

# بحار الأنوار

## BIHAR AL-ANWAAR

ج 22

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>asws</sup>**

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Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
Baqir Al Majlisi

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أبواب ما يتعلق بارتحاله إلى عالم البقاء صلى الله عليه ما دامت الأرض و السماء

## CHAPTERS ON WHAT RELATES TO HIS-<sup>saww</sup> JOURNEY TO THE WORLD LASTING FOR AS LONG AS THE EARTH AND THE SKY DO

باب 1 وصيته ص عند قرب وفاته و فيه تجهيز جيش أسامة و بعض النوادر

### CHAPTER 1 – HIS-<sup>azwj</sup> WILL DURING NEAR TO HIS-<sup>saww</sup> EXPIRY AND IN IT IS PREPARATION OF THE ARMY OF USAMA AND SOME MISCELLANEOUS ISSUES

1- ما، الأماالي للشيخ الطوسي المفيد عن الجعابي عن يوسف بن الحكم عن داود بن رشيد عن سلمة بن صالح عن عبد الملك بن عبد الرحمن عن الأشعث بن طليق قال سمعت الحسين بن العربي يحدث عن مرة عن عبد الله بن مسعود قال: نعى إبننا حبيبنا و نبينا ص نفسه فأبى و أمي و نفسي له الفداء قبل موته بشهر

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Al Jiany, from Yusuf Bin Al hakam, from Dawood Bin Rusheyd, from Salama Bin Salih, from Abdul Malik Bin Abdul Rahman, from Al As'ad Bin Taleeq who said, 'I heard Al Husayn Bin Al Araby narrating more than once from Abdullah Bin Masoud who said,

'Our beloved and our Prophet-<sup>saww</sup> announced his-<sup>saww</sup> own death himself-<sup>saww</sup>, may my father, and my mother and my self be sacrificed for him-<sup>saww</sup>, before his-<sup>saww</sup> passing away, by a month.

فَلَمَّا دَنَا الْفِرَاقُ جَمَعَنَا فِي بَيْتٍ فَتَنَظَّرَ إِنَّا فَدَمَعَتْ عَيْنَاهُ ثُمَّ قَالَ مَرْحَبًا بِكُمْ حَيَّاكُمْ اللَّهُ حَفِظَكُمْ اللَّهُ نَصَرَكُمْ اللَّهُ نَفَعَكُمْ اللَّهُ هَدَاكُمْ اللَّهُ وَقَفَّكُمْ اللَّهُ سَلَّمَكُمْ اللَّهُ قَبَّلَكُمْ اللَّهُ رَزَقَكُمْ اللَّهُ رَفَعَكُمْ اللَّهُ

When the separation drew near, he<sup>-saww</sup> gathered us in a house and looked at us, and his<sup>-saww</sup> eyes filled up with tears, then he<sup>-saww</sup> said: ‘Welcome to you all. May Allah<sup>-azwj</sup> Keep you alive, may Allah<sup>-azwj</sup> Protect you, may Allah<sup>-azwj</sup> Help you, may Allah<sup>-azwj</sup> Benefit you, may Allah<sup>-azwj</sup> Guide you, may Allah<sup>-azwj</sup> Harmonise you, may Allah<sup>-azwj</sup> Keep you safe, may Allah<sup>-azwj</sup> Accept you, may Allah<sup>-azwj</sup> Grace you, may Allah<sup>-azwj</sup> Raise you!

أَوْصِيَكُمْ بِتَقْوَى اللَّهِ وَ أَوْصَى اللَّهُ بِكُمْ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ أَنْ لَا تَعْلُوا عَلَى اللَّهِ فِي عِبَادِهِ وَ بِلَادِهِ فَإِنَّ اللَّهَ تَعَالَى قَالَ لِي وَ لَكُمْ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَ لَا فَسَادًا وَ الْعَاقِبَةُ لِلْمُتَّقِينَ وَ قَالَ سُبْحَانَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

I<sup>-saww</sup> bequeath you all with fearing Allah<sup>-azwj</sup> and bequeath Allah<sup>-azwj</sup> with you. **‘I am a clear warner to you [11:25].** Do not exalt yourselves among His<sup>-azwj</sup> servants and His<sup>-azwj</sup> country, for Allah<sup>-azwj</sup> the Exalted Said to me<sup>-saww</sup> and to you all: **That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83].** And the Glorious Said: **Isn’t in Hell an abode for the Kafirs? [39:32].**

فُلْنَا مَعِيَ يَا نَبِيَّ اللَّهِ أَجَلُكَ قَالَ دَنَا الْأَجَلُ وَ الْمُنْقَلَبُ إِلَى اللَّهِ وَ إِلَى سِدْرَةِ الْمُنْتَهَى وَ جَنَّةِ الْمَأْوَى وَ الْعَرْشِ الْأَعْلَى وَ الْكَأْسِ الْأَوْقَى وَ الْعَيْشِ الْأَهْنَى فُلْنَا فَمَنْ يُعَسِّلُكَ قَالَ أَخِي وَ أَهْلُ بَيْتِي فَأَلْأَذَنِي.

We said, ‘When, O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>, would be your<sup>-saww</sup> expiry?’ He<sup>-saww</sup> said: ‘The expiry has drawn near and the transfer is to Allah<sup>-azwj</sup> and to Al-Sidrat Al-Muntaha, and the Garden of Al-Ma’wa, and the Exalted Throne, and cup filled to the brim, and the welcoming life’. We said, ‘So, who will be washing you<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘My<sup>-saww</sup> brother and People<sup>-asws</sup> of my<sup>-saww</sup> Household. The lowest is the lowest’.<sup>1</sup>

2- ما، الأمايلي للشيخ الطوسي ابن الصلّت عن ابن عَفْدَةَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ إِسْمَاعِيلِ بْنِ أَبَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمِ الْمَلَائِكِيِّ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ عَلْقَمَةَ بْنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص لَمَّا حَضَرَهُ الْمَوْتُ ادْعُوا لِي حَبِيبِي فَقُلْتُ ادْعُوا لَهُ ابْنُ أَبِي طَالِبٍ فَوَ اللَّهُ مَا يُرِيدُ غَيْرَهُ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqada Bin Suleyman, from Ismail Bin Aban, from Abdullah Bin Muslim al Mulaie, from his father, from Ibrahim Bin Alqamah Bin al Aswad,

‘From Ayesha who said, ‘Rasool-Allah<sup>-saww</sup>, when the expiry presented to him<sup>-saww</sup>, said: ‘Call my<sup>-saww</sup> beloved for me<sup>-saww</sup>’. I said, ‘Call Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> for him<sup>-saww</sup>, for by Allah<sup>-azwj</sup> he<sup>-saww</sup> does not intend other than him<sup>-asws</sup>’.

فَلَمَّا جَاءَهُ فَرَجَّ النَّوْبَ الَّذِي كَانَ عَلَيْهِ ثُمَّ أَدْخَلَهُ فِيهِ فَلَمْ يَزَلْ مُحْتَضِنَهُ حَتَّى قُبِضَ وَ يَدُهُ عَلَيْهِ.

<sup>1</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 1

When he<sup>-asws</sup> came, he<sup>-saww</sup> moved aside the cloth which was upon him<sup>-saww</sup>, then included him<sup>-asws</sup> in it. He<sup>-saww</sup> did not cease to embrace him<sup>-asws</sup> until he<sup>-saww</sup> passed away, and his<sup>-saww</sup> hand was upon him<sup>-asws</sup>.<sup>2</sup>

3- ع، علل الشرائع ماجيلويه عن مُحَمَّدِ الْعَطَّارِ عَنِ سَهْلِ بْنِ مُحَمَّدِ بْنِ الْوَلِيدِ الصَّبْرِيِّ عَنِ ابْنِ بِنِ عَثْمَانَ عَنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنِ جَدِّهِ ع قَالَ: لَمَّا حَضَرَتْ رَسُولَ اللَّهِ ص الْوَفَاةُ دَعَا الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ وَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع

(The book) 'Illal al Sharaie' – Majaylawiya, from Muhammad Bin Al Waleed Al Sayrafi, from Aban Bin Usman,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'When the expiry presented to Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> called Al-Abbas Bin Abdul Muttalib, and Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.

فَقَالَ لِلْعَبَّاسِ يَا عَمَّ مُحَمَّدٍ تَأْخُذُ تَرَاثَ مُحَمَّدٍ وَ تَقْضِي دَيْنَهُ وَ تُنْجِزُ عِدَاتِهِ فَرَدَّ عَلَيْهِ وَ قَالَ يَا رَسُولَ اللَّهِ أَنَا شَيْخٌ كَبِيرٌ كَثِيرُ الْعِيَالِ قَلِيلُ الْمَالِ مَنْ يُطِيفُكَ وَ أَنْتَ تُبَارِي الرِّيحَ

He<sup>-saww</sup> said to Al-Abbas: 'O uncle of Muhammad<sup>-saww</sup>! Take the inheritance of Muhammad<sup>-saww</sup> and pay back his<sup>-saww</sup> debts and fulfil his<sup>-saww</sup> promises made'. He replied to him<sup>-saww</sup> and said, 'O Rasool-Allah<sup>-saww</sup>! I am an old man with a lot of dependants and of little wealth. Who can bear you<sup>-saww</sup> and you<sup>-saww</sup> are a raging wind?'

قَالَ فَأَطْرَقَ ع هُنَيْهَةً ثُمَّ قَالَ يَا عَبَّاسُ أَ تَأْخُذُ تَرَاثَ رَسُولِ اللَّهِ وَ تُنْجِزُ عِدَاتِهِ وَ تُؤَدِّي دَيْنَهُ فَقَالَ بَابِي أَنْتَ وَ أُمِّي أَنَا شَيْخٌ كَبِيرٌ كَثِيرُ الْعِيَالِ قَلِيلُ الْمَالِ مَنْ يُطِيفُكَ وَ أَنْتَ تُبَارِي الرِّيحَ

He<sup>-asws</sup> said: 'He<sup>-saww</sup> lowered his<sup>-saww</sup> head for a while, then said: 'O Abbas! Will you take the inheritance of Rasool-Allah<sup>-saww</sup> and fulfil his<sup>-saww</sup> promises made and pay off his<sup>-saww</sup> debts?' He said, 'May my father and my mother be (sacrificed) for you<sup>-saww</sup>! I am an old man with a lot of dependants, of little wealth. Who are bear you<sup>-saww</sup> and you<sup>-saww</sup> are a raging wind?'

فَقَالَ رَسُولُ اللَّهِ ص أَمَا أَنَا سَأُعْطِيهَا مَنْ يَأْخُذُ بِحَقِّهَا ثُمَّ قَالَ يَا عَلِيُّ يَا أَخَا مُحَمَّدٍ أَ تُنْجِزُ عِدَاتِ مُحَمَّدٍ وَ تَقْضِي دَيْنَهُ وَ تَأْخُذُ تَرَاثَهُ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ أُمِّي

Rasool-Allah<sup>-saww</sup> said: 'As for I<sup>-saww</sup>, I<sup>-saww</sup> shall give it to the one who will take it by its right'. Then he<sup>-saww</sup> said: 'O brother<sup>-asws</sup> of Muhammad<sup>-saww</sup>! Will you<sup>-asws</sup> fulfil the promises of Muhammad<sup>-saww</sup> and pay back his<sup>-saww</sup> debts, and take his<sup>-saww</sup> inheritance?' He<sup>-asws</sup> said: 'Yes, may my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-saww</sup>'.

قَالَ فَتَطَّرْتُ إِلَيْهِ حَتَّى نَزَعَ خَاتَمَهُ مِنْ إصْبَعِهِ فَقَالَ تَحْتَمُّ بِحَدَايَايَ

He<sup>-asws</sup> said: 'He<sup>-saww</sup> looked at him<sup>-asws</sup> until he<sup>-saww</sup> removed his<sup>-saww</sup> ring from his<sup>-saww</sup> finger and said: 'Wear this during my<sup>-saww</sup> lifetime'.

<sup>2</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 2

قَالَ فَتَطَّرْتُ إِلَى الْخَاتَمِ حِينَ وَضَعَهُ عَلَيَّ عَ فِي إِصْبَعِهِ الْيُمْنَى فَصَاحَ رَسُولُ اللَّهِ ص يَا بِلَالُ عَلَيَّ بِالْمُعْتَمِرِ وَ الدَّرْعِ وَ الرَّايَةِ وَ سِنْفِي ذِي الْفَقَارِ وَ عِمَامَتِي  
السَّحَابِ وَ البُرْدِ وَ الأَبْرَقَةَ وَ الفَضِيْبِ

He<sup>-asws</sup> said: 'He<sup>-asws</sup> looked at the ring, when Ali<sup>-asws</sup> placed it in his<sup>-asws</sup> finger of the right hand. Rasool-Allah<sup>-saww</sup> shouted: 'O Bilal! To me<sup>-saww</sup> with the helmet, and the armour, and the flag, and my<sup>-saww</sup> sword Zulfiqar, and my<sup>-saww</sup> white turban, and the cloak, and the pitcher, and the staff!'

فَوَ اللَّهُ مَا رَأَيْتُهَا قَبْلَ سَاعَتِي تِيكَ يَعْني الأَبْرَقَةَ كَادَتْ تُخَطِّفُ الأَبْصَارَ فَإِذَا هِيَ مِنْ أَتْرُقِ الجَنَّةِ

By Allah<sup>-azwj!</sup> I<sup>-asws</sup> had not seen it before that time of mine<sup>-asws</sup>, meaning the pitcher which almost snatched away the vision, for it is from the pitchers of the Paradise.

فَقَالَ يَا عَلِيُّ إِنَّ جِبْرَائِيلَ أَتَانِي بِهَا فَقَالَ يَا مُحَمَّدُ اجْعَلْهَا فِي حَلَقَةِ الدَّرْعِ وَ اسْتَوْفِرْ بِهَا مَكَانَ المِنْطَقَةِ

He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Jibraeel<sup>-as</sup> came with it to me<sup>-saww</sup> and said: 'O Muhammad<sup>-saww</sup>! Make it to be in a ring of the armour, locate it in the place of the belt'.

ثُمَّ دَعَا بِرُؤُوسِ نِعالِ عَرَبِيَّيْنِ إِحْدَاهُمَا مُخْصُوفَةٌ وَ الأُخْرَى غَيْرُ مُخْصُوفَةٍ وَ القَمِيصِ الَّذِي أُسْرِيَ بِهِ فِيهِ وَ القَمِيصِ الَّذِي خَرَجَ فِيهِ يَوْمَ أُحُدٍ وَ القَلَانِسِ الثَّلَاثِ  
قَلَنْسُوءَةَ السَّقْرِ وَ قَلَنْسُوءَةَ العِيدَيْنِ وَ قَلَنْسُوءَةَ كَانَ يَلْبَسُهَا وَ يَقْعُدُ مَعَ أَصْحَابِهِ

Then he<sup>-saww</sup> called for a pair of Arabian slippers, one of them having been repaired and the other without repair, and the shirt in which he<sup>-saww</sup> had ascended with (to the sky), and the shirt in which he<sup>-saww</sup> went out on the day of Ohad, and the three caps – a cap for the travelling, and a cap for the two Eids, and a cap which he<sup>-saww</sup> used to wear and sit with his<sup>-saww</sup> companions.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا بِلَالُ عَلَيَّ بِالْبَعْلَتَيْنِ الشَّهْبَاءِ وَ الدُّدُلِ وَ النَّاقَتَيْنِ العُضْبَاءِ وَ الصَّهْبَاءِ وَ الفَرَسَيْنِ - الجَنَاحِ الَّذِي كَانَ يُوقِفُ بِبَابِ مَسْجِدِ رَسُولِ  
اللَّهِ ص لِحَوَائِجِ النَّاسِ يَبْعَثُ رَسُولُ اللَّهِ ص الرَّجُلَ فِي حَاجَتِهِ فَيَرْكَبُهُ وَ حَيْزُومَ وَ هُوَ الَّذِي يَقُولُ أَقْدِمَ حَيْزُومَ وَ الحِمَارَ اليَعْفُورَ

Then Rasool-Allah<sup>-saww</sup> said: 'O Bilal! To me<sup>-saww</sup> with the two mules, Al Shahba'a and al Duldul, and the two she-camels, Al Azba'a and al Sahba'a, and the two horses - A' Janah, which used to pause at the door of the Masjid of Rasool-Allah<sup>-saww</sup> for the need of the people. Rasool-Allah<sup>-saww</sup> would send the man regarding his<sup>-saww</sup> needs, so he would ride it; and Hayzoum, and it is which it is said 'oldest Hayzoum'; and the donkey Al Yafour'.

ثُمَّ قَالَ يَا عَلِيُّ اقْبِضْهَا فِي حَيَاتِي حَتَّى لَا يُنَازِعَكَ فِيهَا أَحَدٌ بَعْدِي

Then he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Take possession of these during my<sup>-saww</sup> lifetime until no one can snatch these away from you<sup>-asws</sup> after me<sup>-saww</sup>'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ أَوَّلَ شَيْءٍ مَاتَ مِنَ الدَّوَابِّ جَمَارَةُ البَعْفُورِ تُؤَيِّدُ سَاعَةَ قَبْضِ رَسُولِ اللَّهِ ص قَطَعَ خِطَامَهُ ثُمَّ مَرَّ بِرِكْضٍ وَ أَتَى بِتُرْبِ بَنِي خَطْمَةَ بِغُبَا  
فَرَمَى بِنَفْسِهِ فِيهَا فَكَانَتْ قَبْرَهُ

Then Abu Abdullah<sup>-asws</sup> said: ‘The first thing from the animals which died was the donkey Al-Yafour. It died at the time Rasool-Allah<sup>-sawww</sup> passed away, cutting its halter, then it passed by running and came to a well of the clan of Khatma at Quba and threw itself into it, and it became its grave’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ يَغْفُورَ كَلَّمَ رَسُولَ اللَّهِ فَقَالَ بِأَبِي أَنْتَ وَأُمِّي إِنَّ أَبِي حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ كَانَ مَعَ نُوحٍ فِي السَّفِينَةِ فَنَظَرَ إِلَيْهِ يَوْمًا نُوحٌ ع وَ مَسَحَ يَدَهُ عَلَى وَجْهِهِ ثُمَّ قَالَ يَخْرُجُ مِنْ صُلْبِ هَذَا الْحِمَارِ جِمَارٌ يَرْكَبُهُ سَيِّدُ النَّبِيِّينَ وَ خَاتَمُهُمْ وَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي ذَلِكَ الْحِمَارَ.

Then Abu Abdullah<sup>-asws</sup> said: ‘Yafour spoke to Rasool-Allah<sup>-sawww</sup> and it said, ‘May my father and my mother be (sacrificed) for you<sup>-sawww</sup>! My father narrated to me from his father from his grandfather that he was with Noah<sup>-as</sup> in the ship. One day Noah<sup>-as</sup> looked at him and wiped his<sup>-as</sup> hand upon his face, then said: ‘There will come out from the loins of this donkey, a donkey which will be rode upon by the Chief of the Prophets<sup>-as</sup>, and their<sup>-as</sup> last one’, and the praise is for Allah<sup>-azwj</sup> Who Made me to be that donkey’<sup>3</sup>.

4- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ مُعْتَمِناً عَنْ جَابِرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ لِقَاطِمَةَ ع بِأَبِي وَأُمِّي أَنْتَ أَرْسَلِي إِلَى بَعْلِكَ فَادْعِيهِ لِي فَقَالَتْ فَاطِمَةُ لِلْحُسَيْنِ أَنْطَلِقِي إِلَى أَبِيكَ فَقُلْ يَدْعُوكَ جَدِّي

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer transmitting from Jabir Al-Ansari who said, ‘Rasool-Allah<sup>-sawww</sup> said to (Syeda) Fatima<sup>-asws</sup> during his<sup>-sawww</sup> illness in which he<sup>-sawww</sup> passed away: ‘May my<sup>-sawww</sup> father<sup>-as</sup> and my<sup>-sawww</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-asws</sup>! Send someone to your<sup>-asws</sup> husband and call him<sup>-asws</sup> to me<sup>-sawww</sup>’. (Syeda) Fatima<sup>-asws</sup> said to Al-Husayn<sup>-asws</sup>: ‘Go to your<sup>-asws</sup> father<sup>-asws</sup> and say: ‘My<sup>-asws</sup> grandfather<sup>-sawww</sup> is calling you<sup>-asws</sup>’.

قَالَ فَانْطَلِقِي إِلَيْهِ الْحُسَيْنُ فَدَعَاهُ فَأَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع حَتَّى دَخَلَ عَلَى رَسُولِ اللَّهِ ص وَ فَاطِمَةَ ع عِنْدَهُ وَ هِيَ تَقُولُ وَ أَكْرَبَاةَ لِكْرَبِكَ يَا أَبَتَاهُ

He (the narrator) said, ‘Al-Husayn<sup>-asws</sup> went to him<sup>-asws</sup> and called him<sup>-asws</sup>. Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> came until he<sup>-asws</sup> entered to see Rasool-Allah<sup>-sawww</sup>, and (Syeda) Fatima<sup>-asws</sup> was in his<sup>-sawww</sup> presence and she<sup>-asws</sup> was saying: ‘Oh its distress to your<sup>-sawww</sup> anguish, O father<sup>-sawww</sup>!’

فَقَالَ لَهَا رَسُولُ اللَّهِ ص لَا كَرَبَ عَلَى أَبِيكَ بَعْدَ الْيَوْمِ يَا فَاطِمَةُ إِنَّ النَّبِيَّ ص لَا يُسْقُطُ عَلَيْهِ الْجَنَبُ وَ لَا يُخْمَشُ عَلَيْهِ الْوَجْهُ وَ لَا يُدْعَى عَلَيْهِ بِالْوَيْلِ وَ لَكِنَّ قَوْلِي كَمَا قَالَ أَبُوكَ عَلَى إِبْرَاهِيمَ تَدْمَعُ الْعَيْنَانِ وَ قَدْ يُوجَعُ الْقَلْبُ وَ لَا تَقُولُ مَا يُسْخَطُ الرَّبَّ وَ إِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ وَ لَوْ عَاشَ إِبْرَاهِيمُ لَكَانَ نَبِيًّا

Rasool-Allah<sup>-sawww</sup> said to her<sup>-asws</sup>: ‘There will be no distress upon your<sup>-asws</sup> father<sup>-sawww</sup> after today, O Fatima<sup>-asws</sup>! The Prophet<sup>-sawww</sup>, neither will the pocket be torn upon him<sup>-sawww</sup>, not with the face be scratched upon him<sup>-sawww</sup>, nor will the woe be called for upon him<sup>-sawww</sup>, but say just as your<sup>-asws</sup> father<sup>-sawww</sup> said upon Ibrahim<sup>-as</sup> (his<sup>-sawww</sup> son<sup>-as</sup>): ‘The eyes weep and the heart is pained, and we<sup>-sawww</sup> do not say what Angers the Lord<sup>-azwj</sup>, and we<sup>-sawww</sup> are with you<sup>-as</sup>, O Ibrahim<sup>-as</sup>, in grief’, and had Ibrahim<sup>-as</sup> lived, he<sup>-as</sup> would have been a Prophet<sup>-as</sup>’.

<sup>3</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 1 H 3

ثُمَّ قَالَ يَا عَلِيُّ اذْنُ مِي قَدْنَا مِنْهُ فَقَالَ ادْخُلْ اذُنَكَ فِي فِي فَعَلَّ فَقَالَ يَا اَخِي اَلَمْ تَسْمَعْ قَوْلَ اللّٰهِ فِي كِتَابِهِ اِنَّ الدِّينَ اٰمَنُوْا وَ عَمِلُوْا الصّٰلِحٰتِ اُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Then he<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! Come closer to me<sup>-saww</sup>!’ He<sup>-asws</sup> went closer to him<sup>-saww</sup>. He<sup>-saww</sup> said: ‘Enter your<sup>-asws</sup> ear into (to be near) my<sup>-saww</sup> mouth’. He<sup>-asws</sup> did so. He<sup>-saww</sup> said: ‘O my<sup>-saww</sup> brother<sup>-asws</sup>! Did you<sup>-asws</sup> not hear the Words of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Book: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7].**

قَالَ بَلَى يَا رَسُولَ اللّٰهِ قَالَ هُمْ اَنْتَ وَ شِيعَتُكَ يَجِيئُوْنَ غُرًّا مُّحْجَلِيْنَ شِبَاعًا مَّرْوِيِّيْنَ

He<sup>-asws</sup> said: ‘Yes, O Rasool-Allah<sup>-saww</sup>!’ He<sup>-saww</sup> said: ‘They are you<sup>-asws</sup> and your<sup>-asws</sup> Shias. They will be coming as resplendent (of faces), satiated, saturated’.

اَوْ لَمْ تَسْمَعْ قَوْلَ اللّٰهِ فِي كِتَابِهِ اِنَّ الدِّينَ كَفَرُوْا مِنْ اَهْلِ الْكِتَابِ وَ الْمُشْرِكِيْنَ فِي نَارِ جَهَنَّمَ خَالِدِيْنَ فِيْهَا اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ قَالَ بَلَى يَا رَسُولَ اللّٰهِ

Have you<sup>-asws</sup> not heard the Words of Allah<sup>-azwj</sup> Mighty and Majestic in His<sup>-azwj</sup> Book: **Surely those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6]?** He<sup>-asws</sup> said: ‘Yes, O Rasool-Allah<sup>-saww</sup>!’

قَالَ هُمْ عَدُوْكَ وَ شِيعَتُهُمْ يَجُوْزُوْنَ يَوْمَ الْقِيٰمَةِ ظَمًا مُّظْمَعِيْنَ اَشْقِيَاءَ مُعَذَّبِيْنَ كُفْرًا مُّتَفَقِيْرِيْنَ ذَلِكَ لَكَ وَ لَشِيعَتِكَ وَ هَذَا لِعَدُوْكَ وَ لَشِيعَتِهِمْ - هَكَذَا رَوَى جَابِرُ الْاَنْصَارِيُّ رَضِيَ اللّٰهُ عَنْهُ.

He<sup>-saww</sup> said: ‘They are your<sup>-asws</sup> enemies and enemies of your<sup>-asws</sup> Shias, who will be coming on the Day of Judgement, with blackened faces, extremely thirsty, miserable, Tormented, Kafirs, hypocrites. That, would be for you<sup>-asws</sup> and your<sup>-asws</sup> Shias, and this, would be for your<sup>-asws</sup> enemies and their adherents’. – This is how it has been reported from Jabir Bin Abdullah Al-Ansari”.<sup>4</sup>

5- ع، علل الشرائع ابنُ المُنَوِّكِلِ عَنْ سَعْدِ بْنِ اَبِي عِيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ اِبْرَاهِيْمَ بْنِ اِسْحَاقَ الْاَزْدِيَّ عَنْ اَبِيهِ قَالَ: اَتَيْتُ الْاَعْمَشَ سُلَيْمَانَ بْنَ مِهْرَانَ اَسْأَلُهُ عَنْ وَصِيَّةِ رَسُوْلِ اللّٰهِ ص فَقَالَ اِنَّ مُحَمَّدَ بْنَ عَبْدِ اللّٰهِ فَاَسْأَلُهُ قَالَ فَاَتَيْتُهُ فَخَدَّتْنِي عَنْ زَيْدِ بْنِ عَلِيٍّ ع قَالَ لَمَّا حَضَرَتْ رَسُوْلَ اللّٰهِ ص الْوَفَاةَ وَ رَأْسُهُ فِي حَجْرِ عَلِيٍّ ع وَ الْبَيْتُ غَاصَّ بِمَنْ فِيْهِ مِنَ الْمُهَاجِرِيْنَ وَ الْاَنْصَارِ وَ الْعَبَاسُ قَاعِدٌ قُدَّامَهُ

(The book) ‘Al Illal Al Sharaie’ – Ibn Al Mutawakkal – From Sa’ad, from Ibn Isa, from Muhammad bin Khalid, from Ibrahim Bin Is’haq Al Azdy, from his father who said,

‘Al-Amsh came to Suleyman Bin Mihran to ask him about the successor of Rasool-Allah<sup>-saww</sup>. He said, ‘I went to Muhammad Bin Abdullah and asked him and he said, ‘He narrated to be from Zayd son of Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>) who said, ‘When the expiry presented to Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> head was in a lap of Ali<sup>-asws</sup> and the house was filled with the ones in it, from the Emigrants and the Helpers, and Al-Abbas was sitting in his<sup>-saww</sup> front.

<sup>4</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 4

فَقَالَ رَسُولُ اللَّهِ ص يَا عَبَّاسُ أ تَقْبَلُ وَصِيَّتِي وَ تَقْضِي دَيْنِي وَ تُنَجِّزُ مَوْعِدِي فَقَالَ إِنِّي امْرُؤٌ كَبِيرٌ السِّنُّ كَثِيرٌ الْعِيَالُ لَا مَالَ لِي فَأَعَادَهَا عَلَيْهِ ثَلَاثًا كُلَّ ذَلِكَ يُرُدُّهَا عَلَيْهِ

Rasool-Allah<sup>-saww</sup> said: 'O Abbas! Do you accept my<sup>-saww</sup> bequest and pay back my<sup>-saww</sup> debts and fulfil my<sup>-saww</sup> promises made?' He said, 'I am a person of old age, a lot of dependants, there is no wealth for me'. He<sup>-saww</sup> repeated to him thrice, during all that he rebutted upon him<sup>-saww</sup>.

فَقَالَ رَسُولُ اللَّهِ سَأُعْطِيهَا رَجُلًا يَأْخُذُهَا بِحَقِّهَا لَا يَقُولُ مِثْلَ مَا تَقُولُ ثُمَّ قَالَ يَا عَلِيُّ أ تَقْبَلُ وَصِيَّتِي وَ تَقْضِي دَيْنِي وَ تُنَجِّزُ مَوْعِدِي قَالَ فَحَنَنْتُهُ الْعَبْرَةَ وَ لَمْ يَسْتَطِعْ أَنْ يُجِيبَهُ وَ لَقَدْ رَأَى رَأْسَ رَسُولِ اللَّهِ ص يَذْهَبُ وَ يَجِيءُ فِي حَجْرِهِ

Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> shall give it to a man who will take it by its right. He will not say like what you are saying'. Then he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Do you<sup>-asws</sup> accept my<sup>-saww</sup> bequest and pay back my<sup>-saww</sup> debts and fulfil my<sup>-saww</sup> promises made?' The tears choked him<sup>-asws</sup> and he<sup>-asws</sup> was not able to answer him<sup>-saww</sup>, and he<sup>-asws</sup> had seen the head of Rasool-Allah<sup>-saww</sup> go and come (faint and wake up) in his<sup>-asws</sup> lap.

ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ لَهُ عَلِيُّ ع نَعَمْ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ

Then he<sup>-saww</sup> repeated to him<sup>-asws</sup>. Ali<sup>-asws</sup> said to him<sup>-saww</sup>: 'Yes, may my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be sacrificed for you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>'.

فَقَالَ يَا بِلَالُ أَنْتَ بَدِيعَ رَسُولِ اللَّهِ فَأَنْتَ بِهَا ثُمَّ قَالَ يَا بِلَالُ أَنْتَ بَرَايَةَ رَسُولِ اللَّهِ ص فَأَنْتَ بِهَا ثُمَّ قَالَ يَا بِلَالُ أَنْتَ بِنِعْلَةِ رَسُولِ اللَّهِ بِسَرَجِهَا وَ لِحَامِهَا فَأَنْتَ بِهَا

He<sup>-saww</sup> said: 'O Bilal! Bring the armour of Rasool-Allah<sup>-azwj!</sup>' He came with it. Then he<sup>-saww</sup> said: 'Bring the flag of Rasool-Allah<sup>-saww!</sup>' He came with it. Then he<sup>-saww</sup> said: 'O Bilal! Bring the mule of Rasool-Allah<sup>-saww</sup> with its saddle and its rein'. He came with it.

ثُمَّ قَالَ يَا عَلِيُّ فَمَنْ فَاقْبِضْ هَذَا بِشَهَادَةِ مَنْ فِي الْبَيْتِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ كَيْ لَا يُنَازِعَكَ فِيهِ أَحَدٌ مِنْ بَعْدِي

Then he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Stand and take possession of this witnessed by the ones in the house, from the Emigrants and the Helpers, so that no one would contend with you<sup>-asws</sup> regarding it from after me<sup>-saww</sup>'.

قَالَ فَقَامَ عَلِيُّ ع حَتَّى اسْتَوْدَعَ جَمِيعَ ذَلِكَ فِي مَنْزِلِهِ ثُمَّ رَجَعَ.

He (the narrator) said, 'Ali<sup>-asws</sup> arose until he deposited all that in his<sup>-asws</sup> house, then returned".<sup>5</sup>

<sup>5</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 5

6- ع، علل الشرائع ماجيلويه عن عمه عن البرقي عن أبيه عن إبراهيم بن إسحاق عن أبيه عن عمرو بن خالد عن زناد بن علي ع قال: لَمَّا حَضَرَ رَسُولَ اللَّهِ ص الْوَفَاةَ قَالَ لِلْعَبَّاسِ أَ تَقْبَلُ وَصِيَّتِي وَ تَقْضِي دِينِي وَ تُنَجِّزُ مَوْعِدِي قَالَ إِيَّيْكُمْ كَبِيرُ السِّنِّ دُو عِيَالٍ لَا مَالٌ لِي فَأَعَادَهَا عَلَيْهِ ثَلَاثًا فَرَدَّهَا فَقَالَ رَسُولُ اللَّهِ ص لَأَعْطِيَنَهَا رَجُلًا يَأْخُذُهَا بِحَقِّهَا لَا يَقُولُ مِثْلَ مَا يَقُولُ

(The book) 'Al Illal Al Sharaie' – Majaylawiya, from his uncle Al Barqy, from his father, from Ibrahim Bin Is'haq, from his father, from Amro Bin Khalid,

'From Zayd son of Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>) having said: 'When the expiry presented to Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> said to Al-Abbas: 'Will you accept my<sup>-saww</sup> bequest and pay off my<sup>-saww</sup> debts and fulfil my<sup>-saww</sup> promises made?' He said, 'I am a person of old age with dependants, there is no wealth for me'. He<sup>-saww</sup> repeated to him thrice, but he rejected it. Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> shall give it to a man who will take it by its right, not saying like what you are saying'.

ثُمَّ قَالَ يَا عَلِيُّ أَ تَقْبَلُ وَصِيَّتِي وَ تَقْضِي دِينِي وَ تُنَجِّزُ مَوْعِدِي قَالَ فَحَنَنْتُهُ الْعَبْرَةَ ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ عَلِيُّ نَعَمْ يَا رَسُولَ اللَّهِ

Then he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Will you<sup>-asws</sup> accept my<sup>-saww</sup> bequest and pay back my<sup>-saww</sup> debts and fulfil my<sup>-saww</sup> promises?' The tears choked him<sup>-asws</sup>. Then he<sup>-saww</sup> repeated to him<sup>-asws</sup>. Ali<sup>-asws</sup> said: 'Yes, O Rasool-Allah<sup>-saww</sup>!'

فَقَالَ يَا بِلَالُ أَتِ بِدِرْعِ رَسُولِ اللَّهِ فَآتَى بِهَا ثُمَّ قَالَ يَا بِلَالُ أَتِ بِرَايَةِ رَسُولِ اللَّهِ فَآتَى بِهَا

He<sup>-saww</sup> said: 'O Bilal! Bring the armour of Rasool-Allah<sup>-saww</sup>'. He came with it. Then he<sup>-saww</sup> said: 'O Bilal! Bring the sword of Rasool-Allah<sup>-saww</sup>'. He came with it. Then he<sup>-saww</sup> said: 'O Bilal! Bring the flag of Rasool-Allah<sup>-saww</sup>'. He came with it.

قَالَ حَتَّى تَقْعَدَ عَصَابَةَ كَانَ يَعْصِبُ بِهَا بَطْنَهُ فِي الْحَرْبِ فَآتَى بِهَا ثُمَّ قَالَ يَا بِلَالُ أَتِ بِبَعْلَةِ رَسُولِ اللَّهِ بِسَرَجِهَا وَ لِجَامِهَا فَآتَى بِهَا ثُمَّ قَالَ لِعَلِيٍّ قَدْ قَافِضٌ هَذَا بِشَهَادَةٍ مِنْ هُنَا مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ حَتَّى لَا يُنَازِعَكَ فِيهِ أَحَدٌ مِنْ بَعْدِي

He (the narrator) said, 'Until he<sup>-saww</sup> (mentioned) a thing he<sup>-saww</sup> used to tie to his<sup>-saww</sup> belly in the war, and he came with it. Then he<sup>-saww</sup> said: 'O Bilal! Bring the mule of Rasool-Allah<sup>-saww</sup> along with its saddle and its rein'. He came with it. The he<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'Stand and take possession of this in the witnessing of the ones over here, from the Emigrants and the Helpers, until no one would contend you<sup>-asws</sup> regarding it'.

قَالَ فَقَامَ عَلِيُّ ع وَ حَمَلَ ذَلِكَ حَتَّى اسْتَوْدَعَهُ مَنْزِلَهُ ثُمَّ رَجَعَ.

He (the narrator) said, 'Ali<sup>-asws</sup> stood up and carried that until he<sup>-asws</sup> deposited it in his<sup>-asws</sup> house, then returned"<sup>6</sup>.

7- مع، معاني الأخبار أبي عن أحمد بن إدريس عن سلمة بن الخطاب عن الحسين بن راشد بن يحيى عن علي بن إسماعيل عن عمرو بن أبي المقدام قال: سمعت أبا الحسن أن أبا جعفر ع يقول في هذه الآية ولا يعصينك في معروف قال إن رسول الله ص قال لفاطمة ع إذا أنا مت فلا تحميشي علي وجهاً ولا تُرخي علي شغراً ولا تُنادي بالويل ولا تُقبمي علي نائحة

<sup>6</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 6

(The book) 'Ma'any Al Akhbaar' - My father, from Ahmad Bin Idrees, from Salama Bin Al Khattab, from Al Husayn Bin Rashid Bin Yahya, from Ali Bin Ismail, from Amro Bin Abu Al Miqdam who said,

'I heard Abu Al-Hassan<sup>-asws</sup> (saying): 'Abu Ja'far<sup>-asws</sup> saying regarding this Verse: ***nor disobey you in good (deeds) [60:12]***. He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said to (Syeda) Fatima<sup>-asws</sup>: 'When I<sup>-saww</sup> pass away, neither scratch a face upon me<sup>-saww</sup>, nor pull hair, nor call out with the woe, nor stand upon me lamenting'.

ثُمَّ قَالَ هَذَا الْمَعْرُوفُ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ وَ لَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ.

Then he<sup>-asws</sup> said: 'This is the good (deed) which Allah<sup>-azwj</sup> Mighty and Majestic Said in His<sup>-azwj</sup> Book: ***nor disobey you in good (deeds) [60:12]***'.<sup>7</sup>

8- بشاء، بشارة المصطفى يَحْيَى بْنُ مُحَمَّدٍ الْجَوَالِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَافِظِ عَنْ عَمْرِ بْنِ إِبْرَاهِيمَ الْكِلَابِيِّ عَنْ مُحَمَّدُونَ بْنِ عَيْسَى عَنْ يَحْيَى بْنِ سُلَيْمَانَ عَنْ عَبَّادِ بْنِ عَبْدِ الصَّمَدِ عَنِ الْحُسَيْنِ عَنْ أَنَسٍ قَالَ: جَاءَتْ فَاطِمَةُ وَ مَعَهَا الْحُسَيْنُ وَ الْحُسَيْنُ ع إِلَى النَّبِيِّ ص فِي الْمَرَضِ الَّذِي فُيْضَ فِيهِ فَانْكَبَتْ عَلَيْهِ فَاطِمَةُ وَ أَلصقتْ صدرها بصدريه وَ جعلت تبكي

(The book) 'Bashaarat Al Mustafa<sup>-saww</sup>' – Yahya Bin Muhammad Al Jawwany, from Ja'far Bin Muhammad al Husayni, from Muhammad Bin Abdullah Al Hafiz, from Umar Bin Ibrahim Al Kilaby, from Hudoun Bin Isa, from Yahya Bin Suleyman, from Abbad Bin Abdul Samad, from Al Hassan, from Anas (famous fabricator) who said,

'(Syeda) Fatima<sup>-asws</sup> came to the Prophet<sup>-saww</sup> and with her<sup>-asws</sup> were Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> during the illness in which he<sup>-saww</sup> passed away. (Syeda) Fatima<sup>-asws</sup> fell herself<sup>-asws</sup> upon him<sup>-saww</sup> and she<sup>-asws</sup> went on to cry.

فَقَالَ لَهَا النَّبِيُّ يَا فَاطِمَةُ وَ نَهَاها عَنِ الْبُكَاءِ فَانطَلَمَتْ إِلَى الْبَيْتِ فَقَالَ النَّبِيُّ ص وَ يَسْتَعِيرُ الدُّمُوعُ اللَّهُمَّ أَهْلَ بَيْتِي وَ أَنَا مُسْتَوْدِعُهُمْ كُلِّ مُؤْمِنٍ ثَلَاثَ مَرَّاتٍ.

The Prophet<sup>-saww</sup> said to her<sup>-asws</sup>: 'O Fatima<sup>-asws</sup> and forbade her<sup>-asws</sup> from the crying. She<sup>-asws</sup> went to the house. The Prophet<sup>-saww</sup> said, and the tears were flowing: 'O Allah<sup>-azwj</sup>! The People<sup>-asws</sup> of the Household and I<sup>-saww</sup> are a depository of every Momin' – three times"<sup>8</sup>.

9- ل، الخصال أبي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَيْسَى وَ مُحَمَّدِ بْنِ عَبْدِ الْمُجْتَبَرِ عَنْ مُحَمَّدِ بْنِ أَبِي عَمْرٍاءَ عَنْ ابْنِ عَمِيرَةَ عَنِ الْحَضْرَمِيِّ عَنْ مَوْلَاهُ حَمْرَةَ بْنِ زَائِعٍ عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ص قَالَتْ قَالَ رَسُولُ اللَّهِ ص فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ ادْعُوا لِي خَلِيلِي فَأَرْسَلَتْ عَائِشَةَ إِلَى أَبِيهَا فَلَمَّا جَاءَ غَطَّى رَسُولُ اللَّهِ ص وَجْهَهُ وَ قَالَ ادْعُوا لِي خَلِيلِي

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa and Muhammad Bin Abdul Jabbar, from Muhammad al Barqy, from Fazalat, from Ibn Ameyra, from Al Hazaramy, from a slave of Hamza Bin Rafie,

'From Umm Salama<sup>-ra</sup> wife of the Prophet<sup>-saww</sup> having said, 'Rasool-Allah<sup>-saww</sup> said during the illness during the illness in which he<sup>-saww</sup> passed away: 'Call my<sup>-saww</sup> friend for me<sup>-saww</sup>!' So, Ayesha sent for her father. When he came, Rasool-Allah<sup>-saww</sup> covered his<sup>-saww</sup> face and said: 'Call my<sup>-saww</sup> friend for me<sup>-saww</sup>!'

<sup>7</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 7

<sup>8</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 8

فَرَجَعَ أَبُو بَكْرٍ وَ بَعَثَتْ حَفْصَةَ إِلَى أَبِيهَا فَلَمَّا جَاءَ عَطَى رَسُولَ اللَّهِ ص وَجْهَهُ وَ قَالَ ادْعُوا لِي خَلِيلِي فَرَجَعَ عُمَرُ وَ أَرْسَلَتْ فَاطِمَةُ إِلَى عَلِيٍّ ع فَلَمَّا جَاءَ قَامَ رَسُولُ اللَّهِ ص فَدَخَلَ ثُمَّ جَلَلَّ عَلِيًّا ع بِتَوْبِهِ

Abu Bakr returned, and Hafsa sent for her father. When he came, Rasool-Allah<sup>-saww</sup> covered his<sup>-saww</sup> face and said: 'Call my<sup>-saww</sup> friend for me<sup>-saww</sup>!' Umar returned and Fatima<sup>-asws</sup> sent for Ali<sup>-asws</sup>. When he<sup>-asws</sup> came, Rasool-Allah<sup>-saww</sup> sat upright and included him<sup>-asws</sup> by covering him<sup>-asws</sup> with his<sup>-saww</sup> cloth.

قَالَ عَلِيُّ ع فَحَدَّثَنِي بِالْأَلْفِ حَدِيثٍ يَفْتَحُ كُلُّ حَدِيثٍ أَلْفَ حَدِيثٍ حَتَّى عَرَفْتُ وَ عَرَفَ رَسُولُ اللَّهِ ص فَسَأَلَ عَلِيَّ عَرَفَهُ وَ سَأَلَ عَلَيْهِ عَرَفِي.

Ali<sup>-asws</sup> said: 'He<sup>-saww</sup> narrated to me<sup>-asws</sup> with a thousand Ahadeeth, each Hadeeth opened a thousand Ahadeeth until I<sup>-asws</sup> perspired and Rasool-Allah<sup>-saww</sup> perspired, and his<sup>-saww</sup> perspiration flowed upon me<sup>-asws</sup> and my<sup>-asws</sup> perspiration flowed upon him<sup>-saww</sup>'.<sup>9</sup>

10- ل، الخصال أبي عن سعد عن اليقطيني و إبراهيم بن إسحاق معاً عن عبد الله بن حماد عن صباح المزني عن الحارث بن حصيرة عن الأصمغ بن نباتة عن أمير المؤمنين ع قال سمعته يقول إن رسول الله ص علمني ألف باب من الحلال و الحرام و مما كان و ما هو كائن إلى يوم القيامة كل باب منها يفتح ألف ألف باب حتى علمت علم المنايا و البلايا و فصل الخطاب.

(The book) 'Al Khisaal' – My father, from sa'ad, from Al Yaqteeny and Ibrahim Bin Is'haq both together, from Abdullah Bin Hammad, from Sabbah Al Muzny, from Al Haris Bin Haseyra, from Al Asbagh Bin Nubata,

'From Amir Al-Momineen<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> taught me<sup>-asws</sup> a thousand doors (subjects) from the Permissible(s) and the Prohibition, and from what has happened and what is to happen up to the Day of Qiyamah, each door from it opened a thousand thousand doors until I<sup>-asws</sup> learnt the knowledge of the deaths and the afflictions and the decisive address''.<sup>10</sup>

11- ل، الخصال ابن موسى عن علي بن الحسن الهنجاني [الهسنجاني] عن سعد بن كثير عن أبي هبيبة عن رشبند بن سعد عن حريز بن عبد الله عن أبي عبد الرحمن الجبلي عن عبد الله بن عمر قال: قال رسول الله ص في مرضه الذي توفي فيه ادعوا لي أخي

(The book) 'Al Khisaal' – Ibn Musa, from Ali Bin Al Hassan Al Hanjany, from Sa'ad Bin Kaseer, from Abu Lahiya, from Rusheyd Bin Sa'ad, from Hareyz Bin Abdullah, from Abu Abdul Rahman Al Jabaly, from Abdullah Bin Umar who said,

'Rasool-Allah<sup>-saww</sup> said during the illness during which he<sup>-saww</sup> passed away: 'Call my<sup>-saww</sup> brother for me<sup>-saww</sup>'.

قَالَ فَأَرْسَلُوا إِلَى عَلِيٍّ ع فَدَخَلَ فَوَلَّيَا وَجْهَهُمَا إِلَى الْحَائِطِ وَ رَدَّا عَلَيْهِمَا تَوْبًا فَأَسْرَّ إِلَيْهِ وَ النَّاسُ مُتَحَوِّشُونَ وَرَاءَ الْبَابِ فَخَرَجَ عَلِيٌّ ع فَقَالَ لَهُ رَجُلٌ مِّنَ النَّاسِ أَسْرَّ إِلَيْكَ نَبِيُّ اللَّهِ شَيْئاً

He (the narrator) said, 'They sent for Ali<sup>-asws</sup>. He<sup>-asws</sup> entered and they both (Abu Bakr and Umar) turned their faces towards the wall and he<sup>-saww</sup> returned a cloth against them both, and he<sup>-saww</sup> held a secret conversation to him<sup>-asws</sup>, and the people were confused behind the

<sup>9</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 9

<sup>10</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 10

door. Ali<sup>-asws</sup> came out, and a man from the people said to him<sup>-asws</sup>, ‘Did the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> divulge anything to you<sup>-asws</sup>?’

قَالَ نَعَمْ أَسْرَ إِلَى أَلْفِ بَابٍ فِي كُلِّ بَابٍ أَلْفُ بَابٍ فَقَالَ وَعَيْتَهُ قَالَ نَعَمْ وَ عَقَلْتُهُ قَالَ فَمَا السَّوَادُ الَّذِي فِي الْقَمَرِ

He<sup>-asws</sup> said: ‘He<sup>-saww</sup> divulged the secrets of a thousand doors to me<sup>-saww</sup>, in each door being a thousand doors’. He said, ‘You<sup>-asws</sup> retained it?’ He<sup>-asws</sup> said: ‘Yes, and I<sup>-asws</sup> understood it’. He said, ‘So what is the blackness which is in the moon?’

قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ وَ جَعَلْنَا اللَّيْلَ وَ النَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً قَالَ لَهُ الرَّجُلُ عَقَلْتَ يَا عَلِيُّ.

He<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Said: **And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible, [17:12]**’. The man said to him<sup>-asws</sup>, ‘You<sup>-asws</sup> have understood, O Ali<sup>-asws</sup>’<sup>11</sup>.

12- ل، الخصال أبي و العطار و ابن الوليد جميعاً عن سعد بن عبد الله عن أبي الخطاب عن جعفر بن بشير و الحسين بن علي بن فضال عن المثنى بن الوليد عن ابن خازم عن بكر بن حبيب عن أبي جعفر ع قال: قال رسول الله ص في مرضه الذي قبض فيه ادعوا لي خليلي فأرسلت عائشة و حفصة إلى أبويهما فلما جاءا عطى رسول الله ص وجهه و رأسه فأنصرفا فكشفت رسول الله ص رأسه فقال ادعوا لي خليلي

(The book) ‘Al Khisaal’ – My father and Al Attar and Ibn Al Waleed altogether from Sa;ad, from Ibn Abu Al Khattab, from Ja’far Bin Bashir, and Al Hassan Bin Ali Bin Fazzal, from Al Musna Bin Al Waleed, from Ibn Hazim, from Bakr Bin Habeeb,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said during the illness in which he<sup>-saww</sup> passed away: ‘Call my<sup>-saww</sup> friend for me<sup>-saww</sup>’. So Ayesha and Hafsa sent for their fathers. When they came, Rasool-Allah<sup>-azwj</sup> covered his<sup>-saww</sup> face and his<sup>-saww</sup> head. So, they both left, and Rasool-Allah<sup>-saww</sup> uncovered his<sup>-saww</sup> head and said: ‘Call my<sup>-saww</sup> friend for me<sup>-saww</sup>’.

فَأرسلت حفصة إلى أبيها و عائشة إلى أبيها فلما جاءا عطى رسول الله رأسه فأنطلقا و قالوا ما نرى رسول الله أرادنا قالتا أجل إنما قال ادعوا لي خليلي أو قال حبيبي فرجونا أن نكون أنتما هما

Hafsa sent for her father, and Ayesha for her father. When they came, Rasool-Allah<sup>-saww</sup> covered his<sup>-saww</sup> head and they both went away and said, ‘We do not see Rasool-Allah<sup>-saww</sup> wanting us’. They both said, ‘But rather he<sup>-saww</sup> said: ‘Call my<sup>-saww</sup> friend for me<sup>-saww</sup>’, or said: ‘My<sup>-saww</sup> beloved’, so we hoped that you two would happen to be them’.

فجاء أمير المؤمنين ع و ألقى رسول الله ص صدره بصدرة و أومأ إلى أذنيه فحدثه بألف حديث لكل حديث ألف باب.

Amir Al-Momineen<sup>-asws</sup> came and Rasool-Allah<sup>-saww</sup> adhered his<sup>-asws</sup> chest to his<sup>-saww</sup> chest and gestured to his<sup>-asws</sup> ears and narrated to him<sup>-asws</sup> a thousand Ahadeeth, for each Hadeeth being a thousand doors (subject matters)<sup>12</sup>.

<sup>11</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 11

<sup>12</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 12

13- ل، الخصال ابن موسى وَ السِّنَانِيُّ وَ الْمُكْتَبِيُّ وَ الْوَرَّاقُ جَمِيعاً عَنِ ابْنِ زَكْرِيَّا الْقَطَّانِ عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ بُهْلُولٍ عَنِ أَبِي مُعَاوِيَةَ عَنِ سُلَيْمَانَ بْنِ مِهْرَانَ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: لَمَّا حَضَرَتْ رَسُولَ اللَّهِ ص الْوَفَاةُ دَعَانِي فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ لِي يَا عَلِيُّ أَنْتَ وَصِيِّي وَ خَلِيفَتِي عَلَى أَهْلِي وَ أُمَّتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي

(The book) 'Al Khisaal' – Ibn Musa and Al Sinani, and al Mukattib, and Al Waraq altogether from Ibn Zakariya al Qattan, from Ibn Habeeb, from Ibn Bahlool, from Abu Muawiya, from Suleyman Bin Mihran,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'When the expiry presented to Rasool-Allah<sup>-saww</sup> he<sup>-saww</sup> called me<sup>-asws</sup>. When I<sup>-asws</sup> entered to see him<sup>-saww</sup>, he<sup>-saww</sup> said to me<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! You<sup>-asws</sup> are my<sup>-saww</sup> successor<sup>-asws</sup> and my<sup>-saww</sup> Caliph upon my<sup>-saww</sup> family and my<sup>-saww</sup> community during my<sup>-saww</sup> lifetime and after my<sup>-saww</sup> passing away.

وَلَيْتَكَ وَلَيْتِي وَ وَلَيْتِي وَ لِي اللهُ وَ عَدُوُّكَ عَدُوِّي وَ عَدُوِّي عَدُوُّ اللهِ يَا عَلِيُّ الْمُنْكَرُ لِإِمَامَتِكَ بَعْدِي كَالْمُنْكَرِ لِرِسَالَتِي فِي حَيَاتِي لِأَنَّكَ مَعِي وَ أَنَا مِنْكَ

Your<sup>-asws</sup> friend is my<sup>-saww</sup> friend, and my<sup>-saww</sup> friend is a friend of Allah<sup>-azwj</sup>, and your<sup>-asws</sup> enemy is my<sup>-saww</sup> enemy and my<sup>-saww</sup> enemy is an enemy of Allah<sup>-azwj</sup>. O Ali<sup>-asws</sup>! The denier of your<sup>-asws</sup> Imamate after me<sup>-asws</sup> is like the denier to my<sup>-saww</sup> Messenger-ship during my<sup>-saww</sup> lifetime because you<sup>-asws</sup> are from me<sup>-saww</sup> and I<sup>-saww</sup> am from you<sup>-asws</sup>!

ثُمَّ أَدْنَانِي فَأَسَّرَ إِلَيَّ أَلْفَ بَابٍ مِنَ الْعِلْمِ كُلِّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ.

Then he<sup>-saww</sup> drew me<sup>-asws</sup> closer and divulged secrets to me of a thousand doors of knowledge, each door opening a thousand doors".<sup>13</sup>

14- ل، الخصال أَبِي عَنْ سَعْدِ بْنِ عَيْسَى وَ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنِ ابْنِ أَبِي جَرَّانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا مَرَضَ رَسُولُ اللَّهِ ص مَرَضَهُ الَّذِي تُوِّفِّي فِيهِ بَعَثَ إِلَى عَلِيٍّ ع فَلَمَّا جَاءَ أَكْبَّ عَلَيْهِ فَلَمْ يَزَلْ يُحَدِّثُهُ وَ يُحَدِّثُهُ فَلَمَّا حَرَجَ لَقِيَاهُ فَقَالَ يَا حَدَّثْتُكَ صَاحِبُكَ فَقَالَ حَدَّثْتَنِي بِبَابٍ يَفْتَحُ أَلْفَ بَابٍ كُلِّ بَابٍ مِنْهَا يَفْتَحُ أَلْفَ بَابٍ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, and Abdullah Bin Aamir, from Ibn Abu Najran, from Safwan Bin Yahya, from Bashir Al Dahhan,

'From Abu Abdullah<sup>-asws</sup> having said: 'When Rasool-Allah<sup>-saww</sup> fell sick in the illness during which he<sup>-saww</sup> passed away, sent for Ali<sup>-asws</sup>. When he<sup>-asws</sup> came, devoted to him<sup>-asws</sup>. He<sup>-saww</sup> did not cease to narrate him<sup>-asws</sup> and narrating him<sup>-asws</sup>. When he<sup>-asws</sup> came out they both (Abu Bakr and Umar) met him<sup>-asws</sup> and they said, 'With what did your<sup>-asws</sup> companion narrate to you<sup>-asws</sup>? He<sup>-asws</sup> said: 'He<sup>-saww</sup> narrated to me<sup>-asws</sup> with a door opening a thousand doors, each door opening a thousand doors".<sup>14</sup>

15- ل، الخصال الْعَطَّارُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ يَحْيَى بْنِ مَعْمَرٍ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي مَرَضِهِ الَّذِي تُوِّفِّي فِيهِ ادْعُوا لِي خَلِيلِي فَأَرْسَلْنَا إِلَى آبَائِهِمَا فَلَمَّا نَظَرَا إِلَيْهِمَا أَعْرَضَ عَنْهُمَا وَ قَالَ ادْعُوا لِي خَلِيلِي

<sup>13</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 13

<sup>14</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 14

(The book) 'Al Khisaal' – Al Attar, from his father, from Ibn Abu Al Khattab, from Ja'far Bin Bashir, from Yahya Bin Ma'mar, from Bashir Al Dahhan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said during the illness in which he<sup>-saww</sup> passed away: 'Call my<sup>-saww</sup> friend for me<sup>-saww</sup>!' So they both (Ayesha and Hafsa) sent for their fathers (Abu Bakr and Umar). When he<sup>-saww</sup> looked at them, he<sup>-saww</sup> turned away from them and said: 'Call my<sup>-saww</sup> friend for me<sup>-saww</sup>'.

فَأَرْسَلَ إِلَى عَلِيٍّ عَ فَلَمَّا نَظَرَ إِلَيْهِ أَكْبَبَ عَلَيْهِ يُحَدِّثُهُ فَلَمَّا خَرَجَ لِقَبَائِهِ وَ قَالَ مَا حَدَّثَكَ خَلِيلُكَ قَالَ حَدَّثَنِي أَلْفَ بَابٍ وَ كُلُّ بَابٍ يُفْتَحُ لَهُ أَلْفَ بَابٍ.

He<sup>-saww</sup> sent for Ali<sup>-asws</sup>. When he<sup>-saww</sup> looked at him<sup>-asws</sup>, devoted to him<sup>-asws</sup> narrating to him<sup>-asws</sup>. When he<sup>-asws</sup> came out, they both (Abu Bakr and Umar) met him<sup>-asws</sup> and they said, 'What did your<sup>-asws</sup> friend narrate to you<sup>-asws</sup>?' He<sup>-asws</sup> said: 'He<sup>-saww</sup> narrated to me<sup>-asws</sup> with a thousand doors (of knowledge), and each door opened a thousand doors'.<sup>15</sup>

16- ل، الخصال أبي و العطار و ابن الوليد جميعاً عن سعد بن عبد الله بن الحسين بن محمد بن محمد بن بصير عن أبيه بصير الدهان عن أبي عبد الله ع قال: قال رسول الله ص في مرضه الذي توفي فيه ادعوا لي خليلي فأرسلنا إلى أبيي فلما رأتهما فلما رأتهما عرض بوجهه عنهما ثم قال ادعوا لي خليلي

(The book) 'Al Khisaal' – My father, and Al Attar, and Ibn Al Waleed altogether from Sa'ad, from Al Sindy Bin Muhammad, from Safwan, from Muhammad Bin Bashir, from his father Bashir Al Dahhan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said during his<sup>-saww</sup> illness in which he<sup>-saww</sup> passed away: 'Call my<sup>-saww</sup> friend for me<sup>-saww</sup>'. They both (Ayesha and Hafsa) sent for their fathers (Abu Bakr and Umar). When he<sup>-saww</sup> saw them, he<sup>-saww</sup> turned his<sup>-saww</sup> face away from them, then said: 'Call my<sup>-saww</sup> friend for me<sup>-saww</sup>'.

فَأَرْسَلْنَا إِلَى عَلِيٍّ عَ فَلَمَّا جَاءَ أَكْبَبَ عَلَيْهِ فَلَمْ يَزَلْ يُحَدِّثُهُ وَ يُحَدِّثُهُ فَلَمَّا خَرَجَ لِقَبَائِهِ فَقَالَ لَهُ مَا حَدَّثَكَ قَالَ حَدَّثَنِي بِبَابٍ يُفْتَحُ لَهُ أَلْفَ بَابٍ كُلُّ بَابٍ يُفْتَحُ لَهُ أَلْفَ بَابٍ.

So they (Ayesha and Hafsa) sent for Ali<sup>-asws</sup>. When he<sup>-asws</sup> came, he<sup>-saww</sup> devoted to him<sup>-asws</sup> and did not cease to narrate to him<sup>-asws</sup> and narrate to him<sup>-asws</sup>. When he<sup>-asws</sup> came out, they both (Abu Bakr and Umar) met him<sup>-asws</sup> and said to him<sup>-asws</sup>, 'What did he<sup>-saww</sup> narrate to you<sup>-asws</sup>?' He<sup>-asws</sup> said: 'He<sup>-saww</sup> narrated to me<sup>-asws</sup> with a door (of knowledge) opening for it a thousand doors, each door opening a thousand doors'.<sup>16</sup>

17- ل، الخصال الثلاثة عن سعد بن ابن أبي الخطاب عن الحسن بن علي بن فضال عن علي بن عتبة عن الحارث بن المغيرة عن أبي عبد الله ع قال: جاء أبو بكر و عمر إلى أمير المؤمنين ع حين دفن فاطمة ع في حديث طويل قال لهما فيه أما ما ذكرتمنا آتي لم أشهدكما أمر رسول الله ص فإنه قال لا يري عورتني أحد غيرك إلا ذهب بصره فلم أكن لأرىكما به لذلك

(The book) 'Al Khisaal' – The three, from Sa'ad, from Ibn Abu Al Khattab, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Al Haris Bin al Mugheira,

'From Abu Abdullah<sup>-asws</sup> having said: 'Abu Bakr and Umar came to Amir Al Momineen<sup>-asws</sup> when he<sup>-asws</sup> had buried (Syeda) Fatima<sup>-asws</sup>' – in a lengthy Hadeeth, he<sup>-asws</sup> said to them in it:

<sup>15</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 15

<sup>16</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 16

‘As for what you two are mentioning that I<sup>-asws</sup> did not attend you two in the matter of Rasool-Allah<sup>-saww</sup> for he<sup>-saww</sup> had said: ‘No one would look at my<sup>-saww</sup> privacy except his sight would go away, therefore I<sup>-asws</sup> did not happen to show you two for that (reason).

وَأَمَّا إِنْجَابِي عَلَيْهِ فَإِنَّهُ عَلَّمَنِي أَلْفَ حَرْفٍ الْحَرْفُ يَفْتَحُ أَلْفَ حَرْفٍ فَلَمْ أَكُنْ لِأَطْلَعَكُمَا عَلَى سِرِّ رَسُولِ اللَّهِ ص.

And as for my<sup>-asws</sup> being devoted to him<sup>-saww</sup>, he<sup>-saww</sup> taught me<sup>-asws</sup> a thousand letters, the letter (from it) opening a thousand letters. So, I<sup>-asws</sup> was not going to notify (divulge) to you both upon the secret of Rasool-Allah<sup>-saww</sup>.<sup>17</sup>

18- ير، بصائر الدرجات البزنطي عن أبان بن عثمان عن عيسى بن عبد الله و ثابت عن حنظلة عن أبي عبد الله ع قال: حطبت رسول الله ص يوماً بعد أن صلى الفجر في المسجد وعليه قميصه سوداء فأمر فيه ونهى وعظ فيه وذكر ثم قال يا فاطمة اعلمي فإنني لا أمليك من الله شيئاً

(The book) Basaair Al Darajaat’ – Al Bazanty, from Aban Bin Usman, from Isa Bin Abdullah and Sabit, from Hanzala,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One day Rasool-Allah<sup>-saww</sup> addressed after having prayed Al-Fajr (Salat) in the Masjid and upon him<sup>-saww</sup> was a black shirt. He<sup>-saww</sup> enjoined (good) during it, and forbade (from the evil) and advised during it and mentioned, then said: ‘O Fatima<sup>-asws</sup>! Do it, for I<sup>-saww</sup> do not control anything from Allah<sup>-azwj</sup>!’

و سَمِعَ النَّاسُ صَوْتَهُ وَ تَسَاءَرُوا وَ مَرَأَى رَسُولُ اللَّهِ ص وَ سَمِعَهُمْ نِسَاءَهُ مِنْ وَرَاءِ الْجُدْرِ فَهَنَ بِمَشِطِنَ وَ قُلْنَ قَدْ بَرَى رَسُولُ اللَّهِ ص

And the people heard his<sup>-saww</sup> voice and they whispered to each other and Rasool-Allah<sup>-saww</sup> saw and heard them, and his<sup>-saww</sup> wives were heard from behind the walls and they were combing (their hair) and saying, ‘We are free from Rasool-Allah<sup>-saww</sup>!’

فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تُوِّفِي ذَلِكَ الْيَوْمَ قَالَ نَعَمْ قُلْتُ فَأَيْنَ مَا يَرَوِيهِ النَّاسُ أَنَّهُ عَلَّمَ عَلِيًّا ع أَلْفَ بَابٍ كُلُّ بَابٍ فَتَحَ أَلْفَ بَابٍ قَالَ كَانَ ذَلِكَ قَبْلَ يَوْمَيْهِ.

I said to Abu Abdullah<sup>-asws</sup>, ‘He<sup>-saww</sup> passed away on that day?’ He<sup>-asws</sup> said: ‘Yes’. I said, ‘So where is what the people are reporting that he<sup>-saww</sup> taught Ali<sup>-asws</sup> a thousand doors, each door opening a thousand door?’ He<sup>-asws</sup> said: ‘That happened before that day’.<sup>18</sup>

19 عم، إعلام الوری شا، الإرشاد ثم كان مما أكد النبي ص لأمير المؤمنين ع من الفضل و تخصصه منه بجليل رتبته ما تلا حجة الوداع من الأمور الجديدة لرسول الله ص و الأحداث التي اتفقت بقضاء الله و قدره و ذلك أنه ص تحقق من دنو أجله ما كان قدم الذكر به لأتمته

(The books) ‘Alaam Al-Wara’ (and) ‘Al-Irshad’ – Then it was from what the Prophet<sup>-saww</sup> emphasised for Amir Al-Momineen<sup>-asws</sup> from the merits and specialising him<sup>-asws</sup> of it with the majesty of his<sup>-asws</sup> rank what followed the farewell Hajj from the renewal to Rasool-Allah<sup>-saww</sup> and the events which concurred with the Decrees of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> pre-determination, and that is the reality of the approach of his<sup>-saww</sup> expiry, he<sup>-saww</sup> checked what he<sup>-saww</sup> had forwarded the mentioned to his<sup>-saww</sup> community.

<sup>17</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 17

<sup>18</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 18

فجعل ع يقوم مقاما بعد مقام في المسلمين يذرهم الفتنه بعده و الخلاف عليه و يؤكد وصايتهم بالتمسك بسنته و الإجماع عليها و الوفاق و بحثهم على الاقتداء بعترته و الطاعة لهم و النصره و الحراسة و الاعتصام بهم في الدين و يزرهم عن الاختلاف و الارتداد

He<sup>-saww</sup> went on to stand at place after place among the Muslims cautioning them of the Fitna (strife) to occur after him<sup>-saww</sup>, and the differing upon it, and confirmed teaching them to be adhering with his<sup>-saww</sup> Sunnah and the uniting upon it, and the harmony, and he<sup>-saww</sup> urged them upon following the example of his<sup>-saww</sup> family<sup>-asws</sup> and being obedient to them, and the help and the protection and clinging with them in the Religion and rebuking them upon the differing, and the reneging.

وكان فيما ذكره من ذلك ما جاءت به الرواية على اتفاق و اجتماع قوله يا أيها الناس إني فرطكم و أنتم واردون علي الحوض ألا و إني سأئلكم عن الثقلين فانظروا كيف تخلفوني فيهما فإن اللطيف الخبير نبأني أنهما لن يفترقا حتى يلقياي و سألت ربي ذلك فأعطانيه

And it was among what he<sup>-saww</sup> mentioned, what the reports have come with upon the concordance and the unison are his<sup>-saww</sup> words: 'O you people! I<sup>-saww</sup> will miss you all and you will be coming to me<sup>-saww</sup> at the Fountain. Indeed! And I<sup>-saww</sup> shall ask you about the two weighty things, therefore look how you are replacing me<sup>-saww</sup> regarding these two, for the Subtle, the Informed has Informed me<sup>-saww</sup> that these two will never separate until they meet me<sup>-saww</sup>, and I<sup>-saww</sup> asked my<sup>-saww</sup> Lord<sup>-azwj</sup> that and He<sup>-azwj</sup> Gave it to me<sup>-saww</sup>.

ألا و إني قد تركتهما فيكم كتاب الله و عترتي أهل بيتي فلا تسبقوهم فتفرقوا و لا تقصروا عنهم فتهلكوا و لا تعلموهم فإنهم أعلم منكم

Indeed! And I<sup>-saww</sup> am leaving these two behind among you all – Book of Allah<sup>-azwj</sup> and my<sup>-saww</sup> family<sup>-asws</sup>, the People<sup>-asws</sup> of the Household, so do not precede them<sup>-asws</sup> for you will separate, neither be deficient about them<sup>-asws</sup> for you will be destroyed, nor try to teach them<sup>-asws</sup> for they<sup>-asws</sup> are more knowledgeable that you all.

أيها الناس لا ألقينكم بعدي ترجعون كفارا يضرب بعضكم رقاب بعض فتلقوني في كتيبة كمجر السيل الجرار ألا و إن علي بن أبي طالب أخي و وصي يقاتل بعدي على تأويل القرآن كما قاتلت على تنزيله

O you people! The generality of you after me<sup>-saww</sup> would be returning as Kafirs, striking the necks of each other, so you will meet me<sup>-saww</sup> among a group flowing like the flow of the torrent. Indeed! And surely Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is my<sup>-saww</sup> brother and my<sup>-saww</sup> successor<sup>-asws</sup>. He<sup>-asws</sup> will fight after me<sup>-saww</sup> upon the interpretation of the Quran just as I<sup>-saww</sup> fought upon its Revelation'.

فكان ص يقوم مجلسا بعد مجلس يمثل هذا الكلام و نحوه ثم إنه عقد لأسامة بن زيد بن حارثة الإمرة و أمره و ندبه أن يخرج بجمهور الأمة إلى حيث أصيب أبوه من بلاد الروم و اجتمع رأيه على إخراج جماعة من مقدمي المهاجرين و الأنصار في معسكره حتى لا يبقى في المدينة عند وفاته من يختلف في الرئاسة

He<sup>-saww</sup> used to establish gathering after gathering with the like of this speech and approximate to it. Then he<sup>-saww</sup> tied the command for Asama Bin Zayd Bin Haris and ordered him and authorised him to go out with the crowd of the community to where his father had been killed from the city of Rome; and there is unison of the opinions upon a group from the

frontmen of the Emigrants and the Helpers going out until there did not remain in Al-Medina during his<sup>-saww</sup> expiry anyone who could oppose regarding the governance.

و يطمع في التقدم على الناس بالإمارة و يستتب الأمر لمن استخلفه من بعده و لا ينازعه في حقه منازع فعقد له الإمرة على ما ذكرناه و جد في إخراجهم و أمر أسامة بالبروز عن المدينة بمعسكره إلى الجرف و حث الناس على الخروج إليه و المسير معه و حذرهم من التلوم و الإبطاء عنه

And he<sup>-saww</sup> coveted in the proceeding to the people with the emirate and settling the command for the one who would replace him<sup>-saww</sup> and no snatcher would snatch him<sup>-asws</sup> of his<sup>-asws</sup> right. So, he<sup>-saww</sup> tightened the emirate for him<sup>-asws</sup> upon what we have mentioned and worked in sending them out and ordered Asama with the marching from Al-Medina with his army to the cliff and urged the people upon going out to him, and the travelling with him, and cautioned the ones who complained and delayed from it.

فبينما هو في ذلك إذ عرضت له الشكاة التي توفي فيها فلَمَّا أَحْسَسَ بِالْمَرَضِ الَّذِي عَزَاهُ أَحَدٌ بِيَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ اتَّبَعَهُ جَمَاعَةٌ مِنَ النَّاسِ وَ تَوَجَّهَ إِلَى الْبَقِيعِ فَقَالَ لِلَّذِي اتَّبَعَهُ إِنِّي قَدْ أَمَرْتُ بِالِاسْتِعْفَارِ لِأَهْلِ الْبَقِيعِ

While he<sup>-saww</sup> was in that when the (health) complaint presented to him<sup>-saww</sup> in which he<sup>-saww</sup> passed away. When he<sup>-saww</sup> felt the illness which befell him<sup>-asws</sup>, he<sup>-saww</sup> grabbed a hand of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and a group from the people followed him<sup>-saww</sup> and headed towards Al-Baqie (cemetery) . He<sup>-saww</sup> said to those who followed him<sup>-saww</sup>: ‘I<sup>-saww</sup> have been Commanded with seeking the Forgiveness for the people of Al-Baqie’.

فَانطَلَقُوا مَعَهُ حَتَّى وَقَفَ بَيْنَ أَطْهَرِهِمْ وَ قَالَ السَّلَامُ عَلَيْكُمْ أَهْلَ الْقُبُورِ لِيُهَيِّئُكُمْ مَا أَصْبَحْتُمْ فِيهِ مِمَّا فِيهِ النَّاسُ أَقْبَلَتْ الْفِتْنُ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يَتَّبِعُ آخِرُهَا أَوَّلُهَا

They went with him<sup>-saww</sup> until he<sup>-saww</sup> paused between their midst and said: ‘The greetings be upon you people of the graves! Congratulations to you of what you have come to be in from what the people are (indulging) in. The Fitna (strife) shall come like a piece of the dark night, its end will follow its beginning’.

ثُمَّ اسْتَعْفَرَ لِأَهْلِ الْبَقِيعِ طَوِيلًا وَ أَقْبَلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ إِنَّ جِبْرَائِيلَ ع كَانَ يَعْزُضُ عَلَيَّ الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً وَ قَدْ عَرَضَهُ عَلَيَّ الْعَامَ مَرَّتَيْنِ وَ لَا أَرَاهُ إِلَّا لِحُضُورِ أَجْلِي

Then he<sup>-saww</sup> sought Forgiveness for the people of Al-Baqie for a long time, and (then) faced towards Amir Al-Momineen<sup>-asws</sup> and said: ‘Jibraeel<sup>-as</sup> has been presenting the Quran unto me<sup>-saww</sup> once every year and he<sup>-as</sup> has presented to me<sup>-saww</sup> twice this year, and I<sup>-saww</sup> do not view it except as the presenting of my<sup>-saww</sup> expiry’.

ثُمَّ قَالَ يَا عَلِيُّ إِنِّي خَيْرْتُ بَيْنَ خَزَائِنِ الدُّنْيَا وَ الخُلُودِ فِيهَا أَوْ الْجَنَّةِ فَاخْتَرْتُ لِقَاءَ رَبِّي وَ الْجَنَّةَ فَإِذَا أَنَا مِتُّ فَاسْتُرْ عَوْرَتِي فَإِنَّهُ لَا يَرَاهَا أَحَدٌ إِلَّا أُلْحَمَهُ

Then he<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! I<sup>-saww</sup> was Given a choice between two treasures – the world and the eternity in it, or the Paradise, so I<sup>-saww</sup> chose meeting my<sup>-saww</sup> Lord<sup>-azwj</sup> and the Paradise. So, when I<sup>-saww</sup> pass away, then cover my<sup>-saww</sup> private parts for no one would see it except he would be blinded’.

ثُمَّ عَادَ إِلَى مَنْزِلِهِ فَمَكَتْ ثَلَاثَةَ أَيَّامٍ مُوعُوكًا ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ مَعْصُوبَ الرَّأْسِ مُعْتَمِدًا عَلَى أَمِيرِ الْمُؤْمِنِينَ عِ يُمْنَى يَدَيْهِ وَعَلَى الْفَضْلِ بْنِ عَبَّاسٍ بِالْيَدِ الْأُخْرَى حَتَّى صَعِدَ الْمِنْبَرَ فَجَلَسَ عَلَيْهِ

Then he<sup>-saww</sup> returned to his<sup>-saww</sup> house and stayed for three days being unwell. Then he<sup>-saww</sup> came out to the Masjid (on Wednesday), bandaged of the head, leaning upon Amir Al Momineen<sup>-asws</sup> with his<sup>-saww</sup> right hand and upon Al-Fazl Bin Abbas with the other hand, until he<sup>-saww</sup> ascended the Pulpit and sat upon it.

ثُمَّ قَالَ مَعَاشِرَ النَّاسِ وَقَدْ حَانَ مِنِّي حُفُوقٌ مِنْ بَيْنِ أَطْهَرِكُمْ فَمَنْ كَانَ لَهُ عِنْدِي عِدَّةٌ فَلْيَأْتِنِي أُعْطِهِ إِيَّاهَا وَمَنْ كَانَ لَهُ عَلَيَّ دَيْنٌ فَلْيُحْبِرْنِي بِهِ

Then he<sup>-saww</sup> said: 'O group of people! And a disappointment as come from me<sup>-saww</sup> from your midst, so the one who has any grievance for him with me<sup>-saww</sup>, the let him come to me<sup>-saww</sup>, I<sup>-saww</sup> shall give it to him, and one who had any debt for him upon me<sup>-saww</sup>, let him inform me<sup>-saww</sup> with it.

مَعَاشِرَ النَّاسِ لَيْسَ بَيْنَ اللَّهِ وَبَيْنَ أَحَدٍ شَيْءٌ يُعْطِيهِ بِهِ خَيْرًا أَوْ يَصْرِفُ عَنْهُ بِهِ شَرًّا إِلَّا الْعَمَلُ أَيُّهَا النَّاسُ لَا تَدْعِي مُدَّعٍ وَلَا يَتَمَتَّى مُتَمَتِّيًا وَالَّذِي بَعْتَنِي بِالْحَقِّ نَبِيًّا لَا يُنْجِي إِلَّا عَمَلٌ مَعَ رَحْمَةٍ وَأَوْ عَصَبِيثُ لَهْوَيْثُ اللَّهُمَّ هَلْ بَلَغْتُ

Group of people! There isn't anything between Allah<sup>-azwj</sup> and anyone He<sup>-azwj</sup> could be Given good with it or evil Turned away from him by it, except for the deeds. O you people! No claimant can claim nor can a wisher wish (for it). By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the Truth as a Prophet<sup>-saww</sup>! There is not salvation except deeds with Mercy, and if I<sup>-saww</sup> had disobeyed, I<sup>-saww</sup> would have fallen. O Allah<sup>-azwj</sup>! Have I<sup>-saww</sup> delivered?'

ثُمَّ نَزَلَ فَصَلَّى بِالنَّاسِ صَلَاةً خَفِيفَةً ثُمَّ دَخَلَ بَيْتَهُ وَكَانَ إِذْ ذَاكَ فِي بَيْتِ أُمِّ سَلْمَةَ رَضِيَ اللَّهُ عَنْهَا فَأَقَامَ بِهِ يَوْمًا أَوْ يَوْمَيْنِ فَجَاءَتْ عَائِشَةُ إِلَيْهَا تَسْأَلُهَا أَنْ تَقْلَهُ إِلَى بَيْتِهَا لِتَتَوَلَّى تَعْلِيلَهُ وَسَأَلَتْ أَزْوَاجَ النَّبِيِّ ص فِي ذَلِكَ فَأُذِنَ لَهَا فَانْتَقَلَ إِلَى الْبَيْتِ الَّذِي أَسْكَنَهُ عَائِشَةُ وَاسْتَمَرَ بِهِ الْمَرَضُ فِيهِ أَيَّامًا وَثَقُلَ

Then he<sup>-saww</sup> descended and Prayed a light Salat leading the people, then entered his<sup>-saww</sup> house, and it so happened, that was in the house of Umm Salama<sup>-ra</sup>. He<sup>-saww</sup> stayed there for a day or two and Ayesha came to her<sup>-ra</sup> and asked her<sup>-ra</sup> to transfer him<sup>-saww</sup> to her house in order to take charge of his<sup>-saww</sup> illness, and the wives of the Prophet<sup>-saww</sup> asked regarding that, so he<sup>-saww</sup> permitted for her<sup>-ra</sup>. He<sup>-saww</sup> was transferred the house which Ayesha dwelling in and the illness lasted in it for days, and got worse.

فجاء بلال عند صلاة الصبح و رسول الله ص مغمور بالمرض فنادى الصلاة يرحمكم الله فأؤذن رسول الله بنداثة فقال يصلي بالناس بعضهم فإني مشغول بنفسي فقالت عائشة مروا أبا بكر و قالت حفصة مروا عمر

Bilal came during the morning Salat and Rasool-Allah<sup>-saww</sup> was immersed in the illness. He, may Allah<sup>-azwj</sup> have Mercy on him, called for the Salat. Rasool-Allah<sup>-saww</sup> recited Azaan to his call. One of them should lead the people with the Salat for I<sup>-saww</sup> am pre-occupied with myself<sup>-saww</sup>. Ayesha said, 'Instruct Abu Bakr', and Hafsa said, 'Instruct Umar'.

فَقَالَ رَسُولُ اللَّهِ ص حِينَ سَمِعَ كَلَامَهُمَا وَرَأَى حِرْصَ كُلِّ وَاحِدٍ [وَاجِدَةٍ] مِنْهُمَا عَلَى التَّنْوِيهِ بِأَيِّهَا وَافْتِنَاكُمَا بِذَلِكَ وَرَسُولُ اللَّهِ ص حَيَّ أَكْمَفُنَ فَإِنَّكَرُ صُوَيْحِبَاتٍ يُوسِفَ

Rasool-Allah<sup>-saww</sup> said when he<sup>-saww</sup> heard their speech, 'And I<sup>-saww</sup> see greed of each one of them upon the indication of her father and their blind fascination with that and Rasool-Allah<sup>-saww</sup> is still alive, you are (like) companions of Yusuf<sup>-as</sup>'.

ثم قام ص مبادرا خوفا من تقدم أحد الرجلين و قد كان ص أمرها بالخروج مع أسامة و لم يك عنده أنهما قد تخلفا فلما سمع من عائشة و حفصة ما سمع علم أنهما متأخران عن أمره فبدر لكف الفتنة و إزالة الشبهة

Then he<sup>-saww</sup> stood initiating, fearing the proceeding of one of the two men (Abu Bakr and Umar), and he<sup>-saww</sup> had already ordered them with the going out with Usama and not to be with him<sup>-saww</sup>. They had both opposed. When he<sup>-saww</sup> heard from Ayesha and Hafsa what he<sup>-saww</sup> heard, he<sup>-saww</sup> knew that they had both delayed from his<sup>-saww</sup> command. So, he<sup>-saww</sup> hastened to stop the Fitna and remove the doubts.

فقام ص و إنه لا يستقل على الأرض من الضعف فأخذ بيده علي بن أبي طالب و الفضل بن العباس فاعتمد عليهما و رجلاه يحيطان الأرض من الضعف

He<sup>-saww</sup> stood up, and he<sup>-saww</sup> could not stand upon the ground from the weakness. So, he<sup>-saww</sup> held the hands of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and Al-Fazl Bin Al-Abbas and relied upon them, and his<sup>-saww</sup> legs were dragging on the ground from the weakness.

فلما خرج إلى المسجد وجد أبا بكر قد سبق إلى المحراب فأومأ إليه بيده أن تأخر عنه فتأخر أبو بكر و قام رسول الله ص مقامه فكبر و ابتدأ الصلاة التي كان ابتدأها أبو بكر و لم يبين على ما مضى من فعالة

When he<sup>-saww</sup> went out to the Masjid, he<sup>-saww</sup> found Abu Bakr to have preceded to the prayer niche. He<sup>-saww</sup> gestured to him with his<sup>-saww</sup> hand to delay from it. Abu Bakr delayed, and Rasool-Allah<sup>-saww</sup> stood in his place and exclaimed Takbeer, and began the Salat which Abu Bakr had already begun, and it did not build continuing from his deed.

فلما سلم انصرف إلى منزله و استدعى أبا بكر و عمر و جماعة من حضر المسجد من المسلمين ثم قال ألم أمر أن تفتدوا جيش أسامة فقالوا بلى يا رسول الله قال فلم تأخرتم عن أمري

When he<sup>-saww</sup> greeted (finished), he<sup>-saww</sup> left to go to his<sup>-saww</sup> house, and called Abu Bakr, and Umar and a group of the ones from the Muslims who were present in the Masjid, then said: 'Did I<sup>-saww</sup> not order you to go with the army of Usama?' They said, 'Yes, O Rasool-Allah<sup>-saww</sup>'. He<sup>-saww</sup> said: 'So, why did you delay from my<sup>-saww</sup> order?'

قال أبو بكر إني كنت قد خرجت ثم رجعت لأجدد بك عهداً و قال عمر يا رسول الله إني لم أخرج لأنني لم أحب أن أسأل عنك الرجب فقال النبي ص تفتدوا جيش أسامة تفتدوا جيش أسامة يكرها ثلاث مرّات

Abu Bakr said, 'I had gone out, then returned to renew the pact with you<sup>-saww</sup>'. And Umar said, 'O Rasool-Allah<sup>-saww</sup>! I did not go out because I did not like to as the riders about you<sup>-saww</sup> (your<sup>-saww</sup> health). The Prophet<sup>-saww</sup> said: 'Go to the army of Usama! Go to the army of Usama!' – repeating it three times.

ثم أغمي عليه من التعب الذي لحقه و الأسف فمكث هنيهة مغمى عليه و بكى المسلمون و ارتفع النحيب من أزواجه و ولده و نساء المسلمين و جميع من حضر من المسلمين

Then there was unconsciousness upon him due to tiredness and the unhappiness which he<sup>-sawww</sup> faced. He<sup>-sawww</sup> remained for a while with unconsciousness upon him, and the Muslims cried, and there arose the wailing, from his<sup>-sawww</sup> wives and his<sup>-sawww</sup> children and the women of the Muslims and the ones present from the Muslims.

