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BIHAR AL-ANWAAR

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

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

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

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باب 115 ما ظهر في المنامات من كراماته و مقاماته و درجاته صلوات الله عليه و فيه بعض النوادر

CHAPTER 115 – WHAT WAS MANIFESTED IN THE DREAMS, OF HIS^{asws} PRESTIGE, AND HIS^{asws} POSITIONS, AND HIS^{asws} RANKS, MAY THE SALAWAAT OF ALLAH^{azwj} BE UPON HIM^{asws}, AND IN IT IS PART OF THE MISECELLANEOUS

1- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي عَلِيٍّ الْحَسَنِ بْنِ عَبْدِ الْعَزِيزِ الْهَاشِمِيِّ قَالَ: كَانَتْ الْفِتْنَةُ قَائِمَةً بَيْنَ الْعَبَّاسِيِّينَ وَ الطَّالِبِيِّينَ بِالْكُوفَةِ حَتَّى قُتِلَ سَبْعَةَ عَشَرَ رَجُلًا عَبَّاسِيًّا وَ غَضِبَ الْخَلِيفَةُ الْقَادِرُ وَ اسْتَهْضَمَ الْمَلِكُ شَرَفَ الدَّوْلَةِ أَبَا عَلِيٍّ حَتَّى يَسِيرَ إِلَى الْكُوفَةِ وَ يَسْتَأْصِلَ بِهَا مِنَ الطَّالِبِيِّينَ وَ يَفْعَلَ كَذَا وَ كَذَا بِحِمِّ وَ بِنِسَائِهِمْ وَ بِنَاقِحِهِمْ وَ كَتَبَ مِنْ بَغْدَادَ هَذَا الْحَبْرَ عَلَى طَيْرٍ إِلَيْهِمْ وَ عَرَفُوهُمْ مَا قَالَ الْقَادِرُ فَفَرَعُوا وَ تَعَلَّقُوا بِبَنِي خَفَاجَةَ

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

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

فَرَأَتْ امْرَأَةً عَبَّاسِيَّةً فِي مَنَامِهَا كَأَنَّ فَارِسًا عَلَى فَرَسٍ أَشْهَبَ وَ يَبْدُوهُ رُمُحٌ نَزَلَ مِنَ السَّمَاءِ فَسَأَلَتْ عَنْهُ فَقِيلَ لَهَا هَذَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع- يُرِيدُ أَنْ يَقْتُلَ مَنْ عَزَمَ عَلَى قَتْلِ الطَّالِبِيِّينَ

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

فَأَخْبَرَتِ النَّاسَ فَشَاعَ مَنَامُهَا فِي الْبَلَدِ وَ سَقَطَ الطَّائِرُ بِكِتَابٍ مِنْ بَغْدَادَ بِأَنَّ الْمَلِكَ شَرَفَ الدَّوْلَةَ بَاتَ عَازِمًا عَلَى الْمَسِيرِ إِلَى الْكُوفَةِ- فَلَمَّا انْتَصَفَ اللَّيْلُ مَاتَ فَجَاءَةً وَ تَفَرَّقَتِ الْعَسَاكِرُ وَ فَرِغَ الْقَادِرُ.

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

2- يج، الخرائج و الجرائح رَوَى أَبُو مُحَمَّدٍ الصَّالِحُ قَالَ حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ هَارُونَ الْمُتَمِّجُ أَنَّ الْخَلِيفَةَ الرَّاضِيَّ كَانَ يُجَادِلُنِي كَثِيرًا عَلَى حَطِّ عَلِيٍّ فِيمَا دَبَّرَ فِي أَمْرِهِ مَعَ مُعَاوِيَةَ قَالَ فَأَوْضَحْتُ لَهُ الْحُجَّةَ أَنَّ هَذَا لَا يَجُوزُ عَلَى عَلِيٍّ وَ أَنَّهُ ع لَمْ يَعْصِ إِلَّا الصَّوَابَ فَلَمْ يَقْبَلْ مِنِّي هَذَا الْقَوْلَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Abu Muhammad Al Salih who said, 'It is narrated to us by Abu Al-Hassan Ali Bin Haroun Al Munajjim,

¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 1

'The caliph Al-Razy used to argue with me a lot upon (him alleging) the mistake of Ali^{asws} (Nouzobillah) regarding what he^{asws} had managed in his^{asws} affairs with Muawiya. I clarified the argument to him that this is not allowed upon Ali^{asws} and he^{asws} did not do anything except the correct. But he did not accept this word from me.

وَ حَرَجَ إِلَيْنَا فِي بَعْضِ الْأَيَّامِ بِنَهَانَا عَنِ الْخَوْضِ فِي مِثْلِ ذَلِكَ وَ حَدَّثَنَا أَنَّهُ رَأَى فِي مَنَامِهِ كَأَنَّهُ خَارِجٌ مِنْ دَارِهِ يُرِيدُ بَعْضَ مُنْتَزَعَاتِهِ فَرَفَعَ إِلَيْهِ رَجُلٌ قَصِيرٌ رَأْسُهُ زَأْسٌ كَلْبٍ فَسَأَلَ عَنْهُ فَقِيلَ لَهُ هَذَا الرَّجُلُ كَانَ يُحْطِئُ عَلَيَّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع-

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

قَالَ فَعَلِمْتُ أَنَّ ذَلِكَ كَانَ عِبْرَةً لِي وَ لِأَمْثَالِي فُتُبْتُ إِلَى اللَّهِ.

He said, 'So I knew that it was a lesson for me and the likes of me, so I repented to Allah^{azwj}'².

3- بيج، الخرائج و الجرائح روى الشيخ أبو جعفر بن بابويه عن ابن الوليد عن الصفار عن أحمد بن محمد السجستاني قال: خرجت في طلب العلم فدخلت البصرة فصرت إلى محمد بن عباد صاحب عبادان فقلت إني رجل غريب أتيتك من بلد بعيد لأقتبس من علمك شيئاً قال من أنت قلت من أهل سجستان قال من بلد الخوارج قلت لو كنت خارجياً ما طلبت علمك قال أ فلا أخبرك بحديث حسن إذا أتيت بلادك تحدث به الناس قلت بلى

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by the sheykh Abu Ja'far Bin Babuway, from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad Al Sijistany who said,

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

قَالَ كَانَ لِي جَارٌ مِنَ الْمُتَعَبِّدِينَ فَرَأَى فِي مَنَامِهِ كَأَنَّهُ قَدْ مَاتَ وَ كُفِّنَ وَ دُفِنَ قَالَ مَرَرْتُ بِخَوْضِ النَّبِيِّ ص وَ إِذَا هُوَ جَالِسٌ عَلَى شَفِيرِ الْخَوْضِ وَ الْحَسَنِ وَ الْحُسَيْنِ ع يَسْقِيَانِ الْأُمَّةَ الْمَاءَ فَاسْتَسْقَيْتُهُمَا فَأَبَيَا أَنْ يَسْقِيَانِي

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

فَقُلْتُ يَا رَسُولَ اللَّهِ إِلَيَّ مِنْ أُمَّتِكَ قَالَ وَ إِنْ قَصَدْتَ عَلِيًّا لَا يَسْقِيكَ فَبَكَيْتُ وَ قُلْتُ أَنَا مِنْ شِيعَةِ عَلِيٍّ قَالَ لَكَ جَارٌ يَلْعَنُ عَلِيًّا وَ لَمْ تَنْهَهُ قُلْتُ إِلَيَّ ضَعِيفٌ لَيْسَ لِي قُوَّةٌ وَ هُوَ مِنْ حَاشِيَةِ السُّلْطَانِ

² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 2

I said, 'O Rasool-Allah^{saww}! I am from your^{saww} community!' He^{saww} said: 'And even if you were to go to Ali^{asws}, he^{asws} will not quench you'. I cried and said, 'I am from the Shias of Ali^{asws}'. He^{saww} said: 'There was a neighbour of yours who used to curse Ali^{asws} and you did not prevent him'. I said, 'I was weak. There was not strength for me, and he was from the influential ones of the ruling authority'.

قَالَ فَأَخْرَجَ النَّبِيُّ سِكِّينًا وَقَالَ امْضِ وَادْبَحْهُ فَأَخَذْتُ السِّكِّينَ وَصِرْتُ إِلَى دَارِهِ فَوَجَدْتُ الْبَابَ مَفْتُوحًا فَدَخَلْتُ فَأَصْبَنُهُ نَائِمًا فَدَبَحْتُهُ وَانْصَرَفْتُ إِلَى النَّبِيِّ صَ وَفُلْتُ قَدْ دَبَحْتُهُ وَهَذِهِ السِّكِّينُ مُلَطَّحَةٌ بِدَمِهِ قَالَ هَاتِمًا ثُمَّ قَالَ لِلْحُسَيْنِ ع اسْقِهِ مَاءً

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

فَلَمَّا أَضَاءَ الصُّبْحُ سَمِعْتُ صُرَاخًا فَسَأَلْتُ عَنْهُ فَقِيلَ إِنَّ فُلَانًا وُجِدَ عَلَى فِرَاشِهِ مَذْبُوحًا فَلَمَّا كَانَ بَعْدَ سَاعَةٍ قَبَضَ أَمِيرُ الْبَلَدِ عَلَى جِوَارِيهِ فَدَخَلْتُ عَلَيْهِ وَفُلْتُ أَيُّهَا الْأَمِيرُ اتَّقِ اللَّهَ إِنَّ الْقَوْمَ بُرَاءٌ وَ قَصَصْتُ عَلَيْهِ الرُّؤْيَا فَخَلَّى عَنْهُمْ.

When the morning illuminated, I heard shrieking. I asked about it. It was said, 'So and so has been found slaughtered upon his bed'. When it was after some time, the governor of the city seized upon his neighbour. I entered to see him and said, 'O you governor, fear Allah^{azwj}! The people are innocent'. And I narrated the story of the dream to him, and he freed them".³

4- أَقُولُ وَ أَحْبَرَنِي بِهَذَا الْحَبْرِ شَيْخِي وَ وَالِدِي الْعَلَامَةُ قَدَّسَ اللَّهُ رُوحَهُ عَنِ السَّيِّدِ حُسَيْنِ بْنِ حَبِذْرِ الْحُسَيْنِيِّ الْكَرْكِيِّ رَحِمَهُ اللَّهُ قَالَ أَحْبَرَنِي الشَّيْخُ الْجَلِيلُ بِهَذَا الْمَلَّةِ وَ الدِّينِ الْعَامِلِيِّ فِي أَصْفَهَانَ ثَابِتِي شَهْرَ رَمَضَانَ سَنَةَ ثَلَاثٍ وَ تِسْعِينَ وَ تِسْعِمَائَةٍ وَ أَحْبَرَنِي أَيْضًا فِي السَّابِعِ وَ الْعِشْرِينَ مِنْ شَهْرِ رَجَبِ سَنَةِ أَلْفٍ وَ ثَلَاثٍ فِي النَّجَفِ الْأَشْرَفِ نُجَاهَ الصَّرِيحِ الْمُقَدَّسِ قِرَاءَةً وَ إِجَارَةً

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

قَالَ أَحْبَرَنِي وَالِدِي الشَّيْخُ حُسَيْنُ بْنُ عَبْدِ الصَّمَدِ فِي يَوْمِ الثَّلَاثَاءِ ثَابِتِي شَهْرِ رَجَبِ سَنَةِ إِحْدَى وَ تِسْعِينَ وَ تِسْعِمَائَةٍ بِدَارِنَا فِي الْمَشْهَدِ الْمُقَدَّسِ الرِّضْوِيِّ صَلَوَاتُ اللَّهِ عَلَى مُسْتَرْفِهِ عَنِ الشَّيْخَيْنِ الْجَلِيلَيْنِ السَّيِّدِ حَسَنِ بْنِ جَعْفَرِ الْكَرْكِيِّ وَ الشَّيْخِ زَيْنِ الْمَلَّةِ وَ الدِّينِ قَدَّسَ اللَّهُ رُوحَهُمَا عَنِ الشَّيْخِ عَلِيِّ بْنِ عَبْدِ الْعَالِي الْمَيْسِيِّ عَنِ الشَّيْخِ مُحَمَّدِ بْنِ الْمُؤَدِّدِ الْجَزِينِيِّ

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

³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 3

عَنِ الشَّيْخِ زِيَاءِ الدِّينِ عَلِيِّ عَنِ وَالِدِهِ الشَّهِيدِ السَّعِيدِ مُحَمَّدِ بْنِ مَكِّيٍّ عَنِ السَّيِّدِ عَبْدِ الْمُطَّلِبِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ الْأَعْرَجِ الْحُسَيْنِيِّ عَنِ جَدِّهِ عَلِيِّ عَنِ شَيْخِهِ عَبْدِ الْحَمِيدِ بْنِ الْحَمِيدِ فَخَّارِ بْنِ مَعَدِّ بْنِ فَخَّارِ الْمُوسَوِيِّ عَنِ يُوسُفَ بْنِ هَبَةَ اللَّهِ بْنِ يَحْيَى الْوَاسِطِيِّ عَنِ أَبِيهِ عَنِ أَبِي الْحَسَنِ الْبَصْرِيِّ عَنِ سَعِيدِ بْنِ نَاصِرِ الْبُسْتَقِيِّ عَنِ الْقَاضِي أَبِي مُحَمَّدٍ السَّمْنَدِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ السَّمَانِ السُّكْرِيِّ قَالَ:

From the sheykh, Ziyah Al Deen Ali, from his father, the martyr, the fortunate, Muhammad Bin Makky, from the Seyyid Abdul Muttalib Bin Muhammad Bin Ali Bin Muhammad Al A'araj Al-Husayn, from his grandfather Ali, from his ender Abdul Hameed Bin Al Seyyid Fakhar Bin Ma'ad Bin Fakhar Al Musawy, from Yusuf Bin Hibbatullah Bin Yahya Al Wasaty, from his father, from Abu Al-Hassan Al Basry, from Saeed Bin Nasir Al Bustaqy, from the judge Abu Muhammad Al Samandy, from Ali Bin Muhammad Al Samman Al Shukkary who said,

خَرَجْتُ إِلَى أَرْضِ الْعِرَاقِ فِي طَلَبِ الْحَدِيثِ فَوَصَلْتُ عَبَادَانَ فَدَخَلْتُ عَلَى شَيْخِهَا مُحَمَّدِ بْنِ عَبَّادِ شَيْخِ عَبَّادَانَ وَرَأْسِ الْمُطَوَّعَةِ فَوَضَعْتُ لَهَا يَدِي يَا شَيْخُ أَنَا رَجُلٌ غَرِيبٌ أَتَيْتُ مِنْ بَلَدٍ بَعِيدٍ أَلْتَمِسُ مِنْ عِلْمِكَ فَقَالَ مِنْ أَيْنَ أَتَيْتَ فَقُلْتُ مِنْ جِهَسْتَانَ

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

فَقَالَ مِنْ بَلَدِ الْخَوَارِجِ لَعَلَّكَ خَارِجِيٌّ فَقُلْتُ لَوْ كُنْتُ خَارِجاً لَمْ أَشْتَرِ عِلْمَكَ بِدَانِقٍ فَقَالَ أَلَا أَخَذْتُكَ حَدِيثاً طَرِيفاً إِذَا مَضَيْتَ إِلَى بِلَادِكَ تَحَدَّثْتَ بِهِ فَقُلْتُ بَلَى يَا شَيْخُ

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

فَقَالَ كَانَ لِي جَارٌ مِنَ الْمُتَزَهِّدِينَ الْمُتَسَبِّحِينَ فَرَأَى فِي مَنَامِهِ كَأَنَّهُ مَاتَ وَ نُشِرَ وَ حُوسِبَ وَ جُوزَ الصِّرَاطَ وَ أَتَى حَوْضَ النَّبِيِّ ص وَ الْحَسَنِ وَ الْحُسَيْنِ ع يَسْقِيَانِ

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

قَالَ فَاسْتَقَيْتُ الْحَسَنَ فَلَمْ يَسْقِنِي وَ اسْتَقَيْتُ الْحُسَيْنَ فَلَمْ يَسْقِنِي فَرَبُّتُ مِنْ رَسُولِ اللَّهِ ص فَقُلْتُ يَا رَسُولَ اللَّهِ أَنَا رَجُلٌ مِنْ أُمَّتِكَ وَ قَدْ اسْتَقَيْتُ الْحَسَنَ فَلَمْ يَسْقِنِي وَ اسْتَقَيْتُ الْحُسَيْنَ فَلَمْ يَسْقِنِي

He said, 'I requested Al-Hassan^{asws} to be quenched, but he^{asws} did not quench me. And I requested Al-Husayn^{asws} to be quenched, but he^{asws} did not quench me. I approached Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! I am a man from your^{saww} community, and I had requested Al-Hassan^{asws}, but he^{asws} did not quench me, and I requested Al-Husayn^{asws}, but he^{asws} did not quench me'.

فَصَاحَ الرَّسُولُ ص بِأَعْلَى صَوْتِهِ لَا تَسْقِيَاهُ لَا تَسْقِيَاهُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنَا رَجُلٌ مِنْ أُمَّتِكَ مَا بَدَّلْتُ وَ لَا غَيَّرْتُ قَالَ بَلَى لَكَ جَارٌ يَلْعَنُ عَلِيّاً وَ يَسْتَقِيصُهُ لَمْ تَنْهَهُ فَقُلْتُ يَا رَسُولَ اللَّهِ هُوَ رَجُلٌ يَغْتَرُّ بِالدُّنْيَا وَ أَنَا رَجُلٌ فَقِيرٌ لَا طَاقَةَ لِي بِهِ قَالَ

The Rasool^{saww} shouted at the top of his^{saww} voice: 'Do not quench him! Do not quench him!' I said, 'O Rasool-Allah^{saww}! I a man from your^{saww} community. I have neither replaced nor changed'. He^{saww} said: 'Yes. There was a neighbour for you cursing Ali^{asws} and derogating him^{asws}. You did not stop forbid him'. I said, 'O Rasool-Allah^{saww}! He is a man deceived with the world and I am a poor man. There is no strength for me (to deal) with him'.

فَأَخْرَجَ الرَّسُولُ ص سِكِّينًا مَسْلُوكَةً وَ قَالَ أَذْهَبْتَ فَأَذْبَحُهُ بِهَا فَأَتَيْتُ بَابَ الرَّجُلِ فَوَجَدْتُهُ مُفْتُوحًا فَصَعِدْتُ الدَّرَجَةَ فَوَجَدْتُهُ مُلْمَى عَلَى سَرِيرِهِ فَذَبَحْتُهُ وَ أَتَيْتُ بِالسِّكِّينِ مُلَطَّحَةً بِالدَّمِ فَأَعْطَيْتُهَا رَسُولَ اللَّهِ ص فَأَخَذَهَا وَ قَالَ اسْقِيَاهُ فَتَنَاوَلْتُ الْكَأْسَ

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

فَلَا أَدْرِي أَ شَرِبْتُهَا أَمْ لَا وَ انْتَبَهْتُ فَرِعًا مَرْغُوبًا فَفَزِعْتُ إِلَى الْوُضُوءِ وَ صَلَّىتُ مَا شَاءَ اللَّهُ وَ وَضَعْتُ رَأْسِي وَ نِمْتُ وَ سَمِعْتُ الصَّبَاحَ فِي جَوَارِي فَسَأَلْتُ عَنِ الْحَالِ فَقِيلَ إِنَّ فُلَانًا وَجَدَ عَلَى سَرِيرِهِ مَذْبُوحًا

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

فَمَا مَكَّنْتُ حَتَّى أَتَى الْأَمِيرُ وَ الْحُرْسُ فَأَخَذُوا الْجِيرَانَ فَقُلْتُ أَنَا ذَبَحْتُ الرَّجُلَ وَ لَا يَسْعُنِي أَنْ أَكْتُمَ فَمَضَيْتُ إِلَى الْأَمِيرِ فَقُلْتُ أَنَا ذَبَحْتُ الرَّجُلَ فَقَالَ لَسْتُ مُتَمَمًّا عَلَى مِثْلِ هَذَا فَفَصَصْتُ الرَّؤْيَا عَلَيْهِ وَ قُلْتُ أَيُّهَا الْأَمِيرُ إِنَّ صَحَّحَهَا اللَّهُ فَمَا ذَنْبِي وَ مَا ذَنْبُ هَؤُلَاءِ فَقَالَ الْأَمِيرُ أَحْسَنَ اللَّهُ جَزَاكَ أَنْتَ بَرِيءٌ وَ الْقَوْمُ بُرَاءٌ

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

قَالَ الشَّيْخُ عَلِيُّ بْنُ مُحَمَّدٍ السَّمَّانُ فَلَمْ أَسْمَعْ بِالْعِرَاقِ أَحْسَنَ مِنْ هَذَا الْحَدِيثِ.

The sheykh said Ali Bin Muhammad Al-Samman said, 'There was not heard in Al-Iraq any Hadeeth more excellent than this Hadeeth''⁴.

5- أَقُولُ ذَكَرَ الْعَلَامَةُ الْحَلَبِيُّ قَدَسَ اللَّهُ رُوحَهُ فِي إِجَارَتِهِ الْكَبِيرَةِ عَنْ تَاجِ الدِّينِ الْحُسَيْنِ بْنِ الدَّرَبِيِّ عَنْ أَبِي الْفَائِزِ بْنِ سَلَمٍ بْنِ مُعَاوِيَةَ فِي سَنَةِ إِحْدَى وَ تِسْعِينَ وَ حَمْسِمِائَةٍ عَنْ أَبِي الْبَقَاءِ هَبَةَ اللَّهِ بْنِ تَمَّا عَنْ أَبِي الْبَقَاءِ هَبَةَ اللَّهِ بْنِ نَاصِرِ بْنِ نَاصِرِ بْنِ نَصْرِ عَنْ أَبِيهِ عَنِ الْأَسْعَدِ عَنِ الرَّبِيسِ أَبِي الْبَقَاءِ أَحْمَدَ بْنِ عَلِيِّ الْمُرَزِعِ عَمَّنْ حَدَّثَهُ عَنْ بَعْضِ أَهْلِ الْمُؤَصِّلِ قَالَ: عَزَمْتُ الْحَجَّ فَأَتَيْتُ الْأَمِيرَ حُسَامَ الدَّوْلَةِ الْمُقَلَّدَ بْنَ الْمُسَيَّبِ - وَ هُوَ أَمِيرُنَا يَوْمَئِذٍ فَوَدَّعْتُهُ وَ عَرَضْتُ الْحَاجَةَ عَلَيْهِ فَاسْتَحْلَى بِي وَ أَحْضَرَ لِي مُصْحَفًا فَحَلَفَنِي بِهِ إِلَّا بَلَّغْتَ رِسَالَتَهُ وَ خَلَفَ بِهِ لَوْ ظَهَرَ هَذَا الْحَبْرُ لَأَقْتُلَنَّكَ

⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 4

I (Majlisi) am saying, 'The Allama Al Hilli, may Allah^{azwj} Sanctify his soul, mentioned in his (book) 'Ijazat Al Kubra', from the crown of religion Al-Hassan Bin Al Darby, from Abu Al Faiz Bin Salim Bin Muarawiya, in the year five hundred and ninety-one, from Abu Al Baqa'a Hibtullah Bin Nama, from Abu Al Baqa Hibtullah Bin Nasir Bin Nasr, from his father, from Al As'ad, from Al Rais Abu Al Baqa Ahmad Bin Ali Al Muzanny, from the one who narrated it, from one of the people of Mosul who said,

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

فَلَمَّا فَرَغَ قَالَ إِذَا أَنْبَيْتَ الْمَدِينَةَ فَيَفِّعْ عِنْدَ قَبْرِ مُحَمَّدٍ ص وَ قُلْ يَا مُحَمَّدُ قُلْتُ وَ صَنَعْتُ وَ مَوَّهْتُ عَلَى النَّاسِ فِي حَيَاتِكَ لَمْ أَمَرَهُمْ بِرِيَازَتِكَ بَعْدَ مَمَاتِكَ وَ كَلَامٌ نَحْوُ هَذَا فَسَقِطَ فِي يَدِي لَمْ أَتَيْتُهُ وَ لَمْ أَعْلَمْ أَنَّهُ يَرَى رَأْيَ الْكُفَّارِ

When he was free, he said, 'When you go to Al-Medina, paused at the grave of Muhammad^{sawww} and say, 'O Muhammad^{sawww}! You^{sawww} spoke, and did, and decorated to the people during your^{sawww} lifetime. Why did you^{sawww} order them with visiting you^{sawww} after your^{sawww} death', and speech approximate to this. (My head) fell in my hands. Why did I come to him and I did not know that he is viewing the view of the Kafirs.

فَحَجَجْتُ وَ عُدْتُ حَتَّى أَتَيْتُ الْمَدِينَةَ وَ زُرْتُ رَسُولَ اللَّهِ ص وَ هَيْئُهُ أَنْ أَقُولَ مَا قَالَ لِي وَ بَقِيْتُ أَيَّامًا حَتَّى إِذَا كَانَ لَيْلَهُ مَسِيرِنَا فَذَكَرْتُ يَمِينِي بِالْمُصْحَفِ فَوَقَفْتُ أَمَامَ الْقَبْرِ وَ قُلْتُ يَا رَسُولَ اللَّهِ حَاكِي الْكُفْرِ لَيْسَ بِكَافِرٍ قَالَ لِي الْمُقَلَّدُ بِنُ الْمُسَيَّبِ كَذَا وَ كَذَا

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

ثُمَّ اسْتَعْظَمْتُ ذَلِكَ وَ فَرِعْتُ عَنْهُ فَأَتَيْتُ رَجُلِي وَ رُفَاقِي وَ رَمَيْتُ بِنَفْسِي وَ تَدَبَّرْتُ وَ حِزْتُ كَالْمَجْهُودِ فَلَمَّا أَنْ هَوَّزَ اللَّيْلُ رَأَيْتُ فِي مَنَامِي رَسُولَ اللَّهِ ص وَ عَلِيًّا - وَ يَدِي عَلَى سَيْفٍ وَ بَيْنَهُمَا رَجُلٌ نَائِمٌ عَلَيْهِ إِزَارٌ رَقِيقٌ أَبْيَضٌ بِطِرَازٍ أَحْمَرَ

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

فَقَالَ رَسُولُ اللَّهِ ص يَا فُلَانُ أَحْشِفْ عَنْ وَجْهِهِ فَكَشَفْتُهُ فَقَالَ تَعْرِفُهُ قُلْتُ نَعَمْ قَالَ مَنْ هُوَ قُلْتُ الْمُقَلَّدُ بِنُ الْمُسَيَّبِ قَالَ يَا عَلِيُّ اذْبَحْهُ فَأَمَرَ السَّيْفَ عَلَى نَحْرِهِ وَ ذَبْحَهُ وَ رَفَعَهُ فَمَسَحَهُ بِالْإِزَارِ الَّذِي عَلَى صَدْرِهِ مَسْحَتَيْنِ فَأَثَرُ الدَّمِّ فِيهِ حَظَيْنِ

Rasool-Allah^{sawww} said: 'O so and so! Uncover from his face!' I uncovered it. He^{sawww} said: 'Do you recognise him?' I said, 'Yes'. He^{sawww} said: 'Who is he?' I said, 'Al-Muqallad Bin Al-Musayyab'. He^{sawww} said: 'O Ali^{asws}! Slaughter him!' He passed the sword upon his throat and slaughtered him and raised it. He wiped it with the trouser which was upon his chest, with two wipes, so the traces of the blood in it were two lines.

فَأْتَيْتُهُمْ مُرْعَباً وَ لَمْ أَكُنْ أَحْبَرْتُ أَحَدًا فَتَدَاخَلَنِي أَمْرٌ عَظِيمٌ حَتَّى أَخْبَرْتُ رَجُلًا مِنْ أَصْحَابِي وَ كَتَبْتُ شَرْحَ الْمَنَامِ وَ أَرَحْتُ اللَّيْلَةَ وَ لَمْ نُعْلِمْ بِهِ تَالِغًا حَتَّى انْتَهَيْنَا إِلَى الْكُوفَةِ سَمِعْنَا الْخَبْرَ أَنَّ الْأَمِيرَ قَدْ قُتِلَ وَ أَصْبَحَ مَذْبُوحًا فِي فِرَاشِهِ

I was woke up frightened, and I did not inform anyone. A grievous matter entered me until I informed a man from my companions, and I wrote down the commentary of the dream. And I dated the night and did not let any third person know of it until we ended up to Al-Kufa. We heard the news that the governor had been killed and in the morning he (was found to have been) slaughtered in his bed.

فَسَأَلْنَا لَمَّا وَصَلْنَا إِلَى الْمَوْصِلِ عَنْ حَبْرِهِ فَلَمْ يَرِدْ أَحَدٌ غَيْرَ أَنَّهُ أَصْبَحَ مَذْبُوحًا فَسَأَلْنَا عَنْ اللَّيْلَةِ الَّتِي دُبِحَ فِيهَا فَإِذَا هِيَ اللَّيْلَةُ الَّتِي أَرَحْنَاهَا بِالْمَدِينَةِ مَعَ صَاحِبِي فَكَانَ مُوَافِقًا

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

ثُمَّ قُلْنَا قَدْ بَقِيَ شَيْءٌ وَاحِدٌ وَ هُوَ الْإِزَارُ وَ الدَّمُ عَلَيْهِ فَسَأَلْنَا عَمَّنْ غَسَلَهُ فَأُرْشِدُنَا إِلَيْهِ فَسَأَلْنَاهُ فَأَخْرَجَ لَنَا مَا أَخَذَ مِنْ ثِيَابِهِ حِينَ غَسَلَهُ وَ الْإِزَارَ الْأَبْيَضَ الْمُطَرَّزَ بِالْأَحْمَرِ وَ فِيهِ الْخُطَّانِ بِالدَّمِ.

Then we said, ‘There still remains one thing, and it is the trouser and the blood upon it. We asked about the one who had washed him. We were guided to him. We asked him. He brought out to us what he had taken from his clothes when he had washed him, and the trouser was white with the red embroidery, and in it were two lines of blood’⁵.

6- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن محمد بن جعفر البجلي عن محمد بن عمارة الأسدي عن يحيى بن زعلبة عن أبي نعيم محمد بن جعفر الحافظ عن أحمد بن محمد بن عبيد بن ناصح عن هشام بن محمد بن السائب عن يحيى بن زعلبة عن أمه عائشة بنت عبد الرحمن بن سائب عن أبيها قال: جمع زياد بن أبيه شيوخ أهل الكوفة و أشرفهم في مسجد الرخبة لسب أمير المؤمنين ع و البراءة منه و حُكِنْتُ فِيهِمْ وَ كَانَ النَّاسُ مِنْ ذَلِكَ فِي أَمْرِ عَظِيمٍ

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

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

فَعَلَبَنِي عَيْنَايَ فَبِمَتْ فَرَأَيْتُ فِي النَّوْمِ شَيْئًا طَوِيلًا طَوِيلَ الْعُنُقِ أَهْدَلْ أَهْدَبَ فَعُلْتُ مَنْ أَنْتَ فَقَالَ أَنَا النَّقَادُ ذُو الرِّقَةِ قُلْتُ وَ مَا النَّقَادُ قَالَ طَاعُونَ بُعِثْتُ إِلَى صَاحِبِ هَذَا الْقَصْرِ لِاجْتِنَاءِ مَنْ جَدِيدِ الْأَرْضِ كَمَا عَتَا وَ حَاوَلَ مَا لَيْسَ لَهُ بِحَقِّي

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

⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 5

what is Al-Naqad?’ He said, ‘A plague sent to the owner of this castle to uproot him from new land like he had exceeded up and transferred when there wasn’t any right for it’.

قَالَ فَانْتَبَهْتُ فَرِعَاً وَ أَنَا فِي جَمَاعَةٍ مِنْ قَوْمِي فَمُلْتُ هَلْ رَأَيْتُمْ مَا رَأَيْتُمْ فِي الْمَنَامِ فَقَالَ رَجُلَانِ مِنْهُمْ رَأَيْنَا كَيْتَ وَ كَيْتَ بِالصِّفَةِ وَ قَالَ الْبَاقُونَ مَا رَأَيْنَا شَيْئاً فَمَا كَانَ بِأَسْرَعٍ مِنْ أَنْ خَرَجَ خَارِجٌ مِنْ دَارِ زِيَادٍ فَقَالَ يَا هَؤُلَاءِ انْصَرِفُوا فَإِنَّ الْأَمِيرَ عَنْكُمْ مَشْغُولٌ

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

فَسَأَلْنَاهُ عَنْ خَبْرِهِ فَخَبَّرَنَا أَنَّهُ طُعِنَ فِي ذَلِكَ الْوَقْتِ فَمَا تَفَرَّقْنَا حَتَّى سَمِعْنَا الْوَاعِيَةَ عَلَيْهِ

We asked him about his news. He informed us that he had seen during that time. We had not dispersed until we heard the news of death upon him”⁶.

7- قب، المناقب لابن شهر آشوب كَانَ بِالْمَدِينَةِ رَجُلٌ نَاصِبِيٌّ ثُمَّ تَشَيَّعَ بَعْدَ ذَلِكَ فَسُئِلَ عَنِ السَّبَبِ فِي ذَلِكَ فَقَالَ رَأَيْتُ فِي مَنَامِي عَلِيًّا ع يَقُولُ لِي لَوْ حَضَرْتَ صِفِينَ مَعَ مَنْ كُنْتُ تُقَاتِلُ

(The book) ‘Al Manaqib of Ibn Shehr Ashub’ –

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

قَالَ فَأَطْرَفْتُ أَفْكَرْتُ فَقَالَ ع يَا حَسْبِسُ هَذِهِ مَسْأَلَةٌ تَحْتَاجُ إِلَى هَذَا الْفِكْرِ الْعَظِيمِ أَعْطُوا قَفَاهُ فَصُفِّعْتُ حَتَّى انْتَبَهْتُ وَ قَدْ وَرِمَ قَفَايَ فَرَجَعْتُ عَمَّا كُنْتُ عَلَيْهِ.

He said, ‘I lowered my head, thinking. He^{asws} said; ‘O villainous! This issue is needy to the great thinking. Give (hit) his back!’ I was hit, until I woke up, and my back had a swelling. So, I retracted from what I had been upon”⁷.

8- فض، كتاب الروضة بل، الفضائل لابن شاذان عَنْ إِبْرَاهِيمَ بْنِ مِهْرَانَ قَالَ: كَانَ بِالْكُوفَةِ رَجُلٌ يُكْتَبُ بِأَبِي جَعْفَرٍ وَ كَانَ حَسَنَ الْمُعَامَلَةِ مَعَ اللَّهِ تَعَالَى وَ مَنْ أَنَاهُ مِنَ الْعَلَوِيِّينَ يَطْلُبُ مِنْهُ شَيْئاً أَعْطَاهُ وَ يَقُولُ لِغُلَامِهِ يَا هَذَا أَكْتَبْ هَذَا مَا أَخَذَ عَلَيُّ بْنُ أَبِي طَالِبٍ - وَ بَقِيَ عَلَى ذَلِكَ زَمَاناً

(The book) ‘Kitab Al Rowza’, (and) ‘Al Fazaail’ of Ibn Shazan, from Ibrahim Bin Mihran who said,

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

⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 6

⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 7

ثُمَّ قَعَدَ بِهِ الْوَقْتُ وَ افْتَقَرَ فَانظَرَ يَوْماً فِي حِسَابِهِ فَجَعَلَ كُلَّ مَا هُوَ عَلَيْهِ اسْمَ حَيٍّ مِنْ عُرْمَانِهِ بَعَثَ إِلَيْهِ يُطَالِبُهُ وَ مَنْ مَاتَ ضَرَبَ عَلَى اسْمِهِ فَبَيْنَمَا هُوَ جَالِسٌ عَلَى بَابِ دَارِهِ إِذْ مَرَّ بِهِ رَجُلٌ فَقَالَ مَا فَعَلَ بِمَالِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ -

Then the times sat with him and he was impoverished. One day he looked at his accounting. So, all what he found a name of a tribe upon it, from its debt, he went on to send a messenger to him, to seek it, and the one who had died, he would strike off his name. While he was seated at the door of his house when a man passed by him. He said, 'What did Ali^{asws} Bin Abu Talib^{asws} do with your wealth?'

فَاعْتَمَّ لِذَلِكَ عَمَّاً شَدِيداً وَ دَخَلَ مَنْزِلَهُ فَلَمَّا جَنَّهُ اللَّيْلُ رَأَى النَّبِيَّ ص وَ كَانَ الْحَسَنُ وَ الْحُسَيْنُ ع بِمَشِيَانِ أَمَامَهُ فَقَالَ لَهُمَا النَّبِيُّ ص مَا فَعَلَ أَبُوَكُمَا فَأَجَابَهُ عَلِيُّ ع مِنْ وَرَائِهِ هَا أَنَا ذَا يَا رَسُولَ اللَّهِ

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

فَقَالَ لَهُ لِمَ لَا تَدْفَعُ إِلَى هَذَا الرَّجُلِ حَقَّهُ فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ هَذَا حَقُّهُ قَدْ جِئْتُ بِهِ فَقَالَ لَهُ النَّبِيُّ ص اذْفَعُهُ إِلَيْهِ فَأَعْطَاهُ كَيْساً مِنْ صُوفٍ أبيضَ فَقَالَ إِنَّ هَذَا حَقُّكَ فَخُذْهُ فَلَا تَمْنَعُ مَنْ جَاءَكَ مِنْ وُلْدِي يَطْلُبُ شَيْئاً فَإِنَّهُ لَا فُقْرَ عَلَيْكَ بَعْدَ هَذَا

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

قَالَ الرَّجُلُ فَأَنْتَبَهْتُ وَ الْكَيْسُ فِي يَدِي فَتَادَيْتُ زَوْجَتِي وَ قُلْتُ لَهَا هَاكَ فَنَاوَلْتَهَا الْكَيْسَ فَإِذَا فِيهِ أَلْفٌ دِينَارٍ فَقَالَتْ لِي يَا ذَا الرَّجُلِ اتَّقِ اللَّهَ تَعَالَى وَ لَا يَحْمِلْكَ الْفَقْرُ عَلَى أَخْذِ مَا لَا تَسْتَحِقُّهُ وَ إِنْ كُنْتَ خَدَعْتَ بَعْضَ التُّجَّارِ عَلَى مَالِهِ فَأَزِدْهُ إِلَيْهِ

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

فَخَدَّثْتُهَا بِالْحَدِيثِ فَقَالَتْ إِنْ كُنْتُ صَادِقاً فَأَرِنِي حِسَابَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع - فَأَخْضَرَ الدُّسْتُورَ وَ فَتَحَهُ فَلَمْ يَجِدْ فِيهِ شَيْئاً مِنَ الْكِتَابَةِ بِعُدْرَةِ اللَّهِ تَعَالَى.

So, I narrated to her with the Hadeeth. She said, 'If you were truthful, then show me the account of Ali^{asws} Bin Abu Talib^{asws}'. I presented the ledger and opened it but could not find anything in it from the writing, by the Power of Allah^{azwj} the Exalted''⁸.

⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 8

9- فض، كتاب الروضة من المسموعات بواسطة في سنة اثنتين و خمسين و ست مائة عن الحسن بن أبي بكر أن ابن سلامة الفزاز حيث ذهب عينه اليمنى و كان عليه دين لشخص يعرف بابن حنظلة الفزاري- فأخ عليه بالمطالبة و هو مغير فشكا حاله إلى الله سبحانه و تعالى و استجار بمولانا أمير المؤمنين ع

The book 'Al Rowza' – From the hearsay at Wasit in the year six hundred and fifty-two, from Al-Hassan Bin Abu Bakr,

'Ibn Salama Al-Qazzaz, when his right eyesight had gone, and there was a debt upon him for a person known as Ibn Hanzala Al-Fazary, insisted upon him with the demanding, and he was bankrupt. He complained of his state to Allah^{azwj} the Glorious and Exalted, and sought rescue through our Master^{asws} Amir Al-Momineen^{asws}.

فَلَمَّا كَانَ فِي بَعْضِ اللَّيَالِي رَأَى فِي مَنَامِهِ عِزَّ الدِّينِ أَبَا الْمَعَالِي ابْنَ طَبِيبٍ رَحِمَهُ اللَّهُ وَ مَعَهُ رَجُلٌ آخَرُ فَدَنَا مِنْهُ وَ سَأَلَهُ عَنِ الرَّجُلِ فَقَالَ لَهُ هَذَا مَوْلَانَا أَمِيرُ الْمُؤْمِنِينَ ع- فَدَنَا مِنَ الْإِمَامِ وَ قَالَ لَهُ يَا مَوْلَايَ هَذِهِ عَيْنِي الَّتِي قَدْ ذَهَبَتْ

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

فَقَالَ لَهُ يَوْمَئِذٍ اللَّهُ عَلَيْكَ وَ مَدَّ يَدَهُ الْكَرِيمَةَ إِلَيْهَا وَ قَالَ يُجِيبُهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ

He^{asws} said: 'Allah^{azwj} will Return it to you'. And he^{asws} extended his^{asws} honourable hand towards it and said: '**He will Revive it, the One who Created it first time, [36:79]**'.

فَرَجَعَتْ بِإِذْنِ اللَّهِ تَعَالَى وَ قَدْ شَاهَدَ ذَلِكَ كُلُّ مَنْ فِي وَاسِطٍ وَ الرَّجُلُ مُوجُودٌ بِهَا.

So, it returned, by the Permission of Allah^{azwj} the Exalted, and that was witnessed by all the ones who were in Wasit, and the man was existing at it".⁹

10- بل، الفضائل لابن شاذان فض، كتاب الروضة روى عبد الله بن مسعود بن عبد الدار عن عيسى بن عبد الله مؤلف بني تميم عن شيخ القاروني من قریش من بني هاشم قال: رأيت رجلاً بالشام قد اسودَّ وجهه و هو يعطيهِ فسألته عن سبب ذلك قال نعم قد جعلت عليّ لله أن لا يسألني أحد عن ذلك الأذى إلا أجبتُه و أخبرته

(The books) 'Al Fazaail' of Ibn Shazan, (and) 'Kitab Al Rowza' – It is reported by Abdullah Bin masoud Bin Abdul Dar, from Isa Bin Abdullah, a slave of Tameem, from sheykh Al Qarouny from Qureysh from the Clan of Hashim^{as} who said,

'I saw a man at Syria whose face had blackened, and he used to cover. I asked him about the cause of that. He said, 'Yes. I had made it (a vow) upon me for the Sake of Allah^{azwj} that no one will ask me about that harm except I will answer him and inform him.

⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 9

إِنِّي كُنْتُ شَدِيدَ الْوَقِيعَةِ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَ كَثِيرِ السَّبِّ لَهُ فَبَيْنَمَا أَنَا ذَاتَ لَيْلَةٍ مِنَ اللَّيَالِي نَائِمٌ إِذْ أَتَانِي آتٍ فِي مَنَامِي فَقَالَ أَنْتَ صَاحِبُ الْوَقِيعَةِ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ - فُلْتُ بَلَى فَضْرَبَ وَجْهِي وَ قَالَ سَوَّدَ اللَّهُ فَاسْوَدَّ كَمَا تَرَى.

I used to be severe of the talking bad regarding Ali^{asws} Bin Abu Talib^{asws} with a lot of reviling to him^{asws}. While I was asleep in a night from the nights, when a comer came to me in my dream. He said, 'You are the owner of the bad talk regarding Ali^{asws} Bin Abu Talib^{asws}'. I said, 'Yes'. He struck my face and said, 'May Allah^{azwj} Blacken (it)!' So, it blackened like what you see".¹⁰

11- مِنْ كِتَابِ صَفْوَةِ الْأَخْبَارِ رَوَى الْأَعْمَشُ قَالَ: رَأَيْتُ جَارِيَةَ سَوَدَاءَ تَسْقِي الْمَاءَ وَ هِيَ تَقُولُ اشْرَبُوا حُبًّا لِعَلِّي بْنِ أَبِي طَالِبٍ ع وَ كَانَتْ عَمِيَاءَ قَالَ لَمْ أَتَيْتُهَا بِمَكَّةَ بِصِيرَةٍ تَسْقِي الْمَاءَ وَ هِيَ تَقُولُ اشْرَبُوا حُبًّا لِمَنْ رَدَّ اللَّهُ عَلَيَّ بَصْرِي بِهِ

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

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

فَقُلْتُ يَا جَارِيَةَ رَأَيْتُكَ فِي الْمَدِينَةِ ضَرِيَةً تُقُولِينَ اشْرَبُوا حُبًّا لِمَوْلَايَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع - وَ أَنْتِ الْيَوْمَ بِصِيرَةٍ فَمَا شَأْنُكَ

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

قَالَتْ يَا أَبِي أَنْتَ إِنِّي رَأَيْتُ رَجُلًا قَالَ يَا جَارِيَةَ أَنْتِ مَوْلَاةٌ لِعَلِّي بْنِ أَبِي طَالِبٍ ع وَ مُحِبَّةٌ فَقُلْتُ نَعَمْ فَقَالَ اللَّهُمَّ إِنْ كَانَتْ صَادِقَةً فَرُدَّ عَلَيْهَا بَصَرَهَا فَوَ اللَّهُ لَقَدْ رَدَّ اللَّهُ عَلَيَّ بَصْرِي

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

فَقُلْتُ مَنْ أَنْتِ قَالَ أَنَا الْخُضِرُ وَ أَنَا مِنْ شِيعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

I said, 'Who are you?' He said, 'I am Al-Khizr^{as}, and I^{as} am from the Shias of Ali^{asws} Bin Abu Talib^{asws}'.¹¹

12- مِنْ كِتَابِ كَشْفِ الْبَيِّنَاتِ لِلْعَلَامَةِ فَدَسَّ اللَّهُ رُوحَهُ مِنْ كِتَابِ الْأَرَبِيِّ عَنِ الْأَرَبِيِّ قَالَ: إِنَّ الشَّاعِرَ الْبَبَّعَاءَ وَقَدَّ عَلَى بَعْضِ الْمُلُوكِ وَ كَانَ يَفِدُ عَلَيَّ فِي كُلِّ سَنَةٍ فَوَجَدَهُ فِي الصَّيْدِ فَكَتَبَ وَرِيزُ الْمَلِكِ يُخْبِرُ بِقُدُومِهِ فَأَمَرَهُ بِأَنْ يُسَكِّنَهُ فِي بَعْضِ دُورِهِ وَ كَانَ عَلَى تِلْكَ الدَّارِ عُرْفَةٌ كَانَ الْبَبَّعَاءُ يَبِيْتُ كُلَّ لَيْلَةٍ فِيهَا وَ لَهَا مَطْلَعٌ إِلَى الدَّرْبِ

From the book 'Kashf Al Yaqeen' of the Allama, may Allah^{azwj} Sanctify his soul, from the book 'Al Arbaeen An Al Arbaeen', said,

¹⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 10

¹¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 11

'The poet Al-Babbagah went as a delegate to one of the kings, and he used to be a delegate to him during every year. He found him being in the hunting. So, a minister of the king wrote to inform of his arrival and settled him in one of his houses. And upon that house there was a room in which Al-Babbagah used to spend the night in it, every night, and for it was an exit to the footpath.

وَ كَانَ كُلَّ لَيْلَةٍ يُخْرِجُ الْحَارِسُ بَعْدَ نِصْفِ اللَّيْلِ فَيَصِيحُ بِأَعْلَى صَوْتِهِ يَا غَافِلِينَ اذْكُرُوا اللَّهَ ثُمَّ يَسُبُّ عَلِيًّا وَ كَانَ الشَّاعِرُ الْبَبَّعَاةُ يُزَعِّجُ لِصَوْتِهِ فَاتَّفَقَ فِي بَعْضِ اللَّيَالِي أَنَّ الشَّاعِرَ رَأَى فِي مَنَامِهِ أَنَّ النَّبِيَّ ص قَدْ جَاءَهُ هُوَ وَ عَلِيٌّ ع إِلَى ذَلِكَ الدَّرْبِ وَ وَجَدَ الْحَارِسَ

And every night the guard used to come out after midnight and shout at the top of his voice, 'O heedless ones! Remember Allah^{azwj'}. Then he would revile Ali^{asws}, and the poet Al-Babbagah would get upset to his voice. By chance, during one of the nights, the poet saw in his dream that the Prophet^{saww} had come, him^{saww} and Ali^{asws}, to that footpath, and found the guard.

فَقَالَ النَّبِيُّ ص لِعَلِيِّ ع - اصْفِئْهُ فَلَهُ الْيَوْمَ أَرْبَعُونَ سَنَةً يَسُبُّكَ فَضْرَبَهُ أَمِيرُ الْمُؤْمِنِينَ ع بَيْنَ كَتِفَيْهِ فَانْتَبَهَ الشَّاعِرُ مُزْعَجاً مِنَ الْمَنَامِ ثُمَّ انْتَظَرَ الصَّوْتَ الَّذِي كَانَ مِنَ الْحَارِسِ كُلَّ وَقْتٍ فَلَمْ يَسْمَعْهُ فَتَعَجَّبَ مِنْ ذَلِكَ

The Prophet^{saww} said to Ali^{asws}: 'Smack him! Today it is forty years for him he is reviling you^{asws}'. Amir Al-Momineen^{asws} struck him between his shoulders'. The poet woke up upset from the dream. Then he awaited the voice which used to be from the guard every time, but he did not hear it. He was surprised from that.

ثُمَّ رَأَى صَبَاحاً وَ رِجَالاً قَدْ أَقْبَلُوا إِلَى دَارِ الْحَارِثِ فَسَأَلْتُهُمُ الْحَبْرَ فَقَالُوا لَهُ إِنَّ الْحَارِسَ حَصَلَ لَهُ بَيْنَ كَتِفَيْهِ ضَرْبَةٌ بِقَدْرِ الْكَفِّ وَ هِيَ تَنْشَقُّ وَ تَمْتَعُهُ الْقَرَارَ فَلَمْ يَكُنْ وَقْتُ الصَّبَاحِ إِلَّا وَ قَدِ مَاتَ وَ شَاهَدَهُ بِحَدِّهِ الْحَالِ أَرْبَعُونَ نَفْساً

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

وَ كَانَ بِنَادِ الْمَوْصِلِ شَخْصٌ يُقَالُ لَهُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحَارِثِ الْعَدَوِيِّ - كَانَ شَدِيدَ الْعِنَادِ كَثِيرَ الْبُغْضِ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع - فَأَرَادَ بَعْضُ أَهْلِ الْمَوْصِلِ الْحَجَّ فَجَاءَ إِلَيْهِ يُودِعُهُ فَقَالَ لَهُ إِنِّي قَدْ عَزَمْتُ عَلَى الْخُرُوجِ إِلَى الْحَجِّ فَإِنْ كَانَ لَكَ حَاجَةٌ تُعْرِضُنِي حَتَّى أَقْضِيَهَا لَكَ

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

فَقَالَ إِنَّ لِي حَاجَةً مُهِمَّةً وَ هِيَ سَهْلَةٌ عَلَيْكَ فَقَالَ لَهُ مُدْنِي بِحَا حَتَّى أَفْعَلَهَا فَقَالَ إِذَا قَضَيْتَ الْحَجَّ وَ وَرَدْتَ الْمَدِينَةَ وَ زُرْتَ النَّبِيَّ ص فَخَاطِبُهُ عَنِّي وَ قُلْ يَا رَسُولَ اللَّهِ مَا أَحْجَبَكَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ - حَتَّى تَزُوجْتَهُ بِابْنَتِكَ عِظَمَ بَطْنِهِ أَوْ دَقَّةَ سَاقِهِ أَوْ صَلَعَةَ رَأْسِهِ وَ حَلْفَهُ وَ عَزَمَ عَلَيْهِ أَنْ يُبَلِّغَهُ هَذَا الْكَلَامَ

He said, 'There is an important need for me, and it is easy to you'. He said to him, 'Instruct me with it until I get it done'. He said, 'When you have fulfilled the Hajj and arrive at Al-Medina, and have visited the Prophet^{saww}, address him^{saww} on my behalf and say, 'O Rasool-Allah^{saww}!

How much was your^{saww} fascination from Ali^{asws} Bin Abu Talib^{asws} until you^{saww} got him^{asws} married to your^{saww} daughter^{asws}, despite his^{asws} large belly, or his^{asws} thin legs, or his^{asws} bald head', and he made him swear an oath and determined upon him that he would deliver to him^{saww} this speech.

فَلَمَّا وَرَدَ الْمَدِينَةَ وَفَضَى حَوَائِجَهُ أَنْسَى تِلْكَ الْوَصِيَّةَ فَرَأَى أَمِيرَ الْمُؤْمِنِينَ ع فِي مَنَامِهِ فَقَالَ لَهُ أَلَا تُبْلِغُ وَصِيَّةَ فُلَانٍ إِلَيْكَ فَانْتَبَهَ وَ مَشَى لَوْفِهِ إِلَى الْقَبْرِ الْمُقَدَّسِ وَ خَاطَبَ النَّبِيَّ ص بِمَا أَمَرَهُ ذَلِكَ الرَّجُلُ بِهِ

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

ثُمَّ نَامَ فَرَأَى أَمِيرَ الْمُؤْمِنِينَ ع فَأَخَذَهُ وَ مَشَى هُوَ وَ إِيَّاهُ إِلَى مَنْزِلِ ذَلِكَ الرَّجُلِ وَ فَتَحَ الْأَبْوَابَ وَ أَخَذَ مُدْبِيَّةً فَذَبَحَهُ ع بِهَا ثُمَّ مَسَحَ الْمُدْبِيَّةَ بِمِلْحَمَةٍ كَانَتْ عَلَيْهِ ثُمَّ أَتَى سَقْفَ بَابِ الدَّارِ فَرَفَعَهُ بِيَدِهِ وَ وَضَعَ الْمُدْبِيَّةَ تَحْتَهُ وَ خَرَجَ

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

فَإِنْتَبَهَ الْحَاجُّ مُتَزَعِّجاً مِنْ ذَلِكَ وَ كَتَبَ صُورَةَ الْمَنَامِ هُوَ وَ أَصْحَابُهُ وَ انْتَبَهَ سُلْطَانُ الْمُؤَصِّلِ فِي تِلْكَ اللَّيْلَةِ وَ أَخَذَ الْجِيرَانَ وَ الْمُشْتَبِهِينَ وَ رَمَاهُمْ فِي السِّجْنِ وَ تَعَجَّبَ أَهْلُ الْمُؤَصِّلِ مِنْ قَتْلِهِ حَيْثُ لَا يَجِدُوا نَقْباً وَ لَا تَسْلِيْقاً عَلَى حَائِطٍ وَ لَا بَاباً مَفْتُوحاً وَ لَا قُفْلاً

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

وَ بَقِيَ السُّلْطَانُ مُتَحَيِّراً فِي أَمْرِهِ مَا يَدْرِي مَا يَصْنَعُ فِي قَضِيَّتِهِ فَإِنَّ وُورِدَ وَاحِدٍ مِنَ الْحَارِجِ مُتَعَدِّراً مَعَ هَذِهِ الْعَلَامَاتِ وَ لَمْ يُسْرَقْ مِنَ الدَّارِ شَيْءٌ الْبَتَّةَ وَ لَمْ تَزَلِ الْجِيرَانُ وَ غَيْرُهُمْ فِي السِّجْنِ إِلَى وُورِدِ الْحَاجِّ مِنْ مَكَّةَ

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

فَلَقِيَ الْجِيرَانَ فِي السِّجْنِ فَسَأَلَ عَنْ ذَلِكَ فَقِيلَ إِنَّ فِي اللَّيْلَةِ الْفَلَانِيَّةِ وَجَدُوا فُلَاناً مَذْبُوحاً فِي دَارِهِ وَ لَمْ يُعْرِفْ قَاتِلَهُ فَفَكَّرَ وَ قَالَ لِأَصْحَابِهِ أُخْرِجُوا صُورَةَ الْمَنَامِ فَإِذَا هِيَ لَيْلَةُ الْقَتْلِ

He met the neighbour in the prison and asked about that. He said, 'During such and such night they found so and so having been slaughtered in his house and his murderer is unknown'. He

became thoughtful and said to his companion, 'Bring out the detail of the dream'. There, it was the same night of the killing.

ثُمَّ مَشَى هُوَ وَ النَّاسُ بِأَجْمَعِهِمْ إِلَى دَارِ الْمُقْتُولِ فَأَمَرَ بِإِخْرَاجِ الْمِلْحَمَةِ وَ أَخْبَرَهُمْ بِالَّذِي فِيهَا فَوَجَدُوهَا كَمَا قَالَ ثُمَّ أَمَرَ بِرَفْعِ الْمُرْكَمِ فَرَفَعَ فَوَجَدَ السِّكِّينَ تَحْتَهُ فَعَرَفُوا صِدْقَ مَنَامِهِ وَ أَفْرَجَ عَنِ الْمُخْبُوسِينَ وَ رَجَعَ أَهْلُهُ إِلَى الْإِيمَانِ وَ كَانَ ذَلِكَ مِنْ أَلطَافِ اللَّهِ تَعَالَى فِي حَقِّ بَرِيئِهِ

Then he and the people in their entirety walked to the door of the killed one. He instructed with bringing out the quilt and informed them with the blood therein. They found it to be like what he had said. Then he instructed with raising the wrapping (on the door). They raised it and found the knife under it. So, they recognised the truthfulness of his dream and released the prisoners, and its people returned to the Eman, and that had happened from the Kindness of Allah^{azwj} the Exalted in the right of his innocence".¹²

وَ نَقَلَ ابْنُ الْجَوْزِيِّ وَ كَانَ حَنْبَلِيَّ الْمَذْهَبِ فِي كِتَابِ تَذَكِيرَةِ الْخَوَاصِّ كَانَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ يُحُجُّ سَنَةً وَ يَعْرُو سَنَةً وَ دَاوَمَ عَلَيْهِ عَلَى ذَلِكَ خَمْسِينَ سَنَةً فَخَرَجَ فِي بَعْضِ سِنِي الْحُجِّ وَ أَخَذَ مَعَهُ مِئَتَيْ دِينَارٍ إِلَى مَوْقِفِ الْجَمَالِ بِالْكُوفَةِ لِيَشْتَرِيَ جِمَالًا لِلْحُجِّ فَرَأَى امْرَأَةً عَلَوِيَّةً عَلَى بَعْضِ الْمَرَابِلِ تَنْتِفِثُ رِيشَ بَطَّةٍ مَيْتَةٍ

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

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

قَالَ فَتَقَدَّمْتُ إِلَيْهَا فَقُلْتُ وَ لِمَ تَفْعَلِينَ هَذَا فَقَالَتْ يَا عَبْدَ اللَّهِ لَا تَسْأَلُ عَمَّا لَا يَعْنِيكَ

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

قَالَ فَوَقَعَ فِي خَاطِرِي مِنْ كَلَامِهَا شَيْءٌ فَأَلْحَحْتُ عَلَيْهَا فَقَالَتْ يَا عَبْدَ اللَّهِ قَدْ أَلْجَأْتَنِي إِلَى كَشْفِ سِرِّي إِلَيْكَ أَنَا امْرَأَةٌ عَلَوِيَّةٌ وَ لِي أَرْبَعُ بَنَاتٍ يَتَامَى مَاتَ أَبُوهُنَّ مِنْ قَرِيبٍ وَ هَذَا الْيَوْمَ الرَّابِعُ مَا أَكَلْنَا شَيْئًا وَ قَدْ حَلَّتْ لَنَا الْمَيْتَةُ فَأَخَذْتُ هَذِهِ الْبَطَّةَ أَصْلِحُهَا وَ أَحْمِلُهَا إِلَى بَنَاتِي يَأْكُلْنَهَا

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

قَالَ فَقُلْتُ فِي نَفْسِي وَبِحُكِّ يَا ابْنَ الْمُبَارَكِ أَيْنَ أَنْتَ عَنْ هَذِهِ فَقُلْتُ افْتَحِي حَجْرَكَ فَتَفْتَحْ فَصَبِّبِ الدَّنَانِيرَ فِي طَرْفِ إِزَارِهَا وَ هِيَ مُطْرَقَةٌ لَا تَلْتَفِتُ

¹² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 12 a

He (the narrator) said, 'I said within myself, 'Woe be unto you, O Ibn Al-Mubarak! Where are you from this?' So, I said, 'Open your lap!' I poured the Dinars in the edge of her dress and she had lowered her head, not turning'.

قَالَ وَ مَضَيْتُ إِلَى الْمَنْزِلِ وَ نَزَعَ اللَّهُ مِنْ قَلْبِي شَهْوَةَ الْحَجِّ فِي ذَلِكَ الْعَامِ ثُمَّ تَجَهَّزْتُ إِلَى بِلَادِي فَأَقَمْتُ حَتَّى حَجَّ النَّاسُ وَ عَادُوا فَخَرَجْتُ أَنْتَلِّى جِيرَانِي وَ أَصْحَابِي

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

فَجَعَلَ كُلُّ مَنْ أَقُولُ لَهُ قَبْلَ اللَّهِ حَجَّكَ وَ شَكَرَ سَعْيِكَ يَقُولُ لِي وَ أَنْتَ قَبْلَ اللَّهِ حَجَّكَ وَ شَكَرَ سَعْيِكَ إِنَّا قَدِ اجْتَمَعْنَا بِكَ فِي مَكَانٍ كَذَا وَ كَذَا وَ أَكْثَرَ النَّاسِ عَلَيَّ فِي الْقَوْلِ

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

فَبِتُّ مُتَفَكِّرًا فَرَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ وَ هُوَ يَقُولُ لِي يَا عَبْدَ اللَّهِ لَا تَعْجَبْ فَإِنَّكَ أَعْنَتَ مَلْهُوفَةٍ مِنْ وُلْدِي فَسَأَلْتُ اللَّهَ أَنْ يَخْلُقَ عَلَيَّ صُورَتَكَ مَلَكَ يَحُجُّ عَنْكَ كُلَّ عَامٍ إِلَى يَوْمِ الْقِيَامَةِ- فَإِنْ شِئْتَ أَنْ تَحُجَّ وَ إِنْ شِئْتَ لَا تَحُجَّ.

I spent the night thoughtful. I saw Rasool-Allah^{saww} in the dream and he^{saww} was saying to me: 'O Servant of Allah^{azwj}! Do not be astounded, for you had provided for a grief-stricken one from my^{saww} children, so I^{saww} had asked Allah^{azwj} to Create and Angel upon your image who will perform Hajj on your behalf every year up to the Day of Qiyamah. If you so desire, you can perform Hajj, and if you so desire, do not perform it".¹³

وَ نَقَلَ ابْنُ الْجَوْزِيِّ فِي كِتَابِهِ قَالَ قَرَأْتُ فِي الْمُلْتَقَطِ وَ هُوَ كِتَابٌ لِحَدِيثِ أَبِي الْفَرَجِ بْنِ الْجَوْزِيِّ قَالَ: كَانَ يَبْلُغُ رَجُلًا مِنَ الْعَلَوِيِّينَ نَارِلًا بِهَا وَ لَهُ زَوْجَةٌ وَ بَنَاتٌ فَتَوَفَّيَ قَالَتِ الْمَرْأَةُ فَخَرَجْتُ بِالْبَنَاتِ إِلَى سَمَرْقَنْدٍ خَوْفًا مِنْ شِمَاتَةِ الْأَعْدَاءِ وَ اتَّفَقَ وُصُولِي فِي شِدَّةِ الْبَرْدِ فَأَدَخَلْتُ الْبَنَاتِ مَسْجِدًا فَمَضَيْتُ لِأَحْتَالَ فِي الْقُوتِ

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

'There was a man at Balkh, from the Alawites, having had descended at it, and for him was a wife and daughters. He died. The wife said, 'I went out with the daughters to Samarqand fearing from the mischief of the enemies, and by coincidence my arrival was during severe cold (weather). I entered the daughters in the Masjid and went to find some food.

فَرَأَيْتُ النَّاسَ مُجْتَمِعِينَ عَلَيَّ شَيْخٍ فَسَأَلْتُ عَنْهُ فَقَالُوا هَذَا شَيْخُ الْبَلَدِ فَشَرَحْتُ لَهُ حَالِي فَقَالَ أَقِيمِي عِنْدِي الْبَيْتَةَ أَنْتِ عَلَوِيَّةٌ وَ لَمْ يَلْتَفِتْ إِلَيَّ فَيَسِسْتُ مِنْهُ وَ عُذْتُ إِلَى الْمَسْجِدِ فَرَأَيْتُ فِي طَرِيقِي شَيْخًا جَالِسًا عَلَيَّ دَكَّةً وَ حَوْلَهُ جَمَاعَةٌ

¹³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 12 b

I saw the people having gathered to a sheykh. I asked about him. They said, 'This is a sheykh of the city'. I explained my situation to him. He said, 'Establish proof with me that you are an Alawite', and he did not turn towards me. So, I despaired from him and returned to the Masjid. On my way I saw a sheykh seated upon rubble and there was a group around him.

فَقُلْتُ مَنْ هَذَا فَقَالُوا ضَامِرُ الْبَلَدِ وَهُوَ مَجُوسِيٌّ فَقُلْتُ عَسَى أَنْ يَكُونَ عِنْدَهُ فَرْجٌ فَمَحَدُّنْتُهُ حَدِيثِي وَمَا جَرَى لِي مَعَ الشَّيْخِ فَصَاحَ بِخَادِمِهِ لَهُ فَخَرَجَ فَقَالَ
فُلٌّ لِسَيْدَتِكَ تَلْبَسُ نِيَابَهَا فَدَخَلَ فَخَرَجَتْ امْرَأَةٌ وَمَعَهَا جَوَارٌ

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

فَقَالَ لَهَا اذْهَبِي مَعَ هَذِهِ الْمَرْأَةِ إِلَى الْمَسْجِدِ الْفُلَائِيِّ وَاجْمَلِي بَنَاتَهَا إِلَى الدَّارِ فَبَجَاءَتْ مَعِي وَحَمَلَتِ الْبَنَاتِ وَ قَدْ أَفْرَدَ لَنَا دَارًا فِي دَارِهِ وَ أَدْخَلَنَا الْحَمَامَ وَ
كَسَانَا نِيَابًا فَخِرَةً وَ جَاءَنَا بِاللَّوَانِ الْأَطْعِمَةَ وَ بَتْنَا بِأَطْيَبِ لَيْلَةٍ

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

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ رَأَى شَيْخُ الْبَلَدِ الْمُسْلِمِ فِي مَنَامِهِ كَانَ الْقِيَامَةُ قَدْ قَامَتْ وَ الْبِوَاءُ عَلَى رَأْسِ مُحَمَّدٍ ص - وَ إِذَا قَصُرَ مِنَ الرُّؤْيُ الْأَخْضَرَ فَقَالَ لِمَنْ
هَذَا فَقِيلَ لَهُ لِرَجُلٍ مُسْلِمٍ مُؤَخِّدٍ

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

فَتَقَدَّمَ إِلَى رَسُولِ اللَّهِ ص فَأَعْرَضَ عَنْهُ فَقَالَ يَا رَسُولَ اللَّهِ تُعْرِضُ عَنِّي وَ أَنَا رَجُلٌ مُسْلِمٌ فَقَالَ لَهُ أَقِمِ الْبَيْتَةَ عِنْدِي أَنْتَ مُسْلِمٌ فَتَحَيَّرَ الرَّجُلُ فَقَالَ لَهُ رَسُولُ
اللَّهِ ص نَسِيتَ مَا قُلْتَ لِلْعَلَوِيَّةِ وَ هَذَا الْقَصْرُ لِلشَّيْخِ الَّذِي هِيَ فِي دَارِهِ

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

فَأْتَيْتَهُ الرَّجُلُ وَ هُوَ يَلْطُمُ وَ يَبْكِي وَ بَعَثَ غُلَمَانَهُ فِي الْبَلَدِ وَ حَرَجَ بِنَفْسِهِ يَدُورُ عَلَى الْعَلَوِيَّةِ فَأَحْبَرَ أُمَّهَا فِي دَارِ الْمَجُوسِيِّ فَجَاءَ إِلَيْهِ فَقَالَ أَيْنَ الْعَلَوِيَّةُ قَالَ
عِنْدِي قَالَ أَرِيدُهَا قَالَ مَا إِلَيَّ هَذَا سَبِيلٌ قَالَ هَذِهِ أَلْفُ دِينَارٍ وَ سَلِّمُهُنَّ إِلَيَّ قَالَ لَا وَ اللَّهُ وَ لَا مِائَةَ أَلْفِ دِينَارٍ

The man woke up and he was slapping himself and crying, and he sent his boys (heralds) in the city and he went out himself going around (to find) the Alawite woman. He was informed that she was in the house of the Magian. He went to him and said, 'Where is the Alawite

woman?’ He said, ‘With me’. He said, ‘I want her’. He said, ‘There is no way to this’. He said, ‘Here are a thousand Dinars, and submit them to me’. He said, ‘No, by Allah^{azwj}, and not even for a hundred thousand Dinars’.

فَلَمَّا أَحَ عَلِيهِ قَالَ الْمَنَامُ الَّذِي رَأَيْتَهُ أَنْتَ رَأَيْتَهُ أَنَا أَيْضاً وَ الْقَصْرُ الَّذِي رَأَيْتَهُ لِي خَلِقَ وَ أَنْتَ تَدُلُّ عَلَيَّ بِإِسْلَامِكَ وَ اللَّهُ مَا يَمُتُ وَ لَا أَحَدٌ فِي دَارِي إِلَّا وَ قَدْ أَسْلَمْنَا كُلُّنَا عَلَى يَدِ الْعَلَوِيَّةِ وَ عَادَ مِنْ بَرَكَاتِهَا عَلَيْنَا وَ رَأَيْتُ رَسُولَ اللَّهِ ص وَ قَالَ لِي الْقَصْرُ لَكَ وَ لِأَهْلِكَ بِمَا فَعَلْتَ مَعَ الْعَلَوِيَّةِ وَ أَنْتُمْ مِنْ أَهْلِ الْجَنَّةِ خَلَقَكُمْ اللَّهُ مُؤْمِنِينَ فِي الْعَدَمِ [الْقَدَم].

When he was persistent upon it, he said, ‘The dream which you saw, I have seen it as well, and the castle which you had seen has been Created for me, and you are point upon me with your Islam? By Allah^{azwj}! I will not sleep, nor will anyone in my house, except and all of us would become Muslims upon the hands of the Alawite woman, and bring about her Blessings upon us. And I saw Rasool-Allah^{saww}, and he^{saww} said to me: ‘The castle is for you and for your family due to what you had done with the Alawite, and you are from the people of Paradise. Allah^{azwj} had Created you as believers in the pre-existence’¹⁴.

وَ نَقَلَ أَيْضاً فِي كِتَابِهِ عَنْ أَبِي الدُّنْيَا أَنَّ رَجُلًا رَأَى رَسُولَ اللَّهِ ص فِي مَنَامِهِ وَ هُوَ يَقُولُ امضِ إِلَى فُلَانٍ الْمَجُوسِيِّ وَ قُلْ لَهُ قَدْ أُجِيبَتْ الدَّعْوَةُ فَامْتَنِعِ الرَّجُلُ مِنْ آدَاءِ الرِّسَالَةِ لِقَالِ يَظُنُّ الْمَجُوسِيُّ أَنَّهُ يَتَعَرَّضُ لَهُ وَ كَانَ الرَّجُلُ فِي الدُّنْيَا وَاسِعَةً فَرَأَى رَسُولَ اللَّهِ ص ثَانِيًا وَ ثَالِثًا

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

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

فَأَصْبَحَ فَأَتَى الْمَجُوسِيَّ وَ قَالَ لَهُ فِي خَلْوَةٍ مِنَ النَّاسِ أَنَا رَسُولُ رَسُولِ اللَّهِ إِلَيْكَ وَ هُوَ يَقُولُ لَكَ قَدْ أُجِيبَتْ الدَّعْوَةُ فَقَالَ لَهُ أَعْرِفُنِي فَقَالَ نَعَمْ فَقَالَ إِنِّي أَنْكِرُ دِينَ الْإِسْلَامِ وَ نُبُوَّةَ مُحَمَّدٍ ص -

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

فَقَالَ أَنَا أَعْرِفُ هَذَا وَ هُوَ الَّذِي أَرْسَلَنِي إِلَيْكَ مَرَّةً وَ مَرَّةً وَ مَرَّةً فَقَالَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ دَعَا أَهْلَهُ وَ أَصْحَابَهُ وَ قَالَ لَهُمْ كُنْتُ عَلَى ضَلَالٍ وَ قَدْ رَجَعْتُ إِلَى الْحَقِّ فَأَسْلِمُوا فَمَنْ أَسْلَمَ فَمَا فِي يَدِهِ لَهُ وَ مَنْ أَبَى فَلْيَنْزِعْ عَنَّا لِي عِنْدَهُ

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

¹⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 12 c

فَأَسْلَمَ الْقَوْمُ وَ أَهْلُهُ وَ كَانَتْ ابْنَتُهُ مُرْوَجَةً مِنْ ابْنِهِ فَفَرَّقَ بَيْنَهُمَا ثُمَّ قَالَ لِي أَ تَدْرِي مَا الدَّعْوَةُ فَقُلْتُ لَا وَ اللَّهُ وَ أَنَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهَا السَّاعَةَ

The group became Muslims, and so did his family members, and his daughter had been married to his son (brother and sister), so he effected a separation between the two. Then he said to me, ‘Do you know what the supplication is?’ I said, ‘No, by Allah^{azwj}, and I want to ask you about it now’.

فَقَالَ لَمَّا زَوَّجْتُ ابْنَتِي صَنَعْتُ طَعَاماً وَ دَعَوْتُ النَّاسَ فَأَجَابُوا وَ كَانَ لِي جَانِبًا قَوْمٌ أَشْرَافٌ فُقَرَاءٌ لَا مَالَ لَهُمْ فَأَمَرْتُ غُلَامَانِي أَنْ يَبْسُطُوا لِي حَصِيرًا فِي وَسْطِ الدَّارِ فَسَمِعْتُ صَبِيَّةً تُقُولُ لِأُمِّهَا يَا أُمَّاهُ قَدْ آذَانَا هَذَا الْمَجُوسِيُّ بِرَائِحَةِ طَعَامِهِ

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

فَأَرْسَلْتُ إِلَيْهِمْ بِطَعَامٍ كَثِيرٍ وَ كِسْفٍ وَ دَنَانِيرٍ لِلْجَمِيعِ فَلَمَّا نَظَرُوا إِلَى ذَلِكَ قَالَتِ الصَّبِيَّةُ لِلْبَنَاتِيَاتِ وَ اللَّهُ مَا نَأْكُلُ حَتَّى نَدْعُو لَهُ فَرَفَعْنَ أَيْدِيَهُنَّ وَ قُلْنَ حَشْرَكَ اللَّهُ مَعَ جَدِّنَا رَسُولِ اللَّهِ ص وَ آمَنَ بَعْضُهُنَّ فَبَلَكَ الدَّعْوَةَ الَّتِي أُجِيبَتْ.

So, I sent to them a lot of food and Dinars to them all. When they looked at that, the little girl said, ‘By Allah^{azwj}! We will not eat until we supplicate for him’. They raised their hands and said, ‘May Allah^{azwj} Resurrect you with our grandfather^{saww} Rasool-Allah^{saww}!’ And some of them said Ameen. So that is the supplication which has been Answered”.¹⁵

وَ نَقَلَ ابْنُ الْمُزَوَّجِيِّ أَيْضاً فِي كِتَابِهِ عَنْ جَدِّهِ أَبِي الْفَرَجِ بِإِسْنَادِهِ إِلَى ابْنِ الْمُضَيْبِ قَالَ: كُنْتُ كَاتِباً لِلسَّيِّدَةِ أُمِّ الْمُتَوَكَّلِ - فَبَيْنَا أَنَا فِي الدِّيْوَانِ إِذَا بِخَادِمٍ صَغِيرٍ قَدْ خَرَجَ مِنْ عِنْدِهَا وَ مَعَهُ كَيْسٌ فِيهِ أَلْفٌ دِينَارٍ فَقَالَ السَّيِّدَةُ تَقُولُ لَكَ فَرَّقْ هَذَا فِي أَهْلِ الْإِسْتِحْقَاقِ فَهُوَ مِنْ أَطْيَبِ مَالِي وَ اكْتُبْ أَسْمَاءَ الَّذِينَ تُفَرِّقُهُ فِيهِمْ حَتَّى إِذَا جَاءَ مِنْ هَذَا الْوَجْهِ شَيْءٌ صَرَفْتُهُ إِلَيْهِمْ

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

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

قَالَ فَمَضَيْتُ إِلَى مَنْزِلِي وَ جَمَعْتُ أَصْحَابِي وَ سَأَلْتُهُمْ عَنِ الْمُسْتَحِقِّينَ فَسَمِعُوا لِي أَشْخَاصاً فَمَرَّقْتُ فِيهِمْ ثَلَاثِمِائَةَ دِينَارٍ وَ بَقِيَ الْبَاقِي بَيْنَ يَدَيَّ إِلَى نِصْفِ اللَّيْلِ وَ إِذَا بِطَارِقٍ يَطْرُقُ الْبَابَ فَسَأَلْتُهُ مَنْ هُوَ فَقَالَ فَلَانُ الْعَلَوِيِّ وَ كَانَ جَارِي فَأَدْنَيْتُ لَهُ فَدَخَلَ

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

¹⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 12 d

door. I asked him, 'Who is it?' He said, 'So and so Alawite', and he was my neighbour. I permitted for him, so he entered.

فَقُلْتُ لَهُ مَا شَأْنُكَ فَقَالَ إِنِّي جَائِعٌ فَأَعْطَيْتُهُ مِنْ ذَلِكَ دِينَاراً فَدَخَلْتُ إِلَى زَوْجَتِي فَقَالَتْ مَا الَّذِي عَنَّاكَ فِي هَذِهِ السَّاعَةِ فَقُلْتُ طَرَقَنِي فِي هَذِهِ السَّاعَةِ طَارِقٌ مِنْ وُلْدِ رَسُولِ اللَّهِ ص وَ لَمْ يَكُنْ عِنْدِي مَا أُطْعِمُهُ فَأَعْطَيْتُهُ دِينَاراً فَأَخَذَهُ وَ شَكَرَ لِي وَ انصَرَفَ

I said to him, 'What is your concern?' He said, 'I am hungry'. So, I gave him a Dinar from that. I entered to see my wife. She said, 'What is that which is about you at this time?' I said, 'A night comer had knocked on the door to me, being from the children of Rasool-Allah^{saww}, and there did not happen to be anything for me what I could feed him, so I gave him a Dinar. He took it and thanked me and left'.

فَخَرَجَتْ زَوْجَتِي وَ هِيَ تَبْكِي وَ تَقُولُ أَمَا تَسْتَحْيِي بِقَصْدِكَ مِثْلَ هَذَا الرَّجُلِ وَ تُعْطِيهِ دِينَاراً وَ قَدْ عَرَفْتَ اسْتِحْقَاقَهُ أَعْطَاهُ الْجَمِيعَ فَوْقَ كَلَامِهَا فِي قَلْبِي وَ قُتِمْتُ خَلْفَهُ فَنَازَلْتُهُ الْكَيْسَ فَأَخَذَهُ وَ انصَرَفَ فَلَمَّا غَدْتُ إِلَى الدَّارِ تَدِمْتُ وَ قُلْتُ السَّاعَةَ يَصِلُ الْخَبْرُ إِلَى الْمُتَوَكِّلِ وَ هُوَ يَهْتُمُّ الْعُلُوِّيَّيْنَ - فَيَمْتَلِنِي

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

فَقَالَ لِي زَوْجَتِي لَا تَخَفْ وَ أَتَكُلْ عَلَى اللَّهِ وَ عَلَى جَدِّهِمْ فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ طَرَقَ الْبَابُ وَ الْمَشَاعِلُ فِي أَيْدِي الْحَدَمِ وَ هُمْ يَقُولُونَ أَجِبِ السَّيِّدَةَ فَقُتِمْتُ مَرْغُوباً وَ كَلَّمَا مَسْمُومٌ قَلِيلاً تَوَاتَرَتْ الرُّسُلُ

My wife said to me, 'Do not fear and rely upon Allah^{azwj} and upon their grandfather^{saww}'. While we were like that when the door was knocked upon, and the torches were in the hands of the servants, and they were saying, 'Answer the chieftess!' I stood up scared and every time I walked a little, I retraced from the messengers.

فَوَقُفْتُ عَلَى سِتْرِ السَّيِّدَةِ فَسَمِعْتُهَا تَقُولُ يَا أَحْمَدُ جَزَاكَ اللَّهُ خَيْراً وَ جَزَى زَوْجَتَكَ كُنْتُ السَّاعَةَ نَائِمَةً فَجَاءَنِي رَسُولُ اللَّهِ ص وَ قَالَ جَزَاكَ اللَّهُ خَيْراً وَ جَزَى زَوْجَةَ ابْنِ الْخَضِيبِ خَيْراً فَمَا مَعْنَى هَذَا

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

فَخَدَّتْنَاهَا الْحَدِيثَ وَ هِيَ تَبْكِي فَأَخْرَجَتْ دَنَانِيرَ وَ كِسْوَةً وَ قَالَتْ هَذَا لِلْعُلُوِّيِّ وَ هَذَا لِرُؤُوسِكَ وَ هَذَا لَكَ وَ كَانَ ذَلِكَ يُسَاوِي مِائَةَ أَلْفِ دِرْهَمٍ فَأَخَذْتُ الْمَالَ وَ جَعَلْتُ طَرِيقِي عَلَى بَيْتِ الْعُلُوِّيِّ فَطَرَقْتُ الْبَابَ فَقَالَ مَنْ دَاخِلُ الْمَنْزِلِ هَاتِ مَا مَعَكَ يَا أَحْمَدُ وَ خَرَجَ وَ هُوَ يَبْكِي

I narrated the narration to her, and she cried. She brought out Dinars and a bag, and she said, 'This is for the Alawite, and this is for your wife, and this is for you'. And that equated to one hundred thousand Dirhams. I took the wealth and went on my way to the house of the

Alawite. I knocked the door. He said from inside the house, ‘Give what is with you, O Ahmad!’ And he came out, and he was weeping.

فَسَأَلْتُهُ عَنْ بُكَائِهِ فَقَالَ لَمَّا دَخَلْتُ مَنْزِلِي قَالَتْ لِي زَوْجَتِي مَا هَذَا الَّذِي مَعَكَ فَعَرَفْتُهَا فَقَالَتْ لِي فَمَ بِنَا حَتَّى نُصَلِّيَ وَ نَدْعُوَ لِلْسَيِّدَةِ وَ لِأَحْمَدَ وَ زَوْجَتِيهِ فَصَلَّيْنَا وَ دَعَوْنَا ثُمَّ بَدَأْتُ فَرَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ وَ هُوَ يَقُولُ قَدْ شَكَرْتُمْ عَلَيَّ مَا فَعَلُوا مَعَكَ فَالَسَّاعَةَ يَأْتُونَكَ بِشَيْءٍ فَأَقْبَلْ مِنْهُمْ انْتَهَى مَا أَخْرَجْتُهُ مِنْ كِتَابِ كَشْفِ الْيَقِينِ.

I asked him about his weeping. He said, ‘When I entered my house, my wife said to me, ‘What is this which is with you?’ I let her know. She said to me, ‘Arise with us until we pray Salat and supplicate for the chieftess, and for Ahmad and his wife’. So, we prayed Salat and supplicated. Then I slept. I saw Rasool-Allah^{sawww} in the dream and he^{sawww} said: ‘You have been thanked upon what they have done with you. Now, they will be coming to you with something. Accept it from them!’ – This is the end of what I have extracted from the book ‘Kashf Al-Yaqeen’.¹⁶

13- كَنْزُ الْكَرَاجِكِيِّ، حَدَّثَنِي عَلِيُّ بْنُ أَحْمَدَ اللَّغْوِيُّ بِمِیَافَارِقِينَ فِي سَنَةِ تِسْعٍ وَ تِسْعِينَ وَ ثَلَاثِمِائَةٍ قَالَ: دَخَلْتُ عَلَيَّ أَبِي الْحَسَنِ عَلِيِّ السَّلْمَاسِيِّ- فِي مَرَضَتِهِ الَّتِي تُوُفِّيَ فِيهَا فَسَأَلْتُهُ عَنْ حَالِهِ فَقَالَ لِحِقْتَنِي عَشِيَّةً أُغْمِيَ عَلَيَّ فِيهَا فَرَأَيْتُ مَوْلَايَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ-

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

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

قَدْ أَحَدَ بِيَدِي وَ أَنْشَأَ يَقُولُ

فَإِنَّ آلَ مُحَمَّدٍ فِي الْأَرْضِ عَرَقَ جَهْلَهَا وَ سَفِينَتُهُمْ حَمَلٌ الَّذِي طَلَبَ النَّجَاةَ وَ أَهْلَهَا فَاقْبِضْ بِكَفِّكَ عُرْوَةَ لَا تَخَشَّ مِنْهَا فَصَلِّهَا

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

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ الطَّبْرِيِّ يَقُولُ حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ فِي الْمَنَامِ فَقَالَ لِي يَا هَنَّادُ قُلْتُ لَبَّيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

And from him, from Muhammad Bin Ubeydullah Al-Husayni, from his father, from Ahmad Bin Mahboub who said, ‘I heard Abu Ja’far Al Tabari saying, ‘It is narrated to us by Hannad Bin Al Sary who said,

‘I was Amir Al-Momineen^{asws} Ali^{asws} Bin Abu Talib^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} and his^{asws} Progeny^{asws}, in the dream. He^{asws} said to me: ‘O Hannad!’ I said, ‘At your^{asws} service, O Amir Al-Momineen^{asws}!’

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

¹⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 13 a

قَالَ أَنشِدْنِي قَوْلَ الْكُمَيْتِ -

أَبَانَ لَنَا الْوَلَايَةَ لَوْ أَطِيعَا
فَلَمْ أَرْ مِثْلَهَا أَمْرًا شَنِيعًا

وَ يَوْمَ الدُّوحِ دَوْحِ غَدِيرِ حُمٍّ -
وَ لَكِنَّ الرِّجَالَ تَبَايَعُوهَا

He (the narrator) said, 'He^{asws} prosed to me the words of Al-Kumeet: *'And the day of the plains, the plains of Ghadeer Khumm. The Wilayah was explained to us if I could have obeyed. But the men refused it. So, I had not seen any matter nefarious like of it'*.

قَالَ فَأَنْشِدْنِي فَقَالَ لِي خُذْ إِلَيْكَ يَا هَنَادُ فَقُلْتُ هَاتِ يَا سَيِّدِي فَقَالَ ع

وَ لَمْ أَرْ مِثْلَهُ حَقًّا أُضِيعَا

وَ لَمْ أَرْ مِثْلَ ذَلِكَ الْيَوْمِ يَوْمًا

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

¹⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 115 H 13 b

CHAPTER 116 – A SUMMARY OF HIS^{asws} MIRACLES, MAY THE SALAWAAT OF ALLAH^{azwj} BE UPON HIM^{asws}, AND ITS MISCELLANEOUS

1- يج، الخرائج و الجرائح روي عن رُمَيْلَةَ أَنَّ عَلِيًّا ع مَرَّ بِرَجُلٍ يَحْبُطُ هُوَ هُوَ فَقَالَ يَا شَابُّ لَوْ قَرَأْتَ الْقُرْآنَ لَكَ خَيْرٌ لَكَ فَقَالَ إِنِّي لَا أَحْسِنُهُ وَ لَوَدِدْتُ أَنَّ أَحْسِنَ مِنْهُ شَيْئًا فَقَالَ اذُنُ مِيٍّ قَدْنَا مِنْهُ فَتَكَلَّمْ فِي أُذُنِهِ بِشَيْءٍ خَفِيٍّ فَصَوَّرَ اللَّهُ الْقُرْآنَ كُلَّهُ فِي قَلْبِهِ فَحَفِظَ كُلَّهُ.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Rumeylah,

'Ali^{asws} passed by a man stomping the ground (saying) 'He^{azwj}! He^{azwj}!' (a Sufi ritual). He^{asws} said: 'O youth! If you were to read the Quran, it would be better for you'. He said, 'I am not good at it, and I would love to be good with something from it'. He^{asws} said: 'Come near me^{asws}'. He went near him^{asws}. He^{asws} spoke in his ears with something in a low voice, and Allah^{azwj} Transferred the Quran, all of it into his heart. He memorised all of it".¹⁹

2- يج، الخرائج و الجرائح روي عن أَبِي حَمْرَةَ التُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فُرِيَ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع إِذَا زُلْزِلَتِ الْأَرْضُ زَلَزَالًا إِلَى أَنْ بَلَغَ قَوْلُهُ وَ قَالَ الْإِنْسَانُ مَا لَهَا يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا- قَالَ أَنَا الْإِنْسَانُ وَ إِنِّي تُحَدِّثُ أَخْبَارَهَا

(The book) 'Al Kharaij Wa Al Jaraih – From Abu Hamza Al Sumali,

'From Abu Ja'far^{asws} having said: 'It was recited in the presence of Amir Al-Momineen^{asws}: **When the earth is shaken with its earthquake [99:1]**, until it reached His^{azwj} Words: **And the human being says, 'What is the matter with it?' [99:3] On that Day it would narrate its news [99:4]**. He^{asws} said: 'I^{asws} am the human being, and it is to me^{asws} it would be narrating its news'.

فَقَالَ لَهُ ابْنُ الْكَوَّاءِ يَا أَمِيرَ الْمُؤْمِنِينَ- وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ قَالَ نَحْنُ الْأَعْرَافُ نَعْرِفُ أَنْصَارَنَا بِسِيمَاهُمْ وَ نَحْنُ أَصْحَابُ الْأَعْرَافِ نُوقِفُ بَيْنَ الْجَنَّةِ وَ النَّارِ وَ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفْنَا وَ عَرَفْنَاهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرْنَا وَ أَنْكَرْنَاهُ

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

وَ كَانَ عَلِيٌّ ع يُحَاطَبُهُ بِوَيْجِكَ وَ كَانَ يَتَسَبَّعُ فَلَمَّا كَانَ يَوْمُ النَّهْرَوَانَ قَاتَلَ عَلِيًّا ع ابْنُ الْكَوَّاءِ-

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

¹⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 1

وَجَاءَهُ عَ رَجُلًا فَقَالَ إِنِّي أُحِبُّكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَذَبْتَ فَقَالَ الرَّجُلُ سُبْحَانَ اللَّهِ كَأَنَّكَ تَعْلَمُ مَا فِي قَلْبِي

And a man came to him^{asws} and said, 'I love you^{asws}'. Amir Al-Momineen^{asws} said: 'You are lying!' The man said, 'Glory be to Allah^{azwj}! It is as if you know what is in my heart'.

وَجَاءَهُ آخَرَ فَقَالَ إِنِّي أُحِبُّكُمْ أَهْلَ الْبَيْتِ وَكَانَ فِيهِ لِينٌ فَأَثْنَى عَلَيْهِ عِنْدَهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَذَبْتُمْ لَا يُحِبُّنَا مُخَنَّتٌ وَلَا دُيُوتٌ وَلَا وَلَدٌ زِنًا وَلَا مَنْ حَمَلَتْهُ أُمُّهُ فِي حَيْضِهَا

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

فَدَهَبَ الرَّجُلُ فَلَمَّا كَانَ يَوْمَ صِفِّينَ قُبِلَ مَعَ مُعَاوِيَةَ.

The man went away. When it was the day of (battle of) Siffeen, he fought alongside Muawiya".²⁰

3- بج، الخراج و الجرائح روي أنه صعب على المسلمين قلعة فيها كفار و يسسوا من فتحها فعد في المنجنيق و رماه الناس إليها و في يده ذو القار فنزل عليهم و فتح القلعة.

(The book) 'Al Kharaj Wa Al Jaraih' –

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

4- بج، الخراج و الجرائح روي عن محمد بن سنان قال: دخلت على الصادق ع فقال لي من بالباب قلت رجل من الصيبي قال فأدخله فلما دخل قال له أبو عبد الله ع- هل تعرفوننا بالصيبي قال نعم يا سيدي قال و بما ذا تعرفوننا

(The book) 'Al Kharaj Wa Al Jaraih' – It is reported from Muhammad Bin Sinan who said,

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

قال يا ابن رسول الله ص إن عندنا شجرة تحمل كل سنة ورداً يتلون كل يوم مرتين فإذا كان أول النهار نجد مكتوباً عليه لا إله إلا الله محمد رسول الله و إذا كان آخر النهار فإننا نجد مكتوباً عليه لا إله إلا الله علي خليفته رسول الله.

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

²⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 2

²¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 3

Chinese) upon it: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}". And whenever it is the end of the day, we find written upon it: "There is no god except Allah^{azwj}, Ali^{asws} is caliph of Rasool-Allah^{saww}".²²

5- **بيج، الخرائج و الجرائع روي أن أبا طالب قال لفاطمة بنت أسد- وكان علي ع صبياً رأيتُهُ يكسِر الأصنام فحُفَّت أن يعلمَ كِبَارُ قُرَيْشٍ**

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

'Abu Talib^{asws} said to Fatima^{asws} Bint Asad^{as}, and Ali^{asws} was a child, 'I^{as} saw him^{asws} breaking the idols, so I^{as} feared that the elders of Qureysh would come to know!'

فَقَالَتْ يَا عَجَباً أَحْبَبْتُكَ بِأَعَجَبٍ مِنْ هَذَا إِنِّي اجْتَرْتُ بِالْمَوْضِعِ الَّذِي كَانَتْ أَصْنَامُهُمْ فِيهِ مَنْصُوبَةً وَعَلِيٌّ فِي بَطْنِي فَوَضَعَ رِجْلَيْهِ فِي جَوْفِي شَدِيداً لَا يَزِيغُنِي أَنْ أَقْرَبُ مِنْ ذَلِكَ الْمَوْضِعِ الَّذِي فِيهِ وَإِنَّمَا كُنْتُ أَطُوفُ بِالنَّبِيِّ لِعِبَادَةِ اللَّهِ لَا لِلْأَصْنَامِ.

She^{as} said, 'O wonder! I^{as} shall inform you^{as} with more wondrous than this. I^{as} passed by the place in which were their idols were installed, and Ali^{asws} was in my^{as} belly. He^{asws} placed his^{asws} legs severely in my^{asws} inside. He^{asws} did not allow me to go near to that place in which it (the idol) was, and rather I^{as} was performing Tawaaf of the House (Kabah) for worshipping Allah^{azwj}, not to the Idols".²³

6- **شا، الإرشاد و من آيات أمير المؤمنين صلوات الله عليه- و بيناته التي انفرد بها ممن عداه ظهور مناقبه في الخاصّة و العامّة و تسخير الجمهور لنقل فضائله و ما خصّه الله من كرائمه و تسليم العدو من ذلك بما فيه الحجّة عليه**

(The book) 'Al Irshad' –

'And from the signs of Amir Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, and his proofs which he^{asws} is individualised with, from the ones who fulfilled it, revealing his^{asws} virtues, among the special (Shias) and the general (Muslims), and the mockery of the masses in transmitting his^{asws} merits and what Allah^{azwj} has Specialised him^{asws} of his^{asws} feats, and the yielding of the enemies from that, with what is the proof in it.

هَذَا مَعَ كَثْرَةِ الْمُتَحَرِّفِينَ عَنْهُ وَ الْأَعْدَاءِ لَهُ وَ تَوَافُرِ أَسْبَابِ دَوَاعِيهِمْ إِلَى كَيْتَمَانِ فَضْلِهِ وَ جَحْدِ حَقِّهِ وَ كَوْنِ الدُّنْيَا فِي يَدِ حُصُومِهِ وَ انْحِرَافِهَا عَنْ أَوْلِيَائِهِ وَ مَا اتَّفَقَ لِأَضْدَادِهِ مِنْ سُلْطَانِ الدُّنْيَا وَ حَمْلِ الْجُمْهُورِ عَلَى إِطْفَاءِ نُورِهِ وَ دَخْضِ أَمْرِهِ

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

فَحَرَقَ اللَّهُ الْعَادَةَ بِنَشْرِ فَضَائِلِهِ وَ ظُهُورِ مَنَاقِبِهِ وَ تَسْخِيرِ الْكُلِّ لِإِلَاحْتِرَافِ بِذَلِكَ وَ الْإِقْرَارِ بِصِحَّتِهِ وَ انْدِحَاضِ مَا احْتَالَ بِهِ أَعْدَاؤُهُ فِي كَيْتَمَانِ مَنَاقِبِهِ وَ جَحْدِ حُقُوقِهِ حَتَّى تَمَّتِ الْحُجَّةُ لَهُ وَ ظَهَرَ الْبُرْهَانُ بِحَقِّهِ

²² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 4

²³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 5

Allah^{azwj} Punctured the normality by Publicising his^{asws} merits and Revealed his^{asws} virtues and Subdued all to acknowledge with that and the acceptance with its correctness, and the refutation of what his^{asws} enemies had cheated with in concealing his^{asws} virtues and rejection of his^{asws} right, until the Argument is Completed for him^{asws} and the Proof of his^{asws} right is revealed.

وَلَمَّا كَانَتْ الْعَادَةُ جَارِيَةً بِخِلَافِ مَا ذَكَرْنَاهُ فَيَمِنَ اتَّفَقَ لَهُ مِنْ أَسْبَابِ حُجُولِ أَمْرِهِ مَا اتَّفَقَ لِأَمِيرِ الْمُؤْمِنِينَ عَ فَانْحَرَقَتِ الْعَادَةُ فِيهِ دَلَّ ذَلِكَ عَلَى بَيِّنَاتِهِ مِنَ الْكَافَّةِ بِبَاهِرِ الْآيَةِ عَلَى مَا وَصَفْنَاهُ

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

وَقَدْ شَاعَ الْخَبْرُ وَاسْتَفَاضَ عَنِ الشَّعْبِ أَنَّهُ كَانَ يَقُولُ لَقَدْ كُنْتُ أَسْمَعُ حُطْبَاءَ بَنِي أُمَيَّةَ يَسُبُّونَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ عَلَى مَنَابِرِهِمْ وَكَأَنَّمَا يُشَالُ بِضَبْعِهِ إِلَى السَّمَاءِ وَكُنْتُ أَسْمَعُهُمْ يَمْدَحُونَ أَسْلَافَهُمْ عَلَى مَنَابِرِهِمْ وَكَأَنَّهُمْ يَكْشِفُونَ عَنْ جِيفَةٍ

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

وَقَالَ الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ لِيَبْنِيهِ يَوْمًا يَا بَنِي عَلَيْنَا كُنْتُمْ بِالَّذِينَ قَالُوا لَمْ أَرِ الدِّينَ بَنَى شَيْئًا فَهَدَمْتَهُ الدُّنْيَا وَرَأَيْتُ الدُّنْيَا قَدْ بَنَتْ بُنْيَانًا فَهَدَمْتَهُ الدِّينُ مَا زَالَتْ أَصْحَابُنَا وَ أَهْلُنَا يَسُبُّونَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ - وَ يَدْفِنُونَ فَضَائِلَهُ وَ يَحْمِلُونَ النَّاسَ عَلَى شَتَائِهِ وَ لَا يَزِيدُهُ ذَلِكَ مِنَ الْقُلُوبِ إِلَّا قُرْبًا وَ يَجْهَدُونَ فِي تَقْرِيبِهِمْ مِنْ نَفُوسِ الْخَلْقِ وَ لَا يَزِيدُهُمْ ذَلِكَ إِلَّا بُعْدًا-

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

وَمَا انْتَهَى إِلَيْهِ الْأَمْرُ مِنْ دَفْنِ فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ - وَ الْحَيْلُولَةَ بَيْنَ الْعُلَمَاءِ وَ نَشْرَهَا مَا لَا شُبُهَةَ فِيهِ عَلَى عَاقِلٍ حَتَّى كَانَ الرَّجُلُ إِذَا أَرَادَ أَنْ يَنْوِي عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ رَوَايَةً لَنْ يَسْتَطِيعَ أَنْ يَصِفَهَا بِذِكْرِ اسْمِهِ وَ نَسَبِهِ وَ يَدْعُوهُ الصَّرُورَةَ إِلَى أَنْ يَقُولَ حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ - وَ يَقُولُ حَدَّثَنِي رَجُلٌ مِنْ قُرَيْشٍ وَ مِنْهُمْ مَنْ يَقُولُ حَدَّثَنِي أَبُو زَيْنَبَ -

And among what the matters ended to, from burying the merits of Amir Al-Momineen^{asws}, and the confusion between the scholars, and publicising what there is no doubt in it upon the intellectual, until it so happened that when the man wanted to narrate a report about Amir Al-Momineen^{asws}, he was never able to describe it by mentioning his^{asws} name and his^{asws} lineage, and the necessity called them to be saying, 'It is narrated to me by a man from the

companions of Rasool-Allah^{saww}, and saying, 'It is narrated to me by a man from Qureysh', and from them there were ones saying, 'It is narrated to me by Abu Zainab^{asws}'.

وَرَوَى عِكْرَمَةُ عَنْ عَائِشَةَ فِي حَدِيثِهَا لَهُ يَمْرُضُ رَسُولَ اللَّهِ ص وَ وَفَاتِهِ فَقَالَتْ فِي جُمْلَةٍ ذَلِكَ فَخَرَجَ رَسُولُ اللَّهِ ص مَتَوَكِّمًا عَلَى رَجُلَيْنِ مِنْ أَهْلِ بَيْتِهِ أَحَدُهُمَا الْفَضْلُ بْنُ الْعَبَّاسِ فَلَمَّا حَكِي عَنْهَا ذَلِكَ لِعَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ لَهُ أ تَعْرِفُ الرَّجُلَ الْآخَرَ قَالَ لَا لَمْ تُسَمِّهِ لِي قَالَ ذَلِكَ عَلَيَّ بْنُ أَبِي طَالِبٍ -

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

وَ مَا كَانَتْ أُمَّنَا تُذَكِّرُهُ بِخَيْرٍ وَ هِيَ تَسْتَطِيعُ وَ كَانَتْ الْوَلَاةُ الْجَوْرَةَ تَضْرِبُ بِالسِّبَاطِ مَنْ ذَكَرَهُ بِخَيْرٍ بَلْ تَضْرِبُ الرِّقَابَ عَلَى ذَلِكَ وَ تَعْرُضُ لِلنَّاسِ بِالْبِرَاءَةِ مِنْهُ وَ الْعَادَةُ جَارِيَةٌ فَيَمْنُ اتَّفَقَ لَهُ ذَلِكَ أَنْ لَا يَذْكُرَ عَلَى وَجْهِ بَخْرٍ فَضَلًّا عَنْ أَنْ يَذْكُرَ لَهُ فَضَائِلَ أَوْ يَرَوِي لَهُ مَنَاقِبَ أَوْ يُثَبِّتَ لَهُ حُجَّةً لِحَقِّ -

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

وَ إِذَا كَانَ ظُهُورُ فَضَائِلِهِ ع وَ انْتِشَارُ مَنَاقِبِهِ عَلَى مَا قَدَّمْنَا ذِكْرَهُ مِنْ شِيَاعِ ذَلِكَ فِي الْخَاصَّةِ وَ الْعَامَّةِ وَ تَسْخِيرِ الْعَدُوِّ وَ الْوَلِيِّ لِنَقْلِهِ ثَبَتَ حَقِّ الْعَادَةِ فِيهِ وَ بَانَ وَجْهُ الْبُرْهَانِ فِيهِ بِالْآيَةِ الْبَاهِرَةِ عَلَى مَا قَدَّمْنَا وَ مِنْ آيَاتِ اللَّهِ تَعَالَى فِيهِ ع

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

أَنَّهُ لَمْ يَمُنْ أَحَدٌ فِي وُلْدِهِ وَ دُرِّيَّتِهِ بِمَا مُنِيَ ع فِي دُرِّيَّتِهِ وَ ذَلِكَ أَنَّهُ لَمْ يُعْرِفْ خَوْفَ سَيْلِ جَمَاعَةٍ مِنْ وُلْدِ نَبِيِّ وَ لَا إِمَامٍ وَ لَا مَلِكٍ زَمَانٍ وَ لَا بَرٍّ وَ لَا فَاجِرٍ كَالخَوْفِ الَّذِي سَيْلَ دُرِّيَّةَ أَمِيرِ الْمُؤْمِنِينَ ع وَ لَا لِحَقِّ أَحَدٍ مِنَ الْقَتْلِ وَ الطَّرْدِ عَنِ الدِّيَارِ وَ الْأَوْطَانِ وَ الإِخَافَةِ وَ الإِزْهَابِ مَا لِحَقِّ دُرِّيَّةَ أَمِيرِ الْمُؤْمِنِينَ ع وَ وُلْدَهُ

Surely no one among his^{asws} sons^{asws} and his^{asws} offspring has been conferred with what he^{asws} has been conferred with regarding his^{asws} offspring. Such fear has not been known to be for any group from the children of a Prophet^{as}, nor an Imam^{asws}, nor any king of the times, neither righteous nor immoral, like the fear which was for the offspring of Amir Al-Momineen^{asws}, nor has anyone faced from the killing, and the expulsion from the houses, and the homelands, and the frightening and the terrorising, what the offspring of Amir Al-Momineen^{asws} and his^{asws} sons^{asws} had faced.

وَلَمْ يَجْرَ عَلَى طَائِفَةٍ مِنَ النَّاسِ مِنْ صُرُوفِ النَّكَالِ مَا جَرَى عَلَيْهِمْ مِنْ ذَلِكَ فَفُتِلُوا بِالْفِتْكَ وَالْغَيْلَةِ وَالْإِخْتِيَالِ وَ بُنِيَ عَلَى كَثِيرٍ مِنْهُمْ وَ هُمْ أَحْيَاءُ الْبُنْيَانِ وَ عَدُّوا بِالْجُوعِ وَ الْعَطَشِ حَتَّى دَهَبَتْ أَنْفُسُهُمْ عَلَى الْهَلَاكِ وَ أَحْوَجَهُمْ ذَلِكَ إِلَى التَّمَرُّقِ فِي ذَلِكَ - وَ مُفَارَقَةَ الدِّيَارِ وَ الْأَهْلِ وَ الْأَوْطَانِ وَ كِنْمَانِ نَسَبِهِمْ عَنِ أَكْثَرِ النَّاسِ

And there has not flowed upon any party from the people, from the variety of exemplary torments what had flowed upon them^{asws} from that. So, they were killed with the murder, and the assassination, and the deception, and upon a lot of them buildings were built (upon them) while they were alive during construction. And they were punished with the hunger and the thirst until their souls departed upon the death, and that made them needy to the dispersal during that, and be in separate houses, and the families, and the homelands, and concealment of the lineage from most of the people.

وَ بَلَغَ بِهِمُ الْخَوْفُ إِلَى الْإِسْتِحْفَاءِ عَنِ أَجْبَائِهِمْ فَضُلًّا عَنِ الْأَعْدَاءِ وَ بَلَغَ هَرَبُهُمْ مِنْ أَعْدَائِهِمْ إِلَى أَقْصَى الشَّرْقِ وَ الْعَرَبِ وَ الْمَوَاضِعِ النَّائِيَةِ عَنِ الْعِمَارَةِ وَ زَهَدًا فِي مَعْرِفَتِهِمْ أَكْثَرَ النَّاسِ وَ رَغَبُوا عَنِ تَقَرُّبِهِمْ وَ الْإِخْتِلَاطِ بِهِمْ مَخَافَةً عَلَى أَنْفُسِهِمْ وَ دَرَارِيهِمْ مِنْ جَبَابِرَةِ الزَّمَانِ

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

وَ هَذِهِ كُلُّهَا سَبَابٌ يَفْتَضِي انْقِطَاعَ نِظَامِهِمْ وَ اجْتِنَاتِ أَصُولِهِمْ وَ قِلَّةَ عَدَدِهِمْ وَ هُمْ مَعَ مَا وَصَفْنَاهُ أَكْثَرُ ذُرِّيَّةِ أَحَدٍ مِنَ الْأَنْبِيَاءِ وَ الصَّالِحِينَ وَ الْأَوْلِيَاءِ بَلْ أَكْثَرُ مِنْ ذُرَارِيِّ أَحَدٍ مِنَ النَّاسِ

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

فَدَ طَبَقُوا [الْأَرْضَ] بِكَثْرَتِهِمُ الْبِلَادَ وَ غَلَبُوا فِي الْكُثْرَةِ عَلَى دَرَارِيِّ أَكْثَرِ الْعِبَادِ هَذَا مَعَ الْخِصَاصِ مَنْكَحِهِمْ فِي أَنْفُسِهِمْ دُونَ الْبُعْدَاءِ وَ حَصْرِهَا فِي دَوِي أَنْسَابِهِمْ دِنِيَّةً مِنَ الْأَقْرَبَاءِ

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

وَ فِي ذَلِكَ حَدِيثُ الْعَادَةِ عَلَى مَا بَيَّنَّاهُ وَ هُوَ دَلِيلُ الْآيَةِ الْبَاهِرَةِ فِي أَمِيرِ الْمُؤْمِنِينَ ع كَمَا وَصَفْنَاهُ وَ بَيَّنَّاهُ وَ هَذَا مَا لَا شُبُهَةَ فِيهِ وَ الْحَمْدُ لِلَّهِ.

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

²⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 6

7- م، تفسير الإمام عليه السلام قَالَ الصَّادِقُ ع إِنَّ رَسُولَ اللَّهِ ص لَمَّا أَظْهَرَ لِلْيَهُودِ وَ لِحَمَاعَةٍ مِنَ الْمُنَافِقِينَ الْمُعْجَزَاتِ فَقَابَلُوهَا بِالْكَفْرِ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُمْ بِأَنَّهُ جَلَّ دِكْرُهُ خَتَمَ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ خَتَمًا يَكُونُ عَلَامَةً لِمَا لَيْكِيهِ الْمُقْرَبِينَ الْقُرَاءَ لِمَا فِي اللَّوْحِ الْمُحْفُوظِ مِنْ أَخْبَارِ هَؤُلَاءِ الْمُكَذِّبِينَ الْمُنْكَوْرِينَ فِيهِ أَحْوَالُهُمْ

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

حَتَّى إِذَا نَظَرُوا إِلَى أَحْوَالِهِمْ وَ قُلُوبِهِمْ وَ أَسْمَاعِهِمْ وَ أَبْصَارِهِمْ وَ شَاهَدُوا مَا هُنَاكَ مِنْ خَتَمِ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهَا إِزْدَادُوا بِاللَّهِ مَعْرِفَةً وَ بِعِلْمِهِ بِمَا يَكُونُ قَبْلَ أَنْ يَكُونَ يَقِينًا حَتَّى إِذَا شَاهَدُوا هَؤُلَاءِ الْمَخْتُومَ عَلَيْهِمْ وَ عَلَى جَوَارِحِهِمْ يُخْبِرُونَ عَلَى مَا قَرَأُوا مِنَ اللَّوْحِ الْمُحْفُوظِ وَ شَاهَدُوهُ فِي قُلُوبِهِمْ وَ أَسْمَاعِهِمْ وَ أَبْصَارِهِمْ إِزْدَادُوا بِعِلْمِ اللَّهِ عَزَّ وَ جَلَّ بِالْغَائِبَاتِ يَقِينًا

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

قَالَ فَقَالُوا يَا رَسُولَ اللَّهِ فَهَلْ فِي عِبَادِ اللَّهِ مَنْ يُشَاهِدُ هَذَا الْحَتْمَ كَمَا نَشَاهِدُهُ الْمَلَائِكَةُ فَقَالَ رَسُولُ اللَّهِ ص بَلَى مُحَمَّدٌ رَسُولُ اللَّهِ شَاهِدُهُ بِإِشْهَادِ اللَّهِ تَعَالَى لَهُ وَ يُشَاهِدُهُ مِنْ أُمَّتِهِ أَطْوَعُهُمْ لِلَّهِ عَزَّ وَ جَلَّ وَ أَشَدَّهُمْ جِدًّا فِي طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ أَفْضَلُهُمْ فِي دِينِ اللَّهِ عَزَّ وَ جَلَّ

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

فَقَالُوا بَيْنَهُ يَا رَسُولَ اللَّهِ وَ كُلٌّ مِنْهُمْ يَتَمَنَّى أَنْ يَكُونَ هُوَ

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

فَقَالَ رَسُولُ اللَّهِ ص دَعُوهُ يَكُنْ بِمَنْ شَاءَ اللَّهُ فَلَيْسَ الْجَلَالَةُ فِي الْمَرَاتِبِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ بِالتَّمَنِّي وَ لَا بِالتَّطَيُّبِ وَ لَا بِالْإِفْتِرَاحِ وَ لَكِنَّهُ فَضْلٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَى مَنْ يَشَاءُ

Rasool-Allah^{saww} said: ‘Leave it! He would happen to be the one Allah^{azwj} Desires, for the majesty in the ranks in the Presence of Allah^{azwj} Mighty and Majestic isn’t with the wishing, or

with the thinking, or with the suggesting. But it is a Grace from Allah^{azwj} Mighty and Majestic upon the one He^{azwj} so Desires.

يُوقِفُهُ لِلْأَعْمَالِ الصَّالِحَةِ يُكْرِمُهُ بِمَا فَيَبْلِغُهُ أَفْضَلَ الدَّرَجَاتِ وَ أَفْضَلَ الْمَرَاتِبِ إِنَّ اللَّهَ تَعَالَى سَيُكْرِمُ بِدَلِكِ مَنْ يُرِيكُمُوهُ فِي عَدِّ فَجِدُوا فِي الْأَعْمَالِ الصَّالِحَةِ
فَمَنْ وَفَّقَهُ اللَّهُ لِمَا يُوجِبُ عَظِيمَ كَرَامَتِهِ عَلَيْهِ فَلِلَّهِ عَلَيْهِ فِي ذَلِكَ الْفَضْلُ الْعَظِيمِ

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

قَالَ عَ فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ صَ وَ عَصَّ مَجْلِسُهُ بِأَهْلِهِ وَ قَدْ جَدَّ بِالْأَمْسِ كُلُّ مَنْ خِيَارِهِمْ فِي خِيَارِ عَمَلِهِ وَ إِحْسَانِهِ إِلَى رَبِّهِ قَدَّمَهُ يَرْجُو أَنْ يَكُونَ هُوَ
ذَلِكَ الْخَيْرِ الْأَفْضَلِ

He^{asws} said: ‘When Rasool-Allah^{saww} (came in the) morning, and his^{saww} gathering was crammed with its people, and there had come everyone who had strived the day before in his good deed, and favours sent forward to his Lord^{azwj}, hoping that he would happen to be that best one, the most superior.

فَقَالُوا يَا رَسُولَ اللَّهِ صَ مِنْ هَذَا عَرَفْتَاهُ بِصِفَتِهِ إِنْ لَمْ تَنْصُ لَنَا عَلَى اسْمِهِ

They said, ‘O Rasool-Allah^{saww}! Who is this one? Introduce him with his characteristics, and if you^{saww} do not state his name upon us’.

فَقَالَ رَسُولُ اللَّهِ صَ هَذَا الْجَامِعُ لِلْمَكَارِمِ الْحَاوِي لِلْفَضَائِلِ الْمُشْتَمِلُ عَلَى الْجَمِيلِ قَاضٍ عَنْ أَحِبِّهِ دَيْنًا مُجْتَنِبًا إِلَى غَرِيمٍ سَغِيْبٍ غَاضِبٍ لِلَّهِ تَعَالَى قَاتِلٌ لِعَضْبِهِ
ذَلِكَ عَدُوٌّ اللَّهِ مُسْتَحْيٍ مِنْ مُؤْمِنٍ مُعْرِضًا عَنْهُ بِحَجَلَةٍ مُكَابِدًا فِي ذَلِكَ الشَّيْطَانَ الرَّجِيمَ حَتَّى أَخْرَاهُ اللَّهُ عَنْهُ وَ وَقَى بِنَفْسِهِ نَفْسَ عَبْدِ اللَّهِ [لِلَّهِ] مُؤْمِنٍ حَتَّى
أُنْقَذَهُ مِنَ الْهَلَكَةِ

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

ثُمَّ قَالَ رَسُولُ اللَّهِ صَ أَيُّكُمْ فَضَى الْبَارِحَةَ أَلْفَ دِرْهَمٍ وَ سَبْعِمِائَةَ دِرْهَمٍ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ أَنَا يَا رَسُولَ اللَّهِ

Then Rasool-Allah^{saww} said: ‘Which one of you yesterday paid off one thousand the seven hundred Dirhams?’ Ali^{asws} Bin Abu Talib^{asws} said: ‘I^{asws} did, O Rasool-Allah^{saww}!’

فَقَالَ رَسُولُ اللَّهِ صَ يَا عَلِيُّ فَحَدِّثْ إِخْوَانَكَ الْمُؤْمِنِينَ كَيْفَ كَانَتْ فَصْنُهُ أُصْدَقَكَ لِتَصْدِيقِ اللَّهِ إِيَّاكَ فَهَذَا الرُّوحُ الْأَمِينُ أَخْبَرَنِي عَنِ اللَّهِ تَعَالَى أَنَّهُ قَدْ
هَدَبَكَ عَنِ الْقَبِيحِ كُلِّهِ وَ نَزَّهَكَ عَنِ الْمَسَاوِي بِأَجْمَعِهَا وَ حَصَّنَكَ بِالْفَضَائِلِ مِنْ أَشْرَفِهَا وَ أَفْضَلِهَا لَا يَتَّهَمُكَ إِلَّا مَنْ كَفَرَ بِهِ وَ أَخْطَأَ حَظَّ نَفْسِهِ

Rasool-Allah^{saww} said: 'O Ali^{asws}! Narrate to your^{asws} *Momineen* brothers how its story was (and) I^{saww} will ratify you^{asws} due to the Ratification of Allah^{azwj} of you^{asws}, for this here is the Trustworthy Spirit informing me^{saww} on behalf of Allah^{azwj} Mighty and Majestic that He^{azwj} Has Kept away from you^{asws} from the ugliness, all of it, and Removed the disadvantages in their entirety, and Specialised you^{asws} from the merits with the noblest of these and the most superior of these. None shall accuse you^{asws} except the one who disbelieves in it and is himself mistaken in it by chance'.

فَقَالَ عَلِيُّ ع مَرَرْتُ الْبَارِحَةَ بِفُلَانِ بْنِ فُلَانٍ الْمُؤْمِنِ فَوَجَدْتُ فُلَانًا وَ أَنَا تُحْمَمُهُ بِالْتَفَاقِ وَ قَدْ لَازَمَهُ وَ صَبَقَ عَلَيْهِ فَنَادَانِي الْمُؤْمِنُ يَا أَخَا رَسُولِ اللَّهِ وَ كَشَفَ الْكُرْبَ عَنْ وَجْهِ رَسُولِ اللَّهِ وَ قَامَعَ أَعْدَائِهِ عَنْ حَبِيبِهِ أَغْثِي وَ أَكْشِفْ كُرْبَتِي وَ تَجَيِّ مِنْ عَمِّي سَلْ غَرِيْبِي هَذَا لَعَلَّهُ يُجِيبُنِي وَ يُؤَجِّلُنِي فَإِنِّي مُعْسِرٌ

Ali^{asws} said: 'Yesterday I^{asws} passed by so and so, son of so and so, the Momin, and I found so and so – and I^{asws} accuse him of the hypocrisy – pressing him and constraining upon him. The Momin called out to me^{asws}, 'O brother^{asws} of Rasool-Allah^{saww}, and the remover of the worries from the face of Rasool-Allah^{saww}, and the repressor of the enemies of Allah^{azwj} from His^{azwj} Beloved! Help me and remove my distress and rescue me from my gloom. Ask this creditor of mine, perhaps he would respond to you^{asws} and he would respite me, for I am insolvent'.

فَقُلْتُ لَهُ اللَّهُ إِنَّكَ لَمُعْسِرٌ فَقَالَ يَا أَخَا رَسُولِ اللَّهِ ص لَيْنَ كُنْتُ أَسْتَجِلُّ الْكَذِبَ فَلَا تَأْمَنِّي عَلَى يَمِينِي أَيْضًا فَإِنِّي مُعْسِرٌ وَ فِي قَوْلِي هَذَا صَادِقٌ وَ أُؤَيِّرُ اللَّهُ وَ أَجِلُّهُ أَنْ أَخْلِفَ بِهِ صَادِقًا أَوْ كَاذِبًا

I^{asws} said to him: '(By) Allah^{azwj}! You are insolvent!?' He said, 'O brother^{asws} of Rasool-Allah^{saww}! If it was Permissible, I would lie, so you^{asws} wouldn't trust upon my oath as well. I am (indeed) insolvent, and am truthful in this word (claim), and I am more revering of Allah^{azwj} and consider Him^{azwj} as more Majestic than that I should swear by Him^{azwj}, whether truthfully or falsely'.

فَأَقْبَلْتُ عَلَى الرَّجُلِ فَقُلْتُ إِنِّي لِأَجْلِ نَفْسِي عَنْ أَنْ يَكُونَ هَذَا عَلَيَّ يَدٌ وَ أَجِلُّكَ أَيْضًا عَنْ أَنْ يَكُونَ لَهُ عَلَيَّ يَدٌ أَوْ مِنَّةٌ وَ أَسْأَلُ مَالِكَ الْمَلِكِ الَّذِي لَا يَأْتِنُ مِنْ سُؤَالِهِ وَ لَا يَسْتَجِيبِي مِنَ التَّعْرُضِ لِقَوَائِهِ

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

فَمَ قُلْتُ اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لَمَّا قَضَيْتَ عَنْ عَبْدِكَ هَذَا هَذَا الدَّيْنَ

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

فَرَأَيْتُ أَبْوَابَ السَّمَاءِ تُنَادِي أَمْلَأُكُمَا يَا أَبَا الْحُسَيْنِ مَرُّ هَذَا الْعَبْدِ بِضَرْبِ يَدِهِ إِلَى مَا شَاءَ بِمَا بَيْنَ يَدَيْهِ مِنْ حَجَرٍ وَ مَدْرٍ وَ حَصَاةٍ وَ تَرَابٍ يَسْتَجِيلُ فِي يَدِهِ ذَهَبًا ثُمَّ يَقْضِي مِنْهُ دَيْنَهُ وَ يَجْعَلُ مَا يَبْقَى نَفَقَتَهُ وَ بَصَاعَتَهُ الَّتِي يَسُدُّ بِهَا فَاقَتَهُ وَ يَمُوتُ بِهَا عِيَالَهُ

I saw the gateways of the sky, its Angels calling out, 'O Abu Al-Hassan^{asws}! Order this servant to strike his hand to whatever he so desires to – from what is in front of him, from a stone,

and mud, and pebbles and dust – it would be converted to gold in his hand. Then he can pay off his debt from it and make whatever remains as his expense monies, and (for) his goods by which he can block his destitution with it, and he can secure his dependants with it’.

فَقُلْتُ يَا عَبْدَ اللَّهِ قَدْ أذِنَ اللَّهُ بِعَضَاءِ دَيْنِكَ وَ إِسْتَارِكَ بَعْدَ فَتْرِكَ اضْرِبْ بِيَدِكَ إِلَى مَا تَشَاءُ مِمَّا أَمَامَكَ فَتَنَاولَهُ فَإِنَّ اللَّهَ يُحَوِّلُهُ فِي يَدِكَ ذَهَبًا إِثْرِيًّا

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

فَتَنَاولَ أَحْجَارًا ثُمَّ مَدَرًا فَانْقَلَبَتْ لَهُ ذَهَبًا أَحْمَرَ ثُمَّ قُلْتُ لَهُ أَفْضَلُ لَهُ مِنْهَا قَدَرٌ دَيْنِهِ فَأَعْطَاهُ فَعَمَلَ قُلْتُ قَالْبَاقِي لَكَ رِزْقٌ سَأَقَهُ اللَّهُ تَعَالَى إِلَيْكَ

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

فَكَانَ الَّذِي قَضَاهُ مِنْ دَيْنِهِ أَلْفًا وَ سَبْعِمِائَةً دِرْهَمٍ وَ كَانَ الَّذِي بَقِيَ أَكْثَرَ مِنْ مِائَةِ أَلْفِ دِرْهَمٍ فَهُوَ مِنْ أَهْلِ الْمَدِينَةِ

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

ثُمَّ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يَعْلَمُ مِنَ الْحِسَابِ مَا لَا يَبْلُغُهُ عَقُولُ الْخَلْقِ إِنَّهُ بَصُرْتُ أَلْفًا وَ سَبْعِمِائَةً فِي أَلْفِ وَ سَبْعِمِائَةٍ ثُمَّ مَا ارْتَفَعَ مِنْ ذَلِكَ فِي مِثْلِهِ إِلَى أَنْ يَفْعَلَ ذَلِكَ أَلْفَ مَرَّةٍ ثُمَّ آخِرُ مَا يَرْتَفِعُ مِنْ ذَلِكَ عَدَدُ مَا يَهْبُهُ اللَّهُ لَكَ

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

فِي الْجَنَّةِ مِنَ الْقُصُورِ قَصْرٌ مِنْ ذَهَبٍ وَ قَصْرٌ مِنْ فِضَّةٍ وَ قَصْرٌ مِنْ لَوْلُؤٍ وَ قَصْرٌ مِنْ زَبَرْجَدٍ وَ قَصْرٌ مِنْ جَوْهَرٍ وَ قَصْرٌ مِنْ نُورِ رَبِّ الْعِزَّةِ وَ أَسْعَافِ ذَلِكَ مِنَ الْعَبِيدِ وَ الْخُدَمِ وَ الْخَيْلِ وَ النَّجَبِ تَطِيرُ بَيْنَ سَمَاءِ الْجَنَّةِ وَ أَرْضِهَا

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

فَقَالَ عَلِيُّ ع حَمْدًا لِرَبِّي وَ شُكْرًا

Ali^{asws} said: ‘I^{asws} praising my^{asws} Lord^{azwj} and thanking’.

قَالَ رَسُولُ اللَّهِ ص وَ هَذَا الْعَدَدُ فَهُوَ عَدَدُ مَنْ يُدْخِلُهُمُ الْجَنَّةَ وَ يَرْضَى عَنْهُمْ لِمَحَبَّتِهِمْ لَكَ وَ أضعافُ هَذَا الْعَدَدِ مَنْ يُدْخِلُهُمُ النَّارَ مِنَ الشَّيَاطِينِ مِنَ الْجِنَّ
وَ الْإِنْسِ يُبْغِضُهُمْ لَكَ وَ وَيَقْتَبِعُونَ فِيكَ وَ تَنْقِصُونَ إِيَّاكَ

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

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَيُّكُمْ قَتَلَ الْبَارِحَةَ رَجُلًا غَضَبًا لِلَّهِ وَ لِرَسُولِهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَا وَ سَيِّئَاتِكُمْ الْخُصُومُ الْآنَ فَقَالَ رَسُولُ اللَّهِ ص
حَدَّثَ إِخْوَانِكَ الْمُؤْمِنِينَ الْفِصَّةَ

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

فَقَالَ عَلِيُّ ع كُنْتُ فِي مَنْزِلِي إِذْ سَمِعْتُ رَجُلَيْنِ خَارِجِ دَارِي يَتَدَارَيْنِ - فَدَخَلَا إِلَيَّ فَإِذَا فُلَانٌ الْيَهُودِيُّ وَ فُلَانٌ رَجُلٌ مَعْرُوفٌ فِي الْأَنْصَارِ

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

فَقَالَ الْيَهُودِيُّ يَا أَبَا الْحَسَنِ - اعْلَمْ أَنَّهُ قَدْ بَدَتْ لِي مَعَ هَذَا حُكُومَةٌ فَاخْتَكَمْنَا إِلَى مُحَمَّدٍ صَاحِبِكُمْ فَقَضَى لِي عَلَيْهِ فَهُوَ يَقُولُ لَسْتُ أَرضى بِقَضَائِهِ فَقَدْ
خَافَ وَ مَالَ وَ لَيْكُنْ بَيْنِي وَ بَيْنَكَ كَعَبْ بُنُ الْأَشْرَفِ فَأَبَيْتُ عَلَيْهِ

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

فَقَالَ أَفَرَضَى بِعَلِيِّ فَقُلْتُ نَعَمْ فَهَا هُوَ قَدْ جَاءَ بِي إِلَيْكَ

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

فَقُلْتُ لِصَاحِبِهِ أَكَمَا يَقُولُ قَالَ نَعَمْ ثُمَّ قُلْتُ أَعِدْ عَلِيَّ الْحَدِيثَ

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

فَأَعَادَ كَمَا قَالَ الْيَهُودِيُّ ثُمَّ قَالَ لِي يَا عَلِيُّ فَاقْضِ بَيْنَنَا بِالْحَقِّ فَقُمْتُ أَدْخُلُ مَنْزِلِي فَقَالَ الرَّجُلُ إِلَى أَيْنَ قُلْتَ أَدْخُلُ آتِيكَ بِمَا بِهِ أَحْكُمُ بِالْحُكْمِ الْعَدْلِ
فَدَخَلْتُ وَ اسْتَمَلْتُ عَلَى سَيْفِي وَ ضَرَبْتُهُ عَلَى خَبَلِ عَاتِقِهِ فَلَوْ كَانَ جَبَلًا لَقَدَدْتُهُ فَوْقَ رَأْسِهِ بَيْنَ يَدَيْهِ

He repeated just as the Jew had said, then said to me, 'O Ali^{asws}! Judge between us with the truth'. I^{asws} stood up and entered into my^{asws} house'. The man said, 'Where (are you^{asws} going)?' I^{asws} said, 'Entering (my^{asws} house). I^{asws} shall come to you with what I^{asws} would judge with the justice'. I^{asws} entered and uncovered my^{asws} sword and I^{asws} upon the neck on his shoulders (so hard) that, had there been a mountain (between us), it would have been split, and his head fell in front of him'.

فَلَمَّا فَرَعَ عَلِيٌّ ع مِنْ حَدِيثِهِ جَاءَ أَهْلُ ذَلِكَ الرَّجُلِ بِالرَّجُلِ الْمَقْتُولِ وَقَالُوا هَذَا ابْنُ عَمَتِكَ فَتَلَّ صَاحِبِنَا فَأَقْتَصَّ مِنْهُ

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

فَقَالَ رَسُولُ اللَّهِ ص لَا فِضَاصَ فَقَالُوا أَوْ دِيَّةً فَقَالَ رَسُولُ اللَّهِ وَ لَا دِيَّةَ لَكُمْ هَذَا وَ اللَّهُ قَبِيلُ اللَّهِ لَا يُودَىٰ إِنَّ عَلِيًّا قَدْ شَهِدَ عَلَيَّ صَاحِبِكُمْ بِشَهَادَةٍ وَ اللَّهُ يَلْعَنُهُ بِشَهَادَةِ عَلِيٍّ وَ لَوْ شَهِدَ عَلِيٌّ عَلَيَّ عَلَى الثَّقَلَيْنِ لَقَبِلَ اللَّهُ شَهَادَتَهُ عَلَيْهِمْ إِنَّهُ الصَّادِقُ الْأَمِينُ ارْفَعُوا صَاحِبَكُمْ هَذَا وَ ادْفِنُوهُ مَعَ الْيَهُودِ فَقَدْ كَانَ مِنْهُمْ

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

فُرْفِعَ وَ إِذَا أَوْدَاجُهُ تَشْحَبُ دَمًا وَ بَدَنُهُ قَدْ كُحِّيَ شَعْرًا

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

فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ مَا أَشْبَهُهُ إِلَّا بِالْحَنْزِيرِ فِي شَعْرِهِ فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَوْ لَيْسَ لَوْ جِئْتَ بِعَدَدِ كُلِّ شَعْرَةٍ مِنْهُ عَدَدَ رِمَالِ الدُّنْيَا حَسَنَاتٍ لَكَانَ كَثِيرًا قَالَ بَلَىٰ يَا رَسُولَ اللَّهِ

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

قَالَ رَسُولُ اللَّهِ ص يَا أَبَا الْحُسَيْنِ إِنَّ هَذَا الْقَتْلَ الَّذِي قَتَلْتَ بِهِ هَذَا الرَّجُلَ قَدْ أُوجِبَ اللَّهُ لَكَ بِهِ مِنَ الثَّوَابِ كَأَمَّا أَعْتَمْتُ رِقَابًا بِعَدَدِ رَمْلِ عَالِجِ الدُّنْيَا وَ بِعَدَدِ كُلِّ شَعْرَةٍ عَلَى هَذَا الْمُنَافِقِ وَ إِنَّ أَقَلَّ مَا يُعْطَى اللَّهُ بِعَنْقِ رَقَبَةٍ لِمَنْ يَهَبُ لَهُ بِعَدَدِ كُلِّ شَعْرَةٍ مِنْ تِلْكَ الرَّقَبَةِ أَلْفَ حَسَنَةٍ وَ يَمْحُو عَنْهُ أَلْفَ سَيِّئَةٍ

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

فَإِنْ لَمْ يَكُنْ لَهُ فَلِأَبِيهِ فَإِنْ لَمْ يَكُنْ لِأَبِيهِ فَلِأُمِّهِ فَإِنْ لَمْ يَكُنْ لَهَا فَلِأَخِيهِ فَإِنْ لَمْ يَكُنْ لَهُ فَلِدَوْنِهِ وَ جِيرَانِهِ وَ قَرَابَاتِهِ

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

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَيُّكُمْ اسْتَحَبَّ الْبَارِحَةَ مِنْ أَخٍ لَهُ فِي اللَّهِ لَمَّا رَأَى بِهِ حَلَّةً ثُمَّ كَايَدَ الشَّيْطَانَ فِي ذَلِكَ الْأَخِ وَ لَمْ يَزَلْ بِهِ حَتَّى غَلَبَهُ

Then Rasool-Allah^{saww} said: ‘Which one of you yesterday who took pity on his brother of his for the Sake of Allah^{azwj} – due to what he saw with him from a friendship, then confronted the Satan^{la} regarding that brother, and did not cease to be with him until he overcame him^{la}?’

فَقَالَ عَلِيُّ ع أَنَا يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص حَدِّثْ بِهِ يَا عَلِيُّ إِخْوَانَكَ الْمُؤْمِنِينَ لِيَتَأَسَّوْا بِحُسْنِ صَنِيعِكَ فِيمَا يُمْكِنُهُمْ وَ إِنْ كَانَ أَحَدٌ مِنْهُمْ لَمْ يَلْحَقْ شَأْنَكَ وَ لَمْ يَسْبِقْ عِبَادَتَكَ وَ لَا يَزُومَكَ فِي سَابِقَةٍ لَكَ إِلَى الْفَضَائِلِ إِلَّا كَمَا يَزُومُ الشَّمْسُ إِلَى الْأَرْضِ وَ أَقْصَى الْمَشْرِقِ مِنْ أَقْصَى الْمَغْرِبِ

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

فَقَالَ عَلِيُّ ع مَرَزْتُ بِمَرْبَلَةَ بَنِي فَلَانَ فَرَأَيْتُ رَجُلًا مِنَ الْأَنْصَارِ مُؤْمِنًا قَدْ أَحَدَ مِنْ تِلْكَ الْمَرْبَلَةِ فُشُورَ الْبَطِيخِ وَ الْقَيْثَاءِ وَ التَّيْنِ فَهُوَ يَأْكُلُهَا مِنْ شِدَّةِ الْجُوعِ فَلَمَّا رَأَيْتُهُ اسْتَحْيَيْتُ مِنْ أَنْ يَرَانِي فَبَحَجَلَنِي وَ أَعْرَضْتُ عَنْهُ وَ مَرَزْتُ إِلَى مَنْزِلِي

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

وَ كُنْتُ أَعْدَدْتُ لِفُطُورِي وَ سُحُورِي فُرْصَتَيْنِ مِنْ شَعِيرٍ فَجِئْتُ بِحِمَا إِلَى الرَّجُلِ فَنَاوَلْتُهُ إِيَّاهُمَا وَ قُلْتُ أَصَبَ مِنْ هَذَا كَلِمًا جَعَلَتْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَجْعَلُ الْبَرَكَةَ فِيهِمَا

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

فَقَالَ يَا أَبَا الْحَسَنِ أَنَا أُرِيدُ أَنْ أَمْتَحِنَ هَذِهِ الْبَرَكَةَ لِعِلْمِي بِصِدْقِكَ فِي قَبِيلِكَ إِنِّي أَشْتَهِي لَحْمَ فَرَاخٍ وَ اشْتَهَاهُ عَلَيَّ أَهْلُ مَنْزِلِي

He said to me^{asws}, ‘O Abu Al-Hassan^{asws}! I want to test these Blessings for my knowledge of your^{asws} truthfulness in your^{asws} words. I^{asws} desire the meat of a duckling. The people of my household desired it upon me’.

فَقُلْتُ أَكْسِرُ مِنْهُ لِقَمًا بَعْدَ مَا تُرِيدُهُ مِنْ فِرَاحٍ فَإِنَّ اللَّهَ تَعَالَى يَغْلِبُهَا فِرَاحًا بِمَسْأَلَتِي إِيَّاهُ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

I^{asws} said to him: 'Break a morsel from these two – by a number of what you want from a duckling, for Allah^{azwj} the Exalted would Convert it to a duckling by my^{asws} asking for it for you – by the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the clean'.

فَأَخْطَرَ الشَّيْطَانُ بِنَالِي فَقَالَ يَا أَبَا الْحَسَنِ تَفْعَلُ هَذَا بِهِ وَ لَعَلَّهُ مُنَافِقٌ فَردَّدْتُ عَلَيْهِ وَ قُلْتُ إِنْ يَكُنْ مُؤْمِنًا فَهَوَ أَهْلًا لِمَا أَفْعَلُ مَعَهُ وَ إِنْ يَكُنْ مُنَافِقًا فَأَنَا لِلْإِحْسَانِ أَهْلٌ فَلَيْسَ كُلُّ مَعْرُوفٍ يَلْحَقُ مُسْتَحِقَّهُ

The Satan^{la} posed a danger in front of me^{asws} and he^{la} said, 'O Abu Al-Hassan^{asws}! You^{asws} are doing this with him, and perhaps he is a hypocrite?' I^{asws} responded upon him^{la}: 'If he happens to be a Momin, then he is rightful of what I^{asws} am dealing with him, and if he happens to be a hypocrite, so I^{asws} am rightful of the favouring, for it isn't so that every good deed would meet its deserving one'.

وَ قُلْتُ أَنَا أَدْعُو اللَّهَ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لِيُؤَفِّقَهُ لِلْإِحْلَاصِ وَ التُّرُوعِ عَنِ الْكُفْرِ إِنْ كَانَ مُنَافِقًا فَإِنَّ تَصَدَّقِي عَلَيْهِ بِهَذَا أَفْضَلُ مِنْ تَصَدَّقِي عَلَيْهِ بِالطَّعَامِ الشَّرِيفِ الْمَوْجِبِ لِلثَّرْوَةِ وَ الْعَنَاءِ وَ كَابَدْتُ الشَّيْطَانَ وَ دَعَوْتُ اللَّهَ سِرًّا مِنَ الرَّجُلِ بِالْإِحْلَاصِ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

And I^{asws} said to him^{la}: 'I^{asws} am supplicating to Allah^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws} – in order to Incline him to the sincerity and the refraining from the Kufr if he was a hypocrite, for this charity of mine^{asws} upon him (the supplication) with this is superior to my^{asws} charity upon him – with noble meal, the Obligated for the wealth and the riches. And the Satan^{la} was overcome and I^{asws} supplicated to Allah^{azwj} secretly from the man for the sincerity, by the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}'.

فَارْتَعَدَتْ فَرَائِصُ الرَّجُلِ وَ سَطَطَ لَوَجْهِهِ فَأَقَمْتُهُ وَ قُلْتُ مَا دَا شَأْنُكَ قَالَ كُنْتُ مُنَافِقًا شَاكًّا فِيمَا يَقُولُهُ مُحَمَّدٌ وَ فِيمَا تَقُولُهُ أَنْتَ فَكَشَفَ لِي اللَّهُ عَنِ السَّمَاوَاتِ وَ الْأَرْضِ - فَأَبْصَرْتُ كُلَّ مَا تُوعِدَانِ مِنَ الْعُقُوبَاتِ

So the man started trembling and fell down on his face. I^{asws} stood him up, and I^{asws} said to him: 'What is that which you did?' He said, 'I was a hypocrite, doubting in what Muhammad^{saww} was saying and it what you^{asws} were saying, and Allah^{azwj} has Uncovered for me, from the skies and the veils. I saw the Paradise and I saw everything what is prepared with it from the Rewards and Uncovered for me from the layers of the earth, so I saw Hell, and I saw everything what is prepared with it from the Punishments.

فَذَلِكَ حِينَ وَقَرَّ الْإِيمَانُ فِي قَلْبِي وَ أَخْلَصَ بِهِ جَنَابِي وَ زَالَ عَنِّي الشُّكُّ الَّذِي كَانَ يَغْتَوِينِي

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

فَأَخَذَ الرَّجُلُ الْقُرْصَيْنِ وَ قُلْتُ لَهُ كُلَّ شَيْءٍ تَشْتَهِيهِ فَأَكْسِرْ مِنَ الْقُرْصِ قَلِيلًا فَإِنَّ اللَّهَ يُحَوِّلُهُ مَا تَشْتَهِيهِ وَ تَتَمَنَّاهُ وَ تُرِيدُهُ

The man took the two discs (of bread), and I^{asws} said to him: 'Everything you desire, so break a little from the disc, and Allah^{azwj} will Convert it to whatever you desire, and covet, and want'.

فَمَا زَالَ ذَلِكَ يَتَقَلَّبُ شَحْمًا وَ لَحْمًا وَ خُلُوعًا وَ رَطْبًا وَ بَطِيخًا وَ فَوَاكِهَ الشِّتَاءِ وَ فَوَاكِهَ الصَّيْفِ حَتَّى أَظْهَرَهُ اللهُ تَعَالَى مِنَ الرَّغِيمِينَ عَجَبًا وَ صَارَ الرَّجُلُ مِنْ عَتَقَاءِ اللهِ مِنَ النَّارِ وَ مِنْ عِبِيدِهِ الْمُصْطَفَيْنِ الْأَخْيَارِ

It did not cease to be like that, being converted to meat, and fat, and sweets, and dates, and melons, and winter fruits, and summer fruits, until Allah^{azwj} the Exalted Manifested wonders from the two breads, and the man came to be from the ones Allah^{azwj} Liberated from the Fire, and from His^{azwj} special ones, the good.

فَذَلِكَ حِينَ رَأَيْتُ جِبْرِيئِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ وَ مَلَكَ الْمَوْتِ قَدْ قَصَدَ الشَّيْطَانَ كُلُّ وَاحِدٍ مِنْهُمْ بِمِثْلِ جَبَلِ أَبِي قُبَيْسٍ فَوَضَعَ أَحَدُهُمْ عَلَيْهِ يَبْنِيهَا بَعْضُهُمْ عَلَى بَعْضٍ فَيَهْشِمُهُمْ وَ جَعَلَ إِبْلِيسُ يَقُولُ يَا رَبِّ وَغَدَاكَ وَغَدَاكَ أَلَمْ تُنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ فَإِذَا نِدَاءُ بَعْضِ الْمَلَائِكَةِ أَنْظِرْكَ لَيْلًا لَمَّا تَمُوتُ مَا أَنْظِرْكَ لَيْلًا هُشِمَ وَ تُرْضَصَ

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

فَقَالَ رَسُولُ اللهِ ص يَا أَبَا الْحَسَنِ كَمَا عَانَدْتَ الشَّيْطَانَ فَأَعْطَيْتَ فِي اللهِ حِينَ تَهَاكَ عَنْهُ وَ غَلَبْتَهُ فَإِنَّ اللهَ يُجْزِي عَنْكَ الشَّيْطَانَ وَ عَنْ حُبِّبِكَ

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

وَ يُعْطِيكَ فِي الْآخِرَةِ بِعَدَدِ كُلِّ حَبَّةٍ مِمَّا أُعْطَيْتَ صَاحِبَكَ وَ فِيمَا تَتَمَنَّاهُ اللهُ مِنْهُ دَرَجَةً فِي الْجَنَّةِ أَكْبَرَ مِنَ الدُّنْيَا مِنَ الْأَرْضِ إِلَى السَّمَاءِ

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

وَ بِعَدَدِ كُلِّ حَبَّةٍ مِنْهَا جَبَلًا مِنْ فِضَّةٍ كَذَلِكَ وَ جَبَلًا مِنْ لُؤْلُؤٍ وَ جَبَلًا مِنْ يَاقُوتٍ وَ جَبَلًا مِنْ جَوْهَرٍ وَ جَبَلًا مِنْ نُورٍ رَبِّ الْعِزَّةِ كَذَلِكَ وَ جَبَلًا مِنْ زُمُرٍ وَ جَبَلًا مِنْ زَبَرْجَدٍ كَذَلِكَ وَ جَبَلًا مِنْ مِسْكِ وَ جَبَلًا مِنْ عُنْبُرٍ كَذَلِكَ

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

وَ إِنَّ عَدَدَ خَدَمِكَ فِي الْجَنَّةِ أَكْثَرُ مِنْ عَدَدِ قَطْرِ الْمَطَرِ وَ النَّبَاتِ وَ شُعُورِ الْحَيَوَانَاتِ بِكَ يُسَمُّ اللهُ الْحَيَوَانَاتِ وَ يَمْخُو عَنْ حُبِّبِكَ السَّيِّئَاتِ وَ بِكَ يُمَيِّرُ اللهُ الْمُؤْمِنِينَ مِنَ الْكَافِرِينَ وَ الْمُخْلِصِينَ مِنَ الْمُنَافِقِينَ وَ أَوْلَادَ الرُّشْدِ مِنَ أَوْلَادِ الْعِي

And the number of your^{asws} servants in the Paradise is more than the number of the drops of rain, and the vegetation, and the hairs of the animals. By you^{asws}, Allah^{azwj} Completes the goodness, and Deletes the evils deeds from those that love you^{asws}. And by you^{asws}, Allah^{azwj} Differentiates between the Momin from the Kafir, and the sincere ones from the hypocrites, and the children on the right (legitimate) from the children of sin (illegitimate)’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ أَيُّكُمْ وَفَى بِنَفْسِهِ نَفْسَ رَجُلٍ مُؤْمِنٍ الْبَارِحَةَ فَقَالَ عَلِيُّ ع أَنَا يَا رَسُولَ اللَّهِ وَقَيْتُ بِنَفْسِي نَفْسَ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسِ الْأَنْصَارِيِّ

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

فَقَالَ رَسُولُ اللَّهِ ص حَدِيثٌ بِالْقِصَّةِ إِخْوَانِكَ الْمُؤْمِنِينَ وَ لَا تُكْشِفُ عَنِ اسْمِ الْمُنَافِقِينَ الْمُكَابِدِينَ لَنَا فَقَدْ كَفَأَكُمَا اللَّهُ شَرَّهُمْ وَ أَخْرَجَهُمُ لِلتَّوْبَةِ لَعَلَّهُمْ يَتَذَكَّرُونَ أَوْ يَخْشَوْنَ

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

فَقَالَ عَلِيُّ ع إِنِّي بَيْنَا أَسِيرُ فِي بَنِي فَلَانٍ بِظَاهِرِ الْمَدِينَةِ وَ بَيْنَ يَدَيَّ بَعِيداً مِنِّي ثَابِتُ بْنُ قَيْسِ إِذْ بَلَغَ بِئْرَ عَادِيَةَ عَمِيقَةً بَعِيدَةَ الْقَعْرِ وَ هُنَاكَ رَجُلٌ مِنَ الْمُنَافِقِينَ فَدَفَعُوهُ لِيَرْتَمُوهُ فِي الْبَيْرِ فَتَمَّاسَكَ ثَابِتُ

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

ثُمَّ عَادَ فَدَفَعَهُ وَ الرَّجُلُ لَا يَشْعُرُ بِي حَتَّى وَصَلَتْ إِلَيْهِ وَ قَدْ انْدَفَعَ ثَابِتُ فِي الْبَيْرِ فَكَرِهْتُ أَنْ أَشْغَلَ بِطَلَبِ الْمُنَافِقِينَ خَوْفاً عَلَيَّ ثَابِتٍ فَوَقَعْتُ فِي الْبَيْرِ لَعَلِّي أَخْذُهُ فَتَنْظَرْتُ فَإِذَا أَنَا سَبَقْتُهُ إِلَى قَعْرِ الْبَيْرِ

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

فَقَالَ رَسُولُ اللَّهِ ص وَ كَيْفَ لَا تَسْبِقُهُ وَ أَنْتَ أَرْزَنُ مِنْهُ وَ لَوْ لَمْ يَكُنْ مِنْ رَزَاتِيكَ إِلَّا مَا فِي جَوْفِكَ مِنْ عِلْمِ الْأُولَى وَ الْآخِرِينَ الَّذِي أَوْدَعَ اللَّهُ رَسُولَهُ وَ أَوْدَعَكَ رَسُولُهُ لَكَانَ مِنْ حَقِّكَ أَنْ تَكُونَ أَرْزَنَ مِنْ كُلِّ شَيْءٍ فَكَيْفَ كَانَ خَالَكَ وَ خَالَ ثَابِتٍ

Rasool-Allah^{saww} said: ‘And how can you^{asws} not precede him and you^{asws} are heavier than him? And it has not been from your^{asws} weight except what is in your^{asws} inside from the knowledge of the former ones and the latter ones, which Allah^{azwj} Deposited into His^{azwj} Rasool^{saww} and Deposited into you^{asws}, it was from your^{asws} right that you^{asws} should happen to be heavier than everything. So, how was your^{asws} state and the state of Sabit?’

قَالَ يَا رَسُولَ اللَّهِ صِرْتُ إِلَى قَرَارِ الْبُئْرِ وَ اسْتَفْرَزْتُ قَائِماً وَ كَانَ ذَلِكَ أَسْهَلَ عَلَيَّ وَ أَحَفَّ عَلَى رِجْلَيَّ مِنْ حُطَايِ الَّتِي كُنْتُ أَخْطُوهَا رُوَيْدًا رُوَيْدًا ثُمَّ جَاءَ نَابِتٌ فَأَخَذَ فَوْقَ عَلَيَّ يَدِي وَ قَدْ بَسَطْتُهَا لَهُ فَخَشِيْتُ أَنْ يَضْرِبَنِي سُحُوطُهُ عَلَيَّ أَوْ يَضْرَهُ فَمَا كَانَ إِلَّا كَبَاقَةِ رِيحَانٍ تَنَاوَلَتْهَا يَدَايَ

He^{asws} said: ‘O Rasool-Allah^{saww}! I^{asws} came to be at the bottom of the well, and I^{asws} was standing at the bottom, and that was easier upon me^{asws} and lighter upon my^{asws} legs – than my^{asws} steps which I^{asws} tend to take walking (on the surface). Then Sabit came sliding down and fell upon my^{asws} hands, and I^{asws} had extended them for him. I^{asws} fear that his falling upon me^{asws} might hurt me or hurt him, but it was not except, like a bunch of basil I^{asws} grab with my^{asws} hands.

ثُمَّ نَظَرْتُ فَإِذَا ذَلِكَ الْمُنَافِقُ وَ مَعَهُ آخِرَانِ عَلَى شَفِيرِ الْبُئْرِ وَ هُوَ يَقُولُ أَرَدْنَا وَاجِداً فَصَارَ اثْنَيْنِ فَجَاءُوا بِصَخْرَةٍ فِيهَا مِائَتَا مَنٍّ فَأَرْسَلُوهَا عَلَيْنَا فَخَشِيْتُ أَنْ تُصِيبَ نَابِتاً فَأَخْتَضَّهِنَّهُ وَ جَعَلْتُ رَأْسَهُ إِلَى صَدْرِي وَ الْخَشْيَةُ عَلَيْهِ فَوَقَعَتِ الصَّخْرَةُ عَلَى مُؤَخَّرِ رَأْسِي فَمَا كَانَتْ إِلَّا كَرُوبِيحَةٍ بِيْرُوْحَةٍ رُوْحَتْ بِهَا فِي حَمَاءِ الْقَيْظِ

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

ثُمَّ جَاءُوا بِصَخْرَةٍ أُخْرَى فِيهَا قَدْرُ ثَلَاثِ مِائَةٍ مَنٍّ فَأَرْسَلُوهَا عَلَيْنَا فَالْخَشْيَةُ عَلَيَّ نَابِتٍ فَأَصَابَتْ مُؤَخَّرَ رَأْسِي فَكَانَتْ كَمَا صَبَبْتُ عَلَى رَأْسِي وَ بَدَنِي فِي يَوْمٍ شَدِيدِ الْحَرِّ

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

ثُمَّ جَاءُوا بِصَخْرَةٍ ثَالِثَةٍ فِيهَا قَدْرُ خَمْسِ مِائَةٍ مَنٍّ يُدِيرُوهَا عَلَى الْأَرْضِ لَا يُمَكِّنُهُمْ أَنْ يَقْلِبُوهَا فَأَرْسَلُوهَا عَلَيْنَا فَالْخَشْيَةُ عَلَيَّ نَابِتٍ فَأَصَابَتْ مُؤَخَّرَ رَأْسِي وَ ظَهْرِي فَكَانَتْ كَكُؤُوبٍ نَاعِمٍ صَبَبْتُهٗ عَلَى بَدَنِي وَ لَبَسْتُهٗ وَ تَنَعَّمْتُ بِهِ

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

ثُمَّ سَمِعْتُهُمْ يَقُولُونَ لَوْ أَنَّ لِابْنِ أَبِي طَالِبٍ وَ ابْنِ قَيْسٍ مِائَةَ أَلْفِ رُوحٍ مَا نَجَّحْتُ وَاجِدَةً مِنْهَا مِنْ بَلَاءِ هَذِهِ الصُّخُورِ

Then I^{asws} head them saying, ‘Even if there were one hundred thousand souls for the son^{asws} of Abu Talib^{asws} and Ibn Qays, not one from these would be saved from the afflictions of these rocks’.

ثُمَّ انْصَرَفُوا وَ قَدْ دَفَعَ اللَّهُ عَنَّا سَرَّهُمْ فَأَذِنَ اللَّهُ لِشَفِيرِ الْبُئْرِ فَأَنْحَطَّ وَ لِقَرَارِ الْبُئْرِ فَارْتَفَعَ فَاسْتَوَى الْقَرَارُ وَ الشَّفِيرُ بَعْدُ بِالْأَرْضِ فَحَطُّونَا وَ حَرَجْنَا

Then they left, and Allah^{azwj} had Repelled their evil from us. Then Allah^{azwj} Mighty and Majestic Permitted for the edge of the well, so it ebbled, and to the bottom of the well, so it raised. Thus, the bottom of the well and the edge equalised with the ground afterwards. We stepped out and went out’.

فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا الْحَسَنِ - إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَوْجَبَ لَكَ بِذَلِكَ مِنَ الْفَضَائِلِ وَ التَّوَابِ مَا لَا يَعْرِفُهُ غَيْرُهُ

Rasool-Allah^{saww} said: ‘O Abu Al-Hassan^{asws}! Allah^{azwj} Mighty and Majestic has Obligated for you^{asws}, due to that, from the merits and the Rewards what none can recognise apart from Him^{azwj}.

يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ أَيْنَ مُحَمَّدٍ عَلِيِّ بْنِ أَبِي طَالِبٍ - فَيَقُومُ قَوْمٌ مِنَ الصَّالِحِينَ فَيُقَالُ لَهُمْ خُذُوا بِأَيْدِي مَنْ شِئْتُمْ مِنْ عَرَصَاتِ الْقِيَامَةِ فَأَدْخِلُوهُمْ الْجَنَّةَ فَأَقَالَ رَجُلٌ مِنْهُمْ يَنْجُو بِشَفَاعَتِهِ مِنْ أَهْلِ تِلْكَ الْعَرَصَاتِ أَلْفَ أَلْفِ رَجُلٍ

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

تَمَّ يُنَادِي مُنَادٍ أَيْنَ الْبَقِيَّةِ مِنْ مُحَمَّدٍ عَلِيِّ بْنِ أَبِي طَالِبٍ - فَيَقُومُونَ مُتَّصِدُونَ فَيُقَالُ لَهُمْ تَمَنَّوْا عَلَى اللَّهِ عَزَّ وَجَلَّ مَا شِئْتُمْ فَيَتَمَنَّوْنَ فَيَفْعَلُ بِكُلِّ وَاحِدٍ مِنْهُمْ مَا تَمَنَّى تَمَّ يَضْعَفُ لَهُ مِائَةٌ أَلْفٍ ضِعْفٍ

Then a caller would call out, ‘Where are the remainders of the one who love Ali^{asws} Bin Abu Talib^{asws}!?’ A moderate group would stand, and it would be said to them, ‘Wish to Allah^{azwj} Mighty and Majestic whatever you so desire to’. They would be wishing, and He^{azwj} would Deal with each one of them whatever he so desired to. Then He^{azwj} would multiply it for him by a hundred thousand multiples.

تَمَّ يُنَادِي مُنَادٍ أَيْنَ الْبَقِيَّةِ مِنْ مُحَمَّدٍ عَلِيِّ بْنِ أَبِي طَالِبٍ - فَيَقُومُ قَوْمٌ ظَالِمُونَ لِأَنْفُسِهِمْ مُعْتَدُونَ عَلَيْهَا فَيُقَالُ أَيْنَ الْمُبْغِضُونَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ - فَيُؤْتَى بِهِمْ جَمٌّ غَفِيرٌ وَ عَدَدٌ عَظِيمٌ كَثِيرٌ فَيُقَالُ أَلَا نَجْعَلُ كُلَّ أَلْفٍ مِنْ هَؤُلَاءِ فِدَاءً لِرَّوَاحِدٍ مِنْ مُحَمَّدٍ عَلِيِّ بْنِ أَبِي طَالِبٍ ع لِيَدْخُلُوا الْجَنَّةَ -

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

فَيَنْجِي اللَّهُ عَزَّ وَجَلَّ مُحِبِّكَ وَ يَجْعَلُ أَعْدَاءَهُمْ فِدَاءَهُمْ

Thus, Allah^{azwj} Mighty and Majestic would Rescue those that love you^{asws}, and Make your^{asws} enemies as their ransom’.

تَمَّ قَالَ رَسُولُ اللَّهِ ص هَذَا الْأَفْضَلُ الْأَكْرَمُ مُحِبُّهُ مُحِبُّ اللَّهِ وَ مُحِبُّ رَسُولِهِ وَ مُبْغِضُهُ مُبْغِضُ اللَّهِ وَ مُبْغِضُ رَسُولِهِ هُمْ خِيَارُ خَلْقِ اللَّهِ مِنْ أُمَّةٍ مُحَمَّدٍ ص -

Then Rasool-Allah^{saww} said: ‘This is the most superior of the prestige. The one who loves him^{asws}, loves Allah^{azwj}, and loves His^{azwj} Rasool^{saww}, but the one who hates him^{asws} hates Allah^{azwj} and hates His^{azwj} Rasool^{saww}. They are the best of the creatures of Allah^{azwj} from the community of Muhammad^{saww}’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع انظُرْ فَنظَرَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَ إِلَى سَبْعَةِ نَفَرٍ مِنَ الْيَهُودِ فَقَالَ قَدْ شَاهَدْتُ خَتَمَ اللَّهِ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ وَ عَلَى أَبْصَارِهِمْ

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

فَقَالَ رَسُولُ اللَّهِ ص أَنْتَ يَا عَلِيُّ أَفْضَلُ شُهَدَاءِ اللَّهِ فِي الْأَرْضِ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ

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

قَالَ فَذَلِكَ قَوْلُهُ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ وَ عَلَى أَبْصَارِهِمْ غِشَاوَةً تُبْصِرُهَا الْمَلَائِكَةُ فَيَعْرِفُونَهُمْ بِهَا وَ يُبْصِرُهَا رَسُولُ اللَّهِ ص وَ يُبْصِرُهَا خَيْرُ خَلْقِ اللَّهِ بَعْدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع-

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

ثُمَّ قَالَ وَ لَهُمْ عَذَابٌ عَظِيمٌ فِي الْآخِرَةِ بِمَا كَانُوا مِنْ كُفْرِهِمْ بِاللَّهِ وَ كُفْرِهِمْ بِمُحَمَّدٍ رَسُولِ اللَّهِ ص.

Then he^{asws} said: ‘**And for them is a grievous Punishment [2:7]** – in the Hereafter with what was from their *Kufr* with Allah^{azwj} and their *Kufr* with Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}’²⁵.

8- م، تفسير الإمام عليه السلام قَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع لَمَّا رَجَعَ أَمِيرُ الْمُؤْمِنِينَ مِنْ صِفِّينَ وَ سُقِيَ الْقَوْمُ مِنَ الْمَاءِ الَّتِي تَحْتَ الصَّخْرَةِ الَّتِي قَلَبَهَا لِيُقْعَدَ لِحَاجَتِهِ فَقَالَ بَعْضُ مُنَافِقِي عَسْكَرِهِ سَوْفَ أَنْظُرُ إِلَى سَوَاتِيهِ وَ إِلَى مَا يَخْرُجُ مِنْهُ فَإِنَّهُ يَدْعِي مَرْتَبَةَ النَّبِيِّ ص لِأَخْبِرَ أَصْحَابِي بِكَذِبِهِ

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

فَقَالَ عَلِيُّ ع لِيَقْتَبِرْ يَا قَتَبِرْ أَذْهَبَ إِلَى تِلْكَ الشَّجَرَةِ وَ إِلَى الَّتِي تُقَالُ لَهَا وَ قَدْ كَانَ بَيْنَهُمَا أَحْتَرُ مِنْ فَرَسِيخٍ فَنَادِيَهُمَا إِنَّ وَصِيَّ مُحَمَّدٍ بِأَمْرِكُمَا أَنْ تَتَلَاصَقَا

²⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 7

Ali^{asws} said to Qanbar: 'O Qanbar! Go to that tree and to that one facing it – and there was between the two (a distance of) more than one *Farsakh* (5.76 km) – and call out to them both, 'The successor^{asws} of Muhammad^{saww} is ordering you both to join up'.

فَقَالَ قَنْبَرٌ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْ يَبْلُغُهُمَا صَوْتِي قَالَ عَلِيُّ ع إِنَّ الَّذِي يُبْلَغُ بَصَرَ عَيْنِكَ السَّمَاءَ وَ بَيْنَكَ وَ بَيْنَهَا مَسِيرَةُ خَمْسِمِائَةِ عَامٍ سَبِيلُهُمَا صَوْتُكَ

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

فَدَهَبَ قَنْبَرٌ فَنَادَى فَسَعَتْ إِحْدَاهُمَا إِلَى الْأُخْرَى سَعَى الْمُتَحَابِّينِ طَالَتْ عَيْنُهُ أَحَدَهُمَا عَنِ الْأُخْرَى وَ اشْتَدَّ شَوْقُهُ وَ انْضَمَّ فَقَالَ قَوْمٌ مِنْ مُنَافِقِي الْعَسْكَرِ إِنَّ عَلِيًّا يُضَاهِي فِي سِحْرِهِ رَسُولَ اللَّهِ ابْنَ عَمِّهِ مَا ذَلِكَ رَسُولُ اللَّهِ وَ لَا هَذَا إِمَامٌ وَ إِنَّمَا هُمَا سَاحِرَانِ لَكِنَّا سَنَدُورٌ مِنْ خَلْفِهِ فَنَنْظُرُ إِلَى عَوْرَتِهِ وَ مَا يَخْرُجُ مِنْهُ

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

فَأَوْصَلَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ إِلَى أُذُنِ عَلِيٍّ مِنْ قِبَلِهِمْ فَقَالَ جَهْرًا يَا قَنْبَرُ إِنَّ الْمُنَافِقِينَ أَرَادُوا مَكَائِدَةَ وَصِيَّ رَسُولِ اللَّهِ ص وَ ظَنُّوا أَنَّهُ لَا يُمْتَنَعُ مِنْهُمْ إِلَّا بِالشَّجَرَتَيْنِ فَارْجِعْ إِلَيْهِمَا بِعَيْنِي الشَّجَرَتَيْنِ فَعَلَّ هُمَا إِنَّ وَصِيَّ رَسُولِ اللَّهِ ص يَأْمُرُكُمَا أَنْ تَعُودَا إِلَى مَكَانِكُمَا

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

فَفَعَلَ مَا أَمَرَهُ بِهِ فَانْقَلَعَتْ وَ عَدَتْ كُلُّ وَاحِدَةٍ تُفَارِقُ الْأُخْرَى كَهَيْئَةِ الْجَبَانِ مِنَ الشُّجَاعِ الْبَطَلِ ثُمَّ دَهَبَ عَلِيُّ ع وَ رَفَعَ ثَوْبَهُ لِيَتَّعَدَ وَ قَدْ مَضَى مِنَ الْمُنَافِقِينَ جَمَاعَةٌ لِيَنْظُرُوا إِلَيْهِ فَلَمَّا رَفَعَ ثَوْبَهُ أَعْمَى اللَّهُ تَعَالَى أَبْصَارَهُمْ فَلَمْ يُبْصِرُوا شَيْئًا فَوَلُّوا عَنْهُ وَجُوهَهُمْ فَأَبْصَرُوا كَمَا كَانُوا يُبْصِرُونَ

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

فَنظَرُوا إِلَى جِهَتِهِ فَعَمُوا فَمَا زَالُوا يَنْظُرُونَ إِلَى جِهَتِهِ وَ يَعْمُونَ وَ يُصْرِفُونَ عَنْهُ وَجُوهَهُمْ وَ يُبْصِرُونَ إِلَى أَنْ فَرَعَ عَلِيُّ ع وَ قَامَ وَ رَجَعَ وَ ذَلِكَ تَمَّائُونَ مَرَّةً مِنْ كُلِّ وَاحِدَةٍ

Then they looked towards his^{asws} direction, and they were blinded (again). So, they did not cease to be looking towards his direction and they were being blinded and were turning their faces away from him^{asws}, until when Ali^{asws} was free and stood up and returned – and that happened eighty times from everyone.

ثُمَّ ذَهَبُوا يَنْظُرُونَ مَا خَرَجَ عَنْهُ فَأَعْتَقَلُوا فِي مَوَاضِعِهِمْ فَلَمْ يَقْدِرُوا أَنْ يَرَوْهَا فَإِذَا انْصَرَفُوا أَمْكَنَهُمُ الْإِنْصِرَافُ أَصَابَهُمْ ذَلِكَ مِائَةَ مَرَّةٍ حَتَّى نُودِيَ فِيهِمْ بِالرَّحِيلِ فَرَخَلُوا وَ مَا وَصَلُوا إِلَى مَا أَرَادُوا مِنْ ذَلِكَ وَ لَمْ يَزِدْهُمْ ذَلِكَ إِلَّا عُنُوتًا وَ طُغْيَانًا وَ تَمَادِيًا فِي كُفْرِهِمْ وَ عِنَادِهِمْ

Then they went to look at what came out from him^{asws}, but they were seized in their places and were not able upon seeing it. When they turned around, they were able upon the leaving. That hit them one hundred times until there was a call among them with the departure, so they departed, and they did not get to what they intended from that, and that did not increase (for) them except insolence, and tyranny, and continuation in their *Kufr* and their stubbornness.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ انظُرُوا إِلَى هَذَا الْعَجَبِ، مِنْ هَذِهِ آيَاتِهِ وَ مُعْجَزَاتِهِ وَ يَعْجِزُ عَنْ مُعَاوِيَةَ وَ عَمْرٍو وَ يَرِيدُ فَتَنْظُرُوا فَأَوْصَلَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ مِنْ قَبْلِهِمْ إِلَى أُذُنِهِ

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

فَقَالَ عَلِيٌّ ع يَا مَلَائِكَةَ- ائْتُونِي بِمُعَاوِيَةَ وَ عَمْرٍو وَ يَزِيدَ

Ali^{asws} said: 'O Angels of my^{asws} Lord^{azwj}, come to me with Muawiya, and Amro and Yazeed'.

فَتَنْظُرُوا فِي السَّمَاءِ فَإِذَا مَلَائِكَةٌ كَأَنَّهمُ السُّودَانَ قَدْ عَلِقَ كُلُّ وَاحِدٍ مِنْهُمُ بِوَاحِدٍ فَأَنْزَلُوهمُ إِلَى حَضْرَتِهِ فَإِذَا أَحَدُهُمُ مُعَاوِيَةُ وَ الْآخَرُ عَمْرٍو وَ الْآخَرُ يَزِيدَ

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

فَقَالَ عَلِيٌّ ع تَعَالَوْا فَانظُرُوا إِلَيْهِمْ أَمَا لَوْ شِئْتُ لَمَتَّئْتُهُمْ وَ لَكَيْتِي أَنْظِرُهُمْ كَمَا أَنْظَرَ اللَّهُ عَزَّ وَ جَلَّ إِبْلِيسَ إِلَى الْوَقْتِ الْمَعْلُومِ إِنَّ الَّذِي تَرَوْنَهُ بِصَاحِبِكُمْ لَيْسَ لِعَجْزٍ وَ لَا دَلٍّ وَ لَكِنَّهُ مِحْنَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ لِيَنْظُرَ كَيْفَ تَعْمَلُونَ وَ لَئِنْ طَعَنْتُمْ عَلَى عَلِيٍّ فَلَقَدْ طَعَنَ الْكَافِرُونَ وَ الْمُنَافِقُونَ قَبْلَكُمْ عَلَى رَسُولِ رَبِّ الْعَالَمِينَ

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

فَقَالُوا إِنَّ مَنْ طَافَ مَلَكُوتَ السَّمَاوَاتِ وَ الْجِنَانِ فِي لَيْلَةٍ وَ رَجَعَ كَيْفَ يَخْتِاجُ إِلَى أَنْ يَهْرَبَ وَ يَدْخُلَ الْغَارَ وَ يَأْتِيَ إِلَى الْمَدِينَةِ مِنْ مَكَّةَ فِي أَحَدِ عَشَرَ يَوْمًا

So, they said, 'The one^{saww} who went around the kingdoms of the skies and the Gardens during a night and returned, how come he^{saww} was needy to flee (on the night of Hijra) and enter the cave, and he^{saww} came to Al-Medina from Makkah in eleven days?

وَ إِنَّمَا هُوَ مِنَ اللَّهِ إِذَا شَاءَ أَرَاكُمْ الْقُدْرَةَ لِتَعْرِفُوا صِدْقَ أَنْبِيَاءِ اللَّهِ وَ إِذَا شَاءَ امْتَحَنَكُمْ بِمَا تَكْرَهُونَ لِيَنْظُرَ كَيْفَ تَعْمَلُونَ وَ لِيُظْهِرَ حُجَّتَهُ عَلَيْكُمْ.

He^{asws} said: ‘And rather, it is from Allah^{azwj}. Whenever He^{azwj} so Desires, He^{azwj} Shows you the Power – so that you would recognise the truthfulness of the Prophets^{as} of Allah^{azwj} and their^{as} successors^{as}, and whenever He^{azwj} so Desires, He^{azwj} Tests you all with what you dislike in order to see how you are reacting, and in order to Manifest His^{azwj} Divine Authority upon you’.²⁶

9- م، تفسير الإمام عليه السلام قَالَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ جَدُّ بْنُ قَيْسٍ تَالِي عَبْدِ اللَّهِ فِي الْبِقَاعِ كَمَا أَنَّ عَلِيًّا ع كَانَ تَالِي رَسُولِ اللَّهِ ص فِي الْكَمَالِ وَالْجَلَالِ وَالْجَمَالِ

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

و تَفَرَّدَ جَدُّ مَعَ عَبْدِ اللَّهِ بْنِ أَبِي بَعْدَ مَا سَمَّ الرَّسُولَ ص وَ لَمْ يُؤْتَرِ فِيهِ فَقَالَ لَهُ إِنَّ مُحَمَّدًا ص مَاهِرٌ فِي السِّحْرِ وَ لَيْسَ عَلِيٌّ كَمِثْلِهِ فَأَخَذَ أَنْتَ يَا جَدُّ لِعَلِّي دَعْوَةً بَعْدَ أَنْ تَتَقَدَّمَ فِي تَنْبِيهِ أَصْلَ خَائِطٍ بَسْتَانِكَ ثُمَّ تَوَقَّفْتَ رَجَالًا خَلْفَ الْخَائِطِ بِحَشْبٍ يَعْتَمِدُونَ بِمَا عَلَى الْخَائِطِ وَ يَدْفَعُونَهُ عَلَى عَلِيٍّ وَ مَنْ مَعَهُ لِيُمُوتُوا نَحْتَهُ

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

فَجَلَسَ عَلِيُّ ع تَحْتَ الْخَائِطِ فَتَلَقَّاهُ بَيْسَارُهُ وَ أَوْقَعَهُ وَ كَانَ الطَّعَامُ بَيْنَ أَيْدِيهِمْ فَقَالَ ع كُلُوا بِسْمِ اللَّهِ وَ جَعَلَ يَأْكُلُ مَعَهُمْ حَتَّى أَكَلُوا وَ فَرَعُوا وَ هُوَ يُمْسِكُ الْخَائِطَ بِشِمَالِهِ وَ الْخَائِطُ ثَلَاثُونَ ذِرَاعًا طُولُهُ فِي حَمْسَةِ عَشْرَةِ سَمَكَةٍ- فِي ذِرَاعَيْنِ غُلْظَةً

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

فَجَعَلَ أَصْحَابَ عَلِيٍّ ع يَأْكُلُونَ وَ هُمْ يَقُولُونَ يَا أَخَا رَسُولِ اللَّهِ ص أَفْتَحَامِي هَذَا وَ أَنْتَ تَأْكُلُ فَإِنَّكَ تَنْعَبُ فِي حَبْسِكَ هَذَا الْخَائِطَ عَنَّا

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

فَقَالَ عَلِيُّ ع إِنِّي لَسْتُ أَجِدُ لَهُ مِنَ الْمَسِّ بَيْسَارِي إِلَّا أَقَلَّ بِمَا أَجِدُ مِنْ ثِقَلِ هَذِهِ اللَّقْمَةِ بِيَمِينِي

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

²⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 8

وَهَرَبَ جَدُّ بْنُ قَيْسٍ وَحَشِيَّتِي أَنْ يَكُونَ عَلَيَّ قَدْ مَاتَ وَصَحْبُهُ وَأَنَّ مُحَمَّدًا يَطْلُبُهُ لِيَنْتَقِمَ مِنْهُ وَاخْتَفَى عِنْدَ عَبْدِ اللَّهِ بْنِ أَبِي- فَبَلَّغَهُمْ أَنَّ عَلِيًّا ع قَدْ أَمْسَكَ الْحَائِطَ بِسَارِهِ وَهُوَ يَأْكُلُ بِمِيمِنِهِ وَأَصْحَابُهُ تَحْتَ الْحَائِطِ لَمْ يَمُوتُوا

And Jadd Bin Qays fled, and he feared that Ali^{asws} and his^{asws} companions would have died and Muhammad^{sawww} would be seeking him to kill him as a result, and he hid with Abdullah Bin Abayy. It reached them that Ali^{asws} had withheld the wall with his^{asws} left hand and he^{asws} was eating with his^{asws} right, and his^{asws} companions were by the wall and they had not died.

فَقَالَ أَبُو الشُّرُورِ وَ أَبُو الدَّوَاهِي اللَّذَانِ [كَانَا] أَضَلَّ التَّدْبِيرِ فِي ذَلِكَ إِنَّ عَلِيًّا قَدْ مَهَرَ بِسِحْرِ مُحَمَّدٍ فَلَا سَبِيلَ لَنَا عَلَيْهِ

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

فَلَمَّا فَرَّغَ الْقَوْمُ أَقَامَ عَلِيٌّ ع الْحَائِطَ بِسَارِهِ فَأَقَامَهُ وَ سَوَّاهُ وَ أَرَابَ صَدْعَهُ وَ أَلَمَّ شَعْبَهُ- وَ خَرَجَ هُوَ وَ الْقَوْمُ مِنْ تَحْتِهِ فَلَمَّا رَأَهُ رَسُولُ اللَّهِ ص قَالَ يَا أَبَا الْحُسَيْنِ- ضَاهَيْتَ الْيَوْمَ أَحْيَى الْخَضِرَ لَمَّا أَقَامَ الْجِدَارَ وَ مَا سَهَّلَ اللَّهُ ذَلِكَ لَهُ إِلَّا بِدُعَائِهِ بِنَا أَهْلَ الْبَيْتِ.

When the people were free, Ali^{asws} inclined upon the wall with his^{asws} left hand and up righted it, and straightened it, and corrected its cracks, and gathered its splits (parts), and he^{asws} and the people went out. When Rasool-Allah^{sawww} saw him^{asws}, said to him^{asws}: ‘O Abu Al-Hassan^{asws}! You^{asws} (your^{asws} action) today is comparable to my^{sawww} brother^{asws} Al-Khizr^{as} when he^{as} straightened the wall, and Allah^{azwj} did not Ease that for him^{sawww} except by his^{as} supplication by us^{asws}, the People^{asws} of the Household’²⁷.

10- قب، المناقب لابن شهر آشوب صالح بن كيسان و ابن رومان رَفَعَاهُ إِلَى جَابِرِ الْأَنْصَارِيِّ قَالَ: جَاءَ الْعَبَّاسُ إِلَى عَلِيٍّ ع يُطَالِبُهُ بِمِيرَاثِ النَّبِيِّ ص- فَقَالَ لَهُ مَا كَانَ لِرَسُولِ اللَّهِ ص شَيْءٌ يُورَثُ إِلَّا بَعْلَتُهُ دُلْدُلٌ وَ سَيْفُهُ ذُو الْقَعَارِ وَ دِرْعُهُ وَ عِمَامَتُهُ السَّحَابُ وَ أَنَا أَرْبَابُكَ أَنْ تُطَالِبَ بِمَا لَيْسَ لَكَ

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

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

فَقَالَ لَا بُدَّ مِنْ ذَلِكَ وَ أَنَا أَحَقُّ عَمَّهُ وَ وَارِثُهُ دُونَ النَّاسِ كُلِّهِمْ

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

فَنَهَضَ أَمِيرَ الْمُؤْمِنِينَ ع وَ مَعَهُ النَّاسُ حَتَّى دَخَلَ الْمَسْجِدَ ثُمَّ أَمَرَ بِإِخْصَارِ الدَّرْعِ وَ الْعِمَامَةِ وَ السَّيْفِ وَ الْبَعْلَةَ فَأَحْضَرَ

²⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 9

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

فَقَالَ لِلْعَبَّاسِ يَا عَمِّ إِنَّ أَطَقْتَ التُّهُوضَ بِشَيْءٍ مِنْهَا فَجَمِيعُهُ لَكَ فَإِنَّ مِيرَاثَ الْأَنْبِيَاءِ لِأَوْصِيَائِهِمْ دُونَ الْعَالَمِ وَ لِأَوْلَادِهِمْ فَإِنْ لَمْ يُطِقِ التُّهُوضَ فَلَا حَقَّ لَكَ فِيهِ قَالَ نَعَمْ

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

فَأَلْبَسَهُ أَمِيرُ الْمُؤْمِنِينَ عِ الدِّرْعَ بِيَدِهِ وَ أَلْفَى عَلَيْهِ الْعِمَامَةَ وَ السَّيْفَ ثُمَّ قَالَ أُنْهَضْ بِالسَّيْفِ وَ الْعِمَامَةِ يَا عَمِّ فَلَمْ يُطِقِ التُّهُوضَ فَأَخَذَ السَّيْفَ مِنْهُ وَ قَالَ لَهُ أُنْهَضْ بِالْعِمَامَةِ فَإِنَّهَا آيَةٌ مِنْ نَبِيِّنَا ص فَأَرَادَ التُّهُوضَ فَلَمْ يَقْدِرْ عَلَى ذَلِكَ وَ بَقِيَ مُتَحَيِّرًا

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

ثُمَّ قَالَ لَهُ يَا عَمِّ وَ هَذِهِ الْبَعْلَةُ بِالْبَابِ لِي حَاصَّةٌ وَ لِيُؤَدِّي فَإِنْ أَطَقْتَ رُكُوبَهَا فَارْكَبْهَا فَخَرَجَ وَ مَعَهُ عَدْوِيٌّ فَقَالَ لَهُ يَا عَمِّ رَسُولُ اللَّهِ حَدَعَكَ عَلَيَّ فِيمَا كُنْتُ فِيهِ فَلَا تَخْدَعْ نَفْسَكَ فِي الْبَعْلَةِ إِذَا وَضَعْتَ رِجْلَكَ فِي الرِّكَابِ فَادْكُرِ اللَّهَ وَ سَمِّ وَ افْرَأْ إِنَّ اللَّهَ يُنْسِكُ السَّمَاوَاتِ وَ الْأَرْضَ أَنْ تَزُولَا

Then he^{asws} said to him: 'O uncle! And this mule at the door is for me^{asws} in particular and for my^{asws} children. If you have the strength to ride it, then ride away with it'. He went out and with him was Adawy. He said to him, 'O uncle of Rasool-Allah^{sawww}! Ali^{asws} is deceiving you regarding what you were in, so die not deceive yourself regarding the mule. When you place your legs in the stirrups, mention Allah^{azwj} and Name and recite: **Surely, Allah Withholds the skies and the earth lest they cease. [35:41]**'.

قَالَ فَلَمَّا نَظَرَتْ الْبَعْلَةُ إِلَيْهِ مُقْبِلًا مَعَ الْعَبَّاسِ نَفَرَتْ وَ صَاحَتْ صِيَاحًا مَا سَمِعْنَا مِنْهَا قَطُّ فَوَقَعَ الْعَبَّاسُ مَعْشِيًا عَلَيْهِ وَ اجْتَمَعَ النَّاسُ وَ أَمَرَ بِإِمْسَاكِهَا فَلَمْ يُقْدِرْ عَلَيْهَا

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

ثُمَّ إِنَّ عَلِيًّا ع دَعَا الْبَعْلَةَ بِاسْمِ مَا سَمِعْنَا مِنْهَا فَجَاءَتْ خَاضِعَةً ذَلِيلَةً فَوَضَعَ رِجْلَهُ فِي الرِّكَابِ وَ وَثَبَ عَلَيْهَا فَاسْتَوَى عَلَيْهَا زَاكِيًا فَاسْتَدْعَا أَنْ يَرْكَبَ الْحَسَنُ وَ الْحُسَيْنُ ع فَأَمَرَهُمَا بِذَلِكَ

Then Ali^{asws} called the mule by a name we had not heard (before). It came submissive, humble. He^{asws} placed his^{asws} leg in the stirrups and leapt upon it and sat evenly upon it to ride. (Then) he^{asws} summoned Al-Hassan^{asws} and Al-Husayn^{asws} and instructed them^{asws} with that.

ثُمَّ لَيْسَ عَلَيَّ الدِّرْعُ وَ الْعِمَامَةُ وَ السَّيْفُ وَ رِكْبَتَاهَا وَ سَارَ عَلَيْهَا إِلَى مَنْزِلِهِ وَ هُوَ يَقُولُ هَذَا مِنْ فَضْلِ رَبِّي لِيُنَلِّيَنِي أَوْ أَشْكُرُ أَنَا وَ هِيَ أَمْ تَكْفُرُ أَنْتَ يَا فَلَانُ.

Then Ali^{asws} wore the armour, and the turban, and the sword, and he^{asws} rode it and travelled upon it to his^{asws} house, and he^{asws} was saying: **'This is from the Grace of my Lord to Try me whether I am grateful [27:40], I^{asws} and they^{asws} both, or whether you are disbelieving, O so and so!'**²⁸

11- قب، المناقب لابن شهر آشوب من عجائبه ع طول ما لقي من الحروب لم ينهزم قط و لم ينله فيها شين و لا جراح سوء و لم يبارز أحد إلا ظفر به و لا نجا من ضربته أحد فصالح منها و لم يفلت منه قز و لم يخرج في حروبه إلا و هو ماش يهرول طول الدهر يعبر جند إلى العدو و ما قدمت راية فوثل تحتها علي إلا انقلبوا صاغرين

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

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

وَ يُرَوَّى وَثْبَةُ أَرْبَعُونَ ذِرَاعًا إِلَى عَمْرٍو وَ رُجُوعُهُ إِلَى خَلْفِ عِشْرُونَ ذِرَاعًا وَ ذَلِكَ خَارِجٌ عَنِ الْعَادَةِ

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

وَ رُوِيَ ضَرْبُهُ عَلَى رِجْلَيْهِ وَ قَطَعَهُمَا بِضَرْبَةٍ وَاحِدَةٍ مَعَ مَا كَانَ عَلَيْهِ مِنَ الثِّيَابِ وَ السِّلَاحِ

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

وَ رُوِيَ أَنَّهُ ضَرَبَ مَرْحَبَ الْكَافِرِ يَوْمَ حَيْبَرَ عَلَى رَأْسِهِ فَقَطَعَ الْعِمَامَةَ وَ الْحُوْدَةَ وَ الرَّأْسَ وَ الْحَلْقَ وَ مَا عَلَيْهِ مِنَ الْجَوْشَنِ مِنْ قُدَامٍ وَ خَلْفٍ إِلَى أَنْ قَدَّهُ بِبِصْفَتَيْنِ ثُمَّ حَمَلَ عَلَى سَبْعِينَ فَارِسٍ فَبَدَدَهُمْ وَ تَحَيَّرَ الْقَرِيقَانِ مِنْ فِعْلِهِ فَأَهْرَمُوا إِلَى الْحِصْنِ

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

وَ أَصْلُ مَشْهَدِ الْبُقُوعِ عِنْدَ رَحْبَةِ الشَّامِ أَنَّهُ عَ أَخْبَرَ أَنَّ السَّاعَةَ خَرَجَ مُعَاوِيَةُ فِي حَيْبَلِهِ مِنْ دِمَشْقٍ وَ ضَرَبَ الْبُقُوعَ وَ سَمِعَ ذَلِكَ مِنْ مَسِيرَةِ ثَمَانِيَةِ عَشَرَ يَوْمًا وَ هُوَ خَرَقَ الْعَادَةَ وَ مِنْهُ الدُّكَّةُ الْمَشْهُورَةُ فِي الْكُوفَةِ الَّتِي يُقَالُ إِنَّهُ رَأَى مِنْهَا مَكَّةَ وَ سَلَّمَ عَلَيْهَا وَ ذَلِكَ مِثْلُ قَوْلِكُمْ يَا سَارِيَةَ الْجَبَلِ-

²⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 10

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

وَمَسْجِدُ الْمَجْدَفِ فِي الرَّقَّةِ وَهُوَ أَنَّهُ لَمَّا طَلَبَ الزُّوَارِقُ لِحَمْلِ الشُّهَدَاءِ قَالُوا الزُّوَارِقُ تَرَعَى فَقَالَ ع كَلَامُكُمْ عَنِّي وَفُصَّائِكُمْ رَتِّ— لَا شَدَّ اللَّهُ بِكُمْ صَنْعًا وَلَا أَشْبَعَكُمْ إِلَّا عَلَى قَتَبٍ وَعَمَلٌ جَائِزَةٌ عَظِيمَةٌ بِمَنْزِلَةِ الْمَجْدَفِ— وَحَمَلِ الشُّهَدَاءِ عَلَيْهَا فَحَرَبَتِ الرَّقَّةَ وَعُمِرَتِ الرَّافِقَةُ— وَلَا يَزَالُونَ فِي ضَنْكِ الْعَيْشِ

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

وَرَوَى الْعُلَاءُ أَنَّهُ ع صَعِدَ إِلَى السَّمَاءِ عَلَى فَرَسٍ وَبَنَظُرُ إِلَيْهِ أَصْحَابُهُ وَقَالَ لَوْ أَرَدْتَ لِحَمْلِكَ إِلَيْكُمْ ابْنَ أَبِي سُفْيَانَ وَ ذَلِكَ نُحُو قَوْلِهِ وَ رَفَعْنَاهُ مَكَانًا عَلِيًّا—

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

وَ خَرَجَ عَنْ أَبِي زُهْرَةَ وَ قَطَعَ مَسِيرَةَ ثَلَاثَةِ أَيَّامٍ بِلَيْلَةٍ وَاحِدَةٍ وَ أَصْبَحَ عِنْدَ الْكُفَّارِ وَ فَتَحَ عَلَيْهِ فَنَزَلَ وَ الْعَادِيَاتِ ضَبْحًا

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

وَ رُوِيَ أَنَّهُ رُمِيَ إِلَى حِصْنِ ذَاتِ السَّلَاسِلِ فِي الْمُنَجَّبِيِّ وَ نَزَلَ عَلَى حَائِطِ الْحِصْنِ وَ كَانَ الْحِصْنُ قَدْ شُدَّ عَلَى حَيْطَانِهِ سَلَاسِلُ فِيهَا عَرَائِرُ مِنْ تَيْنٍ أَوْ قُطْنٍ حَتَّى لَا يَعْمَلَ فِيهَا الْمُنَجَّبِيُّ إِذَا رُمِيَ الْحَجْرُ

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

فَقَالَتِ الْعُلَاءُ فَمَرَّ فِي الْهَوَاءِ وَ الرُّسُ تَحْتَ قَدَمَيْهِ وَ نَزَلَ عَلَى الْحَائِطِ وَ ضَرَبَ السَّلَاسِلَ ضَرْبَةً وَاحِدَةً فَقَطَعَهَا وَ سَقَطَتِ الْعَرَائِرُ وَ فَتَحَ الْحِصْنَ

The exaggerators said, 'He^{asws} passed in the air and the shield was under his^{asws} feet, and he^{asws} descended upon the wall and struck the chains with one strike. They were cut off and the cladding fell off, and the fort was conquered'.

وَرَوَى الْعُلَاةُ أَنَّهُ نَزَلَتْ فِيهِ وَ طَنُوا أَنَّهُمْ مَا يَعْتَمُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا - وَ ذَلِكَ إِنْ صَحَّ مِثْلُ صُعُودِ الْمَلَائِكَةِ وَ نُزُولِهِمْ وَ إِسْرَاءِ النَّبِيِّ ص.

