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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
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CHAPTER 49 – MISCELLANEOUS REGARDING THE MENTION OF DOCTRINES (SECTS), THOSE WHO OPPOSED THE TRUE SECT IN THE WORDS WITH THE TWELVE IMAMS^{-asws}

Abridged

قال الشيخ المفيد قدس الله روحه في كتاب الفصول فيما نقل عنه السيد المرتضى الإمامية هم القائلون بوجود الإمامة والعصمة وجوب النص وإنما حصل لها هذا الاسم في الأصل لجمعها في المقالة هذه الأصول فكل من جمعها إمامي وإن ضم إليها حقاً في المذهب كان أم باطلاً

The Sheykh Al-Mufeed said in the book ‘Al-Fusool’ among what was copied from him by the Seyyid Al-Murtaza, ‘The Imamites, they are the speakers with the obligation of the Imamate and the infallibility, and the obligation of the text, and rather the achievement for it of this name is due to the unity in the words of these principles. So, every one (in whom is its gathering) is my Imam^{-asws}, and that the inclusion of these is true doctrine or else false.

فأول من شذ عن الحق من فرق الإمامية الكيسانية وهم أصحاب المختار وإنما سميت بهذا الاسم لأن المختار كان اسمه أولاً الكيسان وقيل إنه سمي بهذا الاسم لأن أباه حمله وهو صغير فوضعه بين يدي أمير المؤمنين ع

The first (sect) to deviate from the truth, from the sect of the Imamites were the Kaysaniya, and they are companions of Al-Mukhtar, and rather he was named with this name because Al-Mukhtar, his name at first was Al-Kaysan, and it is said he was name with this name because his father carried him and he was young, and placed him in front of Amir Al-Momineen^{-asws}.

قالوا فمسح يده على رأسه وقال كيس كيس فلزمه هذا الاسم و زعمت فرقة منهم أن محمد بن علي استعمل المختار على العراقيين بعد قتل الحسين ع وأمره بالطلب بثارته و سماه كيسان لما عرف من قيامه و مذهبه

They said he^{-asws} wiped his^{-asws} hand upon his head and said: 'Kays, Kays', so this name stuck, and a sect from them claimed that Muhammad^{-asws} Bin Ali (Al-Baqir)^{-asws} utilised Al-Mukhtar upon the Iraqis after the killing of Al-Husayn^{-asws} and instructed him with seeking the retaliations and named him as 'Kaysan' due to what he^{-asws} recognised from his stance, and his doctrine.

و هذه الحكايات في معنى اسمه في الكيسانية خاصة و أما نحن فلا نعرف لم سمي بهذا و لا نتحقق معناه.

And these are narratives regarding the meaning of his name regarding Al-Kaysaniy in particular, and as for us, we do not recognise why he is named with this, nor have we investigated its meaning.

و قالت هذه الطائفة بإمامة أبي القاسم محمد بن أمير المؤمنين ع ابن خولة الحنفية و زعموا أنه هو المهدي الذي يملأ الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً و أنه حي لم يموت و لا يموت حتى يظهر بالحق

And this group spoke with the Imamate of Abu Al-Qasim Muhammad son of Amir Al-Momineen^{-asws}, son of Khawlah Al-Hanafiyya, and they claimed that he is Al-Mahdi^{-asws} who will fill the earth with fairness and justice like what it would have been filled with injustice and tyranny, and that he is alive and did not die and will not be dying until he appears with the truth.

و تعلقت في إمامته بقول أمير المؤمنين ع له يوم البصرة أنت ابني حقا و أنه كان صاحب رايته كما كان أمير المؤمنين ع صاحب راية رسول الله و كان ذلك عندهم دليلاً على أنه أولى الناس بمقامه

And they attached with his imamate with the words of Amir Al-Momineen^{-asws} for him on the day of Al-Basra: 'You are my^{-asws} son truly', and that he was a bearer of his^{-asws} flag like what Amir Al-Momineen^{-asws} had been the bearer of the flag of Rasool-Allah^{-saww}, and that was evidence in their view upon that he is the foremost of the people with his^{-asws} position'.

وَ اعْتَلُوا فِي أَنَّهُ الْمَهْدِيُّ يَقُولُ النَّبِيُّ ص لَنْ تَنْقُضِيَ الْأَيَّامُ وَ اللَّيَالِي حَتَّى يَبْعَثَ اللَّهُ تَعَالَى رَجُلًا مِنْ أَهْلِ بَيْتِي اسْمُهُ اسْمِي وَ كُنْيَتُهُ كُنْيَتِي وَ اسْمُ أَبِيهِ اسْمُ أَبِي يَمَلَأُ الْأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَ جَوْرًا.

And they reasoned regarding that he (Muhammad Al-Hanafiyya) was the Mahdi^{-asws} by the words of the Prophet^{-saww}: 'The days and the nights will never be terminated until Allah^{-azwj} the Exalted Sends a man from People^{-asws} of my^{-saww} Household, his name would be my^{-saww} name, and his teknonym would be my^{-saww} teknonym, and name of his father would be the name of my^{-asws} father^{-as}. He will fill the earth with fairness and justice like what it would have been filled with injustice and tyranny'.

قالوا و كان من أسماء أمير المؤمنين ع عبد الله يَقُولُهُ أَنَا عَبْدُ اللَّهِ وَ أَحُو رَسُولِهِ ص وَ أَنَا الصِّدِّيقُ الْأَكْبَرُ لَا يَمُوتُهَا بَعْدِي إِلَّا كَذَّابٌ مُفْتَرٍ.

They said, 'From the names of Amir Al-Momineen^{-asws} is 'Abdullah', by his^{-asws} words: 'I^{-asws} am a servant of Allah^{-azwj} (Abdullah), and brother^{-asws} of His^{-azwj} Rasool^{-saww}, and I^{-asws} am the greatest truthful. No one will say it after me^{-asws} except a lying fabricator'.

و تعلقوا في حياته أنه إذا ثبت إمامته بأنه القائم فقد بطل أن يكون الإمام غيره و ليس يجوز أن يموت قبل ظهوره فتنخلو الأرض من حجة و لا بد على صحة هذه الأصول من حياته.

And they attached during his lifetime that his imamate is proven by him being Al-Qaim^{-asws}, so it has invalidated that the Imam^{-asws} happens to be other than him, and it isn't allowed that he dies before his appearance, for the earth would be vacant from a Divine Authority, and there is no escaped upon the correctness of this principle from his life.

و هذه الفرقة بأجمعها تذهب إلى أن محمدا كان الإمام بعد الحسن و الحسين ع و قد حكى عن بعض الكيسانية أنه كان يقول إن محمدا كان الإمام بعد أمير المؤمنين ع و يبطل إمامة الحسن و الحسين و يقول إن الحسن إنما دعا في باطن الدعوة إلى محمد بأمره و إن الحسين ظهر بالسيف بإذنه و إنهما كانا داعيين إليه و أميرين من قبله

And this sect in its entirety indoctrinates to that Muhammad was the Imam^{-asws} after Al-Hassan^{-asws} and Al-Husayn^{-asws}, and it is narrated from one of the Kaysaniya that he was saying that Muhammad was the imam after Amir Al-Momineen^{-asws}, and it invalidates the Imamate of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and said that Al-Hassan^{-asws} rather called the call to Muhammad in the hidden by his orders, and that Al-Husayn^{-asws} appeared with the sword by his permission, and they^{-asws} both called to him, and were two commanders from him.

و حكى عن بعضهم أن محمدا رحمة الله عليه مات و حصلت الإمامة من بعده في ولده و أنها انتقلت من ولده إلى ولد العباس بن عبد المطلب و قد حكى أيضا أن منهم من يقول إن عبد الله بن محمد حي لم يموت و أنه القائم و هذه حكاية شاذة

And one of them narrated that Muhammad, may Allah^{-azwj} have Mercy on him, died, and the Imamate was achieved from after him in his son, and it transferred from his son to the son of Al-Abbas son of Abdul Muttalib^{-asws}. And it has been narrated as well that from them is one saying that Abdullah son of Muhammad is alive, not dead, and he is Al-Qaim^{-asws}, and these narratives are deviations.

و قيل إن منهم من يقول إن محمدا قد مات و إنه يقوم بعد الموت و هو المهدي و ينكر حياته و هذا أيضا قول شاذ و جميع ما حكينا بعد الأول من الأقوال هو حادث ألجأ القوم إليه الاضطرار عند الحيرة و فراقهم الحق

And it is said that from them is one who says that Muhammad had died and he will be rising after the death, and he is Al-Mahdi^{-asws}, and denies his being alive. And this as well is a word of deviation, and the entirety of what we have narrated after the first from the words, it is new, the group is sheltering to it in desperation due to the confusion and their separating from the truth.

و الأصل المشهور ما حكيناه من قول الجماعة المعروفة بإمامة أبي القاسم بعد أخويه ع و القطع على حياته و أنه القائم مع أنه لا بقية للكيسانية جملة و قد انقرضوا حتى لا يعرف منهم في هذا الزمان أحد إلا ما يحكى و لا يعرف صحته.

And the original is well known what we have narrated from the word of the famous community with the imamate of Abu Al-Qasim after his two brothers^{-asws} (Al-Hassan^{-asws} and Al-Husayn^{-asws}), and the termination upon his lifetime, and that he is Al-Qaim^{-asws} along with that there does no remain any word for the Kaysaniyya, and they have become extinct to the

extent that no one from them is being recognised in these times except what is being narrated, and its correctness is not recognised.

وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ عَطَاءٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع أَنَّهُ قَالَ: أَنَا دَفَنْتُ عَمِّي مُحَمَّدَ بْنَ الْحَنَفِيَّةِ وَ نَفَضْتُ يَدِي مِنْ تُرَابِ قَبْرِهِ.

And it has been reported by Abdullah Bin Ata'a,

‘From Abu Ja’far Al-Baqir^{-asws} having said: ‘I^{-asws} buried my^{-asws} uncle Muhammad Bin Al-Hanafiyya and shook off from my^{-asws} hands the soil of his grave’.

قَوْلِ النَّبِيِّ ص فِي الْحُسَيْنِ وَ الْحُسَيْنِ ابْنَيْ هَذَا إِمَامَانِ قَائِمَا أَوْ قَعَدَا.

Words of the Prophet^{-sawww} regarding Al-Hassan^{-asws} and Al-Husayn^{-asws}: ‘These two sons^{-asws} of mine^{-asws} are both Imams^{-asws} whether standing or sitting’.

قال الشيخ أدام الله عزه ثم لم تزل الإمامية على القول بنظام الإمامة حتى افرقت كلمتها بعد وفاة أبي عبد الله جعفر بن محمد ع فقال فرقة منها إن أبا عبد الله حي لم يموت و لا يموت حتى يظهر فيملاً الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً لأنه القائم المهدي

The sheykh, may Allah^{-azwj} Make his honour permanent said, ‘Then the Imamites did not cease to be upon the word of the systematic Imamate until its words divided after the expiry of Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws}. A sect from it said that Abu Abdullah^{-asws} is alive, he^{-asws} did not die and will not be dying until he^{-asws} appears and fills the earth with fairness and justice like what it would have been filled with injustice and tyranny, because he^{-asws} is Al-Qaim^{-asws}, Al-Mahdi^{-asws}.

و تَعَلَّفُوا بِحَدِيثِ رَوَاهُ رَجُلٌ يُقَالُ لَهُ عُنْبَسَةُ بْنُ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنْ جَاءَكُمْ مِنْ جُنُبِكُمْ عَنِّي بِأَنَّهُ غَسَلَنِي وَ كَفَّنِي وَ دَفَنِي فَلَا تُصَدِّقُوهُ.

And they are linking it with a Hadeeth reported by a man called Anbasah Bin Mus’ab,

‘From Abu Abdullah^{-asws} having said: ‘If there comes to you someone informing you about me^{-asws} that he washed me^{-asws} and enshrouded me^{-asws} and buried me^{-asws}, so do not ratify him’.

و هذه الفرقة تسمى الناوسية و إنما سميت بذلك لأن رئيسهم في هذه المقالة رجل من أهل البصرة يقال له عبد الله بن ناوس.

And this sect is named as ‘Al-Nawawasya’, and rather it has been named with that because their chief in this word is a man from the people of Al-Basra called Abdullah Bin Nawawas.

و قالت فرقة أخرى إن أبا عبد الله ع توفي و نص على ابنه إسماعيل بن جعفر و إنه الإمام بعده و هو القائم المنتظر و إنما لبس على الناس في أمره لأمره رآه أبوه.

And another sect said that Abu Abdullah^{-asws} died and texted upon his^{-asws} son Ismail son of Ja’far^{-asws}, and he is the Imam^{-asws} after him^{-asws}, and he is Al-Qaim^{-asws}, the awaited, and rather it is confusing upon the people regarding his matter of the command his father^{-asws} had seen.

و قال فريق منهم إن إسماعيل قد كان توفي على الحقيقة في زمن أبيه غير أنه قبل وفاته نص على ابنه محمد و كان الإمام بعده و هؤلاء هم القرامطة و هم المباركية فنسبهم إلى القرامطة برجل من أهل السواد يقال له قرمطويه و نسبهم إلى المباركية برجل يسمى المبارك مولى إسماعيل بن جعفر و القرامطة أخلاف المباركية و المباركية سلفهم.

And a sect from them said that Ismail had died upon the reality during the era of his father^{-asws}, apart from that he^{-asws} had texted before his^{-asws} expiry upon his^{-asws} son Muhammad, and he was the Imam^{-asws} after him^{-asws}, and they are the Qaramatah, and they are Al-Mubarakiya, and they are attributed to Al-Qaramatah by a man from the people of the majority called Qarmatawiya, and they are attributed to Al-Mubarakiya by a man named as Al-Mubarak, slave of Ismail son of Ja'far^{-asws}, Al-Qaramitah are adversaries of Al-Mubarakiya, and Al-Mubarakiya, their ancestors.

و قال فريق من هؤلاء إن الذي نص على محمد بن إسماعيل هو الصادق ع دون إسماعيل و كان ذلك الواجب عليه لأنه أحق بالأمر بعد أبيه من غيره و لأن الإمامة لا يكون في أخوين بعد الحسن و الحسين

And a sect from them said that the one who texted upon Muhammad son of Ismail, he^{-asws} is Al-Sadiq^{-asws}, besides Ismail, and that was Obligated upon him because he is more rightful with the command after his father^{-asws} than others are, and because the Imamate cannot be in two brothers after Al-Hassan^{-asws} and Al-Husayn^{-asws}.

و هؤلاء الفرق الثلاث هم الإسماعيلية و إنما سموا بذلك لادعائهم إمامة إسماعيل

And they are the three sects. They are the Ismailis, and rather they were named with that due to their claiming the imamate of Ismail.

فأما علتهم في النص على إسماعيل فهي أن قالوا كان إسماعيل أكبر ولد جعفر و ليس يجوز أن ينص على غير الأكبر قالوا و قد أجمع من خالفنا على أن أبا عبد الله نص على إسماعيل غير أنهم ادعوا أنه بدا لله فيه و هذا قول لا نقبله منهم.

As for their reason regarding the text upon Ismail, it is that they said that Ismail was the eldest son of Ja'far^{-asws}, and it is not allowed that he^{-asws} should text upon other than the eldest. They said, and they have united the ones who oppose us upon that Abu Abdullah texted upon Ismail, apart from that they claimed that there was a change of Decision for Allah^{-azwj} regarding him, and this is a word we do not accept from them.

و قالت فرقة أخرى إن أبا عبد الله توفي و كان الإمام بعده محمد بن جعفر

And another sect said that Abu Abdullah^{-asws} expired and the Imam^{-asws} after him^{-asws} is Muhammad^{-asws} son of Ja'far^{-asws}.

وَ اعْتَلُوا فِي ذَلِكَ بِحَدِيثٍ تَعَلَّفُوا بِهِ وَ هُوَ أَنَّ أَبَا عَبْدِ اللَّهِ عَلَى مَا زَعَمُوا كَانَ فِي دَارِهِ جَالِسًا فَدَخَلَ عَلَيْهِ مُحَمَّدٌ وَ هُوَ صَبِيٌّ صَغِيرٌ فَعَدَا إِلَيْهِ فَكَبَا فِي قَمِيصِهِ وَ وَقَعَ لَوَجْهِهِ فَنَامَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ فَقَبَّلَهُ وَ مَسَحَ التُّرَابَ عَنْ وَجْهِهِ وَ صَمَّهُ إِلَى صَدْرِهِ وَ قَالَ سَمِعْتُ أَبِي يَقُولُ إِذَا وُلِدَ لَكَ وَ لَدَّ يُشْبِهُنِي فَسَمِّهِ بِاسْمِي وَ هَذَا الْوَلَدُ شَبِيبِي وَ شَبِيبَةُ رَسُولِ اللَّهِ ص وَ عَلَى سُنَّتِهِ.

And they reasoned regarding that by a Hadeeth linking with it, and it is that Abu Abdullah^{-asws}, upon what they are claiming, was seated in his^{-asws} house, and Muhammad entered to see

him^{-asws}, and he was a young child. He returned to him^{-asws}, tripped in his shirt and fell to his face. Abu Abdullah^{-asws} stood up to him and kissed him and wiped off the soil from his face and hugged him to his^{-asws} chest and said: 'I^{-asws} heard my^{-asws} father^{-asws} saying: 'When a son is born for you^{-asws} resembling me^{-asws}, then name him with my^{-asws} name, and this child would resemble me^{-asws} and resemble Rasool-Allah^{-saww} and would be upon his^{-saww} Sunnah''.

و هذه الفرقة تسمى السبطية لسنبتها إلى رئيس لها كان يقال له يحيى بن أبي السبط.

And this sect is named as Al-Sabtiyah due to their attributing to a chief of theirs who was called Yahya Bin Abu Al-Sabt.

و قالت فرقة أخرى إن الإمام بعد أبي عبد الله ابنه عبد الله بن جعفر و اعتلوا في ذلك بأنه كان أكبر ولد أبي عبد الله

And another sect said that the Imam^{-asws} after Abu Abdullah^{-asws} is his^{-asws} son Abdullah son of Ja'far^{-asws}, and they reasoned regarding that that he was the eldest son of Abu Abdullah^{-asws}.

وَ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ: الْإِمَامَةُ لَا تَكُونُ إِلَّا فِي الْأَكْبَرِ مِنْ وُلْدِ الْإِمَامِ.

And that Abu Abdullah^{-asws} said: 'The Imamate cannot happen to be except in the eldest from the sons of the Imam^{-asws}'.

و هذه الفرقة تسمى الفطحية و إنما سميت بذلك لأن رئيسا لها يقال له عبد الله بن أفضح.

And this sect is named as Al-Fat'hiya, and rather it is named with that because its chief is called Abdullah Bin Aftah.

فأما الرواية عن أبي عبد الله ع من قوله ما بدا لله في شيء كما بدا له في إسماعيل فإنها على غير ما توهموه أيضا من البداء في الإمامة و إنما معناها

As for the reported from Abu Abdullah^{-asws} from his^{-asws} words: 'There has not been any change of Decision for Allah^{-azwj} regarding anything like what has been a change of Decision regarding Ismail', it is upon other than what they are being deluded as well from the change of Decision regarding the Imamate, and rather its meaning is -

مَا رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَتَبَ الْقَتْلَ عَلَى ابْنِي إِسْمَاعِيلَ مَرَّتَيْنِ فَسَأَلْتُهُ فِيهِ فَرَفَأَ فَمَا بَدَأَ لَهُ فِي شَيْءٍ كَمَا بَدَأَ لَهُ فِي إِسْمَاعِيلَ. يعني به ما ذكره من القتل الذي كان مكتوبا فصرفه عنه بمسألة أبي عبد الله ع

What is reported from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic has Decreed the killing upon my^{-asws} son Ismail, twice. A Sect asked regarding him, so there has not been any change of Decision for Him^{-azwj} regarding anything like what there has been a change of Decision regarding Ismail' – meaning by it what he^{-asws} had mentioned from the killing which was Decreed, so it was turned away from him by the request of Abu Abdullah^{-asws}.

قال الشيخ أدام الله عزه ثم لم تزل الإمامية بعد من ذكرناه على نظام الإمامة حتى قبض موسى بن جعفر ع فافتترقت بعد وفاته فرقا قال جمهورهم بإمامة أبي الحسن الرضا ع و دانوا بالنص عليه و سلكوا الطريقة المثلى في ذلك

The Sheykh, may Allah^{-azwj} permanently honour him, said: 'Then the Imamate, after our mentioning it, did not cease to be upon the system of Imamate until Musa^{-asws} Bin Ja'far^{-asws} passed away. A sect separated after his^{-asws} expiry. Most of them spoke with the Imamate of Abu Al-Hassan Al-Reza^{-asws} and they made it a religion by the text upon him^{-asws}, and they travelled the superior path in that.

و قال جماعة منهم بالوقف على أبي الحسن موسى ع و ادعوا حياته و زعموا أنه هو المهدي المنتظر و قال فريق منهم إنه قد مات و سبعت و هو القائم بعده و اختلفت الواقعة في الرضا ع و من قام من آل محمد بعد أبي الحسن موسى ع

And a group from them spoke with the pausing at Abu Al-Hassan Musa^{-asws}, and claimed his^{-asws} being alive, and they claimed that he^{-asws} is Al-Mahdi^{-asws}, the awaited. And a sect said that he^{-asws} had died and will be Resurrected, and he^{-asws} is Al-Qaim^{-asws} after him^{-asws}, and the pausers (Al-Waqifa) differed regarding Al-Reza^{-asws} and the one from the Progeny^{-asws} of Muhammad^{-saww} to stand after Abu Al-Hassan Musa^{-asws}.

فقال بعضهم هؤلاء خلفاء أبي الحسن و أمراؤه و قضاته إلى أوان خروجه و أنهم ليسوا بأئمة و ما ادعوا الإمامة قط و قال الباقر إنهم ضالون مخطئون ظالمون و قالوا في الرضا ع خاصة قولا عظيما و أطلقوا تكفيره و تكفير من قام بعده من ولده

Some of them said they are caliphs of Abu Al-Hassan^{-asws} and his^{-asws} commanders, and his^{-asws} judges up to the time of his^{-asws} emergence, and they aren't Imams^{-asws}, and they did not claim the Imamate at all. And the remainder said they are strayers, mistaken, oppressors. And they said a mighty grievous word regarding Al-Reza^{-asws} in particular and declared his^{-asws} being a Kafir and the one^{-asws} from his^{-asws} sons to stand after him^{-asws}.

و شدت فرقة ممن كان على الحق إلى قول سخيف جدا فأنكروا موت أبي الحسن و حبسه و زعموا أن ذلك كان تحييلا للناس و ادعوا أنه حي غائب و أنه هو المهدي و زعموا أنه استخلف على الأمر محمد بن بشير مولى بني أسد و ذهبوا إلى الغلو و القول بالاتحاد و دانوا بالتناسخ.

And a sect from the ones who were upon the truth, deviated to completely absurd word, and they denied the death of Abu Al-Hassan^{-asws} and his^{-asws} imprisonment, and they claimed that, that was imagined for the people, and they claimed that he^{-asws} is alive, disappeared, and he^{-asws} is Al-Mahdi^{-asws}, and they claimed that he^{-asws} replaced upon the command, Muhammad Bin Bashir, a slave of the clan of Asad, and they went to the exaggeration and the word with the unison and made it a religion with the re-incarnation.

و اعتلت الواقعة فيما ذهبت إليه بأحاديث رووها عن أبي عبد الله ع منها أنهم حكوا عنه أنه لما ولد موسى بن جعفر ع دخل أبو عبد الله ع على حميدة البربرية أم موسى ع فقال لها يا حميدة بئح حل الملك في بيتك.

And the Waqifites reasoned among what they went to, with Ahadeeth they reported, from Abu Abdullah^{-asws}. They narrated from him^{-asws} that when Musa^{-asws} Bin Ja'far^{-asws} was born, Abu Abdullah^{-asws} entered to see Hameeda Al-Berberiya^{-as}, mother^{-as} of Musa^{-as} and said to her^{-as}: 'O Hameeda^{-as}! Congratulations! Congratulations! The kingdom has been released to be in your^{-as} house''.

قال الشيخ أدام الله عزه ثم إن الإمامية استمرت على القول بأصول الإمامة طول أيام أبي الحسن الرضا ع فلما توفي و خلف ابنه أبا جعفر ع و له عند وفاة أبيه سبع سنين اختلفوا و تفرقوا ثلاث فرق فرقة مضت على سنن القول في الإمامة و دانت بإمامة أبي جعفر ع و نقلت النص عليه و هم أكثر الفرق عددا

The sheykh, may Allah^{-azwj} Honour him permanently said, 'Then the Imamites continued upon the word with the principle of the Imamate the lengthy days of the Abu Al-Hassan Al-Reza^{-asws}. When he^{-asws} passed away and replaced by his^{-asws} son^{-asws} Abu Ja'far^{-asws}, and for him^{-asws} at the expiry of his^{-asws} father, were seven years. They differed and separated into three sects continuing upon the way of the word regarding the Imamate, and made it a religion with the Imamate of Abu Ja'far^{-asws} and transfer of the text upon him^{-asws}, and they are the most numerous of the sects in number.

و فرقة ارتدت إلى قول الواقفة و رجعوا عما كانوا عليه من إمامة الرضا ع

And a sect reneged to the word of the Waqifites and they returned from what they had been upon, from the Imamate of Al-Reza^{-asws}.

و فرقة قالت بإمامة أحمد بن موسى و زعموا أن الرضا ع كان وصى إليه و نص بالإمامة عليه و اعتل الفريقان الشاذان عن أصل الإمامة بصغر سن أبي جعفر ع و قالوا ليس يجوز أن يكون الإمام صبيا لم يبلغ الحلم

And a sect spoke with the Imamate of Ahmad son of Musa^{-asws}, and they claimed that Al-Reza^{-asws} had bequeathed to him, and the text of the Imamate to him. And the two deviant sects reasoned about the principle of the Imamate by the young-ness of the age of Abu Ja'far^{-asws} and they said that it is not allowed for the Imam^{-asws} (of the time) to be a child not having reached puberty.

قال الشيخ أدام الله عزه و لما توفي أبو محمد الحسن بن علي ع افترق أصحابه بعده على ما حكاه أبو محمد الحسن بن موسى رحمه الله أربع عشرة فرقة فقال الجمهور منهم بإمامة القائم المنتظر و أثبتوا ولادته و صححو النص عليه و قالوا هو سمي رسول الله ص و مهدي الأنام

The sheykh, may Allah^{-azwj} Honour him permanently, said, 'And when Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws} passed away, his^{-asws} companions separated after him^{-asws} upon what Abu Muhammad Al-Hassan Bin Musa had narrated, into fourteen sects. Most of them spoke with the Imamate of (his^{-asws} son^{-asws}) Al-Qaim^{-asws} the awaited, and they proved his^{-asws} evidence and the correctness of the text upon him^{-asws}, and they said he^{-asws} is the named by Rasool-Allah^{-saww}, and Mahdi^{-asws} of the people.

و اعتقدوا أن له غيبتين إحداهما أطول من الأخرى فالأولى منهما هي القصرى و له فيها الأبواب و السفراء و رووا عن جماعة من شيوخهم و ثقافتهم أن أباه الحسن ع أظهره لهم و أراهم شخصه و اختلفوا في سنة عند وفاة أبيه

And they believed that there are two occultations for him, one of them being longer than the other. The first of the two, it is the shorter, and there were doors (representatives) for him^{-asws}, and the ambassadors. And it is reported from a group of their elders and their trustworthy ones that his^{-asws} father^{-asws} is Abu Al-Hassan^{-asws} presented him^{-asws} to them and showed them his^{-asws} person, and they differed regarding his^{-asws} age at the expiry of his^{-asws} father^{-asws}.

فقال كثير منهم كان سنه إذ ذاك خمس سنين لأن أباه توفي سنة ستين و مائتين و كان مولد القائم سنة خمس و خمسين و مائتين و قال بعضهم بل كان مولده سنة اثنتين و خمسين و مائتين و كان سنه عند وفاة أبيه ثمان سنين

A lot of them said that when that happened, his^{-asws} age was five years, because his^{-asws} father^{-asws} expired in the years two hundred and sixty, and the birth of Al-Qaim^{-asws} was in the year two hundred and fifty-five. Some of them said his birth was in the year two hundred and fifty-two, and his^{-asws} age at the expiry of his^{-asws} father^{-asws} was eight years.

و قالوا إن أباه لم يمّت حتى أكمل الله عقله و علمه الحكمة و فصل الخطاب و أبانه من سائر الخلق بمذه الصفة إذ كان خاتم الحجج و وصي الأوصياء و قائم الزمان

And they said that his^{-asws} father^{-asws} did not die until Allah^{-azwj} had Perfected his (Al-Mahdi^{-asws}) intellect, and Taught him^{-asws} the wisdom, and the decisive speech, and Clarified him from the rest of the creatures with these qualities, when he^{-asws} was last of the Divine Authorities and successor^{-asws} of the successors^{-asws}, and custodian of the time.

و احتجوا في جواز ذلك بدليل العقل من حيث ارتفعت إحالته و دخل تحت القدرة لقوله تعالى في قصة عيسى **وَ يُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَ كَهْلًا** و في قصة يحيى **وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا**

And they argued regarding the allowance of that by evidence of the intellect where they raised its permissibility, and entered beneath the Pre-determination by Words of the Exalted regarding Isa^{-as}: **And he shall speak to the people when in the cradle and when of old age, and (he shall be) from the righteous ones' [3:46]**, and story of Yahya^{-as}: **and We Gave him the Wisdom as a boy [19:12]**.

و قالوا إن صاحب الأمر حي لم يمّت و لا يموت و لو بقي ألف عام حتى يملأ الأرض عدلا و قسطا كما ملئت ظلما و جورا إنه يكون عند ظهوره شابا قويا في صورة أبناء نيف و ثلاثين سنة و أثبتوا ذلك في معجزاته و جعلوه في جملة دلائله و آياته.

And they said that the Master^{-asws} of the command is alive and did not die and will not be dying, and even if he^{-asws} were to remain a thousand years until he^{-asws} fills the earth with justice and fairness, just as it would have been filled with injustice and tyranny, he^{-asws} would still happen to be a youth at his^{-asws} appearance, strong, in an image of a man of thirty years, and they prove that in his^{-asws} miracles and make it to be in the totality of his^{-asws} evidences and his^{-asws} signs.

و قالت فرقة ممن دانت بإمامة الحسن إنه حي لم يمّت و إنما غاب و هو القائم المنتظر.

And a sect, from the ones who made it a religion with the Imamate of Al-Hassan^{-asws} said that he^{-asws} is alive and did not die, and rather he^{-asws} disappeared, and he^{-asws} is Al-Qaim^{-asws}, the awaited.

و قالت فرقة أخرى إن أباه محمد مات و عاش بعد موته و هو القائم المهدي

And another sect said that Abu Muhammad^{-asws} died and lived after his^{-asws} death, and he^{-asws} is Al-Qaim Al-Mahdi^{-asws}.

وَ اعْتَلُوا فِي ذَلِكَ بِحَيْرِ رَوْؤُهُ أَنَّ الْقَائِمَ إِنَّمَا سُمِّيَ بِذَلِكَ لِأَنَّهُ يُقُومُ بَعْدَ الْمَوْتِ.

And they reasoned regarding that with a Hadeeth they are reporting that Al-Qaim^{-asws}, but rather was named with that because he^{-asws} will be rising after the death.

و قالت فرقة أخرى إن أبا محمد توفي لا محالة و إن الإمام من بعده أخوه جعفر بن علي

And another sect said that Abu Muhammad expired, inevitably, and that the Imam^{-asws} from after him^{-asws} is his^{-asws} brother Ja'far son of Ali (Al-Naqi^{-asws}).

وَ اعْتَلُوا فِي ذَلِكَ بِالرَّوَايَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ الْإِمَامَ هُوَ الَّذِي لَا يُوجَدُ مِنْهُ مَلْجَأٌ إِلَّا إِلَيْهِ قَالُوا فَلَمَّا لَمْ نَرِ لِلْحَسَنِ وَ لَدَا ظَاهِرًا التَّجَانُّتَا إِلَى الْقَوْلِ بِإِمَامَةِ جَعْفَرٍ أَخِيهِ.

And they are reasoning regarding that with the report from Abu Abdullah^{-asws}: 'The Imam^{-asws} is the one^{-asws} one cannot find any shelter from him^{-asws} except to him^{-asws}'. They said, 'When we did not see any son to be for Al-Hassan^{-asws} apparently, we took shelter to the word with the Imamate of his^{-asws} brother Ja'far.

و رجعت فرقة ممن كانت تقول بإمامة الحسن عن إمامته عند وفاته و قالوا لم يكن إماما و كان مدعيا مبطلا و أنكروا إمامة أخيه محمد و قالوا الإمام جعفر بن علي بنص أبيه عليه

And a sect, from the one who were saying with the Imamate of Al-Hassan^{-asws}, returned from his^{-asws} Imamate at his^{-asws} expiry, and they said he^{-asws} did not happen to be an Imam^{-asws}, and he^{-asws} was a false claimant, and they denied the Imamate of his^{-asws} brother Muhammad and they said that Ja'far son of Ali (Al-Naqi^{-asws}) by a text of his father^{-asws} upon him.

قالوا و إنما قلنا بذلك لأن محمدا مات في حياة أبيه و الإمام لا يموت في حياة أبيه و أما الحسن فلم يكن له عقب و الإمام لا يخرج من الدنيا حتى يكون له عقب.

They said, 'And rather we are saying with that because Muhammad died during the lifetime of his father^{-asws}, and the Imam^{-asws} cannot die during the lifetime of his^{-asws} father^{-asws}, and as for Al-Hassan^{-asws}, there did not happen to be any posterity for him^{-asws}, and the Imam^{-asws} cannot exit from the world until there happens to be a posterity for him^{-asws}'.

و قالت فرقة أخرى إن الإمام محمد بن علي أخو الحسن بن علي و رجعوا عن إمامة الحسن و ادعوا حياة محمد بعد أن كانوا ينكرون ذلك.

And another sect said that the Imam^{-asws} is Muhammad son of Ali (Al-Naqi^{-asws}), brother of Al-Hassan Bin Ali^{-asws}, and they returned from the Imamate of Al-Hassan^{-asws}, and they claimed Muhammad was alive afterwards, even though they used to deny that.

و قالت فرقة أخرى إن الإمام بعد الحسن ابنه المنتظر و أنه علي بن الحسن و ليس كما يقول القطعية إنه محمد بن الحسن و قالوا بعد ذلك بمقال القطعية في الغيبة و الانتظار حرفا بحرف.

And another sect said that the Imam^{-asws} after Al-Hassan^{-asws} is his^{-asws} son, and it is Ali son of Al-Hassan^{-asws}, and it isn't like what the group is saying that Muhammad^{-asws} son^{-asws} of Al-

Hassan^{-asws}. And afterwards, they spoke with the word of the group regarding the occultation and the awaiting, letter by letter.

و قالت فرقة أخرى إن القائم بن الحسن ولد بعد أبيه بثمانية أشهر و هو المنتظر و أكذبوا من زعم أنه ولد في حياة أبيه.

And another sect said that Al-Qaim^{-asws} son^{-asws} of Al-Hassan^{-asws} was born after (death of) his^{-asws} father^{-asws} by eight months, and he^{-asws} is the awaited one, and they belied the one who claims that he^{-asws} was born during the lifetime of his^{-asws} father^{-asws}.

و قالت فرقة أخرى إن أبا محمد مات عن غير ولد ظاهر و لكن عن حبل من بعض جواريه و القائم من بعد الحسن محمول به و ما ولدته أمه بعد و أنه يجوز أنما تبقى مائة سنة حاملا فإذا ولدته ظهرت ولادته.

And another sect said that Abu Muhammad^{-asws} passed away from without having a son apparently, but from a motherhood of one of his^{-asws} slave girls, and Al-Qaim^{-asws} is (blessed) from after Al-Hassan^{-asws}, she was carrying him^{-asws} and his^{-asws} mother was not blessed with him^{-asws} afterwards, and it is allowed that she would remain alive for a hundred years being with hope (of being blessed). So, when she is blessed with him^{-asws}, he^{-asws} would appear.

و قالت فرقة أخرى إن الإمامة قد بطلت بعد الحسن و ارتفعت الأئمة و ليس في أرض حجة من آل محمد ص و إنما الحجة الأخبار الواردة عن الأئمة المتقدمين ع و زعموا أن ذلك سائق إذا غضب الله على العباد فجعله عقوبة لهم.

And another sect said that the Imamate after Al-Hassan^{-asws} is invalidated, and the Imams^{-asws} were Raised, and there isn't any Divine Authority from the Progeny^{-asws} of Muhammad^{-saww} in the earth, and rather the Divine Authority are the Ahadeeth referred from the Imams^{-asws}, the preceding ones^{-asws}, and they claimed that is when Allah^{-azwj} was Wrathful upon the servants so He^{-azwj} Made it to be a Punishment for them.

و قالت فرقة أخرى إن محمد بن علي أخا الحسن بن علي كان الإمام في الحقيقة مع أبيه علي و أنه لما حضرته الوفاة وصى إلى غلام له يقال له نفيس و كان ثقة أميناً و دفع إليه الكتب و السلاح و وصاه أن يسلمه إلى أخيه جعفر فسلمه إليه و كانت الإمامة في جعفر بعد محمد على هذا الترتيب.

And another sect said that Muhammad son of Ali (Al-Naqi^{-asws}), brother of Al-Hassan^{-asws} Bin Ali^{-asws} was the Imam^{-asws} in the reality along with his father^{-asws} Ali^{-asws}, and when the expiry presented to him^{-asws}, he^{-asws} bequeathed to a slave of his^{-asws} called Nafees, and he was trustworthy, trusted, and handed over to him the books and the weapons, and bequeathed to him that he should submit it to his^{-asws} brother Ja'far. So, he submitted it to him, and the Imamate is in Ja'far after Muhammad, upon this sequence.

و قالت فرقة أخرى قد علمنا أن الحسن كان إماماً فلما قبض التبس الأمر علينا فلا ندري أ جعفر كان الإمام من بعده أم غيره و الذي يجب علينا أن نقطع أنه لا بد من إمام و لا نقدم على القول بإمامة أحد بعينه حتى تبين لنا ذلك.

And another sect said, 'We have known that Al-Hassan^{-asws} was an Imam^{-asws}. When he^{-asws} passed away, the command was upon us (to decide) and we did not know whether Ja'far was the Imam^{-asws} from after him^{-asws} or someone else, and that which was obligated upon us is that we should terminate that there is not escape from there being an Imam^{-asws}, and we should not advance anyone upon the word of the Imamate exactly until that becomes clear for us'.

و قالت فرقة أخرى إن الإمام بعد الحسن ابنه محمد و هو المنتظر غير أنه قد مات و سيحيا يقوم بالسيف فيملاً الأرض قسطاً و عدلاً كما ملئت ظلماً و جوراً.

And another sect said that the Imam^{-asws} after Al-Hassan^{-asws} is his^{-asws} son Muhammad^{-asws}, and he^{-asws} is the awaited, apart from that he^{-asws} has died, and he^{-asws} will be living, rising with the sword. He^{-asws} will fill the earth with fairness and justice just as it would have been filled with injustice and tyranny.

و قالت الفرقة الرابعة عشر منهم إن أبا محمد كان الإمام بعد أبيه و إنه لما حضرته الوفاة نص على أخيه جعفر بن علي بن محمد بن علي و كان الإمام من بعده بالنص عليه و الوراثة له.

And the fourteenth sect from them said that Abu Muhammad^{-asws} was the Imam^{-asws} after his^{-asws} father^{-asws}, and when the expiry presented to him^{-asws}, he^{-asws} texted upon his^{-asws} brother Ja'far son of Ali^{-asws} Bin Muhammad Bin Ali^{-asws}, and he was the Imam^{-asws} from after him^{-asws} with the text upon him, and the inheritance of his^{-asws}.

و أما الفرقة التي زعمت أن الإمامة قد بطلت بعد الحسن ع فإن وجوب الإمامة بالعقل يفسد قولها و قول الله عز و جل **يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمامِهِمْ**

As for the sect which claimed that the Imamate has been invalidated after Al-Hassan^{-asws}, so the obligation of the Imamate by the intellect spoils its word, and the Words of Allah^{-azwj} Mighty and Majestic: **On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71].**

و قَوْلُ النَّبِيِّ ص مَنْ مَاتَ وَ هُوَ لَا يَعْرِفُ إِمَامَ زَمَانِهِ مَاتَ مِيتَةً جَاهِلِيَّةً.

And the words of the Prophet^{-saww}: 'One who dies and he does not recognise the Imam^{-asws} of his time, dies a death of the pre-Islamic period'.

و قَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع اللَّهُمَّ إِنَّكَ لَا تُخَلِّي الْأَرْضَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ إِلَّا مَا ظَاهَرًا مَشْهُورًا أَوْ خَائِفًا مَعْمُورًا كَيْلًا تَبْطُلَ حُجُجُكَ وَ بَيِّنَاتُكَ.

And words of Amir Al-Momineen^{-asws}: 'O Allah^{-azwj}! You^{-azwj} do not Keep the earth vacant from a Divine Authority of Yours^{-azwj} upon Your^{-azwj} creatures, either apparent, well known, or fearful, obscure, lest Your^{-azwj} Arguments and Your^{-azwj} Proofs be invalidated'.

و قَوْلُ النَّبِيِّ ص أَيْضاً فِي كُلِّ خَلْفٍ مِنْ أُمَّتِي عَدْلٌ مِنْ أَهْلِ بَيْتِي يُنْفِي عَنْ هَذَا الدِّينِ تَحْرِيفَ الْعَالِيَيْنِ وَ اتِّحَالَ الْمُبْطِلِينَ.

And words of the Prophet^{-saww} as well: 'In every replacement from my^{-saww} community is a just one from the People^{-asws} of my^{-saww} Household, negating from this religion the alterations of the exaggerators and plagiarism of the invalidaters'.

و أَمَّا تَعَلُّقُهُمْ بِقَوْلِ الصَّادِقِ ع إِنَّ اللَّهَ لَا يُخَلِّي الْأَرْضَ مِنْ حُجَّةٍ إِلَّا أَنْ يَغْضَبَ عَلَى أَهْلِ الدُّنْيَا.

And as for their attachment with the words of Al-Sadiq^{-asws} is that: 'Allah^{-azwj} will not Keep the earth vacant from a Divine Authority except He^{-azwj} would be Wrathful upon people of the world'.

قَالَ الْكَشِّيُّ فِي كِتَابِ الرِّجَالِ حَدَّثَنِي سَعْدُ بْنُ الصَّبَّاحِ الْكَشِّيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَيْسَى بْنِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ فَضَيْلٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ الْجَلَّابِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ أَنَّ الْبَتْرِيَّةَ صَفَّتْ وَاحِدًا مَا بَيْنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ مَا أَعَزَّ اللَّهُ بِهِمْ دِينًا.

Al-Kashi said in the book 'Al-Rijal' – It is narrated to me by Sa'ad Bin Al-Sabbah Al-Kashi, from Ali Bin Muhammad, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Muhamad Bin Fuzeyl, from Ibn Abu Umeyr, from Sa'ad Al-Jallab,

'From Abu Abdullah^{-asws} having said: 'Even if the Batariyya (a Zaydiite sect) were to be one row between the east and the welt, Allah^{-azwj} will not Honour religion by them''.

ثم قال الكشي و البتريه هم أصحاب كثير النواء و الحسن بن صالح بن حي و سالم بن أبي حفصة و الحكم بن عتيبة و سلمة بن كهيل و أبي المقدم ثابت الحداد و هم الذين دعوا إلى ولاية علي ع ثم خلطوها بولاية أبي بكر و عمر و يثبتون لهما إمامتهما و يبغضون عثمان و طلحة و الزبير و عائشة

Then Al-Kashi said, 'And Al-Batriya, they are companions of Kaseer Al-Nawa'a, and Al-Hassan Bin Salih, and Salim Bin Abu Hafsa, and Al-Hakam Bin Uteyba, from Salmah Bin Kaheyl, and Abu Al-Miqdam Sabit Al-Hadad, and they are those who claim to have Wilayah of Ali^{-asws}, they mixed it with wilayah of Abu Bakr and Umar and proving both their imamates, and they hated Usman, and Talha, and Al-Zubeyr and Ayesha.

ثُمَّ رُوِيَ عَنْ سَعِيدِ بْنِ جَنَاحِ الْكَشِّيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ يَزِيدَ الْعَمِّيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ الرَّوَاسِيِّ عَنْ سَدِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع وَ مَعِيَ سَلْمَةُ بْنُ كَهَيْلٍ وَ أَبُو الْمِقْدَامِ ثَابِتُ الْحَدَّادِ وَ سَالِمُ بْنُ أَبِي حَفْصَةَ وَ كَثِيرُ النَّوَاءِ وَ جَمَاعَةٌ مَعَهُمْ وَ عِنْدَ أَبِي جَعْفَرٍ أَخُوهُ زَيْدُ بْنُ عَلِيٍّ فَقَالُوا لِأَبِي جَعْفَرٍ ع نَتَوَلَّى عَلَيْنَا وَ حَسَنًا وَ حُسَيْنًا وَ نَتَبَرَّأُ مِنْ أَعْدَائِهِمْ قَالَ نَعَمْ

Then it is reported from Saeed Bin Janah Al-Kashi, from Ali Bin muhammad Bin Yazeed Al-Ammy, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al-Husayn Bin Usman Al-Rawasy, from Sadeyr who said,

'I entered to see Abu Ja'far^{-asws} and with me was Salamah Bin Kaheyl, and Abu Al-Miqdam Sabit Al-Haddad, and Salim Bin Abu Hafs, and Kaseer Al-Nawa, and a group with them, and in the presence of Abu Ja'far^{-asws} was his^{-asws} brother Zayd son of Ali (Bin Al-Husayn^{-asws}). They said to Abu Ja'far^{-asws}, 'We befriend Ali^{-asws}, and Hassan^{-asws} and Husayn^{-asws}, and we disavow from their^{-asws} enemies!' He^{-asws} said: 'Yes'.

قَالُوا نَتَوَلَّى أَبَا بَكْرٍ وَ عُمَرَ وَ نَتَبَرَّأُ مِنْ أَعْدَائِهِمْ قَالَ فَانْتَفَتَ إِلَيْهِمْ زَيْدُ بْنُ عَلِيٍّ وَ قَالَ لَهُمْ أَ تَتَبَرَّؤُونَ مِنْ فَاطِمَةَ بَرَّتْكُمْ اللَّهُ فَيَوْمَعِدِ سُمُوا الْبَتْرِيَّةَ.

They said, 'We befriend Abu Bakr and Umar and disavow from their enemies'. Zayd Bin Ali (Bin Al-Husayn^{-asws}) turned to them and said to them, 'Are you disavowing from (Syeda) Fatima^{-asws}? You have truncated out matter may Allah^{-azwj} Truncate you all!' On that day, they were named as 'Al-Batriyya' (One mixing the Wilayah of Ali^{-asws} with others)''.

و قال عند ذكر أبي الجارود زياد بن المنذر الأعمى السرحوب حكى أن أبا الجارود سمي سرحوبا و تنسب إليه السرحوبية من الزيدية و سماه بذلك أبو جعفر ع و ذكر أن سرحوبا اسم شيطان أعمى يسكن البحر و كان أبو الجارود مكفوفًا أعمى أعمى القلب

And he said at the mention of Abu Al-Jaroud Ziyad Bin Al-Munzar the blind Al-Sarhoub, narrating that Abu Al-Jaroud was named at 'Sarhoub' and the 'Sarhoubiyya' (sect) was attributed to him being from the Zaydiites, and he was named with that by Abu Ja'far^{-asws}, and

he mentioned that ‘Sarhouba’ is a name of a blind Satan^{la} dwelling in the sea, and Abu Al-Jaroud was blind of eyes, blind of heart.

(Note – A lot of Ahadeeth in Tafseer Qummi are from Abu Al-Jaroud who was declared a kafir, see a hadith below – therefore casting doubt on many Ahadith presented in Tafseer Qummi)

رَوَى إِسْحَاقُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ عَنْ مُحَمَّدِ بْنِ جُمُهِورٍ عَنْ مُوسَى بْنِ بَشَّارٍ عَنْ أَبِي بَصِيرٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَمَرَّتْ بِنَا جَارِيَةٌ مَعَهَا قُمْمَةٌ فَقَلْبَتْهُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِنْ كَانَ قَلْبَ قَلْبِ أَبِي الْجَارُودِ كَمَا قَلَبَتْ هَذِهِ الْجَارِيَةُ هَذَا الْقُمْمَةَ فَمَا ذَنْبِي.

It is reported by Is’haq Bin Muhammad Al-Basry, from Muhammad Bin Jamhour, from Musa Bin Bashar, from Abu Baseer who said,

‘We were in the presence of Abu Abdullah^{asws}. A maid passed by us having a brass container of water and it overturned it. Abu Abdullah^{asws} said: ‘Allah^{azwj} Mighty and Majestic, if He^{azwj} has overturned the heart of Abu Al-Jaroud like what this maid has overturned this brass container, so what is my^{asws} fault?’

وَرَوَى عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي أُسَامَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَا فَعَلَ أَبُو الْجَارُودِ أَمَا إِنَّهُ لَا يَمُوتُ إِلَّا نَائِبَهَا.

And it is reported by Ali Bin Muhammad, from Muhammad Bin Ahmad, from Ali Bin Ismail, from Hammad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Usama who said,

‘Abu Abdullah^{asws} said: ‘What has Abu Al-Jaroud done? But, he will not be dying except lost (straying)’.

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: ذَكَرَ أَبُو عَبْدِ اللَّهِ عَ كَثِيرَ النَّوَاءِ وَ سَلَّمَ بِنَ أَبِي حَفْصَةَ وَ أَبَا الْجَارُودِ فَقَالَ كَذَّابُونَ مُكْذِبُونَ كُفَّارٌ عَلَيْهِمْ لَعْنَةُ اللَّهِ

And from him, from Muhammad Bin Ahmad, from Al-Abbas Bin Marouf, from Abu Al-Qasim Al-Kufy, from Al-Husayn Bin Muhammad Bin Imran, from Zur’ah, from Sama’at, from Abu Baseer who said,

‘Abu Abdullah^{asws} mentioned Kaseer Al-Nawa’a, and Saalim Bin Abu Hafsa and Abu Al-Jaroud. He said, ‘They are liars, beliers, Kafirs! Upon them be the Curse of Allah^{azwj}!’

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ كَذَّابُونَ قَدْ عَرَفْتُهُمْ فَمَا مُكَذِّبُونَ فَقَالَ كَذَّابُونَ يَأْتُونَنَا فَيُخْبِرُونَنَا أَنَّهُمْ يُصَدِّقُونَنَا لَيْسَ كَذَلِكَ فَيَسْمَعُونَ حَدِيثَنَا فَيَكْذِبُونَ بِهِ.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! Liars, I have recognised, but what are beliers?’ He^{asws} said: ‘Liars come to us and they inform us that they are ratifying us^{asws}. It isn’t like that. They are listening of our^{asws} Ahadeeth, and they are belying with it’.

وَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ الْبَرَاءِيُّ وَ عُثْمَانُ بْنُ حَامِدِ الْكَشِيَّانُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُرْزُوقِ عَنْ أَبِي سَلَيْمَانَ الْحَمَّادِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ لِأَبِي الْجَارُودِ بَيْئِي فِي فُسْطَاطِهِ يَا أَبَا الْجَارُودِ كَانَ وَاللَّهِ أَبِي إِمَامَ أَهْلِ الْأَرْضِ حَيْثُ مَاتَ لَا يَجْهَلُهُ إِلَّا ضَالٌّ ثُمَّ رَأَيْتُهُ فِي الْعَامِ الْمُقْبِلِ قَالَ لَهُ مِثْلَ ذَلِكَ

And it is narrated to me by Muhammad Bin Al-Hassan Al-Barasy, and Usman Bin Haamid Al-Kashyan, from Muhammad Bin Ziyad, from Muhammad Bin Al-Husayn, from Abdullah Bin Al-Muzakhruf, from Abu Suleyman Al-Hammad who said,

'I heard Abu Abdullah^{-asws} said to Abu Al-Jaroud at Mina in his^{-asws} tent: 'O Abu Al-Jaroud! By Allah^{-azwj}, my^{-asws} father^{-asws} was an Imam^{-asws} of the people of the earth when he^{-asws} passed away. No one will ignore it except a straying one!' Then he^{-asws} saw him the following years (and) said to him similar to that.

قَالَ فَلَقِيْتُ أَبَا الْجَارُودِ بَعْدَ ذَلِكَ بِالْكُوفَةِ فَقُلْتُ لَهُ أَلَيْسَ قَدْ سَمِعْتَ مَا قَالَ أَبُو عَبْدِ اللَّهِ مَرَّتَيْنِ قَالَ إِنَّمَا يَعْنِي أَبَا عَلِيٍّ بَنَ أَبِي طَالِبٍ ع.

He (the narrator) said, 'I met Abu Al-Jaroud after that at Al-Kufa. I said to him, 'Have you not heard what Abu Abdullah^{-asws} had said to you twice?' He said, 'But rather he meant his^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws}'.

و قال في عمر بن رباح قيل إنه كان أولاً يقول بإمامة أبي جعفر ع ثم إنه فارق هذا القول و خالف أصحابه مع عدة بسيرة تابعوه على ضلالته فإنه زعم أنه سأل أبا جعفر ع عن مسألة فأجابها فيها بجواب ثم عاد إليه في عام آخر و زعم أنه سأله عن تلك المسألة بعينها فأجابها فيها بخلاف الجواب الأول

And he said regarding Umar Bin Riyah, 'It is said at first he was speaking with the Imamate of Abu Ja'far^{-asws}, then he separated from this word and opposed his companions along with a small number following him upon his straying. He claimed that he has asked Abu Ja'far about an issue and he^{-asws} had answered him with an answer. Then he returned to him another year and claimed that he had asked him^{-asws} about that very issue exactly, and he^{-asws} had answered him with the answer different to the first.

فقال لأبي جعفر ع هذا بخلاف ما أجبته في هذه المسألة عامك الماضي فذكر له أن جوانبا خرج على وجه التقية فشك في أمره و إمامته

So, he said to Abu Ja'far^{-asws}, 'This is different to what you^{-asws} had answered me regarding this issue the past year'. He^{-asws} mentioned to him: 'Our^{-asws} answers are emerging upon an aspect of Taqiyyah (dissimulation)'. So, he doubted in his^{-asws} matter and his^{-asws} Imamate.

فلقي رجلا من أصحاب أبي جعفر ع يقال له محمد بن قيس فقال إني سألت أبا جعفر ع عن مسألة فأجابني فيها بجواب ثم سأله عنها في عام آخر فأجابني فيها بخلاف الجواب الأول

He met a man from the companions of Abu Ja'far^{-asws} called Muhammad Bin Qays. He said, 'I asked Abu Ja'far^{-asws} about an issue, and he^{-asws} answered me regarding it with an answer. Then I asked him^{-asws} about it in another year, and he^{-asws} answered me regarding it with the answer different to the first'.

فقلت له لم فعلت ذلك قال فعلته للتقية و قد علم الله أنني ما سأله إلا و إني صحيح العزم على التدين بما يفتيني به و قبوله و العمل به و لا وجه لالتقائه إياي و هذا حاله

I said to him^{-asws}, 'Why did you^{-asws} do that?' He^{-asws} said: 'I^{-asws} did it for the Taqiyyah (dissimulation)', and Allah^{-azwj} Knows I had not asked him^{-asws} except and I was of correct determination, upon making it a religion with what he^{-asws} issues a verdict with, and accepting

it, and the working with it, and there is no aspect for his^{-asws} fearing me, and this is his^{-asws} state’.

فقال له محمد بن قيس فلعله حضرك من اتقاه فقال ما حضر مجلسه في واحد من المجالس غيري و لكن كان جوابه جميعا على وجه التجنب و لم يحفظ ما أجاب فيه في العام الماضي فيجيب بمثله

Muhammad Bin Qays said to him, ‘Perhaps there was present someone he^{-asws} feared’. He said, ‘There was no one present in one of the gathering apart from me, but both his^{-asws} answers were upon an aspect of the avoidance, and he^{-asws} did not remember what he^{-asws} had answered regarding it in the past year, so he^{-asws} could answer like it’.

فرجع عن إمامته و قال لا يكون إمام يفتي بالباطل على شيء من الوجوه و لا في حال من الأحوال و لا يكون إمام يفتي بالتقية من غير ما يجب عند الله و لا هو يرخي ستره و لا يعلق بابه و لا يسع الإمام إلا الخروج و الأمر بالمعروف و النهي عن المنكر فمال إلى سنته بقول البتية و مال معه نفر يسير .

He returned from his^{-asws} Imamate and said, ‘The Imam^{-asws} cannot happen to issue verdicts with the falsehood upon anything from the aspects, nor in any state from the states, nor can an Imam^{-asws} happen to issue verdicts with the Taqiyyah (dissimulation), from other than what is obligated in the Presence of Allah^{-azwj}, not would he^{-asws} tear His^{-azwj} Veil, nor close His^{-azwj} door, nor is there leeway for the Imam^{-asws} except the going out and enjoining with the good and forbidding from the evil’. So, he inclined to his ways with the word of Al-Batriya and a small number inclined with him.