فَأَفَاقَ رَسُولُ اللَّهِ ص فَتَنَظَرَ إِلَيْهِمْ ثُمَّ قَالَ ابْتُونِي بِدَوَاةٍ وَ كَتِفٍ لِأَكْتُبَ لَكُمْ كِتَابًا لَا تَضِلُّوْا بَعْدَهُ أَبَدًا ثُمَّ أَغْمِيَ عَلَيْهِ

Rasool-Allah<sup>-sawww</sup> woke up and looked at them, then said: ‘Bring me<sup>-sawww</sup> ink and a shoulder (bone to write upon), I<sup>-sawww</sup> shall write out a letter for you, you will not go astray after it, ever!’ Then there was unconsciousness upon him<sup>-sawww</sup>.

فَقَامَ بَعْضُ مَنْ حَضَرَ يَلْتَمِسُ دَوَاةً وَ كَتِفًا فَقَالَ لَهُ عُمَرُ ارْجِعْ فَإِنَّهُ يَهْجُرُ فَرَجِعْ وَ نَدَمَ مِنْ حَضَرَ عَلِيٍّ مَا كَانَ مِنْهُمْ مِنَ التَّضَجُّعِ فِي إِحْضَارِ الدَّوَاةِ وَ الْكَتِفِ وَ تَلَاوَمُوا بَيْنَهُمْ وَ قَالُوا إِنَّ اللَّهَ وَ إِنَّا إِلَيْهِ رَاجِعُونَ لَقَدْ أَشْفَقْنَا مِنْ خِلَافِ رَسُولِ اللَّهِ ص

One of the ones present stood up seeking ink and a shoulder bone. Umar said to him, ‘Return, for he<sup>-sawww</sup> is senile’. He returned, and the ones presented regretted upon what had happened from them from the deficiency in presented the ink and the shoulder bone, and they blamed between them, and they said, ‘We are for Allah<sup>-azwj</sup> and we are returning to Him<sup>-azwj</sup>, we regret from opposing Rasool-Allah<sup>-sawww</sup>’.

فَلَمَّا أَفَاقَ ص قَالَ بَعْضُهُمْ أَلَا نَأْتِيكَ بِدَوَاةٍ وَ كَتِفٍ يَا رَسُولَ اللَّهِ فَقَالَ أَلَا بَعْدَ الَّذِي قُلْتُمْ لَا وَ لَكَيْتِي أُوصِيكُمْ بِأَهْلِ بَيْتِي خَيْرًا وَ أَعْرَضَ بِوَجْهِهِ عَنِ الْقَوْمِ فَهَضُوا وَ بَقِيَ عِنْدَهُ الْعَبَّاسُ وَ الْفَضْلُ بْنُ الْعَبَّاسِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ أَهْلُ بَيْتِهِ خَاصَّةً

When he<sup>-sawww</sup> woke up, one of them said, ‘Shall I bring you<sup>-sawww</sup> ink and a shoulder bone, O Rasool-Allah<sup>-sawww</sup>?’ He<sup>-sawww</sup> said: ‘Remote is that which you are saying (that I<sup>-sawww</sup> am senile). No, but I<sup>-sawww</sup> shall bequeath to you all to be good with the People<sup>-asws</sup> of my<sup>-sawww</sup> Household’, and he<sup>-sawww</sup> turned his<sup>-sawww</sup> face away from the people. They arose and there remained with him<sup>-sawww</sup> Al-Abbas, and Al-Fazl Bin Al-Abbas, and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and his<sup>-sawww</sup> family members in particular.

فَقَالَ لَهُ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِنْ يَكُنْ هَذَا الْأَمْرُ فِينَا مُسْتَقْرًا مِنْ بَعْدِكَ فَبِشْرْنَا وَ إِنْ كُنْتَ تَعْلَمُ أَنَا نَغْلِبُ عَلَيْهِ فَأَوْصِ بِنَا فَقَالَ أَنْتُمْ الْمُسْتَضْعَفُونَ مِنْ بَعْدِي وَ أَصَمْتُ

Al-Abbas said to him<sup>-sawww</sup>, ‘O Rasool-Allah<sup>-sawww</sup>! If this matter is to transpire among us, settling from after you<sup>-sawww</sup>, so give us the glad tidings and even if you<sup>-sawww</sup> know that we would be overcome upon. Advise us’. He<sup>-sawww</sup> said: ‘You all would be weakened from after me<sup>-sawww</sup>, and remain silent’.

فَنَهَضَ الْقَوْمَ وَ هُمْ يَبْكُونَ قَدْ يَمْسُوا مِنَ النَّبِيِّ ص فَلَمَّا خَرَجُوا مِنْ عِنْدِهِ قَالَ ص رُذُّوا عَلَيَّ أُخِي وَ عَجَبِي الْعَبَّاسَ فَأَنْقَدُوا مَنْ دَعَاهَا فَحَضَرَا فَلَمَّا اسْتَقَرَّ بِمَجْمَعِ الْمَجْلِسِ قَالَ ص يَا عَمَّ رَسُولَ اللَّهِ تَقَبَّلْ وَصِيَّتِي وَ تُنَجِّزْ عِدَّتِي وَ تَقْضِي دِينِي

The people arose and they were crying, having despaired from the Prophet<sup>-saww</sup>. When they went out from his<sup>-saww</sup> presence, he<sup>-saww</sup> said: 'Return my<sup>-saww</sup> brother<sup>-asws</sup> to me<sup>-saww</sup>, and my<sup>-saww</sup> uncle Al-Abbas'. They sent someone to call them, and they presented. When the gathering calmed down with them, he<sup>-saww</sup> said: 'O uncle of Rasool-Allah<sup>-saww</sup>! Accept my<sup>-saww</sup> bequest and fulfil my<sup>-saww</sup> promises and pay back my<sup>-saww</sup> debts'.

فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ عَمَّكَ شَيْخٌ كَبِيرٌ ذُو عِيَالٍ كَثِيرٍ وَ أَنْتَ تُبَارِي الرِّيحَ سَخَاءً وَ كَرَمًا وَ عَلَبَكَ وَ عَدَّ لَا يَنْهَضُ بِهِ عَمَّكَ

Al-Abbas said, 'O Rasool-Allah<sup>-saww</sup>! Your<sup>-saww</sup> uncle is an old man with a lot of dependants, and you<sup>-saww</sup> are a raging wind, generous, and benevolent, and upon you<sup>-saww</sup> are promises your<sup>-saww</sup> cannot stand up with'.

فَأَقْبَلَ عَلَيَّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهُ يَا أَحْيَى تَقْبَلُ وَصِيَّتِي وَ تُنَجِّزُ عِدَّتِي وَ تَقْضِي عَنِّي ذَنْبِي وَ تَقُومُ بِأَمْرِ أَهْلِي مِنْ بَعْدِي فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ

He<sup>-saww</sup> faced towards Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and said to him<sup>-asws</sup>: 'O my<sup>-saww</sup> brother<sup>-asws</sup>! Accept my<sup>-saww</sup> bequest and fulfil my<sup>-saww</sup> promises and pay off my<sup>-saww</sup> debts and stand with the matters of my<sup>-saww</sup> family from after me<sup>-saww</sup>'. He<sup>-asws</sup> said: 'Yes, O Rasool-Allah<sup>-saww</sup>'.

فَقَالَ لَهُ اذُنٌ مِثِّي فَدَنَا مِنْهُ فَضَمَّهُ إِلَيْهِ ثُمَّ نَزَعَ خَاتَمَهُ مِنْ يَدِهِ فَقَالَ لَهُ خُذْ هَذَا فَضَعُهُ فِي يَدِكَ وَ دَعَا بِسَيْفِهِ وَ دَرَعِهِ وَ جَمِيعِ لَأَمَتِهِ فَدَفَعَ ذَلِكَ إِلَيْهِ وَ التَّمَسَ عِصَابَةً كَانَ يَشُدُّهَا عَلَيَّ بَطْنِهِ إِذَا لَبَسَ سِلَاحَهُ وَ خَرَجَ إِلَى الْحَرْبِ فَجِيءَ بِهَا إِلَيْهِ فَدَفَعَهَا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ لَهُ امْضِ عَلَيَّ اسْمِ اللَّهِ إِلَى مَنْزِلِكَ

He<sup>-saww</sup> said to him<sup>-asws</sup>: 'Come closer to me<sup>-saww</sup>'. He<sup>-asws</sup> went near him<sup>-saww</sup>. He<sup>-saww</sup> embraced him<sup>-asws</sup> to him<sup>-saww</sup>, then removed his<sup>-saww</sup> ring from his<sup>-saww</sup> hand and said to him<sup>-asws</sup>: 'Take this and place it in your<sup>-asws</sup> hand', and he<sup>-saww</sup> called for his<sup>-saww</sup> sword, and his<sup>-saww</sup> armour and the entirety of the his<sup>-saww</sup> belongings and handed that to him<sup>-asws</sup>, and sought a bandage which he<sup>-saww</sup> used to tie upon his<sup>-saww</sup> belly when he<sup>-saww</sup> wore a weapon and went to the war. It was brought to him<sup>-saww</sup>, and he<sup>-saww</sup> handed it to Amir Al Momineen<sup>-asws</sup>, and said to him<sup>-asws</sup>: 'Go upon the Name of Allah<sup>-azwj</sup>, to your<sup>-asws</sup> house'.

فلما كان من الغد حجب الناس عنه و ثقل في مرضه و كان أمير المؤمنين ع لا يفارقه إلا لضرورة فقام في بعض شعونه فأفاق رسول الله ص إفاقة فافتقد عليا ع فقال و أزواجه حوله ادعوا لي أخي و صاحبي و عاوده الضعف فأصمت

When it was the next morning, he<sup>-saww</sup> barred the people from him<sup>-saww</sup> and worsened in his<sup>-saww</sup> illness, and Amir Al-Momineen<sup>-asws</sup> did not separate from him<sup>-saww</sup> except for necessity, and stood in one of his<sup>-saww</sup> affairs. Rasool-Allah<sup>-saww</sup> woke up and missed Ali<sup>-asws</sup>. He<sup>-saww</sup> said, and his<sup>-saww</sup> wives were around him<sup>-saww</sup>: 'Call my<sup>-saww</sup> brother<sup>-asws</sup> and my<sup>-saww</sup> companion for me<sup>-saww</sup>', and the weakness came back to him<sup>-saww</sup>, and he<sup>-saww</sup> was silent.

فَقَالَتْ عَائِشَةُ ادْعُوا لَهُ أَبَا بَكْرٍ فَدَعِيَ وَ دَخَلَ عَلَيْهِ وَ قَعَدَ عِنْدَ رَأْسِهِ فَلَمَّا فَتَحَ عَيْنَهُ نَظَرَ إِلَيْهِ فَأَعْرَضَ عَنْهُ بِوَجْهِهِ فَقَامَ أَبُو بَكْرٍ فَقَالَ لَوْ كَانَ لَهُ إِلَى حَاجَةٍ لِأَفْضَى بِهَا إِلَيَّ

Ayesha said, 'Call Abu Bakr for him<sup>-saww</sup>'. He was called and he entered to see him<sup>-saww</sup> and sat by his<sup>-saww</sup> head. When he<sup>-saww</sup> opened his<sup>-saww</sup> eyes, looked at him and turned his<sup>-saww</sup> face away from him. Abu Bake stood up and said, 'If only there was a need for him<sup>-saww</sup> to me, then lead it to me'.

فلما خرج أعاد رسول الله ص القول ثانية و قال ادعوا لي أخي و صاحبي فقالت حفصة ادعوا له عمر فدعي فلما حضر و رآه رسول الله ص عرض عنه فانصرف

When he went out, Rasool-Allah<sup>-sawww</sup> repeated the words for a second time and said: 'Call my<sup>-sawww</sup> brother<sup>-asws</sup> and my<sup>-sawww</sup> companion<sup>-asws</sup> to me<sup>-sawww</sup>'. Hafsa said, 'Call Umar for him<sup>-sawww</sup>'. When he presented and Rasool-Allah<sup>-sawww</sup> saw him, turned away from him, so he left.

ثم قال ادعوا لي أخي و صاحبي فقالت أم سلمة رضي الله عنها ادعوا له عليا ع فإنه لا يريد غيره فدعي أمير المؤمنين ع فلما دنا منه أومأ إليه فأكب عليه فَنَاجَاهُ رَسُولُ اللَّهِ ص طَوِيلًا ثُمَّ قَامَ فَبَجَلَسَ نَاحِيَةً حَتَّى أَعْفَى رَسُولُ اللَّهِ ص

Then he<sup>-sawww</sup> said: 'Call my<sup>-sawww</sup> brother<sup>-asws</sup> and my<sup>-sawww</sup> companion for me<sup>-sawww</sup>'. Umm Salama<sup>-ra</sup> said, 'Call Ali<sup>-asws</sup> for him<sup>-sawww</sup> for he<sup>-sawww</sup> does not intend other than him<sup>-asws</sup>'. Amir Al-Momineen<sup>-asws</sup> was called. When he<sup>-asws</sup> approached him<sup>-sawww</sup>, he<sup>-sawww</sup> devoted to him<sup>-asws</sup>, and Rasool-Allah<sup>-sawww</sup> whispered to him<sup>-asws</sup> for a long time. Then he<sup>-asws</sup> arose and sat down by the side until Rasool-Allah<sup>-sawww</sup> fell asleep.

فَلَمَّا أَعْفَى خَرَجَ فَقَالَ لَهُ النَّاسُ مَا الَّذِي أُوَعَزَ إِلَيْكَ يَا أَبَا الْحَسَنِ فَقَالَ عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْعِلْمِ فَتَحَّ لِي كُلُّ بَابٍ أَلْفَ بَابٍ وَ أَوْصَانِي بِمَا أَنَا قَائِمٌ بِهِ إِذْ شَاءَ اللَّهُ تَعَالَى

When Rasool-Allah<sup>-sawww</sup> had fallen asleep, he<sup>-asws</sup> went out, and the people said to him<sup>-asws</sup>, 'What is that which he<sup>-sawww</sup> instructed to you<sup>-asws</sup>, O Abu Al-Hassan<sup>-asws</sup>?' He<sup>-asws</sup> said: 'He<sup>-sawww</sup> taught me<sup>-asws</sup> a thousand doors of knowledge, each door opening for me<sup>-asws</sup> a thousand doors, and advised me<sup>-asws</sup> with what I<sup>-asws</sup> shall be standing with, if Allah<sup>-azwj</sup> the Exalted so Desires'.

ثُمَّ تَقُولُ وَ حَضَرَهُ الْمَوْتُ وَ أَمِيرُ الْمُؤْمِنِينَ ع حَاضِرٌ عِنْدَهُ فَلَمَّا قَرَّبَ خُرُوجَ نَفْسِهِ قَالَ لَهُ صَعَّ يَا عَلِيُّ رَأْسِي فِي حَجْرِكَ فَقَدْ جَاءَ أَمْرُ اللَّهِ تَعَالَى فَإِذَا قَاصَتْ نَفْسِي فَتَنَاوَلْهَا بِيَدِكَ وَ امْسَحْ بِهَا وَجْهَكَ ثُمَّ وَجِّهْنِي إِلَى الْقِبْلَةِ وَ تَوَلَّ أَمْرِي وَ صَلِّ عَلَيَّ أَوَّلَ النَّاسِ وَ لَا تُفَارِقْنِي حَتَّى تُوَارِيَنِي فِي رَمْسِي وَ اسْتَعِنَ بِاللَّهِ تَعَالَى

Then he<sup>-sawww</sup> (illness) worsened and the death presented, and Amir Al-Momineen<sup>-asws</sup> was present with him<sup>-sawww</sup>. When the exit of his<sup>-sawww</sup> soul drew near, he<sup>-sawww</sup> said: 'O Ali<sup>-asws</sup>! Place my<sup>-sawww</sup> head in your<sup>-asws</sup> lap, for the Command of Allah<sup>-azwj</sup> the Exalted has come, so when my<sup>-sawww</sup> soul departs, then grab it (head) with your<sup>-asws</sup> hand and wipe your<sup>-asws</sup> face with it, then face me<sup>-sawww</sup> towards the Qiblah and be in charge of my<sup>-sawww</sup> matter, and pray Salat upon me<sup>-sawww</sup> with the first of the people and do not separate from me<sup>-sawww</sup> unto you<sup>-asws</sup> cover me<sup>-sawww</sup> in my<sup>-sawww</sup> grave, and seek Assistance with Allah<sup>-azwj</sup> the Exalted'.

فَأَخَذَ عَلِيُّ ع رَأْسَهُ فَوَضَعَهُ فِي حَجْرِهِ فَأَعْمِيَ عَلَيْهِ فَأَكْبَتْ فَاطِمَةُ ع تَنْظُرُ فِي وَجْهِهِ وَ تَنْدُبُهُ وَ تَبْكِي وَ تَقُولُ

ثَمَّالُ الْبَيْتَامِي عِصْمَةٌ لِلْأَرْوَاحِ.

وَ أَبْيَضُ يُسْتَسْقَى الْعَنَامُ بِوَجْهِهِ

Ali<sup>-asws</sup> grabbed his<sup>-sawww</sup> head and placed it in his<sup>-asws</sup> lap, and there was unconsciousness upon him<sup>-sawww</sup>. (Syeda) Fatima<sup>-asws</sup> cried and looked into his<sup>-sawww</sup> face and lamented him<sup>-sawww</sup> and cried, and she<sup>-asws</sup> said a (couplet): 'And white is the movement of the cloud with its face leaving behind the orphans, honour of the widows'.

فَفَتَحَ رَسُولُ اللَّهِ ص عَيْنَهُ وَ قَالَ بِصَوْتٍ ضَعِيفٍ يَا بِنْتَهُ هَذَا قَوْلُ عَمِّكَ أَبِي طَالِبٍ لَا تُقُولِيهِ وَ لَكِنَّ قَوْلِي وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

Rasool-Allah<sup>-sawww</sup> opened his<sup>-sawww</sup> eyes and said in a thin voice: ‘O daughter<sup>-asws</sup>! This is the word of your<sup>-asws</sup> uncle Abu Talib<sup>-as</sup>. Do not say it, but say: **‘And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? [3:144]’**.

فَبَكَتْ طَوِيلًا فَأَوْمَأَ إِلَيْهَا بِالذُّنُونِ مِنْهُ فَدَنَتْ مِنْهُ فَأَسَرَ إِلَيْهَا شَيْئًا حَمَلًا وَجْهَهَا لَهُ ثُمَّ فُبِضَ ص وَ يَدُ أَمِيرِ الْمُؤْمِنِينَ الْيَمَنِيِّ تَحْتَ حَنَكِهِ فَفَاضَتْ نَفْسُهُ ص فِيهَا فَرَفَعَهَا إِلَى وَجْهِهِ فَمَسَحَهُ بِهَا ثُمَّ وَجَّهَهُ وَ غَمَّضَهُ وَ مَدَّ عَلَيْهِ إِزَارَهُ وَ اسْتَعَلَّ بِالنَّظَرِ فِي أَمْرِهِ

She<sup>-asws</sup> cried for a long time, so he<sup>-sawww</sup> gestured to her<sup>-asws</sup> with coming near him<sup>-sawww</sup>. She<sup>-asws</sup> went near him<sup>-sawww</sup>, and he<sup>-sawww</sup> divulged a secret to her with something, her<sup>-asws</sup> face radiated to it. Then he<sup>-sawww</sup> passed away, and the right hand of Amir Al-Momineen<sup>-asws</sup> was under his<sup>-sawww</sup> neck, and his<sup>-sawww</sup> soul departed during it. So, he<sup>-asws</sup> raised it towards his<sup>-asws</sup> face and wiped with it, then turned him<sup>-sawww</sup> and closed his<sup>-sawww</sup> eyes and extended his<sup>-as</sup> garment upon him<sup>-sawww</sup> and became pre-occupied with the looking into his<sup>-sawww</sup> affair.

فَجَاءَتِ الرِّوَايَةُ أَنَّهُ قَبِلَ لِقَاطِمَةَ ع مَا الَّذِي أَسَرَ إِلَيْكَ رَسُولُ اللَّهِ ص فَسَرِي عُنْكَ بِهِ مَا كُنْتُ عَلَيْهِ مِنَ الحُزْنِ وَ القَلْقِ بِوَفَاتِهِ قَالَتْ إِنَّهُ أَحْبَبَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ لِحُوقًا بِهِ وَ أَنَّهُ لَنْ تَطُولَ المُدَّةُ لِي بَعْدَهُ حَتَّى أُدْرِكَهُ فَسَرَى ذَلِكَ عَنِّي.

The report has come that it was said to (Syeda) Fatima<sup>-asws</sup>, ‘What is that which Rasool-Allah<sup>-sawww</sup> divulged to you<sup>-asws</sup> and cheered you<sup>-asws</sup> by it of what you<sup>-asws</sup> have been grieving upon and the anxiety with his<sup>-sawww</sup> expiry?’ She<sup>-asws</sup> said: ‘He<sup>-sawww</sup> informed me<sup>-asws</sup> and I<sup>-asws</sup> would be the first one from his<sup>-sawww</sup> family to join up with him<sup>-sawww</sup>, and that the period will never be long with me<sup>-asws</sup> after him<sup>-sawww</sup> until I<sup>-asws</sup> meet him<sup>-sawww</sup>. So, that cheered me<sup>-asws</sup>’.<sup>19</sup>

20- قب، المناقب لابن شهر آشوب ابن عباس و السدي لما نزل قوله تعالى إِنَّكَ مَيِّتٌ وَ إِهْمُ مَيِّتُونَ قَالَ رَسُولُ اللَّهِ ص لَيْتَنِي أُعْلِمُ مَتَى يَكُونُ ذَلِكَ

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Ibn Abbas and Al-Sudy – ‘When the Words of Allah<sup>-azwj</sup>: **You shall pass away and they would be dying [39:30]** we Revealed, Rasool-Allah<sup>-sawww</sup> said: ‘If only I<sup>-sawww</sup> knew when that would happen’.

فَنَزَلَ سُورَةُ النَّصْرِ فَكَانَ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَ القِرَاءَةِ بَعْدَ نُزُولِهَا فَيَقُولُ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ اسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ

Surah al Nasr was Revealed and he<sup>-sawww</sup> used to be silent between the two exclamations of Takbeer and the recitation after its Revelation. He<sup>-sawww</sup> was saying: ‘Glory be to Allah<sup>-azwj</sup>, and with His<sup>-azwj</sup> Praise, I<sup>-sawww</sup> seek Forgiveness of Allah<sup>-azwj</sup> and repent to Him<sup>-azwj</sup>’.

فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ أَمَا إِنَّ نَفْسِي نُعِيثُ إِلَيَّ ثُمَّ بَكَى بُكَاءً شَدِيداً فَقِيلَ يَا رَسُولَ اللَّهِ أَوْ تَبْكِي مِنَ المَوْتِ وَ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ

It was said to him<sup>-sawww</sup> regarding that. He<sup>-sawww</sup> said: ‘But it is a news of death for myself<sup>-sawww</sup> informed to me<sup>-sawww</sup>’. Then he<sup>-sawww</sup> cried with intense crying. It was said, ‘O Rasool-Allah<sup>-sawww</sup>!

<sup>19</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 1 H 19

Are you<sup>-saww</sup> crying from the death and Allah<sup>-azwj</sup> has Forgiven for you<sup>-saww</sup> **what has preceded from your sins and what is delayed, [48:2]?**

قَالَ فَأَيْنَ هَؤُلَ الْمُطَّلَعِ وَ أَيْنَ صَيِّفَةُ الْقَبْرِ وَ ظُلْمَةُ اللَّحْدِ وَ أَيْنَ الْقِيَامَةُ وَ الْأَهْوَالُ فَعَاشَ بَعْدَ نُزُولِ هَذِهِ السُّورَةِ عَامًا.

He<sup>-saww</sup> said: ‘So where is the emerging horror, and where is the narrowness of the grave, and darkness of the grave, and where is the (Day of) Qiyamah and the terrors?’ He<sup>-saww</sup> lived for a year after the Revelation of this Surah”.

الْأَسْبَابُ وَ النَّزُولُ عَنِ الْوَالِدِيِّ أَنَّهُ رَوَى عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَقْبَلَ رَسُولُ اللَّهِ ص مِنْ غَزْوَةِ حُنَيْنٍ وَ أَنْزَلَ اللَّهُ سُورَةَ الْفَتْحِ قَالَ يَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ يَا فَاطِمَةَ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ إِلَى آخِرِ السُّورَةِ.

(The book) ‘Al-Asbaab Wa Al-Nuzool’ – ‘From Al-Wahidy, ‘Ikrimah has reported from Ibn Abbas who said, ‘When Rasool-Allah<sup>-saww</sup> came back from the battle of Hunayn and Allah<sup>-azwj</sup> Revealed Surah al fat’h, he<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and O Fatima<sup>-asws</sup>: **When Help of Allah comes and the victory [110:1]** – up to the end of the Chapter’.

وَ قَالَ السُّدِّيُّ وَ ابْنُ عَبَّاسٍ ثُمَّ نَزَلَتْ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ آيَةَ الْآيَةِ فَعَاشَ بَعْدَهَا سِتَّةَ أَشْهُرٍ فَلَمَّا حَرَجَ إِلَى حَجَّةِ الْوَدَاعِ نَزَلَتْ عَلَيْهِ فِي الطَّرِيقِ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُغْنِيكُمْ فِي الْكَلَالَةِ آيَةَ فَسَمِيَتْ آيَةَ الصَّبْفِ

Al-Sudy and Ibn Abbas said, ‘Then it was Revealed: **There has come to you a Rasool from yourselves. [9:128]** – the Verse. He<sup>-saww</sup> lived after it for six months. When he<sup>-saww</sup> went out to the farewell Hajj, it was Revealed unto him<sup>-saww</sup> in the road: **They are asking you for a Fatwa, Say: ‘Allah Gives you a Fatwa regarding the person who has neither parents nor offspring; [4:176]** – the Verse. So, it was named as Verse of the summer.

ثُمَّ نَزَلَ عَلَيْهِ وَ هُوَ وَاقِفٌ بِعَرَفَةَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ فَعَاشَ بَعْدَهَا أَحَدًا وَ ثَمَانِينَ يَوْمًا

Then it was Revealed unto him<sup>-saww</sup>, and he<sup>-asws</sup> had paused at Arafaat: **Today I Perfected your Religion for you [5:3]**. He<sup>-saww</sup> lived after it for eighty one days.

ثُمَّ نَزَلَتْ عَلَيْهِ آيَاتُ الرِّبَا ثُمَّ نَزَلَتْ بَعْدَهَا وَ اتَّفَعُوا يَوْمًا تُرْجَعُونَ فِيهِ وَ هِيَ آخِرُ آيَةٍ نَزَلَتْ مِنَ السَّمَاءِ فَعَاشَ بَعْدَهَا أَحَدًا وَ عِشْرِينَ يَوْمًا قَالَ ابْنُ جَرِيرٍ تِسْعَ لَيَالٍ وَ قَالَ ابْنُ جُبَيْرٍ وَ مُقَاتِلٌ سَبْعَ لَيَالٍ

Then it was Revealed unto him<sup>-asws</sup> the Verse of the interest. Then, after it was Revealed: **And fear a Day in which you shall be returning [2:281]**, and it is the last Verse to be Revealed from the sky. He<sup>-saww</sup> lived after it for twenty one days. Ibn Jareeh said, ‘Nine nights’, and Ibn Jubeyr and Muqatil said, ‘Seven nights’.

وَ قَالَ اللَّهُ تَعَالَى تَسْلِيَةً لِلنَّبِيِّ ص وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَ قَالَ وَ مَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ.

And Allah<sup>-azwj</sup> the Exalted Said to the Prophet<sup>-saww</sup>: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; [3:144]**. And Said: **And We did Make the immortality for any human from before you. So if you die, then would they be living eternally? [21:34]**.

لَمَّا مَرَضَ النَّبِيُّ صَ مَرَضَهُ الَّذِي تُؤَيِّ فِيهِ وَ ذَلِكَ يَوْمَ السَّبْتِ أَوْ يَوْمَ الْأَحَدِ مِنْ صَفَرٍ أَخَذَ بِيَدِ عَلِيٍّ وَ تَبِعَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ وَ تَوَجَّهَ إِلَى الْبُقْعِ ثُمَّ قَالَ السَّلَامَ عَلَيْكُمْ أَهْلَ الْقُبُورِ وَ لِيَهْنَيْتُكُمْ مَا أَصَبْتُمْ فِيهِ بِمَا فِيهِ النَّاسُ أَقْبَلَتْ الْوَيْتَنَ كَوَطْعِ اللَّيْلِ الْمُطْلَمِ يَتَّبِعُ آخِرَهَا أَوْلَهَا إِنَّ جِبْرَائِيلَ كَانَ يَعْزُضُ عَلَيَّ الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً وَ قَدْ عَرَضَهُ عَلَيَّ الْعَامَ مَرَّتَيْنِ وَ لَا أَرَاهُ إِلَّا لِحُضُورِ أَجَلِي

When the Prophet<sup>-saww</sup> fell ill during which he<sup>-saww</sup> passed away, and that was the day of Saturday, or the day of Sunday of Safar, he<sup>-saww</sup> grabbed a hand of Ali<sup>-asws</sup>, and a group of his<sup>-saww</sup> companions followed him<sup>-saww</sup>, and he<sup>-saww</sup> headed towards Al-Baqie, then he<sup>-saww</sup> said: ‘The greetings be upon you inhabitants of the graves, and congratulations to you what you have come to be in from what the people are in. The Fitna (strife) shall come like a piece of the dark night, it beginning following its end. Jibraeel<sup>-as</sup> was presenting the Quran to me<sup>-saww</sup> once every year, and he<sup>-as</sup> has presented to me<sup>-saww</sup> twice this year, and I<sup>-saww</sup> do not view it except as the presenting of my<sup>-saww</sup> expiry’.

ثُمَّ خَرَجَ يَوْمَ الْأَرْبَعَاءِ مَعْضُوبَ الرَّأْسِ مُتَّكِمًا عَلَى عَلِيٍّ يُمْنَى يَدَيْهِ وَ عَلَى الْفَضْلِ بِالْيَدِ الْأُخْرَى فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ أَيُّهَا النَّاسُ فَإِنَّهُ قَدْ حَانَ مِنِّي حُفُوقٌ مِنْ بَيْنِ أَظْهَرِكُمْ فَمَنْ كَانَتْ لَهُ عِنْدِي عِدَّةٌ فَلْيَأْتِنِي أُعْطِهِ إِيَّاهَا وَ مَنْ كَانَ لَهُ عَلَيَّ دَيْنٌ فَلْيُخْبِرْنِي بِهِ

Then he<sup>-saww</sup> came out on the day of Wednesday, bandaged of head, leaning upon Ali<sup>-asws</sup> with his<sup>-saww</sup> right hand, and upon Al-Fazl with the other hand. He<sup>-saww</sup> ascended the Pulpit, praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: ‘As for after, O you people! A disappointment has come from me<sup>-saww</sup> from between your midst, so the one who had any grievance with me<sup>-saww</sup>, so let him come to me<sup>-saww</sup>, I<sup>-as</sup> shall give to him, and the one who had a debt for him upon me<sup>-saww</sup>, so let him inform me<sup>-saww</sup> with it’.

فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي عِنْدَكَ عِدَّةٌ إِنِّي تَزَوَّجْتُ فَوَعَدْتَنِي أَنْ تُعْطِيَنِي ثَلَاثَةَ أَوْاقِي فَقَالَ انْحَلِّهَا يَا فَضْلُ ثُمَّ نَزَلَ

A man stood up and said, ‘O Rasool-Allah<sup>-saww</sup>! There is a grievance for me with you<sup>-saww</sup>. I got married and you<sup>-saww</sup> had promised me that you<sup>-saww</sup> will give me three ounces (of gold)’. Give it, O Fazl!’ Then he<sup>-saww</sup> descended.

فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ صَعِدَ الْمِنْبَرَ فَخَطَبَ ثُمَّ قَالَ مَعَاشِرَ أَصْحَابِي أَيُّ نَبِيٍّ كُنْتُمْ لَكُمْ أَمْ أَجَاهِدُ بَيْنَ أَظْهَرِكُمْ إِلَى آخِرِ مَا أَوْزَدْنَا فِي بَابِ وَفَاتِهِ ص.

When it was the day of Friday, he<sup>-saww</sup> ascended the Pulpit and addressed, then said: ‘O group of my<sup>-saww</sup> companions! Which Prophet<sup>-saww</sup> was I<sup>-saww</sup> to you all. Did I<sup>-saww</sup> not fight in your midst?’ – up to the end of what we reported in the Chapter of His<sup>-azwj</sup> expiry”.<sup>20</sup>

21- قب، المناقب لابن شهر آشوب ابن بطّة و الطبري و مسلم و البخاري و اللفظ له أنه سمع ابن عباس يقول يوم الخميس و ما يوم الخميس ثم بكى حتى بلّ دمه الحصى

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Ibn Battah, and Al-Tabary, and Muslim, and Al-Bukhari, and worded for it that he heard Ibn Abbas saying, ‘The day of Thursday! And what is the day of Thursday!’ Then he cried until his tears dropped on the gravel.

<sup>20</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 20

فَقَالَ اشْتَدَّ رَسُولُ اللَّهِ ص وَجَعُهُ يَوْمَ الْخَمِيسِ فَقَالَ ائْتُونِي بِدَوَاةٍ وَ كَتِيفٍ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا فَتَنَازَعُوا وَ لَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازُعٍ فَقَالُوا هَجَرَ رَسُولُ اللَّهِ ص - وَ فِي رِوَايَةِ مُسْلِمٍ وَ الطَّرِيفِيِّ قَالُوا إِنْ رَسُولُ اللَّهِ يَهْجُرُ

He said, 'The pain intensified with Rasool-Allah<sup>-sawww</sup> on the day of Thursday, so he<sup>-sawww</sup> said: 'Bring me<sup>-sawww</sup> ink and a shoulder bone, I<sup>-sawww</sup> shall write out such a letter for you, you will never go astray after it, ever!' They disputed, and a dispute is not befitting in the presence of the Prophet<sup>-sawww</sup>. They said, 'Rasool-Allah<sup>-sawww</sup> has become senile'. And in a report of Muslim and Al-Tabary, 'They said, 'Rasool-Allah<sup>-sawww</sup> is senile''.

- يونس الديلمي وصى النبي ص فقال قائلهم قد ظل يهجر سيد البشر -

Yunus Al-Daylami – 'The Prophet<sup>-sawww</sup> wanted to bequeath, so a speaker of theirs said, 'Senility has shaded the chief of the mortals'.

الْبُخَارِيُّ وَ مُسْلِمٌ فِي خَيْرٍ أَنَّهُ قَالَ قَالَ عُمَرُ النَّبِيُّ قَدْ غَلَبَ عَلَيْهِ الْوَجَعُ وَ عِنْدَكُمْ الْقُرْآنُ حَسْبُنَا كِتَابُ اللَّهِ فَاخْتَلَفَ أَهْلُ ذَلِكَ الْبَيْتِ وَ احْتَصَمُوا مِنْهُمْ مَنْ يَقُولُ قَرَّبُوا يَكْتُبُ لَكُمْ رَسُولُ اللَّهِ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ وَ مِنْهُمْ مَنْ يَقُولُ الْقَوْلُ مَا قَالَ عُمَرُ فَلَمَّا كَثُرَ اللَّعْطُ وَ الْإِحْتِلَافُ عِنْدَ النَّبِيِّ ص قَالَ قَوْمُوا

(The books) 'Al-Bukhari' and 'Muslim' in a Hadeeth – Umar said, 'The Prophet<sup>-sawww</sup> has been overcome by the pain and the Quran is with you all. The Book of Allah<sup>-azwj</sup> suffices us'. The people of that house differed and from them was one who said, 'Approach, Rasool-Allah<sup>-sawww</sup> will write a letter for you, you will never go astray after it', and from them was one who said the word of what Umar had said. So when the clamour and the differing was a lot in the presence of the Prophet<sup>-sawww</sup>, he<sup>-sawww</sup> said: 'Arise (to leave)!'

فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرِّزْقَةَ كُلَّ الرِّزْقَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ وَ بَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنْ احْتِلَافِهِمْ وَ لَعَطِهِمْ -

Ibn Abbas said, 'Calamity of all calamities was what blocked between Rasool-Allah<sup>-sawww</sup> and him<sup>-sawww</sup> writing that letter for them, due to their differing and their clamour'.

مُسْنَدُ أَبِي يَعْلَى وَ فَضَائِلُ أَحْمَدَ عَنْ أُمِّ سَلَمَةَ فِي خَيْرٍ وَ الَّذِي تَخَلَّفَ بِهِ أُمُّ سَلَمَةَ أَنَّ كَانَ آخِرَ عَهْدِ رَسُولِ اللَّهِ ص عَلِيٌّ ع وَ كَانَ رَسُولُ اللَّهِ بَعَثَهُ فِي حَاجَةٍ عِدَاةً فَبُضَّ فَكَانَ يَقُولُ جَاءَ عَلِيٌّ ثَلَاثَ مَرَّاتٍ

(The books) 'Musnad' of Abu Ya'la (and) 'Fazail' of Ahmad, from Umm Salama<sup>-ra</sup> in a Hadeeth – 'By the One<sup>-azwj</sup> Umm Salama<sup>-ra</sup> swears by, the last one for a time with Rasool-Allah<sup>-sawww</sup> was Ali<sup>-asws</sup>, and Rasool-Allah<sup>-sawww</sup> sent him<sup>-asws</sup> regarding a need, in the morning he<sup>-sawww</sup> passed away. He<sup>-sawww</sup> was saying: 'Ali<sup>-asws</sup> has come?' – Three times.

قَالَ فَجَاءَ قَبْلَ طُلُوعِ الشَّمْسِ فَخَرَجْنَا مِنَ الْبَيْتِ لَمَّا عَرَفْنَا أَنَّ لَهُ إِلَيْهِ حَاجَةٌ فَأَكْبَّ عَلَيْهِ عَلِيٌّ ع فَكَانَ آخِرَ النَّاسِ بِهِ عَهْدًا وَ جَعَلَ يُسَارُهُ وَ يُنَاجِيهِ.

He (the narrator) said, 'He<sup>-asws</sup> came before the emergence of the sun. We went out from the house when we realised that for him<sup>-sawww</sup> there was a need for him<sup>-sawww</sup>. Ali<sup>-asws</sup> devoted to him<sup>-sawww</sup>, and he<sup>-asws</sup> was the last of the people with him<sup>-sawww</sup> for a time and went on to divulge secrets to him<sup>-asws</sup> and whispering to him<sup>-asws</sup>.

الطَّبْرِيُّ فِي الْوَلَايَةِ وَالدَّارِقُطِيُّ فِي الصَّحِيحِ وَ السَّمْعَانِيُّ فِي الْفَضَائِلِ وَ جَمَاعَةٌ مِنْ رِجَالِ السَّبْعَةِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ وَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ عَبْدِ اللَّهِ بْنِ الْحَارِثِ وَ اللَّفْظُ لِلصَّحِيحِ أَنَّ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص وَ هُوَ فِي بَيْتِهَا لَمَّا حَضَرَهُ الْمَوْتُ ادْعُوا لِي حَبِيبِي فَدَعَوْتُ لَهُ أَبَا بَكْرٍ فَنَظَرَ إِلَيْهِ ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ قَالَ ادْعُوا لِي حَبِيبِي فَدَعَوْا لَهُ عُمَرُ فَلَمَّا نَظَرَ إِلَيْهِ قَالَ ادْعُوا لِي حَبِيبِي

Al Tabari in (the book) 'Al Wilayah', and al Daraqtani in 'Al Saheeh', and Al Sam'any in 'Al fazail', and a group of Shia men, from Al Hassan Bin Ali Bin Al Hassan Abin Al Hassan and Abdullah Bin Abbas, and Abu Saeed Al Khudry, and Abdullah Bin Al Haris, and the words are of Al Saheeh –

'Ayesha said, 'Rasool-Allah<sup>-saww</sup> said', and he<sup>-saww</sup> was in her house, 'When the death presents, call my<sup>-saww</sup> beloved to me<sup>-saww</sup>'. She called Abu Bakr. He<sup>-saww</sup> looked at him, then placed down his<sup>-saww</sup> head, then said: 'Call my<sup>-saww</sup> beloved to me<sup>-saww</sup>'. They called Umar for him<sup>-saww</sup>. When he<sup>-saww</sup> looked at him, he<sup>-saww</sup> said: 'Call my<sup>-saww</sup> beloved to me<sup>-saww</sup>'.

فَقُلْتُ وَبَلَّغْتُكُمْ ادْعُوا لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ فَوَلَّى اللَّهُ مَا يُرِيدُ غَيْرَهُ فَلَمَّا رَأَاهُ أَفْرَجَ الثَّوْبَ الَّذِي كَانَ عَلَيْهِ ثُمَّ ادَّخَلَهُ فِيهِ وَ لَمْ يَزَلْ يَحْتَضِنُهُ حَتَّى قُبِضَ وَ يَدُهُ عَلَيْهِ.

I said, 'Woe be unto you all! Call Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> to him<sup>-saww</sup>. He<sup>-saww</sup> does not intend other than him<sup>-asws</sup>. When he<sup>-saww</sup> said him<sup>-asws</sup>, moved aside the cloth which was upon him<sup>-saww</sup> then inserted him<sup>-asws</sup> into it and did not cease clinching to him<sup>-asws</sup> until he<sup>-saww</sup> passed away, and his<sup>-saww</sup> hand was upon him<sup>-asws</sup>' 21

22- جاء، المجالس للمفيد عُمَرُ بْنُ مُحَمَّدٍ الصَّبْرِيُّ عَنِ الْعَبَّاسِ بْنِ الْمُغِيرَةِ الْجَوْهَرِيِّ عَنِ أَحْمَدَ بْنِ مَنْصُورِ الرَّمَادِيِّ عَنِ أَحْمَدَ بْنِ صَالِحٍ عَنِ عُنَيْبَةَ عَنِ يُونُسَ عَنِ ابْنِ شَهَابٍ عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُنَيْبَةَ عَنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَمَّا حَضَرَتِ النَّبِيَّ ص الْوَفَاةُ وَ فِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ رَسُولُ اللَّهِ ص هَلُّمُوا أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا

(The book) 'Al Majlis' of Al Mufeed – Umar Bin Muhammad Al Sayrafi, from Al Abbas Bin Al Mugheira al Jowhari, from Ahmad Bin Mansour Al Ramady, from Ahmad Bin Salih, from Uteyba, from Yunus, from Ibn Shihad, from Ubeydullah Bin Abdullah Bin Utba, from Abdullah Bin Abbas who said,

'When the expiry presented to the Prophet<sup>-saww</sup>, and in the house there were men, among them being Umar Bin Al-Khattab. Rasool-Allah<sup>-saww</sup> said: 'Come, I<sup>-saww</sup> shall write out such a letter for you, you will never stray after it, ever!'

فَقَالَ لَا تَأْتُوهُ بِشَيْءٍ فَإِنَّهُ قَدْ غَلَبَهُ الْوَجْعُ وَ عِنْدَكُمْ الْقُرْآنُ حَسْبُنَا كِتَابُ اللَّهِ فَاحْتَلَفَ أَهْلُ الْبَيْتِ وَ اخْتَصَمُوا فَمِنْهُمْ مَنْ يَقُولُ قَرَّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ وَ مِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ فَلَمَّا كَثُرَ اللَّعْطُ وَ الْاِخْتِلَافُ قَالَ رَسُولُ اللَّهِ ص قُومُوا عَنِّي

He (Umar) said, 'do not give him<sup>-saww</sup> anything, for there is the pain upon him<sup>-saww</sup> and the Quran is with you all. The Book of Allah<sup>-azwj</sup> is sufficient for us'. The people of the house differed and they disputed. From them was one who said, 'Approach, Rasool-Allah<sup>-saww</sup> will write for you', and from them was one who said what Umar had said. When the clamour and the differing was a lot, Rasool-Allah<sup>-saww</sup> said: 'Arise (to leave) from me<sup>-saww</sup>!'

قَالَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُنَيْبَةَ وَ كَانَ ابْنُ عَبَّاسٍ رَجَمَهُ اللَّهُ يَقُولُ الرَّزِيَّةُ كُلُّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَ أَنْ يَكْتُبَ لَنَا ذَلِكَ الْكِتَابَ مِنْ اِخْتِلَافِهِمْ وَ لَعَطِهِمْ.

21 Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 21

Ubeydullah Bin Abdullah Bin Utba said, 'And Ibn Abbas was saying, 'The calamity of all calamities is what blocked between Rasool-Allah<sup>-saww</sup> and him<sup>-saww</sup> writing that letter for us, due to their differing and their clamour''<sup>22</sup>

23- جاء المجالس للمفيد عُمَرُ بْنُ مُحَمَّدٍ الصَّبْرِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحَسَنِيِّ عَنْ عَيْسَى بْنِ مِهْرَانَ عَنْ يُونُسَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَسِيلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَلَّابِ الْأَنْصَارِيِّ عَنْ عِكْرَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ وَ الْفَضْلَ بْنَ الْعَبَّاسِ دَخَلُوا عَلَى رَسُولِ اللَّهِ ص فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ فَقَالُوا يَا رَسُولَ اللَّهِ هَذِهِ الْأَنْصَارُ فِي الْمَسْجِدِ تَبْكِي رِجَالُهَا وَ نِسَاؤُهَا عَلَيْكَ فَقَالَ وَ مَا يُبْكِيهِمْ قَالُوا يَخَافُونَ أَنْ تَمُوتَ

(The book) 'Al Majaalis' of Al Mufeed – Umar Bin Muhammad Al Sayrafi, from Ja'far Bin Muhammad Al Hasany, from Isa Bin Mihran, from Yunu Bin Muhammad, from Abdul Rahman Bin Al Gaseel, from Abdul Rahman Bin Khallaf Al Ansari, from Ikrimah, from Abdullah Bin Abbas who said,

'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and Al-Abbas Bin Abdul Muttalib, and Al-Fazl Abin Al-Abbas entered to see Rasool-Allah<sup>-saww</sup> during his<sup>-saww</sup> illness in which he<sup>-saww</sup> passed away. They said, 'O Rasool-Allah<sup>-saww</sup>! These Helpers are in the Masjid, their men and their women are crying upon you<sup>-saww</sup>'. He<sup>-saww</sup> said: 'And what makes them cry?' They said, 'They are fearing that you<sup>-saww</sup> might pass away'.

فَقَالَ أَعْطُونِي أُبَدِّبْكُمْ فَخَرَجَ فِي مِلْحَفَةٍ وَ عَصَابَةٍ حَتَّى جَلَسَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدَ أَيُّهَا النَّاسُ فَمَا تُنْكِرُونَ مِنْ مَوْتِ نَبِيِّكُمْ أَمْ أَنْعَ إِلَيْكُمْ وَ نُنْعَ إِلَيْكُمْ أَنْفُسُكُمْ لَوْ خُلِدَ أَحَدٌ قَبْلِي ثُمَّ بَعَثَ إِلَيْهِ لَخَلِدْتُ فِيكُمْ

He<sup>-saww</sup> said: 'Give me<sup>-saww</sup> your hands'. Then he<sup>-saww</sup> went out in a quilt and a bandage (on his<sup>-saww</sup> head), until he<sup>-saww</sup> sat upon the Pulpit. He<sup>-saww</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: 'As for after, O you people! What are you denying from the death of your Prophet<sup>-saww</sup>? Did I<sup>-saww</sup> not give the news of death to you all, and you gave the news of death to yourselves? If anyone has lived eternally then send for him, and I<sup>-saww</sup> will live eternally among you all.

أَلَا إِلَيَّ لَاحِقُ بَرِّي وَ قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ مَسَّكُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ تَعَالَى بَيْنَ أَظْهُرِكُمْ تَقْرُؤُهُ صَبَاحاً وَ مَسَاءً فَلَا تَنَافَسُوا وَ لَا تَحَاسَدُوا وَ لَا تَبَاغَضُوا وَ كُونُوا إِخْوَاناً كَمَا أَمَرَكُمُ اللَّهُ وَ قَدْ خَلَفْتُ فِيكُمْ عِتْرَتِي أَهْلَ بَيْتِي وَ أَنَا أُوصِيكُمْ بِهِمْ

Indeed! I<sup>-saww</sup> shall be with my<sup>-saww</sup> Lord<sup>-azwj</sup>, and I<sup>-saww</sup> am leaving behind among you what if you were to adhere with it, you will never stray – Book of Allah<sup>-azwj</sup> the Exalted between your midst, you are reading it morning and evening, therefore neither compete nor envy nor hate each other and become brothers just as Allah<sup>-azwj</sup> has Commanded you, and I<sup>-saww</sup> am leaving behind among you my<sup>-saww</sup> family, the People<sup>-asws</sup> of my<sup>-saww</sup> Household, and I<sup>-saww</sup> am bequeathing you with them<sup>-asws</sup>.

ثُمَّ أُوصِيكُمْ بِهَذَا الْحَيِّ مِنَ الْأَنْصَارِ فَقَدْ عَرَفْتُمْ بِلَاءَهُمْ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ وَ عِنْدَ رَسُولِهِ وَ عِنْدَ الْمُؤْمِنِينَ أَمْ لَمْ يُوسِعُوا فِي الدِّيَارِ وَ يُشَاطِرُوا الرِّمَارَ وَ يُؤْتِرُوا وَ بِهِمُ الْخِصَاصَةُ فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَضُرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ فَلْيَقْبَلْ مِنْ مُحْسِنِ الْأَنْصَارِ وَ لِيَتَجَاوَزَ عَنْ مُسِيئِهِمْ

Then I<sup>-saww</sup> am bequeathing you with this tribe of the Helpers. You recognise them by their courage in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic and in the presence of His<sup>-azwj</sup> Rasool

<sup>22</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 22

<sup>saww</sup> and in the presence of the Momineen. Did they not make space in the houses, and shared the fruits, and preferred (others over their own selves) and although the extreme poverty was with them? So the one from you who is in charge of a matter someone is harmed in it or benefit it, let him accept from the benefactor the Helper, and let him overlook from their mistakes’.

وَكَانَ آخِرَ مَجْلِسٍ جَلَسَهُ حَتَّى لَقِيَ اللَّهَ عَزَّ وَجَلَّ.

And it was the last gathering he<sup>-saww</sup> gathered until he<sup>-saww</sup> met Allah<sup>-azwj</sup> Mighty and Majestic”.<sup>23</sup>

24- جاء المجلس للمفيد الصدوق عن أبيه عن سعد بن التقي عن محمد بن مروان عن زيد بن أبان بن عثمان عن أبي بصير عن أبي جعفر الباقر ع قَالَ: لَمَّا خَضَرَ النَّبِيُّ ص الْوَفَاةَ نَزَلَ جِبْرَيْلُ ع فَقَالَ لَهُ جِبْرَيْلُ ع فَقَالَ لَهُ جِبْرَيْلُ يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي الرَّجُوعِ قَالَ لَا قَدْ بَلَغَتْ رِسَالَاتِ رَبِّي ثُمَّ قَالَ لَهُ أَ تُرِيدُ الرَّجُوعَ إِلَى الدُّنْيَا قَالَ لَا بَلَى الرَّفِيقِ الْأَعْلَى

(The book) ‘Al Majaalis’ of Al Mufeed – Al Sadouq, from his father, from Sa’ad, from Al Saqafy, from Muhammad Bin Mawan, from Zayd Bin Aban Bin Usman, from Abu Baseer,

‘From Abu Ja’far Al-Baqir<sup>-asws</sup> having said: ‘When the expiry presented to the Prophet<sup>-saww</sup>, Jibraeel<sup>-as</sup> descended. Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>: ‘O Rasool-Allah<sup>-saww</sup>! Is it for you<sup>-saww</sup> regarding the return (not to pass away)?’ He<sup>-saww</sup> said: ‘No, I<sup>-saww</sup> have delivered the Message of my<sup>-saww</sup> Lord<sup>-azwj</sup>’. Then he<sup>-as</sup> said to him<sup>-saww</sup>: ‘Do you want the return to the world?’ He<sup>-saww</sup> said: ‘No, but the lofty friends’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِلْمُسْلِمِينَ وَ هُمْ مُجْتَمِعُونَ حَوْلَهُ أَيُّهَا النَّاسُ لَا نَبِيَّ بَعْدِي وَ لَا سُنَّةَ بَعْدَ سُنَّتِي فَمَنْ ادَّعَى ذَلِكَ فَادْعُوهُ وَ مَنْ اتَّبَعَهُ فَإِنَّهُمْ فِي النَّارِ

Then Rasool-Allah<sup>-saww</sup> said to the Muslims, and they had gathered around him<sup>-saww</sup>: ‘O you people! There is no Prophet<sup>-saww</sup> after me<sup>-saww</sup>, nor any Sunnah after my<sup>-saww</sup> Sunnah. So the one who claims that, his claim and his innovation would be in the Fire, and the one who claims that, then kill him, and the ones who follow him, they would be in the Fire.

أَيُّهَا النَّاسُ أَحْبِبُوا الْقِصَاصَ وَ أَحْبِبُوا الْحَقَّ وَ لَا تَفَرُّوْا وَ اسْلَمُوا وَ سَلِمُوا تَسَلَّمُوا كَتَبَ اللَّهُ لِأَعْلِيٍّ أَنَا وَ رُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ.

O you people! Revive the retaliation and revive the Truth, and do not separate, and submit, and submit submissively. **Allah has Ordained: “Neither I nor My Rasool would be overcome!” Surely, Allah is Strong, Mighty [58:21]”**.<sup>24</sup>

25- جاء المجلس للمفيد علي بن محمد الكاتب عن الزعفراني عن التقي عن حفص بن غمر عن زيد بن الحسن الأنماطي عن معروف بن خربوذ قال سَمِعْتُ أَبَا عُبَيْدٍ اللَّهِ مَوْلَى الْعَبَّاسِ يُحَدِّثُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ إِنَّ آخِرَ حُطْبَةٍ حَطَبْنَا بِهَا رَسُولُ اللَّهِ ص حُطْبَةً حَطَبْنَا فِي مَرْضِهِ الَّذِي تُوفِّي فِيهِ حَرَجَ مُتَوَكِّبًا عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ مَيِّمُونَ مَوْلَاتِهِ

<sup>23</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 23

<sup>24</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 24

(The book) 'Al Majaalis' of Al Mufeed – Ali Bin Muhammad Al Katib, from Al Zafrany, from Al Saqafy, from Hafsa Bin Umar, from Zayd Bin Al Hassan Al Anmaty, from marouf Bin Kharbuz who said, 'I heard Abu Ubeydullah a slave of Al Abbas narrating that,

'Abu Ja'far Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> heard Abu Saeed Al-Khudry saying, 'The last sermon Rasool-Allah<sup>-saww</sup> addressed with was a sermon he<sup>-saww</sup> addressed during his<sup>-saww</sup> illness in which he<sup>-saww</sup> passed away. He<sup>-saww</sup> came out leaning upon Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and Maymuna his<sup>-saww</sup> slave girl.

فَجَلَسَ عَلَى الْمُنْبَرِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ التَّقْلِينَ وَ سَكَتَ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا هَذَانِ التَّقْلَانِ فَعَضِبَ حَتَّى احْمَرَّتْ وَجْهُهُ ثُمَّ سَكَتَ  
وَ قَالَ مَا ذَكَرْتُهُمَا إِلَّا وَ أَنَا أُرِيدُ أَنْ أُحْبِرَكُمْ بِحِمَا وَ لَكِنَّ زَبُوثَ فَلَمْ أَسْتَطِعْ سَبَبَ طَرْفِهِ بِيَدِ اللَّهِ وَ طَرْفٌ بِأَيْدِيكُمْ تَعْمَلُونَ فِيهِ كَذَا أَلَا وَ هُوَ الْقُرْآنُ وَ التَّقْلُ  
الْأَصْغَرُ أَهْلُ بَيْتِي

He<sup>-saww</sup> sat upon the Pulpit, then said: 'O you people! I<sup>-saww</sup> am leaving behind you the two weighty things', and he<sup>-saww</sup> was silent. A man stood up and said, 'O Rasool-Allah<sup>-saww</sup>! What are these two weighty things?' He<sup>-saww</sup> got angered until his<sup>-saww</sup> face reddened, then he<sup>-saww</sup> settled and said: 'I<sup>-saww</sup> did not mention it only and I<sup>-saww</sup> wanted to inform you all with these two, but due to shortness of breath and I<sup>-saww</sup> was not able by that reason. An end is in the Hand of Allah<sup>-azwj</sup>, and an end is in your hands, you are working in it such like. Indeed, and it is the Quran, and the smaller weighty thing are the People<sup>-asws</sup> of my<sup>-saww</sup> Household'.

ثُمَّ قَالَ وَ أَيُّمُ اللَّهِ إِنِّي لَأَقُولُ لَكُمْ هَذَا وَ رِجَالٌ فِي أَصْلَابِ أَهْلِ الشِّرْكِ أَرْجَى عِنْدِي مِنْ كَثِيرٍ مِنْكُمْ

Then he<sup>-saww</sup> said: 'And I<sup>-saww</sup> swear by Allah<sup>-azwj</sup>, and I<sup>-saww</sup> am not saying this and the men in the loins of the people of Shirk are more hopeful with me<sup>-saww</sup> than most of you'.

ثُمَّ قَالَ وَ اللَّهُ لَا يُجِبُهُمْ عَبْدٌ إِلَّا أَعْطَاهُ اللَّهُ نُورًا يَوْمَ الْقِيَامَةِ حَتَّى يَرِدَ عَلَيَّ الْحَوْضُ وَ لَا يُنْعِضُهُمْ عَبْدٌ إِلَّا احْتَجَبَ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ

Then he<sup>-saww</sup> said: 'By Allah<sup>-azwj</sup>! No servant would love them<sup>-asws</sup> (The People<sup>-asws</sup> of the Household) except Allah<sup>-azwj</sup> would Give him a light on the Day of Qiyamah until he returns to me<sup>-saww</sup> at the Fountain, nor will any servant hate them<sup>-asws</sup> except Allah<sup>-azwj</sup> would Block him on the Day of Qiyamah'.

فَقَالَ أَبُو جَعْفَرٍ ع إِنَّ أَبَا عُبَيْدٍ اللَّهِ يَأْتِينَا بِمَا يُعْرِفُ.

Abu Ja'far<sup>-asws</sup> said: 'Surely Ubeydullah came to us with what he knows'.<sup>25</sup>

26- كشف، كشف الغمة قال أبو ثابت مولى أبي ذرٍ سمعتُ أم سلمة رضي الله عنها قالت سمعتُ رسول الله ص بي مرضه الذي قبض فيه يقول و قد امتلأت الحجرة من أصحابه أيها الناس يوشك أن أقبض قبضاً سريعاً فينطلق بي و قد قدمت إليكم القول معذرة إليكم

(The book) 'Kashf Al-Ghumma' – Abu Sabit a slave of Abu Zarr<sup>-ra</sup>, 'I heard Umm Salama<sup>-ra</sup> saying, 'I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> during his<sup>-saww</sup> illness in which he<sup>-saww</sup> passed away, saying, and the room had filled up from his<sup>-saww</sup> companions: 'O you people! No doubt I<sup>-saww</sup> would

<sup>25</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 25

be passing away with a quick expiry (soon), so they will go away with me<sup>-saww</sup>, and I<sup>-saww</sup> have forwarded to you the word of excuse to you all.

أَلَا إِنِّي مُخَلِّفٌ فِيكُمْ كِتَابَ اللَّهِ رَبِّي عَزَّ وَجَلَّ وَ عِزِّي أَهْلَ بَيْتِي

Indeed! I<sup>-saww</sup> am leaving behind among you all the Book of Allah<sup>-azwj</sup> my<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and majestic, and my<sup>-saww</sup> family, the People<sup>-asws</sup> of my<sup>-saww</sup> Household’.

ثُمَّ أَحَدًا يَبْدُ عَلَيَّ عَ فَرَفَعَهَا فَقَالَ هَذَا عَلَيَّ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَ عَلِيٍّ خَلِيفَتَانِ نَصِيرَانِ لَا يَفْتَرِقَانِ [بَيْفَرَقَانِ] حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَأَسْأَلُهُمَا مَاذَا خُلِفْتُ فِيهِمَا.

Then he<sup>-saww</sup> grabbed a hand of Ali<sup>-asws</sup> and raised it and said: ‘This Ali<sup>-asws</sup> is with the Quran and the Quran is with Ali<sup>-asws</sup>, two Caliphs, two helpers, not separating until they come to me<sup>-saww</sup> at the Fountain, therefore ask them both what is that I<sup>-saww</sup> leave behind in these two’.<sup>26</sup>

27- كِتَابُ الطَّرْفِ، لِلسَّيِّدِ عَلِيِّ بْنِ طَاوُوسٍ نَقْلًا مِنْ كِتَابِ الْوَصِيَّةِ لِلشَّيْخِ عَيْسَى بْنِ الْمُسْتَقَادِ الصَّرِيرِ عَنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: لَمَّا حَضَرَتْ رَسُولَ اللَّهِ ص الْوَفَاةُ دَعَا الْأَنْصَارَ وَ قَالَ يَا مَعْشَرَ الْأَنْصَارِ قَدْ حَانَ الْفِرَاقُ وَ قَدْ دُعِيتُ وَ أَنَا مُجِيبُ الدَّاعِي وَ قَدْ جَاوَزْتُمْ فَأَحْسَنْتُمْ الْجَوَارَ وَ نَصَرْتُمْ فَأَحْسَنْتُمُ النَّصْرَةَ وَ وَاسَبْتُمْ فِي الْأَمْوَالِ وَ وَسَعْتُمْ فِي الْمُسْلِمِينَ وَ بَدَلْتُمْ لِلَّهِ مَهَجَ النَّفْسِ وَ اللَّهُ يَجْزِيكُمْ بِمَا فَعَلْتُمْ الْجَزَاءَ الْأَوْقَى

Kitab Al Tarf of the Seyyid Ali Bin Tawoos, copied from Kitab al Wasiya of the sheykh Isa Bin Al Mustafad,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘When the expiry presented to Rasool-Allah<sup>-azwj</sup>, he<sup>-saww</sup> called the Helpers and said: ‘O community of the Helpers! The separation has arrived and I<sup>-saww</sup> have been Called, and I<sup>-saww</sup> must answer the Caller, and I<sup>-saww</sup> have been your neighbour and you were excellent neighbours, and I<sup>-saww</sup> sought help and you were excellent helpers, and you expanded regarding the wealth and expanded it among the Muslims (settlers), and you spent for the Sake of Allah<sup>-azwj</sup>, glory of the souls, and may Allah<sup>-azwj</sup> Recompense you for what you have done, the full Recompense.

وَ قَدْ بَقِيَتْ وَاحِدَةٌ وَ هِيَ تَمَامُ الْأَمْرِ وَ خَاتِمَةُ الْعَمَلِ مَعَهَا مَقْرُونٌ إِنِّي أَرَى أَنَّ لَا أَفْتَرِقُ بَيْنَهُمَا جَمِيعًا لَوْ قِيسَ بَيْنَهُمَا بِشَعْرَةٍ مَا انْقَاسَتْ مِنْ أُنَى بِوَاحِدَةٍ وَ تَرَكَ الْأُخْرَى كَانَ جَاحِدًا لِلأُولَى وَ لَا يَقْبَلُ اللَّهُ مِنْهُ صَدَقًا وَ لَا عَدْلًا

And there has remained one, and it is completion of the matter and the ending of the matter. The deed is paired with it. I<sup>-saww</sup> view that you should not separate between the two altogether. If there is measured between the two with a hair, it would not be measured. One who comes with one and leaves the other would be a rejecter of the first, and Allah<sup>-azwj</sup> will neither Accept from it an exchange, nor a replacement.

قَالُوا يَا رَسُولَ اللَّهِ فَأَيْنَ لَنَا بِمَعْرِفَتِهَا فَلَا تُمَسِّكْ عَنْهَا فَتَضِلَّ وَ نَزَلَتْ عَنِ الْإِسْلَامِ وَ الْبِعْمَةِ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ عَلَيْنَا فَقَدْ أَنْقَدَنَا اللَّهُ بِكَ مِنَ الْهَلَكَةِ يَا رَسُولَ اللَّهِ وَ قَدْ بَلَّغْتَ وَ نَصَحْتَ وَ أَدَّبْتَ وَ كُنْتَ بِنَا زَوْفًا رَجِيمًا شَفِيمًا

They said, ‘O Rasool-Allah<sup>-saww</sup>! So where is it for us with understanding these. We shall not move away from it so we would stray and renege from Al Islam, and the Favours is from Allah<sup>-azwj</sup> and from His<sup>-azwj</sup> Rasool upon us, for Allah<sup>-azwj</sup> has Saved us from the destruction through

<sup>26</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 26

you. O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> have delivered, and advised, and fulfilled, and you<sup>-saww</sup> have been kind with us, merciful, compassionate’.

فَقَالَ رَسُولُ اللَّهِ ص لَمْ يَكُنْ اللَّهُ وَ أَهْلُ بَيْتِي فَإِنَّ الْكِتَابَ هُوَ الْقُرْآنُ وَ فِيهِ الْحُجَّةُ وَ النُّورُ وَ الْبُرْهَانُ كَلَامُ اللَّهِ جَدِيدٌ غَضُّ طَرِيٍّ شَاهِدٌ وَ مُحْكَمٌ عَادِلٌ وَ لَنَا قَائِدٌ بِحَلَالِهِ وَ حَرَامِهِ وَ أَحْكَامِهِ يَتُومُ غَدًا فَيُحَاجُّ أَقْوَامًا فَيُرِي اللَّهُ بِهِ أَقْدَامَهُمْ عَنِ الصِّرَاطِ

Rasool-Allah<sup>-saww</sup> said to them: ‘The Book of Allah<sup>-azwj</sup> and the People<sup>-asws</sup> of my<sup>-saww</sup> Household. The Book of Allah<sup>-azwj</sup>, it is the Quran and in it is the Argument, and the Light, and the Proof, an up to date Speech of Allah<sup>-azwj</sup>, ever-green, ever-fresh, a witness and decisive justice, and for us a guide with its Permissible and its Prohibitions, and its Ordinances. It will be standing tomorrow and Allah<sup>-azwj</sup> Cause to slip by it the feet, from the Bridge.

وَ اخْفَظُونِي مَعَاشِرَ الْأَنْصَارِ فِي أَهْلِ بَيْتِي فَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

Preserve (for) me<sup>-saww</sup>, community of Helpers, regarding the People<sup>-asws</sup> of my<sup>-saww</sup> Household, for the Subtle, the Informed me that these two will never separate until they return to me<sup>-saww</sup> at the Fountain.

أَلَا وَ إِنَّ الْإِسْلَامَ سَقْفٌ تَحْتَهُ دِعَامَةٌ لَا يَتُومُ السَّقْفُ إِلَّا بِهَا فَلَوْ أَنَّ أَحَدَكُمْ أَتَى بِذَلِكَ السَّقْفِ مَمْدُوداً لَا دِعَامَةَ تَحْتَهُ فَأَوْشَكَ أَنْ يَحْرَقَ عَلَيْهِ سَقْفُهُ فَيَهْوِيَ فِي النَّارِ

Indeed! And Al-Islam is a roof beneath which are pillars, the roof cannot stand except by these. If one of you were to come with that roof, extended, there being no pillars under it, then there is no doubt that his roof would fall down upon him and he would plunge into the Fire.

أَيُّهَا النَّاسُ الدِّعَامَةُ دِعَامَةُ الْإِسْلَامِ وَ ذَلِكَ قَوْلُهُ تَعَالَى إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ فَالْعَمَلُ الصَّالِحُ طَاعَةُ الْإِمَامِ وَ لِي الْأَمْرُ وَ التَّمَسُّكُ بِحَبْلِهِ

O you people! The pillars are the pillars of Al Islam, and that is the Word of the Exalted: **To Him ascend the good words, and the righteous deeds raise it. [35:10]**. The righteous deed is obeying the Imam<sup>-asws</sup>, the Guardian of the Command (Wali Al-Amr), and the adhering with his<sup>-asws</sup> rope.

أَيُّهَا النَّاسُ أَ فَهَمُّنُمُ اللَّهُ فِي أَهْلِ بَيْتِي مَصَابِيحَ الظُّلْمِ وَ مَعَادِنَ الْعِلْمِ وَ بِنَايِعَ الْحِكْمِ وَ مُسْتَقَرِّ الْمَلَائِكَةِ مِنْهُمْ وَ صَبِي وَ أَمِينِي وَ وَارِثِي وَ هُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

O you people! Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup>, regarding my<sup>-saww</sup> family<sup>-asws</sup>, lanterns for the darkness, and mines of knowledge, and springs of wisdom, and residence of the Angels; from them is my<sup>-saww</sup> successor<sup>-asws</sup> and my<sup>-saww</sup> trustee<sup>-asws</sup>, and my<sup>-saww</sup> inheritor, and he<sup>-asws</sup> is from me<sup>-saww</sup> at the status of Harun<sup>-as</sup> from Musa<sup>-as</sup>.

أَلَا هَلْ بَلَّغْتُ مَعَاشِرَ الْأَنْصَارِ أَلَا فَاسْتَمِعُوا وَ مَنْ حَضَرَ أَلَا إِنَّ فَاطِمَةَ بَابُهَا بَابِي وَ بَيْتُهَا بَيْتِي فَمَنْ هَتَكَهُ فَقَدْ هَتَكَ حِجَابَ اللَّهِ

Indeed! Have I<sup>-saww</sup> delivered, O community of Helpers? Indeed! Listen, and the ones who are present! Indeed! (Syeda) Fatima<sup>-asws</sup>, her<sup>-asws</sup> door is my<sup>-saww</sup> door, and her<sup>-asws</sup> house is my<sup>-saww</sup> house, so the one who violates it, so he has violated the Veil of Allah<sup>-azwj</sup>.

قَالَ عَيْسَىٰ فَبَكَىٰ أَبُو الْحَسَنِ عَ طَوِيلًا وَ قَطَعَ بَقِيَّةَ كَلَامِهِ وَ قَالَ هُنِكَ وَ اللَّهُ حِجَابُ اللَّهِ هُنِكَ وَ اللَّهُ حِجَابُ اللَّهِ هُنِكَ يَا أُمَّةَ صَلَوَاتِ اللَّهِ عَلَيْهَا

Isa said, 'Abu Al-Hassan<sup>-asws</sup> cried for a long time and terminated the rest of his<sup>-asws</sup> speech, and said: 'By Allah<sup>-azwj</sup>, the Veil of Allah<sup>-azwj</sup> was violated! By Allah<sup>-azwj</sup> the Veil of Allah<sup>-azwj</sup> was Violated! By Allah<sup>-azwj</sup> the Veil of Allah<sup>-azwj</sup> was violated! O mother<sup>-asws</sup>! May the Salawat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup>'.

ثُمَّ قَالَ عَ أَخْبَرَنِي أَبِي عَنْ جَدِّي مُحَمَّدِ بْنِ عَلِيٍّ قَالَ قَالَ قَدْ جَمَعَ رَسُولُ اللَّهِ صَ الْمُهَاجِرِينَ فَقَالَ لَهُمْ أَيُّهَا النَّاسُ إِنِّي قَدْ دُعِيتُ وَ إِنِّي مُجِيبُ دَعْوَةِ الدَّاعِي قَدْ اشْتَقْتُ إِلَىٰ لِقَاءِ رَبِّي وَ اللُّحُوقِ بِإِخْوَانِي مِنَ الْأَنْبِيَاءِ وَ إِنِّي أَعْلَمُكُمْ أَنِّي قَدْ أَوْصَيْتُ إِلَىٰ وَصِيِّ وَ لَمْ أَهْمَلْكُمْ إِهْمَالَ النَّبَاهِيمِ وَ لَمْ أَتْرُكْ مِنْ أُمُورِكُمْ شَيْئًا

Then he<sup>-asws</sup> said: 'My<sup>-asws</sup> father<sup>-asws</sup> informed me from my<sup>-asws</sup> grandfather<sup>-asws</sup> Muhammad Bin Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> had gathered the Emigrants and said to them: 'O you people! I<sup>-saww</sup> have been Called and I<sup>-saww</sup> must answer the call of the Caller, and I<sup>-saww</sup> am desirous to meeting my<sup>-saww</sup> Lord<sup>-azwj</sup> and the joining up with the my<sup>-saww</sup> brothers from the Prophets<sup>-as</sup>, and I<sup>-saww</sup> am letting you know that I have bequeathed to my<sup>-saww</sup> successor<sup>-asws</sup>, and will not load you all with the load of the animals, and I<sup>-saww</sup> did not leave anything from your matters'.

فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا رَسُولَ اللَّهِ أَوْصَيْتَ بِمَا أَوْصَىٰ بِهِ الْأَنْبِيَاءُ مِنْ قَبْلِكَ قَالَ نَعَمْ فَقَالَ لَهُ فَبِأَمْرِ مِنَ اللَّهِ أَوْصَيْتَ أَمْ بِأَمْرِكَ

Umar Bin Al-Khattab stood up to him<sup>-saww</sup> and said, 'O Rasool-Allah<sup>-saww</sup>! Have you<sup>-saww</sup> bequeathed with what the Prophets<sup>-as</sup> from before you<sup>-saww</sup> bequeathed?' He<sup>-saww</sup> said: 'Yes'. He said to him<sup>-saww</sup>, 'Was it with the Command of Allah<sup>-azwj</sup> you<sup>-saww</sup> bequeathed or with your<sup>-saww</sup> own order?'

قَالَ لَهُ اجْلِسْ يَا عُمَرُ أَوْصَيْتُ بِأَمْرِ اللَّهِ وَ أَمْرُهُ طَاعَتُهُ وَ أَوْصَيْتُ بِأَمْرِي وَ أَمْرِي طَاعَةُ اللَّهِ وَ مَنْ عَصَانِي فَقَدْ عَصَىٰ اللَّهَ وَ مَنْ عَصَىٰ اللَّهَ فَقَدْ عَصَانِي وَ مَنْ أَطَاعَ وَصِيِّي فَقَدْ أَطَاعَنِي وَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ لَا مَا تُرِيدُ أَنْتَ وَ صَاحِبِكَ

He<sup>-saww</sup> said to him: 'Sit down, O Umar! I<sup>-saww</sup> bequeathed with the Command of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Command is to obey him<sup>-asws</sup>, and I<sup>-saww</sup> bequeathed with my<sup>-saww</sup> order and my<sup>-saww</sup> matter is obedience to Allah<sup>-azwj</sup>, and one who disobeys me<sup>-saww</sup> so he has disobeyed Allah<sup>-azwj</sup>, and one who disobeys my<sup>-saww</sup> successor<sup>-asws</sup> so he had disobeyed me<sup>-saww</sup>, and the one who obeys my<sup>-saww</sup> successor<sup>-asws</sup> so he has obeyed me<sup>-saww</sup>, and one who obeys me<sup>-saww</sup> so he had obeyed Allah<sup>-azwj</sup>, not what you and your companions are intending'.

ثُمَّ انْتَهَتْ إِلَىٰ النَّاسِ وَ هُوَ مُغْضَبٌ فَقَالَ أَيُّهَا النَّاسُ اسْمَعُوا وَصِيِّي مَنْ آمَنَ بِي وَ صَدَّقَنِي بِالنَّبُوءَةِ وَ أَنِّي رَسُولُ اللَّهِ فَأَوْصِيهِ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ طَاعَتِهِ وَ التَّصَدِيقِ لَهُ فَإِنَّ وَايَتَهُ وَ لَاتِي وَ وَايَتَهُ رَبِّي

Then he<sup>-saww</sup> turned towards the people, and he<sup>-saww</sup> was angry. He<sup>-saww</sup> said: 'O you people! Hear my<sup>-saww</sup> bequest! One who believe in me<sup>-saww</sup> and ratifies me<sup>-saww</sup> with the Prophet-hood, and I<sup>-saww</sup> am a Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, so I<sup>-saww</sup> bequeath with the Wilayah of Ali<sup>-asws</sup> Bin Abu

Talib<sup>-asws</sup>, obedience to him<sup>-asws</sup> and the ratification to him<sup>-asws</sup>, for his<sup>-asws</sup> Wilayah is my<sup>-saww</sup> Wilayah and the Wilayah of my<sup>-saww</sup> Lord<sup>-azwj</sup>!

قَدْ أَبْلَغْتُمْكُمْ فَلْيَبْلِغِ الشَّاهِدُ الْغَائِبَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ هُوَ الْعَلَمُ فَمَنْ قَصَرَ دُونَ الْعَلَمِ فَقَدْ ضَلَّ وَ مَنْ تَقَدَّمَ تَقَدَّمَ إِلَى النَّارِ وَ مَنْ تَأَخَّرَ عَنِ الْعَلَمِ يَمِينًا هَلَكَ وَ مَنْ أَخَذَ يَسَارًا غَوَى وَ مَا تَوْفِيقِي إِلَّا بِاللَّهِ فَهَلْ سَمِعْتُمْ قَالُوا نَعَمْ.

I<sup>-saww</sup> have delivered to you all, so let the one present deliver to the absentee. Surely, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, he<sup>-asws</sup> is the flag, so the one who is deficient below the flag, so he has strayed, and one who precedes him<sup>-asws</sup>, will proceed to the Fire, and one who is delayed from the flag to the right would be destroyed, and the one who takes to the left would deviate, **and my success is only with Allah. [11:88].** So, have you all heard?’ They said, ‘Yes’.

وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ النَّكَاطِمِ عَنْ أَبِيهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع دَعَانِي رَسُولُ اللَّهِ ص عِنْدَ مَوْتِهِ وَ أَخْرَجَ مِنْ كَانِ عِنْدَهُ فِي الْبَيْتِ عَيْرِي وَ الْبَيْتُ فِيهِ جِبْرَائِيلُ وَ الْمَلَائِكَةُ أَسْمَعُ الْحِسَّ وَ لَا أَرَى شَيْئًا

And by the preceding chains, from Al-Kazim<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> called me<sup>-asws</sup> during his<sup>-saww</sup> expiry and expelled the ones who were with him<sup>-saww</sup> in the house apart from me<sup>-asws</sup>, and the house, in it was Jibraeel<sup>-as</sup> and the Angels. I<sup>-asws</sup> heard the faint sounds and did not see anything.

فَأَخَذَ رَسُولُ اللَّهِ ص كِتَابَ الْوَصِيَّةِ مِنْ يَدِ جِبْرَائِيلَ مَخْتُومَةً فَدَفَعَهَا إِلَيَّ وَ أَمَرَنِي أَنْ أَفْصَحَهَا فَفَعَلْتُ وَ أَمَرَنِي أَنْ أَقْرَأَهَا فَقَرَأْتُهَا فَقَالَ إِنَّ جِبْرَائِيلَ عِنْدِي أَنَانِي بِهَا السَّاعَةَ مِنْ عِنْدِ رَبِّي فَقَرَأْتُهَا فَإِذَا فِيهَا كُلُّ مَا كَانَ رَسُولُ اللَّهِ ص يُوصِي بِهِ شَيْئًا شَيْئًا مَا تُعَادِرُ حَرْفًا.

Rasool-Allah<sup>-saww</sup> took the book of bequests from the hand of Jibraeel<sup>-as</sup> and handed it over to me<sup>-asws</sup> and instructed me<sup>-asws</sup> to unseal it. I<sup>-asws</sup> did so. And he<sup>-saww</sup> instructed me<sup>-asws</sup> to read it. So, I<sup>-asws</sup> read it. He<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup> is with me<sup>-saww</sup>. He<sup>-as</sup> came to me<sup>-saww</sup> with it this moment from the Presence of my<sup>-saww</sup> Lord<sup>-azwj</sup>. I<sup>-asws</sup> read it and there in it, was all what Rasool-Allah<sup>-saww</sup> had bequeathed it, thing by thing, no letter left out’.

وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ أَبِيهِ عَنْ جَدِّهِ الْبَاقِرِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ: كُنْتُ مُسْتَبِدَّ النَّبِيِّ ص إِلَى صَدْرِي لَيْلَةً مِنَ اللَّيَالِي فِي مَرَضِهِ وَ قَدْ فَرَعَ مِنْ وَصِيَّتِهِ وَ عِنْدَهُ فَاطِمَةُ ابْنَتُهُ وَ قَدْ أَمَرَ أَزْوَاجَهُ وَ النِّسَاءَ أَنْ يَخْرُجْنَ مِنْ عِنْدِهِ فَفَعَلْنَ

And by the preceding chain, from him<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> Al-Baqir<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘I<sup>-asws</sup> was cushioning the Prophet<sup>-saww</sup> to my<sup>-asws</sup> chest, a night from the nights during his<sup>-saww</sup> illness, and he<sup>-saww</sup> was free from his<sup>-saww</sup> bequest and in his<sup>-saww</sup> presence was (Syeda) Fatima<sup>-asws</sup> his<sup>-saww</sup> daughter<sup>-asws</sup>, and he<sup>-saww</sup> had ordered his<sup>-saww</sup> wives and the womenfolk to go out from his<sup>-saww</sup> presence. They did so.

فَقَالَ يَا أَبَا الْحَسَنِ تَحَوَّلْ مِنْ مَوْضِعِكَ وَ كُنْ أَمَامِي قَالَ فَفَعَلْتُ وَ أَسْنَدَهُ جِبْرَائِيلُ ع إِلَى صَدْرِهِ وَ جَلَسَ مِيكَائِيلُ ع عَلَى يَمِينِهِ فَقَالَ يَا عَلِيُّ صُمْ كَقَبِيكَ بَعْضَهَا إِلَى بَعْضٍ فَفَعَلْتُ فَقَالَ لِي قَدْ عَاهَدْتُ إِيَّاكَ أُحْدِثُ الْعَهْدَ لَكَ بِمَحْضَرِ أَمِيئِي رَبِّ الْعَالَمِينَ جِبْرَائِيلَ وَ مِيكَائِيلَ

He<sup>-saww</sup> said: ‘O Abu Al-Hassan<sup>-asws</sup>! Move from your<sup>-asws</sup> place and be in front of me<sup>-saww</sup>’. I<sup>-asws</sup> did so, and Jibraeel<sup>-as</sup> cushioned him<sup>-saww</sup>, and Mikaeel<sup>-as</sup> sat on his<sup>-saww</sup> right. He<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! Press your<sup>-asws</sup> palm, part of it to a part’. I<sup>-asws</sup> did so. He<sup>-saww</sup> said to me<sup>-asws</sup>: ‘I<sup>-saww</sup> have

covenanted to you<sup>-asws</sup>. I<sup>-saww</sup> shall pact for you<sup>-asws</sup> in the presence of two trustworthy ones of Lord<sup>-azwj</sup> of the worlds, Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup>.

يَا عَلِيُّ بِحَقِّهِمَا عَلَيْكَ إِلَّا أَنْفَذْتُ وَصِيَّتِي عَلَى مَا فِيهَا وَ عَلَى قَبُولِكَ إِتَاهَا بِالصَّبْرِ وَ الْوَرَعِ عَلَى مِنْهَاجِي وَ طَرِيقِي لَا طَرِيقَ فُلَانٍ وَ فُلَانٍ وَ لَخَذَ مَا آتَاكَ اللَّهُ بِغَيْرِهِ وَ أَدْخَلَ يَدَهُ فِيمَا بَيْنَ كَفِّي وَ كَفَّيَ مَضْمُومَتَانِ فَكَأَنَّهُ أَوْعَرَ بَيْنَهُمَا شَيْئاً

O Ali<sup>-asws</sup>! By both their<sup>-as</sup> rights upon you<sup>-asws</sup>, implement my<sup>-saww</sup> bequest upon what is therein and upon your<sup>-asws</sup> acceptance of it with the patience and the devoutness upon my<sup>-saww</sup> manifesto, and my<sup>-saww</sup> path not the path of so and so, and so and so, and take what Allah<sup>-azwj</sup> Gives you<sup>-asws</sup> with strength', and he<sup>-saww</sup> inserted his<sup>-saww</sup> hand between my<sup>-asws</sup> palms, and my<sup>-asws</sup> palms were both pressed together, and it was as if something had been deposited between them.

فَقَالَ يَا عَلِيُّ قَدْ أَوْعَرْتُ بَيْنَ يَدَيْكَ الْحِكْمَةَ وَ قَضَاءَ مَا يَرُدُّ عَلَيْكَ وَ مَا هُوَ وَارِدٌ لَا يَعْرُبُ عَنْكَ مِنْ أَمْرِكَ شَيْئاً وَ إِذَا حَضَرْتِكَ الْوَفَاةُ فَأَوْصِ وَصِيَّتَكَ إِلَى مَنْ بَعْدَكَ عَلَى مَا أَوْصَيْكَ وَ اصْنَعْ هَكَذَا بِلَا كِتَابٍ وَ لَا صَحِيفَةٍ.

He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! I<sup>-saww</sup> have deposited the wisdom and the judgment between your<sup>-asws</sup> hands of what would be referred to you<sup>-asws</sup>, and what will be referred, nothing from your<sup>-asws</sup> matter will be taken away from you<sup>-asws</sup>, and when the expiry presents to you<sup>-asws</sup>, then bequeath your<sup>-asws</sup> bequest to the one<sup>-asws</sup> after you<sup>-asws</sup> upon what I<sup>-saww</sup> am bequeathing to you, and do like this without any letter nor a parchment".<sup>27</sup>

28- كا، الكافي الحسيني بن محمد عن المفضل بن محمد عن الحارث بن جعفر عن علي بن إسماعيل بن يقطين عن عيسى بن المسيق عن أبي موسى الضريير قال حدثني موسى بن جعفر ع قال: قلت لأبي عبد الله ع أليس كان أمير المؤمنين ع كاتب الوصية و رسول الله ص المصلي عليه و جبرئيل و الملائكة المقربون شهوداً

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Muhammad, from al Haris Bin Ja'far, from Ali Bin Ismail bin Yaqteen, from Isa Bin Al Mustafad Abu Musa Al Zareer who said,

'It was narrated to me by Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> having said, 'I<sup>-asws</sup> said to Abu Abdullah<sup>-asws</sup>: 'Wasn't it so that Amir Al-Momineen<sup>-asws</sup> was the writer of the bequest and Rasool-Allah<sup>-saww</sup> dictated upon it, and Jibraeel<sup>-as</sup> and the Angels of the Proximity were the witnesses?'