And the exaggerators reported that it was Revealed regarding him^{asws}: **and even they thought that their fortresses would defend them from Allah. But Allah Came to them from where they had not reckoned, [59:2].** And that holds correct like the ascent of the Angels and their descent, and Ascension of the Prophet^{saww}”²⁹

تَفْسِيرُ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع أَنَّهُ أَرَادَتْ الْفَجْرَةَ لَيْلَةَ الْعَقَبَةِ قَتَلَ النَّبِيُّ ص وَ مَنْ بَقِيَ فِي الْمَدِينَةِ قَتَلَ عَلِيًّا ع فَلَمَّا تَبِعَهُ وَ قَصَّ عَلَيْهِ بَعْضَاءَهُمْ فَقَالَ أَمَا تَرْضَى أَنْ تُكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى الْحَبْرَ

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

فَحَفَرُوا لَهُ حَفِيرَةً طَوِيلَةً وَ عَطَّوْهَا فَلَمَّا انْصَرَفَ وَ بَلَغَهَا أَنْطَقَ اللَّهُ فَرَسَهُ فَقَالَ سِرْ بِإِذْنِ اللَّهِ فَطَفَرَتْ ثُمَّ أَمَرَ بِكَشْفِهِ فَرَأَاهُ عَجِيبًا.

They dug a deep pit for him^{asws} and covered it. When he^{asws} left and reached it, Allah^{azwj} Caused his^{asws} horse to talk. It said, ‘Travel by the Permission of Allah^{azwj}}’. Then it rose. Then he^{asws} instructed with uncovering it and they saw his^{asws} wonder”³⁰

مُسْنَدُ أَحْمَدَ وَ فَضَائِلُهُ وَ سُنَنُ ابْنِ مَاجَةَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَلْبَسُ فِي الْبَرْدِ الشَّدِيدِ الثَّوْبَ الرَّقِيقَ وَ فِي الْحَرِّ الشَّدِيدِ الْقَبَاءَ وَ الثَّوْبَ الثَّقِيلَ وَ كَانَ لَا يَجِدُ الْحَرَّ وَ الْبَرْدَ فَكَانَ النَّبِيُّ ص دَعَا لَهُ يَوْمَ خَيْبَرَ فَقَالَ كَفَاكَ اللَّهُ الْحَرَّ وَ الْبَرْدَ

(The books) ‘Musnad’ of Ahmad, and his ‘Fazaail’, and ‘Sunan’ of Ibn Majah – Abdul Rahman Bin Abu layli said,

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

وَ فِي رِوَايَةِ اللَّهِمِّ فِيهِ الْحَرَّ وَ الْبَرْدَ - وَ فِي رِوَايَةِ اللَّهِمِّ أَحْفَهُ الْحَرَّ وَ الْبَرْدَ.

And in a report, ‘O Allah^{azwj}}! Save him^{asws} from the heat and the cold!’ And in a report: ‘O Allah^{azwj}}! Suffice him^{asws} of the heat and the cold!’³¹

سَهْلُ بْنُ حَنْبَلٍ فِي حَدِيثِهِ أَنَّهُ لَمَّا أَخَذَ مُعَاوِيَةُ مَوْرِدَ الْفُرَاتِ أَمَرَ أَمِيرُ الْمُؤْمِنِينَ ع لِمالِكِ الْأَشْجَرِ أَنْ يَقُولَ لِمَنْ عَلَى جَانِبِ الْفُرَاتِ يَقُولُ لَكُمْ عَلِيٌّ اغْدِلُوا عَنِ الْمَاءِ فَلَمَّا قَالَ ذَلِكَ عَدَلُوا عَنْهُ فَوَرَدَ قَوْمُ أَمِيرِ الْمُؤْمِنِينَ الْمَاءَ وَ أَخَذُوا مِنْهُ

²⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 11 a

³⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 11 b

³¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 11 c

Sahl Bin Huneyf, in his Hadeeth,

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

فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَأَحْضَرَهُمْ وَ قَالَ لَهُمْ فِي ذَلِكَ فَقَالَ إِنَّ عَمْرُو بْنَ الْعَاصِ جَاءَ وَ قَالَ إِنَّ مُعَاوِيَةَ بِأَمْرِكُمْ أَنْ تُفْرَجُوا عَنِ الْمَاءِ فَقَالَ مُعَاوِيَةُ لِعَمْرُو إِنَّكَ لَتَأْتِي أَمْرًا ثُمَّ تَقُولُ مَا فَعَلْتَهُ فَلَمَّا كَانَ مِنْ غَدٍ وَكَلَّ مُعَاوِيَةُ حَجَلُ بْنَ الْعَتَّابِ النَّحَعِيِّ فِي خَمْسَةِ آلَافٍ

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

فَأَنْفَذَ أَمِيرُ الْمُؤْمِنِينَ عَ مَالِكًا فَنَادَى مِثْلَ الْأَوَّلِ فَمَالَ حَجَلٌ عَنِ الشَّرِيعَةِ فَوَرَدَ أَصْحَابُ عَلِيٍّ عَ وَ أَخَذُوا مِنْهُ فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَأَحْضَرَ حَجَلًا وَ قَالَ لَهُ فِي ذَلِكَ فَقَالَ إِنَّ ابْنَكَ يَرِيدُ أَتَانِي فَقَالَ إِنَّكَ أَمَرْتَ بِالتَّنَجِي عَنْهُ فَقَالَ لِيَرِيدَ فِي ذَلِكَ فَأَنْكَرَ فَقَالَ مُعَاوِيَةُ فَإِذَا كَانَ غَدًا فَلَا تَقْبَلُ مِنْ أَحَدٍ وَ لَوْ أَتَيْتُكَ حَتَّى تَأْخُذَ حَاتَمِي

Amir Al-Momineen^{asws} enforced Malik. He called out like the first time. Al-Hajaal inclined away from the river. Companions of Ali^{asws} arrived and took from it. That reached Muawiya. He presented Hajaal and said to him regarding that. He said, ‘Your son Yazeed^{la} came to me and said, ‘I^{asws} order you to stay aside from it’. He spoke to Yazeed^{la} regarding that. He^{la} denied. Muawiya said, ‘When it will be the morning, do not accept from anyone, and even if I (myself) come to you, until you take my ring’.

فَلَمَّا كَانَ الْيَوْمُ الثَّلَاثِ أَمَرَ أَمِيرُ الْمُؤْمِنِينَ عَ لِمَالِكٍ مِثْلَ ذَلِكَ فَرَأَى حَجَلٌ مُعَاوِيَةَ وَ أَخَذَ مِنْهُ حَاتَمَهُ وَ انْصَرَفَ عَنِ الْمَاءِ وَ بَلَغَ مُعَاوِيَةَ فَدَعَاهُ وَ قَالَ لَهُ فِي ذَلِكَ فَأَرَاهُ حَاتَمَهُ فَضْرَبَتْ مُعَاوِيَةَ يَدَهُ عَلَى يَدِهِ فَقَالَ نَعَمْ وَ إِنَّ هَذَا مِنْ دَوَاهِي عَلِيٍّ.

When it was the third day, Amir Al-Momineen^{asws} issued an order to Malik like that. Hajaal saw Muawiya and took the ring from him, and he left from the water. He called him and spoke to him regarding that. Then he saw his ring, so Muawiya struck his hand upon his hand and said, ‘Yes, and this is from the disasters (sorcery) of Ali^{asws}’.³²

وَ حَدَّثَنِي مُحَمَّدُ الشَّوْهَانِيُّ بِإِسْنَادِهِ أَنَّهُ قَدِمَ أَبُو الصَّمَّامِ الْعَبْسِيُّ إِلَى النَّبِيِّ عَ وَ قَالَ مَتَى يَجِيءُ الْمَطَرُ وَ أَيُّ شَيْءٍ فِي بَطْنِ نَاقَتِي هَذِهِ وَ أَيُّ شَيْءٍ يَكُونُ غَدًا وَ مَتَى أَمُوتُ

And it is narrated to me by Muhammad Al Showhany, by his chain,

‘Abu Al-Samsam Al-Absy arrived to the Prophet^{sawww} and said, ‘When will the rains come? And which thing is in the belly of this she-camel of mine? And which thing will be happening tomorrow? And when will I be dying?’

³² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 11 d

فَنَزَلَ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ الْآيَاتِ فَأَسْلَمَ الرَّجُلُ وَ وَعَدَ النَّبِيُّ صَ أَنْ يَأْتِيَ بِأَهْلِهِ

It was Revealed: **Surely, Allah, with Him is the Knowledge of the Hour, [31:34]** – the Verses. The man became a Muslim, and he promised the Prophet^{sawww} that he would come with his family.

فَقَالَ أَكْتُبْ يَا أَبَا الْحَسَنِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَقْرَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ - وَ أَشْهَدُ عَلَى نَفْسِهِ فِي صِحَّةِ عَقْلِهِ وَ بَدَنِهِ وَ جَوَازِ أَمْرِهِ أَنَّ لِأَبِي الصَّمْصَامِ الْعُبَيْسِيِّ عَلَيْهِ وَ عِنْدَهُ وَ فِي ذِمَّتِهِ ثَمَانِينَ نَاقَةً حُمْرَ الظُّهُورِ بِيضَ الْعُيُونِ سُودَ الحَدَقِ عَلَيْهَا مِنْ طَرَائِفِ الْيَمَنِ وَ نُقْطِ الحِجَازِ

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

وَ خَرَجَ أَبُو الصَّمْصَامِ ثُمَّ جَاءَ فِي قَوْمِهِ بَنِي عَبْسٍ كُلِّهِمْ مُسْلِمِينَ وَ سَأَلَ عَنِ النَّبِيِّ صَ فَقَالُوا فُيْضَ قَالَ فَمَنْ الحَلِيفَةُ مِنْ بَعْدِهِ فَقَالُوا أَبُو بَكْرٍ

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

فَدَخَلَ أَبُو الصَّمْصَامِ الْمَسْجِدَ وَ قَالَ يَا خَلِيفَةَ رَسُولِ اللَّهِ صَ إِنَّ لِي عَلَى رَسُولِ اللَّهِ صَ ثَمَانِينَ نَاقَةً حُمْرَ الظُّهُورِ بِيضَ الْعُيُونِ سُودَ الحَدَقِ عَلَيْهَا مِنْ طَرَائِفِ الْيَمَنِ وَ نُقْطِ الحِجَازِ

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

فَقَالَ يَا أَخَا الْعَرَبِ سَأَلْتِ مَا فَوْقَ الْعُقْلِ وَ اللَّهُ مَا خَلَّفَ رَسُولُ اللَّهِ إِلَّا بَعْلَتَهُ الدُّدْلُ وَ جِمَارَهُ الْيَعْفُورَ وَ سَيْفَهُ ذَا الْفَقَارِ وَ دِرْعَهُ الْفَاضِلَ أَخَذَهَا كُلَّهَا عَلَيَّ مِنْ أَبِي طَالِبٍ ع- وَ خَلَّفَ فِينَا فَذَكَ فَأَخَذْنَاهَا بِحَقِّي وَ نَبِينَا صَ لَا يُورَثُ

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

فَصَاحَ سَلْمَانُ كَرْدِي وَ نَكَرْدِي وَ حَقَّ از أمير بردی زُدُوا الْعَمَلَ إِلَى أَهْلِهِ ثُمَّ ضَرَبَ بِيَدِهِ إِلَى أَبِي الصَّمْصَامِ فَأَقَامَهُ إِلَى مَنْزِلِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- فَقَرَعَ الْبَابَ فَنَادَى عَلِيُّ اذْخُلْ يَا سَلْمَانُ- اذْخُلْ أَنْتَ وَ أَبُو الصَّمْصَامِ-

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

house of Ali^{asws} Bin Abu Talib^{asws}. He^{ra} knocked the door. Ali^{asws} shouted: 'Enter, O Salman^{ra}! Enter, you^{ra} and Abu Al-Samsaam!'

فَقَالَ أَبُو الصَّمصَامِ هَذِهِ أُعْجُوبَةٌ مِنْ هَذَا الَّذِي سَمَّانِي بِاسْمِي وَ لَمْ يَعْرِفْنِي فَعَدَّ سَلْمَانَ فَضَائِلَ عَلِيِّ عَ فَلَمَّا دَخَلَ وَ سَلَّمَ عَلَيْهِ قَالَ يَا أَبَا الْحَسَنِ إِنَّ لِي عَلَى رَسُولِ اللَّهِ صَ ثَمَانِينَ نَاقَةً وَ وَصَفَهَا

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

فَقَالَ عَلِيُّ أَمَعَكَ حُجَّةٌ فَدَفَعَ إِلَيْهِ الْوَيْقَةَ فَقَالَ عَلِيُّ عَ يَا سَلْمَانَ نَادِ فِي النَّاسِ أَلَا مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى دِينِ رَسُولِ اللَّهِ صَ فَلْيَخْرُجْ عَدًّا إِلَى خَارِجِ الْمَدِينَةِ

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

فَلَمَّا كَانَ الْعَدُّ خَرَجَ النَّاسُ وَ خَرَجَ عَلِيُّ عَ وَ أَسْرَّ إِلَى ابْنِهِ الْحَسَنِ سِرًّا وَ قَالَ امْضِ يَا أَبَا الصَّمصَامِ مَعَ ابْنِي الْحَسَنِ إِلَى الْكُتَيْبِ مِنَ الرَّمْلِ

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

فَمَضَى عَ وَ مَعَهُ أَبُو الصَّمصَامِ فَصَلَّى الْحَسَنُ عَ رَكَعَتَيْنِ عِنْدَ الْكُتَيْبِ وَ كَلَّمَ الْأَرْضَ بِكَلِمَاتٍ لَا نَدْرِي مَا هِيَ وَ ضَرَبَ الْكُتَيْبَ بِقَضِيبِ رَسُولِ اللَّهِ صَ فَأَنْفَجَرَ الْكُتَيْبَ عَنْ صَخْرَةٍ مُلْمَلَمَةٍ - مَكْتُوبٍ عَلَيْهَا سَطْرَانِ مِنْ نُورِ السَّطْرِ الْأَوَّلِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الثَّانِي لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَ

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

فَضْرَبَ الْحَسَنُ عَ الصَّخْرَةَ بِالْقَضِيبِ فَأَنْفَجَرَتْ عَنْ خِطَامِ نَاقَةٍ فَقَالَ الْحَسَنُ عَ اقْتَدِ يَا أَبَا الصَّمصَامِ فَأَقْتَدَا أَبُو الصَّمصَامِ ثَمَانِينَ نَاقَةً حُمْرَ الظُّهُورِ بِيضَ الْعُيُونِ سَوْدَ الْحَدَقِ عَلَيْهَا مِنْ طَرَائِفِ الْبَيْمَنِ وَ نُقِطِ الْحِجَازِ وَ رَجَعَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ

Al-Hassan^{asws} struck the rock with the cane, and it cleft asunder from a string of camels. Al-Hassan^{asws} said: 'Tie them, O Abu Al Samsaam!' Abu Al-Samsaam tied up eighty she-camels, red-backed, white-eyed, having black cheeks upon them, from the outskirts of Al Yemen and marked with spots of Al-Hijaz, and he returned to Ali^{asws} Bin Abu Talib^{asws}.

فَقَالَ عَ اسْتَوْفَيْتَ يَا أَبَا الصَّمصَامِ قَالَ نَعَمْ قَالَ فَسَلِّمِ الْوَيْقَةَ فَسَلَّمَهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَ - فَأَخَذَهَا وَ خَرَقَهَا ثُمَّ قَالَ هَكَذَا أَخْبَرَنِي أَخِي وَ ابْنُ عَمِّي رَسُولِ اللَّهِ صَ إِنَّ اللَّهَ خَلَقَ هَذِهِ النَّوَقَ مِنْ هَذِهِ الصَّخْرَةِ قَبْلَ أَنْ يَخْلُقَ نَاقَةَ صَالِحٍ بِالْفَيْ عَامٍ

He^{asws} said: 'Have you been fulfilled, O Abu Al-Samsam?' He said, 'Yes'. He^{asws} said: 'Submit the written guarantee'. He submitted it to Ali^{asws} Bin Abu Talib^{asws}. He^{asws} took it and burnt it, then said: 'Like this my^{asws} brother^{saww} and son^{saww} of my^{asws} uncle^{as} Rasool-Allah^{saww} had informed me^{asws}. Allah^{azwj} had Created these camels from this rock before He^{azwj} Created the she-camel of Salih^{as}, by two thousand years'.

فَقَالَ الْمُنَافِقُونَ هَذَا مِنْ سِحْرِ عَلِيِّ قَلِيلٌ.

They hypocrites said, 'This is from the little sorcery of Ali^{asws}'.³³

12- قَب، المناقب لابن شهر آشوب من معجزاته ع تسخير الجماعة اضطراراً لنقل فضائله مع ما فيها من الحجّة عليهم حتى إن أنكره واحد ردّ عليه صاحبُه و قال هَذَا فِي التَّوَارِيخِ وَ الصَّحَاحِ وَ السُّنَنِ وَ الْجَوَامِعِ وَ السِّيَرِ وَ التَّفَاسِيرِ بِمَا أَجْمَعُوا عَلَى صِحَّتِهِ فَإِنْ لَمْ يَكُنْ فِي وَاحِدٍ يَكُنْ فِي آخَرَ

(The book) 'Manaqib' of Ibn shehr Ashub –

'From his^{asws} miracles is his^{asws} being mocked by the community placing constraints on transmission of his^{asws} merits along with what is in these from the arguments upon them, to the extent that if one denies it, his companion will rebut upon him and said, 'This is in the history, and the correct (Ahadeeth), and the Sunnah, and congregation, and the Seerah, and the interpretations (of the Quran), from what its correctness they are agreed upon. So, if it does not happen to be in one, it would happen to be in the other.

وَ مِنْ جُمْلَةِ ذَلِكَ مَا أَجْمَعُوا عَلَيْهِ وَ رَوَى مَنَاقِبَهُ خَلْقٌ كَثِيرٌ مِنْهُمْ حَتَّى صَارَ عِلْمًا ضَرُورِيًّا كَمَا صَنَّفَ ابْنُ جَرِيرٍ الطَّبْرِيُّ كِتَابَ الْعَدِيدِ وَ ابْنُ الشَّاهِينَ كِتَابَ الْمَنَاقِبِ وَ كِتَابَ فَضَائِلِ فَاطِمَةَ ع وَ يَعْقُوبُ بْنُ شَيْبَةَ تَفْضِيلِ الْحَسَنِ وَ الْحُسَيْنِ ع-

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

وَ مُسْنَدُ أَمِيرِ الْمُؤْمِنِينَ ع وَ أَحْبَابِهِ وَ فَضَائِلُهُ- وَ الْجَاهِظُ كِتَابَ الْعُلُوِّيَّةِ- وَ كِتَابُ فَضْلِ بَنِي هَاشِمٍ عَلَى بَنِي أُمَيَّةَ- وَ أَبُو نُعَيْمٍ الْأَصْفَهَانِيُّ مَنَقِبَةَ الْمُطَهَّرِينَ فِي فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ ع وَ مَا نَزَلَ مِنَ الْقُرْآنِ فِي أَمِيرِ الْمُؤْمِنِينَ ع-

And attribution of Amir Al-Momineen^{asws}, and his^{asws} Ahadeeth, and his^{asws} merits – And Al-Hafiz in 'Kitab Al-Alawiya', and 'Kitab Fazl Banu Hashim Ala Banu Umayya', and Abu Nueym Al-Asfahany in 'Manqabat Al-Mutahharen Fi Fazail Amir Al-Momineen^{asws}', and 'Ma Nazal Min Al-Quran Fi Amir Al-Momineen^{asws}.

وَ أَبُو الْمَحَاسِنِ الرَّوْيَانِيُّ الْجَعْفَرِيَّاتِ وَ الْمُؤَفَّقِيُّ الْمَكِّيُّ كِتَابَ فَضَايَا أَمِيرِ الْمُؤْمِنِينَ ع- وَ كِتَابُ رَدِّ الشَّمْسِ لِأَمِيرِ الْمُؤْمِنِينَ ع- وَ أَبُو بَكْرٍ مُحَمَّدُ بْنُ مُؤَمِّنِ الشَّيْرَازِيِّ- كِتَابُ نُزُولِ الْقُرْآنِ فِي شَأْنِ أَمِيرِ الْمُؤْمِنِينَ ع- وَ أَبُو صَالِحٍ عَبْدُ الْمَلِكِ الْمُؤَدِّن- كِتَابُ الْأَرْبَعِينَ فِي فَضَائِلِ الرَّهْرَاءِ ع- وَ أَحْمَدُ بْنُ حَنْبَلٍ مُسْنَدُ أَهْلِ الْبَيْتِ وَ فَضَائِلِ الصَّحَابَةِ-

And Abu Al-Mahasin Al-Rowyany in 'Al-Ja'fariyaat', and Al-Muwaffiq Al-Makky in 'Kitab Qazaya Amir Al-Momineen^{asws}', and the book 'Radd Al-Shams Li Amir Al-Momineen^{asws}', and

³³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 11 e

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

وَأَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ النَّطْنَزِيُّ - الْخَصَائِصَ الْعُلُويَّةَ عَلَى سَائِرِ الْبَرِيَّةِ - وَ ابْنُ الْمَغَازِلِيِّ كِتَابَ الْمَنَاقِبِ - وَ أَبُو الْقَاسِمِ الْبُسْتِيُّ كِتَابَ الدَّرَجَاتِ - وَ الْحَطِيبُ أَبُو تُرَابٍ كِتَابَ الْحَدَائِقِ

And Abu Abdullah Muhammad Bin Ahmad Al Natanzy in 'Al Khasais Al Alawiya Ala Sa'air Al Bariyya', and Ibn Al Maghazili in 'Kitab Al Manaqib', and Abu Al Qasim Al Busty in 'Kitab Al Darajaat, and the speaker Abu Turab in 'Kitab Al-Hada'iq'.

مَعَ الْكُفْمَانِ وَ الْمَيْلِ وَ ذَلِكَ خَرَقَ الْعَادَةَ شَهِدَ بِفَضَائِلِهِ مُعَادُوهُ وَ أَفَرَّ بِمَنَاقِبِهِ جَاحِدُوهُ وَ مِنْ جُمْلَةِ ذَلِكَ كَثْرَةُ مَنَاقِبِهِ مَعَ مَا كَانُوا يَدْفِنُونَهَا وَ يَتَوَعَّدُونَ عَلَى رَوَايَتِهَا

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

رَوَى مُسْلِمٌ وَ الْبُخَارِيُّ وَ ابْنُ بَطَّةٌ وَ النَّطْنَزِيُّ - عَنْ عَائِشَةَ فِي حَدِيثِهَا بِمَرَضِ النَّبِيِّ ص فَقَالَتْ فِي جُمْلَةٍ ذَلِكَ فَخَرَجَ النَّبِيُّ ص بَيْنَ رَجُلَيْنِ مِنْ أَهْلِ بَيْتِهِ أَخَذَهَا الْفَضْلُ وَ رَجُلٌ آخَرَ بِحُطِّ قَدَمَاهُ عَاصِباً رَأْسَهُ يَعْنِي عَلِيّاً ع

It is reported by Muslim and Al-Bukhari, and Ibn Battah and Al-Natanzy, from Ayesha in her Hadeeth of the illness of the Prophet^{saww}. She said in a summary of that, 'The Prophet^{saww} came out between two men from his^{saww} family members – one of them was Al-Fazl, and another man dragging his^{saww} feet and bandaging (holding) his^{saww} head' – meaning Ali^{asws}.

وَ قَالَ مُعَاوِيَةُ لِابْنِ عَبَّاسٍ - إِنَّا كَتَبْنَا فِي الْأَفَاقِ نَهَيْ عَنْ ذِكْرِ مَنَاقِبِ عَلِيٍّ ع - فَكُفَّتْ لِسَانُكَ قَالَ أَ فَتَنَّهُانَا عَنْ قِرَاءَةِ الْقُرْآنِ قَالَ لَا قَالَ أَ فَتَنَّهُانَا عَنْ تَأْوِيلِهِ قَالَ نَعَمْ قَالَ أَ فَتَنَّهُانَا وَ لَا نَسْأَلُ قَالَ سَلْ عَنْ غَيْرِ أَهْلِ بَيْتِكَ

And Muawiya said to Ibn Abbas, 'We have written to the far horizons forbidding from mentioning the virtues of Ali^{asws}, so restrain your tongue!' He said, 'Shall we keep away from reciting the Quran?' He said, 'No'. He said, 'Shall we keep away from its explanation?' He said, 'Yes'. He said, 'So, we should be reciting it and not questioning?' He said, 'Ask about other than your family members'.

قَالَ إِنَّهُ مَنَزَّلَ عَلَيْنَا أَ فَتَنَّهُانَا أَنْ نَعْبُدَ اللَّهَ فَإِذَا حَمَلِكَ الْأُمَّةُ قَالَ افْرُؤُوا وَ لَا تَرُؤُوا مَا أَنْزَلَ اللَّهُ فِيكُمْ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ -

He said, 'It has been Revealed unto us, and we should be asking others? Are you forbidding us from worshipping Allah^{azwj}? Then the community is destroyed!' He said, 'Recite, but do not report what Allah^{azwj} has Revealed regarding you all'. **They are intending to extinguish the Light of Allah with their mouths [61:8].**

ثُمَّ نَادَى مُعَاوِيَةُ أَنْ بَرَبْتَ الدِّمَّةُ مِمَّنْ رَوَى حَدِيثاً مِنْ مَنَاقِبِ عَلِيٍّ - حَتَّى قَالَ عَبْدُ اللَّهِ بْنُ شَدَّادِ اللَّيْثِيِّ - وَدِدْتُ أَنِّي أَثْرُكُ أَنْ أُحَدِّثَ بِفَضَائِلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع - يَوْمَماً إِلَى اللَّيْلِ وَ إِنَّ عُنُقِي ضَرِبَتْ

Then Muawiya called out: 'I am exonerated from the liability (if anything happens to the ones) reporting Ahadeeth of the virtues of Ali^{asws}!' To the extent Abdullah Bin Shaddad Al-Laysi, 'I would love to leave narrating the merits of Ali^{asws} Bin Abu Talib^{asws}, one day to the night and my neck is struck off'.

فَكَانَ الْمُحَدِّثُ يُحَدِّثُ بِحَدِيثٍ فِي الْفَقْهِ أَوْ يَأْتِي بِحَدِيثِ الْمُبَارَزَةِ فَيَقُولُ قَالَ رَجُلٌ مِنْ قُرَيْشٍ - وَكَانَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى يَقُولُ حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَ وَكَانَ الْحَسَنُ الْبَصْرِيُّ يَقُولُ قَالَ أَبُو زَيْنَبٍ - وَ سَمِعْتُ ابْنَ جُبَيْرٍ عَنْ حَامِلِ الْوَأَاءِ فَقَالَ كَأَنَّكَ رَخِي الْبَالِ

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

وَ رَأَى رَجُلًا أَعْرَابِيَّةً فِي مَسْجِدٍ تَقُولُ يَا مَشْهُورًا فِي السَّمَاوَاتِ وَ يَا مَشْهُورًا فِي الْأَرْضِينَ وَ يَا مَشْهُورًا فِي الدُّنْيَا وَ يَا مَشْهُورًا فِي الْآخِرَةِ جَهَدْتَ الْجَبَابِرَةَ وَ الْمُلُوكَ عَلَى إِطْفَاءِ نُورِكَ وَ إِحْمَادِ ذِكْرِكَ فَأَتَى اللَّهَ لِيَذْكُرَكَ إِلَّا غُلُوبًا وَ لِنُورِكَ إِلَّا ضِيَاءً وَ نَمَاءً وَ لَوْ كَرِهَ الْمُشْرِكُونَ فَعِيلٌ لِمَنْ تَصِفِينَ قَالَتْ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ
ع

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

فَأَلْتَقَيْتُ فَلَمْ يَرَ أَحَدًا وَ مِنْ ذَلِكَ مَا طَبَّقَتْ الْأَرْضُ بِالْمَشَاهِدِ لِأَوْلَادِهِ وَ فَشَّتِ الْمَنَامَاتُ مِنْ مَنَاقِبِهِ فَيُبْرئُ الرِّمَى وَ يُفْرَجُ الْمُبْتَلَى وَ مَا سَمِعَ هَذَا لِعَبْرَةٍ ع.

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

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

13- م، تفسير الإمام عليه السلام قَالَ الْإِمَامُ ع إِنَّ رَجُلًا مِنْ مُحِبِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع- كَتَبَ إِلَيْهِ مِنَ الشَّامِ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا بَعِيَالِي مُتَقَلِّبٌ وَ عَلَيْهِمْ إِنْ خَرَجْتُ خَائِفٌ وَ بِأَمْوَالِي الَّتِي أَخْلَفْتُهَا إِنْ خَرَجْتُ طَبِينٌ وَ أُجْرُ اللَّحَاقِ بِكَ وَ الْكُونُ فِي جُمَّلِكَ وَ الْحُقُوقُ فِي خِدْمَتِكَ فَجَدُّ لِي يَا أَمِيرَ الْمُؤْمِنِينَ-
تَمُّ قَمِّ وَ أَحْضُضْ إِلَيَّ

³⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 12

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

فَفَعَلَ الرَّجُلُ ذَلِكَ وَ أَحْبَرَ مُعَاوِيَةَ بِهَرَبِهِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَأَمَرَ مُعَاوِيَةَ أَنْ تُسَيَّ عِيَالُهُ وَ يُسْتَرْقُوا وَ أَنْ تُنْهَبَ أَمْوَالُهُ

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

فَدَهَبُوا فَأَلْقَى اللَّهُ عَلَيْهِمْ شِبْهَ عِيَالِ مُعَاوِيَةَ وَ حَاشِيَتِهِ وَ أَحْصَى حَاشِيَتِهِ كَثِيرًا مِنْ مُعَاوِيَةَ يَقُولُونَ نَحْنُ أَخَذْنَا هَذَا الْمَالَ وَ هُوَ لَنَا وَ أَمَّا عِيَالُهُ فَقَدْ اسْتَرْقَعْنَاهُمْ وَ بَعَثْنَاهُمْ إِلَى السُّوقِ فَكَفُّوا لَمَّا رَأَوْا ذَلِكَ

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

وَ عَرَفَ اللَّهُ عِيَالَهُ أَنَّهُ قَدْ أَلْقَى عَلَيْهِمْ شِبْهَ عِيَالِ مُعَاوِيَةَ وَ عِيَالِ خَاصَّةٍ يُرِيدُ فَاشْتَفُوا مِنْ أَمْوَالِهِمْ أَنْ تَسْرِقَهَا اللَّصُوصُ فَمَسَحَ الْمَالَ عَقَارِبَ وَ حَيَاتٍ كُلَّمَا قَصَدَ اللَّصُوصُ لِيَأْخُذُوا مِنْهُ لُدَّعُوا وَ لُسِعُوا

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

فَمَاتَ مِنْهُمْ قَوْمٌ وَ ضَيَّ آخَرُونَ وَ دَفَعَ اللَّهُ عَنْ مَالِهِ بِذَلِكَ إِلَى أَنْ قَالَ عَلِيُّ ع يَوْمًا لِلرَّجُلِ أَ تُحِبُّ أَنْ يَأْتِيكَ عِيَالُكَ وَ مَالُكَ قَالَ بَلَى

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

قَالَ عَلِيُّ ع آيْتِ بِهِمْ فَإِذَا هُمْ بِحَضْرَةِ الرَّجُلِ لَا يَفْقِدُ مِنْ عِيَالِهِ وَ مَالِهِ شَيْئًا

Ali^{asws} said: 'O Allah^{azwj}! You^{azwj} Bring them'. And they were in the presence of the man – there being nothing missing from the entirety of his dependants and his wealth by anything (or anyone).

فَأَخْبَرُوهُ بِمَا أَلْقَى اللَّهُ تَعَالَى مِنْ شِبْهِ عِيَالِ مُعَاوِيَةَ وَ خَاصَّتِهِ وَ حَاشِيَتِهِ يُرِيدُ عَلَيْهِمْ وَ بِمَا مَسَحَهُ مِنْ أَمْوَالِهِ عَقَارِبَ وَ حَيَاتٍ تَلْسَعُ اللَّيْسَ الَّذِي يُرِيدُ أَخْذَ شَيْءٍ مِنْهُ

They informed him with what Allah^{azwj} the Exalted has Cast the resemblances of the dependants of Muawiya and in particular, a near one of Yazeed^{la}, upon them and with what He^{azwj} Transformed from his wealth into scorpions and snakes – to exhaust the thief whom intended to take anything from it.

وَقَالَ عَلِيٌّ ع إِنَّ اللَّهَ تَعَالَى رُبَّمَا أَظْهَرَ آيَةً لِبَعْضِ الْمُؤْمِنِينَ لِيُرِيدَ فِي بَصِيرَتِهِ وَ لِبَعْضِ الْكَافِرِينَ لِيُبَالِغَ فِي الْإِغْدَارِ إِلَيْهِ.

Ali^{asws} said: ‘Sometimes Allah^{azwj} tends to Manifest a Sign to some of the Momineen in order for there to be an increase in his insight, and to some of the Kafirs in order to cut off the excuses to him’.³⁵

Tafseer Imam (Hassan Al-Askari^{asws}) – ‘When Rasool-Allah^{saww} linked to Ali^{asws} with the merits and the Imamate, and the hearts of the Momineen were tranquil to that, and the variety of the rejecters from the obstinate ones were obstinate regarding it, and the weak ones from the doubters doubted regarding that.

14- م، تفسير الإمام عليه السلام إِنَّ رَسُولَ اللَّهِ ص لَمَّا نَصَّ عَلَى عَلِيٍّ ع - بِالْفَضِيلَةِ وَ الْإِمَامَةِ وَ سَكَنَ إِلَى ذَلِكَ قُلُوبَ الْمُؤْمِنِينَ وَ عَانَدَ فِيهِ أَصْنَافُ الْجَاهِلِينَ مِنَ الْمُعَانِدِينَ وَ شَكَّ فِي ذَلِكَ ضَعْفَاءُ مِنَ الشَّاكِينَ وَ غَاضَ فِي صُدُورِ الْمُتَنَافِقِينَ الْعَادَاةُ وَ الْبُغْضَاءُ وَ الْحَسَدُ وَ الشَّحْنَاءُ حَتَّى قَالَ قَائِلٌ مِنَ الْمُتَنَافِقِينَ لَقَدْ أَسْرَفَ مُحَمَّدٌ ص فِي مَدْحِ نَفْسِهِ ثُمَّ أَسْرَفَ فِي مَدْحِ أَخِيهِ عَلِيٍّ ع وَ مَا ذَلِكَ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ وَ لَكِنَّهُ فِي ذَلِكَ مِنَ الْمَقْبُولِينَ - يُرِيدُ أَنْ يُثَبِّتَ لِنَفْسِهِ الرَّقَاسَةَ عَلَيْنَا وَ لِعَلِيٍّ بَعْدَ مَوْتِهِ

And a group of the hypocrites defrauded regarding the peace from the two groups - from the Prophet^{saww} and the best of his^{saww} companions (on one side), and from the variety of his^{saww} enemies, and the enmity, and the hatred, and the envy, and the malice was crammed into the chests of the hypocrites to the extent a speaker from the hypocrites said, ‘Muhammad^{saww} is being excessive in the praise of himself^{saww}, then he^{saww} is being excessive in the praise of his^{saww} brother^{asws} Ali^{asws}, and that is not from Lord^{azwj} of the worlds, but in that he^{saww} is from the over-emphasisers intending to affirm the government for himself^{saww} and for Ali^{asws} after his^{saww} own death’.

قَالَ اللَّهُ تَعَالَى يَا مُحَمَّدُ فُلْ لَكُمْ وَ أَيُّ شَيْءٍ أَنْكَرْتُمْ مِنْ ذَلِكَ هُوَ عَظِيمٌ كَرِيمٌ حَكِيمٌ ارْتَضَى عِبَادًا مِنْ عِبَادِهِ وَ اخْتَصَّهُمْ بِكَرَامَاتٍ - لَمَّا عَلِمَ مِنْ حُسْنِ طَاعَتِهِمْ وَ اتَّقِيَادِهِمْ لِأَمْرِهِ فَفَوَّضَ إِلَيْهِمْ أُمُورَ عِبَادِهِ وَ جَعَلَ عَلَيْهِمْ سِيَاسَةَ خَلْقِهِ بِالتَّدْبِيرِ الْحَكِيمِ الَّذِي وَفَّقَهُمْ لَهُ

Allah^{azwj} the Exalted Said: “O Muhammad^{saww}! Say to them: ‘And which thing are you all denying from that? He^{asws} is magnificent, benevolent, wise, pleasing, a servant from His^{azwj} servants, and He^{azwj} Chooses them with the Benevolence, from the excellence of their^{asws} obedience and their^{asws} submission to His^{azwj} Commands. He^{azwj} Delegates to them the affairs of His^{azwj} creatures with the Master plan of the Wise Whom Who Made them^{asws} to be compatible for it.

أَوْ لَا تَرَوْنَ مَلُوكَ الْأَرْضِ إِذَا ارْتَضَى أَحَدُهُمْ خِدْمَةَ بَعْضِ عِبِيدِهِ وَ وَثِقَ بِحُسْنِ إِطَاعَتِهِ فِيمَا يَنْدُبُهُ لَهُ مِنْ أُمُورِ مَمَالِكِهِ جَعَلَ مَا وَرَاءَ نَابِهِ إِلَيْهِ وَ اعْتَمَدَ فِي سِيَاسَةِ جُيُوشِهِ وَ رِعَايَاةِ عَلَيْهِ

³⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 13

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

كَذَلِكَ مُحَمَّدٌ فِي التَّدْبِيرِ الَّذِي رَفَعَهُ لَهُ رَبُّهُ وَ عَلِيٌّ مِنْ بَعْدِهِ الَّذِي جَعَلَهُ وَصِيَّهُ وَ خَلِيفَتَهُ فِي أَهْلِهِ وَ قَاصِي دِينِهِ وَ مُنَجِّرَ عِدَائِهِ وَ الْمُؤَاوِرَ لِأَوْلِيَائِهِ وَ الْمُفْتَاحَ لِأَعْدَائِهِ

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

فَلَمْ يَنْتَعُوا بِذَلِكَ وَ لَمْ يُسَلِّمُوا وَ قَالُوا لَيْسَ الَّذِي يُسْنَدُهُ إِلَى ابْنِ أَبِي طَالِبٍ بِأَمْرِ صَغِيرٍ إِنَّمَا هُوَ دِمَاءُ الْخَلْقِ وَ نِسَاءُهُمْ وَ أَوْلَادُهُمْ وَ أَمْوَالُهُمْ وَ خُفُوهُمُ وَ أَنْسَانُهُمْ وَ دُنْيَاهُمْ وَ آخِرَتُهُمْ فَلْيَأْتِنَا بِآيَةٍ تَلِيْقُ بِجَلَالَةِ هَذِهِ الْوَلَايَةِ

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

فَقَالَ رَسُولُ اللَّهِ ص أ مَا كَفَأَكُمْ نُورُ عَلِيٍّ - الْمُشْرِقُ فِي الظُّلُمَاتِ الَّذِي رَأَيْتُمُوهُ لَيْلَةَ خُرُوجِهِ مِنْ عِنْدِ رَسُولِ اللَّهِ إِلَى مَنْزِلِهِ أ مَا كَفَأَكُمْ أَنَّ عَلِيًّا جَارَ وَ الْحَيْطَانُ بَيْنَ يَدَيْهِ فَفُتِحَتْ لَهُ وَ طُرِقَتْ ثُمَّ عَادَتْ وَ التَّمَامَتْ

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

أ مَا كَفَأَكُمْ يَوْمَ غَدِيرِ حُمٍّ أَنَّ عَلِيًّا لَمَّا أَقَامَهُ رَسُولُ اللَّهِ - رَأَيْتُمْ أَبْوَابَ السَّمَاءِ مُفْتَحَةً وَ الْمَلَائِكَةَ مِنْهَا مُطَّلِعِينَ تُنَادِيكُمْ هَذَا وَلِيُّ اللَّهِ فَاتَّبِعُوهُ وَ إِلَّا خَلَّ بِكُمْ عَذَابُ اللَّهِ فَاحْذَرُوهُ

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

أ مَا كَفَأَكُمْ رُؤْيَاكُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ هُوَ يَمْشِي وَ الْجِبَالُ يَسِيرُ بَيْنَ يَدَيْهِ لِفَلَا يَجْتَنَحَ إِلَى الْإِنْخِرَافِ عَنْهَا فَلَمَّا جَارَ رَجَعَتِ الْجِبَالُ إِلَى أَمَاكِنِهَا

Was is not sufficient for you seeing Ali^{asws} Bin Abu Talib^{asws} and he^{asws} was walking, and the mountain moving aside lest he^{asws} be needy to turn around from it, so when he^{asws} had crossed over, the mountain moved back into its place?

ثُمَّ قَالَ اللَّهُمَّ زِدْهُمْ آيَاتٍ فَإِنَّهَا عَلَيْكَ سَهْلَاتٌ يَسِيرَاتٌ لِتَزِيدَ حُجَّتَكَ عَلَيْهِمْ تَأْكِيداً

Then he^{saww} said: 'O Allah^{azwj}! Increase the Signs for them, for these are easy, a small thing for You^{azwj}, in order for Your^{azwj} Proof to be Increased against them, substantiated'.

قَالَ فَرَجَعَ الْقَوْمُ إِلَى بُيُوتِهِمْ فَأَرَادُوا دُخُولَهَا فَأَعْتَقَلَتْهُمُ الْأَرْضُ وَ مَنَعَتْهُمْ وَ نَادَتْهُمْ حَرَامٌ عَلَيْكُمْ دُخُولَهَا حَتَّى تُؤْمِنُوا بِوِلَايَةِ عَلِيِّ ع - قَالُوا آمَنَّا وَ دَخَلُوا

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

ثُمَّ دَهَبُوا يَنْزِعُونَ ثِيَابَهُمْ لِيَلْبَسُوا غَيْرَهَا فَثَقُلَتْ عَلَيْهِمْ وَ لَمْ يَقْلُوهَا وَ نَادَتْهُمْ حَرَامٌ عَلَيْكُمْ سَهْوَةً نَزَعَهَا حَتَّى تُقِرُّوا بِوِلَايَةِ عَلِيِّ ع - فَأَقْرَبُوا وَ نَزَعُوهَا

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

ثُمَّ دَهَبُوا لِيَلْبَسُوا ثِيَابَ اللَّيْلِ فَثَقُلَتْ عَلَيْهِمْ وَ نَادَتْهُمْ حَرَامٌ عَلَيْكُمْ لُبْسَنَا حَتَّى تَعْتَرِفُوا بِوِلَايَةِ عَلِيِّ ع فَأَعْتَرَفُوا

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

فَدَهَبُوا يَأْكُلُونَ فَثَقُلَتْ عَلَيْهِمُ اللَّقْمُ وَ مَا لَمْ يَثْقُلْ مِنْهَا اسْتَحْجَرَ فِي أَفْوَاهِهِمْ وَ نَادَتْهُمْ حَرَامٌ عَلَيْكُمْ أَكْلَنَا حَتَّى تَعْتَرِفُوا بِوِلَايَةِ عَلِيِّ ع فَأَعْتَرَفُوا

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

ثُمَّ دَهَبُوا يَبُولُونَ وَ يَتَعَوِّطُونَ فَثَقُلَتْ عَلَيْهِمْ وَ نَادَتْهُمْ بَطُونُهُمْ وَ مَدَاكِرُهُمْ حَرَامٌ عَلَيْكُمْ السَّلَامَةُ مِنَّا حَتَّى تَعْتَرِفُوا بِوِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَأَعْتَرَفُوا

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

ثُمَّ ضَجَرَ بَعْضُهُمْ وَ قَالَ اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ قَالَ اللَّهُ تَعَالَى وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ فَإِنَّ عَذَابَ الْإِصْطِلَامِ الْعَامِ إِذَا نَزَلَ نَزَلَ بَعْدَ خُرُوجِ النَّبِيِّ ص مِنْ بَيْنِ أَطْهَرِهِمْ

Then some of them got annoyed, and said, '**O Allah! If this is the Truth from You, then Rain upon us stones from the sky or Inflict upon us a painful Punishment [8:32].** Allah^{azwj} Mighty and Majestic Said: **But Allah was not going to Punish them whilst you were among them**

[8:33] – for the uprooting Punishment would be general when it does descend. It would (only) descend after the exit of the Prophet^{saww} from their midst.

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَعْفِفُونَ يُظْهِرُونَ التَّوْبَةَ وَ الْإِنَابَةَ فَإِنَّ مِنْ حُكْمِهِ فِي الدُّنْيَا أَنْ يَأْمُرَكَ بِقَبُولِ الظَّاهِرِ وَ تَرْكِ التَّخْفِيفِ عَنِ الْبَاطِنِ لِأَنَّ الدُّنْيَا دَارُ إِفْهَالٍ وَ إِظْطَارٍ وَ الْآخِرَةُ دَارُ الْجَزَاءِ بِمَا بُعِدَ

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

قَالَ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ فِيهِمْ مَنْ يَسْتَعْفِفُ لِأَنَّ هَؤُلَاءِ لَوْ لَا أَنَّ فِيهِمْ مَنْ عَلِمَ اللَّهُ أَنَّهُ سَيُؤْمِنُ أَوْ أَنَّهُ سَيُخْرِجُ مِنْ نَسْلِهِ ذُرِّيَّةً طَيِّبَةً يَجُودُ بِرُثَاكَ عَلَى هَؤُلَاءِ بِالْإِيمَانِ وَ ثَوَابِهِ وَ لَا يَقْتَطِعُهُمْ بِاخْتِرَامِ آبَائِهِمُ الْكُفَّارِ وَ لَوْ لَا ذَلِكَ لَأَهْلَكَهُمْ

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

فَذَلِكَ قَوْلُ رَسُولِ اللَّهِ - كَذَلِكَ افْتَرَحَ النَّاصِبُونَ آيَاتِ فِي عَلِيٍّ ع - حَتَّى افْتَرَحُوا مَا لَا يَجُوزُ فِي حِكْمَتِهِ جَهْلًا بِأحكامِ اللَّهِ وَ افْتِرَاحًا لِلْأَبَاطِيلِ عَلَى اللَّهِ.

So, these are the words of Rasool-Allah^{saww}: ‘Like that is how the Nasibis are suggesting (to be shown) Sign regarding Ali^{asws} until they are suggesting what is not allowed in the Judgment of Allah^{azwj}, being ignorant of the Ordinances of Allah^{azwj} and suggesting falsities upon Allah^{azwj}’³⁶.

15- يل، الفضائل لابن شاذان رُوِيَ عَنِ الصَّادِقِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع بَلَغَهُ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَمْرٌ فَأَرْسَلَ إِلَيْهِ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ وَ قَالَ قُلْ لَهُ قَدْ بَلَغَنِي عَنْكَ كَيْتٌ وَ كَيْتٌ وَ كَرِهْتُ أَنْ أَعْتَبَ عَلَيْكَ فِي وَجْهِكَ فَيَبْغِي أَنْ لَا يُقَالَ فِيَّ إِلَّا الْحَقُّ فَقَدْ غَضِبْتُ حَقِّي عَلَى الْقَدَى وَ صَبْرْتُ حَتَّى تَبْلُغَ الْكِتَابَ أَجَلَهُ

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

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

³⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 14

فَنَهَضَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ وَ بَلَّغَهُ ذَلِكَ وَ عَاتَبَهُ وَ ذَكَرَ مَنَاقِبَ أَمِيرِ الْمُؤْمِنِينَ ع وَ ذَكَرَ فَضَائِلَهُ وَ بَرَاهِينَهُ فَقَالَ عُمَرُ عِنْدِي الْكَثِيرُ مِنْ فَضَائِلِ عَلِيِّ ع وَ لَسْتُ بِمَنْكِرٍ فَضْلَهُ إِلَّا أَنَّهُ يَتَنَفَّسُ الصُّعْدَاءَ وَ يُظْهِرُ الْبَغْضَاءَ

Salman^{ra}, may Allah^{azwj} be Pleased with him^{ra}, got up and delivered that to him, and blamed him, and mentioned the virtues of Amir Al-Momineen^{asws}, and mentioned his^{asws} merits and his^{asws} proofs. Umar said, 'With me there are a lot from the merits of Ali^{asws}, and I am not denying his^{asws} merits except that he^{asws} breathes the sighs and revealed the hatred'.

فَقَالَ لَهُ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ حَدِيثِي بِشَيْءٍ مِمَّا رَأَيْتَهُ مِنْهُ فَقَالَ عُمَرُ يَا أَبَا عَبْدِ اللَّهِ نَعَمْ خَلَوْتُ بِهِ ذَاتَ يَوْمٍ فِي شَيْءٍ مِنْ أَمْرِ الْجَيْشِ فَقَطَّعَ حَدِيثِي وَ قَامَ مِنْ عِنْدِي وَ قَالَ مَكَانَكَ حَتَّى أَعُودَ إِلَيْكَ فَقَدْ عَرَضَتْ لِي حَاجَةٌ

Salman^{ra}, may Allah^{azwj} be Pleased with him^{asws}, said to him, 'Narrate to me with something from what you have seen from him^{asws}'. Umar said, 'O Abu Abdullah^{ra}! Yes. He^{asws} had isolated with me one day regarding something from the matters of the army. He^{asws} cut off from narrating to me and stood up from my presence and said, 'Stay in your place until I^{asws} return to you, for a need has just presented to me^{asws}'.

فَمَا كَانَ أَسْرَعَ أَنْ رَجَعَ عَلَيَّ ثَانِيَةً وَ عَلَى ثِيَابِهِ وَ عِمَامَتِهِ غُبَارًا كَثِيرًا فَعُلْتُ لَهُ مَا سَأَلْتُكَ فَقَالَ أَقْبَلَ نَفْرًا مِنَ الْمَلَائِكَةِ وَ فِيهِمْ رَسُولُ اللَّهِ ص يُرِيدُونَ مَدِينَةً بِالْمَشْرِقِ يُرِيدُونَ مَدِينَةَ جَيْحُونَ فَخَرَجْتُ لِأَسَلِّمَ عَلَيْهِ وَ هَذِهِ الْغَبْرَةُ رَكِبْتِي مِنْ سُرْعَةِ الْمَشْيِ

He^{asws} could not have returned to me any quicker secondly, and there was dust upon his^{asws} clothes and his^{asws} turban. I said to him^{asws}, 'What is your^{asws} concern?' He^{asws} said: 'A number of Angels from the Angels came, and among them was Rasool-Allah^{saww}, intending a city in the east, intending the city Jayhoun. So, I^{asws} went out to greet unto him^{saww}, and this dust on my^{asws} knees is from the quickness of the walking'.

فَقَالَ عُمَرُ فَضَحِكْتُ مُتَعَجِّبًا حَتَّى اسْتَلْقَيْتُ عَلَى قَفَائِي وَ قُلْتُ لَهُ النَّبِيُّ ص قَدْ مَاتَ وَ بَلِيَ وَ تَزَعُمُ أَنَّكَ لَقَيْتَهُ السَّاعَةَ وَ سَلَّمْتَ عَلَيْهِ فَهَذَا مِنَ الْعَجَائِبِ وَ مِمَّا لَا يَكُونُ فَعَضِبَ عَلَيَّ ع وَ نَظَرَ إِلَيَّ وَ قَالَ تُكَذِّبُنِي يَا ابْنَ الْخَطَّابِ

Umar said, 'I laughed in wonderment until I laid on my back and said to him^{asws}, 'The Prophet^{saww} has died and decayed, and you^{asws} are claiming that you^{asws} met him^{saww} now and greeted unto him^{saww}? This is from the strangeness and from what cannot (possibly) happen'. Ali^{asws} got angered and looked at me and said: 'Are you belying me^{asws}, O Ibn Al-Khattab?'

فَعُلْتُ لَا تَغْضَبْ وَ عُدْ إِلَى مَا كُنَّا فِيهِ فَإِنَّ هَذَا بِمَا لَا يَكُونُ أَبَدًا قَالَ فَإِنْ أَنْتَ رَأَيْتَهُ حَتَّى لَا تُنْكِرَ مِنْهُ شَيْئًا اسْتَعْفَرْتَ اللَّهَ بِمَا قُلْتَ وَ أَضْمَرْتَ وَ أَحَدَيْتَ تَوْبَةً بِمَا أَنْتَ فِيهِ وَ تَرَكْتَ حَقًّا لِي فَعُلْتُ نَعَمْ

I said, 'Do not be angry and return to what (discussion) we were in, for this is from what cannot happen, ever!' He^{asws} said: 'Supposing you were to see him^{saww} until you cannot deny anything from him^{saww}, will you seek Forgiveness of Allah^{azwj} from what you have said, and thought, and you will start repenting from what you are in, and you will leave the right to be for me^{asws}? I said, 'Yes'.

فَقَالَ قُمْ فَعُفِّمْتُ مَعَهُ فَخَرَجْنَا إِلَى طَرَفِ الْمَدِينَةِ وَ قَالَ لِي عَمِيضُ عَيْنَيْكَ فَعَمَّضْتُهُمَا فَقَالَ افْتَحْتُهُمَا فَفَعَلْتُ ذَلِكَ فَإِذَا أَنَا بِرَسُولِ اللَّهِ ص مَعَهُ نَفْرًا مِنَ الْمَلَائِكَةِ فَلَمَّا أَطَلْتُ النَّظَرَ قَالَ لِي هَلْ رَأَيْتَهُ فَعُلْتُ نَعَمْ قَالَ عَمِيضُ عَيْنَيْكَ فَعَمَّضْتُهُمَا ثُمَّ قَالَ افْتَحْتُهُمَا فَإِذَا لَا عَيْنَ وَ لَا أَتْر

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

فَقُلْتُ لَهُ هَلْ رَأَيْتَ مِنْ عَلَيٍّ عَ غَيْرِ ذَلِكَ قَالَ نَعَمْ إِنَّهُ اسْتَقْبَلَنِي يَوْمًا وَأَخَذَ بِيَدِي وَمَضَى بِي إِلَى الْجَبَانَةِ وَكُنَّا نَتَحَدَّثُ فِي الطَّرِيقِ وَكَانَ بِيَدِهِ قَوْسٌ فَلَمَّا صِرْنَا فِي الْجَبَانَةِ رَمَى بِقَوْسِهِ مِنْ يَدِهِ فَصَارَ نُغْبَانًا عَظِيمًا مِثْلَ نُغْبَانِ مُوسَى عَ وَفَتَحَ فَاهُ وَأَقْبَلَ لِيَسْتَلْعِي

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

فَلَمَّا رَأَيْتُ ذَلِكَ طَارَ قَلْبِي مِنَ الْخَوْفِ وَتَنَحَّيْتُ وَصَحَّحْتُ فِي وَجْهِ عَلِيٍّ عَ وَ قُلْتُ الْأَمَانَ يَا عَلِيُّ بْنَ أَبِي طَالِبٍ - وَ أَدَّكُرُ مَا بَيْنِي وَ بَيْنَكَ مِنَ الْجَمِيلِ فَلَمَّا سَمِعَ هَذَا الْقَوْلَ افْتَرَّ ضَاحِكًا وَ قَالَ لَطُفْتُ فِي الْكَلَامِ وَ نَحْنُ أَهْلُ بَيْتِ نَشْكُرُ الْقَلِيلَ فَضَرَبَ بِيَدِهِ إِلَى النُّغْبَانِ وَ أَخَذَهُ بِيَدِهِ فَإِذَا هُوَ قَوْسُهُ الَّذِي كَانَ بِيَدِهِ

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

ثُمَّ قَالَ عُمَرُ يَا سَلْمَانَ إِنِّي كُنْتُ ذَلِكَ عَنْ كُلِّ أَحَدٍ وَ أَخْبَرْتُكَ بِهِ يَا أَبَا عَبْدِ اللَّهِ فَإِنَّهُمْ أَهْلُ بَيْتِ يَتَوَارَثُونَ هَذِهِ الْأَعْجُوبَةَ كَأَبْرِ عَنْ كَابِرٍ وَ لَقَدْ كَانَ إِبْرَاهِيمُ يَأْتِي بِمِثْلِ ذَلِكَ وَ كَانَ أَبُو طَالِبٍ وَ عَبْدِ اللَّهِ يَأْتِيَانِ بِمِثْلِ ذَلِكَ فِي الْجَاهِلِيَّةِ وَ أَنَا لَا أَنْكُرُ فَضْلَ عَلِيٍّ عَ وَ سَابِقَتَهُ وَ نَجْدَتَهُ وَ كَثْرَةَ عِلْمِهِ فَارْجِعْ إِلَيْهِ وَ اعْتَدِرْ عَنِّي إِلَيْهِ وَ أَتْنِ عَنِّي عَلَيْهِ بِالْجَمِيلِ.

Then Umar said, 'O Salman^{ra}! I had concealed that from every one and I have informed you^{ra} with it, O Abu Abdullah^{ra}, for they^{asws} are People^{asws} of the Household. They^{asws} are inheriting these wonders, elder from an elder, and Ibrahim^{as} had come with the like of that, and Abu Talib^{asws}, and Abdullah^{asws} had both come with the like of that during the pre-Islamic period, and I cannot deny the merit of Ali^{asws}, and his^{asws} precedence, and his^{asws} seriousness, and abundance of his^{asws} knowledge. So, return to him^{asws} and offer my excuse to him^{asws}, and praise him^{asws} beautifully on my behalf'³⁷.

16- بل، الفضائل لابن شاذان روى عمارة بن ياسر رضي الله عنه أنه قال: كان أمير المؤمنين ع جالساً في دكة القضاء إذ هض إليه رجل يقال له صفوان الأشحك وقال له أنا رجل من شيعتك و عليّ دُوت فأريد أن تُظهرني منها في الدنيا لأصل إلى الآخرة و ما معي دُت

(The book) 'Al Fazaail' of Ibn Shazan –

³⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 15

It is reported by Ammar Bin Yasser^{ra}, may Allah^{azwj} be Pleased with him^{ra} having said, 'Amir Al-Momineen^{asws} was seated in the seat of judgment when a man called Safwan Al-Ak'hal got up to him^{asws}, and said to him, 'I am a man from your^{asws} Shias and there are sins upon me. I want you^{asws} to purify me from these in the world, so I can arrive to the Hereafter and there would be no sin with me'.

فَقَامَ الْإِمَامُ عَ مَا أَغْظَمَ ذُنُوبَكَ وَ مَا هِيَ فَقَالَ أَنَا أَلُوْطُ الصَّبِيَّانَ فَقَالَ عَ أَيُّمَا أَحَبُّ إِلَيْكَ صَرْبَةٌ بِذِي الْفَقَارِ أَوْ أَقْلَبُ عَلَيْكَ جِدَارًا أَوْ أَرْمِي عَلَيْكَ نَارًا فَإِنَّ ذَلِكَ جَزَاءُ مَنْ ارْتَكَبَ تِلْكَ الْمَعْصِيَةَ

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

فَقَالَ يَا مَوْلَايَ أَخْرَفْنِي بِالنَّارِ لِأُنْجُوَ مِنْ نَارِ الْآخِرَةِ فَقَالَ عَ يَا عَمَّارُ اجْمَعْ أَلْفَ خُرْمَةٍ فَصَبِّ لِنُصْرَمِهِ عِدَاةَ عَدِّ النَّارِ ثُمَّ قَالَ لِلرَّجُلِ امْضُ وَ أَوْصِ بِمَا لَكَ وَ بِمَا عَلَيْكَ

He said, 'O my Master^{asws}! Burn me with the fire so I can be rescued from the Fire of the Hereafter'. He^{asws} said: 'O Ammar^{ra}! Gather a thousand stick for us to incinerate him tomorrow morning with the fire'. Then he^{asws} said to the man: 'Get up and bequeath with whatever is for you and with whatever is upon you (debts)'.

قَالَ فَتَهَضَّ الرَّجُلُ وَ أَوْصَى بِمَا لَهُ وَ مَا عَلَيْهِ وَ قَسَمَ أَمْوَالَهُ عَلَى أَوْلَادِهِ وَ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ ثُمَّ بَاتَ عَلَى حُجْرَةِ أَمِيرِ الْمُؤْمِنِينَ عَ فِي بَيْتِ نُوحٍ شَرِيفِيَّ جَامِعِ الْكُوفَةِ

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

فَلَمَّا صَلَّى أَمِيرُ الْمُؤْمِنِينَ عَ قَالَ يَا عَمَّارُ نَادِ بِالْكُوفَةِ - اخْرُجُوا وَ انظُرُوا حُكْمَ أَمِيرِ الْمُؤْمِنِينَ عَ فَقَالَ جَمَاعَةٌ مِنْهُمْ كَيْفَ يُحْرِقُ رَجُلًا مِنْ شِيعَتِهِ وَ مُحِبِّبِهِ وَ هُوَ السَّاعَةَ يُرِيدُ يُحْرِقُهُ بِالنَّارِ فَبَطَلَتْ إِمَامَتُهُ

When Amir Al-Momineen^{asws} had prayed Salat, he^{asws} said: 'O Ammar^{ra}! Call out at Al-Kufa, 'Come out and look at a judgment of Amir Al-Momineen^{asws}!' A group from them said, 'How can he burn a man from his^{asws} Shias and one who loves him^{asws}, and at the moment he^{asws} is wanting to burn him with the fire? His^{asws} Imamate is invalidated'.

فَسَمِعَ بِذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَ - قَالَ عَمَّارُ فَأَخَذَ الْإِمَامُ الرَّجُلَ وَ رَمَى عَلَيْهِ أَلْفَ خُرْمَةٍ مِنَ الْقَصَبِ فَأَعْطَاهُ مِقْدَحَةً وَ كِبْرِيئًا وَ قَالَ اقْدَحْ وَ أَخْرِقْ نَفْسَكَ فَإِنَّ كُنْتَ مِنْ شِيعَتِي وَ مُحِبِّي وَ عَارِيٍّ فَإِنَّكَ لَا تَحْتَرِقُ بِالنَّارِ وَ إِنْ كُنْتَ مِنَ الْمُخَالَفِينَ الْمُكَذِّبِينَ فَالنَّارُ تَأْكُلُ لَحْمَكَ وَ تَكْسِرُ عَظْمَكَ

Amir Al-Momineen^{asws} heard that. Ammar^{ra} said, 'The Imam^{asws} seized the man and threw a thousand sticks towards him. He^{asws} gave him an igniter and a matchstick and said: 'Ignite and burn yourself! If you were from my^{asws} Shias and one who loves me^{asws} and my^{asws} recogniser,

you will not be burned by the fire, and if you were from the adversaries, the beliers, then the fire will devour your flesh and break your bones’.

فَأَوْقَدَ الرَّجُلُ عَلَى نَفْسِهِ وَ اخْتَرَقَ الْقَصَبَ وَ كَانَ عَلَى الرَّجُلِ ثِيَابٌ بَيْضٌ فَلَمْ تَغْلُقْ بِهَا النَّارُ وَ لَمْ تَفْرُبْهَا الدُّخَانُ فَاسْتَفْتَحَ الْإِمَامُ ع وَ قَالَ كَذَبَ الْعَادِلُونَ بِاللَّهِ وَ ضَلُّوا ضَلَالًا بَعِيدًا

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

ثُمَّ قَالَ إِنَّ شَيْعَتَنَا مِنَّا وَ أَنَا قَسِيمُ الْجَنَّةِ وَ النَّارِ وَ أَشْهَدُ لِي بِذَلِكَ رَسُولُ اللَّهِ ص فِي مَوَاطِنَ كَثِيرَةٍ.

Then he^{asws} said: ‘Our^{asws} Shias would be with us^{asws}, and I^{asws} am distributor of the Paradise and the Fire, and Rasool-Allah^{saww} has testified for me^{asws} with that in many places’.³⁸

17- فر، تفسیر فرات بن إبراهيم علي بن محمد بن مخلد الجعفي موعناً عن الأعمش قال: خرجت حاجاً إلى مكة فلما انصرفت بعيداً رأيت عمياء على ظهر الطريق تقول بحق محمد وآله رُدَّ علي بصري

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Bin Makhlad Al Jufy, transmitting from Al Amsh who said,

‘I went out as a pilgrim to Makkah. When I left and was far away, I saw a blind woman in the middle of the road saying, ‘By the right of Muhammad^{saww} and his^{saww} Progeny^{asws}! Return my sight to me!’

قَالَ فَتَعَجَّبْتُ مِنْ قَوْلِهَا وَ قُلْتُ لَهَا أَيُّ حَقٍّ لِمُحَمَّدٍ وَ آلِهِ عَلَى اللَّهِ إِنَّمَا الْحَقُّ لَهُ عَلَيْهِمْ

He (the narrator) said, ‘I was surprised from her words and I said to her, ‘Which right of Muhammad^{saww} and his^{saww} Progeny^{asws} is there upon Allah^{azwj}? But rather, the right is for Him^{azwj} upon them^{asws}!’

فَقَالَتْ مَهْ يَا لَكُغْ وَ اللَّهُ مَا ارْتَضَى هُوَ حَتَّى حَلَفَ بِحَقِّهِمْ فَلَوْ لَمْ يَكُنْ لَهُمْ عَلَيْهِ حَقٌّ مَا حَلَفَ بِهِ قَالَ قُلْتُ وَ أَيُّ مَوْضِعٍ حَلَفَ فَقَالَتْ مَهْ يَا لَكُغْ وَ اللَّهُ مَا ارْتَضَى هُوَ حَتَّى حَلَفَ بِحَقِّهِمْ فَلَوْ لَمْ يَكُنْ لَهُمْ عَلَيْهِ حَقٌّ مَا حَلَفَ بِهِ قَالَ قُلْتُ وَ أَيُّ مَوْضِعٍ حَلَفَ

She said, ‘Shh, O depraved one! By Allah^{azwj}! He^{azwj} was not Pleased until He^{azwj} Swore by their^{asws} right. So, if there does not happen to be any right for them^{asws} upon Him^{azwj}, He^{azwj} would not have Sworn by it’. I said, ‘And in which place has He^{azwj} Sworn?’

قَالَتْ قَوْلُهُ لَعْنَتُكَ إِنَّمَا لَفِي سَكَرَتِهِمْ يَغْمَهُونَ- وَ الْعَمْرُ فِي كَلَامِ الْعَرَبِ الْحَيَاةُ

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

³⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 16

قَالَ فَفَضَيْتُ حَجَّتِي ثُمَّ رَجَعْتُ فَإِذَا بِهَا مُبْصِرَةً فِي مَوْضِعِهَا وَ هِيَ تَقُولُ أَيُّهَا النَّاسُ أَحِبُّوا عَلِيًّا فَحُبُّهُ يُنْجِيكُمْ مِنَ النَّارِ

He (the narrator) said, 'I fulfilled my Hajj (rituals), then I returned, and there she was, being with eyesight in her very place, and she was saying, 'O you people! Love Ali^{asws}, for his^{asws} love would rescue you from the Fire!'

قَالَ فَسَلَّمْتُ عَلَيْهَا وَ قُلْتُ أ لَسْتَ الْعَمِيَاءَ بِالْأَمْسِ تَقُولِينَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ رُدُّ عَلَيَّ بَصَرِي قَالَتْ بَلَى قُلْتُ حَدِيثِي بِقِصَّتِكَ قَالَتْ وَ اللَّهُ مَا جُرَّتَنِي حَتَّى وَقَفَ عَلَيَّ رَجُلٌ فَقَالَ لِي إِنْ رَأَيْتِ مُحَمَّدًا وَ آلَهُ تَعْرِفِينَهُ قُلْتُ لَا وَ لَكِنْ بِالذَّلَالَةِ الَّتِي جَاءَتْنَا

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

قَالَتْ فَبَيْنَا هُوَ يُحَاطِبُنِي إِذْ أَتَانِي رَجُلٌ آخَرَ مُتَوَكِّئًا عَلَى رَجُلَيْنِ فَقَالَ مَا قِيَامُكَ مَعَهَا قَالَ إِنَّمَا تَسْأَلُ رَجُلًا بِحَقِّ مُحَمَّدٍ وَ آلِهِ- أَنْ يَرُدَّ عَلَيْهَا بَصَرَهَا فَادْعُ اللَّهَ لَهَا

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

قَالَ فَدَعَا رَبَّهُ وَ مَسَحَ عَلَى عَيْنِي بِيَدِهِ فَأَبْصَرْتُ فَقُلْتُ مَنْ أَنْتُمْ فَقَالَ أَنَا مُحَمَّدٌ وَ هَذَا عَلِيٌّ قَدْ رَدَّ اللَّهُ عَلَيْكَ بَصَرَكَ أَفْعُدِي فِي مَوْضِعِكَ هَذَا حَتَّى يَرْجِعَ النَّاسُ وَ أَعْلِمِيهِمْ أَنَّ حُبَّ عَلِيٍّ يُنْجِيهِمْ مِنَ النَّارِ.

She said, 'He supplicated to his Lord^{azwj} and wiped upon my eyes with his hand, and I became seeing. I said, 'Who are you all?' He said, 'I^{saww} am Muhammad^{saww} and this is Ali^{asws}. Allah^{azwj} has Returned your sight to you. Sit in this place of yours until the people return and let them know that the love of Ali^{asws} will rescue them from the Fire".³⁹

18- ج، الإحتجاج م، تفسير الإمام عليه السلام قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَاعِدًا ذَاتَ يَوْمٍ فَأَقْبَلَ إِلَيْهِ رَجُلٌ مِنَ الْيُونَانِيِّينَ الْمَدْعِينَ لِلْفَلْسَفَةِ وَ الطَّبِّ فَقَالَ يَا بَا حَسَنٍ بَلَّغْنِي خَبْرَ صَاحِبِكَ وَ أَنَّ بِهِ جُنُونًا وَ جِئْتُ لِأَعَالِجُهُ فَلَجَّئْتُهُ قَدْ مَضَى لِسَبِيلِهِ

(The books) 'Al Ihtijaj', (and) 'Tafseer Imam (Hassan Al Askari^{asws}) –

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

³⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 17

وَفَاتِي مَا أَرَدْتُ مِنْ ذَلِكَ وَ قَدْ قِيلَ لِي إِنَّكَ ابْنُ عَمِّهِ وَ صِهْرُهُ وَ أَرَى صُفَارًا قَدْ عَلَاكَ وَ سَاقَيْنِ دَقِيقَتَيْنِ مَا أَرَاهُمَا تُؤَلِّبَانِكَ -

So, it is lost to me what I had intended from that, and it was said to me, that you^{asws} are his^{saww} cousin and his^{saww} son-in-law, and I can see paleness with you^{asws}, and I have seen that your^{asws} legs are thin. I do not see them bearing your^{asws} weight.

فَأَمَّا الصُّفَارُ فَعِنْدِي دَوَاؤُهُ وَ أَمَّا السَّاقَانِ الدَّقِيقَانِ فَلَا حِيلَةَ لِتَغْلِيظِهِمَا وَ الْوَجْهَ أَنْ تَرْفُقَ بِنَفْسِكَ فِي الْمَشْيِ تُقَلِّلُهُ وَ لَا تُكْثِرُهُ وَ فِيمَا تَحْمِلُهُ عَلَى ظَهْرِكَ وَ تَحْضُنُهُ بِصَدْرِكَ أَنْ تُقَلِّلَهُمَا وَ لَا تُكْثِرَهُمَا فَإِنَّ سَاقَيْكَ دَقِيقَانِ لَا يُؤْمَنُ عِنْدَ حَمْلِ تَقِيلِ انْفِصَافُهُمَا -

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

وَ أَمَّا الصُّفَارُ فَدَوَاؤُكَ عِنْدِي وَ هُوَ هَذَا وَ أَخْرَجَ دَوَاءً وَ قَالَ هَذَا لَا يُؤْذِيكَ وَ لَا يُحْسِنُكَ - وَ لَكِنَّهُ يَلْزِمُكَ حِمِيَّةً مِنَ اللَّحْمِ أَنْ تَبْعِيَ صَبَاحًا ثُمَّ يُزِيلُ صُفَارَكَ

And as for the paleness, so its cure is with me, and it is this', and he brought out a medication – and he said, 'This will not harm you^{asws} nor would it alter anything in you^{asws}, but it would necessitate a dieting from the meat for forty morning, then your^{asws} paleness would decline'.

فَقَالَ عَلِيٌّ عَ قَدْ ذَكَرْتَ نَفْعَ هَذَا الدَّوَاءِ الصُّفَارِيِّ فَهَلْ تَعْرِفُ شَيْئًا يَزِيدُ فِيهِ وَ يَصْرُهُ فَقَالَ الرَّجُلُ بَلَى حَبَّةٌ مِنْ هَذَا وَ أَشَارَ إِلَى دَوَاءٍ مَعَهُ وَ قَالَ إِنْ تَنَاوَلْتَهُ الْإِنْسَانُ وَ بِهِ صُفَارٌ أَمَاتَهُ مِنْ سَاعَتِهِ وَ إِنْ كَانَ لَا صُفَارَ بِهِ صَارَ بِهِ صُفَارًا حَتَّى يَمُوتَ فِي يَوْمِهِ

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

فَقَالَ عَلِيٌّ عَ فَأَرِنِي هَذَا الصُّفَارَ فَأَعْطَاهُ فَقَالَ كَمْ قَدْرُ هَذَا فَقَالَ قَدْرُ مِثْقَالَيْنِ سَمٌّ نَاقِعٌ وَ قَدْرُ كُلِّ حَبَّةٍ مِنْهُ يَقْتُلُ رَجُلًا

Ali^{asws} Bin Abu Talib^{asws} said: 'Then show me^{asws} this harmful one'. He gave it to him^{asws}, and he^{asws} said to him: 'How much is the measurement of this?' He said, 'A measurement of two *Misqaal* of pure poison, a measurement of each seed from it would kill a man'.

فَتَنَاوَلْتَهُ عَلِيٌّ عَ فَفَمَحَهُ وَ عَرَقَ عَرَقًا خَفِيفًا وَ جَعَلَ الرَّجُلُ يَرْتَعِدُ وَ يُقُولُ فِي نَفْسِهِ الْآنَ أُوحَدُ بِابْنِ أَبِي طَالِبٍ وَ يُقَالُ قَتَلْتَهُ وَ لَا يُثْبَلُ مِنِّي قَوْلِي إِنَّهُ هُوَ الْجَائِي عَلَى نَفْسِي

Ali^{asws} took it, and sat comfortably and sweated with light sweating, and the man went on trembling and he was saying within himself, 'Now I will be seized by the son^{asws} of Abu Talib^{asws} and it would be said I killed him^{asws}, and my word would not be accepted from me that he^{asws} has offended against me'.

فَتَبَسَّمَ عَلَيَّ ع وَ قَالَ يَا عَبْدَ اللَّهِ أَصْحُ مَا كُنْتُ بَدْنَاً الْآنَ لَمْ يَضُرِّي مَا زَعَمْتَ أَنَّهُ سَمٌ فَعَمِصُ عَيْنَيْكَ فَعَمَصَ ثُمَّ قَالَ افْتَحْ عَيْنَيْكَ فَفَتَحَ فَنَظَرَ إِلَى وَجْهِ عَلِيٍّ ع فَيَا هُوَ أَبْيَضُ أَحْمَرٌ مُشْرَبٌ حُمْرَةً فَارْتَعَدَ الرَّجُلُ بِمَا رَأَاهُ وَ تَبَسَّمَ عَلِيٌّ ع- وَ قَالَ أَيُّ الصُّفَارِ الَّذِي زَعَمْتَ أَنَّهُ بِي

Ali^{asws} smiled and said: 'O servant of Allah^{azwj}! I^{asws} as healthy as I^{asws} was (physically now). It did not harm me^{asws} what you claimed that it has poison, so close your eyes'. He closed. Then he^{asws} said: 'Open your eyes'. He opened, and looked at the face of Ali^{asws}, and he^{asws} was white, red, unblemished redness. The man trembled from what he saw, and Ali^{asws} smiled and said: 'Where is the paleness which you claimed that it is with me^{asws}?'

فَقَالَ وَ اللَّهُ لَكَأَنَّكَ لَسْتَ مِنْ رَأَيْتُ قَبْلُ كُنْتُ مُضْفَاراً فَأَنْتَ الْآنَ مُورَدٌ قَالَ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع فَزَالَ عَنِّي الصُّفَارُ بِسَمِّكَ الَّذِي زَعَمْتَ أَنَّهُ قَاتِلِي

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

وَ أَمَّا سَاقَايَ هَاتَانِ وَ مَدَّ رِجْلَيْهِ وَ كَشَفَ عَن سَاقَيْهِ فَإِنَّكَ زَعَمْتَ أَنِّي أَحْتَاجُ أَنْ أَرْفُقَ بِيَدَيْ فِي حَمْلِ مَا أَحْمَلُ عَلَيْهِ لِقَلَّا يَنْقُصَ السَّاقَانِ وَ أَنَا أَدُلُّكَ أَنَّ طِبَّ اللَّهِ عَزَّ وَ جَلَّ خِلَافُ طِبِّكَ وَ ضَرَبَ يَدَيْهِ إِلَى أَسْطُوَانَةٍ خَشَبٍ غَلِيظَةٍ- عَلَى رَأْسِهَا سَطْحٌ مَجْلِسِهِ الَّذِي هُوَ فِيهِ وَ فِي فَوْقِهِ حُجْرَتَانِ إِحْدَاهُمَا فَوْقَ الْأُخْرَى وَ حَرَكَهَا أَوْ احْتَمَلَهَا فَارْتَفَعَ السَّطْحُ وَ الْحِيطَانُ وَ فَوْقَهُمَا الْعُرْفَتَانِ فَعُشِيَ عَلَى الْيُونَانِيِّ

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

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع صُبُوا عَلَيْهِ مَاءً- فَأَفَاقَ وَ هُوَ يَقُولُ وَ اللَّهُ مَا رَأَيْتُ كَالْيَوْمِ عَجَباً فَقَالَ لَهُ عَلِيٌّ ع هَذِهِ قُوَّةُ السَّاقَيْنِ الدَّقِيقَيْنِ وَ احْتِمَالُهُمَا فِي طِبِّكَ هَذَا يَا يُونَانِيُّ فَقَالَ الْيُونَانِيُّ أَمْثَلُكَ كَانَ مُحَمَّدٌ ص-

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

فَقَالَ عَلِيٌّ ع فَهَلْ عِلْمِي إِلَّا مِنْ عِلْمِهِ وَ عَقْلِي إِلَّا مِنْ عَقْلِهِ وَ قُوَّتِي إِلَّا مِنْ قُوَّتِهِ لَقَدْ أَنَا تَقْفِي كَانَ أَطَبَّ الْعَرَبِ فَقَالَ لَهُ إِنْ كَانَ بِكَ جُنُونٌ دَاوَيْتُكَ فَقَالَ لَهُ مُحَمَّدٌ ص أَلْحَبُّ أَنْ أَرِيكَ آيَةً تَعْلَمُ بِهَا غِنَايَ عَنْ طِبِّكَ وَ حَاجَتَكَ إِلَى طِبِّي قَالَ نَعَمْ

Ali^{asws} said: 'And my^{asws} knowledge is (in) fact from his^{sawww} knowledge, and my^{asws} intellect is in fact from his^{sawww} intellect, and my^{asws} strength but from his^{sawww} strength? A Saqafy (man) who was a physician of the Arabs, came to him^{sawww} and said to him^{sawww}, 'If there was insanity with you^{sawww}, I can cure you^{sawww}'. Muhammad^{sawww} said to him: 'Would you like me^{sawww} to show you a sign by which you can know my^{sawww} needlessness from your medicine, and your need to my^{sawww} medicine?' He said, 'Yes'.

قَالَ أَيُّ آيَةٍ تُرِيدُ قَالَ تَدْعُو ذَلِكَ الْعِدْقَ وَ أَشَارَ إِلَى نَخْلَةٍ سَخَوِقٍ فَدَعَاهَا فَانْقَلَعَتْ أَصْلُهَا مِنَ الْأَرْضِ وَ هِيَ تَحْدُ فِي الْأَرْضِ حِدًّا حَتَّى وَقَفَتْ بَيْنَ يَدَيْهِ فَقَالَ لَهُ أَكْفَاكَ قَالَ لَا قَالَ فَتُرِيدُ مَاذَا قَالَ تَأْمُرُهَا أَنْ تَرْجِعَ إِلَى حَيْثُ جَاءَتْ- وَ تَسْتَقِرُّ فِي مَقَرِّهَا الَّذِي انْقَلَعَتْ مِنْهُ فَأَمَرَهَا فَرَجَعَتْ وَ اسْتَقَرَّتْ فِي مَقَرِّهَا

He^{saww} said: 'Which sign do you want?' He said, 'Call that bunch' – and he^{saww} gestured towards a distant palm tree. He^{saww} called it, and it uprooted itself from the ground – and it was grooving in the ground with a grooving, until it paused in front of him^{saww}. He^{saww} said to him: 'Does that suffice you?' He said, 'No'. He^{saww} said: 'What is that which you want?' He said, 'Order it to return to where it came from and settle in its residence which it uprooted from'. He^{saww} ordered it, and it returned and settled in its residence.

فَقَالَ الْيُونَانِيُّ لِأَمِيرِ الْمُؤْمِنِينَ ع- هَذَا الَّذِي تَذْكُرُهُ عَنْ مُحَمَّدٍ ص غَائِبٍ عَنِّي وَ أَنَا أَقْتَصِرُ مِنْكَ عَلَى أَقَلِّ مِنْ ذَلِكَ أَنَا أَتْبَاعُكَ عَنْكَ فَادْعُنِي وَ أَنَا لَا أَخْتَارُ إِلَّا جَابَةَ فَإِنْ جِئْتُ بِبِي إِلَيْكَ فَهِيَ آيَةٌ

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

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع هَذَا إِنَّمَا يَكُونُ آيَةٌ لَكَ وَحَدِّكَ لِأَنَّكَ تَعْلَمُ مِنْ نَفْسِكَ أَنَّكَ لَمْ تُرِدْ وَ أَيُّ أَرْزَلْتُ اخْتِيَارَكَ مِنْ غَيْرِ أَنْ بَاشَرْتِ مِيَّ شَيْئًا أَوْ مِمَّنْ أَمَرْتُهُ بِأَنْ يُبَاشِرَكَ أَوْ مِمَّنْ قَصَدَ إِلَى ذَلِكَ وَ إِنَّ لَمْ أَمُرْهُ

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

إِلَّا مَا يَكُونُ مِنْ قُدْرَةِ اللَّهِ الْقَاهِرِ وَ أَنْتَ يُونَانِيٌّ مُمَكِّنُكَ أَنْ تَدْعِي وَ يُمَكِّنُ غَيْرَكَ أَنْ يَقُولَ إِنِّي قَدْ واطأْتُكَ عَلَى ذَلِكَ فَاتَّبِعْهُ إِنْ كُنْتَ مُتَّبِعًا مَا هُوَ آيَةٌ لِلْجَمِيعِ الْعَالَمِينَ

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

قَالَ لَهُ الْيُونَانِيُّ إِذَا جَعَلْتَ الْإِفْتِرَاحَ إِلَيَّ فَأَنَا أَفْتَرُخُ أَنْ تَفْصِلَ أَجْزَاءَ تِلْكَ النَّخْلَةِ وَ تُفَرِّقَهَا وَ تُبَاعِدَ مَا بَيْنَهَا ثُمَّ تَجْمَعُهَا وَ تُعِيدُهَا كَمَا كَانَتْ

The Greek said to him^{asws}, 'Since you^{asws} have made the suggesting, to be for me, then I suggest that you^{asws} disjoint the parts of that palm tree and separate them and distance what is between them. Then you^{asws} should gather and return them just as they used to be'.

فَقَالَ عَلِيٌّ ع هَذِهِ آيَةٌ وَ أَنْتَ رَسُولِي إِلَيْهَا يَعْنِي إِلَى النَّخْلَةِ فَقُلْ لَهَا إِنَّ وَصِيَّ مُحَمَّدٍ رَسُولِ اللَّهِ ص يَأْمُرُ أَجْزَاءَكَ أَنْ تَتَفَرَّقَ وَ تَتْبَاعِدَ

Ali^{asws} said: 'This is a sign, and you be my^{asws} messenger to it – meaning to the palm tree – and say to it that the successor^{asws} of Muhammad^{saww} Rasool^{saww} of Allah^{azwj} orders your parts that they should separate and distance from each other'.

فَدَهَبَ فَقَالَ لَهَا فَتَفَاصَلَتْ وَتَهَافَتَتْ وَتَبَيَّرَتْ وَتَصَاعَرَتْ أَجْزَاؤُهَا حَتَّى لَمْ تَرَ عَيْنٌ وَ لَا أُتْرَ حَتَّى كَأَنَّ لَمْ يَكُنْ هُنَاكَ لُحْلَةٌ قَطُّ فَارْتَعَدَتْ فَرَايَصُ الْيُونَانِيِّ
وَ قَالَ يَا وَصِيَّ مُحَمَّدٍ قَدْ أَعْطَيْتَنِي الْفَرَجِي الْأَوَّلَ فَأَعْطِنِي الْآخَرَ فَأَمْرُهَا أَنْ تَجْتَمِعَ وَ تَعُودَ كَمَا كَانَتْ

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

فَقَالَ أَنْتَ رَسُولِي إِلَيْهَا بَعْدُ- فَقُلْ لَهَا يَا أَجْزَاءَ النَّحْلَةِ إِنَّ وَصِيَّ مُحَمَّدٍ رَسُولِ اللَّهِ ص يَأْمُرُكَ أَنْ تَجْتَمِعِي وَ كَمَا كُنْتِ تَعُودِي

He^{asws} said: 'You be my^{asws} messenger to it and repeat saying to it, 'O parts of the palm tree! The successor^{asws} of Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} orders you that you gather and return to be just as you were'.

فَنَادَى الْيُونَانِيُّ فَقَالَ ذَلِكَ فَارْتَعَدَتْ فِي الْهَوَاءِ كَهَيْئَةِ الْهَبَاءِ الْمُنْتَوِرِ ثُمَّ جَعَلَتْ تَجْتَمِعُ جُزْءُ جُزْءٍ مِنْهَا حَتَّى تَصَوَّرَ لَهَا الْفُضْبَانَ وَ الْأَوْزَاقَ وَ الْأَصُولَ وَ السَّعْفَ وَ الشَّمَارِيحَ وَ الْأَعْدَاقَ ثُمَّ تَأَلَّفَتْ وَ تَجَمَّعَتْ وَ اسْتَطَالَتْ وَ عَرَضَتْ وَ اسْتَقَلَّ أَصْلُهَا فِي مَقَرِّهَا وَ تَمَكَّنَ عَلَيْهَا سَاقُهَا وَ تَرَكَّبَ عَلَى السَّاقِ فُضْبَانُهَا وَ عَلَى الْفُضْبَانِ أَوْزَاقُهَا وَ فِي أَمْكِنَتِهَا أَعْدَاقُهَا- وَ قَدْ كَانَتْ فِي الْإِبْتِدَاءِ شِمَارِيحُهَا مُتَجَرِّدَةً- لِيُعْدِمَهَا مِنْ أَوَانِ الرُّطْبِ وَ البُسْرِ وَ الْحَلَالِ

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

فَقَالَ الْيُونَانِيُّ وَ أُخْرَى أَحِبُّهَا أَنْ تُخْرَجَ شِمَارِيحُهَا خِلَالَهَا وَ تَقْلِبَهَا مِنْ حُضْرَةٍ إِلَى صُفْرَةٍ وَ حُمْرَةٍ وَ تَرْطِيبٍ وَ بُلُوغٍ إِيَّاهُ لِيُؤْكَلَ وَ تُطْعَمَنِي وَ مَنْ حَضَرَ مِنْهَا

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

فَقَالَ ع أَنْتَ رَسُولِي إِلَيْهَا بِذَلِكَ فَمُرَّهَا بِهِ فَقَالَ لَهُ الْيُونَانِيُّ مَا أَمَرَهُ أَمِيرُ الْمُؤْمِنِينَ ع- فَأَخْلَتْ وَ أُبْسِرَتْ وَ اصْفَرَّتْ وَ احْمَرَّتْ وَ تَرْطَبَتْ وَ تَقْلَتْ أَعْدَاقُهَا
بِرُطْبِهَا

Ali^{asws} said: 'You be my^{asws} messenger to it with that and instruct it with it'. The Greek said it to it what Amir-Al-Momineen^{asws} had ordered him, and it sprouted twigs and un-ripened dates, and they became yellow, and red, and ripened, and its twigs became heavy with its dates.

فَقَالَ الْيُونَانِيُّ وَ أُخْرَى أُحِبُّهَا يَفْرُبُ مِنْ يَدِي أَعْدَافُهَا أَوْ تَطُولُ يَدِي لِتَنَالَهَا وَ أَحَبُّ شَيْءٍ إِلَيَّ أَنْ تُنْزَلَ إِلَيَّ أَحَدَهَا وَ تُطَوَّلَ يَدِي إِلَى الْأُخْرَى الَّتِي هِيَ أُخْتُهَا

The Greek said, 'And another thing I would like is to draw nearer its branches in front of me, or elongate my hand so I can grab these, and the most beloved thing to me is that one of them descends to me and my hand elongates to the other which is its counterpart.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَدَّ الْيَدَ الَّتِي تُرِيدُ أَنْ تَنَالَهَا وَ قُلْ يَا مُقَرَّبَ الْبَعِيدِ قَرِّبْ يَدِي مِنْهَا وَ اقْبِضِ الْأُخْرَى الَّتِي تُرِيدُ أَنْ يُتْرَكَ إِلَيْكَ الْعِدْقُ مِنْهَا وَ قُلْ يَا مُسَهِّلَ الْعَسِيرِ سَهِّلْ لِي تَنَاوُلَ مَا يَبْغِدُ عَنِّي مِنْهَا فَمَعَلَ ذَلِكَ وَ قَالَهُ فَطَالَتْ يَمْنَاهُ فَوَصَلَتْ إِلَى الْعِدْقِ وَ انْحَطَّتِ الْأَعْدَاقُ الْأُخْرَى فَسَقَطَتْ عَلَى الْأَرْضِ وَ قَدْ طَالَتْ عَرَاجِينُهَا-

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

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّكَ إِنْ أَكَلْتَ مِنْهَا ثُمَّ لَمْ تُؤْمَرْ بِمَنْ أَظْهَرَ لَكَ عَجَائِبَهَا عَجَلَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْعُقُوبَةِ الَّتِي يَبْتَلِيكَ بِهَا مَا يَعْتَبِرُ بِهِ عُقَلَاءُ خَلْقِهِ وَ جَهْلَاهُمْ

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

فَقَالَ الْيُونَانِيُّ إِلَيَّ إِنْ كَفَّرْتُ بَعْدَ مَا رَأَيْتُ فَقَدْ بَالَعْتُ فِي الْعِبَادِ وَ تَنَاهَيْتُ فِي التَّعَرُّضِ لِلْهَلَاكِ أَشْهَدُ أَنَّكَ مِنْ خَاصَّةِ اللَّهِ صَادِقٌ فِي جَمِيعِ أَقَاوِيلِكَ عَنِ اللَّهِ فَأَمْرِي بِمَا تَشَاءُ أُطِيعُكَ.

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

19- حنص، الإختصاص مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي عُمَيْرٍ عَنْ أَبِيهِ عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي عُمَيْرٍ قَالَ قَالَ الصَّادِقُ ع يَا أَبَانَ كَيْفَ تُنْكِرُ النَّاسُ قَوْلَ أَمِيرِ الْمُؤْمِنِينَ ع لَمَّا قَالَ لَوْ شِئْتُ لَرَفَعْتُ رِجْلِي هَذِهِ فَضَرَبْتُ بِهَا صَدْرَ ابْنِ أَبِي سُفْيَانَ بِالشَّمَامِ فَتَنَكَّسْتُهُ عَنْ سَرِيرِهِ وَ لَا يُنْكِرُونَ تَنَاوُلَ أَصْفَ وَصِيِّ سُلَيْمَانَ عَرْشَ بَلْقَيْسَ وَ إِثْيَانَهُ سُلَيْمَانَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْهِ طَرْفُهُ

(The book) 'Al Ikhtisas' – Muhammad Bin Ali, from his father, from Ali, from his father, from Ibn Abu Umeyr, from Aban Al Ahmar who said,

'Al-Sadiq^{asws} said: 'O Aban! How can the people deny the word of Amir Al-Momineen^{asws} when he^{asws} said: 'If I^{asws} so desire, I^{asws} can raise this leg of mine and strike the son of Abu Sufyan

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

with it in Syria, and overturn him from his throne', and they are not denying that Aasif^{as}, successor^{as} of Suleyman^{as} had taken the throne of Bilquees and came to Suleyman^{as} with it before his glance could return to him^{as}?'

أَلَيْسَ نَبِيَّنَا صَافِئِلَ الْأَنْبِيَاءِ وَ وَصِيَّهُ أَفْضَلَ الْأَوْصِيَاءِ أَفَلَا جَعَلُوهُ كَوْصِيِّ سُلَيْمَانَ حَكَمَ اللَّهُ بَيْنَنَا وَ بَيْنَ مَنْ جَحَدَ حَقَّنَا وَ أَنْكَرَ فَضْلَنَا.

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

⁴¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 116 H 19

CHAPTER 117 – WHAT HAS BEEN REFERRED, FROM HIS^{asws} STRANGE MIRACLES, THROUGH THE STRANGE CHAINS

1- وَجَدْتُ فِي بَعْضِ الْكُتُبِ حَدَّثَنَا مُحَمَّدُ بْنُ زَكَرِيَّا الْعَلَامِيُّ [الْعَلَابِيُّ] قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ الْمَعْرُوفُ بِابْنِ الْمُعَافَا عَنْ وَكَيْعٍ عَنْ زَادَانَ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع- فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أُحِبُّ أَنْ أَرَى مِنْ مُعْجَزَاتِكَ شَيْئًا قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَفْعَلُ إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ

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

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

ثُمَّ قَامَ وَ دَخَلَ مَنْزِلَهُ وَ حَرَجَ إِلَيَّ وَ نَحْتَهُ فَرَسٌ أَدْهَمٌ وَ عَلَيْهِ قَبَاءٌ أَبْيَضٌ وَ قَلَنْسُوَةٌ بَيْضَاءُ ثُمَّ نَادَى يَا قَنْبَرُ أَخْرِجْ إِلَيَّ ذَلِكَ الْفَرَسَ فَأَخْرَجَ فَرَسًا آخَرَ أَدْهَمَ فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ إِلَيْهِ ارْكَبْ يَا أَبَا عَبْدِ اللَّهِ-

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

قَالَ سَلْمَانُ فَرَكِبْتُهُ فَإِذَا لَهُ جَنَاحَانِ مُلْتَصِقَانِ إِلَى جَنْبِهِ قَالَ فَصَاحَ بِهِ الْإِمَامُ صَلَوَاتُ اللَّهِ عَلَيْهِ فَتَعَلَّقَ فِي الْمَوَاءِ وَ كُنْتُ أَسْمَعُ خَفِيفَ أَجْبَحَةِ الْمَلَائِكَةِ وَ تَسْمِيحَهَا تَحْتَ الْعَرْشِ ثُمَّ حَطُّوْنَا عَلَى سَاحِلِ بَحْرِ عُجَاجٍ مُعْطِطِ الْأَمْوَاجِ فَنَظَرُ إِلَيْهِ الْإِمَامُ شَرًّا فَسَكَنَ الْبَحْرُ مِنْ غَلْبَانِهِ

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

فَقُلْتُ لَهُ يَا مَوْلَايَ سَكَنَ الْبَحْرُ مِنْ غَلْبَانِهِ مِنْ نَظْرِكَ إِلَيْهِ فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا سَلْمَانَ حَشِييَ أَنْ أَمَرَ فِيهِ بِأَمْرٍ ثُمَّ قَبَضَ عَلَى يَدِي وَ سَارَ عَلَى وَجْهِ الْمَاءِ وَ الْفَرَسَانِ تَتْبَعَانِنَا لَا يُفُودُهُمَا أَحَدٌ فَوَ اللَّهُ مَا ابْتَلَتْ أَقْدَامُنَا وَ لَا حَوَافِرُ الْحَيْبِلِ

I^{ra} said to him^{asws}, 'O my Master^{asws}! The sea has calmed down from its turbulence, from your^{asws} looking at it!' He^{asws} said: 'O Salman^{ra}! It feared from my^{asws} issuing an order regarding it. Then he^{asws} held my^{ra} hand, and we travel upon the surface of the water, and the two horses would be following us, no one would be guiding them. By Allah^{azwj}! Neither our feet nor the hooves of the horses would get wet!'

قَالَ سَلْمَانٌ فَعَبَّرْنَا ذَلِكَ الْبَحْرَ وَرَفَعْنَا إِلَى جَزِيرَةٍ كَثِيرَةِ الْأَشْجَارِ وَالْأَنْمَارِ وَالْأَطْيَارِ وَالْأَهْمَارِ وَإِذَا شَجَرَةٌ عَظِيمَةٌ بِلَا صَدْعٍ وَلَا زَهْرٍ - فَهَزَّهَا صَلَوَاتُ اللَّهِ عَلَيْهِ بِمَضِيبٍ كَانَ فِي يَدِهِ فَأَنْشَقَّتْ وَخَرَجَ مِنْهَا نَاقَةٌ طُولُهَا ثَمَانُونَ ذِرَاعاً وَعَرْضُهَا أَرْبَعُونَ ذِرَاعاً وَخَلْفَهَا قُلُوصٌ - فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ اذْنُ مِنْهَا وَاشْرَبْ مِنْ لَبَنِهَا

Salman^{ra} said, 'We crossed that sea and we rose to an island with a lot of trees, and the fruits, and the birds, and the rivers. And there was a large tree with neither any cracks nor blossom (of vegetation). He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, shook it with a stick which was in his^{asws} hand, so it split up and a she-camel came out from it. Its length was eighty cubits, and its width was forty cubits, and there were its young one behind her. He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} said: 'Go near it and drink from its milk!'

قَالَ سَلْمَانٌ فَدَنَوْتُ مِنْهَا وَشَرِبْتُ حَتَّى رَوَيْتُ وَكَانَ لَبَنُهَا أَعْدَبَ مِنَ الشَّهْدِ وَالْأَيْنَ مِنَ الرَّبْدِ وَ قَدِ اكْتَفَيْتُ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ هَذَا حَسَنٌ يَا سَلْمَانُ فَعُلْتُ مَوْلَايَ حَسَنٌ فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ تُرِيدُ أَنْ أَرَكَ مَا هُوَ أَحْسَنُ مِنْهُ فَعُلْتُ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ -

Salman^{ra} said, 'I^{ra} went near it and drank until I^{ra} was saturated, and its milk was sweeter than the honey and softer than the butter, and I^{ra} was sufficed. He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, said: 'This is excellent, O Salman^{ra}!' I^{asws} said, 'My^{ra} Master^{asws}, excellent!' He^{asws} may the Salawaat of Allah^{azwj} be upon him^{asws}, said: 'Do you^{ra} want me^{asws} to show you^{ra} what is even more excellent than it?' I^{ra} said, 'Yes, O Amir Al-Momineen^{asws}!'

قَالَ سَلْمَانُ فَتَدَايَ مَوْلَايَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ - اخْرُجِي يَا حَسَنَاءُ قَالَ فَخَرَجَتْ نَاقَةٌ طُولُهَا عِشْرُونَ وَ مِائَةُ ذِرَاعٍ وَعَرْضُهَا سِتُونَ ذِرَاعاً وَرَأْسُهَا مِنَ الْيَاقُوتِ الْأَحْمَرِ وَ صَدْرُهَا مِنَ الْعَنْبَرِ الْأَشْهَبِ وَ قَوَائِمُهَا مِنَ الرَّبْرِجِدِ الْأَخْضَرِ وَ زِمَامُهَا مِنَ الْيَاقُوتِ الْأَصْفَرِ وَ جَنْبُهَا الْأَيْمَنُ مِنَ الذَّهَبِ وَ جَنْبُهَا الْأَيْسَرُ مِنَ الْفِضَّةِ وَ عَرْضُهَا مِنَ اللَّؤْلُؤِ الرَّطْبِ

Salman^{ra} said, 'My^{ra} Master^{asws} Amir Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, called out: 'Come out to me^{asws}, O excellent one!' A she-camel came out, its length was one hundred and twenty cubits, and its width was sixty cubits, and its head was of red ruby, and its chest was of grey Ambergris, and its legs were of green emeralds, and its reins were of yellow sapphire, and its right side was of gold, and its left side was of silver, and its front was of wet pearls.

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا سَلْمَانُ اشْرَبْ مِنْ لَبَنِهَا قَالَ سَلْمَانٌ فَالْتَقَمْتُ الصَّرْعَ فَإِذَا هِيَ تَحْلُبُ عَسَلًا صَافِيًا مُخْلِصًا - فَعُلْتُ يَا سَيِّدِي هَذِهِ لِمَنْ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ هَذِهِ لَكَ وَ لِسَائِرِ الشَّيْعَةِ مِنْ أَوْلِيَائِي

He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, said: 'O Salman^{ra}! Drink for its milk!' Salman^{ra} said, 'I^{ra} swallowed an udder, and there its milk was clear honey. I^{ra} said, 'O my^{ra} Master^{asws}! Who is this for?' He^{asws} may the Salawaat of Allah^{azwj} be upon him^{asws}, said: 'This is for you^{ra} and for rest of the Shias from my^{asws} friends'.

ثُمَّ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ سَلَامُهُ لَهَا ارْجِعِي إِلَى الصَّخْرَةِ وَ رَجَعَتْ مِنَ الْوَقْتِ

Then he^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, and His^{azwj} Greeting, said to it: 'Return to the rock!' And it returned immediately.

وَ سَارَ بِي فِي تِلْكَ الْجَزِيرَةِ حَتَّى وَرَدَ بِي إِلَى شَجَرَةٍ عَظِيمَةٍ عَلَيْهَا طَعَامٌ يَفُوحُ مِنْهُ رَائِحَةُ الْمِسْكِ فَإِذَا بِطَائِرٍ فِي صُورَةِ النَّسْرِ الْعَظِيمِ قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ فَوَتَّبَ ذَلِكَ الطَّائِرُ فَسَلَّمَ عَلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ رَجَعَ إِلَى مَوْضِعِهِ

And he^{asws} travelled with me^{ra} in that island until he^{asws} came with me^{asws} to a large tree. There was some food upon it, the aroma of musk was being emitted from it, and there was a bird in the image of the large eagle. Salman^{ra}, may Allah^{azwj} be Pleased with him^{ra}, said, 'That bird leapt and greeted unto him^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, and returned to its place.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذِهِ الْمَائِدَةُ فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ هَذِهِ مَنْصُوبَةٌ فِي هَذَا الْمَكَانِ لِلتَّبِيعَةِ مِنْ مَوَالِيَّ إِلَى يَوْمِ الْقِيَامَةِ فَقُلْتُ مَا هَذِهِ الطَّائِرُ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَلَكٌ مُوَكَّلٌ بِهَا إِلَى يَوْمِ الْقِيَامَةِ

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

فَقُلْتُ وَخَدَهُ يَا سَيِّدِي فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَجْتَازُ بِهِ الْخُضِرُ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي كُلِّ يَوْمٍ مَرَّةً

I^{ra} said, 'Alone, O my^{ra} Master^{asws}? ' He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, said: 'Al-Khizr^{as}, may the Salawaat of Allah^{azwj} be upon him^{as}, passes by it once during every day'.

ثُمَّ قَبِضَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى يَدَيَّ وَ سَارَ إِلَى بَحْرٍ ثَانٍ فَعَبْرْنَا وَ إِذَا جَزِيرَةٌ عَظِيمَةٌ فِيهَا قَصْرٌ لَبِنَةٌ مِنْ ذَهَبٍ وَ لَبِنَةٌ مِنْ فِصَّةٍ بَيْضَاءَ وَ شُرْفُهَا مِنْ عَقِيقٍ أَصْفَرَ وَ عَلَى كُلِّ رُكْنٍ مِنَ الْقَصْرِ سَبْعُونَ صَقًّا مِنَ الْمَلَائِكَةِ فَأَتَوْا وَ سَلَّمُوا ثُمَّ أَدْرَأَ هُمْ فَرَجَعُوا إِلَى مَوَاضِعِهِمْ

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

قَالَ سَلْمَانُ رَحِمَهُ اللَّهُ تَعَالَى ثُمَّ دَخَلَ أَمِيرَ الْمُؤْمِنِينَ عَ الْقَصْرَ فَإِذْ أَشْجَارٌ وَ أَثْمَارٌ وَ أَثْمَارٌ وَ أَطْيَارٌ وَ أَلْوَانُ النَّبَاتِ فَجَعَلَ الْإِمَامُ صَلَوَاتُ اللَّهِ عَلَيْهِ يَمْشِي فِيهِ حَتَّى وَصَلَ إِلَى آخِرِهِ

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

فَوَقَفَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَلَى بَرَكَةٍ كَانَتْ فِي الْبُسْتَانِ ثُمَّ صَعِدَ عَلَى قَصْرِ فَإِذْ كُرْسِيُّ مِنَ الذَّهَبِ الْأَحْمَرِ فَجَلَسَ عَلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَشْرَفْنَا عَلَى الْقَصْرِ فَإِذَا بَحْرٌ أَسْوَدٌ يُعْظِمُ أَمْوَاجُهُ كَالْجِبَالِ الرَّاسِيَاتِ فَتَطَّرَ صَلَوَاتُ اللَّهِ عَلَيْهِ سُرْرًا فَسَكَنَ مِنْ غَلِيَابِهِ حَتَّى كَانَ كَالْمُدْنِبِ

He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} paused at a pond which was in the orchard. Then he^{asws} ascended to a mansion, and there was a chair of red gold. He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} sat upon it, and we looked at the castle. There was

a black sea, its waves were turbulent like the lofty mountains. He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, looked sternly (at it). It calmed down from its turbulence until it was like the sinner.

فَقُلْتُ يَا سَيِّدِي سَكَنَ الْبَحْرُ مِنْ عِلْيَانِهِ إِلَى نَظَرِهِ إِلَيْهِ- فَقَالَ ع حَشِييَ أَنْ أَمَرَ فِيهِ بِأَمْرٍ أُنْذِرِي يَا سَلْمَانَ أَيُّ بَحْرٍ هَذَا فَقُلْتُ لَا يَا سَيِّدِي فَقَالَ هَذَا الَّذِي عَرِقَ فِيهِ فِرْعَوْنُ وَ مَلَأَهُ الْمُدْنِيَّةُ حَمَلَهَا جَنَاحُ جِبْرَائِيلَ ع ثُمَّ رَجَعَهَا فِي هَذَا الْبَحْرِ فَهُوَ يَهْوِي لَا يَبْلُغُ قَرَارَهُ إِلَى يَوْمِ الْقِيَامَةِ

I^{ra} said, 'O my^{ra} Master^{asws}! The sea calmed down from its turbulent by your^{asws} looking at it!' He^{asws} said: 'It feared from my^{asws} issuing an order regarding it. Do you^{ra} know, O Salman^{ra}, which sea this is?' I^{ra} said, 'No, O my^{ra} Master^{asws}!' He^{asws} said: 'He is the one in which Pharaoh^{la} had drowned, the sins have filled it. It was carried upon the wings of Jibraeel^{as}. Then he^{as} crammed these in this sea, so it collapsed, and will not reach its tranquillity up to the Day of Qiyamah'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ سَرْنَا فَرَسَخِينَ فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا سَلْمَانَ لَقَدْ سَرْنَا حَمْسِينَ أَلْفَ فَرَسَخٍ وَ دُرْتُ حَوْلَ الدُّنْيَا عَشْرَ مَرَّاتٍ فَقُلْتُ يَا سَيِّدِي كَيْفَ هَذَا

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

قَالَ ع إِذَا كَانَ ذُو الْقُرْنَيْنِ طَافَ شَرْقَهَا وَ غَرْبَهَا وَ بَلَغَ إِلَى سَدِّ يَأْجُوجَ وَ مَأْجُوجَ فَأَتَى يَتَعَدَّرُ عَلَيَّ وَ أَنَا أَمِيرُ الْمُؤْمِنِينَ- وَ خَلِيفَةُ رَبِّ الْعَالَمِينَ يَا سَلْمَانَ أَمَا قَرَأْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ- فَقُلْتُ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

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

فَقَالَ ع أَنَا ذَلِكَ الْمُرْتَضَى مِنَ الرَّسُولِ الَّذِي أَظْهَرَهُ اللَّهُ عَزَّ وَ جَلَّ عَلَى غَيْبِهِ أَنَا الْعَالِمُ الرَّبَّائِي أَنَا الَّذِي هَوَّنَ اللَّهُ عَلَيَّ الشَّدَائِدَ فَطَوَى لَهُ الْجَبَدَ

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

قَالَ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ فَسَمِعْتُ صَائِحًا يَصِيحُ فِي السَّمَاءِ أَسْمَعُ الصَّوْتِ وَ لَا أَرَى الشَّخْصَ وَ هُوَ يَقُولُ صَدَقْتَ أَنْتَ الصَّادِقُ الْمُصَدِّقُ صَلَوَاتُ اللَّهِ عَلَيْكَ

Salman^{ra}, may Allah^{azwj} be Pleased with him^{ra}, said, 'I^{ra} heard a shout being shouted with in the sky. I^{ra} heard the voice and could not see the person, and he was saying: 'You^{asws} speak the truth! You^{asws} are the truthful! The ratified! May the Salawaat of Allah^{azwj} be upon you^{asws}!'

قَالَ ثُمَّ تَحَضَّ صَلَوَاتُ اللَّهِ عَلَيْهِ فَرَكَبَ الْفَرَسَ وَ رَكِبَتْ مَعَهُ وَ صَاحَ بِمَا فَطَّرَا فِي الْمَوَاءِ ثُمَّ حَطَّوْنَا عَلَى بَابِ الْكُوفَةِ هَذَا كُلُّهُ وَ قَدْ مَضَى مِنَ اللَّيْلِ ثَلَاثَ سَاعَاتٍ

He^{ra} said, 'Then he^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, got up. He^{asws} rode the horse, and I^{ra} rode with him^{asws}, and he^{asws} shouted at them, and they flew in the air. Then we stepped at the door of Al-Kufa. All this and three hours had passed from the night.

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَا سَلْمَانَ الْوَيْلُ كُلُّ الْوَيْلِ لِمَنْ لَا يَعْرِفُنَا حَقَّ مَعْرِفَتِنَا وَ أَنْكَرَ وَلَا يَتَنَا أَيُّمَا أَفْضَلُ مُحَمَّدٌ ص أَمْ سُلَيْمَانُ ع فُلْتُ بِلِ مُحَمَّدٌ ص

He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, said to me^{ra}: 'O Salman^{ra}! The woe of all woes will be for the one who does not recognise us^{asws} as is the right of our^{asws} being recognised and denies our^{asws} Wilayah. Which of the two is superior, Muhammad^{saww} or Suleyman^{as}? I^{ra} said, 'But (it is) Muhammad^{saww}'.

ثُمَّ قَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَهَذَا آصَفُ بِنُ بَرِّحِيَا قَدَرُ أَنْ يَحْمِلَ عَرْشَ بَلْقَيْسَ مِنْ فَارِسَ بِطَرْفَةِ عَيْنٍ وَ عِنْدَهُ عِلْمُ الْكِتَابِ- وَ لَا أَفْعَلُ أَنَا ذَلِكَ وَ عِنْدِي مِائَةٌ كِتَابٍ وَ أَرْبَعَةٌ وَ عِشْرُونَ كِتَابًا

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

أَنْزَلَ اللَّهُ تَعَالَى عَلَى شَيْثِ بْنِ آدَمَ عِ خَمْسِينَ صَحِيفَةً وَ عَلَى إِدْرِيسَ النَّبِيِّ عِ ثَلَاثِينَ صَحِيفَةً وَ عَلَى نُوحٍ عِ عِشْرِينَ صَحِيفَةً وَ عَلَى إِبْرَاهِيمَ عِ عِشْرِينَ صَحِيفَةً وَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ وَ الْفُرْقَانَ

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

فَقُلْتُ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ هَكَذَا يَكُونُ الْإِمَامُ فَقَالَ عِ إِنَّ الشَّكَّ فِي أُمُورِنَا وَ عُلُومِنَا كَالْمُمْتَرِي فِي مَعْرِفَتِنَا وَ حُقُوقِنَا قَدْ فَرَضَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فِي غَيْرِ مَوْضِعٍ وَ بَيَّنَّ فِيهِ مَا وَجَبَ الْعَمَلُ بِهِ وَ هُوَ غَيْرُ مَكْشُوفٍ

I^{ra} said, 'You^{ra} speak the truth, O Amir Al-Momineen^{asws}! That is how the (real) Imam^{asws} happens to be'. He^{asws} said: 'The doubter in our^{asws} matters, and our^{asws} knowledge, is like the one suspicious regarding our^{asws} recognition and our^{asws} rights Allah^{azwj} Mighty and Majestic has Imposed in His^{azwj} Book in (many) other places, and Explained in it what Obligates the deeds with, and it is not yet uncovered''⁴²

وَ مِنْهُ أَيْضًا رَوَى الْأَصْبَعِيُّ بِنُ بُنَاتَةَ قَالَ: كُنْتُ يَوْمًا مَعَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع- إِذْ دَخَلَ عَلَيْهِ نَفَرٌ مِنْ أَصْحَابِهِ مِنْهُمْ أَبُو مُوسَى الْأَشْعَرِيُّ- وَ عَبْدُ اللَّهِ بِنُ مَسْعُودٍ وَ أَنَسُ بِنُ مَالِكٍ- وَ أَبُو هُرَيْرَةَ وَ الْمُغِيرَةُ بِنُ شُعْبَةَ- وَ حَدِيثُهُ بِنُ الْيَمَانِ وَ غَيْرُهُمْ

And from him as well, reported by Al Asbgh Bin Nubata who said,

⁴² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 117 H 1 a

‘One day I was with our Master^{asws} Amir Al-Momineen^{asws}, when a number of his^{asws} companions entered, from them were Abu Musa Al-Ashari, and Abdullah Bin Masoud, and Anas Bin Malik, and Abu Hureyra, and Al-Mugheira Bin Sho’ba, and Huzeyfa Bin Al-Yamani and others.

فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَرِنَا شَيْئاً مِنْ مُعْجَزَاتِكَ الَّتِي خَصَّكَ اللَّهُ بِهَا فَقَالَ عَ مَا أَنْتُمْ ذَلِكَ وَمَا سُئِلْتُمْ عَمَّا لَا تَرْضَوْنَ بِهِ وَاللَّهُ تَعَالَى يَقُولُ وَعِزِّي وَ جَلَالِي وَ اِرْتِفَاعِ مَكَانِي إِلَيَّ لَا أُعَذِّبُ أَحَداً مِنْ خَلْقِي إِلَّا بِحُجَّةٍ وَ بُرْهَانٍ وَ عِلْمٍ وَ بَيَانٍ لِأَنَّ رَحْمَتِي سَبَقَتْ غَضَبِي وَ كَتَبْتُ الرَّحْمَةَ عَلَيَّ

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

فَأَنَا الرَّاحِمُ الرَّحِيمُ وَ أَنَا الْوَدُودُ الْعَلِيُّ وَ أَنَا الْمَنَّانُ الْعَظِيمُ وَ أَنَا الْعَزِيزُ الْكَرِيمُ فَإِذَا أَرْسَلْتُ رَسُولاً أَعْطَيْتُهُ بُرْهَاناً وَ أَنْزَلْتُ عَلَيْهِ كِتَاباً فَمَنْ آمَنَ بِي وَ بِرَسُولِي فَأُولَئِكَ هُمُ الْمُفْلِحُونَ الْفَائِزُونَ وَ مَنْ كَفَرَ بِي وَ بِرَسُولِي فَأُولَئِكَ هُمُ الْخَاسِرُونَ الَّذِينَ اسْتَحَقُّوا عَذَابِي

I^{azwj} am the Beneficent, the Merciful, and I^{azwj} am the Loving, the Exalted, and I^{azwj} am the Benefactor, the Magnificent, and I^{azwj} and the Mighty, the Benevolent. So, whenever I^{azwj} Sent a Messenger^{as}, I^{azwj} Give him^{as} Proofs and Reveal the Book unto him^{as}. So, the one who believes in Me^{azwj} and My^{azwj} Messenger^{as}, so those, they would be the successful, the winners; and one who disbelieves Me^{azwj} and My^{azwj} Messenger^{as}, so those, they would be the losers, the ones who would be deserving My^{azwj} Punishment!”

فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ آمَنَّا بِاللَّهِ وَ بِرَسُولِهِ وَ تَوَكَّلْنَا عَلَيْهِ فَقَالَ عَلِيُّ ع اللَّهُمَّ اشْهَدْ عَلَيَّ عَ مَا يَقُولُونَ وَ أَنَا الْعَلِيمُ الْحَبِيرُ بِمَا يَقُولُونَ ثُمَّ قَالَ ع قُومُوا عَلَيَّ اسْمِ اللَّهِ وَ بَرَكَاتِهِ

They said, ‘O Amir Al-Momineen^{asws}! We believe in Allah^{azwj}, and His^{azwj} Rasool^{saww}, and we are relying upon Him^{azwj}. Ali^{asws} said: ‘O Allah^{azwj}! Be Witness upon what they are saying, and I^{asws} am the all-knowing, the informed with what they are doing’. Then he^{asws} said: ‘Arise, upon the Name of Allah^{azwj} and His^{azwj} Blessings!’

قَالَ فَمَنْنَا مَعَهُ حَتَّى أَتَى بِالْجَبَانَةِ وَ لَمْ يَكُنْ فِي ذَلِكَ الْمَوْضِعِ مَاءٌ قَالَ فَتَنْظَرْنَا فَإِذَا رَوْضَةٌ خَضْرَاءُ ذَاتُ مَاءٍ وَ إِذَا فِي الرِّوْضَةِ عُذْرَانٌ وَ فِي الْعُذْرَانِ حَيْثَانٌ فَقُلْنَا وَ اللَّهُ إِنَّهَا لَدَلَالَةُ الْإِمَامَةِ فَأَرِنَا غَيْرَهَا يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِلَّا قَدْ أَدْرَكْنَا بَعْضَ مَا أَرَدْنَا

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

فَقَالَ ع حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ ثُمَّ أَشَارَ بِيَدِهِ الْعُلْيَا نَحْوَ الْجَبَانَةِ فَإِذَا فُصُورٌ كَثِيرَةٌ مَكَلَّلَةٌ بِالذُّرِّ وَ الْيَاقُوتِ وَ الْجَوَاهِرِ وَ أَبْوَاهُهَا مِنَ الزَّرْبَجَدِ الْأَخْضَرِ وَ إِذَا فِي الْفُصُورِ حُورٌ وَ غِلْمَانٌ وَ أَهْجَارٌ وَ أَشْجَارٌ وَ طُيُورٌ وَ نَبَاتٌ كَثِيرَةٌ

He^{asws} said: 'Allah^{azwj} Suffices me and is the best Protector!' Then he^{asws} indicated by his^{asws} hand higher towards Al-Jabbana. There were a lot of castles embedded with the gems, and the sapphire, and the jewels, and its doors were of green emeralds, and in the castles, there were Houries, and servants, and rivers, and trees, and birds, and a lot of vegetation.

فَبَقِينَا مُتَحَيِّرِينَ مُتَعَجِّبِينَ وَإِذَا وَصَّافِيَةٌ وَجَوَارٍ وَوَلَدَانٌ وَغِلْمَانٌ كَاللُّؤْلُؤِ الْمَكُونِ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ اِسْتَدَّ شَوْفُنَا إِلَيْكَ وَ إِلَى شَيْعَتِكَ وَ أَوْلِيَانِكَ فَأَوْمَأَ إِلَيْهِمْ بِالسُّكُوتِ ثُمَّ رَكَضَ الْأَرْضَ بِرِجْلِهِ فَانْفَلَقَتِ الْأَرْضُ عَنْ عُنُقٍ مِنْ يَأْفُوتِ أَحْمَرَ

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

فَارْتَمَى إِلَيْهِ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى نَبِيِّهِ ص ثُمَّ قَالَ عَمَّضُوا أَعْيُنَكُمْ فَعَمَّضْنَا أَعْيُنَنَا فَسَمِعْنَا خَفِيفَ أَجْحِجَةِ الْمَلَائِكَةِ بِالسَّبِيحِ وَ التَّهْلِيلِ وَ التَّحْمِيدِ وَ التَّعْظِيمِ وَ التَّمْجِيسِ ثُمَّ قَامُوا بَيْنَ يَدَيْهِ قَالُوا مُرْنَا بِأَمْرِكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ خَلِيفَةَ رَبِّ الْعَالَمِينَ صَلَوَاتُ اللَّهِ عَلَيْكَ

He^{asws} advanced to it. He^{asws} praised Allah^{azwj} and praised upon Him^{azwj} and sent Salawaat upon His^{azwj} Prophet^{saww}. Then he^{asws} said: 'Close your eyes!' We closed our eyes. We heard the soft flapping of the wings of Angels with the glorifying (Allah^{azwj}) and extolling the Holiness, and the praising, and the magnifying, and the sanctifying (Allah^{azwj}). Then they stood up in front of him^{asws} and said, 'Order us with your^{asws} orders, O Amir Al-Momineen^{asws}, and caliph of Lord^{azwj} of the worlds, may the Salawat of Allah^{azwj} be upon you^{asws}!'

فَقَالَ ع يَا مَلَائِكَةَ رَبِّي ابْثُونِي السَّاعَةَ بِإِبْلِيسِ الْأَبَالِسَةِ وَ فِرْعَوْنَ الْفِرَاعِيَةِ

He^{asws} said: 'O Angels of my^{asws} Lord^{azwj}! Come to me right now with Iblees^{la} of the Satans^{la}, and Pharaoh^{la} of the Pharaohs^{la}!'

قَالَ فَوَ اللَّهُ مَا كَانَ بِأَسْرَعٍ مِنْ طَرْفَةِ عَيْنٍ حَتَّى أَحْضَرُوهُ عِنْدَهُ فَقَالَ ع ارْثَعُوا أَعْيُنَكُمْ قَالَ فَرَفَعْنَا أَعْيُنَنَا وَ نَحْنُ لَا نَسْتَطِيعُ أَنْ نَنْظُرَ إِلَيْهِ مِنْ شُعَاعِ نُورِ الْمَلَائِكَةِ فَعُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ اللَّهُ اللَّهُ فِي أَبْصَارِنَا فَمَا نَنْظُرُ شَيْئاً الْبَتَّةَ وَ سَمِعْنَا صَلْصَلَةَ السَّلَاسِلِ وَ اصْطِرْكَكَ الْأَغْلَالِ وَ هَبَّتْ رِيحٌ عَظِيمَةٌ

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

فَقَالَتِ الْمَلَائِكَةُ يَا خَلِيفَةَ اللَّهِ زِدِ الْمَلْعُونَ لَعْنَةً وَ ضَاعِفْ عَلَيْهِ الْعَذَابَ فَعُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ اللَّهُ اللَّهُ فِي أَبْصَارِنَا وَ مَسَامِعِنَا فَوَ اللَّهُ مَا نَقْدِرُ عَلَى اخْتِمَالِ هَذَا السِّبِّ وَ الْقُدْرِ

The Angels said, 'O caliph of Allah^{azwj}! Add the curse of the Accursed and multiply the Punishment upon him^{la}!' We said, 'O Amir Al-Momineen^{asws}! Allah^{azwj}! Allah^{azwj} regarding our sights and our hearing! We are not able upon enduring this secret and the destiny!'

قَالَ فَلَمَّا جَرُّهُ بَيْنَ يَدَيْهِ قَامَ وَ قَالَ وَآ وَيْلَاهُ مِنْ ظُلْمِ آلِ مُحَمَّدٍ وَآ وَيْلَاهُ مِنْ اجْتِرَائِي عَلَيْهِمْ ثُمَّ قَالَ يَا سَيِّدِي ارْحَمْنِي فَإِنِّي لَا أَخْتِمِلُ هَذَا الْعَذَابَ

He (the narrator) said, 'When they dragged him^{la} in front of him^{asws}, he^{la} stood and said, 'Aah the doom from having been unjust to the Progeny^{asws} of Muhammad^{saww}! Aah the doom from my having been audacious upon them^{asws}!' Then he^{la} said, 'O my Master^{asws}! Have mercy on me^{la} for I^{la} cannot bear this Punishment!'

فَقَالَ ع لَا رَحْمَكَ اللَّهُ وَ لَا عَفْرَ لَكَ أَيُّهَا الرَّجْسُ النَّجْسُ الْحَيْثُ الْمُحِبُّ الشَّيْطَانُ ثُمَّ انْتَفَت إِلَيْنَا وَ قَالَ ع أَنْتُمْ تَعْرِفُونَ هَذَا بِاسْمِهِ وَ جِسْمِهِ فَلَنَا نَعْم يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ ع سَلُوهُ حَتَّى يُخْبِرَكُمْ مَنْ هُوَ

He^{asws} said: 'May Allah^{azwj} have no Mercy on you^{la}, O you unclean, the filth, the wicked, the wicked, the Satan^{la}!' Then he^{asws} turned towards us and said: 'Are you recognising this one with his^{la} name and his^{la} body?' We said, 'Yes, O Amir Al-Momineen^{asws}!' He^{asws} said: 'Ask him^{la} until he^{la} informs you, who he^{la} is'.

فَقَالُوا مَنْ أَنْتَ فَقَالَ أَنَا إِبْلِيسُ الْأَبْلَسَةُ وَ فِرْعَوْنُ هَذِهِ الْأُمَّةِ أَنَا الَّذِي جَحَدْتُ سَيِّدِي وَ مَوْلَايَ أَمِيرَ الْمُؤْمِنِينَ وَ خَلِيفَةَ رَبِّ الْعَالَمِينَ وَ أَنْكَرْتُ آيَاتِهِ وَ مُعْجَزَاتِهِ

They said, 'Who are you^{la}?' He^{la} said: 'I^{la} am Iblees^{la} of the Satans^{la} and Pharaoh^{la} of this community. I^{la} am the one who rejected my^{la} Master^{asws} Amir Al-Momineen^{asws} and caliph of Lord^{azwj} of the worlds, and denied his^{asws} signs, and his^{asws} miracles'.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا قَوْمَ غَمَضُوا أَعْيُنَكُمْ فَعَمَّضْنَا أَعْيُنَنَا فَتَكَلَّمْ ع بِكَلَامِ أَحَقِّي فَإِذَا نَحْنُ فِي الْمَوْضِعِ الَّذِي كُنَّا فِيهِ لَا قُصُورَ وَ لَا مَاءَ وَ لَا عُذْرَانَ وَ لَا أَشْجَارَ

Then Amir Al-Momineen^{asws} said: 'O people! Close your eyes!' We closed our eyes. He^{asws} spoke with a soft speech, and there, we were in the place which we had been. There was neither any castle, nor water, nor rivers, nor trees.

قَالَ الْأَصْبَعُ بْنُ نُبَاتَةَ رَضِيَ اللَّهُ عَنْهُ وَ الَّذِي أَكْرَمَنِي بِمَا رَأَيْتُ مِنْ تِلْكَ الدَّلَائِلِ وَ الْمُعْجَزَاتِ مَا تَفَرَّقَ الْقَوْمُ حَتَّى ارْتَابُوا وَ شَكُّوا وَ قَالَ بَعْضُهُمْ سِحْرٌ وَ كِهَانَةٌ وَ إِفْكٌ

Al-Asbagh Bin Nubata, may Allah^{azwj} be Pleased with him, said, 'By the One^{azwj} Who Honoured me with what I saw from those evidence and the miracles! The people did not disperse until they were suspicious and doubted, and some of them said, 'Sorcery', and 'Soothsaying', and 'Blatant lie!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ بَنِي إِسْرَائِيلَ لَمْ يُعَاقَبُوا وَ لَمْ يُمَسَّحُوا إِلَّا بَعْدَ مَا سَأَلُوا الْآيَاتِ وَ الدَّلَالَاتِ فَقَدْ حَلَّتْ عُقُوبَةُ اللَّهِ بِهِمْ وَ الْآنَ حَلَّتْ لَعْنَةُ اللَّهِ فِيكُمْ وَ عُقُوبَتُهُ عَلَيْكُمْ

Amir Al-Momineen^{asws} said: 'The children of Israel were not punished and were not morphed until after they had asked for the signs and the evidence. So, the punishment was released with them, and now, the Curse of Allah^{azwj} is released among you all, and His^{azwj} Punishment'.

قَالَ الْأَصْبَعُ بْنُ نُبَاتَةَ رَضِيَ اللَّهُ عَنْهُ إِنَّي أَيْقَنْتُ أَنَّ الْعُقُوبَةَ حَلَّتْ بِتَكْذِيبِهِمُ الدَّلَالَاتِ وَ الْمُعْجَزَاتِ.

Al-Asbagh Bin Nubata, may Allah^{azwj} be Pleased with him, said, 'I was convinced that the punishment would be released due to their having belied the evidence and the miracles'.⁴³

عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ جَالِسًا بِمَسْجِدِ الْكُوفَةِ وَ لَمْ يَكُنْ سِوَايَ أَحَدًا فِيهِ وَ إِذَا هُوَ يَقُولُ صَدَقِيهِ صَدَقِيهِ فَالْتَفَتُ يَمِينًا وَ شِمَالًا فَلَمْ أَرِ أَحَدًا فَبَقِيْتُ مُتَعَجِّبًا

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

فَقَالَ لِي يَا عَمَّارُ كَأَنِّي بِكَ تَقُولُ لِمَنْ يُكَلِّمُ عَلَيَّ فَقُلْتُ هُوَ كَذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ ارْفَعْ رَأْسَكَ فَرَفَعْتُ رَأْسِي وَ إِذَا أَنَا بِحِمَامَتَيْنِ يَتَجَاوَبَانِ

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

فَقَالَ لِي يَا عَمَّارُ أَ تَدْرِي مَا تَقُولُ إِحْدَاهُمَا لِلْآخَرَى فَقُلْتُ لَا وَ عَيْشَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ تَقُولُ الْأُنثَى لِلذَّكَرِ أَأَنْتِ اسْتَبَدَلْتِ بِي غَيْرِي وَ هَجَرْتَنِي وَ أَحَدْتِ سِوَايَ وَ هُوَ يَخْلِفُ لَهَا وَ يَقُولُ مَا فَعَلْتَ ذَلِكَ وَ هِيَ تَقُولُ مَا أَصَدَّقْتُكَ

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

فَقَالَ لَهَا وَ حَتَّى هَذَا الْقَاعِدِ فِي هَذَا الْجَمَاعِ مَا اسْتَبَدَلْتُ بِكَ سِوَاكَ وَ لَا أَحَدْتُ غَيْرَكَ فَهَمَّتْ أَنْ تُكَذِّبَهُ فَقُلْتُ لَهَا صَدَقِيهِ صَدَقِيهِ

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

قَالَ عَمَّارٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَا عَلِمْتُ أَحَدًا يَعْلَمُ مَنْطِقَ الطَّيْرِ إِلَّا سُلَيْمَانَ بْنَ دَاوُدَ ع- فَقَالَ لَهُ يَا عَمَّارُ وَ اللَّهُ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ ع- سَأَلَ اللَّهَ تَعَالَى بِنَا أَهْلِ الْبَيْتِ حَتَّى عَلَّمَ مَنْطِقَ الطَّيْرِ

Ammar^{ra} said, 'O Amir Al-Momineen^{asws}! I do not know of anyone who knows the talk of birds except Suleyman^{as} Bin Dawood^{as}'. He^{asws} said to him^{ra}: 'O Ammar^{ra}! By Allah^{azwj}! Suleyman^{as} Bin Dawood^{as} had asked Allah^{azwj} the Exalted through us^{asws}, People^{asws} of the Household, until He^{azwj} was Taught the speech of bird'.⁴⁴

⁴³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 117 H 1 b

⁴⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 117 H 1 c

باب 118 أسلحته و ملايسه و مراكبه و لوانه و ساتر ما يتعلق به صلوات الله عليه من أشباه ذلك

CHAPTER 118 – HIS^{asws} WEAPONS, AND HIS^{asws} CLOTHING, AND HIS^{asws} RIDING ANIMAL, AND HIS^{asws} FLAG, AND REST OF WHAT IS LINKED TO WITH HIM^{asws}, MAY THE SALAWAAT OF ALLAH^{azwj} BE UPON HIM^{asws}, FROM WHAT RESEMBLES THAT

1- قب، المناقب لابن شهر آشوب تفسیر السیدی عن أبي صالح عن ابن عباس في قوله تعالى و أنزلنا الحديد قال أنزل الله آدم من الجنة معه ذو الفقار خلق من ورق آس الجنة

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

'Regarding Words of the Exalted: **And We Sent down the iron [57:25]**. He said, 'Allah^{azwj} Sent Adam^{as} down from the Paradise, with him^{as} was (the sword) Zulfiqar having been Created from a leaf of maple of Paradise.

ثم قال فيه ناس شديد فكان به يجارب آدم أعداءه من الجن و الشياطين و كان عليه مكتوباً لا يزال أنبيائي يجاربون به نبي بعد نبي و صديق بعد صديق حتى يرثه أمير المؤمنين ع فيحارب به عن النبي الأبي

Then He^{azwj} Said: '**wherein is severe violence** – Adam^{as} used to fight against his^{as} enemies with it, from the Jinn and the Satans^{la}. And there was inscribed upon it: "My^{azwj} Prophets^{as} will not cease to fight with it, Prophet^{as} after Prophet^{as}, and truthful after truthful" – until Amir Al-Momineen^{asws} inherited it, so he^{asws} fought with it on behalf of the Ummi Prophet^{saww}.

و منافع للناس لمحمد ص و علي إن الله قوي عزيز منيع من التهمة بالكفار بعلي بن أبي طالب ع.

and benefits for the people, - to Muhammad^{saww} and Ali^{asws} - **Surely Allah is Strong, Mighty [57:25]** – Protecting from the vengeance with the Kafirs by Ali^{asws} Bin Abu Talib^{asws}'⁴⁵

و قد روى كافة أصحابنا أن المراد بهذه الآية ذو الفقار أنزل من السماء على النبي ص فأعطاه علياً.

And it is reported by all of our companions,

'The intended with this Verse is Zulfiqar having descended from the sky unto the Prophet^{saww}, so he^{saww} gave it to Ali^{asws}.

و سئل الرضا ع من أين هو فقال هبط به جبرئيل من السماء و كان حليته من فضة و هو عندي

And Al-Reza^{asws} was asked, 'Where is it from?' He^{asws} said: 'Jibraeel^{as} had descended with it from the sky, and its appearance is of silver, and it is in my^{asws} possession'.

⁴⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 1

وَقِيلَ أَمْرٌ جِبْرَائِيلُ عَ أَنْ يَتَّخِذَ مِنْ صَنَمٍ حَدِيدٍ فِي الْيَمَنِ فَذَهَبَ عَلَيَّ وَكَسَّرَهُ فَأَتَّخِذَ مِنْهُ سَيْفَانِ مِخْدَمٌ وَ دُو الْفَقَّارِ وَ طَبَعَهُمَا عُمَيْرُ الصَّيْقَلِ

And it is said Jibraeel^{as} was Commanded to take an iron idol from Al-Yemen. Ali^{asws} went and broke it and took (forged) two swords from it (called) 'Mikhdam' and 'Zulfiqar', and these were forged by Umeyr Al-Sayqal.

وَقِيلَ صَارَ إِلَيْهِ يَوْمَ بَدْرٍ أَخَذَهُ مِنَ الْعَاصِ بْنِ مُنَبِّهِ السَّهْمِيِّ وَ قَدْ قَتَلَهُ وَ قِيلَ كَانَ مِنْ هَدَايَا بِلْقَيْسَ إِلَى سُلَيْمَانَ وَ قِيلَ أَخَذَهُ مِنْ مُنَبِّهِ بْنِ الْحَجَّاجِ السَّهْمِيِّ - فِي غَزَاةِ بَنِي الْمُصْطَلِقِ بَعْدَ أَنْ قَتَلَهُ

And it is said, 'It came to him^{asws} on the Day of Badr, from Al-Aas Munabbih Al-Sahmy, and he^{asws} had killed him'. And it is said, 'It was from the gifts by Bilqeas to Suleyman^{as}'. And it is said, 'He^{asws} had taken it from Munabbih Bin Al-Hajjaj Al-Sahmy in the battle of the clan of Al-Mustaliq after having killed him.

وَقِيلَ كَانَ سَعَفَ نَخْلٍ نَفَثَ فِيهِ النَّبِيُّ ص فَصَارَ سَيْفًا وَ قِيلَ صَارَ إِلَى النَّبِيِّ ص يَوْمَ بَدْرٍ فَأَعْطَاهُ عَلِيًّا - ثُمَّ كَانَ مَعَ الْحَسَنِ ثُمَّ مَعَ الْحُسَيْنِ إِلَى أَنْ بَلَغَ الْمُهَدِيِّ ع.

And it is said, 'It was a branch of a palm tree. The Prophet^{saww} blew in it, so it became a sword'. And it is said, 'It came to the Prophet^{saww} on the day of Badr, so he^{saww} have it to Ali^{asws}. Then it was with Al-Hassan^{asws}, then with Al-Husayn^{asws}, until it reached Al-Mahdi^{asws}'.⁴⁶

سُئِلَ الصَّادِقُ ع لِمَ سُمِّيَ دُو الْفَقَّارِ فَقَالَ إِنَّمَا سُمِّيَ دُو الْفَقَّارِ لِأَنَّهُ مَا ضَرَبَ بِهِ أَمِيرُ الْمُؤْمِنِينَ أَحَدًا إِلَّا افْتَقَرَ فِي الدُّنْيَا مِنَ الْحَيَاةِ وَ فِي الْآخِرَةِ مِنَ الْجَنَّةِ.

Al-Sadiq^{asws} was asked, 'Why was Zulfiqar named as such?' He^{asws} said; 'But rather Zulfiqar was named as such because Amir Al-Momineen^{asws} did not strike anyone except he became devoid of life in the world and devoid of Paradise in the Hereafter'.⁴⁷

عَلَانُ الْكُلَيْبِيُّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا سُمِّيَ سَيْفُ أَمِيرِ الْمُؤْمِنِينَ ع دُو الْفَقَّارِ - لِأَنَّهُ كَانَ فِي وَسْطِهِ حَظَّةٌ فِي طُولِهِ مُشَبَّهَةٌ بِفَقَّارِ الظَّهْرِ وَ زَعَمَ الْأَصْمَعِيُّ أَنَّهُ كَانَ فِيهِ ثَمَانِي عَشْرَةَ فِقَارَةً.

Allan Al-Kulayni raising it to, Abu Abdullah^{asws} having said: 'But rather, the sword of Amir Al-Momineen^{asws} was named as Zulfiqar because there was a line along its length resembling 'Fiqar' (backbone) of the back, and Al-Asmaie claimed that there were eighteen lines in it'.⁴⁸

تَارِيخُ أَبِي يَعْقُوبَ كَانَ طُولُهُ سَبْعَةَ أَشْبَارٍ وَ عَرْضُهُ شِبْرٌ فِي وَسْطِهِ كَالْفَقَّارِ.

(The book) 'Tareekh' of Abu Yaqoub, 'Its length was of seven palms width, and with width was one palm's width, and its middle was like the backbone'.⁴⁹

أَبُو عَبْدِ اللَّهِ ع نَظَرَ رَسُولُ اللَّهِ ص إِلَى جِبْرَائِيلَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ عَلَى كُرْسِيِّ مِنْ ذَهَبٍ وَ هُوَ يَقُولُ لَا سَيْفَ إِلَّا دُو الْفَقَّارِ وَ لَا فَتَى إِلَّا عَلَيَّ.

⁴⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 2

⁴⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 3

⁴⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 4

⁴⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 5

Abu Abdullah^{asws}: ‘Rasool-Allah^{saww} looked at Jibraeel^{as} being between the sky and the earth (sitting) upon a chair of gold, and he^{as} was saying: ‘There is no sword like Zulfiqar and there is no youth like Ali^{asws}’.⁵⁰

القاضي أبو بكر الجعابي بإسناده عن الصادق ع نادى ملك من السماء يوم أُحد يُقال له رضوان لا سيف إلا ذو الفقار ولا فتى إلا عليّ.

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

و مثله في إرشاد المفيد و أمالي الطوسي عن عكرمة و أبي رافع و قد رواه السمعاني في فضائل الصحابة و ابن بطّة في الإبانة إلا أنّهما قالوا يوم بدرٍ -.

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

دزعه ع رآه قيس بن سعد الهمداني في الحرب و عليه ثوبان فقال يا أمير المؤمنين في مثل هذا الموضع

His^{asws} armour –

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

فقال نعم يا قيس إنه ليس من عبد إلا و له من الله حافظ و واقية ملكان يحفظانه من أن يسقط من رأس جبل أو يقع في بئر فإذا نزل القضاة خلبا بينه و بين كل شيء

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

و كان مكتوباً على دزعه ع

يَوْمٌ لَا يُقَدَّرُ أَمْ يَوْمٌ قَدَّرَ -

يَوْمٌ قَدْ قَدَّرَ لَا يُغْنِي الْحَدْرَ -

أَيُّ يَوْمِي مِنَ الْمَوْتِ أَوْرُ -

يَوْمٌ لَا يُقَدَّرُ لَا أَحْسَى الْوَعَى -

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

⁵⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 6

⁵¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 7

⁵² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 8

و رُوِيَ أَنَّ دِرْعَهُ عَ كَانَتْ لَا فَبَّ لَهَا أَيُّ لَا ظَهَرَ لَهَا فَقِيلَ فِي ذَلِكَ فَقَالَ إِنَّ وَ لَيْتُ فَلَا وَأَلْتُ أَيُّ نَجُوتُ

And it is reported that his^{asws} armour was such, there was no cover for it, i.e., no back part for it. It was said regarding that. He^{asws} said: 'If I^{asws} were to turn around, I^{asws} will not be turned around from, i.e., saved''.

وَ كَانَ لَهُ مِثْلَ الدَّرَاهِمِ سَائِلٌ عَلَى ظَهْرِهِ فِي الدَّرَجِ كَالسَّطْرِ إِذَا سَطَرَ مَرْكُوبُهُ عَ بَعْلَةً بَيْضَاءَ يُقَالُ لَهَا دُلْدُلٌ أَعْطَاهُ رَسُولُ اللَّهِ صَ وَ إِنَّمَا سُمِّيَتْ دُلْدُلٌ لِأَنَّ النَّبِيَّ صَ لَمَّا اهْتَزَمَ الْمُسْلِمُونَ يَوْمَ حُنَيْنٍ قَالَ دُلْدُلٌ فَوَضَعَتْ بَطْنَهَا عَلَى الْأَرْضِ فَأَخَذَ النَّبِيُّ صَ حَفْنَةً مِنْ تُرَابٍ فَرَمَى بِهَا فِي وُجُوهِهِمْ

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

ثُمَّ أَعْطَاهَا عَلِيًّا عَ وَ ذَلِكَ دُونَ الْفَرَسِ وَ قِيلَ لَهُ لِمَ لَا تَرْكَبُ الْحَيْلَ وَ طَلَابِكَ كَثِيرٌ فَقَالَ الْحَيْلُ لِلطَّلَبِ وَ الْهَرْبِ وَ لَسْتُ أَطْلُبُ مُدْبِرًا وَ لَا أَنْصَرِفُ عَنْ مُقْبِلٍ

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

وَ فِي رِوَايَةٍ أُكْبِرُ عَلَى مَنْ فَرَّ وَ لَا أُفِرُّ مِمَّنْ كَرَّ وَ الْبَعْلَةُ تُرْجِحُنِي أَيُّ تَكْفِينِي.

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

فصل في لوائه و خاتمه ع

Detail regarding his^{asws} flag and his^{asws} ring

محمد الكسائي في المبتدأ إن أول حرب كانت بين بني آدم ما كان بين شيث و قابيل و ذلك أن الله تعالى أهدى إليه حلة بيضاء و رفعت الملائكة له راية بيضاء فسلسلت الملائكة لقابيل و حملوه إلى عين الشمس و مات فيها و صارت ذريته عبيد الشيث

Muhammad Al-Kasaie in (the book) 'Al-Mubtada' - 'The first war which happened was between the sons of Adam^{as}, what happened between Shees^{as} and Qabeel^{la}, and that is because Allah^{azwj} the Exalted had Gifted a white garment to him^{as}, and the Angels raised a white flag for him^{as}. The Angels chained Qabeel^{la} and carried him^{la} to the Ayn Al-Shams and he^{la} died therein, and his^{la} offspring ended up being slaves of Al-Shees^{as}'.

و في الخبر أول من اتخذ الرايات إبراهيم الخليل ع.

⁵³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 9

And in a Hadeeth, the first one to take the flags was Ibrahim^{as} the Friend (of the Beneficent)'.⁵⁴

ابن أبي البختري و سائر أهل السير أنه كانت راية قريش و لوأوها جميعا بيدي قصي بن كلاب ثم لم تنزل الراية في يدي عبد المطلب فلما بعث النبي ص أقرها في بني هاشم و دفعها إلى علي ع في أول غزاة حمل فيها و هي ودان

Ibn Abu Al-Bakhtari and rest of the people of the Seerah, 'I was a flag of Qureysh, and all their flags were in the hand of Qusay Bin Kalab. Then the flag did not cease to be in the hand of Abdul Muttalib^{as}. When the Prophet^{sawww} was Sent, he^{sawww} settled them to be among the Clan of Hashim^{as} and hand them to Ali^{asws} in the first battle he^{asws} attacked in it, and it is a claim.

فلم تنزل معه و كان اللواء يومئذ في عبد الدار فأعطاه النبي ص مصعب بن عمير فاستشهد يوم أحد فأخذها النبي ص و دفعها إلى علي ع فجمع يومئذ له الراية و اللواء و هما أبيضان و ذكره الطبري في تاريخه و القشيري في تفسيره.

It did not cease to be with him^{asws}. And on that day to be among Abdul Dar. The Prophet^{sawww} gave it to Mus'ab Bin Umeyr. He was martyred on the day of Ohad. The Prophet^{sawww} took it and handed it to Ali^{asws}. So, on that day, there were gathered to him^{asws}, the banner and the flag, and they were both white. And Al-Tabari has mentioned it in his history, and Al-Qusheyri in his Tafseer"⁵⁴.

تنبيه المذكورين زيد بن علي عن آباءه ع كسرت زند علي ع يوم أحد و في يده لواء رسول الله ص فسقط اللواء من يده فتحاماه المسلمون أن يأخذه فقال رسول الله ص فضعه في يده الشمال فإنه صاحب لوائي في الدنيا و الآخرة.

(The book) 'Tanbeeh Al-Muzkareen' – Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) from his^{asws} forefathers: 'A wrist of Ali^{asws} was broken on the day of Ohad, and in his^{asws} hand was the flag of Rasool-Allah^{sawww}. So, the flag fell down from his^{asws} hand. The Muslims cheered, rushing to take it. Rasool-Allah^{sawww} said: 'Place it in his^{asws} left hand for he^{asws} is the bearer of my^{sawww} flag in the world and the Hereafter"⁵⁵.

و في رواية غيره فرغعه و أعطاه علياً ع و قال ص أنت صاحب رأيتي في الدنيا و الآخرة.

And in another report, he^{sawww} raised it and gave it to Ali^{asws} and he^{sawww} said: 'You^{asws} are the owner (bearer) of my^{sawww} flag in the world and the Hereafter"⁵⁶.

المواظ و الزواجر عن العسكري أن مالك بن دينار سأل سعيد بن جبير من كان صاحب لواء النبي ص قال علي بن أبي طالب.

(The book) 'Al-Mawaiz Wa Al-Zawajir' – From Al-Askari^{asws}, 'Malik Bin Dinar asked Saeed Bin Jubeyr, 'Who was the bearer of the flag of the Prophet^{sawww}?' He^{asws} said, 'Ali^{asws} Bin Abu Talib^{asws}'⁵⁷.

⁵⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 10

⁵⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 11

⁵⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 12

⁵⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 13

عبد الله بن حنبل أنه لما سأل مالك بن دينار سعيد بن جبير عن ذلك قال فنظر إلي فقال كأنك رخي البال فغضبت و شكوت إلى القراء فقالوا إنك سألته و هو خائف من الحجاج و قد لاذ بالبيت فأسأله الآن فسألته فقال كان حاملها علي كان حاملها علي كذا سمعته من عبد الله بن عباس.

Abdullah Bin Hanbal, 'When Malik Bin Dinar asked Saeed Bin Jubeyr about that, he looked at me and said, 'It is as if you are of relaxed mind, and they complained to the readers (of the Quran). They said, 'You have asked him, and he was fearful from Al-Hajjaj, and has resorted with the house. Ask him now'. I asked him, he said, 'Ali^{asws} was carrying it! Ali^{asws} was carrying it! That is how I heard it from Abdullah Bin Abbas'.⁵⁸

تاريخ الطبري و البلاذري و صحيحي المسلم و البخاري أنه لما أراد النبي ص أن يخرج إلى بدر اختار كل قوم راية فاختر حمزة و بنو أمية خضراء و علي بن أبي طالب ع صفراء و كانت راية النبي ص بيضاء فأعطاهما عليا يوم خيبر لما قال لأعطين الراية غدا رجلا الخير

(The books) 'Tareekh' of Al-Tabari, and Al-Balazuri, and 'Saheehs' of Al Muslim and Al-Bukhari –

'When the Prophet^{saww} intended to go out to Badr, he^{saww} gave every people a choice of a flag. Hamza^{asws} chose red, and the clan of Umayya (chose) green, and Ali^{asws} Bin Abu Talib^{asws} (chose) yellow, and the flag of the Prophet^{saww} was white. He^{saww} gave it to Ali^{asws} on the day of Khyber when he^{saww} had said: 'I^{saww} shall be giving the flag tomorrow to a man' – the Hadeeth.

و كان النبي ص عقد لحمزة و لعبيدة بن الحارث و لسعد بن أبي وقاص ألوية بيضاء.

And the Prophet^{saww} had tied it for Hamza^{asws}, and for Ubeyda Bin Al-Haris. And for Sa'ad Bin Abu Waqas, white flags.

و كان مكتوبا على علم أمير المؤمنين ع

الحرب إن باشرتها فلا يكن منك الفشل و اصبر على أهوالها لا موت إلا بالأجل.

And it was inscribed upon the flagpole of Amir Al-Momineen^{asws} (a couplet): 'The war, when it starts, so do not let the sluggishness happen from you, and be patient upon its horrors. There is no death except with the (decreed) term'.

و على رايته ع

هذا علي و الهدى يقوده من خير فتیان قريش عوده

And upon his^{asws} flag: 'This is Ali^{asws} and the guidance is guiding him^{asws}, being from the good youths ones of Qureysh returning it'.⁵⁹ (A non-Shia source)

و- حدثني ابن كادش في تكذيب العصاة العلوية في ادعائهم الإمامة النبوية أن النبي ص رأى العباس في ثوبين أبيضين فقال إنه لأبيض الثوبين و هذا جبرئيل يخبرني أن ولده يلبسون السواد.

⁵⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 14

⁵⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 15

And it is narrated to me by Ibn Kadish in belying the Alawite group in their claiming the Imamate of the Prophet-hood, 'The Prophet^{saww} saw Al-Abbas in two white clothes. He^{saww} said: 'He is in two white clothes and this here is Jibraeel^{as} informing me^{saww} that his children (Abbasides) would be wearing the black''.⁶⁰

عبد الله بن أحمد بن حنبل في كتاب صفين أنه نشر عمرو بن العاص في يوم صفين راية سوداء الخبر.

Abdullah Bin Ahmad Bin Hanbal in 'Kitab Sifteen' – 'Amro Bin Al-Aas had raised the black flag on the day of Sifteen' – the Hadeeth''.⁶¹

و فِي أَحْبَارِ دِمَشْقَ عَنْ أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ قَالَ ثَوْبَانُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ص بَكُونُ لِبَنِي الْعَبَّاسِ رَايَتَانِ مَرْكَزُهُمَا كُفْرٌ وَ أَعْلَاهُمَا ضَلَالَةٌ إِنْ أَدْرَجْتَهُمَا يَا ثَوْبَانُ فَلَا تَسْتَنْظِلَ بِظِلِّهِمَا.

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

'The Prophet^{saww} said: 'There will happen to be two flags for the clan of Abbas (Abbasides). Their centre would be Kufr and their top would be straying. If you were to come across these, O Sowban, so do be shaded by their shades''.⁶²

أبي بن كعب أول الرايات السود نصر و أوسطها غدر و آخرها كفر فمن أعانهم كان كمن أعان فرعون على موسى.

Ubayy Bin Ka'ab, '(He^{saww} said): 'The beginning of the black flags of victory, and they middle would be treachery, and their last one would be Kufr. The one who assists them, would be like the one assisting Pharaoh^{la} against Musa^{as}'.⁶³

تَارِيخُ بَغْدَادَ قَالَ أَبُو هُرَيْرَةَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ص إِذَا أَقْبَلَتِ الرَّايَاتُ السُّودُ مِنْ قِبَلِ الْمَشْرِقِ فَإِنَّ أَوَّلَهَا فِتْنَةٌ وَ أَوْسَطُهَا هَرْجٌ وَ آخِرُهَا ضَلَالَةٌ.

(The book) 'Tareekh Baghdad' – Abu Hureyra said,

'The Prophet^{saww} said: 'When the black flags come from the direction of the east, its beginning would be Fitna, and its middle would be trouble, and its end would be straying''.⁶⁴

أخبار الدمشق عن النبي ص أبو أمامة في خبر أولها منشور و آخرها مثير.

(The book) 'Akhbar Al-Dimashq' – From the Prophet^{saww}, Abu Amama in a Hadeeth: 'Its beginning is publicity, and its end is ruination''.⁶⁵

⁶⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 16

⁶¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 17

⁶² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 18

⁶³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 19

⁶⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 20

⁶⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 21

تاريخ الطبري إن إبراهيم الإمام أنفذ إلى أبي مسلم لواء النصر و ظل السحاب و كان أبيض طوله أربعة عشر ذراعاً مكتوب عليها بالحبر أذن للذنين
يُغَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

Tareekh Al-Tabari – Ibrahim Al-Imam tied Abu Muslim a banner of victory and a shade of cloud, and it was white. Its length was of fourteen cubits. There was written upon it with ink: ***There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39].***

فأمر أبو مسلم غلامه أرقم أن يتحول بكل لون من الثياب فلما لبس السواد قال معه هيبه فاختاره خلفاً لبني أمية و هيبه للناظر و كانوا يقولون هذا السواد حداد آل محمد ص و شهداء كربلاء و زيد و يحيى ..

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

خاتمه ع

His^{asws} ring –

سَلْمَانُ الْفَارِسِيُّ عَنِ النَّبِيِّ ص قَالَ: يَا عَلِيُّ تَحْتَمُّ بِالْعَقِيقِ تُكُنُّ مِنَ الْمُقَرَّبِينَ قَالَ يَا رَسُولَ اللَّهِ وَ مَا الْمُقَرَّبُونَ قَالَ جِبْرَائِيلُ وَ مِيكَائِيلُ قَالَ فِيمَ أَتَيْتُمَا يَا رَسُولَ اللَّهِ قَالَ بِالْعَقِيقِ الْأَحْمَرِ.

Salman Al-Farsi^{ra}, from the Prophet^{saww} having said: ‘O Ali^{asws}! Wear the ring with the agate you^{asws} will be from the ones of Proximity’. He^{ra} said: ‘O Rasool-Allah^{saww}! And who are the ones of Proximity?’ He^{saww} said: ‘Jibraeel^{as} and Mikaeel^{as}’. He^{asws} said: ‘So, by what should I^{asws} be wearing?’ He^{saww} said: ‘The red agate’⁶⁷

ابْنُ عَبَّاسٍ وَ صَعْصَعَةُ وَ عَائِشَةُ أَنَّهُ هَبَطَ جِبْرَائِيلُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ رَبِّي يُغْرِثُكَ السَّلَامَ وَ يَقُولُ لَكَ الْبَسْنَ خَاتَمَكَ بِيَمِينِكَ وَ اجْعَلْ فَصَّهُ عَقِيقاً وَ قُلْ لِابْنِ عَمَّتِكَ يَلْبَسَنَّ خَاتَمَهُ بِيَمِينِهِ وَ يَجْعَلْ فَصَّهُ عَقِيقاً

Ibn Abbas and Sa’sa and Ayesha,

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

فَقَالَ عَلِيُّ يَا رَسُولَ اللَّهِ وَ مَا الْعَقِيقُ قَالَ الْعَقِيقُ جَبَلٌ فِي الْيَمَنِ وَ الْحَبْرُ مَذْكُورٌ فِي فَضْلِ الْمَيْتَاقِ.

⁶⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 22

⁶⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 23

Ali^{asws} said: 'O Rasool-Allah^{saww}! And wat is the agate?' He^{saww} said: 'The agate is a mountain in Al-Yemen' – and the Hadeeth is well-known in the merits of the Covenant".⁶⁸

زِيَادُ الْقُنْدِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ النَّبِيُّ ص لَمَّا كَلَّمَ اللَّهُ مُوسَى بْنَ عِمْرَانَ عَلَى جَبَلِ طُورِ سَيْنَاءَ اطَّلَعَ عَلَى الْأَرْضِ اطِّلاَعَةً فَخَلَقَ مِنْ نُورٍ وَجْهَهُ الْعَقِيقَ وَ قَالَ أَفْسَمْتُ عَلَى نَفْسِي أَنْ لَا أُعَذِّبَ كَفًّا لَا يَسِيكُ إِذَا تَوَلَّى عَلِيًّا ع بِالنَّارِ.

Ziyad Al Qandy,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} forefathers^{asws}: 'The Prophet^{saww} said: 'When Allah^{azwj} Spoke to Musa^{as} Bin Imran^{as} upon mount Toor of Sinai, He^{azwj} Considered upon the earth with a Notification. He^{azwj} Created the agate from the Noor of His^{azwj} Face and Said: "I^{azwj} Swear upon myself that I^{azwj} will not Punish with the Fire any palm which wears you (agate) when it befriends Ali^{asws}".⁶⁹

ابن عباس و السدي كان لأمير المؤمنين ع أربعة خواتيم ياقوت لنبله فيروزج لنصره حديد صيني لقوته عقيق لحرزه.

Ibn Abbas and Al-Sudy – 'Amir Al-Momineen^{asws} had four rings – ruby for his^{asws} intelligence, turquoise for his^{asws} victory, and Hadeed Siny (Chinese iron) for his^{asws} strength, agate for his^{asws} protection".⁷⁰

1- صَحِيحُ الْبُخَارِيِّ وَ شَمَائِلُ التِّرْمِذِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ جَامِعُ الْبَيْهَقِيِّ عَنْ جَابِرٍ وَ عَنْ أَنَسٍ وَ تَحْتَمُ عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ ابْنِ الْمُسَيَّبِ عَنْ زَيْنِ الْعَابِدِينَ عَنْ أَبِيهِ ع

(The books) 'Saheeh' of Al Bukhari, and 'Shamail' of Al Tirmizi, from Abdullah Bin Ja'far, and 'Jamie' Al Bayhaqi, from Jabir, and from Anas and 'Takhtam' of Abdul Rahman Al Sulamy, from Ibn Al Musayyab - from Zayn Al-Abideen^{asws}, from his^{asws} father^{asws}

وَ تَحْتَمُ مُحَمَّدُ بْنُ يَحْيَى بْنِ الْمُحْتَسِبِ عَنْ هَاشِمِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ وَ عَنْ جَعْفَرِ بْنِ الزُّبَيْرِ عَنِ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ وَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنْ أَنَسٍ وَ عَنْ جَابِرٍ كُلِّهِمْ عَنِ النَّبِيِّ ص أَنَّهُ كَانَ ص يَتَخَتَّمُ فِي يَمِينِهِ وَ زَادَ بَعْضُهُمْ فِي الرَّوَايَةِ وَ قُبِضَ وَ الْحَاتَمُ فِي يَمِينِهِ.

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

'From the Prophet^{saww}, he^{saww} used to wear the ring in his^{saww} right hand'. And one of them added in the report, 'And he^{saww} grabbed and wore the ring in his^{saww} right hand".⁷¹

و قال أبو أمامة كان النبي ص يجعل خاتمته في يمينه.

And Abu Umama said, 'The Prophet^{saww} used to make his^{saww} ring to be in his^{saww} right hand".⁷²

⁶⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 24

⁶⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 25

⁷⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 26

⁷¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1b / 1

⁷² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1b / 2

عكرمة و الضحاک عن ابن عباس أنه كان النبي ص يتختم في اليد اليمنى.

Ikrimah (Bin Abu Jahl^{la}), and Al-Zahaak, from Ibn Abbas, 'The Prophet^{saww} used to wear the ring in the right hand'.⁷³

الصَّعْقَبُ بْنُ زُهَيْرٍ أَنَّهُ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَنِ التَّخْتُمِ فِي الْيَمِينِ فَقَالَ عِزَّهُ لَمَّا أَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ فَقُلْنَا تَعَالَوْا نَدْعُ أَبْنَاءَنَا الْآيَةَ قَالَ جَبْرِئِيلُ ع يَا رَسُولَ اللَّهِ مَا مِنْ نَبِيٍّ إِلَّا وَ آتَا بَشِيرَةً وَ نَذِيرَةً فَمَا افْتَحَرْتُ بِأَحَدٍ مِنَ الْأَنْبِيَاءِ إِلَّا بِكُمْ أَهْلَ الْبَيْتِ

Al Sa'qab Bin Zuheyr –

Amir Al-Momineen^{asws} was asked about wearing the ring in the right hand. He^{asws} said: 'When Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww}: **then say: 'Come, let us call our sons and your sons, [3:61]** – the Verse. Jibraeel^{as} said: 'O Rasool-Allah^{saww}! There is none from a Prophet^{as} except and I^{as} give him^{as} glad tidings and warn him^{as}. I^{as} have not prided with anyone from the Prophets^{as} except with you People^{asws} of the Household'.

فَقَالَ النَّبِيُّ ص يَا جَبْرِئِيلُ أَنْتَ مِنَّا فَقَالَ جَبْرِئِيلُ أَنَا مِنْكُمْ فَقَالَ رَسُولُ اللَّهِ ص أَنْتَ مِنَّا يَا جَبْرِئِيلُ فَقَالَ يَا رَسُولَ اللَّهِ بَيْنَ لِي لِيَكُونَ لِي فَرَجٌ لِأُمَّتِكَ

The Prophet^{saww} said: 'O Jibraeel^{as}! Are you^{as} from us^{asws}!' Jibraeel^{as} said: 'I^{as} am from you^{asws} all'. Rasool-Allah^{saww} said: 'Are you^{as}, from us^{asws}, O Jibraeel^{as}?' He^{as} said: 'O Rasool-Allah^{saww}! Explain to me^{saww} (something) for it to become for me^{as} a relief for your^{saww} community'.

فَأَخَذَ النَّبِيُّ ص خَاتَمَهُ بِشِمَالِهِ فَقَالَ أَنَا رَسُولُ اللَّهِ أَوْلَكُمْ وَ ثَانِيكُمْ عَلَيَّ - وَ ثَالِثُكُمْ فَاطِمَةُ وَ رَابِعُكُمْ الْحَسَنُ وَ خَامِسُكُمْ الْحُسَيْنُ - وَ سَادِسُكُمْ جَبْرِئِيلُ وَ جَعَلَ خَاتَمَهُ فِي إِصْبَعِهِ الْيُمْنَى

The Prophet^{saww} grabbed his^{saww} ring in his^{saww} left. He^{saww} said: 'I^{saww} am a Rasool^{saww} of Allah^{azwj}, your first, and your second is Ali^{asws}, and your third is (Syeda) Fatima^{asws}, and your fourth is Al-Hassan^{asws}, and your fifth is Al-Husayn^{asws}, and your sixth is Jibraeel^{as}!' And he^{saww} made his^{saww} ring in his^{saww} right finger.

فَقَالَ أَنْتَ سَادِسُنَا يَا جَبْرِئِيلُ فَقَالَ جَبْرِئِيلُ يَا رَسُولَ اللَّهِ مَا مِنْ أَحَدٍ تَخْتَمَ فِي يَمِينِهِ وَ أَرَادَ بِدَلِّكَ سُنَّتَكَ وَ رَأَيْتَهُ يَوْمَ الْقِيَامَةِ مُتَخَيَّرًا إِلَّا أَخَذْتُ بِيَدِهِ وَ أَوْصَلْتُهُ إِلَيْكَ وَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

He^{saww} said: 'You^{as} are our^{asws} sixth, O Jibraeel^{as}!' Jibraeel^{as} said: 'O Rasool-Allah^{saww}! There is no one who would wear a ring in his right hand and intends (following) your^{saww} Sunnah, and I^{as} see him baffled on the Day of Qiyamah, except I^{as} hold his hand and connect him to you^{saww} and to Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}'.⁷⁴

2- يف، الطرائف ابن المعازلي بإسناده إلى النبي ص أنه قال: إن المُنَادِي نَادَى يَوْمَ أُحُدٍ لَا سَيْفَ إِلَّا دُو الْفَقَارِ وَ لَا فَيْئَ إِلَّا عَلِيٌّ.

(The book) 'Al Taraiif' of Ibn Al Maghazily, by his chain,

⁷³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1b / 3

⁷⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1b / 4

‘To the Prophet^{saww} having said: ‘A caller called out on the day of Ohad: ‘There is no sword except Zulfiqar and there is no youth except Ali^{asws}!’⁷⁵

وَرَوَى أَيْضاً أَنَّ الْمُنَادِيَ كَانَ قَدْ نَادَى بِذَلِكَ يَوْمَ الْبَدْرِ.

And it is reported as well – ‘The caller had called out with that on the day of Badr’⁷⁶.

وَرَوَى أَيْضاً بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: نَادَى مَلَكٌ مِنَ السَّمَاءِ يَوْمَ بَدْرِ وَ يُقَالُ لَهُ رِضْوَانٌ لَا سَيْفَ إِلَّا ذُو الْقَفَّارِ وَ لَا فَتَى إِلَّا عَلِيٌّ.

And it is reported as well, by his chain to,

‘Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said: ‘And Angel called out from the sky on the day of Badr, and he is called Rizwan: ‘There is no sword except Zulfiqar and there is no youth except Ali^{asws}’.⁷⁷

3- قب، المناقب لابن شهر آشوب كَانَ لَهُ ع بَعْلَةٌ يُقَالُ لَهُ السَّهْبَاءُ وَ دُلْدُلٌ أَهْدَاهَا إِلَيْهِ النَّبِيُّ ص.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘There were mules for him^{asws} called ‘Al-Shahba’a’ and ‘Duldul’. These were gifted to him^{asws} by the Prophet^{saww}’.⁷⁸

4- كا، الكافي حُمَيْدٌ عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِ عَنِ الطَّاطِرِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَلِيٌّ ع شَدَّ عَلَى بَطْنِهِ يَوْمَ الْجَمَلِ بِعَقَالٍ أَبْرَقَ نَزَلَ بِهِ جَبْرَائِيلُ مِنَ السَّمَاءِ وَ كَانَ النَّبِيُّ ص يَشُدُّ بِهِ عَلَى بَطْنِهِ إِذَا لَبَسَ الدَّرْعَ.

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

‘From Abu Abdullah^{asws} having said: ‘Ali^{asws} tied a head band upon his^{asws} belly on the day of the camel Jibraeel^{as} had descended with from the sky, and the Prophet^{saww} used to tie with it upon his^{saww} belly whenever he^{saww} wore the armour’.⁷⁹

5- ن، عيون أخبار الرضا عليه السلام هَانِيٌّ بِنُ مُحَمَّدِ بْنِ مُحَمَّدِ الْعَبْدِيِّ عَنْ أَبِيهِ رَفَعَهُ عَنْ مُوسَى بْنِ جَعْفَرٍ ع فِيمَا نَاطَرَ بِهِ الرَّشِيدُ فِي تَفْضِيلِ الْعَبْرَةِ- قَالَ ع إِنَّ الْعُلَمَاءَ قَدْ أَجْمَعُوا عَلَى أَنَّ جَبْرَائِيلَ قَالَ يَوْمَ أُحُدٍ يَا مُحَمَّدُ إِنَّ هَذِهِ هِيَ الْمَوَاسِئَةُ مِنْ عَلِيٍّ- قَالَ ص لِأَنَّهُ مَيِّ وَ أَنَا مِنْهُ قَالَ جَبْرَائِيلُ ع وَ أَنَا مِنْكُمْ يَا رَسُولَ اللَّهِ

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

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

⁷⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 2 / 1

⁷⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 2 / 2

⁷⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 2 / 3

⁷⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 3

⁷⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 4

from Ali^{asws}. He^{saww} had said: 'Because he^{asws} is from me^{saww} and I^{saww} am from him^{asws}'. Jibraeel^{as} had said: 'And I^{as} am from you^{asws} both, O Rasool-Allah^{saww}!'

ثُمَّ قَالَ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ فَكَانَ كَمَا مَدَّخَ اللَّهُ عَزَّ وَ جَلَّ بِهِ خَلِيلَهُ عِ إِذْ يَقُولُ فَتَى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ إِنَّمَا مَعَشَرَ نَبِيِّ عَمَّتِكَ نَفْتَحُ بِقَوْلِ جِبْرَائِيلَ عِ إِنَّهُ مِنَّا.

Then he^{as} (Jibraeel^{as}) said: 'There is no sword except Zulfiqar and there is no youth except Ali^{asws}!' So, it happened like what Allah^{azwj} and Majestic has Praised His^{azwj} Friend (Ibrahim^{as}) when He^{azwj} Said: **a youth called Ibrahim mentioning them' [21:60].** We^{asws}, community of the clan of your uncle (Rasool-Allah^{saww}), we^{asws} pride with the words of Jibraeel^{as}, he^{as} is from us^{asws}.⁸⁰

6- لي، الأماالي للصدوق مع، معاني الأخبار ابنُ إدريس عن أبيه عن ابنِ أبي الحُطَّابِ وَ ابنِ يزيدَ وَ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ أَبَانَ بْنِ عُثْمَانَ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ جَدِّهِ ع قَالَ: إِنَّ أَعْرَابِيًّا أَتَى رَسُولَ اللَّهِ فَخَرَجَ إِلَيْهِ فِي رِدَاءٍ مُمَشَّقٍ فَقَالَ يَا مُحَمَّدُ لَقَدْ خَرَجْتَ إِلَيَّ كَأَنَّكَ فَتَى

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

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

فَقَالَ ص نَعَمْ يَا أَعْرَابِيُّ أَنَا الْفَتَى ابْنُ الْفَتَى أَحُو الْفَتَى فَقَالَ يَا مُحَمَّدُ أَمَا الْفَتَى فَتَعَمَّ فَكَيْفَ ابْنُ الْفَتَى وَ أَحُو الْفَتَى

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

فَقَالَ أَمَا سَمِعْتَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ قَالُوا سَمِعْنَا فَتَى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ - فَأَنَا ابْنُ إِبْرَاهِيمَ وَ أَمَا أَحُو الْفَتَى فَإِنَّ مُنَادِيًّا نَادَى مِنَ السَّمَاءِ يَوْمَ أُحُدٍ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ - فَعَلِيَ أَخِي وَ أَنَا أَحُوهُ.

He^{saww} said: 'Have you not heard Allah^{azwj} Mighty and Majestic Saying: **They said, 'We heard a youth called Ibrahim mentioning them' [21:60].** I^{saww} am a son^{saww} of Ibrahim^{as}, and I^{saww} a brother^{saww} of the youth, for a caller had called out from the sky on the day of Ohad: 'There is no sword except Zulfiqar and there is no youth except Ali^{asws}!' So, Ali^{asws} is my^{saww} brother^{asws}, and I^{saww} am his^{asws} brother^{saww}'.⁸¹

7- ع، علل الشرائع مع، معاني الأخبار ابنُ عَصَامٍ عَنِ الْكَلْبِيِّ عَنِ عَلَانَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عِ أَنَّهُ قَالَ: إِنَّمَا سَمِعِي سَيْفَ أَمِيرِ الْمُؤْمِنِينَ عِ ذَا الْفَقَارِ لِأَنَّهُ كَانَ فِي وَسْطِهِ خَطَّةٌ فِي طُولِهِ فَسَمِعَهُ يَقْفَارُ الظُّهْرَ فَسَمِعِي ذَا الْفَقَارِ لِذَلِكَ وَ كَانَ سَيْفًا نَزَلَ بِهِ جِبْرَائِيلُ عِ مِنَ السَّمَاءِ كَانَتْ خَلْفَتُهُ فِضَّةً وَ هُوَ الَّذِي نَادَى بِهِ مُنَادٍ مِنَ السَّمَاءِ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ.

⁸⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 5

⁸¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 6

(The book) 'Illal Al Sharaie', (and) 'Ma'ani Al Akhbar' – Ibn Isam, from Al Kulayni, from Allan, raising it to,

'Abu Abdullah^{asws} having said: 'But rather the sword of Amir Al-Momineen^{asws} was named as Zulfiqar because there was a line in its middle in its length, so it resembled with the backbone of the back. So, it was name as Zulfiqar due to that, and it was a sword Jibraeel^{as} had descended with from the sky. Its ring was of silver, and it is which a caller had called out with from the sky: 'There is no sword except Zulfiqar and there is not youth except Ali^{asws}'.⁸²

8- ن، عيون أخبار الرضا عليه السلام لي، الأمامي للصدوق ابن المتوكل عن محمد العطار عن اليقطيني عن أحمد بن عبد الله قال: سألت الرضا ع عن ذي الفقار سيف رسول الله ص من أين هو فقال هبط به جبرئيل ع من السماء وكان جليته من فضة وهو عندي.

(The book) 'Uyoon Akhbar Al Reza^{asws}, (and) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkal, from Muhammad Al Attar, from Al Yaqteeny, from Ahmad Bin Abdullah who said,

'I asked Al-Reza^{asws} about Zulfiqar, sword of Rasool-Allah^{saww}, 'Where is it from?' He^{asws} said: 'Jibraeel^{as} had come down with it from the sky, and it's appearance was of silver, and it is in my^{asws} possession'.⁸³

9- ع، علل الشرائع الهمداني عن علي عن أبيه عن البرنظي و ابن أبي عمير معاً عن أبان بن عثمان عن أبي عبد الله ع قال: لما كان يوم أحد أهرم أصحاب رسول الله ص حتى لم يبق معه إلا علي بن أبي طالب ع وأبو دجانة- وكان علي ع كلما حملت طائفة على رسول الله ص استقبلهم وردهم حتى أكثر فيهم القتل والجراحات حتى انكسر سيفه

(The book) 'Al Illal Al Sharaie' – Al Hamdany, from Ali, from his father, from Al Bazanty, and Ibn Abu Umeyr, both together from Aban Bin Usman,

From Abu Abdullah^{asws} having said: 'When it was the day of Ohad, the companions of Rasool-Allah^{saww} were defeated until there did not remain anyone with him^{saww} except Ali^{asws} Bin Abu Talib^{asws} and Abu Dujana, and Ali^{asws}, every time a group attacked upon Rasool-Allah^{saww}, met them and repulsed them until most of them were killed and injured, until his^{asws} sword broke.

فجاء إلى النبي ص فقال يا رسول الله إن الرجل يُقاتل بسلأحه وقد انكسر سيفي فأعطاه ع سيفه ذا الفقار فما زال يدفع به عن رسول الله ص حتى أتت وأُنكِرَ-

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

فنزّل جبرئيل ع وقال يا محمد إن هديه هي المأساة من علي لك فقال النبي ص إنه مني وأنا منه فقال جبرئيل ع وأنا منكما وسبعوا دويماً من السماء لا سيف إلا ذو الفقار ولا فتى إلا علي.

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

⁸² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 7

⁸³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 8

said: ‘And I^{as} am from you^{asws} both’, and a call was heard from the sky: ‘There is no sword except Zulfiqar, and there is no youth except Ali^{asws}’.⁸⁴

10- ع، علل الشرائع الدقاق و ابن عصام معاً عن الكلبيني عن القاسم بن العلاء عن إسماعيل الفزاري عن محمد بن جهمور العمري عن ابن أبي نجران عمّن ذكره عن الثمالي قال: سألت أبا جعفر ع فقلت يا ابن رسول الله لم سمي سيف المؤمنين ع ذا الفقار فقال ع لأنه ما ضرب به أحد من خلق الله إلا أفقره في هذه الدنيا من أهله و أولديه و أفقره في الآخرة من الجنة.

(The book) ‘Illal Al Sharaie’ – Al-Daqqan and Ibn Isam, both together from Al Kulayni, from Al-Qasim Bin Al-A’ala, from Ismail Al-Fazary, from Muhammad Bin Jamhour Al-Ammy, from Ibn Abu Najran, from the one who mentioned it, from Al Sumali who said,

‘I asked Abu Ja’far^{asws}. I said, ‘O son^{asws} of Rasool-Allah^{saww}! Why was the sword of Amir Al-Momineen^{asws} named as Zulfiqar?’ He^{asws} said: ‘Because he^{asws} did not strike anyone from the creatures of Allah^{azwj} with it except he was impoverished (deprived) in this world from his family, and his children, and impoverished (deprived) in the Hereafter from the Paradise’.⁸⁵

11- ما، الأماالي للشيخ الطوسي المفيد عن علي بن محمد بن مالك عن أحمد بن عبد الجبار عن بشر بن بكر عن محمد بن إسحاق عن مشيخته قال: سمع يوم أحد و قد هاجت ريح عاصف كلام هاتيف يهتف و هو يقول

لا سيف إلا ذو الفقار و لا فتى إلا علي -
و إذا نذبتم هالكا فابكوا الوبي أبا الوبي.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ali Bin Muhammad Bin Malik, from Ahmad Bin Abdul Jabbar, from Bishr Bin Bakr, from Muhammad Bin Is’haq, from his elders who said,

‘A speech was heard on the day of Ohad, and the wind had blown with a storm, and caller called out and he was saying (a couplet): ‘There is no sword except Zulfiqar and there is no youth except Ali^{asws}, and when you mourn for a dead, then cry for the loyal one, brother of the loyal!’⁸⁶

12- ير، بصائر الدرجات عبّاد بن سليمان عن سعد بن سعد عن يحيى عن أبي الحسن الرضا ع قال قال: أتى أبي بسلاح رسول الله ص و قد دخل عُمومي من ذلك فقال كلمة

(The book) ‘Basaair Al Darajaat’ - Abbad Bin Suleyman, from Sa’ad Bin Sa’ad, from Yahya,

‘From Abu Al-Hassan Al-Reza^{asws} having said: ‘My^{asws} father^{asws} was given the weapons of Rasool-Allah^{saww}, and from that, the word of envy had entered my^{asws} uncles’. He^{asws} said some phrases (I don’t remember).

فقال صفوان و ذكرنا سيف رسول الله - فقال أتاني إسحاق بن جعفر فعظم علي و سألني له بالحق و الحزمة السيف الذي أخذته هو سيف رسول الله ص قال فقلت لا كيف يكون هذا و قد قال أبو جعفر ع مثل السلاح فيما مثل الثابت في بني إسرائيل حيث ما دار دار الأمر

Safwan (a narrator) said, ‘And we mentioned the sword of Rasool-Allah^{saww}. He^{asws} said: ‘Ishaq Bin Ja’far came to be and magnified upon me^{asws}, my^{asws} message with the truth and the

⁸⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 9

⁸⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 10

⁸⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 11

sanctity of the sword which he wanted to take it, and it is the sword of Rasool-Allah^{saww}. So, I^{asws} said: 'No, and how can this be, and Abu Ja'far^{asws} had said: 'An example of the weapons among us^{asws} are an example of the ark among children of Israel. Wherever it circulates, the command circulates'.

قَالَ فَسَأَلْتُهُ عَنْ ذِي الْفَقَّارِ سَيْفِ رَسُولِ اللَّهِ ص فَقَالَ نَزَلَ بِهِ جِبْرَائِيلُ مِنَ السَّمَاءِ وَكَانَتْ جَلِيئُهُ فِضَّةً وَهُوَ عِنْدِي.

He (the narrator) said, 'I asked him^{asws} about Zulfiqar, sword of Rasool-Allah^{saww}. He^{asws} said: 'Jibraeel^{as} descended with it from the sky, and its appearance is of silver, and it is with me^{asws}'.⁸⁷

13- شف، كشف اليقين مُحَمَّدُ بْنُ جَرِيرِ الطَّبْرِيِّ قَالَ فِي كِتَابِهِ مَا لَفِظُهُ أَبُو جَعْفَرٍ عَنْ دَاوُدَ بْنِ عَمَرَ عَنْ رُوحِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي الْأَخْوَصِ عَبْدِ اللَّهِ بْنِ يَسَارٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَعْطَانِي ذَا الْفَقَّارِ قَالَ يَا مُحَمَّدُ خُذْهُ وَاعْطِهِ خَيْرَ أَهْلِ الْأَرْضِ فَعُلْتُ مَنْ ذَلِكَ يَا رَبِّ فَقَالَ خَلِيفَتِي فِي الْأَرْضِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع-

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Jareer Al Tabari who said in his book, what are his words, by Abu Ja'far, from Dawood Bin Umar, from Rowh Bin Abdullah, from Abu Al Ahwas Abdullah Bin Yasaar, from Zurafa Bin Ayn, from Ikrimah, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and Exalted Gave me^{saww} Zulfiqar. He^{azwj} Said: "O Muhammad^{saww}! Take it and give it to the best of the people of the earth!" I^{saww} said from that: 'O Lord^{azwj}! My^{saww} caliph in the earth is Ali^{asws} Bin Abu Talib^{asws}'.

وَإِنَّ ذَا الْفَقَّارِ كَانَ يَنْطِقُ مَعَ عَلِيٍّ ع وَيُحَدِّثُهُ حَتَّىٰ إِنَّهُ هَمَّ يَكْسِرُهُ- فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي مَأْمُورٌ وَقَدْ بَقِيَ فِي أَجْلِ الْمُشْرِكِ تَأْخِيرًا [تَأْخِيرًا].

And Zulfiqar used to speak with Ali^{asws} and discuss with him^{asws} until one day he^{asws} thought of breaking it. It said, 'No, O Amir Al-Momineen^{asws}! I am Commanded and I have remained for the reason of the Polytheist, delayed"⁸⁸.

14- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ خَاتَمَ رَسُولِ اللَّهِ كَانَ مِنْ فِضَّةٍ وَ نَقَشَهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ كَانَ نَقَشُ خَاتَمِ عَلِيٍّ ع اللَّهُ الْمَلِكُ وَ كَانَ نَقَشُ خَاتَمِ وَالِدِي رَضِيَ اللَّهُ عَنْهُ الْعَرَّةُ لِلَّهِ.

(The book) 'Qurb Al Asnad' – Haroun, from Ibn Sadaqah,

'From Ja'far^{asws}, from his^{asws} father^{asws}: 'A ring of Rasool-Allah^{saww} was of silver, and its engraving was: 'Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'; and the engraving on the ring of Ali^{asws} was: 'Allah^{azwj} is the King!'; and the engraving of the ring of my^{asws} father^{asws}, may Allah^{azwj} be Pleased with him^{asws} was: 'The Might is for Allah^{azwj}!'⁸⁹

15- ب، قرب الإسناد أَبُو الْبُخْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانَ نَقَشُ خَاتَمِ عَلِيٍّ ع الْمَلِكُ لِلَّهِ.

(The book) 'Qurb Al Asnad' – Abu Al Bakhtari,

⁸⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 12

⁸⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 13

⁸⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 14

‘From Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘The engraving on the ring of Ali^{asws} was: ‘The Kingdom is for Allah^{azwj}’’.⁹⁰

16- لي، الأماالي للصدوق ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن البرقي عن محمد بن علي الكوفي عن الحسن بن أبي الغنبة الصيرفي عن الحسين بن خالد عن الرضا ع قال: كان نقش خاتم أمير المؤمنين ع الملك لله تمام الخبر.

(The book) ‘Al Amaali’ of Al Sadouq, (and), ‘Uyoon Akhbar Al-Reza^{asws}’ – ‘My father, from Sa’ad, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Al-Hassan Bin Ab Al Uqbah Al Sayrafi, from Al-Husayn Bin Khalid,

‘From Al-Reza^{asws} having said: ‘The engraving on the ring of Amir Al-Momineen^{asws} was: ‘The Kingdom is for Allah^{azwj}’ – the Hadeeth is complete’’.⁹¹

17- ع، علل الشرائع ل، الخصال محمد بن الفضل بن محمد بن إسحاق عن محمد بن أحمد بن سعيد عن محمد بن مسلم بن زرارة عن محمد بن يوسف عن سفيان الثوري عن إسماعيل السدي عن عبد خير قال: كان لعلي ع أربعة خواتيم يتختم بها ياقوت لبئله و فيروزج لبصرته- و الحديد الصيني لقرته و عقيق لجزره

(The book) ‘Illal Al Sharaie’, (and) ‘Al Khisaa’ – Muhammad Bin Al Fazl Bin Muhammad Bin Is’haq, from Muhammad Bin Ahmad Bin Saeed, from Muhammad Bin Muslim Bin Zurara, from Muhammad Bin Yusuf, from Sufyan Al Sowry, from Israel Al Sudy, from Abd Khayr who said,

‘There were four rings for Ali^{asws} he^{asws} used to wear with – Ruby (Yaqout) for his^{asws} intelligence, and Turquoise (Feyrouzaj) for his victory, and the Chinese iron (Al-Hadeed Al-Siny), and agate (Aqeeq) for his^{asws} protection.

وَ كَانَ نَقْشُ الْيَاقُوتِ لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ وَ نَقْشُ الْفَيْرُوزِجِ اللَّهُ الْمَلِكُ الْحَقُّ- وَ نَقْشُ الْحَدِيدِ الصِّينِيِّ الْعَرَّةُ لِلَّهِ جَمِيعاً وَ نَقْشُ الْعَقِيقِ ثَلَاثَةٌ أَسْطُرٍ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ اللَّهَ.

And the engraving on the ruby was: ‘There is no god except Allah^{azwj}, the King, the Manifest Truth’; and the engraving on the turquoise was: ‘Allah^{azwj} is the Manifest Truth’; and the engraving on the Chinese iron was: ‘The entire Might is for Allah^{azwj}’; and the engraving on the agate was of three line: Whatever Allah^{azwj} Desires, there is no strength except with Allah^{azwj}, I seek Forgiveness of Allah^{azwj}’’.⁹²

18- ع، علل الشرائع ابن عبادوس عن ابن فضالة عن الفضل بن شاذان عن ابن أبي عمير قال: قلت لأبي الحسن موسى ع أخبرني عن خاتم أمير المؤمنين ع يمينه لأي شيء كان

(The book) ‘Al Illal Al Sharaie’ – Ibn Abdous, from Ibn Quteyba, from Al Fazl Bin Shazan, from Ibn Abu Umeyr who said,

‘I said to Abu Al-Hassan Musa^{asws}, ‘Inform me about Amir Al-Momineen^{asws} wearing the ring in his^{asws} right hand, for which thing (reason) was it?’

⁹⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 15

⁹¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 16

⁹² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 17

فَقَالَ إِنَّمَا كَانَ يَتَّخِمْ بِيَمِينِهِ لِأَنَّهُ إِمَامٌ أَصْحَابِ الْيَمِينِ بَعْدَ رَسُولِ اللَّهِ ص وَ قَدْ مَدَحَ اللَّهُ عَزَّ وَ جَلَّ أَصْحَابَ الْيَمِينِ وَ دَمَّ أَصْحَابَ الشِّمَالِ

He^{asws} said: 'But rather, he^{asws} used to wear it in his^{asws} right hand because he^{asws} is the Imam^{asws} of the companions of the right hand, after Rasool-Allah^{saww}, and Allah^{azwj} has Praised the companions of the right hand and Condemned companions of the left hand.

وَ قَدْ كَانَ رَسُولُ اللَّهِ ص يَتَّخِمْ بِيَمِينِهِ وَ هُوَ عَلَامَةٌ لِشِبَعَيْنَا- يُعْرَفُونَ بِهِ وَ بِالْمَحَافِظَةِ عَلَى أَوْقَاتِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ وَ مُوَاَسَاةِ الْإِخْوَانِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ.

And Rasool-Allah^{saww} was wearing in his^{saww} right hand, and it is a mark of our^{asws} Shias they can be recognised with, and by the preservation upon the timings of the Salat, and giving the Zakat, and consoling the brethren, and enjoining with the good and forbidding from the evil".⁹³

19- ع، علل الشرائع عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ الْقُرَشِيُّ عَنْ مَنْصُورِ بْنِ عَبْدِ اللَّهِ الْأَصْفَهَانِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ عَبَّاسِ بْنِ الْعَبَّاسِ عَنْ سَعِيدِ الْكِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَازِمِ الْحَزَاعِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى الْجُهَنِيِّ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ يَا عَلِيُّ تَخْتَمُ بِالْيَمِينِ تَكُنُ مِنَ الْمُقَرَّبِينَ قَالَ يَا رَسُولَ اللَّهِ وَ مَا الْمُقَرَّبُونَ قَالَ جَبْرَائِيلُ وَ مِيكَائِيلُ

(The book) 'Illal Al Sharaie' – Abdullah Bin Muhammad Bin Abdul Wahhab Al Qureyshi, from Manssour Bin Abdullah Al Asfahany, from Ali Bin Abdullah, from Abbas Bin Al Abbas, from Saeed Al Kindy, from Abdullah Bin Hazim Al Khuzaie, from Ibrahim Bin Musa Al Juheyeni,

'From Salman Al-Farsi^{ra} having said, 'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! Wear the ring in the right hand you^{asws} will be from the ones of Proximity'. He^{asws} said: 'O Rasool-Allah^{saww}! And who are the ones of Proximity?' He^{saww} said: 'Jibraeel^{as} and Mikaeel^{as}'.

قَالَ بِمَا أَخْتَمُ يَا رَسُولَ اللَّهِ قَالَ بِالْعَقِيقِ الْأَحْمَرِ فَإِنَّهُ أَقْرَبُ لِلَّهِ عَزَّ وَ جَلَّ بِالْوَحْدَانِيَّةِ وَ لِي بِالْبُتَّةِ وَ لَكَ يَا عَلِيُّ بِالْوَصِيَّةِ وَ لَوْلَيْكَ بِالْإِمَامَةِ وَ لِمُحِبِّكَ بِالْحِنَّةِ وَ لِشِبَعَةَ وَ لِدَاكُ بِالْفَرْدُوسِ.

