

بحار الأنوار

BIHAR AL-ANWAAR

ج 42

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

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باب 123 حال الحسن البصري

CHAPTER 123 – STATE OF AI-HASSAN AL-BASRY

1- ج، الإحتجاج عن ابن عباس قال: مرَّ أميرُ المؤمنينَ عِ بالحسنِ البصريِّ وَ هُوَ يَتَوَضَّأُ فَقَالَ يَا حَسَنُ أَسْبِغِ الوُضُوءَ

(The book) 'Al Ihtijaj' – From Ibn Abbas who said,

'Amir Al-Momineen^{-asws} passed by Al-Hassan Al-Basry and he was performing wud'u. He^{-asws} said: 'O Hassan! Perfect your wud'u'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ قَتَلْتَ بِالْأَمْسِ أَنْاسًا يَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ يُصَلُّونَ الْحَمْسَ وَ يُسَبِّحُونَ الوُضُوءَ

He said, 'O Amir Al-Momineen^{-asws}! You^{-asws} killed some people yesterday who were testifying that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-asws}, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. They were praying the five (daily Salats) and were perfecting the wud'u!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع قَدْ كَانَ مَا رَأَيْتَ فَمَا مَنَعَكَ أَنْ تُعِينَ عَلَيْنَا عَدُوَّنَا

Amir Al-Momineen^{-asws} said to him: 'It had happened what you saw, so what is preventing you to assist our enemies against us?'

فَقَالَ وَ اللَّهُ لأُصَدِّقَنَّكَ يَا أَمِيرَ الْمُؤْمِنِينَ- لَقَدْ حَرَجْتُ فِي أَوَّلِ يَوْمٍ فَأَعْتَسَلْتُ وَ تَحَنَّنْتُ وَ صَبَّيْتُ عَلَيَّ سِلَاحِي وَ أَنَا لَا أَشْكُ فِي أَنَّ التَّخَلْفَ عَنْ أَمِّ الْمُؤْمِنِينَ عَائِشَةَ هُوَ الْكُفْرُ

He said, 'By Allah^{-azwj}, I will ratify you^{-asws}, O Amir Al-Momineen^{-asws}! I had gone out during the first day. I washed, and embalmed, and donned my weapons upon me and I had no doubt that the one staying back from mother of the believers Ayesha, it would be the Kufr.

فَلَمَّا انْتَهَيْتُ إِلَى مَوْضِعٍ مِنَ الْحَرَبِيَّةِ نَادَى مُنَادٍ يَا حَسَنُ إِلَى أَيِّنَ ارْجِعْ فَإِنَّ الْقَاتِلَ وَالْمَقْتُولَ فِي النَّارِ فَرَجَعْتُ دُغْرًا وَجَلَسْتُ فِي بَيْتِي

When I ended to a place from Al-Khureyba (where the battle of the camel took place), a caller called out, 'O Hassan! Where (are you going) to? Return, for the killer and the killed would both be in the Fire!' So, I returned and sat in my house.

فَلَمَّا كَانَ الْيَوْمُ الثَّانِي لَمْ أَشْكُ أَنْ التَّحَلُّفَ عَنْ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ هُوَ الْكُفْرُ فَتَحَنَّنْتُ وَصَبَّيْتُ عَلَيَّ سِلَاحِي وَخَرَجْتُ إِلَى الْقِتَالِ - حَتَّى انْتَهَيْتُ إِلَى مَوْضِعٍ مِنَ الْحَرَبِيَّةِ فَنَادَانِي مُنَادٍ مِنْ خَلْفِي يَا حَسَنُ إِلَى أَيِّنَ مَرَّةً بَعْدَ أُخْرَى فَإِنَّ الْقَاتِلَ وَالْمَقْتُولَ فِي النَّارِ

When it was the second day, I had no doubt that the staying back from mother of the believers Ayesha, it would be the Kufr. So, I embalmed and donned my weapons upon me and went out to the battle until I ended up to a place from Al-Khureyba. A caller called out to me from behind me, O Hassan! Where (are you going to)?' – time and again – 'For the killer and the killed would both be in the Fire'.

قَالَ عَلِيُّ ع صَدَقْتَ أَ فَتَدْرِي مَنْ ذَلِكَ الْمُنَادِي قَالَ لَا قَالَ ع ذَاكَ أَحْوَكُ إِبْلِيسُ وَ صَدَقَكَ أَنَّ الْقَاتِلَ مِنْهُمْ وَالْمَقْتُولَ فِي النَّارِ

Ali^{-asws} said: 'You speak the truth! Do you know who that caller was?' He said, 'No'. He^{-asws} said: 'That was your brother^{-la} Iblees^{-as}, and he^{-la} spoke the truth to you that the killer from them and the killed (from them) would be in the Fire'.

فَقَالَ الْحَسَنُ الْبَصْرِيُّ الْآنَ عَرَفْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ الْقَوْمَ هَلَكَى.

Al-Hassan Al-Basry said, 'Now I understand, O Amir Al-Momineen^{-asws}! The people (fighting against you^{-asws}) are destroyed!'¹

2- ج، الإحتجاج عَنْ أَبِي بَحْجَى الْوَاسِطِيِّ قَالَ: لَمَّا افْتَتَحَ أَمِيرُ الْمُؤْمِنِينَ ع الْبَصْرَةَ اجْتَمَعَ النَّاسُ عَلَيْهِ وَ فِيهِمُ الْحَسَنُ الْبَصْرِيُّ وَ مَعَهُ أَلْوَاخُ فَكَانَ كُلَّمَا لَفَظَ أَمِيرُ الْمُؤْمِنِينَ ع بِكَلِمَةٍ كَتَبَهَا

(The book) 'Al Ihtijaj' – From Abu Yahya Al Wasity who said,

'When Amir Al-Momineen^{-asws} was victorious at Al-Basra, he^{-asws} gathered the people to it, and among them was Al-Hassan Al-Basry, and the tablet was with him (with Al Basry). So, every time Amir Al-Momineen^{-asws} uttered a word, he wrote it down.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع بِأَعْلَى صَوْتِهِ مَا تَصْنَعُ

Amir Al-Momineen^{-asws} said to him at the top of his^{-asws} voice: 'What are you doing?'

¹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 123 H 1

قَالَ نَكْتُبُ آثَارَكُمْ لِنَحْدِثَ بِهَا بَعْدَكُمْ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ أَمَا إِنَّ لِكُلِّ قَوْمٍ سَامِرِيًّا وَ هَذَا سَامِرِيٌّ هَذِهِ الْأُمَّةُ إِلَّا أَنَّهُ لَا يَقُولُ لَا مِسَاسَ وَ لَكِنَّهُ يَقُولُ لَا قِتَالَ.

He said, 'We are writing down your^{-asws} traces (Ahadeeth) to narrate with it after you^{-asws}'. Amir Al-Momineen^{-asws} said: 'But, for every people there is a Samiri^{-la} and this is a Samiri^{-la} of this community, except that he^{-la} is not saying (what Samiri^{-la} had said): **'Do not touch', [20:97]**, but he is saying 'Do not fight''.²

3- ج، الإحتجاج عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ- يُقَالُ لَهُ عُثْمَانُ الْأَعْمَى إِنَّ الْحَسَنَ الْبَصْرِيَّ يَزْعُمُ أَنَّ الَّذِينَ يَكْتُمُونَ الْعِلْمَ تُؤْذِي رِيحٌ يُطَوِّجُهُمْ مَنْ يَدْخُلُ النَّارَ

(The book) 'Al Ihtijaj' – From Abdullah Bin Suleyman who said,

'I was in the presence of Abu Ja'far^{-asws}. A man from the people of Al-Basra called Usman Al-Amma said to him^{-asws}, 'Al-Hassan Al-Basry claims that those who are concealing the knowledge, the stench of their bellies would harm the ones who enters the Fire'.

فَقَالَ أَبُو جَعْفَرٍ ع فَهَلْكَ إِذَا مُؤْمِنٌ آلِ فِرْعَوْنَ وَ اللَّهُ مَدَحَهُ بِذَلِكَ وَ مَا زَالَ الْعِلْمُ مَكْتُومًا مُنْذُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ نُوحًا فَلْيَذْهَبِ الْحَسَنُ بَيْتًا وَ شَيْئًا فَوَ اللَّهُ مَا يُوجَدُ الْعِلْمُ إِلَّا هَاهُنَا.

Abu Ja'far^{-asws} said: 'Then the Momin of the family of Pharaoh^{-la} is destroyed then, and Allah^{-azwj} has Praised him for that, and the knowledge has not ceased to be concealed since Allah^{-azwj} Mighty and Majestic Sent His^{-azwj} Rasool^{-as} Noah^{-as}. So, let Al-Hassan go right and left. By Allah^{-azwj}! He will not find the knowledge except over here!''³

4- لي، الأماالي للصدوق أَبِي عَنِ الْمُؤَدَّبِ عَنْ أَحْمَدَ الْأَصْبَهَانِيِّ عَنِ الثَّقَفِيِّ عَنِ قُتَيْبَةَ بْنِ سَعِيدٍ عَنْ عَمْرٍو بْنِ عَزْوَانَ عَنْ أَبِي مُسْلِمٍ قَالَ: خَرَجْتُ مَعَ الْحَسَنِ الْبَصْرِيِّ وَ أَنَسِ بْنِ مَالِكٍ حَتَّى أَتَيْنَا بَابَ أُمِّ سَلَمَةَ فَفَعَدَ أَنَسٌ عَلَى الْبَابِ وَ دَخَلْتُ مَعَ الْحَسَنِ الْبَصْرِيِّ فَسَمِعْتُ الْحَسَنَ الْبَصْرِيَّ وَ هُوَ يَقُولُ السَّلَامُ عَلَيْكَ يَا أُمَّةَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

(The book) 'Al Amaali' of Al Sadouq – My father, from Al Muwaddib, from Ahmad Al Asbahaby, from Al Saqafy, from Quteyba Bin Saeed, from Amro Bin Gazwan, from Abu Muslim who said,

'I went out with Al-Hassan Al-Basry, and Anas Bin Malik until we came to the door of Umm Salama^{-ra}. Anas sat at the door and I entered along with Al-Hassan Al-Basry. I heard Al-Hassan Al-Basry, and he was saying, 'The greeting be to you^{-ra}, O mother^{-ra}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

فَقَالَتْ لَهُ وَ عَلَيْكَ السَّلَامُ مِنْ أَنْتَ يَا بُنَيَّ فَقَالَ أَنَا الْحَسَنُ الْبَصْرِيُّ فَقَالَتْ فِيمَا جِئْتَ يَا حَسَنُ فَقَالَ لَهَا جِئْتُ لِتُحَدِّثَنِي بِحَدِيثِ سَمِعْتِهِ مِنْ رَسُولِ اللَّهِ ص فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع-

She^{-ra} said to him, 'And to you be the greeting, O my^{-ra} son! Who are you?' He said, 'I am Al-Hassan Al-Basry'. She^{-ra} said, 'Regarding what have you come, O Hassan?' He said to her^{-ra}, 'I

² Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 123 H 2

³ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 123 H 3

have come for you^{-ra} to narrate to me with a Hadeeth you^{-ra} had heard from Rasool-Allah^{-saww} regarding Ali^{-asws} Bin Abu Talib^{-asws}.

فَقَالَتْ أُمُّ سَلَمَةَ وَ اللَّهُ لِأَحَدِنَاكَ بِحَدِيثِ سَمِعْتُهُ أَذْنَائِي - مِنْ رَسُولِ اللَّهِ ص وَ إِلَّا فَصَمَّتْنَا وَ رَأَتْهُ عَيْنَائِي وَ إِلَّا فَعَمِيَّتْنَا وَ وَعَاهُ قَلْبِي وَ إِلَّا فَطَبَعَ اللَّهُ عَلَيْهِ وَ أَخْرَسَ لِسَانِي إِنْ لَمْ أَكُنْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ مَا مِنْ عَبْدٍ لَقِيَ اللَّهَ يَوْمَ يَلْقَاهُ جَاهِدًا لَوْلَا تَيْتِكَ إِلَّا لَقِيَ اللَّهَ بِعِبَادَةٍ صَنِمٍ أَوْ وَثْنٍ

Umm Salama^{-ra} said, 'By Allah^{-azwj}! I^{-ra} shall narrate to you with a Hadeeth my ears had heard from Rasool-Allah^{-saww}, or else may they be deafened, and my^{-ra} had seen, or else may they be blinded, and my^{-ra} heart has retained, or else may Allah^{-azwj} Seal upon it and mute my^{-ra} tongue, if I^{-ra} had not heard Rasool-Allah^{-saww} saying to Ali^{-asws} Bin Abu Talib^{-asws}: 'O Ali^{-asws}! There is no servant who would meet Allah^{-azwj} on the day he meets Him^{-asws}, having rejected your^{-asws} Wilayah, except he would be meeting Allah^{-azwj} with having worshipped an idol or an image'.

قَالَ فَسَمِعْتُ الْحَسَنَ الْبَصْرِيَّ وَ هُوَ يَقُولُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنَّ عَلِيًّا مَوْلَايَ وَ مَوْلَى الْمُؤْمِنِينَ فَلَمَّا خَرَجَ قَالَ لَهُ أَنَسُ بْنُ مَالِكٍ مَا لِي أَرَاكَ تُكَبِّرُ

He (the narrator) said, 'I heard Al-Hassan Al-Basry, and he was saying, 'Allah^{-azwj} is the Greatest! I testify that Ali^{-asws} is my Master^{-asws} and Master of the Momineen!' When we went out, Anas Bin Malik said to him, 'What is the matter I saw you exclaiming Takbeer?'

قَالَ سَأَلْتُ أُمَّنَا أُمَّ سَلَمَةَ أَنَّ تُحَدِّثَنِي بِحَدِيثِ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فِي عَلِيٍّ فَقَالَتْ لِي كَذَا وَ كَذَا فَعُلْتُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنَّ عَلِيًّا مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ

He said, 'I asked our mother^{-ra} Umm Salama^{-ra} to narrate to me a Hadeeth she^{-ra} had heard from Rasool-Allah^{-saww} regarding Ali^{-asws}. She^{-ra} said to me such and such'. So, I said, 'Allah^{-azwj} is the Greatest! I testify that Ali^{-asws} is my Master^{-asws} and Master^{-asws} of every Momin'.

قَالَ فَسَمِعْتُ عِنْدَ ذَلِكَ أَنَسُ بْنُ مَالِكٍ وَ هُوَ يَقُولُ أَشْهَدُ عَلَى رَسُولِ اللَّهِ ص أَنَّهُ قَالَ هَذِهِ الْمَقَالَةَ ثَلَاثَ مَرَّاتٍ أَوْ أَرْبَعَ مَرَّاتٍ.

He (the narrator) said, 'I heard Anas Bin Malik during that, and he said, 'I testify upon Rasool-Allah^{-saww} that he^{-saww} had said these words, three times or four times''.⁴

5- بيج، الجرائع و الجرائع رُوِيَ أَنَّ عَلِيًّا ع أَتَى الْحَسَنَ الْبَصْرِيَّ يَتَوَضَّأُ فِي سَاقِيَةِ فَقَالَ أَسْبِغْ طُهُورَكَ يَا كَافِيَّيْ قَالَ لَقَدْ قَتَلْتُ بِالْأَمْسِ رِجَالًا كَانُوا يُسَبِّحُونَ الْوُضُوءَ

(The book) 'Al Kharaj Wa Al Jaraih –

'It is reported that Ali^{-asws} came to Al-Hassan Al-Basry. He was performing wud'u in a watering place. He^{-asws} said: 'Perfect your cleaning, O Kafty!' He said, 'Yesterday you killed men who were perfecting the wud'u'.

قَالَ وَ إِنَّكَ لَحَرِيضٌ عَلَيْهِمْ قَالَ نَعَمْ قَالَ فَأَطَالَ اللَّهُ حُزْنَكَ

⁴ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 123 H 4

He^{-asws} said: 'And you are grief-stricken upon them?' He said, 'Yes'. He^{-asws} said: 'May Allah^{-azwj} Prolong your grief!'

قَالَ أَيُّوبُ السَّجِسْتَانِيُّ فَمَا رَأَيْنَا الْحَسَنَ قَطُّ إِلَّا حَزِينًا كَأَنَّهُ يَرْجِعُ عَنْ دَفْنِ حَمِيمٍ أَوْ حَرْتِنْدَجٍ ضَلَّ جِزَارُهُ ففُلْتُ لَهُ فِي ذَلِكَ

Ayoub Al-Sijistany said, 'We did not see Al-Hassan at all except as grief-stricken as if he had just returned from burying an intimate one, or an animal hirer whose donkey is lost. I spoke to him regarding that.

فَقَالَ عَمِلَ فِي دَعْوَةِ الرَّجُلِ الصَّالِحِ وَكَفْتِي بِالْبَطِيَّةِ الشَّيْطَانُ وَكَانَتْ أُمُّهُ سَمَّتهُ بِذَلِكَ وَدَعْتُهُ فِي صِغَرِهِ فَلَمْ يَعْرِفْ ذَلِكَ أَحَدٌ حَتَّى دَعَاهُ بِهِ عَلِيٌّ ع.

He said, 'A supplication of the righteous man (Ali^{-asws}) has worked in me, and 'Kafty' in the Nabatean (language) is 'the Satan^{-la}'. And his mother had named him with that and called him as such during his childhood. No one knew that until Ali^{-asws} called him with it".⁵

6- كا، الكافي علي عن أبيه عن صالح بن السندي عن جعفر بن بشير عن خالد بن عمارة عن سدير الصيرفي قال: قلت لأبي جعفر ع حديث بلغني عن الحسن البصري فإن كان حقاً فإنا لله وإنا إليه راجعون قال وما هو

(The book) 'Al Kafi' – Ali, from his father, from Salih Bin Al Sindy, from Ja'far Bin bashir, from Khalid Bin Umar, from Sadeyr Al Sayrafi who said,

'I said to Abu Ja'far^{-asws}, 'A Hadeeth has reached me from Al-Hassan Al-Basry, so it if was true, we are for Allah^{-azwj} and are returning to Him^{-azwj}'. He^{-asws} said: 'And what is it?'

فُلْتُ بَلَّغَنِي أَنَّ الْحَسَنَ الْبُصْرِيَّ كَانَ يَقُولُ لَوْ عَلَى دِمَاغُهُ مِنْ حَرِّ الشَّمْسِ مَا اسْتَظَلَ بِجَائِطِ صَيْرِي وَ لَوْ تَفَرَّتْ كَيْدُهُ عَطَشًا لَمْ يَسْتَسْقِ مِنْ دَارِ صَيْرِي مَاءً وَ هُوَ عَمَلِي وَ تَجَارِي وَ فِيهِ نَبَتْ لَحْمِي وَ دَمِي وَ مِنْهُ حَجَّتِي وَ عُمَرْتِي

I said, 'It has reached me that Al-Hassan Al-Basry was saying that even if his brain was to boil from the heat of the sun, he would not shade with a wall of the money-changer, and even if his liver splits out of thirst he would not drink water from the house of a money-changer', and it (money-changing) is my work and my trade, and in it was built my flesh and my blood, and from it I performed my Hajj and my Umrah'.

فَجَلَسَ ثُمَّ قَالَ كَذَبَ الْحَسَنُ خُذْ سَوَاءً وَ أَعْطِ سَوَاءً فَإِذَا حَضَرَتِ الصَّلَاةُ فَدَعْ مَا بِيَدِكَ وَ انْهَضْ إِلَى الصَّلَاةِ أَمَا عَلِمْتَ أَنَّ أَصْحَابَ الْكَهْفِ كَانُوا صَيَارِفَةً.

He^{-asws} sat down, then said, 'Al-Hassan Lied. He takes the same and gives out the same. Whenever the Salat presents, then leave what is in your hands and get up to the Salat. Don't you know that the companions of the cave were moneychangers?'"⁶

⁵ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 123 H 5

⁶ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 123 H 6 a

أَقُولُ قَالَ السَّيِّدُ الْمُرْتَضَى فِي كِتَابِ الْغُرُرِ وَ الدُّرَرِ رَوَى أَبُو بَكْرٍ الْهَدَلِيُّ أَنَّ رَجُلًا قَالَ لِلْحَسَنِ يَا أَبَا سَعِيدٍ إِنَّ الشَّيْعَةَ تَزْعُمُ أَنَّكَ تُبْغِضُ عَلِيًّا ع فَأَكْبَ بِيَكِّي طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ لَقَدْ فَارَقَكُم بِالْأَمْسِ رَجُلٌ كَانَ سَهْمًا مِنْ مَرَامِي اللَّهِ عَزَّ وَ جَلَّ عَلَى عَدُوِّهِ رَبَّائِي هَذِهِ الْأُمَّةُ دُو شَرَفِهَا وَ فَضْلِهَا دُو قَرَابَةِ مِنْ النَّبِيِّ ص فَرِيئَةٌ

I (Majlisi) am saying, 'The Seyyid Al Murtaza said in the book 'Al Ghurir Wa Al Durir' – It is reported by Abu Bakr Al Huzaly,

'A man said to Al-Hassan (Al-Basry), 'O Abu Saeed! The Shias are claiming that you hate Ali^{-asws}'. He stumbled crying for a long time, then raised his head and said, 'Yesterday a man has separated from you all who was an arrow from the quiver of Allah^{-azwj} Mighty and Majestic against His^{-azwj} enemies, and spiritualist of this community, with its nobility, and its merit, with kinship from the Prophet^{-saww}, closest.

لَمْ يَكُنْ بِالنُّوْمَةِ عَنْ أَمْرِ اللَّهِ تَعَالَى وَ لَا بِالْغَافِلِ عَنْ حَقِّ اللَّهِ تَعَالَى وَ لَا السَّرْوَقَةِ مِنْ مَالِ اللَّهِ أَعْطَى الْقُرْآنَ عَزَائِمَهُ فِي مَا لَهُ وَ عَلَيْهِ فَاشْرَفَ مِنْهَا عَلَى رِيَاضِ مُوْنِقَةٍ وَ أَعْلَامِ بَيْتَةِ ذَاكَ ابْنِ أَبِي طَالِبٍ ع يَا لُكْعُ

He^{-asws} did not happen to be with the sleep from the Command of Allah^{-azwj} the Exalted, nor was he^{-asws} heedless from the Right of Allah^{-azwj} the Exalted, nor did he^{-asws} steal from the wealth of Allah^{-azwj}. He^{-asws} gave the Quran its determination regarding what was for him^{-asws} and against him^{-asws}. So he^{-asws} overlooked upon the stylish garden and marking of proof. That is Ali^{-asws} Bin Abu Talib^{-asws}, O Luk'a!

وَ كَانَ الْحَسَنُ إِذَا أَرَادَ أَنْ يُحَدِّثَ فِي زَمَنِ بَنِي أُمَيَّةَ - عَنْ عَلِيٍّ ع قَالَ قَالَ أَبُو زَيْنَبٍ -

And it was so that whenever Al-Hassan^{-asws} wanted to narrate during the era of the clan of Umayya, from Ali^{-asws}, he said, 'Abu Zainab^{-asws} said'.

وَ أَتَى عَلِيُّ بْنُ الْحُسَيْنِ ع يَوْمًا الْحَسَنَ الْبَصْرِيَّ وَ هُوَ يَفْضُ عِنْدَ الْحِجْرِ فَقَالَ أ تَرْضَى يَا حَسَنُ نَفْسَكَ لِلْمَوْتِ قَالَ لَا فَعَمَلَكَ لِلْجِسَابِ قَالَ لَا قَالَ فَنَمَّ دَارٌ لِلْعَمَلِ غَيْرُ هَذِهِ قَالَ لَا قَالَ فَلِلَّهِ فِي الْأَرْضِ مَعَادٌ غَيْرُ هَذَا الْبَيْتِ قَالَ لَا قَالَ فَلِمَ تَشْغَلُ النَّاسَ عَنِ الطَّوَافِ.

And Al-Hassan Al-Basry came to Ali^{-asws} Bin Al-Husayn^{-asws} one day and he^{-asws} was by the (Black) Stone. He^{-asws} said: 'O Hassan! Have you pleased/prepared yourself for the death?' He said, 'No. Is your^{-asws} world for the Reckoning?' He^{-asws} said: 'No'. He said, 'Then the house for the deeds is other than this?' He^{-asws} said: 'No'. He said, 'So, is there for Allah^{-azwj} any shelter in the earth other than this House (Kabah)?' He^{-asws} said: 'No'. He said, 'Then why are you^{-asws} not distracting the people away from performing the Tawaaf?'⁷

⁷ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 123 H 6 b

CHAPTER 124 – SITUATIONS OF REST OF HIS^{-asws} COMPANIONS, AND IN IT ARE THE SITUATIONS OF ABDULLAH BIN AL ABBAS

1- ل، الخصال الحسن بن محمد بن يحيى العلوي عن جده عن داود عن عيسى بن عبد الرحمن بن صالح عن أبي مالك الجهمي عن عمر بن بشير قال: قلت لأبي إسحاق متى ذل الناس قال حين قُتل الحسين ع و ادعى زياد و قُتل حُجر بن عدي.

(The book) 'Al Khisaal' – Al-Hassan Bin Muhammad Bin Yahya Al Alawy, from his grandfather, from Dawood, from isa Bin Abdul Rahman Bin Salih, from Abu Malik Al Juhanny, from Umar Bin Bashir who said,

'I said to Abu Is'haq, 'When were the people disgraced?' He said, 'When Al-Husayn^{-asws} was killed, and Ziyad arrogated, and Hujr Bin Aday was killed''⁸.

2- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الصفار عن ابن عيسى عن البرزطي قال قال الرضا ع يا أحمد إن أمير المؤمنين أتى صعصعة بن صوحان- يعوذه في مرضه فافتخر على الناس بذلك فلا تذهب نفسك إلى الفخر و تدل الله عز و جل.

(The book) 'Uyoon Akhbar Al Reza^{-asws'} – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Bazanty,

'Al-Reza^{-asws} said: 'O Ahmad! Amir Al-Momineen^{-asws} went to Sa'sa Bin Sowhan to console him during his illness, so he prided upon the people with that. So do not let yourself go to the pride and be humble to Allah^{-azwj} Mighty and Majestic''⁹.

3- ما، الأماي للشيخ الطوسي المفيد عن الجعابي عن ابن عفة عن أحمد بن عبد الحميد عن محمد بن عمرو بن عتبة عن الحسن بن مبارك عن العباس بن عامر عن مالك الأحمسي عن سعد بن طريف عن الأصنع بن ثبائة قال: كنت أركع عند باب أمير المؤمنين ع- و أنا أدعو الله إذ خرج أمير المؤمنين ع فقال يا أصنع قلت لبيك قال أي شيء كنت تصنع قلت ركعت و أنا أدعو- قال أ فلا أعلمك دعاء سمعته من رسول الله ص قلت بلى

(The book) 'Al-Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Ahmad Bin Abdul Hameed, from Muhammad Bin Amro Bin Utbah, from Al-Hassan Bin Mubarik, from Al Abbas Bin Aamir, from Malik Al Ahmasy, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'I was kneeling by the door of Amir Al-Momineen^{-asws}, and I was supplicating to Allah^{-azwj}, when Amir Al-Momineen^{-asws} came out. He^{-asws} said: 'O Asbagh!' I said, 'At your^{-asws} service!' He^{-asws} said: 'Which thing were you doing?' I said, 'I was kneeling, and I was supplicating'. He^{-asws} said: 'Shall I^{-asws} teach you a supplication I^{-asws} heard it from Rasool-Allah^{-saww}?' I said, 'Yes'.

قال قل الحمد لله على ما كان و الحمد لله على كل حال ثم ضرب بيده اليمنى على منكبي الأيسر و قال يا أصنع لئن ثبتت قدمك و تمت و لايتك و انبسطت يدك فالله أرحم بك من نفسك.

He^{-asws} said: 'Say, 'The Praise is for Allah^{-azwj} upon what has happened, and the Praise is for Allah^{-azwj} upon all situations''. Then he^{-asws} struck his^{-asws} right hand upon my^{-asws} left shoulder

⁸ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 1

⁹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 2

and said: ‘O Asbagh! If you were to affirm your feet and complete your Wilayah and extend your hand, then Allah^{-azwj} will be more Merciful with you than yourself’¹⁰.

4- ما، الأماالي للشيخ الطوسي المفيد عن عمر بن محمد الزيات عن علي بن العباس عن أحمد بن منصور عن عبد الرزاق عن ابن عيينة عن عمارة الدهني قال سمعت أبا الطفيل يقول جاء المسيب بن نجية [مجنبة] إلى أمير المؤمنين ع- مُتَلَبِّبًا بِعَبْدِ اللَّهِ بْنِ سَيِّدٍ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع مَا شَأْنُكَ فَقَالَ يَكْذِبُ عَلَيَّ اللَّهُ وَ عَلَيَّ رَسُولُهُ- فَقَالَ مَا يَقُولُ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad Al Zayyat, from Ali Bin Al Abbas, from Ahmad Bin Mansour, from Abdul Al Razzaq, from Ibn Uyayna, from Ammar Al Duhly who said, ‘I heard Abu Al Tufeyl saying,

‘Al-Musayyib Bin Najeeh came to Amir Al-Momineen^{-asws} prepared for combating with Abdullah Bin Saba. Amir Al-Momineen^{-asws} said to him: ‘What is your concern?’ He said, ‘He is lying upon Allah^{-azwj} and His^{-azwj} Rasool^{-saww!}’ He^{-asws} said: ‘What is he saying?’

قَالَ فَلَمْ أَسْمَعْ مَقَالََةَ الْمُسَيَّبِ- وَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ هَيْهَاتَ هَيْهَاتَ الْعُضْبُ وَ لَكِنَّ يَأْتِيكُمْ رَاكِبُ الدَّغِيلَةِ [الدَّغِيلَةُ] يَشُدُّ حَقْوَهَا بِوَضِيئِهَا لَمْ يَمُضْ تَفْتَأُ مِنْ حَجٍّ وَ لَا عُمْرَةٍ فَيَقْتُلُوهُ يُرِيدُ بِذَلِكَ الْحُسَيْنَ بْنَ عَلِيٍّ ع.

He (the narrator) said, ‘I did not listen to the words of Al-Musayyab and I heard Amir Al-Momineen^{-asws} saying: ‘Far be it! Far be it is the anger. But a rider will be coming to you of Al-Dagheyla. He will tighten its waist with its plaits, not fulfilling any rites of Hajj nor Umrah. He would kill him, intending Al-Husayn^{-asws} Bin Ali^{-asws} with that’¹¹.

5- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عثمة عن عباد عن عمه عن أبيه عن مطرف عن الشعبي عن صنععة بن صوحان قال: عادني أمير المؤمنين ع في مرضي ثم قال انظر فلا تجعل عيادتي إياك فخراً على قومك الخبر.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Abbad, from his uncle, from his father, from Mutarrif, from Al Shaby, from Sa’sa Bin Sowhan who said,

‘Amir Al-Momineen^{-asws} consoled me during illness, then said: ‘Look (be careful), do not make my^{-asws} consoling you to be a priding upon your people’ – the Hadeeth’¹².