ثم روى الكشي أيضا عن حدوده عن ابن يزيد عن محمد بن عمر عن ابن عذافر عن عُمَرَ بْنِ زَيْدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الصَّدَقَةِ عَلَى النَّاصِبِ وَ عَلَى الزَّيْدِيَّةِ فَقَالَ لَا تَصَدَّقْ عَلَيْهِمْ بِشَيْءٍ وَ لَا تُسْقِهِمْ مِنَ الْمَاءِ إِنْ اسْتَطَعْتَ وَ قَالَ لِي الزَّيْدِيَّةُ هُمْ النَّصَابُ.

Then it is reported by Al-Kashi as well, from Hamdawiya, from Ibn Yazeed, from Muhammad Bin Umar, from Ibn Mazafar, from Umar Bin Yazeed who said,

‘I asked Abu Abdullah^{-asws} about the charity upon the Nasibi (Hostile one), and upon the Zaydiites. He^{-asws} said: ‘Do not give charity to them with anything, nor quench them from the water if you can’. And he^{-asws} said to me: ‘The Zaydiites, they are the Nasibis (Hostile ones)’.

و روي عن محمد بن الحسن عن أبي علي الفارسي قال حكى منصور عن الصادق علي بن محمد بن الرضا ع أن الزيدية و الواقفة و النصاب بمنزلة عنده سواء

And it is reported from Muhammad Bin Al-Hassan, from Abu Ali Al-Farsi who said, ‘It is narrated by Mansour from the truthful Ali Bin Muhammad Al-Reza^{-asws} that the Zaydiites, and the Waqifites and the Nasibis are at the same status in his^{-asws} presence.

وَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ أَبِي عَلِيِّ عَنِ يَعْقُوبَ بْنِ زَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ حَدَّثَهُ قَالَ: سَأَلْتُ مُحَمَّدَ بْنَ عَلِيِّ الرِّضَا ع عَنْ هَذِهِ الْآيَةِ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ قَالَ نَزَلَتْ فِي النَّصَابِ وَ الزَّيْدِيَّةِ وَ الْوَاقِفَةِ مِنَ النَّصَابِ.

And from Muhammad Bin Al-Hassan, from Abu Ali, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from the one who narrated it, said,

'I asked Muhammad^{-asws} Bin Ali Al-Reza^{-asws} about this Verse: ***Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3]***. He^{-asws} said: 'It was Revealed regarding the Nasibis and the Zaydiites, and the Waqifites from the Nasibis''.

CHAPTER 50 – VIRTUES OF THE COMPANIONS OF THE CLOAK, AND THEIR^{-asws} MERITS

1- لي، الأماالي للصدوق الأهمداني عن علي بن إبراهيم عن جعفر بن سلمة عن إبراهيم بن محمد الثقفي عن عثمان بن أبي شيبة و محرز بن هشام قالا حَدَّثَنَا مُطَّلِبُ بْنُ زِيَادٍ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ قَالَ: أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثَهُ بِمَا يَلِي بَطْنَهُ وَ عَلِيًّا مِمَّا يَلِي ظَهْرَهُ وَ الْحَسَنَ عَ عَنْ يَمِينِهِ وَ الْحُسَيْنَ عَ عَنْ يَسَارِهِ ثُمَّ قَالَ صَ أَنْتُمْ مِنِّي وَ أَنَا مِنْكُمْ.

(The book) 'Al-Amaali' of Al-Sadouq – Al-Hamdany, from Ali Bin Ibrahim, from Ja'far Bin Salama, from Ibrahim Bin Muhammad Al-Saqafy, from Usman Bin Abu Shayba and Muhriz Bin Hisham both said, 'It was narrated to us by Muttalib Bin Ziyad, from Lays Bin Abu Suleym who said,

'There came to the Prophet^{-saww}, Ali^{-asws} and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, upon them^{-asws} be the greetings and the honours, all of them^{-asws} saying: 'I^{-asws} am more beloved to Rasool-Allah^{-saww}'. He^{-saww} held Fatima^{-asws} to his^{-saww} front, and Ali^{-asws} at his^{-asws} back, and Al-Hassan^{-asws} on his^{-saww} right and Al-Husayn^{-asws} on his^{-saww} left, then said: 'You^{-asws} are from me^{-saww} and I^{-saww} am from you^{-asws} all!''¹

2- لي، الأماالي للصدوق أبي و ابن مسرور عن ابن عامر عن المعلى عن جعفر بن سليمان عن عبد الله بن الحكم عن أبيه عن سعيد بن جبيرة عن ابن عباس قال قال النبي ص إن علياً وصيي و خليفتي و زوجته فاطمة سيدة نساء العالمين ابنتي و الحسن و الحسين سيدا شباب أهل الجنة ولدائي

(The book) 'Al-Amaali' of Al-Sadouq – My father and Ibn Masrour, from Ibn Aamir, from Al-Moallah, from Ja'far Bin Suleyman, from Abdullah Bin Al-Hakam, from his father, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'The Prophet^{-saww} said: 'Ali^{-asws} is my^{-saww} successor^{-asws} and my^{-saww} caliph, and I^{-saww} got him^{-asws} married to (Syeda) Fatima^{-asws}, chieftess of the women of the worlds, my^{-saww} daughter^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are two chiefs of the youths of the inhabitants of Paradise, my^{-saww} two sons^{-asws}.

مَنْ وَالَاهُمْ فَقَدْ وَالَانِي وَ مَنْ عَادَاهُمْ فَقَدْ عَادَانِي وَ مَنْ نَاوَاهُمْ فَقَدْ نَاوَانِي وَ مَنْ جَفَاهُمْ فَقَدْ جَفَانِي وَ مَنْ بَرَّاهُمْ فَقَدْ بَرَّانِي

One who befriends them^{-asws} so he has befriended me^{-asws}, and one who is inimical to them^{-asws} so he has been inimical to me^{-saww}, and one who opposes them^{-asws} so he has opposed me^{-saww}, and one who is disloyal to them^{-asws} so he has been disloyal to me^{-saww}, and one who is righteous with them^{-asws} so he has been righteous with me^{-saww}.

وَصَلَّى اللهُ مِنْ وَصَلَهُمْ وَ قَطَعَ مِنْ قَطَعَهُمْ وَ نَصَرَ مِنْ أَعَانَهُمْ وَ خَدَلَ مَنْ خَدَلَهُمْ

May Allah^{-azwj} Keep connection with the one keeping connections with them^{-asws}, and Cut off the one cutting off from them^{-asws}, and Help the one who supports them^{-asws} and Abandon the one abandoning them^{-asws}.

¹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 1

اللَّهُمَّ مَنْ كَانَ لَهُ مِنْ أَنْبِيَائِكَ وَرُسُلِكَ ثِقْلٌ وَ أَهْلُ بَيْتِ فَعَلِيٍّ وَ فَاطِمَةَ وَ الْحَسْنَ وَ الْحُسَيْنَ أَهْلُ بَيْتِي وَ ثِقْلِي فَأَذْهَبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً.

O Allah^{-azwj}! One from Your^{-azwj} Prophets^{-as} and Your^{-azwj} Rasools^{-as} who had a weighty thing for him^{-as} and People of a Household, so Ali^{-asws} and Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are People^{-asws} of my^{-saww} Household and my^{-saww} weighty thing. So, Keep away the uncleanness away from them and Purify them^{-asws} with a Purification”².

3- لي، الأماالي للصدوق عن عليٍّ عن أبيه عن التَّوْفَلِيِّ عن السَّكُونِيِّ عن الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: كَانَ النَّبِيُّ ص يَقِفُ عِنْدَ طُلُوعِ كُلِّ فَجْرٍ عَلَى بَابِ عَلِيِّ وَ فَاطِمَةَ ع فَيَقُولُ الْحَمْدُ لِلَّهِ الْمُحْسِنِ الْمُجْبِلِ الْمُنْعِمِ الْمُفْضِلِ الَّذِي يَنْعَمُ بِهِ تَيْمُ الصَّالِحَاتِ سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَ نِعْمَتِهِ وَ حُسْنِ بِلَايِهِ عِنْدَنَا

(The book) ‘Al-Amaali’ of Al-Sadouq – From Ali, from his father, from Al-Nowfaly, from Al-Sakuni,

‘From Al-Sadiq Ja’far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The Prophet^{-saww}, during emergence of every dawn, used to pause at the door of Ali^{-asws} and (Syeda) Fatima^{-asws}, and he^{-saww} would say: ‘The Praise is for Allah^{-azwj}, the Favourer, the Aggregate, the Benefactor, the Gracious Who, by His^{-azwj} Bounties the righteous deeds are completed. The listening one has heard, by the Praise of Allah^{-azwj} and His^{-azwj} Favour, and His^{-azwj} goodly Bounties are with us.

نَعُوذُ بِاللَّهِ مِنَ النَّارِ نَعُوذُ بِاللَّهِ مِنَ النَّارِ نَعُوذُ بِاللَّهِ مِنَ مَسَاءِ النَّارِ الصَّلَاةِ يَا أَهْلَ الْبَيْتِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيراً.

We seek Refuge with Allah^{-azwj} from the Fire! We seek Refuge with Allah^{-azwj} from the morning of Fire! We seek Refuge with Allah^{-azwj} from evening of Fire! The Salat, O People^{-asws} of the Household! **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**”³.

4- لي، الأماالي للصدوق ماجيلويه عن عمه عن النبي عن علي بن الحسين بن علي بن عبد الله بن جيلة عن معاوية بن عمارة عن الحسن بن عبد الله عن أبيه عن جدّه الحسين بن علي ع قال: جاء نقر من اليهود إلى رسول الله فسألوه عن مسائل فكان فيما سألوه أخبرني عن خمسة أشياء مكتوبات في التوراة أمر الله بني إسرائيل أن يقتلوا موسى فيها من بعده

(The book) ‘Al-Amaali’ of Al-Sadouq – Majaylawiya, from his uncle, from Al-Barqy, from Ali Bin Al-Husayn Al-Barqy, from Abdullah Bin Jabalah, from Muawiya Bin Ammar, from Al-Hassan Bin Abdullah, from his father,

‘From his grandfather^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws} having said: ‘A number of Jews came to Rasool-Allah^{-saww}. They asked him^{-saww} about issues. Among what they asked him^{-saww} was, ‘Inform me about five things written in the Torah, which Allah^{-azwj} has Commanded the children of Israel to believe in Musa^{-as} regarding these, from after him^{-as}’.

قَالَ النَّبِيُّ ص فَأَنْشَدْتِكَ بِاللَّهِ إِنْ أَنَا أَخْبَرْتُكَ تُقِرُّ لِي قَالَ الْيَهُودِيُّ نَعَمْ يَا مُحَمَّدُ

² Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 2

³ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 3

The Prophet^{-saww} said: 'I adjure with Allah^{-azwj} that if I^{-saww} were to inform you, you will acknowledge to me^{-saww}'. The Jew said, 'Yes, O Muhammad^{-saww}!'

قَالَ فَقَالَ النَّبِيُّ صَ أَوَّلُ مَا فِي التَّوْرَةِ مَكْتُوبٌ مُحَمَّدٌ رَسُولُ اللَّهِ وَ هِيَ بِالْعِبْرَانِيَّةِ طَابَ ثُمَّ تَلَا رَسُولُ اللَّهِ صَ هَذِهِ آيَةٌ مَجْدُونَةٌ مَكْتُوبَةٌ عِنْدَهُمْ فِي التَّوْرَةِ وَ
الْإِنْجِيلِ وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

He^{-asws} said, 'The Prophet^{-saww} said: 'The first of what is in the Torah, it is written: "Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}", and it is in Hebrew'. Then Rasool^{-saww} recited this Verse: **they are finding written with them in the Torah and the Evangel [7:157] and giving glad tidings of a Rasool to come after me, his name being Ahmad' [61:6].**

وَ فِي السَّطْرِ الثَّانِي اسْمُ وَصِيِّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الثَّالِثِ وَ الرَّابِعِ سِبْطِي الْحَسَنِ وَ الْحُسَيْنِ وَ فِي السَّطْرِ الْخَامِسِ أُمَّهُمَا فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ
صَلَوَاتُ اللَّهِ عَلَيْهِمْ

And in the second line is the name of my^{-saww} successor Ali^{-asws} Bin Abu Talib^{-asws}, and the third and the fourth, Al-Hassan^{-asws} and Al-Husayn^{-asws}, and in the fifth line is their^{-asws} mother^{-asws} Fatima^{-asws}, chieftess of the women of the worlds, may the Salawaat of Allah^{-azwj} be upon them^{-asws}.

وَ فِي التَّوْرَةِ اسْمُ وَصِيِّ إِبْنِهَا وَ اسْمُ السَّبْطَيْنِ شَبَّرَ وَ شَبِيرٍ وَ هُمَا نُورَا فَاطِمَةَ ع

And in the Torah is the name of my^{-saww} successor^{-asws} as 'Elia', and names of the two grandsons^{-asws} as 'Shabbar and Shabbir', and they^{-asws} are both Noor of Fatima^{-asws}.

قَالَ الْيَهُودِيُّ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ فَضْلِكُمْ أَهْلَ الْبَيْتِ

The Jew said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! Inform me about your^{-asws} merits, People^{-asws} of the Household'.

قَالَ النَّبِيُّ صَ لِي فَضْلٌ عَلَى النَّبِيِّينَ فَمَا مِنْ نَبِيٍّ إِلَّا دَعَا عَلَى قَوْمِهِ بِدَعْوَةٍ وَ أَنَا أَخْرَجْتُ دَعْوَتِي لِأُمَّتِي لِأَشْفَعَهُمْ يَوْمَ الْقِيَامَةِ

The Prophet^{-saww} said: 'There is a merit for me^{-saww} over the Prophets^{-as}, so there is no Prophet^{-as} except he^{-as} had supplicated against his^{-as} people with a supplication, and I^{-saww} have delayed my^{-saww} supplication for my^{-saww} community in order to intercede for them on the Day of Qiyamah.

وَ أَنَا فَضْلٌ أَهْلَ بَيْتِي وَ ذُرِّيَّتِي عَلَى غَيْرِهِمْ كَفَضْلِ الْمَاءِ عَلَى كُلِّ شَيْءٍ وَ بِهِ حَيَاةُ كُلِّ شَيْءٍ وَ حُبُّ أَهْلِ بَيْتِي وَ ذُرِّيَّتِي اسْتِكْمَالُ الدِّينِ

And as for the merits of the People^{-asws} of my^{-saww} Household, and my^{-saww} offspring over others, is like the merit of the water over all things, and by it is life of all things, and love for the People^{-asws} of my^{-saww} Household and my^{-saww} offspring is the perfection of the religion'.

وَ تَلَا رَسُولُ اللَّهِ هَذِهِ آيَةُ الْيَوْمِ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا إِلَى آخِرِ آيَةِ قَالَ الْيَهُودِيُّ صَدَقْتَ يَا مُحَمَّدُ.

And Rasool-Allah^{-saww} recited this Verse: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]** – up to the end of the Verse. The Jew said, ‘You^{-saww} speak the truth, O Muhammad^{-saww}!’⁴

5- لي، الأماالي للصدوق العسكري عن مُحَمَّدِ بْنِ مَنْصُورٍ وَ أَبِي بَرِيْدٍ الْفَرَشِيِّ مَعَا عَنْ نَضْرِ بْنِ عَلِيٍّ الْجَهْضِيِّ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: أَخَذَ رَسُولُ اللَّهِ ص بِيَدِ الْحَسَنِ وَ الْحُسَيْنِ ع فَقَالَ مَنْ أَحَبَّ هَذَيْنِ وَ آبَاهُمَا وَ أُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

(The book) ‘Al-Amaali’ of Al-Sadouq – Al-Askari, from Muhammad Bin Mansour, and Abu Yazeed Al-Qurshy, both together from Nazr Bin Ali Al-Jahzamy,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} grabbed hold of a hand of Al-Hassan^{-asws} and of Al-Husayn^{-asws} and said: ‘One who loves these two and their^{-asws} father^{-asws} and their^{-asws} mother would be with me^{-saww} in my^{-saww} rank on the Day of Qiyamah’.⁵

6- ب، قرب الإسناد ابن طريف عن ابن عُلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ وَ انْتَهَيْتُ إِلَى سِدْرَةِ الْمُنْتَهَى قَالَ إِنَّ الْوَرَقَةَ مِنْهَا تُظَلُّ الدُّنْيَا وَ عَلَى كُلِّ وَرَقَةٍ مَلَكٌ يُسَبِّحُ اللَّهَ يُخْرِجُ مِنْ أَفْوَاهِهِمُ الدُّرَّ وَ الْيَاقُوتَ تُبَصَّرُ اللَّوْلُؤُ مِقْدَارَ خَمْسِ مِائَةِ عَامٍ

(The book) ‘Qurb Al-Asnad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When there was an ascension with me^{-saww} to the sky and I^{-saww} ended up to Sidrat Al-Muntaha, the leaf from it (was so huge) it could shade the world, and upon every leaf was an Angel glorifying Allah^{-azwj}. The jewels and the rubies were rolling out from their mouths, and the pearls would be sighted from a measurement of one hundred years (of travel distance).

وَ مَا يَسْقُطُ مِنْ ذَلِكَ الدُّرِّ وَ الْيَاقُوتِ يُخْرِجُونَهُ مَلَائِكَةٌ مُوَكَّلِينَ بِهِ يُلْقُونَهُ فِي بَحْرٍ مِنْ نُورٍ يُخْرِجُونَ كُلَّ لَيْلَةٍ جُمُعَةٍ إِلَى السِّدْرَةِ الْمُنْتَهَى

And whatever fell from those jewels and the rubies, the Angel Allocated with it would extract it and throw it into a sea of Noor, extracting every night of Friday to Al-Sidrat Al-Muntaha.

فَلَمَّا نَظَرُوا إِلَيَّ رَحَّبُوا بِي وَ قَالُوا يَا مُحَمَّدُ مَرْحَبًا بِكَ فَسَمِعْتُ اضْطِرَابَ رِيحِ السِّدْرَةِ وَ حَقِيقَةَ أَبْوَابِ الْجَنَانِ قَدِ اهْتَرَّتْ فَرَحًا لِمَجِيئِكَ فَسَمِعْتُ الْجِنَانَ تَنَادِي وَ شَوْقًا إِلَى عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنِ ع.

When they looked at me^{-saww}, they were welcoming with me^{-saww} and said: ‘O Muhammad^{-saww}! Welcome to you^{-saww}!’ I^{-saww} heard the wind of Al-Sidrat and beat upon the doors of the Paradise shaking out of happiness for you^{-asws}. I^{-saww} heard the Gardens calling out: ‘O the desire to Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}!’⁶

⁴ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 4

⁵ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 5

⁶ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 6

7- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه عن علي ع قال: قال لي رسول الله ص يا علي خلق الناس من شجر شقي وخلقنا أنا و أنت من شجرة واحدة أنا أصلها و أنت فرعها و الحسن و الحسين أغصانها و شيعتنا أوراقها فمن تعلق بغصن من أغصانها أدخله الله الجنة.

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said to me^{-asws}: 'O Ali^{-asws}! The people have been Created from various trees while I^{-saww} and you^{-asws} are from one tree. I^{-saww} am its root, and your^{-asws} are its branches, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are its twigs, and our^{-asws} Shias are its leaves. The one who attached with one of its twigs, Allah^{-azwj} would Enter him into the Paradise".⁷

8- ع، علل الشرائع العطار عن أبيه عن أبي محمد العلوي الدينوري بإسناده رفع الحديث إلى الصادق ع قال: قلت له لم صارت المغرب ثلاث ركعات و أربعا بعددها ليس فيها تقصير في حضر و لا سفر

(The book) 'Illal Al-Sharaie' – Al-Attar, from his father, from Abu Muhammad Al-Alawy Al-Deynawari, by his chain,

'Raising the Hadeeth to, Al-Sadiq^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Why did Al-Maghrib (Salat) come to be of three Cycles, and four (Cycles) after it, there is neither shortening during the staying nor a journey?'

فقال إن الله عز و جل أنزل على نبيه ص لكل صلاة ركعتين في الحضر فأضاف إليها رسول الله لكل صلاة ركعتين في الحضر و قصر فيها في السفر إلا المغرب فلما صلى المغرب بلغه مؤلدا فاطمة ع فأضاف إليها ركعة شكرًا لله عز و جل

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Sent two Cycles unto His^{-azwj} Prophet^{-saww} for every Salat prayed during the staying. Rasool-Allah^{-saww} made an addition to it, for every Salat, two Cycles during the staying, and shortening it during the Journey, except for Al-Maghrib. When he^{-saww} was praying Al-Maghrib Salat, it reached him^{-saww} the blessings of (Syeda) Fatima, so he^{-saww} added one Cycle to it in thanks to Allah^{-azwj} Mighty and Majestic.

فلما أن ولد الحسن ع أضاف إليها ركعتين شكرًا لله عز و جل فلما أن ولد الحسين أضاف إليها ركعتين شكرًا لله عز و جل فقال للدكر مثل خط الأنبياء فتركها على حالها في الحضر و السفر.

When Al-Hassan^{-asws} was born, he^{-saww} added two Cycles to it in thanks to Allah^{-azwj} Mighty and Majestic. When Al-Husayn^{-asws} was born, he^{-saww} added two Cycles to it in thanks to Allah^{-azwj} Mighty and Majestic. He^{-azwj} Said: **"For the male is a share of two females [4:11].** So, he^{-saww} left it upon its state during the staying and the journey".⁸

9- ما، الأمالي للشيخ الطوسي المفيض عن عبد الله بن محمد الأحمري عن علي بن أحمد بن الصباح عن إبراهيم بن عبد الله ابن أخي عبد الرزاق عن عمه عبد الرزاق عن أبيه همام بن نافع عن مينا مؤلى عبد الرحمن بن عوف قال: قال لي عبد الرحمن يا مينا ألا أحدثك بحديث سمعته من رسول الله ص قلت بلى قال سمعته يقول أنا شجرة و فاطمة فرعها و علي لقاحها و الحسن و الحسين ثمرةا و محبوبهم من أممي ورثها.

⁷ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 7

⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 8

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Al-Mufeed, from Abdullah Bin Muhammad Al-Ab'hary, from Ali Bin Ahmad Bin Al-Sabbah, from Ibrahim Bin Abdullah son of the brother of Al-Razzaq, from his uncle Abdul Razzaq, from his father Hammam Bin Nafie, from Meyna, a slave of Abdul Rahman Bin Awf who said,

'Abdul Rahman said to me, 'O Meyna! Shall I narrate to you with a Hadeeth I heard from Rasool-Allah^{-sawww}? I said, 'Yes'. He said, 'I heard him^{-sawww} saying: 'I^{-sawww} am a tree, and (Syeda) Fatima^{-asws} is its branch, and Ali^{-asws} is its bark, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are its fruits, and ones from my^{-sawww} community who love them^{-asws} are its leaves''.⁹

10- ما، الأماالي للشيخ الطوسي المفيد عن الجعابي عن عمَرَ بنِ سَعِيدِ السَّجِسْتَانِيِّ عَنْ مُحَمَّدِ بْنِ يَزِيدَ عَنْ إِسْرَائِيلَ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ عَنِ الْمُنْهَالِ بْنِ عَمْرٍو عَنْ زَيْدِ بْنِ حَبِيبٍ عَنْ حَدِيثِ بْنِ الْيَمَانِ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ أَنَا بِنِي مَلِكٌ لَمْ يَهْبِطْ إِلَى الْأَرْضِ قَبْلَ وَقْتِهِ فَعَرَفَنِي أَنَّهُ اسْتَأْذَنَ اللَّهُ عَزَّ وَجَلَّ فِي السَّلَامِ عَلَيَّ فَأَذِنَ لَهُ فَسَلَّمَ عَلَيَّ وَبَشَّرَنِي أَنَّ ابْنَتِي فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Al-Mufeed, from Al-Jiany, from Umar Bin Saeed Al-Sijistany, from Muhammad Bin Yazeed, from Israel, from Maysara Bin Habeeb, from Al-Minhal Bin Amro, from Zirr Bin Habeeb, from Huzeyfa Bin Al-Yamani who said,

'I heard the Prophet^{-sawww} saying: 'An Angel came to me^{-sawww}, who had not descended to the earth before its time. He let me^{-sawww} know that he had asked Allah^{-azwj} Mighty and Majestic to greet unto me^{-sawww}, and He^{-azwj} had Permitted him. He greeted unto me^{-sawww} and gave me^{-sawww} glad tidings that my^{-sawww} daughter^{-asws} Fatima^{-asws} is chieftess of the women of the inhabitants of the Paradise, and that Al-Hassan^{-asws} and Al-Husayn^{-asws} are two chiefs of the youths of the people of Paradise''.¹⁰

11- ما، الأماالي للشيخ الطوسي المفيد عن مُحَمَّدِ بْنِ عَمْرٍو بْنِ عُمَرَ بْنِ الْمُرْزُبَانِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى الْمَكِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَبِيهِ عَنْ هُوَادَةَ بْنِ خَلِيفَةَ عَنْ عَوْفِ بْنِ عَطِيَّةٍ عَنْ أَبِيهِ عَنْ أُمِّ سَلَمَةَ قَالَتْ بَيْنَا رَسُولُ اللَّهِ ص فِي بَيْتِي إِذْ قَالَتِ الْخَادِمُ يَا رَسُولَ اللَّهِ إِنَّ عَلِيًّا وَفَاطِمَةَ ع بِالْسُّدَّةِ فَقَالَ قَوْمِي فَتَنَحَّيْ لِي عَنْ أَهْلِ بَيْتِي

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Al-Mufeed, from Muhammad Bin Imran Al-Marzubani, from Ahmad Bin Muhammad Bin Isa Al-Makky, from Abdullah Bin Ahmad Bin Hanbal, from his father, from Howzat Bin Khalifa, from Awf Bin Atiya, from his father,

'From Umm Salama^{-ra} who said, 'While Rasool-Allah^{-sawww} was in my^{-ra} house when the servant said, 'O Rasool-Allah^{-sawww}! Ali^{-asws} and (Syeda) Fatima^{-asws} are at the porch'. He^{-sawww} said: 'Arise and leave me^{-sawww} alone with People^{-asws} of my^{-sawww} Household'.

قَالَتْ قُئِمْتُ فَتَنَحَّيْتُ فِي الْبَيْتِ قَرِيبًا فَدَخَلَ عَلِيٌّ وَفَاطِمَةُ وَالْحَسَنُ وَالْحُسَيْنُ وَهُمَا صَبِيَّانِ صَغِيرَانِ فَوَضَعَهُمَا النَّبِيُّ ص فِي حَجْرِهِ وَقَبَّلَهُمَا وَاعْتَنَقَ عَلِيًّا بِالْحَدَى يَدَيْهِ وَفَاطِمَةَ بِالْيَدِ الْأُخْرَى وَقَبَّلَ فَاطِمَةَ

She^{-ra} said: 'I^{-ra} stood up and isolated in the house nearby. Ali^{-asws} and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} entered, and they^{-asws} were both young children. The Prophet^{-sawww} placed them^{-asws} in his^{-sawww} laps and kissed them^{-asws} and hugged Ali^{-asws} with one of his^{-sawww} hands and (Syeda) Fatima^{-asws} with the other hand, and kissed (Syeda) Fatima^{-asws}.

⁹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 9

¹⁰ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 10

وَقَالَ اللَّهُمَّ إِنَّكَ أَنَا وَ أَهْلُ بَيْتِي لَا إِلَى النَّارِ فُقُلْتُ يَا رَسُولَ اللَّهِ وَ أَنَا مَعَكُمْ فَقَالَ وَ أَنْتِ.

And he^{-saww} said: ‘O Allah^{-azwj}! To You^{-azwj}, me^{-saww} and People^{-asws} of my^{-saww} Household, not to the Fire!’ I^{-ra} said, ‘O Rasool-Allah^{-saww}! And am I^{-ra} with you^{-asws} all?’ He^{-saww} said: ‘And you^{-ra}’¹¹.

12- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُفْدَةَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْقَطَوَائِيَّ عَنْ عَبَّادِ بْنِ ثَابِتٍ عَنْ عَلِيِّ بْنِ صَالِحٍ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ قَالَ وَ حَدَّثَنِي يَحْيَى بْنُ عَبْدِ الْمَلِكِ وَ عَبَّادُ بْنُ الرَّبِيعِ وَ عَبْدُ اللَّهِ بْنُ أَبِي عُثْمَةَ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ عَنْ جَمِيعِ بْنِ عُمَيْرٍ قَالَ: دَخَلْتُ مَعَ أُمِّي عَلَى عَائِشَةَ فَذَكَرْتُ لَهَا عَلِيًّا فَقَالَتْ مَا رَأَيْتُ رَجُلًا كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ مِنْهُ وَ مَا رَأَيْتُ امْرَأَةً كَانَتْ أَحَبَّ إِلَى رَسُولِ اللَّهِ مِنْ امْرَأَتِهِ.

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi – Abu Amro, from Ibn Uqdah, from Muhammad Bin Ahmad Al-Qatwany, from Abbad Bin Sabit, from Ali Bin Salih, from Abu Is’haq Al-Shaybani who said, ‘And it is narrated to me by Yahya Bin Abdul Malik, and Abbad Bin Al-Rabie, and Abdullah Bin Abu Utba, from Abu Is’haq Al-Shaybani, from Jumie Bin Umeyr who said,

‘I entered along with my mother to see Ayesha. She mentioned Ali^{-asws} to her. She said, ‘I have not seen any man more beloved to Rasool-Allah^{-saww} than him^{-asws}, and I have not seen any woman who was more beloved to Rasool-Allah^{-saww} than his^{-asws} wife^{-asws} (Syeda Fatima^{-asws})’¹².

13- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُفْدَةَ عَنْ أَبِي الْفَضْلِ بْنِ يُوسُفَ عَنْ مُحَمَّدِ بْنِ عَكَّاشَةَ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ يَحْيَى بْنِ طَلْحَةَ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنِ الْحَارِثِ عَنْ عَلِيٍّ ع قَالَ: إِنَّ فَاطِمَةَ شَكَتْ إِلَى رَسُولِ اللَّهِ ص فَقَالَ أَلَا تَرْضَيْنَ أَنِّي زَوْجَتُكَ أَقْدَمَ أُمَّتِي سَلْمًا وَ أَخْلَمَهُمْ حِلْمًا وَ أَكْثَرَهُمْ عِلْمًا مَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَّا مَا جَعَلَ اللَّهُ لِمَرْيَمَ بِنْتِ عِمْرَانَ وَ أَنَّ ابْنَتِكَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi – Abu Amro, from Ibn Uqdah, from Abu Al-Fazl Bin Yusuf, from Muhammad Bin Akkasha, from Humejd Bin Al-Musanna, from Yahya Bin Talha, from Ayoub Bin Al-Hur, from Abu Is’haq Al-Sabie, from Al-Haris,

‘From Ali^{-asws} having said: ‘(Syeda) Fatima^{-asws} showed her concern to Rasool-Allah^{-saww}. He^{-saww} said: ‘Are you^{-asws} not pleased that I^{-saww} have go you^{-asws} married to the most ancient of the community in being a Muslim, and wisest of them in wisdom, and most abundant of them in knowledge? Are you^{-asws} not pleased that you^{-asws} happen to be chieftess of the women of the people of the Paradise except what Allah^{-azwj} has Made to be for Maryam Bint Imran^{-as}, and that your^{-asws} two sons^{-asws} are both chiefs of the youths of the people of Paradise’¹³.

14- ما، الأماالي للشيخ الطوسي ابنُ الصَّلْبِ عَنِ ابْنِ عُفْدَةَ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَقَّانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْحَطَّابِ عَنْ نَاصِحٍ عَنْ زَكْرِيَّا عَنْ أَنَسِ قَالَ: اتَّكَأَ النَّبِيُّ ص عَلَى عَلِيٍّ ع فَقَالَ يَا عَلِيُّ أَمَا تَرْضَى أَنْ تَكُونَ أُخِي وَ أَكُونَ أَخَاكَ وَ تَكُونَ وَلِيِّي وَ وَصِيِّي وَ وَارِثِي

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi – Ibn Al-Salt, from Ibn Uqdah, from Al-Hassan Bin Ali Bin Affan, from Abdul Aziz Bin Al-Khattab, from Nasih, from Zakariya, from Anas (well known fabricator) who said,

¹¹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 11

¹² Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 12

¹³ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 13

‘The Prophet^{-saww} leaned upon Ali^{-asws} and said: ‘O Ali^{-asws}! Are you^{-asws} not pleased that you^{-asws} happen to be my^{-saww} brother^{-asws} and I^{-saww} happen to be your^{-asws} brother^{-saww}, and you^{-asws} happen to be my^{-saww} guardian, and my^{-saww} successor^{-asws}, and my^{-saww} inheritor.

تَدْخُلُ رَابِعَ أَرْبَعَةِ الْجَنَّةِ أَنَا وَ أَنْتَ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ ذُرِّيَّتُنَا خَلْفُ ظُهُورِنَا وَ مَنْ تَبِعَنَا عَلَى أُمَّانِهِمْ وَ شَتَائِلِهِمْ قَالَ بَلَى يَا رَسُولَ اللَّهِ.

You will enter as fourth of the four into the Paradise – I^{-saww}, and you^{-saww}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and their^{-asws} offspring^{-asws} would be (appearing) afterwards, and ones from our^{-asws} community who follow us^{-asws} upon their^{-asws} Eman and their^{-asws} etiquettes’. He^{-asws} said: ‘Yes, O Rasool-Allah^{-saww}’¹⁴.

15- ما، الأمامي للشيخ الطوسي المفيد عن مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمِنْقَرِيِّ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ بِشْرِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ سُلَيْمَانَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنِ الْبَاقِرِ ع قَالَ: كَانَ النَّبِيُّ ص جَالِساً فِي مَسْجِدِهِ فَجَاءَ عَلِيٌّ ع فَسَلَّمَ وَ جَلَسَ ثُمَّ جَاءَ الْحُسَيْنُ بْنُ عَلِيٍّ ع فَأَخَذَهُ النَّبِيُّ ص وَ أَجْلَسَهُ فِي حَجْرِهِ وَ ضَمَّهُ إِلَيْهِ ثُمَّ قَالَ لَهُ اذْهَبْ فَاجْلِسْ مَعَ أَبِيكَ

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi Al-Mufeed, from Muhammad Bin Al-Husayn Al-Minqary, from Ali Bin Al-Abbas, from Al-Husayn Bin Bishr, from Muhammad Bin Ali Bin Suleyman, from Hanan Bin Sadeyr, from his father,

‘From Al-Baqir^{-asws} having said: ‘The Prophet^{-saww} was seated in his^{-saww} Masjid. Ali^{-asws} came and greeted and sat down. Then Al-Hassan^{-asws} Bin Ali^{-asws} came, so the Prophet^{-saww} grabbed him^{-asws} and seated him^{-asws} his^{-saww} lap and pressed him^{-asws} to him^{-saww}. Then he^{-saww} said to him^{-asws}: ‘Go and sit with your^{-asws} father^{-asws}’.

ثُمَّ جَاءَ الْحُسَيْنُ ع فَفَعَلَ النَّبِيُّ ص مِثْلَ ذَلِكَ وَ قَالَ لَهُ اجْلِسْ مَعَ أَبِيكَ إِذْ دَخَلَ رَجُلٌ الْمَسْجِدَ فَسَلَّمَ عَلَى النَّبِيِّ ص حَاصَةً وَ أَعْرَضَ عَنِ عَلِيٍّ وَ الْحُسَيْنِ وَ الْحُسَيْنِ ع

Then Al-Husayn^{-asws} came, and the Prophet^{-saww} did (with him^{-asws}) similar to that and said to him^{-asws}: ‘Be seated with your^{-asws} father^{-asws}’. Then a man entered the Masjid, greeted unto the Prophet^{-saww} in particular and turned away from Ali^{-asws} and Al-Hassan^{-asws} and Al-Husayn^{-asws}.

فَقَالَ لَهُ النَّبِيُّ ص مَا مَنَعَكَ أَنْ تُسَلِّمَ عَلَيَّ وَ وَ لِدِهِ فَوَ الَّذِي بَعَثَنِي بِالْهُدَى وَ دِينِ الْحَقِّ لَقَدْ رَأَيْتُ الرَّحْمَةَ تَنْزِلُ عَلَيَّ وَ عَلَيَّ وَ لَدَيْهِ.

The Prophet^{-saww} said to him: ‘What prevent you to greet unto Ali^{-asws} and his^{-asws} sons^{-asws}? By the One^{-azwj} Who Sent me^{-saww} with the Guidance and religion of the truth! I^{-saww} have seen the Mercy descend unto him^{-asws} and his^{-asws} two sons^{-asws}’¹⁵.

16- ما، الأمامي للشيخ الطوسي المفيد عن إِسْمَاعِيلَ بْنِ إِسْمَاعِيلَ بْنِ يَحْيَى الْعَبْسِيِّ عَنْ مُحَمَّدِ بْنِ جَرِيرِ الطَّرْبَرِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ عَبْدِ السَّلَامِ الْهَرَوِيِّ عَنِ الْحُسَيْنِ الْأَشَقَرِّ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنِ الْأَعْمَشِ عَنِ عُبَايَةَ بْنِ رُبَيْعٍ عَنْ أَبِي أُيُوبَ الْأَنْصَارِيِّ قَالَ: مَرَضَ رَسُولُ اللَّهِ ص مَرَضَةً فَأَتَتْهُ فَاطِمَةُ ع تَعُوذُهُ فَلَمَّا رَأَتْ مَا بِرَسُولِ اللَّهِ مِنَ الْمَرَضِ وَ الْجُهْدِ اسْتَعْبَرَتْ وَ بَكَتْ حَتَّى سَأَلَتْ دُمُوعُهَا عَلَى خَدَّيْهَا

¹⁴ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 14

¹⁵ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 15

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Al-Mufeed, from Ismail Bin Yahya Al-Absy, from Muhammad Bin Jareer Al-Tabari, from Muhammad Bin Ismail, from Abdul Salam Al-Harwy, from Al-Husayn Al-Ashqar, from Qays Bin Al-Rabie, from Al-Amsh, from Abayah Bin Rabie, from Abu Ayoub Al-Ansari who said,

'Rasool-Allah^{-sawww} was ill with an illness, so (Syeda) Fatima^{-asws} came to console him^{-sawww}. What she^{-asws} saw what was with Rasool-Allah^{-azwj}, from the illness and the struggle, she^{-asws} was filled with tears and she^{-asws} cried until her^{-asws} tears flowed upon her^{-asws} cheeks.

فَقَالَ لَهَا النَّبِيُّ ص يَا فَاطِمَةُ إِنِّي لِكِرَامَةِ اللَّهِ إِلَيْكَ زَوْجُكَ أَقْدَمَهُمْ سِلْمًا وَ أَكْثَرَهُمْ عِلْمًا وَ أَعْظَمَهُمْ حِلْمًا إِنَّ اللَّهَ تَعَالَى أَطَّلَعَ إِلَى أَهْلِ الْأَرْضِ إِطْلَاعَةً فَاخْتَارَنِي مِنْهَا فَبَعَثَنِي نَبِيًّا وَ أَطَّلَعَ إِلَيْهَا ثَانِيَةً فَاخْتَارَ بَعْلَكَ فَجَعَلَهُ وَصِيًّا

The Prophet^{-sawww} said to her^{-asws}: 'O Fatima^{-asws}! It was for the Honour of Allah^{-azwj} for you^{-asws} I^{-sawww} got you^{-asws} married to their most ancient in being a Muslim, and most abundant of them in knowledge, and mightiest of them in wisdom. Allah^{-azwj} Noticed to the people of the earth with a Notification and Chose me^{-sawww} from it, and Send me^{-sawww} as a Prophet^{-sawww}. And He^{-azwj} Noticed to is secondly and Choose your^{-asws} husband^{-asws} and Made him^{-asws} a successor^{-asws}.

فَسَرَّتْ فَاطِمَةُ ع وَ اسْتَبَشَّرَتْ فَأَرَادَ رَسُولُ اللَّهِ ص أَنْ يَرِيدَهَا مَزِيدَ الْخَيْرِ فَقَالَ يَا فَاطِمَةُ إِنَّا أَهْلُ بَيْتِ أُعْطِينَا سَبْعًا لَمْ يُعْطَهَا أَحَدٌ قَبْلَنَا وَ لَا يُعْطَاهَا أَحَدٌ بَعْدَنَا

(Syeda) Fatima^{-asws} was cheered and smiled, so Rasool-Allah^{-sawww} wanted to increase the goodness even more, so he^{-sawww} said: 'We^{-asws}, People^{-asws} of the Household, have been Given seven (things) no one before us^{-asws} has been Given nor will anyone be Given after us^{-asws}.

نَبِيًّا أَفْضَلَ الْأَنْبِيَاءِ وَ هُوَ أَبُوكَ وَ وَصِيًّا أَفْضَلَ الْأَوْصِيَاءِ وَ هُوَ بَعْلُكَ وَ شَهِيدًا أَفْضَلَ الشُّهَدَاءِ وَ هُوَ عَمُّكَ وَ مِنَّا مَنْ جَعَلَ اللَّهُ لَهُ جَنَاحَيْنِ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ وَ هُوَ ابْنُ عَمِّكَ

Our^{-asws} Prophet^{-sawww} is superior of the Prophets^{-as}, and he^{-sawww} is your^{-asws} father^{-sawww}; and our^{-asws} successor^{-asws} is superior of the successors^{-as}, and he^{-asws} is your^{-asws} husband^{-asws}; and our^{-asws} martyr is superior of the martyrs, and he^{-as} is your^{-asws} uncle (Hamza^{-as}); and from us^{-asws} is one Allah^{-azwj} will Make two wings to be for him (Ja'far^{-as}), he^{-asws} will be flying with these two with the Angels, and he^{-asws} is the son^{-as} of your^{-asws} uncle^{-as};

وَ مِنَّا سِبْطًا هَذِهِ الْأُمَّةُ وَ هُمَا ابْنَاكَ وَ الَّذِي نَفْسِي بِيَدِهِ لَا بُدَّ لَهُذِهِ الْأُمَّةُ مِنْ مَهْدِيٍّ وَ هُوَ وَ اللَّهُ مِنْ وُلْدِكَ.

And from us^{-asws} are two chiefs of the community, and they^{-asws} are both your^{-asws} sons^{-asws}. By the One^{-azwj} in Whose Hand is my^{-sawww} soul! There is no escape for this community from Mahdi^{-asws}, and by Allah^{-azwj}, he^{-asws} is from your^{-asws} sons^{-asws}.¹⁶

17- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ أَحْمَدَ بْنِ الْوَلِيْدِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْحَشَّابِ عَنِ عَلِيِّ بْنِ التَّعْمَانِ عَنْ بَشِيرِ الدَّهَّانِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ أَيُّ الْفُصُوصِ أَرْكَبُهُ عَلَى حَاتَمِي

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Al-Mufeed, from Ahamad Bin Al-Waleed, from his father, from Muhammad Al-Attar, from Al-Khashab, from Ali Bin Al-Numan, from Bashir Al-Dahhan who said,

¹⁶ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 16

'I said to Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}! Which of the stones should I install upon my ring?'

فَقَالَ ع يَا بَشِيرُ أَيَّنَ أَنْتَ عَنِ الْعَقِيقِ الْأَخْضَرِ وَالْعَقِيقِ الْأَصْفَرِ وَالْعَقِيقِ الْأَبْيَضِ فَإِنَّمَا ثَلَاثَةُ جِبَالٍ فِي الْجَنَّةِ فَأَمَّا الْأَخْضَرُ فَمُطَّلٌّ عَلَى دَارِ رَسُولِ اللَّهِ ص وَ
أَمَّا الْأَصْفَرُ فَمُطَّلٌّ عَلَى دَارِ فَاطِمَةَ صَلَوَاتِ اللَّهِ عَلَيْهَا وَ أَمَّا الْأَبْيَضُ فَمُطَّلٌّ عَلَى دَارِ أَمِيرِ الْمُؤْمِنِينَ ع وَ الدُّورُ كُلُّهَا وَاحِدَةٌ

He^{-asws} said: 'O Bashir! Where are you from the red agate, and the yellow agate, and the white agate, for these are three mountains in the Paradise? As for the red, it overlooks upon the house of Rasool-Allah^{-saww}, and as for the yellow, it overlooks upon the house of (Syeda) Fatima^{-asws}, and as for the white, it overlooks upon the house of Amir Al-Momineen^{-asws}, and the houses, all of these are one.

يَخْرُجُ مِنْهَا ثَلَاثَةُ أَنْهَارٍ مِنْ تَحْتِ كُلِّ جَبَلٍ هَرَّ أَشَدُّ بَرْدًا مِنَ التَّلْجِ وَ أَخْلَى مِنَ الْعَسَلِ وَ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ لَا يَشْرَبُ مِنْهَا إِلَّا مُحَمَّدٌ وَ آلُهُ وَ شِيعَتُهُمْ وَ
مُصْبُهَا كُلُّهَا وَاحِدٌ وَ مَجْرَاهَا مِنَ الْكَوْثَرِ

Three rivers emerge from it from beneath each mountain – a river more intensely cold than the snow and sweeter than the honey, and intensely whiter than the milk. No one will drink from it except Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and their^{-asws} Shias, and the estuary of all these is one, and its flow is from Al-Kawser.

وَ إِنَّ هَذِهِ الثَّلَاثَةُ جِبَالٌ تُسَبِّحُ اللَّهَ وَ تُقَدِّسُهُ وَ تُمَجِّدُهُ وَ تَسْتَغْفِرُ لِمُحِبِّي آلِ مُحَمَّدٍ ص فَمَنْ تَخَتَّمَ بِشَيْءٍ مِنْهَا مِنْ شِيعَةِ آلِ مُحَمَّدٍ ص لَمْ يَرَ إِلَّا الْخَيْرَ وَ
الْحُسْنَ وَ السَّعَةَ فِي رِزْقِهِ وَ السَّلَامَةَ مِنْ جَمِيعِ أَنْوَاعِ الْبَلَاءِ وَ هُوَ فِي أَمَانٍ مِنَ السُّلْطَانِ الْجَائِرِ وَ مِنْ كُلِّ مَا يَخَافُهُ الْإِنْسَانُ وَ يَحْذَرُهُ.

And these three mountains glorify Allah^{-azwj}, and extol His^{-azwj} Holiness, and His^{-azwj} Glory, and seek Forgiveness for the ones loving Progeny^{-asws} of Muhammad^{-saww}. So, the one from the Shias of Progeny^{-asws} of Muhammad^{-saww} who wears a ring with anything from these would not see except the goodness, and the excellent, and the capaciousness in his sustenance, and the safety from the entirety of the types of afflictions, and he would be in a security from the ruling authority, the tyrant, and from all what the human being tends to fear and is cautious of".¹⁷

18- ماء، الأمامي للشيخ الطوسي ابن الصلِّت عن ابن عُفْدَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ صَبَّاحٍ عَنِ السُّدِّيِّ عَنِ صَبَّاحٍ
عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص وَ إِذَا عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحَسَنُ ع فَقَالَ أَنَا حَزْبٌ لِمَنْ حَارَبَكُمْ وَ سَلِمَ لِمَنْ سَأَلَكُمْ.

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Ibn Al-Salt, from Ibn Uqdah, from Ibrahim Bin Muhammad Bin Is'haq, from Muhammad Bin Is'haq, from Sabbah from Al-Sudi, from Sabeeh, from Zayd Bin Arqam who said,

'Rasool-Allah^{-saww} came out and there were Ali^{-asws} and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. He^{-saww} said: 'I^{-saww} am at war to the one who is at war to them^{-asws}, and at peace to the one at peace to them".¹⁸

¹⁷ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 17

¹⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 18

19- ماء الأماالي للشيخ الطوسي الحفّار عن عبد الله بن محمد عن عبد الله بن زاذان عن عباد بن يعقوب عن يحيى بن يسار عن محمد بن إسماعيل عن أبي إسحاق عن عاصم بن ضمرة عن عليّ ع وعن الحارث بن عمار عن عليّ ع عن النبي ص أنه قال: مثل شجرة أنا أصلها وعليّ فرعها والحسن والحسين ثمرتها والشيعة ورقها فأبى أن يخرج من الطيب إلا الطيب.

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Al-Haffar, from Abdullah Bin Muhammad, from Abdullah Bin Zazan, from Abbad Bin Yaquob, from Yahya Bin Yasaar, from Muhammad Bin Ismail, from Abu Is'haq, from Aasim Bin Zamrah,

'From Ali^{-asws}, and from Al-Haris, from Ali^{-asws}, from the Prophet^{-saww} having said: 'My example is an example of a tree. I^{-saww} am its root and Ali^{-asws} is its branch, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are its fruits, and the Shias are its leaves. He^{-azwj} Refused except that the good will emerge from the good'.¹⁹

20- ماء الأماالي للشيخ الطوسي عليّ بن شبل عن ظفر بن محمد بن إبراهيم بن إسحاق عن عبد الله بن حماد عن صباح المزني عن الحارث بن حصيرة عن الأصمغ بن نباتة قال: سمعت الأشعث بن قيس الكندي وجويبر الحنطلي قال لعل أمير المؤمنين ع حدثنا في خلواتك أنت و فاطمة

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Ali Bin Shibl, from Zafar Bin Humdoun, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Sabbah Al-Muzanny, from Al-Haris Bin Haseysa, from Al-Asbagh Bin Nubata who said,

'I heard Al-Ash'as Bin Qays Al-Kindy and Juweybir Al-Khataly both saying to Ali Amir Al-Momineen^{-asws}, 'Narrated to us regarding your^{-asws} isolation, you^{-asws} and (Syeda) Fatima^{-asws}'.

قال نعم بينا أنا و فاطمة في كساء إذ أقبل رسول الله نصف الليل وكان يأتيها بالتمر واللبن ليعينها على الغلامين فدخل فوضع رجلاً بجالي [جياي] و رجلاً بجهاها [جياها] ثم إن فاطمة ع بكث فقال لها رسول الله ص ما يبكيك يا بنتي محمد

He^{-asws} said: 'Yes. While I^{-asws} and (Syeda) Fatima^{-asws} were in a cloak, when Rasool-Allah^{-saww} came in the middle of the night, and he^{-asws} used to come with the dates and the milk to assist us^{-asws} upon the two boys. He^{-saww} entered and placed a leg by my^{-asws} side and a leg by her^{-asws} side. Then (Syeda) Fatima^{-asws} cried. Rasool-Allah^{-saww} said: 'What makes you^{-asws} cry, O daughter^{-asws} of Muhammad^{-asws}?'

فقلت حالنا كما ترى في كساء نصفه تحتنا و نصفه فوقنا فقال رسول الله ص لها يا فاطمة أ ما تعلمين أن الله تعالى أطلع إطلاعة من سماه إلى أرضه فاختار منها أباك فاختاره صفيًا و ابتعته برساليه و ائتمته على وحيه

She^{-asws} said: 'Our state is like what you^{-saww} see in the cloak. Half of it is beneath us^{-asws} and half of it is above us^{-asws}'. Rasool-Allah^{-saww} said to her^{-asws}: 'O Fatima^{-asws}! Are you^{-asws} not knowing that Allah^{-azwj} Noticed a Notification from the sky to His^{-azwj} earth and Chose your^{-asws} father^{-saww} from it, so He^{-azwj} Took him^{-saww} as an elite, and Sent him^{-saww} with His^{-azwj} Message, and Entrusted him^{-saww} upon His^{-azwj} Revelation?

يا فاطمة أ ما تعلمين أن الله أطلع إطلاعة من سماه إلى أرضه فاختار منها بعلك و أمرني أن أزوجكيه و أن أختده وصيًا

¹⁹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 19

O Fatima^{-asws}! Are you^{-asws} not knowing that Allah^{-azwj} Noticed with a Notification from His^{-azwj} sky to His^{-azwj} earth, so He^{-azwj} Chose your^{-asws} husband^{-asws} from it and Commanded me^{-saww} to get you^{-asws} married to him^{-asws}, and Took him^{-asws} as a successor^{-asws}.

يَا فَاطِمَةُ أَمَا تَعْلَمِينَ أَنَّ الْعَرْشَ سَأَلَ رَبَّهُ أَنْ يُرِيئَهُ بَرِيئَةً لَمْ يُزَيِّنْ بِهَا بَشَرًا مِنْ خَلْقِهِ فَزَيَّنَهُ بِالْحَسَنِ وَ الْحُسَيْنِ زَكَيْنَيْنِ مِنْ أَرْكَانِ الْجَنَّةِ وَ رُوي زَكَيْنَيْنِ مِنْ أَرْكَانِ الْعَرْشِ.

O Fatima^{-asws}! Are you^{-asws} not knowing that the Throne asked its Lord^{-azwj} to Adorn it with an adornment no mortal from His^{-azwj} creatures had been adorned with. So, He^{-azwj} Adorned it with Al-Hassan^{-asws}, and Al-Husayn^{-asws} in two corners from the corners of the Paradise'. And it is reported: 'Two corners from the corners of the Throne'.²⁰

21- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن القاسم بن زكريا عن الحسين بن نصر بن مزاحم عن أبيه عن أبي خالد الواسطي عن زيد بن علي عن أبيه عن علي ع قال: أتى رجل النبي ص فقال يا رسول الله أي الخلق أحب إليك

(The book) 'Al-Amaali' of the sheykh Al-Tusi – A group, from Abu Al-Mufazzal, from Muhammad Bin Al-Qasim Bin Zakariya, from Husayn in Nasr Bin Muzahim, from his father, from Abu Khalid Al-Wasity,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his^{-asws} forefather^{-asws}, from Ali^{-asws} having said: 'A man came to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! Which of the people is most beloved to you^{-saww}?'

قال رسول الله ص و أنا إلى جنبه هذا و ابنه و أمهما هم متي و أنا منهم و هم معي في الجنة هكذا و جمع بين إصبعيه.

Rasool-Allah^{-saww} said, and I^{-asws} was to his^{-saww} side: 'This one^{-asws} and his^{-asws} two sons^{-asws} and their^{-asws} mother^{-asws}. They^{-asws} are from me^{-saww} and I^{-saww} am from them^{-asws}, and they^{-asws} would be with me^{-saww} in the Paradise like this!' – and he^{-saww} gathered between his^{-saww} fingers".²¹

22- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبيد الله بن الحسين بن إبراهيم العلوي عن محمد بن علي بن حمزة العلوي عن أبيه عن الحسين بن زيد بن علي قال: سألت أبا عبد الله جعفر بن محمد ع عن سن جدنا علي بن الحسين ع قال أخبرني أبي عن أبيه علي بن الحسين قال كنت أمشي خلف عمي و أبي الحسن و الحسين في بعض طرقات المدينة في العام الذي قبض فيه عمي الحسن و أنا يومئذ غلام قد ناهزت الحلم أو كدت

(The book) 'Al-Amaali' – of the sheykh Al-Tusi – A group, from Abu Al-Mufazzal, from Ubeydullah Bin Al-Husayn Bin Ibrahim Al-Alawy, from Muhammad Bin Ali Bin Hamza Al-Alawy, from his father,

'From Al-Husayn, son of Zayd, son of Ali^{-asws} (Ali Bin Al-Husayn^{-asws}) who said, 'I asked Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} about the age of our^{-asws} grandfather^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} said: 'My^{-asws} father^{-asws} informed me^{-asws}, from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'I^{-asws} was walking behind my^{-asws} uncle^{-asws} and my^{-asws} father^{-asws}, Al-Hassan^{-asws} and Al-Husayn^{-asws} in one of the streets of Al-Medina in the year in which my

²⁰ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 20

²¹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 21

asws uncle-asws Al-Hassan-asws passed away, and on that day I-asws was a boy, and I-asws had attained adulthood or almost.

فَلَقِيَهُمَا جَابِرُ بْنُ عَبْدِ اللَّهِ وَ أَنَسُ بْنُ مَالِكٍ الْأَنْصَارِيَّانِ فِي جَمَاعَةٍ مِنْ قُرَيْشٍ وَ الْأَنْصَارِ فَمَا تَمَالَكَ جَابِرُ بْنُ عَبْدِ اللَّهِ حَتَّى أَكَبَّ عَلَى أَيْدِيهِمَا وَ أَرْجُلَيْهِمَا يُقَبِّلُهُمَا فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ كَانَ نَسِيباً لِمَرْوَانَ أ تَصْنَعُ هَذَا يَا أَبَا عَبْدِ اللَّهِ فِي سِنِّكَ وَ مَوْضِعِكَ مِنْ صُحْبَةِ رَسُولِ اللَّهِ ص وَ كَانَ جَابِرٌ قَدْ شَهِدَ بَدْرًا

Jabir Bin Abdullah-asws met them-asws, and Anas Bin Malik (well known fabricator) was in a group of Quraysh and the Helpers. Jabir Bin Abdullah could not control himself until he devoted to their-asws hands and their-asws legs, kissing them. A man from Quraysh, who was a near relative of Marwan, said to him, 'You are doing this, O Abu Abdullah, in your old age, and your position from companionship of Rasool-Allah-saww?' And Jabir had witnessed Badr.

فَقَالَ لَهُ إِنَّكَ عَنِّي فَلَوْ عَلِمْتَ يَا أَخَا قُرَيْشٍ مِنْ فَضْلِهِمَا وَ مَكَانِهِمَا مَا أَغْلَمَ لَقَبَلْتَ مَا تَحْتَ أَقْدَامِهِمَا مِنَ التُّرَابِ

He said to him, 'Leave me be! If only you knew, O brother of Quraysh, of their-asws merits and their-asws positions what I know, you would be kissing from the soil what is beneath their-asws feet!'