He^{asws} said: 'With what shall I^{asws} wear, O Rasool-Allah^{saww}?' He^{saww} said: 'With the red agate, for it acknowledged to Allah^{azwj} Mighty and Majestic with the Oneness, and to me^{saww} with the Prophet-hood, and to you^{asws}, O Ali^{asws}, with the successorship, and for your^{asws} sons^{asws} with the Imamate, and for the ones who love you^{asws} with the Paradise, and for the Shias of your^{asws} sons^{asws} with the Firdows".⁹⁴

20- ثو، ثواب الأعمال أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ يُوسُفَ بْنِ السُّحْتِ عَنِ الْحَسَنِ بْنِ سَهْلٍ عَنِ ابْنِ مَهْرَبَانَ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى ع فَرَأَيْتُ فِي يَدِهِ خَاتَمًا فَصُهُ قَبْرُوزٌ نَقَشَهُ اللَّهُ الْمَلِكُ

(The book) 'Sawaab Al Amaal' – 'My father, from Ahmad Bin Idrees, from Al Ashary, from Yusuf Bin Al Sukhti, from Al-Hassan Bin Sahl, from Ibn Mahziyar who said,

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

⁹³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 18

⁹⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 19

فَقَالَ هَذَا حَجْرٌ أَهْدَاهُ جِبْرَائِيلُ لِرَسُولِ اللَّهِ ص مِنْ الْجَنَّةِ فَوَهَبَهُ رَسُولُ اللَّهِ ص لِعَلِيِّ ع الْخَبَرِ.

He^{asws} said: 'This stone was gifted by Jibraeel^{as} to Rasool-Allah^{saww} from the Paradise, and Rasool-Allah^{saww} gifted it to Ali^{asws}' – the Hadeeth".⁹⁵

21- كَأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَقِيلِيِّ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللَّهْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَمَّ رَسُولُ اللَّهِ ص عَلِيًّا ع يَبْدِهِ فَسَدَلَهَا مِنْ بَيْنِ يَدَيْهِ وَ قَصَرَهَا مِنْ خَلْفِهِ قَدْرَ أَرْبَعِ أَصَابِعٍ ثُمَّ قَالَ أَذْبِرُ فَأَذْبِرُ ثُمَّ قَالَ أَقْبِلُ فَأَقْبِلُ فَقَالَ هَكَذَا تَبْجَانُ الْمَلَائِكَةِ.

(The book) 'Al Kafi' – A number of our companions, from Ahmad Bin Abu Abdullah, from Al-Husayn Bin Ali Al Uqayli, from Ali Bin Abdu Ali Al Lahby,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} put on the turban on Ali^{asws} by his^{saww} hand, so he^{saww} let it hang from in front of him and shortened it from behind him of the measurement of four fingers, then said: 'Turn around'. He^{asws} turned. Then he^{saww} said: 'Face me^{saww}'. He^{asws} faced. Then he^{saww} said: 'This is how the Angels are crowned".⁹⁶

22- كَأ، الكافي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنِ الْحَسَنِ بْنِ سَهْلٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مِهْرَانَ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى ع وَ فِي إِصْبَعِهِ خَاتَمٌ فَصُهُ فَيُرَوِّجُ نَقْشُهُ اللَّهُ الْمَلِكُ فَأَدْمَعْتُ النَّظَرَ إِلَيْهِ فَقَالَ لِي مَا لَكَ تُدِيمُ النَّظَرَ إِلَيْهِ فَقُلْتُ بَلَّغَنِي أَنَّهُ كَانَ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ ع خَاتَمٌ فَصُهُ فَيُرَوِّجُ نَقْشُهُ اللَّهُ الْمَلِكُ

(The book) 'Al Kafi' – Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq Al Ahmar, from Al-Hassan Bin Sahl, from Al-Hassan Bin Ali Bin Mihran who said,

'I entered to see Abu Al-Hassan Al-Musa^{asws} and in his^{asws} hand was a ring, its stone was Turquoise, its engraving was: 'Allah^{azwj} is the King'. I deliberated the looking at it. He^{asws} said: 'What is the matter with you constantly looking at it?' I said, 'It has reached me that for Ali^{asws} Amir Al-Momineen^{asws} was a ring, its tone was turquoise, its engraving was: 'Allah^{azwj} is the King".

فَقَالَ أ تَعْرِفُهُ فَقُلْتُ لَا قَالَ هَذَا هُوَ تَدْرِي مَا سَبَبُهُ قُلْتُ لَا قَالَ هَذَا حَجْرٌ أَهْدَاهُ جِبْرَائِيلُ إِلَى رَسُولِ اللَّهِ ص فَوَهَبَهُ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع- أ تَدْرِي مَا اسْمُهُ قُلْتُ فَيُرَوِّجُ قَالَ هَذَا بِالْفَارِسِيَّةِ فَمَا اسْمُهُ بِالْعَرَبِيَّةِ قُلْتُ لَا أَدْرِي قَالَ اسْمُهُ الظَّفَرُ.

He^{asws} said: 'Do you recognise it?' I said, 'No'. He^{asws} said: 'This is it! Do you know what its reason was?' I said, 'No'. He^{asws} said: 'This stone was gifted by Jibraeel^{as} to Rasool-Allah^{saww}. Rasool-Allah^{saww} gifted it to Amir Al-Momineen^{asws}. Do you know what its name is?' I said, 'Al-Feyrouzaj' (Turquoise). He^{asws} said: 'This is in Persian. So, what is its name in Arabic?' I said, 'I don't know'. He^{asws} said: 'Its name is Al-Zafar".⁹⁷

23- كَأ، الكافي الْعِدَّةُ عَنِ الرَّبِيعِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْعُرْزَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَتَخَتَّمُ فِي يَمِينِهِ.

(The book) 'Al Kafi' – The number, from Al Barqy, from Muhammad Bin Ali, from Al Arzamy,

⁹⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 20

⁹⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 21

⁹⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 22

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, used to wear the ring in his^{asws} right hand’’.⁹⁸

24- كا، الكافي العدة عن أحمد بن محمد بن محبوب عن ابن محبوب عن ابن سنان عن أبي عبد الله ع قال: كان نقش خاتم أمير المؤمنين ع الله الملك.

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

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

25- كا، الكافي علي عن أبيه عن ابن أبي عمير عن جميل بن ابن طبيان و حفص بن غياث عن أبي عبد الله ع قال: كان في خاتم أمير المؤمنين ع الله الملك.

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

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

26- كا، الكافي أبو علي الأشعري عن محمد بن عبد الجبار عن محمد بن إسماعيل عن أبي الصباح عن أبي عبد الله ع قال: كان علي ع مجلي ولده و نسائه بالذهب و الفضة.

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

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

⁹⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 23

⁹⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 24

¹⁰⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 25

¹⁰¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 26

CHAPTER 119 – HIS^{asws} CHARITIES AND HIS^{asws} SLAVES

1- كا، الكافي علي عن أبيه أو قال محمد بن يحيى عن أحمد بن محمد بن فضال عن عبد الرحمن عن أبي عبد الله ع قال: أوصى أمير المؤمنين ع فقال إن أبا نيزر و رباحاً و جبيرا عتقوا على أن يعملوا في المال خمس سنين.

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

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

2- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن الحسين بن سعيد عن النضر عن يحيى الحلبي عن أيوب بن عطية الحذاء قال سئعت أبا عبد الله ع يقول قسم النبي ص النبي ع فأصاب علي ع أرضاً- فأحتقر فيها عيناً فخرج ماء ينبع في السماء كهيئة عنق البعير فسماها ينبع

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

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

فجاء البشير فقال ع بشر الوارث هي صدقة بنته بتلا في حجيج بيت الله و عابر سبيل الله لا تباغ و لا توهب و لا تورث فمن باعها أو وهبها فعليه لعنة الله و الملائكة و الناس أجمعين و لا يقبل الله منه صرفاً و لا عدلاً.

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

3- كا، الكافي أبو علي الأشعري عن محمد بن عبد الجبار و محمد بن إسماعيل عن الفضل عن صفوان بن يحيى عن عبد الرحمن بن الحجاج قال: بعث إلى أبو الحسن ع بوصية أمير المؤمنين ع و هي

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

'Abu Al-Hassan Musa^{asws} sent to me the bequest of Amir Al-Momineen^{asws} and it is: -

¹⁰² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 119 H 1

¹⁰³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 119 H 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ وَ قَضَى بِهِ فِي مَالِهِ عَبْدُ اللَّهِ عَلِيٌّ - ابْنِعَاءَ وَجْهِ اللَّهِ لِيُوَلِّجَنِي بِهِ الْجَنَّةَ وَ يَصْرِفَنِي بِهِ عَنِ النَّارِ وَ يَصْرِفَ النَّارَ عَنِّي
يَوْمَ تَبْيَضُّ وُجُوهُهُ وَ تَسْوَدُّ وُجُوهُهُ

In the Name of Allah^{azwj} the Beneficent, the Merciful. This is what is being bequeathed by and decided upon by, with regards to his wealth, a servant of Allah^{azwj}, Ali^{asws}, seeking the Face of Allah^{azwj} so that He^{azwj} would Enter me^{asws}, by it, in the Paradise, and by it Keep me^{asws} away from the Fire, and Keep away the Fire from me^{asws} on the Day in which faces would be whitened and faces would be blackened.

إِنَّ مَأْكَانَ لِي مِنْ يَنْبُعِ مَالٍ يُعْرَفُ لِي فِيهَا وَ مَا حَوْلَهَا صَدَقَةٌ وَ رَقِيقَتُهَا غَيْرُ أَنْ رَبَّاحاً وَ أَبَا نَيْزَرَ وَ جُبَيْراً عَتَقَاءَ لَيْسَ لِأَحَدٍ فِيهِمْ سَبِيلٌ فَهُمْ مَوَالِيٌّ يَعْمَلُونَ
فِي الْمَالِ حَمْسَ حَجَجٍ وَ فِيهِ نَفَقَتُهُمْ وَ رِزْقُهُمْ وَ أَرْزَاقُ أَهْلِيهِمْ

What was for me^{asws} from the wealth at Yanba'a and what is around it, recognised for me^{asws} therein, is a charity, along with its slaves, apart from Rabaha, and Abu Nayzar, and Jubeyr, who are emancipated, and there is no way for anyone over them, so they are in my^{asws} Wilayah, who would be working in the property for five Hajj (years). In it is their expenses and their livelihood, and the livelihoods of their families.

وَ مَعَ ذَلِكَ مَأْكَانَ لِي بِوَادِيِ الْفُرَى مِنْ مَالِ بَنِي فَاطِمَةَ وَ رَقِيقَتِهَا صَدَقَةٌ وَ مَا كَانَ لِي بِدَيْمَةَ وَ أَهْلِهَا صَدَقَةٌ غَيْرُ أَنْ زُرَيْقاً لَهُ مِثْلُ مَا كَتَبْتُ لِأَصْحَابِهِ وَ مَا
كَانَ لِي بِأَدَيْنَةَ وَ أَهْلِهَا وَ الْعُرْتَيْنِ - كَمَا قَدْ عَلِمْتُمْ صَدَقَةٌ فِي سَبِيلِ اللَّهِ

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

وَ إِنَّ الَّذِي كَتَبْتُ مِنْ أَمْوَالِي هَذِهِ صَدَقَةٌ وَاجِبَةٌ بِنُذْرَةِ حَيَاتِي أَنَا أَوْ مَيْتاً يُنْفَقُ فِي كُلِّ نَفَقَةٍ يُبْتَعَى بِهَا وَجْهُ اللَّهِ فِي سَبِيلِ اللَّهِ وَ وَجْهِهِ وَ ذَوِي الرَّحْمِ مِنْ بَنِي
هَاشِمٍ وَ بَنِي الْمُطَّلِبِ وَ الْقَرِيبِ وَ الْبَعِيدِ

And that which I^{asws} write, from this wealth of mine, is an Obligation whether I^{asws} live or pass away. These should be spent in all its spending, seeking by it the Face of Allah^{azwj}, in the Way of Allah^{azwj} and His^{azwj} Face, and the ones with the relationships from the Clan of Hashim^{as}, and the Clan of Muttalib^{as}, and the near ones and the far ones.

فَإِنَّهُ يَمُومُ عَلَى ذَلِكَ الْحَسَنِ بْنِ عَلِيٍّ يَأْكُلُ مِنْهُ بِالْمَعْرُوفِ وَ يُنْفِقُهُ حَيْثُ يَرَاهُ اللَّهُ عَزَّ وَ جَلَّ فِي حِلٍّ مُحَلَّلٍ لَا حَرَجَ عَلَيْهِ فِيهِ فَإِنْ أَرَادَ أَنْ يَبِيعَ نَصِيباً مِنَ
الْمَالِ فَيَبْضِي بِهِ الدَّيْنَ فَلْيُفْعَلْ إِنْ شَاءَ لَا حَرَجَ عَلَيْهِ فِيهِ وَ إِنْ شَاءَ جَعَلَهُ سَرِيٍّ الْمَلِكِ

So, it would be Al-Hassan^{asws} Bin Ali^{asws} who would be supervising, consuming from it with the goodness, and spending it wherever he^{asws} sees (the Pleasure of) Allah^{azwj} Mighty and Majestic in a Permissible (manner), nothing wrong being upon him^{asws} in it. If he^{asws} intends to sell a share from the wealth, so he^{asws} can pay off the debts by it, so let him^{asws} do it if he^{asws} so desires to, and there is nothing wrong upon him^{asws} in it. And if he^{asws} so desires, he^{asws} can make it a series of properties.

وَ إِنَّ وُلْدَ عَلِيٍّ وَ مَوَالِيَهُمْ وَ أَمْوَالَهُمْ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ وَ إِنَّ كَانَتْ دَارُ الْحُسَيْنِ بْنِ عَلِيٍّ غَيْرَ دَارِ الصَّدَقَةِ فَبَدَا لَهُ أَنْ تَبِيعَهَا فَلْيَبِيعَ إِنْ شَاءَ لَا حَرَجَ عَلَيْهِ فِيهِ

And that the children of Ali^{asws} and their slaves and their wealth are to (under the supervision of) Al-Hassan^{asws} Bin Ali^{asws}. And if the house of Al-Hassan^{asws} Bin Ali^{asws} is other than the house of charity, and it is inevitable for him^{asws} that he^{asws} should sell it, so let him^{asws} sell if he^{asws} so desires to, there is nothing wrong upon him^{asws} in it.

وَ إِنْ بَاعَ فَإِنَّهُ يَتَّقِسُ مِنْهَا ثَلَاثَةَ أَثْلَافٍ فَيَجْعَلُ ثُلُثَهَا فِي سَبِيلِ اللَّهِ وَ يَجْعَلُ ثُلُثًا فِي بَنِي هَاشِمٍ وَ بَنِي الْمُطَّلِبِ وَ يَجْعَلُ الثُّلُثَ فِي آلِ أَبِي طَالِبٍ وَ أَنَّهُ يَضَعُهُ فِيهِمْ حَيْثُ يَرَاهُ اللَّهُ

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

وَ إِنْ حَدَثَ بِحُسَيْنٍ حَدَثٌ وَ حُسَيْنٌ حَيٌّ فَإِنَّهُ إِلَى حُسَيْنِ بْنِ عَلِيٍّ وَ إِنْ حُسَيْنًا يَفْعَلُ فِيهِ مِثْلَ الَّذِي أَمَرْتُ بِهِ حَسَنًا لَهُ مِثْلَ الَّذِي كَتَبْتُ لِلْحُسَيْنِ وَ عَلَيْهِ مِثْلَ الَّذِي عَلَى حُسَيْنٍ

And if there befalls with Hassan^{asws} a befalling (passing away), and Husayn^{asws} is alive, so it is (transferred) to Al-Husayn^{asws} Bin Ali^{asws}, and that Husayn^{asws} should do with it similar to that which I^{asws} have ordered Hassan^{asws} with. For him^{asws} would be the like of that which I^{asws} wrote for Al-Hassan^{asws}, and upon him^{asws} is the like of that which was upon Al-Hassan^{asws}.

وَ إِنْ الَّذِي لِيَنِي ابْنَتِي فَاطِمَةَ مِنْ صَدَقَةِ عَلِيٍّ مِثْلَ الَّذِي لِيَنِي عَلِيٍّ وَ إِنْ إِنَّمَا جَعَلْتُ الَّذِي جَعَلْتُ لِابْنَتِي فَاطِمَةَ ابْتِغَاءً وَجْهِ اللَّهِ عَزَّ وَ جَلَّ وَ تَكْرِيماً حُرْمَةً رَسُولِ اللَّهِ ص وَ تَعْظِيمَهَا وَ تَشْرِيفَهَا وَ رِضَاهَا

And for the children (my^{asws} children) of Fatima^{asws}, is from charity of Ali^{asws}, the like of that which is for the children of Ali^{asws}, and I^{asws}, but rather I^{asws} have made that which I^{asws} have made for the children of Fatima^{asws}, for seeking the Face of Allah^{azwj} Mighty and Majestic, and in respect of the sanctity of Rasool-Allah^{saww}, and in reverence of both, and in honour of them both, and pleasure of them both.

وَ إِنْ حَدَثَ بِحُسَيْنٍ وَ حُسَيْنٌ حَدَثٌ فَإِنَّ الْأَخَرَ مِنْهُمَا يَنْظُرُ فِي بَنِي عَلِيٍّ فَإِنْ وَجَدَ فِيهِمْ مَنْ يَرْضَى بِحَدِيثِهِ وَ إِسْلَامِهِ وَ أَمَانَتِهِ فَإِنَّهُ يَجْعَلُ إِلَيْهِ إِنْ شَاءَ فَإِنْ لَمْ يَرَ فِيهِمْ بَعْضَ الَّذِي يُرِيدُهُ فَإِنَّهُ يَجْعَلُهُ إِلَى رَجُلٍ مِنْ آلِ أَبِي طَالِبٍ يَرْضَى بِهِ

And if there befalls with Hassan^{asws} and Husayn^{asws}, a befalling (passing away), for the last of the two^{asws} should look among the children of Ali^{asws}. If he^{asws} were to find among them one whom he^{asws} is pleased with his guidance, and his Islam, and his trustworthiness, so he^{asws} should make it to him, if he^{asws} so desires. And if he^{asws} does not see among them one whom he^{asws} wants, so he^{asws} should make it to a man from the progeny of Abu Talib^{asws}, being pleased with him.

فَإِنْ وَجَدَ آلَ أَبِي طَالِبٍ قَدْ ذَهَبَ كِبْرَانُهُمْ وَ دَوُوَ آرَائِهِمْ فَإِنَّهُ يَجْعَلُهُ إِلَى رَجُلٍ يَرْضَاهُ مِنْ بَنِي هَاشِمٍ وَ إِنَّهُ يَشْتَرِطُ عَلَى الَّذِي يَجْعَلُهُ إِلَيْهِ أَنْ يَتْرَكَ الْمَالَ عَلَى أَصُولِهِ وَ يُنْفِقَ ثَمْرَهُ حَيْثُ أَمَرْتُهُ بِهِ مِنْ سَبِيلِ اللَّهِ وَ وَجْهِهِ وَ دَوِي الرَّجْمِ مِنْ بَنِي هَاشِمٍ وَ بَنِي الْمُطَّلِبِ وَ الْقَرِيبِ وَ الْبَعِيدِ لَا يُبَاعُ مِنْهُ شَيْءٌ وَ لَا يُوهَبُ وَ لَا يُورَثُ

If he^{asws} finds that the progeny of Abu Talib^{asws} has gone, their elders and their ones with insight, he^{asws} should make it to a man whom he^{asws} is pleased with from the Clan of Hashim^{as}, and it would be condition upon that which he^{asws} makes it to him, that he would leave the wealth (legacy) upon its origins, and spend its fruits wherever I^{asws} had ordered with, from the Way of Allah^{azwj}, and His^{azwj} Face, and near relations from the Clan of Hashim^{as}, and Clan of Al-Muttalib^{as}, and the relatives, and the far ones, not selling anything from it, nor gifting it, nor give it in inheritance.

وَ إِنَّ مَالَ مُحَمَّدِ بْنِ عَلِيٍّ عَلَى نَاحِيَّتِهِ وَ هُوَ إِلَى ابْنِي فَاطِمَةَ وَ إِنَّ رَقِيقِي الَّذِينَ فِي صَحِيفَةٍ صَغِيرَةٍ الَّتِي كَتَبْتُ لِي عُتْقَاءُ

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

هَذَا مَا قَضَى بِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ فِي أَمْوَالِهِ هَذِهِ الْعَدَّ مِنْ يَوْمٍ قَدِمَ مَسْكِنَ ائْتِغَاءِ وَجْهِ اللَّهِ وَ الدَّارِ الْآخِرَةِ وَ اللَّهُ الْمُسْتَعَانُ عَلَى كُلِّ حَالٍ وَ لَا يَحِلُّ لِأَمْرِي مُسْلِمٍ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ أَنْ يُعَيَّرَ شَيْئاً مِمَّا أَوْصَيْتُ بِهِ فِي مَالِي وَ لَا يُخَالَفَ فِيهِ أَمْرِي مِنْ قَرِيبٍ وَ لَا بَعِيدٍ

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

أَمَّا بَعْدُ فَإِنَّ وَلَدَيْهِ اللَّاتِي أَطُوفُ عَلَيْهِنَّ السَّبْعَةَ عَشَرَ مِنْهُنَّ أُمَّهَاتٌ أَوْلَادٍ مَعَهُنَّ أَوْلَادُهُنَّ وَ مِنْهُنَّ حَبَالِي وَ مِنْهُنَّ مَنْ لَا وَلَدَ لَهُ فَفَضَائِي فِيهِنَّ إِنْ حَدَثَ بِي حَدَثٌ أَنْ مَنْ كَانَتْ مِنْهُنَّ لَيْسَ لَهَا وَلَدٌ وَ لَيْسَتْ بِحُبْلَى فَهِيَ عَتِيقٌ لَوَجْهِ اللَّهِ عَزَّ وَ جَلَّ لَيْسَ لِأَحَدٍ عَلَيْهِنَّ سَبِيلٌ

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

وَ مَنْ كَانَتْ مِنْهُنَّ لَهَا وَلَدٌ أَوْ حُبْلَى فَمُتْمَسِكٌ عَلَى وَلَدِهَا وَ هِيَ مِنْ حَظِّهِ فَإِنْ مَاتَ وَلَدُهَا وَ هِيَ حَيَّةٌ فَهِيَ عَتِيقٌ لَيْسَ لِأَحَدٍ عَلَيْهَا سَبِيلٌ

And the one from them who had a child for her, or is pregnant, so she should wait upon her child, and she is from a share. If her child dies and she is alive, so she is free. There is no way upon her for anyone.

هَذَا مَا قَضَى بِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ فِي مَالِهِ الْعَدَّ مِنْ يَوْمٍ قَدِمَ مَسْكِنَ شَهْدِ أَبُو سَمَرٍ [بِشْرٍ] بِنُ أَبْرَهَةَ وَ صَعَصَعَةَ بِنُ صُوْحَانَ وَ يَزِيدَ بِنُ قَيْسٍ وَ هَيْجَاجَ بِنُ أَبِي هَيْجَاجٍ

This is what Ali^{asws} has judged with regarding his^{asws} wealth, the morning of the day he^{asws} set foot at Maskan, witnessed by Abu Shimir Bin Abraha, and Sa'sa Bin Sowhan, and Yazeed Bin Qays, and Hayyaj Bin Aby Hayyaj'.

وَكَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِيَدِهِ لِعَشْرٍ خَلْوَنَ مِنْ جُمَادَى الْأُولَى سَنَةَ سَبْعٍ وَثَلَاثِينَ وَكَانَتْ الْوَصِيَّةُ الْأُخْرَى مَعَ الْأُولَى.

And Ali^{asws} Bin Abu Talib^{asws} wrote by his^{asws} own hand, on the 11th of Jamadi Al-Awwal, the year 37 (Hijra), and it was another bequest, along with the first (a codicil)".¹⁰⁴

¹⁰⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 119 H 3

باب 120 أحوال أولاده و أزواجه و أمهات أولاده صلوات الله عليه و فيه بعض الرد على الكيسانية

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

1- د، العدد القوية كَانَ لَهُ ع سَبْعَةٌ وَعَشْرُونَ ذَكَرًا وَأُنثَى الْحَسَنُ وَالْحُسَيْنُ وَ زَيْنَبُ الْكُبْرَى وَ زَيْنَبُ الصُّغْرَى الْمَكْنَاهُ بِأَمِّ كُلثومٍ مِنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص وَ أَبُو الْقَاسِمِ مُحَمَّدٌ أُمُّهُ خَوْلَةُ بِنْتُ جَعْفَرِ ابْنِ الْحَنَفِيَّةِ- وَ عُمَرُ وَ زَيْنَةُ كَانَا تَوَامِلَيْنِ أُمَّهُمَا الصَّهْبَاءُ وَ يُقَالُ أُمُّ حَبِيبِ التَّغْلِبِيِّتِ

(The book) 'Al-Adad Al-Qawiya' –

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

وَ الْعَبَّاسُ وَ جَعْفَرُ وَ عُثْمَانُ وَ عَبْدُ اللَّهِ الشَّهْدَاءُ بِكَرْبَلَاءَ أُمُّهُمُ أُمُّ الْبَيْتِ بِنْتُ جِرَامِ بْنِ خَالِدِ بْنِ رَبِيعَةَ الْكِلَابِيِّتِ- وَ لَهُ مِنْ أَسْمَاءَ بِنْتُ عُمَيْسِ الْخُتَعَمِيَّةِ بِنْتِي وَ عَوْذٌ- وَ كَانَ لَهُ مِنْ لَيْلَى ابْنَةِ مَسْعُودِ الدَّارِمِيِّتِ- مُحَمَّدٌ الْأَصْعَرُ الْمَكِّيُّ أَبَا بَكْرٍ وَ عُبَيْدُ اللَّهِ وَ كَانَ لَهُ حَدِيثُهُ وَ أُمُّ هَانِيٍّ وَ مَيْمُونَةُ وَ فَاطِمَةُ لِأُمِّ وَلَدٍ

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

وَ كَانَ لَهُ مِنْ أُمِّ شُعَيْبِ الدَّارِمِيِّتِ وَ قِيلَ أُمُّ مَسْعُودِ الْمَحْزُومِيَّةِ أُمُّ الْحَسَنِ وَ زَيْنَةُ وَ أَعْقَبَ لِأَمِيرِ الْمُؤْمِنِينَ ع مِنَ الْبَيْتِ حَمْسَةٌ الْحَسَنُ وَ الْحُسَيْنُ ع وَ مُحَمَّدٌ وَ الْعَبَّاسُ وَ عُمَرُ رَضِيَ اللَّهُ عَنْهُمْ.

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

2- مِنْ كِتَابِ تَذَكِرَةِ الْخَوَاصِّ، لِابْنِ الْجَوْزِيِّ النَّسْلُ مِنْ وُلْدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع لِحَمْسَةِ الْحَسَنِ وَ الْحُسَيْنِ وَ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ وَ عُمَرُ الْأَكْبَرُ وَ الْعَبَّاسُ-

From the book 'Tazkira Al Khawas' of Ibn Al Jowzy –

¹⁰⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 1

'The lineage from the children of our Master^{asws} Amir Al-Momineen^{asws} are for five – Al-Hassan^{asws}, and Al-Husayn^{asws}, and Muhammad Ibn Al-Hanafiyya, and Umar the elder, and Al-Abbas^{asws}.

وَأَمَّا عُمَرُ الْأَكْبَرُ فَعَاشَ خُمْسًا وَتَمَانِينَ سَنَةً حَتَّى حَازَ نِصْفَ مِيرَاثِ أَمِيرِ الْمُؤْمِنِينَ وَرَوَى الْحَدِيثَ وَكَانَ فَاضِلًا وَتَزَوَّجَ اسْمَاءَ بِنْتِ عَقِيلِ بْنِ أَبِي طَالِبٍ ع- فَأَوْلَادَهَا مُحَمَّدًا وَأُمَّ مُوسَى وَأُمَّ حَبِيبٍ- وَأَمَّا الْعَبَّاسُ فَأَوَّلُ مَنْ اسْتَشْهَدَ مَعَ الْحُسَيْنِ ع-

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

قَالَ الرَّبِيعُ بْنُ بَكَّارٍ كَانَ لِلْعَبَّاسِ وَلَدٌ اسْمُهُ عُبَيْدُ اللَّهِ- كَانَ مِنَ الْعُلَمَاءِ فَمِنْ وَلَدِهِ عُبَيْدُ اللَّهِ بْنُ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسِ بْنِ أَمِيرِ الْمُؤْمِنِينَ ع- وَكَانَ عَالِمًا فَاضِلًا جَوَادًا طَافَ الدُّنْيَا وَجَمَعَ كُتُبًا تُسَمَّى الْجَعْفَرِيَّةَ فِيهَا فَهْمُ أَهْلِ الْبَيْتِ ع قَدِيمٌ بَعْدَاقَاقٌ بِمَا وَحَدَّثَ ثُمَّ سَافَرَ إِلَى مِصْرَ فَمُتَّوْفِي بِهَا سَنَةَ اثْنَيْ عَشَرَ وَثَلَاثِمِائَةٍ-

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

وَمِنْ نَسْلِ الْعَبَّاسِ بْنِ أَمِيرِ الْمُؤْمِنِينَ الْعَبَّاسُ بْنُ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ بْنِ الْعَبَّاسِ ذَكَرَهُ الْحَطِيبُ فِي تَارِيخِ بَعْدَاقَاقٍ قَدِيمِ إِلَيْهَا فِي أَيَّامِ الرَّشِيدِ وَصَحْبِهِ وَكَانَ يُكْرِمُهُ ثُمَّ صَحَبَ الْمَأْمُونِ بَعْدَهُ وَكَانَ فَاضِلًا شَاعِرًا فَصِيحًا وَتَزَعُمُ الْعُلُوِّيَّةَ أَنَّهُ أَشْعَرُ وَلَدِ أَبِي طَالِبٍ.

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

3- ع، علل الشرائع المفسر عن علي بن محمد بن سنان عن محمد بن يزيد المنقري عن سفيان بن عيينة قال: قيل للزهري من أزهده الناس في الدنيا قال علي بن الحسين ع حيث كان وقد قيل له فيما بينه وبين محمد بن الحنفية من المنازعة في صدقات علي بن أبي طالب ع- لوكنت إلى الوليد بن عبد الملك رغبة لكشف عنك من غر سره وميله عليك بمحمد- فإن بينه وبينه حلة

(The book) 'Illal Al Sharaie' – Al Mufasssir, from Ali Bin Muhammad Bin Sinan, from Muhammad Bin Yazeed Al Minqary, from Sufyan Bin Uyayna who said,

'It was said to Al-Zuhry, 'Who is the most ascetic of the people in the world?' He said, 'Ali^{asws} Bin Al-Husayn^{asws} where he^{asws} was, and it had been said to him^{asws} regarding what was between him^{asws} and Muhammad Bin Al-Hanafiyya from the contention regarding the

¹⁰⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 2

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

قَالَ وَكَانَ هُوَ بِمَكَّةَ وَالْوَالِيدُ - بِمَا فَقَالَ وَنَحَكَ أَنَّ فِي حَرَمِ اللَّهِ أَسْأَلَ غَيْرَ اللَّهِ عَزَّ وَجَلَّ إِنِّي أَنْفُ إِذْ أَسْأَلَ الدُّنْيَا خَالِقَهَا فَكَيْفَ أَسْأَلُ مَخْلُوقاً مِثْلِي

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

وَقَالَ الزُّهْرِيُّ لَا حَرَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَلَمَى هَيْبَتَهُ فِي قَلْبِ الْوَالِيدِ حَتَّى حَكَمَ لَهُ عَلَى مُحَمَّدِ بْنِ الْحَنْفِيَّةِ.

And Al-Zuhry said, 'There is no doubt that Allah^{azwj} Mighty and Majestic would Cast his^{asws} awe in the heart of Al-Waleed until he judged for him^{asws} against Muhammad Bin Al-Hanafiyya'.¹⁰⁷ (This is a historical account and not a Hadith)

4- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن مُحَمَّدِ بْنِ عِمْرَانَ عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحِيمِ السَّجِسْتَانِيِّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ عَاصِمٍ عَنْ مُحَمَّدِ بْنِ بِشْرِ قَالَ: لَمَّا سَرَّ ابْنُ الزُّبَيْرِ ابْنَ عَبَّاسٍ إِلَى الطَّائِفِ كَتَبَ إِلَيْهِ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ أَمَا بَعْدُ فَقَدْ بَلَغَنِي أَنَّ ابْنَ الْجَاهِلِيَّةِ سَرَّكَ إِلَى الطَّائِفِ - فَرَفَعَ اللَّهُ عَزَّ وَجَلَّ اسْمَهُ بِذَلِكَ لَكَ ذِكْرًا وَعَظَمَ لَكَ أَجْرًا وَحَطَّ بِهِ عَنْكَ وَزْرًا

(The books) 'Al Majaalis' of Al Mufeed, (and), 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Imran, from Ali Bin Abdul Raheem Al Sijistani, from his father, from Al-Husayn Bin Ibrahim, from Abdullah Bin Aasim, from Muhammad Bin Bishr who aid,

'When Ibn Al-Zubeyr made Ibn Abbas travel to Al-Taif, Muhammad Bin Al-Hanafiya wrote to him, 'As for after, it has reached me that the son of the ignorant woman had made you travel to Al-Taif. May Allah^{azwj} Mighty and Majestic is His^{azwj} Name Raise the mention for you and Magnify the Recompense for you and Move your burden (of sins) away from you.

يَا ابْنَ عَمِّ إِنَّمَا يُبْتَلَى الصَّالِحُونَ وَإِنَّمَا تُهْدَى الْكِرَامَةُ لِلْأَبْرَارِ وَ لَوْ لَمْ تُؤْجَرْ إِلَّا فِيمَا تُحِبُّ إِذَا قَلَّ أَجْرُكَ قَالَ اللَّهُ تَعَالَى وَ عَسَى أَنْ تَكْرَهُوا شَيْئاً وَ هُوَ خَيْرٌ لَكُمْ وَ هَذَا مَا لَسْتُ أَشْكُ أَنَّهُ خَيْرٌ لَكَ عِنْدَ بَارئِكَ عَزَّمَ اللَّهُ لَكَ عَلَى الصَّبْرِ فِي الْبُلُوِّ وَ الشُّكْرِ فِي التَّعْمَاءِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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

فَلَمَّا وَصَلَ الْكِتَابُ إِلَى ابْنِ عَبَّاسٍ أَجَابَ عَنْهُ وَ قَالَ أَمَا بَعْدُ فَقَدْ أَنَا فِي كِتَابِكَ تُعَزِّبُنِي فِيهِ عَلَى تَسْبِيرِي وَ تَسْأَلُ رَبَّكَ جَلَّ اسْمُهُ أَنْ يَرَفَعَ لِي بِهِ ذِكْرًا وَ هُوَ تَعَالَى قَادِرٌ عَلَى تَضْعِيفِ الْأَجْرِ وَ الْعَائِدَةِ بِالْفَضْلِ وَ الزِّيَادَةِ مِنَ الْإِحْسَانِ

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

¹⁰⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 3

Majestic is His^{azwj} Name, that He^{azwj} Raises the mention for me, and He^{azwj} is Exalted, Able upon Multiplying the Recompense and the return with the Grace and the Increase from the Favours.

أَمَّا أَحِبُّ أَنْ الَّذِي رَكِبَ مِنِّي ابْنُ الزُّبَيْرِ كَانَ رَكِبَهُ مِنِّي أَعْدَاءُ خَلْقِ اللَّهِ لِي احْتِسَابًا وَ ذَلِكَ فِي حَسَنَاتِي وَ لِمَا أَرْجُو أَنْ أَنَالَ بِهِ رِضْوَانَ رَبِّي يَا أُخِي الدُّنْيَا قَدْ وَلَّتْ وَ إِنَّ الآخِرَةَ قَدْ أَطَلَّتْ فَاعْمَلْ صَالِحًا جَعَلْنَا اللَّهُ وَ إِيَّاكَ جَمْعًا يَخَافُهُ بِالْغَيْبِ وَ يَعْمَلُ لِرِضْوَانِهِ فِي الْبَيْتِ وَ الْعَلَانِيَةِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

As for my liking the one who rode from me, Ibn Al-Zubeyr, his riding from me was enmity. Allah^{azwj} Created for me to anticipate, and that is my good deed, and due to what I am hoping to attain the Pleasure of my Lord^{azwj} by it. O my brother! The world is turning around and the Hereafter is shading, so do the righteous deeds. May Allah^{azwj} Make us and you to be from the one who fear Him^{azwj} in the private and work for His^{azwj} Pleasure in the private and the public, He^{azwj} is Able upon all things".¹⁰⁸

5- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ نَضْرِ بْنِ شَعِيبٍ عَنْ خَالِدِ بْنِ مَادٍ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: أَتَى مُحَمَّدُ بْنُ الْحَنَفِيَّةِ الْحُسَيْنِ بْنَ عَلِيٍّ ع فَقَالَ أُعْطِنِي مِيرَاثِي مِنْ أَبِي فَقَالَ لَهُ الْحُسَيْنُ ع مَا تَرَكَ أَبُوكَ إِلَّا سَبْعَ مِائَةِ دِرْهَمٍ فَصَلَّتْ مِنْ عَطَايَاهُ

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al-Husayn, from Nazr Bin Shuayb, from Khalid Bin Madd, from Abu Hamza Al Sumali,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'Muhammad Bin Al-Hanafiyya came to Al-Husayn^{asws} Bin Ali^{asws} and said, 'Give me my inheritance from my father^{asws}'. Al-Husayn^{asws} said to him: 'Your father^{asws} did not leave except seven hundred Dirhams, being a surplus from his^{asws} awards'.

قَالَ فَإِنَّ النَّاسَ يَزْعُمُونَ فَيَأْتُونَ فَيَسْأَلُونِي فَلَا أَجِدُ بُدًّا مِنْ أَنْ أُجِيبَهُمْ قَالَ فَأَعْطِنِي مِنْ عِلْمِ أَبِي

He said, 'But the people are alleging and are coming and asking me, so I cannot find any escape from answering them'. (Then) he said, 'Give me from the knowledge of my father^{asws}'.

فَقَالَ فَدَعَا الْحُسَيْنُ ع قَالَ فَذَهَبَ فَجَاءَ بِصَحِيفَةٍ تَكُونُ أَقْلًا مِنْ شِبْرِ أَوْ أَكْبَرَ مِنْ أَرْبَعِ أَصَابِعٍ قَالَ فَمِلِثُ شَجَرَةٍ وَ نَحْوَهُ عِلْمًا.

He (Ali^{asws} Bin Al-Husayn^{asws}) said: 'Al-Husayn^{asws} called (a servant), so he went and came with a Parchment which happened to be smaller than a palm's width, or bigger than four fingers, and it could fill a tree or approximate to it, in knowledge".¹⁰⁹

6- خص، منتخب البصائر سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَمِيْسَى عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ ع أُرْسِلَ مُحَمَّدُ بْنُ حَنْفِيَّةَ إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع فَخَلَا بِهِ ثُمَّ قَالَ يَا ابْنَ أُخِي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص كَانَتْ الوَصِيَّةُ مِنْهُ وَ الإِمَامَةُ مِنْ بَعْدِهِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ - ثُمَّ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ثُمَّ إِلَى الْحُسَيْنِ ع -

(The book) 'Muntakhab Al Basaair' - Sa'ad Bin Abdullah, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda and Zurara,

¹⁰⁸ Bihar Al Anwaar - V 42, The book of History - Amir Al Momineen^{asws}, Ch 120 H 4

¹⁰⁹ Bihar Al Anwaar - V 42, The book of History - Amir Al Momineen^{asws}, Ch 120 H 5

‘From Abu Ja’far^{asws} having said: “When Al-Husayn^{asws} was killed, Muhammad Bin Al-Hanafiya sent a message to Ali^{asws} Bin Al-Husayn^{asws}, and isolated with him^{asws}, then said to him^{asws}, ‘O son^{asws} of my brother^{asws}! You^{asws} have known that Rasool-Allah^{saww} had made the bequest and the Imamate from after him^{saww} to Ali^{asws} Bin Abu Talib^{asws}, then to Al-Hassan^{asws}, then to Al-Husayn^{asws}.

وَقَدْ قُتِلَ أَبُوكَ وَ لَمْ يُوصَ وَ أَنَا عَمُّكَ وَ صِنُّ أَبِيكَ وَ وِلَادَتِي مِنْ عَلِيٍّ ع فِي سِيَّتِي وَ قَدَمَتِي وَ أَنَا أَحَقُّ بِهَا مِنْكَ فِي حَدَاثَتِكَ لَا تُنَارِعْنِي فِي الْوَصِيَّةِ وَ الْإِمَامَةِ وَ لَا تُجَانِبْنِي

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

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع يَا عَمِّ اتَّقِ اللَّهَ وَ لَا تَدَّعِ مَا لَيْسَ لَكَ بِحَقِّي إِنِّي أُعْطِيتُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ إِنَّ أَبِي ع يَا عَمِّ أَوْصَى إِلَيَّ فِي ذَلِكَ قَبْلَ أَنْ يَتَوَجَّهَ إِلَى الْعِرَاقِ وَ عَهْدَ إِلَيَّ فِي ذَلِكَ قَبْلَ أَنْ يُسْتَشْهَدَ بِسَاعَةٍ وَ هَذَا سِلَاحُ رَسُولِ اللَّهِ ص عِنْدِي فَلَا تَتَعَرَّضْ لِهَذَا فَإِنِّي أَخَافُ عَلَيْكَ نَقْصَ الْعُمُرِ وَ تَشْتُتَ الْحَالِ

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

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لِمَا صَنَعَ الْحُسَيْنُ مَعَ مُعَاوِيَةَ- أَبِي أَنْ يُجْعَلَ الْوَصِيَّةَ وَ الْإِمَامَةَ إِلَّا فِي عَقِبِ الْحُسَيْنِ ع- فَإِنْ رَأَيْتَ أَنْ تَعْلَمَ ذَلِكَ فَانْطَلِقْ بِنَا إِلَى الْحَجْرِ الْأَسْوَدِ حَتَّى نَتَحَاكَمَ إِلَيْهِ وَ نَسْأَلَهُ عَنْ ذَلِكَ

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

قَالَ أَبُو جَعْفَرٍ ع وَ كَانَ الْكَلَامُ بَيْنَهُمَا بِمَكَّةَ فَانْطَلَقَا حَتَّى أَتَيَا الْحَجَرَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لِمُحَمَّدِ بْنِ عَلِيٍّ آتِيهِ يَا عَمِّ وَ ابْتَهَلْ إِلَى اللَّهِ تَعَالَى أَنْ يُنْطِقَ لَكَ الْحَجَرُ ثُمَّ سَلَهُ عَمَّا ادَّعَيْتَ فَابْتَهَلْ فِي الدُّعَاءِ وَ سَأَلَ اللَّهُ ثُمَّ دَعَا الْحَجَرَ فَلَمْ يُجِبْهُ

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

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَمَا إِنَّكَ يَا عَمِّ لَوْ كُنْتَ وَصِيًّا وَ إِمَامًا لَأَجَابَكَ فَقَالَ لَهُ مُحَمَّدٌ فَادْعُ أَنْتَ يَا ابْنَ أَخِي فَاسْأَلْهُ

Ali^{asws} Bin Al-Husayn^{asws} said to him: 'As for you, O uncle! Had you been a successor^{asws} and an Imam^{asws}, it would have answered you'. Muhammad said, 'You^{asws} supplicate, O son^{asws} of my brother^{asws}, and ask Him^{azwj}'.

فَدَعَا اللَّهَ عَلِيُّ بْنُ الْحُسَيْنِ عَ بِمَا أَرَادَهُ ثُمَّ قَالَ أَسْأَلُكَ بِالَّذِي جَعَلَ فِيكَ مِيثَاقَ الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ وَمِيثَاقَ النَّاسِ أَجْمَعِينَ لَمَّا أَحْبَبْتَنَا مِنَ الْإِمَامِ وَالْوَصِيِّ بَعْدَ الْحُسَيْنِ ع-

Ali^{asws} Bin Al-Husayn^{asws} supplicated to Allah^{azwj} with what he^{asws} wanted, then said: 'I^{asws} ask you in the Name of the One^{azwj} Who Made the Covenant of the Prophets^{as} and the successors^{as} and all people locked within you. Inform us, who is the successor^{asws} and the Imam^{asws} after Al-Husayn^{asws}?'

فَتَحَرَّكَ الْحَجَرُ حَتَّى كَادَ أَنْ يَزُولَ عَنْ مَوْضِعِهِ ثُمَّ أَنْطَقَهُ اللَّهُ بِلِسَانِ عَرَبِيٍّ مُبِينٍ فَقَالَ اللَّهُمَّ إِنَّ الْوَصِيَّةَ وَالْإِمَامَةَ بَعْدَ الْحُسَيْنِ بْنِ عَلِيٍّ ع- إِلَى عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ- ابْنِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص

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

فَانصَرَفَ مُحَمَّدٌ بْنُ عَلِيٍّ ابْنُ الْحُنَيْفَةِ وَهُوَ يَقُولُ عَلِيُّ بْنُ الْحُسَيْنِ.

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

7- أَقُولُ ذَكَرَ الصَّدُوقُ فِي كِتَابِ إِكْمَالِ الدِّينِ فِي بَيَانِ خَطَايَا الْكَيْسَانِيَّةِ أَنَّ السَّيِّدَ بْنَ مُحَمَّدٍ الْحَمِيرِيَّ رَضِيَ اللَّهُ عَنْهُ اعْتَقَدَ ذَلِكَ فَلَمْ يَزَلِ السَّيِّدُ ضَالًّا فِي أَمْرِ الْعَيْبَةِ يَحْتَفِدُهَا فِي مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ الْحُنَيْفَةِ- حَتَّى لَقِيَ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع-

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

وَرَأَى مِنْهُ عِلَامَاتِ الْإِمَامَةِ وَشَاهَدَ مِنْهُ دَلَالَاتِ الْوَصِيَّةِ فَسَأَلَهُ عَنِ الْعَيْبَةِ وَذَكَرَ لَهُ أَنَّهَا حَقٌّ وَأَنَّهَا تَفْعُ بِالثَّانِي عَشَرَ مِنَ الْأَيَّامِ عَ وَأَخْبَرَهُ بِمَوْتِ مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ الْحُنَيْفَةِ وَأَنَّ أَبَاهُ شَاهَدَ دَفْنَهُ

And he saw the signs of the Imamate from him^{asws} and witnessed evidence of the successorship from him^{asws}. He asked him^{asws} about the occultation and he^{asws} mentioned that it is true and it will be occurring with the twelfth from the Imams^{asws}, and he^{asws} informed him with the death of Muhammad Bin Ali Ibn Al-Hanafiya and that his father would witness his burial.

¹¹⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 6

فَرَجَعَ السَّيِّدُ عَنْ مَقَالَتِهِ وَ اسْتَعْفَرَ مِنْ اعْتِقَادِهِ وَ رَجَعَ إِلَى الْحَقِّ عِنْدَ اتِّصَاحِهِ وَ دَانَ بِالإِمَامَةِ.

The Seyyid retracted from his words and sought Forgiveness from his (erroneous) beliefs and returned to the truth during its clarification and made it a religion with the Imamate".¹¹¹

8- حَدَّثَنَا ابْنُ عُذُوسٍ عَنِ ابْنِ قُتَيْبَةَ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ رَوْحٍ عَنْ حَيَّانِ السَّرَّاجِ قَالَ سَمِعْتُ السَّيِّدَ بْنَ مُحَمَّدٍ الْجَمَيْرِيَّ يَقُولُ كُنْتُ أَقُولُ بِالْعُلُوِّ وَ اعْتَقِدْتُ عَيْبَةَ مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ الْحَنِيفِيَّةِ رَضِيَ اللَّهُ عَنْهُ قَدْ ظَلَلْتُ فِي ذَلِكَ زَمَانًا فَمَنَّ اللَّهُ عَلَيَّ بِالصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ أَنْقَذَنِي بِهِ مِنَ النَّارِ وَ هَدَانِي إِلَى سَوَاءِ الصِّرَاطِ

It is narrated to us by Ibn Ubdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Muhammad Bin Ismail Bin Rawh, from Hayyan Al Sarraj who said, 'I heard the Seyyid Bin Muhammad Al Himeyri saying,

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

فَسَأَلْتُهُ بَعْدَ مَا صَحَّ عِنْدِي بِالِدَّلَائِلِ الَّتِي شَاهَدْتُهَا مِنْهُ أَنَّهُ حُجَّةُ اللَّهِ عَلَيَّ وَ عَلَى جَمِيعِ أَهْلِ زَمَانِهِ وَ أَنَّهُ الإِمَامُ الَّذِي فَرَضَ اللَّهُ طَاعَتَهُ وَ أَوْجَبَ الإِقْتِدَاءَ بِهِ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ رُوِيَ لَنَا أَخْبَارٌ عَنْ آبَائِكَ ع فِي الْعَيْبَةِ وَ صِحَّةِ كَوْنِهَا فَأَخْبَرَنِي بِمَنْ يَقَعُ-

I asked him^{asws} after having corrected in my presence with the evidence which I had witnessed from him^{asws} that he^{asws} was the Divine Authority of Allah^{azwj} upon me and upon entirety of the people of his^{asws} time, and he^{asws} was the Imam^{asws} who Allah^{azwj} had Imposed being obedient to him^{asws} and Obligated the belief in him^{asws}. I said so him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Ahadeeth have been reported to us from your^{asws} forefathers^{asws} regarding the occultation and correctness of it happening. So, inform me, with whom would it be occurring?'

فَقَالَ ع سَتَقَعُ بِالسَّادِسِ مِنْ وُلْدِي وَ هُوَ الثَّانِي عَشَرَ مِنَ الأئِمَّةِ الَّهْدَاةِ بَعْدَ رَسُولِ اللَّهِ ص أَوْهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ - وَ آخِرُهُمُ الْفَائِمُ بِالْحَقِّ بِبَقِيَّةِ اللَّهِ فِي الأَرْضِ وَ صَاحِبُ الزَّمَانِ

He^{asws} said: 'It will be occurring with the sixth from my^{asws} sons^{asws}, and he^{asws} is the twelfth from the Imams^{asws} of guidance after Rasool-Allah^{saww}. The first of them^{asws} is Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and their^{asws} last one is the one rising with the truth, remainder of Allah^{azwj} in the earth, and master of the time.

وَ اللَّهُ لَوْ بَقِيَ فِي عَيْبَتِهِ مَا بَقِيَ نُوحٌ فِي قَوْمِهِ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يَظْهَرَ فِيمَلَأَ الأَرْضَ قِسْطًا وَ عَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَ جَوْرًا-

By Allah^{azwj}! Even if he^{asws} were to remain in his^{asws} occultation what Noah^{as} remained among his^{asws} people, he^{asws} will not exit from the world until he^{asws} fills the earth with fairness and justice like what it would have been filled with injustice and tyranny'.

قَالَ السَّيِّدُ فَلَمَّا سَمِعْتُ ذَلِكَ مِنْ مَوْلَايَ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع ثَبُتْتُ إِلَى اللَّهِ تَعَالَى دِكْرُهُ عَلَى يَدَيْهِ.

¹¹¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 7

The Seyyid said, 'When I heard that from my Master^{asws} Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, I repented to Allah^{azwj}, Exalted is His^{azwj} Mention, upon his^{asws} hands'.¹¹²

9- أَقُولُ أُورِدُ فَصِيدَةً عَنِ السَّيِّدِ فِي ذَلِكَ وَ قَدْ أُورِدْنَا فِي بَابِ أَحْوَالِ مَدَاجِي الصَّادِقِ ع ثُمَّ قَالَ وَ كَانَ حَيَّانُ السَّرَّاجِ الرَّوِّي لَمَّا حَدَّثَ مِنْ الْكَيْسَانِيَّةِ وَ مَتَى صَحَّ مَوْتُ مُحَمَّدِ بْنِ عَلِيٍّ ابْنِ الْحَنْفِيَّةِ بَطَلَ أَنْ تَكُونَ الْعَيْبَةُ الَّتِي رُوِيَ فِي الْأَخْبَارِ وَاقِعَةً بِهِ فِيمَا رُوِيَ فِي وَفَاةِ مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ رَضِيَ اللَّهُ عَنْهُ مَا حَدَّثَنَا بِهِ مُحَمَّدُ بْنُ عِصَامٍ عَنِ الْكَلْبِيِّ عَنِ الْقَاسِمِ بْنِ الْعَلَاءِ عَنِ إِسْمَاعِيلِ بْنِ عَلِيٍّ الْقَزْوِينِيِّ عَنِ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدِ ع فَقَالَ لَهُ يَا حَيَّانُ مَا يَقُولُ أَصْحَابُكَ فِي مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ قَالَ يَقُولُونَ حَيٌّ يُرْزَقُ

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

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

فَقَالَ الصَّادِقُ حَدَّثَنِي أَبِي ع أَنَّهُ كَانَ فِيمَنْ عَادَهُ فِي مَرَضِهِ وَ فِيمَنْ عَمَّضَهُ وَ أَدْخَلَهُ حُفْرَتَهُ وَ رَوَّجَ نِسَاءَهُ وَ قَسَمَ مِيرَاثَهُ

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

فَقَالَ يَا أَبَا عَبْدِ اللَّهِ إِمَّا مَثَلُ مُحَمَّدٍ فِي هَذِهِ الْأُمَّةِ كَمَثَلِ عَيْسَى ابْنِ مَرْيَمَ شُبِّهَ أَمْرُهُ لِلنَّاسِ

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

فَقَالَ الصَّادِقُ ع شُبِّهَ أَمْرُهُ عَلَى أَوْلِيَائِهِ أَوْ عَلَى أَعْدَائِهِ قَالَ بَلْ عَلَى أَعْدَائِهِ قَالَ أَ تَزْعُمُ أَنَّ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ - عَدُوَّ عَمِّهِ مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ فَقَالَ لَا

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

ثُمَّ قَالَ الصَّادِقُ ع يَا حَيَّانُ إِنَّكُمْ صَدَقْتُمْ عَنْ آيَاتِ اللَّهِ وَ قَدْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى سَنَجْزِي الَّذِينَ يَصْدُقُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدُقُونَ.

¹¹² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 8

Then Al-Sadiq^{asws} said: ‘O Hayyan! You all are ratifying the Signs of Allah^{azwj}, and Allah^{azwj} Blessed and Exalted has Said: ***We would be Recompensing those who are turning away from Our Signs with the evil Punishment due to what they were shunning [6:157]***’.¹¹³

10- كَش، رجال الكشي الحسين بن بُندار عن سَعْدِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ وَ حَدَّثَنِي عَلِيُّ بْنُ إِسْمَاعِيلَ وَ يَعْقُوبُ بْنُ يَزِيدَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ الْقَلَانِسِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ قَالَ: دَخَلَ حَيَّانُ السَّرَّاجُ وَ ذَكَرَ نَحْوَهُ وَ زَادَ فِي آخِرِهِ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ - فُتِنْتُ إِلَى اللَّهِ مِنْ كَلَامِ حَيَّانَ ثَلَاثِينَ يَوْمًا.

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

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

11- ك، إكمال الدين وَ قَالَ الصَّادِقُ ع مَا مَاتَ مُحَمَّدُ ابْنُ الْحَنَفِيَّةِ حَتَّى أَقْرَبْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ ع - وَ كَانَتْ وَفَاةَ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ سَنَةَ أَرْبَعٍ وَ ثَمَانِينَ مِنَ الْهِجْرَةِ.

(The book) ‘Ikmal Al-Deen’ – ‘And Al-Sadiq^{asws} said: ‘Muhammad Ibn Al-Hanafiya did not die until he had acknowledged (the Imamate) to Ali^{asws} Bin Al-Husayn^{asws}. And the death of Muhammad Bin Al-Hanafiya was in the year eighty-four from the Emigration’.¹¹⁵

12- ير، بصائر الدرجات أَيُّوبُ بْنُ نُوحٍ عَنْ صَفْوَانَ عَنْ مَرْوَانَ بْنِ إِسْمَاعِيلَ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذَكَرْنَا خُرُوجَ الْحُسَيْنِ وَ تَخَلُّفَ ابْنِ الْحَنَفِيَّةِ عَنْهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا حَمْرَةَ إِنِّي سَأَحَدِيكَ فِي هَذَا الْحَدِيثِ وَ لَا تَسْأَلُ عَنْهُ بَعْدَ جَلِيسِنَا هَذَا

(The book) ‘Basaair Al Darajaat’ - Ayoub Bin Nuh, from Safwan Bin Yahya, from Marwan Bin Ismail, from Hamza Bin Humran,

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

إِنَّ الْحُسَيْنَ لَمَّا فَصَلَ مُتَوَجِّهًا دَعَا بِقِرْطَاسٍ وَ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى بَنِي هَاشِمٍ أَمَّا بَعْدُ فَإِنَّهُ مَنْ حَقَّ بِِي مِنْكُمْ اسْتَشْهِدَ مَعِيَ وَ مَنْ تَخَلَّفَ لَمْ يَبْلُغِ الْفَتْحَ وَ السَّلَامُ.

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

¹¹³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 9

¹¹⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 10

¹¹⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 11

after, one from you who joins up with me^{asws} would be martyred with me^{asws}, and one who stays behind will not achieve the victory. Greetings".¹¹⁶

13- غط، الغيبة للشيخ الطوسي أما الذي يدل على فساد قول الكيسانية القائلين بإمامة محمد ابن الحنفية فأشياء منها أنه لو كان إماماً مقطوعاً على عصمته لوجب أن يكون منصوباً عليه نصاً صريحاً لأن العصمة لا تعلم إلا بالنص و هم لا يدعون نصاً صريحاً و إنما يتعللون بأمر ضعيف دخلت عليهم فيها شبهة

(The book) 'Al Ghayba' of the sheykh Al Tusi –

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

لا يدل على النص نحو إعطاء أمير المؤمنين إياه الراية يوم البصرة و قوله أنت ابني حقاً مع كون الحسن و الحسين ع ابنيه و ليس في ذلك دلالة على إمامته على وجه

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

و إنما يدل على فضله و منزلته على أن الشيعة تروي أنه جرى بينه و بين علي بن الحسين ع كلام في استحقاق الإمامة فتحاكما إلى الحجر فشهد الحجر لعلي بن الحسين ع بالإمامة فكان ذلك معجزاً له فسلم له الأفر و قال بإمامته

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

و الخبر بذلك مشهور عند الإمامية لأنهم رَوَوْا أَنَّ مُحَمَّدَ ابْنَ الْحَنْفِيَّةِ نَازَعَ عَلِيَّ بْنَ الْحُسَيْنِ ع فِي الْإِمَامَةِ وَ ادَّعَى أَنَّ الْأَمْرَ أَفْضَى إِلَيْهِ بَعْدَ أَخِيهِ الْحُسَيْنِ فَنَاطَرَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ اخْتَجَّ عَلَيْهِ بِآيٍ مِنَ الْقُرْآنِ كَقَوْلِهِ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ وَ أَنَّ هَذِهِ آيَةٌ جَرَتْ فِي عَلِيِّ بْنِ الْحُسَيْنِ ع وَ وُلْدِهِ

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

¹¹⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 12

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

ثُمَّ قَالَ لَهُ أَحَا جُكْ إِلَى الْحَجْرِ الْأَسْوَدِ فَقَالَ لَهُ كَيْفَ تُحَا جُنِي إِلَى حَجْرٍ لَا يَسْمَعُ وَلَا يُجِيبُ فَأَعْلَمَهُ أَنَّهُ يَحْكُمُ بَيْنَهُمَا فَمَضَى حَتَّى انْتَهَى إِلَى الْحَجْرِ

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

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ لِمُحَمَّدِ بْنِ الْحَنَفِيَّةِ تَقَدَّمَ وَكَلِمَهُ فَتَقَدَّمَ إِلَيْهِ فَوَقَفَ حَيْثَالَهُ وَتَكَلَّمَ ثُمَّ أَمْسَكَ ثُمَّ تَقَدَّمَ عَلِيُّ بْنُ الْحُسَيْنِ ع فَوَضَعَ يَدَهُ عَلَيْهِ ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْعِظَمَةِ ثُمَّ دَعَا بَعْدَ ذَلِكَ وَقَالَ لَمَّا أَنْطَقَتْ ذَلِكَ الْحَجْرَ

Ali^{asws} Bin Al-Husayn^{asws} said to Muhammad Ibn Al-Hanafiya: 'Proceed and speak to it'. He went ahead to it and paused facing it and spoke. Then he withheld. Then Ali^{asws} Bin Al-Husayn^{asws} went ahead and placed his^{asws} hand upon it, then said: 'O Allah^{azwj}! I^{asws} hereby ask you with Your^{azwj} Name Inscribed in the magnificent pavilions!' Then he^{asws} supplicated after that and he spoke when that Stone talked.

ثُمَّ قَالَ أَسْأَلُكَ بِالَّذِي جَعَلَ فِيكَ مَوَاقِي عِبَادِي وَالشَّهَادَةَ لِمَنْ وَأَفَاكَ لَمَّا أَحْبَبْتَ لِمَنْ الْإِمَامَةَ وَالْوَصِيَّةَ فَرَعَزَعَ الْحَجْرَ ثُمَّ سَادَ أَنْ يَزُولَ ثُمَّ أَنْطَقَهُ اللَّهُ فَقَالَ يَا مُحَمَّدُ سَلِّمِ الْإِمَامَةَ لِعَلِيِّ بْنِ الْحُسَيْنِ ع فَرَجَعَ مُحَمَّدٌ عَنْ مُنَازَعَتِهِ وَسَلَّمَهَا إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع-

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

وَمِنْهَا تَوَاتُرُ الشَّيْبَةِ الْإِمَامِيَّةِ بِالنَّصِّ عَلَيْهِ مِنْ أَبِيهِ وَجَدِّهِ وَهِيَ مُوجُودَةٌ فِي كُتُبِهِمْ فِي الْأَخْبَارِ لَا تَطُولُ بِذِكْرِ الْكِتَابِ وَمِنْهَا الْأَخْبَارُ الْوَارِدَةُ عَنِ النَّبِيِّ ص مِنْ جِهَةِ الْخَاصَّةِ وَالْعَامَّةِ عَلَى مَا سَنَدُكُوهُ فِيمَا بَعْدُ بِالنَّصِّ عَلَى إِمَامَةِ الْإِنْتِ عَشْرَ وَكُلُّ مَنْ قَالَ بِإِمَامَتِهِمْ

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

قَطَعَ عَلَى وَفَاةِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ وَسِيَاقَةِ الْإِمَامَةِ إِلَى صَاحِبِ الزَّمَانِ ع وَمِنْهَا انْقِرَاضُ هَذِهِ الْفُرْقَةِ فَإِنَّهُ لَمْ يَبْقَ فِي الدُّنْيَا فِي وَقْتِنَا وَلَا قَبْلَهُ بِرِمَانٍ طَوِيلٍ قَائِلًا يُعُولُ بِهِ وَ لَوْ كَانَ ذَلِكَ حَقًّا لَمَا جَارَ انْقِرَاضُهُ

It cut off upon the death of Ibn Al-Hanafiya and the continuation of the Imamate to the Master^{asws} of the time. And from it is the extinction of this sect (the Kaysaniya), for it does not remain in the world in our time, nor before it by a long duration is there any speaker speaking with it. And if that had been true, its termination would not have been allowed.

فَإِنْ قِيلَ كَيْفَ يُعْلَمُ انْقِرَاضُهُمْ وَ هَلَّا جازَ أَنْ يَكُونَ فِي بَعْضِ الْبِلَادِ الْبَعِيدَةِ وَ جَزَائِرِ الْبَحْرِ وَ أَطْرَافِ الْأَرْضِ أَقْوَامٌ يَقُولُونَ هَذَا الْقَوْلَ كَمَا يَجُوزُ أَنْ يَكُونَ فِي أَطْرَافِ الْأَرْضِ مَنْ يَقُولُ بِمَذْهَبِ الْحُسَيْنِ فِي أَنَّ مُرْتَكِبَ الْكَبِيرَةِ مُنَافِقٌ فَلَا يُمْكِنُ ادِّعَاءُ انْقِرَاضِ هَذِهِ الْفِرْقَةِ وَ إِنَّمَا كَانَ يُمْكِنُ الْعِلْمُ لَوْ كَانَ الْمُسْلِمُونَ فِيهِمْ قَلَّةٌ وَ الْعُلَمَاءُ مُحْصُورِينَ

So, if it is said, 'How can their extinction be known and it is possible that there happen a people to be in one of the far cities and island of the seas, and horizons of the earth speaking with this word like what is possible that there happen to be ones speaking with the good doctrine in the ends of the earth regarding that the perpetrator of the major sin is a hypocrite, so the eradication of this sect is not possible to be fulfilled, and rather the knowledge is possible, even if the Muslims among them were few and the scholars were trapped.

فَأَمَّا الْآنَ وَ قَدْ انْتَشَرَ الْإِسْلَامُ وَ كَثُرَ الْعُلَمَاءُ فَمِنْ أَيْنَ يُعْلَمُ ذَلِكَ قَوْلُنَا هَذَا يُؤَدِّي إِلَى أَنْ لَا يُمْكِنُ الْعِلْمُ بِاجْتِمَاعِ الْأُمَّةِ عَلَى قَوْلٍ وَ لَا مَذْهَبٍ بِأَنْ يُقَالَ لَعَلَّ فِي أَطْرَافِ الْأَرْضِ مَنْ يُخَالِفُ ذَلِكَ وَ يَلْزِمُ أَنْ يَجُوزَ أَنْ يَكُونَ فِي أَطْرَافِ الْأَرْضِ مَنْ يَقُولُ إِنَّ الْبَرْدَ لَا يَنْقُضُ الصَّوْمَ وَ أَنَّهُ يَجُوزُ لِلصَّائِمِ أَنْ يَأْكُلَ إِلَى طُلُوعِ الشَّمْسِ لِأَنَّ الْأَوَّلَ كَانَ مَذْهَبَ أَبِي طَلْحَةَ الْأَنْصَارِيِّ وَ الثَّانِي مَذْهَبَ الْحَدِيثِيَّةِ وَ الْأَعْمَشِ

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

وَ كَذَلِكَ مَسَائِلُ كَثِيرَةٌ مِنَ الْفِقْهِ كَانَ الْحُلْفُ فِيهَا وَإِعْثَابُ بَيْنَ الصَّحَابَةِ وَ التَّابِعِينَ ثُمَّ زَالَ الْحُلْفُ فِيمَا بَعْدُ وَ اجْتَمَعَ أَهْلُ الْأَعْصَارِ عَلَى خِلَافِهِ فَيُنْبَغِي أَنْ يُشَكَّ فِي ذَلِكَ وَ لَا تَنَبُّقُ بِالْإِجْمَاعِ عَلَى مَسْأَلَةٍ سَبَقَ الْخِلَافُ فِيهَا وَ هَذَا طَعْنٌ مَنْ يَقُولُ إِنَّ الْإِجْمَاعَ لَا يُمْكِنُ مَعْرِفَتُهُ وَ لَا التَّوَصُّلُ إِلَيْهِ

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

وَ الْكَلَامُ فِي ذَلِكَ لَا يَخْتَصُّ هَذِهِ الْمَسْأَلَةَ فَلَا وَجْهَ لِإِبْرَادِهِ هَاهُنَا ثُمَّ إِنَّا نَعْلَمُ أَنَّ الْأَنْصَارَ طَلَبَتِ الْإِمْرَةَ وَ دَفَعَهُمُ الْمُهَاجِرُونَ عَنْهَا ثُمَّ رَجَعَتِ الْأَنْصَارُ إِلَى قَوْلِ الْمُهَاجِرِينَ عَلَى قَوْلِ الْمُخَالِفِ فَلَوْ أَنَّ قَائِلًا قَالَ يَجُوزُ عَقْدُ الْإِمَامَةِ لِمَنْ كَانَ مِنَ الْأَنْصَارِ لِأَنَّ الْخِلَافَ سَبَقَ فِيهِ وَ لَعَلَّ فِي أَطْرَافِ الْأَرْضِ مَنْ يَقُولُ بِهِ فَمَا كَانَ يَكُونُ جَوَائِبُهُمْ فِيهِ فَأَيُّ شَيْءٍ قَالُوهُ فَهَوُ جَوَائِبُنَا بَعِيْنِهِ فَلَا نَطْوُلُ بِدِكْرِهِ

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

regarding it? Which thing would they be saying? So, it would be our answer exactly. We shall not prolong its mention.

فَإِنْ قِيلَ إِذَا كَانَ الْإِجْمَاعُ عِنْدَكُمْ إِنَّمَا يَكُونُ حُجَّةً لِكُونَ الْمَعْصُومِ فِيهِ فَمِنْ أَيْنَ تَعْلَمُونَ دُخُولَ قَوْلِهِ فِي جُمْلَةِ أَقْوَالِ الْأُمَّةِ وَ هَلَّا جَازَ أَنْ يَكُونَ قَوْلُهُ مُنْفَرِداً عَنْهُمْ فَلَا تَتَيَقَّنُونَ بِالْإِجْمَاعِ

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

فَلَمَّا الْمَعْصُومُ إِذَا كَانَ مِنْ جُمْلَةِ عُلَمَاءِ الْأُمَّةِ فَلَا بُدَّ أَنْ يَكُونَ قَوْلُهُ مَوْجُوداً فِي جُمْلَةِ أَقْوَالِ الْعُلَمَاءِ لِأَنَّهُ لَا يَجُوزُ أَنْ يَكُونَ قَوْلُهُ مُنْفَرِداً مُظْهِراً لِلْكَفْرِ فَإِنَّ ذَلِكَ لَا يَجُوزُ عَلَيْهِ

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

فَإِذَا لَا بُدَّ أَنْ يَكُونَ قَوْلُهُ فِي جُمْلَةِ الْأَقْوَالِ وَ إِنْ شَكَّكُنَا فِي أَنَّهُ الْإِمَامُ فَإِذَا اعْتَبَرْنَا أَقْوَالَ الْأُمَّةِ وَ وَجَدْنَا بَعْضَ الْعُلَمَاءِ يُخَالِفُ فِيهِ فَإِنْ كُنَّا نَعْرِفُهُ وَ نَعْرِفُ مَوْلَاهُ وَ مَنْشَأَهُ لَمْ نَعْتَدْ بِقَوْلِهِ لِعِلْمِنَا أَنَّهُ لَيْسَ بِإِمَامٍ وَ إِنْ شَكَّكُنَا فِي نَسَبِهِ لَمْ يَكُنِ الْمَسْأَلَةُ إِجْمَاعِيّاً

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

فَعَلَى هَذَا أَقْوَالَ الْعُلَمَاءِ مِنَ الْأُمَّةِ اعْتَبَرْنَا هَا فَلَمْ نَجِدْ فِيهِمْ قَائِلاً بِهَذَا الْمَذْهَبِ الَّذِي هُوَ مَذْهَبُ الْكَيْسَانِيَّةِ أَوْ الْوَأَقِفِيَّةِ وَ إِنْ وَجَدْنَا فَرَضاً وَاحِداً أَوْ اثْنَيْنِ فَإِنَّا نَعْلَمُ مَنْشَأَهُ وَ مَوْلَاهُ فَلَا يُعْتَدُ بِقَوْلِهِ وَ اعْتَبَرْنَا أَقْوَالَ الْبَاقِينَ الَّذِينَ نَقَطُّعُ عَلَى كَوْنِ الْمَعْصُومِ فِيهِمْ فَسَقَطَتْ هَذِهِ الشُّبْهَةُ عَلَى هَذَا التَّحْرِيرِ وَ بَانَ وَهْنُهَا.

Upon these words the scholars from the community are reliant. We do not find any speaker among them with this doctrine, which is the doctrine of the Kaysaniya, or the Waqifiya, and even if we were to find one person or two. We would know his growth and his birth. We will not be counting (accepting) his words and we will be reliant upon the words of the rest of those we shall cut upon the existence of the Infallible^{asws} being among them. Thus, this doubt falls based upon this composition, its weakness is manifested".¹¹⁷

14- يج، الخراج و الجرائع عن دَعْبِلِ الْخُرَاعِي قَالَ حَدَّثَنَا الرِّضَا عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كُنْتُ عِنْدَ أَبِي الْبَاقِرِ ع - إِذْ دَخَلَ عَلَيْهِ جَمَاعَةٌ مِنَ الشَّيْعَةِ وَ فِيهِمْ جَابِرُ بْنُ يَرِيدَ فَقَالُوا هَلْ رَضِيَ أَبُوكَ عَلِيٌّ بِإِمَامَةِ الْأَوَّلِ وَ الثَّانِي قَالَ اللَّهُمَّ لَا

¹¹⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 13

(The book) 'Al Kharaj Wa Al Jaraih' – From Deobel Al Khuzaie who said,

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

قَالُوا فَلِمَ نَكَحَ مِنْ سَبِيهِمْ حَوَلَةَ الْحَنْفِيَّةِ إِذَا لَمْ يَرْضَ بِإِمَامَتِهِمْ فَقَالَ الْبَاقِرُ ع امض يا جَابِرُ بْنُ زَيْدٍ- إِلَى مَنْزِلِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ فَعُلْنَا لَهُ إِنَّ مُحَمَّدَ بْنَ عَلِيٍّ يَدْعُوكَ

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

قَالَ جَابِرُ بْنُ زَيْدٍ فَأَتَيْتُ مَنْزِلَهُ وَطَرَقْتُ عَلَيْهِ الْبَابَ فَنَادَانِي جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ مِنْ دَاخِلِ الدَّارِ اصْبِرْ يَا جَابِرُ بْنُ زَيْدٍ- فَعُلْتُ فِي نَفْسِي أَنَّنِي عُلِمَ جَابِرُ الْأَنْصَارِيُّ أَبِي جَابِرُ بْنُ زَيْدٍ وَ لَا يَعْرِفُ الدَّلَائِلَ إِلَّا الْأَيْمَةَ مِنْ آلِ مُحَمَّدٍ ع- وَ اللَّهُ لَأَسْأَلَنَّهُ إِذَا خَرَجَ إِلَيَّ

Jabir Bin Yazeed said, 'I went to his house and knocked the door to him. Jabir Bin Abdullah Al-Ansari called out at me from inside the house, 'Be patient, O Jabir Bin Yazeed!' I said within myself, 'Where did Jabir Al-Ansari come to know that I am Jabir Bin Yazeed, and no one knows the evidence except the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}? By Allah^{azwj}! I will ask him when he comes out to me'.

فَلَمَّا خَرَجَ قُلْتُ لَهُ مِنْ أَيْنَ عَلِمْتَ أَبِي جَابِرٍ وَ أَنَا عَلَى الْبَابِ وَ أَنْتَ دَاخِلُ الدَّارِ قَالَ خَبَرَنِي مَوْلَايَ الْبَاقِرُ ع الْبَارِحَةَ أَنَّكَ تَسْأَلُهُ عَنِ الْحَنْفِيَّةِ فِي هَذَا الْيَوْمِ وَ أَنَا أَبْعَثُهُ إِلَيْكَ يَا جَابِرُ بِكُرَّةٍ غَدٍ وَ أَدْعُوكَ فَعُلْتُ صَدَقْتَ قَالَ سِرُّ بِنَا

When he came out, I said to him, 'From where did you come to know, I am Jabir and I am at the door, and you were inside the house?' He said, 'My master^{asws} Al-Baqir^{asws} had informed me yesterday that you would be asking him^{asws} about Al-Hanafiya during this day and (said): 'I^{asws} shall be sending him to you, O Jabir, tomorrow morning and call you''. I said, 'You speak the truth'. He said, 'Let us go!'

فَمَرَرْنَا جَمِيعًا حَتَّى أَتَيْنَا الْمَسْجِدَ فَلَمَّا بَصُرَ مَوْلَايَ الْبَاقِرُ ع بِنَا وَ نَظَرَ إِلَيْنَا قَالَ لِلْجَمَاعَةِ قُومُوا إِلَى الشَّيْخِ فَاسْأَلُوهُ حَتَّى يُبَيِّنَ لَكُمْ بِمَا سَمِعَ وَ رَأَى فَقَالُوا يَا جَابِرُ هَلْ رَاضٍ إِمَامَتِكَ عَلَيَّ مِنْ أَبِي طَالِبٍ ع- بِإِمَامَةِ مَنْ تَقَدَّمَ قَالَ اللَّهُمَّ لَا قَالُوا فَلِمَ نَكَحَ مِنْ سَبِيهِمْ إِذْ لَمْ يَرْضَ بِإِمَامَتِهِمْ

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

قَالَ جَابِرُ آه آه لَقَدْ ظَنَنْتُ أَنِّي أَمُوتُ وَ لَا أَسْأَلُ عَنْ هَذَا إِذْ سَأَلْتُمُونِي فَاسْمَعُوا وَ عُوا حَضْرَتِ الشَّيْخِ وَ قَدْ أُدْخِلَتِ الْحَنْفِيَّةُ فِيمَنْ أُدْخِلَ فَلَمَّا نَظَرْتُ إِلَى جَمِيعِ النَّاسِ عَدَلْتُ إِلَى ثُرَيْبَةَ رَسُولِ اللَّهِ ص فَرَنَنْتُ وَ زَفَرْتُ زَفْرَةً وَ أَعْلَنْتُ بِالْبُكَاءِ وَ النَّجْبِ

Jabir said, 'Aah! Aah! I thought I would be dead and would not be asked about this. Now that you have asked me, then listen and retain. The captives were presented and the Hanafiya (Khowla) entered among the ones who entered. When she looked at the entirety of the people, she went aside to the soil of Rasool-Allah^{saww} and she shrieked and exhaled and announced with the crying and the wailing.

ثُمَّ نَادَتْ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ صَ وَ عَلَى أَهْلِ بَيْتِكَ مِنْ بَعْدِكَ هُوَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ مَا كَانَ لَنَا إِلَيْهِمْ مِنْ ذَنْبٍ إِلَّا الْمَيْلُ إِلَى أَهْلِ بَيْتِكَ - فَجَعَلَتْ الْحَسَنَةَ سَيِّئَةً وَ السَّيِّئَةَ حَسَنَةً فَسَبِينَا [فَسَبِينَا]

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

ثُمَّ انْعَطَفْتُ إِلَى النَّاسِ وَ قَالَتْ لِمَ سَبَيْتُمُونَا وَ قَدْ أَفْرَزْنَا بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَ قَالُوا مَنْعَتُمُونَا الزَّكَاةَ قَالَتْ هَبِ الرِّجَالَ مَنْعُوكُمْ فَمَا بَالُ التَّسْوَانِ فَسَكَتَ الْمُتَكَلِّمُ كَأَنَّمَا أَلْفَمَ حَجْرًا

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

ثُمَّ ذَهَبَ إِلَيْهَا طَلْحَةُ وَ خَالِدٌ يَزِيمَانِ فِي التَّزْوِجِ إِلَيْهَا تَوْبِينِ فَقَالَتْ لَسْتُ بِعُزْبَانِيَةٍ فَتَكْشُونِي قِيلَ إِنَّهُمَا يُرِيدَانِ أَنْ يَتَزَايِدَا عَلَيْكَ فَأُيُتِيهِمَا زَادَ عَلَى صَاحِبِهِ أَخَذَكَ مِنَ السَّيِّئِ قَالَتْ هَيْهَاتَ وَ اللَّهُ لَا يَكُونُ ذَلِكَ أَبَدًا وَ لَا يَمْلِكُنِي وَ لَا يَكُونُ لِي بَيْعٌ إِلَّا مَنْ يُخْبِرُنِي بِالْكَلَامِ الَّذِي قُلْتُهُ سَاعَةَ خَرَجْتُ مِنْ بَطْنِ أُمِّي

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

فَسَكَتَ النَّاسُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ وَرَدَ عَلَيْهِمْ مِنْ ذَلِكَ الْكَلَامِ مَا أَجْرَ عُقُولَهُمْ وَ أَحْرَسَ أَلْسِنَتَهُمْ وَ بَقِيَ الْقَوْمُ فِي دَهْشَةٍ مِنْ أَمْرِهَا فَقَالَ أَبُو بَكْرٍ مَا لَكُمْ يَنْظُرُ بَعْضُكُمْ إِلَى بَعْضٍ قَالَ الرَّبِيعُ لِقَوْلِهَا الَّذِي سَمِعْتُ

The people were silent looking at each other, and there had been referred upon them from that talk what had baffled their intellects and muted their tongues, and the people remained in the astonishment from her affair'. Abu Bakr said, 'What is the matter with you all looking at each other?' Al-Zubeyr said, 'Due to her words which you heard'.

قَالَ أَبُو بَكْرٍ مَا هَذَا الْأَمْرُ الَّذِي أَحْصَرَ أَفْهَامَكُمْ إِنَّهَا جَارِيَةٌ مِنْ سَادَاتِ قَوْمِهَا وَ لَمْ يَكُنْ لَهَا عَادَةٌ بِمَا لَقِيتَ وَ رَأَتْ فَلَا شَكَّ أَنَّهَا دَاخِلَهَا الْفَرْعُ وَ تَشُولُ مَا لَا تَحْصِيلَ لَهُ

Abu Bakr said, 'This is not the matter which should restrict your understandings. She is a slave girl from the chiefs of our people, and there is no habit for her with what she has faced and seen. There is no doubt that the panic has entered her, and she is saying what cannot be achieved for'.

فَقَالَتْ رَمَيْتُ بِكَلَامِكَ غَيْرَ مَرْمِيٍّ وَاللَّهِ مَا دَاخِلِي فَرَجٌ وَلَا جَرَجٌ وَاللَّهِ مَا فُلْتُ إِلَّا حَقًّا وَلَا نَطَقْتُ إِلَّا فُضْلًا وَلَا بُدَّ أَنْ يَكُونَ كَذَلِكَ وَحَقٌّ صَاحِبِ هَذَا الْبَيْتِ مَا كَذَّبْتُ

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

ثُمَّ سَكَتَتْ وَأَخَذَتْ طَلْحَةَ وَخَالِدَ ثَوْبَيْهِمَا وَهِيَ قَدْ جَلَسَتْ نَاجِيَةً مِنَ الْقَوْمِ فَدَخَلَ عَلَيَّ بَنُ أَبِي طَالِبٍ ع فَذَكَرُوا لَهُ حَالَهَا فَقَالَ ع هِيَ صَادِقَةٌ فِيمَا قَالَتْ وَكَانَ حَالَتَهَا وَفِصْنَتُهَا كَيْتٌ وَكَيْتٌ فِي حَالٍ وَلَادَتَهَا

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

وَ قَالَ إِنَّ كُلَّ مَا تَكَلَّمْتُ بِهِ فِي حَالِ خُرُوجِهَا مِنْ بَطْنِ أُمِّهَا هُوَ كَذَا وَ كَذَا وَ كُلُّ ذَلِكَ مَكْتُوبٌ عَلَى لَوْحٍ مَعَهَا فَرَمَتْ بِاللَّوْحِ إِلَيْهِمْ لَمَّا سَمِعَتْ كَلَامَهُ ع فَفَرَزَتْهَا عَلَيَّ مَا حَكَى عَلَيَّ بَنُ أَبِي طَالِبٍ ع - لَا يَرِيدُ خَرْفًا وَلَا يَنْقُصُ فَقَالَ أَبُو بَكْرٍ خُذْهَا يَا أَبَا الْحَسَنِ بَارَكَ اللَّهُ لَكَ فِيهَا

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

فَوَثَبَ سَلْمَانُ فَقَالَ وَاللَّهِ مَا لِأَخِي هَاهُنَا مِنَّةٌ عَلَى أَمِيرِ الْمُؤْمِنِينَ - بَلْ لِلَّهِ الْمِنَّةُ وَ لِرَسُولِهِ وَ لِأَمِيرِ الْمُؤْمِنِينَ - وَاللَّهِ مَا أَخَذَهَا إِلَّا بِمُعْجَزِهِ الْبَاهِرِ وَ عِلْمِهِ الْفَاحِرِ وَ فَضْلِهِ الَّذِي يَعْجِزُ عَنْهُ كُلُّ ذِي فَضْلٍ

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

ثُمَّ قَالَ الْمِقْدَادُ مَا بَالُ أَقْوَامٍ قَدْ أَوْضَحَ اللَّهُ لَهُمُ الطَّرِيقَ لِلْهُدَايَةِ فَتَرَكُوهُ وَ أَخَذُوا طَرِيقَ الْعَمَى وَ مَا مِنْ قَوْمٍ إِلَّا وَ تَبَيَّنَ لَهُمْ فِيهِ دَلَالَةُ أَمِيرِ الْمُؤْمِنِينَ

Then Al-Miqdad^{ra} said, 'What is the matter with a people, Allah^{azwj} has Clarified the path of guidance for them, but they are neglecting it and they are taking to the path of blindness, and there are none from a people except the evidence of Amir Al-Momineen^{asws} has been manifested to them regarding it!'

وَقَالَ أَبُو ذَرٍّ وَاعْجَبْنَا لِمَنْ يُعَانِدُ الْحَقَّ وَ مَا مِنْ وَفْتٍ إِلَّا وَ يَنْظُرُ إِلَى تَبَانِهِ أَيُّهَا النَّاسُ قَدْ تَبَيَّنَ لَكُمْ فَضْلُ أَهْلِ الْفَضْلِ ثُمَّ قَالَ يَا فُلَانُ أَمْ تُعْتَبِرُ عَلَى أَهْلِ الْحَقِّ بِحَقِّهِمْ وَ هُمْ بِمَا فِي يَدَيْكَ أَحَقُّ وَ أَوْلَى

And Abu Zarr^{ra} said, ‘Oh the wonder at the one who is obstinate to the truth, and there is none from a time except and he looks at is manifestation! O you people! The merit of the people of merit has been clarified to you all!’ Then he^{ra} said, ‘O so and so!’ Are you conferring upon the people of truth with their^{asws} own rights and although they^{asws} are more rightful with what is in your hands, and foremost?’

وَ قَالَ عَمَّارٌ أَنَا نَشِدُكُمْ بِاللَّهِ أَمَا سَلَّمْنَا عَلَى أَمِيرِ الْمُؤْمِنِينَ- هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ ع- فِي حَيَاةِ رَسُولِ اللَّهِ ص بِإِمْرَةِ الْمُؤْمِنِينَ

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

فَرَجَرَهُ عُمَرُ عَنِ الْكَلَامِ فَقَامَ أَبُو بَكْرٍ فَبَعَثَ عَلِيٌّ ع حَوْلَةَ إِلَى بَيْتِ أَسْمَاءَ بِنْتِ عُمَيْسٍ- قَالَ لَهَا خُذِي هَذِهِ الْمَرْأَةَ وَ أَكْرِمِي مَثْوَاهَا فَلَمْ تَزَلْ حَوْلَةَ عِنْدَ أَسْمَاءَ بِنْتِ عُمَيْسٍ إِلَى أَنْ قَدِمَ أَحْوَهَا فَتَزَوَّجَهَا عَلِيٌّ بْنُ أَبِي طَالِبٍ ع-

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

فَكَانَ الدَّلِيلُ عَلَى عِلْمِ أَمِيرِ الْمُؤْمِنِينَ ع وَ فَسَادَ مَا يُورِدُهُ الْقَوْمُ مِنْ سَبِيهِمْ وَ أَنَّهُ ع تَزَوَّجَهَا نِكَاحاً

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

فَقَالَتِ الْجُمَاعَةُ يَا جَابِرُ أَنْقَذَكَ اللَّهُ مِنْ حَرِّ النَّارِ كَمَا أَنْقَذْتَنَا مِنْ حَرَارَةِ الشَّكِّ.

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

15- يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَمَعَ أَمِيرُ الْمُؤْمِنِينَ ع بَيْتَهُ وَ هُمْ اثْنَا عَشَرَ ذَكَرًا فَقَالَ لَهُمْ إِنَّ اللَّهَ أَحَبُّ أَنْ يَجْعَلَ فِي سَنَةٍ مِنْ يَعْشُرُونَ إِذْ جَمَعَ بَيْتِهِ وَ هُمْ اثْنَا عَشَرَ ذَكَرًا

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Al Jaroud,

‘From Abu Ja’far^{asws} having said: ‘Amir Al-Momineen^{asws} gathered his^{asws} sons, and they were twelve males. He^{asws} said to them: ‘Allah^{azwj} Loved to Make the Sunnah of Yaqoub to be in me^{asws} when he^{as} had gathered his^{as} sons, and they were twelve males’.

¹¹⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 14

فَقَالَ لَهُمْ إِنِّي أُوصِي إِلَى يُوسُفَ فَاسْمَعُوا لَهُ وَاطِيعُوا وَأَنَا أُوصِي إِلَى الْحُسَيْنِ وَ الْحُسَيْنِ فَاسْمَعُوا لَهُمَا وَاطِيعُوا

He^{as} had said to them: 'I^{as} am bequeathing to Yusuf^{as}, so listen to him^{as} and obey!' And I^{asws} am bequeathing to Al-Hassan^{asws} and Al-Husayn^{asws}, so listen to them^{asws} and obey!'

فَقَالَ لَهُ عَبْدُ اللَّهِ ابْنُهُ دُونَ مُحَمَّدِ بْنِ عَلِيٍّ بَعِيَّ مُحَمَّدَ ابْنَ الْحَنَفِيَّةِ - فَقَالَ لَهُ أ جَزَاءُ عَلِيٍّ فِي حَيَاتِي كَأَنِّي بِكَ قَدْ وَجِدْتُ مَذْبُوحاً فِي فُسْطَاطِكَ لَا يُدْرَى مَنْ قَتَلَكَ

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

فَلَمَّا كَانَ فِي زَمَانِ الْمُخْتَارِ أَتَاهُ فَقَالَ لَسْتُ هُنَاكَ فَعَضِبَ فَذَهَبَ إِلَى مُصْعَبِ بْنِ الرُّبَيْرِ وَ هُوَ بِالْبَصْرَةِ فَقَالَ وَلِيَّي قَتَلَ أَهْلَ الْكُوفَةِ فَكَانَ عَلَى مُقَدِّمَةِ مُصْعَبٍ فَالْتَمَعُوا بِحُزْرَاءٍ فَلَمَّا حَجَرَ اللَّيْلُ بَيْنَهُمْ أَصْبَحُوا وَ قَدْ وَجِدُوهُ مَذْبُوحاً فِي فُسْطَاطِهِ لَا يُدْرَى مَنْ قَتَلَهُ.

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

16- يج، الخرائج و الخرائج الصَّفَّارُ عَنْ أَبِي بَصِيرٍ عَنْ جُدْعَانَ بْنِ نَصْرِ عَنْ مُحَمَّدِ بْنِ مَسْعَدَةَ عَنْ مُحَمَّدِ بْنِ حَمَوَيْهِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ الرَّبِيعِيِّ عَنْ عُمَرَ بْنِ أُذَيْنَةَ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَخْتَجُونَ عَلَيْنَا وَ يَقُولُونَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع زَوْجَ فُلَانَا ابْنَتَهُ أَمْ كُثُومٍ وَ كَانَ مُتَّكِئاً فَجَلَسَ وَ قَالَ أ يَقُولُونَ ذَلِكَ إِنَّ قَوْمًا يَزْعُمُونَ ذَلِكَ لَا يَهْتَدُونَ إِلَى سِوَاءِ السَّبِيلِ سُبْحَانَ اللَّهِ مَا كَانَ يَقْدِرُ أَمِيرُ الْمُؤْمِنِينَ ع - أَنْ يَحُولَ بَيْنَهُ وَ بَيْنَهَا فَيُنْقِذَهَا

(The book) 'Al Kharaij Wa Al Jaraih' – Al Saffar, from Abu Baseer, from Juz'an Bin Nasr, from Muhammad Bin Mas'ada, from Muhammad Bin Hamawiya Bin Ismail, from Abu Abdullah Al Rabie, from Umar Bin Uzina who said,

'It was said to Abu Abdullah^{asws}, 'The people are arguing against us and saying that Amir Al-Momineen^{asws} got his^{asws} daughter Umm Kulsoom^{asws} to so and so (Umar)!' He^{asws} was reclining. He^{asws} sat up straight and said: 'Are they saying that? A people claiming that cannot be guided to the right way! Glory be to Allah^{azwj}! Amir Al-Momineen^{asws} was not able upon alienating between him^{asws} and her^{asws}, (and) then saving her^{asws}! They are lying!

كَذَبُوا وَ لَمْ يَكُنْ مَا قَالُوا إِنَّ فُلَانًا حَطَبَ إِلَى عَلِيٍّ ع بِنْتَهُ أَمْ كُثُومٍ فَأَبَى عَلِيٌّ ع - فَقَالَ لِلْعَبَّاسِ وَ اللَّهِ لَئِنْ لَمْ تُزَوِّجْنِي لَأَنْتَرَعَنَّ مِنْكَ السِّقَايَةَ وَ زَفَرَمَ فَأَتَى الْعَبَّاسُ عَلِيًّا فَكَلَّمَهُ فَأَبَى عَلَيْهِ فَأَخَّ الْعَبَّاسُ

And what they are saying did not happen. So and so (Umar) had proposed to Ali^{asws} for his^{asws} daughter^{asws} Umm Kulsoom^{asws}, but Ali^{asws} refused. He (Umar) said to Al-Abbas: 'By Allah^{azwj}! If you do not get me married (to her^{asws}), I will snatch away the quenching (of the pilgrims)

¹¹⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 15

and (control of) Zamzam!' So, Al-Abbas came to Ali^{asws} and spoke to him^{asws}. But he^{asws} refused upon it. Al-Abbas insisted.

فَلَمَّا رَأَى أَمِيرُ الْمُؤْمِنِينَ ع- مَشَقَّةَ كَلَامِ الرَّجُلِ عَلَى الْعَبَّاسِ وَ أَنَّهُ سَيَفْعَلُ بِالسَّقَايَةِ مَا قَالَ أَرْسَلَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى جَنِّيَّةٍ مِنْ أَهْلِ نَجْرَانَ يَهُودِيَّةٍ يُقَالُ لَهَا سَحِيفَةُ بِنْتُ جُرَيْيَةَ- فَأَمَرَهَا فَتَمَثَّلَتْ فِي مِثَالِ أُمِّ كَلْثُومٍ- وَ حَجَّجَتْ الْأَبْصَارَ عَنْ أُمِّ كَلْثُومٍ وَ بَعَثَتْ بِهَا إِلَى الرَّجُلِ

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

فَلَمْ تَزَلْ عِنْدَهُ حَتَّى إِنَّهُ اسْتَرَابَ بِهَا يَوْمًا فَقَالَ مَا فِي الْأَرْضِ أَهْلُ بَيْتِ أَسْحَرُ مِنْ بَنِي هَاشِمٍ- ثُمَّ أَرَادَ أَنْ يُظْهِرَ ذَلِكَ لِلنَّاسِ فُقْتِلَ وَ حَوَتْ الْمِيرَاثَ وَ انْصَرَفَتْ إِلَى نَجْرَانَ وَ أَظْهَرَ أَمِيرُ الْمُؤْمِنِينَ ع أُمِّ كَلْثُومٍ.

She (the Jewess devil) did not cease to be with him (Umar) until he fell into suspicion with her one day. He (Umar) said, 'There is no one in the earth of more sorcery than the Clan of Hashim^{as}!' Then he wanted to reveal that to the people, but he was killed, and the inheritance perished, and she (Jewess devil) left to go to Najran, and Amir Al-Momineen^{asws} revealed Umm Kulsoom^{asws} (to the people)''.¹²⁰

17- سر، السرائر عن أبان بن تغلب عن صفوان عن يعقوب بن شبيب عن أبي عبد الله ع أن أباة حدثه أن علي بن الحسين ع أتى محمد بن علي الأَكْبَرِ قَالَ إِنَّ هَذَا الْكُذَّابَ أَرَادَ بِكَذِبِ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ عَلَيْنَا أَهْلَ الْبَيْتِ- وَ ذَكَرَ أَنَّهُ يَأْتِيهِ جَبْرَيْلُ وَ مِيكَائِيلُ ع

(The book) 'Al Saraair' – From Aban Bin Taghlib, from Safwan, from Yaqoub Bin Shueyb,

'From Abu Abdullah^{asws} that his^{asws} father^{asws} had narrated to him^{asws} that Ali^{asws} Bin Al-Husayn came to Muhammad Bin Ali Al-Akbar (Al-Hanafiya). He said, 'This liar (Al-Mukhtar), I^{asws} have seen him belying upon Allah^{azwj} and upon His^{azwj} Rasool^{saww}, and upon us^{asws}, People^{asws} of the Household, and he mentions that Jibraeel^{as} and Mikaeel^{as} come to him (Muhammad Bin Al-Hanafiya)'.

فَقَالَ لَهُ مُحَمَّدُ بْنُ عَلِيٍّ يَا ابْنَ أَخِي أَتَاكَ بِهَذَا مَنْ يُصَدِّقُ قَالَ نَعَمْ قَالَ ادْهَبْ فَأَرِ عَنِّي لَا أَقُولُ هَذَا وَ إِنِّي أَبْرَأُ بِمَنْ قَالَ بِهِ

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

فَلَمَّا انْصَرَفَ مِنْ عِنْدِهِ دَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَ امْرَأَتُهُ وَ سُئِبَتْهُ فَقَالَ لَهُ إِنَّمَا أَتَاكَ عَلِيُّ بْنُ الْحُسَيْنِ بِهَذَا أَنَّهُ حَسَدَكَ لِمَا يُبْعَثُ بِهِ إِلَيْكَ فَأَرْسَلَ إِلَيْهِ مُحَمَّدُ بْنُ عَلِيٍّ لَا تَرَوْا عَلِيًّا شَيْئًا فَإِنَّكَ إِن رَوَيْتَ عَنِّي شَيْئًا فَلْتُ لَمْ أَقُلْهُ.

¹²⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 16

When he^{asws} left from his (Ibn Al-Hanafiyya's) presence, Abdullah Bin Muhammad and his wife and his concubine entered to see him. He said to him, 'But rather, Ali^{asws} Bin Al-Husayn^{asws} had come to you with this. He^{asws} envies you due to what he had sent with to you'. So, Muhammad Bin Ali (Al-Hanafiyya) sent a message to him (Al-Mukhtar): 'Do not report anything against me. If you were to report anything from me, I shall say, 'I did not say it!'"¹²¹ (This could be due to the strict conditions of Taqueeya at that time – see explanation below)

بيان المراد بالكذاب المختار قوله و ذكر أنه أي ذكر المختار للناس أن محمد بن الحنفية يأتيه جبرئيل و ميكائيل فلما خرج ع دخل على ابن الحنفية ابنه و امرأته و سريته ليصرفوه عن رد المختار و تكذيبه لئلا ينقطع عنهم ما يأتيهم من قبله من الأموال فلم يقبل منهم و بعث إلى المختار لا ترو عني الأكاذيب بعد ذلك فإنك إن رويت عني قلت للناس إني لم أقله

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

و إنه كاذب هذا تأويل للكلام يناسب حال محمد بن الحنفية و إلا فظاهر الكلام أنه قبل منه ذلك و بعث إلى علي بن الحسين ع أن لا تقل ما أمرتك بروايته عني من تكذيب المختار و براءتي منه و إلا فأنا أكذبك في ذلك عند الناس.

And it is a lie. This is an interpretation of the speech appropriate to the situation of Muhammad Bin Al-Hanafiya, or else, so the apparent speech is that he did accept that from him and sent a message to Ali^{asws} Bin Al-Husayn^{asws}, 'Do not say what I had instructed you^{asws} with reporting from me, of the lying of Al-Mukhtar and my disavowing from him, or else, I shall bely you^{asws} regarding that in the presence of the people".¹²² (This is an inconsistent account)

18- شاء، الإرشاد أولاد أمير المؤمنين ع سبعة و عشرون ولداً ذكراً و أنثى الحسن و الحسين و زينب الكبرى و زينب الصغرى المكناة بأُم كلثوم- أمهم فاطمة البتول سيدة نساء العالمين بنت سيد المرسلين و خاتم النبيين محمد النبي ص-

(The book) 'Al-Irshad' – The children of Amir Al-Momineen^{asws} were twenty-seven children, male and female – Al-Hassan^{asws}, and Al-Husayn^{asws}, and Zainab^{asws} the elder, and Zainab^{asws} the younger teknonymed as Umm Kulsoom^{asws}, their^{asws} mother^{asws} is (Syeda) Fatima^{asws} the chaste, chieftess of women of the worlds, daughter^{asws} of Chief of the Messengers^{as}, and seal of the Prophets^{as}, Muhammad^{saww}, the Prophet^{saww}.

و محمد المكنى بأبي القاسم أمه خولة بنت جعفر بن قيس الحنيفة و عمر و رقية كانوا [كانا] توأمين و أمهما أم حبيب بنت ربيعة و العباس و جعفر و عثمان و عبد الله الشهداء مع أخيهما الحسين ع بطرف كزبلاء- أمهم أم البنين بنت جزام بن خالد بن دارم- و محمد الأصغر المكنى بأبي بكر و عبد الله- الشهيدان مع أخيهما الحسين بن علي ع بالطرف أمهما ليلى بنت مسعود الدارمية-

¹²¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 17 a

¹²² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 17 b

And Muhammad (Al-Hanafiyya) teknonymed as Abu Al-Qasim, his mother Khowla Bint Ja'far Bin Qays Al-Hanafiya, and Umar and Ruqaiyya, they were twins and their mother is Umm Habeeb Bint Rabie; and Al-Abbas^{asws}, and Ja'far, and Usman, and Abdullah, the martyrs with their brother^{asws} Al-Husayn Bin Ali^{asws}, their mother is Umm Al Baneen^{asws} Bint Hizam Bin Khalid Bin Darim; and Muhammad the younger teknonymed as Abu Bakr; and Abdullah, the martyrs with their brother Al-Husayn Bin Ali^{asws} at 'Al Taff' (Karbala), their mother is Layla Bint Masoud Al Darimiya.

وَ يَحْيَىٰ أُمُّهُ أَسْمَاءُ بِنْتُ عُمَيْسِ الْخَثْعَمِيَّةِ رَضِيَ اللَّهُ عَنْهَا وَ أُمُّ الْحَسَنِ وَ زَيْنَةُ أُمُّهُمَا أُمُّ سَعِيدِ بِنْتُ عُرْوَةَ بِنْتُ مَسْعُودِ الثَّقَفِيِّ وَ نَفِيسَةُ وَ زَيْنَبُ الصُّغْرَى وَ رُقَيْيَةُ الصُّغْرَى وَ أُمُّ هَانِيٍّ وَ أُمُّ الْكَرَامِ وَ جُمَانَةُ الْمُكَنَّاةُ أُمُّ جَعْفَرٍ وَ أَمَامَةُ وَ أُمُّ سَلَمَةَ وَ مَيْمُونَةُ وَ خَدِيجَةُ وَ فَاطِمَةُ رَحِمَهُ اللَّهُ عَلَيْهِنَّ لِأُمَّهَاتٍ شَيِّئَاتٍ

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

وَ فِي الشَّيْبَعَةِ مَنْ يَذْكُرُ أَنَّ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا - أَسْقَطَتْ بَعْدَ النَّبِيِّ ص ذِكْرًا كَانَ سَمَاءُ رَسُولُ اللَّهِ ص وَ هُوَ حَمَلٌ مُحْسِنًا فَعَلَى قَوْلِ هَذِهِ الطَّائِفَةِ أَوْلَادُ أَمِيرِ الْمُؤْمِنِينَ ع ثَمَانِيَّةٌ وَ عِشْرُونَ وَ لَدَا وَ اللَّهُ أَعْلَمُ.

And among the Shia there are ones who mention that Fatima^{asws}, may the Salawaat of Allah^{azwj} be upon her^{asws}, had a miscarriage after the Prophet^{sawww} of a male whom Rasool-Allah^{sawww} had named while she^{asws} was pregnant, as Mohsin^{asws}. So, upon the word of this party, the children of Amir Al-Momineen^{asws} are eighteen. And Allah^{azwj} is more Knowing".¹²³ (This is a historical account and not a Hadith)

19- شَاءَ، الْإِرْشَادَ هَارُونُ بْنُ مُوسَى عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ الْعَزِيزِ قَالَ: لَمَّا وُلِّيَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ الْخِلَافَةَ رَدَّ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع صَدَقَاتِ رَسُولِ اللَّهِ - وَ صَدَقَاتِ أَمِيرِ الْمُؤْمِنِينَ ع وَ كَانَتَا مَضْمُومَتَيْنِ فَخَرَجَ عُمَرُ بْنُ عَلِيٍّ إِلَى عَبْدِ الْمَلِكِ يَتَطَلَّمُ إِلَيْهِ مِنْ ابْنِ أَخِيهِ فَقَالَ عَبْدُ الْمَلِكِ أَقُولُ كَمَا قَالَ ابْنُ أَبِي الْحَقَّيْبِيِّ -

(The book) 'Al Irshad' – Haroun Bin Musa, from Abdul Malik Bin Abdul Aziz who said,

'When Abdul Malik Bin Marwan was in charge of the caliphate, he returned to Ali^{asws} Bin Al-Husayn^{asws}, the charities of Rasool-Allah^{sawww} and charities of Amir Al-Momineen^{asws}, and these were both guaranteed (amounts). Umar son of Ali^{asws} went out to Abdul Malik complaining to him of the dissatisfaction from his brother. Abdul Malik said, 'I am saying like what Ibn Abu Huqeyq had said (in a poem): -

إِنَّا إِذَا مَالَتْ دَوَاعِي الْهَوَى
وَ أَنْصَتِ السَّمَاعُ لِلْقَائِلِ
وَ اصْطَرَعَ الْقَوْمُ بِالْبَائِهِمْ نَقْضِي بِحُكْمِ عَادِلٍ فَاصِلِ
لَا نَجْعَلُ الْبَاطِلَ حَقًّا وَ لَا
نَلُطُّ دُونَ الْحَقِّ بِالْبَاطِلِ نَخَافُ أَنْ تَسْفَهَ أَخْلَامُنَا فَتَحْمِلَ الدَّهْرُ
مَعَ الْحَامِلِ

¹²³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 18

'When the calls of personal desires are full and the hearer listens to the speaker, and the people sought to adjudicate with their own masters, with a just and decisive judgment. Neither will we make the falsehood to be right, nor will we reject the truth with the falsehood. We are scared our dreams might stain him, so we shall infiltrate the times with the inactive ones'.¹²⁴

20- قب، المناقب لابن شهر آشوب قَالَ الشَّيْخُ الْمُفِيدُ فِي الْإِرْشَادِ أَوْلَادُهُ حَمْسَةٌ وَعِشْرُونَ وَرَبَّمَا يَرِيدُونَ عَلَى ذَلِكَ إِلَى حَمْسَةٍ وَثَلَاثِينَ ذَكَرَهُ النَّسَائِبَةُ الْعُمَرِيُّ فِي الشَّيْبَانِيِّ وَصَاحِبِ الْأَنْوَارِ الْبُنُونِ حَمْسَةَ عَشْرٍ وَ الثَّنَاتِ ثَمَانِي عَشْرَةَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub - 'The sheykh Al Mufeed said in (the book) 'Al Irshad',

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

قَوْلِدَ مِنْ فَاطِمَةَ عِ الْحَسَنِ وَالْحُسَيْنِ - وَالْمُحْسِنِ سَقَطَ وَ زَيْنَبُ الْكُبْرَى وَ أُمُّ كَلْثُومِ الْكُبْرَى تَزَوَّجَهَا عُمَرُ وَ ذَكَرَ أَبُو مُحَمَّدٍ النَّوْحِيُّ فِي كِتَابِ الْإِمَامَةِ - أَنَّ أُمَّ كَلْثُومٍ كَانَتْ صَغِيرَةً وَ مَاتَ عُمَرُ قَبْلَ أَنْ يَدْخُلَ بِهَا وَ أَنَّهُ خَلَفَ عَلَى أُمَّ كَلْثُومٍ بَعْدَ عُمَرَ عَوْنُ بْنُ جَعْفَرٍ ثُمَّ مُحَمَّدُ بْنُ جَعْفَرٍ ثُمَّ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ -

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

وَ مِنْ حَوَالَةَ بِنْتِ جَعْفَرِ بْنِ قَيْسِ الْحَنْفِيَّةِ مُحَمَّدًا وَ مِنْ أُمِّ النَّبِيِّ ابْنَةَ جَزَلَمِ بْنِ خَالِدِ الْكِلَابِيَّةِ - عَبْدُ اللَّهِ وَ جَعْفَرُ الْأَكْبَرُ وَ الْعَبَّاسُ وَ عُثْمَانُ - وَ مِنْ أُمِّ حَبِيبِ بِنْتِ رَبِيعَةَ التَّغْلِبِيَّةِ - عُمَرُ وَ زَيْنَبُ تَوْأَمَانِ فِي بَطْنٍ وَ مِنْ أَسْمَاءِ بِنْتِ عُمَيْسِ الْحُتَمِيَّةِ يَحْيَى وَ مُحَمَّدُ الْأَصْغَرُ - وَ قَيْلِ بِلَ وَ لَدَتْ لَهُ عَوْنًا وَ مُحَمَّدُ الْأَصْغَرُ مِنْ أُمِّ وَلَدِ

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

وَ مِنْ أُمِّ سَعِيدِ بِنْتِ عُرْوَةَ بْنِ مَسْعُودِ التَّقْفِيَّةِ نَفِيسَةً - وَ زَيْنَبُ الصُّعْرَى وَ زَيْنَبُ الصُّعْرَى - وَ مِنْ أُمِّ شُعَيْبِ الْمُحْزُومِيَّةِ أُمُّ الْحَسَنِ وَ زَمَلَةَ - وَ مِنْ الْأُمَمَاءِ بِنْتِ مَسْرُوقِ النَّهْشَلِيَّةِ أَبُو بَكْرٍ وَ عَبْدُ اللَّهِ - وَ مِنْ أُمَامَةَ بِنْتِ أَبِي الْعَاصِ بْنِ الرَّبِيعِ - وَ أُمُّهَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ص مُحَمَّدُ الْأَوْسَطُ

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

¹²⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 19

وَمِنْ مُحَيَّاةٍ بِنْتِ إِمْرِئِ الْقَيْسِ الْكَلْبِيِّ جَارِيَةٌ هَلَكَتْ وَ هِيَ صَغِيرَةٌ وَ كَانَتْ لَهُ خَدِيجَةٌ وَ أُمُّ هَانِيٍّ وَ تَمِيمَةٌ وَ مَيْمُونَةٌ وَ فَاطِمَةٌ - لِأُمَّهَاتِ أَوْلَادِ شَيْءٍ وَ تُؤَيِّ قَبْلَهُ يَحْيَى وَ أُمُّ كُثُومِ الصُّعْرَى وَ زَيْنَبُ الصُّعْرَى وَ أُمُّ الْكَرَّامِ وَ جُمَانَةُ - وَ كُنِيَّتُهَا أُمُّ جَعْفَرٍ وَ أَمَامَةٌ وَ أُمُّ سَلَمَةَ وَ رَمْلَةُ الصُّعْرَى -

And from Muhayya Bint Imry Al Qays Al Kalbiya, a girl died, while she was young. And there were for him^{asws}, Khadeeja, and Umm Hany, and Tameema, and Maymouna, and Fatima, various children. And there died before him^{asws}, Yahya and Umm Kulsoom the younger, and Zainab the younger, and Umm Al Karram and Jumana. And Kuneytuha, Umm Ja'far, and Umama, and Umm Salam, and Ramlah the younger.

وَ رَوْحُ تَمَائِي بِنَاتِ زَيْنَبِ الْكُبْرَى مِنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ - وَ مَيْمُونَةٌ مِنْ عَقِيلِ بْنِ عَبْدِ اللَّهِ بْنِ عَقِيلٍ - وَ أُمُّ كُثُومِ الصُّعْرَى مِنْ كَثِيرِ بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ - وَ رَمْلَةٌ مِنْ أَبِي الْهَيَّاجِ عَبْدِ اللَّهِ بْنِ أَبِي سُفْيَانَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ - وَ رَمْلَةٌ مِنَ الصَّلْتِ بْنِ عَبْدِ اللَّهِ بْنِ نُؤْفَلِ بْنِ الْحَارِثِ - وَ فَاطِمَةٌ مِنْ مُحَمَّدِ بْنِ عَقِيلٍ.

And he^{asws} got eight daughters married – Zainab^{asws} the elder to Abdullah son of Ja'far^{as}, and Maymouna to Aqeel Bin Abdullah Bin Aqeel, and Umm Kulsoom the younger to Kaseer Bin Abbas son of Abdul Muttalib^{as}, and Ramlah to Abu Al Hayyaj Abdullah Bin Abu Sufyan Bin Al Haris son of Abdul Muttalib^{as}, and Ramlah to Al Salt Bin Abdullah Bin Nowfal Bin Al Haris, and Fatima to Muhammad Bin Aqeel['].¹²⁵ (This is a historical account and not a Hadith)

وَ فِي الْأَحْكَامِ الشَّرْعِيَّةِ عَنِ الْخَزَّازِ الْقُمِّيِّ أَنَّهُ نَظَرَ النَّبِيَّ صَلَّى عَلَى أَوْلَادِ عَلِيٍّ وَ جَعْفَرٍ - فَقَالَ بَنَاتُنَا لَبَنَاتِنَا وَ بَنُونَ لَبَنَاتِنَا وَ أَعَقَبَ لَهُ مِنْ حَسَنَةِ الْحَسَنِ وَ الْحُسَيْنِ - وَ مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ وَ الْعَبَّاسِ الْأَكْبَرِ وَ عُمَرَ - وَ كَانَ النَّبِيُّ صَلَّى عَلَى لَمْ يَتَمَتَّعْ بِحُجْرَةٍ وَ لَا أَمَةٍ فِي حَيَاةِ خَدِيجَةَ وَ كَذَلِكَ كَانَ عَلِيٌّ مَعَ فَاطِمَةَ ع.

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

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

وَ فِي قُوَّةِ الْقُلُوبِ أَنَّهُ تَزَوَّجَ بَعْدَ وَفَاتِهَا بِتِسْعِ لَيَالٍ وَ أَنَّهُ تَزَوَّجَ بِعَشْرَةِ نِسْوَةٍ وَ تُؤَيِّ عَنِ أَرْبَعَةِ أَمَامَةٍ وَ أُمَّهَا زَيْنَبُ بِنْتُ النَّبِيِّ صَلَّى - وَ أَسْمَاءُ بِنْتُ عُمَيْسٍ وَ لَيْلَى التَّمِيمِيَّةِ وَ أُمُّ الْبَيْنِ الْكِلَابِيَّةِ وَ لَمْ يَتَزَوَّجْ بَعْدَهُ وَ حَظَبَ الْمُغِيرَةَ بِنْتُ نُؤْفَلِ أَمَامَةً ثُمَّ أَبُو الْهَيَّاجِ بْنُ أَبِي سُفْيَانَ بْنِ الْحَارِثِ -

And in (the book) 'Quwat Al Quloob' –

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

¹²⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 20 a

¹²⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 20 b

فَرَوَتْ عَنْ عَلِيٍّ ع أَنَّهُ لَا يَجُوزُ لِأَزْوَاجِ النَّبِيِّ ص وَ الْوَصِيِّ أَنْ يَتَزَوَّجْنَ بَعْدَهُ فَلَمْ يَتَزَوَّجْ امْرَأَةً وَ لَا أُمَّ وَ لِدِ بَهْدِهِ الرَّوَابِيَةِ وَ تُؤَيِّ عَنِ ثَمَانِي عَشْرَةَ أُمَّ وَ لِدِ فَقَالَ ع جَمِيعَ أُمَّهَاتِ أَوْلَادِي الْآنَ مَحْسُونَاتٌ عَلَى أَوْلَادِهِنَّ بِمَا ابْتَعْنَهُنَّ بِهِ مِنْ أُمَّهَاتِهِنَّ فَقَالَ وَ مَنْ كَانَ مِنْ إِمَائِهِ غَيْرَ ذَوَاتِ أَوْلَادٍ فَهُنَّ حَرَائِرٌ مِنْ ثُلُثِهِ.

It is reported from Ali^{asws}: 'It is not allowed for the wives of the Prophet^{saww} and the successor^{asws} that they should be married to someone else after him^{asws}. So, neither did a wife nor a mother of a child got married according to this report, and the mother of the children died from eighteen (children). He^{asws} said: 'Gather the mothers of my^{asws} children now!', to calculate upon their children with what they had sold with of their prices. He said, 'And the ones who were from his^{asws} maids, not being with children, so they were free from his^{asws} third (of the inheritance)'.¹²⁷ (This is a historical account and not a Hadith)

وَ يُرَوَى أَنَّ عُمَرَ بْنَ عَلِيٍّ خَاصَمَ عَلِيَّ بْنَ الْحُسَيْنِ ع إِلَى عَبْدِ الْمَلِكِ فِي صَدَقَاتِ النَّبِيِّ وَ أَمِيرِ الْمُؤْمِنِينَ ع - فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا ابْنُ الْمُصَدِّقِ وَ هَذَا ابْنُ ابْنِ فَأَنَا أَوْلَى بِهَا مِنْهُ

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

فَتَمَثَّلَ عَبْدُ الْمَلِكِ بِقَوْلِ أَبِي الْحَقِيقِ -

لَا تُلْطُ دُونَ الْحَقِّ بِالْبَاطِلِ

لَا يَجْعَلُ الْبَاطِلَ حَقًّا وَ لَا

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

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

فَمَ يَا عَلِيَّ بْنَ الْحُسَيْنِ فَقَدْ وَ لَيْتُكَهَا فَقَامَا فَلَمَّا حَرَجَا تَنَاوَلَهُ عُمَرُ وَ آدَاهُ فَسَكَتَ ع عَنْهُ وَ لَمْ يَزِدْ عَلَيْهِ شَيْئاً فَلَمَّا كَانَ بَعْدَ ذَلِكَ دَخَلَ مُحَمَّدُ بْنُ عُمَرَ عَلِيَّ عَلِيَّ بْنَ الْحُسَيْنِ ع - فَسَلَّمَ عَلَيْهِ وَ أَكَبَّ عَلَيْهِ يُقْبِلُهُ فَقَالَ عَلِيٌّ ع يَا ابْنَ عَمِّ لِمَ تَنْعِي قَطِيعَةَ أَبِيكَ أَنْ أَصِلَ رَحِمَكَ فَقَدْ زَوَّجْتُكَ ابْنَتِي حَدِيحَةَ ابْنَةَ عَلِيٍّ.

When it was after that, Muhammad Bin Umar entered to see Ali Bin Al-Husayn^{asws}. He greeted unto him^{asws} and devoted to him^{asws} with kissing him^{asws}. Ali^{asws} said: 'O son of an uncle! The piece of land of your father will not prevent me^{asws} from connecting your relationship, for I^{asws} shall get you married to my^{asws} daughter Khadeeja, daughter of Ali^{asws}'.¹²⁸ (This is a historical account and not a Hadith)

21- عم، إعلام الوری أَمَا زَيْنَبُ الْكُبْرَى بِنْتُ فَاطِمَةَ بِنْتُ رَسُولِ اللَّهِ ص فَتَزَوَّجَهَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ أَبِي طَالِبٍ - وَ وُلِدَ لَهُ مِنْهَا عَلِيٌّ وَ جَعْفَرٌ وَ عَوْنُ الْأَكْبَرُ وَ أُمُّ كُلثوم - أَوْلَادُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ

¹²⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 20 c

¹²⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 20 d

(The book) 'I'lam Al Wara' –

'As for Zainab^{asws} the elder daughter^{asws} of Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww}, Abdullah son of Ja'far Bin Abu Talib^{asws} married her^{asws} and there were born for him from her^{asws} – Ali, and Ja'far, and Awn the elder, and Umm Kulsoom, children of Abdullah son of Ja'far^{as}.

وَقَدْ رَوَتْ زَيْنَبُ عَنْ أُمِّهَا فَاطِمَةَ عَ أَحْبَاراً وَ أَمَّا أُمُّ كُلثُومٍ فَهِيَ الَّتِي تَزَوَّجَهَا عُمَرُ بْنُ الْخَطَّابِ- وَ قَالَ أَصْحَابُنَا إِنَّهُ عَ إِذَا زَوَّجَهَا مِنْهُ بَعْدَ مَدَافَعَةٍ كَثِيرَةٍ وَ افْتِنَاعٍ شَدِيدٍ وَ اغْتِلَالٍ عَلَيْهِ بِشَيْءٍ بَعْدَ شَيْءٍ حَتَّى أَجَانَتْهُ الضَّرُورَةُ إِلَى أَنْ رَدَّ أَمْرَهَا إِلَى الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ- فَرَزَّجَهَا إِتَاءَهُ

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

وَ أَمَّا زَيْنَبُ بِنْتُ عَلِيٍّ فَكَانَتْ عِنْدَ مُسْلِمِ بْنِ عَقِيلٍ- فَوَلَدَتْ لَهُ عَبْدَ اللَّهِ- فُتِلَ بِالطَّفِّ وَ عَلِيًّا وَ مُحَمَّدًا ابْنِي مُسْلِمٍ- وَ أَمَّا زَيْنَبُ الصُّعْرِي فَكَانَتْ عِنْدَ مُحَمَّدِ بْنِ عَقِيلٍ- فَوَلَدَتْ لَهُ عَبْدَ اللَّهِ وَ فِيهِ الْعَقَبُ مِنْ وُلْدِ عَقِيلٍ

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

وَ أَمَّا هَانِي فَكَانَتْ عِنْدَ عَبْدِ اللَّهِ الْأَكْبَرِ ابْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ- فَوَلَدَتْ لَهُ مُحَمَّدًا فُتِلَ بِالطَّفِّ وَ عَبْدَ الرَّحْمَنِ- وَ أَمَّا مَيْمُونَةُ بِنْتُ عَلِيٍّ فَكَانَتْ عِنْدَ عَبْدِ اللَّهِ الْأَكْبَرِ ابْنِ عَقِيلِ فَوَلَدَتْ لَهُ عَقِيلًا

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

وَ أَمَّا نَفِيسَةُ فَكَانَتْ عِنْدَ عَبْدِ اللَّهِ الْأَكْبَرِ ابْنِ عَقِيلٍ- فَوَلَدَتْ لَهُ أُمُّ عَقِيلٍ وَ أَمَّا زَيْنَبُ الصُّعْرِي فَكَانَتْ عِنْدَ عَبْدِ الرَّحْمَنِ بْنِ عَقِيلٍ فَوَلَدَتْ لَهُ سَعْدًا وَ عَقِيلًا وَ أَمَّا فَاطِمَةُ بِنْتُ عَلِيٍّ عَ فَكَانَتْ عِنْدَ أَبِي سَعِيدِ بْنِ عَقِيلٍ- فَوَلَدَتْ لَهُ حَمِيدَةً وَ أَمَّا أَمَامَةُ بِنْتُ عَلِيٍّ- فَكَانَتْ عِنْدَ الصَّلْتِ بْنِ عَبْدِ اللَّهِ بْنِ نَوْفَلِ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ- فَوَلَدَتْ لَهُ نَفِيسَةَ وَ تُؤْتِيَتْ عِنْدَهُ.

And as for Nafeesa, she was with Abdullah the elder son of Aqeel. She gave birth for him to Umm Aqeel. And as for Zainab the younger, she was with Abdul Rahman Bin Aqeel. She gave birth for him to Sa'ad and Aqeel. And as for Fatima^{asws} Bint Ali^{asws}, she^{asws} was with Abu Saeed Bin Aqeel. She gave birth for him to Hameeda. And as for Umama daughter of Ali^{asws}, she was with Al Salt Bin Abdullah Bin Nowfal Bin Al Haris son of Abdul Muttalib^{as}. She gave birth for

him to Nafeesa and she died while being with him”.¹²⁹ (This is a historical account and not a Hadith)

22- يَف، الطرائف ابنُ أبي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا حَظَبَ عُمَرُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع - قَالَ لَهُ إِنَّهَا صَبِيَةٌ قَالَ فَأَتَى الْعَبَّاسَ فَقَالَ مَا لِي أَيْ بِأَسْرٍ فَقَالَ لَهُ وَ مَا ذَاكَ

(The book) ‘Al Taraiif’ – Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{asws} having said: ‘When Umar proposed to Amir Al-Momineen^{asws} (for his^{asws} daughter^{asws} Umm Kulsoom^{asws}), he^{asws} said to him: ‘She^{asws} is too young’. So he went to Al-Abbas and said, ‘What is wrong with me? Am I with a problem?’ He said to him, ‘And what is that?’

قَالَ حَظَبْتُ إِلَى ابْنِ أَخِيكَ فَزِدْنِي أَمَا وَاللَّهِ لَأَعْوَرَنَ زَمْزَمَ وَ لَا أَدْعُ لَكُمْ مَكْرَمَةً إِلَّا هَدَمْتُهَا وَ لَأُقِيمَنَّ عَلَيْهِ شَاهِدِينَ أَنَّهُ سَرَقَ وَ لَأَقْطَعَنَّ يَمِينَهُ فَأَتَاهُ الْعَبَّاسُ فَأَخْبَرَهُ وَ سَأَلَهُ أَنْ يَجْعَلَ الْأَمْرَ إِلَيْهِ فَجَعَلَهُ إِلَيْهِ.

He said, ‘I proposed to the son^{asws} of your brother^{as} (for Umm Kulsoom^{asws}), but he^{asws} rejected me. But, by Allah^{azwj}! I will cover up Zamzam (with sand) and will not leave any honour to be for you all except I will demolish it, and I shall make two witnesses to testify upon him^{asws} that he^{asws} is a thief and will cut off his^{asws} right hand!’ So, Al-Abbas came and informed him^{asws} and asked him^{asws} to make the matter (of Umm Kulsoom^{asws}) to be up to him. So he^{asws} made it to be to him” (see the earlier account when a devil in the image of Umm Kulsoom^{asws} was married with Umar).¹³⁰

23- كَش، رجال الكشي وَجَدْتُ بِحِطِّ جَبْرِئِيلِ بْنِ أَحْمَدَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحَبَّاطِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَ أَبُو خَالِدٍ الْكَابُلِيُّ يَخْدُمُ مُحَمَّدَ بْنَ الْحَنَفِيَّةِ دُحْرًا وَ مَا كَانَ يَشْكُ فِي أَنَّهُ إِمَامٌ حَتَّى أَتَاهُ ذَاتَ يَوْمٍ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنَّ لِي حُرْمَةً وَ مَوَدَّةً وَ انْقِطَاعًا فَأَسْأَلُكَ بِحُرْمَةِ رَسُولِ اللَّهِ ص وَ أَمِيرِ الْمُؤْمِنِينَ ع إِلَّا أَخْبَرْتَنِي أَنَّتَ الْإِمَامَ الَّذِي فَرَضَ اللَّهُ طَاعَتَهُ عَلَى خَلْقِهِ

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

‘I heard Abu Ja’far^{asws} saying: ‘Abu Khalid Al-Kabuly was a servant of Muhammad Bin Al-Hanafiya for a time and he had no doubts that he is the Imam^{asws} until one day he came to him and said to him, ‘May I be sacrificed for you! There is sanctity for me and cordiality and cutting off (from others to you), so I ask you by the sanctity of Rasool-Allah^{saww} and Amir Al-Momineen^{asws}, will you inform me whether you are the Imam^{asws} Allah^{azwj} has Obligated upon His^{azwj} creatures to obey?’

قَالَ فَقَالَ يَا أَبَا خَالِدٍ حَلَفْتَنِي بِالْعَظِيمِ الْإِمَامِ عَلِيِّ بْنِ الْحُسَيْنِ ع عَلَيَّ وَ عَلَيْنِكَ وَ عَلَى كُلِّ مُسْلِمٍ

¹²⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 21

¹³⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 22

He (the narrator) said, 'He said, 'O Abu Khalid! You have sworn me with the mighty. The Imam is Ali^{asws} Bin Al-Husayn^{asws} upon me, and upon you, and upon every Muslim'.

فَأَقْبَلَ أَبُو خَالِدٍ لَمَّا أَنْ سَمِعَ مَا قَالَهُ مُحَمَّدُ ابْنُ الْحَنَفِيَّةِ وَ جَاءَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع - فَلَمَّا اسْتَأْذَنَ عَلَيْهِ فَأَخْبَرَ أَنَّ أَبَا خَالِدٍ بِالْبَابِ أَذِنَ لَهُ فَلَمَّا دَخَلَ عَلَيْهِ ذَمًّا مِنْهُ قَالَ مَرْحَبًا بِكَ يَا كَنْكَرَ مَا كُنْتَ لَنَا بِزَائِرٍ مَا بَدَأَ لَكَ فِيْنَا

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

فَخَرَّ أَبُو خَالِدٍ سَاجِدًا شُكْرًا لِلَّهِ تَعَالَى مِمَّا سَمِعَ مِنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُجْتَنِبِي حَتَّى عَرَفْتُ إِمَامِي فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع - وَ كَيْفَ عَرَفْتُ إِمَامَكَ يَا أَبَا خَالِدٍ -

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

قَالَ إِنَّكَ دَعَوْتَنِي بِاسْمِي الَّذِي سَمَّيْتَنِي أُمِّي الَّتِي وَلَدْتَنِي وَ قَدْ كُنْتُ فِي عَمِيَاءَ مِنْ أُمْرِي وَ لَقَدْ خَدَمْتُ مُحَمَّدَ ابْنَ الْحَنَفِيَّةِ عُمْرًا مِنْ عُمْرِي وَ لَا أَشْكُ إِلَّا وَ أَنَّهُ إِمَامٌ حَتَّى إِذَا كَانَ قَرِيبًا سَأَلْتُهُ بِحُرْمَةِ اللَّهِ وَ بِحُرْمَةِ رَسُولِهِ وَ بِحُرْمَةِ أَمِيرِ الْمُؤْمِنِينَ - فَأَرْشَدَنِي إِلَيْكَ

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

وَ قَالَ هُوَ الْإِمَامُ عَلِيٌّ وَ عَلِيٌّ وَ عَلَى جَمِيعِ خَلْقِ اللَّهِ كُلِّهِمْ ثُمَّ أَذِنْتُ لِي فَجِئْتُ فَدَنَوْتُ مِنْكَ وَ سَمَّيْتَنِي بِاسْمِي الَّذِي سَمَّيْتَنِي أُمِّي فَعَلِمْتُ أَنَّكَ الْإِمَامُ الَّذِي فَرَضَ اللَّهُ طَاعَتَهُ عَلَيَّ وَ عَلَى كُلِّ مُسْلِمٍ.

And he said, 'He^{asws} is the Imam^{asws} upon me, and upon you, and upon entirety of the creatures of Allah^{azwj}, all of them'. Then he permitted for me, so I came, and was closer to you, and you^{asws} named me with my name which my mother had named me with. So, I knew that you^{asws} are the Imam^{asws} the obedience to whom Allah^{azwj} has Obligated upon me and upon every Muslim''¹³¹.

24- بج، الخرائج و الجرائح عَنْ أَبِي خَالِدٍ مِثْلَهُ إِلَّا أَنَّهُ قَالَ فِي آخِرِهِ وَلَدْتَنِي أُمِّي فَسَمَّيْتَنِي وَرَدَانَ فَدَخَلَ عَلَيْهَا وَالِدِي فَقَالَ سَمَّيْتَنِي كَنْكَرَ وَ اللَّهُ مَا سَمَّيْتَنِي بِهِ أَحَدٌ مِنَ النَّاسِ إِلَى يَوْمِي هَذَا غَيْرَكَ فَأَشْهَدُ أَنَّكَ إِمَامٌ مَنْ فِي الْأَرْضِ وَ مَنْ فِي السَّمَاءِ.

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

¹³¹ Bihar Al Anwaar - V 42, The book of History - Amir Al Momineen^{asws}, Ch 120 H 23

From Abu Khalid there is similar to it, except that he said in its hand, 'My mother gave birth to me and named me as 'Wardan'. My father entered to see her and said, 'Name him as 'Kankar''. By Allah^{azwj}! No one from the people has named me as such until this day of mine, apart from you^{asws}. So, I testify that you^{asws} an Imam^{asws} of the ones in the earth and ones in the sky!"¹³²

25- كَش، رجال الكشي حَمَدُوهُ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ أَصْبَعٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي لَوْ كُنْتُ سَبْعًا قَلِيلًا لَأَذْرَجْتُ حَيَانَ السَّرَّاجَ قَالَ وَ أَشَارَ إِلَى مَوْضِعٍ فِي الْبَيْتِ أَبُو عَبْدِ اللَّهِ ع- فَقَالَ وَ كَانَ هَاهُنَا جَالِسًا فَذَكَرَ مُحَمَّدَ ابْنَ الْحَنْفِيَّةِ وَ ذَكَرَ حَيَاتَهُ وَ جَعَلَ يُطْرِبُهُ وَ يُعْرِطُهُ

(The book) 'Rijal' of Al Kashi – Hamdawiya, from Al-Hassan Bin Musa, from Muhammad Bin Asbagh, from Marwan Bin Muslim, from Bureyd Abin Al Ijaly who said,

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

فَقُلْتُ لَهُ يَا حَيَّانُ أَلَيْسَ تَزْعُمُ وَ يَزْعُمُونَ وَ تَرَوِي وَ تَرَوُونَ لَمْ يَكُنْ فِي بَنِي إِسْرَائِيلَ شَيْءٌ إِلَّا وَ هُوَ فِي هَذِهِ الْأُمَّةِ مِثْلُهُ قَالَ بَلَى

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

قَالَ فَقُلْتُ فَهَلْ رَأَيْتَنَا وَ رَأَيْتُمْ وَ سَمِعْنَا وَ سَمِعْتُمْ بِعَالِمٍ مَاتَ عَلَى أَعْيُنِ النَّاسِ فَتُكْبَخُ نِسَاؤُهُ وَ قُسِمَتْ أَمْوَالُهُ وَ هُوَ حَيٌّ لَا يَمُوتُ فَقَامَ وَ لَمْ يَزِدْ عَلَيَّ شَيْئًا.

He^{asws} said: 'I^{asws} said: 'Have we^{asws} and you all (ever) seen, and we^{asws} and you all (ever) heard of any scholar who died in the eyes of the people, so his wives got (re)married and his wealth was distributed while he was still alive, not having died?' (as you are claiming for Muhammad Bin Al-Hanafiya). He stood up and did not respond anything to me^{asws}'.¹³³

26- كَش، رجال الكشي حَمَدُوهُ عَنِ الْحَسَنِ بْنِ مُوسَى قَالَ رَوَى أَصْحَابُنَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَتَانِي ابْنُ عَمِّ لِي يَسْأَلُنِي أَلْ أَدَنْ لِحَيَانَ السَّرَّاجِ فَأَذْنْتُ لَهُ فَقَالَ لِي يَا أَبَا عَبْدِ اللَّهِ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ أَنَا بِهِ عَالِمٌ إِلَّا أَنِّي أَحِبُّ أَنْ أَسْأَلَكَ عَنْهُ أَحَبُّ إِلَيَّ عَنْ عَمِّكَ مُحَمَّدِ بْنِ عَلِيٍّ مَاتَ

(The book) 'Rijal' of Al Kashi – Hamdawiya, from Al-Hassan Bin Musa who said, 'It is reported by our companions, from Abdul Rahman Bin Al Hajjaj who said,

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

¹³² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 24

¹³³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 25

قَالَ فَمَلَأْتُ أُخْرَبِي أَبِي أَنَّهُ كَانَ فِي ضَيْعَةٍ لَهُ فَأَبِي فَقِيلَ لَهُ أَدْرِكْ عَمَكَ قَالَ فَأَتَيْتُ وَ قَدْ كَانَتْ أَصَابَتْهُ عَشْيَةٌ فَأَفَاقَ فَقَالَ لِي ارْجِعْ إِلَى ضَيْعَتِكَ قَالَ فَأَبَيْتُ فَقَالَ لَتَرْجِعَ

He^{asws} said: 'I^{asws} said: 'My^{asws} father^{asws} informed me^{asws} that he^{asws} was in an estate of his^{asws}. Someone came to him^{asws} and it was said to him^{asws}, 'Go to your^{asws} uncle!' He^{asws} said: 'I^{asws} went and unconsciousness had hit him. He woke up and said to me^{asws}, 'Return to your^{asws} estate'. He^{asws} said: 'I^{asws} refused'. He said, 'You^{asws} should return'.

قَالَ فَاَنْصَرَفْتُ فَمَا بَلَّغْتُ الضَّيْعَةَ حَتَّى أَتَوْنِي فَقَالُوا أَدْرِكْهُ فَأَتَيْتُهُ فَوَجَدْتُهُ قَدْ اعْتَقَلَ لِسَانَهُ فَأَتَوْنَا بِطَشْتٍ وَ جَعَلَ يَكْتُبُ وَصِيَّتَهُ فَمَا بَرِحْتُ حَتَّى غَمَضْتُهُ وَ كَفَّنْتُهُ وَ غَسَّيْتُهُ وَ صَلَّيْتُ عَلَيْهِ وَ دَفَنْتُهُ فَإِنْ كَانَ هَذَا مَوْتًا فَقَدْ وَ اللَّهُ مَاتَ

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

قَالَ فَقَالَ لِي رَحِمَكَ اللَّهُ شَيْءٌ عَلَى أَبِيكَ قَالَ فَمَلَأْتُ يَا سُبْحَانَ اللَّهِ أَنْتَ تَصْدِفُ عَلَى قَلْبِكَ قَالَ فَقَالَ لِي وَ مَا الصَّدْفُ عَلَى الْقَلْبِ قَالَ قُلْتُ الْكَذِبُ.

He^{asws} said: 'He said to me^{asws}, 'May Allah^{azwj} have Mercy on you^{asws}! There was confusion upon your^{asws} father^{asws}'. I^{asws} said: 'O Glory be to Allah^{azwj}! You are attacking upon your own heart'. He said to me^{asws}, 'And what is the attack upon the heart?' He asked: 'I^{asws} said: 'The lie"'.¹³⁴

27- كَشْفُ، كَشْفُ الغَمَةِ قِيلَ لِمُحَمَّدِ بْنِ الْحَنَفِيَّةِ رَحِمَهُ اللَّهُ أَبُوكَ يَسْمَحُ بِكَ فِي الْحَرْبِ وَ يُشْحُ بِالْحَسَنِ وَ الْحُسَيْنِ ع

(The book) 'Kashf Al Ghumma' –

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

فَقَالَ هُمَا عَيْنَاهُ وَ أَنَا يَدُهُ وَ الْإِنْسَانُ بَقِيَ عَيْنَيْهِ بِيَدِهِ وَ قَالَ مَرَّةً أُخْرَى وَ قَدْ قِيلَ لَهُ ذَلِكَ أَنَا وَلَدُهُ وَ هُمَا وَلَدَا رَسُولِ اللَّهِ ص.

He said, 'They^{asws} were his^{asws} two eyes and I was his^{asws} hand, and the human being saves his eyes with his^{asws} hand'. And he said another time, and that had been said to him, 'I am his^{asws} son, and they^{asws} are sons^{asws} of Rasool-Allah^{sawww}'.¹³⁵

28- كَا، الكافي علي عن أبيه عن حماد عن حريز عن زرارة عن أبي جعفر ع قال: إن أسماء بنت عميس نكحت محمد بن أبي بكر فأمرها رسول الله ص حين أرادت الإحرام من ذي الحليفة أن تحتشي بالكرفس و الحريق و تحمل بالحج الخبر.

(The book) 'Al Kafi' – Ali, from his father, from Hammad, from Hareez, from Zurara,

¹³⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 26

¹³⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 27

‘From Abu Ja’far^{asws} having said: ‘Asma Bint Umayy got post-birth bleeding with (the birth of) Muhammad Bin Abu Bakr. Rasool-Allah^{saww} instructed her, when she wanted to wear the Ihraam from Zul Huleyfa, that she should stuff herself with the cloth and the rag and begin the Hajj – the Hadeeth’’.¹³⁶

29- يف، الطرائف أحمد بن حنبل في مسنده بإسناده إلى المستظل قال: إن عمر بن الخطاب خطب إلى علي ع أم كلثوم فاعتل بصعها فقال له لم أكث أريد الباء و لكن سمعت رسول الله ص يقول كل حسب و نسب منقطع يوم القيامة ما خلا حسبي و نسبي و كل قوم فإن عصبتهم لأبيهم ما خلا و لد فاطمة فإني أنا أبوهم و عصبتهم.

(The book) ‘Al Taraif’ – Ahmad Bin Hanbal in his (book) ‘Musnad’, by his chain to Al Mustazil who said,

‘Umar Bin Al-Khattab proposed to Ali^{asws} for Umm Kulsoom^{asws}, so he^{asws} excused with her^{asws} being too young. He^{asws} said to him: ‘I^{asws} did not want the marriage, but I^{asws} heard Rasool-Allah^{saww} saying ‘Every affiliation and lineage would be terminated on the Day of Qiyamah apart from my^{saww} affiliation and my^{saww} lineage, and every people, their bond is to their fathers apart from the children of (Syeda) Fatima^{asws}, for surely, I^{asws} am their father^{asws} and their bond’’.¹³⁷

كأن الكراكي، عن القاضي السلمي أسد بن إبراهيم عن عمر بن علي العتكي عن محمد بن إسحاق عن الكندي عن بشر بن مهزبان عن شريك بن شبيب عن عروة عن المستظل بن حصين مثله إلا أن فيه فاعتل بصعها و قال إني أعددتها لابن أخي جعفر و مكان كل قوم كل بي أنسى.

(The book) ‘Kanz’ of Al Karajaky, from the judge al Sullamy Asad Bin Ibrahim, from Umar Bin Ali Al Atakky, from Muhammad Bin Is’haq, from Al Kudeymi, from Bishr Bin Mihram, from Shareek Bin Shabeen, from Urwah, from Al Mustateel Bin Husayn,

‘Similar to it, except that in it, ‘He^{asws} excused by her^{asws} being too young and said: ‘I^{asws} have prepared her^{asws} to be for the son of my^{asws} brother^{as} Ja’far^{as}, and the place of every people is all sons of a female’’.¹³⁸

30- كا، الكافي علي عن أبيه عن ابن محبوب عن البطائني عن أبي بصير عن عمران بن ميثم أو صالح بن ميثم عن أبيه قال: أتت امرأة محج أمير المؤمنين ع فقالت يا أمير المؤمنين إني زنت فطهرني و ساق الحديث الطويل إلى أن قال فأخرجها أمير المؤمنين ع إلى الظهر بالكوفة فأمر أن تحفر لها خفيرة ثم دفنها فيه

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Mahboub, from Al Batainy, from Abu Baseer, from Imran Bin Maysam or Salih Bin Maysam, from his father who said,

‘A woman came bragging to Amir Al-Momineen^{asws}. She said, ‘O Amir Al-Momineen^{asws}! I have committed Adultery, so purify me!’ – and he continued the lengthy Hadeeth until he said, ‘Amir Al-Momineen^{asws} brought her out to the outback of Al-Kufa and he^{asws} ordered for a pit to be dug out for her, then to bury her (halfway) in it.

¹³⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 28

¹³⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 29 a

¹³⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 29 b

ثُمَّ رَكِبَ بَعْلَانَهُ وَ نَادَى بِأَعْلَى صَوْتِهِ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى عَهَدَ إِلَى نَبِيِّهِ ص عَهْدًا عَهْدَهُ مُحَمَّدٌ ص إِلَيَّ بِأَنْ لَا يُقِيمَ الْحَدَّ مِنْ اللَّهِ عَلَيْهِ حَدٌّ قَمَرٌ كَانَ لِلَّهِ عَلَيْهِ حَدٌّ مِثْلُ مَا لَهُ عَلَيْهَا فَلَا يُقِيمُ عَلَيْهَا الْحَدَّ قَالَ

Then he^{asws} rode his^{asws} mule and called out at the top of his^{asws} voice: ‘O you people! Allah^{azwj} the Exalted Covenanted to His^{azwj} Prophet^{saww} a Covenant. Muhammad^{saww} covenanted it to me^{asws} that the legal penalty of Allah^{azwj} cannot be established by the one who has (that very) legal punishment due upon him. So, the one who has a legal penalty of Allah^{azwj} (for adultery) due upon him what is upon her, he should not establish the legal penalty upon her!’

فَانصَرَفَ النَّاسُ يَوْمَئِذٍ كُلُّهُمْ مَا خَلَا أَمِيرَ الْمُؤْمِنِينَ وَ الْحَسَنَ وَ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ- فَأَقَامَ هَؤُلَاءِ الثَّلَاثَةُ عَلَيْهَا الْحَدَّ يَوْمَئِذٍ وَ مَا مَعَهُمْ غَيْرُهُمْ قَالَ وَ انصَرَفَ فِيْمَنْ انصَرَفَ يَوْمَئِذٍ مُحَمَّدٌ بْنُ أَمِيرِ الْمُؤْمِنِينَ.

The people dispersed on that day, all of them, apart from Amir Al-Momineen^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws}. So, these three applied the legal penalty upon her, and there was no one else with them. And among the ones who dispersed away on that day was Muhammad son of Amir Al-Momineen^{asws}’¹³⁹

31- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيَّ عَنِ مُعْبِرَةِ الصَّبِيِّ قَالَ: لَمَّا نَكَحَ عَلِيٌّ ع لَيْلَى بِنْتِ مَسْعُودِ النَّهْشَلِيِّ- قَالَتْ مَا زِلْتُ أُحِبُّ أَنْ يَكُونَ بَيْنِي وَ بَيْنَهُ سَبَبٌ مُنْذُ رَأَيْتُهُ فَأَقَامَ مَقَاماً مِنْ رَسُولِ اللَّهِ ص فَذَكَرَ أَنَّهُ وَوَلَدَتْ لَهُ عُبَيْدَ اللَّهِ بْنِ عَلِيٍّ- فَبَايَعَ مُصْعَباً يَوْمَ الْمُخْتَارِ.

(The book) ‘Kitab Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafy, from Mugheira Al Zaby who said,

‘When Ali^{asws} got married to Layla Bint Masoud Al-Nahshaly, she said, ‘I have not ceased to love for there to be a cause between me and him^{asws} since I had seen him^{asws}. He^{asws} had stood in the position of Rasool-Allah^{saww}’. He (narrator) mentioned that she gave birth for him to Ubeydullah son of Ali^{asws}. He pledged with difficulty on the day of Al-Mukhtar’¹⁴⁰

أقول قال ابن أبي الحديد في شرح نوح البلاغة دفع أمير المؤمنين ع يوم الجمل رايته إلى محمد ابنه و قد استوت الصفوف و قال له احمل فتوقف قليلا فقال يا أمير المؤمنين أ ما ترى السماء كأنها شآبيب المطر فدفع في صدره و قال أدركك عرق من أمك

I (Majlisi) said, ‘Ibn Abu Al-Hadeed said in the commentary of Nahj Al-Balagah, ‘On the day of the camel Amir Al-Momineen^{asws} handed his^{asws} flag to his^{asws} son Muhammad, and he^{asws} had already evened out the rows (of soldiers) and said to him: ‘Attack’. He paused a little. He said, ‘O Amir Al-Momineen^{asws}! Are you^{asws} not looking at the sky? It is as if it is about to rain’. He^{asws} pushed in his chest and said: ‘You have a vein from your mother’.

ثم أخذ الراية بيده فهزها ثم قال.

لا خير في الحرب إذا لم توقد

اطعن بما طعن أهلك محمد

بالمشرفي و القنا المسدد.

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

¹⁴⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 31 a

Then he^{asws} grabbed the flag and shook it, then said: 'Stab with it a stabbing of your father^{asws}. There is no good in the war when it is not ignited by the two sides and the spears are fired at close range'.

ثم حمل و حمل الناس خلفه فطحن عسكر البصرة قبيل لم يغرب بك أبوك في الحرب و لا يغرب بالحسن و الحسين فقال إنهما عيناه و أنا يمينه فهو يدفع عن عينيه يمينه

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

كان علي ع يقذف بمحمد في مهالك الحرب و يكف حسنا و حسيننا عنها و من كلامه في يوم صفين أملكوا عني هذين الفتيتين أخاف أن ينقطع بهما نسل رسول الله ص.

Ali^{asws} used to cast Muhammad in the perils of war and he^{asws} would restrain Hassan^{asws} and Husayn^{asws} from it. And from his^{asws} speech during the day of Siffeen: 'Control these two youths on my^{asws} behalf! I^{asws} fear the lineage of Rasool-Allah^{saww} being terminated with them^{asws}'.¹⁴¹

قال ابن أبي الحديد في موضع آخر قال أبو العباس المبرد قد جاءت الرواية أن أمير المؤمنين عليا ع لما ولد لعبد الله بن العباس مولود ففقده وقت صلاة الظهر فقال ما بال ابن العباس لم يحضر قالوا ولد له ولد ذكر يا أمير المؤمنين قال فامضوا بنا إليه

Ibn Abu Al Hadeed said in another place,

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

فأتاه فقال له شكرت الواهب و بورك لك في الموهوب ما سميتة فقال يا أمير المؤمنين أو يجوز لي أن أسميه حتى تسميه فقال أخرجه إلي و أخرجه فأخذه فحنكه و دعا له ثم رده إليه و قال خذ إليك أبا الأملاك قد سميتة عليا و كنيته أبا الحسن

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

قال فلما قدم معاوية خليفة قال لعبد الله بن العباس لا أجمع لك بين الاسم و الكنية قد كنيته أبا محمد فجرت عليه.

¹⁴¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 31 b

He (the narrator) said, 'When he arrived to Muawiya the caliph, he said to Abdullah Bin Abbas, 'I will not gather for you between the name and the teknonym (given by Ali^{asws}). I have teknonymed him as 'Abu Muhammad''. So it flowed upon him as such".¹⁴²

رُوي في جامع الأصول من صحيح الترمذي عن محمد بن الحنفية عن أبيه ع قال: قلت يا رسول الله أ رأيت إن وُلِد لي بعدك وُلِد أُسميه باسمك و أُكنيه بكنيتك قال نعم.

It is reported in (the book) 'Jamie Al Usool' from (the book) 'Saheeh Al Tirmizi', from Muhammad Bin Al-Hanafiya,

'From his father^{asws} having said: 'I^{asws} said: 'O Rasool-Allah^{saww}! Do you^{saww} see that after you^{saww} there will be born for me^{asws} a son I^{asws} shall be naming him with your^{saww} name and teknonym him with your^{saww} teknonym?' He^{saww} said: 'Yes".¹⁴³

32- ب، قرب الإسناد محمد بن الحسن عن علي بن الأَسْبَاطِ عَنِ الْحَسَنِ بْنِ شَجَرَةَ عَنْ عُبَيْسَةَ الْعَابِدِ قَالَ: إِنَّ فَاطِمَةَ بِنْتَ عَلِيٍّ مَدَّ لَهَا فِي الْعُمُرِ حَتَّى رَأَاهَا أَبُو عَبْدِ اللَّهِ ع.

(The book) 'Qurb Al Asnaad' – Muhammad Bin Al-Hassan, from Ali Bin Asbaat, from Al-Hassan Bin Shajara, from Anbasa Al Aabid who said,

'Fatima Bint Ali^{asws}, there was an extension for her^{asws} in the lifetime until Abu Abdullah^{asws} saw her^{asws}'.¹⁴⁴

33- يد، التوحيد ابن الوليد عن الصَّغَارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ بَشِيرٍ عَنِ الْحُسَيْنِ بْنِ أَبِي حَمَزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ أَبِي ع إِنَّ مُحَمَّدَ ابْنَ الْحَنْفِيَّةِ كَانَ رَجُلًا رَابِطَ الْجَأَشِ وَأَشَارَ بِيَدِهِ وَكَانَ يَطُوفُ بِالْبَيْتِ

(The book) 'Al Tawheed' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Bashir, from Al-Husayn Bin Abu Hamza who said,

'I heard Abu Abdullah^{asws} saying: 'My^{asws} father^{asws} said: 'Muhammad Ibn Al-Hanafiya was a man of a brave chest', and he^{asws} indicated by his^{asws} hand, and he was performing Tawaaf with the House (Kabah).

فَاسْتَقْبَلَهُ الْحَجَّاجُ فَقَالَ قَدْ هَمَمْتُ أَنْ أَضْرِبَ الَّذِي فِيهِ عَيْنَاكَ قَالَ لَهُ مُحَمَّدٌ كَلَّا إِنَّ اللَّهَ تَبَارَكَ اسْمُهُ فِي خَلْقِهِ فِي كُلِّ يَوْمٍ ثَلَاثِمِائَةَ لِحْظَةٍ أَوْ لَفْحَةٍ فَلَعَلَّ إِخْدَاهُنَّ تَكْفُكَ عَنِّي.

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

¹⁴² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 31 c

¹⁴³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 31 d

¹⁴⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 32

¹⁴⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 33

34- كآ، الكافى على بن إبراهيم عن أبيه عن ابن أبي عمير عن هشام بن سالم وحماد عن زرارة عن أبي عبد الله ع في تزويج أم كلثوم- فقال إن ذلك فرج عصبناه.

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

'From Abu Abdullah^{asws} regarding the marriage of Umm Kulsoom^{asws}. He^{asws} said: 'That is a forced (affair upon) us^{asws} (This is under the conditions of Taaqeeya, please see the earlier Ahadith)!''¹⁴⁶

و قد روى الكليني عن حميد بن زياد عن ابن سماعه عن محمد بن زياد عن عبد الله بن سينان و معاوية بن عمارة عن أبي عبد الله ع قال: إن علياً لَمَّا نُؤيَّ عُمر أتي أم كلثوم فأنطلق بها إلى بيته.

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

'From Abu Abdullah^{asws} having said: 'Ali^{asws}, when Umar died, came to Umm Kulsoom and went with her^{asws} to his^{asws} house''.¹⁴⁷ (This is under the conditions of Taaqeeya, please see the earlier Ahadith)

¹⁴⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 34

¹⁴⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 120 H 35

CHAPTER 121 – STATE OF HIS^{asws} BROTHERS, AND HIS^{asws} KINDRED, MAY THE SALAWAAT OF ALLAH^{azwj} BE UPON HIM^{asws}

1- ل، الخصال الحسن بن محمد بن يحيى العلوي عن جده عن إبراهيم بن محمد بن يوسف عن علي بن الحسن عن إبراهيم بن رستم عن أبي حمزة السكوني عن جابر الجعفي عن عبد الرحمن بن ثابت قال: كَانَ النَّبِيُّ ص يَقُولُ لِعَقِيلٍ إِنِّي لأَجُتُّكَ يَا عَقِيلُ حُبِّينِ حُبًّا لَكَ وَ حُبًّا لِحُبِّ أَبِي طَالِبٍ لَكَ.

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

'The Prophet^{saww} had said to Aqeel: 'I^{saww} love you Aqeel with two loves, a love for you and a love for the love of Abu Talib^{asws} for you'.¹⁴⁸

2- د، العدد القوية ذكر ابن عبد البر في كتاب الاستيعاب أنَّ مَوْلَانَا أَمِيرَ الْمُؤْمِنِينَ ع كَانَ أَصْغَرَ وُلْدِ أَبِي طَالِبٍ ع- كَانَ أَصْغَرَ مِنْ جَعْفَرٍ بَعْشَرَ سِنِينَ وَ جَعْفَرٌ أَصْغَرَ مِنْ عَقِيلٍ بَعْشَرَ سِنِينَ وَ عَقِيلٌ أَصْغَرَ مِنْ طَالِبٍ بَعْشَرَ سِنِينَ.

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

'Our Master^{asws} Amir Al-Momineen^{asws} was the youngest son^{asws} of Abu Talib^{asws}. He^{asws} was younger than Ja'far^{asws} by ten years, and Ja'far was younger than Aqeel by ten years, and Aqeel was younger than Talib by ten years'.¹⁴⁹

3- ما، الأماي للشيخ الطوسي أحمد بن محمد بن الصلت عن ابن عفاة عن أحمد بن القاسم الأقفاني عن عباد بن يعقوب عن أبي معاذ زياد بن رستم بن عباد الأدم عن عبد الصمد عن جعفر بن محمد ع قال: قُلْتُ يَا أبا عَبْدِ اللَّهِ حَدِّثْنَا حَدِيثَ عَقِيلٍ

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

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

قَالَ نَعَمْ جَاءَ عَقِيلٌ إِلَيْكُمْ بِالْكُوفَةِ وَ كَانَ عَلِيٌّ ع جَالِسًا فِي صَحْنِ الْمَسْجِدِ وَ عَلَيْهِ قَمِيصٌ سُنْبُلَانِيٌّ قَالَ فَسَأَلَهُ قَالَ أَكْتُبُ لَكَ إِلَى يَنْبُعِ قَالَ لَيْسَ غَيْرَ هَذَا قَالَ لَا

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

¹⁴⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 121 H 1

¹⁴⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 121 H 2

فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَقْبَلَ الْحُسَيْنُ ع فَقَالَ اشْتَرِ لِعَمِّكَ ثَوْبَيْنِ فَأَشْتَرَى لَهُ قَالَ يَا ابْنَ أَخِي مَا هَذَا قَالَ هَذِهِ كِسْوَةٌ أَمِيرِ الْمُؤْمِنِينَ ع - ثُمَّ أَقْبَلَ حَتَّى انْتَهَى إِلَى عَلِيٍّ ع فَجَلَسَ فَجَعَلَ يَضْرِبُ يَدَهُ عَلَى الثَّوْبَيْنِ وَ جَعَلَ يَقُولُ مَا أَلَيْنَ هَذَا الثَّوْبُ يَا أَبَا يَزِيدَ قَالَ يَا حَسَنُ أَخَذِ عَمَّكَ

While he was like that when Al-Husayn^{asws} came. He^{asws} said: 'Buy two clothes for your^{asws} uncle'. He^{asws} bought it for him. He said, 'O son^{asws} of my brother^{asws}! What is this?' He^{asws} said: 'This are garments of Amir Al-Momineen^{asws}'. Then he^{asws} went until he ended up to Ali^{asws}. He^{asws} sat and went on striking his^{asws} hand upon the two clothes and went on to say: 'How soft this cloth is, O Abu Yazeed!' He said, 'O Hassan^{asws}! You^{asws} short-changing your^{asws} uncle'.

قَالَ قَالَ مَا أَمْلِكُ صَفْرَاءَ وَ لَا بَيْضَاءَ قَالَ فَمُرْ لَهُ بِبَعْضِ ثِيَابِكَ قَالَ فَكَسَاهُ بَعْضَ ثِيَابِهِ قَالَ ثُمَّ قَالَ يَا مُحَمَّدُ أَخَذِ عَمَّكَ قَالَ وَ اللَّهُ مَا أَمْلِكُ دِرْهَمًا وَ لَا دِينَارًا قَالَ أَكْسُهُ بَعْضَ ثِيَابِكَ

He (Al-Sadiq^{asws}) said: 'He (Al-Hassan^{asws}) said: 'I^{asws} neither own any yellow (gold) nor white (silver)'. He (Ali^{asws}) said: 'Order for him with some of your^{asws} clothes'. So he^{asws} clothed him with some of his^{asws} clothes. Then he said, 'O (Abu) Muhammad^{asws}! You^{asws} are short-changing your^{asws} uncle'. He^{asws} said: 'By Allah^{azwj}! I^{asws} neither own any Dirham nor Dinar!' He (Ali^{asws}) said: 'Clothe him some of your^{asws} clothes'.

قَالَ عَقِيلُ يَا أَمِيرَ الْمُؤْمِنِينَ ائْتِنِّي لِي إِلَى مُعَاوِيَةَ قَالَ فِي جِلِّ مُحَلَّلٍ فَأَنْطَلَقَ حَتَّى وَ بَلَغَ ذَلِكَ مُعَاوِيَةَ فَقَالَ ارْجِعُوا أَفْرَةَ ذَوَاتِكُمْ وَ ائْتِسُوا مِنْ أَحْسَنِ ثِيَابِكُمْ فَإِنَّ عَقِيلًا قَدْ أَقْبَلَ نَحْوَكُمْ وَ أَبْرَزَ مُعَاوِيَةُ سَرِيرَهُ

Aqeel said, 'O Amir Al-Momineen^{asws}! Will you^{asws} allow me to go to Muawiya?' He^{asws} said: 'I^{asws} am absolved from permitting'. He went towards him, and that reached Muawiya. He said, 'Ride and clean up your animals and wear your best clothes, for Aqeel is coming towards you'. And Muawiya decorated his throne.

فَلَمَّا انْتَهَى إِلَيْهِ عَقِيلُ قَالَ مُعَاوِيَةُ مَرْحَبًا بِكَ يَا أَبَا يَزِيدَ مَا نَزَعَ بِكَ قَالَ طَلَبَ الدُّنْيَا مِنْ مَطَانِحِهَا قَالَ وَقَفْتُ وَ أَصَبْتُ قَدْ أَمَرْنَا لَكَ بِمِائَةِ أَلْفٍ فَأَعْطَاهُ الْمِائَةَ الْأَلْفَ ثُمَّ قَالَ أَخْبِرْنِي عَنِ الْعَسْكَرَيْنِ اللَّذَيْنِ مَرَزْتَ بِهِمَا عَسْكَرِي وَ عَسْكَرِ عَلِيٍّ

When Aqeel ended up to him, Muawiya said, 'Welcome to you, O Abu Yazeed! What has separated you?' He said, 'Seeking the world from its natural home'. He said, 'You have paused and are correct. We have ordered one hundred thousand (Dirhams) to be for you'. He gave him one hundred thousand, then said, 'Inform me about the two armies, those you have passed by them, my army and army of Ali^{asws}'.

قَالَ فِي الْجَمَاعَةِ أَخْبِرْكَ أَوْ فِي الْوَحْدَةِ قَالَ لَا بَلْ فِي الْجَمَاعَةِ قَالَ مَرَزْتُ عَلَى عَسْكَرِ عَلِيٍّ ع - فَإِذَا لَيْلٌ كَلِيلِ النَّبِيِّ ص وَ نَهَارٌ كَنَهَارِ النَّبِيِّ ص إِلَّا أَنَّ رَسُولَ اللَّهِ لَيْسَ فِيهِمْ وَ مَرَزْتُ عَلَى عَسْكَرِكَ فَإِذَا أَوَّلُ مَنْ اسْتَقْبَلَنِي أَبُو الْأَعْوَرِ وَ طَائِفَةٌ مِنَ الْمُنَافِقِينَ وَ الْمُنْفِرِينَ بِرَسُولِ اللَّهِ ص - إِلَّا أَنَّ أَبَا سُفْيَانَ لَيْسَ فِيهِمْ

He said, 'Shall I inform you among the group or in the private?' He said, 'No, but in the group'. He said, 'I passed by the army of Ali^{asws}, so when it was a night like the night of the Prophet^{saww} and day like the day of the Prophet^{saww} except that Rasool-Allah^{azwj} wasn't among them. And I passed by your army, and there the first one to receive me was Abu Al-Awr, and a group of hypocrites, and the ones repulsive with Rasool-Allah^{saww}, except that Abu Sufyan wasn't among them'.

فَكَفَّ عَنْهُ حَتَّى إِذَا ذَهَبَ النَّاسُ قَالَ لَهُ يَا أَبَا يَزِيدَ أَيُّشِ صَنَعْتَ بِي قَالَ أَلَمْ أَقُلْ لَكَ فِي الْجُمَاعَةِ أَوْ فِي الْوَحْدَةِ فَأَبَيْتَ عَلَيَّ قَالَ أَمَا الْآنَ فَاشْفِنِي مِنْ عَدُوِّي قَالَ ذَلِكَ عِنْدَ الرَّحِيلِ

He refrained from him until when the people had gone away, he said to him, 'O Abu Yazeed! What have you done with me?' He said, 'Did I not say to you, 'Among the group or in the private?' But you refused unto me'. He said, 'But now, heal me from my enemies'. He said, 'That would be during the departure'.

فَلَمَّا كَانَ مِنَ الْعَدِ شَدَّ غَرَائِزَهُ وَرَوَّاجَلَهُ وَاقْبَلَ نَحْوَ مُعَاوِيَةَ وَ قَدْ جَمَعَ مُعَاوِيَةُ حَوْلَهُ فَلَمَّا انْتَهَى إِلَيْهِ قَالَ يَا مُعَاوِيَةُ مَنْ ذَا عَنْ يَمِينِكَ قَالَ عَمْرُو بْنُ الْعَاصِ فَتَضَاخَكَ ثُمَّ قَالَ لَقَدْ عَلِمْتُ قُرَيْشٌ أَنَّهُ لَمْ يَكُنْ أَحْصَى لِثِيُوسِهَا مِنْ أَبِيهِ

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

ثُمَّ قَالَ مَنْ هَذَا قَالَ هَذَا أَبُو مُوسَى فَتَضَاخَكَ ثُمَّ قَالَ لَقَدْ عَلِمْتُ قُرَيْشٌ بِالْمَدِينَةِ أَنَّهُ لَمْ يَكُنْ بِهَا امْرَأَةً أَطْيَبَ رِيحاً مِنْ قِبِ أُمِّهِ

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

قَالَ أَحْبَبْتَنِي عَنْ نَفْسِي يَا أَبَا يَزِيدَ قَالَ تَعْرِفُ حَمَامَةَ ثُمَّ سَارَ فَأَلْقَى فِي خَلْدِ مُعَاوِيَةَ قَالَ أُمُّ مِنْ أُمَّهَاتِي لَسْتُ أَعْرِفُهَا فَدَعَا بِنَسَابَيْنِ مِنْ أَهْلِ الشَّامِ فَقَالَ أَحْبَبْتَنِي أَوْ لَأَضْرِبَنَّ أَعْنَاقَكُمَا لَكُمَا الْأَمَانُ

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

قَالَا فَإِنَّ حَمَامَةَ جَدَّةُ أَبِي سُفْيَانَ السَّابِعَةُ وَكَانَتْ بَغِيًّا وَكَانَ لَهَا بَيْتٌ تَوْنِي [تُوتَى] فِيهِ

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

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع- وَكَانَ عَقِيلٌ مِنْ أَنْسَبِ النَّاسِ.

Ja'far^{asws} Bin Muhammad^{asws} said: 'And Aqeel was from the genealogists of the people'.¹⁵⁰

أقول قال عبد الحميد بن أبي الحديد روي أن عقيلاً رحمه الله قدم على أمير المؤمنين ع فوجده جالساً في صحن المسجد بالكوفة فقال السلام عليك يا أمير المؤمنين قال و عليك السلام يا أبا يزيد

I (Majlisi) am saying, 'Abdul Hameed Bin Abu Al Hadeed reported,

¹⁵⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 121 H 3 a

'Aqeel, may Allah^{azwj} have Mercy on him, arrived to Amir Al-Momineen^{asws}, and found him^{asws} seated in the courtyard of the Masjid at Al-Kufa. He said, 'The greetings be unto you^{asws}, O Amir Al-Momineen^{asws}!' He^{asws} said: 'And upon you be the greetings, O Abu Yazeed!'

ثم التفت إلى الحسن ابنه ع فقال قم فأنزل عمك فقام فأنزله ثم عاد إليه فقال اذهب فاشتر لعمك قميصا جديدا و رداء جديدا و إزارا جديدا و نعلا جديدا فذهب فاشترى له

Then he^{asws} turned to his^{asws} son^{asws}, Al-Hassan^{asws}. He^{asws} said: 'Arise and lodge your^{asws} uncle!' He^{asws} stood up and lodged him, then returned to him^{asws}. He^{asws} said: 'Go and buy a new shirt for your^{asws} uncle, and a new robe, and a new trouser, and new slippers'. He^{asws} went and bought for him.

فغدا عقيل على أمير المؤمنين ع في الثياب فقال السلام عليك يا أمير المؤمنين فقال و عليك السلام يا أبا يزيد يخرج عطائي فأدفعه إليك فلما ارتحل عن أمير المؤمنين ع إلى معاوية فنصب له كراسيه و أجلس جلساءه حوله فلما ورد عليه أمر له بمائة ألف فقبضها

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

ثم غدا عليه يوما بعد ذلك و جلساء معاوية حوله فقال يا أبا يزيد أخبرني عن عسكري و عسكر أخيك فقد وردت عليهما

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

قال أخبرك مررت و الله بعسكر أخي فإذا ليل كليل رسول الله ص و نهار كنهار رسول الله ص إلا أن رسول الله ليس في القوم ما رأيت إلا مصليا و لا سمعت إلا قارئا و مررت بعسكرك فاستقبلي قوم من المنافقين ممن نفر ناقة رسول الله ص ليلة العقبة

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

ثم قال من هذا عن يمينك يا معاوية قال هذا عمرو بن العاص قال هذا الذي اختصم فيه ستة نفر فغلب عليه جزار قريش فمن الآخر قال الضحاک بن قيس الفهري قال أما و الله لقد كان أبوه جيد الأخذ لعسب التيوس فمن هذا الآخر قال أبو موسى الأشعري قال هذا ابن السراقة

Then he said, 'Who is this on your right, O Muawiya?' He said, 'This is Amro Bin Al-Aas'. He said, 'This is the one about whom six men had differed (he being their son), so a butcher of Qureysh overcame upon him. So, who is the other one?' He said, 'Al-Zahak Qays Al-Fihry'. He said, 'But by Allah^{azwj}! His father was of good lineage. So, who is this other one?' He said, Abu Musa Al-Ashary'. He said, 'This is a son of the thief!'

فلما رأى معاوية أنه قد أغضب جلساءه علم أنه إن استخبره عن نفسه قال فيه سوءاً فأحب أن يسأله ليقول فيه ما يعلمه من سوء فيذهب بذلك غضب جلسائه قال يا أبا يزيد فما تقول في قال دعني من هذا قال لتقولن قال أ تعرف حمامة قال و من حمامة يا أبا يزيد قال قد أخبرتك

When Muawiya saw that he had angered his gatherers, he knew that if he were to inform about himself, he would say evil regarding him, but he loved to ask him for him to say regarding him what he knew of the evil, so the anger of his gatherers would go away. He said, O Abu Yazeed! So, what are you saying regarding me?' He said, 'Leave me from this'. He said, 'You will say it!' He said, 'Do you know Hamama?' He said, 'And who is Hamama, O Abu Yazeed?' He said, 'I have informed you'.

ثم قال فمضى فأرسل معاوية إلى النسابة فدعاه قال من حمامة قال و لي الأمان قال نعم قال حمامة جدتك أم أبي سفیان كانت بغيا في الجاهلية صاحبة راية قال معاوية لجلسائه قد ساويتكم و زدت عليكم فلا تغضبوا.

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

و قال في موضع آخر من المفارقين لعلي ع أخوه عقيل بن أبي طالب قدم على أمير المؤمنين ع الكوفة يسترفده فعرض عليه عطاءه فقال إنما أريد من بيت المال فقال تقيم لي يوم الجمعة

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

فلما صلى علي الجمعة قال له ما تقول فيمن خان هؤلاء أجمعين قال بئس الرجل قال فإنك أمرتني أن أخونهم و أعطيتك

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

فلما خرج من عنده شخص إلى معاوية فأمر له يوم قدمه بمائة ألف درهم و قال له يا أبا يزيد أنا خير لك أم علي قال وجدت علياً أنظر لنفسه منك و وجدتك أنظر لي منك لنفسك

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

و قال معاوية لعقيل إن فيكم يا بني هاشم لنا قال أجل إن فينا للينا من غير ضعف و عزا من غير عنف و إن ليناكم يا معاوية غدر و سلمكم كفر

And Muawiya said to Aqeel, 'O Clan of Hashim^{as}! There is leniency among you'. He said, 'Yes, there is leniency among us from without any weakness, and honour from without any pride, and your leniency, O Muawiya, is treachery, and your submission (to Islam) is Kufr'.

و قال معاوية و لاكل هذا يا أبا يزيد و قال الوليد بن عقبة لعقيل في مجلس معاوية غلبك أخوك يا أبا يزيد على الثروة قال نعم و سبقني و إياك إلى الجنة قال أما و الله لو أن أهل الأرض اشتركوا في قتله لأرهبوا صعودا و إن أخاك لأشد هذه الأمة عذابا

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

فقال صه و الله إنا لنرغب بعبد من عبيده عن صحبة أبيك عقبة بن أبي معيط.

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

و قال معاوية يوما و عنده عمرو بن العاص و قد أقبل عقيل لأضحكنك من عقيل فلما سلم قال معاوية مرحبا برجل عمه أبو لهب فقال عقيل و أهلا بمن عمته حمالة الحطب في جديها حبلٌ من مسدٍ لأن امرأة أبي لهب أم جميل بنت حرب بن أمية

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

قال معاوية يا أبا يزيد ما ظنك بعمك أبي لهب قال إذا دخلت النار فخذ على يسارك تجده مفترشا عمتك حمالة الحطب أ فناكح في النار خير أم منكوح قال كلاهما شر و الله.

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

و قال في موضع آخر عقيل بن أبي طالب هو أخو أمير المؤمنين ع لأبيه و أمه و كانوا بنو أبي طالب أربعة طالب و هو أسن من عقيل بعشر سنين و عقيل و هو أسن من جعفر بعشر سنين و جعفر و هو أسن من علي بعشر سنين و علي ع و هو أصغرهم سنا و أعظمهم قدرا بل و أعظم الناس بعد ابن عمه قدرا

And he said in another place, 'Aqeel son of Abu Talib^{asws}, he is brother^{asws} of Amir Al-Momineen^{asws} of his^{asws} father^{as} and mother^{as}, and there were four sons for Abu Talib^{asws} – Talib, and he was older than Aqeel by ten years, and Aqeel, and he was older than Ja'far by ten years, and Ja'far, and he was older than Ali^{asws} by ten years, and Ali^{asws}, and he^{asws} was

their youngest in years and their mightiest in worth, and mightiest of the people after the son^{saww} of his^{asws} uncle^{as} in worth.

وكان أبو طالب يحب عقيلًا أكثر من حبه سائر بنيه فلذلك قال للنبي ص و للعباس حين أتياه ليقسما بنيه عام المحل فيخففا عنه ثقلهم دعوا لي عقيلًا و خذوا من شئتم فأخذ العباس جعفرًا و أخذ محمد عليًا

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

و كان عقيل يكنى أبا يزيد قال له رسول الله ص يا أبا يزيد إني أحبك حبين حبا لقرابتك مني و حبا لما كنت أعلم من حب عمي إياك

And Aqeel was teknonymed as Abu Yazeed. Rasool-Allah^{saww} said to him: 'O Abu Yazeed! I^{saww} love you with two loves, a love for your kinship from me^{saww}, and a love for what you know from the love of my^{saww} uncle^{as} for you'.

أخرج عقيل إلى بدر مكرها كما أخرج العباس فأسر و فدي و عاد إلى مكة ثم أقبل مسلما مهاجرا قبل الحديبية و شهد غزاة مؤتة مع أخيه جعفر و توفي في خلافة معاوية في سنة خمسين و كان عمره ست و تسعون سنة

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

و له دار بالمدينة معروفة و خرج إلى مكة ثم إلى الشام ثم عاد إلى المدينة و لم يشهد مع أخيه أمير المؤمنين ع شيئا من حروبه أيام خلافته و عرض نفسه و ولده عليه فأعفاه و لم يكلفه حضور الحرب

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

و كان أنسب قریش و أعلمهم بأيامها و كان مبغضا إليهم لأنه كان يعد مساويهم و كانت له طنفسة تطرح في مسجد رسول الله فيصلي عليها و يجتمع إليه الناس في علم النسب و أيام العرب و كان حينئذ قد ذهب بصره و كان أسرع الناس جوابا و أشدهم عارضة

And he was a genealogist of Qureysh and their most learned with their days, and he was hateful towards them because he was counted as their equal, and there was a rug for him dropped in the Masjid of Rasool-Allah^{saww}. He would pray Salat upon it and the people would gather to him regarding knowledge of the genealogies and the days of the Arabs, and in those days his sight had gone, and he was quickest of the people in answering and severest of them in presentation.

وكان يقال إن في قريش أربعة يتحاكم إليهم في علم النسب و أيام قريش و يرجع إلى قولهم عقيل بن أبي طالب و مخزومة بن نوفل الزهري و أبو الجهم بن حذيفة العدوي و حويطب بن عبد العزى العامري

And it was said that there are four among Qureysh one could go to regarding knowledge of the lineages and days of Qureysh, and one would return (for final decision) of their words to Aqeel son of Abu Talib^{asws}, and Makhzama Bin Nowfal Al-Zuhry, and Abu Jaham Bin Huzeyfa Al-Adawy, and Huweytab Bin Abdul Uzza Al-Aamiry.

و اختلف الناس فيه هل التحق بمعاوية و أمير المؤمنين ع حي فقال قوم و رروا أن معاوية قال يوما و عقيل عنده هذا أبو يزيد لو لا علمه أني خير له من أخيه لما أقام عندنا و تركه فقال عقيل أخي خير لي في ديني و أنت خير لي في دنياي و قد آثرت دنيا و أسأل الله خاتمة خير

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

و قال قوم إنه لم يفتد إلى معاوية إلا بعد وفاة أمير المؤمنين ع و استدلووا على ذلك بالكتاب الذي كتبه إليه في آخر خلافته و الجواب الذي أجابه ع به و قد ذكرناه فيما تقدم و سيأتي ذكره أيضا في باب كتبه ع و هذا القول هو الأظهر عندي.

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

و روى المدائني قال قال معاوية يوما لعقيل بن أبي طالب هل من حاجة فأقضيها لك قال نعم جارية عرضت علي و أبي أصحابها أن يبيعوها إلا بأربعين ألفا فأحب معاوية أن يمازحه قال و ما تصنع بجارية قيمتها أربعون ألفا و أنت أعمى تجترئ بجارية قيمتها خمسون درهما

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

قال أرجو أن أطأها فتلد لي غلاما إذا أغضبته يضرب عنقك فضحك معاوية و قال مازحناك يا أبا يزيد و أمر فاتبعت له الجارية التي أولد منها مسلما
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He said, 'I wish to sleep with her so she would give birth to a boy for me, when I anger him, he would strike off your neck'. Muawiya laughed and said, 'I was joking, O Abu Yazeed!' And he ordered and bought the slave girl for him from which he begot Muslim, may Allah^{azwj} have Mercy on him.

فلما أتت على مسلم ثماني عشرة سنة و قد مات عقيل أبوه قال معاوية يا أمير المؤمنين إن لي أرضا بمكان كذا من المدينة و إني أعطيت بها مائة ألف و قد أحببت أن أبيعك إياها فادفع إلي ثمنها

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

فأمر معاوية بقبض الأرض و دفع الثمن إليه فبلغ ذلك الحسين ع فكتب إلى معاوية أما بعد فإنك اغتررت غلاما من بني هاشم فابتعت منه أرضا لا يملكها فاقبض من الغلام ما دفعته إليه و اردد علينا أرضنا

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

فبعث معاوية إلى مسلم فأخبره ذلك و أقرأه كتاب الحسين ع و قال اردد علينا مالنا و خذ أرضك فإنك بعث ما لا تملك فقال مسلم أما دون أن أضرب رأسك بالسيف فلا

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

فاستلقى معاوية ضاحكا يضرب برجليه و قال يا بني هذا و الله كلام قاله لي أبوك حين ابتعت له أمك ثم كتب إلى الحسين ع أني قد رددت عليكم الأرض و سوغت مسلما ما أخذه فقال الحسين ع أيتم يا آل أبي سفيان إلا كرما.

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

فقال معاوية لعقيل يا أبا يزيد أين يكون عمك أبو هب اليوم قال إذا دخلت جهنم فاطلبه تجده مضاجعا عمك أم جميل بنت حرب بن أمية

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

و قالت له زوجته ابنة عتبة بن ربيعة يا بني هاشم لا يحبكم قلبي أبدا أين أبي أين عمي أين أخي كأن أعناقهم أباريق الفضة ترد أنفهم الماء قبل شفاههم قال إذا دخلت جهنم فخذي على شمالك تجدينهم.

And his wife, daughter of Utbah Bin Rabie said, 'O Clan of Hashim! My heart will not love you, ever! Where is my father? When is my paternal uncle? Where is my brother? It is as if your

necks are pitchers of silver, your noses dripping the water before your lips'. He said, 'When you enter Hell, then take to your left, you will find them'.¹⁵¹

4- قب، المناقب لابن شهر آشوب إخوانه ع طَالِبٌ وَ عَقِيلٌ وَ جَعْفَرٌ وَ عَلِيٌّ أَصْغَرُهُمْ وَ كُلُّ وَاحِدٍ مِنْهُمْ أَكْبَرُ مِنْ أُخِيهِ بِعَشْرِ سِنِينَ بِهَذَا التَّرْتِيبِ وَ أَسْلَمُوا كُلُّهُمْ وَ أَعْقَبُوا إِلَّا طَالِبٌ فَإِنَّهُ أَسْلَمَ وَ لَمْ يُعَقِّبْ

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

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

أُخْتُهُ أُمُّ هَانِيَةٍ وَ اسْمُهَا فَاحِشَةُ وَ جُمَانَةُ وَ خَالَةُ حُنَيْنِ بْنِ أَسَدِ بْنِ هَاشِمٍ وَ خَالَتُهُ خَالِدَةُ بِنْتُ أَسَدٍ وَ رَبِيبَةُ مُحَمَّدِ بْنِ أَبِي بَكْرٍ - وَ ابْنُ أُخْتِهِ جَعْدَةُ بِنْتُ هُبَيْرَةَ.

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

5- ل، الخصال الحسن بن محمد العلوي عن جدّه عن الحسين بن محمد عن ابن أبي السري عن هشام بن محمد السائب عن أبيه عن أبي صالح عن ابن عباس قال: كان بين طالِبٍ وَ عَقِيلٍ عَشْرُ سِنِينَ وَ بَيْنَ عَقِيلٍ وَ جَعْفَرٍ عَشْرُ سِنِينَ وَ بَيْنَ جَعْفَرٍ وَ عَلِيٍّ عَشْرُ سِنِينَ وَ كَانَ عَلِيٌّ عَ أَصْغَرُهُمْ.

(The book) 'Al Khisaal' – Al-Hassan Bin Muhammad Al Alawy, from his grandfather, from Al-Husayn Bin Muhammad, from Ibn Abu Al Sary, from Hisham Bin Muhammad Al Saib, from his father, from Abu Salih, from Ibn Abbas who said,

'Between Talib and Aqeel there were ten years, and between Aqeel and Ja'far^{as} there were ten years, and between Ja'far^{as} and Ali^{asws} were ten year, and Ali^{asws} was their youngest".¹⁵³

¹⁵¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 121 H 3 b

¹⁵² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 121 H 4

¹⁵³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 121 H 5

CHAPTER 122 – STATE OF RUSHEYD AL-HAJARY, AND MEESAM AL-TAMMAR, AND QANBAR, MAY ALLAH^{azwj} BE PLEASED WITH THEM^{ra} ALL

1- ما، الأماي للشيخ الطوسي المفيد عن الجعافي عن ابن عثمة عن محمد بن يوسف بن إبراهيم عن أبيه عن وهيب بن حفص عن أبي حسان العجلي قال: لقيت أمة الله بنت راشد الهجري فقلت لها أخبريني بما سمعت من أبيك قالت سمعته يقول قال لي حبيبي أمير المؤمنين ع- يا راشد كيف صبرك إذا أرسل إليك دعوى بني أمية فقطع يديك ورجلك ولسانك فقلت يا أمير المؤمنين أ يكون آخر ذلك إلى الجنة قال نعم يا راشد و أنت معي في الدنيا والآخرة

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Yusuf Bin Ibrahim, from his father, from Quehyb Bin Hafs, from Abu Hassan Al Ijly who said,

'I met Ammatalla Bint Rusheyd Al-Hajary. I said to her, 'Inform me with what you have heard from your father'. She said, 'I heard him saying, 'My beloved Amir Al-Momineen^{asws} said to me: 'O Rusheyd! How will your patience be when the illegitimate one of the clan of Umayya is sent to you, so he cuts off your hand and your leg and your tongue?' I said, 'O Amir Al-Momineen^{asws}! At the end of that will I happen to be in the Paradise?' He^{asws} said: 'Yes, O Rusheyd, and you will be with me^{asws} in the world and the Hereafter'.

قالت فو الله ما ذهب الأيام حتى أرسل إليه الدعوى عبيد الله بن زياد فدعاه إلى البراءة منه فقال له ابن زياد فبأي مية قال لك صاحبك موت قال حبري خليلي صلوات الله عليه أنك تدعوني إلى البراءة منه فلا أتبرأ فتقدمي يدي ورجلي ولساني

She said, 'By Allah^{azwj}! The days did not pass by until the illegitimate one of Ubeydullah Bin Ziyad was sent to him and called him to disavowing from him^{asws}. Ibn Ziyad said to him, 'By which death did your companion (Ali^{asws}) tell you, you will be dying?' He said, 'My friend, may the Salawaat of Allah^{azwj} be upon him^{asws}, informed me that you will me calling me to the disavowing from him^{asws}, but I will not disavow, so you will forward me and cut off my hand, and my leg, and my tongue'.

فقال و الله لا كذبني صاحبك قدموه و اقطعوا يده و رجله و انزكوا لسانه فقطعوه ثم حملوه إلى منزلنا فقلت له يا أبت جعلت فداك هل تجد لما أصابك ألماً قال لا و الله يا بني إلا كالأرحام بين الناس

He said, 'By Allah^{azwj}! I will belie your companion! Bring him forward and cut off his hand, and his leg, but leave his tongue!' So, they cut him, then they carried him to our houses. I said to him, 'O father! May I be sacrificed for you! Do you find pain due to what has afflicted you?' He said, 'No, by Allah^{azwj}, O daughter, except like the (discomfort) of being between the people'.

ثم دخل عليه جيرانه و معارفه يتوجعون له فقال آتوني بصحيفة و دواة أدكر لكم ما يكون مما أعلمنيبه مولاي أمير المؤمنين ع- فأتوه بصحيفة و دواة فجعل يذكروا و يملئ عليهم أخبار الملاحم و الكائنات و يُسندوها إلى أمير المؤمنين ع-

Then his neighbour and his acquaintances entered to see him mourning to him. He said, 'Bring me a paper and ink, I shall mention to you all what will be happening, from what my Master^{asws} Amir Al-Momineen^{asws} has taught me'. They came to him with a paper and ink. He went on to mention and dictating upon them news of the epics and the occurrences, and he attributed these to Amir Al-Momineen^{asws}.

فَبَلَغَ ذَلِكَ ابْنَ زِيَادٍ فَأَرْسَلَ إِلَيْهِ الْحَجَّامَ حَتَّى قَطَعَ لِسَانَهُ فَمَاتَ مِنْ لَيْلَتِهِ تِلْكَ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عِيسَى بْنُ أَبِي جَعْفَرٍ رَاشِدَ الْمُتَّبِلَى وَكَانَ قَدْ أَلْقَى إِلَيْهِ عِلْمَ الْبَلَايَا وَالْمَنَائِي فَكَانَ يَلْقَى الرَّجُلَ وَيَقُولُ لَهُ يَا فُلَانُ بِنَ فُلَانٍ تَمُوتُ مَيِّتَةً كَذَا وَ أَنْتَ يَا فُلَانُ تُقْتَلُ قِتْلَةً كَذَا فَيَكُونُ الْأَمْرُ كَمَا قَالَ رَاشِدٌ رَحِمَهُ اللَّهُ.

That reached Ibn Ziyad, so he sent the copper to him until he cut off his tongue. He died during that night, and Amir Al-Momineen^{asws} named him as 'Rusheyd the afflicted', and he^{asws} had cast to him knowledge of the afflictions and the deaths. So, he would meet the man and say to him, 'O so and so, son of so and so! You will be dying such and such death. And you, O so and so, you will be killed with such and such killing', and the matter would happen like what had been said to him by Rusheyd, may Allah^{azwj} have Mercy on him".¹⁵⁴

2- يد، التوحيد أبي عن سعد بن ابن أبي الخطاب عن جعفر بن بشير عن العزيمي عن أبي عبد الله ع قال: كان لعلي ع غلام اسمه قنبر وكان يحب علياً حباً شديداً فإذا خرج علي ع خرج على أثره بالسيف فرأه ذات ليلة فقال يا قنبر ما لك قال جئت لأمشي خلفك فإن الناس كما تراهم يا أمير المؤمنين فخنفت عليك

(The book) 'Al Tawheed' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Ja'far Bin Bashir, from Al Arzamy,

'From Abu Abdullah^{asws} having said: 'There was a slave for Ali^{asws}, his name was Qanbar, and he used to love Ali^{asws} with intense love. Whenever Ali^{asws} went out, he would go out upon his^{asws} tracks with the sword. He^{asws} saw him that night, so he^{asws} said: 'O Qanbar! What is the matter with you?' He said, 'I have come walking behind you^{asws}, for the people are as you can see them, O Amir Al-Momineen^{asws}, so I feared upon you^{asws}'.

قَالَ وَيُحْكُ أَمِنْ أَهْلِ السَّمَاءِ تَحْرُسُنِي أَمْ مِنْ أَهْلِ الْأَرْضِ قَالَ لَا بَلْ مِنْ أَهْلِ الْأَرْضِ قَالَ إِنَّ أَهْلَ الْأَرْضِ لَا يَسْتَطِيعُونَ بِي شَيْئاً إِلَّا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ مِنَ السَّمَاءِ فَارْجِعْ فَرَجَعَ.

He^{asws} said: 'Woe be to you! Are you guarding me from the people of the sky or from people of the earth?' He said, 'No, but from the people of the earth'. He^{asws} said: 'The people of the earth are not able to do anything with me^{asws} except by the Permission of Allah^{azwj} Mighty and Majestic, (anymore) than the people of the sky are, so return!' He returned".¹⁵⁵

3- ختص، الإختصاص أحمد بن محمد بن يحيى عن عبد الله بن جعفر عن هارون عن ابن صدقة عن جعفر بن محمد عن أبيه ع أن علياً ع قال:

أَوْقَدْتُ نَارِي وَ دَعَوْتُ قَنْبَرًا.