6- لي، الأماالي للصدوق أبي عن الكُمَيْدِيَّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ عُبَيْدِ السَّمِينِ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: نَبَأَ أَمِيرَ الْمُؤْمِنِينَ ع يَحْتَضِبُ النَّاسَ وَ هُوَ يَقُولُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَوَ اللَّهُ لَا تَسْأَلُونِي عَنْ شَيْءٍ مَضَى وَ لَا عَنْ شَيْءٍ يَكُونُ إِلَّا نَبَأْتُكُمْ بِهِ فَقَامَ إِلَيْهِ سَعْدُ بْنُ أَبِي وَقَّاصٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَحْبَبْتَنِي كَمْ فِي رَأْسِي وَ لِحْيَتِي مِنْ شَعْرَةٍ

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Al Kumeydani, from Ibn Isa, from Ibn Abu Najran from Ja’far Bin Muhammad Al Kufi, from Ubeyd Al sameen, from Ibn Tareyf, from Ibn Nubata who said,

‘While Amir Al-Momineen^{-asws} was addressing the people and he^{-asws} was saying: ‘Ask me^{-asws} before you lose me^{-asws}. By Allah^{-azwj}! You will not ask me^{-asws} about anything of the past nor about anything to happen (in the future), except I^{-asws} shall inform you with it!’’, Sa’ad Bin Abu

¹⁰ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 3

¹¹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 4

¹² Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 5

Waqas stood up to him. He said, 'O Amir Al-Momineen^{-asws}! How much hair is there in my head and my beard?'

فَقَالَ لَهُ أَمَا وَاللَّهِ لَقَدْ سَأَلْتَنِي عَنْ مَسْأَلَةٍ حَدَّثَنِي خَلِيلِي رَسُولُ اللَّهِ ص أَنَّكَ سَتَسْأَلُنِي عَنْهَا وَمَا فِي رَأْسِكَ وَحَيْثُكَ مِنْ شَعْرَةٍ إِلَّا وَفِي أَصْلِحِهَا شَيْطَانٌ جَالِسٌ وَإِنَّ فِي بَيْتِكَ لَسَخْلًا يَقْتُلُ الْحُسَيْنَ ابْنِي وَعُمَرُ بْنُ سَعْدٍ يَوْمئِذٍ يَدْمُجُ بَيْنَ يَدَيْهِ.

He^{-asws} said to him: 'But, by Allah^{-azwj}! You have asked me^{-asws} about an issue my^{-asws} friend^{-saww} Rasool-Allah^{-saww} had narrated to me^{-asws} that you will be asking me^{-asws} about it, and there is not hair in your head nor in your beard except and there is a Satan^{-la} seated in its base, and in your house, there is a crawler (child) who will kill my^{-asws} son^{-asws} Al-Husayn^{-asws}' – and on that day Umar Bin Sa'ad was crawling in front of him¹³.

7- شاء، الإرشاد، الجرائح و الجرائح زوي أن أمير المؤمنين صلوات الله عليه قال بذي قارٍ و هو جالسٍ لأخذ البيعة يأتيكم من قبل الكوفة ألف رجلٍ لا يريدون رجلاً و لا ينقصون رجلاً يُبايعوني على الموت

(The book) 'Al Irshad', (and) 'Kharaij Wa Al Jaraih' –

'It is reported that Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} said at Zi Qar, and he^{-asws} had sat to take the allegiances: 'A thousand men shall be coming to you from the direction of Al-Kufa, neither increasing by a man nor less by a man. They will pledge allegiance to me upon the death!'

قَالَ ابْنُ عَبَّاسٍ فَجَزَعْتُ لِدَلِّكَ وَ خِفْتُ أَنْ يَنْقُصَ الْقَوْمُ مِنَ الْعَدَدِ أَوْ يَزِيدُوا عَلَيْهِ فَيَفْسُدَ الْأَمْرُ عَلَيْنَا وَ إِنِّي أُحْصِي الْقَوْمَ فَاسْتَوْفَيْتُ عَدَدَهُمْ تِسْعِمِائَةٍ رَجُلٍ وَ تِسْعَةً وَ تِسْعِينَ رَجُلًا ثُمَّ انْقَطَعَ حَيْهَ الْقَوْمِ فَقُلْتُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَاذَا حَمَلَهُ عَلَى مَا

Ibn Abbas said, 'I panicked at that and feared that the group may be less from the number or increasing upon it, so the matter would be spoilt upon us; and I counted the group, and their number reached nine hundred and ninety-nine men. Then the coming of the group was terminated, so I said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! What carried him^{-asws} upon what he^{-asws} said?'

قَالَ فَبَيْنَمَا أَنَا مُفَكِّرٌ فِي ذَلِكَ إِذْ رَأَيْتُ شَخْصًا قَدْ أَقْبَلَ حَتَّى دَنَا وَ هُوَ رَجُلٌ عَلَيْهِ قَبَاءٌ صُوفٌ وَ مَعَهُ سَيْفٌ وَ ثُرْسٌ وَ إِدَاوَةٌ فَتَرَبَّ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ امْدُدْ يَدَيْكَ لِأُبَايِعَكَ

He (Ibn Abbas) said, 'While I was thinking regarding that when I saw a person coming over until he was near, and he was a man having a woollen robe upon him, and with him was his sword, and a water canteen. He went near to Amir Al-Momineen^{-asws}. He said, 'Extend your^{-asws} hand, I shall pledge allegiance to you^{-asws}'.

قَالَ عَلِيٌّ ع وَ عَلَى مَا تُبَايِعُنِي قَالَ عَلَى السَّمْعِ وَ الطَّاعَةِ وَ الْقِتَالِ بَيْنَ يَدَيْكَ حَتَّى أَمُوتَ أَوْ يَفْتَحَ اللَّهُ عَلَيْكَ فَقَالَ مَا اسْمُكَ فَقَالَ أُؤَيْسٌ قَالَ أَنْتَ أُؤَيْسُ الْقُرَيْشِيُّ قَالَ نَعَمْ

Ali^{-asws} said: 'Upon what are you pledging allegiance to me^{-asws}? He said, 'Upon the listening and the obeying, and the fighting in front of you^{-asws} until I die, or Allah^{-azwj} Grants victory upon

¹³ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 6

you-asws'. He-asws said: 'What is your name?' He said, 'Oweys!' He-asws said: 'You are Oweys Al-Qarany?' He said, 'Yes'.

قَالَ اللَّهُ أَكْبَرُ فَإِنَّهُ أَحَبُّنِي حَبِيبِي رَسُولُ اللَّهِ صَ أَتَيْتُكَ رَجُلًا مِنْ أُمَّتِي يُقَالُ لَهُ أُوَيْسُ الْقُرَيْنِيُّ يَكُونُ مِنْ حِزْبِ اللَّهِ وَ رَسُولِهِ يَمُوتُ عَلَى الشَّهَادَةِ يَدْخُلُ فِي شَفَاعَتِهِ مِثْلُ رِبْعَةٍ وَ مُضَرَ قَالَ ابْنُ عَبَّاسٍ فَمَرِي عَنَّا.

He-asws said: 'Allah-azwj is the Greatest!' My-asws beloved Rasool-Allah-saww informed me I-asws shall be coming across a man from his-saww community called Oweys Al-Qarany. He would happen to be from the party of Allah-azwj and His-azwj Rasool-saww. He will die upon the martyrdom. He will be including (on the Day of Qiyamah) in his intercession like (the number of the tribes of) Rabie and Muzar'. Ibn Abbas said, 'He-asws made us happy'.¹⁴

8- يج، الخرائج و الجرائح مِنْ مُعْجَزَاتِهِ عَ أَنَّهُ لَمَّا بَلَغَهُ مَا صَنَعَ بِشْرُ بْنُ أَرْطَاةَ بِالْيَمَنِ قَالَ عَ اللَّهُمَّ إِنَّ بِشْرًا بَاعَ دِينَهُ بِالدُّنْيَا فَاسْلُبْهُ عَقْلَهُ فَبَقِيَ بِشْرٌ حَتَّى اخْتَلَطَ فَأَخَذَ لَهُ سَيْفٌ مِنْ حَشَبٍ يَلْعَبُ بِهِ حَتَّى مَاتَ

(The book) 'Al Kharaij Wa Al Jaraih' –

'From his-asws miracles is that when it reached him-asws what Bishr Bin Artah had done at Al-Yemen. He-asws said: 'O Allah-azwj! Bishr has sold his religion for the world, so Confiscate his intellect!' So, Bishr remained alive until he was confused. So, a wooden sword was taken for him until he died (hitting himself repeatedly) with it.

وَ مِنْهَا قَوْلُهُ عَ لِحُورِيَّةَ بِنِ مُسَهْرٍ لَتُعْتَلْنَ إِلَى الْعُتْلِ الرَّنِيمِ وَ لَيَقَطَّعَنَّ يَدَكَ وَ رِجْلَكَ ثُمَّ لَيَصْلُبُنَّكَ ثُمَّ مَضَى دَهْرٌ حَتَّى وُلِيَ زِيَادٌ فِي أَيَّامِ مُعَاوِيَةَ فَفَطَعَ يَدَهُ وَ رِجْلَهُ ثُمَّ صَلَبَهُ.

And from it are his-asws words to Juweyria Bin Mus'hir: 'You will be dragged to the ignoble villain and he will cut off your hand and your leg, then he will crucify you'. Then time passed until Ziyad ruled during the days of Muawiya. He cut off his hand and his leg, then crucified him".¹⁵

9- يج، الخرائج و الجرائح رَوَى طَلْحَةُ بْنُ عَمِيرَةَ قَالَ: نَشَدَ عَلِيٌّ عَ النَّاسَ فِي قَوْلِ النَّبِيِّ صَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ فَشَهِدَ اثْنَا عَشَرَ رَجُلًا مِنَ الْأَنْصَارِ وَ أَنَسُ بْنُ مَالِكٍ حَاضِرٌ لَمْ يَشْهَدْ فَقَالَ عَلِيٌّ عَ يَا أَنَسُ مَا مَنَعَكَ أَنْ تَشْهَدَ وَ قَدْ سَمِعْتَ مَا سَمِعُوا قَالَ كِبَرْتُ وَ نَسِيتُ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Talha Bin Ameyra who said,

'Ali-asws adjured the people regarding the words of the Prophet-saww: 'One whose Master I-saww was, so Ali-asws is his Master-asws'. Twelve men from the Helpers testified, and Anas Bin Malik was present, not testifying. Ali-asws said: 'O Anas! What prevented you from testifying, and you had heard what they had heard?' He said, 'I am old, and I forgot'.

فَقَالَ لَهُ عَ اللَّهُمَّ إِنْ كَانَ كَاذِبًا فَاصْرِبْهُ بَيِّاضٍ أَوْ بَوْضِحٍ لَا تُوَارِيهِ الْعِمَامَةُ قَالَ أَبُو عَمِيرَةَ فَأَشْهَدُ بِاللَّهِ لَقَدْ رَأَيْتُهُ بَيِّضَاءَ بَيْنَ عَيْنَيْهِ.

¹⁴ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen-asws, Ch 124 H 7

¹⁵ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen-asws, Ch 124 H 8

He^{-asws} said for him: ‘O Allah^{-azwj}! If he was lying, then Strike him with whiteness of with clearness he cannot cover it with the turban’. Abu Ameyra said, ‘I testify with Allah^{-azwj}, I had seen him being with whiteness between his eyes’.¹⁶

10- يج، الخرائج و الجرائح زوي عن زيد بن أرقم قال: نشد علي ع الناس في المسجد فقال أنشد رجلاً سمع من النبي ص يقول من كنت مؤلأه فعلي مؤلأه اللهم وإل من وإلاه و عاد من عاداه

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Zayd Bin Arqam who said,

‘Ali^{-asws} adjured the people in the Masjid. He^{-asws} said: ‘I^{-asws} adjure any man who had heard from the Prophet^{-saww} saying: ‘One whose Master I^{-saww} was, so Ali^{-asws} is his Master. O Allah^{-azwj}! Befriend the one who befriends him^{-asws} and be Inimical to the one who is inimical to him^{-asws}!’

فقام اثنا عشر بديراً ستة من الجانب الأيمن و ستة من الجانب الأيسر فشهدوا بذلك قال زيد و كنت فيمن سمع ذلك فكنتمهُ فذهب الله ببصري و كان يتندم على ما فاتهُ من الشهادة و يستغفر.

Twelve men, participants of Badr, stood up from the right side, and six from the left side, and they testified with that. Zayd said, ‘And I was among the ones who had heard that, but I concealed it, so Allah^{-azwj} Did away with my sight’. And he used to regret upon what had been lost from the testimony, and he sought Forgiveness’.¹⁷

11- شا، الإرشاد زوى العلماء أن جويرية بن مسهر وقف على باب الفصر فقال أين أمير المؤمنين فقيل له نائم فنأدى إليها التائب استيقظ فو الذي نفسي بيده لتضربن ضربة على رأسك تحضب منها لحيتك كما أحرقتنا بذلك من قبل

(The book) ‘Al Irshad’ –

‘The scholars have reported that Juweyriya Bin Mus’hir stood at the door of the government building and said, ‘Where is Amir Al-Momineen^{-asws}?’ It was said to him, ‘He^{-asws} is sleeping’. He called out, ‘O you sleeping one! Wake up, for by the One^{-azwj} in Whose Hand in my soul! You^{-asws} will be struck with a strike upon your^{-asws} head, your^{-asws} beard would be dyed from it, like what you^{-asws} had informed us from before!’

فسمعه أمير المؤمنين ع فنأدى أقبل يا جويرية حتى أحرقتك بحديثك فأقبل فقال أنت و الذي نفسي بيده لتعتلن إلى العنل الزيم و ليقطعن يدك و رجلك ثم لتصلبن تحت جذع كافر

Amir Al-Momineen^{-asws} heard him. He^{-asws} called out: ‘Come, O Juweyria, until I^{-asws} narrated to you with your Hadeeth’. He came. He^{-asws} said: ‘By the One^{-azwj} in Whose Hand is my^{-asws} soul! You will be dragged to the ignoble villain and he will cut off your hand and your leg, then you will be crucified beneath a trunk as a Kafir’.

فمضى على ذلك الدهر حتى وئى زياد في أيام معاوية فقطع يده و رجله ثم صلبه إلى جذع ابن معكبر و كان جذعاً طويلاً فكان تحتة.

¹⁶ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 9

¹⁷ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 10

Time passed upon that until Ziyad ruled during the days of Muawiya. He cut off his hand and his leg, then crucified him to a trunk of Ibn Moakbar, and it was a tall trunk. He was beneath it”.¹⁸

12- شا، الإرشاد روى جرير عن المغيرة قال: لما ولي الحجاج طلب كميل بن زياد فهرب منه فحرم قومه عطاهم فلما رأى كميل ذلك قال أنا شيخ كبير وقد نفذ عمري لا ينبغي أن أحرِم قومي عطاهم فخرج فدفع يديه إلى الحجاج

(The book) ‘Al Irshad’ – It is reported by Jabir, from Al Mugheira who said,

‘When Al-Hajjaj ruled, he sought Kumeyl Bin Ziyad. He fled from him, so he deprived his people of their stipends. When Kumeyl saw that, he said, ‘I am an old man, aged, and my lifespan has depleted. It is not befitting that I should be depriving my people of their stipends’. So, he went out and handed his hand to Al-Hajjaj.

فلما رآه قال له لقد كُنْتُ أُحِبُّ أَنْ أَجِدَ عَلَيْكَ سَبِيلًا فَقَالَ لَهُ كُمَيْلٌ لَا تَصْرَفْ عَلَيَّ أَنْتَابَكَ وَ لَا تَهْدَمْ عَلَيَّ فَوَ اللَّهُ مَا بَقِيَ مِنْ عُمْرِي إِلَّا مِثْلُ كَوَاهِلِ الْعُبَارِ فَأَقْضِ مَا أَنْتَ قَاضٍ فَإِنَّ الْمَوْعِدَ لِلَّهِ وَ بَعْدَ الْقَتْلِ الْحِسَابُ وَ لَقَدْ حَبَّرَنِي أَمِيرُ الْمُؤْمِنِينَ ع أَنَّكَ قَاتِلِي

When he saw him, said to him, ‘I used to love finding a way upon you’. Kumeyl said to him, ‘Do not strike your fangs upon me, nor threaten upon me, for by Allah^{-azwj}, there does not remain from my lifespan except like the dust. So, decree whatever you want to decree, for the appointment is with Allah^{-azwj}, and after the killing is the Reckoning, and Amir Al-Momineen^{-asws} had informed me that you are my killer’.

فَقَالَ لَهُ حَجَّاجُ الْحُجَّةِ عَلَيْكَ إِذَا فَعَالَ لَهُ كُمَيْلٌ ذَاكَ إِذَا كَانَ الْقَضَاءُ إِلَيْكَ قَالَ بَلَى قَدْ كُنْتُ فِيمَنْ قَتَلَ عُثْمَانَ بْنَ عَفَّانَ اضْرِبُوا عُنُقَهُ فَضْرِبَتْ عُنُقَهُ.

Al-Hajjaj said to him, ‘The argument is against you then’. Kumeyl said to him, ‘That is when the decreeing is up to you’. He said, ‘Yes. You were among the ones who killed Usman Bin Affan. Strike off his neck!’ So, they struck off his neck”.¹⁹

13- شي، تفسير العياشي عن عمرو بن أبي المقدام عن أبيه عن رجلٍ من الأنصار قال: خرجت أنا و الأشعث الكندي و جرير البجلي حتى إذا كنا بظهر كوفة بالفرس مر بنا صبب فقال الأشعث و جرير السلام عليك يا أمير المؤمنين خلافاً على علي بن أبي طالب ع

Tafseer Al Ayyashi – From Amro Bin Abu Al Miqdam, from his father, from a man from the Helpers who said,

‘I, and Al- Ash’as Al-Kindy, and Jareer Al-Bajaly went out until when we were at the outback of Kufa with the horse, a lizard passed by us. Al-Ash’as and Jareer said, ‘The greetings be to you, O commander of the faithful!’, in opposition to Ali^{-asws} Bin Abu Talib^{-asws}.

فَلَمَّا خَرَجَ الْأَنْصَارِيُّ قَالَ لِعَلِيٍّ ع فَقَالَ عَلِيُّ ع دَعُّهُمَا فَهُوَ إِمَامُهُمَا يَوْمَ الْقِيَامَةِ أَمَا تَسْمَعُ إِلَى اللَّهِ وَ هُوَ يَقُولُ نُؤَلِّهِ مَا نُوَلَّى.

¹⁸ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 11

¹⁹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 12

When the Helper came out, he said (the story) to Ali^{-asws}. Ali^{-asws} said: 'Leave them, for it would be their imam on the Day of Qiyamah. Have you not listened to Allah^{-azwj} and He^{-azwj} Said: '**We will Turn him to what he had turned towards [4:115]**'²⁰

14- شي، تفسير العياشي عن أبي الطفيل عامر بن وائل عن أبي جعفر ع قال: جاء رجل إلى أبي فقال ابن عباس يزعم أنه يعلم كل آية نزلت في القرآن في أي يوم نزلت و فيمن نزلت

Tafseer Al Ayyashi – From Abu Al Tufeyl Aamir Bin Wasila,

'From Abu Ja'far^{-asws} having said: 'A man came to my^{-asws} father^{-asws}. He said, 'Ibn Abbas claims that he knows every Verse Revealed in the Quran, in which day it was Revealed, and regarding who it was Revealed'.

قَالَ فَسَلُهُ فِيمَنْ نَزَلَتْ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا- وَ فِيمَنْ نَزَلَتْ وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ- وَ فِيمَنْ نَزَلَتْ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا-

He^{-asws} said: 'Ask him regarding who was it Revealed: **And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]**; and regarding whom it was Revealed: **And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray. [11:34]; O you who believe! Be patient, and excel in patience, and remain steadfast, [3:200]**'.

فَأْتَاهُ الرَّجُلُ فَغَضِبَ وَ قَالَ وَدِدْتُ أَنْ الَّذِي أَمَرَ بِحَدَا وَاحِجِي فَأَسْأَلَهُ وَ لَكِنْ سَأَلَهُ مَا الْعَرْشُ وَ مَتَى خُلِقَ وَ كَيْفَ هُوَ

The man went to him. He (Ibn Abbas) got angry and said, 'I would love it if the one who instructed with this would face me, so I can ask him^{-asws}. But ask him^{-asws}, 'What is the Throne, and when was it Created, and how is it?'

فَانصَرَفَ الرَّجُلُ إِلَى أَبِي فَقَالَ مَا قَالَ فَقَالَ وَ هَلْ أَجَابَكَ فِي الْآيَاتِ قَالَ لَا

So, the man left to go to my^{-asws} father^{-asws} (Ali^{-asws} Bin Al-Husayn^{-asws}). He said what he (Ibn Abbas) had said. He^{-asws} said: 'And did he answer you regarding the Verses?' He said, 'No'.

قَالَ لَكِنِّي أَجِيبُكَ فِيهَا بِنُورٍ وَ عِلْمٍ غَيْرِ الْمُدْعَى وَ لَا الْمُتَّحِلِّ أَمَّا الْأَوَّلِيَانِ فَتَزَلَّتَا فِيهِ وَ فِي أَبِيهِ وَ أَمَّا الْآخِرَى فَتَزَلَّتْ فِي أَبِي وَ فِينَا وَ لَمْ يَكُنِ الرِّبَاطُ الَّذِي أَمَرْنَا بِهِ بَعْدُ وَ سَيَكُونُ مِنْ نَسَلِنَا الْمُرَابِطُ وَ مِنْ نَسَلِهِ الْمُرَابِطُ.

He^{-asws} said: 'But I^{-asws} will answer you regarding these with Noor and knowledge without any assumptions nor any pretence. As for the first two, these were Revealed regarding him, and regarding his father, and as for the last, it was Revealed regarding my^{-asws} father^{-asws} and regarding us^{-asws}; and the steadfastness which we^{-asws} were Commanded with did not happen afterwards, and the steadfastness will be happening from our^{-asws} lineage, and the steadfastness would be from his lineage (the clan of Abbas)''²¹

²⁰ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 13

²¹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 14

15- كَش، رجال الكشي جَعْفَرُ بْنُ مَعْرُوفٍ عَنِ ابْنِ يَزِيدَ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ إِبْرَاهِيمَ بْنِ عُمَرَ اليماني عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنِ أَبِي جَعْفَرٍ ع مِثْلَهُ وَ زَادَ فِي آخِرِهِ بَعْدَ الْجَوَابِ عَنِ سُؤَالِ الْعَرْشِ عَلَى مَا سَيَأْتِي أَمَا إِنَّ فِي صَلْبِهِ وَدِيعَةً لَقَدْ دُرِّتْ لِنَارٍ جَهَنَّمَ سَيُخْرِجُونَ أَقْوَاماً مِنْ دِينِ اللَّهِ أَفْوَاجاً كَمَا دَخَلُوا فِيهِ وَ سَتُصْبِغُ الْأَرْضُ مِنْ دِمَاءِ الْفَرَاخِ مِنْ فِرَاحِ آلِ مُحَمَّدٍ ص-

(The book) 'Rijal' of Al Kashy – Ja'far Bin Marouf, from Ibn Yazeed, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Al Fuzeyl Bin Yasaar,

'From Abu Ja'far^{-asws} there is (a Hadeeth) similar to it, and there is an increase in its end after the answer from the question about the Throne, based upon what I (Majlisi) would be coming with: 'But, there is a deposit in his loins which has been kept aside for the Fire of Hell. They will be expelling a people from the religion of Allah^{-azwj} in droves like they had entered into it and the land would be dyed from the blood of the chicks (offspring) from the young ones of the Progeny^{-asws} of Muhammad^{-saww}.

تَنْهَضُ تِلْكَ الْفَرَاخُ فِي غَيْرِ وَقْتٍ وَ تَطْلُبُ غَيْرَ مَا تُدْرِكُ وَ يُرَابِطُ الَّذِينَ آمَنُوا وَ يَصْرَبُونَ لِمَا يَرَوْنَ حَتَّى يَحْكُمَ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ.

Those young ones will get up in another time, and seek other than what can be achieved, and connect with those who believe, and they would be patient at what they would be seeing: **until Allah Judges between us, and He is the best of the Judges [7:87]**".²²

16- كَش، رجال الكشي نَصْرُ بْنُ الصَّبَّاحِ عَنِ ابْنِ عَيْسَى عَنِ الْأَهْوَازِيِّ عَنِ إِسْمَاعِيلِ بْنِ بَرِيْعٍ عَنِ أَبِي الْجَارُودِ قَالَ: قُلْتُ لِلْأَصْبَغِ بْنِ بُنَابَةَ مَا كَانَ مَثَلَهُ هَذَا الرَّجُلِ فِيكُمْ قَالَ مَا أَدْرِي مَا تَقُولُ إِلَّا أَنَّ سُبُوقَنَا كَانَتْ عَلَى عَوَاتِقِنَا فَمَنْ أَوْمَأَ إِلَيْنَا صَرَبْنَا بِهَا وَ كَانَ يَقُولُ لَنَا تَشْرَطُوا- فَوَ اللَّهُ مَا اشْتَرَاظُكُمْ لِدَهَبٍ وَ لَا فِضَّةٍ وَ مَا اشْتَرَاظُكُمْ إِلَّا لِلْمَوْتِ

(The book) 'Rijal' of Al Kashy – Nast Bin Al Sabbah, from Ibn Isa, from Al Ahwazy, from Ismail Bin Bazie, from Abu Al Jaroud who said,

'I said to Al-Asbagh Bin Nubata, 'What is the status of this man (Ali^{-asws}) among you all?' He said, 'I don't know what you are saying except that our swords are upon our shoulders. So, the one who gestures towards us, we will strike him with it. And he^{-asws} was saying to us: 'Form an elite force! By Allah^{-azwj}! Your elite force is neither being formed for the gold nor silver, and your forming the elite force isn't except for the death!

إِنَّ قَوْمًا مِنْ قَبْلِكُمْ مِنْ بَنِي إِسْرَائِيلَ تَشَارَطُوا بَيْنَهُمْ فَمَا مَاتَ أَحَدٌ مِنْهُمْ حَتَّى كَانَ نَبِيٌّ قَوْمِهِ أَوْ نَبِيٌّ قَرَيْبِهِ أَوْ نَبِيٌّ نَفْسِهِ وَ إِنَّكُمْ لِمِمَّنَّزِلْتَهُمْ غَيْرَ أَنْكُمْ لَسْتُمْ بِأَنْبِيَاءَ.

A people from before you, from the children of Israel, had an elite force between them, so not one of them died until there existed a Prophet^{-as} of his^{-as} people, or a Prophet^{-as} of a town, or a Prophet^{-as} of himself^{-as}, and you are at their status, apart from that you aren't with a Prophet^{-as}".²³

²² Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 15

²³ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 16

بيان قال الجزري شرط السلطان نخبة أصحابه الذين يقدمهم على غيرهم من جنده و في حديث ابن مسعود و تشرط شرطة للموت لا يرجعون إلا غالبين الشرطة أول طائفة من الجيش تشهد الواقعة و قال الفيروزآبادي الشرطة بالضم هم أول كتيبة تشهد الحرب و تنهياً للموت و طائفة من أعوان الولاية سمو بذلك لأنهم أعلموا أنفسهم بعلامات يعرفون بها.

Explanation – Al-Jazry said, ‘A force of the ruling authority is the elite of his companions, those he^{-asws} places ahead of others from his army. In a Hadeeth of Ibn Masoud, ‘And forming an elite force for the death is, they will not be returning except as victors. The elite force is the first party from the army to attend the event’. And Firozabadi said, ‘The elite force is with the responsibility. They are the first battalion to attend the wars, and are prepared for the death, and are a party from the aides of the ruler. They are named with that because they know themselves with the markings they are recognised by’.

17- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودِ الْعَيْاشِيِّ وَ أَبُو عَمْرٍو ابْنُ عَبْدِ الْعَزِيزِ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي الْحَسَنِ الْعَرَّالِيِّ عَنْ غِيَاثِ الْهَمْدَانِيِّ عَنْ بَشْرِ بْنِ عَمْرٍو الْهَمْدَانِيِّ قَالَ: مَرَّ بِنَا أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ الْبُتُّوَا فِي هَذِهِ الشَّرْطَةِ فَوَ اللَّهُ لَا تَلِي بَعْدَهُمْ إِلَّا شُرْطَةُ النَّارِ إِلَّا مَنْ عَمِلَ بِمِثْلِ أَعْمَالِهِمْ.

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Masoud Al Ayyashi and Abu Amro Ibn Abdul Aziz who both said, ‘It is narrated to us by Muhammad Bin Nuseyr, from Muhammad Bin Isa, from Abu Al-Hassan Al Gazali, from Giyas Al Hamdani, from Bishr Bin Amro Al Hamdani who said,

‘Amir Al-Momineen^{-asws} passed by us. He^{-asws} said: ‘Stay in this elite force, for by Allah^{-azwj}! No (Police) will be (formed as a) follow-up after them except the elite force of the Fire, except the one who does the deed like their deeds’.²⁴

18- كَش، رجال الكشي رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ يَحْيَى الْخَضْرَمِيِّ يَوْمَ الْجَمَلِ أُبَشِّرُ ابْنَ يَحْيَى فَإِنَّكَ وَ أُبُوكَ مِنْ شُرْطَةِ الْحَمِيمِ حَقًّا لَقَدْ أَخْبَرَنِي رَسُولُ اللَّهِ ص بِاسْمِكَ وَ اسْمِ أَبِيكَ فِي شُرْطَةِ الْحَمِيمِ وَ اللَّهُ سَمَّاكُمْ شُرْطَةَ الْحَمِيمِ عَلَى لِسَانِ نَبِيِّهِ ص وَ دَكَرَ أَنَّ شُرْطَةَ الْحَمِيمِ كَانُوا سِتَّةَ آلَافٍ رَجُلٍ أَوْ خَمْسَةَ آلَافٍ.

(The book) ‘Rijal’ of Al Kashy –

‘It is reported from Amir Al-Momineen^{-asws}. He^{-asws} said to Abdullah Bin Yahya Al-Hazramy on the day of the camel: ‘Receive glad tidings Ibn Yahya, for you and your father are from the elite force, truly! Rasool-Allah^{-saww} had informed me^{-asws} with your name and name of your father being in elite force. By Allah^{-azwj}! Allah^{-azwj} has Named you all as ‘Al-Khameys force’ upon the tongue of His^{-azwj} Prophet^{-saww}!’ And he mentioned that the elite force were six thousand men or five thousand men’.²⁵

بيان الخميس الجيش سمي به لأنه مقسوم بخمسة أقسام المقدمة و الساقية و الميمنة و الميسرة و القلب.

Explanation – ‘Al-Khameys’ is the army named as such because they are divided into five divisions – the vanguard, and the rear guard, and the right flank, and the left flank, and the centre.

²⁴ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 17

²⁵ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 18

19- كَش، رجال الكشي دَكَرَ هِشَامٌ عَنْ أَبِي خَالِدِ الْكَاثِلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع عِنْدَكُمْ بِالْعِرَاقِ يُفَاتِلُ عَدُوَّهُ وَ مَعَهُ أَصْحَابُهُ وَ مَا كَانَ فِيهِمْ خَمْسُونَ رَجُلًا يَعْرِفُونَهُ حَقَّ مَعْرِفَتِهِ وَ حَقَّ مَعْرِفَةِ إِمَامَتِهِ.

