

# **Poetic Verses**

Composed and Recited

By

**The Ahl Al-Bayt-asws**

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Amir Al-Momineen<sup>asws</sup> prosed:

أُرِيدُ ثَوَابَ اللَّهِ لَا شَيْءَ غَيْرَهُ  
وَكُنْتُ أَمْرًا أَسْمُو إِذِ الْحَرْبِ شَمَّرْتُ  
أَمْتُ ابْنَ عَبْدِ الدَّارِ حَتَّى صَرَّنْتُهُ  
فَعَادَرْتُهُ بِالْقَاعِ فَارْفَضَ جَمْعُهُ  
وَسَنَفِي بِكَتْفِي كَالشَّهَابِ أَهْرُهُ  
فَمَا زِلْتُ حَتَّى فَضَّ رَيِّ جُمُوعَهُمْ  
وَرِضْوَانَهُ فِي جَنَّةٍ وَ نَعِيمٍ  
وَقَامَتْ عَلَى سَائِي بِعَيْرِ مَلِيمٍ  
بِذِي رُوْتَقِي يَفْرِي الْعِظَامَ صَمِيمٍ  
عَبَادِيدَ مِنْ ذِي قَانِطٍ وَ كَلِيمٍ  
أَجْرُ بِهِ مِنْ عَاتِقِي وَ صَمِيمٍ  
وَ أَشْفَيْتُ مِنْهُمْ صَدْرَ كُلِّ حَلِيمٍ.



'I<sup>asws</sup> only intend the Rewards of Allah<sup>azwj</sup> not something else, and His<sup>azwj</sup> Pleasure in the Garden of Bliss; and I<sup>asws</sup> was a towering man when the war broke out, and I<sup>asws</sup> stood upon the legs without blame. I<sup>asws</sup> killed the son of Abd Al-Dar until I struck him with splendid glory separating the bones, and I<sup>asws</sup> left him at the bottom and they refused to gather him, worshippers of the ones content with the word, and my<sup>asws</sup> sword was in my<sup>asws</sup> palm like the shaking meteor, dividing by it the shoulders and the heart. I<sup>asws</sup> did not cease until my<sup>asws</sup> Lord<sup>azwj</sup> Dispensed with all of them, and I<sup>asws</sup> healed the chest from them of every forbearing one'.

Bihar Al Anwaar – V 19 The book of our Prophet<sup>saww</sup>, P 3 Ch 12 H 10

# Poetic verses

COMPOSED AND RECITED BY THE AHL AL-BAYT<sup>asws</sup>

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## Preface

Poetry is a beautiful and touching way of transmitting an everlasting impression. In the holy Quran those poets are condemned who compose falsities, exaggerate worthless concepts and promote vulgarity. However, in its pious and delicate form, poetry is a form of communication, in which concise and beautiful combination of words (usually rhythmic) leave lasting impressions on people's minds. Allah<sup>-azwj</sup> has Revealed many Holy Verses in the Quran with rhyme which are very pleasant to recite and yet deep in meanings and with a highly spiritual impact. The Ahl Al-Bayt<sup>asws</sup>, have also prosed and recited poems as and when they<sup>asws</sup> felt a need for leaving a higher-level spiritual impact.

Unfortunately, the English translation spoils the true essence and impact of these poetic verses, however, an attempt has been made to compile and communicate these poems with those who would love to access the traditions and practices of Ahl Al-Bayt<sup>asws</sup>.

**NB:** For the better understanding of poetic expressions, where appropriate, complete Ahadith are presented - giving the background and context of verses (in the text form).

نوادير الراوندي: بإسناده عن موسى بن جعفر، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): إن من البيان لسحرا، ومن العلم جهلا، ومن الشعر حكما، و من القول عدلا.

(The book) Nawadir of Al Rawandy, by his chain,

'From Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'From the explanation there is magic (hypnotic effect of a speech) and from the knowledge there is ignorance, and from the poetry there is wisdom, and from the words there is justice''<sup>1</sup>.