قَالَ فَأَطْرَقَ طَوِيلاً ثُمَّ قَالَ يَا أَبَا الْحُسَيْنِ قَدْ كَانَ مَا قُلْتُ وَ لَكِنْ جِئْتُ نَزَلَ بِرَسُولِ اللَّهِ ص الْأَمْرُ نَزَلَتْ الْوَصِيَّةُ مِنْ عِنْدِ اللَّهِ كِتَاباً مُسَجَّلاً نَزَلَ بِهِ جِبْرَائِيلُ مَعَ أَمْنَاءِ اللَّهِ تَبَارَكَ وَ تَعَالَى مِنَ الْمَلَائِكَةِ فَقَالَ جِبْرَائِيلُ يَا مُحَمَّدُ مَرُّ بِإِخْرَاجِ مَنْ عِنْدَكَ إِلَّا وَصِيَّتَكَ لِيُقْبَضَهَا مِنَّا وَ نُشْهِدَنَّ بِدَفْعِكَ إِتَاهَا إِلَيْهِ صَامِئاً لَهَا بَعْضِي عَلِيّاً ع

He<sup>-asws</sup> said: 'He (Abu Abdullah<sup>-asws</sup>) withheld for a long while, then said: 'O Abu Al-Hassan<sup>-asws</sup>! It was so, what you<sup>-asws</sup> said, but when the Command came down to Rasool-Allah<sup>-saww</sup>, the bequest came down from the Presence of Allah<sup>-azwj</sup> as an inscribed Ordinance. Jibraeel<sup>-as</sup> descended with it with the trustworthy ones of Allah<sup>-azwj</sup> Blessed and High from the Angels. Jibraeel<sup>-as</sup> said: 'Instruct the ones in your<sup>-saww</sup> presence with the exiting except for your<sup>-asws</sup>

<sup>27</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 27

successor<sup>-asws</sup> in order for him<sup>-asws</sup> to take charge from us<sup>-as</sup>, and we<sup>-as</sup> should witness your<sup>-saww</sup> handing it over to him<sup>-asws</sup>, as our responsibility for it', meaning Ali<sup>-asws</sup>.

فَأَمَرَ النَّبِيُّ ص بِإِخْرَاجِ مَنْ كَانَ فِي الْبَيْتِ مَا خَلَا عَلِيًّا وَ فَاطِمَةَ فِيمَا بَيْنَ السِّتْرِ وَ الْبَابِ فَقَالَ جَبْرَائِيلُ ع يَا مُحَمَّدُ رَبُّكَ يُفْرِّقُكَ السَّلَامُ وَ يَقُولُ هَذَا كِتَابٌ مَا كُنْتُ عَاهِدْتُ إِلَيْكَ وَ شَرَطْتُ عَلَيْكَ وَ شَهِدْتُ بِهِ عَلَيْكَ وَ أَشْهَدُ بِهِ عَلَيْكَ مَلَائِكَتِي وَ كَفَى بِي يَا مُحَمَّدُ شَهِيداً

The Prophet<sup>-saww</sup> instructed with the exiting of the ones who were in the room apart from Ali<sup>-asws</sup>, and Fatima<sup>-asws</sup> was in what is between the curtain and the door. Jibraeel<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Your<sup>-saww</sup> Lord<sup>-azwj</sup> Conveys the greetings to you<sup>-saww</sup> and is Saying: "This is an Ordinance what was Covenanted to you<sup>-saww</sup>, and Stipulated upon you<sup>-saww</sup>, and Witnessed with upon you<sup>-saww</sup>, and My<sup>-azwj</sup> Angels witnessed with it upon you<sup>-saww</sup>, and Suffice with Me<sup>-azwj</sup>, O Muhammad<sup>-saww</sup>, as a Witness".

قَالَ فَارْتَعَدَتْ مَفَاصِلُ النَّبِيِّ ص وَ قَالَ يَا جَبْرَائِيلُ رَبِّي هُوَ السَّلَامُ وَ مِنْهُ السَّلَامُ وَ إِلَيْهِ يُعُودُ السَّلَامُ صَدَقَ عَزَّ وَ جَلَّ وَ بَرَّ هَاتِ الْكِتَابَ فَدَفَعَهُ إِلَيْهِ وَ أَمَرَهُ بِدَفْعِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ أَفْرَأَهُ فَرَأَهُ حَرْفًا حَرْفًا فَقَالَ يَا عَلِيُّ هَذَا عَهْدُ رَبِّي تَبَارَكَ وَ تَعَالَى إِلَيَّ وَ شَرَطُهُ عَلَيَّ وَ أَمَانَتُهُ وَ قَدْ بَلَّغْتُ وَ نَصَحْتُ وَ أَدْبَيْتُ

He<sup>-asws</sup> said: 'The joints of the Prophet<sup>-saww</sup> trembled and he<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>! He<sup>-azwj</sup> is the Grantor of safety, and from Him<sup>-azwj</sup> is the safety, and to Him<sup>-azwj</sup> depends the safety return. The Mighty and Majestic Speaks the Truth and is Right. Give the Ordinance!' He<sup>-as</sup> handed it over to him<sup>-saww</sup> and instructed him<sup>-saww</sup> for it to be handed over to Amir Al-Momineen<sup>-asws</sup>, and he<sup>-saww</sup> said to him<sup>-asws</sup>: 'Read it!'. So he<sup>-asws</sup> read it, letter by letter. He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>!! This is a Covenant of my<sup>-saww</sup> Lord<sup>-azwj</sup>, Blessed and High, to me<sup>-saww</sup>, and He<sup>-azwj</sup> Stipulated upon me<sup>-saww</sup>, and it is His<sup>-azwj</sup> entrustment. And I<sup>-saww</sup> have delivered, and advised, and fulfilled it'.

فَقَالَ عَلِيُّ ع وَ أَنَا أَشْهَدُ لَكَ بِأَبِي أَنْتَ وَ أُمِّي بِالْبَلَاغِ وَ النَّصِيحَةِ وَ التَّصَدِيقِ عَلَيَّ مَا قُلْتُ وَ يَشْهَدُ لَكَ بِه سَمْعِي وَ بَصْرِي وَ لَحْمِي وَ دَمِي فَقَالَ جَبْرَائِيلُ ع وَ أَنَا لَكُمَا عَلَيَّ ذَلِكَ مِنَ الشَّاهِدِينَ

Ali<sup>-asws</sup> said: 'And I<sup>-asws</sup> testify for you<sup>-saww</sup>, by my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> for you<sup>-saww</sup>! You<sup>-saww</sup> are with the delivery and the advice and the ratification upon what you<sup>-saww</sup> said, and there testify for you<sup>-saww</sup> with it, my<sup>-asws</sup> hearing, and my<sup>-asws</sup> vision, and my<sup>-asws</sup> flesh, and my<sup>-asws</sup> blood'. Jibraeel<sup>-as</sup> said: 'And I<sup>-as</sup> am from the witness for the both of you<sup>-asws</sup>, upon that'.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَخَذْتُ وَصِيَّتِي وَ عَرَفْتُهَا وَ ضَمَنْتُ لِلَّهِ وَ لِي الْوَفَاءَ بِمَا فِيهَا فَقَالَ عَلِيُّ ع نَعَمْ بِأَبِي أَنْتَ وَ أُمِّي عَلَيَّ ضَمَانُهَا وَ عَلَيَّ اللَّهُ عَوْنِي وَ تَوْفِيقِي عَلَيَّ أَدَائِهَا

Rasool-Allah<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Do you<sup>-asws</sup> take my<sup>-saww</sup> bequest and recognise it and take responsibility to Allah<sup>-azwj</sup> and to me<sup>-saww</sup> of the fulfilment with whatever is in it?' Ali<sup>-asws</sup> said: 'Yes, by my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> for you<sup>-saww</sup>! Upon me<sup>-asws</sup> is its responsibility, and upon Allah<sup>-azwj</sup> is His<sup>-azwj</sup> Assisting me<sup>-asws</sup> and Inclining me<sup>-asws</sup> upon its fulfilment'.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنِّي أُرِيدُ أَنْ أَشْهَدَ عَلَيْكَ بِمُؤَافَاتِي بِمَا يَوْمَ الْقِيَامَةِ فَقَالَ عَلِيُّ ع نَعَمْ أَشْهَدُ فَقَالَ النَّبِيُّ ص إِنَّ جَبْرَائِيلَ وَ مِيكَائِيلَ فِيمَا بَيْنِي وَ بَيْنَكَ الْآنَ وَ هُمَا حَاضِرَانِ مَعَهُمَا الْمَلَائِكَةُ الْمُقَرَّبُونَ لِأَشْهَدَهُمْ عَلَيْكَ فَقَالَ نَعَمْ لِيَشْهَدُوا وَ أَنَا بِأَبِي وَ أُمِّي أَشْهَدُهُمْ

Rasool-Allah<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! I<sup>-saww</sup> want to testify upon you<sup>-asws</sup> with having been loyal to me<sup>-saww</sup> with it on the Day of Judgment'. Ali<sup>-asws</sup> said: 'Yes I<sup>-asws</sup> do testify'. The Prophet<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup> are between me<sup>-saww</sup> and you<sup>-asws</sup> now, and they<sup>-as</sup> are both present, and with them<sup>-as</sup> are the Angels of Proximity to bear witness upon you<sup>-asws</sup>'. He<sup>-asws</sup> said: 'Yes, let them bear witness, and I<sup>-asws</sup>, by my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> being for you<sup>-saww</sup>, (accept them as) witnesses'.

فَأَشْهَدُهُمْ رَسُولُ اللَّهِ ص وَكَانَ فِيمَا اشْتَرَطَ عَلَيْهِ النَّبِيُّ ص بِأَمْرِ جِبْرِئِيلَ ع فِيمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ أَنْ قَالَ لَهُ يَا عَلِيُّ تَفِي بِمَا فِيهَا مِنْ مَوْلَاةٍ مِنْ وَالِي اللَّهِ وَرَسُولُهُ وَالْبِرَاءَةِ وَالْعِدَاوَةِ لِمَنْ عَادَى اللَّهَ وَرَسُولَهُ وَالْبِرَاءَةِ مِنْهُمْ عَلَى الصَّبْرِ مِنْكَ عَلَى كَظْمِ الْعَيْظِ وَعَلَى ذَهَابِ حَقِّكَ وَعَصْبِ حُمْسِكَ وَانْتِهَاكِ حُرْمَتِكَ فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ

Rasool-Allah<sup>-saww</sup> made them witnesses, and it was among what the Prophet<sup>-saww</sup> stipulated upon him<sup>-asws</sup>, by the instructions of Jibraeel<sup>-as</sup> regarding what Allah<sup>-azwj</sup> Mighty and Majestic has Commanded, that he<sup>-saww</sup> said to him: 'O Ali<sup>-asws</sup>! You<sup>-asws</sup> be loyal with whatever is therein from the befriending the one who befriends Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the disavowment and the enmity to the one who is an enemy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and the disavowment from them, upon the observance of patience from you<sup>-asws</sup> and upon the swallowing of the anger, and upon the removal of my<sup>-saww</sup> rights, and the usurpation of your<sup>-saww</sup> *Khums*, and the violation of your<sup>-asws</sup> sanctity'. He<sup>-asws</sup> said: 'Yes, O Rasool-Allah<sup>-saww</sup>!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ لَقَدْ سَمِعْتُ جِبْرِئِيلَ يَقُولُ لِلنَّبِيِّ ص يَا مُحَمَّدُ عَرَفْتُ أَنَّهُ يُنْتَهَكُ الْحُرْمَةُ وَهِيَ حُرْمَةُ اللَّهِ وَحُرْمَةُ رَسُولِ اللَّهِ ص وَعَلَى أَنْ تُخْضَبَ لِحْيَتُهُ مِنْ رَأْسِهِ بِدَمٍ عَبِيطٍ

Amir Al-Momineen<sup>-asws</sup> said: 'By the One<sup>-azwj</sup> Who Split the seed and formed the person (in the womb), I<sup>-asws</sup> have heard Jibraeel<sup>-as</sup> saying to the Prophet<sup>-saww</sup>: 'O Muhammad<sup>-saww</sup>! Make him<sup>-asws</sup> understand: 'Your<sup>-asws</sup> sanctity will be violated, and it is a Sanctity of Allah<sup>-azwj</sup> and Sanctity of Rasool-Allah<sup>-saww</sup>, and upon that his<sup>-asws</sup> beard would be dyed from the fresh blood of his<sup>-asws</sup> head'.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَصَعِقْتُ حِينَ فَهِمْتُ الْكَلِمَةَ مِنَ الْأَمِينِ جِبْرِئِيلَ ع حَتَّى سَقَطْتُ عَلَى وَجْهِي وَفُلْتُ نَعَمْ قَبِلْتُ وَرَضِيْتُ وَإِنْ انْتَهَكَتِ الْحُرْمَةُ وَعُطِّلَتِ السُّنَنُ وَمُرِقَ الْكِتَابُ وَهُدِمَتِ الْكَعْبَةُ وَخُضِبَتْ لِحْيَتِي مِنْ رَأْسِي بِدَمٍ عَبِيطٍ صَابِرًا مُحْتَسِبًا أَبَدًا حَتَّى أَقْدَمَ عَلَيْكَ

Amir Al-Momineen<sup>-asws</sup> said: 'So I<sup>-asws</sup> cried when I<sup>-asws</sup> understood the speech from the trustworthy Jibraeel<sup>-as</sup> until I<sup>-asws</sup> fell down upon my<sup>-asws</sup> face, and I<sup>-asws</sup> said: 'Yes, I<sup>-asws</sup> accept, and am pleased, and even if the sanctity is violated, and the Sunnah is deactivated, and the Book (Quran) is shred, and the Kabah is demolished, and my<sup>-asws</sup> beard is dyed from the fresh blood of my<sup>-asws</sup> head. I<sup>-asws</sup> shall be patient waiting Reckoning, forever, until I<sup>-asws</sup> proceed to you<sup>-saww</sup>'.

ثُمَّ دَعَا رَسُولُ اللَّهِ ص فَاطِمَةَ وَالحَسَنَ وَالحُسَيْنَ وَأَعْلَمَهُمْ مِثْلَ مَا أَعْلَمَ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالُوا مِثْلَ قَوْلِهِ فَخْتِمَتِ الوَصِيَّةُ بِخَوَاتِيمِ مِنْ ذَهَبٍ لَمْ تَمْسَسْهُ النَّارُ وَدُفِعَتْ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

Then Rasool-Allah<sup>-saww</sup> called over (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and he<sup>-saww</sup> let them<sup>-asws</sup> know similar to what he<sup>-saww</sup> had let known Amir Al-Momineen<sup>-asws</sup>.

They<sup>-asws</sup> said similar to his<sup>-asws</sup> words. He<sup>-saww</sup> sealed the bequest with seals of gold, the fire not having touched it, and handed it over to Amir Al-Momineen<sup>-asws</sup>.

فَقُلْتُ لِأَبِي الْحَسَنِ بِأَبِي أَنْتَ وَ أُمِّي أَلَا تَذْكُرُ مَا كَانَ فِي الْوَصِيَّةِ فَقَالَ سُنُّ اللَّهِ وَ سُنُّ رَسُولِهِ ص فَقُلْتُ أَكَانَ فِي الْوَصِيَّةِ تَوْبُهُمْ وَ خِلَافُهُمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ نَعَمْ وَ اللَّهُ شَيْءٌ بِشَيْءٍ وَ حَزْفٌ بِحَزْفٍ أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَ نَكْتُبُ مَا قَدَّمُوا وَ آثَرَهُمْ وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

I (the narrator) said to Abu Al-Hassan<sup>-asws</sup>, 'By my father and my mother being for you<sup>-asws</sup>! You<sup>-asws</sup> did not mention what was in the bequest'. So he<sup>-asws</sup> said: 'Sunnah of Allah<sup>-azwj</sup> and Sunnah of His<sup>-azwj</sup> Rasool<sup>-saww</sup>'. So I said, 'Was there in the bequest their (enemies) attacking and their opposition to Amir Al-Momineen<sup>-asws</sup>?'. So he<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, thing by thing, and letter by letter. Have you not heard the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely, We Revive the dead, and We Write down whatever they send forward and their impacts, and We have Enumerated all things in a clarifying Imam [36:12]**?'

وَ اللَّهُ لَقَدْ قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ وَ فَاطِمَةَ ع أَلَيْسَ قَدْ فَهِمْتُمَا مَا تَقَدَّمْتُ بِهِ إِلَيْكُمَا وَ قَبِلْتُمَا فَقَالَا بَلَى وَ صَبَرْنَا عَلَى مَا سَاءَنَا وَ غَاطَنَا.

By Allah<sup>-azwj</sup>! Rasool<sup>-saww</sup> had said to Amir Al-Momineen<sup>-asws</sup> and Fatima<sup>-asws</sup>: 'Have I<sup>-saww</sup> not made you<sup>-asws</sup> both understand what would be preceding to you<sup>-asws</sup> both, and you<sup>-asws</sup> accepted it?' They<sup>-asws</sup> said: 'Yes, and we<sup>-asws</sup> would be patient upon what would dismay us<sup>-asws</sup> and anger us<sup>-asws</sup>'.<sup>28</sup>

29- وَ رُوِيَ أَيْضاً مِنَ الْكِتَابِ الْمَذْكُورِ عَنِ الْكَاطِمِ عَنِ أَبِيهِ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع كَانَ فِي وَصِيَّةِ رَسُولِ اللَّهِ ص فِي أَوْلِيَّائِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا عَهَدَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ ص وَ أَوْصَى بِهِ وَ أَسْنَدَهُ بِأَمْرِ اللَّهِ إِلَى وَصِيَّتِهِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ

And it is reported as well from the mentioned book,

'From Al-Kazim<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'It was in the bequest of Rasool<sup>-saww</sup>, in its beginning: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. This is what Muhammad<sup>-saww</sup> Bin Abdullah<sup>-as</sup> pacts and bequeaths with and puts into text by the Command of Allah<sup>-azwj</sup>, to his<sup>-saww</sup> successor<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib Amir Al-Momineen<sup>-asws</sup>'.

وَ كَانَ فِي آخِرِ الْوَصِيَّةِ شَهِدَ جَبْرِئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ عَلَى مَا أَوْصَى بِهِ مُحَمَّدٌ ص إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ قَبَضَهُ وَصِيَّهُ وَ ضَمَّانُهُ عَلَى مَا فِيهَا عَلَى مَا ضَمَّنَ يُوشَعَ بْنِ نُونٍ لِمُوسَى بْنِ عِمْرَانَ ع وَ عَلَى مَا ضَمَّنَ وَ أَدَى وَصِيَّ عِيسَى ابْنِ مَرْيَمَ وَ عَلَى مَا ضَمَّنَ الْأَوْصِيَاءَ قَبْلَهُمْ عَلَى أَنَّ مُحَمَّدًا أَفْضَلُ النَّبِيِّينَ وَ عَلِيًّا أَفْضَلُ الْوَصِيِّينَ

And it was in the end of the bequest: 'Witnessed by Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup> upon what is bequested by Muhammad<sup>-saww</sup> to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and possessed by his<sup>-saww</sup> successor<sup>-asws</sup> upon what is therein upon what Joshua Bin Nun took the responsibility for Musa<sup>-as</sup> Bin Imran<sup>-as</sup>, and upon what was performed by the successor<sup>-as</sup> of Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> upon what successors took the responsibility for before them upon the stipulation that: -

<sup>28</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 28

وَأَوْصَى مُحَمَّدٌ وَ سَلَّمَ إِلَى عَلِيٍّ وَ أَقَرَّ عَلِيٌّ وَ قَبَضَ الْوَصِيَّةَ عَلَى مَا أَوْصَى بِهِ الْأَنْبِيَاءُ وَ سَلَّمَ مُحَمَّدٌ الْأَمْرَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ هَذَا أَمْرُ اللَّهِ وَ طَاعَتُهُ وَ وَلَاهُ الْأَمْرَ عَلَى أَنْ لَا نُبُوَّةَ لِعَلِيٍّ وَ لَا لِعَیْرِهِ بَعْدَ مُحَمَّدٍ وَ كَفَى بِاللَّهِ شَهِيدًا.

Muhammad<sup>-saww</sup> is the most superior of the Prophets<sup>-as</sup> and Ali<sup>-asws</sup> the superior of the successors<sup>-as</sup>, and Muhammad<sup>-saww</sup> has bequeathed and submitted to Ali<sup>-asws</sup>, and Ali<sup>-asws</sup> accepted and taken possession of the bequest upon what he<sup>-asws</sup> has been bequeathed with by the Prophets<sup>-as</sup>, and Muhammad<sup>-saww</sup> submitted the command to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and this is the Command of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> obedience, and the Masters<sup>-asws</sup> of the Command upon that there is no Prophet-hood for Ali<sup>-asws</sup>, nor for anyone else after Muhammad<sup>-saww</sup>, **and suffice with Allah as a Witness [4:79]**.<sup>29</sup>

30- وَ رُوِيَ أَيْضًا نَفْلًا عَنِ السَّيِّدِ الرَّضِيِّ الدِّينِ الْمُوسَوِيِّ رَضِيَ اللَّهُ عَنْهُ مِنْ كِتَابِ خَصَائِصِ الْأَيْمَةِ عَنِ هَارُونَ بْنِ مُوسَى عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَمَّارِ الْعِجْلِيِّ الْكُوفِيِّ عَنِ عَيْسَى الضَّرِيرِ عَنِ الْكَاطِمِ عَنِ أَبِيهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع حِينَ دَفَعَ إِلَيْهِ الْوَصِيَّةَ أَنْجِدْ لَهَا جَوَابًا عَدَا بَيْنَ يَدَيِ اللَّهِ تَبَارَكَ وَ تَعَالَى رَبِّ الْعَرْشِ فَإِنِّي مُحَاجُّكَ يَوْمَ الْقِيَامَةِ بِكِتَابِ اللَّهِ حَلَالِهِ وَ حَرَامِهِ وَ مُحْكَمِهِ وَ مُتَشَابِهِهِ عَلَى مَا أَنْزَلَ اللَّهُ وَ عَلَى مَا أَمَرْتُكَ وَ عَلَى فَرَائِضِ اللَّهِ كَمَا أَنْزَلْتُ وَ عَلَى الْأَحْكَامِ مِنَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ اجْتِنَابِهِ مَعَ إِقَامَةِ حُدُودِ اللَّهِ وَ شُرُوطِهِ وَ الْأُمُورِ كُلِّهَا وَ إِقَامِ الصَّلَاةِ لَوْفَيْهَا وَ إِتْيَانِ الرِّكَاتِ لِأَهْلِهَا وَ حِجِّ النَّبِيِّ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ فَمَا أَنْتَ قَائِلٌ يَا عَلِيُّ

And it is reported as well, copied from Al Seyyid Al Razy Al Deen Al Musawy, from the book 'Khasaai Al Aimmah', from Harun Bin Musa, from Ahmad Bin Muhammad Bin Ammar Al Ijaly Al Kufy, from Isa Al Zareer,

'From Al-Kazim<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup> when he<sup>-saww</sup> handed over the bequest to him<sup>-asws</sup>: 'Take (prepare) an answer for it tomorrow in front of Allah<sup>-azwj</sup> Blessed and Exalted Lord<sup>-azwj</sup> of the Throne, for I<sup>-saww</sup> will be arguing with you<sup>-asws</sup> on the Day of Qiyamah by the Book of Allah(s.w.t.), its Permissibles and its Prohibitions, and its Decisive and its Allegorical, upon what Allah<sup>-azwj</sup> Revealed and upon what I<sup>-saww</sup> instructed you<sup>-asws</sup>, and upon the Obligations of Allah<sup>-azwj</sup>, and upon the Ordinances from the enjoining with the good, and the forbidding from the evil and shunning it, along with establishing the legal punishments of Allah<sup>-azwj</sup> and its conditions, and the matters, all of them, and establishing the Salat to its timings, and giving the Zakat to its people, and performing Hajj of the House, and the Jihad in the Way of Allah<sup>-azwj</sup>. So what are you<sup>-asws</sup> saying, O Ali<sup>-asws</sup>?'

فَقَالَ عَلِيُّ بْنُ أَبِي أُبَيٍّ أَنْتَ وَ أُمِّي أَرْجُو بِكَرَامَةِ اللَّهِ لَكَ وَ مَنْزِلَتِكَ عِنْدَهُ وَ نِعْمَتِهِ عَلَيْكَ أَنْ يُعِينَنِي رَبِّي وَ يُبَيِّنَنِي فَلَا أَلْفَاكَ بَيْنَ يَدَيِ اللَّهِ مُقْصِرًا وَ لَا مُتَوَانِيًا وَ لَا مُفْرِطًا وَ لَا أَمْعَرَ [أَمْعَرَ] وَجْهَكَ وَقَاهُ وَجْهِي وَ وَجُوهُ آبَائِي وَ أُمَّهَاتِي

Ali<sup>-asws</sup> said: 'May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-saww</sup>! I<sup>-saww</sup> hope in the Benevolence of Allah<sup>-azwj</sup> to you<sup>-saww</sup>, and your<sup>-saww</sup> status in His<sup>-azwj</sup> Presence, and His<sup>-azwj</sup> Favours upon you<sup>-saww</sup>. If my<sup>-asws</sup> Lord<sup>-azwj</sup> Assists me and Affirms me, I<sup>-asws</sup> will not meet you<sup>-saww</sup> in front of Allah<sup>-azwj</sup> neither deficient, nor negligent, nor an exaggerator, nor having defaced your<sup>-saww</sup> face (image) by saving my<sup>-asws</sup> face and faces of my<sup>-asws</sup> fathers and my<sup>-asws</sup> mothers.

بَلْ يُجِدُنِي بِأَبِي أَنْتَ وَ أُمِّي مُسْتَمِرًّا مُتَّبِعًا لَوْصِيَّتِكَ وَ مِنْهَاجِكَ وَ طَرِيقِكَ مَا دُمْتُ حَيًّا حَتَّى أَقْدِمَ بِهَا عَلَيْكَ ثُمَّ الْأَوَّلَ فَالْأَوَّلَ مِنْ وُلْدِي لَا مُقْصِرِينَ وَ لَا مُفْرِطِينَ

<sup>29</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 29

But you<sup>-sawww</sup> will find me<sup>-asws</sup>, may my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-sawww</sup>, as persistently pursuing your<sup>-sawww</sup> bequest, and your<sup>-sawww</sup> manifesto, and your<sup>-sawww</sup> way for as long as I<sup>-asws</sup> am alive until I<sup>-asws</sup> arrive with it to you<sup>-sawww</sup>. Then the first. So, the first one from my<sup>-asws</sup> sons<sup>-asws</sup> will neither be a reducer nor an exaggerator’.

قَالَ عَلِيٌّ عَ تَمَّ انْكَبَيْتُ عَلَى وَجْهِهِ وَعَلَى صَدْرِهِ وَأَنَا أَقُولُ وَأَوْحَشْتَاهُ بِعَدَاكَ بِأَبِي أَنْتَ وَأُمِّي وَوَحْشَةً ابْنَتِكَ وَبَيْتِكَ بَلْ وَأَطْوَلَ عَمِّي بِعَدَاكَ يَا أَخِي انْقَطَعَتْ مِنْ مَنْزِلِي أَخْبَارُ السَّمَاءِ وَفَقَدْتُ بِعَدَاكَ جِبْرَائِيلَ وَمِيكَائِيلَ فَلَا أُحْسُ أَثْرًا وَلَا أَسْمَعُ حِسًّا

Ali<sup>-asws</sup> said: ‘Then I<sup>-asws</sup> devoted upon his<sup>-sawww</sup> face and upon his<sup>-sawww</sup> chest and I<sup>-asws</sup> was saying: ‘Oh, the loneliness after you<sup>-sawww</sup>! May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-sawww</sup>, and the loneliness of your<sup>-sawww</sup> daughter<sup>-asws</sup> and your<sup>-sawww</sup> (two grand) sons<sup>-asws</sup>. But my<sup>-asws</sup> grief would be prolonged after you<sup>-sawww</sup>, O my<sup>-asws</sup> brother<sup>-sawww</sup>! The news from the sky would be cut off from my<sup>-asws</sup> house and after you<sup>-sawww</sup> I<sup>-asws</sup> shall miss Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup>, so I<sup>-asws</sup> will neither feel any impact nor hear a faint sound’.

فَأَعْمِيَ عَلَيْهِ طَوِيلًا ثُمَّ أَفَاقَ ص

There was unconsciousness upon him<sup>-sawww</sup> for a long time, then he<sup>-sawww</sup> woke up’.

قَالَ أَبُو الْحَسَنِ قُلْتُ لِأَبِي فَمَا كَانَ بَعْدَ إِفَاقِهِ

Abu Al-Hassan<sup>-asws</sup> said: ‘I<sup>-asws</sup> said to my<sup>-asws</sup> father<sup>-asws</sup>: ‘So what happened after his<sup>-sawww</sup> waking up?’

قَالَ دَخَلَ عَلَيْهِ النِّسَاءُ بَيْنَكِنَ وَارْتَفَعَتِ الْأَصْوَاتُ وَضَجَّ النَّاسُ بِالْبَابِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فَبَيْنَا هُمْ كَذَلِكَ إِذْ نُودِيَ أَيْنَ عَلِيٌّ فَأَقْبَلَ حَتَّى دَخَلَ عَلَيْهِ

He<sup>-asws</sup> said: ‘The woman entered to see him<sup>-sawww</sup>, crying, and the voices were raised, the people from the Emigrants and the Helpers clamoured at the door. While they were like that when he<sup>-sawww</sup> called: ‘Where is Ali<sup>-asws</sup>?’ He<sup>-asws</sup> came until he<sup>-asws</sup> entered to see him<sup>-sawww</sup>.

قَالَ عَلِيٌّ عَ فَاثْبَتْتُ عَلَيْهِ فَقَالَ يَا أَخِي أَفَهُمْ فَهَمَكَ اللَّهُ وَسَدَّكَ وَأَرْشَدَكَ وَوَقَّفَكَ وَأَعَانَكَ وَرَفَعَ دُئْبِكَ وَرَفَعَ دُكْرَكَ اعْلَمْ يَا أَخِي أَنَّ الْقَوْمَ سَيَسْأَلُوكَ عَنِّي مَا يَسْأَلُوكَ

Ali<sup>-asws</sup> said: ‘I<sup>-asws</sup> devoted to him<sup>-sawww</sup>. He<sup>-sawww</sup> said: ‘O Ali<sup>-asws</sup>! Understand, may Allah<sup>-azwj</sup> Make you<sup>-asws</sup> understand, and Protect you<sup>-asws</sup>, and Guide you<sup>-asws</sup>, and Harmonise you<sup>-asws</sup>, and Assist you<sup>-asws</sup>, and Forgive your<sup>-asws</sup> (Shias’) sins, and Raise your<sup>-asws</sup> mention. Know, O my<sup>-sawww</sup> brother<sup>-asws</sup>! The people will be too pre-occupied from me<sup>-sawww</sup> by whatever keeps them busy.

فِيمَا مَثَلُكَ فِي الْأُمَّةِ مَثَلُ الْكَعْبَةِ نَصَبَهَا اللَّهُ لِلنَّاسِ عِلْمًا وَإِنَّمَا تُؤْتَى مِنْ كُلِّ فَجٍّ عَمِيقٍ وَنَائِيٍّ سَحِيقٍ وَلَا تَأْتِي وَإِنَّمَا أَنْتَ عَلَمُ الْهُدَى وَنُورُ الدِّينِ وَهُوَ نُورُ اللَّهِ

Rather, your<sup>-asws</sup> example in the community is an example of the Kabah. Allah<sup>-azwj</sup> Nominated it for the people as a flag, and rather they come from every deep ravine and far distances,

and it does not come; and rather you<sup>-asws</sup> are a flag of guidance and Noor (light) of Religion, and it is the Noor (Light) of Allah<sup>-azwj</sup>.

يَا أُخِي وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَقَدْ قَدَّمْتُ إِلَيْهِم بِالْوَعِيدِ بَعْدَ أَنْ أَخْبَرْتُهُمْ رَجُلًا رَجُلًا مَا افْتَرَضَ اللَّهُ عَلَيْهِمْ مِنْ حَقِّكَ وَ أَلَزَمْتُهُمْ مِنْ طَاعَتِكَ وَ كُلِّ أَجَابٍ وَ سَلَّمَ إِلَيْكَ الْأَمْرَ وَ إِنِّي لِأَعْلَمُ خِلَافَ قَوْلِهِمْ

O my<sup>-saww</sup> brother<sup>-asws</sup>! By the One<sup>-azwj</sup> Sent me<sup>-saww</sup> with the Truth! I<sup>-saww</sup> have forwarded to them with the promise after having informed them, man by man, what Allah<sup>-azwj</sup> had Obligated upon them of your<sup>-asws</sup> right and necessitated them in obeying you<sup>-asws</sup>, and they all answered and submitted the command to you<sup>-asws</sup>, and I<sup>-saww</sup> know the opposition of their words.

فَإِذَا فُيُضْتُ وَ فَرَعْتُ مِنْ جَمِيعِ مَا أُوصِيكَ بِهِ وَ عَيَّبْتَنِي فِي قَبْرِي فَأَلْزَمْتُ بَيْنَكَ وَ أَجْمَعُ الْقُرْآنَ عَلَى تَأْلِيْفِهِ وَ الْفَرَائِضَ وَ الْأَحْكَامَ عَلَى تَنْزِيلِهِ ثُمَّ انْضِ [ذَلِكَ] عَلَى غَيْرِ لَائِمَةٍ [عَزَائِمِهِ وَ] عَلَى مَا أَمَرْتُكَ بِهِ وَ عَلَيْنِكَ بِالصَّبْرِ عَلَى مَا يَنْزِلُ بِكَ وَ بِهَا حَتَّى تَقْدُمُوا عَلَيَّ.

So, when I<sup>-saww</sup> pass away and you<sup>-asws</sup> are free from the entirety of what I<sup>-saww</sup> bequeath you<sup>-asws</sup> with and you<sup>-asws</sup> have covered me<sup>-saww</sup> in my<sup>-saww</sup> grave, then stay in your<sup>-asws</sup> house and collect the Quran upon its composition, and the Obligations and the Rulings upon its Revelation (sequence). Then accomplish that upon other than its resolves, upon what I<sup>-saww</sup> instruct you<sup>-asws</sup> with, and upon you<sup>-asws</sup> is to be with the patience upon what befalls you<sup>-asws</sup> and with it until you arrive to me<sup>-saww</sup>,<sup>30</sup>

31- وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَيْسَى الضَّرِيرِ عَنِ الْكَاطِمِ ع قَالَ: قُلْتُ لِأَبِي فَمَا كَانَ بَعْدَ خُرُوجِ الْمَلَائِكَةِ عَنْ رَسُولِ اللَّهِ ص

By the preceding chain from Isa Al Zareer,

‘From Al-Kazim<sup>-asws</sup> having said: ‘I<sup>-asws</sup> said to my<sup>-asws</sup> father<sup>-asws</sup>: ‘So what happened after the exit of the Angels from Rasool-Allah<sup>-saww</sup>?’

قَالَ فَقَالَ ثُمَّ دَعَا عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ ع وَ قَالَ لِمَنْ فِي بَيْتِهِ الْخُرُوجَ عَلَيَّ وَ قَالَ لِأُمِّ سَلَمَةَ كُونِي عَلَى الْبَابِ فَلَا يَقْرَبُهُ أَحَدٌ فَفَلَعْتُ

He<sup>-asws</sup> said: ‘He<sup>-asws</sup> said: ‘Then he<sup>-saww</sup> called Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and said to the ones who were in his<sup>-saww</sup> house: ‘Get out from me<sup>-saww</sup>!’ And he<sup>-saww</sup> said to Umm Salama<sup>-ra</sup>! Be at the door and do not let anyone come near it’. She<sup>-ra</sup> did so.

ثُمَّ قَالَ يَا عَلِيُّ اذْءُ مَنِي فِدَا مِنْهُ فَأَخَذَ يَدَ فَاطِمَةَ فَوَضَعَهَا عَلَى صَدْرِهِ طَوِيلًا وَ أَخَذَ يَدَ عَلِيٍّ بِيَدِهِ الْأُخْرَى فَلَمَّا أَرَادَ رَسُولُ اللَّهِ ص الْكَلَامَ غَلَبَتْهُ عَيْنُهُ فَلَمْ يَقْدِرْ عَلَى الْكَلَامِ فَبَكَتْ فَاطِمَةُ بُكَاءً شَدِيدًا وَ عَلِيٌّ وَ الْحُسَيْنُ وَ الْحُسَيْنُ ع لِيُكَايَ رَسُولِ اللَّهِ ص

Then he<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! Come near me<sup>-saww</sup>’. He<sup>-asws</sup> went near him<sup>-saww</sup>. He<sup>-saww</sup> grabbed a hand of (Syeda) Fatima<sup>-asws</sup> and placed it upon his<sup>-saww</sup> chest for a long time, and grabbed a hand of Ali<sup>-asws</sup> in his<sup>-saww</sup> other hand. When Rasool-Allah<sup>-saww</sup> wanted to speak, his<sup>-asws</sup> tears overcame him<sup>-saww</sup> and he<sup>-saww</sup> was not able upon the speech. So, (Syeda) Fatima<sup>-asws</sup> cried

<sup>30</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 30

intensely, and (so did) Ali<sup>-asws</sup> and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> to the crying of Rasool-Allah<sup>-saww</sup>.

فَقَالَتْ فَاطِمَةُ يَا رَسُولَ اللَّهِ فَمَا قَطَعْتَ قَلْبِي وَأَخْرَقْتَ كَبِدِي لِكَيْفَاكَ يَا سَيِّدَ النَّبِيِّينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ يَا أَمِينَ رَبِّي وَرَسُولَهُ يَا حَبِيبَهُ وَنَبِيَّهُ مَنْ لِيُؤَلِّدِي بَعْدَكَ وَلِدْلٌ يَنْزِلُ بِي بَعْدَكَ مَنْ لِعَلِّي أَخِيكَ وَنَاصِرَ الدِّينِ مَنْ لِيُوحِي إِلَيْهِ اللَّهُ وَأَمْرَهُ

(Syeda) Fatima<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! My<sup>-asws</sup> heart is cut and my<sup>-asws</sup> liver burns to your<sup>-saww</sup> crying. O chief of the Prophets<sup>-saww</sup>, from the former ones and the latter ones, and O trustee of his<sup>-saww</sup> Lord<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and O His<sup>-azwj</sup> Beloved and His<sup>-azwj</sup> Prophet<sup>-saww</sup>! Who is for my<sup>-asws</sup> children after you<sup>-saww</sup>? And for the humiliation to descend with me<sup>-saww</sup> after you<sup>-saww</sup>? Who is for Ali<sup>-asws</sup> your<sup>-saww</sup> brother<sup>-asws</sup>, and helper of your<sup>-saww</sup> Religion? Who is for the Revelation of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Command?'

ثُمَّ بَكَتْ وَأَكْبَتْ عَلَى وَجْهِهِ فَقَبَّلَتْهُ وَأَكْبَبَ عَلَيْهِ عَلِيٌّ وَالْحَسَنُ وَالْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَرَفَعَ رَأْسَهُ صَإِلِيهِمْ وَبَدَا فِي يَدِهِ فَوَضَعَهَا فِي يَدِ عَلِيٍّ وَقَالَ لَهُ يَا أَبَا الْحَسَنِ هَذِهِ وَدِيعةُ اللَّهِ وَوَدِيعةُ رَسُولِهِ مُحَمَّدٍ عِنْدَكَ فَاحْفَظِ اللَّهَ وَاحْفَظْنِي فِيهَا وَإِنَّكَ لِنَاعِلُهُ

Then she<sup>-asws</sup> cried and devoted to his<sup>-saww</sup> face, and Ali<sup>-asws</sup> devoted to him<sup>-saww</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. He<sup>-saww</sup> raised his<sup>-saww</sup> head towards them and her<sup>-asws</sup> hand was in his<sup>-saww</sup> hand. He<sup>-saww</sup> placed it in the hand of Ali<sup>-asws</sup> and said to him<sup>-asws</sup>: 'O Abu Al-Hassan<sup>-asws</sup>! This is an entrustment of Allah<sup>-azwj</sup> and entrustment of His<sup>-azwj</sup> Rasool<sup>-saww</sup> Muhammad<sup>-saww</sup> with you<sup>-asws</sup>, then guard it for Allah<sup>-azwj</sup> and for me<sup>-saww</sup> regarding it, and you<sup>-asws</sup> will be doing it.

يَا عَلِيُّ هَذِهِ وَاللَّهُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ هَذِهِ وَاللَّهُ مَرْيَمُ الْكُبْرَى أَمَا وَاللَّهِ مَا بَلَغَتْ نَفْسِي هَذَا الْمَوْضِعَ حَتَّى سَأَلْتُ اللَّهَ لَهَا وَ لَكُمْ فَأَعْطَانِي مَا سَأَلْتُهُ

O Ali<sup>-asws</sup>! By Allah<sup>-azwj</sup> this is the chieftess of the people of the Paradise, from the former ones and the latter ones. By Allah<sup>-azwj</sup> this is the elder Maryam<sup>-as</sup>. But by Allah<sup>-azwj</sup>! My<sup>-saww</sup> did not reach this place until I<sup>-saww</sup> asked Allah<sup>-azwj</sup> for her<sup>-asws</sup> and for you<sup>-asws</sup> all, so He<sup>-azwj</sup> Granted me<sup>-saww</sup> what I<sup>-saww</sup> had asked Him<sup>-azwj</sup>.

يَا عَلِيُّ إِنِّي لَمَّا أَمَرْتُكَ بِهِ فَاطِمَةُ فَقَدْ أَمَرْتُهَا بِأَشْيَاءَ أَمَرَ بِهَا جِبْرَائِيلُ عَ وَاعْلَمْ يَا عَلِيُّ أَنِّي رَاضٍ عَمَّنْ رَضِيَتْ عَنْهُ ابْنَتِي فَاطِمَةُ وَكَذَلِكَ رَبِّي وَمَلَائِكَتُهُ

O Ali<sup>-asws</sup>! Implement what I<sup>-saww</sup> am instructing you<sup>-asws</sup> with (Syeda) Fatima<sup>-asws</sup>, for I<sup>-saww</sup> have instructed her<sup>-asws</sup> with things Jibraeel<sup>-as</sup> had instructed with. And know, O Ali<sup>-asws</sup>! I<sup>-saww</sup> am pleased with the one my<sup>-saww</sup> daughter<sup>-asws</sup> Fatima<sup>-asws</sup> is pleased with, and like that is my<sup>-saww</sup> Lord<sup>-azwj</sup>, and His<sup>-azwj</sup> Angels.

يَا عَلِيُّ وَإِلَّيْ لِمَنْ ظَلَمَهَا وَوَإِلَّيْ لِمَنْ ابْتَرَّهَا حَقَّهَا وَوَإِلَّيْ لِمَنْ هَمَّتْ حُرْمَتُهَا وَوَإِلَّيْ لِمَنْ أَحْرَقَ بَابَهَا وَوَإِلَّيْ لِمَنْ آذَى خَلِيلَهَا وَوَإِلَّيْ لِمَنْ شَاقَّهَا وَبَارَزَهَا اللَّهُمَّ إِنِّي مِنْهُمْ بَرِيءٌ وَهُمْ مِنِّي بَرَاءٌ

O Ali<sup>-asws</sup>! Woe be to the one who oppresses her<sup>-asws</sup>, and woe be to the one who swindles her<sup>-asws</sup> of her<sup>-asws</sup> rights, and woe be to the one who burns her<sup>-asws</sup> door, and woe be to the one who hurts her<sup>-asws</sup> husband<sup>-asws</sup>, and woe be to the one who troubles her<sup>-asws</sup> and attacks her<sup>-asws</sup>. O Allah<sup>-azwj</sup>! I<sup>-saww</sup> disavow from them and they are disavowed from me<sup>-saww</sup>.

ثُمَّ سَمَّاهُمْ رَسُولُ اللَّهِ ص وَ سَمَّ فَاطِمَةَ إِلَيْهِ وَ عَلِيًّا وَ الْحُسَيْنَ وَ الْحُسَيْنَ ع وَ قَالَ اللَّهُمَّ إِنِّي هُمْ وَ لِمَنْ شَإِيْعَهُمْ سَلِّمْ وَ زَعِيمٌ بِأَهْمٍ يَدْخُلُونَ الْجَنَّةَ وَ عَدُوٌّ وَ حَرْبٌ لِمَنْ عَادَاهُمْ وَ ظَلَمَهُمْ وَ تَقَدَّمَهُمْ أَوْ تَأَخَّرَ عَنْهُمْ وَ عَنِ شَيْعَتِهِمْ زَعِيمٌ بِأَهْمٍ يَدْخُلُونَ النَّارَ

Then Rasool-Allah<sup>-saww</sup> named them, and hugged (Syeda) Fatima<sup>-asws</sup> to him<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and said: 'O Allah<sup>-azwj</sup>! I<sup>-saww</sup> am at peace to their<sup>-asws</sup> Shias and a guarantor with them entering the Paradise, and am an enemy and at war to the one who are inimical to them<sup>-asws</sup> and oppress them<sup>-asws</sup> and precede them<sup>-asws</sup>, or stay back from them<sup>-asws</sup> and from their<sup>-asws</sup> Shias, a guarantor with them entering the Fire.

ثُمَّ وَ اللَّهُ يَا فَاطِمَةُ لَا أَرْضَى حَتَّى تَرْضَى ثُمَّ لَا وَ اللَّهُ لَا أَرْضَى حَتَّى تَرْضَى

Then, by Allah<sup>-azwj</sup> O Fatima<sup>-asws</sup>! I<sup>-saww</sup> am not pleased until you<sup>-asws</sup> are pleased, then no by Allah<sup>-azwj</sup>, I<sup>-saww</sup> am not pleased until you<sup>-asws</sup> are pleased, then no by Allah<sup>-azwj</sup>, I<sup>-saww</sup> am not pleased until you<sup>-asws</sup> are pleased".

قَالَ عَيْسَى فَسَأَلْتُ مُوسَى ع وَ قُلْتُ إِنَّ النَّاسَ قَدْ أَكْثَرُوا فِي أَنَّ النَّبِيَّ ص أَمَرَ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ ثُمَّ عُمَرَ

Isa (the narrator) said, 'I asked Musa<sup>-asws</sup>, I said, 'The people are frequently (saying) regarding that the Prophet<sup>-saww</sup> instructed Abu Bakr to pray Salat leading the people, then Umar'

فَأَطْرَقَ عَنِّي طَوِيلًا ثُمَّ قَالَ لَيْسَ كَمَا ذَكَرْتُمْ وَ لَكِنَّكَ يَا عَيْسَى كَثِيرُ الْبَحْثِ عَنِ الْأُمُورِ وَ لَا تَرْضَى عَنْهَا إِلَّا بِكَشْفِهَا

He<sup>-asws</sup> bowed his<sup>-asws</sup> head for a long time, then said: 'It isn't as they are mentioning, but you, O Isa, there are of a lot of inquiry about the matters and you are not pleased about it except with its exposure'

فَقُلْتُ يَا أَبِي أَنْتَ وَ أُمِّي إِنَّمَا أَسْأَلُ عَمَّا أَنْتَفِعُ بِهِ فِي دِينِي وَ أَنْتَفَعَهُ مَخَافَةَ أَنْ أَضِلَّ وَ أَنَا لَا أَذْرِي وَ لَكِنْ مَتَى أَجِدُ مِثْلَكَ يَكْشِفُهَا لِي

I said, 'May my father and my mother be (sacrificed) for you<sup>-asws</sup>! But rather, I ask about what I would benefit with in my Religion, and I strongly agree fearing that I might stray, and I don't know, but when I find the like of you<sup>-asws</sup>, he would uncover it for me'

فَقَالَ إِنَّ النَّبِيَّ ص لَمَّا نَفَلَ فِي مَرَضِهِ دَعَا عَلِيًّا فَوَضَعَ رَأْسَهُ فِي حَجْرِهِ وَ أَعْمَى عَلَيْهِ وَ حَضَرَتِ الصَّلَاةُ فَأُؤِذِنَ بِهَا فَحَرَجَتْ عَائِشَةُ فَقَالَتْ يَا عُمَرُ الْخُرْجُ فَصَلِّ بِالنَّاسِ فَقَالَ أَبُوكَ أَوْلَى بِهَا فَقَالَتْ صَدَقْتَ وَ لَكِنَّهُ رَجُلٌ لَيِّنٌ وَ أَكْرَهُ أَنْ يُؤَاتِيَهُ الْقَوْمُ فَصَلِّ أَنْتَ

He<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup>, when there was worsening in his<sup>-saww</sup> illness, he<sup>-saww</sup> called Ali<sup>-asws</sup>. He<sup>-asws</sup> placed his<sup>-saww</sup> head in his<sup>-asws</sup> lap, and there was unconsciousness upon him<sup>-saww</sup>, and the Salat presented and there was a call (Azaan) with it. Ayesha came out and said, 'O Umar! Go out and pray leading with the people'. He said, 'Your father is foremost with it'. She said, 'You speak the truth, but he is a soft man and I dislike it that the people might leap upon him, so you pray (leading) the Salat'

فَقَالَ لَمَّا عُمَرُ بَلَ يُصَلِّي هُوَ وَ أَنَا أَكْفِيهِ إِنْ وَنَبْتُ وَابْتُ أَوْ تَحَرَّكَ مُتَحَرِّكٌ مَعَ أَنَّ مُحَمَّدًا ص مُعَمَّى عَلَيْهِ لَا أَرَاهُ يُبَيِّقُ مِنْهَا وَ الرَّجُلُ مَشْغُولٌ بِهِ لَا يَقْدِرُ أَنْ يُبَارِقَهُ يُرِيدُ عَلِيًّا ع فَبَادَرَهُ بِالصَّلَاةِ قَبْلَ أَنْ يُبَيِّقَ فَإِنَّهُ إِنْ أَفَاقَ خَفْتُ أَنْ يَأْمُرَ عَلِيًّا بِالصَّلَاةِ فَقَدْ سَمِعْتُ مُنَاجَاتِهِ مُنْذُ اللَّيْلَةِ وَ فِي آخِرِ كَلَامِهِ الصَّلَاةَ

Umar said to her, 'But, he should pray (leading) Salat and I will suffice him from the attack of the attacker or a movement of any mover, along with that Muhammad<sup>-saww</sup> has unconsciousness upon him<sup>-asws</sup>. I do not see him<sup>-saww</sup> waking up from it, and the man (Ali<sup>-asws</sup>) is pre-occupied with him<sup>-saww</sup>, not able upon separating from him<sup>-saww</sup> – meaning Ali<sup>-asws</sup>, 'So rush with the Salat before he<sup>-saww</sup> awakes, for if he<sup>-saww</sup> wakes up, I fear that he<sup>-saww</sup> would instruct Ali<sup>-asws</sup> with the Salat, for I have heard his<sup>-saww</sup> whispering since the night and the last of his<sup>-saww</sup> speech was, 'Al-Salat! Al-Salat!'.

قَالَ فَحَرَجَ أَبُو بَكْرٍ لِيُصَلِّيَ بِالنَّاسِ فَأَنْكَرَ الْقَوْمُ ذَلِكَ ثُمَّ ظَنُّوا أَنَّهُ بِأَمْرِ رَسُولِ اللَّهِ ص فَلَمْ يُكَيِّرْ حَتَّى أَفَاقَ ص وَ قَالَ ادْعُوا لِي الْعَبَّاسَ فِدْعِي فَحَمَلَهُ هُوَ وَ عَلِيٌّ فَأَخْرَجَاهُ حَتَّى صَلَّى بِالنَّاسِ وَ إِنَّهُ لَقَاعِدٌ ثُمَّ جَمَلَ فَوَضِعَ عَلَى مَنْبَرِهِ فَلَمْ يَجْلِسْ بَعْدَ ذَلِكَ عَلَى الْمَنْبَرِ

He<sup>-asws</sup> said: 'Abu Bakr came out to lead Salat with the people, and the people disliked that. Then they thought that Rasool-Allah<sup>-saww</sup> had instructed him. He had not exclaimed Takbeer (to begin the Salat), until he<sup>-saww</sup> woke up and said: 'Call Al-Abbas for me<sup>-saww</sup>'. He was called. He and Ali<sup>-asws</sup> carried him<sup>-saww</sup> and they brought him<sup>-saww</sup> out until he<sup>-saww</sup> led Salat with the people, and he<sup>-saww</sup> was sitting. Then they carried him<sup>-saww</sup> and placed him<sup>-saww</sup> upon his<sup>-saww</sup> Pulpit. He<sup>-saww</sup> did not sit upon the Pulpit after that.

وَ اجْتَمَعَ لَهُ جَمِيعُ أَهْلِ الْمَدِينَةِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ حَتَّى بَرَزَتِ الْعَوَاتِقُ مِنْ خُدُورِهِنَّ فَبَيْنَ بَاكِ وَ صَائِحٍ وَ صَارِحٍ وَ مُسْتَرْجِعٍ وَ النَّبِيِّ ص يَخْطُبُ سَاعَةً وَ يَسْكُتُ سَاعَةً

And the entirety of the people of Al-Medina from the Emigrants and the Helpers gathered to him<sup>-saww</sup>, to the extent that the young girls came out from their hiding, and manifested crying, and shouting, and shrieking, and saying 'We are from Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>', and the Prophet<sup>-saww</sup> was addressing for a while and being silent for a while (intermittently).

وَ كَانَ بِمَا دَكَّرَ فِي حُطْبَتِهِ أَنْ قَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ مَنْ حَضَرَنِي فِي يَوْمِي هَذَا وَ فِي سَاعَتِي هَذِهِ مِنَ الْجِنِّ وَ الْإِنْسِ فَلْيَبْلِغْ شَاهِدُكُمْ الْعَائِبِ

And it was from what he<sup>-saww</sup> mentioned in his<sup>-saww</sup> address is that he<sup>-saww</sup> said: 'O community of the Emigrants and the Helpers and the ones who presented to me<sup>-saww</sup> in this day of mine<sup>-asws</sup>, and in this time of mines, from the Jinn and the human beings, so let your ones present deliver to the absentee.

أَلَا قَدْ خَلَفْتُ فِيكُمْ كِتَابَ اللَّهِ فِيهِ النُّورُ وَ الْهُدَى وَ الْبَيَانُ مَا فَرَطَ اللَّهُ فِيهِ مِنْ شَيْءٍ حُجَّةً لِلَّهِ لِي عَلَيْكُمْ وَ خَلَفْتُ فِيكُمْ الْعِلْمَ الْأَكْبَرَ عَلَّمَ الدِّينَ وَ نُورَ الْهُدَى وَ صَيَّبِي عَلَيَّ بِنَ أَبِي طَالِبٍ

Indeed! I<sup>-saww</sup> am leaving behind among you all the Book of Allah<sup>-azwj</sup>. In it is the Noor (Light), and the guidance, and the explanation. Nothing has been left out from it. It is an Authority of Allah<sup>-azwj</sup> for me<sup>-saww</sup> upon you; and I<sup>-saww</sup> am leaving behind among you the greatest flag, the flag of Religion, and the light of guidance, my<sup>-saww</sup> successor<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.

أَلَا هُوَ حَبْلُ اللَّهِ فَأَعْتَصِمُوا بِهِ جَمِيعاً وَ لَا تَفَرَّقُوا عَنْهُ وَ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَاناً

Indeed! He<sup>-asws</sup> is the rope of Allah<sup>-azwj</sup>, so hold tightly with it **altogether and do not be disunited**, - from it, **and remember the Favour of Allah upon you when you were enemies, so He United between your hearts and (it was) by His Favour you became brethren [3:103]**.

أَيُّهَا النَّاسُ هَذَا عَلِيٌّ بِنُ أَبِي طَالِبٍ كُنُّزُ اللَّهِ الْيَوْمَ وَ مَا بَعْدَ الْيَوْمِ مِنْ أَحَبِّهِ وَ تَوَلَّاهُ الْيَوْمَ وَ مَا بَعْدَ الْيَوْمِ فَقَدْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ وَ أَدَّى مَا وَجَبَ عَلَيْهِ وَ مَنْ عَادَاهُ الْيَوْمَ وَ مَا بَعْدَ الْيَوْمِ جَاءَ يَوْمَ الْقِيَامَةِ أَعْمَى وَ أَصَمَّ لَا حُجَّةَ لَهُ عِنْدَ اللَّهِ

O you people! This is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, treasure of Allah<sup>-azwj</sup> of Allah<sup>-azwj</sup> today and what is after today. One who loves him<sup>-asws</sup> and befriends him<sup>-asws</sup> today and what is after today, so he has fulfilled with what Allah<sup>-azwj</sup> had Covenanted upon him, and performed whatever had been Obligated upon him; and one who is inimical to him<sup>-asws</sup> today and what is after today would come on the Day of Qiyamah as blind, and deaf, there being no argument for him in the Presence of Allah<sup>-azwj</sup>.

أَيُّهَا النَّاسُ لَا تَأْتُونِي غَدًا بِالدُّنْيَا تَرْفُوعَهَا زَفَاً وَ يَأْتِي أَهْلُ بَيْتِي شُعْنًا غَيْرًا مَفْهُورِينَ مَظْلُومِينَ تَسِيلُ دِمَائُهُمْ أَمَامَكُمْ وَ يَبِيعَاتِ الصَّلَاةِ وَ الشُّورَى لِلْجَهَالَةِ

O you people! Do not come to me<sup>-saww</sup> tomorrow with the world celebrating it with a celebration, and the People<sup>-asws</sup> of my<sup>-saww</sup> Household would come ruffled, dusty, coerced, oppressed, their blood flowing in front of you, (and you) having allegiances of the strayers and the consultation of the ignorant ones.

أَلَا وَ إِنَّ هَذَا الْأَمْرَ لَهُ أَصْحَابٌ وَ آيَاتٌ قَدْ سَمَّاهُمْ اللَّهُ فِي كِتَابِهِ وَ عَرَفْتَكُمْ وَ بَلَّغْتَكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَ لَكِنِّي أَرَأَيْتُمْ قَوْمًا يَجْهَلُونَ لَا تَرْجِعُنَّ بَعْدِي كُفَّارًا مُرْتَدِّينَ مُتَأَوِّلِينَ لِلْكِتَابِ عَلَى غَيْرِ مَعْرِفَةٍ وَ تَتَّبِعُونَ السُّنَّةَ بِالْهَوَى لِأَنَّ كُلَّ سُنَّةٍ وَ حَدِيثٍ وَ كَلَامٍ خَالَفَ الْقُرْآنَ فَهُوَ رَدٌّ وَ بَاطِلٌ

Indeed! And this matter there are companions for it and Signs which Allah<sup>-azwj</sup> has Named them in His<sup>-azwj</sup> Book and Introduced them to you, and it has reached you all what I<sup>-saww</sup> have been Sent with to you **but I see you as an ignorant people [11:29]**. Do not return to be Kafirs after me<sup>-saww</sup>, apostates, interpreters of the Book upon without understanding, and innovating the Sunnah by the whims, because every Sunnah, and innovation, and speech opposing the Quran, it is redundant and false’.

الْقُرْآنُ إِمَامٌ هُدَى وَ لَهُ قَائِدٌ يَهْدِي إِلَيْهِ وَ يَدْعُو إِلَيْهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ لِي الْأَمْرُ بَعْدِي وَ لِيهِ وَ وَارِثُ عِلْمِي وَ حِكْمَتِي وَ سِرِّي وَ عَلَانِيَتِي وَ مَا وَرَثَهُ النَّبِيُّونَ مِنْ قَبْلِي وَ أَنَا وَارِثٌ وَ مُورِثٌ فَلَا تَكْذِبْنَكُمْ أَنْفُسَكُمْ

The Quran is an Imam of guidance, and for it are guides guiding to it and calling to it **with the wisdom and goodly exhortation, [16:125]**. The Master<sup>-asws</sup> of the Command after me<sup>-saww</sup>, make him<sup>-asws</sup> to be your Master<sup>-asws</sup>, and he<sup>-asws</sup> is inheritor of my<sup>-saww</sup> knowledge, and my<sup>-saww</sup> wisdom, and my<sup>-saww</sup> secrets, and my<sup>-saww</sup> proclamations, and what the Prophets<sup>-as</sup> before me<sup>-saww</sup> left for inheritance, and I<sup>-saww</sup> am a recipient of inheritance and a giver of inheritance, so do not belie yourselves’.

أَيُّهَا النَّاسُ اللَّهُ فِي أَهْلِ بَيْتِي فَإِنَّهُمْ أَرْكَانُ الدِّينِ وَ مَصَابِيحُ الظُّلْمِ وَ مَعْدِنُ الْعِلْمِ عَلِيٌّ أَخِي وَ وَارِثِي وَ وَزِيرِي وَ أَمِينِي وَ الْقَائِمُ بِأَمْرِي وَ الْمُؤَيَّدُ بَعْدِي عَلَى سُنَّتِي - أَوَّلُ النَّاسِ بِي إِيمَانًا وَ آخِرُهُمْ عَهْدًا عِنْدَ الْمَوْتِ وَ أَوْسَطُهُمْ لِي لِقَاءَ يَوْمِ الْقِيَامَةِ

O you people! Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup>, regarding the People<sup>-asws</sup> of my<sup>-saww</sup> Household, for they<sup>-asws</sup> are the cornerstones of the Religion, and lamps for the darkness, and the mines of knowledge. Ali<sup>-asws</sup> is my<sup>-saww</sup> brother<sup>-asws</sup>, and my<sup>-saww</sup> inheritor, and my<sup>-saww</sup> Vizier, and my<sup>-saww</sup> trustee, and the ones standing with my<sup>-saww</sup> command, and fulfiller with my<sup>-saww</sup> covenant being upon my<sup>-saww</sup> Sunnah. He<sup>-asws</sup> the first of the people to believe in me<sup>-saww</sup> and their last ones to be pacted with during the expiry, and their first one to meet me<sup>-saww</sup> on the Day of Qiyamah.

فَلْيَبْلُغْ شَاهِدُكُمْ غَائِبِكُمْ أَلَا وَ مَنْ أَمَّ قَوْمًا إِمَامَةً عَمِيَاءَ وَ فِي الْأُمَّةِ مَنْ هُوَ أَعْلَمُ مِنْهُ فَقَدْ كَفَرَ

So, let your ones present deliver to the absentees. Indeed! And the one who leads a people with Imamate so he is blind, and in the community one who (thinks) he is more knowledgeable than him<sup>-asws</sup>, so he has blasphemed.

أَيُّهَا النَّاسُ وَ مَنْ كَانَتْ لَهُ قِبَلِي تَبِعَةٌ فَهِيَ أَنَا وَ مَنْ كَانَتْ لَهُ عِدَّةٌ فَلْيَأْتِ فِيهَا عَلِيَّ بْنَ أَبِي طَالِبٍ فَإِنَّهُ ضَامِنٌ لِدَلِكُ كُلِّهِ حَتَّى لَا يَبْقَى لِأَحَدٍ عَلَيَّ تِبَاعَةٌ.

O you people! And the one who had a grievance for him before me<sup>-saww</sup>, so here I<sup>-saww</sup> am, and the one who has a deposit for him, then let him go to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> regarding it, for he<sup>-asws</sup> is a guarantor for that, all of it, until there does not remain for anyone upon me, any grievance”.<sup>31</sup>

32- وَ بِالْإِسْنَادِ الْمُنْتَقَدِمِ إِلَى عَيْسَى الضَّرِيرِ عَنِ الْكَاطِمِ عَنْ أَبِيهِ ع قَالَ: قَالَ النَّبِيُّ ص فِي وَصِيَّتِهِ لِعَلِيِّ ع وَ النَّاسُ حُضُورٌ حَوْلَهُ أَمَا وَ اللَّهُ يَا عَلِيُّ لَيَرْجِعَنَّ أَكْثَرُ هَؤُلَاءِ كُفْرًا يَضْرِبُ بَعْضُهُمْ رِقَابَ بَعْضٍ وَ مَا بَيْنَكَ وَ بَيْنَ أَنْ تَرَى ذَلِكَ إِلَّا أَنْ يَغِيْبَ عَنْكَ شَخْصِي

And by the preceding chain to Isa Al Zareer,

‘From Al-Kazim<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> said: ‘The Prophet<sup>-saww</sup> said in his<sup>-saww</sup> bequest to Ali<sup>-asws</sup>, and the people were present around him<sup>-saww</sup>: ‘But by Allah<sup>-azwj</sup>, O Ali<sup>-asws</sup>! Most of them would be returning to be Kafirs, striking each other’s necks, and there is nothing between you<sup>-asws</sup> and seeing that except for the disappearance of my<sup>-saww</sup> person’.

وَ قَالَ فِي مِفْتَاحِ الْوَصِيَّةِ يَا عَلِيُّ مَنْ شَاقَّكَ مِنْ نِسَائِي وَ أَصْحَابِي فَقَدْ عَصَانِي وَ مَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَ أَنَا مِنْهُمْ بَرِيءٌ فَأَبْرَأُ مِنْهُمْ فَقَالَ عَلِيُّ ع نَعَمْ قَدْ فَعَلْتُ

And he<sup>-saww</sup> in the beginning of the bequest: ‘O Ali<sup>-asws</sup>! One from my<sup>-saww</sup> wives and my<sup>-saww</sup> companions who troubles you<sup>-asws</sup>, so he has disobeyed me<sup>-saww</sup>, and he has disobeyed Allah<sup>-azwj</sup>, and I<sup>-saww</sup> am disavowed from him, so disavow from them’. Ali<sup>-asws</sup> said: ‘Yes, I<sup>-asws</sup> have done so’.

فَقَالَ اللَّهُمَّ فَاشْهَدْ يَا عَلِيُّ إِنَّ الْقَوْمَ يَأْتِمُرُونَ بِعَدِي يَظْلِمُونَ وَ يُبَيِّنُونَ عَلَيَّ ذَلِكَ وَ مَنْ بَيَّنَّ عَلَيَّ ذَلِكَ فَأَنَا مِنْهُمْ بَرِيءٌ وَ فِيهِمْ نَزَلَتْ بَيِّنَاتٌ طَائِفَةٌ مِنْهُمْ غَيْرُ الَّذِي تَقُولُ وَ اللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ.

He<sup>-saww</sup> said: ‘O Allah<sup>-azwj</sup>! I<sup>-saww</sup> hereby testify, O Ali<sup>-asws</sup>, that after me<sup>-saww</sup> the people will be conspiring unjustly and spending the nights upon that, and the one who spends the night upon that, so I<sup>-saww</sup> am disavowed from them, and regarding them is Revealed: **a group from them spends the night in other than which they were saying; and Allah Records what they are spending the night in, [4:81]**”.<sup>32</sup>

<sup>31</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 31

<sup>32</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 32

33- وَ بِهَذَا الْإِسْنَادِ عَنِ الْكَأْظِمِ عَنْ أَبِيهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي وَصِيَّتِهِ لِعَلِيِّ ع يَا عَلِيُّ إِنَّ فُلَانَةَ وَ فُلَانَةَ سَشَافَانِكَ وَ تُبْغِضَانِكَ بَعْدِي وَ تَخْرُجُ فُلَانَةُ فِي عَسَاكِرِ الْحَدِيدِ وَ تَخْلُفُ الْأُخْرَى تَجْمَعُ إِلَيْهَا الْجُمُوعَ هُمَا فِي الْأَمْرِ سَوَاءٌ فَمَا أَنْتَ صَانِعٌ يَا عَلِيُّ

And by this chain, from Al-Kazim<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said in his<sup>-saww</sup> bequest to Ali<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! So and so (woman) and so and so (woman) will be troubling you and hating you<sup>-asws</sup> after me<sup>-saww</sup>. So and so (woman) would come out against you<sup>-asws</sup> in an army of the iron (swords), and the other one would stay behind gathering the crowd to it. They are both the same in the matter. So, what will you<sup>-asws</sup> be doing, O Ali<sup>-asws</sup>?’

قَالَ يَا رَسُولَ اللَّهِ إِنْ فَعَلْنَا ذَلِكَ تَلَوْتَ عَلَيْهِمَا كِتَابَ اللَّهِ وَ هُوَ الْحُجَّةُ فِيمَا بَيْنِي وَ بَيْنَهُمَا فَإِنْ قَبَلْنَا وَ إِلَّا خَرَّتُهُمَا بِالسُّنَّةِ وَ مَا يَجِبُ عَلَيْهِمَا مِنْ طَاعَتِي وَ حَقِّي الْمَفْرُوضِ عَلَيْهِمَا فَإِنْ قَبَلْنَا وَ إِلَّا أَشْهَدْتُ اللَّهَ وَ أَشْهَدْتُكَ عَلَيْهِمَا وَ رَأَيْتُ قِتَالَهُمَا عَلَيَّ صَلَاتِهِمَا

He<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-saww</sup>! If they do that, I<sup>-asws</sup> shall recite to them the Book of Allah<sup>-azwj</sup>, and it is the Authority in what is between me<sup>-asws</sup> and them both. Either they accept it, or else I<sup>-asws</sup> will force them and whatever is Obligated upon them from obeying me<sup>-asws</sup> and my<sup>-asws</sup> right Necessitated upon them. Either they accept it, or else I<sup>-asws</sup> shall keep Allah<sup>-azwj</sup> as Witness and you<sup>-saww</sup> as witness upon them, and I<sup>-asws</sup> shall view fighting them upon their straying’.

قَالَ وَ تَعْقِرُ الْجَمَلَ وَ إِنْ وَقَعَ فِي النَّارِ فُلْتُ نَعَمْ- قَالَ اللَّهُمَّ اشْهَدْ

He<sup>-saww</sup> said: ‘And you will hamstring the camel, and even if it falls into the fire?’ I<sup>-asws</sup> said: ‘Yes’. He<sup>-saww</sup> said: ‘O Allah<sup>-azwj</sup>, Witness!’

ثُمَّ قَالَ يَا عَلِيُّ إِذَا فَعَلْنَا مَا شَهِدَ عَلَيْهِمَا الْقُرْآنَ فَأَبْنَهُمَا مِنِّي فَإِنَّهُمَا بَائِتَانِ وَ أَبَوَاهُمَا شَرِيكَانِ هُمَا فِيمَا عَمِلْنَا وَ فَعَلْنَا

Then he<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! When they do so, do not keep the Quran as Witness upon them, for then divorce them both irrevocable from me<sup>-saww</sup>, so they would be irrevocably divorced and their fathers are participants of theirs in what they work (plot) and do’.

قَالَ وَ كَانَ فِي وَصِيَّتِهِ ص يَا عَلِيُّ اصْبِرْ عَلَى ظُلْمِ الظَّالِمِينَ فَإِنَّ الْكُفْرَ يُقْبَلُ وَ الرِّدَّةُ وَ الْبِقَاقُ مَعَ الْأَوَّلِ مِنْهُمْ ثُمَّ الثَّانِي وَ هُوَ شَرٌّ مِنْهُ وَ أَظْلَمُ ثُمَّ الثَّلَاثِ ثُمَّ يَجْتَمِعُ لَكَ شَيْعَةٌ تُقَاتِلُ بِحِمِّ التَّائِبِينَ وَ الْقَاسِطِينَ وَ الْمُتَّبِعِينَ الْمُضِلِّينَ وَ أَقْبَتُ عَلَيْهِمْ هُمُ الْأَحْزَابُ وَ شَيْعَتُهُمْ.

He<sup>-asws</sup> said: ‘And it was in his<sup>-saww</sup> bequest: ‘O Ali<sup>-asws</sup>! Be patient upon the injustice of the unjust ones, for the Kufr would be facing you and the apostasy and the hypocrisy would be with the first of them, then the second one, and he is eviler than him and more unjust, then the third. Then the Shias would gather to you<sup>-asws</sup> to fight with them the breakers (of the allegiance), and the renegades, and the followers of the strayed ones, and supplicate against them, they are the confederates and their adherents’<sup>33</sup>.

34- وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْكَأْظِمِ عَنْ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ: دَعَا رَسُولُ اللَّهِ ص عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَبْلَ وَفَاتِهِ بِقَلِيلٍ فَأَكْتَبَ عَلَيْهِ فَقَالَ أَيُّ أَخِي إِنَّ جَبْرِئِيلَ أَتَانِي مِنْ عِنْدِ اللَّهِ بِرِسَالَةٍ وَ أَمَرَنِي أَنْ أَبْعَثَكَ بِمَا إِلَى النَّاسِ فَأَخْرَجَ إِلَيْهِمْ وَ عَلَّمَهُمْ مِنَ اللَّهِ وَ قُلَّ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

<sup>33</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 33

And by the preceding chain, from Al-Kazim<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> called Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> before his<sup>-saww</sup> expiry by a little while, and devoted to him<sup>-asws</sup>. He<sup>-saww</sup> said: ‘Yes, my<sup>-saww</sup> brother! Jibraeel<sup>-as</sup> came to me<sup>-saww</sup> from the presence of Allah<sup>-azwj</sup> with a Message and instructed me<sup>-saww</sup> to send you with it to the people. So, go out to them and let them know and educate them from Allah<sup>-azwj</sup>, and say (it is) from Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>.’

أَيُّهَا النَّاسُ يُقُولُ لَكُمْ رَسُولُ اللَّهِ ص إِنَّ جِبْرَائِيلَ أَتَانِي مِنْ عِنْدِ اللَّهِ بِرِسَالَةٍ وَأَمَرَنِي أَنْ أَبْعَثَ بِهَا إِلَيْكُمْ مَعَ أَمِيِّنِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع

‘O you people! Rasool-Allah<sup>-saww</sup> is saying to you: ‘Jibraeel<sup>-as</sup> came to me<sup>-saww</sup> from the Presence of Allah<sup>-azwj</sup> with a Message and instructed me<sup>-saww</sup> that I<sup>-saww</sup> send it to you all with my<sup>-saww</sup> trustee Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.’

أَلَا مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ فَقَدْ بَرَّئَ اللَّهُ مِنْهُ أَلَا مَنْ تَوَالَى إِلَى غَيْرِ مَوَالِيهِ فَقَدْ بَرَّئَ اللَّهُ مِنْهُ وَ مَنْ تَقَدَّمَ عَلَى إِمَامِهِ أَوْ قَدَّمَ إِمَاماً غَيْرَ مُفْتَرَضِ الطَّاعَةِ وَ وَالَى بَأْزراً جَائِزاً عَنِ الْإِمَامِ فَقَدْ ضَادَّ اللَّهَ فِي مُلْكِهِ وَ اللَّهُ مِنْهُ بَرِيءٌ إِلَى يَوْمِ الْقِيَامَةِ وَ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَ لَا عَدْلًا أَلَا هَلْ بَلَّغْتُ ثَلَاثًا

Indeed! One who claims to other than his father, so Allah<sup>-azwj</sup> is Disavowed from him. Indeed! One who accepts as master to other than his master, Allah<sup>-azwj</sup> is Disavowed from him. One who precedes upon his Imam<sup>-asws</sup> or places forward an imam other than the one of Obligatory obedience, and follows an un-nominated one, a tyrant instead of the Imam<sup>-asws</sup>, so he has opposed Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Kingdom, and Allah<sup>-azwj</sup> is Disavowed from him up to the Day of Qiyamah, and Allah<sup>-azwj</sup> will neither accept from him any exchange, nor a replacement. Have I<sup>-saww</sup> delivered? – three times.

وَ مَنْ مَنَعَ أَجْرًا أُجْرَتُهُ وَ هُوَ مِنْ عَرَفْتُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ الْمَتَابِعَةُ إِلَى يَوْمِ الْقِيَامَةِ.

And one who prevents a worker his wages, and he is one you know, then upon him is the Curse of Allah<sup>-azwj</sup> consecutively up to the Day of Qiyamah”<sup>34</sup>.

35- قَالَ السَّيِّدُ ابْنُ طَاوُسٍ رَضِيَ اللَّهُ عَنْهُ رَوَى مُحَمَّدُ بْنُ جَرِيرٍ الطَّبْرِيُّ عَنْ يُونُسَ بْنِ عَلِيٍّ الْبُلْخِيِّ عَنْ أَبِي سَعِيدٍ الْأَدْمِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ هِلَالٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ص أَنْ أَخْرُجَ فَأُنَادِيَ فِي النَّاسِ أَلَا مَنْ ظَلَمَ أَجْرًا أُجْرَتُهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ أَلَا مَنْ تَوَالَى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ أَلَا وَ مَنْ سَبَّ أَبَوَيْهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ

Al Seyyid Ibn Tawoos said, ‘It is reported by Muhammad Bin jareer Al Tabari, from yusuf Bin Ali Al Balkhy, from Abu Saeed Al Adamy, from Abdul Kareem Bin Hilal,

‘From Al-Husayn son of Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> instructed me<sup>-asws</sup> to go out and call out among the people: ‘Indeed! One who is unjust to a worker of his recompense, upon him is the Curse of Allah<sup>-azwj</sup>. Indeed! One who follows other than his Master<sup>-asws</sup>, upon him is the Curse of Allah<sup>-azwj</sup>. Indeed! One who reviles his parents, upon him is the Curse of Allah<sup>-azwj</sup>.’

<sup>34</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 34

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ فَخَرَجْتُ فَنَادَيْتُ فِي النَّاسِ كَمَا أَمَرَنِي النَّبِيُّ ص فَقَالَ لِي عُمَرُ بْنُ الْخَطَّابِ هَلْ لِمَا نَادَيْتَ بِهِ مِنْ تَفْسِيرٍ فَقُلْتُ اللَّهُ وَ رَسُولُهُ  
أَعْلَمُ

Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'I<sup>-asws</sup> went out and called out among the people just as the Prophet<sup>-saww</sup> had instructed me<sup>-asws</sup>. Umar Bin Al-Khattab said to me<sup>-asws</sup>, 'Is there any interpretation to what you<sup>-asws</sup> called out with?' I<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'.

قَالَ فَقَامَ عُمَرُ وَ جَمَاعَةٌ مِنْ أَصْحَابِ النَّبِيِّ ص فَدَخَلُوا عَلَيْهِ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ هَلْ لِمَا نَادَى عَلِيٌّ مِنْ تَفْسِيرٍ

He<sup>-asws</sup> said: 'So, Umar and a group from the companions of the Prophet<sup>-saww</sup> stood up and entered to see him<sup>-saww</sup>. Umar said, 'O Rasool-Allah<sup>-saww</sup>! Is there any interpretation of what Ali<sup>-asws</sup> called out with?'

قَالَ نَعَمْ أَمَرْتُهُ أَنْ يُنَادِيَ أَلَا مَنْ ظَلَمَ أَجِيراً أَجْرُهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ اللَّهُ يَقُولُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَمَنْ ظَلَمْنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ

He<sup>-saww</sup> said: 'Yes, I<sup>-saww</sup> instructed him<sup>-asws</sup> to call out: 'Indeed! One who is unjust to a worker of his recompense, upon him is the Curse of Allah<sup>-azwj</sup>', and Allah<sup>-azwj</sup> is Saying: **'Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23].** So, the one who is unjust to us<sup>-asws</sup>, then upon him is the Curse of Allah<sup>-azwj</sup>.

وَ أَمَرْتُهُ أَنْ يُنَادِيَ مَنْ تَوَالَى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ اللَّهُ يَقُولُ النَّبِيُّ أُولَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ فَمَنْ تَوَالَى غَيْرَ عَلِيٍّ  
فَعَلَيْهِ لَعْنَةُ اللَّهِ

And I<sup>-saww</sup> instructed him<sup>-asws</sup> to call out: 'One who follows other than his Master<sup>-asws</sup>, upon him is the Curse of Allah<sup>-azwj</sup>', and Allah<sup>-azwj</sup> is Saying: **The Prophet is foremost with the Momineen than their own selves, [33:6]**, and the one whose Master I<sup>-saww</sup> was, so Ali<sup>-asws</sup> is his Master. Thus, the one who follows other than Ali<sup>-asws</sup>, upon him is the Curse of Allah<sup>-azwj</sup>.

وَ أَمَرْتُهُ أَنْ يُنَادِيَ مَنْ سَبَّ أَبَوَيْهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ أَنَا أَشْهَدُ اللَّهُ وَ أَشْهَدُكُمْ أَنِّي وَ عَلِيّاً أَبَوَا الْمُؤْمِنِينَ فَمَنْ سَبَّ أَحَدَنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ

And I<sup>-saww</sup> instructed him<sup>-asws</sup> to call out: 'One who reviles his parents, upon him is the Curse of Allah<sup>-azwj</sup>', and I<sup>-saww</sup> keep Allah<sup>-azwj</sup> as Witness and keep you all as witness that I<sup>-saww</sup> and Ali<sup>-asws</sup> are two fathers of the Momineen, so the one who reviles one of us<sup>-asws</sup>, upon him is the Curse of Allah<sup>-azwj</sup>'.

فَلَمَّا خَرَجُوا قَالَ عُمَرُ يَا أَصْحَابَ مُحَمَّدٍ مَا أَكَّدَ النَّبِيُّ لِعَلِيٍّ فِي الْوَلَايَةِ فِي غَدِيرِ حُمٍّ وَ لَا فِي غَيْرِهِ أَشَدَّ مِنْ تَأْكِيدِهِ فِي يَوْمِنَا هَذَا

When they went out, Umar said, 'O companions of Muhammad<sup>-saww</sup>! Muhammad<sup>-saww</sup> was not so devoted to Ali<sup>-asws</sup> regarding the Wilayah in Ghadeer Khumm among others more intensely than his<sup>-saww</sup> emphasising during this day of ours'.

قَالَ حَبَابُ بْنُ الْأَرْتِّ كَانَ هَذَا الْحَدِيثُ قَبْلَ وَفَاةِ النَّبِيِّ ص بِتِسْعَةِ عَشَرَ يَوْماً.

Khabbab Bin Al-Art said, 'This Hadeeth was before the expiry of the Prophet<sup>-saww</sup> by nineteen days'.<sup>35</sup>

36- وَ بِالْإِسْنَادِ الْمَقْدَمِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي فُيْضَ النَّبِيُّ ص فِي صَبِيحَتِهَا دَعَا عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع وَ أَعْلَقَ عَلَيْهِ وَ عَلَيْهِمُ الْبَابُ وَ قَالَ يَا فَاطِمَةُ وَ أَدْنَاهَا مِنْهُ فَتَاجَاهَا مِنَ اللَّيْلِ طَوِيلًا

And by the preceding chain – 'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'When it was the night in which the Prophet<sup>-saww</sup> passed away, in its morning he<sup>-saww</sup> called Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and had the door closed upon him<sup>-saww</sup> and them, and said: 'O Fatima<sup>-asws</sup>!', and drew her<sup>-asws</sup> closer to him<sup>-saww</sup> and whispered to her<sup>-asws</sup> for a long time of the night.

فَلَمَّا طَالَ ذَلِكَ خَرَجَ عَلِيٌّ وَ مَعَهُ الْحَسَنُ وَ الْحُسَيْنُ وَ أَقَامُوا بِالْبَابِ وَ النَّاسُ خَلْفَ الْبَابِ وَ نِسَاءُ النَّبِيِّ ص يَنْظُرُونَ إِلَى عَلِيٍّ ع وَ مَعَهُ ابْنَاهُ

When that was prolonged, Ali<sup>-asws</sup> came out and with him<sup>-asws</sup> were Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and they stood at the door, and the people were behind the door, and the wives of the Prophet<sup>-saww</sup> were looking at Ali<sup>-asws</sup> and with him<sup>-asws</sup> were his<sup>-asws</sup> two sons<sup>-asws</sup>.

فَقَالَتْ عَائِشَةُ لِأُمِّرٍ مَا أَخْرَجَكَ مِنْهُ رَسُولُ اللَّهِ ص وَ خَلَا بِابْنَتَيْهِ دُونَكَ فِي هَذِهِ السَّاعَةِ فَقَالَ لَهَا عَلِيٌّ ع قَدْ عَرَفْتُ الَّذِي خَلَا بِهَا وَ أَرَادَهَا لَهُ وَ هُوَ بَعْضُ مَا كُنْتُ فِيهِ وَ أَبُوكَ وَ صَاحِبَاهُ بِمَا قَدْ سَمَّاهُ فَوَجَّهْتُ أَنْ تَرُدَّ عَلَيْهِ كَلِمَةً

Ayesha said, 'For a matter what Rasool-Allah<sup>-saww</sup> expelled you<sup>-asws</sup> from it and is alone with his<sup>-saww</sup> daughter besides you<sup>-asws</sup> in this time'. Ali<sup>-asws</sup> said to her: 'I<sup>-asws</sup> do understand that which he<sup>-saww</sup> is alone with her<sup>-asws</sup> and his<sup>-saww</sup> intention to it, and it is part of what you were in, and your father and his two companions, from what he<sup>-saww</sup> has named'. She was dumbfounded to respond any phrase to him<sup>-asws</sup>.

قَالَ عَلِيٌّ ع فَمَا لَبِثْتُ أَنْ نَادَيْتُ فَاطِمَةَ ع فَدَخَلْتُ عَلَى النَّبِيِّ ص وَ هُوَ يَجُودُ بِنَفْسِهِ فَبَكَيتُ وَ لَمْ أَفْلِكْ نَفْسِي حِينَ رَأَيْتُهُ بِتِلْكَ الْحَالِ يَجُودُ بِنَفْسِهِ فَقَالَ لِي مَا يُبْكِيكَ يَا عَلِيُّ لَيْسَ هَذَا أَوَانُ الْبُكَاءِ فَقَدْ حَانَ الْفِرَاقُ بَيْنِي وَ بَيْنَكَ

Ali<sup>-asws</sup> said: 'It was not long before (Syeda) Fatima<sup>-asws</sup> called out to me<sup>-asws</sup>, so I<sup>-asws</sup> entered to see the Prophet<sup>-saww</sup>, and he<sup>-saww</sup> was finding his<sup>-saww</sup> (last) breath. She<sup>-asws</sup> cried and I<sup>-asws</sup> could not control myself<sup>-asws</sup> when I<sup>-asws</sup> saw him<sup>-saww</sup> in that state finding his<sup>-saww</sup> (last) breath. He<sup>-saww</sup> said to me<sup>-asws</sup>: 'What makes you<sup>-asws</sup> cry, O Ali<sup>-asws</sup>?'. This is not the time for the crying for the separation between me<sup>-saww</sup> and you<sup>-asws</sup> has arrived.