(The book) 'Rijal' of Al Kashy – Hisham mentioned, from Abu Khalid Al Kabuly,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} was among you all at Al-Iraq, fighting against his^{-asws} enemies, and his^{-asws} companions were with him^{-asws}. And there were not even fifty men among them who were recognising him^{-asws} as is the right of recognising him^{-asws}, and as is the right of recognising his^{-asws} Imamate''.²⁶

20- كَش، رجال الكشي حَمَدُوهُ وَ إِبْرَاهِيمُ مَعَا عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمِ بْنِ مُمَيِّدٍ عَنْ سَلَامِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ يَلِيلٍ عَنْ رَجُلٍ مِنْ أَهْلِ الطَّائِفِ قَالَ: أَتَيْتَنَا ابْنُ عَبَّاسٍ رَحِمَهُ اللَّهُ عَلَيْهِمَا نَعُوذُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ قَالَ فَأُعْمِيَ عَلَيْهِ فِي الْبَيْتِ فَأُخْرِجَ إِلَى صَحْنِ الدَّارِ قَالَ فَأَفَاقَ فَقَالَ إِنَّ خَلِيلِي رَسُولَ اللَّهِ ص قَالَ إِنَّي سَأَهْجُرُ هِجْرَتَيْهِ وَ إِنِّي سَأُخْرِجُ مِنْ هِجْرَتِي فَهَاجَرْتُ مَعَ رَسُولِ اللَّهِ ص وَ هِجْرَةٌ مَعَ عَلِيٍّ ع

(The book) 'Rijal' of Al Kashy – Hamdawiya and Ibrahim, both together from Ayoub Bin Nuh, from Safwan Bin Yahya, from Aasim Bin Humejd, from Sallam Bin Saeed, from Abdullah Bin Abd Yaleyl, from a man from the people of Al Taif who said,

'We came to Ibn Abbas to console him during his illness in which he died. There was unconsciousness upon him in the house, so I went to the courtyard of the house. He woke up. He said, 'My friend Rasool-Allah^{-saww} had said that I would be emigrating two emigrations, and I would be expelled from my emigration. So, I emigrated with Rasool-Allah^{-saww} and emigrated with Ali^{-asws}.

وَ إِنِّي سَأُعْمَى فَعَمِيتُ وَ إِنِّي سَأَعْرَقُ فَأَصَابَنِي حَكَّةٌ- فَطَرَحَنِي أَهْلِي فِي الْبَحْرِ فَعَمَلُوا عَنِّي فَعَرَفْتُ ثُمَّ اسْتَخْرَجُونِي بَعْدُ

And (he^{-saww} had said that), I shall be blind, so I have been blinded, and that I shall be drowned, so scabies afflicted me. My family dropped me in the sea (to relieve me). They became heedless from me, so I drowned. Then they extracted me afterwards.

وَ أَمَرَنِي أَنْ أُبْرَأَ مِنْ خَمْسَةِ مِنَ النَّكَائِبِينَ وَ هُمْ أَصْحَابُ الْجَمَلِ وَ مِنَ الْقَاسِطِينَ وَ هُمْ أَصْحَابُ الشَّامِ وَ مِنَ الْخَوَارِجِ وَ هُمْ أَهْلُ النَّهْرَوَانَ وَ مِنَ الْقَدْرِيَّةِ وَ هُمْ الَّذِينَ ضَاهَوْا النَّصَارَى فِي دِينِهِمْ فَقَالُوا لَا قَدَرَ وَ مِنَ الْمُرْجِيَّةِ الَّذِينَ ضَاهَوْا الْيَهُودَ فِي دِينِهِمْ فَقَالُوا اللَّهُ أَعْلَمُ

And they ordered me to disavow from five from the allegiance-breakers, and they were companions of the camel, and from the deviants, and they were companions of Syrian, and from the Khawarijites, and they are the people of Al-Nahrwan, and from the Qadiriya (Fatalists), and they are those who emulated the Christians in their religion. They said, 'There is no pre-determination'; and from the Murjiites, those who emulated the Jews in their religion. They said, 'Allah^{-azwj} is more Knowing'.

قَالَ ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَحْيَا عَلَى مَا حَيَّ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع- وَ أَمُوتُ عَلَى مَا مَاتَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

²⁶ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 19

He (the narrator) said, ‘Then he (Ibn Abbas) said, ‘I lived upon what Ali^{-asws} Bin Abu Talib^{-asws} had lived upon, and I am dying upon what Ali^{-asws} Bin Abu Talib^{-asws} had died upon’.

قَالَ ثُمَّ مَاتَ فُغْتَبِلَ وَ كُفِّنَ ثُمَّ صُلِّيَ عَلَيَّ سَرِيرِهِ قَالَ فَجَاءَ طَائِرَانِ أَبْيَضَانِ فَدَخَلَا فِي كَفَنِي فَرَأَى النَّاسُ أَنَّمَا هُوَ فِيهِ فُفِّهُهُ فُدْفِنَ.

He (the narrator) said, ‘Then he died, so he was washed, and enshrouded, then Salat was prayed upon him being upon his bed. Two white birds came and entered into his shroud. The people saw, and it was his understanding, and he was buried’.²⁷

21- كَشَّ، رَجَالَ الْكَشِيِّ عَلِيُّ بْنُ زِيَادِ الصَّائِعِ [الصَّائِعُ] عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ عَنْ خَلْفِ الْمَخْزُومِيِّ عَنْ سُفْيَانَ بْنِ سَعِيدٍ عَنِ الرَّهْرِيِّ قَالَ سَمِعْتُ الْحَارِثَ يَقُولُ اسْتَعْمَلَ عَلِيٌّ عَ عَلَى الْبَصْرَةَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ فَحَمَلَ كُلَّ مَالٍ فِي بَيْتِ الْمَالِ بِالْبَصْرَةَ وَ لَحِقَ بِمَكَّةَ وَ تَرَكَ عَلِيًّا وَ كَانَ مَبْلَعُهُ أَلْفِي أَلْفِ دِرْهَمٍ

(The book) ‘Rijal’ of Al Kashy – Ali Bin Ziyad Al Saig, from Abdul Aziz Bin Muhammad, from Khalaf Al Makhzumi, from Sufyan Bin Saeed, from Al Zuhry who said, ‘I heard Al Haris saying,

‘Ali^{-asws} utilised Abdullah Bin Abbas upon Al-Basra (as governor). He carried away all the wealth which was in the public treasure at Al-Basra and joined with Makkah and left Ali^{-asws}, and it (embezzled wealth) reached two million Dirhams.

فَصَعِدَ عَلِيٌّ عَ الْمِنْبَرَ حِينَ بَلَغَهُ ذَلِكَ فَبَكَى فَقَالَ هَذَا ابْنُ عَمِّ رَسُولِ اللَّهِ صَ فِي عَمَلِهِ وَ قَدْرِهِ يُفَعَلُ مِثْلُ هَذَا فَكَيْفَ يُؤْمَرُ مَنْ كَانَ دُونَهُ اللَّهُمَّ إِنِّي قَدْ مَلَأْتُهُمْ فَأَرْحَنِي مِنْهُمْ وَ اقْضِنِي إِلَيْكَ غَيْرَ عَاجِرٍ وَ لَا مَلُولٍ.

Ali^{-asws} ascended the pulpit when that reached him. He^{-asws} cried. He^{-asws} said: ‘This is a son of an uncle of Rasool-Allah^{-saww}. In his deed and being in his worth, he has done the like of this? So, how will the ones who are besides him, believe? O Allah^{-azwj}! I^{-asws} am fed up with them, so Give me^{-asws} rest from them and Call me^{-asws} back to You^{-azwj}, without frustration nor weariness’.²⁸

قَالَ الْكَشِيُّ شَيْخٌ مِنَ الْبَيْمَامَةِ يَذْكُرُ عَنْ مُعَلَّى بْنِ هِلَالٍ عَنِ الشَّعْبِيِّ قَالَ: لَمَّا اخْتَمَلَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ بَيْتَ مَالِ الْبَصْرَةَ وَ دَهَبَ بِهِ إِلَى الْحِجَازِ كَتَبَ إِلَيْهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع- مِنْ عَبْدِ اللَّهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ- أَنَّمَا بَعْدُ فَإِنِّي قَدْ كُنْتُ أَشْرِكْتُكَ فِي أَمَانَتِي وَ لَمْ يَكُنْ أَحَدٌ مِنْ أَهْلِ بَيْتِي فِي نَفْسِي أَوْثَقَ مِنْكَ لِمَوَاسَاتِي وَ مُؤَاوَزَتِي وَ آدَاءِ الْأَمَانَةِ إِلَيَّ

Al Kashy said, ‘A sheykh from Al Yamama mentioned from Moalla Bin Hilal, from Al Shaby who said,

‘When Abdullah Bin Abbas carried away (embezzled) the public treasury of Al-Basra and went with it to Al-Hijaz, Ali^{-asws} Bin Abu Talib^{-asws} wrote to him: ‘From a servant of Allah^{-azwj} Ali^{-asws} Bin Abu Talib^{-asws} to Abdullah Bin Abbas. As for after, I^{-asws} used to participate you in my^{-asws} entrustments and there did not happen to be anyone from my^{-asws} family members more trustworthy than you regarding myself, for consoling me^{-asws} and supporting me^{-asws} and fulfilling the entrustments to me^{-asws}.

²⁷ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 20

²⁸ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 21 a

فَلَمَّا رَأَيْتَ الزَّمَانَ عَلَى ابْنِ عَمِّكَ قَدْ كَلِبَ وَ الْعَدُوُّ عَلَيْهِ قَدْ حَرَبَ وَ أَمَانَةَ النَّاسِ قَدْ عَزَّتْ- وَ هَذِهِ الْأُمُورُ قَدْ فَسَّتْ فَلَبَّتْ لِابْنِ عَمِّكَ ظَهْرَ الْمَجْنُونِ- وَ فَارَقْتَهُ مَعَ الْمُفَارِقِينَ وَ خَذَلْتَهُ أَسْوَأَ خِذْلَانِ الْخَاذِلِينَ

But when you saw the times have overturned upon the son^{-asws} of your uncle^{-as}, and the enemies had waged war upon him^{-asws}, and the entrustments of the people had been betrayed, and these matters had become widespread, you turned your back to the son^{-asws} of your uncle^{-as} (like the) madman and separated from him^{-asws} with the separating ones and abandoned him^{-asws} with evil abandoning of the abandoning ones.

فَكَأَنَّكَ لَمْ تُكُنْ تُرِيدُ اللَّهُ بِجِهَادِكَ وَ كَأَنَّكَ لَمْ تُكُنْ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ وَ كَأَنَّكَ إِذَا كُنْتَ تَكِيدُ أُمَّةَ مُحَمَّدٍ ص عَلَى دُنْيَاهُمْ وَ تَنْوِي غَيْرَهُمْ فَلَمَّا أَمَكَّنْتَكَ الْبَيْئَةَ فِي خِيَانَةِ أُمَّةِ مُحَمَّدٍ ص أَسْرَعْتَ الْوَيْبَةَ وَ عَجَلْتَ الْعُدُوَّةَ فَاحْتَطَطْتَ مَا قَدَرْتَ عَلَيْهِ احْتِطَافَ الذَّبِّ الْأَرْلِ دَامِيَةَ الْمِعْزَى الْكَسِيرَةِ-

It is as if you did not intend Allah^{-azwj} with your Jihad, and it is as if you did not happen to be upon a Proof from your Lord^{-azwj}, and it is as if you were rather plotting against the community of Muhammad^{-saww} upon their religion and intended to deceive them. So, when the difficulty enabled you (an opportunity) in betraying the community of Muhammad^{-saww}, you were quick with the pouncing and hastened the enmity, so you snatched upon whatever you were able upon like the snatching by the wolf of the still, injured, helpless goat.

كَأَنَّكَ لَا أَبَا لَكَ إِذَا جَزَرْتَ إِلَى أَهْلِكَ تُرَاثَكَ مِنْ أَبِيكَ وَ أُمَّكَ سُبْحَانَ اللَّهِ أَمَا تُؤْمِنُ بِالْمَعَادِ أَوْ مَا تَخَافُ مِنْ سُوءِ الْحِسَابِ أَوْ مَا يَكْفُرُ عَلَيْكَ أَنْ تَشْتَرِيَ الْإِمَاءَ وَ تَنْكِحَ النِّسَاءَ بِأَمْوَالِ الْأَرْامِلِ وَ الْمُهَاجِرِينَ الَّذِينَ أَقَاءَ اللَّهُ عَلَيْهِمْ هَذِهِ الْبِلَادَ

May there be no father for you! It is as if you were taking it to your family, the inheritance from your father and your mother. Glory be to Allah^{-azwj}! Do you not believe in the Hereafter? Or and you do not fear from the evil Reckoning? Or and it is not grievous upon you that you have bought the slave girls, and married the women with the wealth of the widows and the emigrants, those Allah^{-azwj} had Legalised this city upon them?

ارْجُدْ إِلَى الْقَوْمِ أَمْوَالَهُمْ فَوَ اللَّهُ لَئِنْ لَمْ تَفْعَلْ نُمَّ أَمَكَّنِي اللَّهُ مِنْكَ لِأَعْدِرَنَّ اللَّهُ فِيكَ وَ اللَّهُ فَوَ اللَّهُ لَوْ أَنَّ حَسَنًا وَ حُسَيْنًا فَعَلَا مِثْلَ الَّذِي فَعَلْتَ لَمَا كَانَ لهُمَا عِنْدِي فِي ذَلِكَ هَوَادَةٌ- وَ لَا لِوَاحِدٍ مِنْهُمَا عِنْدِي فِيهِ رُحْصَةٌ حَتَّى آخُذَ الْحَقُّ وَ أَرْبِحَ الْجُوزَ عَنْ مَطْلُومِهَا وَ السَّلَامُ-

Return to the people, their wealth! By Allah^{-azwj}! If you do not do so, then Allah^{-azwj} Enables me^{-asws} from you, I^{-asws} shall excuse (myself^{-asws}) regarding you. By Allah^{-azwj}! By Allah^{-azwj}! Even if Hassan^{-asws} and Husayn^{-asws} had done like that which you have done, there would have been no leniency with me^{-asws} for them^{-asws} regarding that, nor for one of them^{-asws} there is any allowance with me^{-asws}, until I^{-asws} take back the right and obliterate the tyranny from its injustices. And the greetings!

قَالَ فَكَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَمَا بَعْدُ فَقَدْ أَتَانِي كِتَابُكَ تُعْظِمُ عَلَيَّ إِصَابَةَ الْمَالِ الَّذِي أَخَذْتَهُ مِنْ بَيْتِ مَالِ الْبَصْرَةِ وَ لَعْمَرِي إِنَّ لِي فِي بَيْتِ مَالِ اللَّهِ أَكْثَرَ يَمَا أَخَذْتُ وَ السَّلَامُ

He (the narrator) said, 'Abdullah Bin Abbas wrote to him^{-asws}, 'As for after, your^{-asws} letter came to me making a big think upon me having taken the wealth which I have taken from the public treasury of Al-Basra. And, by my life! For me, in the public treasury, is more than what I have taken. And the greetings!'

قَالَ فَكَتَبَ إِلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ أَمَّا بَعْدُ فَالْعَجَبُ كُلُّ الْعَجَبِ مِنْ تَزْيِينِ نَفْسِكَ أَنَّ لَكَ فِي بَيْتِ مَالِ اللَّهِ أَكْثَرَ مِنْ مَالِ رَجُلٍ مِنَ الْمُسْلِمِينَ فَقَدْ أَفْلَحْتَ إِنْ كَانَ تَمَنِّيكَ الْبَاطِلَ وَادِّعَاؤُكَ مَا لَا يَكُونُ يُنْجِيكَ مِنَ الْإِثْمِ وَ يُجِلُّ لَكَ مَا حَرَّمَ اللَّهُ عَلَيْكَ عَمَرَكَ اللَّهُ إِنَّكَ لَأَنْتَ الْعَبْدُ الْمُهْتَدِي إِذْنُ

He (the narrator) said, 'Ali^{-asws} Bin Abu Talib^{-asws} wrote to him: 'As for after, so the surprise of all surprises is your adorning yourself that in the public treasury of Allah^{-azwj}, there is for you more than (the share of) wealth of one man from the Muslims, so you have succeeded. If you wish and your claim is false, it would not happen to rescue you from the sin and permit for you what Allah^{-azwj} has Prohibited unto you. May Allah^{-azwj} Give you long life, for you are the guided servant, then.

فَقَدْ بَلَغَنِي أَنَّكَ اتَّخَذْتَ مَكَّةَ وَطَنًا وَ صَرَبْتَ بِهَا عَطْنَا تَشْتَرِي مَوْلِدَاتِ مَكَّةَ وَ الطَّائِفِ تَحْتَاوَهُنَّ عَلَى عَيْبَتِكَ وَ تُعْطِي فِيهِنَّ مَالَ غَيْرِكَ وَ إِنِّي لَأُقْسِمُ بِاللَّهِ رَبِّي وَ رَبِّكَ رَبِّ الْعِزَّةِ مَا يَسُرُّنِي أَنَّ مَا أَخَذْتُ مِنْ أَمْوَالِهِمْ لِي حَلَالٌ أَدْعُهُ لِعَقْبِي مِيرَاثًا

It has reached me^{-asws} that you have taken Makkah as a homeland and have struck a tannery at it, buying slave girls of Makkah and Al-Taif, choosing them before your eyes, and giving regarding them the wealth of others. And I^{-asws} swear by Allah^{-azwj}, my^{-asws} Lord^{-azwj} and your Lord^{-azwj}, Lord^{-azwj} of Might! What makes me^{-asws} happy is that whatever I^{-asws} have taken from their wealth for me^{-asws}, is Permissible. I^{-asws} shall leave it for my^{-asws} posterity as an inheritance.

فَلَا غُرُورَ أَشَدُّ بِاغْتِيَاظِكَ تَأْكُلُهُ رُوَيْدًا رُوَيْدًا فَكَأَنَّ قَدْ بَلَغْتَ الْمَدَى- وَ عُرِضْتَ عَلَى رَبِّكَ الْمَحَلَّ الَّذِي يَتَمَتَّى الرَّجْعَةَ الْمُضْبِعُ لِلتَّوْبَةِ لِدَلِّكَ- وَ مَا ذَلِكَ وَ لَاتَ حِينَ مَنَاصٍ وَ السَّلَامَ

So, do not be intensely proud with happiness, consuming it slowly, slowly. It is as if you have reached the end, and you are presented to your Lord^{-azwj} in the place of the one who wishes the return (to the world) the wastage of the repentance of that: **so they called out for escape when it was too late? [38:3]**. And the greeting'.

قَالَ فَكَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَمَّا بَعْدُ فَقَدْ أَكْثَرْتَ عَلَيَّ فَوَ اللَّهُ لَأَنَّ أَلْفَى اللَّهِ بِجَمِيعِ مَا فِي الْأَرْضِ مِنْ ذَهَبِهَا وَ عَفْيَانِهَا أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْفَى اللَّهِ بِدَمِ رَجُلٍ مُسْلِمٍ.

He (the narrator) said, 'Abdullah Bin Abbas wrote to him, 'As for after, you^{-asws} have (spoken) a lot upon me. By Allah^{-azwj}! If I meet Allah^{-azwj} with the entirety of what is in the earth, from its gold and its treasures, it would be more beloved to me that if I were to meet Allah^{-azwj} with the blood of a Muslim man (like you^{-asws} will)'.²⁹

22- يل، الفضائل لابن شاذان فض، كتاب الروضة روي عن رسول الله ص أنه كان يقول تفوح زوايح الجنة من قبل قرنٍ أو شوقاة إليك يا أويس القريني- ألا و من لقيته فليقرئه مني السلام فقيل يا رسول الله و من أويس القريني

(The books) 'Al Fazaail' of Ibn Shazan, (and) 'Kitab Al Rowza' –

'It is reported from Rasool-Allah^{-saww}, he^{-saww} had said: 'The aromas of Paradise shall spread from the direction of 'Qaran'. Oh the desire to you, O Oweys Al-Qarany! Indeed! And the one

²⁹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 21 b

who meets him, let him convey the greeting from me^{-saww}. It was said, 'O Rasool-Allah^{-saww}! And who is Oweys Al-Qarany?'

فَقَالَ صَ إِذْ غَابَ عَنْكُمْ لَمْ تَفْتَقِدُوهُ وَ إِذْ ظَهَرَ لَكُمْ لَمْ تَكْتَرْتُوا بِهِ يَدْخُلُ الْجَنَّةَ فِي شَفَاعَتِهِ مِثْلَ رِبْعَةٍ وَ مُضَرَ يُؤْمِنُ بِي وَ لَا يَرَانِي وَ يُقْتَلُ بَيْنَ يَدَيَّ خَلِيفَتِي
أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع فِي صِغِيرٍ.

He^{-saww} said: 'If he is absent from you, you will not miss him, and if he appears to you all, you will not be careful with him. There will enter the Paradise by his intercession, (the number) like (the tribes of) Rabie and Muzar. He^{-saww} will believe in me^{-saww} and he would not have seen me^{-saww}, and he will fight in front of my^{-asws} caliph Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, in Siffen".³⁰

23- بل، الفضائل لابن شاذان فض، كتاب الروضة بالإسناد يرفعه إلى سليم بن قيس أنه قال: لقيت سعد بن أبي وقاص فقلت إني سمعت علياً ع يقول سمعت رسول الله ص يقول اتقوا فتنة الأحنس اتقوا فتنة سعد فإنه يدعو إلى خذلان الحق وأهله فقال سعد اللهم إني أعوذ بك أن أبعض علياً أو يُبعضني أو أقاتل علياً أو يُقاتلني أو أعادي علياً أو يُعادي.

(The books) 'Al Fazaail' of Ibn Shazan, (and) 'Kitab Al Rowza' – By the chain, raising it to Suleym Bin Qays who said,

'I met Sa'd Bin Abi Waqas (a well-known enemy of Ahl Al-Bayt^{-asws}) and said to him, 'I heard from Ali^{-asws} saying: 'I^{-asws} heard the Rasool-Allah^{-saww} saying: 'Fear the strife (Fitna) of 'Al-Akhaaynas', strife (Fitna) of Sa'd, for he will call to desertion of the truth and its people'. Sa'd said, 'Our Allah^{-azwj}, I seek refuge with You^{-azwj} that I should hate Ali^{-asws} or that he^{-asws} should hate me, or I fight against Ali^{-asws} and he^{-asws} fights against me, or I be an enemy to Ali^{-asws} or he^{-asws} be an enemy to me.

إِنَّ عَلِيًّا كَانَ لَهُ خِصَالٌ لَمْ يَكُنْ لِأَحَدٍ مِنَ النَّاسِ مِثْلَهَا إِنَّهُ صَاحِبُ بَرَاءَةٍ حَتَّى قَالَ رَسُولُ اللَّهِ ص لَا يَبْلُغُ عَنِّي إِلَّا رَجُلٌ مِنِّي

Surely Ali^{-asws} has qualities for himself^{-asws}, which will never be for anyone from the people. For example, he^{-asws} is the owner of 'Bara'at' (Chapter 9 of the Quran), when the Rasool-Allah^{-saww} said: 'It will not be preached from me^{-saww} except for a man^{-asws} who is from me^{-saww}'.

وَ قَالَ لَهُ يَوْمَ تَبُوكَ أَنْتَ وَصِيِّي أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى عَنِ النَّبِيِّ

And he^{-saww} said on the day of the (military) expedition of Tabuk: 'You^{-asws} are from me^{-saww} of the status which Haroun^{-as} had from Musa^{-as} apart from the Prophet-hood'.

وَ يَوْمَ أَمَرَ بِسَدِّ الْأَبْوَابِ إِلَى الْمَسْجِدِ وَ لَمْ يَبْقَ عِزُّ نَابِهِ فَسَأَلَ عُمَرُ أَنْ يُجْعَلَ لَهُ رُوزَنَةٌ صَغِيرَةٌ قَدَرِ عَيْنَيْهِ فَأَبَى رَسُولُ اللَّهِ قَالَ فَعِنْدَ ذَلِكَ قَالَ سَدِّدْتُ أَبْوَابَنَا وَ تَرَكْتُ بَابَ عَلِيٍّ - فَقَالَ مَا سَدِّدْتُهَا لَكُمْ أَنَا وَ لَا فَتَحْتُ بَابَهُ وَ لَكِنَّ اللَّهَ سَدَّهَا وَ فَتَحَ بَابَهُ

And he^{-saww} ordered for the closure of every door leading to the Masjid apart from his^{-asws} door. Umar fought that he should be allowed to have a small niche the size of his eye. The Rasool-Allah^{-saww} refused that, and Hamza^{-asws}, and Al-Abbas^{-as}, and Ja'far^{-asws} said regarding that, 'You^{-saww} are closing our^{-as} doors and leaving his^{-asws} door open?' He^{-saww} said: 'It was not

³⁰ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 22

I^{-saww} that closed it, nor kept his^{-asws} door open, but it was Allah^{-azwj} Who closed it and Kept his^{-asws} door open’.

وَيَوْمَ آخَى رَسُولُ اللَّهِ بَيْنَ الصَّحَابَةِ كُلِّ رَجُلٍ مَعَ صَاحِبِهِ وَبَقِيَ هُوَ فَاخَاهُ مِنْ نَفْسِهِ وَ قَالَ لَهُ أَنْتَ أَخِي وَ أَنَا أَخُوكَ فِي الدُّنْيَا وَ الْآخِرَةِ

And the day Rasool-Allah^{-saww} established brotherhood between every man from his^{-saww} companions, so he^{-asws} said to him^{-saww}: ‘You^{-saww} established brotherhood between every man from your^{-asws} companions and have forsaken me^{-asws}?’ Rasool-Allah^{-saww} said: ‘You^{-asws} are my^{-saww} brother^{-asws}, and I^{-saww} am your^{-asws} brother in the world and the hereafter’.

وَيَوْمَ حَبِيرٍ جِئَ أَبُو بَكْرٍ وَ عُمَرُ فَغَضِبَ رَسُولُ اللَّهِ ص وَ قَالَ مَا بَأْسُ قَوْمٍ يَلْقَوْنَ الْمُشْرِكِينَ ثُمَّ يَفِرُونَ لِأَعْظَمِ الرَّايَةِ عَدَاً رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَارًا غَيْرَ فَرَارٍ يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ

And he^{-saww} said on the Day of Khyber when Abu Bakr and Umar had been defeated, so the Rasool-Allah^{-saww} got angry and said: ‘What is wrong with the people that they meet the Polytheists, then flee? I^{-saww} will give the Flag tomorrow to a man^{-asws} who loves Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and is Loved by Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. He^{-asws} is not a coward, and will not flee, and will not return until Allah^{-azwj} Grants victory of Khyber by his^{-asws} hands’.

فَلَمَّا كَانَ مِنَ الْعَدَا قَالَ رَسُولُ اللَّهِ ص عَلَيَّ يَعْطِي فَبَجَاءَهُ أَرْمَدَ الْعَيْنِ فَوَضَعَ كَرِيهَهُ فِي حَجْرِهِ وَ نَقَلَ فِي عَيْنَيْهِ وَ عَقَدَ لَهُ رايَةً وَ دَعَا لَهُ فَمَا انْتَقَى حَتَّى فَتَحَ حَبِيرًا وَ أَنَاهُ بِصَفِيَّةَ بِنْتِ حَمِيٍّ بِنِ أَحْطَبٍ - فَأَعْتَقَهَا رَسُولُ اللَّهِ ص ثُمَّ تَزَوَّجَهَا وَ جَعَلَ عِتْقَهَا صَدَاقَهَا

When it was the next morning, Rasool-Allah^{-saww} said: ‘To me^{-saww} with Ali^{-asws}!’ They came with him^{-asws} being with sore eyes. He^{-saww} placed his^{-asws} head in his^{-saww} lap and applied saliva in his^{-asws} eyes and tied a flag for him^{-asws} and supplicated for him. He^{-asws} did not buckle until he^{-asws} had conquered Khyber. And he^{-asws} came to him^{-saww} with Safiyya Bint Huyay Bin Akhtab. Rasool-Allah^{-saww} freed her, then married her and made her freedom to be her dower.

وَ أَغْظَمَ مِنْ ذَلِكَ يَوْمَ غَدِيرِ حُمٍّ أَخَذَ رَسُولُ اللَّهِ ص يَدَيْهِ وَ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ أَلَا فَلْيَبْلِغِ الشَّاهِدُ مِنْكُمْ الْغَائِبِ وَ الْحُرُّ الْعَبْدَ.

And greater than that, on the day of Ghadeer Khumm, Rasool-Allah^{-saww} held his^{-asws} hand and said: ‘One whose Master I^{-saww} was, so Ali^{-asws} is his Master! O Allah^{-azwj}! Befriend the one who befriends him^{-asws} and be Inimical to the one being inimical to him^{-asws}. Indeed! Let the attendee from you deliver to the absentee, and the free one to the slave!’³¹

24- ضه، روضة الواعظين قَالَ النَّبِيُّ ص ذَاتَ يَوْمٍ لِأَصْحَابِهِ أَتَبَشَرُوا بِرَجُلٍ مِنْ أُمَّتِي يُقَالُ لَهُ أُوَيْسُ الْقَرْنِيُّ فَإِنَّهُ يُشْفَعُ بِمِثْلِ رِبْعَةٍ وَ مُضَرَ ثُمَّ قَالَ لِعَمْرٍ يَا عُمَرُ إِنْ أَدْرَكْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ

(The book) ‘Rowzat Al Waizeen’ –

‘One day the Prophet^{-saww} said to his^{-saww} companions: ‘Receive glad tidings of a man from my^{-saww} community called Oweys Al-Qarany, for he shall interceded (on the Day of Qiyamah) with

³¹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 23

the like of (number of the tribes) Rabie and Muzar!’ Then he^{-saww} said to Umar ‘O Umar! If you come across him, then convey the greeting from me^{-saww}’.

قَبِلَ عُمَرُ مَكَانَهُ بِالْكُوفَةِ فَجَعَلَ يَطْلُبُهُ فِي الْمَوْسِمِ لَعَلَّهُ أَنْ يَجِدَ حَتَّى وَقَعَ إِلَيْهِ هُوَ وَ أَصْحَابُهُ وَ هُوَ مِنْ أَحْسَنِهِمْ هَيْئَةً وَ أَرْثَمِهِمْ حَالًا فَلَمَّا سَأَلَ عَنْهُ أَنْكَرُوا ذَلِكَ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ تَسْأَلُ عَنْ رَجُلٍ لَا يَسْأَلُ عَنْهُ مِثْلُكَ قَالَ فَلِمَ قَالُوا لِأَنَّهُ عِنْدَنَا مَعْمُورٌ فِي عَقْلِهِ وَ رُبَّمَا عَبَثَ بِهِ الصَّبِيَّانُ

Umar (when he became Caliph after Abu Bakr) reached his place at Al-Kufa seeking him during the season (of Hajj), perhaps he would be performing Hajj, until he fell into him, he and his companions, and he was from their best of physique and best of their states. When he asked about him, they denied that and said, ‘O commander of the faithful! You are asking about a man, the like of you does not ask about him’. He said, ‘Why?’ They said, ‘Because, in our presence, he is (mostly) immersed in his mind, and sometimes the children mess about with him’.

قَالَ عُمَرُ ذَلِكَ أَحَبُّ إِلَيَّ ثُمَّ وَقَفَ عَلَيْهِ فَقَالَ يَا أُوَيْسُ إِنَّ رَسُولَ اللَّهِ ص أَوْدَعَنِي إِلَيْكَ رِسَالَةً وَ هُوَ يَفْرَأُ عَلَيْكَ السَّلَامَ وَ قَدْ أَحْبَبَنِي أَنْتَ تَشْفَعُ بِي بِرَبِّعَةٍ وَ مُضَرَ

Umar said, ‘That is beloved to me’, Then he paused to him and said, ‘O Oweys! Rasool-Allah^{-saww} has deposit me with a message to you, and he^{-saww} conveys the greeting to you, and he^{-saww} has informed me that you will be interceding with the like of (the number of people of the tribes of) Rabie and Muzar’.

