaww smelt themasws and hugged themasws to himasww.722

And it is reported from Muslim and Al Bukhari, by their chains from Abu Hureyra (well-known fabricator) having said,
‘I went out with Rasool-Allahsaww part of the day. Neither did he saww speak to me nor did I speak to himsaww until hesaww came to a market of the clan of Qaynaqa’a. Then hesaww left until hesaww came wrapped, and hesawwsaww was lying in wait (disguised). He saww said: ‘Here comes a monster! Here comes a monster!’ Meaning Hassanasws.

We thought that rather hisasws mother had withheld himasws because sheasws was bathing himasws, or dressing himasws with a beaded necklace. It was not long because hesaww came running until each one hugged his companion.

Rasool-Allahsaww said: ‘O Allahazwj! I saww love himasws and I saww love the one loving himsaww’. And in another report: ‘O Allahazwj! I saww love himasws, so Love himasws, and I saww love the one loving himsaww.

Abu Hureyra said, ‘So there was no one more beloved to me than Al-Hassanasws Bin Aliasws after what Rasool-Allahsaww had said what hesaww said’.723 (A non-Shia source)

‘I knocked the door of the Prophetasws one night regarding one of the needs. Heasws came out and heasws was covering upon something, I did not know what it was. When I was free from my need, I said, ‘What is this which youasws are covering upon?’

Heasws uncovered, there were Hassanasws and Husaynasws upon hisasws thighs. Heasws said: ‘These two are myasws sonsasws and sonsasws of myasws daughterasws, O Allahazwj! Iasws love themasws, so Youazwj Love themasws, and Iasws love the ones who love themasws!’724

And it is reported from Al Tirmizi by his chain, from Abu Saeed who said,

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723 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 62 f
724 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 63 a
'Rasool-Allahsaww said: ‘Al-Hassanasws and Al-Husaynasws are two chiefs of the youths of the people of Paradise’.725

And from Ibn Umar who said,

‘I heard the Prophet saww saying: ‘Theyasws are my saww two aromas from the world’. 726

And it is reported from Al Nasaie, by his chain from Abdullah Bin Shaddad, from his father who said,

‘Rasool-Allahsaww came out to us regarding one of my Al-Isa Salat, and he saww was carrying Hassanasws. The Prophet saww went ahead and placed himasws down, then exclaimed Takbeer for the Salaat. He saww prayed. He saww performed Sajdah in my midst in his saww Salat, and prolonged it.

He (the narrator) said, ‘I refused (to prolong it any longer), so I raised my head, and there, the child was upon the back of Rasool-Allahsaww and he saww was in Sajdah. I returned to my Sajdah.

When Rasool-Allahsaww had fulfilled the Salat, the people said, ‘O Rasool-Allahsaww! You saww performed Sajdah in our midst in your saww Salat and prolonged it until we thousand there a new Command had occurred, or there has been a Revelation to you saww.

He saww said: ‘All that did not happen, but my saww sonasws was riding upon me saww so Isaww disliked to hasten (dislodge) himasws until heasws fulfilled his asws need’.727

64–65: كشف، كشف الغمة وَ رُوِيَ عَنِ التْ ِممِذِي ِ وَ الََََّائِي ِ فِِ يََِاحِهِمم كُل  مَِمهُمم بََََِدِهِ

(The book) ‘Kashf Al Ghumma’ – And it is reported from Al Tirmizi, and Al Nasaie in their books ‘Saheeh’, each one of them by his chain, raising it to Bureyda who said,
‘Rasool-Allahsaww was addressing (on the pulpit). Al-Hassanasws and Al-Husaynasws came walking, and upon them were red shirts. Rasool-Allahsaww descended from the pulpit and carried themasws and placed themasws in front of himsaww, then said: ‘And know that rather your wealth and your children are a Fitna (strife), [8:28]. So, Isaww looked at these two children walking and theyasws were stumbling, so Isaww could not be patient until Isaww cut off myasws Hadeeth and lifted themasws up’. 728

و ذوي غرري اليماني بستداروا في صحبيه، يفضففس إلى أبي جلفيفة قال: رأيت رسول الله ص و كان الحسن بن علي يشبهه.

And it is reported from Al Tirmizi, by his chain in his (book) ‘Saheeh’, raising it to Abu Juheyfa who said,

‘I saw Rasool-Allahaswj, and Al-Hassanasws Bin Alasws resembled himasws’. 729

و عن أبيه قال: لم يكن أحد أشبه برسول الله من الحسن بن علي.

And from Anas (well-known fabricator) who said, ‘There was no one more resembling with Rasool-Allahasww than Al-Hassanasws Bin Alasws’. 730

و عن أبيه قال: كان الحسن بن علي أشبه برسول الله ما بين الصدر إلى الرأس، والمحسن أشبه فيما كان أشمل من ذلك.

And from Alasws having said: ‘Al-Hassanasws Bin Alasws resembled with Rasool-Allahasww what is between the chest to the head, and Al-Husaynasws resembled himsaww regarding what was lower from that’. 731

و ذوي غرري البخاري في صحيبيه يفضففس إلى قلب أبي الخرير قال: صلى أبو بكر الأضر، ثم خرج ﷺ، لم يلمس شبيه، لم يلفظ ع قرأ الحسن بلعب بين الصبيان، فحمله أبو بكر على عاتقه وقال، فأبى صبية بالتي و طلع ع يفسح.

And it is reported from Al Bukhari in his (book) ‘Saheeh’, raising it to Uqba Bin Al Haris who said,

‘Abu Bakr prayed Al-Asr Salat then came out walking, and with him was Alasws. He saw Al-Hassanasws playing between the children. Abu Bakr carried himasws upon his shoulder and said (a couplet), ‘By my father! A resemblance with the Prophetasww, not resembling with Alasws. And Alasws laughed’’. 732 (a non-Shia source)

و ذوي الخداني هذا الحاجب فقال: لا شبها يعلو

بأبي شيبة بالتي و طلع ع يفسح.

728 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 64 a
729 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 64 b
730 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 64 c
731 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 64 d
732 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 64 e
And this Hadeeth is reported by Al-Janabizy. He (Abu Bakr) said, ‘By my father! A resemblance with the Prophet sALLAHu-ALayhi-wasalam, not resembling with Alisws. And Alisws smiled’. 733

وَ رُوِيَ عَنم أَبِِ هُرََ مرَةَ قَالَ: ما رَأََمتُ الْمَََنَ بمنَ عَلِي ٍ ِِلََّ لاضَتم عَيمََايَ ُِمُفعاً وَ ذَلِكَ أَنَّ رَُْفلَ اللََِّّ ص خَرَجَ َ َفمماً ل َفَجَ 

And it is reported from Ismail Bin Abu Khalid who said,

‘I said to Abu Juheyfa, ‘Did you see Rasool-Allahsaww?’ He said, ‘Yes, and Al-Hassanwasws Bin Alisws resembles himsaww.’ 734

فَلَجَلْسَ فِِ الممََمجِدِ لَاحمتَبََ ثَُُّ قَالَ ليَِ اِمعُ لُكَعَ لَأَتَ  حَََنٌ ََشمتَدُّ حَتََّّ وَقَعَ فِِ حَجمرِهِ لَجَعَلَ 

And it is reported from Abu Hureyra (well-known fabricator) who said,

‘I did not see Al-Hassanwasws Bin Alisws except my eyes poured out tears, and that is because one day Rasool-Allahsaww had gone out and found me in the Masjid. He sALLAHu-ALayhi-wasalam held my hand and leaned upon me. Then he sALLAHu-ALayhi-wasalam went until we came to a market of the clan of Qaynuqa. He sALLAHu-ALayhi-wasalam did not speak to me. He sALLAHu-ALayhi-wasalam went and looked around, then returned, and I returned with himsaww.

65-كشف، كشف الغمة وَ رَوَى الْمَََابِذِيُّ بََََِدِهِ عَنم عَبمدِ الرَّحْمَنِ بمنِ عَفمفٍ قَالَ قَالَ رَُْفلُ اللََِّّ ص 

He sALLAHu-ALayhi-wasalam sat down, then said to me: ‘Call out, ‘Monster!’’. Hassanwasws came strongly until he wasws fell in hissaww lap. He asws went on to insert his asws hand in the beard of Rasool-Allahsaww, and Rasool-Allahsaww went on to open hissaww mouth and entering hissaww hand in the mouth saying: ‘O Allahazwj! Iasws love himasws, and Iasww love the ones loving himasws – thrice’. 735

Rasool-Allahsaww said: ‘O Abdul Rahman! Shall Iasww teach you an amulet which Ibrahimas used to seek Refuge with for hisas sonsas Ismailas and Is’haqas, and Iasww seek Refuge for themasws,'

And it is reported with an unbroken chain to Is’haq Bin Suleyman Al Hashimy, from his father who said,

‘We were in the presence of the commander of the faithful Haroun Al-Rasheed. They discussed Ali Bin Abu Talib. The commander of the faithful Rasheed said, ‘The general public think that I hate Ali and his sons Hassan and Husayn, and no, by Allah! That is not like what they are thinking, but his son are these one. We sought the blood (retaliation) of Al-Husayn with them in the coast and the mountain until we killed a killing. Then this command came to us. We participated them, and they envied us and came out against us and they divided the flock.

By Allah! The commander of the faithful Al-Mahdy (caliph) narrated to me from commander of the faithful Abu Ja’far Al-Mansour (caliph), from Muhammad Bin Ali Bin Abdullah Al Bin Abbas who said, ‘While we were in the presence of Rasool-Allah when (Syeda) Fatima came crying. The Prophet said to her: ‘What makes you cry?’ She said: ‘O Rasool-Allah! Al-Hassan and Al Husayn have gone out. By Allah! I do not know where they have gone!’

The Prophet said: ‘Do not cry. May your father be sacrificed for you! Allah Mighty and Majestic has Created them, and He is more Merciful with them. O Allah! If they have taken to the land, then Protect them, and if they have taken to the sea, then Keep them safe!’

Jibraeel came down. He said: ‘O Ahmad! Do not be gloomy nor grieve. They are meritorious in the world, meritorious in the Hereafter, and their father is better than them, and (at the moment) they an in an enclosure of the clan of Najjar, sleeping, and Allah has Allocated an Angel with them, protecting them.

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736 Bihar Al Anwaar – V 43, The book of History – Al Hassan and Al Husayn, Ch 12 H 65 / 1
Ibn Abbas said, ‘Rasool-Allahsaww stood up, and we stood up with himsaww until we came to the enclosure of the clan of Al-Najjar, there was Al-Hassansaww hugging Al-Husaynsaww, and there, the Angel had covered themasws with one of his wings. The Prophetsaww carried Al-Hassansaww and the Angel took Al-Husaynsaww, and the people were seeing that hesaww had carried themasws both.

Abu Bakr and Abu Ayoub Al-Ansary said to himsaww, ‘O Rasool-Allahsaww! Shall we lighten from yousaww with one of the children?’ He exclaimed: ‘Leave themasws, for theyasws are meritorious in the world, meritorious in the Hereafter, and theirasws fatherasws is better than them.

Then hesaww said: ‘By Allahazwj! Isaww shall ennoble themasws today with what Allahazwj has Ennobled themasws. Heaww addressed. Heaww said: ‘O you people! Shall I inform you all with best of the people of father and mother?’ They said, ‘Yes, O Rasool-Allahsaww!’ Heaww said: ‘Al-Hassansaww and Al-Husaynsaww! Theirasws grandfatherasws is Rasool-Allahsaww and theirasws grandmotherasws is (Syeda) Khadeejaasws Bint Khuwaylidas.

Shall Iinform you all, O you people, with best of the people of paternal uncle and paternal aunt?’ They said, ‘Yes, O Rasool-Allahsaww!’ Heaww said: ‘Al-Hassansaww and Al-Husaynsaww! Theirasws paternal uncle is Ja’farasws Bin Abu Talibasws and theirasws motherasws is (Syeda) Fatimaasws daughterasws of Muhammadas.

Shall Iinform you all, O you people, with best of the people of maternal uncle and maternal aunt?’ They said, ‘Yes, O Rasool-Allahsaww!’ Heaww said: ‘Al-Hassansaww and Al-Husaynsaww! Theirasws maternal uncle is Ja’farasws Bin Abu Talibasws, and their maternal aunt is Umm Hanyasws Bint Abu Talibasws.

Indeed, O you people! Shall Iinform you all with best of the people of a maternal uncle and maternal aunt?’ They said, ‘Yes, O Rasool-Allahsaww!’ Heaww said: ‘Al-Hassansasws and Al-
Husayn\textsuperscript{asws}! Their maternal uncle is Al-Qasim\textsuperscript{asws} son of Rasool-Allah	extsuperscript{saww}, and their\textsuperscript{asws} maternal aunt is Zainab\textsuperscript{asws} daughter of Rasool-Allah	extsuperscript{saww}.

Indeed! Their\textsuperscript{asws} father\textsuperscript{asws} would be in the Paradise, and their\textsuperscript{asws} mother\textsuperscript{asws} would be in the Paradise, and their\textsuperscript{asws} grandfather saww would be in the Paradise, and their\textsuperscript{asws} grandmother asws would be in the Paradise, and their\textsuperscript{asws} maternal uncle would be in the Paradise, and their\textsuperscript{asws} maternal aunt would be in the Paradise, and their\textsuperscript{asws} paternal uncle would be in the Paradise, and their paternal aunt would be in the Paradise, and the ones who love them\textsuperscript{asws} would be in the Paradise, and the one who loves the ones who love them\textsuperscript{asws} would be in the Paradise’’.

And it is reported with an unbroken chain to Ahmad Bin Muhammad Bin Ayoub Al Mugheiry who said,

‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} was white (fair skinned), red moustache, black-eyed, soft cheeks, thin line of hair between the chest and navel, bushy beard with abundance, his\textsuperscript{asws} neck was as if it was a silver pitcher, large shoulders, distant what was between the shoulders, medium-sized neither tall nor short, handsome from the best of people of face, and he\textsuperscript{asws} used to dye with the black (colour), and he\textsuperscript{asws} was curly haired, good physique’’.  

And from what our friends have collected, the honourable narrators, raising it to Ibn Abbas who said,

‘Rasool-Allah\textsuperscript{saww} said: ‘On the night there was an ascension with me\textsuperscript{saww} to the sky, I\textsuperscript{saww} wrote on the door of Paradise: “There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, Ali\textsuperscript{asws} is Beloved of Allah\textsuperscript{azwj}, Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are elites of Allah\textsuperscript{azwj}, (Syeda) Fatima\textsuperscript{asws} is maid of Allah\textsuperscript{azwj}. The Curse of Allah\textsuperscript{azwj} is upon ones hating them\textsuperscript{asws}.’’

And by his chain, Umar said,
'I heard Rasool-Allah saww saying: ‘(Syeda) Fatima asws, and Ali asws, and Al-Hassan asws, and Al-Husayn asws would be in a Holy enclosure in a white dome, its roof would be the Throne of the Beneficent, Mighty and Majestic’.

And by his chain, from him,

‘Rasool-Allah saww said: ‘These two sons asws of mine asw are two chiefs of the people of Paradise, and their asws father asws is better than them asws.

And from the book ‘Al Aal’ of Ibn Khalawiya, from Ibn Abbas who said,

‘Rasool-Allah saww having said: ‘Hassan asws and Husayn asws are two chiefs of the youths of the people of Paradise. One who loves them asws loves me asws and one hating them asws hates me asws.

And from Jabir who said,

‘Rasool-Allah saww said: ‘The Paradise is yearning to four of my asw family members. Allah azwj Loves them asws and has Commanded me asw to love them asws – Ali asws Bin Abu Talib asws, and Al-Hassan asws, and Al-Husayn asws, and Al-Mahdi asws. May the Salawaat of Allah aswj be upon them asws. Isa asw Bin Maryam asw would pray Salat behind him asws.

And from the book ‘Al Aal’ raising to Uqnah Bin Aamir who said,

‘The Paradise said, ‘O Lord aswj! Haven’t You aswj Promised me that You aswj would Settle an element from Your aswj elements in me?’ Allah aswj Revealed to it: “Are you not please that I asww am adorning you with Al-Hassan asws and Al-Husayn asws?” It went on to be touched (with joy) like that bride gets touched’.

740 Bihar Al-Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 65 / 5
741 Bihar Al-Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 65 / 6
742 Bihar Al-Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 65 / 7
743 Bihar Al-Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 65 / 8
744 Bihar Al-Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 65 / 9
And from the book ‘Al Arbaeen’ of Al Fatwany, from Jabir Bin Abdullah who said,

'I entered to see the Prophet saww and he saww was walking upon four (crawling), and Al-Hassan asws and Al-Husayn asws were upon his saww back, and he saww was saying: ‘Best of the camels is your asws camel, and best of the carried ones are you asws two’.

And it is reported by Al Fatwany –

'The Prophet saww called Al-Hassan asws. He asws came and in his asws neck was a necklace. I thought that his asws mother asws had withheld it from him asws to put it on him asws. The Prophet saww said: ‘(Hug) like this!’ And Al-Hassan asws said: ‘(Hug) like this!’ (gesturing) by his asws hand, and hugged him asws. The Prophet saww said: ‘O Allah azwj! I saww love him asws, so Love him asws, and I saww love the one who loves him asws – three times’.

And it is reported by Al Hafiz Abu Bakr Muhammad Al Fatwany, from Abu Hureyra (well-known fabricator).

‘Al-Hassan asws Bin Al asws said: ‘The greetings be unto you all!’ Abu Hureyra replied, ‘By my father! I saw Rasool-Allah saww, and he saww was performing Sajdah. Al-Hassan asws came and rode upon his saww back while he saww was in Sajdah. The Al-Husayn asws came and rode upon his saww back along with his asws brother asws, while he saww was in Sajdah. So, they asws were heavy upon his saww back. I came and took them asws away from his saww back’.

And he saww mentioned a speech (It was dropped by Abu Ya’ala a narrator), ‘And he saww caressed upon their asws heads and said: ‘One who loves me saww, so let him love them asws both’ – three times’.

And from Abu Hureyra (well-known fabricator) said,
‘I heard Rasool-Allahsaww saying: ‘One who loves Al-Hassansaww and Al-Husaynawws, so he has loved meaww, and the one hating themawws has hated meaww’. 748

وُرَيَ أَنَّ العَامَّان جَاءَ يَقُولُ الْبَيُّ صِبَائِنَةَ وَ أَجْلَسَهُ مَعْهُ عَلَى نِشَابِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللهِ عَلَيْهِ وَ سَلَّمَ يَا فَلَيَّ فَقَالَ أَيْمَنْهَا أَيْمَنْهَا فَلَيَّ فَقَالَ أَيْمَنْهَا أَيْمَنْهَا

And report –

‘Al-Abbas came to console the Prophetaww during hisaww illness. He raised himaww and seated himaww in hisaww seat upon hisaww bed. Rasool-Allahsaww said to him: ‘May Allahazwj Raise you, O uncle!’ Al-Abbas said, ‘This here is Aliasws seeking permission (to see you)’. Heasws said: ‘(Let himasws) enter’. 749

وَ رُوِيَ أَنَّ المعَبَّاسَ جَاءَ َ َعُفُِ الََّبَِِّ ص فِِ مَرَضِهِ ل َرَل َعَهُ وَ أَجملَََهُ فِِ مََملَِِهِ عَلَ  َْرَِرِهِ ل َقَالَ لَهُ رَُْفلُ اللََِّّ ص رَل َعَكَ اللََُّّ

Heasws entered, and with himasws were Al-Hassansaww and Al-Husaynawws. Al-Abbas said, ‘Theyasws are yourasws sonsasws, O Rasool-Allahsaww?’ Heasws said: ‘Theyasws are yourasws sonsasws, O uncle!’ He said, ‘Do youasws love themasws?’ Heasws said: ‘Yes’. He said, ‘May Allahazwj Love you like what youasws love them’. 749

وُرَيَ أَنَّ المعَبَّاسَ جَاءَ َ َعُفُِ الََّبَِِّ ص فِِ مَرَضِهِ ل َرَل َعَهُ وَ أَجملَََهُ فِِ مََملَِِهِ عَلَ  َْرَِرِهِ ل َقَالَ لَهُ رَُْفلُ اللََِّّ ص رَل َعَكَ اللََُّّ

And from Abu Hureyra (well-known fabricator) –

‘The Prophetaww was brought dates from the dates of charity. Heaww went on to distribute it. When heaww was free, heaww carried the child and stood up, and there, Al-Hassansaww had a date in hisasws mouth. Heasws was eating it and hisasws saliva was flowing upon it.

فَدَخَلَ وَ مَعَهُ الْمَََنُ وَ الْمََُينمُ ع ل َقَالَ المعَبَّاسُ هَؤُلَََءِ وُلمدُكَ يََ رَُْفلَ اللََِّّ ص قَالَ هُمم وُلمدُكَ يََ عَم ِ ل َقَالَ أَ تُُِ بُّهُمَا قَالَ ن َعَمم قَالَ أَحَبَّكَ اللََُّّ كَمَا أَحمبَهُمَا.

Heasws raised hisaww head looking at himasws. Heaww struck hisasws jaw and said: ‘Dirty! Myaww sonasws. Are youasws not aware that the Progenyasws of Muhammadaww cannot be eating the charity?’?750 (This is a fabricated story as a child as well as a grown up from Ahl Al-Baytasws is infallible).

فَدَخَلَ وَ مَعَهُ الْمَََنُ وَ الْمََُينمُ ع ل َقَالَ المعَبَّاسُ هَؤُلَََءِ وُلمدُكَ يََ رَُْفلَ اللََِّّ ص قَالَ هُمم وُلمدُكَ يََ عَم ِ ل َقَالَ أَ تُُِ بُّهُمَا قَالَ ن َعَمم قَالَ أَحَبَّكَ اللََُّّ كَمَا أَحمبَهُمَا.

And it is was if Iasws am looking at hisasws saliva upon hisaww finger’. 751 (A non-Shia sourced report)

748 Bihar Al Anwaar – V 43, The book of History – Al Hassanawws and Al Husaynawws, Ch 12 H 65 / 13
749 Bihar Al Anwaar – V 43, The book of History – Al Hassanawws and Al Husaynawws, Ch 12 H 65 / 14
750 Bihar Al Anwaar – V 43, The book of History – Al Hassanawws and Al Husaynawws, Ch 12 H 65 / 15
751 Bihar Al Anwaar – V 43, The book of History – Al Hassanawws and Al Husaynawws, Ch 12 H 65 / 16
And it is reported from Abu Ameyra Rusheyd Bin Malik, this Hadeeth in other words, and he mentioned,

‘A man came to him\textsuperscript{saww} with a tray of dates. He\textsuperscript{saww} said: ‘Is this a gift or charity?’ The man said, ‘Charity’. He\textsuperscript{saww} forwarded it to the people’.