ثُمَّ أَقْبَلَ جَابِرٌ عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ يَا أَبَا حَمَزَةَ أَخْبِرْنِي رَسُولُ اللَّهِ ص فِيهِمَا بِأَمْرٍ مَا ظَنَنْتُهُ أَنْ يَكُونَ فِي بَشَرٍ قَالَ لَهُ أَنَسٌ وَ مَا الَّذِي أَخْبَرَكَ يَا أَبَا عَبْدِ اللَّهِ

Then Jabir turned towards Anas Bin Malik and said, 'O Abu Hamza! Rasool-Allah-saww had informed me regarding them-asws both what I did not think it would happen to be in any mortal'. Anas said to him, 'And what is that which he-saww informed you, O Abu Abdullah!'

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ فَانْطَلَقَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ وَقَفْتُ أَنَا أَسْمَعُ مُحَاوَرَةَ الْقَوْمِ فَأَنْشَأَ جَابِرٌ يُحَدِّثُ قَالَ بَيْنَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ فِي الْمَسْجِدِ وَ قَدْ خَفَّ مِنْ حَوْلِهِ إِذْ قَالَ لِي يَا جَابِرُ ادْعُ لِي حَسَنًا وَ حُسَيْنًا وَ كَانَ ص شَدِيدَ الْكَلْفِ بِيهِمَا

Ali-asws Bin Al-Husayn-asws said: 'Al-Hassan-asws and Al-Husayn-asws went, and I-asws paused to listen to the dialogue of the people. Jabir narrated a Hadeeth. He said, 'One day while Rasool-Allah-saww was in the Masjid and the ones around him-saww had lightened, when he-saww said to me: 'O Jabir! Call Hassan-asws and Husayn-asws to me-saww', and he-saww used to be of intense love for them-asws.

فَانْطَلَقْتُ فَدَعَوْتُهُمَا وَ أَقْبَلْتُ أَحْمِلُ هَذَا مَرَّةً وَ هَذَا مَرَّةً حَتَّى جِئْتُهُ بِيهِمَا فَقَالَ لِي وَ أَنَا أَعْرِفُ السُّرُورَ فِي وَجْهِهِ لِمَا رَأَى مِنْ حُبِّي عَلَيْهِمَا وَ تَكْرِيمِي إِيَّاهُمَا
أُحِبُّهُمَا يَا جَابِرُ

So, I went and called them-asws, and I went on to kiss this one-asws at times, and this one-asws at times, carrying them until I came with them-asws. He-saww said to me, and I recognised the cheerfulness in his-saww face when he-saww saw my love upon them-asws, and my honouring them-asws: 'Do you love them-asws, O Jabir?'

فُلْتُ وَ مَا يَمْنَعُنِي مِنْ ذَلِكَ فِذَاكَ أَبِي وَ أُمِّي وَ مَكَائِهِمَا مِنْكَ مَكَائِهِمَا قَالَ أ فَلَا أَخْبَرَكَ عَنْ فَضْلِهِمَا فُلْتُ بَلَى يَا أَبَا أَنْتَ وَ أُمِّي

I said, 'And what would prevent me from that, may my father and my mother be sacrificed for you^{-asws}, and their^{-asws} position from you^{-saww} is their^{-asws} position from you^{-saww}?' He^{-saww} said: 'Shall I^{-saww} inform you about their^{-asws} merits?' I said, 'Yes, may my father and my mother be (sacrificed for) you^{-saww}!'

قَالَ ص إِنَّ اللَّهَ تَعَالَى لَمَّا أَرَادَ أَنْ يَخْلُقَنِي خَلَقَنِي نُطْفَةً بَيْضَاءَ طَيِّبَةً فَأَوْدَعَهَا صُلْبَ أَبِي آدَمَ فَلَمَّ يَزَلُ يَنْفُلُهَا مِنْ صُلْبِ طَاهِرٍ إِلَى رَجَمِ طَاهِرٍ إِلَى نُوحٍ وَ إِبْرَاهِيمَ ع ثُمَّ كَذَلِكَ إِلَى عَبْدِ الْمُطَّلِبِ فَلَمَّ يُصْنِي مِنْ دَنَسِ الْجَاهِلِيَّةِ شَيْءٌ

He^{-saww} said: 'When Allah^{-azwj} the Exalted Wanted to Create me^{-saww}, Created me^{-saww} as a white seed, and Deposited it in the Sulb of my^{-saww} father^{-as} Adam^{-as}. He^{-azwj} did not Cease to Transfer it from a clean Sulb to a clean lap, up to Noah^{-as} and Ibrahim^{-as}. Then like that up to Abdul Muttalib^{-asws}. Thus, nothing from any filth of the pre-Islamic period hit me^{-as}.

ثُمَّ افْتَرَقَتْ تِلْكَ النُّطْفَةُ شَطْرَيْنِ إِلَى عَبْدِ اللَّهِ وَ أَبِي طَالِبٍ فَوَلَدَنِي أَبِي فَحْتَمَ اللَّهُ بِي النَّبُوَّةَ وَ وُلِدَ عَلِيٌّ فَحُتِمَتْ بِهِ الْوَصِيَّةُ ثُمَّ اجْتَمَعَتِ النُّطْفَتَانِ مِنِّي وَ مِنْ عَلِيٍّ فَوَلَدْنَا الْمُجْتَهَرِ وَ الْجَهِيْرَ الْحَسَنَانَ فَحْتَمَ اللَّهُ بِمَا أَسْبَاطَ النَّبُوَّةِ وَ جَعَلَ ذُرِّيَّتِي مِنْهُمَا

Then that seed divided into two segments to Abdullah^{-asws} and Abu Talib^{-asws}. My^{-saww} father^{-as} begot me^{-saww} and Allah^{-azwj} Ended the Prophet-hood with me^{-saww}, and Ali^{-asws} was blessed to (parents), so the successorship was ended with him^{-asws}. Then the two seeds, from me^{-saww} and from Ali^{-asws} gathered, and Al-Juhr and Al-Jahey'r were blessed, the Hasanein^{-asws} (Al-Hassan^{-asws} and Al-Husayn^{-asws}). Allah^{-azwj} Ended the chiefs of the Prophet-hood, and Made my^{-saww} offspring to be from them^{-asws}.

وَ الَّذِي يَفْتَحُ مَدِينَةَ أَوْ قَالَ مَدَائِنَ الْكُفْرِ مِنْ ذُرِّيَّةِ هَذَا وَ أَشَارَ إِلَى الْحُسَيْنِ رَجُلٍ يُخْرُجُ فِي آخِرِ الزَّمَانِ يَمَلَأُ أَرْضَ اللَّهِ عَدْلًا بَعْدَ مَا مَلَأَتْ جَوْرًا

By the One Who Conquered the city' – or said: 'Cities of Kufr! From the offspring of this one^{-asws}' – and he^{-saww} indicated to Al-Husayn^{-asws}, 'A man^{-asws} will emerge at the end of times. He^{-asws} will fill the earth of Allah^{-azwj} with justice after it would have been filled with tyranny.

فَهُمَا طَهْرَانِ مُطَهَّرَانِ وَ هُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ طَوْبِي لِمَنْ أَحَبَّهُمَا وَ أَبَاهُمَا وَ أُمَّهُمَا وَ وَئِلَّ لِمَنْ حَادَهُمْ وَ أَبْغَضَهُمْ.

So, they^{-asws} are both clean, Purified, and they^{-asws} are two chiefs of the youths of the people of Paradise. Beatitude is for one who loves them^{-asws}, and their^{-asws} father^{-asws}, and their^{-asws} mother^{-asws}, and woe be for the one who departs from them^{-asws} and hates them^{-asws}'.²²

23- مع، معاني الأخبار العجلي عن ابن زكريا عن ابن حبيب عن ابن مهلول عن أبيه عن عبد الله بن الفضل الهاشمي عن جعفر بن محمد عن أبيه عن جدّه ع قَالَ: كَانَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ جَالِسًا وَ عِنْدَهُ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع

(The book) 'Ma'any Al-Akhbar' – Al-Ijaly, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abdullah Bin Al-Fazl Al-Hashimy,

²² Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 22

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘One day Rasool-Allah^{-saww} was seated, and in his^{-saww} presence were Ali^{-asws} and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}.

فَقَالَ وَ الَّذِي بَعَثَنِي بِالْحَقِّ بَشِيرًا مَا عَلَى وَجْهِ الْأَرْضِ خَلْقٌ أَحَبَّ إِلَيَّ اللَّهُ عَزَّ وَ جَلَّ وَ لَا أَكْرَمَ عَلَيْهِ مِنَّا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى شَقَّ لِي اسْمًا مِنْ أَسْمَائِهِ فَهُوَ مُحَمَّدٌ وَ أَنَا مُحَمَّدٌ

He^{-saww} said: ‘By the One^{-azwj} Who Sent me^{-saww} with the truth as a giver of glad tidings! There is no creature upon the surface of the earth more beloved to Allah^{-azwj} Mighty and Majestic, nor more honourable to Him^{-azwj} than us^{-asws}! Allah^{-azwj} Blessed and Exalted Derived a name for me^{-saww} from His^{-azwj} Names. So, He^{-azwj} is ‘Mahmoud’ (the most Praised One), and I^{-saww} am ‘Muhammad’ (praised one).

وَ شَقَّ لَكَ يَا عَلِيُّ اسْمًا مِنْ أَسْمَائِهِ فَهُوَ الْأَعْلَى وَ أَنْتَ عَلِيُّ وَ شَقَّ لَكَ يَا حَسَنُ اسْمًا مِنْ أَسْمَائِهِ فَهُوَ الْمُحْسِنُ وَ أَنْتَ حَسَنُ

And, O Ali^{-asws}, He^{-azwj} Derived a name for you^{-asws} from His^{-azwj} Names. So He^{-azwj} is ‘Al-Ali Al-A’ala’ (the most Exalted), and you^{-asws} are Ali^{-asws} (exalted). And He^{-azwj} Derived a name for you^{-asws}, O Hassan^{-asws}, from His^{-azwj} Names. So, He^{-azwj} is ‘Al-Mohsin’ (The Benefactor), and you^{-asws} are ‘Hassan’ (excellent).

وَ شَقَّ لَكَ يَا حُسَيْنُ اسْمًا مِنْ أَسْمَائِهِ فَهُوَ دُو الْإِحْسَانِ وَ أَنْتَ حُسَيْنُ وَ شَقَّ لَكَ يَا فَاطِمَةُ اسْمًا مِنْ أَسْمَائِهِ فَهُوَ الْفَاطِرُ وَ أَنْتَ فَاطِمَةُ

And He^{-azwj} Derived for you^{-asws}, O Husayn^{-asws}, a name from His^{-azwj} Names. So, He^{-azwj} is ‘Zul Ihsaan’ (With the Favours), and you^{-asws} are ‘Husayn’ (handsome). And He^{-azwj} Derived for you^{-asws}, O Fatima^{-asws}, a name from His^{-azwj} Names. So, He^{-azwj} is ‘Al-Fatir’ (The Originator), and you^{-asws} are Fatima^{-asws} (weaner = extractor of people from the Fire)’.
 ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي سَلِمَ لِمَنْ سَأَلَهُمْ وَ حَرَبَ لِمَنْ حَارَبَهُمْ وَ مُحِبِّ لِمَنْ أَحَبَّهُمْ وَ مُبْغِضٍ لِمَنْ أَبْغَضَهُمْ وَ عَدُوٍّ لِمَنْ عَادَاهُمْ وَ وَلِيٍّ لِمَنْ وَالَاهُمْ لِأَنَّهُمْ مِنِّي وَ أَنَا مِنْهُمْ

Then he^{-saww} said: ‘O Allah^{-azwj}! I^{-saww} keep You^{-azwj} as Witness! I^{-saww} am at peace to the one at peace with them^{-asws}, and at war to one at war with them^{-asws}, and loving to the one loving them^{-asws}, and hating to the one hating them^{-asws}, and an enemy to one inimical to them^{-asws}, and a friend to one befriending them^{-asws}, because they^{-asws} are from me^{-saww} and I^{-saww} am from them^{-asws}’.²³

24- شف، كشف اليقين من كتاب الحسن بن علي بن الحسين بن علي بن عمارة عن أبيه عن أبي إسحاق إبراهيم و أبيه علي بن الحسين معاً عن أحمد بن عبد الباقي عن عبد الملك بن عيسى العسكري عن أبي الحسن علي بن عثمان عن أحمد بن إدريس عن محمد بن موسى اللؤلؤي عن عبد الله بن مسلم عن الأزهر بن عبد الرزاق عن معمر بن الزهري عن عبيد الله بن عبد الله عن ابن عباس قال قال رسول الله ص رأيت ليلة أُسري بي إلى السماء الرابعة ديكاً بدنه ذرة بيضاء و عيناه يافوتتان حمراوان و رجلاه من الزبرجد الأخضر و هو ينادي لا إله إلا الله محمد رسول الله علي بن أبي طالب أمير المؤمنين ولي الله فاطمة و ولدها الحسن و الحسين صفوة الله يا غافلين اذكروا الله على مبغضهم لغنة الله.

(The book) ‘Kashf Al-Yaqeen’, from the book of Al-Hassan Bin Ali Bin Al-Hassan Bin Ali Bin Ammar, from his father, from Abu Is’haq Ibrahim, and his father Ali Bin Al-Hassan, both together from Ahmad Bin Abdul Baqy, from Abdul

²³ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 23

Malik Bin Isa Al-Askari, from Abu Al-Hassan Ali Bin Usman, from Ahmad Bin Idrees, from Muhammad Bin Al-Luluie, from Abdullah Bin Muslim, from Al-Azhary, from Abdul Razzaq, from Ma'mar, from Al-Zuhry, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'I^{-saww} saw, on the night there was an ascension with me^{-saww} to the fourth sky, a cockerel, its body was of white gem, and its eyes were two red rubies, and its feet were from green emeralds, and it was calling out: 'There is no god except Allah^{-azwj}! Muhammad^{-saww} is Rasool-Allah^{-saww}! Ali^{-asws} Bin Abu Talib^{-asws} Amir Al-Momineen^{-asws} is Guardian of Allah^{-azwj}! Fatima^{-asws} and her^{-asws} sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws} are elites of Allah^{-azwj}! O heedless ones! Remember Allah^{-azwj}! Upon their^{-asws} haters is the Curse of Allah^{-azwj}!''²⁴

25- شأ، الإرشاد مُحَمَّدُ بْنُ الْعَبَّاسِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّبَلِيِّ عَنْ جَابِرِ بْنِ يَزِيدَ الجُعْفِيِّ عَنْ عَدِيِّ بْنِ حَكِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ: قَالَ لَنَا أَهْلُ النَّبِيِّ سَبْعُ خِصَالٍ مَا مِنْهُمْ خِصْلَةٌ فِي النَّاسِ مِثْلُهَا مِنَ النَّبِيِّ وَمِنَ الْوَصِيِّ خَيْرٌ هَذِهِ الْأُمَّةِ بَعْدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ وَمِنَّا حَمْرَةٌ أَسَدُ اللَّهِ وَأَسَدُ رَسُولِهِ وَسَيِّدُ الشُّهَدَاءِ

(The book) 'Al-Irshad' – Muhammad Bin Al-Abbas Al-Razy, from Muhammad Bin Khalid, from Ibrahim Bin Abdullah, from Muhammad Bin Suleyman Al-Daylami, from Jabir Bin Yazeed Al-Kufy, from Aday Bin Hakeem, from Abdullah Bin Al-Abbas, he (the narrator) said,

'He said, 'For us^{-asws}, People^{-asws} of the Household, there are seven qualities among the people. From us^{-asws} is the Prophet^{-saww}, and from us^{-asws} is the successor^{-asws}, best of this community after him^{-saww}, Ali^{-asws} Bin Abu Talib^{-asws}, and from us^{-asws} is Hamza^{-as}, lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}, and chief of the martyrs.

وَمِنَّا جَعْفَرُ بْنُ أَبِي طَالِبٍ الْمُرْتَبِنُ بِالْجَنَّاتِخَيْنِ يَطِيرُ بِمَا فِي الْجَنَّةِ حَيْثُ يَشَاءُ وَمِنَّا سَيْطَا هَذِهِ الْأُمَّةِ وَسَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ الْحَسَنُ وَالْحُسَيْنُ وَمِنَّا قَائِمُ آلِ مُحَمَّدٍ الَّذِي أَعْزَمَ اللَّهُ بِهِ نَبِيَّهُ وَمِنَّا الْمَنْصُورُ.

And from us^{-asws} is Ja'far^{-asws} Bin Abu Talib^{-asws}, the adorned with the two wings. He^{-as} flies with these in the Paradise wherever he^{-as} so desires, and from us^{-asws} are two chiefs of this community, and two chiefs of the youths of the people of Paradise, Al-Hassan^{-asws} and Al-Husayn^{-asws}, and from us^{-asws} is Qaim^{-asws} of Progeny^{-asws} of Muhammad^{-saww}, who, Allah^{-azwj} will Honour His^{-azwj} Prophet^{-saww} by him^{-asws}, and from us^{-asws} is Al-Mansour (the helped one)''²⁵

26- جاء، المجالس للمفيد عُمَرُ بْنُ مُحَمَّدِ الصَّيْرِيِّ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ إِسْرَائِيلَ بْنِ مَيْسَرَةَ عَنِ الْمُنْهَالِ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ حَدِيثِهِ قَالَ: قَالَ لِي النَّبِيُّ صَ أَمَا رَأَيْتَ الشَّخْصَ الَّذِي اعْتَرَضَ لِي قُلْتُ بَلَى يَا رَسُولَ اللَّهِ

(The book) 'Al-Majaalis' of Al-Mufeed – Umar Bin Muhammad Al-Sayrafi, from Muhammad Bin Idrees, from Al-Hassan Bin Aiyā, from Israil Bin Maysarah, from Al-Minhal, from Zirr Bin Hubeysh, from Huzeyfa who said,

'The Prophet^{-saww} said to me: 'Did you not see the person whom presented to me^{-saww}?' I said, 'Yes, O Rasool-Allah^{-saww}!'

²⁴ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 24

²⁵ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 25

قَالَ ذَلِكَ مَلَكٌ لَمْ يَهْبِطْ قَطُّ إِلَى الْأَرْضِ قَبْلَ السَّاعَةِ اسْتَأْذَنَ اللَّهُ عَزَّ وَجَلَّ فِي السَّلَامِ عَلَى عَلِيٍّ فَأَذِنَ لَهُ فَسَلَّمَ عَلَيْهِ وَبَشَّرَنِي أَنَّ الْحُسَيْنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَأَنَّ فَاطِمَةَ سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ.

He^{-saww} said: 'That is an Angel who had not descended at all to the earth before now. He sought Permission of Allah^{-azwj} Mighty and Majestic regarding the greeting unto me^{-saww}. He^{-azwj} Permitted for him. So, he greeted and gave me^{-saww} the glad tidings that Al-Hassan^{-asws} and Al-Husayn^{-asws} are two chiefs of the youths of the people of Paradise, and that (Syeda) Fatima^{-asws} is chieftess of women of the people of Paradise".²⁶

27- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص مَا سَوَى اللَّهِ قَطُّ امْرَأَةً بِرَجُلٍ إِلَّا مَا كَانَ مِنْ نَسْوِيَةِ اللَّهِ فَاطِمَةَ بِعَلِيٍّ ع وَإِحْقَاقَهَا وَ هِيَ امْرَأَةٌ بِأَفْضَلِ رِجَالِ الْعَالَمِينَ

Tafseer of the Imam (Hassan Al-Askari^{-asws}) – Rasool-Allah^{-saww} said: 'And Allah^{-azwj} has not Equated a woman with a man at all, except what was from the Equalisation by Allah^{-azwj} of (Syeda) Fatima^{-asws} with Ali^{-asws}, and joining her^{-asws} with him^{-asws}. And she^{-asws} is a woman with the most superior of the men of the worlds.

وَكَذَلِكَ مَا كَانَ مِنَ الْحُسَيْنِ وَالْحُسَيْنِ وَ إِحْقَاقِ اللَّهِ إِيَّاهُمَا بِالْأَفْضَلِينَ الْأَكْرَمِينَ لَمَّا أَدْخَلَهُمْ فِي الْمُبَاهَلَةِ

And similar to that is what was from Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Allah^{-azwj} Joining them both^{-asws} with the superior ones, the prestigious ones for including them^{-asws} in the imprecation (Mubahila).

قَالَ رَسُولُ اللَّهِ ص فَأَلْحَقَ اللَّهُ فَاطِمَةَ بِمُحَمَّدٍ وَعَلِيٍّ فِي الشَّهَادَةِ وَالْحَقُّ الْحُسَيْنَ وَالْحُسَيْنَ بِمِثْلِ مَا قَالَ اللَّهُ تَعَالَى فَمَنْ حَاجَبَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَعُلْنَا تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتِهَلْ فَتَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

Rasool-Allah^{-saww} said: 'Thus, Allah^{-azwj} Joined (Syeda) Fatima^{-asws} with Muhammad^{-saww} and Ali^{-asws} in the witnessing, and Joined Al-Hassan^{-asws} and Al-Husayn^{-asws} with them^{-asws}. Allah^{-azwj} Mighty and Majestic Said: **But whoever argues with you in this matter after what has come to you from the Knowledge, then say: Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us invoke and make the Curse of Allah to be upon the liars [3:61].**

فَكَانَ الْأَبْنَاءُ الْحُسَيْنَ وَالْحُسَيْنَ جَاءَ بِمَا رَسُولُ اللَّهِ فَاقْعَدَهُمَا بَيْنَ يَدَيْهِ كَجَزْوِي الْأَسَدِ وَ أَمَّا النِّسَاءُ فَكَانَتْ فَاطِمَةَ جَاءَ بِمَا رَسُولُ اللَّهِ ص وَ أَقْعَدَهَا خَلْفَهُ كَلَبْوَةِ الْأَسَدِ

So the 'sons' were Al-Hassan^{-asws} and Al-Husayn^{-asws}. Rasool-Allah^{-saww} came with them^{-asws} and had them^{-asws} seated in front of him^{-saww} like the lion cubs. And as for the 'women', so it was (Syeda) Fatima^{-asws}. Rasool-Allah^{-saww} came with her^{-asws} and had her^{-asws} seated behind him^{-saww} like the lioness.

²⁶ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 26

وَأَمَّا الْأَنْفُسُ فَكَانَ عَلِيٌّ بِنَ أَبِي طَالِبٍ عِ جَاءَ بِهِ رَسُولُ اللَّهِ فَأَقْعَدَهُ عَلَى يَمِينِهِ كَالْأَسَدِ وَ رَضِيَ هُوَ كَالْأَسَدِ وَقَالَ ص لِأَهْلِ نَجْرَانَ هَلُمُّوا الْآنَ نَتَّبِأَهُمْ
فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

And as for the 'self', so it was Ali^{-asws} Bin Abu Talib^{-asws}. Rasool-Allah^{-saww} came with him^{-asws} and had him^{-asws} seated on his^{-saww} right like the lion. And he^{-saww} crouched like the lion and said to the people of Najran: 'Come, we should imprecate now, and we make the Curse of Allah^{-azwj} to be upon the liars'.

فَقَالَ رَسُولُ اللَّهِ ص اللَّهُ ص اللَّهُمَّ هَذَا نَفْسِي وَ هُوَ عِنْدِي عِذْلُ نَفْسِي اللَّهُمَّ هَذِهِ نِسَائِي أَفْضَلُ نِسَاءِ الْعَالَمِينَ وَقَالَ اللَّهُمَّ هَذَانِ وَلَدَايَ وَ سِبْطَايَ فَأَنَا حَرْبٌ
لِمَنْ حَارَبُوهُ وَ سِلْمٌ لِمَنْ سَأَلُوا مَعِيَ اللَّهُ تَعَالَى عِنْدَ ذَلِكَ الصَّادِقِينَ مِنَ الْكَاذِبِينَ

Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! This (Ali^{-asws}) is my^{-saww} 'self', and he^{-asws} equates to my^{-saww} own self in my^{-saww} presence. O Allah^{-azwj}! This is my^{-saww} 'women', the most superior of the women of the worlds'. And he^{-saww} said: 'O Allah^{-azwj}! These two^{-asws} are my^{-saww} 'sons' and my^{-saww} grandsons^{-asws} – so I^{-saww} am at war with the one who wars against them^{-asws}, and am at peace with the one who is at peace with them^{-asws}'. Allah^{-azwj} Differentiated with that, the truthful ones from the liars.

فَجَعَلَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحَسَنَ عِ أَصْدَقِ الصَّادِقِينَ وَ أَفْضَلَ الْمُؤْمِنِينَ فَأَمَّا مُحَمَّدٌ فَهُوَ أَفْضَلُ رِجَالِ الْعَالَمِينَ وَ أَمَّا عَلِيٌّ فَهُوَ نَفْسُ
مُحَمَّدٍ أَفْضَلُ رِجَالِ الْعَالَمِينَ بَعْدَهُ وَ أَمَّا فَاطِمَةُ فَأَفْضَلُ نِسَاءِ الْعَالَمِينَ

Thus, Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} are the most truthful of the truthful ones, and the most superior of the Momineen. As for Muhammad^{-saww}, so he^{-saww} is the most superior of the men of the worlds. And as for Ali^{-asws}, so he^{-asws} is the 'self' of Muhammad^{-saww}, the most superior of the men of the worlds after him^{-saww}. And as for (Syeda) Fatima^{-asws}, so she^{-asws} is the most superior of the women of the worlds.

وَ أَمَّا الْحُسَيْنُ وَ الْحُسَيْنُ فَسَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ إِلَّا مَا كَانَ مِنْ ابْنَيْ الْحَالَةِ عِيسَى وَ يَحْيَى فَإِنَّ اللَّهَ تَعَالَى مَا أَحَقَّ صَبِيحَانًا بِرِجَالِ كَامِلِي الْعُمُولِ إِلَّا هُوَ لِأَنَّ
الْأَرْبَعَةَ عِيسَى ابْنِ مَرْيَمَ وَ يَحْيَى ابْنَ زَكَرِيَّا وَ الْحُسَيْنُ وَ الْحُسَيْنُ عِ

And as for Al-Hassan^{-asws} and Al-Husayn^{-asws}, so they^{-asws} are both the chiefs of the youths of the Paradise, except what was from the two sons^{-as} of a maternal aunt, Isa^{-as} and Yahya^{-as} Bin Zakariyya^{-as}, for Allah^{-azwj} the Exalted did not Join children with the men of complete intellects except for these four – Isa^{-as} bin Maryam^{-as}, and Yahya^{-as} Bin Zakariyya^{-as}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}.

أَمَّا عِيسَى فَإِنَّ اللَّهَ تَعَالَى حَكِيَ قِصَّتَهُ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا قَالَ اللَّهُ تَعَالَى حَاكِيًا عَنْ عِيسَى عِ قَالَ إِيَّيْ عِبْدُ اللَّهِ أَنَاتِي
الْكِتَابَ وَ جَعَلَنِي نَبِيًّا الْآيَةَ

As for Isa^{-as}, so Allah^{-azwj} the Exalted Related his^{-as} story and Said: **So she pointed towards him. They said: How can we speak to one who was a child in the cradle? [19:29].** And Allah^{-azwj} Mighty and Majestic Related from Isa^{-as}: **He said: I am a servant of Allah; He has Given me the Book and Made me a Prophet [19:30]** – the Verse.

وَقَالَ فِي قِصَّةِ يَحْيَىٰ يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا قَالَ لَمْ يَخْلُقْ أَحَدًا قَبْلَهُ اسْمُهُ يَحْيَىٰ

And He^{-azwj} Said regarding the story of Yahya^{-as}: **O Zakariyya! We give you good news of a boy whose name shall be Yahya: We have not Made before him anyone with his name [19:7].** He^{-asws} said: 'He^{-azwj} did not Create anyone before him^{-as}, Naming him as 'Yahya'.

فَحَكَى اللَّهُ قِصَّتَهُ إِلَى قَوْلِهِ يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا قَالَ وَمِنْ ذَلِكَ الْحُكْمِ أَنَّهُ كَانَ صَبِيًّا فَقَالَ لَهُ الصَّبِيُّانُ هَلُمَّ نَلْعَبْ فَقَالَ أُوهُوَ اللَّهُ مَا لَلْعَبِ خُلِقْنَا وَإِنَّمَا خُلِقْنَا لِلْجِدِّ لِلْأَمْرِ عَظِيمٍ

Allah^{-azwj} Related his^{-as} story up to His^{-azwj} Words: **“O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child [19:12].** He^{-asws} said: 'And from that is the Wisdom when he^{-as} was a child, and the children said to him^{-as}, 'Come, let's play'. But he^{-as} said: 'Oh! And Allah^{-azwj} did not Create us for the play, and rather, He^{-azwj} Created us for the exerting for a great matter!'

ثُمَّ قَالَ وَحَنَانًا مِنْ لَدُنَّا يَعْني تَحْنُنًا وَرَحْمَةً عَلَى الْوَالِدِيهِ وَسَائِرِ عِبَادِنَا وَزَكَاةً يَعْني طَهَارَةً لِمَنْ آمَنَ بِهِ وَصِدْقَةً وَكَانَ تَقِيًّا يَتَّقِي الشُّرُورَ وَالْمَعَاصِي وَبَرًّا بِوَالِدَيْهِ مُحْسِنًا إِلَيْهِمَا مُطِيعًا لَهُمَا وَ لَمْ يَكُنْ جَبَّارًا عَصِيًّا يَقْتُلُ عَلَى الْعُضْبِ وَيَضْرِبُ عَلَى الْعُضْبِ لِكَيْتَهُ مَا مِنْ عَبْدٍ عَبْدَ اللَّهِ عَزَّ وَجَلَّ إِلَّا وَ قَدْ أَحْطَأَ أَوْ هَمَّ بِحَطِيئَةٍ مَا خَلَا يَحْيَىٰ نَبِيًّا زَكَرِيَّا فَإِنَّهُ لَمْ يُذْنِبْ وَ لَمْ يَكُنْ يَذْنِبْ

Then He^{-azwj} Said: **And tenderness from Us [19:13]** – Meaning, he^{-as} would be tender upon his^{-as} parents and the rest of Our^{-azwj} servants; **and pure** – Meaning cleanliness for the one who believes in him^{-as} and ratifies him^{-as}; **and he was pious** – fearing the evil and the (acts of) disobedience. **And dutiful to his parents [19:14]** – favouring them, obedient to them both; **and he did not happen to be insolent, disobedient** – fighting upon the anger and striking upon the anger. But, there is none from a servant of Allah^{-azwj} Mighty and Majestic, except that he has sinned or thought of sinning, except from Yahya^{-as} Bin Zakariyya^{-as}, for he^{-as} did not sin, and did not think of sinning.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ سَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ مَيُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا

Then Allah^{-azwj} Mighty and Majestic Said: **And peace on him on the day he was born, and on the day he dies, and on the day he is Resurrected to life [19:15].**

وَقَالَ أَيْضًا فِي قِصَّةِ يَحْيَىٰ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ يَعْني لَمَّا رَأَى زَكَرِيَّا عِنْدَ مَرْيَمَ فَالْكَيْتَةَ الشِّتَاءِ فِي الصَّبْفِ وَ فَالْكَيْتَةَ الصَّبْفِ فِي الشِّتَاءِ وَ قَالَ لَهَا يَا مَرْيَمُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

And He^{-azwj} Said regarding the story of Yahya^{-as} and Zakariyya^{-as}: **That is where Zakariyya supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication [3:38]** – Meaning, due to what Zakariyya^{-as} saw to be in the presence of Maryam^{-as}, fruits of the winter in the summer, and fruits of the summer in the winter, and he^{-as} said to her^{-as}: **From where does this come to you? She said: It is from Allah. Surely Allah Gives to whom He so Desires to without measure [3:37].**

وَ أَتَقَنَ زَكَرِيَّا أَنَّهُ مِنْ عِنْدِ اللَّهِ إِذْ كَانَ لَا يَدْخُلُ عَلَيْهَا أَحَدٌ غَيْرُهُ قَالَ عِنْدَ ذَلِكَ فِي نَفْسِهِ إِنَّ الَّذِي يَقْدِرُ أَنْ يَأْتِيَ لِمَرْيَمَ بِفَاكِهَةِ الشِّتَاءِ فِي الصَّيْفِ وَ فَاكِهَةِ الصَّيْفِ فِي الشِّتَاءِ لَقَادِرٌ أَنْ يَهَبَ لِي وَ لَدَا وَ إِنْ كُنْتُ شَيْخًا وَ كَانَتْ امْرَأَتِي عَاقِرًا فَ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ فَ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

And Zakariyya^{as} was certain that it was from the Presence of Allah^{azwj}, when it was so that no one used to come over to her^{as} apart from him^{as}. He^{as} said within himself^{as} during that: ‘The One^{azwj} Who is Able to Give Maryam^{as} the fruits of the winter during the summer, and fruits of the summer during the winter, is (surely) Able upon Endowing a son to me^{as}, and even though I^{as} am an old man and my^{as} wife is barren. Thus, **That is where Zakariya supplicated to his Lord; he said: My Lord! Grant me from You good offspring; surely You are the Hearer of the supplication [3:38].**

قَالَ اللَّهُ عَزَّ وَ جَلَّ فَنَادَتْهُ الْمَلَائِكَةُ بِعَنِّي نَادَتْ زَكَرِيَّا وَ هُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ قَالَ مُصَدِّقًا بِعِيسَى يُصَدِّقُ يَحْيَى بِعِيسَى وَ سَيِّدًا بِمَعْنَى رَيْسًا فِي طَاعَةِ اللَّهِ عَلَى أَهْلِ طَاعَتِهِ وَ حَضُورًا وَ هُوَ الَّذِي لَا يَأْتِي النِّسَاءَ وَ نَبِيًّا مِنَ الصَّالِحِينَ

Allah^{azwj} Mighty and Majestic Said: **Then the Angels called to him [3:39]** – Meaning, called out to Zakariyya^{as}, **as he stood Praying in the Prayer Niche: Allah Gives you the good news of Yahya verifying a Word from Allah.** He^{asws} said: ‘Ratifying the truthfulness of Yahya^{as} with Isa^{as}; **and a chief** – Meaning a head in obedience of Allah^{azwj}, upon the people of His^{azwj} obedience; **and chaste** – and he^{as} was one who did not go to the women; **and a Prophet from the righteous ones.**

قَالَ وَ كَانَ أَوَّلَ تَصْدِيقِ يَحْيَى بِعِيسَى عَ أَنَّ زَكَرِيَّا كَانَ لَا يَصْعَدُ إِلَى مَرْيَمَ فِي تِلْكَ الصَّوْمَعَةِ غَيْرُهُ يَصْعَدُ إِلَيْهَا بِسَلْمٍ فَإِذَا نَزَلَ أَقْفَلَ عَلَيْهَا ثُمَّ فَتَحَ لَهَا مِنْ فَوْقِ الْبَابِ كُوَّةً صَغِيرَةً يَدْخُلُ عَلَيْهَا مِنْهَا الرِّيحُ

And he^{asws} said: ‘And it was so that the first was the ratification of Yahya^{as} with Isa^{as}. Zakariyya^{as} was such, that no one ascended to Maryam^{as} in that room apart from him^{as}. He^{as} would ascend to her^{as} to greet, and whenever he^{as} descended, he^{as} would lock (the door) upon her^{as}, then he^{as} would open for her^{as}, from above the door, a small opening, for the wind to enter upon her^{as} from it.

فَلَمَّا وَجَدَ مَرْيَمَ وَ قَدْ حَبَلَتْ سَاءَهُ ذَلِكَ وَ قَالَ فِي نَفْسِهِ مَا كَانَ يَصْعَدُ إِلَى هَذِهِ أَحَدٌ غَيْرِي وَ قَدْ حَبَلَتْ وَ الْآنَ أَفْتَضِحُ فِي بَنِي إِسْرَائِيلَ لَا يَشْكُونَ أَيَّ أَحْبَلْتُهَا

When he^{as} saw her^{as} as having been pregnant, that stung him^{as}, and he^{as} said within himself^{as}: ‘No one has climbed to this (room) anyone apart from me^{as}, and she^{as} is pregnant. Now, I^{as} shall be exposed among the Children of Israel. They will be doubting that it was I^{as} who impregnated her^{as}’.

فَجَاءَ إِلَى امْرَأَتِهِ فَقَالَ لَهَا ذَلِكَ فَقَالَتْ يَا زَكَرِيَّا لَا تَخَفْ فَإِنَّ اللَّهَ لَا يَصْنَعُ بِكَ إِلَّا خَيْرًا وَ إِنِّي بِمَرْيَمَ أَنْظُرُ إِلَيْهَا وَ أَسْأَلُهَا عَنْ خَالِهَا

He^{as} came over to his^{as} wife and said that to her, and she said, ‘O Zakariyya^{as}! Do not fear, for Allah^{azwj} would not Do anything with you^{as} except for good, and come to me with Maryam^{as} (for me) to look at her^{as} and ask her^{as} about her^{as} state’.

فَجَاءَ بِهَا زَكَرِيَّا إِلَى امْرَأَتِهِ فَكَفَى اللَّهُ مَرْيَمَ مَثْوًى الْجُؤَابِ عَنِ السُّؤَالِ وَ لَمَّا دَخَلَتْ إِلَى أُخْتِهَا وَ هِيَ الْكُبْرَى وَ مَرْيَمَ الصُّغْرَى لَمْ تَقُمْ إِلَيْهَا امْرَأَةً زَكَرِيَّا

Zakariyya^{-as} came with her^{-as} to his^{-as} wife, and Allah^{-azwj} Sufficed Maryam^{-as} from providing the answer from the questioning. And when she^{-as} entered to her^{-as} sister, and she (sister) was older and Maryam^{-as} was younger – the wife of Zakariyya^{-as} did not stand up to her^{-as} (for respect).

فَأَذِنَ اللَّهُ لِيَحْيَى وَ هُوَ فِي بَطْنِ أُمِّهِ فَتَحَسَّ فِي بَطْنِهَا وَ أَرْعَجَهَا وَ نَادَى أُمَّهُ تَدْخُلُ إِلَيْكَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مُشْتَمِلَةً عَلَى سَيِّدِ رِجَالِ الْعَالَمِينَ وَ لَا تَقُومِينَ إِلَيْهَا فَانْتَرَعَجَتْ وَ قَامَتْ إِلَيْهَا وَ سَجَدَ يَحْيَى وَ هُوَ فِي بَطْنِ أُمِّهِ لِعِيسَى ابْنِ مَرْيَمَ

Allah^{-azwj} Permitted to Yahya^{-as}, and he^{-as} was in the belly of his^{-as} mother, so he^{-as} nudged her with his^{-as} hand and disturbed her and called out to his^{-as} mother: ‘There has entered to you the Chieftess of the women of the worlds, containing the Chief of the men of the worlds, and you are not standing up to her^{-as}!’ So she got annoyed and stood up to her^{-as}, and Yahya^{-as} performed Sajda while he^{-as} was in the belly of his^{-as} mother, to Isa^{-as} Bin Maryam^{-as}.

فَذَلِكَ أَوَّلُ تَصْدِيقِهِ لَهُ فَذَلِكَ قَوْلُ رَسُولِ اللَّهِ ص فِي الْحُسَيْنِ وَ الْحُسَيْنِ ع إِنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ إِلَّا مَا كَانَ مِنَ ابْنِي الْحَالَةِ يَحْيَى وَ عِيسَى

So that was his^{-as} first ratification for him^{-as}, and these are the words of Rasool-Allah^{-saww} regarding Al-Hassan^{-asws} and Al-Husayn^{-asws}: ‘They^{-asws} both are the Chief of the youths of the inhabitants of the Paradise except what was from the two sons^{-as} of the maternal aunt, Yahya^{-as} and Isa^{-as}’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص هَؤُلَاءِ الْأَرْبَعَةُ عِيسَى وَ يَحْيَى وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ هَبَّ اللَّهُ لَهُمُ الْحِكْمَةَ وَ أَبَاهُمُ بِالصِّدْقِ مِنَ الْكَاذِبِينَ فَجَعَلَهُمْ مِنْ أَفْضَلِ الصَّادِقِينَ فِي زَمَانِهِمْ وَ أَحَقَّهُمْ بِالرِّجَالِ الْفَاضِلِينَ الْبَالِغِينَ

Then Rasool-Allah^{-saww} said: ‘These four – Isa^{-as}, and Yahya^{-as}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} – Allah^{-azwj} Endowed the Wisdom to them^{-as}, and Clarified them with the truthfulness from the liars, thus making them^{-as} to be from the most superior of the truthful ones during their^{-as} era, and Joined them^{-as} with the meritorious men, the adults’.

وَ قَاطِمَةٌ جَعَلَهَا مِنْ أَفْضَلِ الصَّادِقِينَ لَمَّا مَيَّرَ الصَّادِقِينَ مِنَ الْكَاذِبِينَ وَ عَلِيٌّ ع جَعَلَهُ نَفْسَ رَسُولِ اللَّهِ وَ مُحَمَّدٌ رَسُولُ اللَّهِ جَعَلَهُ أَفْضَلَ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ:

And (Syeda) Fatima^{-asws}, She^{-asws} was made to be from the most superior of the truthful ones when there was a differentiation between the truthful ones from the liars. And Ali^{-asws} was made to be the ‘self’ of Rasool-Allah^{-saww}. And Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}, he^{-saww} was made to be the most superior of the creatures of Allah^{-azwj} Mighty and Majestic’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلَّهِ عَزَّ وَ جَلَّ خِيَارًا مِنْ كُلِّ مَا خَلَقَهُ فَلَهُ مِنَ الْبِقَاعِ خِيَارٌ وَ لَهُ مِنَ اللَّيَالِي وَ الْأَيَّامِ خِيَارٌ وَ لَهُ مِنَ الشُّهُورِ خِيَارٌ وَ لَهُ مِنْ عِبَادِهِ خِيَارٌ وَ لَهُ مِنْ خِيَارِهِمْ خِيَارٌ

Then Rasool-Allah^{-saww} said: ‘For Allah^{-azwj} Mighty and Majestic there are Choices from everything what He^{-azwj} Created. So from Him^{-azwj} from the lands there is a Choice (Chosen one), and for Him^{-azwj} from the nights, there is a Chosen one, and from the days there is a

Chosen one, and for Him^{-azwj} from the Months there is a Chosen once, and for Him^{-azwj} from His^{-azwj} servants there is a Chosen one, and for Him^{-azwj} from Choosing them, there is a Chosen one.

فَأَمَّا خِيَارُهُ مِنَ الْبِقَاعِ فَمَكَّةُ وَ الْمَدِينَةُ وَ بَيْتُ الْمُقَدَّسِ فَإِنَّ صَلَاتِي فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيَمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ وَ الْمَسْجِدَ الْأَقْصَى يَعْنِي مَكَّةَ وَ بَيْتَ الْمُقَدَّسِ

As for His^{-azwj} Chosen ones from the lands, so it is Makkah, and Al-Medina, and Bayt Al-Maqdis, and my (the) Salat in this Masjid of mine^{-saww} is more superior than a thousand Salats (performed) in what is besides it, except for the Sacred Masjid, and Al-Aqasa Masjid – meaning Makkah and Bayt Al-Maqdis.

وَ أَمَّا خِيَارُهُ مِنَ اللَّيَالِي فَلَيَالِي الْجُمُعِ وَ لَيْلَةُ النَّصْفِ مِنْ شَعْبَانَ وَ لَيْلَةُ الْقَدْرِ وَ لَيْلَتَا الْعِيدَيْنِ

As for His^{-azwj} Chosen ones from the nights, so these are the nights of Friday, and night of the middle of Shaban, and the night of Pre-determination (Laylat Al-Qadr), and the two nights of two Eids.

وَ أَمَّا خِيَارُهُ مِنَ الْأَيَّامِ فَأَيَّامُ الْجُمُعِ وَ الْأَعْيَادِ

And as for His^{-azwj} Chosen ones from the days, so these are the days of Fridays and the Eids.

وَ أَمَّا خِيَارُهُ مِنَ الشُّهُورِ فَرَجَبٌ وَ شَعْبَانٌ وَ شَهْرُ رَمَضَانَ

And as for His^{-azwj} Chosen ones from the months – these are Rajab, and Shaban, and the month of Ramazan.

وَ أَمَّا خِيَارُهُ مِنْ عِبَادِهِ فَوُلْدُ آدَمَ وَ خِيَارُهُ مِنْ وُلْدِ آدَمَ مِنْ اخْتَارَهُمْ عَلَى عِلْمٍ مِنْهُ بِهِمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا اخْتَارَ خَلْقَهُ اخْتَارَ وُلْدَ آدَمَ ثُمَّ اخْتَارَ مِنْ وُلْدِ آدَمَ الْعَرَبَ ثُمَّ اخْتَارَ مِنَ الْعَرَبِ مُضَرَ ثُمَّ اخْتَارَ مِنْ مُضَرَ قُرَيْشًا

And as for His^{-azwj} Chosen ones from His^{-azwj} servants, so these are the children of Adam^{-as}. And His^{-azwj} Chosen ones from the children of Adam^{-as}, the ones He^{-azwj} Chose them upon His^{-azwj} Knowledge with them. Allah^{-azwj} Mighty and Majestic, when He^{-azwj} Chose from His^{-azwj} creatures, Chose the children of Adam^{-as}. Then He^{-azwj} Chose the Arabs from the children of Adam^{-as}. Then He^{-azwj} Chose the (tribe of) Muzar from the Arabs. Then He^{-azwj} Chose (the tribe of) Quraysh from (the tribe of) Muzar).

ثُمَّ اخْتَارَ مِنْ قُرَيْشٍ هَاشِمًا ثُمَّ اخْتَارَ مِنْ هَاشِمٍ أَنَا وَ أَهْلُ بَيْتِي كَذَلِكَ فَمَنْ أَحَبَّ الْعَرَبَ فَيَحِبِّي أَحَبَّهُمْ وَ مَنْ أَبْغَضَ الْعَرَبَ فَيَبْغِضِي أَبْغَضَهُمْ

Then He^{-azwj} Chose (the clan of) Hashim^{-as} from (the tribe of) Quraysh. Then He^{-azwj} Chose me^{-saww} from (the clan of) Hashim^{-as}, and the People^{-asws} of my^{-saww} Household like that. So the one who loves the Arabs, he loves me^{-saww} and I^{-saww} love them, and the one who hates the Arabs, so he hates me^{-saww} and I^{-saww} hate them’.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَ مِنَ الشُّهُورِ شَهْرَ رَجَبٍ وَ شَعْبَانَ وَ شَهْرَ رَمَضَانَ

And that Allah^{-azwj} Mighty and Majestic Chose from the months, the months of Rajab, and Shaban, and month of Ramazan.

ثُمَّ قَالَ رَسُولُ اللَّهِ يَا عِبَادَ اللَّهِ فَكَمْ مِنْ سَعِيدٍ فِي شَهْرِ شَعْبَانَ فِي ذَلِكَ فَكَمْ مِنْ شَقِيٍّ بِهِ هُنَاكَ أَلَا أَنْتُمْ كَمَا يَنْتَظِرُ مُحَمَّدٌ وَآلِهِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

Then Rasool-Allah^{-saww} said: 'O servants of Allah^{-azwj}! So how man would be fortunate by the month of Shaban regarding that, and how many would be wretched over these. Indeed! Shall I^{-saww} inform you with an example of Muhammad^{-saww} and his^{-saww} Progeny^{-asws}?' They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ مُحَمَّدٌ فِي عِبَادِ اللَّهِ كَشَهْرِ رَمَضَانَ فِي الشُّهُورِ وَ آلُ مُحَمَّدٍ فِي عِبَادِ اللَّهِ كَشَهْرِ شَعْبَانَ فِي الشُّهُورِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِي آلِ مُحَمَّدٍ كَأَفْضَلِ أَيَّامِ شَعْبَانَ وَ لَيْالِيهِ وَ هُوَ لَيْلَةُ نِصْفِهِ وَ يَوْمُهُ وَ سَائِرُ الْمُؤْمِنِينَ فِي آلِ مُحَمَّدٍ كَشَهْرِ رَجَبٍ فِي شَهْرِ شَعْبَانَ

He^{-saww} said: 'Muhammad^{-saww} among the servants of Allah^{-azwj} is like the month of Ramazan among the months; and the Progeny^{-asws} of Muhammad^{-saww} among the servants of Allah^{-azwj} are like the months of Shaban among the months; and Ali^{-asws} Bin Abu Talib^{-asws} among the Progeny^{-asws} of Muhammad^{-saww} is like the superior day of Shaban and its night, and it is the night of the middle of Shaban and its day. And the rest of the Momineen among the Progeny^{-asws} of Muhammad^{-saww} are like the months of Rajab among the months of Shaban.

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَ طَبَقَاتٌ فَأَجَدُّهُمْ فِي طَاعَةِ اللَّهِ أَقْرَبُهُمْ شَبَهًا بِآلِ مُحَمَّدٍ

These are the ranks in the Presence of Allah^{-azwj} and the levels. Thus, the most striving of them in the obedience of Allah^{-azwj} would be the closest of them in resembling with the Progeny^{-asws} of Muhammad^{-saww}.

أَلَا أَنْتُمْ كَمَا يَرَجُلٍ قَدْ جَعَلَهُ اللَّهُ مِنْ آلِ مُحَمَّدٍ كَأَوَائِلِ أَيَّامِ رَجَبٍ مِنْ أَوَائِلِ أَيَّامِ شَعْبَانَ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

Indeed! Shall I^{-saww} inform you with a man whom Allah^{-azwj} has Made to be from the Progeny^{-asws} of Muhammad^{-saww} like the early days of Rajab from early days of Shaban?' They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ مِنْهُمْ الَّذِي يَهْتَرُ عَرْشَ الرَّحْمَنِ لِمَوْتِهِ وَ يَسْتَنْشِرُ الْمَلَائِكَةَ فِي السَّمَاوَاتِ بِثُدُومِهِ وَ يَخْدُمُهُ فِي عَرَصَاتِ الْقِيَامَةِ وَ فِي الْحِثَانِ مِنَ الْمَلَائِكَةِ أَلْفٌ ضِعْفِ عَدَدِ أَهْلِ الدُّنْيَا مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ وَ لَا يُمِيتُهُ اللَّهُ فِي هَذِهِ الدُّنْيَا حَتَّى يَشْفِيَهُ مِنْ أَعْدَائِهِ وَ يَشْفِيَهُ صَاحِبًا لَهُ وَ أَحَاً فِي اللَّهِ مُسَاعِدًا لَهُ عَلَى تَعْظِيمِ آلِ مُحَمَّدٍ ص

He^{-saww} said: 'He is the one for whom the Throne of Allah^{-azwj} will shake at his death, and the Angels will be giving glad tidings to each other in the sky at his arrival, and there would serve him in the plains of the (Day of) Judgment and in the Gardens from the Angels, a thousand multiple of the number of the people of the world – from the beginning of its time up to its end; and Allah^{-azwj} will not Cause him to die in this world until He^{-azwj} Recovers him from his enemies, and companions of his, and brothers of his for the Sake of Allah^{-azwj}, from the aides of his upon the reverence of Muhammad^{-saww} and his^{-saww} Progeny^{-asws}.

قَالُوا وَ مَنْ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ هَا هُوَ مُقْبِلٌ عَلَيْكُمْ غَضَبًا فَاسْأَلُوهُ عَنْ غَضَبِهِ فَإِنَّ غَضَبَهُ لَأَلِ مُحَمَّدٍ ص خُصُوصًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع

They said, 'And who is that, O Rasool-Allah^{-saww}!' He^{-saww} said: 'Here he is coming towards you angrily. Ask him about his anger, for his anger is for the (sake of the) Progeny^{-asws} of Muhammad^{-saww}, in particular for (the sake of) Ali^{-asws} Bin Abu Talib^{-asws}'.

فَطَمَحَ الْقَوْمُ بِأَعْنَاقِهِمْ وَ شَخَّصُوا بِأَبْصَارِهِمْ وَ نَظَرُوا فَيَادًا أَوَّلُ طَالِعٍ عَلَيْهِمْ سَعْدُ بْنُ مُعَاذٍ وَ هُوَ غَضْبَانٌ فَأَقْبَلَ

So the people stretched with their necks and stared with their eyes, and they look, and the first one to emerge towards them was Sa'ad Bin Muaz, and he was angry, and he came over.

فَلَمَّا رَأَى رَسُولَ اللَّهِ ص قَالَ لَهُ يَا سَعْدُ أَمَا إِنَّ غَضَبَ اللَّهِ لِمَا غَضِبْتَ لَهُ أَشَدُّ فَمَا الَّذِي أَغَضَبَكَ حَدِّثْنَا بِمَا قُلْتَهُ فِي غَضَبِكَ حَتَّى أُحَدِّثَكَ بِمَا قَالَتْهُ الْمَلَائِكَةُ لِمَنْ قُلْتَ لَهُ وَ قَالَتْهُ الْمَلَائِكَةُ لِلَّهِ عَزَّ وَ جَلَّ وَ أَجَابَهَا اللَّهُ عَزَّ وَ جَلَّ

When Rasool-Allah^{-saww} saw him, said to him: 'O Sa'ad! But, the Anger of Allah^{-azwj} to what you are angered, is more Intense. What is that which angered you? Narrate to us with what you said during your anger until I^{-saww} narrate to you with what the Angels said to the ones who you said to, and what Angels said to Allah^{-azwj} Mighty and Majestic, and (what) Allah^{-azwj} Mighty and Majestic Answered with'.

فَقَالَ سَعْدُ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ بَيْنَنَا أَنَا جَالِسٌ عَلَى بَابِي وَ بِحَضْرَتِي نَفَرٌ مِنْ أَصْحَابِ الْأَنْصَارِ إِذْ تَمَادَى رَجُلَانِ مِنَ الْأَنْصَارِ قَدْ دَبَّ فِي أَحَدِهِمَا النِّفَاقُ فَكَرِهْتُ أَنْ أَدْخُلَ بَيْنَهُمَا خِيفَةَ أَنْ يَزْدَادَ شَرَّهُمَا وَ أَرَدْتُ أَنْ يَتَكَافَأَا فَلَمْ يَتَكَافَأَا وَ تَمَادَيَا فِي شَرِّهِمَا حَتَّى انْتَهَبَا إِلَيَّ أَنْ جَرَّدَ كُلُّ وَاحِدٍ مِنْهُمَا السَّيْفَ عَلَى صَاحِبِهِ

Sa'ad said, 'May by father and my mother (be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! While I was seated at my door, and in my presence were a number of my companions of the Helpers, when two men from the Helpers went too far (in their arguments), and I saw the hypocrisy in one of them. I disliked to enter in between them, fearing the increase in their evil, and I want both of them to stop. But, they did not stop and persisted in their evil until they both leapt at each other, and each one of them bared his sword upon his companion.

فَأَخَذَ هَذَا سَيْفَهُ وَ ثُرْسَهُ وَ هَذَا سَيْفَهُ وَ ثُرْسَهُ وَ تَجَادَلَا وَ تَضَارَبَا فَجَعَلَ كُلُّ وَاحِدٍ مِنْهُمَا يَتَّقِي سَيْفَ صَاحِبِهِ بِدِرْقَتِهِ وَ كَرِهْتُ أَنْ أَدْخُلَ بَيْنَهُمَا خِيفَةَ أَنْ تَمُدَّ إِلَيَّ يَدٌ خَاطِئَةٌ وَ قُلْتُ فِي نَفْسِي اللَّهُمَّ انصُرْ أَحَبَّهُمَا لِنَبِيِّكَ وَ آلِهِ

So this one took his sword and his shield, and this one (took) his sword and his shield, and they both defended (with their shields) and struck (with their swords). Each one of them went on avoiding the sword of his companions by his shield, and I disliked entering in between them, fearing that a hand might be extended towards me in error, and I said within myself, 'O Allah^{-azwj}! Help the one who is more beloved to Your^{-azwj} Prophet^{-saww} and his^{-saww} companion'.

فَمَا زَالَا يَتَجَاوَلَانِ لَا يَتَمَكَّنُ وَاحِدٌ مِنْهُمَا مِنَ الْآخَرِ إِلَى أَنْ طَلَعَ عَلَيْنَا أَحْوَكُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَصَحَّحْتُ بِحِمَا هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ لَمْ تُؤَقِّرَاهُ فَوَقَّرَاهُ وَ تَكَافَأَا وَ هَذَا أَحْوَرُ رَسُولِ اللَّهِ وَ أَفْضَلُ آلِ مُحَمَّدٍ

So they did not cease to be in conflict and not one of them was more able than the other, until your^{-saww} brother^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} emerged towards us. So I shouted at them both, 'This is Ali^{-asws} Bin Abu Talib^{-asws}! Why are you not respecting him^{-asws}? Respect him^{-asws}

and refrain, for this is the brother^{-asws} of Rasool-Allah^{-saww}, and the most superior of the Progeny^{-asws} of Muhammad^{-saww}!