إِذَا رَأَيْتُ مِنْهُمْ أَمْرًا مُنْكَرًا

(The book) 'Al Ikhtisas' – Ahmad Bin Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Haroun, from Ibn Sadaqah,

¹⁵⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 1

¹⁵⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 2

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}: 'Ali^{asws} said (a couplet): 'When I^{asws} saw an evil matter from them, I^{asws} ignited my^{asws} fire and called Qanbar'.¹⁵⁶

4- ير، بصائر الدرجات عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُعَلَّى عَنِ ابْنِ أَبِي حَزْزَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ: سَمِعْتُ الْعَبْدَ الصَّالِحَ أَبَا الْحَسَنِ ع- يَنْعَى إِلَى رَجُلٍ نَفْسَهُ فَقُلْتُ فِي نَفْسِي وَ إِنَّهُ لَيَعْلَمُ مَتَى يَمُوتُ الرَّجُلُ مِنْ شَيْعَتِهِ

(The book) 'Basaair Al Darajaat' – Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Ali Bin Moalla, from Ibn Abu Hamza, from Sayf Bin Ameyra who said,

'I heard the righteous servant Abu Al-Hassan^{asws} (7th Imam^{asws}) giving the news of death to a man, so I said within myself, 'And he^{asws} knows when the man from his^{asws} Shias would be dying?'

فَقَالَ شِبْهَ الْمُعْصَبِ يَا إِسْحَاقُ قَدْ كَانَ رُشَيْدُ الْهَجْرِيِّ يَعْلَمُ عِلْمَ الْمَنَائَا وَ الْبَلَايَا فَالْإِمَامُ أَوْلَى بِذَلِكَ.

He^{asws} said, resembling the anger: 'O Is'haq! Rusheyd Al-Hajary had known knowledge of the afflictions and the deaths, and the Imam^{asws} is foremost with that!'¹⁵⁷

5- ير، بصائر الدرجات الْحَسَنُ بْنُ عَلِيٍّ بْنِ مُعَاوِيَةَ عَنْ إِسْحَاقَ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ ع وَ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لَهُ أَبُو الْحَسَنِ ع يَا فُلَانُ إِنَّكَ أَنْتَ تَمُوتُ إِلَى شَهْرٍ

(The book) 'Basaair Al Darajaat' - Al-Hassan Bin Ali Bin Fazzal, from Muawiya, from Is'haq who said,

'I was in the presence of Abu Al-Hassan^{asws} and a man entered to see him^{asws}. Abu Al-Hassan^{asws} said to him: 'O so and so! You will be dying in a month'.

قَالَ فَأَضْمَرْتُ فِي نَفْسِي كَأَنَّهُ يَعْلَمُ أَجَالَ شَيْعَتِهِ قَالَ فَقَالَ يَا إِسْحَاقُ وَ مَا تُنْكِرُونَ مِنْ ذَلِكَ وَ قَدْ كَانَ رُشَيْدُ الْهَجْرِيِّ مُسْتَضْعِفاً وَ كَانَ يَعْلَمُ عِلْمَ الْمَنَائَا وَ الْبَلَايَا فَالْإِمَامُ أَوْلَى بِذَلِكَ

He (the narrator) said, 'I thought within myself, 'It is as if he^{asws} knows the terms (lifespans) of his^{asws} Shias'. He^{asws} said: 'O Is'haq! What are you denying from that, and Rusheyd Al-Hajary was weak, and he was knowing the knowledge of the deaths and the afflictions, and the Imam^{asws} is foremost with that?'

ثُمَّ قَالَ يَا إِسْحَاقُ تَمُوتُ إِلَى سَنَتَيْنِ وَ يَتَشَتَّتُ أَهْلُكَ وَ وُلْدُكَ وَ عِيَالُكَ وَ أَهْلُ بَيْتِكَ وَ يُفْلِسُونَ إِفْلَاساً شَدِيداً.

Then he^{asws} said: 'O Is'haq! You will be dying in two years, and your wife, and your children, and your dependants, and your family members will disperse, and they would be impoverished with severe poverty'¹⁵⁸

6- سن، المحاسن عُثْمَانُ بْنُ عَيْسَى عَنْ أَبِي الْجَارُودِ عَنْ قَنو [قنوة] ابنة رُشَيْدِ الْهَجْرِيِّ قَالَتْ قُلْتُ لِأَبِي مَا أَشَدَّ اجْتِهَادَكَ فَقَالَ يَا بَنِيَّةُ سَيَجِيءُ قَوْمٌ بَعْدَنَا بِصَائِرِهِمْ فِي دِينِهِمْ أَفْضَلُ مِنْ اجْتِهَادِ أَوْلِيهِمْ.

¹⁵⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 3

¹⁵⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 4

¹⁵⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 5

(The book) 'Al Mahasin' – Usman Bin Isa, from Abu Al Jaroud, from Qinwa daughter of Rusheyd Al-Hajary. She said,

'I said to my father, 'How intense is your struggle!' He said, 'O daughter! A people would be coming after us, their insight in their religion would be superior to the struggle of their former ones'.¹⁵⁹

7- شاء، الإرشاد من معجزات أمير المؤمنين صلوات الله عليه أن ميسم التمار كان عبداً لامرأة من بني أسد فاشتراه أمير المؤمنين ع منها فأعتقه فقال ما اسمك فقال سالم

(The book) 'Al Irshad' –

'From the miracles of Amir Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} – Meesam Al-Tammar was a slave of a woman from the clan of Asad. Amir Al-Momineen^{asws} bought him from her and freed him. He^{asws} said: 'What is your name?' He said, 'Saalim'.

فقال أخبرني رسول الله ص أن اسمك الذي سماك به أبوك في العجم ميسم قال صدق الله ورسوله وصدق أمير المؤمنين و الله إنه لاسمي قال فارجع إلى اسمك الذي سماك به رسول الله ص و دغ سالماً فرجع إلى ميسم و اكنى بأبي سالم

He^{asws} said: 'Rasool-Allah^{saww} informed me^{asws} that your name is the one which your father had named you with among the Persians, is Meesam'. He said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} spoke the truth, and Amir Al-Momineen^{asws} speaks the truth. By Allah^{azwj}, it is my name!' He^{asws} said: 'So, return to your name which Rasool-Allah^{saww} had named you with and leave 'Saalim'. He returned to (being called) 'Meesam' and teknonymed as 'Abu Saalim'.

فقال علي ع ذات يوم إنك تؤخذ بعدي فتصلب و تطعن بحربة فإذا كان اليوم الثالث ابتدر منخراك و فمك دماً فتخصب لحيتك فانظر ذلك الحصاب فتصلب على باب دار عمرو بن حريث عاشر عشرة أنت أقصرهم خشبة و أقصرهم من المطهرة و انض حتى أريك النخلة التي تصلب على جذعها

Ali^{asws} said one day, 'You will be seized after me^{asws}, so you will be crucified and stabbed by a spear. When it will be the third day, your nostrils and your mouth would drip blood and dye your beard, so await that dyeing. You will be crucified at the door at the house of Amro Bin Hureys as tenth of ten, you being upon their shortest plank, and their closes to the soil, and come (with me^{asws}), until I^{asws} show you the palm tree which you would be crucified upon its trunk'.

فأراه إياها و كان ميسم يأتيها فيصلي عندها و يقول بوركك من نخلة لك حللث و لي غديت و لم يزل معاها حتى قطعت و حتى عرف الموضوع الذي يصلب عليها بالكوفة

She showed it to him, and Meesam used to go to it, pray Salat by it, and he would say, 'You are the Blessed one from the palm trees. I have been Created for you and you have been nourished for me'. And he did not cease to undertake it until it was cut, and until the place was well-known in Al-Kufa as that which he would be crucified upon.

¹⁵⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 6

قَالَ وَكَانَ يَلْقَى عَمْرُو بْنَ حُرَيْثٍ فَيَقُولُ لِي بِمُجَاوِرِكَ فَأَحْسِنْ جَوَارِي فَيَقُولُ لَهُ عَمْرُو أ تُرِيدُ أَنْ تَشْتَرِيَ دَارَ ابْنِ مَسْعُودٍ أَوْ دَارَ ابْنِ حَكِيمٍ وَ هُوَ لَا يَعْلَمُ مَا تُرِيدُ وَ حَجَّ فِي السَّنَةِ الَّتِي قُبِلَ فِيهَا فَدَخَلَ عَلَى أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا

He (the narrator) said, 'And he met Amro Bin Hureys, so he said, 'I shall be your neighbour, so be a good neighbour to me'. Amro said to him, 'Do you want me to buy the house of Ibn Masoud, or the house of Ibn Hakeem?' And he did not know what he (Meesam) had intended. And he (Meesam) performed Hajj during the year in which he was killed. He entered to see Umm Salama^{ra}, may Allah^{azwj} be Pleased with her^{ra}.

فَقَالَتْ مَنْ أَنْتَ قَالَ أَنَا مَيْتَمٌ قَالَتْ وَ اللَّهُ لَرَبِّمَا سَمِعْتُ رَسُولَ اللَّهِ ص يَدُكُرُّكَ وَ يُوصِي بِكَ عَلِيًّا فِي جَوْفِ اللَّيْلِ فَسَأَلَهَا عَنِ الْحُسَيْنِ ع فَقَالَتْ هُوَ فِي حَائِطٍ لَهُ قَالَ أَحْبَبْتَهُ أَنِّي قَدْ أَحْبَبْتُ السَّلَامَ عَلَيْهِ وَ نَحْنُ مُلْتَقُونَ عِنْدَ رَبِّ الْعَالَمِينَ إِنْ شَاءَ اللَّهُ

She^{ra} said, 'Who are you?' He said, 'I am Meesam'. She^{ra} said, 'By Allah^{azwj}! I^{ra} have heard Rasool-Allah^{saww} sometime mentioning you and bequeath to Ali^{asws} regarding you in the middle of the night'. He asked her^{ra} about Al-Husayn^{asws}. She^{ra} said, 'He^{asws} is in a garden of his^{asws}'. He said, 'Inform him^{asws} that I had loved to greet unto him^{asws}, and we shall be meeting in the Presence of Lord^{azwj} of the worlds, if Allah^{azwj} so Desires'.

فَدَعَتْ بِطَبِيبٍ وَ طَبِيبٌ لِحَيْتِهِ وَ قَالَتْ أَمَا إِنَّهَا سَتُحْضَبُ بِدَمٍ فَقَدِمَ الْكُوفَةَ فَأَخَذَهُ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ فَأَدْجَلَ عَلَيْهِ فَقِيلَ لَهُ هَذَا كَانَ مِنْ آثَرِ النَّاسِ عِنْدَ عَلِيٍّ ع

She^{ra} called for the perfume and he perfumed his beard, and she^{ra} said, 'But it will be dyed with blood'. He arrived at Al-Kufa, and Ubeydullah Bin Ziyad seized him. He was entered to see him, and it was said to him, 'This one was from the most impactful of people in the presence of Ali^{asws}'.

قَالَ وَيُحْكُمُ هَذَا الْأَعْجَمِيُّ قِيلَ لَهُ نَعَمْ قَالَ لَهُ عُبَيْدُ اللَّهِ أَيْنَ رَبُّكَ قَالَ بِالْمَرْصَادِ لِكُلِّ ظَالِمٍ وَ أَنْتَ أَحَدُ الظَّالِمَةِ قَالَ إِنَّكَ عَلَى عَجْمَتِكَ لَتَبْلُغَ الَّذِي تُرِيدُ قَالَ أَخْبَرَنِي مَا أَخْبَرَكَ صَاحِبُكَ أَنِّي فَاعِلٌ بِكَ قَالَ أَخْبَرَنِي أَنَّكَ تَصِلُنِي عَاشِرَ عَشْرَةِ أَنَا أَفْضَرُهُمْ خَشَبَةً وَ أَفْرُهُمْ إِلَى الْمَطْهَرَةِ

He said, 'Woe be to you all! This is the Persian?' It was said to him, 'Yes'. Ubeydullah said to him, 'Where is your Lord^{azwj}?' He said, 'Awaiting every oppressor, and you are one of the oppressors'. He said, 'You, being upon your being non-Arab are delivering what you want. Inform me what your companion (Ali^{asws}) had informed you I would be doing with you'. He said, 'He^{asws} informed me that you will be crucifying me as tenth of ten, I being of their shortest plank, and their closes to the soil'.

قَالَ لِنُخَالِفَنَّهُ قَالَ كَيْفَ نُخَالِفُهُ فَوَ اللَّهُ مَا أَخْبَرَ إِلَّا عَنِ النَّبِيِّ ص عَنْ جِبْرَائِيلَ عَنِ اللَّهِ تَعَالَى فَكَيْفَ نُخَالِفُ هَؤُلَاءِ وَ لَقَدْ عَرَفْتُ الْمَوْضِعَ الَّذِي أُصَلَّبُ فِيهِ وَ أَيْنَ هُوَ مِنَ الْكُوفَةِ وَ أَنَا أَوَّلُ خَلْقِ اللَّهِ الْجُمُ فِي الْإِسْلَامِ

He said, 'I will oppose him^{asws}'. He said, 'How will you oppose him^{asws}? By Allah^{azwj}! He^{asws} did not inform except on behalf of the Prophet^{saww}, from Jibraeel^{as}, from Allah^{azwj} the Exalted. So how will you oppose them, and I know of the place which I will be crucified in, and where it is from Al-Kufa, and I will be the first creature of Allah^{azwj} to be reined (in the mouth), in Al-Islam'.

فَحَبَسَهُ وَ حَبَسَ مَعَهُ الْمُخْتَارَ بْنَ أَبِي عُبَيْدَةَ قَالَ لَهُ مَيْمٌ إِنَّكَ تُفْلِتُ وَ تَخْرُجُ نَائِرًا بِدَمِ الْحُسَيْنِ ع فَتَقْتُلُ هَذَا الَّذِي يَقْتُلُنَا فَلَمَّا دَعَا عُبَيْدُ اللَّهِ بِالْمُخْتَارِ لِيَقْتُلَهُ طَلَعَ بِرَيْدٍ بِكِتَابٍ يَزِيدُ إِلَى عُبَيْدِ اللَّهِ يَأْمُرُهُ بِتَخْلِيَةِ سَبِيلِهِ فَخَلَّاهُ

He imprisoned him, and imprisoned Al-Mukhtar Bin Abu Ubeyda along with him. Meesam said to him (Al-Mukhtar), 'You will escape and come out revolting for the blood of Al-Husayn^{asws}, so you will kill this one who (plans to) kill us'. When Ubeydullah called for Al-Mukhtar to kill him, a postman emerged with a letter of Yazeed^{la} to Ubeydullah ordering him to free his way. So, he freed his way.

وَ أَمَرَ مَيْمٌ أَنْ يُصَلَّبَ فَأُخْرِجَ فَقَالَ لَهُ رَجُلٌ لَقِيَهُ مَا كَانَ أَغْنَاكَ عَنْ هَذَا فَتَبَسَّمَ وَ قَالَ وَ هُوَ يُؤْمِرُ إِلَى النَّخْلَةِ لَهَا خُلْفَةٌ وَ لِي عُذِيثٌ

And he ordered with Meesam to be crucified, so he was brought out. A man who met him said to him, 'Nothing will avail you from this'. He smiled and said, and he was gesturing to the palm tree, 'I have been Created for it and it has been nourished for me'.

فَلَمَّا رُفِعَ عَلَى الْحَشَبَةِ اجْتَمَعَ النَّاسُ حَوْلَهُ عَلَى بَابِ عَمْرٍو بْنِ حُرَيْثٍ قَالَ عَمْرٍو قَدْ كَانَ وَ اللَّهُ يُعُولُ إِلَيَّ مُجَاوِرُكَ فَلَمَّا صُلبَ أَمَرَ جَارِيَتَهُ بِكَنْسِ تَحْتِ حَشَبِيَّتِهِ وَ رَشِيهِ وَ تَجْمِيرِهِ

When he was raised to the plank (trunk of the tree), the people gathered around him at the door of Amro Bin Hureys. Amro said, 'By Allah^{azwj}, it has happened! He did say, 'I would be your neighbour''. When he (Meesam) was crucified, he (Amro) ordered his slave girl with sweeping beneath his plank and sprinkle it and burn incense at it.

فَجَعَلَ مَيْمٌ يَحْدِثُ بِفَضَائِلِ بَنِي هَاشِمٍ فَقِيلَ لِابْنِ زِيَادٍ قَدْ فَضَحَكُمُ هَذَا الْعَبْدُ فَقَالَ الْجُمُوهُ وَ كَانَ أَوَّلَ خَلْقِ اللَّهِ الْجَمِ فِي الْإِسْلَامِ وَ كَانَ قَتْلُ مَيْمٍ رَحْمَةً مِنَ اللَّهِ قَبْلَ قُدُومِ الْحُسَيْنِ بْنِ عَلِيٍّ ع الْعِرَاقَ بِعَشْرَةِ أَيَّامٍ

Meesam went on to narrate with the merits of the Clan of Hashim^{as}. It was said to Ibn Ziyad, 'This servant is exposing you all!' He said, 'Rein (his mouth)! And he was the first creature of Allah^{azwj} to be reined (in the mouth) in Al-Islam. And Meesam, may Allah^{azwj} have Mercy on him, was killed before the arrival of Al-Husayn^{asws} Bin Ali^{asws} in Al-Iraq, by ten days.

فَلَمَّا كَانَ الْيَوْمُ الثَّلَاثُ مِنْ صَلْبِهِ طُعِنَ مَيْمٌ بِالْحَرْبَةِ فَكَثُرَ لُحْمٌ انْبَعَثَ فِي آخِرِ النَّهَارِ قَمُهُ وَ أَنْتَهُ دَمًا

When it was the third day from his having been crucified, Meesam was stabbed with a spear. He exclaimed Takbeer, then, at the end of the day, blood poured out from his mouth and his nose.

وَ هَذَا مِنْ جُمْلَةِ الْأَخْبَارِ عَنِ الْعُيُوبِ الْمَحْفُوظَةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ ذِكْرُهُ شَائِعٌ وَ الرِّوَايَةُ بِهِ بَيْنَ الْعُلَمَاءِ مُسْتَنْفِضَةٌ.

And this is from the summary of the news of the hidden matters, the preserved from Amir Al-Momineen^{asws}, and its mention became common knowledge, and the reporting between the scholars is extensive".¹⁶⁰

¹⁶⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 7 a

وَمِنْ ذَلِكَ مَا رَوَاهُ ابْنُ عَبَّاسٍ عَنْ مُجَالِيدٍ عَنِ الشَّعْبِيِّ عَنْ زِيَادِ بْنِ النَّصْرِ الْحَارِثِيِّ قَالَ: كُنْتُ عِنْدَ زِيَادٍ إِذْ أَتَى بِرُشَيْدِ الْهَجْرِيِّ قَالَ لَهُ زِيَادٌ مَا قَالَ لَكَ صَاحِبُكَ يَغْنِي عَلَيَّ عَ إِنَّا فَاعِلُونَ بِكَ قَالَ تَقْطَعُونَ يَدَيَّ وَ رِجْلَيَّ وَ تَصَلِّبُونَنِي فَقَالَ زِيَادٌ أَمْ وَ اللَّهُ لَأَكْذِبَنَّ خَدَيْتَهُ خَلُّوا سَبِيلَهُ

And from that is what is reported by Ibn Ayyash, from Mujalid, from Al Shaby, from Ziyad Al Nasr Al Harisy who said,

‘I was in the presence of Ziyad when they came with Rusheyd Al-Hajary. Ziyad said to him, ‘What did your companion say to you (meaning Ali^{asws}) I would be doing with you?’ He said, ‘You will be cutting off my hand and my leg and you will be crucifying me’. Ziyad said, ‘But, by Allah^{azwj}, I will be belying his^{asws} Hadeeth! Free his way!’

فَلَمَّا أَرَادَ أَنْ يَخْرُجَ قَالَ زِيَادٌ وَ اللَّهُ مَا نَجِدُ شَيْئاً شَرًّا مِمَّا قَالَ لَهُ صَاحِبُهُ أَقْطَعُوا يَدَيْهِ وَ رِجْلَيْهِ وَ اصْلُبُوهُ فَقَالَ رُشَيْدٌ هَيْهَاتَ قَدْ بَقِيَ لِي عِنْدَكُمْ شَيْءٌ أَحْبَبَنِي بِهِ أَمِيرُ الْمُؤْمِنِينَ ع- فَقَالَ زِيَادٌ أَقْطَعُوا لِسَانَهُ فَقَالَ رُشَيْدٌ أَلَا نَ وَ اللَّهُ جَاءَ التَّصَدِيقُ لِأَمِيرِ الْمُؤْمِنِينَ ع-

When he wanted to go out, Ziyad said, ‘By Allah^{azwj}! We cannot find anything eviler than what your companion has said to you. Cut off his hand, and his leg, and crucify him!’ Rusheyd said, ‘Far be it! There still remains a thing for me with you, Amir Al-Momineen^{asws} had informed me with it’. Ziyad said, ‘Cut off his tongue!’ Rusheyd said, ‘Now, by Allah^{azwj}, has come the verification of Amir Al-Momineen^{asws}’.

وَ هَذَا الْخَبْرُ أَيْضاً قَدْ نَقَلَهُ الْمُؤَلِّفُ وَ الْمُخَالِفُ عَنِ ثِقَاتِهِمْ عَمَّنْ سَمِعَهُ وَ اشْتَهَرَ أَمْرُهُ عِنْدَ عُلَمَاءِ الْجَمِيعِ وَ هُوَ مِنْ جُمْلَةِ مَا تَقَدَّمَ ذِكْرُهُ مِنَ الْمُعْجَزَاتِ وَ الْأَخْبَارِ عَنِ الْعُيُوبِ.

And this Hadeeth as well, has been transmitted by the friends and the adversaries from their trustworthy ones, from the one who had heard him, and his affair is well publicised with entirety of the scholars, and it is from a summary of what has preceded of his^{asws} mentioning of the miracles, and the news about the hidden matters”.¹⁶¹

وَ مِنْ ذَلِكَ مَا رَوَاهُ عَامَّةُ أَصْحَابِ السِّيَرَةِ مِنْ طُرُقٍ مُخْتَلِفَةٍ أَنَّ الْحَجَّاجَ بْنَ يُونُسَ التَّقْفِيَّ قَالَ ذَاتَ يَوْمٍ أَحْبَبْتُ أَنْ أُصِيبَ رَجُلًا مِنْ أَصْحَابِ أَبِي تُرَابٍ فَأَتَقَرَّبْتُ إِلَى اللَّهِ بِدَمِهِ فَقِيلَ لَهُ مَا نَعْلَمُ أَحَدًا كَانَ أَطْوَلَ صُحْبَةً لِأَبِي تُرَابٍ مِنْ قَنْبَرٍ مَوْلَاهُ

And from that is what is reported by the general Muslims, companions of the Seerah, from various ways,

‘Al-Hajjaj Bin Yusuf Al-Saqafy said one day, ‘I would love to afflict a man from the companions of Abu Turab (Ali^{asws}), so I can draw closer to Allah^{azwj} by his blood’. It was said to him, ‘We do not know of anyone of longer accompaniment to Abu Turab (Ali^{asws}) than Qanbar, his^{asws} slave’.

فَبَعَثَ فِي طَلَبِهِ فَأَتَى بِهِ فَقَالَ لَهُ أَنْتَ قَنْبَرٌ قَالَ نَعَمْ قَالَ أَبُو هَمْدَانَ قَالَ نَعَمْ قَالَ مَوْلَى عَلِيِّ بْنِ أَبِي طَالِبٍ- قَالَ اللَّهُ مَوْلَايَ وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ وَ لِي نِعْمَتِي قَالَ ابْرَأْ مِنْ دِينِهِ قَالَ فِإِذَا بَرَأْتُ مِنْ دِينِهِ تَدُلُّنِي عَلَى دِينِ غَيْرِهِ أَفْضَلَ مِنْهُ

He sent (people) in his search. They came with him. He said to him, ‘Are you Qanbar?’ He said, ‘Yes’. He said, ‘Abu Hamdan?’ He said, ‘Yes’. He said, ‘Slave of Ali^{asws} Bin Abu Talib^{asws}?’ He said, ‘Allah^{azwj} is my Master^{azwj} and Amir Al-Momineen^{asws} is in charge of my bounties’. He

¹⁶¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 7 b

said, 'Disavow from his^{asws} religion'. He said, 'If I were to disavow from his^{asws} religion, will you point for me upon a religion better than it?'

قَالَ لِي قَاتِلِكَ فَاحْتَرِ أَيَّ قِتْلَةٍ أَحَبُّ إِلَيْكَ قَالَ قَدْ صَيَّرْتُ ذَلِكَ إِلَيْكَ قَالَ وَ لِمَ قَالَ لِأَنَّكَ لَا تَقْتُلُنِي قِتْلَةً إِلَّا قَتَلْتُكَ مِثْلَهَا وَ قَدْ أَخْبَرَنِي أَمِيرُ الْمُؤْمِنِينَ ع- أَنَّ مِيتَتِي تَكُونُ دُبْحًا ظَلَمًا بَعِيرٍ حَتَّى قَالَ فَأَمَرَ بِهِ فِدُبِحَ.

He said, 'I will kill you, so choose which killing is more beloved to you'. He said, 'That has come to be up to you'. He said, 'And why?' He said, 'Because you will not kill me with any killing except your killing would be like it, and Amir Al-Momineen^{asws} has informed me that my death would happen to be an unjust slaughter without right'. He (the narrator) said, 'He ordered with it, and he was slaughtered'¹⁶².

8- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مَنَعَ مِيتَمَ رَحِمَهُ اللَّهُ مِنَ التَّقِيَّةِ فَوَ اللَّهُ لَقَدْ عَلِمَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَمَّارٍ وَ أَصْحَابِهِ إِلَّا مِنْ أَكْرَهٍ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ.

Tafseer Al Ayyashi – From Muhammad Bin Marwan who said,

'Abu Abdullah^{asws} said: 'What prevented Meesam, may Allah^{azwj} have Mercy on him, from the Taqeeya (dissimulation)? By Allah^{azwj}! He had known that this Verse had been Revealed regarding Ammar^{ra} and his^{ra} companions: **except for the one coerced, and his heart is content with the Eman, [16:106]**'.¹⁶³

9- كش، رجال الكشي حمدويه و إبراهيم معاً عن أُيُوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ ثَابِتِ التَّقْفِيِّ قَالَ: لَمَّا أُمِرَ مِيتَمٌ لِيُصَلَّبَ قَالَ رَجُلٌ يَا مِيتَمُ لَقَدْ كُنْتُ عَنْ هَذَا عَيْنًا قَالَ فَاتَّقَفْتُ إِلَيْهِ مِيتَمٌ ثُمَّ قَالَ وَ اللَّهُ مَا نَبَيْتُ هَذِهِ النَّخْلَةَ إِلَّا لِي وَ لَا اِغْتَدَيْتُ إِلَّا لَهَا.

(The book) 'Rijal' of Al Kashy – Hamdawiya and Ibrahim, both together from Ayoub Bin Nuh, from Safwan Bin Aasim Bin Humeyd, from Sabit Al Saqafi who said,

'When it was ordered with Meesam to be crucified, a man said, 'O Meesam! You were needless from this'. Meesam turned towards him, then said, 'By Allah^{azwj}! This palm tree has not grown except for me and I do not nourish (water any other) except to it!'¹⁶⁴

10- مُحَمَّدُ بْنُ مَسْعُودٍ قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ النَّهْدِيِّ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ صَالِحِ بْنِ مِيتَمٍ قَالَ أَخْبَرَنِي أَبُو خَالِدٍ التَّمَّازِيُّ قَالَ: كُنْتُ مَعَ مِيتَمِ التَّمَّارِ بِالْفَرَاتِ يَوْمَ الْجُمُعَةِ فَهَبَّتْ رِيحٌ وَ هُوَ فِي سَفِينَةٍ مِنْ سَفُنِ الرُّمَّانِ قَالَ فَخَرَجَ فَنظَرَ إِلَى الرِّيحِ فَقَالَ شَدُّوا بِرَأْسِ سَفِينَتِكُمْ إِنَّ هَذَا رِيحٌ عَاصِيفٌ مَاتَ مُعَاوِيَةُ السَّاعَةَ

Muhammad Bin Masoud said, 'It is narrated to me by Ali Bin Muhammad, from Ahmad Bin Muhammad Al Nahdy, from Al Abbas Bin Marouf, from Safwan, from Yaqoub Bin Shuayb, from Salih Bin Meesam who said, 'Abu Khalid Bin Al-Tammar informed me,

'I was with Meesam Al-Tammar by the Euphrates on the day of Friday, and the wind brought down a pomegranate, and he was in a ship from the ships. He came out to look at the wind

¹⁶² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 7 c

¹⁶³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 8

¹⁶⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 9

and said, 'Tighten the head of your ships! This is a stormy wind. Muawiya has died at this time!'

قَالَ فَلَمَّا كَانَتِ الْجُمُعَةُ الْمُقْبِلَةَ قَدِمَ بَرِيدٌ مِنَ الشَّامِ فَلَقِيْتُهُ فَاسْتَحْبَرْتُهُ فَقُلْتُ لَهُ يَا عَبْدَ اللَّهِ مَا الْحَبْرُ قَالَ النَّاسُ عَلَى أَحْسَنِ حَالٍ تُؤَيِّزُ أَمِيرَ الْمُؤْمِنِينَ وَ بَايَعَ النَّاسُ يَزِيدَ قَالَ قُلْتُ أَيُّ يَوْمٍ تُؤَيِّزُ قَالَ يَوْمَ الْجُمُعَةِ.

He (the narrator) said, 'When it was the next Friday, a postman (newsman) came from Syria. I met him and asked him the news. I said to him, 'O servant of Allah^{azwj}! What is the news?' He said, 'The people are upon a good state. The commander of the faithful has died, and the people have pledged allegiances to Yazeed^{ra}'. I said, 'Which day did he die?' He said, 'The day of Friday'¹⁶⁵.

11- مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدِ الطَّيَالِسِيِّ عَنِ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ خِرَاشٍ الْمَنْقَرِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ فَضِيلِ الرَّسَّانِ عَنْ حَزْرَةَ بِنِ مَيْمَمٍ قَالَتْ خَرَجَ أَبِي إِلَى الْعُمْرَةِ فَحَدَّثَنِي قَالَ: اسْتَأْذَنْتُ عَلَى أُمِّ سَلَمَةَ رَحِمَهُ اللَّهُ عَلَيْهَا فَضَرَبَتْ بَيْتِي وَ بَيْنَهَا خِدْرًا فَقَالَتْ لِي أَنْتِ مَيْمَمٌ فَقُلْتُ أَنَا مَيْمَمٌ فَقَالَتْ كَثِيرًا مَا رَأَيْتُ الْحُسَيْنَ بْنَ عَلِيٍّ ابْنَ فَاطِمَةَ يَذْكُرُكَ

Muhammad Bin Masoud, from Abdullah Bin Muhammad Bin Khalid Al Tayalisi, from Al Washa, from Abdullah Bin Khirash Al Minqary, from Ali Bin Ismail, from Fuzeyl Al Rasan, from Hamza Bin Meesam who said,

'My father (Meesam) went to perform Al-Umrah. He narrated to me saying, 'I sought permission to see Umm Salama^{ra}, may Allah^{azwj} have Mercy on her^{ra}. She^{ra} struck a veil between me and her^{ra}. She^{ra} said to me, 'Are you Meesam?' I said, 'I am Meesam'. She^{asws} said, 'I^{ra} have frequently seen Al-Husayn^{asws} Bin Ali^{asws}, son^{asws} of Fatima^{asws}, mentioning you'.

قُلْتُ فَأَيْنَ هُوَ قَالَ خَرَجَ فِي عَتَمٍ لَهُ أَنْفًا قُلْتُ وَ أَنَا وَ اللَّهُ أَكْثَرُ ذِكْرُهُ فَأَقْرَبِيهِ فَلِيَّ مُبَادِرٌ فَقَالَتْ يَا جَارِيَةَ الْحُرْمِيِّ فَادْهَبِي فَخَرَجَتْ فَدَهَنْتُ لِحْتِي بِبَانٍ فَقُلْتُ أَنَا أَمَا وَ اللَّهُ لَئِنْ دَهَنْتَهَا لَتُحْضِرَنَّ فِيكُمْ بِالْأَمَاءِ

I said, 'So where is he^{asws}?' She^{ra} said, 'He^{asws} went out among sheep of his^{asws} just now'. I said, 'And I, by Allah^{azwj}, frequently mention his^{asws}, so convey the greeting to him^{asws} for I am in a hurry'. She^{ra} said, 'O girl! Come out and oil him!' She came and oiled my beard with perfumed oil. I said, 'By Allah^{azwj}! Although I am oiling it, it will be dyed with blood among you all!'

فَخَرَجْنَا فَإِذَا ابْنُ عَبَّاسٍ رَحِمَهُ اللَّهُ عَلَيْهِمَا جَالِسٌ فَقُلْتُ يَا ابْنَ عَبَّاسٍ سَلْنِي مَا شِئْتُمْ مِنْ تَفْسِيرِ الْقُرْآنِ فَإِنِّي قَرَأْتُ تَنْزِيلَهُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ عَلَّمَنِي تَأْوِيلَهُ

We went out and there was Ibn Abbas, seated. I said, 'O Ibn Abbas! Ask me whatever you like from the interpretation of the Quran, for I have read its Revelation to Amir Al-Momineen^{asws} and he^{asws} has taught me its interpretation'.

قَالَ يَا جَارِيَةَ الدَّوَاةَ وَ الْقُرْطَاسَ فَأَقْبَلَ يَكْتُبُ فَقُلْتُ يَا ابْنَ عَبَّاسٍ كَيْفَ بِكَ إِذَا رَأَيْتَنِي مَصْلُوبًا تَاسِعَ تِسْعَةٍ أَقْصَرَهُمْ حَشَبَةً وَ أَقْرَبَهُمْ بِالْمَطْهَرَةِ فَقَالَ لِي وَ تَكْهَنُ أَيْضًا وَ حَرَقَ الْكِتَابَ

He said, 'O girl, the ink and the paper!' He went on to write. I said, 'O Ibn Abbas! How would it be with you when you see me crucified, ninth of nine, shortest of the plank of their, and

¹⁶⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 10

their closest to the ground?’ He said to him, ‘And you are a soothsayer as well?’ And he tore up the paper.

فَقُلْتُ مَهْ أَخْفِظْ بِمَا سَمِعْتَ مِنِّي فَإِنْ يَكُنْ مَا أَقُولُ لَكَ حَقًّا أَمْسِكْنَهُ وَ إِنْ يَكُ باطلاً خَرِّقْتَهُ قَالَ هُوَ ذَلِكَ فَقَدِمَ أَبِي عَلَيْنَا فَمَا لَبِثَ يَوْمَيْنِ حَتَّى أُرْسِلَ عَبْدُ اللَّهِ بْنِ زِيَادٍ فَصَلَبَهُ تَاسِعَ تِسْعَةِ أَقْصَرِهِمْ حَشَبَةً وَأَقْرَبَهُمْ إِلَى الْمَطْهَرَةِ

I said, ‘Shh! Record whatever you heard from me. If what I am saying to you happens to be true, withhold it, and if it turns out to be false, tear it up!’ He said, ‘It will be that’. My father arrived to us. It was not even two days until Ubeydullah Bin Ziyad sent for him and crucified him as ninth of the nine, their shortest of the plant, and their closest to the ground.

فَرَأَيْتُ الرَّجُلَ الَّذِي جَاءَ إِلَيْهِ لِيَقْتُلَهُ وَقَدْ أَشَارَ إِلَيْهِ بِالْحَرْبَةِ وَ هُوَ يَقُولُ أَمَا وَ اللَّهُ لَقَدْ كُنْتُ مَا عَلِمْتُكَ إِلَّا قَوْمًا ثُمَّ طَعَنَهُ فِي خَاصِرَتِهِ فَأَجَافَهُ فَاحْتَقَنَ الدَّمَ فَمَكَتَ يَوْمَيْنِ ثُمَّ إِنَّهُ فِي الْيَوْمِ الثَّلَاثِ بَعْدَ الْعَصْرِ قَبْلَ الْمَغْرِبِ انْبَعَثَ مِنْخِرَاهُ دَمًا فَحُضِبَتْ لِحْيَتُهُ بِالِدِمَاءِ.

I saw the man who had come to him to kill him, and he had gestured towards him with the spear and he said, ‘But, by Allah^{azwj}, I did not know you except as standing straight’. Then he stabbed him in his waist. He (Meesam) stared at him. The blood spilled, and he remained for two days, then during the third day after Al-Asr before Al-Maghrib, his nostrils dripped blood, and his beard was dyed with the blood”¹⁶⁶.

12- حَمْدَوِيهِ وَ إِبْرَاهِيمِ قَالَا حَدَّثَنَا أَيُّوبُ عَنْ حَنَانَ بْنِ سَلَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ لِي مَيْمَنُ التَّمَارِ ذَاتَ يَوْمٍ يَا أَبَا حَكِيمٍ إِنِّي أُخْبِرُكَ بِخَبْرٍ وَ هُوَ حَقٌّ قَالَ فَقُلْتُ يَا أَبَا صَالِحٍ بِأَيِّ شَيْءٍ تُحَدِّثُنِي قَالَ إِنِّي أَخْرَجْتُ الْعَامَ إِلَى مَكَّةَ فَإِذَا قَدِمْتُ الْقَادِسِيَّةَ رَاجِعًا أُرْسِلَ إِلَيَّ هَذَا الدَّعِيُّ ابْنُ زِيَادٍ رَجُلًا فِي مِائَةِ قَارِسٍ حَتَّى يَجِيءَ بِي إِلَيْهِ

Hamdawiya and Ibrahim both said, ‘It is narrated to us by Ayoub, from Hanan Bin Sadeyr, from his father, from his grandfather who said,

‘Meesam Al-Tammar said to me one day, ‘O Abu Hukeym! I shall inform you with a Hadeeth, and it is true’. I said, ‘O Abu Salih! Which thing will you be narrating to me with?’ He said, ‘I shall be going out this year (Hajj season) to Makkah, so when I arrive at Al-Qadisiyyah while returning, this Ibn Ziyad will be sending an illegitimate one to me among one hundred horsemen until takes me to him.

فَيَقُولُ لِي أَنْتَ مِنْ هَذِهِ السَّبَائِيَّةِ الْحَيْثِيَّةِ الْمُخَرَّقَةِ الَّتِي قَدْ بَسَسَتْ عَلَيْهَا جُلُودَهَا وَ ائِمُّ اللَّهِ لَأَقْطَعَنَّ يَدَكَ وَ رِجْلَكَ فَأَقُولُ لَا رَجَمَكَ اللَّهُ فَوَ اللَّهُ لَعَلِّي عَ كَانَ أَعْرَفَ بِكَ مِنْ حَسَنِ ع- حِينَ ضَرَبَ رَأْسَكَ بِالذِّرَّةِ فَقَالَ لَهُ الْحَسَنُ- يَا أَبَتِ لَا تَضْرِبْهُ فَإِنَّهُ مُجِنُّنَا وَ يُبْعِضُ عَدُوَّنَا

He will say to me, ‘Are you from this wicked, burnt *Sababiya* upon whom her sin has dried up? And I swear by Allah^{azwj}! I will cut off your hand and your leg’. I would be saying, ‘My Allah^{azwj} have Mercy on you! By Allah^{azwj}, Ali^{asws} was more recognising with you than Hassan^{asws} when he^{asws} struck your head with the whip. Hassan^{asws} said to him: ‘O father^{asws}! Do not strike him, for he loves us^{asws} and hates our^{asws} enemies’.

فَقَالَ لَهُ عَلِيُّ عَ مُجِيبًا لَهُ اسْكُتْ يَا بُنَيَّ فَوَ اللَّهُ لَأَنَا أَعْلَمُ بِهِ مِنْكَ فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُ لَوَلِيٌّ لِعَدُوِّكَ وَ عَدُوٌّ لَوَلِيِّكَ

¹⁶⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 11

Ali^{asws} said lovingly to him^{asws}: ‘Silent, O my^{asws} son^{asws}, for by Allah^{azwj}, I^{asws} am more knowing with him than you^{asws} are! By the One^{azwj} Who Split the seed and Formed the person! He is a flag-bearer for your^{asws} enemies and enemies of your^{asws} friends’.

قَالَ قِيَامُ بِي عِنْدَ ذَلِكَ فَأُصَلِّبُ فَأَكُونُ أَوَّلَ هَذِهِ الْأُمَّةِ الْجُمُ بِالسَّرِيطِ فِي الْإِسْلَامِ فَإِذَا كَانَ الْيَوْمَ الثَّلَاثُ فَعُلْتُ غَابَتِ الشَّمْسُ أَوْ لَمْ تَغِبْ ابْتَدَرَ مَنْخَرَايَ دَمًا عَلَى صَدْرِي وَ لِحْيَتِي

He said, ‘During that, he would be ordering with me, so I would be crucified and before the first one of this community to be reined (in the mouth) with the tape in Al-Islam. When it will be the third day, I shall say, ‘Had the sun set yet or has not set?’ Blood was drip from my nostrils upon my chest and my beard’.

قَالَ فَرَصَدْنَاهُ فَلَمَّا كَانَ الْيَوْمَ الثَّلَاثُ فَعُلْتُ غَابَتِ الشَّمْسُ أَوْ لَمْ تَغِبْ ابْتَدَرَ مَنْخَرَاهُ عَلَى صَدْرِهِ وَ لِحْيَتِهِ دَمًا قَالَ فَاجْتَمَعْنَا سَبْعَةً مِنَ التَّمَّارِينَ فَاتَّعَدْنَا بِحَمَلِهِ فَحَمَلْنَا إِلَيْهِ لَيْلًا وَ الْحُرَّاسُ يَحْرُسُونَهُ وَ قَدْ أَوْقَدُوا النَّارَ فَخَالَتِ النَّارُ بَيْنَنَا وَ بَيْنَهُمْ

He (the narrator) said, ‘We laid in wait. When it was the third day, I said, ‘The sun has set or not set?’ Blood rushed out from his nostrils upon his chest and his beard. So, we gathered seven of the date sellers, and we prepared to carry him. We came to him at night and the guards were guarding him, and they had ignited the fire. The fire was a barrier between us and them.

فَاخْتَمَلْنَاهُ بِحَشَبَةٍ حَتَّى انْتَهَيْتَا بِهِ إِلَى فَيْضٍ مِنْ مَاءٍ فِي مُرَادٍ فَدَفَنَاهُ فِيهِ وَ رَمَيْنَا الْحُشْبَةَ فِي مُرَادٍ فِي الْحَرَابِ وَ أَصْبَحَ فَبَعَثَ الْحَيْلَ فَلَمْ يَجِدْ شَيْئًا

So, we carried him with planks until we ended with him to an overflow of water in Murad and we buried him in it, and we threw away the planks in Murad among the ruins. And in the morning, the cavalry was sent but they could not find anything.

قَالَ وَ قَالَ يَوْمًا يَا أَبَا حُكَيْمٍ تَرَى هَذَا الْمَكَانَ لَيْسَ يُؤَدَّى فِيهِ طَسَقٌ وَ الطَّسِقُ آدَاءُ الْأَجْرِ وَ لَيْنٌ طَالَتْ بِكَ الْحَيَاةُ لَتُؤَدَّيَنَّ طَسَقَ هَذَا الْمَكَانِ إِلَى رَجُلٍ فِي دَارِ الْوَلِيدِ بْنِ عُقْبَةَ اسْمُهُ زُرَّارَةٌ- قَالَ سَدِيدٌ فَأَدَّيْتُهُ عَلَى خِرْيٍ إِلَى رَجُلٍ فِي دَارِ الْوَلِيدِ بْنِ عُقْبَةَ يُعَالُ لَهُ زُرَّارَةٌ.

He (the narrator) said, ‘And he said one day, ‘O Abu Hukeym! Do you see this place? No has been collected in it, and the taxation calls for the Recompense, and if the life is prolonged for you, you should pay the tax of this place to a man in the house of Al-Waleed Bin Uqba, his name is Zurara’. Sadeyr said, ‘I will pay it upon my humiliation, to a man in the dour of Al Waleed Bin Uqba, called Zurara’’.¹⁶⁷

13- جَبْرِيلُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّبْرِيِّ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ يُوسُفَ بْنِ عَمْرَانَ الْمَيْمَنِيِّ قَالَ سَمِعْتُ مَيْمَنًا النَّهْرَوَائِيَّ يَقُولُ دَعَانِي أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ قَالَ كَيْفَ أَنْتَ يَا مَيْمَنُ إِذَا دَعَاكَ دَعِيَ بِي أُمَيَّةَ عُبَيْدُ اللَّهِ بْنُ زَيْدٍ إِلَى الْبَرَاءَةِ مِنِّي فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا وَ اللَّهُ لَا أَبْرَأُ مِنْكَ

Jibraeel Bin Ahmad, from Muhammad Bin Abdullah Bin Mihran, from Muhammad Bin Ali Al Sayrafi, from Ali Bin Muhammad, from Yusuf Bin Imran Al Meysami who said,

¹⁶⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 12

'I heard Meesam Al-Nahrwani said, 'Amir Al-Momineen^{asws} called me and said: 'How will you be, O Meesam, when the illegitimate one of the clan of Umayya, Ubeydullah Bin Ziyad calls you to the disavowing from me^{asws}? I said, 'O Amir Al-Momineen^{asws}! By Allah^{azwj}, I will not disavow from you^{asws}'.

قَالَ إِذْنُ وَاللَّهِ يَقْتُلُكَ وَيَصْلِبُكَ فُلْتُ أَصْبِرُ فَدَاكَ فِي اللَّهِ قَلِيلٌ فَقَالَ يَا مَيْمَمُ إِذَا تَكُونُ مَعِيَ فِي دَرْجَتِي

He^{asws} said: 'Then, by Allah^{azwj}, he will kill you and crucify you'. I said, 'I shall be patient, for that is little for the Sake of Allah^{azwj}'. He^{asws} said: 'O Meesam! Then you will happen to be in my^{asws} level (in the Paradise)'.

قَالَ وَكَانَ مَيْمَمُ يَمْرُ بِعَرِيفِ قَوْمِهِ وَ يَقُولُ يَا فُلَانُ كَأَنِّي بِكَ وَ قَدْ دَعَاكَ دَعِي بَنِي أُمَيَّةَ ابْنُ دَعِيهَا فَيَطْلُبُنِي مِنْكَ أَيَّاماً فَإِذَا قَدِمْتُ عَلَيْكَ دَهَبْتُ بِي إِلَيْهِ حَتَّى يَقْتُلَنِي عَلَى بَابِ دَارِ عَمْرٍو بْنِ حُرَيْثٍ فَإِذَا كَانَ يَوْمَ الرَّابِعِ ابْتَدَرَ مِنْخِرَايَ دَمًا عَيْبَطًا

He (the narrator) said, 'And Meesam was passing by the well-known ones of his people and saying, 'O so and so! It is as if I am with you and the illegitimate one of the clan of Umayya son of their illegitimate ones calls you to seek me from you for days. So, when he arrives to you, he will go with me to him until he kills me at the door of the house of Amro Bin Hureys. So, when it would be the fourth day, fresh blood would rush out from my nostrils'.

وَكَانَ مَيْمَمُ يَمْرُ بِنَخْلَةٍ فِي سَبْحَةٍ فَيَضْرِبُ بِيَدِهِ عَلَيْهَا وَ يَقُولُ يَا نَخْلَةُ مَا عُذِّبْتُ إِلَّا لِي وَ مَا عُذِّبْتُ إِلَّا لَكَ

And Meesam passed by a palm tree in the marshes and struck his hand upon it and said, 'O palm tree! You have not been nourished except for me and I have not been nourished except for you!'

وَكَانَ يَمْرُ بِعَمْرٍو بْنِ حُرَيْثٍ وَ يَقُولُ يَا عَمْرٍو إِذَا جَاوَزْتَكَ فَأَحْسِنْ جَوَارِي فَكَانَ عَمْرٍو يَرَى أَنَّهُ يَشْتَرِي دَاراً أَوْ ضَيْعَةً لَرِيقٍ ضَيْعَتِهِ فَكَانَ يَقُولُ لَهُ عَمْرٍو لَيْتَكَ قَدْ فَعَلْتَ ثُمَّ خَرَجَ مَيْمَمُ النَّهْرَوَائِي إِلَى مَكَّةَ فَأَرْسَلَ الطَّاعِنِيَّةُ عَدُوَّ اللَّهِ ابْنَ زَيْدٍ- إِلَى عَرِيفِ مَيْمَمِ فَطَلَبَهُ مِنْهُ فَأَخْبَرَهُ أَنَّهُ بِمَكَّةَ فَقَالَ لَهُ لَيْتَ لَمْ تَأْتِنِي بِهِ لَأَقْتُلَنَّكَ

And he passed by Amro Bin Hureys and said, 'O Amro! When I become your neighbour, then be a good neighbour to me'. Amro used to view that he would buy a house, or an estate attached to his estate. Amro said to him, 'If only you would have done it (by now)'. Then Meesam Al Nahrwani went out to Makkah, and the tyrant, enemy of Allah^{azwj}, Ibn Ziyad sent someone to an acquaintance of Meesam, seeking him. He informed him that he had gone out to Makkah. He said, 'If you do not come to me with him, I will kill you'.

فَأَجَلَهُ أَجْلاً وَ خَرَجَ الْعَرِيفُ إِلَى الْقَادِسِيَّةِ يَنْتَظِرُ مَيْمَمًا فَلَمَّا قَدِمَ مَيْمَمُ قَالَ أَنْتَ مَيْمَمُ قَالَ نَعَمْ أَنَا مَيْمَمُ قَالَ تَبَرَّأَ مِنْ أَبِي تُرَابٍ قَالَ لَا أَعْرِفُ أَبَا تُرَابٍ قَالَ تَبَرَّأَ مِنْ أَبِي طَالِبٍ- فَقَالَ لَهُ فَإِنِ أَنَا لَمْ أَفْعَلْ قَالَ إِذَا وَ اللَّهُ لَأَقْتُلَنَّكَ

He respite him for a term, and officer went out to Al Qadisyyah awaiting Meesam. When Meesam arrived, he said, 'Are you Meesam?' He said, 'Yes, I am Meesam'. He said, 'Disavow from Abu Turab (Ali^{asws})'. He said, 'I do not know Abu Turab^{asws}'. He said, 'Disavow from Ali^{asws} Bin Abu Talib^{asws}'. He said to him, 'Supposing I do not do so?' He said, 'Then, by Allah^{azwj}, I will kill you!'

قَالَ أَمَا لَقَدْ كَانَ يَقُولُ لِي إِنَّكَ سَتَقْتُلُنِي وَ تَصَلِبُنِي عَلَى بَابِ عَمْرٍو بْنِ حُرَيْثٍ فَإِذَا كَانَ يَوْمَ الرَّابِعِ ابْتَدَرَ مِنْ خِرَازِي دَمًا عَيْبِطًا فَأَمَرَ بِهِ فَصَلِبَ عَلَى بَابِ عَمْرٍو بْنِ حُرَيْثٍ - فَقَالَ لِلنَّاسِ سَلُونِي وَ هُوَ مَصْلُوبٌ قَبْلَ أَنْ أُقْتَلَ فَوَ اللَّهُ لَأَخْبِرُكُمْ بِعِلْمٍ مَا يَكُونُ إِلَّا أَنْ تَقُومَ السَّاعَةُ وَ مَا يَكُونُ مِنَ الْفِتَنِ

He said, 'But he^{asws} had said to me that you would be killing me and crucifying me at the door of Amro Bin Hureys. So, when it will be the fourth day, fresh blood would rush out from my nostrils'. He ordered with it. He was crucified at the door of Amro Bin Hureys. He said to the people while he was on the crucifix, 'Ask me before I am killed! By Allah^{azwj}! I shall inform you with knowledge what will be happening up to the establishment of the Hour, and what will be happening, from the Fitna!'

فَلَمَّا سَأَلَهُ النَّاسُ حَدِيثَهُمْ حَدِيثًا وَاحِدًا إِذْ أَتَاهُ رَسُولٌ مِنْ قِبَلِ ابْنِ زِيَادٍ فَأَلْجَمَهُ بِلِجَامٍ مِنْ شَرِيظٍ وَ هُوَ أَوَّلُ مَنْ أُجِمَ بِلِجَامٍ وَ هُوَ مَصْلُوبٌ.

Whenever the people asked him, he narrated to them one Hadeeth. Then a messenger came from the direction of Ibn Ziyad and reined him (in his mouth) with a rein of rope, and he was the first one to be reined with a rein while he was crucified".¹⁶⁸

14- كَش، رجال الكشي وَ رُوِيَ عَنْ أَبِي الْحَسَنِ الرِّضَا عَنْ أَبِيهِ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: أَتَى مَيْمَةَ التَّمَّارِ دَارَ أَمِيرِ الْمُؤْمِنِينَ عَ فَقِيلَ لَهُ إِنَّهُ نَائِمٌ فَنَادَى بِأَعْلَى صَوْتِهِ انْتَبَهْ أَيُّهَا النَّائِمُ فَوَ اللَّهُ لَتُحْضَبَنَّ لِحْيَتَكَ مِنْ رَأْسِكَ

(The book) 'Rijal' of Al Kashy –

'And it is reported from Abu Al-Hassan Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, may the Salawaat of Allah^{azwj} upon them^{asws}, said: 'Meesam came to the house of Amir Al-Momineen^{asws}. It was said to him, he^{asws} is sleeping. He called out at the top of his voice, awakening him^{asws}, 'O you sleeping one! By Allah^{azwj}, your^{asws} beard would be dyed from your^{asws} head!'

فَأَنْتَبَهَ أَمِيرُ الْمُؤْمِنِينَ عَ فَقَالَ أَذْخِلُوا مَيْمَةً فَقَالَ أَيُّهَا النَّائِمُ وَ اللَّهُ لَتُحْضَبَنَّ لِحْيَتَكَ مِنْ رَأْسِكَ فَقَالَ صَدَقْتَ وَ أَنْتَ وَ اللَّهُ لَيُطْعَمَنَّ يَدَاكَ وَ رِجْلَاكَ وَ لِسَانُكَ وَ لَتُقَطَّعَنَّ التَّلْخَلَةُ الَّتِي فِي الْكُنَاسَةِ فَتَشْتُقُّ أَرْبَعَ قِطَعٍ فَتُضَلَّبُ أَنْتَ عَلَى رُجْعِهَا وَ حُجْرُ بْنُ عَدِيٍّ عَلَى رُجْعِهَا وَ مُحَمَّدُ بْنُ أَكْتَمَ عَلَى رُجْعِهَا وَ خَالِدُ بْنُ مَسْعُودٍ عَلَى رُجْعِهَا

Amir Al-Momineen^{asws} woke up. He^{asws} said: 'Let Meesam enter!' He said, 'O you sleeping one! your^{asws} beard would be dyed from your^{asws} head!' He^{asws} said: 'You speak the truth, and by Allah^{azwj}, your hand and your leg will be cut off and you will be crucified, and the palm tree, which is in the rubbish dump would be cut, so it would be split into four pieces, and you will be crucified upon its quarter, and Hujr Bin Aday upon its quarter, and Muhammad Bin Aktam upon its quarter, and Khalid Bin Masoud upon its quarter'.

قَالَ مَيْمَةَ فَشَكَكْتُ فِي نَفْسِي وَ قُلْتُ إِنَّ عَلِيًّا لَيُخْبِرُنَا بِالْعَيْبِ قُلْتُ لَهُ أَوْ كَائِنٌ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ - فَقَالَ إِي وَ رَبِّ الْكَعْبَةِ كَذَّاءَ عَهْدِهِ إِلَيَّ النَّبِيُّ ص

Meesam said, 'I doubted within myself, and I said, 'Ali^{asws} is informing us with the hidden matters'. I said to him^{asws}, 'Or will that be happening, O Amir Al-Momineen^{asws}? He^{asws} said: 'Yes, by Lord^{azwj} of the Kaaba! Like that was the pact of the Prophet^{saww} to me^{asws}'.

¹⁶⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 13

قَالَ فَمَلْتُ لِمَ يُفْعَلُ ذَلِكَ بِي يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لِيَأْخُذَنَّكَ الْعُتْلُ الرَّيِّمُ ابْنُ الْأَمَةِ الْفَاجِرَةِ عُبَيْدُ اللَّهِ بْنِ زِيَادٍ -

He (Meesam) said, 'I said, 'Why will that be done with me, O Amir Al-Momineen^{asws}? He^{asws} said: 'The despicable, the ignoble, son of the prostitute Ubeydullah Bin Ziyad will seize you'.

قَالَ وَكَانَ يُخْرِجُ إِلَى الْجَبَانَةِ وَأَنَا مَعَهُ فَمَرُّ بِالنَّخْلَةِ فَيَقُولُ لِي يَا مَيْتَمُ إِنَّ لَكَ وَ لَهَا شَأْنًا مِنَ الشَّأْنِ

He (Meesam) said, 'And he^{asws} had gone out to Al-Jabbana and I was with him^{asws}. He passed by the palm tree and said to me: 'O Meesam! There is a concern for you and for it'.

قَالَ فَلَمَّا وَلِيَ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ الْكُوفَةَ وَ دَخَلَهَا تَعَلَّقَ عَلَيْهِ بِالنَّخْلَةِ الَّتِي بِالْكَنَاسَةِ فَتَحَرَّقَ فَتَطَيَّرَ مِنْ ذَلِكَ فَأَمَرَ بِقَطْعِهَا فَاشْتَرَاهَا رَجُلٌ مِنَ النَّجَّارِينَ فَشَقَّهَا
أَرْبَعِ قِطَعٍ

He (Meesam) said, 'When Ubeydullah Bin Ziyad ruled Al-Kufa and entered it, they let him know of the palm tree which was at the marshland. So, he had it burned down. He got scared from that, so he ordered with cutting it. A Man from the carpenters bought it and split it into four pieces.

قَالَ مَيْتَمُ فَمَلْتُ لِصَالِحِ ابْنِي فَحُذِّ مِسْمَارًا مِنْ حَدِيدٍ فَاثْقُسْ عَلَيْهِ اسْمِي وَ اسْمَ أَبِي وَ ذُقْهُ فِي بَعْضِ تِلْكَ الْأَجْدَاعِ

Meesam said, 'I said to my son Salih, 'Take an iron spike and engrave my name upon it and the name of my father and nail it in one of those trunks'.

قَالَ فَلَمَّا مَضَى بَعْدَ ذَلِكَ أَيَّامٌ أَتَوْنِي قَوْمٌ مِنْ أَهْلِ السُّوقِ فَقَالُوا يَا مَيْتَمُ انْهَضْ مَعَنَا إِلَى الْأَمِيرِ نَشْتَكِي إِلَيْهِ عَامِلَ السُّوقِ فَتَسْأَلُهُ أَنْ يَغْرِزَهُ عَنَّا وَ يُؤَلِّيَ عَلَيْنَا
عَبْرَهُ

He (Meesam) said, 'When days passed by after that, a group from the people of the market came to me. They said, 'O Meesam! Get up with us to go to the Emir, we shall complain to him of the office bearer of the market, and we shall ask him to remove him, and make someone else to be in charge upon us'.

قَالَ وَ كُنْتُ حَاطِبَ الْقَوْمِ فَتَصَّتْ لِي وَ أَعْجَبَنِي مَنْطِقِي فَقَالَ لَهُ عَمْرُو بْنُ حُرَيْثٍ أَصْلَحَ اللَّهُ الْأَمِيرَ تَعْرِفُ هَذَا الْمُتَكَلِّمَ قَالَ وَ مَنْ هُوَ قَالَ مَيْتَمُ التَّمَّارُ
الْكَذَّابُ مَوْلَى الْكَذَّابِ عَلِيِّ بْنِ أَبِي طَالِبٍ

He (Meesam) said, 'And I was a speaker of the people, so he listened to me and was amazed by my reasoning'. Amro Bin Hureys said to him, 'May Allah^{azwj} Keep the Emir well! Do you recognise this speaker?' He said, 'And who is he?' He said, 'Meesam Al-Tammar the liar, slave of the liar Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ فَاسْتَوَى جَالِسًا فَقَالَ لِي مَا تَقُولُ فَمَلْتُ كَذَبَ أَصْلَحَ اللَّهُ الْأَمِيرَ بَلْ أَنَا الصَّادِقُ مَوْلَى الصَّادِقِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ حَقًّا فَقَالَ لِي لَتَبْرَأَنَّ
مِنْ عَلِيٍّ وَ لَتَذْكُرَنَّ مَسَاوِيَهُ وَ تَتَوَلَّى عُثْمَانَ وَ تَذْكُرُ مَحَاسِنَهُ أَوْ لَأَقْطَعَنَّ يَدَيْكَ وَ رِجْلَيْكَ وَ لَأَصْلِيَنَّكَ

He (the narrator) said, 'He sat up straight and said to me, 'What are you saying?' I said, 'He is lying, may Allah^{azwj} Keep the Emir well! But I am the truthful, slave of the truthful Ali^{asws} Bin Abu Talib^{asws}, the true Emir of the Momineen!' He said to me, 'Either you disavow from Ali^{asws}

and mention him^{asws} with evil, and befriend Usman and mention his good deeds, or else I will cut your hand and your leg and crucify you!

فَبَكَيتُ فَقَالَ لِي بِكَيْتٍ مِنَ الْقَوْلِ دُونَ الْفِعْلِ فَعُلْتُ وَ اللَّهُ مَا بَكَيتُ مِنَ الْقَوْلِ وَ لَا مِنَ الْفِعْلِ وَ لَكَيْتِي بِكَيْتٍ مِنْ شَاكِ كَانَ دَخَلَنِي يَوْمَ الْخَبَرِ نِي سَيِّدِي وَ مَوْلَايَ فَقَالَ لِي وَ مَا قَالَ لَكَ

I cried. He said to me, 'You are crying from the words besides the deed?' I said, 'By Allah^{azwj}! I am neither crying from the words nor from the deed, but I am crying from the doubt which had entered me on the day my Chief and my Master^{asws} had informed!' He said to me, 'And what did he^{asws} say to you?'

قَالَ فَعُلْتُ أَتَيْتُهُ الْبَابَ فَقِيلَ لِي إِنَّهُ نَائِمٌ فَنَادَيْتُ أَتَيْتُهُ أَتَيْتُهُ النَّائِمُ فَوَ اللَّهُ لَتُحْضِرَنَّ لِحْيَتَكَ مِنْ رَأْسِكَ

He (Meesam) said, 'I said, 'I had gone to his^{asws} door and it was said to me that he^{asws} was sleeping. I called out awakening him^{asws}, 'O you sleeping one! By Allah^{azwj}! Your^{asws} beard will be dyed from your^{asws} head!'

فَقَالَ صَدَقْتَ وَ أَنْتَ وَ اللَّهُ لَيُطْعَمَنَّ يَدَاكَ وَ رِجْلَاكَ وَ لِسَانُكَ وَ لَتُصَلَّبَنَّ فَعُلْتُ وَ مَنْ يَفْعَلُ ذَلِكَ بِي يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ يَا لِحْدُكَ الْعُتْلُ الرَّزِيمُ ابْنُ الْأَمَةِ الْفَاجِرَةِ عُبَيْدُ اللَّهِ بْنِ زِيَادٍ-

He^{asws} said: 'You speak the truth, and by Allah^{azwj}, and you, your hand and your leg and your tongue will be cut, and you will be crucified'. I said, 'And who will do that with me, O Amir Al-Momineen^{asws}? He^{asws} said: 'The despicable, the ignoble son of the slave girl, the prostitute, Ubeydullah Bin Ziyad'.

قَالَ فَاَمْتَلَأَ عَيْظًا ثُمَّ قَالَ لِي وَ اللَّهُ لَأَقْطَعَنَّ يَدَيْكَ وَ رِجْلَيْكَ وَ لَأَدَعَنَّ لِسَانَكَ حَتَّى أَكْذِبَكَ وَ أَكْذِبَ مَوْلَاكَ

He (Meesam) said, 'He was filled with rage, then he said to me, 'By Allah^{azwj}! I will cut off your hand and your leg, and I shall leave your tongue until I belie you and belie your Master^{asws}!'

فَأَمَرَ بِهِ فُقُطِعَتْ يَدَاهُ وَ رِجْلَاهُ ثُمَّ أُخْرِجَ وَ أَمَرَ بِهِ أَنْ يُصَلَّبَ

He ordered with him and cut off his hand and his leg. Then he was taken out and he ordered with him to be crucified.

فَنَادَى بِأَعْلَى صَوْتِهِ أَيُّهَا النَّاسُ مَنْ أَرَادَ أَنْ يَسْمَعَ الْحَدِيثَ الْمَكْنُونِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ-

He (Meesam) called out at the top of his voice, 'O you people! Who wants to hear the hidden Hadeeth from Ali^{asws} Bin Abu Talib^{asws}!'

قَالَ فَاجْتَمَعَ النَّاسُ وَ أَقْبَلَ يُحَدِّثُهُمْ بِالْمَعْجَائِبِ قَالَ وَ خَرَجَ عَمْرُو بْنُ حُرَيْثٍ وَ هُوَ يُرِيدُ مَنْزِلَهُ فَقَالَ مَا هَذِهِ الْجَمَاعَةُ قَالَ مِثْمَ الثَّمَارِ يُحَدِّثُ النَّاسَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

He (the narrator) said, 'The people gathered, and he went on to narrate to them with the wondrous (narrations). And Amro Bin Hureys came out and he intended his house. He said,

‘What is this gathering?’ He said, ‘Meesam Al-Tammar is narrating to the people from Ali Bin Abu Talib^{asws}’.

قَالَ فَانصَرَفَ مُسْرِعاً فَقَالَ أَصْلَحَ اللَّهُ الْأَمِيرَ بَادِرَ فَابْعَثْ إِلَى هَذَا مَنْ يَنْقَطِعَ لِسَانَهُ فَإِنِّي لَسْتُ آمِنٌ أَنْ يَتَغَيَّرَ قُلُوبُ أَهْلِ الْكُوفَةِ فَيَخْرُجُوا عَلَيْكَ

He (the narrator) said, ‘He left quickly and said, ‘May Allah^{azwj} Keep the Emir well! Rush and send someone to this one to cut off his tongue for there is no safety that he would change the hearts of the people of Al-Kufa, and they would come out to you!’

قَالَ فَالْتَفَتَ إِلَى حَرْسِي فَوَقَّ رَأْسَهُ فَقَالَ اذْهَبْ فَاقْطَعْ لِسَانَهُ قَالَ فَأَتَاهُ الْحَرْسِيُّ وَ قَالَ لَهُ يَا مَيْمُّ قَالَ مَا تَشَاءُ قَالَ أَخْرِجْ لِسَانَكَ فَقَدْ أَمَرَنِي الْأَمِيرُ بِقَطْعِهِ
قَالَ مَيْمُّ أَلَا زَعَمَ ابْنُ الْأَمَةِ الْفَاجِرَةَ أَنَّهُ يُكَذِّبُنِي وَ يُكَذِّبُ مَوْلَايَ هَاكَ لِسَانِي

He (the narrator) said, ‘He turned to the guards (standing) by his head. He said, ‘Go, cut off his tongue!’ The guards came to him and said to him, ‘O Meesam!’ He said, ‘What do you want?’ He said, ‘Bring out your tongue, for the Emir has ordered me with cutting it’. Meesam said, ‘Didn’t he claim, the son of the prostitute slave girl and he would be belying me and belying my Master^{asws}? Here is my tongue!’

قَالَ فَاقْطَعَ لِسَانَهُ وَ تَشَحَّطَ سَاعَةً فِي دَمِهِ ثُمَّ مَاتَ وَ أَمَرَ بِهِ فَصُلِبَ قَالَ صَالِحٌ فَمَضَيْتُ بَعْدَ ذَلِكَ أَيَّامٍ [بِأَيَّامٍ] - فَإِذَا هُوَ قَدْ صُلِبَ عَلَى الرَّبِيعِ الَّذِي كَتَبْتُ وَ دَفَقْتُ فِيهِ الْمِسْمَارَ.

He (the narrator) said, ‘He cut off his tongue, and he was smeared in his blood for a while, then died. And he ordered with him, so he was crucified. Salih said, ‘Days passed by after that, and there he was, having been crucified upon the very quarter in which I had wrote and nailed the spike in it’.¹⁶⁹

15- ختص، الإختصاص كش، رجال الكشي إبراهيم بن الحسين الحسيني العقبيني رفته قال: سئل قنبر مولى من أنت فقال مولاى من ضربت بسيفين و طعن برمحين و صلى القبلتين و تابع البيعتين و هاجر الهجرتين و لم يكفر بالله طرفه عذبن

(The books) ‘Al Ikhtisaas’, (and) ‘Rijal’ of Al Kashy – Ibrahim Bin Al-Husayn Al Aqeeqy, raising it, said,

‘Qanbar was asked, ‘Who’s slave, are you?’ He said, ‘He said, ‘My Master^{asws} is the one^{asws} who struck with two swords, and stabbed with two spears, and prayed Salat to two Qiblahs, and pledged two allegiances, and emigrated two emigrations, and did not disbelieve in Allah^{azwj} for the blink of an eye.

أَنَا مَوْلَى صَالِحِ الْمُؤْمِنِينَ وَ وَارِثِ النَّبِيِّينَ وَ خَيْرِ الْوَصِيِّينَ وَ أَكْبَرَ الْمُسْلِمِينَ وَ يَعْشُوبِ الْمُؤْمِنِينَ وَ نُورِ الْمُجَاهِدِينَ وَ رَئِيسِ الْبُكَاءِيِّينَ وَ زَيْنِ الْعَابِدِينَ وَ سِرَاجِ الْمَاضِينَ وَ ضَوْءِ الْفَائِزِينَ وَ أَفْضَلِ الْفَائِزِينَ وَ لِسَانِ رَسُولِ رَبِّ الْعَالَمِينَ

I am a slave of the corrector of the Momineen, and inheritor of the Prophets^{as}, and best of the successors^{as}, and greatest of the Muslims, and leader of the Momineen, and light of the fighters, and chief of the weeping ones, and adornment of the worshippers, lantern of the

¹⁶⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 14

past ones, and illumination of the lasting ones, and superior of the contented ones, and tongue of the Rasool^{saww} of Lord^{azwj} of the worlds.

وَأَوَّلَ الْمُؤْمِنِينَ مِنْ آلِ يَسَّ الْمُؤَيَّدِ بِجَبْرِئِيلَ الْأَمِينِ وَالْمَنْصُورِ بِمِيكَائِيلَ الْمُتَيْنِ وَالْمَحْمُودِ عِنْدَ أَهْلِ السَّمَاءِ أَجْمَعِينَ سَيِّدِ الْمُسْلِمِينَ وَالسَّابِقِينَ وَفَاتِلِ النَّكِيثِينَ وَالْمَارِقِينَ وَالْقَاسِطِينَ وَالْمُخَامِي عَنْ حَرَمِ الْمُسْلِمِينَ وَمُجَاهِدِ أَعْدَائِهِ النَّاصِبِينَ

And he^{asws} is first of the Momineen from the family of Yaseen^{saww}, the one assisted by Jibraeel^{as} the trustworthy, and the one helped by Mikaeel^{as} the strong, and the one praised in the presence of the inhabitants of the skies in their entirety, chief of the Muslims and the foremost, and the killer of the allegiance-breakers, and the renegades, and the deviants, and the protector of the sanctity of the Muslims, and fighter of His^{azwj} enemies, the Nasibis (Hostile ones).

وَمُطْفِئِ نَارِ الْمُؤَقِدِينَ وَأَفْخَرِ مَنْ مَشَى مِنْ فُرُشِ أَجْمَعِينَ وَأَوَّلِ مَنْ أَجَابَ وَاسْتَجَابَ لِلَّهِ أَمِيرِ الْمُؤْمِنِينَ وَوَصِيِّ نَبِيِّهِ فِي الْعَالَمِينَ وَ أَمِينِهِ عَلَى الْمَخْلُوقِينَ وَ خَلِيفَةَ مَنْ بَعَثَ إِلَيْهِمْ أَجْمَعِينَ سَيِّدِ الْمُسْلِمِينَ وَالسَّابِقِينَ وَ مُبِيدِ الْمُشْرِكِينَ

And he^{asws} extinguisher of the fire (of war) by the igniters, and the most pride-worthy of the Qureysh to have walked in their entirety, and the first one to answer and answered to Allah^{azwj}, Emir of the Momineen, and successor^{asws} of His^{azwj} Prophet^{saww} in the worlds, and His^{azwj} trustee upon the creatures, and caliph of the ones He^{azwj} Sent to them in their entirety, chief of the Muslims and the foremost ones, and destructor of the Polytheists.

وَسَهْمٍ مِنْ مَرَامِي اللَّهِ عَلَى الْمُنَافِقِينَ وَ لِسَانِ كَلِمَةِ الْعَابِدِينَ نَاصِرِ دِينِ اللَّهِ وَ وَلِيِّ اللَّهِ وَ لِسَانِ كَلِمَةِ اللَّهِ وَ نَاصِرِهِ فِي أَرْضِهِ وَ عِيَّةِ عِلْمِهِ وَ كَهْفِ دِينِهِ
إِمَامِ أَهْلِ الْأَثَرِ - مَنْ رَضِيَ عَنْهُ الْعُلَمَاءُ الْجَبَّارُ -

And he^{asws} is an arrow from the shooting of Allah^{azwj} at the hypocrites, and tongue of word of the worshippers, helper of the religion of Allah^{azwj}, and friend of Allah^{azwj}, and tongue of the Words of Allah^{azwj}, and His^{azwj} helper in His^{azwj} earth, and receptacle of His^{azwj} Knowledge, and cave of His^{azwj} religion, Imam^{asws} of the righteous people, one the Exalted, the Subduer is Pleased with.

سَيْحِ سَخِيٍّ حَبِيٍّ يُهْلُولُ سَخْنَجِيٍّ زَكِيِّ مُطَهَّرٍ أَنْطَحِيٍّ جَرِيٍّ هَمَامٍ صَابِرٍ صَوَامٍ مَهْدِيٍّ مِقْدَامٍ قَاطِعِ الْأَصْلَابِ مُفَرِّقِ الْأَحْزَابِ عَالِيِ الرِّقَابِ أَرْتَطُهُمْ عِنَانًا وَ أُتْبِتُهُمْ جَنَانًا وَ أَشَدَّهُمْ شَكِيمَةً بَازِلٍ بَاسِلٍ صِنْدِيدٍ هَزْبَرٍ ضِرْعَامٍ

Pardoning, generous, bashful, easy-going, holding vigil at night, pure, clean, Makkan, active, important, patient, fasting one, Guided, at the vanguard, cutter of the solid ones, separator of the confederates, exalted of the neck, the most tying of them of the reins, and their most affirmed of heart, and their severest to obstinacy, incisive, valiant, brave, a crouching lion, a ferocious lion.

حَازِمٍ عَزَامٍ حَصِيفٍ حَخِيبٍ مُجْتَاحٍ كَرِيمٍ الْأَصْلِ شَرِيفِ الْفَصْلِ فَاضِلِ الْقَبِيلَةِ نَقِيٍّ الْعَشِيرَةِ زَكِيِّ الرِّكَانَةِ مُؤَدِّيِ الْأَمَانَةِ مِنْ بَنِي هَاشِمٍ وَ ابْنِ عَمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِمَا الْإِمَامِ الْمَهْدِيِّ الرَّشَادِ مُجَانِبِ الْفَسَادِ الْأَشْعَثِ الْحَاتِمِ الْبَطْلِ الْجُمَاحِمِ وَ اللَّيْثِ الْمُرَاحِمِ

Resolute, determined, prudent, a speaker, mysterious, benevolent, the original noble, the decisive, of superior tribe, pure of clan (family), pure of substance, fulfiller of the entrustment

from the Clan of Hashim^{as}, and son^{asws} of an uncle^{as} of the Prophet^{saww}, may the Salawaat of Allah^{azwj} be upon them^{asws}, the Imam^{asws}, the Guided, the rightfully guiding, shunner of the corruption, the shaggy, the fatal to the skulls of the heroes, and the competing lion.

بَدْرِيٌّ مَكِّيٌّ حَنْفِيٌّ رُوْحَانِيٌّ شَعَشَعَانِيٌّ مِنَ الْجِبَالِ شَوَاهِقِهَا وَ مِنْ ذِي الْهَضَابِ رُؤُوسِهَا وَ مِنَ الْعَرَبِ سَيِّدُهَا وَ مِنَ الْوَعَى لَيْثُهَا الْبَطْلُ الْهُمَامُ وَ اللَّيْثُ الْمَقْدَامُ وَ الْبَدْرُ التَّمَامُ حَيْكَةُ الْمُؤْمِنِينَ وَ وَارِثُ الْمَشْعَرَيْنِ وَ أَبُو السَّبْطَيْنِ الْحَسَنِ وَ الْحُسَيْنِ

A participant of Badr, orthodox, spiritualist, stronger than the mountain, its excellent, and from the elevated ones he is their head, and from the Arabs he^{asws} is their chief, and from the battles he^{asws} is their lion, the hero, the important, and the font lion, and the full moon, criterion of the Momineen, and inheritor of the two dreadlocks, and father^{asws} of the two chiefs Al-Hassan^{asws} and Al-Husayn^{asws}.

وَ اللهُ أَمِيرُ الْمُؤْمِنِينَ حَقًّا حَقًّا عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ مِنَ اللهِ الصَّلَاةُ الرَّجِيَّةُ وَ الْبَرَكَاتُ السَّيِّئَةُ.

By Allah^{azwj}! Emir of the Momineen, truly, truly is Ali^{asws} Bin Abu Talib^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, the pure, the Blessed, the establisher of the Sunnah".¹⁷⁰

16- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ قَيْسِ الْقَوْمِشِيِّ [الْقَوْمِشِيِّ] عَنْ أَحْلَمَ بْنِ يَسَارٍ عَنْ أَبِي الْحَسَنِ صَاحِبِ الْعَسْكَرِ عَ أَنَّ قَنْبَرًا مَوْلَى أَمِيرِ الْمُؤْمِنِينَ عَ دَخَلَ عَلَى الْحَجَّاجِ بْنِ يُوْسُفَ - فَقَالَ لَهُ مَا الَّذِي كُنْتَ تَلِي مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ - فَقَالَ كُنْتُ أُؤْضِيهِ فَقَالَ لَهُ مَا كَانَ يَفْعَلُ إِذَا فَرَعَ مِنْ وُضُوئِهِ

(The book) 'Rijal' Al Kashy – Muhammad Bin Masoud, from Ali Bin Qays Al Qowmishy, from Ahlam Bin Yasaar,

'From Abu Al-Hassan^{asws} owner of the army (Al-Askari^{asws}): 'Qanbar, a slave of Amir Al-Momineen^{asws}, entered to see Al-Hajjaj Bin Yusuf. He said to him, 'What is that which you used to follow from Ali^{asws} Bin Abu Talib^{asws}?' He said, 'I used to help him^{asws} perform wud'u'. What was he^{asws} saying when he^{asws} was free from his^{asws} wud'u?'

فَقَالَ كَانَ يَتْلُو هَذِهِ الْآيَةَ فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -

He said, 'He^{asws} used to recited this Verse: **But when they forgot what they had been Reminded with, We Opened upon them the doors of all things, until when they were rejoicing with what they had been Given, We Seized them suddenly, so then they were in despair [6:44] So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]**'.

فَقَالَ الْحَجَّاجُ أَطْنَهُ كَانَ يَتَأَوَّلُهَا عَلَيْنَا قَالَ نَعَمْ فَقَالَ مَا أَنْتَ صَانِعٌ إِذَا ضَرَبْتُ عِلَاوَتَكَ - قَالَ إِذْ أَسْعَدَ وَ تَشَقَّى فَأَمَرَ بِهِ.

¹⁷⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 15

Al-Hajjaj said, 'I was thinking he^{asws} was reciting it against us'. He said, 'Yes (he^{asws} was)'. He said, 'What will you do when I strike your head?' He said, 'Then I would be fortunate and suffer'. He ordered with it'.¹⁷¹

17- كَش، رجال الكشي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ وَهَيْبِ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّرِيحِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحَنَاطِيِّ عَنْ وَهْبِ بْنِ حَفْصِ الْجَرِيرِيِّ عَنْ أَبِي حَبَّانَ الْبَجَلِيِّ عَنْ فَيْسَلِ بْنِ الرَّشِيدِ الْهَجْرِيِّ قَالَ: قُلْتُ لَهَا أَخْبِرِيْنِي مَا سَمِعْتِ مِنْ أَبِيكَ قَالَتْ سَمِعْتُ أَبِي يَقُولُ أَخْبِرِيْنِي أَمِيرَ الْمُؤْمِنِينَ ع- فَقَالَ يَا رُشَيْدُ كَيْفَ صَبْرُكَ مَتَى أَرْسَلَ إِلَيْكَ دَعْوِي بِي أُمِّيَّةً فَفَطَعَ يَدَيْكَ وَرِجْلَيْكَ وَ لِسَانَكَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْ ذَلِكَ إِلَيَّ الْحَنَّةُ فَقَالَ يَا رُشَيْدُ أَنْتَ مَعِيَ فِي الدُّنْيَا وَالْآخِرَةِ

(The book) 'Rijal' Al Kashy – Muhammad Bin Abdullah, from Wuheyb Bin Mihran, from Muhammad Bin Ali Al Sayrafi, from Ali Bin Muhammad Bin Abdullah Al Hannat, from Whab Bin Hafs Al Jareeri, from Abu Hayyan Al Bajali, from **Qinou Bint Al Rusheyd Al Hajari, said,**

'I said to her, 'Inform me what you heard from your father'. She said, 'I heard my father saying, 'Amir Al-Momineen^{asws} informed me. He^{asws} said: 'O Rusheyd! How will your patience be when the illegitimate one of the clan of Umayya sends for you, and he cuts off your hand and your leg and your tongue?' I said, 'O Amir Al-Momineen^{asws}! I shall be expecting with that to go to the Paradise'. He^{asws} said: 'O Rusheyd! You will be with me^{asws} in the world and the Hereafter'.

قَالَتْ فَوَ اللَّهُ مَا ذَهَبَتِ الْأَيَّامُ حَتَّى أُرْسَلَ إِلَيْهِ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ الدَّعِيُّ فَدَعَاهُ إِلَى الْبِرَاءَةِ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع- فَأَبَى أَنْ يَبْرَأَ مِنْهُ فَقَالَ لَهُ الدَّعِيُّ قِيَّامِي مَيْتَةً قَالَ لَكَ تَمُوتُ

She said, 'By Allah^{azwj}! The days did not go by until Ubeydullah Bin Ziyad the illegitimate one summoned him and called him to disavow from Amir Al-Momineen^{asws}. He refused to disavow from him^{asws}. The illegitimate one said to him, 'By which death did he^{asws} say to you that you would be dying?'

فَقَالَ لَهُ أَخْبِرِي خَلِيلِي أَنَّكَ تَدْعُونِي إِلَى الْبِرَاءَةِ مِنْهُ فَلَا أُبْرَأُ فَتَقَدَّمْتِي فَفَطَعَ يَدَيَّ وَرِجْلَيَّ وَ لِسَانِي فَقَالَ وَ اللَّهُ لَا أَكْذِبَنَّ قَوْلَهُ

He said to him, 'My friend^{asws} informed me that you will be calling me to the disavowing from him^{asws}, but I will not disavow, so you will bring me forward and cut off my hand, and my leg, and my tongue'. He said, 'By Allah^{azwj}! I will belie his^{asws} words'.

قَالَ فَقَدَّمُوهُ فَفَطَعُوا يَدَيْهِ وَ رِجْلَيْهِ وَ تَرَكَوا لِسَانَهُ فَحَمَلْتُ أَطْرَافَ يَدَيْهِ وَ رِجْلَيْهِ فَقُلْتُ يَا أَبَتِ هَلْ بَجِدُ أَلَمًا لِمَا أَصَابَكَ فَقَالَ لَا يَا بِنْتِي إِلَّا كَالرَّحَامِ بَيْنَ النَّاسِ

He (the narrator) said, 'They brought him forward and cut off his hand, and his leg, and left his tongue. I carried the ends of his hand and his leg, and I said, 'O father! Do you feel pain of what has afflicted you?' He said, 'No, my daughter, except like the pushing between the people'.

فَلَمَّا احْتَمَلْنَاهُ وَ أَخْرَجْنَاهُ مِنَ الْقَصْرِ اجْتَمَعَ النَّاسُ حَوْلَهُ فَقَالَ أَتُونِي بِصَحِيفَةٍ وَ دَوَاةٍ أَكْتُبُ لَكُمْ مَا يَكُونُ إِلَى يَوْمِ السَّاعَةِ فَأَرْسَلَ إِلَيْهِ الْحُجَّامُ يَنْقَطِعُ لِسَانَهُ فَمَاتَ رَحْمَةً اللَّهُ عَلَيْهِ فِي لَيْلَتِهِ

¹⁷¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 16

When we carried him and brought him out from the castle, the people gathered around him. He said, 'Come to me with a paper and ink, I shall write out for you what will be happening up to the Day of the Hour (Qiyamah)'. But Al-Hajjaj sent the cupper to him to cut off his tongue, so he, may Allah^{azwj} have Mercy on him, died during his night'.

قَالَ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ ع يُسَمِّيهِ رُشَيْدَ الْبَلَايَا وَ قَدْ كَانَ الْقَهْرُ إِلَيْهِ عِلْمُ الْبَلَايَا وَ الْمَنَاتَا فَكَانَ فِي حَيَاتِهِ إِذَا لَقِيَ الرَّجُلَ قَالَ لَهُ أَنْتَ تَمُوتُ بِمِيتَةِ كَذَا وَ تُقْتَلُ أَنْتَ يَا فُلَانُ بِقِتْلَةِ كَذَا وَ كَذَا فَيَكُونُ كَمَا يَقُولُ الرَّشِيدُ

He (the narrator) said, 'And Amir Al-Momineen^{asws} had named him as 'Rusheyd the afflicted', and he^{asws} had cast to him knowledge of the afflictions and deaths. So, whenever he met the man, he would say to him, 'You will be dying with such and such death, and you O so and so, would be killed with such and such killing. And it happened like what Al-Rusheyd had said.

وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ أَنْتَ رُشَيْدُ الْبَلَايَا أَوْ تُقْتَلُ بِحَذَى الْقِتْلَةِ فَكَانَ كَمَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع.

And Amir Al-Momineen^{asws} said: 'You are Rusheyd the afflicted', or 'You will be killed with this killing'. It happened like what Amir Al-Momineen^{asws} had said"¹⁷² (This is not a Hadith but a report)

18- كَش، رجال الكشي جبرئيل عن محمد بن عبد الله بن مهران عن أحمد بن التضر عن عبد الله بن يزيد الأسدي عن فضيل بن زبير قال: خرج أمير المؤمنين صلوات الله عليه يوماً إلى بستان البرقي و معه أصحابه فجلس تحت نخلة ثم أمر بنخلة فلقطت فأنزله منها رطب فوضع بين أيديهم

(The book) 'Rijal' of Al Kashy – Jibraeel, from Muhammad Bin Abdullah Bin Mihran, from Ahmad Bin Al Nazar, from Abdullah Bin Yazeed Al Asady, from Fuzeyl Bin Zubeyr who said,

'Amir Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, went out one day to an orchard of Al-Barny, and with him were his^{asws} companions. He^{asws} sat down beneath a palm tree, then he^{asws} instructed with it, and it was picked. Dates descended from it and were placed in front of them.

قَالُوا فَقَالَ رُشَيْدُ الْهَجْرِيِّ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَطْيَبَ هَذَا الرُّطْبَ فَقَالَ يَا رُشَيْدُ أَمَا إِنَّكَ تُصَلِّبُ عَلَيَّ جِدْعَهَا

They said, 'Rusheyd Al-Hajari said, 'O Amir Al-Momineen^{asws}! How good are these dates!' He^{asws} said: 'O Rusheyd! But you will be crucified upon its trunk'.

قَالَ رُشَيْدٌ فَكُنْتُ أَخْتَلِفُ إِلَيْهَا طَرَفِي النَّهَارِ أَسْقِيهَا وَ مَضَى أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ-

Rusheyd said, 'I used to come and go to it at two ends of the day (morning and evening) to water it, and Amir Al-Momineen^{asws} passed away, may the Salawaat of Allah^{azwj} be upon him^{asws}.

قَالَ فَجِئْتُهَا يَوْمًا وَ قَدْ قُطِعَ سَعْفُهَا فَلْتُ افْتَرَبَ أَجْلِي ثُمَّ جِئْتُ يَوْمًا فَجَاءَ الْعَرِيفُ فَقَالَ أَجِبِ الْأَمِيرَ فَأَتَيْتُهُ فَلَمَّا دَخَلْتُ الْقَصْرَ إِذَا حَسَبْتُ مُلْمَى ثُمَّ جِئْتُ يَوْمًا آخَرَ فَإِذَا الرَّصْفُ الْآخَرُ قَدْ جُعِلَ زُرُوقًا يُسْتَنْقَى عَلَيْهِ الْمَاءُ

¹⁷² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 17

He (Rusheyd) said, 'I went to it one day and its branches had been cut off. I said, 'My death is near'. Then I came one day, so the officer came and said, 'Answer the commander of the faithful (Ibn Ziyad)! I went to him. When I entered the castle, there was a plank thrown down. Then I came another day, and there was the other half made to be into planks (for crucifixion) with water being sprinkled upon it.

فَقُلْتُ مَا كَذَّبَنِي خَلِيلِي فَأَتَانِي الْعَرِيفُ فَقَالَ أَحِبِّ الْأَمِيرَ فَأَتَيْتُهُ فَلَمَّا دَخَلْتُ الْمَصْرَ إِذَا الْحَشَبُ مُلْمَى فَإِذَا فِيهِ الزُّرْنُوقُ فَجَنُتُ حَتَّى صَرَبْتُ الزُّرْنُوقَ بِرِجْلِي
ثُمَّ قُلْتُ لَكَ عُذْبٌ وَ لِي نَبْتٌ -

I said, 'My friend (Ali^{asws}) did not lie to me'. The officer came to me and said, 'Answer commander of the faithful!' I went to him. When I entered the castle, there were pieces of wood thrown down, and therein was the crucifix planks. I came until I struck the crucifix with my leg, then said, 'For you I have been nourished, and for me you had grown'.

ثُمَّ أُدْخِلْتُ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ فَقَالَ هَاتِ مِنْ كَذِبِ صَاحِبِكَ قُلْتُ وَ اللَّهُ مَا أَنَا بِكَذَّابٍ وَ لَا هُوَ وَ لَقَدْ أَخْبَرَنِي أَنَّكَ تَقْطَعُ يَدَيَّ وَ رِجْلِي وَ لِسَانِي
قَالَ إِذَا وَ اللَّهُ نُكِدْبُهُ اقْطَعُوا يَدَيْهِ وَ رِجْلَيْهِ وَ أَخْرِجُوهُ

Then I entered to see Ubeydullah Bin Ziyad. He said, 'Give me from the lies of your companion!' I said, 'By Allah^{azwj}! Neither am I with the lies nor is he^{asws}, and he^{asws} had informed me that you will be cutting my hand and my leg and my tongue'. He said, 'Then, by Allah^{azwj}, we shall belie him^{asws}. Cut off his hand and his leg and expel him!'

فَلَمَّا حُمِلَ إِلَى أَهْلِهِ أَقْبَلَ يُحَدِّثُ النَّاسَ بِالْعِظَائِمِ وَ هُوَ يَقُولُ أَيُّهَا النَّاسُ سَلُونِي وَ إِنِّي لَلْقَوْمِ عِنْدِي طَلِبَةٌ لَمْ يَقْضَوْهَا فَدَخَلَ رَجُلٌ عَلَى ابْنِ زِيَادٍ فَقَالَ لَهُ مَا
صَنَعْتَ قَطَعْتَ يَدَيْهِ وَ رِجْلَيْهِ وَ هُوَ يُحَدِّثُ النَّاسَ بِالْعِظَائِمِ

When he was carried to his family, he went on to narrate to the people with great things, and he was saying, 'O you people! Ask me, and for the people, there is the sought (answers) with me not having been given out!' A man entered to see Ibn Ziyad and said to him, 'What have you done! You cut off his hand, and his leg, and he is narrating to the people with the great things!'

قَالَ فَأَرْسَلْ إِلَيْهِ رُدُّوهُ وَ قَدْ انْتَهَى إِلَى بَابِهِ فَرُدُّوهُ فَأَمَرَ يَقْطَعُ يَدَيْهِ وَ رِجْلَيْهِ وَ لِسَانِهِ وَ أَمَرَ بِصَلْبِهِ.

He (the narrator) said, 'He sent a message to him, 'Return him!' And he had ended to his door. They returned him. He ordered with cutting his hand, and his leg, and his tongue, and ordered with crucifying him"¹⁷³.

19- فض، كتاب الروضة قيل كان مولانا أمير المؤمنين علي بن أبي طالب ع- يخرج من الجامع بالكوفة فيجلس عند ميثم التمار رضي الله عنه فيحادثه
فيقال إنه قال له ذات يوم ألا أبتدرك يا ميثم- فقال بما ذا يا أمير المؤمنين- قال بأنك تموت مصلوباً فقال يا مولاي وأنا على فطرة الإسلام قال نعم

(The book) 'Kitab Al Rowza' –

'It is said that out Master^{asws} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} came out from the central Masjid of Al-Kufa and he sat in with Meesam Al-Tammar, may Allah^{azwj} be Pleased with

¹⁷³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 18

him. He^{asws} narrated to him. It is said he^{asws} said to him one day, 'Shall I^{asws} give you glad tidings, O Meesam?' He said, 'With what is that O Amir Al-Momineen^{asws}?' He^{asws} said: 'You will be dying by crucifixion!' He said, 'O my Master^{asws}! And would I be upon the nature of Al-Islam?' He^{asws} said: 'Yes'.

ثُمَّ قَالَ لَهُ يَا مَيْتَمُ تُرِيدُ أَرِيكَ الْمَوْضِعَ الَّذِي تُصَلَّبُ فِيهِ وَ النَّخْلَةَ الَّتِي تُعَلَّقُ عَلَيْهَا وَ عَلَى جِدْعِهَا قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ -

Then he^{asws} said to him: 'O Meesam! Do you want me^{asws} to show you the place which you will be crucified in, and the palm tree which you will be suspended upon, and upon its trunk?' He said, 'Yes, O Amir Al-Momineen^{asws}!'

فَجَاءَ بِهِ إِلَى رَحْبَةِ الصَّيَارِفِ وَ قَالَ لَهُ هَاهُنَا ثَمَّ أَرَاهُ نُخْلَةً قَالَ لَهُ عَلَى جِدْعِ هَذِهِ

He^{asws} came with him to the yard of the moneychangers and said to him: 'Over here!' Then he^{asws} showed him the palm tree. He^{asws} said to him: 'Upon the trunk of this'.

فَمَا زَالَ مَيْتَمُ رَضِيَ اللَّهُ عَنْهُ يَتَعَاهَدُ تِلْكَ النَّخْلَةَ حَتَّى قُطِعَتْ وَ شَقَّتْ نِصْفَيْنِ فَسُوِّفَ بِالنِّصْفِ مِنْهَا وَ بَقِيَ النِّصْفُ الْآخِرُ فَمَا زَالَ يَتَعَاهَدُ النِّصْفَ وَ يُصَلِّي فِي ذَلِكَ الْمَوْضِعِ وَ يَقُولُ لِيَعْضِ جِوَارَانَ الْمَوْضِعِ يَا فُلَانُ إِنِّي أُرِيدُ أَنْ أَجَاوِرَكَ عَنْ قَرِيبٍ فَأَحْسِنْ جَوَارِي

Meesam, may Allah^{azwj} be Pleased with him did not cease to look after than palm tree until it was cut and split into two halves, so half of it fell down and the other half remained. He did not cease to look after the half and praying Salat in that place, and he said to one of the neighbours of the place, 'O so and so! I intend to be your neighbour very soon, so be a good neighbour to me'.

فَيَقُولُ ذَلِكَ الرَّجُلُ فِي نَفْسِهِ يُرِيدُ مَيْتَمُ أَنْ يَشْتَرِيَ دَارًا فِي جَوَارِي وَ لَا يَعْلَمُ مَا يُرِيدُ بِقَوْلِهِ حَتَّى قُبِضَ أَمِيرُ الْمُؤْمِنِينَ ع وَ طَفَرَ مُعَاوِيَةَ وَ أَصْحَابَهُ وَ أُخِذَ مَيْتَمُ فِيمَنْ أُخِذَ وَ أَمَرَ مُعَاوِيَةَ بِصَلْبِهِ فَصَلَّبَ عَلَى ذَلِكَ الْجِدْعِ فِي ذَلِكَ الْمَكَانِ

That man said within himself, 'Meesam intends to acquire a house in my neighbourhood'. And he did not what he had meant by his words until Amir Al-Momineen^{asws} passed away, and Muawiya and his companions had won, and Meesam was seized among the ones who were seized, and Muawiya ordered with crucifying him. So, he was crucified upon that trunk, in that very place.

فَلَمَّا رَأَى ذَلِكَ الرَّجُلُ أَنَّ مَيْتَمًا قَدْ صَلَّبَ فِي جَوَارِهِ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ ثُمَّ أَخْبَرَ النَّاسَ بِقِصَّةِ مَيْتَمٍ وَ مَا قَالَهُ فِي حَيَاتِهِ وَ مَا زَالَ ذَلِكَ الرَّجُلُ وَ يَكْنُسُ تَحْتَ الْجِدْعِ وَ يُبَخِّرُهُ وَ يُصَلِّي عِنْدَهُ وَ يُكْرِرُ الرَّحْمَةَ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ.

When the man saw that Meesam had been crucified in his neighbourhood, he said, 'We are for Allah^{azwj} and are returning to Him^{azwj}!' Then he informed the people with the story of Meesam and what he had said to him during his lifetime. And that man did not cease to sweep beneath the trunk and burning incense at it, and praying Salat at it, and repeating the Mercy to be upon him, may Allah^{azwj} be Please with him"¹⁷⁴.

¹⁷⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 19

20- كشف، كشف الغمة من دلائل الحميري عن إسحاق بن عمار قال: سَعَتْ الْعَبْدُ الصَّالِحَ يَنْعَى إِلَى رَجُلٍ نَفْسَهُ فُقِلْتُ فِي نَفْسِي وَ إِنَّهُ لَيَعْلَمُ مَتَى يَمُوتُ الرَّجُلُ مِنْ شَيْعَتِهِ فَأَنْتَمَتْ إِلَيَّ شِبْهُ الْمَغْضَبِ فَقَالَ يَا إِسْحَاقُ فَمَا كَانَ الرَّشِيدُ الْمُحَرِّيُّ- وَ كَانَ مِنَ الْمُسْتَضْعَفِينَ يَعْلَمُ عِلْمَ الْمَنَائَا وَ الْبَلَايَا وَ الْإِمَامُ أَوْلَى بِذَلِكَ

(The book) 'Kashf Al Ghumma' – From the evidence of Al Himeyri, from Is'haq Bin Ammar who said,

'I heard the righteous servant (7th Imam^{asws}) give the news of death to a man himself^{asws}. I said within myself, 'And he^{asws} knows when the man from his^{asws} Shias would be dying?' He^{asws} turned to me^{asws} resembling the anger and said: 'O Is'haq! Rusheyd Al-Hajary, and he was from the weak ones, knew the knowledge of the deaths and afflictions, and the Imam^{asws} is foremost with that.

يَا إِسْحَاقُ اصْنَعْ مَا أَنْتَ صَانِعٌ فَعَمْرُكَ قَدْ فَنِيَ وَ أَنْتَ تَمُوتُ إِلَى سَنَتَيْنِ وَ إِخْوَتُكَ وَ أَهْلُ بَيْتِكَ لَا يَلْبَثُونَ مِنْ بَعْدِكَ إِلَّا يَسِيرًا حَتَّى تَفْتَرِقَ كَلِمَتُهُمْ وَ يَخُونُ بَعْضُهُمْ بَعْضًا وَ يَصِيرُونَ لِإِخْوَانِهِمْ وَ مَنْ يَعْرِفُهُمْ رَحْمَةً حَتَّى يَشْمَتَ بِهِمْ عَدُوَّهُمْ

O Is'haq! Do what you want to do for your life had perished, and you will be dying within two years, and your brothers and your family members will not be remaining from after you except a little, until their words will be divided and they would betray each other, and they would be going to their brethren and the ones they know as being merciful, until their enemies would gloat with them'.

قَالَ إِسْحَاقُ فَإِنِّي أَسْتَغْفِرُ اللَّهَ مِمَّا عَرَضَ فِي صَدْرِي فَلَمْ يَلْبَثْ إِسْحَاقُ بَعْدَ هَذَا الْمَجْلِسِ إِلَّا سَنَتَيْنِ حَتَّى مَاتَ ثُمَّ مَا ذَهَبَتِ الْأَيَّامُ حَتَّى قَامَ بَنُو عَمَّارٍ بِأَمْوَالِ النَّاسِ وَ أَفْلَسُوا أَقْبَحَ إِفْلَاسٍ رَأَاهُ النَّاسُ فَجَاءَ مَا قَالَ أَبُو الْحَسَنِ ع فِيهِمْ مَا غَادَرَ قَلِيلًا وَ لَا كَثِيرًا.

Is'haq said, 'I seek Forgiveness of Allah^{azwj} from what had presented in my chest'. Is'haq did not remain after this gathering except for two years until he died, then the days did not go by until the clan of Ammar stood with wealth of the people and they became bankrupt with an ugly bankruptcy the people had ever seen. So, it came (true) what Abu Al-Hassan^{asws} had said regarding them, neither departing from it a little nor more".¹⁷⁵

21- كا، الكافي علي عن أبيه عن ابن أبي عمير عن جميل عن محمد بن مزوان قال: قال لي أبو عبد الله ع ما ميع ميعتم رحمه الله من التقيّة فوالله لقد علم أنّ هذه الآية نزلت في عمار و أصحابه إلا من أكره و قلبه مطمئن بالإيمان.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Muhammad Bin Marwan who said,

'Abu Abdullah^{asws} said to me: 'What prevent Meesam, may Allah^{azwj} have Mercy on him, from the Taqeeya (dissimulation)?' By Allah^{azwj}! He had known that this Verse had been Revealed regarding Ammar^{ra} and his^{ra} companions: **except for the one coerced, and his heart is content with the Eman, [16:106]**".¹⁷⁶

¹⁷⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 20

¹⁷⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 21

22- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ عُثْمَانَ بْنِ عَيْسَى عَنِ أَبِي الْجَارُودِ قَالَ: سَمِعْتُ الْقِنُؤَا بِنْتَ الرَّشِيدِ الْهَجْرِيَّ تَقُولُ قَالَ أَبِي يَا بَنِيَّةُ أَمِيَّتِي الْحَدِيثَ بِالْكِتْمَانِ وَاجْعَلِي الْقَلْبَ مَسْكَنَ الْأَمَانَةِ

(The book) 'Al Ikhtisaas' – Ja'far Bin Al-Husayn, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Usman Bin Isa, from Abu Al Jaroud who said,

'I heard Al Qinou Bint Al Rusheyd Al-Hajary saying, 'My father said, 'O daughter! The Hadeeth dies with the concealment and make the heart to be a dwelling of the entrustment'.

وَعَنْ قِنُؤَا قَالَتْ قُلْتُ لِأَبِي مَا أَشَدَّ اجْتِهَادَكَ قَالَ يَا بَنِيَّةُ يَا بَنِي قَوْمٍ بَعْدَنَا بَصَائِرُهُمْ فِي دِينِهِمْ أَفْضَلُ مِنْ اجْتِهَادِنَا.

And from Qinou, she said, 'I said to my father, 'How intense is your struggle'. He said, 'O daughter! After us, a people will come, their insights in their religion would be better than our struggles'.¹⁷⁷

23- ختص، الإختصاص جَعْفَرُ بْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخُطَّابِ عَنِ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ الْكَرِيمِ يَرْفَعُهُ إِلَى رُشَيْدِ الْهَجْرِيِّ قَالَ: لَمَّا طَلَبَ زِيَادُ أَبُو عُبَيْدِ اللَّهِ رُشَيْدَ الْهَجْرِيِّ اخْتَفَى رُشَيْدٌ فَجَاءَ ذَاتَ يَوْمٍ إِلَى أَبِي أَرَاكَةَ وَهُوَ جَالِسٌ عَلَى بَابِهِ فِي جَمَاعَةٍ مِنْ أَصْحَابِهِ فَدَخَلَ مَنْزِلَ أَبِي أَرَاكَةَ فَفَرَعَ لِذَلِكَ أَبُو أَرَاكَةَ وَخَافَ فَمَامَ فَدَخَلَ فِي أَتْرِهِ فَقَالَ وَجَحَكَ قَتَلْتَنِي وَابْتَمَّتْ وُلْدِي وَ أَهْلَكْتَهُمْ

(The book) 'Al Ikhtisaas' – Ja'far, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Mahboub, from Abdul Kareem, raising it to Rusheyd Al-Hajary who said,

'When Ziyad Abu Ubeydullah sought Rusheyd Al-Hajary, Rusheyd hid. One day he came to my father Arakah, and he was seated at his door among a group of his companions. He entered the house of my father Arakah. Abu Arakah panicked at that and feared. He stood up and entered in his tracks. He said, 'Woe be to you! You will get me killed and orphan my children and destroy them!'

قَالَ وَ مَا ذَاكَ قَالَ أَنْتَ مَطْلُوبٌ وَ جِئْتَ حَتَّى دَخَلْتَ دَارِي وَ قَدْ رَأَيْتُ مَنْ كَانَ عِنْدِي فَقَالَ مَا رَأَيْتُ أَحَدًا مِنْهُمْ قَالَ وَ تَسَخَّرُوا بِي أَيْضًا فَأَخَذَهُ وَ شَدَّهُ كِتَافًا ثُمَّ أَدْخَلَهُ بَيْتًا وَ أَعْلَقَ عَلَيْهِ بَابَهُ ثُمَّ خَرَجَ إِلَى أَصْحَابِهِ

He said, 'And why is that so?' He said, 'You are being sought, and you came until you entered my house, and the ones who were in my presence have seen you'. He said, 'No one from them has seen me'. He said, 'And you are mocking with me, as well!' He grabbed him and tied his shoulders, then entered him into a room and closed the door upon him, then he came out to his companions.

فَقَالَ لَهُمْ إِنَّهُ حُجِلَ إِلَيَّ أَنَّ رَجُلًا شَيْخًا قَدْ دَخَلَ دَارِي أَنْفَاءً قَالُوا مَا رَأَيْنَا أَحَدًا فَكَّرَزَ ذَلِكَ عَلَيْهِمْ كُلُّ ذَلِكَ يَقُولُونَ مَا رَأَيْنَا أَحَدًا فَسَكَتَ عَنْهُمْ

He said to them, 'It came into my thoughts that an old man had entered my house just now'. They said, 'We have not seen anyone'. He repeated that to them, during all that they were saying, 'We have not seen anyone'. So he was silent from them.

¹⁷⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 22

ثُمَّ إِنَّهُ تَخَوَّفَ أَنْ يَكُونَ قَدْ رَأَهُ غَيْرُهُمْ فَدَهَبَ إِلَى مَجْلِسِ زِيَادٍ لِيَتَجَسَّسَ هَلْ يَذْكُرُونَهُ فَإِنْ هُمْ أَحْسَنُوا بِذَلِكَ أَخْبَرَهُمْ أَنَّهُ عِنْدَهُ وَ دَفَعَهُ إِلَيْهِمْ فَسَلَّمَ عَلَى زِيَادٍ وَ قَعَدَ عِنْدَهُ وَ كَانَ الَّذِي بَيْنَهُمَا لَطِيفًا

Then he feared that maybe someone else could have seen him, so he went to a gathering of Ziyad to investigate whether they were mentioning him, so if they were to sense that, he would inform them that he was with him and hand him over to them. He greeted unto Ziyad and sat in his presence, and there used to be kindness between the two.

قَالَ فَبَيْنَا هُوَ كَذَلِكَ إِذْ أَقْبَلَ الرَّشِيدُ عَلَى بَعْضِ أَبِي أَرَاكَةَ مُقْبِلًا نَحْوَ مَجْلِسِ زِيَادٍ فَلَمَّا نَظَرَ إِلَيْهِ أَبُو أَرَاكَةَ تَعَبَّرَ وَجْهُهُ وَ اسْتَوَطَ فِي يَدِهِ وَ أَيْقَنَ بِالْهَلَاكِ فَتَزَلَّ رُشَيْدٌ عَنِ الْبَعْضِ وَ أَقْبَلَ إِلَى زِيَادٍ فَسَلَّمَ عَلَيْهِ فَقَامَ إِلَيْهِ زِيَادٌ فَأَعْتَنَقَهُ فَقَبَّلَهُ ثُمَّ أَخَذَ يُسَائِلُهُ كَيْفَ قَدِمْتَ وَ كَيْفَ مَنَ خَلَفْتَ وَ كَيْفَ كُنْتَ فِي مَسِيرِكَ

He (the narrator) said, 'While he was like that when Al Rusheyd came upon a mule of Abu Arakah facing towards the gathering of Ziyad. When Abu Arakah looked at him, his face changed and fell into his hands, and he was certain of the death. Rusheyd descended from the mule and came to Ziyad. He greeted unto him. Ziyad stood up to him and hugged him and kissed him. Then he took to asking him, 'How did you come?' And 'How are the ones left behind?' And How were you in your journey?'

وَ أَخَذَ لِحْيَتَهُ ثُمَّ مَكَثَ هُنْبَهُ ثُمَّ قَامَ فَدَهَبَ فَقَالَ أَبُو أَرَاكَةَ لِرِيَادٍ أَصْلَحَ اللَّهُ الْأَمِيرَ مِنْ هَذَا الشَّيْخِ قَالَ هَذَا أَخٌ مِنْ إِخْوَانِنَا مِنْ أَهْلِ الشَّامِ قَدِمَ عَلَيْنَا زَائِرًا فَانْصَرَفَ أَبُو أَرَاكَةَ إِلَى مَنْزِلِهِ فَإِذَا رُشَيْدٌ بِالْبَيْتِ كَمَا تَرَكَهُ

And he held his beard, then remained for a while, then he stood up and went. Abu Arakah said to Ziyad, 'May Allah^{azwj} Keep the Emir well! Who is this old man?' He said, 'This is a brother from our brethren from the people of Syrian. He arrived to us as a visitor'. Abu Arakah left to go to his house, and there was Rusheyd in his room like what he had left him.

فَقَالَ لَهُ أَبُو أَرَاكَةَ أَمَا إِذَا كَانَ عِنْدَكَ مِنَ الْعِلْمِ كُلِّ مَا أَرَى فَاصْنَعْ مَا بَدَا لَكَ وَ ادْخُلْ عَلَيْنَا كَيْفَ شِئْتَ.

Abu Arakah said to him, 'When there was in your possession such knowledge what I have seen, then do whatever comes to you, and you can enter to us howsoever you desire to'¹⁷⁸.

¹⁷⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 122 H 23

CHAPTER 123 – STATE OF AL-HASSAN AL-BASRY

1- ج، الإحتجاج عن ابن عباس قال: مرَّ أميرُ المؤمنينَ ع بالحسنِ البصريِّ وهو يتوضَّأ فقال يا حسنُ أَسْبِغِ الوُضوءَ

(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 أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ يُصَلُّونَ الْحَمْسَ وَ يُسَبِّحُونَ
الْوُضوءَ

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 لَأُصَدِّقَنَّكَ يَا أَمِيرَ الْمُؤْمِنِينَ- لَقَدْ خَرَجْتُ فِي أَوَّلِ يَوْمٍ فَاعْتَسَلْتُ وَ تَحَطَّطْتُ وَ صَبَّيْتُ عَلَيَّ سِلَاحِي وَ أَنَا لَا أَشْكُ فِي أَنَّ التَّخَلُّفَ عَنْ أُمَّ
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 الْحَرْبِ نَادَى مُنَادٍ يَا حَسَنُ إِلَى أَيْنَ ارْجِعُ فَإِنَّ الْقَاتِلَ وَ الْمَقْتُولَ فِي النَّارِ فَارْجِعْ دُعْرًا وَ جَلَسْتُ 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 الْيَوْمَ الثَّانِي لَمْ أَشْكُ أَنَّ التَّخَلُّفَ عَنْ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ هُوَ الْكُفْرُ فَتَحَطَّطْتُ وَ صَبَّيْتُ عَلَيَّ سِلَاحِي وَ خَرَجْتُ إِلَى الْقِتَالِ- حَتَّى انْتَهَيْتُ إِلَى
مَوْضِعٍ مِنَ الْحَرْبِ فَنَادَانِي مُنَادٍ مِنْ خَلْفِي يَا حَسَنُ إِلَى أَيْنَ مَرَّةً بَعْدَ أُخْرَى فَإِنَّ الْقَاتِلَ وَ الْمَقْتُولَ 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 عَلِيٌّ عَ صَدَقْتُ أَ فَتَدْرِي مَنْ ذَلِكَ الْمُنَادِي قَالَ لَا قَالَ عَ ذَاكَ أَخُوكَ إِبْلِيسُ وَ صَدَقَكَ أَنَّ الْقَاتِلَ مِنْهُمْ وَ الْمَقْتُولُ 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 هَلَكُوا.

Al-Hassan Al-Basry said, 'Now I understand, O Amir Al-Momineen^{asws}! The people (fighting against you^{asws}) are destroyed!'¹⁷⁹

2- ج، الإحتجاج عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ قَالَ: لَمَّا افْتَتَحَ أَمِيرُ الْمُؤْمِنِينَ عَ الْبَصْرَةَ اجْتَمَعَ النَّاسُ عَلَيْهِ وَ فِيهِمُ الْحَسَنُ الْبَصْرِيُّ وَ مَعَهُ أَلْوَاحٌ فَكَانَ كُلَّمَا لَقِيَ أَمِيرَ الْمُؤْمِنِينَ عَ 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 عَ بِأَعْلَى صَوْتِهِ مَا تَصْنَعُ

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

قَالَ نَكْتُبُ آثَارَكُمْ لِتُحَدِّثَ بِهَا بَعْدَكُمْ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ أَمَا إِنَّ لِكُلِّ قَوْمٍ سَامِرِيًّا وَ هَذَا سَامِرِيُّ 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''¹⁸⁰.

3- ج، الإحتجاج عَنْ عَبْدِ اللَّهِ بْنِ سَلَيْمَانَ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عَ فَقَالَ لَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ- يُقَالُ لَهُ عُثْمَانُ الْأَعْمَى إِنَّ الْحَسَنَ الْبَصْرِيَّ يَزْعُمُ أَنَّ الدِّينَ يَكْتُمُونَ الْعِلْمَ تُؤْذِي رِيحُ بَطُونِهِمْ 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'.

¹⁷⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 123 H 1

¹⁸⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 123 H 2

فَقَالَ أَبُو جَعْفَرٍ ع فَهَلْكَ إِذَا مُؤْمِنٌ آلٍ فِرْعَوْنَ وَ اللَّهُ مَدَحَهُ بِذَلِكَ وَ مَا زَالَ الْعِلْمُ مَكْتُومًا مُنْذُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ نُوْحًا فَلْيَذْهَبِ الْحَسَنُ يَمِينًا وَ شِمَالًا 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!'¹⁸¹

4- لي، الأمايلي للصدوق أبي عن المؤدب عن أحمد الأصبهاني عن الثقفني عن فضيلة بن سعيد عن عمرو بن عزوان عن أبي مسلم قال: خرجت مع الحسن البصري و أنس بن مالك حتى أتينا باب أم سلمة ففعد أنس على الباب و دخلت مع الحسن البصري فسمعت الحسن البصري و هو يقول السلام عليك يا أمه و رحمته الله و بركاته

(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 مَنْ أَنْتَ يَا بُنَيَّ فَقَالَ أَنَا الْحَسَنُ الْبَصْرِيُّ فَقَالَتْ فِيمَا جِئْتَ يَا حَسَنُ فَقَالَ لَهَا جِئْتُ لِتُخَدِّثَنِي بِحَدِيثٍ سَمِعْتَهُ 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 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 لَأُحَدِّثَنَّكَ بِحَدِيثٍ سَمِعْتُهُ أُذُنَايَ- مِنْ رَسُولِ اللَّهِ ص وَ إِلَّا فَصَمَّتَا وَ رَأَتْهُ عَيْنَايَ وَ إِلَّا فَعَمِيَّتَا وَ وَعَاةَ قَلْبِي وَ إِلَّا فَطَبَعَ اللَّهُ عَلَيَّ 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 جَاحِدًا لَوْلَا نِعْمَتُكَ إِلَّا لَقِيَ اللَّهَ بِعِبَادَةِ 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 حَرَجَ قَالَ لَهُ أَنَسُ بْنُ مَالِكٍ مَا لِي أَرَاكَ تُكَبِّرُ

¹⁸¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 123 H 3

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 أُمَّتَنَا أُمَّ سَلَمَةَ أَنَّ مُحَمَّدًا بَدِثَ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فِي عَلِيٍّ فَقَالَتْ لِي كَذَا وَكَذَا 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 أَنَسَ بْنَ 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''.¹⁸²

5- يج، الخراج و الجرائح روي أن علياً ع أتى الحسن البصري يتوضأ في ساقية فقال أسبغ طهورك يا كفتي قال لقد قتلت بالأمس رجالاً كانوا يسبغون الوضوء

(The book) 'Al Kharaij 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 لَحَزِينٌ عَلَيْهِمْ قَالَ نَعَمْ قَالَ فَأَطَالَ اللَّهُ حُزْنَكَ

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 الْحُسَيْنَ قَطُّ إِلَّا حَزِينًا كَأَنَّهُ يَزْجَعُ عَنْ دَفْنِ حَمِيمٍ أَوْ حَزِينَدَجٍ صَلَّ حِمَارُهُ فَعُلْتُ 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 بِي دَعْوَةُ الرَّجُلِ الصَّالِحِ وَ كَفَيْتِي بِالنَّبِطِيَّةِ الشَّيْطَانُ وَ كَانَتْ أُمُّهُ سَمَّتَهُ بِذَلِكَ وَ دَعَتْهُ فِي صِعْرِهِ 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''.¹⁸³

¹⁸² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 123 H 4

¹⁸³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 123 H 5

6- ك، 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?'

قلت بلغني أن الحسن البصري كان يقول لو على دماغه من حر الشمس ما استظل بجائط صيرفي ولو تفرت كبده عطشاً لم يستسق من دار صيرفي ماءً وهو عملي و تجاري وفيه نبت لحمي و دمي و منه حجتي و عمري

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'.

فجلسن ثم قال كذب الحسن أخذ سواً و أعط سواً فإذا حضرت الصلاة فدع ما بيدك و ائض إلى الصلاة أ ما علمت أن أصحاب الكهف كانوا صيارفة.

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?'¹⁸⁴

أقول قال السيد المرتضى في كتاب العرر و الدرر روى أبو بكر الهذلي أن رجلاً قال للحسن يا أبا سعيد إن الشيعة تزعم أنك تُبغض علياً ع فأكذب بيكي طويلاً ثم رفع رأسه فقال لقد فارقكم بالأمس رجل كان سهماً من مرابي الله عز و جل على عدوه رباني هذه الأمة ذو شرفها و فضلها ذو قرابة من النبي ص قرينة

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.

لم يكن بالثؤمومة عن أمر الله تعالى و لا بالعافيل عن حق الله تعالى و لا السؤوفة من مال الله أعطى القرآن عزائمه في ما له و عليه فأشرف منها على رياض مؤنفة و أعلام بيبة ذلك ابن أبي طالب ع يا لكع

He^{asws} did not happen to be with the sleep from the Command of Allah^{azwj} the Exalted, nor was he^{asws} heedless from the Right of Allah^{azwj} the Exalted, nor did he^{asws} steal from the wealth of Allah^{azwj}. He^{asws} gave the Quran its determination regarding what was for him^{asws} and

¹⁸⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 123 H 6 a

against him^{asws}. So he^{asws} overlooked upon the stylish garden and marking of proof. That is Ali^{asws} Bin Abu Talib^{asws}, O Luk'a!

وَكَانَ الْحَسَنُ إِذَا أَرَادَ أَنْ 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 يُفْصُ عَنْدَ الْحِجْرِ فَقَالَ أ تَرْضَى يَا حَسَنُ نَفْسَكَ لِلْمَوْتِ قَالَ لَا فَعَمَلَكَ لِلْحِسَابِ قَالَ لَا قَالَ فَتَمَّ 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?'¹⁸⁵

¹⁸⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 123 H 6 b

CHAPTER 124 – SITUATIONS OF REST OF HIS^{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 ادعي زياد و قُتل حجر 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"¹⁸⁶.

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- يعوده 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"¹⁸⁷.

3- ما، الأماي للشيخ الطوسي المفيد عن الجعابي عن ابن عثمة 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 الأصمغ بن ثبائة قال: كنت أرتع عند باب أمير المؤمنين ع- و أنا أدعو الله إذ خرج أمير المؤمنين ع فقال يا أصمغ 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 أصمغ لئن ثبتت قدمك و تثمت ولايتك 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

¹⁸⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 1

¹⁸⁷ 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’.¹⁸⁸

4- ما، الأماالي للشيخ الطوسي المفيد عن عمر بن محمد الزيات عن علي بن عباس عن أحمد بن منصور عن عبد الرزاق عن ابن عيينة عن عمارة الدهني قال سمعت أبا الطفيل يقول جاء المسيب بن نجية [محبته] إلى أمير المؤمنين ع- مُتَلَبِّباً بِعَبْدِ اللَّهِ بْنِ سَبَّاحٍ 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 فَلَمَّ أَسْمَعُ مَقَالَ الْمُسَيْبِ- وَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ هَيْهَاتَ هَيْهَاتَ الْعُضْبُ وَ لَكِنَّ يَأْتِيكُمْ رَاكِبُ الدَغِيلَةِ [الدَّعْلِيَّة] يَشُدُّ حَقْوَهَا بِوَضِيئِهَا لَمْ يَقْضِ تَفْتَأً مِنْ حَجٍّ وَ لَا عُمْرَةٍ فَيُثَلِّئُوهُ 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’.¹⁸⁹

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’.¹⁹⁰

6- لي، الأماالي للصدوق أبي عن الكُمَيْدِيَّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ عُبيدِ السَّمِينِ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ ثُبَاتَةَ 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 كَمَا 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

¹⁸⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 3

¹⁸⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 4

¹⁹⁰ 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 يَوْمِيذٍ 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 him¹⁹¹.

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 يزيدون 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 فَخَرَعْتُ لِدَلِّكَ وَ خِفْتُ أَنْ يَنْقُصَ الْقَوْمُ مِنَ الْعَدَدِ أَوْ يَزِيدُوا عَلَيْهِ فَيَفْسُدَ الْأَمْرُ عَلَيْنَا وَ إِنِّي أَحْصِي الْقَوْمَ فَاسْتَوْفَيْتُ عَدَدَهُمْ تِسْعِمِائَةً رَجُلٍ وَ تِسْعَةً وَ تِسْعِينَ رَجُلًا ثُمَّ انْقَطَعَ حَيْثُ الْقَوْمُ فَقُلْتُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَا دَا 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 فَتَقَرَّبَ 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 أُؤَيْسُ 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

¹⁹¹ 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 ص أَبِي أُذْرِكُ رَجُلًا مِنْ أُمَّتِي يُقَالُ لَهُ أُوَيْسُ الْقَرْنِيُّ يَكُونُ مِنْ حِزْبِ اللَّهِ وَ رَسُولِهِ يَمُوتُ عَلَى الشَّهَادَةِ يَدْخُلُ فِي شَفَاعَتِهِ مِثْلُ رِبْعَةٍ وَ مُضَرَ قَالَ ابْنُ عَبَّاسٍ فَمُرِّي 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'.¹⁹²

8- يج، الخرائج و الجرائح مِنْ مُعْجَزَاتِهِ ع أَنَّهُ لَمَّا بَلَغَهُ مَا صَنَعَ بِشْرُ بْنُ أَرْطَاةَ بِالْيَمَنِ قَالَ ع اللَّهُمَّ إِنَّ بِشْرًا تَاعَ دِينَهُ بِالْدُنْيَا فَاسْلُبْهُ عَقْلَهُ فَبَقِيَ بِشْرٌ حَتَّى اخْتَلَطَ فَأَخْجَذَ لَهُ سَيْفٌ مِنْ خَشَبٍ 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 ع لِجُوَيْرِيَةَ بِنِ مُسَهْرٍ لَتُعْتَلْنَ إِلَى الْعُتْلِ الرَّنِيمِ وَ لَيَقَطَّعَنَّ يَدَكَ وَ رِجْلَكَ ثُمَّ لَيَصْلُبَنَّكَ ثُمَّ مَضَى دَهْرٌ حَتَّى وُلِيَ زِيَادٌ فِي أَيَّامِ مُعَاوِيَةَ فَفَطَّعَ 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".¹⁹³

9- يج، الخرائج و الجرائح رَوَى طَلْحَةُ بْنُ عَمِيرَةَ قَالَ: نَشَدَ عَلِيٌّ ع النَّاسَ فِي قَوْلِ النَّبِيِّ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ فَشَهِدَ اثْنَا عَشَرَ رَجُلًا مِنَ الْأَنْصَارِ وَ أَنَسُ بْنُ مَالِكٍ حَاضِرٌ لَمْ يَشْهَدْ فَقَالَ عَلِيٌّ ع 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 ع اللَّهُمَّ إِنْ كَانَ كَاذِبًا فَاصْرِفْهُ بَيَاضٍ أَوْ بَوْضِحٍ لَا نُوَارِيهِ الْعِمَامَةَ قَالَ أَبُو عَمِيرَةَ فَأَشْهَدُ بِاللَّهِ لَقَدْ رَأَيْتُهُ بَيَاضًا بَيْنَ عَيْنَيْهِ.

¹⁹² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 7

¹⁹³ 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’.¹⁹⁴

10- بيج، الخرائج و الجرائح زوي عن زيد بن أرقم قال: نَشَدَ عَلِيَّ ع النَّاسِ فِي الْمَسْجِدِ فَقَالَ أَنْشُدْ رَجُلًا سَمِعَ مِنَ النَّبِيِّ ص يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

(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}!’

فَقَامَ اثْنَا عَشَرَ بَدْرِيًّا سِتَّةً مِنَ الْجَانِبِ الْأَيْمَنِ وَ سِتَّةً مِنَ الْجَانِبِ الْأَيْسَرِ فَشَهِدُوا بِذَلِكَ قَالَ زَيْدٌ وَ كُنْتُ فِي مَنِّ سَمِعَ ذَلِكَ فَكُنْتُ لَهُ فَذَهَبَ اللَّهُ بِبَصَرِي وَ كَانَ يَتَنَدَّمُ عَلَيَّ مَا فَاتَهُ مِنَ الشَّهَادَةِ وَ يَسْتَعْفِرُ.

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’.¹⁹⁵

11- شا، الإرشاد روى العلماء أن جويرية بن مسهر وقف على باب القصر فقال أين أمير المؤمنين فقيل له نائم فنأدى إليها التائم استيقظ فوالذي نفسي بيده لتضربن ضربة على رأسك تحضب منها لحيتك كما أخبرتنا 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!’

فَسَمِعَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَنَادَى أَقْبِلْ يَا جَوَيْرِيَّةُ حَتَّى أُحَدِّثَكَ بِحَدِيثِكَ فَأَقْبَلَ فَقَالَ أَنْتَ وَ الَّذِي نَفْسِي بِيَدِهِ لَتَعْتَلَنَّ إِلَى الْعُتْلِ الرَّنِيمِ وَ لَيَقْطَعَنَّ يَدَكَ وَ رِجْلَكَ ثُمَّ لَتُصَلَبَنَّ تَحْتَ جِدْعِ كَافِرٍ

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’.

فَمَضَى عَلَى ذَلِكَ الدَّهْرُ حَتَّى وُيِّي زِيَادٌ فِي أَيَّامِ مُعَاوِيَةَ فَفَطَعَ يَدَهُ وَ رِجْلَهُ ثُمَّ صَلَبَهُ إِلَى جِدْعِ ابْنِ مُعَاوِيَةَ وَ كَانَ جِدْعًا طَوِيلًا فَكَانَ تَحْتَهُ.

¹⁹⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 9

¹⁹⁵ 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”.¹⁹⁶

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 كنت أحب أن أجد عليك سبيلاً فقال له كميل لا تصرف علي أئتابك ولا تهدم علي فوالله ما بقي من عمري إلا مثل كواهل العُبار فأفض ما أنت قاض فإن الموعِد لله و بعد القتل الحسب و لقد حبرني أمير المؤمنين ع أنك قاتلي

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’.

فقال له حجاج الحجّة عليك إذا فقال له كميل ذاك إذا كان القضاء إليك قال بلى قد كنت فيمن قتل عثمان بن عفان اضربوا عنقه فضربت عنقه.

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”.¹⁹⁷

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}.

فلما خرج الأنصاري قال لعلني ع فقال علي ع دعهما فهو إمامهما يوم القيامة أ ما تسمع إلى الله و هو يقول نوليه ما تولى.

¹⁹⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 11

¹⁹⁷ 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]’**.¹⁹⁸

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 يُعَذِّبَكُمْ- 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 وَاحِهَيَّ 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?’

فَانْصَرَفَ 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 أَمَا الْأَوَّلِيَانِ فَتَزَلَّتَا فِيهِ وَ فِي أَبِيهِ وَ أَمَا 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)’.¹⁹⁹

¹⁹⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 13

¹⁹⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 14

15- كَش، رجال الكشي جَعْفَرُ بْنُ مَرْوْفٍ عَنِ ابْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَامِيِّ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عٍ مِثْلَهُ وَ زَادَ فِي آخِرِهِ بَعْدَ الْجَوَابِ عَنْ سُؤَالِ الْعَرْشِ عَلَى مَا سَيَأْتِي أَمَّا إِنَّ فِي صَلْبِهِ وَدِيَعَةً لَقَدْ دُرِّتْ لِنَارِ جَهَنَّمَ سَيُخْرِجُونَ أَقْوَامًا مِنْ دِينِ اللَّهِ أَفْوَاجًا كَمَا دَخَلُوا فِيهِ وَ سَتُصْبِغُ الْأَرْضُ مِنْ دِمَائِ الْفِرَاحِ 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 Fuzeil 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 الْفِرَاحُ 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]**'.²⁰⁰

16- كَش، رجال الكشي نَصْرُ بْنُ الصَّبَّاحِ عَنِ ابْنِ عَيْسَى عَنِ الْأَهْوَازِيِّ عَنِ إِسْمَاعِيلِ بْنِ بَرِيْعٍ عَنْ أَبِي الْجَارُودِ قَالَ: قُلْتُ لِلْأَصْبَغِ بْنِ بُنَاتَةَ مَا كَانَ مَنَزِلَةُ هَذَا الرَّجُلِ فِيكُمْ قَالَ مَا أَدْرِي مَا تَقُولُ إِلَّا أَنَّ سُيُوفَنَا كَانَتْ عَلَى عَوَاتِقِنَا فَمَنْ أَوْمَأَ إِلَيْنَا صَرَبْنَا بِهَا وَ كَانَ يَقُولُ لَنَا تَشْرَطُوا- فَوَ اللَّهُ مَا اشْتَرِاطُكُمْ لِدَهَبٍ وَ لَا فِضَّةٍ وَ مَا اشْتَرِاطُكُمْ 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 لِمِمَّنْزِلَتِهِمْ غَيْرَ أَنَّكُمْ 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}'.²⁰¹

²⁰⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 15

²⁰¹ 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- كاش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودِ الْعَبَّاشِيِّ وَ أَبُو عَمْرٍو ابْنُ عَبْدِ الْعَزِيزِ قَالََا 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’.²⁰²

18- كاش، رجال الكشي رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ يَحْيَى الْخَضْرَمِيِّ يَوْمَ الْجَمَلِ أَبُشَيْرُ ابْنِ يَحْيَى فَإِنَّكَ وَ أَبُوكَ 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 ذَكَرَ 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’.²⁰³

بيان الخميس الجيش سمي به لأنه مقسوم بخمسة أقسام المقدمة و الساقة 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.

²⁰² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 17

²⁰³ 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 الْكَابُلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيُّ بْنُ 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''²⁰⁴

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: أَتَيْتُنَا 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 هِجْرَتَيْنِ وَ إِنَّي سَأُخْرَجُ مِنْ هِجْرَتِي فَهَاجَرْتُ هِجْرَةً مَعَ رَسُولِ اللَّهِ ص وَ هِجْرَةً 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 إِنَّي سَأُعْمَى فَعَمِيتُ وَ إِنَّي 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 النَّكَاثِينَ وَ هُمْ أَصْحَابُ الْجَمَلِ وَ مِنَ الْقَاسِطِينَ وَ هُمْ أَصْحَابُ الشَّامِ وَ مِنَ الْخَوَارِجِ وَ هُمْ أَهْلُ النَّهْرَوَانَ وَ مِنَ الْقَدَرِيَّةِ 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 أَخِيَا عَلَى مَا حَيَّ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع- وَ أُمُوتُ عَلَى مَا مَاتَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

²⁰⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 19

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

قَالَ ثُمَّ مَاتَ فَعُتِلَ وَكُفِنَ ثُمَّ صُلِّيَ عَلَيَّ سَرِيرِهِ قَالَ فَجَاءَ طَائِرَانِ أَبْيَضَانِ فَدَخَلَا فِي كَفَنِي فَرَأَى النَّاسُ أَنَّمَا هُوَ فِيهِ 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''.²⁰⁵

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 لِحَقِّ بِمَكَّةَ وَ تَرَكَ عَلِيًّا وَ كَانَ مَبْلُغُهُ 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 يُؤْمَنُ مَنْ كَانَ دُونَهُ اللَّهُمَّ إِنِّي قَدْ مَلَأْتُهُمْ فَأَرْحَنِي مِنْهُمْ وَ اقْبِضْنِي إِلَيْكَ عَجْرًا 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''.²⁰⁶

قَالَ الْكَشِيُّ شَيْخٌ مِنَ الْيَمَامَةِ 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 فَلِإِنِّي قَدْ كُنْتُ أَشْرَكَكَ فِي أَمَانَتِي وَ لَمْ يَكُنْ أَحَدٌ مِنْ أَهْلِ بَيْتِي فِي نَفْسِي أَوْثَقَ مِنْكَ لِمَوَاسَاتِي وَ مُوَازَرَتِي 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}.

²⁰⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 20

²⁰⁶ 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 فَشَتْ فَلَبَّتْ لِابْنِ عَمِّكَ ظَهْرَ الْمِجَنِّ- 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 تَكُنْ تُرِيدُ اللَّهَ بِجِهَادِكَ وَ كَأَنَّكَ لَمْ تَكُنْ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ وَ كَأَنَّكَ إِذَا كُنْتَ تَكِيدُ أُمَّةَ مُحَمَّدٍ ص عَلَى دُنْيَاهُمْ وَ تَنْوِي غَرْمَهُمْ فَلَمَّا أَمَكَّنْتَكَ الْبَيْدَةَ فِي خِيَانَةِ أُمَّةِ مُحَمَّدٍ ص أَسْرَعْتَ الْوَيْبَةَ وَ عَجَلْتَ الْعُدُوَّةَ فَاحْتَطَطْتَ مَا قَدَرْتَ عَلَيْهِ الْخِطَافَ الدَّيْبِ الْأَرْلِ دَامِيَةَ الْمِعْزَى الْكَسِيرَةَ-

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 تَأْمُرُنَّ 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 آخِذَ الْحَقِّ وَ أَرْبِحَ الْجُورَ 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 أَنَا بَعْدُ فَقَدْ أَتَانِي كِتَابُكَ تُعْظِمُ عَلَيَّ إِصَابَةَ الْمَالِ الَّذِي أَخَذْتَهُ مِنْ بَيْتِ مَالِ الْبَصْرَةِ وَ لَعْمَرِي إِنَّ لِي فِي بَيْتِ مَالِ اللَّهِ أَكْثَرَ مِمَّا 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 الْإِنْتِمِ وَجُلُّ لَكَ مَا حَرَّمَ اللَّهُ عَلَيْكَ عَمَرَكَ اللَّهُ إِنَّكَ لَأَنْتَ الْعَبْدُ الْمُهْتَدِي إِذَنْ

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 وَضَرَبْتَ بِهَا عَطَنًا تَشْتَرِي مَوْلِدَاتِ مَكَّةَ وَ الطَّائِفِ تَحْتَاظُهُنَّ عَلَى عَيْبَتِكَ وَ تُعْطِي فِيهِنَّ مَالَ عَيْرِكَ وَ إِنِّي لَأُفْسِمُ بِاللَّهِ رَبِّي وَ رَبِّكَ رَبِّ الْعِرَّةِ مَا يَسْتُرُنِي أَنَّ مَا أَخَذْتُ مِنْ أَمْوَالِهِمْ لِي حَلَالٌ أَدْعُهُ لِعَقِي 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 بِاعْتِبَاتِكَ تَأْكُلُهُ رُوَيْدًا رُوَيْدًا فَكَأَنَّ قَدْ بَلَغْتَ الْمَدَى- وَ عَرِضْتُ عَلَى رَبِّكَ الْمَحَلَّ الَّذِي يَتَمَعَّى الرَّجْعَةُ الْمُضْتَبِعُ لِلتَّوْبَةِ لِذَلِكَ- وَ مَا ذَلِكَ وَ لَاتِ حِينَ مَنَاصٍ وَ السَّلَامُ

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 أَلْقَى اللَّهُ بِجَمِيعِ مَا فِي الْأَرْضِ مِنْ ذَهَبِهَا وَ عَفْيَانِهَا أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَى اللَّهَ 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)'.²⁰⁷

22- بل، الفضائل لابن شاذان فض، كتاب الروضة روي عن رسول الله ص أنه كان يقول تفوح زوايح الجنة من قبل قرين و شوقاه إليك يا أويس القريني- ألا و من لغيه فليقرئه مي 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

²⁰⁷ 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 عَلِيَّ بْنِ أَبِي طَالِبٍ ع فِي صِيقَيْنَ.

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 Siffeen".²⁰⁸

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-Akha'ynas', 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 النَّبُوءَةِ

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 قَدَرٌ عَيْنَيْهِ فَأَبَى رَسُولُ اللَّهِ قَالَ فَعِنْدَ ذَلِكَ قَالَ سَدِّتْ أَبْوَابَنَا وَ تَرَكْتَ بَابَ عَلِيٍّ - فَقَالَ مَا سَدِّتُمْ 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 I^{saww}

²⁰⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 22

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 فَآخَاهُ 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’.

وَ يَوْمَ حَيْبَرَ جِئَ أَبُو بَكْرٍ وَ عُمرُ فَعَضِبَ رَسُولُ اللَّهِ ص وَ قَالَ مَا بَأْسَ 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 فِجَاءَهُ أَرْمَدَ الْعَيْنَ فَوَضَعَ كَرِيحَهُ فِي حَجْرِهِ وَ تَقَلَّ فِي عَيْنَيْهِ وَ عَقَدَ لَهُ رَابِعَةً وَ دَعَا لَهُ فَمَا انْتَقَى حَتَّى فَتَحَ حَيْبَرَ وَ أَنَاهُ بِصَفِيَّةَ بِنْتِ حُمَيِّ بْنِ 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 حُمَيٍّ 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 الْحُرِّ 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!’²⁰⁹

24- ضه، روضة الواعظين قال النبي ص ذات يوم لأصحابه أبتشروا برجلٍ من أمتي يقال له أونس القرني فإنه يشفع بئجل ربيعة و مضر ثم قال لعمر يا عمر إن أدركته فأقرئه مني السلام

(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)

²⁰⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 23

with 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 أَرْبَهُمْ 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 أَخْبَرَنِي أَنَّكَ تَشْفَعُ بِي لِرَبِيعَةَ 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 أَمَا عَلِمْتَ 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}’.²¹⁰

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 فأرزي بزيه فرماه يباهه مهاوناً به فمضى و لم يلتفت فقييل له و تلك تعرف لمن رميت فقال لا فقييل 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 يُقْبَلُهُمَا 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’.²¹¹

26- نبيه، تنبيه الخاطر الأحنف شكوت إلى عبي صصصة وجعاً في بطني فنهرني ثم قال يا ابن أخي إذا نزل بك شيء فلا تشكك إلى أحد فإن الناس رجالان صديقك تسوؤه وعدو تسره والذي بك لا تشكك إلى مخلوق مثلك لا يقدر 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 سنةً 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’.²¹² (This is not a Hadith)

27- كا، الكافي مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ الْعَبَّاسِ عَنْ أَبِي جَعْفَرٍ النَّبِيِّ ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع نَبِيْنَا أَبِي جَالِسٍ ع وَ عِنْدَهُ نَفَرٌ إِذَا اسْتَضْحَكَ حَتَّى اعْرُورَقَتْ عَيْنَاهُ دُمُوعاً ثُمَّ قَالَ هَلْ تَدْرُونَ مَا أَضْحَكَنِي قَالَ فَقَالُوا لَا قَالَ زَعَمَ ابْنُ عَبَّاسٍ أَنَّهُ مِنَ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا

(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

²¹¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 25

²¹² 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 يَقُولُ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ 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 وَ آتَى رَجُلًا آخَرَ فَأَطَارَ كَفَّهُ فَأُتِيَ بِهِ إِلَيْكَ وَ أَنْتَ قَاضٍ كَيْفَ أَنْتَ صَانِعٌ بِهِ قَالَ أَقُولُ لِهَذَا الْقَاطِعِ أَعْطِهِ دِيَةَ كَفِّهِ وَ أَقُولُ لِهَذَا الْمَمْطُوعِ صَالِحُهُ عَلَى مَا شِئْتَ وَ أُبْعَثُ 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 اِطْمَاعُ 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 حُكِمَ اللَّهُ لَيْلَةَ نَزُولِ فِيهَا أَمْرُهُ إِنْ جَحَدْتَهَا بَعْدَ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص فَأَدْخَلَكَ اللَّهُ النَّارَ كَمَا أَعْمَى بَصْرَكَ يَوْمَ جَحَدْتَهَا 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 إِنْ عَمِيَ بَصْرِي إِلَّا مِنْ صَفْقَةِ جَنَاحِ الْمَلِكِ قَالَ فَاسْتَضْحَكْتُ ثُمَّ تَرَكْتَهُ 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 صُلَيْبِ أَيْمَّةٍ مُخَدَّنُونَ

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 عَيْنًا وَ لَكِنْ وَصَى قَلْبُهُ وَ وَقَرَّ فِي سَمْعِهِ ثُمَّ صَفَّقَكَ 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 أَهْلَكْتَ.

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'²¹³.

28- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَبَّرَ رَسُولُ اللَّهِ ص عَلَى حَمَزَةَ سَبْعِينَ تَكْبِيرَةً وَ كَبَّرَ عَلِيُّ ع عِنْدَكُمْ عَلَى سَهْلِ بْنِ حُنَيْفٍ 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 فَيَكْبُرُ عَلَيْهِ حَمْسًا حَتَّى انْتَهَى إِلَى قَبْرِ حَمْسٍ 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

²¹³ 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)”.²¹⁴

29- كَأ، الكافي عليُّ بنُ مُحَمَّدٍ عَن صَالِحِ بْنِ أَبِي حَمَّادٍ رَفَعَهُ قَالَ: جَاءَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الْأَشْعَثِ بْنِ قَيْسٍ - يُعَزِّبُهُ بِأَخٍ لَهُ يُقَالُ لَهُ عَبْدُ الرَّحْمَنِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ إِنَّ جَزَعْتَ فَحَقَّ الرَّحِمَ أَتَيْتَ وَ إِنَّ صَبَرْتَ فَحَقَّقَ اللَّهُ أَدَيْتَ عَلَى أَنَّكَ إِذَا صَبَرْتَ جَرَى عَلَيْكَ الْقَضَاءُ وَ أَنْتَ مُدْمُوخٌ - وَ إِنَّ جَزَعْتَ جَرَى عَلَيْكَ الْقَضَاءُ وَ أَنْتَ مُدْمُوخٌ

(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’.

فَقَالَ لَهُ الْأَشْعَثُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أ تَدْرِي مَا تَأْوِيلُهَا فَقَالَ لَهُ الْأَشْعَثُ أَنْتَ غَايَةُ الْعِلْمِ وَ مُنْتَهَاهُ فَقَالَ أَمَا قَوْلُكَ إِنَّا لِلَّهِ فَإِقْرَارٌ مِنْكَ بِالْمُلْكِ وَ أَمَا قَوْلُكَ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَإِقْرَارٌ مِنْكَ بِالْمَلَاكِ.

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)”.²¹⁵

30- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَن أَحْمَدَ بْنِ مُحَمَّدٍ عَن عَلِيِّ بْنِ حَدِيدٍ عَن مُرَازِمِ بْنِ حَكِيمٍ عَمَّنْ رَفَعَهُ إِلَيْهِ قَالَ: إِنَّ حَارِثَ الْأَعْوَرِ أَتَى أَمِيرَ الْمُؤْمِنِينَ ع - فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَجِبْ أَنْ تُكْرِمَنِي بِأَنْ تَأْكُلَ عِنْدِي فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى أَنْ لَا تَتَكَلَّفَ لِي شَيْئاً وَ دَخَلَ

(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.

فَأَتَاهُ الْحَارِثُ بِكِسْرَةٍ فَجَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع يَأْكُلُ فَقَالَ لَهُ الْحَارِثُ إِنَّ مَعِيَ دِرْهَمَ وَ أَظْهَرَهَا وَ إِذَا هِيَ فِي كُمِّهِ فَإِنْ أَدْنَيْتَ لِي اشْتَرَيْتَ لَكَ - فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع هَذِهِ مِمَّا فِي بَيْتِكَ.

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 sleeve,

²¹⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 28

²¹⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 29

‘So, if you^{asws} were to allow me, I will buy (some food) for you^{asws}’. Amir Al-Momineen^{asws} said to him: ‘This is from what is in your house’.²¹⁶

31- كا، الكافي أحمد بن محمد العاصمي عن محمد بن أحمد التهدي عن محمد بن علي عن شريف بن سابق عن الفضل بن أبي قرة عن أبي عبد الله ع قال: أتت الموالى أمير المؤمنين ع فقالوا نشكو إليك هؤلاء العرب أن رسول الله ص كان يعطينا معهم العطايا 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 أبتنا ذلك يا أبا الحسن أبتنا 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 الْمَوَالِي إِنَّ هَؤُلَاءِ قَدْ صَبَرُواكُمْ بِمَنْزِلَةِ الْيَهُودِ وَ النَّصَارَى يَتَزَوَّجُونَ إِلَيْكُمْ وَ لَا يَزَوِّجُونَكُمْ وَ لَا يُعْطُونَكُمْ مِثْلَ مَا يَأْخُذُونَ فَاتَّجِرُوا بَارَكَ اللَّهُ لَكُمْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الرِّزْقُ عَشْرَةُ أَجْزَاءٍ تِسْعَةٌ أَجْزَاءٌ فِي التِّجَارَةِ وَ وَاحِدٌ فِي غَيْرِهَا.

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’.²¹⁷

32- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن محمد بن عمار عن أبي عبد الله ع قال: أتى قوم أمير المؤمنين ع فقالوا السلام عليك يا ربنا فاستنأهم فلم يتوبوا فحفرهم 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. When they did not repent, he^{asws} had them thrown into the pit and ignited in the other pit (which was on the side), until they died (of smoke)’.²¹⁸

²¹⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 30

²¹⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 31

²¹⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 32

33- ختص، الإختصاص أحمد و عبد الله ابنا محمد بن عيسى و ابن أبي الخطاب جميعاً عن ابن محبوب عن الثمالي عن سويد بن عفلة قال: كنت أنا عند أمير المؤمنين ع إذ أتاه رجل فقال يا أمير المؤمنين جئتك من وادي القرى و قد مات خالد بن عرفة فقال أمير المؤمنين ع لم يمّت - فأعاد عليه الرجل فقال له لم يمّت و أعرض بوجهه عنه

(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.

فأعاد عليه الثالثة فقال سبحانه الله أخبرك أنه قد مات و تقول لم يمّت فقال علي ع و الذي نفسي بيده لا يموت حتى يفود جيش ضالالة يحمل رايته حبيب بن جمار

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'.

قال فسمع حبيب فأتى أمير المؤمنين ع فقال له أنشدك الله في فإني لك شيعة و قد ذكرتني بأمر لا و الله لا أعرفه من نفسي

He (the narrator) said, 'Habeeb (Bin Jamar) 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'.

فقال له علي ع و من أنت قال أنا حبيب بن جمار فقال له علي ع إن كنت حبيب بن جمار فلا يحملها غيرك أو فلتحملتها قول عنه حبيب - و أقبل أمير المؤمنين ع يقول إن كنت حبيباً لتحملتها

Ali^{asws} said to him: 'And who are you?' He said, 'I am Habeeb Bin Jamar'. Ali^{asws} said to him: 'If you were Habeeb Bin Jamar, 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!'

قال أبو حمزة فو الله ما مات خالد بن عرفة حتى بعث عمر بن سعد إلى الحسين ع و جعل خالد بن عرفة على مقدمته و حبيب بن جمار صاحب رايته.

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 Jamar was bearer of his flag'²¹⁹.

²¹⁹ 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 نَجْمِ الْبَلَاغَةِ رَوَى أَنَسُ بْنُ عِيَّاضِ الْمَدِينِيُّ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَ أَنَّ عَلِيًّا ع كَانَ يَوْمًا يُؤْمِ النَّاسَ وَ هُوَ يَجْهَرُ بِالْقِرَاءَةِ فَجَهَرَ ابْنُ الْكَوَّاءِ مِنْ خَلْفِهِ وَ لَقَدْ أُوجِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَعْنُ أَشْرَكَتِ لِيَحْبِطَنَّ 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 الْكَوَّاءِ مِنْ خَلْفِهِ بِمَا سَكَتَ عَلِيٌّ عَ فَلَمَّا أَتَاهَا ابْنُ الْكَوَّاءِ عَادَ عَلِيٌّ عَ لِيَتِمَّ قِرَاءَتَهُ فَلَمَّا شَرَعَ عَلِيٌّ عَ فِي الْقِرَاءَةِ عَادَ ابْنُ الْكَوَّاءِ الْجَهْرَ بِتِلْكَ فَسَكَتَ عَلِيٌّ 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 يَزَلْ كَذَلِكَ يَسْكُتُ هَذَا وَ يَقْرَأُ ذَلِكَ مِرَارًا حَتَّى قَرَأَ عَلِيٌّ عَ - فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَحْفِظُكَ الَّذِينَ لَا يُوقِنُونَ - فَسَكَتَ ابْنُ الْكَوَّاءِ وَ عَادَ عَلِيٌّ 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''²²⁰.

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 محمدًا 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).

وكان 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 he believe in a merit being for anyone apart from him^{asws}, until he^{asws} said: 'Muhammad is my^{asws}

²²⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 33 b

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'.²²¹

34- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي ذِكْرِ خَبَّابِ بْنِ الْأَرْتِ يَرْحَمُ اللَّهُ خَبَّابًا 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 فِينْدًا لَا يَرْتَقِيهِ الْحَافِرُ وَ لَا يَرْتَقِي 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'.²²²

أَقُولُ قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ الَّذِي رَوَيْتُهُ عَنِ الشُّبُوحِ وَ رَأَيْتُهُ يَخْطُ عَبْدَ اللَّهِ بْنِ أَحْمَدَ بْنِ الْخَشَّابِ أَنَّ الرَّبِيعَ بْنَ زِيَادِ الْحَارِثِيِّ أَصَابَتْهُ نُسَابَةٌ فِي جَبِينِهِ فَكَانَتْ تَنْتَفِضُ عَيْنَيْهِ فِي كُلِّ عَامٍ فَأَتَاهُ عَلِيُّ ع عَائِدًا فَقَالَ كَيْفَ تَجِدُكَ أَبَا عَبْدِ الرَّحْمَنِ قَالَ أَجِدُنِي يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ كَانَ لَا يَذْهَبُ مَا بِي إِلَّا بِذَهَابِ 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 فِيمَا بَصَرَكَ عِنْدَكَ قَالَ لَوْ كَانَتْ لِي الدُّنْيَا لَفَدَيْتُهُ 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 جَزَمَ 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 زِيَادِ أَحْيَى قَالَ مَا لَهُ قَالَ لَيْسَ الْعَبَاءُ وَ تَرَكَ الْمَلَاءُ وَ عَمَّ أَهْلُهُ وَ حَزَنَ وُلْدُهُ

²²¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 33 c

²²² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 34 a

Al-Rabie said, 'O Amir Al-Momineen^{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 عِذُّوْا لِي عَاصِمًا فَلَمَّا أَتَاهُ عَبَسَ فِي وَجْهِهِ وَ قَالَ وَجُحًا يَا عَاصِمُ أ تَرَى اللَّهَ أَبَاحَ لَكَ اللَّذَاتِ وَ هُوَ يَكْرَهُ مَا أَخَذْتَ مِنْهَا لِأَنْتَ 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 وَ الْمَرْجَانُ- وَ قَالَ وَ مِنْ كُلِّ ثَأْكُلُونَ لَحْمًا طَرِيًّا وَ تَسْتَخْرِجُونَ حَلِيَّةً 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 وَ اللَّهُ ابْتَدَأَ نِعَمَ اللَّهِ بِالْفِعَالِ أَحَبُّ إِلَيْهِ مِنْ ابْتِدَائِهَا بِالْمَقَالِ وَ قَدْ سَمِعْتُمْ اللَّهَ يَقُولُ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ- وَ قَوْلُهُ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ 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 خَاطَبَ الْمُؤْمِنِينَ بِمَا خَاطَبَ بِهِ الْمُرْسَلِينَ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ- وَ قَالَ 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 لِيَغْضِ نِسَائِهِ مَا لِي أَرَاكِ 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 فَلِمَ اقْتَصَرْتَ يَا أَمِيرَ الْمُؤْمِنِينَ عَلَى بُنْسِ الْحَثِيثِ وَ أَكْلِ الْجَشِيبِ- قَالَ إِنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَى أُمَّةِ الْعَدْلِ أَنْ يَقْدِرُوا لِأَنْفُسِهِمْ بِالْقَوَامِ كَيْلًا يَنْتَبِعَ بِالْفَقِيرِ فَقْرُهُ

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’’.²²³

35- نَحَجُ، نَحَجُ الْبَلَاغَةَ مِنْ كِتَابٍ لَهُ إِلَى أَمِيرَيْنِ مِنْ أَمْرَاءِ جَيْشِهِ وَ قَدْ أَمَرْتُمْ عَلَيْكُمَا وَ عَلَى مَنْ فِي حَيْزِكُمَا مَالِكَ بْنِ الْحَارِثِ الْأَشْثَرِ فَاسْمِعَا لَهُ وَ أَطِيعَا وَ اجْعَلَاهُ دِرْعاً وَ حِجْتاً فَإِنَّهُ يَمُنُّ لَا يَخَافُ وَ هُنْهُ وَ لَا سَقَطْتُهُ وَ لَا بَطُوهُ عَمَّا الْإِسْرَاعِ إِلَيْهِ أَحْزَمٌ وَ لَا إِسْرَاعُهُ إِلَى مَا الْبَطُوهُ عَنْهُ أَمْتَلٌ.

(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’’.²²⁴

وَ قَدْ رُوِيَ أَنَّهُ قَالَ: لَمَّا وَتَى 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 وُلْدِ 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 رَأَيْتُ بَنِيهِ فِي أَيَّامِ عُمَرَ وَ عُثْمَانَ يَجِدُونَ فِي أَنْفُسِهِمْ إِنْ وُلِّيَ غَيْرُهُمْ 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 in

²²³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 34 b

²²⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 35 a

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

وَقَدْ رَوَى الْمُحَدِّثُونَ حَدِيثاً يَدُلُّ عَلَى فَضِيلَةِ عَظِيمَةِ لِأَشْتَرٍ وَ هِيَ شَهَادَةٌ قَاطِعَةٌ مِنَ النَّبِيِّ ص بَأَنَّهُ مُؤْتَمَرٌ.

And it has been reported by the narrators of Ahadeeth, pointing upon the great merit of Al-Ashtar, and it is the conclusive testimony from the Prophet^{saww} that he is trustworthy".²²⁵

رَوَى هَذَا الْحَدِيثَ أَبُو عُمَرَ بْنُ عَبْدِ الْبَرِّ فِي كِتَابِ الْإِسْتِيَابِ فِي حَرْفِ الْجِيمِ فِي بَابِ جُنْدَبٍ قَالَ أَبُو عُمَرَ لَمَّا حَضَرَتْ أَبَا ذَرٍّ الْوَفَاةَ وَ هُوَ بِالرَّبَذَةِ -
بَكَتْ رَوْحَتُهُ أُمُّ ذَرٍّ قَالَتْ فَقَالَ لِي مَا يُبْكِيكَ فَقَالَتْ مَا لِي لَا أَبْكِي وَ أَنْتَ تَمُوتُ بِقَلَاةٍ مِنَ الْأَرْضِ وَ لَيْسَ عِنْدِي ثَوْبٌ يَسْعُكَ كَفَنًا وَ لَا بُدَّ لِي مِنَ
الْفَيَاقِ بِجَهَارِكَ

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 أَبِشْرِي وَ لَا تَبْكِي فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا يَمُوتُ بَيْنَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ وَلَدَانِ أَوْ ثَلَاثٍ فَيَصِيرَانِ 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 أَيْضاً رَسُولَ اللَّهِ ص يَقُولُ لَنْفَرٍ أَنَا فِيهِمْ لَيَمُوتَنَّ أَحَدُكُمْ بِقَلَاةٍ مِنَ الْأَرْضِ يَشْهَدُهُ عِصَابَةٌ 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 كَذَّبْتُ فَانْظُرِي 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 فَعُلْتُ أَنِّي 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!'

²²⁵ 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 تَحُبُّ بِهم زَوَاحِلُهُمْ 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 فَفَدَوْهُ بِأَبَائِهِمْ وَأُمَّهَاتِهِمْ وَأَسْرَعُوا 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^{saww}?'. 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 النَّفَرِ أَحَدٌ إِلَّا وَ قَدْ هَلَكَ فِي قَرْيَةٍ وَ جَمَاعَةٍ

He^{ra} said, 'Receive glad tidings, for I heard Rasool-Allah^{saww} 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 كَفَنًا لِي أَوْ لِامْرَأَتِي لَمْ أَكْفَنْ إِلَّا فِي تَوْبٍ لِي أَوْ لَهَا وَ إِنِّي أَنْشَدُكُمْ اللَّهُ أَنْ لَا يَكْفِنَنِي رَجُلٌ مِنْكُمْ كَانَ أَمِيرًا أَوْ عَرِيفًا أَوْ بَرِيدًا أَوْ نَقِيبًا

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 النَّفَرِ 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 عَزَلِ 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 تُكْفِنَنِي فَمَاتَ فَكَفَنَهُ الْأَنْصَارِيُّ وَ غَسَلَهُ فِي النَّفَرِ الَّذِينَ حَضَرُوهُ وَ قَامُوا عَلَيْهِ وَ دَفَنُوهُ فِي نَفَرٍ كُفُّهُمْ بِمَانَ.

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'.²²⁶

36- قَب، المناقب لابن شهر آشوب كُتِبَ عَلَيْهِ عُبَيْدُ اللَّهِ بْنِ أَبِي رَافِعٍ وَ سَعِيدُ بْنُ نَمِرَانَ الْهَمْدَانِيُّ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَ كَانَ بَوَائِبُهُ سَلْمَانَ وَ مُؤَدِّئُهُ جُوَيْرِيَةَ بْنَ مُسْنَهْرِ الْعَبْدِيِّ- وَ ابْنُ النَّبَاحِ 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 نَيْرَزٍ مِنْ أَبْنَاءِ 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 سَبِيٍّ فَرَارَةً فَوَهَبَهُ النَّبِيُّ ص لِقَاطِمَةَ 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 قَتِيرٌ وَ مِئَةٌ قَتَلَهُمَا الْحَجَّاجُ وَ سَعْدٌ وَ نَصْرٌ قَتِلَا مَعَ الْمُسَيْنِ ع وَ أَحْمَرٌ قَتِلَ فِي صِفِّينَ وَ مِنْهُمْ عَزْوَانُ وَ ثُبَيْتٌ 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".²²⁷

37- ختص، الإختصاص ابن قولويه عن العباسي عن أبيه عن علي بن الحسين عن مروق عن عبيد عن إبراهيم بن أبي البلاد عن رجل عن الأصمغ قال: قلت له كيف سميتهم شرطة الحميس يا أصمغ- فقال إنا ضمنا له الدبح و ضمنا لنا الفتح.

(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'.²²⁸

²²⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 35 c

²²⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 36

²²⁸ 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 أُسُودَيْنِ 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}'.²²⁹

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 يُلْبَسُهُ 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 بَصَرُهُ 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}'.²³⁰

40- نَحَج، نَحَجِ الْبَلَاغَةَ وَ مِنْ كِتَابِ لَهُ إِلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ أَمَا 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

²²⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 124 H 38

²³⁰ 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 الرَّيْثَانَ عَلَى ابْنِ عَمِّكَ قَدْ كَلَبَ وَ الْعَدُوُّ قَدْ حَرَبَ وَ أَمَانَةُ النَّاسِ قَدْ خَرِبَتْ وَ هَذِهِ الْأُمَّةُ قَدْ فَتَنَتْكَ وَ شَعَرْتَ قَلْبَتَ لِابْنِ عَمِّكَ ظَهَرَ الْمِجْرَنَ
فَفَارَقْتَهُ مَعَ الْمُفَارِقِينَ وَ خَذَلْتَهُ مَعَ الْخَائِذِينَ وَ حُنْتَهُ مَعَ الْحَائِنِينَ

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 غُرَّتَهُمْ عَنْ فَيْتِهِمْ فَلَمَّا أَفَكْتَنَكَ الشَّدَّةُ فِي خِيَانَةِ الْأُمَّةِ أَسْرَعْتَ الْكُرَّةَ وَ عَاجَلْتَ الْوَيْبَةَ وَ اخْتَطَفْتَ مَا قَدَرْتَ عَلَيْهِ مِنْ أَمْوَالِهِمُ الْمُصُونَةَ
لِأَرْوَامِهِمْ وَ أَيْتَامِهِمُ اخْتَطَفْتَ الدَّرْبِ الْأَزَلِ دَامِيَةَ الْمُعْزَى 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.

فَحَمَلْتَهُ إِلَى الْحِجَازِ رَجِيبَ الصَّدْرِ بِحَمَلِهِ غَيْرَ مُتَأَمِّمٍ مِنْ أَخْذِهِ كَأَنَّكَ لَا أَبَا لِعَيْتِكَ حَدَرْتَ عَلَى أَهْلِكَ تُرَائِكَ مِنْ أَبِيكَ وَ أُمَّكَ فَسُبْحَانَ اللَّهِ أَمَا مَا تُؤْمِنُ
بِالْمَعَادِ أَوْ مَا تَخَافُ بِقَاشِ 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 لِأَعْدِرَنَ 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!

وَ اللَّهُ لَوْ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ عَ فَعَلَا مِثْلَ الَّذِي فَعَلْتَ مَا كَانَتْ هُمَا عِنْدِي هَوَادَّةً وَ لَا ظَفِرًا مِثِّي بِإِزَادَةِ حَتَّى آخِذَ الْحَقُّ 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.

وَ أَقْسِمُ بِاللَّهِ رَبِّ الْعَالَمِينَ مَا يَسُرُّنِي أَنَّ مَا أَخَذْتُهُ مِنْ أَمْوَالِهِمْ خَلَالًا لِي أُنْزِكُهُ مِيرَاثًا لِمَنْ بَعْدِي فَصَحَّ رُؤْيَا

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 عَرَضْتَ عَلَيْكَ أَعْمَالِكَ بِالْمَخَلِّ 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 greeting”²³¹

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 تُزَيَّنَ لَكَ نَفْسُكَ أَنَّ لَكَ فِي بَيْتِ مَالِ الْمُسْلِمِينَ مِنَ الْحَقِّ أَكْثَرُ بِمَا لِرَجُلٍ مِنَ الْمُسْلِمِينَ فَقَدْ أَفْلَحْتَ لَقَدْ كَانَ تَمَيُّكَ الْبَاطِلَ وَ ادِّعَاؤُكَ مَا لَا يَكُونُ يُنْجِيكَ عَنِ الْمَأْتَمِّ وَ يُجِلُّ لَكَ الْمُحَرَّمَ 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

²³¹ 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 مُوَلَّدَاتِ مَكَّةَ وَ الْمَدِينَةَ وَ الطَّائِفِ تَحْتَاوَهُنَّ عَلَى عَيْنِكَ وَ تُعْطِي فِيهِنَّ مَالَ غَيْرِكَ فَارْجِعْ هَذَاكَ اللَّهُ إِلَى رُشْدِكَ وَ تُبِّ إِلَى اللَّهِ رَبِّكَ وَ الْخُرُوجِ 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 تَتْرُكُنِي مَا جَمَعْتَ وَ تَغِيْبُ فِي صَدْعٍ مِنَ الْأَرْضِ غَيْرِ مُوسَدٍ وَ لَا مُمَهَّدٍ فَارْقَتِ الْأَحْبَابَ وَ سَكَنْتِ الرُّبَابَ وَ وَاجَهْتَ الْحِسَابَ غَنِيًّا عَمَّا خَلَقْتَ فَقِيْرًا 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 لِحَبِيْبِهَا 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’’.²³²

²³² 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، الأمايلي للصدوق ابن المتوكل عن أبيه عن الريان 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 يتجلى في مشيه فقال ع كبير سنك يا رجل قال في طاعتك يا أمير المؤمنين- فقال ع إنك لتتجلد 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}'²³³

2- لي، الأمايلي للصدوق ابن موسى عن الأسيدي عن الفزاري عن عباد 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 Yaquob, from Mansour Bin Abu Nuweyra, from Abu Bakr Bin Ayyash, from Qaran Abu Suleyman Al Zaby who said,

'Alj^{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 لذل 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 Kufr!' Amir Al-Momineen^{asws} said: 'And you know that?' He said, 'Yes'. He^{asws} said: 'Let him go!'²³⁴

(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، الأمايلي 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.

²³³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 125 H 1

²³⁴ 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’.²³⁵

4- ما، الأماي للشيخ الطوسي جماعة عن ابن المفضل عن أحمد بن محمد بن عيسى بن العواد عن محمد بن عبد الجبار السدوسي عن علي بن الحسين بن عوف بن أبي حرب بن أبي الأسود الدؤلي قال حدثني أبي عن أبيه عن أبي حرب بن أبي الأسود أن رجلاً سأل أمير المؤمنين علي بن أبي طالب ع عن سؤال فبادر فدخل منزله ثم خرج فقال أين السائل فقال الرجل ها أنا يا أمير المؤمنين قال ما مسألتك قال كنت وكنت فأجابته عن سؤاله

(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 الْمُؤْمِنِينَ كُنَّا عَهْدَنَاكَ إِذَا سُئِلْتَ عَنِ الْمَسْأَلَةِ كُنْتَ فِيهَا كَالسِّكَّةِ الْمُحْمَاةِ جَوَاباً فَمَا بَأْكَ أَنْ تُبْطِئَ الْيَوْمَ عَنْ جَوَابِ هَذَا الرَّجُلِ حَتَّى دَخَلْتَ الْحُجْرَةَ ثُمَّ خَرَجْتَ فَأَجَبْتَهُ فَقَالَ كُنْتُ حَاقِناً وَ لَا رَأْيَ لِثَلَاثَةٍ لَا رَأْيَ لِحَاقِنٍ 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 أَنْشَأَ يَقُولُ

إِذَا الْمَشْكِلَاتُ تَصَدَّتْ لِي
وَ إِنْ بَرَقَتْ فِي تَخِيلِ الصَّوَابِ
تَتَبَعْتُهُ بِعُيُونِ الْأُمُورِ
كَشَفْتُ حَقَائِقَهَا بِالنَّظَرِ
عَمِيَاءَ لَا يَحْتَلِيهَا الْبَصَرُ
وَضَعْتُ عَلَيْهَا صَحِيحَ النَّظَرِ لِسَانًا كَشَفْتُ بِهِ الْأَرْحِي

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 الْبِتَارِ الدَّكَرِ
أَرَى عَلَيْهَا يَوَاهِي الدَّرَرِ
أَسْأَلُ هَذَا وَ ذَا مَا الْحَبْرِ
وَ قَلْباً إِذَا اسْتَنْطَفْتُهُ الْهُمُومُ
وَ لَسْتُ بِإِمَاعَةٍ فِي الرِّجَالِ
وَ لَكِنِّي مُدْرَبُ الْأَصْغَرِينَ

أَبِينُ مَعَ مَا مَضَىٰ مَا عَبَّرَ

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".²³⁶

5- يج، الحرائج و الحرائج روي أن أعرابياً أتى أمير المؤمنين ع وَهُوَ فِي الْمَسْجِدِ فَقَالَ مَظْلُومٌ قَالَ اذُنٌ مِنِّي فَدَنَا حَتَّى وَصَعَ بِدَيْهِ عَلَى رُكْبَتَيْهِ قَالَ مَا ظَلَمْتُكَ فَشَكَا ظَلَامَتَهُ

(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.

فَقَالَ يَا أَعْرَابِي أَنَا أَكْثَمُ ظُلَامَةً مِنْكَ ظَلَمَنِي الْمَدْرُ وَالْوَبْرُ وَ لَمْ يَبْقَ بَيْتٌ مِنَ الْعَرَبِ إِلَّا وَ قَدْ دَخَلَتْ مَظْلِمَتِي عَلَيْهِمْ وَ مَا زِلْتُ مَظْلُوماً حَتَّى قَعَدْتُ مَفْعَدِي هَذَا إِنْ كَانَ عَقِيلٌ بِنُ أَبِي طَالِبٍ يَوْمَهُ لِيَوْمَهُ فَمَا يَدْعُهُمْ يَدْعُونَهُ حَتَّى يَأْتُونِي فَأَدْرُ وَ مَا بَعِثَنِي رَمَدٌ

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}'.

ثُمَّ كَتَبَ لَهُ بِظُلَامَتِهِ وَ رَحَلَ فَهَاجَ النَّاسُ وَ قَالُوا قَدْ طَعَنَ عَلَى الرَّجُلَيْنِ فَدَخَلَ عَلَيْهِ الْحَسَنُ ع فَقَالَ قَدْ عَلِمْتَ مَا شَرِبَ قُلُوبُ النَّاسِ مِنْ حُبِّ هَذَيْنِ

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'.

فَخَرَجَ فَقَالَ الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ فَقَالَ أَيُّهَا النَّاسُ إِنَّ الْحَرْبَ حُدُوعَةٌ فَإِذَا سَمِعْتُمُونِي أَقُولُ قَالَ رَسُولُ اللَّهِ فَوَ اللَّهُ لَأَنْ أَجْرٌ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَى رَسُولِ اللَّهِ كَذِبَةً وَ إِذَا حَدَّثْتُمْ أَنَّ الْحَرْبَ حُدُوعَةٌ ثَمَّ ذَكَرَ غَيْرَ ذَلِكَ

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 Rasool-Allah^{saww}

²³⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 125 H 4

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

فَقَامَ رَجُلٌ يُسَاوِي بِرَأْسِهِ زُمَانَةَ الْمُنْبَرِ فَقَالَ إِنَّا بِرَاءَةٍ مِنَ الْإِثْنَيْنِ وَالثَّلَاثَةِ فَالْتَمَتْ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ بَقَرْتَ 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".²³⁷

6-6، الكافي عليّ 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 وأخشى 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".²³⁸

7-7، الكافي الحسين بن محمد عن المعلى عن الوشاء عن أنان 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

²³⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 125 H 5

²³⁸ 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”.²³⁹

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 ويحكم إن كلامي صعب مستصعب لا يعقله إلا العالمون قالوا لا بد من أن تحدثنا 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 أُخِييَ وَأُمِيتُ أَنَا الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

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!’

فَعَضُّبُوا وَقَالُوا كَفَرْنَا وَقَامُوا فَقَالَ عَلِيٌّ ع لِبَابِ يَا بَابُ اسْتَمْسِكْ عَلَيْهِمْ فَاسْتَمْسَكَ عَلَيْهِمُ الْبَابُ فَقَالَ أَلَمْ أَقُلْ لَكُمْ إِنَّ كَلَامِي صَعْبٌ مُسْتَصْعَبٌ لَا يَعْقَلُهُ إِلَّا الْعَالِمُونَ تَعَالَوْا أَفَبِئْسَ 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 وَرَسُولِهِ وَأَمَّا قَوْلِي أَنَا أُخِييَ وَأُمِيتُ فَأَنَا أُخِييَ السُّنَّةَ وَالْأُمَّةَ

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.

وَأَمَّا قَوْلِي أَنَا الْأَوَّلُ فَأَنَا أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَأَسْلَمَ وَأَمَّا قَوْلِي أَنَا الْآخِرُ فَأَنَا آخِرُ مَنْ سَجَّى عَلَى النَّبِيِّ ص تَوْبَهُ وَدَفَنَهُ وَأَمَّا قَوْلِي أَنَا الظَّاهِرُ وَالْبَاطِنُ فَأَنَا عِنْدِي عِلْمُ الظَّاهِرِ وَالْبَاطِنِ

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’.

²³⁹ 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}!'²⁴⁰

²⁴⁰ 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 إلي النبي الأُمي وَ قَدْ خَابَ مَنِ افْتَرَى وَ نَجَا مِنْ اتَقَى وَ صَدَقَ 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 حُطْبَةِ 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 أَشَقَى 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'.

ثُمَّ قَالَ ص يَا عَلِيُّ مَنْ قَتَلَكَ فَقَدْ قَتَلَنِي وَ مَنْ أَبْعَضَكَ فَقَدْ أَبْعَضَنِي وَ مَنْ سَبَّكَ فَقَدْ سَبَّنِي لِأَنَّكَ مِنِّي كُنْتَسِي رُوحَكَ مِنْ رُوحِي وَ طَبِئْتُكَ مِنْ طَبِئَتِي

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 وَصِيِّ وَ أَبُو وُلْدِي وَ رُوحِ ابْنَتِي وَ خَلِيفَتِي عَلَى أُمَّتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي أَمْرُكَ أَمْرِي وَ كَهَيْكَ كَهْيِي

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.

أُقْسِمُ بِاللَّيْلِ 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".²⁴¹

2- ن، عيون أخبار الرضا عليه السلام أبي عن سعد بن ابن 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 أَوْ يُقْتَلُ قَالَ يُقْتَلُ بِضَرْبٍ عَلَى قَرْزِهِ فَتُحْضَبُ لِحَيْتِهِ قَالَ صَدَقْتَ وَ اللَّهُ إِنَّهُ لَيَحْطِ هَارُونَ وَ إِفْلَاءُ مُوسَى ع الْحَبِيرِ.

²⁴¹ 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"²⁴².

3- ما، الأماي للشيخ الطوسي بإسناده أَخِي دَعِيْلٍ 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"²⁴³.

4- ما، الأماي للشيخ الطوسي أَبُو عَمَرَ عَنِ ابْنِ عُقْدَةَ عَنِ أَحْمَدَ بْنِ يَحْيَى عَنِ عَبْدِ الرَّحْمَنِ عَنِ أَبِيهِ عَنِ أَبِي إِسْحَاقَ عَنِ هُبَيْرَةَ ابْنِ مَرْثَمَ 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?'"²⁴⁴

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 تُحْضَبَ 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

²⁴² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 126 H 2

²⁴³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 126 H 3

²⁴⁴ 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 بِالضَّجَّةِ 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 أُجِدَّ 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!’²⁴⁵

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} took his^{la} allegiance.

فَقَالَ عِنْدَ بَيْعَتِهِ لَهُ مَا يَحْسِبُ أَشْقَاهَا فَوَ الَّذِي نَفْسِي بِيَدِهِ لَتُحْضَبَنَّ هَذِهِ مِنْ هَذِهِ وَ وَضَعَ يَدَهُ عَلَى حَيْبَتِهِ وَ رَأْسِهِ فَلَمَّا أَدْبَرَ ابْنُ مُلْجِمٍ مُنْصَرِفًا عَنْهُ قَالَ ع مُتَمَثِّلاً

وَ لَا تَجْرِعْ مِنَ الْمَوْتِ إِذَا حَلَّ بِوَادِيكَ

اشدُّ حَيَاتِكَ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا يَبِيكَ

كَمَا أَضْحَكَكَ الدَّهْرُ كَذَاكَ الدَّهْرُ يَبِيكَ

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*

²⁴⁵ 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”.*²⁴⁶

7- شَاءَ الْإِرْشَادِ ابْنُ مَحْبُوبٍ عَنِ الثَّمَالِيِّ عَنِ أَبِي إِسْحَاقَ السَّبْعِيِّ 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 ابن ملجم فوالله ما اري ان تفيع بما قلت.

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’.²⁴⁷

8- شَاءَ الْإِرْشَادِ رَوَى أَبُو زَيْدٍ الْأَحْوَلُ عَنِ الْأَجْلَحِ عَنِ أَشْيَاخِ كِنْدَةَ قَالَ: سَمِعْتُهُمْ أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً يَقُولُونَ سَمِعْنَا عَلِيًّا عَ عَلَى الْمِنْبَرِ يَقُولُ مَا يَمْتَنِعُ أَشْفَاهَا أَنْ يَحْضَبَهَا 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,

²⁴⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 126 H 6

²⁴⁷ 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'' .²⁴⁸

9- شاه، الإرشاد روى علي بن الحزور عن ابن ثبائة قال: خطبنا أمير المؤمنين ع في الشهر الذي قيل فيه فقال أتاكم شهر رمضان وهو سيد الشهور وأول السنة وفيه تدور رعى السلطان ألا وإنكم حاجوا العام صفًا واحدًا وآية ذلك أي لست فيكم قال فهو ينعى نفسه ونحن لا ندري.

(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'' .²⁴⁹

10- كشف، كشف الغمة و من مناقب الخوارزمي يرفعه إلى أبي سنان الدؤلي أنه عاد علياً في شكوى اشتكاها قال فقلت له تخوفنا عليك يا أمير المؤمنين في شكواك هذه

(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}!'

فقال لكتي والله ما تخوفت على نفسي لأني سمعت رسول الله ص الصادق المصدق يقول إنك ستضرب ضرباً هاهنا وأشار إلى صدغيه فيسبل دمه حتى يخضب لحيته ويكون صاحبها أشفاها كما كان عاقراً الناقة أشقى مؤد.

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'' .²⁵⁰

و بإسناده عن جابر قال: إني لشاهد لعلي و قد أتاه المرادي يستحمله فحمله ثم قال شعز

أريد جباهه و يريد قتلتي

عذيري من خليلي من مراد

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}.

²⁴⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 126 H 8

²⁴⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 126 H 9

²⁵⁰ 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:

اشْدُدْ حَيَاتِكَ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا يَفِيكَ
وَلَا 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’.²⁵¹

11- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة أبو طاهر المقلد بن غالب عن رجاله بإسناده المتصل إلى علي بن أبي طالب ع و هو ساجدٌ يَبْكِي حَتَّى عَلَا حَيْبُهُ وَ انْتَفَعَ صَوْتُهُ بِالْبُكَاءِ فَعَلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَمْرَضَنَا بِكَأُوكَ 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 اشْتَقْتُ إِلَيْ 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^{sawww} standing, and he^{sawww} was saying: ‘O Abu Al-Hassan^{asws}! Your^{asws} absence has been prolonged, so I^{sawww} desired to see you^{asws}, and my^{sawww} Lord^{azwj} has Fulfilled for me^{asws} what He^{azwj} has Promised me^{sawww} regarding you^{asws}’.

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

I^{asws} said: ‘O Rasool-Allah^{sawww}! And what is that which He^{azwj} Fulfilled for you^{sawww} regarding me^{asws}?’ He^{sawww} said: ‘He^{sawww} Fulfilled for me^{sawww} 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 أَنَا يَا رَسُولَ اللَّهِ فَشَبِعْتُنَا قَالَ شَبِعْتُنَا مَعَنَا وَ قُصُورُهُمْ بِحَدَاءِ قُصُورِنَا وَ مَنَارُهُمْ مُقَابِلَ مَنَارِنَا

I^{asws} said: ‘By my^{asws} father^{as} and my^{asws} mother^{as}, O Rasool-Allah^{sawww}! What about our^{asws} Shias?’ He^{sawww} 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’.

²⁵¹ 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 لِدَلِّكَ حَدُّ 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"²⁵².

12- قب، المناقب لابن شهر آشوب زوي أنه جرح عمرو بن عبد ودد رأس علي ع يوم الخندق - فجاء إلى رسول الله ص فسده و نقت فيه فبراً و قال أين أكون إذا حضبته هذه من هذه.

(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)"²⁵³.

13- د، العدد القوية في كتاب تذكرة 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"²⁵⁴.

قَالَ الزُّهْرِيُّ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَسْتَنْطِقُ الْقَاتِلَ فَيَسْأَلُ مَتَى يُبْعَثُ أَشْقَاهَا

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 مَنَ أَهْلِ الْبَصْرَةِ فِيهِمْ رَجُلٌ يُقَالُ لَهُ الْجَعْدُ بِنُ نَعَجَةٍ فَقَالَ لَهُ يَا عَلِيُّ اتَّقِ اللَّهَ فَإِنَّكَ مَيِّتٌ

²⁵² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 126 H 11

²⁵³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 126 H 12

²⁵⁴ 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 يَغِي لِحْيَتُهُ مِنْ رَأْسِهِ عَهْدٌ مَعَهُودٌ وَ قَضَاءٌ مَقْضِيٌّ وَ قَدْ خَابَ مِنْ 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'²⁵⁵.

وَ عَنْ فَضَالَةَ بْنِ أَبِي فَضَالَةَ الْأَنْصَارِيِّ وَ كَانَ أَبُو فَضَالَةَ مِنْ أَهْلِ بَدْرٍ فُقِيلَ بِصِفَتَيْنِ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ فَضَالَةُ خَرَجْتُ مَعَ أَبِي فَضَالَةَ عَائِدًا أَمِيرِ الْمُؤْمِنِينَ ع مِنْ مَرَضٍ أَصَابَهُ بِالْكُوفَةِ فَقَالَ لَهُ أَبِي مَا يُقِيمُكَ هَاهُنَا بَيْنَ أَعْرَابٍ جُهَيْنَةَ تُحْمَلُ إِلَى الْمَدِينَةِ فَإِنَّ أَصَابَكَ أَجْلَكَ وَلِيكَ 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? Juheyra 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 إِلَيَّ أَنْ لَا أَمُوتَ حَتَّى تُخَضَّبَ هَذِهِ مِنْ هَذِهِ أَيَّ لِحْيَتُهُ مِنْ هَامَتِهِ.

He^{asws} said: 'Rasool-Allah^{sawww} 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'²⁵⁶.

وَ ذَكَرَ ابْنُ سَعْدٍ فِي الطَّبَقَاتِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا جَاءَ ابْنُ مُلْجِمٍ 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'²⁵⁷.

وَ عَنْ مُحَمَّدِ بْنِ عُبَيْدَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا يَجِسُّ أَشْقَانُكُمْ أَنْ يَجِيءَ فَيَقْتُلَنِي اللَّهُمَّ إِنِّي قَدْ سَمِعْتُهُمْ وَ سَمِعُونِي 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!'

²⁵⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 126 H 13 b

²⁵⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 126 H 13 c

²⁵⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 126 H 13 d

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ - أَخْبَرَنَا بِاللَّيْلِ يَخْضِبُ هَذِهِ مِنْ هَذِهِ يُبِيدُ عَشِيرَتَهُ فَقَالَ إِذَا وَ اللَّهُ تَقْتُلُونَ بِي عَيْرَ 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'.²⁵⁸

14- ير، بصائر الدرجات أَبُو مُحَمَّدٍ عَنْ عَمْرَانَ بْنِ مُوسَى عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ مُلْجِمٍ 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 مُلْجِمٍ 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 أَخْلِفُ ثَلَاثَةَ إِيمَانٍ أَبِي أُحِبُّكَ وَ تَخْلِفُ ثَلَاثَةَ إِيمَانٍ أَبِي 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 وَيَلُوكَ أَوْ وَيَلُوكَ إِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَجْسَادِ بِالْفِي عَامٍ فَاسْكَنْهَا 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 وَئَى قَالَ إِذَا سَرَّكُمْ أَنْ تَنْظُرُوا إِلَى قَاتِلِي فَانظُرُوا إِلَى هَذَا قَالَ بَعْضُ الْقَوْمِ أَوْ لَا تَقْتُلُهُ أَوْ قَالَ تَقْتُلُهُ فَقَالَ مَا أَعْجَبَ 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

²⁵⁸ 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}'.²⁵⁹

15- ير، بصائر الدرجات أحمد بن الحسن 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'.²⁶⁰

16- حة، فرحة الغري رأيتُ في كتاب عن حسن بن الحسين بن طحال الميقاتي 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 فزينتها بالعرش والكرسي ثم السماء الرابعة فزينتها بالبيت المعمور ثم السماء الدنيا فزينتها 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 فزينتها بيت المقدس ثم أرض طيبة فشرفها بقبري ثم أرض كوفان فشرفها بقبرك 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 تُفَبِّرُ بِظَاهِرِهَا قَتْلًا بَيْنَ الْعَرَبِيِّنَ وَ الدَّكَّوَاتِ الْبَيْضِ يَفْتُلُكَ شَقِي هَذِهِ الْأُمَّةُ 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

²⁵⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 126 H 14

²⁶⁰ 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}.²⁶¹

17- يج، الخرائج 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 سَأَلْتَكَ 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 أَشْفَى مِنْ عَاقِرِ نَاقَةِ مُوَدَّ 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 that slayer of the she-camel of Samood'? He^{la} said: 'Yes'.

قَالَ قَدْ أَحْبَبْتِكَ أَتَمَّكَ أَتَمَّا حَمَلْتُ بِكَ فِي بَعْضِ حَيْضِهَا فَتَتَعَنُّ هُنَيْهَةً ثُمَّ قَالَ نَعَمْ قَدْ حَدَّثْتَنِي بِذَلِكَ وَ لَوْ كُنْتُ كَاتِمًا شَيْئًا لَكُنْتُمْ هَذِهِ الْمَنْزِلَةَ

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'.

²⁶¹ 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 شَبَهُ 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!’”²⁶²

وَمِنْهَا مَا تَوَاتَرَتْ بِهِ الرِّوَايَاتُ مِنْ نَعْيِهِ نَفْسَهُ قَبْلَ مَوْتِهِ وَ أَنَّهُ يَخْرُجُ مِنَ الدُّنْيَا شَهِيداً مِنْ قَوْلِهِ وَ اللَّهُ لَيَحْضِبُنَّهَا مِنْ فَوْقِهَا يُؤَيُّ إِلَى شَيْبَتِهِ مَا يَحْسِبُ أَشْقَاهَا
أَنْ يَحْضِبَهَا يَدَمٍ

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 أَتَاكُمْ شَهْرُ رَمَضَانَ وَ فِيهِ تَدْوُرُ رَحَى السُّلْطَانِ أَلَا وَ إِنَّكُمْ 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 لَمَمٍ 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 السَّقِيُّ فِي آخِرِهَا فَصَاحَ الْإِوْرُ فِي وَجْهِهِ وَ طَرَدَهُنَّ النَّاسُ فَقَالَ دَعُوهُنَّ
فَإِنَّهُنَّ نَوَائِحُ.

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!’”²⁶³

²⁶² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 126 H 17 a

²⁶³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 126 H 17 b

CHAPTER 127 – THE MODALITY OF HIS^{asws} MARTYRDOM, AND HIS^{asws} BEQUEST, AND HIS^{asws} WASHING, AND THE SALAT UPON HIM^{asws}, AND HIS^{asws} BURIAL

1- قب، المناقب لابن شهر آشوب فُبِضَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَتِيلًا فِي مَسْجِدِ الْكُوفَةِ وَقَتِ التَّنْوِيرِ لَيْلَةَ الْجُمُعَةِ لِتِسْعِ عَشْرَةَ لَيْلَةً مَضَيْنَ مِنْ شَهْرِ رَمَضَانَ - عَلَى يَدَيْ عَبْدِ الرَّحْمَنِ بْنِ مُلْجِمِ الْمُرَادِيِّ لَعَنَهُ اللَّهُ وَ قَدْ عَاوَنَهُ وَزِدَانُ بْنُ مُجَالِدٍ مِنْ تَيْمِ الرِّبَابِ وَ شَيْبَةُ بْنُ بَجْرَةَ وَ الْأَشْعَثُ بْنُ قَيْسٍ وَ قَطَامُ بِنْتُ الْأَخْضَرِ

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

'He^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} was killed in Masjid of Al-Kufa, at the time of illumination of the night of Friday of the nineteenth night having passed from the month of Ramazan, upon the hand of Abdul Rahman Ibn Muljim^{la} Al-Murady^{la}, may the Curse of Allah^{azwj} be upon him^{la}, and he^{la} had been assisted by Wardan Bin Mujalid from Taym Al-Rabbab, and Shueyb Bin Bajahrah, and Al-Ash'as Bin Qays, and Qatam Bint Al-Akhzar.

فَضْرَبَهُ سَيْفًا عَلَى رَأْسِهِ مَسْمُومًا فَبَقِيَ يَوْمَيْنِ إِلَى نَحْوِ الثَّلَاثِ مِنَ اللَّيْلِ وَ لَهُ يَوْمَئِذٍ خَمْسٌ وَ سِتُّونَ سَنَةً فِي قَوْلِ الصَّادِقِ ع وَ قَالَتِ الْعَامَّةُ ثَلَاثًا وَ سِتُّونَ سَنَةً

He^{la} struck by a poisoned sword upon his^{asws} head. He^{asws} remained for two days up to approximately the third from the night, and on that day, there were sixty-five years for him^{asws} in the words of Al-Sadiq^{asws}. And the general Muslims said sixty-three years.