فَحَزَّ أُوَيْسٌ سَاجِدًا وَ مَكَثَ طَوِيلًا مَا تَرَفَّى لَهُ دَفْعُهُ حَتَّى ظَنُّوا أَنَّهُ مَاتَ وَ نَادَوْهُ يَا أُوَيْسُ هَذَا أَمِيرُ الْمُؤْمِنِينَ فَرَفَعَ رَأْسَهُ ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَفَاعِلٌ ذَلِكَ قَالَ نَعَمْ يَا أُوَيْسُ فَأَدْخِلْنِي فِي شَفَاعَتِكَ

Oweys fell in Sajdah and remained so for a long time. His tears did not stop for him until they thought he had died, and they called out, ‘O Oweys! This is commander of the faithful!’ He raised his head, then said, ‘O commander of the faithful! Will I be doing that?’ He said, ‘Yes, O Oweys, so include me in your intercession’.

فَأَخَذَ النَّاسُ فِي طَلْبِهِ وَ التَّمَسُّحِ بِهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ شَهْرَتِي وَ أَهْلَكْتَنِي وَ كَانَ يَقُولُ كَثِيرًا مَا لَقِيتُ مِنْ عُمَرَ ثُمَّ قُتِلَ بِصِفِّينَ فِي الرَّجَالَةِ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

The people took to seeking him and the wiping with him. He said, ‘O commander of the faithful! You have publicised me and destroyed me’. He used to frequently say what he had faced from Umar (spoiling of his matter). Then he (Oweys) was killed at Siffeen among the men with Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} 32

25- نه، تنبيه الخاطر حكي أن مالك بن الأشتر رضي الله عنه كان مجتازاً بسوقٍ و عليه قميصٌ خامٌ و عمامةٌ منه فراه بعضُ السوقِ فأررى برية فرماه بإبه هأونا به فمضى و لم يلتفت فقبل له و تلك تعرف لمن رميت فقال لا قبيل له هذا مالك صاحب أمير المؤمنين ع

(The book) ‘Tanbeeh Al Khatir’ –

‘Malik Bin Al-Ashtar, may Allah^{-azwj} be Pleased with him, was passing by a market, and upon him was a rough shirt. One of the marketers saw him, and him of his garment, and threw some stuff at him. He continued and did not turn. It was said to him, ‘Woe be unto you! Do you know who you threw at?’ He said, ‘No’. He said, ‘This is Malik, companion of Amir Al-Momineen^{-asws}’.

فَارْتَعَدَ الرَّجُلُ وَ مَضَى لِيَعْتَذِرَ إِلَيْهِ- وَ قَدْ دَخَلَ مَسْجِدًا وَ هُوَ قَائِمٌ يُصَلِّي فَلَمَّا انْقَتَلَ انْكَبَّ الرَّجُلُ عَلَى قَدَمَيْهِ يُقَبِّلُهُمَا فَقَالَ مَا هَذَا الْأَمْرُ فَقَالَ أَعْتَذِرُ إِلَيْكَ بِمَا صَنَعْتُ فَقَالَ لَا بَأْسَ عَلَيْكَ فَوَ اللَّهُ مَا دَخَلْتُ الْمَسْجِدَ إِلَّا لِأَسْتَغْفِرَ لَكَ.

The man trembled and went to offer excuse to him, and he had already entered the Masjid, and he was standing, praying Salat. When he finished, the man devoted to his feet, kissing them. He said, ‘What is this affair?’ He said, ‘I offer excuses to you from what I had done’. He said, ‘There is no problem upon you. By Allah^{-azwj}! I have not entered the Masjid except to seek Forgiveness for you’.³³

26- نبيه، تنبيه الخاطر الأحنف شكوت إلى عبي صصصة وجعا في بطني فنهرني ثم قال يا ابن أخي إذا نزل بك شيء فلا تشكك إلى أحد فإن الناس رجالان صديق تسوؤه وعدو تسره والذي بك لا تشكك إلى مخلوق مثلك لا تقدر على دفع مثله عن نفسه ولكن إلى من ابتلاك به فهو قادر أن يفرج عنك

(The book) ‘Tanbeeh Al Khatir’ – From Al Ahnaf,

‘I complained to my uncle Sa’sa of pain in my belly, but he rebuked me, then said, ‘O son of my brother! When something befalls you, do not complain to anyone, for the people are two (types of) men. A friend you have been bad to him, and an enemy you have made happy, and that which has befallen with you do not complain to a created being who is not able upon repelling similar to it from himself, but (complain) to the One^{-azwj} Who Afflicted you with it, for He^{-azwj} is Able upon relieving you.

يا ابن أخي إحدى عيني هاتين ما أبصر بما سهلاً ولا جبلاً منذ أربعين سنة وما أطلع على ذلك امرأتي ولا أحد من أهلي.

O son of my brother! One of these two eyes of mine, I can neither see a coast with it nor a mountain since forty years, and I have not even notified my wife upon it nor anyone from my family’.³⁴ (This is not a Hadith)

27- كا، الكافي محمد بن أبي عبد الله و محمد بن الحسن عن سهل و محمد بن يحيى عن أحمد بن محمد جميعاً عن الحسن بن العباس عن أبي جعفر الثاني ع قال قال أبو عبد الله ع نبينا أبي جالس ع وعنده نقر إذا استضحك حتى اعزورقت عيناه دموعاً ثم قال هل تدرون ما أضحكني قال فقالوا لا قال زعم ابن عباس أنه من الذين قالوا ربنا الله ثم استقاموا

(The book) ‘Al Kafi’ – Muhammad Bin Abu Abdullah, and Muhammad Bin Al-Hassan, from Sahl, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Al-Hassan Bin Al Abbas,

‘From Abu Ja’far^{-asws} the 2nd having said: ‘Abu Abdullah^{-asws} said: ‘While my^{-asws} father^{-asws} was seated, and in his^{-asws} presence were a number (of people), when (suddenly) he^{-asws} laughed

³³ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 25

³⁴ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 26

until his^{-asws} eyes filled up with tears. Then he^{-asws} said: ‘Do you know what made me^{-asws} laugh?’ So they said, ‘No’.

He^{-asws} said: ‘Ibn Abbas is alleging that he is from the ones who said: **Surely those who say, ‘Our Lord is Allah!’**, then they are steadfast [41:30]’.

فَقُلْتُ هَلْ رَأَيْتِ الْمَلَائِكَةَ يَا ابْنَ عَبَّاسٍ تُخْبِرُكَ بِوَلَايَتِهَا لَكَ فِي الدُّنْيَا وَالْآخِرَةِ مَعَ الْأَمْنِ مِنَ الْخَوْفِ وَالْحُزْنِ قَالَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَشُورُ إِيَّامًا الْمُؤْمِنُونَ إِخْوَةً وَقَدْ دَخَلَ فِي هَذَا جَمِيعُ الْأُمَّةِ فَاسْتَضْحَكْتُ ثُمَّ قُلْتُ صَدَقْتَ يَا ابْنَ عَبَّاسٍ أَنْشُدْكَ اللَّهُ هَلْ فِي حُكْمِ اللَّهِ جَلَّ ذِكْرُهُ اخْتِلَافٌ قَالَ فَقَالَ لَا

I^{-asws} said to him: ‘Have you (ever) seen the Angels, O Ibn Abbas, informing you of their Wilayah for you in the world and the Hereafter, along with the security from the fear and the grief?’ So he said, ‘Allah^{-azwj} Blessed and Exalted is Saying: **But rather, the Momineen are brothers, [49:10]**, and the entirety of the community is included in this’. So I^{-asws} smiled, then I^{-asws} said, ‘You speak the truth, O Ibn Abbas! I^{-asws} hereby adjure you to Allah^{-azwj}, is there any differing in the Judgments of Allah^{-azwj}, Majestic is His^{-azwj} Mention? So he said, ‘No’.

فَقُلْتُ مَا تَرَى فِي رَجُلٍ ضَرَبَ رَجُلًا أَصَابِعَهُ بِالسَّيْفِ حَتَّى سَقَطَتْ ثُمَّ ذَهَبَ وَآتَى رَجُلًا آخَرَ فَأَطَارَ كَفَّهُ فَأُتِيَ بِهِ إِلَيْكَ وَ أَنْتَ قَاضٍ كَيْفَ أَنْتَ صَانِعٌ بِهِ قَالَ أَقُولُ لِهَذَا الْقَاطِعِ أَعْطِهِ دِيَةَ كَفِّهِ وَأَقُولُ لِهَذَا الْمَمْطُوعِ صَالِحُهُ عَلَى مَا شِئْتَ وَأَبْعَثْ بِهِ إِلَى ذَوِي عَدْلٍ

I^{-asws} said: ‘What is your view regarding a man who strikes a man’s fingers with the sword until they drop off, then he goes, and another man comes over, so he cuts off his palm, so he comes with it to you, and you are a judge, how would you deal with it?’ He said, ‘I would say to this cutter to give him the wergild of his palm, and I would be saying to this cut one to reconcile with him upon whatever he so desires to and send him to a just one (for arbitration)’.

قُلْتُ جَاءَ الْاِخْتِلَافُ فِي حُكْمِ اللَّهِ عَزَّ ذِكْرُهُ وَ نَقَضْتَ الْقَوْلَ الْأَوَّلَ أَبِي اللَّهِ عَزَّ ذِكْرُهُ أَنْ يُخْدِثَ فِي خَلْقِهِ شَيْئًا مِنَ الْحُدُودِ فَلَيْسَ تَفْسِيرُهُ فِي الْأَرْضِ افْطَعِ قَاطِعِ الْكَفِّ أَضْلًا ثُمَّ أَعْطِهِ دِيَةَ الْأَصَابِعِ

I^{-asws} said, ‘(Then) there would have come a differing in the Judgments of Allah^{-azwj}, Mighty is His^{-azwj} Mentioned, and you have broken the first words (of yours). Allah^{-azwj}, Mighty is His^{-azwj} Mention, Refuses, that something should occur among His^{-azwj} creatures, from the Legal Penalties and there isn’t its interpretation in the earth. Cut the palm of the cutter from its roots, then give him the wergild of the fingers.

هَكَذَا حُكْمُ اللَّهِ لَيْلَةَ نَزُولِ فِيهَا أَمْرُهُ إِنَّ جَحْدَهَا بَعْدَ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص فَادْخَلَكَ اللَّهُ النَّارَ كَمَا أَعْمَى بَصْرَكَ يَوْمَ جَحْدَهَا عَلَيَّ بِنِ أَبِي طَالِبٍ

ع

This is how Allah^{-azwj} Judged, the night in which His^{-azwj} Command descended. If you were to reject it after what you heard from Rasool-Allah^{-saww}, so Allah^{-azwj} would Enter you into the Fires just as He^{-azwj} Blinded your vision on the day you denied upon Ali^{-asws} Bin Abu Talib^{-asws}’.

قَالَ فَلَيْدَلِكِ عَمِي بَصْرِي؟ قَالَ وَ مَا عَلِمْتُكَ بِذَلِكَ فَوَ اللَّهُ إِنَّ عَمِي بَصْرِي إِلَّا مِنْ صَفْقَةِ جَنَاحِ الْمَلِكِ قَالَ فَاسْتَضْحَكْتُ ثُمَّ تَرَكْتُهُ يَوْمَهُ ذَلِكَ لِسَخَافَةِ عَقْلِهِ

He said, 'So was my vision blinded due to that? And what made you^{-asws} know that, for by Allah^{-azwj}, my vision was not blinded except from a flap of a wing of an Angel'. He^{-asws} said: 'I^{asws} smiled, then left him on that day of his due to the absurdity of his intellect.

ثُمَّ لَقِيْتُهُ فَعُلْتُ يَا ابْنَ عَبَّاسٍ مَا تَكَلَّمْتَ بِصِدْقٍ مِثْلَ أَمْسٍ قَالَ لَكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِنَّ لَيْلَةَ الْقَدْرِ فِي كُلِّ سَنَةٍ وَإِنَّهُ يُنْزَلُ فِي تِلْكَ اللَّيْلَةِ أَمْرٌ تِلْكَ السَّنَةِ وَإِنَّ لِدَلِيلِكَ الْأَمْرَ وَلَا بَعْدَ رَسُولِ اللَّهِ ص فَعُلْتُ مَنْ هُمْ فَقَالَ أَنَا وَ أَحَدَ عَشَرَ مِنْ صُلْبِي أَيْمَةً مُحَدَّثُونَ

Then I^{-asws} met him, so I^{-asws} said: 'O Ibn Abbas! You did not speak with truthfulness like what you did yesterday. Ali^{-asws} Bin Abu Talib^{-asws} said to you: 'The Night of Pre-determination (*Laylat Al-Qadr*) is in every year, and it descends during that night with the Commands of the year, and for that Command are Master (Wali Al-Amr) after Rasool-Allah^{-saww}'. You said: 'Who are they?' He^{-asws} said: 'I^{-asws} and eleven from my^{-asws} descendants, Imams^{-asws}, *Muhaddisun*'.

فَعُلْتُ لَا أَرَاهَا كَانَتْ إِلَّا مَعَ رَسُولِ اللَّهِ فَتَبَدَّى لَكَ الْمَلَكُ الَّذِي يُحَدِّثُهُ فَقَالَ كَذَبْتَ يَا عَبْدَ اللَّهِ رَأَتْ عَيْنَايَ الَّذِي حَدَّثَكَ بِهِ عَلِيُّ وَ لَمْ تَرَهُ عَيْنَاهُ وَ لَكِنْ وَحَى قَلْبُهُ وَ وَقَرَّ فِي سَمْعِهِ ثُمَّ صَفَقَكَ بِجَنَاحَيْهِ فَعَمِيَتْ

You said, 'I have not seen it as such except with Rasool-Allah^{-saww}'. The Angel who used to narrate to him^{-saww}, appeared to you, and he (angel) said: 'You lie, O Ibn Abbas! I (angel) saw with my eyes that which Ali^{-asws} narrated to you with', and his (Ibn Abbas's eyes) did not see him, but his heart felt it, and it occurred in his hearing. Then he (angel) flapped you with his wing, so you were blinded'.

قَالَ فَقَالَ ابْنُ عَبَّاسٍ مَا اخْتَلَفْنَا فِي شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ فَعُلْتُ لَهُ فَهَلْ حَكَمَ اللَّهُ فِي حُكْمٍ مِنْ حُكْمِهِ بِأَمْرَيْنِ قَالَ لَا فَعُلْتُ هَاهُنَا هَلَكْتَ وَ أَهْلَكَتَ.

He^{-asws} said: 'Ibn Abbas said, 'We are differing with regards to something, so its Judgment is to Allah^{-azwj}'. I^{-asws} said to him: 'So would Allah^{-azwj} Judge regarding a Judgment from His^{-azwj} Judgments with two Commands?' He said, 'No'. I^{-asws} said: 'Over here you perish and cause others to perish'³⁵.

28- كما، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَبَّرَ رَسُولُ اللَّهِ ص عَلَى حَمْزَةَ سَبْعِينَ تَكْبِيرَةً وَ كَبَّرَ عَلِيُّ ع عِنْدَكُمْ عَلَى سَهْلِ بْنِ حَنْبَلٍ حَمْسًا وَ عَشْرِينَ تَكْبِيرَةً

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} exclaimed upon Hamza^{-asws} (at funeral) with seventy exclamations of Takbeers, and Ali^{-asws} had exclaimed in your presence, twenty-five Takbeers upon Sahl Bin Huneyf'.

قَالَ كَبَّرَ حَمْسًا حَمْسًا كُلَّمَا أَدْرَكَهُ النَّاسُ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ لَمْ نُدْرِكِ الصَّلَاةَ عَلَى سَهْلِ فَيَضَعُهُ فَيُكَبِّرُ عَلَيْهِ حَمْسًا حَتَّى انْتَهَى إِلَى قَبْرِهِ حَمْسَ مَرَّاتٍ.

He^{-asws} said: 'Exclaim five by five Takbeers', every time the people came to him^{-asws}. They said, 'O Amir Al-Momineen^{-asws}! We could not attend the *Salaat* upon Sahl'. So he^{-asws} placed him

³⁵ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 27

(his dead body) and he^{-asws} exclaimed five (*Takbeers*) upon him until he ended up to his grave, (having done so five times)”³⁶.

29- كا، الكافي علي بن محمد عن صالح بن أبي حماد رفعه قال: جاء أمير المؤمنين ع إلى الأشعث بن قيس - يعزبه بأخ له يقال له عبد الرحمن فقال له أمير المؤمنين إن جرعت فحقّ الرّحم أتيت وإن صبرت فحقّ الله أدبت على أنك إن صبرت جرى عليك القضاء و أنت مدموح - وإن جرعت جرى عليك القضاء و أنت مدموم

(The book) ‘Al Kafi’ – Ali Bin Muhammad, from Salih Bin Abu Hammad, raising it, said,

‘Amir Al-Momineen^{-asws} came to Al-Ash’as Bin Qays to console him for a brother of his called Abdul Rahman. Amir Al-Momineen^{-asws} said to him: ‘If you were to panic, you would have given the right of the kinship, and if you were to be patient, so you would have paid the Right of Allah^{-azwj}. On top of that, if you were to be patient, the Ordained matter would flow upon you and you would be a praised one, and if you were to panic, the Ordained matter would flow upon you (anyway) and you would be a condemned one’.

فقال له الأشعث إنا لله و إنا إليه راجعون فقال أمير المؤمنين ع أ تدري ما تأويلها فقال له الأشعث أنت غايه العلم و منتهاه فقال أما قولك إنا لله فإقرار منك بالملك و أما قولك و إنا إليه راجعون فإقرار منك بالهلاك.

Al Ash’as said to him^{-asws}, ‘**We are for Allah and we are returning to Him [2:156]**’. Amir-al-Momineen^{-asws} said: ‘Do you know what its interpretation is?’ Al-Ash’as said, ‘You^{-asws} are the height of the Knowledge and its limit’. He^{-asws} said to him: ‘As for your saying **we are for Allah**, so it is acceptance from you of the King^{-azwj}, and as for your saying **and we are returning to Him**, so it is the acceptance from you of your destruction (death)”³⁷.

30- كا، الكافي محمد بن يحيى عن أحمد بن محمد عن علي بن حديد عن مزارم بن حكيم عمّن رفعه إليه قال: إن حارث الأعور أتى أمير المؤمنين ع - فقال يا أمير المؤمنين أحب أن تُكرمني بأن تأكل عندي فقال له أمير المؤمنين ع على أن لا تتكلف لي شيئاً و دخل

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazim, from the one raising it to him, said,

‘Al-Haris Al-Awr came to Amir Al-Momineen^{-asws}. He said, ‘O Amir Al-Momineen^{-asws}! I would love it if you^{-asws} could honour me by eating (having a meal) with me’. Amir Al-Momineen^{-asws} said to him: ‘Upon (a condition) that you will not encumber (yourself with) anything for me’, and he^{-asws} entered.

فأتاه الحارث بكسرة فجعل أمير المؤمنين ع يأكل فقال له الحارث إن معي ذراهم و أظهرها و إذا هي في كفه فإن أدنت لي اشتريت لك - فقال له أمير المؤمنين ع هذو بما في بيتك.

Al-Haris came to him^{-asws} with a piece (of bread). Amir Al-Momineen^{-asws} went on to eat. Al-Haris said to him^{-asws}, ‘There is one Dirham with me’, and he revealed it, and it was in his

³⁶ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 28

³⁷ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 29

sleeve, ‘So, if you^{-asws} were to allow me, I will buy (some food) for you^{-asws}’. Amir Al-Momineen^{-asws} said to him: ‘This is from what is in your house’.³⁸

31- كا، الكافي أحمد بن محمد العاصمي عن محمد بن أحمد التهدي عن محمد بن علي عن شريف بن سابق عن الفضل بن أبي فرقة عن أبي عبد الله ع قال: أتت الموالى أمير المؤمنين ع فقالوا نشكو إليك هؤلاء العرب أن رسول الله ص كان يعطينا معهم العطاء بالسوية و زوج سلمان و بلال [بلافا] و صهيب [صهيباً] - و أبوا علينا هؤلاء و قالوا لا نفعل

(The book) ‘Al Kafi’ – Ahmad Bin Muhammad Al Aasimy, from Muhammad Bin Ahmad Al Nahdy, from Muhammad Bin Ali, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurrat,

‘From Abu Abdullah^{-asws} having said: ‘The friends of Amir Al-Momineen^{-asws} came and said, ‘We complain to you^{-asws} of these Arabs. Rasool-Allah^{-saww} was giving us the stipends with the equality, and he^{-saww} got Salman^{-ra}, and Bilal, and Suheyb to be married, while they are refusing upon us, and they are saying, ‘We will not do it’.

فذهب إليهم أمير المؤمنين ع فكلمهم فيهم فصاح الأعراب أبيتنا ذلك يا أبا الحسن أبيتنا ذلك

Amir Al-Momineen^{-asws} went to them. He^{-asws} spoke to them regarding them. The Arabs sighed, ‘We are refusing that, O Abu Al-Hassan^{-asws}! We refuse that’.

فخرج و هو مَعْصَبٌ يَجُرُّ رِداءَهُ وَ هُوَ يَقُولُ يَا مَعْشَرَ المَوالِى إِنَّ هَؤُلاءِ قَدْ صَبَرُوا بِمَنزِلَةِ اليَهُودِ وَ النَّصارى يَتَزَوَّجونَ إِيَّنا وَ لا يَزَوِّجونَنا وَ لا يُعْطونَنا مِثْلَ ما يَأْخُذونَ فَاجْرُوا بَارَكَ اللهُ لَكم فإني سَمِعْتُ رَسولَ اللهِ ص يَقولُ الرِّزْقُ عَشْرَةُ أَجْزاءٍ تِسْعَةُ أَجْزاءٍ فِي التِّجارةِ وَ واحِدٌ فِي غَيرِها.

He^{-asws} went out and he^{-asws} was angry, dragging his^{-asws} robe, and he^{-asws} was saying: ‘O community of friends! They have made you to be at the status of the Jews and the Christians! They are getting (their sons) married to you and are not marrying (their daughters) to you, nor are they giving you like what they are taking. So, trade (do business)! Allah^{-azwj} will Bless for you, for I^{-asws} have heard Rasool-Allah^{-saww} saying: ‘Sustenance is of ten-segments, nine segments are in business and one is in something else’.³⁹

32- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن محمد بن عيسى عن هشام بن سالم عن أبي عبد الله ع قال: أتى قوم أمير المؤمنين ع فقالوا السلام عليك يا ربنا فاستأناهم فلم يتوبوا فحفر لهم حفيرة و أوقد فيها ناراً و حفر حفيرة إلى جانبها أخرى و أفضى بينهما فلما لم يتوبوا ألقاهم في الحفيرة و أوقد في الحفيرة الأخرى حتى ماتوا.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘A group came to Amir Al-Momineen^{-asws}. They said, ‘The greeting be upon you^{-asws}, O our Lord^{-azwj}!’ He^{-asws} told them to repent, but they did not repent. He^{-asws} dug out a pit for them and ignited fire in it, and he^{-asws} dug another pit to its side and made an opening to be between the two. Whey they did not repent, he^{-asws} had them thrown into the pit and ignited in the other pit (which was on the side), until they died (of smoke)’.⁴⁰

³⁸ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 30

³⁹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 31

⁴⁰ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 32

33- ختص، الإختصاص أحمدُ و عبدُ الله ابنا مُحَمَّدِ بْنِ عِيسَى وَ ابْنُ أَبِي الْخَطَّابِ جَمِيعاً عَنِ ابْنِ مَجْبُوبٍ عَنِ الثُّمَالِيِّ عَنِ سُؤَيْدِ بْنِ عَقْلَةَ قَالَ: كُنْتُ أَنَا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عِ إِذْ أَتَاهُ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ جِئْتُكَ مِنْ وَادِي الْقُرَى وَ قَدْ مَاتَ خَالِدُ بْنُ عَرْفُطَةَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَمْ يَمُتْ - فَأَعَادَ عَلَيْهِ الرَّجُلُ فَقَالَ لَهُ لَمْ يَمُتْ وَ أَعْرَضَ بِوَجْهِهِ عَنْهُ

(The book) 'Al Ikhtisas' – Ahmad and Abdullah, two sons of Muhammad Bin Isa, and Ibn Abu Al Khattab, altogether from Ibn Mahboub, from Al Sumali, from Suweyd Bin Gafal who said,

'I was in the presence of Amir Al-Momineen^{-asws} when a man came to him^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! I have come to you from Al-Qurra valley, and Khalid Bin Urfuta has died'. Amir Al-Momineen^{-asws} said: 'He did not die'. The man repeated to him^{-asws}. He^{-asws} said to him: 'He has not died' and turned his^{-asws} face away from him.

فَأَعَادَ عَلَيْهِ الثَّالِثَةَ فَقَالَ سُبْحَانَ اللَّهِ أَحْبَبْتُكَ اللَّهُ أَنَّهُ قَدْ مَاتَ وَ تَقُولُ لَمْ يَمُتْ فَقَالَ عَلِيُّ ع وَ الَّذِي نَفْسِي بِيَدِهِ لَا يَمُوتُ حَتَّى يَفُودَ جَيْشَ ضَالَّةٍ يَحْمِلُ رَايَتَهُ حَبِيبُ بْنُ جَمَّازٍ

He reiterated to him^{-asws} the third time. He said, 'Glory be to Allah^{-azwj}! I am informing you^{-asws} that he has died, and you^{-asws} are saying he has not died!' Ali^{-asws} said: 'By the One^{-azwj} in Whose Hand is my^{-asws} soul! He will not be dying until he leads an army of straying. Its flag would be carried by Habeeb Bin Al-Jammar'.

قَالَ فَسَمِعَ حَبِيبٌ فَأَتَى أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ لَهُ أَنْشُدْكَ اللَّهَ فِيَّ فَإِنِّي لَكَ شِيعَةٌ وَ قَدْ ذَكَرْتَنِي بِأَمْرٍ لَا وَ اللَّهَ لَا أَعْرِفُهُ مِنْ نَفْسِي

He (the narrator) said, 'Habeeb (Bin Jammar) heard, so he came to Amir Al-Momineen^{-asws}. He said to him^{-asws}, 'I adjure you^{-asws} with Allah^{-azwj} regarding me, for I am a Shia of yours^{-asws}, and you^{-asws} have mentioned me with a matter. No, by Allah^{-azwj}, I do not recognise it from myself'.

فَقَالَ لَهُ عَلِيُّ ع وَ مَنْ أَنْتَ قَالَ أَنَا حَبِيبُ بْنُ جَمَّازٍ فَقَالَ لَهُ عَلِيُّ ع إِنَّ كُنْتَ حَبِيبَ بْنَ جَمَّازٍ فَلَا يَحْمِلُهَا غَيْرُكَ أَوْ فَلَنْحَمِلَهَا قَوْلِي عَنْهُ حَبِيبٌ - وَ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ إِنَّ كُنْتَ حَبِيبًا لَنْحَمِلَهَا

Ali^{-asws} said to him: 'And who are you?' He said, 'I am Habeeb Bin Jammar'. Ali^{-asws} said to him: 'If you were Habeeb Bin Jammar, so no one other than you would be carrying it, or you will be made to carry it'. Habeeb turned away from him^{-asws}, and Amir Al-Momineen^{-asws} went on to say: 'If you were Habeeb, you will be carrying it!'

قَالَ أَبُو حَمَزَةَ قَوْلَ اللَّهِ مَا مَاتَ خَالِدُ بْنُ عَرْفُطَةَ حَتَّى بُعِثَ عُمَرُ بْنُ سَعْدٍ إِلَى الْحُسَيْنِ ع وَ جَعَلَ خَالِدُ بْنُ عَرْفُطَةَ عَلَى مُقَدِّمَتِهِ وَ حَبِيبُ بْنُ جَمَّازٍ صَاحِبُ رَايَتِهِ.

Abu Hamza said, 'By Allah^{-azwj}! Khalid Bin Urfuta did not die until Umar Bin Sa'ad sent him to Al-Husayn^{-asws} and made Khalid Bin Urfuta to be upon his vanguard, and Habeeb Bin Jammar was bearer of his flag'.⁴¹

⁴¹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 33 a

قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ رَوَى أَنَسُ بْنُ عِيَاضِ الْمَدِينِيُّ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَ أَنَّ عَلِيًّا عَ كَانَ يَوْمًا يُؤْمُ النَّاسَ وَ هُوَ يَجْهَرُ بِالْقِرَاءَةِ فَجَهَرَ ابْنُ الْكَوَاءِ مِنْ خَلْفِهِ وَ لَقَدْ أُوجِحِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَعْنٌ أَشْرَكَتَ لِيَخْبِطَنَّ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِينَ -

Abdul Hameed Bin Abu Al Hadeed said in commentary of Nahj Al Balaghah, 'It is reported by Anas Bin Iyaz Al madany who said,

'It is narrated to me by Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}: 'One day Ali^{-asws} was leading the people (in Salat) and he^{-asws} was loud with the recitation. So, Ibn Al-Kawa was loud from being him^{-asws} (by reciting): **'And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated, and you would happen to be from the losers [39:65]'**.

فَلَمَّا جَهَرَ ابْنُ الْكَوَاءِ مِنْ خَلْفِهِ بِمَا سَكَتَ عَلِيُّ عَ فَلَمَّا أَتَاهَا ابْنُ الْكَوَاءِ عَادَ عَلِيُّ عَ فِي الْقِرَاءَةِ أَعَادَ ابْنُ الْكَوَاءِ الْجَهْرَ بِتِلْكَ فَسَكَتَ عَلِيُّ عَ

When Ibn Al-Kawa was loud from behind him^{-asws} with it, Ali^{-asws} was silent. When Ibn Al-Kawa had ended it, Ali^{-asws} returned to complete his^{-asws} recitation. When Ali^{-asws} began in the recitation, Ibn Al-Kawa returned to the loudness with that (Verse). So, Ali^{-asws} was silent.

فَلَمْ يَزَالَا كَذَلِكَ يَسْكُتُ هَذَا وَ يَقْرَأُ ذَلِكَ مَرَارًا حَتَّى قَرَأَ عَلِيُّ عَ - فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَخِفُّنَاكَ الَّذِينَ لَا يُؤْقِنُونَ - فَسَكَتَ ابْنُ الْكَوَاءِ وَ عَادَ عَلِيُّ عَ إِلَى قِرَاءَتِهِ ..

They both did not cease to be like that, this one^{-asws} being silent and that one reciting repeatedly, until Ali^{-asws} recited: ***So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]***. Then Ibn Al-Kawa was silent, and Ali^{-asws} returned to his^{-asws} recitation".⁴²

و قال في موضع آخر أم محمد بن أبي بكر أسماء بنت عميس كانت تحت جعفر بن أبي طالب و هاجرت معه إلى الحبشة فولدت له هناك عبد الله بن جعفر الجواد ثم قتل عنها يوم مؤتة فخلف عليها أبو بكر فأولدها محمدا ثم مات عنها فخلف عليها علي بن أبي طالب ع

And he said in another place, 'The mother of Mohammed Abu Bakr, Asma Bint Umeyr was under (married to) Ja'far^{-as} Bin Abu Talib^{-asws}, and she immigrated with him^{-as} to Ethiopia. She gave birth for him over there to Abdullah Bin Ja'far Al-Jawad. Then he^{-as} was killed on the day of Moutah. So, Abu Bakr replaced upon her (as husband). She gave birth to Muhammad. Then he (Abu Bakr) died from her, so Ali^{-asws} Bin Abu Talib^{-asws} replaced upon her (as husband).