The first one who compiled poems was Prophet Adam<sup>-as</sup>, who thanked Allah<sup>-azwj</sup> for the numerous bounties and elegised on the killing of his Noble son<sup>-as</sup>.<sup>2</sup> Iblis<sup>-la</sup> also copied it but for the purpose of spreading of the false words, luring people towards Hell and in the form of songs and tale-telling. Hence 'poetic' verses exist from the time of the first human being on the Earth. The use of poetry was widely spread during the time of the Last Prophet<sup>-saww</sup> of Islam, but mostly practiced for illicit and unproductive purposes. However, those on the Divine Path, although very few in number, also practised its pious form, e.g., the Chief of Hashimites Abu Talib<sup>asws</sup>.

The followers of the Ahl Al-Bayt<sup>asws</sup> are also encouraged to compose couplets in their<sup>asws</sup> praise and eulogising their<sup>asws</sup> martyrdom, see for example:

<sup>1</sup> Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 39

<sup>2</sup> UYUN AKHBAR AL-REZA, H. 24-1

رجال الكشي حمدويه بن نصير عن محمد بن عيسى عن حنان عن عبيد بن زرارَةَ عن أبيه قال: دخل الكُمَيْتُ بنُ زَيْدٍ على أبي جَعْفَرٍ عَ وَأَنَا عِنْدَهُ فَأَنْشَدَهُ

مَنْ لِقَلْبٍ مُتَيِّمٍ مُسْتَهَامٍ

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Muhammad Bin Isa, from Hanan, from Ubeyd Bin Zurarah, from his father who said,

'Al-Kumeyt Bin Ziyad went to see Abu Ja'far<sup>asws</sup> and I was in his<sup>asws</sup> presence. Al-Kumeyt recited a poem, 'Who is for a heart madly in love'.

فَلَمَّا فَرَغَ مِنْهَا قَالَ لِلْكَمَيْتِ - لَا تَزَلْ مُؤَيَّدًا بِرُوحِ الْقُدْسِ مَا دُمْتَ تَقُولُ فِيْنَا.

After Al-Kumeyt had recited the poem, Abu Ja'far<sup>asws</sup> said to him: 'You will not cease to be aided by the Holy Spirit for as long as (that which) you are saying is regarding us<sup>asws</sup>'.<sup>3</sup>

Another article where aspects of both praised and condemned poetry are presented can be found: <https://www.hubeali.com/articles/PoetsAndThePoetry.pdf>

We now present some examples of the Poetic Verses composed and Recited by the Ahl Al-Bayt<sup>asws</sup>:

<sup>3</sup> Bihar Al Awaar – V 46, The book of History – Ja'far Al Sadiq<sup>asws</sup>, Ch 10 H 20

## Verses Prosed by Abd Al-Muttalib<sup>-asws</sup>:

كنز الكراچكى: عن الحسين بن عبيدالله الواسطي، عن التلعكبري، عن محمد بن همام وأحمد بن هودة جميعا "، عن الحسن بن محمد بن جمهور، عن أبيه، عن الحسن بن محبوب، عن عبد الرحمن بن الحجاج، عن هارون بن خارجة، عن أبي عبد الله، عن آبائه عليهم السلام قال: لما ظهرت الحبشة باليمن وجه يكسوم ملك الحبشة بقائدين من قواده، يقال لاحدهما: أبرهة، والآخر أرباط، في عشرة من الفيلة، كل فيل في عشرة آلاف لهدم بيت الله الحرام،

(The book) 'Al Kunz' of Al Karajaky, from Al Husayn Bin Ubeydullah al Wasity, from Al Tal'akbary, from Muhammad Bin Hamam Bin Hamam and Ahmad Bin Howza both together, from Al Hassan Bin Muhammad Bin Jamhour, from his father, from Al hassan Bin Mahboub, from Abdul Rahman Bin Al Hajjaj, from Haroun Bin Kharjat,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'When the Ethiopians appeared at Yemen, the king divided the Ethiopians by two guides from his guides, one of them was called Abraha, and the other one Arbat, among ten elephants, each elephant being among ten thousand (soldiers), in order to demolish the Sacred House of Allah<sup>-azwj</sup>.