فَأَمَّا أَحَدُهُمَا فَإِنَّهُ لَمَّا سَمِعَ مَقَالِي رَمَى بِسَيْفِهِ وَ دَرَقِيهِ مِنْ يَدِهِ وَ أَمَّا الْآخَرُ فَلَمْ يَخْفَلْ بِذَلِكَ فَتَمَكَّنَ لِاسْتِسْلَامِ صَاحِبِهِ مِنْهُ فَقَطَعَهُ بِسَيْفِهِ قِطْعًا أَصَابَهُ
بِنَيْفٍ وَ عِشْرِينَ ضَرْبَةً

As for one of them, so when he heard my speech, he threw down his sword and his shield from his hands. And as for the other, he did not care with that, so he enabled himself due to the submission of his companion from him, and he cut him by his sword into pieces, hitting him with more than twenty strikes.

فَعَضِبْتُ عَلَيْهِ وَ وَجَدْتُ مِنْ ذَلِكَ وَجْدًا شَدِيدًا وَ قُلْتُ لَهُ يَا عَبْدَ اللَّهِ بَيْسَ الْعَبْدُ أَنْتَ لَمْ تُؤَقِّرْ أَخَا رَسُولِ اللَّهِ وَ أَنْخَنْتَ بِالْجِرَاحِ مِنْ وَقْرِهِ وَ قَدْ كَانَ لَكَ
قِرْنَا كَفِيًّا بِدِفَاعِكَ عَنْ نَفْسِهِ وَ مَا تَمَكَّنْتَ مِنْهُ إِلَّا بِتَوْفِيرِهِ أَخَا رَسُولِ اللَّهِ ص

I was angry upon him, and I found intense feeling from that, and I said to him, 'O servant of Allah^{-azwj}! You are an evil servant. You did not respect the brother^{-asws} of Rasool-Allah^{-saww}, and beat with the injuries the one who respected him^{-asws}, and he had paired that (respect) with refraining from defending himself from you; and you would not have enabled upon him except due to his reverence to the brother^{-asws} of Rasool-Allah^{-saww}'.

فَقَالَ رَسُولُ اللَّهِ ص فَمَا الَّذِي صَنَعَ عَلَيَّ بِنُ أَبِي طَالِبٍ لَمَّا كَفَّ صَاحِبُكَ وَ تَعَدَّى عَلَيْهِ الْآخَرُ قَالَ جَعَلَ يُنْظَرُ إِلَيْهِ وَ هُوَ يَضْرِبُ بِسَيْفِهِ لَا يَقُولُ شَيْئًا
وَ لَا يَفْعَلُهُ ثُمَّ جَاَزَ وَ تَرَكَهُمَا وَ إِنَّ ذَلِكَ الْمَضْرُوبَ لَعَلَّهُ بِأَجْرِ رَمِي

Rasool-Allah^{-saww} said: 'So what is that which Ali^{-asws} Bin Abu Talib^{-asws} did when your companion refrained, and the other one exceeded upon him?' He said, 'He^{-asws} went on looking at him and he was striking with his sword, not saying anything, nor preventing him. Then he went across and let them both, and the struck one perhaps in his last breath'.

فَقَالَ رَسُولُ اللَّهِ ص يَا سَعْدُ عَلَّكَ طَنَنْتَ أَنَّ ذَلِكَ الْبَاغِي الْمَتَعَدِّي ظَافِرٌ إِنَّهُ مَا ظَفَرَ يَعْتَمُ مِنْ ظَفَرٍ يَظْلِمُ إِنَّ الْمَظْلُومَ يَأْخُذُ مِنْ دِينِ الظَّالِمِ أَكْثَرَ مِمَّا يَأْخُذُ
الظَّالِمُ مِنْ دُنْيَاهُ إِنَّهُ لَا يُحْصَدُ مِنَ الْمُرِّ حُلْوٌ وَ لَا مِنَ الْحُلْوِ مُرٌّ

Rasool-Allah^{-saww} said: 'O Sa'ad! Perhaps you thought that, that rebel, the exceeded was victorious. There is no victory in the triumph of the one who is victorious by injustice! The oppressed one takes from the religion of the oppressor more than what the oppressor takes from his world. There is no harvest of sweetness from the bitter, nor (harvest) of bitterness from the sweet.

وَ أَمَّا عَضْبُكَ لِذَلِكَ الْمَظْلُومِ عَلَى ذَلِكَ الظَّالِمِ فَعَضِبَ اللَّهُ عَلَيْهِ أَشَدُّ مِنْ ذَلِكَ وَ عَضِبَ الْمَلَائِكَةُ عَلَى ذَلِكَ الظَّالِمِ لِذَلِكَ الْمَظْلُومِ

And as for your anger for (the sake of) that wronged one against that unjust one, so the Anger of Allah^{-azwj} to him is more Intense than that, and the anger of the Angels upon that unjust one, for that injustice.

وَ أَمَّا كَفُّ عَلَيَّ بِنُ أَبِي طَالِبٍ عَنْ نُصْرَةِ ذَلِكَ الْمَظْلُومِ فَإِنَّ ذَلِكَ لَمَّا أَرَادَ اللَّهُ مِنْ إِظْهَارِ آيَاتِ مُحَمَّدٍ فِي ذَلِكَ لَا أُحَدِّثُكَ يَا سَعْدُ بِمَا قَالَ اللَّهُ وَ قَالَتْهُ
الْمَلَائِكَةُ لِذَلِكَ الظَّالِمِ وَ لِذَلِكَ الْمَظْلُومِ وَ لَكَ حَتَّى تَأْتِيَنِي بِالرَّجُلِ الْمُشْحَنِ فَتَرَى فِيهِ آيَاتِ اللَّهِ الْمُصَدِّقَةَ لِمُحَمَّدٍ ص

And as for the restraint of Ali^{-asws} Bin Abu Talib^{-asws} from helping than oppressed one, it is due to what Allah^{-azwj} Wants from the manifestation of the Signs of Muhammad^{-saww} with regards to that. I^{-saww} will not narrate to you, O Sa'ad, with what Allah^{-azwj} Said, and (what) the Angels said to that oppressor, and to that oppressed one, and to you, until you come to me^{-saww} with the man, the enfeebled one, so you may see the Signs of Allah^{-azwj} in it, the verification for Muhammad^{-saww}.

فَقَالَ سَعْدُ يَا رَسُولَ اللَّهِ وَكَيْفَ آتَى بِهِ وَ عُنْفُهُ مُتَعَلِّقَةٌ بِجِلْدِهِ رَقِيقَةٌ وَ يَدُهُ وَ رِجْلُهُ كَذَلِكَ وَ إِنْ حَرَّكَتُهُ تَمَيَّزَتْ أَعْضَاؤُهُ وَ تَفَاصَلَتْ

Sa'ad said, 'O Rasool-Allah^{-saww}! And how can I come with him, and his neck is hanging by his skin, and so are his hands and his legs, similar to that. And if I were to move him, his body parts would fall apart and be disjointed'.

قَالَ رَسُولُ اللَّهِ ص يَا سَعْدُ إِنَّ الَّذِي يُنْشِئُ السَّحَابَ وَ لَا شَيْءَ مِنْهُ حَتَّى يَتَكَثَّرَ وَ يُطْبِقُ أَكْنَافَ السَّمَاءِ وَ آفَاقَهَا ثُمَّ يُلَاسِيهِ مِنْ بَعْدِ حَتَّى يَضْمَحِلَّ فَلَا تَرَى مِنْهُ شَيْئاً لَقَادِرٌ وَ إِنْ تَمَيَّزَتْ تِلْكَ الْأَعْضَاءُ أَنْ يُرْلَفَهَا مِنْ بَعْدِ كَمَا أَلْفَهَا إِذَا لَمْ تَكُنْ شَيْئاً

Rasool-Allah^{-saww} said: 'O Sa'ad! The One^{-azwj} Who Grows the clouds, and there is nothing from it, until they thicken and are layered in the environs of the sky and its horizons, then He^{-azwj} Disperses them afterwards until they disappear, so you cannot see anything from it, is (surely) Able upon Distinguishing those body part and Compose them afterwards, just as they were composed when nothing had happened'.

قَالَ سَعْدٌ صَدَقْتَ يَا رَسُولَ اللَّهِ وَ ذَهَبَ فَجَاءَ بِالرَّجُلِ وَ وَضَعَهُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ هُوَ بِأَجْرِ رَمَقٍ فَلَمَّا وَضَعَهُ انْفَصَلَ رَأْسُهُ عَنْ كَتِفِهِ وَ يَدُهُ عَنْ زُرْبِهِ وَ فَجَدَهُ عَنْ أَصْلِهِ

Sa'ad said, 'You^{-saww} speak the truth, O Rasool-Allah^{-saww}!' And he came with the man, and placed him in front of Rasool-Allah^{-saww}, and he was in his last breaths. So when he placed him, his head disjointed from his shoulders, and his hands (disjointed) from his shoulder bone, and his thigh (disjointed) from its origin.

فَوَضَعَ رَسُولُ اللَّهِ ص الرَّأْسَ فِي مَوْضِعِهِ وَ الْيَدَ وَ الرَّجْلَ فِي مَوْضِعَيْهَا ثُمَّ تَقَلَّ عَلَى الرَّجُلِ - وَ مَسَحَ يَدَهُ عَلَى مَوَاضِعِ جِرَاحَاتِهِ وَ قَالَ اللَّهُمَّ أَنْتَ الْمُحْيِي لِلْأَمْوَاتِ وَ الْمُمِيتُ لِلْأَحْيَاءِ وَ الْقَادِرُ عَلَى مَا يَشَاءُ وَ عَبْدُكَ هَذَا مُنْخَنٌ بِهَذِهِ الْجِرَاحَاتِ بِتَوْفِيرِهِ لِأَخِي رَسُولِ اللَّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ اللَّهُمَّ فَأَنْزِلْ عَلَيْهِ شِفَاءً مِنْ شِفَائِكَ وَ دَوَاءً مِنْ دَوَائِكَ وَ عَافِيَةً مِنْ عَافِيَتِكَ

Rasool-Allah^{-saww} placed the head in its place, and the hand and the leg in their places, then applied saliva upon the man, and wiped his^{-saww} hand upon the places of his wounds, and said: 'O Allah^{-azwj}! You^{-azwj} are the Reviver of the dead, and the Causer of death of the living ones, and the Able upon whatever You^{-azwj} so Desire to. And this servant of yours is enfeebled by these wounds – due to his revering the brother^{-asws} of Rasool-Allah^{-saww}, Ali^{-asws} Bin Abu Talib^{-asws}. O Allah^{-azwj}! Send down a healing from Your^{-azwj} Healings upon him, and a cure from Your^{-azwj} Cures, and a well-being from Your^{-azwj} (Grant of) Well-beings'.

قَالَ فَوَ الَّذِي بَعَثَهُ بِالْحَقِّ نَبِيًّا إِنَّهُ لَمَّا قَالَ ذَلِكَ التَّأَمَّتِ الْأَعْضَاءُ وَ التَّصَفَّتْ وَ تَرَاجَعَتِ الدِّمَاءُ إِلَى عُرْوِقِهَا وَ قَامَ قَائِمًا سَوِيًّا سَالِمًا صَحِيحًا لَا بَلِيَّةَ بِهِ وَ لَا يَظْهَرُ عَلَى بَدَنِهِ أَثَرُ جِرَاحَةٍ كَأَنَّهُ مَا أُصِيبَ بِشَيْءٍ مِنَ الْبَلِيَّةِ

He (Imam Hassan Al-Askari^{-asws}) said: 'By the One^{-azwj} Who Sent him^{-saww} with the Truth as a Prophet^{-saww}! When he^{-saww} said that, the body parts became complete, and the blood returned to his veins, and he stood up standing, complete, safe, healthy, there being no afflictions with him nor any traces of injuries being manifested upon his body. It was as if he had not been hit by anything at all'.

ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَى سَعْدٍ وَ أَصْحَابِهِ فَقَالَ الْآنَ بَعْدَ ظُهُورِ آيَاتِ اللَّهِ لِتَصْدِيقِ مُحَمَّدٍ أَحَدَيْكُمْ بِمَا قَالَتِ الْمَلَائِكَةُ لَكَ وَ لِصَاحِبِكَ هَذَا وَ لِدَلِيلِكَ
الظَّالِمِ

Then Rasool-Allah^{-saww} faced towards Sa'ad and his companions, and he^{-saww} said: 'Now, after the appearance of the Signs of Allah^{-azwj} in verification of Muhammad^{-saww}, I^{-saww} shall narrate to you all with what the Angels said to you and to this companion of your, and to that oppressor.

إِنَّكَ لَمَّا قُلْتَ لِهَذَا الْعَبْدِ أَحْسَنْتَ فِي كَيْفِكَ عَنِ الْقِتَالِ تَوْقِيرًا لِأَخِي مُحَمَّدٍ رَسُولِ اللَّهِ ص كَمَا قُلْتَ لِصَاحِبِهِ أَسَأْتَ فِي تَعْدِيكَ عَلَيَّ مِنْ كَفِّ عَنْكَ تَوْقِيرًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ كَانَ ذَلِكَ قُرْبًا وَفِيًّا وَ كُفُورًا قَالَتِ الْمَلَائِكَةُ كُلُّهَا لَهُ بِئْسَ مَا صَنَعْتَ وَ بِئْسَ الْعَبْدُ أَنْتَ فِي تَعْدِيكَ عَلَيَّ مِنْ كَفِّ عَنْ دَفْعِكَ عَنْ نَفْسِهِ تَوْقِيرًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ أَخِي مُحَمَّدٍ ص

You, when you said to this servant, 'You were excellent in your refraining from the fighting as a respect for Ali^{-asws} Bin Abu Talib^{-asws}, brother^{-asws} of Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}', just as you said to his counterpart, 'You were evil in your transgression upon the one who refrained from you as a (mark of) respect for Ali^{-asws} Bin Abu Talib^{-asws}, and he had paired for you the restraint and the refraining' – the Angels, all of them said to him, 'Evil is what you did, O enemy of Allah^{-azwj}, and you are the evil servant in your transgressing upon the one who refrained from defending himself from you as a respect for Ali^{-asws} Bin Abu Talib^{-asws}, brother^{-asws} of Muhammad^{-saww}'.

ثُمَّ لَعَنَهُ اللَّهُ مِنْ فَوْقِ الْعَرْشِ وَ صَلَّى عَلَيْكَ يَا سَعْدُ فِي حَتِّكَ عَلَيَّ تَوْقِيرِ عَلِيِّ ع وَ عَلَى صَاحِبِكَ فِي قَبُولِهِ مِنْكَ

Then Allah^{-azwj} Cursed him from above the Throne, and Sent Blessings upon you, O Sa'ad, during your urging upon the respect for Ali^{-asws} Bin Abu Talib^{-asws}, and upon your companion (as well) during his acceptance of it from you.

ثُمَّ قَالَتِ الْمَلَائِكَةُ يَا رَبَّنَا لَوْ أَدْنَتْ لَأَنْتَقَمْنَا مِنْ هَذَا الْمُتَعَدِّي

Then the Angels said, 'O our Lord^{-azwj}! If You^{-azwj} could Permit for us, we shall exact revenge from this transgressor'.

فَقَالَ تَعَالَى يَا عِبَادِي سَوْفَ أُمَكِّنُ سَعْدَ بْنَ مُعَاذٍ مِنَ الْإِثْتِمَامِ مِنْهُمْ وَ أَشْفِي غَيْظَهُ حَتَّى يَبَالَ فِيهِمْ بُعَيْتُهُ وَ أُمَكِّنُ هَذَا الْمَظْلُومَ مِنْ ذَلِكَ الظَّالِمِ بِمَا هُوَ أَحَبُّ إِلَيْهِ مِنْ إِهْلَاكِكُمْ هَذَا الْمُتَعَدِّي إِلَيَّ أَغْلَمَ مَا لَا تَعْلَمُونَ

Allah^{-azwj} Mighty and Majestic Said: 'O My^{-azwj} servants! Soon I^{-azwj} shall Enable Sa'ad Bin Muaz from taking revenge from them and heal his anger until he attain regarding them his seeking. And I^{-azwj} shall Enable this oppressed one upon that oppressor and his family with what is more beloved to them both (Sa'ad and the oppressed one), than your destroying this transgressor. I^{-azwj} Know what you are not knowing!'

فَقَالَتِ الْمَلَائِكَةُ أَفَتَأْتُونَ نَزْلًا إِلَى هَذَا الْمُتَخَنِّ بِالْجِرَاحَاتِ مِنْ شَرَابِ الْجَنَّةِ وَرِيحَانِهَا لِنَنْزِلَ بِهِ الشِّقَاءُ

So the Angels said, 'O our Lord^{-azwj}! Will You^{-azwj} Permit us to descend unto this one enfeebled by the injuries – from the drinks of the Paradise and its perfumes – to descend with these unto him for the healing?'

فَقَالَ اللَّهُ تَعَالَى سَوْفَ أَجْعَلُ لَهُ أَفْضَلَ مِنْ ذَلِكَ رِيحًا مُحَمَّدٍ يَنْفُثُ مِنْهُ عَلَيْهِ وَ مَسَحَ يَدَهُ عَلَيْهِ فَيَأْتِيهِ الشِّقَاءُ وَ الْعَافِيَةُ يَا عِبَادِي إِنِّي أَنَا مَالِكُ الشِّقَاءِ وَ الْإِحْيَاءِ وَ الْإِمَاتَةِ وَ الْعِنَاءِ وَ الْإِفْقَارِ وَ الْإِسْقَامِ وَ الصِّحَّةِ وَ الرَّفْعِ وَ الْخَفْضِ وَ الْإِهَانَةِ وَ الْإِعْزَازِ دُونَكُمْ وَ دُونَ سَائِرِ الْخَلْقِ

Allah^{-azwj} Mighty and Majestic Said: "Soon I^{-azwj} shall Make to be for him superior than that – The application by Muhammad^{-saww} of his^{-saww} saliva upon him, and wiping his^{-saww} hand upon him, so I^{-azwj} Gave him the healing and the well-being. O My^{-azwj} servants! I^{-azwj} am the Owner of the healing, and the life, and the death, and the riches, and the poverty, and the diseases, and the health, and the elevation (of status) and the dropping (of status), and the disgrace, and the honour, besides you all, and besides the rest of My^{-azwj} creatures!"

قَالَتِ الْمَلَائِكَةُ كَذَلِكَ أَنْتَ يَا رَبَّنَا

The Angels said: 'You^{-azwj} are like that, O our Lord^{-azwj}!'

فَقَالَ سَعْدٌ يَا رَسُولَ اللَّهِ فَقَدْ أُصِيبَ أَكْحَلِي هَذَا وَ بُيْتًا يَنْفَجِرُ مِنْهُ الدَّمُ وَ أَخَافُ الْمَوْتَ وَ الضَّعْفَ قَبْلَ أَنْ أَشْفِي مِنْ بَنِي قُرَيْظَةَ

Sa'ad said, 'O Rasool-Allah^{-saww}! I am suffering from this wound of mine, and sometimes the blood spurts out from it, and I fear the death and the weakness (from it), before I confront the clan of Qureyza'.

فَدَعَا رَسُولُ اللَّهِ لَهُ فَبَقِيَ حَتَّى حُكِّمَ فِي بَنِي قُرَيْظَةَ فَفُتِلُوا عَنْ آخِرِهِمْ وَ غُنِمَتْ أَمْوَالُهُمْ وَ سَبِيَتْ ذُرَارِيُّهُمْ ثُمَّ انْفَجَرَ دَمُهُ وَ مَاتَ وَ صَارَ إِلَى رِضْوَانِ اللَّهِ

Rasool-Allah^{-azwj} wiped his^{-saww} hand, and he was cured – until Allah^{-azwj} Healed his chest from the clan of Qureyza. So he fought them until the last of them, and seized their wealth, and captured their offspring. Then his wound erupted and he died, and came to the Pleasure of Allah^{-azwj}.

فَلَمَّا وَقِيَ دَمُهُ مِنْ جِرَاحَاتِهِ قَالَ رَسُولُ اللَّهِ ص يَا سَعْدُ سَوْفَ يَشْفِي اللَّهُ غَبْظَ الْمُؤْمِنِينَ

So when his blood dried up from his wound, Rasool-Allah^{-saww} said, 'O Sa'ad! Soon Allah^{-azwj} would Heal the anger of the Momineen by you, and the anger of the hypocrites would be increased towards you'.

وَ يَزْدَادُ لَكَ غَبْظَ الْمُنَافِقِينَ فَلَمْ يَلْبَثْ يَسِيرًا حَتَّى كَانَ حُكْمُ سَعْدٍ فِي بَنِي قُرَيْظَةَ لَمَّا نَزَلُوا وَ هُمْ تِسْعُ مِائَةٍ وَ حَمْسُونَ رَجُلًا جَلْدًا شَبَابًا ضَرَّابِينَ بِالسِّيفِ
فَقَالَ أَرْضَيْتُمْ بِحُكْمِي قَالُوا بَلَى

It was only a little while before Sa'ad was a ruler among the clan of Qureyza. When he went down with his rulings, and they were nine hundred and fifty men, strong, young, strikers with the swords. He said, 'Are you pleased with my rule?' They said, 'Yes'.

وَهُمْ يَتَوَهَّمُونَ أَنَّهُ يَسْتَنْبِقِيهِمْ لِمَا كَانَ بَيْنَهُ مِنَ الرِّضَاعِ وَ الرَّحِمِ وَ الصِّهْرِ قَالَ فَضَعُوا أَسْلِحَتَكُمْ فَوَضَعُوهَا قَالَ اعْتَزَلُوا فَاعْتَزَلُوا قَالَ سَلِمُوا حِصْنَكُمْ فَسَلِمُوهُ

And they were assuming that he would let them live due to what was between him and them, from the womb relationships, and the breast-feeding (connections), and the in-law (intermarriages). He said, 'Lay down your weapons'. So they placed them down. He said, 'Isolate (from these)'. They isolated. He said, 'Submit your fortress'. They submitted it.

قَالَ رَسُولُ اللَّهِ ص احْكُم فِيهِمْ يَا سَعْدُ قَالَ قَدْ حَكَمْتُ فِيهِمْ بِأَنْ يُقْتَلَ رِجَالُهُمْ وَ تُسَبَى نِسَاؤُهُمْ وَ ذَرَارِيُّهُمْ وَ تُغَنَّمْ أَمْوَالُهُمْ

Rasool-Allah^{-saww} said: 'Order with regards to them, O Sa'ad!' He said, 'I have decided regarding that their men be killed, and their womenfolk and their offspring be held captive, and their wealth be confiscated'.

فَلَمَّا سَلَ الْمُسْلِمُونَ سُبُوفَهُمْ لِيَضَعُوا عَلَيْهِمْ قَالَ سَعْدٌ لَا أُرِيدُ هَكَذَا يَا رَسُولَ اللَّهِ قَالَ كَيْفَ تُرِيدُ اقْتَرِحْ وَ لَا تَقْتَرِحِ الْعَذَابَ فَإِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ فِي كُلِّ شَيْءٍ حَتَّىٰ فِي الْقَتْلِ

But when the Muslims unsheathed their swords in order to attack upon them, Sa'ad said, 'I do not want it like this, O Rasool-Allah^{-saww}!' Rasool-Allah^{-saww} said: 'How do you want it? Suggest, and do not suggest the punishment, for Allah^{-azwj} has Prescribed the favouring in everything, to the extent in the killing (as well)'.

قَالَ يَا رَسُولَ اللَّهِ لَا أَقْتَرِحُ الْعَذَابَ إِلَّا عَلَىٰ وَاحِدٍ وَ هُوَ الَّذِي تَعَدَىٰ عَلَىٰ صَاحِبِنَا هَذَا لَمَّا كَفَّ عَنْهُ تَوْفِيرًا لِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع رَدَّهُ إِلَىٰ إِخْوَانِهِ مِنَ الْيَهُودِ فَهُوَ مِنْهُمْ يُؤْتَىٰ وَاحِدٌ وَاحِدٌ مِنْهُمْ نَضْرِبُهُ بِسَيْفٍ مُرْهَفٍ إِلَّا ذَلِكَ فَإِنَّهُ يُعَذَّبُ بِهِ

He said, 'O Rasool-Allah^{-saww}! I do not suggest the punishment except upon one, and he is the one who transgressed upon this companion of our, when he restrained from him out of respect for Ali^{-asws} Bin Abu Talib^{-asws}, and his hypocrisy to his brethren from the Jews, for he is from them. They should be brought one by one from them, (and) we would strike him with a slender sword, except that one, for he would be punished by it'.

فَقَالَ رَسُولُ اللَّهِ ص يَا سَعْدُ أَلَا مَنِ اقْتَرَحَ عَلَىٰ عَدُوِّهِ عَذَابًا بِاطِلًا فَقَدْ اقْتَرَحْتَ أَنَّ عَذَابًا حَقًّا

Rasool-Allah^{-saww} said: 'O Sa'ad! It is not for one to suggest false punishment upon an enemy. You have suggested punishment rightfully'.

فَقَالَ سَعْدٌ لَلْفَتَىٰ قُمْ بِسَيْفِكَ هَذَا إِلَىٰ صَاحِبِكَ الْمُتَعَدِّيِّ عَلَيْكَ فَأَقْتَصَّ مِنْهُ

Sa'ad said to the youth, 'Arise with this sword of yours to your counterpart, the one who transgressed upon you, and retaliate from him!'

قَالَ فَتَقَدَّمَ إِلَيْهِ فَمَا زَالَ يَضْرِبُهُ بِسَيْفِهِ حَتَّىٰ ضَرَبَهُ بِنَيْفٍ وَ عِشْرِينَ ضَرْبَةً كَمَا كَانَ ضَرَبَهُ هُوَ فَقَالَ هَذَا عَدَدُ مَا ضَرَبْتَنِي بِهِ فَقَدْ كَفَانِي ثُمَّ ضَرَبَ عُنُقَهُ ثُمَّ جَعَلَ الْفَتَىٰ يَضْرِبُ أَعْنَاقَ قَوْمٍ يَبْعُدُونَ عَنْهُ وَ يَبْرُكُ قَوْمًا يَقْرُبُونَ فِي الْمَسَافَةِ مِنْهُ ثُمَّ كَفَّ وَ قَالَ دُونَكُمْ

He^{-asws} said: 'He proceeded to him and did not cease striking him with his sword until he had struck twenty-seven strikes – just as he had struck him (before). He said, 'This is the number

what he had struck me with, so it suffices me'. Then he struck off his neck. Then the youth went on to strike off the necks of the people at a distance from him, and left the people who were nearby distance from him. Then he stopped and said, 'I leave it for you'.

فَقَالَ سَعْدٌ فَأَعْطَيْتَنِي السَّيْفَ فَأَعْطَاهُ فَلَمْ يُمَيِّزْ أَحَدًا وَ قَتَلَ كُلَّ مَنْ كَانَ أَقْرَبَ إِلَيْهِ حَتَّى قَتَلَ عَدَدًا مِنْهُمْ ثُمَّ سَلَ وَ رَمَى بِالسَّيْفِ وَ قَالَ دُونَكُمْ

Sa'd said, 'Give me the sword'. So he gave it to him, and he did not differentiate anyone, and killed every one who was near to him – until he had killed a number of them. Then he stopped and threw down the sword and said, 'I leave it to you all'.

فَمَا زَالَ الْقَوْمُ يَقْتُلُوهُمْ حَتَّى قُتِلُوا عَنْ آخِرِهِمْ

So the people did not cease to kill them until they had killed the last one of them.

فَقَالَ رَسُولُ اللَّهِ ص لِلْفَقِي مَا لَكَ قَتَلْتَ مَنْ بَعْدَ فِي الْمَسَافَةِ وَ تَرَكْتَ مَنْ قَرَّبَ قَالَ يَا رَسُولَ اللَّهِ كُنْتُ أَتَنَكَّبُ عَنِ الْقَرَابَاتِ وَ أَخَذُ فِي الْأَجْنَبِيِّ

Rasool-Allah^{-sawww} said to the youth: 'What is the matter you killed the ones at a distance from you and left the ones nearby?' He said, 'O Rasool-Allah^{-sawww}! I avoided the relatives and took to the strangers'.

قَالَ رَسُولُ اللَّهِ ص وَ قَدْ كَانَ فِيهِمْ مَنْ كَانَ لَيْسَ بِقَرَابَةٍ وَ تَرَكْتَ قَالَ يَا رَسُولَ اللَّهِ كَانَ هُمْ عَلَيَّ أَيَادٍ فِي الْجَاهِلِيَّةِ فَكَرِهْتُ أَنْ أَتَوَلَّى قَتْلَهُمْ وَ هُمْ عَلَيَّ تِلْكَ الْأَيَادِي

Rasool-Allah^{-sawww} said: 'And there were the one who weren't your relatives and you left them'. He said, 'O Rasool-Allah^{-sawww}! There were hands (of favours) for them upon me during the pre-Islamic period, so I disliked that I should take on their killing, and for them were those hands (of favours) upon me'.

فَقَالَ رَسُولُ اللَّهِ ص أَمَا إِنَّكَ لَوْ شَفَعْتَ إِلَيْنَا فِيهِمْ لَشَفَعْنَاكَ فَقَالَ يَا رَسُولَ اللَّهِ مَا كُنْتُ لِأَذْرًا عَذَابَ اللَّهِ مِنْ أَعْدَائِهِ وَ إِنْ كُنْتُ أَكْرَهُ أَنْ أُوَلِّيَهُ بِنَفْسِي

Rasool-Allah^{-sawww} said: 'But you, if you had sought intercession to us^{-sawww} regarding them, we^{-sawww} would have interceded for you'. He said, 'O Rasool-Allah^{-sawww}! I was not going to stave the Punishment of Allah^{-azwj} from His^{-azwj} enemies, and even though I dislike it to take it one with myself'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِسَعْدٍ وَ أَنْتَ فَمَا بَالُكَ لَمْ تُمَيِّزْ أَحَدًا فَقَالَ يَا رَسُولَ اللَّهِ عَادَيْتُهُمْ فِي اللَّهِ وَ أَنْبَغْتُهُمْ فِي اللَّهِ فَلَا أُرِيدُ مُرَاقَبَةَ عَدْرِكَ وَ غَيْرَ مُحِبِّكَ قَالَ رَسُولُ اللَّهِ ص أَنْتَ مِنَ الَّذِينَ لَا تَأْتِحُهُمْ فِي اللَّهِ لَوْمَةً لَأَمِمْ

Then Rasool-Allah^{-sawww} said to Sa'ad: 'And you! So what is the matter you did not differentiate anyone (and killed everyone)?' He said, 'O Rasool-Allah^{-sawww}! I was inimical to them for the Sake of Allah^{-azwj}, and I hated them for the Sake of Allah^{-azwj}. So I did not want to consider other than you^{-sawww} and other than your^{-sawww} love'. Rasool-Allah^{-sawww} said: 'O Sa'ad! You are from those who would not be taking for the Sake of Allah^{-azwj}, an accusation from an accuser'.

فَلَمَّا فَرَغَ مِنْ آخِرِهِمْ انْفَجَرَ كَلْمُهُ وَ مَاتَ فَقَالَ رَسُولُ اللَّهِ ص هَذَا وَلِيُّ مِنْ أَوْلِيَاءِ اللَّهِ حَقًّا أَهْتَرَ عَرْشَ الرَّحْمَنِ لِمَوْتِهِ وَ لَمُنْدِيلُهُ فِي الْجَنَّةِ أَفْضَلُ مِنَ الدُّنْيَا وَ مَا فِيهَا إِلَى سَائِرِ مَا يُكْرَمُ بِهِ فِيهَا حَيَّاهُ اللَّهُ مَا حَيَّاهُ.

So when he was free from the last of them, his wound burst out and he died. Rasool-Allah^{-saww} said: ‘This is a friend from the friends of Allah^{-azwj} truly. The Throne of the Beneficent Shook at his death, and his house in the Paradise is superior than the world and whatever is in it, up to the rest of whatever would happen to be in it. Allah^{-azwj} would Gift him what He^{-azwj} would Gift him’.²⁷

28- قب، المناقب لابن شهر آشوب في المحاضرات روى أبو هريرة أنه سجد رسول الله ص خمس سجداً بلا ركوع فقلنا له في ذلك فقال أتاني جبرئيل فقال إن الله يحب علياً فسجدت فرفعت رأسي فقال إن الله يحب الحسن فسجدت

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub among the lectures reported by Abu Hureyra –

‘Rasool-Allah^{-saww} prostrated five Sajdahs without any Ruk’u. We said to him^{-saww} regarding that. He^{-saww} said: ‘Jibraeel^{-as} came to me^{-saww}. He^{-as} said: ‘Allah^{-azwj} Loves Ali^{-asws}’. So, I^{-saww} performed a Sajdah. I^{-saww} raised my^{-saww} head, and he^{-as} said: ‘Allah^{-azwj} Loves Al-Hassan^{-asws}’. So, I performed Sajdah.

فَرَفَعْتُ رَأْسِي فَقَالَ إِنَّ اللَّهَ يُحِبُّ الْحُسَيْنَ فَسَجَدْتُ ثُمَّ قَالَ إِنَّ اللَّهَ يُحِبُّ فَاطِمَةَ فَسَجَدْتُ ثُمَّ قَالَ إِنَّ اللَّهَ يُحِبُّ مَنْ أَحَبَّهُمْ فَسَجَدْتُ.

I^{-saww} raised my^{-saww} head, he^{-as} said: ‘Allah^{-azwj} Loves Al-Husayn^{-asws}’. So, I performed Sajdah’. Then he^{-as} said: ‘Allah^{-azwj} Loves Fatima^{-asws}’. So, I^{-saww} performed Sajdah. Then he^{-as} said: ‘Allah^{-azwj} Loves the ones who love them^{-asws}. So, I^{-saww} performed Sajdah’.²⁸

29- قب، المناقب لابن شهر آشوب أبو هريرة و ابن عباس و الصادق ع أنّ فاطمة ع عادت رسول الله ص عند مرضه الذي عوفي منه و معها الحسن و الحسين فأقبلا يعمران مما يليهما من يد رسول الله حتى اضطجعا على عضديه و ناما

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Hureyra, and Ibn Abbas,

‘And Al-Sadiq^{-asws}: ‘(Syeda) Fatima^{-asws} consoled Rasool-Allah^{-saww} during his^{-saww} illness which he^{-saww} passed away in, and with her^{-asws} were Al-Hassan^{-asws} and Al-Husayn^{-asws}. They^{-asws} came and held from what they^{-asws} could from the hand of Rasool-Allah^{-saww} until they^{-asws} lied down upon his^{-saww} forearms and fell asleep.

فَلَمَّا انْتَبَهَا حَرَجًا فِي لَيْلَةٍ ظَلَمَاءَ مُدْهِمَةٍ ذَاتِ رَعْدٍ وَ بَرْقٍ وَ قَدْ أُنْحِتِ السَّمَاءُ عَزَائِبَهَا فَسَطَعَ لَهَا نُورٌ فَلَمْ يَزَالَا يَتَحَدَّثَانِ فِي ذَلِكَ النُّورِ وَ يَتَحَدَّثَانِ حَتَّى أَتَيْتَا حَدِيثَةَ بَنِي النَّجَّارِ فَاضْطَجَعَا وَ نَامَا

When they^{-asws} woke up, they^{-asws} went out during the dark night with thunder and lightning, and the sky had rained its downpour. A Noor spread out for them^{-asws} and they^{-asws} did not cease to walk in that Noor, and discussing, until they^{-asws} came to a garden of the clan of Al-Najjar. They^{-asws} lied down and slept.

²⁷ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 27

²⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 28

فَأَنْتَبَهَ النَّبِيُّ ص مِنْ نَوْمِهِ وَ طَلَبَهُمَا فِي مَنْزِلِ فَاطِمَةَ فَلَمْ يَكُونَا فِيهِ فَقَامَ عَلَى رِجْلَيْهِ وَ هُوَ يَقُولُ إلهي وَ سَيِّدِي وَ مَوْلَايَ هَذَا شَيْلَايَ خَرَجَا مِنْ الْمُحْصَصَةِ وَ الْمَجَاعَةِ اللَّهُمَّ أَنْتَ وَكِيلِي عَلَيْهِمَا اللَّهُمَّ إِنْ كَانَا أَخْذًا بَرًّا أَوْ بَحْرًا فَاحْفَظْهُمَا وَ سَلِّمْهُمَا

The Prophet^{-sawww} woke up from his^{-sawww} sleep and sought them^{-asws} in the house of Fatima^{-asws}, but they^{-asws} did not happen to be in it. He^{-sawww} stood up his^{-sawww} feet and he^{-sawww} was saying: 'My^{-sawww} God^{-azwj}, and my^{-sawww} Chief and my^{-sawww} Master^{-azwj}! These two cubs of mine^{-sawww} went out from starvation and hunger. O Allah^{-azwj}! You^{-azwj} are my^{-sawww} Representative upon them^{-asws}. O Allah^{-azwj}! If they^{-asws} have taken to land or sea, Protect them^{-asws} and Keep them^{-asws} safe!'

فَنَزَلَ جِبْرَائِيلُ وَ قَالَ إِنَّ اللَّهَ يُغْرِتُكَ السَّلَامَ وَ يَقُولُ لَكَ لَا تَحْزَنْ وَ لَا تَعْتَمَّ لَهْمَا فَإِنَّهُمَا فَاضِلَانِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَبُوهُمَا أَفْضَلُ مِنْهُمَا هُمَا نَائِمَانِ فِي حَدِيقَةِ بَنِي النَّجَّارِ وَ قَدْ وَكَّلَ اللَّهُ بِهِمَا مَلَكًا

Jibraeel^{-as} descended and said: 'Allah^{-azwj} Conveys the Greetings and Says to you^{-sawww}. "Do not grieve not be gloomy for them^{-asws}, for they^{-asws} are meritorious in the world and the Hereafter, and their^{-asws} father^{-asws} is superior than them^{-asws}. They^{-asws} are both sleeping in a garden of the clan of Najjar, and Allah^{-azwj} has Allocated an Angel with them^{-asws}!'"

فَسَطَعَ لِلنَّبِيِّ ص نُورٌ فَلَمْ يَزَلْ يَمْضِي فِي ذَلِكَ النُّورِ حَتَّى أَتَى حَدِيقَةَ بَنِي النَّجَّارِ فَإِذَا هُمَا نَائِمَانِ وَ الْحَسَنُ مُعَانِقُ الْحُسَيْنِ وَ قَدْ تَشَشَّعَتِ السَّمَاءُ فَوْقَهُمَا كَطَبِقٍ وَ هِيَ تُمَطِّرُ كَأَشَدِّ مَطَرٍ وَ قَدْ مَنَعَ اللَّهُ الْمَطَرَ مِنْهُمَا

A Noor shone for the Prophet^{-sawww} and he^{-sawww} did not cease to go in that Noor until he^{-sawww} came to the garden of the clan of Najjar, and there they^{-asws} were sleeping, and Al-Hassan^{-asws} was hugging Al-Husayn^{-asws}, and the sky had covered them^{-asws} and had occurred upon them^{-asws} like a layer and it was raining heavily as it could, and Allah^{-azwj} had Prevented the rain from them^{-asws}.

وَ قَدْ أَكْفَمْتُهُمَا [اِكْتَنَنْتُهُمَا] حَيْثُ لَهَا شَعْرَاتُ كَأَجَامِ الْقَصَبِ وَ جَنَاحَانِ جَنَاحٍ قَدْ غَطَّتْ بِهِ الْحَسَنَ وَ جَنَاحٍ قَدْ غَطَّتْ بِهِ الْحُسَيْنَ فَأَنْسَابَتِ الْحَيْثُ وَ هِيَ تَقُولُ اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ أَشْهَدُ مَلَائِكَتَكَ أَنَّ هَذَا شَيْلَا نَبِيِّكَ قَدْ حَفِظْتُهُمَا عَلَيْهِ وَ دَفَعْتُهُمَا إِلَيْهِ سَالِمَيْنِ صَحِيحَيْنِ

A snake had surrounded them^{-asws} having hair for it like a coiling bushy tree, and two wings, one of which it had covered Al-Hassan^{-asws} with and a wing it had covered Al-Husayn^{-asws} with it. The snake was slithering in protection and it was saying, 'O Allah^{-azwj}! I keep You^{-azwj} as Witness, and I keep Your^{-azwj} Angels as witness! These are two cubs of Your^{-azwj} Prophet^{-sawww}. I have protected them and defended them^{-asws} safely, correctly!'

فَمَكَتِ النَّبِيُّ ص يُقَبِّلُهُمَا حَتَّى أَنْتَبَهَا فَلَمَّا اسْتَيْقَظَا حَمَلَ النَّبِيُّ ص الْحَسَنَ وَ حَمَلَ جِبْرَائِيلُ الْحُسَيْنَ فَقَالَ أَبُو بَكْرٍ اذْفَعُهُمَا إِلَيْنَا فَقَدْ أَنْفَلَاكَ فَقَالَ أَمَا إِنَّ أَحَدَهُمَا عَلَى جَنَاحِ جِبْرَائِيلَ وَ الْآخَرَ عَلَى جَنَاحِ مِيكَائِيلَ

The Prophet^{-sawww} remained kissing them^{-asws} both until they^{-asws} woke up. When they^{-asws} were awake, the Prophet^{-sawww} carried Al-Hassan^{-asws} and Jibraeel^{-as} (carried) Al-Husayn^{-asws}. Abu Bakr said, 'Hand them^{-asws} over to us for it has weighed you^{-sawww} down'. He^{-sawww} said: 'But, one of them^{-asws} is upon a wing of Jibraeel^{-as} and the other upon a wing of Mikaeel^{-as}'.

فَقَالَ عُمَرُ اذْفَعْ إِلَيَّ أَحَدَهُمَا أَخْفِيفْ عَنْكَ فَقَالَ امْضِ فَقَدْ سَمِعَ اللَّهُ كَلَامَكَ وَ عَرَفَ مَقَامَكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اذْفَعْ إِلَيَّ أَحَدَ شَيْلَايَ وَ شَيْلَايَ

Umar said, 'Hand one of them^{-asws} to me, I shall lighten from you^{-saww}'. He^{-saww} said: 'Go, for Allah^{-azwj} has heard your talk and Recognised your position'. Amir Al-Momineen^{-asws} said: 'Hand over one of my^{-asws} and your^{-saww} cubs to me^{-asws}'.

فَأْتَقَتِ إِلَى الْحَسَنِ فَقَالَ يَا حَسَنُ هَلْ تَمْضِي إِلَيَّ كَيْفَ أَبِيكَ فَقَالَ وَاللَّهِ يَا جَدَّاهُ يَا رَسُولَ اللَّهِ إِنَّ كَيْفَكَ لَأَحَبُّ إِلَيَّ مِنْ كَيْفِ أَبِي

He^{-saww} turned to Al-Hassan^{-asws} and said: 'O Hassan^{-asws}! Will you^{-asws} go to a shoulder of your^{-asws} father^{-asws}? He^{-asws} said: 'By Allah^{-azwj}, O grandfather^{-saww}, O Rasool-Allah^{-saww}! Your^{-saww} shoulder is more beloved to me^{-asws} than the shoulder of my^{-asws} father^{-asws}'.

ثُمَّ التَفَّتْ إِلَى الْحُسَيْنِ ع فَقَالَ يَا حُسَيْنُ تَمْضِي إِلَيَّ كَيْفِ أَبِيكَ فَقَالَ أَنَا أَقُولُ كَمَا قَالَ أَحْيِي

Then he^{-saww} turned to Al-Husayn^{-asws} and said: 'O Husayn^{-asws}! Will you^{-asws} go to the shoulder of your^{-asws} father^{-asws}? He^{-asws} said: 'I^{-asws} like what my^{-asws} brother^{-asws} said'.

فَقَالَ رَسُولُ اللَّهِ ص نِعَمَ الْمَطِيئَةِ مَطِيئَتُكُمَا وَ نِعَمَ الرَّكِيْبَانِ أَنْتُمَا فَلَمَّا أَتَى الْمَسْجِدَ قَالَ وَاللَّهِ يَا حَبِيْبِي لِأَشْرَفَتِكُمَا بِمَا شَرَّفَكُمَا اللَّهُ

Rasool-Allah^{-saww} said: 'Yes! Best of the rides is your^{-asws} ride, and best riders are you^{-asws} both'. When he^{-saww} came to the Masjid, he^{-saww} said: 'By Allah^{-azwj}, O my^{-saww} beloved! I^{-saww} have ennobled you^{-asws} both with what Allah^{-azwj} has Ennobled'.

ثُمَّ أَمَرَ مُنَادِيًا يُنَادِي فِي الْمَدِيْنَةِ فَاجْتَمَعَ النَّاسُ فِي الْمَسْجِدِ فَقَامَ وَ قَالَ يَا مَعْشَرَ النَّاسِ أَلَا أَدُلُّكُمْ عَلَى خَيْرِ النَّاسِ جَدًّا وَ جَدَّةً قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ فَإِنَّ جَدَّهُمَا مُحَمَّدٌ وَ جَدَّتُهُمَا خَدِيْجَةُ

Then he^{-saww} instructed a caller to call out in Al-Medina. So, the people gathered in the Masjid. He^{-saww} stood up and said: 'O community of the people! Shall I^{-saww} point you all upon best of the people of a grandfather and grandmother?' They said, 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws}, for their^{-asws} grandfather^{-asws} is Muhammad^{-saww} and their^{-asws} grandmother^{-as} is Khadeeja^{-asws}'.

ثُمَّ قَالَ يَا مَعْشَرَ النَّاسِ أَلَا أَدُلُّكُمْ عَلَى خَيْرِ النَّاسِ أَبَاً وَ أُمَّاً وَ هَكَذَا عَمًّا وَ عَمَّةً وَ خَالًا وَ خَالَةً وَ قَدْ رَوَى الْخُرْكَوْشِيُّ فِي شَرْفِ النَّبِيِّ عَنْ هَارُونَ الرَّشِيْدِ عَنْ آبَائِهِ عَنِ ابْنِ عَبَّاسٍ هَذَا الْمَعْنَى.

Then he^{-saww} said: 'O community of the people! Shall I^{-saww} point you all upon best of the people of a father and a mother', like that paternal uncle and paternal aunt, and maternal uncle and maternal aunt. And Al-Khurkushi has reported in (the book) 'Sharf Al-Nabi', from Haroun Al-Rasheed, from his forefathers, from Ibn Abbas, this meaning''²⁹.

30- فر، تفسير فرات بن إبراهيم عبيد بن كثير عن محمد بن جنيده عن يحيى بن يعلى عن إسرائيل عن جابر بن يزيد عن أبي جعفر محمد بن علي ع قال: قال رسول الله ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ قَالَ لِي الْعَزِيْزُ آمَنَ الرَّسُوْلُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ قُلْتُ وَ الْمُؤْمِنُونَ

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer, from Muhammad Bin Juneyd, from Yahya Bin Ya'la, from Israil, from Jabir Bin Yazeed,

²⁹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 29

‘From Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When there was an ascension with me^{-saww} to the sky, the Mighty Said to me^{-saww}: “**The Rasool believes in what has been Revealed unto him from his Lord [2:285]**’. I^{-saww} said: **And (so do) the Momineen; [2:285]**.

قَالَ صَدَقْتَ يَا مُحَمَّدُ عَلَيْكَ السَّلَامُ مَنْ خَلَّفْتَ لِأُمَّتِكَ مِنْ بَعْدِكَ فُلْتُ خَيْرَهَا لِأَهْلِهَا قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ فُلْتُ نَعَمْ يَا رَبِّ

He^{-azwj} Said: “You^{-saww} speak the truth, O Muhammad^{-saww}! Upon you^{-saww} be the Greetings. Whom have you^{-saww} made a caliph for your^{-saww} community from after you^{-saww}?” I^{-saww} said: ‘The best of it’s people’. He^{-azwj} Said: “Ali^{-asws} Bin Abu Talib^{-asws}”. I^{-saww} said: ‘Yes, O Lord^{-azwj}!’

قَالَ عَزَّ شَأْنُهُ يَا مُحَمَّدُ إِنِّي اطَّلَعْتُ إِلَى الْأَرْضِ إِطْلَاعَةً فَاخْتَرْتُكَ مِنْهَا وَاسْتَفَقْتُ لَكَ اسْمًا مِنْ أَسْمَائِي لَا أَذْكَرُ فِي مَكَانٍ إِلَّا ذُكِرْتَ مَعِيَ فَأَنَا مُحَمَّدٌ وَأَنْتَ مُحَمَّدٌ

Mighty is His^{-azwj} Glory, Said: “O Muhammad^{-saww}! I^{-azwj} Noticed to the earth with a Notification, so I^{-azwj} Chose you^{-saww} from it, and Derived a name for you^{-saww} from My^{-azwj} Names. I^{-azwj} will not be Mentioned in any place except you^{-saww} would be mentioned along with Me^{-azwj}. I^{-azwj} am ‘Mahmoud’ (the most Praised One) and you^{-saww} are ‘Muhammad’ (praised one).

ثُمَّ اطَّلَعْتُ الثَّانِيَةَ إِطْلَاعَةً فَاخْتَرْتُ مِنْهَا عَلِيًّا وَاسْتَفَقْتُ لَهُ اسْمًا مِنْ أَسْمَائِي فَأَنَا الْأَعْلَى وَهُوَ عَلِيُّ

Then I^{-azwj} Noticed a second Notification, so I^{-azwj} Chose Ali^{-asws} from it, and Derived a name for him^{-asws}, from My^{-azwj} Names. I^{-azwj} am ‘Al-A’ala’ (the most Exalted), and he^{-asws} is ‘Ali’ (exalted).

يَا مُحَمَّدُ خَلَقْتُكَ وَخَلَقْتُ عَلِيًّا وَفَاطِمَةَ وَالحَسَنَ وَالحُسَيْنَ أَشْبَاحَ نُورٍ مِنْ نُورِي وَعَرَضْتُ وَلَا يَتَكُمُ عَلَى السَّمَاوَاتِ وَأَهْلِهَا وَعَلَى الْأَرْضِينَ وَمَنْ فِيهِنَّ فَمَنْ قَبِلَ وَلَا يَتَكُمُ كَانَ عِنْدِي مِنَ الْأَطْفَرِينَ وَمَنْ جَحَدَهَا كَانَ عِنْدِي مِنَ الْكُفَّارِ

O Muhammad^{-saww}! I^{-azwj} Created you^{-saww} and Created Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} as resemblances of Noor, from My^{-azwj} Noor, and Presented all your^{-asws} Wilayahs to the skies and its inhabitants, and to the earths and the ones in these. So, the one who accepted your^{-asws} Wilayahs was from the winners in My^{-azwj} Presence, and one who rejected it was from the Kafirs in My^{-azwj} Presence.

يَا مُحَمَّدُ لَوْ أَنَّ عَبْدًا عَبْدِي حَتَّى يَنْقَطِعَ كَالشَّيْءِ الْبَالِي ثُمَّ أَنَا بِي جَاحِدًا لَوْلَا يَتَكُمُ مَا غَفَرْتُ لَهُ حَتَّى يُؤْرَ بِوَلَايَتِكُمْ.

O Muhammad^{-saww}! Even if a servant were to worship Me^{-azwj} until he is cut (becoming) like the dried-up insect, then he comes to be as a rejector of your^{-asws} Wilayah, I^{-azwj} will not Forgive for him until he acknowledged with your^{-asws} Wilayahs!”³⁰

31- فر، تفسير فرات بن إبراهيم أحمد بن صالح الهمداني عن الحسن بن علي عن زكريا بن يحيى التستري عن أحمد بن فضالة الهمداني عن عبد الرحمن بن زيد عن أبي عبد الله ع قال: إن الله تبارك وتعالى كان ولا شيء فخلق خمسة من نور جلاله واشتق لكل واحد منهم اسماً من أسمائه المنزلة

³⁰ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 30

Tafseer Furaat Bin Ibrahim – Ahmad Bin Salih Al Hamdany, from Al-Hassan Bin Ali, from Zakariya Bin Yahya Al Tustary, from Ahmad Bin Quteyba Al Hamdany, from Abdul Rahman Bin Zayd,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted was (Existed) and there was nothing, so He^{-azwj} Created five from the Noor of His^{-azwj} Majesty, and Derived a name to be for each one^{-asws} of them^{-asws} from His^{-azwj} Names of the status.

فَهُوَ الْحَمِيدُ وَ سَمَّيْنِي مُحَمَّدًا وَ هُوَ الْأَعْلَى وَ سَمَّى أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَ لَهُ الْأَسْمَاءُ الْحُسْنَى فَاشْتَقَّ مِنْهَا حَسَنًا وَ حُسَيْنًا وَ هُوَ فَاطِرٌ فَاشْتَقَّ لِفَاطِمَةَ مِنْ أَسْمَائِهِ
اسْمًا

He^{-azwj} is ‘Al-Hameed’ (the most Praise-worthy), and Name me^{-sawww} ‘Muhammad’ (praised one); and He^{-azwj} is ‘Al-A’ala’, and He^{-azwj} Named Amir Al-Momineen^{-asws} as ‘Ali’; and for Him^{-azwj} are ‘Al-Asma’a Al-Husna’ (the most excellent Names), so He^{-azwj} Derived from these, ‘Hassan’ and ‘Husayn’; and He^{-azwj} is ‘Fatir’ (Originator), so He^{-azwj} Derived for Fatima^{-asws} a name from His^{-azwj} Names.

فَلَمَّا خَلَقَهُمْ جَعَلَهُمْ فِي الْمِيثَاقِ عَنِ يَمِينِ الْعَرْشِ وَ خَلَقَ الْمَلَائِكَةَ مِنْ نُورٍ فَلَمَّا أَنْ نَظَرُوا إِلَيْهِمْ عَظَّمُوا أَمْرَهُمْ وَ شَأْنَهُمْ وَ لُقِنُوا التَّسْبِيحَ فَذَلِكَ قَوْلُهُ تَعَالَى
وَ إِنَّا لَنَحْنُ الصَّافُونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ

When He^{-azwj} Created them^{-asws}, Made them^{-asws} to be on the right of the Throne during the Covenant, and Created the Angels from Noor. When they looked at them^{-asws}, they revered their^{-asws} affair and their^{-asws} glory, and they^{-asws} indoctrinated them the ‘Tasbeeh’ (Glorifications of Allah^{-azwj}). So, that is the Word of the Exalted: **And indeed we are the ones arranged in rows [37:165] And indeed were the ones Glorifying’ [37:166].**

فَلَمَّا خَلَقَ اللَّهُ تَعَالَى آدَمَ عَ نَظَرَ إِلَيْهِمْ عَنِ يَمِينِ الْعَرْشِ فَقَالَ يَا رَبِّ مَنْ هَؤُلَاءِ قَالَ يَا آدَمُ هَؤُلَاءِ صَفْوَتِي وَ خَاصَّتِي خَلَقْتُهُمْ مِنْ نُورٍ جَلِيلٍ وَ شَقَقْتُ لَهُمْ
اسْمًا مِنْ أَسْمَائِي

When Allah^{-azwj} the Exalted Created Adam^{-as}, he^{-as} looked at them^{-asws} being on the right of the Throne. He^{-as} said: ‘O Lord^{-azwj}! Who are they^{-asws}?’ He^{-azwj} Said: “O Adam^{-as}! They^{-asws} are My^{-azwj} elites and My^{-azwj} special ones. I^{-azwj} Created them^{-asws} from the Noor from the Noor of My^{-azwj} Majestic and Derived names for them^{-asws} from My^{-azwj} Names!”

قَالَ يَا رَبِّ فَبِحَقِّكَ عَلَيْهِمْ عَلَّمَنِي أَسْمَاءَهُمْ قَالَ يَا آدَمُ فَهُمْ عِنْدَكَ أَمَانَةٌ سِرٌّ مِنْ سِرِّي لَا يَطَّلِعُ عَلَيْهِ غَيْرُكَ إِلَّا بِإِذْنِي قَالَ نَعَمْ يَا رَبِّ

He^{-as} said: ‘O Lord^{-azwj}! So, by Your^{-azwj} Right upon them^{-asws}! Teach me^{-asws} their^{-asws} names’. He^{-azwj} Said: “O Adam^{-as}! They^{-asws} are with you^{-sawww} as an entrustment, being a secret from My^{-azwj} secrets. No one would be notified upon it apart from you^{-as} except with My^{-azwj} Permission!” He^{-as} said: ‘Yes, O Lord^{-azwj}!’

قَالَ يَا آدَمُ أَعْطَيْتَنِي عَلَى ذَلِكَ الْعَهْدِ فَأَخَذَ عَلَيْهِ الْعَهْدَ ثُمَّ عَلَّمَهُ أَسْمَاءَهُمْ ثُمَّ عَرَّضَهُمْ عَلَى الْمَلَائِكَةِ وَ لَمْ يَكُنْ عَلَّمَهُمْ بِأَسْمَائِهِمْ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

He^{-azwj} Said: “O Adam^{-as}! Give Me^{-azwj} the pact upon that!” So, He^{-azwj} Took the Pact upon him^{-sawww}, then Taught him^{-as} their^{-asws} names, **then presented them to the Angels [2:31]**, and He^{-azwj} did not happen to have Taught them their^{-asws} names. **He Said: Tell Me their names if you**

were truthful [2:32] They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:31].

قَالَ يَا آدَمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ وَ أَوْفُوا بِوَلَايَةِ عَلِيِّ ع فَرَضاً مِنَ اللَّهِ أَوْفِ لَكُمْ بِالْحَقِّ.