فَأَسْتَوْدِعُكَ اللَّهُ يَا أَخِي فَقَدْ اخْتَارَنِي رَبِّي مَا عِنْدَهُ وَ إِنَّمَا بُكَائِي وَ عَمِّي وَ حُزْنِي عَلَيْكَ وَ عَلَى هَذِهِ أَنْ تُصَبِّعَ بَعْدِي فَقَدْ أَجْمَعَ الْقَوْمُ عَلَى ظَلْمِكُمْ وَ قَدْ أَسْتَوْدِعُكُمْ اللَّهُ وَ قَبْلَكُمْ مِنِّي وَ دِيْعَةً

I<sup>-saww</sup> bid you<sup>-asws</sup> safety of Allah<sup>-azwj</sup>, O my<sup>-saww</sup> brother<sup>-asws</sup>. My<sup>-saww</sup> Lord<sup>-azwj</sup> Gave me<sup>-saww</sup> a choice of what is with Him<sup>-azwj</sup>, and rather my<sup>-saww</sup> crying and my<sup>-saww</sup> gloom and my<sup>-saww</sup> grief upon you<sup>-asws</sup> and upon this is that you<sup>-asws</sup> will be lost after me<sup>-saww</sup>. The people have gathered

<sup>35</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 35

upon oppressing you<sup>-asws</sup>, and I<sup>-saww</sup> bid you<sup>-asws</sup> in safety of Allah<sup>-azwj</sup>, and accept the entrustment from me’.

يَا عَلِيُّ إِنِّي قَدْ أُوصِيْتُ فَاطِمَةَ ابْنَتِي بِأَشْيَاءَ وَأَمَرْتُهَا أَنْ تُلْقِيَهَا إِلَيْكَ فَأَنْفِذْهَا فَهِيَ الصَّادِقَةُ الصَّدُوقَةُ ثُمَّ ضَمَّهَا إِلَيْهِ وَقَبَّلَ رَأْسَهَا وَقَالَ فِدَاكَ أَبُوكَ يَا فَاطِمَةُ فَعَلَا صَوْتُهَا بِالْبُكَاءِ

O Ali<sup>-asws</sup>! I<sup>-saww</sup> have bequeathed to my<sup>-saww</sup> daughter<sup>-asws</sup> Fatima<sup>-asws</sup> with (certain) things and instructed her<sup>-asws</sup> to give these to you<sup>-asws</sup>, so implement it, for she<sup>-asws</sup> is most truthful one’. Then he<sup>-saww</sup> hugged her<sup>-asws</sup> to him<sup>-saww</sup> and kissed her<sup>-asws</sup> head and said: ‘May your<sup>-asws</sup> father<sup>-saww</sup> be ransomed for you<sup>-asws</sup>, O Fatima<sup>-asws</sup>’. So, her voice rose with the crying.

ثُمَّ ضَمَّهَا إِلَيْهِ وَقَالَ أَمَا وَاللَّهِ لَيَنْتَقِمَنَّ اللَّهُ رَبِّي وَلَيَعْضَبَنَّ لِعِضْبِكَ فَالْوَيْلُ لِمَنْ الْوَيْلُ ثُمَّ الْوَيْلُ لِلظَّالِمِينَ ثُمَّ بَكَى رَسُولُ اللَّهِ ص

Then he<sup>-saww</sup> hugged her<sup>-asws</sup> to him<sup>-saww</sup> and said: ‘But by Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> my Lord<sup>-azwj</sup> will Take revenge and will be Wrathful to your<sup>-asws</sup> anger. So, the woe, then the woe, then the woe to the unjust ones’. Then Rasool-Allah<sup>-saww</sup> cried.

قَالَ عَلِيُّ ع فَوَ اللَّهُ لَقَدْ حَسِبْتُ بَضْعَةَ مِثِّي قَدْ ذَهَبَتْ لِيكَائِهِ حَتَّى هَمَلْتُ عَيْنَاهُ مِثْلَ الْمَطَرِ حَتَّى بَلَّتْ دُمُوعُهُ لِحَيْتَهُ وَمَلَأَتْهُ كَانَتْ عَلَيْهِ وَهُوَ يَلْتَرُمُ فَاطِمَةَ لَا يُفَارِقُهَا وَرَأْسُهُ عَلَى صَدْرِي وَأَنَا مِسْنَدُهُ وَالْحَسَنُ وَالْحُسَيْنُ يُغْبِلَانِ قَدَمَيْهِ وَيَبْكِيَانِ بِأَعْلَى أَصْوَاتِهِمَا

Ali<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! I<sup>-asws</sup> reckoned a part of me<sup>-asws</sup> went to his<sup>-saww</sup> crying until his<sup>-saww</sup> eyes bore like the rain, until his<sup>-saww</sup> tears rolled down his<sup>-saww</sup> beard and filled whatever was upon it, and he<sup>-saww</sup> was adhering to (Syeda) Fatima<sup>-asws</sup>, not separating her<sup>-asws</sup>, and his<sup>-saww</sup> head was upon my<sup>-saww</sup> chest, and I<sup>-asws</sup> was his<sup>-saww</sup> pillow, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> were kissing his<sup>-saww</sup> feet and crying in their loud voices’.

قَالَ عَلِيُّ ع فَلَوْ قُلْتُ إِنَّ جَبْرَائِيلَ فِي الْبَيْتِ لَصَدَقْتُ لِأَنِّي كُنْتُ أَسْمَعُ بُكَاءً وَ نَعْمَةً لَا أَعْرِفُهَا وَ كُنْتُ أَعْلَمُ أَنَّمَا أَصَوَاتُ الْمَلَائِكَةِ لَا أَشْكُ فِيهَا لِأَنَّ جَبْرَائِيلَ لَمْ يَكُنْ فِي مِثْلِ تِلْكَ اللَّيْلَةِ يُفَارِقُ النَّبِيَّ ص وَ لَقَدْ رَأَيْتُ بُكَاءً مِنْهَا أَحْسَبُ أَنَّ السَّمَاوَاتِ وَالْأَرْضِينَ قَدْ بَكَتْ لَهَا

Ali<sup>-asws</sup> said: ‘If I<sup>-asws</sup> were to say that Jibraeel<sup>-as</sup> was in the house, I<sup>-asws</sup> would be speaking the truth because I<sup>-asws</sup> heard crying and sound I<sup>-asws</sup> did not recognise, and I<sup>-asws</sup> knew that these were voices of the Angels, there being no doubt in it, because Jibraeel<sup>-as</sup> would not happen to have separated from the Prophet<sup>-saww</sup> during that night, and I<sup>-asws</sup> had viewed the crying from her<sup>-asws</sup>, I<sup>-asws</sup> reckon that the skies and the earths would be crying for her<sup>-asws</sup>’.

ثُمَّ قَالَ لَهَا يَا بُنَيَّةَ اللَّهُ خَلِيفَتِي عَلَيْكُمْ وَهُوَ خَيْرُ خَلِيفَةٍ وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَقَدْ بَكَى لِيكَائِكَ عَرْشُ اللَّهِ وَ مَا حَوْلَهُ مِنَ الْمَلَائِكَةِ وَالسَّمَاوَاتِ وَالْأَرْضُونَ وَ مَا فِيهِمَا

Then he<sup>-saww</sup> said to her<sup>-asws</sup>: ‘O daughter<sup>-asws</sup>! Allah<sup>-azwj</sup> has Made a Caliph to be upon you all, and he<sup>-asws</sup> is the best of the Caliphs. By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the Truth! The Throne of Allah<sup>-azwj</sup> has cried to your<sup>-asws</sup> crying, and (so did) the Angels who were around it, and the skies and the earths and whatever is in between these.

يَا فَاطِمَةُ وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَقَدْ حُرِّمَتِ الْجَنَّةُ عَلَى الْخَلَائِقِ حَتَّى أَذْهَلَهَا وَ إِنَّكَ لَأَوَّلُ خَلْقِ اللَّهِ يَدْخُلُهَا بَعْدِي كَأَسْبَبَةٍ خَالِيَةٍ نَاعِمَةً

O Fatima<sup>-asws</sup>! By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the Truth! The Paradise is Prohibited unto the creatures until I<sup>-saww</sup> enter it, and you<sup>-asws</sup> will be the first creature Allah<sup>-azwj</sup> would Cause to enter after me<sup>-saww</sup>, garmented, ornamented, blissful.

يَا فَاطِمَةُ هَبِيئاً لَكَ وَالَّذِي بَعَثَنِي بِالْحَقِّ إِنَّكَ لَسَيِّدَةٌ مَنْ يَدْخُلُهَا مِنَ النَّسَاءِ

O Fatima<sup>-asws</sup>! Congratulations to you<sup>-asws</sup>! By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the Truth! You<sup>-asws</sup> are the chieftess of the ones from the women who would enter it (Paradise).

وَالَّذِي بَعَثَنِي بِالْحَقِّ إِنَّ جَهَنَّمَ لَتَرْفُؤُ زُفْرَةَ لَا يَبْقَى مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ إِلَّا صَعِقَ فَيَنَادِي إِلَيْهَا أَنْ يَا جَهَنَّمَ يَقُولُ لَكَ الْجُبَارُ اسْكُنِي بَعْرِي وَاسْتَقْرِي حَتَّى تَجُوزَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص إِلَى الْجَنَانِ لَا يَغْشَاهَا قَتْرٌ وَلَا دَلَّةٌ

By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the Truth! Hell will exhale such and exhalation, there will neither remain an Angel of Proximity, nor a Messenger Prophet<sup>-as</sup>, except he would be stunned. He<sup>-azwj</sup> will Say to it: "O Hell! The Subduer is Saying to you, calm down, be comfortable and settle down until Fatima<sup>-asws</sup>, daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup> crosses over to the Gardens!" Neither will darkness nor humiliation cover her<sup>-asws</sup>.

وَالَّذِي بَعَثَنِي بِالْحَقِّ لَيَدْخُلَنَّ حَسَنٌ وَحُسَيْنٌ حَسَنٌ عَنْ يَمِينِكَ وَحُسَيْنٌ عَنْ يَسَارِكَ وَتَشْرِفَنَّ مِنْ أَعْلَى الْجَنَانِ بَيْنَ يَدَيِ اللَّهِ فِي الْمَقَامِ الشَّرِيفِ وَ لَوَاءُ الْحَمْدِ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يُكْسَى إِذَا كُسِيَتْ وَ يُجْبَى إِذَا حُبِيَتْ

By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the Truth! Hassan<sup>-asws</sup> and Husayn<sup>-asws</sup> shall enter, Hassan<sup>-asws</sup> being on your<sup>-asws</sup> right and Husayn<sup>-asws</sup> on your<sup>-asws</sup> left, and you<sup>-asws</sup> shall overlook from the lofty Gardens in front of Allah<sup>-azwj</sup>, in the noble place, and the flag of Praise would be with Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. He<sup>-asws</sup> will be garmented when you<sup>-asws</sup> are garmented, and Awarded when you<sup>-asws</sup> are Awarded.

وَالَّذِي بَعَثَنِي بِالْحَقِّ لَأَقُومَنَّ بِحُضُومَةِ أَعْدَائِكَ وَ لَيَنْدَمَنَّ قَوْمٌ أَحَدُوا حَقَّكَ وَ قَطَعُوا مَوَدَّتَكَ وَ كَذَبُوا عَلَيَّ وَ لَيُحْتَلَجَنَّ دُونِي فَأَقُولُ أَمَّنِّي أَمَّنِّي فَيُقَالُ لَهُمْ بَدَلُوا بَعْدَكَ وَ صَارُوا إِلَى السَّعِيرِ.

By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the Truth! I<sup>-saww</sup> will stand to dispute with your<sup>-asws</sup> enemies, and they will regret, the people who seized your<sup>-asws</sup> right and cut off your cordiality, and they belied upon me<sup>-saww</sup>, and they will be snatched away. So I<sup>-saww</sup> shall say: 'My<sup>-saww</sup> community one! My community one!' It will be said: 'They replaced after you<sup>-saww</sup> and have now come to be in the Blazing Fire'.<sup>36</sup>

37- وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع كَانَ فِي الْوَصِيَّةِ أَنْ يُدْفَعَ إِلَيَّ الْحُنُوطُ فَدَعَانِي رَسُولُ اللَّهِ ص قَبْلَ وَفَاتِهِ بِقَلِيلٍ فَقَالَ يَا عَلِيُّ وَ يَا فَاطِمَةُ هَذَا حُنُوطِي مِنَ الْجَنَّةِ دَفَعَهُ إِلَيَّ جَبْرَائِيلُ وَ هُوَ يُفْرُقُكُمْ السَّلَامَ وَ يَقُولُ لَكُمْ أَقْسِمًا وَ اعْرِضَا مِنْهُ لِي وَ لَكُمْ

And by the preceding chain – From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'It was in the bequest that the he<sup>-saww</sup> hand over Al-Hunoot (the embalming material) to me<sup>-asws</sup>. Rasool-Allah<sup>-saww</sup> called me<sup>-asws</sup> before his<sup>-saww</sup> expiry by a little while. He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>, and O Fatima<sup>-asws</sup>! This is my Hunoot from the Paradise. Jibraeel'

<sup>36</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 36

as handed it to me<sup>-saww</sup> and he<sup>-as</sup> conveyed the greetings to both of you<sup>-asws</sup> and said to you<sup>-asws</sup>: 'Apportion it and segregate it for me<sup>-saww</sup> and for you<sup>-asws</sup> both'.

قَالَتْ لَكَ ثُلُثُهُ وَ لِيَكُنِ النَّظَرُ فِي الْبَاقِي عَلَيَّ بِنِ أَبِي طَالِبٍ ع فَبَكَى رَسُولُ اللَّهِ ص وَ صَمَّهَا إِلَيْهِ وَ قَالَ مُوقَفَةٌ رَشِيدَةٌ مُهْدِيَةٌ مُلْهَمَةٌ يَا عَلِيُّ قُلْ فِي الْبَاقِي قَالَ نِصْفُ مَا بَقِيَ لَهَا وَ نِصْفُ لِمَنْ تَرَى يَا رَسُولَ اللَّهِ قَالَ هُوَ لَكَ فَاقْبِضْهُ.

She<sup>-asws</sup> said: 'For you<sup>-saww</sup> is a third and let Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> be the one to consider regarding the remainder'. Rasool-Allah<sup>-saww</sup> cried and hugged her<sup>-asws</sup> to him<sup>-saww</sup>, and said: '(She<sup>-asws</sup> is) appropriate, rational, rightly Guided, charismatic. O Ali<sup>-asws</sup>, speak regarding the remainder'. He<sup>-asws</sup> said: 'Half of what remains is for her<sup>-asws</sup> and half is for the one you<sup>-saww</sup> see, O Rasool-Allah<sup>-saww</sup>!' He<sup>-saww</sup> said: 'It is for you<sup>-asws</sup>, so take its possession'<sup>37</sup>.

38- وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْهُ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَ ضَمِنْتَ دَيْنِي تَقْضِيهِ عَنِّي قَالَ نَعَمْ

And by the preceding chain, from him<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Do you<sup>-asws</sup> take responsibility of my<sup>-saww</sup> debts you<sup>-asws</sup> will be paying these back on my<sup>-saww</sup> behalf?' He<sup>-asws</sup> said: 'Yes'.

قَالَ اللَّهُمَّ فَاشْهَدْ ثُمَّ قَالَ يَا عَلِيُّ تَعَسَّلَنِي وَ لَا يُعَسَّلَنِي غَيْرَكَ فَيَعْمَى بَصْرُهُ قَالَ عَلِيُّ ع وَ لَمْ يَأْ رَسُولَ اللَّهِ قَالَ كَذَلِكَ قَالَ جَبْرَائِيلُ ع عَنْ رَبِّي إِنَّهُ لَا يَرَى عَوْرَتِي غَيْرَكَ إِلَّا عَمِيَ بَصْرُهُ

He<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Be Witness!. Then he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! You<sup>-asws</sup> will wash me<sup>-saww</sup> and no one other than you<sup>-asws</sup>, or his vision would be blinded'. Ali<sup>-asws</sup> said: 'And why, O Rasool-Allah<sup>-saww</sup>? He<sup>-saww</sup> said: '(It is) like that. Jibraeel<sup>-as</sup> said from my<sup>-saww</sup> Lord<sup>-azwj</sup>, no one shall see my<sup>-saww</sup> nakedness apart from you<sup>-asws</sup> except his vision would be blinded'.

قَالَ عَلِيُّ فَكَيْفَ أَقْوَى عَلَيْكَ وَحَدِي قَالَ يُعِينُكَ جَبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ مَلَكُ الْمَوْتِ وَ إِسْمَاعِيلُ صَاحِبُ السَّمَاءِ الدُّنْيَا

Ali<sup>-asws</sup> said: 'So, how will I<sup>-asws</sup> alone be strong enough upon you<sup>-asws</sup>? He<sup>-saww</sup> said: 'You<sup>-asws</sup> will be assisted by Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and Angel of death, and Ismaeel<sup>-as</sup> in charge of the sky of the world'.

قُلْتُ فَمَنْ يُنَاطِلُنِي الْمَاءَ قَالَ الْفَضْلُ بْنُ الْعَبَّاسِ مِنْ غَيْرِ أَنْ يَنْظُرَ إِلَى شَيْءٍ مِنِّي فَإِنَّهُ لَا يَحِلُّ لَهُ وَ لَا لغيرِهِ مِنَ الرِّجَالِ وَ النِّسَاءِ النَّظَرُ إِلَى عَوْرَتِي وَ هِيَ حَرَامٌ عَلَيْهِمْ فَإِذَا فَرَعْتَ مِنْ غُسْلِي فَصَغْنِي عَلَى لَفْحٍ وَ أفرغْ عَلَيَّ مِنْ بئْرِ بئرِ غَرْسٍ أَرْبَعِينَ دَلْوًا مُفْتَحَةً الْأَفْوَاهِ

He<sup>-asws</sup> said: 'Who would give me<sup>-asws</sup> the water?' He<sup>-saww</sup> said: 'Al Fazl Bin Al Abbas from without looking to anything from me<sup>-saww</sup>, for it is not Permissible for him nor for others from the men and the women to look at my<sup>-saww</sup> private parts, and it is Prohibited to them. When you<sup>-asws</sup> are free from washing me<sup>-saww</sup> then place me<sup>-saww</sup> upon a plank and pour upon me<sup>-asws</sup> from my<sup>-saww</sup> well, Gars well, forty buckets of open mouths'.

قَالَ عَيْسَى أَوْ قَالَ أَرْبَعِينَ قَوْلَهُ شَكَكْتُ أَنَا فِي ذَلِكَ

<sup>37</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 37

Isa (the narrator) said, 'Or he<sup>-saww</sup> said: 'Forty canteens', I am doubtful about that.

قَالَ ثُمَّ صَعَّ بِدَعِي يَا عَلِيُّ عَلَى صَدْرِي وَأَحْضِرْ مَعَكَ فَاطِمَةَ وَالْحُسَيْنَ وَالْحُسَيْنَ عَ مِنْ غَيْرِ أَنْ يَنْظُرُوا إِلَى شَيْءٍ مِنْ عَوْرَتِي ثُمَّ تَفَهَّمْ عِنْدَ ذَلِكَ تَفَهُمَ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِنْ شَاءَ اللَّهُ تَعَالَى أَ قَبِلْتَ يَا عَلِيُّ قَالَ نَعَمْ قَالَ اللَّهُمَّ فَاشْهَدْ

He<sup>-saww</sup> said: 'Then press your<sup>-asws</sup> hand, O Ali<sup>-asws</sup>, upon my<sup>-saww</sup> chest and present along with you<sup>-asws</sup>, (Syeda) Fatima<sup>-asws</sup> and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> from without they looking at anything from my<sup>-saww</sup> private parts. Then you<sup>-asws</sup> will understand during that an understanding of what has happened and what is to happen, if Allah<sup>-azwj</sup> the Exalted so Desires. Do you<sup>-asws</sup> accept, O Ali<sup>-asws</sup>?' He<sup>-asws</sup> said: 'Yes'. He<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Be Witness!'

قَالَ يَا عَلِيُّ مَا أَنْتَ صَانِعٌ لَوْ قَدْ تَأَمَّرَ الْقَوْمُ عَلَيْكَ بَعْدِي وَ تَقَدَّمُوا عَلَيْكَ وَ بَعَثَ إِلَيْكَ طَائِفَتُهُمْ يَدْعُونَكَ إِلَى الْبَيْعَةِ ثُمَّ لَبَّيْتَ بِتَوْبِكَ تُفَادُ كَمَا يُفَادُ الشَّارِدُ مِنَ الْإِبِلِ مَذْمُومًا مَخْذُولًا مَحْزُونًا مَهْمُومًا وَ بَعْدَ ذَلِكَ يَنْزِلُ بِهَذِهِ الدَّلِيلُ

He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! What will you<sup>-asws</sup> do if the people have command upon you<sup>-asws</sup> after me<sup>-saww</sup> and they precede upon you<sup>-asws</sup>, and send their tyrants to you<sup>-asws</sup> calling you<sup>-asws</sup> to the allegiance? Then they will grab your<sup>-asws</sup> clothes pulling just as the stray camel tends to get pulled, disgustingly, forsaken, grieving, worried, and after they would bring down this humiliation'.

قَالَ فَلَمَّا سَمِعَتْ فَاطِمَةُ مَا قَالَ رَسُولُ اللَّهِ ص صَرَخَتْ وَ بَكَتْ فَبَكَى رَسُولُ اللَّهِ ص لِيُكَائِبَهَا وَ قَالَ يَا بُنَيَّةُ لَا تَبْكِينَ وَ لَا تُؤْذِينَ جُلَسَاءَكَ مِنَ الْمَلَائِكَةِ هَذَا جِبْرَائِيلُ بَكَى لِيُكَائِبِكَ وَ مِيكَائِيلُ وَ صَاحِبُ سِرِّ اللَّهِ إِسْرَافِيلُ يَا بُنَيَّةُ لَا تَبْكِينَ فَقَدْ بَكَتِ السَّمَاوَاتُ وَ الْأَرْضُ لِيُكَائِبِكَ

He<sup>-asws</sup> said: 'When (Syeda) Fatima<sup>-asws</sup> heard what Rasool-Allah<sup>-saww</sup> had said, she<sup>-asws</sup> lamented and cried, and Rasool-Allah<sup>-saww</sup> cried to her<sup>-asws</sup> crying and said: 'O daughter<sup>-asws</sup>! Do not cry nor hurt your<sup>-asws</sup> gatherers from the Angels. This is Jibraeel<sup>-as</sup> crying to your<sup>-asws</sup> crying, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup> in charge of the Secrets of Allah<sup>-azwj</sup>. O daughter<sup>-asws</sup>, don't cry, for the skies and the earth are crying to your<sup>-asws</sup> crying'.

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ أَنْفَادُ الْقَوْمِ وَ أَصْبِرْ عَلَيَّ مَا أَصَابَنِي مِنْ غَيْرِ بَيْعَةٍ هُمْ مَا لَمْ أَصِبْ أَعْوَانًا لَمْ أَنْجِرِ الْقَوْمَ فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ اشْهَدْ

Ali<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! Criticising is for the people, and I<sup>-asws</sup> shall be patient upon whatever afflicts me<sup>-asws</sup>, from being without allegiance of their, not achieving supporters, I<sup>-asws</sup> will not transgress the people'. Rasool-Allah<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>, Be Witness!'

فَقَالَ يَا عَلِيُّ مَا أَنْتَ صَانِعٌ بِالْقُرْآنِ وَ الْعَزَائِمِ وَ الْفَرَائِضِ فَقَالَ يَا رَسُولَ اللَّهِ أَجْمَعُهُ ثُمَّ آتَيْهِمْ بِهِ فَإِنْ قَبِلُوهُ وَ إِلَّا أَشْهَدْتُ اللَّهَ عَزَّ وَ جَلَّ وَ أَشْهَدْتُكَ عَلَيْهِ قَالَ أَشْهَدْ

He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! What will you<sup>-asws</sup> do with the Quran and the necessities and the Obligations?' He<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> shall collect it, then go to them with it, and only keep Allah<sup>-azwj</sup> Mighty and Majestic as Witness, and keep you<sup>-saww</sup> as witness upon it'. He<sup>-saww</sup>: 'I<sup>-saww</sup> shall witness'.

قَالَ وَكَانَ فِيمَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص أَنْ يُدْفَنَ فِي بَيْتِهِ الَّذِي قُبِضَ فِيهِ وَ يُكْفَنَ بِثَلَاثَةِ أَثْوَابٍ أَحَدُهَا يَمَانٍ وَ لَا يَدْخُلُ قَبْرَهُ غَيْرُ عَلِيٍّ ع ثُمَّ قَالَ يَا عَلِيُّ كُنْ أَنْتَ وَ ابْنَتِي فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ كَبِّرُوا حَمْسًا وَ سَبْعِينَ تَكْبِيرَةً وَ كَبِّرُوا حَمْسًا وَ انصَرَفَ وَ ذَلِكَ بَعْدَ أَنْ يُؤذَنَ لَكَ فِي الصَّلَاةِ

He<sup>-asws</sup> said: 'And it was among what Rasool-Allah<sup>-sawww</sup> had bequeathed with that he<sup>-sawww</sup> be buried in his<sup>-sawww</sup> house in which he<sup>-sawww</sup> passes away, and be enshrouded with three clothes, one of them Yemeni, and no one should enter his<sup>-sawww</sup> grave apart from Ali<sup>-asws</sup>. Then he<sup>-sawww</sup> said: 'O Ali<sup>-asws</sup>! You<sup>-asws</sup> and my<sup>-sawww</sup> daughter<sup>-asws</sup> Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup> should exclaim seventy five Takbeers and (you<sup>-asws</sup>) exclaim five Takbeers and leave, and that is after there is an Azaan for you<sup>-asws</sup> regarding the Salat'.

قَالَ عَلِيُّ ع يَا أَبِي أَنْتَ وَ أُمِّي مَنْ يُؤذَنُ غَدًا قَالَ جَبْرَائِيلُ ع يُؤذَنُكَ قَالَ ثُمَّ مَنْ جَاءَ مِنْ أَهْلِ بَيْتِي يُصَلُّونَ عَلَيَّ فُوجًا فُوجًا ثُمَّ نَسَأُوهُمْ ثُمَّ النَّاسُ بَعْدَ ذَلِكَ.

Ali<sup>-asws</sup> said: 'May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother be (sacrificed) for you<sup>-asws</sup>! Who will proclaim Azaan tomorrow?' He<sup>-sawww</sup> said: 'Jibraeel<sup>-as</sup> will proclaim Azaan for you<sup>-asws</sup>'. He<sup>-sawww</sup> the ones from my<sup>-sawww</sup> family<sup>-asws</sup> who come to pray Salat upon me<sup>-sawww</sup> in droves and droves, then their women, then the people after that"<sup>38</sup>.

39- وَ هَذَا الْإِسْنَادُ قَالَ: قَالَ عَلِيُّ ع لِرَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ أَمَرْتَنِي أَنْ أَصِيرَكَ فِي بَيْتِكَ إِنْ حَدَثَ بِكَ حَدَثٌ قَالَ نَعَمْ يَا عَلِيُّ بَيْتِي قَبْرِي

And by this chain, said: 'Ali<sup>-asws</sup> said to Rasool-Allah<sup>-sawww</sup>: 'O Rasool-Allah<sup>-sawww</sup>! You<sup>-sawww</sup> instructed me<sup>-asws</sup> to come in your<sup>-sawww</sup> house if an event (of death) occurs with you<sup>-sawww</sup>'. He<sup>-sawww</sup> said: 'Yes, O Ali<sup>-asws</sup>! My<sup>-sawww</sup> house is my<sup>-sawww</sup> grave'.

قَالَ عَلِيُّ ع فَعُلْتُ بِأبي وَ أُمِّي فَحَدَّ لِي أَيُّ التَّوَاجِي أَصِيرُكَ فِيهِ قَالَ إِنَّكَ مُسَحَّرٌ بِالْمَوْضِعِ وَ تَرَاهُ

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> said: 'May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-sawww</sup>! Limit for me<sup>-asws</sup> which of the sides I<sup>-asws</sup> should come into it'. He<sup>-sawww</sup> said: 'You<sup>-asws</sup> will be subservient with the place and see it'.

قَالَتْ لَهُ عَائِشَةُ يَا رَسُولَ اللَّهِ فَأَيْنَ أَسْكُنُ قَالَ اسْكُنِي أَنْتَ بَيْتًا مِنَ الْبُيُوتِ إِنَّمَا هُوَ بَيْتِي لَيْسَ لَكَ فِيهِ مِنَ الْحَقِّ إِلَّا مَا لِعَبْرِكَ فَقَرَّبِي فِي بَيْتِكَ وَ لَا تَبْرَجِي تَبْرُجَ الْجَاهِلِيَّةِ الْأُولَى وَ لَا تُفَاتِلِي مَوْلَاكَ وَ وَلِيكَ ظَالِمَةٌ شَاقَّةٌ وَ إِنَّكَ لِفَاعِلِهِ [لِقَاعِلَةٌ]

Ayesha said to him<sup>-sawww</sup>, 'So, where will I dwell?' He<sup>-sawww</sup> said: 'You will dwell in a house from the houses. But rather, it is my<sup>-sawww</sup> house, there isn't the right for you in it except what is for others, **And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before; [33:33]**, and do not fight against your Master<sup>-asws</sup> and your Commander unjustly, harshly, and although you will be doing it'.

فَبَلَغَ ذَلِكَ مِنْ قَوْلِهِ عُمَرَ فَقَالَ لَا بَيْتَهُ حَفْصَةُ مَرِي عَائِشَةَ لَا تُفَاتِحُهُ فِي ذِكْرِ عَلِيٍّ وَ لَا تُرَادُّهُ فَإِنَّهُ قَدْ اسْتَهْمِمَ فِيهِ فِي حَيَاتِهِ وَ عِنْدَ مَوْتِهِ إِنَّمَا الْبَيْتُ بَيْتُكَ لَا يُنَازِعُكَ فِيهِ أَحَدٌ فَإِذَا قَضَتِ الْمَرْأَةُ عِدَّتَهَا مِنْ زَوْجِهَا كَانَتْ أُولَى بِبَيْتِهَا تَسْلُكُ إِلَى أَيِّ الْمَسَالِكِ شَاءَتْ

That reached Umar, from his<sup>-sawww</sup> words, and he said to his daughter Hafsa, 'Instruct Ayesha not to expose it regarding the mention of Ali<sup>-asws</sup> for he<sup>-sawww</sup> loves him<sup>-asws</sup> during his<sup>-sawww</sup> life and during his<sup>-sawww</sup> expiry. But rather, the house is your house, no one can dispute you

<sup>38</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 1 H 38

regarding it. So when the woman completes her waiting period from her husband, she would be foremost with her house. She can go to wherever she so desires to".<sup>39</sup>

40- وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْكَأْظِمِ عَنِ أَبِيهِ عَنْ جَدِّهِ الْبَاقِرِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَيْنَمَا نَحْنُ عِنْدَ النَّبِيِّ ص وَ هُوَ يُجُودُ بِنَفْسِهِ وَ هُوَ مُسَجِّى بِثُوبٍ مَلَاءَةً خَفِيفَةً عَلَى وَجْهِهِ فَمَكَثَ مَا شَاءَ اللَّهُ أَنْ يَمُوتَ وَ نَحْنُ حَوْلَهُ بَيْنَ نَاكِ وَ مُسْتَرْجِعٍ إِذْ تَكَلَّمَ وَ قَالَ

And by the preceding chain, from Al-Kazim<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> Al-Baqir<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'While we were in the presence of the Prophet<sup>-saww</sup> and he<sup>-saww</sup> was finding his (last) breath, covered by a light sheet upon his<sup>-saww</sup> face. He<sup>-saww</sup> remained for as long as Allah<sup>-azwj</sup> so Desired him<sup>-saww</sup> to remain, and we were around him<sup>-saww</sup> between crying and saying, 'We are from Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>', when he<sup>-saww</sup> spoke and he<sup>-saww</sup> said:

ابْيَضَّتْ وُجُوهُهُ وَ اسْوَدَّتْ وُجُوهُهُ وَ سَعِدَ أَقْوَامٌ وَ شَقِيَ آخَرُونَ أَصْحَابُ الْكِسَاءِ الْحَمْسَةِ أَنَا سَيِّدُهُمْ وَ لَا فَخْرَ عِزَّتِي أَهْلُ بَيْتِي السَّابِقُونَ الْمُفْرُتُونَ يَسْعُدُ مَنْ اتَّبَعَهُمْ وَ شَاءَ عَلَيْهِمْ عَلَى دِينِي وَ دِينِ آبَائِي أَنْجِزْتَ وَعْدَكَ يَا رَبِّ إِلَى يَوْمِ الْقِيَامَةِ فِي أَهْلِ بَيْتِي

'Faces would be whitened and faces would be blackened, and a people would be fortunate and others wretched. The companions of the cloak are five, I<sup>-saww</sup> am their chief and there is no pride. The People<sup>-asws</sup> of my<sup>-saww</sup> Household are the preceding ones, the ones of Proximity. Fortunate is the one who follows them<sup>-asws</sup> and adheres with them<sup>-asws</sup> upon my<sup>-saww</sup> Religion and Religion of my<sup>-saww</sup> forefathers<sup>-asws</sup>. You<sup>-azwj</sup> Promise is to be fulfilled, O Lord<sup>-azwj</sup>, up to the Day of Qiyamah, regarding the People<sup>-asws</sup> of my<sup>-saww</sup> Household.

اسْوَدَّتْ وُجُوهُهُ أَقْوَامٌ وَرَدُّوا ظَمَاءً مُظْمِئِينَ إِلَى نَارِ جَهَنَّمَ مَرْتُوًا الثَّقَلِ الْأَوَّلِ الْأَعْظَمِ وَ آخَرُوا الثَّقَلِ الْأَصْغَرَ حَسَابُهُمْ عَلَى اللَّهِ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ وَ ثَالِثٌ وَ رَابِعٌ عَلَّقَتِ الرَّهْمُونَ وَ اسْوَدَّتِ الْوُجُوهُ أَصْحَابُ الْأَمْوَالِ هَلَكَتِ الْأَحْزَابُ قَادَةُ الْأُمَّةِ بَعْضُهَا إِلَى بَعْضٍ فِي النَّارِ كِتَابٌ دَارِسٌ وَ بَابٌ مَهْجُورٌ وَ حُكْمٌ بَعِيرٌ عَلِيمٌ مُبْغِضٌ عَلِيٍّ وَ آلِ عَلِيٍّ فِي النَّارِ وَ مُحِبٌّ عَلِيٍّ وَ آلِ عَلِيٍّ فِي الْجَنَّةِ ثُمَّ سَكَتَ.

Faces would be blackened and they will be returned thirsty, parched, to the Fire of Hell, tearing the first great weight, and delaying the other smaller weight. Their Reckoning is upon Allah<sup>-azwj</sup>. Every person is pledged with what it earns, and third and four, the pledges would be closed. And the faces of the owners of the wealth would be blackened. Destroyed are the allies guiding the community with each other in the Fire. A Book forgotten, fled from, and judgments without knowledge. Haters of Ali<sup>-asws</sup> and family<sup>-asws</sup> of Ali<sup>-asws</sup> would be in the Fire, and those who love Ali<sup>-asws</sup> and family of Ali<sup>-asws</sup> would be in the Paradise'. Then he<sup>-saww</sup> was silent".<sup>40</sup>

41- كا، الكافي العدة عن أحمد بن محمد عن عبد الرحمن بن حماد وغيره عن حنان بن سدير الصيرفي قال سمعت أبا عبد الله ع يقول نعت إلى النبي ص نفسه وهو صحيح ليس به وجع قال نزل به الروح الأمين فنأدى ع الصلاة جامعة وأمر المهاجرين والأنصار بالسلاح فاجتمع الناس

Al Kafi – The number, from Ahmad Bin Muhammad, from Abdul Rahman Bin Hammad and others, from Hanan Bin Sadeyr Al Sayrafi who said,

<sup>39</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 39

<sup>40</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 40

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The news of death was given to the Prophet<sup>-saww</sup> himself<sup>-saww</sup> and he<sup>-saww</sup> was healthy, there wasn't any pain with him<sup>-saww</sup>. The Trustworthy Spirit descended with it. He<sup>-saww</sup> called for the congregational *Salat* and ordered the Emigrants and the Helpers with the weapons (to be ready). So the people gathered.

فَصَعِدَ النَّبِيُّ فَنَعَى إِلَيْهِمْ نَفْسَهُ ثُمَّ قَالَ أَدَكَّرَ اللَّهُ الْوَالِيَّ مِنْ بَعْدِي عَلَى أُمَّتِي أَلَا يَرْحَمُ عَلَى جَمَاعَةِ الْمُسْلِمِينَ فَأَجَلٌ كَبِيرُهُمْ وَرَحِمَ ضَعِيفُهُمْ وَوَقَّرَ عَالِمُهُمْ  
وَلَمْ يُضِرَّ بِهِمْ فَيْدُهُمْ وَ لَمْ يُفْتِرْهُمْ فَيْكُفْرُهُمْ وَ لَمْ يُغْلِقْ بَابَهُ دُونَهُمْ فَيَأْكُلُ قَوْنَهُمْ ضَعِيفُهُمْ وَ لَمْ يُخْرِجْهُمْ فِي بُعُوثِهِمْ فَيَقْطَعَ نَسْلَ أُمَّتِي

The Prophet<sup>-saww</sup> ascended the Pulpit, and gave the news of death to them himself<sup>-saww</sup>, then said: 'I<sup>-saww</sup> remind and caution of Allah<sup>-azwj</sup> the ruler from after me<sup>-saww</sup> upon my<sup>-saww</sup> community, that he should be merciful upon the group of Muslims, honour their elders and be merciful to their young ones, and dignify their scholars, and do not harm them and humiliate them, and not to impoverish them so they would disbelieve, and not close his door from them so their strong ones would devour their weak ones, and not pain them in their campaigns, so the lineages of my<sup>-saww</sup> community would be cut off'.

ثُمَّ قَالَ قَدْ بَلَّغْتُ وَ نَصَحْتُ فَاشْهَدُوا قَالَ أَبُو عَبْدِ اللَّهِ عَ هَذَا آخِرُ كَلَامٍ تَكَلَّمَ بِهِ رَسُولُ اللَّهِ صَ عَلَى مِنْبَرِهِ.

Then he<sup>-saww</sup> said: 'I<sup>-saww</sup> have delivered and advised, therefore, bear witness!' And Abu Abdullah<sup>-asws</sup> said: 'This is the last speech Rasool-Allah<sup>-saww</sup> spoke with upon his<sup>-saww</sup> Pulpit'.<sup>41</sup>

42- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ الْحُرَّاعِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَ يَقُولُ تَذَرُونَ مَا قَوْلُهُ وَ لَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ قُلْتُ لَا قَالَ إِنَّ رَسُولَ اللَّهِ صَ قَالَ لِفَاطِمَةَ عَ إِذَا أَنَا مِتُّ فَلَا تَحْمِثِي عَلَيَّ وَجْهًا وَ لَا تُرْخِي عَلَيَّ شَجْرًا وَ لَا تُنَادِي بِالْوَيْلِ وَ لَا تُقِيمِي عَلَيَّ نَائِحَةً

Al Kafi – Muhammad Bin Yahya, from Salama Bin Al Khattab, from Suleyman bin Sama'at Al Khuzaie, from Ali Bin Ismail, from Amro bin Abu Al Miqdam who said,

'I hear Abu Ja'far<sup>-asws</sup> saying: 'do you know what are His<sup>-azwj</sup> Words: **nor disobey you in good (deeds). [60:12]?**' I said, 'No'. He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said to (Syeda) Fatima<sup>-asws</sup>: 'When I<sup>-saww</sup> pass away, so neither scratch a face over me<sup>-saww</sup>, nor pull our hair over me<sup>-saww</sup>, nor call with the woe, nor establish (professional) lamenters over me<sup>-saww</sup>'.

قَالَ ثُمَّ قَالَ هَذَا الْمَعْرُوفُ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ.

He (the narrator) said, 'Then he<sup>-asws</sup> said: 'This is the good deed which Allah<sup>-azwj</sup> Mighty and Majestic Said''.<sup>42</sup>

43- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ إِبْرَاهِيمَ مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ سَلْمَانَ الْفَارِسِيَّ رَضِيَ اللَّهُ عَنْهُ وَ هُوَ يَقُولُ لَمَّا أَنَّ مَرَضَ النَّبِيِّ صَ الْمَرَضَةَ الَّتِي قَبَضَهُ اللَّهُ فِيهَا دَخَلْتُ فَجَلَسْتُ بَيْنَ يَدَيْهِ وَ دَخَلْتُ عَلَيْهِ فَاطِمَةُ الزُّهْرَاءُ عَ فَلَمَّا رَأَتْ مَا بِهِ حَقَّقَتْهَا الْعَبْرَةَ حَتَّى قَاصَتْ دُمُوعَهَا عَلَى حَدِّهَا

<sup>41</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 41

<sup>42</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 42

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim bin Ubed transmitting from Abdullah Bin Abbas who said,

'I heard Salman Al-Farsi<sup>-ra</sup> and he<sup>-ra</sup> was saying: 'When the Prophet<sup>-saww</sup> was unwell with the illness in which Allah<sup>-azwj</sup> Caused him<sup>-saww</sup> to pass away, I<sup>-ra</sup> entered and sat down in front of him<sup>-saww</sup>, and (Syeda) Fatima Al-Zahra<sup>-asws</sup> entered. When she<sup>-asws</sup> saw what was with him<sup>-saww</sup>, the tears choked her<sup>-ra</sup> until her<sup>-asws</sup> tears flowed upon her<sup>-asws</sup> cheeks.

فَلَمَّا أَنْ رَأَاهَا رَسُولُ اللَّهِ ص قَالَ مَا يُبْكِيكَ يَا بُنَيَّةَ قَالَتْ وَكَيْفَ لَا أَبْكِي وَأَنَا أَرَى مَا بَكَ مِنْ الضَّعْفِ فَمَنْ لَنَا بَعْدَكَ يَا رَسُولَ اللَّهِ قَالَ لَهَا لَكُمْ اللَّهُ فَتَوَكَّلِي عَلَيْهِ وَاصْبِرِي كَمَا صَبَرَ آبَاؤُكَ مِنَ الْأَنْبِيَاءِ وَأُمَّهَاتُكَ مِنْ أَزْوَاجِهِمْ

When Rasool-Allah<sup>-saww</sup> saw her<sup>-asws</sup>, he<sup>-saww</sup> said: 'What makes you<sup>-asws</sup> cry, O daughter<sup>-asws</sup>?' She<sup>-asws</sup> said: 'And How can I<sup>-asws</sup> not cry and I<sup>-asws</sup> see what weakness there is with you<sup>-saww</sup>, so who is for us<sup>-asws</sup> after you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>?' He<sup>-saww</sup> said to her<sup>-asws</sup>: 'Allah<sup>-azwj</sup> is for you<sup>-asws</sup>, so rely upon Him<sup>-azwj</sup> and be patient just as your<sup>-saww</sup> forefathers<sup>-asws</sup> from the Prophets<sup>-as</sup> were patient and so were your<sup>-asws</sup> mothers from their<sup>-as</sup> wives.

يَا فَاطِمَةُ أَوْ مَا عَلِمْتِ أَنَّ اللَّهَ تَعَالَى اخْتَارَ أَبَاكَ فَجَعَلَهُ نَبِيًّا وَبَعَثَهُ رَسُولًا ثُمَّ عَلِيًّا فَرَزَجْنُكَ إِيَّاهُ وَجَعَلَهُ وَصِيًّا فَهُوَ أَغْظَمُ النَّاسِ حَقًّا عَلَى الْمُسْلِمِينَ بَعْدَ أَبِيكَ وَأَقْدَمُهُمْ سِلْمًا وَأَعَزَّهُمْ حَطْرًا وَأَجْمَلُهُمْ خُلُقًا وَأَشَدَّهُمْ فِي اللَّهِ وَفِي غَضَبًا وَأَشَجَعُهُمْ قَلْبًا وَأَتْبَتُهُمْ وَأَرْبَطُهُمْ جَأشًا وَأَسْحَاهُمْ كَفًّا

O Fatima<sup>-asws</sup>! Or don't you<sup>-asws</sup> know that Allah<sup>-azwj</sup> the Exalted Chose your<sup>-asws</sup> father<sup>-saww</sup> and Made him<sup>-saww</sup> a Prophet<sup>-saww</sup> and Sent him<sup>-saww</sup> as a Rasool<sup>-saww</sup>. Then Ali<sup>-asws</sup>. He<sup>-azwj</sup> Married you<sup>-asws</sup> to him<sup>-asws</sup> and Made him<sup>-asws</sup> a successor<sup>-asws</sup>. Thus he<sup>-asws</sup> is the greatest of the people of rights over the Muslims after your<sup>-asws</sup> father<sup>-saww</sup>, and their ancient one of them in being peaceful, and their dearest in importance, and their most beautiful in manners, and their most severe regarding Allah<sup>-azwj</sup> and regarding me<sup>-saww</sup> in anger, and their bravest in heart, and their firmest and tightest in calmness, and their most generous in palm (giving).

فَقَرِحَتْ بِذَلِكَ الرَّهْرَاءُ عَ فَرِحًا شَدِيدًا فَقَالَ رَسُولُ اللَّهِ ص هَلْ سُرِرْتَ يَا بُنَيَّةَ قَالَتْ نَعَمْ يَا رَسُولَ اللَّهِ لَقَدْ سَرَرْتَنِي وَأَخْرَجْتَنِي قَالَ كَذَلِكَ أُمُورُ الدُّنْيَا يَشُوبُ سُرُورُهَا بِحُزْنِهَا

Al-Zahra<sup>-asws</sup> was happy with that with intense happiness. Rasool-Allah<sup>-saww</sup> said: 'Are you<sup>-asws</sup> cheered O daughter<sup>-asws</sup>?' She<sup>-asws</sup> said: 'Yes, O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> have cheered me<sup>-asws</sup> and aggrieved me<sup>-asws</sup>'. He<sup>-saww</sup> said: 'Like that are the affairs of the world, its happiness is contaminated with its grief'.

قَالَ أَفَلَا أَرَيْدُكَ فِي زَوْجِكَ مِنْ مَرِيدِ الْخَيْرِ كُلِّهِ قَالَتْ بَلَى يَا رَسُولَ اللَّهِ

He<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> increase for you<sup>-asws</sup> regarding your<sup>-asws</sup> husband<sup>-asws</sup>, from the increased goodness, all of it?' She<sup>-asws</sup> said: 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ إِنَّ عَلِيًّا أَوْلَ مَنْ آمَنَ بِاللَّهِ وَهُوَ ابْنُ عَمِّ رَسُولِ اللَّهِ وَ أَخُ الرَّسُولِ وَ وَصِيُّ رَسُولِ اللَّهِ وَ زَوْجُ بِنْتِ رَسُولِ اللَّهِ وَ ابْنَاهُ سَبَطَا رَسُولِ اللَّهِ وَ عَمُّهُ سَيِّدُ الشُّهَدَاءِ عَمُّ رَسُولِ اللَّهِ وَ أَحْوَهُ جَعْفَرُ الطَّيَّارُ فِي الْجَنَّةِ ابْنُ عَمِّ رَسُولِ اللَّهِ وَ الْمَهْدِيُّ الَّذِي يُصَلِّي عَيْسَى خَلْفَهُ مِنْكَ وَ مِنْهُ

He<sup>-saww</sup> said: 'Ali<sup>-asws</sup> is the first one to believe in Allah<sup>-azwj</sup>, and he<sup>-asws</sup> is a son<sup>-asws</sup> of an uncle<sup>-as</sup> of Rasool-Allah<sup>-saww</sup>, and brother of the Rasool<sup>-saww</sup>, and successor<sup>-asws</sup> of Rasool<sup>-saww</sup>, and husband of daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and his<sup>-asws</sup> two sons<sup>-asws</sup> are grandsons<sup>-asws</sup> of

Rasool-Allah<sup>-sawww</sup>, and his<sup>-asws</sup> uncle<sup>-asws</sup> chief of the martyrs, uncle<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>, and his<sup>-asws</sup> brother Ja'far<sup>-asws</sup> is the flyer in the Paradise, son<sup>-asws</sup> of an uncle<sup>-asws</sup> of Rasool-Allah<sup>-sawww</sup>. Al-Mahdi<sup>-asws</sup>, the one<sup>-asws</sup> Isa<sup>-as</sup> would be praying Salat behind him<sup>-asws</sup> is from you<sup>-asws</sup> and him<sup>-asws</sup>.

فَهَذِهِ يَا بِنْتِي حِصَالٌ لَمْ يُعْطَهَا أَحَدٌ قَبْلَهُ وَ لَا أَحَدٌ بَعْدَهُ يَا بِنْتِي هَلْ سَرَرْتُكَ قَالَتْ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ أَوْ لَا أُرِيدُكَ مَرِيدَ الْحَيْرِ كُلِّهِ قَالَتْ بَلَى

So these, O daughter<sup>-asws</sup>, are qualities no one before him<sup>-asws</sup> has been Given, nor will anyone after him<sup>-asws</sup>. O my<sup>-sawww</sup> daughter<sup>-asws</sup>! Shall I<sup>-sawww</sup> cheer you<sup>-asws</sup>?’ She<sup>-asws</sup> said: ‘Yes, O Rasool-Allah<sup>-sawww</sup>!’ He<sup>-sawww</sup> said: ‘Or, and shall I<sup>-sawww</sup> increase for you<sup>-asws</sup> the increased goodness, all of it?’ She<sup>-asws</sup> said: ‘Yes’.

قَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلْقَ فَمَسَمِنَ فَجَعَلَنِي وَ زَوْجِكَ فِي أَحْسَنِهَا قِسْمًا وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ثُمَّ جَعَلَ الْإِثْنَيْنِ ثَلَاثًا فَجَعَلَنِي وَ زَوْجِكَ فِي أَحْسَنِهَا ثُلَاثًا وَ ذَلِكَ قَوْلُهُ وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ.

He<sup>-sawww</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Created the creatures into two divisions and Made me<sup>-sawww</sup> and your<sup>-asws</sup> husband in the better of the two division, and that is the Words of the Mighty and Majestic: **So the companions of the right hand - what are the companions of the right hand? [56:8]**. Then He<sup>-azwj</sup> Made the two to be third and Made me<sup>-sawww</sup> and your<sup>-asws</sup> husband to be in the best of these thirds, and that is His<sup>-azwj</sup> Word: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11] In the Blissful Gardens [56:12]**’.<sup>43</sup>

44- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَبِي عَبَّاسٍ عَنْ سُلَيْمٍ قَالَ: إِنِّي لَعِنْدَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فِي بَيْتِهِ وَ عِنْدَهُ رَهْطٌ مِنَ الشَّيْبَعَةِ فَذَكَرُوا رَسُولَ اللَّهِ ص وَ مَوْتَهُ فَبَكَى ابْنُ عَبَّاسٍ وَ قَالَ قَالَ رَسُولُ اللَّهِ ص يَوْمَ الْإِثْنَيْنِ وَ هُوَ الْيَوْمُ الَّذِي قُبِضَ فِيهِ وَ حَوْلَهُ أَهْلُ بَيْتِهِ وَ ثَلَاثُونَ رَجُلًا مِنْ أَصْحَابِهِ ابْنُونِي بِكَيْفٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدِي وَ لَا تَخْتَلِفُوا بَعْدِي

I (Majlisi) am saying, ‘I found in the book of Suleym Bin Qays, from Aban Bin Abu Ayyash, from Suleym who said,

‘I was in the presence of Abdullah Bin Abbas in his house, and with him was a group from the Shias. He said, ‘He mentioned Rasool-Allah<sup>-sawww</sup> and his<sup>-sawww</sup> passing away (martyrdom), so Ibn Abbas wept and said, ‘Rasool-Allah<sup>-sawww</sup> said on the Day of Monday – and it was the day in which he<sup>-sawww</sup> passed away –and around him<sup>-asws</sup> were the People<sup>-asws</sup> of his<sup>-sawww</sup> Household and thirty men from his<sup>-sawww</sup> companions: ‘Bring to me<sup>-sawww</sup> a ‘shoulder bone’ so that I<sup>-sawww</sup> may write for you all in it, a writing so that you will never go astray after me<sup>-sawww</sup> and will never disagree (between yourselves) after me<sup>-sawww</sup>’.

فَقَالَ رَجُلٌ مِنْهُمْ إِنَّ رَسُولَ اللَّهِ يَهْجُرُ فَعَضِبَ رَسُولُ اللَّهِ ص وَ قَالَ إِنِّي لَأُرَاكُمْ تَخْتَلِفُونَ وَ أَنَا حَيٌّ فَكَيْفَ بَعْدَ مَوْتِي فَتَرَكَ الْكَتِيفَ

But the Pharaoh of the community (Umar) prevented it. He said, ‘Surely Rasool-Allah<sup>-sawww</sup> is out of his<sup>-sawww</sup> mind (delirious)’ So Rasool-Allah<sup>-sawww</sup> got angry and said: ‘I<sup>-sawww</sup> am looking at you opposing me<sup>-sawww</sup> while I<sup>-sawww</sup> am still alive, so how will it be after my<sup>-sawww</sup> passing away?’ He<sup>-sawww</sup> left the shoulder bone’.

<sup>43</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 1 H 43

قَالَ سُلَيْمٌ ثُمَّ أَقْبَلَ عَلَيَّ ابْنُ عَبَّاسٍ فَقَالَ يَا سُلَيْمُ لَوْ لَا مَا قَالَ ذَلِكَ الرَّجُلُ لَكُنْتُمْ لَنَا كِتَابًا لَا يَضِلُّ أَحَدٌ وَلَا يَخْتَلِفُ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ وَمَنْ ذَلِكَ الرَّجُلُ فَقَالَ لَيْسَ إِلَى ذَلِكَ سَبِيلٌ

Sulaym said, 'Then I addressed Ibn Abbas, so he said, 'O Sulaym, Had the man not said that, he<sup>-saww</sup> would have written for us a writing (as a result of which) no one would have gone astray nor differed'. A man from the group said, 'And who was that man?' He said, 'There is no way to that (naming him as Umar)'.

فَحَلَوْتُ بِابْنِ عَبَّاسٍ بَعْدَ مَا قَامَ الْقَوْمُ فَقَالَ هُوَ عُمَرُ فَقُلْتُ قَدْ صَدَقْتَ قَدْ سَمِعْتُ عَلِيًّا عَ وَ سَلْمَانَ وَ أَبَا ذَرٍّ وَ الْمِقْدَادَ يَقُولُونَ إِنَّهُ عُمَرُ قَالَ يَا سُلَيْمُ أَكْتُمُ إِلَّا مَنْ تَقَى بِهِ مِنْ إِخْوَانِكَ فَإِنَّ قُلُوبَ هَذِهِ الْأُمَّةِ أُشْرِبَتْ حُبَّ هَذَيْنِ الرَّجُلَيْنِ كَمَا أُشْرِبَتْ قُلُوبُ بَنِي إِسْرَائِيلَ حُبَّ الْعِجَلِ وَ السَّامِرِيِّ.

I was alone with Ibn Abbas after the group had left, so he said, 'He was Umar'. I said, 'You have spoken the truth, I have heard Ali<sup>-asws</sup>, and Salman<sup>-ra</sup>, and Abu Zarr<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup> all saying that he was Umar'. He said, 'Sulaym, conceal it except from the one who is reliable from among your brothers, for the hearts of this community have drunk from the love of these two men (Abu Bakr and Umar) just as the hearts of the children of Israel had drunk the love of the calf and Al-Samiri<sup>-la</sup>'.<sup>44</sup>

45- وَ مِنَ الْكِتَابِ الْمَذْكُورِ عَنْ أَبَانَ عَنْ سُلَيْمٍ قَالَ سَمِعْتُ عَلِيًّا عَ يَقُولُ أَسْرَّ إِلَيَّ رَسُولُ اللَّهِ صَ يَوْمَ تُوُفِّيَ وَ قَدْ أَسْنَدْتُهُ إِلَى صَدْرِي وَ رَأْسُهُ عِنْدَ أُذُنِي وَ قَدْ أَصَعَّتِ الْمَرْأَتَانِ لِتَسْمَعَا الْكَلَامَ

And from the mentioned book, from Aban, from Suleym who said, 'I heard Ali<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> divulged secrets to me<sup>-asws</sup> on the day he<sup>-saww</sup> expired and I<sup>-asws</sup> had cushioned him<sup>-saww</sup> to my<sup>-asws</sup> chest, and his<sup>-saww</sup> head was upon my ears and the two women (Ayesha and Hafsa) hearkened to listened the speech.

فَقَالَ رَسُولُ اللَّهِ اللَّهُمَّ سُدِّ مَسَامِعَهُمَا ثُمَّ قَالَ يَا عَلِيُّ أَرَأَيْتَ قَوْلَ اللَّهِ تَعَالَى إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ أَ تَدْرِي مَنْ هُمْ قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

Rasool-Allah<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Block their ears!' Then he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! What is your<sup>-asws</sup> view of the Words of Allah<sup>-azwj</sup> the Exalted: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**? Do you<sup>-asws</sup> know who they are?' I<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'.

قَالَ فَإِنَّهُمْ شِيعَتُنَا وَ أَنْصَارُكَ وَ مَوْعِدِي وَ مَوْعِدُهُمُ الْحَوْضُ يَوْمَ الْقِيَامَةِ إِذَا جَنَّتِ الْأُمَمُ عَلَى رُكْبَتِهَا وَ بَدَأَ اللَّهُ فِي عَرْضِ خَلْقِهِ فَيَدْعُوكَ وَ شِيعَتَكَ فَتَجِئُونِي غُرًّا مُحَجَّلِينَ شِبَاعًا مَرُوبِينَ

He<sup>-saww</sup> said: 'They are our<sup>-asws</sup> Shias and your<sup>-asws</sup> helpers, and my<sup>-saww</sup> appointment with them is at the Fountain on the Day of Qiyamah, then the communities would be kneeling upon their knees and Allah<sup>-azwj</sup> would Begin in the display of His<sup>-azwj</sup> creatures, and He<sup>-azwj</sup> will Call you<sup>-asws</sup> and your<sup>-asws</sup> Shias, and they will be coming resplendent (of faces), satiated, saturated.

<sup>44</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 44

يَا عَلِيُّ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ فَهُمْ الْيَهُودُ وَ بَنُو أُمَيَّةَ وَ شَبَعُهُمْ يُبْعَثُونَ يَوْمَ الْقِيَامَةِ أَشْقِيَاءَ جِيَاعاً عَطَاشاً مُسَوِّدًا وَجُوهَهُمْ.

O Ali<sup>-asws</sup>! **Surely, those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6].** So, they are the Jews, and the clan of Umayya and their adherents. They will be Resurrected on the Day of Qiyamah as wretched, hungry, thirsty, their faces blackened”.<sup>45</sup>

46- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر بن محمد بن رباح الأشجعي عن عباد بن يعقوب الأسدي عن إبراهيم بن محمد بن أبي الرواس الخثعمي عن عبد بن زيد الهجري عن أبي خالد الواسطي قال إبراهيم بن محمد فلقبيث أبا خالد عمرو بن خالد فحدثني عن زيد بن علي عن أبيه عن جدّه عن علي بن أبي طالب ع قال: كنت عند رسول الله ص في مرضه الذي قبض فيه فكان رأسه في حجرني و العباس يذب عن وجه رسول الله ص

(The book) ‘Al Amaali’ of Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ja’far Bin Muhammad Bin Rabah Al Ashjaie, from Abbad Bin Yaqoub Al Asady, from Ibrahim Bin Muhammad Bin Abu Al Rawas Al Khas’amy, from Aday Bin Zayd Al Hajry, from Abu Khalid Al Wasity, ‘Ibrahim Bin Muhammad said, ‘I met Abu Khalid Amro Bin Khalid and he narrated to me,

‘From Zayd son of Ali (Bin Al-Husayn<sup>-asws</sup>), from his father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: ‘I<sup>-asws</sup> was in the presence of Rasool-Allah<sup>-saww</sup> during his<sup>-saww</sup> illness in which he<sup>-saww</sup> passed away, and his<sup>-saww</sup> head was in my<sup>-asws</sup> lap, and Al-Abbas was wiping (the perspiration) away from the face of Rasool-Allah<sup>-saww</sup>.

فَأَعْمَى عَلَيْهِ إِعْمَاءٌ ثُمَّ فَتَحَ عَيْنَيْهِ فَقَالَ يَا عَبَّاسُ يَا عَمَّ رَسُولَ اللَّهِ أَقْبَلَ وَصِيَّتِي وَ اضْمَنْ دَيْنِي وَ عِدَاتِي فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ أَنْتَ أَجْوَدُ مِنَ الرِّيحِ الْمُرْسَلَةِ وَ لَيْسَ فِي مَالِي وَفَاءٌ لِدَيْنِكَ وَ عِدَاتِكَ

There was faintness upon him<sup>-saww</sup> with a fainting. Then he<sup>-saww</sup> opened his<sup>-saww</sup> eyes and said: ‘O Abbas! O uncle of Rasool-Allah<sup>-saww</sup>! Accept my<sup>-saww</sup> bequest and responsibility of my<sup>-saww</sup> debts and my<sup>-saww</sup> promises’. Al-Abbas said, ‘O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> are more generous than the flowing wind and there isn’t in my wealth to fulfil your<sup>-saww</sup> debts and your<sup>-saww</sup> Promises’.

فَقَالَ النَّبِيُّ ص ذَلِكَ ثَلَاثًا يُعِيدُهُ عَلَيْهِ وَ الْعَبَّاسُ فِي كُلِّ ذَلِكَ مُجِيبُهُ بِمَا قَالَ أَوَّلَ مَرَّةٍ

The Prophet<sup>-saww</sup> said that thrice, repeating it to him, and Al-Abbas, during all that, was answering him<sup>-saww</sup> with what he said the first time.

قَالَ فَقَالَ النَّبِيُّ لِأَقْوَلَتْهَا لِمَنْ يُعْبَلُهَا وَ لَا يَقُولُ يَا عَبَّاسُ مِثْلَ مَقَالَتِكَ فَقَالَ يَا عَلِيُّ أَقْبَلْ وَصِيَّتِي وَ اضْمَنْ دَيْنِي وَ عِدَاتِي

He<sup>-asws</sup> said: ‘The Prophet<sup>-saww</sup> said: ‘I<sup>-saww</sup> shall be saying it to the one who will accept it and will not be saying, O Abbas, like your words’. He<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! Accept my<sup>-saww</sup> bequest and responsibility of my<sup>-saww</sup> debts and my<sup>-saww</sup> promises.

<sup>45</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 45

قَالَ فَخَنَفْتَنِي الْعَبْرَةَ وَ ارْتَجَّ جَسَدِي وَ نَظَرْتُ إِلَى رَأْسِ رَسُولِ اللَّهِ ص يَدْهَبُ وَ يَجِيءُ فِي حَجْرِي فَقَطَّرَتْ دُمُوعِي عَلَى وَجْهِهِ وَ لَمْ أَقْدِرْ أَنْ أُجِيبَهُ ثُمَّ نَنَى فَقَالَ يَا عَلِيُّ أَقْبِلْ وَصِيَّتِي وَ اضْمَنْ دِينِي وَ عِدَاتِي

He<sup>-asws</sup> said: 'The tears choked me<sup>-asws</sup> and my<sup>-asws</sup> body shook, and I<sup>-asws</sup> looked at the head of Rasool-Allah<sup>-saww</sup>, going and coming (waking up intermittently) in my<sup>-asws</sup> lap, and my<sup>-asws</sup> tears dropped upon his<sup>-saww</sup> face, and I<sup>-asws</sup> was not able upon answering him<sup>-saww</sup>. Then he<sup>-saww</sup> said it for a second time, said: 'O Ali<sup>-asws</sup>! Accept my<sup>-saww</sup> bequest and responsibility of my<sup>-saww</sup> debts and my<sup>-saww</sup> promises'.

قَالَ قُلْتُ نَعَمْ يَا أَبِي وَ أُمِّي قَالَ أَجْلِسْنِي فَأَجْلَسْتُهُ فَكَانَ ظَهْرُهُ فِي صَدْرِي فَقَالَ يَا عَلِيُّ أَنْتَ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ وَصِيِّي وَ خَلِيفَتِي فِي أَهْلِي

He<sup>-asws</sup> said: 'I<sup>-asws</sup> said: 'Yes, may my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-saww</sup>'. He<sup>-saww</sup> said: 'Sit me<sup>-saww</sup> up'. So, I<sup>-asws</sup> sat him<sup>-saww</sup> up, and his<sup>-saww</sup> back was in my<sup>-asws</sup> chest. He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! You<sup>-asws</sup> are my<sup>-saww</sup> brother<sup>-asws</sup> in the world and the Hereafter, and my<sup>-saww</sup> successor<sup>-asws</sup>, and my<sup>-saww</sup> Caliph among my<sup>-saww</sup> family'.

ثُمَّ قَالَ يَا بِلَالُ هَلُمَّ سَيْفِي وَ دِرْعِي وَ بَغْلَتِي وَ سَرَجَهَا وَ لِحَامَهَا وَ مِنْطِقَتِي الَّتِي أَشَدُّهَا عَلَى دِرْعِي فَجَاءَ بِلَالٌ بِحَذِيهِ الْأَشْيَاءِ فَوَقَفَ بِالْبَغْلَةِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَقَالَ يَا عَلِيُّ قُمْ فَأَقْبِضْ

Then he<sup>-saww</sup> said: 'O Bilal! Bring my<sup>-saww</sup> sword, and my<sup>-saww</sup> armour, and my<sup>-saww</sup> mule and its saddle and its reins, and my<sup>-saww</sup> belt which I<sup>-saww</sup> used to tie upon my<sup>-saww</sup> armour'. Bilal came with these things and paused with the mule in front of Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Arise and take possession'.

قَالَ قَعُمْتُ وَ قَامَ الْعَبَّاسُ فَجَلَسَ مَكَانِي فَعُمْتُ فَتَبَيَّضْتُ ذَلِكَ فَقَالَ انْطَلِقْ بِهِ إِلَى مَنْزِلِكَ فَأَنْطَلَقْتُ ثُمَّ جِئْتُ فَقَعُمْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص قَائِمًا فَنَظَرَ إِلَيَّ ثُمَّ عَمَدَ إِلَى خَاتَمِهِ فَتَرَعَهُ ثُمَّ دَفَعَهُ إِلَيَّ فَقَالَ هَاكَ يَا عَلِيُّ هَذَا لَكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ الْبَيْتِ عَاصٍ مِنْ بَنِي هَاشِمٍ وَ الْمُسْلِمِينَ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> stood up, and Al Abbas stood up and sat it my<sup>-asws</sup> place. I<sup>-asws</sup> took possession of that. He<sup>-saww</sup> said: 'Go with it to your<sup>-asws</sup> house'. I<sup>-asws</sup> went, then came back and stood in front of Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> looked at me<sup>-asws</sup> then deliberated to his<sup>-saww</sup> ring and handed it to me<sup>-asws</sup> and said: 'Here, O Ali<sup>-asws</sup>, this is for you<sup>-asws</sup> in the world and the Hereafter', and the house was full from the clan of Hashim<sup>-as</sup> and the Muslims.

فَقَالَ يَا بَنِي هَاشِمٍ يَا مَعْشَرَ الْمُسْلِمِينَ لَا تُخَالِفُوا عَلِيًّا فَتَضِلُّوا وَ لَا تَحْسُدُوهُ فَتَكْفُرُوا يَا عَبَّاسُ قُمْ مِنْ مَكَانِ عَلِيٍّ فَقَالَ تُوْقِيمُ الشُّيْخَ وَ يُجْلِسُ الْعُلَامَ فَأَعَادَهَا عَلَيْهِ ثَلَاثَ مَرَّاتٍ فَقَامَ الْعَبَّاسُ فَتَهَضَّ مُغْضَبًا وَ جَلَسْتُ مَكَانِي

He<sup>-asws</sup> said: 'O clan of Hashim<sup>-as</sup>! O community of the Muslims! Do not oppose Ali<sup>-asws</sup> for you will stray, and do not envy him<sup>-asws</sup>, you will be committing Kufr. O Abbas! Stand from the place of Ali<sup>-asws</sup>'. He said, 'You<sup>-saww</sup> telling the old man to stand and the boy to sit down?' He<sup>-saww</sup> repeated it three times to him. Al Abbas arose standing up angrily and I<sup>-asws</sup> sat in my<sup>-asws</sup> place.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَبَّاسُ يَا عَمَّ رَسُولِ اللَّهِ لَا أَخْرُجُ مِنَ الدُّنْيَا وَ أَنَا سَاجِدٌ عَلَيْكَ فَيَدْخُلُكَ سَخَطِي عَلَيْكَ النَّارَ فَرَجَعَ فَجَلَسَ.

Rasool-Allah<sup>-saww</sup> said: ‘O Abbas! O uncle of Rasool-Allah<sup>-saww</sup>! I<sup>-saww</sup> have yet to exit from the world and I<sup>-saww</sup> am enraged at you. My<sup>-saww</sup> anger upon you would cause you to enter the Fire’. He returned and sat down”.

كشفت، كشف الغمة عن عليّ ع مثله إلى قوله فتكفروا.

(The book) ‘Kashf Al-Ghumma’ – From Ali<sup>-asws</sup> similar to it up to his<sup>-saww</sup> words: ‘you will be committing Kufir”.

ثُمَّ قَالَ وَ عَنْ ثَمَامَةَ مِنْ حَدِيثِ آخَرَ فِي مَعْنَاهُ فَقَالَ يَا بِلَالُ ابْتِنِي بِوَلَدَيْ الْحَسَنِ وَ الْحُسَيْنِ فَانْطَلِقْ فِجَاءَ بَيْمَا فَأَسْنَدَهُمَا إِلَى صَدْرِهِ فَجَعَلَ يَشْمُهُمَا قَالَ عَلِيٌّ ع فَظَنَنْتُ أَكْثَمًا قَدْ غَمَّاهُ أَيُّ أَكْرَبَاهُ فَدَهَبْتُ لِأَوْخَرَهُمَا عَنْهُ

Then he said, ‘From Sumama from another Hadeeth in its meaning: ‘He<sup>-saww</sup> said: ‘O Bilal! Bring my<sup>-saww</sup> two sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>’. He went and came with them<sup>-asws</sup> and cushioned them upon his<sup>-saww</sup> chest. He<sup>-saww</sup> went on to smell them<sup>-asws</sup>. Ali<sup>-asws</sup> said: ‘I<sup>-asws</sup> thought they<sup>-asws</sup> had fainted him<sup>-saww</sup>, i.e. disliked it, so I<sup>-asws</sup> went to take them<sup>-asws</sup> away from him<sup>-saww</sup>’.

فَقَالَ دَعُهُمَا يَشْمَانِي وَ اسْتَمَّهُمَا وَ يَنْزُودًا مِنِّي وَ أَنْزُودٌ مِنْهُمَا فَسَيَلْقِيَانِ مِنْ بَعْدِي زَلْزَالًا وَ أَمْرًا عُضَالًا فَلَعَنَ اللَّهُ مَنْ بَحِيفُهُمَا اللَّهُمَّ إِنِّي أَسْتَوْدِعُكُمَا وَ صَالِحِ الْمُؤْمِنِينَ.

He<sup>-saww</sup> said: ‘Leave them to smell me<sup>-saww</sup> and I<sup>-saww</sup> to smell them<sup>-asws</sup>, and they<sup>-asws</sup> to provide from me<sup>-saww</sup> and I<sup>-saww</sup> to provide from them<sup>-asws</sup>. They<sup>-asws</sup> will be facing incurable illness and a mighty matter from after me<sup>-saww</sup>. So, may Allah<sup>-azwj</sup> Curse the one who frightens them<sup>-asws</sup>. O Allah<sup>-azwj</sup>! I<sup>-saww</sup> entrust them to You<sup>-azwj</sup>, and the righteous Momineen”<sup>46</sup>.

47- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر الرزاز عن أيوب بن نوح عن محمد بن سعيد بن زائدة عن أبي الجارود عن محمد بن عليّ ع وَ عَنْ زَيْدِ بْنِ عَلِيٍّ كِلَيْهِمَا عَنْ أَبِيهِمَا عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: لَمَّا تَقَلَّ رَسُولُ اللَّهِ ص فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ كَانَ رَأْسُهُ فِي حَجْرِي وَ الْبَيْتُ مَمْلُوءٌ مِنْ أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الْعَبَّاسِ بَيْنَ يَدَيْهِ يَدْبُ عَنْهُ بِطَرْفِ رِدَائِهِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ja’far al Razaz, from Ayoub Bin Nuh, from Muhammad Bin Saeed Bin Azida, from Abu Al Jaroud,

‘From Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, and from Zayd son of Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>), both of them<sup>-asws</sup> from their<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: ‘When Rasool-Allah<sup>-saww</sup> worsened in his<sup>-saww</sup> illness in which he<sup>-saww</sup> passed away, his<sup>-saww</sup> head was in my<sup>-asws</sup> lap and the house was filled from his<sup>-saww</sup> companions, from the Emigrants, and the Helpers; and Al-Abbas was in front of him<sup>-saww</sup> wiping (perspiration) from his<sup>-saww</sup> face with an end of his cloak.

فَجَعَلَ رَسُولُ اللَّهِ ص يُغَمِّي عَلَيْهِ سَاعَةً وَ يُبْقِي سَاعَةً ثُمَّ وَجَدَ حِجْفًا فَأَقْبَلَ عَلَى الْعَبَّاسِ فَقَالَ يَا عَبَّاسُ يَا عَمَّ النَّبِيِّ أَقْبَلَ وَصِيَّتِي فِي أَهْلِي وَ فِي أَزْوَاجِي وَ أَقْضِ دِينِي وَ أَنْجِزْ عِدَاتِي وَ أَنْبِرْ دِينِي

<sup>46</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 46

Rasool-Allah<sup>-sawww</sup> went on closing his<sup>-sawww</sup> eyes for a while and waking up for a while. Then he<sup>-sawww</sup> found lightness and faced towards Al-Abbas and said: 'O Abbas! O uncle of the Prophet<sup>-sawww</sup>! Accept my<sup>-sawww</sup> bequest regarding my<sup>-sawww</sup> family, and regarding my<sup>-sawww</sup> wives, and pay off my<sup>-sawww</sup> debts, and fulfil my<sup>-sawww</sup> promises, and free me<sup>-sawww</sup> from my<sup>-sawww</sup> responsibilities'.

فَقَالَ الْعَبَّاسُ يَا نَبِيَّ اللَّهِ أَنَا شَيْخٌ ذُو عِيَالٍ كَثِيرٍ غَيْرُ ذِي مَالٍ مَمْدُودٍ وَأَنْتَ أَجُودُ مِنَ السَّحَابِ الْهَاطِلِ وَالرِّيحِ الْمُرْسَلَةِ فَلَوْ صَرَفْتَ ذَلِكَ عَنِّي إِلَى مَنْ هُوَ أَطْوَقُ لَهُ مِنِّي

Al-Abbas said, 'O Prophet<sup>-sawww</sup> of Allah<sup>-azwj</sup>! I am an old man with a lot of dependants, not being with extensive wealth, and you<sup>-sawww</sup> are more generous than the laden cloud and the blowing wind, if you<sup>-sawww</sup> could turn that away from me to someone who is more enduring for it than I am.

فَقَالَ رَسُولُ اللَّهِ ص أَمَا إِنِّي سَأُعْطِيهَا مَنْ يَأْخُذُهَا بِحُيُوتِهَا وَمَنْ لَا يَقُولُ مِثْلَ مَا تَقُولُ يَا عَلِيُّ هَاكَذَا خَالِصَةٌ لَا يُخَافُكَ أَحَدٌ يَا عَلِيُّ أَقْبَلَ وَصِيَّتِي وَأُنْجِزُ مَوَاعِيدِي وَأَدِّ دِينِي يَا عَلِيُّ اخْلُقْنِي فِي أَهْلِي وَبَلِّغْ عَنِّي مِنْ بَعْدِي

Rasool-Allah<sup>-sawww</sup> said: 'But I<sup>-sawww</sup> shall give it to one who will take it with its right, and one who will not be saying like what you said. O Ali<sup>-asws</sup>! Here it is purely for you<sup>-asws</sup>, no one should dispute you<sup>-asws</sup>. O Ali<sup>-asws</sup>! Accept my<sup>-sawww</sup> bequest and fulfil my<sup>-sawww</sup> promises, and pay back my<sup>-sawww</sup> debts. O Ali<sup>-asws</sup>! Be my<sup>-sawww</sup> Caliph regarding my<sup>-sawww</sup> family and deliver on my<sup>-sawww</sup> behalf from after me<sup>-sawww</sup>'.

قَالَ عَلِيُّ ع لَمَّا نَعَى إِلَيَّ نَفْسَهُ رَجَفَ فُوَادِي وَ أَلْقَى عَلَيَّ لِقَوْلِهِ الْبُكَاءُ فَلَمْ أَقْدِرْ أَنْ أَجِيبَهُ بِشَيْءٍ ثُمَّ عَادَ لِقَوْلِهِ فَقَالَ يَا عَلِيُّ أَوْ تَقْبَلُ وَصِيَّتِي

Ali<sup>-asws</sup> said: When he<sup>-sawww</sup> gave me<sup>-asws</sup> the news of his<sup>-sawww</sup> own expiry, my heart palpitated and I<sup>-asws</sup> was thrown into the crying to his<sup>-sawww</sup> words, and I<sup>-asws</sup> was not able to answer him<sup>-sawww</sup> anything. Then he<sup>-sawww</sup> repeated his<sup>-sawww</sup> words. He<sup>-sawww</sup> said: 'O Ali<sup>-asws</sup>! Will you<sup>-asws</sup> accept my<sup>-sawww</sup> bequest?'

قَالَ فَعُلْتُ وَقَدْ خَنَقْتَنِي الْعُرَّةُ وَ لَمْ أَكُنْ أَنْ أُبَيِّنَ نَعَمَ يَا رَسُولَ اللَّهِ فَقَالَ ص يَا بِلَالُ ابْتِنِي بِسَوَادِي ابْتِنِي بِذِي الْقَعَارِ وَ دِرْعِي ذَاتِ الْمُضُولِ ابْتِنِي بِعِقْمَرِي ذِي الْجَبِينِ وَ زَائِنِي الْعُقَابِ ابْتِنِي بِالْعَنْزَةِ وَ الْمَمْشُوقِ فَأَتَى بِلَالٌ بِذَلِكَ كُلِّهِ إِلَّا دِرْعَهُ كَانَتْ يَوْمَئِذٍ مُرَهَّمَةً

He<sup>-asws</sup> said: 'I<sup>-asws</sup> said, and the tears had choked me<sup>-asws</sup>, and I<sup>-asws</sup> did not want to show it: 'Yes, O Rasool-Allah<sup>-sawww</sup>'. He<sup>-sawww</sup> said: 'O Bilal! Bring me<sup>-sawww</sup> my<sup>-sawww</sup> black clothes, come to me<sup>-sawww</sup> with Zulfiqar, and my<sup>-sawww</sup> armour 'Zat Al Fusool', come to me<sup>-sawww</sup> with my<sup>-sawww</sup> helmet 'Zil Jabeen', and my<sup>-sawww</sup> flag 'Al Uqab', and the goat and the sheep'. Bilal came with that, all of it except his<sup>-sawww</sup> armour which had been pawned, on that day.

ثُمَّ قَالَ ابْتِنِي بِالْمُرْتَجِزِ وَ الْعَضْبَاءِ ابْتِنِي بِالْبَعُثُورِ وَ الدُّدُلِ فَأَتَى بِهَا فَوَقَفَهَا بِالْبَابِ ثُمَّ قَالَ ابْتِنِي بِالْأَحْمِيَّةِ وَ السَّحَابِ فَأَتَى بِحِمَا فَلَمْ يَزَلْ يَدْعُو بِشَيْءٍ شَيْءٍ فَأَتَتْهُ عَصَابَةٌ كَانَتْ بِشِدَّةٍ بِهَا بَطْنُهُ فِي الْحَرْبِ فَطَلَبَهَا فَأَتَى بِهَا وَ الْبَيْتُ غَاصُّ يَوْمَئِذٍ بِمَنْ فِيهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

Then he<sup>-sawww</sup> come to me<sup>-sawww</sup> with 'Al Murtajiz' and 'Al Azba'a' (horses), come to me<sup>-sawww</sup> with 'Al Yafour' and 'Al Duldul' (donkeys). He came with these and paused at the door. Then he<sup>-sawww</sup> said: 'Come to me<sup>-sawww</sup> with 'Al Lat'hamiya' and 'Al Sahaab' (turbans). He came with these. He<sup>-sawww</sup> did not cease to call with thing by thing. He<sup>-sawww</sup> missed a belt he<sup>-sawww</sup> used to tie upon

his<sup>-saww</sup> belly during the war and sought it. He<sup>-saww</sup> was brought it, and the house was filled with the ones in it, from the Emigrants and the Helpers.

ثُمَّ قَالَ يَا عَلِيُّ قُمْ فَأَقْبِضْ هَذَا وَ مَدِّ إِصْبَعَهُ وَقَالَ فِي حَيَاتِهِ مَتَى وَ شَهَادَةِ مَنْ فِي الْبَيْتِ لِكَيْلَا يُنَازِعَكَ أَحَدٌ مِنْ بَعْدِي فُقُمْتُ وَ مَا أَكَادُ أَمْشِي عَلَى قَدَمٍ حَتَّى اسْتَوْدَعْتُ ذَلِكَ جَمِيعاً مَنْزِلِي

Then he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Stand and take possession of this', and extended his<sup>-saww</sup> finger and said: 'During my<sup>-saww</sup> lifetime, from me<sup>-saww</sup>, the ones in the house would witness lest someone contends you from after me<sup>-saww</sup>'. I<sup>-asws</sup> stood up and almost could not walk upon the feet until I<sup>-asws</sup> deposited all that in my<sup>-asws</sup> house.

فَقَالَ يَا عَلِيُّ أَجْلِسْنِي فَأَجْلِسْتُهُ وَ أَسْنَدْتُهُ إِلَى صَدْرِي قَالَ عَلِيُّ عَ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَ وَ إِنَّ رَأْسَهُ لَيُنْقَلُ صَغْفَاءً وَ هُوَ يَقُولُ يَسْمَعُ أَصَى أَهْلِ الْبَيْتِ وَ أَدْنَاهُمْ إِنَّ أَخِي وَ وَصِيي وَ وَزِيرِي وَ خَلِيفَتِي فِي أَهْلِي عَلِيُّ بْنُ أَبِي طَالِبٍ يُقْضِي دِينِي وَ يُنَجِّزُ مَوْعِدِي

He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Sit me<sup>-asws</sup> up!' I<sup>-asws</sup> sat him<sup>-saww</sup> upright and cushioned him<sup>-saww</sup> to my<sup>-asws</sup> chest'. Ali<sup>-asws</sup> said: 'And I<sup>-asws</sup> saw Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> head was heavy out of weakness, and he<sup>-saww</sup> was saying, the far ones of people of the house and their near ones heard: 'My<sup>-saww</sup> brother, and my<sup>-saww</sup> successor, and my<sup>-saww</sup> Vizier, and my<sup>-saww</sup> Caliph among my<sup>-saww</sup> family is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. He<sup>-asws</sup> will pay off my<sup>-saww</sup> debts, and fulfil my<sup>-saww</sup> promises.

يَا بَنِي هَاشِمٍ يَا بَنِي عَبْدِ الْمُطَلِّبِ لَا تُبْغِضُوا عَلِيًّا وَ لَا تُخَالِفُوا عَنْ أَمْرِهِ فَتَضَلُّوا وَ لَا تُحْسَدُوهُ وَ تَرَعَّبُوا عَنْهُ فَتَكْفُرُوا أَصْغَعْنِي يَا عَلِيُّ فَأَصْحَفْتُهُ

O clan of Hashim<sup>-as</sup>! O clan of Abdul Muttalib<sup>-asws</sup>! Do not hate Ali<sup>-asws</sup>, nor oppose him<sup>-asws</sup> about his<sup>-asws</sup> command for you will stray, nor envy him<sup>-asws</sup> and turn away from him<sup>-saww</sup>, for you will be committing Kufr. Make me<sup>-saww</sup> lie down, O Ali<sup>-asws</sup>! I<sup>-asws</sup> laid him<sup>-saww</sup> down.

فَقَالَ يَا بِلَالُ ابْنِي يَوْلَدَيَّ الْحَسَنِ وَ الْحُسَيْنِ فَأَنْطَلِقْ فَجَاءَ بِمَا فَأَسْنَدَهُمَا إِلَى صَدْرِهِ فَجَعَلَ يَسْتَمُّهُمَا

He<sup>-saww</sup> said: 'O Bilal! Come to me<sup>-saww</sup> with my<sup>-saww</sup> two sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>'. He went and came with them<sup>-asws</sup>, and held them to his<sup>-saww</sup> chest, and he<sup>-saww</sup> went on to smell them<sup>-asws</sup>.

قَالَ عَلِيُّ عَ فَظَنَنْتُ أَنَّهُمَا قَدْ عَمَّاهُ قَالَ أَبُو الْجَارُودِ بَعْثِي أَكْرَبَاهُ فَدَهَبْتُ لِأَحْدَهُمَا عَنْهُ فَقَالَ دَعَهُمَا يَا عَلِيُّ يَسْتَمَّانِ وَ أَسْمَهُمَا وَ يَتَرَوَّدَا مِنِّي وَ أَنْزَوْدَ مِنْهُمَا فَسَيَلِّقِيَانِ مِنْ بَعْدِي زَلْزَالاً وَ أَمراً عَضَالاً فَلَعَنَ اللَّهُ مَنْ يُحِيفُهُمَا اللَّهُمَّ إِنِّي أَسْتَوْدِعُكُمَا وَ صَالِحِ الْمُؤْمِنِينَ.