عَانَ مَعَ النَّبِيِّ ص بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً وَ بِالْمَدِينَةِ عَشْرَ سِنِينَ وَ قَدْ كَانَ هَاجِرًا وَ هُوَ ابْنُ أَرْبَعٍ وَ عَشْرِينَ سَنَةً وَ ضَرَبَ بِالسَّيْفِ بَيْنَ يَدَيْ النَّبِيِّ ص وَ هُوَ ابْنُ سِتِّ عَشْرَةَ سَنَةً وَ قَتَلَ الْأَبْطَالَ وَ هُوَ ابْنُ تِسْعِ عَشْرَةَ سَنَةً وَ قَلَعَ بَابَ حَيْبَرَ وَ لَهُ ثَمَانٌ وَ عِشْرُونَ سَنَةً

He^{asws} had lived at Makkah for thirteen years, and at Al-Medina for ten years, and he^{asws} had emigrated and he^{asws} was twenty-four years old, and he^{asws} struck with the sword in front of the Prophet^{saww} and he^{asws} was sixteen years old, and he^{asws} killed the heroes and he^{asws} was nineteen years old, and he^{asws} uprooted the door of Khyber and for him^{asws} were twenty-eight years.

وَ كَانَتْ مُدَّةَ إِمَامَتِهِ ثَلَاثُونَ سَنَةً مِنْهَا أَيَّامُ أَبِي بَكْرٍ سِتَانِ وَ أَرْبَعَةُ أَشْهُرٍ وَ أَيَّامُ عُمَرَ تِسْعَ سِنِينَ وَ أَشْهُرٌ وَ أَيَّامُ وَعَنِ الْفَرَزْدَاقِيِّ عَشْرَ سِنِينَ وَ ثَمَانِيَةَ أَشْهُرٍ وَ أَيَّامُ عُثْمَانَ اثْنَتَا عَشْرَةَ سَنَةً ثُمَّ آتَاهُ اللَّهُ الْحَقَّ خَمْسَ سِنِينَ وَ أَشْهُرًا

And the period of his^{asws} Imamate was of thirty years – from it the days of Abu Bakr were two years and four months, and the days of Umar were nine years and some months and days. And from Al Firyani, ten years and eight months. And the days of Usman were twelve years. Then Allah^{azwj} Gave him^{asws} the right (Caliphate) for five years and some months.

وَ كَانَ عَ أَمْرًا بِأَنْ يُخْفَى قَبْرُهُ لِمَا عَرَفَ مِنْ بَنِي أُمَيَّةَ وَ عَدَاوَتِهِمْ فِيهِ إِلَى أَنْ أَظْهَرَهُ الصَّادِقُ ع ثُمَّ إِنَّ مُحَمَّدَ بْنَ زَيْدِ الْحُسَيْنِيِّ أَمَرَ بِعِمَارَةِ الْخَائِرِ بِكَرْبَلَاءَ وَ الْبِنَاءِ عَلَيْهِمَا وَ بَعْدَ ذَلِكَ زَيْدٌ فِيهِ وَ بَلَغَ عَضُدُ الدَّوْلَةِ الْعَايَةَ فِي تَعْظِيمِهَا وَ الْأَوْقَافِ عَلَيْهِنَّ.

And he^{asws} instructed that his^{asws} grave should be hidden (obscured) due to what he^{asws} knew from the clan of Umayya and their enmity regarding him^{asws}, until (such time as) Al-Sadiq^{asws} revealed it. Then Muhammad Bin Zayd Al Hasany ordered with construction of the walls at Karbala and the building upon both, and after that, he increased in it, and the force of the government had reached its peak in their reverence and the endowments upon them both (Mausoleums)".²⁶⁴

2- د، العدد القوية في كتاب الدخيرة جرح أمير المؤمنين ع ليشع عشرة ليلة مضت من شهر رمضان سنة أربعين - و تُوفي في ليلة الثاني والعشرين منه و في كتاب عتيق ليلة الأحد ليشع بقين من شهر رمضان سنة أربعين في مواليد الأئمة ليلة الأحد ليشع بقين من شهر رمضان

(The book) 'Al Adad Al Qawiya Fi Kitab Al Zakheera' –

'Amir Al-Momineen^{asws} was injured on the nineteenth night having passed from the month of Ramazan in the year forty, and he^{asws} expired during the night of the twenty-second from it'. And in 'Kitab Ateeq', 'One Sunday night of seven remaining from the month of Ramazan of the year forty'. In 'Mawaleed Al Aemma^{asws}', 'The Sunday night of nine remaining from the month of Ramazan'.

في كتاب أسماء حجاج الله قبض في إحدى وعشرين ليلة من رمضان في عام الأربعين و في تاريخ المفيد في ليلة إحدى وعشرين من رمضان سنة أربعين من الهجرة وفاة أمير المؤمنين ع و قيل يوم الإثنين ليشع عشرة من رمضان إحدى وأربعين -

In the book 'Asma'a Al-Hujaj Allah^{azwj}', 'He^{asws} passed away on the twenty-first night of Ramazan during the year forty. And in 'Tareekh' of Al Mufeed, 'During the twenty-first night of Ramazan of the year forty from the emigration was the expiry of Amir Al-Momineen^{asws}'. And it is said, the day of Monday of nineteenth of Ramazan (year) forty-one.

دُونَ بِالْعَرَبِيِّ وَ عُمُرُهُ ثَلَاثٌ وَ سِتُونَ سَنَةً كَانَ مَقَامُهُ مَعَ رَسُولِ اللَّهِ ص بَعْدَ الْبُعْثَةِ ثَلَاثَ عَشْرَةَ سَنَةً بِمَكَّةَ قَبْلَ الْهِجْرَةِ مُشَارِكًا لَهُ فِي حَيْثُ كُلِّهَا مُحْتَمِلًا عَنْهُ أَنْقَالُهُ وَ عَشْرَ سِنِينَ بَعْدَ الْهِجْرَةِ بِالْمَدِينَةِ يُكَافِحُ عَنْهُ الْمُشْرِكِينَ وَ يُجَاهِدُ دُونَهُ الْكَافِرِينَ وَ يَقِيهِ بِنَفْسِهِ

He^{asws} was buried at A-Ghary, and his^{asws} age was sixty-three years. His^{asws} stay with Rasool-Allah^{saww} after the Sending (Prophet-hood) was thirteen years at Makkah before the emigration, participating with him^{saww} in all his^{saww} Trials, carrying his^{saww} load for him^{asws}; and ten years after the emigration at Al Medina defending him^{saww} from the Polytheists, and he^{asws} fought the Kafirs besides it, and save him^{saww} by himself^{saww}.

فَمَضَى ص وَ لِأَمِيرِ الْمُؤْمِنِينَ ثَلَاثٌ وَ ثَلَاثُونَ سَنَةً وَ كَانَتْ إِمَامَتُهُ ع ثَلَاثُونَ سَنَةً مِنْهَا أَرْبَعٌ وَ عَشْرُونَ سَنَةً مَمْنُوعٌ مِنَ التَّصَرُّفِ لِلتَّقِيَّةِ وَ الْمُدَارَاةِ وَ مِنْهَا خَمْسٌ سِنِينَ وَ أَشْهُرٌ مُتَّحِنًا بِجِهَادِ الْمُنَافِقِينَ وَ قِيلَ مُدَّةٌ وَ لَا يَبِيهَ أَرْبَعٌ سِنِينَ وَ تِسْعَةٌ أَشْهُرٍ

He^{saww} passed away and for Amir Al-Momineen^{asws} were thirty-three years, and his^{asws} Imamate was of thirty years. From these were twenty-four years prevented from the proceedings and the management due to the Taaqeya (dissimulation); and from these were five years and some months he^{asws} was tested with fighting the hypocrites. And it is said the period of his^{asws} Wilayah (governance) was of four years and nine months.

²⁶⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 1

وَ قِيلَ عُمُرُهُ أَرْبَعٌ وَ سِتُونَ سَنَةً وَ أَرْبَعَةٌ شُهُورٌ وَ عِشْرُونَ يَوْمًا وَ قِيلَ قُتِلَ ع فِي شَهْرِ رَمَضَانَ لِتِسْعِ مَضْرِبٍ مِنْهُ وَ قِيلَ لِتِسْعِ بَقِيَةٍ مِنْهُ لَيْلَةَ الْأَحَدِ سَنَةً أَرْبَعِينَ مِنَ الْهِجْرَةِ.

And it is said his^{asws} age was sixty-four years and four months and twenty days. It is said he^{asws} was killed (martyred) during the month of Ramazan of nine (day) passed from it. And it is said, nine nights remaining from it, on Sunday night of the year forty from the emigration".²⁶⁵

3- كَا، الكافي قُتِلَ ع فِي شَهْرِ رَمَضَانَ لِتِسْعِ بَقِيَةٍ مِنْهُ لَيْلَةَ الْأَحَدِ سَنَةً أَرْبَعِينَ مِنَ الْهِجْرَةِ وَ هُوَ ابْنُ ثَلَاثٍ وَ سِتِينَ سَنَةً بَقِيَ بَعْدَ قَبْضِ النَّبِيِّ ص ثَلَاثِينَ سَنَةً.

(The book) 'Al Kafi' –

'He^{asws} was killed during the month of Ramazan with ten (days) remaining from it, on Sunday night of the year forty from the emigration, and he^{asws} was sixty-three years from it. He^{asws} remained after the expiry of the Prophet^{saww} by thirty years".²⁶⁶

4- د، العدد القوية الخليل في الليلة التي استشهد فيها أحدها آخر الليلة السابعة عشرة من شهر رمضان صبيحة الجمعة بمسجد الكوفة

(The book) 'Al Adad Al Qawiya' –

'There is a differing regarding the night in which he^{asws} was martyred. One of these is at the end of the night of the seventeenth of the month of Ramazan, Friday morning at Masjid Al-Kufa.

قَالَ ابْنُ عَبَّاسٍ - الثَّانِي لَيْلَةُ إِحْدَى وَ عِشْرِينَ مِنْ رَمَضَانَ فَبَقِيَ الْجُمُعَةَ ثُمَّ يَوْمَ السَّبْتِ وَ تُؤَيِّ لَيْلَةَ الْأَحَدِ

Ibn Abbas said, 'The second night, twenty-first of Ramazan. So, he^{asws} remained the Friday, then the day of Saturday, and he^{asws} expire on the night of Sunday'.

قَالَ مُجَاهِدٌ وَ الثَّالِثُ أَنَّهُ قُتِلَ فِي اللَّيْلَةِ السَّابِعَةِ وَ الْعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ

Mujahid said, 'And the third. He^{asws} was killed during the night of twenty-seventh of the Month of Ramazan'.

قَالَ الْحَسَنُ الْبَصْرِيُّ وَ هِيَ لَيْلَةُ الْقَدْرِ وَ فِيهَا عُرِجَ بَعِيسَى ابْنِ مَرْيَمَ ع وَ فِيهَا تُؤَيِّ يُوْشَعَ بِنُ نُونٍ وَ هَذَا أَشْهُرُ.

Al-Hassan Al-Basry said, 'And it is the Laylat Al-Qadr (the night of Pre-determination), and during it was the ascension of Isa Ibn Maryam^{as}, and during it Yoshua Bin Noun^{as} had passed away, and this is most publicised".²⁶⁷

²⁶⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 2

²⁶⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 3

²⁶⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 4

5- يب، تهذيب الأحكام الشَّيْخُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ أَبِي بَانٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَخِيهِمَا قَالَ: الْغُسْلُ فِي سَبْعَةِ عَشَرَ مَوْطِنًا وَ سَاقِ الْحَدِيثِ إِلَى أَنْ قَالَ وَ لَيْلَةَ إِحْدَى وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ- وَ هِيَ اللَّيْلَةُ الَّتِي أُصِيبَ فِيهَا سَيِّدُ أَوْصِيَاءِ الْأَنْبِيَاءِ وَ فِيهَا رُفِعَ عَيْسَى ابْنُ مَرْيَمَ وَ قُبِضَ مُوسَى ع الْحَبْرَ.

(The book) 'Tehzeeb Al Ahkam' – The sheykh, from Ahmad Bin Muhammad, from his father, from Al-Husayn Bin Aban, from Al-Husayn Bin Saeed, from Hammad, from Hareez, from Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam^{asws}) having said: 'The washing is in seventeen places' – and he continued the Hadeeth up to he^{asws} said: 'And on the night of twenty-first of the month of Ramazan, and it is the night in which the Chief of the successors^{asws} of the Prophets^{as} passed away, and during it Isa^{as} Ibn Maryam^{as} was raised, and Musa^{as} passed away' – the Hadeeth".²⁶⁸

6- لي، الأماالي للصدوق أبي عَنِ السَّعْدِ أَبَا دِي عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرٍو بْنِ شَمْرٍو عَنْ جَابِرِ بْنِ يَزِيدَ الْجُعْفِيِّ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ حَبِيبِ بْنِ عَمْرٍو قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ فَحَلَّ عَنْ جِرَاحَتِهِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا جَرَحَكَ هَذَا بِشَيْءٍ وَ مَا بِكَ مِنْ بَأْسٍ فَقَالَ لِي يَا حَبِيبُ أَنَا وَ اللَّهُ مُفَارِقُكُمْ السَّاعَةَ

(The book) 'Al Amaali' of Al Sadouq – 'My father, from Al Sa'adabady, from Al barqy, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir Bin Yazeed Al Jufy, from Abu Hamza Al Sumali, from Habeeb Bin Amro who said,

'I entered to see Amir Al-Momineen^{asws} during his^{asws} illness in which he^{asws} expired, he^{asws} was in pain from his^{asws} injury. I said, 'O Amir Al-Momineen^{asws}! This injury of yours^{asws} is nothing, and there is no problem with you^{asws}'. He^{asws} said to me: 'O Habeeb! By Allah^{azwj}, I^{asws} am separating from you all now'.

قَالَ فَبَكَيْتُ عِنْدَ ذَلِكَ وَ بَكَتْ أُمُّ كَلثُومٍ وَ كَانَتْ قَاعِدَةً عِنْدَهُ فَقَالَ لَهَا مَا يُبْكِيكِ يَا بُنَيَّةَ فَقَالَتْ ذَكَرْتُ يَا أَبَتِ إِنَّكَ تُفَارِقُنَا السَّاعَةَ فَبَكَيْتُ

He (the narrator) said, 'I cried at that, and Umm Kulsoom^{asws} cried, and she^{asws} had been sitting in his^{asws} presence. He^{asws} said to her^{asws}: 'What makes you^{asws} cry, O daughter^{asws}? She^{asws} said, 'O father^{asws}! You^{asws} are separating from us^{asws} now, so I^{asws} cried'.

فَقَالَ لَهَا يَا بُنَيَّةَ لَا تَبْكِيَنَّ فَوَ اللَّهُ لَوْ تَرَيْتَ مَا يَرَى أَبُوكَ مَا بَكَيْتَ قَالَ حَبِيبٌ فَقُلْتُ لَهُ وَ مَا الَّذِي تَرَى يَا أَمِيرَ الْمُؤْمِنِينَ

He^{asws} said to her^{asws}: 'O daughter^{asws}! Do not cry, for by Allah^{azwj}! If you^{asws} were to see what your^{asws} father^{asws} is seeing, you^{asws} would not be crying'. I said to him^{asws}, 'And what is that which you^{asws} are seeing, O Amir Al-Momineen^{asws}?'

فَقَالَ يَا حَبِيبُ أَرَى مَلَائِكَةَ السَّمَاءِ وَ النَّبِيِّينَ بَعْضُهُمْ فِي أَثَرِ بَعْضٍ وَهُوَ إِلَى أَنْ يَتَلَقَّوْنِي وَ هَذَا أَخِي مُحَمَّدٌ رَسُولُ اللَّهِ ص جَالِسٌ عِنْدِي يَقُولُ أَقْدَمَ فَإِنَّ أَمَانَكَ حَيْرٌ لَكَ مِمَّا أَنْتَ فِيهِ

He^{asws} said: 'O Habeeb! I^{asws} am seeing Angels of the sky and the Prophets^{as} in the tracks of others, standing, until they meet me^{asws}, and this here is my^{asws} brother^{saww} Muhammad^{saww},

Rasool-Allah^{saww} seated in my^{asws} presence saying: ‘Go ahead, for what is in front of you^{asws} is better for you^{asws} than what you^{asws} are in it’.

قَالَ فَمَا خَرَجْتُ مِنْ عِنْدِهِ حَتَّى تُؤَيِّجَ عَ فَلَمَّا كَانَ مِنَ الْعَدِ وَأَصْبَحَ الْحُسَيْنُ عَ قَامَ حَاطِبِيًّا عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَ أَنْتَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ فِي هَذِهِ اللَّيْلَةِ نَزَلَ الْقُرْآنُ وَ فِي هَذِهِ اللَّيْلَةِ رُفِعَ عِيسَى ابْنُ مَرْيَمَ وَ فِي هَذِهِ اللَّيْلَةِ قُتِلَ يُوشَعُ بْنُ نُونٍ وَ فِي هَذِهِ اللَّيْلَةِ مَاتَ أَبِي أَمِيرِ الْمُؤْمِنِينَ عَ

He (the narrator) said, ‘I did not exit from his^{asws} presence until he^{asws} expired. When it was the next morning, Al-Hassan^{asws} stood up addressing upon the pulpit. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: ‘O you people! The Quran was Revealed in this night, and Isa^{as} Bin Maryam^{as} was raised in this night, and Yoshua^{as} Bin Noun^{as} was killed in this night, and Amir Al-Momineen^{asws} died in this night.

وَ اللَّهُ لَا يَسْبِقُ أَبِي أَحَدٌ كَانَ قَبْلَهُ مِنَ الْأَوْصِيَاءِ إِلَى الْجَنَّةِ وَ لَا مَنْ يَكُونُ بَعْدَهُ وَ إِنْ كَانَ رَسُولُ اللَّهِ صَ لِيَبْعَثَهُ فِي السَّرِيَّةِ فَيُقَاتِلَ جِبْرِئِيلَ عَن يَمِينِهِ وَ مِيكَائِيلَ عَن يَسَارِهِ وَ مَا تَرَكَ صَفْرَاءَ وَ لَا بَيْضَاءَ إِلَّا سَبْعِمِائَةَ دِرْهَمٍ فَضَلَّتْ مِنْ عَطَايِهِ كَانَ يَجْمَعُهَا لِيَشْتَرِيَ بِهَا خَادِمًا لِأَهْلِهِ.

By Allah^{azwj}! No one from the successors^{as} will precede my^{asws} father^{asws} to the Paradise before him^{asws}, nor will anyone who will be existing from after him^{asws}, and when Rasool-Allah^{saww} used to send him^{asws} in the battalion, Jibraeel^{as} would fight on his^{asws} right, and Mikaeel^{as} on his^{asws} left, and he^{asws} neither left any yellow (gold) nor any white (silver) except seven hundred Dirhams (which were) from his^{asws} stipend which he^{asws} had saved in order buy a servant for his^{asws} family with it’²⁶⁹.

7- جاء، المجلس للمفيد ما، الأمالي للشيخ الطوسي المفيد عن عمَرَ بن مُحَمَّدِ بنِ عَلِيِّ الصَّبْرِيِّ عَن مُحَمَّدِ بنِ هَمَّامِ الإسْكَاطِيِّ عَن جَعْفَرِ بنِ مُحَمَّدِ بنِ مَالِكٍ عَن أَحْمَدِ بنِ سَلَامَةَ العَنَوِيِّ عَن مُحَمَّدِ بنِ الحُسَيْنِ العَامِرِيِّ عَن مَعْمَرِ عَن أَبِي بَكْرٍ بنِ عِيَّاشٍ عَنِ الفُجَيْعِ العُقَيْلِيِّ قَالَ حَدَّثَنِي الحُسَيْنُ بنُ عَلِيِّ بنِ أَبِي طَالِبٍ عَ قَالَ: لَمَّا حَضَرَتْ وَالِدِي الوَفَاةَ أَقْبَلَ يُوصِي فَقَالَ هَذَا مَا أَوْصَى بِهِ عَلِيُّ بنُ أَبِي طَالِبٍ - أَخُو مُحَمَّدِ رَسُولِ اللَّهِ صَ وَ ابْنُ عَمِيهِ وَ صَاحِبُهُ

(The books) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Hammam Al Iskafy, from Ja’far Bin Muhammad Bin Malik, from Ahmad Bin Salama Al Ghanawy, from Muhammad Bin Al-Hassan Al Aamiry, from Ma’mar, from Abu Bakr Bin Ayyash, from Al Fujie Al Uqeyli who said,

‘It is narrated to me by Al-Hassan^{asws} Bin Ali Bin Abu Talib^{asws} having said: ‘When the expiry presented to my^{asws} father^{asws}, he^{asws} went on to bequeath. He^{asws} said: ‘This is what is being bequeathed with by Ali^{asws} Bin Abu Talib^{asws}, brother^{asws} of Muhammad^{saww} Rasool-Allah^{saww}, and son^{asws} of his^{saww} uncle^{as}, and his^{saww} companion.

أَوَّلُ وَصِيَّتِي أَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُهُ وَ خَيْرُهُ اخْتَارَهُ بَعْلَمِهِ وَ ارْتَضَاهُ لِحَبْرَتِهِ وَ إِنَّ اللَّهَ بَاعِثٌ مَنْ فِي الْقُبُورِ وَ سَائِلُ النَّاسِ عَن أَعْمَالِهِمْ عَالِمٌ بِمَا فِي الصُّدُورِ

The first of my^{asws} bequest is, I^{asws} testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} Rasool^{saww}, and His^{azwj} Choice. He^{azwj} Chose him^{saww} by His^{azwj} Knowledge and Selected him^{saww} for His^{azwj} Choice, and that Allah^{azwj} will be Resurrecting the

²⁶⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 6

ones in the graves, and Question the people about their deeds, being a Knower of what is in the chests.

ثُمَّ إِنِّي أَوْصِيكَ يَا حَسَنُ وَكَفَى بِكَ وَصِيًّا بِمَا أَوْصَانِي بِهِ رَسُولُ اللَّهِ ص إِذَا كَانَ ذَلِكَ يَا بُنَيَّ الرَّمَّ بَيْنَكَ وَ ابْنِكَ عَلَى خَطِيئَتِكَ وَ لَا تُكُنِ الدُّنْيَا أَكْبَرَ هَمِّكَ

Then I^{asws} bequeath to you^{asws}, O Hassan^{asws}, and it suffices you^{asws} as a bequest with what Rasool-Allah^{saww} had bequeathed me^{asws} with. So, when that happens, O my^{asws} son^{asws}, stay in your^{asws} house and cry upon your^{asws} mistakes, and do not let the world be the greatest of your concerns.

وَ أَوْصِيكَ يَا بُنَيَّ بِالصَّلَاةِ عِنْدَ وَقْتِهَا وَ الرِّكَاتِ فِي أَهْلِهَا عِنْدَ حَجَلِهَا وَ الصَّمْتِ عِنْدَ الشُّبْهَةِ وَ الإِقْبَادِ وَ العَدْلِ فِي الرِّضَا وَ العُضْبِ وَ حُسْنِ الجَوَارِ وَ إِكْرَامِ الضَّيْفِ وَ رَحْمَةِ المَجْهُودِ وَ أَصْحَابِ البَلَاءِ وَ صِلَةِ الرَّحِمِ وَ حُبِّ المَسَاكِينِ وَ مُجَالَسَتِهِمْ وَ التَّوَاضُعِ فَإِنَّهُ مِنْ أَفْضَلِ العِبَادَةِ

And I^{asws} bequeath to you^{asws}, O my^{asws} son^{asws}, with (praying) the Salat during its timings, and (giving) the Zakat among its rightful ones in their places, and (be with) the silence during the doubtful matters, and the moderation and the justice during the happiness and the anger, and goodly neighbourliness, and honouring the guests, and be merciful to the fatigued and the companions of afflictions, and connecting with the relatives, and loving the poor and sitting with them, and the humility, for it is from the superior (acts of) worship.

وَ قَصِّرِ الأَمَلَ وَ اذْكُرِ المَوْتَ وَ ازْهَدْ فِي الدُّنْيَا فَإِنَّكَ رَهِيئُ مَوْتٍ وَ عَرَضُ بَلَاءٍ وَ طَرِيحُ سُقْمٍ

And shorten the hopes, and remember the death, and be ascetic in the world, for you^{asws} are pledged to the death and exposed to the afflictions and quick to the illness.

وَ أَوْصِيكَ بِحَشْيَةِ اللَّهِ فِي سِرِّ أَمْرِكَ وَ غَلَابَتِكَ وَ أَهْمَاكَ عَنِ التَّسْرُعِ بالقَوْلِ وَ الفِعْلِ وَ إِذَا عَرَضَ شَيْءٌ مِنْ أَمْرِ الآخِرَةِ فَايْتَدَأْ بِهِ وَ إِذَا عَرَضَ شَيْءٌ مِنْ أَمْرِ الدُّنْيَا فَتَأَنَّهُ حَتَّى تُصِيبَ رُشْدَكَ فِيهِ

And I bequeath you^{asws} to be with fear of Allah^{azwj} in your^{asws} secretive matters and your^{asws} announced (matters), and I^{asws} forbid you^{asws} from being quick with the words and the deeds. And when something from the matters of the Hereafter presents, then begin with it, and when something from the matters or the world presents, be patient until you^{asws} attain righteous guidance regarding it.

وَ إِنَّاكَ وَ مَوَاطِنَ التُّهْمَةِ وَ المَجْلِسِ المَظْنُونِ بِهِ السُّوءِ فَإِنَّ قَرِينَ السُّوءِ يُعَرِّجُ جَلِيسَتَهُ وَ كُنْ لِلَّهِ يَا بُنَيَّ عَامِلًا وَ عَنِ الحَتَى رَجُورًا وَ بِالمَعْرُوفِ أَمْرًا وَ عَنِ المُنْكَرِ نَاهِيًا وَ وَاخِ الإِخْوَانَ فِي اللَّهِ وَ أَحَبِّ الصَّالِحِ لِصَلَاحِهِ وَ دَارِ الفَاسِقِ عَنِ دِينِكَ وَ أَبْغِضْهُ بِقَلْبِكَ وَ زَالِيَهُ بِأَعْمَالِكَ لِئَلَّا تَكُونَ مِثْلَهُ

And beware of the places of accusations, and the gathering which the evil is thought with it, for a pair of the evil would deceive his gatherers. And O my^{asws} son^{asws}, be a worker, and a rebuker from the treachery, and an instructor with the acts of kindness, and a forbiddor from the evil. And establish brotherhood with the brethren for the Sake of Allah^{azwj}, and love the righteous for his righteousness, and turn the mischief-maker away from your^{asws} religion and hate him with your^{asws} heart, and remove him by your^{asws} deeds, lest you^{asws} end up becoming like him.

وَإِيَّاكَ وَالْجُلُوسَ فِي الطُّرُقَاتِ وَدَعِ الْمُمَارَاةَ وَجُجَارَاةَ مَنْ لَا عَقْلَ لَهُ وَ لَا عِلْمَ وَ افْتَصِدْ يَا بُنَيَّ فِي مَعِيشَتِكَ وَ افْتَصِدْ فِي عِبَادَتِكَ وَ عَلَيْكَ فِيهَا بِالْأَمْرِ
الدَّائِمِ الَّذِي تُطِيبُهُ وَ الزَّمِ الصَّمْتَ تَسْلَمَ وَ قَدِّمْ لِنَفْسِكَ تَعْنَمَ

And beware of the sitting in the roads and leave the arguments and the rivalries with the one who has no intellect for him nor any knowledge. And O my^{asws} son^{asws}, be moderate in your^{asws} lifestyle, and be moderate in your^{asws} acts of worship, and upon you regarding these is to be constant with that which you^{asws} can tolerate, and adhere to the silence, you^{asws} will be safe, and send ahead (good deeds) for yourself^{asws}, you will have advantages.

وَ تَعَلَّمِ الْخَيْرَ تَعَلَّمَ وَ كُنْ لِلَّهِ ذَاكِرًا عَلَى كُلِّ حَالٍ وَ ارْحَمْ مَنْ أَهْلِكَ الصَّغِيرَ وَ وَفِّرْ مِنْهُمْ الْكَبِيرَ وَ لَا تَأْكُلَنَّ طَعَامًا حَتَّى تَصَدَّقَ مِنْهُ قَبْلَ أَكْلِهِ وَ عَلَيْكَ
بِالصَّوْمِ فَإِنَّهُ زَكَاةُ الْبَدَنِ وَ جُنَّةٌ لِأَهْلِهِ

And learn the good, you^{asws} will know, and be a mentioner (Zakir) of Allah^{azwj} upon all states and be merciful to the young ones from your family, and accord dignity to the elders from them, and do not eat a meal until you^{asws} give in charity from it before eating it. And upon you^{asws} is to be with the Fasting, for it is a Zakat (purification) of the body and a shield for its performer.

وَ جَاهِدْ نَفْسَكَ وَ احْدَرْ جَلِيسَكَ وَ اجْتَنِبْ عَدُوَّكَ وَ عَلَيْكَ بِمَجَالِسِ الذِّكْرِ وَ اكْثِرْ مِنَ الدُّعَاءِ فَإِنَّي لَمْ أَلِكْ يَا بُنَيَّ نُصْحًا

And fight against your own self, and be careful of your^{asws} gatherers, and keep aside from your^{asws} enemies, and upon you^{asws} is to be with the gathering of Zikr, and frequent from the supplications, and I^{asws} over-advise you^{asws}, O my^{asws} son^{asws}!

وَ هَذَا فِرَاقُ بَنِي وَ بَيْنِكَ وَ أُوصِيكَ بِأَخِيكَ مُحَمَّدٍ خَيْرًا فَإِنَّهُ شَقِيقُكَ وَ ابْنُ أَبِيكَ وَ قَدْ تَعَلَّمَ حَيًّا لَهُ وَ أَمَّا أَحْوَاكُ الْحَسَنُ فَهُوَ ابْنُ أُمِّكَ وَ لَا أُرِيدُ الْوَصَاةَ
بِذَلِكَ

And this is a separation between me^{asws} and you^{asws}, and I^{asws} bequeath you with being good to your^{asws} brother Muhammad (Al-Hanafiyya), for he is your full brother, and you^{asws} have known of my^{asws} love for him^{asws}. And as for your^{asws} brother^{asws} Al-Husayn^{asws}, he^{asws} is a son^{asws} of your^{asws} mother^{asws}, and I^{asws} do not want the executor with that.

وَ اللَّهُ الْحَلِيفَةُ عَلَيْكُمْ وَ إِيَّاهُ أَسْأَلُ أَنْ يُصَلِّحَكُمْ وَ أَنْ يَكْفِيَ الطَّغَاةَ الْبُعَاةَ عَنْكُمْ وَ الصَّبْرَ الصَّبْرَ حَتَّى يُنْزِلَ اللَّهُ الْأَمْرَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And Allah^{azwj} is the Caliph (Replacement) upon you all and him^{asws}. I^{asws} ask Him^{azwj} to Keep you all well and Restrain the tyrants, the rebels from you all. And the patience! The patience until Allah^{azwj} Sends down the Command. And there is no strength except with Allah^{azwj}, the Exalted, the Magnificent”²⁷⁰

8- جاء، المجالس للمفيد ما، الأمايلي للشيخ الطوسي المفيد عن محمد بن عمر الجعافي عن ابن عقدة عن موسى بن يوسف القطان عن محمد بن سليمان
المقري عن عبد الصمد بن علي التوفلي عن أبي إسحاق السبعي عن الأصمغ بن نباتة قال: لما ضرب ابن ملجم لعنه الله أمير المؤمنين علي بن أبي

²⁷⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 7

طَالِبٍ ع- عَدَوْنَا نَقَرُ مِنْ أَصْحَابِنَا أَنَا وَ الْحَارِثُ وَ سُؤَيْدُ بْنُ عَفَلَةَ وَ جَمَاعَةٌ مَعَنَا فَتَعَدْنَا عَلَى الْبَابِ فَسَمِعْنَا الْبُكَاءَ فَبَكَينَا فَخَرَجَ إِلَيْنَا الْحَسَنُ بْنُ عَلِيٍّ
ع- فَقَالَ يَقُولُ لَكُمْ أَمِيرُ الْمُؤْمِنِينَ ع- انصَرِفُوا إِلَى مَنَازِلِكُمْ فَانصَرَفَ الْقَوْمُ عَنِّي

(The book) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Umar Al Jiany, from Ibn Uqdah, from Musa Bin Yusuf Al Qattan, from Muhammad Bin Suleyman Al Muqry, from Abdul Samad Bin Ali Al Nowfaly, from Abu Is'haq Al Sabie, from Al Asbagh Bin Nubata who said,

'When Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la}, struck Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, a number of our companions went to him, I, and Al-Haris, and Suweyd Bin Gafla, and there was a group with us. We sat at the door. We heard the crying, so we cried. Al-Hassan^{asws} Bin Ali^{asws} came out to us. He^{asws} said: 'Amir Al-Momineen^{asws} is telling you all to leave'. So, the people disperse, apart from me.

فَأَشْتَدَّ الْبُكَاءُ مِنْ مَنْزِلِهِ فَبَكَيْتُ وَ خَرَجَ الْحَسَنُ ع وَ قَالَ أَلَمْ أَقُلْ لَكُمْ انصَرِفُوا فَعُلْتُمْ لَا وَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ ص لَا يُتَابِعُنِي نَفْسِي وَ لَا يَحْمِلُنِي رِجْلِي
انصَرَفُ حَتَّى أَرَى أَمِيرَ الْمُؤْمِنِينَ ع-

The crying from his^{asws} house intensified. So, I cried, and Al-Hassan^{asws} came out and said: 'Did I^{asws} not tell you all to leave?' I said, 'No, by Allah^{azwj}, O son^{asws} of Rasool-Allah^{saww}! Neither can my soul follow me nor can my legs carry me to leave, until I see Amir Al-Momineen^{asws}'.

قَالَ فَبَكَيْتُ وَ دَخَلَ فَلَمْ يَلْبَثْ أَنْ خَرَجَ فَقَالَ لِي ادْخُلْ فَدَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع- فَإِذَا هُوَ مُسْتَنِدٌّ مَعْصُوبٌ الرَّأْسِ بِعِمَامَةٍ صَفْرَاءَ قَدْ نُرِفَ وَ اصْفَرَّتْ
وَجْهُهُ مَا أَدْرِي وَجْهُهُ أَصْفَرٌ أَوْ الْعِمَامَةُ

He (Asbagh) said, 'I cried, and he^{asws} entered. It was not long before he^{asws} came out. He^{asws} said to me: 'Enter!' So, I entered to see Amir Al-Momineen^{asws}, and there he^{asws} was, resting, bandaged in the head with a yellow turban. His^{asws} head had haemorrhaged and his^{asws} face had paled. I do not know whether his^{asws} was yellower or the turban.

فَأَكْبَيْتُ عَلَيْهِ فَعَبَّلْتُهُ وَ بَكَيْتُ فَقَالَ لِي لَا تَبْكِي يَا أَصْبَغُ فَإِنَّهَا وَ اللَّهُ الْجَنَّةُ فَعُلْتُ لَهُ جَعَلْتُ فِدَاكَ لِي أَعْلَمُ وَ اللَّهُ أَنَّكَ تَصِيرُ إِلَى الْجَنَّةِ وَ إِنَّمَا أَبْكِي لِفَيْدَانِي
إِنَّا يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلْتُ فِدَاكَ حَدِيثِي بِحَدِيثِ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فَإِنِّي أَرَاكَ لَا أَسْمَعُ مِنْكَ حَدِيثًا بَعْدَ يَوْمِي هَذَا أَبَدًا

I devoted to him^{asws}. I kissed him^{asws} and cried. He^{asws} said to me 'Do not cry, O Asbagh, for by Allah^{azwj}, it is the Paradise'. I said to him^{asws}, 'May I be sacrificed for you^{asws}! By Allah^{azwj}, I know well that you^{asws} are travelling to the Paradise, and rather I am crying for my losing you^{asws}, O Amir Al-Momineen^{asws}. May I be sacrificed for you^{asws}! Narrate a Hadeeth to me you^{asws} had heard from Rasool-Allah^{saww}, for I can see that I will not be hearing any Hadeeth from you^{asws} after this day of mine, ever!'

قَالَ نَعَمْ يَا أَصْبَغُ دَعَانِي رَسُولُ اللَّهِ ص يَوْمًا فَقَالَ لِي يَا عَلِيُّ انْطَلِقْ حَتَّى تَأْتِيَ مَسْجِدِي ثُمَّ تَصْعَدْ مِنْبَرِي ثُمَّ تَدْعُو النَّاسَ إِلَيْكَ فَتَحْمَدَ اللَّهُ تَعَالَى وَ تُثْنِي
عَلَيْهِ وَ تُصَلِّيَ عَلَيَّ صَلَاةً كَثِيرَةً

He^{asws} said: 'Yes, O Asbagh! Rasool-Allah^{saww} called me^{asws} one day and said to me^{asws}: 'O Ali^{asws}! Go until you^{asws} get to my^{asws} Masjid, then ascend my^{saww} pulpit, then call the people to you^{asws}. Then praise Allah^{azwj} the Exalted and extol upon Him^{azwj} and send Salawaat upon me^{saww}, a lot of Salawaat.

ثُمَّ تَقُولُ أَيُّهَا النَّاسُ إِنِّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ إِنَّ لَعْنَةَ اللَّهِ وَ لَعْنَةَ مَلَائِكَتِهِ الْمُقْرَبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ لَعْنَتِي عَلَى مَنْ انْتَمَى إِلَى غَيْرِ أَبِيهِ أَوْ ادَّعَى إِلَى غَيْرِ مَوْلَاهِ أَوْ ظَلَمَ أَجِيرًا أَجْرَهُ

Then say: ‘O you people! I^{asws} am a messenger of Rasool-Allah^{saww} to you all, and he^{saww} is saying to you all: ‘The Curse of Allah^{azwj}, and the curse of His^{azwj} Angels of Proximity, and His^{azwj} Messenger^{as} Prophets^{as}, and my^{saww} Curse is upon the one who is linked with other than his father, or claims to other than his master, or is unjust to a worker of his recompense!’

فَأْتَيْتُ مَسْجِدَهُ ص وَ صَعِدْتُ مِنْبَرَهُ فَلَمَّا رَأَيْتَنِي فُرَيْشٌ وَ مَنْ كَانَ فِي الْمَسْجِدِ أَقْبَلُوا نَحْوِي فَحَمِدْتُ اللَّهَ وَ أَثْنَيْتُ عَلَيْهِ وَ صَلَّيْتُ عَلَى رَسُولِ اللَّهِ ص صَلَاةً كَثِيرَةً ثُمَّ قُلْتُ أَيُّهَا النَّاسُ إِنِّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ أَلَا إِنَّ لَعْنَةَ اللَّهِ وَ لَعْنَةَ مَلَائِكَتِهِ الْمُقْرَبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ لَعْنَتِي إِلَى مَنْ انْتَمَى إِلَى غَيْرِ أَبِيهِ أَوْ ادَّعَى إِلَى غَيْرِ مَوْلَاهِ أَوْ ظَلَمَ أَجِيرًا أَجْرَهُ

I^{asws} went to the Masjid and ascended his^{saww} pulpit. When Qureysh and the ones in the Masjid saw me, they came towards me. I^{asws} praised Allah^{azwj} and extolled upon Him^{azwj} and sent Salawaat upon Rasool-Allah^{saww}, a lot of Salawaat. Then I^{asws} said: ‘O you people! I^{asws} am a messenger of Rasool-Allah^{saww} to you all, and he^{saww} is saying to you all: ‘Indeed! The Curse of Allah^{azwj}, and the curse of His^{azwj} Angels of Proximity, and His^{azwj} Messenger^{as} Prophets^{as}, and my^{saww} Curse is upon the one who is linked with other than his father, or claims to other than his master, or is unjust to a worker of his recompense!’

قَالَ فَلَمْ يَنْكَلِمَ أَحَدٌ مِنَ الْقَوْمِ إِلَّا عُمَرُ بْنُ الْخَطَّابِ فَإِنَّهُ قَالَ قَدْ أَتَيْتَنِي يَا أَبَا الْحَسَنِ وَ لَكِنَّكَ جِئْتَ بِكَلَامٍ غَيْرِ مُفَسَّرٍ فَلَمَّا أُبْلِغَ ذَلِكَ رَسُولَ اللَّهِ فَرَجَعْتُ إِلَى النَّبِيِّ ص فَأَخْبَرْتُهُ الْخَبْرَ

He^{asws} said: ‘No one from the people spoke except Umar Bin Al-Khattab. He said, ‘You^{asws} have delivered, O Abu Al-Hassan^{asws}! But you^{asws} have come with a speech without interpretation’. I^{asws} said: ‘I^{asws} shall deliver that to Rasool-Allah^{saww}’. I^{asws} returned to the Prophet^{saww} and informed him^{saww}.

فَقَالَ ارْجِعْ إِلَى مَسْجِدِي حَتَّى تَصْعَدَ مِنْبَرِي فَاحْمَدِ اللَّهَ وَ أَثْنِ عَلَيْهِ وَ صَلِّ عَلَيَّ ثُمَّ قُلْ أَيُّهَا النَّاسُ مَا سَمِعْنَا لَتَجِئَكُمْ بِشَيْءٍ إِلَّا وَ عِنْدَنَا تَأْوِيلُهُ وَ تَفْسِيرُهُ أَلَا وَ إِنِّي أَنَا أَبُوكُمْ أَلَا وَ إِنِّي أَنَا مَوْلَاكُمْ أَلَا وَ إِنِّي أَنَا أَجِيرُكُمْ.

He^{saww} said: ‘Return to my^{saww} Masjid until you^{asws} ascend my^{saww} pulpit. Praise Allah^{azwj} and extol upon Him^{azwj} and send Salawaat upon me, then say: ‘O you people! We^{asws} have never come to you with anything except and its explanation and its interpretation was with us^{asws}. Indeed! And I^{saww} am your father^{saww}! Indeed, and I^{saww} am your Master^{saww}! Indeed, and I^{saww} am your worker’²⁷¹.

9- ما، الأماالي للشيخ الطوسي بإسنادٍ أجي دَعْبِلِي عَنِ الرِّضَا عَنِ آبَائِهِ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: لَمَّا ضَرَبَ ابْنُ مُلْجَمٍ لَعْنَةَ اللَّهِ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع- كَانَ مَعَهُ آخِرُ فَوْقَعَتْ صَرِيئَةُ عَلَى الْحَائِطِ وَ أَمَّا ابْنُ مُلْجَمٍ فَضَرَبَهُ فَوَقَعَتِ الصَّرِيئَةُ وَ هُوَ سَاجِدٌ عَلَى رَأْسِهِ عَلَى الصَّرِيئَةِ الَّتِي كَانَتْ

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by a chain of a brother of Deobel,

²⁷¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 8

‘From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} Bin Al-Husayn^{asws} having said: ‘When Ibn Al-Muljim^{la}, may Allah^{azwj} Curse him^{la}, struck Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, there was another one with him^{la}. His strike fell upon the wall. And as for Ibn Muljim^{la}, he^{la} struck him^{asws} and the strike fell upon his^{asws} head while he^{asws} was performing Sajdah, upon the strike which happened.

فَخَرَجَ الْحَسَنُ وَالْحُسَيْنُ عَ وَأَخَذَا ابْنَ مُلْجِمٍ وَ أَوْثَقَاهُ وَ أَحْتَمِلَ أَمِيرَ الْمُؤْمِنِينَ عَ فَأَدْجَلَ دَارَهُ فَفَعَدَتْ لِبَابِهِ عِنْدَ رَأْسِهِ وَ جَلَسَتْ أُمُّ كَلْبُومٍ عِنْدَ رِجْلَيْهِ
فَفَتَحَ عَيْنَيْهِ فَنَظَرَ إِلَيْهِمَا

Al-Hassan^{asws} and Al-Husayn^{asws} came out and seized Ibn Muljim^{la}, and tied him up, and carried Amir Al-Momineen^{asws}. I entered his^{asws} house. Lubabah sat by his^{asws} head, and Umm Kulsoom^{asws} sat by his^{asws} legs. He^{asws} opened his^{asws} eyes and looked at them^{asws} both.

فَقَالَ الرَّفِيقُ الْأَعْلَى حَبِيبٌ مُسْتَقَرًّا وَ أَحْسَنُ مَقِيلًا ضَرْبَةً بِضَرْبَةٍ أَوْ الْعُقُومِ إِنْ كَانَ ذَلِكَ ثُمَّ عَرِقَ ثُمَّ أَفَاقَ فَقَالَ رَأَيْتُ رَسُولَ اللَّهِ صَ يَأْمُرُنِي بِالرَّوْحِ إِلَيْهِ عِشَاءً
ثَلَاثَ مَرَّاتٍ.

He^{asws} said: ‘(Being with) the lofty friend (Rasool-Allah^{sawww}) is the best abode and the best resting place. A strike for a strike, or the pardon, if that happens’. Then he^{asws} fainted, then woke up and said: ‘I^{asws} saw Rasool-Allah^{sawww} instructing me^{asws} with the departure to him^{sawww} in the evening’ – three times’^{.272}

10- ب، قرب الإسناد أبو البختري عن جعفر بن محمد عن أبيه ع أن علي بن أبي طالب ع خرج يُوقِظُ النَّاسَ لِصَلَاةِ الصُّبْحِ فَضَرَبَهُ عَبْدُ الرَّحْمَنِ بْنُ
مُلْجِمٍ بِالسَّيْفِ عَلَى أَمِّ رَأْسِهِ فَوَقَعَ عَلَى رُكْبَتَيْهِ وَ أَخَذَهُ فَالْتَزَمَهُ حَتَّى أَخَذَهُ النَّاسُ وَ حُمِلَ عَلَيَّ حَتَّى أَفَاقَ

(The book) ‘Qurb Al Asnaad’ – Abu Al Bakhtari,

‘From Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}: ‘Ali^{asws} Bin Abu Talib^{asws} went out to awaken the people for the morning Salat. Ibn Al-Muljim^{la} struck him^{asws} with the sword on the top of his^{asws} head. He^{asws} fell upon his^{asws} knees. I grabbed him^{la} and stuck with him until the people seized him^{la}, and Ali^{asws} was carried until he^{asws} woke up.

ثُمَّ قَالَ لِلْحَسَنِ وَالْحُسَيْنِ عَ أَحْبِسُوا هَذَا الْأَسِيرَ وَ أَطْعَمُوهُ وَ اسْقُوهُ وَ أَحْسِنُوا إِسَارَتَهُ فَإِنْ عِشْتُ فَأَنَا أَوْلَى بِمَا صَنَعَ فِيَّ إِنْ شِئْتُ اسْتَقَدْتُ وَ إِنْ شِئْتُ
صَالَحْتُ وَ إِنْ مِتُّ فَذَلِكَ إِلَيْكُمْ فَإِنْ بَدَأَ لَكُمْ أَنْ تَقْتُلُوهُ فَلَا تُمِئَلُوا بِهِ.

Then he^{asws} said to Al-Hassan^{asws} and Al-Husayn^{asws}: ‘Detain this one as the captive and feed him^{la} and quench him^{la} and be good to him^{la} in his^{la} imprisonment, for if I^{asws} were to live, I^{asws} would be foremost with what he^{la} has done regarding me^{asws}. If I^{asws} so desire, I^{asws} shall take the wergild from him^{la}, and if I^{asws} so desire, I^{asws} shall reconcile. And if I^{asws} were to die, that would be up to you^{asws}. If it occurs to you^{asws} to kill him^{la}, then do not trample his^{la} body’^{.273}

²⁷² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 9

²⁷³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 10

11- كا، الكافي الحسين بن الحسن الحسيني رفعه و محمد بن الحسين عن إبراهيم بن إسحاق الأحمري رفعه قال: لما ضرب أمير المؤمنين ع حفً به العواد و قيل له يا أمير المؤمنين أوص فقال اتنوا لي وسادة ثم قال الحمد لله حتى قدره متبعين أمره كذا أحب و لا إله إلا الله الواحد الأحد الصمد كما انتسب

(The book) 'Al Kafi' - Al-Husayn Bin Al-Hassan, raising it, and Muhammad Bin Al-Hassan, from Ibrahim Bin Is'haq Al Ahmary, raising it, said,

'When Amir Al-Momineen^{asws} was struck, the visitors encircled him^{asws} and it was said to him^{asws}, 'O Amir Al-Momineen^{asws}! Bequeath!' He^{asws} said: 'Double the pillow for me^{asws}'. Then he^{asws} said: 'The Praise is for Allah^{azwj} as He^{azwj} is rightful of. I^{asws} was obedient to His^{azwj} Commands, and I^{asws} Praise Him^{azwj} just as He^{azwj} Loves, and there is no god except for Allah^{azwj}, the One, the First, the Samad, just as He^{azwj} has Attributed Himself^{fazwj}.

أيها الناس كل امرئ لآتي في فزاره ما منه يفر و الأجل مساقى النفس إليه و الهرب منه موافاته كم أطردت الأيام أبحثها عن مكنون هذا الأمر فأبى الله عز ذكره إلا إخفاءه هيئات علم مكنون

O you people! Every person would meet during his fleeing, what he is fleeing from (i.e., death). The death is an usher of the soul towards it, and the escaping from it is to (actually) find it. How many days have come and gone in researching about the hidden of this matter, but Allah^{azwj}, Mighty is His^{azwj} Mention, Refused, except to Keep it hidden. Far be it, for the hidden to be known!

أما وصيتي فإن لا تشركوا بالله جل ثناؤه شيئاً و محمداً ص فلا تضيعوا سنته أقيموا هذين العمودين و أوقدوا هذين المصباحين و خلاكم ذم ما لم تشردوا حبل كل امرئ منكم مجهودة و خيف عن الجهلة رب رحيم و إمام عليهم و دين قويم

As for my^{asws} bequest, so it is that you shall not associate anything with Allah^{azwj}, Majestic is His^{azwj} Laudation. And Muhammad^{saww}, so you must not waste his^{saww} Sunnah. Establish these two pillars and inflame these two lanterns, and you will be free of blame for as long as you are not displaced. Every person would bear his effort, and it is lightened from the ignorant ones. The Lord^{azwj} is Merciful, and the Imam^{asws} is the most knowledgeable, and the Religion is straight.

أنا بالأمس صاحبكم و اليوم عبء لكم و غداً مفارقكم إن تثبت الوطأة في هذه المرزلة فذاك المراد و إن تدحض القدم فإننا كنا في أفياء أعصان و ذرى رياح و تحت ظل غمامة اصمحل في الجور متلففها و عفا في الأرض مخطها

Yesterday I^{asws} was your companion, and today I^{asws} am a lesson for you all, and tomorrow I^{asws} shall part from you. If the treading is steadfast during these stumbles, so that is the objective, and if the feet waver, so we are living in the shade of the branches and shelter of the winds, and beneath the shade of the clouds dissipating in the atmosphere and the disappearing resources in the central ground.

و إنما كنت جارا جاوركم بدني أياماً و ستعقبون مني جنة خلاء ساكنة بعد حركة و كاظمة بعد نطق ليعظكم هدي و حفوظ إطرقي و سكون أطراي فإنه أوعظ لكم من الناطق البليغ و دعنتكم و داع مريض للتلافي

And rather, I^{asws} was a neighbour. My^{asws} body was your neighbour for (some) days, and as a consequence from me^{asws} it would be an empty body, motionless after its movement, and silent after speaking. Let it be an admonishment, my^{asws} silence, and the dimming of my^{asws} eyes, and the stillness of my^{asws} limbs. So it is more of a preacher for you all than the eloquent speaker. And my^{asws} bidding farewell to you all is a farewell of one expecting the reunion.

عَدَا تَرَوْنَ أَيَّامِي وَ يَكْشِفُ اللَّهُ عَزَّ وَ جَلَّ عَنْ سَرَائِرِي وَ تَعْرِفُونِي بَعْدَ خُلُوقِ مَكَانِي وَ قِيَامِ عَيْرِي مَقَامِي

Tomorrow you shall be seeing (the reality of) my^{asws} days, and Allah^{azwj} Mighty and Majestic will Uncover my^{asws} secrets from me^{asws}, and you will be recognising me^{asws} after the emptiness of my^{asws} place, and the standing of someone else in my^{asws} place.

إِنْ أَتَيْتُمْ فَأَنَا وَإِيَّيَ دَمِي وَ إِنْ أَفَنَ فَالْفَنَاءُ مِيعَادِي وَ إِنْ أَعْفُ فَالْعَمُو لِي فُرْبَةٌ وَ لَكُمْ حَسَنَةٌ فَاعْتَمُوا وَ اصْفَحُوا أَلَّا تُحِبُّونَ أَنْ يُغْفَرَ اللَّهُ لَكُمْ فَبِمَا لَهَا حَسْرَةٌ عَلَى كُلِّ ذِي عَقْلٍ أَنْ يَكُونَ عُمُرُهُ عَلَيْهِ حُجَّةٌ أَوْ يُؤَدِّيَهُ أَيَّامُهُ إِلَى شَقْوَةٍ

If I^{asws} were to remain (alive), I^{asws} would be the Guardian of my^{asws} own blood, and if I^{asws} perish, so the perishing is my^{asws} destiny, and if I^{asws} were to forgive, so the forgiving, for me^{asws} it is a nearness (to Allah^{azwj}), and for you it is a good deed, therefore be forgiving and overlooking. Would you not like it Allah^{azwj} should be Forgiving you all? What a regret it would be upon every neglectful one! His own life-time would become an argument against him, or his days would lead him to misery.

جَعَلْنَا اللَّهُ وَ إِيَّاكُمْ مِمَّنْ لَا يَفْضُرُ بِهِ عَنْ طَاعَةِ اللَّهِ رَغْبَةً أَوْ تَحُلُّ بِهِ بَعْدَ الْمَوْتِ نِعْمَةً فَإِنَّمَا حُنَّ لَهُ وَ بِهِ

May Allah^{azwj} Make us^{asws} and you all from the ones who are not deficient with it from obeying Allah^{azwj} out of desire or being terrified of the Punishment after the death. So rather, we are for Him^{azwj} and with Him^{azwj}.

تُمْ أَقْبَلَ عَلَى الْحَسَنِ ع فَقَالَ يَا بَنِي ضَرْبَةٍ مَكَانَ ضَرْبَةٍ وَ لَا تَأْتُمْ.

Then he^{asws} turned towards Al-Hassan^{asws}, and he^{asws} said: ‘O my^{asws} son^{asws}! A strike in place of a strike, and you^{asws} will not be overdoing it’²⁷⁴.

12- غط، الغيبة للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الرُّبَيْرِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ زُرَّارَةَ عَمَّنْ رَوَاهُ عَنْ عَمْرٍو بْنِ بَشِيرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: هَذِهِ وَصِيَّةُ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى الْحَسَنِ ع وَ هِيَ نُسْخَةُ كِتَابِ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ دَفَعَهَا إِلَى أَبَانَ وَ قَرَأَهَا عَلَيْهِ قَالَ أَبَانَ وَ قَرَأْتُهَا عَلَى عَلِيِّ بْنِ الْحَسَنِ ع - فَقَالَ صَدَقَ سُلَيْمٌ رَحِمَهُ اللَّهُ

(The book) ‘Al Ghayba’ of the sheykh Al Tusi – Ahmad Bin Abdoun, form Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Muhammad Bin Ubeydullah Bin Zurara, from the one who saw him, from Amro Bin Shimr,

‘From Abu Ja’far^{asws} having said: ‘This is a bequest of Amir Al-Momineen^{asws} to Al-Hassan^{asws}’ – and it is a copy of Kitab Suleym Bin Qays Al-Hilali, handed over to Aban, and having been

²⁷⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 11

read to him^{asws}. Aban said, 'And I read it to Ali^{asws} Bin Al-Husayn^{asws}. He^{asws} said: 'Suleym spoke the truth, may Allah^{azwj} have Mercy on him'.

قَالَ سُلَيْمٌ فَشَهِدْتُ وَصِيَّةَ أَمِيرِ الْمُؤْمِنِينَ ع- حِينَ أَوْصَى إِلَى ابْنِهِ الْحُسَيْنِ ع- وَ أَشْهَدَ عَلَيَّ وَصِيَّتِهِ الْحُسَيْنِ وَ مُحَمَّدًا وَ جَمِيعَ وُلْدِهِ وَ رُؤَسَاءَ شِيعَتِهِ وَ أَهْلَ بَيْتِهِ

Suleym said, 'I witnessed the bequest of Amir Al-Momineen^{asws} when he^{asws} bequeathed to his^{asws} son^{asws} Al-Hassan^{asws}, and there had witnessed upon his^{asws} bequest, Al-Husayn^{asws}, and Muhammad, and entirety of his^{asws} children, and chiefs of his^{asws} Shias, and his^{asws} family members.

وَ قَالَ يَا بُنَيَّ أَمَرَنِي رَسُولُ اللَّهِ ص أَنْ أُوصِيَ بِإِيَّتِكَ وَ أَنْ أَدْفَعُ إِلَيْكَ كُتُبِي وَ سِلَاحِي

And he^{asws} said: 'O my^{asws} son^{asws}! Rasool-Allah^{saww} had instructed me^{asws} to bequeath to you^{asws}, and to hand over to you^{asws} my^{asws} books and my^{asws} weapons'.

ثُمَّ أَقْبَلَ عَلَيْهِ فَقَالَ يَا بُنَيَّ أَنْتَ وَلِيُّ الْأَمْرِ وَ وَلِيُّ الدِّمِّ فَإِنْ عَفَوْتَ فَلَكَ وَ إِنْ قَتَلْتَ فَضَرْبَةٌ مَكَانَ ضَرْبَةٍ وَ لَا تَأْتُمْ

Then he^{asws} turned towards him^{asws} and said: 'O my^{asws} son^{asws}! You^{asws} are the Master^{asws} of the Command (Imam^{asws}), and in charge of my^{asws} blood. If you^{asws} were to forgive (Ibn Muljim^{la}), it would be for you^{asws}, and if you^{asws} were to kill (him^{la}), then one strike in place of one strike, and do not sin (by being excessive)'.

ثُمَّ ذَكَرَ الْوَصِيَّةَ إِلَى آخِرِهَا فَلَمَّا فَرَغَ مِنْ وَصِيَّتِهِ قَالَ حَفِظْكُمْ اللَّهُ وَ حَفِظَ فِيكُمْ نَبِيَّكُمْ أَسْتَوْدِعُكُمْ اللَّهُ وَ أَقْرَأُ عَلَيْكُمْ السَّلَامَ وَ رَحْمَةَ اللَّهِ

Then he^{asws} mentioned the bequest up to its end. When he^{asws} was free from his^{asws} bequeathing, he^{asws} said: 'May Allah^{azwj} Protect you all and Preserve your Prophet^{saww}! I^{asws} entrust you to Allah^{azwj}, and I^{asws} convey the greetings to you all, and the Mercy of Allah^{azwj}!'

ثُمَّ لَمْ يَزَلْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَتَّى قُبِضَ لَيْلَةَ ثَلَاثِ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ لَيْلَةَ الْجُمُعَةِ سَنَةِ أَرْبَعِينَ مِنَ الْهِجْرَةِ- وَ كَانَ ضَرْبَ لَيْلَةٍ إِحْدَى وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

Then he^{asws} did not cease saying: 'There is no god except Allah^{azwj}', until he^{asws} passed away on the night of the twenty-third of the month of Ramazan, Friday night, the year forty from the emigration. And he^{asws} was struck on the night of the twenty-first of the month of Ramazan"²⁷⁵.

13- غط، الغيبة للشيخ الطوسي أحمد بن إدريس عن محمد بن عبد الجبار عن صفوان بن يحيى قال: بعثت إلى أبو الحسن موسى بن جعفر ع بحذره الوصية مع الأخرى.

(The book) 'Al Ghayba' of the sheykh Al Tusi – Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

²⁷⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 12

‘Abu Al-Hassan Musa^{asws} Bin Ja’far^{asws} sent this bequest to me along with another’.²⁷⁶

و فِي رِوَايَةٍ أُخْرَى أَنَّهُ قُبِضَ لَيْلَةَ إِحْدَى وَ عِشْرِينَ - وَ ضُرِبَ لَيْلَةَ تِسْعَ عَشْرَةَ وَ هِيَ الْأَطْهَرُ .

And in another report – ‘He^{asws} passed away on the night of the twenty-first, and he^{asws} was struck on the night of the nineteenth’, and it is more apparent’.²⁷⁷

14- حة، فرحة الغري مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ الثَّمِيَّيُّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْقُضَيْلِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ يَعْقُوبَ عَنْ جَعْفَرِ بْنِ أَحْمَدَ بْنِ يُوسُفَ عَنْ عَلِيِّ بْنِ بَدْرَجٍ [بُرُوجٍ] الْجَاهِظِ عَنْ عَمْرِو بْنِ الْيَسَعِ قَالَ: جَاءَنِي سَعْدُ الْإِسْكَافِ فَقَالَ يَا بُنَيَّ تَحْمِلُ الْحَدِيثَ قُلْتَ نَعَمْ فَقَالَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ ع قَالَ لَمَّا أُصِيبَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ لِلْحَسَنِ وَ الْحُسَيْنِ ع غَسِلَانِي وَ كَفَّنَانِي وَ حَنَطَانِي وَ اَجْمَلَانِي عَلَى سَرِيرِي وَ اَجْمَلَا مُؤَخَّرَهُ تُكْفَيَانِ مُقَدَّمَهُ

(The book) ‘Farhat Al Ghary’ – Muhammad Bin Ahmad Bin Dawood Al Qummi, from Muhammad Bin Ali Bin Ali Fazl, from Ali Bin Al-Husayn Bin Yaqoub, from Ja’far Bin Ahmad Bin Yusuf, from Ali Bin Badraj, Al Jahiz, from Amro Bin Al Yas’a who said,

‘Sa’ad Al-Askaf came to me. He said, ‘O my son! Can you tolerate a Hadeeth?’ I said, ‘Yes’, He said, ‘Abu Abdullah^{asws} narrated to me. He^{asws} said: ‘When Amir Al-Momineen^{asws} was hit, he^{asws} said Al-Hassan^{asws} and Al-Husayn^{asws}: ‘Wash me^{asws}, and enshroud me^{asws}, and embalm me^{asws}, and carry me upon my^{asws} bier, and both of you^{asws} carry at the rear, you^{asws} will be sufficed of its front’.

و فِي رِوَايَةِ الْكُلَيْنِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع - لَمَّا غُسِّلَ أَمِيرُ الْمُؤْمِنِينَ ع نُودُوا مِنْ جَانِبِ الْبَيْتِ إِنْ أَحَدُكُمْ مُقَدَّمُ السَّرِيرِ كُفِينُكُمْ مُؤَخَّرُهُ وَ إِنْ أَحَدُكُمْ مُؤَخَّرُهُ كُفِينُكُمْ مُقَدَّمُهُ

And in a report of Al Kulayni, from Ali Bin Muhammad, raising it, said,

‘Abu Abdullah^{asws} said: ‘When Amir Al-Momineen^{asws} was washed (for funeral), there was a call from the side of the room: ‘If you were to grab the front of the coffin, you^{asws} will be sufficed for its rear, and if you^{asws} were to grab its rear, you^{asws} will be sufficed for its front’.

رَجَعْنَا إِلَى تَمَامِ الْحَدِيثِ فَإِنَّا كَمَا تَنْتَهَيَانِ إِلَى قَبْرِ مَحْفُورٍ وَ لَحْدٍ مَلْحُودٍ وَ لَبِنٍ مَحْفُوظٍ فَأَلْحِدَانِي وَ أَشْرِجَا عَلَيَّ اللَّيْلَ وَ اِرْفَعَا لَبَنَةً مِمَّا عِنْدَ رَأْسِي فَانظُرَا مَا تَسْمَعَانِ

We return to the complete Hadeeth: ‘You^{asws} will end up to a pre-dug grave, and a prepared tomb, and bricks preserved. So, entomb me^{asws} and combine the bricks upon me^{asws}, and raise the bricks from what is by my^{asws} head, then look at what you^{asws} can hear’.

فَأَحَدَا اللَّيْلَةَ مِنْ عِنْدِ الرَّأْسِ بَعْدَ مَا أَشْرِجَا عَلَيْهِ اللَّيْلَ فَإِذَا لَيْسَ بِالْقَبْرِ شَيْءٌ وَ إِذَا هَاتِفٌ يَهْتِفُ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ عَبْدًا صَالِحًا فَالْحَقَّهُ اللَّهُ عَزَّ وَ جَلَّ بِنَبِيِّهِ ص وَ كَذَلِكَ يُفْعَلُ بِالْأَوْصِيَاءِ بَعْدَ الْأَنْبِيَاءِ حَتَّى لَوْ أَنَّ نَبِيًّا مَاتَ فِي الشَّرْقِ وَ مَاتَ وَصِيُّهُ فِي الْغَرْبِ أَلْحَقَّ اللَّهُ الْوَصِيَّ بِالنَّبِيِّ .

They^{asws} took the brick from by his^{asws} head after having combined the bricks upon him^{asws}, and there, there wasn’t anything in the grave, and there was a caller calling. Amir Al-Momineen^{asws} was a righteous servant so Allah^{azwj} Mighty and Majestic Joined him^{asws} with

²⁷⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 13 a

²⁷⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 13 b

His^{azwj} Prophet^{saww}, and like that He^{azwj} Did with the successors^{as} after the Prophets^{as} by right. If a Prophet^{saww} were to die in the east and his^{as} successor^{as} dies in the west, Allah^{azwj} would Join the successor^{as} with the Prophet^{as}’ .²⁷⁸

15- حة، فرحة الغري ذكر الفقيه محمد بن معاذ الموسوي قال رأيت في بعض الكتب الحديثية القديمة ما صورته حدثنا أبو جعفر محمد بن عبد العزيز بن عامر بن الدهان قال حدثنا علي بن عبد الله الأنباري قال حدثني محمد بن أحمد بن عيسى ابن أخي الحسن بن يحيى قال حدثني محمد بن الحسن الجعفي قال وجدت في كتاب أبي وحدثني أبي عن أمها أن جعفر بن محمد حدثها أن أمير المؤمنين ع أمر ابنه الحسن ع أن يخبر له أربع قبور في أربع مواضع في المسجد وفي الرخبة وفي الغري وفي دار جعدة بن هبيرة- وإنما أراد بهذا أن لا يعلم أحد من أعدائه موضع قبره.

(The book) ‘Farhat Al-Ghary’ – It is mentioned by the jurist Muhammad Bin Ma’ad Al Musawy who said, ‘I saw in one of the books of the ancient Ahadeeth what I copied. It is narrated to us by Abu Ja’far Muhammad Bin Abdul Aziz Bin Aamir Bin Al Dahhan who said, ‘It is narrated by Ali Bin Abdullah Al Anbary who said, ‘It is narrated to me by Muhammad Bin Ahmad Bin Isa son of the brother of Al-Hassan Bin Yahya who said, ‘It is narrated to me by Muhammad Bin Al-Hassan Al Jafari who said, ‘I found in the book of my father, and it is narrated to me by my mother, from her mother,

‘Ja’far^{asws} Bin Muhammad^{asws} narrated to her that Amir Al-Momineen^{asws} had instructed his^{asws} son^{asws} Al-Hassan^{asws} to dig four graves for him^{asws} in four places - in the Masjid, and in Al-Rahba, and in Al-Ghary, and in the house of Ja’da Bin Hubeyra. And rather he^{asws} intended by this for no one from his^{asws} enemies to know the place of his^{asws} grave’ .²⁷⁹

16- حة، فرحة الغري ذكر جعفر بن مبير في كتابه في نسخة عتيقة عندي ما صورته قال قال المدائني عن أبي بكر عن أبي بكر الهمداني عن الحسين بن علوان عن سعد بن طريف عن الأصمغ بن نباتة- و عبد الله بن محمد عن علي بن اليماني عن أبي حمزة الثمالي عن أبي جعفر محمد بن علي ص و الفاسم بن محمد المظري عن عبد الله بن زيد عن المعاف بن عبد السلام عن أبي عبد الله الجدلي قال: استنقر علي بن أبي طالب ع الناس في قتال معاوية في الصيف و ذكر الحديث مطولاً و قال في آخره أبو عبد الله الجدلي- و قد حضره ع و هو يوصي الحسن فقال يا بني إني ميت من ليالي هذه فإذا أنا مت فاعسلني و كفي و خطني بخنوط جدك

(The book) ‘Farhat Al Ghary’ – It is mentioned by Ja’far Bin Mubashir in his book, in an ancient copy in my possession what I copied. He said, ‘Al Madainy said, ‘From Abu Zakariya, from Abu Bakr Al Hamdany, from Al-Husayn Bin Ulwan, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata, and Abdullah Bin Muhammad, from Ali Bin Al Yamani, from Abu Hamza Al Sumali, ‘from Abu Ja’far Muhammad Bin Ali^{asws}, and Al Qasim Bin Muhammad Al Muqry, from Abdullah Bin Zayd, from Al Muafy Bin Abdul Salam, from Abu Abdullah Al Jadaly who said,

‘Ali^{asws} Bin Abu Talib^{asws} mobilised the people in fighting against Muawiya in the summer’ – and mentioned a lengthy Hadeeth and Abu Abdullah Al-Jadaly said in its end, and he was present with him^{asws} and he^{asws} was bequeathing to Al-Hassan^{asws}, he^{asws} said: ‘O my^{asws} son^{asws}! I^{asws} will be passing away during this night of mine, so when I^{asws} pass away, so wash me^{asws}, and enshroud me^{asws}, and embalm me^{asws} with embalmment of your^{asws} grandfather^{saww}.

و ضعني على سرير ولا يفتر أحد منكم مقدم السرير فإنكم تكفونونه فإذا حمل المقدم فاحملوا المؤخر و ليضع المؤخر المقدم حيث ذهب فإذا وضع المقدم فضعوا المؤخر ثم تقدم أي بي فصل علي فكبر سبعا فإنها لن تحل لأحد من بعدي إلا لرجل من ولدي يخرج في آخر الزمان يقيم اغوجاج الحق

²⁷⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 14

²⁷⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 15

And place me^{asws} upon my^{asws} bier and not one of you^{asws} should go near the front of the bier for you^{asws} will be sufficed of it for the front would be carried. So, carry the rear part and let the ones at the back follow the front wherever it goes. When the front is placed down, then place down the rear. Then, yes O my^{asws} son^{asws} and pray Salat upon me^{asws}. Exclaim seven Takbeers, for it will never be Permissible for anyone from after me^{asws} except for a man from my^{asws} sons^{asws} who will be emerging at the end of times straightening the crookedness of the truth.

فَإِذَا صَلَّيْتَ فَحُطَّ حَوْلَ سَرِيرِي ثُمَّ احْفَظْ لِي قَبْرًا فِي مَوْضِعِهِ إِلَى مُنْتَهَى كَذَا وَكَذَا ثُمَّ شَقِّ لِحْدًا فَإِنَّكَ تَقَعُ عَلَى سَاجَةٍ مَنْقُورَةٍ ادَّخَرَهَا لِي أَبِي نُوحٌ وَ ضَعْنِي فِي السَّاجَةِ ثُمَّ ضَعْ عَلَيَّ سَبْعَ لَبِنٍ كِبَارٍ ثُمَّ ارْتُبْ هُنَّهِنَّ ثُمَّ انظُرْ فَإِنَّكَ لَنْ تَرَانِي فِي لِحْدِي.

So, when you^{asws} have prayed Salat, then draw a line around my^{asws} bier. Then dig in its place until you^{asws} end up to such and such. Then open the tomb, for you^{asws} will fall upon a faceted border which my^{asws} father (ancestor) Noah^{as} had set up for me^{asws} and place me^{asws} in the border. Then place seven large bricks upon me^{asws}. Then watch out for a moment, then look, and you^{asws} will never see me^{asws} being in my^{asws} tomb”²⁸⁰

17- حة، فرحة الغري الصدوق عن الحسن بن محمد بن سعيد عن فورات بن إبراهيم عن علي بن حامد عن إسماعيل بن علي بن فدامة عن أحمد بن علي بن ناصح عن جعفر بن محمد الأزمني عن موسى بن سينان الجرجاني عن أحمد بن علي المقمري عن أم كلثوم بنت علي ع قالت آخر عهد أبي إلى أخوي ع أن قال يا بئني إذا أنا مت فعبسلاني ثم نشفاني بالبردة التي نشفتم بها رسول الله ص و فاطمة ع- ثم حطاني و سحيتاني على سريري ثم انظرا حتى إذا ارتفع لكما مقدم السرير فاحملا مؤخره

(The book) 'Farhat Al Ghary – Al Sadouq, from Al-Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Ali Bin Hamid, from Ismail Bin Ali Bin Qudamah, from Ahmad Bin Ail Bin Nasih, from Ja'far Bin Muhammad Al Armany, from Musa Bin Sinan Al Jurjany, from Ahmad Bin Ali Al Muqry,

'From Umm Kulsoom^{asws} daughter^{asws} of Ali^{asws}. She^{asws} said, 'The last pact of my^{asws} father^{asws} to my^{asws} two brothers^{asws} was that he^{asws} said: 'O my^{asws} sons^{asws}! When I^{asws} pass away, wash me^{asws}, then wipe me^{asws} dry with the cloak which I^{asws} had dried Rasool-Allah^{saww} and (Syeda) Fatima^{asws}. Then embalm me^{asws} and place me^{asws} upon my^{asws} bier. Then look (wait) until when the front of the bier rises, then both of you^{asws} carry its rear'.

قَالَ فَخَرَجْتُ أُشْبِعُ جَنَازَةَ أَبِي حَتَّى إِذَا كُنَّا بِظَهْرِ الْعَرَبِيِّ- رَكَعَ الْمُقَدَّمُ فَوَضَعْنَا الْمُؤَخَّرُ ثُمَّ بَرَزَ الْحَسَنُ ع بِالْبُرْدَةِ الَّتِي نُشِفَ بِهَا رَسُولُ اللَّهِ ص وَ فَاطِمَةَ وَ أَمِيرَ الْمُؤْمِنِينَ ع- ثُمَّ أَخَذَ الْمُعْوَلَ فَضَرَبَ ضَرْبَةً فَأَنْشَقَ الْقَبْرُ عَنْ ضَرْبِهِ فَإِذَا هُوَ بِسَاجَةٍ مَكْتُوبٍ عَلَيْهَا سَطْرَانٌ بِالسُّرِّيَانِيَّةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا قَبْرُ قَبْرِهِ نُوحِ النَّبِيِّ لِعَلِيِّ وَصِيِّ مُحَمَّدٍ قَبْلَ الطُّوفَانِ بِسَبْعِمِائَةِ عَامٍ

He^{asws} said, 'I^{asws} went out escorting the funeral of my^{asws} father^{asws} until when we^{asws} were at the back of Al-Ghary, the front part lowered and settled. So, we placed down the rear. Then Al-Hassan^{asws} came out wearing the cloak which Rasool-Allah^{saww} and (Syeda) Fatima^{asws} and Amir Al-Momineen^{asws} had been dried with. Then he^{asws} took the shovel and struck it with a strike, and the grave split up from a mausoleum, and there it was with a tablet upon which were written two lines in Assyrian: "In the Name of Allah^{azwj} the Beneficent, the Merciful. This

²⁸⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 16

grave is the grave which the Prophet Noah^{as} has made to Ali^{asws}, successor^{asws} of Muhammad^{saww} before the flood by seven hundred years”.

قَالَتْ أُمُّ كَلْثُومٍ فَانْتَشَقَّ الْقَبْرُ فَلَا أَذْرِي أُنْبِشَ سَيِّدِي فِي الْأَرْضِ أَمْ أُسْرِيَ بِهِ إِلَى السَّمَاءِ إِذْ سَمِعْتُ نَاطِقًا لَنَا بِاللَّغَرِيَةِ أَحْسَنَ اللَّهُ لَكُمْ الْعَزَاءَ فِي سَيِّدِكُمْ وَ حُجَّةِ اللَّهِ عَلَى خَلْقِهِ.

Umm Kulsoom^{asws} said, ‘The grave split asunder, and I^{asws} don’t know whether my^{asws} Master^{asws} was taken into the earth or there was an ascension with him^{asws} to the sky. Then I^{asws} heard a speaker speaking to us^{asws} with the condolences, ‘May Allah^{azwj} Give excellent consolation regarding your^{asws} Master^{asws} and Divine Authority of Allah^{azwj} upon His^{azwj} creatures’.²⁸¹

18- حة، فرحة الغري مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ سَلَامَةَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْمُؤَدَّبِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ حُبَابٍ قَالَ: نَظَرَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى ظَهْرِ الْكُوفَةِ فَقَالَ مَا أَحْسَنَ مَنْظَرِكَ وَ أَطْيَبَ [رِيحِكَ] فَعَزَّكَ اللَّهُمَّ اجْعَلْ قَبْرِي بِهَا.

(The book) ‘Farhat Al Ghary’ – Muhammad Bin Ahmad Bin Dawood, from Salamah, from Muhammad Bin Ja’far Al Muwaddib, from Muhammad Bin Ahmad Bin Yahya, from Yaqoub Bin Zayd, from Ali Bin Asbat, from Ahmad Bin Hubab who said,

‘Amir Al-Momineen^{asws} looked at the back of Al-Kufa. He^{asws} said: ‘How excellent is your scenery (treelines), and aromatic is your bottom (soil)! O Allah^{azwj}! Make my^{asws} grave to be at it’.²⁸²

19- حة، فرحة الغري عَمِّي عَلِيُّ بْنُ طَاوُسٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُهْرَةَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْعَلَوِيِّ عَنِ الْقُطْبِ الرَّائِدِيِّ عَنِ ذِي الْقَفَارِ بْنِ مَعْبُدٍ عَنِ الْمُفِيدِ مُحَمَّدِ بْنِ التَّعْمَانِ قَالَ رَوَاهُ عَبَادُ بْنُ يَعْقُوبَ الرَّوَاجِيُّ قَالَ حَدَّثَنَا حَسَّانُ بْنُ عَلِيٍّ الْقَسْرِيُّ قَالَ حَدَّثَنَا مَوْلَى لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: لَمَّا خَضَرَتْ أَمِيرُ الْمُؤْمِنِينَ ع الْوَفَاةُ قَالَ لِلْحَسَنِ وَ الْحُسَيْنِ ع- إِذَا أَنَا مِتُّ فَأَجْمِلَانِي عَلَى سَرِيرٍ ثُمَّ أَخْرِجَانِي وَ اجْمَلَا مُؤَخَّرَ السَّرِيرِ فَإِنكُمَا تُكْفَيَانِ مُقَدَّمَهُ ثُمَّ أَتَيْنَا بِي الْغَرِيَّةِ فَإِنكُمَا سَرَّيَانِ صَحْرَةً بَيْضَاءَ فَاحْتَفِرَا فِيهَا فَإِنكُمَا سَتَجِدَانِ فِيهَا سَاحَةً فَادْفِنَانِي فِيهَا

(The book) ‘Farhat Al Ghary’ – My uncle Ali Bin Tawoos, from Muhammad Bin Abdullah Bin Zohra, from Muhammad Bin Al-Hassan Al Alawy, from Al Qutb Al Rawandy, from Zulfiqar Bin Ma’bad, from Al Mufeed Muhammad Bin Al No’mān who said, ‘It is reported by Abbas Bin Yaqoub Al Rawajiny who said, ‘It is narrated to us by Hassan Bin Ali Al Qasry who said,

‘It was narrated to us by a slave of Ali^{asws} Bin Abu Talib^{asws} who said, ‘When the expiry presented to Amir Al-Momineen^{asws}, he^{asws} said to Al-Hassan^{asws} and Al-Husayn^{asws}: ‘When I^{asws} pass away, then carry me^{asws} upon a bier, then take me^{asws} out, and carry the rear of the bier, for you^{asws} will be sufficed with its front. Then go to Al-Ghariyeyn, for you^{asws} will be seeing a white rock. Dig in it, and you^{asws} will be finding a tablet in it. Bury me^{asws} in it’.

قَالَ فَلَمَّا مَاتَ أَخْرَجْنَاهُ وَ جَعَلْنَا نَحْمِلُ مُؤَخَّرَ السَّرِيرِ وَ نُكْفِي مُقَدَّمَهُ وَ جَعَلْنَا نَسْمَعُ دَوِيًّا وَ خَفِيفًا حَتَّى أَتَيْنَا الْغَرِيَّةَ فَإِذَا صَحْرَةٌ بَيْضَاءَ تَلْمَعُ نُورًا فَاحْتَفِرْنَا فَإِذَا سَاحَةٌ مَكْتُوبٌ عَلَيْهَا مَا ادَّخَرَ نُوحٌ ع لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فَدَفَّنَاهُ فِيهَا وَ انْصَرَفْنَا وَ نَحْنُ مَسْرُورُونَ بِإِكْرَامِ اللَّهِ تَعَالَى لِأَمِيرِ الْمُؤْمِنِينَ ع-

He (the narrator) said, ‘When he^{asws} died, we brought him^{asws} our and went on to carry the rear of the bier and we were sufficed with its front, and we went on to hear slight sounds until

²⁸¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 17

²⁸² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 18

we came to Al-Ghariyeyn, and there was a white rock emitting light. We dug, and there was a tablet, upon it was written: “(This is) what Noah^{as} has prepared for Ali^{asws} Bin Abu Talib^{asws}”. We buried him^{asws} in it and we left, and we were cheerful with the Honour of Allah^{azwj} the Exalted for Amir Al-Momineen^{asws}.

فَلَجَعْنَا قَوْمٌ مِنَ الشَّيْعَةِ لَمْ يَشْهَدُوا الصَّلَاةَ عَلَيْهِ فَأَخْبَرْتَاهُمْ بِمَا جَرَى وَ بِإِكْرَامِ اللَّهِ تَعَالَى أَمِيرِ الْمُؤْمِنِينَ ع- فَقَالُوا نُحِبُّ أَنْ نُعَايِنَ مِنْ أَمْرِهِ مَا عَايَيْتُمْ فَمَلْنَا لَهُمْ إِنَّ الْمَوْضِعَ قَدْ غَفِيَ أَنْزُهُ يَوْصِيَةً مِنْهُ ع فَمَضَوْا وَ عَادُوا إِلَيْنَا فَقَالُوا إِنَّهُمْ اخْتَفَرُوا فَلَمْ يَرَوْا شَيْئاً.

We met a group of the Shias who had not attended the Salat upon him^{asws}. We informed them with what had happened, and with the Honour of Allah^{azwj} the Exalted for Amir Al-Momineen^{asws}. They said, ‘We would love to see from his^{asws} matter what you have seen’. We said to them: ‘The place, its traces have been obscured due to a bequest from him^{asws}’. They went and returned to us. They said that they had dug but they did not see anything”.²⁸³

20- حة، فرحة الغري خاتم العلماء نصير الدين عن والده عن السيد فضل الله الحسيني الراوندبي عن ذي الفقار بن معبد عن الطوسي و من خطبه نقلت عن المفيد عن محمد بن أحمد بن داود عن محمد بن بكر عن الحسن بن محمد الفزاري عن الحسن بن علي النخاس عن جعفر الرمائي عن يحيى الحماني عن محمد بن عبيد الطيالسي عن مختار التمار عن أبي مطر قال: لما ضرب ابن ملجم الفاسق لعنه الله أمير المؤمنين ع قال له الحسن ع أقتله قال لا و لكن احسنه فإذا مت فافتلوه فإذا مت فادفوني في هذا الطهر في قبر أخوي هود و صالح.

(The book) ‘Farhat Al Ghary’ – ‘Khatam Al Deen Naseer Al Deen, from his father, from the Seyyid Fazlullah Al Hasany Al Rawandy, from Zulfiqar Bin Ma’bad, from Al Tusi, and from his handwriting copied from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Bakkar, from Al-Hassan Bin Muhammad Al Fazary, from Al-Hassan Bin Ali Al Nahhas, from Ja’far Al Rummany, from Yahya Al Himmany, from Muhammad Bin Ubeiy Al Tayalisy, from Mukhtar Al Tammar, from Abu Matar who said,

‘When Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la}, struck Amir Al-Momineen^{asws}, Al-Hassan^{asws} said to him^{asws}: ‘Shall I^{asws} kill him^{la}?’ He^{asws} said: ‘No but detain him^{la}. When I^{asws} die, then kill him^{la}. When I^{asws} die, then bury me^{asws} in this outback in the grave of my^{asws} brothers^{as} Hud^{as} and Salih^{as}’.²⁸⁴

21- حة، فرحة الغري بهذا الإسناد عن محمد بن أحمد بن داود عن محمد بن بكر عن علي بن يعقوب عن علي بن الحسن عن أخيه عن أحمد بن محمد عن عمر الجرجاني عن الحسن بن علي بن أبي طالب قال: سألت الحسن بن علي ع أين دفنتم أمير المؤمنين ع- قال على سفير الجرف و مرزنا به ليلاً على مسجد الأشعث و قال ادفوني في قبر أخي هود.

(The book) ‘Farhat Al Ghary’ – By this chain, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Bakran, from Ali Bin Yaquob, from Ali Bin Al-Hassan, from his brother, from Ahmad Bin Muhammad, from Umar Al Jurjany,

‘Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, he (the narrator) said: ‘I asked Al-Hassan^{asws} Bin Ali^{asws}, ‘Where did you^{asws} bury Amir Al-Momineen^{asws}?’ He^{asws} said: ‘On the edge of a cliff, and we had passed by with him^{asws} to Masjid Al-Ash’as and he^{asws} had said: ‘Bury me^{asws} in the grave of my^{asws} brother Hud^{as}’.²⁸⁵

²⁸³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 19

²⁸⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 20

²⁸⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 21

22- حة، فرحة الغري والدي عن مُحَمَّد بنِ مَما عن مُحَمَّد بنِ إدريس عن عَزَبِي بنِ مُسافرٍ عنِ إِيَّاسِ بنِ هِشامِ عنِ أَبِي عَلِيٍّ عنِ الطُّوسِيِّ عنِ الْمُفِيدِ عنِ مُحَمَّدِ بنِ أَحْمَدَ بنِ دَاوُدَ عنِ ابْنِ الوَلِيدِ عنِ سَعْدِ عنِ البرقيِّ عنِ البَطَّائِنِيِّ عنِ أَبِي بصيرٍ قال: سَأَلْتُ أبا جَعْفَرٍ عَ عنِ قَبْرِ أميرِ الْمُؤْمِنِينَ - فَإِنَّ النَّاسَ قَدِ اخْتَلَفُوا فِيهِ قَالَ إِنَّ أميرَ الْمُؤْمِنِينَ دُفِنَ مَعَ أَبِيهِ نُوحٍ فِي قَبْرِهِ

(The book) 'Farhat Al Ghary' – 'My father, from Muhammad Bin Nama, from Muhammad Bin Idrees, from Araby Bin Musafir, from Ilyas Bin Hisham, from Abu Ali, from Al Tusi, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Ibn Al Waleed, from Saad, from Al Barqy, from Al Batainy, from Abu Baseer who said,

'I asked Abu Ja'far^{asws} about the grave of Amir Al-Momineen^{asws} for the people had differed regarding it. He^{asws} said: 'Amir Al-Momineen^{asws} was buried with his^{asws} father^{as} Noah^{as} in his^{as} grave'.

فُلْتُ لَجَعَلْتُ فِدَاكَ مَنْ تَوَلَّى دَفَنَهُ فَقَالَ رَسُولُ اللَّهِ ص مَعَ الْكِرَامِ الْكَاتِبِينَ بِالرُّوحِ وَالرَّجْحَانِ.

I said, 'May I be sacrificed for you^{asws}! Who was in charge of his^{asws} burial?' He^{asws} said: 'Rasool-Allah^{saww}, along with the two honourable recorders (Angels), with the cool breezes and the aromas''²⁸⁶

23- حة، فرحة الغري بِمَدا الإِسْنَادِ عنِ سَعْدِ عنِ أَحْمَدَ بنِ الحُسَيْنِ بنِ سَعِيدِ عنِ أَبِيهِ عنِ ابْنِ أَبِي نَجْرَانَ عنِ عَلِيٍّ بنِ أَبِي حَمَزَةَ عنِ عَبْدِ الرَّحِيمِ الْقَصِيرِ قال: سَأَلْتُ أبا جَعْفَرٍ عَ عنِ قَبْرِ أميرِ الْمُؤْمِنِينَ عَ فَقَالَ أميرُ الْمُؤْمِنِينَ مَدْفُونٌ فِي قَبْرِ نُوحٍ قَالَ فُلْتُ وَ مَنْ نُوحٍ قَالَ نُوحُ النَّبِيِّ عَ فُلْتُ كَيْفَ صَارَ هَكَذَا

(The book) 'Farhat Al Ghary' – By this chain, from Sa'ad, from Ahmad Bin Al-Husayn Bin Saeed, from his father, from Ibn Abu Najran, from Ali Bin Abu Hamza, from Abdul Raheem Al Quseyr who said,

'I asked Abu Ja'far^{asws} about the grave of Amir Al-Momineen^{asws}. He^{asws} said: 'Amir Al-Momineen^{asws} is buried in the grave of Noah^{as}'. I said, 'And who (which) Noah?' He^{asws} said: 'Noah^{as} the Prophet^{as}'. I said, 'How did it come to be like that?'

فَقَالَ إِنَّ أميرَ الْمُؤْمِنِينَ صَدِيقٌ هَبَأَ اللَّهُ لَهُ مَضْجَعَهُ فِي مَضْجَعِ صَدِيقٍ يَا عَبْدَ الرَّحِيمِ إِنَّ رَسُولَ اللَّهِ ص أَحْبَبَنَا بِمَوْتِهِ وَ بِمَوْضِعِ دُفْنِهِ فِيهِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ حُطُوطاً مِنْ عِنْدِهِ مَعَ حُطُوطِ أَخِيهِ رَسُولِ اللَّهِ ص وَ أَحْبَبَهُ أَنَّ الْمَلَائِكَةَ تُنَشِّرُ لَهُ قَبْرَهُ

He^{asws} said: 'Amir Al-Momineen^{asws} is a truthful one. Allah^{azwj} Prepared his^{asws} lying place for him^{asws} in a lying place of a truthful one. O Abdul Rahman! Rasool-Allah^{saww} informed us^{asws} of his^{asws} death, and the place he^{asws} would be buried in. Allah^{azwj} Mighty and Majestic from His^{azwj} Presence, sent down Rasool-Allah^{saww} with the embalment of his^{saww} successor^{asws} and informed him^{saww} than the Angels would be digging his^{asws} grave for him^{asws}.

فَلَمَّا فُيَضَ عَ كَانَ فِيهَا أَوْصَى بِهِ ابْنَيْهُ الحَسَنَ وَ الحُسَيْنَ عَ إِذْ قَالَ لهُمَا إِذَا مِتُّ فَعَسَلَانِي وَ حَيَّطَانِي وَ اِحْمَلَانِي بِاللَّيْلَةِ سِرّاً وَ اِحْمَلَا يَا ابْنَيْ مُوَحَّرِ السَّرِيرِ وَ اتَّبِعَا مُقَدَّمَهُ فَإِذَا وَضِعَ فَضَعَا وَ اذْفَنَانِي فِي القَبْرِ الَّذِي يُوضَعُ السَّرِيرُ عَلَيْهِ وَ اذْفَنَانِي مَعَ مَنْ يُعِينُكُمَا عَلَى دَفْنِي فِي اللَّيْلِ وَ سَوِيّاً.

When he^{asws} passed away, it was among what he^{asws} had bequeathed to his^{asws} two sons^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws}, when he^{asws} said to them^{asws}: 'When I^{asws} pass away, so wash me^{asws}, and embalm me^{asws}, and carry me^{asws} at night secretly. And O my^{asws} sons^{asws}! You^{asws} two should carry the rear of the bier and follow its front. So, when it is placed, then place it,

²⁸⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 22

and bury me^{asws} in the grave which the bier is placed upon and bury me^{asws} with the one who assists you^{asws} both upon my^{asws} burial during the night, and even it (obscure its traces)".²⁸⁷

24- حة، فرحة الغري بهذا الإسناد عن أحمد بن ميثم عن محمد بن علي عن محمد بن هشام عن محمد بن سليمان عن داود بن النعمان عن عبد الرحيم القصير قال: سألت أبا جعفر ع عن قبر أمير المؤمنين ع فإن الناس قد اختلفوا فيه فقال إن أمير المؤمنين ع دفن مع أبيه نوح ع.

(The book) 'Farhat Al Ghary' – By this chain, from Ahmad Bin Meesam, from Muhammad Bin Ali, from Muhammad Bin Hisham, from Muhammad Bin Suleyman, from Dawood Bin Al Numan, from Abdul Raheem Al Qaseyr who said,

'I asked Abu Ja'far^{asws} about the grave of Amir Al-Momineen^{asws} for the people had differed in it. He^{asws} said: 'Amir Al-Momineen^{asws} is buried with his^{asws} father^{as} Noah^{as}'.²⁸⁸

25- حة، فرحة الغري نجيب الدين يحيى بن سعيد عن محمد بن عبد الله بن زهرة عن محمد بن الحسن الحسيني عن القطب الراوندي عن ذي الفقار بن معبد عن المفيد عن محمد بن أحمد بن زكريا عن أبيه عن ابن فضال عن عمرو بن إبراهيم عن خلف بن حماد عن عبد الله بن حنان عن الثمالج عن أبي جعفر ع قال: كان في وصية أمير المؤمنين صلوات الله عليه - أن أخرجوني إلى الظهر فإذا تصوّبت أقدامكم فاستقبلتكم ريح فاذنوني و هو أول طور سيناء ففعلوا ذلك.

(The book) 'Farhat Al Ghary' – Yahya Bin Saeed, from Muhammad Bin Abdullah Bin Zuhra, from Muhammad Bin Al-Hassan Al-Husayni, from al Qutb Al Rawandy, from Zulfiqar Bin Ma'bad, from Al Mufeed, from Muhammad Bin Ahmad Bin Zakariya, from his father, from Ibn Fazzal, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Abdullah Bin Hanan, from Al Sumali,

'From Abu Ja'far^{asws} having said: 'It was in the bequest of Amir Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}: 'Take me^{asws} out to the outback, so when your^{asws} feet are at standstill, a breeze would receive you^{asws}, so bury me^{asws}, and it (breeze) is (from) the beginning of (mount) Toor of Sinai'. They^{asws} did that'.²⁸⁹

26- حة، فرحة الغري أبو القاسم جعفر بن سعيد عن الحسن بن الدرزي عن شاذان بن جبرئيل عن جعفر الدورستني عن جدّه عن المفيد قال و روى محمد بن عمار عن أبيه عن جابر بن يزيد قال سمعت أبا جعفر ع أين دفن أمير المؤمنين قال دفن بناحية الغريين و دفن قبل طلوع الفجر و دخل قبره الحسن و الحسين و محمد بنو علي ع و عبد الله بن جعفر رضي الله عنه.

(The book) 'Farhat Al Ghary' – Abu Al Qasim Ja'far Bin Saeed, from Al-Hassan Bin Al Darby, from Shazan Bin Jibraeel, from Ja'far Al Dowreysity, from his grandfather, from Al Mufeed who said, 'And it is reported by Muhammad Bin Ammar, from his father, from Jabir Bin Yazeed who said,

'I heard (asked) Abu Ja'far^{asws}, 'Where is Amir Al-Momineen^{asws} buried?' He^{asws} said: 'He^{asws} is buried in a sub-district of Al-Ghariyeyn, and he^{asws} was buried before emergence of dawn, and there entered his^{asws} grave, Al-Hassan^{asws} and Al-Husayn^{asws} and Muhammad, sons of Ali^{asws}, and Abdullah son of Ja'far^{as}, may Allah^{azwj} be Pleased with him^{asws}'.²⁹⁰

²⁸⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 23

²⁸⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 24

²⁸⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 25

²⁹⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 26

27- حة، فرحة الغري وَفَقْتُ فِي كِتَابٍ مَا صَوَّرْتُهُ قَالَ إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مَرْوَانَ سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع- كَمْ كَانَتْ سِنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع يَوْمَ قُتِلَ قَالَ ثَلَاثًا وَ سِتِّينَ سَنَةً

(The book) 'Farhat Al Ghary' – 'I paused in the book what I had copied it, 'Is'haq Bin Abdullah Bin Abu Marwan said,

'I asked Abu Ja'far Muhammad^{asws} Bin Ali^{asws}, 'How old was Ali^{asws} Bin Abu Talib^{asws} on the day he^{asws} was killed?' He^{asws} said: 'Sixty-three (63) years'.

قُلْتُ مَا كَانَتْ صِفَتُهُ قَالَ كَانَ رَجُلًا آدَمَ شَدِيدَ الْأُذْمَةِ تَقِيلُ الْعَيْنَيْنِ عَظِيمَهُمَا ذَا بَطْنٍ أَصْلَعُ فُئْتًا طَوِيلًا أَوْ قَصِيرًا قَالَ هُوَ إِلَى الْقَصْرِ أَقْرَبُ قُلْتُ مَا كَانَتْ كُنْيَتُهُ قَالَ أَبُو الْحَسَنِ قُلْتُ أَتَيْنَ دُفِينَ قَالَ بِالْكَوْفَةِ لَيْلًا وَ قَدْ عَمِيَ قَبْرُهُ.

I said, 'What was his^{asws} description?' He^{asws} was a man of hard skin, heavy eyes, large upper, short-haired'. I said, 'Tall or short?' He^{asws} said: 'He^{asws} was of medium built closer to being short'. I said, 'What was his^{asws} teknonym?' He^{asws} said: 'Abu Al-Hassan'. I said, 'Where is he^{asws} buried?' He^{asws} said: 'At Al-Kufa, at night, and his^{asws} grave was obscured"²⁹¹

28- حة، فرحة الغري وَالِدِي عَنْ مُحَمَّدٍ بْنِ أَبِي غَالِبٍ عَنْ مُحَمَّدٍ بْنِ مَعَدٍ الْمُوسَوِيِّ وَ أَخْبَرَنِي عَمِي عَلِيُّ بْنُ طَاوُسٍ عَنْ مُحَمَّدٍ بْنِ مَعَدٍ عَنْ أَحْمَدَ بْنِ أَبِي الْمُظَفَّرِ وَ أَخْبَرَنِي عَبْدُ الصَّمَدِ بْنُ أَحْمَدَ عَنْ أَبِي الْفَرَجِ بْنِ الْمُجَوَزِيِّ وَ عَبْدَ الْكَرِيمِ بْنِ عَلِيِّ السُّدِيِّ وَ أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ فَخَّارٍ عَنْ أَحْمَدَ بْنِ عَلِيِّ الْعَزَنَوِيِّ كُلُّهُمْ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ أَحْمَدَ بْنِ الْحَشَّابِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ بْنِ خَيْرُونَ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ بْنِ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ نَصْرِ بْنِ عَبْدِ اللَّهِ بْنِ فَتْحٍ عَنْ حَرْبِ بْنِ مُحَمَّدٍ الْمُؤَدَّبِ عَنِ الْحَسَنِ بْنِ جُمُهِورِ الْعَمِّيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع

(The book) 'Farhat Al Ghary' – 'My father, from Muhammad Bin Abu Ghalib, from Muhammad Bin Ma'bad Al Musawy. And I was informed by my uncle Ali Bin Tawoos, from Muhammad Bin Ma'bad, from Ahmad Bin Abu Al Muzaffar. And I was informed by Abdul Samad Bin Ahmad, from Abu Al Faraj Bin Al Jowzy, and Abdul Kareem Bin Ali Al Sudy. And I was informed by Abdul Hameed Bin Fakhar, from Ahmad Bin Al Gazwiny, all of them from Abdullah Bin Ahmad Bin Ahmad Bin Al Khashab, from Muhammad Bin Abdul Malik Bin Khayroun, from Al-Hassan Bin Al-Husayn Bin Al Abbas, from Ahmad Bin Nasr Bin Abdullah Bin Fatih, from Harab Bin Muhammad Al Muwaddib, from Al-Hassan Bin Jamhour Al Ammy, from his father, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah^{asws}.

وَ أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرِ عَنْ صَدَقَةَ بْنِ مُوسَى عَنْ أَبِيهِ عَنِ ابْنِ مُجَبُّوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَضَى أَمِيرُ الْمُؤْمِنِينَ ع وَ هُوَ ابْنُ خَمْسٍ وَ سِتِّينَ سَنَةً سَنَةً أَرْبَعِينَ مِنَ الْهِجْرَةِ وَ نَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ص وَ لِأَمِيرِ الْمُؤْمِنِينَ ع اثْنَتَا عَشْرَةَ سَنَةً فَكَانَ عُمرُهُ بِمَكَّةَ مَعَ رَسُولِ اللَّهِ ص اثْنًا [أَثْنَيْ] عَشْرَةَ سَنَةً وَ أَقَامَ بِهَا مَعَ رَسُولِ اللَّهِ ص ثَلَاثَ عَشْرَةَ سَنَةً

And we are informed by Ahmad Bin Nasr, from Sadaqah Bin Musa, from his father, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijstany,

'From Abu Ja'far^{asws}, they^{asws} both said: 'Amir Al-Momineen^{asws} passed away and he^{asws} was sixty-five (65) years old, in the year forty from the emigration, and the Revelation descended unto Rasool-Allah^{saww} when Amir Al-Momineen^{asws} was twelve years old. His^{asws} age at

²⁹¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 27

Makkah with Rasool-Allah^{azwj} was twelve years, and he^{asws} stayed at it with Rasool-Allah^{saww} for thirteen years.

ثُمَّ هَاجَرَ إِلَى الْمَدِينَةِ فَأَقَامَ بِهَا مَعَ رَسُولِ اللَّهِ صَ عَشْرَ سِنِينَ ثُمَّ أَقَامَ بَعْدَ مَا تُوفِّيَ رَسُولَ اللَّهِ صَ ثَلَاثِينَ سَنَةً وَكَانَ عُمُرُهُ خَمْسًا وَ سِتِّينَ سَنَةً فَبِضَ فِي لَيْلَةِ الْجُمُعَةِ وَ قَبْرُهُ بِالْغَرِيِّ - وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ بْنِ فَصَّيِّ بْنِ كِلَابِ بْنِ مُرَّةَ - الْغَرَضُ مِنَ الْحَدِيثِ.

Then he^{asws} emigrated to Al-Medina and stayed at it with Rasool-Allah^{saww} for ten years. Then he^{asws} lived after the expiry of Rasool-Allah^{azwj} for thirty years, and his^{asws} age was sixty-five years old. He^{asws} passed away during the night of Friday, and his^{asws} grave is at Al-Ghary, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}, son of Abdul Muttalib Bin Hashim Bin Abd Manaf^{as} Bin Qusay Bin Kilab Bin Murra^{as'} – the intent is from the Hadeeth".²⁹²

29- حة، فرحة الغري عَمِّي عَنِ الْحَسَنِ بْنِ الدَّرَزِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَهْرَاشُوبَ عَنْ جَدِّهِ عَنِ الطُّوسِيِّ عَنِ الْمُفِيدِ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سَمِعَهُ يَقُولُ لَمَّا فُيْضَ أَمِيرُ الْمُؤْمِنِينَ ع أَخْرَجَهُ الْحَسَنُ وَ الْحُسَيْنُ ع وَ رَجُلَانِ آخَرَانِ حَتَّى إِذَا خَرَجُوا مِنَ الْكُوفَةِ تَرَكُوهَا عَنْ أَيْمَانِهِمْ ثُمَّ أَخَذُوا فِي الْجَبَانَةِ حَتَّى مَرُّوا بِهِ إِلَى الْغَرِيِّ وَ دَفَنُوهُ وَ سَوَّوْا قَبْرَهُ وَ انْصَرَفُوا.

(The book) 'Farhat Al Ghary' – 'My uncle, from Al-Hassan Bin Al Darny, from Muhammad Bin Ali Bin Shahr Ashub, from his grandfather, from Al Tusi, from Al Mufeed, from Ja'far Bin Muhammad, from Muhammad Bin Yaqoub, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzal, from Abdullah Bin Bukeyr, from one of our companions,

'From Abu Abdullah^{asws}, I heard him^{asws} saying: 'When Amir Al-Momineen^{asws} passed away, Al-Hassan^{asws} and Al-Husayn^{asws}, and two other men brought him^{asws} out until when they were outside from Al-Kufa, then they left it from their oaths, then they took towards Al-Jabanah until they had passed by with him^{asws} to al Ghary and buried him^{asws} and evened (obscured) his^{asws} grave and left".²⁹³

30- حة، فرحة الغري عَمِّي عَنِ الرَّحْمَنِ بْنِ أَحْمَدَ الْحَرْبِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْأَخْضَرِ عَنْ أَبِي الْفَضْلِ بْنِ نَاصِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ الْقُسَيْرِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ التَّمِيمِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَادَانَ عَنْ حَسَنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْوَالِدِ عَنْ مُحَمَّدِ بْنِ أَبِي السَّرِيِّ عَنْ هِشَامِ بْنِ مُحَمَّدِ بْنِ السَّائِبِ الْكَلْبِيِّ قَالَ قَالَ أَبُو بَكْرٍ بْنُ عِيَّاشٍ سَأَلْتُ أَبَا حُصَيْنٍ وَ عَاصِمَ بْنَ بَدَلَةَ وَ الْأَعْمَشَ وَ غَيْرَهُمْ فَقُلْتُ أَخْبِرْنِي أَحَدًا أَنَّهُ مِنْ صَلَّى عَلَى عَلِيٍّ وَ شَهِدَ دَفْنَهُ

(The book) 'Farhat Al Ghary' – Abdul Rahman Bin Ahmad Al Harby, from Abdul Aziz Bin Al Akhzar, from Abu Al Fazl Bin Nasir, from Muhammad Bin Ali Bin Maymoun, from Muhammad Bin Ali Bin Al-Husayn Al Qasry, from Muhammad Bin Jafar Al Tameemi, from Muhammad Bin Ali Bin Shazan, from Hassan Bin Muhammad Bin Abdul Wahid, from Muhammad Bin Abu Al Sary, from Hisham Bin Muhammad Bin Al Sa'ib Al Kalby who said, 'Abu Bakr Bin Ayyash said,

'I asked Abu Al-Husayn and Aasim Bin Bahdala, and Al-Amsh and others, I said, 'Has anyone informed you that he is from the one who had prayed Salat upon Ali^{asws} and had attended his^{asws} burial?'

²⁹² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 28

²⁹³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 29

فَقَالُوا لِي قَدْ سَأَلْنَا أَبَانَكَ مُحَمَّدَ بْنَ سَائِبِ الْكَلْبِيِّ فَقَالَ أُخْرِجْ بِهِ لَيْلًا خَرَجَ بِهِ الْحَسَنُ وَ الْحُسَيْنُ ع وَ ابْنُ الْحَنَفِيَّةِ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ فِي عَدْوٍ مِنْ أَهْلِ بَيْتِهِ وَ دُفِنَ لَيْلًا فِي ذَلِكَ الظَّهْرِ طَهَرَ الْكُوفَةَ قَالَ قُلْتُ لِأَبِيكَ لِمَ فَعِلَ بِهِ ذَلِكَ قَالَ تَخَافَةُ الْخَوَارِجِ وَ غَيْرِهِمْ.

They said to me, ‘We had asked your father Muhammad Bin Sa’ib Al-Kalby. He said, ‘He^{asws} was brought out, and Al-Hassan^{asws} and Al-Husayn^{asws}, and Ibn Al-Hanafiya, and Abdullah son of Ja’far^{as} went out with him^{asws} among a number of his^{asws} family members, and he^{asws} buried at night in that outback, the back of Al-Kufa. I said to your father, ‘What was that done with him?’ He said, ‘Fearing the Kharijites and others’’.²⁹⁴

31- د، العدد القوية عن أبي مخنف قال: جاء رجل من مراد إلى أمير المؤمنين ع يصلي في المسجد فقال احترس فإن أناساً من مراد يريدون قتلك فقال إن مع كل رجل ملكين يحفظانه ما لم يغدر فإذا جاء القدر حلينا بينه وبينه وإن الأجل حنة حصينة

(The book) ‘Al Adad Al Qawiya, from Abu Mikhnaf who said,

‘A man from Murad came to Amir Al-Momineen^{asws} to pray in the Masjid. He said, ‘Keep guards, for some people from Murad want to kill you^{asws}’. He^{asws} said: ‘With every man there are two Angels protecting him of what is not pre-determined. So, when the pre-determination comes, they vacated between him and it, and the death is a fortified shield’.

وَ قَالَ الشَّعْبِيُّ أَنشَدَ أَمِيرُ الْمُؤْمِنِينَ ع قَبْلَ أَنْ يُسْتَشْهَدَ بِأَيَّامٍ

فَلَا وَ رَبِّكَ مَا فَازُوا وَ لَا ظَفَرُوا
وَ إِنَّ عُدِمْتُ فَلَا يَبْقَى لَهَا أَثَرٌ
ذُلُّ الْحَيَاةِ بِمَا خَانُوا وَ مَا عَدَرُوا

تَلَكُمُ فُرَيْشٌ مَنَانِي لَتَقْتُلَنِي
فَإِنْ بَقِيَتْ فَرَهْتُ ذِمَّتِي لَهُمْ
وَ سَوْفَ يُورِثُهُمْ قُدَيْدِي عَلَى وَجَلٍ

And Al-Shaby said, ‘Amir Al-Momineen^{asws} prosed (a poem) a few days before he^{asws} was martyred: ‘You Qureysh are wishing to kill me^{asws}, so no, by your Lord^{azwj}. They will neither be successful nor win. So, if I^{asws} were to remain alive, so the pledge of my^{asws} responsibility is for them, and if I^{asws} don’t, then nor trace will be left for them, and soon they will inherit my loss upon a fear of the humiliation of life due to what they have embezzled and what they have betrayed’’.²⁹⁵

32- بج، الخرائج و المرائج روي عن أبي حمزة عن أبي إسحاق السبيعي عن عمرو بن الحميق قال: دخلت على علي ع حين ضربت ضربة بالكوفة فقلت ليس عليك بأس إنما هو حدس قال لعمرى إني لمفارقكم

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Hamza, from Abu Is’haq Al Sabie, from Amro Bin Al Hamiq who said,

‘I entered to see Ali^{asws} when he^{asws} was struck a strike at Al-Kufa. I said, ‘There is no problem upon you^{asws}. But rather, it is (only) a scratch’. He^{asws} said: ‘By my^{asws} life! I^{asws} am separating from you all!’

²⁹⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 30

²⁹⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 31

ثُمَّ قَالَ إِلَى السَّبْعِينَ بَلَاءً فَلَهَا ثَلَاثًا قُلْتُ فَهَلْ بَعْدَ الْبَلَاءِ رَخَاءٌ فَلَمْ يُجِبْنِي وَ أَعْمِيَ عَلَيْهِ

Then he^{asws} said: 'To the (year) seventy there will be afflictions'. I said, 'So, would there be comfort after the afflictions?' He^{asws} did not answer me, and there was unconsciousness upon him^{asws}.

فَبَكَتْ أُمُّ كُثُومٍ فَلَمَّا أَفَاقَ قَالَ لَا تُؤْذِينِي يَا أُمَّ كُثُومٍ فَإِنَّكَ لَوْ تَرَيْتَنِي مَا أَرَى لَمْ تَبْكِي إِنَّ الْمَلَائِكَةَ مِنَ السَّمَاوَاتِ السَّبْعِ بَعْضُهُمْ خَلْفَ بَعْضٍ وَ النَّبِيُّونَ يَقُولُونَ انْطَلِقْ يَا عَلِيٌّ - فَمَا أَمَامَكَ خَيْرٌ لَكَ مِمَّا أَنْتَ فِيهِ

Umm Kulsoom^{asws} cried. When he^{asws} woke up, he^{asws} said: 'Do not hurt me^{asws}, O Umm Kulsoom^{asws}, for if you^{asws} were to see what I^{asws} am seeing, you^{asws} would not cry. The Angels from the seven skies, some of them are behind others, and the Prophets^{as} are saying: 'Go, O Ali^{asws}, for whatever is in front of you^{asws} is better for you^{asws} than what (predicament) you are in'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ قُلْتَ إِلَى السَّبْعِينَ بَلَاءً فَهَلْ بَعْدَ السَّبْعِينَ رَخَاءٌ قَالَ نَعَمْ وَ إِنَّ بَعْدَ الْبَلَاءِ رَخَاءٌ يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ

I said, 'O Amir Al-Momineen^{asws}! You^{asws} said: 'To the (year) seventy, there are afflictions. So, would there be comfort after the (year) seventy?' He^{asws} said: 'Yes, and after the afflictions there would be comfort. **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**'.

قَالَ أَبُو حَزْرَةَ قُلْتُ لِأَبِي جَعْفَرٍ ع - إِنَّ عَلِيًّا قَالَ إِلَى السَّبْعِينَ بَلَاءً وَ كَانَ يَقُولُ بَعْدَ السَّبْعِينَ رَخَاءٌ وَ قَدْ مَضَتِ السَّبْعُونَ وَ لَمْ تَرَ رَخَاءً

Abu Hamza (the narrator) said, 'I said to Abu Ja'far^{asws}, 'Ali^{asws} had said, 'To the (year) seventy there are afflictions, and he^{asws} had said that after the seventy there would be comfort, and the (year) seventy has passed, and we did not see any comfort!'

فَقَالَ أَبُو جَعْفَرٍ ع يَا ثَابِتُ إِنَّ اللَّهَ كَانَ قَدْ وَقَّتْ هَذَا الْأَمْرَ فِي السَّبْعِينَ فَلَمَّا قُتِلَ الْحُسَيْنُ ع غَضِبَ اللَّهُ عَلَى أَهْلِ الْأَرْضِ فَأَحْرَهُ اللَّهُ إِلَى الْأَرْبَعِينَ وَ مِائَةِ سَنَةٍ فَخَدَّنَاكُمْ فَأَدْعَيْتُمُ الْحَدِيثَ وَ كَشَفْتُمُ الْفِتْنَةَ فَتَنَعَ السِّرَّ فَأَحْرَهُ اللَّهُ وَ لَمْ يَجْعَلْ لَهُ بَعْدَ ذَلِكَ وَقْتًا عِنْدَ اللَّهِ يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ

Abu Ja'far^{asws} said: 'O Sabit! Allah^{azwj} had Timed this matter in the (year) seventy. When Al-Husayn^{asws} was killed, Allah^{azwj} was Wrathful upon the people of the earth, so Allah^{azwj} Delayed it to the year one hundred and forty. We^{asws} narrate to you, but you tend to broadcast the Hadeeth and uncover the covering, the covering of the secret. Thus, Allah^{azwj} did not Make a (specific) time to be for it after that in the Presence of Allah^{azwj}. **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**'.

قَالَ أَبُو حَزْرَةَ قَدْ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع ذَلِكَ فَقَالَ قَدْ كَانَ ذَلِكَ.

Abu Hamza said, 'I did say that to Abu Abdullah^{asws}. He^{asws} said; 'That has happened''²⁹⁶

²⁹⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 32

33- بج، الخرائج و الجرائح من مِعْجَزَاتِهِ صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ رَأَيْتُ رَسُولَ اللَّهِ ص وَهُوَ يَمْسُحُ الْغُبَارَ عَنْ وَجْهِهِ وَهُوَ يَقُولُ يَا عَلِيُّ لَا عَلَيْكَ لَا عَلَيْكَ قَدْ قَضَيْتَ مَا عَلَيْكَ فَمَا مَكَتَ إِلَّا ثَلَاثًا حَتَّى ضُرِبَ

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

'From his^{asws} miracles, may the Salawaat of Allah^{azwj} be upon him^{asws} – he^{asws} said: 'I^{asws} saw Rasool-Allah^{saww} and he^{asws} was wiping off the dust from my^{asws} face and he^{saww} was saying: 'O Ali^{asws}! There is (nothing left) upon you^{asws}! There is (nothing left) upon you^{asws}! You^{asws} have fulfilled whatever was upon you^{asws}!' He^{asws} did not remain except for three (days) until he^{asws} was struck.

وَ قَالَ لِلْحَسَنِ وَ الْحُسَيْنِ ع إِذَا مِتُّ فَاحْمِلَانِي إِلَى الْعَرِيِّ مِنْ جَبِّ الْكُوفَةِ وَ احْمِلَا آخِرَ سَرِيرِي فَالْمَلَائِكَةُ يَحْمِلُونَ أَوْلَةَ وَ أَمْرَهُمَا أَنْ يَدْفِنَاهُ هُنَاكَ وَ يُعْفِيَا قَبْرَهُ لِمَا يَعْلَمُهُ مِنْ دَوْلَةِ بَنِي أُمَيَّةَ بَعْدَهُ

And he^{asws} said to Al-Hassan^{asws} and Al-Husayn^{asws}: 'When I^{asws} pass away, then carry me^{asws} from Najaf Al-Kufa, and both of you^{asws} carry the back end of my^{asws} bier, for the Angels would be carrying its front'. And he^{asws} instructed them^{asws} to bury him^{asws} over there and efface his^{asws} grave due to what he^{asws} knew from the government of the clan of Umayya after him^{asws}'.

وَ قَالَ سَتَرَانِ صَحْرَةَ بَيْضَاءَ تُلْمَعُ نُورًا فَاحْتَفَرَا فَوَجَدَا سَاجَةً مَكْتُوبًا عَلَيْهَا بِمَا ادَّخَرَهَا نُوحٌ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فَدَفَنَاهُ فِيهِ وَ عَفِيَا أَثَرَهُ وَ لَمْ يَزَلْ قَبْرُهُ مَخْفِيًا حَتَّى دَلَّ عَلَيْهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع فِي أَيَّامِ الدَّوْلَةِ الْعَبَّاسِيَّةِ

And he^{asws} said: 'You will be seeing a white rock emitting light, so dig (at it). They^{asws} found a tablet, there was written upon it: "From what Noah^{as} has kept for Ali^{asws} Bin Abu Talib^{asws}". They^{asws} buried him^{asws} in it and effaced its traces, and his^{asws} grave did not cease to be hidden until Ja'far^{asws} Bin Muhammad^{asws} pointed upon it during the days of the Abbaside government.

وَ قَدْ خَرَجَ هَارُونُ الرَّشِيدُ يَوْمًا يَصِيدُ وَ أَرْسَلَ الصُّفُورَ وَ الْكِلَابَ عَلَى الظِّبَاءِ بِجَانِبِ الْعَرِيِّينَ فَجَادَلَتْهَا سَاعَةٌ ثُمَّ لَجَأَتِ الظِّبَاءُ إِلَى الْأَكْمَةِ فَرَجَعَ الْكِلَابُ وَ الصُّفُورُ عَنْهَا فَسَقَطَتْ فِي نَاحِيَةٍ ثُمَّ هَبَطَتِ الظِّبَاءُ مِنَ الْأَكْمَةِ فَهَبَطَتِ الصُّفُورُ وَ الْكِلَابُ تَرْجِعُ إِلَيْهَا فَتَرَا جَعَتِ الظِّبَاءُ إِلَى الْأَكْمَةِ فَأَنْصَرَفَتْ عَنْهَا الصُّفُورُ وَ الْكِلَابُ فَفَعَلَنَ ذَلِكَ ثَلَاثًا

And (the caliph) Haroun Al-Rusheyd had gone out hunting one day, and he sent the falcons and the dogs upon the antelopes by the side of Al-Ghariyeyn. They tried for a while, then the antelope took shelter to an elevated ground, so the dogs and the falcons returned from it and fell in a corner. Then the antelope came down from the elevation. So, the falcons and the dogs returned to it. So, the antelope returned to the elevation, and the falcons and the dogs returned from it. That was done thrice.

فَتَعَجَّبَ هَارُونُ وَ سَأَلَ شَيْخًا مِنْ بَنِي أَسَدٍ مَا هَذِهِ الْأَكْمَةُ فَقَالَ لِي الْأَمَانُ قَالَ نَعَمْ قَالَ فِيهَا قَبْرُ الْإِمَامِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَتَوَضَّأَ هَارُونُ وَ صَلَّى وَ دَعَا ثُمَّ أَظْهَرَ الصَّادِقُ ع مَوْضِعَ قَبْرِهِ بِتِلْكَ الْأَكْمَةِ.

Haroun was astounded and asked an old man from the clan of Asad, 'What is this elevation?' He said, 'Is there safety for me?' He said, 'Yes'. He said, 'In it is the grave of the Imam Ali^{asws}'

Bin Abu Talib^{asws}. So, Haroun performed wud'u and prayed Salat and supplication. Then Al-Sadiq^{asws} revealed the place of his^{asws} grave in that elevated ground".²⁹⁷

34- شأ، الإرشاد رَوَى الْفَضْلُ بْنُ دُكَيْنٍ عَنْ حَيَّانَ بْنِ الْعَبَّاسِ عَنْ عُثْمَانَ بْنِ مُعَيْرَةَ قَالَ: لَمَّا دَخَلَ شَهْرُ رَمَضَانَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَ يَتَعَشَّى لَيْلَةً عِنْدَ الْحُسَيْنِ وَ لَيْلَةً عِنْدَ الْحُسَيْنِ وَ لَيْلَةً عِنْدَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَ كَانَ لَا يَرِيدُ عَلَى ثَلَاثِ لُحْمٍ فَقِيلَ لَهُ لَيْلَةً مِنْ تِلْكَ اللَّيَالِي فِي ذَلِكَ فَقَالَ يَا تُبَيُّنِي أَمْرُ اللَّهِ وَ أَنَا حَيِّصٌ إِنَّمَا هِيَ لَيْلَةٌ أَوْ لَيْلَتَانِ فَأَصِيبُ عَ آخِرِ اللَّيْلِ.

(The book) 'Al Irshad' – It is reported by Al Fazl Bin Dukeyn, from Hayyan Bin Al Abbas, from Usman Bin Mugheira who said,

'When the month of Ramazan entered, Amir Al-Momineen^{asws} had dinner, one night with Al-Hassan^{asws}, and a night with Al-Husayn^{asws}, and a night with Abdullah Bin Al-Abbas, and he^{asws} was not exceeding upon three morsels. It was said to him^{asws} on a night from those nights, regarding that. He^{asws} said: 'The Command of Allah^{azwj} will come to me^{asws} while I^{asws} am hungry'. But rather, it was one night or two nights, and he^{asws} was hit at the end of the night".²⁹⁸

35- شأ، الإرشاد رَوَى إِسْمَاعِيلُ بْنُ زِيَادٍ قَالَ حَدَّثَنِي أُمُّ مُوسَى خَادِمَةُ عَلِيِّ عَ وَ هِيَ حَاضِنَةُ فَاطِمَةَ ابْنَتِهِ عَ قَالَتْ سَمِعْتُ عَلِيًّا عَ يَقُولُ لِابْنَتِهِ أُمِّ كُثُومٍ يَا بِنْتِي إِنِّي أَرَانِي قَلَّ مَا أَصْحَبُكُمْ قَالَتْ وَ كَيْفَ ذَلِكَ يَا أَبَتَاهُ

(The book) 'Al Irshad' – It is reported by Ismail Bin Ziyad who said,

'It is narrated to me by Umm Musa, a maid of Ali^{asws}, and she was a nursemaid of his^{asws} daughter^{asws} Fatima^{asws}. She said, 'I heard Ali^{asws} saying to his^{asws} daughter^{asws} Umm Kulsoom^{asws}: 'O daughter^{asws}! I^{asws} view it will only be a little what I^{asws} will be accompanying you all'. She^{asws} said, 'And how come that is so, O father^{asws}!'

قَالَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَ فِي مَنَامِي وَ هُوَ يَمْسُحُ الْعُبَارَ عَنْ وَجْهِي وَ يَقُولُ يَا عَلِيُّ لَا عَلَيْكَ فَضِيحَةٌ مَا عَلَيْكَ

He^{asws} said: 'I^{asws} saw Rasool-Allah^{saww} in my^{asws} dream and he^{saww} was wiping off the dust from my^{asws} face and saying: 'O Ali^{asws}! There is (nothing) upon you^{asws}, for you^{asws} have fulfilled whatever was upon you^{asws}!'

قَالَ فَمَا مَكَّنَّا إِلَّا ثَلَاثًا حَتَّى ضَرَبَ تِلْكَ الصَّرْبَةَ فَصَاحَتْ أُمُّ كُثُومٍ فَقَالَ يَا بِنْتِي لَا تَفْعَلِي فَإِنِّي أَرَى رَسُولَ اللَّهِ صَ يُشِيرُ إِلَيَّ بِكَوْفِهِ وَ يَقُولُ يَا عَلِيُّ هَلُمَّ إِلَيْنَا فَإِنَّ مَا عِنْدَنَا هُوَ خَيْرٌ لَكَ.

He (the narrator Ismail Bin Ziyad) said, 'We did not wait except three (days) until he^{asws} was hit by that strike. Umm Kulsoom^{asws} shrieked, so he^{asws} said: 'O daughter^{asws}! Do not do it, for I^{asws} saw Rasool-Allah^{saww} indicating to me^{asws} with his^{saww} hand and saying: 'O Ali^{asws}! Come over to us, for whatever is with us^{saww} is better for you^{asws}'.²⁹⁹

²⁹⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 33

²⁹⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 34

²⁹⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 35

36- شاء، الإرشاد رَوَى عَمَّارُ الدُّهْنِيُّ عَنْ أَبِي صَالِحٍ الْحَنْفِيِّ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ رَأَيْتُ النَّبِيَّ ص فِي مَنَامِي فَشَكَوْتُ إِلَيْهِ مَا لَقِيتُ مِنْ أُمَّتِهِ مِنَ الْأَوْدِ وَاللَّدَدِ بَكَيْتُ فَقَالَ لَا تَبْكِي يَا عَلِيُّ وَ التَّفَيْتُ فَالتَّفَيْتُ وَ إِذَا رَجُلَانِ مُصَفَّدَانِ وَ إِذَا جَلَامِيدُ تُرَضَّخُ بِمَا رُؤُوسُهُمَا

(The book) 'Al Irshad' – It is reported by Ammar Al Duhny, from Abu Salih Al Hanafy who said,

'I heard Ali^{asws} saying: 'I^{asws} saw the Prophet^{saww} in my^{asws} dream, so I^{asws} complained to him^{saww} about his^{saww} community, of the crookedness and the severe disputes'. He^{saww} said: 'Do not weep, O Ali^{asws}!' He^{saww} turned, and I^{asws} turned, and there were two shackled men, and there were rocks being thrown their heads'.

قَالَ أَبُو صَالِحٍ فَعَدَوْتُ إِلَيْهِ مِنَ الْعَدَا كَمَا كُنْتُ أَعْدُو إِلَيْهِ كُلَّ يَوْمٍ حَتَّى إِذَا كُنْتُ فِي الْجَزَائِرِ لَقِيتُ النَّاسَ يَقُولُونَ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ.

Abu Salih (the narrator) said, 'I went to him^{asws} early morning like what I used to go to him every day, until when I was in Al-Jazareen, I met the people saying, 'Amir Al-Momineen^{asws} has been killed!'"³⁰⁰

37- نَحَج، نَحَجِ البلاغة قَالَ ع فِي سُحْرَةِ الْيَوْمِ الَّذِي ضُرِبَ فِيهِ مَلَكْتُنِي عَيْنِي وَ أَنَا جَالِسٌ فَسَنَحَ لِي رَسُولُ اللَّهِ ص فَقُلْتُ يَا رَسُولَ اللَّهِ مَاذَا لَقِيتُ مِنْ أُمَّتِكَ مِنَ الْأَوْدِ وَاللَّدَدِ فَقَالَ ادْعُ عَلَيْهِمْ فَقُلْتُ أَبَدَلْنِي اللَّهُ بِحَيْرٍ مِنْهُمْ وَ أَبَدَلَهُمْ بِي شَرًّا مِنِّي.

(The book) 'Nahj Al-Balagah' – 'He^{asws} said at pre-dawn on the day in which he^{asws} was struck: 'My^{asws} eyes overcame me^{asws} while I^{asws} was seated, and Rasool-Allah^{saww} appeared to me^{asws} (in the dream). I^{asws} said: 'O Rasool-Allah^{saww}! (Look) and what I^{asws} have faced from your^{saww} community, from the crookedness and the severe disputes!' He^{saww} said: 'Suppliated against them'. I^{asws} said: 'May Allah^{azwj} Replace them for me^{asws} better than them and Replace me^{asws} for them eviler than me^{asws}''.³⁰¹

38- شاء، الإرشاد رَوَى عَبْدُ اللَّهِ بْنُ مُوسَى عَنِ الْحَسَنِ بْنِ دِينَارٍ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: سَهَرَ أَمِيرُ الْمُؤْمِنِينَ ع فِي اللَّيْلَةِ الَّتِي قُتِلَ فِي صَبِيحَتِهَا وَ لَمْ يَخْرُجْ إِلَى الْمَسْجِدِ لِصَلَاةِ اللَّيْلِ عَلَى عَادَتِهِ فَقَالَتْ لَهُ ابْنَتُهُ أُمَّ كَلْتُومَ رَحْمَةُ اللَّهِ عَلَيْهَا مَا هَذَا الَّذِي قَدْ أَشْهَرَكَ فَقَالَ إِنِّي مَقْتُولٌ لَوْ قَدْ أَصْبَحْتُ

(The book) 'Al Irshad' – It is reported by Abdullah Bin Musa, from Al-Hassan Bin Dinar, from Al-Hassan Al Basry who said,

'Amir Al-Momineen^{asws} held a vigil during the night, the morning of which he^{asws} was killed, and he^{asws} did not go out to the Masjid for the night Salat as was per his^{asws} habit. His^{asws} daughter^{asws} Umm Kulsoom^{asws}, may Allah^{azwj} have Mercy on her^{asws}, said, 'What is this which has kept you^{asws} awake?' He^{asws} said: 'I^{asws} am to be killed. If only the morning had come'.

فَأَتَاهُ ابْنُ النَّبَّاحِ فَادَّعَاهُ بِالصَّلَاةِ فَمَشَى غَيْرَ بَعِيدٍ ثُمَّ رَجَعَ فَقَالَتْ لَهُ أُمَّ كَلْتُومَ مَرُّ جَعْدَةٍ فَلْيُصَلِّ بِالنَّاسِ قَالَ نَعَمْ فَمُرُوا جَعْدَةَ فَلْيُصَلِّ

Ibn Al-Nabbah came to him^{asws} and proclaimed the Azaan for the Salaat. He^{asws} walked, not far, then returned. Umm Kulsoom^{asws} said to him^{asws}, 'Instruct Ja'dah, let him (lead) the Salat with the people'. He^{asws} said: 'Yes, instruct Ja'dah, let him (lead) the Salat'.

³⁰⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 36

³⁰¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 37

ثُمَّ قَالَ لَا مَفْرَّ مِنَ الْأَجْلِ فَخَرَجَ إِلَى الْمَسْجِدِ وَإِذَا هُوَ بِالرَّجُلِ قَدْ سَهَرَ لَيْلَتَهُ كُلَّهَا يَرِصُّدُهُ فَلَمَّا بَرَدَ السَّخْرُ نَامَ فَحَرَكَهُ أَمِيرُ الْمُؤْمِنِينَ ع بِرِجْلِهِ فَقَالَ لَهُ الصَّلَاةُ فَقَامَ إِلَيْهِ فَضَرَبَهُ.

Then he^{asws} said: ‘There is no fleeing from the death!’ He^{asws} went out to the Masjid, and there, he^{asws} was with a man^{la} who had held a vigil in his night, all of it, to ambush him^{asws}. When the pre-dawn arrived, he^{la} slept. So, Amir Al-Momineen^{asws} moved him^{la} with his^{asws} leg. He^{asws} said to him^{la}: ‘The Salat!’ He^{la} stood up to him^{asws} and struck him^{asws}’’.³⁰²

و فِي حَدِيثٍ آخَرَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَدْ سَهَرَ تِلْكَ اللَّيْلَةَ فَأَكْتَرَّ الْخُرُوجَ وَ النَّظَرَ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ إِنَّمَا اللَّيْلَةُ الَّتِي وُعِدْتُ فِيهَا ثُمَّ عَاوَدَ مَضْجَعَهُ فَلَمَّا طَلَعَ الْفَجْرُ شَدَّ إِزَارَهُ وَ خَرَجَ وَ هُوَ يَقُولُ

اشدُّ حَيَاتِيكَ لِمَوْتٍ فَإِنَّ الْمَوْتَ لَا قِيَامَ وَ لَا تُخْرَجُ مِنَ الْمَوْتِ إِذَا حَلَّ بِوَادِيكَ

And in another Hadeeth – ‘Amir Al-Momineen^{asws} had stayed awake that night and frequented the coming out and looking at the sky, and he^{asws} was saying: ‘By Allah^{azwj}! Neither am I^{asws} lying, nor have I^{asws} been lied to, and it is the night which I^{asws} had been promised!’ Then he^{asws} would return to his^{asws} bed. When the dawn emerged, he^{asws} tightened his^{asws} trouser and went out, and he^{asws} was saying (a couplet): ‘Strengthen your determination for the death, for the death will meet you, and do not panic from the death when it is released in your valley’.

فَلَمَّا خَرَجَ إِلَى صَحْنِ دَارِهِ اسْتَقْبَلَتْهُ الْإِوْرُ فَصَحْنَ فِي وَجْهِهِ فَجَعَلُوا يَطْرُدُونَهُ فَقَالَ دَعُونَنِّي فَإِنَّهُنَّ نَوَائِحُ ثُمَّ خَرَجَ فَأَصِيبَ.

When he^{asws} came out to the courtyard of his^{asws} house, the geese received him^{asws}. They honked in his^{asws} face’. They went on to repel them, but he^{asws} said: ‘Leave them, for they are lamenting!’ Then he^{asws} went out and was hit’’.³⁰³

39- شاه، الإرشاد كانت إمامته أمير المؤمنين ع بعد النبي ص ثلاثين سنة منها أربع وعشرون سنة وأشهر ممنوعاً من التصرف في أحكامها مستغماً للثقة والمدارة ومنها خمس سنين وسنة أشهر ممنوعاً بجهاد المنافقين من التاكثين والقاسطين والمارقين

(The book) ‘Al Irshad’ –

‘The Imamate of Amir Al-Momineen^{asws}, after the Prophet^{saww}, was for thirty years. From these, twenty-four years and some months he^{asws} was preventing from disposing its judgments, utilising the Taqeeya (dissimulation) and the compliance. And from these, five years and six months he^{asws} was Tested by fighting the hypocrites from the allegiance-breakers, and the deviants and the renegades.

و مُضْطَهَدًا بِفِتَنِ الصَّالِينَ كَمَا كَانَ رَسُولُ اللَّهِ ص ثَلَاثَ عَشْرَةَ سَنَةً مِنْ نُبُوْتِهِ مَمْنُوعًا مِنْ أَحْكَامِهَا خَائِفًا وَ مَخْبُوسًا وَ هَارِبًا وَ مَطْرُودًا لَا يَتَمَكَّنُ مِنْ جِهَادِ الْكَافِرِينَ وَ لَا يَسْتَطِيعُ دَفْعًا عَنِ الْمُؤْمِنِينَ ثُمَّ هَاجَرَ وَ أَقَامَ بَعْدَ الْهَجْرَةِ عَشْرَ سِنِينَ مُجَاهِدًا لِلْمُشْرِكِينَ مُتَمَحِّنًا بِالْمَنَافِقِينَ إِلَى أَنْ قَبِضَهُ اللَّهُ إِلَيْهِ وَ أَسْكَنَهُ جَنَّاتِ النَّعِيمِ

³⁰² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 38 a

³⁰³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 38 b

And he^{asws} was persecuted by the Fitna of the straying ones like what Rasool-Allah^{saww} had been for thirteen years of his^{saww} Prophet-hood, prevented from its judgments, fearful, contained, and fleeing, and expelled. Neither was he^{saww} enabled from fighting the Kafirs nor able to be defended by the Momineen. Then he^{saww} emigrated and stayed afterwards fighting the Polytheists for ten years Tested by the hypocrites until Allah^{azwj} Recalled him^{saww} to Him^{azwj} and Settled him^{saww} in the Gardens of Bliss.

وَكَانَ وَقَاتُ أَمِيرِ الْمُؤْمِنِينَ عَ قَبْلَ الْفَجْرِ لَيْلَةَ الْجُمُعَةِ لَيْلَةً إِحْدَى وَعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ سَنَةِ أَرْبَعِينَ مِنَ الْهِجْرَةِ قَتِيلًا بِالسَّيْفِ قَتَلَهُ ابْنُ مُلْجِمِ الْمُرَادِيِّ لَعَنَهُ اللَّهُ فِي مَسْجِدِ الْكُوفَةِ

And the expiry of Amir Al-Momineen^{asws} was before the dawn, on the night of Friday the twenty-first of the month of Ramazan in the year forty from the emigration. He^{asws} was killed by the sword, killed by Ibn Muljim Al Murady^{la}, may Allah^{azwj} Curse him^{la}, in the Masjid of Al-Kufa.

وَقَدْ خَرَجَ عَ يُوقِظُ النَّاسَ لِصَلَاةِ الصُّبْحِ لَيْلَةَ تِسْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَقَدْ كَانَ ارْتَضَاهُ مِنْ أَوَّلِ اللَّيْلِ لِذَلِكَ فَلَمَّا مَرَّ بِهِ فِي الْمَسْجِدِ وَهُوَ مُسْتَخْفٍ بِأَمْرِهِ مُتَمَكِّرٍ بِإِظْهَارِ النَّوْمِ فِي جُمْلَةِ النَّيَامِ قَامَ إِلَيْهِ فَضْرَبَهُ عَلَى أَمِّ رَأْسِهِ بِالسَّيْفِ وَكَانَ مَسْمُومًا

And he^{asws} had gone out to awaken the people for the morning Salat on the night of the nineteenth of the month of Ramazan, and he^{la} had been lying in wait from the beginning of the night. When he^{asws} passed by him^{la} in the Masjid, and he^{asws} hiding his^{la} matter, cunningly feigning the sleep during the whole of his^{la} sleep, he^{la} stood up to him^{asws} and struck on the top of his^{asws} head with the sword, and it had been poisoned.

فَمَكَثَ يَوْمَ تِسْعَةَ عَشَرَ وَ لَيْلَةَ عِشْرِينَ وَ يَوْمَهَا وَ لَيْلَةَ إِحْدَى وَعِشْرِينَ إِلَى نَحْوِ الثُّلُثِ الْأَوَّلِ مِنَ اللَّيْلِ ثُمَّ قَضَى نَجْبَهُ عَ شَهِيدًا وَ لَقِيَ رَبَّهُ تَعَالَى مَظْلُومًا وَ قَدْ كَانَ يَعْلَمُ ذَلِكَ قَبْلَ أَوَانِهِ وَ يُخْبِرُ بِهِ النَّاسَ قَبْلَ زَمَانِهِ

He^{asws} remained on day nineteen, and the night of the twenty and its day, and night of twenty-one up to around the first third of the night. Then he^{asws} fulfilled his^{asws} vow and passed away as a martyr and met his^{asws} Lord^{azwj} the Exalted as an oppressed one. And he^{asws} had known that before its time and had informed the people with it before its era.

وَ تَوَلَّى عَسَلُهُ وَ تَكْفِينُهُ وَ دَفَنُهُ ابْنَاهُ الْحُسَيْنُ وَ الْحُسَيْنُ عَ بِأَمْرِهِ وَ حَمَلَاهُ إِلَى الْعَرِيِّ مِنْ نَجْفِ الْكُوفَةِ

And his^{asws} two sons^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws} were in charge of his^{asws} washing and his^{asws} burial, by his^{asws} instructions, and they^{asws} carried him^{asws} to Al-Ghary from Najaf Al-Kufa.

فَدَفَنَاهُ هُنَاكَ وَ عَقَبًا مَوْضِعَ قَبْرِهِ بِوَصِيَّةِ كَانَتْ مِنْهُ إِلَيْهِمَا فِي ذَلِكَ لِمَا كَانَ يَعْلَمُهُ عَ مِنْ دَوْلَةِ بَنِي أُمَيَّةٍ مِنْ بَعْدِهِ وَ اعْتِقَادِهِمْ فِي عَدَاوَتِهِ وَ مَا يَنْتَهُونَ إِلَيْهِ مِنْ سُوءِ النَّيَّاتِ فِيهِ مِنْ قُبْحِ الْأَفْعَالِ وَ الْمَقَالِ بِمَا تَمَكَّنُوا مِنْ ذَلِكَ

They^{asws} buried him^{asws} over there and effaced the place of his^{asws} grave as per the bequest which was from him^{asws} to them^{asws} both regarding that, due to what he^{asws} had known from the government of the clan of Umayya from after him^{asws} and their beliefs in his^{asws} enmity, and what they were determining to him^{asws} from evil intentions regarding him, from the ugly deeds and the words with whatever they were enabled from that.

فَلَمْ يَزَلْ قَبْرُهُ عِزًّا حَتَّى دَلَّ عَلَيْهِ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع فِي الدَّوْلَةِ الْعَبَّاسِيَّةِ وَ زَارَهُ عِنْدَ وُجُودِهِ إِلَى أَبِي جَعْفَرٍ وَ هُوَ بِالْحِيرَةِ فَعَرَفْتُهُ الشَّيْعَةَ وَ اسْتَأْنَفُوا إِذْ ذَاكَ زِيَارَتَهُ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ الطَّاهِرِينَ وَ كَانَتْ سِنُهُ يَوْمَ وَقَاتِهِ ثَلَاثًا وَ سِتِّينَ سَنَةً.

His^{asws} grave did not cease to be hidden until Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} pointed upon it during the government of the Abbasides, and it was visited during their arrival to Abu Ja'far^{asws}, and he^{asws} was at Al-Hira. So, the Shias came to know it and they continued when that was his^{asws} visitation. May the Salawaat of Allah^{azwj} be upon him^{asws} upon his^{asws} clean offspring. And his^{asws} age at his^{asws} expiry was sixty-three years".³⁰⁴

40- كَأ، الكافي العِدَّةُ عَنْ سَهْلٍ عَنِ ابْنِ يَزِيدٍ أَوْ غَيْرِهِ عَنْ سُلَيْمَانَ كَاتِبِ عَلِيِّ بْنِ يَحْيَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْأَشْعَثَ بْنَ قَيْسٍ شَرِكَ فِي دَمِ أَمِيرِ الْمُؤْمِنِينَ ع- وَ ابْنَتُهُ جَعْدَةُ سَمَّتِ الْحُسَيْنَ ع وَ مُحَمَّدٌ ابْنُهُ شَرِكَ فِي دَمِ الْحُسَيْنِ ع.

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Yazeed or someone else, from Suleyman the scribe of Ali Bin Yaqtan, from the one who mentioned it,

'From Abu Abdullah^{asws} having said, 'Al-Ash'as Bin Qays participated in (shedding the) blood of Amir Al-Momineen^{asws}, and so did his daughter Ja'dah by poisoning Al-Hassan^{asws}, and his son Muhammad participated in (shedding the) blood of Al-Husayn^{asws}'.³⁰⁵

41- شأ، الإرشاد من الأخبار الواردة بسبب قتله ع وكيف جرى الأمر في ذلك ما رواه جماعة من أهل السير منهم أبو مخنف و إسماعيل بن راشد أبو هاشم الرفاعي و أبو عمرو الثقفي و غيرهم أن نفرا من الخوارج اجتمعوا بمكة فتذاكروا الأمراء فعابوهم و عابوا أعمالهم و ذكروا أهل النهروان و ترحموا عليهم فقال بعضهم لبعض لو أنا شربنا أنفسنا لله فأتينا أئمة الضلال فطلبنا غرقهم و أرحنا منهم العباد و البلاد و تأرنا بإخواننا الشهداء بالنهروان فتعاهدوا عند انقضاء الحج على ذلك

(The book) 'Al Irshad' – From the Ahadeeth referred with the cause of his^{asws} being killed, and how the matter flowed regarding that, is what is reported by a group from the people of Seerah, from them being Abu Mikhnaf, and Ismail Bin Rashid Abu Hashim Al Wafaie, and Abu Amro Al Saqafy and others,

'A number of Kharijites gathered at Makkah and they mentioned the governors and faulted them, and they faulted their deeds, and they mentioned the people of Al-Nahrwan and invoked mercy upon them. They said to each other, 'If we could sell ourselves to Allah^{azwj} and go to the leaders of straying. We should demand their guild and the servants, and the country can be at rest from them, and we can retaliate for the martyrs at Al-Nahrwan'. They made a pact upon that at the expiration of Al-Hajj.

فقال عبد الرحمن بن ملجم لعنه الله أنا أكفيكم عليا و قال البرك بن عبيد الله التميمي أنا أكفيكم معاوية و قال عمرو بن بكر التميمي أنا أكفيكم عمرو بن العاص و تعاهدوا على ذلك و توافقوا على الوفاء و اتعدوا شهر رمضان في ليلة تسع عشرة منه ثم تفرقوا

Abdul Rahman Bin Muljim^{la}, may Allah^{azwj} Curse him^{la}, said, 'I^{la} shall suffice you with (killing) Ali^{asws}!' And Al-Bark Bin Ubeydullah Al Tameemi said, 'I shall suffice you with (killing) Muawiya!' And Amro Bin Bakr Al-Tameemi said, 'I shall suffice you with (killing) Amro Bin Al-Aas'. And they made an agreement upon that and they harmonised upon the loyalty and the date being the month of Ramazan, during the nineteenth night from it. Then they dispersed.

³⁰⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 39

³⁰⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 40

فأقبل ابن ملجم لعنه الله و كان عداده في كندة حتى قدم الكوفة فلقى بها أصحابه فكتمهم أمره مخافة أن ينتشر منه شيء فهو في ذلك إذ زار رجلا من أصحابه ذات يوم من تيم الرباب

Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la} came, and he^{la} was in Kinda for a number (of days) until he^{la} arrived at Al-Kufa. He^{la} met his^{la} companions at it. He^{la} concealed his^{la} matter from them fearing that something from it might get publicised. He^{la} was in that (situation) when he^{asws} (Amir Al-Momineen^{asws}) visited a man from his^{la} companions from Taym Al-Rabab.

فصادف عنده قطام بنت الأخضر التيمية و كان أمير المؤمنين ع قتل أباهما و أخاها بالنهروان و كانت من أجمل نساء أهل زمانها فلما رآها ابن ملجم شغف بها و اشتد إعجابها بها و سأل في نكاحها و خطبها

It so happened that Qatam Bint Al-Akhzar Al Tameemi was with him, and Amir Al-Momineen^{asws} had killed her father and her brother at Al-Nahrwan, and she was from the most beautiful women of her time. When Ibn Al-Muljim^{la} saw her, he^{la} passionately fell in love with her and his^{la} fascination with her intensified, and he^{la} asked regarding marrying her, and proposed to her.

فقال له ما الذي تسمي لي من الصداق فقال لها احتكمي ما بدا لك فقالت له أنا محتكمة عليك ثلاثة آلاف درهم و وصيفا و خادما و قتل علي بن أبي طالب فقال لها لك جميع ما سألت فأما قتل علي بن أبي طالب ع فأني لي بذلك

She said to him^{la}, 'What is that which you will name for me as the dower?' He^{la} said to her, 'You decide for me^{la}, whatever occurs to you'. She said to him^{la}, 'I have decided upon you, three thousand Dirhams, and a servant, and a maid, and killing Ali^{asws} Bin Abu Talib^{asws}'. He^{la} said to her, 'For you would be entirety of what you are asking for, and as for killing Ali^{asws} Bin Abu Talib^{asws}, so how it be for me to do that?'

فقال تلتمس غرته فإن أنت قتلته شفيت نفسي و هناك العيش معي و إن أنت قتلت فما عند الله خير لك من الدنيا

She said, 'Seek a decoy for him^{asws}, for it you were to kill him^{asws}, my heart would be healed, and your^{la} life with me would be welcoming, and if you^{la} are killed, then whatever is in the Presence of Allah^{azwj} is better for you^{la} than the world'.

فقال أما و الله ما أقدمني هذا المصر و قد كنت هاربا منه لا آمن مع أهله إلا ما سألتني من قتل علي بن أبي طالب فلك ما سألت فأنا طالبة لك بعض من يساعدك على ذلك و يقويك

He^{la} said, 'By Allah^{azwj}! My^{la} arrival in this city, and I^{la} had fled from it, there being no safety with its people, is only for what you are asking me^{la} of killing Ali^{asws} Bin Abu Talib^{asws}. So, for you would be what you have asked'. She said, 'I shall seek out for you^{la} part of what you assist you^{la} upon that and strengthen you^{la}'.

ثم بعثت إلى وردان بن مجالد من تيم الرباب فخبيرته الخبر و سألته معونة ابن ملجم لعنه الله فتحمل ذلك لها و خرج ابن ملجم فأتى رجلا من أشجع يقال له شبيب بن بجرة فقال يا شبيب هل لك في شرف الدنيا و الآخرة قال و ما ذاك قال تساعدني على قتل علي بن أبي طالب

Then she sent a message to Wardan Bin Mujalid from Taym Al-Rabab and informed him the news and asked him to assist Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la}. He agreed to do that for

her, and Ibn Muljim^{la} came to a man from Ashja'a called Shabeeb Bin Bajahrah and said, 'O Shabeeb! Would you like for you to be the nobility of the world and the Hereafter?' He said, 'And what is that?' He^{la} said, 'Assist me^{la} upon killing Ali^{asws} Bin Abu Talib^{asws}'.

وكان شبيب على رأي الخوارج فقال له يا ابن ملجم هبلك الهبول لقد جئت شيئا إذا وكيف تقدر على ذلك فقال له ابن ملجم نكمن له في المسجد الأعظم فإذا خرج لصلاة الفجر فتكنا به فإن نحن قتلناه شفينا أنفسنا و أدركنا ثارنا

And Shabeeb was upon the view of the Kharijites. He said to him^{la}, 'O Ibn Muljim^{la}! May the childless bereft mothers grieve for you^{la}! You^{la} have come up with an atrocious thing, and how will you^{la} be able upon that?' Ibn Muljim^{la} said to him, 'We shall lie in wait for him^{asws} in the grand Masjid, so when he^{asws} comes out for the dawn Salat, we shall ambush him^{asws}. So, if we were to kill him^{asws}, our souls would be healed and achieve our retaliation'.

فلم يزل به حتى أجابه فأقبل معه حتى دخلا المسجد الأعظم على قظام و هي معتكفة في المسجد الأعظم قد ضربت عليها قبة فقالا لها قد اجتمع رأينا على قتل هذا الرجل فقالت لهما إذا أردتما ذلك فأتياني في هذا الموضع فانصرفا من عندها

He^{la} did not cease until he answered him^{la}. He^{la} came with him until they entered the grand Masjid to see Qatam, and she was isolating in the grand Masjid (Performing I'tikaf), having struck a dome upon her. They said to her, 'We are united in our view upon killing this man^{asws}'. She said to them, 'When you are intending that, then come to me in this place'. They left from her presence.

فلبثا أياما ثم أتياها و معها الآخر ليلة الأربعاء لتسع عشرة ليلة خلت من شهر رمضان سنة أربعين من الهجرة فدعت لهم بحجر فعصبت به صدورهم و تقلدوا أسيافهم و مضوا و جلسوا مقابل السدة التي كان يخرج منها أمير المؤمنين ع إلى الصلاة

They waited for days, then came to her, and there was another one with her, on the nineteenth night vacant from the month of Ramazan in the year forty from the emigration. She supplicated for them. She called for some silk cloth and tied their chests with it, and they collared their swords and went and sat down facing the door which Amir Al-Momineen^{asws} used to come from to pray the Salat.

و قد كانوا قبل ذلك ألقوا إلى الأشعث بن قيس ما في نفوسهم من العزيمة على قتل أمير المؤمنين ع و واطأهم على ذلك و حضر الأشعث بن قيس في تلك الليلة لمعونتهم على ما اجتمعوا عليه و كان حجر بن عدي في تلك الليلة باثنا في المسجد فسمع الأشعث يقول يا ابن ملجم النجاء النجاء لحاجتك فقد فضحك الصبح

And before that, they had cast to Al-Ash'as Bin Qays whatever was in their chests of their determination upon killing Amir Al-Momineen^{asws}, and he obeyed them upon them, and Al-Ash'as Bin Qays was present on that night to assist them upon what they had gathered upon. And it so happened that Hujr Bin Aday was spending the night in the Masjid on that night, and he heard Al-Ash'as saying, 'O Ibn Muljim^{la}! The salvation! The salvation to your need, for the morning has exposed you (emerged)!'

فأحس حجر بما أراد الأشعث فقال له قتلتته يا أعور و خرج مبادرا ليمضي إلى أمير المؤمنين ع ليخبره الخبر و يحذره من القوم و خالفه أمير المؤمنين ع من الطريق فدخل المسجد فسبقه ابن ملجم فضربه بالسيف و أقبل حجر و الناس يقولون قتل أمير المؤمنين ع.

Hujr sensed what Al-Ash'as had intended. He said to him, 'You (want to) kill him^{asws}, O one-eyed!' And he rushed to go to Amir Al-Momineen^{asws} to inform him^{asws} the news and caution him^{asws} from the group, and Amir Al-Momineen^{asws} took a different street. He^{asws} entered the Masjid. Ibn Muljim preceded him^{asws} and struck him^{asws} with the sword, and Hujr and the people came back saying, 'Amir Al-Momineen^{asws} has been killed!'

و ذكر عبد الله بن محمد الأزدي قال إني لأصلي في تلك الليلة في المسجد الأعظم مع رجال من أهل مصر كانوا يصلون في ذلك الشهر من أوله إلى آخره إذ نظرت إلى رجال يصلون قريبا من السدة و خرج علي بن أبي طالب ع لصلاة الفجر

And Abdullah Bin Muhammad Al-Azdy mentioned saying, 'I was praying Salat in the grand Masjid during that night along with men from the people of Egypt. They were praying Salat during that month from its beginning to its end, when I looked at some men praying Salat nearby from the door, and Ali^{asws} Bin Abu Talib^{asws} came out (in) for the Salat Al-Fajr.

فأقبل ينادي الصلاة الصلاة فما أدري أ نادى أم رأيت بريق السيوف و سمعت قائلا يقول لله الحكم لا لك يا علي و لا لأصحابك و سمعت عليا يقول لا يفوتنكم الرجل

He^{asws} went on to call out: 'The Salat! The Salat!' I do not know whether I called out (as well) or I saw the flashing of the sword, and I heard a speaker saying, 'The Judgment is for Allah^{azwj}! It is neither for you^{asws}, O Ali^{asws} nor for your^{asws} companions!' And I heard Ali^{asws} saying: 'Don't miss the man!'

فإذا ع مضروب و قد ضربه شبيب بن بجرة فأخطأه و وقعت ضربته في الطاق و هرب القوم نحو أبواب المسجد و تبادر الناس لأخذهم

And there, he^{asws} was struck, and Shabeeb Bin Bajahrah had struck him, but he missed, and his strike fell in the arch, and the group fled to around the doors of the Masjid, and the people rushed to seize them.

فأما شبيب بن بجرة فأخذ رجل فصرعه و جلس على صدره و أخذ السيف ليقتله به فرأى الناس يقصدون نحوه فخشي أن يعجلوا عليه و لم يسمعوا منه فوثب عن صدره و خلاه و طرح السيف من يده و مضى شبيب هاربا حتى دخل منزله

As for Shabeeb Bin Bajahrah, a man seized him and wrestled him to the ground and sat upon his chest and took the sword to kill him with it. He saw the people coming towards him, and he feared that they might be hasty upon him (instead) and would not listen from him. He leapt up from his chest and freed his way and dropped the sword from his hand, and Shabeeb went fleeing until he entered his house.

و دخل عليه ابن عم له فرآه يجلس على صدره فقال له ما هذا لعلك قتلت أمير المؤمنين فأراد أن يقول لا قال نعم فمضى ابن عمه و اشتمل على سيفه ثم دخل عليه فضربه به حتى قتله

His cousin entered to see him and saw him releasing the silk cloth from his chest. He said to him, 'What is this?' Perhaps it was you who killed Amir Al-Momineen^{asws}!' He wanted to say no, (but) he said, 'Yes'. His cousin went and donned his sword, then entered to him and struck him with it until he killed him.

و أما ابن ملجم فإن رجلا من همدان لحقه فطرح عليه قطيفة كانت في يده ثم صرعه و أخذ السيف من يده و جاء به إلى أمير المؤمنين ع و أفلت الثالث و انسل بين الناس.

And as for Ibn Muljim^{la}, a man from Hamdan caught up with him^{la} and dropped upon a cloak upon him^{la} which was in his hand, then wrestled him^{la} and came with him^{la} to Amir Al-Momineen^{asws}. And the third one escaped mingled between the people.

فلما دخل ابن ملجم على أمير المؤمنين ع نظر إليه ثم قال النفس بالنفس فإن أنا مت فاقتلوه كما قتلتني و إن أنا عشت رأيت فيه رأبي

When Ibn Muljim^{la} was brought to Amir Al-Momineen^{asws}, he^{asws} looked at him, then said: 'The soul for the soul! If I^{asws} die, then kill him like what he would have killed me^{asws}, and if I^{asws} live, I^{asws} shall give my^{asws} view regarding him^{la}'.

فقال ابن ملجم و الله لقد ابتعته بألف و سممته بألف فإن خانني فأبعده الله

Ibn Muljim^{la} said, 'By Allah^{azwj}! I had bought it (sword) for a thousand and had it poisoned for a thousand, so if he has betrayed me^{asws}, then may Allah^{azwj} Distance him!'

قال و نادته أم كلثوم يا عدو الله قتلت أمير المؤمنين قال إنما قتلت أباك

He (the narrator) said, 'And Umm Kulsoom^{asws} called out at him^{la}, 'O enemy of Allah^{azwj}! You^{la} have killed Emir of the Momineen!' He^{la} said, 'But rather, I^{la} have (only) killed your^{asws} father^{asws}!'

قالت يا عدو الله إني لأرجو أن لا يكون عليه بأس قال لها فأراك أما تبكين علي إذا لقد و الله ضربته ضربة لو قسمت على أهل الأرض لأهلكتهم

She^{asws} said, 'O enemy of Allah^{azwj}! I^{asws} hope that there is no problem upon him^{asws}'. He^{la} said to her^{asws}, 'But rather I^{la} see you^{asws} crying upon me^{la} then. By Allah^{azwj}! I^{la} have struck him^{asws} with such strike, if (its poison) were to be divided upon the people of the earth, it would destroy them!'

فأخرج من بين يديه ع و إن الناس ينهشون لحمه بأسنانهم كأنهم سباع و هم يقولون يا عدو الله ما فعلت أهلكت أمة محمد ص و قتلت خير الناس و إنه لصامت لم ينطق

He^{la} was brought out from in front of him^{asws}, and the people were snapping at his^{la} flesh as if they were wild animals, and they were saying, 'O enemy of Allah^{azwj}! What have you^{la} done? You^{la} have destroyed the community of Muhammad^{saww} and have killed best of the people!' And he^{la} was silent, not speaking'.

فذهب به إلى الحبس و جاء الناس إلى أمير المؤمنين ع فقالوا له يا أمير المؤمنين مرنا بأمرك في عدو الله و الله لقد أهلك الأمة و أفسد الملة

They took him^{la} to the prison, and the people came to Amir Al-Momineen^{asws}. They said to him^{asws}, 'O Amir Al-Momineen^{asws}! Order us with your^{asws} order regarding the enemy of Allah^{azwj}. By Allah^{azwj}! The community is destroyed, and the religion is spoilt'.

فقال لهم أمير المؤمنين ع إن عشت رأيت فيه رأبي و إن أهلكت فاصنعوا به كما يصنع بقاتل النبي اقتلوه ثم حرقوه بعد ذلك بالنار.

Amir Al-Momineen^{asws} said to them: 'If I^{asws} were to live, I^{asws} would give my^{asws} view regarding him^{la}, and if I^{asws} die, then do with him^{la} like what you would have done with the killer of the Prophet^{saww}. Kill him^{la}, then burn him^{la} after that with the fire'.

قال فلما قضى أمير المؤمنين ع نخبه و فرغ أهله من دفنه جلس الحسن ع و أمر أن يؤتى بابن ملجم فجاء به فلما وقف بين يديه قال له يا عدو الله قتلت أمير المؤمنين و أعظمت الفساد في الدين

He (the narrator) said, 'When Amir Al-Momineen^{asws} had fulfilled his^{asws} vow and his^{asws} family were free from burying him^{asws}, Al-Hassan^{asws} sat (in judgment) and ordered with Ibn Muljim^{la} be brought. They came with him^{la}. When he^{la} stood in front of him^{asws}, he^{asws} said to him^{la}: 'Enemy of Allah^{azwj}! You^{la} killed Amir Al-Momineen^{asws} and enlarged the mischief in the religion'.

ثم أمر فضربت عنقه و استوهبت أم الهيثم بنت الأسود النخعية جنته منه لتتولى إحراقها فوهبها لها فأحرقها بالنار

Then he^{asws} ordered, and his^{la} was struck off, and Umm Al-Haysam Bint Al Aswad Al-Nakhaie requested his^{la} body from him^{asws} to be gifted to her to be in charge of burning it. He^{asws} gifted it to her and she burnt it with the fire'.

و أما الرجلان اللذان كانا مع ابن ملجم في العقد على قتل معاوية و عمرو بن العاص فإن أحدهما ضرب معاوية و هو راكع فوقعت ضربته في أليته و نجا منها و أخذ و قتل من وقته

And as for the two men, those had been with Ibn Muljim^{la} in the pact upon killing Muawiya and Amro Bin Al-Aas, one of them struck Muawiya while he was riding, so his strike fell in his private part and he was saved from it, while he (attacker) was seized and killed at that time.

و أما الآخر فإنه وافى عمرا في تلك الليلة و قد وجد علة فاستخلف رجلا يصلي بالناس يقال له خارجة بن أبي حبيبة العامري فضربه بسيفه و هو يظن أنه عمرو فأخذ و أتى به عمرو فقتله و مات خارجة في اليوم الثاني.

And as for the other one, Amro had not arrived that night and he was not well, so he appointed a man^{az} called Kharjat Bin Abu Habeeba Al-Aamiry to lead the Salat with the people. He struck him with his sword, and he was thinking it was Amro. He was seized and they came with him to Amro, and he killed him, and Kharjat died during the second day"³⁰⁶ (This is not a Hadith)

أقول قال ابن أبي الحديد قال أبو الفرج قال أبو مخنف قال أبو زهير العبسي فأما صاحب معاوية فإنه قصده فلما وقعت عينه عليه ضربه فوقعت ضربته على أليته فجاء الطبيب إليه فنظر إلى الضربة فقال إن السيف مسموم فاختر إما أن أحمي لك حديدة فأجعلها في الضربة و إما أن أسقيك دواء فتبرأ و ينقطع نسلك

Note: -

I (Majlisi) am saying, 'Ibn Abu Al Hadeed said, 'Abu Al Faraj said, 'Abu Mikhnaf said, 'Abu Zuheyr Al Absy said, 'As for the companion (sent to) Muawiya, he aimed for him. When his eyes fell upon him, he struck him. His strike fell upon his private part. The physician came to

³⁰⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 41 a

him. He looked at the (place of) strike. He said, 'The sword is poisoned, so choose, either I heat up the iron for you and make it to be in the stricken place, or I give you medication to drink so you will be cured, and (but) your lineage would be cut off'.

فقال أما النار فلا أطبقها و أما النسل ففي يزيد و عبد الله ما يقر عيني و حسبي بهما فسقاها الدواء فعوفي و لم يولد له بعد ذلك

He said, 'As for the fire, I cannot tolerate it, and as for the lineage, so there is in Yazeed^{la} and Abdullah what my eyes are delighted with, and it suffices me with them'. So he quenched him the medication, and he recovered and there was no birth for him after that'.³⁰⁷

و قَالَ قَالَ أَبُو الْفَرَجِ حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بِإِسْنَادٍ ذَكَرَهُ أَنَّ الْأَشْعَثَ بْنَ قَيْسٍ لَعَنَهُ اللَّهُ دَخَلَ عَلَى عَلِيٍّ ع فَكَلَّمَهُ فَأَعْلَطَ عَلِيٌّ لَهُ فَعَرَضَ الْأَشْعَثُ أَنَّهُ سَيُفْتَنُكَ بِهِ فَقَالَ لَهُ عَلِيٌّ ع أ بِالْمَوْتِ تُخَوِّفُنِي أَوْ تُهَيِّدُنِي فَوَ اللَّهُ مَا أَتَالِي وَقَعْتُ عَلَى الْمَوْتِ أَوْ وَقَعَ الْمَوْتُ عَلَيَّ.

And he said, 'Abu Al Faraj said, 'It is narrated to me by Muhammad Bin Al-Husayn by a chain,

'He mentioned that Al-Ash'as Bin Qays, may Allah^{azwj} Curse him, entered to see Ali^{asws} and spoke to him^{asws}. Ali^{asws} was harsh to him. Al-Ash'as objected that he would be lost (killed) due to it. Ali^{asws} said to him: 'Is it with the death you are frightening me^{asws}, or threatening me^{asws}?' By Allah^{azwj}! I^{asws} do not care whether I^{asws} fall upon the death or the death falls upon me^{asws}'.³⁰⁸

قَالَ وَ قَالَ أَبُو الْفَرَجِ الْأَصْفَهَائِيُّ رَوَى أَبُو مُحَمَّدٍ عَنْ أَبِي الطُّفَيْلِ أَنَّ صَعْصَعَةَ بْنَ صُوحَانَ اسْتَأْذَنَ عَلَى عَلِيٍّ ع وَ قَدْ أَتَاهُ عَائِدًا لَمَّا ضَرَبَهُ ابْنُ مُلْجِمٍ فَلَمْ يَكُنْ عَلَيْهِ إِذْنٌ فَقَالَ صَعْصَعَةُ لِلْإِذْنِ فُلْ لَهُ يَرْحَمَكَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ حَيًّا وَ مَيِّتًا فَلَقَدْ كَانَ اللَّهُ فِي صَدْرِكَ عَظِيمًا وَ لَقَدْ كُنْتُ بِذَاتِ اللَّهِ عَلِيمًا

He said, 'And Abu Al Faraj Al Asfahany said, 'It is reported by Abu Mikhnaf, from Abu Al Tufeyl,

'Sa'sa Bin Sowhan sought permission to see Ali^{asws}, and he had come to him^{asws} for consoling, when Ibn Muljim^{la} had struck him^{la}, but there was no permission given to him. Sa'sa said to the permitter, 'Tell him^{asws}, 'May Allah^{azwj} have Mercy on you^{asws}, O Amir Al-Momineen^{asws}, alive and dead. For Allah^{azwj} was Mighty in your^{asws} chest, and you^{asws} were learned with the Self of Allah^{azwj}'.

فَأَبْلَغَهُ الْإِذْنَ إِلَيْهِ فَقَالَ فُلْ لَهُ وَ أَنْتَ يَرْحَمَكَ اللَّهُ فَلَقَدْ كُنْتُ خَفِيفَ الْمَعُونَةِ كَثِيرَ الْمَعُونَةِ

The permitter delivered it to him^{asws}. He^{asws} said: 'Tell him, 'And you, may Allah^{azwj} have Mercy on you^{asws}, for you have been light of the provisions and a lot of the assistance'.

قَالَ أَبُو الْفَرَجِ ثُمَّ جُمِعَ لَهُ أَطِبَّاءُ الْكُوفَةِ فَلَمْ يَكُنْ مِنْهُمْ أَحَدٌ يَعْرِضُ مِنْ أَثِيرِ بْنِ عَمْرٍو بْنِ هَانِي السَّلُولِيِّ وَ كَانَ مُطِيبًا صَاحِبَ الْكُرْسِيِّ يُعَالِجُ الْجِرَاحَاتِ وَ كَانَ مِنَ الْأُرْبَعِينَ غُلَامًا الَّذِينَ كَانَ ابْنُ الْوَلِيدِ أَصَابَهُمْ فِي عَيْنِ التَّمْرِ فَسَبَّاهُمْ

Abu Al-Faraj said, 'Then the physicians of Al-Kufa gathered to him^{asws}, and there did not happen to be anyone more learned with his^{asws} injury than Aseer Bin Amro Al-Hani Al-Salouly,

³⁰⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 41 b

³⁰⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 41 c

and he was a chairman of the physicians treating the injuries, and he was from the forty slaves, those Ibn Al-Waleed had caught them in Ayn Al-Tamr, and had captured them.

فَلَمَّا نَظَرَ أُتِيرٌ إِلَى جُحْرِ أَمِيرِ الْمُؤْمِنِينَ ع دَعَا بَرِيَّةَ شَاةٍ حَارَّةٍ فَاسْتَخْرَجَ مِنْهَا عِرْقًا ثُمَّ نَفَخَهُ ثُمَّ اسْتَخْرَجَهُ وَ إِذَا عَلَيْهِ بَيَاضُ الدِّمَاغِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ
اعْهَدْ عَهْدَكَ فَإِنَّ عَدُوَّ اللَّهِ قَدْ وَصَلَتْ ضَرْبَتُهُ إِلَى أُمَّ رَأْسِكَ.

When Aseer looked at the injury of Amir Al-Momineen^{asws}, he called for a hot capillary of a sheep and he extracted a vein from it, then (inserted it into the head wound), then extracted it, and there was whiteness of the brain upon it. He said, ‘O Amir Al-Momineen^{asws}! Make your^{asws} pact (will), for the enemy of Allah^{azwj}, his^{la} strike has reached to the top of your^{asws} head’³⁰⁹.

42- شأ، الإرشاد ابنُ يزيدَ عن ابنِ أبي عميرٍ عنِ رجالِهِ قَالَ: قِيلَ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع أَيُّنَ دَفَنْتُمْ أَمِيرَ الْمُؤْمِنِينَ ع- فَقَالَ خَرَجْنَا بِهِ لَيْلًا عَلَى مَسْجِدِ
الْأَشْعَثِ حَتَّى خَرَجْنَا بِهِ إِلَى الظَّهْرِ بِجَنْبِ الغَرِيِّينَ فَدَفَنَاهُ هُنَاكَ.

(The book) ‘Al Irshad’ – Ibn Yazeed, from Ibn Abu Umeyr, from his men, said,

‘It was said to Al-Husayn^{asws} Bin Ali^{asws}, ‘Where did you^{asws} bury Amir Al-Momineen^{asws}?’ He^{asws} said: ‘We went out with him^{asws} at night to Masjid Al-Ash’as until we went out with him^{asws} to the back by the side of Al-Ghariyeyn, and we buried him^{asws} over there’³¹⁰.

43- يج، الخرائج و الجرائح رُوِيَ أَنَّ عَلِيًّا ع دَخَلَ الحُمَامَ فَسَمِعَ صَوْتَ الحَسَنِ وَ الحُسَيْنِ ع فَخَرَجَ إِلَيْهِمَا فَقَالَ مَا لَكُمَا فَقَالَا اتَّبَعَكَ هَذَا الفَاجِرُ ابْنُ
مُلْجِمٍ- فَظَنَنَّا أَنَّهُ يَعْتَلِكُ فَقَالَ لَكُمَا دَعَاهُ لَا تَأْسَ.

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

‘It is reported that Ali^{asws} entered the bathhouse and he^{asws} heard the voices of Al-Hassan^{asws} and Al-Husayn^{asws}. He^{asws} came out to them^{asws} and said: ‘What is the matter with you^{asws} both?’ They^{asws} said: ‘This mischief-maker Ibn Muljim^{la} followed you^{asws}, so we^{asws} thought that he^{la} might assassinate you^{asws}!’ He^{asws} said: ‘Leave him^{la}, there is no problem’³¹¹.

44- قب، المناقب لابن شهر آشوب أَبُو بَكْرٍ الشَّيرَازِيُّ فِي كِتَابِهِ عَنِ الحَسَنِ البَصْرِيِّ قَالَ: أَوْصَى عَلِيٌّ ع عِنْدَ مَوْتِهِ لِلْحَسَنِ وَ الحُسَيْنِ ع وَ قَالَ لَكُمَا إِنَّ
أَنَا مِثُّ فَإِنَّكُمَا سَتَجِدَانِ عِنْدَ رَأْسِي حُنُوطًا مِنَ الجَنَّةِ وَ ثَلَاثَةَ أَكْفَانٍ مِنَ اسْتَبْرَقِ الجَنَّةِ فَعَسَلُونِي وَ حَتَّطُونِي بِالْحُنُوطِ وَ كَفَّنُونِي

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Bakr Al Shirazi in his book, from Al-Hassan Al Basri who said,

‘Ali^{asws} bequeathed to Al-Hassan^{asws} and Al-Husayn^{asws} during his^{asws} death and said to them^{asws}: ‘If I^{asws} were to die, you^{asws} will be finding by my^{asws} head, embalment from the Paradise, and three shrouds from the brocade of the Paradise. Then wash me^{asws} and embalm me^{asws} with the embalment and enshroud me^{asws}’.

³⁰⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 41 d

³¹⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 42

³¹¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 43

قَالَ الْحُسَيْنُ ع فَوَجَدْنَا عِنْدَ رَأْسِهِ طَبَقاً مِّنَ الذَّهَبِ عَلَيْهِ خَمْسُ شَمَاعَاتٍ مِّنْ كَأْفُورِ الْجَنَّةِ وَ سِدْرًا مِّنْ سِدْرِ الْجَنَّةِ فَلَمَّا فَرَعُوا مِنْ غُسْلِهِ وَ تَكْفِينِهِ أَتَى الْبَعِيرُ فَحَمَلُوهُ عَلَى الْبَعِيرِ بِوَصِيَّتِهِ مِنْهُ وَ كَانَ قَالَ فَسَيَأْتِي الْبَعِيرُ إِلَى قَبْرِي فَيَقِيمُ عِنْدَهُ

Al-Hassan^{asws} said: ‘We^{asws} found a plate of gold by his^{asws} head, upon it were five pieces of camphor of Paradise, and a lotus from the lotuses of Paradise. When they^{asws} were free from washing him^{asws} and enshrouding him^{asws}, the camel came, and they carried him^{asws} upon the camel due to a bequest from him, and he^{asws} had said: ‘The camel would be coming to my^{asws} grave and would be pausing at it’.

فَأَتَى الْبَعِيرُ حَتَّى وَقَفَ عَلَى شَفِيرِ الْقَبْرِ فَوَ اللَّهُ مَا عَلِمَ أَحَدٌ مِّنْ حَفْرِهِ فَأُلْحِدَ فِيهِ بَعْدَ مَا صَلَّيَ عَلَيْهِ وَ أَظَلَّتِ النَّاسَ عِمَامَةٌ بَيْضَاءُ وَ طُيُورٌ بَيْضٌ فَلَمَّا دُفِنَ دَهَبَتِ الْعِمَامَةُ وَ الطُّيُورُ.

The camel came until it paused at the edge of the grave. By Allah^{azwj}! I do not know of anyone having dug it. He^{asws} was entombed in it after Salat having been prayed upon him^{asws}, and a white cloud had shaded the people, and white birds. When he^{asws} he had been buried, the cloud and the birds went away”.³¹²

وَ عَنْ مَنْصُورِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنْ جَدِّهِ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ ع فِي حَتْرٍ طَوِيلٍ يَذْكُرُ فِيهِ أَوْصِيكُمَا وَصِيَّةً فَلَا تُظْهَرَا عَلَى أَمْرِي أَحَدًا فَأَمْرُهُمَا أَنْ يَسْتَخْرِجَا مِنَ الرَّأْوِيَةِ الْيُمْنَى لَوْحًا وَ أَنْ يَكْفِنَاهُ فِيمَا يَجِدَانِ فَإِذَا غَسَلَاهُ وَضَعَاهُ عَلَى ذَلِكَ اللَّوْحِ وَ إِذَا وَجَدَا السَّرِيرَ يُشَالُ مُقَدَّمُهُ يُشِيْلَانِ مُؤَخَّرُهُ

And from Mansour Bin Muhammad Bin Isa, from his father, from his grandfather,

‘Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}), from his father^{asws}, from his grandfather^{asws} Al-Husayn^{asws} Bin Ali^{asws}, in a lengthy Hadeeth mentioning in it, ‘I^{asws} am bequeathing to you^{asws} both a bequest, so do not reveal my^{asws} matter to anyone’. He^{asws} instructed them^{asws} to bring out a tablet from the right corner and enshroud him^{asws} in what they find. So, when they^{asws} had washed him^{asws}, they^{asws} placed him^{asws} upon that tablet, and then they^{asws} found the bier, its front part rising. They^{asws} raised its rear.

وَ أَنْ يُصَلِّيَ الْحُسَيْنُ مَرَّةً وَ الْحُسَيْنُ مَرَّةً صَلَاةً إِمَامٍ فَمَعْلَا كَمَا رَسَمَ فَوَجَدَا اللَّوْحَ وَ عَلَيْهِ مَكْتُوبٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا دَخَرَهُ نُوحُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ لِعَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ أَصَابَا الْكَفْنَ فِي دَهْلِيْزِ الدَّارِ مَوْضُوعًا فِيهِ حُنُوطٌ قَدْ أَضَاءَ نُورُهُ النَّهَارَ.

And (instructed) that Al-Hassan^{asws} should pray Salat once, and Al-Husayn^{asws} once, Salat of the Imam^{asws} like what was the ritual. They^{asws} found the tablet, and upon it was written: “In the Name of Allah^{azwj} the Beneficent, the Merciful. This is what the Prophet Noah^{as}, may the Salawaat of Allah^{azwj} be upon him^{as}, has kept for Ali^{asws} Bin Abu Talib^{asws}”. And they^{asws} found the shroud in the passageway of the house. Embalment was placed in it, emitting its light at daytime”.³¹³

وَ رُوِيَ أَنَّهُ قَالَ الْحُسَيْنُ ع وَقَتَ الْغُسْلِ أَمَا تَرَى إِلَى خِيفَةِ أَمِيرِ الْمُؤْمِنِينَ - فَقَالَ الْحُسَيْنُ ع يَا أَبَا عَبْدِ اللَّهِ إِنَّ مَعَنَا قَوْمًا يُعِينُونَنَا

³¹² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 44 a

³¹³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 44 b

And it is reported that Al-Husayn^{asws} said at the time of washing: ‘Are you^{asws} not seeing the lightness of Amir Al-Momineen^{asws}?’ Al-Hassan^{asws} said: ‘O Abu Abdullah^{asws}! There are people with us^{asws} who are assisting us^{asws}’.

فَلَمَّا فَضَيْنَا صَلَاةَ الْعِشَاءِ الْآخِرَةَ إِذَا قَدْ شَبِلَ مُقَدَّمُ السَّرِيرِ وَ لَمْ يَزَلْ نَتَّبِعُهُ إِلَى أَنْ وَرَدْنَا إِلَى الْعَرِيِّ فَأَتَيْنَا إِلَى قَبْرِ عَلَى مَا وَصَفَ أَمِيرُ الْمُؤْمِنِينَ ع وَ نَحْنُ نَسْمَعُ خَفَقَ أَجْبَحَةٍ كَثِيرَةٍ وَ ضَجَّةً وَ جَلْبَةً فَوَضَعْنَا السَّرِيرَ وَ صَلَّيْنَا عَلَى أَمِيرِ الْمُؤْمِنِينَ ع كَمَا وَصَفَ لَنَا وَ نَزَلْنَا قَبْرَهُ فَأَضْجَعْنَاهُ فِي لَحْدِهِ وَ نَصَدَدْنَا عَلَيْهِ اللَّيْلَ.

When we^{asws} had fulfilled Al-Isha Salat the last, the front part of the bier had risen, and we^{asws} did not cease to follow it until we^{asws} arrived to Al-Ghary. We^{asws} to a grave, based upon what Amir Al-Momineen^{asws} had described, and we^{asws} were hearing flutter of a lot of wings, and uproar and shouting. We^{asws} placed down the bier and prayed Salat upon Amir Al-Momineen^{asws} like what he^{asws} had described to us^{asws}, and we^{asws} descended into his^{asws} grave and laid him^{asws} down in his^{asws} tomb, and we^{asws} set the bricks upon him^{asws}”³¹⁴

وَ فِي الْحَبْرِ عَنِ الصَّادِقِ ع فَأَخَذَا اللَّيْلَةَ مِنْ عِنْدِ الرَّأْسِ بَعْدَ مَا أَشْرَجَا عَلَيْهِ اللَّيْلَ فَإِذَا لَيْسَ فِي الْقَبْرِ شَيْءٌ

And in the Hadeeth from Al-Sadiq^{asws}: ‘They (Al-Hassan^{asws} and Al-Husayn^{asws}) took away the bricks from the place of his^{asws} head, after having laid the bricks upon him^{asws}, and there wasn’t anything in the grave.

فَإِذَا هَاتِفٌ يَهْتِفُ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ عَبْدًا صَالِحًا فَأَلْحَقَهُ اللَّهُ بِنَبِيِّهِ- وَ كَذَلِكَ يُعْمَلُ بِالْأَوْصِيَاءِ بَعْدَ الْأَنْبِيَاءِ حَتَّى لَوْ أَنَّ نَبِيًّا مَاتَ بِالْمَشْرِقِ وَ مَاتَ وَصِيَّهُ بِالْمَغْرِبِ لَأَلْحَقَ النَّبِيُّ بِالْوَصِيِّ.

Then a caller called out about Amir Al-Momineen^{asws}: ‘He^{asws} was a righteous servant, so Allah^{azwj} Joined him^{asws} with His^{azwj} Prophet^{saww}, and like that He^{azwj} Deals with the successors^{as} after the Prophets^{as}, to the extent that even if a Prophet^{saww} had died in the east and his^{as} successor^{as} died in the west, the Prophet^{saww} would be joined with the successor^{as}”³¹⁵

وَ فِي حَبْرِ عَنْ أُمِّ كُلْثُومٍ بِنْتِ عَلِيِّ ع فَانْشَقَّ الْقَبْرُ عَنْ ضَرْبِهَا إِذَا هُوَ بِسَاجَةٍ مَكْتُوبٍ عَلَيْهَا بِالسَّرِّيَانِيَّةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا قَبْرُ حَفْرَهُ نُوحٍ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَصِيِّ مُحَمَّدٍ ص قَبْلَ الطُّوفَانِ بِسَبْعِمِائَةِ سَنَةٍ

And in a Hadeeth from Umm Kulsoom^{asws} daughter^{asws} of Ali^{asws}, ‘The grave split up from a mausoleum, and there it was with a tablet. There was written upon it in Assyrian: “In the Name of Allah^{azwj} the Beneficent, the Merciful! This is the grave Noah^{as} dug for Ali^{asws} Bin Abu Talib^{asws} before the flood by seven hundred years”’.

فَانْشَقَّ الْقَبْرُ فَلَا نَدْرِي وَ سَأَلَ ابْنُ مُسْكَانَ الصَّادِقَ ع عَنِ الْقَائِمِ الْمَائِلِ فِي طَرِيقِ الْعَرِيِّ فَقَالَ نَعَمْ إِهْمُ لَمَّا جَاءُوا بِسَرِيرِ أَمِيرِ الْمُؤْمِنِينَ ع- انْحَى أَسْفَاءً وَ حَزْنًا عَلَى أَمِيرِ الْمُؤْمِنِينَ ع.

The grave split asunder and we do not know, and Ibn Muskan asked Al-Sadiq^{asws} about the one standing leaning in the road of Al-Ghary. He^{asws} said: ‘Yes, when they came with the bier

³¹⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 44 c

³¹⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 44 d

of Amir Al-Momineen^{asws}, with heads bowed down in sorrow and grief upon Amir Al-Momineen^{asws}.³¹⁶

وَقَالَ الْعَزَلِيُّ دَهَبَ النَّاسُ إِلَى أَنْ عَلِيًّا عَ دُونَ عَلَى النَّجْفِ وَ أَهْمَ حَمْلُوهُ عَلَى النَّاقَةِ فَسَارَتْ حَتَّى انْتَهَتْ إِلَى مَوْضِعِ قَبْرِهِ فَبَرَكَتْ فَجَهَدُوا أَنْ تَنْهَضَ فَلَمْ تَنْهَضَ فَدَفَنُوهُ فِيهِ.

And Al-Ghazali said, 'The people went until Ali^{asws} was buried at Al-Najaf, and they were carrying him^{asws} upon the camel. It travelled until it ended up to the place of his^{asws} grave, and it knelt. They struggled to get it up, but it did not get up, so they buried him^{asws} in it'.³¹⁷

45- قب، المناقب لابن شهرآشوب تفسير وكيع و السدي و السفينان و أبي صالح أن عبد الله بن عمر قرأ قوله تعالى أ و لم يروا أننا نأتي الأرض ننفضها من أطرافها يوم قُتل أمير المؤمنين ع و قال لقد كنت يا أمير المؤمنين الطرف الأكبر في العلم اليوم نقص علم الإسلام و مضى ركن الإيمان.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and), 'Tafseer' by Wakie, and Al Sudy, and Al Sufyan, And Abu Salih,

'Abdullah Bin Umar recited Words of the Exalted: **Do they not see Us Aiming for the land, Reducing it from its outskirts? [13:41]** – the day Amir Al-Momineen^{asws} was killed. And he^{asws} said: 'O Amir-Al-Momineen^{asws}! You^{asws} have been the biggest part regarding the Knowledge. Today the Knowledge of Al-Islam is reduced, and a part of the Eman has passed'.³¹⁸

الرَّعْفَرِيُّ عَنِ الْمَرْبُوعِيِّ عَنِ الشَّافِعِيِّ عَنِ مَالِكٍ عَنِ سُمَيْعٍ عَنِ أَبِي صَالِحٍ قَالَ: لَمَّا قُتِلَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ قَالَ ابْنُ عَبَّاسٍ هَذَا الْيَوْمَ نَقَصَ الْفِقْهُ وَ الْعِلْمُ مِنْ أَرْضِ الْمَدِينَةِ

Al Zafrany, from Al Muzanny, from Al Shafie, from Malik, from Summy, from Abu Salih who said,

'When Ali^{asws} Bin Abu Talib^{asws} was killed, Ibn Abbas said, 'This is the day, the understanding and the knowledge was reduced from the land of Al-Medina'.

ثُمَّ قَالَ إِنَّ نُقْصَانَ الْأَرْضِ نُقْصَانُ عُلَمَائِهَا وَ خِيَارِ أَهْلِهَا إِنَّ اللَّهَ لَا يَقْبِضُ هَذَا الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنْ صُدُورِ الرِّجَالِ وَ لَكِنَّهُ يَقْبِضُ الْعِلْمَ يَقْبِضُ الْعُلَمَاءَ حَتَّى إِذَا لَمْ يَبْقَ عَالِمٌ اتَّخَذَ النَّاسُ رُؤَسَاءَ جَهَالًا فَيَسْأَلُوا فَيُفْتَوُوا بِعَيْرِ عِلْمٍ فَيَضِلُّوا وَ أَضَلُّوا.

The he said, 'The reduction (loss) of the earth is reduction (loss) of its scholars and its good people. Allah^{azwj} does not Capture this knowledge with a snatching, snatching it from chests of the people, but He^{azwj} Captures the knowledge by Capturing the scholars (causing them to die) until there does not remain any scholar. (Then) the people take the ignoramuses as chiefs. They ask, so they issue Fatwas (verdicts) without knowledge, so they stray and cause others to stray'.³¹⁹

³¹⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 44 e

³¹⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 44 f

³¹⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 1

³¹⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 2

سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ رَبِّ اغْفِرْ لِي وَ لِوَالِدَيَّْ وَ لِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَ قَدْ كَانَ قَبْرُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ مَعَ نُوحٍ فِي السَّفِينَةِ فَلَمَّا خَرَجَ مِنَ السَّفِينَةِ تَرَكَ قَبْرَهُ خَارِجَ الْكُوفَةِ فَسَأَلَ نُوحٌ رَبَّهُ الْمَغْفِرَةَ لِعَلِيٍّ وَ فَاطِمَةَ عَ قَوْلُهُ وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ ثُمَّ قَالَ وَ لَا تَرِدِ الظَّالِمِينَ يَعْنِي الظَّالِمَةَ لِأَهْلِ بَيْتِ مُحَمَّدٍ ص إِلَّا تَبَارًا.

Saeed Bin Jubeyr, from Ibn Abbas,

‘Regarding His^{azwj} Words: **‘My Lord! Forgive me and my parents and one who entered into my house being a Momin, [71:28]**, ‘The grave of Ali^{asws} Bin Abu Talib^{asws} was with Noah^{as} in the ship. When he^{asws} went out from the ship, he^{as} left his^{asws} grave outside of Al-Kufa. Noah^{as} asked his^{as} Lord^{azwj} the Forgiveness for Ali^{asws} and (Syeda) Fatima^{asws} – His^{azwj} Words: **and (forgive) the Momineen and the Mominaat**. Then He^{azwj} Said: **and do not Increase the unjust ones** - meaning the ones unjust to the People^{asws} of the Household of Muhammad^{saww}, **except in destruction [71:28]**’.³²⁰

وَ رُوِيَ أَنَّهُ نَزَلَ فِيهِ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

And it is reported that it was Revealed regarding him^{asws}: **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**’.

أَبُو بَكْرٍ بْنُ مَرْذَوَيْهِ فِي فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ عَ وَ أَبُو بَكْرٍ الشَّيرَازِيُّ فِي نُزُولِ الْقُرْآنِ أَنَّهُ قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ كَانَ عَلِيٌّ يَتَرَأَّى إِذْ انْبَعَثَ أَشَقَّهَا قَالَ قَوَّ الَّذِي نَفْسِي بِيَدِهِ لِنَحْضَبِ هَذِهِ مِنْ هَذَا وَ أَشَارَ بِيَدِهِ إِلَى حَيْبِهِ وَ رَأْسِهِ.