فلما صاروا ببعض الطريق وقع بأسهم بينهم، واختلفوا فقتل أبرهة أرباط واستولى على الجيش، فلما قارب مكة طرد أصحابه عيرا " لعبد المطلب بن هاشم، فصار عبد المطلب إلى أبرهة، وكان ترجمان أبرهة والمستولي عليه ابن دابة لعبد المطلب، فقال الترجمان لأبرهة: هذا سيد العرب وديانها فأجله وأعظمه،

They came by one of the roads and there occurred some problems between them, so Abraha killed Arbat and commandeered upon the army. When he was near to Makkah, his companions drove out some camels of Abdul Muttalib Bin Hashim<sup>-as</sup>. So, Abdul Muttalib<sup>-as</sup> came to Abraha, and the interpreter of Abraha was Ibn Daya, to Abdul Muttalib<sup>-as</sup>. The interpreter said to Abraha, 'This is one a chief of the Arabs and their religion, therefore honour him<sup>-as</sup> and revere him<sup>-as</sup>'.

ثم قال لكاتبه: سله ما حاجته؟ فسأله فقال: إن أصحاب الملك طردوا لي نعمًا، فأمر بردها، ثم أقبل على الترجمان فقال: قل له: عجبًا " لقوم سودوك ورسوك عليهم حيث تسألني في غير لك وقد جئت لاهدم شرفك ومجديك، ولو سألتني الرجوع عنه لفعلت،

Then Abraha said to his interpreter, 'Ask him<sup>-as</sup> what his<sup>-as</sup> need is', so he asked him<sup>-as</sup>. He<sup>-as</sup> said: '(Some) companions of the king drove away some camels of mine<sup>-as</sup>, so order for their return'. Abraha turned to the interpreter and said, 'Tell him<sup>-as</sup>, 'Strange of people to make you<sup>-as</sup> their chief and their head upon them when you<sup>-as</sup> are asking me regarding camels of yours<sup>-as</sup>, when I have come to demolish your nobility and your glory, and had you<sup>-as</sup> asked me to return from it, I would have done so'.

فقال: أيها الملك إن هذه العير لي وأنا ربها، فسألتك إطلاقها، وإن لهذه البنية ربا يدفع عنها، قال: فإني عاد لهدمها حتى أنظر ماذا يفعل،

He<sup>as</sup> said: 'These camels are mine<sup>as</sup> and I<sup>as</sup> am their lord, so I<sup>as</sup> asked you to free them, and for this building there is a Lord<sup>azwj</sup> to Defend from it'. He said, 'I am determined to demolish it until I look at what is that which He<sup>azwj</sup> shall Do'.

فلما انصرف عبد المطلب رحل ابرهة بجيشه فإذا هاتف يهتف في السحر الاكبر: يا أهل مكة أتاكم أهل عكة يحففل جرار يملا الاندار ملا الجفار، فعليهم لعنة الجبار،

When Abdul Muttalib<sup>as</sup> left, Abraha departed with his army, there was a caller calling out in the great desert, 'O people of Makkah! The people of Akah have come to you with legions to bulldoze, filling the desert to the full, so upon them is the Curse of the Subduer'.

فأنشأ عبد المطلب يقول شعر. أيها الداعي لقد أسمعتني \* كل ما قلت وما بي من صمم إن للبيت لربا " مانعا " \* من يرده بأثام يضطلم رامة تبع في أجناده \* حمير والحى من آل إرم هلكت بالبغي فيهم جرحهم \* بعد طسم وحديس وحشم وكذلك الامر فيمن كاده \*

Abdul Muttalib<sup>as</sup> prosed saying a poem: 'O you caller! You have made me<sup>as</sup> listen to all that you said, and there is no deafness with me<sup>as</sup> for the House of the Lord<sup>azwj</sup> preventing me<sup>as</sup> from returning it, due to the sin of one uprooting it, following in his footsteps. The animal and the living beings of Iram were destroyed due to the rebels among them of their crimes, after (the tribes of) Tasam and Hadeys and Jashm, and similar to that is the matter of the ones who plotted it.