و كان محمد ربيبه و خريجه و جاريا عنده مجرى أولاده و رضيع الولاء و التشيع مذ زمن الصبا فنشأ عليه فلم يمكن يعرف أبا غير علي ع و لا يعتقد لأحد فضيلة غيره حتى قال ع محمد ابني من صلب أبي بكر و كان يكنى أبا القاسم في قول ابن قتيبة و قال غيره بل كان يكنى أبا عبد الرحمن.

And Muhammad was his^{-asws} stepson and flowed in his^{-asws} presence the flowing of his^{-asws} own children, and he was breast-fed and supported from the time of childhood, so he grew up with him^{-asws}, and it was not possible that he knew of any father other than Ali^{-asws}, nor did

⁴² Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 33 b

he believe in a merit being for anyone apart from him^{-asws}, until he^{-asws} said: ‘Muhammad is my^{-asws} son from the loins of Abu Bakr. And he was teknonymed at Abu Al-Qasim according to the word of Ibn Quteyba, and others said, ‘But he was teknonymed as Abu Abdul Rahman’’.⁴³

34- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي ذِكْرِ حَبَّابِ بْنِ الْأَرْتِ يَرْحَمُ اللَّهُ حَبَّابًا فَلَقَدْ أَسْلَمَ زَائِعًا وَ هَاجَرَ طَائِعًا وَ عَاشَ مُجَاهِدًا-

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{-asws} said regarding the mention of Khabbab Bin Al-Arat: ‘May Allah^{-azwj} have Mercy on Khabbab, for he had become a Muslim desirously, and emigrated willingly, and lived as a fighter’.

وَ قَالَ ع وَ قَدْ جَاءَهُ نَعْيُ الْأَشْتَرِ - مَالِكٌ وَ مَا مَالِكٌ لَوْ كَانَ جَبَلًا لَكَانَ فِنْدًا لَا يَرْتَقِيهِ الْخَافِرُ وَ لَا يَرْقَى عَلَيْهِ الطَّائِرُ.

And he^{-asws} said, and the news of death of Al-Ashtar had come to him^{-asws}: ‘Malik! And what is Malik! If he were a mountain, he would have been individual (lone mountain). Neither would the excavator have eroded him, or would any flier been able to fly above him’’.⁴⁴

أَقُولُ قَالَ عَبْدُ الْحَمِيدِ بْنِ أَبِي الْحَدِيدِ الَّذِي رَوَيْتُهُ عَنِ الشُّيُوخِ وَ رَأَيْتُهُ بِحِطِّ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ الْحَشَّابِ أَنَّ الرَّبِيعَ بْنَ زِيَادِ الْحَارِثِيِّ أَصَابَتْهُ نَشَابَةٌ فِي جَبِينِهِ فَكَانَتْ تَنْتَفِضُ عَيْنَيْهِ فِي كُلِّ عَامٍ فَأَتَاهُ عَلِيُّ ع عَائِدًا فَقَالَ كَيْفَ تَجِدُكَ يَا عَبْدَ الرَّحْمَنِ قَالَ أَجِدُنِي يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ كَانَ لَا يَذْهَبُ مَا بِي إِلَّا بِدَهَابِ بَصَرِي لَتَمَنَيْتُ ذَهَابَهُ

I (Majisi) am saying, ‘Abdul Hameed Bin Abu Al Hadeed said, ‘That which is reported from the elders, and I saw it in the handwriting of Abdullah Bin Ahmad Bin Al Khashab,

‘Al-Rabie Bin Ziyad Al-Haris, an arrow had hit him in his forehead, and it used to close his eyes (due to blood flow) during every year. Ali^{-asws} came to him consoling. He^{-asws} said: ‘How are you feeling, O Abdul Rahman?’ He said, ‘I feel such, O Amir Al-Momineen^{-asws}, if I what is with me will not go away except with the loss of my sight, I would wish for its loss’.

فَقَالَ وَ مَا فِيمَهُ بَصْرِكَ عِنْدَكَ قَالَ لَوْ كَانَتْ لِي الدُّنْيَا لَقَدَيْتُهُ بِهَا

He^{-asws} said, ‘And what is the worth of your eyesight with you?’ He said, ‘Even if the (whole) world were to be for me, I would ransom it for it’.

قَالَ لَا جَرَمَ لِيُعْطِيَنَّكَ اللَّهُ عَلَى قَدْرِ ذَلِكَ إِنَّ اللَّهَ تَعَالَى يُعْطِي عَلَى قَدْرِ الْأَلَمِ وَ الْمُصِيبَةِ وَ عِنْدَهُ تَضْعِيفٌ كَثِيرٌ

He^{-asws} said: ‘No doubt Allah^{-azwj} will be Giving you in accordance with that. Allah^{-azwj} the Exalted Gives in accordance with the pain and the difficulties, and in His^{-azwj} Presence is a huge multiple’ (Reward).

قَالَ الرَّبِيعُ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا أَشْكُو إِلَيْكَ عَاصِمَ بْنَ زِيَادٍ أَحْيَى قَالَ مَا لَهُ قَالَ لَيْسَ الْعِبَاءُ وَ تَرَكَ الْمَلَاءَةَ وَ عَمَّ أَهْلَهُ وَ حَزَنَ وُلْدَهُ

⁴³ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 33 c

⁴⁴ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 34 a

Al-Rabie said, 'O Amir Al-Momineen^{-asws}! Shall I complain to you^{-asws} about my brother Aasim Bin Ziyad?' He^{-asws} said: 'What is the matter with him?' He said, 'He is wearing the (coarse) robe and neglects the good clothes, and the sorrows of his wife and grief of his children'.

فَقَالَ عِ ادْعُوا لِي عَاصِمًا فَلَمَّا أَتَاهُ عَبَسَ فِي وَجْهِهِ وَقَالَ وَجُحَاكُ يَا عَاصِمُ أَ تَرَى اللَّهَ أَبَاحَ لَكَ اللَّذَاتِ وَ هُوَ يَكْرَهُ مَا أَخَذْتَ مِنْهَا لَأَنْتَ أَهْوَى عَلَى اللَّهِ مِنْ ذَلِكَ

He said, 'Call Aasim to me^{-asws}'. When he came to him^{-asws}, he^{-asws} frowned in his face and said: 'Woe be to you, O Aasim! Can't you see that Allah^{-azwj} has Legalised the pleasures for you and He^{-azwj} would Dislike it if you were to take from it, because you are lesser to Allah^{-azwj} than that?

أَوْ مَا سَمِعْتَهُ يَقُولُ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ - ثُمَّ قَالَ يُخْرِجُ مِنْهُمَا اللُّؤْلُؤَ وَالْمَرْجَانُ - وَقَالَ وَمِنْ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَ تَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا -

Or have you not heard Him^{-azwj} Saying: **He Let loose the two seas to meet [55:19]**; then Said: **There come forth from them the pearls and the rubies [55:22]**; and Said: **And from each you are eating fresh meat and are extracting ornament (for) you to wear, [35:12]**.

أَمَّا وَاللَّهِ إِنْ تَدُلَّ نِعَمَ اللَّهِ بِالْفَعَالِ أَحَبُّ إِلَيْهِ مِنْ إِيْتِدَالِهَا بِالْمَقَالِ وَ قَدْ سَمِعْتُمْ اللَّهَ يَقُولُ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ - وَقَوْلُهُ مِنْ حَرَمِ زِينَةِ اللَّهِ الَّتِي أُخْرِجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ -

But, by Allah^{-azwj}! Availing the Bounties of Allah^{-azwj} with the deeds is more Beloved to Him^{-azwj} than availing these with the words (only), and you have heard Allah^{-azwj} Saying: **And as for the Favour of your Lord, so do announce (it) [93:11]**. And His^{-azwj} Words: **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32]**.

إِنَّ اللَّهَ حَاطَبَ الْمُؤْمِنِينَ بِمَا حَاطَبَ بِهِ الْمُرْسَلِينَ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ - وَقَالَ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَ اعْمَلُوا صَالِحًا -

Allah^{-azwj} has Addressed the Momineen with what He^{-azwj} has Addressed the Messengers^{-as}. He^{-saww} Said: **O you those who are believing! Eat from the good (things) what We Provided you (with), [2:172]**, and Said: **O you Rasools! Eat from the good things and do righteous deeds, [23:51]**.

وَ قَالَ رَسُولُ اللَّهِ ص لِيَعْضُ نِسَائِهِ مَا لِي أَرَاكَ شَعْنَاءَ مَرْهَاءَ سَلْتَاءَ -

And Rasool-Allah^{-saww} said to one of his^{-saww} wives: 'What is the matter I^{-saww} see you unkempt (messy), with eye specks, (runny) nose?'

قَالَ عَاصِمٌ فَلَمَّ افْتَضَرَّتْ يَا أَمِيرَ الْمُؤْمِنِينَ عَلَى لُبْسِ الْحَشِينِ وَ أَكْلِ الْحَشِيبِ - قَالَ إِنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَى أُمَّةِ الْعَدْلِ أَنْ يُقَدِّرُوا لِأَنْفُسِهِمْ بِالْقَوَامِ كَيْلًا يَنْبَغُ بِالْفَقِيرِ فَفَرَّهُ

Aasim said, 'O Amir Al-Momineen^{-asws}! So, why are you^{-asws} being deficient (and are) upon wearing the coarse (clothes) and eating the dry (food)?' He^{-asws} said: 'Allah^{-azwj} the Exalted has

Imposed upon the just Imams^{-asws} that they should accord themselves with the standing, lest the poor one is discontented with his poverty’.

فَمَا قَامَ عَلِيٌّ عَ حَتَّى نَزَعَ عَاصِمَ الْعَبَاءِ وَ لَبَسَ مُلَاءَةً ..

Ali^{-asws} did not stand up (let up) until Aasim removed the robe and wore the good clothes’’.⁴⁵

35- نَحَج، نَحَجِ الْبَلَاغَةَ مِنْ كِتَابِ لَهُ إِلَى أَمِيرَيْنِ مِنْ أَمْرَاءِ جَيْشِهِ وَ قَدْ أَمَرَتْ عَلَيْكُمَا وَ عَلَى مَنْ فِي حَيْزِكُمَا مَالِكَ بْنِ الْحَارِثِ الْأَشْثَرِ فَاسْمِعَا لَهُ وَ أَطِيعَا وَ اجْعَلَاهُ دُزْعًا وَ مِجْنَأً فَإِنَّهُ بَيْنَ مَا لَا يُخَافُ وَ هُنْهُ وَ لَا سَقَطْتُهُ وَ لَا بَطُوهُ عَمَّا الْإِسْرَاعِ إِلَيْهِ أَحْزَمٌ وَ لَا إِسْرَاعُهُ إِلَى مَا الْبَطُوهُ عَنْهُ أَثْمَلٌ.

(The book) ‘Nahj All Balagah’ –

‘From a letter of his^{-asws} to two commanders from the commanders of his^{-asws} army: ‘Upon you both and upon the ones in your domain, Malik Bin Al-Ashtar (as commander), so listen to him and obey and make him to be an armour and a shield, for he is from the ones I^{-asws} neither fear his weakness, nor his stumbling, nor his delaying from what the quickness is more appropriate, nor quickness to what the delaying from it is more appropriate’’.⁴⁶

وَ قَدْ رُوِيَ أَنَّهُ قَالَ: لَمَّا وَدَّ عَلِيٌّ عَ بَنِي الْعَبَّاسِ عَلَى الْحِجَازِ وَ الْيَمَنِ وَ الْعِرَاقِ فَلَمَّا ذَا قَتَلْنَا الشَّيْخَ بِالْأَمْسِ وَ إِنَّ عَلِيًّا عَ لَمَّا بَلَغْتُهُ هَذِهِ الْكَلِمَةَ أَحْضَرُهُ وَ لَاطَقَهُ وَ اعْتَدَرَ إِلَيْهِ وَ قَالَ لَهُ فَهَلْ وَ لَيْتَ حَسَنًا أَوْ حُسَيْنًا أَوْ أَحَدًا مِنْ وُلْدِ جَعْفَرٍ أَحْيَى أَوْ عَقِيلًا أَوْ أَحَدًا مِنْ وُلْدِهِ

And it has been reported,

‘(Al-Ashtar) said, when Ali^{-asws} made the sons of Al-Abbas to be governors upon Al-Hijaz and Al-Yemen and Al-Iraq, ‘So, why did we fight the sheykh (Usman) yesterday?’ And Ali^{-asws}, when these words reached him^{-asws} presented him and was kind to him and excused to him, and said to him: ‘Have I^{-asws} made a governor of Hassan^{-asws}, or Husayn^{-asws}, or anyone from the sons of Ja’far^{-as} my^{-asws} brother^{-as}, or Aqeel, or anyone from his sons?’

وَ إِنَّمَا وَ لَيْتَ وَ وُلْدَ عَمِّي الْعَبَّاسِ لِأَنِّي سَمِعْتُ الْعَبَّاسَ يَطْلُبُ مِنْ رَسُولِ اللَّهِ صَ الْإِمَارَةَ مِرَارًا فَقَالَ لَهُ رَسُولُ اللَّهِ صَ يَا عَمِّ إِنَّ الْإِمَارَةَ إِنْ طَلَبْتَهَا وَجَلَّتْ إِلَيْهَا وَ إِنْ طَلَبْتَهَا أُعِنْتُ عَلَيْهَا

And rather, I^{-asws} have made the sons of my^{-asws} uncle Al-Abbas to be governors because I^{-asws} had heard Al Abbas seeking the governance from Rasool-Allah^{-saww} repeatedly. So, Rasool-Allah^{-saww} said to him: ‘O uncle! The governance, if you were to seek it, you will be allocated to it, and if it seeks you, you will be fatigued upon it’.

وَ رَأَيْتَ بَنِيهِ فِي أَيَّامِ عُمَرَ وَ عُثْمَانَ يَجِدُونَ فِي أَنْفُسِهِمْ إِنْ وُلِّيَ عَلَيْهِمْ مِنْ أَبْنَاءِ الطُّلُقَاءِ وَ لَمْ يُؤَلَّ أَحَدٌ مِنْهُمْ فَأَحْبَبْتُ أَنْ أَصِلَ رَحْمَتَهُمْ وَ أَزِيلَ مَا كَانَ فِي أَنْفُسِهِمْ وَ بَعْدُ فَإِنْ عَلِمْتَ أَحَدًا هُوَ خَيْرٌ مِنْهُمْ فَأَتِنِي بِهِ فَخَرَجَ الْأَشْثَرُ وَ قَدْ زَالَ مَا فِي نَفْسِهِ

And I^{-asws} saw his sons during the days of Umar and Usman feeling within themselves that others from the sons of the freed ones (of Makkah) are being made governors and not one of them is made a governor, so I^{-asws} loved to connect their relationship and remove what was

⁴⁵ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 34 b

⁴⁶ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 35 a

in their selves. And afterwards if you come to know of anyone who is better than them, then come to me^{-asws} with him'. So, Al-Ashtar went out and that which was in his self, was removed'.

وَقَدْ رَوَى الْمُحَدِّثُونَ حَدِيثًا يَدُلُّ عَلَى فَضِيلَةِ عَظِيمَةِ لِأَشْتَرٍ وَ هِيَ شَهَادَةٌ قَاطِعَةٌ مِنَ النَّبِيِّ ص بِأَنَّهُ مُؤْتَمَنٌ.

And it has been reported by the narrators of Ahadeeth, pointing upon the great merit of Al-Ashtar, and it is the conclusive testimony from the Prophet^{-saww} that he is trustworthy".⁴⁷

رَوَى هَذَا الْحَدِيثَ أَبُو عُمَرَ بْنُ عَبْدِ الرَّبِّ فِي كِتَابِ الْإِسْتِيَابِ فِي حَرْفِ الْجِيمِ فِي بَابِ جُنْدَبٍ قَالَ أَبُو عُمَرَ لَمَّا حَضَرَتْ أَبَا ذَرٍّ الْوَفَاةَ وَ هُوَ بِالرَّبَذَةِ-
بَكَتْ رُؤُوسُهُ ثُمَّ دَرَّ قَالَ لِي مَا يُبْكِيكَ فَقَالَتْ مَا لِي لَا أُبْكِي وَ أَنْتَ تَمُوتُ بِفَلَاةٍ مِنَ الْأَرْضِ وَ لَيْسَ عِنْدِي ثَوْبٌ يَسْغُوكَ كَفَنًا وَ لَا بَدَأَ لِي مِنَ
الْقِيَامِ بِجَهَاذِكَ

And this Hadeeth has been reported by Abu Umar Bin Abdul Birr in the book 'Al Istiyab', in the letter 'Jeem' in the chapter of Jundab (Abu Zarr^{-ra}), Abu Umar said,

'When the death presented to Abu Zarr^{-ra}, and he^{-ra} was at Al-Rabza, his^{-ra} wife, Umm Zarr, cried. She said, 'He^{-ra} said to me, 'What makes you cry?' She said, 'Why should I not cry and you^{-ra} are dying in a wilderness of the earth, and there is neither any cloth in my possession to be capacious enough as a shroud, nor is there any escape for me from the standing with your^{-ra} funeral preparations?'

فَقَالَ أَبُوشَرِي وَ لَا تَبْكِي فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا يَمُوتُ بَيْنَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ وَلَدَانِ أَوْ ثَلَاثٍ فَيَصْبِرَانِ وَ يَحْتَسِبَانِ فَيَرِيَانِ النَّارَ أَبَدًا وَ قَدْ مَاتَ
لَنَا ثَلَاثَةٌ مِنَ الْوَالِدِ

He^{-ra} said, 'Receive glad tidings and do not cry, for I^{-ra} have heard Rasool-Allah^{-saww} saying: 'No two sons will be dying between two Muslims persons, or three (sons), so they are patient and be in anticipation, so they would see the Fire, ever!' And three sons of ours have died.

وَ سَمِعْتُ أَيْضًا رَسُولَ اللَّهِ ص يَقُولُ لَنْفَرٍ أَنَا فِيهِمْ لَيَمُوتَنَّ أَحَدُكُمْ بِفَلَاةٍ مِنَ الْأَرْضِ يَشْهَدُهُ عَصَابَةٌ مِنَ الْمُؤْمِنِينَ وَ لَيْسَ مِنْ أَوْلِيَاكَ النَّفَرِ أَحَدٌ إِلَّا وَ قَدْ
مَاتَ فِي قَرْيَةٍ وَ جَمَاعَةٍ فَأَنَا لَا أَشْكُ أَنَّ ذَلِكَ الرَّجُلُ وَ اللَّهُ مَا كَذَّبْتُ وَ لَا كُذِّبْتُ فَانظُرِي الطَّرِيقَ

And I^{-ra} heard Rasool-Allah^{-saww} saying as well to a number (of people), I^{-ra} was among them: 'One of you would be dying in a wilderness from the earth. A party of Momineen would be attending him', and there is no one from those number, anyone except and he had already died in a town and a community. Thus, I^{-ra} have not doubt I^{-ra} am that man. By Allah^{-azwj}! Neither am I^{-ra} lying nor have I^{-ra} been lied to. So, look out on the road!'

قَالَتْ أُمُّ ذَرٍّ فَمَلْتُ أُنَى وَ قَدْ ذَهَبَ الْحَاجُّ وَ تَقَطَّعَتِ الطَّرِيقُ فَقَالَ اذْهَبِي فَتَبْصُرِي

Umm Zarr said, 'How, and the pilgrims have gone and cut across the road?' He^{-ra} said: 'Go and watch out!'

⁴⁷ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 35 b

قَالَتْ فَكُنْتُ أَشْتَدُّ إِلَى الْكُتَيْبِ فَأَصْعَدُ فَأَنْظُرُ ثُمَّ أَرْجِعُ إِلَيْهِ فَأَمْرَضُهُ فَبَيْنَا أَنَا وَهُوَ عَلَى هَذِهِ الْحَالَةِ إِذَا أَنَا بِرِجَالٍ عَلَى رِكَابِهِمْ كَأَنَّهم الرِّحْمُ تَحْتُ بِهم رَوَاحِلُهُمْ فَأَسْرَعُوا إِلَيَّ حَتَّى وَقَفُوا عَلَيَّ وَ قَالُوا يَا أُمَّةَ اللَّهِ مَا لَكَ

She said, 'I went to a dune and ascended. I looked around, then returned to him^{-ra}, and he^{-ra} had become sicker. While I and him^{-ra} were upon this state when I was with riders upon their rides as if they were birds, their rides were flying with them. They hastened towards me until they paused by me and said, 'O maid of Allah^{-azwj}! What is the matter with you?'

فَقُلْتُ امْرُؤٌ مِنَ الْمُسْلِمِينَ يَمُوتُ تُكْفِنُونَهُ قَالُوا وَمَنْ هُوَ قُلْتُ أَبُو ذَرٍّ قَالُوا صَاحِبُ رَسُولِ اللَّهِ ص قُلْتُ نَعَمْ فَقَدَّوهُ بِأَبَائِهِمْ وَ أُمَّهَاتِهِمْ وَ أَسْرَعُوا إِلَيْهِ حَتَّى دَخَلُوا عَلَيْهِ

I said, 'A man from the Muslims is dying. Can you enshroud him?' They said, 'And who is he?' I said, 'Abu Zarr^{-ra}'. They said, 'Companion of Rasool-Allah^{-sawww}? I said, 'Yes'. They (swore) ransoming by their fathers and their mothers and hastened to him^{-ra} until they entered to see him^{-ra}.

فَقَالَ لَهُمْ أَبَشِرُوا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِنَفَرٍ أَنَا فِيهِمْ لَيَمُوتَنَّ رَجُلٌ مِنْكُمْ بِقَلَاةٍ مِنَ الْأَرْضِ تَشْهَدُهُ عَصَابَةٌ مِنَ الْمُؤْمِنِينَ وَ لَيْسَ مِنْ أَوْلِيكَ النَّقَرِ أَحَدٌ إِلَّا وَ قَدْ هَلَكَ فِي قَرْيَةٍ وَ جَمَاعَةٍ

He^{-ra} said, 'Receive glad tidings, for I heard Rasool-Allah^{-sawww} saying to a number (of people), I^{-ra} was among them: 'A man from you would be dying in a wilderness from the earth. A party from the Momineen will be attending him^{-ra}, and there isn't anyone from that number except and he has already died in a town and a community.

وَ اللَّهُ مَا كَذَبْتُمْ وَ لَا كُذِّبْتُمْ وَ لَوْ كَانَ عِنْدِي تَوْبٌ يَسْغِي كَفْنَاً لِي أَوْ لِامْرَأَتِي لَمْ أَكْفَنْ إِلَّا فِي تَوْبٍ لِي أَوْ لَهَا وَ إِنِّي أَنْشِدُكُمْ اللَّهُ أَنْ لَا يُكْفِنِي رَجُلٌ مِنْكُمْ كَانَ أَمِيراً أَوْ عَرِيفاً أَوْ بَرِيداً أَوْ نَقِيباً

By Allah^{-azwj}! Neither am I^{-ra} lying to you nor have I^{-ra} been lied to, and if only there was a piece of cloth in my^{-ra} possession to suffice me as a shroud, or for my^{-ra} wife, I^{-ra} would not enshroud except is my^{-ra} cloth or hers. And I^{-ra} adjure you all with Allah^{-azwj}! No man from you should enshroud me^{-ra} who was a commander, or an officer, or a messenger, or a captain'.

قَالَتْ وَ لَيْسَ فِي أَوْلِيكَ النَّقَرِ أَحَدٌ إِلَّا وَ قَدْ قَارَفَ بَعْضُ مَا قَالَ إِلَّا فَتَى مِنَ الْأَنْصَارِ قَالَ لَهُ أَنَا أَكْفِنُكَ يَا عَمَّ فِي رِدَائِي هَذَا وَ فِي تَوْبَتَيْنِ مَعِي فِي عَيْتِي مِنْ غَزَلِ أُمِّي

She said, 'And there wasn't anyone from the group except and he acknowledged part of what he^{-ra} had said, except a youth from the Helpers. He said to him^{-ra}, 'Shall I enshroud you^{-ra}, O uncle, in this robe of mine, and in two clothes which are with me in my suitcase from the weaving of my mother?'

فَقَالَ أَبُو ذَرٍّ أَنْتَ تُكْفِنُنِي فَمَاتَ فَكَفَنَهُ الْأَنْصَارِيُّ وَ غَسَلَهُ فِي النَّقْرِ الَّذِينَ حَضَرُوهُ وَ قَامُوا عَلَيْهِ وَ دَفَنُوهُ فِي نَقْرِ كُلهُمْ بِمَانٍ.

Abu Zarr^{-ra} said, 'You will enshroud me^{-ra}. He^{-ra} died, so the Helper enshrouded him^{-ra}, and washed him^{-ra} among the number, those who were present, and they stood to him^{-ra} and buried him^{-ra} among a number, all of them Yemenis'.⁴⁸

36- قب، المناقب لابن شهر آشوب كُتِبَ عَلَيْهِ عُبَيْدُ اللَّهِ بْنِ أَبِي رَافِعٍ وَ سَعِيدُ بْنُ مِرَانَ الْهَمْدَانِيُّ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَ كَانَ يَوَائِبُهُ سَلْمَانَ وَ مُؤَدِّئُهُ جُوَيْرِيَةَ بْنَ مُسْنَهْرِ الْعَبْدِيِّ- وَ ابْنُ النَّبَّاحِ وَ هَمْدَانَ الَّذِي قَتَلَهُ الْحَجَّاجُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'His^{-asws} scribes were Ubeydullah Bin Abu Rafie, and Saeed Bin Namiran Al-Hamdany, and Abdullah Bin Ja'far, and Ubeydullah Bin Abdullah Bin Masoud; and his^{-asws} portal was Salman^{-ra}, and his^{-asws} Muezzin was Juweyria Bin Mus'hir Al-Abdy, and Ibn Al-Nabbah, and Hamdan who was killed by Al-Hajjaj.

وَ حَدَّثَنَا أَبُو نَيْرَازٍ مِنْ أَوْلَادِ مُلُوكِ الْعَجَمِ رَغِبَ فِي الْإِسْلَامِ وَ هُوَ صَغِيرٌ فَأَتَى رَسُولَ اللَّهِ ص فَاسْلَمَ وَ كَانَ مَعَهُ فَلَمَّا تُوِّبِيَ ص صَارَ مَعَ فَاطِمَةَ وَ وَلَدَيْهَا ع وَ كَانَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فِي سَبْيِ فَرَازَةَ فَوَهَبَهُ النَّبِيُّ ص لِفَاطِمَةَ ع فَكَانَ بَعْدَ ذَلِكَ مَعَ مُعَاوِيَةَ

And his^{-asws} servants were Abu Neyraz from the sons of the Persian kings desirous regarding Al-Islam, and he was young. He had come to Rasool-Allah^{-saww} and become a Muslim and was with him^{-saww}. When he^{-saww} passed away, he came to be with (Syeda) Fatima^{-asws} and her^{-asws} two sons^{-asws}. And Abdullah Bin Masoud was among the captives of Fazarah. The Prophet^{-saww} gifted him to (Syeda) Fatima^{-asws}. After that he was with Muawiya.

وَ كَانَ لَهُ أَلْفٌ نَسَمَةٍ مِنْهُمْ قَبْرٌ وَ مَيْمٌ قَتَلَهُمَا الْحَجَّاجُ وَ سَعْدٌ وَ نَصْرٌ قَتِلَا مَعَ الْمُسَيْنِ ع وَ أَحْمَرٌ قَتِلَ فِي صِفِّينَ وَ مِنْهُمْ غَزْوَانٌ وَ تُبَيْتٌ وَ مَيْمُونٌ وَ خَادِمَتُهُ فِضَّةٌ وَ زَبْرَاءُ وَ سُلَافَةُ.

And there were a thousand slaves for him^{-asws} (he^{-asws} had freed). From them were Qanbar and Meesam. Al-Hajjaj killed them both. And Sa'ad and Nasr were killed with Al-Husayn^{-asws}, and Ahmad was killed in Siffeen. And from them were Gazwan, and Subeyt, and Maymoun, and his^{-asws} maid Fizza^{-ra}, and Zabra'a, and Sulafah'.⁴⁹

37- ختص، الإختصاص ابنُ قُؤْلُوبِيَةَ عَنِ الْعَبَّاسِيِّ عَنِ أَبِيهِ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ مَرْوَكِ بْنِ عُبَيْدٍ عَنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنِ رَجُلٍ عَنِ الْأَصْبَغِ قَالَ: قُلْتُ لَهُ كَيْفَ سَمَّيْتَهُمْ شُرْطَةَ الْحَمِيسِ يَا أَصْبَغُ- فَقَالَ إِنَّا ضَمَمْنَا لَهُ الدَّبْحَ وَ ضَمَمْنَا لَنَا الْقُنْحَ.

(The book) 'Al Ikhtisaas' – Ibn Qawlawayya, from Al Ayyashi, from his father, from Ali Bin Al-Husayn, from Marwak Bin Ubeyd, from Ibrahim Bin Abu Al Bilad, from a man, from Al Asbagh who said,

'I said to him, 'How come you named them as the elite force (Shurtat Al-Khameys), O Asbagh?' He said, 'We guarantee the slaughter being for him (a member of this), and he guarantees the victory for us''.⁵⁰

⁴⁸ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 35 c

⁴⁹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 36

⁵⁰ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 37

38- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ الْمُؤْمِنُ وَ أَحْمَدُ بْنُ هَارُونَ الْفَامِيُّ وَ جَمَاعَةٌ مِنْ مَشَائِخِنَا عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ عَيْسَى عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أَيُّ شَيْءٍ تَقُولُونَ أَنْتُمْ فَقَالَ نَقُولُ هَلَكَ النَّاسُ إِلَّا ثَلَاثَةً فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَأَيُّ ابْنِ لَيْلَى وَ شُتَيْرٍ فَسَأَلْتُ حَمَّادَ بْنَ عَيْسَى عَنْهُمَا قَالَ كَانَا مُؤَلَّيْنِ أَسْوَدَيْنِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The book) 'Al Ikhtisaas' – Ja'far Bin Al-Husayn Al Momin, and Ahmad Bin Haroun Al Famy, and a group of our elders, from Ibn Al Waleed, from Al Saffar, from Ali Bin Ismail Bin Isa, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Al haris Bin Al Mugheira who said,

'Abu Abdullah said to me, 'Which thing are you all saying?' I said, 'We are saying the people were destroyed except for three (persons)'. Abu Abdullah^{-asws} said: 'So where is Ibn Layli, and Shuteyr?' I asked Hammad Bin Isa about them both. He said, 'They were two black slaves of Ali^{-asws} Bin Abu Talib^{-asws}'.⁵¹

39- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ دَرِيحِ الْمُحَارِبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع وَ عَنِ ابْنِ جَرِيحٍ وَ غَيْرِهِ مِنْ تَقِيْفٍ أَنَّ ابْنَ عَبَّاسٍ لَمَّا مَاتَ وَ أُخْرِجَ بِهِ خُرُجٍ مِنْ تَحْتِ كَفِّهِ طَيْرٌ أَبْيَضٌ يَنْظُرُونَ إِلَيْهِ يَطِيرُ نَحْوَ السَّمَاءِ حَتَّى غَابَ عَنْهُمْ

(The book) 'Al Ikhtisaas' – Ja'far Bin Al-Husayn, from Ibn Al Waleed, from Al Saffar, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from Zareeh Al Muhariby, from Abu Abdullah^{-asws}, and from Ibn Jareeh and someone else from Saqeef.