He (the narrator) said, ‘And Hassan\textsuperscript{asws} was in front of him\textsuperscript{saww} wallowing in the dust. The child grabbed a date and made it to be in its mouth. Rasool-Allah\textsuperscript{saww} discerned it, so he\textsuperscript{saww} inserted his\textsuperscript{saww} finger in the mouth of the child and removed the date. Then he\textsuperscript{saww} threw it and said: ‘We\textsuperscript{asws}, Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} cannot eat the charity’\textsuperscript{752} (A non-shia sourced report)

And in another Hadeeth: ‘We\textsuperscript{asws}, Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} do not eat the charity’\textsuperscript{753}

And Marouf said,

‘It is narrated to me that he\textsuperscript{saww} inserted his\textsuperscript{saww} in order to extract it. He\textsuperscript{saww} said: ‘Like this!’ As if he\textsuperscript{saww} was twisting upon him\textsuperscript{asws} and disliking to hurt him\textsuperscript{asws}’\textsuperscript{754} (A non-shia sourced report)

And it is reported raising to Usama Bin Zayd,

‘The Prophet\textsuperscript{saww} used to make him\textsuperscript{asws} seated upon his\textsuperscript{saww} thigh, and make Al-Husayn\textsuperscript{asws} to be seated upon other thigh, and he\textsuperscript{saww} would say: ‘O Allah\textsuperscript{azwj}! Be Merciful to them\textsuperscript{asws}, for I\textsuperscript{saww} are merciful to them\textsuperscript{asws}'\textsuperscript{755}

And it is reported with an unbroken chain to Abu Bakr having said,
'I heard the Prophet saww (saying) upon the pulpit, and Al-Hassan asws was to his saww side, looking at the people at times, and to him asws at times, and he saww said: 'This son asws of mine saww is a chief, and perhaps Allahazwj would reconcile what is between the two parties of the Muslims through him asws'. 756

And it is reported from Zayd Bin Arqam –

'The Prophet saww said for Ali asws, and (Syeda) Fatima asws, and Hassan asws, and Husayn asws: 'I saww am at peace to the one being at peace with them asws, and an war to the one being at war with them asws'. 757

And it has been reported by Ahmad Bin Hanbal, 758

'The Prophet saww said, and he saww had looked at Al-Hassan asws and Al-Husayn asws: 'One who loves these two and their asws father asws and their asws mother asws, would be with me saww in my asws rank on the Day of Qiyamah''.

And the book ‘Al Firdows’ – From Ayesha (well-known fabricator).

'From the Prophet saww having said: ‘Al-Firdows (Garden of Paradise) asked its Lord aswj saying, ‘Yes, Lord aswj, adorn me, for my companions, and my people are the pious, the righteous’. Allah aswj Mighty and Majestic Revealed to it: “Did I aswj not Adorn you with Al-Hassan asws and Al-Husayn asws?”’ 759

And from the book ‘Bashaarat Al Mustafa saww’. Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Ahmad Bin Muhammad Al Karkhy, from Ahmad Bin Al Khaleel, from Muhammad Bin Ismail Al Bukhari, from Abdullah Bin Salih, from Muawiya Bin Salih, from Rashid Bin Sa’ad, from Ya’la Bin Murrah having said,

'We went out with the Prophet saww having being invited to a meal, and there, Al-Hassan asws was playing in the street. The Prophet saww hastened in front of the people, then extended
his saww hand, so he saww went on to run over here at times and over there at times, making him asws laugh until he saww had grabbed him asws.

He saww made one of his saww hand to be in his asws chin and the other between his asws head, then hugged him asws. He saww kissed him asws. Then Rasool-Allah saww said: ‘Hassan asws is from me saww and I saww am from him asws. Allah azwj Loves him asws. Al-Hassan asws and Al-Husayn asws are two grandsons asws from the grandsons (of elite parents)’.

The book) ‘Al Kafi’ – Ali, from his father, from one of his companions, from Al Qaddah,

‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws said: ‘The Prophet saww wanted to protect Hassan asws and Husayn asws. He saww said: ‘I saww shall seek Refuge for you asws both by the complete Words of Allah azwj and His Magnificent Names, all of them, generally from the evil of the poison and the vermins, and from the evil of every evil eye, and from evil of every enyer when he envies’.

Then the Prophet saww turned towards us and said: ‘That is how Ibrahim as was seeking Refuge for Ismail as and Is’haq as. 761

(The book) ‘Al Kafi’ – Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘The righteous son is an aroma from Allah asw. Apportioned between His asw servants, and my saww to aromas from the world are Al-Hassan asws and Al-Husayn asws. Isaww have named them asws with the names of two grandsons of the children of Israel, ‘Shabbar’ and ‘Shabbir’.

760 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 66
761 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 67
762 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 68
Tafseer Furaat Bin Ibrahim – Ja’far Al Fazary, transmitting from Ibn Abbas,

‘Regarding Words of Allahazwj the Exalted: O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with, and He would Forgive (your sins) for you, and Allah is Forgiving, Merciful [57:28]. He said, ‘Al-Hassanasws and Al-Husaynasws, and He would Make a Light to be for you to be walking with, he said, ‘Amir Al-Momineen Aliaws Bin Abu Talibasws. \[764 (opinion)\]

Heasws said: ‘The one whom Allahazwj Honours that he happens to be from ourasws Shias, it would not harm him whatever he is afflicted with in the world, and even if he is no longer able upon eating anything except for the grass’. \[765\]

In one of the ancient books of the virtues, from Muhammad Bin Ahmad Bin Ali Bin Shazan, from Ibn Abbas who said,

‘I was seated in front of the Prophetasww on day, and in front of himasww were Aliaws, and (Syeda) Fatimaasws, and Al-Hassanasws, and Al-Husaynasws, when Jibraeelas came down, and with
him was an apple. He welcomed with the Prophet saww with it, so the Prophet saww welcomed it, and welcomed Ali asws Bin Abu Talib asws with it. Ali asws welcomed it, and kissed it and returned it to Rasool-Allah saww.

Rasool-Allah saww welcomed it and welcomed Al-Hassan asws with it, and Al-Hassan asws welcomed it and kissed it and returned it to Rasool-Allah saww.

Rasool-Allah saww welcomed it, and welcomed Al-Husayn asws with it. Al-Husayn asws welcomed it and kissed it and returned it to Rasool-Allah saww.

He saww welcomed it and welcomed (Syeda) Fatima asws with it. She asws welcomed it and kissed it and returned it to the Prophet saww.

He saww welcomed the fourth (time) and welcomed Ali asws Bin Abu Talib asws with it. Ali asws Bin Abu Talib asws welcomed it. When he asws thought of returned it to Rasool-Allah saww, the apple fell from between his asws nails and it split into two halves. A light shone from it reaching to the sky of the world, and there were two lines written upon it: “In the Name of Allah azwj, the Beneficent, the Merciful. A Welcome from Allah azwj the Exalted to Muhammad Al-Mustafa saww, and Ali Al-Murtaza asws, and Fatima Al-Zahra asws, and Al-Hassan asws, and Al-Husayn asws, two grandsons asws of Rasool-Allah saww, and there would be security for ones loving them asws on the Day of Qiyamah from the Fire’’. 766

And from Ibn Shazan, by his chain from Zazan,

‘From Salman ra having said, ‘Ira came to the Prophet saww. Ira greeted unto him saww, then entered to see (Syeda) Fatima asws. She asws said: ‘O Abdullah! These two, Al-Hassan asws and Al-Husayn asws are hungry, crying, so hold their asws hands and go out with them asws to their asws grandfather saww.’

And from Ibn Shazan, by his chain from Zazan,

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And from Ibn Shazan, by his chain from Zazan,
So Iasn held theiraws hands and carried themaws until Iasn came with themaws to the Prophetsaww. He saww said: ‘What is the matter with youaws two, O mysaww excellent ones?’ Theyaws said: ‘We desire food, O Rasool-Allahsaww!’ The Prophetsaww said: ‘O Allahaws, Feed themaws!’ – thrice.

قَالَ لَََظَرمتُ لَإِذَا َْفَرمجَلَةٌ فِِ ََدِ رَُْفلِ اللََِّّ ص شَبِيهَةٌ بِقُلَّةٍ مِنم قِلََلِ هَجَرَ أَشَدُّ ب َيَاضاً مِنَ

And by his chain from Al Tabrany, by his chain,

‘From Salmanasn having said, ‘We were around the Prophetsaww, and Umm Ayman came up. She said, ‘O Rasool-Allahsaww! Al-Hassanaws and Al-Husaynaws are lost’, and that was during the descending (end) of the day.

فُجَّلَتْ أَنْظَرَ إِلَىَّ الصُّفْقِينَ فِي أَيديهما وَ أَنْذكَرَهَا قَالَ بِا سَلَامَانَ هَذَا طَعَامٌ مِنَ الْمََةِ لََ يََمكُلُهُ أَحَدٌ حَتََّّ أَتََّ

Rasool-Allahsaww said: ‘Arise and search for mysaww two sonsaws!’ Every man took to his direction, and Iasn took towards the Prophetsaww. He saww did not cease until he saww came to a base of the mountain, and there were Al-Hassanaws and Al-Husaynaws, each one hugging to hisaws companion, and there was a serpent standing upon its tail, the semblances of flames coming out from its mouth.

فَأَسْرَعَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَامَ فَقَلَ تَحَسَّنَ بِنَجَاهُ وَ أَخْلَقَ عَلَيْهِ صُفْقَةَ حَتَّى أَنَّى مِنَ الفَوْقَاءِ وَ سَنَانِيَ عَلَى مِنَ الْمَُيْبِلٍ وَ أَخْلَقَ عَلَى ذَنَبِهَا وَ رَاجَعَ الْفَيْضِانَ عَلَى دُحْشَهُ أَنَّى مِنَ الْمَرْكَابِ

Rasool-Allahsaww hastened towards it, but it turned addressing to Rasool-Allahsaww, then it slithered and entered the rocks. Then hesaww came to themaws, separated between the two

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and wiped their asws faces and said: ‘May my saww father as and my saww mother as be sacrificed for you asw both! How prestigious you asws are unto Allah aswj!’

Then he saww carried one of them asws upon his saww shoulder and the other upon his saww left shoulder. I as said, ‘Beatitude be to both of you asws! Best of the rides is your asws ride!’ Rasool-Allah saww said: ‘And best of the riders are these two, and their asws father asws is better than them asws’. 768

And it is reported in (the book) ‘Al Maraseel’ –

‘Al-Hassan asws and Al-Husayn asws were writing. Al-Hassan asws said to Al-Husayn asws: ‘My asws handwriting is better than your asws handwriting’. And Al-Husayn asws said to Al-Hassan asws: ‘No, but my asws handwriting is better than your asws handwriting’. They asws said to (Syeda) Fatima asws: ‘Decide between us asws’. (Syeda) Fatima asws disliked to hurt any of them asws, so she asws said to them asws: ‘Go to your asws father asws and ask him asws’. He asws disliked to hurt any one of them asws, so he asws said: ‘Go to your asws grandfather saww Rasool-Allah saww’. He saww said: ‘I saww will not decide between you asws two until I saww ask Jibraeel asw’. When Jibraeel asw came, he asw said: ‘I asw will not decide between them asws, but Israfeel asw shall decide between them asws’. Israfeel asw said: ‘I asw will not decide between them, but I asw shall Ask Allah aswj to Judge between them asws.

So he asw asked Allah aswj the Exalted that. The Exalted Said: ‘I aswj will not Judge between them asws, but their asws mother asws shall decide between them asws’. (Syeda) Fatima asws said: ‘I asws shall decide between the two, O Lord aswj’. And there was a beaded necklace for her asws. She asws said to them asws: ‘I asws shall scatter the beads of this necklace between you asws two, so the one who takes more from these, his asws handwriting is better’.

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She saww scattered them, and at that moment Jibraeel as was by a leg of the Throne. Allah aswj the Exalted Commanded him as to go down to the earth and split the beads between them asws equally lest one of them asws be hurt. Jibraeel as said that in honour and reverence to them asws. 769

And it is reported in (the book) ‘Rukn Al Aimma’ by Abdul Hameed Bin Mikaeel, from Yusuf Bin Mansour Al Saawy, from Abdullah Bin Muhammad Al Azdy, from Sahl Bin Usman, from Mansour Bin Muhammad Al Nasafy, from Abdullah BinAmro, from Al-Hassan Bin Musa, from Sa’daan, from Malik Bin Suleyman, from Ibn Jareeh, from Ata’a, from Ayesha (well- known fabricator) who said,

‘Rasool-Allah saws was hungry, not able upon what he saws eats. He saws said to me: ‘Give me saws is my saws robe. I said, ‘Where are you saws intending (to go to)?’ He saws said: ‘To my saws daughter Fatima asws, so I saws can look at Al-Hassan asws and Al-Husayn asws, so that part of the hunger what is with me saws, would go away’.

He saws went out until he saws entered to see (Syeda) Fatima asws. He saws said: ‘O Fatima asws! Where are my saws two sons asws?’ She asws said: ‘O Rasool-Allah asws! They asws went out crying due to hunger’. The Prophet saws went out in searching for them asws. He saws saw Abu Al-Darda’a. He saws said: ‘O Uweymir! Have you saws seen my saws two sons asws?’ He said, ‘Yes, O Rasool-Allah asws! They asws are sleeping in the shade of a garden of the clan of Jud’aan’. 

The Prophet saws went and hugged them asws, and they asws were crying, and he saws was wiping the tears away from them asws. Abu Al-Darda’a said to him saws, ‘Leave me, I shall carry them asws’. He saws said: ‘O Abu Al Darda’a! Leave me saws to wipe the tears away from them saws. By the One aswj Who Sent me saws with the truth as a Prophet saws! Even if one drop were to drop in the earth, the starvation would remain in my saws community up to the Day of Qiyamah’.

Then he saws carried them asws, and they asws were crying and he saws was crying. Jibraeel as came and said: ‘The greetings be unto you saws, O Muhammad aswj! Lord aswj of the Might, Majestic is His aswj Majesty, Conveys the Greetings to you saws and Says: “What is this alarm!” He saws said:

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‘O Jibraeel\textsuperscript{as}! I\textsuperscript{saww} am not crying out of alarm, but I\textsuperscript{saww} am crying from the humiliation of the world’.

Jibraeel\textsuperscript{as} said: ‘Allah\textsuperscript{azwj} the Exalted Says: “Would it cheer you\textsuperscript{saww} if I\textsuperscript{saww} to Transform (mount) Ohad into gold for you\textsuperscript{saww} or something what is with Me\textsuperscript{azwj}?”’ He\textsuperscript{saww} said: ‘No’. He\textsuperscript{saww} said: ‘Why not?’ He\textsuperscript{saww} said: ‘Because Allah\textsuperscript{azwj} the Exalted does not Love the world, and had He\textsuperscript{azwj} Loved it, He\textsuperscript{azwj} would not have Made its perfection to be for the Kafir’.

He (Salman\textsuperscript{ra}) said, ‘Then he\textsuperscript{saww} sent (some) to me\textsuperscript{ra}. They\textsuperscript{asws} ate and were satiated, and it was upon its (untouched) state. He (Salman\textsuperscript{ra}) said, ‘I have not seen a pot of mightier Blessings than it’. So, it was raised from them\textsuperscript{asws}. The Prophet\textsuperscript{saww} said: ‘By the One\textsuperscript{azwj} Who Sent me\textsuperscript{saww} with the truth! Had you\textsuperscript{ra} been silent, it would have sufficed the poor of my\textsuperscript{saww} community up to the Day of Qiyamah’.

I (Majlisi) am saying, ‘I found in one of the compilations of our companions, having been reported with an unbroken chain from a group of the companions. They said,

‘The Prophet\textsuperscript{saww} entered the house of (Syeda) Fatima\textsuperscript{asws}. He\textsuperscript{saww} said: ‘O Fatima\textsuperscript{asws}! Today, your\textsuperscript{asws} father\textsuperscript{saww} is your\textsuperscript{asws} guest’. She\textsuperscript{asws} said: ‘O father\textsuperscript{saww}! Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} are requesting for something from the provisions (food). Can you\textsuperscript{saww} something for them\textsuperscript{asws} they\textsuperscript{asws} can feed with?’

\textsuperscript{770} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 12 H 72 e
Then the Prophet ﷺ entered and sat with Ali ﷺ, and Al-Hassan ﷺ, and Al-Husayn ﷺ, and Fatima ﷺ. And (Syeda) Fatima ﷺ was confused not know how she could make (a meal).

Then the Prophet ﷺ looked at the sky for a while, and there was Jibraeel ﷺ having had descended, and he said: ‘O Muhamma! The Most Exalted Conveys the Greetings to you ﷺ and Specialises you ﷺ with the salutation and the honour and Says to you ﷺ: “Say to Ali ﷺ, and (Syeda) Fatima ﷺ, and Al-Hassan ﷺ, and Al-Husayn ﷺ: ‘Which thing (to eat) are you desiring from the fruits of Paradise?’”

فقال النبي ص يا علي و يا قاطِمة و يا حسن و يا حسَّن إن رأيت الأكل جميع فأي طعام نستهلك منه من قواريه الحَلَّة فأمسكوا عن الكلام و لم يقُروا حياً خيَّةً من النّبيّ ص

The Prophet ﷺ said: ‘O Ali ﷺ, and O Fatima ﷺ, and O Hassan ﷺ, and O Husayn ﷺ! The Lord azwj of Mighty Knows you ﷺ are all hungry, so which thing are you ﷺ desiring from the fruits of Paradise?’ They withheld from the speaking and did not respond any answer, out of bashfulness from the Prophet ﷺ.

فقال الحسنٌ ع عن إني لم أكن أبُه يأتمر بالموهّبين و عن إني أبُه يأتمر بالموهّبين و عن إني أبُه يأتمر بالموهّبين و عن إني أبُه يأتمر بالموهّبين و عن إني أبُه يأتمر بالموهّبين و عن إني أبُه يأتمر بالموهّبين و عن إني أبُه يأتمر بالموهّبين

Al-Husayn ﷺ said, ‘By your permission, O father ﷺ, O Amir Al-Momineen ﷺ, and by your permission, O mother ﷺ, O chieftess of women of the worlds, and by your permission, O brother ﷺ Al-Hassan ﷺ, the pure, shall I choose something from the fruits of Paradise?’

فقالوا جميعاً فلن يحسّن ما سأبت فقد وضعت ما وضعت لن فاقوا يا رسول الله فنجب في جنّةٍ إذا نسحتي زنباً جنباً فقائلاً النّبيّ ص قد علم الله ذلك

They ﷺ all said: ‘Speak, O Husayn ﷺ, whatever you ﷺ so desired to, for we ﷺ shall agree with whatever you ﷺ choose for us ﷺ. He ﷺ said: ‘O Rasool-Allah ﷺ! Say to Jibraeel ﷺ that we ﷺ crave for fresh dates’. The Prophet ﷺ said: ‘Allah azwj has Known that’.

فقال يا مائه قومى و الأرهاق البيني و الأعيزي إذا ما فدخت إلىََ البيْر مطافاً من البئر مطافاً من السُّلال ذو الحضرة و فيه طابت جبين في غضون أوله

Then he ﷺ said: ‘O Fatima ﷺ! Arise and enter the room and present to us ﷺ whatever is in it’. She ﷺ entered and saw therein a glass tray covered with a green silk towel, and in it were fresh dates in other than its season.

فقال النّبيّ ص يا مائه قومى أين هذا فأتى هو من عين الله إن الله يرزق من يشاء يعوض حساب كما فأتى مرتين ينتاب عينان

The Prophet ﷺ said: ‘O Fatima ﷺ: From where does this come to you?’ She said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37], like what Maryam as Bint Imran as had said.
The Prophet saws stood up and took it and forwarded it in front of them asws, then said: ‘In the Name of Allah azwj the Beneficent, the Merciful’. Then he saws took one date and placed it in the mouth of Al-Husayn asws. He saws said: ‘Good appetite to you asws, O Husayn asws!’ Then he saws took a second and placed it in the mouth of Al-Hassan asws and said: ‘Good appetite to you asws, O Hassan asws!’ Then he saws a third and placed it in the mouth of Fatima Al-Zahra asws and said to her asws: ‘Good appetite to you asws, O Fatima Al-Zahra asws!’

Then he saws took a fourth and placed it in the mouth of Ali asws and said: ‘Good appetite to you asws, O Ali asws!’ Then Ali asws took another date, and the Prophet saws said: ‘Good appetite to you asws, O Ali asws!’ Then the Prophet saws stood up, then sat down, then they asws all ate together from those dates.

When they asws were sufficed and satiated, the meal was raised to the sky, by the Permission of Allah azwj the Exalted. (Syeda) Fatima asws said: ‘O father saws! I asws have seen a wonder from you saws today!’ He saws said: ‘O Fatima asws! As for the first date which I saws had placed in the mouth of Al-Hassan asws and said to him asws: ‘Good appetite to you asws, O Husayn asws’, I saws heard Mikaeel as and Israfeel as both saying: ‘Good appetite to you asws, O Husayn asws’. So, I saws said it as wellbeing concordant to them as in the words.

Then I asws took the second and placed it in the mouth of Al-Hassan asws. I saws heard Jibraeel as and Mikaeel as both saying: ‘Good appetite to you asws, O Hassan asws!’ So, I saws said in accordance with them as in the words.

Then I asws took the third and placed it in your asws mouth, O Fatima asws. I saws heard the Maiden Houries, joyfully looking upon us asws from the Gardens, and they were saying, ‘Good appetite to you asws, O Fatima asws!’ So, I saws said in accordance to them with the words.
And when I saww took the fourth and placed it in the mouth of Ali asws, I saww heard the Call from the direction of the Truth, Glorious and Exalted Saying: “Good appetite to you asws, O Ali!" So, I saww said being concordant with the words of Allah azwj Mighty and Majestic.

Then I saww gave Ali asws another day, then another, and I saww heard the Voice of the Truth, the Glorious and Exalted Saying: “Good appetite to you asws, O Ali!"

Then I saww stood up in reverence to the Lord azwj of Mighty, Majestic is His azwj Majesty, and I saww heard Him azwj Saying: “O Muhammad saww! By My azwj Might and My azwj Majesty! Even if you saww had given Ali asws, date after date, from this moment up to the Day of Qiyamah, I would have Said to him asws: ‘Good appetite to you asws!', without termination!”

And it is reported in one of the Ahadeeth,

‘A Bedouin came to the Rasool saww and said to him saww, ‘O Rasool-Allah saww! I have hunted a fawn gazelle and have come with it to you saww as a gift for your saww two sons asws Al-Hassan asws and Al-Husayn asws. The Prophet saww accepted it and supplicated for him with goodness.

Al-Hassan asws was standing in the presence of his asws grandfather saww. He asws was desirous to it, so he asws gave it to him asws. Not an hour had passed except and Al-Husayn asws came and saw the fawn with his asws brother asws playing with it. He asws said: ‘O my asws brother asws! From where is this fawn for you asws?‘ Al-Hassan asws said: ‘My asws grandfather saww Rasool-Allah saww gave it to me asws.’

Al-Husayn asws came quickly to his asws grandfather saww and said: ‘O grandfather-saww! You saww gave a fawn to my asws brother, he asws is playing with it, and you saww did not give me asws like it’. And he asws went on repeating the words to his asws grandfather saww, and he asws was silent. But, his saww mind was entertaining with something he saww could be nice with from the speech, until it led to the matter of Al-Husayn asws, until he asws thought of crying.