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> thought they<sup>-asws</sup> had fainted him<sup>-saww</sup>'. Abu Al-Jaroud said, 'It means 'Distressed him<sup>-saww</sup>'. 'So I<sup>-asws</sup> went to take them<sup>-asws</sup> away from him<sup>-saww</sup>. He<sup>-saww</sup> said: 'Leave them, O Ali<sup>-asws</sup>! They can smell me<sup>-saww</sup> and I<sup>-saww</sup> can smell them<sup>-asws</sup>, and they<sup>-asws</sup> can be provided from me<sup>-saww</sup> and I<sup>-saww</sup> provided from them<sup>-asws</sup>, for they will be facing from after me<sup>-saww</sup>, incurable illness and a chronic matter. May Allah<sup>-azwj</sup> Curse the one who frightens them. O Allah<sup>-azwj</sup>! I<sup>-saww</sup> am entrusting them<sup>-asws</sup> to You<sup>-azwj</sup> and the righteous Momineen'.<sup>47</sup>

<sup>47</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 47

48- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن فيروز بن عيَّات الجلاب بناب الأبواب عن محمد بن الفضل بن مختار البابي عن أبيه عن الحكم بن ظهير عن الثمالي عن القاسم بن عوف عن أبي الطفيل عن سلمان الفارسي رحمه الله قال: دخلت على رسول الله ص في مرضه الذي قبض فيه فجلست بين يديه و سألته عما يجد و فمئت لأخرج فقال لي اجلس يا سلمان فسيشهدك الله عز و جل أمراً إنَّه لمن خير الأمور

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad B in Feyruz Bin Giyas Al Jallab at the gate of gates, from Muhammad Bin Al Fazl Bin Mukhtar Al Baby, from his father, from Al Hakam Bin Zuheyr, from Al Sumalo, from Al Qasim Bin Awf, from Abu Al Tufayl,

'From Salman Al-Farsi<sup>-ra</sup> having said, 'I entered to see Rasool-Allah<sup>-sawww</sup> during his<sup>-sawww</sup> illness in which he<sup>-sawww</sup> passed away, and I<sup>-ra</sup> sat down in front of him<sup>-sawww</sup>, and I<sup>-ra</sup> asked him<sup>-sawww</sup> about what he<sup>-sawww</sup> was finding (how he<sup>-sawww</sup> was), and (then) I<sup>-ra</sup> stood up in order to exit. He<sup>-sawww</sup> said to me<sup>-ra</sup>: 'Be seated O Salman<sup>-ra</sup>, for Allah<sup>-azwj</sup> Mighty and Majestic will Show you<sup>-ra</sup> a matter which his from the best of the matters'.

فجلست فبينما أنا كذلك إذ دخل رجال من أهل بيته و رجال من أصحابه و دخلت فاطمة ابنته فيمن دخل فلما رأته ما برسول الله ص من الضعف خنفتها العبرة حتى فاض دمعها على خدها

I<sup>-ra</sup> sat down. While I<sup>-ra</sup> was like that when a man from his<sup>-sawww</sup> family members and a man from his<sup>-sawww</sup> companions entered, and his<sup>-sawww</sup> daughter<sup>-asws</sup> Fatima<sup>-asws</sup> entered among the ones who entered. When she<sup>-asws</sup> saw what weakness there was with Rasool-Allah<sup>-sawww</sup>, the tears choked her<sup>-ra</sup> until her<sup>-asws</sup> tears flowed upon her<sup>-asws</sup> face.

فأبصر ذلك رسول الله ص فقال ما يبكيك يا بنية أفر الله عينك و لا أبكها قالت و كئيف لا أبكي و أنا أرى ما بك من الضعف قال لها يا فاطمة توكلني على الله و اصبري كما صبر آباؤك من الأنبياء و أمهاتك أزواجهم أ لا أبشرك يا فاطمة

Rasool-Allah<sup>-sawww</sup> saw that and he<sup>-sawww</sup> said: 'What makes you<sup>-asws</sup> cry, O daughter<sup>-asws</sup>? May Allah<sup>-azwj</sup> Delight your<sup>-asws</sup> eyes and not Make them cry!' She<sup>-asws</sup> said: 'And how can I<sup>-asws</sup> not cry and I<sup>-asws</sup> see what weakness there is with you<sup>-sawww</sup>? He<sup>-sawww</sup> said to her<sup>-asws</sup>: 'Rely upon Allah<sup>-azwj</sup> and be patient just as your<sup>-asws</sup> forefathers from the Prophets<sup>-as</sup> and your foremothers from their<sup>-as</sup> wives did. Shall I<sup>-sawww</sup> give you<sup>-asws</sup> glad tidings, O Fatima<sup>-asws</sup>?'

قالت بلى يا نبي الله أو قالت يا أبت قال أ ما علمت أن الله تعالى اختار أباك فجعله نبياً و بعثه إلى كافة الخلق رسولا ثم اختار علياً فامرني فزوجتك إياه و اتخذته بامر ربي وزيراً و وصياً

She<sup>-asws</sup> said: 'Yes, O Prophet<sup>-sawww</sup> of Allah<sup>-azwj</sup>!' Or she<sup>-asws</sup> said: 'O father<sup>-sawww</sup>!' He<sup>-sawww</sup> said: 'Do you<sup>-asws</sup> not know that Allah<sup>-azwj</sup> the Exalted Chose your<sup>-asws</sup> father<sup>-sawww</sup> and Made him<sup>-sawww</sup> a Prophet<sup>-sawww</sup>, and Sent him<sup>-sawww</sup> to the entirety of the creatures as a Rasool<sup>-sawww</sup>. Then He<sup>-azwj</sup> Chose Ali<sup>-asws</sup> and Commanded me<sup>-sawww</sup> to marry you<sup>-sawww</sup> to him<sup>-asws</sup>, and take him<sup>-asws</sup> by the Command of my<sup>-sawww</sup> Lord<sup>-azwj</sup> as a Vizier and a successor<sup>-asws</sup>.

يا فاطمة إنَّ علياً أعظم المسلمين على المسلمين بعدي حقاً و أقدمهم سلماً و أعلمهم علماً و أخلصهم جلماً و أثبتهم في الميزان قدراً

O Fatima<sup>-asws</sup>! Surely Ali<sup>-asws</sup> is the Muslim with the greatest of rights over the Muslims after me<sup>-sawww</sup>, and their most ancient one of peace, and most knowledgeable of them in knowledge, and their most forbearing in forbearance, and their most steadfast in the scale of worth'.

فَاسْتَبَشَّرَتْ فَاطِمَةُ ع فَأَقْبَلَ عَلَيْهَا رَسُولُ اللَّهِ ص فَقَالَ هَلْ سَرَرْتِكِ يَا فَاطِمَةُ قَالَتْ نَعَمْ يَا أَيْتِ قَالَ أ فَلَا أَزِيدُكَ فِي بَعْلِكَ وَ ابْنِ عَمِّكَ مِنْ مَزِيدِ الْحَبْرِ وَ فَوَاضِلِهِ قَالَتْ بَلَى يَا نَبِيَّ اللَّهِ

Fatima<sup>-asws</sup> was cheered and Rasool-Allah<sup>-saww</sup> turned to face her<sup>-asws</sup> and said: 'Did I<sup>-saww</sup> cheer you<sup>-asws</sup>, O Fatima<sup>-asws</sup>? She<sup>-asws</sup> said: 'Yes, O father<sup>-asws</sup>'. He<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> increase you<sup>-asws</sup> regarding your<sup>-asws</sup> husband, and a son<sup>-asws</sup> of your<sup>-asws</sup> uncle<sup>-as</sup>, from increased goodness and his<sup>-asws</sup> meritorious-ness?' She<sup>-asws</sup> said: 'Yes, O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>!'

قَالَ إِنَّ عَلِيًّا أَوَّلُ مَنْ آمَنَ بِاللَّهِ عَزَّ وَ جَلَّ وَ رَسُولِهِ مِنْ هَذِهِ الْأُمَّةِ هُوَ وَ حَلِيبُهُ أَثْمَلُكَ وَ أَوَّلُ مَنْ وَارَزَنِي عَلَى مَا جِئْتُ بِهِ يَا فَاطِمَةُ إِنَّ عَلِيًّا أَحَبُّ إِلَيَّ وَ صَفِيِّي وَ أَبُو وَ لُدِّي إِنَّ عَلِيًّا أَعْطَيْتَنِي حِصَالًا مِنَ الْحَبْرِ لَمْ يُعْطَهَا أَحَدٌ قَبْلَهُ وَ لَا يُعْطَاهَا أَحَدٌ بَعْدَهُ فَأَحْسِنِي عَزَاكَ وَ اغْلَمِي أَنَّ أَبَاكَ لَأَحِقُّ بِاللَّهِ عَزَّ وَ جَلَّ

He<sup>-saww</sup> said: 'Ali<sup>-asws</sup> is the first one (known to people) to believe in Allah<sup>-azwj</sup> Mighty and Majestic, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, from this community. He<sup>-asws</sup> and your<sup>-asws</sup> mother<sup>-as</sup> Khadeeja<sup>-as</sup>, and the first one to back me<sup>-saww</sup> upon what I<sup>-saww</sup> had come with. O Fatima<sup>-asws</sup>! Ali<sup>-asws</sup> is my<sup>-saww</sup> brother<sup>-asws</sup>, and my<sup>-saww</sup> ambassador, and father<sup>-asws</sup> of my<sup>-saww</sup> two (grand) sons<sup>-asws</sup>. Ali<sup>-asws</sup> has been Given such qualities from the goodness, no one before him<sup>-asws</sup> has been Given nor will anyone be Given after him<sup>-asws</sup>. So be good in your<sup>-asws</sup> consolation and know that your<sup>-asws</sup> father<sup>-saww</sup> is to meet Allah<sup>-azwj</sup> Mighty and Majestic'.

قَالَتْ يَا أَيْتِ قَدْ سَرَرْتَنِي وَ أَخْرَجْتَنِي قَالَ كَذَلِكَ يَا بِنْتِي أُمُورُ الدُّنْيَا يَشُوبُ سُورُهَا حُزْنُهَا وَ صَفْوُهَا كَدْرُهَا أ فَلَا أَزِيدُكَ يَا بِنْتِي قَالَتْ بَلَى يَا رَسُولَ اللَّهِ

She<sup>-asws</sup> said: 'O father<sup>-saww</sup>! You<sup>-saww</sup> have cheered me<sup>-asws</sup> and aggrieved me<sup>-asws</sup>'. He<sup>-saww</sup> said: 'Like that, O daughter, are the affairs of the world, its happiness is contaminated with its grief, and its cleanliness with its filth. Shall I<sup>-saww</sup> increase for you<sup>-asws</sup> O daughter<sup>-asws</sup>? She<sup>-asws</sup> said: 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلْقَ فَجَعَلَهُمْ قِسْمَيْنِ فَجَعَلَنِي وَ عَلِيًّا فِي خَيْرِهِمَا قِسْمًا وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ أَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ

He<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> the Exalted Created the creature and Made them as two divisions, and Made me<sup>-saww</sup> and Ali<sup>-asws</sup> to be in the better of the two divisions, and that is His<sup>-azwj</sup> Word: **And the Companions of the right hand - what are the Companions of the right hand? [56:27].**

ثُمَّ جَعَلَ الْقِسْمَيْنِ قَبَائِلَ فَجَعَلَنَا فِي خَيْرِهَا قَبِيلَةً وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Then He<sup>-azwj</sup> Made the two divisions as tribes and Made us<sup>-asws</sup> to be in the best of its tribes, and that is the Word of the Mighty and Majestic: **and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13].**

ثُمَّ جَعَلَ الْقَبَائِلَ بُيُوتًا فَجَعَلَنَا فِي خَيْرِهَا بَيْتًا فِي قَوْلِهِ سُبْحَانَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا

Then He<sup>-azwj</sup> Made the tribes into Households and Made us<sup>-asws</sup> to be in the best of its Households, in His<sup>-azwj</sup> Words, the Glorious: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].**

ثُمَّ إِنَّ اللَّهَ تَعَالَى اخْتَارَنِي مِنْ أَهْلِ بَيْتِي وَ اخْتَارَ عَلِيًّا وَ الْحُسَيْنَ وَ الْحُسَيْنَ فَأَنَا سَيِّدُ أُدَمِّ وَ عَلِيٌّ سَيِّدُ الْعَرَبِ وَ أَنْتِ سَيِّدَةُ النِّسَاءِ وَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ مِنْ ذُرِّيَّتِكَ الْمَهْدِيُّ يَمْلَأُ اللَّهُ عَزَّ وَ جَلَّ بِهِ الْأَرْضَ عَدْلًا كَمَا مُلِئَتْ بِمَنْ قَبْلَهُ جَوْرًا.

Then Allah<sup>-azwj</sup> the Exalted Chose me<sup>-saww</sup> from my<sup>-saww</sup> family members and Chose Ali<sup>-asws</sup> and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and Chose you<sup>-asws</sup>, so I<sup>-saww</sup> am the chief of the sons of Adam<sup>-as</sup>, and Ali<sup>-asws</sup> is the chief of the Arabs, and you<sup>-asws</sup> are the chieftess of the women, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> are two chiefs of the youths of the inhabitants of the Paradise, and from your<sup>-asws</sup> offspring is Al-Mahdi<sup>-asws</sup>. Allah<sup>-azwj</sup> Mighty and Majestic will Fill the earth with justice by him<sup>-asws</sup> just as it would have been filled with tyranny by the ones before him<sup>-asws</sup>.<sup>48</sup>

<sup>48</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 1 H 48

## CHAPTER 2 – HIS<sup>-saww</sup> EXPIRY, AND HIS<sup>-saww</sup> WASHING, AND THE SALAT UPON HIM<sup>-saww</sup>, AND HIS<sup>-saww</sup> BURIAL

1- كشف، كشف الغمة من تاريخ أحمد بن أحمد الخشاب عن أبي جعفر الباقر ع قال: قبض رسول الله ص و هو ابن ثلاث و ستين سنة في سنة عشر من الهجرة فكان مقامه بمكة أربعين سنة ثم نزل عليه الوحي في تمام الأربعين و كان بمكة ثلاث عشرة سنة ثم هاجر إلى المدينة و هو ابن ثلاث و خمسين سنة فأقام بالمدينة عشر سنين و قبض ص في شهر ربيع الأول يوم الإثنين للثلاثين خلنا منه

(The book) 'Kashf Al Ghumma' – From the history of Ahmad Bin Ahmad Al Khashab,

'From Abu Ja'far Al-Baqir<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> passed away and he<sup>-saww</sup> sixty three years old during the year ten from the Emigration. His<sup>-saww</sup> stay in Makkah was of forty years, then the Revelation descended unto him<sup>-saww</sup> during the complete forty, and he<sup>-saww</sup> was at Makkah for thirteen years, then emigrated to Al-Medina and he<sup>-saww</sup> was fifty three years old. He<sup>-saww</sup> stayed at Al-Medina for ten years and he<sup>-saww</sup> passed away during the month of Rabbi Al-Awwal on the day of Monday, two nights vacant from it'.

و روي لثمان عشرة ليلة منه - رواه البغوي و قيل لعشر خلون منه و قيل لثمان بقرين منه - رواه ابن الجوزي و الحافظ أبو محمد بن حزم و قيل لثمان خلون من ربيع الأول.

And it is reported, eighteen nights from it. Al-Bagawy reported, and it is said, ten vacant from it, and it is said, eight remaining from it. It is reported by Ibn Jowzy Abu Muhammad Bin Haram, and it is said, eight vacant from Rabbi Al-Awwal".<sup>49</sup>

2- ص، قصص الأنبياء عليهم السلام بإسناده عن الصادق عن أحمد بن موسى الدقاق عن أحمد بن جعفر بن نصر الجمال عن عمر بن خلاد و الحسين بن علي عن أبي قتادة الحرابي عن جعفر بن نوفان عن ميمونة بن مهران عن زاذان عن ابن عباس قال: دخل أبو سفيان على النبي ص يوماً فقال يا رسول الله أريد أن أسألك عن شيء فقال ص إن شئت أخبرتك قبل أن تسألني قال افعل قال أردت أن تسأل عن مبلغ عمري فقال نعم يا رسول الله فقال إني أعيش ثلاثاً و ستين سنة فقال أشهد أنك صادق فقال ص بلسانك دون قلبك .

(The book) 'Qasas Al Anbiya' – By his chain, from Al Sadouq, from Ahmad Bin Musa Al Daqqa, from Ahmad Bin Nasr Al Jamman, from Umar Bin Khallad, and Al Husayn Bin Ali, from Abu Qatadah Al Harrani, from Ja'far Bin Nowqan, from Maymuna Bin Mihran, from Zazan, from Ibn Abbas who said,

'Abu Sufyan entered to see the Prophet<sup>-saww</sup> one day and he said, 'O Rasool-Allah<sup>-saww</sup>! I want to ask you<sup>-saww</sup> about things'. He<sup>-saww</sup> said: 'If you like I<sup>-saww</sup> can inform you before you even ask me<sup>-saww</sup>. He said, 'Do it'. He<sup>-saww</sup> said: 'You wanted to ask me<sup>-saww</sup> about the extent of my<sup>-saww</sup> age'. He said, 'Yes, O Rasool-Allah<sup>-saww</sup>!' He<sup>-saww</sup> said: 'I<sup>-saww</sup> shall live for sixty three years'. He said, 'I testify that you<sup>-saww</sup> are truthful'. He<sup>-saww</sup> said: 'By your tongue, besides your heart"<sup>50</sup>

<sup>49</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 1

<sup>50</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 2

3- ع، علل الشرائع أَبِي وَ ابْنُ الْوَلِيدِ مَعاً عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ سِنَانٍ رَفَعَهُ قَالَ: السُّنَّةُ فِي الْحَنْوِطِ ثَلَاثَةَ عَشَرَ دِرْهَمًا وَ ثُلُثٌ

(The book) 'Illal Al-Sharaie' – My father and Ibn Al-Waleed both together from Muhammad Al-Attar, from Al-Ash'ary, from Ibn Hashim, from Ibn Sinan, raising it, said: 'The Sunnah regarding the embalmment is thirteen Dirhams and a third'.

قَالَ مُحَمَّدُ بْنُ أَحْمَدَ وَ رَوَاهُ أَنَّ جَبْرَيْلَ ع نَزَلَ عَلَى رَسُولِ اللَّهِ ص بِحَنْوِطٍ وَ كَانَ وَزْنُهُ أَرْبَعِينَ دِرْهَمًا فَفَسَّمَهُ رَسُولُ اللَّهِ ص ثَلَاثَةَ أَجْزَاءٍ جُزْءٌ لَهُ وَ جُزْءٌ لِعَلِيِّ وَ جُزْءٌ لِفَاطِمَةَ صَلَوَاتِ اللَّهِ عَلَيْهِمْ.

Muhammad Bin Ahmad said, 'And it is reported that Jibraeel<sup>as</sup> descended unto Rasool-Allah<sup>saww</sup> with embalmment, and its weight was of forty dirhams. Rasool-Allah<sup>saww</sup> divided it into three parts – a part for him<sup>saww</sup>, and a part for Ali<sup>asws</sup>, and a part for (Syeda) Fatima<sup>asws</sup>'.

كأ، الكافي عَلِيِّ عَنْ أَبِيهِ رَفَعَهُ قَالَ: السُّنَّةُ فِي الْحَنْوِطِ ثَلَاثَةَ عَشَرَ دِرْهَمًا وَ ثُلُثٌ وَ قَالَ إِنَّ جَبْرَيْلَ إِلَى آخِرِ الْحَبْرِ.

Al-Kafi – Ali, from his father, raising it, said, 'The Sunnah regarding the embalmment is thirteen Dirhams and a third', and said, 'Jibraeel<sup>as</sup> . . . – up to end of the Hadeeth'<sup>51</sup>

4- لي، الأماالي للصدوق الطالقاني عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ سَعِيدِ بْنِ بَشِيرٍ عَنِ ابْنِ كَاسِبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْمَكِّيِّ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ دَخَلَ عَلَيْهِ رَجُلَانِ مِنْ قُرَيْشٍ فَقَالَ أَلَا أَحَدَيْتُكُمَا عَنْ رَسُولِ اللَّهِ ص فَقَالَا بَلَى حَدَّثَنَا عَنْ أَبِي الْقَاسِمِ

(The book) 'Al Amaali' of Al Sadouq – Al Talaqani, from Abdullah Bin Ahmad bin Muhammad Bin Isa, from Ali Bin Saeed Bin Bashir, from Ibn Kasib, from Abdullah Bin Maymun Al Makky who said,

'It was narrated to us by Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, two men from Quraysh came to see him<sup>asws</sup>. He<sup>asws</sup> said: 'Shall I narrate to you both about Rasool-Allah<sup>saww</sup>?' They said, 'Yes, narrate to us about Abu Al-Qasim<sup>saww</sup>'.

قَالَ سَمِعْتُ أَبِي ع يَقُولُ لَمَّا كَانَ قَبْلَ وَفَاةِ رَسُولِ اللَّهِ ص بِثَلَاثَةِ أَيَّامٍ هَبَطَ عَلَيْهِ جَبْرَيْلُ فَقَالَ يَا أَحْمَدُ إِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ إِكْرَامًا وَ تَفْضِيلًا لَكَ وَ خَاصَّةً يَسْأَلُكَ عَمَّا هُوَ أَعْلَمُ بِهِ مِنْكَ يَقُولُ كَيْفَ تَجِدُكَ يَا مُحَمَّدُ قَالَ النَّبِيُّ ص أَجِدُنِي يَا جَبْرَيْلُ مَعْمُومًا وَ أَجِدُنِي يَا جَبْرَيْلُ مَكْرُوبًا

He<sup>asws</sup> said: 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> saying: 'When it was before the expiry of Rasool-Allah<sup>saww</sup> by three days, Jibraeel<sup>as</sup> descended unto him<sup>saww</sup> and said: 'O Ahmad<sup>saww</sup>! Allah<sup>azwj</sup> Sent me<sup>as</sup> to you<sup>saww</sup> as an honour and merit for you<sup>saww</sup> and especially to ask you<sup>saww</sup> about what He<sup>azwj</sup> is more Knowing with it than you<sup>saww</sup> are. How are you<sup>saww</sup> feeling, O Muhammad<sup>saww</sup>? The Prophet<sup>saww</sup> said: 'I<sup>saww</sup> find myself<sup>saww</sup>, O Jibraeel<sup>as</sup>, gloomy and I<sup>saww</sup> find myself<sup>saww</sup>, O Jibraeel<sup>as</sup> stressed'.

<sup>51</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>saww</sup>, P 5 Ch 2 H 3

فَلَمَّا كَانَ الْيَوْمَ الثَّلَاثِ هَبَطَ جِبْرَائِيلُ وَ مَلَكُ الْمَوْتِ وَ مَعَهُمَا مَلَكٌ يُقَالُ لَهُ إِسْمَاعِيلُ فِي الْهَوَاءِ عَلَى سَبْعِينَ أَلْفَ مَلَكٍ فَسَبَقَهُمْ جِبْرَائِيلُ ع فَقَالَ يَا أَحْمَدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَرْسَلَنِي إِلَيْكَ إِكْرَامًا لَكَ وَ تَفْضِيلًا لَكَ وَ خَاصَّةً يَسْأَلُكَ عَمَّا هُوَ أَعْلَمُ بِهِ مِنْكَ فَقَالَ كَيْفَ نَجِدُكَ يَا مُحَمَّدُ قَالَ أَجِدُنِي يَا جِبْرَائِيلُ مَعْمُومًا وَ أَجِدُنِي يَا جِبْرَائِيلُ مَكْرُوبًا

When it was the third day, Jibraeel<sup>-as</sup> descended with the Angel of death and with them was an Angel called Ismaeel<sup>-as</sup> in the air upon seventy thousand Angels. Jibraeel<sup>-as</sup> preceded them and said: 'O Ahmad<sup>-saww</sup>! Allah<sup>-azwj</sup> Mighty and Majestic Sent me<sup>-as</sup> to you<sup>-saww</sup> as an honour for you<sup>-saww</sup> and a merit for you<sup>-saww</sup> and especially to ask you<sup>-saww</sup> about what He<sup>-azwj</sup> is more Knowing with than you<sup>-saww</sup> are. He<sup>-azwj</sup> Said: "How are you<sup>-saww</sup> feeling, O Muhammad<sup>-saww</sup>?"' He<sup>-saww</sup> said: "'I<sup>-saww</sup> find myself<sup>-saww</sup>, O Jibraeel<sup>-as</sup>, gloomy and I<sup>-saww</sup> find myself<sup>-saww</sup>, O Jibraeel<sup>-as</sup> stressed'.

فَاسْتَأْذَنَ مَلَكُ الْمَوْتِ فَقَالَ جِبْرَائِيلُ يَا أَحْمَدُ هَذَا مَلَكُ الْمَوْتِ يَسْتَأْذِنُ عَلَيْكَ لَمْ يَسْتَأْذِنْ عَلَى أَحَدٍ قَبْلَكَ وَ لَا يَسْتَأْذِنُ عَلَى أَحَدٍ بَعْدَكَ قَالَ انْذُرْ لَهُ فَإِذِنْ لَهُ جِبْرَائِيلُ ع

The Angel of death sought permission. Jibraeel<sup>-as</sup> said: 'O Ahmad<sup>-saww</sup>. This is the Angel of death seeking permission to you<sup>-saww</sup>. He did not seek permission unto anyone before you<sup>-saww</sup> nor will he be seeking permission unto anyone after you<sup>-saww</sup>'. He<sup>-saww</sup> said: 'Permit him'. So, Jibraeel<sup>-as</sup> permitted him.

فَأَقْبَلَ حَتَّى وَقَفَ بَيْنَ يَدَيْهِ فَقَالَ يَا أَحْمَدُ إِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ وَ أَمَرَنِي أَنْ أُطِيعَكَ فِيمَا تَأْمُرُنِي إِنْ أَمَرْتَنِي بِقَبْضِ نَفْسِكَ فَبَضُّهَا وَ إِنْ كَرِهْتَ تَرْكُهَا فَقَالَ النَّبِيُّ ص أ تَفْعَلُ ذَلِكَ يَا مَلَكُ الْمَوْتِ قَالَ نَعَمْ بِذَلِكَ أُمِرْتُ أَنْ أُطِيعَكَ فِيمَا تَأْمُرُنِي

He came until he paused in front of him<sup>-saww</sup> and said: 'O Ahmad<sup>-saww</sup>! Allah<sup>-azwj</sup> Sent me to you<sup>-saww</sup> and Commanded me to obey you<sup>-saww</sup> in whatever you<sup>-saww</sup> order me. If you<sup>-saww</sup> were to order me with capturing your<sup>-saww</sup> soul, I shall capture it, and if you<sup>-saww</sup> dislike, I shall leave it'. The Prophet<sup>-saww</sup> said: 'Will you do that, O Angel of death?' He said, 'Yes, that is what I am Commanded with, that I obey you<sup>-saww</sup> in whatever you<sup>-saww</sup> order me'.

فَقَالَ لَهُ جِبْرَائِيلُ يَا أَحْمَدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدِ اشْتَقَى إِلَى لِقَائِكَ فَقَالَ رَسُولُ اللَّهِ ص يَا مَلَكُ الْمَوْتِ امْضِ لِمَا أَمَرْتُ بِهِ فَقَالَ جِبْرَائِيلُ ع هَذَا آخِرُ وَطْئِي الْأَرْضِ إِمَّا كُنْتُ حَاجَتِي مِنَ الدُّنْيَا

Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>: 'O Ahmad<sup>-saww</sup>! Allah<sup>-azwj</sup> Blessed and Exalted is Desirous in meeting you<sup>-saww</sup>'. Rasool-Allah<sup>-saww</sup> said: 'O Angel of death! Continue to what you have been Commanded with'. Jibraeel<sup>-as</sup> said: 'This is the last time I<sup>-as</sup> shall tread the earth. But rather it used to be my<sup>-as</sup> need from the world'.

فَلَمَّا تُوَفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ أُوْحِيهِ الطَّيِّبِ وَ عَلَى آلِهِ الطَّاهِرِينَ جَاءَتِ النَّعْرَةُ جَاءَهُمْ آتٍ يَسْمَعُونَ حِسَّهُ وَ لَا يَرَوْنَ شَخْصَهُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ إِمَّا تُوفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ

When Rasool-Allah<sup>-saww</sup> passed away, may Allah<sup>-azwj</sup> Send Salwat upon his<sup>-saww</sup> good soul and upon his<sup>-saww</sup> pure Progeny<sup>-asws</sup>. The consolation came. A comer came, they heard his faint sound and did not see his person. He said, 'The greetings be upon you all and Mercy of Allah<sup>-azwj</sup>: **Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement [3:185].**

إِنَّ فِي اللَّهِ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ وَ خَلْفًا مِنْ كُلِّ هَالِكٍ وَ دَرْكًا مِنْ كُلِّ مَا قَاتَ فَبِاللَّهِ فَنُفُوا وَ إِيَّاهُ فَارْجُوا فَإِنَّ الْمُصَابَ مِنْ حَرَمِ النَّوَابِ وَ السَّلَامِ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ

Surely in Allah<sup>-azwj</sup> there is consolation from every difficulty and a replacement from every perishing one, and coming across all that is lost. Therefore rely with Allah<sup>-azwj</sup> and hope to Him<sup>-azwj</sup>, for the afflicted one is one who is deprived of the Rewards. And the greetings be upon you and Mercy of Allah<sup>-azwj</sup>.

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع هَلْ تَدْرُونَ مَنْ هَذَا هَذَا الْخَضِرُ ع.

Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: ‘Do you all know who this is? This is Al-Khizr<sup>-as</sup>’.<sup>52</sup>

5- ب، قرب الإسناد أبو البَحرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع أَنَّ قَبْرَ رَسُولِ اللَّهِ ص رُفِعَ مِنَ الْأَرْضِ قَدْرَ شِبْرٍ وَ أَرْبَعِ أَصَابِعَ وَ رُشَّ عَلَيْهِ الْمَاءُ قَالَ عَلِيٌّ ع وَ السُّنَّةُ أَنْ يُرَشَّ عَلَى الْقَبْرِ الْمَاءُ.

(The book) ‘Qurb Al Asnaad’ – Abu Al Bakhtary,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup>: ‘The grave of Rasool-Allah<sup>-saww</sup> was raised from the ground by a measurement of a palm’s width and the water was sprinkled upon it. Ali<sup>-asws</sup> said: ‘And the Sunnah is that the water be sprinkled upon the grave’.<sup>53</sup>

6- ج، الإحتجاج فِي رِوَايَةِ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ عَنْ سَلْمَانَ الْفَارِسِيِّ أَنَّهُ قَالَ: أَتَيْتُ عَلِيًّا ع وَ هُوَ يُعْبِتِلُ رَسُولَ اللَّهِ ص وَ قَدْ كَانَ أَوْصَى أَنْ لَا يُعْسِلَهُ غَيْرَ عَلِيٍّ ع وَ أَخْبَرَ عَنْهُ أَنَّهُ لَا يُرِيدُ أَنْ يُقَلِّبَ مِنْهُ عُضْوًا إِلَّا قَلْبَ لَهُ

(The book) ‘Al Ihtijaj’ – In a report of Suleym Bin Qays Al Hilali,

‘From Salman Al-Farsi<sup>-ra</sup> having said: ‘I<sup>-ra</sup> came to Ali<sup>-asws</sup> and he<sup>-asws</sup> was washing Rasool-Allah<sup>-saww</sup>, and he<sup>-saww</sup> had bequeathed that no one other than Ali<sup>-asws</sup> should wash him<sup>-saww</sup> and informed about him<sup>-saww</sup> that he<sup>-asws</sup> will not want to turn over any limb from him<sup>-saww</sup> except it would be turned over for him<sup>-asws</sup>.

وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِرَسُولِ اللَّهِ ص مَنْ يُعِينُنِي عَلَى غُسْلِكَ يَا رَسُولَ اللَّهِ قَالَ جَبْرِئِيلُ

And Amir Al-Momineen<sup>-asws</sup> had said to Rasool-Allah<sup>-saww</sup>: ‘Who will assist me<sup>-asws</sup> upon washing you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup>’.

فَلَمَّا عَسَلَهُ وَ كَفَّنَهُ أَدْخَلَنِي وَ أَدْخَلَ أَبَا ذَرٍّ وَ الْمِقْدَادَ وَ فَاطِمَةَ وَ حَسَنًا وَ حُسَيْنًا ع فَتَقَدَّمَ ع وَ صَفَّقْنَا خَلْفَهُ وَ صَلَّى عَلَيْهِ وَ غَاثِشَهُ فِي الْحَجْرَةِ لَا تَعْلَمُ قَدْ أَخَذَ جَبْرِئِيلُ بِبَصَرِهَا

When he<sup>-asws</sup> had washing him<sup>-saww</sup>, he<sup>-asws</sup> entered me<sup>-ra</sup> (into the room), and entered Abu Zarr<sup>-ra</sup>, and Al Miqdad<sup>-ra</sup>, and Fatima<sup>-asws</sup>, and Hassan<sup>-asws</sup>, and Husayn<sup>-asws</sup>. He<sup>-asws</sup> proceeded

<sup>52</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 4

<sup>53</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 5

and we formed rows behind him<sup>-asws</sup> and prayed Salat upon him<sup>-saww</sup>, and Ayesha was in the room, not knowing, Jibraeel<sup>-as</sup> had seized her vision.

ثُمَّ أَدْخَلَ عَشْرَةً مِنَ الْمُهَاجِرِينَ وَ عَشْرَةً مِنَ الْأَنْصَارِ فَيُصَلُّونَ وَ يُخْرَجُونَ حَتَّى لَمْ يَبْقَ أَحَدٌ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِلَّا صَلَّى عَلَيْهِ.

Then entered ten from the Emigrants and ten from the Helpers and they were praying Salat and exiting until there did not remain anyone from the Emigrants and the Helpers except he had prayed Salat upon him<sup>-saww</sup>.<sup>54</sup>

7- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عَفْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَرِيكٍ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ عَمْرٍو عَنْ أَبِيهِ قَالَ: تُوِّبِيَ رَسُولُ اللَّهِ ص فِي شَهْرِ رَبِيعِ الْأَوَّلِ فِي اثْنَتَيْ عَشْرَةَ مَضَتْ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ يَوْمَ الْإِثْنَيْنِ وَ دُفِنَ لَيْلَةَ الْأَرْبَعَاءِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman Bin Shareek, from his father, from Abu Is'haq, from Abdullah Bin Abu Bakr Bin Amro, form his father who said,

'Rasool-Allah<sup>-saww</sup> expired in the month of Rabbi Al-Awwal during twelve passed from the month of Rabbi Al-Awwal, on the day of Monday, and was buried on the night of Wednesday'.<sup>55</sup>

8- ما، الأماالي للشيخ الطوسي ابنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ عَنْ مُحَمَّدِ بْنِ عَمَّارِ الْعَنْبَسِيِّ عَنْ أَحْمَدَ بْنِ طَارِقِ بْنِ عَلِيٍّ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَوْنِ بْنِ أَبِي زَائِعٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: دَخَلْتُ عَلَى نَبِيِّ اللَّهِ وَ هُوَ مَرِيضٌ فَإِذَا رَأْسُهُ فِي حَجْرِ رَجُلٍ أَحْسَنَ مَا رَأَيْتُ مِنَ الْخَلْقِ وَ النَّبِيِّ ص نَائِمٌ فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ الرَّجُلُ اذْنُ إِلَى ابْنِ عَمِّكَ فَأَنْتَ أَحَقُّ بِهِ مِنِّي

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Muhammad Bin Abdul Wahid, from Muhammad Bin Ammar Al Abasy, from Ahmad Bin Tariq, from Ali Bin Hashim, from Muhammad Bin Ubeydullah, from Awn Bin Abu Rafie, from his father,

'From Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'I came to the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup> and he<sup>-saww</sup> was ill, and there his<sup>-saww</sup> head was in the lap of a man as handsome as I<sup>-asws</sup> have seen from the creatures, and the Prophet<sup>-saww</sup> was asleep. When I<sup>-asws</sup> entered to see him<sup>-saww</sup>, the man said: 'Approach to the son<sup>-saww</sup> of your<sup>-asws</sup> uncle<sup>-as</sup>, for you<sup>-asws</sup> are more rightful with him<sup>-saww</sup> than me'.

فَدَنَوْتُ مِنْهُمَا فَقَامَ الرَّجُلُ وَ جَلَسْتُ مَكَانَهُ وَ وَضَعْتُ رَأْسَ النَّبِيِّ ص فِي حَجْرِي كَمَا كَانَ فِي حَجْرِ الرَّجُلِ فَمَكَنْتُ سَاعَةً ثُمَّ إِنَّ النَّبِيَّ ص اسْتَبَقَطَ فَقَالَ أَيْنَ الرَّجُلُ الَّذِي كَانَ رَأْسِي فِي حَجْرِهِ فَعُلْتُ لَمَّا دَخَلْتُ عَلَيْكَ دَعَانِي إِلَيْكَ ثُمَّ قَالَ اذْنُ إِلَى ابْنِ عَمِّكَ فَأَنْتَ أَحَقُّ بِهِ مِنِّي ثُمَّ قَامَ فَجَلَسْتُ مَكَانَهُ

I<sup>-asws</sup> went closer to them, and the man stood up and I<sup>-asws</sup> sat in his place and placed the head of the Prophet<sup>-saww</sup> in my<sup>-asws</sup> lap just as it had been in the lap of the man. I<sup>-asws</sup> remained for a while then the Prophet<sup>-saww</sup> woke up and said: 'Where is the man in whose lap was my<sup>-saww</sup> head?' I<sup>-asws</sup> said: 'When I<sup>-asws</sup> entered he called me<sup>-asws</sup> to you<sup>-saww</sup>, then said: 'Approach the son<sup>-saww</sup> of your<sup>-asws</sup> uncle<sup>-as</sup>, for you<sup>-asws</sup> are more rightful with him<sup>-saww</sup> than me'. Then he stood up and I<sup>-asws</sup> sat down in his place'.

<sup>54</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 6

<sup>55</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 7

فَقَالَ النَّبِيُّ ص فَهَلْ تَدْرِي مِنَ الرَّجُلِ فُلْتُ لَا أَبِي وَ أُمِّي فَقَالَ النَّبِيُّ ص ذَلِكَ جَبْرَائِيلُ كَانَ يُحَدِّثُنِي حَتَّى حَفَّتْ عَيْنِي وَجَعِي وَ نَمْتُ وَ رَأْسِي فِي حَجْرِهِ.

The Prophet<sup>-sawww</sup> said: ‘Do you<sup>-asws</sup> know who the man is?’ I<sup>-asws</sup> said: ‘No, may my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-sawww</sup>!’ The Prophet<sup>-sawww</sup> said: ‘That is Jibraeel<sup>-as</sup>. He<sup>-as</sup> was narrating to me<sup>-sawww</sup> until there was lightness with me<sup>-sawww</sup> from my<sup>-sawww</sup> pain and I<sup>-sawww</sup> slept and my<sup>-sawww</sup> head was in his<sup>-as</sup> lap’.<sup>56</sup>

9- لي، الأماالي للصدوق الطالقاني عن محمد بن حمدان الصبيداني عن محمد بن مسلم الواسطي عن محمد بن هارون عن خالد الحذاء عن أبي قلابة عن عبد الله زيد الجرمي عن ابن عباس قال: لما مرض رسول الله ص وعنده أصحابه قام إليه عمارة بن ياسر فقال له فداك أبي وأمي يا رسول الله من يعيبتك منا إذا كان ذلك منك قال ذلك علي بن أبي طالب لأنه لا يهضم بعضهم من أعضائي إلا أعانته الملائكة على ذلك

(The book) ‘Al Amaali’ of Al Sadouq – Al Talaqany, from Muhammad Bin Hamdan Al Saydalany, from Muhammad Bin Muslim Al Waisty, from Muhammad Bin Haroun, from Khalid Al Haza’a, from Abu Qilaba, from Abdullah Zayd Al Jqrmy, from Ibn Abbas who said,

‘When Rasool-Allah<sup>-sawww</sup> was unwell and his<sup>-sawww</sup> companions were in his<sup>-sawww</sup> presence, Ammar Bin Yasser<sup>-ra</sup> stood up to him<sup>-sawww</sup> and said to him<sup>-sawww</sup>, ‘May my<sup>-ra</sup> father and my<sup>-ra</sup> mother be sacrificed for you<sup>-sawww</sup>, O Rasool-Allah<sup>-sawww</sup>! Who from us would wash you<sup>-sawww</sup> when that happens from you<sup>-sawww</sup>?’ He<sup>-sawww</sup> said: ‘That is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> because he<sup>-asws</sup> will not think of (turning) a limb from my<sup>-sawww</sup> limbs except the Angels would assist him<sup>-asws</sup> upon that’.

فَقَالَ لَهُ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ فَمَنْ يُصَلِّي عَلَيْكَ مِنَّا إِذَا كَانَ ذَلِكَ مِنْكَ قَالَ مَهْ رَحِمَكَ اللَّهُ

He<sup>-ra</sup> said to him<sup>-sawww</sup>, ‘May my<sup>-ra</sup> father and my<sup>-ra</sup> mother be sacrificed for you<sup>-as</sup>, O Rasool-Allah<sup>-sawww</sup>! So, who from would pray Salat upon you<sup>-sawww</sup> when that happens?’ He<sup>-sawww</sup> said: ‘Shh! May Allah<sup>-azwj</sup> have Mercy on you<sup>-ra</sup>’.

ثُمَّ قَالَ لِعَلِيٍّ يَا ابْنَ أَبِي طَالِبٍ إِذَا رَأَيْتَ رُوحِي قَدْ فَارَقَتْ جَسَدِي فَاعْسَلْنِي وَ انْقِ عُسْلِي وَ كَفِّتِي فِي طَمْرِي هَذَيْنِ أَوْ فِي بِياضِ مِصْرَ وَ بُرْدِ بَمَانَ وَ لَا تُغَالِ فِي كَفِّتِي وَ احْمِلُونِي حَتَّى تَضَعُونِي عَلَى شَفِيرِ قَبْرِي

Then he<sup>-sawww</sup> said to Ali<sup>-asws</sup>: ‘O son<sup>-asws</sup> of Abu Talib<sup>-as</sup>! When you<sup>-asws</sup> see my<sup>-sawww</sup> soul to have separated from my<sup>-sawww</sup> body, then wash me<sup>-sawww</sup>, then clean my<sup>-sawww</sup> wash and my<sup>-sawww</sup> shroud in these two clothes, or in white (cloth) of Egypt and a Yemeni cloak, and do not exaggerate regarding my<sup>-sawww</sup> shroud, and carry me<sup>-sawww</sup> until you<sup>-asws</sup> place me<sup>-sawww</sup> at the edge of my<sup>-sawww</sup> grave.

فَأَوَّلُ مَنْ يُصَلِّي عَلَيَّ الْجَبَّارُ جَلَّ جَلَّاهُ مِنْ فَوْقِ عَرْشِهِ ثُمَّ جَبْرَائِيلُ وَ ميكَائِيلُ وَ إِسْرَافِيلُ فِي جُنُودِ مِنَ الْمَلَائِكَةِ لَا يُحْصِي عَدَدَهُمْ إِلَّا اللَّهُ جَلَّ وَ عَزَّ ثُمَّ الْخَافُونَ بِالْعَرْشِ ثُمَّ سُكَّانُ أَهْلِ سَمَاءٍ فَسَمَاءٍ ثُمَّ جُلُّ أَهْلِ بَيْتِي وَ نِسَائِي الْأَقْرَبُونَ فَأَلْأَقْرَبُونَ يُؤْمِنُونَ بِإِمَاءٍ وَ يُسَلِّمُونَ تَسْلِيمًا لَا يُؤَدُّونَ بِصَوْتِ نَادِيَةٍ وَ لَا مُرْتَبَةٍ

The first one to pray Salat upon me<sup>-sawww</sup> is the Subduer, Majestic is His<sup>-azwj</sup> Majesty, from above His<sup>-azwj</sup> Throne, then Jibraeel<sup>-as</sup> and Mikaeel<sup>-as</sup> and Israfeel<sup>-as</sup> among an army of the Angels, none can count them except Allah<sup>-azwj</sup> Majestic and Mighty, then they will be circling with the

<sup>56</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 2 H 8

Throne, then the dwellers of the people of the sky, then the elder ones of my<sup>-saww</sup> family and my<sup>-saww</sup> wives the near ones. So the near ones would be gesturing with gestures and submit submissively, not hurting me<sup>-saww</sup> with voices a lamentation nor shrieking.

ثُمَّ قَالَ يَا بِلَالُ هَلُمَّ عَلَيَّ بِالنَّاسِ فَاجْتَمَعَ النَّاسُ فَخَرَجَ رَسُولُ اللَّهِ ص مُتَعَصِّبًا بِعِمَامَتِهِ مُتَوَكِّبًا عَلَى قَوْسِهِ حَتَّى صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ مَعَاشِرَ أَصْحَابِي أَيُّ نَبِيٍّ كُنْتُمْ لَكُمْ أَمْ أَجَاهِدُ بَيْنَ أَظْهُرِكُمْ أَمْ تُكْسِرُ رَبَاعِيَّتِي أَمْ يُعَمَّرُ جَنِينِي أَمْ تَسِيلُ الدِّمَاءَ عَلَى خُرِّ وَجْهِي حَتَّى كُنْتُ لِحَيْتِي أَمْ أَكَابِدُ الشِّدَّةَ وَ الْجُهْدَ مَعَ جُهَالِ قَوْمِي أَمْ أُرِيظُ حَجَرَ الْمَجَاعَةِ عَلَى بَطْنِي

Then he<sup>-saww</sup> said: 'O Bilal! Come to me with the people!' The people gathered and Rasool-Allah<sup>-saww</sup> came out bandaged of head with his<sup>-saww</sup> turban, leaning upon his<sup>-saww</sup> bow until he<sup>-saww</sup> ascended the Pulpit. He<sup>-saww</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: 'Community of my<sup>-saww</sup> companions! Which Prophet<sup>-saww</sup> have I<sup>-saww</sup> been to you all? Did I<sup>-saww</sup> not fight in your midst? Were not my<sup>-saww</sup> teeth broken? Wasn't my<sup>-saww</sup> forehead injured?' Didn't the blood flow upon my<sup>-saww</sup> face until my<sup>-saww</sup> beard was soaked? Didn't I<sup>-saww</sup> endure hardship and difficulties with the ignorant ones of my<sup>-saww</sup> people? Did I<sup>-saww</sup> not tie a stone upon my<sup>-saww</sup> belly out of hunger?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ لَقَدْ كُنْتَ لِلَّهِ صَابِرًا وَ عَنْ مُنْكَرٍ بِلَاءِ اللَّهِ نَاهِيًا فَجَزَاكَ اللَّهُ عَنَّا أَفْضَلَ الْجَزَاءِ قَالَ وَ أَنْتُمْ فَجَزَاكُمْ اللَّهُ

They said, 'Yes, O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> have been patient for the Sake of Allah<sup>-azwj</sup>, and of the evil scourge of Allah<sup>-azwj</sup>, a preventer. May Allah<sup>-azwj</sup> Recompense you<sup>-saww</sup> on our behalf the most superior of the Recompense'. He<sup>-saww</sup> said: 'And you, may Allah<sup>-azwj</sup> Recompense you all'.

ثُمَّ قَالَ إِنَّ رَبِّي عَزَّ وَ جَلَّ حَكَمَ وَ أَقْسَمَ أَنْ لَا يَجُوزُهُ ظُلْمٌ ظَلَمَ فَتَأْشُدُّكُمْ بِاللَّهِ أَيُّ رَجُلٍ مِنْكُمْ كَانَتْ لَهُ قَبْلَ مُحَمَّدٍ مَظْلِمَةٌ إِلَّا قَامَ فَلْيُقْتَصَّ مِنْهُ فَالْقِصَاصُ فِي دَارِ الدُّنْيَا أَحَبُّ إِلَيَّ مِنَ الْقِصَاصِ فِي دَارِ الآخِرَةِ عَلَى رُؤُوسِ الْمَلَائِكَةِ وَ الْأَنْبِيَاءِ

Then he<sup>-saww</sup> said: 'My<sup>-saww</sup> Lord<sup>-azwj</sup> Mighty and Majestic Judged and Vowed that He<sup>-azwj</sup> will not Allow an injustice of an unjust one, so I<sup>-saww</sup> adjure you with Allah<sup>-azwj</sup>! Whichever man from you who had any injustice before Muhammad<sup>-saww</sup>, he should stand and take retaliation from it, for the retaliation in the house of the world is more beloved to me<sup>-saww</sup> than the retaliation in the house of the Hereafter upon the heads of the Angels and the Prophets<sup>-as</sup>'.

فَقَامَ إِلَيْهِ رَجُلٌ مِنْ أَقْصَى الْقَوْمِ يُقَالُ لَهُ سَوَادَةُ بْنُ قَيْسٍ فَقَالَ لَهُ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ إِنَّكَ لَمَّا أَقْبَلْتَ مِنَ الطَّائِفِ اسْتَمْبَلْتُكَ وَ أَنْتَ عَلَى نَاقَتِكَ الْعُضْبَاءِ وَ بِيَدِكَ الْقَضِيبُ الْمَمْشُوقُ فَرَفَعْتَ الْقَضِيبَ وَ أَنْتَ تُرِيدُ الرَّاحِلَةَ فَأَصَابَ بَطْنِي فَلَا أَدْرِي عَمْدًا أَوْ حَطًّا

A man from the ends of the people, called Sawadah Bin Qays stood up to him<sup>-saww</sup> and said to him<sup>-saww</sup>, 'May my father and my mother be sacrificed for you<sup>-asws</sup>, O Rasool-Allah<sup>-saww</sup>! When you<sup>-saww</sup> were returning from Al-Taif I was facing you and you<sup>-saww</sup> were upon your<sup>-saww</sup> camel Al-Azba'a and the stick Al-Mamshouq was in your<sup>-saww</sup> hand. You<sup>-saww</sup> raised the stick and you<sup>-saww</sup> intended the ride and it hit my stomach. I don't know whether it was deliberate or a mistake'.

فَقَالَ مَعَاذَ اللَّهِ أَنْ أَكُونَ تَعَمَّدْتُ ثُمَّ قَالَ يَا بِلَالُ قُمْ إِلَى مَنْزِلِ فَاطِمَةَ فَأْتِنِي بِالْقَضِيبِ الْمَمْشُوقِ فَخَرَجَ بِلَالٌ وَ هُوَ يُنَادِي فِي سِكَكِ الْمَدِينَةِ مَعَاشِرَ النَّاسِ مَنْ ذَا الَّذِي يُعْطِي الْقِصَاصَ مِنْ نَفْسِهِ قَبْلَ يَوْمِ الْقِيَامَةِ فَهَذَا مُحَمَّدٌ يُعْطِي الْقِصَاصَ مِنْ نَفْسِهِ قَبْلَ يَوْمِ الْقِيَامَةِ

He<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Forbid that it would happen to be deliberate'. Then he<sup>-saww</sup> said: 'O Bilal! Stand to go to the house of (Syeda) Fatima<sup>-asws</sup> and bring me<sup>-saww</sup> the stick Al-Mamshouq'. Bilal went out and he was calling out in the markets of Al-Medina, 'Community of people! Who is the one who will give the retaliation from himself before the Day of Qiyamah? Here is Muhammad<sup>-saww</sup> giving the retaliation from himself<sup>-saww</sup> before the Day of Qiyamah!

وَ طَرَقَ بِإِلَّاءِ الْبَابِ عَلَى فَاطِمَةَ عَ وَ هُوَ يَقُولُ يَا فَاطِمَةُ قُومِي قَوْلَ ذَلِكَ يُرِيدُ الْقَضِيبَ الْمَمْشُوقَ فَأَقْبَلَتْ فَاطِمَةُ عَ وَ هِيَ تَقُولُ يَا بِلَالُ وَ مَا يَصْنَعُ وَالِدِي بِالْقَضِيبِ وَ لَيْسَ هَذَا يَوْمَ الْقَضِيبِ فَقَالَ بِلَالُ يَا فَاطِمَةُ أَمَا مَا عَلِمْتِ أَنَّ وَالِدِكَ قَدْ صَعِدَ الْمِنْبَرِ وَ هُوَ يُودِعُ أَهْلَ الدِّينِ وَ الدُّنْيَا

And Bilal knocked the door to (Syeda) Fatima<sup>-asws</sup> and he said, 'O Fatima<sup>-asws</sup>! Arise, for your<sup>-asws</sup> father wants the stick Al-Mamshouq'. Fatima<sup>-asws</sup> came and she<sup>-asws</sup> was saying: 'O Bilal! And what will my<sup>-saww</sup> father<sup>-saww</sup> do with the stick, and this isn't a day of the stick?' Bilal said, 'O Fatima<sup>-asws</sup>! Don't you<sup>-asws</sup> know that your<sup>-asws</sup> father<sup>-saww</sup> has ascended the Pulpit and he<sup>-saww</sup> is bidding farewell to the people of Religion and the world'.

فَصَاحَتْ فَاطِمَةُ عَ وَ قَالَتْ وَ أَمَا لِعَمَّا لِعَمِكَ يَا أَبْتَاهُ مِنَ الْفُقَرَاءِ وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ يَا حَبِيبَ اللَّهِ وَ حَبِيبَ الْقُلُوبِ ثُمَّ نَاوَلَتْ بِإِلَّاءِ الْقَضِيبِ فَخَرَجَ حَتَّى نَاوَلَهُ رَسُولُ اللَّهِ ص

(Syeda) Fatima<sup>-asws</sup> cried and said: 'Oh grief to your<sup>-saww</sup> grief O father<sup>-saww</sup>! Who is for the poor and the needy, and the traveller? O beloved of Allah<sup>-azwj</sup> and beloved of the hearts!' Then she<sup>-asws</sup> gave Bilal the stick, and he went out until he gave it to Rasool-Allah<sup>-saww</sup>.

فَقَالَ رَسُولُ اللَّهِ ص أَيْنَ الشَّيْخُ فَقَالَ الشَّيْخُ هَا أَنَا ذَا يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَ أُمِّي فَقَالَ تَعَالَ فَاقْتَصَّ مِنِّي حَتَّى تَرْضَى فَقَالَ الشَّيْخُ فَكَشِفَ لِي عَنْ بَطْنِكَ يَا رَسُولَ اللَّهِ فَكَشَفَ ص عَنْ بَطْنِهِ فَقَالَ الشَّيْخُ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ أَ تَأْذُنُ لِي أَنْ أَضَعَ فَمِي عَلَى بَطْنِكَ فَأَذِنَ لَهُ

Rasool-Allah<sup>-saww</sup> said: 'Where is the old man?' The old man said, 'Here I am, O Rasool-Allah<sup>-saww</sup>! May my father and my mother be (sacrificed) for you<sup>-saww</sup>!' He<sup>-saww</sup> said: 'Come and take retaliation from me until you are pleased'. The old man said, 'Uncover for me from your<sup>-saww</sup> belly, O Rasool-Allah<sup>-saww</sup>'. He<sup>-saww</sup> uncovered from his<sup>-saww</sup> belly. The old man said, 'May my father and my mother be (sacrificed) for you<sup>-saww</sup>! Will you<sup>-saww</sup> allow me to place my mouth upon your<sup>-saww</sup> belly'. He<sup>-saww</sup> Permitted for him.

فَقَالَ أَعُوذُ بِمَوْضِعِ الْقِصَاصِ مِنْ بَطْنِ رَسُولِ اللَّهِ مِنَ النَّارِ يَوْمَ النَّارِ فَقَالَ رَسُولُ اللَّهِ ص يَا سَوَادَةَ بِنَ قَيْسٍ أَمْ تَعْفُو أَمْ تَتَّقِصُّ فَقَالَ بَلْ أَعْفُو يَا رَسُولَ اللَّهِ فَقَالَ ص اللَّهُمَّ اعْفُ عَن سَوَادَةَ بِنِ قَيْسٍ كَمَا عَفَا عَن نَبِيِّكَ مُحَمَّدٍ

He said, 'I seek Refuge with the place of the retaliation from the belly of Rasool-Allah<sup>-saww</sup>, from the Fire of the Day of the Fire'. Rasool-Allah<sup>-saww</sup> said: 'O Sawadah Bin Qays! Are you excusing or retaliating?' He said, 'But I am excusing, O Rasool-Allah<sup>-saww</sup>'. He<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Pardon Sawadah Bin Qays just as he has excused Your<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>'.

ثُمَّ قَامَ رَسُولُ اللَّهِ ص فَدَخَلَ بَيْتَ أُمِّ سَلَمَةَ وَ هُوَ يَقُولُ رَبِّ سَلِّمْ أُمَّةَ مُحَمَّدٍ مِنَ النَّارِ وَ يَسِّرْ عَلَيْهِمُ الْحِسَابَ فَقَالَتْ أُمُّ سَلَمَةَ يَا رَسُولَ اللَّهِ مَا لِي أَرَاكَ مَعْمُومًا مُتَعَبِّرَ اللَّوْنِ فَقَالَ نَعِيتُ إِلَيَّ نَفْسِي هَذِهِ السَّاعَةَ فَسَلِّمْ لَكَ فِي الدُّنْيَا فَلَا تَسْمَعِينَ بَعْدَ هَذَا الْيَوْمِ صَوْتَ مُحَمَّدٍ أَبَدًا

Then Rasool-Allah<sup>-saww</sup> stood up and entered the house of Umm Salama<sup>-ra</sup> and he<sup>-saww</sup> was saying: 'Lord<sup>-azwj</sup>! Keep the community of Muhammad<sup>-saww</sup> safe from the Fire and Ease the Reckoning upon them'. Umm Salama said, 'O Rasool-Allah<sup>-saww</sup>! What is the matter I<sup>-ra</sup> see you<sup>-saww</sup> gloomy, changed of colour?' He<sup>-saww</sup> said: 'I<sup>-saww</sup> have been Given the news of my<sup>-saww</sup> own death this moment, so peace be to you<sup>-ra</sup> in the world for you<sup>-ra</sup> will not be hearing after this day the voice of Muhammad<sup>-saww</sup>, ever!'

فَقَالَتْ أُمُّ سَلَمَةَ وَاحْزَنَاهُ حُزْنًا لَا تُدْرِكُهُ النَّدَامَةُ عَلَيْكَ يَا مُحَمَّدَاهُ ثُمَّ قَالَ عِذُّ لِي حَبِيبَةَ قَلْبِي وَفُرَّةَ عَيْنِي فَاطِمَةَ تَبِيءُ

Umm Salama<sup>-ra</sup> said, 'Oh its grief! A grief upon you<sup>-saww</sup> the regret cannot even reach, O Muhammad<sup>-saww</sup>!' Then he<sup>-saww</sup> said: 'Call for me<sup>-saww</sup> the beloved of my<sup>-saww</sup> heart and delight of my<sup>-saww</sup> eyes, (Syeda) Fatima<sup>-asws</sup>. The (unconsciousness) came.

فَجَاءَتْ فَاطِمَةُ عَ وَ هِيَ تَقُولُ نَفْسِي لِنَفْسِكَ الْفِدَاءُ وَ وَجْهِي لَوَجْهِكَ الْوَفَاءُ يَا أَبَتَاهُ أَلَا تُكَلِّمْنِي كَلِمَةً فَإِنِّي أَنْظُرُ إِلَيْكَ وَ أَرَكَ مُفَارِقَ الدُّنْيَا وَ أَرَى عَسَاكِرَ الْمَوْتِ تُعْشَاكَ شَدِيدًا

(Syeda) Fatima<sup>-asws</sup> came and she<sup>-asws</sup> was saying: 'May my<sup>-asws</sup> soul be ransomed for your<sup>-saww</sup> soul, and my<sup>-asws</sup> face for the saving of your<sup>-saww</sup> face, O father<sup>-saww</sup>! Will you<sup>-saww</sup> not speak to me<sup>-asws</sup>, for I<sup>-asws</sup> am looking at you<sup>-saww</sup> and see you<sup>-saww</sup> to be separating from the world, and I<sup>-asws</sup> see the soldiers of the death overcoming you<sup>-saww</sup> severely?'

فَقَالَ لَهَا يَا بُنَيَّةُ إِنِّي مُفَارِقُكَ فَسَلِّمْ عَلَيْنِكَ مِنِّي قَالَتْ يَا أَبَتَاهُ فَأَيْنَ الْمُلْتَمَى يَوْمَ الْقِيَامَةِ قَالَ عِنْدَ الْحِسَابِ قَالَتْ فَإِن لَّمْ أَلْقُكَ عِنْدَ الْحِسَابِ قَالَ عِنْدَ الشَّفَاعَةِ لِأُمَّتِي قَالَتْ فَإِن لَّمْ أَلْقُكَ عِنْدَ الشَّفَاعَةِ لِأُمَّتِكَ

He<sup>-saww</sup> said to her<sup>-asws</sup>: 'O daughter<sup>-asws</sup>! I<sup>-saww</sup> am separating from you<sup>-asws</sup>, so the greetings be unto you<sup>-asws</sup> from me<sup>-saww</sup>'. She<sup>-asws</sup> said: 'O father<sup>-saww</sup>! So, where would I<sup>-asws</sup> meet you<sup>-saww</sup> on the Day of Qiyamah?' He<sup>-saww</sup> said: 'At the reckoning'. She<sup>-asws</sup> said, 'Supposing I<sup>-asws</sup> don't meet you<sup>-saww</sup> at the Reckoning?' He<sup>-saww</sup> said: 'At the intercession of my<sup>-saww</sup> community'. She<sup>-asws</sup> said, 'Supposing I<sup>-asws</sup> don't meet you<sup>-saww</sup> at the intercession of your<sup>-saww</sup> community?'

قَالَ عِنْدَ الصِّرَاطِ جِبْرَائِيلُ عَنْ يَمِينِي وَ مِيكَائِيلُ عَنْ يَسَارِي وَ الْمَلَائِكَةُ مِنْ خَلْفِي وَ قُدَامِي يُنَادُونَ رَبِّ سَلِّمْ أُمَّةَ مُحَمَّدٍ مِنَ النَّارِ وَ يَسِّرْ عَلَيْهِمُ الْحِسَابَ

He<sup>-saww</sup> said: 'At the Bridge. Jibraeel<sup>-as</sup> would be on my<sup>-saww</sup> right, and Mikaeel<sup>-as</sup> on my<sup>-saww</sup> left, and the Angels behind me<sup>-saww</sup> and in front of me<sup>-saww</sup> would be calling out: 'Lord<sup>-azwj</sup>! Keep safe the community of Muhammad<sup>-saww</sup> from the Fire, and Ease the reckoning upon them!'

قَالَتْ فَاطِمَةُ عِ قَائِلِينَ وَالِدَتِي خَدِيجَةُ قَالَ فِي قَصْرِ لَهُ أَرْبَعَةُ أَبْوَابٍ إِلَى الْجَنَّةِ ثُمَّ أُغْمِي عَلَى رَسُولِ اللَّهِ صِ فَدَخَلَ بِلَالٌ وَ هُوَ يَقُولُ الصَّلَاةَ رَجَمَكَ اللَّهُ فَخَرَجَ رَسُولُ اللَّهِ صِ وَ صَلَّى بِالنَّاسِ وَ خَفَّفَ الصَّلَاةَ ثُمَّ قَالَ ادْعُوا لِي عَلِيَّ بْنَ أَبِي طَالِبٍ وَ أُسَامَةَ بْنَ زَيْدٍ

(Syeda) Fatima<sup>-asws</sup> said: 'Where will my<sup>-asws</sup> mother<sup>-as</sup> Khadeeja<sup>-as</sup> be?' He<sup>-saww</sup> said: 'In a castle having four doors for it leading to the Paradise'. Then there was faintness upon Rasool-Allah<sup>-saww</sup>. Bilal entered and he was saying, 'The Salat! May Allah<sup>-azwj</sup> have Mercy on you<sup>-saww</sup>'. Rasool-Allah<sup>-saww</sup> went out and prayed Salat leading the people and lightened the Salat, then said: 'Call Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> for me<sup>-saww</sup>, and Asama Bin Zayd'.

فَجَاءَا فَوَضَعَ ع يَدَهُ عَلَى عَاتِقِي عَلِيٍّ وَ الْأُخْرَى عَلَى أُسَامَةَ ثُمَّ قَالَ انْطَلِقَا بِي إِلَى فَاطِمَةَ فَجَاءَا بِهِ حَتَّى وَضَعَ رَأْسَهُ فِي حَجْرِيهَا فَإِذَا الْحُسَيْنُ وَالْحُسَيْنُ ع  
يَبْكِيَانِ وَ يَصْطَرِحَانِ وَ هُمَا يَقُولَانِ أَنْفُسُنَا لِنَفْسِكَ الْفِدَاءَ وَ وُجُوهُنَا لَوَجْهِكَ الْوَفَاءَ

They came. He<sup>-sawww</sup> placed his<sup>-sawww</sup> hand upon a shoulder of Ali<sup>-asws</sup> and the other upon Asama, then said: 'Come with me<sup>-sawww</sup> to Fatima<sup>-asws</sup>'. They came with him<sup>-sawww</sup> until he<sup>-sawww</sup> placed his<sup>-sawww</sup> head in her<sup>-asws</sup> lap, and there Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> were crying and lamenting, and they<sup>-asws</sup> were saying: 'May our<sup>-asws</sup> selves be sacrificed for your<sup>-sawww</sup> self, and our<sup>-asws</sup> faces for your<sup>-sawww</sup> face'.

فَقَالَ رَسُولُ اللَّهِ ص مَنْ هَذَانِ يَا عَلِيُّ قَالَ هَذَانِ ابْنَاكَ الْحُسَيْنُ وَالْحُسَيْنُ فَعَانَتْهُمَا وَ قَبَلَهُمَا وَ كَانَ الْحُسَيْنُ ع أَشَدَّ بُكَاءً فَقَالَ لَهُ كُفَّ يَا حَسَنُ فَقَدْ  
شَقَّقْتَ عَلَى رَسُولِ اللَّهِ

Rasool-Allah<sup>-sawww</sup> said: 'Who are there two, O Ali<sup>-asws</sup>?' He<sup>-asws</sup> said: 'They are your<sup>-sawww</sup> two sons<sup>-asws</sup>, Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>'. He<sup>-sawww</sup> hugged them<sup>-asws</sup> and kissed them<sup>-asws</sup>. And Al-Hassan<sup>-asws</sup> was crying more intensely, so he<sup>-sawww</sup> said to him<sup>-asws</sup>: 'Stop, O Hassan<sup>-asws</sup>, for you<sup>-asws</sup> are splitting Rasool-Allah<sup>-sawww</sup>'.

فَنَزَلَ مَلَكُ الْمَوْتِ ع وَ قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ قَالَ وَ عَلَيْكَ السَّلَامُ يَا مَلَكُ الْمَوْتِ لِي إِلَيْكَ حَاجَةٌ قَالَ وَ مَا حَاجَتُكَ يَا نَبِيَّ اللَّهِ قَالَ حَاجَتِي  
أَنْ لَا تَقْبِضَ رُوحِي حَتَّى يَجِيئَنِي جِبْرَائِيلُ فَيَسَلِمَ عَلَيَّ وَ أَسَلِمَ عَلَيْهِ

The Angel of death descended and said: 'The greetings be unto you<sup>-sawww</sup>, O Rasool-Allah<sup>-sawww</sup>!' He<sup>-sawww</sup> said: 'And upon you be the greetings, O Angel of death, there is a need for me<sup>-sawww</sup> to you'. He said, 'And what is your<sup>-sawww</sup> need, O Prophet<sup>-sawww</sup> of Allah<sup>-azwj</sup>?' He<sup>-sawww</sup> said: 'My<sup>-sawww</sup> need is that you will not capture my<sup>-sawww</sup> soul until Jibraeel<sup>-as</sup> comes to me<sup>-as</sup> and greets unto me<sup>-sawww</sup> and I<sup>-sawww</sup> greet unto him<sup>-as</sup>'.

فَخَرَجَ مَلَكُ الْمَوْتِ وَ هُوَ يَقُولُ يَا مُحَمَّدَا فَاسْتَقْبَلَهُ جِبْرَائِيلُ فِي الْهَوَاءِ فَقَالَ يَا مَلَكُ الْمَوْتِ قَبِضْتَ رُوحَ مُحَمَّدٍ قَالَ لَا يَا جِبْرَائِيلُ سَأَلَنِي أَنْ لَا أَقْبِضَهُ حَتَّى  
يَلْقَاكَ فُتَسَلِمَ عَلَيْهِ وَ يُسَلِمَ عَلَيْكَ

The Angel of death went out and he was saying: 'Oh Muhammad<sup>-sawww</sup>!' Jibraeel<sup>-as</sup> met him in the air and said: 'O Angel of death! Did you capture the soul of Muhammad<sup>-sawww</sup>?' He said, 'No O Jibraeel<sup>-as</sup>. He<sup>-sawww</sup> asked me not to capture it until he<sup>-sawww</sup> meets you<sup>-as</sup>, so you<sup>-as</sup> would greet unto him<sup>-sawww</sup> and he<sup>-sawww</sup> greets unto you<sup>-as</sup>'.

فَقَالَ جِبْرَائِيلُ يَا مَلَكُ الْمَوْتِ أَمَا تَرَى أَبْوَابَ السَّمَاءِ مُفْتَحَةً لِرُوحِ مُحَمَّدٍ أَمَا تَرَى الْحَوَارِ الْعَيْنَ قَدْ نَزَّيْنَ لِرُوحِ مُحَمَّدٍ

Jibraeel<sup>-as</sup> said: 'O Angel of death! Don't you see the gates of the sky opened up for the soul of Muhammad<sup>-sawww</sup>? Don't you see the Maiden Houries having adorned for the soul of Muhammad<sup>-sawww</sup>?'

ثُمَّ نَزَلَ جِبْرَائِيلُ ع فَقَالَ السَّلَامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا جِبْرَائِيلُ اذْنُ مِنِّي حَبِيبِي جِبْرَائِيلُ فَدَنَا مِنْهُ فَنَزَلَ مَلَكُ الْمَوْتِ فَقَالَ لَهُ جِبْرَائِيلُ  
يَا مَلَكُ الْمَوْتِ احْفَظْ وَصِيَّةَ اللَّهِ فِي رُوحِ مُحَمَّدٍ

Then Jibraeel<sup>-as</sup> descended and said: 'The greetings be unto you<sup>-sawww</sup>, O Abu Al-Qasim<sup>-sawww</sup>!' He<sup>-sawww</sup> said: 'And upon you<sup>-as</sup> be the greeting, O Jibraeel<sup>-as</sup>! Come near me<sup>-sawww</sup> my<sup>-sawww</sup>

beloved Jibraeel<sup>as</sup>. He<sup>as</sup> went near him<sup>saww</sup>. The Angel of death descended. Jibraeel<sup>as</sup> said to him: 'O Angel of death! Preserve the Advice of Allah<sup>azwj</sup> regarding the soul of Muhammad<sup>saww</sup>'.

وَكَانَ جِبْرَائِيلُ عَنْ يَمِينِهِ وَمِيكَائِيلُ عَنْ يَسَارِهِ وَ مَلَكَ الْمَوْتِ أَخَذَ بِرُوحِهِ ص فَلَمَّا كَشَفَ التُّوبَ عَنْ وَجْهِ رَسُولِ اللَّهِ نَظَرَ إِلَى جِبْرَائِيلَ فَقَالَ لَهُ عِنْدَ السُّدَائِدِ تَخَذَلْنِي فَقَالَ يَا مُحَمَّدُ إِنَّكَ مَيِّتٌ وَ إِهْمٌ مَيِّتُونَ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ.

And Jibraeel<sup>as</sup> was on his<sup>saww</sup> right and Mikaeel<sup>as</sup> on his<sup>saww</sup> left and the Angel of death went to take his<sup>saww</sup> soul. When he uncovered the cloth from the face of Rasool-Allah<sup>azwj</sup>, he<sup>saww</sup> looked at Jibraeel<sup>as</sup> and said to him<sup>as</sup> during the difficulties: 'Are you<sup>as</sup> abandoning me<sup>saww</sup>?' He<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! **You shall pass away and they would be dying [39:30] Every soul shall taste the death, [29:57]**'.

فَرَوَى عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص فِي ذَلِكَ الْمَرَضِ كَانَ يَقُولُ اذْهَبُوا لِي حَبِيبِي فَجَعَلَ يُدْعَى لَهُ رَجُلٌ بَعْدَ رَجُلٍ فَيَعْرِضُ عَنْهُ فَيَقِيلُ لِقَاطِمَةَ امْضِي إِلَيَّ عَلَيَّ فَمَا نَرَى رَسُولَ اللَّهِ يُرِيدُ عَيْرَ عَلَيٍّ فَبَعَثَتْ فَاطِمَةُ إِلَى عَلِيٍّ ع فَلَمَّا دَخَلَ فَتَحَ رَسُولُ اللَّهِ ص عَيْنَيْهِ وَ حَلَّلَ وَجْهَهُ

It is reported from Ibn Abbas, 'Rasool-Allah<sup>azwj</sup>, during that illness, had said: 'Call my<sup>saww</sup> beloved for me<sup>saww</sup>'. So, they went on calling man after man, and he<sup>saww</sup> kept turning away from him. It was said to (Syeda) Fatima<sup>asws</sup>: 'Go to Ali<sup>asws</sup>, for we do not see Rasool-Allah<sup>saww</sup> intending other than Ali<sup>asws</sup>'. (Syeda) Fatima<sup>asws</sup> sent a message to Ali<sup>asws</sup>. When he<sup>asws</sup> entered, Rasool-Allah<sup>saww</sup> opened his<sup>saww</sup> eyes and his<sup>saww</sup> face was jubilant.

ثُمَّ قَالَ إِلَيَّ يَا عَلِيُّ إِلَيَّ يَا عَلِيُّ فَمَا زَالَ يُدْعِيهِ حَتَّى أَخَذَهُ بِيَدِهِ وَ أَجْلَسَهُ عِنْدَ رَأْسِهِ ثُمَّ أَعْمَى عَلَيْهِ فَجَاءَ الْحَسَنُ وَ الْحُسَيْنُ ع يَصِيحَانِ وَ يَبْكِيَانِ حَتَّى وَقَعَا عَلَى رَسُولِ اللَّهِ ص

Then he<sup>saww</sup> said: 'To me<sup>saww</sup>, O Ali<sup>asws</sup>'. He<sup>asws</sup> did not cease to go closer to him<sup>saww</sup> until he<sup>saww</sup> grabbed his<sup>asws</sup> hand and made him<sup>asws</sup> to be seated by his<sup>saww</sup> head. Then there was fainting upon him<sup>saww</sup>. Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> came wailing and crying until they paused at Rasool-Allah<sup>saww</sup>.

فَأَرَادَ عَلِيُّ ع أَنْ يُنَجِّبَهُمَا عَنْهُ فَأَنَاقَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ يَا عَلِيُّ دَعِي أُمَّتَهُمَا وَ بَسْمَتِي وَ أَنْزَوُدْ مِنْهُمَا وَ يَتَزَوَّدَانِ مِنِّي أَمَا إِهْمَا سَيُظْلَمَانِ بَعْدِي وَ يُقْتَلَانِ ظُلْمًا فَلَعْنَةُ اللَّهِ عَلَى مَنْ يَظْلِمُهُمَا يَقُولُ ذَلِكَ ثَلَاثًا

Ali<sup>asws</sup> intended to keep them<sup>asws</sup> away from him<sup>saww</sup>, but Rasool-Allah<sup>saww</sup> woke up and said: 'O Ali<sup>asws</sup>! Leave me<sup>saww</sup> to smell them<sup>asws</sup> and they<sup>asws</sup> smell me<sup>saww</sup>, and I<sup>saww</sup> provide from them<sup>asws</sup> and they provide from me<sup>saww</sup>. But they<sup>asws</sup> would both be oppressed after me<sup>saww</sup>, and killed unjustly. May the Curse of Allah<sup>azwj</sup> be upon the one who oppressed them<sup>asws</sup> – saying that thrice.

ثُمَّ مَدَّ يَدَهُ إِلَى عَلِيٍّ ع فَجَذَبَهُ إِلَيْهِ حَتَّى أَدْخَلَهُ تَحْتَ ثَوْبِهِ الَّذِي كَانَ عَلَيْهِ وَ وَضَعَ فَاهُ عَلَى فِيهِ وَ جَعَلَ يُنَاجِيهِ مُنَاجَاةً طَوِيلَةً حَتَّى حَرَجَتْ رُوْحُهُ الطَّيِّبَةُ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ

Then he<sup>saww</sup> extended his<sup>saww</sup> hand towards Ali<sup>asws</sup> and pulled him<sup>asws</sup> to him<sup>saww</sup> until included him<sup>asws</sup> under his<sup>saww</sup> quilt which was upon him<sup>saww</sup>, and placed his<sup>saww</sup> mouth upon his<sup>asws</sup> mouth and went on whispering for a long time until his<sup>saww</sup> goodly soul came out.

فَأَنْسَلَّ عَلَيَّ مِنْ تَحْتِ ثِيَابِهِ وَ قَالَ أَغْظَمَ اللَّهُ أَجُورَكُمْ فِي نَبِيِّكُمْ فَقَدْ قَبَضَهُ اللَّهُ إِلَيْهِ

Ali<sup>-asws</sup> crept out from beneath his<sup>sawww</sup> quilt and said: 'May Allah<sup>-azwj</sup> Magnify your recompenses regarding your Prophet<sup>-sawww</sup>, for Allah<sup>-azwj</sup> has Taken him<sup>-sawww</sup> to Him<sup>-azwj</sup>'.

فَارْتَفَعَتِ الْأَصْوَاتُ بِالضَّجَّةِ وَ الْبُكَاءِ فَقِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَا الَّذِي نَاجَاكَ بِهِ رَسُولُ اللَّهِ ص حِينَ أَدْخَلَكَ تَحْتَ ثِيَابِهِ فَقَالَ عَلَّمَنِي أَلْفَ بَابٍ يُفْتَحُ لِي كُلُّ بَابٍ أَلْفَ بَابٍ.

The voices were raised with the clamour and the wailing. It was said to Amir Al Momineen<sup>-asws</sup>, 'What is that which Rasool-Allah<sup>-sawww</sup> whispered to you<sup>-asws</sup> with when he<sup>-sawww</sup> included you<sup>-asws</sup> beneath his<sup>-sawww</sup> sheet?' He<sup>-asws</sup> said: 'He<sup>-sawww</sup> taught me<sup>-asws</sup> a thousand doors, each door opening for me<sup>-asws</sup> a thousand doors'.<sup>57</sup>

10- ل، الخصال ابن الوليد عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي حَمَزَةَ عَنْ عُثْبَةَ بْنِ بَشِيرٍ قَالَ: جِئْتُ إِلَى أَبِي جَعْفَرٍ ع يَوْمَ الْإِنْتِنِ فَقَالَ كُنْ ففُلْتُ إِنِّي صَائِمٌ فَقَالَ وَ كَيْفَ صُمْتَ قَالَ فُلْتُ لِأَنَّ رَسُولَ اللَّهِ ص وُلِدَ فِيهِ فَقَالَ أَمَا مَا وُلِدَ فِيهِ فَلَا تَعْلَمُونَ وَ أَمَا مَا فُيَضَ فِيهِ فَتَنَعْمَ ثُمَّ قَالَ فَلَا تَصُمْ وَ لَا تُسَافِرَ فِيهِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ash'ary, from Ibn Marouf, from Ibn Abu Umeyr, from Abu Hamza, from Uqba Bin Bashir who said,

'I came to Abu Ja'far<sup>-asws</sup> on the day of Monday. He<sup>-asws</sup> said: 'Eat'. I said, 'I am Fasting'. He<sup>-asws</sup> said: 'And how come you are Fasting?' I said, 'Because Rasool-Allah<sup>-sawww</sup> was blessed during it'. He<sup>-asws</sup> said: 'But he<sup>-sawww</sup> was not born during it. They don't know, and as for what (day) he<sup>-sawww</sup> passed away in, so yes'. Then he<sup>-asws</sup> said: 'Do not Fast nor travel during it'.<sup>58</sup>

11- ل، الخصال فيما أجاب أمير المؤمنين ع اليهودي الذي سأل عما ابتلي به ع وَ هُوَ مِنْ عِلَامَاتِ الْأَوْصِيَاءِ فَقَالَ ع أَمَا أَوْهَنَّ يَا أَخَا الْيَهُودِ فَإِنَّهُ لَمْ يَكُنْ لِي خَاصَّةً دُونَ الْمُسْلِمِينَ عَامَّةً أَحَدٌ أَنَسَ بِهِ أَوْ اعْتَمَدَ عَلَيْهِ أَوْ اسْتَتَيْمَ إِلَيْهِ أَوْ اتَّقَرَّبَ بِهِ عَزَرَ رَسُولُ اللَّهِ ص

(The book) 'Al-Khisaal' – 'Among what Amir Al-Momineen<sup>-asws</sup> answered the Jew who had asked him<sup>-asws</sup> about what he<sup>-asws</sup> had been afflicted with, and it is from the signs of the successors<sup>-asws</sup>. He<sup>-asws</sup> said: 'As for the first of these, O brother Jew, there did not happen to be for me<sup>-sawww</sup> anyone special, besides the general Muslims, I<sup>-asws</sup> could be comforted with, or to rely upon, or be at rest to or to draw closer with, apart from Rasool-Allah<sup>-sawww</sup>'.

هُوَ رَبَّانِي صَغِيرًا وَ بَوَّأَنِي كَبِيرًا وَ كَفَّأَنِي الْعَيْلَةَ وَ جَبَّرَنِي مِنَ الْبَيْتِ وَ أَعْنَانِي عَنِ الطَّلَبِ وَ وَقَّأَنِي الْمَكْسَبَ وَ عَالَ لِي النَّفْسَ وَ الْوَلَدَ وَ الْأَهْلَ هَذَا فِي تَصَارِيفِ أَمْرِ الدُّنْيَا مَعَ مَا حَصَّنِي بِهِ مِنَ الدَّرَجَاتِ الَّتِي قَادَتْنِي إِلَى مَعَالِي الْخُطُوةِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

He<sup>-asws</sup> nourished me<sup>-asws</sup> when small, and housed me<sup>-asws</sup> when olders, and sufficed me<sup>-asws</sup> of the poverty, and remedied me<sup>-asws</sup> from the orphan-hood, and made me<sup>-asws</sup> needless from the seeking, and saved me<sup>-asws</sup> of the earning, and advanced to me<sup>-asws</sup> the self, and the children, and the family. This is regarding the expenditure of the affairs of the world, along

<sup>57</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 2 H 9

<sup>58</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 2 H 10

with what he<sup>-saww</sup> specialised me<sup>-asws</sup> with from the ranks which guided me<sup>-asws</sup> to lofty privileges in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic.

فَنَزَلَ فِي مِنْ وَفَاةَ رَسُولِ اللَّهِ ص مَا لَمْ أَكُنْ أَظُنُّ الْجِنَانَ لَوْ حُمِلَتْهُ عَنْوَةٌ كَانَتْ تَنْهَضُ بِهِ فَرَأَيْتَ النَّاسَ مِنْ أَهْلِ بَيْتِي بَيْنَ جَارِعٍ لَا يَمْلِكُ جَزَعَهُ وَلَا يَضْبِطُ نَفْسَهُ وَلَا يَقْوَى عَلَى حَمْلِ فَادِحٍ مَا نَزَلَ بِهِ قَدْ أَذْهَبَ الْجُرْعُ صَبْرَهُ وَأَذْهَلَ عَقْلَهُ وَحَالَ بَيْنَهُ وَبَيْنَ الْفَهْمِ وَالْإِفْهَامِ وَالْقَوْلِ وَالِاسْتِمَاعِ

It befell with me<sup>-asws</sup>, from the expiry of Rasool-Allah<sup>-saww</sup> what I<sup>-asws</sup> did not happen to think the thought of, if I<sup>-asws</sup> had carried it by force, I<sup>-asws</sup> would have repelled it. I<sup>-asws</sup> saw the people from my<sup>-asws</sup> family to be between alarm, not controlling his panic nor curbing his self, nor strong upon bearing the fatality what had befallen, the panic having done away his patience, and his intellect stupefied, and a barrier to have formed between him and the understanding and the views, and the words, and the listening.

وَ سَايَرَ النَّاسَ مِنْ غَيْرِ بَنِي عَبْدِ الْمُطَّلِبِ بَيْنَ مُعَرِّ يَأْمُرُ بِالصَّبْرِ وَ بَيْنَ مُسَاعِدِ بَاكِ لِيُكَائِهِمْ جَارِعٍ لِحَزْرِهِمْ وَ حَمَلْتُ نَفْسِي عَلَى الصَّبْرِ عِنْدَ وَفَاتِهِ بِلُرُومِ الصَّمْتِ وَ الْإِسْتِعَالَ بِمَا أَمَرَنِي بِهِ مِنْ تَجْهِيزِهِ وَ تَعْسِيلِهِ وَ تَخْنِيطِهِ وَ تَكْفِينِهِ وَ الصَّلَاةِ عَلَيْهِ وَ وَضْعِهِ فِي حُفْرَتِهِ وَ جَمْعِ كِتَابِ اللَّهِ وَ عَهْدِهِ إِلَى خَلْقِهِ

And the rest of the people from other than the clan of Abdul Muttalib<sup>-asws</sup> were between consoling, instructing with the patience and assisting the crying to their crying, panicking to their panic. And I<sup>-asws</sup> carried myself<sup>-asws</sup> upon the patience during his<sup>-saww</sup> expiry by necessitating the silence and the pre-occupation with what he<sup>-saww</sup> had instructed me<sup>-asws</sup> with, and washing him<sup>-saww</sup>, and embalming him<sup>-saww</sup>, and enshrouding him<sup>-saww</sup>, and the Salat upon him<sup>-saww</sup>, and placing him<sup>-saww</sup> in his<sup>-saww</sup> grave, and collecting the Book of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Covenant to His<sup>-azwj</sup> creatures.