ليس أمر الله بالامر الامم نحن آل الله فيما قد خلا \* لم يزل ذاك على عهد إبرهم نعرف الله وفينا شيمة \* صلة الرحم ونوفي بالدمم لم يزل لله فينا حجة \* يدفع الله بها عنها النقم ولنا في كل دور كرة \*

The Command of Allah<sup>azwj</sup> isn't with the commands of the communities. We<sup>as</sup> are the custodian of Allah<sup>azwj</sup>'s (house) regarding what has passed. That did not cease upon the era of Ibrahim<sup>as</sup>. We<sup>as</sup> recognise Allah<sup>azwj</sup> and among us<sup>as</sup> is the nature of helping the relatives and we<sup>as</sup> fulfil with the matters to be fulfilled. A Divine Authority has not ceased to be among us<sup>as</sup>. Allah<sup>azwj</sup> Defends by it, Taking revenge from it, and for us<sup>asws</sup> during every turn of an era.

نعرف الدين وطورا في العجم فإذا ما بلغ الدور إلى \* منتهى الوقت أتى الطين قدم بكتاب فصلت آياته \* فيه تبيان أحاديث الامم

We<sup>as</sup> recognise the Religion and phases among the non-Arabs. So, when the era reached to its end-point time, the essence came and coated the Book with detailed Verses, in it is explanation of Ahadith of the communities'.

فلما أصبح عبد المطلب جمع بنيه وأرسل الحارث ابنه الاكبر إلى أعلى أبي قبيس فقال: انظر يا بني ماذا يأتيك من قبل البحر فرجع فلم ير شيئا"، فأرسل واحدا " بعد آخر من ولده فلم يأته أحد منهم عن البحر بخبر،

When it was morning, Abdul Muttalib<sup>as</sup> gathered his<sup>as</sup> sons and sent his<sup>as</sup> eldest son Al-Haris to the top of (mount) Abu Qubays and said, 'Look around, O my<sup>as</sup> son, what is that which comes to you from the direction of the sea'. He returned and did not see anything. He<sup>as</sup> said

one after another from his<sup>as</sup> son, but not one of them came to him with any news from the sea.

فدعا عبد الله وإنه لغلام حين أيفع، وعليه ذؤابة تضرب إلى عجزه، فقال: اذهب فداك أبي واممي، فاعل أبا قبيس فانظر ماذا ترى  
يجيء من البحر،

Then he<sup>as</sup> called Abdullah<sup>as</sup>, and he<sup>as</sup> was an adolescent boy, and upon him<sup>as</sup> was a forelock striking to his<sup>as</sup> side. He<sup>as</sup> said: 'Go, may my<sup>as</sup> father<sup>as</sup> and my<sup>as</sup> mother be sacrificed for you<sup>as</sup>, to the top of Abu Qubays, and look around, what is that which you<sup>as</sup> see coming from the sea'.

فنزل مسرعا " فقال: يا سيد النادي رأيت سحابا " من قبل البحر مقبلا "، يستفل تارة، ويرتفع اخرى، إن قلت غيما " قلته، وإن  
قلت جهاما " خلته، يرتفع تارة، وينحدر اخرى،

He<sup>as</sup> descended quickly and said, 'O chief of the gatherers! I see clouds coming from the direction of the sea, lowering at times and rising at other times. If you<sup>as</sup> want to say clouds, then say it, and if you<sup>as</sup> say water vapour, I<sup>as</sup> will not. It rises at times and rolls down another time'.

فنادى عبد المطلب يا معشر قريش ادخلوا منازلكم، فقد أتاكم الله بالنصر من عنده، فأقبلت الطير الابابيل في منقار كل طائر  
حجر، وفي رجله حجران، فكان الطائر الواحد يقتل ثلاثة من أصحاب أبرهة، كان يلقي الحجر في قمة رأس الرجل فيخرج من  
دبره، وقد قص الله تبارك وتعالى نبأهم في كتابه

Abdul Muttalib<sup>as</sup> called out: 'O community of Quraysh! Enter your houses for Allah<sup>azwj</sup> has Come to you with the Help from Him<sup>azwj</sup>. The Ababeel (Abbott) bird came, each bird having a stone in its beak, and two stones in its legs. The one bird killed three from the companions of Abraha. It threw the stone in the top of a head of the man, and it came out from its behind, and Allah<sup>azwj</sup> Blessed and Exalted has Related the story of their news in His<sup>azwj</sup> Book.