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771 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 73 a
While he saw was like that when we saw squealing to have been raised by the door of the Masjid. We looked and there was a gazelle and with it was its fawn, and behind her was a wolf ushering it to Rasool-Allah saww and hitting it with one of its sides until it came with it to the Prophet saww.

Then the gazelle spoke with an eloquent tongue and it said, 'O Rasool-Allah saww! There were two fawns for me. One of them was hunted by the hunter, and he came with it to you saww, and there remains this other one for me, and I am joyful with it, and I was feeding it now when I heard a speaker saying: ‘Quick! Quick, O gazelle, before the tears flow upon the cheeks of Al-Husayn asws, for if you do not do so, I shall cause this wolf to overcome upon you and it will devour you along with your fawn!’ So, I have come with my fawn to you saww, O Rasool-Allah saww, and cut across a far distance, but the ground was folded for me until I came to you saww quickly, and I praise Allah azwj, my Lord azwj, upon having come to you saww before the tears of Al-Husayn asws had flowed upon his asws cheeks’.

And I heard a speaker as well saying: ‘Quick, O gazelle, before the tears flow upon the cheeks of Al-Husayn asws, for if you do not do so, I shall cause this wolf to overcome upon you and it will devour you along with your fawn!’ So, I have come with my fawn to you saww, O Rasool-Allah saww, and cut across a far distance, but the ground was folded for me until I came to you saww quickly, and I praise Allah azwj, my Lord azwj, upon having come to you saww before the tears of Al-Husayn asws had flowed upon his asws cheeks’.

The extollations of Oneness, and the exclamations of Takbeer rose from the companions, and the Prophet saww supplicated for the gazelle with the goodness and the Blessings, and Al-Husayn asws took the fawn and came with it to his asws mother asws Al-Zahra asws. She asws was joyful with that with mighty joy”.772

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And in a report from Salman Al-Farsi\(^a\) having said, ‘A bunch of grapes was gifted to the Prophet\(^saww\) in other than its season. He\(^saww\) said to me\(^a\): ‘O Salman! Bring my\(^saww\) to sons\(^asws\) Al-Hassan\(^asws\) and Al-Husayn\(^asws\) for them\(^asws\) to eat from these grapes’.

Salman\(^a\) said, ‘I\(^a\) went to knock to them\(^asws\) at the house of their\(^asws\) mother\(^asws\), but I\(^a\) did not see them\(^asws\). So, I\(^a\) went to the house of their\(^asws\) sister Umm Kulsoom\(^asws\), but could not see them\(^asws\). So, I\(^a\) came and informed the Prophet\(^saww\) with that.

He\(^saww\) was restless and leapt up standing, and he\(^saww\) said: ‘Oh children! O delight of the eyes! Whoever leads me\(^saww\) to them\(^asws\), for him would be the Paradise, based upon Allah\(^azwj\)!’

Jibraeel\(^as\) descended from the sky and said: ‘O Muhammad\(^saww\)! Upon what is this discomfort?’ He\(^saww\) said: ‘Upon my\(^saww\) two sons\(^asws\), Al-Hassan\(^asws\) and Al-Husayn\(^asws\), for I\(^saww\) fear upon them\(^asws\) from the plots of the Jews’.

Jibraeel\(^as\) said: ‘O Muhammad\(^saww\)! But, fear upon them from the plots of the hypocrites, for their plots are severer than the plots of the Jews! And know, O Muhammad\(^saww\), that your\(^saww\) two sons\(^asws\) Al-Hassan\(^asws\) and Al-Husayn\(^asws\) are both sleeping in a garden of Abu Al-Dahdaah’.

When the serpent saw the Prophet\(^saww\), threw out whatever was in its mouth and said, ‘The greetings be to you\(^as\), O Rasool-Allah\(^saww\)! I am not a serpent, but I am an angel from the Angels of the Lord\(^azwj\), the cherubs. I was heedless from the Mention of my Lord\(^azwj\) for the blink of an eye. My Lord\(^azwj\) was Wrathful upon me and Morphed me into a serpent like what you\(^asws\) see, and Expelled me from the sky to the earth, and for years I have been frequently
aiming to a generous one of Allahazwj and asking him to intercede for me in the Presence of my Lordazwj. Perhaps Heazwj will Mercy me and Return me to be an Angel like what I used to be at first. Heazwj is Able upon all things’.

He (the narrator) said, ‘The Prophetasws knelt kissing themasws until they woke up and sat up straight upon the knees of the Prophetasws. The Prophetasws said to themasws: ‘Look, O myasws sons! This is an Angel from the Angels of Allahazwj, the cherubs. He was heedless from the mention of his Lordazwj for the blink of an eye, so Allahazwj Made him to be like this, and Iasws am interceding with youasws both to Allahazwj the Exalted, so intercede for him’.

Al-Hassanasws and Al-Husaynasws leapt up and perfected the wud’u and prayed two Cycles, and said: ‘O Allahazwj! By the right of ourasws grandfatherasws, the majestic, the beloved Muhammadasws, Al-Mustafaasws, and by ourasws fatherasws Alisws, Al-Murtazaasws, and by ourasws motherasws Fatima Al-Zahrasws, if Youazwj could Return him to his former state!’

He (the narrator) said, ‘Theirasws supplication had not even completed, and there was Jibraeelas, having descended from the sky among a group of Angels, and heas said: ‘O RasoolAllahsaww! That Angel is priding upon the Angels of the seven skies and is saying to them, ‘Who is like me, and I am in the intercession of the two chiefs, the two grandsonsasws, Al-Hassanasws and Al-Husaynasws. 773

Then Jibraeelas returned to the Prophetasws and heas was smiling, and heas said: ‘O RasoolAllahsaww! That Angel is priding upon the Angels of the seven skies and is saying to them, ‘Who is like me, and I am in the intercession of the two chiefs, the two grandsonsasws, Al-Hassanasws and Al-Husaynasws.

And he said, ‘It is narrated from Urwah Al Bariqy who said,

‘I performed Hajj in one of the years. I entered Masjid of Rasool-Allahsaww and I found Rasool-Allahsaww seated, and around himsaww were two young boys, and heas was kissing this one

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at times, and this one at other time. When the people saw him saww doing that, they withheld from talking to him saww until he saww had fulfilled his saww attention from them asws, and they could not understand for which reason what his saww love for them asws.

I came to him saww while he saww was doing that with them asws, so I said, ‘O Rasool-Allah saww! These two are your saww sons asws. He saww said: ‘They asws are two sons asws of my saww daughter asws, and sons asws of my asws brother asws and son asws of my asws uncle, and the most beloved of the men to me asws, and one who is my saww ears, and my saww eyes, and the one his asws soul is my saww soul, and my saww soul is his asws soul, and one I saww grieve of his asws grief, and he asws grieves to my saww grief’.

I said to him saww, ‘I am surprised, O Rasool-Allah saww, from your saww deed, and your saww love for them asws.

He saww said to me: ‘I saww shall narrate to you, O you man! When there was an ascension with me to the sky and saww entered the Paradise, I saww ended up to a tree in a garden of Paradise. I saww was astounded from the wonderful aroma. Jibraeel as said to me saww: ‘O Muhammad saww! Do not be astounded form this tree. Its fruits are even better than its aroma’.

Jibraeel as went on to gift me saww from its fruits and feeding me saww from its fruits, and I saww was not getting filled from them. Then we passed by another tree. Jibraeel as said to me saww: ‘O Muhammad saww! All this is from this tree, for it resembles the tree which you saww have eaten the fruits from, and it is better in taste and of purer aroma’.

He saww said: ‘Jibraeel as went on to gift me saww with its fruits and making me saww smell form its aroma, and I saww was not getting filled from it. I saww said: ‘O my saww brother as Jibraeel as! I saww have not seen among the trees any more aromatic nor any better than these two trees’. He as said to me saww: ‘Do you saww what are the names of these two trees?’ I saww said: ‘I saww do not know’.
He said: ‘One of these (is called) ‘Al-Hassan’ and the other is ‘Al-Husayn’. So, when you go down to the earth, O Muhammad, immediately, so go to your wife Khadeeja, and sleep with her in your time and moment, a good aroma will emerge from you, from the fruit which you have eaten from these two trees, so (Syeda) Fatima Al-Zahra would be born for you.

Then get her married to your brother Ali, so (they) will be blessed with two sons would be born for you. Name one of them as ‘Al-Hassan’, and the other as ‘Al-Husayn’.

Rasool-Allah said: ‘I did what my brother Jibraeel had instructed me, and the matter transpired what transpired. Jibraeel descended to me after Al-Hassan and Al-Husayn had been born. I said to him: ‘O Jibraeel! How desirous I am to those two trees!’

He said to me, O Muhammad! Whenever you are desired to eat from the fruits of those two trees, then smell Al-Hassan and Al-Husayn.

He (the narrator) said, ‘The Prophet, every time he was desirous to the two trees, went on to smell Al-Hassan and Al-Husayn and kiss them, and he would say: ‘My brother Jibraeel spoke the truth!’ Then he would kiss Al-Hassan and Al-Husayn and say: ‘O my companion! I would love to divide my life for them due to my love for them, for they are both my aromas from the world’.

The man was astonished from the description of the Prophet of Al-Hassan and Al-Husayn. So, how would it be if he were to witness the ones who spilt their blood, and killed their men, and slaughtered their children, and plundered their wealth, and captured their sanctities, those, upon them is the Curse of Allah and the Angels and the
people altogether [2:161] And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]"

وَ رَوَى الدََّمِلِيُّ فِِ لِرمَِومِسِ الأمَخمبَارِ عَنم أَمِيرِ الممُؤَمْمَِِينَ عَ
أَنَّ مُفَْ  بمنِ عِممرَانَ َْأَلَ رَبَّهُ عََِّّ وَ جَلَّ ل َقَالَ يََ رَبَِِّ ِِ
نَّ أَخِي هَارُونَ مَاتَ لَاغمفِرم لَهُ لَأَومحَ
لَعِي أَنم يََ مُفَْ  لَفم َْأَلمتَنِِ فِِ الأمَوَّلِينَ وَ اْمخِرَِنَ لأََجَبمتُكَ مَا خَلََ قَاتِلَ الْمََُينمِ بمنِ عَلِ
ي ِ بمنِ أَبِِ طَالِ بٍ لَإِنِ ِ
أَن متَقِمُ لَهُ مَِمهُ.

And it is reported by Al Daylami in (the book) 'Firdows' –

'The Ahadeeth from Amir Al-Momineenasws: ‘Musaas Bin Imranas asked hisas Lordazwj Mighty and Majestic, heas: ‘O Lordazwj! Myas brotheras Harouناس passed away, for Forgive himas. Allahazwj Revealed: “O Musaas! Even if youas were to ask Meazwj regarding the former ones and the latter ones, Iazwj would Answer youas, apart from the killers of Al-Husaynasws Bin Aliasws Bin Abu Talibasws, for Iazwj shall be Avenging for himas!”

وَ رُوِيَ أََمضاً عََمهُ عَنم أَمِيرِ الممُؤَمْمَِِينَ عَ
أَنَّ مُفَْ  بمنَ عِممرَانَ َْأَلَ رَبَّهُ عََِّّ وَ جَلَّ زِيََرَةَ قَبّمِ الْمََُينمِ بمنِ عَلِي ٍ ل ََِارَهُ فِِ َْبمعِينَ أَ
لمفاً مِنَ الممَلََئِكَةِ.

And it is reported as well from himasws: ‘Musaas Bin Imranas asked hisas Lordazwj Mighty and Majestic to visit the grave of Al-Husaynasws Bin Aliasws. So, heasww visited himasws among seventy thousands of the Angels’.

وَ عَنم أَبِِ هُرََ مرَةَ عََمهُ ص
الْمَََنُ وَ الْمََُينمُ َْي ِدَا شَبَابِ أَهملِ الْمَََّةِ ِِلََّ ابمنَِِ الْمَالَةِ عِيََ  وَ يَُميََ بمنَ زَكَرِيََّ.

And from Abu Hureyra (well-known fabricator),

‘From the Prophetasww: ‘O Allahazwj Iasww love himasws and love the one loving himasws – thrice, meaning Al-Husaynasws Bin Aliasws’. 777

وَ عَنم أَبِِ َْعِيدٍ عََمهُ ص
الْمَََنُ وَ الْمََُينمُ ََُا ريُا
مِنَ الدُّن ميَا.

And from Abu Saeed,

‘From himasww: ‘Al-Hassanasws and Al-Husaynasws are two chiefs of the youths of the people of Paradise, except the two sonsas of the maternal aunt, Isaas and Yahya Bin Zakariyasas’. 778

And from Abu Umar,

‘From himasww: ‘Al-Hassanasws and Al-Husaynasws, theyasws are myasww two aromas from the world’’. 779

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775 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 73 e
776 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 73 f
777 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 73 g
778 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 73 h
779 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 73 i
Ya’la Bin Murrah –

‘Al-Husayn asws is from me sâwî, and I sâwî am from Husayn asws. Allah azwj Loves Husayn asws. Husayn asws is a grandson asws from the grandsons asws’.

Ali asws Bin Abu Talib asws said: ‘On the Day of Qiyamah, Al-Hassan asws and Al-Husayn asws would be on the two sides of the Throne of the Beneficent, at the status of the two earrings from the face’.

Huzeyfa,

‘From him sâwî: ‘Al-Husayn asws has been Given from the merits, what not one from the sons of Adam as had been Given, apart from Yusuf Bin Yaqoub as’.

And from Ayesha,

‘From him sâwî having said: ‘Al-Firdows (garden of Paradise) asked its Lord azwj Mighty and Majestic. It said, ‘Yes, Lord azwj! Adorn me, from my companions and my people are the pious, the righteous’. Allah azwj Revealed to it: “Have I azwj not Adorned you with Al-Hassan asws and Al-Husayn asws’.

And it is reported by Ibn Nama in (the book) ‘Museyr Al Ahzaan’, from ‘Tareekh’ of Al Balazury who said, ‘Muhammad Bin Yazeed Al Mubarrad Al Nahwy narrated in ‘Isnad’, mentioning it who said,

‘The Prophet sâwî left to go to the house of (Syeda) Fatima asws. He sâwî saw her asws standing behind her asws door. He sâwî said: ‘What is the matter, my sâwî beloved, you asws are over here?’ She asws said: ‘Your sâwî two sons asws went out and their asws news is unknown to me asws’.

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781 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 73 k
782 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 73 l
783 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws and Al Husayn asws, Ch 12 H 73 m
Rasool-Allah(saww) went upon their(ASWS) tracks until he(saww) came to a cave of a mountain. He(saww) found them(ASWS) sleeping and there was a serpent encircling by their(ASWS) heads. He(saww) grabbed a stone and threw towards it. It said, 'The greetings to you(ASWS), O Rasool-Allah(saww)! By Allah(azwj)! I did not sleep except as a guard to them(ASWS)'. He(saww) supplicate for it with goodness.

Then he(saww) carried Al-Hassan(ASWS) upon his(saww) right shoulder, and Al-Husayn(ASWS) upon his(saww) left shoulder. Jibraeel(AS) descended and held Al-Husayn(ASWS) and carried him(ASWS). After that, they(ASWS) were priding. Al-Hassan(ASWS) was saying: 'The best of the people of the earth carried me(ASWS)! And Al-Husayn(ASWS) was saying: 'The best of the people of the sky carried me(ASWS)!'

(The book) ‘Al Adad Al Quwa’, from the book ‘Al Durr’, mention by Abdullah Bin Ahmad Bin Hanbal, there is a Hadeeth from Abu Hureyra (well-known fabricator),

‘From the Prophet(saww) having said for Al-Hassan(ASWS): ‘O Allah(azwj)! I(ASWS) love him, so Love him(ASWS). I(ASWS) love the one who loves him(ASWS)’. 785

And it is narrated by Abdullah, from his father, from his men, from Umeyr Bin Is’haq who said, ‘I was with Al-Hassan(ASWS) Bin Ali(ASWS) and we met Abu Hureyra (a well-known fabricator). He(saww) said, ‘Show me so I can kiss you(ASWS) where I had seen Rasool-Allah(saww) kiss you(ASWS).’

He(the narrator) said, ‘He(ASWS) said (raising) his(ASWS) shirt: ‘Like this!’ He(ASWS) had uncovered from his(ASWS) navel’’. 786

And from him, from his men who said,
We were in the presence of the Prophet ﷺ. Al-Hassan ﷺ–Bin Ali ﷺ came towards him ﷺ until he climbed upon his chest. He urinated upon him. We rushed to take him. The Prophet ﷺ said: ‘My son! My son!’ Then he called for the water and poured upon it.” (A non-Shia sourced report)

And I saw him ﷺ coming, and he was performing ruk’u. He moved his legs apart until he came out from the other side. And Rasool-Allah ﷺ said regarding him ﷺ: ‘He is my aroma from the world, and this son of mine is a chief. Allah ﷺ will reconcile through him between two parties of the Muslims. And he said: ‘O Allah! I love him, and I love the one who loves him’.

(From Musa Bin Ja’far, from his forefathers having said: ‘Ali said: ‘The Prophet kissed Al-Husayn Bin Ali having uncovered from the base of his thighs, and he stood up and prayed Salat from without having performed wud’u’.” (Derogatory)
CHAPTER 13 – THEIR\textsuperscript{asws} NOBLE MANNERS, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON THEM\textsuperscript{asws}, AND ACKNOWLEDGMENT OF THE ADVERSARY, AND COMPILATION OF THEIR\textsuperscript{asws} MERITS

(A Text) ‘Al-Manaqib’ of Ibn Shehr Ashub –

‘A Bedouin sought a verdict with Abdullah Bin Al-Zubeyr and Amro Bin Usman. But, they were non-committal. He said, ‘Fear Allah\textsuperscript{azwj}! I came to you two to be rightfully guided and you are non-committal in the religion?’ He indicated him to Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}. They\textsuperscript{asws} gave him a verdict. He prosed a couplet about it, ‘May Allah\textsuperscript{azwj} Make your faces be of skin slippers, Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} tread upon it’. 790

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Ismail Bin Bureyd, by his chain,

‘From Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘A man committed a sin during the lifetime of Rasool-Allah\textsuperscript{saww}. He was absent until he found Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} in an empty street. He\textsuperscript{asws} grabbed them\textsuperscript{asws} and carried them upon his shoulders and came with them to the Prophet\textsuperscript{saww}. He said, ‘I have been hired by Allah\textsuperscript{azwj} and by them\textsuperscript{asws}!’

فضجلق رسول الله صلى الله عليه وسلم رأسه وأقبل عليهما ووضع عليهما يديهما فلما رأى النبي صلى الله عليه وسلم ما فعلهما ضحك.

Rasool-Allah\textsuperscript{saww} laughed until he\textsuperscript{saww} placed his\textsuperscript{saww} hand upon his\textsuperscript{saww} mouth, then said to the man: ‘Go, for you are free!’ And he\textsuperscript{saww} said to Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}: ‘I\textsuperscript{asws} have accepted both your\textsuperscript{asws} intercession regarding him, whichever you\textsuperscript{asws} two intercede for’. Allah\textsuperscript{azwj} the Exalted Revealed: 

\textit{and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]}’. 791
‘A man vowed that he would anoint the two feet of the most superior man of Qureysh. He asked about that. It was said to him, ‘Makhramah is the most learned of the people today with the lineages of Qureysh, so ask him about that’. He came to him and asked him, and he had become senile, and with him was his son Al-Miswar. The old man extended his legs and said, ‘Anoint these!’

His son Al-Miswar said to the man, ‘Do not do it, O man, for the sheykh has become senile, and rather he has gone back to he used to be during the pre-Islamic period’, and he sent him to Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and said, ‘Anoint the legs of both of them\textsuperscript{asws}, for they\textsuperscript{asws} are the most superior of the people and their\textsuperscript{asws} most honourable today’.”

And in a Hadeeth of Mudrik Bin Abu Ziyad –

‘I said to Ibn Abbas, and he had held the stirrups for Al-Hassan\textsuperscript{asws}, then Al-Husayn and settled them\textsuperscript{asws}, ‘You are older than them\textsuperscript{asws} and you are holding the stirrups for them\textsuperscript{asws}?’ He said, ‘O idiot! And what do you know who these two are? They\textsuperscript{asws} are two sons of Rasool-Allah\textsuperscript{asws}. And isn’t it a Favour of Allah\textsuperscript{azwj} upon me that I am holding for them\textsuperscript{asws} and settling them\textsuperscript{asws} upon them (upon the horse)?’”

(The book) ‘Al Mahasis’ – From al Rowbany,

‘Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} passed by an old man performing wud’u, and he was not good (at it). They\textsuperscript{asws} took to contending, each one of them\textsuperscript{asws} saying: ‘You\textsuperscript{asws} are not good at doing wud’u!’ They\textsuperscript{asws} said: ‘O you sheykh! Be a judge between us\textsuperscript{asws}. Each one of us\textsuperscript{asws} will do wud’u!’
They\textsuperscript{asws} performed wud’u, then said: ‘Which one of us\textsuperscript{asws} is better (at it)?’ He said, ‘Both of you\textsuperscript{asws} are good at performing wud’u, but this old man is ignorant (meaning himself). He is the one who did not happen to be good, and now he has come to know from you\textsuperscript{asws}, and he repents upon your\textsuperscript{asws} hands, with your\textsuperscript{asws} Blessings and your\textsuperscript{asws} interceding upon the community of your\textsuperscript{asws} grandfather\textsuperscript{saww}.’ 794

Al-Baqir\textsuperscript{asws} said: ‘Al-Husayn\textsuperscript{asws} did not speak in front of Al-Hassan\textsuperscript{asws} in reverence to him\textsuperscript{asws}, and Muhammad Bin Al-Hanafiya did not speak in front of Al-Husayn\textsuperscript{asws} in reverence to him\textsuperscript{asws}’. 795

And they said,

‘It was said to Ayoub\textsuperscript{as} the excellent servant. He was penitent \[38:44\], and for Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} ‘Best ride is your\textsuperscript{asws} ride and best of the riders are you\textsuperscript{asws} two’ and Said: \textit{And if you do not believe in me, then leave me alone} \[44:21\]. And Al-Husayn\textsuperscript{asws} said: ‘If you are not ratifying me\textsuperscript{asws}, then leave me\textsuperscript{asws} alone and do not kill me\textsuperscript{asws}’. 796

(3) – As, the kaffi\textsuperscript{as} of Muhammad Bin Suleiman the nesbati\textsuperscript{as} about a nesbati\textsuperscript{as} of Muhammad Bin Jaffar Bin Isma\textsuperscript{as} Bin Jaffar Bin Tahseen Bin Muhammad Bin Yahya Bin Zakariya, and a number of our companion, from Ahmad Bin Abu Abdullah, from his father altogether, from Muhammad Bin Sinan, from Abu Al Jaroud, from Abu Saeed Aqeysa Al Tameemy who said,

‘I passed by Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, may the Salawaat of Allah\textsuperscript{azwj} be upon them\textsuperscript{asws}, and they\textsuperscript{asws} were in the Euphrates soaking in trousers. I said to them\textsuperscript{asws}, ‘O sons\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! You\textsuperscript{asws} are spoiling your\textsuperscript{asws} trousers!’ They\textsuperscript{asws} said to me: ‘O Abu Saeed! Spoling of the trousers is more beloved to us than spoiling the religion. For the water there are people and dwellers like the dwellers of the earth’.