لَا يَشْعَلْنِي عَنْ ذَلِكَ بَادِرُ دَمْعَةٍ وَ لَا هَائِجُ زَفْرَةٍ وَ لَا لَادِغُ حُرْقَةٍ وَ لَا جَزِيلُ مُصِيبَةٍ حَتَّى أَذِئْتُ فِي ذَلِكَ الْحَقِّ الْوَاجِبِ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ ص عَلَيَّ وَ بَلَّغْتُ مِنْهُ الَّذِي أَمَرَنِي بِهِ وَ اخْتَمَلْتُهُ صَابِرًا مُحْتَسِبًا

Neither did the gush of tears pre-occupied me<sup>-asws</sup> from that, nor did the exultation of the exhalation, nor the burning harm, nor the tremendous calamity, until I<sup>-asws</sup> fulfilled regarding that the Obligatory rights of Allah<sup>-azwj</sup> Mighty and Majestic and of His<sup>-azwj</sup> Rasool<sup>-saww</sup> upon me<sup>-asws</sup>, and I<sup>-asws</sup> reached from it that which he<sup>-saww</sup> had instructed me<sup>-asws</sup> with, and I<sup>-asws</sup> endured it patiently, in anticipation’.

ثُمَّ انْتَفَتَّ عَ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ.

Then he<sup>-asws</sup> turned towards his<sup>-asws</sup> companions and said: ‘Isn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen<sup>-asws</sup>!’<sup>59</sup>

12- ك، إكمال الدين علي بن أحمد الدقاق عن حمزة بن القاسم عن علي بن الجنيب الرازي عن أبي عوانة عن الحسين بن علي عن عبد الرزاق عن أبيه عن منبأ [ميناء] مولى عبد الرحمن بن عوف عن عبد الله بن مسعود قال: قلت لنتي ص يا رسول الله من يُعَسِّلُكَ إِذَا مِتَّ فَقَالَ يُعَسِّلُ كُلَّ نَبِيٍّ وَصِيْبُهُ قُلْتُ فَمَنْ وَصِيْبُكَ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ

<sup>59</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 11

(The book) 'Ikmaal Al Deen' – Ali, Bin Ahmad Al Daqqaq, from Hamza Bin Al Qasim, from Ali Bin Al Juneyd Al Razy, from Abu Awanah, from Al Husayn Bin Ali, from Abdul Razaq, from his father, from Masya a slave of Abdul Rahman Bin Awf, from Abdullah Bin Masoud who said,

'I said to the Prophet<sup>-sawww</sup>, 'O Rasool-Allah<sup>-sawww</sup>! Who will wash you<sup>-sawww</sup> when you<sup>-sawww</sup> pass away?' He<sup>-sawww</sup> said: 'Every Prophet<sup>-sawww</sup> is washed by his<sup>-as</sup> successor<sup>-as</sup>'. I said, 'So, who is your<sup>-sawww</sup> successor<sup>-asws</sup>?' He<sup>-sawww</sup> said: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.

فَقُلْتُ كَمْ يَعِيشُ بَعْدَكَ يَا رَسُولَ اللَّهِ قَالَ ثَلَاثِينَ سَنَةً فَإِنْ يُوشَعُ بَنُ نُونٍ وَصِيَّ مُوسَى عَاشَ مِنْ بَعْدِهِ ثَلَاثِينَ سَنَةً وَ خَرَجَتْ عَلَيْهِ صَفْرَاءُ [صَفْرَاءُ] بِنْتُ شُعَيْبِ زَوْجِ مُوسَى فَقَالَتْ أَنَا أَحَقُّ بِالْأَمْرِ مِنْكَ فَقَاتَلَهَا فَفَقَتَلْتُ مُقَاتَلَتَهَا وَ أَسْرَهَا فَأَحْسَنَ أَسْرَهَا

I said, 'How long will he<sup>-asws</sup> live for after you<sup>-sawww</sup>, O Rasool-Allah<sup>-sawww</sup>?' He<sup>-sawww</sup> said: 'Thirty years, for Yoshua Bin Noon<sup>-as</sup>, successor<sup>-as</sup> of Musa<sup>-as</sup> lived for thirty years from after him<sup>-as</sup>, and Safra'a daughter of Shuayb<sup>-as</sup>, wife of Musa<sup>-as</sup>, came out against him<sup>-as</sup> and said, 'I am more rightful with the command than you<sup>-as</sup> are. So, he<sup>-as</sup> fought her in a battle and made her a captive, and was good to her in her captivity.

وَ إِنَّ ابْنَةَ أَبِي بَكْرٍ سَتَخْرُجُ عَلَى عَلِيٍّ فِي كَذَا وَ كَذَا أَلْفًا مِنْ أُمَّتِي فَيَقَاتِلُهَا فَيَقْتُلُ مُقَاتَلَتَهَا وَ يَأْسِرُهَا فَيُحْسِنُ أَسْرَهَا وَ فِيهَا أَنْزَلَ اللَّهُ تَعَالَى وَ قَرَنَ فِي بُيُوتِكُمْ وَ لَا تَبْرَجْنَ تَبْرِجَ الْجَاهِلِيَّةِ الْأُولَى يَعْنِي صَفْرَاءُ [صَفْرَاءُ] بِنْتُ شُعَيْبٍ.

And the daughter of Abu Bakr will be going out against Ali<sup>-asws</sup> among such and such thousand from my<sup>-sawww</sup> community, and he<sup>-asws</sup> will be fighting her and kill her fighters, and make her a captive, and be good to her in her captivity, and regarding her Allah<sup>-azwj</sup> the Exalted has Revealed: **And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before; [33:33]** – meaning Safra daughter of Shuayb<sup>-as</sup>".<sup>60</sup>

13- ير، بصائر الدرجات أحمد بن محمد و أحمد بن إسحاق عن القاسم بن يحيى عن بعض أصحابنا عن أبي عبد الله ع قال: لَمَّا قُبِضَ رَسُولُ اللَّهِ ص هَبَطَ جِبْرَائِيلُ وَ مَعَهُ الْمَلَائِكَةُ وَ الرُّوحُ الَّذِينَ كَانُوا يَهْبِطُونَ فِي لَيْلَةِ الْقَدْرِ

(The book) 'Basaai Al Darajaat' – Ahmad Bin Muhammad, and Ahmad bin Is'haq, from Al Qasim Bin Yahya, from one of our companions,

'From Abu Abdullah<sup>-asws</sup> having said: 'When Rasool-Allah<sup>-sawww</sup> passed away, Jibraeel<sup>-as</sup> came down and with him were the Angels and the Spirit, those who used to descend during the night of the Pre-determination (Laylat Aal Qadr).

قَالَ فَفُتِحَ لِأَمِيرِ الْمُؤْمِنِينَ بَصَرُهُ فَرَأَاهُمْ فِي مُنْتَهَى السَّمَاوَاتِ إِلَى الْأَرْضِ يُعَسِّتُونَ النَّبِيَّ مَعَهُ وَ يُصَلُّونَ مَعَهُ عَلَيْهِ وَ يَخْفِرُونَ لَهُ وَ اللَّهُ مَا خَفَرَ لَهُ عَيْرُهُمْ حَتَّى إِذَا وُضِعَ فِي قَبْرِهِ نَزَلُوا مَعَهُ مِنْ نَزَلِ قَوْضَعُوهُ

He<sup>-asws</sup> said: 'There was an opening of the vision for Amir Al-Momineen<sup>-asws</sup>, and he<sup>-asws</sup> saw them in the horizons of the skies to the earth washing the Prophet<sup>-sawww</sup> along with him<sup>-asws</sup>, and praying Salat with him<sup>-asws</sup> upon him<sup>-sawww</sup>, and digging for him<sup>-asws</sup>. By Allah<sup>-azwj</sup>! No one dug for him<sup>-asws</sup> apart from them until when he<sup>-sawww</sup> placed in his<sup>-sawww</sup> grave, they descended with the ones who descended and placed him<sup>-sawww</sup>.

<sup>60</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 2 H 12

فَتَكَلَّمَ وَفُتِحَ لِأَمِيرِ الْمُؤْمِنِينَ سَمْعُهُ فَسَمِعَهُ يُوصِيهِمْ بِهِ فَبَكَى وَ سَمِعَهُمْ يَقُولُونَ لَا نَأْلُوهُ جُهْدًا وَ إِنَّمَا هُوَ صَاحِبُنَا بَعْدَكَ إِلَّا أَنَّهُ لَيْسَ يُعَايِنُنَا بِبَصَرِهِ بَعْدَ مَرَاتِنَا هَذِهِ

He<sup>-saww</sup> spoke, and it was opened up for Amir Al-Momineen<sup>-asws</sup>, his<sup>-asws</sup> hearing and he<sup>-asws</sup> heard him<sup>-saww</sup> advising them with it. He<sup>-asws</sup> cried and heard them saying, 'We will not give him<sup>-asws</sup> any struggle and rather he<sup>-asws</sup> is our Master<sup>-asws</sup> after you<sup>-saww</sup>, except that he isn't going to see us with his<sup>-asws</sup> sight after this time of ours.

حَتَّى إِذَا مَاتَ أَمِيرُ الْمُؤْمِنِينَ ع رَأَى الْحُسَيْنُ وَ الْحُسَيْنُ مِثْلَ ذَلِكَ الَّذِي رَأَى وَ رَأَى النَّبِيَّ أَيْضًا يُعِينُ الْمَلَائِكَةَ مِثْلَ الَّذِي صَنَعُوا بِالنَّبِيِّ حَتَّى إِذَا مَاتَ الْحُسَيْنُ رَأَى مِنْهُ الْحُسَيْنُ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيًّا يُعِينَانِ الْمَلَائِكَةَ حَتَّى إِذَا مَاتَ الْحُسَيْنُ رَأَى عَلِيُّ بْنُ الْحُسَيْنِ مِنْهُ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيًّا وَ الْحُسَيْنَ يُعِينُونَ الْمَلَائِكَةَ

Until when Amir Al-Momineen<sup>-asws</sup> passed away, Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> saw similar to that which he<sup>-asws</sup> seen and the Prophet<sup>-saww</sup> had seen as well, the Angels like those doing with the Prophet<sup>-as</sup>, until when Al-Hassan<sup>-asws</sup> passed away, Al-Husayn<sup>-asws</sup> saw from him<sup>-asws</sup> similar to that, and the Prophet<sup>-saww</sup> and Ali<sup>-asws</sup> had both witnessed the Angels, until when Al-Husayn<sup>-asws</sup> died, Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> saw similar to that from him<sup>-asws</sup>, and the Prophet<sup>-saww</sup> had seen, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> had witnessed the Angels.

حَتَّى إِذَا مَاتَ عَلِيُّ بْنُ الْحُسَيْنِ رَأَى مُحَمَّدُ بْنُ عَلِيٍّ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيًّا وَ الْحُسَيْنَ وَ الْحُسَيْنُ يُعِينُونَ الْمَلَائِكَةَ حَتَّى إِذَا مَاتَ مُحَمَّدُ بْنُ عَلِيٍّ رَأَى جَعْفَرُ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيًّا وَ الْحُسَيْنَ وَ الْحُسَيْنُ يُعِينُونَ الْمَلَائِكَةَ حَتَّى إِذَا مَاتَ جَعْفَرُ رَأَى مُوسَى مِنْهُ مِثْلَ ذَلِكَ هَكَذَا يَجْرِي إِلَى آخِرِنَا.

Until when Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> passed away, Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> saw similar to that, and the Prophet<sup>-saww</sup> had seen, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup> witnessing the Angels, until when Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> passed away, Ja'far<sup>-asws</sup> saw similar to that, and the Prophet<sup>-saww</sup> had seen, and Ali<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, witnessing the Angels, until when Ja'far<sup>-asws</sup> dies, Musa<sup>-asws</sup> would see from it similar to that. That is how it flows to our<sup>-asws</sup> last one".<sup>61</sup>

14- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ جَعْفَرِ بْنِ بَشِيرٍ وَ عَنِ ابْنِ فَضَالٍ جَمِيعًا عَنْ مِثْنَى الْحَنَاطِ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْخَزَّازِ وَ عَلِيٍّ بْنِ الْحَكَمِ جَمِيعًا عَنْ مِثْنَى الْحَنَاطِ عَنِ الْحُسَيْنِ الْخَزَّازِ عَنِ الْحُسَيْنِ بْنِ مُعَاوِيَةَ قَالَ: قَالَ لِي جَعْفَرُ بْنُ مُحَمَّدٍ عَدَا رَسُولُ اللَّهِ ص عَلِيًّا ع فَقَالَ لَهُ يَا عَلِيُّ إِذَا أَنَا مِتُّ فَاسْتَقِ سِتَّ قَرَبٍ مِنْ مَاءٍ فَإِذَا اسْتَقَيْتَ فَأَنْقِ غُسْلِي وَ كَفِّئِي وَ حَبِّطِي فَإِذَا كَفَّنْتَنِي وَ حَبَّطْتَنِي فَخُذْ بِي وَ أَجْلِسْنِي وَ ضَعْ يَدَكَ عَلَيَّ صَدْرِي وَ سَلِّبِي عَمَّا بَدَا لَكَ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ja'far Bin Bashir, and from Ibn Fazzal, altogether from Musna Al Hannat, and Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Khazzaz, and Ali Bin Al Hakam altogether from Musanna Al Hanat, from Al Husayn Al Khazaz, from Al Husayn Bin Muawiya who said,

'Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said to me: 'Rasool-Allah<sup>-saww</sup> called Ali<sup>-asws</sup> and said to him<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! When I<sup>-saww</sup> pass away, then pour six containers of water. When you<sup>-asws</sup> have poured, then perform my<sup>-saww</sup> washing, and my<sup>-saww</sup> enshrouding, and my<sup>-saww</sup> embalming. When you<sup>-asws</sup> have enshrouded me<sup>-saww</sup> and embalmed me<sup>-saww</sup>, then grab me<sup>-saww</sup> and make

<sup>61</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 13

me<sup>-sawww</sup> to be seated, and place your<sup>-asws</sup> hand upon my<sup>-sawww</sup> chest, and ask me<sup>-sawww</sup> about whatever comes to you<sup>-asws</sup>”.<sup>62</sup>

15- ير، بصائر الدرجات أحمد بن محمد بن عيسى عن البرزطي عن فضيل سكرة قال: قلت لأبي عبد الله ع جعلت فداك هل للماء حدٌ محدودٌ قال إن رسول الله ص قال لأبي المؤمنين علي ع إذا أنا مت فاستقي لي سِتَّ قَرَبٍ مِنْ مَاءٍ بِرِ عَرَسٍ فَعَسَلْنِي وَ كَفَيْتِي وَ حَتَّطْنِي فَإِذَا فَرَعْتَ مِنْ عُسْلِي فَخُذْ بِمَجَامِعِ كَفْنِي وَ أَجْلِسْنِي ثُمَّ سَأَلْنِي عَمَّا شِئْتَ فَوَ اللَّهُ لَا تَسْأَلُنِي عَنْ شَيْءٍ إِلَّا أَجَبْتُكَ.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad bin Isa, from Al Bazanty, from Fuzeyl Sukara who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! Is there any limitation for the water to limit it?’ He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-sawww</sup> said to Amir Al-Momineen<sup>-asws</sup>: ‘When I<sup>-sawww</sup> pass away, then pour for me<sup>-sawww</sup> six containers of water of the well of Gars, and wash me<sup>-sawww</sup>, and enshroud me<sup>-sawww</sup>, and embalm me<sup>-sawww</sup>. When you<sup>-asws</sup> are free from my<sup>-sawww</sup> washing, then grab the centre of my<sup>-sawww</sup> shroud and make me<sup>-sawww</sup> to be seated, then ask me<sup>-sawww</sup> about whatever you<sup>-asws</sup> so desire to. By Allah<sup>-azwj</sup>! You<sup>-asws</sup> will not ask me<sup>-sawww</sup> about anything except I<sup>-sawww</sup> shall answer you<sup>-asws</sup>’’.<sup>63</sup>

16- ص، قصص الأنبياء عليهم السلام قبض النبي ص يوم الإثنين - لِلْيَتِيمِ بَقِيَّتًا مِنْ صَفْرِ سَنَةِ إِخْدَى عَشْرَةَ مِنَ الْهِجْرَةِ.

(The book) ‘Qasas Al-Anbiya’ – The Prophet<sup>-sawww</sup> passed away on the day of Monday, two nights remaining from Safar in the year eleven from the Emigration”.<sup>64</sup>

17- ير، بصائر الدرجات علي بن محمد عن حمدان بن سليمان النيشابوري عن عبد الله بن محمد اليماني عن مبيع عن جدّه عن أبي رافع قال: إن الله تعالى ناجى علياً ع يوم غسل رسول الله.

(The book) ‘Basaair Al Darajaat’ – Ali Bini Muhammad, from Hamdan Bin Suleyman Al Neshapury, from Abdullah Bin Muhammad Al Yamani, from Manie, from his grandfather, from Abu Rafie who said,

‘Allah<sup>-azwj</sup> the Exalted Whispered to Ali<sup>-asws</sup> (directly) on the day he<sup>-asws</sup> washed Rasool-Allah<sup>-sawww</sup>’’.<sup>65</sup>

18- ك، إكمال الدين المظفر العلوي عن ابن العياشي عن أبيه عن جعفر بن أحمد عن ابن فضال عن الرضا ع قال: لما قبض رسول الله ص جاء الخضر فوقف على باب البيت وفيه علي و فاطمة و الحسن و الحسين ع و رسول الله ص قد سجى يتوب

(The Book) ‘Ikmal Al Deen’ – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Ja’far Bin Ahmad, from Ibn Fazzal,

‘From Al-Reza<sup>-asws</sup> having said: ‘When Rasool-Allah<sup>-sawww</sup> passed away, Al-Khizr<sup>-as</sup> came and paused at the door of the house, and in it were Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Rasool-Allah<sup>-sawww</sup> had been covered with a cloth.

<sup>62</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 2 H 14

<sup>63</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 2 H 15

<sup>64</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 2 H 16

<sup>65</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 2 H 17

فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْبَيْتِ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ إِنَّ فِي اللَّهِ خَلْفًا مِنْ كُلِّ هَالِكٍ وَعَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ دَرَكًا مِنْ كُلِّ فَايْتٍ فَتَوَكَّلُوا عَلَيْهِ وَ تَقُوا بِهِ وَ اسْتَغْفِرُوا لِي وَ لَكُمْ

He<sup>-as</sup> said: 'The greetings be upon you<sup>-asws</sup> all, O People<sup>-asws</sup> of the Household! **Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; [3:185].** Surely, in Allah<sup>-azwj</sup>, there is a replacement from every one who dies, and a consolation from all calamities, and coming across every one lost, therefore rely upon Him<sup>-azwj</sup>, and trust in Him<sup>-azwj</sup>, and I<sup>-as</sup> shall seek Forgiveness for me<sup>-as</sup> and you<sup>-asws</sup> all'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع هَذَا أَخِي الْخَضِرُ جَاءَ يُعَزِّيكُمْ بِنَبِيِّكُمْ.

Amir Al-Momineen<sup>-asws</sup> said: 'This is my<sup>-asws</sup> brother<sup>-as</sup> Al-Khizr<sup>-as</sup>. He<sup>-as</sup> has come to console you<sup>-asws</sup> for your<sup>-asws</sup> Prophet<sup>-saww</sup>'.<sup>66</sup>

19- ك، إكمال الدين الطالقاني عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ص أَنَا هُمْ آتٍ فَوَقَفَ عَلَى بَابِ الْبَيْتِ فَعَزَّاهُمْ بِهِ وَ أَهْلَ الْبَيْتِ يَسْمَعُونَ كَلَامَهُ وَ لَا يَرَوْنَهُ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع هَذَا هُوَ الْخَضِرُ أَتَاكُمْ يُعَزِّيكُمْ بِنَبِيِّكُمْ.

(The book) 'Ikmal Al Deen' – Al Talaqany, from Ahmad al Hamdany, from Ali Bin Al Hassan Bin Sazzal, from his father,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: 'When Rasool-Allah<sup>-saww</sup> passed away, a come came to them and paused at the door of the house. He<sup>-as</sup> consoled them with it, and the People<sup>-asws</sup> of the Household were hearing his<sup>-as</sup> speech and not seeing him<sup>-as</sup>. Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'This, he<sup>-as</sup> is Al-Khizr<sup>-as</sup> having come to you to console you for your Prophet<sup>-saww</sup>'.<sup>67</sup>

20- ك، إكمال الدين الطالقاني عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ سَعِيدِ بْنِ بَشِيرٍ عَنِ ابْنِ كَاسِبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْمَكِّيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي حَدِيثٍ طَوِيلٍ يَقُولُ فِي آخِرِهِ لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ص وَ جَاءَتِ التَّعْزِيَةُ جَاءَهُمْ آتٍ يَسْمَعُونَ حِسَّهُ وَ لَا يَرَوْنَ شَخْصَهُ

(The book) 'Ikmal al Deen' – Al Talaqany, from Abdullah Bin Ahmad Bin Muhammad Bin Isa, from Ali Bin Saeed Bin Bashir, from Ibn Kasib, from Abdullah Bin Maymun Al Mukanny,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al Husayn<sup>-asws</sup> in a lengthy Hadeeth saying at the end of it: 'When Rasool-Allah<sup>-saww</sup> passed away, and the consolation came. A comer came to them, they heard his faint voice and did not see his person.

فَقَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ إِنَّ فِي اللَّهِ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ وَ خَلْفًا مِنْ كُلِّ هَالِكٍ وَ دَرَكًا مِنْ كُلِّ مَا فَاتَ فَبِاللَّهِ فَنُفَعُوا وَ إِيَّاهُ فَارْجُوا فَإِنَّ الْمُصَابَ مِنْ حَرَمِ النَّوَابِ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He said, 'The greetings be upon you all, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings: **Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of**

<sup>66</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 18

<sup>67</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 19

**Judgement; [3:185].** Surely, in Allah<sup>-azwj</sup> there is consolation from every calamity, and a replacement from every one who dies, and coming across of all what is lost, therefore trust in Allah<sup>-azwj</sup> and hope to Him<sup>-azwj</sup>, for the afflicted is the one who is deprived of the Rewards. And the greetings be upon you all, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings’.

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ هَلْ تَدْرُونَ مَنْ هَذَا هَذَا الْخَضِرُ ع.

Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: ‘Do you know who this is? This is Al-Khizr<sup>-as</sup>’.<sup>68</sup>

21- ير، بصائر الدرجات أحمد بن محمد بن الأوزاعي عن القاسم بن محمد بن علي عن أبي بصير عن أبي عبد الله ع قال: سم رسول الله يوم خيبر فتكلم اللحم فقال يا رسول الله إني مسموم

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, form Ali, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> was poisoned on the day of Khyber. The meat spoke and said, ‘O Rasool-Allah<sup>-saww</sup>! I am poisoned’.

قَالَ فَقَالَ النَّبِيُّ عِنْدَ مَوْتِهِ الْيَوْمَ فَطَعَتْ مَطَايَايَ الْأَكْلَةَ الَّتِي أَكَلْتُ بِخَيْبَرَ وَ مَا مِنْ نَبِيٍّ وَ لَا وَصِيٍّ إِلَّا شَهِيدًا [شَهِيدًا].

He<sup>-asws</sup> said: ‘The Prophet<sup>-saww</sup> said during his<sup>-saww</sup> expiry: ‘My<sup>-saww</sup> is being cut by the meal which I<sup>-saww</sup> ate at Khyber, and there is none from a Prophet<sup>-as</sup> nor a successor<sup>-as</sup> except he<sup>-as</sup> is a martyr’.<sup>69</sup>

22- ير، بصائر الدرجات إبراهيم بن هاشم بن جعفر بن محمد بن القداح عن أبي عبد الله ع قال: سمّت اليهوديّة النبي في ذراع قال وكان رسول الله ص يحب الذراع والكف ويكره الورك لقرنها من المبال

(The book) ‘Basaair Al Darajaat’ – Ibrahim Bin Hashim, from Ja’far Bin Muhammad, from al Qaddah,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘A Jewess poisoned the Prophet<sup>-saww</sup> in a forearm (of a grilled sheep). And Rasool-Allah<sup>-saww</sup> used to love the forearm and the shoulder, and disliked the thighs due to its vicinity from the urinary tract’.

قَالَ لَمَّا آتَى بِالشَّوَاءِ أَكَلَ مِنَ الذَّرَاعِ وَ كَانَ يُحِبُّهَا فَأَكَلَ مَا شَاءَ اللَّهُ ثُمَّ قَالَ الذَّرَاعُ يَا رَسُولَ اللَّهِ إني مَسْمُومٌ فَتَرَكَهُ وَ مَا زَالَ يَنْتَقِضُ بِهِ سَمُّهُ حَتَّى مَاتَ ص.

He<sup>-asws</sup> said: ‘When she came with the grill, he<sup>-saww</sup> ate from the forearm, and he<sup>-saww</sup> used to love it, so he<sup>-saww</sup> ate whatever Allah<sup>-azwj</sup> so Desired. Then the forearm said, ‘O Rasool-Allah<sup>-saww</sup>! I am poisoned’. So, he<sup>-saww</sup> left it, and the poison did not cease to infringe with him<sup>-saww</sup> until he<sup>-saww</sup> passed away’.<sup>70</sup>

23- شي، تفسير العياشي عن عبد الصمد بن بشير عن أبي عبد الله ع قال: تَدْرُونَ مَاتَ النَّبِيُّ أَوْ قُتِلَ إِنْ اللَّهُ يُعُولُ أ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ فَسَمَّ قَبْلَ الْمَوْتِ إِيَّاهُمَا سَقَتَاهُ فَهَلْنَا إِيَّاهُمَا وَ أَبُوهُمَا شَرٌّ مِنْ خَلْقِ اللَّهِ.

<sup>68</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 20

<sup>69</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 21

<sup>70</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 22

Tafseer Al Ayyashi – From Abdul Samad Bin Bashir,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Do you know the Prophet<sup>-saww</sup> either tends to die or gets killed? Allah<sup>-azwj</sup> is Saying: **‘so if he dies or is killed will you turn back upon your heels? [3:144].** He<sup>-saww</sup> was poisoned before the death. Those two (women) quenched him<sup>-saww</sup> with it. We<sup>-asws</sup> said: ‘Both of them (Ayesha and Hafsa) and their fathers (Abu Bakr and Umar) are the vilest of the creatures of Allah<sup>-azwj</sup>’.<sup>71</sup>

24- ضا، فقه الرضا عليه السلام رُوِيَ أَنَّ عَلِيًّا ع غَسَلَ النَّبِيَّ ص فِي قَمِيصٍ وَ كَفَّنَهُ فِي ثَلَاثَةِ أَثْوَابٍ ثَوْبَيْنِ صُحَارِيِّينِ وَ ثَوْبٍ حَبْرَةَ يَمَنِيَّةٍ وَ لَحَدَّ لَهُ أَبُو طَلْحَةَ ثُمَّ خَرَجَ أَبُو طَلْحَةَ وَ دَخَلَ عَلَى الْقَبْرِ فَبَسَطَ يَدَهُ فَوَضَعَ النَّبِيَّ ص فَأَدْخَلَهُ اللَّحْدَ

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’ – ‘It is reported that Ali<sup>-asws</sup> washed the Prophet<sup>-saww</sup> in a shirt and enshrouded him<sup>-saww</sup> in three clothes – two desert clothes and one cloth Yemei Hibra, and Abu Talha dug the grave for him<sup>-saww</sup>. Then Abu Talha came out and Ali<sup>-asws</sup> entered the grave and spread out his<sup>-asws</sup> hands and placed the Prophets<sup>-saww</sup> and entered him<sup>-saww</sup> into the grave.

وَ قَالَ إِنَّ عَلِيًّا ع لَمَّا أَنْ غَسَلَ رَسُولَ اللَّهِ ص وَ فَرَعَ مِنْ غُسْلِهِ نَظَرَ فِي عَيْنَيْهِ فَرَأَى فِيهِمَا شَيْئاً فَأَنْكَبَ عَلَيْهِ فَأَدْخَلَ لِسَانَهُ فَمَسَحَ مَا كَانَ فِيهِمَا فَقَالَ بِأبي وَ أُمِّي يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ طِبْتَ حَيًّا وَ طِبْتَ مَيِّتاً قَالَهُ الْعَالِمُ ع.

And he (the narrator) said, ‘When Ali<sup>-asws</sup> had washed Rasool-Allah<sup>-saww</sup> and was free from washing him<sup>-saww</sup>, he<sup>-asws</sup> looked into his<sup>-saww</sup> eyes and saw something in them. He<sup>-asws</sup> devoted to it and inserted his<sup>-asws</sup> tongue and wiped whatever was in them. He<sup>-asws</sup> said: ‘May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> were good alive, and good as deceased’. The knowledgeable one<sup>-asws</sup> said it’.

وَ قَالَ جَعْفَرُ ع إِنَّ رَسُولَ اللَّهِ ص أَوْصَى إِلَى عَلِيٍّ ع أَنْ لَا يُعْبَثَ بِعَيْنَيْكَ غَيْرَكَ فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ مَنْ يُنَاوِلُنِي الْمَاءَ وَ إِنَّكَ رَجُلٌ تُقْبَلُ لَا أَسْتَطِيعُ أَنْ أَقْلِبَكَ

And Ja’far<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> bequeathed to Ali<sup>-asws</sup>: ‘None should wash me<sup>-saww</sup> other than you<sup>-asws</sup>. Ali<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-saww</sup>! Who will give me<sup>-asws</sup> the water, and you<sup>-saww</sup> are a heavy man, I<sup>-asws</sup> will not be able to turn you<sup>-saww</sup>?’

فَقَالَ جَبْرِئِيلُ مَعَكَ يُعَاوَنُكَ وَ يُنَاوِلُكَ الْفَضْلُ الْمَاءَ وَ قُلْ لَهُ فَلْيُعْطِ عَيْنَيْهِ فَإِنَّهُ لَا يَرَى أَحَدًا عَوْرَتِي غَيْرَكَ إِلَّا انْقَطَعَتْ عَيْنَاهُ

He<sup>-saww</sup> said: ‘Jibraeel<sup>-as</sup> would be with you<sup>-asws</sup>, assisting you<sup>-asws</sup>, and Al-Fazl will give you<sup>-asws</sup> the water, and tell him to close his eyes, for no one will see my<sup>-saww</sup> private parts except his eyes would be blinded’.

قَالَ كَانَ الْفَضْلُ يُنَاوِلُهُ الْمَاءَ وَ جَبْرِئِيلُ يُعَاوَنُهُ وَ عَلِيٌّ يُعَسِّلُهُ فَلَمَّا أَنْ فَرَعَ مِنْ غُسْلِهِ وَ كَفَّنَهُ أَنَاهُ الْعَبَّاسُ فَقَالَ يَا عَلِيُّ إِنَّ النَّاسَ قَدِ اجْتَمَعُوا عَلَى أَنْ يَدْفِنُوا النَّبِيَّ ص فِي بَقِيعِ الْمُصَلَّى وَ أَنْ يُؤَمَّهُمْ رَجُلٌ مِنْهُمْ

He (Ja’far<sup>-asws</sup>) said: ‘Al-Fazl was giving him (Ali<sup>-asws</sup>) the water and Jibraeel<sup>-as</sup> assisted him<sup>-asws</sup>, and Ali<sup>-asws</sup> washed him<sup>-saww</sup>. When he<sup>-asws</sup> was free from washing him<sup>-saww</sup> and enshrouding

<sup>71</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 23

him<sup>-saww</sup>, Al-Abbas came to him<sup>-asws</sup> and said, 'O Ali<sup>-asws</sup>! The people have gathered to bury the Prophet<sup>-saww</sup> in Baqie (cemetery) chapel and a man from them would be leading (the Salat)'.

فَخَرَجَ عَلَيَّ إِلَى النَّاسِ فَقَالَ يَا أَيُّهَا النَّاسُ أَمَا تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ وَمَيِّتًا وَهَلْ تَعْلَمُونَ أَنَّهُ صَ لَعَنَ مَنْ جَعَلَ الْقُبُورَ مُصَلًّى وَ لَعَنَ مَنْ يَجْعَلُ مَعَ اللَّهِ إِلَهًا وَ لَعَنَ مَنْ كَسَرَ رَبَاعِيَّتَهُ وَ شَقَّ لِسْتَهُ

Ali<sup>-asws</sup> went out to the people and said: 'O you people! Do you not know that Rasool-Allah<sup>-saww</sup> is our Imam<sup>-saww</sup> alive and (when) deceased? And do you know that he<sup>-saww</sup> cursed the one who makes the grave a praying place, and cursed the one makes a (another) god to be with Allah<sup>-azwj</sup>, and cursed the one who broke his<sup>-saww</sup> teeth, and cracked his<sup>-saww</sup> gums'.

قَالَ فَقَالُوا الْأَمْرُ إِلَيْكَ فَاصْنَعْ مَا رَأَيْتَ قَالَ وَ إِنِّي أُدْفِنُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْبُقْعَةِ الَّتِي قُبِضَ فِيهَا

He (Ja'far<sup>-asws</sup>) said: 'They said, 'The matter is up to you<sup>-asws</sup>, so do whatever you<sup>-asws</sup> deem fit'. He<sup>-asws</sup> said: 'And I<sup>-asws</sup> shall bury Rasool-Allah<sup>-saww</sup> in the spot in which he<sup>-saww</sup> passed away'.

ثُمَّ قَامَ عَلَى الْبَابِ فَصَلَّى عَلَيْهِ ثُمَّ أَمَرَ النَّاسَ عَشْرَةَ عَشْرَةَ يُصَلُّونَ عَلَيْهِ ثُمَّ يَخْرُجُونَ.

Then he<sup>-asws</sup> stood at the door and prayed Salat upon him<sup>-saww</sup>, then instructed the people, ten by ten, to pray over him<sup>-saww</sup>, then to be going out".<sup>72</sup>

25- بج، الخرائج و الجرائح سَعْدٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّخَعِيِّ عَنْ عَبْدِ بْنِ يَعْقُوبَ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ زَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَيْتُ أَنْ أَسْتَقِي سَبْعَ قَرَبٍ مِنْ بئرِ عَرَسٍ فَأَعْسِلُهُ بِهَا فَإِذَا عَسَلْتُهُ وَ فَرَعْتُ مِنْ عُسْلِهِ أَخْرَجْتُ مَنْ فِي الْبَيْتِ

(The book) 'Al Kharaij Wa Al Jaraih' – Sa'ad, from Ibrahim Bin Muhammad Al Saqafy, from Abbad Bin Yaquoub, from Al Hassan Bin Al Hassan Bin Ali Bin Zayd,

'From Ismail Bin Abdullah son of Ja'far Bin Abu Talib<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> instructed me<sup>-asws</sup>: 'When I<sup>-saww</sup> pass away then pour seven container from the well Gars, and wash him (me)<sup>-saww</sup> with it. When you<sup>-asws</sup> have washed me<sup>-saww</sup> and are free from washing me<sup>-saww</sup>, then expel the ones who were in the room.

قَالَ فَإِذَا أَخْرَجْتَهُمْ فَضَعْ فَاكَ عَلَى يَدِي ثُمَّ سَلِّي عَمَّا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ مِنْ أَمْرِ الْفِتَنِ

He<sup>-saww</sup> said: 'When you<sup>-asws</sup> have expelled them, place your<sup>-asws</sup> mouth upon my<sup>-saww</sup> mouth then ask me<sup>-saww</sup> about what is to happen up to the establishment of the Hour, from the matters of Fitna (strife)'.

قَالَ عَلِيُّ فَفَعَلْتُ ذَلِكَ فَأَنْبَأَنِي بِمَا يَكُونُ إِذَا أَنْ تَقُومَ السَّاعَةُ وَ مَا مِنْ فِتْنَةٍ تَكُونُ إِلَّا وَ أَنَا أَعْرِفُ أَهْلَ ضَلَالَتِهَا مِنْ أَهْلِ حَقِّهَا.

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> did that and he<sup>-saww</sup> informed me<sup>-asws</sup> with what would be happening up to the establishment of the House, and there is none from a group which will be happening

<sup>72</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 24

except and I<sup>asws</sup> recognise the people who will be straying it away from the people of its rightful ones”<sup>73</sup>

26- يج، الخراج و الجرائح روى سعد عن الحسن بن عليّ الرّثبونيّ عن أحمد بن هلال عن ابن أبي عمير عن حفص بن البختريّ عن أبي عبد الله ع قال: قال رسول الله ص لأُمير المؤمنين ع إذا أنا مت فغسّلني و كفّي و ما أفلي عليك فاكثب قلت ففعل قال نعم.

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported by Sa’ad, from Al Hassan Bin Ali Al Zaytuni, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said to Amir Al-Momineen<sup>asws</sup>: ‘When I<sup>saww</sup> pass away, then wash me<sup>saww</sup> and enshroud me<sup>saww</sup>, and whatever I<sup>saww</sup> dictate to you<sup>asws</sup>, so write it’. I<sup>asws</sup> said: ‘And it will be done?’ He<sup>saww</sup> said: ‘Yes’<sup>74</sup>.

27- شا، الإرشاد لما أَرَادَ أَمِيرُ الْمُؤْمِنِينَ ع غُسْلَ الرَّسُولِ ص اسْتَدْعَى الْفَضْلَ بْنَ الْعَبَّاسِ فَأَمَرَهُ أَنْ يُنَاوِلَهُ الْمَاءَ لِيُغْسِلَهُ بَعْدَ أَنْ عَصَبَ عَيْنَهُ ثُمَّ شَقَّ قَمِيصَهُ مِنْ قِبَلِ جَنْبِهِ حَتَّى بَلَغَ بِهِ إِلَى سُرْرِهِ وَ تَوَلَّى غُسْلَهُ وَ تَحْنِيظَهُ وَ تَكْفِيئَهُ وَ الْفَضْلُ يُعَاطِبُهُ الْمَاءَ وَ يُعِينُهُ عَلَيْهِ

When Amir Al-Momineen<sup>asws</sup> intended to wash the Rasool<sup>saww</sup>, called Al-Fazl Bin Al-Abbas and instructed him to give him<sup>asws</sup> the water to wash him<sup>saww</sup> after blindfolding his eyes. Then he<sup>asws</sup> tore his<sup>saww</sup> shirt from the direction of its pocked until he<sup>asws</sup> reached the navel, and took charge of washing him<sup>saww</sup>, and embalming him<sup>saww</sup>, and enshrouding him<sup>saww</sup>, and Al-Fazl kept giving him<sup>asws</sup> the water and assisting him<sup>asws</sup> upon it.

فَلَمَّا فَرَغَ مِنْ غُسْلِهِ وَ بَجْهِيْزِهِ تَقَدَّمَ فَصَلَّى عَلَيْهِ وَحْدَهُ وَ لَمْ يَشْرِكْهُ مَعَهُ أَحَدٌ فِي الصَّلَاةِ عَلَيْهِ وَ كَانَ الْمُسْلِمُونَ فِي الْمَسْجِدِ يَحْوِضُونَ فِيْمَنْ يُؤْمِنُهُمْ فِي الصَّلَاةِ عَلَيْهِ وَ أَنْ يُدْفَنُ

When he<sup>asws</sup> was free from washing him<sup>asws</sup> and preparing him<sup>saww</sup>, went forward and prayed Salat upon him<sup>saww</sup>, alone, and did not participate anyone in the Salat upon him<sup>saww</sup>, and the Muslims were in the Masjid engaging in vain talks regarding, ‘Who would be leading them in the Salat upon him<sup>saww</sup>’, and ‘Where would he<sup>saww</sup> be buried’ (etc.).

فَخَرَجَ إِلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ لَهُمْ إِنَّ رَسُولَ اللَّهِ ص إِمَامَنَا حَيًّا وَ مَيِّتًا فَيَدْخُلُ عَلَيْهِ فَوْجٌ بَعْدَ فَوْجٍ مِنْكُمْ فَيُصَلُّونَ عَلَيْهِ بِغَيْرِ إِمَامٍ وَ يَنْصَرِفُونَ وَ إِنَّ اللَّهَ تَعَالَى لَمْ يَقْبِضْ نَبِيًّا فِي مَكَانٍ إِلَّا وَ قَدْ ارْتَضَاهُ لِرُؤْسِهِ فِيهِ وَ إِنِّي لَدَافِنُهُ فِي حُجْرَتِهِ الَّتِي قُبِضَ فِيهَا

Amir Al-Momineen<sup>asws</sup> came out to them and said to them: ‘Rasool-Allah<sup>saww</sup> is our Imam<sup>saww</sup>, alive and (when) deceased, so a group after group from you should enter and pray upon him<sup>saww</sup> without a prayer leader, and leaving, and that Allah<sup>azwj</sup> the Exalted did not Cause any Prophet<sup>saww</sup> to pass away except and He<sup>azwj</sup> had Chosen his<sup>as</sup> grave in it, and I<sup>asws</sup> shall bury him<sup>saww</sup> in his<sup>saww</sup> room in which he<sup>saww</sup> passed away’.

فَسَلَّمَ الْقَوْمَ لِذَلِكَ وَ رَضُوا بِهِ وَ لَمَّا صَلَّى الْمُسْلِمُونَ عَلَيْهِ أَنْقَذَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ بِرَجُلٍ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَ كَانَ يَخْفِرُ لِأَهْلِ مَكَّةَ وَ يَصْرُحُ وَ كَانَ ذَلِكَ عَادَةً أَهْلِ مَكَّةَ وَ أَنْقَذَ إِلَى زَيْدِ بْنِ سَهْلٍ وَ كَانَ يَخْفِرُ لِأَهْلِ الْمَدِينَةِ وَ يُلْجِدُ فَاسْتَدْعَاهُمَا وَ قَالَ لَهُمَا خِرٌّ لِنَبِيِّكَ فَوَجَدَ أَبُو طَلْحَةَ زَيْدَ بْنَ سَهْلٍ وَ قِيلَ لَهُ اخْفِرْ لِرَسُولِ اللَّهِ ص

<sup>73</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>saww</sup>, P 5 Ch 2 H 25

<sup>74</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>saww</sup>, P 5 Ch 2 H 26

The people submitted to that and were pleased with it; and when the Muslims had prayed upon him<sup>-saww</sup>, Al-Abbas Bin Abdul Muttalib sent a man to Abu Ubeyda Bin Al-Jarrah, and he used to dig for the people of Makkah and lament, and that was the habit of the people of Makkah; and he sent to Zayd Bin Sahl, and he used to dig for the people of Al-Medina and place the planks. He called them both and said, 'O Allah<sup>-azwj</sup>! I chose for You<sup>-azwj</sup> Prophet<sup>-saww</sup>, and found Abu Talha Zayd Bin Sahl, and said to him, 'Dig a grave for Rasool-Allah<sup>-saww</sup>!'

فَحَفَرَ لَهُ لِحْدًا وَ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ وَ الْمُضَلُّ بْنُ الْعَبَّاسِ وَ أَسَامَةُ بْنُ زَيْدٍ لِيَتَوَلَّوْا دَفْنَ رَسُولِ اللَّهِ ص فَتَادَتِ الْأَنْصَارُ مِنْ وَرَاءِ النَّبِيِّ يَا عَلِيُّ إِنَّا نُنْذِرُكَ اللَّهُ وَ حَقْنَا الْيَوْمَ مِنْ رَسُولِ اللَّهِ ص أَنْ يَذْهَبَ أَذْخِلَ مِنَّا رَجُلًا يَكُونُ لَنَا بِهِ حِطٌّ مِنْ مُوَازَاةِ رَسُولِ اللَّهِ ص

So, he dug out a grave for him<sup>-saww</sup>, and Amir Al-Momineen<sup>-asws</sup> entered (the grave), and Al-Abbas Bin Abdul Muttalib, and Al-Fazl Bin Al-Abbas, and Usama Bin Zayd were in charge of the burial of Rasool-Allah<sup>-saww</sup>. The Helpers called out from behind the house, 'O Ali<sup>-asws</sup>! We remind you<sup>-asws</sup> of Allah<sup>-azwj</sup> and our right today from Rasool-Allah<sup>-saww</sup> that a man from us should go and enter (the grave), so there would be a share to us with it, from burying Rasool-Allah<sup>-saww</sup>'.

فَقَالَ لِيَدْخُلْ أَوْسُ بْنُ خَوْلٍ وَ كَانَ بَدْرِيًّا فَاضِيلاً مِنْ بَنِي عَوْفٍ مِنَ الْخَزْرَجِ فَلَمَّا دَخَلَ قَالَ لَهُ عَلِيُّ ع أَنْزِلِ الْقَبْرَ فَتَزَلْ وَ وَضَعَ أَمِيرُ الْمُؤْمِنِينَ رَسُولِ اللَّهِ ع عَلَى يَدَيْهِ وَ دَلَّاهُ فِي حُفْرَتِهِ فَلَمَّا حَصَلَ فِي الْأَرْضِ قَالَ لَهُ الْخُرُجُ

He<sup>-asws</sup> said: 'Let Aws Bin Khowly enter', and he was a participant of battle of Badr, more meritorious than the clan of Awf (and) than Al-Khazraj. When he entered, Ali<sup>-asws</sup> said to him: 'Descend in the grave, and Amir Al-Momineen<sup>-asws</sup> placed Rasool-Allah<sup>-saww</sup> upon his<sup>-asws</sup> hands and straightened him<sup>-saww</sup> in his<sup>-saww</sup> grave. When he<sup>-saww</sup> arrive to the ground, he<sup>-asws</sup> said to him: 'Go out'.

فَخَرَجَ وَ نَزَلَ عَلَى الْقَبْرِ فَكَشَفَ عَنْ وَجْهِ رَسُولِ اللَّهِ ص وَ وَضَعَ خَدَّهُ عَلَى الْأَرْضِ مُوَجَّهًا إِلَى الْقِبْلَةِ عَلَى يَمِينِهِ ثُمَّ وَضَعَ عَلَيْهِ اللَّيْنَ وَ أَهَالَ عَلَيْهِ التُّرَابَ وَ كَانَ ذَلِكَ فِي يَوْمِ الْإِثْنَيْنِ لِلْبَيْتَيْنِ بَقِيَّتًا مِنْ صَفْرِ سَنَةِ عَشْرِ مِنْ هِجْرَتِهِ ص وَ هُوَ ابْنُ ثَلَاثٍ وَ سِتِّينَ سَنَةً

So he went out and Ali<sup>-asws</sup> descended in the grave and uncovered from the face of Rasool-Allah<sup>-saww</sup> and place his<sup>-saww</sup> cheek upon the ground facing towards the Qiblah, upon his<sup>-saww</sup> right. Then he<sup>-asws</sup> placed the brick upon it and released the soil upon him<sup>-saww</sup>. And that was during the day of Monday, two nights remaining from Safar of the year ten from his<sup>-saww</sup> emigration, and he<sup>-saww</sup> was sixty three years old.

وَ لَمْ يَحْضُرْ دَفْنَ رَسُولِ اللَّهِ ص أَكْثَرُ النَّاسِ لِمَا جَرَى بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ مِنَ التَّشَاخُرِ فِي أَمْرِ الْخِلَافَةِ وَ قَاتَ أَكْثَرُهُمُ الصَّلَاةَ عَلَيْهِ لِذَلِكَ وَ أَصْبَحَتْ فَاطِمَةُ ع تُنَادِي وَ سُوءَ صَبَاحَاهُ فَسَمِعَهَا أَبُو بَكْرٍ فَقَالَ لَهَا إِنَّ صَبَاحَكَ لَصَبَاحٌ سُوءٌ.

And most of the people did not attend the burial of Rasool-Allah<sup>-saww</sup>, due to what flowed between the Emigrants and the Helpers in quarrelling regarding the matter of the Caliphate, and most of them missed the Salat upon him<sup>-saww</sup> due to that. And in the morning (Syeda) Fatima<sup>-asws</sup> came calling out: 'O evil (of the) morning!' Abu Bakr heard her<sup>-asws</sup> and said to her<sup>-asws</sup>, 'It is your<sup>-asws</sup> morning, which is the evil morning'.

وَاعْتَنَمَ الْقَوْمُ الْفُرْصَةَ لِشُغْلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عِزِّ رَسُولِ اللَّهِ صَ وَانْقِطَاعِ بَنِي هَاشِمٍ عَنْهُمْ بِمُصَاحِبِهِمْ بِرَسُولِ اللَّهِ صَ فَتَبَادَرُوا إِلَى وَلَايَةِ الْأَمْرِ وَاتَّفَقَ لِأَبِي بَكْرٍ مَا اتَّفَقَ لِاخْتِلَافِ الْأَنْصَارِ فِيمَا بَيْنَهُمْ وَكَرَاهِيَةِ الطُّلُقَاءِ وَ الْمُؤَلَّفَةِ فُلُوقِهِمْ مِنْ تَأَخُّرِ الْأَمْرِ حَتَّى يَفْرَغَ بَنُو هَاشِمٍ

And the people seized the opportunity due to the pre-occupation of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> with Rasool-Allah<sup>-saww</sup> and the clan of Hashim<sup>-as</sup> had been cut off from them due to their being with Rasool-Allah<sup>-saww</sup>. So, they rushed to choose a ruler of the command and concurred to Abu Bakr and did not concur to the differing of the Helpers regarding what was between them and dislike of the freed ones (of Makkah), and those who hearts were inclined, from delaying the matter until the clan of Hashim<sup>-as</sup> were free.

فَيَسْتَقَرُّ الْأَمْرُ مَقَرَّهُ فَبَايَعُوا أَبَا بَكْرٍ لِحُضُورِهِ الْمَكَانَ وَكَانَتْ أَسْبَابٌ مَعْرُوفَةٌ تَسِيرٌ لِلْقَوْمِ مِنْهَا مَا زَامُوهُ لَيْسَ هَذَا الْكِتَابُ مَوْضِعَ ذِكْرِهَا فَيُشْرَحُ الْقَوْلُ فِيهَا عَلَى التَّفْصِيلِ

So, they settled the matter in settlement and pledged allegiances to Abu Bakr for his presence in the place, and the well-known reasons available for the people from it, what they were accused of, this book isn't the place to mention it, and the word will be spread out regard it in detail.

وَ قَدْ جَاءَتْ الرِّوَايَةُ أَنَّهُ لَمَّا تَمَّ لِأَبِي بَكْرٍ مَا تَمَّ وَ بَايَعَهُ مَنْ بَايَعَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ وَ هُوَ يُسَوِّي قَبْرَ رَسُولِ اللَّهِ صَ بِمِسْحَاةٍ فِي يَدِهِ فَقَالَ لَهُ إِنَّ الْقَوْمَ قَدْ بَايَعُوا أَبَا بَكْرٍ وَ وَقَعَتِ الْحُدُودُ لِلْأَنْصَارِ لِاخْتِلَافِهِمْ وَ بَدَرَ الطُّلُقَاءُ بِالْعَمْدِ لِلرَّجُلِ خَوْفًا مِنْ إِذْرَاكِكُمْ الْأَمْرَ

And the reports have come that when it was completed for Abu Bakr what was completed, and he was pledged allegiance to by the ones who pledged allegiance, a man came to Amir Al-Momineen<sup>-asws</sup> and he<sup>-asws</sup> was evening the grave of Rasool-Allah<sup>-saww</sup> with a shovel in his<sup>-asws</sup> hand. He said to him<sup>-asws</sup>, 'The people have pledged allegiance to Abu Bakr and failure has occurred for the Helpers due to their differing, and the freed ones of Makkah rushed with the pact to the man out of fear from the command coming to you<sup>-asws</sup>'.

فَوَضَعَ طَرَفَ الْمِسْحَاةِ عَلَى الْأَرْضِ وَ يَدُهُ عَلَيْهَا ثُمَّ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَمْ أَحْسِبِ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لْيَعْلَمَنَّ الْكَاذِبِينَ أَمْ حَسِبِ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ

He<sup>-asws</sup> placed a side of the shovel upon the ground and his<sup>-asws</sup> hand was upon it, then said: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. **Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3] Or do those who are doing the evil deeds reckon that they can outrun Us? Evil is what they are judging [29:4]'**

وَ قَدْ كَانَ جَاءَ أَبُو سُفْيَانَ إِلَى بَابِ رَسُولِ اللَّهِ صَ وَ عَلِيٍّ وَ الْعَبَّاسُ مُتَوَقِّرَانِ عَلَى النَّظَرِ فِي أَمْرِهِ فَنَادَى

بَنِي هَاشِمٍ لَا تُطِيعُوا النَّاسَ فِيكُمْ.  
فَمَا الْأَمْرُ إِلَّا فِيكُمْ وَ إِلَيْكُمْ.  
أَبَا حَسَنِ فَاشْدُدْ بِهَا كَفَّ حَازِمِ.  
وَ لَا سِيَّمَا تَبِمُ بِنُ مِرَّةٍ أَوْ عَدِيٍّ.  
وَ لَيْسَ لَهَا إِلَّا أَبُو حَسَنِ عَلِيٍّ.  
فَإِنَّكَ بِالْأَمْرِ الَّذِي تَبْتَغِي مَلِيٍّ.

And Abu Sufyan had come to the door of Rasool-Allah<sup>-saww</sup>, and Ali<sup>-asws</sup> and Al-Abbas were both obtainable upon the considering regarding its matter, and he called out (a poem), ‘Clan of Hashim<sup>-as</sup>! Do not let the people covet regarding you, nor Taym Bin Marra be heard, or Adayy. The command is not except among you and to you, and there isn’t anyone for it except Abu Hassan Ali<sup>-asws</sup>. O Abu Hassan<sup>-asws</sup>! I shall give it a firm hand (support), for you<sup>-asws</sup> are with the command which has been seeking for a long time’.

ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ يَا بَنِي هَاشِمٍ يَا بَنِي عَبْدِ مَنَافٍ أَرْضَيْتُمْ أَنْ يَلْبِي عَلَيْكُمْ أَبُو فَصِيلِ الرَّذْلِ بْنِ الرَّذْلِ أَمَا وَاللَّهِ لَوْ شِئْتُمْ لَأَمَلْنَاكُمْ عَلَيْهِمْ خِيَلًا وَرَجَالًا

Then he called out at the top of his voice, ‘O clan of Hashim<sup>-as</sup>! O clan of Abd Manaf<sup>-as</sup>! Are you pleased that father of a faction, the bastard son of the bastard rule over you all? But, by Allah<sup>-azwj</sup>, if you so desire, I shall fill it (Al-Medina) upon them with cavalry and infantry!’

فَنَادَاهُ أَمِيرُ الْمُؤْمِنِينَ عِزْجِعُ يَا أَبَا سُفْيَانَ فَوَاللَّهِ مَا تُرِيدُ اللَّهُ بِمَا تَقُولُ وَمَا زِلْتَ تَكِيدُ الْإِسْلَامَ وَأَهْلَهُ وَنَحْنُ مَشَاغِبُ رَسُولِ اللَّهِ صَ وَالْعَلَى كُلِّ امْرِئٍ مَا اكْتَسَبَ وَهُوَ وَلِيُّ مَا اخْتَقَبَ

Amir Al-Momineen<sup>-asws</sup> called out to him: ‘Return, O Abu Sufyan! By Allah<sup>-azwj</sup>, you do not intend Allah<sup>-azwj</sup> with what you are saying. You have never ceased to plot against Islam and its people, and we are pre-occupied with Rasool-Allah<sup>-saww</sup>, and upon every person is what he earns, and He<sup>-azwj</sup> is my<sup>-asws</sup> Guardian of what is to follow’.

فَانصَرَفَ أَبُو سُفْيَانَ إِلَى الْمَسْجِدِ فَوَجَدَ بَنِي أُمَيَّةَ مُجْتَمِعِينَ فِيهِ فَحَرَّضَهُمْ عَلَى الْأَمْرِ وَ لَمْ يَنْهَضُوا لَهُ وَ كَانَتْ فِتْنَةٌ عَمَّتْ وَ بَلِيَّةٌ سَمِلَتْ وَ أَسْبَابُ سُوءِ اتَّفَقَتْ تَمَكَّنَ بِهَا الشَّيْطَانُ وَ تَعَاوَنَ فِيهَا أَهْلُ الْإِفْكِ وَ الْعُدْوَانِ

Abu Sufyan left to go to the Masjid and found the clan of Umayya gathered in it. He made them greedy upon the command and they did not get up for it, and the Fitna (strife) was pervasive, and the afflictions all-inclusive, and the causes of evil were harmonised, the Satan<sup>-la</sup> was enabled with it, and they were assisted in it by the people of blatant lies and the aggression.

فَتَخَادَلَ فِي إِتْكَارِهَا أَهْلُ الْإِيمَانِ وَ كَانَ ذَلِكَ تَأْوِيلَ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اتَّفَقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً.

The people of Eman were forsaken in their denial of it, and that was the interpretation of the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And fear a Fitna (strife) which only affect those of you who are unjust in particular; [8:25]**.<sup>75</sup>

28- قب، المناقب لابن شهر آشوب أقام بالمدينة عشر سنين ثم حج حجة الوداع و نصب علياً إماماً يوم غدیر خم فلما دخل المدينة بعث أسامة بن زيد و أمره أن يفصد حيث قتل أبوه و جعل في جيشه و تحت رايته أبا بكر و عمر و أبا عبيدة و عسكر أسامة بالجرف فاشتكى شكواه التي توفى فيها فكان يقول في مرضه نفلدوا جيش أسامة و يكررو ذلك

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘He<sup>-saww</sup> stayed at Al-Medina for ten years, then performed the farewell Hajj, and nominated Ali<sup>-asws</sup> as an Imam<sup>-asws</sup> on the day of Ghadeer Khumm. When he<sup>-saww</sup> entered Al-Medina, he<sup>-saww</sup> sent for Usama Bin Zayd and ordered him to go to where his father had been killed, and made to be in his army and under his flag – Abu

<sup>75</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 27

Bakr, and Umar, and Abu Ubeyda; and the army of Usama was at Al-Jurf, and he<sup>-saww</sup> complained of the complaint in which he<sup>-saww</sup> passed away, and he<sup>-saww</sup> was saying during his<sup>-saww</sup> illness: 'Sent the army of Usama', and used to repeat that.

فَلَمَّا دَخَلَ سَنَةَ إِحْدَى عَشْرَةَ أَقَامَ بِالْمَدِينَةِ الْمُحَرَّمِ وَ مَرَضَ أَيَّاماً وَ تُؤَيَّبُ فِي النَّبِيِّ مِنْ صَفَرٍ يَوْمَ الْإِثْنَيْنِ وَ يُقَالُ يَوْمَ الْجُمُعَةِ لِأَنَّهَا عَشْرَةٌ لَيْلَةً مَضَتْ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ وَ كَانَ بَيْنَ قُدُومِهِ الْمَدِينَةَ وَ وَقَايَةِ عَشْرِ سِنِينَ وَ قُبِضَ قَبْلَ أَنْ تَغِيَّبَ الشَّمْسُ وَ هُوَ ابْنُ ثَلَاثٍ وَ سِتِّينَ سَنَةً

When year eleven entered, he<sup>-saww</sup> stayed at Al-Medina in Al-Muharram, and was ill for days, and passed away during the second from Safar on the day of Monday, and it is said the day of Friday on the twelve nights passed from the month of Rabbi Al-Awwal, and there were ten years between his<sup>-saww</sup> arrival at Al-Medina and his<sup>-saww</sup> passing away, and he<sup>-saww</sup> passed away before the setting of the sun and he<sup>-saww</sup> sixty three years old.

فَمَسَّلَهُ عَلِيُّ ع بِثَوْبِيهِ بِوَصِيَّتِهِ مِنْهُ وَ فِي رِوَايَةٍ وَ تُودِي بِذَلِكَ وَ بَقِيَ عَيْرَ مَذْفُونٍ ثَلَاثَةَ أَيَّامٍ يُصَلِّي عَلَيْهِ النَّاسُ وَ حَفَرَ لَهُ لِحْدًا أَبُو طَلْحَةَ زَيْدُ بْنُ سَهْلٍ الْأَنْصَارِيُّ وَ دَفَنَهُ عَلِيُّ ع وَ عَاوَنَهُ الْعَبَّاسُ وَ الْفَضْلُ وَ أَسَامَةُ

Ali<sup>-asws</sup> washed him<sup>-saww</sup> with his<sup>-saww</sup> cloth by a bequest from him<sup>-saww</sup>. And in a report, and it had been called out with that, and he<sup>-saww</sup> remain without being buried for three days. The people prayed Salat upon him and Abu Talha Zayd Bin Sahl the Helper dug a grave for him<sup>-saww</sup>, and Ali<sup>-asws</sup> buried him<sup>-saww</sup>, and he<sup>-asws</sup> was assisted by Al-Abbas, and Al-Fazl, and Usama.

فَقَادَتِ الْأَنْصَارُ يَا عَلِيُّ نُذِّكَرُكَ اللَّهُ وَ حَقْنَا الْيَوْمَ مِنْ رَسُولِ اللَّهِ ص أَنْ يَذْهَبَ أَذْخِلَ مِنَّا رَجُلًا فِيهِ فَقَالَ لِيَدْخُلَ أَوْسُ بْنُ حَوَلٍ فَلَمَّا دَلَّاهُ فِي حُفْرَتِهِ قَالَ لَهُ اخْرُجْ وَ رَبِّعْ قَبْرَهُ.

The Helpers called out, 'O Ali<sup>-asws</sup>! We remind you of Allah<sup>-azwj</sup> and our right today from Rasool-Allah<sup>-saww</sup> that a man from us should go to enter (the grave)'. He<sup>-asws</sup> said: 'Let Aws Bin Khowly enter'. When he<sup>-asws</sup> had straightened him<sup>-saww</sup> in his<sup>-saww</sup> grave, he<sup>-asws</sup> said to him: 'Go out', and he<sup>-asws</sup> squared his<sup>-saww</sup> grave".<sup>76</sup>

29- قب، المناقب لابن شهر آشوب أحمد في مسنده عن ابن عباس لما مرض رسول الله ص مرضه الذي مات فيه قال ادعوا لي علياً قالت عائشة ندعو لك أبا بكر قالت حفصة ندعو لك عمر قالت أم الفضل ندعو لك العباس

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Ahmad in his (book) 'Musnad', from Ibn Abbas, 'When Rasool-Allah<sup>-saww</sup> was unwell with the illness in which he<sup>-saww</sup> passed away, he<sup>-saww</sup> said: 'Call Ali<sup>-asws</sup> for me<sup>-saww</sup>'. Ayesha said, 'We will call Abu Bakr for you<sup>-saww</sup>'. Hafsa said, 'We will call Umar for you<sup>-saww</sup>'. Umm Al Fazl said, 'We will call Al-Abbas for you<sup>-saww</sup>'.

فَلَمَّا اجْتَمَعُوا رَفَعَ رَأْسَهُ فَلَمْ يَرَ عَلِيًّا فَسَكَتَ فَقَالَ عُمَرُ قَوْمُوا عَنِ رَسُولِ اللَّهِ الْخَيْرِ.

When they had gathered, he<sup>-saww</sup> raised his<sup>-saww</sup> head and did not see Ali<sup>-asws</sup>, so he<sup>-saww</sup> was silent. Umar said, 'Arise from Rasool-Allah<sup>-saww</sup>!'.<sup>76</sup>

وَ مِنْ طَرِيقَةِ أَهْلِ الْبَيْتِ ع أَنَّ عَائِشَةَ دَعَتْ أَبَاهَا فَأَعْرَضَ عَنْهُ وَ دَعَتْ حَفْصَةَ أَبَاهَا فَأَعْرَضَ عَنْهُ وَ دَعَتْ أُمَّ سَلَمَةَ عَلِيًّا فَتَجَاوَزَ طَوِيلًا ثُمَّ أُغْمِيَ عَلَيْهِ

<sup>76</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 28

And from the way of the People<sup>-asws</sup> of the Household – Ayesha called her father, but he<sup>-saww</sup> turned away from him; and Hafsa called her father and he<sup>-saww</sup> turned away from him, and Umm Salma<sup>-ra</sup> called Ali<sup>-asws</sup>. He<sup>-saww</sup> whispered to him<sup>-asws</sup> for a long time, then there was unconsciousness upon him<sup>-saww</sup>.

فَجَاءَ الْحُسَيْنُ وَالْحُسَيْنُ يَصِيحَانِ وَبَيْكِيَانِ حَتَّى وَقَعَا عَلَى رَسُولِ اللَّهِ ص وَ أَرَادَ عَلِيُّ أَنْ يُنَجِّيَهُمَا عَنْهُ فَأَفَاقَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ يَا عَلِيُّ دَعُهُمَا أَتَمُّهُمَا  
وَ يَشْعَانِي وَ أَنْزَوُدُ مِنْهُمَا وَ يَتَرَوَدَانِ مِنِّي

Al-Hassan<sup>-asws</sup> and Husayn<sup>-asws</sup> came shouting and crying until they<sup>-asws</sup> fell upon Rasool-Allah<sup>-saww</sup>, and Ali<sup>-asws</sup> intended to move them<sup>-asws</sup> aside from him<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> woke up, then said: ‘O Ali<sup>-asws</sup>! Leave them<sup>-asws</sup> for me<sup>-saww</sup> to smell them<sup>-asws</sup> and they<sup>-asws</sup> to smell me<sup>-saww</sup>, and I<sup>-saww</sup> provide from them<sup>-asws</sup> and they<sup>-asws</sup> provide from me<sup>-saww</sup>’.

ثُمَّ جَذَبَ عَلِيًّا تَحْتِ ثَوْبِهِ وَ وَضَعَ فَاهُ عَلَى فِيهِ وَ جَعَلَ يُنَاجِيهِ فَلَمَّا حَضَرَهُ الْمَوْتُ قَالَ لَهُ ضَعْ رَأْسِي يَا عَلِيُّ فِي حَجْرِكَ فَقَدْ جَاءَ أَمْرُ اللَّهِ فَإِذَا فَاضَتْ  
نَفْسِي فَتَنَاوَلْهَا بِيَدِكَ وَ امْسَحْ بِهَا وَجْهَكَ ثُمَّ وَجِّهْنِي إِلَى الْقِبْلَةِ وَ تَوَلَّ أَمْرِي وَ صَلِّ عَلَيَّ أَوَّلَ النَّاسِ وَ لَا تُتَارِفْنِي حَتَّى تُتَارِفَنِي فِي رَمْسِي وَ اسْتَعِنَ بِاللَّهِ عَزَّ  
وَ جَلَّ

Then he<sup>-saww</sup> pulled Ali<sup>-asws</sup> under his<sup>-saww</sup> sheet and placed his<sup>-saww</sup> mouth on his<sup>-asws</sup> mouth whispering to him<sup>-asws</sup>. When the death presented to him<sup>-saww</sup>, he<sup>-saww</sup> said to him<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! Place my<sup>-saww</sup> head in your<sup>-asws</sup> lap, for the Command of Allah<sup>-azwj</sup> has come. So, when my<sup>-saww</sup> soul departs, then grab it with your<sup>-asws</sup> hands and wipe your<sup>-asws</sup> face with it, then face me<sup>-saww</sup> towards the Qiblah, and be in charge of my<sup>-saww</sup> matter and pray Salat upon me<sup>-asws</sup> as the first of the people, and do not separate from me<sup>-saww</sup> until you<sup>-asws</sup> have covered me<sup>-saww</sup> in my<sup>-saww</sup> grave, and seek Assistance with Allah<sup>-azwj</sup> Mighty and Majestic’.

وَ أَخَذَ عَلِيُّ بِرَأْسِهِ فَوَضَعَهُ فِي حَجْرِهِ فَأَعْمِيَ عَلَيْهِ فَبَكَتْ فَاطِمَةُ فَأَوْمَأَ إِلَيْهَا بِالْمَوْتِ مِنْهُ فَأَسَرَ إِلَيْهَا شَيْئًا كَهَلٍّ وَجْهَهَا الْقِصَّةَ ثُمَّ قَضَى وَ مَدَّ أَمِيرُ الْمُؤْمِنِينَ  
يَدَهُ الْيُمْنَى تَحْتِ حَنَكِهِ فَفَاضَتْ نَفْسُهُ فِيهَا فَرَفَعَهَا إِلَى وَجْهِهِ فَمَسَحَهُ بِهَا ثُمَّ وَجَّهَهُ وَ مَدَّ عَلَيْهِ إِزَارَهُ وَ اسْتَقْبَلَ بِالنَّظَرِ فِي أَمْرِهِ.

And Ali<sup>-asws</sup> took his<sup>-saww</sup> head and placed it in his<sup>-asws</sup> lap and there was unconsciousness upon him<sup>-saww</sup>. Fatima<sup>-asws</sup> cried, and he<sup>-saww</sup> gestured towards her<sup>-asws</sup> with the going near him<sup>-saww</sup>, and he<sup>-saww</sup> divulged a secret to her<sup>-asws</sup> of something, her<sup>-asws</sup> face was joyful to the story. Then he<sup>-saww</sup> passed away, and Amir Al Momineen<sup>-asws</sup> extended his<sup>-asws</sup> hand until his<sup>-saww</sup> throat, and he<sup>-asws</sup> was overflowing (with tears) during it, and raised it to his<sup>-asws</sup> face and wiped it with it, then directed him<sup>-saww</sup> and extended his<sup>-saww</sup> cloth upon him<sup>-saww</sup>, and went on to deal with his<sup>-saww</sup> instructions’.

وَ رَوَى أَنَّهُ قَالَ جَبْرَيْلُ إِنَّ مَلَكَ الْمَوْتِ يَسْتَأْذِنُ عَلَيْكَ وَ مَا اسْتَأْذَنَ أَحَدًا قَبْلَكَ وَ لَا بَعْدَكَ فَأَذِنَ لَهُ فَدَخَلَ وَ سَلَّمَ عَلَيْهِ وَ قَالَ يَا أَحْمَدُ إِنَّ اللَّهَ تَعَالَى  
بَعَثَنِي إِلَيْكَ لِأَطِيعَكَ أَقْبَضُ أَوْ أَرْجِعُ فَأَمْرُهُ فَقَبِضْ.

And it is reported that Jibraeel<sup>-as</sup> said: ‘The Angel of death is seeking permission to you<sup>-saww</sup>, and he has not sought the permission of anyone before you<sup>-saww</sup> nor will he after you<sup>-saww</sup>’. He<sup>-saww</sup> permitted to him. He entered and greeted unto him<sup>-saww</sup> and said: ‘O Ahmad<sup>-saww</sup>! Allah<sup>-azwj</sup> the Exalted has Sent me to you<sup>-saww</sup> that I should obey you<sup>-saww</sup>, whether I should take (your<sup>-saww</sup> soul) or return’. He<sup>-saww</sup> ordered him with the taking’.

الْبَاقِرُ ع لَمَّا حَضَرَ رَسُولَ اللَّهِ ص الْوَفَاةَ نَزَلَ جِبْرَائِيلُ فَقَالَ يَا رَسُولَ اللَّهِ تُرِيدُ الرُّجُوعَ إِلَى الدُّنْيَا قَالَ لَا الرَّفِيقَ الْأَعْلَى.

Al-Baqir<sup>asws</sup> – When the expiry presented to Rasool-Allah<sup>saww</sup>, Jibraeel<sup>as</sup> descended and said: ‘O Rasool-Allah<sup>saww</sup>! Do you<sup>saww</sup> want the return to the world?’ He<sup>saww</sup> said: ‘No, and I<sup>saww</sup> have delivered (the Message)’. Then he<sup>as</sup> said to him<sup>saww</sup>: ‘O Rasool-Allah<sup>saww</sup>! Do you want to return to the world?’ He<sup>saww</sup> said: ‘No, the lofty friends’.

الصَّادِقُ ع قَالَ جِبْرَائِيلُ يَا مُحَمَّدُ هَذَا آخِرُ نُزُولِي إِلَى الدُّنْيَا إِنَّمَا كُنْتُ أَنْتَ حَاجَتِي مِنْهَا.

Al-Sadiq<sup>asws</sup> said: ‘Jibraeel<sup>as</sup> said: ‘O Muhammad<sup>saww</sup>! This is the last of my<sup>as</sup> descent to the world. But rather you<sup>saww</sup> are my<sup>as</sup> need from it’.

وَرُوي أَنَّهُ اسْتَلَّ عَلَيَّ ع مِنْ تَحْتِ ثِيَابِهِ وَ قَالَ عَظَّمَ اللَّهُ أَجْرَكُمْ فِي بَيْتِكُمْ فَقِيلَ لَهُ مَا الَّذِي نَاجَاكَ بِهِ رَسُولُ اللَّهِ ص تَحْتِ ثِيَابِهِ فَقَالَ عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْعِلْمِ فَتَنَحَّ لِي كُلُّ بَابٍ أَلْفَ بَابٍ وَأَوْصَانِي بِمَا أَنَا بِهِ فَاتِمَّ إِنَّ شَاءَ اللَّهُ.

And it is reported – Ali<sup>asws</sup> crept out from under his<sup>saww</sup> sheet and said: ‘May Allah<sup>azwj</sup> Magnify your Recompenses regarding your Prophet<sup>saww</sup>’. It was said to him<sup>asws</sup>, ‘What is that which Rasool-Allah<sup>saww</sup> whispered to you<sup>asws</sup> with?’ He<sup>asws</sup> said: ‘He<sup>saww</sup> taught me<sup>asws</sup> a thousand doors of knowledge. Each door opened for me<sup>asws</sup> a thousand doors, and bequeathed to me<sup>saww</sup> with what I<sup>asws</sup> am going to stand with, if Allah<sup>azwj</sup> so Desires’.

أَبُو عَبْدِ اللَّهِ ع بِنِ مَاجَةَ فِي السُّنَنِ وَ أَبُو يَعْلَى الْمُوصِلِيُّ فِي الْمُسْتَنْدَبِ قَالَ أَنَسُ كَانَتْ فَاطِمَةُ ع تَقُولُ لَمَّا تَقَلَّ النَّبِيُّ ص يَا أَبَتَاهُ جِبْرَائِيلُ إِلَيْنَا يَنْعَاهُ يَا أَبَتَاهُ مِنْ رَبِّهِ مَا أَدْنَاهُ يَا أَبَتَاهُ جَنَّةَ الْفِرْدَوْسِ مَاوَاهُ يَا أَبَتَاهُ أَجَابَ رَبًّا دَعَاهُ.

Abu Abdullah Bin Majah in (the book) ‘Al-Sunan’, and Abu Ya’la Al-Mowsuly in (the book) ‘Al-Musnad’ – Anas (well-known fabricator) said, (Syeda) ‘Fatima<sup>asws</sup> was saying when the Prophet<sup>saww</sup> worsened (illness): ‘O father<sup>saww</sup>! Jibraeel<sup>as</sup> is lamenting to us<sup>asws</sup>. O father<sup>saww</sup>! How close he<sup>as</sup> is from his<sup>as</sup> Lord<sup>azwj</sup>. O father<sup>saww</sup>! The Garden of Al-Firdows is his<sup>as</sup> shelter. O father<sup>saww</sup>! Answer to Lord<sup>azwj</sup> of His<sup>azwj</sup> Call’.

الْكَافِي اجْتَمَعَتْ نِسْوَةٌ بِنِي هَاشِمٍ وَ جَعَلْنَ يَذْكُرْنَ النَّبِيَّ ص فَقَالَتْ فَاطِمَةُ اتُّرِكْنَ التَّعَدَادَ وَ عَلَيْنَكُنَّ بِالْدُعَاءِ.

Al-Kafi – The womenfolk of the Clan of Hashim<sup>as</sup> gathered and went on to mention the Prophet<sup>saww</sup>. Fatima<sup>asws</sup> said: ‘Leave the counting and upon you is to be with the supplication’.

وَ قَالَ النَّبِيُّ ص يَا عَلِيُّ مَنْ أُصِيبَ بِمُصِيبَةٍ فَلْيَذْكُرْ مُصِيبَتَهُ فِي فَإِنَّهَا مِنْ أَعْظَمِ الْمَصَائِبِ.

And the Prophet<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! One who is afflicted with a calamity so let him remember his calamity with me<sup>saww</sup>, for it is from the biggest of the calamities’.

وَ أَنْشَأَ أَمِيرُ الْمُؤْمِنِينَ ع

هَذَا السَّبِيلُ إِلَى أَنْ لَا تَرَى أَحَدًا

الْمَوْتُ لَا وَالِدًا يُبْقِي وَ لَا وَلَدًا

لَوْ خَلَّدَ اللَّهُ خَلْقًا قَبْلَهُ خُلِدًا  
مَنْ فَاتَهُ الْيَوْمَ سَهْمٌ لَمْ يَفْتَهُ غَدًا

هَذَا النَّبِيُّ وَ لَمْ يُخَلَّدْ لِأُمَّتِهِ  
لِلْمَوْتِ فَيَنَا سَهَامٌ غَيْرُ خَاطِئَةٍ

And Amir Al-Momineen<sup>-asws</sup> prosed: 'The death neither lest a parent remain nor a child, this is the way to what no one has seen. This Prophet<sup>-saww</sup> and he<sup>-saww</sup> did not remain eternally for his<sup>-saww</sup> community. If Allah<sup>-azwj</sup> had let any creature remain eternally, he<sup>-saww</sup> would have remained eternally. There are arrows for the death regarding us without missing (their targets), one whom an arrow misses today, will not miss him tomorrow'.

الرَّهْرَاءُ ع

وَ ذِكْرُ أَبِي مُدٍّ مَاتَ وَ اللَّهُ أَزِيدُ  
فَعَزَّيْتُ نَفْسِي بِالنَّبِيِّ مُحَمَّدٍ  
وَ مَنْ لَمْ يَمُتْ فِي يَوْمِهِ مَاتَ فِي غَدٍ

إِذَا مَاتَ يَوْمًا مَيِّتٌ قَلَّ ذِكْرُهُ  
تَذَكَّرْتُ لَمَّا فَرَّقَ الْمَوْتُ بَيْنَنَا  
فَقُلْتُ لَهَا إِنَّ الْمَمَاتَ سَبِيلُنَا

Al-Zahra<sup>-asws</sup>: 'When someone dies on a day, reduce his remembrance, and remember my<sup>-asws</sup> father<sup>-saww</sup>, since he<sup>-saww</sup> passed away, by Allah<sup>-azwj</sup>, I<sup>-asws</sup> have increased remembering, when the death separated between us<sup>-asws</sup>, and I<sup>-asws</sup> comforted my<sup>-asws</sup> soul with the Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>. I<sup>-asws</sup> said to it: 'The deaths are our ways, and the one who does not die during his day (today), will be dying the next day'.

ديك الجن

أعاش رسول الله أم ضمه القبر.

تأمل إذا الأحران فيك تكاثرت

Rooster of the Jinn, 'I am hoping that the grief regarding you<sup>-saww</sup> will multiply, does Rasool-Allah<sup>-saww</sup> live or does the grave press him<sup>-saww</sup>?'

إبراهيم بن المهدي

و اعلم بأن المرء غير مخلد  
و ترى المنية للرجال برمصد  
فأذكر مصابك بالنبي محمد.

اصبر لكل مصيبة و تجلد  
أ و ما ترى أن الحوادث جمة  
فإذا ذكرت مصيبة تشجى لها

Ibrahim Bin Al-Mahdi, 'I was patient to every calamity and froze, and knew that the person is without eternity. Or do you not see that the events are enormous, and you see the death lying in ambush to the men. So when you remember a calamity, be brave to it and remember your calamity with the Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>'.

و لغيره.

لكان رسول الله فيها مخلد.

فلو كانت الدنيا يدوم بقاؤها

And others, 'If the world, its remaining was permanent, Rasool-Allah<sup>-saww</sup> would have been eternal in it'.

تَارِيحُ الطَّبْرِيِّ وَ إِبَانَةُ الْعُكْبَرِيِّ قَالَ ابْنُ مَسْعُودٍ قِيلَ لِلنَّبِيِّ ص مَنْ يُغَسِّلُكَ يَا رَسُولَ اللَّهِ قَالَ أَهْلِي الْأَدْنَى.

(The books) 'Tareekh' of Al-Tabari and 'Ibana' of Al-Ukbari – Ibn Masoud said, 'It was said to the Prophet<sup>-saww</sup>, 'Who will wash you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>? He<sup>-saww</sup> said: 'The closest of my<sup>-saww</sup> relatives'.

حِلْيَةُ الْأَوْلِيَاءِ وَ تَارِيحُ الطَّبْرِيِّ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ يُغَسِّلُ النَّبِيَّ ص وَ الْفَضْلُ يَصُبُّ الْمَاءَ عَلَيْهِ وَ جَبْرِئِيلُ يُعِينُهُمَا وَ كَانَ عَلِيٌّ يَقُولُ مَا أَطْيَبَكَ حَيًّا وَ مَيِّتًا.

(The book) 'Hilyat Al-Awliya' and 'Tareekh' of Al-Tabari – 'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> had washed the Prophet<sup>-saww</sup>, and Al-Fazl poured the water upon him<sup>-saww</sup>, and Jibraeel<sup>-as</sup> assisted them both, and Ali<sup>-asws</sup> was saying: 'How aromatic you<sup>-saww</sup> are alive and (when) deceased'.

مسند الموصلي في خبر عن عائشة ثم خلوا بينه و بين أهل بيته فغسله علي بن أبي طالب ع و أسامة بن زيد.

(The book) 'Masnad' of Al-Mowsay in a Hadeeth from Ayesha, 'Then it (room) was vacated between him<sup>-saww</sup> and the People<sup>-asws</sup> of his<sup>-saww</sup> Household. Ali<sup>-asws</sup> and Usama Bin Zayd washed him<sup>-saww</sup>'.

الصَّفْوَانِيُّ فِي الْإِخْنِ وَ الْمَخْنِ بِإِسْنَادِهِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: أَوْصَانِي رَسُولُ اللَّهِ ص إِذَا أَنَا مِتُّ فَأَغْسِلْنِي بِسَبْعِ قَرَبٍ مِنْ بَغْرِي بِقُرْبِ عَرَسٍ.

Al Safwani in (the book) 'Al Ihan and Al Mihan', by his chain from Ismail Bin Abdullah, from his father,

'From Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> bequeathed to me<sup>-asws</sup>: 'When I<sup>-saww</sup> pass away, then wash me<sup>-saww</sup> with seven containers from my<sup>-saww</sup> well, the well of Gars'.

إِبَانَةُ ابْنِ بَطَّةَ قَالَ يُرِيدُ بْنُ بِلَالٍ قَالَ عَلِيٌّ أَوْصَى النَّبِيُّ ص أَلَّا يُغَسِّلَهُ أَحَدٌ غَيْرِي فَإِنَّهُ لَا يَرَى أَحَدٌ عَوْرَتِي إِلَّا طَمَسَتْ عَيْنَاهُ

Ibana Ibn Batah, 'Yazeed Bin Bilal said,

'Ali<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> bequeathed that no one should wash him<sup>-saww</sup> apart from me<sup>-asws</sup>: 'No one will see my<sup>-saww</sup> private parts except his eyes would be blinded'.

قَالَ فَمَا تَنَاوَلْتُ غُضُوًّا إِلَّا كَأَنَّكَ كَانَ يَقْلَهُ [يُقَلِّبُهُ] مَعِيَ ثَلَاثُونَ رَجُلًا حَتَّى فَرَعْتُ مِنْ غُسْلِهِ.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> did not grab any limb except it was as if it is being turned with me<sup>-asws</sup> by thirty men, until I<sup>-asws</sup> was free from washing him<sup>-saww</sup>'.

و روي أنه لما أراد علي غسله استدعى الفضل بن عباس ليعينه و كان مشدود العينين و قد أمره علي بذلك إشفاقا عليه من العمى.

And it is reported that when Ali<sup>-asws</sup> wanted to wash him<sup>-saww</sup>, called Al-Fazl Bin Abbas to assist him<sup>-asws</sup>, and he was blindfolded of the eyes, and Ali<sup>-asws</sup> had instructed him with that, fearing the blindness upon him’.

وَقَالَ أَبُو جَعْفَرٍ ع قَالَ النَّاسُ كَيْفَ الصَّلَاةُ عَلَيْهِ فَقَالَ عَلِيُّ بْنُ رَسُولِ اللَّهِ إِمَامًا حَيًّا وَ مَيِّتًا فَدَخَلَ عَلَيْهِ عَشْرَةَ عَشْرَةَ فَصَلُّوا عَلَيْهِ يَوْمَ الْإِثْنَيْنِ وَ لَيْلَةَ الثَّلَاثَاءِ حَتَّى الصَّبَاحِ وَ يَوْمَ الثَّلَاثَاءِ حَتَّى صَلَّى عَلَيْهِ الْأَقْرَبَاءُ وَ الْحَوَاصُّ وَ لَمْ يَحْضُرْ أَهْلُ السَّقِيْفَةِ وَ كَانَ عَلِيُّ أَنْفَدَ إِلَيْهِمْ بُرَيْدَةَ وَ إِذَا تَمَّتْ بَيْعَتُهُمْ بَعْدَ دَفْنِهِ.

And Abu Ja’far<sup>-asws</sup> said: ‘The people said, ‘How will the Salat be prayed upon him<sup>-saww</sup>?’ Ali<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> is an Imam alive and (when) deceased’. Ten by ten (people) entered and prayed Salat upon him<sup>-saww</sup> on the day of Monday, and Tuesday night until the morning, and the day of Tuesday until the near relatives had prayed Salat upon him, and the special ones, and the people of Al-Saqeefa did not attend, and Ali<sup>-asws</sup> had sent Bureyda to them, and rather their allegiances had been completed after his<sup>-saww</sup> burial’.

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِذَا تَزَلَّتْ هَذِهِ الْآيَةُ فِي الصَّلَاةِ عَلَيَّ بَعْدَ قَبْضِ اللَّهِ لِي إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَيَّ النَّبِيِّ الْآيَةَ.

And Amir Al-Momineen<sup>-asws</sup> said: ‘I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘But rather this Verse was Revealed regarding the Salat upon me<sup>-saww</sup> after Allah<sup>-azwj</sup> Causes me<sup>-saww</sup> to pass away: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. [33:56]** – the Verse’.

وَسُئِلَ الْبَاقِرُ ع كَيْفَ كَانَتْ الصَّلَاةُ عَلَيَّ عَلَى النَّبِيِّ ص فَقَالَ لَمَّا عَسَلَهُ أَمِيرُ الْمُؤْمِنِينَ وَ كَفَّنَهُ سَجَّاهُ وَ أَدْخَلَ عَلَيْهِ عَشْرَةَ فَدَارُوا حَوْلَهُ ثُمَّ وَقَفَ أَمِيرُ الْمُؤْمِنِينَ فِي وَسْطِهِمْ فَقَالَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ الْآيَةَ

And Al-Baqir<sup>-asws</sup> was asked, ‘How was the Salat upon the Prophet<sup>-saww</sup>?’ He<sup>-asws</sup> said: ‘When Amir Al-Momineen<sup>-asws</sup> had washed him<sup>-saww</sup>, and enshrouded him<sup>-saww</sup>, laid him<sup>-saww</sup> down, and ten (men) entered to him<sup>-saww</sup>. They circled around, then Amir Al-Momineen<sup>-asws</sup> stood in their midst and said: **Surely, Allah and His Angels [33:56]** – the Verse.