Abu Bakr Bin Mardawayh in (the book) ‘Fazaail Amir Al-Momineen^{asws}’, and Abu Bakr Al Shirazi in (the book) ‘Nuzool Al Quran’ – ‘Saeed Bin Al Musayyab said,

‘Ali^{asws} recited: **When it’s wretched one was dispatched (to kill the she-camel) [91:12]**. He^{asws} said ‘By the One^{azwj} in Whose Hand is my^{asws} soul! This would be dyed from this!’ – and he^{asws} indicated by his^{asws} hand to his^{asws} beard and his^{asws} head’.³²¹

وَ رَوَى الثَّعْلَبِيُّ وَ الْوَالِدِيُّ بِإِسْنَادِهِمَا عَنْ عَمَّارٍ وَ عَنْ عُثْمَانَ بْنِ صُهَيْبٍ وَ عَنْ الصَّحَّاحِ وَ رَوَى ابْنُ مَرْذَوَيْهِ بِإِسْنَادِهِ عَنْ جَابِرِ بْنِ سَمُرَةَ وَ عَنْ صُهَيْبٍ وَ عَنْ عَمَّارٍ وَ عَنْ ابْنِ عَدِيٍّ وَ عَنْ الصَّحَّاحِ وَ الْحَطِيبِ فِي التَّارِيخِ عَنْ جَابِرِ بْنِ سَمُرَةَ وَ رَوَى الطَّبْرِيُّ وَ الْمُؤَصِّلِيُّ عَنْ عَمَّارٍ وَ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنِ الصَّحَّاحِ أَنَّهُ قَالَ النَّبِيُّ صَ يَا عَلِيُّ أَشَقُّي الْأَوْلِينَ عَاوِزُ النَّاقَةِ وَ أَشَقُّي الْأَخْرِينَ قَاتِلُكَ وَ فِي رِوَايَةٍ مَنْ يَحْضِبُ هَذِهِ مِنْ هَذَا.

And it is reported by Al Sa’alby and Al Wahidy, by their chains from Ammar, and from Usman Bin Suheyb, and Al Zahhak, and it is reported by Ibn Mardawayh by his chain, from Jabir Sumarah, and from Suheyb, and from Ammar, and from Ibn Aday, and from Al Zahhak, and Al Khateeb in ‘Al Tareekh’, from Jabir Bin Sumarah, and it is reported by Al Tabari, and Al Mowsily, from Ammas, and it is reported by Ahmad Bin Hanbal, from Al Zahhak,

‘The Prophet^{saww} said: ‘O Ali^{asws}! The most wretched of the formers ones is the slayer of the she-camel (of Salih^{as}), and the most wretched of the latter ones is your^{asws} killer’’. And in a report: ‘One who dyes this from this’’.³²²

³²⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 3

³²¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 4

³²² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 5

الحسن البصري أنه ع سهر في تلك الليلة و لم يخرج لصلاة الليل على عادته فقالت أم كلثوم ما هذا السهر قال إني مقتول لو قد أصبحت فقالت مر جعدة فليصل بالناس قال نعم مروا جعدة ليصل

Al-Hassan Al Basry –

'He^{asws} stayed awake that night and did not go out to the night Salat as was his^{asws} habit. Umm Kulsoom^{asws} said, 'What is this wakefulness?' He^{asws} said: 'I^{asws} shall be killed, if only it was morning'. She^{asws} said, 'Instruct Ja'da, let him pray Salat (leading) the people'. He^{asws} said: 'Yes, instruct Ja'da, let him pray (leading) Salat!'

ثم مر و قال لا مفر من الأجل و خرج قائلاً

في الله ذي الكتب و ذي الجهاد في الله لا يعبد غير الواحد

خلوا سبيل الجاهد الجاهد

و يوقظ الناس إلى المساجد

Then he^{asws} went and said: 'There is no fleeing from the death', and he^{asws} went out saying (a poem): '*Free the way of the fighter, the fighter for the Sake of Allah^{azwj} and with the attendance in battles for the Sake of Allah^{azwj}. He^{asws} does not worship other than Allah^{azwj} and wakes up the people (on his^{asws} way) to the Masjids*'.³²³

و روي أنه ع سهر في تلك الليلة فأكثر الخروج و النظر إلى السماء و هو يقول و الله ما كذبت و إنها الليلة التي وعدت بها ثم يعاود مضجعه

And it is reported that he^{asws} stayed awake during that night, and he^{asws} frequented the coming out and looking at the sky, and he^{asws} was saying: 'By Allah^{azwj}! I^{asws} am not lying, and it is the night which I^{asws} have been promised with'. Then he^{asws} would return to his^{asws} bed.

فلما طلع الفجر أتاه ابن النباح و نادى الصلاة فقام فاستقبله الإوز فصحن في وجهه فقال دعوهن فإنهن صوائح تتبعها نوائح و تعلقت حديدة على الباب في مئزره

When the dawn emerged, Ibn Al-Nabah came to him^{asws} and called out, 'The Salat!' He^{asws} stood up, and the geese received him^{asws} honking in his^{asws} face. He^{asws} said: 'Leave them, for they are shouting with their lamentations!' And he^{asws} hung the iron of the door in the knocker.

فشده إزاره و هو يقول

و لا تجزع من الموت إذا حل بواديك.

اشدد حيازيمك للموت فإن الموت لاقبك

مساريع إلى الخير و للشمر مناديك

فقد أعرف أقواما و إن كانوا صعاليك

He^{asws} tightened his^{asws} trouser and he^{asws} said: '*Strengthen your determination for the death, for the death will meet you, and do not panic from the death when it is released in your valley.*

³²³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 6

*I^{asws} know of a people, and even though they are your contemptible ones, going to the good and to the evil calling out to you”.*³²⁴

وَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَزْدِيُّ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع يُنَادِي الصَّلَاةَ الصَّلَاةَ فَإِذَا هُوَ مَضْرُوبٌ وَ سَمِعَتْ قَائِلًا يَقُولُ الْحُكْمَ لِلَّهِ يَا عَلِيُّ لَا لَكَ وَ لَا لِأَصْحَابِكَ وَ سَمِعَتْ عَلِيًّا ع يَقُولُ فُزْتُ وَ رَبِّ الْكَعْبَةِ ثُمَّ قَالَ ع لَا يَفُوتَنَّكُمْ الرَّجُلُ

And Muhammad Bin Abdullah al Azdy said,

‘Amir Al-Momineen^{asws} came calling out: ‘The Salat! The Salat!’ Then he^{asws} was struck, and I heard a speaker saying, ‘The Judgment is for Allah^{azwj}, O Ali^{asws}, neither for you^{asws} nor for your^{asws} companions!’ And I heard Ali^{asws} saying: ‘I^{asws} have succeeded, by the Lord^{azwj} of Kaaba!’ Then he^{asws} said: ‘Don’t lose the man!’

ثُمَّ سَأَلَ الْقِصَّةَ إِلَى قَوْلِهِ وَ إِنَّ هَلَكْتُ فَاصْنَعُوا بِهِ مَا يُصْنَعُ بِقَاتِلِ النَّبِيِّ - فَسُئِلَ عَنْ مَعْنَاهُ فَقَالَ افْتُلُوهُ ثُمَّ حَرِّقُوهُ بِالنَّارِ

Then he (the narrator) continued the story up to his^{asws} words: ‘And if I^{asws} were to die, then do with him^{la} what is done with a killer of the Prophet^{sawww}’. He^{asws} was asked about its meaning. He^{asws} said: ‘Kill him^{la}, then burn him^{asws} with the fire’.

فَقَالَ ابْنُ مُلْجِمٍ لَقَدْ ابْتِغَيْتُهُ بِالْفِ و سَمَّمْتُهُ بِالْفِ فَإِنْ خَانِي فَأَبْعِدْهُ اللَّهُ وَ لَقَدْ ضَرَبْتُهُ ضَرْبَةً لَوْ قُسِمَتْ بَيْنَ أَهْلِ الْأَرْضِ لِأَهْلِكَتُهُمْ.

Ibn Muljim^{la} said, ‘I^{la} had bought it for a thousand and poisoned it for a thousand, so if he^{asws} has betrayed me^{la}, may Allah^{azwj} Distance him^{asws}, and I^{la} have struck him^{asws} with such a strike, if it was divided between the people of the earth, it would destroy them!’

وَ فِي مَحَاسِنِ الْجَوَابَاتِ عَنِ الدِّبْيَوْرِيِّ أَنَّهُ قَالَ: سَأَلْتُ اللَّهَ أَنْ يَقْتُلَ بِهِ شَرَّ خَلْفِهِ فَقَالَ عَلِيُّ ع قَدْ أَجَابَ اللَّهُ دَعْوَتَكَ يَا حَسَنُ إِذَا مِتُّ فَأَقْتُلْهُ بِسَيْفِهِ.

And in (the book) ‘Mahasin Al Jawabaat’, from al Deynawari who said,

‘I asked Allah^{azwj} to kill the vilest of His^{azwj} creatures with it’. Ali^{asws} said: ‘Allah^{azwj} has Answered your supplication, O Hassan^{asws}! When I^{asws} die, then kill him^{la} with his^{la} own sword”.

³²⁵

وَ رُوِيَ أَنَّهُ ع قَالَ: أَطْعِمُوهُ وَ اسْقُوهُ وَ أَحْسِنُوا إِسَارَهُ فَإِنْ أَحْصِحَ فَأَنَا وَلِيُّ دَمِي إِنْ شِئْتُ أَعْفُو وَ إِنْ شِئْتُ اسْتَفْدْتُ وَ إِنْ هَلَكْتُ فَأَقْتُلُوهُ

And it is reported he^{asws} said: ‘Feed him^{la} and quench him^{la} and make his imprisonment to be good. If I^{asws} become healthy, then I^{asws} would be in charge of my^{asws} blood. If I^{asws} so desire, I^{asws} will pardon, and if I^{asws} so desire, I^{asws} retaliate. and if I^{asws} were to die, then kill him^{la}’.

ثُمَّ أَوْصَى فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ لَا أَلْفَيْتَكُمْ خَوْضُونَ دِمَاءَ الْمُسْلِمِينَ خَوْضًا تَقُولُونَ قُبِلَ أَمِيرُ الْمُؤْمِنِينَ أَلَا لَا يُفْتَلَنَ بِي إِلَّا قَاتِلِي وَ هَيَّ عَنِ الْمُثَلَّةِ.

Then he^{asws} bequeathed saying: ‘O sons of Abdul Muttalib^{as}! I anticipate you will be wading in the blood of the Muslims with a wading. You will be saying, ‘Amir Al-Momineen^{asws} has been

³²⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 7

³²⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 8

killed!’ Indeed! You should not kill due to me^{asws} except my^{asws} killer (and no one else)’, and he^{asws} forbade from the trampling (his^{la} body)”.³²⁶

وَرَوَى أَبُو غَثْمَانَ الْمَازِينِيُّ أَنَّهُ قَالَ ع

تَلَكُمُ فُرَيْشٌ مَمَّانِي لِنَعْتُلِي
فَإِنْ بَقِيَتْ فَرَهْنٌ ذِمِّي لَهُمْ
وَأِنْ هَلَكْتُ فَإِنِّي سَوْفٌ أُوْرِيهِمْ
فَلَا وَرَبِّكَ مَا فَارُوا وَ مَا ظَفَرُوا
بِدَاتٍ وَذَقِينَ لَا يَغْمُو لَهَا أَنْتَرُ
ذُلَّ الْأَمَمَاتِ فَقَدْ خَانُوا وَ قَدْ عَدَرُوا

وَ أَمَرَ الْحَسَنَ ع أَنْ يُصَلِّيَ الْعَدَاةَ بِالنَّاسِ وَ رُوِيَ أَنَّهُ دَفَعَ فِي ظَهْرِهِ جَعْدَةَ فَصَلَّى بِالنَّاسِ الْعَدَاةَ.

And he^{asws} instructed Al-Hassan^{asws} to pray (leading) the morning Salat with the people. And it is reported that Ja’da pushed in his^{asws} back and he prayed (leading) Salat with the people”.

الْأَصْبَغُ فِي خَيْرٍ أَنَّ عَلِيًّا ع قَالَ: لَقَدْ ضُرِبْتُ فِي اللَّيْلَةِ الَّتِي قُبِضَ فِيهَا يُوْشَعُ بْنُ نُونٍ وَ لَأَقْبِضُ فِي اللَّيْلَةِ الَّتِي رَفَعَ فِيهَا عَيْسَى ابْنُ مَرْيَمَ.

Al-Asbagh in a Hadeeth, ‘Ali^{asws} said: ‘He^{asws} was struck during the night in which Yousha Bin Noun had passed away, and he^{asws} passed away during the night which Isa^{as} Bin Maryam^{as} had been raised in”.³²⁷

الْحَسَنُ بْنُ عَلِيٍّ ع فِي خَيْرٍ وَ لَقَدْ صُعِدَ بِرُوحِهِ فِي اللَّيْلَةِ الَّتِي صُعِدَ فِيهَا بِرُوحِ يَحْيَى بْنِ زَكَرِيَّا.

Al-Hassan^{asws} Bin Ali^{asws} in a Hadeeth: ‘His^{asws} soul ascended during the night in which the soul of Yahya Bin Zakariya^{as} had ascended”.³²⁸

أَقُولُ فِي الدِّيْوَانِ أَنَّهُ ع قَالَ حِينَ خَرَجَ إِلَى الْمَسْجِدِ

خَلُّوا سَبِيلَ الْمُؤْمِنِ الْمُجَاهِدِ
وَ يُوقِظُ النَّاسَ إِلَى الْمَسَاجِدِ
فِي اللَّهِ لَا يَعْْبُدُ غَيْرَ الْوَاحِدِ

I (Majlisi) am saying, ‘It is in (the book) ‘Al-Diwaan’ – ‘He^{asws} said when he^{asws} went out to the Masjid: ‘Free the way of the Momin, the fighter for the Sake of Allah^{azwj}. He^{asws} does not worship apart from the One and awakens the people (on his^{asws} way) to the Masjids’.

فَإِنَّ الدِّيْعَ وَ الْبَيْضَةَ
كَمَا أَضْحَكَكَ الدَّهْرُ
يَوْمَ الرَّؤْعِ يَكْفِيكَ
كَذَاكَ الدَّهْرُ يُبْكِيكَ

³²⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 9

³²⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 10

³²⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 11

And in it he^{asws} said after his^{asws} words: ‘When it is released in your valley’ – ‘So, the armour and helmet (of piety) will suffice you on the day of horror. Just like the time has made you laugh, like that the time would make you cry’.³²⁹

الحَسَنُ بْنُ عَلِيٍّ ع

أَيْنَ مَنْ كَانَ إِذَا مَا فُحِطَ النَّاسُ سَحَاباً
أَيْنَ مَنْ كَانَ دُعَاهُ مُسْتَجَاباً وَجُجَاباً.

أَيْنَ مَنْ كَانَ لِعِلْمِ الْمُصْطَلَفَى فِي النَّاسِ بَاباً
أَيْنَ مَنْ كَانَ إِذَا نُودِيَ لِلْحَرْبِ أَجَاباً

Al-Hassan^{asws} Bin Ali^{asws} (recited a poem): ‘Where is the one was a door regarding the knowledge of Mustafa^{saww}? Where is the one who was a cloud when the people were with drought? Where is the one who was (always) answering whenever called to the war? Where is the one whose supplication was Answered and will (always be) Answered?’³³⁰

أَنَسُ بْنُ مَالِكٍ وَ سَمِعْتُ صَوْتَ هَاتِفٍ مِنَ الْجِنِّ

أَدِّ الرِّسَالَةَ غَيْرَ مَا مُتَوَانٍ
خَيْرَ الْبَرِيَّةِ مَا جَدَا دَا شَأْنٍ
سَيْفِ النَّبِيِّ وَ هَادِمِ الْأَوْثَانِ
بَكَتِ الْأَنْامُ لَهُ بِكُلِّ مَكَانٍ.

يَا مَنْ يَوْمُ إِلَى الْمَدِينَةِ قَاصِداً
قَتَلْتَ شِرَارَ بَنِي أُمَيَّةٍ سَيِّداً
رَبِّ الْمُفْضَلِ فِي السَّمَاءِ وَ الْأَرْضِهَا
بَكَتِ الْمَسَاجِدُ وَ الْمَسَاجِدُ بَعْدَ مَا

Anas Bin Malik (a well-known enemy of Ahl Al-Bayt^{asws}), ‘And I heard the voice of a caller from the Jinn, ‘O one who leads to the city delivering the message untwisted. The vilest of the clan of Umayya has killed a chief, best of Created beings, glorified, with glory, lord of the preferred ones in the sky and its earth, sword of the Prophet^{saww} and demolisher of the idols. The monuments and the Masjids cried after the people had cried for him^{asws} in every place’.³³¹

وَ فِي شَرَفِ النَّبُوَّةِ أَنَّهُ سَمِعَ مِنْهُمْ

وَ أَكْرَمُهُمْ فَضْلاً وَ أَوْفَاهُمْ عَهْداً
وَ أَصْدَقُهُمْ قِيلاً وَ أَنْجَزُهُمْ وَعْداً.

لَقَدْ مَاتَ خَيْرُ النَّاسِ بَعْدَ مُحَمَّدٍ
وَ أَصْرُهُمْ بِالسَّيْفِ فِي مُهْجِ الْعَدَى

And in (the book) ‘Sharaf Al-Nabuwah’ – ‘It was heard from them, ‘He^{asws} has died, best of the people after Muhammad^{saww}, and their most honourable in merits, and their most loyal of pact, and their most combative with the sword in fighting the enemies, and their most truthful of words, and their most fulfilling of promises’.³³²

لِيَعْضِ الصَّحَابَةَ

³²⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 12

³³⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 13

³³¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 14

³³² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 15

وَرَدَّتْ دَعْوِي بِأَسَأَ عَلَيَّ-
وَكَانَتْ حَيَّةً إِذْ كَانَ حَيًّا
إِيَّاكَ لَوْ أَنَّ ذَلِكَ رُدَّ لِيَا.

دَعْوَتُكَ يَا عَلِيُّ فَلَمْ يُجِبْنِي
بِمَوْتِكَ مَاتَتِ اللَّذَاتُ عَنِّي
فِيَا أَسَفًا عَلَيَّكَ وَ طَوَّلَ شَوْفِي

One of his^{asws} companions, 'I called you^{asws}, O Ali^{asws}, but you^{asws} did not answer me, and my call was rejected miserably. By your^{asws} death, my pleasures died, and I was alive when you^{asws} were alive. Oh the regret upon you and my prolonged desired to see you^{asws}. If only that could be returned to me!'³³³

46- كشف، كشف الغمة قال مُحَمَّدُ بْنُ طَلْحَةَ قَدْ صَحَّ النَّقْلُ أَنَّهُ ضَرَبَهُ عَبْدُ الرَّحْمَنِ بْنُ مُلْجِمٍ لَيْلَةَ الْجُمُعَةِ لَكِنْ قِيلَ لِسَبْعِ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ رَمَضَانَ وَ قِيلَ لِسَبْعِ عَشْرَةَ لَيْلَةً وَ قَدْ نَقَلَهُ جَمَاعَةٌ وَ قِيلَ لَلَيْلَةِ الْحَادِي وَ الْعِشْرِينَ مِنْ رَمَضَانَ وَ قِيلَ لَلَيْلَةِ الثَّلَاثِ وَ الْعِشْرِينَ مِنْهُ

(The book) 'Kashf Al Ghumma' – Muhammad Bin Talha said,

'The correct transmission is that Abdul Rahman Bin Muljim^{la} struck him^{asws} on the night of Friday, but is said, on the seventeenth night vacant from Ramazan, and it is said, on the nineteenth night. And a group has transmitted and said on the night of the twenty-first of Ramazan; and it is said on the night of the twenty-third from it.

وَ مَاتَ لَيْلَةَ الْأَحَدِ ثَالِثَ لَيْلَةٍ ضُرِبَ مِنْ سَنَةِ أَرْبَعِينَ لِلْهِجْرَةِ فَيَكُونُ عُمُرُهُ حَمْسًا وَ سِتِّينَ سَنَةً وَ قِيلَ بَلْ كَانَ ثَلَاثًا وَ سِتِّينَ وَ قِيلَ بَلْ ثَمَانٌ وَ حَمْسِينَ وَ قِيلَ بَلْ كَانَ سَبْعًا وَ حَمْسِينَ سَنَةً وَ أَصْحَحُ هَذِهِ الْأَقْوَالِ هُوَ الْقَوْلُ الْأَوَّلُ فَإِنَّهُ عَضَدَهُ مَا نُقِلَ عَنْ مَعْرُوفٍ

And he^{asws} died on Sunday night, the third night (after) being struck, of the year forty of the emigration. Thus, his^{asws} age happened to be sixty-five years; and it is said 'But it was sixty-three years'; and it is said, 'But it was fifty-eight years; and it is said, 'But it was fifty-seven years'. And the most correct of these words if the first word, for it is supported by what is transmitted from Marouf.

قَالَ سَمِعْتُ مِنْ أَبِي جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الرِّضَا سَلَامُ اللَّهِ عَلَيْهِمَا يَقُولُ قُبِلَ عَلِيٌّ وَ لَهُ حَمْسٌ وَ سِتُّونَ سَنَةً فَهَذِهِ مُدَّةُ عُمُرِهِ فَلَمَّا مَاتَ عَ عَسَلَهُ الْحَسَنُ وَ الْحُسَيْنُ عَ وَ مُحَمَّدٌ بَصَبُ الْمَاءِ ثُمَّ كُفِّنَ وَ حُطِّطَ وَ حُمِلَ وَ دُفِنَ فِي جَوْفِ اللَّيْلِ بِالْعَرِيِّ

He said, 'I heard from Abu Ja'far Muhammad Bin Ali Al-Reza^{asws}, the greetings of Allah^{azwj} be upon them^{asws} both, saying: 'Ali^{asws} was killed, and for him^{asws} were sixty-five years. So, this is the period of his^{asws} lifetime. When he^{asws} died, Al-Hassan^{asws} and Al-Husayn^{asws} washed him^{asws}, and Muhammad was pouring the water. Then he^{asws} was enshrouded, and embalmed, and carried, and buried in the middle of the night at Al-Ghary'.

وَ قِيلَ بَيْنَ مَنْزِلِهِ وَ الْجَامِعِ الْأَعْظَمِ وَ اللَّهُ أَعْلَمُ

And it is said, 'Between his^{asws} house and the grand Masjid', and Allah^{azwj} is more Knowing'.

³³³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 45 / 16

قَالَ وَ إِذَا كَانَتْ مَدَّةُ عُمُرِهِ عِ حُمْسًا وَ سِتِّينَ سَنَةً عَلَى مَا ظَهَرَ فَأَعْلَمَ مَنَحَكَ اللهُ الْطَّافَ تَأْيِيدِهِ أَنَّهُ عِ كَانَ بِمَكَّةَ مَعَ رَسُولِ اللهِ ص مِنْ أَوَّلِ عُمُرِهِ حُمْسًا وَ عِشْرِينَ سَنَةً فَمِنْهَا بَعْدَ الْبُعْثِ وَ النَّبُوَّةِ ثَلَاثَ عَشْرَةَ سَنَةً وَ قَبْلَهَا اثْنَتَا عَشْرَةَ سَنَةً ثُمَّ هَاجَرَ وَ أَقَامَ مَعَ النَّبِيِّ ص بِالْمَدِينَةِ إِلَى أَنْ تُؤْتِيَ عِشْرَ سِنِينَ ثُمَّ بَقِيَ بَعْدَ رَسُولِ اللهِ إِلَى أَنْ قُتِلَ ثَلَاثِينَ سَنَةً فَذَلِكَ حُمْسٌ وَ سِتُونَ سَنَةً.

He said, 'And when the period of his^{asws} lifetime was sixty-five years, upon what is apparent, then know that Allah^{azwj} has Tested you with the subtleties of His^{azwj} Support. He^{asws} was at Makkah with Rasool-Allah^{saww} from the beginning of his^{asws} life for twenty-five years. From these is after the Sending and the Prophet-hood, thirty years, and before it was twelve years. Then he^{asws} emigrated and stayed with the Prophet^{saww} at Al-Medina until he^{asws} expired, ten years. Then he^{asws} remained after Rasool-Allah^{azwj} until he^{asws} was killed, thirty years. So, that is sixty-five years".³³⁴

وَ مِنْ مَنَاقِبِ الْخُوَارِزْمِيِّ قَالَ: لَمَّا ضُرِبَ عَلِيُّ عِ تَحَامَلَ وَ صَلَّى بِالنَّاسِ الْعِدَاةَ وَ قَالَ عَلِيُّ بِالرَّجُلِ فَأُدْخِلَ عَلَيْهِ فَقَالَ أَيُّ عَدُوِّ اللهِ أَمْ أَحْسِنَ إِلَيْكَ قَالَ بَلَى

And from (the book) 'Al Manaqib' of Khwarizmi who said,

'When Ali^{asws} was struck, he^{asws} endured and prayed the next morning (leading) Salat with the people, and he^{asws} said: 'To me^{asws} with the man (Ibn Muljim^{la})'. He^{la} was brought to him. He^{asws} said: 'Yes, enemy of Allah^{azwj}! Wasn't I^{asws} good to you?' He^{la} said, 'Yes'.

قَالَ فَمَا حَمَلَكَ عَلَى هَذَا قَالَ شَحَذْتُهُ أَرْبَعِينَ صَبَاحًا وَ سَأَلْتُ اللهُ أَنْ يَقْتُلَ بِهِ شَرَّ خَلْقِهِ قَالَ عَلِيُّ عِ فَلَا أَرَاكَ إِلَّا مَقْتُولًا بِهِ وَ مَا أَرَاكَ إِلَّا مِنْ شَرِّ خَلْقِ اللهِ عَزَّ وَ جَلَّ

He^{asws} said: 'So what carried you^{la} upon (doing) this?' He^{la} said, 'I^{la} have been sharpening it for forty mornings, and I^{la} asked Allah^{azwj} to kill the evilest of His^{azwj} creatures with it'. Ali^{asws} said, 'I^{asws} do not seek you^{la} except as one killed with it, and I^{asws} do not see you^{la} except being from the evilest creatures of Allah^{azwj} Mighty and Majestic'.

قَالَ وَ دَعَا عَلِيُّ حَسَنًا وَ حُسَيْنًا فَقَالَ أُوصِيكُمَا بِتَقْوَى اللهِ وَ لَا تَبْغِيَا الدُّنْيَا وَ إِنْ بَغْتَكُمَا وَ لَا تَبْكِيَا عَلَى شَيْءٍ رُوي عَنْكُمَا قَوْلًا بِالْحَقِّ وَ اِرْحَمَا الْيَتِيمَ وَ أَعِينَا الضَّالِّينَ وَ اصْنَعَا لِلْأُخْرَى وَ كُونَا لِلظَّالِمِ حَصْمًا وَ لِمَظْلُومٍ نَاصِرًا اَعْمَلَا بِمَا فِي الْكِتَابِ وَ لَا تَأْخُذْكُمَا فِي اللهِ لَوْمَةً لِأَنَّهُم

He (the narrator) said, 'And Ali^{asws} called Hassan^{asws} and Husayn^{asws}. He^{asws} said: 'I^{asws} bequeath you^{asws} both with fearing Allah^{azwj} and not to seek the world and even if it seeks you^{asws}, and do not cry upon anything impeded from you^{asws}. Speak with the truth, and be merciful to the orphan, and assist the lost, and work for the Hereafter, and be contenders to the oppressor, and helpers to the oppressed. Work with whatever is in the Book and do not be taking any blame of a blamer for the Sake of Allah^{azwj}'.

ثُمَّ نَظَرَ إِلَى مُحَمَّدِ بْنِ الْحَنْفِيَّةِ فَقَالَ هَلْ حَفِظْتَ مَا أُوصِيْتُ بِهِ أَحْوَابِكَ قَالَ نَعَمْ قَالَ فَإِنِّي أُوصِيكَ بِمِثْلِهِ وَ أُوصِيكَ بِتَوْفِيرِ أَحْوَابِكَ لِعَظِيمِ حَقِّهِمَا عَلَيْكَ فَلَا تُؤْتِيَنَّ أَمْرًا دُوَّهَمَا

³³⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 46 / 1

Then he^{asws} looked at Muhammad Bin Al-Hanafiyya. He^{asws} said: ‘Have you memorised what I^{asws} have bequeathed with to your brothers^{asws}?’ He said, ‘Yes’. He^{asws} said: ‘So, I^{asws} am bequeathing to you with the like of it, and I^{asws} advise you with honouring your two brothers^{asws} due to their^{asws} mighty rights upon you, so do not prefer any person besides them^{asws} both’.

ثُمَّ قَالَ أُوصِيكُمَا بِهِ فَإِنَّهُ شَقِيهٌ كَمَا وَ ابْنُ أَبِيكُمْمَا وَ قَدْ عَلِمْتُمَا أَنَّ أَبَاكُمَا كَانَ يُحِبُّهُ

Then he^{asws} said: ‘I^{asws} bequeath to both of you^{asws} with him, for he is your^{asws} full brother, and son of your^{asws} father^{asws}, and you^{asws} have known that your^{asws} father^{asws} was loving him’.

وَ قَالَ لِلْحَسَنِ أُوصِيكَ يَا بُنَيَّ بِتَقْوَى اللَّهِ وَ إِقَامِ الصَّلَاةِ لَوَقْتِهَا وَ إِيْتَاءِ الزَّكَاةِ عِنْدَ حُلِيِّهَا فَإِنَّهُ لَا صَلَاةَ إِلَّا بِطَهْرٍ وَ لَا يُقْبَلُ الصَّلَاةُ بِمَنْ مَنَعَ الزَّكَاةَ

And he^{asws} said to Al-Hassan^{asws} and Al-Husayn^{asws}: ‘O my^{asws} sons^{asws}! Be with fear of Allah^{azwj} and establish the Salat at its timings, and give the Zakat at its place, for there is no Salat except with purification, nor will the Salat be Accepted from the one who refuses to give the Zakat.

وَ أُوصِيكَ بِعَفْوِ الدَّنْبِ وَ كَظْمِ العَيْظِ وَ صَلَاةِ الرَّجْمِ وَ الحِلْمِ عَنِ الجَاهِلِ وَ التَّفَقُّهِ فِي الدِّينِ وَ التَّسَبُّتِ فِي الأَمْرِ وَ التَّعَاهُدِ لِلْقُرْآنِ وَ حُسْنِ الجَوَارِ وَ الأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ اجْتِنَابِ الفَوَاحِشِ

And I^{asws} bequeath you with forgiving the sin (wrong done by someone), and swallowing the anger, and connecting with the relatives, and the leniency from the ignoramus, and the Taqeeya (dissimulation) in the religion, and steadfastness in the matters, and enjoining with the good and forbidding from the evil and shunning the immoralities’.

فَلَمَّا حَضَرَتْهُ الوُفَاةُ أَوْصَى وَ كَانَتْ وَصِيئَتُهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

When the death presented, he^{asws} bequeathed, and his^{asws} bequest was: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful! This is what is bequeathed by Ali^{asws} Bin Abu Talib^{asws}’³³⁵.

أَقُولُ وَ سَأَقُ الحَدِيثَ إِلَى آخِرِ مَا سَبَّأْتَنِي فِي رِوَايَةِ الكُلَيْبِيِّ ثُمَّ قَالَ: وَ لَمْ يَنْطِقْ إِلَّا بِأَلَا إِلَهَ إِلَّا اللَّهُ حَتَّى قُبِضَ ع فِي شَهْرِ رَمَضَانَ سَنَةِ أَرْبَعِينَ وَ عَسَلَهُ الحَسَنُ وَ الحُسَيْنُ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ كُفْرَ فِي ثَلَاثَةِ أَنْوَابٍ لَيْسَ فِيهَا فَمِيصٌّ وَ كَبَّرَ عَلَيْهِ الحَسَنُ تِسْعَ تَكْبِيرَاتٍ وَ كَانَ ع تَمَى عَنِ المَثَلَةِ

I (Majlisi) am saying, ‘And he continued up to the end of what I shall be coming with in the report of Al-Kulayni. Then he said, ‘And he^{asws} did not speak except with: ‘There is no god except Allah^{azwj} until he^{asws} passed away in the month of Ramazan of the year forty, and he^{asws} was washed by Al-Hassan^{asws} and Al-Husayn^{asws} and Abdullah son of Ja’far^{asws}, and was enshrouded in three shrouds, there wasn’t any pocket in it; and Al-Hassan^{asws} exclaimed nine Takbeers upon him^{asws}, and he^{asws} forbade from trampling (dead body of Ibn Muljim)^a.

فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ لَا أَلْفِينَكُمْ تَخْوضُونَ دِمَاءَ المُسْلِمِينَ تَقُولُونَ قُتِلَ أَمِيرُ المُؤْمِنِينَ أَلَا لَا يُقْتَلُ بِي إِلَّا قَاتِلِي انظُرْ يَا حَسَنُ إِنَّ أَنَا مِتُّ مِنْ ضَرْبَتِي هَذِهِ فَاصْرَبْهُ صَرْبَةً وَ لَا تَمْتَلِ بِالرَّجْلِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِيَّاكُمْ وَ المَثَلَةَ وَ لَوْ بِالْكَلْبِ العَقُورِ

³³⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 46 / 2

He^{asws} said: 'O sons of Abdul Muttalib^{as}: 'I^{asws} anticipate you will be wading in the blood of Muslims. You will be saying, 'Amir Al-Momineen^{asws} had been killed!' Indeed! Do not kill (anyone other than) my^{asws} killer due to me^{asws}. Look (await), O Hassan^{asws}! If I^{asws} were to die from this strike of mine, the strike him^{la} with a strike, and do not trample the man (Ibn Muljim^{la}), for I^{asws} heard Rasool-Allah^{azwj} saying: 'Beware of the trampling, and even if it is with the mordacious dog!''

فَلَمَّا فُضِصَ عَ بَعَثَ الْحُسَيْنُ عَ إِلَى ابْنِ مُلْجِمٍ فَفَتَلَهُ وَ لَقَّهَ النَّاسُ فِي الْبُورِيِّ وَ أَحْرَفُوهُ

When he^{asws} passed away, Al-Hassan^{asws} sent for Ibn Muljim^{la}. He^{asws} killed him^{la} and the people wrapped him^{la} in the sticks and burnt him^{la}.

وَ كَانَ أَنْقَذَ إِلَى الْحُسَيْنِ عَ يَقُولُ إِنِّي وَ اللَّهُ مَا أَغْطَيْتُ اللَّهَ عَهْدًا إِلَّا وَفَيْتُ بِهِ إِنِّي عَاهَدْتُ اللَّهَ أَنْ أَقْتُلَ عَلِيًّا وَ مُعَاوِيَةَ أَوْ أَمُوتَ دُونَهُمَا فَإِنْ شِئْتَ خَلَيْتَ بَيْتِي وَ بَيْتَهُ وَ لَكَ اللَّهُ عَلَى أَنْ أَقْتُلَهُ وَ إِنْ قَتَلْتُهُ وَ بَقَيْتَ لَأَتَيْتَكَ حَتَّى أَضَعَ يَدِي فِي يَدِكَ

And he^{la} had concluded to Al-Hassan^{asws} saying, 'By Allah^{azwj}! I^{la} had not given any oath to Allah^{azwj} except I^{la} have been loyal with it. I^{la} made a pact to Allah^{azwj} that I^{la} shall kill Ali^{asws} and Muawiya or I^{asws} will die (trying) with them. So, if you^{asws} do desire, free between me^{la} and him (Muawiya), and Allah^{azwj} is for you^{asws} based upon that I^{la} kill him. And if I^{la} do kill him and live, I^{la} shall come to you^{asws} until I^{la} place my^{la} hand in your^{asws} hand (pledging allegiance).'

فَقَالَ لَا وَ اللَّهُ حَتَّى تُعَايِنَ النَّارَ ثُمَّ قَدَّمَهُ فَفَتَلَهُ.

He^{asws} said: 'No, by Allah^{azwj}, until you^{la} witness the Fire!' Then he^{asws} had him^{la} brought forward and killed him^{la}'.³³⁶

47- كا، الكافي علي بن محمد عن سهل بن محمد بن عبد الحميد عن الحسن بن الجهم قال: قلت للرضا ع إن أمير المؤمنين ع قد عرف قاتله و اللبلة التي يُقتل فيها و الموضع الذي يُقتل فيه و قوله لما سمع صياح الأوز في الدار صواخ تبتعها نواخ و قول أم كلثوم لو صليت اللبلة داخل الدار و أمرت غيرك بصلتي بالناس فأبى عليهما و كثر دحوله و خروجه تلك اللبلة بلا سلاح و قد عرف ع أن ابن ملجم قاتله بالسيف كان هذا بما لم يجز تعرضه

(The book) - Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Al-Hassan Bin Al Jahm who said,

'I said to Al-Reza^{asws}, 'Amir Al-Momineen^{asws} had recognised his^{asws} murderer and the night in which he^{asws} would be murdered, and the place in which he^{asws} would be murdered, and his^{asws} words to what he^{asws} heard the shrieking of the geese in the house: 'Their shrieking would be followed by their wailing', and the words of Umm Kulsoom^{asws}: 'If you^{asws} could pray the night inside the house and order someone else to pray *Salat* with the people', but he^{asws} refused upon it, and used to frequently enter it and exit from it during that night without any weapon, and he^{asws} had recognised that Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la}, would kill him^{asws} with the sword. This was from what it is not allowed to be exposed to'.

³³⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 46 / 3

فَقَالَ ذَلِكَ كَانَ وَ لَكِنَّهُ حَيَّرَ تِلْكَ اللَّيْلَةَ لِتَمْضِي مَقَادِيرُ اللَّهِ عَزَّ وَ جَلَّ.

He^{asws} said: 'That was so, but it was better during that night for the accomplishment of the Pre-determinations of Allah^{azwj} Mighty and Majestic'.³³⁷

48- كَا، الكافي العدة عن البرقي عن إسماعيل بن مهران عن سيف بن عميرة عن عمرو بن شمر عن عبيد الله بن الوليد الجعفي عن رجل عن أبيه قال: لَمَّا أُصِيبَ أَمِيرُ الْمُؤْمِنِينَ ع نَعَى الْحُسَيْنَ إِلَى الْحُسَيْنِ ع وَ هُوَ بِالْمَدَائِنِ - فَلَمَّا قَرَأَ الْكِتَابَ قَالَ يَا لَهَا مِنْ مُصِيبَةٍ مَا أَعْظَمَهَا مَعَ أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ أُصِيبَ مِنْكُمْ بِمُصِيبَةٍ فَلْيَذْكُرْ مُصَابَةَ بِي فَإِنَّهُ لَنْ يُصَابَ بِمُصِيبَةٍ أَكْثَرَ مِنْهَا وَ صَدَقَ ص.

(The book) 'Al Kafi' – The number, from Al Barqy, from Ismail Bin Mihran, from Sayd Bin Ameyra, from Amro Bin Shimir, from Ubeydullah Bin Al Waleed Al Jufy, from a man, from his father who said,

'When Amir Al-Momineen^{asws} passed away, Al-Hassan^{asws} gave the news of death to Al-Husayn^{asws}, and he^{asws} was at Al-Madain. When he^{asws} read the letter, he^{asws} said: 'O what a calamity, how mighty it is, along with that Rasool-Allah^{saww} had said: 'One from you who is afflicted with a calamity, let him remember his calamity with me^{saww}, for he will never be afflicted with any calamity mightier than it', and he^{saww} spoke the truth'.³³⁸

49- كَا، الكافي العدة عن البرقي عن السندي بن محمد بن محمد بن الصلت عن أبي حمزة عن علي بن الحسين ع قال: صَلَّى أَمِيرُ الْمُؤْمِنِينَ ع الْفَجْرَ ثُمَّ لَمْ يَزَلْ فِي مَوْضِعِهِ حَتَّى صَارَتِ الشَّمْسُ عَلَى قَيْدِ رُمْحٍ وَ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ

(The book) 'Al Kafi' – The number, from Al Barqy, from Al Sindy Bin Muhammad, from Muhammad Bin Al Salt, from Abu Hamza,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'Amir Al-Momineen^{asws} prayed Salat Al-Fajr then did not move from his^{asws} place until the sun (shine) became upon a measurement of a spear, and he^{asws} turned towards the people with his^{asws} face.

فَقَالَ وَ اللَّهُ لَقَدْ أَدْرَكْتُ أَقْوَامًا يَبْتَئُونَ لِرَبِّهِمْ سُجْدًا وَ قِيَامًا يُخَالِفُونَ بَيْنَ جَبَاهِهِمْ وَ رُكْبَتِهِمْ كَأَنَّ زَفِيرَ النَّارِ فِي آذَانِهِمْ إِذَا ذَكَرَ اللَّهُ عِنْدَهُمْ مَا دُوا كَمَا يَمِيدُ الشَّجَرُ كَأَنَّ الْقَوْمَ مَا بَاتُوا غَافِلِينَ

He^{asws} said: 'By Allah^{azwj}! I^{asws} have come across a people who are spending the night in Sajdah to their Lord^{azwj} and standing interchanging between their foreheads and their knees. It is as if the exhalation of the Fire is (ringing) in their ears. Whenever Allah^{azwj} is mentioned in their presence, they shake like the trees tend to shake. It is as if the people are not spending the night heedless'.

قَالَ ثُمَّ قَامَ فَمَا رَأَيْتُ ضَاحِكًا حَتَّى قُبِضَ ع.

He (the narrator) said, 'Then he^{asws} stood up, and he^{asws} was not seen laughing until he^{asws} had passed away'.³³⁹

³³⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 47

³³⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 48

³³⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 49

50- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد العلوي عن ابن هبيل عن ابن جبلة عن حميد بن شعيب الهمداني عن جابر بن يزيد عن أبي جعفر ع قال: لما اختصر أمير المؤمنين ع جمع بينه حسناً و حسينا و ابن الحنفية - و الأصغر من ولده فوصاهم و كان في آخر وصيته يا بني عاشروا الناس عشرة إن غنم حنوا إليكم و إن فقدتم بكوا عليكم

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Alawy, from Ibn Naheyk, from Ibn Jabalah, from Humeyd Bin Shuayb Al Hamdani, from Jabir Bin Yazeed,

'From Abu Ja'far^{asws} having said: 'When death approached Amir Al-Momineen^{asws}, he^{asws} gathered his^{asws} sons Hassan^{asws}, and Husayn, and Ibn Al-Hanafiya, and the young ones from his^{asws} sons. He^{asws} bequeathed to them, and it was in the end of his^{asws} bequest: 'O my^{asws} son! Socialise with people with a socialisation. If you are absent, they would have feeling for you, and if they lose you, they will cry upon you.

يا بني إن القلوب جنود مجنودة تتلاخط بالموودة و تتناجى بها و كذلك هي في البغض فإذا أحببتم الرجل من غير خير سبق منه إليكم فارجوه و إذا أبغضتم الرجل من غير سوء سبق منه إليكم فاخذروه.

O my^{asws} sons! The hearts are recruited soldiers, who notice the cordiality and whimper with it, and like that these are in the hatred. So, when you love the man from without there being any good having preceded from him to you, then wish (good from) him, and when you hate the man from without any evil having preceded from to you, then be careful of him"³⁴⁰

51- كا، الكافي أبو علي الأشعري عن محمد بن عبد الجبار و محمد بن إسماعيل عن الفضل عن صفوان عن عبد الرحمن بن الحجاج قال: بعث إلي أبي الحسن موسى ع بوصية أمير المؤمنين ع -

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

'Abu Al-Hassan Musa^{asws} sent to me the bequest of Amir Al-Momineen^{asws}: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ - أَوْصَى أَنَّهُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

In the Name of Allah^{azwj} the Beneficent, the Merciful. This is what is bequeathed by Ali^{asws} Bin Abu Talib^{asws}, bequeathing that he^{asws} testifies that there is no god except for Allah^{azwj}, One, not having an associated for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, **He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33].** Blessings be upon him^{saww} and his^{saww} Progeny^{asws}.

يُمْ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَخْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ

Then **'Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, [6:163]**, and I^{asws} am from the submitters.

تَمَّ إِنِّي أَوْصِيكَ يَا حَسَنُ- وَ جَمِيعَ أَهْلِ بَيْتِي وَ وُلْدِي وَ مَنْ بَلَغَهُ كِتَابِي يَتَّقُوا اللَّهَ رَبَّكُمْ وَ لَا تُؤْمِنُوا إِلَّا وَ أَنْتُمْ مُسْلِمُونَ وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا فِإِنَّهُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ صَلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَ الصِّيَامِ وَ إِنَّ الْمُبِيرَةَ الْخَالِقَةَ لِلدِّينِ فَسَادُ ذَاتِ الْبَيْنِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Then, I^{asws} hereby bequeath to you^{asws}, O Hassan^{asws}, and the entirety of the people of my^{asws} household, and my^{asws} children, and to the one to whom reaches my^{asws} letter, to fear Allah^{azwj}, your Lord^{azwj} **and do not be dying except and you are submitters [3:102] And hold firmly with the Rope of Allah altogether and do not be disunited, [3:103]**, for I^{asws} heard Rasool-Allah^{saww} saying: 'Reconciling between the two is superior than the generality of the Salats and the Fasts, and that the denouncer is destructive for the Religion, (creating) discord between the two'; and there is no Strength except with Allah^{azwj}, the Exalted, the Magnificent.

انظروا ذوي أرحامكم فصلوهم يهون الله عليكم الحساب

Look into your people with relationships, so maintain relationships with them, Allah^{azwj} would Make the Reckoning easier upon you.

اللَّهُ فِي الْإِيْتَامِ فَلَا تُغَيِّرُوا أَمْوَالَهُمْ وَ لَا تَضِعُوا [بِضْيَعُوا] بِحَضْرَتِكُمْ فَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ عَالَ يَتِيمًا حَتَّى يَسْتَعْيِبَ أُوجِبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِذَلِكَ الْجَنَّةَ كَمَا أُوجِبَ اللَّهُ لِأَكْلِ مَالِ الْيَتِيمِ النَّارَ

Allah^{azwj}! Allah^{azwj}! With regards to the orphans! Do not change their mouths (feeding others), and do not let them be wasted in your presence, for I^{asws} have heard Rasool-Allah^{saww} saying: 'The one who looks after an orphan until he is needless, Allah^{azwj} would Obligated upon him the Paradise, due to that, just as He^{azwj} Obligates the Fire upon the devourer of the wealth of the orphans.

اللَّهُ فِي الْقُرْآنِ فَلَا يَسْبِقُكُمْ إِلَى الْعَمَلِ بِهِ أَحَدٌ غَيْرُكُمْ

Allah^{azwj}! Allah^{azwj}! With regards to the Quran! Do not let anyone from the other precede you to the acting by it.

اللَّهُ فِي حِيَرَاتِكُمْ فَإِنَّ النَّبِيَّ ص أَوْصَى بِهِمْ وَ مَا زَالَ رَسُولُ اللَّهِ ص يُوصِي بِهِمْ حَتَّى ظَنَنَّا أَنَّهُ سَيُورِثُهُمْ

Allah^{azwj}! Allah^{azwj}, with regards to your neighbours, for the Prophet^{saww} bequeathed with them, and Rasool-Allah^{saww} did not cease to bequeath with them to the extent that we thought that he^{saww} would make them our inheritors.

اللَّهُ فِي بَيْتِ رَبِّكُمْ فَلَا يَخْلُو مِنْكُمْ مَا بَقِيْتُمْ فَإِنَّهُ إِنْ تَرَكْتُمْ لَمْ تُنَاطِرُوا وَ أَذِنَ مَا يَرْجِعُ بِهِ مِنْ أُمَّةٍ أَنْ يُعْفَرَ لَهُ مَا سَلَفَ

Allah^{azwj}! Allah^{azwj}! With regards to the House of your Lord^{azwj} (Kabah)! Do not let it be empty from you for as long as you remain, for if you were to neglect it, you would not see it, and the

lowest of what (rewards) one comes back with from his own mother, that is he is Forgiven for him whatever is past.

اللّٰهُ فِي الصَّلَاةِ فَإِنَّهَا خَيْرُ الْعَمَلِ وَ إِنَّهَا عَمُودُ دِينِكُمْ

Allah^{azwj}! Allah^{azwj}! With regards to the Salat, for it is the best of the deeds, and it is a pillar of your Religion.

اللّٰهُ فِي الزَّكَاةِ فَإِنَّهَا تُطْفِئُ غَضَبَ رَبِّكُمْ

Allah^{azwj}! Allah^{azwj}! With regards to the Zakat, for it is an extinguisher of the Wrath of your Lord^{azwj}.

اللّٰهُ فِي شَهْرِ رَمَضَانَ فَإِنَّ صِيَامَهُ جَنَّةٌ مِنَ النَّارِ

Allah^{azwj}! Allah^{azwj}! With regards to the Month of Ramazan, of its Fasts are a shield form the Fire.

اللّٰهُ فِي الْفُقَرَاءِ وَ الْمَسَاكِينِ فَشَارِكُوهُمْ فِي مَعَايِشِكُمْ

Allah^{azwj}! Allah^{azwj}! With regards to the poor and the needy, so participate them in your livelihoods.

اللّٰهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَ أَلْسِنَتِكُمْ فَإِنَّمَا يُجَاهِدُ رَجُلَانِ إِمَامٌ هُدًى أَوْ مُطِيعٌ لَهُ مُقْتَدٍ يَهْدَاهُ

Allah^{azwj}! Allah^{azwj}! With regards to the Jihad with your wealth and yourselves, and your tongues. But rather two men perform Jihad, one who fights against an Imam^{asws} of Guidance, or the one who is obedient to him^{asws}, being guided by his^{asws} Guidance.

اللّٰهُ فِي ذُرِّيَّةِ نَبِيِّكُمْ فَلَا يُظْلَمَنَّ يَحْضُرَتِكُمْ وَ بَيْنَ ظَهْرَانِيكُمْ وَ أَنْتُمْ تَقْدِرُونَ عَلَى الدَّفْعِ عَنْهُمْ

Allah^{azwj}! Allah^{azwj}! With regards to the offspring of your Prophet^{sawww}, so do not let them be oppressed in your presence or in your midst, and you have the ability to defend them.

اللّٰهُ فِي أَصْحَابِ نَبِيِّكُمْ الَّذِينَ لَمْ يُجَادِلُوا حَدَثًا وَ لَمْ يُؤْوُوا مُحَدَّثًا فَإِنَّ رَسُولَ اللَّهِ ص أَوْصَى بِحِمِّهِمْ وَ لَعَنَ الْمُحَدِّثَ مِنْهُمْ وَ مِنْ غَيْرِهِمْ وَ الْمُؤْوِيَ لِلْمُحَدِّثِ

Allah^{azwj}! Allah^{azwj}! With regards to the companions of your Prophet^{sawww} who did not innovate anything new, and did not harbour the innovators, for Rasool-Allah^{sawww} bequeathed (donated) with them and cursed the innovator from them, and from the other, as well as the protector of the innovator.

اللّٰهُ فِي النِّسَاءِ وَ فِيمَا مَا مَلَكَتْ أَيْمَانُكُمْ فَإِنَّ آخِرَ مَا تَكَلَّمَ بِهِ نَبِيُّكُمْ ص أَنْ قَالَ أُوصِيكُمْ بِالضَّعِيفَيْنِ النِّسَاءِ وَ مَا مَلَكَتْ أَيْمَانُكُمْ

Allah^{azwj}! Allah^{azwj}! With regards to the women, and with regards to what your right hand possesses, for the last of what your Prophet^{sawww} spoke with was that he^{sawww} said: 'I^{sawww} bequeath you with the two weak ones, the women and what is owned by your right hands.

الصَّلَاةَ الصَّلَاةَ الصَّلَاةَ لَا تَخَافُوا فِي اللَّهِ لَوْمَةً لَّائِمَةً يَكْفِيكُمْ اللَّهُ مِنْ آذَانِكُمْ وَمَنْ بَعَى عَلَيْكُمْ

The Salat! The Salat! The Salat! Do not fear with regards to Allah^{azwj}, the accusation of an accuser. Allah^{azwj} would Suffice for you from their harming you, and their rebelling against you.

فُؤَلُوا لِلنَّاسِ حُسْنًا كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ وَ لَا تَتْرَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ النَّكْرِ فَيُؤَلِّيَ اللَّهُ أَمْرَكُمْ شِرَارَكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ عَلَيْهِمْ

Speak good to the people just as Allah^{azwj} Mighty and Majestic has Commanded you, and do not neglect the enjoining of the good and the prevention from the evil for Allah^{azwj} would Make rulers in your affairs, the evilest ones of you, would be supplicating, but yours (the supplications) would not be Answered against them (the rulers).

وَ عَلَيْكُمْ يَا بَنِي بِلْتَوَاصِلِ وَ التَّبَادُلِ وَ التَّبَارِ وَ إِيَّاكُمْ وَ التَّقَاطُعِ وَ التَّدَابُرِ وَ التَّفَرُّقِ وَ تَعَاوُنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوُنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And it is upon you^{asws}, O my^{asws} son^{asws}, with the maintenance of good relationships, and the generosity, and the virtuousness. And beware of the cutting-off (of the relationships), and the aversions (from each other) and the separations **and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, and fear Allah; surely Allah is severe of the Punishment [5:2].**

حَفِظَكُمْ اللَّهُ مِنْ أَهْلِ بَيْتٍ وَ حَفِظَ فِيكُمْ نَبِيَّكُمْ أَسْتَوْدِعُكُمْ اللَّهُ وَ أَفْرَأُ عَلَيْكُمْ السَّلَامَ وَ رَحْمَةَ اللَّهِ

May Allah^{azwj} Protect you, from the family, (just as He^{azwj}) Protected your Prophet^{saww} among you. I^{asws} entrust you all to Allah^{azwj}, and convey the greetings upon you, and the Mercy of Allah^{azwj}.

ثُمَّ لَمْ يَزَلْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَتَّى فُيْضَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ رَحْمَتُهُ فِي ثَلَاثِ لَيَالٍ مِنَ الْعَشْرِ الْأَوَاخِرِ لَيْلَةَ ثَلَاثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ لَيْلَةَ الْجُمُعَةِ سَنَةَ أَرْبَعِينَ مِنَ الْهَجْرَةِ وَ كَانَ ضُرِبَ لَيْلَةَ إِحْدَى وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

Then he^{asws} did not stop saying ‘There is no god except for Allah^{azwj}, there is no god except for Allah^{azwj}, until he^{asws} passed away, may the Salawaat of Allah^{azwj} be upon him^{asws}, and His^{azwj} Mercy, during the third night from the last ten nights of the twenty third from the Month of Ramazan, the night of Friday, the year forty from the Hijra. And he^{asws} was struck on the night of the twenty first of the Month of Ramazan’.³⁴¹

52- به، من لا يحضر الفقيه روي عن سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ قَالَ: شَهِدْتُ وَصِيَّةَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- حِينَ أُوصِيَ إِلَى ابْنِهِ الْحُسَيْنِ ع وَ أَشْهَدَ عَلَى وَصِيَّتِهِ الْحُسَيْنِ ع وَ مُحَمَّدًا وَ جَمِيعَ وُلْدِهِ وَ جَمِيعَ رُؤَسَاءِ أَهْلِ بَيْتِهِ وَ شَيْعَتِهِ ع

(The book) ‘Man La Yahzar Al Faqeeh’ – It is reported from Suleym Bin Qays Al Hilali who said,

³⁴¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 51

'I witnessed the will of Ali^{asws} Bin Abu Talib^{asws} when he^{asws} bequeathed to his^{asws} son Al-Hassan^{asws}, and his^{asws} will was witnessed by Al-Husayn^{asws}, and Muhammad, and all of his^{asws} sons and the People of his^{asws} Household, and the leaders of his^{asws} Shias.

ثُمَّ دَفَعَ إِلَيْهِ الْكِتَابَ وَ السَّلَاحَ ثُمَّ قَالَ ع يَا بُنَيَّ أَمَرَنِي رَسُولُ اللَّهِ ص أَنْ أُوصِيَ بِكَ وَ أَنْ أُدْفَعُ إِلَيْكَ كُتُبِي وَ سِلَاحِي كَمَا أَوْصَى إِلَيَّ رَسُولُ اللَّهِ ص وَ دَفَعَ إِلَيَّ كُتُبَهُ وَ سِلَاحَهُ وَ أَمَرَنِي أَنْ أَمُرَكَ إِذَا حَضَرَكَ الْمَوْتُ أَنْ تُدْفَعَهُ إِلَى أَخِيكَ الْحُسَيْنِ ع -

Then he^{asws} (Ali^{asws}) handed over the Book and the Weapons to him^{asws} (Al-Hassan^{asws}), then said: 'O my^{asws} son^{asws}, Rasool-Allah^{saww} ordered me^{asws} that I^{asws} should bequeath to you^{asws} and hand over my^{asws} Book and my^{asws} weapons to you^{asws}, just as Rasool-Allah^{saww} bequeathed to me^{asws} his^{saww} Book and his^{saww} weapons to me^{asws}, and ordered me^{asws} that I^{asws} should order you^{asws}, when death presents itself, that you^{asws} should hand these over to your^{asws} brother Al-Husayn^{asws}.

ثُمَّ أَقْبَلَ عَلَى ابْنِهِ الْحُسَيْنِ ع فَقَالَ وَ أَمَرَكَ رَسُولُ اللَّهِ ص أَنْ تُدْفَعَهُ إِلَى ابْنِكَ عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ أَقْبَلَ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ وَ أَمَرَكَ رَسُولُ اللَّهِ ص أَنْ تُدْفَعُ وَ صَبَبْتَكَ إِلَى ابْنِكَ مُحَمَّدِ بْنِ عَلِيٍّ - فَأَقْرَبْتُهُ مِنْ رَسُولِ اللَّهِ ص وَ مِنِّي السَّلَامَ

Then he^{asws} turned towards Al-Husayn^{asws}, so he^{asws} said to him^{asws}: 'And the Messenger^{saww} of Allah^{azwj} ordered you^{asws} to hand these over to this son^{asws} of yours^{asws} – and grabbed the hand of the son^{asws} of his^{asws} son^{asws} Ali^{asws} Bin Al-Husayn^{asws}, and he^{asws} was little – so he^{asws} held him close to himself^{asws} and said to him^{asws}: 'And Rasool-Allah^{saww} ordered you^{asws} to hand these over to your^{asws} son^{asws} Muhammad^{asws}, so convey to him^{asws} greetings from the Rasool-Allah^{saww} and from me^{asws}'.

ثُمَّ أَقْبَلَ عَلَى ابْنِهِ الْحُسَيْنِ ع فَقَالَ يَا بُنَيَّ أَنْتَ وَ لِي الْأَمْرُ بَعْدِي وَ لِي الدَّمُ فَإِنْ عَفَوْتَ فَلَكَ وَ إِنْ قَتَلْتَ فَصَرْبَةً مَكَانَ صَرْبَةٍ وَ لَا تَأْتُمْ ثُمَّ قَالَ أَكْتُبْ

Then he^{asws} turned towards Al-Hassan^{asws}, so he^{asws} said: 'O my^{asws} son^{asws}, you^{asws} are the Master of the Command (Wali Al-Amr) and the Master of my^{asws} blood after me^{asws}. So, if you^{asws} were to forgive, it is up to you^{asws}, and if you^{asws} were to kill, so strike by one strike and do not repeat it'. Then he^{asws} said: Write!'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع - ثُمَّ سَأَلَ الْحَدِيثَ إِلَى آخِرِ مَا رَوَاهُ الْكَلْبِيُّ.

'In the Name of Allah^{azwj} the Beneficent, the Merciful. This is what Ali^{asws} Bin Abu Talib^{asws} is bequeathing' – Then he continued the Hadeeth up the end of what Kulayni has reported.

وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ حَفِظَكُمْ اللَّهُ مِنْ أَهْلِ بَيْتٍ وَ حَفِظَ فِيكُمْ نَبِيَّكُمْ أَسْتَوْدِعُكُمْ اللَّهَ وَ أَقْرَأُ عَلَيْكُمْ السَّلَامَ وَ رَحْمَةَ اللَّهِ

And fear Allah; surely Allah is severe of the Punishment [5:2]. May Allah^{azwj} Protect you, from the family, (just as He^{azwj}) Protected your Prophet^{saww} among you. I^{asws} entrust you all to Allah^{azwj}, and convey the greetings upon you, and the Mercy of Allah^{azwj}.

ثُمَّ لَمْ يَزَلْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَتَّى فُيْضَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ رَحْمَتُهُ فِي ثَلَاثِ لَيَالٍ مِنَ الْعَشْرِ الْأَوَّلِ لَيْلَةَ ثَلَاثٍ وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ لَيْلَةَ الْجُمُعَةِ سَنَةَ أَرْبَعِينَ مِنَ الْهَجْرَةِ وَ كَانَ ضَرْبَ لَيْلَةَ إِحْدَى وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

Then he^{asws} did not stop saying ‘There is no god except for Allah^{azwj}, there is no god except for Allah^{azwj}}, until he^{asws} passed away, may the Salawaat of Allah^{azwj} be upon him^{asws}, and His^{azwj} Mercy, during the third night from the last ten nights of the twenty third from the Month of Ramazan, the night of Friday, the year forty from the Hijra. And he^{asws} was struck on the night of the twenty first of the Month of Ramazan’’.³⁴²

53- كا، الكافي علي بن محمد رفعه قال قال أبو عبد الله ع لما غسل أمير المؤمنين ع نودوا من جانب البيت إن أخذتم مقدم السرير كفيتم مؤخره وإن أخذتم مؤخره كفيتم مقدمه.

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

‘Abu Abdullah^{asws} said: ‘When Amir Al-Momineen^{asws} had been washed, there was a call from a side of the house: ‘If you^{asws} were to take the front end of the bier, you^{asws} will be sufficed of its rear, and if you^{asws} take its rear, you^{asws} will be sufficed for its front!’³⁴³

54- به، تنبيه خاطر محمد بن الحسن الضبائي عن إبراهيم بن محمد بن مسلم التقي عن عبد الله بن بلح المنقري عن شريك عن جابر عن أبي حمزة الشكري عن فدامة الأودي عن إسماعيل بن عبد الله الصلعي وكان له صحبة قال: لما كثر الاختلاف بين أصحاب رسول الله ص و قتل عثمان بن عفان تخوفت على نفسي الفتنة فاعتزمت على اعتزال الناس فتنحيت إلى ساحل البحر فأقمته فيه حيناً لا أدري ما فيه الناس

(The book) ‘Tanbeeh Al Khatir’ – Muhammad Bin Al-Hassan Al Quzbany, from Ibrahim Bin Muhammad Bin Muslim Al Saqafi, from Abdullah Bin Balhi Al Minqari, from Shareek, from Jabir, from Abu Hamza Al Yashkari, from Qudamah Al Awdy, from Ismail Bin Abdullah Al Sal’aie, and he was a companion of his, said,

‘When the differing between the companions of Rasool-Allah^{saww} became a lot, and Usman Bin Affan was killed, I feared the Fitna upon myself, so I resolved to isolate away from the people. So, I went aside to a coast of the sea. I stayed in it for a while not knowing what the people are indulging it.

فخرجت من بيتي لبعض حوائجي وقد هدأ الليل و نام الناس فإذا أنا برجل على ساحل البحر يُناجي ربه و يتضرع إليه بصوت أشج و قلب خزين فأنسنت إليه من حيث لا يراني فسمعتُه يقول يا حسن الصُّحبة يا خليفة النبيين يا أرحم الراحمين البديع البديع الذي ليس مثلك شيء و الدائم غير الغافل و الحي الذي لا يموت أنت كل يوم في شأن

I went out from my house for one of my need, and the night was calm, and the people were sleeping, and there I was with a man at the coast of the sea whispering to his Lord^{azwj} and beseeching to Him^{azwj} in a grief-stricken voice, and a saddened heart. I went to him from where he could not see me and I heard him saying, ‘O goodly Companion! O Caliph of the Prophets^{as}! O most Merciful of the merciful ones! The Creator! The Initiator Who there isn’t anyone like Him^{azwj}! And the Permanent, not heedless, and the Living Who will not be dying. You^{azwj} are in Glory every day.

أنت خليفة محمد ص و ناصر محمد و مفضل محمد أسألك أن تنصر وصي محمد و خليفة محمد و القائم بالقسط بعد محمد اعطف عليه بنصر أو توفه برحمة

³⁴² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 52

³⁴³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 53

You^{azwj} are Caliph of Muhammad^{saww}, and Helper of Muhammad^{saww}, and Preferred Muhammad^{saww}! I ask You^{azwj} to Help the successor^{asws} of Muhammad^{saww}, and caliph of Muhammad^{saww}, and the one standing with the fairness after Muhammad^{saww}! Sympathise upon him^{asws} with Help or Cause him^{asws} to die with Mercy!

قَالَ ثُمَّ رَفَعَ رَأْسَهُ وَجَلَسَ بِقَدْرِ الشَّهَادَةِ ثُمَّ إِنَّهُ سَلَّمَ فِيمَا أَحْسَبَ تَلْفَاءَ وَجْهِهِ ثُمَّ مَضَى فَمَشَى عَلَى الْمَاءِ فَنَادَيْتُهُ مِنْ خَلْفِهِ كَلِمَتِي يَرْحَمُكَ اللَّهُ فَلَمْ يَلْتَفِتْ وَ قَالَ الْمُنَادِي خَلْفَكَ فَاسْأَلْهُ عَنْ أَمْرِ دِينِكَ

He (the narrator) said, 'Then he raised his head and sat as per the Tashahhud (in Salat). Then he^{asws} performed Salaam in what I reckon with his face, then went away and walked upon the water. I called out to him from behind him, 'Speak to me, may Allah^{azwj} have Mercy on you!' But he did not turn around, and said, 'The guide is behind you, so ask him about the matter of your religion!'

قَالَ قُلْتُ مَنْ هُوَ يَرْحَمُكَ اللَّهُ قَالَ وَصِيَّ مُحَمَّدٍ ص مِنْ بَعْدِهِ فَخَرَجْتُ مُتَوَجِّهًا إِلَى الْكُوفَةِ فَأَمْسَيْتُ دُونَهَا فَبِتُّ قَرِيبًا مِنَ الْحِيرَةِ فَلَمَّا جِئْتُ لِي اللَّيْلِ إِذْ أَنَا بِرَجُلٍ قَدْ أَقْبَلَ حَتَّى اسْتَتَرَ بِرَابِيَةٍ ثُمَّ صَفَّ قَدَمَيْهِ فَأَطَالَ الْمُنَاجَاةَ

He (the narrator) said, 'I said, 'Who is he? May Allah^{azwj} have Mercy on you!' He said, 'Successor^{asws} of Muhammad^{saww} from after him^{saww}!' So, I went out heading to Al-Kufa. In the evening I was besides it, so I spent the night nearby from Al-Hira. When the night shielded me, there I was with a man who had come until he concealed with an elevated ground. Then he evened his feet and prolonged the whispering (to Allah^{azwj}).

فَكَانَ فِيمَا قَالَ اللَّهُمَّ إِنِّي سِرْتُ فِيهِمْ بِمَا أَمَرَنِي رَسُولُكَ وَ صَفَيْتُكَ فَطَلَمُونِي وَ قَتَلْتِ الْمُنَافِقِينَ كَمَا أَمَرْتَنِي فَجَهَلُونِي وَ قَدْ مَلَأْتُهُمْ وَ مَلُونِي وَ أَبْعَضْتُهُمْ وَ أَبْعَضُونِي وَ لَمْ تَبْقَ خَلَّةٌ أَنْتَظِرُهَا إِلَّا الْمُرَادِيَّ

It was among what he said, 'O Allah^{azwj}! I^{asws} have dealt among them with what Your^{azwj} Rasool^{saww} and Your^{azwj} Elite had commanded me^{asws}, but they have oppressed me. And I^{asws} killed the hypocrites like what he^{saww} had commanded me^{asws} to, but they ignored me^{asws}, and I^{asws} am fed up with them and they are fed up with me^{asws}, and I^{asws} hate them and they hate me^{asws}, and there does not remain any need I^{asws} am awaiting except for Al-Murady^{la} (Ibn Muljim^{la})!

اللَّهُمَّ فَعَجِّلْ لَهُ الشِّفَاءَ وَ تَعَمَّدِنِي بِالسَّعَادَةِ اللَّهُمَّ قَدْ وَعَدْتَنِي نَبِيَّكَ أَنْ تَتَوَقَّأَنِي إِلَيْكَ إِذَا سَأَلْتُكَ اللَّهُمَّ وَ قَدْ رَغِبْتُ إِلَيْكَ فِي ذَلِكَ

O Allah^{azwj}! Hasten the wretchedness to him^{la} and cover me^{asws} with the happiness. O Allah^{azwj}! Your^{azwj} Prophet^{saww} had promised me^{asws} that You^{azwj} would be Calling me^{asws} to You^{azwj} when I^{asws} ask You^{azwj}! O Allah^{azwj}! And I^{asws} am desirous to You^{azwj} regarding that!

ثُمَّ مَضَى فَتَبِعْتُهُ فَدَخَلَ مَنْزِلَهُ فَإِذَا هُوَ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع

Then he^{asws} went away, so I followed him^{asws}. He^{asws} entered his^{asws} house, and there, it was Ali^{asws} Bin Abu Talib^{asws}.

قَالَ فَلَمْ أَلْبَثْ إِذْ نَادَى الْمُنَادِي بِالصَّلَاةِ فَخَرَجَ وَ تَبِعْتُهُ حَتَّى دَخَلَ الْمَسْجِدَ فَعَمَّهُ ابْنُ مَلْجَمٍ لَعَنَهُ اللَّهُ بِالسَّيْفِ.

He (the narrator) said, 'It was not long before the caller called out for the Salat. So, he^{asws} came out until he^{asws} entered the Masjid, and Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la}, struck him^{asws} with the sword'³⁴⁴.

55- نبيه الخاطر لما احتضر أمير المؤمنين ع جمع بنيه حسناً و حسيناً و محمد ابن الحنفية و الأصغر من ولده فوصاهم و كان في آخر وصيته يا بني عاشروا الناس عشرة إن غبتم حنوا إليكم و إن فقدتم بكوا عليكم

(The book) 'Tanbeeh Al Khatir' –

'When death approached Amir Al-Momineen^{asws}, he^{asws} gathered his^{asws} son, Hassan^{asws}, and Husayn^{asws}, and Muhammad Bin Al-Hanafiya, and the young ones from his^{asws} sons. He^{asws} bequeathed to them, and it was in the end of the bequest: 'O my^{asws} son! Socialise with the people with a socialising! If you are absent, they would have feeling for you, and if they lose you, they will cry upon you.

يا بني إن القلوب جند مجنونة تتلاحظ بالموودة و تتناجي بها و كذلك هي في البعض فإذا أحسنتم من أحد في قلبكم شيئاً فاحذروه.

O my^{asws} sons! The hearts are recruited soldiers, who notice the cordiality and whimper with it, and like that these are in the hatred. So, when you love the man from without there being any good having preceded from him to you, then wish (good from) him, and when you hate the man from without any evil having preceded from to you, then be careful of him'³⁴⁵.

56- د، العدد القوية قال الواقدي آخر كلمة قالها أمير المؤمنين ع- يا بني إذا مت فالحقوا بي ابن ملجم لعنه الله أخاصمه عند رب العالمين ثم قرأ فمن يعمل مثقال ذرة خيراً يره و من يعمل مثقال ذرة شراً يره

(The book) 'Al Adad Al Qawiya' – 'Al Waqidi said,

'The last phrase which Amir Al-Momineen^{asws} spoke was: 'O my^{asws} sons! When I^{asws} am dead, then join Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la}, with me^{asws} in the Presence of Lord^{azwj} of the worlds!' Then he^{asws} recited: ***So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8].***

و لما توفى ع غسله ابناءه الحسن و الحسين و عبد الله بن جعفر و قيل محمد ابن الحنفية و قيل إنه لم يغسل لأنه سيد الشهداء قيل كفن في ثلاثة أثواب بيض ليس فيها قميص و لا عمامة و كان عنده من بقايا حنوط رسول الله ص فحنطوه بها و صلى عليه و لده الحسن ع و كبر عليه خمسا و قيل سبأ و قيل سبعا.

And when he^{asws} passed away, his^{asws} two sons^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws}, and Abdullah son of Ja'far^{as} washed him^{asws}. And it is said, (so did) Muhammad Bin Al-Hanafiya. And it is said, 'He^{asws} was not washed because he^{asws} is chief of the martyrs. It is said he^{asws} enshrouded in three white clothes, not having any pockets in it nor any markings; and there was remnant of the embalment of Rasool-Allah^{azwj} with him^{asws}, so they^{asws} embalmed

³⁴⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 54

³⁴⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 55

him^{asws} with it; and his^{asws} son^{asws} Al-Hassan^{asws} prayed Salat upon him^{asws} and exclaimed five Takbeers upon him^{asws}. And it is said, six. And it is said, 'Seven'.³⁴⁶

57- نَحَجُ، نَحَجُ الْبَلَاغَةَ مِنْ كَلَامٍ لَهُ عَ قُبَيْلِ مَوْتِهِ عَلَى سَبِيلِ الْوَصِيَّةِ وَصِيَّتِي لَكُمْ أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئاً وَ مُحَمَّدٌ صَ فَلَا تُصَيِّغُوا سُنَّتَهُ أَقِيمُوا هَدْيَيْنِ الْعُمُودَيْنِ وَ خَلَائِكُمْ دَمٌ أَنَا بِالْأَمْسِ صَاحِبِكُمْ وَ الْيَوْمَ عِبْرَةٌ لَكُمْ وَ غَدًا مُفَارِقُكُمْ

(The book) 'Nahj Al Balagah' –

'From a speech of his^{asws} before his^{asws} death upon the way of the bequest: 'My^{asws} bequest to you all is that you^{asws} will not associate anything with Allah^{azwj}; and Muhammad^{saww}, do not waste his^{saww} Sunnah. Establish these two pillars and you will be free of condemnation. Yesterday I^{asws} was your companion and today I^{asws} am a lesson for you all, and tomorrow I^{asws} shall separate from you.

إِنْ أَتَيْتُمْ فَأَنَا وَلِيٌّ دَمِي وَ إِنْ أَفْنُ فَالْفَنَاءُ مِيعَادِي وَ إِنْ أَعْفُتْ فَالْعَفْوُ لِي قُرْبَةٌ وَ هُوَ لَكُمْ حَسَنَةٌ فَاعْفُوا أَوْ لَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ

If I^{asws} were to remain alive, then I^{asws} shall be in charge of my^{asws} blood, and if I^{asws} were to pass away, then such is my^{asws} promised, and if I^{asws} pardon, then the pardoning is for me^{asws} is a nearness (to Allah^{azwj}), and it is a good deed for you all, so pardon. **Do you not love that Allah should Forgive you? [24:22].**

وَ اللَّهُ مَا فَجَأَنِي مِنَ الْمَوْتِ وَارِدِ كَرِهْتُهُ وَ لَا طَالِعَ أَنْكَرْتُهُ وَ مَا كُنْتُ إِلَّا كَقَارِبٍ وَرَدَ وَ طَالِبٍ وَجَدَ وَ مَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ.

By Allah^{azwj}! It is not the suddenness of arrival of death that I^{asws} dislike, nor is it an emergence that I^{asws} abhor, and I^{asws} would not be except like a boat arriving, and a seeking finding, **And, whatever is in the Presence of Allah is better for the righteous [3:198]**.³⁴⁷

وَ مِنْ وَصِيَّةٍ لَهُ عَ بِمَا يُعْمَلُ فِي أَمْوَالِهِ كَتَبَهَا بَعْدَ مُنْصَرَفِهِ مِنْ صَفِيحٍ هَذَا مَا أَمَرَ بِهِ عَبْدُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ- فِي مَالِهِ ابْتِغَاءً وَجْهَ اللَّهِ لِيُوجِبَ بِهِ الْجَنَّةَ وَ يُعْطِيَ الْأَمَنَةَ مِنْهَا

And from a bequest of his with what should be done with his^{asws} wealth, he^{asws} wrote it after his^{asws} leaving from Siffeen: 'This is what is instructed by the servant of Allah^{azwj} Al^{asws} Bin Abu Talib Amir Al-Momineen^{asws} regarding his^{asws} wealth seeking the Face of Allah^{azwj} for Him^{azwj} to Shelter me in the Paradise and Grant me^{asws} the safety of it.

وَ إِنَّهُ يَقُولُ بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ يَأْكُلُ مِنْهُ بِالْمَعْرُوفِ وَ يُنْفِقُ مِنْهُ فِي الْمَعْرُوفِ فَإِنْ حَدَثَ بِحَسَنٍ حَدَثٌ وَ حَسَنٌ حَيٌّ قَامَ بِالْأَمْرِ بَعْدَهُ وَ أُصْدَرَ مَصْدَرُهُ وَ إِنْ لَانْتَبَى فَاطِمَةَ مِنْ صَدَقَةٍ عَلَيَّ مِثْلَ الَّذِي لَبِنِي عَلَيَّ

And Al-Hassan^{asws} Bin Ali^{asws} would be standing with that, eating from it with the moderation, and spending from it in moderation. So, if there is an event of death with Hassan^{asws}, and Husayn^{asws} is alive, he^{asws} would stand with the command after him^{asws}; and that for the two

³⁴⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 56

³⁴⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 57 a

sons^{asws} of (Syeda) Fatima^{asws}, from the charity of Ali^{asws}, is similar to that which is for the (other) sons of Ali^{asws}.

وَإِنِّي إِنَّمَا جَعَلْتُ الْقِيَامَ بِذَلِكَ إِلَى ابْنِي فَاطِمَةَ ابْتِغَاءً وَجْهَ اللَّهِ وَفُرْبَةً إِلَى رَسُولِ اللَّهِ ص وَتَكْرِيماً لِحُرْمَتِهِ وَتَشْرِيفاً لِرُصُلَتِهِ

And rather I^{asws} have made the standing with that to the sons^{asws} of (Syeda) Fatima^{asws}, to seek the Face of Allah^{azwj} and nearness to Rasool-Allah^{saww}, and in honour of his^{saww} sanctity, and nobility of his^{saww} connection.

وَ يَشْتَرُطُ عَلَى الَّذِي يَجْعَلُهُ إِلَيْهِ أَنْ يَتْرَكَ الْمَالَ عَلَى أُصُولِهِ وَ يُنْفِقَ مِنْ تَمَرِهِ حَيْثُ أَمَرَ بِهِ وَ هُدْيَ لَهُ وَ أَنْ لَا يَبِيعَ مِنْ أَوْلَادِ نَخِيلِ هَذِهِ الْفَرَى وَ دِيَّةً حَتَّى تُشْكِلَ أَرْضَهَا غِرَاساً

And it is stipulated upon the one it is made to, that he^{asws} will leave the wealth upon its origin (capital) and spend from its fruit (yield) wherever he^{asws} has been instructed with and guided to, and that he^{asws} should not sell from the children of palm trees (seeds) of this town, being a deposit, until its land changes (them into) plants.

وَ مَنْ كَانَ مِنْ إِمَائِي اللَّائِي أُطُوفُ عَلَيْهِمْ لَهَا وَلَدٌ أَوْ هِيَ حَامِلٌ فَمُنْسِكٌ عَلَيَّ وَ لَدَهَا وَ هِيَ حَظُّهُ فَإِنْ مَاتَ وَ لَدَهَا وَ هِيَ حَيَّةٌ فَهِيَ عَتِيقَةٌ قَدْ أُفْرِجَ عَنْهَا الرِّقُّ وَ حَزْرَهَا الْعَتِيقُ.

And the one from my^{asws} slave girls, those I^{asws} was circling upon, (if) there is a child for her, or she is pregnant, then she would be withheld based upon her child, and it is his share. But, if her child dies and she is alive, so she is free. Her slavery has been relieved from her freedom is the liberation”³⁴⁸.

58- نَهَجُ، نَهَجُ الْبَلَاغَةِ مِنْ وَصِيَّتِهِ لِلْحَسَنِ وَ الْحُسَيْنِ ع لَمَّا صَرَبَهُ ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ وَ أَخْرَاهُ أُوصِيكُمَا بِتَقْوَى اللَّهِ وَ أَنْ لَا تَبْغِيَا الدُّنْيَا وَ إِنْ بَعَثَكُمَا وَ لَا تَأْسَفَا عَلَى شَيْءٍ مِنْهَا رُوِيَ عَنْكُمَا

(The book) ‘Nahj Al Balagah’ -

‘From his^{asws} bequest to Al-Hassan^{asws} and Al-Husayn^{asws} when Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la} and he^{asws} was seized: ‘I^{asws} bequeath to you^{asws} both with fearing Allah^{azwj}, and you^{asws} will not seek the world and even if it seeks you^{asws}, and you^{asws} will not express regret upon anything from it impeded from you^{asws}.

وَ قُولَا بِالْحَقِّ وَ اعْمَلَا لِلْآخِرَةِ وَ كُونَا لِلظَّالِمِ حُصْماً وَ لِلْمَظْلُومِ عَوْناً أُوصِيكُمَا وَ جَمِيعَ وُلْدِي وَ أَهْلِي وَ مَنْ بَلَغَهُ كِتَابِي بِتَقْوَى اللَّهِ وَ نَظْمِ أَمْرِكُمْ وَ صَلَاحِ دَاتِ بَيْنِكُمْ فَإِنِّي سَمِعْتُ جَدَّكُمَا ص يَقُولُ صَلَاحُ دَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَ الصِّيَامِ

And speak the truth and work for the Hereafter and be disputants to the oppressor and supporters to the oppressed. I^{asws} bequeath to you^{asws} two and entirety of my^{asws} sons, and my family, the to the one my^{asws} letter reached, to be with fear of Allah^{azwj} systemise your affairs, and reconcile what is between yourselves, for I^{asws} have heard your^{saww} grandfather^{asws} saying: ‘Reconcile between yourselves is superior to the general Salat and the Fasts’.

³⁴⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 57 b

اللّٰهُ فِي الْاَيْتَامِ فَلَا تُعْيَبُوا اَفْوَاهَهُمْ وَ لَا يَضِيعُوا بِحَضْرَتِكُمْ

Allah^{azwj}! Allah^{azwj} regarding the orphans! Do not be heedless of their mouths nor let them be dropped in your presence.

وَ اللّٰهُ فِي جِيزَاتِكُمْ فَإِنَّهُ وَصِيَّهُ نَبِيِّكُمْ مَا زَالَ يُوصِي بِهِمْ حَتَّى ظَنَنَّا أَنَّهُ سَيُورِثُهُمْ

And Allah^{azwj}! Allah^{azwj} regarding your neighbours, for it is a bequest of your Prophet^{saww}. He^{saww} did not cease to bequeath with them until we thought he^{saww} would make them inherit.

وَ اللّٰهُ فِي الْقُرْآنِ لَا يَسْبِقُكُمْ بِالْعَمَلِ بِهِ عَذَابُكُمْ

And Allah^{azwj}! Allah^{azwj} regarding the Quran! Do not let others precede you all with the working with it.

وَ اللّٰهُ فِي الصَّلَاةِ فَإِنَّهَا عَمُودُ دِينِكُمْ

And Allah^{azwj}! Allah^{azwj} regarding the Salat, for it is a pillar of your religion!

وَ اللّٰهُ فِي بَيْتِ رَبِّكُمْ لَا تَخْلُوهُ مَا يَقِينُ فَإِنَّهُ إِنْ تَرَكْتُمْ لَمْ تُنَاطَرُوا

And Allah^{azwj}! Allah^{azwj} regarding the House of your Lord^{azwj}! Do not keep it empty for as long as you live, for if it is neglected, you will not be spared.

وَ اللّٰهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَ أَلْسِنَتِكُمْ فِي سَبِيلِ اللّٰهِ وَ عَلَيْكُمْ بِالتَّوَاصُلِ وَ التَّبَادُلِ وَ إِيَاكُمْ وَ التَّقَاطُعِ وَ التَّقَاطِعِ

And Allah^{azwj}! Allah^{azwj} regarding the Jihad with your wealth and yourselves and your tongues in the Way of Allah^{azwj}, and upon you is to be with the connecting (the relatives) and the spending. And beware of the turning away (from each other) and the cutting off (the relationships).

لَا تَنْهَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ فَيُؤْتَى عَلَيْكُمْ أَشْرَاطُكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ

Do not neglect enjoining with the good and forbidding from the evil, or your evil ones will rule over you, then you would be supplicating, but it will not be Answered for you all'.

ثُمَّ قَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ لَا أَلْفَيْنَكُمْ تَخُوضُونَ دِمَاءَ الْمُسْلِمِينَ خَوْضاً تَقُولُونَ قَتَلَ أَمِيرُ الْمُؤْمِنِينَ أَلَا لَا يُقْتَلَنِي إِلَّا قَاتِلِي انظُرُوا إِذَا أَنَا مِتُّ مِنْ ضَرْبِيهِ هَذِهِ فَاضْرِبُوهُ ضَرْبَةً بِضَرْبَتِي وَ لَا يُمَثَّلُ بِالرَّجُلِ فَإِنِّي سَمِعْتُ رَسُولَ اللّٰهِ ص يَقُولُ إِيَاكُمْ وَ الْمُثَلَّةَ وَ لَوْ بِالْكَلْبِ الْعَقُورِ.

Then he^{asws} said: 'O sons of Abdul Muttalib^{as}! I^{asws} anticipate you will be wading in the blood of the Muslims with a wading. You will be saying, 'Amir Al-Momineen^{asws} has been killed!' Indeed! Do not kill except my^{asws} killer due to me^{asws}. Await, when I^{asws} am dead from this strike of his^{la}, then strike him^{la} with (one) strike, and do not trample the man, for I^{asws} have

heard Rasool-Allah^{saww} saying: ‘Beware of the trampling (the dead bodies), and even if it is a mordacious dog!’³⁴⁹

رَأَيْنَا فِي بَعْضِ الْكُتُبِ الْقَدِيمَةِ رَوَايَةً فِي كَيْفِيَّةِ شَهَادَتِهِ عَ أُورَدْنَا مِنْهُ شَيْئاً جَمّاً يُنَاسِبُ كِتَابَنَا هَذَا عَلَى وَجْهِ الْإِحْتِصَارِ قَالَ رَوَى أَبُو الْحَسَنِ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَكْرِيُّ عَنْ لُوطِ بْنِ يَحْيَى عَنْ أَشْيَاحِهِ وَ أَسْلَافِهِ قَالُوا لَمَّا تُوِّفِيَ عُثْمَانُ وَ بَايَعَ النَّاسُ أَمِيرَ الْمُؤْمِنِينَ ع- كَانَ رَجُلٌ يُقَالُ لَهُ حَبِيبُ بْنُ الْمُشْتَجِبِ وَآلِياً عَلَى بَعْضِ أَطْرَافِ الْيَمَنِ مِنْ قَبْلِ عُثْمَانَ فَأَقْرَهُ عَلِيٌّ عَ عَلَى عَمَلِهِ وَ كَتَبَ إِلَيْهِ كِتَاباً يَقُولُ فِيهِ

We saw in one of the ancient books, a report regarding the modality of his^{asws} martyrdom. We are referring to some from what is appropriate to this book of ours upon an aspect of brevity. He said, ‘It is reported by Abu Al-Hassan Ali Bin Abdullah Bin Muhammad Al Nakry, from Lut Bin Yahya, from his elders and his ancestors, they said,

‘When Usman died and the people pledged allegiances to Amir Al-Momineen^{asws}, there was a man called Habeeb Bin Al-Muntajab ruled over past of the outskirts of Al-Yemen, from before Usman. Ali^{asws} acknowledge him upon his office and wrote a letter to him saying in it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى حَبِيبِ بْنِ الْمُشْتَجِبِ سَلَامٌ عَلَيْكَ أَمَا بَعْدُ فَإِنِّي أَحْمَدُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ أَصَلِّي عَلَى مُحَمَّدٍ عَبْدِهِ وَ رَسُولِهِ

‘In the Name of Allah^{azwj} the Beneficent, the Merciful! From a servant of Allah^{azwj} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, to Habeeb Bin Al-Muntajab. Greetings be to you! As for after, so I^{asws} praise Allah^{azwj} Who, there is no god except He^{azwj}, and I^{asws} send Salawaat upon Muhammad^{saww}, His^{azwj} servant and His^{azwj} Rasool^{saww}.

وَ بَعْدُ فَإِنِّي وَكَيْتُكَ مَا كُنْتُ عَلَيْهِ لِمَنْ كَانَ مِنْ قَبْلُ فَأَمْسِكْ عَلَى عَمَلِكَ وَ إِنِّي أُوصِيكَ بِالْعَدْلِ فِي رَعِيَّتِكَ وَ الْإِحْسَانِ إِلَى أَهْلِ مَمْلَكَتِكَ وَ اعْلَمْ أَنَّ مَنْ وُؤِيَ عَلَى رِقَابِ عَشْرَةٍ مِنَ الْمُسْلِمِينَ وَ لَمْ يَعْدِلْ بَيْنَهُمْ حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ يَدَاهُ مَغْلُولَتَانِ إِلَى عُنُقِهِ لَا يَفُكُّهَا إِلَّا عَذْلُهُ فِي دَارِ الدُّنْيَا

And after, I^{asws} make you^{asws} the governor whatever you were upon to the ones who were from before, so stay upon your office. And I^{asws} bequeath you to be with the justice among your citizens and the favouring to the people of your kingdom. And know that the one who rules upon ten necks from the Muslims and does not do justice between them, Allah^{azwj} would Resurrect him on the Day of Qiyamah and his hands would be shackled to his neck. Nothing would free him except his justice in the world of the world.

فَإِذَا وَرَدَ عَلَيْكَ كِتَابِي هَذَا فَأَقْرَأْهُ عَلَى مَنْ قَبْلَكَ مِنْ أَهْلِ الْيَمَنِ وَ حُدِّ لِي الْبَيْعَةَ عَلَى مَنْ حَضَرَكَ مِنَ الْمُسْلِمِينَ فَإِذَا بَايَعَ الْقَوْمُ مِثْلَ بَيْعَةِ الرِّضْوَانِ فَأَمْكُثْ فِي عَمَلِكَ وَ أَنْفِذْ إِلَيَّ مِنْهُمْ عَشْرَةً يَكُونُونَ مِنْ عُقْلَائِهِمْ وَ فَصَحَائِهِمْ وَ ثِقَاتِهِمْ

So, when this letter of mine arrives to you, then read it out to the ones from the people of Al-Yemen in front of you and take the allegiances for me^{asws} upon the ones from the Muslims in your presence. So, when the people have pledge like the allegiance of the Pleasure, then stay in your office and sent ten of them to me^{asws}, who are from the intellectual, and their eloquent ones, and their trustworthy ones.

³⁴⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 58

مَنْ يَكُونُ أَشَدَّهُمْ عَوْنًا مِنْ أَهْلِ الْفَهْمِ وَالشَّجَاعَةِ عَارِفِينَ بِاللَّهِ عَالِمِينَ بِأَدْيَانِهِمْ وَمَا لَهُمْ وَمَا عَلَيْهِمْ وَأَجْوَدُهُمْ رَأْيًا وَعَلَيْكَ وَعَلَيْهِمُ السَّلَامُ

They should be from the ones who are their strongest in support, being from the people of understanding and the bravery, spiritualists with Allah^{azwj}, knowers of their religion, and what is for them, and what is against them, and who are their best of views, and upon you and them be the greetings’.

وَ طَوَى الْكِتَابَ وَ حَتَمَهُ وَ أَرْسَلَهُ مَعَ أَغْرَابٍ فَلَمَّا وَصَلَ إِلَيْهِ قَبْلَهُ وَ وَضَعَهُ عَلَى عَيْنَيْهِ وَ رَأْسِهِ فَلَمَّا قَرَأَهُ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ

And he^{asws} folded the letter and sealed it and sent it with a Bedouin. When it arrived to him, he kissed it and placed it upon his eyes and his head. When he read it, he ascended the pulpit, he praised Allah^{azwj} and extolled upon Him^{azwj} and sent Salawaat upon Muhammad^{saww} and his^{saww} Progeny^{asws}.

ثُمَّ قَالَ أَيُّهَا النَّاسُ اعْلَمُوا أَنَّ عُثْمَانَ قَدْ قَضَى نَجْبَهُ وَ قَدْ بَايَعَ النَّاسُ مِنْ بَعْدِهِ الْعَبْدَ الصَّالِحَ وَ الْإِمَامَ النَّاصِحَ أَخَا رَسُولِ اللَّهِ ص وَ خَلِيفَتَهُ وَ هُوَ أَحَقُّ بِالْخِلَافَةِ وَ هُوَ أَخُو رَسُولِ اللَّهِ ص وَ ابْنُ عَمَّتِهِ وَ كَاشِفُ الْكُرْبِ عَنْ وَجْهِهِ وَ زَوْجُ ابْنَتِهِ وَ وَصِيُّهُ وَ أَبُو سِبْطِيهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَمَا تَقُولُونَ فِي بَيْعَتِهِ وَ الدُّخُولِ فِي طَاعَتِهِ

Then he said, ‘O you people! Know that Usman has fulfilled his vow and the people have pledged from after him to the righteous servant and the advising Imam^{asws}, brother^{asws} of Rasool-Allah^{saww}, and his^{saww} caliph, and he^{asws} is most rightful with the caliphate. He^{asws} is the brother^{asws} Rasool-Allah^{saww}, and son^{asws} of his^{saww} uncle^{as}, and remover of the worries from his^{saww} face, and husband of his^{saww} daughter, and his^{saww} successor^{asws}, and father^{asws} of his^{saww} two grandsons Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. So, what are you saying regarding his^{asws} allegiance and entering into his^{asws} obedience?’

قَالَ فَضَحَّ النَّاسُ بِالْبُكَاءِ وَ النَّجيبِ وَ قَالُوا سَمِعًا وَ طَاعَةً وَ حُبًّا وَ كَرَامَةً لِلَّهِ وَ لِرَسُولِهِ وَ لِأَخِي رَسُولِهِ

He (the narrator) said, ‘The people clamoured with the crying and the wailing, and they said, ‘We listen and obey and love and honour to Allah^{azwj} and His^{azwj} Rasool^{saww}, and to the brother^{asws} of His^{saww} Rasool^{saww}’.

فَأَخَذَ لَهُ الْبَيْعَةَ عَلَيْهِمْ عَامَّةً فَلَمَّا بَايَعُوا قَالَ لَهُمْ أُرِيدُ مِنْكُمْ عَشْرَةَ مِنْ رُؤَسَائِكُمْ وَ شُجْعَانِكُمْ أَنْفِدْتُمْ إِلَيْهِ كَمَا أَمَرَنِي بِهِ فَقَالُوا سَمِعًا وَ طَاعَةً

He took the general allegiances for him^{asws} upon them. When they had pledged, he said to them, ‘I want ten of you from your chiefs, and your braves, sending them to him^{asws} like what he^{asws} has ordered me with’. They said, ‘We hear and obey!’

فَأَخْتَارَ مِنْهُمْ مِائَةً ثُمَّ مِنْ الْمِائَةِ سَبْعِينَ ثُمَّ مِنَ السَّبْعِينَ ثَلَاثِينَ ثُمَّ مِنَ الثَّلَاثِينَ عَشْرَةَ فِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ مُلْجِمٍ الْمُرَادِيُّ لَعَنَهُ اللَّهُ وَ خَرَجُوا مِنْ سَاعَتِهِمْ

He chose a hundred from them, then seventy from the hundred, then thirty from the seventy, then ten from the thirty, among them was Abdul Rahman Bin Muljim Al-Murady^{la}, and they went out at that time.

فَلَمَّا أَتَوْهُ عَ سَلَّمُوا عَلَيْهِ وَ هُنْتَوُهُ بِالْخِلَافَةِ فَرَدَّ عَلَيْهِمُ السَّلَامَ وَ رَحَّبَ بِهِمْ فَتَقَدَّمَ ابْنُ مُلْجِمٍ وَ قَامَ بَيْنَ يَدَيْهِ وَ قَالَ السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْعَادِلُ وَ
الْبَدْرُ التَّمَامُ وَ اللَّيْثُ الْهَمَامُ وَ الْبَطْلُ الصِّرْعَامُ وَ الْفَارِسُ الْقَمَقَامُ وَ مَنْ فَضَّلَهُ اللَّهُ عَلَى سَائِرِ الْأَنَامِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى آلِكَ الْكَرِيمِ

When they came to him^{asws}, they greeted unto him^{asws} and congratulated him^{asws} for the caliphate. He^{asws} responded the greeting to them and was welcoming with them, Ibn Muljim^{la} went ahead and stood up in front of him^{asws} and said, 'The greetings be unto you^{asws}, O you the just Imam^{asws}, and the full complete moon, and the important lion, and the lion hero, and the mighty horseman, and one Allah^{azwj} has merited over rest of the people. May the Salawaat of Allah^{azwj} be upon you^{asws} and upon your^{asws} honourable progeny^{asws}.

أَشْهَدُ أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ صِدْقًا وَ حَقًّا وَ أَنَّكَ وَصِيُّ رَسُولِ اللَّهِ ص وَ الْخَلِيفَةُ مِنْ بَعْدِهِ وَ وَارِثُ عِلْمِهِ لَعَنَ اللَّهُ مَنْ جَحَدَ حَقَّكَ وَ مَقَامَكَ أَصْبَحْتَ
أَمِيرَهَا وَ عَمِيدَهَا

I^{la} testify you are Emir of the Momineen^{asws}, truthfully, and rightfully, and you^{asws} are successor^{asws} of Rasool-Allah^{saww}, and caliph from after him^{saww}, and inheritor of his^{saww} knowledge. May Allah^{azwj} Curse the one who rejects your^{asws} right, and your^{asws} position. You^{asws} have become their Emir and their pillar.

لَقَدْ اسْتَهَرَ بَيْنَ الْبَرِيَّةِ عَدْلُكَ وَ هَطَلَتْ شَايِبُ فَضْلِكَ وَ سَحَابِ رَحْمَتِكَ وَ رَأْفَتِكَ عَلَيْهِمْ وَ لَقَدْ أَهْضَنَا الْأَمِيرُ إِلَيْكَ فَسُرَرْنَا بِالْقُدُومِ عَلَيْكَ فَبُورِكَ بِهَذِهِ
الطَّلَعَةِ الْمُرْصِيَّةِ وَ هُنَّتْ بِالْخِلَافَةِ فِي الرَّعِيَّةِ.

Your^{asws} justice is famous between the citizens, and the rain of your^{asws} grace is bestowed consecutively, and the clouds of your^{asws} mercy are raised upon them, and the Emir has got us up to (come to) you^{asws}, so we travelled with the coming to you^{asws}. So, be Blessed with this emergence of pleasure, and congratulations for the caliphate among the citizens'.

فَفَتَحَ أَمِيرُ الْمُؤْمِنِينَ عَ عَيْنَيْهِ فِي وَجْهِهِ وَ نَظَرَ إِلَى الْوَفْدِ فَفَرَّحَهُمْ وَ أَدَانَهُمْ فَلَمَّا جَلَسُوا دَفَعُوا إِلَيْهِ الْكِتَابَ فَفَضَّهَ وَ قَرَأَهُ وَ سُرَّ بِمَا فِيهِ فَأَمَرَ لِكُلِّ وَاحِدٍ مِنْهُمْ
بِحُلَّةٍ يَمَانِيَّةٍ وَ رِدَاءٍ عَدَنِيَّةٍ وَ فَرَسٍ عَرَبِيَّةٍ وَ أَمَرَ أَنْ يُتَّقَدُوا وَ يُكْرَمُوا

Amir Al-Momineen^{asws} opened his^{asws} eyes (staring) into his^{la} face, and he^{asws} looked at the delegation. He^{asws} drew them near and brought them closer. When they were seated, they handed the letter to him^{asws}. He^{asws} opened it and read it and was happy with what was in it. He^{asws} ordered for each one of them with Yemeni clothes, and robes of Aden, and Arabian horses, and ordered that they should be visited and honoured.

فَلَمَّا خَصُّوا قَامَ ابْنُ مُلْجِمٍ وَ وَقَفَ بَيْنَ يَدَيْهِ وَ أَنْشَدَ

أَنْتَ الْمُتَمَيِّمُ وَ الْمُهَدَّبُ دُو النَّدَى
اللَّهُ حَصَّكَ يَا وَصِيَّ مُحَمَّدٍ
وَ حَبَاكَ بِالزُّهْرَاءِ بِنْتِ مُحَمَّدٍ
وَ ابْنُ الصِّرَاعِمِ فِي الطَّرَازِ الْأَوَّلِ
وَ حَبَاكَ فَضْلًا فِي الْكِتَابِ الْمُنَزَّلِ
حُورِيَّةٍ بِنْتِ النَّبِيِّ الْمُرْسَلِ.

When they got up, Ibn Muljim^{la} stood up and paused in front of him^{asws} and prosed (a poem), 'You^{asws} are the protector and the elegant one with the munificence, and son^{asws} of the lions in the first grandness. Allah^{azwj} Specialised you^{asws}, O successor^{asws} of Muhammad^{saww} and Gifted

you^{asws} merits in the Revealed Book and Gifted you^{asws} Al-Zahra^{asws} daughter^{asws} of Muhammad^{saww}, Hourie daughter^{asws} of the Messenger Prophet^{saww}'.

ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ بِنَا حَيْثُ شِئْتُمْ لِنَرَى مِنْهَا مَا يَشْرُكَ فَوَ اللَّهُ مَا فِينَا إِلَّا كَلُّ بَطَلٍ أَهْمَيْسَ وَ حَازِمٍ أَكَيْسَ وَ شُجَاعٍ أَشْوَسَ وَرِثْنَا ذَلِكَ عَنِ الْأَبَاءِ وَ الْأَجْدَادِ وَ كَذَلِكَ نُورُهُ صَالِحِ الْأَوْلَادِ

Then he^{la} said, 'O Amir Al-Momineen^{asws}! Send us wherever you^{asws} so desired to, you^{asws} will see from us what will cheer you. By Allah^{azwj}! There is no one among us except he is a brave hero, and resolute, smart, and courageous, bold. We have inherited that from the fathers and the grandfathers, and like that (our) righteous children shall inherit.

قَالَ فَاسْتَحْسَنَ أَمِيرُ الْمُؤْمِنِينَ عِ كَلَامَهُ مِنْ بَيْنِ الْوَفْدِ فَقَالَ لَهُ مَا اسْمُكَ يَا عَلَامُ قَالَ اسْمِي عَبْدُ الرَّحْمَنِ قَالَ ابْنُ مَنْ قَالَ ابْنُ مُلْجِمٍ الْمُرَادِيَّ قَالَ لَهُ أَمْرَادِيَّ أَنْتَ قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عِ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

He (the narrator) said, 'Amir Al-Momineen^{asws} considered his^{la} speech to be most excellent from between the delegates. He^{asws} said to him^{la}: 'What is your^{la} name, O boy?' He^{la} said, 'My name is Abdul Rahman'. He^{asws} said, 'Son^{la} of whom?' He^{la} said, 'Son^{la} of Muljim'. He^{asws} said: 'Are you Murady^{la} (clan of Murad)?' He^{la} said, 'Yes, O Amir Al-Momineen^{asws}!' He^{asws} said: 'We are for Allah^{azwj} and we are returning to Him^{azwj}, and there is neither any might nor strength except with Allah^{azwj} the Magnificent!'

قَالَ وَ جَعَلَ أَمِيرُ الْمُؤْمِنِينَ عِ يُكَرِّرُ النَّظَرَ إِلَيْهِ وَ يَضْرِبُ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى وَ يَسْتَرْجِعُ ثُمَّ قَالَ وَبِحُكِّكَ أَمْرَادِيَّ أَنْتَ قَالَ نَعَمْ

He (the narrator) said, 'And Amir Al-Momineen^{asws} went on repeating the looking at him^{la} and striking one his^{asws} hand upon the other and saying that'. Then he^{asws} said: 'Are you^{la} a Murady (clan of Murad)?' He^{la} said, 'Yes'.

فَعِنْدَهَا تَمَثَّلَ عِ يَقُولُ

مُكَاشَفَةٌ وَ أَنْتَ مِنَ الْأَعَادِي
عَذِيرِكَ مِنْ خَلِيلِكَ مِنْ مُرَادِ.

أَنَا أَنْصَحُكَ مِنِّي بِالْوَدَادِ
أُرِيدُ حَيَاتَهُ وَ يُرِيدُ قَتْلِي

During it, Ali^{asws} prosed saying: '*I^{asws} am advising you^{la} with the cordiality from me, detecting, and you^{la} are from my^{asws} enemies. I^{asws} want him^{la} to live and he^{asws} wants to kill me^{asws}. Your^{la} excuse is from your^{la} friend from Murad*'.

قَالَ الْأَصْبَعُ بْنُ نُبَاتَةَ لَمَّا دَخَلَ الْوَفْدُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عِ بَايَعُوهُ وَ بَايَعَهُ ابْنُ مُلْجِمٍ فَلَمَّا أَدْبَرَ عَنْهُ دَعَاهُ أَمِيرُ الْمُؤْمِنِينَ عِ ثَانِيًا فَتَوَقَّقَ مِنْهُ بِالْعُهُودِ وَ الْمَوَائِقِ أَنْ لَا يَغْدِرَ وَ لَا يَنْكُثَ فَقَعَلَ

Al-Asbagh Bin Nubata said, 'When the delegation entered to see Amir Al-Momineen^{asws}, they pledged to him^{asws}, and Ibn Muljim^{la} pledged to him^{asws}. When he^{la} turned around from him^{asws}, Amir Al-Momineen^{asws} called him^{asws} secondly. He^{asws} took agreement from him^{la} with the pacts and the covenants, that he^{la} will neither betray nor break (the allegiance). He^{la} did so.

ثُمَّ سَارَ عَنْهُ ثُمَّ اسْتَدْعَاهُ ثَالِثًا ثُمَّ تَوَقَّعَ مِنْهُ فَقَالَ ابْنُ مُلْجِمٍ يَا أَمِيرَ الْمُؤْمِنِينَ مَا رَأَيْتُكَ فَعَلْتَ هَذَا بِأَخِي عَبَّيْرٍ فَقَالَ امْضِ لِشَأْنِكَ فَمَا أَرَاكَ تَفِي بِمَا بَايَعْتَ عَلَيْهِ

Then he^{la} went away from him^{asws}. Then he^{asws} called him^{la} thirdly, then took agreement from him^{la}. Ibn Muljim^{la} said, 'I^{la} have not seen you^{asws} do this with anyone other than me^{la}!' He^{asws} said: 'Go to your occupation, as I^{asws} do not see you^{la} being loyal with what you^{la} have pledged upon'.

فَقَالَ لَهُ ابْنُ مُلْجِمٍ كَأَنَّكَ تَكْرَهُ وَفُودِي عَلَيْكَ لَمَّا سَمِعْتَهُ مِنْ اسْمِي وَ إِنِّي وَاللَّهِ لِأُحِبُّ الْإِقَامَةَ مَعَكَ وَالْجِهَادَ بَيْنَ يَدَيْكَ وَ إِنِّي قَلْبِي مُحِبٌّ لَكَ وَ إِنِّي وَاللَّهِ أَوْلَىٰ وَ لِيَّتِكَ وَ أُعَادِي عَدُوَّكَ

Ibn Muljim^{la} said to him^{asws}, 'It is as if you^{asws} dislike my^{la} being delegated to you^{asws} when you^{asws} heard of my^{la} name, and by Allah^{azwj}, I^{la} would love to stay with you^{asws} and fight in front of you^{asws}, and my^{la} heart has love for you^{asws}, and by Allah^{azwj}, I^{la} shall befriend your^{asws} friend, and be inimical to your^{asws} enemies!'

قَالَ فَتَبَسَّمَ عَ وَ قَالَ لَهُ بِاللَّهِ يَا أَحَا مُرَادٍ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ تَصُدَّقُنِي فِيهِ قَالَ إِي وَ عَيْشِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, 'He^{asws} smiled and said to him^{la}: 'By Allah^{azwj}, O brother of Murad! If I^{asws} were to ask you^{la} about something, will you^{la} be truthful to me^{asws} regarding it?' He^{la} said, 'Yes, by your^{asws} life, O Amir Al-Momineen^{asws}!'

فَقَالَ لَهُ هَلْ كَانَ لَكَ دَائِيَّةٌ يَهُودِيَّةٌ فَكَانَتْ إِذَا بَكَيتَ تَضْرِبُكَ وَ تَلْطِمُ جَبِينَكَ وَ تَقُولُ لَكَ اسْكُتْ فَإِنَّكَ أَشَقَىٰ مِنْ عَاقِرٍ نَاقَةٍ صَالِحٍ وَ إِنَّكَ سَتَجْنِي فِي كَبْرِكَ جَنَائِيَّةً عَظِيمَةً يَغْضَبُ اللَّهُ بِهَا عَلَيْكَ وَ يَكُونُ مَصِيرُكَ إِلَى النَّارِ

He^{asws} said to him^{la}: 'Was there a Jewish wet-nurse for you, so whenever you cried, she hit you^{la}, and slapped your^{la} forehead and said to you^{la}, 'Be quiet, for you^{la} are more wretched than the slayer of the she-camel of Salih^{as}, and you^{la} will be committing a major crime in your^{la} adulthood, Allah^{azwj} would be Wrathful upon you^{la} due to it, and your^{la} destination would be to the Fire!?'

فَقَالَ قَدْ كَانَ ذَلِكَ وَ لَكِنَّكَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَحَبُّ إِلَيَّ مِنْ كُلِّ أَحَدٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ لَقَدْ نَطَقْتُ حَقًّا وَ قُلْتُ صِدْقًا وَ أَنْتَ وَ اللَّهُ قَاتِلِي لَا حَالَةَ وَ سَتَحْضِبُ هَذِهِ مِنْ هَذِهِ وَ أَشَارَ إِلَىٰ لِحْيَتِهِ وَ رَأْسِهِ وَ لَقَدْ قَرُبْتُ وَ قُتُّكَ وَ حَانَ زَمَانُكَ

He^{la} said, 'That has happened, but, by Allah^{azwj} O Amir Al-Momineen^{asws}, you^{asws} are more beloved to me^{la} than everyone!' Amir Al-Momineen^{asws} said: 'By Allah^{azwj}! Neither am I^{asws} lying to you^{la} nor have I^{asws} been lied to, and I^{asws} have spoken the right, and have said the truth, and by Allah^{azwj}, you^{la} are my^{asws} killer. It is inevitable, and you^{la} will be dying this from this' – and he^{asws} indicated to his^{asws} beard and his^{asws} head – 'And your^{la} time has drawn near and it is your^{la} era'.

فَقَالَ ابْنُ مُلْجِمٍ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ أَحَبُّ إِلَيَّ مِنْ كُلِّ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ لَكِنْ إِذَا عَرَفْتَ ذَلِكَ مِنِّي فَسَيِّرْنِي إِلَىٰ مَكَانٍ تَكُونُ دِيَارُكَ مِنْ دِيَارِي بَعِيدَةً فَقَالَ عَ كُنْ مَعَ أَصْحَابِكَ حَتَّىٰ آدَنَّ لَكُمْ بِالرُّجُوعِ إِلَىٰ بِلَادِكُمْ

Ibn Muljim^{la} said, 'By Allah^{azwj}, O Amir Al-Momineen^{asws}! You^{asws} are more beloved to me^{asws} than all what the sun emerges upon, but when you^{asws} have said that (that I^{la} would be killing you^{asws}), then send me^{la} to a place where your^{asws} house would be far away from my^{la} house'. He^{asws} said: 'Be with your^{la} companions until I^{asws} permit for you all with returning to your city'.

ثُمَّ أَمَرَهُمُ بِالزُّبُولِ فِي بَنِي تَمِيمٍ فَأَقَامُوا ثَلَاثَةَ أَيَّامٍ ثُمَّ أَمَرَهُمُ بِالرُّجُوعِ إِلَى الْيَمَنِ فَلَمَّا عَزَمُوا عَلَى الْحَزْوَاجِ مَرَضَ ابْنُ مُلْجِمٍ مَرَضًا شَدِيدًا فَذَهَبُوا وَتَرَكُوهُ فَلَمَّا بَرَأَ أَتَى أَمِيرَ الْمُؤْمِنِينَ عَ وَكَانَ لَا يُعَارِفُهُ لَيْلًا وَ لَا نَهَارًا وَ يُسَارِعُ فِي قَضَاءِ حَوَائِجِهِ وَ كَانَ عَ يُكْرِمُهُ وَ يَدْعُوهُ إِلَى مَنْزِلِهِ وَ يُقَرِّبُهُ

Then he^{asws} instructed them with the lodging among the clan of Tameem. They stayed for three days, then he^{asws} instructed them with the returning to Al-Yemen. When they determined upon the going, Ibn Muljim^{la} fell severely sick. So, they went and left him^{la}. When he^{la} recovered, he^{la} came to Amir Al-Momineen^{asws}, and he^{la} would not separate from him^{asws}, neither at daytime nor night, and he^{la} would be quick in fulfilling his^{asws} needs, and he^{asws} was honouring him^{la} and inviting him^{la} to his^{asws} house and drawing him^{la} near.

وَ كَانَ مَعَ ذَلِكَ يَقُولُ لَهُ أَنْتَ قَاتِلِي وَ يُكْرِزُ عَلَيْهِ السَّبْعَرُ.

عَدِيرِكَ مِنْ خَلِيلِكَ مِنْ مُرَادٍ.

أُرِيدُ حَيَاتَهُ وَ يُرِيدُ قَتْلِي

And, along with that, he^{asws} was saying: 'You^{la} are my^{asws} killer' and kept repeating the couplet to him^{la}: '^{asws} want him^{la} to live and he^{la} wants to kill me^{asws}. Your^{la} excuse is from your^{la} friend from Murad'.

فَيَقُولُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِذَا عَرَفْتَ ذَلِكَ مِنِّي فَاقْتُلْنِي فَيَقُولُ إِنَّهُ لَا يَحِلُّ ذَلِكَ أَنْ أَقْتُلَ رَجُلًا قَبْلَ أَنْ يَفْعَلَ بِي شَيْئًا

He^{la} was saying to him^{asws}, 'O Amir Al-Momineen^{asws}! When you^{asws} know that from me^{la}, then kill me^{la}'. He^{asws} was saying: 'Surely it is not Permissible that I^{asws} should kill a man before he has done something with me^{asws}'.

وَ فِي حَبْرٍ آخَرَ قَالَ إِذَا قَتَلْتَنكَ فَمَنْ يَقْتُلْنِي

And another Hadeeth, he^{asws} said: 'If I^{asws} were to kill you^{la}, then who will kill me^{asws}?'

قَالَ فَسَمِعَتِ الشَّيْبَعَةُ ذَلِكَ فَوَنَبَ مَالِكُ الْأَشْتَرُ وَ الْحَارِثُ بْنُ الْأَعْوَرِ وَ غَيْرُهُمَا مِنَ الشَّيْبَعَةِ فَجَرَدُوا سُيُوفَهُمْ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الْكَلْبِ الَّذِي تُخَاطِبُهُ بِمِثْلِ هَذَا الْخِطَابِ مِرَارًا وَ أَنْتَ إِمَامُنَا وَ وِلِيُّنَا وَ ابْنُ عَمِّ نَبِيِّنَا فَمُرْنَا بِقَتْلِهِ

He (the narrator) said, 'The Shias heard that, so Malik Al-Ashtar and Al-Haris Bin Al-Awr and others from the Shias leapt and bared their swords and said, 'O Amir Al-Momineen^{asws}! Who is this dog whom you^{asws} are addressing with the like of this address repeatedly, and you^{asws} are our Imam^{asws} and our ruler, and son^{asws} of an uncle^{as} of our Prophet^{saww}? Order us with killing him^{la}!'

فَقَالَ لَهُمْ اغْمِدُوا سُيُوفَكُمْ بَارَكَ اللَّهُ فِيكُمْ وَ لَا تَشْفُوا عَصَا هَذِهِ الْأُمَّةِ أَ تَرَوْنَ أَنِّي أَقْتُلُ رَجُلًا لَمْ يَصْنَعْ بِي شَيْئًا.

He^{asws} said to them: 'Sheath your swords, may Allah^{azwj} Bless you all, and do not split the staff of this community! Are you viewing that I^{asws} should kill a man who has not done anything to me^{asws} (yet)?'

فَلَمَّا انْصَرَفَ عَ إِلَى مَنْزِلِهِ اجْتَمَعَتِ السَّبِيْعَةُ وَ أَحْبَرَ بَعْضُهُمْ بَعْضًا بِمَا سَمِعُوا وَ قَالُوا إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع يُعَلِّسُ إِلَى الْجَامِعِ وَ قَدْ سَمِعْتُمْ خَطَابَهُ لِهَذَا الْمُرَادِيِّ وَ هُوَ مَا يَقُولُ إِلَّا حَقًّا وَ قَدْ عَلِمْتُمْ عَدْلَهُ وَ إِشْفَاقَهُ عَلَيْنَا وَ نَخَافُ أَنْ يَغْتَالَهُ هَذَا الْمُرَادِيُّ فَتَعَالَوْا نَقْتَرِعْ عَلَى أَنْ تَحُوْطَهُ كُلَّ لَيْلَةٍ مِنَّا قَبِيْلَةً

When he^{asws} left to go to his^{asws} house, the Shias gathered and informed each other with what they had heard, and they said, 'Amir Al-Momineen^{asws} tends to go to the central Masjid at the end of the night, and you have heard his^{asws} addressing to this Al-Murady, and he^{asws} does not speak except the truth, and you have known of his^{asws} justice upon us, and his^{asws} compassion upon us, and we fear that this Al-Murady would assassinate him^{asws}. So come! We should determine upon surrounding him^{asws} (for protection), every night by a tribe from us'.

فَوَقَعَتِ الْمُرْعَةُ فِي اللَّيْلَةِ الْأُولَى وَ الثَّانِيَةِ وَ الثَّلَاثَةِ عَلَى أَهْلِ الْكِنَاسِ فَتَقَلَّدُوا سُيُوفَهُمْ وَ أَقْبَلُوا فِي لَيْلَتِهِمْ إِلَى الْجَامِعِ فَلَمَّا خَرَجَ ع رَأَاهُمْ عَلَى تِلْكَ الْحَالَةِ فَقَالَ مَا شَأْنُكُمْ فَأَخْبَرُوهُ فَدَعَا لَهُمْ وَ تَبَسَّمَ صَاحِكًا وَ قَالَ جِئْتُمْ تَحْفَظُونِي مِنْ أَهْلِ السَّمَاءِ أَمْ مِنْ أَهْلِ الْأَرْضِ قَالُوا مِنْ أَهْلِ الْأَرْضِ

The voting occurred regarding the first night, and the second, and the third, upon the people of rubbish collection. They collared their swords and came during their night to the central Masjid. When he^{asws} came out, he^{asws} saw them being upon that state. He^{asws} said: 'What is your concern?' They informed him^{asws}. He^{asws} supplicated for them and smiled chuckling, and said: 'You have come to protect me^{asws} from the people of the sky or from people of the earth?' They said, 'From people of the earth'.

قَالَ مَا يَكُونُ شَيْءٌ فِي السَّمَاءِ إِلَّا هُوَ فِي الْأَرْضِ وَ مَا يَكُونُ شَيْءٌ فِي الْأَرْضِ إِلَّا هُوَ فِي السَّمَاءِ ثُمَّ تَلَا فَلَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ثُمَّ أَمَرَهُمْ أَنْ يَأْتُوا مَنَازِلَهُمْ وَ لَا يَعُودُوا لِمِثْلِهَا

He^{asws} said: 'Nothing happens in the sky except and He^{azwj} is in the earth, and nothing happens in the earth except and He^{azwj} (Commands it) in the sky'. Then he^{asws} recited: **Say: 'It will never befall us except what Allah Ordains for us. [9:51].** Then he^{asws} instructed to go back to their houses and not to repeat to its like.

ثُمَّ إِنَّهُ صَعِدَ الْمِأْدَنَةَ وَ كَانَ إِذَا تَنَحَّنَحَ يَقُولُ السَّامِعُ مَا أَشْبَهَهُ بِصَوْتِ رَسُولِ اللَّهِ ص فَتَأَهَّبَ النَّاسُ لِصَلَاةِ الْعَجْرِ وَ كَانَ إِذَا أَدَّنَ يَصِلُ صَوْتُهُ إِلَى نَوَاجِي الْكُوفَةِ كُلِّهَا ثُمَّ نَزَلَ فَصَلَّى وَ كَانَتْ هَذِهِ عَادَتُهُ.

Then he^{asws} ascended the minaret, and when he^{asws} cleared his^{asws} throat, the listener said, 'How resembling is his^{asws} voice with Rasool-Allah^{saww}!' The people prepared for the Salat Al-Fajr; and it was so that whenever he^{asws} proclaimed the Azaan, his^{asws} voice would arrive to the areas of Al-Kufa, all of them. Then he^{asws} would descend and pray Salat, and this happened to be his^{asws} norm.

قَالَ وَ أَقَامَ ابْنُ مُلْجَمٍ بِالْكُوفَةِ إِلَى أَنْ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى عَرَازَةِ التَّهْرَوَانَ فَخَرَجَ ابْنُ مُلْجَمٍ مَعَهُ وَ قَاتَلَ بَيْنَ يَدَيْهِ قِتَالًا شَدِيدًا فَلَمَّا رَجَعَ إِلَى الْكُوفَةِ وَ قَدْ فَتَحَ اللَّهُ عَلَى يَدَيْهِ قَالَ ابْنُ مُلْجَمٍ لَعَنَهُ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ أ تَأَذَّنُ لِي أَنْ أَتَقَدَّمَكَ إِلَى الْمِصْرِ لِأُبَشِّرَ أَهْلَهُ بِمَا فَتَحَ اللَّهُ عَلَيْكَ مِنَ النَّصْرِ

He (the narrator) said, 'And Ibn Muljim^{la} stayed at Al-Kufa until Amir Al-Momineen^{asws} went out to the battle of Al-Nahrwan. So, Ibn Muljim^{la} went with him^{asws} and fought (against the Kharijites) in front of him^{asws}, a severe battle. When he^{asws} was returning to Al-Kufa, and Allah^{azwj} had Granted victory upon his^{asws} hands, Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la} said, 'O Amir Al-Momineen^{asws}! Will you^{asws} permit me^{la} to proceed ahead of you^{asws} to the city to give glad tidings to its people with the victory which Allah^{azwj} has Granted upon you^{asws}?'

فَقَالَ لَهُ مَا تَرْجُو بِدَلِّكَ قَالَ الثَّوَابَ مِنَ اللَّهِ وَالشُّكْرَ مِنَ النَّاسِ وَأَفْرَحَ الْأَوْلِيَاءَ وَأُكْمِدُ الْأَعْدَاءَ فَقَالَ لَهُ شَأْنُكَ

He^{asws} said to him^{la}: 'What are you^{la} wishing for with (doing) that?' He^{asws} said: 'The Reward from Allah^{azwj}, and the thanking from the people, and make the friends happy, and cause the enemies to grieve'. He^{asws} said: 'Up to you'.

ثُمَّ أَمَرَ لَهُ بِجُلْعَةٍ سَبِيَّةٍ وَعِمَامَتَيْنِ وَفَرَسَيْنِ وَسَيْفَيْنِ وَرُحَيْنِ فَسَارَ ابْنُ مُلْجِمٍ وَدَخَلَ الْكُوفَةَ وَجَعَلَ يُخْتَرِقُ أَرْقَتَهَا وَشَوَارِعَهَا وَهُوَ يُبَشِّرُ النَّاسَ بِمَا فَتَحَ اللَّهُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَكَانَ دَخَلَهُ الْعُجْبُ فِي نَفْسِهِ

Then he^{asws} ordered for a robe of honour for him^{la}, and two turbans, and two horses, and two swords, and two spears. Ibn Muljim^{la} travelled and entered Al-Kufa and went on to penetrate its alleyways and its streets and he^{la} was giving glad tidings to the people of the victory Allah^{azwj} had Granted to Amir Al-Momineen^{asws}, and the self-conceit entered him^{la} regarding himself^{la}.

فَأْتَتْهُ بِهِ الطَّرِيقُ إِلَى مَحَلَّةِ بَنِي تَيْمٍ فَمَرَّ عَلَى دَارٍ تُعْرَفُ بِالْقَبِيلَةِ وَهِيَ أَعْلَى دَارٍ بِهَا وَكَانَتْ لِقَطَامِ بِنْتِ سُحَيْبَةَ بْنِ عَوْفِ بْنِ تَيْمِ اللَّاتِ وَكَانَتْ مَوْصُوفَةً بِالْحُسْنِ وَالْجَمَالِ وَالْبَهَاءِ وَالْكَمَالِ

He^{la} ended up to a neighbourhood of the clan of Tameem. He^{la} passed by a house well-known with the tribe, and it was the topmost house at it, and it was of Qatam Bint Sukheyra Bin Awf Bin Taym Al-Laat, and she was described as being with the attraction, and the beauty, and the splendour, and the perfection.

فَلَمَّا سَمِعَتْ كَلَامَهُ بَعَثَتْ إِلَيْهِ وَ سَأَلَتْهُ النَّزُولَ عِنْدَهَا سَاعَةً لِنَسْأَلَهُ عَنْ أَهْلِهَا فَلَمَّا قَرَّبَ مِنْ مَنْزِلِهَا وَ أَرَادَ النَّزُولَ عَنْ فَرَسِهِ خَرَجَتْ إِلَيْهِ ثُمَّ كَشَفَتْ لَهُ عَنْ وَجْهِهَا وَ أَظْهَرَتْ لَهُ مَحَاسِنَهَا

When she heard his^{la} speech, she sent a message to him^{la} and asked him^{la} for the descending with her for a while, so she could ask him^{la} about her people. When he^{la} went near to her house and wanted to descend from his^{la} horse, she came out to him^{la}. Then she uncovered from her face for him^{la} and revealed her beauty to him^{la}.

فَلَمَّا رَأَاهَا أُعْجِبَتْهُ وَ هَوَّاهَا مِنْ وَقْتِهِ فَتَزَلَّ عَنْ فَرَسِهِ وَ دَخَلَ إِلَيْهَا وَ جَلَسَ فِي دِهْلِيزِ الدَّارِ وَ قَدْ أَخَذَتْ بِمَجَامِعِ قَلْبِهِ فَسَطَّطَتْ لَهُ بِسَاطًا وَ وَضَعَتْ لَهُ مِثْكَأً وَ أَمَرَتْ خَادِمَهَا أَنْ تَنْزِعَ أَحْقَافَهُ وَ أَمَرَتْ لَهُ بِمَاءٍ فَعَسَلَ وَجْهَهُ وَ يَدَيْهِ وَ قَدَّمَتْ إِلَيْهِ طَعَامًا

When he^{la} saw her, she fascinated him^{la} and he^{la} desired her from its time. He^{la} descended from his^{la} horse and entered to see her, and sat down in the corridor of the house, and he^{la} had been seized by the entirety of his^{la} heart. She spread out a rug for him and placed a pillow for him^{asws} and ordered her servant to remove his^{la} shoes and ordered with the water for him^{la}. He^{la} washed his^{la} face and hands, and she forwarded a meal.

فَأَكَلَ وَ شَرِبَ وَ أَقْبَلَتْ عَلَيْهِ تَرَوْحُهُ مِنَ الْحَرِّ فَجَعَلَ لَا يَمَلُّ مِنَ النَّظَرِ إِلَيْهَا وَ هِيَ مَعَ ذَلِكَ مُتَبَسِّمَةٌ فِي وَجْهِهِ سَافِرَةٌ لَهُ عَنْ نَفَائِمَا بَارِزَةً لَهُ عَنْ جَمِيعِ مَخَاسِنِهَا مَا ظَهَرَ مِنْهُ وَ مَا بَطَّنَ

He^{la} ate and drank and she went on to fan him^{la} from the heat, and he^{la} went on not being filled from looking at her, and along with that, she kept smiling in his^{la} face and removed her veil away for him^{la} to notice the entirety of her beauty, whatever was apparent from it and what was hidden.

فَقَالَ لَهَا أَيُّهَا الْكَرِيمَةُ لَقَدْ فَعَلْتَ الْيَوْمَ بِي مَا وَجِبَ بِهِ بَلَّ يَبْعُضُهُ عَلَى مَدْحِكَ وَ شُكْرِكَ دَهْرِي كُلَّهُ فَهَلْ مِنْ حَاجَةٍ أَتَشْرَفُ بِهَا وَ أَسْعَى فِي قَضَائِهَا

He^{la} said to her, 'O you honourable woman! You have dealt with me^{la} today what obligated with it, but (even) for a part of it, to praise you and thank you for a lifetime. Is there any need ^{la} can be ennobled with and strive in fulfilling it?'

قَالَ فَسَأَلْتُهُ عَنِ الْحَرْبِ وَ مَنْ قُتِلَ فِيهِ فَجَعَلَ يُخْبِرُنِي وَ يَقُولُ فَلَانٌ قَتَلَهُ الْحَسَنُ وَ فَلَانٌ قَتَلَهُ الْحُسَيْنُ إِلَى أَنْ بَلَغَ قَوْمَهَا وَ عَشِيرَتَهَا

He (the narrator) said, 'She asked him^{asws} about the battle and the ones killed in it. He^{la} went on to inform her and saying, 'So and so was killed by Al-Hassan^{asws}, and so and so was killed by Al-Husayn', until he^{la} reached her people and her clan.

وَ كَانَتْ قَطَامَ لَعَنَهَا اللَّهُ عَلَى رَأْيِ الْخَوَارِجِ وَ قَدْ قَتَلَ أَمِيرُ الْمُؤْمِنِينَ ع فِي هَذَا الْحَرْبِ مِنْ قَوْمِهَا جَمَاعَةً كَثِيرَةً مِنْهُمْ أَبُوهَا وَ أَحْوَاهَا وَ عُمُّهَا فَلَمَّا سَمِعَتْ مِنْهُ ذَلِكَ صَرَخَتْ بَاكِئَةً ثُمَّ لَطَمَتْ خَدَّهَا وَ قَامَتْ مِنْ عِنْدِهِ وَ دَخَلَتْ الْبَيْتَ وَ هِيَ تَنْدُبُهُمْ طَوِيلًا

And Qatam, may Allah^{azwj} Curse her, was upon the view of the Kharijites, and Amir Al-Momineen^{asws} had killed during this battle, a large community from her people, from them being her father, and her brother, and her uncle. When she heard that from him^{la}, she shrieked crying. Then she slapped her face and stood up from his^{la} presence and entered the house, and she was lamenting them for a long time.

قَالَ فَتَدِيمَ ابْنِ مُلْجِمٍ فَلَمَّا خَرَجَتْ إِلَيْهِ قَالَتْ يِعْزُّ عَلَيَّ فِرَافُهُمْ مَنْ لِي بَعْدَهُمْ أَ فَلَا نَاصِرَ يَنْصُرُنِي وَ يَأْخُذُ لِي بِتَأْرِي وَ يَكْشِفُ عَنْ عَارِي فَكُنْتُ أَهْبُ لَهُ نَفْسِي وَ أَمْكِنُهُ مِنْهَا وَ مِنْ مَالِي وَ جَمَالِي

He (the narrator) said, 'Ibn Muljim^{la} regretted. When she came out to him^{la}, she said, 'Their separation is intense upon me, so who is there for me after them? Is there no helper who will help me, and take my retaliation for me, and remove my shame from me? I would be loving to him myself and enable him from it, and from my wealth and my beauty'.

فَرَقَّ لَهَا ابْنُ مُلْجِمٍ وَ قَالَ لَهَا غَضَبِي صَوْتِكَ وَ ارْتُقِي بِنَفْسِكَ فَإِنَّكَ تُعْطِينَ مُرَادَكَ

Ibn Muljim^{la} softened to her and said to her, 'Lower your voice and attach yourself with me^{la}, and you will attain your purpose'.

قَالَ فَسَكَتَتْ مِنْ بَكَائِهَا وَ طَمِعَتْ فِي قَوْلِهِ ثُمَّ أَقْبَلَتْ عَلَيْهِ بِكَلَامِهَا وَ هِيَ كَاشِفَةٌ عَنْ صَدْرِهَا وَ مُسْبِلَةٌ شَعْرَهَا فَلَمَّا تَمَكَّنَ هَوَاهَا مِنْ قَلْبِهِ مَالَ إِلَيْهَا بِكَلِمَتِهِ ثُمَّ جَذَبَهَا إِلَيْهِ وَ قَالَ لَهَا كَانَ أَبُوكَ صَدِيقًا لِي وَ قَدْ خَطَبْتِكَ مِنْهُ فَأَنْعَمَ لِي بِذَلِكَ فَسَبَقَ إِلَيْهِ الْمَوْتُ فَرَوَّجِنِي نَفْسِكَ لِأَخْذِ لَكَ بِتَأْرِكَ

He (the narrator) said, 'She calmed down from her crying and coveted regarding his^{la} words. Then she faced towards him^{la} with her speech, and she had uncovered from her chest and let down her hair. When his^{la} passion overcame upon his^{la} heart, he^{la} inclined to her with his entirety. Then he^{la} pulled her to him^{la} and said to her, 'Your father was a friend to me^{la}, and I^{la} had proposed for you from him, and he had said yes to me for that, but the death preceded to him, so marry me^{la} yourself, I^{la} shall take your retaliation for you'.

قَالَ فَفَرِحَتْ بِكَلَامِهِ وَ قَالَتْ قَدْ حُطِبَنِي الْأَشْرَافُ مِنْ قَوْمِي وَ سَادَاتُ عَشِيرَتِي فَمَا أَنْعَمْتُ إِلَّا لِمَنْ يَأْخُذُ لِي بِتَأْرِي وَ لَمَّا سَمِعْتُ عَنْكَ أَنَّكَ تُقَاوِمُ الْأَقْرَانَ وَ تَقْتُلُ الشُّجْعَانَ فَأَحْبَبْتُ أَنْ تَكُونَ لِي بَعْلًا وَ أَكُونَ لَكَ أَهْلًا

He (the narrator) said, 'She rejoiced with his^{la} talk and said, 'The nobles of my people had proposed to me, and so did the chiefs of my clan, but I will not say yes until he takes my retaliation for me. And when I heard from you^{la}, that you^{la} will be combating the peers and kill the braves, I would love it if you would be a husband to me, and I would be a wife to you^{la}'.

فَقَالَ لَهَا فَأَنَا وَ اللَّهُ كُفُوٌ كَرِيمٌ فَافْتَرَحِي عَلَيَّ مَا شِئْتِ مِنْ مَالٍ وَ فِعَالٍ فَقَالَتْ لَهُ إِنْ قَدَّمْتَ عَلَيَّ الْعَطِيَّةَ وَ الشَّرْطَ فَهِيَ أَنَا بَيْنَ يَدَيْكَ فَتَحْكُمُ كَيْفَ شِئْتِ

He^{la} said to her, 'By Allah^{azwj}! An honourable match, so choose upon me^{la} whatever you so desire, from the wealth and deeds'. She said to him^{la}, 'Forward a gift to me and the stipulated condition, and here I am in front of you^{la}, so judge however you so desire to'.

فَقَالَ لَهَا وَ مَا الْعَطِيَّةُ وَ الشَّرْطُ فَقَالَتْ لَهُ أَنَا الْعَطِيَّةُ ثَلَاثَةُ آلَافِ دِينَارٍ وَ عَبْدٌ وَ قَبِيئَةٌ فَقَالَ هَذَا أَنَا مَلِيٌّ بِهٍ فَمَا الشَّرْطُ الْمَذْكُورُ قَالَتْ تَمَّ عَلَى فِرَاشِكَ حَتَّى أَعُودَ إِلَيْكَ.

He^{la} said to her, 'And what gift and condition?' She said to him^{la}, 'As for the gift, it is three thousand Dinars, and a slave and a maid'. He^{la} said to her, 'This I^{la} can fulfil with it, so what is the mentioned condition?' She said, 'Lie down upon your^{la} bed until I return to you^{la}'.

ثُمَّ إِثْمًا دَخَلَتْ خِدْرَهَا فَلَبِسَتْ أَفْحَرَ ثِيَابَهَا وَ لَبِسَتْ قَمِيصاً رَقِيقاً يُرَى صَدْرُهَا وَ حُلِيِّهَا وَ زَادَتْ فِي الْحُلِيِّ وَ الطَّيْبِ وَ خَرَجَتْ فِي مُعْصَفَرِهَا فَجَعَلَتْ تُبَايِسُهُ بِمَحَاسِنِهَا لِيَرَى حُسْنَهَا وَ جَمَالَهَا وَ أَرْخَتْ عَشْرَةَ ذَوَائِبٍ مِنْ شَعْرِهَا مَنْظُومَةً بِالذَّرِّ وَ الْجَوْهَرِ

Then she entered her room and wore pride-worthy clothes, and she wore a thin shirt, her chest and her ornaments could be seen through it, and she increased in the ornaments and the perfume, and she came out in her attire. She went on to attract his^{la} attention with her attire for him^{la} to see her attractions and her beauty, and she loosened ten locks from her hair having been inter-twined with the gems and jewels.

فَلَمَّا وَصَلَتْ إِلَيْهِ أَرْخَتْ لِثَامَهَا عَنْ وَجْهِهَا وَ رَفَعَتْ مُعْصَفَرَهَا وَ كَشَفَتْ عَنْ صَدْرِهَا وَ أَعْكَانِهَا وَ قَالَتْ إِنْ قَدَّمْتَ عَلَيَّ الشَّرْطَ الْمَشْرُوطَ طَوَّيْتُ بِهَا جَمِيعَهَا وَ أَنْتَ مَسْرُورٌ مَعْبُوطٌ

When she arrived to him^{la}, she loosened her veil from her face and raised her shirt and uncovered from her chest and her belly and said, 'If you^{la} forward the stipulated condition to me, you^{la} will win with the entirety of it, and you will be joyful and in exultation'.

قَالَ فَمَدَّ ابْنُ مُلْجَمٍ عَيْنَيْهِ إِلَيْهَا فَخَارَ عَقْلُهُ وَ هَوَى لِحَبِيْبِهِ مَعْشِيَةً عَلَيْهِ سَاعَةً فَلَمَّا أَفَاقَ قَالَ يَا مُنِيَةَ النَّفْسِ مَا شَرَطَكِ فَأَذْكُرِيهِ لِي فَإِنِّي سَأَفْعَلُهُ وَ لَوْ كَانَ دُونَهُ فَطَعُ الْفِقَارَ وَ خَوَّضَ الْبِحَارَ وَ قَطَعَ الرُّؤُوسَ وَ اخْتَلَّاسَ النَّفُوسِ

He (the narrator) said, 'Ibn Muljim^{la} extended his^{la} eyes to her and his^{la} intellect was perplexed and he^{la} was startled and lost consciousness for a while. When he^{la} came around, he^{la} said, 'O desire of the soul! What is your condition? Mention it to me^{la}, for I^{la} shall do it, and even if for it I^{la} have to cut across the desert and dive into the sea and cut off the heads and embezzle the souls!'

قَالَتْ لَهُ الْمَلْعُونَةُ شَرَطِي عَلَيْكَ أَنْ تَقْتُلَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع بِضَرْبَةٍ وَاحِدَةٍ بِهَذَا السَّيْفِ فِي مَفْرَقِ رَأْسِهِ يَأْخُذُ مِنْهُ مَا يَأْخُذُ وَ يَبْقَى مَا يَبْقَى

The accursed woman said to him^{la}, 'My condition upon you^{la}, is that you^{la} kill Ali^{asws} Bin Abu Talib^{asws} with one strike of this sword, in the top of his^{asws} head, taking from him^{asws} what is taken and remains what would remain'.

فَلَمَّا سَمِعَ ابْنُ مُلْجَمٍ كَلَامَهَا اسْتَرْجَعَ وَ رَجَعَ إِلَى عَقْلِهِ وَ أَغَاطَهُ وَ أَقْلَقَهُ ثُمَّ صَاحَ بِأَعْلَى صَوْتِهِ وَجَحَّ مَا هَذَا الَّذِي وَاجَهْتَنِي بِهِ بِفَسَسَ مَا حَدَّثْتَكِ بِهِ نَفْسُكَ مِنَ الْمُحَالِ

When Ibn Muljim^{la} hear her talk, said, 'We are for Allah^{azwj} and are returning to Him^{azwj}', and return to his^{la} intellect, it irritated him^{la} and worried him^{la}. Then he^{la} shouted at the top of his^{la} voice, 'What is this which you are heading me^{la} towards? Evil is what you have narrated yourself with, (it is) from the impossible'.

ثُمَّ طَاطَأَ رَأْسَهُ يَسْبِلُ عَرَفًا وَ هُوَ مُتَفَكِّرٌ فِي أَمْرِهِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا وَ قَالَ لَهَا وَبَلِّغْ عَلِيَّ قَتْلَ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ الْمُجَابِ الدُّعَاءِ الْمُنْصَوِّرِ مِنَ السَّمَاءِ وَ الْأَرْضِ تَرْجُفُ مِنْ هَيْبَتِهِ وَ الْمَلَائِكَةُ تُسْرِعُ إِلَى خِدْمَتِهِ

Then he^{la} lowered his^{la} head dripping sweat and he^{la} was thoughtful regarding his^{la} matter. Then he^{la} raised his^{la} head towards her and said to her, 'Woe be unto you! Who is able upon killing Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, the one of Answered supplication, the one helped from the sky and the earth, the one (people) tremble from his^{asws} awe, and the Angels are quick to his^{asws} service?'

يَا وَبَلِّغْ وَ مَنْ يَقْدِرُ عَلَى قَتْلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ هُوَ مُؤَيَّدٌ مِنَ السَّمَاءِ وَ الْمَلَائِكَةُ تُحَوِّطُهُ بِكُرَّةٍ وَ عَشِيَّةً وَ لَقَدْ كَانَ فِي أَيَّامِ رَسُولِ اللَّهِ ص إِذَا قَاتَلَ يَكُونُ جِبْرَائِيلُ عَنْ يَمِينِهِ وَ ميكائيلُ عَنْ يَسَارِهِ وَ مَلَكُ الْمَوْتِ بَيْنَ يَدَيْهِ

O woe be unto you! And who is able upon killing Ali^{asws} Bin Abu Talib^{asws} and he^{asws} aided from the sky, and the Angels are surrounding him^{asws} morning and evening? And it had so happened during the days of Rasool-Allah^{azwj}, whenever he^{asws} fought, Jibraeel^{as} had been on his^{asws} right, and Mikaeel^{as} on his^{asws} left, and the Angel of death was in front of him^{asws}.

فَمَنْ هُوَ هَكَذَا لَا طَاقَةَ لِأَحَدٍ بِقَتْلِهِ وَ لَا سَبِيلَ لِمَخْلُوقٍ عَلَى اغْتِيَابِهِ وَ مَعَ ذَلِكَ أَنَّهُ قَدْ أَعْرَبَنِي وَ أَكْرَمَنِي وَ أَحَبَّنِي وَ رَفَعَنِي وَ آتَرَنِي عَلَى غَيْرِي فَلَا يَكُونُ ذَلِكَ جَزَائِهِ مِثِّي أَبَدًا فَإِنْ كَانَ غَيْرُهُ فَتَلْتَهُ لَكَ سَرَّ قِتْلَةٍ وَ لَوْ كَانَ أَفْرَسَ أَهْلِ زَمَانِهِ وَ أَمَّا أَمِيرُ الْمُؤْمِنِينَ فَلَا سَبِيلَ لِي عَلَيْهِ.

The one who was like this, there is no strength for anyone with killing him^{asws}, nor is there any way for a Created being upon assassinating him^{asws}, and along with that, he^{asws} has endeared

me^{la} and honoured me^{la}, and raised me^{la}, and preferred me^{la} over others. So, that cannot happen to me his^{asws} recompense from me^{la}, ever! If it was someone else, I^{la} would kill him for you with an evil killing, and even if he was the best horseman of his time. And as for Amir Al-Momineen^{asws}, there is no way for me^{la} upon him^{asws}'.

قَالَ فَصَبِرْتُ عَنْهُ حَتَّى سَكَنَ غَيْظُهُ وَ دَخَلَتْ مَعَهُ فِي الْمَلَاعِبَةِ وَالْمَلَاظِمَةِ وَ عَلِمْتُ أَنَّهُ قَدْ نَسِيَ ذَلِكَ الْقَوْلَ لَمَّا قَالَتْ يَا هَذَا مَا يَمْتَعُكَ مِنْ قَتْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ تَرْغَبُ فِي هَذَا الْمَالِ وَ تَتَنَعَّمُ بِهَذَا الْجَمَالِ وَ مَا أَنْتَ بِأَعْفَى وَ أَزْهَدَ مِنَ الَّذِينَ قَاتَلُوهُ وَ قَتَلْتَهُمْ وَ كَانُوا مِنَ الصَّوَامِيْنِ وَ الْقَوَامِيْنَ

He (the narrator) said, 'She was patient from him^{la} until his^{la} rage had subsided, and she entered with him^{la} into the playfulness and flirtation, and she knew that he^{la} had already forgotten that word. Then she said, 'O you! What is preventing you^{la} from killing Ali^{asws} Bin Abu Talib^{asws}, and turn away from this wealth and be in bliss with this beauty, and you^{la} aren't with chastity and ascetism from the world?

فَلَمَّا نَظَرُوا إِلَيْهِ وَ قَدْ قَتَلَ الْمُسْلِمِيْنَ طُلْمًا وَ عُدْوَانًا اعْتَرَلُوهُ وَ حَارَبُوهُ وَ مَعَ ذَلِكَ فَإِنَّهُ قَدْ قَتَلَ الْمُسْلِمِيْنَ وَ حَكَمَ بِغَيْرِ حُكْمِ اللَّهِ وَ خَلَعَ نَفْسَهُ مِنَ الْخِلَافَةِ وَ إِمْرَةِ الْمُؤْمِنِيْنَ فَلَمَّا رَأَوْهُ قَوْمِي عَلَى ذَلِكَ اعْتَرَلُوهُ فَقَتَلْتَهُمْ بِغَيْرِ حُجَّةٍ لَهُ عَلَيْهِمْ

Kill him^{asws}, and he^{asws} has killed the ones who were fasting and standing (for Salat). When they (Kharijites) looked at him^{asws}, and he^{asws} had killed the Muslims unjustly and aggressively, they isolated from him^{asws} and fled from him^{asws}, and along with that, he^{asws} had killed the Muslims and judged without a Judgment of Allah^{azwj} and had been vacated from the caliphate and from being Emir of the Momineen. When my people saw him being upon that, they isolated him^{asws}, so he^{asws} killed them without there being any argument for him^{asws} against them'.

فَقَالَ لَهَا ابْنُ مُلْجِمٍ يَا هَذِهِ حُجَّتِي عَنِّي فَقَدْ أَفْسَدْتَ عَلَيَّ دِينِي وَ أَدَخَلْتِ الشَّكَّ فِي قَلْبِي وَ مَا أَدْرِي مَا أَقُولُ لَكَ وَ قَدْ عَزَمْتُ عَلَى رَأْيِي

Ibn Muljim^{la} said to her, 'O you! Refrain from me^{la}, for you have spoilt my religion upon me^{la} and entered the doubt into my heart, and I^{la} no longer know what to say to you, and I^{la} had resolved upon my^{la} opinion'.

لَمَّا أَتَشَدَّ

ثَلَاثَةَ آلَافٍ وَ عَبْدٌ وَ قَبِيئَةٌ
فَلَا مَهْرَ أَعْلَى مِنْ عَلِيٍّ وَ إِنْ عَلَا
فَأَقْسَمْتُ بِالْبَيْتِ الْحَرَامِ وَ مَنْ أَتَى
لَقَدْ أَفْسَدْتَ عَقْلِي قَطَامٌ وَ إِنِّي
لِقَتْلِ عَلِيٍّ خَيْرٌ مِنْ وَطْئِ الثَّرَى
وَ صَرَبْتُ عَلَيَّ بِالْحَسَامِ الْمُصْتَمِ
وَ لَا فِتْنَكُ إِلَّا دُونَ فِتْنِكَ ابْنِ مُلْجِمِ
إِلَيْهِ جَهَارًا مِنْ مُحِلٍّ وَ مُحْرِمِ
لَمِنَهَا عَلَى شَكِّ عَظِيمٍ مُدَمِّمِ
أَخِي الْعِلْمِ الْهَادِي النَّبِيِّ الْمَكْرَمِ.

Then he^{la} prosed, 'Three thousand (Dinars), and a slave and a maid, and strike Ali^{asws} with the poisoned sword. Thus, there is no dower more expensive upon me, and even if it is high, nor is there any annihilation than the annihilation of Ibn Muljim^{la}. I^{la} swear by the Sacred House and the ones coming to it, from the ones in normal clothes and in Ihraam. Qatam spoilt my intellect and (now) from her, I^{la} am upon a mighty doubt, blame-worthy for killing Ali^{asws}, best of the ones treading the soil, brother^{asws} of the knowledge of guidance, the honourable Prophet^{saww}'.

تُمْ أَمْسَكَ سَاعَةً وَ قَالَ

كَمْهَرٍ قَطَامٍ مِنْ فَصِيحٍ وَ أَعْجَمٍ
وَ صَرَبٍ عَلِيٍّ بِالْحُسَامِ الْمُصْتَمِ
وَ لَا فَتْكَ إِلَّا دُونَ فَتْكِ ابْنِ مُلْجَمِ
إِلَيْهِ جَهَاراً مِنْ مُحِلٍّ وَ مُحْرِمِ
وَ وَيْلٌ لَهُ مِنْ حَرِّ نَارِ جَهَنَّمَ.

فَلَمْ أَرْ مَهْراً سَاقَهُ دُونَ سَمَاحَةٍ
ثَلَاثَةَ آلَافٍ وَ عَبْدٌ وَ قَبِيئَةٌ
فَلَا مَهْرَ أَعْلَى مِنْ عَلِيٍّ وَ إِنْ غَلَا
فَأَقْسَمَ بِالْبَيْتِ الْحَرَامِ وَ مَنْ أَتَى
لَقَدْ خَابَ مَنْ يَسْعَى بِقَتْلِ إِمَامِهِ

إِلَى آخِرِ مَا أُتِّسِدَ مِنَ الْأَبْيَاتِ

Then he^{la} withheld for a while and said, 'I^{la} have not seen any dowry sent with leniency like the dower of Qatam, from an eloquent one (Arabs) and dumb (non-Arabs), three thousand (Dinars), and a slave and a maid, and to strike Ali^{asws} with the poisoned sword. Thus, there is no dower more expensive upon me, and even if it is high, nor any annihilation except it is below the annihilation of Ibn Muljim^{la}. I^{la} swear by the Sacred House and the ones coming to it opening, from the ones in normal clothes and in Ihraam. He will be disappointed, the one who strives in killing his Imam^{asws}, and doom would be for him from the heat of the fire of Hell' – up to the end of what he^{la} had prosed from the couplets.

تُمْ قَالَ لَهَا أَجْلِبِي لَيْلَتِي هَذِهِ حَتَّى أَنْظُرَ فِي أَمْرِي وَ آتِيكَ عَدَاً بِمَا يَفُؤَى عَلَيْهِ عَزْمِي

Then he^{la} said to her, 'Respite me for this night of mine^{la} until I^{la} look into my^{la} affair, and I^{la} shall come to you tomorrow with what my^{la} determination could be strengthened upon'.

فَلَمَّا هَمَّ بِالخُرُوجِ أَقْبَلَتْ عَلَيْهِ وَ ضَمَّنَتْهُ إِلَى صَدْرِهَا وَ قَبَّلَتْ مَا بَيْنَ عَيْنَيْهِ وَ أَمَرَتْهُ بِالاسْتِعْجَالِ فِي أَمْرِهَا وَ سَايَرَتْهُ إِلَى بَابِ الدَّارِ وَ هِيَ تُشَجِّعُهُ وَ أُتِّسِدَتْ لَهُ أَبْيَاتاً

When he^{la} thought of going out, she came back to him^{la} and pressed him^{la} to her chest and kissed what is between his^{la} eyes and instructed him^{la} with being quick regarding her matter, and she took him^{la} to the door of the house, and she kept encouraging him^{la} and prosing couplets to him^{la}.

فَخَرَجَ الْمَلْعُونُ مِنْ عِنْدِهَا وَ قَدْ سَلَبَتْ فُؤَادَهُ وَ أَذْهَبَتْ رِقَادَهُ وَ رَشَادَهُ فَبَاتَ لَيْلَتَهُ قَلْباً مُتَفَكِّراً فَمَرَّةً يُعَاتِبُ نَفْسَهُ وَ مَرَّةً يُفَكِّرُ فِي دُنْيَاهُ وَ آخِرَتِهِ

The accursed went out from her presence, and his^{la} heart had been robbed, and his^{la} sleep had gone, so he^{la} spent his^{la} night anxiously, thoughtful. At times he^{la} was faulting himself^{la} and at times thinking regarding his^{la} world and his^{la} Hereafter.

فَلَمَّا كَانَ وَقْتُ السَّحْرِ أَتَاهُ طَارِقٌ فَطَرَّقَ الْبَابَ فَلَمَّا فَتَحَهُ إِذَا بِرَجُلٍ مِنْ بَنِي عَمِّهِ عَلَى نَجِيبٍ وَ إِذَا هُوَ رَسُولٌ مِنْ إِخْوَتِهِ إِلَيْهِ يُعَزُّونَهُ فِي أَبِيهِ وَ عَمِّهِ وَ يُعَرِّفُونَهُ أَنَّهُ خَلْفَ مَالٍ حَرَبِيٍّ وَ أَنَّهُمْ دَعَوْهُ سَرِيعاً لِيُخَوِّرَ ذَلِكَ الْمَالَ

When it was time the time of pre-dawn, a night-comer came to him^{la} and knocked the door. He^{la} opened it, there was a man from the clan of his^{la} uncle upon a camel, and he was a messenger from his^{la} brothers to him^{la}, consoling him^{la} of his^{la} father, and his^{la} uncle, and let

him^{la} know that he^{la} had left him^{la} plenty of wealth, and they were calling him^{la} quickly in order to take possession of that wealth.

فَلَمَّا سَمِعَ ذَلِكَ بَقِيَ مُتَحَيِّرًا فِي أَمْرِهِ إِذْ جَاءَهُ مَا يَشْغَلُهُ عَمَّا عَظُمَ عَلَيْهِ مِنْ أَمْرِ قَطَامٍ فَلَمْ يَزَلْ مُفَكِّرًا فِي أَمْرِهِ حَتَّى عَزَمَ عَلَى الْخُرُوجِ

When he^{la} heard that, he^{la} remained confused regarding his^{la} matter, for there had come to him^{la} (a matter which) had pre-occupied him^{la} from what was greater upon him^{la}, the matter of Qatam. He^{la} did not cease to be thoughtful regarding his^{la} matter until he^{la} determined upon going out.

وكان له أخوان لأبيه و أمه و أمه كانت من زبيد يقال لها عدنية و هي ابنة أبي علي بن ماشوج و كان أبوه مراديا و كانوا يسكنون عجران صنعاء فلما وصل إلى النجف ذكر قطام و منزلتها في قلبه و رجع إليها فلما طرق الباب اطلعت عليه و قالت من الطارق فعرفته على حالة السفر

And there were brothers of his^{la} father, and his mother was from (clan of) Zubayd, called Adniyah, and she was a daughter of Abu Ali Bin Mashouj, and his^{la} father was a (clan of) Murad, and they were living in Ajran, at Sana'a. When he^{la} arrived to Al-Najaf, he^{la} remembered Qatam and her position in his^{la} heart and returned to her. When he^{la} knocked the door, she emerged to him^{la} and said, 'Who is the night-comer?' He^{la} let her know as being upon a state of travelling.

فنزلت إليه و سلمت عليه و سألته عن حاله فأخبرها بخبره و وعدتها بقضاء حاجتها إذا رجع من سفره و تملكها جميع ما يجيء به من المال فعدلت عنه مغضبة فدنا منها و قبلها و ودعها و حلف لها أنه يبلغها مأمولها في جميع ما سألته

She came down to him^{la} and greeted unto him^{la} and asked him^{la} about his^{la} situation. He^{la} informed her and promised her with fulfilling her need when he^{la} returns from his^{la} journey and give her the possession of entirety of the wealth he^{la} would be coming back with. She turned away angrily. He^{la} went near her and kissed her and bade her farewell, and he^{la} swore to her that he^{la} will reach her hopes regarding the entirety of what she had asked him^{la} for.

فخرج و جاء إلى أمير المؤمنين ع و أخبره بما جاءوا إليه لأجله و سأله أن يكتب إلى ابن المنتجب كتابا ليعينه على استخلاص حقه فأمر كاتبه فكتب له ما أراد ثم أعطاه فرسا من جباد خيله فخرج و سار سيرا حثيثا حتى وصل إلى بعض أودية اليمن

He^{la} went out and came to Amir Al-Momineen^{asws} and informed him^{asws} with what had come to him^{la} of its reason and asked him^{asws} to write a letter to Ibn Al-Muntajab to assist him^{la} upon achieving his^{la} right. He^{asws} instructed his^{asws} scribe to write to him^{la} what he^{la} wanted. Then he^{asws} gave him a stallion from his^{asws} horses. He^{la} travelled a fast travel until he^{la} reached to one of the valleys of Al-Yemen.

فأظلم عليه الليل فبات في بعضها فلما مضى من الليل نصفه و إذا هو بزقعة عظيمة من صدر الوادي و دخان يפור و نار مضرمة فانزعج لذلك و تغير لونه و نظر إلى صدر الوادي و إذا بالدخان قد أقبل كالجبل العظيم و هو واقع عليه و النار تخرج من جوانبه

The night darkened upon him^{la}, so he^{la} spent the night in part of it. When half of the night had passed, there was a loud scream from the midst of the valley and smoke bursting out, and fire was ablaze. He^{la} was upset at that and his^{la} colour changed, and he^{la} looked at the midst of the valley and there the smoke came like the large mountain and it fell upon him^{la}, and the fire was coming out from its sides.

فخر مغشيا عليه فلما أفاق و إذا بهاتف يسمع صوته و لا يرى شخصه و هو يقول.

اسمع و ع القول يا ابن ملجم
تضمهر قتل الفارس المكرم
ذاك علي ذو التقاء الأقدم

إنك في أمر مهول معظم
أكرم من طاف و لي و أحرم
فارجع إلى الله لكيلا تندم.

He^{la} fell with unconsciousness upon him^{la}. When he^{la} woke up, there was a caller. He^{la} heard his voice but could not see his person, and he was saying (a poem), 'Listen and retain the word, O Ibn Muljim^{la}! You^{la} are in a monstrous matter. You^{la} are considering killing the honourable horseman, the most honourable to have wandered and Blessed and Sacred. That is Ali^{asws}, with the most ancient in the battles. So, return to Allah^{azwj}, lest you^{la} regret'.

فلما سمع توهم أنه من طوارق الجن و إذا بهاتف يقول يا شقي بن الشقي أما ما أضمرت من قتل الزاهد العابد العادل الراكع الساجد إمام الهدى و علم التقى و العروة الوثقى فإننا علمنا بما تريد أن تفعله بأمر المؤمنين و نحن من الجن الذين أسلمنا على يديه و نحن نازلون بهذا الوادي فإننا لا ندعك تبيت فيه فإنك ميشوم على نفسك

When he^{la} heard, he^{la} imagined it was from the night comers of the Jinn, and there was a caller saying, 'O wretched son of the wretched! As for what you^{la} are thinking of killing the ascetic, the worshipper, the just, the performer of ruk'ū, the performer of Sajdah, Imam^{asws} of guidance, and flag of piety, and the firmest handhold, so we know what you^{la} are intending to do with Amir Al-Momineen^{asws}, and we are from the Jinn, the ones who became Muslims upon his^{asws} hand, and we are dwelling in this valley, so we will not let you spend the night in it, for you^{la} are an evil omen upon yourself^{la}!'

ثم جعلوا يرمونه بقطع الجنادل فصعد فوق شاهق فبات بقية ليله فلما أصبح سار ليلا و نحارا حتى وصل اليمن و أقام عندهم شهرين و قلبه على حر الجمر من أجل قطام ثم إنه أخذ الذي أصابه من المال و المتاع و الأثاث و الجواهر و خرج

Then they went on pelting him^{la} with pieces of rocks. So, he^{la} ascended above the elevation and spent the remainder of his^{la} night. When it was morning, he^{la} travelled night and day until he^{la} arrived at Al-Yemen, and he^{la} stayed with them for two months, while his^{la} heart was upon the heart of an ember due to Qatam. Then he^{la} took that which he^{la} attained from the wealth and the chatters and the furniture, and the jewels, and he^{la} went out.

فبينما هو في بعض الطريق إذ خرجت عليه حرامية فسايرهم و سايروه فلما قربوا من الكوفة حاربوه و أخذوا جميع ما كان معه و نجا بنفسه و فرسه و قليل من الذهب على وسطه و ما كان تحته

While he^{la} was in one of the roads when thieves came out to him^{la}. He^{la} saw them and they saw him^{la}. When they were near from Al-Kufa, they fought him^{la} and seized the entirety of what was with him^{la}, and he^{la} saved himself^{la}, and his^{la} horse, and a little from the gold upon his^{la} waist, and whatever had been under it.

فهرب على وجهه حتى كاد أن يهلك عطشا و أقبل سائرا في الغلاة مهموما جائعا عطشانا فلاح له شبح فقصده فإذا بيوت من أبيات الحرب فقصد منها بيتا فنزل عندهم و استسقاها شربة ماء فسقوه و طلب لنا فأتوه به فنام ساعة

He^{la} fled to his^{la} direction until he^{la} almost died of thirst, and he^{la} came travelling in the wilderness, worried, hungry, thirsty. He^{la} saw a resemblance, so he^{la} aimed for it, and there were houses of (clan of) Harb. He^{la} aimed to a house from it and lodged with them and asked to be quenched some water. They quenched him, and he^{la} requested milk, so they came to him^{la} with it. He^{la} slept for a while.

فلما استيقظ أتاه رجلان و قدما إليه طعاما فأكل و أكلا معه و جعلا يسألانه عن الطريق فأخبرهما ثم قال له ممن الرجل قال من بني مراد قال أين تقصد قال الكوفة فقالا له كأنك من أصحاب أبي تراب قال نعم

When he^{la} woke up, two men came to him^{la}, and forwarded a meal to him^{la}. He^{la} ate, and they ate with him^{la}, and went on to ask him^{la} about the road. He^{la} informed them. They said to him^{la}, 'Who are you^{la} from?' He^{la} said, 'From the clan of Murad'. They said, 'Where are you aiming to?' He^{la} said, 'Al-Kufa'. They said to him^{la}, 'As if you are a companion of Abu Turab^{asws}!' He^{la} said, 'Yes'.

فاحمرت أعينهما غيظا و عزموا على قتله ليلا و أسرا ذلك و تحضا فتبين له ما عزموا عليه و ندم على كلامه فبينما هو متحير إذ أقبل كلبهم و نام قريبا منهم فأقبل اللعين يمسح بيده على الكلب و يشفق عليه و يقول مرحبا بكلب قوم أكرموني

Their eyes reddened and they determined upon killing him^{la} at night and kept that a secret, and they got up. It was clear to him^{la} what they had both determined upon him^{la} and he^{la} regretted upon his^{la} speech. While he^{la} was confused when their dog came, and he^{la} slept nearby them. The accursed came and caressed upon the dog with his^{la} hand and said, 'Welcome to the dog of a people who have honoured me^{la}.

فاستحسنا ذلك و سألاه ما اسمك قال عبد الرحمن بن ملجم فقالا له ما أردت بصنعك هذا في كلبنا فقال أكرمته لأجلكم حيث أكرمتوني فوجب علي شكركم و كان هذا منه خديعة و مكر

They consider that good and asked him^{la}, 'What is your^{la} name?' He^{la} said, 'Abdul Rahman Bin Muljim^{la}'. They said to him^{la}, 'What do you^{la} intend with doing this with our dog?' He^{la} said, 'I^{la} am honouring it due to you having honoured me^{la}, so it obligates upon me^{la} to thank you' – and this was a deception from him^{la} and a plot.

فقالا الله أكبر الآن و الله و جب حقا علينا و نحن نكشف لك عما في ضمائرنا نحن قوم نرى رأي الخوارج و قد قتل أعمامنا و أخواننا و أهاليها كما علمت فلما أخبرتنا أنك من أصحابه عزمنا على قتلك في هذه الليلة

They said, 'Allah^{azwj} is the Greatest! Now, by Allah^{azwj}, your^{la} is Obligated upon us, and we shall uncover for you^{la} from what was in our conscience. We are a people who view the view of the Kharijites, and our paternal uncles, and our maternal uncles, and our family members have been killed, as you^{la} know. So, when we came to know that you are from his^{asws} companions, we determined upon killing you^{la} during this night.

فلما رأينا صنعك هذا بكلبنا صفحنا عنك و نحن الآن نطلعك على ما قد عزمنا عليه فسألها عن أسمائهما فقال أحدهما أنا البرك بن عبد الله التميمي و هذا عبد الله بن عثمان العبدي صهري و قد نظرنا إلى ما نحن عليه في مذهبنا فرأينا أن فساد الأرض و الأمة كلها من ثلاثة نفر أبو تراب و معاوية و عمرو بن العاص

When we saw your^{la} doing this with our dog, we forgave you^{la}, and now we notify you^{la} of what we had determined upon'. He^{la} asked them of their names. One of them said, 'I am Al-Bark Bin Abdullah Al-Tameemi, and this is Abdullah Bin Usman Al-Anbari, my brother-in-law, and we have looked into what we are upon, regarding our doctrine. We view that the mischief of the earth and the community, all of it is from three persons – Abu Turab^{asws}, and Muawiya, and Amro Bin Al-Aas.

فأما أبو تراب فإنه قتل رجالنا كما رأيت و افتكرنا أيضا في الرجلين معاوية و ابن العاص و قد ولينا علينا هذا الظالم الغشوم بشر بن أرطاة يطرقنا في كل وقت و يأخذ أموالنا و قد عزمنا على قتل هؤلاء الثلاثة فإذا قتلناهم توطأت الأرض و أقعد الناس لهم إماما يرضونه

As for Abu Turab^{asws}, he^{asws} killed our men as you^{la} have seen. And we have thought about the two men, Muawiya and Ibn Al-Aas, and they have made a governor to be upon us, the unjust, the brute Bishr Bin Artah. He is knocking us down all the time, and seizes our wealth, and we have determined upon killing these three. So, when we have killed them, we shall have a foothold in the land, and we shall sit/place an imam for the people they would be pleased with'.

فلما سمع ابن ملجم كلامهما صفق بإحدى يديه على الأخرى و قال و الذي فلق الحبة و برأ النسمة و تردى بالعظمة إني لثالثكما و إني مرافقكما على رأيكما و إني أكفيكما أمر علي بن أبي طالب

When Ibn Muljim^{la} heard their talk, clasped by one of his^{la} hand upon the other and said, 'By the One^{azwj} Who Split the seed and formed the person and responds with the Greatness! I^{la} am your third, and I^{la} shall separate upon your view, and I^{la} shall suffice you both with the matter of Ali^{asws} Bin Abu Talib^{asws}!'

فنظرا إليه متعجبين من كلامه قال و الله ما أقول لكما إلا حقا ثم ذكر لهما قصته فلما سمعا كلامه عرفا صحته و قالوا إن قطام من قومنا و أهلها كانوا من عشيرتنا فنحن نحمد الله على اتفاقنا فهذا لا يتم إلا بالأيمان المغلظة فنركب الآن مطايانا و نأتي الكعبة و نتعاقد عندها على الوفاء

They looked at him^{la}, astonished from his^{la} talk. He^{la} said, 'I^{la} am not saying to you except truth'. Then he^{la} mentioned his^{la} story to them. When they heard his^{la} speech, they recognised his^{la} correctness and said, 'Qatam is from our people, and her family are from our clan, so we, by the Praise of Allah^{azwj}, are upon our co-incidence. This cannot be completed except with the strong faith. We shall ride our rides now and go to the Kabah. We shall make a pact at it upon the loyalty'.

فلما أصبحوا و ركبوا حضر عندهم بعض قومهم فأشاروا عليهم و قالوا لا تفعلوا ذلك فما منكم أحد إلا و يندم ندامة عظيمة فلم يقبلوا و ساروا جميعا حتى أتوا البيت و تعاهدوا عنده

When they woke up in the morning, they rode. Some of their people were present with them and they consulted them and said, 'Do not do that, for there is no one from you except he will regret a mighty regret'. But they did not accept, and they travelled together until they came to the House (Kabah) and made a pact at it.

فقال البرك أنا لعمر بن العاص و قال العنبري أنا لمعاوية و قال ابن ملجم لعنه الله أنا لعلي فتحالفوا على ذلك بالأيمان المغلظة و دخلوا المدينة و حلفوا عند قبر النبي ص على ذلك ثم افترقوا و قد عينوا يوما معلوما يقتلون فيه الجميع ثم سار كل منهم على طريقه

Al-Bark said, 'I am for Amro Bin Al-Aas!' And Al-Anbari said, 'I am for Muawiya!' And Ibn Muljim^{la} said, 'I^{la} am for Ali^{asws}!' They swore an oath upon that, the solemn oath, and they entered Al-Medina and they swore at the grave of the Prophet^{saww} upon that. Then they separated, and they had specified a known day they would be killing all of them during it. They each of them travelled upon his road.

فأما البرك فأتى مصر و دخل الجامع و أقام فيه أياما فخرج عمرو بن العاص ذات يوم إلى الجامع و جلس فيه بعد صلاته فجاء البرك إليه و سلم عليه ثم حادثة في فنون الأخبار و طرف الكلام و الأشعار فشعف به عمرو بن العاص و قربه و أدناه و صار يأكل معه على مائدة واحدة

As for Al-Bark, he came to Egypt and entered the central Masjid, and stayed in it for day. Amro Bin Aas came out one day to the central Masjid and sat in it after his Salat. Al-Bark came and greeted unto him, then he narrated regarding the skill of the Ahadeeth, and the apex of speech, and the poetry. Amro Bin Al-Aas was impressed by him and drew him nearer, and closer to him, and became eating with him upon one meal.

فأقام إلى الليلة التي تواعدوا فيها فخرج إلى نيل مصر و جلس مفكرا فلما غربت الشمس أتى الجامع و جلس فيه فلما كان وقت الإفطار افتقده عمرو بن العاص فلم يره فقال لولده ما فعل صاحبنا و أين مضى فإني لا أراه فبعثه إليه يدعوه فقال قل له إن هذه الليلة ليس كالليالي و قد أحببت أن أقيم ليلتي هذه في الجامع رغبة فيما عند الله و أحب أن أشرك الأمير في ذلك

He stayed to the night which they had promised regarding it. He went to the (river) Nile of Egypt and sat thinking. When the sun set, he came to the central Masjid and sat in it. When it was the time of breaking the Fast, he missed Amro Bin Al-Aas. He could not see him. He said to his son, 'What happened to our companion, and where has he gone, for I cannot see him? So, send a message to him, calling him. Say to him, 'This night isn't like the (other) nights, and I would love it if I were to stay this night of mine in the central Masjid, desiring regarding what is in the Presence of Allah^{azwj}, and I would love it if the Emir would participate in that''.

فلما رجع إليه و أخبره بذلك سره سرورا عظيما و بعث إليه مائدة فأكل و بات ليلته ينتظر قدوم عمرو و كان هو الذي يصلي بهم فلما كان عند طلوع الفجر أقبل المؤذن إلى باب عمرو و أذن و قال الصلاة يرحمك الله الصلاة

When he returned to him and informed him with that, he was joyful with great joy, and sent a meal to him. He ate and spent his night awaiting the arrival of Amro, and he was the one who used to pray Salat (leading) them. When it was during the emergence of the dawn, the Muezzin came to the door of Amro and sought permission and said, 'The Salat! May Allah^{azwj} have Mercy on you. The Salat!

فانتبه فأتي بالماء و توضأ و تطيب و ذهب ليخرج إلى الصلاة فزلق فوقع على جنبه فاعتوره عرق النسا فأشغلته عن الخروج فقال قدموا خارجه بن تميم القاضي يصلي بالناس

He woke up and was brought water, and he performed wud'u, and he applied perfume and went to go out to the Salat. His feet wavered and he fell upon his face. He sweated like the sweating of women, and it pre-occupied him from going out. He said, 'Forward Kharjat Bin Tameem the judge to pray Salat (leading) the people!'

فأتى القاضي و دخل المحراب في غلس فجاء البرك فوقف خلفه و سيفه تحت ثيابه و هو لا يشك أنه عمرو فأملهه حتى سجد و جلس من سجوده
فسل سيفه و نادى لا حكم إلا لله و لا طاعة لمن عصى الله ثم ضربه بالسيف على أم رأسه فقضى نجه لوقته

The judge came and entered the prayer Niche in semi-darkness. Al-Bark came and paused behind him, and his sword was under his clothes, and he had not doubt that it was Amro. He waited until he had performed Sajdah and had sat from this Sajdah, he unsheathed his sword and called out, 'There is no judgment except for Allah^{azwj}, not any obedience to the one who disobeys Allah^{azwj}!' Then he struck him with the sword on the top of his head, and he died in that very time.

فبادر الناس و قبضوا عليه و أخذوا سيفه من يده و أوجعوه ضربا شديدا و قالوا له يا عدو الله قتلت رجلا مسلما ساجدا في محرابه فقال يا حمير أهل
مصر إنه يستحق القتل قالوا بما ذا ويلك قال لسعيه في الفتنة لأنه الداهية الدهماء الذي أثار الفتنة و نبذها و قواها و زين لمعاوية محاربة علي

The people rushed and they caught him, and seized his sword from his hand, and they pained him with severe hits and said to him, 'O enemy of Allah^{azwj}! You killed a Muslim man performing Sajdah in his prayer Niche!' He said, 'O donkeys of the people of Egypt! He was deserving of being killed!' They said, 'That is due to what? Woe be unto you!' He said, 'Due to his striving in the Fitna, because he is shrewd one of the riff-raff who preferred the Fitna and enforced it, and strengthened it, and adorned for Muawiya the war against Ali^{asws}!'

فقالوا له يا ويلك من تعني قال الطاغى الباغى الكافر الزنديق عمرو بن العاص الذي شق عصا المسلمين و هتك حرمة الدين قالوا لقد خاب ظنك و
طاش سهمك إن الذي قتلته ما هو إنما هو خارجة

They said, 'O woe be unto you! Who do you mean?' He said, 'The tyrant, the Kafir, the atheist Amro Bin Al-Aas, who split the staff of the Muslims and violated the sanctity of religion!' They said, 'Your thinking is disappointed, and your arrow has missed! The one you killed is not him, but rather he is Kharjat'.

فقال يا قوم المعذرة إلى الله و إليكم فو الله ما أردت خارجة و إنما أردت قتل عمرو فأوثقوه كتفا و أتوا به إلى عمرو فلما رآه قال أليس هذا هو صاحبنا
الحجازي قالوا له نعم قال ما باله قالوا إنه قد قتل خارجة

He said, 'O people! The excuse is to Allah^{azwj} and to you all, for by Allah^{azwj}, I did not intend Kharjat, and rather I intended killing Amro!' They tied him in shoulder straps and came to him to Amro. When he saw him, he said, 'Isn't this one our companion, the Kharijite?' They said to him, 'Yes'. He said, 'What is the matter with him?' They said, 'He has killed Kharjat'.

فدهش عمرو لذلك و قال إنا لله و إنا إليه راجعون و لا حول و لا قوة إلا بالله العلي العظيم ثم التفت إليه و قال يا هذا لم فعلت ذلك فقال له و الله
يا فاسق ما طلبت غيرك و لا أردت سواك قال و لم ذلك

Amro was startled at that and said, 'We are for Allah^{azwj} and are returning to Him^{azwj}, and there is neither any might nor strength except with Allah^{azwj}, the Exalted, the Magnificent!' Then he turned to him and said, 'O you! Why did you do that?' He said to him, 'O mischief-maker! I did not seek other than you, nor did I intend anyone besides you!' He said, 'And why is that so?'

قال إنا ثلاثة تعاهدنا بمكة على قتلك و قتل علي بن أبي طالب و معاوية في هذه الليلة فإن صدقا صاحبناي فقد قتل علي بالكوفة و معاوية بالشام و أما أنت فقد سلمت

He said, 'We are three. We had made a pact at Makkah upon killing you and killing Ali^{asws} Bin Abu Talib^{asws} and Muawiya during this night. So, if my two companions are sincere, so Ali^{asws} has been killed at Al-Kufa and Muawiya in Syria, and as for you, so you are safe'.

فقال عمرو يا غلام احبسه حتى نكتب إلى معاوية فحبسه حتى أمره معاوية بقتله فقتله.

Amro said, 'O slave! Detain him until we write to Muawiya!' So, they imprisoned him until Muawiya ordered him with killing him, so he killed him''.

و أما عبد الله العنبري فقصده دمشق و استخبر عن معاوية فأرشد إليه فجعل يتردد إلى داره فلا يتمكن من الدخول إليه إلى أن أذن معاوية يوما للناس إذنا عاما فدخل إليه مع الناس و سلم عليه و حادثة ساعة و ذكر له ملوك بني قحطان و من له كلام مصيب حتى ذكر له بني عمه و هم أول ملوك قحطان و شيئا من أخبارهم

As for Abdullah Al-Anbari, he aimed for Damascus, and he asked about Muawiya. He was pointed to him. He went hesitantly to his house, but he was not able to gain entry to him until Muawiya permitted on the day of the people with a general permission. He entered to see him with the people, and greeted unto him, and discussed with him for a while and mentioned to him the kings of the clan of Qahtan and the ones having correct speech for him, until he mentioned to him the clan of Umayya, and they were the first kings of Qahtan, and things from their news.

فلما تفرقوا بقي عنده مع خواصه و كان فصيحاً خبيراً بأنساب العرب و أشعارهم فأحبه معاوية حبا شديدا فقال قد أذنت لك في كل وقت تجلس فيه أن تدخل علينا من غير مانع و لا دافع

When they (others) had dispersed, he remained with him along with his special ones, and he was eloquent, well-informed with the lineages of the Arabs and their poetry. So, Muawiya loved him with intense love. He said, 'I give permission to you during all times we sit in, that you can enter to see us, from without being prevented nor pushed away'.

فكان يتردد إليه إلى ليلة تسع عشرة و كان قد عرف المكان الذي يصلي فيه معاوية فلما أذن المؤذن للفجر و أتى معاوية المسجد و دخل محرابه ثار إليه بالسيف و ضربه فراغ عنه فأراد ضرب عنقه فانصاع عنه فوقع السيف في ألبته و كانت ضربته ضربة جبان فقال معاوية لا يفوتنكم الرجل فاستخلف بعض أصحابه للصلاة و تحض إلى داره

He returned to him on the night of the nineteenth, and he had recognised the place which Muawiya used to pray Salat in. When the Muezzin proclaimed the Azaan for Al-Fajr (Salat) and Muawiya came to the Masjid and entered his prayer Niche, he went to him with the sword and struck him. He separated from him, so he wanted to strike his neck, but he failed. The sword fell in his private part, and his strike had been the strike of a coward. Muawiya said, 'Do not let the get away from you!' One of his companions replaced him for the Salat, and he got up to go to his house.

و أما العنبري فأخذه الناس و أوثقوه و أتوا به إلى معاوية و كان مغشيا عليه فلما أفاق قال له ويلك يا لكع لقد خاب ظني فيك ما الذي حملك على هذا فقال له دعني من كلامك اعلم أنا ثلاثة تحالفنا على قتلك و قتل عمرو بن العاص و علي بن أبي طالب فإن صدق صاحبناي فقد قتل علي و عمرو و أما أنت فقد روغ أجلك كروغك الثعلب

And as for Al-Anbari, the people seized him and tied him up and came with him to Muawiya, and there was unconsciousness upon him. When he woke up, said to him, 'Woe be to you, O depraved! My thought about you have been disappointed. What is that which carried you upon this?' He said to him, 'Leave me from your talk! There are three of us who have vowed upon killing you, and killing Amro Bin Al-Aas, and Ali^{asws} Bin Abu Talib^{asws}. So, if my two companions have been sincere, then Ali^{asws} and Amro Bin Al-Aas have been killed. And as for you, so your death is wandering around like the death of a wolf'.

فقال له معاوية على رغم أنفك فأمر به إلى الحبس فأثاه الساعدي و كان طبيبا فلما نظر إليه قال له اختر إحدى الخصلتين إما أن أحمي حديدة فأضعها موضع السيف و إما أن أسقيك شربة تقطع منك الولد و تبرأ منها لأن ضربتك مسمومة

Muawiya said to him, 'Upon the rubbing of your nose!' He ordered with him to the prison. Al-Sa'ady came to him, and he was a physician. When he looked at him, said to him, 'Choose one of the two treatments. Either I heat up an iron and place it upon the place of the sword (strike), or I give you a drink, the (future) children would be terminated from you, and you will be cured from it, because your strike was poisoned'.

فقال معاوية أما النار فلا صبر لي عليها و أما انقطاع الولد فإن في يزيد و عبد الله ما تقر به عيني فسقاه الشربة فبرأ و لم يولد له بعدها.

Muawiya said, 'As for the fire, there is not patience for me upon it; and as for the children, so in Yazeed^{la} and Abdullah there is what my eyes can be delighted with'. So, he quenched him the drink. He was cured and there were no children for him afterwards.

وَ أَمَّا ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ فَإِنَّهُ سَارَ حَتَّى دَخَلَ الْكُوفَةَ وَ اجْتَنَزَ عَلَى الْجَامِعِ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَ جَالِساً عَلَى بَابِ كِنْدَةَ فَلَمَّ يَدْخُلُهُ وَ لَمْ يُسَلِّمْ عَلَيْهِ وَ كَانَ إِلَى جَانِبِهِ الْحَسَنُ وَ الْحُسَيْنُ عَ وَ مَعَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ

And as for Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la}, he^{la} travelled until he^{la} entered Al-Kufa and came to the central Masjid, and Amir Al-Momineen^{asws} was seated at the door of Kinda. He^{la} did not enter it and did not greet unto him^{la}, and to his^{asws} side were Al-Hassan^{asws} and Al-Husayn^{asws}, and with him^{asws} was a group of his^{asws} companions'.

فَلَمَّا نَظَرُوا إِلَى ابْنِ مُلْجِمٍ وَ عُبُورِهِ قَالُوا أَلَا تَرَى إِلَى ابْنِ مُلْجِمٍ عَبْرَ وَ لَمْ يُسَلِّمْ عَلَيْكَ قَالَ دَعُوهُ فَإِنَّ لَهُ شَأْنًا مِنَ الشَّأْنِ وَ اللَّهُ لَيُخْضِبَنَّ هَذِهِ مِنْ هَذِهِ وَ أَشَارَ إِلَى لِحْيَتِهِ وَ هَامَتِهِ

When they looked at Ibn Muljim^{la}, they said, 'Did you^{asws} not see Ibn Muljim^{la} passing across and he^{la} did not greet unto you^{asws}?' He^{asws} said: 'Leave him^{la}! For him^{la} there is an occupation from the occupations. By Allah^{azwj}! He^{la} will be drying this from this!' – and he^{asws} indicated to his^{asws} beard and his^{asws} head.

Then he^{asws} said (a poem): 'For the human being, there is no rescuing from the death. Every person, it is inevitable that the annihilation comes to him. Blessed is Allah^{azwj} and Glorious!

For everything there is a term and an ending. The human being should evaluate the matter within himself, and the Decree would come to him.

قَالَ

مَا مِنَ الْمَوْتِ لِإِنْسَانٍ نَجَاةٌ
تَبَارَكَ اللَّهُ وَ سُبْحَانَهُ
يَقْدِرُ الْإِنْسَانُ فِي نَفْسِهِ
لَا تَأْمَنَنَّ الدَّهْرُ فِي أَهْلِهِ
بَيْنَا تَرَى الْإِنْسَانَ فِي غَيْبَةٍ
كُلُّ أَمْرٍ لَا بُدَّ يَأْتِيهِ الْفَنَاءُ
لِكُلِّ شَيْءٍ مُدَّةٌ وَ انْتِهَاءٌ.
أَمْرًا وَ يَأْتِيهِ عَلَيْهِ الْقَضَاءُ
لِكُلِّ عَيْشٍ آخِرٌ وَ انْقِضَاءُ
يُمَسِّي وَ قَدْ حَلَّ عَلَيْهِ الْقَضَاءُ.

قَدْ جَعَلَ يُطِيلُ النَّظَرَ إِلَيْهِ حَتَّى غَابَ عَنْ عَيْنِهِ وَ أَطْرَقَ إِلَى الْأَرْضِ يُقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Then he^{asws} went on to prolong the looking at him^{la} until he^{la} disappeared from his^{asws} eyes, and he^{asws} lowered his^{asws} head to the ground saying: 'We are for Allah^{azwj} and are returning to Him^{azwj}, and there is neither might nor strength except with Allah^{azwj} the Exalted, the Magnificent!'

قَالَ وَ سَارَ ابْنُ مُلْجِمٍ حَتَّى وَصَلَ إِلَى دَارِ قَطَامٍ وَ كَانَ قَدْ أَيْسَتْ مِنْ رُجُوعِهِ إِلَيْهَا وَ عَرَضَتْ نَفْسَهَا عَلَى بَنِي عَمِّهَا وَ عَشِيرَتِهَا وَ شَرَطَتْ عَلَيْهِمْ قَتْلَ أَمِيرِ الْمُؤْمِنِينَ عَ فَلَمْ يُقَدِّمَ أَحَدٌ عَلَى ذَلِكَ

He (the narrator) said, 'And Ibn Muljim^{la} travelled until he^{la} came to the house of Qatam, and she had despaired from his^{la} returning to her, and she had presented herself to the sons of her uncle and her clan and had stipulated upon them the killing of Amir Al-Momineen^{asws}, but no one had come forward upon that.

فَلَمَّا طَرَقَ الْبَابَ قَالَتْ مِنَ الطَّارِقِ قَالَ أَنَا عَبْدُ الرَّحْمَنِ فَفَرِحَتْ قَطَامٌ بِهِ وَ خَرَجَتْ إِلَيْهِ وَ اعْتَنَقَتْهُ وَ أَدْخَلَتْهُ دَارَهَا وَ فَرَشَتْ لَهُ فُرْشَ الدِّيبَاجِ وَ أَحْضَرَتْ لَهُ الطَّعَامَ وَ الْمُدَامَ فَأَكَلَ وَ شَرِبَ حَتَّى سَكِرَ وَ سَأَلَتْهُ عَنْ خَالِهِ

When he^{la} knocked the door, she said, 'Who is knocking?' He^{la} said, 'I^{la}, Abdul Rahman!' Qatam was happy with him^{la}, and went out to him^{la}, and hugged him^{la} and entered him^{la} into her house and spread out a rug of brocade for him^{la} and presented the meal and the fermented grape juice (wine) to him^{la}. He^{la} and drank until he^{la} was intoxicated, and she asked him^{la} about his^{la} situation.

فَحَدَّثَهَا بِجَمِيعِ مَا جَرَى لَهُ فِي طَرِيقِهِ ثُمَّ أَمَرَتْهُ بِالِاعْتِسَالِ وَ تَغْيِيرِ ثِيَابِهِ فَفَعَلَ ذَلِكَ وَ أَمَرَتْ جَارِيَةً لَهَا فَفَرَشَتْ الدَّارَ بِأَنْوَاعِ الْفُرْشِ وَ أَحْضَرَتْ لَهُ شَرَابًا وَ جَوَارِيَّ فَشَرِبَ مَعَ الْجَوَارِي [الْجَوَارِي] وَ هُنَّ يَلْعَبْنَ بِالْعَيْدَانِ وَ الْمَزَامِيرِ وَ الْمَعَارِفِ وَ الدُّفُوفِ

He^{la} narrated to her with the entirety of what had flowed for him^{la} in his^{la} road. Then she^{asws} instructed him^{la} with the washing and changing his^{la} clothes. He^{la} did that, and she ordered a slave girl of her, and she furnished the house with a variety of furnishings, and present a drink to him, and girls. He^{la} drank with the girls, and they were playing the drums and the flutes and the cymbals and the tambourines.

فَلَمَّا أَخَذَ الشَّرَابُ مِنْهُ أَقْبَلَ عَلَيْهَا وَقَالَ مَا بَأْسُكَ لَا تُجَالِسِينِي وَلَا تُحَادِثِينِي يَا فُرَّةَ عَيْنِي وَلَا تُمَارِجِينِي فَقَالَتْ لَهُ بَلَى سَمِعَا وَطَاعَةً

When the drink had seized him^{la}, he^{la} turned to her and said, 'What is the matter you are neither sitting with me^{la} nor discussing with me^{la}, nor joking with me, O delight of my^{la} eyes?' She said to him^{la}, 'But, I hear and obey'.

ثُمَّ إِذَا هِيَ تَهَضُّتُ وَدَخَلَتْ إِلَى خَدْرِهَا وَلَبِسَتْ أَفْخَرَ ثِيَابِهَا وَتَزَيَّنَتْ وَنَطِيبَتْ وَخَرَجَتْ إِلَيْهِ وَقَدْ كَشَفَتْ لَهُ عَنْ رَأْسِهَا وَصَدْرِهَا وَهُودِهَا وَأَبْرَزَتْ لَهُ عَنْ فَخْذِهَا وَهِيَ فِي طَاقٍ غِلَالَةٍ رُومِيٍّ يَبِينُ لَهُ مِنْهَا جَمِيعَ جَسَدِهَا وَهِيَ تَتَبَخَّرُ فِي مِشْتَبَهِهَا وَالجوار [الجوارِي] حَوْلَهَا يَلْعَنُ

Then she got up and entered into her room and wore her pride-worthy clothes and adorned, and perfumed, and came out to him^{la}, and she had uncovered for him^{la} from her head, and her chest and her breasts, and she bared her thighs for him^{la} and she was in a see-through Roman underwear, the entirety of her body was manifested to him^{asws}, and she was swaggering (boasting) in her walk, and the girls were playing around her.