Then they\textsuperscript{asws} said to me: ‘Where are you intending (to go to)?’ I said, ‘To this water’. They\textsuperscript{asws} said: ‘And what is this water?’ I said, ‘I want to medicate by drinking from this bitter water for
an illness which is with me, hoping that the body would be lightened due to it and the stomach would ease).

They\textsuperscript{asws} said: ‘We\textsuperscript{asws} do not reckon that Allah\textsuperscript{azwj} Mighty and Majestic would Make healing to be in something He\textsuperscript{azwj} has Cursed’. I said, ‘And why is that so?’ They\textsuperscript{asws} said: ‘Because Allah\textsuperscript{azwj} Blessed and Exalted, when the people of Noah\textsuperscript{asws} had Angered Him\textsuperscript{azwj}, He\textsuperscript{azwj}Opened the sky with water pouring out [54:11], and He\textsuperscript{azwj} Revealed to the earth, but certain springs from it were disobedient to Him\textsuperscript{azwj}, so He\textsuperscript{azwj} Cursed these and Made these two be salty, bitter’.\textsuperscript{797}

And in a report of Hamdan Bin Suleyman,

‘They\textsuperscript{asws} said: ‘O Abu Saeed! You have come to a water (spring) denying our\textsuperscript{asws} Wilayah three times every day. Allah\textsuperscript{azwj} Mighty and Majestic has Presented our\textsuperscript{asws} Wilayah upon the waters. So, whatever accepted our\textsuperscript{asws} Wilayah was fresh and good, and whatever rejected our\textsuperscript{asws} Wilayah, Allah\textsuperscript{azwj} Mighty and Majestic Made it to be distasteful, and salty, bitter’’.\textsuperscript{798}

And the man had begged Abdullah Bin Umar, and Abdul Rahman Bin Abdul Bakr, and they had given him, and they had not asked him about anything. So, he returned to them and said to them, ‘Why did you not ask me about what Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} had asked me about?’ And he informed them with what they\textsuperscript{asws} had said. They said, ‘They\textsuperscript{asws} have been provided (fed) with knowledge as food’’.\textsuperscript{799}

\textsuperscript{797} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 13 H 3 a

\textsuperscript{798} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 13 H 3 b

\textsuperscript{799} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws} and Al Husayn\textsuperscript{asws}, Ch 13 H 4
From Abu Abdullah

Asws having said: ‘Al-Hassan

Asws passed away and upon him

Asws were debts, and Al-Husayn

Asws was killed and upon him

Asws were debt’.

800

I (Majlisi) am saying, ‘It is reported by Al Seyyd Bin Tawoos in (the book) ‘Kashf Al Mahajja’, by his chain from the book of Abdullah Bin Bukeyr, by his chain,

‘From Abu Ja’far

Asws: ‘Al-Husayn

Asws was killed, and upon him

Asws were debts, and Ali Bin Al-

Husayn

Asws sold an estate of his

Asws for three hundred thousand in order to pay off the debts of Al-Husayn

Asws and (fulfil) the promises which were upon him

Asws’.

801

References:

800 Bihar Al Anwaar – V 43, The book of History – Al Hassan

Asws and Al Husayn

Asws, Ch 13 H 5 a

801 Bihar Al Anwaar – V 43, The book of History – Al Hassan

Asws and Al Husayn

Asws, Ch 13 H 5 b
CHAPTER ON WHAT IS IN PARTICULAR WITH THE PURE IMAM\textsuperscript{asws}, CHIEF OF THE YOUTH OF THE PEOPLE OF PARADISE, AL-HASSAN\textsuperscript{asws} BIN ALI\textsuperscript{asws}, MAY THE SALWAAT OF ALLAH\textsuperscript{azwj} BE UPON THEM\textsuperscript{asws}

CHAPTER 14 – THE TEXT UPON HIM\textsuperscript{asws}, MAY THE SALWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}

I witnessed Amir Al-Momineen\textsuperscript{asws} when he\textsuperscript{asws} bequeathed to his\textsuperscript{asws} son\textsuperscript{asws} Al-Hassan\textsuperscript{asws}, and I witnessed upon his\textsuperscript{asws} bequeathing to Al-Husayn\textsuperscript{asws} and Muhammad, and entirety of his\textsuperscript{asws} children and chiefs of his\textsuperscript{asws} Shias and members of his\textsuperscript{asws} family.

Then he\textsuperscript{asws} handed over the book and the weapons and said to him\textsuperscript{asws}: ‘O my\textsuperscript{asws} son\textsuperscript{asws}! Rasool-Allah\textsuperscript{saww} instructed me\textsuperscript{asws} to bequeath to you\textsuperscript{asws} and hand over my\textsuperscript{asws} books to you\textsuperscript{asws} and my\textsuperscript{asws} weapons, like what he\textsuperscript{saww} had bequeathed to me\textsuperscript{asws}, and had handed over his\textsuperscript{saww} books to me\textsuperscript{asws} and his\textsuperscript{saww} weapons, and he\textsuperscript{saww} instructed me\textsuperscript{asws} to instruct you\textsuperscript{asws} that when the death presents to you\textsuperscript{asws}, you\textsuperscript{asws} should hand it over to your\textsuperscript{asws} brother\textsuperscript{asws} Al-Husayn\textsuperscript{asws}.

Then he\textsuperscript{asws} faced towards his\textsuperscript{asws} son\textsuperscript{asws} Al-Husayn\textsuperscript{asws}. He\textsuperscript{asws} said: ‘And Rasool-Allah\textsuperscript{saww} has instructed you\textsuperscript{asws} to hand it over to this son\textsuperscript{asws} of yours\textsuperscript{asws} – then he\textsuperscript{asws} held the hand of Al\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} and said: ‘And Rasool-Allah\textsuperscript{saww} has instructed you\textsuperscript{asws} to hand it over
to your\textsuperscript{asws} son\textsuperscript{asws} Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, so convey the greetings to him\textsuperscript{asws} from Rasool-Allah\textsuperscript{saww} and from me\textsuperscript{asws}.

2- عم ؛ إعلام الورى الكمالٍ بن عدٍّ من أصحابي عني أبي عيسى عن الأفواه عني حماد بن عيسى عن غيره بن يثم عن حميم عن أبي حفص ع.

(The book) ‘I’lam Al Wara’ – Al Kulayni, from a number of his companions, from Ibn Isa, from Al Ahwazy, from Hammad Bin Isa, from Amro Bin Shimr, from Jabir, from Abu Ja’far\textsuperscript{asws} – similar to it.

3- عم ؛ إعلام الورى الكمالٍ عن عليٍّ عن أبيه عنه أبي ثم عن غيره عني حماد بن يثم عن أبي الحارث بن أبي حفص ع قال; إن أمير المؤمنين لما خضرة الوفاة قال لابنه الحسن أن في حمي حُمل على الله و آتِي مَّا أَلْفَ وَلَأُتَبَّعَ.

(The book) ‘I’lam Al Wara’ – Al Kulayni, from Ali, from his father, from Ibn Abu Umeyr, from Abdul Samad Bin Bashir, from Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘When the expiry presented to Amir Al-Momineen\textsuperscript{asws}, he\textsuperscript{asws} said to his\textsuperscript{asws} son\textsuperscript{asws} Al-Hassan\textsuperscript{asws}, ‘Come near me\textsuperscript{asws} until I\textsuperscript{asws} divulge a secret to you\textsuperscript{asws} what Rasool-Allah\textsuperscript{saww} had divulged to me\textsuperscript{asws}, and I\textsuperscript{asws} can entrust you\textsuperscript{asws} upon what he\textsuperscript{saww} had entrusted me\textsuperscript{asws} upon’. He\textsuperscript{asws} did so’.’

4- عم ؛ إعلام الورى بإسلاده برفعه إلى شهر بن موسى أنه علياً علیاً سار إلى الكوفة استند فيها آن سالاً وذلك أن سار إلى الكوفة استند فيها آن سالاً.

(The book) ‘I’lam Al-Wara’ – By his chain, raising it to Shahr Bin Howshab,

‘When Ali\textsuperscript{asws} travelled to Al-Kufa, he\textsuperscript{asws} his\textsuperscript{asws} books and the bequest with Umm Salama\textsuperscript{ra}. When Al-Hassan\textsuperscript{asws} returned, she\textsuperscript{ra} handed these over to him\textsuperscript{asws}’.}

\textsuperscript{802} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 14 H 1
\textsuperscript{803} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 14 H 2
\textsuperscript{804} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 14 H 3
\textsuperscript{805} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 14 H 4
CHAPTER 15 – HIS\textsuperscript{asws} MIRACLES, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}

From Abu Abdullah\textsuperscript{asws} having said: ‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} went in one of his matters and with him\textsuperscript{asws} was a man from the sons of Al-Zubeyr saying (believing) in his\textsuperscript{asws} Imamate.

He (the narrator) said, ‘They encamped by a spring from those springs. They encamped beneath a dry palm tree which had dried up from the thirst. Al-Hassan\textsuperscript{asws} furnished (a carpet) beneath the palm tree, and for Al-Zubeyri was parallel to him\textsuperscript{asws} beneath another palm tree.

He (the narrator) said, ‘Al-Zubeyri said, and he had raised his head, ‘If only there were some dates in this palm tree, we could have eaten from it. Al-Hassan\textsuperscript{asws} said to him: ‘And you are desirous for the dates?’ He said, ‘Yes’.

Al-Hassan\textsuperscript{asws} raised his\textsuperscript{asws} hands towards the sky and supplicated with a such a speech Al-Zubeyri could not understand it, and the palm tree turned green, then came to be in its (former) state, and it sprouted leaves, and bore dates.

He (the narrator) said, ‘The camelier said to him\textsuperscript{asws}, the one he\textsuperscript{asws} had hired (camels) from, ‘Sorcery, by Allah\textsuperscript{azwj}!’ Al-Hassan\textsuperscript{asws} said to him: ‘Woe be unto you! It isn’t sorcery, but a son\textsuperscript{asws} of the Prophet\textsuperscript{saww} supplicated is (always) Answered’.

He (the narrator) said, ‘They climbed up the palm tree until they had cut off from whatever was in it, and it sufficed them (all)’.

\textsuperscript{806} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 15 H 1
2 – One day Al-Hassan asws said to his asws brother Al-Husayn asws and to Abdullah son of Ja’far asws: ‘Muawiya is sending your rewards and it would be arriving to you on such and such day beginning of the crescent and your wealth has gone’. It arrive at the time which he asws had mentioned it.

3 – One of his asws friends said, ‘There is no descent (a place to stop) in front of us wherein is anyone who is selling this medication’. He asws said: ‘Yes, he is in front of us’. They travelled for two miles and there was the black man facing them. Al-Hassan asws said to his asws slave: ‘Deal with the black man!’ He took the oil from him for its price. The black man said, ‘For whom are

you taking this oil?’ He said, ‘For Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He said, ‘Take me to him\textsuperscript{asws}.

The black man came to him\textsuperscript{asws}. The black man said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}! I am your friend. I will not take any price for it, but (instead) supplicate to Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Graces me a male child, complete (not disabled), who will love you\textsuperscript{asws} People\textsuperscript{asws} of the Household. I have left behind my wife about to give birth’.

He\textsuperscript{asws} said: ‘Go to your house, for Allah\textsuperscript{azwj} the Exalted has Gifted you a male child, complete (not disabled)’. So, the black man returned immediately and there, his wife had given birth to a complete boy. Then the black man returned to Al-Hassan\textsuperscript{asws} and supplicate for him\textsuperscript{asws} with goodness due to the birth of the boy for him, and Al-Hassan\textsuperscript{asws} had applied that oil to his\textsuperscript{asws} legs. He\textsuperscript{asws} did not stand up, until the swelling had declined’.\textsuperscript{808}

(\textit{The book}) ‘\textit{Al-Kafi}’ – From Al-Husayn Bin Muhammad, from Al-Moalla, from Ahmad Bin Muhammad, from Muhammad Bin Ali Bin Al-Numan, from Sandal, from Abu Usama – similar to it, up to his\textsuperscript{asws} words: ‘Allah\textsuperscript{azwj} has Gifted a complete boy to you, and he is from our\textsuperscript{asws} Shias’\textsuperscript{.809}

(\textit{The book}) ‘\textit{Al Kharaij Wa Al Jaraih}’ –

‘It is reported that Al\textsuperscript{asws} was in Al-Rahba, a man stood up to him\textsuperscript{asws} and said, ‘I am from your\textsuperscript{asws} citizens and people of your\textsuperscript{asws} city’. He\textsuperscript{asws} said: ‘You are neither from my\textsuperscript{asws} citizens nor from the people of my\textsuperscript{asws} city, and a son of the yellow (ruler of Rome) has sent some questions to Muawiya which have frustrated him, and he has sent you to me\textsuperscript{asws}, for its reason’.

\textsuperscript{808} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 15 H 3
\textsuperscript{809} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 15 H 4
He said, ‘You speak the truth, O Amir Al-Momineen! Muawiya has sent me to you privately, and you have not been notified upon that, and no one knew of it apart from Allah!’ He said: ‘As one of these two sons of mine!’ He said, ‘I shall ask the one with the long hair’ – meaning Al-Hassan.

He came to him. Al-Hassan said: ‘You have come to ask how much (distance) there is between the truth and the falsehood, and how much between the sky and the earth, and how much is between the east and the west, and what is a Qaws Qazh (rainbow), and what is the feminine, and what are the ten things stronger than the other’. He said, ‘Yes’.

Al-Hassan said: ‘Between the truth and falsehood there are four fingers. What you see with your eyes, it is true, and what you have heard with your ears is false; and between the sky and the earth there is the call of the oppressed and extent of the sight; and between the east and the west there is a travel distance of one day of the sun; and the (Qazh) rainbow is a name of Satan and it is a bow of Allah and a sign of flourishing and security for the people of the earth from drowning.

And as for the feminine, he is the one who does not know whether he is a male or a female. He would be awaited with. If he was a male, he will experience bed-wetting, and if he was a female, she would menstruate and her breasts would appear, or else it would be said to him, ‘Urinate!’ If his urine hits the wall, he is a male, and if his urine regresses (falling) upon his legs like what the urine of the camel does, then he is female.

And as for ten things which one of them is stronger than the other, so Allah Created the stone, and stronger than it is the iron; the iron is cut by it; and stronger than the iron is the fire; the fire melts the iron; and stronger than the fire is the water; and stronger than the water is the cloud; and stronger than the cloud is the wind carrying the cloud; and stronger than the wind is the Angel who repels it; and stronger than the Angel is the Angel of death who causes the Angel to die; and stronger than the Angel of death is the death itself which will kill the...
Angel of death; and stronger than the death is the Command of Allahazwj which deters the death". 810

The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Is’haq, by the chain,

‘Abu Sufyan said to Aliasws, he said, ‘O Abu Al-Hassanasws! I have come to youasws regarding a need’. Heasws said: ‘And regarding what have you come to measws’. He said, ‘Walk with me to go to the son saww of yourasws uncleasws Muhammad saww, and youasws ask him saww pact a pact for us and write out an (agreement) letter for us’.

Heasws said: ‘O Abu Sufyan! Rasool-Allahsaww has already written out a pact for you, hesaww will not retract from it, ever!’ And (Syeda) Fatimaasws was from behind the curtain, and Al-Hassanasws was crawling in front of herasws, and heasws was a child of fourteen months old.

Heasws said to herasws, ‘O daughterasws of Muhammadasws! Say to this child to speak to hisasws grandfatherasws for me, so the Arabs and the non-Arabs would prevail by hisasws speech’.

Al-Hassanasws came towards Abu Sufyan and struck one of his hands upon his nose and the other upon his beard, then Allahazwj Mighty and Majestic Caused himasws to speak. Heasws said: ‘O Abu Sufyan! Say, ‘There is no god except Allahazwj, Muhammadasws is Rasoolazwj of Allahazwj, until Iasws become an intercessor’.

Heasws said: ‘The Praise is for Allahazwj Who Made in the Progenyasws of Muhammad, from the offspring of Muhammad Al-Mustafaasws, a match of Yahya Bin Zakariyaas, and We Gave him the Wisdom as a boy [19:12]” 811

811 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws, Ch 15 H 6 a
Abu Hamza Al Sumali,

‘From Zayn Al-Abideen\textsuperscript{asws} having said: ‘Al-Hassan\textsuperscript{asws} Bin Al\textsuperscript{asws} was seated and a comer came to him\textsuperscript{asws}. He said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Your\textsuperscript{asws} house has burnt down’. He\textsuperscript{asws} said: ‘No, it has not burnt down’. Then a comer came to him\textsuperscript{asws} and said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! The fire has occurred in a house to the side of your\textsuperscript{asws} house to the extent, there was no doubt that it would burn down your\textsuperscript{asws} house, then Allah\textsuperscript{azwj} Turned it away from it.’

And the people cried for help to Al-Hassan\textsuperscript{asws} Bin Al\textsuperscript{asws} from Ziyad. He\textsuperscript{asws} raised his\textsuperscript{asws} hands and said: ‘O Allah\textsuperscript{azwj}! Seize Ziyad Bin Abeeh for us\textsuperscript{asws} and for our\textsuperscript{asws} Shias and Show us in him an immediate exemplary punishment, You\textsuperscript{azwj} are Able upon all things!’

He (the narrator) said, ‘Something (an illness) called ‘Al Sil’ah came out from the right thumb and swelled up to his neck, and he died’.

A man falsely claimed a thousand Dinars upon Al-Hassan\textsuperscript{asws} Bin Al\textsuperscript{asws}, and it did not happen to be for him upon him\textsuperscript{asws}. They went to Shureyh (a judge). He said to Al-Hassan\textsuperscript{asws}, ‘Will you\textsuperscript{asws} swear an oath?’ He\textsuperscript{asws} said: ‘If my\textsuperscript{asws} disputant were to swear, I shall give it to him’.

Shureyh said to the man, ‘Say, by Allah\textsuperscript{azwj} Who, there is not god except He\textsuperscript{azwj}, Knower of the unseen matters and the seen’. Al-Hassan\textsuperscript{asws} said: ‘I\textsuperscript{asws} did not intend the like of this. But say, ‘By Allah\textsuperscript{azwj}, for you upon me\textsuperscript{asws} is this’, and take the thousand’. The man said that and took the Dinars.

When he stood up, he fell to the ground and died. Al-Hassan\textsuperscript{asws} was asked about that. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} feared that if he had spoken with the Tawheed, he would have been Forgiven for his (false) oath by the Blessings of the Tawheed, and the Punishment of his (false) oath would have been veiled from him’.\textsuperscript{812}

\textsuperscript{812} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 15 H 6 b
'From Al-Sadiq\textsuperscript{asws}: ‘One of them (Syrians) spoke to Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} regarding his\textsuperscript{asws} enduring the difficulties from Muawiya. He\textsuperscript{asws} said: ‘Talk meaningful. If I\textsuperscript{asws} were to supplicate to Allah\textsuperscript{azwj} the Exalted, He\textsuperscript{azwj} would Make Iraq to be Syrian and Syria to be Iraq, and make the woman to be a man and the man to be a woman’.

The Syrian said, ‘And who can be able upon that?’ He\textsuperscript{asws} said: ‘Get up! Are you not ashamed to be sitting between the men?’ The man found himself to be a woman. Then he\textsuperscript{asws} said: ‘And your wife has become a man and will come near you and you will become pregnant from her, and give birth to a eunuch’. It happened like what he\textsuperscript{asws} had said. Then they both repented and came to him\textsuperscript{asws}. He\textsuperscript{asws} supplicated to Allah\textsuperscript{azwj} the Exalted, and they returned to their former state’.

\textsuperscript{813} Bihār Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 15 H 6 c
When he\(^{\text{asws}}\) had drunk it, he\(^{\text{asws}}\) found the feeling of poison in his\(^{\text{asws}}\) body. He\(^{\text{asws}}\) said: ‘O enemy of Allah\(^{\text{azwj}}\)! You have killed me\(^{\text{asws}}\), may Allah\(^{\text{azwj}}\) Kill you. By Allah\(^{\text{azwj}}\)! You will not achieve any replacement from me\(^{\text{asws}}\), nor will you attain any good from the mischief-maker enemy of Allah\(^{\text{azwj}}\), the Accursed, ever!’

(The book) ‘Al Najoum’, from the book ‘Al Dalail’ of Abu Ja’far Bin Rustam Al Tabari, by his chain to Abdullah Bin Abbas who said,

‘A cow passed by Al-Hassan\(^{\text{asws}}\) Bin Al\(^{\text{asws}}\) Bin Ali\(^{\text{asws}}\). He\(^{\text{asws}}\) said: ‘This one is pregnant with a female calf having a white spot of its forehead and the top of its tail’.

They\(^{\text{asws}}\) went with the butcher until they slaughtered it. We found the calf like what he\(^{\text{asws}}\) had described being upon its image. We said, ‘Or doesn’t Allah\(^{\text{azwj}}\) Mighty and Majestic Say and He Knows what is in the wombs [31:34]? So how did you\(^{\text{asws}}\) know?’

He\(^{\text{asws}}\) said: ‘No one knows the treasured, the hidden, the terminated, the concealed which neither has An Angel of Proximity has been Notified upon nor any Messenger Prophet\(^{\text{as}}\), apart from Muhammad\(^{\text{saww}}\) and his\(^{\text{saww}}\) offspring’.

The book ‘Al Najoum’, from the book ‘Mawlid Al Nabi\(^{\text{saww}}\) Wa Mawlid Al Asfiyah\(^{\text{asws}}\)’ compiled by Sheykh Al Mufeed, by his chain to Jabir,

‘From Abu Ja’far\(^{\text{asws}}\) having said: ‘The people came to Al-Hassan\(^{\text{asws}}\) Bin Ali\(^{\text{asws}}\). They said, ‘Show us from the wonders of your\(^{\text{asws}}\) father\(^{\text{asws}}\) which he\(^{\text{asws}}\) used to show us!’ He\(^{\text{asws}}\) said: ‘And will you be believing with that?’ They said, ‘Yes, by Allah\(^{\text{azwj}}\), we will believe with that!’ He\(^{\text{asws}}\) said: ‘Would you recognise my\(^{\text{asws}}\) father\(^{\text{asws}}\)?’ They all said, ‘But we do recognise him\(^{\text{asws}}\!’

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814 Bihar Al Anwaar – V 43, The book of History – Al Hassan\(^{\text{asws}}\), Ch 15 H 6 d
815 Bihar Al Anwaar – V 43, The book of History – Al Hassan\(^{\text{asws}}\), Ch 15 H 7
He\textsuperscript{asws} said: ‘Do you recognise him\textsuperscript{asws}?’ They all said, ‘This is Amir Al-Momineen\textsuperscript{asws}, and we testify that you\textsuperscript{asws} are a Guardian of Allah\textsuperscript{azwj} truly, and the Imam\textsuperscript{asws} from after him\textsuperscript{asws}, and you\textsuperscript{asws} have shown us Amir Al-Momineen\textsuperscript{asws} after his\textsuperscript{asws} death like what your\textsuperscript{asws} father\textsuperscript{asws} had shown Abu Bakr, Rasool-Allah\textsuperscript{asws} in Masjid Quba after his\textsuperscript{asws} death’.