'When Ibn Abbas died and they came out with him, a white bird came out from under his shroud. They looked at it flying away towards the sky until it disappeared from them.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ أَبِي يُحِبُّهُ حُبًّا شَدِيدًا وَ كَانَ أَبِي ع وَ هُوَ عَلَامٌ يُلْبِسُهُ أُمُّهُ ثِيَابَهُ فَيَنْطَلِقُ فِي غِلْمَانِ بَنِي عَبْدِ الْمُطَّلِبِ

And Abu Abdullah^{-asws} said: 'My^{-asws} father^{-asws} used to love him with intense love, and my^{-asws} father^{-asws} when he^{-asws} was a boy, his^{-asws} mother would make him^{-asws} wear his clothes, and he^{-asws} would go among the boys of the clan of Abdul Muttalib^{-as}.

قَالَ فَأَتَاهُ فَقَالَ مَنْ أَنْتَ بَعْدَ مَا أَصِيبَ بَصْرُهُ فَقَالَ أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ فَقَالَ حَسْبُكَ مَنْ لَمْ يَعْرِفْكَ فَلَا عَرَفَكَ.

He^{-asws} said: 'He^{-asws} went to him (Ibn Abbas). He said, 'Who are you?' After his eyesight had been blinded. He^{-asws} said: 'I^{-asws} am Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws}'. He said, 'It suffices you^{-asws}. One who does not recognise you^{-asws}, and he does not recognise you^{-asws}'.⁵²

40- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابِ لَهُ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ أَمَّا بَعْدُ فَإِنِّي كُنْتُ أَشْرِكُكَ فِي أَمَانَتِي وَ جَعَلْتُكَ شِعَارِي وَ بَطَانَتِي وَ لَمْ يَكُنْ فِي أَهْلِي رَجُلٌ أَوْثَقَ مِنْكَ فِي نَفْسِي لِمَوَاسَاتِي وَ مُؤَازَرَتِي وَ آدَاءِ الْأَمَانَةِ إِلَيَّ

(The book) 'Nahj Al Balagah' –

'And from a letter of his^{-asws} to Abdullah Bin Al-Abbas: 'As for after, I^{-asws} used to participate you in my^{-asws} entrustments and there did not happen to be anyone from my^{-asws} family

⁵¹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 38

⁵² Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 39

members more trustworthy than you regarding myself, for consoling me^{-asws} and supporting me^{-asws} and fulfilling the entrustments to me^{-asws}.

فَلَمَّا رَأَيْتَ الزَّمَانَ عَلَى ابْنِ عَمِّكَ قَدْ كَلَبَ وَ الْعَدُوُّ قَدْ حَرَبَ وَ أَمَانَةُ النَّاسِ قَدْ خَرِبَتْ وَ هَذِهِ الْأُمَّةُ قَدْ فَتَكَتْ وَ شَعَرَتْ قَلْبَتِ لِابْنِ عَمِّكَ ظَهَرَ الْمِجْرَى
فَفَارَقْتُهُ مَعَ الْمُفَارِقِينَ وَ خَذَلْتُهُ مَعَ الْخَائِذِينَ وَ حُنِنْتُهُ مَعَ الْخَائِنِينَ

But when you saw the times have overturned upon the son^{-asws} of your uncle^{-as}, and the enemies had waged war upon him^{-asws}, and the entrustments of the people had been betrayed, and these matters had become widespread, you turned your back to the son^{-asws} of your uncle^{-as} (like the) madman and separated from him^{-asws} with the separating ones and abandoned him^{-asws} with evil abandoning of the abandoning ones.

فَلَا ابْنَ عَمِّكَ آسَيْتَ وَ لَا الْأَمَانَةَ أَدَيْتَ وَ كَأَنَّكَ لَمْ تَكُنْ اللَّهُ تَرِيدُ بِجِهَادِكَ وَ كَأَنَّكَ لَمْ تَكُنْ عَلَى بَيْتِهِ مِنْ رَبِّكَ وَ كَأَنَّكَ إِذَا كُنْتَ تَكِيدُ هَذِهِ الْأُمَّةَ عَنْ
دُنْيَاهُمْ وَ تَنْوِي غَرْمَهُمْ عَنْ فَيْئِهِمْ فَلَمَّا أَفَكْتَنَّاكَ الشِّدَّةَ فِي خِيَانَةِ الْأُمَّةِ أَسْرَعْتَ الْكُرَّةَ وَ عَاجَلْتَ الْوَيْبَةَ وَ اخْتَطَفْتَ مَا قَدَرْتَ عَلَيْهِ مِنْ أَمْوَالِهِمُ الْمُصُونَةَ
لِأَرْوَامِهِمْ وَ أَيْتَامِهِمْ اخْتَطَفْتَ الذِّئْبِ الْأَزْلِ دَامِيَةَ الْمِعْزَى الْكَسِيرَةَ

But the son^{-asws} of your uncle^{-as} did not despair nor were the entrustments fulfilled. It is as if you did not intend Allah^{-azwj} with your Jihad, and it is as if you did not happen to be upon a Proof from your Lord^{-azwj}, and it is as if you were rather plotting against the community of Muhammad^{-saww} upon their religion and intended to deceive them. So, when the difficulty enabled you (an opportunity) in betraying the community of Muhammad^{-saww}, you were quick with the pouncing and hastened the enmity, so you snatched upon whatever you were able upon like the snatching by the wolf of the still, injured, helpless goat.

فَحَمَلْتُهُ إِلَى الْحِجَازِ رَحِيبَ الصَّدْرِ بِحَمْلِهِ غَيْرَ مُتَأَمِّمٍ مِنْ أَخْذِهِ كَأَنَّكَ لَا أَبَا لِعَيْتِكَ حَدَرْتَ عَلَى أَهْلِكَ ثِرَائِكَ مِنْ أَبِيكَ وَ أَمْنِكَ فَسُبْحَانَ اللَّهِ أَمَا مَا تُؤْمِنُ
بِالْمَعَادِ أَوْ مَا تَخَافُ بِقَاسِ الْحِسَابِ

So you carried it to Al-Hijaz, being content of the chest in carrying it, without any sin from having taken it. It is as if there is not father for others that you carried it to your family as if it was your inheritance from your father and your mother. Glory be to Allah^{-azwj}! Do you not believe in the Hereafter, or do you not fear the argument of the Reckoning?

أَيُّهَا الْمَعْدُودُ كَانَ عِنْدَنَا مِنْ ذَوِي الْأَلْبَابِ كَيْفَ تُسْبِغُ شَرَاباً وَ طَعَاماً وَ أَنْتَ تَعْلَمُ أَنَّكَ تَأْكُلُ حَرَاماً وَ تَشْرَبُ حَرَاماً وَ تَبْتَاعُ الْإِمَاءَ وَ تَنْكِحُ النِّسَاءَ مِنْ
مَالِ الْيَتَامَى وَ الْمَسَاكِينِ وَ الْمُؤْمِنِينَ وَ الْمُجَاهِدِينَ الَّذِينَ أَفَاءَ اللَّهُ عَلَيْهِمْ هَذِهِ الْأَمْوَالَ وَ أَحْزَرَ بِهِمْ هَذِهِ الْبِلَادَ

O you who were counted in our presence to be from the ones with understanding! How can you justify the drinks and foods while you know that you are eating the Prohibited and drinking the Prohibited? And you are acquiring the slave girls and marrying the women from the wealth of the orphans and the poor, and the Momineen, and the Mujahideen, those Allah^{-azwj} has Legalised this wealth unto them and has protected this city by them.

فَاتَّقِ اللَّهَ وَ ارْزُدْ إِلَى هَؤُلَاءِ الْقَوْمِ أَمْوَالَهُمْ فَإِنَّكَ إِنْ لَمْ تَفْعَلْ تُمْ أَمْكَنِي اللَّهُ مِنْكَ لِأَعْدِرَنِّي إِلَى اللَّهِ فِيكَ وَ لِأَضْرِبَنَّكَ بِسَيْفِي الَّذِي مَا ضَرَبْتُ بِهِ أَحَداً إِلَّا دَخَلَ
النَّارَ

Fear Allah^{-azwj} and return to the people their wealth, for if you do not do so, then Allah^{-azwj} Enables me^{-asws} from you, I^{-asws} will excuse myself^{-asws} to Allah^{-azwj} regarding you and I^{-asws} will strike you with my^{-asws} sword which no one has been struck with except he entered the Fire!

وَاللَّهُ لَوْ أَنَّ الْحَسَنَ وَالْحُسَيْنَ عَفَا مِثْلَ الَّذِي فَعَلْتَ مَا كَانَتْ هُمَا عِنْدِي هَوَادَةً وَلَا ظَفِرًا مِثِّي بِإِزَادَةِ حَتَّى آخِذَ الْحَقِّ مِنْهُمَا وَ أَرْبِحَ الْبَاطِلَ مِنْ مَظْلَمَتِهَا

By Allah^{-azwj}! Even if Al-Hassan^{-asws} and Al-Husayn^{-asws} were to do like what you have done, there would not have been any leniency for them^{-asws} with me^{-asws}, nor would they^{-asws} win from me^{-asws} with an intention until I^{-asws} would have taken the right from them^{-asws} and obliterated the falsehood from its injustices.

وَأُقْسِمُ بِاللَّهِ رَبِّ الْعَالَمِينَ مَا يَسُرُّنِي أَنَّ مَا أَخَذْتُهُ مِنْ أَمْوَالِهِمْ خَلَّالًا لِي أَنْزُكُهُ مِيرَاثًا لِمَنْ بَعْدِي فَصَبَّحَ رُوَيْدًا

And I^{-asws} swear by Allah^{-azwj}, Lord^{-azwj} of the worlds! What makes me^{-asws} happy is that what I^{-asws} have taken from their wealth is, what is Permissible for me^{-asws}, so I^{-asws} can leave it as an inheritance for the ones after me^{-asws}. You will be exposed slowly.

فَكَأَنَّكَ قَدْ بَلَغْتَ الْمَدَى وَ دُفِنْتَ تَحْتَ التُّرَى وَ عَرَضَتْ عَلَيْكَ أَعْمَالُكَ بِالْمَحَلِّ الَّذِي يُبَادِي الظَّالِمَ فِيهِ بِالْحُسْرَةِ وَ يَتَمَتَّى الْمُضْطَبِّعِ الرَّجْعَةَ وَ لَا تَ حِينَ مَنَاصِ وَ السَّلَامِ.

It is as if you have reached the end, and you are presented to your Lord^{-azwj} in the place of the one who wishes the return (to the world) the wastage of the repentance of that: **so they called out for escape when it was too late? [38:3]**. And the greeting⁵³.

أَقُولُ قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ اخْتَلَفَ النَّاسُ فِي الْمَكْتُوبِ إِلَيْهِ هَذَا الْكِتَابُ فَقَالَ الْأَكْثَرُونَ إِنَّهُ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ كَمَا تَدُلُّ عَلَيْهِ عِبَارَاتُ الْكِتَابِ وَ قَدْ رَوَى أَرْبَابُ هَذَا الْقَوْلِ أَنَّ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ كَتَبَ إِلَى عَلِيِّ عَ جَوَابًا عَنْ هَذَا الْكِتَابِ قَالُوا وَ كَانَ جَوَابُهُ أَمَا بَعْدُ فَقَدْ أَتَانِي كِتَابُكَ تُعْظِمُ عَلَيَّ مَا أَصَبْتُ مِنْ بَيْتِ مَالِ الْبَصْرَةِ وَ لَعَمْرِي إِنَّ حَقِّي فِي بَيْتِ الْمَالِ لَأَكْثَرُ بِمَا أَخَذْتُ وَ السَّلَامُ

I (Majlisi) am saying, ‘Abdul Hameed Bin Abu Al Hadeed said, ‘The people have differed regarding the one this letter has been written to. Most of them said it is Abdullah Bin Al Abbas, like what the phrases of the letter are pointing upon, and what the lords of this word have reported,

‘Abdullah Bin Al-Abbas wrote to Ali^{-asws} in answer to this letter. They said, ‘And his answer was, ‘As for after, you^{-asws} have made a big thing upon me of what I have attained from the public treasury of Al-Basra. And, by my life! My right in the public treasury is more than what I have taken. And the greeting’.

قَالُوا فَكَتَبَ إِلَيْهِ عَلِيُّ عَ أَمَا بَعْدُ فَإِنَّ مِنَ الْعَجَبِ أَنْ تُزَيِّنَ لَكَ نَفْسُكَ أَنَّ لَكَ فِي بَيْتِ مَالِ الْمُسْلِمِينَ مِنَ الْحَقِّ أَكْثَرُ بِمَا لِرَجُلٍ مِنَ الْمُسْلِمِينَ فَقَدْ أَفْلَحْتَ لَقَدْ كَانَ تَمَيِّكَ الْبَاطِلَ وَ ادِّعَاؤُكَ مَا لَا يَكُونُ يُنْجِيكَ عَنِ الْمَأْتَمِ وَ جُلُّ لَكَ الْمُحَرَّمِ إِنَّكَ لَأَنْتَ الْمُهْتَدِي السَّعِيدُ إِذَا

They said, ‘So, Ali^{-asws} wrote to him: ‘As for after, it is from the surprises that you are adorning yourself that for you, in the public treasury, from the right, is more that it is for a man from the Muslims, so you have succeeded. You have been wishing the falsehood and your claim is

⁵³ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 40 a

what cannot happen to rescue you from the sins, and Permit for you the Prohibited, for then you would be the guided, the fortunate, then.

وَقَدْ بَلَغَنِي أَنَّكَ اتَّخَذْتَ مَكَّةَ وَطَنًا وَصَرَبْتَ بِهَا عَطْنَا تَشْتَرِي بِهَا مَوْلِدَاتِ مَكَّةَ وَ الْمَدِينَةَ وَ الطَّائِفِ تَحْتَازُهُنَّ عَلَى عَيْنِكَ وَ تُعْطِي فِيهِنَّ مَالَ غَيْرِكَ فَارْجِعْ هَذَاكَ اللَّهُ إِلَى رُشْدِكَ وَ تُبِّ إِلَى اللَّهِ رَبِّكَ وَ اِخْرُجْ إِلَى الْمُسْلِمِينَ مِنْ أَمْوَالِهِمْ

And it has reached me^{-asws} that you have taken Makkah as a homeland, and you have struck a tannery at it, buying slave girls of Makkah and Al-Medina and Al-Taif. You choosing them upon your eyes and giving regarding them the wealth of others. So, return, may Allah^{-azwj} Guide you to the rightful guidance, and repent to Allah^{-azwj}, your Lord^{-azwj}, and bring out to the Muslims, from their wealth.

فَعَمَّا قَلِيلٍ تُفَارِقُنِي مِنْ أَلْفَتِ وَ تَتْرُكُ مَا جَمَعْتَ وَ تَعِيبُ فِي صَدْعٍ مِنَ الْأَرْضِ غَيْرِ مُوسَدٍ وَ لَا مُمَهَّدٍ قَدْ فَارَقْتَ الْأَحْبَابَ وَ سَكَنْتَ الرُّبَابَ وَ وَاجَهْتَ الْحِسَابَ غَنِيًّا عَمَّا خَلَقْتَ فَقِيرًا إِلَى مَا قَدَّمْتَ وَ السَّلَامُ

After a little while you will be separating from the ones you love and leave behind whatever you have amassed, and you will disappear in a crack of the earth, without any pillow nor cradle. You will separate from the loved ones and settle in the soil, and face the Reckoning, needless from what you have left behind, poor to what is in front of you. And the greeting’.

قَالُوا فَكَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ أَمَّا بَعْدُ فَإِنَّكَ قَدْ أَكْثَرْتَ عَلَيَّ وَ وَ اللَّهِ لَأَنْ أَلْقَى اللَّهَ قَدْ احْتَوَيْتُ عَلَى كُنُوزِ الْأَرْضِ كُلِّهَا مِنْ ذَهَبِهَا وَ عُمِّيَانِهَا وَ لُجَيْنِهَا أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَاهُ بِدَمِ امْرِئٍ مُسْلِمٍ وَ السَّلَامُ.

They said, ‘Abdullah Bin Al-Abbas wrote to him^{-asws}: ‘As for after, you^{-asws} have frequented upon me, and by Allah^{-azwj}! If I were to meet Allah^{-azwj} containing upon the treasures of the earth, all of them, from its gold and its hoards, and its silver, it would be more beloved to me than if I were to meet Him^{-azwj} with the blood of a Muslim person (like you^{-asws} will). And the greeting’’⁵⁴

⁵⁴ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 124 H 40 b

CHAPTER 125 - MISCELLANEOUS

1- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق ابن المتوكل عن أبيه عن الریان بن الصلت عن الرضا عن آتائه ع قال: رأى أمير المؤمنين ع رجلاً من شيعته بعد عهد طويل و قد أثر السن فيه و كان يتجعد في مشيه فقال ع كبير سنك يا رجل قال في طاعتك يا أمير المؤمنين- فقال ع إنك لتتجعد قال على أعدائك يا أمير المؤمنين فقال ع أجد فيك بنية قال هي لك يا أمير المؤمنين.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}', (and) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkal, from his father, from Al Rayyan

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} saw a man from his^{-asws} Shias after a long time and the years had had an impact in him, and he was strong in his walking. He^{-asws} said: 'You have become aged, O man'. He said, 'In your^{-asws} obedience, O Amir Al-Momineen^{-asws}!' He^{-asws} said: 'You are walking strongly'. He said, 'Against your^{-asws} enemies, O Amir Al-Momineen^{-asws}! He^{-asws} said: 'I^{-asws} find the remaining (more life) to be for you'. He said, 'It is up to you^{-asws}, O Amir Al-Momineen^{-asws}'.⁵⁵

2- لي، الأماالي للصدوق ابن موسى عن الأسيدي عن الفزاري عن عبادة بن يعقوب عن منصور بن أبي نويرة عن أبي بكر بن عياش عن قرن أبي سليمان الصبي قال: أرسل علي بن أبي طالب أمير المؤمنين ع إلى لبيد العطاردي بعض شرطه فمروا به على مسجد سماك فقام إليه نعيم بن دجاجة الأسيدي فقال بينهم و بينه فأرسل أمير المؤمنين ع إلى نعيم فجيء به

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Fazary, from Abbad Bin Yaqoub, from Mansour Bin Abu Nuweyra, from Abu Bakr Bin Ayyash, from Qaran Abu Suleyman Al Zaby who said,

'Ali^{-asws} Bin Abu Talib Amir Al-Momineen^{-asws} sent a message to Labeed Al-Utaridy, one of his^{-asws} elite forces. They passed Masjid Sammak with him. Nueym Bin Dajajah Al-Asady stood to him and was a barrier between them and him. Amir Al-Momineen^{-asws} sent a message to Nueym. They came with him.

قال فرجع أمير المؤمنين ع شيئاً ليضربه فقال نعيم و الله إن صحبتك لذلل و إن خلافك لكفر فقال أمير المؤمنين ع و تعلم ذلك قال نعم قال خلوه.

He (the narrator) said, 'Amir Al-Momineen^{-asws} raised something to strike him, so Nueym said, 'By Allah^{-azwj}! Accompanying you^{-asws} is a disgrace and opposing you^{-asws} is Kufri!' Amir Al-Momineen^{-asws} said: 'And you know that?' He said, 'Yes'. He^{-asws} said: 'Let him go!'⁵⁶

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqada, from Musa Bin Al Qasim, from Ismail Bin Hammam,

3- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عفة عن موسى بن القاسم عن إسماعيل بن همام عن الرضا عن آتائه ع أن علياً ع قال: يا رسول الله إنك تبعني في الأمر فأكون فيها كالسكة المحماة أم الشاهد يرى ما لا يرى الغائب قال بل الشاهد يرى ما لا يرى الغائب.

⁵⁵ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 125 H 1

⁵⁶ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 125 H 2

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Ali^{-asws} said: ‘O Rasool-Allah^{-saww}! You^{-saww} send me^{-asws} regarding the matter, so I^{-asws} become in it like the sharp iron blade, or the attendee sees what the absentee does not see’. He^{-saww} said: ‘But the attendee does see what the absentee does not see’⁵⁷.

4- ما، الأماي للشيخ الطوسي جماعة عن ابن المُفضَّل عن أحمد بن مُحَمَّد بن عيسى بن العَوَادِ عن مُحَمَّد بن عَبْدِ الجُبَّار السَّدُوسِيِّ عن عَلِيِّ بنِ الحُسَيْنِ بنِ عَوْنِ بنِ أَبِي حَرْبِ بنِ أَبِي الأَسْوَدِ الدُّوَلِيِّ قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ أَبِي حَرْبِ بنِ أَبِي الأَسْوَدِ عَنْ أَبِيهِ أَنَّ رَجُلًا سَأَلَ أَمِيرَ المُؤْمِنِينَ عَلِيَّ بنِ أَبِي طَالِبٍ عَ عَنْ سُؤَالِ فَبَادَرَ فَدَخَلَ مَنْزِلَهُ ثُمَّ خَرَجَ فَقَالَ أَيْنَ السَّائِلُ فَقَالَ الرَّجُلُ هَا أَنَا يَا أَمِيرَ المُؤْمِنِينَ قَالَ مَا مَسَأَلْتِكَ قَالَ كَيْتَ وَ كَيْتَ فَأَجَابَهُ عَنْ سُؤَالِهِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Ibn Al Mufazzal, from Ahmad Bin Muhammad Bin Isa Bin Al Awwad, from Muhammad Bin Abdul Jabbar Al Sadousy, from Ali Bin Al-Husayn Bin Awn Bin Abu Harb Bin Abu Al Aswad Al Dowly who said, ‘It is narrated to me by my father, from his father, from Abu Harb Bin Abu Al Aswad, from his father Abu Aswad,

‘A man asked Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} a question. He^{-asws} rushed and entered his^{-asws} house, then came out. He^{-asws} said: ‘Where is the questioner?’ The man said, ‘Here I am, O Amir Al-Momineen^{-asws}!’ He^{-asws} said: ‘What was your question?’ He said, ‘Such and such’. He^{-asws} answered him about his question.

فَقِيلَ يَا أَمِيرَ المُؤْمِنِينَ كُنَّا عَهْدُنَاكَ إِذَا سُئِلْتَ عَنِ الْمَسْأَلَةِ كُنْتَ فِيهَا كَالسِّكَّةِ الْمُحْمَاةِ جَوَابًا فَمَا بَأْكَ أَنْ تُطَأْتَ الْيَوْمَ عَنْ حَوَابِ هَذَا الرَّجُلِ حَتَّى دَخَلْتَ الحُجْرَةَ ثُمَّ خَرَجْتَ فَأَجَبْتَهُ فَقَالَ كُنْتُ حَاقِنًا وَ لَا رَأْيَ لِثَلَاثَةٍ لَا رَأْيَ لِخَاقِنٍ وَ لَا حَاقِذٍ

It was said, ‘O Amir Al-Momineen^{-asws}! We were familiar with you^{-asws} that whenever we asked a question, you^{-asws} were like a sharp iron blade in answering it. So, what is the matter you^{-asws} delayed today from answering this man until you^{-asws} entered the room, then came out and answered him?’ He^{-asws} said: ‘I^{-asws} was bursting (to pee), and there is no view for three. There is no view for one bursting (to pee) nor a wicked’.

ثُمَّ أَنشَأَ يَقُولُ

إِذَا المُشْكِلَاتُ تَصَدَّتْ لِي
وَ إِنْ بَرَقَتْ فِي تَخِيلِ الصَّوَابِ
تَتَبَعْتُهُ بِعُيُونِ الأُمُورِ
كَشَفْتُ حَقَائِقَهَا بِالنَّظَرِ
عَمِيَاءَ لَا يَحْتَلِيهَا البَصَرُ
وَضَعْتُ عَلَيَّهَا صَحِيحَ النَّظَرِ لِسَانَا كَشَفْتُ بِهِ الأَرْحِي

Then he^{-asws} prosed saying: ‘Whenever the problems are a hindrance to me^{-asws}, I^{-asws} uncover its realities with the consideration, and even if the correctness flashes in the imagination of the blind, the eyesight will not make it clear. The eyes of the matters pursue it, so I^{-asws} placed upon it the correct consideration, a tongue by which I^{-asws} have uncovered the cordiality by it.

أَوْ كَالْحُسَامِ البَتَّارِ الدَّكْرِ
أُرَى عَلَيَّهَا بِوَاهِي الدَّرْرِ
أَسْأَلُ هَذَا وَ ذَا مَا الحَبْرِ
وَ قَلْبًا إِذَا اسْتَنْطَفْتُهُ الهُمُومُ
وَ لَسْتُ بِإِمَاعَةٍ فِي الرِّجَالِ
وَ لَكِنِّي مُدْرَبُ الأَصْغَرِينَ

⁵⁷ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 125 H 3

أَبِينُ مَعَ مَا مَضَىٰ مَا عَبَرَ

Or, like the decisive part of the male, and a heart when the worries make him speak. I^{-asws} have been nourished upon it like the precious gem, and I^{-asws} am not congruent with the men asking this one and that one what the news it. But I^{-asws} am the youngest of the springs, along with what has passed, what has elapsed".⁵⁸

5- يج، الحرائج و الحرائج روي أن أعرابياً أتى أمير المؤمنين ع و هو في المسجد فقال مظلوم قال اذن مني فدنا حتى وضع يديه على ركبتيه قال ما ظلامتك فشكا ظلامته

(The book) 'Al Kharaij Wa Al Jaraih' –

'A Bedouin came to Amir Al-Momineen^{-asws} and he^{-asws} was in the Masjid. He said, '(I am) oppressed!' He^{-asws} said: 'Come near me^{-asws}'. He went closer until he^{-asws} place his^{-asws} hand upon his knees. He^{-asws} said: 'What has oppressed you?' He complained of his having suffered injustices.

فقال يا أعرابي أنا أعظم ظلاماً منك ظلني المدر والوبر ولم يبق بيت من العرب إلا وقد دخلت مظلمتي عليهم وما زلت مظلوماً حتى قعدت مفعدي هذا إن كان عقيل بن أبي طالب يوماً ليرمد فما يدعهم يذرونه حتى يأتوني فأذّر وما بعيني رمد

He^{-asws} said: 'O Bedouin! I^{-asws} (have suffered) greater injustices than you. The clogs and the hair (every one) have oppressed me^{-asws}, and there does not remain any house from the Arabs except and my^{-asws} grievance has not entered upon them, and I^{-asws} have not ceased to be oppressed until I^{-asws} sat in this seat of mine. Even when Aqeel son of Abu Talib^{-asws} had sore eyes in his day, he would not call them to apply medicine in his eyes until they would come to me^{-asws} and I^{-asws} was (asked to) apply medicine, and (even) there was inflammation of the eyes with me^{-asws}'.

ثم كتب له بظلامته و رخل فهاج الناس و قالوا قد طعن على الرجلين فدخل عليه الحسن ع فقال قد علمت ما شرب قلوب الناس من حب هذين

Then he^{-asws} wrote for him with his^{-asws} grievances, and he departed. The people were agitated and said, 'He^{-asws} has taunted upon the two men (Abu Bakr and Umar)'. So, Al-Hassan^{-asws} entered to see him^{-asws}. He^{-asws} said: 'You^{-asws} have known what the hearts of the people have drunk from the love of these two'.

فخرج فقال الصلاة جامعة فاجتمع الناس فصعد المنبر فحمد الله و أتى عليه فقال أيها الناس إن الحرب خدعة فإذا سمعتموني أقول قال رسول الله فو الله لأن أجز من السماء أحب إلي من أن أكذب على رسول الله كذبة و إذا حدثتكم أن الحرب خدعة ثم ذكر غير ذلك

He^{-asws} came out and said: 'The congregational Salat!' So the people gathered. He^{-asws} ascended the pulpit. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}. He^{-asws} said: 'O you people! The war is a deception! So, when you hear me saying: 'Rasool-Allah^{-saww} said', then by Allah^{-azwj}, for me^{-asws} to fall from the sky is more beloved to me than if I^{-asws} were to lie upon

⁵⁸ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 125 H 4

Rasool-Allah^{-saww} with a lie, and when I^{-asws} narrated to you all that the war is a deception'. Then he^{-asws} mentioned other than that (another topic).

فَقَامَ رَجُلٌ يُسَاوِي بِرَأْسِهِ رُؤْيَانَةَ الْمُنْبَرِ فَقَالَ إِنَّا بَرَاءَةٌ مِنَ الْإِنْتِنِ وَالْثَّلَاثَةِ فَالْتَمَتِ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ بَقَرْتِ الْعِلْمَ فِي عَدْرِ إِبَانِهِ لَتُبْقِرَنَّ كَمَا بَقَرْتَهُ

A man whose head was same as a pomegranate (red), stood up to the pulpit. He said, 'I disavow from the two (Abu Bakr and Umar), and the third (Usman)!' Amir Al-Momineen^{-asws} turned to him and said: 'You have expounded the knowledge in other than its expression. It will be expounded like what you have expounded'.

فَلَمَّا قَدِمَ ابْنُ سُمَيَّةَ أَخَذَهُ فَشَقَّ بَطْنَهُ وَ حَشَا فَوْقَهُ حِجَارَةً وَ صَلَبَهُ.

When Ibn Sumaya arrived, he seized him (that man who spoke) and slit his belly, and poured rocks upon him and crucified him".⁵⁹

6-6، الكافي علي عن أبيه عن جعفر بن محمد الأشعري عن عبد الله بن ميمون عن أبي عبد الله ع قال: دخل أمير المؤمنين ع المسجد فإذا هو برجل على باب المسجد كئيب حزين فقال له أمير المؤمنين ع ما لك قال يا أمير المؤمنين أصببت بأبي وأخي وأخشي أن أكون قد وجلت

(The book) 'Al Kafi' – Ali, from his father, from Ja'far Bin Muhammad Al Ashari, from Abdullah Bin Maymoun,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} entered the Masjid, and there he was with a man at the door of the Masjid, bleak, sad. Amir Al-Momineen^{-asws} said to him: 'What is the matter with you?' He said, 'O Amir Al-Momineen^{-asws}! I have been afflicted with the loss of my father, and my brother, and I fear that I have become scared.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع عَلَيْكَ بِتَقْوَى اللَّهِ وَ الصَّبْرِ تَقَدَّمُ عَلَيْهِ عَدَاً وَ الصَّبْرُ فِي الْأُمُورِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا فَارَقَ الرَّأْسُ الْجَسَدَ فَسَدَ الْجَسَدُ وَ إِذَا فَارَقَ الصَّبْرُ الْأُمُورَ فَسَدَتِ الْأُمُورُ.

Amir Al-Momineen^{-asws} said to him: 'Upon you is to be with fear of Allah^{-azwj} and the patience, going ahead being upon it tomorrow. And the patience in the matters is at the status of the head from the body, so when the head is separated from the body, the body is spoilt, and when the patience separates from the matters, the matters are spoilt".⁶⁰

7-7، الكافي الحسين بن محمد عن المعلى عن الوشاء عن أبان بن عثمان عن سلمة عن أبي عبد الله ع قال: اجتمع عيدان على عهد أمير المؤمنين ع فخطب الناس ثم قال هذا يوم اجتمع فيه عيدان فمن أحب أن يجتمع معنا فليفعل و من لم يفعل فإن له رخصة.