فقال سبحانه: (ألم تتركب فعل ربك بأصحاب الفيل) السورة،

The Glorious Said: ***Did you not see how your Lord Dealt with the owners of the elephant?*** [105:1] – the Chapter".<sup>4</sup>

وأتي به عبد المطلب لينظر إليه وقد بلغه ما قالت امه، فأخذه فوضعه في حجره ثم قال: الحمد لله الذي أعطاني، هذا الغلام الطيب  
الاردان، قد ساد في المهدي على الغلمان. ثم عوده بأركان الكعبة، وقال فيه أشعارا "

And Abdul Muttalib<sup>as</sup> came over to look at him<sup>as</sup>, and what his<sup>saww</sup> mother<sup>as</sup> had said, had reached him<sup>as</sup>. So he<sup>as</sup> took him<sup>saww</sup> and placed him<sup>saww</sup> upon his<sup>as</sup> lap, then said (in prose): 'The Praise is for Allah<sup>azwj</sup> Who has Given me<sup>as</sup> this boy<sup>saww</sup>, the goodly one who has prevailed

<sup>4</sup> Bihar Al Anwaar – V 12, The book of our Prophet<sup>saww</sup>, Ch 1 H 72



in the cradle over (all) the young men, and his<sup>as</sup> status has surpassed all the statii'. Then he<sup>as</sup> took him<sup>saww</sup> near the Kabah and said poems regarding him<sup>saww</sup>.

قال: وصاح إبليس لعنه الله في أبالسته فاجتمعوا إليه، فقالوا: ما الذي أفزعك يا سيدنا؟ فقال لهم: ويلكم لقد أنكرت السماء والارض منذ الليلة، لقد حدث في الارض حدث عظيم ما حدث مثله منذ رفع عيسى بن مريم عليه السلام، فاخرجوا وانظروا ما هذا الحدث الذي قد حدث،

He<sup>asws</sup> said: 'And Iblees<sup>la</sup> shrieked among the Devils, so they gathered around him<sup>la</sup> and said, 'What is that which has panicked you<sup>la</sup>, O our Chief<sup>la</sup>? He<sup>la</sup> said to them, 'Woe be unto you all! I<sup>la</sup> have been denied from the skies and the earth since last night. There has occurred in the earth a great event. No event similar to it has occurred since Isa<sup>as</sup> bin Maryam<sup>as</sup> was Raised up. So, go out and look around to see what this event is which has occurred'.

فافترقوا ثم اجتمعوا إليه فقالوا: ما وجدنا شيئاً، فقال إبليس لعنه الله: أنا لهذا الامر، ثم انغمس في الدنيا فجعلها حتى انتهى إلى الحرم فوجد الحرم محفوظاً بالملائكة، فذهب ليدخل فصاحوا به، فرجع

They dispersed, then they gathered around him<sup>la</sup>, and they said, 'We could not find anything'. Iblees<sup>la</sup> said, 'I<sup>la</sup> am the one for this matter'. Then he<sup>la</sup> immersed himself<sup>la</sup> in the world, and he<sup>la</sup> wandered around until he<sup>la</sup> ended up to the Sanctuary (الحرم). He<sup>la</sup> found it to be full of Angels<sup>as</sup>. He<sup>la</sup> wanted to enter into it, but he<sup>la</sup> shrieked out and returned.

ثم صار مثل الصر وهو العصفور فدخل من قبل حرى، فقال له جبرئيل: وراك لعنك الله، فقال له: حرف أسألك عنه يا جبرئيل، ما هذا الحدث الذي حدث منذ الليلة في الارض؟ فقال له: ولد محمد صلى الله عليه واله، فقال له: هل لي فيه نصيب؟ قال: لا، قال: ففي امته؟ قال: نعم، قال: رضيت.