The book ‘Al Najoum’ – ‘I found in a volume in the handwriting of Muhammad Bin Ali Bin Al-Husayn Bin Mahziyar, and a copy in the year four hundred and forty eight, and it was upon the back of which I had copied this Hadeeth from it, what is the intended from its wordings from a Hadeeth of Abu Al-Hassan Bin Ali Bin Muhammad Bin Abdul Wahhab, arriving to us in the year three hundred and forty. And as for the wordings of the Hadeeth, so it is, ‘It is narrated to us by Abu Muhammad Abdullah Bin Muhammad Al Ahmary, well known as Ibn Dahir Al Razy who said, ‘It is narrated to me by Abu Ja’far Muhammad Bin Ali Al Sayrafi Al Qareyshi Abu Sumeyna who said, ‘It is narrated to me by Dawood Bin Kaseer Al Raqiy,\textsuperscript{816}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘When Al-Hassan\textsuperscript{asws}Bin Al\textsuperscript{asws}was reconciling with Muawiya, they both sat by the palm trees. Muawiya said, ‘O Abu Muhammad\textsuperscript{asws}! It has reached me that Rasool-Allah\textsuperscript{asw} used to accurately guess the number of palm trees. Is there any knowledge with you\textsuperscript{asws} of that, for your\textsuperscript{asws} Shias are claiming that no knowledge of anything is hidden from you\textsuperscript{asws} all, neither in the earth nor in the sky’.\textsuperscript{816}

\textsuperscript{816} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 15 H 8
Al-Hassan\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} used to accurately estimate a weight, and I\textsuperscript{asws} can accurately estimate a number’. Muawiya said, ‘How many dates are there in this palm tree?’ Al-Hassan\textsuperscript{asws} said: ‘Four thousand and four un-ripened dates’.

Then the Hadeeth is correct with its wordings. ‘He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! Neither have I\textsuperscript{asws} lied nor have I\textsuperscript{asws} been lied to!’ It was looked into, and there was one un-ripened date in the hand of Abdullah Bin Aamir Bin Kureyz.

Then he\textsuperscript{asws} said: ‘O Muawiya! But, by Allah\textsuperscript{azwj}! If you do not disbelieve, I\textsuperscript{asws} shall inform you with what you can do it, and that is because Rasool-Allah\textsuperscript{saww} was in an era he\textsuperscript{saww} was not being belied, and you are lying, ‘When did he\textsuperscript{asws} hear from his\textsuperscript{asws} grandfather in his\textsuperscript{asws} young age?’ By Allah\textsuperscript{azwj}! You will be calling Ziyad and Hujr would be killed, and the head would be carried to you from a city to a city’.

He called Ziyad and he killed Hujr, and the head of Amro Bin Al-Hamiq Al-Khuzaie was carried to him’.\textsuperscript{817}

(817) Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 15 H 9

\textsuperscript{817} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 15 H 9
Then he\textsuperscript{818} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Taught His\textsuperscript{saww} Rasool\textsuperscript{saww} the Permissible(s) and the Prohibitions, and the Revelation, and the interpretation. Rasool-Allah\textsuperscript{saww} taught Ali\textsuperscript{asws} its knowledge, all of it’\textsuperscript{818}.

(818) Then he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Taught His\textsuperscript{saww} Rasool\textsuperscript{saww} the Permissible(s) and the Prohibitions, and the Revelation, and the interpretation. Rasool-Allah\textsuperscript{saww} taught Ali\textsuperscript{asws} its knowledge, all of it’.

\textsuperscript{818} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 15 H 10

\textsuperscript{819} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 15 H 11
CHAPTER 16 – HIS\textsuperscript{asws} NOBLE MANNERS, AND HIS\textsuperscript{asws} WORK, AND HIS\textsuperscript{asws} KNOWLEDGE, AND HIS\textsuperscript{asws} MERIT, AND HIS\textsuperscript{asws} NOBILITY, AND HIS\textsuperscript{asws} MAJESTY, AND HIS\textsuperscript{asws} MISCELLANEOUS ARGUMENTATIONS, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}

When he\textsuperscript{asws} performed Hajj, he\textsuperscript{asww} went for Hajj walking, and sometimes he\textsuperscript{asws} walked bare-footed; and whenever he\textsuperscript{asws} mentioned the death, he\textsuperscript{asws} cried, and whenever he\textsuperscript{asws} mentioned the grave, he\textsuperscript{asws} cried, and whenever he\textsuperscript{asws} mentioned the Resurrection, he\textsuperscript{asws} cried, and whenever he\textsuperscript{asws} mentioned the passing upon the Bridge, he\textsuperscript{asws} cried, and whenever he\textsuperscript{asws} mentioned the presentation to Allah\textsuperscript{azwj}, Exalted is His\textsuperscript{azwj} Mention, he\textsuperscript{asws} inhaled a gasp and there was unconsciousness upon him\textsuperscript{asws} from it.

And whenever he\textsuperscript{asws} stood in his\textsuperscript{asws} Salat, his\textsuperscript{asws} limbs trembled in front of his\textsuperscript{asws} Lord\textsuperscript{azwj}, Mighty and Majestic, and whenever he\textsuperscript{asws} mentioned the Paradise and the Fire, he\textsuperscript{asws} became restless with the restlessness of the one stung (by a scorpion), and he\textsuperscript{asws} would ask Allah\textsuperscript{azwj} for the Paradise and seek Refuge with Him\textsuperscript{azwj} from the Fire.

And he\textsuperscript{asws} did not recite from the Book of Allah\textsuperscript{azwj} Mighty and Majestic: ‘O you those who believe!’ (in any Verse), except he\textsuperscript{asws} said: ‘Here I\textsuperscript{asws} am! O Allah\textsuperscript{azwj}! Here I\textsuperscript{asws} am!’ And he\textsuperscript{asws} was not seen in anything from his\textsuperscript{asws} situations except as a mentioner of Allah\textsuperscript{azwj} the Glorious, and he\textsuperscript{asws} was the most truthful of the people in tone and their most eloquent in speaking.
And it had been said to Muawiya one day, ‘If you could ask Al-Hassanasws Bin Aliasws Bin Abu Talibasws to go to pulpit. Then ascend the pulpit and address to manifest hisasws deficiencies to the people’. He called himasws. He said to himasws, ‘Ascend the pulpit and speak with words preaching to us with these’.

Heasws stood up and ascended the pulpit. Heasws praised Allahazwj and extolled upon Himazwj, then said: ‘O you people! One who recognises measws, so he has recognised measws, and one who does not recognise measws, so Iasws am Al-Hassanasws Bin Aliaws Bin Abu Talibasws, and sonasws of chiefess of the women (Syeda) Fatimaasws, daughterasws of Rasool-Allahsaww! Iasws am a sonasws of the best creature of Allahazwj. Iasws am a sonasws of Rasool-Allahsaww.

أنا ابن صاحب الفضائل أنا ابن صاحب المفاضلات والغزوات و الملائئ أنا ابن أمير المؤمنين أنا المولى عن حليه أنا وأخي الحسن مياء شباب أهل الجنة أنا ابن أبي وأنا ابن الشيخ وأنا ابن الشيخ وغزوات

Iasws am a sonasws of the owner of merits! Iasws am a sonasws of the performer of miracles and the evidence! Iasws am a sonasws of Amir Al-Momineenasws! Iasws am the oneasws pushed away from myasws rights! Iasws and myasws brotherasws Al-Husaynasws, are two chiefs of the youth of the people of Paradise! Iasws am a sonasws the (Yemeni) corner (of the Kabah and the standing place (of Ibrahimas)! Iasws am a sonasws of Makkah and Mina! Iasws am a sonasws of the Monuments and Arafat!’

Muawiya said to himasws, ‘O Abu Muhammadasws! Take to the attributes of the dates (to divert from praising of Ahl Al-Baytasws) and leave this!’ Heasws said: ‘The wind blows it, and the heat ripens it, and the cold aromatises it’.

ثم عاد ع في كلامه فقال أنا إمام خليفة الله و ابن محترم رسول الله

Then heasws returned to hisasws speech. Heasws said: ‘Iasws am an Imamasws of the creatures of Allahazwj, and sonasws of Muhammadasws, Rasoolasws of Allahazwj!’

ف설ف معاوية أن يتكلم بعد ذلك بما يفتن به الناس فقال يا ابن محترم الزول فقد كلفك ما جرى فنزل

Muawiya feared that if heasws were to speak (anything) after that, the people would be tempted by himasws. He said, ‘O Abu Muhammadasws! Descend, for it suffices what has flowed!’ Heasws descended’. 820

820 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws, Ch 16 H 1
From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘When the expiry presented to Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, he\textsuperscript{asws} cried. It was said to him\textsuperscript{asws}, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! You\textsuperscript{asws} are crying and your\textsuperscript{asws} position from Rasool-Allah\textsuperscript{saww} is that which you\textsuperscript{asws} have performed twenty Hajj walking, and you\textsuperscript{asws} have shared your\textsuperscript{asws} wealth (with) your\textsuperscript{asws} Lord\textsuperscript{azwj}, three times, even the slipper and the slipper!’’

He\textsuperscript{asws} said: ‘But rather I\textsuperscript{asws} am crying for two characteristics, for the emerging horror and separation of the loved ones”\textsuperscript{821}

I said to Abu Abdullah\textsuperscript{asws}, ‘It has reached us that Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} performed twenty Hajj walking!’ He\textsuperscript{asws} said: ‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} performed Hajj and he\textsuperscript{asws} ushered the carriages and the luggage’ – the Hadeeth”\textsuperscript{822}

From Abu Abdullah\textsuperscript{asws} having said: ‘A man passed by Usman Bin Affan, and he was sitting at the door of the Masjid. He begged him. He instructed with five Dirhams for him. The man said, ‘Can you guide me?’ Usman said to him, ‘For you are the youths, those you can see’ – and he gestured by his hand to a corner of the Masjid wherein were Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws}, and Abdullah son of Ja’far\textsuperscript{asws}.

\textsuperscript{821} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 2
\textsuperscript{822} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 3
The man went towards them until he greeted unto them and begged them. Al-Hassan\textsuperscript{asws} said to him: ‘O you! The begging is not Permissible except in one of the three (situations) – catastrophic blood, or painful debt, or destitute poverty. So, in which are you begging?’ He said, ‘In one of these three’.

\[ \text{Al-Hassan}^{\text{asws}} \text{ instructed fifty Dinars for him, and Al-Husayn}^{\text{asws}} \text{ instructed with forty-nine Dinars for him, and Abdullah son of Ja'far}^{\text{asws}} \text{ instructed with forty-eight Dinars for him. The man left and passed by Usman. He said to him, ‘What are you doing?’} \]

\[ \text{He said, ‘I had passed by you and begged you, so you instructed for me with what you instructed, and you did not ask me regarding what I am begging, and the companion of plenty, when I begged him}^{\text{asws}}, \text{he}^{\text{asws}} \text{ said to me: ‘O you! Regarding what are you begging, for the begging is not Permissible except in one of the three (situations)’. He}^{\text{asws}} \text{ gave me fifty Dinars, and the second one gave me forty-nine Dinars, and the third one gave me forty-eight Dinars’}. \]

\[ \text{Usman said, ‘And who can be like those youths for you. They have been weaned the knowledge with a weaning, and they have possessed the good and the wisdom’}. \textsuperscript{823} \]

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\(823\) Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 4
Rasool-Allah(saww) looked at him and said: ‘Jibraeel(as) is guiding him(asws), and Mikaeel(as) is ushering him(asws), and he is my son, and a rib from my self, and a delight of my eyes, by my father, he is!’

We looked at Rasool-Allah(saww) and he was not raising his(saww) eyes away from him(saww). Then he(saww) said: ‘But, he will become a guide, Guided, after me(saww). This is a gift from Lord of the worlds to me(saww). He will inform the people and make people understand my(saww) Ahadeeth, and revive my(saww) Sunnah, and be in charge of my(saww) affairs in his(deeds).

Rasool-Allah(saww) did not cut his(saww) speech until a Bedouin came to us dragging a heavy stick of his. When Rasool-Allah(saww) looked at him(saww), he(saww) said: ‘A man has come to you who will be speaking to you with harsh talk. (The hair of) your skins will stand up from it, and he will be asking you about matters. For his speech, there is rudeness.

The Bedouin came. He did not greet, and said, ‘Which one of you is Muhammad(saww)!” We said, ‘And what do you want?’ Rasool-Allah(saww) said: ‘Shh, no!’ He said, ‘O Muhammad(saww) I used to hate you(saww) and had not seen you(saww), and now I have increased the hatred for you(saww)!'

He (the narrator) said, ‘Rasool-Allah(saww) smiled and we were angry to that and we intended the Bedouin with an intention. Rasool-Allah(saww) gestured towards us: ‘Calm down!’ The
Bedouin said, ‘O Muhammad saww! You saww are claiming that you saww are a Prophet saww and you saww have lied upon the Prophets as, and there is nothing from your saww proofs with you saww!’

قَالَ لَهُ يََ أَعمرَابُِّ وَ مَا َُدمرَِكَ قَالَ لَخَبّ ِمنِِ بِبُّمهَانِكَ قَالَ ِِنم أَحمبَبمتَ أَخمبََّكَ عُضمفٌ مِنم أَ نمَعَ مََفِيَ لَب ََّ

He saww said to him: ‘O Bedouin! What would make you know?’ He said, ‘Inform me of your saww proof’. He saww said: ‘If you like a limb from my saww limbs can inform you, so that would be more emphatic for my saww proof’. He said, ‘And can the limb talk?’ He saww said: ‘Yes. O Hassan asws, Stand!’

فَأَلْدَاءُ النَّفَسُ وَ قَالَ هِيهِ لَهُ الْمَََنُ ع ن َعَمم لََِّ يَِّلَّ رَمَتُ مَِّلَةُ الْمَََنُ ع ن َعَمم

The Bedouin belittled him asws within himself and said, ‘He asws, the one coming and standing to speak to me, is a child’. He saww said: ‘You will find him asws knowledgeable with what you want’. Al-Hassan asws rushed to him and said: ‘Shh no, O Bedouin! You have not asked a stupid one son of a stupid one, but he is understanding while you are ignorant. Since you are ignorant, then with me asws is a cure for the ignorance of the issue you are asking of, and an ocean (of knowledge) the parties cannot divide it, being an inheritance he asws has inherited from the Rasool saww. You have extended your tongue and your time has gone, and you have deceived yourself, apart from that, you will not depart until you do believe, if Allah azwj so Desires’.

وَ كَانَ فِِ ق َفممِكَ مَئُفن َتَهُ لَََمَلمتَ ن َفمََكَ عَلَ  ذَلِكَ وَ قَدم أَخَذمتَ ق َََاتَكَ بِيَدِ

The Bedouin smiled and said, ‘Go on!’ Al-Hassan asws said to him: ‘Yes. You gathered in an association of your people and you discussed what had flowed between you, upon ignorance, and infringements from you. You alleged that Muhammad saww is without posterity and the Arabs, all of them hate him saww, and there is no seeker to him asws, with his saww tracks, and you claimed that you will kill him saww.

وَ كَانَ فِ قَوْمِكَ مَلَأَتْ فَحَلَّتْ نَفَسُكَ عَلَى ذَلِكَ وَ فَقَدْ أَخْذَتْ قَانِتَكَ يَبِيدُ قَانِتَكَ لِرَبِّهِ فَحَلَّتْ عَلَى يَوْمِ ّمُسْلِكُكَ وَ عَمِيَ عَلَّيْكَ وَ أَنْتُ إِلاَّ ذَلِكَ فَأَلْتَيْنَا خَفَأً مِنَ أَنْ يُشْهِرُ إِنَّكَ إِلاَّ جَهَّلَ بِعَمَّ بَكَ

And among your people there was its support. So, you carried yourself upon that, and you have your lead in your hand intending to kill him saww. Your travel was difficult upon you, and your sight was blinded upon you, and you refused except that. Thus, you came to us fearing from being known, and rather you have come with good intended by you.
I shall inform you about your journey. You came out during a cloudy night when there was a severe storm, its darkness was intensified by it, and its sky emerged, and its clouds compressed. You remained like the blonde horse. If you went ahead, you would be slaughtered, and if you stayed back, you would be hamstrung. You could neither hear the steps nor the blowing of a flame.

Its clouds gathered to you and its star were covered from you. So, you could neither be guided by an emerging star nor by brilliance of knowledge. You cut through to your destination, and the noise went down in a perpetuity of wilderness of a far bottom, swaying in the journey. When you ascended a hill, you increase distancing from the wind sweeping you, and the thorns confounded you in the stormy wind, and the flash of lightning had troubled you, and your safety was cut off. Then you looked, and you were with us. So, your eyes were delighted, and your life appeared, and your tiredness was gone’.

He said, ‘From where are you saying this, O boy? It is as if you have uncovered from the darkness of my heart, and it is as if you were my witness and there is nothing from my affairs is hidden from you, and as if it is knowledge of the unseen’.

He said, ‘What is Al-Islam?’ Al-Hassan said: ‘Allah is the Greatest! Testify that there is no god except Allah Alone, there is no associate for Him, and that Muhammad is His servant and His Rasool’. He became a Muslim, and his Islam was good, and Rasool-Allah taught him something from the Quran.

He said, ‘O Rasool-Allah! I shall return to my people and make them understand that’. He permitted for him. He left and returned, and with him was a group of his people. They entered into Al-Islam. It so happened that the people, whenever they looked at Al-Hassan, said, ‘He has been Given (by Allah) what no one from the people has been Given!’

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824 Bihar Al Anwaar – V 43, The book of History – Al Hassan, Ch 16 H 5
I heard Abu Abdullah asws saying: ‘A group of his companions wrote to Al-Hassan asws Bin Al asws, consoling him about a daughter of his. He asws wrote to them: ‘As for after, your letter has reached me consoling me with so and so. Her Reckoning is in the Presence of Allah azwj. We submit to His azwj Decree and observe patience upon His azwj Afflictions.

So the calamities have pained us, and the pains of crying with the beloved ones, the familiar one who was unforgettable with us, and the beloved brethren, those whom the beholders were cheered with, and the eyes were clearly delighted with them. The days have concluded with them and the death has descended with them. They left behind the legacies, and the deaths led them away. So (now) they are among the soldiers of the dead, being neighbours in other than the place of neighbourhood. Neither is there any connection between them, nor any visitations, nor meetings from their nearby neighbours. Their bodies are far away from its people, vacant from their lords, their brethren having been humbled.

Neither a house like theirs has been seen, nor any settlement like their settlement. Being in houses of loneliness, and embodiment of lying down. They have become in those houses of loneliness and have exited from the house of comforters. So they have separated from it, more than a few, and they have been deposited for the decaying; and she was an owned maid. She travelled a way which had been travelled to by the former ones and the latter ones.

And the greetings’. 825

825 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws, Ch 16 H 6
‘From Abu Abdullahasws raising the Hadeeth to Al-Hassanasws Bin Alasws having said: ‘For Allahazwj there are two cities, one of them in the east and the other in the west. Upon them are gates of iron, and upon every city there are a thousand thousand shutters of gold, and therein a thousand thousand languages are spoken, each language being different from its counterpart, and Iasws recognise the entirety of the languages, and there is no Divine Authority in these, and what is between these and upon these, apart from measws and myasws brotherasws Al-Husaynasws’.

(826)

Heasws said: ‘There is written upon it: ['azwj am Allahazwj, there is no god exceptazwj. Sometimes [azwj Send the locust to a people for them to eat it, and sometimes [azwj Send it as a Punishment upon a people and they eat their food’.”

Abdullah stood up and kissed the head of Al-Hassanasws and said, ‘This is from the hidden knowledge”.

(827)

‘From Abu Abdullahasws having said: ‘A man came to Amir Al-Momineenasws. He said to himasws, ‘I have come to youasws to consult. Al-Hassanasws and Al-Husaynasws and Abdullah son of Ja’farasws have (all) proposed to me (for my daughter)’.

References:

826 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws, Ch 16 H 7
827 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws, Ch 16 H 8
Amir Al-Momineen asws said: ‘The counsellor is to be trusted. As for Al-Hassan asws, he asws is a divorcer of the women, but get her married to Al-Husayn asws, for he asws is best for your daughter’.

828

There did not happen to be anyone more resembling with Rasool-Allah saww than Al-Hassan asws Bin Ali asws.

829

No one reached to the nobility after Rasool-Allah saww, what Al-Hassan asws had reached. They would spread (a carpet) for him asws at the door of his asws house. When he asws came out and sit down, the road would be blocked (from the crowd of people). No one from the creatures of Allah azwj could pass by, in reverence to him asws. When he asws, he asws would stand up and enter his asws house. Then the people would start passing by.

830

And I have seen him asws walking in a street of Makkah. There was no one from the creatures of Allah azwj who saw him asws except he would descend and walked, to the extent that I saw Sa’ad Bin Abu Waqas walking’.

831

Abu Al Sa’aadat in (the book) ‘Al Fazaail’ dictate by the sheykh Abu Al Futuh in Madrassa Al Nahiya –

‘Al-Hassan asws Bin Ali asws was present in a gathering of Rasool-Allah saww, and he asws was seven years old. He asws heard the Revelation and memorised it. He asws would go to his asws mother and cast to her what he asws had memorised. Every time Ali asws entered, he asws found the knowledge of the Revelation being with her asws. He asws asked her about that. She asws said: ‘From your asws son Al-Hassan asws’.

828 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws, Ch 16 H 9
829 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws, Ch 16 H 10
830 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws, Ch 16 H 11
One day he asws hid in the house and Al-Hassan asws entered having heard the Revelation. He asws intended to cast it to her asws, there was stuttering upon him asws. His asws mother asws was surprised from that. He asws said: ‘Do not be surprised, O mother asws, for an elder is listening to me asws, so hear him asws. It has stopped me asws. Ali asws came out and kissed him asws.

And in a report: ‘O mother asws! Little is my asws explanation and my asws tongue is eaten (metaphor), perhaps a chief is scaring me asws.’

831

832

833

834


‘It was said to Al-Hassan asws Bin Al asws: ‘There is magnificence in you asws’. He asws said: ‘But, there is honour in me asws. Allah azwj the Exalted Said: And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8]’.

And Wasil Bin Ata’a said, ‘Al-Hassan asws Bin Ali asws, upon him asws was a mark of the Prophets as and glory of the kings’.

‘As for his asws ascetism, so it has come in (the book) ‘Rowzat Al-Waizeen’ – ‘Whenever he asws performed wud’u, his asws joints trembles, and his asws colour paled. It was said to him asws regarding that. He asws said: ‘It is a right upon everyone who stands in front of Lord azwj of the Mighty that his asws colour pales and his asws joints tremble’.

And he asws, when he asws reached the door of the Masjid, would raise his asws head and say: ‘My asws God azwj! Your aswj guest is at Your azwj door! O Benefactor! The sinner has come to You azwj, so Overlook the ugliness what is with me asws with the beautiful what is with You azwj! O Benevolent!’


was such that whenever he

was free from Al-Fajr Salat, he

would not speak until the sun emerged, he

would not be budged’.