He said: O Adam! Inform them of their names. Then when he had informed them of their names, He said: [2:33] – and be loyal with the Wilayah of Ali^{-asws}, being an Imposition from Allah^{-azwj}, I^{-azwj} shall be Loyal for you with the Paradise!”³¹

32- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْفَزَارِيُّ مَعْنَعًا عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ قَالَ: دَخَلَ النَّبِيُّ ص عَلَى فَاطِمَةَ الرَّهْزَاءِ ع وَ عَائِشَةَ وَ هُمَا تَفْتَحِرَانِ وَ قَدِ احْمَرَّتْ وَجُوهُهُمَا فَسَأَلَهُمَا عَنْ خَيْرِهِمَا فَأَخْبَرَتَاهُ فَقَالَ النَّبِيُّ ص يَا عَائِشَةُ أَوْ مَا عَلِمْتِ أَنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ وَ عَلِيًّا وَ الْحَسْنَ وَ الْحُسَيْنَ وَ حَمْزَةَ وَ جَعْفَرًا وَ فَاطِمَةَ وَ خَدِيجَةَ عَلَى الْعَالَمِينَ.

Tafseer Bin Ibrahim – Muhammad Bin Ibrahim Al Fazari, transmitting from Abu Muslim Al Khawlani who said,

‘The Prophet^{-saww} entered to see Fatima Al-Zahra^{-asws}, and Ayesha (was present), and they were both priding, and their faces had reddened (from heated talk). He^{-saww} asked them^{-asws} of their news, and they informed him^{-saww}. The Prophet^{-saww} said: ‘O Ayesha! Or do you not know that Allah^{-azwj} **chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran** – and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Hamza^{-as}, and Ja’far^{-as}, and Fatima^{-asws}, and Khadeeja^{-asws} - **above the worlds [3:33]’³².**

33- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ مَعْنَعًا عَنْ أُمِّ سَلَمَةَ قَالَتْ كُنْتُ مَعَ النَّبِيِّ ص فِي الْبَيْتِ فَقَالَتْ الْحَادِمُ هَذَا عَلِيُّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ قَائِمِينَ بِالسُّنَّةِ فَقَالَ قَوْمِي تَنَحَّيْ لِي عَنْ أَهْلِ بَيْتِي

Tafseer Furaat Bin Ibrahim – Al-Husayn transmitting,

‘From Umm Salama^{-ra} having said, ‘I^{-ra} was with the Prophet^{-saww} in the house and the servant said, ‘This is Ali^{-asws} and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} standing at the porch’. He^{-saww} said: ‘Arise and leave me^{-saww} alone with the People^{-asws} of my^{-saww} Household’.

فَقُمْتُ فَجَلَسْتُ فِي نَاحِيَةٍ فَأَدْرَنَ هُمْ فَدَخَلُوا فَقَبَّلَ فَاطِمَةَ وَ اعْتَنَقَهَا وَ قَبَّلَ عَلِيًّا وَ اعْتَنَقَهُ وَ ضَمَّ إِلَيْهِ الْحَسْنَ وَ الْحُسَيْنَ صَبِيئَيْنِ صَغِيرَيْنِ ثُمَّ أَخَذَفَ عَلَيْهِمْ حَمِيصَةً سَوْدَاءَ ثُمَّ قَالَ اللَّهُمَّ إِلَيْكَ لَا إِلَهَ إِلَّا أَنْتَ

I^{-ra} stood up and sat down in a corner. He^{-saww} permitted for them^{-asws}, and they^{-asws} entered. He^{-saww} kissed (Syeda) Fatima^{-asws} and hugged her^{-asws}, and kissed Ali^{-asws} and hugged him^{-asws}, and pressed to himself^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, two young children. Then he^{-saww} cast upon them a black cloth, then said: ‘O Allah^{-azwj}! To You^{-azwj} not to the Fire!’

فَقُلْتُ أَنَا يَا رَسُولَ اللَّهِ قَالَ وَ أَنْتِ عَلَى خَيْرٍ.

³¹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 31

³² Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 32

I^{-ra} said, 'I^{-ra}, O Rasool-Allah^{-saww}? He^{-saww} said: 'And you^{-ra} are upon goodness'³³.

34- فر، تفسير فرات بن إبراهيم أبو القاسم العلويُّ مُعَنَّأً عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ قَالَ عَلِيُّ وَ فَاطِمَةُ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ قَالَ رَسُولُ اللَّهِ ص يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ قَالَ الْحَسَنُ وَ الْحُسَيْنُ ع.

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy transmitting from Ibn Abbas,

'Regarding Words of the Exalted: **He Let loose the two seas to meet [55:19]**, he said, 'Ali^{-asws} and (Syeda) Fatima^{-asws}'. **Between them is a barrier which they do not violate [55:20]**, he said, 'Rasool-Allah^{-saww}'. **There come forth from them the pearls and the rubies [55:22]**, he said, 'Al-Hassan^{-asws} and Al-Husayn^{-asws}'.

وَ حَدَّثَنَا عَلِيُّ بْنُ عَتَّابٍ وَ الْحُسَيْنُ بْنُ سَعِيدٍ وَ جَعْفَرُ بْنُ مُحَمَّدٍ الْقَزَائِيُّ مُعَنَّأً عَنِ الصَّادِقِ ع يَقُولُ هَكَذَا مَعْنَى الْآيَةِ.

And it is narrated to us by Ali Bin Attab, and Al-Husayn Bin Saeed, and Ja'far Bin Muhammad Al Fazari transmitting,

'From Al-Sadiq^{-asws} having said: 'Like this is the meaning of the Verse''.

وَ قَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع هَكَذَا.

And Ali Bin Musa Al Reza^{-asws} said like this.³⁴

35- فر، تفسير فرات بن إبراهيم عليُّ بْنُ مُحَمَّدِ بْنِ مُحَمَّدٍ مُعَنَّأً عَنِ أَبِي ذَرِّ الْعَفَّارِيِّ فِي قَوْلِهِ تَعَالَى مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ فَاطِمَةُ ع يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ الْحَسَنُ وَ الْحُسَيْنُ ع

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Bin Makhlad, transmitting,

'From Abu Zarr Al-Ghifari^{-ra} regarding Words of the Exalted: **He Let loose the two seas to meet [55:19]**, he^{-ra} said, 'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} and (Syeda) Fatima^{-asws}. **There come forth from them the pearls and the rubies [55:22]** - Al-Hassan^{-asws} and Al-Husayn^{-asws}'.

فَمَنْ رَأَى مِثْلَ هَؤُلَاءِ الْأَرْبَعَةِ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُمْ إِلَّا كَافِرٌ فَكُونُوا مُؤْمِنِينَ بِحُبِّ أَهْلِ الْبَيْتِ وَ لَا تَكُونُوا كُفَّارًا بِبُغْضِ أَهْلِ الْبَيْتِ فَتَلْقُوا فِي النَّارِ.

So, who has been seen like these four? No one will love them^{-asws} except a Momin nor hate them^{-asws} except a Kafir. Therefore, be Momineen by the love of People^{-asws} of the Household, and do not be Kafirs by hatred of People^{-asws} of the Household, for you will be thrown into the Fire'³⁵.

36- يف، الطرائف من طرائف ما وجدته في حديث سفيان الثوري تاليف سليمان بن أحمد الطبراني عن هشام بن عروة عن عائشة قالت كنت أرى رسول الله ص يفعل بفاطمة ع شيئاً من التقبيل و الإلطاف فقلت يا رسول الله تفعل بفاطمة شيئاً لم أرك تفعله قبلك

³³ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 33

³⁴ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 34

³⁵ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 35

(The book) 'Al Taraif' – 'From the oddities of what is found in the Hadeeth of Sufyan Al Sowry is a compilation of Suleyman Bin Ahmad Al Tabrany, from Hisham Bin Urwah, from Ayesha who said,

'I saw Rasool-Allah^{-saww} deal with Fatima^{-asws}, from the kissing and the kindness, so I said, 'O Rasool-Allah^{-saww}! You^{-saww} showing so much (affection to) Fatima^{-asws} I have not seen you^{-saww} doing it before'.

فَقَالَ يَا هُمَيْرَاءُ إِنَّهُ لَمَّا كَانَتْ لَيْلَةً أُسْرِي بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَوَقَفْتُ عَلَى شَجَرَةٍ مِنْ شَجَرِ الْجَنَّةِ لَمْ أَرِ شَجَرَةً فِي الْجَنَّةِ أَحْسَنَ مِنْهَا حُسْنًا وَلَا أَنْضَرَ مِنْهَا وَرَقًا وَلَا أَطْيَبَ مِنْهَا تَمْرًا فَتَنَاوَلْتُ تَمْرَةً مِنْ تَمْرِهَا فَأَكَلْتُهَا فَصَارَتْ نُطْفَةً فِي طَهْرِي

He^{-saww} said: 'O Humeyra! When it was the night there was an ascension with me^{-saww} to the sky, I^{-saww} entered the Paradise. I^{-saww} paused at a tree from the trees of the Paradise. I^{-saww} had not seen any tree in the Paradise more beautiful from in its beauty nor any more colourful than it in leaves, nor any better than it of fruits. So, I^{-saww} took a fruit from its fruit and ate it, and it became a seed in my^{-saww} back.

فَلَمَّا هَبَطْتُ إِلَى الْأَرْضِ وَاقَعْتُ حَدِيحَةً فَحَمَلْتُ بِفَاطِمَةَ فَأَنَا إِذَا اسْتَقَمْتُ إِلَى الْجَنَّةِ سَمِعْتُ [سَمِئْتُ] رِيحَهَا مِنْ فَاطِمَةَ

When I^{-saww} descended to the earth, I^{-saww} slept with (Syeda) Khadeeja^{-asws} and she^{-as} was blessed with Fatima^{-asws}. So I^{-saww}, whenever I^{-saww} am desirous to the Paradise, I^{-saww} tend to smell its aroma from (Syeda) Fatima^{-asws}.

يَا هُمَيْرَاءُ إِنَّ فَاطِمَةَ لَيْسَتْ كِبَسَاءِ الْأَدَمِيِّينَ وَلَا تَعْلُ كَمَا يَعْتَلِنُ بِهِ الْحَيْضَ.

O Humeyra! (Syeda) Fatima^{-asws} isn't like the women of the human beings, nor does she^{-asws} fall ill like what they tend to fall ill with' – meaning the menstruation".³⁶

وَمِنْ ذَلِكَ مَا رَوَاهُ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ بِإِسْنَادِهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِ الْحُسَيْنِ وَ الْحُسَيْنِ وَقَالَ مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا صَلَوَاتُ اللَّهِ عَلَيْهِمْ كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

And from that is what is reported by Ahmad Bin Hanbal in his (book) 'Musnad', by his chain,

'The Prophet^{-saww} held a hand of Al-Hassan^{-asws} and Al-Husayn^{-asws} and said: 'One who loves me^{-asws} and loves these two, and their^{-asws} father^{-asws} and their^{-asws} mother, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, would be with me^{-saww} in my^{-saww} level on the Day of Qiyamah".³⁷

وَمِنْ ذَلِكَ مَا رَوَاهُ الْفَقِيهَةُ الشَّافِعِيُّ ابْنُ الْمَعَارِزِيِّ فِي كِتَابِهِ بِإِسْنَادِهِ إِلَى جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا صَلَوَاتُ اللَّهِ عَلَيْهِمْ كَانَ مَعِي يَوْمَ الْقِيَامَةِ.

And from that is what is reported by the jurist Al Shafie Ibn Al Magazaly in his book, by his chain to Jabir Bin Abdullah who said,

³⁶ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 36 a

³⁷ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 36 b

'Rasool-Allah^{-sawww} said one day at Arafaat, and Ali^{-asws} was sitting closer to him^{-sawww} than I was: 'O Ali^{-asws}! I^{-sawww} and you^{-sawww} have been Created from one tree. I^{-sawww} am its root, and you^{-asws} are its branch, and Al-Hassan^{-asws} and Al-Husayn are its twigs. So, the one who attaches with a twig from it, Allah^{-azwj} would Enter him into the Paradise".³⁸

وَمِنْ ذَلِكَ مَا رَوَاهُ الشَّافِعِيُّ ابْنُ الْمَعَاذِلِيِّ فِي كِتَابِ الْمَنَاقِبِ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: سُئِلَ النَّبِيُّ صَ عَنِ الْكَلِمَاتِ الَّتِي تَلَقَّاهَا آدَمُ مِنْ رَبِّهِ فَنَابَ عَلَيْهِ قَالَ سَأَلَهُ بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالحُسَيْنِ وَالحُسَيْنِ إِلَّا تُبْتُ عَلَيَّ فَنَابَ عَلَيْهِ.

And from that is what is reported by Al Shafie Ibn Al Mafazaly in the book 'Al Manaqib', by his chain to Abdullah Bin Abbas who said,

'The Prophet^{-sawww} was asked about the phrases which Adam^{-as} had received from his^{-as} Lord^{-azwj}, so He^{-azwj} Turned to him^{-as}. He^{-sawww} said: 'He^{-as} asked Him^{-azwj}: 'By the right of Muhammad^{-sawww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, if only You^{-azwj} could Turn to me^{-as}!' So He^{-azwj} Turned to him^{-as}'.³⁹

وَمِنْ ذَلِكَ مَا رَوَاهُ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ بِإِسْنَادِهِ إِلَى سَعِيدِ بْنِ سَعِيدٍ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَ قَوْلُهُ تَعَالَى فُلَانٌ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالُوا يَا رَسُولَ اللَّهِ مَنْ قَرَابَتِكَ الَّذِينَ وَجِبَتْ مَوَدَّتُهُمْ قَالَ عَلِيٌّ وَفَاطِمَةُ وَابْنَاهُمَا

And from that is what is reported by Ahmad Bin Hanbal in his (book) 'Musnad', by his chain to Saeed Bin Jubeyr, from Ibn Abbas who said,

'When the Words of the Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23].** They said, 'O Rasool-Allah^{-sawww}! Who are your^{-sawww} relatives, the ones^{-asws}, their^{-asws} cordiality is Obligated?' He^{-sawww} said: 'Ali^{-asws}, and (Syeda) Fatima^{-asws}, and their^{-asws} two sons^{-asws}'.

رَوَاهُ التَّعَلُّبِيُّ فِي تَفْسِيرِهِ فِي تَفْسِيرِ هَذِهِ الْآيَةِ بِحَدِيثِ الْأَلْفَاظِ وَالْمَعَانِي وَرُويَ أَيْضاً فِي تَفْسِيرِ هَذِهِ الْآيَةِ قَالَ نَظَرَ رَسُولُ اللَّهِ صَ إِلَى عَلِيٍّ وَفَاطِمَةَ وَالحُسَيْنِ وَالحُسَيْنِ عَ وَقَالَ أَنَا حَزْبٌ لِمَنْ حَارَبْتُمْ وَسَلِّمْ لِمَنْ سَالَمْتُمْ.

It is reported by Al-Sa'alby in interpretation of this Verse with these wordings and meaning. And it is reported as by in the interpretation of this Verse, he said, 'Rasool-Allah^{-sawww} looked at Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} and said: 'I^{-sawww} am at war to the one at war with them^{-asws}, and peace to the one at peace with them^{-asws}'.⁴⁰

37- يف، الطرائف رَوَى ابْنُ الْمَعَاذِلِيِّ بِإِسْنَادِهِ فِي كِتَابِ الْمَنَاقِبِ يَرْفَعُهُ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَ مَرَضَ مَرَضَةً فَدَخَلَتْ عَلَيْهِ فَاطِمَةُ تَعُوذُهُ وَهُوَ نَاقَهُ مِنْ مَرَضِهِ فَلَمَّا رَأَتْ مَا يَرْسُولُ اللَّهِ مِنَ الْجُهْدِ وَالضَّعْفِ خَنَقَتْهَا الْعَبْرَةُ حَتَّى جَرَتْ دَمْعُهَا

(The book) 'Al Taraiif' – It is reported by Ibn Al Magazali, by his chain in the book 'Al Manaqib' raising it to Abu Ayoub Al Ansari,

'Rasool-Allah^{-sawww} wall ill with an illness, so (Syeda) Fatima^{-asws} entered to see him^{-sawww} to console him^{-sawww}, and he^{-sawww} was recuperating from his^{-sawww} illness. When she^{-asws} saw what

³⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 36 c

³⁹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 36 d

⁴⁰ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 36 e

was with Rasool-Allah^{-azwj}, from the struggle and the weakness, the tears choked her^{-asws} until her^{-asws} tears flowed.

فَقَالَ لَهَا يَا فَاطِمَةُ إِنَّ اللَّهَ تَعَالَى اطَّلَعَ إِلَى الْأَرْضِ اطَّلَاعَةً فَاخْتَارَ مِنْهَا أَبَاكَ فَبَعَثَهُ نَبِيًّا ثُمَّ اطَّلَعَ إِلَيْهَا الثَّانِيَةَ فَاخْتَارَ مِنْهَا بَعْلَكَ

He^{-saww} said to her^{-asws}, O Fatima^{-asws}! Allah^{-azwj} the Exalted Noticed to the earth with a Notification, and He^{-azwj} Chose your^{-asws} father^{-saww}, and Sent him^{-saww} as a Prophet^{-saww}. Then He^{-azwj} Noticed to it secondly, and Chose your^{-asws} husband^{-asws} from it.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيَّ فَأَنْكَحْتُهُ وَاتَّخَذْتُهُ وَصِيًّا أَمَا عَلِمْتِ أَنَّ لِكِرَامَةِ اللَّهِ إِلَيْكَ زَوْجَكَ أَعْظَمَهُمْ حِلْمًا وَأَقْدَمَهُمْ سِلْمًا وَأَعْلَمَهُمْ عِلْمًا فَصِرْتِ بِذَلِكَ فَاطِمَةُ
ع فَاسْتَبَشَّرَتْ

Allah^{-azwj} the Exalted Revealed to me^{-saww} that I^{-saww} should get you^{-asws} married to him^{-asws}, and take him^{-asws} as a successor^{-asws}. Don't you^{-asws} know that it was for the Benevolence of Allah^{-azwj} to you^{-asws} that He^{-azwj} Got you^{-asws} married to their greatest of them in wisdom, and their most advanced in being a Muslim, and their most learned in knowledge?' So (Syeda) Fatima^{-asws} was cheered by that and smiled.

ثُمَّ قَالَ لَهَا رَسُولُ اللَّهِ ص يَا فَاطِمَةُ لَهُ تَمَانِيَةٌ أَضْرَاسٍ نَوَاقِبَ إِيمَانُهُ بِاللَّهِ وَرَسُولِهِ وَتَزْوِجُهُ فَاطِمَةَ وَسِبْطَاهُ الْحُسَيْنِ وَالْحُسَيْنِ وَأَمْرُهُ بِالْمَعْرُوفِ وَنَهْيُهُ عَنِ الْمُنْكَرِ وَقَضَاؤُهُ بِكِتَابِ اللَّهِ

Then Rasool-Allah^{-saww} said to her^{-asws}: 'O Fatima^{-asws}! For him^{-asws} there are eight constants – Eman with Allah^{-azwj} and His^{-azwj} Rasool-Allah^{-azwj}, and his^{-asws} being married to Fatima^{-asws}, and his^{-asws} two chiefs Al-Hassan^{-asws} and Al-Husayn^{-asws}, and his^{-asws} enjoining with the good and forbidding from the evil, and his^{-asws} judging by the Book of Allah^{-azwj}.

يَا فَاطِمَةُ إِنَّا أَهْلُ بَيْتِ أَوْتِينَا سَمِعَ جِصَالٍ لَمْ يُعْطَهَا أَحَدٌ مِنَ الْأَوْلِيَيْنِ قَبْلَنَا أَوْ قَالَ الْأَنْبِيَاءِ وَلَا يُدْرِكُهَا أَحَدٌ مِنَ الْآخِرِينَ غَيْرِنَا نَبِيْنَا أَفْضَلُ الْأَنْبِيَاءِ وَهُوَ
أَبُوكَ وَوَصِيْنَا أَفْضَلُ الْأَوْصِيَاءِ وَهُوَ بَعْلُكَ

O Fatima^{-asws}! We^{-asws}, People of the Household are Given seven qualities no one from the former ones has been Given before us^{-asws} – or said: 'The Prophets^{-as}, nor anyone from the latter ones would come across it apart from us^{-asws}. Our^{-asws} Prophet^{-saww} is superior of the Prophets^{-as}, and he^{-saww} is your^{-asws} father^{-saww} and our^{-asws} successor^{-asws} is superior of the successor^{-as}, and he^{-asws} is your^{-asws} husband^{-asws};

وَشَهِيدِنَا خَيْرُ الشُّهَدَاءِ وَهُوَ حَمْرَةُ عَمَلِكِ وَمِنَّا مَنْ لَهُ جَنَاحَانِ يَطِيرُ بِيْمَا فِي الْجَنَّةِ حَيْثُ يَشَاءُ وَهُوَ جَعْفَرُ ابْنِ عَتَبِكِ وَمِنَّا سِبْطَاهُ هَذِهِ الْأُمَّةِ وَهُمَا
ابْنَاكَ وَمِنَّا وَالَّذِي نَفْسِي بِيَدِهِ مَهْدِيٌّ هَذِهِ الْأُمَّةِ.

And our^{-asws} martyr is best of the martyrs, and he^{-as} is Hamza^{-as}, your^{-asws} uncle^{-as}; and from us^{-asws} is one^{-as} having two wings for him^{-as}. He^{-as} is flying with these two in the Paradise wherever he^{-as} so desires to, and he^{-as} is Ja'far^{-as}, son^{-as} of your^{-asws} uncle^{-as}; and from us^{-asws} are two chiefs of this community, and they^{-asws} are your^{-asws} two sons^{-asws}; and from us^{-asws}, by the One^{-azwj} in Whose Hand is my^{-saww} soul, is Mahdi^{-asws} of this community".⁴¹

⁴¹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 37

38- مد، العمدة من صحيح البخاري فاطمة سيدة نساء أهل الجنة.

(The book) 'Al-Amdah', from Saheeh Al-Bukhari – '(Syeda) Fatima^{asws} is chieftess of the women of the people of Paradise".⁴²

وَ بِإِسْنَادِهِ عَنِ الْبُخَارِيِّ عَنْ أَبِي الْوَلِيدِ عَنِ ابْنِ عُيَيْنَةَ عَنْ عُمَرَ بْنِ دِينَارٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنْ مَسْوَرِ بْنِ مَخْرَمَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ أَغْضَبَهَا أَغْضَبَنِي.

And by his chain from Al Bukhari – From Abu Al Waleed, from Ibn Uyayna, from Umar Bin Dinar, from Ibn Abu Muleykah, from Miswar Bin Makhramah,

'Rasool-Allah^{saww} said: '(Syeda) Fatima^{asws} is a part from me^{saww}, so the one who angers her^{asws} has angered me^{saww}'.⁴³

وَ بِإِسْنَادِهِ إِلَى صَحِيحِ مُسْلِمٍ عَنْ أَبِي مَعْمَرٍ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الْهَدَلِيِّ عَنْ شَقِيقِ بْنِ عَمْرٍو عَنِ ابْنِ أَبِي مُلَيْكَةَ مِثْلَهُ.

And by his chain to Saheeh Muslim, from Abu Ma'mar Ismail Bin Ibrahim Al Huzaly, from Shaqeeq Bin Amro, from Ibn Abu Muleykah – similar to it.⁴⁴

وَ بِالْإِسْنَادِ عَنْ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ لَيْثِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي يُرِيْبُنِي مَا أَرَاهَا وَ يُؤْذِنِي مَا آذَاهَا.

And by the chain from Muslim – From Ahmad Bin Abdullah Bin Yunus, from lays, from Abdullah Bin Ubeydullah Bin Abu Muleykah, from Al Miswar Bin Makhramah,

'From the Prophet^{saww} having said: 'But rather, my^{saww} daughter is a part of me^{saww}. It worries me^{saww} what worries her^{asws}, and hurts me^{saww} what hurts her^{asws}'.⁴⁵

وَ بِالْإِسْنَادِ إِلَى مُسْلِمٍ عَنْ أَبِي مَعْمَرٍ عَنْ شَقِيقِ بْنِ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْمِسْوَرِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي يُؤْذِنِي مَا آذَاهَا.

And by the chain to Muslim – From Abu Ma'mar, from Shaqeeq, from Ibn Abu Muleyk, from Al Miswar who said,

'Rasool-Allah^{saww} said: 'But rather, (Syeda) Fatima^{asws} is a part of me^{saww}. It hurts me^{saww} what hurts her^{asws}'.⁴⁶

وَ بِالْإِسْنَادِ عَنْ مُسْلِمٍ عَنْ أَبِي كَامِلٍ فَضَيْلِ بْنِ حُسَيْنِ عَنْ أَبِي عَوَّانَةَ عَنْ فِرَاسِ بْنِ عَامِرٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ كُنُّ أَرْوَاحَ رَسُولِ اللَّهِ ص عِنْدَهُ لَمْ يُغَادِرْ مِنْهُنَّ وَاحِدَةً فَأَقْبَلَتْ فَاطِمَةَ ع تَمَشِي مَا تُحْطِي مِنْ شَيْئِهَا عَنْ مِشِيَةِ رَسُولِ اللَّهِ ص شَيْئًا فَلَمَّا رَأَاهَا رَحَبَ بِهَا فَقَالَ مَرْحَبًا بِابْنَتِي فَأَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ

And by the chain from Muslim – From Abu Kamil Fuzeyl Bin Husayn, from Abu Awanah, from Firas, from Aamir, from Masrouq, from Ayesha who said,

⁴² Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{asws}, Ch 50 H 38 a

⁴³ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{asws}, Ch 50 H 38 b

⁴⁴ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{asws}, Ch 50 H 38 c

⁴⁵ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{asws}, Ch 50 H 38 d

⁴⁶ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{asws}, Ch 50 H 38 e

'We, wives of Rasool-Allah^{-saww} were in his^{-saww} presence, not one of them left him^{-saww}. (Syeda) Fatima^{-asws} came walking, not erring in her^{-asws} walking from the walk of Rasool-Allah^{-saww} by anything. When he^{-saww} saw her^{-asws}, he^{-saww} was welcoming with her^{-asws}. He^{-saww} said: 'Welcome to my^{-saww} daughter^{-asws}'. He^{-saww} had her^{-asws} seated on his^{-saww} right, or on his^{-saww} left.

ثُمَّ سَارَهَا فَبَكَتْ بُكَاءً شَدِيداً فَلَمَّا رَأَى حُزْنَهَا سَارَهَا ثَانِيَةً فَضَحِكَتْ فَقُلْتُ لَهَا حَصَّكَ رَسُولُ اللَّهِ ص مِنْ بَيْنِ نِسَائِهِ بِالسِّرِّ ثُمَّ أَنْتِ تَبْكِينَ

Then he^{-saww} divulged a secret to her, so she^{-asws} cried with intense crying. When he^{-saww} saw her^{-asws} grief, he^{-saww} divulged a secret to her^{-asws} secondly, and she^{-asws} laughed. I said to her^{-asws}, 'Rasool-Allah^{-saww} specialised you^{-asws} from between his^{-saww} wives with the secrets, then you^{-asws} cried'.

فَلَمَّا قَامَ رَسُولُ اللَّهِ ص سَأَلْتُهَا مَا قَالَ لَكَ رَسُولُ اللَّهِ قَالَتْ مَا كُنْتُ لِأُفْشِي عَلَى رَسُولِ اللَّهِ ص سِرَّهُ

When Rasool-Allah^{-saww} stood up, I asked her^{-asws}, 'What did Rasool-Allah^{-saww} say to you^{-asws}?' She^{-asws} said: 'I^{-asws} would never expose upon Rasool-Allah^{-saww}, his^{-saww} secret'.

قَالَتْ فَلَمَّا تَوَقَّي رَسُولُ اللَّهِ قُلْتُ عَزَمْتُ عَلَيْكَ بِمَا لِي عَلَيْكَ مِنَ الْحَقِّ لَمَّا حَدَّثْتَنِي مَا قَالَ لَكَ رَسُولُ اللَّهِ ص

She (Ayesha) said, 'When Rasool-Allah^{-saww} passed away, I said, 'I determine upon you^{-asws} with that is for me upon you^{-asws}, of the right, will you^{-asws} not narrate to me what Rasool-Allah^{-saww} had said to you^{-asws}?'

فَقَالَتْ أَمَا الْآنَ فَتَعَمَّ أَمَا حِينَ سَارَنِي فِي الْمَرَّةِ الْأُولَى فَأَخْبَرَنِي أَنَّ جِبْرَائِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ فِي كُلِّ سَنَةٍ مَرَّةً وَ إِنَّهُ عَارِضُهُ الْآنَ مَرَّتَيْنِ وَ إِنِّي لَأَرَى الْأَجَلَ قَدْ أَقْتَرَبَ فَأَتَّقِي اللَّهَ وَ اصْبِرِي فَإِنَّهُ نَعَمَ السَّلْفُ أَنَا لَكَ

She^{-asws} said: 'As for now, so yes. As for when he^{-saww} told me^{-asws} a secret during the first time, he^{-saww} had informed me^{-asws} that Jibraeel^{-as} used to present the Quran to him^{-saww} once during every year, and he^{-as} had presented it twice, and I^{-saww} saw the death to have drawn closer. So, fear Allah^{-azwj} and be patient, for I^{-saww} have a good heritage for you^{-asws}'.

قَالَتْ فَبَكَتْ الْبُكَاءَ الَّذِي رَأَيْتِ فَلَمَّا رَأَى حُزْنَ سَارَنِي الثَّانِيَةَ فَقَالَ يَا فَاطِمَةُ أ مَا تَرْضَيْنِ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ فَضَحِكَتْ ضِحْكَ الَّذِي رَأَيْتِ.

She^{-asws} said: 'So, I^{-asws} cried the crying which you saw. When he^{-saww} saw my^{-asws} grief, he^{-saww} told me^{-asws} the second secret. He^{-saww} said: 'O Fatima^{-asws}! Are you^{-asws} not pleased that you^{-asws} happen to the chieftess of the women of the Momineen, or chief of the women of this community?' So, I^{-asws} laughed my^{-asws} laugh which you saw"⁴⁷.

وَ بِالْإِسْنَادِ عَنْ مُسْلِمٍ عَنْ أَبِي بَكْرٍ بْنِ أَبِي شَيْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ زَكَرِيَّا وَ حَدَّثَنَا ابْنُ مُنَبَّرٍ عَنْ زَكَرِيَّا عَنْ فِرَاسٍ عَنْ عَامِرٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ مِثْلَهُ.

⁴⁷ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 f

And by the chain from Muslim, from Abu Bakr Bin Abu Shayba, from Abdullah Bin Yahya, from Zakariya, and it is narrated to us by Ibn Numeyr, from Zakaria, from Faris, from Aamir, from Masrouq, from Ayesha – similar to it.

وَبِإِسْنَادٍ عَنْ مَنْصُورِ بْنِ أَبِي مُزَاهِمٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ وَ عَنْ زُهَيْرِ بْنِ حَرْبٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ مِثْلَهُ مَعَ الْخِصَارِ إِلَّا أَنَّهُمَا قَالَتْ قَالَتْ فَاطِمَةُ أَخْبَرَنِي بِمَوْتِهِ فَبَكَيْتُ ثُمَّ سَأَرَنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ مَنْ يَتَّبِعُهُ مِنْ أَهْلِهِ فَصَحَّحْتُ.

And by the chain from Mansour Bin Abu Muzahim, from Ibrahim Bin Sa'ar, from his father, from Urwah, from Ayesha, and from Zuheyr Bin Harb, from Yaqoub Bin Ibrahim, from his father, from his grandfather, from Urwah, from Ayesha – similar to it with the brevity except that she said, '(Syeda) Fatima^{-asws} said: 'He^{-saww} informed me^{-saww} of his^{-saww} expiry, then he^{-saww} told me^{-asws} a secret, he^{-saww} informed me^{-asws} that I^{-asws} would be the first one from his^{-saww} family to follow him^{-asws}, so I^{-asws} laughed''.⁴⁸

وَبِإِسْنَادِهِ عَنِ الثَّغَلْبِيِّ فِي تَفْسِيرِهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الدِّبَوْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَبْدِ الْمَلِكِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ زَكَرِيَّا بْنِ يَحْيَى عَنْ دَاوُدَ بْنِ الرُّبَيْعِ عَنْ مُحَمَّدِ بْنِ حَجَّافٍ عَنْ أَبِي ذَرٍّ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ أَرْبَعٌ مَرْيَمُ بِنْتُ عِمْرَانَ وَ آسِيَةُ امْرَأَةِ فِرْعَوْنَ وَ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ.

And by his chain, from Al Sa'alby in his Tafseer, from Al-Husayn Bin Muhammad Al Deynawary, from Ahmad Bin Muhammad Bin Is'haq, from Abdul Malik Bin Madmoud, from Muhammad Bin Yaqoub, from Zakariya Bin Yahya, from Daqood Bin Al Zubeyr, from Muhammad Bin Hajjaf, from Abu Zar'ah, from Abu Hureyra,

'Rasool-Allah^{-saww} said: 'It suffices from the women of the worlds, four – Maryam Bint Imran^{-as}, and Aasiya^{-as} wife of Pharaoh^{-la}, and Khadeeja^{-asws} daughter of Khuwaylid, and Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww}'.⁴⁹

وَمِنَ الْجَمْعِ بَيْنَ الصَّحَابِ السَّنَّةِ مِنْ سُنَنِ أَبِي دَاوُدَ بِإِسْنَادِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا أَلَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْعَالَمِينَ أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ

And from (the book) 'Jam'a Bayn Al Sihah Al Sitta', from (the book) 'Sunan' of Abu Dawood, by his chain,

'From the Prophet^{-saww} having said: 'The Prophet^{-saww} told a secret to (Syeda) Fatima^{-asws} and said to her^{-asws}: 'Are you^{-asws} not pleased that you^{-asws} happen to be chieftess of the women of the worlds or chieftess of this community?'

فَقَالَتْ فَأَيْنَ مَرْيَمُ بِنْتُ عِمْرَانَ وَ آسِيَةُ امْرَأَةِ فِرْعَوْنَ فَقَالَ مَرْيَمُ سَيِّدَةُ نِسَاءِ عَالَمِهَا وَ آسِيَةُ سَيِّدَةُ نِسَاءِ عَالَمِهَا.

She^{-asws} said: 'So, where is Maryam Bint Imran^{-as}, and Aasiya^{-as} wife of Pharaoh^{-la}? He^{-saww} said: 'Maryam is chieftess of women of her^{-as} world (era), and Aasiya^{-as} is chieftess of women of her^{-as} world (era)'.⁵⁰

وَبِإِسْنَادٍ أَيْضاً قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ مَعَ الْخِصَارِ إِلَّا أَنَّهُمَا قَالَتْ قَالَتْ فَاطِمَةُ أَخْبَرَنِي بِمَوْتِهِ فَبَكَيْتُ ثُمَّ سَأَرَنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ مَنْ يَتَّبِعُهُ مِنْ أَهْلِهِ فَصَحَّحْتُ.

⁴⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 g

⁴⁹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 h

⁵⁰ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 i

And by the chain as well, said, ‘The Prophet^{-saww} said: ‘(Syeda) Fatima^{-asws} is a part of me^{-saww}, so the one who angers her^{-asws}, so he has angered me^{-saww}’.⁵¹

و بِالْإِسْنَادِ مِنْ سُنَنِ أَبِي دَاوُدَ وَ صَحِيحِ التِّرْمِذِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ مِثْلَ حَدِيثِ أَبِي هُرَيْرَةَ.

And by the chain from (the book) ‘Sunan’ of Abu Dawood, and (the book) ‘Saheeh’ of Al Tirmizi, from Anas Bin Malik (well known fabricator) – similar to the Hadeeth of Abu Hureyra (a well-known fabricator).⁵²

أَقُولُ وَ رَوَى ابْنُ بَطْرِيْقٍ رَحِمَهُ اللهُ أَيْضاً فِي كِتَابِ الْمُسْتَدْرَكِ بِإِسْنَادِهِ إِلَى كِتَابِ جَلِيَّةِ الْأَوْلِيَاءِ عَنِ الْحَافِظِ أَبِي نُعَيْمٍ بِإِسْنَادِهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَلَا تَنْظُرُونَ بِنَا نَعُوذُ فَاطِمَةَ فَإِنَّهَا تَشْتَكِي قُلْتُ بَلَى

I (Majlisi) am saying, ‘And it is reported by Ibn Batreeq as well in the book ‘Al Mustadrak’, by his chain to the book ‘Hilyat Al Awliya’, from the memoriser Abu Nueym, by his chain, from Imran Bin Husayn,

‘The Prophet^{-saww} said: ‘Will you not come with us^{-saww} to console (Syeda) Fatima^{-asws}, for she^{-asws} has a (health) complaint?’ I said, ‘Yes’.

قَالَ فَاذْهَبْنَا إِلَى أَنْ أَنْتَهَيْنَا إِلَى بَابِهَا فَسَلَّمْنَا وَ اسْتَأْذَنَّا فَقَالَ ادْخُلْ أَنَا وَ مَنْ مَعِيَ قَالَتْ نَعَمْ وَ مَنْ مَعَكَ يَا أَبْنَاءَ قَوْمِ اللَّهِ مَا عَلَيَّ إِلَّا عِبَادَةٌ فَقَالَ لَهَا اصْنَعِي بِنَا كَذَا وَ اصْنَعِي بِنَا كَذَا فَعَلِمَهَا كَيْفَ تَسْتَبِيرُ

He (the narrator) said, ‘We went until we ended up to her^{-asws} door. He^{-saww} greeted and sought permission (for me), he^{-saww} said: ‘Can I^{-saww} and the ones with me^{-saww} enter?’ She^{-asws} said: ‘Yes, and the ones with you^{-saww}, O father^{-saww}! By Allah^{-azwj}! There is nothing upon me^{-asws} except an outer garment’. He^{-saww} said: ‘Do such and such with it, and do such and such with it’. He^{-saww} taught her^{-asws} how she^{-asws} should veil.

فَقَالَتْ وَ اللهُ مَا عَلَيَّ رَأْسِي مِنْ خِمَارٍ قَالَ فَأَخَذَ خَلْقَ مَلَاءَةٍ كَانَتْ عَلَيْهِ فَقَالَ احْتَمِرِي بِنَا ثُمَّ أَدْنَتْ لُهُمَا فَدَخَلَا

She^{-asws} said: ‘By Allah^{-azwj}! There is no scarf upon my^{-asws} head’. He^{-saww} took a worn -cloth which was upon him^{-saww} and said: ‘Cover with it!’ Then she^{-asws} permitted for them both, and they entered.

فَقَالَ كَيْفَ تَجِدِينَ يَا بِنْتِي قَالَتْ إِنِّي لَوَجِعَةٌ وَ إِنَّهُ لَيُرِيدُنِي أَنْ مَا لِي طَعَامٌ أَكُلُهُ

He^{-saww} said: ‘How do you^{-asws} find yourself^{-asws}, O daughter^{-asws}?’ She^{-asws}: ‘I^{-asws} am in pain and it is increasing with me^{-asws}. There is no food for me^{-asws} to eat’.

قَالَ يَا بِنْتِي أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْعَالَمِينَ قَالَتْ يَا أَبَتِ فَأَيُّ مَرْيَمَ ابْنَتِ عِمْرَانَ قَالَ تِلْكَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ أَنْتِ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ أُمُّ وَ اللهُ لَقَدْ رَوَّجْتُكِ سَيِّدَةً فِي الدُّنْيَا وَ الْآخِرَةِ.

He^{-saww} said: ‘O daughter^{-asws}! Are you^{-asws} not pleased to you^{-asws} happen to be chieftess of women of the worlds?’ She^{-asws} said: ‘O father^{-saww}! So, where is Maryam Bint Imran^{-as}?’ He^{-saww} said: ‘She^{-as} is chieftess of women of her^{-as} worlds (era), and you^{-asws} are chieftess of

⁵¹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 j

⁵² Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 k

women of your^{-asws} world (era). Or by Allah^{-azwj}, have I^{-saww} not married you^{-asws} to be two chiefs in the world and the Hereafter”^{.53}

وَمِنَ الْكِتَابِ الْمَذْكُورِ عَنْ جَابِرِ بْنِ سَمُرَةَ مِثْلَهُ وَقَالَ فِي آخِرِهِ إِنَّهَا سَيِّدَةُ النِّسَاءِ يَوْمَ الْقِيَامَةِ.

And from the mentioned book, from Jabir Bin Samurah – similar to it. He said in its end, ‘She^{-asws} is chieftess of the women of the Day of Qiyamah”^{.54}

وَبِالإِسْنَادِ عَنْ أَبِي نُعَيْمٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ مِثْلَ مَا مَرَّ فِي رِوَايَةِ مُسْلِمٍ.

And by the chain from Abu Nueym, from Masrouq, from Ayesha – similar to what has passed in the report of Muslim.⁵⁵

وَبِالإِسْنَادِ عَنْ جَابِرِ الْجُعْفِيِّ عَنِ الشَّعْبِيِّ وَرَوَتْهُ فَاطِمَةُ بِنْتُ الْحُسَيْنِ وَ عَائِشَةُ بِنْتُ طَلْحَةَ عَنْ عَائِشَةَ نَحْوَهُ.

And by the chain from Jabir Al-jufy, from Al-Shaby, and it is reported by (Syeda) Fatima^{-as} daughter^{-as} of Al-Husayn^{-asws}, and Ayesha Bint Talha, from Ayesha – approximate to it.⁵⁶

وَعَنْهُ أَيْضاً مِثْلَ حَدِيثِ الْمَسُورِ بِثَلَاثَةِ أَسَانِيدَ.

And from him as well – similar to the Hadeeth of Al-Miswar by three chains.⁵⁷

وَعَنْهُ أَيْضاً عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ لِفَاطِمَةَ مَا خَيْرُ النِّسَاءِ قَالَتْ (لَا يَرَيْنَ النِّسَاءَ) وَ أَنْ لَا يَرَيْنَ الرِّجَالَ وَ لَا يَرَوْنَهُنَّ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ص فَقَالَ إِنَّمَا فَاطِمَةُ بَعْضَةٌ مِنِّي.

And from him as well, from Saeed Bin Al Musayyab,

‘From Ali^{-asws} having said to (Syeda) Fatima^{-asws}: ‘Who is the best woman?’ She^{-asws} said: ‘(Not seeing the women), and not seen the men, nor do they see them’. He^{-asws} mentioned that to the Prophet^{-saww}. He^{-saww} said: ‘But rather, (Syeda) Fatima^{-asws} is a part of me^{-saww}’^{.58}

وَعَنْهُ أَيْضاً بِإِسْنَادِهِ عَنِ الْأَعْمَشِ عَنْ عَلْقَمَةَ عَنِ ابْنِ مَسْعُودٍ قَالَ: أَصَابَتْ فَاطِمَةَ صَبِيحَةَ يَوْمِ الْعُرْسِ رَعْدَةٌ فَقَالَ لَهَا النَّبِيُّ ص يَا فَاطِمَةُ زَوْجَتُكَ سَيِّدًا فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

And from him as well by his chain, from Al Amsh, from Alqamah, from Ibn Masoud who said,

‘(Syeda) Fatima^{-asws} was afflicted with shivers on the morning of her^{-asws} wedding. The Prophet^{-saww} said to her^{-asws}: ‘O Fatima^{-asws}! I^{-saww} have got you^{-asws} married to a chief in the world, **and in the Hereafter he would be from the righteous ones [2:130].**

⁵³ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 l

⁵⁴ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 m

⁵⁵ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 n

⁵⁶ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 o

⁵⁷ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 p

⁵⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 q

يَا فَاطِمَةُ لَمَّا أَرَادَ اللَّهُ تَعَالَى إِمْلَاكَ بِعَلِيِّ أَمَرَ جِبْرَائِيلَ ع فَقَامَ فِي السَّمَاءِ الرَّابِعَةِ فَصَفَّ الْمَلَائِكَةَ صُفُوفًا ثُمَّ خَطَبَ عَلَيْهِمْ فَرَوَّجَكَ مِنْ عَلِيِّ

O Fatima^{-asws}! When Allah^{-azwj} the Exalted Wanted to be married with Ali^{-asws}, He^{-azwj} Commanded Jibraeel^{-as}. He^{-as} stood in the fourth sky and formed rows of the Angels, then addressed (the proposal of Ali^{-asws}) to them, and married you^{-asws} to Ali^{-asws}.

ثُمَّ أَمَرَ اللَّهُ تَعَالَى شَجَرَ الْجَنَانِ فَحَمَلَتِ الْحُلِيِّ وَ الْحُلَلِ ثُمَّ أَمَرَهَا فَنَثَرَتْهُ عَلَى الْمَلَائِكَةِ فَمَنْ أَخَذَ مِنْهُمْ يَوْمَئِذٍ شَيْئًا أَكْثَرَ بِمَا أَخَذَهُ غَيْرُهُ افْتَخَرَ بِهِ إِلَى يَوْمِ الْقِيَامَةِ

Then Allah^{-azwj} the Exalted Commanded the trees of the Gardens, and they bore the ornaments and garments, then Commanded these and had them scattered upon the Angels. So, the one from them who took more than what someone else had taken, would be priding with it up to the Day of Qiyamah’.

قَالَتْ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا لَقَدْ كَانَتْ فَاطِمَةُ تُفْتَخِرُ عَلَى النِّسَاءِ لِأَنَّ أَوَّلَ مَنْ خَطَبَ عَلَيْهَا جِبْرَائِيلُ.

Umm Salama^{-ra}, may Allah^{-azwj} be Pleased with her^{-ra} said, ‘(Syeda) Fatima^{-asws} used to pride upon the women because the first one who had proposed upon her^{-asws} (for Ali^{-asws}) was Jibraeel^{-as}’.⁵⁹

وَ مِنْ كِتَابِ الْفِرْدَوْسِ لِابْنِ شَيْرَوَيْهِ الدَّيْلَمِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ شَخْصٍ يَدْخُلُ الْجَنَّةَ فَاطِمَةُ مَثَلُهَا فِي هَذِهِ الْأُمَّةِ مَثَلُ مَرْيَمَ بِنْتِ عِمْرَانَ فِي بَنِي إِسْرَائِيلَ.

And from the book ‘Al Firdows’ of Ibn Sheyrawiya, from Abu Hureyra (well known fabricator) who said,

‘The first person to enter the Paradise would be Fatima^{-asws}. An example of her^{-asws} in this community is an example of Maryam Bint Imran^{-as} among the children of Israel’.

وَ عَنْهُ بِإِسْنَادِهِ عَنْ سَيِّدَةِ النِّسَاءِ فَاطِمَةَ ع قَالَتْ قَالَ رَسُولُ اللَّهِ ص كُلُّ بَنِي أَبِي يَنْتُمُونَ إِلَى عَصْبَةِ آبَائِهِمْ إِلَّا وُلْدَ فَاطِمَةَ فَإِنِّي أَنَا أَبُوهُمْ وَ أَنَا عَصَبَتُهُمْ.

And from him, by his chain,

‘From chieftess of the women Fatima^{-asws}, she^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Every Prophet^{-as} was a father wishing to a clique of their^{-as} fathers^{-as} except the children of Fatima^{-asws}, for I^{-saww} am their father^{-saww} and I^{-saww} am their clique’’.⁶⁰

وَ عَنْهُ بِإِسْنَادِهِ عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَوَّجَكَ فَاطِمَةَ وَ جَعَلَ صَدَاقَهَا الْأَرْضَ فَمَنْ مَشَى عَلَيْهَا مُبْغِضًا لَكَ مَشَى حَرَامًا.

And from him, by his chain,

‘From Ammar Bin Yasser^{-ra}, may Allah^{-azwj} be Pleased from him^{-ra} having said, ‘Rasool-Allah^{-saww}: ‘O Ali^{-asws}! Allah^{-azwj} Mighty and Majestic Married you^{-asws} to (Syeda) Fatima^{-asws} and Made

⁵⁹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 r

⁶⁰ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 s

her^{-asws} dower to be the earth. So, the one who walks upon it as a hater to you^{-asws}, his walk is unlawful (Haram)”.⁶¹

وَعَنْهُ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تُحْشَرُ ابْنَتِي فَاطِمَةُ وَ مَعَهَا ثِيَابٌ مَصْبُوعَةٌ بِدَمٍ فَتَتَعَلَّقُ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ فَتَقُولُ يَا عَدْلُ احْكُمْ بَيْنِي وَ بَيْنَ قَاتِلِ وَلَدِي فَيَحْكُمُ لِابْنَتِي وَ رَبِّ الْكَعْبَةِ.

And from him, by his chain,

‘From Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘My^{-saww} daughter^{-asws} Fatima^{-asws} would be Resurrected and there would be a cloth with her^{-asws} dyed with blood. She^{-asws} will stick with a Pillar from the Pillars of the Throne and say: ‘O Just! Judge between me^{-asws} and the killer of my^{-asws} son^{-asws}!’ So, He^{-azwj} will Judge for my^{-saww} daughter^{-asws}, by the Lord^{-azwj} of Kabah!’⁶²

وَ مِنْ أَحَادِيثِ ابْنِ عَمَّارِ الْمُؤَصِّلِيِّ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِفَاطِمَةَ ع إِنَّ اللَّهَ يَغْضَبُ لِعُصْبِكَ وَ يَرْضَى لِرِضَاكَ.

And from the Ahadeeth of Ibn Ammar Al Mowsily, by his chain,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said to (Syeda) Fatima^{-asws}: ‘Allah^{-azwj} is Wrathful to your^{-asws} anger, and is Pleased to your^{-asws} being pleased’.⁶³

وَ مِنْ كِتَابِ مَنَاقِبِ الصَّحَابَةِ لِأَبِي الْمُظَفَّرِ السَّمْعَانِيِّ بِإِسْنَادِهِ عَنِ الشَّعْبِيِّ عَنْ أَبِي جُحَيْفَةَ عَنْ عَلِيٍّ ع قَالَ قَالَ النَّبِيُّ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ تَحْتِ الْحُجُبِ يَا أَهْلَ الْجُمُعِ نَكِسُوا رُءُوسَكُمْ وَ غُضُّوا أَبْصَارَكُمْ حَتَّى تَجُوزَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ عَلَى الصِّرَاطِ.

And from the book ‘Manaqib Al Sahabah’ of Abu Al Muzaffar Al Sam’any, by his chain, from Al Shaby, from Abu Juheyfa,

‘From Ali^{-asws} having said: ‘The Prophet^{-saww} said: ‘When it will be the Day of Qiyamah, a caller will call out from beneath the Veils: “O people of the gathering! Lower your heads and shut your eyes until (Syeda) Fatima^{-asws}, daughter^{-asws} of Rasool-Allah^{-saww} passes over the Bridge!’⁶⁴

وَ عَنْهُ بِإِسْنَادِهِ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ إِذَا قَدِمَ مِنْ مَعَاذِهِ قَبْلَ فَاطِمَةَ ع.

And from him, by his chain from Ikrimah (Bin Abu Jahl^{-la}), from Ibn Abbas who said,

‘Whenever Rasool-Allah^{-saww} arrived from his^{-saww} military expeditions, kissed (Syeda) Fatima^{-asws}’.⁶⁵

⁶¹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 t

⁶² Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 u

⁶³ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 v

⁶⁴ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 w

⁶⁵ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 38 x

39- مد، العمدة بإسناده إلى مُسْنَدِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ نَصْرِ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدَيْ حَسَنِ وَحُسَيْنٍ وَقَالَ ص مِنْ أَحَبِّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

(The book) 'Al Amdah', by his chain to (the book) 'Musnad' of Abdullah Bin Ahmad Bin Hanbal – From Nasr Bin Ali,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Muhammad Bin Ali^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}: 'Rasool-Allah^{-saww} held Hassan^{-asws} and Husayn^{-asws} by hand and said: 'One who loves me^{-saww} and loves these two, and their^{-asws} father^{-asws}, and their^{-asws} mother^{-asws} would be with me^{-saww} in my^{-saww} level on the Day of Qiyamah''.⁶⁶

وَبِإِسْنَادٍ عَنْ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَفَّانَ عَنْ مُعَاذِ بْنِ مُعَاذٍ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ أَبِي الْمِقْدَامِ عَنْ عَبْدِ الرَّحْمَنِ الْأَزْرَقِ عَنْ عَلِيٍّ ع قَالَ: دَخَلَ عَلِيٌّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا نَائِمٌ عَلَى الْمَنَامَةِ فَاسْتَسْقَى الْحَسَنُ وَالْحُسَيْنُ ع قَالَ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى شَاةٍ لَنَا بَكِيٍّ فَدَرَسَتْ فَجَاءَ الْحَسَنُ فَسَقَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

And by the chain from Abdullah, from his father, from Affan, from Muaz Bin Muaz, from Qays Bin Al Rabie, from Abu Al Miqdam, from Abdl Rahman Al Azraq,

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} entered to see me^{-asws} and I^{-asws} was asleep upon the slumber. Al-Hassan^{-asws} and Al-Husayn^{-asws} sought a drink. The Prophet^{-saww} stood up to a sheep of our^{-asws} with little milk and milked it. Al-Hassan^{-asws} came and the Prophet^{-saww} quenched him^{-asws}.

فَقَالَتْ فَاطِمَةُ يَا رَسُولَ اللَّهِ كَأَنَّهُ أَحَبُّهُمَا إِلَيْكَ قَالَ لَا وَ لَكِنَّهُ اسْتَسْقَى قَبْلَهُ ثُمَّ قَالَ إِنَّي وَإِيَّاكَ وَ ابْنَيْكَ وَ هَذَا الرَّاقِدُ فِي مَكَانٍ وَاحِدٍ يَوْمَ الْقِيَامَةِ.

(Syeda) Fatima^{-asws} said: 'O Rasool-Allah^{-saww}! It is as if he^{-asws} more beloved of the two to you^{-saww}'. He^{-saww} said: 'No, but I^{-saww} have quenched (Al-Husayn^{-asws}) before him^{-asws}'. Then he^{-saww} said: 'I^{-saww}, and you^{-asws}, and your^{-asws} two sons^{-asws}, and this one^{-asws} in slumber would be in one place on the Day of Qiyamah''.⁶⁷

40- مد، العمدة من صحيح البخاري عن صدقة عن ابن عيينة عن أبي موسى عن الحسن أنه سمع أبا بكره قال: سمعت النبي ص على المنبر والحسن إلى جنبه ينظر إلى الناس مرة وإلى الحسن مرة ويقول انبي هذا سيد.

(The book) 'Al Amdah', from (the book) 'Saheeh' of Al Bukhari, from Sadaqa, from Ibn Uyayna, from Abu Musa, from Al-Hassan who heard Abu Bakrah saying,

'I heard the Prophet^{-saww} upon the pulpit and Al-Hassan^{-asws} was to his^{-saww} side. He^{-saww} was looking at the people at times and to Al-Hassan^{-asws} at times, and said: 'This son^{-asws} of mine^{-saww} is a chief''.⁶⁸

⁶⁶ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 39 a

⁶⁷ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 39 b

⁶⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 a

وَعَنْهُ عَنْ مُسَدَّدٍ عَنْ مُعَمَّرٍ عَنْ أَبِيهِ عَنْ أَبِي عَثْمَانَ عَنْ أُسَامَةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَأْخُذُهُ وَالْحُسَيْنَ وَيَقُولُ اللَّهُمَّ إِنِّي أَحْبَبُهُمَا فَأَحِبَّهُمَا أَوْ كَمَا قَالَ.

And from him, from Musaddi, from Muammar, from his father, from Abu Usman, from Usama Bin Zayd,

‘From the Prophet^{-saww}, he^{-saww} was grabbing Al-Husayn^{-asws} and saying: ‘O Allah^{-azwj!} I^{-saww} love them^{-asws} both, so love them^{-asws}!’ or like what he^{-saww} said’.⁶⁹

وَعَنْهُ بِإِسْنَادِهِ إِلَى ابْنِ عُمرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا.

And from him by his chain to Ibn Abbas,

‘From the Prophet^{-saww} having said: ‘They^{-asws} both (Al-Hassan^{-asws} and Al-Husayn^{-asws}) are my^{-saww} aromas from the world’.⁷⁰

وَمِنْ صَحِيحِ مُسْلِمٍ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْحَسَنِ إِنِّي أَحِبُّهُ اللَّهُمَّ فَأَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ.

And from (the book) ‘Saheeh’ Muslim, by his chain from Abu Hureyra,

‘From the Prophet^{-saww} having said for Al-Hassan^{-asws}: ‘I^{-asws} love him^{-asws}, O Allah^{-azwj}, so Love him^{-asws} and Love the one who loves him^{-asws}’.⁷¹

وَعَنْهُ بِإِسْنَادِهِ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عَاتِقِهِ وَهُوَ يَقُولُ اللَّهُمَّ إِنِّي أَحِبُّهُ فَأَحِبَّهُ.

And from him by his chain from Al Bara’a Bin Aazib who said,

‘I saw the Prophet^{-saww} and Al-Hassan^{-asws} was upon his^{-saww} shoulder and he^{-saww} was saying: ‘O Allah^{-azwj!} I^{-saww} love him^{-asws}, so Love him^{-asws}’.⁷²

وَعَنِ التَّعَلُّبِيِّ فِي تَفْسِيرِهِ بِإِسْنَادِهِ عَنْ سُفْيَانَ الثَّوْرِيِّ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ قَالَ فَاطِمَةُ وَ عَلِيٌّ يَخْرُجُ مِنْهُمَا اللُّؤلُؤُ وَالْمَرْجَانُ قَالَ الْحَسَنُ وَالْحُسَيْنُ.