Then he<sup>la</sup> became like a bird – and it is the sparrow, so he<sup>la</sup> entered from the side of Hira. So Jibraeel<sup>as</sup> said to him<sup>la</sup>: 'You<sup>la</sup> go back! Allah<sup>azwj</sup> has Cursed you<sup>la</sup>!' So, he<sup>la</sup> said to him<sup>as</sup>, 'I<sup>la</sup> would like to ask you<sup>as</sup> one word, O Jibraeel<sup>as</sup>! What is this event which occurred in the earth since last night?' So, he<sup>as</sup> said to him<sup>la</sup>: 'Muhammad<sup>saww</sup> has come to (earth)'. So, he<sup>la</sup> said, 'Is there a part for me<sup>la</sup> with regards to it, O Jibraeel<sup>la</sup>? He<sup>as</sup> said: 'No!' He<sup>la</sup> said, 'And with regards to his<sup>saww</sup> community?' He<sup>as</sup> said: 'Yes'. He<sup>la</sup> said, 'I<sup>la</sup> am pleased'<sup>5</sup>.

وَ أَتَشَاءُ عَبْدُ الْمُطَلِّبِ -

بِمُوحِدٍ بَعْدَ أَبِيهِ فَرْدٍ -

أَوْصِيكَ يَا عَبْدَ مَنْأَفٍ بَعْدِي -

And Abdul Muttalib<sup>asws</sup> prosed: 'I<sup>as</sup> bequeath to you<sup>as</sup>, O Abd Manaf<sup>f-as</sup>, after me<sup>as</sup> to be a Monotheist after his<sup>as</sup> father<sup>as</sup>, an individual'.

<sup>5</sup> Bihar Al Anwaar – V 12, The book of our Prophet<sup>saww</sup>, Ch 3 H 9

وَ قَالَ-

وَصَيْتٌ مَنْ كَفَيْتُهُ بِطَالِبٍ-  
عَبْدٌ مَنَافٍ وَ هُوَ ذُو بَجَارِبٍ-  
يَا ابْنَ الْحَبِيبِ أَكْرَمَ الْأَقَارِبِ-  
يَا ابْنَ الَّذِي قَدْ غَابَ غَيْرَ آتِبِ-

And he<sup>as</sup> said (a poem): '*I<sup>as</sup> am bequeathing the ones sufficing him<sup>saww</sup> with Talib, Abd Manaf<sup>as</sup>, and he<sup>as</sup> is with experience. O son<sup>saww</sup> of the beloved, the most honourable relative. O son<sup>saww</sup> of the one<sup>as</sup> who is absent without despair*'.

فَتَمَثَّلَ أَبُو طَالِبٍ وَ كَانَ سَمِعَ عَنِ الرَّاهِبِ وَصَفَهُ-

لَا تُوصِنِي بِالْإِزْمِ وَ وَاجِبٍ-  
إِنِّي سَمِعْتُ أَعْجَبَ الْعَجَائِبِ-  
مِنْ كُلِّ حَبْرٍ عَالِمٍ وَ كَاتِبٍ-  
بَانَ بِحَمْدِ اللَّهِ قَوْلُ الرَّاهِبِ

Abu Talib<sup>asws</sup> cited an example (in a poem), and he<sup>as</sup> had heard his<sup>saww</sup> description from the monk: '*Do not advise me<sup>as</sup> with the necessity and the Obligatory. I<sup>as</sup> have heard wonders of the wonders, from every good scholar and scribe that by the Praise of Allah<sup>azwj</sup> is the words of the monk*'.<sup>6</sup>

<sup>6</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 3 H 29

## Poems Recited by Abu Talib<sup>asws</sup>:

قب: روى أبو أيوب الانصاري أن النبي (صلى الله عليه وآله) وقف بسوق ذي المجاز فدعاهم إلى الله، والعباس قائم يسمع الكلام، فقال: أشهد أنك كذاب، ومضى إلى أبي لهب وذكر ذلك فأقبلا يناديان إن ابن أخينا هذا كذاب، فلا يغرنكم عن دينكم،

It is reported by Abu Ayoub Al-Ansary that the Prophet<sup>saww</sup> paused by the market of Zil Majaz and called them to Allah<sup>azwj</sup>, and Al-Abbas was standing listening to the speech. He said, 'I testify that you<sup>saww</sup> are a liar!' and went to Abu Lahab<sup>la</sup> and mentioned that. They both came calling out, 'This son<sup>saww</sup> of our brother<sup>asws</sup> is a liar, so do not let him<sup>saww</sup> deceive you from your religion!'