835

قَالَ الصَّاِِقُ عِنْنَ الْمَََنَ بِمنَ عَلِي ٍ عَ حَ خََمَاً وَ عِشمرَِنَ حِجَّةً مَاشِياً وَ قَاَْمَ اللَََّّ تَعَاََ مَالَهُ مَرَّتَينمِ وَ فِِ خَبٍَّ قَاَْمَ رَبَّهُ ثَلََثَ مَرَّاتٍ وَ حََُّ عِشمرَِنَ حِجَّةً عَلَ قَدَمَيمهِ.

Al-Sadiq

said: ‘Al-Hassan Bin Ali performed twenty-five Hajj walking, and distributed his wealth twice’. And in a Hadeeth, ‘He divided his wealth for his Lord thrice, and performed twenty-Hajj walking upon his feet’.

836

وَ فِِ كِتَابِهِ بِِإِمِْمََاِِ عَنِ ابمنِ ََِيحٍ أَنَّ الْمَََنَ بِمنَ عَلِي ٍ ع خََمَا وَ عِشمرَِنَ حِجَّةً عَلَ قَدَمَيمهِ.

Abu Nueym in (the book) ‘Hilyat Al Awliya’, by the chain, from Al Qasim Bin Abdul Rahman,


said: ‘I am too embarrassed from my Lord to meet Him and I do not even walk to His House’. So, he walked twenty time from Al-Medina upon his legs’.

837

وَ فِِ كِتَابِهِ بِِإِمِْمََاِِ عَنِ ابمنِ ََِيحٍ أَنَّ الْمَََنَ بِمنَ عَلِي ٍ ع خََمَا وَ عِشمرَِنَ حِجَّةً عَلَ قَدَمَيمهِ.

And in his book, by the chain from Shihab Bin Aamir,

‘Al-Hassan Bin Ali divided his wealth for Allah the Exalted twice, to the extent he gave in charity with one of his slippers’.

838

وَ فِِ كِتَابِهِ بِِإِمِْمََاِِ عَنِ ابمنِ ََِيحٍ أَنَّ الْمَََنَ بِمنَ عَلِي ٍ ع خََمَا وَ عِشمرَِنَ حِجَّةً عَلَ قَدَمَيمهِ.

And in his book, by the chain from Ibn Najeeh,

‘Al-Hassan Bin Ali performed Hajj walking and divided his wealth in two halves (one half) for Allah and one half for himself’.

839

وَ فِِ كِتَابِهِ بِِإِمِْمََاِِ عَنِ ابمنِ ََِيحٍ أَنَّ الْمَََنَ بِمنَ عَلِي ٍ ع خََمَا وَ عِشمرَِنَ حِجَّةً عَلَ قَدَمَيمهِ.

And from his book, by the chain from Ali Bin Juz’an who said,
‘Al-Hassan
extracted twice from his wealth, and divided his wealth three times for Allah, to the extent that he would give (in charity) a slipper and withhold a slipper, and give a sock and withhold a sock’.

And in a report by Abdullah Bin Umar, from Ibn Abbas who said,

“When Muawiya was injured, he said, ‘I do not despair upon anything except upon walking to perform Hajj, and Al-Hassan Bin Ali had performed twenty-five Hajj walking, and the ladies were led with him, and he had divided (his wealth) for Allah, twice, to the extent that he gave the slipper and withheld the slipper, and he gave the sock and withheld the sock’.”


‘A beautiful woman entered to see him while he was in Salat, so he was brief in his Salat, then said to her: ‘Is there a need for you?’ She said, ‘Yes’. He said: ‘And what is it?’ She said, ‘Stand and attain from me, for I am on a mission, there is no husband for me’. He said: ‘For you is to be away from me! I will not let you burn me and yourself in the Fire’.

She went on to seek (entice) him and he was weeping and saying: ‘Woe be unto you! Get away from me!’ And his weeping intensified. When she saw that, she cried to his crying. Al-Husayn entered and saw her them crying. He sat down crying and his companions were coming and sitting down and crying until the crying was a lot, and the voices were loud.

The Bedouin woman went out and the people arose and departed, and Al-Husayn remained after that for a time, not asking his brother about that, in reverence to him.

840 Bihar Al Anwaar – V 43, The book of History – Al Hassan, Ch 16 H 13 g
841 Bihar Al Anwaar – V 43, The book of History – Al Hassan, Ch 16 H 13 h
One day while Al-Hassan\textsuperscript{asws} was asleep, when he\textsuperscript{asws} woke up (suddenly) and he\textsuperscript{asws} was weeping. Al-Husayn\textsuperscript{asws} said to him\textsuperscript{asws}: ‘What is your\textsuperscript{asws} concern?’ He\textsuperscript{asws} said: ‘A dream I\textsuperscript{asws} have seen’. He\textsuperscript{asws} said: ‘And what is it?’ He\textsuperscript{asws} said: ‘Do not inform anyone for as long as I\textsuperscript{asws} am alive’. He\textsuperscript{asws} said: ‘Yes’.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} have seen Yusuf\textsuperscript{as}. I\textsuperscript{asws} went to look at him\textsuperscript{as} among the one who looked. When I\textsuperscript{as} saw his\textsuperscript{as} beauty, I\textsuperscript{as} wept. I\textsuperscript{as} looked at me\textsuperscript{as} among the people. I\textsuperscript{as} said: ‘What makes you\textsuperscript{as} cry, O my\textsuperscript{as} brother\textsuperscript{as}? May my\textsuperscript{as} father\textsuperscript{as} and my\textsuperscript{as} mother\textsuperscript{as} be sacrificed for you!’

He\textsuperscript{asws} remembered Yusuf\textsuperscript{as} and the wife of the Al-Azeez (ruler of Egypt), and what she tempted him\textsuperscript{as} with from her affair, and what he\textsuperscript{as} had to face from the imprisonment, and heartburn of the sheykh Yaqoub\textsuperscript{as}. So, I\textsuperscript{asws} cried from that and I\textsuperscript{asws} was surprised from it’. Yusuf\textsuperscript{as} said: ‘So how come you\textsuperscript{asws} were not surprised from what the Bedouin woman was in at Al-Abwa?’\textsuperscript{842}

Abdul Rahman Bin Abu layli said,

‘Al-Hassan\textsuperscript{asws} Bin Al\textsuperscript{asws} entered the Euphrates in a cloak which was upon him\textsuperscript{asws}. I said to him\textsuperscript{asws}, ‘Remove your\textsuperscript{asws} clothes!’ He\textsuperscript{asws} said to me: ‘O Abu Abdul Rahman! There are dwellers for the water’\textsuperscript{843}

And about his\textsuperscript{asws} generosity is what is reported that a man asked Al-Hassan\textsuperscript{asws} Bin Al\textsuperscript{asws}, so he\textsuperscript{asws} gave him fifty thousand Dirham and five hundred Dinars and said, ‘Come with a camelier carrying for you. So he came with a camelier. He\textsuperscript{asws} gave him his\textsuperscript{asws} shawl. He\textsuperscript{asws} said: ‘This is rent of the load’. And one of the Bedouins came. He\textsuperscript{asws} said: ‘Give him what is in the treasury. They found twenty thousand Dinars being in it. He\textsuperscript{asws} handed it to the Bedouin.

\textsuperscript{842} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 14 a
\textsuperscript{843} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 14 b
The Bedouin said, ‘O my Master! You did not leave me to reveal my need’. And he praised a poem.

Al-Hassan asws prosed: ‘We are a people having been Given qualities in which the wishes and the hopes grow. You will find, even before the asking, our souls fearing upon the water (sweat) of the one who begs. If the ocean were to know the merit of our achievements, it would overflow from afterwards out of shame’.  

‘Al-Hassan asws and Al-Husayn asws and Abdullah son of Ja’far asws went out as pilgrims. They lost their luggage. They came and were thirsty. They saw a shabby tent in one of the mountain passes and an old woman. They asked to be quenched. She said, ‘Seek in this young goat’. They did that, and they asked to be fed. She said, ‘There isn’t anything except it, so let one of you stand up and slaughter it until I prepare a meal for you’.

One of them slaughtered it, then she grilled it for them, from its meat. They ate and napped in her presence. When they woke up, they said to her, ‘We are a number from Qureysh. We are intending this direction. When we leave, we shall return. So wait for us, for we shall be doing good with you’.

Then they departed. When her husband came and realised the situation, he pained her with a strike. Then the days passed by, and the situation worsened for her. She departed until she crossed Al-Medina. Al-Hassan asws saw her. He instructed for a thousand sheep to be for her and gave her a thousand Dinars and sent a messenger with her to Al-Husayn asws. He gave her

844 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws, Ch 16 H 14 c
similar to that. Then he sent her to Abdullah son of Ja’far. He gave her similar to that.”

Al-Bukhari – ‘Al-Hassan Bin Alasws gifted (forgave) his wergild to him. And a man asked him for something, so he instructed four hundred Dirhams to be for him and wrote four hundred Dinars to be for him. It was said to him regarding that. He grabbed him and said, ‘This is his generosity. And he wrote out four thousand Dirhams.

And heasws heard a man to his side in the Sacred Masjid asking Allah to Grace him ten thousand Dirhams. He went to his house and sent ten thousand Dirhams to him. And a group entered to see him while he was eating. They greeted and were seated. He said: ‘Come to eat, for the meal has been placed!’

And Al-Ghaziry entered to see him and said, ‘I have disobeyed Rasool-Allah!’ Heasws said: ‘Evil is what you have done. How (what did you do)?’ He said, ‘He said: ‘A people cannot be successful when a woman rules upon them, and my wife has ruled upon me and instructed me to buy a slave. So I bought him, but he absconded from me’. Heasws said: ‘Choose one of the three. If you like, take the price of a slave’. He said, ‘Ove here, and do not exceed, for I have chosen it’. So, he gave him that’.

(The book) ‘Fazaail’ of Al Ukbary – By the chain from Abu Is’haq –

‘Al-Hassan Bin Alasws married J’adah Bint Al-Ash’as Bin Qays upon the Sunnah of the Prophet and sent a thousand Dinars to her’.

(The books) ‘Tafseer’ of Sa’alby, and ‘Hilyah’ of Abu Nueym – Muhammad Bin Sireen said,
‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} married a woman and sent one hundred slave girls to her, there being a thousand Dirhams with every slave girl’.\textsuperscript{848}

Al-Hassan Bin Saeed, from his father who said,

‘There were two wives under Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, one from the clan of Taym and one from the clan of Jo’fy. He\textsuperscript{asws} divorced them all and sent them both to me and said, ‘Inform them, so let them undergo the waiting period, and inform me with what they are saying, and give them ten thousand, and each one of them with such and such from the honey, and the butter’.

I went to the one from the clan of Jo’fy. I said, ‘Undergo the waiting period’. She breathed a sigh, then said, ‘Little enjoyment from a separated beloved’. And as for the one from the clan of Taym, she did not even know what is the waiting period until the women told her. She fell down. I informed him\textsuperscript{asws} with the words of the one from the clan of ‘Jo’fy. He\textsuperscript{asws} lowered his\textsuperscript{asws} head in the ground, the said: ‘If I\textsuperscript{asws} were to return to a woman, I\textsuperscript{asws} would return to her’.

And Anas (well-known fabricator) said,

‘A slave girl was welcoming (greeted) to Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} with a perfume-like aroma. He\textsuperscript{asws} said: ‘You are free for the Face of Allah\textsuperscript{azwj}’! I spoke to him\textsuperscript{asws} regarding that. He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Exalted has Educated us\textsuperscript{asws}. He\textsuperscript{azwj} Said: And when you are greeted with a greeting, greet with a better (greeting) than it [4:86] – the Verse. And ‘better than it’ is her liberation’’.\textsuperscript{850}

And about his\textsuperscript{asws} fortitude is what is reported that he\textsuperscript{asws} arrived at Syria to the presence of Muawiya. He presented a gift of a huge load and placed it in front of him\textsuperscript{asws}. Then when Al-

\textsuperscript{848} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 15 d
\textsuperscript{849} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 15 e
\textsuperscript{850} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 15 f
Hassan\textsuperscript{asws} wanted to go out, a servant turned his\textsuperscript{asws} slipper (in the correct position), so he\textsuperscript{asws} gave him the (whole of that) award”.\textsuperscript{851}


‘And Muawiya arrived at Al-Medina. On the first day he authorise for the one entering to see him, from five thousand to one hundred thousand. Al-Hassan\textsuperscript{asws} Bin Al\textsuperscript{asws} entered to see him among the last of the people. He said, ‘You are delayed, O Abu Muhammad\textsuperscript{asws}! Perhaps you wanted to show me as being stingy in the presence of Qureys, so you\textsuperscript{asws} waited until whatever is with us gets depleted. O slave! Give Al-Hassan\textsuperscript{asws} like the entirety of what we have given in this day of ours! O Abu Muhammad\textsuperscript{asws}! And I am a son of Hind!’

Al-Hassan\textsuperscript{asws} said: ‘There is no need for me\textsuperscript{asws} regarding it, O Abdul Rahman, and return it, and I\textsuperscript{asws} am a son\textsuperscript{asws} of (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Muhammad\textsuperscript{asws}, Rasool\textsuperscript{asws} of Allah\textsuperscript{azwj}\textsuperscript{852}

Al Mubarrad in (the book) ‘Al Kaamil’ –

‘Marwan Bin Al-Hakam said, ‘I am fascinated by a mule of Al-Hassan\textsuperscript{asws} Bin Al\textsuperscript{asws}. Ibn Abu Ateeq said to him, ‘If I get it handed over to you, will you fulfil thirty needs for me?’ He said, ‘Yes’.

He (the narrator) said, ‘When the people gathered, I took to (mentioning) the contributions of Qureysh and withheld from (mentioning) the contributions of Al-Hassan\textsuperscript{asws}. I was fruitful upon that. When the people presented, I took to (mentioning) regarding the seniority of Qureysh’. Marwan said, ‘Why are you not mentioning the seniority of Abu Muhammad\textsuperscript{asws}, and for him\textsuperscript{asws} in this is what isn’t for anyone else?’

He said, ‘But rather we were in the discussion of the nobles, and had we been in the discussion of the Prophets\textsuperscript{as}, we would have brought forwards his\textsuperscript{asws} mention’.

\textsuperscript{851} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 15 g
\textsuperscript{852} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 15 a
When Al-Hassan\textsuperscript{asws} came out to ride, Ibn Abu Ateeq followed him\textsuperscript{asws}. Al-Hassan\textsuperscript{asws} said to him and smiled: ‘Is there a need for you?’ He said, ‘Yes, riding the mule’. Al-Hassan\textsuperscript{asws} descended and handed it over to him’’.\textsuperscript{853}

And about his\textsuperscript{asws} leniency is what is reported by Al Mubarrad and Ibn Ayesha,

‘A Syrian saw him\textsuperscript{asws} riding, so he went on to Curse him\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} did not respond. When he was free (from cursing), Al-Hassan\textsuperscript{asws} came and greeted unto him and smiled.

He\textsuperscript{asws} said: ‘O you old man! \textsuperscript{asws} think you are a stranger, and perhaps you are confused. If you ask us\textsuperscript{asws} to be contented, we\textsuperscript{asws} shall satisfy you, and if you were to ask us\textsuperscript{asws} to be our guest to the time of your departure, it would be better for you because for us\textsuperscript{asws}, there is a vast place, and widely expansive, and a lot of wealth’.

If you could move your ride to us\textsuperscript{asws} and be our\textsuperscript{asws} guest, then said, ‘I testify that you\textsuperscript{asws} are a caliph of Allah\textsuperscript{azwj} in His\textsuperscript{azwj} earth. Surely, Allah\textsuperscript{azwj} Knows where to Place His\textsuperscript{azwj} Message, and you\textsuperscript{asws} and your\textsuperscript{asws} father\textsuperscript{asws} were the most hateful people to me, and now you\textsuperscript{asws} are the most beloved of the creatures of Allah\textsuperscript{azwj} to me’. And he turned his ride towards him\textsuperscript{asws} and was his\textsuperscript{asws} guest until he departed and became believing of having their\textsuperscript{asws} love’’.\textsuperscript{854}

\textsuperscript{853} Bihar Al-Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 16 a

\textsuperscript{854} Bihar Al-Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 16 b
‘Marwan Al-Hakam preached one day and mentioned Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He spoke badly of him\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} was seated. That reached Al-Husayn\textsuperscript{asws}. He\textsuperscript{asws} came to Marwan. He\textsuperscript{asws} said: ‘O son of the blue-eyed! You are one talking badly regarding Ali\textsuperscript{asws} in a speech of his?’

Then he\textsuperscript{asws} entered to see Al-Hassan\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Did you\textsuperscript{asws} hear this on reviling your\textsuperscript{asws} father\textsuperscript{asws} and you\textsuperscript{asws} did not say anything?’ He\textsuperscript{asws} said: ‘And what should I\textsuperscript{asws} say to a man overcome (by Satan\textsuperscript{la}) saying whatever he so desires and doing whatever he so desires?’

And it is reported that Al-Hassan\textsuperscript{asws} was such, no abhorrent talk was heard from him\textsuperscript{asws} at all except one time, for there was a dispute between him\textsuperscript{asws} and Amro Bin Usman. Al-Hassan\textsuperscript{asws} said to him: ‘There is nothing for Amro with us except what would rub his nose!’

Amir Al-Momineen\textsuperscript{asws} called Muhammad Bin Al-Hanafiyya on the day of (battle of) the camel and gave him his\textsuperscript{asws} own spear and said to him: ‘Aim with this speak aiming at the camel’. He went, but the clan of Zabbat prevented him. When he returned to his father\textsuperscript{asws}, Al-Hassan\textsuperscript{asws} snatched the spear from his hand and aimed, aiming for the camel and stabbed it with his\textsuperscript{asws} spear and returned to his\textsuperscript{asws} father, and upon his\textsuperscript{asws} spear were traces of blood.

The face of Muhammad reddened from that. Amir Al-Momineen\textsuperscript{asws} said: ‘Do not snort, for he\textsuperscript{asws} is a son\textsuperscript{asws} of the Prophet\textsuperscript{saww} and you are a son of Ali\textsuperscript{asws}!’

‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} performed Tawaf of the House (Kabah). He\textsuperscript{asws} heard a man saying, ‘This is a son\textsuperscript{asws} of (Syeda) Fatima Al-Zahra\textsuperscript{asws},’ He\textsuperscript{asws} turned towards him and said: ‘Say, ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws},’ for my\textsuperscript{asws} father\textsuperscript{asws} is better than my\textsuperscript{asws} mother\textsuperscript{asws}.’

\textsuperscript{855} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 17 a
\textsuperscript{856} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 17 b
And Abdullah Bin Umar called out to Al-Hassanasws Bin Aliasws during the days of (battle of) Siffeen, and said, ‘There is an advice for me!’ When heasws went out to him, he said, ‘Yourasws fatherasws hateful, cursed, and heasws has splashed in the blood of Usman. Is it for youasws to vacate himasws? We shall pledge allegiance to youasws’. Al-Hassanasws made him listen to what he disliked. Muawiya said, ‘Heasws is a sonasws of hisasws fatherasws’.

(A man said, ‘I entered the Masjid of Al-Medina, and there I was with a man narrating from Rasool-Allahsaww, and the people were around him. I said to him, ‘Inform me about: a witness and a witnessed [85:3]’. He said, ‘Yes, as for the witness, it is the day of Friday, and as for the witnessed, it is the day of Arafaat’.

I dragged him to another one narrating. I said, ‘Inform me about a witness and a witnessed [85:3]’. He said, ‘Yes. As for the witness, it is Muhammadasw, and as for the witnessed, it is the day of sacrifice’.

I dragged them both to a boy, as if his face was like a Dinar and he was narrating from Rasool-Allahsaww. I said, ‘Inform me about a witness and a witnessed [85:3]’. He said, ‘Yes, as for the witness, it is Muhammadasw, and as for the witnessed, it is the Day of Qiyamah. Have you not hear Himazwj Saying: O Prophet! Surely, We have Sent you as a witness, [33:45]? And the Exalted Said: That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]’.

857 Bihar Anwaar – V 43, The book of History – Al Hassanasws, Ch 16 H 18
I asked about the first (man). They said, ‘Ibn Abbas’. And I asked about the second (man). They said, ‘Ibn Umar’. And I asked about the third (man). They said, ‘Al-Hassan asws Bin Ali asws Bin Abu Talib asws’. And the word of Al-Hassan asws was the most excellent’. 858

And it is transmitted that he asws washed and went out from his asws house in pride-worthy apparel and clean uniform, and styled beard, and good features, and spreading perfume-like aroma, and his asws face was a shining beauty and appearance, being a perfect image and concept, and the acceptance was inviting from his asws affection, and the brightness of bliss was being recognises all around him asws, and the Judge of pre-determination had judged the fortune from his asws attributes.

There presented to him asws in his asws path, from the poor Jews, worried, in tears, the illness had weakened him, and the disgrace was in him, and the scarcity had destroyed him, and his skin was covering his bones, and his weakness had tied his feet, and harm had ruled his reins, and his evil state had made death to be beloved to him, and the noon sun was grilling him with a grilling, and his hands were shaking and he was stumbling in his walk, and the torment of his lack of clothing had bared him, and the prolonged bending had weakened his belly, and he was carrying a jar filled with water upon his shoulder, and his state was inviting sympathy of the hard hearts upon him at seeing him.

He stopped Al-Hassan asws and said, ‘O son asws of Rasool-Allah saww, be fair with me!’ He asws said: ‘Regarding which thing?’ Your asws grandfather saww had said the world is a prison of the Momin and a paradise of the Kafir, and you asws are a Momin and I am a Kafir. But I do not see the

858 Bihar Al Anwar – V 43, The book of History – Al Hassan asws, Ch 16 H 19 a
world except as a paradise you\textsuperscript{asws} are enjoying with and I do not see it except as it being a prison for me. Its harm has destroyed me and its poverty has ravaged me'.

When Al-Hassan\textsuperscript{asws} heard his talk, the light of support shone upon him\textsuperscript{asws}, and he\textsuperscript{asws} extracted the answer with its understanding from the treasury of his\textsuperscript{asws} knowledge and clarified to the Jew the mistake of his thinking and the foolishness of his claim, and he\textsuperscript{asws} said: ‘O sheikh! If you were to look at what Allah\textsuperscript{azwj} has Prepared for me\textsuperscript{asws} and for the Momineen in the house of the Hereafter, from what no eye has seen and no ear has heard, you would know that I\textsuperscript{asws} am in a narrow prison in this world before my\textsuperscript{asws} being transferred to Him\textsuperscript{azwj}. And if you were to look at what Allah\textsuperscript{azwj} has Prepared for you and for every Kafir in the house of the Hereafter, from the Fire of Hell, and the everlasting exemplary Punishment, you would see that, before your arrival to Him\textsuperscript{azwj}, at the moment you are in a vast paradise and plentiful bounties’.

And about his\textsuperscript{asws} benevolence and his\textsuperscript{asws} generosity – what is reported by Saeed Bin Abdul Aziz who said, ‘Al-Hassan\textsuperscript{asws} heard a man asking his Lord\textsuperscript{azwj} the Exalted for Him\textsuperscript{azwj} to Grace him ten thousand Dirhams. Al-Hassan\textsuperscript{asws} left to go to his\textsuperscript{asws} house and had it sent to him’.