فَيَقُولُ الْقَوْمُ مِثْلَ مَا يَقُولُ حَتَّى صَلَّى عَلَيْهِ أَهْلُ الْمَدِينَةِ وَ أَهْلُ الْعَوَالِي.

The people said the like what he<sup>-asws</sup> said, until the people of Al-Medina and the people of nobility had prayed Salat upon him<sup>-saww</sup>.

وَ اختلفوا أين يدفن فقال بعضهم في البقيع و قال آخرون في صحن المسجد فقال أمير المؤمنين إن الله لم يقبض نبيه إلا في أطهر البقاع فينبغي أن يدفن في البقعة التي قبض فيها فاتفقت الجماعة على قوله و دفن في حجرته.

And they differed, ‘Where should he<sup>-saww</sup> be buried?’ Some of them said, ‘In Al-Baqie’, and others said, ‘In the courtyard of the Masjid’. Amir Al-Momineen<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> did not Take His<sup>-azwj</sup> Prophet<sup>-saww</sup> except in the purest of spots, therefore it is befitting that he<sup>-saww</sup> be buried in the spot in which he<sup>-saww</sup> passed away’. The group were concordat upon his<sup>-asws</sup> word, and he<sup>-saww</sup> was buried in the room’.

تَارِيخُ الطَّبْرِيِّ فِي حَدِيثِ ابْنِ مَسْعُودٍ قُلْنَا فَمَنْ يُدْخِلُكَ قَبْرِكَ يَا نَبِيَّ اللَّهِ قَالَ أَهْلِي.

Tareekh of Al Tabari, in a Hadeeth of Ibn Masud, ‘We said, ‘So who will enter you<sup>-saww</sup> into your<sup>-saww</sup> grave, O Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>?’ He<sup>-saww</sup> said: ‘My<sup>-saww</sup> family’.

و قال الطبري و ابن ماجة الذي نزل في قبر رسول الله ص علي بن أبي طالب و الفضل و قثم و شقران و لهذا قال أمير المؤمنين ع أنا الأول أنا الآخر.

And Al-Tabari, and Ibn Maja – ‘The one who descended in the grave of Rasool-Allah<sup>-sawww</sup> was Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and Al-Fazl, and Qasam, and Shaqran, and for this, Amir Al-Momineen<sup>-asws</sup> said: ‘I<sup>-asws</sup> am the first, I<sup>-asws</sup> am the last’<sup>.77</sup>

30- شي، تفسير العياشي الحسين عن أبي عبد الله ع قال: لَمَّا فُيْضَ رَسُولُ اللَّهِ جَاءَهُمْ جِبْرَائِيلُ وَ النَّبِيُّ ص مُسَجِّى وَ فِي الْبَيْتِ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ

Tafseer Al-Ayyashi – Al-Husayn, from Abu Abdullah<sup>-asws</sup> having said: ‘When Rasool-Allah<sup>-sawww</sup> passed away, Jibraeel<sup>-as</sup> came to them, and the Prophet<sup>-sawww</sup> had been laid down, and in the house were Ali<sup>-asws</sup>, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>.

فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ الرَّحْمَةِ كُلِّ نَفْسٍ ذَائِقَةُ الْمَوْتِ إِلَى مَتَاعِ الْعُرُورِ إِنَّ فِي اللَّهِ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ وَ دَرَكًا مِنْ كُلِّ مَا فَاتَ وَ خَلْفًا مِنْ كُلِّ هَالِكٍ فَبِاللَّهِ فَنُتَمُوا وَ إِيَّاهُ فَارْجُوا إِنَّمَا الْمَصَابُ مِنْ حُرْمِ النَّوَابِ وَ هَذَا آخِرُ وَطْئِي مِنَ الدُّنْيَا

He<sup>-as</sup> said: ‘The greetings be upon you<sup>-asws</sup> all, O People<sup>-asws</sup> of the Household! **Every self shall taste the death**, - up to His<sup>-azwj</sup> Words: **a deceptive pleasure? [3:185]**. Surely in Allah<sup>-azwj</sup> there is consolation from all calamities, and coming across of all what is lost, and a replacement from all (what is) perished, therefore trust in Allah<sup>-azwj</sup> and hope to Him<sup>-azwj</sup>. But rather the afflicted is one deprived of the Rewards, and this is the last of my<sup>-as</sup> treading from the world’.

قَالَ قَالُوا فَسَمِعْنَا صَوْتًا فَلَمْ نَرِ شَخْصًا.

He<sup>-asws</sup> said: ‘They<sup>-asws</sup> said: ‘We<sup>-asws</sup> heard a voice but did not see a person’<sup>.78</sup>

31- شي، تفسير العياشي هشام بن سالم عن أبي عبد الله ع قال: لَمَّا فُيْضَ رَسُولُ اللَّهِ ص سَمِعُوا صَوْتًا مِنْ جَانِبِ الْبَيْتِ وَ لَمْ يَرَوْا شَخْصًا يَقُولُ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ إِلَى قَوْلِهِ فَقَدْ فَازَ

Tafseer Al Ayyashi – Hisham Bin Salim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When Rasool-Allah<sup>-sawww</sup> passed away, they<sup>-asws</sup> heard a voice from the side of the house and did not see a person saying: ‘**Every self shall taste the death**, - up to His<sup>-azwj</sup> Words: **he indeed has succeeded; [3:185]**’.

ثُمَّ قَالَ فِي اللَّهِ خَلْفٌ وَ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ دَرَكٌ لِمَا فَاتَ فَبِاللَّهِ فَنُتَمُوا وَ إِيَّاهُ فَارْجُوا وَ إِنَّمَا الْمَخْرُومُ مِنْ حُرْمِ النَّوَابِ وَ اسْتُرُوا عَوْرَةَ نَبِيِّكُمْ

Then he said: ‘In Allah<sup>-azwj</sup> there is a replacement, and consolation from all calamities, and coming across to whatever is lost, therefore trust in Allah<sup>-azwj</sup> and hope to Him<sup>-azwj</sup>, and rather the deprived one is the one deprived the Rewards, and veil the nakedness of your<sup>-asws</sup> Prophet<sup>-sawww</sup>’.

<sup>77</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 2 H 29

<sup>78</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 2 H 30

فَلَمَّا وَضَعَهُ عَلَى السَّرِيرِ نُودِيَ يَا عَلِيُّ لَا تَخْلَعْ الْقَمِيصَ قَالَ فَعَسَلَهُ عَلِيُّ عَ فِي قَمِيصِهِ.

When he<sup>-asws</sup> placed him<sup>-saww</sup> upon the bier, he<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! Do not take off the shirt’. So Ali<sup>-asws</sup> washed him<sup>-saww</sup> in his<sup>-saww</sup> shirt’’. 79

32- جاء المجلس للمفيد علي بن محمد القرشي عن علي بن الحسن بن فضال عن الحسين بن نصر عن أبيه عن أحمد بن عبد الله بن عبد الملك عن عمرو بن حُرَيْث عن الحسين بن سلمة عن أبي خالد الكابلي عن أبي جعفر محمد بن علي الباقر ع قال: لَمَّا فَرَعَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ تَعْسِيلِ رَسُولِ اللَّهِ ص وَ تَكْفِينِهِ وَ تَحْنِيطِهِ أُذِنَ لِلنَّاسِ وَ قَالَ لِيَدْخُلَ مِنْكُمْ عَشْرَةٌ عَشْرَةً لِيُصَلُّوا عَلَيْهِ

(The book) ‘Al Majaalis’ of Al Mufeed – Al Qashy, from Ali Bin Al Hassan Bin Fazzal, from Al Husayn Bin Nasr, from his father, from Ahmad Bin Abdullah Bin Abdul Malik, from Amro Bin Hureysh, from Al Husayn Bin Salama, from Abu Khalid Al Kabuly,

‘From Abu Ja’far Muhammad<sup>-asws</sup> Bin Ali Al-Baqir<sup>-asws</sup> having said: ‘When Amir Al-Momineen<sup>-asws</sup> was free from washing Rasool-Allah<sup>-saww</sup> and enshrouding him<sup>-asws</sup> and embalming him<sup>-saww</sup>, he<sup>-asws</sup> permitted the people and said: ‘Let ten by ten from you enter in order to pray Salat upon him<sup>-saww</sup>’.

فَدَخَلُوا وَ قَامَ أَمِيرُ الْمُؤْمِنِينَ ع بَيْنَهُمْ وَ بَيْنَهُمْ وَ قَالَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا وَ كَانَ النَّاسُ يَتَوَلَّوْنَ كَمَا يَقُولُ

They entered and Amir Al-Momineen<sup>-asws</sup> stood between him<sup>-saww</sup> and them and said: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].** And the people were saying what he<sup>-asws</sup> said’.

قَالَ أَبُو جَعْفَرٍ ع وَ هَكَذَا كَانَتِ الصَّلَاةُ عَلَيْهِ ص.

Abu Ja’far<sup>-asws</sup> said: ‘And that is how the Salat was upon him<sup>-saww</sup>’’. 80

33- جاء المجلس للمفيد محمد بن الحسين المقرئ عن عبد الله بن يحيى عن أحمد بن الحسين بن سعيد القرشي عن أبيه عن الحسين بن محارق عن عبد الصمد بن علي عن أبيه عن عبد الله بن العباس رضي الله عنه قال: لَمَّا تُؤَيَّرَ رَسُولُ اللَّهِ ص تَوَلَّى غُسْلَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ الْعَبَّاسُ مَعَهُ وَ الْفَضْلُ بْنُ الْعَبَّاسِ

(The book) ‘Al Majaalis’ of Al Mufeed – Muhammad Bin Al Husayn Al Muqry, from Abdullah Bin Yahya, from Ahmad Bin Al Husayn Bin Saeed al Qurshy, from his father, from Al Husayn Bin Mukhariq, from Abdul Samad Bin Ali, from his father, from Abdullah Bin Al Abbas who said,

‘When Rasool-Allah<sup>-saww</sup> passed away, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> was in charge of his<sup>-saww</sup> washing, and Al-Abbas was with him<sup>-asws</sup>, and Al-Fazl Bin Al-Abbas.

79 Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 31

80 Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 32

فَلَمَّا فَرَغَ عَلِيٌّ ع مِنْ غُسْلِهِ كَشَفَ الْإِزَارَ عَنْ وَجْهِهِ ثُمَّ قَالَ يَا أَبِي أَنْتَ وَ أُمِّي طَبِيتَ حَيًّا وَ طَبِيتَ مَيِّتًا انْقَطَعَ بِمَوْتِكَ مَا لَمْ يَنْقَطِعْ بِمَوْتِ أَحَدٍ مِمَّنْ سِوَاكَ مِنَ النَّبِيِّ وَ الْإِنْبَاءِ

When Ali<sup>-asws</sup> was free from washing him<sup>-saww</sup>, he<sup>-asws</sup> uncovered the sheet from his<sup>-saww</sup> face, then said: 'May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-saww</sup>! You<sup>-saww</sup> were good alive and are good (when) deceased. It has been cut off from your<sup>-saww</sup> passing away what was not cut off with the death of anyone from the ones besides you<sup>-saww</sup>, of the Prophet-hood and the news.

خَصَّصْتَ حَتَّى صِرْتَ مُسَيَّلًا عَمَّنْ سِوَاكَ وَ عَمَّمْتَ حَتَّى صَارَ النَّاسُ فِيكَ سِوَاءً وَ لَوْ لَا أَنَّكَ أَمَرْتَ بِالصَّبْرِ وَ تَهَيَّتَ عَنِ الْجُرْعِ لَأَنْقَدْنَا عَلَيْكَ الشُّتُونُ وَ لَكِنَّ مَا لَا يُدْفَعُ كَمَدًّا وَ عُصَصَ مَخَالِقَانِ وَ هُمَا دَاءُ الْأَجَلِ وَ قَالَا لَكَ

You<sup>-saww</sup> were specialised until you<sup>-saww</sup> became pleasant from the ones besides you<sup>-saww</sup> and were generalised until the people became the same regarding you<sup>-asws</sup>, and had you<sup>-saww</sup> not instructed with the patience and forbidden from the panic, we would have run down the affairs upon you<sup>-saww</sup>, but what cannot be repelled is gloom and choking, both opposing, and these two are the immediate problems, detestable to you<sup>-saww</sup>.

يَا أَبِي أَنْتَ وَ أُمِّي اذْكُرْنَا عِنْدَ رَبِّكَ وَ اجْعَلْنَا مِنْ هِمَاكَ ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَ وَجْهَهُ وَ الْإِزَارَ عَلَيْهِ.

May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-saww</sup>, mention us in the Presence of your<sup>-asws</sup> Lord<sup>-azwj</sup> and Make us to be from your<sup>-asws</sup> main concerns'. Then he<sup>-asws</sup> devoted to him<sup>-saww</sup> and kissed his<sup>-saww</sup> face and the sheet was upon him<sup>-saww</sup>'.<sup>81</sup>

34- قب، المناقب لابن شهر آشوب سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ أُعْمِيَ عَلَى النَّبِيِّ ص فِي مَرَضِهِ فَدَقَّ بَابَهُ فَقَالَتْ فَاطِمَةُ مَنْ ذَا قَالَ أَنَا رَجُلٌ غَرِيبٌ أَتَيْتُكَ أَسْأَلُ رَسُولَ اللَّهِ ص أَ تَأْذُنُونَ لِي فِي الدُّخُولِ عَلَيْهِ فَأَجَابَتْ امْرَأَتُ اللَّهِ لِحَاجَتِكَ فَرَسُولُ اللَّهِ عَنَّكَ مَشْغُولٌ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Suheyl Bin Abu Salih, from Ibn Abbas – 'There was unconsciousness upon the Prophet<sup>-saww</sup> during his<sup>-saww</sup> illness. There was a knock on the door, so (Syeda) Fatima<sup>-asws</sup> said: 'Who is that?' He said, 'I am a Stanger man having come to ask Rasool-Allah<sup>-azwj</sup>. Can you permit me regarding the entering to see him<sup>-saww</sup>?'. She<sup>-asws</sup> answered: 'May Allah<sup>-azwj</sup> have Mercy on you! Continue to your needs for Rasool-Allah<sup>-saww</sup> is pre-occupied from you'.

فَمَضَى ثُمَّ رَجَعَ فَدَقَّ الْبَابَ وَ قَالَ غَرِيبٌ يَسْتَأْذِنُ عَلَى رَسُولِ اللَّهِ أَ تَأْذُنُونَ لِلْغُرَبَاءِ فَأَفَاقَ رَسُولُ اللَّهِ ص مِنْ عَشِيِّهِ وَ قَالَ يَا فَاطِمَةُ أَ تَدْرِينَ مَنْ هَذَا قَالَتْ لَا يَا رَسُولَ اللَّهِ

He went away, then returned and knocked the door and said, 'A stranger seeking to see Rasool-Allah<sup>-saww</sup>! Can you permit the strangers?' Rasool-Allah<sup>-saww</sup> woke up from his<sup>-saww</sup> unconsciousness and said: 'O Fatima<sup>-asws</sup>! Do you<sup>-asws</sup> know who this is?' She<sup>-asws</sup> said: 'No, O Rasool-Allah<sup>-saww</sup>!'

<sup>81</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 33

قَالَ هَذَا مُفَرِّقُ الْجَمَاعَاتِ وَ مُنْعِصُ اللَّذَاتِ هَذَا مَلِكُ الْمَوْتِ مَا اسْتَأْذَنَ وَ اللَّهُ عَلَى أَحَدٍ قَبْلِي وَ لَا يَسْتَأْذِنُ عَلَيَّ أَحَدٌ بَعْدِي اسْتَأْذَنَ عَلَيَّ لِكِرَامَتِي عَلَى اللَّهِ أَتَدْبِي لَهُ

He<sup>-saww</sup> said: ‘This is the separator of the communities, and spoiler of the pleasures. This is the Angel of death. By Allah<sup>-azwj</sup>! He did not seek permission to anyone before me<sup>-saww</sup> nor will he be seeking permission to anyone after me<sup>-saww</sup>. He is seeking permission to me<sup>-saww</sup> due to my<sup>saww</sup> prestige unto Allah<sup>-azwj</sup>. Permit him’.

فَقَالَتْ ادْخُلْ رَحِمَكَ اللَّهُ فَدَخَلَ كَرِيحٍ هَفَافَةٍ وَ قَالَ السَّلَامُ عَلَيَّ أَهْلِ بَيْتِ رَسُولِ اللَّهِ

She<sup>-asws</sup> said: ‘Enter, may Allah<sup>-azwj</sup> have Mercy on you!’ He entered like a dry wind and said: ‘The greetings be upon the People<sup>-asws</sup> of the Household of the Rasool-Allah<sup>-saww</sup>’.

فَأَوْصَى النَّبِيُّ إِلَى عَلِيٍّ بِالصَّبْرِ عَنِ الدُّنْيَا وَ بِحِفْظِ فَاطِمَةَ وَ بِجَمْعِ الْقُرْآنِ وَ بِقَضَاءِ دَيْنِهِ وَ بِغُسْلِهِ وَ أَنْ يَعْمَلَ حَوْلَ قَبْرِهِ حَائِطًا وَ بِحِفْظِ الْحُسَيْنِ وَ الْحُسَيْنِ.

The Prophet<sup>-saww</sup> bequeathed to Ali<sup>-asws</sup> with the patience upon the world, and with protecting Fatima<sup>-asws</sup>, and with collecting the Quran, and with paying off his<sup>-saww</sup> debts, and with washing him<sup>-saww</sup>, and that he<sup>-asws</sup> should build a wall about his<sup>-saww</sup> grave, and with protecting Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>.<sup>82</sup>

35- عم، إعلام الوری قضی رسول الله ص و ید أمير المؤمنين ع الیمنی تحت حنکته ففاضت نفسه فیها فرفعها إلی وجهه فمسحه بها ثم وجهه و غمضه و مد علیه إزاره و اشتغل بالتظیر فی أمره.

(The book) ‘Ilam Al-Wara’ – Rasool-Allah<sup>-saww</sup> expired and the right hand of Amir Al-Momineen<sup>-asws</sup> was beneath his<sup>-saww</sup> neck. His<sup>-asws</sup> tears overflowed during it and he<sup>-asws</sup> raised it for his<sup>-saww</sup> face and wiped with it, then turned him<sup>-saww</sup> and closed his<sup>-saww</sup> eyes and extended his<sup>-saww</sup> sheet upon him, and became pre-occupied with the consideration into his<sup>-saww</sup> instructions’.

وَ رَوَى عَنْ أُمِّ سَلَمَةَ قَالَتْ وَضَعْتُ يَدِي عَلَى صَدْرِ رَسُولِ اللَّهِ ص يَوْمَ مَاتَ فَمَرَّ بِي جَمْعٌ أَكُلُوا وَ اتَّوَصَّأُ مَا تَدَّهَبُ رِيحُ الْمِسْكِ مِنْ يَدِي.

And it is reported from Umm Salama<sup>-ra</sup>. She<sup>-ra</sup> said, ‘I<sup>-ra</sup> placed my<sup>-ra</sup> hand upon the chest of Rasool-Allah<sup>-saww</sup> on the day he<sup>-saww</sup> passed away. Then crowds passed by me<sup>-ra</sup>. I<sup>-ra</sup> ate and washed, but the aroma of musk did not go away from my<sup>-ra</sup> hand’.

وَ رَوَى ثَابِتٌ عَنْ أَنَسٍ قَالَ قَالَتْ فَاطِمَةُ ع لَمَّا نَفَلَ النَّبِيُّ ص وَ جَعَلَ يَتَعَشَّاهُ الْكَزْبُ يَا أَبَتَاهُ إِلَى جِبْرَائِيلَ نُنْعَاهُ يَا أَبَتَاهُ مِنْ رَبِّهِ مَا أَذْنَاهُ يَا أَبَتَاهُ جَنَّاتُ الْفِرْدَوْسِ مَأْوَاهُ يَا أَبَتَاهُ أَجَابَ رَبًّا دَعَاهُ.

And it is reported by Sabit, from Anas (well-known fabricator) who said, ‘Fatima<sup>-asws</sup> said when the Prophet<sup>-saww</sup> (illness) worsened and went on to faint: ‘The distress, O father<sup>-saww</sup>, to Jibraeel<sup>-as</sup> we lament. O father<sup>-saww</sup>, from his<sup>-as</sup> Lord<sup>-azwj</sup>, how close he<sup>-as</sup> is. O father<sup>-saww</sup>, the Gardens of Al-Firdows are his<sup>-as</sup> shelter. O father<sup>-saww</sup>, answer the Lord<sup>-azwj</sup> of His<sup>-azwj</sup> Call’.

<sup>82</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 34

قَالَ الْبَاقِرُ ع لَمَّا حَضَرَ رَسُولَ اللَّهِ الْوَفَاةَ نَزَلَ جِبْرَائِيلُ فَقَالَ يَا رَسُولَ اللَّهِ أَ تُرِيدُ الرُّجُوعَ إِلَى الدُّنْيَا قَالَ لَا وَ قَدْ بَلَغْتَ ثُمَّ قَالَ لَهُ يَا رَسُولَ اللَّهِ أَ تُرِيدُ الرُّجُوعَ إِلَى الدُّنْيَا قَالَ لَا الرَّيْفِيقَ الْأَعْلَى .

Al Baqir<sup>-asws</sup> said: 'When the expiry presented to Rasool-Allah<sup>-saww</sup>, Jibraeel<sup>-as</sup> descended and said: 'O Rasool-Allah<sup>-saww</sup>! Do you<sup>-saww</sup> want the return to the world?' He<sup>-saww</sup> said: 'No, and I<sup>-saww</sup> have delivered (the Message)'. Then he<sup>-as</sup> said to him<sup>-saww</sup>: 'O Rasool-Allah<sup>-saww</sup>! Do you<sup>-saww</sup> want the return to the world?' He<sup>-saww</sup> said: 'No, the lofty friends''.

وَ قَالَ الصَّادِقُ ع قَالَ جِبْرَائِيلُ يَا مُحَمَّدُ هَذَا آخِرُ نُزُولِي إِلَى الدُّنْيَا إِنَّمَا كُنْتُ أَنْتَ حَاجَتِي مِنْهَا

And Al-Sadiq<sup>-asws</sup> said: 'Jibraeel<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! This is the last of my<sup>-as</sup> descent to the world. But rather, you<sup>-saww</sup> were my need from it'.

قَالَ وَ صَاحَتْ فَاطِمَةُ ع وَ صَاحَ الْمُسْلِمُونَ وَ يَضَعُونَ التُّرَابَ عَلَى رُءُوسِهِمْ وَ مَاتَ ص لِلْبَلَّتَيْنِ بَقِيَّتَا مِنْ صَفْرِ سَنَةِ عَشْرٍ مِنْ هِجْرَتِهِ

He<sup>-asws</sup> said: 'And (Syeda) Fatima<sup>-asws</sup> cried, and the Muslims shouted and they were placing the dust upon their heads, and he<sup>-saww</sup> passed away, two nights remaining from Safar of the year ten from his<sup>-saww</sup> emigration'.

وَ رُويَ أَيْضاً لِإِنْتِنِي عَشْرَةَ لَيْلَةٍ مِنْ شَهْرِ رَجَبِ الْأَوَّلِ يَوْمَ الْإِنْتِنِ

And it is reported as well, twelve nights from the months of Rabbi Al-Awwal on the day of Monday'.

وَ لَمَّا أَرَادَ عَلِيُّ ع غُسْلَهُ اسْتَدْعَى الْفَضْلَ بْنَ الْعَبَّاسِ فَأَمَرَهُ أَنْ يُنَاوِلَهُ الْمَاءَ بَعْدَ أَنْ عَصَبَ عَيْنَيْهِ فَشَقَّ قَمِيصَهُ مِنْ قِبَلِ جَنْبِهِ حَتَّى بَلَغَ بِهِ إِلَى سُرَّتِهِ وَ تَوَلَّى غُسْلَهُ وَ تَخَيُّطَهُ وَ تَكْفِينَهُ وَ الْفَضْلُ يُنَاوِلُهُ الْمَاءَ فَلَمَّا فَرَّغَ مِنْ غُسْلِهِ وَ تَجْهِيزِهِ تَقَدَّمَ فَصَلَّى عَلَيْهِ.

And when Ali<sup>-asws</sup> wanted to wash him<sup>-saww</sup>, called Al-Fazl Bin Al-Abbas and instructed him to give him the water after he had blindfolded his eyes. He<sup>-asws</sup> tore his<sup>-saww</sup> shirt from the direction of its pocket until he<sup>-asws</sup> reached to his<sup>-saww</sup> navel, and he<sup>-asws</sup> took charge of washing him<sup>-saww</sup> and embalming him<sup>-saww</sup> and enshrouding him<sup>-saww</sup>, and Al-Fazl was giving him<sup>-asws</sup> the water. When he<sup>-asws</sup> was free from washing him<sup>-saww</sup> and preparing him, he<sup>-saww</sup> went ahead and prayed Salat upon him<sup>-saww</sup>'.

قَالَ أَبَانٌ وَ حَدَّثَنِي أَبُو مَرْيَمَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ النَّاسُ كَيْفَ الصَّلَاةُ عَلَيْهِ فَقَالَ عَلِيُّ ع إِنَّ رَسُولَ اللَّهِ إِمَامُنَا حَيًّا وَ مَيِّتًا فَدَخَلَ عَلَيْهِ عَشْرَةَ عَشْرَةَ فَصَلُّوا عَلَيْهِ يَوْمَ الْإِنْتِنِ وَ لَيْلَةَ الثَّلَاثَاءِ حَتَّى الصَّبَاحِ وَ يَوْمَ الثَّلَاثَاءِ حَتَّى صَلَّى عَلَيْهِ كَبِيرُهُمْ وَ صَغِيرُهُمْ وَ ذَكَرُهُمْ وَ أَنْتَاهُمْ

Aban said, 'It is narrated to me by Abu Maryam,

'From Abu Ja'far<sup>-asws</sup> having said: 'The people said, 'How would the Salat be upon him<sup>-saww</sup>?' Ali<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> is our Imam alive and (when) deceased. So ten by ten entered and prayed upon him<sup>-saww</sup> on the day of Monday, and the night of Tuesday until the morning, and the day of Tuesday, until their elders and their young ones, and their males, and the females had prayed Salat upon him<sup>-saww</sup>'.

وَصَوَاحِي الْمَدِينَةِ بَعْدَ إِمَامٍ وَ خَاصُّ الْمُسْلِمُونَ فِي مَوْضِعٍ دَفِنِهِ فَقَالَ عَلِيٌّ ع إِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَقْبِضْ نَبِيًّا فِي مَكَانٍ إِلَّا وَ ارْتَضَاهُ لِرَمْسِهِ فِيهِ وَ إِنِّي دَافِنُهُ فِي حُجْرَتِهِ الَّتِي قُبِضَ فِيهَا فَرَضِي الْمُسْلِمُونَ بِذَلِكَ

And the outskirts of Al Medina were without an imam, and the Muslims flowed over into the place of his<sup>-saww</sup> burial. Ali<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Glorious did not Take any Prophet<sup>-saww</sup> in a place except and He<sup>-azwj</sup> had Chosen it for his<sup>-as</sup> grave to be in it, and I<sup>-asws</sup> shall bury him<sup>-saww</sup> in his<sup>-saww</sup> room in which he<sup>-saww</sup> passed away’. The Muslims were pleased with that.

فَلَمَّا صَلَّى الْمُسْلِمُونَ عَلَيْهِ أَنْفَذَ الْعَبَّاسُ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجُرَّاحِ وَ كَانَ يَخْفِرُ لِأَهْلِ مَكَّةَ وَ يَضْرَحُ وَ أَنْفَذَ إِلَى زَيْدِ بْنِ سَهْلِ أَبِي طَلْحَةَ وَ كَانَ يَخْفِرُ لِأَهْلِ الْمَدِينَةِ وَ يُلْحِدُ فَاسْتَدْعَاهُمَا وَ قَالَ اللَّهُمَّ خِزْ لِنَبِيِّكَ فَوَجَدَ أَبُو طَلْحَةَ

When the Muslims had prayed Salat upon him<sup>-saww</sup>, Al-Abbas sent (men) to Abu Ubeyda Bin Al-Jarrah, and he used to dig graves for the people of Makkah, and sent to Zayd Bin Sahl Abu Talha, and he used to dig graves for the people of Al Medina, and he said, ‘O Allah<sup>-azwj</sup>! I have chosen for Your<sup>-azwj</sup> Prophet<sup>-saww</sup> and found Abu Talha’.

فَقِيلَ لَهُ اخْفِرْ لِرَسُولِ اللَّهِ فَخَفَرَ لَهُ لِحْدًا وَ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع وَ الْعَبَّاسُ وَ الْفَضْلُ وَ أَسَامَةُ بْنُ زَيْدٍ لِيَتَوَلَّوْا دَفْنَ رَسُولِ اللَّهِ فَتَادَتِ الْأَنْصَارُ مِنْ وَرَاءِ النَّبِيِّ يَا عَلِيُّ إِنَّا نُنْذِرُكَ اللَّهُ وَ حَقَّقْنَا الْيَوْمَ مِنْ رَسُولِ اللَّهِ أَنْ يَذْهَبَ أَدْخِلْ مِنَّا رَجُلًا يَكُونُ لَنَا بِهِ حِطٌّ مِنْ مُوَارَاةِ رَسُولِ اللَّهِ ص

It was said to him, ‘Dig for Rasool-Allah<sup>-saww</sup>!’ So, he dug out a grave and Amir Al-Momineen Ali<sup>-asws</sup> entered, and Al-Abbas, and Al-Fazl, and Usama Bin Zayd, and he<sup>-asws</sup> was in charge of the burial of Rasool-Allah<sup>-saww</sup>. The Helpers called out from behind the house, ‘O Ali<sup>-asws</sup>! We remind you<sup>-asws</sup> of Allah<sup>-azwj</sup> and our right today from Rasool-Allah<sup>-azwj</sup>, that a man from us should go and enter (the grave) for there to be a share for us with it from covering of Rasool-Allah<sup>-saww</sup>’.

فَقَالَ لِيَدْخُلْ أَوْسُ بْنُ حَوَالٍ رَجُلٌ مِنْ بَنِي عَوْفِ بْنِ الْحَزْرَجِ وَ كَانَ بَدْرِيًّا فَدَخَلَ النَّبِيَّتَ وَ قَالَ لَهُ عَلِيُّ انْزِلِ الْقَبْرَ فَتَزَلْ وَ وَضَعَ عَلِيُّ رَسُولَ اللَّهِ عَلَى يَدَيْهِ ثُمَّ دَلَّاهُ فِي حُفْرَتِهِ ثُمَّ قَالَ لَهُ اخْرُجْ فَخَرَجَ وَ نَزَلَ عَلِيُّ فَكَشَفَ عَنْ وَجْهِهِ وَ وَضَعَ خَدَّهُ عَلَى الْأَرْضِ مُوَجِّهًا إِلَى الْقِبْلَةِ عَلَى يَمِينِهِ ثُمَّ وَضَعَ عَلَيْهِ اللَّبْنَ وَ هَالَ عَلَيْهِ التُّرَابَ.

He<sup>-asws</sup> said: ‘Let Aws Bin Howly enter, from the clan of Awf Bin Al-Khazrah’. And he was an attendee of Badr. He entered the house and Ali<sup>-asws</sup> said to him: ‘Descend into the grave’, and Ali<sup>-asws</sup> placed Rasool-Allah<sup>-saww</sup> with his<sup>-asws</sup> own hands, the laid him<sup>-saww</sup> in his<sup>-saww</sup> grave, then said to him: ‘Go out’. So, he went out, and Ali<sup>-asws</sup> descended and removed from his<sup>-saww</sup> face and placed his<sup>-saww</sup> cheek upon the ground facing towards the Qiblah, upon his<sup>-saww</sup> right. Then he<sup>-saww</sup> placed the brick upon it, and evened the soil upon him<sup>-saww</sup>’.<sup>83</sup>

36- كَشْفُ، كَشْفُ الْعَمَةِ عَاشَ ثَلَاثًا وَ سِتِّينَ سَنَةً مِنْهَا مَعَ أَبِيهِ سَنَتَانِ وَ أَرْبَعَةَ أَشْهُرٍ وَ مَعَ جَدِّهِ عَبْدِ الْمُطَّلِبِ ثَمَانِي سِنِينَ ثُمَّ كَفَّلَهُ عَمَّهُ أَبُو طَالِبٍ بَعْدَ وَفَاةِ عَبْدِ الْمُطَّلِبِ فَكَانَ يُكْرِمُهُ وَ يَحْمِيهِ وَ يَنْصُرُهُ بِيَدِهِ وَ لِسَانِهِ أَيَّامَ حَيَاتِهِ

(The book) ‘Kashf Al-Ghumma’ – He<sup>-saww</sup> lived for sixty three years, from these were two years and four months with his<sup>-saww</sup> father<sup>-as</sup>, and eight years with his<sup>-saww</sup> grandfather<sup>-as</sup> Abdul Muttalib<sup>-asws</sup>. Then his<sup>-saww</sup> uncle<sup>-as</sup> Abu Talib<sup>-as</sup> took his<sup>-saww</sup> responsibility after his<sup>-as</sup> expiry.

<sup>83</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 35

Abdul Muttalib<sup>-asws</sup> used to honour him<sup>-saww</sup>, and protect him<sup>-saww</sup>, and help him<sup>-saww</sup> by his<sup>-as</sup> hand and his<sup>-as</sup> tongue for the day of his<sup>-as</sup> life.

وَقِيلَ إِنَّ أَبَاهُ مَاتَ وَهُوَ حَيْلٌ وَقِيلَ مَاتَ وَ عُمُرُهُ سَبْعَةُ أَشْهُرٍ وَ مَاتَتْ أُمُّهُ وَ عُمُرُهُ سِتُّ سِنِينَ.

And it is said, 'His<sup>-saww</sup> father<sup>-as</sup> passed away while he<sup>-saww</sup> was being carried (in his<sup>-saww</sup> mother<sup>-as</sup>, and it is said he<sup>-as</sup> passed away and his<sup>-saww</sup> age was seven months, and his<sup>-saww</sup> mother<sup>-as</sup> died and his<sup>-saww</sup> age was six years'.

وَرَوَى مُسْلِمٌ فِي صَحِيحِهِ أَنَّهُ قَالَ: اسْتَأْذَنْتُ رَبِّي فِي زِيَارَةِ قَبْرِ أُمِّي فَأَذِنَ لِي فَرُوُوا الْقُبُورَ تُذَكِّرُكُمُ الْمَوْتَ.

And it is reported by Muslim in his (book) 'Saheeh', he<sup>-saww</sup> said: 'I<sup>-saww</sup> sought the Permission of my<sup>-saww</sup> Lord<sup>-azwj</sup> in visiting the grave of my<sup>-saww</sup> mother<sup>-as</sup>. He<sup>-azwj</sup> Permitted me<sup>-saww</sup>, so visit the graves, you will remember the death'.

و تزوج خديجة و هو ابن خمس و عشرين سنة و توفي عمه أبو طالب و عمره ست و أربعون سنة و ثمانية أشهر و أربعة و عشرون يوما و توفيت خديجة ع بعده بثلاثة أيام فسمي ذلك عام الحزن.

And he<sup>-saww</sup> married Khadeeja<sup>-as</sup> and he<sup>-saww</sup> was twenty five years old, and his<sup>-saww</sup> uncle<sup>-as</sup> Abu Talib<sup>-as</sup> passed away and his<sup>-saww</sup> ages was forty six years and eight months and twenty four days, and (Syeda) Khadeeja<sup>-as</sup> passed away after him<sup>-as</sup> by three days, so that is named as the 'Year of grief'.

وَرَوَى هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا زَالَتْ قُرَيْشٌ كَاعَّةً حَتَّى مَاتَ أَبُو طَالِبٍ. و أقام بمكة بعد البعثة ثلاث عشرة سنة ثم هاجر إلى المدينة بعد أن استتر في الغار ثلاثة أيام و قبل ستة أيام و دخل المدينة يوم الإثنين الحادي عشر من ربيع الأول و بقي بها عشر سنين ثم قبض لليلتين بقيتا من صفر سنة إحدى عشرة للهجرة.

And it is reported by Hisham Bin Urwah, from his father who said, 'Rasool-Allah<sup>-saww</sup> said: 'Quraysh did not cease to be in awe until Abu Talib<sup>-as</sup> passed away. And he<sup>-saww</sup> stayed in Makkah after the Prophet-hood by thirteen years, then emigrated to Al-Medina after hiding in the cave for three days'; and it is said, six days; and he<sup>-saww</sup> entered Al-Medina on the day of Monday of the eleventh of Rabbi Al-Awwal, and remained at it for ten years, then he<sup>-saww</sup> passed away on two nights remaining from Safar of the year eleven of the emigration'.

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَمَّا حَضَرَ النَّبِيُّ ص جَعَلَ يُعْمَى عَلَيْهِ فَقَالَتْ فَاطِمَةُ وَكَرْبَاهُ لِكَرْبِكَ يَا أَبْتَاهُ فَفَتَحَ عَيْنَهُ وَ قَالَ لَا كَرْبَ عَلَيَّ أَيُّكُمُ بَعْدَ الْيَوْمِ.

From Abu Abdullah Ja'far Bin Muhammad<sup>-asws</sup> having said: 'When (the expiry) presented to the Prophet<sup>-saww</sup>, he<sup>-saww</sup> kept fainting. (Syeda) Fatima<sup>-asws</sup> said: 'O the distress to your<sup>-saww</sup> distress, O father<sup>-saww</sup>!' He<sup>-saww</sup> opened his<sup>-saww</sup> eyes and said: 'There is no distress upon your<sup>-asws</sup> father<sup>-saww</sup> today'.

و قَالَ ع وَ الْمُسْلِمُونَ مُجْتَمِعُونَ حَوْلَهُ أَيُّهَا النَّاسُ إِنَّهُ لَا نَبِيَّ بَعْدِي وَ لَا سُنَّةَ بَعْدَ سُنَّتِي فَمَنْ ادَّعَى ذَلِكَ فَدَعَاؤُهُ وَ بَاغِيهِ فِي النَّارِ أَيُّهَا النَّاسُ أَخِيوَا الْفِصَاصَ وَ أَخِيوَا الْحَقَّ لِصَاحِبِ الْحَقِّ وَ لَا تَفَرَّقُوا وَ اسْلِمُوا وَ سَلِّمُوا كَتَبَ اللَّهُ لِلْأَعْلَيْنِ أَنَا وَ رَسُولِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ.

And he<sup>-saww</sup> said, and the Muslims had gathered around him<sup>-saww</sup>: ‘O you people! Surely there is no Prophet<sup>-saww</sup> after me<sup>-saww</sup>, nor any Sunnah after my<sup>-saww</sup> Sunnah, so the one who claims that, then his claim and his rebellion are in the Fire. O you people! Revive the retaliation, and revive the Truth to the owner of the Truth, and do not separate, and submit submissively. **Allah has Ordained: “Neither I nor My Rasool would be overcome!” Surely, Allah is Strong, Mighty [58:21]’.**

وَمِنْ كِتَابِ أَبِي إِسْحَاقَ التَّغَلِبِيِّ قَالَ: دَخَلَ أَبُو بَكْرٍ عَلَى النَّبِيِّ صَ وَ قَدْ ثَقُلَ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى الْأَجَلُ قَالَ قَدْ حَضَرَ قَالَ أَبُو بَكْرٍ اللَّهُ الْمُسْتَعَانُ عَلَى ذَلِكَ فَإِلَى مَا الْمُتَقَلَّبُ قَالَ إِلَى السِّدْرَةِ الْمُتَنَهَى وَ جَنَّةِ الْمَأْوَى وَ إِلَى الرَّفِيقِ الْأَعْلَى وَ الْكَأْسِ الْأَوْفَى وَ الْعَيْشِ الْمُهَيَّئِ

And from the book of Abu Is’haq Al-Sa’alby who said, ‘Abu Bakr entered to see the Prophet<sup>-saww</sup> and he<sup>-saww</sup> (illness) had worsened. He said, ‘O Rasool-Allah<sup>-saww</sup>! When is the death to be?’ He<sup>-saww</sup> said: ‘It has presented’. Abu Bakr said, ‘Allah<sup>-azwj</sup> is the Helper upon that. So, to what will be the transfer?’ He<sup>-saww</sup> said: ‘To the Sidrat Al-Muntaha, and the Garden of Al Mawa, and to the lofty friends, and the cup filled to the brim, and the life of Proximity’.

قَالَ أَبُو بَكْرٍ فَمَنْ يَلِي عُسْلَكَ قَالَ رِجَالُ أَهْلِ بَيْتِي الْأَدْنَى فَأَلَدْنَى قَالَ فَبِمَنْ نُكْفِنُكَ قَالَ فِي ثِيَابِي هَذِهِ أَلِي عَلَيَّ أَوْ فِي حُلَّةٍ بَمَائِيَّةٍ أَوْ فِي بِيَّاضِ مِصْرَ

Abu Bakr said, ‘So, who will be in charge of your<sup>-saww</sup> washing?’ He<sup>-saww</sup> said: ‘A man from my<sup>-saww</sup> closest family, the closest one’. He said, ‘So, in what should we enshroud you<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘In these clothes of mine<sup>-saww</sup> which are upon me<sup>-saww</sup>, or in a Yemeni garment, or in a white of Egypt’.

قَالَ كَيْفَ الصَّلَاةُ عَلَيْكَ فَارْتَحَّتِ الْأَرْضُ بِالْبُكَاءِ فَقَالَ لَهُمُ النَّبِيُّ صَ مِنْهَا عَفَا اللَّهُ عَنْكُمْ إِذَا غُسِلْتُ وَ كُفِنْتُ فَضَعُونِي عَلَى سَرِيرِي فِي بَيْتِي هَذَا عَلَى شَفِيرِ قَبْرِي ثُمَّ اخْرُجُوا عَنِّي سَاعَةً فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْلَ مَنْ يُصَلِّي عَلَيَّ ثُمَّ يَأْتِي لِلْمَلَائِكَةِ فِي الصَّلَاةِ عَلَيَّ

He said, ‘How would the Salat be upon you<sup>-saww</sup>?’ And the ground shuddered with the crying. The Prophet<sup>-saww</sup> said to them: ‘Shh, no! May Allah<sup>-azwj</sup> Pardon you. When I<sup>-saww</sup> and washed and enshrouded, then place me<sup>-saww</sup> upon my<sup>-saww</sup> bier in this house of mine<sup>-saww</sup>, at the edge of my<sup>-saww</sup> grave. Then go out from me<sup>-saww</sup> for a while, for Allah<sup>-azwj</sup> Blessed and Exalted would be the first One to pray Salat upon me<sup>-saww</sup>, then He<sup>-azwj</sup> will Permit for the Angels regarding the Salat upon me<sup>-saww</sup>.

فَأَوَّلَ مَنْ يَنْزِلُ جَبْرَائِيلُ عَ ثُمَّ إِسْرَافِيلُ ثُمَّ مِيكَائِيلُ ثُمَّ مَلَكُ الْمَوْتِ عَ فِي جُنُودٍ كَثِيرٍ مِنَ الْمَلَائِكَةِ بِأَجْمَعِهَا ثُمَّ ادْخُلُوا عَلَيَّ زُمْرَةً زُمْرَةً فَصَلُّوا عَلَيَّ وَ سَلِّمُوا تَسْلِيمًا وَ لَا تُؤَدُّونِي بِتَرْكِيهِ وَ لَا رَنَّةٍ وَ لِيَبْدَأَ بِالصَّلَاةِ عَلَيَّ الْأَدْنَى فَأَلَدْنَى مِنْ أَهْلِ بَيْتِي ثُمَّ التَّسَاءُ ثُمَّ الصَّبِيَّانُ زُمْرًا

Thus, the first one to descend would be Jibraeel<sup>-as</sup>, then Israfeel<sup>-as</sup>, then Mikaeel<sup>-as</sup>, then the Angel of death in an army of multitude from the Angels in their entirety. Then enter a group by group unto me<sup>-saww</sup>, and they should pray Salat upon me<sup>-saww</sup> submitting submissively, and you should not hurt me<sup>-saww</sup> neither with a chastening nor a clamour. And let him<sup>-asws</sup> begin with the Salat upon me<sup>-saww</sup>, the closest one of the close ones from my<sup>-saww</sup> family, then the women, then the children in a group’.

قَالَ أَبُو بَكْرٍ فَمَنْ يَدْخُلُ قَبْرَكَ قَالَ الْأَدْنَى فَأَلَدْنَى مِنْ أَهْلِ بَيْتِي مَعَ مَلَائِكَةٍ لَا تَرَوُهُمْ فَوْمُوا فَأَدُّوا عَنِّي إِلَى مَنْ وَرَاءَكُمْ

Abu Bakr said, 'So, who will enter your<sup>-saww</sup> grave?' He<sup>-saww</sup> said: 'The closest one<sup>-asws</sup> from the close ones of my<sup>-saww</sup> family, along with the Angels you will not be seeing. Arise and leave from me<sup>-saww</sup>, there are ones behind you'.

فَقُلْتُ لِلْحَارِثِ بْنِ مُرَّةٍ مَنْ حَدَّثَكَ هَذَا الْحَدِيثَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ.

I said to Al-Haris Bin Murra, 'Who narrated this Hadeeth to you?' He said, 'Abdullah Bin Masoud'.

عَنْ عَلِيٍّ ع قَالَ: كَانَ جِبْرَائِيلُ يَنْزِلُ عَلَى النَّبِيِّ ص فِي مَرَضِهِ الَّذِي فُيَضَ فِيهِ فِي كُلِّ يَوْمٍ وَ فِي كُلِّ لَيْلَةٍ فَيَقُولُ السَّلَامَ عَلَيْكَ إِنَّ رَبَّكَ يُفَرِّقُكَ السَّلَامَ فَيَقُولُ كَيْفَ بَجَدُّكَ وَ هُوَ أَعْلَمُ بِكَ وَ لَكِنَّهُ أَرَادَ أَنْ يَزِيدَكَ كَرَامَةً وَ شَرَفًا إِلَى مَا أَعْطَاكَ عَلَى الْخَلْقِ وَ أَرَادَ أَنْ يَكُونَ عِبَادَةُ الْمَرِيضِ سُنَّةً فِي أُمَّتِكَ

From Ali<sup>-asws</sup> having said: 'Jibraeel<sup>-as</sup> was descending unto the Prophet<sup>-saww</sup> during his<sup>-saww</sup> illness in which he<sup>-saww</sup> passed away during every day, and during every night, and he<sup>-saww</sup> was saying: 'The greetings be unto you<sup>-saww</sup>! Your<sup>-saww</sup> Lord<sup>-azwj</sup> Conveys the Greetings to you<sup>-saww</sup> and says: "How are you<sup>-saww</sup>?", and He<sup>-azwj</sup> is more Knowing with you<sup>-saww</sup>, but He<sup>-azwj</sup> Wants to Increase you<sup>-saww</sup> in prestige and nobility what He<sup>-azwj</sup> Gave you<sup>-saww</sup> over the people, and Wants consoling the patient to be a Sunnah in your<sup>-saww</sup> community'.

فَيَقُولُ لَهُ النَّبِيُّ ص إِنَّ كَانَ وَجَعًا يَا جِبْرَائِيلُ أَجِدُنِي وَجَعًا فَقَالَ لَهُ جِبْرَائِيلُ ع اعْلَمْ يَا مُحَمَّدُ إِنَّ اللَّهَ لَمْ يُشَدِّدْ عَلَيْكَ وَ مَا مِنْ أَحَدٍ مِنْ خَلْقِهِ أَكْرَمَ عَلَيْهِ مِنْكَ وَ لَكِنَّهُ أَحَبُّ أَنْ يَسْمَعَ صَوْتَكَ وَ دُعَاءَكَ حَتَّى تَلْقَاهُ مُسْتَوْجِبًا لِلدَّرَجَةِ وَ الثَّوَابِ الَّذِي أَعَدَّ لَكَ وَ الْكِرَامَةِ وَ الْقَضِيَّةِ عَلَى الْخَلْقِ

The Prophet<sup>-saww</sup> said to him<sup>-as</sup>: 'If it was pain, O Jibraeel<sup>-as</sup>, I<sup>-saww</sup> do find pain'. Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>: 'Know, O Muhammad<sup>-saww</sup>, that Allah<sup>-azwj</sup> is not being difficult upon you<sup>-saww</sup>, and there is no one from His<sup>-azwj</sup> creatures more honourable to Him<sup>-azwj</sup> than you<sup>-saww</sup> are, but He<sup>-saww</sup> Loves to Hear your<sup>-saww</sup> voice, and your<sup>-saww</sup> supplication until you<sup>-saww</sup> meet Him<sup>-azwj</sup>, Obligated for the ranks and the Rewards which have been Prepared for you<sup>-saww</sup>, and the honours and the merits over the creatures'.

وَ إِنْ قَالَ لَهُ النَّبِيُّ ص أَجِدُنِي مُرِيحًا فِي عَافِيَةٍ قَالَ لَهُ فَاحْمَدِ اللَّهَ عَلَى ذَلِكَ فَإِنَّهُ يُحِبُّ أَنْ تَحْمَدَهُ وَ تَشْكُرَهُ لِيَزِيدَكَ إِلَى مَا أَعْطَاكَ خَيْرًا فَإِنَّهُ يُحِبُّ أَنْ يُحْمَدَ وَ يَزِيدَ مَنْ شَكَرَ

And if the Prophet<sup>-saww</sup> said to him<sup>-as</sup>: 'I<sup>-saww</sup> am comfortable in illness', he<sup>-as</sup> said: 'Then praise Allah<sup>-azwj</sup> upon that, for He<sup>-azwj</sup> Loves that you<sup>-saww</sup> praise Him<sup>-azwj</sup> and thank Him<sup>-azwj</sup> for Him<sup>-azwj</sup> to Increase you<sup>-saww</sup> to what He<sup>-azwj</sup> has already Given you<sup>-saww</sup> of goodness, for He<sup>-azwj</sup> Loved to be praised and Increase the one who is thankful'.

قَالَ وَ إِنَّهُ نَزَلَ عَلَيْهِ فِي الْوَقْتِ الَّذِي كَانَ يَنْزِلُ فِيهِ فَعَرَفْنَا حِسَّهُ

He<sup>-asws</sup> said: 'And he<sup>-as</sup> descended unto him<sup>-saww</sup> during the time in which he<sup>-as</sup> used to descend in, so we<sup>-asws</sup> recognised his<sup>-as</sup> faint voice.

فَقَالَ عَلِيٌّ ع فَيُخْرِجُ مَنْ كَانَ فِي الْبَيْتِ غَيْرِي فَقَالَ لَهُ جِبْرَائِيلُ ع يَا مُحَمَّدُ إِنَّ رَبَّكَ يُفَرِّقُكَ السَّلَامَ وَ يَسْأَلُكَ وَ هُوَ أَعْلَمُ بِكَ كَيْفَ بَجَدُّكَ فَقَالَ لَهُ النَّبِيُّ ص أَجِدُنِي مَرِيحًا قَالَ لَهُ جِبْرَائِيلُ يَا مُحَمَّدُ أَبْشِرْ فَإِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يُبَلِّغَكَ بِمَا نَجَدُ مَا أَعَدَّ لَكَ مِنَ الْكِرَامَةِ

Ali<sup>-asws</sup> said: 'So the ones who were in the house went out, apart from me<sup>-asws</sup>'. Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>: 'O Muhammad<sup>-saww</sup>! Your<sup>-saww</sup> Lord<sup>-azwj</sup> Conveys the Greetings to you<sup>-saww</sup> and Asks you<sup>-saww</sup>, and He<sup>-azwj</sup> is more Knowing than you<sup>-saww</sup> are: "How are you<sup>-saww</sup> feeling?"' The Prophet<sup>-saww</sup> said to him<sup>-as</sup>: 'I<sup>-saww</sup> feel dead'. Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>: 'O Muhammad<sup>-saww</sup>! Receive glad tidings, for Allah<sup>-azwj</sup> rather Wanted you<sup>-saww</sup> to reach (the point) with what you<sup>-saww</sup> are feeling, what He<sup>-azwj</sup> has Prepared for you<sup>-saww</sup>, of the honours'.

قَالَ لَهُ النَّبِيُّ ص إِنَّ مَلَكَ الْمَوْتِ اسْتَأْذَنَ عَلَيَّ فَأَذِنْتُ لَهُ فَدَخَلَ وَ اسْتَنْظَرْتُهُ حَيْثُكَ فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ رَبَّكَ إِلَيْكَ مُشْتَاقٌ فَمَا اسْتَأْذَنَ مَلَكَ الْمَوْتِ عَلَيَّ  
أَخَذَ قَبْلَكَ وَ لَا يَسْتَأْذِنُ عَلَيَّ أَحَدٌ بَعْدَكَ

The Prophet<sup>-saww</sup> said to him<sup>-as</sup>: 'The Angel of death is seeking permission to me<sup>-saww</sup>, so allow him'. I<sup>-asws</sup> saw his coming. He said to him<sup>-saww</sup>: 'O Muhammad<sup>-saww</sup>! Your<sup>-saww</sup> Lord<sup>-azwj</sup> is Desirous to you<sup>-saww</sup>. The Angel of death has not sought permission to anyone before you<sup>-saww</sup>, nor will he to anyone after you<sup>-saww</sup>'.

فَقَالَ النَّبِيُّ ص لَا تَبْرَحْ يَا جِبْرَائِيلُ حَتَّى يَعودَ ثُمَّ أذِنَ لِلنِّسَاءِ فَدَخَلْنَ عَلَيْهِ فَقَالَ لَا بُنَيَّةَ أَذِي مِثِي يَا فَاطِمَةُ فَأَكْبَتَّ عَلَيْهِ فَتَاجَاهَا فَرَفَعَتْ رَأْسَهَا وَ عَيْنَاهَا  
تَهْمِلَانِ دُمُوعاً فَقَالَ لَهَا أَذِي مِثِي فَدَنَتْ مِنْهُ فَأَكْبَتَّ عَلَيْهِ فَتَاجَاهَا فَرَفَعَتْ رَأْسَهَا وَ هِيَ تَضْحَكُ

The Prophet<sup>-saww</sup> said: 'Do not move, O Jibraeel<sup>-as</sup>, until he returns'. Then he<sup>-saww</sup> permitted for the women and they entered to him<sup>-saww</sup>. He<sup>-saww</sup> said to his<sup>-saww</sup> daughter<sup>-asws</sup>: 'Come near me<sup>-saww</sup>, O Fatima<sup>-asws</sup>!' She<sup>-asws</sup> devoted to him<sup>-saww</sup> and he<sup>-saww</sup> whispered to her<sup>-fa</sup>. She<sup>-asws</sup> raised her<sup>-asws</sup> head and her<sup>-asws</sup> eyes were bearing tears. He<sup>-saww</sup> said to her<sup>-asws</sup>: 'Come near me<sup>-saww</sup>'. She<sup>-asws</sup> went near him<sup>-saww</sup>. He<sup>-saww</sup> whispered to her<sup>-asws</sup>. She<sup>-asws</sup> raised her<sup>-asws</sup> head and she<sup>-asws</sup> was joyful.

فَتَعَجَّبْنَا لِمَا رَأَيْنَا فَسَأَلْنَاهَا فَأَخْبَرْتَنَا أَنَّهُ نَعَى إِلَيْهَا نَفْسَهُ فَبَكَتْ فَقَالَ يَا بُنَيَّةَ لَا تُبْزِعِي قِرْبِي سَأَلْتُ رَبِّي أَنْ يَجْعَلَكَ أَوَّلَ أَهْلِ بَيْتِي لِحَافًا بِي فَأَخْبَرْتَنِي أَنَّهُ قَدِ  
اسْتَجَابَ لِي فَضَحِكْتُ

We were astonished to what we saw. We asked her, and she<sup>-asws</sup> informed us that he<sup>-saww</sup> had given her<sup>-asws</sup> the news of his<sup>-saww</sup> expiry, so she<sup>-asws</sup> had cried. He<sup>-saww</sup> said: 'O daughter<sup>-asws</sup>! Do not cry, for I<sup>-saww</sup> asked my<sup>-saww</sup> Lord<sup>-azwj</sup> to Make you<sup>-asws</sup> to be the first one of my<sup>-saww</sup> family<sup>-asws</sup> to join up with me<sup>-saww</sup>, and He<sup>-azwj</sup> Informed me<sup>-saww</sup> that He<sup>-saww</sup> had Answered for me<sup>-saww</sup>', so I<sup>-asws</sup> was joyful.

قَالَ ثُمَّ دَعَا النَّبِيُّ ص الْحَسَنَ وَ الْحُسَيْنَ ع فَقَبَّلَهُمَا وَ سَمَّيَهُمَا وَ جَعَلَ يَرْسُمُهُمَا وَ عَيْنَاهُ تَهْمِلَانِ.

He<sup>-asws</sup> said: 'Then the Prophet<sup>-saww</sup> called Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> and kissed them<sup>-asws</sup>, and smelt them<sup>-asws</sup>, and went on to hug them<sup>-asws</sup> and his<sup>-saww</sup> eyes were filled (with tears)'.

وَ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: أَتَى جِبْرَائِيلُ ع إِلَى رَسُولِ اللَّهِ ص يُعَوِّدُهُ فَقَالَ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ هَذَا آخِرُ يَوْمٍ أَهْبَطُ فِيهِ إِلَى الدُّنْيَا.

And it is reported from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Jibraeel<sup>-as</sup> came to Rasool-Allah<sup>-saww</sup> to console him<sup>-saww</sup>. He<sup>-as</sup> said: 'The greetings be upon you<sup>-saww</sup>, O Muhammad<sup>-saww</sup>! This is the last day I<sup>-as</sup> shall be coming down during it to the world'.

And from Ata'a Bin Yasaar – 'Rasool-Allah<sup>-sawww</sup>, when (expiry) presented, Jibraeel<sup>-as</sup> came to him<sup>-sawww</sup>. He<sup>-as</sup> said: 'O Muhammad<sup>-sawww</sup>! Now, I<sup>-as</sup> shall ascend to the sky and not descend to the earth, ever!''.

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا حَضَرَتِ النَّبِيَّ الْوَفَاةُ اسْتَأْذَنَ عَلَيْهِ رَجُلٌ فَخَرَجَ إِلَيْهِ عَلِيٌّ ع فَقَالَ حَاجَتُكَ قَالَ أَرَدْتُ الدُّخُولَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ عَلِيٌّ لَسْتُ تَصِلُ إِلَيْهِ فَمَا حَاجَتُكَ فَقَالَ الرَّجُلُ إِنَّهُ لَا بُدَّ مِنَ الدُّخُولِ عَلَيْهِ

And from Abu Ja'far<sup>-asws</sup> having said: 'When the expiry presented to the Prophet<sup>-sawww</sup>, a man sought permission to see him<sup>-sawww</sup>. Ali<sup>-asws</sup> went out and said: '(What) is your need?' He said, 'I want to enter to see Rasool-Allah<sup>-sawww</sup>'. Ali<sup>-asws</sup> said: 'You cannot arrive to him<sup>-sawww</sup>, so what is your need?' The man said, 'There is no escape from the entry to him<sup>-sawww</sup>'.

فَدَخَلَ عَلِيٌّ فَاسْتَأْذَنَ النَّبِيَّ ع فَأَذِنَ لَهُ فَدَخَلَ وَ جَلَسَ عِنْدَ رَأْسِ رَسُولِ اللَّهِ ثُمَّ قَالَ يَا نَبِيَّ اللَّهِ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ قَالَ وَ أَيُّ رُسُلِ اللَّهِ أَنْتَ قَالَ أَنَا مَلَكُ الْمَوْتِ أُرْسَلُنِي إِلَيْكَ بِخَيْرِكَ بَيْنَ لِقَائِهِ وَ الرَّجُوعِ إِلَى الدُّنْيَا

Ali<sup>-asws</sup> entered and sought permission of the Prophet<sup>-sawww</sup>. He<sup>-sawww</sup> permitted for him. He entered and sat by the head of Rasool-Allah<sup>-sawww</sup>, then said: 'O Prophet<sup>-sawww</sup> of Allah<sup>-azwj</sup>! I am a Messenger of Allah<sup>-azwj</sup> to you<sup>-sawww</sup>'. He<sup>-sawww</sup> said: 'And which Messenger are you?' He said: 'I am the Angel of death. He<sup>-azwj</sup> Sent me to you<sup>-sawww</sup> to give you<sup>-sawww</sup> a choice between meeting Him<sup>-azwj</sup> and the return to the world'.

فَقَالَ لَهُ النَّبِيُّ فَأَمَلْنِي حَتَّى يَنْزِلَ جِبْرَائِيلُ فَاسْتَشِيرَهُ وَ نَزَلَ جِبْرَائِيلُ فَقَالَ يَا رَسُولَ اللَّهِ الْآخِرَةُ خَيْرٌ لَكَ مِنَ الْأُولَى وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى لِقَاءَ اللَّهِ خَيْرٌ لَكَ

The Prophet<sup>-sawww</sup> said to him: 'Respite me<sup>-sawww</sup> until Jibraeel<sup>-as</sup> descends and I<sup>-sawww</sup> consult him<sup>-as</sup>. And Jibraeel<sup>-as</sup> descended and said: 'O Rasool-Allah<sup>-sawww</sup>! **And the Hereafter is better for you than the first (life) [93:4] And soon your Lord will Give you, so you will be pleased [93:5].** Meeting Allah<sup>-azwj</sup> is better for you<sup>-sawww</sup>'.

فَقَالَ ص لِقَاءَ رَبِّي خَيْرٌ لِي فَاغْنِ لِي مَا أَمَرْتُ بِهِ فَقَالَ جِبْرَائِيلُ لِمَلِكِ الْمَوْتِ لَا تَعْجَلْ حَتَّى أَعْرِجَ إِلَى رَبِّي وَ أَهْبِطَ قَالَ مَلِكُ الْمَوْتِ ع لَقَدْ صَارَتْ نَفْسُهُ فِي مَوْضِعٍ لَا أَقْدِرُ عَلَى تَأْخِيرِهَا

He<sup>-sawww</sup> said: 'Meeting my<sup>-sawww</sup> Lord<sup>-azwj</sup> is better for me<sup>-sawww</sup>. Accomplish what you have been Commanded with'. Jibraeel<sup>-as</sup> said to the Angel of death: 'Do not be hasty until I<sup>-as</sup> ascend to my<sup>-as</sup> Lord<sup>-azwj</sup> and come down'. The Angel of death said: 'His<sup>-sawww</sup> soul has come to be in a place I am not able upon delaying it'.

فَعِنْدَ ذَلِكَ قَالَ جِبْرَائِيلُ يَا مُحَمَّدُ هَذَا آخِرُ هُبُوطِي إِلَى الدُّنْيَا إِنَّمَا كُنْتُ أَنْتَ حَاجَتِي فِيهَا وَ اخْتَلَفَ أَهْلُ بَيْتِهِ وَ أَصْحَابُهُ فِي دُفْنِهِ فَقَالَ عَلِيٌّ ع إِنَّ اللَّهَ لَمْ يَبْضُ رُوحَ نَبِيِّهِ إِلَّا فِي أَطْهَرِ الْبِقَاعِ وَ يَنْبَغِي أَنْ يُدْفَنَ حَيْثُ قُبِضَ فَأَحْدُوا بِقَوْلِهِ.

During that, Jibraeel<sup>-as</sup> said: 'O Muhammad<sup>-sawww</sup>! This is the last of my<sup>-as</sup> descents to the world. But rather you<sup>-sawww</sup> were my<sup>-as</sup> need in it'. And his<sup>-sawww</sup> family members and his<sup>-sawww</sup> companions differed regarding his<sup>-sawww</sup> burial. Ali<sup>-asws</sup> said: 'Surely, Allah<sup>-azwj</sup> did not Take a soul of His<sup>-azwj</sup> Prophet<sup>-sawww</sup> except in the purest spot, and it is befitting that he<sup>-sawww</sup> be buried where he<sup>-sawww</sup> passed away'. They took to his<sup>-asws</sup> words''.

وَرَوَى الْجُمُهورُ مَوْتَهُ فِي الْإِثْنَيْنِ ثَانِي عَشَرَ ربيعِ الأَوَّلِ فَأُلُوا وُلِدَ يَوْمَ الْإِثْنَيْنِ وَ بُعِثَ يَوْمَ الْإِثْنَيْنِ وَ دَخَلَ الْمَدِينَةَ يَوْمَ الْإِثْنَيْنِ وَ قُبِضَ يَوْمَ الْإِثْنَيْنِ كَمَا دَكَرْنَاهِ آيْفاً وَ دُفِنَ يَوْمَ الأَرْبَعَاءِ

And Al-Jamhour reported – ‘His<sup>-saww</sup> expiry was during the Monday on the twelfth of Rabbi Al-Awwal. They said he<sup>-saww</sup> was born on the day of Monday and was Sent on the day of Monday and entered Al-Medina on the day of Monday and passed away on the day of Monday, just as we mentioned just now, and he<sup>-saww</sup> was buried on the day of Wednesday.

وَ دَخَلَ إِلَيْهِ الْعَبَّاسُ وَ عَلِيُّ وَ الْفَضْلُ بْنُ الْعَبَّاسِ وَ قِيْلَ وَ قُتِمَ أَيْضاً وَ قَالَتْ بُنُو زُهْرَةَ نَحْنُ أَحْوَالُهُ فَأَدْخَلُوا مِنَّا وَاحِداً فَأَدْخَلُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَ قِيْلَ دَخَلَ أُسَامَةُ بْنُ زَيْدٍ وَ قَالَ الْمُغَيْرَةُ بْنُ شُعْبَةَ أَنَا أَقْرَبُكُمْ عَهْداً بِهِ وَ ذَلِكَ أَنَّهُ أَلْفَى حَاتِمَةَ فِي الْقَبْرِ وَ نَزَلَ اسْتَحْرَجَهُ.

And there entered to see him<sup>-saww</sup>, Al-Abbas, and Ali<sup>-asws</sup>, and Al-Fazl Bin Al-Abbas, and it is said, and Qasam as well; and the clan of Zuhra said, ‘We are his<sup>-saww</sup> uncles, so include one (man) from us, so they included Abdul Rahman Bin Awf, and it is said Usama Bin Zayd also entered. And Al-Mugheira Bin Shu’ba said, ‘I am they closest of the pact with him<sup>-saww</sup>, and that he threw his ring in the grave and descended to extract it’.

وَ لَحْدَهُ أَبُو طَلْحَةَ وَ أَلْفَى الْقَطِيفَةَ تَحْتَهُ شُقْرَانَ.

And Abu Talha dug his<sup>-saww</sup> grave, and Shuqran threw the velvet (cloth) under him<sup>-saww</sup>” .<sup>84</sup>

37- كَشَفَ، كَشَفَ الْغَمَةَ رُوِيَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ فَاطِمَةُ عَ لِلنَّبِيِّ صَ وَ هُوَ فِي سَكَرَاتِ الْمَوْتِ يَا أَبَتِ أَنَا لَا أَصْبِرُ عَنْكَ سَاعَةً مِنَ الدُّنْيَا فَأَتَيْتُ الْمِيعَادَ غَدًا قَالَ أَمَا إِنَّكَ أَوَّلُ أَهْلِي لِحَوْقًا بِي وَ الْمِيعَادُ عَلَى جِسْرِ جَهَنَّمَ

(The book) ‘Kashf Al-Ghumma’ – It is reported from Ibn Abbas who said, (Syeda) ‘Fatima<sup>-asws</sup> said to the Prophet<sup>-saww</sup> and he<sup>-saww</sup> was in the pangs of death: ‘O father<sup>-saww</sup>! I<sup>-asws</sup> cannot be patient about you<sup>-saww</sup> for a moment from the world, so where is the appointment tomorrow?’ He<sup>-saww</sup> said: ‘As for you<sup>-asws</sup>, you<sup>-asws</sup> will be the first of my<sup>-saww</sup> family to join up with me<sup>-saww</sup> and the appointment is upon the Bridge over Hell’.

قَالَتْ يَا أَبَتِ أ لَيْسَ قَدْ حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ جِسْمَكَ وَ لَحْمَكَ عَلَى النَّارِ قَالَ بَلَى وَ لَكَيْتِي قَائِمٌ حَتَّى تَجُوزَ أُمَّتِي

She<sup>-asws</sup> said: ‘O father<sup>-saww</sup>! Hasn’t Allah<sup>-azwj</sup> Mighty and Majestic Prohibited your<sup>-saww</sup> body and your<sup>-saww</sup> flesh upon the Fire?’ He<sup>-saww</sup> said: ‘Yes, but I<sup>-saww</sup> shall stand until my<sup>-saww</sup> community crosses over’.

قَالَتْ فَإِن لَمْ أَرَكَ هُنَاكَ قَالَ تَرَيْتِي عِنْدَ الْمُنْطَرَةِ السَّابِعَةِ مِنْ فَنَاطِرِ جَهَنَّمَ أَسْتَوْهَبُ الظَّالِمِ مِنَ الْمُظْلُومِ

She<sup>-asws</sup> said: ‘Supposing I<sup>-asws</sup> do not see you<sup>-asws</sup> over there?’ He<sup>-saww</sup> said: ‘You<sup>-asws</sup> will see me<sup>-saww</sup> by the seventh arch from the arches of Hell. I<sup>-saww</sup> shall be separating the oppressor from the oppressed’.

قَالَتْ فَإِن لَمْ أَرَكَ هُنَاكَ قَالَ تَرَيْتِي فِي مَقَامِ الشَّفَاعَةِ وَ أَنَا أَشْفَعُ لِأُمَّتِي

<sup>84</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 36

She<sup>-asws</sup> said: 'Supposing I<sup>-asws</sup> do not see you<sup>-saww</sup> over there?' He<sup>-saww</sup> said: 'You<sup>-asws</sup> will see me<sup>-saww</sup> in the place of intercession and I<sup>-saww</sup> shall be interceding for my<sup>-saww</sup> community'.

قَالَتْ فَإِنْ لَمْ أَرَكَ هُنَاكَ قَالَ تَرَيِّي عِنْدَ الْمِيزَانِ وَ أَنَا أَسْأَلُ لِأُمَّتِي الْخَلَّاصِ مِنَ النَّارِ

She<sup>-asws</sup> said: 'Supposing I<sup>-asws</sup> do not see you<sup>-asws</sup> over there?' He<sup>-saww</sup> said: 'You<sup>-asws</sup> will see me<sup>-saww</sup> at the Scale, and I<sup>-saww</sup> shall ask my<sup>-saww</sup> community of the finishing off from the Fire'.

قَالَتْ فَإِنْ لَمْ أَرَكَ هُنَاكَ قَالَ تَرَيِّي عِنْدَ الْحَوْضِ حَوْضِي عَرْضُهُ مَا بَيْنَ أُبَيْلَةَ إِلَى صَنْعَاءَ عَلَى حَوْضِي أَلْفُ غُلَامٍ بِأَلْفِ كَأْسٍ كَاللُّؤْلُؤِ الْمَنْظُومِ وَ كَالْبَيْضِ الْمَكُونِ مَنْ تَنَاولَ مِنْهُ شَرْبَةً فَشَرِبَهَا لَمْ يَطْمَأْ بَعْدَهَا أَبَدًا

She<sup>-asws</sup> said: 'Supposing I<sup>-asws</sup> do not see you<sup>-saww</sup> over there?' He<sup>-saww</sup> said: 'You<sup>-asws</sup> will see me<sup>-saww</sup> at the Fountain. Its width is what is between Eilat (Israel) up to Sana'a (Yemen). At the Fountain would be thousands of boys with thousands of cups, like the arranged pearls and the protected eggs. One who is given a drink from it and drinks it, would not be thirsty after it, ever'.

فَلَمْ يَزَلْ يَتَوَلَّى حَتَّى خَرَجَتِ الرُّوحُ مِنْ جَسَدِهِ ص.

He<sup>-saww</sup> did not cease saying that until the soul exited from his<sup>-saww</sup> body".<sup>85</sup>

38- نص، كفاية الأثر علي بن الحسين بن محمد عن هارون بن موسى عن محمد بن علي بن معمر عن عبد الله بن معبد عن موسى بن إبراهيم عن عبد الكريم بن هلال عن أسلم عن أبي الطفيل عن عمارة قال: لما حضر رسول الله ص الوفاة دعا بعلي ع فسأته طويلاً ثم قال يا علي أنت وصيي و وارثي قد أعطاك الله علمي و فهمي فإذا مت ظهر لك ضعائني في صدور قوم و غضبت على حقلك

(The book) 'Kafaayat al Asar' – Ali Bin Al Hassan Bin Muhammad, from Haroun Bin Musa, from Muhammad Bin Ali Bin Ma'mar, from Abdullah Bin Ma'bad, from Musa Bin Ibrahim, from Abdul Kareem Bin Hilal, from Aslam, from Abu Al Tufayl, from Ammar who said,

'When the expiry presented to Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> called for Ali<sup>-asws</sup> and held a secretive conversation with him<sup>-asws</sup> for a long time, then said: 'O Ali<sup>-asws</sup>! You<sup>-asws</sup> are my<sup>-saww</sup> successor<sup>-asws</sup>, and my<sup>-saww</sup> inheritor. Allah<sup>-azwj</sup> has Given you<sup>-asws</sup> my<sup>-saww</sup> knowledge, and my<sup>-saww</sup> understanding. So, when I<sup>-saww</sup> pass away, grudges (which are) in the chests of the people would be manifested to you<sup>-asws</sup>, they will usurp your<sup>-asws</sup> rights'.

فَبَكَتْ فَاطِمَةُ ع وَ بَكَى الْحَسَنُ وَ الْحُسَيْنُ فَقَالَ لِفَاطِمَةَ يَا سَيِّدَةَ النِّسْوَانِ مِمَّ بِكَأُوكِ قَالَتْ يَا أُمَّتِ أَعْشَى الصَّبِيحَةَ بَعْدَكَ

(Syeda) Fatima<sup>-asws</sup> cried, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> cried. He<sup>-saww</sup> said to Fatima<sup>-asws</sup>: 'O Chieftess of the women! What are you<sup>-asws</sup> crying from?' She<sup>-asws</sup> said: 'O father<sup>-saww</sup>! I<sup>-asws</sup> fear the loss after you<sup>-saww</sup>'.

قَالَ أَبْشِرِي يَا فَاطِمَةُ فَإِنَّكَ أَوَّلُ مَنْ يَلْحَقُنِي مِنْ أَهْلِ بَيْتِي لَا تَبْكِي وَ لَا تَحْزَنِي فَإِنَّكَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَ أَبَاكَ سَيِّدُ الْأَنْبِيَاءِ وَ ابْنُ عَمِّكَ خَيْرُ الْأَوْصِيَاءِ وَ ابْنَاكَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ مِنْ صُلْبِ الْحَسَنِ يُخْرِجُ اللَّهُ الْأَيْمَةَ التَّسْعَةَ مَطْهَرُونَ مَعْصُومُونَ وَ مِنْهَا مَهْدِي هَذِهِ الْأُمَّةِ

<sup>85</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 37

He<sup>-saww</sup> said: 'Receive glad tidings, O Fatima<sup>-asws</sup>, for you<sup>-asws</sup> will be the first one from my<sup>-saww</sup> family to join up with me<sup>-saww</sup>. do not cry and do not grieve, for you<sup>-asws</sup> are the Chieftess of the women of the people of the Paradise, and your<sup>-asws</sup> father<sup>-saww</sup> is the Chief of the Prophets<sup>-as</sup>, and the son<sup>-asws</sup> of your<sup>-asws</sup> uncle<sup>-as</sup> is the best of the successors<sup>-as</sup>, and your<sup>-asws</sup> two sons<sup>-asws</sup> are the Chiefs of the youths of the people of the Paradise, and from the Sulb of Al-Husayn<sup>-asws</sup>, Allah<sup>-azwj</sup> Extract the nine Imams<sup>-asws</sup>, pure, infallible, and from them is the Mahdi<sup>-asws</sup> of this community'.

ثُمَّ التَفَّتْ إِلَى عَلِيٍّ ع فَقَالَ يَا عَلِيُّ لَا يَلِيَّ غُسْلِي وَ تَكْفِينِي غَيْرَكَ فَقَالَ لَهُ عَلِيُّ يَا رَسُولَ اللَّهِ مَنْ يُنَاوِلُنِي الْمَاءَ فَإِنَّكَ رَجُلٌ ثَقِيلٌ لَا أَسْتَطِيعُ أَنْ أَقْلِبَكَ فَقَالَ لَهُ إِنَّ جِبْرَائِيلَ مَعَكَ وَ يُنَاوِلُكَ الْفَضْلُ الْمَاءَ قَالَ فَلْيُعْطِ عَيْنِيهِ فَإِنَّهُ لَا يَرَى أَحَدًا عَوْرَتِي غَيْرَكَ إِلَّا انْفَقَأَتْ عَيْنَاهُ

Then he<sup>-saww</sup> turned around to Ali<sup>-asws</sup> and said: 'O Ali<sup>-asws</sup>! No one should be in charge of my<sup>-saww</sup> washing and my<sup>-saww</sup> enshrouding apart from you<sup>-asws</sup>'. Ali<sup>-asws</sup> said to him<sup>-saww</sup>: 'O Rasool-Allah<sup>-saww</sup>! Who will give me<sup>-asws</sup> the water, for you<sup>-saww</sup> are a heavy man<sup>-saww</sup>, I<sup>-asws</sup> will not be able to turn you<sup>-saww</sup>'. He<sup>-saww</sup> said to him<sup>-asws</sup>: 'Jibraeel<sup>-as</sup> will be with you<sup>-asws</sup> and Al-Fazl will give you<sup>-asws</sup> the water. Let him cover his eyes, for no one will see my<sup>-saww</sup> privacy apart from you<sup>-asws</sup> except his eyes would be blinded'.

قَالَ فَلَمَّا مَاتَ رَسُولُ اللَّهِ ص كَانَ الْفَضْلُ يُنَاوِلُهُ الْمَاءَ وَ جِبْرَائِيلُ يُعَاوِنُهُ فَلَمَّا أَنْ عَسَلَهُ وَ كَفَّنَهُ أَنَاهُ الْعَبَّاسُ فَقَالَ يَا عَلِيُّ إِنَّ النَّاسَ قَدِ اجْتَمَعُوا عَلَيَّ أَنْ يَدْفِنُوا النَّبِيَّ ص بِالْبَيْعِ وَ أَنْ يُؤْمَهُمْ رَجُلًا وَاحِدًا

He (the narrator) said, 'When Rasool-Allah<sup>-saww</sup> passed away, Al-Fazl was giving him<sup>-asws</sup> the water and Jibraeel<sup>-as</sup> was assisting him<sup>-asws</sup>. When he<sup>-asws</sup> had washed him<sup>-saww</sup> and enshrouded him<sup>-saww</sup>, Al-Abbas came to him<sup>-asws</sup> and said: 'O Ali<sup>-asws</sup>! The people have gathered upon burying the Prophet<sup>-saww</sup> at Al-Baqie (cemetery), and one man is leading them'.

فَخَرَجَ عَلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ كَانَ إِمَامًا حَيًّا وَ مَيِّتًا وَ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص لَعَنَ مَنْ جَعَلَ الْقُبُورَ مُصَلًّى وَ لَعَنَ مَنْ جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ لَعَنَ مَنْ كَسَرَ رَبَاعِيَّتَهُ وَ شَقَّ لِسْتَهُ

He<sup>-asws</sup> went out to the people and said: 'O you people! Rasool-Allah<sup>-saww</sup> was an Imam (when) alive and (when) deceased, and do you know that Rasool-Allah<sup>-saww</sup> cursed the one who makes the graves as a praying place, and cursed the one who makes a god to be with Allah<sup>-azwj</sup>, and cursed the one who broke his<sup>-saww</sup> teeth and injured his<sup>-saww</sup> gums?'

قَالَ فَقَالُوا الْأَمْرُ إِلَيْكَ فَاصْنَعْ مَا رَأَيْتَ قَالَ فَإِنِّي أَذْفِنُ رَسُولَ اللَّهِ ص فِي الْبُقْعَةِ الَّتِي قُبِضَ فِيهَا

He (the narrator) said, 'They said, 'The matter is up to you<sup>-asws</sup>, so do whatever you<sup>-asws</sup> see fit'. He<sup>-asws</sup> said: 'I<sup>-asws</sup> shall bury Rasool-Allah<sup>-saww</sup> in the very spot in which he<sup>-saww</sup> passed away'.

قَالَ ثُمَّ قَامَ عَلَى الْبَابِ وَ صَلَّى عَلَيْهِ ثُمَّ أَمَرَ النَّاسَ عَشْرًا عَشْرًا يُصَلُّونَ عَلَيْهِ ثُمَّ يَخْرُجُونَ.

He (the narrator) said, 'Then he<sup>-asws</sup> stood at the door and prayed Salat upon him<sup>-saww</sup>, then instructed the people, ten by ten to be praying Salat upon him<sup>-saww</sup>, then they were going out'.<sup>86</sup>

39- كَأ، الكافي الحسين بن محمد عن مَعْلَى بن مُحَمَّدٍ عَن مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ يَعْقُوبِ بْنِ سَالِمٍ عَنِ رَجُلٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا فُيْضَ رَسُولُ اللَّهِ ص بَاتَ آلُ مُحَمَّدٍ ص بِأَطْوَلِ لَيْلَةٍ حَتَّى ظَنُّوا أَنَّ لَا سَمَاءَ تُظِلُّهُمْ وَ لَا أَرْضَ تُقَلِّمُهُمْ لِأَنَّ رَسُولَ اللَّهِ ص وَتَرَ الْأَقْرَبِينَ وَ الْأَبْعَدِينَ فِي اللَّهِ

Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Mansour Bin Al Abbas, from ali Bin Asbat, from Yaquob Bin Salim, from a man,

'From Abu Ja'far<sup>-asws</sup> having said: 'When Rasool-Allah<sup>-saww</sup> passed away, the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> spent long nights until they<sup>-asws</sup> thought that there is no sky to shade them nor any land below them<sup>-asws</sup>, because Rasool-Allah<sup>-saww</sup> had held together the near ones and the far ones for the Sake of Allah<sup>-azwj</sup>.

فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ أَنَاهُمْ آتٍ لَا يَرُونَهُ وَ يَسْمَعُونَ كَلَامَهُ فَقَالَ السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ إِنَّ فِي اللَّهِ عِزًّا مِنْ كُلِّ مُصِيبَةٍ وَ نَجَاءً مِنْ كُلِّ هَلَكَةٍ وَ ذَرْبًا لِمَا فَاتَ

While they<sup>-asws</sup> were in that (situation), a comer came to them. They<sup>-asws</sup> were not seeing him but they<sup>-asws</sup> were hearing his speech. He said, 'The greetings be upon you<sup>-asws</sup> the People<sup>-asws</sup> of the Household, and the Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! In Allah<sup>-azwj</sup> there is a consolation from every difficulty and salvation from every destruction, and recovery of whatever is lost.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ إِنَّمَا تُوَفَّقُونَ الْجُورَ كَيْفَ يَوْمَ الْقِيَامَةِ فَمَنْ رُخِّعَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

***Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure? [3:185].***

إِنَّ اللَّهَ اخْتَارَكُمْ وَ فَضَّلَكُمْ وَ طَهَّرَكُمْ وَ جَعَلَكُمْ أَهْلَ بَيْتِ نَبِيِّهِ وَ اسْتَوْدَعَكُمْ عِلْمَهُ وَ أَوْثَقَكُمْ كِتَابَهُ وَ جَعَلَكُمْ تَابُوتَ عِلْمِهِ وَ عَصَا عِزِّهِ وَ ضَرْبَ لَكُمْ مَثَلًا مِنْ نُورِهِ وَ عَصَمَكُمْ مِنَ الرَّئِيلِ وَ آمَنَكُمْ مِنَ الْفِتَنِ فَتَعَزَّوْا بِعِزِّ اللَّهِ

Allah<sup>-azwj</sup> Chose you all (Imams<sup>-asws</sup>), and Preferred you<sup>-asws</sup>, and Purified you<sup>-asws</sup>, and Made you<sup>-asws</sup> the People<sup>-asws</sup> of the Household of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and Entrusted His<sup>-azwj</sup> Knowledge to you<sup>-asws</sup>, and Made you<sup>-asws</sup> to inherit His<sup>-azwj</sup> Book, and Made you<sup>-asws</sup> a Container of His<sup>-azwj</sup> Knowledge, and a Staff of His<sup>-azwj</sup> Mighty, And Struck for you<sup>-asws</sup> a resemblance from His<sup>-azwj</sup> Light and Protected you<sup>-asws</sup> from the error, and Secured you<sup>-asws</sup> from the strife. Thus, you<sup>-asws</sup> were consoled by the Condolences of Allah<sup>-azwj</sup>.

فَإِنَّ اللَّهَ لَمْ يَنْزِعْ مِنْكُمْ رَحْمَتَهُ وَ لَنْ يُزِيلَ عَنْكُمْ نِعْمَتَهُ فَأَنْتُمْ أَهْلُ اللَّهِ عِزِّ وَ جَلِّ الدِّينِ بِهِمْ تَمَّتِ النِّعْمَةُ وَ اجْتَمَعَتِ الْفُرْقَةُ وَ انْتَلَفَتِ الْكَلِمَةُ وَ أَنْتُمْ أَوْلِيَاؤُهُ فَمَنْ تَوَلَّاهُمْ فَازَ وَ مَنْ ظَلَمَ حَقَّكُمْ رَهَقَ

<sup>86</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 38

Allah<sup>-azwj</sup> did not Remove His<sup>-azwj</sup> Mercy from you<sup>-asws</sup> and never Declined His<sup>-azwj</sup> Bounties from you<sup>-asws</sup>. You<sup>-asws</sup> are the People<sup>-asws</sup> of Allah<sup>-azwj</sup> Mighty and Majestic, those by whom<sup>-asws</sup> the Bounties are completed, and the parties gather together, and the speeches are harmonised. And you<sup>-asws</sup> are the Guardians<sup>-asws</sup> of Allah<sup>-azwj</sup>. So the one who is in your<sup>-asws</sup> Wilayah would succeed and the one who oppressed your<sup>-asws</sup> rights would vanish.