And from Al Sa’ad in his Tafseer by his chain from Sufyan Al Sowry,

‘Regarding Words of Allah^{-azwj} Mighty and Majestic: **He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20]**, he said: ‘(Syeda) Fatima^{-asws} and Ali^{-asws}’. **There come forth from them the pearls and the rubies [55:22]**, he said: ‘Al-Hassan^{-asws} and Al-Husayn^{-asws}’.⁷³

قَالَ التَّعَلُّبِيُّ وَ رُوِيَ هَذَا الْقَوْلُ أَيْضاً عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَ قَالَ: بَيْنَهُمَا بَرْزَخٌ مُحَمَّدٌ.

⁶⁹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 b

⁷⁰ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 c

⁷¹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 d

⁷² Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 e

⁷³ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 f

Al-Sa'alby, 'And this word has been Revealed as well from Saeed Bin Jubeyr and said, **'Between them is a barrier [55:20] – Muhammad^{-saww}'**.⁷⁴

وَمِنَ الْجَمْعِ بَيْنَ الصَّخَّاحِ السَّيِّئَةِ لِرِزِينِ الْعَبْدَرِيِّ مِنْ صَحِيحِ أَبِي دَاوُدَ وَ صَحِيحِ الرَّزْمِذِيِّ بِإِسْنَادِهِمَا عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص الْحُسَيْنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

And from (the book) 'Al Jam'a Bayn Al Sihah Al Sitta' – Al Abdary, from (the book) 'Saheeh' of Abu Dawood, and (the book) 'Saheeh' of Al Tirmizi, by their chains from Abu Saeed Al Khudri who said,

'Rasool-Allah^{-saww} said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws} are two chiefs of the youths of the people of Paradise'.⁷⁵

وَعَنْهُ مِنْ سُنَنِ أَبِي دَاوُدَ عَنْ عَلِيِّ ع قَالَ: كُنْتُ إِذَا سَأَلْتُ رَسُولَ اللَّهِ ص أَعْطَانِي وَإِذَا سَكَتُ ابْتَدَأَنِي قَالَ وَ أَخَذَ بِيَدِ الْحُسَيْنِ وَالْحُسَيْنِ وَ قَالَ مَنْ أَحَبَّنِي وَ أَحَبَّ هَذَيْنِ وَ آبَاهُمَا وَ أُمَّهُمَا وَ كَانَ مُتَّبِعاً لِسُنَّتِي كَانَ مَعِيَ فِي الْجَنَّةِ.

And from him, from (the book) 'Sunan' of Abu Dawood,

'From Ali^{-asws} having said: 'Whenever I^{-asws} asked Rasool-Allah^{-saww} (a question), he^{-saww} gave me^{-asws} (the answer), and whenever I^{-asws} was silent, he^{-saww} initiated me^{-asws} (the conversation). He^{-saww} said, and held the hands of Al-Hassan^{-asws} and Al-Husayn^{-asws} and said: 'One who loves me^{-asws}, and loves these two, and their^{-asws} father^{-asws}, and their^{-asws} mother^{-asws}, and was a follower of my^{-saww} Sunnah would be with me^{-saww} in the Paradise'.⁷⁶

وَمِنْ كِتَابِ الْمُصَابِيحِ بِإِسْنَادِهِ عَنْ يَحْيَى بْنِ مَرْزُوقٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَحَبُّ حُسَيْنًا حُسَيْنٌ سَبَطٌ مِنَ الْأَسْبَاطِ.

And from the book 'Al Masabeeh' by his chain from Ya'la Bin Murrah who said,

'Rasool-Allah^{-saww} said: 'Husayn^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}. Allah^{-azwj} Loves the one who loves Husayn^{-asws}. Husayn^{-asws} is a chief from the chiefs'.⁷⁷

وَعَنْهُ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: طَرَقْتُ النَّبِيَّ ص دَاتَ لَيْلَةٍ فِي بَعْضِ الْحَاجَاتِ فَخَرَجَ النَّبِيُّ ص وَ هُوَ مُشْتَمِلٌ عَلَى شَيْءٍ لَا أَدْرِي مَا هُوَ فَلَمَّا فَرَعْتُ مِنْ حَاجَتِي قُلْتُ مَا الَّذِي أَنْتَ مُشْتَمِلٌ عَلَيْهِ

And from him, from Usama Bin Zayd who said,

'I knocked (on the door) of the Prophet^{-saww} one night regarding one of the needs. The Prophet^{-saww} came out and he^{-saww} had included (in a cover) upon something I did not know what it was. When I was free from my need, I said, 'What is that which you^{-saww} are covering upon?'

فَكَشَفَهُ فَإِذَا الْحُسَيْنُ وَالْحُسَيْنُ عَلَى وَرَكْبِهِ فَقَالَ ص هَذَانِ ابْنَايَ وَ ابْنَا ابْنَتِي اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَجِبْهُمَا وَ أَحِبَّ مَنْ يُحِبُّهُمَا.

⁷⁴ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 g

⁷⁵ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 h

⁷⁶ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 i

⁷⁷ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 j

He^{-saww} uncovered, and there were Al-Hassan^{-asws} and Al-Husayn^{-asws} by his^{-saww} lap. He^{-saww} said: ‘These two are my^{-saww} sons^{-asws} and sons^{-asws} of my^{-saww} daughter^{-asws}. O Allah^{-azwj}! I^{-saww} love them^{-asws} both, so Love them^{-asws}, and Love the ones who love them^{-asws}’.⁷⁸

أَقُولُ رَوَى ابْنُ بَطْرِيقٍ فِي كِتَابِ الْمُسْتَدْرَكِ الْأَخْبَارِ الْمُتَقَدِّمَةِ بِأَسَانِيدٍ كَثِيرَةٍ مِنْ كِتَابِ الْمَغَازِي لِمُحَمَّدِ بْنِ إِسْحَاقَ وَ كِتَابِ الْحَلَبِيَّةِ لِلْحَافِظِ أَبِي نُعَيْمٍ وَ مِنْ كِتَابِ الْفَرْدَوْسِ لِابْنِ شَيْرَوَيْهِ وَ رَوَى مِنْ كِتَابِ الْفَرْدَوْسِ بِإِسْنَادِهِ عَنِ النَّجَّاحِ ص قَالَ: إِنَّ مُوسَى بْنَ عِمْرَانَ سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ فِي زِيَارَةِ الْحُسَيْنِ ع فَرَّارُهُ فِي سَبْعِينَ أَلْفًا مِنَ الْمَلَائِكَةِ.

I (Majlisi) am saying, ‘It is reported by Ibn Batreeq in the book ‘Al Mustadrak’, the preceding Ahadeeth by a lot of chains from the book ‘Al Magazy’ of Muhammad In Is’haq, and the book ‘Al Hilyat’ of the memoriser Abu Nueym, and from the book ‘Al Firdows’ of Ibn Sheyrawiya, and it is reported from the book ‘Al Firdows’, by his chain,

‘From the Prophet^{-saww} having said: ‘Musa^{-as} Bin Imran^{-as} asked his^{-as} Lord^{-azwj} Mighty and Majestic regarding visitation of Al-Husayn^{-asws}, so he^{-as} visited him^{-asws} among seventy thousand Angels’.⁷⁹

وَ عَنْهُ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْحُسَيْنُ وَ الْحُسَيْنُ ع يَوْمَ الْقِيَامَةِ عَنْ حَنَبِيَّ عَرْشِ الرَّحْمَنِ بِمَنْزِلَةِ الشَّفَقَيْنِ مِنَ الْوَجْهِ.

And from him, by his chain from Amir Al-Momineen^{-asws} having said: ‘Al-Hassan^{-asws} and Al-Husayn^{-asws} on the Day of Qiyamah would be by the side of the Throne of the Beneficent being at the status of the two sides of the face’.⁸⁰

وَ مِنْ أَحَادِيثِ ابْنِ عَمَّارٍ الْمُؤَصِّلِيَّ بِإِسْنَادِهِ عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ يَا عَلِيُّ إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَقُومُ أَنَا مِنْ قَبْرِي وَ أَنْتَ كَهَاتَيْنِ وَ أَشَارَ بِإِصْبَعَيْهِ السَّبَابِيَّةِ وَ الْوُسْطَى وَ حَرَكَهُمَا وَ صَفَّهُمَا أَنْتَ عَنْ يَمِينِي وَ فَاطِمَةُ مِنْ وَرَائِي وَ الْحُسَيْنُ وَ الْحُسَيْنُ قُدَّامِي حَتَّى تَأْتِيَ الْمُؤَقِفَ ثُمَّ يُنَادِي مُنَادٍ مِنْ قِبَلِ اللَّهِ تَعَالَى أَلَا إِنَّ عَلِيًّا وَ شِعْبَةَ الْأَمْنُونَ يَوْمَ الْقِيَامَةِ.

And from Ahadeeth of Ibn Ammar Al Mowsily, by his chain from Anas (well known fabricator) who said,

‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! When it will be the Day of Qiyamah, I^{-saww} and you^{-asws} will rise from my^{-saww} grave like these two’ – and indicated with his^{-asws} fingers, the index and the middle, and moved them and gathered them: ‘You^{-asws} will be on my^{-saww} right, and (Syeda) Fatima^{-asws} from behind me^{-saww}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} in front of me^{-saww}, until we^{-asws} come to the pausing stop. Then a caller will call from the Direction of Allah^{-azwj} the Exalted: “Indeed! Ali^{-asws} and his^{-asws} Shias are the secured ones on the Day of Qiyamah!”’⁸¹

وَ مِنْ كِتَابِ فَضَائِلِ الصَّحَابَةِ لِلْسَّمْعَانِيِّ بِإِسْنَادِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ قَالَ: طَلَعَ الْحُسَيْنُ بْنُ عَلِيٍّ ع مِنْ بَابِ الْمَسْجِدِ فَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ مَنِ أَحَبَّ أَنْ يَنْظُرَ إِلَى سَيِّدِ شَبَابِ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص.

And from the book ‘Fazail Al Sahaba’ of al Sam’any, by his chain, from Abdul Rahman Bin Sabit who said,

⁷⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 k

⁷⁹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 l

⁸⁰ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 m

⁸¹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 n

'Al-Husayn^{-asws} emerged from the door of the Masjid, so Jabir Bin Abdullah said, 'One who loves to look at a chief of the youths of the people of Paradise, so let him look at this one^{-asws}! I have heard it from Rasool-Allah^{-saww}'⁸²

وَعَنْهُ بِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ رَاشِدٍ عَنْ عَلِيِّ بْنِ يَعْلَى قَالَ: جَاءَ الْحُسَيْنُ وَالْحُسَيْنُ يَسْعَيَانِ إِلَى رَسُولِ اللَّهِ ص فَأَخَذَ أَحَدَهُمَا فَضَمَّهُ إِلَى إِيْطِهِ وَ أَخَذَ الْآخَرَ فَضَمَّهُ إِلَى إِيْطِهِ الْآخَرَ ثُمَّ قَالَ هَذَا رَجُلَانِي مِنَ الدُّنْيَا مَنْ أَحَبَّنِي فَلْيُحِبَّهُمَا.

And from him, by his chain from Saeed Bin Rashid, from Ya'la who said,

'Al-Hassan^{-asws} and Al-Husayn^{-asws} sprinted to Rasool-Allah^{-saww}, so he^{-saww} took one of them^{-asws} and hugged him^{-asws} to his^{-saww} armpit, and took the other and hugged him^{-asws} to his^{-saww} (other armpit, then said: 'These two are my^{-saww} aromas from the world. One who loves me^{-saww}, so let him love them^{-asws}'⁸³

وَعَنْهُ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ الْحُسَيْنَ وَالْحُسَيْنَ كَانَا يَصْطَرِعَانِ فَاطَمَةَ عَلَيْهِنَّ النَّبِيِّ ص وَ هُوَ يَقُولُ إِنَّهَا الْحَسَنُ فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ عَلَى الْحُسَيْنِ فَقَالَ إِنَّ جِبْرَائِيلَ يَقُولُ إِنَّهَا الْحُسَيْنُ.

And from him, by his chain,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: 'Al-Hassan^{-asws} and Al-Husayn^{-asws} were both wrestling. The Prophet^{-saww} emerged to them^{-asws} and he^{-saww} was saying: 'Come on O Al-Hassan^{-asws}!' Ali^{-asws} said: 'O Rasool-Allah^{-saww}! Upon Al-Husayn^{-asws}?' He^{-saww} said: 'Jibraeel^{-as} is saying: 'Come on O Al-Husayn^{-asws}!'⁸⁴

وَبِإِسْنَادِهِ عَنِ الْأَعْمَشِيِّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ الْحُسَيْنُ عِنْدَ النَّبِيِّ ص وَ كَانَ يُجْبَهُ حُبًّا شَدِيدًا فَقَالَ ص اذْهَبْ إِلَى أُمِّكَ فَقُلْتُ اذْهَبْ مَعَهُ قَالَ لَا فَجَاءَتْ بَرْقَةٌ مِنَ السَّمَاءِ فَمَشَى فِي ضَوْئِهَا حَتَّى وَصَلَ إِلَى أُمِّهِ.

And by his chain from Al Amsh, from Abu Salih, from Abu Hureyra who said,

'Al-Hassan^{-asws} was in the presence of the Prophet^{-saww}, and he^{-saww} used to love him^{-asws} with intense love. He^{-saww} said: 'Go to your^{-asws} mother^{-asws}!' I said, 'Shall I go with him^{-asws}?' He^{-saww} said: 'No'. So, there came a lightning from the sky and he^{-asws} walked (home) in its illumination until he^{-asws} arrived to his^{-asws} mother^{-asws}'⁸⁵

وَبِإِسْنَادِهِ عَنْ يَزِيدَ بْنِ جَابِرٍ عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص ابْنَايَ هَذَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا.

And by his chain, from Yazeed Bin Jabir, from Umar who said,

'Rasool-Allah^{-saww} said: 'These two sons^{-asws} of mine^{-saww} are two chiefs of the youths of the people of Paradise, and their^{-asws} father^{-asws} is better than them^{-asws}'⁸⁶

⁸² Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 o

⁸³ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 p

⁸⁴ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 q

⁸⁵ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 r

⁸⁶ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 40 s

41- يل، الفضائل لابن شاذان سُلَيْمَانُ بْنُ مِهْرَانَ عَنْ جَابِرٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ رَأَيْتُ عَلَى بَابِ الْجَنَّةِ مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَلِيُّ اللَّهِ الْحَسَنُ وَالْحُسَيْنُ سِبْطَا رَسُولِ اللَّهِ وَ فَاطِمَةُ الزَّهْرَاءُ صَفْوَةُ اللَّهِ عَلَى نَاكِرِهِمْ وَ بَاغِضِهِمْ لَعْنَةُ اللَّهِ.

(The book) 'Al Fazail' of Ibn Shazan – Suleyman Bin Mihran, from Jabir, from Mujahid, from Ibn Abbas,

'From the Prophet^{-saww} having said: 'When there was an ascension with me^{-saww} to the sky, I^{saww} written upon a door of the Paradise: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, Ali^{-asws} is Guardian^{-asws} of Allah^{-azwj}, Al-Hassan^{-asws} and Al-Husayn^{-asws} are two grandsons^{-asws} of Rasool-Allah^{-saww}, and Fatima Al-Zahra^{-asws} is an elite of Allah^{-azwj}, upon their^{-asws} deniers and their^{-asws} haters is Curse of Allah^{-azwj}".⁸⁷

42- يل، الفضائل لابن شاذان فض، كتاب الروضة بالأسانيد يَرْفَعُهُ إِلَى عَمَّارِ بْنِ يَاسِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ أَوْحَى اللَّهُ إِلَيَّ يَا مُحَمَّدُ عَلَى مَنْ تُخَلِّفُ أَتَمَّتْكَ فُلْتُ اللَّهُمَّ عَلَيْكَ قَالَ صَدَقْتَ أَنَا خَلِيفَتُكَ عَلَى النَّاسِ أَجْمَعِينَ

(The book) 'Al Fazail' of Ibn Shazan, (and) the book 'Al Rowzah', by the chains raising it to,

'Ammar Bin Yasser^{-ra} said, 'Rasool-Allah^{-saww} said: 'When there was an ascension with me^{-saww} to the sky, Allah^{-azwj} Revealed to me^{-saww}: "O Muhammad^{-saww}! Upon whom have you^{-saww} left your^{-saww} community?" I^{-saww} said: 'O Allah^{-azwj}! Upon You^{-azwj}!' He^{-azwj} Said: "You^{-saww} speak the truth, I^{-azwj} am Your^{-azwj} Caliph upon the people in their entirety!

يَا مُحَمَّدُ فُلْتُ لَبَيْتِكَ وَ سَعْدَيْكَ قَالَ يَا مُحَمَّدُ إِنِّي اصْطَفَيْتُكَ بِرِسَالَتِي وَ أَنْتَ أَمِينِي عَلَى وَحْيِي ثُمَّ خَلَقْتُ مِنْ طِينَتِكَ الصِّدِّيقَ الْأَكْبَرَ سَيِّدَ الْأَوْصِيَاءِ وَ جَعَلْتُ لَهُ الْحُسْنَ وَ الْحُسَيْنَ

O Muhammad^{-saww}!" I^{-saww} said: 'At Your^{-azwj} service and assistance!' He^{-azwj} Said: "O Muhammad^{-saww}! I^{-azwj} Chose you^{-saww} for My^{-azwj} Message, and you^{-saww} are My^{-azwj} trustee upon My^{-azwj} Revelation. Then I^{-azwj} Created from your^{-saww} clay, the greatest truthful, chief of the successors^{-as}, and Made Al-Hassan^{-asws} and Al-Husayn^{-asws} to be for him^{-asws}.

أَنْتَ يَا مُحَمَّدُ الشَّجَرَةُ وَ عَلَيُّ غُصْنُهَا وَ فَاطِمَةُ وَرَقُّهَا وَ الْحَسَنُ وَ الْحُسَيْنُ ثَمَرُهَا وَ جَعَلْتُ شِيعَتَكُمْ مِنْ بَقِيَّةِ طِينَتِكُمْ فَلِذَلِكَ فُلْتُوهُمْ وَ أَجْسَادُهُمْ تَهْوِي إِلَيْكُمْ.

You^{-saww}, O Muhammad^{-saww}, are the tree, and Ali^{-asws} is its branches, and (Syeda) Fatima^{-asws} is its leaves, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are its fruits; and I^{-azwj} Made your^{-saww} Shias from the remnants of your^{-asws} clays. Their hearts and their bodies shall incline towards you^{-asws} all!"⁸⁸

أَقُولُ وَ رَوَى ابْنُ الْأَثِيرِ عَنِ التِّرْمِذِيِّ عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ يَبْدُ حَسَنٍ وَ حُسَيْنٍ وَ قَالَ مَنْ أَحَبَّنِي وَ أَحَبَّ هَدَيْنِ وَ أَبَاهُمَا وَ أُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ

I (Majlisi) am saying, 'And it is reported by Ibn Al Aseere, from Al Tirmizi,

⁸⁷ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 41

⁸⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 42 a

‘From Ali^{-asws}: ‘Rasool-Allah^{-saww} held the hands of Hassan^{-asws} and Husayn^{-asws}, and said: ‘One who loves me^{-saww} and loves these two, and their^{-asws} father^{-asws}, and their^{-asws} mother^{-asws} would be with me^{-saww} in my^{-saww} level on the Day of Qiyamah’.

وَذَكَرَ رَزَيْنٌ بَعْدَ قَوْلِهِ وَ أُمَّهُمَا وَ مَاتَ مُتَّبِعاً لِسُنَّتِي عَزَبَ مُتَّبِعِ كَأَنَّ مَعِيَ فِي الْجَنَّةِ.

And Razeyn mentioned after his^{-saww} words: ‘And their^{-asws} mother^{-asws}, and dies having been obedient to my^{-saww} Sunnah, without having innovated, would be with me^{-saww} in the Paradise’.⁸⁹

وَمِنَ الرِّوَايَةِ أَيْضاً عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحَسَنِ أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سَلَامٌ لِمَنْ سَأَلْتُمْ.

And from Al Tirmizi as well, from Zayd Bin Arqam who said,

‘Rasool-Allah^{-saww} said for Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}: ‘I^{-saww} am at war to the one at war with them^{-asws}, and at peace with the one at peace with them^{-asws}’.⁹⁰

43- ختص، منتخب البصائر الصدوق عن ماجيلويه عن عمه عن البرقي عن ابن أبي نجران عن العلاء عن محمد عن أبي جعفر ع قال قال جابر بن عبد الله الأنصاري قلت لرسول الله ص ما تقول في علي بن أبي طالب قال ذلك نفسي

(The book) ‘Muntakhab Al Basaair’ – Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from Ibn Abu Najran, from Al-A’ala, from Muhammad,

‘From Abu Ja’far^{-asws} having said: ‘Jabir Bin Abdullah Al-Ansari said, ‘I said to Rasool-Allah^{-saww}, ‘What are you^{-saww} saying regarding Ali^{-asws} Bin Abu Talib^{-asws}?’ He^{-saww} said: ‘That one^{-asws} is my^{-saww} self’.

قُلْتُ فَمَا تَقُولُ فِي الْحُسَيْنِ وَ الْحَسَنِ قَالَ هُمَا رُوحَايَ وَ فَاطِمَةُ أُمَّهُمَا ابْنَتِي يَسُوؤُنِي مَا سَاءَهَا وَ يَسُرُّنِي مَا سَرَّهَا أَشْهَدُ اللَّهُ أَنِّي حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سَلَامٌ لِمَنْ سَأَلْتَهُمْ

I said, ‘So what are you^{-saww} saying regarding Al-Hassan^{-asws} and Al-Husayn^{-asws}?’ He^{-saww} said: ‘They^{-asws} are both are my^{-saww} souls, and (Syeda) Fatima^{-asws}, their^{-asws} mother^{-asws}, is my^{-saww} daughter^{-asws}. It saddens me^{-saww} what saddens her^{-asws}, and it cheers me^{-saww} what cheers her^{-asws}. I^{-saww} testify to Allah^{-azwj}, I^{-saww} am at war to the one who is at war to them^{-asws}, and at peace to the one peace to them^{-asws}.

يَا جَابِرُ إِذَا أَرَدْتَ أَنْ تَدْعُوَ اللَّهَ فَيَسْتَجِيبَ لَكَ فَادْعُهُ بِأَسْمَائِهِمْ فَإِنَّهَا أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

O Jabir! Whenever you want to supplicate to Allah^{-azwj}, it would be answered for you, so supplicate with their^{-asws} names, for these are the most beloved of the names to Allah^{-azwj} Mighty and Majestic’.⁹¹

⁸⁹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 42 b

⁹⁰ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 42 c

⁹¹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 43

44- ما، الأمامي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن أحمد بن سلام الأسدي عن السري بن خزيمة عن يزيد بن هاشم عن مسمع بن عبد الملك عن خالد بن طليق عن أبيه عن جدته أم مجند امرأة عمران بن حصين عن ميمونة و أم سلمة زوجي النبي ص قالتا استسقى الحسن فقام رسول الله ص فجدح له في عمر كان لهم يعني قدحاً يشرب فيه ثم أتاه به

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ahmad Bin Sallam Al Asady, from Al Sary Bin Khuzeyma, from Yazeed Bin Hashim, from Misma'a Bin Abdul Malik, from Khalid Bin Taleeq, from his father, from his grandmother Umm Bujeyd, wife of Imran Bin Husayn,

'From Maymouna^{-ra} and Umm Salama^{-ra}, wives of the Prophet^{-saww}, both said, 'Al-Hassan^{-asws} asked to be quenched, so Rasool-Allah^{-saww} stood up and mixed some porridge which was for them in water, meaning a cup to drink from. Then he^{-saww} came with it.

فقام الحسين ع فقال استنبيه يا أبة فأعطاه الحسن ثم جدح للحسين ع فسقاه فقالت فاطمة ع كأن الحسن أحبهما إليك قال إنه استسقى قبله و إلي و إليك و هما و هذا الرقاد في مكان واحد في الجنة.

Al-Husayn^{-asws} stood and said: 'Quench him^{-asws}, O father^{-saww}!' So, he^{-saww} gave it to Al-Hassan^{-asws}, then mixed it for Al-Husayn^{-asws} and quenched him^{-asws}. (Syeda) Fatima^{-asws} said: 'It is as if Al-Hassan^{-asws} is more beloved of the two to you^{-saww}'. He^{-saww} said: 'I^{-saww} have quenched before him^{-asws}. And I^{-saww}, and you^{-asws}, and they^{-asws} both, and this one^{-asws} napping (Ali^{-asws}) would be in one place in the Paradise'⁹²

45- يل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد إلى أبي أمانة الباهلي قال قال رسول الله ص إن الله خلقني و علياً من شجرة واحدة فأنا أصلها و عليٌّ فرعها و الحسن و الحسين ثمرةا و شيعتنا و فرعها فمن تمسك بما نجا و من تخلف عنها هوى.

(The book) 'Al Fazail' of Ibn Shazan, (and) the book 'Al Rowza', by the chain to Abu Umama Al Bahily who said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Created me^{-saww} and Ali^{-asws} from one tree. So, I^{-saww} am its roots and Ali^{-asws} is its branches, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are its fruits, and our^{-asws} Shias are its leaves. So, the one who adheres with it would attain salvation, and the one stays behind from it would collapse'⁹³

و بالإسناد يرفعه إلى قتادة عن رسول الله ص أن النار افتخرت على الجنة فقالت النار تسكنني الملوك و الجبابرة و أنت تسكنك الفقراء و المساكين فشكت الجنة إلى ربها فأوحى الله إليها اسكني فإني أرتك يوم القيامة بأربعة أركانٍ مُحَمَّدٍ سَيِّدِ الْأَنْبِيَاءِ وَ عَلِيٍّ سَيِّدِ الْأَوْصِيَاءِ وَ الْحَسَنِ وَ الْحُسَيْنِ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ وَ شِيَعَتِهِمْ فِي فُصُوكِ مَعَ الْخُورِ الْعَيْنِ.

And by the chain, raising it to Qatada,

'From Rasool-Allah^{-saww}: 'The Fire prided upon the Paradise. The Fire said, 'There shall dwell in me the kings, and the tyrants, and you are a dwelling for the poor and the needy'. So, the Paradise complained to its Lord^{-azwj}. Allah^{-azwj} Revealed to it: "Calm down, for I^{-azwj} shall Adorn you on the Day of Qiyamah with four elements – with Muhammad^{-saww} chief of the Prophets^{-as}, and Ali^{-asws} chief of the successors^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} two chiefs of

⁹² Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 44

⁹³ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 45 a

the youths of the people of Paradise, and their^{-asws} Shias in your castles with the Maiden Houries”⁹⁴.

46- كَشَفَ، كَشَفَ الْعَمَةَ مِنْ مُشْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ص أَخَذَ بِيَدِ حَسَنِ وَ حُسَيْنٍ وَ قَالَ مَنْ أَحَبَّنِي وَ أَحَبَّ هَذَيْنِ وَ أَبَاهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

(The book) ‘Kashf Al Ghumma’ – From (the book) ‘Masnad’ of Ahmad Bin Hanbal,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}: ‘Rasool-Allah^{-saww} held the hands of Hassan^{-asws} and Husayn^{-asws} and said: ‘One who loves me^{-saww} and loves these two, and their^{-asws} father^{-asws}, and their^{-asws} mother^{-asws} would be with me^{-saww} in my^{-saww} level on the Day of Qiyamah”⁹⁵.

وَ مِنْ كِتَابِ الْخَافِظِ أَبِي بَكْرٍ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ زَيْدِ بْنِ أَرْقَمٍ أَنَّ النَّبِيَّ ص قَالَ لِعَلِيِّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنِ ع أَنَا سَلِمٌ لِمَنْ سَأَلْتُمْ وَ حَرْبٌ لِمَنْ حَارَبْتُمْ.

And from the book of the memoriser Abu Bakr Muhammad Bin Abu Nasr, from Zayd Bin Arqam,

‘The Prophet^{-saww} said for Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}: ‘I^{-saww} am at peace to the one at peace with them^{-asws}, and at war to the one at war with them^{-asws}’⁹⁶.

وَ مِنْهُ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: مَرَّ النَّبِيُّ ص عَلَى بَيْتِ فِيهِ فَاطِمَةُ وَ عَلِيُّ وَ حَسَنٌ وَ حُسَيْنٌ ع فَقَالَ أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سَلِمٌ لِمَنْ سَأَلْتُمْ.

And from him, from Zayd Bin Arqam who said,

‘The Prophet^{-saww} passed by the house in it were (Syeda) Fatima^{-asws}, and Ali^{-asws}, and Hassan^{-asws}, and Husayn^{-asws}. He^{-saww} said: ‘I^{-saww} am at war to one warring them^{-asws} and at peace to one at peace with them^{-asws}’⁹⁷.

47- فض، كتاب الروضة بل، الفضائل لابن شاذان بالإسناد يرفعه إلى عائشة قالت كُنْتُ عِنْدَ رَسُولِ اللَّهِ ص فَذَكَرْتُ عَلِيًّا فَقَالَ يَا عَائِشَةُ لَمْ يَكُنْ قَطُّ فِي الدُّنْيَا أَحَبُّ إِلَيَّ مِنَ اللَّهِ مِنْهُ وَ مِنْ زَوْجَتِهِ فَاطِمَةَ ابْنَتِي وَ مِنْ وَلَدَيْهِ الْحَسَنَ وَ الْحُسَيْنِ

(The books) ‘Kitab Al Rowza’, (and) ‘Al Fazail’ of Ibn Shazan – by the chain, raising it to Ayesha (well-known fabricatress) who said,

‘I was in the presence of Rasool-Allah^{-saww} and I mentioned Ali^{-asws}. He^{-saww} said: ‘O Ayesha! There does not happen to be anyone more beloved to Allah^{-azwj} at all than him^{-asws} and his^{-asws} wife^{-asws} (Syeda) Fatima^{-asws}, my^{-saww} daughter^{-asws}, and his^{-asws} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}.

⁹⁴ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 45 b

⁹⁵ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 46 a

⁹⁶ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 46 b

⁹⁷ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 46 c

تَعْلَمِينَ يَا عَائِشَةُ أَيُّ شَيْءٍ رَأَيْتَ لِابْنَتِي فَاطِمَةَ وَ لِبَعْلِهَا قُلْتُ أَحَبْرِي يَا رَسُولَ اللَّهِ

Do you know, O Ayesha, which is I^{-saww} saw written for my^{-saww} daughter^{-asws} Fatima^{-asws} and for her^{-asws} husband^{-asws}? I said, 'Inform me, O Rasool-Allah^{-saww}!'

قَالَ ص يَا عَائِشَةُ إِنَّ ابْنَتِي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَإِنَّ بَعْلَهَا لَا يُقَاسُ بِأَحَدٍ مِنَ النَّاسِ وَإِنَّ وَلَدَيْهِ الْحَسَنَ وَ الْحُسَيْنَ هُمَا رِيحَانَتَايَ فِي الدُّنْيَا وَ الْآخِرَةِ

He^{-saww} said: 'O Ayesha! My^{-saww} daughter^{-asws} is chieftess of the women of Paradise, and her^{-asws} husband cannot be compared with anyone from the people, and his^{-asws} two sons^{-asws}, Al-Hassan^{-asws} and Al-Husayn^{-asws}, they^{-asws} are my^{-saww} two aromas in the world and the Hereafter.

يَا عَائِشَةُ أَنَا وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ ابْنُ عَمِّي عَلِيٌّ فِي عُرْفَةِ بَيْضَاءَ أَسَاسُهَا رَحْمَةُ اللَّهِ وَ أَطْرَافُهَا رِضْوَانُ اللَّهِ وَ هِيَ تَحْتِ عَرْشِ اللَّهِ وَ بَيْنَ عَلِيٍّ وَ بَيْنَ نُورِ اللَّهِ بَابٌ يَنْظُرُ إِلَى اللَّهِ وَ يَنْظُرُ اللَّهُ إِلَيْهِ

O Ayesha! I^{-saww}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and son^{-asws} of my^{-saww} uncle^{-as} Ali^{-asws} would in a white house, its foundation is Mercy of Allah^{-azwj}, and its edges are the Pleasure of Allah^{-azwj}, and it is beneath the Throne of Allah^{-azwj}, and between Ali^{-asws} and between the Noor of Allah^{-azwj} there is a door, he^{-asws} looks at Allah^{-azwj} and Allah^{-azwj} Looks at him^{-asws}.

وَ ذَلِكَ وَفَتْ يُلْجِمُ اللَّهُ النَّاسَ بِالْعَرَقِ عَلَى رَأْسِهِ تَابِحٌ قَدْ أَضَاءَ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ يَزُولُ فِي حُلَّتَيْنِ حَمْرَاوَيْنِ

And at that time Allah^{-azwj} would Rein the people with the perspiration. Upon his^{-asws} head would be a crown which would illuminate what is between the east and the west, walking with dignity in two red (pink) garments.

وَ قَالَ اللَّهُ تَعَالَى خَلَقْتُكَ وَ عَلِيًّا مِنْ طِينَةِ الْعَرْشِ ثُمَّ خَلَقْتُ ذُرِّيَّتَهُ وَ مُحِبِّيهَ مِنْ طِينَةِ تَحْتِ الْعَرْشِ وَ خَلَقْتُ مُبْغِضِيهِ مِنْ طِينَةِ الْحَبَالِ وَ هِيَ طِينَةٌ مِنْ جَهَنَّمَ.

And Allah^{-azwj} the Exalted Said: 'I^{-azwj} Created you^{-saww} and Ali^{-asws} from the clay of the Throne. Then I^{-azwj} Created his^{-asws} offspring and ones loving him^{-asws} from clay beneath the Throne, and Created their^{-asws} haters from the clay of pus, and it is a clay from Hell'.⁹⁸

48- كَشَفَ، كَشَفَ الْغَمَةَ مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ عَنْ زَيْدِ بْنِ أَرْقَمٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيٍّ وَ فَاطِمَةَ وَ حَسَنٍ وَ حُسَيْنٍ أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ وَ سَلْمٌ لِمَنْ سَأَلْتُمْ.

(The book) 'Kashf Al Ghumma', from (the book) 'Manaqib' of Al Khawarizmy, from Zayd Bin Arqam,

'From the Prophet^{-saww} having said for Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Hassan^{-asws} and Husayn^{-asws}: 'I^{-saww} am at war to the one warring them^{-asws} and at peace to one at peace with them^{-asws}'.⁹⁹

⁹⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 47

⁹⁹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 48 a

وَرَوَاهُ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَظَرَ النَّبِيُّ ص إِلَى عَلِيٍّ وَ الْحُسَيْنِ وَ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَقَالَ أَنَا حَرْبٌ لِمَنْ حَارَبَنِيكُمْ وَ سَلَمٌ لِمَنْ سَأَلَكُمْ.

And it is reported by Ahmad Bin Hanbal in his (book) ‘Musnad’, from Abu Hureyra (well known fabricator) who said,

‘The Prophet^{-saww} looked at Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} and he^{-saww} said: ‘I^{-saww} am at war to ones warring them^{-asws}, and at peace to ones at peace to them^{-asws}’.¹⁰⁰

وَ مِنَ الْمُسْنَدِ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: سَأَلْتَنِي أُمِّي مَتَى عَاهَدْتُكَ بِالنَّبِيِّ ص قَالَ فَعُلْتُ لَهَا مُنْذُ كَذَا وَ كَذَا قَالَ فَتَأَلَّتْ مِنِّي وَ سَبَّتْنِي قَالَ فَعُلْتُ لَهَا دَعِينِي فَإِنِّي آتِي النَّبِيَّ فَأُصَلِّي مَعَهُ الْمَغْرِبَ ثُمَّ لَا أَدْعُهُ حَتَّى يَسْتَغْفِرَ لِي وَ لَكَ

And from (the book) ‘Al Musnad’, from Huzeifa Bin Al Yamani who said,

‘My mother asked me, ‘When was your pact with the Prophet^{-saww}?’ I said to her, ‘Since such and such’. She had a go at me and insulted me. I said to her, ‘Leave me, for I shall go to the Prophet^{-saww} and pray Al-Maghrib Salat with him^{-saww}, then I shall not leave him^{-saww} until he^{-saww} seeks Forgiveness for me and for you’.

قَالَ فَأَتَيْتُ النَّبِيَّ ص فَصَلَّيْتُ مَعَهُ الْمَغْرِبَ فَصَلَّى النَّبِيُّ ص الْعِشَاءَ ثُمَّ انْقَلَبَ فَتَبِعْتُهُ فَعَرَضَ لَهُ عَارِضٌ فَنَاجَاهُ ثُمَّ ذَهَبَ فَاتَّبَعْتُهُ

He said, ‘I came to the Prophet and prayed Al-Maghrib Salat with him^{-saww}. (Then) the Prophet^{-saww} prayed Al-Isha. Then he^{-saww} left, so I followed him^{-saww} and presenter presented to him^{-asws}, whispering to him^{-saww}. Then he^{-saww} went, and I followed him^{-saww}.

فَسَمِعَ صَوْتِي فَقَالَ مَنْ هَذَا فَعُلْتُ حُذَيْفَةَ قَالَ مَا لَكَ فَحَدَّثْتُهُ بِالْأَمْرِ قَالَ عَفَرَ اللَّهُ لَكَ وَ لِأُمِّكَ ثُمَّ قَالَ أَمَا رَأَيْتِ الْعَارِضَ الَّذِي عَرَضَ لِي قُبَيْلُ قَالَ قُلْتُ بَلَى

He^{-saww} heard my sound, so he^{-saww} said: ‘Who is this?’ I said, ‘Huzeifa’. What is the matter with you?’ I narrated to him^{-saww} with the matter. He^{-saww} said: ‘May Allah^{-azwj} Forgive for you and for your mother’. Then he^{-saww} said: ‘Did you not see the presenter who presented to me just before?’ I said, ‘Yes’.

قَالَ هُوَ مَلَكٌ مِنَ الْمَلَائِكَةِ لَمْ يَهْبِطْ إِلَى الْأَرْضِ قَطُّ قَبْلَ هَذِهِ اللَّيْلَةِ اسْتَأْذَنَ رَبَّهُ عَزَّ وَ جَلَّ أَنْ يُسَلِّمَ عَلَيَّ وَ يُبَشِّرَنِي أَنَّ الْحُسَيْنَ وَ الْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ.

He^{-saww} said: ‘He is an Angel from the Angels not having descended to the earth at all before this night. He had sought Permission to his Lord^{-azwj} Mighty and Majestic to greet unto me^{-asws} and give me^{-saww} glad tidings that Al-Hassan^{-asws} and Al-Husayn^{-asws} are two chiefs of the youths of the people of Paradise, and that (Syeda) Fatima^{-asws} is chieftess of women of the worlds’.¹⁰¹

¹⁰⁰ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 48 b

¹⁰¹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 48 c

أَقُولُ رَوَاهُ ابْنُ بَطْرِيْقٍ فِي الْمُسْتَدْرَكِ مِنْ كِتَابِ الْحِلْيَةِ بِإِسْنَادِهِ عَنْ حَدِيثِهِ مِثْلَهُ وَ فِي آخِرِهِ وَ أَنَّ فَاطِمَةَ سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ.

I (Majlisi) am saying, 'It is reported by Ibn Batreeq in (the book) 'Al Mustadrak', from the book 'Al Hilyah', by his chain from Huzeyfa – similar to it, and in its end is: 'And (Syeda) Fatima^{asws} is chieftess of the women of the people of Paradise".¹⁰²

49- كشف، كشف الغمة من كتاب مؤيد فاطمة لأبي جعفر بن بابويه روى حديثاً مرفوعاً إلى جابر بن عبد الله الأنصاري قال سمعت رسول الله ص يقول إن الله عز وجل خلقني و علياً و فاطمة و الحسن و الحسين من نور فعصر ذلك النور عصراً فخرج منها شيعتنا فسبحنا فسبحوا و قدسنا فقدسوا و هللنا فهللوا و مجدنا فمجدوا و وحدنا فوحدوا

(The book) 'Kashf Al Ghumma' – From the book 'Mowlud Fatima^{asws}' of Abu Ja'far Bin Babuwayh, he reported a Hadeeth raising it to Jabir Bin Abdullah Al Ansari who said,

'I heard Rasool-Allah^{saww} saying: 'Allah^{azwj} Mighty and Majestic Created me^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} from Noor. He^{azwj} Compressed that Noor with a compression and our^{asws} Shias emerged from it. We^{asws} glorified (Allah^{azwj}), so they glorified, and we^{asws} extolled the Holiness, so they extolled the Holiness, and we^{asws} proclaimed the Oneness, so they proclaimed the Oneness, and we^{asws} praised (Allah^{azwj}), so they praise, and we^{asws} professed to His^{azwj} Oneness, so they professed to His^{azwj} Oneness.

ثُمَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ خَلَقَ الْمَلَائِكَةَ فَمَكَثَتْ الْمَلَائِكَةُ مِائَةَ عَامٍ لَا تَعْرِفُ تَسْبِيحاً وَ لَا تَقْدِيساً فَمَبَّحْنَا فَمَبَّحَتْ شِيعَتُنَا فَسَبَّحَتْ الْمَلَائِكَةُ وَ كَذَلِكَ فِي الْبُؤَاتِي

Then He^{azwj} Created the skies and the earths, and Created the Angels. The Angels remain for one hundred years neither understanding any glorification (of Allah^{azwj}), nor extollation of Holiness. We^{asws} glorified, so our^{asws} Shias glorified, so the Angels glorified, and like that was regarding the remainder.

فَنَحْنُ الْمُؤَجَّدُونَ حَيْثُ لَا مُوجِدَ غَيْرُنَا وَ حَقِيقٌ عَلَى اللَّهِ عَزَّ وَ جَلَّ كَمَا احْتَصَّنَا وَ احْتَصَّ شِيعَتَنَا أَنْ يُنَزِّلَنَا وَ شِيعَتَنَا فِي أَعْلَى عِلِّيِّينَ

Thus, we^{asws} were unitarians when there was no unitarian apart from us^{asws}, and there are rights upon Allah^{azwj} Mighty and Majestic like what He^{azwj} Specialised us^{asws} and Specialised our^{asws} Shias that He^{azwj} Lodges us^{asws} and our^{asws} Shias in the high Illiyeen.

إِنَّ اللَّهَ اصْطَفَانَا وَ اصْطَفَى شِيعَتَنَا مِنْ قَبْلِ أَنْ تَكُونَ أَجْسَاماً فَدَعَانَا فَأَجَبْنَا فَعَفَّرَ لَنَا وَ لِشِيعَتِنَا مِنْ قَبْلِ أَنْ نَسْتَغْفِرَ اللَّهَ تَعَالَى.

Allah^{azwj} Chose us^{asws} and Chose our^{asws} Shias from before there happened to be bodies. He^{saww} Called us^{asws}, so we^{asws} answered. He^{azwj} Forgave for us^{asws} and for our^{asws} Shias from before we^{asws} even sought Forgiveness of Allah^{azwj} the Exalted".¹⁰³

وَ رُوِيَ عَنْ عَلِيٍّ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَنِي وَ عَلِيّاً وَ فَاطِمَةَ وَ الْحَسْنَ وَ الْحُسَيْنَ مِنْ نُورٍ وَاحِدٍ.

¹⁰² Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{asws}, Ch 50 H 48 d

¹⁰³ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{asws}, Ch 50 H 49 a

And it is reported from Ali^{-asws} having said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Allah^{-azwj} Blessed and Exalted Created me^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} from one Noor"¹⁰⁴.

وَعَنْ حَدِيثِ بْنِ الْيَمَانِ قَالَ: دَخَلْتُ عَائِشَةَ عَلَى النَّبِيِّ ص وَهُوَ يُقْبِلُ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا فَقَالَتْ يَا رَسُولَ اللَّهِ أَ تُقْبِلُهَا وَ هِيَ ذَاتُ بَعْلِ

And from Huzeyfa Bin Al Yamani who said,

'Ayesha entered to see the Prophet^{-saww} and he^{-asws} was kissing (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}. She said, 'O Rasool-Allah^{-saww}! Are you^{-saww} kissing her^{-asws} and she^{-asws} is with a husband?'

فَقَالَ لَهَا أَمَا وَاللَّهِ لَوْ عَلِمْتُ وَدِّي لَهَا إِذَا لَأَزْدَدْتِ لَهَا وَدَا إِنَّهُ لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ فَصِرْتُ إِلَى السَّمَاءِ الرَّابِعَةِ أَذَّنَ جِبْرَائِيلُ وَأَقَامَ مِيكَائِيلُ

He^{-saww} said to her: 'But, by Allah^{-azwj}, if only you knew my^{-saww} cordiality for her^{-asws}, then you would increase the cordiality for her^{-asws}. When there was an ascension with me^{-saww} to the sky, I^{-saww} came to the fourth sky, Jibraeel^{-as} proclaimed Azaan and Mikaeel^{-as}, the Iqaamah.

ثُمَّ قَالَ لِي اذْنُ فَعُلْتُ أَذْنُو وَ أَنْتَ بِحَضْرَتِي فَقَالَ لِي نَعَمْ إِنَّ اللَّهَ فَضَّلَ أَنْبِيَاءَهُ الْمُرْسَلِينَ عَلَى مَلَائِكَتِهِ الْمُفْرَبِينَ وَ فَضَّلَكَ أَنْتَ خَاصَّةً

Then he^{-as} said to me^{-saww}: 'Approach (to lead Salat)'. I^{-saww} said: 'I^{-saww} should approach (to lead Salat) and you^{-as} are in my^{-saww} presence?' He^{-as} said to me^{-saww} 'Yes. Allah^{-azwj} Merited His^{-azwj} Prophets^{-as}, the Messengers^{-as} over His^{-azwj} Angels of Proximity, and Merited you^{-saww} in particular'.

فَدَنَوْتُ فَصَلَّيْتُ بِأَهْلِ السَّمَاءِ الرَّابِعَةِ فَلَمَّا صَلَّيْتُ وَ صِرْتُ إِلَى السَّمَاءِ السَّادِسَةِ إِذَا أَنَا بِمَلَكٍ مِنْ نُورٍ عَلَى سِرِيرٍ مِنْ نُورٍ عَنْ يَمِينِهِ صَفٌّ مِنَ الْمَلَائِكَةِ وَ عَنْ يَسَارِهِ صَفٌّ مِنَ الْمَلَائِكَةِ فَسَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ وَ هُوَ مُتَّكِيٌّ

I^{-saww} went ahead and (led) the Salat with the inhabitants of the fourth sky. When I^{-saww} had prayed and came to the sixth sky, there I^{-saww} was with an Angel of Noor upon a bed of Noor. On his right was a row of Angels and on his left was a row of Angels. I^{-saww} greeted, and he^{-saww} returned the greeting unto me^{-saww}, and he was reclining.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَيُّهَا الْمَلِكُ سَلِّمْ عَلَيَّ حَبِيبِي وَ خَيْرَتِي مِنْ خَلْقِي فَرَدَدَتْ السَّلَامَ عَلَيَّ وَ أَنْتَ مُتَّكِيٌّ وَ عِزَّتِي وَ جَلَالِي لَتَقُومَنَّ وَ لَتَسَلِّمَنَّ عَلَيَّ وَ لَا تَقْعُدُ إِلَى يَوْمِ الْقِيَامَةِ

Allah^{-azwj} Mighty and Majestic Revealed to him: "O you Angel! My^{-azwj} Beloved, and My^{-azwj} Choice from My^{-azwj} creatures greeted unto you, and you responded the greeting to him^{-asws} while you were reclining? By My^{-azwj} Mighty and My^{-azwj} Majestic! You will stand and greet unto him^{-saww} and you will not sit down up to the Day of Qiyamah!"

فَوَتَّبَ الْمَلِكُ وَ هُوَ يُعَانِفُنِي وَ يَقُولُ مَا أَكْرَمَكَ عَلَى رَبِّ الْعَالَمِينَ يَا مُحَمَّدُ

¹⁰⁴ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 49 b

The Angel leapt and he was seeking my^{-saww} pardon and saying: 'How much is your^{-saww} honour to Lord^{-azwj} of the worlds, O Muhammad^{-saww}!'

فَلَمَّا صَرَتْ إِلَى الْحُجْبِ نُودِيَتْ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ فَأَلْهَمْتُ فُؤَادَهُ وَأَمْرًا بِاللهِ وَ... كُتِبَ وَ رُسُلِهِ

When I^{-saww} came to the Veils, He^{-azwj} Called out: **"The Rasool believes in what is Revealed unto him from his Lord". [2:285].** I^{-saww} was inspired, so I^{-saww} said: **'And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books [2:285].'**

ثُمَّ أَخَذَ جِبْرَائِيلُ عَ يَدَيَّ وَأَدْخَلَنِي الْجَنَّةَ وَأَنَا مَسْرُورٌ فَإِذَا أَنَا بِشَجَرَةٍ مِنْ نُورٍ مُكَلَّلَةٍ بِالنُّورِ وَ فِي أَصْلِهَا مَلَكَانِ يَطْوِيَانِ الْحُلِيَّ وَ الْحُلُلَ إِلَى يَوْمِ الْقِيَامَةِ

Then Jibraeel^{-as} held my^{-saww} hand and entered me^{-saww} into the Paradise, and I^{-saww} was cheerful. There, I^{-saww} was by a tree of Noor, crowned with Noor, and it is base were two Angels folding the ornaments and the garments up to the Day of Qiyamah.

ثُمَّ تَقَدَّمْتُ أَمَامِي فَإِذَا أَنَا بِقَصْرِ مِنْ لَوْلَاةٍ بَيْضَاءَ لَا صَدْعَ فِيهَا وَ لَا وَصْلَ فُؤَادِي لِمَنْ هَذَا الْقَصْرُ قَالَ لِأَنَّكَ الْحَسَنُ

Then I^{-saww} advanced in front of me^{-saww}, and there I^{-saww} was by a castle of white pearls, there being no crack in it nor any break. I^{-saww} said: 'My^{-saww} beloved! Who is this castle for?' He^{-as} said: 'For your^{-saww} son^{-asws} Al-Hassan^{-asws}'.

ثُمَّ تَقَدَّمْتُ أَمَامِي فَإِذَا أَنَا بِتِفَاحٍ لَمْ أَرُ تِفَاحًا أَكْبَرَ مِنْهُ فَأَخَذْتُ تِفَاحَةً فَفَلَقْتُهَا فَإِذَا أَنَا بِحُزْرَاءَ كَانَ أَجْفَانُهَا مَقَادِيمَ أَجْبَحَةِ الشُّشُورِ فُؤَادِي لَهَا لِمَنْ أَنْتِ قَبِيتِ ثُمَّ قَالَتْ أَنَا لِأَنَّكَ الْمُقْتُولُ ظُلْمًا الْحَسَيْنِ بْنِ عَلِيٍّ

Then I^{-saww} advanced in front of me^{-saww}, and there I^{-saww} was by an apple. I^{-saww} had not seen any apple larger than it. I^{-saww} took the apple and split it, and there I^{-saww} was with a Hourie, her eyelids were as far back as wings of an eagle. I^{-saww} said to her: 'Who are you for?' She cried, then said, 'I am for your^{-saww} son^{-asws}, the one killed unjustly, Al-Husayn Bin Ali^{-asws}'.

ثُمَّ تَقَدَّمْتُ أَمَامِي فَإِذَا أَنَا بِرُطَبٍ أَلْيَنَ مِنَ الرُّبْدِ الرَّزَالِ وَ أَخْلَى مِنَ الْعَسَلِ فَأَكَلْتُ رُطَبَةً مِنْهَا وَ أَنَا أَشْتَهِيهَا فَتَحَوَّلَتْ الرُّطَبَةُ نُطْفَةً فِي صُلْبِي فَلَمَّا هَبَطْتُ إِلَى الْأَرْضِ وَقَعْتُ حُدَيْجَةَ فَحَمَلْتُ بِفَاطِمَةَ

Then I^{-saww} advanced in front of me^{-saww}, and there I^{-saww} was with dates softer than the foam of the albumin, and sweeter than the honey. I^{-saww} ate a date from it, and I^{-saww} had desired it. The date transformed into a seed in my^{-saww} Sulb. When I^{-saww} descended to the earth, I^{-saww} slept with Khadeeja^{-asws} and she^{-as} was blessed with Fatima^{-asws}.

فَفَاطِمَةُ حُزْرَاءُ إِسْبِيَّةٌ فَإِذَا اسْتَنْقَتْ إِلَى رَائِحَةِ الْجَنَّةِ شَمِمْتُ رَائِحَةَ ابْنَتِي فَاطِمَةَ صَلَوَاتُ اللهِ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا.

Thus, (Syeda) Fatima^{-asws} is a human Hourie. Whenever I^{-saww} am desirous to aroma of the Paradise, I^{-saww} smell the aroma of my^{-saww} daughter Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, and upon her^{-asws} father^{-saww}, and her^{-asws} husband^{-asws}.¹⁰⁵

¹⁰⁵ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 49 c

وَمِنْهُ عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ وَ فِيهِ زِيَادَةٌ يَتَعَلَّقُ بِفَضْلِ أَمِيرِ الْمُؤْمِنِينَ ع وَ فِيهِ فُكِّلْتُ لِمَنْ هَذِهِ الشَّجَرَةُ فَقَالَ لِأَخِيكَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ هَذَا الْمَلَكَانِ يَطْوِيَانِ الْحُلِيَّ وَ الْحُلَّلَ إِلَى يَوْمِ الْقِيَامَةِ

And from him, from Ibn Abbas – similar to it, and in it is additionally is relating with the merits of Amir Al-Momineen^{-asws}, and in it: ‘I^{-saww} said: ‘From whom is this tree?’ He^{-as} said: ‘For your^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}, and there two Angels folding the ornaments and the garments up to the Day of Qiyamah’.

وَ لَيْسَ فِيهِ ذِكْرُ الْحَسَنِ وَ الْحُسَيْنِ ع وَ فِيهِ فَأَحَدْتُ رُطْبَةً فَأَكَلْتُهَا فَتَحَوَّلَتْ

And there isn't in it the mention of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and in it: ‘I^{-saww} took a date and ate it’.

وَ فِيهِ قَبْلَ هَذَا فَصَلَّيْتُ بِأَهْلِ السَّمَاءِ الرَّابِعَةِ ثُمَّ التَّفْتُ عَنْ يَمِينِي فَإِذَا أَنَا بِإِبْرَاهِيمَ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ قَدْ أَكْتَنَفَهُ جَمَاعَةٌ مِنَ الْمَلَائِكَةِ

And in it, before this: ‘I^{-saww} prayed salat with the inhabitants of the fourth sky, then I^{-saww} turned to my^{-saww} right, and there I^{-saww} was with Ibrahim^{-as} in a garden from the gardens of the Paradise. A group of Angels had surrounded him^{-as}’.

وَ فِيهِ فَنُودِيَتْ فِي السَّادِسَةِ يَا مُحَمَّدُ نِعْمَ الْأَبُ أَبُوكَ إِِبْرَاهِيمَ وَ نِعْمَ الْأَخُ أَخُوكَ عَلِيُّ.

And in it: ‘I^{-saww} was Called out to in the sixth (sky): “O Muhammad^{-saww}! Best of the fathers is your^{-saww} father^{-as} Ibrahim^{-as}, and best of the brothers is your^{-saww} brother^{-asws} Ali^{-asws}!”¹⁰⁶

50- بشا، بشارة المصطفى يحيى بن محمد الجوابي عن الحسين بن عليّ الداعي عن جعفر بن محمد الحسيني عن محمد بن عبد الله الحافظ عن أحمد بن محمد التميمي عن المنذر بن محمد اللخمي عن أبيه عن عمه عن أبيه عن أنان بن تغلب عن أبي إسحاق عن زيد بن أرقم قال: إني لعند النبي ص أنا و عليّ و فاطمة و الحسن و الحسين ع فقال رسول الله أنا حزبت لمن حاربهم و سلم لمن سالمهم.

(The book) ‘Basharat Al Mustafa^{-saww} – Yahya Bin Muhammad Al Jawwani, from Al-Husayn Bin Ali Al Daie, from Ja’far Bin Muhammad Al-Husayni, from Muhammad Bin Abdullah Al Hafiz, from Ahmad Bin Muhammad Al Tameemi, from Al Munzir Bin Muhammad Al Lahmy, from his father, from his uncle, from his father, from Aban Bin Taghlib, from Abu Is’haq, from Zayd Bin Arqam who said,

‘In the presence of the Prophet^{-saww} were me^{-asws}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Rasool-Allah^{-saww} said: ‘I^{-saww} am at was to the one warring them^{-asws}, and at peace to one at peace with them^{-asws}’.¹⁰⁷

51- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة من كتاب مصباح الأنوار لبشيخ الطائفة بإسناده عن أنس بن مالك قال: صلى بنا رسول الله ص في بعض الأيام صلاة الفجر ثم أقبل علينا بوجهه الكريم فقلت له يا رسول الله إن رأيت أن تُفسر لنا قوله تعالى فأولئك مع الذين أنعم الله عليهم من النبيين و الصديقين و الشهداء و الصالحين و حسن أولئك رفيقاً

(The books) ‘Kunz Jamie Al Fawaaid’ and ‘Taweel Al Ayaat Al Zaahira’, from the book ‘Misbah Al Anwaar’ of sheykh Al Taifa, from Anas Bin Malik (well-known fabricator) who said,

¹⁰⁶ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 49 d

¹⁰⁷ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 50

'We prayed the Fajr Salat with Rasool-Allah^{-saww} in one of the days, then he^{-saww} turned towards us with a benevolent face. I said, 'O Rasool-Allah^{-saww}! I see if you^{-saww} could interpret for us the Words of Allah^{-azwj} Mighty and Majestic **so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they!** [4:69].