And from it, A man came to him\textsuperscript{asws} and asked him\textsuperscript{asws} for a need. He\textsuperscript{asws} said to him: ‘O you! The right of your asking is mighty in my\textsuperscript{asws} presence, and my\textsuperscript{asws} recognising of what obligates

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\bibitem{Bihar Al-Anwaar V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 19 b} {859}
\bibitem{Bihar Al-Anwaar V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 20 a} {860}
\bibitem{Bihar Al-Anwaar V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 20 b} {861}
\end{thebibliography}
for you is great in my asws presence, and my asws hands are unable from giving you what you are rightful of, and the lot for the Sake of Allah asws Mighty and Majestic is little, and there is no plenty in my asws control to be able to thank you. So, if you were to accept the moderate, and raise away from me asws the ceremonial assistance, and give importance to what I asws can be encumbered from your obligations, then do so’.

He said, 'O son asws of Rasool-Allah aswsw! I shall accept the little and thank for the gift, and excuse upon the prevented’. Al-Hassan asws called for his asws representative and went on to hold him upon his expenses until he asws investigates it. He asws said: ‘Give the remainder of the three hundred thousand Dirhams’. He presented fifty thousand. He asws said: ‘So what happened to the five hundred Dinars?’ He said, ‘These are with me’. He asws said: ‘Present it’.

He presented it, and he asws handed the Dirhams and the Dinars to the man and said: ‘Come with someone who can carry it for you’. He came with two carriers. Al-Hassan asws handed his asws cloak to him for the two hired carriers. His asws slaves said: ‘By Allah azwj! There is no Dirham with us’. He asws said: ‘But, I asws hope that there would happen to be for me asws a mighty Recompense in the Presence of Allah aswsw’. 862

And from these is what is reported by Abu Al-Hassan Al Madainy who said,

‘Al-Hassan asws and Al-Husayn asws and Abdullah son of Ja’far asws went out as pilgrims. They lost their luggage. They came, and they were thirsty. They passed by an old woman in a tent of hers. They said, ‘Is there anything to drink?’ She said, ‘Yes’. They knelt their camels at her, and there wasn’t anything for except a young sheep in a corner of the tent. She asws said: ‘Milk it and mix its milk with water’.

They did that and said to her: ‘Is there any food?’ She said, ‘No, except this sheep, so let one of you slaughter it until I prepare something for you to be eating’. One of them stood up to it and slaughtered it and skinned it. Then she prepared a meal for them and they ate. Then they stood up until they freshened up. When they were departing, they said to her: ‘We are a

862 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws, Ch 16 H 20 c
number from Qureysh intending to go in this direction. When we return safely, then join with us and we shall be dealing good to you’. Then they departed.

And her husband came and she informed him about the group and the sheep. The man was angered and said, ‘Woe be unto you! You have slaughtered my sheep for a people you do not even know them, then you are saying, ‘A number from Qureysh’!’

Then, after a period, the need forced them to enter Al-Medina, so they both entered it and went to bring the camel, and they sold it and lived from it. The old woman passed by one of the markets of Al-Medina, and there was Al-Hassan asws seated at the door of his asws house. He asws recognise the old woman and she did not recognise him asws. He asws sent his asws slave and returned her.

He asws said to her: ‘O maid of Allah aswj! Do you recognise me asws?’ She said, ‘No’. He asws said: ‘I asws was your guest on such and such day’. The old woman said, ‘May my father and my mother be (sacrificed) for you asws!’ Al-Hassan asws instructed and a thousand sheep were bought for her from the sheep of charity, and he asws instructed a thousand Dinars for her and sent her with his asws slave to his asws brother Al-Husayn asws.

He asws said: ‘With how much have Al-Hassan asws and Al-Husayn asws give you?’ She said, ‘A thousand sheep and a thousand Dinars’. He asws instructed for her with similar to that. Then he asws sent her with his asws slave to Abdullah son of Ja’far asws.

He said, ‘With how much have Al-Hassan asws and Al-Husayn asws give you?’ She said, ‘Two thousand Dinars and two thousand sheep’. Abdullah instructed for her with two thousand sheep and two thousand Dinars and said, ‘Had you begun with me, you would not have troubled them asws’. The old woman returned to her husband with that’. 863

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863 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws, Ch 16 H 20 d
(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Ja’far Al-Madainy, there is similar to it except that in it, Abdullah son of Ja’far\textsuperscript{asws} gave her similar to that’.\textsuperscript{864}

(I said, ‘This story is famous, and in the gathering, their\textsuperscript{asws} generosity is concealed and badly impressed, and I have transmitted this upon other than this report, and it is – There was another man from the people of Al-Medina with them, and she came to Abdullah son of Ja’far\textsuperscript{asws}. He said: ‘Begin with my two chiefs, Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}.

(Qualib al-hussan\textsuperscript{asws} فأمر لها بمائةي بعير وأطعها المحسن Alexa قام فعادت إلى عبد الله فسالها فأخبره فقال كان فيديي أمر الأولي والشاه وأمرها بمائة ألف دينار.

She came to Al-Hassan\textsuperscript{asws}. He\textsuperscript{asws} instructed a hundred camels to be for her, and Al-Husayn\textsuperscript{asws} gave her a thousand sheep. She returned to Abdullah. He asked her, and she informed him. He said, ‘My two chiefs have sufficed the me with the matter of the camels and the sheep’, and he instructed for a hundred thousand Dirhams to be for her.

و فصدب المديي الذي كان معه قال لا أرني مصباحا بالأجراء ولا أرى عشر أعبرهم في الدلذ ولا أرني أعطبثا عطيا من ذبيب وريب تأخذت وכנות.

And the man from Al-Medina who was with them aimed for her and said to her, ‘I cannot match them with the generosity regarding the awards, nor can I even reach a tenth of the tenth, but I shall give you something from flour and raisins’. She took and left’’.\textsuperscript{865}

(Qualib المحسن ع المأي ع النماصا إنا لا أجارى الأولي الأجواء في مدي و لا أنجب عشر عببرهم في الدلذ ولا أرني أعطبثا عطايا من ذبيب وريب تأخذت وصناع.

He said, ‘And it is reported by Ibn Sirreen who said,

‘Al-Hassan\textsuperscript{asws} married a woman and sent one hundred slave girls to her, with each slave girl was a thousand Dirhams’’.\textsuperscript{866}

(Qualib المحسن ع الأرائ ماشيا إنا لا أجارى الأولي الأجواء في مدي و لا أنجب عشر عببرهم في الدلذ ولا أرني أعطبثا عطايا من ذبيب وريب تأخذت وصناع.

And it is reported by Al Hafiz in (the book) ‘Al Hilyah’, from Abu Najeeh,

‘Al-Hassan\textsuperscript{asws} Bin Al\textsuperscript{asws} performed Hajj walking, and he\textsuperscript{asws} divided his\textsuperscript{asws} wealth into two halves (one half for Allah\textsuperscript{azwj} as charity and one half for himself\textsuperscript{asws} to live on)’).\textsuperscript{867}

\textsuperscript{864} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 20 e

\textsuperscript{865} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 21 a

\textsuperscript{866} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 21 b

\textsuperscript{867} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 21 c
And from Shihab Bin Abu Aamir,

‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} divided his\textsuperscript{asws} wealth twice for Allah\textsuperscript{azwj}, to the extent that he\textsuperscript{asws} gave in charity with one of his\textsuperscript{asws} slippers’\textsuperscript{868}.

And from Ali Bin Zayd Bin Juz’an who said,

‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} extracted twice from his\textsuperscript{asws} wealth and divided for Allah\textsuperscript{azwj} three times, to the extent that he\textsuperscript{asws} was giving a slipper from his\textsuperscript{asws} wealth and withholding a slipper, and he\textsuperscript{asws} gave a sock and withheld a sock’\textsuperscript{869}.

And from Qurrah Bin Khalid who said,

‘I had a meal in the house of Muhammad Bin Sirreen. When I wanted to take the towel and raised my hands, Muhammad said, ‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} said: ‘Food is the least from what he\textsuperscript{asws} had divided’’\textsuperscript{870}.

And from Al-Hassan Bin Saeed, from his father who said,

‘Al-Hassan\textsuperscript{asws} married two women temporarily with twenty thousand, and a container of honey. One of them said, and I saw her as the upright, ‘Little from beloved separated’.

And a man came to him\textsuperscript{asws} and said, ‘So and so is talking badly regarding you\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘You have placed me\textsuperscript{asws} in tiredness. Now\textsuperscript{asws} want to seek Forgiveness of Allah\textsuperscript{azwj} for me\textsuperscript{asws} and for him’\textsuperscript{871}.

\textsuperscript{868} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 21 d
\textsuperscript{869} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 21 e
\textsuperscript{870} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 21 f
\textsuperscript{871} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 21 g
(The book) ‘Al Adad Al Qawiya’ –

‘It is said that a man spoke badly upon Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}. He said, ‘O son\textsuperscript{asws} of Amir Al-Momineen\textsuperscript{asws}! By the One\textsuperscript{azwj} Who Favoured upon you\textsuperscript{asws} with this bounty which cannot be achieved except by intercession from you\textsuperscript{asws} to him, but as a comfort from it upon you\textsuperscript{asws}, if you\textsuperscript{asws} could get me justice from my disputant, for he is deceitful, unjust. Neither does he give dignity to the elder nor does he show mercy to the child’.

And he\textsuperscript{asws} was reclining, so he\textsuperscript{asws} sat up straight and said to him: ‘Who is disputing you until I\textsuperscript{asws} should get justice for you from him?’ He said, ‘The poverty’.

Then he\textsuperscript{asws} said to him: ‘By the right of this swear which you have sworn upon me\textsuperscript{asws}! When your disputant (poverty) comes to you unjustly, then come to me\textsuperscript{asws} having a grievance from it’’. B72

Tafseer Furaat Bin Ibrahim – Ahmad Bin Al Qasim transmitting from Abu Al Jaroud who said,

‘I heard Abu Ja’far\textsuperscript{asws} saying: ‘Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said to Al-Hassan\textsuperscript{asws}: ‘Stand today to preach!’ And he\textsuperscript{asws} said to the mothers of his children: ‘Stand and listen to the sermon of my\textsuperscript{asws} son\textsuperscript{asws}!’

He\textsuperscript{asws} praised Allah\textsuperscript{azwj} the Exalted and sent Salawaat upon the Prophet\textsuperscript{asaww}, then said whatever Allah\textsuperscript{azwj} so Desired him\textsuperscript{asws} to say, then he\textsuperscript{asws} said: ‘Amir Al-Momineen\textsuperscript{asws} is a door and a house, the one who enters it would be safe, and the one who exits from it would be a Kafir! I\textsuperscript{asws} am saying my\textsuperscript{asws} words and seek Forgiveness of Allah\textsuperscript{azwj} the Magnificent for me\textsuperscript{asws} and for you all!’ And he\textsuperscript{asws} descended.

\textsuperscript{872} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 22
Ali asws stood up and kissed his asws head and said: 'May my asws father asws and my asws mother asws be (sacrificed) for you asws.' Then he asws recited: Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].

873

He (the narrator) said, 'Ali asws Bin Abu Talib asws gathered the mothers of his asws children, then covered from him asws where he asws could (only) hear his asws speech. Al-Hassan asws stood up and said: 'The praise is for Allah aswz the One without any resemblance, the permanent without have come into existence, the eternal without any encumberment, the Creator without exhaustion, the described without any limits, and well-known without any limitations. The Mighty did not cease to be ancient in the ancientness.'

873 Bihar Anwaar – V 43, The book of History – Al Hassan asws, Ch 16 H 23
As for after, Ali\textsuperscript{asws} is a door. The one who enters it would be a Momin, and one exiting from it would be a Kafir. I\textsuperscript{asws} am saying this word of mine\textsuperscript{asws}, and I\textsuperscript{asws} seek Forgiveness of Allah\textsuperscript{azwj} the Magnificent, for me\textsuperscript{asws} and for you all!’

لَقَامَ عَلِيُّ بمنُ أَبِِ طَالِبٍ عَوَ قَبَّلَ بَينمَ عَيمََيمهِ ثَُُّ قَالَ
ذُرَّةً بَعمضُها مِنم بَعمضٍ وَ اللََُّّ سَُِيعٌ عَلِيمٌ

Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} stood up and kissed between his eyes, then said: ‘\textit{Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]}’.

874 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 24

875 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 25

876 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 26

877 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 27
The books ‘Al Manaqib’ of Ibn Shehr Ashub, (and), ‘Kitab Al Funoun’ from Ahmad Al Muwaddib, and ‘Nuzhat Al Absaar’ from Ibn Mahdy,

‘Al-Hassan asws Bin Ali asws passed by the poor (people), and the pieces of bread had been placed upon the ground, and they were sitting picking these and eating them. They said to him asws, ‘Come, O son of daughter of Rasool-Allah azwj, to the lunch’.

He (the narrator) said, ‘He asws descended and said: ‘Allah azwj does not love the arrogant ones!’ And he asws went on to eat with them until they were sufficed, and the provision (pieces of bread) were upon its state. Then he asws called them to be his asws guests and fed them and clothed them’.

And it is reported by Al Hakim in his (book) ‘Al Amaali’ –

‘Al-Hassan asws (said): ‘One who was priding with a grandfather, so my asws grandfather saww is the Rasool saww, or he was priding with a mother, so my asws mother asws is the chaste (Syeda Fatima asws), or was priding with a visitor, so our asws visitor is Jibraeel as!’

And in one of the reliable books of the Merits, by his chain from Najeeh who said,

‘I saw Al-Hassan asws Bin Ali asws eating, and in front of him asws was a dog. Every time he asws ate a morsel, he asws was throwing similar to it to the dog. I said to him asws, ‘O son asws of Rasool-Allah saww! Why don’t you pelt this dog away from your asws meal?’ He asws said: ‘Leave it! I asws am embarrassed from Allah aswj Mighty and Majestic that one with a soul is looking into my asws face while I asws am eating, then I asws am not feeding it’.

And the trusted ones have mentioned that Marwan Bin Al-Hakam, may the Curse be upon him, insulted Al-Hassan asws Bin Ali asws. When he was free (from insults), Al-Hassan asws said: ‘By Allah aswj I asws will not erase anything away from you, but may Allah aswj Guide you. If you were
truthful, then Allahazwj will Recompense you for your truthfulness, and if you were a liar, then Allahazwj will Recompense you for your lies, and Allahazwj is severer than measws in Punishing”. 881

وَ رُوِيَ أَنَّ غُلََماً لَهُ عِجَانَ جََِّاََةً تُفجِبُ المعِقَابَ لَأَمَرَ بِهِ أَنم َُضمرَبَ ل َقَالَ يََ مَفملََيَ وَ المعالِينَ عَنِ الََّاسِ قَالَ عَفَفمتُ عََمكَ قَالَ يََ مَفملََيَ وَ اللََُّّ يُُِبُّ الممَُمََِِينَ قَالَ أَنمتَ حُر لِفَجمهِ اللََِّّ وَ لَكَ ضِعمفُ مَا كَُمتُ أُعمطِيكَ.

And it is reported that a slave of hisasws committed a crime obliging the punishment. Heasws instructed that he be whipped. He said, ‘O my Masterasws! and the pardoners of people [3:134]’. Heasws said: ‘Iasws have pardoned you’. He said, ‘O my Masterasws! and Allah Loves the good-doers [3:134]’. Heasws said: ‘You are hereby free for the Sake of Allahazwj, and for you is double of what Iasws used to give you’. 882

They said, ‘A woman, her husband slept with her. When he stood up from her, she stood up with herasws state (his water) and fell upon a virgin girl and slept with her. The seed got attached inside her (the virgin) and she got pregnant. So, what are youasws saying regarding this?’

Al-Hassanasws said: ‘A dilemma, and Abu Al-Hassanasws is for it, and asws shall speak. If asws get it right, then it is from Allahazwj, then from Amir Al-Momineenasws, and if asws am mistaken, then it is from myselfasws. Iasws hope that asws will not be mistaking, if Allahazwj so Desire.

881 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws, Ch 16 H 29 b
882 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws, Ch 16 H 29 c
The woman will be deliberated to and the dower of the virgin girl would be taken from her in the first instance, because the child cannot come out from her until she is split and her virginity would be gone. Then the woman would be stone because she is married, and the girl would be awaited with until she places whatever is in her belly, and it (the child) would be returned to its father, the owner of the seed. Then the girl would be whipped the legal penalty’.

He (the narrator) said, ‘The group left from the presence of Al-Hassanasws, and they met Amir Al-Momineenasws. Heasws said: ‘What did you say to Abu Muhammadasws and what did heasws say to you all?’ They informed himasws. Heasws said: ‘If asws had been asked, there would not have been with me any more than what myasws sonasws has said’.

He made himasws ascend the pulpit, and he had gathered the people for himasws and the chief of the people of Syria. Al-Hassanasws Bin Alasws, may the Salawaat of Allahazwj be upon himasws, praised Allahazwj the extolled upon Himazwj, the said: ‘O you people! One who recognises measws, so Iasws am the one he has recognised, and one who does not recognise measws, so Iasws am Al-Hassan(asws Bin Al(asws Bin Abu Talib(asws, the sonasws of an unclesaww of Rasool-Allahsaww, the first Muslim in Islam, and myasws motherasws is (Syeda) Fatimaasws daughterasws of Rasool-Allahsaww, and myasws grandfatherasws is Muhammadasaww Bin Abdullahasws, the Prophetasws of Mercy!

Muawiya said, ‘O Abu Muhammad! Take with us in discussing the wet dates!', intending to shame him. Al-Hassan said: ‘The wind blows it, and the heat matures it, and the night cools it and aromatises it’.

Then Al-Hassan turned and returned to his former speech. He said: ‘I am a son of the Answered supplicant! I am a son of the obedient intercessor! I am a son of the first one to be shaking the soil from the head! I am a son of the one to knock the door of Paradise and it would be opened for him, and the one the Angels fought alongside him, and the clouds were released for him, and he was Helped with the awe from a travel distance of a month!’

He frequented in this type of speech and did not cease with it until the world became dark upon Muawiya, and Al-Hassan was recognised by the ones from the people of Syria and others who had not recognised him. Then he descended.

Muawiya said to him, ‘As for you, O Hassan! You have hoped to become a caliph, but you are not there!’

Al-Hassan said: ‘As for being the caliph, so he is the one who travels with the way of Rasool-Allah and works in obedience of Allah Mighty and Majestic. He isn’t the caliph, one who travels the way of tyranny and suspends the Sunnahs, and takes the world as a mother and father!

But that one is a king who has attained a kingdom, so he enjoys a little from it, and it would be cut off from him. So, its pleasure causes indigestion and his followers remain upon it, and it would happen like what Allah Blessed and Exalted has Said: And I know, perhaps it is a Fitna for you and a provision up to a time’ [21:111]. He gestured by his hand towards Muawiya, then stood up and left.
Muawiya said to Amro, ‘By Allah\textsuperscript{aswj}! You did not intend except to disgrace me when you instructed me with what you instructed. By Allah\textsuperscript{aswj}! The people of Syria had not seen anyone like me in lineage, nor anyone else, until Al-Hassan\textsuperscript{asws} said what he\textsuperscript{asws} said!’

Amro said, ‘This is something it is not possible to bury it nor change it due to his\textsuperscript{asws} publicity among the people, and its clarification’. So, Muawiya was silent’.


(A Bedouin asked Abu Bakr, he said, ‘I had attained eggs of an ostrich, so I grilled them and ate while I was in Ihraam. So, what (penalty) is obligated upon me?’

He said to him, ‘O Bedouin! It is problematic upon me in your case’. So, he pointed him to Umar, and Umar pointed him to Abdul Rahman. When they were frustrated, then said, ‘Upon you is to be with the short-haired one!’ Amir Al-Momineen\textsuperscript{asws} said: ‘Ask whichever of the two boys\textsuperscript{asws} you so desire to’.

Al-Hassan\textsuperscript{asws} said: ‘O Bedouin! Is there a camel for you?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Deliberate to the number of eggs you have eaten to (the number of) she-camels and strike them with the male camels. Whatever you are graced from these, gift it to the Ancient House of Allah\textsuperscript{azwj} which you had performed Hajj to’.

Amir Al-Momineen\textsuperscript{asws} said: ‘From the camels would be incomplete births and from these is what could be miscarriages’. He (Al-Hassan\textsuperscript{asws}) said, ‘The incomplete would happen from the she-camels, and what would be miscarried, so it is from the eggs what was spoil’.

\textsuperscript{884} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 31
He (the narrator) said, ‘A voice was heard, ‘Community of people! The One azwj Who Gave understanding to this boy, He azwj is the One azwj Who Gave understanding to Suleyman as Bin Dawood asj’.

‘Al-Hassan asws spoke to a man, he asws said: ‘Which city are you from?’ He said, ‘From Al-Kufa’. He asws said: ‘Had you been at Al-Medina, asws would have shown you the places of descent of Jibraeel as in our asws houses’.

Muhammad Bin Sirreen –

‘Ali asws said to his asws son asws Al-Hassan asws: ‘Gather the people!’ They were gathered. He asws went on to address the people. He asws praised Allah azwj and extolled upon Him asw, and testified, then said: ‘O you people! Allah azwj has Chosen us asws for Himself azwj (to represent Him azwj), and Selected us asws for His azwj religion, and Chose us asws over His azwj creatures, and Sent down the Book to us asws and His azwj Revelation!

And asws swear by Allah azwj! No one will reduce anything from our asws rights except Allah azwj would Reduce from his rights in the current of his world and his Hereafter, and not government will be against us asws except and the end-result would be for us asws, and they will come to know its news after a time’. Then he asws descended.

He asws prayed the Friday Salat (leading) the people, and it reached his asws father asws. He asws kissed between his asws eyes, then said: ‘By my asws father as and my asws mother as! Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]’.
‘Amro Bin Al-Aas said to Muawiya, ‘If you could order Al-Hassan\textsuperscript{asws} Bin Al\textsuperscript{asws} to address upon the pulpit. Perhaps he\textsuperscript{asws} will falter, and that would become a lowering for him\textsuperscript{asws} in the presence of the people’. So, he ordered Al-Hassan\textsuperscript{asws} with that.

When he\textsuperscript{asws} ascended the pulpit, he\textsuperscript{asws} spoke and was excellent. Then he\textsuperscript{asws} said: ‘O you people! One who recognises me\textsuperscript{asws}, so he has recognised me\textsuperscript{asws}, and one who does not recognise me\textsuperscript{asws}, so I am Al-Hassan\textsuperscript{asws} Bin Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}! I\textsuperscript{asws} am a son\textsuperscript{asws} of the first Muslim in Islam! And my\textsuperscript{asws} mother\textsuperscript{asws} is (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{asw}! I\textsuperscript{asws} am a son\textsuperscript{asws} of the giver of glad tidings, the warner! I\textsuperscript{asws} am a son\textsuperscript{asws} of the radiant lantern! I\textsuperscript{asws} am a son\textsuperscript{asws} of the one\textsuperscript{saww} Sent as a Mercy to the worlds!’