فَقَامَ الْمَلْعُونُ وَاعْتَنَقَهَا وَتَرَشَّفَهَا وَحَمَلَهَا حَتَّى أَجْلَسَهَا مَجْلِسَهَا وَقَدْ هُجَّتْ وَتَحَيَّرَ وَاسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ فَضَرَبَتْ يَدِهَا عَلَى زِرِّ قَمِيصِهَا فَحَلَّتْهُ وَكَانَ فِي حَلَقِهَا عَقْدُ جَوْهَرٍ لَيْسَتْ لَهُ قِيَمَةٌ

The accursed stood up and embraced her and kissed her, and carried her until sat her in her seat, and the Satan^{la} had dazzled, and confused, and overcame upon him^{la}. She struck with her hand upon a button of her shirt and opened it, and there was a valuable necklace of jewels in her neck she had worn for him^{la}.

فَلَمَّا أَرَادَ مُجَامَعَتَهَا لَمْ يُمَكِّنْهُ مِنْ ذَلِكَ فَقَالَ لِمَ تُمَانِعِينِي عَنْ نَفْسِيكَ وَأَنَا وَأَنْتِ عَلَى الْعَهْدِ الَّذِي عَاهَدْتِكِ عَلَيْهِ مِنْ قَتْلِ عَلِيِّ وَ لَوْ أَحْبَبْتِ لَقَتَلْتُ مَعَهُ شِبْلَيْهِ الْحَسَنَ وَ الْحُسَيْنَ

When he wanted to copulate with her, she did not let him from that. He^{la} said, 'Why are you preventing me from yourself, and I^{la} and you are upon the pact which I^{la} had made a pact upon, of killing Ali^{asws}, and if you like I^{la} kill his^{asws} two sons Al-Hassan^{asws} and Al-Husayn^{asws} along with him^{asws}!'

ثُمَّ ضَرَبَتْ يَدَهُ عَلَى هِمْيَانِهِ فَحَلَّتْهُ مِنْ وَسْطِهِ وَرَمَاهُ إِلَيْهَا وَقَالَ لِحُدَيْبٍ فَإِنَّ فِيهِ أَكْثَرَ مِنْ ثَلَاثَةِ آلَافِ دِينَارٍ وَعَنْدِي وَ قَبِيئَةٌ فَقَالَتْ لَهُ وَاللَّهِ لَا أَمْكُنُكَ مِنْ نَفْسِي حَتَّى تُخَلِّفَ لِي بِالْأَيْمَانِ الْمُعْلَظَةِ أَنَّكَ تَقْتُلُهُ

Then he^{la} struck his^{la} hand upon his^{la} money-belt and loosened it from his^{la} waist and threw it towards her and said, 'Take it, for there is more than three thousand Dinars in it, and (for) a slave and a maid!' She said to him^{la}, 'By Allah^{azwj}! I will not enable you from myself until you swear an oath to me with the solemn oath you^{la} would kill him^{asws}'.

فَحَمَلَتْهُ الْقَسَاوَةُ عَلَى ذَلِكَ وَبَاعَ آخِرَتَهُ بِدُنْيَاهُ وَتَحَكَّمَ الشَّيْطَانُ فِيهِ بِالْأَيْمَانِ الْمُعْلَظَةِ أَنَّهُ يَقْتُلُهُ وَ لَوْ قَطَعُوهُ إِزْبًا إِزْبًا فَمَالَتْ إِلَيْهِ عِنْدَ ذَلِكَ وَ قَبَلَتْهُ وَ قَبَلَهَا فَأَرَادَ وَطَاقًا فَمَانَعَتْهُ وَ بَاتَ عِنْدَهَا تِلْكَ اللَّيْلَةَ مِنْ غَيْرِ نِكَاحٍ

The hard-heartedness carried him^{la} upon that and he^{la} sold his^{la} Hereafter for his^{la} world, and the Satan^{la} judged for him^{la} with the solemn oath and he^{la} would kill him^{asws}, and even if he^{la} were to be cut into pieces and pieces. So, she inclined to him^{la} at that and kissed him^{la} and

he^{la} kissed her. He^{la} wanted to copulate with her, but she prevented him^{la}, he^{la} slept in her presence that night from without having married.

فَلَمَّا كَانَ مِنَ الْعَدِّ تَزَوَّجَ بِهَا سِرًّا وَ طَابَ قَلْبُهُ فَلَمَّا أَفَاقَ مِنْ سَكْرَتِهِ نَدِمَ عَلَى مَا كَانَ مِنْهُ وَ عَاتَبَ نَفْسَهُ وَ لَعَنَهَا فَلَمَّ تَزَلُّ تَزَاوَعُهُ فِي كُلِّ لَيْلَةٍ وَ تَعِدُهُ بِوَصَالِهَا فَلَمَّا دَنَّتِ اللَّيْلَةُ الْمُؤَعَّدَةَ مَدَّ يَدَهُ إِلَيْهَا لِضَاجِعِهَا وَ يُجَامِعُهَا فَأَبَتْ عَلَيْهِ وَ قَالَتْ مَا يَكُونُ ذَلِكَ إِلَّا أَنْ تَفِي بِوَعْدِكَ

When it was the next morning, he married her secretly and his^{la} heart felt good. When he^{la} sobered up from his^{la} intoxication, he^{la} regretted upon what had happened from him^{la} and faulted his^{la} self and cursed it. She did not cease to serve him^{la} during every night and promising him^{la} with getting to her. When it was the promised night, he^{la} extended his^{la} hand towards her to lay her and copulate with her. But she refused unto him^{la} and said, 'That cannot happen until you^{la} are loyal with your^{la} promise'.

وَ كَانَ الْمَلْعُونُ اعْتَلَّ عِلَّةً شَدِيدَةً فَبَرَأَ مِنْهَا وَ كَانَتْ الْمَلْعُونَةُ لَا تُمَكِّنُهُ مِنْ نَفْسِهَا خَافَةَ أَنْ تَبْرُدَ نَارُهُ فَيُخِلَّ بِقِضَاءِ حَاجَتِهَا فَقَالَ لَهَا يَا قَطَامُ فِي هَذِهِ اللَّيْلَةِ أَقْتُلْ لَكَ عَلِيٌّ بَنَ أَبِي طَالِبٍ وَ أَحْذِ سَيْفَهُ وَ مَضَى بِهِ إِلَى الصَّيْقَلِ فَأَجَادَ صِقَالَهُ وَ جَاءَ بِهِ إِلَيْهَا

And the accursed man was in too severe an illness to be cured from it, and the accursed woman did not enable him from herself fearing that his^{la} fire would cool down by fulfilling his^{la} need. He^{la} said to her, 'O Qatam! I^{la} shall be killing Ali^{asws} Bin Abu Talib^{asws} in this night', and he^{la} grabbed his^{la} sword and went with it to the polisher. He^{la} renewed its shine and came with it to her.

فَقَالَتْ إِنِّي أُرِيدُ أَنْ أُعْمِلَ فِيهِ سَمًا قَالَ وَ مَا تَصْنَعُ بِالسَّمِّ لَوْ وَقَعَ عَلَى جَبَلٍ لَمُدَّهُ فَقَالَتْ دَعْنِي أُعْمِلُ فِيهِ السَّمَّ فَإِنَّكَ لَوْ رَأَيْتَ عَلِيًّا لَطَاشَ عَقْلُكَ وَ ارْتَعَشَتْ يَدَاكَ وَ رُبَّمَا صَرَّتُهُ صَرِيَةً لَا تَعْمَلُ فِيهِ شَيْئًا فَإِذَا كَانَ مَسْمُومًا فَإِنْ لَمْ تَعْمَلِ الصَّرِيَةَ عَمِلَ السَّمُّ

She said, 'I want to apply the poison in it'. He^{la} said, 'And what will you do with the poison? If it were to fall upon a mountain, it would demolish it'. She said, 'Leave me to apply the poison in it, for if you^{la} were to see Ali^{asws}, your intellect would sizzle, and your^{la} hands would tremble, and perhaps you^{la} will strike him^{asws} with a strike, not achieving anything in it. So, when it would be poisoned, then if the strike does not work, the poison will'.

فَقَالَ لَهَا يَا وَئِيلَكَ أَمْخُوفِي مِنِّي مِنْ عَلِيٍّ فَوَ اللَّهِ لَا أَزْهَبُ عَلَيْهِ وَ لَا غَيْرُهُ فَقَالَتْ لَهُ دَعْنِي مِنْ قَوْلِكَ هَذَا وَ إِنَّ عَلِيًّا لَيْسَ كَمَنْ لَاقَيْتَ مِنَ الشُّجْعَانِ

He^{la} said to her, 'Are you frightening me^{la} from Ali^{asws}? By Allah^{azwj}! I^{la} neither fear Ali^{asws} nor anyone else!' She said to him^{la}, 'Leave me from your^{la} words, and surely Ali^{asws} isn't like the brave ones you have met'.

فَأَطْرَتْ فِي مَدْحِهِ وَ دَكَّرَتْ شَجَاعَتَهُ وَ كَانَ عَرَضُهَا أَنْ يَحْمِلَ الْمَلْعُونُ عَلَى الْعُضْبِ وَ يُحْرِضُهُ عَلَى الْأَمْرِ فَأَخَذَتِ السَّيْفَ وَ أَنْفَذَتْهُ إِلَى الصَّيْقَلِ فَسَمَّاهُ السَّمَّ وَ رَدَّهُ إِلَى غَمْدِهِ

She carried on in praising him^{asws}, and she mentioned his^{asws} bravery, and her intent was to carry the accursed one upon the anger and make him^{la} eager upon the matter. He^{la} took the sword and gave it to the polisher. He^{la} immersed it in the poison and returned it to its sheath.

وَكَانَ ابْنُ مُلْجِمٍ قَدْ خَرَجَ فِي ذَلِكَ الْيَوْمِ يَمْشِي فِي أَرْقَةِ الْكُوفَةِ فَلَقِيَهُ صَدِيقٌ لَهُ وَهُوَ عَبْدُ اللَّهِ بْنُ جَابِرِ الْحَارِثِيِّ فَسَلَّمَ عَلَيْهِ وَهَنَاهُ بِرِوَاجِ قَطَامٍ ثُمَّ تَحَادَثَا سَاعَةً فَحَدَّثَهُ بِحَدِيثِهِ مِنْ أَوْلِهِ إِلَى آخِرِهِ فَسُرَّ بِذَلِكَ سُورًا عَظِيمًا فَقَالَ لَهُ أَنَا أَعَاوُنُكَ فَقَالَ ابْنُ مُلْجِمٍ دَعْنِي مِنْ هَذَا الْحَدِيثِ فَإِنَّ عَلِيًّا أَرْوَعٌ مِنَ التَّغْلَبِ وَأَشَدُّ مِنَ الْأَسَدِ.

And Ibn Muljim^{la} had gone out during that day walking in the alleys of Al-Kufa. A friend of his^{la} met him^{la}, and he is Abdullah Bin Jabir Al-Harisy. He greeted unto him^{la} and congratulated him^{la} for having married Qatam. Then they discussed for a while. He^{la} narrated to him with his^{la} narration from its beginning up to its end. He was cheered with that with great joy. He said to him^{la}, 'I shall assist you^{la}'. Ibn Muljim^{la} said, 'Leave me from this discussion, for Ali^{asws} is more cunning than the fox (Nouzobillah), and stronger than the lion'.

ثُمَّ مَضَى ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ يَدُورُ فِي شَوَارِعِ الْكُوفَةِ فَاجْتَاَزَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَهُوَ جَالِسٌ عِنْدَ مَيْمَنِ التَّمَّارِ فَخَطَفَ عَنْهُ كَيْلًا يَرَاهُ فَفَطَنَ بِهِ فَبَعَثَ خَلْفَهُ رَسُولًا

Then Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la} went roaming around the streets of Al-Kufa. He^{la} passed by Amir Al-Momineen^{asws}, and he^{asws} was seated with Meesam Al-Tammar. He^{la} tried hiding from him^{asws}, lest he^{asws} would see him^{la}, but he^{asws} discerned him^{la} and sent a messenger behind him^{la}.

فَلَمَّا آتَاهُ وَقَفَ بَيْنَ يَدَيْهِ وَ سَلَّمَ عَلَيْهِ وَ تَضَرَّعَ لَدَيْهِ فَقَالَ ع لَهُ مَا تَعْمَلُ هَاهُنَا قَالَ أَطُوفُ فِي أَسْوَاقِ الْكُوفَةِ وَ أَنْظُرُ إِلَيْهَا فَقَالَ ع عَلَيْكَ بِالْمَسَاجِدِ فَإِنَّهَا خَيْرٌ لَكَ مِنَ الْبِئَاعِ كُلِّهَا وَ شَرُّهَا الْأَسْوَاقُ مَا لَمْ يُذَكَّرِ اسْمُ اللَّهِ فِيهَا

When he^{la} came to him^{asws}, he^{la} paused in front of him^{asws} and greeted unto him^{asws}. He^{asws} said: 'What are you doing over here?' He^{la} said, 'I^{la} am going around in the markets of Al-Kufa and looking around in these'. He^{asws} said: 'Upon you^{la} is to be with the Masjids, for these are better for you than all of the (other) spots, and the evilest of these (spots) are the markets. The Name of Allah^{azwj} is not being mentioned in these'.

ثُمَّ حَادَثَهُ سَاعَةً وَ انصَرَفَ فَلَمَّا وَتَى جَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع يُطِيلُ النَّظَرَ إِلَيْهِ وَ يَقُولُ يَا لَكَ مِنْ عَدُوٍّ لِي مِنْ مُرَادٍ ثُمَّ قَالَ ع

وَيَأْتِي اللَّهُ إِلَّا أَنْ يَشَاءَ.

أُرِيدُ حَيَاتَهُ وَ يُرِيدُ قَتْلِي

Then he^{la} discussed with him^{asws} for a while, then left. When he^{la} had turned around, Amir Al-Momineen^{asws} went on to prolong the looking at him^{la} and saying: 'O for you from an enemy to me^{asws} from (clan of) Murad!' Then he^{asws} said (a couplet): '*asws want him^{la} to live and he^{la} wants to kill me^{asws}, and Allah^{azwj} has Refused except what He^{azwj} so Desires*'.

ثُمَّ قَالَ ع يَا مَيْمَنُ هَذَا وَ اللَّهُ قَاتِلِي لَا حِمَالَةَ أَحْبَبْتَنِي بِهِ حَبِيبِي رَسُولُ اللَّهِ ص فَقَالَ مَيْمَنُ يَا أَمِيرَ الْمُؤْمِنِينَ فَلِمَ لَا تَقْتُلُهُ أَنْتَ قَبْلَ ذَلِكَ فَقَالَ يَا مَيْمَنُ لَا يَحِلُّ الْقِصَاصُ قَبْلَ الْفِعْلِ

Then he^{asws} said: 'O Meesam! By Allah^{azwj}, this is my^{asws} killer, inevitably! My^{asws} beloved Rasool-Allah^{saww} informed me^{asws} with it'. Meesam said, 'O Amir Al-Momineen^{asws}! Why don't you kill him^{la} before that?' He^{asws} said: 'O Meesam! The retaliation is not Permissible before the deed'.

فَقَالَ مَيْتَمٌ يَا مَوْلَايَ إِذَا لَمْ تَقْتُلْهُ فَاطْرُدْهُ فَقَالَ يَا مَيْتَمُ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ يَمْخُوا اللَّهُ مَا يَشَاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ وَ أَيْضاً أَنَّهُ بَعْدَ مَا جِئَ جَنَائَةً فَيُقْبَلُ مِنْهَا وَ لَا يَجُوزُ أَنْ يُعَاقَبَ قَبْلَ الْفِعْلِ

Meesam said, 'O my Master^{asws}! When you^{asws} are not killing him^{la}, then expel him^{la}!' He^{asws} said: 'O Meesam! Had it not been for a Verse in the Book of Allah^{azwj}: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**, and as well, it would be after a crime has been committed, so he^{la} could be seized due to it, and it is not allowed that he^{la} be punished before the deed'.

فَقَالَ مَيْتَمٌ جَعَلَ اللَّهُ يَوْمَنَا قَبْلَ يَوْمِكَ وَ لَا أَرَانَا اللَّهُ فِيكَ سُوءاً أَبَداً وَ مَتَى يَكُونُ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Meesam said, 'May Allah^{azwj} Make our day to be before your^{asws} day and may Allah^{azwj} not Show us any evil regarding you^{asws}! And when would that happen, O Amir Al-Momineen^{asws}?'

فَقَالَ ع إِنَّ اللَّهَ تَفَرَّدَ بِخَمْسَةِ أَشْيَاءَ لَا يَطَّلِعُ عَلَيْهَا نَبِيٌّ مُرْسَلٌ وَ لَا مَلَكٌ مُقَرَّبٌ فَقَالَ عَزَّ مِنْ قَائِلٍ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ الْآيَةَ

He^{asws} said: 'Allah^{azwj} is Alone with five things, not notifying anyone upon it, neither a Messenger Prophet^{as} nor an Angel of Proximity. Allah^{azwj} Mighty and Majestic Said from a speaker: '**Surely Allah, with Him is the Knowledge of the Hour, [31:34]**' – the Verse.

يَا مَيْتَمُ هَذِهِ خَمْسَةٌ لَا يَطَّلِعُ عَلَيْهَا إِلَّا اللَّهُ تَعَالَى وَ مَا أَطَّلَعَ عَلَيْهَا نَبِيٌّ وَ لَا وَصِيٌّ وَ لَا مَلَكٌ مُقَرَّبٌ

O Meesam! These five (things), not one is notified upon these except Allah^{azwj} the Exalted, and He^{azwj} has neither Notified any Prophet^{as}, nor a successor^{as} nor an Angel of Proximity upon it.

يَا مَيْتَمُ لَا حَذَرَ مِنْ قَدَرٍ يَا مَيْتَمُ إِذَا جَاءَ الْقَضَاءُ فَلَا مَفَرَّ

O Meesam! There is no guarding from pre-determination. O Meesam! When the Decree comes, then there is no fleeing (from it)'.

فَرَجَعَ ابْنُ مُلْجِمٍ وَ دَخَلَ عَلَى قَطَامٍ لَعْنَهُمَا اللَّهُ وَ كَانَتْ تِلْكَ اللَّيْلَةُ لَيْلَةُ تِسْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ.

Ibn Muljim^{la} returned and entered to see Qatam, may Allah^{azwj} Curse her, and that night, was the night of the nineteenth of the month of Ramazan.

قَالَتْ أُمُّ كَلثُومٍ بِنْتُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمَّا كَانَتْ لَيْلَةُ تِسْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ قَدِمَتْ إِلَيْهِ عِنْدَ إِفْطَارِهِ طَبَقاً فِيهِ قُرْصَانِ مِنْ خُبْرِ الشَّعِيرِ وَ قَصْعَةً فِيهَا لَبَنٌ وَ مِلْحٌ جَرِيشٌ

Umm Kulsoom Bint Amir Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, said, 'When it was the night of the nineteenth of the month of Ramazan, I^{asws} forwarded to him^{asws}, during his^{asws} breaking the Fast, a tray wherein were two discs of barley bread, and as jug wherein was milk, and coarse salt.

فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ أَقْبَلَ عَلَى فُطُورِهِ فَلَمَّا نَظَرَ إِلَيْهِ وَ تَأَمَّلَهُ حَرَكَ رَأْسَهُ وَ بَكَى بُكَاءً شَدِيداً عَالِياً وَ قَالَ يَا بُنَيَّةُ مَا ظَنَنْتُ أَنَّ بِنْتاً تَسُوهُ أَبَاهَا كَمَا قَدَّ
أَسَأْتَ أَنْتِ إِلَيَّ قَالَتْ وَ مَا دَا يَا أَبَاهُ

When he^{asws} was free from his^{asws} Salat, he^{asws} came to break his^{asws} Fast. When he^{asws} looked at it and thought of it, shook his^{asws} head and cried an intense crying, loud, and said: 'O daughter^{asws}! What are your^{asws} thoughts of a daughter doing wrong to her father, like what you^{asws} have been wrong to me^{asws}?'. She^{asws} said, 'And what is that O father^{asws}?'

قَالَ يَا بُنَيَّةُ أَ تُقَدِّمِينَ إِلَى أَبِيكَ إِدَامَتَيْنِ فِي فَرْدٍ طَبَقِي وَاحِدٍ أ تُرِيدِينَ أَنْ يَطُولَ وَقُوفِي غَدًا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ أَنَا أُرِيدُ أَنْ أَتْبِعَ أَخِي وَ ابْنَ
عَتِي رَسُولَ اللَّهِ ص مَا قَدِّمَ إِلَيْهِ إِذَا مَانَ فِي طَبَقِي وَاحِدٍ إِلَى أَنْ قَبَضَهُ اللَّهُ

He^{asws} said: 'O daughter^{asws}! Are you^{asws} forward to your^{asws} father, two dips in one tray (meal)! Are you^{asws} wanting that my^{asws} pausing be prolonged tomorrow in front of Allah^{azwj} Mighty and Majestic on the Day of Qiyamah? I^{asws} want to follow my^{asws} brother^{saww} and son^{saww} of my^{asws} uncle^{as} Rasool-Allah^{saww}. No two dips were forwarded to him^{saww} in one meal until Allah^{azwj} Recalled him^{saww}.

يَا بُنَيَّةُ مَا مِنْ رَجُلٍ طَابَ مَطْعَمُهُ وَ مَشْرَبُهُ وَ مَلْبَسُهُ إِلَّا طَالَ وَقُوفُهُ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ

O daughter^{asws}! No man whose food is good, and his drink, and his clothes, except his pausing in front of Allah^{azwj} Mighty and Majestic would be prolonged on the Day of Qiyamah.

يَا بُنَيَّةُ إِنَّ الدُّنْيَا فِي خَالَهَا حَسَابٌ وَ فِي خَزَائِمِهَا عِقَابٌ وَ قَدْ أَخْبَرَنِي حَبِيبِي رَسُولُ اللَّهِ ص أَنَّ جَبْرَائِيلَ ع نَزَلَ إِلَيْهِ وَ مَعَهُ مَفَاتِيحُ كُنُوزِ الْأَرْضِ وَ قَالَ يَا
مُحَمَّدُ السَّلَامُ بِفَرِيكَ السَّلَامِ وَ يَقُولُ لَكَ إِنَّ شَيْئاً صَبَّرْتَ مَعَكَ جِبَالَ تِهَامَةَ ذَهَباً وَ فِضَّةً وَ خُذْ هَذِهِ مَفَاتِيحَ كُنُوزِ الْأَرْضِ وَ لَا يَنْقُصُ ذَلِكَ مِنْ حَظِّكَ
يَوْمَ الْقِيَامَةِ

O daughter^{asws}! The world, in its Permissible(s), there is Reckoning, and in its Prohibitions, there is Punishment, and my^{asws} beloved Rasool-Allah^{saww} has informed me^{asws} that Jibraeel^{as} had descended unto him^{saww} and with him^{as} were treasures of the earth, and he^{as} said: 'O Muhammad^{saww}! The 'Salaam' (Grantor of security) Conveys the Greetings (Salaam) to you^{saww} and Says to you^{saww}: "If you^{saww} so desired, I^{azwj} can Transform the mount Tihama into gold and silver for you^{saww}, and take these keys to the treasures of the earth, and that would not reduce anything from your^{saww} share on the Day of Qiyamah!"'

قَالَ يَا جَبْرَائِيلُ وَ مَا يَكُونُ بَعْدَ ذَلِكَ قَالَ الْمَوْتُ فَقَالَ إِذَا لَا حَاجَةَ لِي فِي الدُّنْيَا دَعْنِي أَجُوعُ يَوْمًا وَ أَشْبَعُ يَوْمًا فَالْيَوْمَ الَّذِي أَجُوعُ فِيهِ أَنْصَرِّحُ إِلَى رَبِّي وَ
أَسْأَلُهُ وَ الْيَوْمَ الَّذِي أَشْبَعُ فِيهِ أَشْكُرُ رَبِّي وَ أَحْمَدُهُ فَقَالَ لَهُ جَبْرَائِيلُ وَ قُفَّتْ لِكُلِّ خَيْرٍ يَا مُحَمَّدُ.

He^{saww} said: 'O Jibraeel^{as}! And what will happen after that?' He^{as} said: 'The death'. He^{saww} said: 'Then there is no need for me^{saww} regarding the world. Leave me^{saww} to be hungry one day and be satiated one day. So, on the day in which I^{saww} will be hungry, I^{saww} shall beseech to my^{saww} Lord^{azwj} and ask Him^{azwj}. And the day in which I^{saww} would be satiated, I^{saww} shall thank my^{saww} Lord^{azwj} and praise Him^{azwj}'. Jibraeel^{as} said to him^{saww}: 'You^{asws} have harmonised to all goodness, O Muhammad^{saww}!'

ثُمَّ قَالَ ع يَا بُنَيَّةُ الدُّنْيَا دَارٌ غُرُورٍ وَ دَارٌ هَوَانٍ فَمَنْ قَدَّمَ شَيْئاً وَجَدَهُ

Then he^{asws} said: 'O daughter^{asws}! The world is a house of deceit, and a house of disgrace. So, the one who sends forwards a thing, he would find it (in the Hereafter).

يَا بُنَيَّةَ وَاللَّهِ لَا أَكُلُ شَيْئاً حَتَّى تَرْفَعِينَ أَحَدَ الْإِدَامَيْنِ فَلَمَّا رَفَعْتُهُ تَقَدَّمْتُ إِلَى الطَّعَامِ فَأَكَلْتُ قُرْصاً وَاحِداً بِالْمِلْحِ الْجَرِيشِ ثُمَّ حَمِدَ اللَّهُ وَ أَتَيْتُ عَلَيْهِ ثُمَّ قَامَ إِلَى صَلَاتِهِ

O daughter^{asws}! By Allah^{azwj}! I^{asws} will not eat anything unto you^{asws} lift one of the two dips'. When she^{asws} had raised it, he^{asws} went forward to the meal and ate a disc (of bread) with the coarse salt. Then he^{asws} praise Allah^{azwj} and extolled upon Him^{azwj}, then stood up to go to his^{asws} Salat.

فَصَلَّى وَ لَمْ يَزَلْ رَاكِعاً وَ سَاجِداً وَ مُبْتَهَلاً وَ مُتَضَرِّعاً إِلَى اللَّهِ سُبْحَانَهُ وَ يُكَبِّرُ الدُّحُولَ وَ الخُرُوجَ وَ هُوَ يَنْظُرُ إِلَى السَّمَاءِ وَ هُوَ قَلْبٌ يَتَمَلَّمُ ثُمَّ قَرَأَ سُورَةَ يس حَتَّى خَتَمَهَا

He^{asws} prayed Salat and did not cease to perform ruk'ua and Sajdah and did not cease invoking and beseeching to Allah^{azwj} the Glorious, and frequently entering and exiting, and he^{asws} was looking towards the sky, and he^{asws} was anxiously fidgeting. Then he^{asws} recited Surah Yaseen until he^{asws} finished it.

ثُمَّ رَفَعَدَ هُنَيْهَةً وَ انْتَبَهَ مَرْغُوباً وَ جَعَلَ يَمْسُحُ وَجْهَهُ بِثَوْبِهِ وَ مَحَضَ قَائِماً عَلَى قَدَمَيْهِ وَ هُوَ يَقُولُ اللَّهُمَّ بَارِكْ لَنَا فِي لِقَائِكَ وَ يُكَبِّرُ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Then he^{asws} lied down for a while and woke up awed (overwhelmed), and he^{asws} went on to wipe his^{asws} face with his^{asws} cloth and got up standing upon his^{asws} feet, and he^{asws} was saying: 'O Allah^{azwj}! Bless for us in meeting You^{azwj}', frequented from the words: 'There is neither might nor strength except Allah^{azwj} the Exalted, the Magnificent'

ثُمَّ صَلَّى حَتَّى ذَهَبَ بَعْضُ اللَّيْلِ ثُمَّ جَلَسَ لِلتَّعْقِيبِ ثُمَّ نَامَتْ عَيْنَاهُ وَ هُوَ جَالِسٌ ثُمَّ انْتَبَهَ مِنْ نَوْمَتِهِ مَرْغُوباً.

Then he^{asws} prayed Salat until part of the night had gone. Then he^{asws} sat down for the follow-up (acts of worship). Then his^{asws} eyes slept while he^{asws} was standing. Then he^{asws} woke up from his^{asws} sleep awed.

قَالَتْ أُمُّ كَلثُومٍ كَأَيِّ بِهِ وَ قَدْ جَمَعَ أَوْلَادَهُ وَ أَهْلَهُ وَ قَالَ لَهُمْ فِي هَذَا الشَّهْرِ تَفْعِدُونِي إِلَيَّ رَأَيْتُ فِي هَذِهِ اللَّيْلَةِ رُؤْيَا هَالِكِي وَ أُرِيدُ أَنْ أَفْصَحَهَا عَلَيْكُمْ قَالُوا وَ مَا هِيَ

Umm Kulsoom^{asws} said, 'It is as if I^{asws} am with him^{asws} and he^{asws} has gathered his^{asws} children and his^{asws} family members and said to them: 'You^{asws} will be losing me^{asws} in this month. I^{asws} have seen a dream in this night which has terrified me^{asws}, and I^{asws} want to narrate it to you all'. They said, 'What is it?'

قَالَ إِلَيَّ رَأَيْتُ السَّاعَةَ رَسُولَ اللَّهِ ص فِي مَنَامِي وَ هُوَ يَقُولُ لِي يَا أَبَا الْحَسَنِ إِنَّكَ قَادِمٌ إِلَيْنَا عَنْ قَرِيبٍ يَجِيءُ إِلَيْكَ أَشْقَاهَا فَبِحَضْبِ شَيْبَتِكَ مِنْ دَمِ رَأْسِكَ وَ أَنَا وَ اللَّهُ مُشْتَاقٌ إِلَيْكَ وَ إِلَيْكَ عِنْدَنَا فِي الْعَشْرِ الْآخِرِ مِنْ شَهْرِ رَمَضَانَ فَهَلُمَّ إِلَيْنَا فَمَا عِنْدَنَا خَيْرٌ لَكَ وَ أَبَقَى

He^{asws} said: 'I^{asws} saw Rasool-Allah^{saww} in my^{asws} dream just now, and he^{saww} was saying to me^{asws}: 'O Abu Al-Hassan^{asws}! You^{asws} will be arriving to us^{asws} very soon. Their most wretched one will be coming to you^{asws} and dye your^{asws} beard from the blood of your^{asws} head, and by Allah^{azwj}, I^{saww} am desirous to see you^{asws}, and you^{asws} will be with us^{asws} during the last ten (days) from the month of Ramazan. So, come to us^{asws}, for whatever is with us^{asws} is better for you^{asws} and more lasting!'

قَالَ فَلَمَّا سَمِعُوا كَلَامَهُ ضَجُّوا بِالْبَكَاءِ وَ النَّحْيِ وَ أَبَدُوا الْعَوِيلَ فَأَقْسَمَ عَلَيْهِمْ بِالسُّكُوتِ فَسَكَتُوا ثُمَّ أَقْبَلَ يُوصِيهِمْ وَ يَأْمُرُهُمْ بِالْحَيْرِ وَ يَنْهَاهُمْ عَنِ الشَّرِّ

He (She^{asws}) said, 'When they heard his^{asws} speech, they clamoured with the crying and wailing, and began mourning. He^{asws} vowed upon them with the silence. Then he^{asws} went on to bequeath to them and instructing them with the good and forbidding them from the evil'.

قَالَتْ أُمُّ كَلثُومٍ وَ لَمْ يَزَلْ تِلْكَ اللَّيْلَةَ قَائِمًا وَ قَاعِدًا وَ رَاكِعًا وَ سَاجِدًا ثُمَّ يَخْرُجُ سَاعَةً بَعْدَ سَاعَةٍ يَقْلِبُ طَرْفَهُ فِي السَّمَاءِ وَ يَنْظُرُ فِي الْكَوَاكِبِ وَ هُوَ يَثُورُ وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ إِنَّهَا اللَّيْلَةُ الَّتِي وُعِدْتُ بِهَا

Umm Kulsoom^{asws} said, 'And he^{asws} did not cease to be standing that night, and sitting, and performing ruk'u and Sajdah. Then he^{asws} would go out after a while, glancing towards the sky and looking into the stars, and he^{asws} was saying 'By Allah^{azwj}! Neither am I^{asws} lying nor have I^{asws} been lied to, and it is the night which I^{asws} have been promised with!'

ثُمَّ يَعُودُ إِلَى مُصَلَّاهُ وَ يَقُولُ اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَ يُكَيِّدُ مِنْ قَوْلِ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ يُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ وَ يَسْتَعْفِفُ اللَّهَ كَثِيرًا.

Then he^{asws} returned to his^{asws} prayer mat and said: 'O Allah^{azwj}! Bless for me^{asws} in the death'. And he^{asws} frequented from His^{azwj} Words: '**We are for Allah and we are returning to Him [2:156]**', and: 'There is neither any might nor strength except with Allah^{azwj} the Exalted, the Magnificent', and sending Salawaat upon the Prophet^{saww} and his^{saww} Progeny^{asws}, and seeking Forgiveness of Allah^{azwj}, a Lot'.

قَالَتْ أُمُّ كَلثُومٍ فَلَمَّا رَأَيْتُهُ فِي تِلْكَ اللَّيْلَةِ فَلَقًا مَتَمَلِّمًا كَثِيرَ الدَّرِكِ وَ الْإِسْتِعْفَارِ أَرَقْتُ مَعَهُ لَيْلَتِي وَ قُلْتُ يَا أَبَتَاهُ مَا لِي أَرَاكَ هَذِهِ اللَّيْلَةَ لَا تَذُوقُ طَعْمَ الرِّقَادِ

Umm Kulsoom^{asws} said, 'When I^{asws} saw him^{asws} in that night anxiously fidgeting, frequenting the Zikr and seeking the Forgiveness, I^{asws} was (also) sleepless with him^{asws} in my^{asws} night, and I^{asws} said, 'O father^{asws}! What is the matter I^{asws} see you^{asws} in this night, you^{asws} are not tasting the food of sleep?'

قَالَ يَا بُنَيَّةُ إِنَّ أَبَاكَ قَتَلَ الْأَبْطَالَ وَ حَاضَ الْأَهْوَالَ وَ مَا دَخَلَ الْخَوْفُ لَهُ جَوْفَ [جَوْفًا] وَ مَا دَخَلَ فِي قَلْبِي رُغْبٌ أَحْكُرُ بِمَا دَخَلَ فِي هَذِهِ اللَّيْلَةِ

He^{asws} said: 'O daughter^{asws}! Your^{asws} father^{asws} killed the heroes and waded into horrors, and no fear entered inside him^{asws}, and no awe entered into my^{asws} heart, any more than has entered during this night'.

ثُمَّ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ قُلْتُ يَا أَبَاهُ مَا لَكَ تَنْعَى نَفْسَكَ مِنْهُ اللَّيْلَةَ قَالَ يَا بُنَيَّةُ قَدْ قَرَّبَ الْأَجَلَ وَ انْقَطَعَ الْأَمَلُ

Then he^{asws} said: '**We are for Allah and we are returning to Him [2:156]**'. I^{asws} said, 'O father^{asws}! What is the matter you^{asws} having been giving news of your^{asws} own death since tonight?' He^{asws} said: 'O daughter^{asws}! The death has drawn near, and the hopes are cut off'.

Umm Kulsoom^{asws} said, 'I^{asws} cried. He^{asws} said to me^{asws}: 'O daughter^{asws}! Do not cry, for I^{asws} am not saying to you^{asws} except what the Prophet^{saww} had covenanted to me^{asws}'.

قَالَتْ أُمُّ كَلْثُومٍ فَبَكَيْتُ فَقَالَ لِي يَا بِنْتِي لَا تَبْكِينَ فَإِنِّي لَمْ أَقُلْ ذَلِكَ إِلَّا بِمَا عَاهَدَ إِلَيَّ النَّبِيُّ صَ لَمْ إِنَّهُ نَعَسَ وَ طَوَى سَاعَةً ثُمَّ اسْتَيْقَظَ مِنْ نَوْمِهِ وَ قَالَ يَا بِنْتِي إِذَا قُرِبَ وَفْتُ الْأَذَانِ فَأَعْلِمِينِي ثُمَّ رَجَعَ إِلَى مَا كَانَ عَلَيْهِ أَوَّلَ اللَّيْلِ مِنَ الصَّلَاةِ وَ الدُّعَاءِ وَ التَّضَرُّعِ إِلَى اللَّهِ سُبْحَانَهُ وَ تَعَالَى

Then he^{asws} fell asleep and folded for a while. Then he^{asws} woke up from his^{asws} sleep and said: 'O daughter^{asws}! When the time of Azaan draws near, then let me^{asws} know'. Then he^{asws} returned to what he^{asws} had been upon in the beginning of the night, from the Salat and the supplicating, and the beseeching to Allah^{azwj}, the Glorious and Exalted.

قَالَتْ أُمُّ كَلْثُومٍ فَجَعَلْتُ أَرْقُبُ وَفْتُ الْأَذَانِ فَلَمَّا لَاحَ الْوَقْتُ أَتَيْتُهُ وَ مَعِيَ إِنَاءٌ فِيهِ مَاءٌ ثُمَّ أَبْقَيْتُهُ فَاسْتَبَعِ الْوُضُوءَ وَ قَامَ وَ لَبَسَ ثِيَابَهُ وَ فَتَحَ بَابَهُ ثُمَّ نَزَلَ إِلَى الدَّارِ وَ كَانَ فِي الدَّارِ إِرْوُزٌ قَدْ أَهْدَيْتُ إِلَى أَخِي الْحُسَيْنِ ع

Umm Kulsoom^{asws} said, 'I^{asws} went on to watch out for the time of Azaan. When the time came, I^{asws} went to him^{asws}, and there was a container with me^{asws} wherein was water. Then I^{asws} awakened him^{asws}. He^{asws} perfected the wud'u and stood up and wore his^{asws} clothes and opened his^{asws} door. Then he^{asws} descended to the house; and there were some geese in the house which had been gifted to my^{asws} brother^{asws} Al-Husayn^{asws}.

فَلَمَّا نَزَلَ خَرَجْنَ وَرَاءَهُ وَ رَفْرَفْنَ وَ صِخْرُنَّ فِي وَجْهِهِ وَ كَانَ قَبْلَ تِلْكَ اللَّيْلَةِ لَمْ يَصِخْرُنَّ فَقَالَ عَ لَا إِلَهَ إِلَّا اللَّهُ صَوَارِحُ تَتَّبِعُهَا نَوَائِحُ وَ فِي عَدَاةٍ عَدِي يَطْهَرُ الْفَضَاءُ

When he^{asws} descended, they came out and flapped (their wings) and honked in his^{asws} face, and before that night they had not honked. He^{asws} said: 'There is no god except Allah^{azwj}! The shouting will be followed by lamentation, and in the morning, the Decree would be revealed'.

فَقُلْتُ لَهُ يَا أَبَاهُ هَكَذَا تَتَطَيَّرُ فَقَالَ يَا بِنْتِي مَا مِنَّا أَهْلُ الْبَيْتِ مَنْ يَتَطَيَّرُ وَ لَا يُتَطَيَّرُ بِهِ وَ لَكِنْ قَوْلٌ جَرَى عَلَى لِسَانِي

I^{asws} said to him^{asws}, 'O father^{asws}! You^{asws} are being superstitious like this?' He^{asws} said: 'O daughter^{asws}! There is none from us^{asws}, People^{asws} of the Household, anyone who is superstitious, nor one can be superstitious with him^{asws}, but words just flowed upon my^{asws} tongue'.

ثُمَّ قَالَ يَا بِنْتِي بِحَقِّي عَلَيْكَ إِلَّا مَا أَطْلَقْتِيهِ فَقَدْ حَبَسْتِ مَا لَيْسَ لَهُ لِسَانٌ وَ لَا يَغْدِرُ عَلَى الْكَلَامِ إِذَا جَاعَ أَوْ غَطَشَ فَأَطْعِمِيهِ وَ اسْقِيهِ وَ إِلَّا خَلِّي سَبِيلَهُ يَأْكُلُ مِنْ حَشَائِشِ الْأَرْضِ

Then he^{asws} said: 'O my^{asws} daughter^{asws}! By my^{asws} right upon you^{asws}, free them, so you^{asws} have withheld what hasn't a tongue for it, nor is it able upon the talking when it is hungry or thirsty. So, feed it and quench it, or else free its way to eat from the grass of the earth'.

فَلَمَّا وَصَلَ إِلَى الْبَابِ فَعَالَجَهُ لِيَفْتَحَهُ فَتَعَلَّقَ الْبَابُ بِمِزْرِهِ فَأَخْلَى مِزْرُهُ حَتَّى سَقَطَ فَأَخَذَهُ وَشَدَّهُ وَهُوَ يَقُولُ

اشدُّ حَيَاتِكَ لِمَوْتٍ فَإِنَّ الْمَوْتَ لَا يَفِيكَ
وَلَا تَعْتَرَّ بِالذَّهْرِ وَ إِنْ كَانَ يُؤَاتِيكَ
كَمَا أَضْحَكَكَ الذَّهْرُ كَذَلِكَ الذَّهْرُ يُنْكِيكَ.

When he^{asws} arrived to the door, he^{asws} unlocked it to open it, but the door caught his^{asws} apron. He^{asws} loosened his^{asws} apron until it fell. He^{asws} took it and tied it, and he^{asws} was saying (a couplet): ‘Tie your apron for the death, for the death will meet you, and do not panic from the death when it is released with calling you, and do not be deceived with the times, and even if it brings you (something). Like what the times have made you laugh, like that the times would make you cry’.

ثُمَّ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي الْمَوْتِ اللَّهُمَّ بَارِكْ لِي فِي لِقَائِكَ قَالَتْ أُمُّ كَلْثُومٍ وَ كُنْتُ أُمِّ كَلْثُومٍ وَ كُنْتُ أُمِّ شَيْ خَلْفَهُ فَلَمَّا سَمِعْتُهُ يَقُولُ ذَلِكَ قُلْتُ يَا عَوْنَاهُ يَا أَبْنَاهُ أَرَاكَ تَنْعَى نَفْسَكَ مِنْذُ اللَّيْلَةِ

Then he^{asws} said: ‘O Allah^{azwj}! Bless for us^{asws} in the death. O Allah^{azwj}! Bless for us^{asws} in meeting You^{azwj}’. Umm Kulsoom^{asws} said, ‘And I^{asws} was walking behind him^{asws}. When I^{asws} heard him^{asws} saying that I^{asws} said, ‘O cry for help! O father^{asws}! I^{asws} have seen you^{asws} giving the news of death to yourself^{asws} since the night!’

قَالَ يَا بُنَيَّةُ مَا هُوَ بِنَعَاءٍ وَ لَكِنَّهَا دَلَالَاتٌ وَ عَلَامَاتٌ لِلْمَوْتِ تَتَّبِعُ بَعْضُهَا بَعْضًا فَأَمْسِكِي عَنِ الْجَوَابِ ثُمَّ فَتَحَ الْبَابَ وَ خَرَجَ.

He^{asws} said: ‘O daughter^{asws}! It is not the news of death, but it is evidence and the signs of the death, following each other’. So, I^{asws} withheld from the answering. Then he^{asws} opened the door and went out.

قَالَتْ أُمُّ كَلْثُومٍ فَجِئْتُ إِلَى أَخِي الْحَسَنِ ع فَقُلْتُ يَا أَخِي قَدْ كَانَ مِنْ أَمْرِ أَبِيكَ اللَّيْلَةُ كَذَا وَ كَذَا وَ هُوَ قَدْ خَرَجَ فِي هَذَا اللَّيْلِ الْعَلَسَ فَالْحَقُّهُ فَقَامَ الْحَسَنُ بِنِ عَ وَ تَبِعَهُ فَلَحِقَ بِهِ قَبْلَ أَنْ يَدْخُلَ الْجَامِعَ

Umm Kulsoom^{asws} said, ‘I^{asws} went to my^{asws} brother^{asws} Al-Hassan^{asws} and I^{asws} said, ‘Such and such has happened from the affair of your^{asws} father^{asws} tonight, and he^{asws} has gone out in this dark night, so join with him^{asws}!’ Al-Hassan^{asws} Bin Al^{asws} got up and followed him^{asws} and caught up with him^{asws} before he^{asws} had entered the central Masjid.

فَقَالَ يَا أَبَاهُ مَا أَخْرَجَكَ فِي هَذِهِ السَّاعَةِ وَ قَدْ بَقِيَ مِنَ اللَّيْلِ ثُلُثُهُ فَقَالَ يَا حَبِيبِي وَ يَا فُرَّةَ عَيْنِي خَرَجْتُ لِزُورِيَا رَأَيْتُهَا فِي هَذِهِ اللَّيْلَةِ أَهْلَانِي وَ أَرْعَجْتَنِي وَ أَقْلَعْتَنِي فَقَالَ لَهُ خَيْرًا رَأَيْتَ وَ خَيْرًا يَكُونُ

He^{asws} said: ‘O father^{asws}! What made you^{asws} come out in this time, and a third of the night still remains?’ He^{asws} said: ‘O my^{asws} beloved, and O delight of my^{asws} eyes! I^{asws} came out due to a dream I^{asws} have seen during this thing which terrified me^{asws} and troubled me^{asws} and disturbed me^{asws}’. He^{asws} said: ‘You^{asws} have seen good, and good shall happen’.

فَفَصَّهَا عَلَيَّ فَقَالَ ع يَا بُنَيَّ رَأَيْتُ كَأَنَّ جَبْرَيْلَ ع قَدْ نَزَلَ عَنِ السَّمَاءِ عَلَى جَبَلٍ أَبِي قُبَيْسٍ فَتَنَاوَلَ مِنْهُ حَجْرَيْنِ وَ مَضَى بِهِمَا إِلَى الْكَعْبَةِ وَ تَرَكَهُمَا عَلَى ظَهْرِيهَا وَ ضَرَبَ أَحَدَهُمَا عَلَى الْأَخْرِ فَصَارَتْ كَالرَّمِيمِ ثُمَّ دَرَّيْتُهُمَا فِي الرِّيحِ فَمَا بَقِيَ بِمَكَّةَ وَ لَا بِالْمَدِينَةِ بَيْتٌ إِلَّا وَ دَخَلَهُ مِنْ ذَلِكَ الرَّمَادِ

Ali^{asws} narrated it. He^{asws} said: 'O my^{asws} son^{asws}! I^{asws} saw as if Jibraeel^{as} had descended from the sky upon mount Abu Qubeys. He^{as} grabbed two stones from it and went with these to the Kabah and left them upon its back and struck one of them upon the other, so they became like the shreds. Then he^{as} scattered them in the wind. So, there did not remain any house, neither at Makkah nor at Al-Medina, except and there entered into it from that dust'.

فَقَالَ لَهُ يَا أَبَتِ وَمَا تَأْوِيلُهَا

He^{asws} said to him^{asws}: 'O father^{asws}! And what is its interpretation?'

فَقَالَ يَا بُيِّ إِنَّ صَدَقْتَ رُؤْيَايَ فَإِنَّ أَبَاكَ مَقْتُولٌ وَ لَا يَبْقَى بِمَكَّةَ حَيْبِدٌ وَ لَا بِالْمَدِينَةِ بَيْتٌ إِلَّا وَ يَدْخُلُهُ مِنْ ذَلِكَ عَمٌّ وَ مُصِيبَةٌ مِنْ أَجْلِي

He^{asws} said: 'O my^{asws} son^{asws}! If my^{asws} dream is true, then your^{asws} father^{asws} would be killed and there will not remain any house a Makkah at that time nor at Al-Medina except and there shall enter it from that, sorrow, and calamity from my^{asws} reason'.

فَقَالَ الْحَسَنُ ع وَ هَلْ تَدْرِي مَتَى يَكُونُ ذَلِكَ يَا أَبَتِ

Al-Hassan^{asws} said: 'And do you^{asws} know when that would happen, O father^{asws}?'

قَالَ يَا بُيِّ إِنَّ اللَّهَ يَقُولُ وَ مَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ عَدَاً وَ مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ وَ لَكِنَّ عَهْدَ إِلَيَّ حَبِيبِي رَسُولُ اللَّهِ ص أَنَّهُ يَكُونُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ يَقْتُلُنِي ابْنُ مُلْجِمِ الْمُرَادِيِّ

He^{asws} said: 'O my^{asws} son^{asws}! Allah^{azwj} is Saying: **and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34].** But my^{asws} beloved Rasool-Allah^{saww} had covenanted to me^{asws} that it would be happening in the last ten (days) from a month of Ramazan. Ibn Muljim Al-Murady^{la} would be killing me^{asws}'.

فَقُلْتُ لَهُ يَا أَبَتَاهُ إِذَا عَلِمْتَ مِنْهُ ذَلِكَ فَاقْتُلْهُ

I^{asws} said to him^{asws}: 'O father^{asws}! Since you^{asws} know that, then kill him^{la}!'

قَالَ يَا بُيِّ لَا يَجُوزُ الْقِصَاصُ إِلَّا بَعْدَ الْجِنَايَةِ وَ الْجِنَايَةُ لَمْ تَحْصُلْ مِنْهُ يَا بُيِّ لَوْ اجْتَمَعَ الثَّقَلَانِ الْإِنْسُ وَ الْجِنُّ عَلَى أَنْ يَدْفَعُوا ذَلِكَ لَمَا قَدَرُوا يَا بُيِّ أَنْ يَجْعَلَ إِلَيَّ فِرَاشَكَ

He^{asws} said: 'O my^{asws} son^{asws}! The retaliation is not allowed except after the crime, and the crime has not yet ensued from him^{la}. O my^{asws} son^{asws}! Even if the two forces of the human beings and the Jinn were to unite upon repelling that, they would not be able to. O my^{asws} son^{asws}! Return to your^{asws} bed'.

فَقَالَ الْحَسَنُ ع يَا أَبَتَاهُ أُرِيدُ أَمْضِي مَعَكَ إِلَى مَوْضِعِ صَلَاتِكَ

Al-Hassan^{asws} said: 'O father^{asws}! I^{asws} want to go with you^{asws} to the place of your^{asws} Salat'.

فَقَالَ لَهُ أَقْسَمْتُ بِحَقِّي عَلَيْكَ إِلَّا مَا رَجَعْتَ إِلَيَّ فِرَاشَكَ لِفَلَا يَنْتَعَصَ عَلَيْكَ نَوْمُكَ وَ لَا تَعْصِيَنِي فِي ذَلِكَ

He^{asws} said to him: 'I^{saww} swear by my^{asws} right upon you^{asws}! Return to your^{asws} bed, lest your^{asws} sleep be spoilt upon you^{asws}, and do not disobey me^{asws} in that'.

قَالَ فَرَجَعَ الْحَسَنُ ع فَوَجَدَ أُخْتَهُ أُمَّ كَلْثُومَ قَائِمَةً خَلْفَ الْبَابِ تَنْتَظِرُهُ فَدَخَلَ فَأَخْبَرَهَا بِذَلِكَ وَ جَلَسَا يَتَحَادَثَانِ وَ هُمَا مَخْزُونَانِ حَتَّى غَلَبَ عَلَيْهِمَا النُّعَاسُ فَقَامَا وَ دَخَلَا إِلَى فِرَاشِهِمَا وَ نَامَا.

He (the narrator) said, 'Al-Hassan^{asws} returned, and found his^{asws} sister^{asws} standing behind the door awaiting him^{asws}. He^{asws} entered and informed her^{asws} with that, and they sat down discussing, and they were saddened until the slumber overcame upon them^{asws}. So, they stood up and entered to their beds, and slept.

قَالَ أَبُو مُحَمَّدٍ وَ غَيْرُهُ وَ سَارَ أَمِيرُ الْمُؤْمِنِينَ ع حَتَّى دَخَلَ الْمَسْجِدَ وَ الْقَنَادِيلُ قَدْ حَمَدَ ضَوْؤُهَا فَصَلَّى فِي الْمَسْجِدِ وَرَدَّهُ وَ عَقَّبَ سَاعَةً ثُمَّ إِنَّهُ قَامَ وَ صَلَّى رَكْعَتَيْنِ ثُمَّ عَلَا الْمِنْدَنَةَ وَ وَضَعَ سَبَابَتَيْهِ فِي أُذُنَيْهِ وَ تَنَحَّحَ ثُمَّ أَذَّنَ

Abu Mikhnaf and others said, 'And Amir Al-Momineen^{asws} went until he^{asws} entered the Masjid, and the lamps had dimmed their lights. He^{asws} prayed Salat in the Masjid alone and follow-up (acts of worship) for a while. Then he^{asws} stood up and prayed two Cycles Salat. Then he^{asws} went on top of the minaret and placed his^{asws} two forefingers in his^{asws} ears and cleared his^{asws} throat, then proclaimed Azaan.

وَ كَانَ ع إِذَا أَذَّنَ لَمْ يَبْقَ فِي بَلَدَةِ الْكُوفَةِ بَيْتٌ إِلَّا اخْتَرَقَهُ صَوْتُهُ.

And it was so that whenever he^{asws} proclaimed Azaan, there did not remain any house in the city of Al-Kufa except his^{asws} voice penetrated it.

قَالَ الرَّاوي وَ أَمَّا ابْنُ مُلْجَمٍ فَبَاتَ فِي تِلْكَ اللَّيْلَةِ يُفَكِّرُ فِي نَفْسِهِ وَ لَا يَدْرِي مَا يَصْنَعُ فَتَارَةً يُعَابِتُ نَفْسَهُ وَ يُؤَيِّئُهَا وَ يَخَافُ مِنْ عُقْبَى فِعْلِهِ فِيهِمْ أَنْ يَزْجِعَ عَنْ ذَلِكَ وَ تَارَةً يَذْكُرُ قَطَامَ لَعْنَتِهَا اللَّهُ وَ حُسْنَهَا وَ جَمَالَهَا وَ كَثْرَةَ مَا لَهَا فَتَمِيلُ نَفْسُهُ إِلَيْهَا

The reporter said, 'And as for Ibn Al Muljim^{la}, he^{la} spent the night thinking within himself^{la} what he^{asws} should be doing. At times he^{la} was faulting himself^{la} and rebuking it and fearing from the consequences of his^{la} deed among them and retracting from that, and at time he^{la} was remembering Qatam, may Allah^{azwj} Curse her, and her attraction, and her beauty, and the abundance of her wealth. He^{la} inclined himself^{la} towards her.

فَبَقِيَ عَامَّةً لَيْلَهُ يَتَقَلَّبُ عَلَى فِرَاشِهِ وَ هُوَ يَتَرَمَّمُ بِشِعْرِهِ ذَلِكَ إِذَا أَتَتْهُ الْمَلْعُونَةُ وَ نَامَتْ مَعَهُ فِي فِرَاشِهِ وَ قَالَتْ لَهُ يَا هَذَا مَنْ يَكُونُ عَلَى هَذَا الْعَزْمِ يَزُودُ فَقَالَ لَهَا وَ اللَّهُ إِلَيَّ أَقْتُلُهُ لَكَ السَّاعَةَ

He^{la} remained most of the night (tossing and) turning upon him^{la} and chanting with that poetry of his^{la}, when the accursed woman came to him^{la} and she slept with him^{la} in his^{la} bed, and said to him^{la}, 'O you^{la}! Can one who is upon this determination, sleep?' He^{la} said to her, 'By Allah^{azwj}! I^{la} shall kill him^{asws} for you right now!'

فَقَالَتْ أَقْتُلُهُ وَ ارْجِعْ إِلَيَّ فَرِيرَ الْعَيْنِ مَسْهُورًا وَ افْعَلْ مَا تُرِيدُ فَإِنِّي مُنْتَظِرَةٌ لَكَ فَقَالَ لَهَا بَلْ أَقْتُلُهُ وَ أَرْجِعْ إِلَيْكَ سَخِينِ الْعَيْنِ مَخْزُونًا مَنْحُوسًا مَحْسُورًا فَقَالَتْ أَعُوذُ بِاللَّهِ مِنْ تَطْيِيرِكَ الْوُحْشِ

She said, 'Kill him^{asws} and return to me, delighted of eyes, joyful, and you^{la} can do whatever you^{la} want with me, for I shall be waiting for you^{la}'. He^{la} said to her, 'But, I^{la} shall kill him^{asws} and return to you with painful eyes, saddened, inauspicious, remorseful'. She said, 'I seek Refuge with Allah^{azwj} from your^{la} wild superstitions'.

قَالَ فَوَتَبَ الْمَلْعُونُ كَأَنَّهُ الْفُحْلُ مِنَ الْإِبِلِ قَالَ هَلُمِّي إِلَيَّ بِالسَّيْفِ ثُمَّ إِنَّهُ انْتَزَرَ بِمِزْرٍ وَ انْتَشَحَ بِإِزَارٍ وَ جَعَلَ السَّيْفَ تَحْتَ الْإِزَارِ مَعَ بَطْنِهِ وَ قَالَ افْتَحِي لِي
الْبَابَ فَمِي هَذِهِ السَّاعَةَ أَقْتُلُ لَكَ عَلِيًّا

He (the narrator) said, 'The accursed leapt as if he was the stallion from the camels. He^{la} said, 'Bring to me^{la} my^{la} sword!' Then he^{la} donned an apron and wore a belt, and made the sword to be beneath the apron, with his^{la} belly, and said, 'Open the door for me^{asws}, for I^{la} shall be killing Ali^{asws} for you in this time'.

فَقَامَتْ فَرِحَةً مَسْرُورَةً وَ قَبَلَتْ صَدْرَهُ وَ بَغِي يُتَمَلِّئُهَا وَ يَبْرَسُقُهَا سَاعَةً ثُمَّ رَاوَدَهَا عَنْ نَفْسِهَا فَقَالَتْ لَهُ هَذَا عَلِيٌّ أَقْبَلُ إِلَى الْجَامِعِ وَ أَدْنَى فَعُمَّ إِلَيْهِ فَأَقْتُلَهُ ثُمَّ
عُدَّ إِلَيَّ فَهِيَ أَنَا مُتَنْظِرَةٌ رُجُوعَكَ

She stood up joyfully and kissed his^{la} chest, and he^{la} remained kissing her and hugging her for a while, then he^{la} moved her away. She said to him^{la}, 'This is Ali^{asws} going to the central Masjid and proclaiming Azaan. Arise to him^{asws} and kill him^{asws}, then return to me, so here I am awaiting your^{asws} return'.

فَخَرَجَ مِنَ الْبَابِ وَ هِيَ خَلْفَهُ تُحْرَضُهُ بِهَذِهِ الْأَبْيَاتِ أَقُولُ

وَ كَانَ دُعَاؤُ الْمَوْتِ مِنْهُ شَرَانِجًا رَسَسْنَا إِلَيْهَا فِي الظَّلَامِ ابْنَ
مُلْجِمٍ هُمَامٍ إِذَا مَا الْحَرْبُ شَبَّ لَهَا بِهَا
بِكَفِّ سَعِيدٍ سَوْفَ يَلْقَى ثَوَابَهَا.

إِذَا مَا حَيَّةٌ أَعْيَبَتِ الرُّقَا
فَحَدَّهَا عَلَيَّ فَوْقَ رَأْسِكَ ضَرْبَةً

He^{la} went out from the door and she was behind him^{la}, urging him^{la} on with these couplets, 'I am saying, then I shall not live as I am tired of the slavery, and the lethal poison of death was its drink. We send Ibn Muljim^{la} to it in the darkness, the important, when there is no resemblance for it in war. So, take it, O Ali^{asws}, a strike upon your^{asws} head, by a fortunate wrist, soon he^{la} will meet its Rewards'.

قَالَ الرَّوِي فَالْتَقَتِ إِلَيْهَا وَ قَالَ لَهَا أَفَسَدَتْ وَ اللَّهُ الشَّعْرُ فِي هَذَا الْبَيْتِ الْآخِرِ قَالَتْ وَ لِمَ ذَاكَ قَالَ لَهَا هَلَّا قُلْتُ

بِكَفِّ شَقِيٍّ سَوْفَ يَلْقَى عِقَابَهَا.

The reporter said, 'He^{la} turned towards her and said to her, 'By Allah^{azwj}! You have spoilt the poem in this last couplet' She said, 'And why is that so?' He^{la} said to her: 'You should have said, 'By an unfortunate wrist, soon he^{la} will meet its Punishment''.

قَالَ مُصَنِّفُ هَذَا الْكِتَابِ قَدَسَ رُوحَهُ هَذَا الْحَبْرُ غَيْرَ صَحِيحٍ بَلْ إِنَّا كَتَبْنَاهُ كَمَا وَجَدْنَاهُ وَ الرَّوَابِئُ الصَّحِيحَةُ أَنَّهُ بَاتَ فِي الْمَسْجِدِ وَ مَعَهُ رَجُلَانِ أَحَدُهُمَا
شَيْبُ بْنُ بَحْرَةَ [بَحْرَةَ] وَ الْآخَرُ وَرَدَانُ بْنُ مُجَالِدٍ يُسَاعِدَانِي عَلَى قَتْلِ عَلِيٍّ ع

The compiler of this book, may Allah^{azwj} Sanctify his soul, said, 'This Hadeeth is not correct. But we have written it like what we had found it, and the correct report is that he^{la} spend the night in the Masjid, and with him^{la} were two men, one of them was Shabeeb Bin Bajra, and the other was Wardan Bin Mujalid, assisting him^{la} upon killing Ali^{asws}.

فَلَمَّا أَدَّنَ عَ وَ نَزَلَ مِنَ الْمِنْدَنَةِ وَ جَعَلَ يُسَبِّحُ اللَّهَ وَ يُقَدِّسُهُ وَ يُكَبِّرُهُ وَ يُكَبِّرُ مِنَ الصَّلَاةِ عَلَى النَّبِيِّ ص

When he^{asws} (Amir Al-Momineen^{asws}) had proclaimed Azaan and descended from the minaret, he^{asws} went on to glorify Allah^{azwj}, and extolling His^{azwj} Holiness, and exclaiming His^{azwj} Greatness, and frequenting from sending the Salawaat upon the Prophet^{saww}.

قَالَ الرَّاوي وَ كَانَ مِنْ كَرَمِ أَخْلَاقِهِ عَ أَنَّهُ يَتَفَقَّدُ النَّائِمِينَ فِي الْمَسْجِدِ وَ يَقُولُ لِلنَّائِمِ الصَّلَاةَ يَرْحَمُكَ اللَّهُ الصَّلَاةَ فَمِنْ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ عَلَيْكَ ثُمَّ يَتْلُو ع
إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفُحْشَاءِ وَ الْمُنْكَرِ

The reporter said, 'And it was from his^{asws} honourable etiquettes that he^{asws} would awaken the ones sleeping in the Masjid and would say to the sleeping one: 'The Salat! May Allah^{azwj} have Mercy on you! Arise to the Salat Prescribed upon you!' Then he^{asws} would recite: **Surely, the Salat prevents from the immoralities and the evil, [29:45].**

فَفَعَلَ ذَلِكَ كَمَا كَانَ يَفْعَلُهُ عَلَى بَجَارِي عَادَتِهِ مَعَ النَّائِمِينَ فِي الْمَسْجِدِ حَتَّى إِذَا بَلَغَ إِلَى الْمَلْعُونِ فَرَأَهُ نَائِمًا عَلَى وَجْهِهِ قَالَ لَهُ يَا هَذَا قُمْ مِنْ نَوْمِكَ هَذَا فَإِنَّهَا نَوْمَةٌ يَمْتَنُّهَا اللَّهُ وَ هِيَ نَوْمَةُ الشَّيْطَانِ وَ نَوْمَةُ أَهْلِ النَّارِ بَلْ نَمَّ عَلَى يَمِينِكَ فَإِنَّهَا نَوْمَةُ الْعُلَمَاءِ أَوْ عَلَى يَسَارِكَ فَإِنَّهَا نَوْمَةُ الْحُكَمَاءِ وَ لَا تَنَمَّ عَلَى ظَهْرِكَ فَإِنَّهَا نَوْمَةُ الْأَنْبِيَاءِ.

So, he^{asws} did that like what he^{asws} used to upon the flow of his^{asws} habit, with the ones sleeping in the Masjid, until when he^{asws} reached to the accursed one. He^{asws} saw him^{la} sleeping upon his^{la} face (face down - sleeping on his stomach). He^{asws} said to him^{la}: 'O you! Arise from this sleep of yours^{la}, for it is a sleep Allah^{azwj} Abhors, and it is sleeping of Satan^{la}, and sleeping of the people of the Fire! But sleep upon your^{la} right (side), for it is sleeping of the scholars, or upon your^{la} left, for it is sleeping of the wise ones, and do not sleep upon your^{asws} back, for it is sleeping of the Prophets^{as}!

قَالَ فَتَحَرَّكَ الْمَلْعُونُ كَأَنَّهُ يُرِيدُ أَنْ يَقُومَ وَ هُوَ مِنْ مَكَانِهِ لَا يَبْرُحُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ لَقَدْ هَمَمْتَ بِشَيْءٍ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَ تَنْشَقُّ الْأَرْضُ وَ تَخْرُ الْجِبَالُ هَذَا وَ لَوْ شِئْتَ لَأَنْبَأْتُكَ بِمَا تَحْتَ ثِيَابِكَ ثُمَّ تَرَكَهُ وَ عَدَلَ عَنْهُ إِلَى حِجْرَاهِ

He (the narrator) said, 'The accursed moved, as if he^{la} wanted to stand, and he^{la} was not leaving from his^{la} place. Amir Al-Momineen^{asws} said to him^{la}: 'You^{la} have thought of (doing) something, **The skies may almost be torn apart from it, and the earth be rent asunder, and the mountains fall down crumbling [19:90]**, and if you^{la} like I^{asws} can inform you with what is under your clothes'. Then he^{asws} left him^{la} and turned away from him^{la} to go to his^{asws} prayer Niche.

وَ قَامَ قَائِمًا يُصَلِّي وَ كَانَ عَ بِطِيلِ الرُّكُوعِ وَ السُّجُودِ فِي الصَّلَاةِ كَعَادَتِهِ فِي الْفَرَائِضِ وَ النَّوَافِلِ حَاضِرًا قَلْبُهُ فَلَمَّا أَحَسَّ بِهِ فَتَهَضَّ الْمَلْعُونُ مُسْرِعًا وَ أَقْبَلَ بِمَشْيِهِ حَتَّى وَقَفَ بِإِزَاءِ الْأُسْطُوَانَةِ الَّتِي كَانَ الْإِمَامُ عَ يُصَلِّي عَلَيْهَا فَأَمَهَلَهُ حَتَّى صَلَّى الرَّكْعَةَ الْأُولَى وَ رَكَعَ وَ سَجَدَ السَّجْدَةَ الْأُولَى مِنْهَا وَ رَفَعَ رَأْسَهُ

And he^{la} stood up straight, and he^{asws} was prolonging the ruk'u and the Sajdah during the Salat, as per his^{asws} norm during the Obligatory and the Optional Salats, with the presence of his^{asws} heart. When he^{la} sensed it, the accursed one got up quickly and came walking until he^{la} paused by the pillar which the Imam^{asws} was praying Salat at. He^{la} respited him^{asws} until he^{asws} had prayed the first Cycle and had performed the first ruk'u and Sajdah from it and raised his^{asws} head.

فَعِنْدَ ذَلِكَ أَخَذَ السَّيْفَ وَ هَزَّهُ ثُمَّ ضَرَبَهُ عَلَى رَأْسِهِ الْمُكَرَّمِ الشَّرِيفِ فَوَقَعَتِ الضَّرْبَةُ عَلَى الضَّرْبَةِ الَّتِي ضَرَبَهُ عَمْرُو بْنُ عَبْدِ وَدِّ الْعَامِرِيُّ ثُمَّ أَخَذَتِ الضَّرْبَةُ إِلَى مَفْرَقِ رَأْسِهِ إِلَى مَوْضِعِ السُّجُودِ

During that, he^{la} grabbed the sword and shook it, then he^{la} struck him^{asws} upon his^{asws} head, the honourable, the noble. The strike fell upon the strike which Amro Bin Abd Wudd Al-Aamiry had hit him^{asws}. Then the strike took the parting of his^{asws} head to the place of the Sajdah.

فَلَمَّا أَحَسَّ الْإِمَامُ بِالضَّرْبِ لَمْ يَتَأَوَّهُ وَ صَبَرَ وَ احْتَسَبَ وَ وَقَعَ عَلَى وَجْهِهِ وَ لَيْسَ عِنْدَهُ أَحَدٌ قَائِلًا بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ثُمَّ صَاحَ وَ قَالَ قَتَلَنِي ابْنُ مُلْجِمٍ قَتَلَنِي اللَّعِينُ ابْنُ الْيَهُودِيَّةِ وَ رَبِّ الْكَعْبَةِ أَيُّهَا النَّاسُ لَا يُفَوِّتَنَّكُمْ ابْنُ مُلْجِمٍ

When the Imam^{asws} felt the strike, he^{asws} did not groan and was patient, and anticipated, and fell upon his^{asws} face, and there wasn't anyone with him^{asws}, saying: 'In the Name of Allah^{azwj}, and by Allah^{azwj} and upon the religion of Rasool-Allah^{saww}!' Then he^{asws} shouted and said: 'Ibn Muljim^{la} has killed me^{asws}! The accursed son^{la} of the Jewess, by the Lord^{azwj} of the Kabah! O you people! Do not let Ibn Muljim^{la} escape you all!'

وَ سَارَ السَّمُّ فِي رَأْسِهِ وَ بَدَنِهِ وَ نَارَ جَمِيعٍ مِنْ فِي الْمَسْجِدِ فِي طَلَبِ الْمَلْعُونِ وَ مَا جُؤا بِالسَّلَاحِ فَمَا كُنْتُ أَرَى إِلَّا صَفْقَ الْأَيْدِي عَلَى الْهَامَاتِ وَ غُلُوقِ الصَّرِيحَاتِ وَ كَانَ ابْنُ مُلْجِمٍ ضَرْبَهُ ضَرْبَةً خَائِفًا مَرْعُوبًا ثُمَّ وَلَّى هَارِبًا وَ خَرَجَ مِنَ الْمَسْجِدِ

And the poison came into his^{asws} head and his^{asws} body, and the entirety of the ones in the Masjid went in search of the accursed, and they came with the weapons. I could not see except the slapping of the hands upon the heads and loud noise, and Ibn Muljim^{la} has struck him^{asws} with a frightened and terrified strike, then he^{la} had turned around fleeing, and went out from the Masjid.

وَ أَحَاطَ النَّاسُ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ فِي مِحْرَابِهِ يَشُدُّ الضَّرْبَةَ وَ يَأْخُذُ التُّرَابَ وَ يَضَعُهُ عَلَيْهَا ثُمَّ تَلَا قَوْلَهُ تَعَالَى مِنْهَا حَلْفَانُكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

And the people surrounded Amir Al-Momineen^{asws}, and he^{asws} was in his^{asws} prayer Niche, holding the struck place tightly and he^{asws} took the soil and poured it upon his^{asws} head. Then he^{asws} recited the Words of the Exalted: **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55].**

ثُمَّ قَالَ ع جَاءَ أَمْرُ اللَّهِ وَ صَدَقَ رَسُولُ اللَّهِ ص ثُمَّ إِنَّهُ لَمَّا ضَرَبَهُ الْمَلْعُونُ انْجَحَّتِ الْأَرْضُ وَ مَا جَتِ الْبِحَارُ وَ السَّمَاوَاتُ وَ اصْطَفَقَتْ أَبْوَابُ الْجَمَاعِ

Then he^{asws} said: 'The Command of Allah^{azwj} and the truthfulness of Rasool-Allah^{saww} has come!' Then, when the accursed one had struck him^{asws}, the earth shuddered, and the seas and the skies were turbulent, and the doors of the central Masjid flapped'.

قَالَ وَ صَرَبَهُ اللَّعِينُ شَيْبِ بْنِ بُجَرَةَ فَأَخْطَأَهُ وَ وَقَعَتِ الصَّرْبَةُ فِي الطَّاقِ.

He (the narrator) said, 'And the accursed Shabeeb Bin Bujara (also) struck him^{asws}, but he missed, and the strike fell in the arch'.

قَالَ الرَّاوي فَلَمَّا سَمِعَ النَّاسُ الصَّحَّةَ نَارَ إِلَيْهِ كُلُّ مَنْ كَانَ فِي الْمَسْجِدِ وَ صَارُوا يَدُورُونَ وَ لَا يَدْرُونَ أَيْنَ يَذْهَبُونَ مِنْ شِدَّةِ الصَّدْمَةِ وَ الدَّهْشَةِ ثُمَّ أَحَاطُوا بِأَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يَشُدُّ رَأْسَهُ بِمِغْزَرِهِ وَ الدَّمُ يَجْرِي عَلَى وَجْهِهِ وَ لِحْيَتِهِ وَ قَدْ حُضِبَتْ بِدِمَائِهِ وَ هُوَ يَقُولُ هَذَا مَا وَعَدَ اللَّهُ وَ رَسُولُهُ وَ صَدَقَ اللَّهُ وَ رَسُولُهُ

The reporter said, 'When the people heard the noise, all the ones in the Masjid came to him^{asws}, and they went on circling, nor knowing where they were going, from the severity of the shock and the astonishment. Then they surrounded Amir Al-Momineen^{asws}, and he^{asws} had tied his^{asws} head with his^{asws} apron, and the blood was flowing upon his^{asws} face and his^{asws} beard, and it had been dyed with his^{asws} blood, and he^{asws} was saying: 'This is what Allah^{azwj} and His^{azwj} Rasool^{saww} had promised, and Allah^{azwj} and His^{azwj} Rasool^{saww} spoke the truth'.

قَالَ الرَّاوي فَاصْطَفَقَتْ أَبْوَابُ الْجَامِعِ وَ ضَجَّتِ الْمَلَائِكَةُ فِي السَّمَاءِ بِالِدُعَاءِ وَ هَبَّتْ رِيحٌ عَاصِفٌ سَوْدَاءٌ مُظْلِمَةٌ وَ نَادَى جِبْرِئِيلُ ع بَيْنَ السَّمَاءِ وَ الْأَرْضِ بِصَوْتٍ يَسْمَعُهُ كُلُّ مُسْتَبْقِظٍ هَدَمَتْ وَ اللَّهُ أَزْكَانُ الْهُدَى وَ انْطَمَسَتْ وَ اللَّهُ نُجُومُ السَّمَاءِ وَ أَعْلَامُ التَّقَى وَ انْفَصَمَتْ وَ اللَّهُ الْعُرْوَةُ الْوُثْقَى فُقِلَ ابْنُ عَمِّ مُحَمَّدٍ الْمُصْطَفَى فُقِلَ الْوَصِيُّ الْمُجْتَبَى فُقِلَ عَلِيُّ الْمُرْتَضَى فُقِلَ وَ اللَّهُ سَيِّدُ الْأَوْصِيَاءِ قَتَلَهُ أَشَقَى الْأَشَقِيَاءِ

The reporter said, 'The doors of the central Masjid flapped, and the Angels clamoured in the sky with the supplications, and there descended a stormy wind, black, dark, and Jibraeel^{as} called out between the sky and the earth with a voice, all the ones awake heard it: 'By Allah^{azwj}! The pillars of guidance have been demolished, and effaced! By Allah^{azwj}! The stars in the sky and the flags of piety are blurred! By Allah^{azwj}! The firmest handhold, son^{asws} of an uncle^{as} of Al-Mustafa^{saww} has been killed! The Selected successor^{asws} has been killed! Ali^{asws} Al-Murtaza^{asws} has been killed! By Allah^{azwj}! Chief of the successors^{as} has been killed. The most wretched of the wretched ones has killed him^{asws}!'

قَالَ فَلَمَّا سَمِعَتْ أُمَّ كَلْثُومٍ نَعْيَ جِبْرِئِيلَ فَلَطَمَتْ عَلَى وَجْهِهَا وَ خَدَّهَا وَ شَقَّتْ حَبِيْبَهَا وَ صَاحَتْ وَ أَبْتَاهُ وَ عَلِيَّاهُ وَ مُحَمَّدَاهُ وَ سَيِّدَاهُ

He^{asws} said: 'When Umm Kulsoom^{asws} heard the news of death by Jibraeel^{as}, she^{asws} slapped upon her^{asws} face, and tore her^{asws} pocket, and shouted, 'Oh father^{asws}! Oh Ali^{asws}! Oh Muhammad^{saww}! Oh to chiefs (of Ahl Al-Bayt^{asws})!'

ثُمَّ أَقْبَلَتْ إِلَى أَحْوَبَيْهَا الْحَسَنِ وَ الْحُسَيْنِ فَأَيْقَظَهُمَا وَ قَالَتْ لهُمَا لَقَدْ قُتِلَ أَبُوْكُمَا فَقَامَا يَبْكِيَانِ فَقَالَ لَهَا الْحَسَنُ ع يَا أُخْتَاهُ كُفِّي عَنِ الْبُكَاءِ حَتَّى نَعْرِفَ صِحَّةَ الْخَبْرِ كَيْلَا تُشْمِتَ الْأَعْدَاءُ

Then she^{asws} came to her^{asws} two brothers^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws}. She^{asws} woke them^{asws} up and said to them^{asws}, 'Your^{asws} father^{asws} has been killed'. They^{asws} stood up crying. Al-Hassan^{asws} said to her: 'O sister^{asws}! Refrain from the crying until we^{asws} recognise the correctness of the news, lest the enemies gloat'.

فَحَرَجَا فَإِذَا النَّاسُ يَتَوَخَّوْنَ وَ يُنَادُونَ وَ إِمَامَاهُ وَ أَمِيرُ الْمُؤْمِنِيْنَاهُ قُتِلَ وَ اللَّهُ إِمَامٌ عَابِدٌ مُجَاهِدٌ لَمْ يَسْجُدْ لِصَنَمٍ كَانَ أَشْبَهَ النَّاسِ بِرَسُولِ اللَّهِ ص

They^{asws} went out, and there, the people were lamenting and calling out, 'Oh Imam^{asws}! Oh Amir Al-Momineen^{asws}! By Allah^{azwj}! The just Imam^{asws} has been killed! A worshipper, a fighter. He^{asws} did not prostrate to an idol!' The people were resembling him^{asws} with Rasool-Allah^{saww}'.

فَلَمَّا سَمِعَ الْحُسَيْنُ وَ الْحُسَيْنُ ع صَرَخَاتِ النَّاسِ نَادَا وَ أَبْتَاهُ وَ أَوْلِيَاءَهُ لَيْتَ الْمَوْتُ أَغْدَمَنَا الْحَيَاةَ

When Al-Hassan^{asws} and Al-Husayn^{asws} heard the shrieking of the people, they^{asws} called out: 'O father^{asws}! Oh Ali^{asws}! Would that death had rendered us^{asws} to be without life!'

فَلَمَّا وَصَلَا الْجَمَاعَ وَ دَخَلَا وَحَدَا أَبَا جَعْدَةَ بِنَ هُبَيْرَةَ وَ مَعَهُ جَمَاعَةٌ مِنَ النَّاسِ وَ هُمْ يَجْتَهِدُونَ أَنْ يُقِيمُوا الْإِيمَانَ فِي الْمِحْرَابِ لِيُصَلِّيَ بِالنَّاسِ فَلَمْ يُطِئْ عَلَى النَّهْوضِ وَ تَأَخَّرَ عَنِ الصَّفِّ وَ تَقَدَّمَ الْحُسَيْنُ ع فَصَلَّى بِالنَّاسِ وَ أَمِيرُ الْمُؤْمِنِينَ ع يُصَلِّي لِإِمَاءٍ مِنْ جُلُوسٍ وَ هُوَ يَمْسُحُ الدَّمَ عَنْ وَجْهِهِ وَ كَرِيمُهُ الشَّرِيفُ يَمِيلُ نَارَةً وَ يَسْكُنُ أُخْرَى

When they^{asws} arrived to the central Masjid and entered, they^{asws} found Abu Ja'da Bin Hubeyra, and with him was a group of people, and they were struggling to make the Imam^{asws} to stand in the prayer Niche to pray Salat (leading) the people. But he^{asws} could not endure the getting up, and went behind the row, and Al-Hassan^{asws} went ahead and prayed Salat (leading) the people, while Amir Al-Momineen^{asws} prayed Salat by gestures from a sitting posture, and he^{asws} was wiping off the blood away from his^{asws} face, and his^{asws} honourable face would incline at times and settle at another time.

وَ الْحُسَيْنُ ع يُنَادِي وَ انْقِطَاعَ ظَهْرَاهُ يَعْرِ وَ اللَّهُ عَلَيَّ أَنْ أَرَكَ هَكَذَا

And Al-Hassan^{asws} called out: 'Oh the breaking of the back upon me^{asws}, by Allah^{azwj} that I^{asws} see you^{asws} like this!'

فَتَفَتَّحَ عَيْنَهُ وَ قَالَ يَا بُنَيَّ لَا جَزَعَ عَلَى أَبِيكَ بَعْدَ الْيَوْمِ هَذَا جَدُّكَ مُحَمَّدٌ الْمُصْطَفَى وَ جَدَّتُكَ خَدِيجَةُ الْكُبْرَى وَ أُمُّكَ فَاطِمَةُ الرَّهْزَاءُ وَ الْخُورُ الْعَيْنُ مُخْدِفُونَ مُنْتَظِرُونَ قُدُومَ أَبِيكَ فَطَبَّ نَفْسًا وَ قَرَّ عَيْنًا وَ كُفَّتْ عَنِ الْبُكَاءِ فَإِنَّ الْمَلَائِكَةَ قَدْ ارْتَفَعَتْ أَصْوَاتُهُمْ إِلَى السَّمَاءِ.

He^{asws} opened his^{asws} eyes and said: 'O my^{asws} son^{asws}! Do not panic upon your^{asws} father^{asws} after today. This here is your^{asws} grandfather^{saww} Muhammad Al-Mustafa^{saww}, and your^{asws} grandmother^{asws} (Syeda) Khadeeja^{asws} the eldest, and your^{asws} mother^{asws} (Syeda) Fatima^{asws} Al-Zahra and the Maiden Houries, are drawing closer, awaiting the arrival of your^{asws} father^{asws}. So, make your^{asws} self to feel good, and delight the eyes, and refrain from the crying, for the Angels have raised their voices to the sky!'

قَالَ ثُمَّ إِنَّ الْخَبَرَ شَاعَ فِي جَوَانِبِ الْكُوفَةِ وَ انْحَشَرَ النَّاسُ حَتَّى الْمُخَدَّرَاتُ خَرَجْنَ مِنْ خُدْرِهِنَّ إِلَى الْجَمَاعِ يَنْظُرْنَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع

He (the narrator) said, 'The news spread in the sides of Al-Kufa, and the people thronged, to the extent of the ones in the veils came out from their rooms to the central Masjid, to look at Ali^{asws} Bin Abu Talib^{asws}.

فَدَخَلَ النَّاسُ الْجَمَاعَ فَوَجَدُوا الْحُسَيْنَ وَ رَأْسَ أَبِيهِ فِي حَجْرِهِ وَ قَدْ عَسَلَ الدَّمَ عَنْهُ وَ شَدَّ الصَّرْبَةَ وَ هِيَ بَعْدَهَا تَشْخَبُ دَمًا وَ وَجْهُهُ قَدْ زَادَ بَيَاضًا بِصُفْرَةٍ وَ هُوَ يُرْفَعُ السَّمَاءَ بِطَرْفِهِ وَ لِسَانُهُ يُسَبِّحُ اللَّهَ وَ يُؤَخِّدُهُ وَ هُوَ يَقُولُ أَسْأَلُكَ يَا رَبِّ الرَّفِيعِ الْأَعْلَى

The people entered the central Masjid, and they found Al-Hassan^{asws}, and the head of his^{asws} father^{asws} was in his^{asws} lap, and the blood had been washed away from him^{asws}, and the (place of the) strike had been bandaged, and even after it, it was dripping blood, and his^{asws} face had increased in whiteness with paleness, and he^{asws} was glancing at the sky with his eyes and his^{asws} tongue was glorifying Allah^{azwj} and His^{azwj} Oneness, and he^{asws} was saying: 'O Lord^{azwj}! I^{asws} ask You^{azwj} for the lofty rising!'

فَأَخَذَ الْحَسَنُ عِ رَأْسَهُ فِي حَجْرِهِ فَوَجَدَهُ مَغْشِيًّا عَلَيْهِ فَعِنْدَهَا بَكَى بُكَاءً شَدِيداً وَ جَعَلَ يُقْبِلُ وَجْهَهُ أَبِيهِ وَ مَا بَيْنَ عَيْنَيْهِ وَ مَوْضِعَ سُجُودِهِ

Al-Hassan^{asws} had taken his^{asws} head to be in his^{asws} lap and found him^{asws} to have unconsciousness upon him^{asws}. During that, he^{asws} cried with intense crying and went on kissing the face of his^{asws} father^{asws}, and what was between his^{asws} eyes, and the place of his^{asws} Sajdah.

فَسَقَطَ مِنْ دُمُوعِهِ قَطْرَاتٌ عَلَى وَجْهِ أَمِيرِ الْمُؤْمِنِينَ ع فَفَتَحَ عَيْنَيْهِ فَرَأَاهُ نَاكِياً فَقَالَ لَهُ يَا بُنَيَّ يَا حَسَنُ مَا هَذَا الْبُكَاءُ يَا بُنَيَّ لَا رَوْعَ عَلَيَّ أَبِيكَ بَعْدَ الْيَوْمِ هَذَا جَدُّكَ مُحَمَّدٌ الْمُصْطَفَى وَ خَدِيجَةُ وَ فَاطِمَةُ وَ الْحُورُ الْعِينُ مُخْدِفُونَ مُنْتَظِرُونَ قُدُومَ أَبِيكَ فَطَبَّ نَفْساً وَ قَرَّ عَيْناً وَ اِكْتَفَى عَنِ الْبُكَاءِ فَإِنَّ الْمَلَائِكَةَ قَدِ ارْتَفَعَتْ أَصْوَاتَهُمْ إِلَى السَّمَاءِ

His^{asws} tear drops fell upon the face of Amir Al-Momineen^{asws}. He^{asws} opened his^{asws} eyes and saw him^{asws} crying. He^{asws} said to him^{asws}: 'O my^{asws} son^{asws}! O Hassan^{asws}! What is this crying? O my^{asws} son^{asws}! Do not be terrified upon your^{asws} father^{asws} after this day. Your^{asws} grandfather Al-Mustafa^{saww}, and (Syeda) Khadeeja^{asws}, and (Syeda) Fatima^{asws}, and the Maiden Houries are drawing closer, awaiting the arrival of your^{asws} father^{asws}. So, make your^{asws} self to feel good and delight the eyes, and refrain from the crying, for the Angels have raised their voices to the sky.

يَا بُنَيَّ أَلَمْ يَجْرَعْ عَلَى أَبِيكَ وَ عَدَا تُقْتَلُ بَعْدِي مَسْمُوماً مَظْلوماً وَ يُقْتَلُ أَحْوَكُ بِالسَّيْفِ هَكَذَا وَ تُلْحَقَانِ بِجَدِّكُمَا وَ أَبِيكُمَا وَ أُمَّكُمَا

O my^{asws} son^{asws}! Are you^{asws} being alarmed upon your^{asws} father^{asws}, and tomorrow you^{asws} will be killed by poisoning, oppressed, and your^{asws} brother^{asws} will be killed by the sword like this? And you^{asws} will both be joining with your^{asws} grandfather^{saww}, and your^{asws} father^{asws}, and your^{asws} mother^{asws}.

فَقَالَ لَهُ الْحَسَنُ ع يَا أَبَتَاهُ مَا تُعْرِفُنَا مَنْ قَتَلَكَ وَ مَنْ فَعَلَ بِكَ هَذَا قَالَ قَتَلَنِي ابْنُ الْيَهُودِيَّةِ عَبْدُ الرَّحْمَنِ بْنُ مُلْجِمِ الْمُرَادِيِّ

Al-Hassan^{asws} said to him^{asws}: 'O father^{asws}! You^{asws} have not let us^{asws} know, the one who killed you^{asws}, and the one who did this with you^{asws}'. He^{asws} said: 'The son of the Jewess killed me^{asws}, Abdul Rahman Bin Muljim Al-Murady'.

فَقَالَ يَا أَبَاهُ مِنْ أَيِّ طَرِيقٍ مَضَى قَالَ لَا يَمْضِي أَحَدٌ فِي طَلَبِهِ فَإِنَّهُ سَيَطَّلِعُ عَلَيْكُمْ مِنْ هَذَا الْبَابِ وَ أَشَارَ بِيَدِهِ الشَّرِيفَةِ إِلَى بَابِ كِنْدَةَ

He^{asws} said: 'O father^{asws}! From which road did he^{la} go?' He^{asws} said: 'No one needs to go in seeking him^{la} for he^{la} will be emerging to you all from this door' – and he^{asws} indicated with his^{asws} noble hand to the Kinda door.

قَالَ وَ لَمْ يَزَلِ السَّمُّ يَسْرِي فِي رَأْسِهِ وَ بَدَنِهِ ثُمَّ أُغْمِيَ عَلَيْهِ سَاعَةً وَ النَّاسُ يَنْتَظِرُونَ قُدُومَ الْمَلْعُونِ مِنْ بَابِ كِنْدَةَ فَاشْتَعَلَ النَّاسُ بِالنَّظَرِ إِلَى الْبَابِ وَ يَرْتَقِبُونَ قُدُومَ الْمَلْعُونِ وَ قَدْ غَصَّ الْمَسْجِدُ بِالْعَالِمِ مَا بَيْنَ نَاكِ وَ مَحْزُونِ

He (the narrator) said, 'And the poison did not cease to flow into his^{asws} head and his^{asws} body. Then there was fainting upon him^{asws} for a while, and the people were awaiting the arrival of the accursed from the Kinda door. The people were pre-occupied with looking at the door and watching out for the arrival of the accursed, and the Masjid had filled with the people between the criers and the mourners.

فَمَا كَانَ إِلَّا سَاعَةً وَ إِذَا بِالصَّبْحَةِ قَدْ ارْتَفَعَتْ وَ زُمَرَةٌ مِنَ النَّاسِ وَ قَدْ جَاءُوا بِعَدُوِّ اللَّهِ ابْنِ مُلْجِمٍ مَكْتُوفاً وَ هَذَا يَلْعَنُهُ وَ هَذَا يَضْرِبُهُ

It wasn't except a while, and there, shouts had arisen from a group of the people, and they had come with Ibn Muljim^{la}, bound, and this one was cursing him^{la}, and this one was hitting him^{la}.

قَالَ فَوَقَعَ النَّاسُ بَعْضُهُمْ عَلَى بَعْضٍ يَنْظُرُونَ إِلَيْهِ فَأَقْبَلُوا بِاللَّعِينِ مَكْتُوفاً وَ هَذَا يَلْعَنُهُ وَ هَذَا يَضْرِبُهُ وَ هُمْ يَنْهَشُونَ لَحْمَهُ بِأَسْنَانِهِمْ وَ يَقُولُونَ لَهُ يَا عَدُوَّ اللَّهِ مَا فَعَلْتَ أَهْلَكْتَ أُمَّةَ مُحَمَّدٍ وَ قَتَلْتَ خَيْرَ النَّاسِ

He (the narrator) said, 'The people fell upon each other looking at him^{la}, and they came with the accursed having been bound, and this one was cursing him^{la}, and this one was hitting him^{la}, and they were tearing his^{la} flesh with their teeth, and they were saying to him^{la}, 'O enemy of Allah^{azwj}! What have you^{la} done? You^{la} have destroyed the community of Muhammad^{sawww} and have killed best of the people!'

وَ إِنَّهُ لَصَامِتٌ وَ بَيْنَ يَدَيْهِ رَجُلٌ يُقَالُ لَهُ حَدِيثُهُ النَّحَعِيُّ بِيَدِهِ سَيْفٌ مَشْهُورٌ وَ هُوَ يُرَدُّ النَّاسَ عَنْ قَتْلِهِ وَ هُوَ يَقُولُ هَذَا قَاتِلُ الْإِمَامِ عَلِيِّ ع حَتَّى أَدْخَلُوهُ الْمَسْجِدَ.

And he^{la} was silent, and in front of him^{la} there was a man called Huzeyfa Al-Nakhaie having an unsheathed sword in his hand, and he was repelling the people away from killing him^{la}, and he was saying, 'This is the killer of the Imam Ali^{asws}', until they entered him^{la} into the Masjid'.

قَالَ الشَّعْبِيُّ كَأَنِّي أَنْظُرُ إِلَيْهِ وَ عَيْنَاهُ قَدْ طَارَتَا فِي أُمِّ رَأْسِهِ كَأَنَّهَا قِطْعَتَا عَلَقٍ وَ قَدْ وَقَعَتْ فِي وَجْهِهِ ضَرْبَةٌ قَدْ هَشِمَتْ وَجْهَهُ وَ أَنْفَهُ وَ الدَّمُ يَسِيلُ عَلَى لِحْيَتِهِ وَ عَلَى صَدْرِهِ وَ هُوَ يَنْظُرُ يَمِيناً وَ شِمَالاً وَ عَيْنَاهُ قَدْ طَارَتَا فِي أُمِّ رَأْسِهِ وَ هُوَ أَسْمَرُ اللَّوْنِ حَسَنُ الْوَجْهِ وَ فِي وَجْهِهِ أَثَرُ السُّجُودِ وَ كَانَ عَلَى رَأْسِهِ شَعْرٌ أَسْوَدٌ مَنْشُوراً عَلَى وَجْهِهِ كَأَنَّهُ الشَّيْطَانُ الرَّجِيمُ

Al-Shaby said, 'It is as if I am looking at him (Ibn Muljim^{la}) and his^{la} eyes had risen to the top of his^{la} head, as if these were two pieces of clots, and a strike had fallen in his^{la} face which had shattered his^{la} face and his^{la} nose, and the blood was sailing upon his^{la} beard and upon his^{asws} chest, and he^{la} was looking right and left, and his^{la} eyes had risen to the top of his^{la} head, and he^{la} was brown of colour, and of good face, and in his^{la} face were the impacts of the Sajdahs, and there was black hair upon his^{la} head spreading upon his^{la} face, as he^{la} was the Pelted Satan^{la}.

فَلَمَّا جَاءُوا بِهِ أَوْقَفُوهُ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ ع فَلَمَّا نَظَرَ إِلَيْهِ الْحَسَنُ ع قَالَ لَهُ يَا وَيْلَكَ يَا لَعِينُ يَا عَدُوَّ اللَّهِ أَنْتَ قَاتِلُ أَمِيرِ الْمُؤْمِنِينَ وَ مُنْكَرُنَا إِمَامِ الْمُسْلِمِينَ هَذَا جَزَاؤُهُ مِنْكَ حَيْثُ آوَاكَ وَ قَرَّبَكَ وَ أَدْنَاكَ وَ آتَرَكَ عَلَى غَيْرِكَ وَ هَلْ كَانَ بِسُنِّ الْإِمَامِ لَكَ حَتَّى جَازَيْتَهُ هَذَا الْجَزَاءَ يَا شَقِيئُ

When they came with him^{la}, they paused him^{la} in front of Amir Al-Momineen^{asws}. When Al-Hassan^{asws} looked at him^{la}, he^{asws} said to him^{la}: 'O woe be unto you^{la}! O Accursed! O enemy of Allah^{azwj}! You^{la} are the killer of Amir Al-Momineen^{asws} and have bereaved us of an Imam^{asws} of the Muslims. Is this his^{asws} recompense from you^{la}, when he^{asws} had sheltered you^{la}, and drew you^{la} near and closer, and preferred you^{la} over others? And was the Imam^{asws} evil to you^{la} until you^{la} recompensed him^{asws} with this recompense, O wretch?'

قَالَ فَلَمْ يَنْكَلَمْ بَلْ دَمَعَتْ عَيْنَاهُ فَانْكَبَّ الْحَسَنُ ع عَلَى أَبِيهِ يُقْبَلُهُ وَ قَالَ لَهُ هَذَا قَاتِلُكَ يَا أَبَاهُ قَدْ أَمَكَّنَ اللَّهُ مِنْهُ فَلَمْ يُجِبْهُ وَ كَانَ نَائِمًا فَكَّرَهُ أَنْ يُوقِظَهُ مِنْ نَوْمِهِ

He (the narrator) said, 'He^{la} did not speak, but his^{la} eyes shed tears. Al-Hassan^{asws} devoted to his^{asws} father^{asws}, kissing him^{asws}, and he^{asws} said to him^{asws}: 'He^{la} killed you^{asws}, O father^{asws}! Allah^{azwj} has Enabled (us) from him^{la}'. But he^{asws} did not answer him^{asws}, and he^{asws} was sleeping. He^{asws} repeated, to awaken him^{asws} from his^{asws} sleep.

ثُمَّ التَفَّتْ إِلَى ابْنِ مُلْجِمٍ وَ قَالَ لَهُ يَا عَدُوَّ اللَّهِ هَذَا كَانَ جَزَاؤُهُ مِنْكَ بَوَاكَ وَ أَدْنَاكَ وَ قَرَّبَكَ وَ حَبَاكَ وَ فَضَّلَكَ عَلَى غَيْرِكَ هَلْ كَانَ بِسُنِّ الْإِمَامِ لَكَ حَتَّى جَازَيْتَهُ بِهَذَا الْجَزَاءِ يَا شَقِيئَ الْأَشْقِيَاءِ

Then he^{asws} turned towards Ibn Muljim and said to him^{la}: 'O enemy of Allah^{azwj}! Was this his^{asws} recompense from you^{la}, O enemy of Allah^{azwj}? He^{asws} had lodged you^{la}, and drew you^{la} near and closer, and loved you^{la}, and preferred you^{la} over others! Was the Imam^{asws} evil to you^{la} until you^{la} recompensed him^{asws} with this recompense, O most wretched of the wretched ones?'

فَقَالَ لَهُ الْمَلْعُونُ يَا أَبَا مُحَمَّدٍ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ فَعِنْدَ ذَلِكَ صَحَّتِ النَّاسُ بِالْبُكَاءِ وَ التَّحْيِبِ فَأَمَرَهُمُ الْحَسَنُ ع بِالسُّكُوتِ

The Accursed said to him^{asws}, 'O Abu Muhammad^{asws}! **can you save the one in the Fire?** [39:19]?' During that, the people clamoured with the crying and the lamenting, so Al-Hassan^{asws} instructed them with being silent.

ثُمَّ التَفَّتْ الْحَسَنُ ع إِلَى الَّذِي جَاءَ بِهِ حَدِيثُهُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ لَهُ كَيْفَ ظَفِرْتَ بِعَدُوِّ اللَّهِ وَ أَيْنَ لَقَيْتَهُ

Then Al-Hassan^{asws} turned to the one who had come with him^{la}, Huzeyfa (Al-Nakhaie), may Allah^{azwj} be Pleased with him, and said to him: 'How did you win against the enemy of Allah^{azwj}, and where did you meet him^{la}?'

فَقَالَ يَا مَوْلَايَ إِنَّ حَدِيثِي مَعَهُ لَعَجِيبٌ وَ ذَلِكَ أَنِّي كُنْتُ الْبَارِحَةَ نَائِمًا فِي دَارِي وَ زَوْجَتِي إِلَى جَانِبِي وَ هِيَ مِنْ غَطَفَانَ وَ أَنَا رَاقِدٌ وَ هِيَ مُسْتَبِيحَةٌ إِذْ سَمِعَتْ هِيَ الرَّعْفَةَ وَ نَاعِيًا يُنْعَى أَمِيرَ الْمُؤْمِنِينَ ع وَ هُوَ يَقُولُ مَهْدَمْتُ وَ اللَّهُ أَرْكَانُ الْهُدَى وَ انْطَمَسَتْ وَ اللَّهُ أَعْلَامُ التَّقَى فَبَلَ ابْنُ عَمِّ مُحَمَّدٍ الْمُصْطَفَى فَبَلَ عَلِيٍّ الْمُرْتَضَى فَتَلَّهُ الْأَشْقِيَاءِ

He said, 'O my Master^{asws}! My narration with him^{la} is strange, and that is, I was sleeping yesterday in my house, and my wife was to my side, and she is from Ghatafan, and I was

sleeping, and she was awake, when she heard a loud shrill giving the news of death of Amir Al-Momineen^{asws}, and he was saying: 'By Allah^{azwj}! The pillars of guidance have been demolished, and by Allah^{azwj}, the flags of piety are effaced (obliterated). The son^{asws} of an uncle^{as} of Muhammad Al-Mustafa^{saww} has been killed! Ali Al-Murtaza^{asws} has been killed! The most wretched of the wretches has killed him^{asws}!'

فَأَيْقَظَنِي وَ قَالَتْ لِي أَنْتَ نَائِمٌ وَ قَدْ قُتِلَ إِمَامُكَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَأَنْتَبَهْتُ مِنْ كَلَامِهَا فَرِعَا مَرْعُوبًا وَ قُلْتُ لَهَا يَا وَيْلَكَ مَا هَذَا الْكَلَامُ رَضَّ اللَّهُ فَانِكَ لَعَلَّ الشَّيْطَانَ قَدْ أَلْفَى فِي سَمْعِكَ هَذَا أَوْ حُلْمٌ أَلْفَى عَلَيْكَ

She awakened me and said to me, 'You are sleeping and your Imam Ali^{asws} Bin Abu Talib^{asws} has been killed?' I woke up from her speech alarmed, scared, and I said to her, 'O woe be unto you! What is this talk? May Allah^{azwj} Break your mouth! Perhaps the Satan^a has cast this into your ears, or a dream has been cast to you.'

يَا وَيْلَكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ لَيْسَ لِأَحَدٍ مِنْ خَلْقِ اللَّهِ تَعَالَى قِبَلَهُ تَبِعَةٌ وَ لَا ظُلَامَةٌ وَ إِنَّهُ لِلْيَتِيمِ كَالْأَبِ الرَّحِيمِ وَ لِلْأُزْمَلَةِ كَالزَّوْجِ الْعُطُوفِ وَ بَعْدَ ذَلِكَ فَمَنْ دَا الَّذِي يَقْدِرُ عَلَى قَتْلِ أَمِيرِ الْمُؤْمِنِينَ وَ هُوَ الْأَسَدُ الصَّرِغَامُ وَ الْبَطْلُ الْهُمَامُ وَ الْفَارِسُ الْقَمَقَامُ

Oh woe be unto you! Amir Al-Momineen^{asws}, it isn't for anyone from the creatures of Allah^{azwj} the Exalted faced any grievance or injustice from him^{asws}, and he^{asws} was towards the orphans like the merciful father, and to the widows like the kind guardian, and after that, who is the one is able upon killing Amir Al-Momineen^{asws}, and he^{asws} is the ferocious lion, and the important hero, and the daring horseman?'

فَأَكْثَرْتُ عَلَيَّ وَ قَالَتْ إِنِّي سَمِعْتُ مَا لَمْ تَسْمَعْ وَ عَلِمْتُ مَا لَمْ تَعْلَمْ فُقُلْتُ لَهَا وَ مَا سَمِعْتُ فَأَحْبَرْتَنِي بِالصَّوْتِ فَقَالَتْ لِي سَمِعْتُ نَاعِيًا يُنَادِي بِأَعْلَى صَوْتِهِ مَهْدَمْتُ وَ اللَّهُ أَرْكَانُ الْهُدَى وَ انْطَمَسَتْ وَ اللَّهُ أَعْلَامُ التَّقَى قُتِلَ ابْنُ عَمِّ مُحَمَّدٍ الْمُصْطَفَى قُتِلَ عَلِيُّ الْمُرْتَضَى قَتَلَهُ أَشْقَى الْأَشْقِيَاءِ

She frequented upon me and said, 'I heard what you did not hear, and I know what you do not know'. I said to her, 'And what did you hear? Inform me about the voice'. She said to me, 'I heard a called calling out at the top of his voice: 'By Allah^{azwj}! The pillars of guidance have been demolished, and by Allah^{azwj}, the flags of piety are effaced. The son^{asws} of an uncle^{as} of Muhammad Al-Mustafa^{saww} has been killed! Ali Al-Murtaza^{asws} has been killed! The most wretched of the wretches has killed him^{asws}!'

ثُمَّ قَالَتْ مَا أَظُنُّ بَيْنًا فِي الْكُوفَةِ إِلَّا وَ قَدْ دَخَلَهُ هَذَا الصَّوْتُ

Then she said, 'I do not think there is any house in Al-Kufa except that this voice would have entered it'.

قَالَ فَبَيْنَمَا أَنَا وَ هِيَ فِي مِرَاجَعَةِ الْكَلَامِ وَ إِذَا بِصَيْحَةٍ عَظِيمَةٍ وَ جَلْبَةٍ وَ صَجَّةٍ عَظِيمَةٍ وَ قَائِلٌ يَقُولُ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ فَحَسَّ قَلْبِي بِالسَّرِّ فَمَدَدْتُ يَدِي إِلَى سَيْفِي وَ سَلَّيْتُهُ مِنْ غَمْدِهِ وَ أَحَدْتُهُ وَ نَزَلْتُ مُسْرِعًا وَ فَتَحْتُ بَابَ دَارِي وَ حَرَجْتُ

He (the narrator) said, 'While I and she were in the responding talk, there was a mighty scream and sound, and loud noise, and a speaker said, 'Amir Al-Momineen^{asws} has been killed!' My heart felt the evil, so I extended my hand to the sword and unsheathed it and held it, and I descended quickly, and opened a door of my house and came out.'

فَلَمَّا صِرْتُ فِي وَسْطِ الْجَادَةِ فَتَطَرْتُ يَمِينًا وَ شِمَالًا وَ إِذَا بَعْدُوَ اللَّهُ يُجُولُ فِيهَا يَطْلُبُ مَهْرَبًا فَلَمْ يَجِدْ وَ إِذَا قَدِ انْسَدَّتِ الطَّرِيقَاتُ فِي وَجْهِهِ فَلَمَّا نَظَرْتُ إِلَيْهِ وَ هُوَ كَذَلِكَ رَأَيْتُ أُمَّهُ فَتَادَيْتُهُ يَا وَئِيلَكَ مَنْ أَنْتَ وَ مَا تُرِيدُ لَا أُمُّ لَكَ فِي وَسْطِ هَذَا الدَّرْبِ تَمْرٌ وَ نَجِيءٌ

When I came to be in the middle of the road, I looked right and left, and there was the enemy of Allah^{azwj} roaming in it seeking as escape. But he^{la} could not find any, and the roads had been blocked in his^{la} face. When I looked at him^{la}, and he^{la} as well looked at me, I found his^{la} matter suspicious, so I called out to him, 'O woe be unto you^{la}! Who are you^{la}, and what do you^{la} want? May there be no mother for you^{la}! You^{la} are coming and going in this pathway?'

فَتَسَمَّى بِغَيْرِ اسْمِهِ وَ انْتَمَى إِلَى غَيْرِ كُنْيَتِهِ فَقُلْتُ لَهُ مِنْ أَيْنَ أَقْبَلْتَ قَالَ مِنْ مَنْزِلِي قُلْتُ وَ إِلَى أَيْنَ تُرِيدُ تَمْضِي فِي هَذَا الْوَقْتِ قَالَ إِلَى الْحَيْرَةِ

He^{la} named himself^{la} with other than his^{la} name, and teknonymed to other than his^{la} teknonym'. I said to him^{la}, 'Where are you^{la} coming from?' He^{la} said, 'From my^{la} house'. I said, 'And where are you^{la} intending to go at this time?' He^{la} said, 'To Al-Hira'.

فَقُلْتُ وَ لِمَ لَا تَتَعُدُّ حَتَّى تُصَلِّيَ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع صَلَاةَ الْعَدَاةِ وَ تَمْضِي فِي حَاجَتِكَ فَقَالَ أَحْشَى أَنْ أَفْعُدَ لِلصَّلَاةِ فَتَمُوتَنِي حَاجَتِي

I said, 'And why didn't you^{la} sit until you^{la} had prayed with Amir Al-Momineen^{asws}, the morning Salat, then go regarding your^{la} need?' He^{la} said, 'I^{la} fear that if I^{la} had sat for the Salat, my^{la} need would be lost to me^{la}'.

فَقُلْتُ يَا وَئِيلَكَ إِنِّي سَمِعْتُ صَبِيحَةً وَ قَائِلًا يَقُولُ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ ع فَهَلْ عِنْدَكَ مِنْ ذَلِكَ خَبْرٌ قَالَ لَا عَلِمَ لِي بِذَلِكَ فَقُلْتُ لَهُ وَ لِمَ لَا تَمْضِي مَعِي حَتَّى تُحَقِّقَ الْخَبْرَ وَ تَمْضِي فِي حَاجَتِكَ فَقَالَ أَنَا مَاضٍ فِي حَاجَتِي وَ هِيَ أَهْمٌ مِنْ ذَلِكَ

I said, 'O woe be unto you! I heard a scream and a speaker saying that Amir Al-Momineen^{asws} had been killed, so is there any news with you about that?' He^{la} said, 'There is no knowledge for me with that'. So, why don't you^{la} come with me until you^{la} investigate the news and (then) go regarding your^{la} need?' He^{la} said, 'I^{la} shall go regarding my^{la} need, and it is more important to me^{la} than that'.

فَلَمَّا قَالَ لِي بِمِثْلِ ذَلِكَ الْقَوْلِ قُلْتُ يَا لَكَعِ الرِّجَالِ حَاجَتُكَ أَحَبُّ إِلَيْكَ مِنَ التَّحَسُّسِ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ إِمَامِ الْمُسْلِمِينَ وَ إِذَا وَ اللَّهُ يَا لَكَعِ مَا لَكَ عِنْدَ اللَّهِ مِنْ خَلْقٍ وَ حَمَلْتُ عَلَيْهِ بِسَيْفِي وَ هَمَمْتُ أَنْ أَعْلُوَ بِهِ فَرَأَعَنِي

When he^{la} said to me a word like that, I said, 'O depraved of the men! Is your^{la} need more beloved to you^{la} than investigating for Amir Al-Momineen^{asws}, and Imam^{asws} of the Muslims, and then, by Allah^{azwj}, O depraved, there is no share for you^{la} in the Presence of Allah^{azwj}!' And I approached him^{la} with my sword and thought that if I gain the upper hand with him^{la}, he^{la} would flee away from me.

فَبَيْنَمَا أَنَا أَحَاطِيهِ وَ هُوَ يُخَاطِبُنِي إِذْ هَبَّتْ رِيحٌ فَكَشَفَتْ إِزَارَهُ وَ إِذَا بِسَيْفِهِ يَلْمَعُ تَحْتَ الْإِزَارِ كَأَنَّهُ مِرَاةٌ مَصْهُولَةٌ فَلَمَّا رَأَيْتُ بَرِيقَهُ تَحْتَ ثِيَابِهِ قُلْتُ يَا وَئِيلَكَ مَا هَذَا السَّيْفُ الْمَشْهُورُ تَحْتَ ثِيَابِكَ لَعَلَّكَ أَنْتَ قَاتِلُ أَمِيرِ الْمُؤْمِنِينَ

While I was addressing him^{la} and he^{la} was addressing me, when a wind blew and uncovered from his apron, and there, his^{la} sword shone from beneath the apron, as if it was a polished

mirror. When I saw its lustre beneath his^{la} clothes, I said, 'O woe be unto you^{la}! What is this bare sword under your^{la} clothes? Perhaps you^{la} are the killer of Amir Al-Momineen^{asws}!'

فَأَرَادَ أَنْ يَقُولَ لَا فَأَنْطِقَ اللَّهُ لِسَانَهُ بِالْحَقِّ فَقَالَ نَعَمْ فَرَفَعْتُ سِنْفِي وَ صَرَرْتُهُ فَرَفَعَ هُوَ سِنْفَهُ وَ هَمَّ أَنْ يَغْلُوبَنِي بِهِ فَأَحْرَفْتُ عَنْهُ فَصَرَرْتُهُ عَلَى سَاقِيهِ فَأَوْقَفْتُهُ وَ وَقَعَ لِحْيَتِهِ وَ وَقَعْتُ عَلَيْهِ وَ صَرَحْتُ صَرْخَةً شَدِيدَةً وَ أَرَدْتُ أَخْذُ سِنْفَهُ فَمَانَعَنِي عَنْهُ

He^{la} wanted to say, 'No', but Allah^{azwj} Caused his^{la} tongue to speak the truth, so he^{la} said, 'Yes'. So, I raised my sword and struck him^{la}, so he^{la} raised his^{la} sword and thought of coming on top of me with it, but I swerved away from him^{la}, and I struck him^{la} upon his^{la} leg. So, I stopped him^{la} and his^{la} sword fell, and I fell upon him^{la}, and he^{la} shouted a loud scream, and I wanted to take his^{la} sword, but he^{la} prevented me.

فَخَرَجَ أَهْلُ الْهَيْرَةِ فَأَعَانُونِي عَلَيْهِ حَتَّى أَوْثَقْتُهُ كِتَافًا وَ جِئْتُكَ بِهِ فَهِيَ هُوَ بَيْنَ يَدَيْكَ جَعَلَنِي اللَّهُ فِدَاكَ فَاصْنَعْ مَا شِئْتُمْ.

The people of Al-Hira came out and assisted me against him^{la}, until I tied his^{la} shoulders and came with him^{la} to you^{asws}. So, here he^{la} is in front of you^{asws}. May Allah^{azwj} Make me to be sacrificed for you^{asws}. Do whatever you^{asws} so desire to!'

فَقَالَ الْحَسَنُ عَ الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ وَلِيِّهِ وَ خَدَلَ عَدُوَّهُ ثُمَّ انْكَبَّ الْحَسَنُ عَ عَلَى أَبِيهِ يُقَبِّلُهُ وَ قَالَ لَهُ يَا أَبَاهُ هَذَا عَدُوُّ اللَّهِ وَ عَدُوُّكَ قَدْ أَمَكَّنَ اللَّهُ مِنْهُ فَلَمْ يُجِبْهُ وَ كَانَ نَائِمًا فَكَّرَ أَنْ يُوقِظَهُ مِنْ نَوْمِهِ

Al-Hassan^{asws} said: 'The Praise is for Allah^{azwj} Who Helped His^{azwj} friend and Forsook His^{azwj} enemy'. Then Al-Hassan^{asws} devoted to his^{asws} father^{asws} kissing him^{asws} (between two eyes) and said to him^{asws}: 'O father^{asws}! This is an enemy of Allah^{azwj} and your^{asws} enemy. Allah^{azwj} has Enabled (us) from him^{la}'. But he^{asws} did not answer him^{asws}, and he^{asws} was sleeping. He^{asws} disliked awakening him^{asws} from his^{asws} sleep.

فَرَقَدَ سَاعَةً ثُمَّ فَتَحَ عَ عَيْنَيْهِ وَ هُوَ يَقُولُ ازْفُقُوا بِي يَا مَلَائِكَةَ رَبِّي فَقَالَ لَهُ الْحَسَنُ عَ هَذَا عَدُوُّ اللَّهِ وَ عَدُوُّكَ ابْنُ مُلْجِمٍ قَدْ أَمَكَّنَ اللَّهُ مِنْهُ وَ قَدْ حَضَرَ بَيْنَ يَدَيْكَ

He^{asws} slept for a while, then opened his^{asws} eyes and he^{asws} said: 'Be kind with me^{asws}, O Angels of my^{asws} Lord^{azwj}!' Al-Hassan^{asws} said to him^{asws}: 'This is an enemy of Allah^{azwj} and your^{asws} enemy, Ibn Muljim^{la}. Allah^{azwj} has Enabled (us) from him, and he^{la} has been presented in front of you^{asws}'.

قَالَ فَفَتَحَ أَمِيرُ الْمُؤْمِنِينَ عَ عَيْنَيْهِ وَ نَظَرَ إِلَيْهِ وَ هُوَ مَكْنُوفٌ وَ سِنْفُهُ مُعَلَّقٌ فِي عُنُقِهِ فَقَالَ لَهُ بِضَعْفٍ وَ انْكِسَارِ صَوْتٍ وَ رَأْفَةٍ وَ رَحْمَةٍ يَا هَذَا لَقَدْ جِئْتَ عَظِيمًا وَ ارْتَكَبْتَ أَفْرًا عَظِيمًا وَ خَطْبًا جَسِيمًا أ بِئْسَ الْإِمَامُ كُنْتُ لَكَ حَتَّى جَارَيْتَنِي بِهَذَا الْجَزَاءِ

He (the narrator) said, 'Amir Al-Momineen^{asws} opened his^{asws} eyes and looked at him^{la}, and he^{la} was strapped and his^{la} sword had been hung in his^{la} neck. He^{asws} said to him^{la} with weakness and broken voice, and kindness and mercy: 'O you^{la}! You^{la} have come with a grievous matter and have perpetrated a mighty matter, and a serious crime. Was I^{asws} an evil Imam^{asws} to you^{la} until you^{la} recompensed me^{asws} with this recompense?'

أَلَمْ أَكُنْ شَفِيفاً عَلَيْكَ وَ آتَرْتُكَ عَلَى غَيْرِكَ وَ أَحْسَنْتُ إِلَيْكَ وَ زِدْتُ فِي إِعْطَائِكَ أَلَمْ يَكُنْ يُقَالُ لِي فِيكَ كَذَا وَ كَذَا فَخَلَّيْتُ لَكَ السَّبِيلَ وَ مَنْحَتَكَ عَطَائِي وَ قَدْ كُنْتُ أَعْلَمُ أَنَّكَ قَاتِلِي لَا مَحَالَةَ وَ لَكِنْ رَجَوْتُ بِذَلِكَ الْإِسْتِظْهَارَ مِنَ اللَّهِ تَعَالَى عَلَيْكَ

Did I^{asws} not happen to be compassionate to you^{la} and preferred you^{la} over others, and was good to you^{la}, and increased in your stipend? Did it not happen that it was said to me^{asws} regarding you^{la}, such and such, so I^{asws} freed the way for you^{la}, and gave you^{la} my^{asws} stipend, and although I^{asws} had known that you^{la} are my^{asws} killer, inevitably, but I^{asws} hoped by that, the prevailing from Allah^{azwj} the Exalted upon you^{la}?

يَا لُكْعُ وَ عَلَّ أَنْ تُرْجِعَ عَنْ غَيْبِكَ فَغَلَبَتْ عَلَيْكَ الشَّقَاوَةُ فَفَعَلْتَنِي يَا شَفِيفَ الْأَشْقِيَاءِ

O depraved! Perhaps you^{la} would wish to retract from your^{la} error. But the wretchedness overcame upon you^{la} and you^{la} killed me^{asws}, O wretched of all wretches!

قَالَ فَدَمَعَتْ عَيْنَا ابْنِ مُلْجِمٍ لَعْنَةُ اللَّهِ تَعَالَى وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَ فَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ قَالَ لَهُ صَدَقْتَ

He (the narrator) said, 'The eyes of Ibn Muljim^{la}, may Allah^{azwj} the Exalted Curse him^{la}, shed tears, and he^{la} said, 'O Amir Al-Momineen^{asws}! **can you save the one in the Fire? [39:19]?**' He^{asws} said: 'You^{la} speak the truth'.

ثُمَّ انْتَفَت عَ إِلَى وَوَلَدِهِ الْحَسَنِ ع وَ قَالَ لَهُ اِرْطُقْ يَا وَوَلَدِي بِأَسِيرِكَ وَ اِرْحَمُهُ وَ أَحْسِنْ إِلَيْهِ وَ أَشْفِقْ عَلَيْهِ أَلَا تَرَى إِلَى عَيْنَيْهِ قَدْ طَارَتَا فِي أَمِّ رَأْسِهِ وَ قَلْبُهُ يَرْجِفُ خَوْفاً وَ رُغْباً وَ فَرْعاً

Then he^{asws} turned to his^{asws} son^{asws} Al-Hassan^{asws} and said to him^{asws}: 'Be kind, O my^{asws} son^{asws}, with your^{asws} prisoner, and be merciful to him^{la}, and be good to him^{la}, and compassionate to him^{la}. Don't you see his^{la} eyes have risen to the top of his^{la} head, and his^{la} heart is trembling out of fear and awe and panic?'

فَقَالَ لَهُ الْحَسَنُ ع يَا أَبَاهُ قَدْ قَتَلَكَ هَذَا اللَّعِينُ الْفَاجِرُ وَ أَفْجَعَنَا فِيكَ وَ أَنْتَ تَأْمُرُنَا بِالرِّفْقِ بِهِ

Al-Hassan^{asws} said to him^{asws}: 'O father^{asws}! This accursed one, the mischief-maker has killed you^{asws} and has agonised us regarding you^{asws}, and you^{asws} are instructing us to be kind with him^{la}?'

فَقَالَ لَهُ نَعَمْ يَا بُنَيَّ نَحْنُ أَهْلُ بَيْتٍ لَا نَزْدَادُ عَلَى الْمَذْذِبِ إِلَيْنَا إِلَّا كَرَمًا وَ عَفْوَاً وَ الرَّحْمَةَ وَ الشَّقَقَةَ مِنْ شَيْمَتِنَا لَا مِنْ شَيْمَتِهِ بِحَقِّي عَلَيْكَ فَأَطْعِمُهُ يَا بُنَيَّ مِمَّا تَأْكُلُهُ وَ اسْقِهِ مِمَّا تَشْرَبُ وَ لَا تُقَيِّدْ لَهُ قَدَمًا وَ لَا تَعْلَلْ لَهُ يَدًا

He^{asws} said to him^{asws}: 'Yes, O my^{asws} son^{asws}! We^{asws} are People^{asws} of the Household! We^{asws} do not increased upon the sinner to us^{asws} except in benevolence, and pardon, and the mercy, and the compassion is from our^{asws} mark, not from his^{la} mark. By my^{asws} right upon you^{asws}, O my^{asws} son^{asws}, feed him^{la} from what you^{asws} eat and quench him^{la} from what you^{asws} drink, and neither shackle any feet of his^{la} nor cuff any hand of his^{la}.

فَإِنِ أَنَا مِثٌ فَافْتَصَّ مِنْهُ بِأَنْ تُقْتَلَهُ وَ تَضْرِبَهُ صَرْبَةً وَاحِدَةً وَ تُحْرِقَهُ بِالنَّارِ وَ لَا تُمَثِّلَ بِالرَّجُلِ فَإِنِّي سَمِعْتُ جَدَّكَ رَسُولَ اللَّهِ ص يَقُولُ إِنَّا كُمْ وَ الْمُثَلَّةَ وَ نُو بِالْكَلْبِ الْعَقُورِ

So, if I^{asws} were to die, then I^{asws} shall retaliate from him^{la} by, you^{asws} killing him^{la}, and strike him^{la} with one strike, and burn him^{la} with the fire, and do not trample the man, for I^{asws} have heard your^{asws} grandfather^{saww} Rasool-Allah^{saww} saying: 'Beware of the trampling, and even if it is the mordacious dog'.

وَإِنْ أَنَا عِشْتُ فَأَنَا أَوْلَىٰ بِالْعَفْوِ عَنْهُ وَ أَنَا أَعْلَمُ بِمَا أَفْعَلُ بِهِ فَإِنْ عَمَوْتُ فَتَحُ أَهْلُ بَيْتِي لَا تَزْدَادُ عَلَيَّ الْمُدْنِبِ إِلَيْنَا إِلَّا عَفْوًا وَ كَرَمًا.

And if I^{asws} were to live, then I^{asws} would be foremost with the pardoning him^{la}, and I^{asws} am more knowing with what I^{asws} shall be doing with him^{la}. So, if I^{asws} were to pardon, then we^{asws}, People^{asws} of the Household do not increase upon the sinner to us^{asws} except in pardoning and benevolence''.

قال مخنف بن حنيف إني و الله ليلة تسع عشرة في الجامع في رجال نصلي قريبا من السدة التي يدخل منها أمير المؤمنين ع فبينما نحن نصلي إذ دخل أمير المؤمنين ع من السدة و هو ينادي الصلاة

Mikhnaf Bin Haneef said, 'By Allah^{azwj}! On the night of the nineteenth, I was in the central Masjid among men. We were praying Salat nearby the door which Amir Al-Momineen^{asws} entered from. While we were praying Salat when Amir Al-Momineen^{asws} entered from the door, and he^{asws} was calling out: 'The Salat!'

ثم صعد المنذنة فأذن ثم نزل فعبّر على قوم نيام في المسجد فناداهم الصلاة ثم قصد المحراب فما أدري دخل في الصلاة أم لا إذ سمعت قائلاً يقول الحكم لله لا لك يا علي

Then he^{asws} ascended the minaret and proclaimed Azaan, then descended and went across to the people sleeping in the Majid. He^{asws} called out to them: 'Al-Salat!' Then he^{asws} aimed to go to the prayer Niche. I do not know whether he^{asws} entered into the Salat or not, when I heard a speaker saying, 'The judgment is for Allah^{azwj}, not for you^{asws}, O Ali^{asws}!'

قال فسمعت عند ذلك أمير المؤمنين ع يقول لا يفوتنكم الرجل

He (the narrator) said, 'During that, I heard Amir Al-Momineen^{asws} saying: 'The man should not get away from you all!'

قال فشد الناس عليه و أنا معهم و إذا هو وردان بن مجالد و أما ابن ملجم لعنه الله فإنه هرب من ساعته و دخل الكوفة و رأينا أمير المؤمنين ع مجروحاً في رأسه.

He (the narrator) said, 'The people severe upon him, and I was with them, and there, it was Wardan Bin Mujalid. And as for Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la}, he^{la} fled immediately and entered Al-Kufa, and we saw Amir Al-Momineen^{asws} having been injured in his^{asws} head'.

قال محمد ابن الحنفية ثم إن أبي ع قال احملوني إلى موضع مصلاي في منزلي قال فحملناه إليه و هو مدنف و الناس حوله و هم في أمر عظيم باكين محزونين قد أشرفوا على الهلاك من شدة البكاء و النحيب

Muhammad Ibn Hanafiya said, 'Then Ali^{asws} said: 'Carry me^{asws} to the place of my^{asws} prayer mat in my^{asws} house'. We carried him^{asws} to it, and he^{asws} was seriously injured, and the people

were around him^{asws}, and they were in a grievous matter, crying, and mourning. They were overlooking upon the destruction (death) from the intensity of the crying and the lamenting.

ثم التفت إليه الحسين ع و هو يبكي فقال له يا أبتاه من لنا بعدك لا كيومك إلا يوم رسول الله ص من أجلك تعلمت البكاء يعز و الله علي أن أراك هكذا

Then Al-Husayn^{asws} turned to him^{asws}, and he^{asws} was crying. He^{asws} said to him^{asws}: 'O father^{asws}! Who is for us^{asws} after you^{asws}? There is none like your^{asws} day except for the day of Rasool-Allah^{saww}. By Allah^{azwj}! It is from your^{asws} reason I^{asws} have learnt the crying when I^{asws} see you^{asws} like this!'

فناداه ع فقال يا حسين يا أبا عبد الله ادن مني فدنا منه و قد قرحت أجنان عينيه من البكاء فمسح الدموع من عينيه و وضع يده على قلبه و قال له يا بني ربط الله قلبك بالصبر و أجزل لك و لإخوتك عظيم الأجر فسكن روعتك و اهدأ من بكائك فإن الله قد أجرك على عظيم مصابك ثم أدخل ع إلى حجرته و جلس في محرابه.

He^{asws} called out to him^{asws}: 'O Husayn^{asws}! O Abu Abdullah^{asws}! Come near me^{asws}'. He^{asws} went near him^{asws}, and the lids of his^{asws} eyes had soared from the crying. He^{asws} wiped the tears from his^{asws} eyes and placed his^{asws} hand upon his^{asws} heart and said to him^{asws}: 'O my^{asws} son^{asws}! May Allah^{azwj} link your^{asws} heart with the patience, and Award plentiful mighty Rewards for you^{asws} and your^{asws} brothers, so calm your^{asws} anxiety and cool down from your^{asws} crying, for Allah^{azwj} will Recompense you^{asws} upon your^{asws} mighty calamity'. Then he^{asws} entered into his^{asws} room and sat in his^{asws} prayer Niche'.

قال الراوي و أقبلت زينب و أم كلثوم حتى جلستا معه على فراشه و أقبلتا تندبانه و تقولان يا أبتاه من للصغير حتى يكبر و من للكبير بين الملأ يا أبتاه حزنا عليك طويل و عبرتنا لا ترقأ

The reporter said, 'And Umm Kulsoom^{asws} and Zainab^{asws} came and sat with him^{asws} and lamented him^{asws} and said: 'O father^{asws}! Who is for the young ones until they get older, and who is for the older ones between the public? O father^{asws}! Our^{asws} grief upon you^{asws} is long, and our^{asws} tears will not dry up'.

قال فضح الناس من وراء الحجر بالبكاء و النحيب و فاضت دموع أمير المؤمنين ع عند ذلك و جعل يقلب طرفه و ينظر إلى أهل بيته و أولاده ثم دعا الحسن و الحسين ع و جعل يحضنهما و يقبلهما

He (the reporter) said, 'The people clamoured from behind the room with crying and the lamenting, and the tears of Amir Al-Momineen overflowed during that, and he^{asws} went on to turn his^{asws} eyes to the People^{asws} of his^{asws} Household and his^{asws} children. Then he^{asws} called Al-Hassan^{asws} and Al-Husayn^{asws} and went on hugging them^{asws} and kissing them^{asws} (between their^{asws} eyes).

ثم أغمى عليه ساعة طويلة و أفاق و كذلك كان رسول الله ص يغمى عليه ساعة طويلة و يفيق أخرى لأنه ع كان مسموما فلما أفاق ناوله الحسن ع قعبا من لبن فشرب منه قليلا ثم نحاه عن فيه و قال احموه إلى أسيركم

Then there was unconsciousness upon him^{asws} for a long time, and he^{asws} woke up, and like that was Rasool-Allah^{saww}. There was unconsciousness upon him^{saww} for a long time, and

he^{saww} was waking up at other time, because he^{asws} was poisoned. When he^{asws} woke up, Al-Hassan^{asws} gave him^{asws} a cup of milk. He^{asws} drank a little from it, then moved it away from his^{asws} mouth and said: 'Carry it to your prisoner (Ibn Muljim^{la})!'

ثم قال للحسن ع بحقي عليك يا بني إلا ما طيبتم مطعمه و مشربه و ارفقوا به إلى حين موتي و تطعمه مما تأكل و تسقيه مما تشرب حتى تكون أكرم منه

Then he^{asws} said to Al-Hassan^{asws}: 'By my^{asws} right upon you^{asws}, O my^{asws} son^{asws}! Make his^{la} food and drink to be good and be kind with him^{la} up to the time of my^{asws} death and feed him^{la} from what you^{asws} eat and quench him^{la} from what you^{asws} drink, until you^{asws} become more benevolent than him^{la}'.

ثم قال للحسن ع بحقي عليك يا بني إلا ما طيبتم مطعمه و مشربه و ارفقوا به إلى حين موتي و تطعمه مما تأكل و تسقيه مما تشرب حتى تكون أكرم منه

During that, they carried the milk to him^{la} and informed him^{la} with what Amir Al-Momineen^{asws} had said regarding his^{la} right. He^{la} took the milk and drank it.

قال و لما حمل أمير المؤمنين ع إلى منزله جاءوا باللعين مكتوفا إلى بيت من بيوت القصر فحبسوه فيه

He (the narrator) said, 'And when Amir Al-Momineen^{asws} was carried to his^{asws} house, they came with the accursed one, bound, to a house from the houses of the government building. They imprisoned him^{la} in it.

فقال له أم كلثوم و هي تبكي يا ويلك أما أبي فإنه لا بأس عليه و إن الله مخزيك في الدنيا و الآخرة و إن مصيرك إلى النار خالدا فيها

Umm Kulsoom^{asws} said to him^{la}, and she^{asws} was crying: 'O woe be unto you^{la}! As for my^{asws} father^{asws}, there is no problem upon him^{asws}, and Allah^{azwj} will Disgrace you^{la} in the world and the Hereafter, and your^{la} destination is to the Fire, being eternally in it'.

فقال لها ابن ملجم لعنه الله ابكي إن كنت باكية فو الله لقد اشتريت سيفي هذا بألف و ستمته بألف و لو كانت ضربتي هذه لجميع أهل الكوفة ما نجا منهم أحد

Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la} said to her^{asws}: 'Cry if you^{asws} want to cry! By Allah^{azwj}! I^{la} bought this sword of mine^{asws} for a thousand (Dirhams) and had it poisoned for a thousand (Dirhams), and if this strike of mine^{la} had been upon entirety of the people of Al-Kufa, no one of them would have been saved!'

قال محمد ابن الحنفية رضي الله عنه و بتنا ليلة عشرين من شهر رمضان مع أبي و قد نزل السم إلى قدميه و كان يصلي تلك الليلة من جلوس و لم يزل يوصينا بوصاياها و يعزينا عن نفسه و يخبرنا بأمره و تبيانه إلى حين طلوع الفجر

Muhammad Ibn Al-Hanafiya said, 'And we spent the night of twentieth of the month of Ramazan with my father^{asws}, and the poison had descended to his^{asws} feet, and he^{asws} prayed Salat on that night in a sitting posture, and he^{asws} did not cease to bequeath to us with his^{asws}

bequest, and preaching us from himself^{asws}, and informing us of his^{asws} matter, and its explanation, until the time of emergence of dawn.

فلما أصبح استأذن الناس عليه فأذن لهم بالدخول فدخلوا عليه و أقبلوا يسلمون عليه و هو يرد عليهم السلام ثم قال أيها الناس اسألوني قبل أن تفقدوني و خففوا سؤالكم لمصيبة إمامكم

When it was morning, the people sought permission to see him^{asws}, so he^{asws} permitted them for the entry. They entered to see him^{asws} and went on to greet unto him^{asws}, and he^{asws} was responding the greetings to them. Then he^{asws} said: 'O you people! Ask me^{asws} before you lose me^{asws} and reduce your questioning due to the calamity of your Imam^{asws}'.

قال فبكى الناس عند ذلك بكاء شديدا و أشفقوا أن يسألوه تخفيفا عنه

He (the narrator) said, 'The people cried during that with intense crying, and they pitied from asking him^{asws}, as a lightening from him^{asws}'.

فقام إليه حجر بن عدي الطائي و قال

أبو الأطهار حيدرة الزكي
لعين فاسق نغل شقي فيلعب ربنا من حاد عنكم
لأنكم بيوم الحشر ذكري

فيا أسفي على المولى التقي
قتله كافر حنث زميم
و يبرأ منكم لعنا وبي
و أنتم عترة الهادي النبي.

Hujr Bin Aday stood up to him^{asws} and said (a poem), 'Oh the regret upon the pious Master^{asws}, father^{asws} of the clean ones, the pure Haider^{asws}. A Kafir killed him^{asws}, a betrayer, an ignoble, accursed, mischief-maker, corrupt, wretch. May our Lord^{azwj} Curse the one turning away from you^{asws} all, and he^{la} the accursed is disavowed from you^{asws} and me, because you^{asws} all are my treasure on the Day of Resurrection, and you^{asws} are the family^{asws}, of the guide, the Prophet^{saww}'.

فلما بصر به و سمع شعره قال له كيف لي بك إذا دعيت إلى البراءة مني فما عساك أن تقول

When he^{asws} sighted him and heard his poem, said to him: 'How would it be for me^{asws} with you, when you are called to the disavowing from me^{asws}? So, what would you be saying?'

فقال و الله يا أمير المؤمنين لو قطعت بالسيف إربا إربا و أضرم لي النار و ألقيت فيها لأثرت ذلك على البراءة منك

He said, 'By Allah^{azwj}! O Amir Al-Momineen^{asws}! Even if I were to be cut into pieces and pieces by the sword, and the fire is ignited for me and I am thrown in it, I would still prefer that over the disavowing from you^{asws}!'

فقال وفقت لكل خير يا حجر جزاك الله خيرا عن أهل بيت نبيك

He^{asws} said: 'You have harmonised to all goodness, O Hujr! May Allah^{azwj} Recompense you goodly on behalf of the People^{asws} of the Household of your Prophet^{saww}'.

ثم قال هل من شربة من لبن فأتوه بلبن في قعب فأخذه و شربه كله فذكر الملعون ابن ملجم و أنه لم يخلف له شيئا فقال ع وَ كَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا
اعلموا أني شربت الجميع و لم أبق لأسيركم شيئا من هذا ألا و إنه آخر رزقي من الدنيا فبالله عليك يا بني إلا ما أسقيته مثل ما شربت فحمل إليه ذلك
فشربه.

Then he^{asws} said: 'Is there any drink of milk?' They brought him^{asws} milk in a cup. He^{asws} took it and drank all of it. He^{asws} remembered the accursed Ibn Muljim^{la}, and that nothing had been left for him^{la}. He^{asws} said: '**and the Command of Allah was a Decree Ordained [33:38]**. Know that I^{asws} have drunk it all and there does not remain anything from this for your prisoner, and it is the last of my^{asws} sustenance from the world. So, by Allah^{azwj}, O my^{asws} son^{asws}! Quench him^{la} similar to what I^{asws} have drunk'. So, that was carried to him^{la}, and he^{la} drank it'.

قال محمد بن الحنفية رضي الله عنه لما كانت ليلة إحدى و عشرين و أظلم الليل و هي الليلة الثانية من الكائنة جمع أبي أولاده و أهل بيته و ودعهم ثم
قال لهم الله خليفتي عليكم و هو حسبي وَ نِعْمَ الْوَكِيلُ

Muhammad Bin Al-Hanafiya said, 'When it was the night of the twenty first, and the night darkened, and it was the second night from the event, he^{asws} gathered his^{asws} children and his^{asws} family members, and bade them farewell, then said to them: 'Allah^{azwj} is my^{asws} Caliph (replacement) upon you all, and He^{azwj} Suffices me^{asws} and is the best Protector!'

و أوصاهم الجميع منهم بلزوم الإيمان و الأديان و الأحكام التي أوصاه بها رسول الله ص فمن ذلك ما نقل عنه ع أنه أوصى به الحسن و الحسين ع لما
ضربه الملعون ابن ملجم و هي هذه

And he^{asws} bequeathed to all of them with adhering with the Eman, and the religion, and the Ordinances which Rasool-Allah^{saww} had bequeathed with. From that is what is transmitted from him^{asws} what he^{asws} had bequeathed to Al-Hassan^{asws} and Al-Husayn^{asws} with, when the accursed Ibn Muljim^{la} had struck him^{asws}, and it is this: -

أوصيكما بتقوى الله و ساقها إلى آخر ما مر برواية السيد الرضي قال ثم تزايد ولوج السم في جسده الشريف حتى نظرنا إلى قدميه و قد احمرتا جميعا فذكر
ذلك علينا و أيسنا منه

'I^{asws} bequeath to you^{asws} both with fearing Allah^{azwj}' – and continued it up to the end of what has passed in the report of Seyyid Al-Razy. He said, 'Then the penetration of the poison increased into his^{asws} noble body, to the extent that we looked at his^{asws} feet, and they had reddened, wholly. That was grievous upon us and we despaired from him^{asws} (lost hope of recovery).

ثم أصبح ثقيلًا فدخل الناس عليه فأمرهم و نأهم و أوصاهم ثم عرضنا عليه المأكول و المشروب فأبى أن يشرب فنظرنا إلى شفتيه و هما يختلجان بذكر
الله تعالى و جعل جبينه يرشح عرقا و هو يمسحه بيده

Then in the morning he^{asws} felt heavy, and the people entered to see him^{asws}. He^{asws} instructed them, and forbade them, and bequeathed them. Then we presented the food and the drink to him^{asws}, but he^{asws} refused to drink. We looked at his^{asws} lips, and they were both trembling with the Zikr of Allah^{azwj} the Exalted, and his^{asws} forehead went on to sweat, and he^{asws} was wiping it by his^{asws} hand.

قلت يا أبت أراك تمسح جبينك فقال يا بني إني سمعت جدك رسول الله ص يقول إن المؤمن إذا نزل به الموت و دنت وفاته عرق جبينه و صار كاللؤلؤ الرطب و سكن أنينه

I said, 'O father^{asws}! I see you^{asws} wiping your^{asws} forehead'. He^{asws} said: 'O my^{asws} son! I^{asws} heard your grandfather^{saww} Rasool-Allah^{saww} saying: 'The Momin, when the death befalls with him, and his expiry draws near, his forehead sweats becomes like the wet pearls (upon it), and his sighing settles'.

ثم قال يا أبا عبد الله و يا عون ثم نادى أولاده كلهم بأسمائهم صغيرا و كبيرا واحدا بعد واحد و جعل يودعهم و يقول الله خليفتي عليكم أستودعكم الله و هم يبكون

Then he^{asws} said: 'O Abu Abdullah^{asws}, and O Awn!' Then he^{asws} called his^{asws} children all of them by their names, young and old, one after another, and went on bidding them farewell and saying: 'Allah^{azwj} is my Caliph (replacement) upon you all. I^{asws} am entrusting you all to Allah^{azwj}!' And they were crying.

فقال له الحسن ع يا أبة ما دعاك إلى هذا

Al-Hassan^{asws} said to him^{asws}: 'O father^{asws}! What called you^{asws} to this?'

فقال له يا بني إني رأيت جدك رسول الله ص في منامي قبل هذه الكائنة بليلة فشكوت إليه ما أنا فيه من التذلل و الأذى من هذه الأمة فقال لي ادع عليهم فقلت اللهم أبدلهم بي شرا مني و أبدلني بهم خيرا منهم

He^{asws} said to him^{asws}: 'O my^{asws} son^{asws}! I^{asws} had seen your^{asws} grandfather^{saww} Rasool-Allah^{saww} in my^{asws} dream before this event, by a night. I^{asws} had complained to him^{saww} of what (predicament) I^{asws} was in, from the humiliation and the harm from this community. He^{saww} said to me^{asws}: 'Supplicate against them!' So, I^{asws} said: 'O Allah^{azwj}! Replace me^{asws} for them with one eviler than me^{asws} and replace for me^{asws} with ones better than them'.

فقال لي قد استجاب الله دعاك سينقلك إلينا بعد ثلاث و قد مضت الثلاث يا أبا محمد أوصيك و يا أبا عبد الله خيرا فأنتمنا مني و أنا منكما

He^{saww} said to me^{asws}: 'Allah^{azwj} has Answered your^{asws} supplication. He^{azwj} will be Transferring you^{asws} to us^{asws} after three days', and three days have passed. O Abu Muhammad^{asws}! And O Abu Abdullah^{asws}! I^{asws} bequeath you^{asws} with good, for you^{asws} are from me^{asws} and I^{asws} am from you^{asws} both'.

ثم التفت إلى أولاده الذين من غير فاطمة ع و أوصاهم أن لا يخالفوا أولاد فاطمة يعني الحسن و الحسين ع.

Then he^{asws} turned to his^{asws} children, the ones who were from other than (Syeda) Fatima^{asws} and bequeathed them that they should not oppose the children of (Syeda) Fatima^{asws}, meaning Al-Hassan^{asws} and Al-Husayn^{asws}.

ثم قال أحسن الله لكم العزاء ألا و إني منصرف عنكم و راحل في ليلتي هذه و لاحق بحبيبي محمد ص كما وعدني فإذا أنا مت يا أبا محمد فغسلني و كفني و حنطني ببقية حنوط جدك رسول الله ص فإنه من كافور الجنة جاء به جبرئيل ع إليه

The he^{asws} said: 'May Allah^{azwj} Console you all excellently! Indeed, and I^{asws} am leaving from you all and will be departing during this night of mine^{asws} and join with my^{asws} beloved Muhammad^{saww}, like what he^{saww} had promised me^{asws}. So, when I^{asws} am dead, O Abu Muhammad^{asws}, then wash me^{asws}, and enshroud me^{asws}, and embalm me^{asws} with the embalment of your^{asws} grandfather^{saww} Rasool-Allah^{saww}, for it is from the camphor of Paradise. Jibraeel^{as} had come with it to him^{saww}.

ثم ضعني على سريري و لا يتقدم أحد منكم مقدم السرير و احملوا مؤخره و اتبعوا مقدمه فأني موضع وضع المقدم فضعوا المؤخر فحيث قام سريري فهو موضع قبري

Then place me^{asws} in my^{asws} bier, and not one of you should go ahead of the bier and carry its rear end and follow its front. So, whichever place the front is placed, then place the rear end (over there). Wherever my^{asws} bier stops, it would be the place of my^{asws} grave.

ثم تقدم يا أبا محمد و صل علي يا بني يا حسن و كبر علي سبعا و اعلم أنه لا يحل ذلك على أحد غيري إلا على رجل يخرج في آخر الزمان اسمه القائم المهدي و من ولد أخيك الحسين يقيم اعوجاج الحق

Then go ahead, O Abu Muhammad^{asws}, and pray Salat upon me^{asws}, O my^{asws} son^{asws}, O Hassan^{asws}, and exclaimed seven Takbeers upon me^{asws} and know, that is not Permissible upon anyone apart from me^{asws}, except upon a man who will be emerging at the end of times, his^{asws} is Al-Qaim^{asws} Al-Mahdi^{asws}, and from the sons^{asws} of your^{asws} brother^{asws} Al-Hussain^{asws}. He^{asws} will straighten the crookedness of the truth.

فإذا أنت صليت علي يا حسن فحسب السرير عن موضعه ثم اكشف التراب عنه فترى قبراً محفوراً و لحداً منقوباً و ساحة منقوبة فأضجعي فيها فإذا أردت الخروج من قبري فافتقدي فإنك لا تجدي و إني لاحق بجدك رسول الله ص

When you^{asws} have prayed upon me^{asws}, O Hassan^{asws}, then move the bier away from its place, then uncover the soil from it, and you^{asws} will see a pre-dug grave and a tomb hollowed out, and a transfixing tablet. Lay me^{asws} down in it. When you^{asws} want to exit from my^{asws} grave, you^{asws} will lose me^{asws} and will not find me^{asws} (not see me^{asws} anymore), and I^{asws} would have joined with your^{asws} grandfather^{saww} Rasool-Allah^{saww}.

و اعلم يا بني ما من نبي يموت و إن كان مدفوناً بالشرق و يموت وصيه بالمغرب إلا و يجمع الله عز و جل بين روحيهما و جسديهما ثم يفترقان فيرجع كل واحد منهما إلى موضع قبره و إلى موضعه الذي حط فيه

And know, O my^{asws} son^{asws}! There is none from a Prophet^{as} dying, and even if he^{as} was in the east, and his^{as} successor^{as} dies in the west, except and Allah^{azwj} Mighty and Majestic would Gather both their^{as} souls and their^{as} bodies. Then they^{as} would return, each one^{as} of them^{as} to the place of his^{as} grave, and the place which he^{as} is positioned in.

ثم أشرح اللحد باللبن و أهل التراب علي ثم غيب قبري و كان غرضه ع بذلك لئلا يعلم بموضع قبره أحد من بني أمية فإتهم لو علموا بموضع قبره لحفروه و أخرجوه و أحرقوه كما فعلوا يزيد بن علي بن الحسين ع

Then cover the tomb with the bricks and release the soil upon me^{asws}, then hide my^{asws} grave' - And that request of his^{asws} was lest anyone from the clan of Umayya gets to know the place

of his^{asws} grave, they would dig it up and exhume him^{asws} and burn him^{asws}, like what they had done (later one) with Zayd, son of Ali^{asws} Bin Al-Husayn^{asws}.

ثم يا بني بعد ذلك إذا أصبح الصباح أخرجوا تابوتا إلى ظهر الكوفة على ناقه وأمر بمن يسيرها بما عليها كأنها تريد المدينة بحيث يخفى على العامة موضع قبري الذي تضعني فيه وكأني بكم وقد خرجت عليكم الفتن من هاهنا وهاهنا فعليكم بالصبر فهو محمود العاقبة.

Then, O my^{asws} son^{asws}, after that, when the morning comes, bring out a coffin to the back of Al-Kufa upon a she-camel, and order the ones who travel with whatever is upon it, as if they are intending to go to Al-Medina, so the place of my^{asws} grave would be hidden to the general Muslims, that which you^{asws} have placed me^{asws} in. And it is as if I^{asws} am with you all and the Fitna has emerged to you from over here and over there. So, upon you is to be with the patience, as it is of praise-worthy end-result’.

ثم قال يا أبا محمد و يا أبا عبد الله كأني بكما و قد خرجت عليكما من بعدي الفتن من هاهنا فاصبرا حتى يحكم الله و هو خير الحاكمين

Then he^{asws} said: ‘O Abu Muhammad^{asws}! And O Abu Abdullah^{asws}! It is as if I^{asws} am with you^{asws} both and the Fitna has emerged upon you^{asws} from after me^{asws} from over here. So, be patient, **until Allah Decides, and He is the best of the deciders [10:109]**’.

ثم قال يا أبا عبد الله أنت شهيد هذه الأمة فعليك بتقوى الله و الصبر على بلائه

Then he^{asws} said: ‘O Abu Abdullah^{asws}! You^{asws} will be the martyr of this community, so upon you^{asws} is to be with fear of Allah^{azwj} and the patience upon His^{azwj} Trials’.

ثم أغمي عليه ساعة و أفاق و قال هذا رسول الله ص و عمي حمزة و أخي جعفر و أصحاب رسول الله ص و كلهم يقولون عجل قدمك علينا فإننا إليك مشتاقون

Then there was unconsciousness upon him^{asws} for a while, and he^{asws} awoke and said: ‘This (here) is Rasool-Allah^{saww}, and my^{asws} uncle^{asws} Hamza^{asws}, and my^{saww} brother^{asws} Ja’far^{asws} and his^{asws} companions of Rasool-Allah^{saww}, and all of them^{asws} are saying: ‘Hasten your^{asws} arrival to us^{asws} for we^{asws} are desirous to see you^{asws}!’

ثم أدار عينيه في أهل بيته كلهم و قال أستودعكم الله جميعا سددكم الله جميعا حفظكم الله جميعا خليفتي عليكم الله و كفى بالله خليفة

Then he^{asws} turned his^{asws} eyes among his^{asws} family members, all of them, and said: ‘I^{asws} entrust you all to Allah^{azwj}! May Allah^{azwj} Guide you all! May Allah^{azwj} Protect you all! My^{asws} Caliph (replacement) upon you all is Allah^{azwj}, and Allah^{azwj} Suffices as a replacement’.

ثم قال و عليكم السلام يا رسل ربي

Then he^{asws} said: ‘And upon you^{asws} all be the greetings, O Rasools^{as} of my^{asws} Lord^{azwj}!’

ثم قال ليمثل هذا فليعمل العالمون إن الله مع الذين اتقوا و الذين هم محسنون و عرق جبينه و هو يذكر الله كثيرا و ما زال يذكر الله كثيرا و يتشهد الشهادتين

Then he^{asws} said: **'For the like of this, so let the workers be working [37:61] Surely Allah is with those who are pious and those who are good doers [16:128]**, and his^{asws} forehead was sweating, and he^{asws} was mentioning Allah^{azwj} a lot. And he^{asws} did not cease to mention Allah^{azwj} a lot and testifying the two testimonies.

ثم استقبل القبلة و غمض عينيه و مد رجليه و يديه و قال أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمدا عبده و رسوله

Then he^{asws} faced towards the Qiblah and closed his^{asws} eyes and extended his^{asws} legs and his^{asws} hands and said: 'I^{asws} testify that there is no god except Allah^{azwj} Alone. There is no associate for Him^{azwj}. And I^{asws} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}'.

ثم قضى نجه ع و كانت وفاته في ليلة إحدى و عشرين من شهر رمضان و كانت ليلة الجمعة سنة أربعين من الهجرة.

Then he^{asws} fulfilled his^{asws} vow (expired) and his^{asws} expiry was during the night of the twenty-first of the month of Ramazan, and it was the night of Friday of the year forty from the Emigration'.

قال فعند ذلك صرخت زينب بنت علي ع و أم كلثوم و جميع نسائه و قد شقوا الجيوب و لطموا الحدود و ارتفعت الصيحة في القصر فعلم أهل الكوفة أن أمير المؤمنين ع قد قبض

He (the narrator) said, 'During that, Zainab^{asws} Bint Ali^{asws}, and Umm Kulsoom^{asws}, and the entirety of his^{asws} wives shrieked, and they tore the pockets and slapped the cheeks, and the shouting was raised in the house. So, the people of Al-Kufa came to know that Amir Al-Momineen^{asws} had passed away.

فأقبل النساء و الرجال يهرعون أفواجا أفواجا و صاحوا صيحة عظيمة فارتجت الكوفة بأهلها و كثر البكاء و النحيب و كثر الضجيج بالكوفة و قبالها و دورها و جميع أقطارها فكان ذلك كيوم مات فيه رسول الله ص

So, the women and the men came sprinting in droves and droves and shouted loud shouts. Al-Kufa was turbulent with its inhabitants, and frequent the crying and the lamenting, and there was a lot of clamour at Al-Kufa and its tribes, and its houses, and entirety of its outskirts. That day was like the day Rasool-Allah^{saww} had passed away.

فلما أظلم الليل تغير أفق السماء و ارتجت الأرض و جميع من عليها بكوه و كنا نسمع جلبة و تسبيحا في الهواء فعلمنا أنها من أصوات الملائكة فلم يزل كذلك إلى أن طلع الفجر

When the night darkened, the horizons of the sky changed, and the earth was trembling, and the entirety of the ones upon it were crying him^{asws}, and we were hearing noises and glorification in the air. So, we knew that these were the voices of the Angels. It did not cease to be like that up to the emergence of dawn.

فالعني عند ذلك أن السماوات و الأرض و الملائكة و الجن و الإنس قد بكت و رثته في تلك الليلة و سمعنا في الهواء جلبة عظيمة و تسبيحا و تقديسا فعلمنا أنها أصوات الملائكة فلم تزل كذلك حتى بدا الصباح

We knew during that, that the skies and the earth, and the Angels and the Jinn and the human beings had cried and had eulogised him^{asws} during that night, and we heard loud noises in the air, and glorifications, and extolling of Holiness, and we knew that these were the voices of the Angels. It did not cease to be like that until the morning appeared.

قال محمد بن الحنفية ثم أخذنا في جهازه ليلا و كان الحسن ع يغسله و الحسين ع يصب الماء عليه و كان ع لا يحتاج إلى من يقلبه بل كان يتقلب كما يريد الغاسل يمينا و شمالا و كانت رائحته أطيب من رائحة المسك و العنبر

Muhammad Bin Al-Hanafiya said, 'Then we took to his^{asws} (funeral) preparation at night, and Al-Hassan^{asws} was washing him^{asws} and Al-Husayn^{asws} was pouring the water upon him^{asws}, and he^{asws} was not needy for anyone to turn him^{asws}, but he^{asws} was turning himself^{asws} to what the washer intended, right and left, and his^{asws} aroma was more aromatic than the aroma of musk and ambergris.

ثم نادى الحسن ع بأخته زينب و أم كلثوم و قال يا أختاه هلمي بحنوط جدي رسول الله ص فبادرت زينب مسرعة حتى أتته به

Then Al-Hassan^{asws} called out to his^{asws} sisters^{asws} (Syeda) Zainab^{asws} and (Syeda) Umm Kulsoom^{asws} and said: 'O sisters^{asws}! Bring me^{asws} the embalment of my^{asws} grandfather^{saww} Rasool-Allah^{saww}!' (Syeda) Zainab^{asws} rushed quickly until she^{asws} came with it to him^{asws}.

قال الراوي فلما فتحته فاحت الدار و جميع الكوفة و شوارعها لشدة رائحة ذلك الطيب ثم لفوه بخمسة أثواب كما أمر ع ثم وضعوه على السرير و تقدم الحسن و الحسين ع إلى السرير من مؤخره و إذا مقدمه قد ارتفع و لا يرى حامله

The reporter said, 'When he^{asws} opened it, the entirety of Al-Kufa and its streets felt it due to the intensity of the aroma of that perfume (embalment). Then he^{asws} wrapped him^{asws} in five clothes like what he^{asws} had instructed with. Then he^{asws} placed him^{asws} upon the bier, and Al-Hassan^{asws} and Al-Husayn^{asws} proceeded to the bier from its rear end, and there, its front had raised, and its carrier could not be seen.

و كان حامله من مقدمه جبرئيل و ميكائيل فما مر بشيء على وجه الأرض إلا انحنى له ساجدا و خرج السرير من مايل باب كندة فحملا مؤخره و سارا يتبعان مقدمه.

And it was so, that its carriers from its front were Jibraeel^{as} and Mikaeel^{as}. It (the bier) did not pass by anything upon the surface of the earth except it bent performing Sajdah to him^{asws}. And the bier was brought out from what follows the Kinda door. They^{asws} carried its rear end and travelled following its front end.

قال ابن الحنفية رضي الله عنه و الله لقد نظرت إلى السرير و إنه ليمر بالحيطان و النخل فتحنى له خشوعا و مضى مستقيما إلى النجف إلى موضع قبره الآن

Ibn Al-Hanafiya said, 'By Allah^{azwj}! I had looked at the bier and it was passing by the gardens and the palm tree, so they bent in humbleness, and it went straight to Al-Najaf to the place of his^{asws} grave (where it is) now.

قال و ضجت الكوفة بالبكاء و النحيب و خرجن النساء يتبعنه لاطمات حاسرات فمنعهم الحسن ع و نأهم عن البكاء و العويل و ردهن إلى أماكنهن و الحسين ع يقول لا حول و لا قوة إلا بالله العلي العظيم إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ يا أباه و انقطاع ظهره من أجلك تعلمت البكاء إلى الله المشتكى.

He said, 'And Al-Kufa clamoured with the crying and the lamenting, and the women came out following it with slapping (the faces) out of regret. Al-Hassan^{asws} forbade them from the crying and the ululating, and returned them to their places, and Al-Husayn^{asws} was saying 'There is neither any might nor strength except with Allah^{azwj}, the Exalted, the Magnificent! We are for Allah^{azwj} and are returning to Him^{azwj}! O father^{asws}! Oh breaking of the back! From your^{asws} reason I^{asws} learnt to cry! To Allah^{azwj} is the complaint!'

فلما انتهى إلى قبره و إذا مقدم السرير قد وضع فوضع الحسن ع مؤخره ثم قام الحسن ع و صلى عليه و الجماعة خلفه فكبر سبعا كما أمره به أبوه ع

When it ended to his^{asws} grave, and there, the front end of the bier had been placed down, so Al-Hassan^{asws} placed down its rear end. Then Al-Hassan^{asws} stood and prayed Salat upon him^{asws}, and the congregation was behind him^{asws}. He^{asws} exclaimed seven Takbeers like what his^{asws} father^{asws} had instructed him^{asws} to do.

ثم زحزحنا سيره و كشفنا التراب و إذا نحن بقبر محفور و لحد مشقوق و ساحة منقورة مكتوب عليها هذا ما ادخره له جده نوح النبي للعبد الصالح الطاهر المطهر

Then we moved aside his^{asws} bier and we uncovered the soil, and there, we were with a pre-dug grave and a tomb hollowed out, and a transfixing tablet. It was inscribed upon it: "This is what the Prophet Noah^{as} has treasured for the righteous servant, the clean, the purified".

فلما أرادوا نزوله سمعوا هاتفا يقول أنزله إلى التربة الطاهرة فقد اشتاق الحبيب إلى الحبيب فدهش الناس عند ذلك و تحيروا و ألد أمير المؤمنين ع قبل طلوع الفجر.

When they^{asws} wanted to descend him^{asws}, they heard a caller saying: 'Descend him^{asws} to the clean soil, for the beloved is desirous to the beloved!' The people were aghast at that and they were confused. And Amir Al-Momineen^{asws} was placed in the (pre-hollowed) tomb before the emergence of dawn'.

قال الراوي لما ألد أمير المؤمنين ع وقف صعصعة بن صوحان العبدي رضي الله عنه على القبر و وضع إحدى يديه على فؤاده و الأخرى قد أخذ بها التراب و يضرب به رأسه ثم قال بأبي أنت و أمي يا أمير المؤمنين

The reporter said, 'When Amir Al-Momineen^{asws} was entombed, Sa'sa Bin Sowhan Al-Abdy, may Allah^{azwj} be Pleased with him, paused at the grave and placed one of his hands upon his heart and with the other hand he had grabbed the soil, and struck his head with it, then said, 'May my father and my mother be (sacrificed) for you^{asws}, O Amir Al-Momineen^{asws}!'

ثم قال هنيفا لك يا أبا الحسن فلقد طاب مولدك و قوي صبرك و عظم جهادك و ظفرت برأبك و رحمت تجارتك و قدمت على خالقك فتلقاك الله ببشارته و حفتك ملائكته و استقرت في جوار المصطفى

Then he said, 'Congratulations to you^{asws}, O Abu Al-Hassan^{asws}! Your^{asws} birth was good, and your combat was strong, and your Jihad was mighty, and you^{asws} won with your^{asws} view, and

profited in your^{asws} trade, and went ahead to your^{asws} Creator. So, Allah^{azwj} will Meet you^{asws} with His^{azwj} Glad Tidings, and His^{azwj} Angels would surround you^{asws}, and you^{asws} will settle in the vicinity of Al-Mustafa^{saww}.

فأكرمك الله بجواره و لحقت بدرجة أخيك المصطفى و شربت بكأسه الأوفى فأسأل الله أن يمن علينا باقتفائنا أثرك و العمل بسيرتك و الموالاة لأولياتك و المعادة لأعدائك و أن يحشرنا في زمرة أولياتك

Allah^{azwj} has Honoured you^{asws} with His^{azwj} Vicinity and joined you^{asws} with the rank of your^{asws} brother^{saww} Al-Mustafa^{saww} and Made you^{asws} drink at full cup. I ask Allah^{azwj} to Confer upon us to Suffice us with your^{asws} impact (Ahadeeth) and working with your^{asws} mode and befriend your^{asws} friends and be inimical to your^{asws} enemies, and to Resurrect us to be in the group of your^{asws} friends.

فقد نلت ما لم ينله أحد و أدركت ما لم يدركه أحد و جاهدت في سبيل ربك بين يدي أخيك المصطفى حق جهاده و قمت بدين الله حق القيام حتى أقيمت السنن و أبرت الفتن و استقام الإسلام و انتظم الإيمان

You^{asws} have achieved what no one (else) has achieved, and attained what no one (else) has attained, and you^{asws} fought in the Way of your^{asws} Lord^{azwj}, in front of your^{asws} brother^{saww} Al-Mustafa^{saww} as was the right of its Jihad, and you^{asws} stood with the religion of Allah^{azwj} as was the right of standing, until you^{asws} established the Sunnah and corrected the Fitna, and straightened Al-Islam, and systemised the Eman.

فعليك مني أفضل الصلاة و السلام بك اشدت ظهر المؤمنين و اتضحت أعلام السبل و أقيمت السنن و ما جمع لأحد مناقبك و خصالك سبقت إلى إجابة النبي ص مقدما مؤثرا و سارعت إلى نصرته و وقفته بنفسك و رميت سيفك ذا الفقار في مواطن الخوف و الحذر

So, from me, upon you^{asws} be the superior Salawaat and the greetings. By you^{asws}, the backs of the Momineen were strengthened, and the flags of the ways became clear, and you^{asws} established the Sunnahs, and your^{asws} merits and your^{asws} qualities were not gathered for anyone. You^{asws} preceded to answering the Prophet^{saww} being in front, preferring, and hastened to help him^{saww}, and save him^{saww} by yourself^{asws}, and you^{asws} swung your^{asws} sword Zulfiqar in the places of fear and caution.

قصر الله بك كل جبار عنيد و ذل بك كل ذي بأس شديد و هدم بك حصون أهل الشرك و الكفر و العدوان و الردى و قتل بك أهل الضلال من العدى فهنيئا لك يا أمير المؤمنين كنت أقرب الناس من رسول الله ص قريبا و أولهم سلما و أكثرهم علما و فهما

Allah^{azwj} Broke every obstinate tyrant through you^{asws}, and Humbled every one with severe prowess, and Demolished by you the fortresses of the people of Shirk, and Kufr, and aggression, and ruination, and Killed by you the people of straying from the enemies. So, congratulations to you^{asws}, O Amir Al-Momineen^{asws}! You^{asws} were closest of the people from Rasool-Allah^{saww} in kinship, and their first one to be a Muslim, and their most with knowledge and understanding.

فهنيئا لك يا أبا الحسن لقد شرف الله مقامك و كنت أقرب الناس إلى رسول الله ص نسبا و أولهم إسلاما و أوفاهم يقينا و أشدهم قلبا و أبذلهم لنفسه مجاهدا و أعظمهم في الخير نصيبا

Congratulations to you^{asws}, O Abu Al-Hassan^{asws}! Allah^{azwj} has Ennobled your^{asws} position, and you^{asws} were closest of the people to Rasool-Allah^{saww} in lineage, and their first one to be Muslim, and their most plentiful of conviction, and their most intense of heart, and their most exerting of himself as a fighter, and their of their greatest share in the goodness.

فلا حرمنا الله أجرك و لا أذلنا بعدك فو الله لقد كانت حياتك مفاتيح للخير و مغالقة للشر و إن يومك هذا مفتاح كل شر و مغلاق كل خير و لو أن الناس قبلوا منك لأكلوا من فوقهم و من تحت أرجلهم و لكنهم آثروا الدنيا على الآخرة.

Allah^{azwj} will not Deprive you^{asws} of your^{asws} Recompense, nor Let us be humiliated after you^{asws}. By Allah^{azwj}! Your^{asws} lifetime had been keys of the goodness, and locks of the evil, and this day of yours^{asws}, is a key to all evil and a lock of all good, and if the people had accepted from you^{asws}, they would have eaten from above them, and from beneath their feet. But they preferred the world over the Hereafter’.

ثم بكى بكاء شديدا و أبكى كل من كان معه و عدلوا إلى الحسن و الحسين و محمد و جعفر و العباس و يحيى و عون و عبد الله ع فغزوه في أبيهم صلوات الله عليه

Then he cried with intense crying, and all the ones who were with him, cried, and they turned to Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ja’far, and Al-Abbas^{asws}, and Yahya, and Al-Awn, and Abdullah, and consoled them regarding their father^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}.

و انصرف الناس و رجع أولاد أمير المؤمنين ع و شيعتهم إلى الكوفة و لم يشعر بهم أحد من الناس فلما طلع الصباح و بزغت الشمس أخرجوا تابوتا من دار أمير المؤمنين ع و أتوا به إلى المصلى بظاهر الكوفة ثم تقدم الحسن ع و صلى عليه و رفعه على ناقه و سيرها مع بعض العبيد.

And the people dispersed, and the children of Amir Al-Momineen^{asws} and their Shias returned to Al-Kufa, and no one from the people was aware of them. When the morning emerged and the sun rose, they brought out a coffin from the house of Amir Al-Momineen^{asws}, and they came with it to the chapel at the back of Al-Kufa. Then Al-Hassan^{asws} went ahead and prayed Salat upon him^{asws} and raised him^{asws} upon a she-camel and made it travel with one of the slaves.

قال الراوي فلما كان الغداة اجتمعوا لأجل قتل الملعون

The reporter said, ‘When it was the morning, they gathered for killing the accursed one’.

قال أبو مخنف فلما رجع الحسن ع دخلت عليه أم كلثوم و أقسمت عليه أن لا يترك الملعون في الحياة ساعة واحدة و كان قد عزم على تأخيره ثلاثة أيام

Abu Mikhnaf said, ‘When Al-Hassan^{asws} returned, Umm Kulsoom^{asws} entered to see him^{asws} and made him^{asws} swear that he^{asws} will not leave the accursed one in the life for even one hour, although he^{asws} had determined to delay it for three days.

فأجابا إلى ذلك و خرج لوقته و ساعته و جمع أهل بيته و أهل البصائر من أصحاب أمير المؤمنين ع الذين كانوا على عهد رسول الله ص كصعصعة و الأحنف و ما أشبههما رضي الله عنهما و تشاوروا في قتل ابن ملجم لعنه الله تعالى فكل أشار بقتله في ذلك اليوم و اجتمع رأيهم على قتله في المكان الذي ضرب فيه الإمام علي بن أبي طالب ع.

He^{asws} answered her^{asws} to that and went out at that time and moment and gathered his^{asws} family members, and the people of insight from the companions of Amir Al-Momineen^{asws}, the ones who had been in the era of Rasool-Allah^{saww} – like Sa'sa Bin Sowhan, and Al-Ahnaf, and resembling them, may Allah^{azwj} be Pleased with them, and consulted them in killing Ibn Muljim^{la}, may Allah^{azwj} the Exalted Curse him^{la}. Each one consulted with killing him^{la} during that very day, and their views were united upon killing him^{la} in the place in which the Imam^{asws} Ali^{asws} Bin Abu Talib^{asws} had been killed'.

قال الراوي ثم إنه لما رجع أولاد أمير المؤمنين ع و أصحابه إلى الكوفة و اجتمعوا لقتل اللعين عدو الله ابن ملجم فقال عبد الله بن جعفر اقطعوا يديه و رجله و لسانه و اقتلوه بعد ذلك و قال ابن الحنفية رضي الله عنه اجعلوه غرضا للشباب و أحرقوه بالنار و قال آخر اصلبوه حيا حتى يموت

The reporter said, 'Then the children of Amir Al-Momineen^{asws} and his^{asws} companions, when they returned to Al-Kufa, and they had gathered to kill the accursed enemy of Allah^{azwj} Ibn Muljim^{la}, Abdullah son of Ja'far^{asws} said, 'Cut off his^{la} hands and his^{la} legs, and his^{la} tongue, and kill him^{la} after that!' And Ibn Al Hanafiya said, 'Make him^{la} the target of the crossbow and burn him^{la} in the fire'. And another one said, 'Crucify him^{la} alive until he^{la} dies!'

فقال الحسن ع أنا ممثل فيه ما أمرني به أمير المؤمنين ع أضربه ضربة بالسيف حتى يموت فيها و أحرقه بالنار بعد ذلك

Al-Hassan^{asws} said: 'I^{asws} shall be compliant regarding him^{la} with what Amir Al-Momineen^{asws} had instructed me^{asws}. I^{asws} shall strike him^{la} a strike with the sword until he^{la} dies in it, and I^{asws} shall burn him^{la} with the fire after that'.

قال فأمر الحسن ع أن يأتيه به فجاءوا به مكتوبا حتى أدخلوه إلى الموضع الذي ضرب فيه الإمام علي بن أبي طالب ع و الناس يلعنونه و يوجحونه و هو ساكت لا يتكلم

He (the narrator) said, 'Al-Hassan^{asws} instructed that bring him^{la}, so they came with him^{la} bound, until they entered him^{la} to the place in which the Imam Ali^{asws} Bin Abu Talib^{asws} had been struck in, and the people were cursing him^{la} and rebuking him^{la}, and he^{la} was silent, not speaking.

فقال الحسن ع يا عدو الله قتلت أمير المؤمنين ع و إمام المسلمين و أعظمت الفساد في الدين فقال لهما يا حسن و يا حسين عليكما السلام ما تريدان تصنعان بي

Al-Hassan^{asws} said: 'O enemy of Allah^{azwj}! You^{la} killed Amir Al-Momineen^{asws}, and Imam^{asws} of the Muslims, and magnified the corruption in the religion'. He^{la} said to them^{asws} both, 'O Hassan^{asws}! O Husayn^{asws}! The greetings be unto you^{asws} two! What are you^{asws} intending to do with me^{la}?'

قالا له زيد قتلك كما قتلت سيدنا و مولانا فقال لهما اصنعا ما شئتما أن تصنعا و لا تعنفا من استزله الشيطان فصدته عن السبيل و لقد زجرت نفسي فلم تنزجر و نهيته فلم تنته فدعها تذوق وبال أمرها و لها عذاب شديد ثم بكى

They^{asws} said to him^{la}: 'Kill you^{la} like what you^{la} killed our^{asws} chief and our Master^{asws}!' He^{la} said to them^{asws}, 'Do whatever you^{asws} desire to do, and you^{asws} cannot be any more violent to the one whom the Satan^{la} has caused to a major slip and blocked him^{la} from the way, and I^{la} had rebuked my^{la} soul, but it was not rebuked, and I^{la} had forbidden it, but it was not

prevented, so it was called to taste the Punishment of its affair, and for it is severe Punishment'. Then he^{la} cried.

فقال له يا ويلك ما هذه الرقة أين كانت حين وضعت قدمك و ركبت خطيئتك

He^{asws} said to him^{la}: 'Woe be unto you^{la}! What is this tenderness? Where were you^{la} when you^{la} placed your^{la} feet and indulged in your^{la} sin?'

فقال ابن ملجم لعنه الله استحوذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ و لقد انقضى التوبيخ و المعايير و إنما قتلت أباك و حصلت بين يديك فاصنع ما شئت و خذ بحقك مني كيف شئت

Ibn Muljim^{la} said, '**The Satan has overcome upon them, so he made them forget the Zikr of Allah. They are the Satan's party. Indeed! They are the party of Satan, they would be the losers [58:19]**, and the (time for) rebuke and faulting has expired, and rather I^{la} killed your^{asws} father^{asws} and have been obtained in front of you^{asws}. So, do whatever you^{asws} so desire to, and take your^{asws} right from me^{la} however you^{asws} so desire to'.

ثم برك على ركبتيه و قال يا ابن رسول الله الحمد لله الذي أجرى قتلي على يديك

Then he^{la} knelt upon his^{la} knees and said, 'O son^{asws} of Rasool-Allah^{azwj}! The Praise is for Allah^{azwj} Who Caused my^{la} killed to flow upon your^{asws} hands'.

فرق له الحسن ع لأن قلبه كان رحيمًا صلى الله عليه فقام الحسن ع و أخذ السيف بيده و جرده من غمده فهز به حتى لاح الموت في حده ثم ضربه ضربة أدار بها عنقه

Al-Hassan^{asws} had pity for him^{la} because his^{asws} heart was merciful, may the Salawaat of Allah^{azwj} be upon him^{asws}. Al-Hassan^{asws} stood up and grabbed the sword in his^{asws} hand and bared it from its sheath and waved it until the death loomed in its blade, then he^{asws} struck him^{la} a strike, his^{la} neck turned by it.

فاشتد زحام الناس عليه و علت أصواتهم فلم يتمكن من فتح باعه فارتفع السيف إلى باعه فأبرأه فانقلب عدو الله على قفاه يحور في دمه

The crowd of the people had intensified upon it, and their voices were raised, so he^{asws} was not able to open to the span of his^{asws} outstretched arm. So, he^{asws} left him^{la}. Then enemy of Allah^{azwj} turned upon his^{la} back rolling in his^{la} blood.

فقام الحسين ع إلى أخيه و قال يا أخي أليس الأب واحدا و الأم واحدة و لي نصيب في هذه الضربة و لي في قتله حق فدعني أضربه ضربة أشفي بها بعض ما أجده

Al-Husayn^{asws} stood up to his^{asws} brother^{asws} and said: 'O my^{asws} brother^{asws}! Isn't the father^{asws} one, and the mother^{asws} one, and for me^{asws} there is a share in this strike, and there is a right for me^{asws} in killing him^{la}? Leave me^{asws} strike him^{la} a strike, to heal my^{asws} heart from part of what I^{asws} am feeling'.

فناوله الحسن ع السيف فأخذه و هزه و ضربه على الضربة التي ضربه الحسن ع فبلغ إلى طرف أنفه و قطع جانبه الآخر و ابتدره الناس بعد ذلك بأسيافهم فقطعوه إربا إربا و عجل الله بروحه إلى النار و بمس القرار

Al-Husayn^{asws} gave him^{asws} the sword. He^{asws} took it and waved it and struck him^{la} upon the same place which Al-Hassan^{asws} had struck him^{la}. It reached to an end of his^{la} nose and cut off its other side. And the people rushed after that with their swords and cut him^{la} into pieces and pieces, and Allah^{azwj} Hastened his^{la} soul to the Fire, and the evil abode.

ثم جمعوا جثته و أخرجوه من المسجد و جمعوا له حطباً و أحرقوه بالنار و قيل طرحوه في حفرة و طموه بالتراب و هو يعوي كعوي الكلاب في حفرة إلى يوم القيامة

Then they gathered his^{la} corpse and threw it out from the Masjid and gathered the firewood for it and burnt it in the fire. And it is said they dropped him^{la} into a pit and filled it with the soil, and he^{la} was howling like the howling of the dogs in his^{la} pit, up to the Day of Qiyamah.

و أقبلوا إلى قطام الملعونة الفاسقة الفاجرة فقطعوها بالسيف إربا إربا و نهبوا دارها ثم أخذوها و أخرجوها إلى ظاهر الكوفة فأحرقوها بالنار و عجل الله بروحها إلى النار و غضب الجبار

And they (people) came to Qatam the accursed woman, the mischief-maker, the immoral, and they cut her into pieces and pieces, and they plundered her house. Then they seize her and brought her to the back of Al-Kufa and burnt her with the fire, and Allah^{azwj} Hastened her soul to the Fire and to the Wrath of the Subduer.

و أما الرجلان اللذان تحالفا معه فأحدهما قتله معاوية بن أبي سفيان بالشام و الآخر قتله عمرو بن العاص بمصر لا رضي الله عنهما

And as for the two men, the ones who have vowed with him^{la}, one of them was killed by Muawiya Bin Abu Sufyan at Syria, and the other one was killed by Amro Bin Al-Aas at Egypt, may Allah^{azwj} not be Pleased with them both.

و أما الرجلان اللذان كانا مع ابن ملجم بالجامع يساعده على قتل علي ع فقتلا من ليلتهما لعنهما الله و حشرهما محشر المنافقين الظالمين في جهنم خالدين مع السالفين.

And as for the two men, the ones who were with Ibn Muljim^{la} at the central Masjid, assisting him^{la} upon killing Ali^{asws}, they were both killed on their night, may Allah^{azwj} Curse them both and Resurrect them the Resurrection of the hypocrites, the oppressors in Hell, being eternally with the ancestors’.

قال فلم يبق أحد في المسجد إلا انتحب و بكى لبكائها و كل من كان حاضرا من عدو و صديق و لم أر باكياً و لا باكياً أكثر من ذلك اليوم.

He (the narrator) said, ‘There did not remain anyone in the Masjid except he mourned and cried to their crying, and everyone was present, enemy and friend, and I had not seen any woman or man crying any more than on that day’.

أقول روى البرسي في مشارق الأنوار عن محدثي أهل الكوفة أن أمير المؤمنين ع لما حمله الحسن و الحسين ع على سريره إلى مكان البئر المختلف فيه إلى نجف الكوفة وجدوا فارساً يتضوع منه راتحة المسك

I (Majlisi) am saying, 'It is reported by Al-Bursy in (the book) 'Mashariq Al-Anwaar', from the narrators of the people of Al-Kufa, that Amir Al-Momineen^{asws}, when Al-Hassan^{asws} and Al-Husayn^{asws} carried him^{asws} upon his^{asws} bier to the place of a well, there is differing in it, up to Najaf Al-Kufa, they found a horseman, the aroma of musk was being emitted from him.

فسلم عليهما ثم قال للحسن ع أنت الحسن بن علي رضيع الوحي و التنزيل و فطيم العلم و الشرف الجليل خليفة أمير المؤمنين و سيد الوصيين قال نعم

He greeted unto them^{asws} both, then said to Al-Hassan^{asws}: 'Are you^{asws} Al-Hassan Bin Ali^{asws}, nourisher of the Revelation and the Revealed (Book), and weaner of the knowledge, and the noble, the majestic caliph of Amir Al-Momineen^{asws}, and chief^{asws} of the successors^{as}? He^{asws} said: 'Yes'.

قال و هذا الحسين بن أمير المؤمنين و سيد الوصيين سبط الرحمة و رضيع العصمة و ربيب الحكمة و والد الأئمة قال نعم

He said, 'And is this Al-Husayn^{asws} Bin Amir Al-Momineen^{asws}, and chief^{asws} of the successors^{as}, the chief of mercy, and nourisher of the infallibility, and care-taker of the wisdom, and father^{asws} of the Imams^{asws}? He^{asws} said: 'Yes'.

قال سلماه إلي و امضيا في دعة الله فقال له الحسن ع إنه أوصى إلينا أن لا نسلم إلا إلى أحد رجلين جبرئيل أو الخضر فمن أنت منهما فكشف النقاب فإذا هو أمير المؤمنين ع

He said, 'Submit him^{asws} to me and continue in the Call of Allah^{azwj}'. Al-Hassan^{asws} said to him: 'He^{asws} had bequeathed to us^{asws} that we^{asws} should not submit him^{asws} except to one of the two men – Jibraeel^{as} or Al-Khizr^{as}. So, who are you from the two?' He uncovered the veil, and there, it was Amir Al-Momineen^{asws} (himself^{asws}).

ثم قال للحسن ع يا أبا محمد إنه لا تموت نفس إلا و يشهدها أ فما يشهدها جسده.

Then he^{asws} said to Al-Hassan^{asws}: 'O Abu Muhammad^{asws}! There is no soul dying except he witnesses it, so will he (Amir Al-Momineen^{asws}) not see his^{asws} own body?'

قال و روي عن الحسن بن علي ع أن أمير المؤمنين قال للحسن و الحسين ع إذا وضعتما في الضريح فصليا ركعتين قبل أن تهيلا علي التراب و انظرا ما يكون

He said, 'And it is reported from Al-Hassan^{asws} Bin Ali^{asws} that Amir Al-Momineen^{asws} said to Al-Hassan^{asws} and Al-Husayn^{asws}: 'When you^{asws} two place me^{asws} in the mausoleum, they pray two Cycles Salat before you^{asws} pour the soul upon me^{asws} and look at what happens'.

فلما وضعاه في الضريح المقدس فعلا ما أمرا به و نظرا و إذا الضريح مغطى بثوب من سندس فكشف الحسن ع مما يلي وجه أمير المؤمنين فوجد رسول الله ص و آدم و إبراهيم يتحدثون مع أمير المؤمنين ع

When they^{asws} had placed him^{asws} in the Holy mausoleum, they^{asws} died what he^{asws} had instructed with, and they^{asws} looked, and there, the mausoleum had been covered with a cloth

of fine silk. Al-Hassan^{asws} uncovered from what was upon the face of Amir Al-Momineen^{asws}, and found Rasool-Allah^{saww}, and Adam^{as}, and Ibrahim^{as} discussing with Amir Al-Momineen^{asws}.

وكشف الحسين مما يلي رجليه فوجد الزهراء و حواء و مريم و آسية عليهن السلام ينحن على أمير المؤمنين ع و يندبته.

And Al-Husayn^{asws} revealed from his^{as} legs and found, and found (Syeda) Al-Zahra^{asws}, and Maryam^{as}, and Aasiya^{as}, may the greetings be upon them^{as}, lamenting upon Amir Al-Momineen^{asws} and mourning him^{asws}.³⁵⁰

بيان لم أر هذين الخبرين إلا من طريق البرسي و لا أعتد على ما يتفرد بنقله و لا أردهما لورود الأخبار الكثيرة الدالة على ظهورهم بعد موتهم في أجسادهم المثالية و قد مرت في كتاب المعاد و كتاب الإمامة.

Explanation – I (Majlisi) have not seen these two Ahadeeth except from the way of Al-Bursy, and I cannot rely upon what is individual with its transmission, nor did I intend them due to the numerous Ahadeeth evidencing upon their^{asws} appearance after their^{asws} deaths in their^{asws} resembling bodies, and it has passed in the book of the Hereafter and the book of Imamate’.

³⁵⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 127 H 58 b

CHAPTER 128 – WHAT OCCURRED AFTER HIS^{asws} MARTYRDOM AND THE SITUATIONS OF HIS^{asws} KILLER, MAY ALLAH^{azwj} CURSE HIM^{la}

1- ب، قرب الإسناد أبو البخترى عن جعفر عن أبيه ع قال أخبرني أبي أن الحسن ع قدم ابن ملجم فأراد أن يضرب عنقه بيده

(The book) 'Qurb Al Asnaad' – Abu Al Bakhtari,

'From Ja'far^{asws}, from his^{asws} father^{asws} having said: 'My^{asws} father^{asws} informed me^{asws} that Al-Hassan^{asws} brought Ibn Muljim^{la} forward and wanted to strike off his^{la} neck by his^{asws} hands.

فَقَالَ قَدْ عَاهَدْتُ اللَّهَ عَهْدًا أَنْ أَقْتُلَ أَبَاكَ فَقَدْ وَفَيْتُ فَإِنْ شِئْتَ فَأَقْتُلْ وَإِنْ شِئْتَ فَاعْفُ فَإِنْ عَفَوْتَ ذَهَبْتُ إِلَى مُعَاوِيَةَ فَقَتَلْتُهُ وَارْحَمْتُكَ مِنْهُ ثُمَّ جِئْتُكَ

He^{la} said, 'I^{la} had made a pact to Allah^{azwj} that I^{la} shall kill your^{asws} father^{asws}, so I^{la} have been loyal to my^{la} pact. So, if you^{asws} so desire, then kill (me^{la}), and if you^{asws} so desire, then forgive. If you^{asws} forgive, then I^{la} shall go to Muawiya and kill him, and give you^{asws} rest from him, then I^{asws} shall come back to you^{asws}'.

فَقَالَ لَا حَتَّى أُعْجَلَكَ إِلَى النَّارِ فَقَدَّمَهُ فَضْرَبَ عُنُقَهُ.

He^{asws} said: 'No, until I^{asws} hasten you^{la} to the Fire!' He^{asws} forwarded him^{la} and struck off his^{la} neck".³⁵¹

2- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصادق عن أحمد بن علي عن أبيه عن جدّه إبراهيم بن هاشم عن ابن مَعْبُدٍ عن علي بن عبد العزيز عن يحيى بن بشير عن أبي بصير عن أبي عبد الله ع قال: سأل هشام بن عبد الملك أبي ع فقال أخبرني عن الليلة التي قُتل فيها علي بن أبي طالب ع- بما استدلل النائي عن المصير الذي قُتل فيه علي و ما كانت العلامة فيه للناس و أخبرني هل كانت لغيره في قتلِهِ عبرة

(The book) 'Qasas Al Anbiya^{as}' – by the chain to Al Sadouq, from Ahmad Bin Ali, from his father, from his grandfather Ibrahim Bin Hashim, from Ibn Ma'bad, from Ali Bin Abdul Aziz, from Yayha Bin Bashir, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Hisham Bin Abdul Malik asked my^{asws} father^{asws}. He said, 'Inform me about the night in which Ali^{asws} Bin Abu Talib^{asws} was killed, with what the one remote from the city in which Ali^{asws} was killed can point to, and what were the signs for the people during it, and inform me, was there any lesson for others in his^{asws} killing?'

فَقَالَ لَهُ أَبِي إِنَّهُ لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمْ يُرْفَعْ عَنْ وَجْهِ الْأَرْضِ حَجَرٌ إِلَّا وَجَدَ تَحْتَهُ دَمٌ عَبِيطٌ حَتَّى طَلَعَ الْفَجْرُ وَكَذَلِكَ كَانَتِ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا هَارُونُ أَحْمَدُ مَوْسَى صَلَوَاتُ اللَّهِ عَلَيْهِمَا

My^{asws} father^{asws} said to him: 'When it was the night during which Ali^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, was killed, no stone was raised from the surface of the earth except

³⁵¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 1

fresh blood was found underneath it until the emergence of dawn; and like that happened on the night during which Haroun^{as}, brother^{as} of Musa^{as} was lost, may the Salawaat of Allah^{azwj} be upon them^{asws}.

وَكَذَلِكَ كَانَتْ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا يُوشَعُ بْنُ نُونٍ وَكَذَلِكَ كَانَتْ اللَّيْلَةُ الَّتِي رُفِعَ عِيسَى ابْنُ مَرْيَمَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَكَذَلِكَ اللَّيْلَةُ الَّتِي قُتِلَ فِيهَا الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِ.

And like that happened on the night during which Yoshua Bin Noun^{as} was killed. And like that happened on the night during which Isa^{as} Bin Maryam^{as}, may the Salawaat of Allah^{azwj} be upon him^{as}, was raised. And like that happened on the night during which Al-Husayn^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws} was killed".³⁵²

3- ص، قصص الأنبياء عليهم السلام عن جابر عن أبي جعفر ع قال: إن عاقرة ناقة صالح كان أزرق ابن بغي و إن قاتل علي صلوات الله عليه ابن بغي وكانت مراد تقول ما تعرف له فينا أباً ولا نسباً و إن قاتل الحسين بن علي صلوات الله عليه ابن بغي و إنّه لم يقتل الأنبياء ولا أولاد الأنبياء إلا أولاد البغايا.

(The book) 'Qasas Al Anbiya^{as}' – From Jabir,

'From Abu Ja'far^{asws} having said: 'The slayer of the she-camel of Salih^{as} was blue-eyed son of a prostitute; and the killer of Ali^{asws} may the Salawaat of Allah^{azwj} be upon him^{asws} was a son of a prostitute, and the (clan of) Murad were saying, 'We neither recognise any father (known to be) for him^a nor any (known) lineage; and the killer of Al-Husayn^{asws} Bin Ali^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, was a son of a prostitute; and surely, no one will kill the Prophets^{as} nor children of the Prophets^{as} except children of prostitutes".³⁵³

4- ك، إكمال الدين أبي عن سعد و الحميري معاً عن ابن عيسى عن محمد البرقي عن أحمد بن الزيد التيسابوري عن عمر بن إبراهيم الهاشمي عن عبد الملك بن عمير عن أسيد بن صفوان صاحب رسول الله ص قال: لما كان اليوم الذي قبض فيه أمير المؤمنين ع ارتجحت الموضع بالبكاء و دهش الناس كيوم قبض النبي ص و جاء رجل بالك و هو مسترجع مسترجع و هو يقول اليوم انقطعت خلافة النبوة حتى وقف على باب البيت الذي فيه أمير المؤمنين صلى الله عليه

(The book) 'Ikmal Al Deen' – My father, from Sa'ad and Al Himeyri, both together from Ibn Isa, from Muhammad Al Barqy, from Ahmad Bin Al Zayd Al Neshapuri, from Umar Bin Ibrahim Al Hashimy, from Abdul Malik Bin Umeyr, from Useyd Bin Sahwan,

'A companion of Rasool-Allah^{azwj}, said, 'When it was the day in which Amir Al-Momineen^{asws} passed away, the place trembled with the crying and the people were startled like the day in which the Prophet^{saww} passed away, and a man came crying, and he was in a hurry saying, 'We are for Allah^{azwj} and are returning to Him^{azwj}, and he was saying, 'Today the caliphate of the Prophet-hood has been cut off', until he paused at the door of the house in which was Amir Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}.