مَوَدُّكُمْ مِنَ اللَّهِ وَاجِبَةٌ فِي كِتَابِهِ عَلَى عِبَادِهِ الْمُؤْمِنِينَ ثُمَّ اللَّهُ عَلَى نَصْرِكُمْ إِذَا يَشَاءُ قَدِيرٌ فَاصْبِرُوا لِعَوَاقِبِ الْأُمُورِ فَإِنَّمَا إِلَى اللَّهِ تَصِيرُ قَدْ قَبِلَكُمْ اللَّهُ مِنْ نَبِيِّهِ وَدِيْعَةً وَاسْتَوْدَعَكُمْ أَوْلِيَاءَهُ الْمُؤْمِنِينَ فِي الْأَرْضِ فَمَنْ أَدَّى أَمَانَتَهُ أَنَا اللَّهُ صِدْقُهُ

(Adopting) your<sup>-asws</sup> cordiality is from Allah<sup>-azwj</sup>, being an Obligation in His<sup>-azwj</sup> Book upon His<sup>-azwj</sup> servants who are the Momineen. Then, Allah<sup>-azwj</sup> is Able upon Helping you<sup>-asws</sup> whenever He<sup>-azwj</sup> so Desires to. Therefore, be patient for the consequential ending of the affairs, for these are proceeding to Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> has Accepted you<sup>-asws</sup> from His<sup>-azwj</sup> Prophet<sup>-saww</sup> as a depository and Entrusted you<sup>-asws</sup> with His<sup>-azwj</sup> friends, the Momineen, in the earth. So the one who fulfils his entrustment, Allah<sup>-azwj</sup> would Give him (Rewards for) his truthfulness.

فَأَنْتُمْ الْأَمَانَةُ الْمُسْتَوْدَعَةُ وَ لَكُمْ الْمَوَدَّةُ الْوَاجِبَةُ وَ الطَّاعَةُ الْمَقْرُوضَةُ وَ قَدْ فُيْضَ رَسُولُ اللَّهِ ص وَ قَدْ أَكْمَلَ لَكُمْ الدِّينَ وَ بَيَّنَّ لَكُمْ سَبِيلَ الْمَخْرَجِ فَلَمْ يَبْرُكْ لِجَاهِلٍ حُجَّةٌ فَمَنْ جَهَلَ أَوْ تَجَاهَلَ أَوْ أَنْكَرَ أَوْ نَسِيَ أَوْ تَنَاسَى فَعَلَى اللَّهِ حِسَابُهُ وَ اللَّهُ مِنْ وَرَاءِ حَوَائِجِكُمْ وَ اسْتَوْدَعُكُمْ اللَّهُ وَ السَّلَامُ عَلَيْكُمْ

Thus, you<sup>-asws</sup> are the Entrusted entrustments, and for you<sup>-asws</sup> is the Obligatory cordiality and the necessitated obedience, and Allah<sup>-azwj</sup> has Captured (the soul of) His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and has Perfected the Religion for you all and Explained to you the way out (deliverance). Therefore He<sup>-azwj</sup> did not leave an argument for the ignorant one. The one who is ignorant or pretends to be ignorant, or denies, or forgets, or pretends to forget, so his Reckoning is upon Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is behind (the fulfilment of) all your needs, and I<sup>-asws</sup> entrust you all to Allah<sup>-azwj</sup>, and the greetings be upon you all’.

فَسَأَلْتُ أَبَا جَعْفَرٍ ع مِمَّنْ أَنَاهُمْ التَّعْرِيفَةُ فَقَالَ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى.

I asked Abu Ja’far<sup>-asws</sup>, ‘From who does the consolation come to them<sup>-asws</sup>?’ So he<sup>-asws</sup> said: ‘From Allah<sup>-azwj</sup> Blessed and Exalted’.<sup>87</sup>

40- كَأ، الكافي عليّ عن أبيه عن عمرو بن عثمان عن مفضل بن صالح عن زيد الشحام قال: سئل أبو عبد الله ع عن رسول الله ص بم كُفِّنَ قَالَ فِي ثَلَاثَةِ أَثْوَابٍ ثَوْبَيْنِ صَحَارِيِّنِ وَ بُرْدٍ حَبْرِيِّ.

Al Kafi – Ali, from his father, from Amro Bin Usman, from Mufazzal Bin Salih, from Zayd Al Shaham who said,

‘Abu Abdullah<sup>-asws</sup> was asked about Rasool-Allah<sup>-saww</sup>, ‘What was he<sup>-saww</sup> enshrouded in?’ He<sup>-asws</sup> said: ‘In three clothes - two ‘Suhary’ (Yemeni) fabrics and one garment wrapping’.<sup>88</sup>

41- كَأ، الكافي عليّ عن أبيه عن ابن أبي عمير عن حماد بن عثمان عن الحلبي عن أبي عبد الله ع أَنَّ رَسُولَ اللَّهِ ص لَحَدَّ لَهُ أَبُو طَلْحَةَ الْأَنْصَارِيُّ.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

<sup>87</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 39

<sup>88</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 40

'From Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup>, Abu Talha dug the grave for him<sup>-saww</sup>''<sup>89</sup>.

42- كا، الكافي عليُّ بن إبراهيم عن صالح بن السندي عن جعفر بن بشير عن يحيى بن أبي العلاء عن أبي عبد الله ع قال: ألقى شقراً مؤلى رسول الله ص في قبره الفطيفة.

Al Kafi – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Yahya Bin Abu Al A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'Shuqran, a slave of Rasool-Allah<sup>-saww</sup> threw the velvet cloth into his<sup>-saww</sup> grave''<sup>90</sup>.

43- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن علي بن الحكم عن الحسين بن عثمان عن ابن مسكان عن أبان بن تغلب قال سمعت أبا عبد الله ع يقول جعل علي ع قبر النبي ص لينا.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Husayn Bin Usman, from Ibn Muskan, from Aban Bin Taghlab who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Ali<sup>-asws</sup> made a brick to be upon the grave of the Prophet<sup>-saww</sup>''<sup>91</sup>.

44- كا، الكافي حميد بن زياد عن الحسن بن محمد بن غدير واجد عن أبان عن بعض أصحابنا عن أبي عبد الله ع قال: قبر رسول الله ص حصباً حصباً حمراء.

Al Kafi – Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from one of our companions,

'From Abu Abdullah<sup>-asws</sup> having said: 'The grave of Rasool-Allah<sup>-saww</sup> was pebbled with red pebbles''<sup>92</sup>.

45- كا، الكافي محمد بن الحسين عن سهل بن زياد عن ابن فضال عن علي بن التعمان عن أبي مريم الأنصاري عن أبي جعفر ع قال: قلت له كيف كانت الصلاة على النبي ص

Al Kafi – Muhammad Bin Al Husayn, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Al Numan, from Abu Maryam Al Ansari,

'From Abu Ja'far<sup>-asws</sup> having said: 'I said to him<sup>-asws</sup>, 'How was the Salat upon the Prophet<sup>-saww</sup>?''

قال لما غسله أمير المؤمنين ع وكفنه سجاه ثم أدخل عليه عشرة فداروا حوله ثم وقف أمير المؤمنين ع في وسطهم فقال إن الله و ملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليماً فيقول القوم كما يقول حتى صلى عليه أهل المدينة وأهل العوالي.

He<sup>-asws</sup> said: 'When Amir Al-Momineen<sup>-asws</sup> had washed him<sup>-saww</sup> and enshrouded him<sup>-saww</sup>, covered him<sup>-saww</sup>. Then ten entered to see him<sup>-saww</sup>. They circled around him<sup>-saww</sup>, then Amir Al-Momineen<sup>-asws</sup> paused in their midst and said: **Surely, Allah and His Angels are Sending**

<sup>89</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 41

<sup>90</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 42

<sup>91</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 43

<sup>92</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 44

**Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]**. The people said just as he<sup>-asws</sup> had said, until they had prayed Salat upon him<sup>-saww</sup>, the people of Al-Medina and the people of Al-Awaly".<sup>93</sup>

46- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنْ عَلِيِّ بْنِ يُوسُفَ عَنْ أَبِي الْمَعْزَى عَنْ عُقْبَةَ بْنِ بَشِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ النَّبِيُّ ص لِعَلِيِّ ع يَا عَلِيُّ اذْفَيْ فِي هَذَا الْمَكَانِ وَ ارْفَعْ قَبْرِي مِنَ الْأَرْضِ أَرْبَعَ أَصَابِعَ وَ رُسَّ عَلَيْهِ مِنَ الْمَاءِ.

Al Kafi – Muhammad Bin Yahya, from Salama Bin Al Khattab, from Ali Bin Yusuf, from Abu Al Mi'zy, from Uqba Bin Bashir,

'From Abu Ja'far<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Bury me<sup>-saww</sup> in this place and raise my<sup>-saww</sup> grave from the ground by four fingers, and sprinkle the water upon it".<sup>94</sup>

47- كا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى الْعَبَّاسُ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ يَا عَلِيُّ إِنَّ النَّاسَ قَدِ اجْتَمَعُوا أَنْ يَدْفِنُوا رَسُولَ اللَّهِ ص فِي بَيْعِ الْمُصَلَّى وَ أَنْ يُؤْمَهُمْ رَجُلًا مِنْهُمْ

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Abbas came to Amir Al-Momineen<sup>-asws</sup> and said, 'O Ali<sup>-asws</sup>! The people have gathered to bury Rasool-Allah<sup>-azwj</sup> in a spot of the praying place, and that a man from them is leading them'.

فَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ إِلَى النَّاسِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ ص إِمَامٌ حَيًّا وَ مَيِّتًا وَ قَالَ لِي أُدْفِنُ فِي الْبُقْعَةِ الَّتِي أَقْبَضُ فِيهَا

Amir Al-Momineen<sup>-asws</sup> came out to the people and said: 'O you people! Rasool-Allah<sup>-saww</sup> is an Imam (when) alive and (when) deceased, and he<sup>-saww</sup> said: 'I<sup>-saww</sup> was to be buried in the very spot in which I<sup>-saww</sup> pass away'.

ثُمَّ قَامَ عَلَى الْبَابِ فَصَلَّى عَلَيْهِ ثُمَّ أَمَرَ النَّاسَ عَشْرَةَ عَشْرَةَ يُصَلُّونَ عَلَيْهِ ثُمَّ يَخْرُجُونَ.

Then he<sup>-asws</sup> stood at the door and prayed Salat upon him<sup>-saww</sup>, then instructed ten by ten (people) to be praying Salat upon him<sup>-saww</sup>, they were leaving".<sup>95</sup>

48- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا قُبِضَ النَّبِيُّ ص صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ وَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ فَوْجًا فَوْجًا

Al Kafi – Muhammad Bin Yahya, from Salama Bin Al Khattab, from ali Bin Sayf, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'When the Prophet<sup>-saww</sup> passed away, there prayed Salat upon him<sup>-saww</sup>, the Angels and the Emigrants, and the Helpers, in droves and droves'.

<sup>93</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 45

<sup>94</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 46

<sup>95</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 47

قَالَ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي صِحَّتِهِ وَ سَلَامَتِهِ إِنَّمَا أَنْزَلْتُ هَذِهِ الْآيَةَ عَلَيَّ فِي الصَّلَاةِ بَعْدَ قَبْضِ اللَّهِ لِي إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَيَّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيَّ وَ سَلِّمُوا تَسْلِيمًا.

He<sup>-asws</sup> said: ‘And Amir Al-Momineen<sup>-asws</sup> said: ‘I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying during his<sup>-saww</sup> good health and his<sup>-saww</sup> well-being: ‘But rather, this Verse was Revealed unto me<sup>-saww</sup> regarding the *Salawat* upon me<sup>-saww</sup> after Allah<sup>-azwj</sup> Captures me<sup>-asws</sup> (my<sup>-saww</sup> soul): ***Surely Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]***’.<sup>96</sup>

49- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ لَقَدْ فُيِضَ رَسُولَ اللَّهِ ص وَ إِنَّ رَأْسَهُ لَعَلَى صَدْرِي وَ قَدْ سَأَلْتُ نَفْسَهُ فِي كَفِّي فَأَمَرَتْهَا عَلَى وَجْهِي وَ لَقَدْ وُلِّبْتُ غَسَلَهُ ص وَ الْمَلَائِكَةُ أَعْوَانِي

(The book) ‘Nahj Al-Balaghah’ – Amir Al-Momineen<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> passed away and his<sup>-saww</sup> head was upon my<sup>-asws</sup> chest, and his<sup>-saww</sup> breathing had flowed in my<sup>-asws</sup> palm, and I<sup>-asws</sup> had wiped it upon my<sup>-asws</sup> face, and I<sup>-asws</sup> had taken charge of his<sup>-saww</sup> washing, and the Angels assisted me<sup>-asws</sup>’.

فَصَبَّحَتِ الدَّارُ وَ الْأَفْنِيَةُ مَلَأَ يَهْبِطُ وَ مَلَأَ يَعْزُجُ وَ مَا فَارَقَتْ سَبْعِي هَيْئَةً يُصَلُّونَ عَلَيْهِ حَتَّى وَارِثَانَهُ فِي ضَرْبِهِ فَمَنْ ذَا أَحَقُّ بِهِ مِنِّي حَيًّا وَ مَيِّتًا.

The house and the courtyard was full, an assembly was descending and an assembly was ascending. So, what is the one more rightful with it than me<sup>-asws</sup>, alive and dead?’<sup>97</sup>

50- يب، تهذيب الأحكام مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ الصَّبَّغِيِّ قَالَ: كَتَبْتُ إِلَيْهِ جُعِلْتُ فِدَاكَ هَلِ اغْتَسَلَ أَمِيرُ الْمُؤْمِنِينَ ع حِينَ غَسَلَ رَسُولَ اللَّهِ ص عِنْدَ مَوْتِهِ

(The book) ‘Tahzeeb Al Ahkam’ – Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Isa, from Al Qasim Al Sayqal who said,

‘I wrote to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! Did Amir Al-Momineen<sup>-asws</sup> wash (himself<sup>-asws</sup>) when he<sup>-asws</sup> had washed Rasool-Allah<sup>-saww</sup> at his<sup>-saww</sup> expiry?’

فَأَجَابَهُ النَّبِيُّ ص طَاهِرٌ مُطَهَّرٌ وَ لَكِنَّ أَمِيرَ الْمُؤْمِنِينَ ع فَعَلَ وَ جَرَتْ بِهِ السُّنَّةُ.

He<sup>-asws</sup> answered: ‘The Prophet<sup>-saww</sup> is pure, Purified, but Amir Al-Momineen<sup>-asws</sup> did so, and the Sunnah flowed with it’.<sup>98</sup>

51- يب، تهذيب الأحكام أَخْبَرَنِي الشَّيْخُ عَنِ ابْنِ فُؤَلُوهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَيْسَى عَنِ ابْنِ بَرِيْعٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَفَّنَ رَسُولَ اللَّهِ ص فِي ثَلَاثَةِ أَثْوَابٍ بُرْدِ أَحْمَرَ حَبْرَةَ وَ ثَوْبَيْنِ أبيضَيْنِ صَحَارِيِّينَ قُلْتُ لَهُ وَ كَيْفَ صَلَّيْتُ عَلَيْهِ

(The book) ‘Tahzeeb Al Ahkaam’ – The sheykh informed me from Ibn Qawlawayi, from his father, from Sa’ad, from Ibn Isa, from Ibn Bazie, from Ali Bin Al Numan, from Abu Maryam Al Ansari who said,

<sup>96</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 48

<sup>97</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 49

<sup>98</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 50

'I heard Abu Ja'far<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> was enshrouded in three clothes – a red cloak of Hibra, and two white clothes of 'Suhary'. I said to him<sup>-asws</sup>, 'And how was he<sup>-saww</sup> prayed upon?'

قَالَ سُجِّي بِتُؤَبٍ وَ جُعَلَ وَسَطَ الْبَيْتِ فَإِذَا دَخَلَ قَوْمٌ دَاوُوا بِهِ وَ صَلَّوْا عَلَيْهِ وَ دَعَا لَهُ ثُمَّ يَخْرُجُونَ وَ يَدْخُلُ آخَرُونَ ثُمَّ دَخَلَ عَلِيٌّ عَ الْقَبْرِ فَوَضَعَهُ عَلَى يَدَيْهِ وَ أَدْخَلَ مَعَهُ الْفَضْلَ بْنَ الْعَبَّاسِ

He<sup>-asws</sup> said: 'He<sup>-saww</sup> was covered by a cloth and made to be in the middle of the room. Then people entered, went around him<sup>-saww</sup> and supplicated for him<sup>-saww</sup>. Then they were going out and others would enter. Then Ali<sup>-asws</sup> entered the grave and placed him<sup>-saww</sup> upon his<sup>-asws</sup> hand and Al-Fazl Bin Al-Abbas entered with him<sup>-asws</sup>.

فَقَالَ رَجُلٌ مِّنَ الْأَنْصَارِ مِّنْ بَنِي الْخَيْلَاءِ يُقَالُ لَهُ أَوْسُ بْنُ الْحَوْلِيِّ أَنْشُدْكُمْ اللَّهَ أَنْ نَقْطَعُوا حَقَّنَا فَقَالَ لَهُ عَلِيٌّ عَ ادْخُلْ فَدَخَلَ مَعَهُمَا

A man from the Helpers, from the clan of Al-Khayla called Aws Bin Al-Khawally said, 'I adjure you all with Allah<sup>-azwj</sup> not to cut off our rights'. Ali<sup>-asws</sup> said to him: 'Enter'. So, he entered to be with them both'.

فَسَأَلْتُهُ أَيْنَ وُضِعَ السَّرِيرُ فَقَالَ عِنْدَ رِجْلِ الْقَبْرِ وَ سَلَّ سَلًّا.

I asked him<sup>-asws</sup>, 'Where was the bier placed (after the burial)?' He<sup>-asws</sup> said: 'By the leg part of the grave, and it was left bare'.<sup>99</sup>

52- يب، تهذيب الأحكام يُعْتَقَبُ بْنُ زَيْدَ عَنِ الْغِفَارِيِّ عَنِ إِبْرَاهِيمَ بْنِ عَلِيٍّ عَنِ جَعْفَرِ عَنِ أَبِيهِ عَ أَنَّ قَبْرَ رَسُولِ اللَّهِ ص رُفِعَ شِبْرًا مِّنَ الْأَرْضِ.

(The book) 'Tahzeeb Al Ahkaam' – Yaqoub Bin Yazeed, from Al Ghifary, from Ibrahim Bin Ali,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'The grave of Rasool-Allah<sup>-saww</sup> was raised by a palm's width from the ground'.<sup>100</sup>

53- يب، تهذيب الأحكام أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنِ الْحَارِثِ بْنِ بَعْثَانَ عَنِ أَبِيهِ عَنِ جَدِّهِ قَالَ: فُيَضَ رَسُولُ اللَّهِ ص فَسُيِّرَ بِتُؤَبٍ وَ رَسُولُ اللَّهِ ص خَلَفَ التُّؤَبَ وَ عَلِيٌّ عَ عِنْدَ طَرْفِ ثَوْبِهِ وَ قَدْ وَضَعَ حَدْبَهُ عَلَى رَاحَتِهِ وَ الرِّيحُ يَضْرِبُ طَرْفَ التُّؤَبِ عَلَى وَجْهِ عَلِيٍّ ع

(The book) 'Tahzeeb Al Ahkaam' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Al Haris Bin Ya'la Bin Murra, from his father, from his grandfather who said,

'Rasool-Allah<sup>-saww</sup> passed away and he<sup>-saww</sup> was veiled by a cloth, and Rasool-Allah<sup>-saww</sup> was behind the cloth and Ali<sup>-asws</sup> was by an end of his<sup>-saww</sup> cloth, and he<sup>-saww</sup> had placed his<sup>-saww</sup> cheek upon his<sup>-asws</sup> palm, and the wind was striking an end of the cloth upon the face of Ali<sup>-asws</sup>.

قَالَ وَ النَّاسُ عَلَى الْبَابِ وَ فِي الْمَسْجِدِ يَنْتَجِبُونَ وَ يَبْكُونَ وَ إِذَا سَمِعْنَا صَوْتًا فِي الْبَيْتِ أَنَّ بَيْنَكُمْ طَاهِرٌ مُطَهَّرٌ فَادْفِنُوهُ وَ لَا تَعْسَلُوهُ

<sup>99</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 51

<sup>100</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 52

He (the narrator) said, 'And the people were at the door and in the Masjid, wailing and crying, and then we heard a voice in the house: 'Your Prophet<sup>-saww</sup> is clean, therefore bury him<sup>-saww</sup> and do not wash him<sup>-saww</sup>!''

قَالَ فَرَأَيْتَ عَلِيًّا عَ حِينَ رَفَعَ رَأْسَهُ فَرِعًا فَقَالَ أَحْسَأُ عَدُوَّ اللَّهِ فَإِنَّهُ أَمَرَنِي بِغُسْلِهِ وَكَفِّهِ وَدَفْنِهِ وَذَلِكَ سُنَّةٌ

He (the narrator) said, 'I saw Ali<sup>-asws</sup> when he<sup>-asws</sup> raised his<sup>-asws</sup> head in alarm and said: 'You are wrong, enemy of Allah<sup>-azwj</sup>, for he<sup>-saww</sup> has instructed me<sup>-saww</sup> with washing him<sup>-saww</sup> and enshrouding him<sup>-saww</sup> and burying him<sup>-saww</sup>, and that is a Sunnah''.

قَالَ ثُمَّ نَادَى مُنَادٍ آخَرَ غَيْرَ تِلْكَ النُّعْمَةِ يَا عَلِيُّ بْنُ أَبِي طَالِبٍ اسْتُرْ عَوْرَةَ نَبِيِّكَ وَلَا تَنْزِعِ الْقَمِيصَ.

He (the narrator) said, 'Then another caller called out in other than that tone, 'O Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>! Cover the privacy of your<sup>-asws</sup> Prophet<sup>-saww</sup> and do not remove the shirt!''<sup>101</sup>

54- نَحَجُ، نَحَجُ الْبَلَاغَةَ إِلَّا أَنْ لِي فِي النَّأْسِيِّ بِعَظِيمِ فُرْقَتِكَ وَفَادِحِ مُصِيبَتِكَ مُؤْضِعٍ تَعَزَّيْ فَلَقَدْ وَسَدْتُكَ فِي مَلْخُودَةٍ قَبْرِكَ وَفَاضَتْ بَيْنَ نَحْرِي وَصَدْرِي نَفْسُكَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ.

(The book) 'Nahj Al-Balagah' - except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when your last breath had passed (when your head was) between my neck and chest. We are from Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>'.<sup>102</sup>

55- نَحَجُ، نَحَجُ الْبَلَاغَةَ مِنْ كَلَامٍ لَهُ عَ قَالَهُ وَهُوَ بَلِي غُسْلَ رَسُولِ اللَّهِ صَ وَتَجْهِيزَهُ بِأَبِي أَنْتَ وَأُمِّي لَقَدْ انْقَطَعَ بِمَوْتِكَ مَا لَمْ يَنْقَطِعْ بِمَوْتِ غَيْرِكَ مِنَ النَّبُوَّةِ وَالْإِنْبَاءِ وَأَخْبَارِ السَّمَاءِ

(The book) 'Nahj Al-Balagah' – From a speech of his<sup>-asws</sup> having said it and he<sup>-asws</sup> was in charge of washing Rasool-Allah<sup>-saww</sup> and preparing him<sup>-saww</sup>: 'May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-saww</sup>! By your<sup>-saww</sup> passing away, there has been cut off what did not get cut off from the death of others, the Prophet-hood, and the prophecies, and the news of the sky.

خَصَّصْتُ حَتَّى صِرْتُ مُسَلِّبًا عَمَّنْ سِوَاكَ وَعَمَّمْتُ حَتَّى صَارَ النَّاسُ فِيكَ سِوَاءً وَ لَوْ لَا أَنَّكَ أَمَرْتَ بِالصَّبْرِ وَ تَحَمَّيْتَ عَنِ الْجُرْعِ لَأَنْقَذْنَا عَلَيْكَ مَاءَ الشُّعُونَ وَ لَكَانَ الدَّاءُ مُطَاطَلًا وَ الْكَمَدُ مُحَالِفًا وَ قَالَا لَكَ وَ لَكِنَّهُ مَا لَا يُمْلِكُ رَدُّهُ وَ لَا يُسْتَطَاعُ دَفْعُهُ

You<sup>-saww</sup> are special until you<sup>-saww</sup> became a consolation from the ones besides you<sup>-saww</sup>, and general until the people became the same regarding you<sup>-saww</sup>, and had you<sup>-saww</sup> not instructed with the patience and forbidden from the panic, we would have shed upon you<sup>-saww</sup> a store of water (tears), but the disease (of death) cannot be subsided and the grief opposed, and it would have been little for you<sup>-saww</sup>, but it (death) is such, there is no control on reversing it nor is one able to repel it.

<sup>101</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 53

<sup>102</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 54

بِأَبِي أَنْتَ وَ أُمِّي اذْكُرْنَا عِنْدَ رَبِّكَ وَ اجْعَلْنَا مِنْ بَالِكَ.

May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-sawww</sup>! Remember us in the Presence of your<sup>-sawww</sup> Lord<sup>-azwj</sup>, and Make us to be from your<sup>-asws</sup> main concerns".<sup>103</sup>

56- أَقُولُ قَالَ السَّيِّدُ بْنُ طَاوُسٍ رَحِمَهُ اللَّهُ فِي كَشْفِ الْمَحْجَةِ ذَكَرَ الطَّبْرِيُّ فِي تَارِيخِهِ فِي رِوَايَةٍ أَنَّ النَّبِيَّ صَلَّى ص تُوِّيَ يَوْمَ الْإِنْتِنِ وَ مَا دُفِنَ إِلَى يَوْمِ الْأَرْبَعَاءِ

I (Majlisi) am saying, 'Al-Seyyid Bin Tawoos said in (the book) 'Kashf Al-Mahajja', 'Tabari has mentioned in his history in a report, 'The Prophet<sup>-sawww</sup> passed away on the day of Monday, and was not buried until the day of Wednesday'.

وَ فِي رِوَايَةٍ أَنَّهُ ص بَقِيَ ثَلَاثَةَ أَيَّامٍ حَتَّى دُفِنَ وَ ذَكَرَ إِبْرَاهِيمُ التَّمْفِي فِي كِتَابِ الْمَعْرِفَةِ أَنَّ النَّبِيَّ صَلَّى ص بَقِيَ ثَلَاثَةَ أَيَّامٍ حَتَّى دُفِنَ لِاسْتِغْلَالِهِمْ بِوِلَايَةِ أَبِي بَكْرٍ وَ الْمُنَازَعَاتِ فِيهَا.

And in a report, 'He<sup>-sawww</sup> remained for three days until he<sup>-sawww</sup> was buried'. And Ibrahim Al-Saqafy mentioned in the book 'Al-Marifat', that the Prophet<sup>-sawww</sup> remained for three days until he<sup>-sawww</sup> was buried, due to their being too pre-occupied with the wilayah (rulership) of Abu Bakr, and the disputes regarding it".<sup>104</sup>

57- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن علي بن زكريا عن أحمد بن عبيد الله عن الربيع بن سيبار عن الأعمش عن سالم بن أبي الجعد رفعه إلى أبي ذر رضي الله عنه قال: قال أمير المؤمنين ع يوم الشورى هل فيكم أحد غسل رسول الله مع الملائكة المقربين بالروح و الریحان فقبله لي الملائكة و أنا أسمع قولهم و هم يقولون استأزوا عورة نبيكم ستركم الله عيري؟ قالوا لا

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Zakariya, from Ahmad Bin Ubeydullah, from Al Rabie Bin Sayyar, from Al Amsh, from Salim Bin Abu Al Ja'ad,

'Raising it to Abu Zarr<sup>-ra</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said on the day of the consultation: 'Is there anyone among you who washed Rasool-Allah<sup>-sawww</sup> along with the Angels of Proximity, with the Spirit and the breeze. The Angel turned him<sup>-sawww</sup> for me<sup>-asws</sup> and I<sup>-asws</sup> heard their words, they were saying: 'Veil the privacy of your Prophet<sup>-sawww</sup>, may Allah<sup>-azwj</sup> Veil you all', apart from me<sup>-asws</sup>?' They said, 'No'.

قَالَ فَهَلْ فِيكُمْ مَنْ كَفَّنَ رَسُولَ اللَّهِ ص وَ وَضَعَهُ فِي حُفْرَتِهِ عَيْرِي؟ قَالُوا لَا

He<sup>-asws</sup> said: 'So, is there anyone among you who enshrouded Rasool-Allah<sup>-sawww</sup> and placed him<sup>-sawww</sup> in his<sup>-sawww</sup> grave, apart from me<sup>-asws</sup>?' They said, 'No'.

قَالَ فَهَلْ فِيكُمْ أَحَدٌ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ بِالتَّعْرِيَةِ حَيْثُ قُبِضَ رَسُولُ اللَّهِ ص وَ قَاطَمَهُ ع تَبْكِيهِ إِذْ سَمِعْنَا حَسًّا عَلَى الْبَابِ وَ قَائِلًا يَقُولُ نَسَمِعُ صَوْتَهُ وَ لَا نَرَى شَخْصَهُ وَ هُوَ يَقُولُ السَّلَامَ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He<sup>-asws</sup> said: 'So, is there anyone among you to whom Allah<sup>-azwj</sup> Mighty and Majestic Sent the Consolation when Rasool-Allah<sup>-sawww</sup> passed away, and (Syeda) Fatima<sup>-asws</sup> was crying, when we<sup>-asws</sup> heard a faint sound at the door and a speaker was speaking. We<sup>-asws</sup> heard his voice

<sup>103</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 2 H 55

<sup>104</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 2 H 56

and did not see his person, and he was saying: ‘The greetings be upon you<sup>-asws</sup> the People<sup>-asws</sup> of the Household, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings.

رَبُّكُمْ عَزَّ وَجَلَّ يُفْرِكُكُمْ السَّلَامَ وَ يَقُولُ لَكُمْ إِنَّ فِي اللَّهِ خَلْفاً مِنْ كُلِّ مُصِيبَةٍ وَ عَزَاءً مِنْ كُلِّ هَالِكٍ وَ دَرْكاً مِنْ كُلِّ فُوتٍ فَتَعَزُّوا بِعَزَاءِ اللَّهِ وَ اعْلَمُوا أَنَّ أَهْلَ الْأَرْضِ يَمُوتُونَ وَ أَنَّ أَهْلَ السَّمَاءِ لَا يَبْقَوْنَ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Your<sup>-asws</sup> Lord<sup>-azwj</sup> Mighty and Majestic Conveys the Greetings to you<sup>-asws</sup> and Says to you<sup>-asws</sup>: “In Allah<sup>-azwj</sup> there is a replacement from every calamity, and a consolation from every one who dies, and coming across of all what is lost”, therefore trust in the Consolation of Allah<sup>-azwj</sup>, and know that the people of the earth would be dying and the people of the sky will not be remaining (either), and the greetings be upon you<sup>-asws</sup> all, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings’.

وَ أَنَا فِي الْبَيْتِ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ أَرْبَعَةٌ لَا خَامِسَ لَنَا إِلَّا رَسُولُ اللَّهِ مُسَجِّى بَيْنَنَا غَيْرِي؟ قَالُوا لَا

And I<sup>-asws</sup> was in the house, and (Syeda) Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, four, there being no fifth for us<sup>-asws</sup> except Rasool-Allah<sup>-saww</sup> covered between us<sup>-asws</sup>, apart from me<sup>-asws</sup>? They said, ‘No’.

ثُمَّ قَالَ فَهَلْ فِيكُمْ أَحَدٌ أُعْطَاهُ رَسُولُ اللَّهِ ص حُنُوطاً مِنْ حُنُوطِ الْجَنَّةِ فَقَالَ أَقْسِمُ هَذَا أَثَلَاثاً ثَلَاثاً حَطَّطِي بِهِ وَ ثَلَاثاً لِي بِنْتِي وَ ثَلَاثاً لَكَ غَيْرِي قَالُوا لَا.

Then he<sup>-asws</sup> said: ‘So, is there anyone among you whom Rasool-Allah<sup>-saww</sup> Gave him an embalmment from the embalmments of the Paradise, and he<sup>-saww</sup> said: ‘Divide this into three. Embalm me<sup>-saww</sup> with a third of it, and a third is for my<sup>-saww</sup> daughter<sup>-asws</sup>, and a third is for you<sup>-asws</sup>’, apart from me<sup>-saww</sup>? They said, ‘No’.<sup>105</sup>

58- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل بإسناده إلى أبي الطغيب قال: قَالَ عَلِيٌّ ع يَوْمَ الشُّورَى فَأَنْشَدُكُمْ اللَّهُ هَلْ فِيكُمْ أَحَدٌ عَسَلَّ رَسُولَ اللَّهِ ص غَيْرِي؟ قَالُوا اللَّهُمَّ لَا

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, by his chain to Abu Al Tufayl who said,

‘Ali<sup>-asws</sup> said on the day of the consultation: ‘I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Is there anyone among you who washed Rasool-Allah<sup>-saww</sup> apart from me<sup>-asws</sup>? They said, ‘O Allah<sup>-azwj</sup>, no’.

قَالَ فَأَنْشَدُكُمْ اللَّهُ هَلْ فِيكُمْ أَحَدٌ أَقْرَبُ عَهْدًا بِرَسُولِ اللَّهِ مِنِّي؟ قَالُوا اللَّهُمَّ لَا

He<sup>-asws</sup> said: ‘I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Is there anyone among you who is closer of pact with Rasool-Allah<sup>-azwj</sup> than me<sup>-asws</sup>? They said, ‘O Allah<sup>-azwj</sup>, no’.

قَالَ فَأَنْشَدُكُمْ اللَّهُ هَلْ فِيكُمْ أَحَدٌ نَزَلَ فِي حُفْرَةِ رَسُولِ اللَّهِ ص غَيْرِي؟ قَالُوا اللَّهُمَّ لَا الْخَيْرَ.

<sup>105</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 57

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Is there anyone among you who descended in the grave of Rasool-Allah<sup>-saww</sup> apart from me<sup>-asws</sup>? O Allah<sup>-azwj</sup>, no"<sup>106</sup>.

59- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم بن أحمد عن الحسن بن علي الرعزاني عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: لَمَّا قُبِضَ رَسُولُ اللَّهِ ص سَمِعُوا صَوْتًا مِنْ جَانِبِ الْبَيْتِ وَ لَمْ يَرَوْا شَخْصًا يَقُولُ كُلُّ نَفْسٍ ذَاتِقَةُ الْمَوْتِ وَ إِنَّمَا تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ رُخِّعَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim Bin Ahmad, from Al Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup> having said: 'When Rasool-Allah<sup>-saww</sup> passed away, they heard a voice from the side of the house, and they did not see a person saying: **Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; [3:185].**

ثُمَّ قَالَ فِي اللَّهِ خَلْفٌ مِنْ كُلِّ هَالِكٍ وَ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ دَرَكٌ لِمَا فَاتَ فَبِاللَّهِ فَنُفُوا وَ إِيَّاهُ فَارْجُوا فَإِنَّ الْمَحْرُومَ مِنْ جَزْمِ الثَّوَابِ وَ اسْتُرُوا عَوْرَةَ نَبِيِّكُمْ

Then he said, 'In Allah<sup>-azwj</sup> there is a replacement from every one who dies, and a consolation from every calamity, and coming across to whatever is lost, therefore trust in Allah<sup>-azwj</sup> and hope to Him<sup>-azwj</sup>, for the deprived is the one deprived of the Rewards, and veil the privacy of your Prophet<sup>-saww</sup>'.

فَلَمَّا وَضَعَهُ عَلَيَّ ع عَلَى سَرِيرِهِ نُودِيَ يَا عَلِيُّ لَا تَخْلَعْ الْقَمِيصَ قَالَ فَعَسَلَهُ فِي قَمِيصِهِ

When Ali<sup>-asws</sup> placed him<sup>-saww</sup> upon his<sup>-saww</sup> bier, called out: 'O Ali<sup>-asws</sup>! Do not remove the shirt'. He<sup>-asws</sup> said: 'He<sup>-asws</sup> washed him<sup>-saww</sup> in his<sup>-saww</sup> shirt'.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِذَا أَنَا مِتُّ فَعَبَيْتَنِي فَإِنَّهُ لَا يَرَى أَحَدٌ عَوْرَتِي غَيْرَكَ إِلَّا انْقَطَعَتْ عَيْنَاهُ

Then he<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! When I<sup>-saww</sup> pass away, then wash me<sup>-saww</sup>, for not one will see my<sup>-saww</sup> privacy apart from you<sup>-asws</sup>, except his eyes would be blinded'.

قَالَ فَقَالَ لَهُ عَلِيُّ ع يَا رَسُولَ اللَّهِ إِنَّكَ رَجُلٌ ثَقِيلٌ وَ لَا بُدَّ لِي مِمَّنْ يُعِينُنِي

He<sup>-asws</sup> said: 'Ali<sup>-asws</sup> said to him<sup>-saww</sup>: 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> are a heavy man, and there is no escape for me<sup>-asws</sup> from someone to assist me<sup>-asws</sup>'.

قَالَ فَقَالَ لَهُ إِنَّ جَبْرَيْلَ مَعَكَ يُعِينُكَ وَ لِيُنَاوِلَكَ الْقَضْلَ بِنِ الْعَبَّاسِ الْمَاءِ وَ مَرُّهُ فَلْيُعَصِّبْ عَيْنَهُ فَإِنَّهُ لَا يَرَى أَحَدٌ عَوْرَتِي غَيْرَكَ إِلَّا انْقَطَعَتْ عَيْنَاهُ.

<sup>106</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 58

He<sup>-asws</sup> said: ‘He<sup>-saww</sup> said to him<sup>-asws</sup>: ‘Jibraeel<sup>-as</sup> will be with you<sup>-asws</sup>, assisting you<sup>-asws</sup> and Al-Fazl Bin Al-Abbas will give you the water and instruct him to blindfold his eyes for not one will see my<sup>-saww</sup> privacy apart from you<sup>-asws</sup>, except his eyes would be blinded’<sup>107</sup>.

60- ما، الأماالي للشيخ الطوسي الحسين عن ابن وهبان عن محمد بن أحمد بن زكريا عن الحسن بن فضال عن علي بن عتبة عن أبي كهمش عن عمرو بن سعيد بن هلال قال قال أبو عبد الله ع إذا أصبت بمصيبة فادكر مصابك برسول الله ص فإن الناس لم يصابوا بمثله و لن يصابوا بمثله أبداً.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Husayn, from Ibn Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Al Hassan Bin Fazzal, from Ali Bin Uqba, from Abu Kuhmash, from Amro bin Saeed Bin Hilal who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Whenever you are afflicted by a calamity, then remember the calamities of Rasool-Allah<sup>-saww</sup> for the people do not get afflicted with the like of his<sup>-saww</sup>, and they will never be afflicted with the likes of his<sup>-saww</sup>, ever!’<sup>108</sup>

61- ج، الإحتجاج عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: قال أمير المؤمنين ع يوم الشورى نشدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَسَلَ رَسُولُ اللَّهِ ص وَ كَفَّنَهُ غَيْرِي قَالُوا لَا

(The book) ‘Al Ihtijaj’ – From Amro Bin Shimr, from Jabir,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said on the day of the consultation: ‘We<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Is there anyone among you who washed Rasool-Allah<sup>-azwj</sup>, and enshrouded him<sup>-saww</sup> apart from me<sup>-asws</sup>?’ They said, ‘No’.

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَسَلَهُ رَسُولُ اللَّهِ ص أَلْفَ كَلِمَةٍ كُلُّ كَلِمَةٍ مِفْتَاحُ أَلْفِ كَلِمَةٍ غَيْرِي قَالُوا لَا

He<sup>-asws</sup> said: ‘We<sup>-asws</sup> adjure you with Allah<sup>-azwj</sup>! Is there anyone among you Rasool-Allah<sup>-saww</sup> taught him a thousand phrases, each phrase being a key to a thousand phrases, apart from me<sup>-asws</sup>?’ They said, ‘No’.

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَعْطَاهُ رَسُولُ اللَّهِ ص حَنُوطاً مِنْ حَنُوطِ الْجَنَّةِ ثُمَّ قَالَ أَسَمْتُهُ أَثَلَاثًا ثَلَاثًا لِي تُحِطُّنِي بِهِ وَ ثَلَاثًا لِابْنَتِي وَ ثَلَاثًا لَكَ غَيْرِي قَالُوا لَا.

He<sup>-asws</sup> said: ‘We adjure you with Allah<sup>-azwj</sup>! Is there anyone among you, Rasool-Allah<sup>-saww</sup> gave him an embalment from the embalments of the Paradise, then said: ‘Divide it into three – a third being for me<sup>-saww</sup>, embalm me<sup>-saww</sup> with it, and a third for my<sup>-saww</sup> daughter<sup>-asws</sup>, and a third for you<sup>-asws</sup>, apart from me<sup>-asws</sup>?’ They said, ‘No’<sup>109</sup>.

62- كا، الكافي العدة عن أحمد بن محمد بن محمد بن عمرو بن عبد العزيز عن حماد بن عثمان عن أبي عبد الله ع قال: إن الله لما قبض نبيّه ص - دخل على فاطمة ع من وقته من الحزن ما لا يعلمه إلا الله عزّ و جل فأرسل إليها ملكاً يسلي عَمَهَا وَ يُحَدِّثُهَا

Al Kafi – The number, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hammad Bin Usman,

<sup>107</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 59

<sup>108</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 60

<sup>109</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 61

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Took His<sup>-azwj</sup> Prophet<sup>-saww</sup>, there entered from the grief, upon (Syeda) Fatima<sup>-asws</sup>, from his<sup>-saww</sup> expiry, what no one knows except Allah<sup>-azwj</sup> Mighty and Majestic. So, He<sup>-azwj</sup> Sent an Angel to her<sup>-asws</sup> comfort her<sup>-asws</sup> sorrow, and narrating to her<sup>-asws</sup>.

فَشَكَتْ ذَلِكَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهَا إِذَا أَحْسَسْتِ بِذَلِكَ وَ سَمِعْتِ الصَّوْتِ فُؤِي لِي فَأَعْلَمْتُهُ ذَلِكَ وَ جَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع يَكْتُبُ كُلَّ مَا سَمِعَ حَتَّى أَثْبِتَ مِنْ ذَلِكَ مُصْحَفًا

She<sup>-asws</sup> complained of that to Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> said to her: ‘Whenever you<sup>-asws</sup> sense that and hear the voice, then tell me<sup>-asws</sup>’. She<sup>-asws</sup> let him<sup>-asws</sup> know that, and Amir Al-Momineen<sup>-asws</sup> went on to write all what he<sup>-asws</sup> hear until a book was affirmed from that’.

قَالَ تُمْ قَالَ أَمَا إِنَّهُ لَيْسَ فِيهِ شَيْءٌ مِنَ الْحَلَالِ وَ الْحَرَامِ وَ لَكِنَّ فِيهِ عِلْمٌ مَا يَكُونُ.

He (the narrator) said: ‘Then he<sup>-asws</sup> said: ‘Surely there isn’t anything in it from the Permissible(s) and the Prohibitions, but in it is knowledge of what will be happening’<sup>110</sup>.

63- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فَاطِمَةَ ع مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ ص حَمْسَةً وَ سَبْعِينَ يَوْمًا وَ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جَبْرِئِيلُ ع يَأْتِيهَا فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطِيبُ نَفْسَهَا وَ يُخَبِّرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخَبِّرُهَا بِمَا يَكُونُ بَعْدَهَا فِي دُرَّتَيْهَا وَ كَانَ عَلِيُّ ع يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفُ فَاطِمَةَ ع.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

‘From Abu Abdullah<sup>-asws</sup> having said: (Syeda) ‘Fatima<sup>-asws</sup> remained after Rasool-Allah<sup>-saww</sup> for seventy five days, and severe grief had entered her<sup>-asws</sup> of her<sup>-asws</sup> father<sup>-saww</sup>, and Jibraeel<sup>-as</sup> used to come to her<sup>-asws</sup>, and was good in consoling her<sup>-asws</sup> upon her<sup>-asws</sup> father<sup>-saww</sup>, and make her<sup>-asws</sup> feel good, and informing her<sup>-asws</sup> about her<sup>-asws</sup> father<sup>-saww</sup>, and his<sup>-saww</sup> position, and informing her<sup>-asws</sup> with what would be happening after her<sup>-asws</sup> regarding her<sup>-asws</sup> offspring, and Ali<sup>-asws</sup> was writing that. Thus, this is (known as) the Parchment of Fatima<sup>-asws</sup>’<sup>111</sup>.

64- كِتَابُ الطَّرْفِ، لِسَيِّدِ عَلِيِّ بْنِ طَاوُسٍ وَ كِتَابُ مِصْبَاحِ الْأَنْوَارِ بِإِسْنَادِهِمَا إِلَى كِتَابِ الْوَصِيَّةِ لِعِيسَى الضَّرِيرِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: قَالَ لِي أَبِي قَالَ عَلِيُّ ع لَمَّا قَرَأْتُ صَحِيفَةَ وَصِيَّةِ رَسُولِ اللَّهِ ص فَإِذَا فِيهَا يَا عَلِيُّ عَسَلْنِي وَ لَا يُعْتَلِنِي غَيْرَكَ

Kitab Al Tarf of the Seyyid Ali Bin Tawoos, and Kitab Misbah Al Anwar by their chains to Kitab Al Wasiya of Isa Al Zareer,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> having said: ‘My<sup>-asws</sup> father<sup>-asws</sup> said: ‘Ali<sup>-asws</sup> said: ‘When I<sup>-asws</sup> read the parchment of the bequest of Rasool-Allah<sup>-saww</sup>, therein was: ‘O Ali<sup>-asws</sup>! Wash me<sup>-asws</sup> and no one other than you<sup>-asws</sup> should wash me<sup>-saww</sup>’.

قَالَ فُقُلْتُ لِرَسُولِ اللَّهِ ص بِأبي أنتَ وَ أُمِّي أَنَا أَقْوَى عَلَى عُسْلِكَ وَ حَلْدِي قَالَ بِذَا أَمْرِي جَبْرِئِيلُ وَ بِذَلِكَ أَمْرُهُ اللَّهُ تَبَارَكَ وَ تَعَالَى

<sup>110</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 62

<sup>111</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 63

He<sup>-asws</sup> said: 'I<sup>-asws</sup> said to Rasool-Allah<sup>-saww</sup>! May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-saww</sup>! I<sup>-asws</sup> am sufficiently strong upon washing you<sup>-saww</sup>, alone?' He<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> has instructed me<sup>-saww</sup> with that, and that is what Allah<sup>-azwj</sup> Blessed and Exalted Commanded him<sup>-saww</sup>'.

قَالَ قُلْتُ لَهُ فَإِنْ لَمْ أَقْوِ عَلَى غُسْلِكَ وَخَدِي فَأَسْتَعِينُ بِعَزِي يَكُونُ مَعِي

He<sup>-asws</sup> said: 'I<sup>-asws</sup> said to him<sup>-saww</sup>: 'Supposing I<sup>-asws</sup> am not sufficiently strong upon washing you<sup>-saww</sup>, alone, can I<sup>-asws</sup> seek assistance with someone to be with me<sup>-asws</sup>?'

فَقَالَ جَبْرَيْلُ يَا مُحَمَّدُ قُلْ لِعَلِّي عَ إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تُعَسِّلَ ابْنَ عَمَّتِكَ فَإِنَّ هَذَا السُّنَّةُ لَا يُعَسِّلُ الْأَنْبِيَاءَ عَنِ الْأَوْصِيَاءِ وَ إِنَّمَا يُعَسِّلُ كُلَّ نَبِيٍّ وَصِيَّهُ مِنْ بَعْدِهِ وَ هِيَ مِنْ حُجَجِ اللَّهِ لِمُحَمَّدٍ ص عَلَى أُمَّتِهِ فِيمَا أَجْمَعُوا عَلَيْهِ مِنْ قِطْعَةٍ مَا أَمَرَهُمْ بِهِ وَ اعْلَمْ يَا عَلِيُّ إِنَّ لَكَ عَلَيَّ أُعْوَاناً نَعْمَ الْأَعْوَانُ وَ الْإِخْوَانُ

Jibraeel<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Say to Ali<sup>-asws</sup>: 'Your<sup>-asws</sup> Lord<sup>-azwj</sup> Commands you<sup>-asws</sup> to what the son<sup>-saww</sup> of your<sup>-asws</sup> uncle<sup>-as</sup>, for this is the Sunnah, no one will wash the Prophets<sup>-as</sup> apart from the successors<sup>-as</sup>, and rather every successor<sup>-as</sup> washes every Prophet<sup>-as</sup> from after him<sup>-as</sup>, and it is from the Argument of Allah<sup>-azwj</sup> for Muhammad<sup>-saww</sup> upon his<sup>-saww</sup> community regarding what the crowds have gathered upon, what He<sup>-azwj</sup> is Commanding them with'. And know, O Ali<sup>-asws</sup>, that for you<sup>-asws</sup>, upon washing me<sup>-saww</sup>, will be an assistance from the best of the assistance and the brothers'.

قَالَ عَلِيُّ ع قُلْتُ يَا رَسُولَ اللَّهِ مَنْ هُمْ بِأَبِي أَنْتَ وَ أُمِّي فَقَالَ جَبْرَيْلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ مَلَكَ الْمَوْتِ وَ إِسْمَاعِيلُ صَاحِبُ السَّمَاءِ الدُّنْيَا أَعْوَانُ لَكَ

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! Who are they? May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed) for you<sup>-saww</sup>'. He<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and the Angel of death, and Ismaeel<sup>-as</sup> in charge of the sky of the world would be assistants for you<sup>-asws</sup>'.

قَالَ عَلِيُّ ع فَخَرَزْتُ لِلَّهِ سَاجِداً وَ قُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لِي إِخْوَاناً وَ أَعْوَاناً هُمْ أَمْنَاءُ اللَّهِ

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> fell down in Sajdah to Allah<sup>-azwj</sup> and said: 'The Praise for Allah<sup>-azwj</sup> Who Made brother and assistants to be for me<sup>-asws</sup> who are trustees of Allah<sup>-azwj</sup>'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَمْسِكْ هَذِهِ الصَّحِيفَةَ الَّتِي كَتَبَهَا الْقَوْمُ وَ شَرَطُوا فِيهَا الشُّرُوطَ عَلَى قَطِيعَتِكَ وَ ذَهَابِ حَقِّكَ وَ مَا قَدْ أَرْمَعُوا عَلَيْهِ مِنَ الظُّلْمِ تَكُونُ عِنْدَكَ لِتَوَاقِيَنِي بِهَا غَداً وَ تُحَاجَّهُمْ بِهَا

Then Rasool-Allah<sup>-saww</sup> said: 'Hold on to this parchment which the group have written and stipulated conditions in it upon cutting you<sup>-asws</sup> out and done away your<sup>-asws</sup> right and what they have determined upon, from the injustice to take place with you<sup>-asws</sup>, in order for you<sup>-asws</sup> to arrive to me<sup>-saww</sup> with it tomorrow, and you<sup>-asws</sup> can argue against them with it'.

فَقَالَ عَلِيُّ ع غَسَلْتُ رَسُولَ اللَّهِ ص أَنَا وَ خَدِي وَ هُوَ فِي قَمِيصِهِ فَذَهَبَتْ أَنْزَعُ عَنْهُ الْقَمِيصَ فَقَالَ جَبْرَيْلُ يَا عَلِيُّ لَا تُجَرِّدَ أَحَاكَ مِنْ قَمِيصِهِ فَإِنَّ اللَّهَ لَمْ يُجَرِّدْهُ وَ تَأَيَّدَ فِي الْعُسْلِ فَأَنَا أَشَارِكُكَ فِي ابْنِ عَمَّتِكَ بِأَمْرِ اللَّهِ

Ali-asws said: 'I-asws washed Rasool-Allah-saww alone and he-saww was in his-saww shirt. I-asws went to remove the shirt from him-saww but Jibraeel-as said: 'O Ali-asws! Do not bare your-asws brother-saww from his-saww shirt, for Allah-azwj did not Bare him-saww, and be affirmed in the washing and I-as shall participate with you-asws regarding the son-saww of your-asws brother-as by the Command of Allah-azwj'.

فَعَسَلْتُهُ بِالرُّوحِ وَ الرَّيْحَانِ وَ الرَّحْمَةَ الْمَلَائِكَةُ الْكَرِيمَةُ الْأَنْبَرُ الْأَخْبَارُ تُبَيِّنُنِي وَ تُمَسِّكُ وَ أَكَلِمُ سَاعَةً بَعْدَ سَاعَةٍ وَ لَا أَقَلِّبُ مِنْهُ إِلَّا قَلْبِي لِي

I-asws washed him-asws with the Spirit, and the coolness, and the mercy. The Angels, the honourable, the righteous, the chosen were helping me-asws and withholding (him-saww, and speaking time after time, and I-asws did not turn (any part) from him-saww except he-saww was turned for me-asws.

فَلَمَّا فَرَعْتُ مِنْ غُسْلِهِ وَ كَفَيْهِ وَصَعْتُهُ عَلَى سَرِيرِهِ وَ خَرَجْتُ كَمَا أَمَرْتُ فَاجْتَمَعَ لَهُ مِنَ الْمَلَائِكَةِ مَا سَدَّ الْحَافِقِينَ فَصَلَّى عَلَيْهِ رَبُّهُ وَ الْمَلَائِكَةُ الْكَرِيمَةُ الْمُفَرِّقُونَ وَ حَمَلَتْهُ عَرْشُهُ الْكَرِيمِ وَ مَا سَبَّحَ لِلَّهِ رَبِّ الْعَالَمِينَ

When I-asws was free from washing him-saww and enshrouding him-saww, I-asws placed him-saww upon his-saww bier just as I-asws had been instructed. There gathered to him-saww from the Angels, what blocked the trembling. His-saww Lord-azwj prayed Salat upon him-saww, and the honourable Angels of Proximity, and the honourable bearers of the Throne, and whoever Glorifies to Allah-azwj Lord-azwj of the worlds.

وَ أَنْفَذْتُ جَمِيعَ مَا أَمَرْتُ ثُمَّ وَارَيْتُهُ فِي قَبْرِهِ فَسَمِعْتُ صَارِحًا يَصْرُخُ مِنْ حُلْفِي يَا آلَ تَيْمٍ وَ يَا آلَ عَدِيٍّ يَا آلَ أُمَيَّةٍ أَنْتُمْ أَتَمَّةٌ تَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا تُنصَرُونَ

And I-asws did whatever I-asws had been instructed with, then covered him-saww in his-saww grave. I-asws head a shouter shouting from behind me-asws: 'O family of Taym! O family of Aday! O family of Umayya! You are leaders calling to the Fire!, and on the Day of Qiyamah you will not be Helped!

اصْبِرُوا آلَ مُحَمَّدٍ تُؤَجَّرُوا وَ لَا تَجَزَعُوا فَتَوَزَّوْا مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ.

Be patient, family of Muhammad-saww! You will be Recompensed and do not be dismayed. Visit each other. **One Who wants the harvest of the Hereafter, We will Increase in his harvest for him, and one who wants the harvest of the world, We would Give to him from it, and there would not be a share for him in the Hereafter [42:20]**.<sup>112</sup>

65- مِنَ الدِّيَّانِ الْمُنْسُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فِي مَرْثِيَةِ سَيِّدِ الْمُرْسَلِينَ ص

يَا لَيْتَهَا خَرَجَتْ مَعَ الرَّقَرَاتِ  
أَبْكِي مَخَافَةَ أَنْ تَطُولَ حَيَاتِي.

نَفْسِي عَلَى زَفْرَاتِهَا مَحْبُوسَةٌ  
لَا خَيْرَ بَعْدَكَ فِي الْحَيَاةِ وَ إِنَّمَا

<sup>112</sup> Bihar Al-Anwaar – V 22, The book of our Prophet-saww, P 5 Ch 2 H 64

From the register attributed to Amir Al-Momineen<sup>-asws</sup> in a an elegy (Marsiya) of the Chief of the Messengers<sup>-as</sup>: 'My<sup>-asws</sup> breath is withheld upon its exhalations. Oh if only it would come out with the exhalations. There is no good in the life after you<sup>-saww</sup>, and rather I<sup>-asws</sup> cry fearing the prolongation of my<sup>-asws</sup> lifespan'.<sup>113</sup>

66- وَ مِنْهُ فِي الْمَرْثِيَةِ عِنْدَ زِيَارَتِهِ ص

مَا غَاضَ دُمُعِي عِنْدَ نَائِبَةٍ  
وَ إِذَا دَكَّرْتُكَ سَاحَتُكَ بِهِ  
إِنِّي أُجِلُّ تُرَى خَلَّتْ بِهِ  
إِلَّا جَعَلْتُكَ لِلْبُكَاءِ سَبَبًا  
مِثِّي الْجُفُوعُ فَغَاضَ وَ انْسَكَبَا  
عَنْ أَنْ أَرَى لِسِوَاهُ مُكْتَنِبًا.

And from him<sup>-asws</sup> – In the elegy (Marsiya) at his<sup>-saww</sup> visitation (Ziyarat): 'How little are my<sup>-asws</sup> tears at the deputation, except I<sup>-asws</sup> make you<sup>-saww</sup> a reason for the crying, and when I<sup>-asws</sup> remember your<sup>-saww</sup> forgiveness with it from me<sup>-asws</sup>, the eyes fill up and overflow. I<sup>-asws</sup> am reciting an elegy releasing it, and I<sup>-asws</sup> see others getting depressed'.<sup>114</sup>

67- وَ قَالَ شَارِحُ الدِّيَوَانِ لِفَاطِمَةَ ع قَرِيبٌ مِنْهَا

إِذَا اشْتَدَّ شَوْفِي زُرْتُ قَبْرَكَ بَاكِئًا  
فِيَا سَاكِنِ الصَّخْرَاءِ عَلَّمْتَنِي الْبُكَاءَ  
فَإِنْ كُنْتُ عَنِّي فِي التَّرَابِ مُعْتَبًا  
أَنُوحُ وَ أَشْكُو لَا أَرَاكَ مُجَاوِبِي  
وَ دِكْرُكَ أَنَسَانِي جَمِيعِ الْمَصَائِبِ  
فَمَا كُنْتُ عَنْ قَلْبِ الْحَزِينِ بِغَائِبِ.

And in the commentary of the register, he<sup>-asws</sup> said to (Syeda) Fatima<sup>-asws</sup>, near to her<sup>-asws</sup>: 'With the intense yearning I<sup>-asws</sup> visit your<sup>-asws</sup> grave crying. I<sup>-asws</sup> lament and I<sup>-asws</sup> complain, I<sup>-asws</sup> do not see an answer. O dweller of the desert! When the dwellers of the desert taught me<sup>-asws</sup> the crying, and my<sup>-asws</sup> humanity remembers you<sup>-asws</sup>, the entirety of the calamities, for you<sup>-asws</sup> are hidden from me<sup>-asws</sup> in the soil, but you<sup>-asws</sup> are not absent from the grief of the heart'.<sup>115</sup>

68- وَ مِنْهُ، فِي مَرْثِيَتِهِ صَلَّى اللَّهُ عَلَيْهِمَا

كُنْتُ السَّوَادَ لِنَاطِرِي  
مَنْ شَاءَ بَعْدَكَ فَلَيْمَتْ  
فَبَكَى عَلَيْكَ النَّاطِرُ  
فَعَلَيْكَ كُنْتُ أَحَاذِرُ.

And from him<sup>-asws</sup> in his<sup>-asws</sup> elegy (Marsiya) for her<sup>-asws</sup>: 'I<sup>-asws</sup> was with darkened vision, so I<sup>-asws</sup> cried upon you<sup>-asws</sup> as a beholder. After you<sup>-asws</sup>, whoever likes to, so let him die, I<sup>-asws</sup> used to be careful upon you<sup>-asws</sup>'.<sup>115</sup>

69- وَ مِنْهُ،

<sup>113</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 65

<sup>114</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 66

<sup>115</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 67

و فِي الصَّبْرِ أَشْيَاءُ أَمْرٌ مِنَ الصَّبْرِ  
و يُعْزِي الْمُعْزِي ثُمَّ يَمْضِي لِشَأْنِهِ  
و يُعْزُونِي قَدَمٌ بُرَاءٌ مِنَ الصَّبْرِ

And from him<sup>-asws</sup>: 'A people are consoling me<sup>-asws</sup> unknowing of the patience, and in the patience there are things more bitten than the patience, the consoler then he continues to his occupation, and the consoler remains in a state hotter than the embers"<sup>116</sup>

70- وَ مِنْهُ، أَيْضاً فِي مَرْثِيَّتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

أُ مِنْ بَعْدِ تَكْفِينِ النَّبِيِّ وَ دَفْنِهِ  
رُزْنَا رَسُولَ اللَّهِ فَمَا فَلْنَا نَرَى  
وَ كَانَ لَنَا كَالْحِصْنِ مِنْ دُونِ أَهْلِهِ  
بِأَنْوَابِهِ آسَى عَلَى هَالِكِ نَوَى  
بِذَاكَ عَدِيلاً مَا حِينَنَا مِنَ الرَّدَى  
لَهُ مَغْفَلٌ جَزُّ حَرِيْرٌ مِنَ الْعَدَى

And from him<sup>-asws</sup> as well, in his<sup>-asws</sup> elegy (Marsiya): 'From after enshrouding the Prophet<sup>-saww</sup> and burring him<sup>-saww</sup> in his<sup>-saww</sup> clothes, I<sup>-asws</sup> have to be sorrowful upon your<sup>-asws</sup> state. We saw Rasool-Allah<sup>-saww</sup> among us, so we will never see any equal with that what can be revived from the dead, and we were like a fortress from besides being his<sup>-saww</sup> family, a stronghold for him<sup>-saww</sup>, a protector protecting from the enemy;

وَ كُنَّا بِمِرَاةِ نَبِيِّ النَّوْرِ وَ الْهُدَى  
لَقَدْ عَشِينَا ظِلْمَةً بَعْدَ مَوْتِهِ  
فَمَا خَيْرٌ مَنْ ضَمَّ الْجَوَانِحَ وَ الْحَشَا  
صَبَاحَ مَسَاءٍ رَاحَ فِينَا أَوْ اغْتَدَى  
نَهَاراً فَقَدْ زَادَتْ عَلَى ظِلْمَةِ الدُّجَى  
وَ يَا خَيْرَ مَنِتِ ضَمَّةَ التُّرْبِ وَ التَّرَى

And we were with a person, we saw the light and the guidance, morning and evening flowing among use or feeding, for the darkness has overcome us after his<sup>-saww</sup> expiry. The day has increased upon the darkness of the night. So what is good of one who presses the wings and the intestines, and what is good of a deceased pressed by the soil and the ground.

كَأَنَّ أُمُورَ النَّاسِ بَعْدَكَ ضُمَّتْ  
وَ ضَاقَ فِضَاءُ الْأَرْضِ عَنْهُمْ بِرُحْبِهِ  
فَقَدْ نَزَلَتْ بِالْمُسْلِمِينَ مُصِيبَةٌ  
سَفِينَةٌ مَوْجٍ حِينٍ فِي الْبَحْرِ قَدْ سَمَا  
لِفُقْدِ رَسُولِ اللَّهِ إِذْ قَبِلَ قَدْ مَضَى  
كَصَدْعِ الصَّفَا لَا شَعْبَ لِلصَّدْعِ فِي الصَّفَا

It is as if the affairs of the people after you are enclosed in a ship among the waves when it is in the ocean. The sky and the atmosphere of the earth narrowed upon them despites its vastness for losing Rasool-Allah<sup>-saww</sup>. It is said he<sup>-saww</sup> went away and the calamity descended with the Muslims, like the rift in Al-Safa, there are not youths for the rift in Al-Safa;

فَلَنْ يَسْتَقِيلَ النَّاسُ تِلْكَ مُصِيبَةً  
وَ فِي كُلِّ وَقْتٍ لِلصَّلَاةِ يُهَيِّجُهُ  
وَ يَطْلُبُ أَقْوَامَ مَوَارِيثِ هَالِكِ  
وَ لَنْ يُجِزَّ الْعَظْمُ الَّذِي مِنْهُمْ وَهَى  
بِلَالٍ وَ يَدْعُو بِاسْمِهِ كُلَّمَا دَعَا  
وَ فِينَا مَوَارِيثُ النَّبُوَّةِ وَ الْهُدَى

<sup>116</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 68

*The people will never be faced with that calamity (again), and the bones will never be forced which they are from, and during every timing for the Salat, agitating Bilal, and he was called with his name every time he was called, and a people sought the perishing inheritance, and among us are the inheritances of the Prophet-hood and the guidance'' .<sup>117</sup>*

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<sup>117</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 2 H 69

## CHAPTER 3 – HIS<sup>-saww</sup> STRANGE SITUATION AFTER HIS<sup>-saww</sup> EXPIRY AND WHAT APPEARED AT HIS<sup>-saww</sup> MAUSOLEUM (ZAREEH)

1- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ النَّبِيُّ ص يَوْمًا لِأَصْحَابِهِ حَيَاتِي خَيْرٌ لَكُمْ وَ مَمَاتِي خَيْرٌ لَكُمْ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from ja'far Bin bashir, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'One day the Prophet<sup>-saww</sup> said to his<sup>-saww</sup> companions: 'My<sup>-saww</sup> life is good for you and my<sup>-saww</sup> expiry is good for you'.

قَالَ فَقَالُوا يَا رَسُولَ اللَّهِ هَذَا حَيَاتِكَ نَعَمْ فَكَيْفَ مَمَاتِكَ قَالَ إِنَّ اللَّهَ حَرَّمَ لِحُومَنَا عَلَى الْأَرْضِ أَنْ تَطْعَمَ مِنْهَا شَيْئًا.

He<sup>-asws</sup> said: 'They said, 'O Rasool-Allah<sup>-saww</sup>! This, your<sup>-saww</sup> life, yes, but how can your<sup>-saww</sup> expiry (be good for us)?' He<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> has Prohibited our<sup>-asws</sup> flesh upon the ground that it feeds on anything from us<sup>-asws</sup>'' .118

2- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الْمُسَلَّبِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَيَاتِي خَيْرٌ لَكُمْ وَ مَمَاتِي خَيْرٌ لَكُمْ فَأَمَّا حَيَاتِي فَإِنَّ اللَّهَ هَدَانِي فِيهَا مِنَ الضَّلَالَةِ وَ أَنْقَذَكُمْ مِنْ شَقَا حُفْرَةٍ مِنَ النَّارِ وَ أَمَّا مَمَاتِي فَإِنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيَّ فَمَا كَانَ مِنْ حُسْنٍ اسْتَزِدْتُ اللَّهَ لَكُمْ وَ مَا كَانَ مِنْ قَبِيحٍ اسْتَعْفَرْتُ اللَّهَ لَكُمْ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Hammad, from Al Qasim Bin Urwa, from Abdullah Bin Umar Al Musly, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'My<sup>-saww</sup> life is good for you and my<sup>-saww</sup> expiry is good for you. As for my<sup>-saww</sup> life, Allah<sup>-azwj</sup> Guided you all through me<sup>-saww</sup> from the straying, and Saved you from the edge of the pit of the Fire; and as for my<sup>-saww</sup> expiry, your deeds would be presented to me<sup>-saww</sup>. So, whatever was from good, I<sup>-saww</sup> shall seek increase from Allah<sup>-azwj</sup> for you, and whatever was from ugliness, I<sup>-saww</sup> shall seek Forgiveness of Allah<sup>-azwj</sup> for you'.

فَقَالَ لَهُ رَجُلٌ مِنَ الْمُنَافِقِينَ وَ كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ وَ قَدْ رَمْتِ يَغْنِي صِرْتِ زَمِيمًا

A man from the hypocrites said to him<sup>-saww</sup>, 'And how can that be so, O Rasool-Allah<sup>-saww</sup>, and you<sup>-saww</sup> would have decayed, meaning become decayed bones?'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص كَلَّا إِنَّ اللَّهَ حَرَّمَ لِحُومَنَا عَلَى الْأَرْضِ فَلَا تَطْعَمُ مِنْهَا شَيْئًا.

Rasool-Allah<sup>-sawww</sup> said to him: ‘Never! Allah<sup>-azwj</sup> has Prohibited our<sup>-asws</sup> flesh upon the earth, so it will not feed upon anything from us<sup>-asws</sup>’.<sup>119</sup>

3- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن زياد بن أبي الحلال عن أبي عبد الله ع قال: ما من نبي ولا وصي يتقى في الأرض أكثر من ثلاثة أيام حتى يرفع بوجهه وعظمه ولحمه إلى السماء وإنما يؤتى مواضع آثارهم ويبلغونهم من بعيد السلام ويسمعونهم على آثارهم من قريب.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ziyad Bin Abu Al Hallal,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘There is none from a Prophet<sup>-sawww</sup> nor any successor<sup>-as</sup> remaining the earth more than three days until he<sup>-as</sup> is raised along with his<sup>-as</sup> soul and his<sup>-as</sup> bones, and his<sup>-as</sup> flesh, up to the sky, and rather you should go to their places of traces and delivering the greetings from afar, and they<sup>-as</sup> are hearing at their (places of) impact from nearby’.<sup>120</sup>

4- ب، قرب الإسناد معاوية بن حكيم عن الوشاء قال: قال لي الرضا ع بخراسان رأيت رسول الله ص هاهنا والتزمته.

(The book) ‘Qurb Al Asnaad’ – Muawiya Bin Hukeym, from Al Washa who said,

‘Al-Reza<sup>-asws</sup> said to me at Khurasan: ‘I<sup>-asws</sup> saw Rasool-Allah<sup>-sawww</sup> over her and held on to him<sup>-sawww</sup>’.<sup>121</sup>

5- ير، بصائر الدرجات محمد بن الحسين بن الحكم بن المسكين عن أبي سعيد المكاربي عن أبي عبد الله ع قال: إن أمير المؤمنين ع أتى أبا بكر فقال له أ ما أمرك رسول الله ص أن تطيعني فقال لا ولو أمرني لفعلت

(The book) ‘Basaair al Darajaat’ – Muhammad Bin Al Husayn, from Al Hakam Bin Al Miskeen, from Abu Saeed Al Mukary,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> came to Abu Bakr and said to him: ‘Didn’t Rasool-Allah<sup>-sawww</sup> order you to obey me<sup>-asws</sup>?’ He said, ‘No, and had he ordered me, I would have done so’.

قال فانطلق بنا إلى مسجد فباء فإذا رسول الله ص يصلي فلما انصرف قال علي ع يا رسول الله إني فلت لأبي بكر أمرك الله ورسوله أن تطيعني فقال لا فقال رسول الله ص قد أمرتك فأطعه

He<sup>-asws</sup> said: ‘Then let us go to Masjid Quba’, and there was Rasool-Allah<sup>-sawww</sup> praying Salat. When he finished, Ali<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-sawww</sup>! I<sup>-asws</sup> said to Abu Bakr: ‘Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool-Allah<sup>-sawww</sup> had Commanded you to obey me<sup>-asws</sup>’. He said, ‘No’. Rasool-Allah<sup>-sawww</sup> said: ‘I<sup>-sawww</sup> had ordered you<sup>-asws</sup>, so obey him<sup>-asws</sup>!’

قال فخرج فلقي عمر وهو دعر فقال له ما لك فقال قال لي رسول الله ص كذا وكذا فقال تبا لأمة ولوك أمرهم أ ما تعرف سحر بني هاشم.

<sup>119</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 3 H 2

<sup>120</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 3 H 3

<sup>121</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-sawww</sup>, P 5 Ch 3 H 4

He<sup>-asws</sup> said: 'He (Abu Bakr) went out and Umar met him, and he had been terrified. He said to him, 'What is the matter with you?' He said, 'Rasool-Allah<sup>-saww</sup> said such and such to me'. He said, 'Damn the community making you their ruler. Do you not recognise the sorcery of the Clan of Hashim<sup>-as?</sup>'<sup>122</sup>

6- ير، بصائر الدرجات إبراهيم بن هاشم عن عثمان بن عيسى عن سماعة عن أبي عبد الله ع قال سمعته يقول ما لكم تسوءون رسول الله ص فقال له رجل جعلت فداك وكيف نسوءه

(The book) 'Basaai Al Darajaat' – Ibrahim Bin Hashim, from Usman Bin Isa, from Sama'at,

'From Abu Abdullah<sup>-asws</sup>, the (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'What is the matter with you all hurting Rasool-Allah<sup>-saww</sup>?' A man said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! And how are we hurting him<sup>-saww</sup>?'

فقال أ ما تعلمون أن أعمالكم تُعرضُ عليه فإذا رأى فيها معصية الله ساءه فلا تسوءوا رسول الله ص و سؤوه.

He<sup>-asws</sup> said: 'Do you not know that your deeds are presented to him<sup>-saww</sup>, so when he<sup>-saww</sup> sees an act of disobedience among these, it hurts him<sup>-saww</sup>, therefore do not hurt Rasool-Allah<sup>-azwj</sup>, and cheer him<sup>-saww</sup>'<sup>123</sup>.

7- ير، بصائر الدرجات البندقي بن محمد عن عاصم بن حميد عن أبي بصير عن أبي جعفر ع قال: قال رسول الله ص لأصحابه حياتي خير لكم تحذون و تحذت لكم و ماتي خير لكم تُعرض علي أعمالكم فإن رأيت حسناً جميلاً حمدت الله على ذلك و إن رأيت غير ذلك استغفرت الله لكم.

(The book) 'Basaair Al Darajaat' – Al Sindy Bin Muhammad, from Aasim Bin Humejd, from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said to his<sup>-saww</sup> companions: 'My<sup>-saww</sup> life is good for you. You are discussing and we<sup>-saww</sup> are narrating to you; and my<sup>-saww</sup> expiry for you. Your deeds will be presented to me<sup>-saww</sup>, so if I<sup>-saww</sup> were to see good, beautiful, I<sup>-saww</sup> shall praise Allah<sup>-azwj</sup> upon that, and if I<sup>-saww</sup> see other than that, I<sup>-saww</sup> shall seek Forgiveness of Allah<sup>-azwj</sup> for you''<sup>124</sup>.

8- ير، بصائر الدرجات ختص، الإختصاص موسى بن جعفر قال وحدثني أبي يروي عن محمد بن عيسى الأشعري عن محمد بن سليمان الديلمي عن أبيه قال: سألت أبا عبد الله ع فقلت جعلت فداك سمعتك و أنت تقول غير مرة لو لا أنا لزلنا لأنفدنا

(The books) 'Basaair Al Darajaat' (and) 'Al Ikhtisas' – Musa Bin Ja'far said, 'I found in the handwriting of my father reporting from Muhammad Bin Isa Al Ashary, from Muhammad Bin Suleyman Al Daylami, from his father who said,

'I asked Abu Abdullah<sup>-asws</sup>, I said, 'May I be sacrificed for you<sup>-asws</sup>! I heard you<sup>-asws</sup> and you<sup>-asws</sup> said more than once: 'We (Imams<sup>-asws</sup>), if we<sup>-asws</sup> are not increased, we<sup>-asws</sup> would run out''.

قال أما الحلال و الحرام فقد و الله أنزله الله على نبيه بكلامه و ما يزد الإمام في حلال و لا حرام

<sup>122</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 3 H 5

<sup>123</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 3 H 6

<sup>124</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 3 H 7

He<sup>-asws</sup> said: 'As for the Permissibles and the Prohibitions, by Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> has Revealed unto His<sup>-azwj</sup> Prophet<sup>-saww</sup> with its perfection, and the Imam<sup>-asws</sup> does not get increased regarding the Permissibles and the Prohibitions'.

قَالَ قُلْتُ فَمَا هَذِهِ الزِّيَادَةُ قَالَ فِي سَائِرِ الْأَشْيَاءِ سِوَى الْحَلَالِ وَالْحَرَامِ

He (the narrator) said, 'I said, 'So, what is this increase?' He<sup>-asws</sup> said: 'Regarding the rest of the things besides the Permissibles and the Prohibitions'.

قَالَ قُلْتُ فَمَتَزَادُونَ شَيْئاً يَخْفَى عَلَى رَسُولِ اللَّهِ

He (the narrator) said, 'I said, 'So, do you (Imams<sup>-asws</sup>) get increased with things which were hidden from Rasool-Allah<sup>-saww</sup>?'

فَقَالَ لَا إِذَا يَخْرُجُ الْأَمْرُ مِنْ عِنْدِ اللَّهِ فَيَأْتِي بِهِ الْمَلَكُ رَسُولَ اللَّهِ ص فَيَقُولُ يَا مُحَمَّدُ رَبُّكَ بِكَذَا وَكَذَا فَيَقُولُ أَنْطَلِقُ بِهِ إِلَى عَلِيٍّ فَيَأْتِي عَلِيّاً فَيَقُولُ أَنْطَلِقُ بِهِ إِلَى الْحُسَيْنِ فَيَقُولُ أَنْطَلِقُ بِهِ إِلَى الْحُسَيْنِ فَلَمْ يَزَلْ هَكَذَا يَنْطَلِقُ إِلَى وَاحِدٍ بَعْدَ وَاحِدٍ حَتَّى يَخْرُجَ إِلَيْنَا

He<sup>-asws</sup> said: 'No. But rather the matters come out from the Presence of Allah<sup>-azwj</sup> and the Angels came with it to Rasool-Allah<sup>-saww</sup> and says: 'O Muhammad<sup>-saww</sup>! Your<sup>-saww</sup> Lord<sup>-azwj</sup> Commands you<sup>-saww</sup> with such and such'. He<sup>-saww</sup> said: 'Go with it to Ali<sup>-asws</sup>'. So he came to Ali<sup>-asws</sup>. He<sup>-asws</sup> said: 'Go with it to Al-Hassan<sup>-asws</sup>'. He<sup>-asws</sup> said: 'Go with it to Al-Husayn<sup>-asws</sup>'. It did not cease to be like that, going to one after one until it came out to us<sup>-asws</sup>'.

قُلْتُ فَمَتَزَادُونَ شَيْئاً لَا يَعْلَمُهُ رَسُولُ اللَّهِ ص فَقَالَ وَيْحَكَ يَجُوزُ أَنْ يَعْلَمَ الْإِمَامُ شَيْئاً لَمْ يَعْلَمَهُ رَسُولُ اللَّهِ ص وَ الْإِمَامُ مِنْ قَبْلِهِ.

I said, 'So, are you<sup>-asws</sup> increased with anything Rasool-Allah<sup>-saww</sup> did not know?' He<sup>-asws</sup> said: 'Woe be unto you! How can it be allowed that the Imam<sup>-asws</sup> knows anything Rasool-Allah<sup>-saww</sup> did not know, and the Imam<sup>-asws</sup> from his<sup>-saww</sup> direction?'<sup>125</sup>

9- ير، بصائر الدرجات سلمة عن عبد الله بن محمد عن الحسين المنقري عن يونس بن أبي الفضل عن أبي عبد الله ع قال: ما من ليلة جمعة إلا و لأولياء الله فيها سرور

(From the book) 'Basaair Al Darajaat' – Salama, from Abdullah Bin Muhammad, from Al Husayn Al Minqary, from Yunus Bin Abu Al Fazl,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is none from a night of Friday (Thursday evening), except and the friends of Allah<sup>-azwj</sup> are in joy during it'.

قُلْتُ كَيْفَ ذَلِكَ جُعِلْتُ فِدَاكَ قَالَ إِذَا كَانَتْ لَيْلَةُ الْجُمُعَةِ وَاقَى رَسُولُ اللَّهِ ص الْعَرْشَ وَ وَاقَبْتُ مَعَهُ فَمَا أَرْجِعُ إِلَّا بِعِلْمٍ مُسْتَفَادٍ وَ لَوْ لَا ذَلِكَ لَتَفَدَّ مَا عِنْدَنَا.

I said, 'How is that so? May I be sacrificed for you<sup>-asws</sup>'. He<sup>-asws</sup> said: 'Whenever it is the night of Friday (Thursday evening), Rasool-Allah<sup>-saww</sup> arrives to the Throne, and I<sup>-asws</sup> arrive with him'

<sup>125</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 3 H 8

saww. So, I<sup>-asws</sup> do not return except with beneficial knowledge, and had it not been for that, whatever is with us<sup>-asws</sup> would deplete”.<sup>126</sup>

10- خنص، الإختصاص ير، بصائر الدرجات ابن عيسى عن البرزطي عن ثعلبة عن زرارة قال سمعت أبا جعفر ع يقول لو لا نراد لأنفدنا قال قلت نرادون شيئاً لا يعلمه رسول الله ص قال إنه إذا كان ذلك عرض على رسول الله ص ثم على الأئمة ثم انتهى إلينا.

(The books) ‘Al Ikhtisas’ (and) ‘Basaair Al Darajaat’ – Ibn Isa, from Al bazanty, from Sa’alba, from Zurara who said,

‘I heard Abu Ja’far<sup>-asws</sup> saying: ‘If we<sup>-asws</sup> are not increased, we<sup>-asws</sup> would run out’. I said, ‘Are you<sup>-asws</sup> increased with anything Rasool-Allah<sup>-saww</sup> did not know?’ He<sup>-asws</sup> said: ‘Whenever that happens, it is presented to Rasool-Allah<sup>-azwj</sup>, then to the (past) Imams<sup>-asws</sup>, then it ends up to us<sup>-asws</sup>’.<sup>127</sup>

11- كا، الكافي عدّه من أصحابنا عن البرقي عن جعفر بن المثنى الخطيب قال: كنت بالمدينة و سفت المسجد الذي يشرف على القبر قد سقط و الفعلة يصعدون و ينزلون و نحن جماعة فقلت لأصحابنا من منكم له موعد يدخل على أبي عبد الله ع الليلة فقال مهرا بن أبي نصر أنا و قال إسماعيل بن عمارة الصيرفي أنا فقلنا لهما سلاه لنا عن الصعود ليشرف على قبر النبي ص

Al Kafi – A number of our companions, from Al Barqy, from Ja’far Bin Al Musanna the preacher who said,

‘I was at Al-Medina, and the Masjid which overlooked upon the grave (of Rasool-Allah<sup>-saww</sup>) was roofed which had fallen down, and the workers were ascending and descending, and we were a group. I said to our companions, ‘Which one of you has an appointment for tonight to see Abu Abdullah<sup>-asws</sup>?’ Mihran Bin Abu Nasr said, ‘I do’. And Ismail Bin Ammar Al-Sayrafi said, ‘I do’. We said to them both: ‘Ask him<sup>-asws</sup> for us about the climbing to overlook upon the grave of the Prophet<sup>-saww</sup>’.

فلما كان من الغد لقيناهما فاجتمعا جميعاً فقال إسماعيل قد سألناه لكم عما ذكرتم فقال ما أحب لأحد منهم أن يعلو فوقه و لا آمنه أن يرى شيئاً يذهب منه بصره أو يراه قائماً يصلي أو يراه مع بعض أزواجه ص.

When it was the next morning we met them, and we all got together. Ismail said, ‘We did ask him<sup>-asws</sup> for you about what you had mentioned. He<sup>-asws</sup> said: ‘I<sup>-asws</sup> do not love for anyone of them that he should be higher above him<sup>-saww</sup>, nor is it safe from him seeing something which would take away his vision, and he would see him<sup>-saww</sup> standing praying Salat, or sees him<sup>-saww</sup> with one of his<sup>-saww</sup> wives’.<sup>128</sup>

12- ما، الأماالي للشيخ الطوسي ابن حنبل عن محمد بن عبد الله عن محمد بن القاسم بن زكريا عن الحسن بن عبد الواحد عن يوسف بن كليب عن عامر بن كثير عن أبي الجارود قال: حفر عند قبر النبي ص عند رأسه و عند رجليه أول ما حفر فأخرج منك أذفر لم يشكوا فيه.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Hasheesh, from Muhammad Bin Abdullah, from Muhammad Bin Al Qasim Bin Zakariyya, from Al Hassan Bin Abdul Wahid, from Yusuf Bin Kuleyb, from Aamir Bin Kasxeer, from Abu Al Jaroud who said,

<sup>126</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 3 H 9

<sup>127</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 3 H 10

<sup>128</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 3 H 11

‘It was dug by the grave of the Prophet<sup>-saww</sup>, by his<sup>-saww</sup> head and by his<sup>-saww</sup> legs. The first time it was dug, yellow musk came out, they did not doubt in it’.<sup>129</sup>

13- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا كَانَ سَنَهُ إِخْدَى وَ أُزْبِعِينَ أَرَادَ مُعَاوِيَةُ الْحُجَّ فَأُرْسِلَ نَجَاراً وَ أُرْسِلَ بِالْأَلَةِ وَ كَتَبَ إِلَى صَاحِبِ الْمَدِينَةِ أَنْ يَقْلَعَ مِنْبَرَ رَسُولِ اللَّهِ ص وَ يَجْعَلُوهُ عَلَى قَدْرِ مِنْبَرِهِ بِالشَّامِ

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘When it was the year forty one, Muawiya intended the Hajj, so he sent for carpenters and sent the tools, and wrote to the governor of Al-Medina that he uproot the Pulpit of Rasool-Allah<sup>-saww</sup> and make it to be upon a measurement of his own pulpit at Syria.

فَلَمَّا حَضُّوا لِيَقْلَعُوهُ انْكَسَفَتِ الشَّمْسُ وَ زُلْزِلَتِ الْأَرْضُ فَكُفُّوا وَ كَتَبُوا بِذَلِكَ إِلَى مُعَاوِيَةَ فَكَتَبَ إِلَيْهِمْ يَعْزِمُ عَلَيْهِمْ لَمَّا فَعَلُوهُ فَمَعَلُوا ذَلِكَ فَمِنْبَرُ رَسُولِ اللَّهِ ص الْمَدْخَلِ الَّذِي رَأَيْتَ.

When they went to uproot it, the sun eclipsed and the earth shook (with tremor). So, they refrained and wrote with that to Muawiya. He wrote to them, being more determined upon them to be doing it. They did that, so the Pulpit of Rasool-Allah<sup>-azwj</sup> is at the entrance which you see’.<sup>130</sup>

**Up to here ends the complete volume twenty two from the book Bihar Al-Anwaar**

<sup>129</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 3 H 12

<sup>130</sup> Bihar Al-Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 5 Ch 3 H 13