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Aban Bin Usman, from Salama,

'From Abu Abdullah^{-asws} having said: 'Two Eids were gathered upon the era of Amir Al-Momineen^{-asws}. He^{-asws} addressed the people, then said: 'This is a day in which two Eids are

⁵⁹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 125 H 5

⁶⁰ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 125 H 6

gathered. The one who loves that he should gather along with us, let him do so, and the one who does not do so, there is an allowance for him”.⁶¹

8- **ختص، الإختصاص رُوي أن أمير المؤمنين ع كان قاعداً في المسجد و عنده جماعة من أصحابه فقالوا له حديثنا يا أمير المؤمنين - فقال لهم و تحكمم إن كلامي صعب مستصعب لا يعقله إلا العالمون قالوا لا بد من أن نحديثنا قال قوموا بنا فدخل الدار**

(The book) ‘Al Ikhtisaas’ –

‘It is reported that Amir Al-Momineen^{-asws} was seated in the Masjid and in his^{-asws} presence was a group of his^{-asws} companions. They said to him^{-asws}, ‘Narrate to us, O Amir Al-Momineen^{-asws}!’ He^{-asws} said to them: ‘Woe be to you all! My^{-asws} speech is difficult, become more difficult. No one will understand it, except the learned!’ They said, ‘There is no escape from you^{-asws} narrating to us’. He^{-asws} said: ‘Arise with us^{-asws}!’ He^{-asws} entered the house.

فَقَالَ أَنَا الَّذِي عَلَوْتُ فَفَهَرْتُ أَنَا الَّذِي أُحْيِي وَ أُمِيتُ أَنَا الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ

He^{-asws} said: ‘I^{-asws} am the one who ascended, so I^{-asws} conquered! I^{-asws} am the one who revives and causes to die! I^{-asws} and the first, and the last, and the apparent, and the esoteric!’

فَعَضِبُوا وَ قَالُوا كَفَرَّ وَ قَامُوا فَقَالَ عَلِيٌّ ع لِبَابٍ يَا بَابُ اسْتَمْسِكْ عَلَيْهِمْ فَاسْتَمْسَكَ عَلَيْهِمُ الْبَابُ فَقَالَ أَلَمْ أَقُلْ لَكُمْ إِنَّ كَلَامِي صَعْبٌ مُسْتَصْعَبٌ لَا يَعْقِلُهُ إِلَّا الْعَالِمُونَ تَعَالَوْا أَفَبِتَرُّ لَكُمْ

They were angered and said: ‘Kufr!’ And they arose. Ali^{-asws} said to the door: ‘O door! Withhold upon them!’ The door withheld upon them’. He^{-asws} said: ‘Did I^{-asws} not say to you all that my^{-asws} speech is difficult, become more difficult, no one can understand it except the learned? Come, I^{-asws} shall interpret for you.

أَمَّا قَوْلِي أَنَا الَّذِي عَلَوْتُ فَفَهَرْتُ فَأَنَا الَّذِي عَلَوْتُكُمْ بِهَذَا السَّيْفِ فَفَهَرْتُمْ حَتَّى آمَنْتُمْ بِاللَّهِ وَ رَسُولِهِ وَ أَمَّا قَوْلِي أَنَا أُحْيِي وَ أُمِيتُ فَأَنَا أُحْيِي السُّنَّةَ وَ أُمِيتُ الْبِدْعَةَ

As for my^{-asws} words: ‘I^{-asws} am the one who arose, so I^{-asws} subdued’, so I^{-asws} am the one who arose upon you all with this sword, and I^{-asws} subdued you all until you believed in Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. And as for my^{-asws} words: ‘I^{-asws} revive and I^{-asws} cause to die’, so I^{-asws} revive the Sunnah and I^{-asws} cause the innovation to die.

وَ أَمَّا قَوْلِي أَنَا الْأَوَّلُ فَأَنَا أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَ أَسْلَمَ وَ أَمَّا قَوْلِي أَنَا الْآخِرُ فَأَنَا آخِرُ مَنْ سَجَّى عَلَى النَّبِيِّ ص تَوْبَهُ وَ دَفَنَهُ وَ أَمَّا قَوْلِي أَنَا الظَّاهِرُ وَ الْبَاطِنُ فَأَنَا عِنْدِي عِلْمُ الظَّاهِرِ وَ الْبَاطِنِ

And as for my^{-asws} words: ‘I^{-asws} am the first’, so I^{-asws} am the first one to believe in Allah^{-azwj} and be a Muslim. And as for my^{-asws} words: ‘I^{-asws} am the last’, so I^{-asws} am the last one to cover upon the Prophet^{-saww} his^{-saww} cloth and bury him^{-saww}. And as for my^{-asws} words: ‘I^{-asws} am the apparent, and the esoteric’, so in my^{-asws} possession is knowledge of the apparent and the esoteric’.

⁶¹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 125 H 7

قَالُوا فَرَّجْتَ عَنَّا فَرَجَ اللَّهِ عَنكَ.

They said, 'You^{-asws} have relieved from us, may Allah^{-azwj} Relieve you^{-asws}!'⁶²

⁶² Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 125 H 8

CHAPTER 126 – AHADEETH OF THE RASOOL^{-saww} OF HIS^{-asws} MARTYRDOM, AND HIS^{-asws} OWN AHADEETH OF HIS^{-asws} OWN MARTYRDOM, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

أقول قد مضى في خطبته ع عند وصول خبر الأنبار إليه أما والله لوددت أن ربي قد أخرجني من بين أظهركم إلى رضوانه وإن المنية لترصدني

Note –

I (Majlisi) am saying, 'It has passed in his^{-asws} sermon during the arrival of the new of Al-Anbar: 'But, by Allah^{-azwj}! I^{-asws} would love if my^{-asws} Lord^{-azwj} were to Extract me^{-asws} from between your midst to His^{-azwj} Pleasure, and the death is lying in wait for me^{-asws}.

فما يمنع أشقاها أن يحضبها و ترك يده على رأسه و لحيته عهدا عهدا إلى النبي الأُمي وَ قَدْ خَابَ مَنِ افْتَرَى وَ نَجَا مِنْ اتَقَى وَ صَدَّقَ بِالْحُسْنَى.

So, what is preventing their most wretched on to dye it' – and he^{-asws} left his^{-asws} hand upon his^{-asws} head and his^{-asws} beard – 'being a pact covenanted to me^{-asws} by the Ummy Prophet^{-saww}, and he would be disappointed, the one who fabricates, and he will attain salvation, the one who is pious and ratified the excellent deed (Wilayah)''.

1- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق الطالقاني عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ الْقُضَّالِ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي خُطْبَةِ النَّبِيِّ ص فِي فَضْلِ شَهْرِ رَمَضَانَ فَقَالَ ع فَمُتُّ فَمُتُّ يَا رَسُولَ اللَّهِ مَا أَفْضَلُ الْأَعْمَالِ فِي هَذَا الشَّهْرِ فَقَالَ يَا أَبَا الْحُسَيْنِ أَفْضَلُ الْأَعْمَالِ فِي هَذَا الشَّهْرِ الْوَرَعُ عَنْ تَحَارِمِ اللَّهِ عَزَّ وَ جَلَّ

(The books) 'Uyoon Akhbar Al-Reza^{-asws}, (and), Al Amaali' of Al Sadouq – Al Talaqany, from Ahmad Al Hamdani, from Ali Bin Al-Hassan Bin Al Fazzal, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, in a sermon of the Prophet^{-saww} regarding the merit of the month of Ramazan, he^{-asws} said: 'I^{-asws} stood up and said: 'O Rasool-Allah^{-saww}! What is the most superior deed in this month?' He^{-saww} said: 'O Abu Al-Hassan^{-asws}! The most superior of the deeds in this month is the devoutness (abstaining) from the Prohibitions of Allah^{-azwj} Mighty and Majestic'.

ثُمَّ بَكَى فَمُتُّ يَا رَسُولَ اللَّهِ مَا يُبْكِيكَ فَقَالَ يَا عَلِيُّ أَبْكِي لِمَا يُسْتَحَلُّ مِنْكَ فِي هَذَا الشَّهْرِ كَأَنَّي بِكَ وَ أَنْتَ تُصَلِّي لِرَبِّكَ وَ قَدْ انْبَعَثَ أَشْقَى الْأَوْلِيَيْنِ وَ الْأَخْرَيْنِ شَقِيئُ عَاقِرٍ نَاقَةٍ تَمُودُ فَضْرَبَكَ ضَرْبَةً عَلَى قَرْنِكَ فَحَضَبَ مِنْهَا لِحْيَتَكَ

Then he^{-saww} wept, so I^{-asws} said: 'O Rasool-Allah^{-saww}! What makes you^{-saww} cry?' He^{-saww} said: 'O Ali^{-asws}! I^{-saww} am crying at what will be released to you^{-asws} during this month. It is as if I^{-saww} am with you^{-asws} and you^{-asws} are praying Salat to your^{-asws} Lord^{-azwj}, and the most wretched, of the former ones and the latter ones, more than the wretch of the slayer of the she-camel of Samood strikes a strike upon your^{-asws} head, so your^{-asws} beard is dyed from it (with blood)'.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَقُلْتُ يَا رَسُولَ اللَّهِ وَ ذَلِكَ فِي سَلَامَةٍ مِنْ دِينِي فَقَالَ ص فِي سَلَامَةٍ مِنْ دِينِكَ

Amir Al-Momineen^{-asws} said: 'I^{-asws} said: 'O Rasool-Allah^{-saww}! And would that be during safety of my^{-asws} religion?' He^{-saww} said: '(Yes), in safety of your^{-asws} religion'.

قَالَ ص يَا عَلِيُّ مَنْ قَتَلَكَ فَقَدْ قَتَلَنِي وَ مَنْ أَبْعَضَكَ فَقَدْ أَبْعَضَنِي وَ مَنْ سَبَّكَ فَقَدْ سَبَّنِي لِأَنَّكَ مِنِّي كَنَفْسِي رُوحُكَ مِنْ رُوحِي وَ طِينَتِكَ مِنْ طِينَتِي

Then he^{-saww} said: 'O Ali^{-asws}! One who kills you^{-asws} has killed me^{-saww}, and one who hates you^{-asws} has hated me^{-saww}, and one who reviles you^{-asws} has reviled me^{-saww}, because you^{-asws} are from me^{-saww} like my^{-saww} self. Your^{-asws} soul is from my^{-saww} soul, and your^{-asws} essence is from my^{-saww} essence.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَنِي وَ إِيَّاكَ وَ اصْطَفَانِي وَ إِيَّاكَ وَ اخْتَارَنِي لِلنَّبُوءَةِ وَ اخْتَارَكَ لِلْإِمَامَةِ فَمَنْ أَنْكَرَ إِمَامَتَكَ فَقَدْ أَنْكَرَ نُبُوءَتِي

Allah^{-azwj} Blessed and Exalted Created me^{-asws} and you^{-asws} and Chose me^{-saww} and you^{-asws}, and He^{-azwj} Chose me^{-saww} for the Prophet-hood and Chose you^{-asws} for the Imamate. So, the one who denies your^{-asws} Imamate has denied my^{-saww} Prophet-hood.

يَا عَلِيُّ أَنْتَ وَصِيِّي وَ أَبُو وُلْدِي وَ رُوحُ ابْنَتِي وَ خَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي أَمْرُكَ أَمْرِي وَ نَهْيُكَ نَهْيِي

O Ali^{-asws}! You^{-asws} are my^{-saww} successor^{-asws}, and father^{-asws} of my^{-saww} two (grand) sons^{-asws}, and husband^{-asws} of my^{-saww} daughter^{-asws}, and my^{-saww} caliph upon my^{-saww} community during my^{-saww} lifetime and after my^{-saww} expiry. Your^{-asws} order is my^{-saww} order, and your^{-asws} prohibition is my^{-saww} prohibition.

أَفْسِمُ بِاللَّيْذِي بَعَثَنِي بِالنَّبُوءَةِ وَ جَعَلَنِي خَيْرَ الرِّبِيَّةِ إِنَّكَ لِحُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ أَمِينُهُ عَلَى سِرِّهِ وَ خَلِيفَتُهُ عَلَى عِبَادِهِ.

I^{-saww} swear by the One^{-azwj} Who Sent me^{-saww} with the Prophet-hood and Made me^{-saww} best of the Created beings! You^{-asws} are a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures, and His^{-azwj} trustee upon His^{-azwj} Secrets, and His^{-azwj} Caliph upon His^{-azwj} servants".⁶³

2- ن، عيون أخبار الرضا عليه السلام أبي عن سعد بن أبي الخطاب عن الحكم بن مسكين عن صالح بن عتبة عن أبي جعفر ع قال: جاء رجل من اليهود إلى أمير المؤمنين ع فسأله عن أشياء إلى أن قال كم يعيش وصي نبيكم بعده قال ثلاثين سنة

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – 'My father, from Ibn Abu Al Khattab, from Al hakam Bin Miskeen, from Salih Bin Uqba,

'From Abu Ja'far^{-asws} having said: 'A man from the Jews came to Amir Al-Momineen^{-asws}. He asked him^{-asws} about things until he said, 'How long with the successor^{-asws} of your Prophet^{-saww} be living for after him^{-saww}? He^{-asws} said: 'Thirty years'.

قَالَ ثُمَّ مَاتَ يَوْمَئِذٍ أَوْ يُقْتَلُ قَالَ يُقْتَلُ بِضَرْبٍ عَلَى قَرْزِهِ فَتُحْضَبُ لِحَيْتِهِ قَالَ صَدَقْتَ وَ اللَّهُ إِنَّهُ لَيَحِطُّ هَارُونَ وَ إِفْلَاءُ مُوسَى ع الْحَبِيرِ.

⁶³ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 1

He said, 'Then what? Will he^{-asws} be dying or be killed?' He^{-asws} said: 'He^{-asws} would be killed. He^{-asws} would be struck upon his^{-asws} head, so his^{-asws} beard would be dyed (with blood)'. He said, 'You^{-asws} speak the truth, by Allah^{-azwj!} It is in the handwriting of Haroun^{-as} and dictation of Musa^{-as} – the Hadeeth''⁶⁴.

3- ما، الأماي للشيخ الطوسي بإسناده أَخِي دَعْبِلٍ عَنِ الرِّضَا عَنِ آبَائِهِ ع قَالَ: حَطَبَ النَّاسَ أَمِيرُ الْمُؤْمِنِينَ ع بِالْكُوفَةِ فَقَالَ مَعَاشِرَ النَّاسِ إِنَّ الْحَقَّ قَدْ غَلَبَهُ الْبَاطِلُ وَ لَيَغْلِبَنَّ الْبَاطِلُ عَمَّا قَلِيلٍ أَيْنَ أَشْفَاكُمْ أَوْ قَالَ شَقِيكُمْ شَكَّ أَبِي هَذَا فَوَ اللَّهُ لَيَضْرِبَنَّ هَذِهِ فَلَيَحْضِبَنَّهَا مِنْ هَذِهِ وَ أَشَارَ بِيَدِهِ إِلَى هَامَتِهِ وَ لِحْيَتِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi, by his chain of the brother of Deobel,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}: 'Amir Al-Momineen^{-asws} addressed the people at Al-Kufa. He^{-asws} said: 'Community of people! The truth has overcome the falsehood, and the falsehood will be overcoming after a little while. Where is your most wretched one?' Or said: 'Your wretched one' – this doubt is from my father – 'By Allah^{-azwj!} This one will be striking this, so he will be dyeing it from this!' – and he^{-asws} indicated by his^{-asws} hand to his^{-asws} head and his beard''⁶⁵.

4- ما، الأماي للشيخ الطوسي أَبُو عَمْرٍ عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ عَنْ هُبَيْرَةَ ابْنِ مَرْثَمٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ وَ مَسَحَ لِحْيَتَهُ مَا يَحْسِبُ أَشْفَاَهَا أَنْ يَحْضِبَهَا عَنْ أَعْلَاهَا بِدَمٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Umar, from Ibn Uqdah, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Abu Is'haq, from Hubeyra Ibn Maryam who said,

'I heard Ali^{-asws} Bin Abu Talib^{-asws} saying, and he^{-asws} caressed his^{-asws} beard: 'What is holding back their most wretched one from drying it from its top with blood?''⁶⁶

5- ل، الخصال فِي حَبْرِ الْيَهُودِيِّ الَّذِي سَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع- عَمَّا فِيهِ مِنْ خِصَالِ الْأَوْصِيَاءِ قَالَ ع قَدْ وَقَيْتُ سَبْعًا وَ سَبْعًا يَا أَحَا الْيَهُودِ وَ بَقِيَتِ الْأُخْرَى وَ أَوْشِكُ بِهَا فَكَأَنَّ قَدْ

(The book) 'Al Khisaal' –

'In a Hadeeth of the Jew who asked Amir Al-Momineen^{-asws} about what were in him^{-asws} from the characteristics of the successors^{-asws}, he^{-asws} said: 'I^{-asws} have fulfilled seven and seven, O brother Jew, and there remains another and I^{-asws} on the verge with it. It is as if it has happened'.

فَبَكَى أَصْحَابُ عَلِيٍّ ع وَ بَكَى رَأْسُ الْيَهُودِ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا بِالْأُخْرَى فَقَالَ الْأُخْرَى أَنْ تُحْضِبَ هَذِهِ وَ أَوْمَأَ بِيَدِهِ إِلَى لِحْيَتِهِ مِنْ هَذِهِ وَ أَوْمَأَ بِيَدِهِ إِلَى هَامَتِهِ

The companions of Ali^{-asws} cried, and the chief of the Jews cried, and they said, 'O Amir Al-Momineen^{-asws}! Inform us with the other'. He^{-asws} said: 'The other is this would be dyed' – and

⁶⁴ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 2

⁶⁵ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 3

⁶⁶ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 4

he^{-asws} gestured by his^{-asws} hand to his^{-asws} beard – ‘From this’ – and he^{-asws} gestured by his^{-asws} hand to his^{-asws} head.

قَالَ وَ ارْتَفَعَتْ أَصْوَاتُ النَّاسِ فِي الْمَسْجِدِ الْجَامِعِ بِالضُّجَّةِ وَ الْبُكَاءِ حَتَّى لَمْ يَبْقَ بِالْكُوفَةِ دَارٌ إِلَّا خَرَجَ أَهْلُهَا فُرْعاً وَ أَسْلَمَ رَأْسُ الْيَهُودِ عَلَى يَدَيْ عَلِيٍّ ع مِنْ سَاعَتِهِ وَ لَمْ يَزَلْ مُقِيمًا حَتَّى قُتِلَ أَمِيرُ الْمُؤْمِنِينَ ع- وَ أُخِذَ ابْنُ مُلْجِمٍ لَعْنَهُ اللَّهُ

He (the narrator) said, ‘And the voices of the people rose in the central Masjid with the clamour and the wailing until there did not remain any house in Al-Kufa except its inhabitants came out in alarm, and the chief of the Jews became a Muslim upon the hands of Ali^{-asws} at that time, and he did not cease staying until Amir Al-Momineen^{-asws} was killed, and Ibn Muljim^{-la}, may the Curse of Allah^{-azwj} be upon him^{-la}, was seized.

فَأَقْبَلَ رَأْسُ الْيَهُودِ حَتَّى وَقَفَ عَلَى الْحَسَنِ ع وَ النَّاسُ حَوْلَهُ وَ ابْنُ مُلْجِمٍ لَعْنَهُ اللَّهُ بَيْنَ يَدَيْهِ فَقَالَ لَهُ يَا أَبَا مُحَمَّدٍ افْتُلَّهُ فَتَلَّهُ اللَّهُ فَإِنِّي رَأَيْتُ فِي الْكُتُبِ الَّتِي أَنْزَلْتَ عَلَى مُوسَى ع أَنَّ هَذَا أَعْظَمُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ جُزْماً مِنْ ابْنِ آدَمَ قَاتِلِ أَخِيهِ وَ مِنْ الْعَدَّارِ عَاقِرِ نَاقَةِ مُؤَدَّ.

The chief of the Jews came until he paused at Al-Hassan^{-asws}, and the people were around him^{-asws}, and Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la} was in front of him^{-asws}. He said to him^{-asws}, ‘O Abu Muhammad^{-asws}! I will kill him^{-la}, may Allah^{-azwj} Kill him^{-la}, for I have seen in the Books which were Revealed unto Musa^{-as} that this one is the biggest criminal in the Presence of Allah^{-azwj} Mighty and Majestic than the son^{-la} of Adam^{-as} killer of his^{-la} brother^{-as}, and from the betrayer, the slayer of the she-camel of Samood!’⁶⁷

6- شَاءَ الْإِرْشَادَ عَلِيُّ بْنُ الْمُنْذِرِ الطَّرِيفِيُّ عَنْ أَبِي الْفَضْلِ الْعَبْدِيِّ عَنْ مَطَرٍ عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ قَالَ: جَمَعَ أَمِيرُ الْمُؤْمِنِينَ ع النَّاسَ لِلْبَيْعَةِ فَجَاءَ عَبْدَ الرَّحْمَنِ بْنُ مُلْجِمٍ الْمُرَادِيَّ لَعْنَهُ اللَّهُ فَرَدَّهُ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ بَايَعَهُ

(The book) ‘Al Irshad’ – Ali Bin Al Munzir Al Tareyqi, from Abu Al Fazl Al Abdy, from Matar, from Abu Al Tufeyl Amir Bin Wasilah who said,

‘Amir Al-Momineen^{-asws} gathered the people for the allegiance, so Abdul Rahman Bin Muljim^{-la} Al-Murady^{-la}, may Allah^{-azwj} Curse him^{-la}, came. He^{-asws} returned him^{-la} twice or thrice. Then he^{-asws} (eventually) took his^{-la} allegiance.

فَقَالَ عِنْدَ بَيْعَتِهِ لَهُ مَا يَحْسِبُ أَشْقَاهَا فَوَ الَّذِي نَفْسِي بِيَدِهِ لَتُخْضَبَنَّ هَذِهِ مِنْ هَذِهِ وَ وَضَعَ يَدَهُ عَلَى لِحْيَتِهِ وَ رَأْسِهِ فَلَمَّا أُدْبِرَ ابْنُ مُلْجِمٍ مُنْصَرِفًا عَنْهُ قَالَ ع مُتَمَثِّلًا

وَ لَا تَجْرُغْ مِنَ الْمَوْتِ إِذَا حَلَّ بِوَادِيكَ

اشْدُدْ حَيَاتِيكَ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا يَفِيكَ

كَمَا أَضْحَكَكَ الدَّهْرُ كَذَاكَ الدَّهْرُ يُبِيكَ

He^{-asws} said during his^{-la} allegiance: ‘What is withholding their most wretched one! By the One^{-azwj} in Whose Hand is my^{-asws} soul! This would be dyed from this!’ – and he^{-asws} placed his^{-asws} hand upon his^{-asws} beard and his^{-asws} head. When Ibn Muljim^{-la} turned around leaving from him^{-asws}, he^{-asws} said prosing: ‘Strengthen your determination, for the death will meet you, and

⁶⁷ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 5

do not panic from the death when it is released in your valley. Just like the time makes you laugh, like that it would make you cry”.⁶⁸

7- شاء، الإرشاد ابنُ محبوبٍ عَنِ الثُّمَالِيِّ عَنِ أَبِي إِسْحَاقَ السَّبَّيْعِيِّ عَنِ ابْنِ نُبَاتَةَ قَالَ: أَتَى ابْنَ مُلْجِمٍ أَمِيرَ الْمُؤْمِنِينَ عَ فَبَايَعَهُ فِيمَنْ بَايَعَ ثُمَّ أَدْبَرَ عَنْهُ فَدَعَاهُ أَمِيرُ الْمُؤْمِنِينَ عَ فَتَوَثَّقَ مِنْهُ وَ تَوَكَّدَ عَلَيْهِ أَنْ لَا يَغْدِرَ وَ لَا يَنْكُثَ فَفَعَلَ ثُمَّ أَدْبَرَ عَنْهُ

(The book) ‘Al Irshad’ – Ibn Mahboub, from Al Sumali, from Abu Is’haq Al Sabie, from Ibn Nubata who said,

‘Ibn Muljim^{-la} came to Amir Al-Momineen^{-asws} and pledge allegiance to him^{-asws} among the ones who pledged. Then he^{-la} turned around from him^{-asws}. Amir Al-Momineen^{-asws} called him^{-la} and took a covenant from him^{-la} and emphasised upon him^{-la} that he^{-la} would neither betray nor break (the allegiance). He^{-la} did so, then turned around from him^{-asws}.

فَدَعَاهُ الثَّانِيَةَ فَتَوَثَّقَ مِنْهُ وَ تَوَكَّدَ عَلَيْهِ أَنْ لَا يَغْدِرَ وَ لَا يَنْكُثَ فَفَعَلَ ثُمَّ أَدْبَرَ عَنْهُ

He^{-asws} called him^{-la} the second time. He^{-asws} took a covenant from him^{-la} and emphasised upon him^{-la} that he^{-la} would neither betray nor break (the allegiance). He^{-la} did so. Then he^{-la} turned around from him^{-asws}.

فَدَعَاهُ أَمِيرُ الْمُؤْمِنِينَ الثَّلَاثَةَ فَتَوَثَّقَ مِنْهُ وَ تَوَكَّدَ عَلَيْهِ أَنْ لَا يَغْدِرَ وَ لَا يَنْكُثَ فَقَالَ ابْنُ مُلْجِمٍ لَعْنَةُ اللَّهِ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ- مَا رَأَيْتُكَ فَعَلْتَ هَذَا بِأَحَدٍ غَيْرِي

Amir Al-Momineen^{-asws} called him^{-la} the third time. He^{-asws} took a covenant from him^{-la} and emphasised upon him^{-la} that he^{-la} would neither betray nor break (the allegiance). Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la}, said, ‘O Amir Al-Momineen^{-asws}! I^{-la} have not seen you^{-asws} doing this with anyone other than me^{-la}!’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع-

عَذِيرِكَ مِنْ خَلِيلِكَ مِنْ مُرَادٍ

أُرِيدُ جِبَاءَهُ وَ يُرِيدُ قَتْلِي

امض يا ابنِ مُلْجِمٍ فَوَ اللَّهُ مَا أَرَى أَنْ تَفِيَّ بِمَا قُلْتَ.

Amir Al-Momineen^{-asws} said (a couplet): ‘I^{-asws} want his^{-la} beloved-ness and he^{-la} wants to kill me^{-asws}. Your excuse from your friend from Murad. Go, O Ibn Muljim^{-la}! By Allah^{-azwj}, I^{-asws} do not see you^{-la} fulfilling what you^{-la} said’.⁶⁹

8- شاء، الإرشاد رَوَى أَبُو زَيْدٍ الْأَحْوَلُ عَنِ الْأَجْلَحِ عَنْ أَشْيَاخِ كِنْدَةَ قَالَ: سَمِعْتُهُمْ أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً يَقُولُونَ سَمِعْنَا عَلِيًّا عَ عَلَى الْمِنْبَرِ يَقُولُ مَا يَمْتَنِعُ أَشْفَاهَا أَنْ يَخْضِبَهَا مِنْ فَوْقِهَا بِدَمٍ وَ يَضَعُ يَدَهُ عَلَى لِحْيَتِهِ.

(The book) ‘Al Irshad’ – It is reported by Abu Zayd Al Ahwal, from Al Ajlah, from the elders of Kinda who said,

⁶⁸ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 6

⁶⁹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 7

'I heard them more than twenty times saying, 'We heard Ali^{-asws} saying upon the pulpit: 'What is preventing their most wretched one to dye it from its above?' – and he^{-asws} placed his^{-asws} hand upon his^{-asws} beard".⁷⁰

9- شاه، الإرشاد روى علي بن الحزور عن ابن نُبَّاتَةَ قَالَ: حَطَبْنَا أَمِيرَ الْمُؤْمِنِينَ ع فِي الشَّهْرِ الَّذِي قُبِلَ فِيهِ فَقَالَ أَتَاكُمْ شَهْرُ رَمَضَانَ وَ هُوَ سَيِّدُ الشُّهُورِ وَ أَوَّلُ السَّنَةِ وَ فِيهِ تَدُورُ رَحَى السُّلْطَانِ أَلَا وَ إِنَّكُمْ حَاجُوا الْعَامَ صَفَاءً وَاحِدًا وَ آيَةُ ذَلِكَ أَنِّي لَسْتُ فِيكُمْ قَالَ فَهُوَ يَنْعَى نَفْسَهُ وَ نَحْنُ لَا نَدْرِي.

(The book) 'Al Irshad' – It is reported by Ali Bin Al Hazawir, from Ibn Nubata who said,

'Amir Al-Momineen^{-asws} addressed us during the month in which he^{-asws} was killed. He^{-asws} said: 'The month of Ramazan has come to you, and it is chief of the months, and the beginning of the year, and during it the mill of Satan^{-la} would rotate. Indeed! And you will be performing Hajj in the year in one row, and the sign of that is I^{-asws} will not be among you'. He (the narrator) said, 'He^{-asws} meant himself^{-asws} and we did not know".⁷¹

10- كَشَفَ، كَشَفَ الْعَمَةَ وَ مِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ يَرْفَعُهُ إِلَى أَبِي سِنَانَ الدُّوَلِيِّ أَنَّهُ عَادَ عَلِيًّا فِي شَكْوَى اسْتَكَاهَا قَالَ فَقُلْتُ لَهُ تَخَوَّفْنَا عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ فِي شَكْوَاكَ هَذِهِ

(The books) 'Kashf Al Ghumma', and from 'Manaqib' of Al Khwarizmi, raising it to Abu Sinan Al Dowly,

'He consoled Ali^{-asws} during a (health) complaint he^{-asws} was complaining of. He said, 'I said to him^{-asws}, 'We are scared upon you^{-asws}, O Amir Al-Momineen^{-asws}, regarding this (health) complaint of yours^{-asws}!'

فَقَالَ لِكَيْتِي وَ اللَّهُ مَا تَخَوَّفْتُ عَلَى نَفْسِي لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص الصَّادِقَ الْمُصَدِّقَ يَقُولُ إِنَّكَ سَتُضْرَبُ صَرْبَةً هَاهُنَا وَ أَشَارَ إِلَى صُدْعِيهِ فَيَسْبِلُ دَمُهَا حَتَّى يَخْضِبَ لِحْيَتَكَ وَ يَكُونُ صَاحِبَهَا أَشْفَاهَا كَمَا كَانَ عَاقِرُ النَّاقَةِ أَشْفَى مُؤَدَّ.