³⁵² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 2

³⁵³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 3

فَقَالَ رَحِمَكَ اللَّهُ يَا أَبَا الْحَسَنِ كُنْتَ أَوَّلَ الْمُؤْمِنِينَ إِسْلَامًا وَأَخْلَصَهُمْ إِيمَانًا وَأَشَدَّهُمْ بَيِّنًا وَأَخْوَفَهُمْ لِلَّهِ عَزَّ وَجَلَّ وَأَعْظَمَهُمْ عَنَاءً وَأَحْوَطَهُمْ عَلَى رَسُولِ اللَّهِ صَ وَآمَنَهُمْ عَلَى أَصْحَابِهِ وَأَفْضَلَهُمْ مَنَاقِبَ وَأَكْرَمَهُمْ سَوَابِقَ وَأَرْفَعَهُمْ دَرَجَةً وَأَقْرَبَهُمْ مِنْ رَسُولِ اللَّهِ وَأَشْبَهُهُمْ بِهِ هَدْيًا وَنُطْقًا وَسَمْتًا وَفِعْلًا وَأَشْرَفَهُمْ مَنْزِلَةً وَأَكْرَمَهُمْ عَلَيْهِ

He said, 'May Allah^{azwj} have Mercy on you^{asws}, O Abu Al-Hassan^{asws}! You^{asws} were first of the people in being a Muslim, and their most sincere of Eman, and their strongest of conviction, and their most fearing of Allah^{azwj} Mighty and Majestic, and their greatest of suffering, and their most surround to Rasool-Allah^{saww}, and their safest upon his^{saww} companions, and their most superior of the merits, and their most honourable of the precedencies, and their highest of rank, and their closest from Rasool-Allah^{saww}, and their most resembling of them with him^{saww} in guidance, and speaking, and manners, and deeds, and their noblest of status, and their most prestigious to him^{saww}!

فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَعَنِ رَسُولِ اللَّهِ صَ وَعَنِ الْمُسْلِمِينَ خَيْرًا قَوِيَةً حِينَ ضَعُفَ أَصْحَابُهُ وَبَرَزْتَ حِينَ اسْتَكْبَرُوا وَهَضَمْتَ حِينَ وَهِنُوا وَكَلِمَتِ مِنْهَاجِ رَسُولِ اللَّهِ صَ إِذْ هَمَّ أَصْحَابُهُ

May Allah^{azwj} Recompense you^{asws} goodly on behalf of Al-Islam, and on behalf of Rasool-Allah^{saww}, and on behalf of the Muslims. You^{asws} were strong when his^{saww} companions were weak, and you^{asws} duelled when they were comfortable, and you^{asws} got up when they were cowardly, and you^{asws} stuck to the manifesto of Rasool-Allah^{azwj} when his^{saww} companions plotted.

وَكُنْتَ خَلِيفَتَهُ حَقًّا لَمْ تُتَارَعْ وَلَمْ تُصْرَعْ بِرِزْمِ الْمُنَافِقِينَ وَعَيْطِ الْكَافِرِينَ وَكُرْهِ الْحَاسِدِينَ وَضَعْنِ الْفَاسِقِينَ فَمُتَّ بِالْأَمْرِ حِينَ فَتِلُوا وَنُطَقْتَ حِينَ تَتَعْتَعُوا وَمَضَيْتَ بِنُورِ اللَّهِ عَزَّ وَجَلَّ حِينَ وَقَفُوا وَلَوْ اتَّبَعُوكَ لَهُدُوا

And you^{asws} were his^{saww} caliph truly, and you^{asws} did not quarrel and did not submit to the pretences of the hypocrites, and rage of the Kafirs, and abhorrence of the envious, and grudges of the mischief-makers. You^{asws} stood with the matter when they had failed, and you^{asws} spoke when they stuttered, and you continued with the Noor of Allah^{azwj} Mighty and Majestic when they paused, and had they followed you^{asws}, they would have been guided.

وَكُنْتَ أَحْفَضَهُمْ صَوْتًا وَأَعْلَاهُمْ قَوْلًا وَأَقْلَهُمْ كَلَامًا وَأَصْوَبَهُمْ مَنْطِقًا وَأَكْثَرَهُمْ رَأْيًا وَأَشَجَعَهُمْ قَلْبًا وَأَشَدَّهُمْ بَيِّنًا وَأَحْسَنَهُمْ عَمَلًا وَأَعْرَفَهُمْ بِالْأُمُورِ

And you^{asws} were their humblest of voices, and their highest of devoutness, and their least of talking, and their most correct of speaking, and their most abundant of views, and their bravest of hearts, and their strongest of conviction, and their best in deeds, and their most recognising of the matters.

كُنْتَ وَاللَّهِ لِلدِّينِ يَعْشُوبًا وَكُنْتَ لِلْمُؤْمِنِينَ أَبًا رَحِيمًا إِذْ صَارُوا عَلَيْكَ عِيَالًا فَحَمَلْتَ أَثْقَالَ مَا عَنْهُ ضَعُفُوا وَحَفِظْتَ مَا أَضَاعُوا وَرَعَيْتَ مَا أَهْمَلُوا وَعَلَوْتَ إِذْ هَلَعُوا وَصَبَرْتَ إِذْ جَزَعُوا وَأَذْرَكْتَ إِذْ تَخَلَّفُوا وَنَالُوا بِكَ مَا لَمْ يَحْتَسِبُوا

By Allah^{azwj}! You^{asws} were a leader for the religion, and a merciful father to the Momineen, whenever they came to you as dependants. You^{asws} carried the load what they were weak from it, and you^{asws} preserved what they had wasted, and you^{asws} looked after what they neglected, and you^{asws} rose up when they were terrified, and you^{asws} were patient when they

panicked, and you^{asws} caught up when they stayed behind, and they obtained through you^{asws} what they had not even anticipated.

وَكُنْتُ عَلَى الْكَافِرِينَ عَذَاباً صَبِيّاً وَ لِلْمُؤْمِنِينَ غِيثاً وَ حِصْباً فَطِرْتُ وَ اللَّهُ بِعِنَايَتِهَا وَ فُرْتِ بِجِنَانِهَا وَ أَحْرَزْتُ سَوَابِقَهَا وَ دَهَبْتُ بِفَضَائِلِهَا لَمْ يَقُلْ حَدِّكَ وَ لَمْ يَرِغْ قَلْبُكَ وَ لَمْ تَضْعَفْ بَصِيرَتُكَ وَ لَمْ تَخْبُرْ نَفْسُكَ وَ لَمْ تُخْنِ

And you were a punishment upon the Kafirs, and a rainfall for the Momineen and fertility. By Allah^{azwj}! You^{asws} broke their fasts (hunger), and succeeded with their madness, and you^{asws} acquired their precedents, and you^{asws} went with their merits not railing with their arguments, and your^{asws} heart did not falter and your^{asws} insight did not weak, and your^{asws} self was not cowardly, and you^{asws} did not betray.

كُنْتُ كَالْجَبَلِ لَا تُحَرِّكُهُ الْعَوَاصِفُ وَ لَا تُزِيلُهُ الْقَوَاصِفُ وَ كُنْتُ كَمَا قَالَ النَّبِيُّ ضَعِيفاً فِي بَدَنِكَ قَوِيّاً فِي أَمْرِ اللَّهِ مُتَوَاضِعاً فِي نَفْسِكَ عَظِماً عِنْدَ اللَّهِ عَزَّ وَ جَلَّ كَبِيراً فِي الْأَرْضِ جَلِيلاً عِنْدَ الْمُؤْمِنِينَ

You^{asws} were like the mountain, neither can the stormy winds move it nor could the hurricanes uproot it, and you^{asws} were like what the Prophet^{saww} had said: 'Weak in your^{asws} body strong regarding the Command of Allah^{azwj}', humble regarding yourself^{asws}, mighty in the Presence of Allah^{azwj} Mighty and Majestic, great in the earth, majestic in the presence of the Momineen.

لَمْ يَكُنْ لِأَحَدٍ فِيكَ مَهْمَزٌ وَ لَا لِقَائِلٍ فِيكَ مَعْمَزٌ وَ لَا لِأَحَدٍ عِنْدَكَ هَوَادَةٌ الْقَوِيُّ الْعَزِيزُ عِنْدَكَ ضَعِيفٌ ذَلِيلٌ حَتَّى تَأْخُذَ مِنْهُ الْحَقُّ وَ الْبَعِيدُ وَ الْقَرِيبُ عِنْدَكَ فِي ذَلِكَ سَوَاءٌ

Neither was there any goading for anyone regarding you^{asws} nor any blemish in you^{asws} for a speaker (to speak of), nor was there any leniency in your^{asws} presence for the strong one. The mighty was weak in your^{asws} presence, humble, until you^{asws} took the right from him, and the remote one and the near one were both the same in your^{asws} presence regarding that.

شَأْنُكَ الْحَقُّ وَ الرَّفْقُ وَ الصِّدْقُ وَ قَوْلُكَ حُكْمٌ وَ حُكْمٌ وَ حَزْمٌ وَ حَزْمٌ وَ رَأْيُكَ عِلْمٌ وَ عَزْمٌ فَأَقْلَعْتَ

Your^{asws} concern was the truth, and the kindness, and the truthfulness, and your^{asws} words were wise, and decisive, and your^{asws} orders were forbearing and determined in what you^{asws} did.

وَ قَدْ كَفَحَ السَّبِيلُ وَ سَهَّلَ الْعَسِيرُ وَ أَطْفَفَتِ النَّارُ وَ اعْتَدَلَ بِكَ الدِّينُ وَ قَوِيَ بِكَ الْإِيمَانُ وَ ثَبَتَ بِكَ الْإِسْلَامُ وَ الْمُؤْمِنُونَ وَ سَبَقَتْ سَبَقاً بَعِيداً وَ أَنْعَبَتْ مَنْ بَعْدَكَ تَعَباً شَدِيداً

And the Way has been programmed, and the difficulties have been eased, and the two fires have been extinguished, and the Religion has been straightened by you^{asws}, and Al-Islam has been strengthened by you^{asws}. So the Command of Allah^{azwj} appeared even though the disbelievers disliked it, and Al-Islam was affirmed by you^{asws} and (so were) the Momineen, and you^{asws} preceded with a far precedence, and exhausted the ones after you^{asws} with an intense exhaustion.

فَجَلَّتْ عَنِ الْبُكَاءِ وَ عَظُمَتْ رَزِيَّتُكَ فِي السَّمَاءِ وَ هَدَّتْ مُصِيبَتُكَ الْأَنَامَ فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ رَضِينَا عَنِ اللَّهِ قَضَاءَهُ وَ سَلَّمْنَا لِلَّهِ أَمْرَهُ فَوَ اللَّهُ لَنْ يُصَابَ الْمُسْلِمُونَ بِمِثْلِكَ أَبَدًا

You^{asws} are gravely missed by the weeping, and how great is your^{asws} issue in the skies, and your^{asws} calamity has threatened the people (with chaos), **We are for Allah and to Him we are returning [2:156]**. We are pleased from Allah^{azwj} of His^{azwj} Ordainment, and we submit to Allah^{azwj} to His^{azwj} Command, for the Muslims will never come across the like of you^{asws}, ever!

كُنْتُ لِلْمُؤْمِنِينَ كَهْفًا وَ حِصْنًا وَ عَلَى الْكَافِرِينَ غَلْظَةً وَ غَيْظًا فَأَلْحَقَكَ اللَّهُ بِرَبِّهِ وَ لَا حَرَمَنَا أَجْرَكَ وَ لَا أَضَلَّنَا بَعْدَكَ

You^{asws} were a cave for the Momineen and a fortress, and a mountain top, and upon the disbelievers a ruggedness and a fury. May Allah^{azwj} Join you^{asws} with His^{azwj} Prophet^{saww} and not Deprive us from your^{asws} Recompense, nor let us to stray after you^{asws}.

وَ سَكَتَ الْقَوْمُ حَتَّى انْقَضَى كَلَامُهُ وَ بَكَى وَ أَبْكَى أَصْحَابَ رَسُولِ اللَّهِ ص ثُمَّ طَلَبُوهُ فَلَمْ يُصَادِفُوهُ.

And the people were silent until his speech terminated, and he wept, and the companions of Rasool-Allah^{saww} wept. Then they sought him, but they could not come across him".³⁵⁴

بيان و الظاهر أن القائل كان هو الخضر ع.

Explanation – And the apparent is that the speaker, it was Al-Khizr^{as}.

5- حة، فرحة الغري قال التَّقْفِيُّ فِي كِتَابِ مَقْتَلِ أَمِيرِ الْمُؤْمِنِينَ ع وَ نَقَلْتُهُ مِنْ نُسخَةٍ عَنِيَمَةٍ تَارِيخُهَا سَنَةُ خَمْسٍ وَ خَمْسِينَ وَ ثَلَاثِينَ وَ ذَلِكَ عَلَى أَحَدِ الْقَوْلَيْنِ إِنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرِ الطَّيَّارِ قَالَ: دَعَوْنِي أَشْفِي بَعْضَ مَا فِي نَفْسِي عَلَيْهِ يَعْني ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ فَدَفَعَ إِلَيْهِ فَأَمَرَ بِمِسْمَارٍ فَحَمِيَ بِالنَّارِ ثُمَّ كَحَلَهُ

(The book) 'Farhat Al Ghary' – Al Saqafi said in the book 'Maqatl Amir Al-Momineen^{asws}', and it is transmitted from an ancient copy of its history in the year three hundred and fifty-five, and that is based upon two words.

'Abdullah^{asws} son of Ja'far Al-Tayyar^{asws} said, 'Leave me to heal part of what is in myself against him^{la}' – meaning Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la}. He^{la} was handed over to him. He instructed with a spike. It was heated with the fire, then he dulled it.

فَجَعَلَ ابْنُ مُلْجِمٍ يَقُولُ تَبَارَكَ اللَّهُ الْخَالِقُ لِلْإِنْسَانِ مِنْ عَلَقٍ يَا ابْنَ أَخِ إِنَّكَ لَتُكْحَلَنَّ بِمُلْمُولٍ مَضِيٍّ ثُمَّ أَمَرَ بِقَطْعِ يَدِهِ وَ رِجْلِهِ فُقِطِعَ وَ لَمْ يَتَكَلَّمْ

Ibn Muljim^{la} went on to say, 'Blessed is Allah^{azwj}, the Creator of the human being from a clot! O son of a brother! You are heating the kohl applicator with fire'. Then he ordered with cutting off his^{la} hand, and his^{la} leg. He^{la} was cut he^{la} did not speak.

ثُمَّ أَمَرَ بِقَطْعِ لِسَانِهِ فَجَزِعَ فَقَالَ لَهُ بَعْضُ النَّاسِ يَا عَدُوَّ اللَّهِ كُحِلَّتْ عَيْنُكَ بِالنَّارِ وَ قُطِعَتْ يَدَاكَ وَ رِجْلَاكَ

³⁵⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 4

Then he ordered with cutting off his^{la} tongue. He^{la} panicked. One of the people said to him^{la}, 'O enemy of Allah^{azwj}! Your^{la} eye, kohl would be applied to it with the fire, and your^{la} and leg would be cut off'.

فَلَمْ يَجْزَعْ وَ جَزَعَتْ مِنْ قَطْعِ لِسَانِكَ فَقَالَ لَهُمْ يَا جُهَّالَ أَنَا وَ اللَّهُ مَا جَزَعْتُ لِ قَطْعِ لِسَانِي وَ لَكِنِّي أَكْرَهُ أَنْ أَعِيشَ فِي الدُّنْيَا فُوَاقًا لَا أُذْكَرُ اللَّهُ فِيهِ فَلَمَّا قُطِعَ لِسَانُهُ أُحْرِقَ بِالنَّارِ.

He^{la} did not panic, and he^{la} did panic from cutting of his^{la} tongue. He^{la} said to them, 'O ignoramuses! By Allah^{azwj}! I^{la} did not panic for the cutting of my^{la} tongue, but I^{la} disliked living in the world as a mute, not mentioning Allah^{azwj} in it'. When his^{la} tongue was cut, he^{la} was burnt in the fire".³⁵⁵ (This is a clear fabrication from clan of Umayya and is not a Hadith)

6- حة، فرحة الغري عَبْدُ الصَّمَدِ بْنِ أَحْمَدَ عَنْ أَبِي الْفَرَجِ الْجَوْزِيِّ قَالَ قَرَأْتُ بِحِطِّ أَبِي الْوَفَاءِ بْنِ عَقِيلٍ قَالَ: لَمَّا جِيءَ بِابْنِ مُلْجِمٍ إِلَى الْحَسَنِ - قَالَ لَهُ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ بِكَلِمَةٍ فَأَبِي الْحَسَنُ عَ وَ قَالَ إِنَّهُ يُرِيدُ أَنْ يَعْصَى أَدْبِي فَقَالَ ابْنُ مُلْجِمٍ وَ اللَّهُ لَوْ أَمَكَّنْتَنِي مِنْهَا لَأَخَذْتُهَا مِنْ صُمَاخِهِ.

(The book) 'Farhat Al Ghary' – Abdul Samad Bin Ahmad, from Abu Al Faraj Al Jowzy who said, 'I saw in the handwriting of my father Al Wafa Bin Aqeel who said,

'When they came with Ibn Muljim^{la} to Al-Hassan^{asws}, he^{la} said to him^{asws}, 'I^{la} would like to make you^{asws} happy with a word'. Al-Hassan^{asws} refused and said: 'He^{la} wants to hurt my^{asws} ears'. Ibn Muljim^{la} said, 'By Allah^{azwj}! If I^{la} am enabled from it, I^{la} seize it from his^{asws} eardrums!'³⁵⁶

7- يج، الجرائح و الجرائح أَخْبَرَنَا أَبُو مَنْصُورٍ شَهْرَدَارُ بْنُ شَيْرَوَيْهِ الدَّيْلَمِيُّ عَنْ أَبِي الْحَسَنِ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْمَيْدَانِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَمْرِو بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ بْنِ مُحَمَّدِ الْمَعْرُوفِ بِابْنِ الرَّفَاءِ قَالَ سَمِعْتُهُ يَقُولُ كُنْتُ بِالْمَسْجِدِ الْحَرَامِ فَرَأَيْتُ النَّاسَ مُجْتَمِعِينَ حَوْلَ مَقَامِ إِبْرَاهِيمَ فَعُلْتُ مَا هَذَا قَالُوا زَاهِبٌ أَسْلَمَ فَأَشْرَفْتُ عَلَيْهِ وَ إِذَا بِشَيْخٍ كَبِيرٍ عَلَيْهِ جُبَّةٌ صُوفٍ وَ قَلَنْسُوَةٌ صُوفٍ عَظِيمِ الْخَلْقَةِ وَ هُوَ قَاعِدٌ بِجَدَاءِ مَقَامِ إِبْرَاهِيمَ

(The book) 'Al Kharaij Wa Al Jaraih' – 'We are informed by Abu Mansour Shahrdar Bin Sheyrawiya al Daylami, from Abu Al-Hassan, from Ali Bin Ahmad Al Maydani, from Muhammad Bin Yahya, from Amro Bin Ahmad Bin Muhamad Bin Amro, from Al-Hassan Bin Muhammad, well known as Ibn Rafa'a who said, 'I heard him saying,

'I was in the Sacred Masjid and I saw the people gathering around the standing place of Ibrahim^{as}. I said, 'What is this?' They said, 'A monk has become a Muslim'. I went to him and there, he was an aged old man. Upon him was a woollen coat and a woollen cap. He was of a large body, and he was seated parallel to the standing place of Ibrahim^{as}.

فَسَمِعْتُهُ يَقُولُ كُنْتُ قَاعِدًا فِي صَوْمَعَةٍ فَأَشْرَفْتُ مِنْهَا وَ إِذَا بِطَائِرٍ كَالنَّسْرِ قَدْ سَقَطَ عَلَى صَخْرَةٍ عَلَى شَاطِئِ الْبَحْرِ فَتَقَيَّأَ فَرَمَى بُرُوعَ إِنْسَانٍ ثُمَّ طَارَ فَتَقَيَّأَتْهُ فَعَادَ فَتَقَيَّأَ فَرَمَى بُرُوعَ إِنْسَانٍ ثُمَّ طَارَ فَجَاءَ فَتَقَيَّأَ بُرُوعَ إِنْسَانٍ ثُمَّ طَارَ فَجَاءَ فَتَقَيَّأَ بُرُوعَ إِنْسَانٍ ثُمَّ طَارَ

I heard him saying, 'I was seated in a Monastery and overlooked from it, and there was a bird like the eagle which had come down upon a rock, at the coast of the sea. It regurgitated and threw out a quarter of a human being, then it flew away. It was not seen. It returned and regurgitated a quarter of a human being, then flew away. It came the regurgitated a quarter

³⁵⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 5

³⁵⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 6

of a human being, then flew away. It came and regurgitated a quarter of a human being, then flew away.

فَدَنَّتِ الْأَرْبَاعُ فَمَامَ رَجُلًا وَ هُوَ قَائِمٌ وَ أَنَا أَتَعَجَّبُ مِنْهُ ثُمَّ الْخَدَرَ الطَّيْرُ فَضَرَبَهُ وَ أَخَذَ رُبْعَهُ فَطَارَ ثُمَّ رَجَعَ فَأَخَذَ رُبْعَهُ فَطَارَ ثُمَّ الْخَدَرَ الطَّيْرُ فَأَخَذَ الرَّبْعَ الْآخَرَ فَطَارَ

I went near the four (segments), and a man stood up, and he was standing, and I was astounded from him. Then the bird swooped down, and struck him, and took a quarter and flew away. Then it returned, it took a quarter and flew away. Then it returned and took a quarter and flew away. Then it swooped down and took the last quarter and flew away.

فَبَقِيْتُ أَتَفَكَّرُ وَ تَحَسَّرْتُ أَلَا أَكُونُ لِحِقَّتِهِ وَ سَأَلْتُهُ مَنْ هُوَ فَبَقِيْتُ أَتَفَقَّدُ الصَّخْرَةَ حَتَّى رَأَيْتُ الطَّيْرَ قَدْ أَقْبَلَ فَتَقَيًّا بِرُبْعِ إِنْسَانٍ فَتَزَلْتُ فَعَمْتُ بِإِرَائِهِ فَلَمْ أَزَلْ حَتَّى تَقَيًّا بِالرَّبْعِ الرَّابِعِ ثُمَّ طَارَ

I remained thoughtful and regretted that I did not meet him and asked him who he was. So, I remained surveying the rock until I saw the bird to have come. It regurgitated a quarter of a human being. I descended and stood by him. It did not cease until it had regurgitated the four quarters, then it flew away.

فَالْتَأَمَّ رَجُلًا فَمَامًا فَدَنَوْتُ مِنْهُ فَسَأَلْتُ مَنْ أَنْتَ فَسَكَتَ عَنِّي فَعَلْتُ بِحَقِّي مَنْ خَلَقَكَ مَنْ أَنْتَ قَالَ أَنَا ابْنُ مُلْجِمٍ قُلْتُ لَهُ وَ أَيُّشِ عَمِلْتَ قَالَ قَتَلْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ فَوَكَّلَ بِي هَذَا الطَّيْرُ يَفْتُلُنِي كُلَّ يَوْمٍ فَتَلَّةٌ فَهُوَ يُخْرِبُنِي إِذْ انْقَضَ الطَّائِرُ فَأَخَذَ رُبْعَهُ وَ طَارَ

The man was complete and stood upright. I approached him and asked. I said, 'Who are you?' He was silent from me, so I said, 'By the right of the One^{azwj} Who Created you! Who are you?' He said, 'I^{la} am Ibn Muljim^{la}'. I said, 'And which thing have you^{la} done?' He^{la} said, 'I^{la} killed Ali^{asws} Bin Abu Talib^{asws}, so this bird has been allocated with me^{la}, killing me^{la} every day with a killing'. He^{la} was informing him when the bird swooped down, seized a quarter, and flew away.

فَسَأَلْتُ عَنْ عَلِيٍّ عَ فَقَالَ هُوَ ابْنُ عَمِّ رَسُولِ اللَّهِ صَ فَاسْلَمْتُ.

I asked about Ali^{asws}. He^{la} said: 'He^{asws} is a son^{asws} of an uncle^{as} of Rasool-Allah^{sawww}'. So, I became a Muslim''³⁵⁷

8- شَاءَ، الْإِرْشَادَ رَوَى جَعْفَرُ بْنُ سَلِيمَانَ الصَّبِيْعِيُّ عَنِ الْمُعَلَّى بْنِ زِيَادٍ قَالَ: جَاءَ عَبْدُ الرَّحْمَنِ بْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع- يَسْتَحْمِلُهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ اِحْمِلْنِي فَطَنَرَ إِلَيْهِ ثُمَّ قَالَ لَهُ أَنْتَ عَبْدُ الرَّحْمَنِ بْنُ مُلْجِمِ الْمُرَادِيِّ-

(The book) 'Al Irshad' – It is reported by Ja'far Bin Suleyman Al Sabaie, from Al Moalla Bin Ziyad who said,

'Abdul Rahman Ibn Muljim^{la}, may Allah^{azwj} Curse him^{la} to carry him^{la} (give him^{la} a horse). He^{la} said, 'O Amir Al-Momineen^{asws}! Carry me^{la} (give me^{la} a horse)'. He looked at him^{la}, then said: 'Are you^{la} Abdul Rahman Bin Muljim Al-Murady^{la}?'

قَالَ يَا عَزْرَوَانُ اِحْمِلْهُ عَلَى الْأَشَقْرِ فَجَاءَ بِفَرَسٍ أَشَقَرَ فَرَكِبَهُ ابْنُ مُلْجِمٍ وَ أَخَذَ بِعَيْنَيْهِ فَلَمَّا وُلَّى قَالَ أَمِيرُ الْمُؤْمِنِينَ ع-

³⁵⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H

عَذِيرِكَ مِنْ خَلِيلِكَ مِنْ مُرَادٍ

أُرِيدُ جِنَاءَهُ وَ يُرِيدُ قَتْلِي

He^{asws} said: 'O Gazwan! Carry him^{la} upon the blonde (horse)! So, he came with the blonde horse. Ibn Muljim^{la} rode it and held its reins. When he^{la} turned around, Amir Al-Momineen^{asws} said: 'I^{asws} want him^{la} to live and he^{la} wants to kill me^{asws}. Your excuse from your friend from Murad'.

قَالَ فَلَمَّا كَانَ مِنْ أَمْرِهِ مَا كَانَ وَ ضَرَبَ أَمِيرَ الْمُؤْمِنِينَ عَ فُيْضَ عَلَيْهِ وَ قَدْ خَرَجَ مِنَ الْمَسْجِدِ فَجِيءَ بِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَقَالَ لَهُ وَ اللَّهُ لَقَدْ كُنْتُ أَصْنَعُ بِكَ مَا أَصْنَعُ وَ أَنَا أَعْلَمُ أَنَّكَ قَاتِلِي وَ لَكِنْ كُنْتُ أَفْعَلُ ذَلِكَ بِكَ لِأَسْتَظْهَرَ بِاللَّهِ عَلَيْكَ.

He (the narrator) said, 'When it was from his^{la} matter, what happened, and he^{la} struck Amir Al-Momineen^{asws}, he^{la} was captured, and he^{la} had gone out from the Masjid. They came with him^{la} to Amir Al-Momineen^{asws}. He^{asws} said to him^{la}: 'By Allah^{azwj}! I^{asws} was doing with you^{la} what I^{asws} did, and although I^{asws} knew you^{la} were my^{asws} killer, but I^{asws} used to do that with you^{la} to be Backed by Allah^{azwj} against you^{la}'.³⁵⁸

9- قب، المناقب لابن شهر آشوب أحاديث علي بن الجعد عن شعبة عن قتادة و مجاهد عن ابن عباس قال قال رسول الله ص إن السماء والأرض لتبكي على المؤمن إذا مات أربعين صباحاً و إنما لتبكي على العالم إذا مات أربعين شهراً و إن السماء والأرض لتبكيان على الرسول أربعين سنة و إن السماء والأرض لتبكيان عليك يا علي إذا قُتلت أربعين سنة

(The book) 'Manaqib' of Ibn Shehr Ashub – I was narrated to by Ali Bin Al Ja'ad, from Shu'ba, from Qatadah and Mujahid, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'The sky and the earth cry upon the Momin for forty days when he dies, and they cry upon the scholar for forty months when he dies; and the sky and the earth will cry upon the Rasool^{saww} for forty years, and the sky and the earth will cry upon you^{asws} for forty years, O Ali^{asws}, when you^{asws} are killed'.

قَالَ ابْنُ عَبَّاسٍ لَقَدْ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ عَ عَلَى الْأَرْضِ بِالْكُوفَةِ فَأَمْطَرَتِ السَّمَاءُ ثَلَاثَةَ أَيَّامٍ دَمًا.

Ibn Abbas said, 'Amir Al-Momineen^{asws} had been killed on the land of Al-Kufa, so the sky rained blood for three days'.³⁵⁹

أَبُو حَمَزَةَ عَنِ الصَّادِقِ عَ وَ قَدْ زُوِيَ أَيْضًا عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ لَمَّا فُيْضَ أَمِيرُ الْمُؤْمِنِينَ عَ لَمْ يُرْفَعْ مِنْ وَجْهِ الْأَرْضِ حَجَرٌ إِلَّا وَجَدَ تَحْتَهُ دَمًا عَيْطًا.

Abu Hamza, from Al-Sadiq^{asws}, and it has been reported as well from Saeed Bin Al Musayyab,

'When Amir Al-Momineen^{asws} passed away, no stone was raised from the surface of the earth except fresh blood was found to be under it'.³⁶⁰

³⁵⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 8

³⁵⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 9 a

³⁶⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 9 b

أُرْبَعِينَ الْخَطِيبِ وَ تَارِيخِ النَّسَوِيِّ أَنَّهُ سَأَلَ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ الرَّهْرِيَّ مَا كَانَتْ عَلَامَةً يَوْمَ قُتِلَ عَلِيٌّ ع قَالَ مَا رَفَعَ حَصَاةً مِنْ نَيْبِ الْمُقَدِّسِ إِلَّا كَانَ تَحْتَهَا دَمٌ عَبِيطٌ وَ لَمَّا ضُرِبَ ع فِي الْمَسْجِدِ سَمِعَ صَوْتٌ لِلَّهِ الْحُكْمُ لَا لَكَ يَا عَلِيُّ وَ لَا لِأَصْحَابِكَ

(The books) 'Arbaeen' of Al Khateeb, and 'Tareekh' of Al Nasawy,

'Abdul Malik Bin Marwan Al-Zuhry was asked, 'What was the sign on the day Ali^{asws} was killed?' He said, 'No pebble was raised from Bayt Al-Maqdis except under it was fresh blood, and when he^{asws} was struck in the Masjid, a voice was heard, 'The judgment is for Allah^{azwj}, not for you^{asws}, O Ali^{asws}, nor for your^{asws} companions!'

فَلَمَّا تُوُفِّيَ سَمِعَ فِي دَارِهِ أَفْصَنَ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ الْآيَةَ ثُمَّ هَتَفَتْ آخِرُ مَاتَ رَسُولُ اللَّهِ ص وَ مَاتَ أَبُوكُمْ.

When he^{asws} passed away, it was heard in his^{asws} house: **Is the one who is cast into the Fire better, or one whom comes safely on the Day of Qiyamah? [41:40]** – the Verse. Then there was another caller: 'Rasool-Allah^{saww} died and had your^{asws} father^{asws}'.³⁶¹

وَ فِي أَحْبَارِ الطَّالِبِيِّينَ أَنَّ الرُّومَ أَسْرَوْا قَوْمًا مِنَ الْمُسْلِمِينَ فَأَتَى بِهِمْ إِلَى الْمَلِكِ فَعَرَضَ عَلَيْهِمُ الْكُفْرَ فَأَبَوْا فَأَمَرَ بِالْقَائِمِهِمْ فِي الرَّيْتِ الْمَعْلِيِّ وَ أَطْلَقَ مِنْهُمْ رَجُلًا يُخْبِرُ بِحَالِهِمْ فَبَيَّنَمَا هُوَ يَسِيرٌ إِذْ سَمِعَ وَفَع حَوَافِرِ الْحَيْلِ فَوَقَفَ فَنَظَرَ إِلَى أَصْحَابِهِ الَّذِينَ أُلْفُوا فِي الرَّيْتِ فَقَالَ لَهُمْ فِي ذَلِكَ فَقَالُوا قَدْ كَانَ ذَلِكَ

And in (the book) 'Akhbar Al Talibeen' –

'Rome captured a group of Muslims, so they came with them to the king. He presented the Kufr to them, but they refused, so he ordered for them to be thrown into boiling oil, and he freed a man from them to inform of their state. While he was a captive when he heard the treading of the horse hooves. He paused and looked at his companions, the ones who were to be thrown into the oil. He said to them regarding that. They said, 'That has happened'.

فَنَادَى مُنَادٍ مِنَ السَّمَاءِ فِي شَهْدَاءِ الْبَرِّ وَ الْبَحْرِ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَدْ اسْتُشْهِدَ فِي هَذِهِ اللَّيْلَةِ فَصَلُّوا عَلَيْهِ فَصَلَّيْنَا عَلَيْهِ وَ نَحْنُ رَاجِعُونَ إِلَى مَصَارِعِنَا.

A caller called out from the sky among the witnesses of the land and the sea: 'Ali^{asws} Bin Abu Talib^{asws} has been martyred during this night, so pray Salat upon him^{asws}!' We prayed Salat upon him^{asws} and we returned to our combatants'.³⁶²

أَبُو زُرْعَةَ الرَّازِيُّ بِإِسْنَادِهِ عَنْ مَنْصُورِ بْنِ عَمَّارٍ أَنَّهُ سُئِلَ عَنْ عَجَبٍ مَا رَأَاهُ قَالَ: تَرَى هَذِهِ الصَّخْرَةَ فِي وَسْطِ الْبَحْرِ يُخْرُجُ مِنْ هَذَا الْبَحْرِ كُلَّ يَوْمٍ طَائِرٌ مِثْلُ النَّعَامَةِ يَقْبَعُ عَلَيْهَا فَإِذَا اسْتَوَى وَاقِفًا نَقَبًا رَأْسًا ثُمَّ تَقَبَّى يَدًا وَ هَكَذَا عَضُوا عَضُوا ثُمَّ تَلْتَمِ الْأَعْضَاءُ بَعْضُهَا إِلَى بَعْضٍ حَتَّى يَسْتَوِيَ إِنْسَانًا قَاعِدًا ثُمَّ يَهُمُّ لِلْقِيَامِ فَإِذَا هَمَّ لِلْقِيَامِ نَقَرَهُ نَقْرَةً فَأَخَذَ رَأْسَهُ ثُمَّ أَخَذَهُ عَضُوا عَضُوا كَمَا فَاءَهُ

Abu Zur'ah Al Razy – By his chain, from Mansour Bin Ammar.

'He was asked about the strangest of what he had seen, he said, 'Do you see this rock in the middle of the sea. A bird like the ostrich emerges from this sea every day and it lands upon it. When it stands evenly, it regurgitates a head, then it regurgitates a hand, and like that, limb by limb. Then the limbs link to each other until the person sits complete. Then he thinks of

³⁶¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 9 c

³⁶² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 9 d

standing. So, when he does think of the standing, it hits him with a blow, and takes his head, then limb by limb, like what it had regurgitated’.

قَالَ فَلَمَّا طَالَ عَلِيٌّ ذَلِكَ نَادَيْتُهُ يَوْمًا وَيْلَكَ مَنْ أَنْتَ ثُمَّ اتَّقَمْتُ إِلَيْهِ وَ قَالَ هُوَ عَبْدُ الرَّحْمَنِ بْنِ مُلْجِمٍ قَاتِلُ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ ع - وَكَلَّ اللَّهُ بِهِ هَذَا الطَّيْرَ فَهُوَ يُعَذِّبُهُ إِلَى يَوْمِ الْقِيَامَةِ وَ زَعَمَ أَنَّهُمْ يَسْمَعُونَ الْغَوَاءَ مِنْ قَبْرِهِ.

He (the monk) said, ‘When that was prolonged upon me, I called out to him one day, ‘woe be unto you! Who are you?’ Then he turned to me and said that he^{asws} was Ibn Muljim^{la}, killer of Ali^{asws} Bin Abu Talib Amir Al-Momineen^{asws}. Allah^{azwj} had Allocated this bird with him^{la}, punishing him^{la} up to the Day of Qiyamah, and it is claimed that they are hearing the howling from his^{la} grave’.³⁶³

10- فر، تفسير فرات بن إبراهيم علي بن محمد بن مخلد الجعفي مضعنا عن سليمان بن يسار قال: رأيت ابن عباس لقا تروي أمير المؤمنين ع بالكوفة وقد قعد على المسجد محشيا ووضع فؤقه على ركبتيه وأسند يده تحت خده وقال أيتها الناس إني قاتل فاسمعوا فمن شاء فليؤمن ومن شاء فليكفر

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Bin Makhlad Al Jufy transmitting from Suleyman Bin Yasaar who said,

‘I saw Ibn Abbas when Amir Al-Momineen^{asws} had expired at Al-Kufa, and he had sat in the Masjid wrapped in a blanket, and placed his hands upon his knees, and reclined his cheek on his hand and he said, ‘O you people! I am speaking, so listen! **So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve**’. [18:29].

سَمِعْتُ عَنْ رَسُولِ اللَّهِ إِذَا مَاتَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ - وَ أُخْرِجَ مِنَ الدُّنْيَا ظَهَرَ فِي الدُّنْيَا خِصَالٌ لَا خَيْرَ فِيهَا فَقُلْتُ وَ مَا هِيَ يَا رَسُولَ اللَّهِ

I heard from Rasool-Allah^{saww} saying: ‘When Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} died and exits from the word, certain characteristics will appear in the world, there will be no good in these!’ I said, ‘And what are these, O Rasool-Allah^{saww}?’

فَقَالَ تَقَلُّ الْأَمَانَةُ وَ تَكْثُرُ الْحِيَانَةُ حَتَّى يَرْكَبَ الرَّجُلُ الْفَاحِشَةَ وَ أَصْحَابُهُ يَنْظُرُونَ إِلَيْهِ وَ اللَّهُ لَتَضَائِقُ الدُّنْيَا بَعْدَهُ بِنَكْبَةٍ

He^{saww} said: ‘The trusts will be little, and the betrayals will be a lot, to the extent that the man will indulge in the immorality while his companions are looking at him. By Allah^{azwj}! The world will be troubled after him^{asws} with calamities’.

أَلَا وَ إِنَّ الْأَرْضَ لَمْ تَخُلْ مِنِّي مَا دَامَ عَلِيٌّ بْنُ أَبِي طَالِبٍ حَيًّا فِي الدُّنْيَا بَقِيَّةً مِنْ بَعْدِي عَلِيٌّ فِي الدُّنْيَا عَوْضٌ مِنِّي بَعْدِي عَلِيٌّ كَجِلْدِي عَلِيٌّ حَمِي عَلِيٌّ عَظْمِي عَلِيٌّ كَدَمِي عَلِيٌّ عُرْوِي عَلِيٌّ أَحْيِي وَ وَصِيِّي فِي أَهْلِي وَ خَلِيفَتِي فِي قَوْمِي وَ مُنْجَزُ عِدَاتِي وَ قَاضِي دِنِّي

Indeed! And the earth will not be vacant from me^{saww} for as long as Ali^{asws} Bin Abu Talib^{asws} is alive in the world, being a remainder from after me^{saww}. Ali^{asws} is in the world as an offset of me^{saww} after me^{saww}. Ali^{asws} is like my^{saww} skin. Ali^{asws} is my^{saww} flesh and my^{saww} bones. Ali^{asws}

³⁶³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 9 e

is like my^{saww} blood. Ali^{asws} is my^{saww} brother^{asws}, and my^{saww} successor^{asws} in my^{saww} family and my^{saww} caliph in my^{saww} people, and fulfiller of my^{saww} promises, and payer of my^{saww} debts.

قَدْ صَحِبَنِي عَلِيٌّ فِي مِلْمَاتِ أَمْرِي وَ قَاتَلَ مَعِيَ أَحْزَابَ الْكُفَّارِ وَ شَاهَدَنِي فِي الْوُحْيِ وَ أَكَلَ مَعِيَ طَعَامَ الْأَبْرَارِ وَ صَافَحَهُ جِبْرَائِيلُ عَ مِرَاراً نَهَاراً جَهَاراً

Ali^{asws} has accompanied me^{saww} in the difficulties of my^{saww} matters and fought alongside me^{saww} against allies of the Kafirs, and he^{asws} witnessed me^{saww} regarding the Revelation and ate the food of the righteous with me^{saww}, and Jibraeel^{as} has shaken his^{asws} hand repeatedly, at daytime, openly.

وَ شَهِدَ جِبْرَائِيلُ وَ أَشْهَدَنِي أَنَّ عَلِيًّا عَ مِنَ الطَّيِّبِينَ الْأَخْيَارِ وَ أَنَا أُشْهِدُكُمْ مَعَاشِرَ النَّاسِ لَا يَسْأَلُونَ مِنْ عِلْمِ أَمْرِكُمْ مَا دَامَ عَلِيٌّ فِيكُمْ فَإِذَا فَعَدْتُمُوهُ فَعِنْدَ ذَلِكَ تَعْمُونَ الْآيَةَ لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْتِهِ وَ يَحْيَى مَنْ حَيَّ عَن بَيْتِهِ

And Jibraeel^{as} testified and made me^{saww} testify that Ali^{asws} is from the best goodly ones. And I^{saww} keep you as witnesses, community of people! You should not be asking about the knowledge of your affairs for as long as Ali^{asws} is among you. When you lose him^{asws}, during that the Verse will be standing: **to Destroy the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof [8:42]**.

صَدَقَ اللَّهُ وَ صَدَقَ نَبِيُّ اللَّهِ.

Allah^{azwj} Spoke the truth, and the Prophet^{saww} of Allah^{azwj} spoke the truth”³⁶⁴

الرُّبَيْسِيُّ فِي الْمَشَارِقِ مِنْ كِتَابِ الْوَاحِدَةِ أَنَّ الْحَسَنَ عَ لَمَّا قَامَ بِالْأَمْرِ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ عَ اجْتَمَعَ إِلَيْهِ أَكَابِرُ أَهْلِ الْكُوفَةِ وَ طَلَبُوا مِنْهُ أَنْ يُرِيَهُمْ مِنَ الْعَجَائِبِ مِثْلَ مَا كَانَ يُرِيهِمْ أَمِيرُ الْمُؤْمِنِينَ عَ

Al Bursy in (the book) ‘Al Mashariq’ from the book ‘Al Wahida’ –

‘When Al-Hassan^{asws} stood with the command after Amir Al-Momineen^{asws}, the elders of the people gathered around him^{asws} and demanded from him^{asws} that he^{asws} shows them the wonders like what Amir Al-Momineen^{asws} used to show them.

فَجَاءَ بِهِمْ إِلَى الدَّارِ ثُمَّ أَدْخَلَهُمْ وَ كَشَفَ السِّتْرَ وَ قَالَ انظُرُوا فَتَنظُرُوا فَإِذَا أَمِيرُ الْمُؤْمِنِينَ عَ جَالِساً هُنَاكَ فَقَالَ الْقَوْمُ بِأَجْمَعِهِمْ أَشْهَدُ أَنَّكَ خَلِيفَةُ اللَّهِ وَ هَذِهِ وَ اللَّهُ أَسْرَأُ أَمِيرِ الْمُؤْمِنِينَ عَ الَّذِي كُنَّا نَرَاهَا مِنْهُ.

He came with them to the house, then entered them (into it), and closed the curtain and said: ‘Look!’ They looked, and there was Amir Al-Momineen^{asws} seated over there. The people said in their entirety, ‘We testify that you^{asws} are a caliph of Allah^{azwj}, and by Allah^{azwj}, these are secrets of Amir Al-Momineen^{asws} which we used to see from him^{asws}!’³⁶⁵

³⁶⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 10 a

³⁶⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 128 H 10 b

CHAPTER 129 – WHAT WERE MANIFESTED AT THE HOLY MAUSOLEUM, FROM THE MIRACLES AND THE EXTRAORDINARY EVENTS

1- فَرَحَهُ الْعَرَبِيُّ، أَحَبَّرَنِي عَمِّي السَّعِيدُ عَلِيُّ بْنُ مُوسَى بْنِ طَاوُسٍ وَ الْفَقِيهُ نَجْمُ الدِّينِ أَبُو الْقَاسِمِ بْنُ سَعِيدٍ وَ الْفَقِيهُ الْمُقْتَدَى بَقِيَّةُ الْمَشِيخَةِ نَجِيبُ الدِّينِ يَحْيَى بْنُ سَعِيدٍ أَدَامَ اللَّهُ بَرَكَاتِهِمْ كُلَّهُمْ عَنِ الْفَقِيهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُهْرَةَ الْحُسَيْنِيِّ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ الْعَلَوِيِّ الْحُسَيْنِيِّ السَّائِكِينَ بِمَشْهَدِ الْكَاطِمِ ع عَنِ الْفُطْبِ الرَّوَانْدِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْمُحْسِنِ الْحَلْبِيِّ عَنِ الطُّوسِيِّ وَ نَقَلْتُهُ مِنْ حَظِّهِ حَرْفًا حَرْفًا عَنِ الْمُفِيدِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ النُّعْمَانِ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنِ أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ تَمَّامِ الْكُوفِيِّ قَالَ حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ الْحَسَنِ بْنِ الْحَجَّاجِ مِنَ الْحَجَّاجِ مِنْ حِفْظِهِ قَالَ:

(The book) 'Farhat Al Ghary' – 'I was informed by my uncle Al Saeed Ali Bin Musa Bin Tawoos, and the jurist Najm Al Deen Abu Al Qasim Bin Saeed, and the jurist Al Muqtada a remainder of the elder Najeeb Al Deen Yahya Bin Saeed, may Allah^{azwj} Constantly Bless them, all of them, from the jurist Muhammad Bin Abdullah Bin Zuhra Al-Husayni, from Muhammad Bin Al-Hassan Al Alawy, the one settled at the Mausoleum of Al Kazim^{asws}, from Al Qutb Al Rawandy, from Muhammad Bin Ali Bin Al Muhsin Al Halby, from Al Tusi, and I copied it from his handwriting, letter by letter, from Al Mufeed Muhammad Bin Muhammad Bin Al Numan, from Muhammad Bin Ahmad Bin Dawood, from Abu Al-Husayn Muhammad Bin Tammam Al Kufi who said, 'It is narrated to us by Abu Al-Hassan Ali Bin Al-Hassan Bin Al Hajjaj, from his memory, he said,

كُنَّا جُلُوسًا فِي مَجْلِسِ ابْنِ عَمِّي أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ عُمَرَ بْنِ الْحَجَّاجِ- وَ فِيهِ جَمَاعَةٌ مِنْ أَهْلِ الْكُوفَةِ مِنَ الْمَشَائِخِ وَ فِيهِمْ حَضَرَ الْعَبَّاسُ بْنُ أَحْمَدَ الْعَبَّاسِيُّ وَ كَانُوا قَدْ حَضَرُوا عِنْدَ ابْنِ عَمِّي يُهَيِّئُونَهُ بِالسَّلَامَةِ لِأَنَّهُ حَضَرَ وَ قَدْ سَفُوطَ سَقِيفَةَ سَيِّدِي أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع- فِي ذِي الْحِجَّةِ مِنْ سَنَةِ ثَلَاثٍ وَ سَبْعِينَ وَ مِائَتَيْنِ-

'We were seated in a gathering of the son of my uncle Abdullah Muhammad Bin Imran Bin Al-Hajjaj, and in it was a group from the people of Al-Kufa, from the elders, and among the ones present was Al-Abbas Bin Ahmad Al-Abbasy, and they had offered in the presence of the son of my uncle, congratulating him for the safety because he was present at the time of the collapse of the roof of my Master^{asws} Abu Abdullah Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, during Zulhijja of the year two hundred and seventy three.

فَبَيْنَمَا هُمْ فُعُودٌ يَتَخَدَّتُونَ إِذْ حَضَرَ الْمَجْلِسِ إِسْمَاعِيلُ بْنُ عِيسَى الْعَبَّاسِيُّ- فَلَمَّا نَظَرَتْ الْجَمَاعَةُ إِلَيْهِ أَحْجَمَتْ عَمَّا كَانَتْ فِيهِ وَ أَطَالَ إِسْمَاعِيلُ الْمَجْلُوسَ فَلَمَّا نَظَرَ إِلَيْهِمْ قَالَ لَهُمْ يَا أَصْحَابَنَا أَعَزَّمُ اللَّهُ لَعَلِّي قَطَعْتُ حَدِيثَكُمْ بِمَجِيئِي

While they were seated discussing when Ismail Bin Isa Al-Abbasy presented in the gathering. When the group looked at him, they refrained from what they had been (discussing) in, and Ismail prolonged the sitting. When he looked at them, he said to them, 'O our companions, may Allah^{azwj} Honour you all! You have cut off your discussion for me, due to my coming?'

قَالَ أَبُو الْحَسَنِ عَلِيُّ بْنُ يَحْيَى السُّلَيْمَانِيُّ وَ كَانَ شَيْخَ الْجَمَاعَةِ وَ مُقَدِّمًا فِيهِمْ لَا وَ اللَّهِ يَا أَبَا عَبْدِ اللَّهِ أَعَزَّكَ اللَّهُ مَا أَمْسَكْنَا بِحَالٍ مِنَ الْأَحْوَالِ

Abu Al-Hassan Ali Bin Yahya Al-Suleymani said, and he was elder of the group and a front man among them, 'No, by Allah^{azwj}, O Abdullah! May Allah^{azwj} Honour you! We did not withhold due to a situation from the situations'.

فَقَالَ لَهُمْ يَا أَصْحَابَنَا اعْلَمُوا أَنَّ اللَّهَ عَزَّ وَ جَلَّ مُسَائِلِي عَمَّا أَقُولُ لَكُمْ وَمَا أَعْتَقِدُهُ الْمَذْهَبَ حَتَّى خَلَفَ بَعْتَقِي جَوَارِيهِ وَ مَمَالِكِهِ وَ حَبْسِ دَوَائِهِ أَنَّهُ لَا يَعْتَقِدُ إِلَّا وَلا يَآءِي عَلَيَّ بِنِ أَبِي طَالِبٍ ع- وَ السَّادَةِ مِنَ الْأَيْمَةِ ع وَ عَدَّهُمْ وَاحِدًا وَاحِدًا

He said to them, 'O our companions! Know that Allah^{azwj} Mighty and Majestic will be Questioning me about what I am saying to you and what doctrine I believe in' – to the extent that he swore with freeing his slave girls, and his slaves, and withhold his animal that he did not believe except in the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and the Chiefs from the Imams^{asws}, and he numbered the one by one'.

وَ سَأَقِ الْحَدِيثَ فَأَبْسَطَ إِلَيْهِ أَصْحَابُنَا وَ سَأَلَهُمْ وَ سَأَلُوهُ ثُمَّ قَالَ لَهُمْ رَجَعْنَا يَوْمَ جُمُعَةٍ مِنَ الصَّلَاةِ مِنَ الْمَسْجِدِ الْجَامِعِ مَعَ عَمِّي دَاوُدَ فَلَمَّا كَانَ قَبْلَ مَنَازِلِنَا وَ قَبْلَ مَنْزِلِهِ وَ قَدْ خَلَا الطَّرِيقُ قَالَ لَنَا أَيُّنَمَا كُنْتُمْ قَبْلَ أَنْ تَعْرَبَ الشَّمْسُ فَصَبِرُوا إِلَيَّ وَ لَا يَكُونُ أَحَدٌ مِنْكُمْ عَلَى حَالٍ فَيَتَحَلَّفُ لِأَنَّهُ كَانَ جَمْرَةً بَنِي هَاشِمٍ

And he (the narrator) continued the Hadeeth, 'Our companions went to him and he asked them, and they asked him. Then he said to them, 'We were returning on the day of Friday from the Salat, from the central Masjid, with my uncle Dawood. When we were by our houses and by his house, and the street was empty, he said to us, 'Wherever you are before the setting of the sun, come to me, and not one of you should be upon a state, so he would stay behind because it was Hamza Bin Hashim'.

فَصَبَرْنَا إِلَيْهِ آخِرَ النَّهَارِ وَ هُوَ جَالِسٌ يَنْتَظِرُنَا فَقَالَ صَبِحُوا بِفُلَانٍ وَ فُلَانٍ مِنَ الْقَعْلَةِ فَجَاءَهُ رَجُلَانِ مَعَهُمَا الْكَلْبُ وَ التَّفَّتَ إِلَيْنَا فَقَالَ اجْتَمِعُوا كُلُّكُمْ فَارْتَكِبُوا فِي وَفَيْتِكُمْ هَذَا وَ خُذُوا مَعَكُمْ الْجَمَلَ عَلَامًا كَانَ لَهُ أَسْوَدٌ يُعْرَفُ بِالْجَمَلِ وَ كَانَ لَوْ حَمَلَ هَذَا الْعِلَامَ عَلَى سَكْرِ دَجَلَةَ لَكَسَرَهَا مِنْ شِدَّتِهِ وَ بَأْسِهِ وَ امضُوا إِلَى هَذَا الْقَبْرِ الَّذِي قَدْ افْتَتَحَ بِهِ النَّاسُ وَ يَقُولُونَ إِنَّهُ قَبْرُ عَلِيٍّ حَتَّى تَنْبُشُوهُ وَ تَجِيئُونِي بِأَفْصَى مَا فِيهِ

We went to him at the end of the day, and he was seated, awaiting us. He said, 'Shout for so and so, and so and so, from the workers (diggers)'. Two men came to him, with them were their tools, and he turned to us and said, 'Gather together, all of you, and ride at this time of yours, and take the camel boy'. There was a black slave for him known with the camel, if the slave were to attach upon the bridge of (river) Dajlah (Tigris) he would break it. 'And go to this grave which the people have been fascinated with and they are saying that it is the grave of Ali^{asws}, until you exhume him^{asws} and come to me with the maximum of whatever is in it.

فَمَضَيْنَا إِلَى الْمَوْضِعِ فَقُلْنَا دُونَكُمْ وَ مَا أَمَرَ بِهِ فَحَضَرَ الْحَقَّارُونَ وَ هُمْ يَقُولُونَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فِي أَنْفُسِهِمْ وَ نَحْنُ فِي نَاحِيَةٍ حَتَّى نَزَلُوا خَمْسَةَ أَدْرَجٍ فَلَمَّا بَلَغُوا إِلَى الصَّلَابَةِ قَالَ الْحَقَّارُونَ قَدْ بَلَغْنَا إِلَى مَوْضِعٍ صُلْبٍ وَ لَيْسَ نَقْوَى بِنَقْرِهِ

We went to the place. We said, 'Do what he has instructed with. So, the diggers presented, and they were saying, 'There is neither might nor strength except with Allah^{azwj}', within themselves, and we were in a corner, until they descended five cubits. When they reached to the slabs, the diggers said, 'We have reached to the place of slabs and we are not strong enough with breaking it'.

فَأَنْزَلُوا الْحَبَشِيَّ فَأَخَذَ الْمِنْتَقَارَ فَضْرَبَ ضَرْبَةً سَمِعْنَا لَهَا طِينًا شَدِيدًا فِي الْبَرِّ ثُمَّ ضْرَبَ ثَانِيَةً فَسَمِعْنَا طِينًا أَشَدَّ مِنْ ذَلِكَ ثُمَّ ضْرَبَ ثَالِثَةً فَسَمِعْنَا أَشَدَّ بِمَا تَقَدَّمَ ثُمَّ صَاحَ الْعِلَامُ صَوْتًا صَوْبًا فَشَرَفْنَا عَلَيْهِ وَ قُلْنَا لِلَّذِينَ كَانُوا مَعَهُ اسْأَلُوهُ مَا بَالُهُ

They sent down the Ethiopian. He took a pickaxe and struck a strike, we hear its severe resonance. Then he struck secondly, and we heard a resonance severer than that. Then he

struck thirdly, and we heard (the resonance) severer than what had preceded. Then the slave shouted a shout. We stood up and overlooked upon him, and we said to the ones who were with him, 'What is the matter with him?'

فَلَمْ يُجِبْهُمْ وَ هُوَ يَسْتَعِيْثُ فَسْتَدُوْهُ وَ اَخْرَجُوْهُ بِالْحَبْلِ فَاِذَا عَلٰى يَدِهِ مِنْ اَطْرَافِ اَصَابِعِهِ اِلٰى مِرْفَقِهِ دَمٌ وَ هُوَ يَسْتَعِيْثُ لَا يَكْلِمُنَا وَ لَا يُجِيْبُ جَوَاباً فَحَمَلْنَاهُ عَلٰى الْبَعْلِ وَ رَجَعْنَا طَائِرِيْنَ وَ لَمْ يَزَلْ لَحْمَ الْعُلَامِ يُنْتَرُ مِنْ عَضْدِهِ وَ جَنْبِيْهِ وَ سَائِرِ شِقِيْهِ الْاَيْمَنِ حَتّٰى اَنْتَهَبْنَا اِلٰى عَمِّيْ

He did not answer them, and he was crying for help. They tied him and extracted him with the rope, and there was blood upon his hands, from the ends of his fingers up to his elbow, and he was crying for help, neither speaking to us nor responding any answer. We carried him upon the mule, and we returned fleeing, and the flesh of the slave was scattered, from his forearm and its sides, and the right hand had fractured, until we ended up to my uncle.

فَقَالَ اَيْشٍ وَّرَاءَكُمْ فَمَلْنَا مَا تَرَى وَ حَدَّثْنَا بِالصُّوْرَةِ فَانْتَقَمْتَ اِلَى الْقِبْلَةِ وَ نَابَ عَمَّا هُوَ عَلَيْهِ وَ رَجَعَ عَنِ الْمَذْهَبِ وَ تَوَلَّى وَ تَبَرَّأَ وَ رَكِبَ بَعْدَ ذَلِكَ فِي اللَّيْلِ عَلٰى مُصْعَبِ بْنِ جَابِرٍ فَسَأَلَهُ اَنْ يَّعْمَلَ عَلٰى الْقَبْرِ صُنْدُوقاً وَ لَمْ يُجِبْهُ بِشَيْءٍ مِّمَّا جَزَى وَ وَجَّهَ مِنْ طَمِّ الْمَوْضِعِ وَ عَمَرَ الصُّنْدُوقَ عَلَيْهِ وَ مَاتَ الْعُلَامُ الْاَسْوَدُ مِنْ وَفْتِهِ

He said, 'Which thing is behind you?' We told him what we had seen, and we narrated to him the picture. He turned to the Qiblah and repented from what he was upon, and he retracted from the doctrine, and the befriending, and the disavowing, and after that, he rode in the night to Mas'ab Bin Jabir. He asked him if he would make a box to be upon the grave and did not inform him with anything from what had flowed, and sent him to the place, and he built the box to be upon it, and the black slave died at that time.

قَالَ أَبُو الْحَسَنِ بْنُ الْحَجَّاجِ رَأَيْتَا هَذَا الصُّنْدُوقَ الَّذِي هَذَا حَدِيثُهُ لَطِيفاً وَ ذَلِكَ مِنْ قَبْلِ اَنْ يَّبْنَى عَلَيْهِ الْحَائِطُ الَّذِي بَنَاهُ الْحَسَنُ بْنُ زَيْدٍ- هَذَا آخِرُ مَا نَقَلْتُهُ مِنْ حِطِّ الطُّوسِيِّ رَضِيَ اللهُ عَنْهُ.

Abu Al-Hassan Bin Al-Hajjaj said, 'We saw this box which is in this nice narration, and that was from before the wall had been built upon I which Al-Hassan Bin Zayd had built. – This is the end of what we have copied from the handwriting of Al-Tusi'.³⁶⁶

أَقُوْلُ وَ قَدْ ذَكَرْنَا هُنَا الشَّرِيْفُ أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ الشَّجَرِيُّ بِالْإِسْنَادِ الْمُقَدَّمِ اِلَيْهِ حَدَّثَنِي أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللهِ الْجَوَالِيْقِيُّ لَفْظاً قَالَ أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ إِجَارَةً وَ كَتَبْتُهُ مِنْ حِطِّ يَدِهِ قَالَ أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ الْحَجَّاجِ إِفْلَاءً مِنْ حِفْظِهِ قَالَ: كُنَّا فِي مَجْلِسِ عَمِّيْ أَبِي عَبْدِ اللهِ مُحَمَّدِ بْنِ عِمْرَانَ بْنِ الْحَجَّاجِ- وَ تَمَّ الْحَدِيثُ عَلٰى نَحْوِ مَا ذَكَرْنَا وَ لَمْ يَثَلِ ابْنُ عَمِّيْ وَ فِيهِ تَغْيِيْرٌ لَا يَضُرُّ طَائِلاً وَ قَالَ فِي آخِرِهِ الْحَسَنُ بْنُ زَيْدٍ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيْلَ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع- الْمَعْرُوفُ بِالْدَاعِي الْحَاجُّ بِطَبْرِسْتَانَ.

I (Majlisi) am saying, 'And it has been mentioned over here by the noble Abu Abdullah Muhammad Bin Ali Bin Al-Hassan Bin Ali Bin Al-Husayn Bin Abdul Rahman Al Shajary by the chain preceding to him, 'It is narrated to me by Abu Al-Hassan Muhammad Bin Ahmad Bin Abdullah Al Jawaleeq who said, 'It is narrated to us by Abu Ja'far Muhammad Bin Muhammad Bin Al-Husayn allowing, and he wrote it from his own handwriting, he said, 'It is informed to us by Ali Bin Al-Husayn Bin Al Hajjajm dictated from his memory, said,

³⁶⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 1 a

‘We were in a gathering of my uncle Abu Abdullah Muhammad Bin Imran Bin Al-Hajjaj’ – and he completed the Hadeeth upon approximate of what we mentioned, and he did not say, ‘Son of my uncle’, and in it are changes, not harming by straying, and he said in its end, ‘Al-Hassan Bin Zayd Bin Muhammad Bin Ismail Bin Al-Hassan Bin Zayd, son of Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, well-known as ‘The Kharijite at Al-Tabrastan’’.³⁶⁷

2- وَ أَحْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ الْحُرَيْبِ الْحَنْبَلِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْأَحْضَرِ عَنْ مُحَمَّدِ بْنِ نَاصِرِ السَّلَامِيِّ عَنْ أَبِي الْغَنَائِمِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَيْمُونِ الْبُرْسِيِّ قَالَ أَحْبَرَنِي الشَّرِيفُ أَبُو عَبْدِ اللَّهِ الْحَسَنِيُّ الْمُقَدَّمُ دُحْمُهُ قَالَ حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عَبْدِ اللَّهِ الْجَوَالِيقِيُّ بِقِرَاءَتِهِ عَلَيَّ لَفْظًا وَ كَتَبَهُ لِي بِحَطِّهِ قَالَ أَحْبَرَنَا أَبِي قَالَ أَحْبَرَنَا جَدِّي أَبُو أُتَيْ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ دُحَيْمِ السَّنَانِيِّ قَالَ: مَضَبْتُ أَنَا وَ وَالِدِي عَلِيُّ بْنُ دُحَيْمٍ وَ عَمِّي حُسَيْنُ بْنُ دُحَيْمٍ وَ أَنَا صَيِّ صَغِيرٌ فِي سَنَةِ نَيْفٍ وَ سِتِّينَ وَ مِائَتَيْنِ بِاللَّيْلِ وَ مَعَنَا جَمَاعَةٌ مُحْتَفِينَ إِلَى الْغَرِيِّ لِرِيزَاتِهِ قَبْرِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع-

And I am informed by Abdul Rahman Bin Al Harby Al Hanbali, from Abdul Aziz Bin Al akhzar, from Muhammad Bin Nasir Al Salamy, from Abu Al Ghanaim Muhammad Bin Ali Bin Maymoun Al Bursy who said, ‘I am inform by the noble Abu Abdullah Al Hasany Al Muqddam mentioning it, he said, ‘It is narrated to us by Abu Al-Hassan Muhammad Bin Al-Hassan Bin Abdullah al Jawaleeq, by his reading to me in words, and he wrote it to me in his handwriting, said, ‘We are informed by my father who said, ‘We are informed by my grandfather, father of my uncle Muhammad Bin Ali Bin Duheym Al Shanany who said,

‘In the year two hundred and sixty, I am my father Ali Bin Duheym, and my uncle Husayn Bin Duheym, and I was a young boy, and with us was a group who were under cover, went to Al Ghary to visit the grave of our Master^{asws} Amir Al-Momineen^{asws}.

فَلَمَّا جِئْنَا إِلَى الْقَبْرِ وَ كَانَ يَوْمَئِذٍ حَوْلَ قَبْرِهِ حِجَارَةٌ سَوْدٌ وَ لَا بِنَاءَ حَوْلَهُ عِنْدَهُ وَ لَيْسَ فِي طَرِيقِهِ عَيْرٌ قَائِمٌ الْغَرِيِّ فَبَيْنَا نَحْنُ عِنْدَهُ وَ بَعْضُنَا يَقْرَأُ وَ بَعْضُنَا يُصَلِّي وَ بَعْضُنَا يَزُورُ إِذَا نَحْنُ بِأَسَدٍ مُقْبِلٍ نَحُونَا

When we came to the grave, and on that day, there were black rocks around his^{asws} grave and there was no construction around it, in his^{asws} presence, and there wasn’t in its road apart from custodian of Al-Ghary. While we were in his^{asws} presence, and some of us were reciting (Quran), and some of us were praying Salat, and some of us were (reciting) Ziyarat, when a lion came towards us.

فَلَمَّا قُرِبَ مِنَّا مَقْدَارَ رُمْحٍ قَالَ بَعْضُنَا لِبَعْضٍ أَبْعِدُوا عَنِ الْقَبْرِ حَتَّى نَنْظُرَ مَا يُرِيدُ فَأَبْعَدْنَا فَبَجَاءَ الْأَسَدُ إِلَى الْقَبْرِ فَجَعَلَ يُمْرَعُ ذِرَاعَهُ عَلَى الْقَبْرِ فَمَضَى رَجُلٌ مِنَّا فَشَاهَدَهُ وَ عَادَ فَأَعْلَمْنَا فَزَالَ الرَّعْبُ عَنَّا وَ جِئْنَا بِأَجْمَعِنَا حَتَّى شَاهَدْنَاَهُ مُمْرَعُ ذِرَاعَهُ عَلَى الْقَبْرِ وَ فِيهِ جِرَاحٌ

When it was near from us, a measurement of a spear, we said to each other, ‘Let us distance from the grave until we look at what it intends’. We distanced, and the lion came to the grave. It went on to hit its paws upon the grave. A man from us went and witnessed it and returned. He informed us, and the fear declined from us, and we all came until we witnessed it hitting its paw upon the graves, and there was an injury in it.

فَلَمْ يَزَلْ يُمْرَعُهُ سَاعَةً ثُمَّ انْزَاحَ عَنِ الْقَبْرِ وَ مَضَى وَ عُذْنَا إِلَى مَا كُنَّا عَلَيْهِ مِنَ الْقِرَاءَةِ وَ الصَّلَاةِ وَ الزِّيَارَةِ وَ قِرَاءَةِ الْقُرْآنِ.

³⁶⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 1 b

It did not cease to wiping it for a while, then it withdrew from the grave and went, and we returned to what we had been upon, from the recitation, and the Salat and the Ziyarat, and reciting the Quran".³⁶⁸

3- وَ مِنْ تَحَاسِنِ الْقِصَصِ مَا قَرَأْتُهُ بِحِطِّ وَالْيَدِي قَدَسَ اللَّهُ رُوحَهُ عَلَى ظَهْرِ كِتَابِ بِالْمَشْهَدِ الْكَاطِمِيِّ عَلَى مُشْرِفِهَا السَّلَامُ مَا صُوِّرَتْهُ قَالَ سَمِعْتُ مِنْ شِهَابِ الدِّينِ بُنْدَارِ بْنِ مُلْكَدَارِ الْقُمِّيِّ يَقُولُ حَدَّثَنِي كَمَالُ الدِّينِ شَرْفُ الْمَعَالِي بْنِ غِيَاثِ الْقُمِّيِّ قَالَ: دَخَلْتُ إِلَى حَضْرَةِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ فَرَزُّهُ وَ تَحَوَّلْتُ إِلَى مَوْضِعِ الْمَسْأَلَةِ وَ دَعَوْتُ وَ تَوَسَّلْتُ فَتَعَلَّقَ مِسْمَارٌ مِنَ الصَّرِيحِ الْمُقَدَّسِ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي قَبَائِي فَمَرَّقَهُ فَقُلْتُ مُحْتَاطِباً لِأَمِيرِ الْمُؤْمِنِينَ ع مَا أَعْرِفُ عِوَضَ هَذَا إِلَّا مِنْكَ

And from (the book) 'Mahasin Al Qisas', what I read in the handwriting of my father, upon the back of the book, at the Mausoleum at Al Kazimiyya, upon its noble ones^{asws} be the greetings, what I depicted, he said, 'I heard from Shihab Al Deen Bundar Bin Mulkadar Al Qummi saying, 'It is narrated to me by Kamal Al Deen Shar Al Ma'aly Bin Giyas Al Qummi who said,

'I entered to the presence of our Master^{asws} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}. We visited him^{asws} and moved to a place of the asking and supplicating and invoking. There was a hook in the Holy Mausoleum, may the Salawaat of Allah^{azwj} be upon him^{asws}, which caught in my robe, and tore it. I said addressing to Amir Al-Momineen^{asws}, 'I do not see the offset (replacement) of this except from you^{asws}!'

وَ كَانَ إِلَى جَانِبِي رَجُلٌ رَأَيْتُهُ غَيْرَ رَأْيِي فَقَالَ لِي مُسْتَهْزِئاً مَا يُعْطِيكَ عِوَضَهُ إِلَّا قَبَاءٌ وَرَدِيّاً فَانْفَصَلْنَا مِنَ الزِّيَارَةِ وَ جِئْنَا إِلَى الْحُلَّةِ وَ كَانَ جَمَالَ الدِّينِ قَشْتَمَرِ النَّاصِرِيِّ رَحِمَهُ اللَّهُ قَدْ هَيَّأَ لِشَخْصٍ يُرِيدُ أَنْ يُنْفِذَهُ إِلَى بَغْدَادَ يُقَالُ لَهُ ابْنُ مَايَسْتِ قَبَاءٌ وَ قَلَنْسُوَّةٌ

And there was a man to my side, his view was other than my view. He said to me, mocking, 'He^{asws} will not give you its offset except a pink robe'. We separated from the visitation and we came to the garment, the robed and the cap, and Jamal Al-Deen Qashtamar Al-Nasiri was preparing for a person called Ibn Mayast intending to take him to Baghdad.

فَخَرَجَ الْحَادِمُ عَلَى لِسَانِ قَشْتَمَرِ وَ قَالَ هَاتُوا كَمَالَ الدِّينِ الْقُمِّيِّ الْمَذْكُورَ فَأَخَذَ بِيَدِي وَ دَخَلَ إِلَى الْحُزَانَةِ وَ خَلَعَ عَلَيَّ قَبَاءً مَلِكِيّاً وَرَدِيّاً فَخَرَجْتُ وَ دَخَلْتُ حَتَّى أَتَيْتُ قَشْتَمَرَ وَ أَقْبَلَ كَفَّهُ فَنَظَرَ إِلَيَّ نَظَرًا عَرَفْتُ الْكَرَاهَةَ فِي وَجْهِهِ وَ انْتَفَتَ إِلَى الْحَادِمِ كَالْمُعْضَبِ وَ قَالَ طَلَبْتُ فَلَانَا يَعْني ابْنَ مَايَسْتِ -

The servant came out, upon the calling of Qashtamar, and he said, 'Bring Kamal Al-Deen Al-Qummy!' – the aforementioned. He held my hand and entered to the cabinet and set a kingly pink garb upon me. I went out until Qashtamar greeted unto me, and I kissed his hand. He looked at me with a look, I recognised the dislike in his face, and he turned to the servant like the angry one and said, 'Did you seek out so and so?' – meaning Ibn Mayast.

فَقَالَ الْحَادِمُ إِذَا قُلْتَ كَمَالَ الدِّينِ الْقُمِّيِّ - وَ شَهِدَ الْجُمَاعَةَ الَّذِينَ كَانُوا جُلُوساً الْأَمِيرِ أَنَّهُ أَمَرَ بِحُضُورِ كَمَالِ الدِّينِ الْقُمِّيِّ الْمَذْكُورِ فَقُلْتُ أَيُّهَا الْأَمِيرُ مَا خَلَعْتَ عَلَيَّ أَنْتَ هَذِهِ الْحُلَّةَ بَلْ أَمِيرُ الْمُؤْمِنِينَ خَلَعَهَا عَلَيَّ فَالْتَمَسَ مِنِّي الْحِكَايَةَ

The servant said, 'But rather you said, 'Kamal Al-Deen Al-Qummy!' And the group of those who were gatherers of the Emir testified that he had instructed with presenting Kamal Al-

³⁶⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 2

Deen Al-Qummi. I said, 'O Emir! You did not make this garb to be upon me, but it was Amir Al-Momineen^{asws} who made it to be upon me, so seek the story from me'.

فَحَكَيْتُ لَهُ فَحَرَّ سَاجِداً وَ قَالَ الْحَمْدُ لِلَّهِ كَيْفَ كَانَتِ الْخَلْعَةُ عَلَى يَدَيَّ ثُمَّ شَكَرَهُ وَ قَالَ تَسْتَجِئُ.

I narrated to him, and he fell in Sajdah and said, 'The Praise is for Allah^{azwj}! How was the garb upon my hands?' Then he thanked him^{asws} and said (to me), 'You deserve it'³⁶⁹.

4- وَ رَوَى ذَلِكَ السَّيِّدُ مُحَمَّدُ بْنُ شَرَفِشَاةِ الْحُسَيْنِيِّ عَنْ شِهَابِ الدِّينِ بُنْدَارٍ أَيْضاً وَجَدْتُ مَا صُوِّرَتْهُ عَنِ الْعَمِّ السَّعِيدِ رَضِيَ الدِّينِ عَلِيِّ بْنِ طَاوُوسٍ عَنِ الشَّيْخِ حُسَيْنِ بْنِ عَبْدِ الْكَرِيمِ الْعَرَوِيِّ وَ إِنْ كَانَ اللَّفْظُ يَزِيدُ أَوْ يَنْقُصُ عَمَّا وَجَدْتُهُ مَسْطُوراً قَالَ: كَانَ قَدْ وَقَدَ إِلَى الْمَشْهَدِ الشَّرِيفِ الْعَرَوِيِّ عَلَى سَاكِبِهِ السَّلَامُ رَجُلٌ أَعْمَى مِنْ أَهْلِ تَكْرِيتٍ وَ كَانَ قَدْ عَمِيَ عَلَى كِبَرٍ وَ كَانَتْ عَيْنَاهُ نَاتِبَتَيْنِ عَلَى خَدَيْهِ وَ كَانَ كَثِيراً مَا يَفْعُدُ عِنْدَ الْمَسْأَلَةِ وَ يُخَاطِبُ الْجُنَابَ الْأَشْرَفَ الْمُقَدَّسَ بِحُطَابٍ غَيْرِ حَسَنٍ وَ كَانَتْ نَارَةٌ أَهَمَّ بِالْإِنْكَارِ عَلَيْهِ وَ نَارَةٌ يُرَاجِعُنِي الْفِكْرُ فِي الصَّفْحِ عَنْهُ

And that is reported by the Seyyid Muhammad Bin Sharafsha Al-Husayni, from Shihab Al Deen Bundar as well, I found what he had depicted from the uncle Al Saeed Razy Al Deen Ali Bin Tawoos, from the sheykh Suhayn Bin Abdul Kareem Al Gharawy, and even though the words are more or less from what he found written, said,

'There had delegated to the noble Mausoleum at Al-Ghary, greetings be upon its dwellers, a blind man from the people of Takrit, and he had been blinded at old age, and his eyes had come out upon his cheeks, and he used to sit a lot for the asking and addressing the Master^{asws}, the noble, the Holy, by an address not good, and at time he was saddened with the denial to him^{asws}, and at times he would return the thinking regarding the pardon for him^{asws}.

فَمَضَى عَلَى ذَلِكَ مُدَّةً فَإِذَا أَنَا فِي بَعْضِ الْأَيَّامِ قَدْ فَتَحْتُ الْحِزَانَةَ إِذْ سَمِعْتُ صَجَّةً عَظِيمَةً فَطَلَنْتُ أَنَّهُ قَدْ جَاءَ لِلْعَلَوِيِّينَ بَرٌّ مِنْ بَغْدَادٍ أَوْ قُتِلَ فِي الْمَشْهَدِ قَبِيلٌ فَخَرَجْتُ أَلْتَمِسُ الْحَبْرَ قَبِيلَ لِي هَاهُنَا أَعْمَى قَدْ رُدَّ بَصَرُهُ فَرَجَوْتُ أَنْ يَكُونَ ذَلِكَ الْأَعْمَى

He continued upon that for a period. When in one of the days I had opened the cabinet, when I heard a loud noise. I thought that there had come for the Alawites from the land of Baghdad, or someone had been killed in the mausoleum. I went to inquire the news, and it was said to me, 'Over here there is a blind man whose sight has returned'. So, I wished it would happen to be that blind man.

فَلَمَّا وَصَلْتُ إِلَى الْحَضْرَةِ الشَّرِيفَةِ وَجَدْتُهُ ذَلِكَ الْأَعْمَى بِعَيْنَيْهِ وَ عَيْنَاهُ كَأَحْسَنِ مَا يَكُونُ فَشَكَرْتُ اللَّهَ تَعَالَى عَلَى ذَلِكَ

When I arrived to the Holy presence, I found him to be that blind man, and his eyes were as good as what could be. I thanked Allah^{azwj} the Exalted upon that'³⁷⁰.

5- وَ سَمِعْتُ وَالِدِي قَدَسَ اللَّهُ رُوحَهُ عَنِّي مَرَّةً يَحْكِي عَنِ الشَّيْخِ الْحُسَيْنِ بْنِ عَبْدِ الْكَرِيمِ الْعَرَوِيِّ هَذِهِ الْحِكَايَةَ الَّتِي ذَكَرَهَا وَ إِنْ لَمْ أُحَقِّقْ لَفْظُهُ وَ لَكِنَّ الْمَعْنَى مِنْهَا أَزْوَجُهُ عَنَّهُ وَ اللَّفْظُ وَجَدْتُهُ مَرْوياً عَنِ الْعَمِّ السَّعِيدِ عَنْهُ أَنَّهُ كَانَ إِبِلْغَازِي أَميراً بِالْحَلَّةِ وَ كَانَ قَدْ اتَّفَقَ أَنَّهُ أَنْفَعَدَ سَرِيَّةً إِلَى الْعَرَبِ

And I heard my father more than once narrating from the Sheikh Al-Husayn Bin Abdul Kareem Al-Gharawy, this story which he mentioned it and I could not substantiate its words, but the

³⁶⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 3

³⁷⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 4

meaning from it, I have reported from him, and the words I have found having been reported from the uncle Al Saeed, from him, he was a governor at A- Hulla, and by co-incidence he had sent a battalion to the Arabs.

فَلَمَّا رَجَعَتِ السَّرِيَّةُ نَزَلُوا حَوْلَ سُورِ الْمَشْهَدِ الْأَشْرَفِ الْمُقَدَّسِ الْعَرَوِيِّ عَلَى الْحَالِ بِهِ أَفْضَلَ الصَّلَاةِ وَالسَّلَامِ قَالَ الشَّيْخُ الْحُسَيْنُ فَخَرَجْتُ بَعْدَ رَجُلَيْهِمْ إِلَى ذَلِكَ الْمَوْضِعِ الَّذِي كَانُوا فِيهِ نَزَلُوا لِأَمْرٍ عَرَضَ فَوَجَدْتُ كِلَابَيْ سَرْبُوشَ مُلْقَاةً فِي الرَّمْلِ فَمَدَدْتُ يَدِي أَخَذَهُمَا فَلَمَّا صَارَا فِي يَدِي نَدِمْتُ نَدَامَةً عَظِيمَةً وَ قُلْتُ أَخَذَهُمَا وَ تَعَلَّقْتُ ذِمَّتِي بِمَا لَيْسَ فِيهِ رَاحَةٌ

When the battalion returned, they descended around the bridge of the noble, Holy Mausoleum, at Al-Ghary, may the superior Salawaat and the Salaam be upon him^{asws}. The sheykh Al-Husayn said, 'I went out after their departure, to that place which they had descended in, for a matte which had presented. I found two 'Sarboosh' saddlebags thrown in the sand. I extended my hand to take them. When they came to be in my hand, I regretted a mighty regret and said, 'I have taken these and have linked myself with what there isn't any rest in it'.

فَلَمَّا كَانَ بَعْدَ مُدَّةٍ زَمَانِيَّةٍ اتَّفَقَ أَنَّهُ مَاتَتْ عِنْدَنَا بِالْمَشْهَدِ الْمُقَدَّسِ امْرَأَةٌ عَلَوِيَّةٌ فَصَلَّيْنَا عَلَيْهَا فَخَرَجْتُ مَعَهُمْ إِلَى الْمَقْبَرَةِ وَإِذَا بِرَجُلٍ تُرْكِيِّ قَائِمٍ يُفْتِشُ مَوْضِعًا لَقَيْتُ الْكَلَابِيْنَ

When it was after a period of time, it so happened that an Alawite woman had died with us at the Holy Mausoleum. We prayed Salat upon her. I went out with them to the graveyard, and there I was with a Turkish man standing, searching the place where I had come across the two saddlebags.

فَقُلْتُ لِأَصْحَابِي اعْلَمُوا أَنَّ ذَلِكَ التُّرْكِيَّ يُفْتِشُ عَلَى كِلَابَيْ سَرْبُوشَ وَ هُمَا مَعِي فِي جَيْبِي وَ كُنْتُ لَمَّا أَرَدْتُ الْخُرُوجَ إِلَى الصَّلَاةِ عَلَى الْمَيِّتَةِ لَاحٍ لِي الْكَلَابَانِ فِي دَارِي فَأَخَذَهُمَا ثُمَّ جِئْتُ أَنَا وَ أَصْحَابِي فَسَلَّمْتُ عَلَى التُّرْكِيِّ وَ قُلْتُ لَهُ عَلَى مَا تُفْتِشُ

I said to my companions, 'Know that this Turkish man is searching for two 'Sarboosh' saddlebags, and these are with me in my basket'. And when I had wanted to come out to the Salat upon the deceased woman, I kept the two saddlebags in my house. So, I took them, then came, I and my companions. I greeted to the Turkish man and said to him, 'What are you searching for?'

قَالَ أَفْتِشُ عَلَى كِلَابَيْ سَرْبُوشَ صَاعَتْ مِنِّي مُنْذُ سَنَةٍ فَقُلْتُ سُبْحَانَ اللَّهِ تَضِيْعٌ مِنْكَ مُنْذُ سَنَةٍ تَطْلُبُهُ الْيَوْمَ قَالَ نَعَمْ اعْلَمْ أَنِّي لَمَّا دَخَلْتُ السَّرِيَّةَ وَ كُنْتُ مَعَهُمْ فَلَمَّا وَصَلْنَا إِلَى خَنْدَقِ الْكُوفَةِ ذَكَرْنَا الْكَلَابِيْنَ فَقُلْتُ يَا عَلِيُّ هُمَا فِي ضَمَانِكَ لِأَنَّهُمَا فِي حَرَمِكَ وَ أَنَا اعْلَمْ أَنَّهُمَا لَا يُصِيبُهُمَا شَيْءٌ

He said, 'I am searching for my two 'Sarboosh' saddlebags which are lost from me for a year now'. I said, 'Glory be to Allah^{azwj}! These were lost from you for a year and you are seeking them now?' He said, 'Yes. Know, that when I entered the battalion, and I was with them when we arrived to the ditch of Al-Kufa. We mentioned the two saddlebags. I said, 'O Ali^{asws}! These are in your guarantee because these are in your^{asws} sanctuary, and I know that nothing will happen to these'.

فَقُلْتُ لَهُ الْآنَ مَا حَفِظَ اللَّهُ عَلَيْكَ شَيْئًا غَيْرَهُمَا ثُمَّ نَاوَلْتُهُ إِيَّاهُمَا وَ اعْتَقِدُ أَنَّ الْمُدَّةَ كَانَتْ سَنَةً.

I said to him, 'Now Allah^{azwj} has Protected something upon you, other than these'. Then I gave them to him, and I counted that the period was a year".³⁷¹

6- وَقَفْتُ فِي كِتَابٍ قَدْ نَقَلَ عَنِ الشَّيْخِ حَسَنِ بْنِ الْحُسَيْنِ بْنِ الطَّحَّالِ الْمِقْدَادِيِّ قَالَ أَخْبَرَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ أَنَا رَجُلٌ مَلِيحٌ الْوَجْهِ نَقِي الْأَنْوَابِ دَفَعَ إِلَيَّ دِينَارَيْنِ وَقَالَ لَهُ أَعْلِقْ عَلَيَّ الْقُبَّةَ وَ دَرِّبِي فَأَخَذَهَا مِنْهُ وَأَعْلَقَ الْبَابَ فَنَامَ فَرَأَى أَمِيرَ الْمُؤْمِنِينَ ع فِي مَنَامِهِ وَ هُوَ يَقُولُ أَفْعُدْ أَخْرَجَهُ عَنِّي فَإِنَّهُ نَصْرَانِيٌّ

I paused in the book having copied from the sheykh Hassan Bin Al-Husayn Bin Al Tahhal Al Miqdadi who said, 'My father informed me, from his father, from his grandfather,

'There came to him, a man with a pleasant face, clean clothes, handed over two Dinars to him and said to him, 'Close the dome unto me and leave me'. So, I took these from him and closed the door. He slept and saw Amir Al-Momineen^{asws} in his dream, and he^{asws} was saying: 'Sit up and expel him, for he is a Christian!'

فَنَهَضَ عَلَيَّ بِنُ طَحَّالٍ وَ أَخَذَ خَبَلًا فَوَضَعَهُ فِي عُنُقِي الرَّجُلِ وَقَالَ لَهُ اخْرُجْ تَخْذَعْنِي بِالِدِينَارَيْنِ وَأَنْتَ نَصْرَانِيٌّ فَقَالَ لَهُ لَسْتُ بِنَصْرَانِيٍّ قَالَ بَلَى إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَتَانِي فِي الْمَنَامِ وَأَخْبَرَنِي أَنَّكَ نَصْرَانِيٌّ وَقَالَ أَخْرَجْهُ عَنِّي

Ali Bin Tahal got up and took a rope, placed it in his neck and said to him, 'Get out! You deceived me with the two Dinars, and you are a Christian?' He said to him, 'I am not a Christian'. He said, 'Yes, Amir Al-Momineen^{asws} came to me in the dream and informed me that you are a Christian, and he^{asws} said: 'Expel him from me^{asws}!'

فَقَالَ امْنُدُّ يَدَكَ فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ وَ اللَّهُ مَا عَلِمَ أَحَدٌ بِخُرُوجِي مِنَ الشَّامِ وَ لَا عَرَفَنِي أَحَدٌ مِنْ أَهْلِ الْعِرَاقِ ثُمَّ حَسَنٌ إِسْلَامُهُ.

He said, 'Extend your hand, for I shall testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} Rasool^{saww}, and that Ali^{asws} is Guardian^{asws} of Allah^{azwj}. By Allah^{azwj}! No one knows of my advent from Syria. I did not let anyone from the people of Al-Iraq know! Then his Islam was good".³⁷²

7- وَ حَكَى أَيْضاً أَنَّ عِمْرَانَ بْنَ شَاهِينَ مِنْ أَهْلِ الْعِرَاقِ عَصَى عَلَى عَصِدِ الدَّوْلَةِ فَطَلَبَهُ طَلَبًا حَثِيئًا فَهَرَبَ مِنْهُ إِلَى الْمَشْهَدِ مُتَخَفِيًا فَرَأَى أَمِيرَ الْمُؤْمِنِينَ ع فِي مَنَامِهِ وَ هُوَ يَقُولُ لَهُ يَا عِمْرَانُ فِي عَدِي بَأْتِي فَنَأْخُضُوكَ إِلَى هَاهُنَا فَيَخْرُجُونَ مِنْ هَذَا الْمَكَانِ فَتَقِفُ أَنْتَ هَاهُنَا وَ أَشَارَ إِلَى زَاوِيَةٍ مِنْ زَاوِيَاتِ الْقُبَّةِ فَأَمَّهُمْ لَا يَرُونَكَ فَسَيَدْخُلُ وَ يَرُورُ وَ يُصَلِّي وَ يَبْتَهِلُ فِي الدُّعَاءِ وَ الْقَسَمِ بِمُحَمَّدٍ وَ آلِهِ أَنْ يُظْفِرَهُ بِكَ

And he narrated as well,

'Imran Bin Shaheen, from the people of Al-Iraq, disobeyed to Azad Al-Dawla, so he sought him with a rapid search. He fled from him to the Mausoleum, fearing. He saw Amir Al-Momineen^{asws} in his dream and he^{asws} was saying to him: 'O Imran! In the morning Fannakhusro will come to over here, so he would be expelling the ones in this place, so you stay over there!' – and he^{asws} indicated to a corner from the corners of the spots – 'For they

³⁷¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 5

³⁷² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 6

will not see you. He will enter, and visit, and pray Salat, and beseech in the supplication, and swear by Muhammad^{saww} and his^{saww} Progeny^{asws} that they are successful with you.

فَإِذَا مِنْهُ وَ قَالَ لَهُ أَيُّهَا الْمَلِكُ مَنْ هَذَا الَّذِي قَدْ أَحْبَحْتَ بِالْقَسَمِ مُحَمَّدٍ وَ آلِهِ أَنْ يُظْفِرَكَ بِهِ فَمَسِيئُولُ رَجُلٍ شَقَّ عَصَائِي وَ نَارَعَنِي فِي مُلْكِي وَ سُلْطَانِي
فَقَالَ مَا لِمَنْ يُظْفِرُكَ بِهِ فَيَقُولُ إِنَّ حَنِيمَ عَلِيٍّ بِالْعَفْوِ عَنْهُ عَقَوْتُ عَنْهُ فَأَعْلِمْنَهُ بِنَفْسِكَ فَإِنَّكَ تَجِدُ مِنْهُ مَا تُرِيدُ

Approach him and say to him, 'O you king! Who is this one whom you are requesting with the swear by Muhammad^{saww} and his^{saww} Progeny^{asws} that you should be winning with?' He would be saying, 'He split my staff and snatch from my kingdom and my authority'. Say, 'What would be for the one who makes you win with him?' He will say, 'I would be obliged to pardon him, so I shall pardon him'. So, let him know of yourself, and you will find from him what you want'.

فَكَانَ كَمَا قَالَ لَهُ فَقَالَ أَنَا عِمْرَانُ بْنُ شَاهِينَ قَالَ مَنْ أَوْفَقَكَ هَاهُنَا قَالَ لَهُ هَذَا مَوْلَانَا قَالَ فِي مَنَامِي عِدَاً يَحْضُرُ فَنَأْخُسِرُو إِلَى هَاهُنَا وَ أَعَادَ عَلَيْهِ الْقَوْلَ
فَقَالَ لَهُ بِحَقِّهِ قَالَ لَكَ فَنَأْخُسِرُو فُلْتُ إِي وَ حَقِّهِ

It happened like what he^{asws} had said. He said, I am Imran Bin Shaheed'. He said, 'Who paused you to be over there!' He said to him, 'This, our Master^{asws} said to me in my dream that tomorrow that Fannakhusro will present over here', and he repeated the words to him. He said to him, 'By his^{asws} right! Did he^{asws} say to you 'Fannakhusro'? I said, 'Yes, by his^{asws} right!'

فَقَالَ عَضُدُ الدَّوْلَةِ مَا عَرَفْتُ أَحَدًا أَنْ اسْمِي فَنَأْخُسِرُو إِلَّا أَبِي وَ الْقَابِلَةَ وَ أَنَا ثُمَّ خَلَعَ عَلَيْهِ جِلْعَةَ الْوِزَارَةِ وَ طَلَعَ مِنْ بَيْنِ يَدَيْهِ إِلَى الْكُوفَةِ

Azad Al-Dawla said, 'I do not know anyone who knows that my name is 'Fannakhusro' except my mother and the midwife and I'. Then he placed upon him the ministerial garb and made him to be with him to Al-Kufa.

وَ كَانَ عِمْرَانُ بْنُ شَاهِينَ قَدْ نَدَرَ عَلَيْهِ أَنَّهُ مَتَى عَمَّا عَنْهُ عَضُدُ الدَّوْلَةِ أَتَى إِلَى زِيَارَةِ أَمِيرِ الْمُؤْمِنِينَ ع خَافِيًا حَاسِرًا فَلَمَّا جَنَّهُ اللَّيْلُ خَرَجَ مِنَ الْكُوفَةِ وَحَدَهُ
فَرَأَى جَدِّي عَلِيَّ بْنَ طَهَّالٍ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع فِي مَنَامِهِ وَ هُوَ يَقُولُ لَهُ أَفْعُدُ افْتَحْ لِي بَابِي عِمْرَانَ بْنَ شَاهِينَ الْبَابَ

And Imran Bin Shaheen had vowed to him that when Azad Al-Dawla pardons him, he would come to visit Amir Al-Momineen^{asws}, bare footed, bare headed. When the night shielded, he went out from Al-Kufa alone. My grandfather Ali Bin Tahhal saw our Master^{asws} Amir Al-Momineen^{asws} in his dream, and he^{asws} said to him: 'Sit up and open the door for my^{asws} friend Imran Bin Shaheen'.

فَفَعَدَ وَ فَتَحَ الْبَابَ وَ إِذَا بِالشَّيْخِ قَدْ أَقْبَلَ فَلَمَّا وَصَلَ قَالَ لَهُ بِسْمِ اللَّهِ يَا مَوْلَانَا فَقَالَ وَ مَنْ أَنَا فَقَالَ عِمْرَانُ بْنُ شَاهِينَ قَالَ لَسْتُ بِعِمْرَانَ بْنِ شَاهِينَ
فَقَالَ بَلَى إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَتَانِي فِي مَنَامِي وَ قَالَ لِي أَفْعُدُ افْتَحْ لِي بَابِي عِمْرَانَ بْنَ شَاهِينَ

He sat up and opened the door, and there was the sheykh coming over. When he arrived, he said to him, 'In the Name of Allah^{azwj}, O our master'. He said, 'And who am I?' He said, 'Imran Bin Shaheen'. He said, 'I am not Imran Bin Shaheen'. He said, 'Yes (you are)! Amir Al-Momineen^{asws} came to me in my dream and said to me: 'Sit up and open the door for my^{asws} friend Imran Bin Shaheen!''

قَالَ لَهُ بِحَقِّهِ هُوَ قَالَ لَكَ قَالَ إِيَّيَّ وَ حَقِّهِ هُوَ قَالَ لِي فَوَقَعَ عَلَى الْعَتَبَةِ يُقْبِلُهَا وَ أَخَالَهُ عَلَى ضَامِنِ السَّمَكِ بِسِتِينَ دِينَاراً وَ كَانَ لَهُ زَوَارِقُ تَعْمَلُ فِي الْمَاءِ فِي صَيْدِ السَّمَكِ.

He said to him, 'By his^{asws} right! He^{asws} said it to you?' He said, 'Yes, by his^{asws} right, he^{asws} said it to me!' He fell upon the threshold, kissing it, and assigned upon the fishes (worth) sixty Dinars. And there was a dinghy for him he used to work in the water in hunting the fish".³⁷³

[قصة أبي البقاء قيم مشهد مولانا أمير المؤمنين ع](#)

Story of Abu Al-Baqa'a custodian of the Mausoleum of our Master^{asws} Amir Al-Momineen^{asws}

8- وَ فِي سَنَةِ إِحْدَى وَ خَمْسِمِائَةٍ بَعِجَ الْحُبْرُ بِالْمَشْهَدِ الشَّرِيفِ الْعَرَوِيِّ كُلِّ رَطْلٍ بِقِيرَاطٍ بَقِي أَزْبَعِينَ يَوْمًا فَمَضَى الْقَوْمُ مِنَ الضَّرِّ عَلَى وَجُوهِهِمْ إِلَى الْفَرَى وَ كَانَ مِنَ الْقَوْمِ رَجُلٌ يُقَالُ لَهُ أَبُو الْبَقَاءِ نُسُ سُوَيْقَةَ وَ كَانَ لَهُ مِنَ الْعُمْرِ مِائَةٌ وَ عَشْرُ سِنِينَ فَلَمْ يَبْقَ مِنَ الْقَوْمِ سِوَاهُ

And in the year five hundred and one, bread was being sold at the noble Mausoleum as Al-Ghary, each Ratl for two-thirds of a Dinar, for forty days. So, the custodians went away from the harm to their directions to the town, and there was a man from the custodians called Abu Al-Baqa'a Bin Suweyqat, and for him was an age of one hundred and twenty years. There did not remain anyone from the custodians besides him.

فَأَضْرَبَ بِهِ الْحَالُ فَقَالَتْ لَهُ زَوْجَتُهُ وَ بَنَاتُهُ هَلَكْنَا امْضِ كَمَا مَضَى الْقَوْمُ فَلَعَلَّ اللَّهَ تَعَالَى يَفْتَحَ شَيْئاً نَعِيشُ بِهِ فَعَزَمَ عَلَى الْمَضِيِّ فَدَخَلَ إِلَى الْقُبَّةِ الشَّرِيفَةِ صَلَوَاتُ اللَّهِ عَلَى صَاحِبِهَا وَ زَارَ وَ صَلَّى وَ جَلَسَ عِنْدَ رَأْسِهِ الشَّرِيفِ

The situation was harmful to him, so his wife and his daughters said to him, 'You will get us killed! Go like what the (other) custodians have gone. Perhaps Allah^{azwj} the Exalted will Open something we can live by it'. So he determine upon going. He entered the noble dome, may the Salawaat of Allah^{azwj} be upon its occupant, and (recited) Ziyarat, and prayed Salat, and sat by his^{asws} noble head.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لِي فِي خِدْمَتِكَ مِائَةٌ سَنَةٍ مَا فَارَقْتُكَ مَا رَأَيْتُ الْخَلَّةَ وَ مَا رَأَيْتُ السُّكُونَ وَ قَدْ أَضْرَبَ لِي وَ بِأَطْفَالِي الْجُوعُ وَ هَا أَنَا مُفَارِقُكَ وَ يَعْزُّ عَلَيَّ فِرَاقُكَ أَسْتَوْدِعُكَ هَذَا فِرَاقُ بَيْتِي وَ بَيْتِكَ

He said, 'O Amir Al-Momineen^{asws}! It has been one hundred years for me in your^{asws} service. I have not separated from you^{asws}, I have not (even) Seen Hulla, and I have not seen the tranquillity, and the hunger has harmed me and my children, and here I am separating from you^{asws}, your^{asws} separation is biting upon me^{asws}. I hereby entrust you^{asws} (to Allah^{azwj}). This is (now) a separation between me and you^{asws}'.

ثُمَّ خَرَجَ وَ مَا مَضَى مَعَ الْمُكَارِبَةِ حَتَّى يَعْزُّ إِلَى الْوَقْفِ وَ سُورَاءَ وَ فِي صُحْبَتِهِ وَهَبَانُ السُّلَمِيُّ وَ أَبُو كُرْدَانَ وَ جَمَاعَةٌ مِنَ الْمُكَارِبَةِ طَلَعُوا مِنَ الْمَشْهَدِ بَلْبَلٍ وَ أَقْبَلُوا إِلَى أَبِي هُبَيْشٍ قَالَ بَعْضُهُمْ لِبَعْضٍ هَذَا وَفْتُ كَثِيرٌ فَتَرَلُوا وَ نَزَلَ أَبُو الْبَقَاءِ مَعَهُمْ

³⁷³ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 7

Then he went out, and he went out with the (animal) hirers until he crossed over to the pausing and the bridge, and in his company were Wahban Al-Sulamy, and Abu Kurdan, and a group of hirers. They had come from the Mausoleum at night and they to Abu Hubeysh. One of them said to the other, 'This (there) is a lot of time'. So, they descended, and Abu Al-Baqa'a descended with them.

فَنَامَ فَرَأَى فِي مَنَامِهِ أَمِيرَ الْمُؤْمِنِينَ ع وَ هُوَ يَقُولُ لَهُ يَا أَبَا الْبَقَاءِ فَاذْقْتَنِي بَعْدَ طُولِ هَذِهِ الْمُدَّةِ عُدُّ إِلَى حَيْثُ كُنْتُ

He slept and saw Amir Al-Momineen^{asws} in his dream, and he^{asws} said to him: 'O Abu Al Baqa'a! You have separated from me^{asws} after this long period? Return to where you were!'

فَأَنْتَبَهَ بَاكِيًا فَقِيلَ لَهُ مَا يُبْكِيكَ فَقَصَّ عَلَيْهِمُ الْمَنَامَ وَ رَجَعَ فَحَيْثُ رَأَيْتَهُ بَنَاتُهُ صَرَخْنَ فِي وَجْهِهِ فَقَصَّ عَلَيْهِنَّ الْفِصَّةَ وَ طَلَعَ وَ أَخَذَ مِفْتَاحَ الْقُبَّةِ مِنَ الْحَازِنِ أَبِي عَبْدِ اللَّهِ بْنِ شَهْرِبَارِ الْقُمِّيِّ وَ قَعَدَ عَلَى عَادَتِهِ

He woke up crying. It was said to him, 'What makes you cry?' He narrated the story of the dream to them and returned. When his daughters saw him, they shouted in his face. So he narrated the story and went and grabbed the keys of the dome from the cabinet of Abu Abdullah Bin Shahryar Al-Qummi, and sat, as per his habit.

بَقِيَ ثَلَاثَةَ أَيَّامٍ فَفَعِيَ الْيَوْمَ الثَّلَاثِ أَقْبَلَ رَجُلٌ وَ بَيْنَ كَتِفَيْهِ مِحْلَاةٌ كَهَيْئَةِ الْمَشَاةِ إِلَى طَرِيقِ مَكَّةَ فَحَلَّهَا وَ أَخْرَجَ مِنْهَا ثِيَابًا لَيْسَهَا وَ دَخَلَ إِلَى الْقُبَّةِ الشَّرِيفَةِ وَ زَارَ وَ صَلَّى وَ دَفَعَ إِلَيَّ دِينَارًا وَ قَالَ ائْتِ بِطَعَامٍ نَتَعَدَّى

He remained so for three days. During the third day, a man came having a bag on his shoulders, as if he were a pedestrian, to the road of Makkah. He loosened it and extracted clothes from it. He wore these and entered to the noble dome, and (recited) Ziyarat, and prayed Salat, and handed over a Dinar to me (him), and said, 'Get some bread we can have dinner'.

فَمَضَى الْقَيْمِ أَبُو الْبَقَاءِ وَ أَتَى بِخُبْرٍ وَ لَبَنٍ وَ تَمْرٍ فَقَالَ لَهُ مَا يُؤْفِقُ لِي هَذَا وَ لَكِنْ امضِ بِهِ إِلَى أَوْلَادِكَ يَأْكُلُونَهُ وَ خُذْ هَذَا الدِّينَارَ الْآخَرَ وَ اشْتَرِ لَنَا بِهِ دَجَاجًا وَ خُبْرًا فَأَخَذْتُ لَهُ بِذَلِكَ

The custodian Abu Al Baqa'a went and came with bread and milk and dates. He said to him, 'This is not appropriate for me, but you go with it to your children, they will eat it, and take this other Dinar and buy a chicken and bread for us'. He acquired that for him.

فَلَمَّا كَانَ وَقْتُ صَلَاةِ الظُّهْرِ صَلَّى الظُّهْرَيْنِ وَ أَتَى إِلَى دَارِهِ وَ الرَّجُلُ مَعَهُ فَأَخْضَرَ الطَّعَامَ وَ أَكَلَا وَ غَسَلَ الرَّجُلُ يَدَيْهِ وَ قَالَ لِي ائْتِنِي بِأَوْزَانِ الذَّهَبِ فَطَلَعَ الْقَيْمِ أَبُو الْبَقَاءِ إِلَى زَيْدِ بْنِ وَاقِصَةَ وَ هُوَ صَائِعٌ عَلَى بَابِ دَارِ النَّقِيِّ بْنِ أَسَامَةَ الْعَلَوِيِّ النَّسَابَةِ

When it was the time for Al-Zohr Salat, he prayed the two Salats and came to his house, and the man was with him. He presented the meal, and they ate, and the man washed his hands and said to me, 'Bring to me the weights of the gold'. The custodian Abu Al-Baqa'a went to Zayd Bin Waqisa, and he was a jeweller at the door of the house of Al-Taqi Bin Usama Al-Alawiya Al-Nasaba.

فَأَخَذَ مِنْهُ الصَّيْنَةَ وَ فِيهَا أَوْزَانُ الذَّهَبِ وَ أَوْزَانُ الْفِضَّةِ فَجَمَعَ الرَّجُلُ جَمِيعَ الْأَوْزَانِ فَوَضَعَهَا فِي الْكَيْفَةِ حَتَّى الشَّعِيرِ وَ الْأُرْزُ وَ حَبَّةَ الشُّبْبِ وَ أَخْرَجَ كَيْسًا مَلُوءًا ذَهَبًا وَ تَرَكَ مِنْهُ بِجَدَاءِ الْأَوْزَانِ وَ صَبَّهُ فِي حَجَرِ الْقَيْمِ وَ مَحَضَ وَ شَدَّ مَا تَخَلَّفَ مَعَهُ وَ مَدَّ مَدَّاسَهُ

He took the tray from him and therein were weights the gold and weights the silver. The man gather all the weights and placed them in the hand (of the scale), even the barley, and rice, and the kernel, and brought out a bag filled with gold, and left from it parallel to the scale, and poured it in the room of the custodian, and he got up, and tightened what was left with him, and changed his clothes.

فَقَالَ لَهُ الْقَيْمُ يَا سَيِّدِي مَا أَصْنَعُ بِهَذَا قَالَ لَهُ هُوَ لَكَ الَّذِي قَالَ لَكَ ارْجِعْ إِلَى حَيْثُ كُنْتَ قَالَ لِي أُعْطِهِ جَدَاءَ الْأَوْزَانِ وَ لَوْ جِئْتُ بِأَكْثَرَ مِنْ هَذِهِ الْأَوْزَانِ لِأَعْطَيْتُكَ

The custodian said to him, ‘O my master! What shall I do with this (weighed foodstuff)?’ He said to him, ‘It is for you (from) the one who said to you: ‘Return to where you were!’ He said to me, ‘Give the weights (back) to him, and had you come with more than these weights, I would have given you’ (more).

فَوَقَعَ الْقَيْمُ مَعْشِيًا عَلَيْهِ وَ مَضَى الرَّجُلُ فَرَوَّجَ الْقَيْمُ بَنَاتِهِ وَ عَمَرَ دَارَهُ وَ حَسَنَتْ خَالَهُ.

The custodian fell down with unconsciousness upon him, and the man went away. The custodian got his daughters married, and built his house, and his state improved to be good’.³⁷⁴

قصة البدوي مع شحنة الكوفة

Story of Al-badawy with the police of Al-Kufa

9- وَ فِي سَنَةِ خَمْسٍ وَ سَبْعِينَ وَ خَمْسِمِائَةٍ- كَانَ الْأَمِيرُ مُجَاهِدُ الدِّينِ سُئْقُرُ الْأَمْنِ يَفْطَعُ الْكُوفَةَ وَ قَدْ وَقَعَ بَيْنَهُ وَ بَيْنَ بَنِي خَفَاجَةَ فَمَا كَانَ أَحَدٌ مِنْهُمْ يَأْتِي إِلَى الْمَشْهَدِ وَ لَا غَيْرِهِ إِلَّا وَ لَهُ طَلِيعَةٌ

And in the year five hundred and seventy-five – The governor was Mujahid Al-Deen Sunqur Al-Amni over a piece of Al-Kufa, and agitation had occurred between him and the clan of Khafajah, so not one of them was coming to the Mausoleum, nor anyone else, except if there was an advance guard for him.

فَأَتَى فَارِسَانَ فَدَخَلَ أَحَدُهُمَا وَ بَقِيَ الْآخَرُ طَلِيعَةً فَخَرَجَ سُئْقُرُ مِنْ مَطْلَعِ الرُّهَيْمِيِّ وَ أَتَى مَعَ السُّورِ فَلَمَّا بَصُرَ بِهِ الْفَارِسُ نَادَى بِصَاحِبِهِ جَاءَتِ الْعَجْمُ وَ تَحْتَهُ سَابِقُ مِنَ الْخَيْلِ فَأَفْلَتَ وَ مَنَعُوا الْآخَرَ أَنْ يَخْرُجَ مِنَ الْبَابِ وَ افْتَحَمُوا وَرَاءَهُ

Two horsemen came. One of them entered and the other remained to guard. Sunqur came out from Ruheyami entrance and with him was the camel. When the horseman sighted him, he called out to his companion, ‘The Persian has come!’, and under him were and advance

³⁷⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 8

party of the cavalry. I fled and the other one refused from exiting from the door, and they stormed behind him.

فَدَخَلَ رَاكِبًا ثُمَّ نَزَلَ عَنْ فَرَسِهِ فُذَّامَ بَابِ السَّلَامِ الْكَبِيرِ الْبَرْزَانِي فَمَضَتْ الْفَرَسَ فَدَخَلَتْ فِي بَابِ ابْنِ عَبْدِ الْحَمِيدِ النَّقِيبِ بْنِ أُسَامَةَ وَ دَخَلَ الْبَدَوِيُّ وَ وَقَفَ عَلَى الصَّرِيحِ الشَّرِيفِ فَقَالَ سُنْقُرُ ابْنُ يُونُسَ بِهَ فِجَاءَةٍ مِنَ الْمَمَالِكُ يُجَذِبُونَهُ مِنَ الصَّرِيحِ الشَّرِيفِ

A rider entered, then descended from his horse in front of Al-Salam, the large door outside. The horseman went and entered in the door of Ibn Abdul Hameed Al-Naqeeb Bin Usama, and Al-Basawi entered and paused at the noble Mausoleum. Sunqur said, 'Come to me with him!' The slaves came and seized him from the noble Mausoleum.

وَ قَدْ لَزِمَ الْبَدَوِيُّ بِرِيَّانَةَ الصَّرِيحِ وَ قَالَ يَا أَبَا الْحَسَنِ أَنَا عَرَبِيٌّ وَ أَنْتَ عَرَبِيٌّ وَ عَادَةُ الْعَرَبِ الدُّخُولُ وَ قَدْ دَخَلْتُ عَلَيْكَ يَا أَبَا الْحَسَنِ دَخِيلُكَ وَ هُمْ يُقْسِمُونَ أَصَابِعَهُ عَنِ الرِّمَانَةِ الْفِضَّةِ وَ هُوَ يُنَادِي وَ يَقُولُ لَا تُخْفِرْ ذِمَامَكَ يَا أَبَا الْحَسَنِ -

And Al-Badawy adhered with an iron of the Mausoleum and said, 'O Abu Al-Hassan^{asws}! I am an Arab and you^{asws} are an Arab, and the habit of the Arabs is the entering, and I have entered to (visit) you^{asws}. O Abu Al-Hassan^{asws}! (I am) your^{asws} incomer! (I am) your^{asws} incomer!' And they were opening his fingers from the silver bar (of the Mausoleum), and he was calling out and saying, 'Do not break your^{asws} honour, O Abu Al-Hassan^{asws}!'

فَأَخَذُوهُ وَ مَضَوْا بِهِ فَأَرَادَ أَنْ يَقْتُلَهُ فَقَطَعَ عَلَى نَفْسِهِ مِائَتَيْ دِينَارٍ وَ حِصَانٍ مِنَ الْخَيْلِ الذُّكُورِ فَكَفَلَهُ ابْنُ بَطْنِ الْحَقِّ عَلَى ذَلِكَ وَ مَضَى ابْنُ بَطْنِ الْحَقِّ يَأْتِي بِالْفَرَسِ وَ الْمَالِ

They seized him and went with him. He (Sunqur) wanted to kill him, but he cut (a deal) upon himself for two hundred Dinars and a stallion from the male horses. Ibn Batan guaranteed upon that, and Ibn Batan went to get the right to bring the horse and the wealth.

فَلَمَّا كَانَ اللَّيْلُ وَ أَنَا نَائِمٌ مَعَ وَالِدِي مُحَمَّدِ بْنِ طَحَالٍ بِالْحَضْرَةِ الشَّرِيفَةِ وَ إِذَا بِالْبَابِ تُطْرَقُ فَتَهْضُ وَالِدِي وَ فَتَحَ الْبَابَ وَ إِذَا أَبُو الْبَقَاءِ بْنُ الشَّرِيفِيِّ السُّورَاوِيِّ مَعَهُ الْبَدَوِيُّ وَ عَلَيْهِ جُبَّةٌ حُمْرَاءُ وَ عِمَامَةٌ زُرْقَاءُ وَ مَمْلُوكٌ عَلَى رَأْسِهِ مِنْشَقَّةٌ مُكَوَّرَةٌ يَحْمِلُهَا

When it was the night and I was asleep with my father Muhammad Bin Tahal in the noble presence, when there was a knock on the door. My father got up and opened the door, and there was Abu Al-Baqa Bin Al-Sheyraji Al-Suwayy with Al-Badawy, and upon him was a red coat and a blued turban, and he was carrying a round towel upon his head.

فَدَخَلُوا الْقُبَّةَ الشَّرِيفَةَ حِينَ فُتِحَتْ وَ وَقَفُوا فُذَّامَ الشُّبَّانِكِ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ عَبْدُكَ سُنْقُرٌ يُسَلِّمُ عَلَيْكَ وَ يَقُولُ لَكَ إِلَى اللَّهِ وَ إِلَيْكَ الْمَعْذِرَةُ وَ التَّوْبَةُ وَ هَذَا دَخِيلُكَ وَ هَذَا كَفَّارَةٌ مَا صَنَعْتُ

They entered the noble dome when it was opened, and they paused their feet at the window and said, 'O Amir Al-Momineen^{asws}! Your servant Sunqur sends greetings to you^{asws} and says to you^{asws}, 'To you^{asws} and to Allah^{azwj} is the apology, and the repentance, and this is your incomer, and this an expiation of what he has done'.

فَقَالَ لَهُ وَالِدِي مَا سَبَبَ هَذَا قَالَ إِنَّهُ رَأَى أَمِيرَ الْمُؤْمِنِينَ ع فِي مَنَامِهِ وَ يَدِيهِ حَزْبَةٌ وَ هُوَ يَقُولُ لَهُ وَ اللَّهُ لَئِنْ لَمْ تُخْلِ سَبِيلَ دَخِيلِي لَأَنْتَرَعَنَّ نَفْسَكَ عَلَى هَذِهِ الْحَزْبَةِ وَ قَدْ خَلَعَ عَلَيْهِ وَ أَرْسَلَهُ وَ مَعَهُ خَمْسَةَ عَشَرَ رَطْلًا فِضَّةً بَعِيْنِي رَأَيْتُهَا وَ هِيَ سُورُجٌ وَ كِيزَانٌ وَ رُؤُوسٌ أَعْلَامٍ وَ صَمَائِخُ فِضَّةٍ

My father said to him, 'What is the cause of this?' He said, 'He saw Amir Al-Momineen^{asws} in his dream and there was a spear in his^{asws} hand, and he^{asws} said to him: 'By Allah^{azwj}! If you do not free the way of my^{asws} in-comer, I^{asws} shall snatch your soul by this spear', and he has freed the way for him and sent him, and with him are ten Ratl's of silver exactly I had seen it, and these were lamps, and goblets, and heads of flags, and silver plates.

فَعَمَلْتُ ثَلَاثَ طَاسَاتٍ عَلَى الصَّرِيحِ الشَّرِيفِ صَلَوَاتُ اللَّهِ عَلَى مُشْرِفِهِ وَ مَا زَالَتْ إِلَى أَنْ سَكَّتْ فِي هَذِهِ الْحَلِيَّةِ الَّتِي عَلَيْهِ الْآنَ

I manufactured three trays upon the noble Mausoleum, may the Salawaat of Allah^{azwj} be upon its nobleman^{asws}, and it did not cease to be until it was cast upon in this for which is upon it, now.

وَ أَنَا الْبَدَوِيُّ ابْنُ بَطْنِ الْحَقِّ فَرَأَى أَمِيرَ الْمُؤْمِنِينَ ع فِي مَنَامِهِ فِي الْبَرِّيَّةِ وَ هُوَ يَقُولُ لَهُ ارْجِعْ إِلَى سُنْقُرٍ فَقَدْ حَلَّى سَبِيلَ الْبَدَوِيِّ الَّذِي كَانَ قَدْ أَخَذَهُ فَرَجَعَ إِلَى الْمَشْهَدِ وَ اجْتَمَعَ بِالْأَسِيرِ الْمُطْلَقِ هَذَا رَأَيْتُهُ سَنَةَ حَمْسٍ وَ سَبْعِينَ وَ حَمْسِمِائَةٍ.

And as for (Al-Badawy) Ibn Batan Al-Haq, he saw Amir Al-Momineen^{asws} in his dream in the wilderness, and he^{asws} said to him: 'Return to Sunqur, for he has freed the way of Al-Badawy', the one who had seized him. So he returned to the Mausoleum and gathered with the freed prison. This, he saw it in the year five hundred and seventy-five".³⁷⁵

قصة سيف سرق من الحضرة الشريفة و ظهر فيما بعد

Story of a sword stolen from the noble presence and appeared afterwards

10- قَالَ وَ فِي سَنَةِ أَرْبَعٍ وَ ثَمَانِينَ وَ حَمْسِمِائَةٍ فِي شَهْرِ رَمَضَانَ الْمُبَارَكِ كَانُوا يَأْتُونَ مَشَايِخَ زَيْدِيَّةٍ مِنَ الْكُوفَةِ كُلِّ لَيْلَةٍ يُزُورُونَ الْإِمَامَ ع وَ كَانَ فِيهِمْ رَجُلٌ يُقَالُ لَهُ عَبَّاسُ الْأَمْعَصُ

He said, 'And in the year five hundred and eighty-four, in the Blessed month of Ramazan, the Zaydite sheykhs were coming from Al-Kufa every night visiting the Imam^{asws}, and among them was a man called Abbas Al-Am'as.

قَالَ ابْنُ طَحَالٍ وَ كَانَتْ نُوْبَةُ الْخِدْمَةِ تِلْكَ اللَّيْلَةَ عَلَيَّ فَجَاءُوا عَلَيَّ الْعَادَةَ وَ طَرَفُوا الْبَابَ فَفَتَحْتُهُ لَهُمْ وَ فَتَحْتُ بَابَ الْقُبَّةِ الشَّرِيفَةِ وَ بِيَدِ عَبَّاسٍ سَيْفٌ فَقَالَ لِي أَيْنَ أَطْرَحُ هَذَا السَّيْفَ فَقُلْتُ اطْرَحْهُ فِي هَذِهِ الزَّوَايَةِ وَ كَانَ شَرِيكِي فِي الْخِدْمَةِ شَيْخٌ كَبِيرٌ يُقَالُ لَهُ بَقَاءُ بْنُ عُنُقُودٍ فَوَضَعَهُ وَ دَخَلْتُ

Ibn Tahal said, 'The shift (of duty) of the service on that night was upon me. They came upon the norm and knocked the door. I opened it for them and opened the door of the noble dome, and in the hand of Abbas was a sword. He said to me, 'Where shall I keep this sword?' I said, 'Keep it in this corner'. And there was a partner of mine in the service, and old man called Baqa'a Bin Unqood. So, he placed it and entered.

³⁷⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 9

فَأَشْعَلْتُ لَهُمْ شَمْعَةً وَ حَرَّكْتُ الْقَنَادِيلَ وَ زَارُوا وَ صَلَّوْا وَ طَلَعُوا وَ طَلَبَ الْعَبَّاسُ السَّيْفَ فَلَمْ يَجِدْهُ فَسَأَلَنِي عَنْهُ فَقُلْتُ لَهُ مَكَانَهُ فَقَالَ مَا هُوَ هَاهُنَا فَطَلَبَهُ
فَمَا وَجَدَهُ وَ عَادَتْنَا أَنْ لَا نُحَلِّيَ أَحَدًا يَنَامُ بِالْحَضْرَةِ سِوَى أَصْحَابِ النَّوْبَةِ

I lit a candle for them and ignited the lamps, and they performed Ziyarat, and prayed Salat, and (when finished), they came, and Al-Abbas sought the sword, but he could not find it. So, he asked me about it. I said to him, '(It should be) in its place'. He said, 'It is not over there!' He searched for it but could not find. And our norm was that we do not let anyone sleep in the (Holy) presence besides the shift workers.

فَلَمَّا بَيَسَ مِنْهُ دَخَلَ وَ قَعَدَ عِنْدَ الرَّأْسِ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا وَلِيُّكَ عَبَّاسٌ وَ الْيَوْمَ لِي خَمْسُونَ سَنَةً أَرُورُكَ فِي كُلِّ لَيْلَةٍ فِي رَجَبٍ وَ شَعْبَانَ وَ رَمَضَانَ-
وَ السَّيْفُ الَّذِي مَعِيَ عَارِيَّةٌ وَ حَقِّكَ إِنَّ لَمْ تَرُدَّهُ عَلَيَّ مَا رَجَعْتُ زُرَّتْكَ أَبَدًا وَ هَذَا فِرَاقٌ بَيْنِي وَ بَيْنِكَ وَ مَضَى

When he despaired from it, he entered and sat by the (Holy) head, and said, 'O Amir Al-Momineen^{asws}! I am your^{asws} friend Abbas, and today it will be fifty years since I have been visiting you^{asws} during every night in Rajab, and Shaban, and Ramazan, and the sword which was with me is on load, and by your^{asws} right! If you^{asws} do not return it to me, I will not return to visit you^{asws}, ever, and this is a separation between me and you^{asws}'. And he went away.

فَأَصْبَحْتُ فَأَخْبَرْتُ السَّيِّدَ النَّقِيبَ السَّعِيدَ شَمْسَ الدِّينِ عَلِيَّ بْنَ الْمُحْتَارِ- فَضَجَرَ عَلَيَّ وَ قَالَ أَلَمْ أَهْكُمُ أَنْ يَنَامَ أَحَدٌ بِالْمَشْهَدِ سِوَاكُمْ فَأَحْضَرْتُ الْمُخْتَمَةَ
السَّرِيفَةَ وَ أَفْسَمْتُ بِهَا أَنِّي فَتَشْتُ الْمَوَاضِعَ وَ قَلْبْتُ الْحُضْرَ وَ مَا تَرَكْتُ أَحَدًا عِنْدَنَا فَوَجَدَ مِنْ ذَلِكَ أَمْرًا عَظِيمًا وَ صَعَبَ عَلَيْهِ

In the morning I informed Al-Seyyid Al-Naqeeb Al-Saeed Shams Al-Deen Ali Bin Al-Mukhtar. He made noise upon me and said, 'Did I not forbid that no one should sleep in the Mausoleum besides you (caretakers)?' So, I brought the noble seal and swore with it that I had searched the places and overturned the enclosure and did not leave anyone in our presence. But he felt a grievous matter from that, and it was difficult upon him.

فَلَمَّا كَانَ بَعْدَ ثَلَاثَةِ أَيَّامٍ وَ إِذَا أَصَوَاتُهُمْ بِالتَّكْبِيرِ وَ التَّهْلِيلِ فَفُتِمْتُ فَفَتَحْتُ لَهُمْ عَلَى جَارِي عَادَتِي وَ إِذَا الْعَبَّاسُ الْأَمْعَصُ وَ السَّيْفُ مَعَهُ فَقَالَ يَا حَسَنُ
هَذَا السَّيْفُ فَالزِّمَهُ فَقُلْتُ أَخْبِرْنِي خَبْرَهُ

When it was after three days, and there were voices with the exclamations of Takbeer and the Oneness, I stood up and opened for them, as per my norm, and there was Al-Abbas Al-Am'as, and the sword was with him. He said, 'O Hassan! This is the sword, so stick with it'. I said, 'Can you inform me of its news?'

قَالَ رَأَيْتُ مَوْلَانَا أَمِيرَ الْمُؤْمِنِينَ ع فِي مَنَامِي وَ قَدْ أَتَى إِلَيَّ وَ قَالَ يَا عَبَّاسُ لَا تَغْضَبْ امْضِ إِلَى دَارِ فُلَانِ بْنِ فُلَانٍ اصْعِدِ الْعُرْفَةَ الَّتِي فِيهَا التِّبْنُ وَ بِحِجَابِي
عَلَيْكَ لَا تَفْضَحْهُ وَ لَا تُعْلَمْ بِهِ أَحَدًا

He said, 'I saw our Master^{asws} Amir Al-Momineen^{asws} in my dream, and he^{asws} came to me and said: 'O Abbas! Do not be angry. Go to the house of so and so, son of so and so. Ascend to the room wherein is the clay and by my^{asws} life, upon you is not to expose it nor let anyone know of it'.

فَمَضَيْتُ إِلَى النَّقِيبِ شَمْسِ الدِّينِ فَأَعْلَمْتُهُ بِذَلِكَ فَطَلَعَ فِي السَّحْرِ إِلَى الْحَضْرَةِ وَ أَخَذَ السَّيْفَ مِنْهُ وَ حَلَّى لَهُ ذَلِكَ فَقَالَ لَا أُعْطِيكَ السَّيْفَ حَتَّى تُعَلِّمَنِي مَنْ كَانَ أَخَذَهُ فَقَالَ لَهُ عَبَّاسُ يَا سَيِّدِي يَقُولُ لِي جَدُّكَ بِحَيَاتِي عَلَيْكَ لَا تُفْضِحْهُ وَ لَا تُعَلِّمَ بِهِ أَحَدًا وَ أَخْبِرْكَ وَ لَمْ يُعَلِّمُهُ وَ مَاتَ وَ لَمْ يُعَلِّمَ أَحَدًا مِنْ الْأَخْذِ السَّيْفِ

I went to Al-Naqeeb Shams Al-Deen and let him know of that. He emerged during the pre-dawn to the Holy presence and took the sword from him and permitted that for him. He said, 'I will not give you the sword back until you let me know, who was the one who had taken it'. Abbas said to him, 'O my chief! Your ancestor (Ali^{asws}) said to me: 'By my^{asws} life! Upon you is not to expose it nor let anyone know of it', and I have informed you'. And he did not inform him, and he died and did not let anyone know who had taken the sword.

وَ هَذِهِ الْحِكَايَةُ أَخْبَرَنَا بِمَعْنَاهَا الْمَدْكُورِ الْقَاضِي الْعَالِمُ الْقَاضِي الْمُدْرَسُ عَفِيفُ الدِّينِ رَبِيعُ بْنُ مُحَمَّدٍ الْكُوفِيُّ - عَنِ الْقَاضِي الرَّاهِدِ عَلِيِّ بْنِ بُدَا الْهَمْدَانِيِّ عَنِ عَبَّاسِ الْمَدْكُورِ يَوْمَ الثَّلَاثَاءِ خَامِسَ عَشَرَ رَبِيعِ الْآخِرِ سَنَةِ ثَمَانٍ وَ ثَمَانِينَ وَ سِتِّمِائَةٍ.

And this narration, we were informed with its mentioned meaning by the judge, the scholar, the meritorious, the teacher, Afeef Al-Deen Rabie Bin Muhammad Al-Kufi, from the judge, the ascetic, Ali Bin Budda Al-Hamdany, from Abbas the afore mentioned, on the day of Tuesday of the fifteenth of Rabie Al-Akhir of the year six hundred and eighty-eight".³⁷⁶

[قصة لطيفة](#)

A nice Story

11- قَالَ: وَ فِي سَنَةِ سَبْعٍ وَ ثَمَانِينَ وَ خَمْسِمِائَةٍ كَانَتْ نَوْبِي أَنَا وَ شَيْخٌ يُقَالُ لَهُ أَبُو الْغَنَائِمِ بْنُ كَدُونَا وَ قَدْ أُغْلِقَتِ الْحَضْرَةُ الشَّرِيفَةُ صَلَوَاتُ اللَّهِ عَلَى صَاحِبِهَا فَإِذَا وَقَعَ فِي مَسَامِعِي صَوْتُ أَحَدِ أَبْوَابِ الْقُبَّةِ

He said, 'And in the year five hundred and eighty-seven, it was my shift (of duty), I and an old man called Abu Al-Ghanaim Bin Kaduna, and I had locked the noble presence, may the Salawaat of Allah^{azwj} be upon its occupant, when a sound of one of the doors of the dome fell into my ears.

فَارْتَعْتُ لِذَلِكَ وَ قُشْتُ فَفَتَحْتُ الْبَابَ الْأُولَى وَ دَخَلْتُ إِلَى بَابِ الْوَدَاعِ فَلَمَسْتُ الْأَقْفَالَ فَوَجَدْتُهَا عَلَى مَا هِيَ عَلَيْهِ وَ الْإِغْلَاقَ وَ مَشَيْتُ إِلَى الْأَبْوَابِ أَجْمَعِ فَوَجَدْتُهَا بِحَالِهَا وَ كُنْتُ أَقُولُ وَ اللَّهُ لَوْ وَجَدْتُ أَحَدًا لِلرَّيْتِ

I rose to that and stood up. I opened the first door and entered to the door of farewell. I touched the locks and found them to be upon what they were, and so were the shutters, and I walked to all the doors and found them to be in their state, and I said, 'By Allah^{azwj}! If I were to find anyone, I would detain him.

فَلَمَّا رَجَعْتُ طَالِعًا وَصَلْتُ إِلَى الشُّبَّاكِ الشَّرِيفِ وَ إِذَا بِرَجُلٍ عَلَى ظَهْرِ الضَّرِيحِ أَحْقَفُهُ فِي صَوِّ الْقَنَادِيلِ فَحِينَ رَأَيْتُهُ أَخَذْتَنِي الْقَعْقَعَةَ وَ الرَّعْدَةَ الْعَظِيمَةَ وَ رَبَّأ لِسَانِي فِي فَمِي إِلَى أَنْ صَعِدَ إِلَى سَفْحِ حَلْقِي فَلَرِمْتُ بِكَلْتَا يَدَيَّ عَمُودَ الشُّبَّاكِ وَ أَلْصَقْتُ مِنْكِبِي الْأَيْمَنَ فِي رُكْبِهِ وَ عَبَّ وَ جَدِي عَنِّي سَاعَةً

³⁷⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 10

When I returned, I arrived to the noble window, and there was a man at the back of the Mausoleum. I investigated him in the light of the lamps. When I saw him, the clatter and the mighty thunder seized me, and my tongue was raised in my mouth, until I ascended to the ceiling of my ring and adhered with the pillars of the window with both my hands, and I adhered my right shoulder in its corner, and my feeling disappeared from me for a while.

وَ إِذَا هَمَّ مَهْمَةُ الرَّجُلِ وَ مَسَّ بِهُ عَلَى فَرْشِ الصَّحْنِ بِالْمُتَبِّةِ وَ تَحْرِيكُ الْخُتْمَةِ السَّرِيفَةِ بِالرَّأْيَةِ مِنَ الْقُبَّةِ وَ بَعْدَ سَاعَةٍ رُذِّ رُوعِي وَ سَكَنَ مَا عِنْدِي فَتَنْظَرْتُ فَلَمْ أَرَهُ فَرَجَعْتُ حَتَّى أَطْلَعَ وَجَدْتُ الْبَابَ الْمُقَابِلَ بَابِ الْحَضْرَةِ لِلنِّسَاءِ قَدْ فُتِحَ مِنْهُ مَقْدَارُ شِبْرٍ فَرَجَعْتُ إِلَى بَابِ الْوَدَاعِ فَفَتَحْتُ الْأَقْفَالَ وَ الْأَغْلَاقَ وَ دَخَلْتُ أَغْلَقْتُهُ مِنْ دَاخِلٍ فَهَذَا مَا رَأَيْتُهُ وَ شَاهَدْتُهُ.

And there was the humming of the man and his walking upon the carpet of the courtyard of the dome, and movement of the noble seal in the corner from the dome. And after a while, my fear was repelled and it calmed, what was with me. I looked around but did not see him. I returned until I noticed and found the facing door of the presence for the women to have been opened by a measurement of a palm's width. I returned to the door of farewell and opened the locks and the shutters and entered its shutters from inside. So, this is what I saw and witnessed"³⁷⁷.

[قصة أخرى](#)

Another story

12- وَ قَالَ أَيْضاً إِنَّ رَجُلًا يُقَالُ لَهُ أَبُو جَعْفَرٍ الْكَنَاتِينِي سَأَلَهُ رَجُلٌ أَنْ يَدْفَعَ إِلَيْهِ بِضَاعَةً فَلَمَّا أَحَبَّ عَلَيْهِ أُخْرَجَ سِتِّينَ دِينَارًا وَ قَالَ لَهُ أَشْهَدُ لِي أَمِيرَ الْمُؤْمِنِينَ بِذَلِكَ فَأَشْهَدُهُ عَلَيْهِ بِالْقَبْضِ وَ التَّسْلِيمِ فَفَعَلَ ذَلِكَ فَلَمَّا قَبِضَ الْمَنْبَعُ بَوَّيْ ثَلَاثَ سِنِينَ مَا أَعْطَاهُ شَيْئاً

And he said as well,

'A man called Abu Ja'far Al-Kanatiny, a man asked him to hand over some goods to him. When he insisted upon him, he brought out sixty Dinars and said to him, 'I keep Amir Al-Momineen^{asws} as a witness for me with that. So testify upon it with the possession and the acceptance'.

He did that. When the amount was received, he remained for three years, not giving him anything.

وَ كَانَ بِالْمَشْهَدِ رَجُلٌ ذُو صَلَاحٍ يُقَالُ لَهُ مُفَرَّجٌ- فَرَأَى فِي الْمَنَامِ كَأَنَّ الَّذِي قَبِضَ الْمَالَ قَدْ مَاتَ وَ قَدْ جَاءُوا بِهِ عَلَى الْعَادَةِ لِيُدْخِلُوهُ الْحَضْرَةَ السَّرِيفَةَ صَلَوَاتُ اللَّهِ عَلَى صَاحِبَيْهَا فَلَمَّا وَصَلُوا إِلَى الْبَابِ طَلَعَ أَمِيرُ الْمُؤْمِنِينَ إِلَى الْعَتَبَةِ وَ قَالَ لَا يُدْخَلُ هَذَا الْبِنَاءَ وَ لَا يُصَلِّي أَحَدٌ عَلَيْهِ

And as the Mausoleum, there was a man with a weapon called Mufarraj. He saw in the dream as if the one who had taken possession of the wealth had died and they had come with him, as per the norm, to enter him to the noble presence, may the Salawaat of Allah^{azwj} be upon its occupant. When they arrive to the door, Amir Al-Momineen^{asws} emerged to the threshold and said: 'Do not enter this building, and no one should pray Salat upon him!'

³⁷⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 11

فَتَقَدَّمَ وَلَدٌ لَهُ يُقَالُ لَهُ يَحْيَى - فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَلَيْتَكَ قَالَ صَدَقْتَ وَ لَكِنْ أَشْهَدُنِي عَلَيْهِ لِأَبِي جَعْفَرٍ الْكَنَانِيِّ بِمَا لِي مَا أُوصَلَهُ إِلَيْهِ

A son of his called Yahya came forward and said, 'O Amir Al-Momineen^{asws}! (He is) your^{asws} friend'. He^{asws} said: 'You speak the truth, but he kept me^{asws} as witness upon him for Abu Ja'far Al-Kanatany with some wealth. He did not give it (back) to him'.

فَلَمَّا أَصْبَحَ مُفَرَّرَجٌ فَأَخْبَرَنَا بِذَلِكَ فَدَعَوْنَا أَبَا جَعْفَرٍ وَ قُلْنَا لَهُ أَيُّ شَيْءٍ لَكَ عِنْدَ فُلَانٍ قَالَ مَا لِي عِنْدَهُ شَيْءٌ فَقُلْنَا لَهُ وَنَحْنُ شَاهِدُكَ إِمَامٌ قَالَ وَ مَنْ شَاهِدِي فَقُلْنَا لَهُ أَمِيرُ الْمُؤْمِنِينَ ع

When Mufarraj woke up in the morning, he informed us with that. We called Abu Ja'far and said to him, 'Which thing is there for you in the possession of so and so?' He said, 'There is nothing for me with him?' We said to him, 'Woe be to you! You kept an Imam^{asws} as witness!' He said, 'And who is my witness?' We said to him, 'Amir Al-Momineen^{asws}!'

فَوَقَعَ عَلَى وَجْهِهِ بَيْكِي فَأَرْسَلْنَا إِلَى الرَّجُلِ الَّذِي قَبِضَ الْمَالَ فَقُلْنَا لَهُ أَنْتَ هُنَالِكَ فَأَخْبَرَنَا بِالْمَنَامِ فَبَكَى وَ مَضَى فَأَخْضَرَ أَرْبَعِينَ دِينَارًا فَسَلَّمَهَا إِلَى أَبِي جَعْفَرٍ وَ أَعْطَاهُ الْبَاقِي.

He fell upon his face crying. We sent a message to the man who had taken the wealth. We said to him, 'You stay over here!' We informed him with the dream. He cried and went and presented forty Dinars and submitted these to Abu Ja'far, and gave him the remainder".³⁷⁸

[قصة أخرى](#)

Another story

13- وَ حَكَى عَلِيُّ بْنُ مُظَفَّرٍ النَّجَّارُ قَالَ: كَانَ لِي حِصَّةٌ فِي ضَيْعَةٍ فُقِبِضَتْ عَصَبًا فَدَخَلْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع شَاكِيًا وَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ رَدِّي هَذِهِ الْحِصَّةُ عَلَيَّ عَمِلْتُ هَذَا الْمَجْلِسَ مِنْ مَالِي فَوَرَدَتْ الْحِصَّةُ عَلَيَّ

And it is narrated by Ali Bin Muzaffar Al Najjar who said,

'There was a share for me in an estate, but its possession was usurped. I entered to see Amir Al-Momineen^{asws} (at the Holy Mausoleum) complaining, and I said, 'O Amir Al-Momineen^{asws}! Return this share unto me. I shall work (build) this seat from my wealth'. His share was returned to him.

فَعَقَلَ مُدَّةً فَرَأَى أَمِيرَ الْمُؤْمِنِينَ ع فِي مَنَامِهِ وَ هُوَ قَائِمٌ فِي زَاوِيَةِ الثُّبَّةِ وَ قَدْ قَبِضَ عَلَى يَدِهِ وَ طَلَعَ حَتَّى وَقَفَ عَلَى بَابِ الْوَدَاعِ الْبِرَّانِيِّ وَ أَشَارَ إِلَى الْمَجْلِسِ وَ قَالَ يَا عَلِيُّ يُوفُونَ بِالْتَّذَرِ فَقَالَ لَهُ حُبًّا وَ كَرَامَةً يَا أَمِيرَ الْمُؤْمِنِينَ وَ أَصْبَحَ اشْتَعَلَ فِي عَمَلِهِ.

He did that for a period. He saw Amir Al-Momineen^{asws} in his dream, and he^{asws} was standing in a corner of the dome, and he^{asws} had grabbed upon his hand and emerged until he^{asws} paused at the farewell door outside and indicated to the seat and said: 'O Ali! Fulfil the vow!'

³⁷⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 12

He said, '(With) love and prestige, O Amir Al-Momineen^{asws}!' And in the morning, he was busy in working it''³⁷⁹

[قصة أخرى](#)

Another story

14- سَمِعْتُ بَعْضَ مَنْ أَتَى بِهِ يَحْكِي بَعْضَ الْمُقَهَّاءِ عَنِ الْقَاضِي ابْنِ بُدَّا الْهُمْدَانِيِّ وَكَانَ زَيْدِيًّا صَالِحًا مُتَعَبِّدًا تُوفِّيَ فِي رَجَبِ سَنَةِ ثَلَاثِ وَ سِتِّينَ وَ سِتِّمِائَةٍ وَ دُونَِ بِالسَّنْهَلَةِ قَالَ: كُنْتُ فِي الْجَامِعِ بِالْكُوفَةِ وَ كَانَتْ لَيْلَةً مَطِيرَةً فَدَقَّ بَابَ مُسْلِمٍ جَمَاعَةٌ فَذَكَرَ بَعْضُهُمْ أَنَّ مَعَهُمْ جِنَازَةً فَأَدْخَلُوهَا وَ جَعَلُوهَا عَلَى الصُّفَّةِ الَّتِي تَجَاهَ بَابِ مُسْلِمِ بْنِ عَقِيلٍ

I heard part of what I rely with, told by one of the jurists, from the judge Ibn Budda Al Hamdani, and he was a Zaydite, righteous, worshipper. He died in Rajab of the year six hundred and sixty-three and was buried at Al Sahla. He said,

'I was in the central Masjid at Al-Kufa, and it was a dark rainy night. A group knocked the door of Muslim^{as} (Bin Aqeel)^{as}. One of them mentioned that there was a funeral with them, so I entered it made it to be upon the ledge which faces the door of Muslim^{as} Bin Aqeel^{as}.

ثُمَّ إِنَّ أَحَدَهُمْ نَعَسَ فَرَأَى فِي مَنَامِهِ كَأَنَّ قَائِلًا يَقُولُ لِآخَرَ مَا تُبْصِرُهُ حَتَّى نُبْصِرَ هَلْ لَنَا مَعَهُ حِسَابٌ أَمْ لَا فَكَشَفُوا عَن وَجْهِهِ وَ قَالَ بَلَى لَنَا مَعَهُ حِسَابٌ وَ يَنْبَغِي أَنْ نَأْخُذَهُ مِنْهُ مُعْجَلًا قَبْلَ أَنْ يَتَعَدَّى الرِّصَافَةَ فَمَا يَبْقَى لَنَا مَعَهُ طَرِيقٌ

Then one of the slumbered and said in his dream as if there was a speaker saying to another, 'We shall not see him until we see whether there is any accounting (debt) for us with him or not!' They uncovered from his face and said, 'Yes, there is accounting (debt) for us and it would be befitting if we were to take it from him hastily before he obstacle, so there would not remain any road for us with him'.

فَانْتَبَهْتُ وَ حَكَيْتُ لَهُمُ الْمَنَامَ وَ قُلْتُ لَهُمْ خُذُوهُ مُعْجَلًا فَأَخَذُوهُ وَ مَضَوْا فِي الْحَالِ.

I woke and narrated the dream to them, and I said to them, 'Take it hastily'. So, they took it and went straight away''³⁸⁰

15- حة، فرحة الغري إسماعيل بن أبان عن عتاب بن كريمة عن الحارث بن حصيرة قال: حضر صاحب شرطة الحجاج حفيرة في الرحبة فاستخرج شيخاً أبيض الرأس واللحية فكتب إلى الحجاج أبي حفرت و استخرجت شيخاً أبيض الرأس واللحية وهو علي بن أبي طالب ع

(The book) 'Farhat Al Ghary' – Ismail Bin Aban, from Attab Bin Kareem, from Al Haris Bin Haseyra who said,

'The owner of the police of Al-Hajjaj was present at a digging in Al-Rahba. An old man of white head (hair) and beard was extracted. So, he wrote to Al-Hajjaj, 'I dug and an old man of white head and beard was extracted, and he is Ali^{asws} Bin Abu Talib^{asws}'.

³⁷⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 13

³⁸⁰ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 14

فَكَتَبَ إِلَيْهِ الْحُجَّاجُ كَذَبْتَ أَعِدِ الرَّجُلَ مِنْ حَيْثُ اسْتَخْرَجْتَ فَإِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حَمَلَ أَبَاهُ مِنْ حَيْثُ خَرَجَ إِلَى الْمَدِينَةِ.

Al-Hajjaj wrote to him, 'You are lying! Return the man from when you extracted, for Al-Hassan Bin Ali^{asws} had carried his^{asws} father^{asws} when he^{asws} went out to Al-Medina'.³⁸¹

16- حة، فرحة الغري نجيب الدين يحيى بن سعيدي عن محمد بن عبد الله بن زهرة عن محمد بن علي بن شهر آشوب عن جده عن الشيخ عن المفيد عن محمد بن زكريا عن عبد الله بن محمد بن عائشة عن عبد الله بن حازم قال: خرجنا يوماً مع الرشيد من الكوفة نتصّب فصرنا إلى ناحية العريين و التوبة فرأينا ظباً فأرسلنا عليها الصقور و الكلاب فحاولتها ساعة ثم لجأت الظباء إلى أكمة فسقطت عليها الصقور ناحية و رجعت الكلاب

(The book) 'Farhat Al Ghary' – Najeeb Al Deen Yahya Bin Saeed, from Muhammad Bin Abdullah Bin Zuhra, from Muhammad Bin Ali Bin Shahr Ashub, from his grandfather, from the sheykh, from Al Mufeed, from Muhammad Bin Zakariya, from Abdullah Bin Muhammad Bin Ayesha, from Abdullah Bin Hazim who said,

'One day I went out hunting with (The caliph Haroun) Al-Rusheyd from Al-Kufa. We came to an area of Al-Ghariyeyn and Al-Sawiya. We saw an antelope. We sent the falcons and the dogs, and they surrounded it for a while. Then the antelope sheltered to a hillock and sat upon it. The falcons came down in a corner and the dogs returned.

فَتَعَجَّبَ الرَّشِيدُ مِنْ ذَلِكَ ثُمَّ إِنَّ الظِّبَاءَ هَبَطَتْ مِنَ الأَكْمَةِ فَسَقَطَ الصُّقُورُ وَ الكِلَابُ فَرجعت الظباء إلى الأكمة فترجعت عنها الكلاب و الصقور ففعلت ذلك ثلاثاً

(Haroun) Al-Rusheyd was astounded from that. Then the antelope came down from the hillock, so the falcons and the dogs came down. The antelope returned to the hillock, so the dogs and the falcons returned from it. It did that thrice.

فَقَالَ هَارُونُ ارْكُضُوا فَمَنْ لَقِيْتُمُوهُ ائْتُونِي بِهِ فَأَتَيْنَاهُ بِشَيْخٍ مِنْ بَنِي أَسَدٍ فَقَالَ هَارُونُ مَا هَذِهِ الأَكْمَةُ قَالَ إِنَّ جعلت لي الأمان أخبرتكَ قال لك عهدُ الله و ميثاقه أن لا أهيجك و لا أوديتك

Haroun (Al-Rusheyd) said, 'Run! The one you meet him, come to me with him'. They came to him with an old man from the clan of Asad. Haroun said, 'What is this hillock?' He said, 'If you make the safety to be for me, I shall inform you'. He said, 'For you is a pact of Allah^{azwj} and His^{azwj} covenant that I will neither irritate you nor harm you'.

قال حدثني أبي عن أبيه أنهم كانوا يقولون هذه الأكمة قبر علي بن أبي طالب ع جعله الله حرماً لا يأتي إليه أحد إلا آمن

He said, 'It is narrated to me from my father, from his father. They were saying this hillock is the grave of Ali^{asws} Bin Abu Talib^{asws}. Allah^{azwj} has Made it a sanctuary. No one will shelter to it except he would be secure'.

فَنَزَلَ هَارُونُ وَ دَعَا بِماءٍ فَتَوَضَّأَ وَ صَلَّى عِنْدَ الأَكْمَةِ وَ تَمَرَّغَ عَلَيْهَا وَ جعل يبكي

Haroun descended and called for water. He performed wud'u and prayed Salat by the hillock and wallowed upon it and went on to cry.

³⁸¹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 15

فَقَالَ مُحَمَّدُ بْنُ عَائِشَةَ فَكَانَ قَلْبِي لَمْ يَقْبَلْ ذَلِكَ فَلَمَّا كَانَ بَعْدَ ذَلِكَ حَجَجْتُ إِلَى مَكَّةَ فَرَأَيْتُ فِيهَا يَاسِرَ [يَاسِرًا] جَمَالَ الرَّشِيدِ وَكَانَ يَجْلِسُ مَعَنَا إِذَا طُفْنَا فَجَرَى الْحَدِيثَ إِلَى أَنْ قَالَ قَالَ لِي الرَّشِيدُ لَيْلَةً مِنَ اللَّيَالِي وَ قَدْ قَدِمْنَا مِنْ مَكَّةَ فَنَزَلَ الْكُوفَةَ فَقَالَ يَا يَاسِرُ قُلْ لِعَيْسَى بْنِ جَعْفَرٍ فَلْيَرْكَبْ

Muhammad Bin Ayesha said, 'My heart did not accept that. When it was after that, I performed Hajj to Makkah, and I saw Yasser therein, the cameleer of Al-Rusheyd, and he was sitting with us. Then we performed Tawaaf. The discussion flowed until he said, 'Al-Rusheyd said to me one night from the nights, and we had arrived from Makkah. He descended at Al-Kufa and said, O Yasser! Tell Isa Bin Ja'far to ride'.

فَرَكِبْنَا جَمِيعًا وَرَكِبْتُ مَعَهُمَا حَتَّى إِذَا صِرْنَا إِلَى الْعَرَبِيِّينَ فَأَمَّا عَيْسَى فَاطْرَحَ نَفْسَهُ فَنَامَ وَ أَمَّا الرَّشِيدُ فَجَاءَ إِلَى أَكْمَةِ فَصَلَّى عِنْدَهَا فَلَمَّا صَلَّى رُكِعَتَيْنِ دَعَا وَ بَكَى وَ تَمَرَّغَ عَلَى الْأَكْمَةِ ثُمَّ يَقُولُ يَا ابْنَ عَمِّ أَنَا وَ اللَّهُ أَعْرِفُ فَضْلَكَ وَ سَابِقَتَكَ وَ بِكَ وَ اللَّهُ جَلَسْتُ مَجْلِسِي الَّذِي أَنَا بِهِ وَ أَنْتَ وَ أَنْتَ وَ لَكِنَّ وُلْدَكَ يُؤْذُونِي وَ يَخْرُجُونَ عَلَيَّ

They rode together, and I rode with them until when we came to Al-Ghariyeyn. As for Isa, he dropped himself and slept. And as for Al-Rusheyd, he came to a hillock and prayed Salaat at it. When he had prayed two Cycles, he supplicated and cried, and wallowed upon the hillock, then he said, 'O son^{asws} of an uncle^{as}! By Allah^{azwj}! I recognise your^{asws} merits and your precedence, and by Allah^{azwj}, it is due to you^{asws} I have sat in my seat which I am with. And you^{asws} are you^{asws}, but your^{asws} children are hurting me and are coming out against me!'

ثُمَّ يَقُولُ فَيُصَلِّي ثُمَّ يُعِيدُ هَذَا الْكَلَامَ وَ يَدْعُو وَ يَبْكِي حَتَّى إِذَا كَانَ وَقْتُ السَّحْرِ قَالَ يَا يَاسِرُ أَقِمَّ عَيْسَى فَأَقَمْتُهُ فَقَالَ يَا عَيْسَى قُمْ صَلِّ قَبْرَ ابْنِ عَمِّكَ قَالَ لَهُ أَيُّ عُمُومَتِي هَذَا قَالَ هَذَا قَبْرُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

Then he stood up and prayed Salat. Then he repeated the speech, and supplicated and cried, until when it was the time of pre-dawn, he said, 'O Yasser! Get Isa to stand up!' I made him stand. He said, 'O Isa! Stand and pray Salat at the grave of the son^{asws} of your uncle^{as}'. He said, 'Which uncle of mine is this?' He said, 'This is the grave of Ali^{asws} Bin Abu Talib^{asws}'.

فَتَوَضَّأَ عَيْسَى وَ قَامَ يُصَلِّي فَلَمْ يَزَالَا كَذَلِكَ حَتَّى الْفَجْرِ فَمَلَّتْ يَا أَمِيرَ الْمُؤْمِنِينَ أَدْرَكَكَ الصُّبْحُ فَرَكِبْنَا وَ رَجَعْنَا إِلَى الْكُوفَةِ.

Isa performed wud'u and stood praying Salat. He did not cease to be like that until the dawn. I said, 'O commander of the faithful!' The morning has caught you'. So we rode and returned to Al-Kufa".³⁸²

17- حة، فرحة الغري أقول و ذكر صفي الدين محمد بن محمد بن معدي رحمه الله نحو هذا المثنى في رواية زاهاء في بعض الكتب الحديثية القديمة و أسنده بما صورته قال حدثنا محمد بن سهل قال حدثنا عبد العزيز بن يحيى قال حدثنا محمد بن دينار العنبي قال حدثنا عبيد الله بن محمد بن عائشة قال حدثنا عبد الله بن حازم بن حزيمة قال: خرجنا مع الرشيد من الكوفة نتصيذ فصرنا إلى ناحية العربيين و التوبة و ذكر نحو المثنى فلما وصل إلى آخيه زاد فيه بعد قوله و رجعنا إلى الكوفة ثم إن أمير المؤمنين خرج إلى الرقة و أنا معه

(The book) 'Farhat Al Ghary' – I (Majlisi) am saying, and it is mentioned by Safi Al Deen Muhammad Bin Ma'ad, approximate to this intent in a report he had seen in one of the ancient books of Hadeeth, and attributed it with what was its depiction. He said, 'It is narrated to us by Muhammad Bin Sahl who said, 'It is narrated to us by Abdul Aziz Bin Yahya who said, 'It is narrated to us by Muhammad Bin Dinar Al Utby who said, 'It is narrated to

³⁸² Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 16

(The book) 'Farhat Al Ghary' – It is mentioned by Ibrahim Bin Ali Bin Muhammad Bin Bakrous Al Deynawary in the books 'Nihayat Al Talab' and Ghayat Al Sawaal Fi Manaqib Aal-e-Rasool^{saaww} –

'And the reports have differed regarding the grave of Amir Al-Momineen^{asws}, and the correct is that he^{asws} is buried in the noble place, which is at Al-Najaf now, and it is aimed for and visited, and what have appeared for that, from the signs (miracles), and the impacts, and the extra-ordinary events, are more than can be counted, and the people are united upon it, upon the differing of their doctrines, and their contrasting words.

وَلَقَدْ كُنْتُ فِي النَّجْفِ لَيْلَةَ الْأَرْبَعَاءِ ثَلَاثَ عَشَرَ ذِي الْحِجَّةِ سَنَةِ سَبْعٍ وَتِسْعِينَ وَخَمْسِمَائَةٍ - وَنَحْنُ مُتَوَجِّهُونَ نَحْوَ الْكُوفَةِ بَعْدَ أَنْ فَارَقْنَا الْحَاخِجَ بِأَرْضِ النَّجْفِ وَكَانَتْ لَيْلَةً مُصْحِحَةً كَالنَّهَارِ وَكَانَ مِنَ الْوَقْتِ ثُلُثُ اللَّيْلِ

And I was in Al-Najaf on the night of Wednesday of the thirteenth of Zil Hijja of the year give hundred and ninety-seven, and we were heading towards Al-Kufa, after the pilgrims had separated in the land of Al Najaf, and it was a moonlit night like the day, and it was from the time, a third of the night.

فَطَهَّرَ نُورٌ دَخَلَ الْقَبْرَ فِي ضَمِيهِ وَ لَمْ يَبْقَ لَهُ الْأَثَرُ وَ كَانَ يَسِيرُ إِلَى جَانِبِي بَعْضُ الْأَجْنَادِ وَ شَاهَدَ ذَلِكَ أَيْضاً فَتَأَمَّلْتُ سَبَبَ ذَلِكَ وَ إِذَا عَلَى قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ عَمُودٌ مِنْ نُورٍ يَكُونُ عَرْضُهُ فِي رَأْيِ الْعَيْنِ نَحْوَ الذَّرَاعِ وَ طُولُهُ خُدُودَ عَشْرِينَ ذِرَاعاً وَ قَدْ نَزَلَ مِنَ السَّمَاءِ

A Noor (light) appeared and entered the grave in its interior, and there did not remain any trace for it, and one of the soldiers was travelling by my side and he witnessed that as well. I meditated on the cause of that, and there, upon the grave of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, was a pillar of Noor, its width happened to be, in the eye view, approximately one cubit, and its length was a limit of twenty cubits, and it had descended from the sky.

وَ بَقِيَ عَلَى ذَلِكَ خُدُودَ سَاعَتَيْنِ مَا زَالَ يَتَلَاشَى عَلَى الْقُبَّةِ حَتَّى اخْتَفَى عَنِّي وَ عَادَ نُورُ الْقَمَرِ عَلَى مَا كَانَ عَلَيْهِ وَ كَلَّمْتُ الْجُنْدِيَّ الَّذِي كَانَ إِلَى جَانِبِي فَوَجَدْتُهُ قَدْ تَغَلَّ لِسَانُهُ وَ ارْتَعَشَ فَلَمْ أَزَلْ بِهِ حَتَّى عَادَ لِمَا كَانَ عَلَيْهِ وَ أَحْبَرَنِي أَنَّهُ شَاهَدَ مِثْلَ ذَلِكَ

And it remained upon that limit for two hours, fading away upon the dome until it was hidden away from me, and the radiance of the moon returned upon what it had been upon. And I spoke to the soldier who was to my side, but I found his tongue to be heavy and twitching. He did not cease to be with it until he returned to what he had been upon and informed me that he had witnessed similar to that.

قَالَ جَامِعُ الْكِتَابِ أَدَامَ اللَّهُ أَيَّامَهُ هَذَا بَابٌ مُتَّسِعٌ لَوْ دَهَبْنَا إِلَى جَمِيعِ مَا قَبِلَ فِيهِ لَصَاقَ عَنْهُ الْوَقْتُ وَ لَطَهَّرَ الْعَجْزُ عَنِ الْحَصْرِ فَلَيْسَ ذَلِكَ بِمَوْقُوفٍ عَلَى أَحَدٍ دُونَ الْآخَرِ فَإِنَّ هَذِهِ الْأَشْيَاءَ الْحَارِقَةَ لَمْ تَزَلْ تَطْهَرُ هُنَالِكَ مَعَ طُولِ الزَّمَانِ

The collector of the book, may Allah^{azwj} Cause his days to last, said, 'This is a vast door. If we were to go to entirety of what is being said regarding it, the time would be restrictive from it, and the frustrations would appear from calculation (of it). So, that isn't with pausing upon anyone besides the other, for these things are the supernatural. They have not ceased to appear over there along with the prolonged times.

وَ مِنْ تَدَبُّرِ ذَلِكَ وَجَدَهُ مُشَاهِدَةً وَ أَحْبَاراً وَ مَنْ أَحَقُّ بِذَلِكَ مِنْهُ عَ وَ أَوْلَى وَ هُوَ الَّذِي اشْتَرَى الْآخِرَةَ بِطَلَاقِ الْأُولَى

And the one who ponders over that would find the observation and news, and (so will) the one who is deserving with that from him^{asws}, and foremost, and he^{asws} is the one who bought the Hereafter by divorcing the former (life of the world).

وَ فِيمَا أَظْهَرَنَا اللَّهُ عَلَيْهِ مِنْ خُصَائِصِهِ كِفَايَةً لِمَنْ كَانَ لَهُ نَظَرٌ وَ دِرَايَةٌ وَ اللَّهُ الْمُؤَقِّقُ لِمَنْ كَانَ لَهُ قَلْبٌ وَ أَرَادَ الْهِدَايَةَ آخِرَ كَلَامِهِ حَزْفاً.

And among what Allah^{azwj} has Manifest to us upon, from its specialities is sufficient for the one who has consideration for him, and clarity. By Allah^{azwj}! The success is for the one who has a heart for him and wants the guidance’ – end of his speech, word by word’³⁸⁴.

19- يَقُولُ عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ بْنِ الْعَتَائِقِيِّ عَمَّا اللَّهُ عَنْهُ وَ أَنَا كُنْتُ جَالِساً فِي حُسْنِ الْأَدَبِ مُقَابِلَ بَابِ الْحَضْرَةِ الْمُقَدَّسَةِ فَجَاءَ رَجُلَانِ يُرِيدُ أَحَدُهُمَا يُخَلِّفُ الْآخَرَ بَابَ الْحَضْرَةِ الشَّرِيفَةِ فَقَالَ لَهُ وَ السَّاعَةَ لَا بُدَّ لَكَ أَنْ تُخَلِّفَنِي وَ أَنْتَ تَعْلَمُ أَنِّي مَظْلُومٌ وَ أَنْتَ لَيْسَ لَكَ قَبْلِي شَيْءٌ وَ أَنْتَ تَفْعَلُ ذَلِكَ بِي عِنَاداً

Abdul Rahman Bin Muhammad Bin Ataiqy said,

‘And I was seated in a goodly manner facing the door of the Holy Mausoleum. Two men came, one of them oathing the other at the door of the noble Mausoleum. He said to him, ‘And now there is no escape for you from oathing me, and you know that I am oppressed and you, there isn’t anything for you from me, and you have done that with me out of obstinacy’.

قَالَ لَهُ لَا بُدَّ مِنْ ذَلِكَ فَقَالَ اللَّهُمَّ بِحَقِّ صَاحِبِ هَذَا الصَّرِيحِ مَنْ كَانَ الْمُعْتَدِي عَلَى الْآخِرِ مِنَّا يُغَمَى وَ يَمُوتُ فِي الْحَالِ وَ حَلْفُهُ فَلَمَّا فَرَغَ مِنَ الْيَمِينِ غُشِيَ عَلَى الَّذِي حَلْفَهُ فَحُمِلَ إِلَى بَيْتِهِ فَمَاتَ فِي الْحَالِ.

He said to him, ‘There is no escape from that. He said, ‘O Allah^{azwj}! By the right of the occupant of this Mausoleum, the one from us who had transgressed upon the other should faint and die in that state’, and he made him swear an oath. When he was free from the oath, there was unconsciousness upon the one who had made him swear the oath. He was carried to his house and died in that state’³⁸⁵.

20- مِنْ كَشْفِ الْبَيِّنِ لِلْعَلَامَةِ كَانَ بِالْحُلَّةِ أَمِيرٌ فَخَرَجَ يَوْمًا إِلَى الصَّحْرَاءِ فَوَجَدَ عَلَى قُبَّةِ مَشْهَدِ الشَّمْسِ طَيْرًا فَأَرْسَلَ عَلَيْهِ صَفْرًا يَصْنَطَاهُ فَأَهْرَمَ الطَّيْرُ عَنْهُ فَتَبِعَهُ حَتَّى وَقَعَ فِي دَارِ الْفَقِيهِ ابْنِ نَمَا وَ الصَّفْرُ يُتْبَعُهُ حَتَّى وَقَعَ عَلَيْهِ فَتَشَجَّتْ رِجْلَاهُ وَ جَنَاحَاهُ وَ عَطَلَتْ

From Kashf Al Yaqeen of the Allamah,

‘He was at Al-Hulla of Amir (Al-Momineen^{asws}). He went out one day to the desert and found a bird upon the sunshine of dome of the Mausoleum. He sent a falcon to it, hunting it. The bird was defeated from it. He pursued it until it fell in the house of the jurist Ibn Nama, and the falcon pursued it until it fell upon it. It broke its legs and its wings, and it was incapacitated.

فَجَاءَ بَعْضُ أَتْبَاعِ الْأَمِيرِ فَوَجَدَ الصَّفْرَ عَلَى تِلْكَ الْحَالِ فَأَخَذَهُ وَ أَحْبَرَ مَوْلَاهُ بِذَلِكَ فَاسْتَعْظَمَ هَذِهِ الْحَالِ وَ عَرَفَ غُلُوَّ مَنْزِلَةِ الْمَشْهَدِ وَ شَرَعَ فِي عِمَارَتِهِ.

³⁸⁴ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 18

³⁸⁵ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 19

One of the followers of the Emir came and found the falcon upon that state. So, he took it and informed his master of that. This state was grievous upon him and he recognised the lofty status of the Mausoleum, and he began in building it".³⁸⁶

21- أَقُولُ وَجَدْتُ فِي بَعْضِ مَوْلَفَاتِ أَصْحَابِنَا أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ ذَاتَ يَوْمٍ يُصَلِّي بِالْغَرِيِّ إِذْ أَقْبَلَ رَجُلَانِ مَعَهُمَا تَابُوتٌ عَلَى نَاقَةٍ فَحَطَّ التَّابُوتُ وَ أَقْبَلَا إِلَيْهِ فَسَلَّمَا عَلَيْهِ فَقَالَ مِنْ أَيْنَ أَقْبَلْتُمَا قَالَا مِنَ الْيَمَنِ قَالَ وَ مَا هَذِهِ الْجِنَازَةُ

I (Majlisi) am saying, 'I found in one of the compilations of our companions -

'One day Amir Al-Momineen^{asws} was praying Salat at Al-Ghary when two men came having a coffin with them upon a camel. They set down the coffin and faced towards him^{asws}. They greeted unto him. He^{asws} said: 'Where are you two coming from?' They said, 'From Al-Yemen'. He^{asws} said: 'And what is this dead body?'

قَالَ كَانَ لَنَا أَبُو شَيْخٍ كَبِيرٌ فَلَمَّا أَدْرَكَتْهُ الْوَفَاةُ أَوْصَى إِلَيْنَا أَنْ نَحْمِلَهُ وَ نَدْفِنَهُ فِي الْغَرِيِّ فَقُلْنَا يَا أَبَانَا إِنَّهُ مَوْضِعٌ شَاسِعٌ بَعِيدٌ عَن بَلَدِنَا وَ مَا الَّذِي تُرِيدُ بِدَلِّكَ فَقَالَ إِنَّهُ سَيُدْفَنُ هُنَاكَ رَجُلٌ يَدْخُلُ فِي شَفَاعَتِهِ مِثْلُ رِبِيعَةَ وَ مُضَرَ-

They said, 'Our father was an aged old man. When the expiry came to him, he bequeathed to us that we should carry him and bury him in Al Ghary. We said, 'O our father! It is a vast place away from our city! And what is that which you want with that?' He said, 'A man will be buried over there. He^{asws} will include in his^{asws} intercession like (the number of the tribes of) Rabie and Muzar'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَنَا وَ اللَّهُ ذَلِكَ الرَّجُلُ ثُمَّ قَامَ فَصَلَّى عَلَيْهِ وَ دَفَنَاهُ وَ مَضَى مِنْ حَيْثُ أَقْبَلَا.

Amir Al-Momineen^{asws} said: 'Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! By Allah^{azwj}! I^{asws} am that man'. Then he^{asws} stood up, prayed Salat upon him, and buried him, and they went where they had come from".³⁸⁷

22- وَ قَالَ حُكَيْي عَنْ زَيْدِ النَّسَّاجِ قَالَ كَانَ لِي جَارٌ وَ هُوَ شَيْخٌ كَبِيرٌ عَلَيْهِ آثَارُ النَّسْلِ وَ الصَّلَاحِ وَ كَانَ يَدْخُلُ إِلَى بَيْتِي وَ يَغْتَرِلُ عَنِ النَّاسِ وَ لَا يَخْرُجُ إِلَّا يَوْمَ الْجُمُعَةِ

And it is narrated from Zayd Al Nassaj, he said,

'There was a neighbour of mine who was and aged old man. Upon him were the impacts of the rituals and righteousness, and he used to enter into his house and isolate from the people, and he would not come out except on the day of Friday.

قَالَ زَيْدُ النَّسَّاجِ فَمَضَيْتُ يَوْمَ الْجُمُعَةِ إِلَى زِيَارَةِ زَيْنِ الْعَابِدِينَ فَدَخَلْتُ إِلَى مَشْهَدِهِ وَ إِذَا أَنَا بِالشَّيْخِ الَّذِي هُوَ جَارِي قَدْ أَحَدَ مِنَ الْبُئْرِ مَاءً وَ هُوَ يُرِيدُ أَنْ يَغْتَسِلَ غُسْلَ الْجُمُعَةِ وَ الزِّيَارَةِ

Zayd Al-Nassaj said, 'I went on the day of Friday to visit (Ziyarat) of Zain Al-Abideen^{asws}. I entered to his^{asws} Mausoleum, and there, I was with the sheykh, the one who was my

³⁸⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 20

³⁸⁷ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 21

neighbour who taken water from the well, he was intending to wash the Friday washing, and performing the Ziyarat.

فَلَمَّا نَزَعَ ثِيَابَهُ وَ إِذَا فِي ظَهْرِهِ ضَرْبَةٌ عَظِيمَةٌ فَتَحَنَّنَتْهَا أَكْثَرَ مِنْ شِبْرٍ وَ هِيَ تَسِيلُ فَيْحاً وَ مَدَّةً فَاسْتَمَّازَ قَلْبِي مِنْهَا فَحَانَتْ مِنْهُ الْبِنْفَاةُ فَرَأَيْتُ فُحْجِلَ فَقَالَ لِي
أَنْتَ زَيْدُ النَّسَّاجِ فَقُلْتُ نَعَمْ

When he removed his clothes (shirt), there was a (mark of) a mighty strike in his back. Its opening was more than a palm's width, and it was excreting pus and blood. My heart was constricted from it. He turned around and saw me, so he was embarrassed. He said to me, 'Are you Zayd Al-Nassaj?' I said, 'Yes'.

فَقَالَ لِي يَا بُنَيَّ عَاوِيٌّ عَلَيَّ عُسْلِي فَقُلْتُ لَا وَ اللَّهُ لَا أَعَاوُنُكَ حَتَّى تُخْبِرَنِي بِقِصَّةِ هَذِهِ الضَّرْبَةِ الَّتِي بَيْنَ كَتِفَيْكَ وَ مِنْ كَفِّ مَنْ حَزَبَتْ وَ أَيُّ شَيْءٍ كَانَ
سَبَبُهَا

He said to me, 'O my son! Assist me upon my washing'. I said, 'No, by Allah^{azwj}! I will not assist you until you inform me with the story of this strike which is between your shoulders and whose palm did it emerge from, and which things was its cause'.

فَقَالَ لِي يَا زَيْدُ أَخْبِرْكَ بِمَا بِشَرْطٍ أَنْ لَا تُحَدِّثَ بِهَا أَحَدًا مِنَ النَّاسِ إِلَّا بَعْدَ مَوْتِي فَقُلْتُ لَكَ ذَلِكَ فَقَالَ عَاوِيٌّ عَلَيَّ عُسْلِي فَإِذَا لَبَسْتُ أَطْمَارِي حَدَّثْتُكَ
بِقِصَّتِي

He said to me, 'O Zayd! I shall inform you with it on the condition that you will not narrate with it to anyone from the people except after my death'. I said, 'That is for you'. He said, 'Assist me upon my washing, so when I have worn my worn our shirt, I shall narrate to you with my story'.

قَالَ زَيْدٌ فَسَاعَدْتُهُ فَاغْتَسَلَ وَ لَبَسَ ثِيَابَهُ وَ جَلَسَ فِي الشَّمْسِ وَ جَلَسْتُ إِلَى جَانِبِهِ وَ قُلْتُ لَهُ حَدِّثْنِي بِرَحْمَتِكَ اللَّهُ

Zayd said, 'I assisted him. He washed and wore his clothes and sat in the sunshine, and I sat by his side and said to him, 'Narrate to me, may Allah^{azwj} have Mercy on you!'

فَقَالَ لِي اعْلَمْ أَنَّا كُنَّا عَشْرَةَ أَنْفُسٍ قَدْ تَوَاحَشَيْنَا عَلَى الْبَاطِلِ وَ تَوَافَقْنَا عَلَى قَطْعِ الطَّرِيقِ وَ اِزْتِكَابِ الْأَثَامِ وَ كَانَتْ بَيْنَنَا نَوْبَةٌ نُؤَدِّيهِهَا فِي كُلِّ لَيْلَةٍ عَلَى وَاحِدٍ
مِنَّا لِيَصْنَعَ لَنَا طَعَاماً نَقِيساً وَ خَمْراً عَتِيفاً وَ غَيْرَ ذَلِكَ

He said to me, 'Know that we were ten persons. We had set upon the falsehood and we concorded upon cutting across the road and indulge in the sins. Between us there was a shift we used to rotate during every day upon one of us to prepare an exquisite meal for us, and mature wine, and other than that.

فَلَمَّا كَانَتِ اللَّيْلَةُ التَّاسِعَةُ وَ كُنَّا قَدْ تَعَشَّيْنَا عِنْدَ وَاحِدٍ مِنْ أَصْحَابِنَا وَ شَرَبْنَا الخَمْرَ ثُمَّ تَفَرَّقْنَا وَ جِئْتُ إِلَى مَنْزِلِي وَ نَمْتُ أَبْغَطْتَنِي رَوْحِي وَ قَالَتْ لِي إِنَّ اللَّيْلَةَ
الْآتِيَةَ نَوْبُهَا عَلَيْكَ وَ لَا عِنْدَنَا فِي الْبَيْتِ حَبَّةٌ مِنَ الخِنْطَةِ

When it was the ninth night, and we had dinner with one of our companions, and we drank the wine, then we separated, and I came to my house and slept. My wife woke me up and

said to me, 'The night, its shift will come to you, and there is not even a grain of wheat with us in the house'.

قَالَ فَانْتَبَهْتُ وَ قَدْ طَارَ السُّكْرُ مِنْ رَأْسِي وَ فُلْتُ كَيْفَ أَعْمَلُ وَ مَا الْحِيلَةُ وَ إِلَى أَيْنَ أَتَوِّجُهُ فَقَالَتْ لِي زَوْجَتِي اللَّيْلَةُ لَيْلَةُ الْجُمُعَةِ وَ لَا يَخْلُو مَشْهَدُ مَوْلَانَا عَلِيٍّ بِنِ أَبِي طَالِبٍ ع- مِنْ زُؤَارٍ يَأْتُونَ إِلَيْهِ يَزُورُونَهُ فَنُفِّمُ وَ امْضِ وَ احْمُسْ عَلَى الطَّرِيقِ فَلَا بُدَّ أَنْ تَرَى أَحَدًا فَتَأْخُذَ ثِيَابَهُ فَتَبِيعَهَا وَ تَشْتَرِي شَيْئًا مِنَ الطَّعَامِ لِتَبِمَ مُرُوءَتُكَ عِنْدَ أَصْحَابِكَ وَ تُكَافِئَهُمْ عَلَى صَنِيعِهِمْ

He said, 'I sobered, and the intoxication had flown away from my head, and I said, 'How shall I deal with it? And what is the means? And where shall I go?' My wife said to me, 'Tonight is the night of Friday, and the Mausoleum of our Master Ali^{asws} Bin Abu Talib^{asws} is not vacant from visitors coming to him^{asws} and visiting him^{asws}. So, stand and go, and lie in ambush upon the road. It is inevitable that you will see someone. Seize his clothes and sell them and buy something from the good to complete your face saving in the presence of your companions, and you can suffice them upon their preparations'.

قَالَ فَنُفِّمْتُ وَ أَخَذْتُ سَيْفِي وَ حَجَفَتِي وَ مَضَيْتُ مُبَادِرًا وَ كَمَنْتُ فِي الْخُنْدَقِ الَّذِي فِي ظَهْرِ الْكُوفَةِ وَ كَانَتْ لَيْلَةٌ مُظْلِمَةٌ ذَاتَ رَعْدٍ وَ بَرْقٍ فَأَبْرَقْتُ بَرْقَةً فَإِذَا أَنَا بِشَخْصَيْنِ مُقْبِلَيْنِ مِنْ نَاحِيَةِ الْكُوفَةِ فَلَمَّا قَرَّبَا مِنِّي بَرَقَتْ بَرْقَةً أُخْرَى فَإِذَا هُمَا امْرَأَتَانِ

He said, 'I stood up and grabbed my sword and my gear and went rushing, and I laid for ambush in the ditch which is at the back of Al-Kufa, and it was a dark night with thunder and lightning. The lightning flashed, and there I was with two persons coming from the direction of Al-Kufa. When they were near from me, there was another flash of lightning, and there, these were two women.

فَقُلْتُ فِي نَفْسِي فِي مِثْلِ هَذِهِ السَّاعَةِ أَتَانِي امْرَأَتَانِ فَفَرِحْتُ وَ وَثَبْتُ إِلَيْهِمَا وَ فُلْتُ هُمَا انزِعَا الْخُلْيَ الَّذِي عَلَيْكُمَا سَرِيعًا فَطَرَحَاهُ فَأَبْرَقَتِ السَّمَاءُ بَرْقَةً أُخْرَى فَإِذَا إِحْدَاهُمَا عَجُوزٌ وَ الْأُخْرَى شَابَّةٌ مِنْ أَحْسَنِ التِّسَاءِ وَ جِهًا كَأَنَّهَا طَبِيبَةٌ فَتَأْصِصُ أَوْ دُرَّةٌ غَوَاصٍ

I said within myself, 'In the like of this time two women are coming toward me?' I was joyful and leapt to them and said to them, 'Remove the garment quickly which is upon you both!' They dropped it. Another lightning flashed in the sky, and there, one of them was an old woman and the other one was a youth, of a beautiful face from the women, as if she were an antelope being hunted, or a pearl dived for.

فَوَسَّوَسَ لِي الشَّيْطَانُ عَلَى أَنْ أَفْعَلَ بِهَا الْفَيْحَ وَ قُلْتُ فِي نَفْسِي مِثْلُ هَذِهِ الشَّابَّةِ الَّتِي لَا يُوجَدُ مِثْلُهَا حَصَلَتْ عِنْدِي فِي هَذَا الْمَوْضِعِ وَ أُحْلِيهَا فَرَاوَدَتْهَا عَنْ نَفْسِهَا

The Satan^{la} whispered to me upon that I should do an ugly deed with her, and I said to myself, 'The like of this youth cannot be found, has been attain in my presence in this place, and should I let her go? I shall take her from herself (rape her)'.

فَقَالَتْ الْعَجُوزُ يَا هَذَا أَنْتَ فِي حِلٍّ بِمَا أَخَذْتَهُ مِنَّا مِنَ الثِّيَابِ وَ الْخُلْيَ فَخَلْنَا نَحْنُ إِلَى أَهْلِنَا فَوَ اللَّهُ إِنَّهَا بِنْتُ بَيْتِمَةَ مِنْ أُبَيْهَا وَ أَنَا خَالَتُهَا وَ فِي هَذِهِ اللَّيْلَةِ الْقَابِلَةِ تُرْفُ إِلَى بَعْلِهَا وَ إِنَّهَا قَالَتْ لِي يَا خَالَتُ إِنَّ اللَّيْلَةَ الْقَابِلَةَ أُزْفُ إِلَى ابْنِ عَمِّي وَ أَنَا وَ اللَّهُ رَاعِبَةٌ فِي زِيَارَةِ سَيِّدِي عَلِيٍّ بِنِ أَبِي طَالِبٍ ع- وَ إِلَيَّ إِذَا مَضَيْتُ عِنْدَ بَعْلِي رَبِّمَا لَا يَأْذُنُ لِي بِزِيَارَتِهِ

The old woman said, 'O you! You are in leeway from what clothes and ornaments you have taken from us, so leave us to go to our family. By Allah^{azwj}! She is a daughter orphaned from her mother and her father, and I am her maternal aunt, and in this coming night she would be escorted to her husband, and she had said to me, 'O aunt! One the coming night, I would be escorted the son of my uncle, and by Allah^{azwj}, I am desirous in visiting my Master Ali^{asws} Bin Abu Talib^{asws}, and if I go to be with my husband, perhaps he may not permit me to visit him^{asws}'.

فَلَمَّا كَانَتْ هَذِهِ اللَّيْلَةُ الْجُمُعَةَ حَرَجْتُ بِهَا لِأَزْوَرِهَا مَوْلَاهَا وَ سَيِّدَهَا أَمِيرَ الْمُؤْمِنِينَ ع- فَبِاللَّهِ عَلَيْكَ لَا تُحْتِكِ سِتْرَهَا وَ لَا تَفْضُحْ حُجْمَهَا بَيْنَ قَوْمِهَا

When it was this night of Friday, I came out with her to make her visit her Master^{asws} and her chief, Amir Al-Momineen^{asws}. So, by Allah^{azwj} upon you! Do not violate her veil nor break her seal (deflower her), and do not shame her among her people'.

فَقُلْتُ لَهَا إِنَّكَ عَتِي وَ صَرَيْتُهَا وَ جَعَلْتُ أَدْوَرَ حَوْلَ الصَّبِيَّةِ وَ هِيَ تَلُوذُ بِالْعَجُوزِ وَ هِيَ عُزَيَانَةٌ مَا عَلَيْهَا غَيْرُ السَّرْوَالِ وَ هِيَ فِي تِلْكَ الْحَالِ تَعْقُدُ بَكْتَتِهَا وَ تُوثِقُهَا عَقْدًا

I said to her, 'Get away from me!' And I struck her and went to circle around the girl, and she was sheltering with the old woman, and she was nude, there wasn't anything upon her except the undergarments, and she was in that state, she tied her waist garment and tightened a knot.

فَدَفَعْتُ الْعَجُوزَ عَنِ الْجَارِيَةِ وَ صَرَعْتُهَا إِلَى الْأَرْضِ وَ جَلَسْتُ عَلَى صَدْرِهَا وَ مَسَكْتُ يَدَيْهَا بِيَدِي وَاحِدَةً وَ جَعَلْتُ أُحِلُّ عَقْدَ التَّيَكَّةِ بِالْيَدِ الْأُخْرَى وَ هِيَ تَضْطَرُّبُ تَحْتِي كَالسَّمَكَةِ فِي يَدِ الصَّبَّادِ وَ هِيَ تَقُولُ الْمُسْتَعَاثُ بِكَ يَا اللَّهُ الْمُسْتَعَاثُ بِكَ يَا عَلِيَّ بْنَ أَبِي طَالِبٍ- حَلِّصْنِي مِنْ يَدِ هَذَا الظَّالِمِ

I pushed the old woman away from the girl and wrestled her to the ground and sat upon her chest, and I held her hand with one hand and went on to loosen the know with the other hand, and she was restless under me like the fish in the hand of the fisherman, and she was saying, 'The seeking of help is with You^{azwj}, O Allah^{azwj}! The seeking of help is with you^{asws}, O Ali^{asws} Bin Abu Talib^{asws}! Finish me from the hand of this oppressor!'

قَالَ قَوْلَ اللَّهِ مَا اسْتَمَّ كَلَامُهَا إِلَّا وَ حَسِبْتُ حَافِرَ فَرَسٍ خَلْفِي فَقُلْتُ فِي نَفْسِي هَذَا فَارِسٌ وَاحِدٌ وَ أَنَا أَقْوَى مِنْهُ وَ كَانَتْ لِي قُوَّةٌ زَائِدَةٌ وَ كُنْتُ لَا أَهَابُ الرِّجَالَ قَلِيلًا أَوْ كَثِيرًا

He said, 'By Allah^{azwj}! Her speech had not even completed except and I sensed the hooves of a horseman behind me. I said within myself, 'This is one horseman, and I am stronger than him', and there used to be extra strength with me. I did not fear the men, neither little nor more.

فَلَمَّا دَنَا مِنِّي فَإِذَا عَلَيْهِ ثِيَابٌ بَيْضٌ وَ تَحْتَهُ فَرَسٌ أَشْهَبُ تَفُوخٌ مِنْهُ رَائِحَةُ الْمِسْكِ فَقَالَ لِي يَا وَيْلَكَ خَلِ الْمَرْأَةَ فَقُلْتُ لَهُ اذْهَبْ لِشَأْنِكَ فَأَنْتَ نَجَوْتُ وَ تُرِيدُ تُنْجِي غَيْرَكَ

When he came near me, (I saw) there were white clothes upon him, and under him was a grey horse. The aroma of musk was being emitted from him^{asws}. He said to me, 'O woe be

unto you! Free the woman!' I said to him, 'Go to your business! You can hardly save yourself and you want to save others?'

قَالَ فَغَضِبَ مِنْ قَوْلِي وَ نَفَقَنِي بِدُبَالِ سَيْفِهِ بِشَيْءٍ قَلِيلٍ فَوَقَعْتُ مَغْشِيَةً عَلَيَّ لَا أَدْرِي أَنَا فِي الْأَرْضِ أَوْ فِي غَيْرِهَا وَ انْعَمَدَ لِسَانِي وَ ذَهَبَتْ قُوَّتِي لَكَيْتِي أَسْمِعُ الصَّوْتِ وَ أَعْيِ الْكَلَامَ

He said, 'He was angered from my words and flicked me with the sheath of his sword, with something little. There was unconsciousness upon me. I did not know whether I was in the earth or somewhere else, and my tongue was tied, and my strength had gone, but I heard the voice and retained the talk.

فَقَالَ لُهُمَا فُؤْمَا الْبَسَا ثِيَابَكُمَا وَ حُذَا حُلِيِّكُمَا وَ انْصَرِفَا لِشَأْنِكُمَا فَقَالَتِ الْعَجُوزُ فَمَنْ أَنْتَ يَرْحَمُكَ اللَّهُ وَ قَدْ مَنَّ اللَّهُ عَلَيْنَا بِكَ وَ إِنِّي أُرِيدُ مِنْكَ أَنْ تُوصِلَنَا إِلَى زِيَارَةِ سَيِّدِنَا وَ مَوْلَانَا عَلِيِّ بْنِ أَبِي طَالِبٍ ع-

He said to them, 'Arise, wear your clothes, and take your ornaments and leave to your concern'. The old woman said, 'So, who are you? May Allah^{azwj} have Mercy on you, and Allah^{azwj} has Conferred upon us with you, and I want from you that you take us to visit our Chief and our Master Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ فَتَبَسَّمَ فِي وُجُوهِهِمَا وَ قَالَ لُهُمَا أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ - ارْجِعَا إِلَى أَهْلِكُمَا فَقَدْ قَبِلْتُ زِيَارَتِكُمَا

He said, 'So, he smiled in their faces and said to them: 'I^{asws} am Ali^{asws} Bin Abu Talib^{asws}! Return to your families, for I^{asws} have already accepted your visitations'.

قَالَ فَقَامَتِ الْعَجُوزُ وَ الصَّبِيَّةُ وَ قَبَلَتَا يَدَيْهِ وَ رِجْلَيْهِ وَ انْصَرَفَتَا فِي سُرُورٍ وَ عَافِيَةٍ

He said, 'The old woman and the young girl stood up and kissed his^{asws} hand and his^{asws} left, and they left in joyfulness and health'.

قَالَ الرَّجُلُ فَأَقْفُتُ مِنْ غَشَوْتِي وَ انْطَلَقَ لِسَانِي فَعُلْتُ لَهُ يَا سَيِّدِي أَنَا تَابْتُ إِلَى اللَّهِ عَلَى يَدِكَ وَ إِنِّي لَا عُدْتُ أَدْخُلُ فِي مَعْصِيَتِهِ أَبَدًا فَقَالَ إِنْ تُبْتُ تَابَ اللَّهُ عَلَيْكَ فَعُلْتُ لَهُ تُبْتُ وَ اللَّهُ عَلَى مَا أَقُولُ شَهِيدٌ

The man said, 'I woke up from my fainting and my tongue was freed, so I said to him^{asws}, 'O my Master^{asws}! I repent to Allah^{azwj} upon your hand, and I will not repeat entering into disobeying Him^{azwj}, ever!' He^{asws} said: 'If you repent, Allah^{azwj} will Turn to you'. I said to him^{asws}, 'I repent, and Allah^{azwj} is a Witness upon what I have said'.

ثُمَّ قُلْتُ لَهُ يَا سَيِّدِي إِنْ تَرَكْتَنِي وَ فِي هَذِهِ الضَّرْبَةُ هَلَكْتُ بِلَا شَكِّ

Then I said to him^{asws}, 'O my Master^{asws}! If you^{asws} were to leave me, and in me is this strike, I will be destroyed (die), without a doubt!'

قَالَ فَرَجَعَ إِلَيَّ وَ أَحَدَ يَدَيْهِ فَبَضَّةً مِنْ تُرَابٍ ثُمَّ وَضَعَهَا عَلَى الضَّرْبَةِ وَ مَسَحَ بِيَدِهِ الشَّرِيفَةِ عَلَيْهَا فَانْتَحَمَتْ بِقُدْرَةِ اللَّهِ تَعَالَى

He said, 'He^{asws} returned to me and he^{asws} grabbed a handful of soil in his^{asws} hand, then placed it upon the strike (wound) and wiped his^{asws} noble hand upon it. It coalesced, by the Power of Allah^{azwj} the Exalted'.

قَالَ زَيْدُ النَّسَّاجِ فَقُلْتُ لَهُ كَيْفَ التَّحَمَّتْ وَ هَذِهِ حَالُهَا فَقَالَ لِي وَ اللَّهُ إِنَّهَا كَانَتْ ضَرْبَةً مَهُولَةً أَعْظَمَ مِمَّا تَرَاهَا الْآنَ وَ لَكِنَّهَا بَقِيَتْ مَوْعِظَةً لِمَنْ يَسْمَعُ وَ يَرَى.

Zayd Al-Nassaj said, 'I said to him, 'How could it have coalesced, and this is its state?' He said to me, 'By Allah^{azwj}! the strike was horrific, greater than what you are seeing it now, but it has remained as a preaching for the one who hears and sees''.³⁸⁸

قد روى أبو الفرج علي بن عبد الرحمن الجوزي عن أبي الغنائم قال مات بالكوفة ثلاثمائة صحابي ليس قبر أحد منهم معروفا إلا قبر أمير المؤمنين ع و هو القبر الذي تزوره الناس الآن جاء جعفر بن محمد و أبوه محمد بن علي بن الحسين ع فزاراه و لم يكن إذ ذاك قبر ظاهر و إنما كان به شيوخ أيضا حتى جاء محمد بن زيد الداعي صاحب الديلم فأظهر القبة انتهى كلامه.

It has been reported by Abu Al Faraj Ali Bin Abdul Rahman Al Jowzy, from Abu Al Ghanaim who said,

'Three hundred of my companions have died at Al-Kufa, there is no known grave of any one of them, except for the grave of Amir Al-Momineen^{asws}, and it is the grave which the people are visiting now. Ja'far^{asws} Bin Muhammad^{asws}, and his^{asws} father Muhammad^{asws} Bin Ali Bin Al-Husayn^{asws} had come and visited it, and it would not have so happened unless that was the apparent grave. And rather, there were elders with it, as well, until Muhammad Bin Zayd Al-Daie, governor of Al-Daylam, came, and the dome was revealed, its talk ended''.³⁸⁹

³⁸⁸ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 22 a

³⁸⁹ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 129 H 22 b