فَقَالَ صَ أَمَّا النَّبِيُّونَ فَأَنَا وَ أَمَّا الصَّادِقُونَ فَأَجِي عَلِيٌّ وَ أَمَّا الشُّهَدَاءُ فَعَبِي حَزْمَةٌ وَ أَمَّا الصَّالِحُونَ فَابْنَتِي فَاطِمَةُ وَ أَوْلَادُهَا الْحَسَنُ وَ الْحُسَيْنُ

He^{-saww} said: 'As for the Prophets^{-as}, so it is myself^{-saww}, and as for the Truthful, so it is my^{-saww} brother^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}, and as for the Martyrs, so it is my^{-saww} uncle Hamza^{-as}, and as for the Righteous, it is my^{-saww} daughter^{-asws} (Syeda) Fatima^{-asws}, and her^{-asws} sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}.

قَالَ وَ كَانَ الْعَبَّاسُ حَاضِرًا فَوَثَبَ وَ جَلَسَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَ وَ قَالَ أَلَسْنَا أَنَا وَ أَنْتَ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ مِنْ نَبْعَةٍ وَاحِدَةٍ قَالَ وَ مَا ذَاكَ يَا عَمَّ قَالَ لِأَنَّكَ تُعْرِفُ بِعَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ دُونَنَا

He (Anas Bin Malik) said, 'Al-Abbas was present, so he leapt up and seated himself in front of Rasool-Allah^{-saww} and said: 'Are we not, I and you^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} from one spring (source)?' He^{-saww} said: 'And how is that, O uncle?' Al-Abbas said, 'Because you^{-saww} introduced Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} apart from us'.

قَالَ فَتَبَسَّمَ النَّبِيُّ وَ قَالَ أَمَّا قَوْلُكَ يَا عَمَّ أَلَسْنَا مِنْ نَبْعَةٍ وَاحِدَةٍ فَصَدَقْتَ وَ لَكِنْ يَا عَمَّ إِنَّ اللَّهَ خَلَقَنِي وَ خَلَقَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ قَبْلَ أَنْ يَخْلُقَ آدَمَ عَ حِينَ لَا سَمَاءَ مَبْنِيَّةً وَ لَا أَرْضَ مَدْحِيَّةً وَ لَا ظِلْمَةَ وَ لَا نُورَ وَ لَا شَمْسَ وَ لَا قَمَرَ وَ لَا جَنَّةَ وَ لَا نَارَ

The Prophet^{-saww} smiled and said: 'As for your words, O uncle, 'Are we (all) not from one source, so you have spoken the truth, but, O uncle! Surely, Allah^{-azwj} the Exalted Created me^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} before Allah^{-azwj} the Exalted Created Adam^{-as}, when there was no sky having been constructed, nor the earth laid out, nor darkness nor light, nor a sun, nor a moon, nor Garden nor Fire'.

فَقَالَ الْعَبَّاسُ وَ كَيْفَ كَانَ بَدْءُ خَلْقِكُمْ يَا رَسُولَ اللَّهِ فَقَالَ يَا عَمَّ لَمَّا أَرَادَ اللَّهُ أَنْ يَخْلُقَنَا تَكَلَّمَ بِكَلِمَةٍ خَلَقَ مِنْهَا نُورًا ثُمَّ تَكَلَّمَ بِكَلِمَةٍ أُخْرَى فَخَلَقَ مِنْهَا رُوحًا ثُمَّ مَزَجَ النُّورَ بِالرُّوحِ فَخَلَقَنِي وَ خَلَقَ عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ عَ

Al-Abbas said, 'And how was the beginning of their^{-asws} creation, O Rasool-Allah^{-saww}?' He^{-saww} said: 'O uncle! When Allah^{-azwj} the Exalted Intended to Create us^{-asws}, He^{-azwj} Spoke a Word and Created Light from it. Then He^{-azwj} Spoke a Word, so He^{-azwj} Created a Spirit from it. So the Light blended with the Spirit to Create me^{-saww}, and my^{-saww} brother^{-asws} Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}.

فَكُنَّا نُسَبِّحُهُ حِينَ لَا تَسْبِيحَ وَ نُقَدِّسُهُ حِينَ لَا تَقْدِيسَ فَلَمَّا أَرَادَ اللَّهُ تَعَالَى أَنْ يُنْشِئَ الصَّنْعَةَ فَتَقَى نُورِي فَخَلَقَ مِنْهُ الْعَرْشَ فَالْعَرْشُ مِنْ نُورِي وَ نُورِي مِنْ نُورِ اللَّهِ وَ نُورِي أَفْضَلُ مِنَ الْعَرْشِ

We^{-asws} Glorified Him^{-azwj} when there was no Glorification, and Extolled His^{-azwj} Holiness where there was no Extollation. When He^{-azwj} Wanted to Establish His^{-azwj} Work, He^{-azwj} Split my^{-saww} Light and Created the Light of the Throne from it. And so, the Light of the Throne is from my^{-saww}

saww Light, and my-saww Light is from the Light of Allah-azwj, and my-saww Light is higher than the Light of the Throne.

ثُمَّ فَتَقَ نُورَ أَحْيَى عَلِيِّ فَخَلَقَ مِنْهُ الْمَلَائِكَةَ فَالْمَلَائِكَةُ مِنْ نُورِ أَحْيَى عَلِيٍّ وَ نُورُ عَلِيٍّ مِنْ نُورِ اللَّهِ وَ عَلِيٌّ أَفْضَلُ مِنَ الْمَلَائِكَةِ

Then He-azwj Split the Light of my-saww brother-asws Ali-asws Bin Abu Talib-asws, and from it were Created the Angels. So, the Light of the Angels is from the Light of Ali-asws, and the Light of Ali-asws is from the Light of Allah-azwj, and Ali-asws is higher than the Angels'.

ثُمَّ فَتَقَ نُورَ ابْنَتِي فَاطِمَةَ فَخَلَقَ مِنْهُ السَّمَاوَاتِ وَ الْأَرْضَ فَالسَّمَاوَاتُ وَ الْأَرْضُ مِنْ نُورِ ابْنَتِي فَاطِمَةَ وَ نُورُ ابْنَتِي فَاطِمَةَ مِنْ نُورِ اللَّهِ تَعَالَى وَ ابْنَتِي فَاطِمَةَ أَفْضَلُ مِنَ السَّمَاوَاتِ وَ الْأَرْضِ

Then He-azwj Split the Light of my-saww daughter (Syeda) Fatima-asws, and from it was Created the Light of the skies and the earth. The skies and the earth are from the Light of my-saww daughter (Syeda) Fatima-asws, and the Light of my-saww daughter-asws (Syeda) Fatima-asws is from the Light of Allah-azwj Mighty and Majestic, and my-saww daughter-asws (Syeda) Fatima-asws is higher than the skies and the earth.

ثُمَّ فَتَقَ نُورَ وَلَدِي الْحُسَيْنِ وَ خَلَقَ مِنْهُ الشَّمْسَ وَ الْقَمَرَ فَالشَّمْسُ وَ الْقَمَرُ فَالشَّمْسُ وَ الْقَمَرُ مِنْ نُورِ وَلَدِي الْحُسَيْنِ وَ نُورُ وَلَدِي الْحُسَيْنِ مِنْ نُورِ اللَّهِ وَ الْحُسَيْنُ أَفْضَلُ مِنَ الشَّمْسِ وَ الْقَمَرِ

Then He-azwj Split the Light of my-saww son-asws Al-Hassan-asws, and Created from it the Light of the sun and the moon. So the Light of the sun and the moon is from the Light of Al-Hassan-asws, and the Light of my-saww son-asws Al-Hassan-asws is from the Light of Allah-azwj, and Al-Hassan-asws is higher than the sun and the moon.

ثُمَّ فَتَقَ نُورَ وَلَدِي الْحُسَيْنِ فَخَلَقَ مِنْهُ الْجَنَّةَ وَ الْحُورَ الْعِينِ فَالْجَنَّةُ وَ الْحُورُ الْعِينُ مِنْ نُورِ وَلَدِي الْحُسَيْنِ وَ نُورُ وَلَدِي الْحُسَيْنِ مِنْ نُورِ اللَّهِ فَوَلَدِي الْحُسَيْنُ أَفْضَلُ مِنَ الْجَنَّةِ وَ الْحُورِ الْعِينِ

Then He-azwj Split the Light of my-saww son-asws Al-Husayn-asws, and from it were Created the Paradise, and the Maiden Houries. The Light of the Paradise and the Houries is from the Light of my-saww son-asws Al-Husayn-asws, and the Light of my-saww son-asws Al-Husayn-asws is from the Light of Allah-azwj, and my-saww son-asws Al-Husayn is higher than the Paradise and the Maiden Houries'.

ثُمَّ أَمَرَ اللَّهُ الظُّلُمَاتِ أَنْ تَمُرَّ عَلَى سَحَابٍ النَّظْرِ فَاطْلَمَّتِ السَّمَاوَاتِ عَلَى الْمَلَائِكَةِ فَضَجَّتِ الْمَلَائِكَةُ بِالتَّقْدِيرِ وَ التَّسْبِيحِ وَ قَالَتْ إِهْمَنَا وَ سَيِّدَنَا مَنْدُ خَلَقْتَنَا وَ عَرَفْتَنَا هَذِهِ الْأَشْبَاحَ لَمْ نَرَ بَأْسًا فَبَحَقَ هَذِهِ الْأَشْبَاحَ إِلَّا مَا كَشَفْتَ عَنَّا هَذِهِ الظُّلْمَةَ

The Allah-azwj Commanded the darkness that it should pass with the cloud of darkness, so it darkened the skies upon the Angels. The Angels erupted with the sound of the Glorification and the Extollation, and said: 'Our Allah-azwj and our Master-azwj! Since You-azwj Created us and introduced us to these resemblances we have not seen misery. Therefore, for the sake of these resemblances, Remove this darkness from us!'

فَأَخْرَجَ اللَّهُ مِنْ نُورِ ابْنَتِي فَاطِمَةَ فَتَنَادِيْلَ فَعَلَّقَهَا فِي بُطْنَانِ الْعَرْشِ فَأَزْهَرَتِ السَّمَاوَاتِ وَ الْأَرْضُ ثُمَّ أَشْرَقَتْ بِنُورِهَا فَلَأَجَلَ ذَلِكَ سُمِّيَتْ الزَّهْرَاءَ

Allah^{-azwj} Extracted lanterns from the Light of my^{-saww} daughter^{-asws} (Syeda) Fatima^{-asws}, and attached these in the middle of the Throne. The skies and the earth bloomed, then shone with her^{-asws} Light. Thus, it is due to that, she^{-asws} has been called 'Al-Zahra' (The illuminated).

فَقَالَتِ الْمَلَائِكَةُ إِيَّانَا وَ سَيِّدَنَا لِمَنْ هَذَا النُّورُ الرَّاهِرُ الَّذِي قَدْ أَشْرَفَتْ بِهِ السَّمَاوَاتُ وَ الْأَرْضُ فَأَوْحَى اللَّهُ إِلَيْهَا هَذَا نُورَ احْتِرَاقِهِ مِنْ نُورِ جَلَالِي لِأُمَّتِي فَاطِمَةَ ابْنَةَ حَبِيبِي وَ زَوْجَةِ وَلِيِّي وَ أُخِي نَبِيِّي وَ أَبُو [أَبِي] حُجَّجِي عَلَى عِبَادِي فِي بِلَادِي أَشْهَدُكُمْ مَلَائِكَتِي أَنِّي قَدْ جَعَلْتُ ثَوَابَ تَسْبِيحِكُمْ وَ تَقْدِيرِكُمْ لِهَذِهِ الْمَرْأَةِ وَ شَبَعَتَهَا وَ مُحِبِّبَهَا إِلَى يَوْمِ الْقِيَامَةِ

The Angels said: 'Our Allah^{-azwj} and our Master^{-azwj}! From whom is this bright Light by which the skies and the earth have shone?' Allah^{-azwj} Revealed unto them: "This is the Light initiated from My^{-azwj} Majestic of My^{-azwj} community, (Syeda) Fatima^{-asws} the daughter^{-asws} of My^{-azwj} Beloved, and the wife^{-asws} of My^{-azwj} Guardian and the brother^{-asws} of My^{-azwj} Prophet^{-saww} and the father^{-asws} of My^{-azwj} Proofs^{-asws} over My^{-azwj} servants. Be witnesses, O My^{-azwj} Angels! I^{-azwj} have Made the Rewards of your Glorifications and your Extollations for this lady^{-asws} and her^{-asws} Shiah and those that love her^{-asws} up to the Day of Judgement".

قَالَ فَلَمَّا سَمِعَ الْعَبَّاسُ مِنْ رَسُولِ اللَّهِ ص ذَلِكَ وَنَبَّ وَ قَبَّلَ بَيْنَ عَيْنَيْ عَالِيٍّ وَ قَالَ وَ اللَّهُ يَا عَلِيُّ أَنْتَ الْحُجَّةُ الْبَالِغَةُ لِمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ.

When Al-Abbas heard that from Rasool-Allah^{-saww}, he leapt up standing and kissed Ali^{-asws} between the eyes, and said, 'By Allah^{-azwj}! You^{-asws} – O Ali^{-asws} – are the conclusive proof for the one who believes in Allah^{-azwj} the Exalted, and the Last Day"¹⁰⁸.

52- بشاء، بشارة المصطفى بالإِسْنَادِ إِلَى الصَّدُوقِ عَنِ الْمُحَمَّدَانِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ جَعْفَرِ بْنِ سَلَمَةَ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ النَّقْفِيِّ عَنِ إِبْرَاهِيمَ بْنِ مُوسَى ابْنِ أَحْمَدَ الْوَاقِدِيِّ عَنِ أَبِي قَتَادَةَ الْحَرَّانِيِّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْعَلَاءِ الْحَضْرَمِيِّ عَنِ سَعِيدِ بْنِ الْمُسَيَّبِ عَنِ ابْنِ عَبَّاسٍ قَالَ:

(The book) 'Basharat al Mustafa^{-saww}' – By the chains to Al Sadouq, from Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from Ja'far Bin Salma, from Ibrahim Bin Muhammad Bin Al Saqafy, from Ibrahim Bin Musa Bin Akhayyat Al Waqidy, from Abu Qatada Al Harrany, from Abdul Rahman Bin Al-A'ala al Hazramy, from Saeed Bin Al Musayyib, from Ibn Abbas who said,

إِنَّ رَسُولَ اللَّهِ ص كَانَ جَالِسًا يَوْمًا وَ عِنْدَهُ عَلِيُّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ ع فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ أَكْرَمُ النَّاسِ عَلَيَّ فَأَحِبِّ مَنْ يُحِبُّهُمْ وَ أَبْغِضْ مَنْ أَبْغَضَهُمْ وَ وَالِ مَنْ وَالَاهُمْ وَ عَادِ مَنْ عَادَاهُمْ وَ أَعِزْ مَنْ أَعَانَهُمْ وَ اجْعَلْهُمْ مُطَهَّرِينَ مِنْ كُلِّ رَجْسٍ مَعْصُومِينَ مِنْ كُلِّ ذَنْبٍ وَ أَيِّدْهُمْ بِرُوحِ الْقُدْسِ مِنْكَ

'One day Rasool-Allah^{-saww} was seated, and in his^{-saww} presence were Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. So he^{-saww} said: 'You^{-azwj} Know that they^{-asws} are the People^{-asws} of my^{-saww} Household, and the most prestigious of the people to me^{-saww}, therefore Love the one who loves them^{-asws} and Hate the one who hates them^{-asws}, and Befriend the one who befriends them^{-asws} and be Inimical to the one who is inimical to them^{-asws}, and Assist the one who assists them^{-asws}, and Make them^{-asws} Purified from every uncleanness, infallible from every sin, and Aid them^{-asws} with the Holy Spirit, from You^{-azwj}'.

¹⁰⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 51

ثُمَّ قَالَ يَا عَلِيُّ أَنْتَ إِمَامٌ أُمَّتِي وَ خَلِيفَتِي عَلَيْهَا بَعْدِي وَ أَنْتَ قَائِدُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ وَ كَأَنِّي أَنْظُرُ إِلَى ابْنَتِي فَاطِمَةَ قَدْ أَقْبَلَتْ يَوْمَ الْقِيَامَةِ عَلَى نَجِيبٍ مِنْ نُورٍ عَنْ يَمِينِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ عَنْ شِمَالِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ بَيْنَ يَدَيْهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ خَلْفَهَا سَبْعُونَ أَلْفَ مَلَكٍ تُفَوِّدُ مُؤْمِنَاتِ أُمَّتِي إِلَى الْجَنَّةِ

Then he^{-saww} said: 'O Ali^{-asws}! You^{-asws} are the Imam^{-asws} of my^{-saww} community, and my^{-saww} Caliph upon it after me^{-saww}, and you^{-asws} are the guide of the Momineen to the Paradise, and it is as if I^{-saww} am looking at my^{-saww} daughter^{-asws} (Syeda) Fatima^{-asws} having come on the 'Day of Qiyamah upon a carriage of light. On her^{-asws} right being seventy thousand Angels and on her^{-asws} left being seventy thousand Angels, and in front of her^{-asws} being seventy thousand Angels, and behind her^{-asws} being seventy thousand Angels, guiding the female believers of my^{-saww} community to the Paradise.

فَأَمَّا امْرَأَةٌ صَلَّتْ فِي الْيَوْمِ وَاللَّيْلَةِ حَمْسَ صَلَوَاتٍ وَ صَامَتْ شَهْرَ رَمَضَانَ وَ حَجَّتْ بَيْتَ اللَّهِ الْحَرَامَ وَ زَكَّتْ مَالَهَا وَ أَطَاعَتْ زَوْجَهَا وَ وَالَتْ عَلِيًّا بَعْدِي دَخَلَتْ الْجَنَّةَ بِشَفَاعَةِ ابْنَتِي فَاطِمَةَ وَ إِنَّهَا سَيِّدَةُ نِسَاءِ الْعَالَمِينَ

Therefore, whichever woman prays five *Salats* during the day and the night, and Fasts the Month of Ramazan, and performs Hajj of the Sacred House of Allah^{-azwj}, and gives Zakat of her wealth, and obeys her husband, and befriends Ali^{-asws} after me^{-saww}, would enter the Paradise by the intercession of my^{-saww} daughter (Syeda) Fatima^{-asws}, and she^{-asws} is the chieftess of the women of the worlds'.

فَقِيلَ يَا رَسُولَ اللَّهِ هِيَ سَيِّدَةُ نِسَاءِ عَالَمِهَا فَقَالَ ذَلِكَ لِمَرْيَمَ بِنْتِ عِمْرَانَ

It was said, 'O Rasool-Allah^{-saww}! Is she^{-asws} the chieftess of the women of her world (time period)?' So he^{-saww} greetings be upon him^{-saww} and his^{-saww} Progeny said: 'That is for Maryam^{-as} Bint Imran^{-as}.

فَأَمَّا ابْنَتِي فَاطِمَةُ فَهِيَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مِنَ الْأُولَى وَالْآخِرِينَ وَ إِنَّهَا لَتَقُومُ فِي مِحْرَابِهَا فَيَسَلِمُ عَلَيْهَا سَبْعُونَ أَلْفَ مَلَكٍ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ يُنَادُونَهَا بِمَا نَادَتْ بِهِ الْمَلَائِكَةُ مَرْيَمَ فَيَقُولُونَ يَا فَاطِمَةُ إِنَّ اللَّهَ اصْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

But, as for my^{-saww} daughter^{-asws}, she^{-asws} is the chieftess of the women of the worlds, from the former ones and the latter ones, and she^{-asws} would be standing in her Prayer Niche, and there would greet upon her^{-asws}, seventy thousand Angels from the Angels of Proximity, and they would call her^{-asws} with what the Angels of Proximity would be calling Maryam^{-as}, and they would be saying: 'O Fatima^{-asws}! **Allah has Chosen you and Purified you and Chosen you above the women of the worlds' [3:42]**'.

ثُمَّ التَفَّتْ إِلَى عَلِيٍّ ع فَقَالَ يَا عَلِيُّ إِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي وَ نُورٌ عَيْنِي وَ نَمْرَةٌ فُوَادِي يَسُوقُنِي مَا سَاءَهَا وَ يَسُرُّنِي مَا سَرَّهَا إِنَّهَا أَوَّلُ مَنْ تَلَحُّفَنِي مِنْ أَهْلِ بَيْتِي فَأَحْسِنْ إِلَيْهَا بَعْدِي وَ أَمَّا الْحُسَيْنُ وَ الْحُسَيْنُ فَهُمَا ابْنَايَ وَ رُحَمَاتَايَ وَ هُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ فَلْيَكُونَا عَلَيْكَ كَسَمْعِكَ وَ بَصَرِكَ

Then he^{-saww} turned towards Ali^{-asws} and he^{-saww} said: 'O Ali^{-asws}! Verily, Fatima^{-asws} is a part from me^{-saww}, and she^{-asws} is the light of my^{-saww} eyes, and fruit of my^{-saww} heart. It disappoints me^{-saww} what disappoints her^{-asws}, it cheers me^{-saww} what cheers her^{-asws}. She^{-asws} would be the first one from the People^{-asws} of my^{-saww} Household to meet me^{-saww}, therefore be good to her^{-asws} from after me^{-saww}. And Al-Hassan^{-asws} and Al-Husayn^{-asws} (as well), for they^{-asws} are my^{-saww} sons, and my^{-saww} aromas, and they^{-asws} are the chiefs of the youths of the Paradise. Therefore, let them^{-asws} be upon you^{-asws} like your^{-asws} hearing and your^{-asws} sight'.

ثُمَّ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي مُحِبٌّ لِمَنْ أَحَبَّهُمْ مُبْغِضٌ لِمَنْ أَبْغَضَهُمْ سَلِّمْ لِمَنْ سَأَلَهُمْ وَ حَزْبٌ لِمَنْ حَارَبَهُمْ وَ عَدُوٌّ لِمَنْ عَادَاهُمْ وَ وِيٌّ لِمَنْ وَالَاهُمْ.

Then he^{-saww} raised his^{-saww} hand towards the sky and he^{-saww} said: ‘O Allah^{-azwj!} I^{-saww} hereby testify that I^{-saww} love the one who loves them^{-asws} and am hateful to the one who hates them^{-asws}, and am at peace with the one who is at peace with them^{-asws} and am at war with the one who is at war with them^{-asws}, and am an enemy to the one who is inimical to them^{-asws}, and am a friend to the one who befriends them^{-asws}’.¹⁰⁹

53- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الحَافِظُ أَبُو نُعَيْمٍ عَن رِجَالِهِ عَن أَبِي هُرَيْرَةَ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَا رَسُولَ اللَّهِ إِنَّمَا أَحَبُّ إِلَيْكَ أَنَا أَمْ فَاطِمَةُ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by the memoriser Abu Nueym, from his men, from Abu Hureyra (well-known fabricator) who said,

‘Ali Bin Abu Talib^{-asws} said: ‘O Rasool-Allah^{-saww!} But rather, am I^{-asws} more beloved to you^{-saww} or (Syeda) Fatima^{-asws}?’

قَالَ ص فَاطِمَةُ أَحَبُّ إِلَيَّ مِنْكَ وَ أَنْتَ أَعَزُّ عَلَيَّ مِنْهَا فَكَأَنِّي بِكَ وَ أَنْتَ عَلَى حَوْضِي تَدُودُ عَنْهُ النَّاسُ وَ إِنَّ عَلَيْهِ أَبَارِيقَ عَدَدِ نُجُومِ السَّمَاءِ وَ أَنْتَ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ حَمْزَةُ وَ جَعْفَرُ فِي الْجَنَّةِ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ وَ أَنْتَ مَعِيَ وَ شِيعَتُكَ

He^{-saww} said: ‘(Syeda) Fatima is more beloved to me^{-saww} than you^{-asws} are, and you^{-asws} dearer to me^{-saww} than she^{-asws} is. It is as if I^{-saww} am with you^{-asws} and you^{-asws} are at my^{-saww} Fountain impeding (some) people from it, and upon it are pitchers of the number of stars of the sky, and you^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Hamza^{-as}, and Ja’far^{-as} would be in the Paradise as brothers upon thrones facing each other, and you^{-asws} and your^{-asws} Shias would be with me^{-saww}’.

ثُمَّ قَرَأَ رَسُولُ اللَّهِ ص هَذِهِ الْآيَةَ وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ.

Then Rasool-Allah^{-saww} recited the Verse: **And We shall Remove whatever is in their chests from grudges, as brethren upon couches face to face [15:47]**.¹¹⁰

54- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ عَنْ أَنَانَ بْنِ أَبِي عِيَّاشٍ عَنْهُ قَالَ حَدَّثَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ سَلْمَانَ وَ أَبُو دَرٍّ وَ الْبِقْدَادُ وَ حَدَّثَنِي أَبُو الْجَحَّافِ دَاوُدُ بْنُ أَبِي عَوْفٍ الْعَوْفِيُّ يَزُورِي عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى ابْنَتِهِ فَاطِمَةَ ع وَ هِيَ تُوَفِّدُ تَحْتِ قَدْرِ لَهَا تَطْبُحُ طَعَامًا لِأَهْلِهَا وَ عَلِيُّ ع فِي نَاحِيَةِ النَّبِيِّ نَائِمٌ وَ الْحَسَنُ وَ الْحُسَيْنُ ع نَائِمَانِ إِلَى جَنْبِهِ

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

‘It is narrated to me by Ali^{-asws} Bin Abu Talib^{-asws}, and Salman^{-ra}, and Abu Zarr^{-ra}, and Al Miqdad^{-ra}. And it is narrated to me by Abu Al Jahhaf Dawood Bin Abu Awf Al-Awfy, reporting from Abu Saeed Al-Khudri who said, ‘Rasool-Allah^{-saww} entered to see his^{-saww} daughter^{-asws} Fatima^{-asws}

¹⁰⁹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 52

¹¹⁰ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 53

and she^{-asws} was igniting (fire) beneath a pot of hers^{-asws} to cook food for her^{-asws} family, and Ali^{-asws} was asleep in a corner of the house, and Al-Hassan^{-asws} and Al-Husayn^{-asws} were asleep to his^{-asws} side.

فَقَعَدَ رَسُولُ اللَّهِ ص مَعَ ابْنَتِهِ يُحَدِّثُهَا وَ فِي رِوَايَةٍ أُخْرَى مَعَ فَاطِمَةَ يُحَدِّثُهَا وَ هِيَ تُوقِدُ تَحْتَ قِدْرِهَا لِبَسِّ لَهَا خَادِمٍ فَإِذَا اسْتَيْقَظَ الْحَسَنُ ع فَأَقْبَلَ عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا أَبَتِ اسْقِينِي وَ فِي رِوَايَةٍ أُخْرَى يَا جَدَّاهُ اسْقِينِي

Rasool-Allah^{-sawww} sat down with his^{-sawww} daughter^{-asws} – and in another report: ‘With (Syeda) Fatima^{-asws}, discussing with her^{-asws}, and she^{-asws} was igniting (fire) beneath her^{-asws} pot, not having a servant for her^{-asws}, when Al-Hassan^{-asws} woke up. He^{-asws} came to Rasool-Allah^{-sawww} and said: ‘O father^{-sawww}, quench me^{-asws}’ – and in another report: ‘O grandfather^{-sawww}, quench me^{-asws}!’

فَأَخَذَهُ رَسُولُ اللَّهِ ص ثُمَّ قَامَ إِلَى تَعَجَّةٍ كَانَتْ لَهُ فَاحْتَلَبَهَا بِيَدَيْهِ ثُمَّ جَاءَ بِهِ وَ عَلَى اللَّبَنِ رَغْوَةٌ لِيُنَاوِلَهُ الْحَسَنُ فَاسْتَيْقَظَ الْحَسَنُ ع فَقَالَ يَا أَبَتِ اسْقِينِي

Rasool-Allah^{-sawww} grabbed him^{-asws}, then stood up to a she-camel which was for him^{-sawww} and milked it by his^{-sawww} hands, then came with it, and there was some froth upon the milk, in order to give it to Al-Hassan^{-asws}. Al-Husayn^{-asws} woke up and said: ‘O father^{-sawww}, quench me^{-asws}!’

فَقَالَ النَّبِيُّ ص يَا بُنَيَّ أَحْوَاكَ وَ هُوَ أَكْبَرُ مِنْكَ قَدْ اسْتَسْقَيْتَنِي فَقَالَ الْحُسَيْنُ ع اسْقِينِي قَبْلَهُ فَجَعَلَ رَسُولُ اللَّهِ يُبْلِغُ لَهُ وَ يَطْلُبُ إِلَيْهِ أَنْ يَدَعَ أَحَاهُ يَشْرَبُ وَ الْحُسَيْنُ يَا بِي

The Prophet^{-sawww} said: ‘O my^{-sawww} son^{-asws}! Your^{-asws} brother^{-asws}, and he^{-asws} is older than you^{-asws}, has already asked me^{-sawww} to quench him^{-asws}’. Al-Husayn^{-asws} said: ‘Quench me^{-asws} before him^{-asws}’. So, Rasool-Allah^{-sawww} went on to soften to him^{-asws} and requesting to him^{-asws} to leave his^{-asws} brother^{-asws} to drink, and Al-Husayn^{-asws} was refusing.

فَقَالَتْ فَاطِمَةُ ع يَا أَبَتِ كَأَنَّ الْحَسَنَ أَحَبُّهُمَا إِلَيْكَ قَالَ ص مَا هُوَ بِأَحَبِّهِمَا إِلَيَّ وَ إِهْمَا عِنْدِي لَسَوَاءٌ عَنِّي أَنَّ الْحَسَنَ اسْتَسْقَيْتَنِي أَوَّلَ مَرَّةٍ وَ إِلَيَّ وَ إِلَيْكَ وَ إِيَاهُمَا وَ هَذَا الرَّاقِدُ فِي الْجَنَّةِ لَفِي مَنْزِلٍ وَاحِدٍ وَ دَرَجَةٍ وَاحِدَةٍ قَالَ وَ عَلَيَّ ع نَائِمٌ لَا يَدْرِي بِشَيْءٍ مِنْ ذَلِكَ

(Syeda) Fatima^{-asws} said: ‘O father^{-sawww}! It is as if Al-Hassan^{-asws} is more beloved of the two to you^{-sawww}. He^{-sawww} said: ‘He^{-asws} is not more beloved of the two to me^{-sawww}, and they^{-asws} are both the same in my^{-sawww} presence, apart from that Al-Hassan^{-asws} asked me^{-sawww} to be quenched first; and I^{-sawww} and you^{-asws} and they^{-asws} both, and this one^{-asws} sleeping, would be in Paradise in one house, and one rank’. And Ali^{-asws} was sleeping, not knowing anything from that’.

قَالَ وَ مَرَّ بِهِمَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ وَ هُمَا يَلْعَبَانِ فَأَخَذَهُمَا رَسُولُ اللَّهِ ص فَاحْتَمَلَهُمَا وَ وَضَعَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى عَاتِقِهِ فَاسْتَقْبَلَهُ رَجُلٌ قَالَ وَ فِي رِوَايَةٍ أُخْرَى فَوَضَعَ أَحَدَهُمَا عَلَى مَنْكِبِهِ الْأَيْمَنِ وَ الْأُخَرَ عَلَى مَنْكِبِهِ الْأَيْسَرِ ثُمَّ أَقْبَلَ بِهِمَا

He (the narrator) said, ‘And one day Rasool-Allah^{-sawww} passed by them^{-asws} both playing, so Rasool-Allah^{-sawww} grabbed them^{-asws} and carried them^{-asws}, and placed each one^{-asws} of them^{-asws} upon his^{-sawww} shoulders. A man met him^{-sawww} – and in another report: ‘One^{-asws} of them^{-asws} upon his^{-sawww} right shoulder, and one^{-asws} of them^{-asws} upon his^{-sawww} left shoulder, then came with them^{-asws}’.

فَاسْتَقْبَلَهُ أَبُو بَكْرٍ فَقَالَ لِنِعْمِ الرَّاحِلَةُ أَنْتَ وَ فِي رِوَايَةٍ أُخْرَى نِعْمَ الْمَرْكَبُ رَكِبْتُمَا يَا غُلَامَيْنِ فَقَالَ رَسُولُ اللَّهِ ص وَ نِعْمَ الرَّاحِلَانِ هُمَا إِنَّ هَذَيْنِ الْغُلَامَيْنِ رِيحَاتِنَايَا مِنَ الدُّنْيَا

Abu Bakr met him. He said, 'Best of the rides are you^{-sawww}' – and in another report, 'Best of the rides you^{-asws} boys are riding'. Rasool-Allah^{-sawww} said: 'And best riders are they^{-asws}. These two boys are my^{-sawww} aromas in the world'.

قَالَ فَلَمَّا أَتَى بَيْمًا مَنَزِلَ فَاطِمَةَ أَقْبَلَا يَصْطَرِعَانِ فَجَعَلَ رَسُولُ اللَّهِ ص يَقُولُ لَهُ يَا حَسَنُ فَقَالَتْ فَاطِمَةُ ع يَا رَسُولَ اللَّهِ أَ تَقُولُ لَهُ يَا حَسَنُ وَ هُوَ أَكْبَرُ مِنْهُ فَقَالَ هَذَا جِبْرَائِيلُ ع يَقُولُ لَهُ يَا حَسَنُ فَصَرَخَ الْحُسَيْنُ الْحَسَنُ

He (the narrator) said, 'When he^{-sawww} came with them^{-asws} to the house of (Syeda) Fatima^{-asws}, they^{-asws} went on to wrestle. So, Rasool-Allah^{-sawww} went on saying: 'Come on, O Hassan^{-asws}!' (Syeda) Fatima^{-asws} said: 'O Rasool-Allah^{-sawww}! Are you^{-asws} saying: 'Come on, O Hassan^{-asws}', and although he^{-asws} is older than him^{-asws}? He^{-sawww} said: 'This here is Jibraeel^{-as} saying: 'Come on O Husayn^{-asws}!' Al-Husayn^{-asws} wrestled Al-Hassan^{-asws}'.

قَالَ وَ نَظَرَ رَسُولُ اللَّهِ ص إِلَيْهِمَا يَوْمًا وَ قَدْ أَقْبَلَا فَقَالَ هَذَانِ وَ اللَّهُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا إِنَّ أَحَبَّ النَّاسِ عِنْدِي وَ أَحَبَّهُمْ إِلَيَّ وَ أَكْرَمُهُمْ عَلَيَّ أَبُوكُمْ ثُمَّ أُمُّكُمْ وَ لَيْسَ عِنْدَ اللَّهِ أَحَدٌ أَفْضَلَ مِنِّي وَ أَحِي وَ وَزِيرِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي عَلَيَّ نُونُ أَبِي طَالِبٍ

He (the narrator) said, 'And Rasool-Allah^{-sawww} looked at them^{-asws} one day and they^{-asws} had just come. He^{-sawww} said: 'By Allah^{-azwj}! These are two chiefs of the youths of the people of Paradise, and their^{-asws} father^{-asws} is better than them^{-asws}. The best of the people in my^{-sawww} presence, and the most beloved to me^{-sawww}, and their most honourable to me^{-asws} is your^{-asws} father^{-asws}, then your^{-asws} mother^{-asws}, and there isn't anyone in the Presence of Allah^{-azwj} more superior than me^{-sawww}, and my^{-sawww} brother^{-asws}, and my^{-sawww} Vizier, and my^{-sawww} caliph in my^{-sawww} community, and guardian of every Momin after me^{-sawww}, Ali^{-asws} Bin Abu Talib^{-asws}'.

أَلَا إِنَّهُ خَلِيفَتِي وَ وَزِيرِي وَ صَفِيَّتِي وَ خَلِيفَتِي مِنْ بَعْدِي وَ وَلِيُّ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ بَعْدِي فَإِذَا هَلَكَ فَابْنِي الْحَسَنُ مِنْ بَعْدِهِ فَإِذَا هَلَكَ فَابْنِي الْحُسَيْنُ مِنْ بَعْدِهِ ثُمَّ الْأَيْمَةُ مِنْ عَقَبِ الْحُسَيْنِ

Indeed! He^{-asws} is my^{-sawww} friend, and my^{-sawww} Vizier, and my^{-sawww} elite, and my^{-sawww} caliph from after me^{-sawww}, and guardian of every Momin after me^{-sawww}. When he^{-asws} passes away, then my^{-sawww} son^{-asws} Al-Hassan^{-asws} from after him^{-asws}. When he^{-asws} passes away, then my^{-sawww} son^{-asws} Al-Husayn^{-asws} from after him^{-asws}. Then the Imams^{-asws} from posterity of Al-Husayn^{-asws}'.

وَ فِي رِوَايَةٍ أُخْرَى ثُمَّ الْأَيْمَةُ التَّسْعَةُ مِنْ عَقَبِ الْحُسَيْنِ الْهُدَاةُ الْمُهْتَدُونَ هُمْ مَعَ الْحَقِّ وَ الْحَقُّ مَعَهُمْ لَا يُفَارِقُونَهُ وَ لَا يُفَارِقُهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَ هُمْ زُرُّ الْأَرْضِ الَّذِينَ تَسْكُنُ إِلَيْهِمُ الْأَرْضُ وَ هُمْ حَبْلُ اللَّهِ الْمَتِينُ وَ هُمْ عُرْوَةُ اللَّهِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا وَ هُمْ حُجَجُ اللَّهِ فِي أَرْضِهِ

And in another report: 'Then the nine Imams^{-asws} from posterity of Al-Husayn^{-asws}, the guides, the Guided. They^{-asws} are with the truth and the truth is with them^{-asws}. Neither will they^{-asws} separate from it nor will it separate from them^{-asws} up to the Day of Qiyamah, and they^{-asws} are the foundations of the earth, those the earth is tranquil (due) to them^{-asws}, and they^{-asws} are the strong Rope of Allah^{-azwj}, and they are the Firmest Handhold of Allah^{-azwj} which there is not crack for it, and they^{-asws} are Divine Authorities of Allah^{-azwj} in His^{-azwj} earth.

وَشَهِدَاؤُهُ عَلَى خَلْقِهِ وَ مَعَادُنُ حِكْمَتِهِ وَ هُمْ بِمَنْزِلَةِ سَمِينَةِ نُوحٍ مِنْ رَكِبِهَا نَجَا وَ مَنْ تَرَكَهَا غَرِقَ وَ هُمْ بِمَنْزِلَةِ بَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ مَنْ دَخَلَهُ كَانَ مُؤْمِنًا وَ مَنْ خَرَجَ مِنْهُ كَانَ كَافِرًا

And they^{-asws} are His^{-azwj} Witnesses upon His^{-azwj} creatures, and Mine of His^{-azwj} Knowledge, and they^{-asws} are at the status of the ship of Noah^{-as}, one who sails it attains salvation and one who neglects it, drowns, and they^{-asws} are at the status of the Door of Hitta among the children of Israel, one who enters it would be a Momin, and one who exits from it would be a Kafir.

فَرَضَ اللَّهُ فِي الْكِتَابِ طَاعَتَهُمْ وَ أَمَرَ فِيهِ بِوَلَايَتِهِمْ مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ

Allah^{-azwj} has Imposed obedience to them^{-asws} in the Book and Commanded in it with having their^{-asws} Wilayah. One who obeys them^{-asws} obeys Allah^{-azwj}, and one who disobeys them^{-asws} disobeys Allah^{-azwj}.

قَالَ وَ كَانَ الْحُسَيْنُ عَ يَجِيءُ إِلَى رَسُولِ اللَّهِ ص وَ هُوَ سَاجِدٌ فَيَبْتَخِطِي الصُّفُوفَ حَتَّى يَأْتِيَ النَّبِيَّ فَيَرْكَبُ ظَهْرَهُ فَيَقُومُ رَسُولُ اللَّهِ ص وَ قَدْ وَضَعَ يَدَهُ عَلَى ظَهْرِ الْحُسَيْنِ وَ يَدَهُ الْأُخْرَى عَلَى رُكْبَتَيْهِ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ

He (the narrator) said, 'And Al-Husayn^{-asws} came to Rasool-Allah^{-saww} while he^{-saww} was performing Sajdah. He^{-asws} cleaved through the rows until he^{-asws} came to the Prophet^{-saww} and climbed upon his^{-saww} back. Rasool-Allah^{-saww} arose and he^{-saww} had placed his^{-saww} hand upon the back of Al-Husayn^{-asws} and his^{-saww} other hand upon his^{-asws} knee, until he^{-saww} was free from his^{-saww} Salat.

وَ كَانَ الْحُسَيْنُ يَأْتِيهِ وَ هُوَ عَلَى الْمِنْبَرِ يَخْطُبُ فَيَصْعَدُ إِلَيْهِ فَيَرْكَبُ عَلَى عَاتِقِ النَّبِيِّ ص وَ يُدْلِي رِجْلَيْهِ عَلَى صَدْرِهِ حَتَّى يَرَى بَرِيْقَ خَلْخَالِهِ وَ رَسُولُ اللَّهِ ص يَخْطُبُ فَيَمْسِكُهُ كَذَلِكَ حَتَّى يَفْرُغَ مِنْ حُطْبَتِهِ.

And Al-Hassan^{-asws} had come to him^{-saww} while he^{-saww} was upon the pulpit, addressing. He^{-asws} climbed up to him^{-saww} upon a shoulder of the Prophet^{-saww}, and dangled his^{-asws} leg upon his^{-saww} chest to the extent that the brightness of his^{-asws} anklet was seen, and Rasool-Allah^{-saww} was addressing, withholding him^{-asws} like that until he^{-saww} was free from his^{-saww} address".¹¹¹

55- لي، الأماالي للصدوق حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِ الْقَطَّانُ وَ عَلِيُّ بْنُ أَحْمَدَ بْنِ مُوسَى الدَّقَاقُ وَ مُحَمَّدُ بْنُ أَحْمَدَ السِّنَانِيُّ وَ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ الصَّائِعِ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ يَحْيَى بْنِ زَكْرِيَّاءَ الْقَطَّانُ قَالَ حَدَّثَنَا أَبُو مُحَمَّدٍ بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنَا الْفَضْلُ بْنُ عَبَّاسٍ

(The book) 'Al Amaali' of Al Sadouq – 'It is narrated to us by Ahmad Bin Al-Hassan Al Qattan, and Ali Bin Ahmad Bin Musa Al Daqqaq and Muhammad Bin Ahmad Al Sinany, and Abdullah Bin Muhammad Al Saig, they said, 'It is narrated to us by Abu Al Abbas Ahmad Bin Yahya Bin Zakariya Bin Zakariya Al Qattan who said, 'It is narrated to us by Abu Muhammad Bin Bakr Bin Abdullah Bin Habeeb who said, 'It is narrated to me by Ali Bin Muhammad who said, 'It is narrated to us by Al Fazl Bin Abbas;

¹¹¹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 54

قَالَ حَدَّثَنَا عَبْدُ الْوَدَّاسِ الْوَرَّاقُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الْأَعْمَشِ وَ حَدَّثَنَا الْحُسَيْنُ بْنُ إِبْرَاهِيمَ بْنِ أَحْمَدَ الْمُكْتَبِ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الْقَطَّانُ قَالَ حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ «يَحْيَى» مُحَمَّدُ بْنُ بَطْوَيْهِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الْأَعْمَشِ وَ أَخْبَرَنَا سُلَيْمَانُ بْنُ أَحْمَدَ بْنِ أَيُّوبَ اللَّحْمِيِّ فِيمَا كَتَبَ إِلَيْنَا مِنْ أَصْبَهَانَ

‘He said, ‘It is narrated to us by Abdul Quddous Al Warraq who said, ‘It is narrated to us by Muhammad Bin Kaseer, from Al Amsh, and it is narrated to us by Al-Husayn Bin Ibrahim Bin Ahmad Al Mukattib who said, ‘It is narrated to us by Ahmad Bin Yahya Al Qattan who said, ‘It is narrated to us by Bakr Bin Abdullah Bin Habeeb who said, ‘It is narrated to me by Abdullah Bin Yahya Muhammad Bin Batouba who said, ‘It is narrated to us by Muhammad Bin Kaseer, from Al Amsh, and informed to us by Suleyman Bin Ahmad Bin Ayou Al Lahmy in what he wrote to us from Isfahan.

قَالَ حَدَّثَنَا أَحْمَدُ بْنُ الْقَاسِمِ بْنِ مُسَاوِرِ الْجَوْهَرِيِّ سَنَةَ سِتِّ وَ ثَمَانِينَ وَ مِائَتَيْنِ قَالَ حَدَّثَنَا الْوَلِيدُ بْنُ الْفَضْلِ الْعَنْزِيُّ قَالَ حَدَّثَنَا مَنْدَلُ بْنُ عَلِيٍّ الْعَنْزِيُّ عَنِ الْأَعْمَشِ وَ حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالِقَانِيِّ قَالَ حَدَّثَنِي أَبُو سَعِيدٍ الْحَسَنُ بْنُ عَلِيٍّ الْعَدَوِيُّ

He said, ‘It is narrated to us by Ahmad Bin Al Qasim Bin Musawir Al Jowfari in the year two hundred and eighty six who said, ‘It is narrated to us by Al Waleed Bin Al Fazl Al Anzy who said, ‘It is narrated to us by Mandal Bin Ali Al Anzy, from Al Amsh, and it is narrated to us by Muhammad Bin Ibrahim Bin Is’haq Al Talaqany who said, ‘It is narrated to me by Abu Saeed Al-Hassan Bin Ali Al Adawy.

قَالَ حَدَّثَنَا عَلِيُّ بْنُ عَيْسَى الْكُوفِيُّ قَالَ حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنِ الْأَعْمَشِ وَ زَادَ بَعْضُهُمْ عَلَى بَعْضٍ فِي اللَّفْظِ وَ قَالَ بَعْضُهُمْ مَا لَمْ يَقُلْ بَعْضٌ وَ سَيَأْتِي الْحَدِيثَ لِمَنْدَلِ بْنِ عَلِيٍّ الْعَنْزِيِّ عَنِ الْأَعْمَشِ قَالَ:

He said, ‘It is narrated to us by Ali Bin Isa Al Kufy who said, ‘It is narrated to us by Jareer Bin Abdul Hameed, from Al Amsh, and some of them increased upon others in the words, and some of them said what some did not say, and continuation of the Hadeeth to Mandal Bin Ali Al Anzy, from Al Amsh who said,

بَعَثَ إِلَيَّ أَبُو جَعْفَرٍ الدَّوَانِيْقِيُّ فِي جَوْفِ اللَّيْلِ أَنْ أَجِبَ قَالَ فَفُتِمْتُ مُتَّفَكِّرًا فِيمَا بَيْنِي وَ بَيْنَ نَفْسِي وَ قُلْتُ مَا بَعَثَ إِلَيَّ أَمِيرُ الْمُؤْمِنِينَ فِي هَذِهِ السَّاعَةِ إِلَّا لِيَسْأَلَنِي عَنْ فَضَائِلِ عَلِيٍّ ع وَ لَعَلِّي إِنْ أَخْبَرْتُهُ قَتَلَنِي

‘Abu Ja’far Al-Dawaniqy (caliph) sent a message to me in the middle of the night that I answer. So, I stood up thinking regarding what is between me and myself, and I said, ‘The commander of the faithful would not send for me during this timing except to ask me about merits of Ali^{asws} and perhaps if I inform him, he will kill me’.

قَالَ فَكَتَبْتُ وَ صَبَّيْتُ وَ لَبَسْتُ كَفَنِي وَ دَخَلْتُ فِيهِ عَلَيْهِ فَقَالَ اذُنُ فَدَنَوْتُ وَ عِنْدَهُ عَمْرُو بْنُ عَبِيدٍ فَلَمَّا رَأَيْتُهُ طَابَتْ نَفْسِي شَيْئًا ثُمَّ قَالَ اذُنُ فَدَنَوْتُ حَتَّى كَادَتْ تَمَسُّ رُكْبَتِي رُكْبَتَهُ قَالَ فَوَجَدَ مِنِّي رَائِحَةَ الْحَنْوِطِ فَقَالَ وَ اللَّهُ لَتَصْدُقُنِي أَوْ لَأَصْلِبَنَّكَ قُلْتُ مَا حَاجَتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He the narrator) said, ‘So, I wrote out my will and wore my shroud, and entered to see him being in it. He said, ‘Approach!’ I went nearer to him, and in his presence was Amro Bin Ubeyd. When I saw him, myself felt something good. Then he said, ‘Approach!’ So, I went nearer until my knees were almost touching his knees. He found the smell of embalment from me, so he said, ‘By Allah^{azwj}! Either you will ratify me or I shall crucify you!’ I said, ‘What is your need, O commander of the faithful?’

قَالَ مَا سَأَلْتُكَ مُتَّحِطًّا قُلْتُ أَتَانِي رَسُولُكَ فِي جَوْفِ اللَّيْلِ أَنْ أَجِبَ فَقُلْتُ عَسَى أَنْ يَكُونَ أَمِيرُ الْمُؤْمِنِينَ بَعَثَ إِلَيَّ فِي هَذِهِ السَّاعَةِ لِيَسْأَلَنِي عَنْ فَضَائِلِ عَلِيٍّ ع فَالْعَلِّيَّ إِنْ أَخْبَرْتُهُ قَتَلَنِي فَكَتَبْتُ وَ صَبَّيْتُ وَ لَبَسْتُ كَفَنِي

He said, 'What is your concern being embalmed?' I said, 'Your messenger came to me in the middle of the night that I should answer. I said, 'Maybe the commander of the faithful has sent for me during this time to ask me about merits of Ali^{-asws}, and perhaps if I were to inform him, he would kill me'. So, I wrote out my will and wore my shroud'.

قَالَ وَ كَانَ مُتَكَبِّراً فَاسْتَوَى فَاعِدّاً فَقَالَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ سَأَلْتُكَ بِاللَّهِ يَا سُلَيْمَانُ كَمْ حَدِيثاً تَرَوِيهِ فِي فَضَائِلِ عَلِيِّ ع قَالَ فُكُلْتُ يَسِيراً يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ كَمْ فُكُلْتُ عَشْرَةَ آلَافٍ حَدِيثٍ وَ مَا زَادَ

He (the narrator) said, 'He was reclining, so he sat up straight and said, 'There is neither any Might nor Strength except with Allah^{-azwj}! I ask you by Allah^{-azwj}, O Suleyman! How many Ahadeeth have you reported regarding merits of Ali^{-asws}? I said, 'Only a few, O commander of the faithful!' He said, 'How many?' I said, 'Ten thousand Ahadeeth, and what is more'.

فَقَالَ يَا سُلَيْمَانُ وَ اللَّهُ لَأُحَدِّثَنَّكَ بِحَدِيثٍ فِي فَضَائِلِ عَلِيِّ ع تَنْسَى كُلَّ حَدِيثٍ سَمِعْتَهُ قَالَ فُكُلْتُ حَدِيثِي يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ نَعَمْ كُنْتُ هَارِباً مِنْ بَنِي أُمَيَّةٍ وَ كُنْتُ أَتَرَدُّ فِي الْبُلْدَانِ فَأَتَقَرَّبُ إِلَى النَّاسِ بِفَضَائِلِ عَلِيِّ ع وَ كَانُوا يُطْعَمُونِي وَ يُزَوِّدُونِي حَتَّى وَرَدْتُ بِلَادَ الشَّامِ وَ إِنِّي لَفِي كِسَاءٍ خَلَقِي مَا عَلَيَّ غَيْرُهُ

He said, 'By Allah^{-azwj}, O Suleyman! If I were to narrate to you a Hadeeth regarding the merits of Ali^{-asws}, you will forget every Hadeeth you have heard'. I said, 'Narrate to me, O commander of the faithful!' He said, 'Yes. I was fleeing from the clan of Umayya, dithering in the cities, so I used to draw closer to the people by the merits of Ali^{-asws}, and they were feeding me and providing me the supplies until I arrived a city of Syria, and I was in a ragged cloak, there being no other upon me.

فَسَمِعْتُ الْإِقَامَةَ وَ أَنَا جَائِعٌ فَدَخَلْتُ الْمَسْجِدَ لِأَصَلِّي وَ فِي نَفْسِي أَنْ أَكَلِمَ النَّاسَ فِي عَشَاءٍ يُعَشُّونِي فَلَمَّا سَلَّمَ الْإِمَامُ دَخَلَ الْمَسْجِدَ صَبِيَّانِ فَالتَقَتِ الْإِمَامُ إِلَيْهِمَا وَ قَالَ مَرْحَباً بِكُمَا وَ مَرْحَباً بِمَنْ اسْمُكُمَا عَلَى اسْمِهِمَا

I heard the Iqaamah and I was hungry, so I entered the Masjid to pray Salat, and in my self was that if I were to speak to the people regarding dinner, they would give me dinner. When the prayer leader greeted, two young boys entered. The prayer leader turned to them and said, 'Welcome to you both, and welcome to the one who named you both upon their names'.

فَكَانَ إِلَى جَنْبِي شَابٌّ فَقُلْتُ يَا شَابُّ مَا الصَّبِيَّانِ مِنَ الشَّيْخِ قَالَ هُوَ جَدُّهُمَا وَ لَيْسَ بِالْمَدِينَةِ أَحَدٌ يُحِبُّ عَلِيّاً غَيْرَ هَذَا الشَّيْخِ فَلِذَلِكَ سَمِيَ أَحَدُهُمَا الْحَسَنَ وَ الْآخَرَ الْحُسَيْنَ

There was a youth to my side. I said, 'O youth! Who are the two boys from the sheykh?' He said, 'He is their grandfather, and there isn't anyone in the city who loves Ali^{-asws} apart from this sheykh, so for that reason he has named one of them as 'Al-Hassan' and the other 'Al-Husayn'.

فَقُمْتُ فَرِحاً فَقُلْتُ لِلشَّيْخِ هَلْ لَكَ فِي حَدِيثِ أَفْرُ بِهِ عَيْنَكَ فَقَالَ إِنْ أَفْرَزْتُ عَيْنِي أَفْرَزْتُ عَيْنَكَ قَالَ فُكُلْتُ حَدِيثِي وَالِدِي عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ كُنَّا قُعُوداً عِنْدَ رَسُولِ اللَّهِ ص إِذْ جَاءَتْ فَاطِمَةُ ع تَبْكِي فَقَالَ لَهَا النَّبِيُّ ص مَا يُبْكِيكِ يَا فَاطِمَةُ

I stood up happy and said to the sheykh, 'Is it for you if I narrate to you a Hadeeth to delight your eyes with it?' He said, 'If you delight my eyes, I shall delight your eyes'. I said, 'My father narrated to me from his father, from his grandfather who said, 'We were seated in the

presence of Rasool-Allah^{-azwj} when (Syeda) Fatima^{-asws} came crying. The Prophet^{-saww} said to her^{-asws}: 'What makes you^{-asws} cry, O Fatima^{-asws}?'

قَالَتْ يَا أَبَتِ حَرَجَ الْحَسَنِ وَالْحُسَيْنِ فَمَا أُدْرِي أَيْنَ بَاتَا فَقَالَ لَهَا النَّبِيُّ ص يَا فَاطِمَةُ لَا تَبْكِينَ قَالَ اللَّهُ الَّذِي خَلَقَهُمَا هُوَ أَلَطَفُ بِمَا مِنْكَ

She^{-asws} said: 'O father^{-saww}! Al-Hassan^{-asws} and Al-Husayn^{-asws} went out, and I^{-asws} don't know where they^{-asws} spent the night'. The Prophet^{-saww} said to her^{-asws}: 'O Fatima^{-asws}! Do not cry, for Allah^{-azwj} is the One^{-azwj} Who Created them^{-asws}. He^{-azwj} is Kinder with them^{-asws} than you^{-asws} are'.

وَرَفَعَ النَّبِيُّ ص يَدَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنْ كَانَا أَحَدًا بَرًّا أَوْ بَجْرًا فَاحْفَظْهُمَا وَ سَلِّمْهُمَا فَتَزَلَّ جِبْرَائِيلُ مِنَ السَّمَاءِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُغْرِيكَ السَّلَامَ وَ هُوَ يُقُولُ لَا تَحْزَنْ وَ لَا تَعْتَمِ هُمَا فَإِنَّهُمَا قَاضِلَانِ فِي الدُّنْيَا قَاضِلَانِ فِي الْآخِرَةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا هُمَا نَائِمَانِ فِي حَظِيرَةِ نَبِيِّ النَّجَّارِ وَ قَدْ وَكَّلَ اللَّهُ بِمَا مَلَكَ

And the Prophet^{-saww} raised his^{-saww} hand towards the sky and said: 'O Allah^{-azwj}! If they^{-asws} have taken to land or sea, Protect them^{-asws} and Keep them^{-asws} safe'. Jibraeel^{-as} descended from the sky and said: 'O Muhammad^{-saww}! Allah^{-azwj} Conveys the Greetings and He^{-azwj} Says not to grieve for them not be sad for them^{-asws}, for they^{-asws} are both meritorious in the world, meritorious in the Hereafter, and their^{-asws} father^{-asws} is better than them^{-asws}. They^{-asws} are both sleeping in an enclosure of the clan of Najjar, and Allah^{-azwj} has Allocated an Angel with them^{-asws}'.