He^{-asws} said: 'But, by Allah^{-azwj}! I^{-asws} am not scared upon myself^{-asws} because I^{-asws} heard Rasool-Allah^{-azwj}, the truthful, the ratified, saying: 'You^{-asws} will be struck with a strike over here' – and he^{-saww} indicated to his^{-asws} head – 'And its blood will flow until your^{-asws} beard is dyed, and its perpetrator would happen to be its most wretched like what the slayer of the she-camel of Samood had been its most wretched".⁷²

وَ بِإِسْنَادِهِ عَنْ جَابِرٍ قَالَ: إِنِّي لَشَاهِدٌ لِعَلِيٍّ وَ قَدْ أَتَاهُ الْمُرَادِيُّ يَسْتَحِمُّهُ فَحَمَلَهُ ثُمَّ قَالَ شِعْرٌ

أُرِيدُ جِبَاءَهُ وَ يُرِيدُ قَتْلِي

عَزِيرِي مِنْ خَلِيلِي مِنْ مُرَادٍ

And by his chain from Jabir who said,

'I was a witness to Ali^{-asws} and Al-Murady^{-la} had come to him^{-asws} to attack him^{-asws}. So, he attacked him^{-asws}. Then he^{-asws} said a poem: '*I^{-asws} want his^{-la} beloved-ness and he^{-la} wants to kill me^{-asws}.*

⁷⁰ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 8

⁷¹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 9

⁷² Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 10 a

ثُمَّ قَالَ هَذَا وَ اللَّهُ قَاتِلِي قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أ فَلَا تَقْتُلُهُ قَالَ لَا فَمَنْ يَقْتُلُنِي إِذَا تَمَّ قَالَ شَعْرٌ

Then he^{-asws} said: ‘By Allah^{-azwj}! This is my^{-asws} killer!’ They said, ‘O Amir Al-Momineen^{-asws}! Why don’t you^{-asws} kill him^{-la?}’ He^{-asws} said: ‘No. So, who will kill me^{-asws} then?’ Then he^{-asws} said a couplet:

اشدُّ حَيَاتِكَ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا يَفِيكَ
و لَا تَجْرِعْ مِنَ الْمَوْتِ إِذَا حَلَّ بِنَادِيكَ

‘Strengthen your determination for the death, for the death will meet you, and do not panic from the death when it is released in your valley’.⁷³

11- كَنْز، كَنْز جَامِعِ الْفَوَائِدِ وَ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ أَبُو طَاهِرٍ الْمُقَلَّدُ بْنُ غَالِبٍ عَنْ رِجَالِهِ بِإِسْنَادِهِ الْمُتَّصِلِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ سَاجِدٌ يَبْكِي حَتَّى عَالَ نَحْيِيهٖ وَ انْتَفَعَ صَوْتُهُ بِالْبُكَاءِ فَقُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَمْرَضَنَا بِكَأُوكٍ وَ أَمَضْنَا وَ شَجَانَا وَ مَا رَأَيْنَاكَ قَدْ فَعَلْتَ مِثْلَ هَذَا الْفِعْلِ قَطُّ

(The books) ‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Abu Tahir Al muqallid Bin Ghalib, from his men, by his chain connected to,

Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} was performing Sajdah, crying, to the extent that his^{-asws} wailing was high and his^{-asws} voice was raised with the crying. We said, ‘O Amir Al-Momineen^{-asws}! Your^{-asws} crying has sickened us and we are burnt and cracked, and we have not seen you^{-asws} to have done similar to this deed at all!’

فَقَالَ كُنْتُ سَاجِدًا أَدْعُو رَبِّي بِدُعَاءِ الْحَزِينَاتِ فِي سَجْدَتِي فَعَلَّيْنِي عَيْنِي فَرَأَيْتُ رُؤْيَا هَالِكِي وَ فَطَعْتَنِي رَأَيْتُ رَسُولَ اللَّهِ ص قَائِمًا وَ هُوَ يَقُولُ يَا أَبَا الْحَسَنِ طَالَتْ غَيْبَتُكَ فَقَدْ اسْتَقْتَّ إِلَى رُؤْيَاكَ وَ قَدْ أَنْجَزَ لِي رَبِّي مَا وَعَدَنِي فِيكَ

He^{-asws} said: ‘I^{-asws} was performing Sajdah, supplicating to my^{-asws} Lord^{-azwj} with a supplication for the goodness in my^{-asws} Sajdah, and my^{-asws} eyes overcame me^{-asws}, and I^{-asws} saw a dream which terrified me^{-asws} and alarmed me^{-asws}. I^{-asws} saw Rasool-Allah^{-saww} standing, and he^{-saww} was saying: ‘O Abu Al-Hassan^{-asws}! Your^{-asws} absence has been prolonged, so I^{-saww} desired to see you^{-asws}, and my^{-saww} Lord^{-azwj} has Fulfilled for me^{-asws} what He^{-azwj} has Promised me^{-saww} regarding you^{-asws}’.

فَقُلْتُ يَا رَسُولَ اللَّهِ وَ مَا الَّذِي أَنْجَزَ لَكَ فِيَّ قَالَ أَنْجَزَ لِي فِيكَ وَ فِي زَوْجَتِكَ وَ ابْنَتِكَ وَ ذُرِّيَّتِكَ فِي الدَّرَجَاتِ الْعُلَى فِي عَالِيَيْنِ

I^{-asws} said: ‘O Rasool-Allah^{-saww}! And what is that which He^{-azwj} Fulfilled for you^{-saww} regarding me^{-asws}?’ He^{-saww} said: ‘He^{-saww} Fulfilled for me^{-saww} regarding you^{-asws}, and regarding your^{-asws} wife^{-asws}, and your^{-asws} two sons^{-asws}, and your^{-asws} offspring to be in the lofty ranks in Illiyeen’.

قُلْتُ يَا رَسُولَ اللَّهِ وَ مَا الَّذِي فَشِيَعُنَا قَالَ فَشِيَعُنَا مَعَنَا وَ فَصُوهُمْ بِحَدَاءِ فَصُورِنَا وَ مَنَازِلَهُمْ مُقَابِلَ مَنَازِلِنَا

I^{-asws} said: ‘By my^{-asws} father^{-as} and my^{-asws} mother^{-as}, O Rasool-Allah^{-saww}! What about our^{-asws} Shias?’ He^{-saww} said: ‘Our^{-asws} Shias would be with us^{-asws} and their castles would be parallel to our^{-asws} castles, and their houses would be facing our^{-asws} houses’.

⁷³ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 10 b

قُلْتُ يَا رَسُولَ اللَّهِ صَ مَا لِشِيعَتِنَا فِي الدُّنْيَا قَالَ الْأَمْنُ وَ الْعَاقِبَةُ قُلْتُ فَمَا لَهُمْ عِنْدَ الْمَوْتِ قَالَ يُحْكَمُ الرَّجُلُ فِي نَفْسِهِ وَ يُؤْمَرُ مَلَكُ الْمَوْتِ بِطَاعَتِهِ

I^{-asws} said: 'O Rasool-Allah^{-saww}! So, what is for our^{-asws} Shias in the world?' He^{-saww} said: 'The security and the health'. I^{-asws} said: 'So, what is for them at the death?' He^{-saww} said: 'The man would judge regarding himself and instruct the Angel of death with obeying him'.

قُلْتُ فَمَا لِذَلِكَ حَدٌّ يُعْرَفُ قَالَ بَلَى إِنَّ أَشَدَّ شِيعَتِنَا لَنَا حُبًّا يَكُونُ خُرُوجُ نَفْسِهِ كَشَرَابِ أَخَذِكُمْ فِي يَوْمِ الصَّيْفِ الْمَاءَ الْبَارِدَ الَّذِي يَنْتَقِعُ بِهِ الْقُلُوبُ وَ إِنَّ سَائِرَهُمْ لَيَمُوتُ كَمَا يُعْبَطُ أَخَذِكُمْ عَلَى فِرَاشِهِ كَأَقَرِّ مَا كَانَتْ عَيْنُهُ بِمَوْتِهِ.

I^{-asws} said: 'So, what is a recognised limit of that?' He^{-saww} said: 'Yes. Our^{-asws} Shias of the most intense love for us^{-asws}, the exit of his soul would happen like one of you drinking the cold water during a day of summer which the hearts had been cut by it, and the rest of them would be dying like the exultation of one of you upon his bed, as delighted as his eyes could be with his death'.⁷⁴

12- قب، المناقب لابن شهر آشوب روي أنه جرح عمرو بن عبد ودد رأس علي ع يوم الخندق - فجاء إلى رسول الله ص فسندّه و نقت فيه قبراً و قال أين أكون إذا حُضِبَتْ هَذِهِ مِنْ هَذِهِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'It is reported that Amro Bin Abd Wudd had injured the head of Ali^{-asws} on the day of Al-Khandaq, so he^{-asws} came to Rasool-Allah^{-saww}. He^{-saww} tied it and blew into it, and he^{-asws} was cured, and he^{-saww} said: 'Where will I^{-saww} be when this is dyed from this? (beard from head)'.⁷⁵

13- د، العدد القوية في كتاب تذكيرة الخواص ليوسف الجوزي قال أحمد في الفضائل قال قال رسول الله ص يا علي أ تدري من أشقى الأولين و الآخرين قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ مَنْ يَحْضِبُ هَذِهِ مِنْ هَذِهِ يَعْنِي لِحْيَتَهُ مِنْ هَامَتِهِ.

(The books) 'Al Adad Al Qawiya' in the book 'Tazkira Al Khawais' of Yusuf Al Jowzy. Ahmad said in 'Al Fazail' who said,

'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Do you know who is the most wretched of the former ones and the latter ones?' I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'. He^{-saww} said: 'One who will dye this from this' – meaning his^{-asws} beard from his^{-asws} head'.⁷⁶

قَالَ الزُّهْرِيُّ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَسْتَبْطِئُ الْقَاتِلَ فَيَقُولُ مَتَى يُبْعَثُ أَشَقَّهَا

Al Zuhry said,

'Amir Al-Momineen^{-asws}, the killer had been delayed, so he^{-asws} saying: 'When will their most wretched be sent?'

وَ قَالَ قَدِيمٌ وَقَدْ مَنَ الْحَوَارِجِ مِنْ أَهْلِ الْبَصْرَةِ فِيهِمْ رَجُلٌ يُقَالُ لَهُ الْجَعْدُ بِنُ نَعَجَةٍ فَقَالَ لَهُ يَا عَلِيُّ اتَّقِ اللَّهَ فَإِنَّكَ مَيِّتٌ

⁷⁴ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 11

⁷⁵ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 12

⁷⁶ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 13 a

And a delegation from the Khawarijites from the people of Al-Basra arrived, among them was a man called Al-Ja'ad Bin Na'ja. He said to him^{-asws}, 'O Ali^{-asws}, fear Allah^{-azwj}, for you^{-asws} will be dying'.

فَقَالَ لَهُ بَلْ أَنَا مَقْتُولٌ بِصَرْبَةٍ عَلَى هَذَا فَتُخَضَّبُ هَذِهِ يَعْني لِحْيَتُهُ مِنْ رَأْسِهِ عَهْدٌ مَعَهُودٌ وَ قَضَاءٌ مَقْضِيٌّ وَ قَدْ خَابَ مَنْ افْتَرَى.

He^{-asws} said to him: 'But, I^{-asws} will be killed by a strike upon this, so this would be dyed' – meaning his^{-asws} beard from his^{-asws} head – 'being a covenanted pact, and a Decree to be accomplished, and the one who fabricates would be disappointed''^{.77}

وَ عَنْ فَضَالَةَ بْنِ أَبِي فَضَالَةَ الْأَنْصَارِيِّ وَ كَانَ أَبُو فَضَالَةَ مِنْ أَهْلِ بَدْرٍ قُتِلَ بِصِفِيْنَ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ فَضَالَةُ خَرَجْتُ مَعَ أَبِي فَضَالَةَ عَائِدًا أَمِيرِ الْمُؤْمِنِينَ ع مِنْ مَرَضٍ أَصَابَهُ بِالْكُوفَةِ فَقَالَ لَهُ أَبِي مَا يُبَيِّمُكَ هَاهُنَا بَيْنَ أَعْرَابٍ جُهَيْنَةَ تُحْمَلُ إِلَى الْمَدِينَةِ فَإِنْ أَصَابَكَ أَجَلُكَ وَلَيْكَ أَصْحَابُكَ وَ صَلُّوا عَلَيْكَ

And from Fazala Bin Abu Fazala Al-Ansari, and Abu Fazala was from the participants of Badr. He was killed at Siffeen with Amir Al-Momineen^{-asws}. Fazala said, 'I consoled Amir Al-Momineen^{-asws} from an illness which had afflicted him^{-asws} at Al-Kufa. My father said to him^{-asws}, 'What makes you^{-asws} stay over here between the Bedouins? Juheyne will carry you^{-asws} to Al-Medina. So, if your^{-asws} death afflicts you^{-asws}, your^{-asws} companions will take care of your^{-asws} funeral and pray Salat upon you^{-asws}'.

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص عَهْدٌ لِيَّ أَنْ لَا أَمُوتَ حَتَّى تُخَضَّبَ هَذِهِ مِنْ هَذِهِ أَيَّ لِحْيَتِهِ مِنْ هَامَتِهِ.

He^{-asws} said: 'Rasool-Allah^{-saww} made a pact to me^{-asws} that I^{-asws} will not be dying until this is dyed from this' – i.e. his^{-asws} beard from his^{-asws} head''^{.78}

وَ ذَكَرَ ابْنُ سَعْدٍ فِي الطَّبَقَاتِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا جَاءَ ابْنُ مُلْجَمٍ وَ طَلَبَ مِنْهُ الْبَيْعَةَ طَلَبَ مِنْهُ فَرَسًا أَشَقَرَّ فَحَمَلَهُ عَلَيْهِ فَرَكِبَهُ فَأَنْشَدَ أَمِيرُ الْمُؤْمِنِينَ أُرِيدُ جِبَاءَهُ الْبَيْتِ.

And Ibn Sa'ad mentioned in (the book) 'Al Tabaqaat' –

'Amir Al-Momineen^{-asws}, when Ibn Al-Muljim^{-la} (came), and he^{-asws} sought the allegiance from him^{-la}, he^{-la} sought a horse from him^{-asws}. He^{-asws} carried him^{-la} upon it, and he^{-la} rode it. Amir Al-Momineen^{-asws} prosed: 'I^{-asws} want his^{-la} beloved-ness' – the couplet''^{.79}

وَ عَنْ مُحَمَّدِ بْنِ عُبَيْدَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا يَجْسُسُ أَشْقَاهُمْ أَنْ يَجِيءَ فَيَقْتُلَنِي اللَّهُمَّ إِنِّي قَدْ سَيَّمْتُهُمْ وَ سَيَّمُونِي فَأَرْحُهُمْ مِنِّي وَ أَرْحِنِي مِنْهُمْ

And from Muhammad Bin Ubeyda who said,

'Amir Al-Momineen^{-asws} said: 'What is withholding your most wretched one to come and kill me^{-asws}? O Allah^{-azwj}! I^{-asws} am weary of them and they are weary of me^{-asws}, so rest them from me^{-asws} and rest me^{-asws} from them!'

⁷⁷ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 13 b

⁷⁸ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 13 c

⁷⁹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 13 d

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ - أَخْبِرْنَا بِالَّذِي يَخْضِبُ هَذِهِ مِنْ هَذِهِ يُبِيدُ عَشِيرَتَهُ فَقَالَ إِذَا وَ اللَّهُ تَقْتُلُونَ بِي غَيْرَ قَاتِلِي .

They said, 'O Amir Al-Momineen^{-asws}! Inform us about the one who will be dyeing this from this. We will exterminate his clan'. He^{-asws} said: 'Then, by Allah^{-azwj}, you will be killing me^{-asws} with other than my^{-asws} killer"⁸⁰.

14- ير، بصائر الدرجات أَبُو مُحَمَّدٍ عَنْ عَمْرَانَ بْنِ مُوسَى عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ مُلْجَمٍ لَعْنَهُ اللَّهُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع - فِي وَفْدٍ مِصْرَ الَّذِي أَوْفَدَهُمْ مُحَمَّدُ بْنُ أَبِي بَكْرٍ وَ مَعَهُ كِتَابُ الْوَفْدِ

(The book) 'Basaair Al Darajaat' - Abu Muhammad, from Imran Bin Musa, from Ibrahim Bin Mahziyar, from Muhammad Bin Abdul Wahhab, from Ibrahim Bin Abu Al Bilad, from his father,

'From one of the companions of Amir Al-Momineen^{-asws} who said, 'Abdul Rahman Bin Muljim^{-la}, may Allah^{-azwj} Curse him^{-la}, entered to see Amir Al-Momineen^{-asws} among a delegation of Egypt whom Muhammad Bin Abu Bakr had delegated, and with him was a letter of the delegation.

قَالَ فَلَمَّا مَرَّ بِاسْمِ عَبْدِ الرَّحْمَنِ بْنِ مُلْجَمٍ لَعْنَهُ اللَّهُ قَالَ أَنْتَ عَبْدُ الرَّحْمَنِ لَعَنَ اللَّهُ عَبْدَ الرَّحْمَنِ قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ - أَمَا وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لِأُحِبُّكَ قَالَ كَذَبْتَ وَ اللَّهُ مَا تُحِبُّنِي ثَلَاثًا

He (the narrator) said, 'When he passed by the name of Abdul Rahman Bin Muljim^{-la}, he^{-asws} said: 'You^{-la} are Abdul Rahman^{-la}? May Allah^{-azwj} Curse Abdul Rahman^{-la}'. He^{-la} said, 'Yes, O Amir Al-Momineen^{-asws}. By Allah^{-azwj}, O Amir Al-Momineen^{-asws}, I love you^{-asws}!' He^{-asws} said: 'You^{-la} are lying, by Allah^{-azwj}, you^{-la} do not love me^{-asws}' - three times.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْلِفْتُ ثَلَاثَةَ أَيَّامٍ أَنِّي أُحِبُّكَ وَ تَخْلِفُ ثَلَاثَةَ أَيَّامٍ أَنِّي لَا أُحِبُّكَ

He^{-la} said, 'O Amir Al-Momineen^{-asws}! I^{-la} am swearing three oaths, I^{-la} love you^{-asws}, and you^{-asws} are swearing three oaths that I^{-la} do not love you^{-asws}'.

قَالَ وَبَلِّغْ أَوْ وَجِّعْ إِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَجْسَادِ بِالْفِي عَامٍ فَأَسْكَنَهَا الْهَوَاءَ فَمَا تَعَارَفَ مِنْهَا هُنَاكَ ائْتَلَفَ فِي الدُّنْيَا وَ مَا تَنَافَرَ مِنْهَا هُنَاكَ ائْتَلَفَ فِي الدُّنْيَا وَ إِنَّ رُوحِي لَا تَعْرِفُ رُوحَكَ

He^{-asws} said: 'Woe be unto you!' Or 'Alas! Allah^{-azwj} Created the souls before the bodies by two thousand years and Settled them in the air. So, whichever recognised over there get together over here in the world, and whichever of these denied get together in the world, and my^{-asws} soul does not recognise your soul'.

قَالَ فَلَمَّا وَتَّى قَالَ إِذَا سَرَّكُمْ أَنْ تَنْظُرُوا إِلَى قَاتِلِي فَانظُرُوا إِلَى هَذَا قَالَ بَعْضُ الْقَوْمِ أَوْ لَا تَقْتُلُهُ أَوْ قَالَ تَقْتُلُهُ فَقَالَ مَا أَعْجَبُ مِنْ هَذَا تَأْمُرُونِي أَنْ أَقْتُلَ قَاتِلِي لَعْنَهُ اللَّهُ .

He (the narrator) said, 'When he^{-asws} became ruler, he^{-asws} said: 'When it cheers you to look at my^{-asws} killer, then look at this one'. One of the people said, 'Or will you^{-asws} not kill him?' Or

⁸⁰ Bihar Al-Anwaar - V 42, The book of History - Amir Al-Momineen^{-asws}, Ch 126 H 13 e

said, 'Kill him!' He^{-asws} said: 'Who is more astounding than this one is instructing me^{-asws} to kill my^{-asws} killer, may Allah^{-azwj} Curse him^{-la}'.⁸¹

15- ير، بصائر الدرجات أحمد بن الحسين عن ابن أسباط يرفعهُ إلى أمير المؤمنين ع قال: دخل أمير المؤمنين ع الحَمَامَ فسمع صوت الحسن والحسين ع قد علا فقال لهما ما لكما فداكما أبي وأمي

(The book) 'Basaa'ir Al Darajaat' - Ahmad Bin Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Asbat,

Raising it to Amir Al-Momineen^{-asws}, he (the narrator) said, 'Amir Al-Momineen^{-asws} entered the bath-house and he^{-asws} heard the voices of Al-Hassan^{-asws} and Al-Husayn^{-asws} to have been raised. He^{-asws} said to them^{-asws}: 'What is the matter with you^{-asws} two? May my^{-asws} father^{-as} and father^{-as} be sacrificed for you^{-asws} both!'

فَقَالَ اتَّبِعَكَ هَذَا الْفَاجِرُ فَطَنَّا أَنَّهُ يُرِيدُ أَنْ يَضْرَكَ قَالَ دَعَاهُ وَ اللَّهُ مَا أَطْلُقُ إِلَّا لَهُ.

This immoral one followed you^{-asws} and we^{-asws} thought he^{-asws} wanted to harm you^{-asws}. He^{-asws} said: 'Leave him! By Allah^{-azwj}, there is no release except for him'.⁸²

16- حة، فرحة الغري رأيتُ في كتاب عن حسن بن الحسين بن طحال الميمدادي قال روى الخلف عن السلف عن ابن عباس أن رسول الله ص قال لعلي ع يا علي إن الله عز وجل عرض مودتنا أهل البيت - على السماوات والأرض فأول من أجاب منها السماء السابعة فزينها بالعرش والكرسي ثم السماء الرابعة فزينها بالبيت المعمور ثم السماء الدنيا فزينها بالنجوم

(The book) 'Farhat Al Ghary' - 'I saw in a book from Hassan Bin Al-Husayn Bin Tahhal Al Miqdady who said, 'It is reported by Al Khalaf, from Al Salaf, from Ibn Abbas,

'Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! Allah^{-azwj} Mighty and Majestic Presented our^{-asws} cordiality of People^{-asws} of the Household, to the skies and the earth. The first one from these to answer was the seventh sky. So, He^{-azwj} Adorned it with the Throne and the Chair. Then the fourth sky, so He^{-azwj} Adorned it with the Bayt Al-Mamour. Then the sky of the world, so He^{-azwj} Adorned it with the stars.

ثم أرض الحجاز فشرفها بالبيت الحرام ثم أرض الشام فزينها ببيت المقدس ثم أرض طيبة فشرفها بقرى ثم أرض كوفان فشرفها بقرى يا علي -

Then the land of Al-Hijaz, so He^{-azwj} Ennobled it with the Sacred House (Kabah). Then the land of Syria, so He^{-azwj} Adorned it with Bayt Al-Maqdis. Then the land of Tayba, so He^{-azwj} will Ennoble it with my^{-saww} grave. Then the land of Kufa, so He^{-azwj} will Ennoble it with your^{-asws} grave, O Ali^{-asws}!

فَقَالَ لَهُ يَا رَسُولَ اللَّهِ أَفَبُرُّ بِكُوفَانَ الْعِرَاقِ فَقَالَ نَعَمْ يَا عَلِيُّ تُفَبُرُّ بِطَاهِرِهَا فَنَلَّا بَيْنَ الْعَرَبِيِّينَ وَ الدَّكَّوَاتِ الْبَيْضِ يَفْتُلُكَ شَقِي هَذِهِ الْأُمَّةِ عَبْدُ الرَّحْمَنِ بْنِ مُلْجَمٍ

He^{-asws} said to him^{-saww}: 'O Rasool-Allah^{-saww}! My^{-asws} grave would be at Kufa, Al-Iraq?' He^{-saww} said: 'Yes, O Ali^{-asws}! Your^{-asws} grave would be at its back, a killing between Al-Ghariyeyn and

⁸¹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 14

⁸² Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 15

the white buildings. The most wretched one of this community will kill you^{-asws}, Abdul Rahman Bin Muljim^{-la}.

فَوَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا عَاقُرَ نَاقَةَ صَالِحٍ عِنْدَ اللَّهِ بِأَعْظَمَ عِقَابًا مِنْهُ يَا عَلِيُّ بِنَصْرِكَ مِنَ الْعِرَاقِ مِائَةٌ أَلْفٍ سَيْفٍ.

By the One^{-azwj} in Who Sent me^{-saww} with the truth as a Prophet^{-saww}! In the Presence of Allah^{-azwj}, the slayer of the she-camel of Salih^{-as} not of greater Punishment than him^{-la}. O Ali^{-asws}! One hundred thousand swords from Al Iraq will help you^{-asws}.⁸³

17- يج، الخراج و الجرائح من مَعْجَزَاتِهِ ع مَا رُوِيَ عَنْ حَنَّانِ بْنِ سَدِيرٍ عَنْ رَجُلٍ مِنْ مُرَيْتَةَ قَالَ: كُنْتُ جَالِسًا عِنْدَ عَلِيٍّ ع فَأَقْبَلَ إِلَيْهِ قَوْمٌ مِنْ مُرَادٍ وَ مَعَهُمْ ابْنُ مُلْجِمٍ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ طَرَأَ عَلَيْنَا وَ لَا وَ اللَّهُ مَا جَاءَنَا زَائِرًا وَ لَا مُنْتَجِعًا وَ إِنَّا لَنَخَافُهُ عَلَيْكَ فَاشْدُدْ يَدَكَ بِهِ

(The book) 'Al Kharaij Wa Al Jaraih' – From his^{-asws} miracles is what is reported from Hanan Bin Sadeyr, from a man from Muzeyna who said,

'I was seated in the presence of Ali^{-asws}, and a group from Murad came to him^{-asws}, and Ibn Muljim^{-la} was with them. They said, 'O Amir Al-Momineen^{-asws}! He (Ibn Muljim^{-la}) has come to us, and no, by Allah^{-azwj}, we have not come as visitors nor to seek a favour, and we are fearing him^{-la} upon you, so strengthen your^{-asws} hand by him^{-la} (taking his^{-la} allegiance).'

فَقَالَ لَهُ عَلِيُّ ع اجْلِسْ فَتَنْظُرْ فِي وَجْهِهِ طَوِيلًا ثُمَّ قَالَ أَرَأَيْتَكَ إِنْ سَأَلْتَنِي عَنْ شَيْءٍ وَ عِنْدَكَ مِنْهُ عِلْمٌ هَلْ أَنْتَ مُخْبِرِي عَنْهُ قَالَ نَعَمْ وَ حَلَفَهُ عَلَيْهِ

Ali^{-asws} said to him^{-la}: 'Be seated!' He^{-asws} looked into his^{-la} face for a long time, then said: 'What is your^{-la} view if I^{-asws} were to ask you^{-la} about a thing, and there is knowledge of it with you^{-la}, will you^{-la} inform me^{-asws} about it?' He^{-la} said: 'Yes'. And he^{-asws} made him^{-la} swear upon it.

فَقَالَ أَكُنْتُ تُرَاضِعُ الْعِلْمَانَ وَ تَقُومُ عَلَيْهِمْ فَكُنْتُ إِذَا جِئْتُ فَرَأَوْتُكَ مِنْ بَعِيدٍ قَالُوا قَدْ جَاءَنَا ابْنُ رَاعِيَةِ الْكِلَابِ قَالَ اللَّهُمَّ نَعَمْ

He^{-asws} said: 'Weren't you^{-la} in agreement with the people and standing upon them, so whenever you came, they saw you^{-la} from afar, they said, 'The son of the shepherd of the dogs is coming towards us'? He^{-la} said, 'O Allah^{-azwj}, yes!'

فَقَالَ لَهُ مَرَزَتْ بِرَجُلٍ وَ قَدْ أُيْفَعَتْ فَتَنْظُرُ إِلَيْكَ وَ أَحَدَ النَّظَرِ فَقَالَ أَشَقَى مِنْ عَاقِرِ نَاقَةِ سَمُودَ قَالَ نَعَمْ

He^{-asws} said to him^{-la}: 'You^{-la} had passed by a man and he was paralysed. He looked at you^{-la} and stared the look. He said, 'More wretched than than slayer of the she-camel of Samood'? He^{-la} said: 'Yes'.

قَالَ قَدْ أَحْبَبْتَنِي أَتَمَّكَ أَهْمًا حَمَلْتُ بِكَ فِي بَعْضِ حَيْضِهَا فَتَتَعَنَعُ هُنَيْهَةً ثُمَّ قَالَ نَعَمْ قَدْ حَدَّثْتَنِي بِذَلِكَ وَ لَوْ كُنْتُ كَمَا تَمَّ شَيْئًا لَكُنْتُمْ هَذِهِ الْمُنْرِلَةَ

He^{-asws} said: 'Your^{-la} mother had informed you^{-la} that she had conceived you during one of her menstruations?' He^{-la} lowered his^{-la} head for a while, then said, 'She had narrated to me^{-la} with that, and if you^{-asws} had (wanted to) concealed anything, you^{-asws} would have concealed this status'.

⁸³ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 16

فَقَالَ لَهُ عَلِيٌّ ع فَمُ فَقَامَ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ قَاتِلَكَ شِبْهُ الْيَهُودِيِّ بَلْ هُوَ يَهُودِيٌّ.

Ali^{-asws} said to him^{-la}: ‘Stand!’ He^{-la} stood up. Then he^{-asws} said: ‘I^{-asws} heard Rasool-Allah^{-saww} saying: ‘Your^{-asws} killer resembles the Jew. But he^{-la} is a Jew!’⁸⁴

وَمِنْهَا مَا تَوَاتَرَتْ بِهِ الرَّوَايَاتُ مِنْ نَعْيِهِ نَفْسَهُ قَبْلَ مَوْتِهِ وَ أَنَّهُ يُخْرِجُ مِنَ الدُّنْيَا شَهِيداً مِنْ قَوْلِهِ وَ اللَّهُ لِيُخْضِبَنَّهَا مِنْ فَوْقِهَا يُؤَيُّ إِلَى شَيْبَتِهِ مَا يَحْسِبُ أَشْقَاهَا
أَنْ يَخْضِبَهَا بِدَمٍ

And from it is what is frequented with of his^{-asws} giving the news of his^{-asws} own death before his^{-asws} death, and he^{-asws} exited from the world as a martyr, from his^{-asws} words: ‘By Allah^{-azwj}! It will be dyed from above it’ – gesturing to his^{-asws} beard – ‘What is holding back their most wretched on to dye it with blood?’

وَ قَوْلُهُ أَنَا كُمْ شَهْرُ رَمَضَانَ وَ فِيهِ تَدْوُرُ رَحَى السُّلْطَانِ أَلَا وَ إِنَّا كُمْ حَاجُوا الْعَامَ صَفَاً وَاحِداً وَ آيَةٌ ذَلِكَ أَنِّي لَسْتُ فِيكُمْ

And his^{-asws} words: ‘The month of Ramazan has come to you all and during it the mill of Satan^{-la} would rotate! Indeed, and you will be going as pilgrims in the year as one row, and a sign of that is, I^{-asws} will not be among you!’

وَ كَانَ يُفْطِرُ فِي هَذَا الشَّهْرِ لَيْلَةَ عِنْدَ الْحُسَيْنِ وَ لَيْلَةَ عِنْدَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ زَوْجِ زَيْنَبِ بِنْتِهِ لِأَجْلِهَا لَا يَزِيدُ عَلَى ثَلَاثِ لَعْمٍ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ يَا بَنِي أُمِّرِ اللَّهُ وَ أَنَا حَمِيصٌ

And he^{-asws} used to break his^{-asws} Fast during this month, one night with Al-Hassan^{-asws}, and one night with Al-Husayn^{-asws}, and one night with Abdullah son of Ja’far^{-as}, husband of his^{-asws} daughter^{-asws} Zainab^{-asws}. For its reason, he^{-asws} did not increase upon three morsels. It was spoken to him^{-asws} regarding that. He^{-asws} said: ‘The Command of Allah^{-azwj} will come to me^{-asws} while I^{-asws} am hungry’.

إِنَّمَا هِيَ لَيْلَةٌ أَوْ لَيْلَتَانِ فَأَصِيبَ مِنَ اللَّيْلِ وَ قَدْ تَوَجَّهَ إِلَى الْمَسْجِدِ فِي لَيْلَةٍ ضَرَبَهُ الشَّقِيُّ فِي آخِرِهَا فَصَاحَ الْإِوْرُ فِي وَجْهِهِ وَ طَرَدَهُنَّ النَّاسُ فَقَالَ دَعُوهُنَّ
فَإِنَّهُنَّ نَوَائِحٌ.

But rather it was one night, or two nights, and he^{-asws} was hit from the night, and he^{-asws} had headed to the Masjid during the night the wretched one had struck him^{-asws}, during its end. The geese had honked in his^{-asws} faced, and the people repelled them. He^{-asws} said: ‘Leave them, for they are lamenting!’⁸⁵

⁸⁴ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 17 a

⁸⁵ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 17 b