And in a report of Ibn Abd Rabbih: ‘If you were to see sons\textsuperscript{asws} of your Prophet\textsuperscript{saww} in what is between the two plains, you will not find apart from me\textsuperscript{asws} and my\textsuperscript{asws} brother\textsuperscript{asws}!’

Muawiya called out to him\textsuperscript{asws}, ‘O Abu Muhammad\textsuperscript{asws}! Narrate to us with attributes of the dates!’, intending by that to shame him\textsuperscript{asws} and cut his\textsuperscript{asws} speech with that. He\textsuperscript{asws} said: ‘Yes. The north fertilises it and the south brings it forth, and the sun ripens it, and the moon aromatises it’. And it a report of Al-Madainy, ‘The wind blows it, and the heat ripens it, and the night cools it and aromatises it’.

And in a report of Al-Madainy, ‘Amro said, ‘O Abu Muhammad\textsuperscript{asws}! Can you\textsuperscript{asws} describe the (rules of) faeces (toilet)!’

He\textsuperscript{asws} said: ‘Yes. You should walk far in the level ground until you are covered from the people, and you should neither face the Qiblah nor turn your back to it, nor should you wipe
with the morsel (food/bread etc.), and the piece of rope intending the bone, and the droppings, and do not wet (wash) in the stagnant water”. 888

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Minhal Bin Amro,

‘Muawiya asked Al-Hassan asws to ascend the pulpit and lineage (himself asws). He asws praised Allah azwj and extolled upon Him azwj, then said: ‘O you people! One who recognises me asws, so he has recognised me asws, and one who does not recognise me asws, so I shall explain myself asws to him.

My city is Makkah and Mina, and I am a son asws of Al-Marwa and Al-Safa! And I am a son asws of the Prophet saww Al-Mustafa saww! And I am a son asws of the one who was at the top of the tall mountain! And I am a son asws of the one who clothed the beauty of his asws face out of bashfulness! I am a son asws of (Syeda) Fatima asws, chieftess of the women! I am a son asws of the minor faults and trustworthy one!’

And the Muezzin proclaimed Azaan. He said, ‘I testify that there is no god except Allah azwj. I testify that Muhammad saww is Rasool saww of Allah azwj!’ He asws said: ‘O Muawiya! Is Muhammad saww my asws father asws or your father? If you were to say he saww isn’t my asws father saww, you would be committing Kufr, and if you were to say yes, you would be acknowledging.

Then he asws said: ‘The Qureysh became priding over the Arabs that Muhammad saww is from them, and the Arabs became priding over the non-Arabs that Muhammad saww is from them, and the non-Arabs became recognising the right of the Arabs that Muhammad saww is from them. They are seeking our asws rights and are not referring our asws rights to us asws!’ 889
The king of Rome wrote to Muawiya asking him about three (issues) – about a place in the middle of the sky, and about the first drop of blood to fall upon the earth, and about the place in which the sun only shone once. He did not know that, so he cried for help with Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘The back of Al-Kaaba, and blood of Hawwa\textsuperscript{as}, and the land of the sea (sea-bed) when Musa\textsuperscript{as} struck it (so it parted)’.

And from him regarding the answer to the king of Rome –

‘What there is no Qiblah for it, so it is the Kabah, and what there are no relatives for him, it is the Exalted Lord\textsuperscript{azwj}’.

And the Syrian asked Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}. He said, ‘How much is there between the truth and the falsehood?’ He\textsuperscript{asws} said: ‘Four fingers. What you see with your eyes, it is the truth, and what you have heard with your ears, is mostly false’.

And he said, ‘How much is there between the belief and the certainty?’ He\textsuperscript{asws} said: ‘Four finger. The belief is what we have heard, and the certainty is what we have seen’.

He said, ‘And how much is there between the sky and the earth?’ He\textsuperscript{asws} said: ‘Supplication of the oppressed, and extent of the sight’.

He said, ‘How much is there between the east and the west?’ He\textsuperscript{asws} said: ‘Travel distance of one day for the sun’.

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\textsuperscript{890} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 35 a
\textsuperscript{891} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 35 b
\textsuperscript{892} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 35 c
Abu Al Mufazzal Al Shaybani in his (book) ‘Amaali’, and Ibn Al Waleed in his book, and by the chain from Jabir Bin Abdullah who said,

‘Al-Hassan\textsuperscript{asws},\ his\ \textsuperscript{asws} tongue had become heavy and \textsuperscript{asws} speech had been delayed. Rasool-Allah\textsuperscript{saww} came during an Eid from the Eids and Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} came out with him\textsuperscript{saww}. The Prophet\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} is the Greatest!’, beginning the Salat. Al-Hassan\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} is the Greatest!’

He (the narrator) said, ‘Rasool-Allah\textsuperscript{saww} was cheered by that, so Rasool-Allah\textsuperscript{saww} did not cease exclaiming Takbeer, and Al-Hassan\textsuperscript{asws} was exclaiming Takbeer along with him\textsuperscript{saww}, until there were seven exclamations of Takbeer. Al-Hassan\textsuperscript{asws} stopped at the seventh, so Rasool-Allah\textsuperscript{saww} stopped at it.

Then (when) Rasool-Allah\textsuperscript{saww} stood for the second Cycle. Al-Hassan\textsuperscript{asws} exclaimed Takbeer until when Rasool-Allah\textsuperscript{saww} reached five Takbeers. Al-Hassan\textsuperscript{asws} stopped at the fifth, and Rasool-Allah\textsuperscript{saww} stopped at the fifth.

So, that became a Sunnah regarding the Takbeers of the two Eids’. And in another report, it was Al-Husayn\textsuperscript{asws}\textsuperscript{893}.

\textsuperscript{893} \textbf{Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 35 d}

The book of Ibrahim –

‘One of the companions of Al-Hassan\textsuperscript{asws} said in an unbroken chain, ‘The divorce of the women. But rather, the umbilical cord of the new-born is connected with the navel of its mother. (If) it is cut off, it hurts her’.\textsuperscript{894}


‘Al-Hassan\textsuperscript{asws} performed fifteen Hajj walking, leading the women with him\textsuperscript{asws}, and he\textsuperscript{asws} extracted from his\textsuperscript{asws} wealth twice, and he\textsuperscript{asws} divided his\textsuperscript{asws} wealth for Allah\textsuperscript{azwj} three times,

\textsuperscript{894} \textbf{Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 35 e}
to the extent that he\textsuperscript{asws} was giving a slipper and withholding a slipper, and giving a sock and withholding a sock’.\textsuperscript{895}

وَذَٰلِكَ أَيضاً أنَّ الحَسَنَ بْنَ عَلِيٍّ رَضِيَ اللَّهُ بِهِمَا لَمْ يُبِّرِرْ صُدُورَهُ وَهَذَا إِنَّ الْحَنْثٍ

And it is reported as well,

‘Al-Hassan\textsuperscript{asws} gave (money) to a poet. A man from his\textsuperscript{asws} gatherers said to him\textsuperscript{asws}, ‘Glory be to Allah\textsuperscript{azwj}! A poet disobeying the Beneficent and speaking slander!’

\textsuperscript{896}\\

(He)\textsuperscript{asws} said: ‘O servant of Allah\textsuperscript{azwj}! The best of what you can spend from your wealth, is what you can save your honour with it, and that from seeking of the good, is fearing the evil’.\textsuperscript{896}

No one has spoken more beloved to me than Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, if he\textsuperscript{asws} was not silent, and I have not heard any immoral word from him\textsuperscript{asws} at all. And there was a dispute between Al-Hassan Bin Ali\textsuperscript{asws} and Amro Bin Usman regarding a land. Al-Husayn\textsuperscript{asws} presented a matter, Amro did not agree, so Al-Hassan\textsuperscript{asws} said: ‘There is nothing for him with us\textsuperscript{asws} except what would rub his nose’. So, this is the harshest and the most immoral words I have heard from him\textsuperscript{asws}, at all!’\textsuperscript{897}

‘It is said, ‘A group from the people of Al-Kufa taunted regarding Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}. They said, ‘He\textsuperscript{asws} stammers, not able to establish an argument’. That reached Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} called Al-Hassan\textsuperscript{asws} and said: ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws}! The people of Al-Kufa have spoken abhorrent words regarding you\textsuperscript{asws}. He\textsuperscript{asws} said: ‘And what are saying, O Amir Al-Momineen\textsuperscript{asws}?’

895 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 35 f
896 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 35 g
897 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 16 H 36
He asws said: ‘They are saying that Al-Hassan asws Bin Ali asws is of a stammering tongue. He asws cannot establish an argument, and this is the injury, so inform the people’. He asws said: ‘O Amir Al-Momineen asws! I asws am not able to speak while I asws am looking at you asws’. Amir Al-Momineen asws said: ‘I asws stay behind you asws’.

He asws called for the congregational Salat, so the Muslims gathered. He asws ascended the pulpit. He asws addressed a brief eloquent sermon. The Muslims clamoured with the crying. Then he (Al-Hassan asws) said: ‘O you people! Understand from your Lord azw! The Mighty and Majestic Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].

We asws are the offspring from Adam as, and the family from Noah as, and the elites from Ibrahim as, and the line from Ismail as, and the Progeny asws of Muhammad saww. We asws are among you all like the raised sky, and the spread-out earth, and the illuminating sun, and like the olive tree, neither eastern nor western, the oil of which is Blessed.

The Prophet saww is its origin, and Al asws is its branches, and by Allah azwj, we asws are the fruits of that tree. The one who adheres with a branch from its branches would attain salvation, and the one who stays behind from it, would collapse to the Fire!’

Amir Al-Momineen asws stood up from the outskirts of the people, dragging his asws cloak from behind him asws until he asws went on top of the pulpit and kissed between his asws eyes, then said: ‘O son asws of Rasool-Allah saww! You asws have proven your asws argument upon the people and obligated upon them the obedience to you asws. So, woe be for the one who opposes you asws!’ 898

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898 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws, Ch 16 H 37
CHAPTER 17 – HIS\textsuperscript{asws} SERMON AFTER THE MARTYRDOM OF HIS\textsuperscript{asws} FATHER\textsuperscript{asws}, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON THEM\textsuperscript{asws} BOTH, AND THE PLEDGING BY THE PEOPLE THE ALLEGIANCE TO HIM\textsuperscript{asws}

By Allah\textsuperscript{asw}! No one before him\textsuperscript{asws}, nor anyone who comes after him\textsuperscript{asws}, would precede him\textsuperscript{asws} to Paradise, nor will anyone come after him\textsuperscript{asws}, and Rasool-Allah\textsuperscript{saww} used to send him\textsuperscript{asws} in the battalion, so Jibraeel\textsuperscript{as} was fighting 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 Dirham, being a remainder from his\textsuperscript{asws} award. He\textsuperscript{asws} had collected it to buy a servant for his\textsuperscript{asws} family with it''.

(The book) '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, from Al Sumali, from Habeeb Bin Amro who said,

‘When Amir Al-Momineen\textsuperscript{asws} had expired, and it was the next morning, Al-Hassan\textsuperscript{asws} stood up upon the pulpit to address. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{saww}, the said: ‘O you people\textsuperscript{asws}! The Quran descended during this night, and Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} was raised during this night, and Yoashua\textsuperscript{as} Bin Noun\textsuperscript{as} was killed during this night, and Amir Al-Momineen\textsuperscript{asws} passed away during this (the same) night!

By Allah\textsuperscript{asw}! No one before him\textsuperscript{asws}, nor anyone who comes after him\textsuperscript{asws}, would precede him\textsuperscript{asws} to Paradise, nor will anyone come after him\textsuperscript{asws}, and Rasool-Allah\textsuperscript{saww} used to send him\textsuperscript{asws} in the battalion, so Jibraeel\textsuperscript{as} was fighting 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 Dirham, being a remainder from his\textsuperscript{asws} award. He\textsuperscript{asws} had collected it to buy a servant for his\textsuperscript{asws} family with it’’.

999 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 17 H 1
his saww Household, the good, the clean, and one of the two weighty things, the ones Rasool-Allah saww had left behind in his saww community, and the follower of the Book of Allah azwj wherein is detail of all things, neither did the falsehood come from before it, nor (would it come) from after it. [41:42].

So the one interpreting upon us asws in his Tafseer (interpretation), not interpreting it by conjecture, but being certain of its realities, would obey us asws, for obedience to us asws is Imposed when it has been paired with the obedience to Allah azwj Mighty and Majestic and His aswj Rasool saww.

Allah azwj Mighty and Majestic Said: O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool [4:59] and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it; [4:83].

And I asws am cautioning you all from listening to the call of Satan la, for he la is your open enemy, so you can become His aswj friends, those He saww has Said for them: ‘There would be none from the people to overcome you today, and I am a friend for you’. So when the two parties saw (each other), he turned upon his heels and said, ‘I am disavowed from you. Surely, I can see what you are not seeing. [8:48].

You will become strong backs to the spears, and lions to the swords, and shatterers of the pillars, and objectives for the arrows, then a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158]’.

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900 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws, Ch 17 H 2
‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} addressed after the expiry of Ali\textsuperscript{asws} and mentioned Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said: ‘(He\textsuperscript{asws}) is last of the successors\textsuperscript{asws} and successor\textsuperscript{asws} of last of the Prophets\textsuperscript{as}, and Emir of the truthful, and the martyrs, and the righteous’.

Then he\textsuperscript{asws} said, ‘O you people! A man has separated from you all, neither had the former ones preceded him\textsuperscript{asws} nor with the latter ones catch up with him\textsuperscript{asws}. Rasool-Allah\textsuperscript{saww} used to give him\textsuperscript{asws} the flag, and Jibraeel\textsuperscript{as} would fight upon his\textsuperscript{asws} right, and Mikaeel\textsuperscript{as} on his\textsuperscript{asws} left. So, he\textsuperscript{asws} would not return until Allah\textsuperscript{azwj} had Granted victory to him\textsuperscript{asws}.

He\textsuperscript{asws} neither left any gold nor any silver, except something child of his\textsuperscript{asws}, and he\textsuperscript{asws} did not leave in the public treasury except seven hundred Dirhams, being a reminder from his\textsuperscript{asws} award, intending to buy a servant with it for Umm Ku\textsuperscript{asws}.

Then he\textsuperscript{asws} said: ‘One who recognises me\textsuperscript{asws}, so he has recognised me\textsuperscript{asws}, and one who does not recognise me\textsuperscript{asws}, so I\textsuperscript{as} am Al-Hassan\textsuperscript{asws} son\textsuperscript{asws} of Muhammad\textsuperscript{saww} the Prophet\textsuperscript{saww}!’ Then he\textsuperscript{asws} recited this Verse, being words of Yusuf\textsuperscript{as}: \textit{And I follow the Religion of my fathers, Ibrahim and Is’haq and Yaqoub [12:38].}

\textit{And I am a son\textsuperscript{asws} of the giver of glad tidings! And I am a son\textsuperscript{asws} of the warner! And I am a son of the caller to Allah\textsuperscript{azwj}! And I am a son of the one\textsuperscript{aww} Sent as a Mercy to the worlds! And I am from People\textsuperscript{asws} of the Household, those Allah\textsuperscript{azwj} has Removed the uncleanness from them\textsuperscript{asws} and Purified with a Purification!}

And I\textsuperscript{asws} am from People\textsuperscript{asws} of the Household, those Jibraeel\textsuperscript{as} used to descend unto them\textsuperscript{asws}, and was ascending from them\textsuperscript{asws}! And I\textsuperscript{asws} am from People\textsuperscript{asws} of the Household Allah\textsuperscript{azwj} has Imposed their\textsuperscript{asws} cordiality and their\textsuperscript{asws} Wilayah! He\textsuperscript{azwj} Said among what He\textsuperscript{azwj} had Revealed unto Muhammad\textsuperscript{aww}: \textit{Say: ‘I do not ask you for recompense over it, except for the cordiality to be for my relatives’. And one who earns good, We will Increase the good for him therein. [42:23]’}.\textsuperscript{901}

\textsuperscript{901} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 17 H 3
And when Amir Al-Momineen\textsuperscript{asws} passed away, Al-Hassan\textsuperscript{asws} addressed the people and mentioned his\textsuperscript{asws} rights. So, the companions of his\textsuperscript{asws} father\textsuperscript{asws} pledged allegiance to him\textsuperscript{asws} based upon being at war with the one at war and being at peace to the one being at peace\textsuperscript{902}. And it is reported by Abu Mikhnaf Lut Bin Yahya, he said, ‘It is narrated to me by Ash’as Bin Sawwar, from Abu Is’haq Al Sabie and someone else who said,

\begin{quote}
‘Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws} addressed in the morning after the night in which Amir Al-Momineen\textsuperscript{asws} had passed away. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, and sent Salawaat upon Rasool-Allah\textsuperscript{azwj}, then said: ‘A man has passed away at night who the former ones had not preceded with any deed, and the latter ones will not be catching up with him\textsuperscript{asws} with any deed.

\text{لفقد كان يتجاه مع رسول الله ص فقدها بنفسه و كان رسول الله ص لو جهته برائاه فتكففت حسبه عين مسيرة و مكاتبان عن شمله و لا يرجع حتى يفتح الله على يدته.}
\end{quote}

He\textsuperscript{asws} had fought alongside Rasool-Allah\textsuperscript{saww}, saving him\textsuperscript{saww} with himself\textsuperscript{asws}, and Rasool-Allah\textsuperscript{saww} used to send him\textsuperscript{asws} with his\textsuperscript{saww} flag, Jibraeel\textsuperscript{as} shielded him\textsuperscript{asws} from his\textsuperscript{asws} right, and Mikaeel\textsuperscript{as} from his\textsuperscript{asws} left, and he\textsuperscript{asws} did not return until Allah\textsuperscript{azwj} had Granted victory upon his hands’.

\begin{quote}
و لفذ للوق في البينة أيتأ خرج فيها بجسم نمك و أني فقدها لسماً و جانموسية و خلفه صفراء و لا يسطف إلإ ستمبالة ذيدم فضَّلت عن عطائنا أراد أن يبناع إنا خادم لأهلية.
\end{quote}

And he\textsuperscript{asws} has passed away during the night in which Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} was ascended with, and in which Yoshua\textsuperscript{as} Bin Noun\textsuperscript{as}, successor\textsuperscript{as} of Musa\textsuperscript{as}, had passed away. And he\textsuperscript{asws} neither

\begin{footnotes}
902 Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 17 H 4 a
\end{footnotes}
left any yellow (gold) nor white (silver) except seven hundred Dirhams, being a remainder from his\textsuperscript{asws} award, intending to buy a servant for his\textsuperscript{asws} family with it'.

Then the tears choked him\textsuperscript{asws}, so he\textsuperscript{asws} cried, and the people cried around him\textsuperscript{asws}, along with him\textsuperscript{asws}. Then he\textsuperscript{asws} said: ‘I\textsuperscript{asws} am son\textsuperscript{asws} of the giver of glad tidings! I\textsuperscript{asws} am a son\textsuperscript{asws} of the warner! I\textsuperscript{asws} am a son\textsuperscript{asws} of the caller to Allah\textsuperscript{azwj} by His\textsuperscript{azwj} Permission! I\textsuperscript{asws} am a son\textsuperscript{asws} of the radiant lamp! I\textsuperscript{asws} am from the People\textsuperscript{asws} of the Household, Allah\textsuperscript{azwj} has Removed the uncleanness away from them and Purified them\textsuperscript{asws} a purification!

Then he\textsuperscript{asws} sat down. Abdullah Bin Al-Abbas stood up in front of him\textsuperscript{asws}. He said, ‘Community of people! This is a son\textsuperscript{asws} of your Prophet\textsuperscript{saww} and successor\textsuperscript{asws} of your Imam\textsuperscript{asws}! So, the people pledged the allegiances to him\textsuperscript{asws}. They said, ‘How beloved it is to us, and his\textsuperscript{asws} right is obligated upon us!’

And they rushed to pledge allegiance to him\textsuperscript{asws} with the caliphate, and that was during the day of Friday the twenty-first of the month of Ramazan of the year forty from the Emigration. He\textsuperscript{asws} managed the office bearers and established the governors, and he\textsuperscript{asws} sent Abdullah Bin Al-Abbas to Al-Basra and looked into the affairs’.\textsuperscript{903}

\textsuperscript{903} Bihar Al Anwaar – V 43, The book of History – Al Hassan\textsuperscript{asws}, Ch 17 H 4 b
‘He asws was pledged to after his asws father asws, on the day of Friday the twenty-first of the month of Ramazan, in the year forty, and his asws age, when allegiances were pledged to him asws, was thirty-seven years”.

When Amir Al-Momineen asws was killed (martyred), Al-Hassan asws Bin Ali asws ascended the pulpit. He asws wanted to speak but the tears choked him asws. He asws sat down for a while. Then he asws stood up and said: ‘The Praise is for Allah azwj Who was One in His azwj Firstness and His azwj Eternity, Magnificent with His azwj Goodness, Great with His azwj Greatness and His azwj Subduing. 

He azwj Created what He azwj Created, so there is no replacer for His azwj creation, nor is there any changer to His azwj Making, nor any follow-up to His azwj Wisdom, nor any repeller of His azwj Command, nor any rest from His azwj Calling. He azwj Created the entirety of He azwj Created and there is no decline to His azwj kingdom not any termination to its term.

He azwj is Exalted being above all things, and near from all things. He azwj Flash to His azwj Creations from without Him azwj being seen, and He azwj is with the Exalted scenery veiled by His azwj Light, and Towers in His azwj Highness. He azwj Concealed from His azwj creatures and Sent to them a witness upon them, and Sent among them, the Prophets as bearers of glad tidings and as warners, [2:213] the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42], for the servants to understand about their Lord azwj what they had been ignorant of, so they would recognise Him azwj with His azwj Lordship after having denied Him azwj.

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904 Bihar Al Anwaar – V 43, The book of History – Al Hassan asws, Ch 17 H 4 c
And the Praise is for Allahazwj Who Favoured the caliphate upon usasws, Peopleasws of the Household, and weasws are anticipating ourasws solace with Himazwj regarding best of the fathers, Rasool-Allahsaww, and weasws are anticipating ourasws solace with Himazwj regarding Amir Al-Momineenasws, and the east and the west has been hit by it.

By Allahazwj Heasws neither left any Dirhams nor any Dinars, except four hundred Dirhams heasws had intended to buy a servant for hisasws family. And myasws beloved grandfather saww Rasool-Allahsaww had narrated to me: ‘The command would be controlled by twelve Imamasws from the Peopleasws of hissaww Household and hissaww elites, and there is no one from usasws except heasws would either be killed or poisoned!’

Then heasws descended from hisasws pulpit. Heasws called for Ibn Muljimla, may Allahazwj Curse himla, so they came with himla. Helal said, ‘O sonasws of Rasool-Allahsaww! Let meal (kill him) and Ial shall be for youasws, and Ial shall suffice you with the matter of yourasws enemy in Syria!’

Al-Hassanasws lifted himala by hisasws sword. Helal confronted the sword with hisal hand, so hisal little finger was cut off. Then heasws struck himala with a strike upon hisal cranium and killed himala. May the Curse of Allahazwj be upon himalasw.

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905 Bihar Al Anwaar – V 43, The book of History – Al Hassanasws, Ch 17 H 4 d