قَالَ فَقَامَ النَّبِيُّ ص فَرِحًا وَ مَعَهُ أَصْحَابُهُ حَتَّى أَتَوْا حَظِيرَةَ نَبِيِّ النَّجَّارِ فَإِذَا هُمْ بِالْحَسَنِ مُعَانِقِينَ لِلْحُسَيْنِ وَ إِذَا الْمَلَكُ الْمُوَكَّلُ بِمَا قَدِ افْتَرَشَ أَحَدَ جَنَاحَيْهِ تَحْتَهُمَا وَ غَطَّاهُمَا بِالْآخَرِ

He (the narrator) said, 'The Prophet^{-saww} stood up happily and his^{-saww} companions were with him^{-saww}, until they came to the enclosure of the clan of Najjar, and there they^{-asws} were, Al-Hassan^{-asws} hugging to Al-Husayn^{-asws}, and there the Allocated Angel was with them^{-asws}, having made a bed with one of its wings beneath them, and covered them^{-asws} with the other.

قَالَ فَمَكَتِ النَّبِيُّ ص يُقْبِلُهُمَا حَتَّى انْتَبَهَا فَلَمَّا اسْتَبَقَطَا حَمَلَ النَّبِيُّ ص الْحَسَنَ وَ حَمَلَ جِبْرَائِيلُ الْحُسَيْنَ فَحَرَجَ مِنَ الْحَظِيرَةِ وَ هُوَ يَقُولُ وَ اللَّهُ لِأَشْرَفُنَا كَمَا شَرَّفَكُمْ اللَّهُ عَزَّ وَ جَلَّ:

He (the narrator) said, 'The Prophet remained kissing them^{-asws} both until they^{-asws} woke up. When they^{-asws} had woken up, the Prophet^{-saww} carried Al-Hassan^{-asws} and Jibraeel^{-as} carried Al-Husayn^{-asws}. He^{-saww} went out from the enclosure and he^{-saww} was saying: 'By Allah^{-azwj}! I^{-saww} am ennobling you^{-asws} both like what Allah^{-azwj} Mighty and Majestic has Ennobled you^{-asws}'.

فَقَالَ لَهُ أَبُو بَكْرٍ نَاولني أَحَدَ الصَّبِيِّينِ أُخَوِّفُ عَنْكَ فَقَالَ يَا أَبَا بَكْرٍ نِعَمَ الْحَامِلَانِ وَ نِعَمَ الرَّكَّابَانِ وَ أَبُوهُمَا أَفْضَلُ مِنْهُمَا

Abu Bakr said to him^{-saww}, 'Give me one of the two boys, I shall lighten from you^{-saww}'. He^{-saww} said: 'O Abu Bakr! Best are the two carriers and best are the two riders, and their^{-asws} father^{-asws} superior than them^{-asws}'.

فَخَرَجَ حَتَّى أَتَى بَابَ الْمَسْجِدِ فَقَالَ يَا بِلَالُ هَلُمَّ عَلَيَّ بِالنَّاسِ فَتَنَادَى مُنَادِي رَسُولِ اللَّهِ ص فِي الْمَدِينَةِ فَاجْتَمَعَ النَّاسُ عِنْدَ رَسُولِ اللَّهِ فِي الْمَسْجِدِ

He^{-saww} went out until he^{-saww} came to the door of the Masjid. He^{-saww} said: 'O Bilal! Come to me^{-saww} with the people!' So, a caller of Rasool-Allah^{-saww} called out in Al-Medina, and the people gathered in the presence of Rasool-Allah^{-saww} in the Masjid.

فَقَامَ عَلَى قَدَمَيْهِ فَقَالَ يَا مَعْشَرَ النَّاسِ أَلَا أَدُلُّكُمْ عَلَى خَيْرِ النَّاسِ جَدًّا وَ جَدَّةً قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ فَإِنَّ جَدَّهُمَا مُحَمَّدٌ وَ جَدَّتُهُمَا خَدِيجَةُ بِنْتُ حُوَيْلِدٍ

He^{-saww} stood upon his^{-saww} feet and said: 'O community of the people! Shall I^{-saww} point you all upon best of the people of a grandfather and a grandmother?' They said, 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws}. Their^{-asws} grandfather^{-saww} is Muhammad^{-saww}, and their^{-asws} grandmother^{-as} is Khadeeja^{-asws} daughter of Khuwaylid.

يَا مَعْشَرَ النَّاسِ أَلَا أَدُلُّكُمْ عَلَى خَيْرِ النَّاسِ أَبًا وَ أُمًّا قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ فَإِنَّ أَبَاهُمَا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ أُمُّهُمَا فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ

O community of the people! Shall I^{-saww} point you all to best of the people of a father and a mother?' They said, 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws}. Their^{-asws} father is Beloved of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and he^{-asws} loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and her^{-asws} mother^{-asws} is (Syeda) Fatima^{-asws}, daughter^{-asws} of Rasool-Allah^{-saww}.

يَا مَعْشَرَ النَّاسِ أَلَا أَدُلُّكُمْ عَلَى خَيْرِ النَّاسِ عَمًّا وَ عَمَّةً قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ فَإِنَّ عَمَّهُمَا جَعْفَرُ بْنُ أَبِي طَالِبٍ الطَّيَّارُ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ وَ عَمَّتُهُمَا أُمُّ هَانِيَةَ بِنْتُ أَبِي طَالِبٍ

O community of people! Shall I^{-saww} point you all to best of the people of paternal uncle and paternal aunt?' They said, 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws}. Their^{-asws} paternal uncle is Ja'far^{-asws} Bin Abu Talib^{-asws}, the flier in the Paradise with the Angels, and their^{-asws} paternal aunt is Umm Hany^{-as} daughter of Abu Talib^{-asws}.

يَا مَعْشَرَ النَّاسِ أَلَا أَدُلُّكُمْ عَلَى خَيْرِ النَّاسِ خَالًا وَ خَالَةً قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ فَإِنَّ خَالَهُمَا الْقَاسِمُ بْنُ رَسُولِ اللَّهِ ص وَ خَالَتُهُمَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ

O community of the people! Shall I^{-saww} point you all to best of the people of maternal uncle and maternal aunt?' They said, 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws}. Their maternal uncle is Al-Qasim^{-as} son^{-as} of Rasool-Allah^{-saww}, and their^{-asws} maternal aunt is Zainab^{-as} daughter^{-as} of Rasool-Allah^{-saww}!'

ثُمَّ قَالَ بِيَدِهِ هَكَذَا يَحْشُرُونَا اللَّهُ ثُمَّ قَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ الْحَسَنَ فِي الْجَنَّةِ وَ الْحُسَيْنَ فِي الْجَنَّةِ وَ جَدَّهُمَا فِي الْجَنَّةِ وَ جَدَّتُهُمَا فِي الْجَنَّةِ وَ أَبَاهُمَا فِي الْجَنَّةِ وَ أُمُّهُمَا فِي الْجَنَّةِ وَ عَمَّتُهُمَا فِي الْجَنَّةِ وَ عَمَّتُهُمَا فِي الْجَنَّةِ وَ خَالَتُهُمَا فِي الْجَنَّةِ

Then he^{-saww} said (gestured) by his^{-asws} hand: 'Allah^{-azwj} Resurrect us^{-asws} like this!' Then he^{-saww} said: 'O Allah^{-azwj}! You^{-azwj} Know that Al-Hassan^{-asws} would be in the Paradise, and Al-Husayn^{-asws} would be in the Paradise, and their^{-asws} grandfather^{-saww} would be in the Paradise, and

their^{-asws} grandmother^{-as} would be in the Paradise, and their^{-asws} father^{-asws} would be in the Paradise, and their^{-asws} mother^{-asws} would be in the Paradise, and their^{-asws} paternal uncle^{-as} would be in the Paradise, and their^{-asws} paternal uncle^{-as} would be in the Paradise, and their^{-asws} maternal uncle^{-as} would be in the Paradise, and their^{-asws} maternal aunt would be in the Paradise!

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ مَنْ يُحِبُّهُمَا فِي الْجَنَّةِ وَ مَنْ يُبْغِضُهُمَا فِي النَّارِ

O Allah^{-azwj}! You^{-azwj} Know that the one who loves them^{-asws} would be in the Paradise, and one who hates them^{-asws} would be in the Fire!”

قَالَ فَلَمَّا قُلْتُ ذَلِكَ لِلشَّيْخِ قَالَ مَنْ أَنْتَ يَا فَتَى قُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَعْرَبِي أَنْتَ أُمُّ مَوْئِي قَالَ قُلْتُ بَلْ عَرَبِيٌّ قَالَ فَأَنْتَ تُحَدِّثُ بِهَذَا الْحَدِيثِ وَ أَنْتَ فِي هَذَا الْكِسَاءِ فَكَسَانِي خَلَعْتَهُ وَ حَمَلَنِي عَلَى بَعْلَتِهِ فَبِعْتُهُمَا بِمِائَةِ دِينَارٍ

He (the narrator) said, ‘When I had said that to the sheykh, he said, ‘Who are you, O youth?’ I said, ‘From the people of Al-Kufa’. He said, ‘Are you an Arab or a slave?’ I said, ‘But, I am an Arab’. He said, ‘You are narrating with this Hadeeth while you are (clothed) in this (ragged) cloak?’ So, he clothed me with a good quality garment and carried me upon his mule. I sold these both for one hundred Dinars.

فَقَالَ يَا شَابُّ أَفَرَزْتَ عَيْنِي فَوَ اللَّهُ لَأُفَرِّزَنَّ عَيْنَكَ وَ لَأُرْشِدَنَّكَ إِلَى شَابِّ يُفَرِّزُ عَيْنَكَ الْيَوْمَ قَالَ فَقُلْتُ أُرْشِدْنِي قَالَ لِي أَخَوَانِ أَحَدُهُمَا إِمَامٌ وَ الْآخَرُ مُؤَدِّدٌ أَمَّا الْإِمَامُ فَإِنَّهُ يُحِبُّ عَلِيًّا مِنْذُ حَرَجٍ مِنْ بَطْنِ أُمِّهِ وَ أَمَّا الْمُوَدِّدُ فَإِنَّهُ يُبْغِضُ عَلِيًّا مِنْذُ حَرَجٍ مِنْ بَطْنِ أُمِّهِ

He said, ‘O youth! You have delighted my eyes. By Allah^{-azwj}! I shall delight your eyes and guide you to a youth who will delight your eyes today’. I said, ‘Guide me’. He said, ‘There are two brothers for me, one of them is a prayer leader and the other a Muezzin. As for the prayer leader, he loves Ali^{-asws} since he came out from the belly of his mother, and as for the Muezzin, he hates Ali^{-asws} since he came out from the belly of his mother’.

قَالَ قُلْتُ أُرْشِدْنِي فَأَخَذَ بِيَدِي حَتَّى أَتَى بَابَ الْإِمَامِ فَإِذَا أَنَا بِرَجُلٍ قَدْ حَرَجَ إِلَيَّ فَقَالَ أَمَّا الْبَعْلَةُ وَ الْكِسْوَةُ فَأَعْرِفُهُمَا وَ اللَّهُ مَا كَانَ فُلَانٌ يُحْمِلُكَ وَ يَكْسُوكَ إِلَّا أَنْتَ تُحِبُّ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُهُ فَحَدَّثَنِي بِحَدِيثٍ فِي فَضَائِلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

He (the narrator) said, ‘I said, ‘Guide me’. So, he grabbed my hand until he came to the door of the prayer leader. There, I was with a man who had come out to me. He said, ‘As for the mule and the cloak, I recognise these. By Allah^{-azwj}! It would not be for so and so to carry you and clothe you except if you were beloved to Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww}, so narrated to me with a Hadeeth regarding merits of Ali^{-asws} Bin Abu Talib^{-asws}’.

قَالَ قُلْتُ أَخْبِرْنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ كُنَّا قُعُوداً عِنْدَ النَّبِيِّ ص إِذْ جَاءَتْ فَاطِمَةُ ع تَبْكِي بُكَاءً شَدِيداً فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا يُبْكِيكِ يَا فَاطِمَةُ قَالَتْ يَا أَبَتَ عَيْرَتِي نِسَاءُ قُرَيْشٍ وَ قُلْنَ أَنَّ أَبَاكَ زَوَّجَكَ مِنْ مُعَدِمٍ لَا مَالَ لَهُ

He (the narrator) said, ‘I said, ‘My father informed me from his father, from his grandfather. We were seated in the presence of the Prophet when (Syeda) Fatima^{-asws} came crying with intense crying. Rasool-Allah^{-saww} said to her^{-asws}: ‘What makes you^{-asws} cry, O Fatima^{-asws}?’ She^{-asws} said: ‘O Father^{-saww}! The women of Quraysh are shaming me^{-asws} and saying, ‘Your^{-asws}

father^{-saww} married you^{-asws} to your^{-asws} husband^{-asws} from the poor ones, there is no wealth for him^{-asws}.

فَقَالَ لَهَا النَّبِيُّ ص لَا تَبْكِينَ فَوَ اللَّهُ مَا زَوَّجْتُكَ حَتَّى زَوَّجَكَ اللَّهُ مِنْ فَوْقِ عَرْشِهِ وَ أَشْهَدُ بِذَلِكَ جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اطَّلَعَ عَلَى أَهْلِ الدُّنْيَا فَاخْتَارَ مِنَ الْخَلَائِقِ أَبَاكَ فَبَعَثَهُ نَبِيًّا

The Prophet^{-saww} said to her^{-asws}: 'Do not cry, for by Allah^{-azwj}, I^{-saww} did not get you^{-asws} married until Allah^{-azwj} Got you^{-asws} married from above His^{-azwj} Throne, and that was witnessed by Jibraeel^{-as} and Mikaeel^{-as}. And Allah^{-azwj} Mighty and Majestic Noticed upon the people of the world and Chose your^{-asws} father^{-saww} from the people, so He^{-azwj} Sent him^{-saww} as a Prophet^{-saww}.

ثُمَّ اطَّلَعَ الثَّانِيَةَ فَاخْتَارَ مِنَ الْخَلَائِقِ عَلِيًّا فَزَوَّجَكَ إِيَّاهُ وَ اتَّخَذَهُ وَصِيًّا فَعَلِيٌّ أَشْجَعُ النَّاسِ قَلْبًا وَ أَحْلَمُ النَّاسِ حِلْمًا وَ أَسْمَخُ النَّاسِ كَفًّا وَ أَقْدَمُ النَّاسِ سِلْمًا وَ أَعْلَمُ النَّاسِ عِلْمًا وَ الْحَسَنُ وَ الْحُسَيْنُ ابْنَاهُ وَ هُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ اسْمُهُمَا فِي التَّوْرَةِ شَبَّرُ وَ شَبِيرٌ لِكِرَامَتِهِمَا عَلَى اللَّهِ عَزَّ وَ جَلَّ

Then He^{-azwj} Noticed secondly and Chose Ali^{-asws} from the people, so He^{-azwj} got you^{-asws} married to him^{-asws}, and I took him^{-saww} as a successor^{-asws}. Ali^{-asws} is the bravest of the people in heart, and wisest of the people in wisdom, and most forgiving of the people of a hand, and most ancient of the people in being a Muslim, and most learned of the people in knowledge, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are his^{-asws} two sons^{-asws}, and they^{-asws} are two chiefs of the youths of the people of Paradise, and their^{-asws} names in the Torah are 'Shabbar' and 'Shabbir' due to their prestige to Allah^{-azwj} Mighty and Majestic.

يَا فَاطِمَةُ لَا تَبْكِينَ فَوَ اللَّهُ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُكْسَى أَبُوكَ حُلَّتَيْنِ وَ عَلِيٌّ حُلَّتَيْنِ وَ لِيُؤَدَّ الْحَمْدَ بِيَدِي فَأَنَاؤُهُ عَلِيًّا لِكِرَامَتِهِ عَلَى اللَّهِ عَزَّ وَ جَلَّ

O Fatima^{-asws}! Do not cry, for by Allah^{-azwj}, when it will be the Day of Qiyamah, your^{-asws} father^{-saww} will be clothed in two garments, and Ali^{-asws} in two garments, and the flag of Praise will be in my^{-saww} hands. So, I^{-saww} shall give it to Ali^{-asws} due to his^{-asws} prestige to Allah^{-azwj} Mighty and Majestic.

يَا فَاطِمَةُ لَا تَبْكِينَ فَإِنِّي إِذَا دُعِيتُ إِلَى رَبِّ الْعَالَمِينَ يَجِيءُ عَلِيٌّ مَعِي وَ إِذَا شَفَعَنِي اللَّهُ عَزَّ وَ جَلَّ شَفَعَ عَلِيًّا مَعِي

O Fatima^{-asws}! Do not cry, for I^{-saww}, when I^{-saww} am called to Lord^{-azwj} of the worlds, Ali^{-asws} would come with me^{-saww}, and when Allah^{-azwj} Mighty and Majestic would let me^{-saww} intercede, He^{-azwj} will let Ali^{-asws} intercede with me^{-saww}.

يَا فَاطِمَةُ لَا تَبْكِينَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُنَادِي مُنَادٍ فِي أَهْوَالِ ذَلِكَ الْيَوْمِ يَا مُحَمَّدُ نِعْمَ الْجَدُّ جَدُّكَ إِِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ وَ نِعْمَ الْأَخُ أَخُوكَ عَلِيٌّ بِنُ أَبِي طَالِبٍ

O Fatima^{-asws}, do not cry! When it will be the Day of Qiyamah, a call would call out during the horrors of that Day: "O Muhammad^{-saww}! Best of the grandfathers is your^{-saww} grandfather^{-as} Ibrahim^{-as}, the Friend of the Beneficent, and best of the brothers is your^{-saww} brother^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}!"

يَا فَاطِمَةُ عَلِيٌّ يُعِينُنِي عَلَى مَفَاتِيحِ الْجَنَّةِ وَ شِبَعُهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ غَدًا فِي الْجَنَّةِ

O Fatima^{-asws}! Ali^{-asws} will assist me^{-saww} upon the keys of Paradise, and his Shias, they would be the winners on the Day of Qiyamah tomorrow, in the Paradise!”

فَلَمَّا قُلْتُ ذَلِكَ قَالَ يَا بُنَيَّ مَنْ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَعَرَبِيٌّ أَمْ مُؤَلَّى قُلْتُ بَلْ عَرَبِيٌّ قَالَ فَكَسَانِي ثَلَاثِينَ ثُوبًا وَ أَعْطَانِي عَشْرَةَ آلَافٍ دِرْهَمٍ ثُمَّ قَالَ يَا شَابُّ قَدْ أَفْرَزْتَ عَيْنِي وَ لِي إِلَيْكَ حَاجَةٌ قُلْتُ فَصَبِّتْ إِنْ شَاءَ اللَّهُ قَالَ فَإِذَا كَانَ غَدًا فَأْتِ مَسْجِدَ آلِ فُلَانٍ كَيْمًا تَرَى أَحْيَى الْمُبْعُضِ لِعَلِّي ع

When I had said that, he said, ‘O my son! Who are you from?’ I said, ‘From the people of Al-Kufa’. He said, ‘Are you an Arab or a slave?’ I said, ‘But, I am an Arab’. He gave me thirteen clothes and gave me ten thousand Dirhams, then said, ‘O youth! You have delighted my eyes, and there is a need for me to you’. I said, ‘I shall fulfil it, if Allah^{-azwj} so Desires’. He said, ‘When it is tomorrow morning, go to the Masjid of the family of so and so, you will see my brother, the hater of Ali^{-asws}’.

قَالَ فَطَالَتْ عَلَيَّ نَبْلُكَ اللَّيْلَةَ فَلَمَّا أَصْبَحْتُ أَتَيْتُ الْمَسْجِدَ الَّذِي وَصَفَ لِي فَقُمْتُ فِي الصَّفِّ فَإِذَا إِلَى جَانِبِي شَابٌّ مُتَعَمِّمٌ فَذَهَبَ لِيَرْتَجِعَ فَسَقَطَتْ عِمَامَتُهُ فَتَنَظَّرْتُ فِي وَجْهِهِ فَإِذَا رَأْسُهُ رَأْسُ خَنْزِيرٍ وَ وَجْهُهُ وَجْهُ خَنْزِيرٍ

He (the narrator) said, ‘That night was prolonged unto me. When it was morning, I went to the Masjid which he had described to me. I stood in the row, and there to my side was a turbaned youth. He went on to perform Ruk’u and his turban fell off. I looked at his face, and there, his face was the face of a pig, and his face was the face of a pig.

فَوَ اللَّهُ مَا عَلِمْتُ مَا تَكَلَّمْتُ بِهِ فِي صَلَاتِي حَتَّى سَلَّمَ الْإِمَامُ فَقُلْتُ يَا وَيْحَكَ مَا الَّذِي أَرَى بِكَ فَبَكَى وَ قَالَ لِي انْظُرْ إِلَى هَذِهِ الدَّارِ فَتَنَظَّرْتُ فَقَالَ لِي كُنْتُ مُؤَدِّنًا لِآلِ فُلَانٍ كُلَّمَا أَصْبَحْتُ لَعَنْتُ عَلَيْهِ أَلْفَ مَرَّةٍ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ وَ كُلَّمَا كَانَ يَوْمَ الْجُمُعَةِ لَعَنْتُهُ أَرْبَعَةَ آلَافٍ مَرَّةٍ

By Allah^{-azwj}, I did not know what to speak with in my Salat until the prayer leader performed Salam. I said, ‘Woe be unto you! What is that which I see with you?’ He wept and said to me, ‘Look at this house!’ I looked. He said to me, ‘I was a Muezzin for the family of so and so. Every time it was morning, I cursed Ali^{-asws} a thousand times between the Azaan and the Iqaamah, and every time it was the day of Friday, I would curse him^{-asws} four thousand times.

فَخَرَجْتُ مِنْ مَنْزِلِي فَأَتَيْتُ دَارِي فَأَتَكَلَّمْتُ عَلَى هَذَا الدُّكَانِ الَّذِي تَرَى فَرَأَيْتُ فِي مَنْامِي كَأَنِّي بِالْحِجَّةِ وَ فِيهَا رَسُولُ اللَّهِ ص وَ عَلَيٌّ فَرِحَنِي وَ رَأَيْتُ كَأَنَّ النَّبِيَّ عَن يَمِينِهِ الْحَسَنُ وَ عَن يَسَارِهِ الْحُسَيْنُ وَ مَعَهُ كَأَنَّ فَقَالَ يَا حَسَنُ اسْقِنِي فَسَقَاهُ

I went out from my place to go to my house, and I napped at this shop which you see, and I saw in my dream as if I am in the Paradise and therein is Rasool-Allah^{-saww} and Ali^{-asws}, both rejoicing, and I saw as if the Prophet, on his^{-saww} right was Al-Hassan^{-asws}, and on his^{-saww} left was Al-Husayn^{-asws}, and with him^{-asws} was a cup. He^{-saww} said: ‘O Hassan^{-asws}, Quench me^{-saww}!’ He^{-asws} quenched him^{-saww}.

ثُمَّ قَالَ اسْقِ الْجَمَاعَةَ فَشَرِبُوا ثُمَّ رَأَيْتُهُ كَأَنَّهُ قَالَ اسْقِ الْمُتَكَبِّرَ عَلَى هَذَا الدُّكَانِ فَقَالَ لَهُ الْحَسَنُ يَا جَدُّ أَ تَأْمُرُنِي أَنْ أَسْقِي هَذَا وَ هُوَ يَلْعَنُ وَالِدِي فِي كُلِّ يَوْمٍ أَلْفَ مَرَّةٍ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ وَ قَدْ لَعَنَهُ فِي هَذَا الْيَوْمِ أَرْبَعَةَ آلَافٍ مَرَّةٍ

Then he^{-saww} said: ‘Quench the community’. They drank. Then I saw him^{-saww} as if he^{-saww} said: ‘Quench this reclining one at this shop!’ Al-Hassan^{-asws} said to him^{-saww}: ‘O grandfather^{-saww}! Are you^{-saww} instructing me^{-saww} to quench this one, and he is cursing my^{-asws} father^{-asws} a

thousand times during every day between the Azaan and the Iqamah, and he has cursed him^{-asws} during this day, four thousand times!’

فَأَتَانِي النَّبِيُّ ص فَقَالَ لِي مَا لَكَ عَلَيْكَ لَعْنَةُ اللَّهِ تَلَعْنُ عَلَيَّ وَ عَلَيَّ مِنِّي وَ تَشْتِمُ عَلَيَّ وَ عَلَيَّ مِنِّي

The Prophet^{-saww} came to me and said to me: ‘What is the matter with you? May Allah^{-azwj} Curse upon you! You are cursing Ali^{-asws} and Ali^{-asws} is from me^{-saww}? And you are reviling Ali^{-asws} and Ali^{-asws} is from me^{-saww}?’

فَرَأَيْتُهُ كَأَنَّهُ تَفَلَّ فِي وَجْهِهِ وَ ضَرَبَنِي بِرِجْلِهِ وَ قَالَ فَمَ عَيَّرَ اللَّهُ مَا بَكَ مِنْ نِعْمَةٍ فَانْتَبَهْتُ مِنْ نَوْمِي فَإِذَا رَأْسِي رَأْسُ خِنْزِيرٍ وَ وَجْهُهُ خِنْزِيرٍ

I saw him^{-saww} as if he^{-saww} spat in my face and struck me with his^{-saww} left and said: ‘Arise! May Allah^{-azwj} Alter the Bounty which is with you’. I woke up from my sleep and there, my heard was the head of a pig, and my face was the face of a pig’.

ثُمَّ قَالَ لِي أَبُو جَعْفَرٍ أَمِيرُ الْمُؤْمِنِينَ هَذَا الْحَدِيثَانِ فِي يَدِكَ فَقُلْتُ لَا فَقَالَ يَا سُلَيْمَانُ حُبُّ عَلِيٍّ إِيْمَانٌ وَ بُغْضُهُ نِفَاقٌ وَ اللَّهُ لَا يُجِبُهُ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُ إِلَّا مُنَافِقٌ

Then Abu Ja’far, commander of the faithful said to me, ‘Are these two Ahadeeth in your hands?’ I said, ‘No’. He said, ‘O Suleyman! Love of Ali^{-asws} is Eman and hating him^{-asws} is hypocrisy. By Allah^{-azwj}! No one will love him^{-asws} except a Momin, nor hate him^{-asws} except a hypocrite’.

قَالَ قُلْتُ الْأَمَانُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَكَ الْأَمَانُ قُلْتُ فَمَا تَقُولُ فِي قَاتِلِ الْحُسَيْنِ ع قَالَ إِلَى النَّارِ وَ فِي النَّارِ قُلْتُ وَ كَذَلِكَ مَنْ قَتَلَ مَنْ قَتَلَ رَسُولَ اللَّهِ إِلَى النَّارِ وَ فِي النَّارِ قَالَ الْمَلِكُ عَقِيمٌ يَا سُلَيْمَانُ اخْرُجْ فَحَدَّثَ بِمَا سَمِعْتُ.

He (the narrator) said, ‘I said, ‘The safety, O commander of the faithful!’ He said, ‘For you is the safety’. I said, ‘So, what are you saying regarding the killers of Al-Husayn^{-asws}?’ He said, ‘To the Fire, and in the Fire’. I said, ‘And like that is the one who killed a son^{-asws} of Rasool-Allah^{-azwj}. To the Fire and in the Fire’. He said, ‘The kingdom is in vain, O Suleyman! Go out and narrate with what you heard’^{.112}

بشأ، بشارة المصطفى وَجَدْتُ بِحِطِّ وَالِدِي أَبِي الْقَاسِمِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ جَعْفَرٍ بِجُرْجَانَ عَنْ أَبِي يَعْقُوبَ الصُّوفِيِّ عَنْ ابْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ عَنِ الْأَعْمَشِ وَ ذَكَرَ مِثْلَهُ بِأَدَقِّ تَغْيِيرٍ وَ تَبْدِيلٍ فِي الْأَلْفَاظِ.

(The book) ‘Bashaarat Al-Mustafa^{-saww}’ – I found in the handwriting of my father Abu Al Qasim, ‘It is narrated to us by Abdullah Bin Adayy at Jarjan, from Abu Yaqoub Al-Sowfy, from Ibn Abdul Rahman Al-Ansari, from Al-Amsh – and he mentioned similar to it with small changes and replacements in the words’^{.113}

¹¹² Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 55 a

¹¹³ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 55 b

56- يف، الطرائف ذكر الحاكيم النيسابوري وهو من ثقات الأربعة المذاهب في تاريخ النيسابوري في ترجمة هارون و بدأ بذكر هارون الرشيد رفعه إلى ميمون الهاشمي إلى الرشيد قال: جرى ذكر آل أبي طالب عند الرشيد فقال يتوهم على العوام أبي أبعض علينا و ولده و الله ما ذلك كما يظنون و إن الله يعلم شدة حبي لعلي و الحسن و الحسين ع و معرفتي بفضليهم

(The book) 'Al Taraif' – It is mentioned by Al Hakim Al Neyshapuri, and he is from the trustworthy one of four sects, in (the book) 'Tareekh Al Neyshapur', in a translation of Haroun, and he began with the mention of Haroun Al Rasheed, raising it to Maumoun Al Hashimy, to Al Rasheed who said,

'The mentioned of the Progeny^{-asws} of Abu Talib^{-asws} flowed in the presence of Al-Rasheed. He said, 'It is imagined by the general public that I hate Ali^{-asws} and his^{-asws} children. By Allah^{-azwj}! That is not like what they are thinking, and Allah^{-azwj} Knows of the intensity of my love for Ali^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and my recognition of their^{-asws} merits.

و لكننا طلبنا بناهم حتى أفضى الله هذا الأمر إلينا ففررتناهم و خلطناهم فحسدونا و طلبوا ما في أيدينا و سعوا في الأرض فسأداً.

But we shall seek their^{-asws} retaliation until it is decided. Allah^{-azwj} has Promised this matter to us, so we are drawing them closer, and mingling them, and they are envying us and seeking what is in our hands, and they are going around in the earth making mischief".¹¹⁴

و لقد حدثني أبي عن أبيه عن جدّه عبد الله بن عباس قال: كنا ذات يوم مع رسول الله ص إذ أقبلت فاطمة ع و هي تبكي و ساق الحديث إلى قوله ثم قال اللهم إنك تعلم أن الحسن و الحسين في الجنة و أباهما في الجنة و أمهما في الجنة و عمهما في الجنة و عمتهما في الجنة و خالتهما في الجنة و من أحبهما في الجنة و من أبغضهما في النار

My father had narrated to me from his father, from his grandfather Abdullah Bin Abbas who said,

'One day we were with Rasool-Allah^{-azwj} when (Syeda) Fatima^{-asws} came, and she^{-asws} was crying' – and he continued the Hadeeth up to his words, 'Then he^{-saww} said: 'O Allah^{-azwj}! You^{-azwj} Know that Al-Hassan^{-asws} and Al-Husayn^{-asws} would be in the Paradise, and their^{-asws} father^{-asws} would be in the Paradise, and their^{-asws} mother^{-asws} would be in the Paradise, and their^{-asws} paternal uncle^{-as} would be in the Paradise, and their^{-asws} paternal uncle^{-as} would be in the Paradise, and their^{-asws} paternal aunt would be in the Paradise, and their^{-asws} maternal uncle^{-as} would be in the Paradise, and their^{-asws} maternal aunt^{-as} would be in the Paradise, and one who loves them^{-asws} would be in the Paradise, and one who hates them^{-asws} would be in the Fire'.

و قال سليمان و كان هارون يحدثنا و عيناه تدمعان و تحثفه العبرة.

And Suleyman said, 'And Haroun used to narrate to us, and his spies were shedding tears, and the tears would choke him".¹¹⁵

57- يف، الطرائف ابن المغازلي بإسناده قال: دخل الأعمش على المنصور و هو جالس للمظالم فلما بصر به قال له يا سليمان تصدّر قال لا، أتصدّر حيث جلست

¹¹⁴ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 56 a

¹¹⁵ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 56 b

(The book) 'Al Taraif' – Ibn Al Magazaly, by his chain, said,

'Al-Amsh entered to see Al-Masour and he was seated for the grievances. When he sighted him, said to him, 'O Suleyman! Take the lead!' He said, 'No, I shall take the lead when I sit'.

ثُمَّ قَالَ حَدَّثَنِي الصَّادِقُ ع قَالَ حَدَّثَنِي الْبَاقِرُ ع قَالَ حَدَّثَنِي السَّجَّادُ ع قَالَ حَدَّثَنِي الشَّهِيدُ أَبُو عَبْدِ اللَّهِ ع قَالَ حَدَّثَنِي أَبِي وَ هُوَ الْوَصِيُّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ حَدَّثَنِي النَّبِيُّ ص قَالَ أَتَانِي جِبْرَائِيلُ أَنْفَاءً فَقَالَ تَحْتَمُوا بِالْعَقِيبِ فَإِنَّهُ أَوَّلُ حَجَرٍ شَهِدَ لِلَّهِ تَعَالَى بِالْوَحْدَانِيَّةِ وَ لِي بِالنَّبُوَّةِ وَ لِعَلِيِّ بِالْوَصِيَّةِ وَ لَوْلَدِهِ بِالْإِمَامَةِ وَ لِشِبَعَتِهِ بِالْجَنَّةِ

Then he said, 'Al-Sadiq^{-asws} narrated to me saying: 'Al-Baqir^{-asws} narrated to me^{-asws} saying: 'Al-Sajjad^{-asws} narrated to me^{-asws} saying: 'The martyr Abu Abdullah^{-asws} narrated to me^{-asws} saying: 'My^{-asws} father^{-asws}, and he^{-asws} was the successor^{-asws} of Ali^{-asws} Bin Abu Talib^{-asws} said: 'The Prophet^{-saww} narrated to me^{-asws} saying: 'Jibraeel^{-as} came to me^{-saww} just now, and he^{-as} said: 'Wear a ring with the agate, for it is the first stone to testify to Allah^{-azwj} the Exalted with the Oneness, and for me^{-saww} with the Prophet-hood, and for Ali^{-asws} with the successorship, and for his^{-asws} sons^{-asws} with the Imamate, and for his^{-asws} Shias with the Paradise'.

قَالَ فَاسْتَدَارَ النَّاسُ بِوُجُوهِهِمْ نَحْوَهُ فَقِيلَ لَهُ تَدْرُكُ قَوْمًا فَعَلِمَ مَنْ لَا يَعْلَمُ

He (the narrator) said, 'The people looked around with their faces to around him. It was said to him, 'You have mentioned a people, so let it be known to the one who does not know'.

فَقَالَ الصَّادِقُ جَعَفَرُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ الْبَاقِرُ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ السَّجَّادُ عَلِيُّ بْنُ الْحُسَيْنِ وَ الشَّهِيدُ الْحُسَيْنُ بْنُ عَلِيٍّ وَ الْوَصِيُّ هُوَ التَّقِيُّ عَلِيُّ بْنُ أَبِي طَالِبٍ.

He said, 'Al-Sadiq^{-asws} is Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and Al-Baqir^{-asws} is Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and Al-Sajjad^{-asws} is Ali^{-asws} Bin Al-Husayn^{-asws}, and the martyr is Al-Husayn Bin Ali^{-asws}, and the successor^{-asws}, he^{-asws} is the pious Ali^{-asws} Bin Abu Talib^{-asws}'.¹¹⁶

58- أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ رَوَى إِبْرَاهِيمُ بْنُ دَرَبِيلَ الْهَمْدَانِيُّ فِي كِتَابِ صِفَتَيْنِ عَنْ يَحْيَى بْنِ سَلِيمَانَ عَنْ يَعْلَى بْنِ عَبْدِ الْحَنَفِيِّ عَنْ إِسْمَاعِيلِ السُّدِّيِّ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ص وَ هُوَ فِي الْحُجْرَةِ يُوحَى إِلَيْهِ وَ نَحْنُ نَنْتَظِرُهُ حَتَّى اشْتَدَّ الْحَرُّ فَجَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ مَعَهُ فَاطِمَةُ وَ حَسَنٌ وَ حُسَيْنٌ ع فَفَعَدُوا فِي ظِلِّ حَائِطٍ يَنْتَظِرُونَهُ

I (Majlisi) am saying, 'Ibn Abi Al Hadeed said in commentary of (the book) 'Nahj Al Balagah' – It is reported by Ibrahim Bin Dezeel Al Hamdany in the book 'Sifteen', from Yahya Bin Suleyman, from Ya'la Bin Ubeyd Al Hanafy, from Ismail Al Sudy, from Zayd Bin Arqam who said,

'We were with Rasool-Allah^{-azwj} and he^{-saww} was in the chamber, it was being Revealed to him^{-saww}, and we were waiting until the heat intensified. Ali^{-asws} Bin Abu Talib^{-asws} came and with him^{-asws} were (Syeda) Fatima^{-asws}, and Hassan^{-asws} and Husayn^{-asws}. They^{-asws} sat down in the shade of a wall, awaiting him^{-saww}.

¹¹⁶ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 57

فَلَمَّا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاتَاهُمْ وَوَقَفْنَا نَحْنُ مَكَانَنَا ثُمَّ جَاءَ إِلَيْنَا وَهُوَ يُظِلُّهُمْ بِثَوْبِهِ مُمَسِّكًا بِطَرَفِ الثَّوْبِ وَعَلَيَّ مُمَسِّكًا بِطَرَفِهِ الْآخَرَ وَهُوَ يَقُولُ اللَّهُمَّ إِنِّي أُحِبُّهُمْ فَأَحِبَّهُمُ اللَّهُمَّ إِنِّي سَلِّمْ لِمَنْ سَلَّمَ مِنْهُمْ خَزَبٌ لِمَنْ خَارَبَهُمْ قَالَ فَقَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ انْتَهَى.

When Rasool-Allah^{-saww} came out, he^{-saww} saw them^{-asws}, so he^{-saww} went to them^{-asws}, and he stood in our places. Then he^{-saww} came to us and he^{-saww} was shading them^{-asws} with his^{-saww} cloth, holding an end of the cloth and Ali^{-asws} was holding the other hand, and he^{-saww} was saying: ‘O Allah^{-azwj}! I^{-saww} love them^{-asws}, so Love them^{-asws}! O Allah^{-azwj}! I^{-saww} am at peace to the one at peace with them^{-asws}, at war to the one warring them^{-asws}’. He^{-saww} said that three times – end” .¹¹⁷

59- وَ رَوَى ابْنُ شَيْبَرٍ فِي الْفِرْدَوْسِ عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَمَّا أُسْرِيَ بِي رَأَيْتُ عَلَى بَابِ الْجَنَّةِ مَكْتُوبًا بِالذَّهَبِ لَا بِمَاءِ الذَّهَبِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ حَبِيبُ اللَّهِ عَلِيُّ وَوَلِيُّ اللَّهِ فَاطِمَةُ أُمَةُ اللَّهِ الْحَسَنُ وَالْحُسَيْنُ صَفْوَةُ اللَّهِ عَلَى بَاغِضِيهِمْ لَعْنَةُ اللَّهِ.

And it is reported by Ibn Sheyrawiya in (the book) ‘Al Firdows’ –

‘From Ali^{-asws}, from the Prophet^{-saww} having said: ‘When there was an ascension with me^{-saww}, I^{-saww} saw written in gold upon a door of the Paradise, not with water of gold: “There is no god except Allah^{-azwj}, Muhammad^{-saww} is Beloved of Allah^{-azwj}, Ali^{-asws} is Guardian^{-asws} of Allah^{-azwj}, (Syeda) Fatima^{-asws} is Maid of Allah^{-azwj}, Al-Hassan^{-asws} and Al-Husayn^{-asws} are elites of Allah^{-azwj}, upon their^{-asws} haters is the Curse of Allah^{-azwj}” .¹¹⁸

60- وَعَنْ أَبِي هُرَيْرَةَ يُخْبِرُ الْأَنْبِيَاءَ يَوْمَ الْقِيَامَةِ لِيُؤَاوُوا بِيَوْمِهِمُ الْمُحَشَّرَ وَ يُبْعَثُ صَالِحٌ عَلَى نَاقَتِهِ وَ يُبْعَثُ ابْنَايَ الْحَسَنُ وَالْحُسَيْنُ عَلَى نَاقَتِي الْعُضْبَاءِ وَ أُبْعَثُ عَلَى الْبُرَاقِ خَطُومًا عِنْدَ أَقْصَى طَرَفِهَا.

And from Abu Hureyra (well-known fabricator),

‘The Prophets^{-as} will be Resurrected on the Day of Qiyamah in order to be fulfilled of their^{-as} Day of the Resurrection, and Salih^{-as} would be Sent upon his^{-as} she-camel, and my^{-saww} two sons^{-asws}, Al-Hassan^{-asws} and Al-Husayn^{-asws}, would be upon my^{-saww} she-camel Al Zaba’a, and Ali^{-asws} would be Sent upon Al-Buraaq. Its step to an outskirt would be its blink , blink (of an eye)” .¹¹⁹

وَ عَنْ عَلِيٍّ ع عَنْهُ ص قَالَ: تُحَشَّرُ ابْنَتِي فَاطِمَةُ وَ مَعَهَا ثِيَابٌ مَصْبُوعَةٌ بِدَمٍ فَتَنْعَلُ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ فَتَقُولُ يَا عَدْلُ احْكُمْ بَيْنِي وَ بَيْنَ قَاتِلِ وُلْدِي فَيَحْكُمُ لِابْنَتِي وَ رَبِّ الْكَعْبَةِ.

And from Ali^{-asws}, from him^{-saww} having said: ‘My^{-saww} daughter^{-asws} Fatima^{-asws} will be Resurrected and with her^{-asws} would be a cloth dyed in blood. She^{-asws} will cling to a Pillar from the Pillars of the Throne. She^{-asws} will say: ‘O Just! Judge between me^{-asws} and the killer of my^{-asws} son^{-asws}’. So, He^{-azwj} will Judge for my^{-saww} daughter^{-asws}, by the Lord^{-azwj} of Kabah!”¹²⁰

¹¹⁷ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 58

¹¹⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 59

¹¹⁹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 60 a

¹²⁰ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 60 b

61- فس، تفسير القمي مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْأَصْفَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنِ يَحْيَى بْنِ سَعِيدٍ الْعَطَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ قَالَ عَلِيُّ وَ فَاطِمَةُ ع بَحْرَانِ عَمِيقَانِ لَا يَبْغِي أَحَدُهُمَا عَلَى صَاحِبِهِ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ قَالَ الْحَسَنُ وَ الْحُسَيْنُ ع.

Tafseer Al Qummi – Muhammad Bin Abu Abdullah, from Sa'ad Bin Abdullah, from Al Asfahany, from Al Minqary, from Yahya Bin Saeed Al Attar who said,

'I heard Abu Abdullah^{-asws} saying regarding Words of Allah^{-azwj} Blessed and Exalted: **He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20]**, he^{-asws} said: 'Ali^{-asws} and Fatima^{-asws}, two deep oceans. One of them cannot violate upon its companion, **There come forth from them the pearls and the rubies [55:22]**, he^{-asws} said: 'Al-Hassan^{-asws} and Al-Hussain^{-asws}'.¹²¹

(The book) 'Kashf Al Ghumma' – The memoriser Abu Bakr Bin Mardawayh –

'Regarding Words of the Exalted: **He Let loose the two seas to meet [55:19]**. Anas (well-known fabricator) said, 'Ali^{-asws} and (Syeda) Fatima^{-asws}. **There come forth from them the pearls and the rubies [55:22]**, he said, 'Al-Hassan^{-asws} and Al-Husayn^{-asws}'.

62- كشف، كشف الغمة الحافظ أبو بكر بن مَرْدَوَيْهِ قَوْلُهُ تَعَالَى مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ عَنْ أَنَسِ قَالَ عَلِيُّ وَ فَاطِمَةُ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ قَالَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَنِ ابْنِ عَبَّاسٍ عَلِيُّ وَ فَاطِمَةُ بَيْنَهُمَا بَرْزَخُ النَّبِيِّ ص يَخْرُجُ مِنْهُمَا الْحَسَنُ وَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

And from Ibn Abbas, 'Ali^{-asws} and (Syeda) Fatima^{-asws} **Between them is a barrier [55:20]** – the Prophet^{-saww}. **There come forth from them [55:22]**, Al-Hassan^{-asws} and Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}'.¹²²

63- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ مُحَمَّدِ بْنِ بَشِيرٍ عَنِ عَمْرِو بْنِ بَشِيرٍ عَنِ جَابِرِ عَنِ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ قَالَ عَلِيُّ وَ فَاطِمَةُ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ قَالَ لَا يَبْغِي عَلِيُّ عَلَى فَاطِمَةَ وَ لَا تَبْغِي فَاطِمَةُ عَلَى عَلِيٍّ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad Bin Mahfuz Bin Bishr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} regarding Words of the Exalted: **He Let loose the two seas to meet [55:19]**. He^{-asws} said: 'Ali^{-asws} and (Syeda) Fatima^{-asws}. **Between them is a barrier which they do not violate [55:20]**, he^{-asws} said: 'It is not befitting for Ali^{-asws} to violate upon (Syeda) Fatima^{-asws} nor for (Syeda) Fatima^{-asws} to violate upon Ali^{-asws}'.

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ قَالَ الْحَسَنُ وَ الْحُسَيْنُ ع مَنْ رَأَى مِثْلَ هَذَآءِ الْأَرْبَعَةِ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَ لَا يَبْغِضُهُمْ إِلَّا كَافِرٌ فَكُونُوا مُؤْمِنِينَ بِحُبِّ أَهْلِ الْبَيْتِ وَ لَا تَكُونُوا كُفَّارًا يَبْغِضُ أَهْلَ الْبَيْتِ فُتُلْقُوا فِي النَّارِ.

There come forth from them the pearls and the rubies [55:22], he^{-asws} said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws}. Who has seen the like of these four – Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}? No one will love them^{-asws} except a Momin, nor hate them^{-asws}

¹²¹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 61

¹²² Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 62

except a Kafir, so be Momineen by the love of People^{-asws} of the Household, and do not be Kafirs by hating People of the Household, for you will be thrown into the Fire”.¹²³

فر، تفسیر فرات بن ابراهیم أبو القاسم العلوی مَعْنَعْنَا عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ قَالَ قَالَ عَلِيٌّ وَ فَاطِمَةُ بَيْنَهُمَا بَرْزَخٌ لَا يَبْعِيَانِ قَالَ رَسُولُ اللَّهِ ص يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ قَالَ الْحَسَنُ وَ الْحُسَيْنُ ع.

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy, transmitting from Ibn Abbas,

‘Regarding Words of the Exalted: **He Let loose the two seas to meet [55:19]**. He said, ‘Ali^{-asws} and (Syeda) Fatima^{-asws}. **Between them is a barrier which they do not violate [55:20]**, he said, ‘Rasool-Allah^{-saww}. **There come forth from them the pearls and the rubies [55:22]**, he said, ‘Al-Hassan^{-asws} and Al-Husayn^{-asws}’.¹²⁴

وَ رَأَيْتُ فِي بَعْضِ مَوْلَقَاتِ أَصْحَابِنَا أَنَّ أُمَّ أَمِّنَ قَالَتْ مَضَيْتُ ذَاتَ يَوْمٍ إِلَى مَنْزِلِ مَوْلَاتِي فَاطِمَةَ الزَّهْرَاءِ ع لِأُرْوِرَهَا فِي مَنْزِلِهَا وَ كَانَ يَوْمًا حَارًّا مِنْ أَيَّامِ الصَّيْفِ فَأَتَيْتُ إِلَى بَابِ دَارِهَا وَ إِذَا بِالْبَابِ مَعْلُوقٌ فَتَنْظَرْتُ مِنْ شُقُوقِ الْبَابِ فَإِذَا بِفَاطِمَةَ الزَّهْرَاءِ نَائِمَةً عِنْدَ الرَّحَى وَ رَأَيْتُ الرَّحَى تَطْحَنُ الْبُرَّ وَ هِيَ تَدُورُ مِنْ غَيْرِ يَدٍ تُدِيرُهَا وَ الْمَهْدُ أَيْضًا إِلَى جَانِبِهَا وَ الْحُسَيْنُ ع نَائِمٌ فِيهِ وَ الْمَهْدُ يَهْتَزُّ وَ لَمْ أَرَ مِنْ يَهْزُهُ وَ رَأَيْتُ كَفًّا يُسَبِّحُ اللَّهَ تَعَالَى قَرِيبًا مِنْ كَفِّ فَاطِمَةَ الزَّهْرَاءِ

And I (Majlisi) saw in one of the compositions of our companions,

‘Umm Ayman said, ‘One day I went to the house of my Mistress^{-asws} Fatima Al-Zahra^{-asws} to visit her^{-asws} in her^{-asws} house, and it was a day of heat from the days of summer. I came to the door of her^{-asws} house, and there, the door was locked. I looked from the cracks of the house, and there was Fatima Al-Zahra^{-asws} sleeping by the hand mill, and I saw the hand-mill grinding the wheat, and it was rotating from without there being any hand to rotate it, and there was a cradle as well to her^{-asws} side and Al-Husayn^{-asws} was sleeping in it, and the cradle was rocking, and I did not see anyone rocking it, and I saw a palm glorifying Allah^{-azwj} the Exalted nearby from the palm of (Syeda) Fatima Al-Zahra^{-asws}.

قَالَتْ أُمَّ أَمِّنَ فَتَعَجَّبْتُ مِنْ ذَلِكَ فَتَرَكْتُهَا وَ مَضَيْتُ إِلَى سَيِّدِي رَسُولِ اللَّهِ ص وَ سَلَّمْتُ عَلَيْهِ وَ قُلْتُ لَهُ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ عَجَبًا مَا رَأَيْتُ مِثْلَهُ أَبَدًا فَقَالَ لِي مَا رَأَيْتَ يَا أُمَّ أَمِّنَ

Umm Ayman said, ‘I was astonished from that, so I left her^{-asws} went to my Master^{-saww} Rasool-Allah^{-saww} and greeted unto him^{-saww} and I said to him^{-saww}, ‘O Rasool-Allah^{-saww}! I have seen a wonder, I have not seen the like of it, ever!’ He^{-saww} said to me: ‘What did you see, O Umm Ayman?’

فَقُلْتُ إِنِّي فَصَدْتُ مَنْزِلَ سَيِّدِي فَاطِمَةَ الزَّهْرَاءِ فَالْقَيْتُ الْبَابَ مَعْلُوقًا وَ إِذَا أَنَا بِالرَّحَى تَطْحَنُ الْبُرَّ وَ هِيَ تَدُورُ مِنْ غَيْرِ يَدٍ تُدِيرُهَا وَ رَأَيْتُ مَهْدًا الْحُسَيْنِ يَهْتَزُّ مِنْ غَيْرِ يَدٍ يَهْزُهُ وَ رَأَيْتُ كَفًّا يُسَبِّحُ اللَّهَ تَعَالَى قَرِيبًا مِنْ كَفِّ فَاطِمَةَ ع وَ لَمْ أَرَ شَخْصَهُ فَتَعَجَّبْتُ مِنْ ذَلِكَ يَا سَيِّدِي

I said, ‘I aimed for the house of my Mistress^{-asws} Fatima Al-Zahra^{-asws} and I came across the door to be locked, and there I was with the hand-mill grinding the wheat and it was rotating from without there being any hand to rotate it, and I saw the cradle of Al-Husayn^{-asws} rocking

¹²³ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 63 a

¹²⁴ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 63 b

from without there being any hand to rock it, and I saw a palm glorifying Allah^{-azwj} the Exalted nearby from the palm of (Syeda) Fatima^{-asws}, and I could not see its person. So, I am astonished from that, o my Master^{-saww}!

فَقَالَ يَا أُمَّ أَعْلَمِي أَنَّ فَاطِمَةَ الرَّهْرَاءِ صَائِمَةٌ وَ هِيَ مُتَعَبَةٌ جَائِعَةٌ وَ الزَّمَانُ قَبِطٌ فَأَلْقَى اللَّهُ تَعَالَى عَلَيْهَا التُّعَاسَ فَنَامَتْ فَسُبْحَانَ مَنْ لَا يَنَامُ فَوَكَّلَ اللَّهُ مَلَكًا يَطْحَنُ عَنْهَا قُوتَ عِيَالِهَا

He^{-saww} said: 'O Umm Ayman! Know that Fatima Al-Zahra^{-asws} is Fasting, and she^{-asws} is fatigued, hungry, and (these are) times of extreme heat, so Allah^{-azwj} the Exalted has Cast the slumber upon her^{-asws} so she^{-asws} slept. The Glorious is One^{-azwj} Who Does not sleep, so Allah^{-azwj} Appointed an Angel to grind on her^{-asws} behalf the daily subsistence of her^{-asws} dependants.

وَ أَرْسَلَ اللَّهُ مَلَكًا آخَرَ يَهْرُ مَهْدُ وَلَدِهَا الْحُسَيْنِ ع لِفَلَا يُزْعِجُهَا مِنْ نَوْمِهَا وَ وَكَّلَ اللَّهُ مَلَكًا آخَرَ يُسَبِّحُ اللَّهَ عَزَّ وَ جَلَّ قَرِيبًا مِنْ كَفِّ فَاطِمَةَ يَكُونُ ثَوَابُ تَسْبِيحِهِ لَهَا لِأَنَّ فَاطِمَةَ لَمْ تَقُتْ عَنْ ذِكْرِ اللَّهِ فَإِذَا نَامَتْ جَعَلَ اللَّهُ ثَوَابَ تَسْبِيحِ ذَلِكَ الْمَلِكِ لِفَاطِمَةَ

And Allah^{-azwj} Sent another Angel to rock the cradle of her^{-asws} son^{-asws} Al-Husayn^{-asws} lest he^{-asws} bothers her^{-asws} from her^{-asws} sleep, and Allah^{-azwj} Allocated another Angel to glorify Allah^{-azwj} Mighty and Majestic near from the palm of (Syeda) Fatima^{-asws}, for the Rewards of his glorification to be for her^{-asws} because (Syeda) Fatima^{-asws} does not take a break from the Zikr of Allah^{-azwj}. So, when she^{-asws} slept, Allah^{-azwj} Made the Rewards of the glorification of that Angel to be at service for (Syeda) Fatima^{-asws}.

فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَنْ يَكُونُ الطَّحَّانَ وَ مَنْ اللَّيْ يَهْرُ مَهْدَ الْحُسَيْنِ وَ يُنَاقِيهِ وَ مَنْ الْمُسَبِّحُ

I said, 'O Rasool-Allah^{-saww}! Inform me, who happened to be grinding, and the one who rocked the cradle of Al-Husayn^{-asws}, and quietened him^{-asws}, and the one who was glorifying?'

فَتَبَسَّمَ النَّبِيُّ ص ضَاحِكًا وَ قَالَ أَمَا الطَّحَّانُ فَجَبْرَائِيلُ وَ أَمَا اللَّيْ يَهْرُ مَهْدَ الْحُسَيْنِ فَهُوَ ميكائيلُ وَ أَمَا الْمَلِكُ الْمُسَبِّحُ فَهُوَ إِسْرَافِيلُ.

The Prophet^{-saww} smiled chuckling and said: 'As for the grinder, it was Jibraeel^{-as}, and as for the one who rocked the cradle of Al-Hussain^{-asws}, it is Mikaeel^{-as}, and as for the Angel who glorified, it was Israfeel^{-as}'.¹²⁵

64- كُنْزُ الْكَرَاجِكِيِّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ الدِّيْبَانِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ عَلَى بَابِهَا مَكْتُوبًا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ حَبِيبُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَلِيُّ اللَّهِ فَاطِمَةُ أُمُّهُ اللَّهُ الْحَسَنُ وَ الْحُسَيْنُ صَفْوَةُ اللَّهِ عَلَى مُبِغْضِيهِمْ لَعْنَةُ اللَّهِ.

(The book) 'Kunz' of Al Karajaky – From Muhammad Bin Ahmad Bin Shazan, from Sahl Bin Ahmad, from Abdullah Al Dibajy,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} entered the Paradise and saw written upon its door: "There is not god except Allah^{-azwj}, Muhammad^{-saww} is Beloved of Allah^{-azwj}, Ali^{-asws} Bin Abu Talib^{-asws} is Guardian^{-asws} of Allah^{-azwj},

¹²⁵ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 63 c

Fatima^{-asws} is Maid of Allah^{-azwj}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are elites of Allah^{-azwj}, upon their^{-asws} haters is Curse of Allah^{-azwj}".¹²⁶

65- وَ عَنْ ابْنِ شَازَانَ عَنْ عُمَرَ بْنِ إِبْرَاهِيمَ الْمُقْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَغَوِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ سَالِمِ الْبَزَّازِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَعْدِي عَلِيُّ بْنُ أَبِي طَالِبٍ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ فَمَنْ قَالَ غَيْرَ هَذَا فَعَلَيْهِ لَعْنَةُ اللَّهِ.

And from Ibn Shazan, from Umar Bin Ibrahim Al Muqry, from Abdullah Bin Muhammad Al Maghawry, from Abdullah Bin Umar, from Abdul Malik Bin Umeyr, from Salim Al Bazzaz, from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'Best of this community from after me^{-saww} are Ali^{-asws} Bin Abu Talib^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Hussain^{-asws}. So, the one who says other than this, upon him be the Curse of Allah^{-azwj}'.¹²⁷

¹²⁶ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 64

¹²⁷ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 50 H 65