قال واستقبل النبي (صلى الله عليه وآله) أبو طالب فاكتنفه، وأقبل على أبي لهب والعباس فقال لهما: ما تريدان تربت أيديكما، والله إنه لصادق القليل، ثم أنشأ أبو طالب: أنت الأمين أمين الله لا كذب \* والصادق القول لا هو ولا لعب أنت الرسول رسول الله نعلمه \* عليك تنزل من ذي العزة الكتب

He (the narrator) said, 'And Abu Talib<sup>asws</sup> came to the Prophet<sup>as</sup> and defended him<sup>saww</sup>, and faced Abu Lahab<sup>la</sup> and Al-Abbas and said to them: 'What do you two want? May your hands break. By Allah<sup>azwj</sup>, he<sup>saww</sup> is truthful of the words'. Then Abu Talib<sup>asws</sup> prosed a poem.

*You are the trustworthy, trustworthy God, without doubt \* and the truthful saying, neither amusement nor play You are the Messenger, the Messenger of God we know \* You have come down from the Mighty Book (an extract).<sup>7</sup>*

عم، ص: قال أبو طالب يحض النجاشي على نصرته النبي (صلى الله عليه وآله) وأتباعه و أشياعه. تعلم مليك الحبش أن محمدا \* نبي كموسى والمسيح بن مريم أتى بالهدى مثل الذي أتيا به \* وكل بحمد الله يهدي ويعصم وإنكم تتلونونه في كتابكم \* بصدق حديث لا حديث المرجم ولا تجعلوا لله ندا وأسلموا \* فإن طريق الحق ليس بمظلم

Abu Talib<sup>asws</sup> prompted Al-Najashy, and his followers and his loyalists upon helping the Prophet<sup>saww</sup>. He<sup>as</sup> prosed a poem''

*A Prophet like Moses and the Messiah ibn Maryam brought guidance like the one they brought \* All praise be to God Who Guides and Protects, and you recite it in your book \* Honestly a hadith, not a hadith of the translator, and do not set an equal with God and submit to Islam \* The path of truth is not dark (darkness of disbelief).<sup>8</sup>*

الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ دَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا خَرَجْتُ فُرَيْشًا إِلَى بَدْرٍ وَ أخرجوا بني عبد المطلب معهم خرج طالب بن أبي طالب فنزل رجائهم و هم يرتجزون و نزل طالب بن أبي طالب يرتجز و يقول

<sup>7</sup> Bihar Al Anwaar – V 18, The book of our Prophet<sup>saww</sup>, P 3 Ch 1 H 33

<sup>8</sup> Bihar Al Anwaar – V 18, The book of our Prophet<sup>saww</sup>, P 3 Ch 4 H 4

فِي مِقْنَبٍ مِنْ هَذِهِ الْمَقَانِبِ  
بِجَعْلِهِ الْمَسْئُوبَ غَيْرَ السَّالِبِ

يَا رَبِّ إِمَّا تُعَزِّزَنَّ بِطَالِبٍ  
فِي مِقْنَبِ الْمُعَالِبِ الْمُحَارِبِ  
وَ جَعْلِهِ الْمَغْلُوبَ غَيْرَ الْعَالِبِ

فَقَالَتْ قُرَيْشٌ إِنَّ هَذَا لَيُعَلِّبُنَا فَرُدُّوهُ

Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Zareeh,

‘From Abu Abdullah<sup>asws</sup> having said: ‘When Quraysh went out to Badr and the clan of Abdul Muttalib<sup>as</sup> came out with them, Talib son of Abu Talib<sup>as</sup> came out. Their poets descended and they were prosing, and Talib son of Abu Talib<sup>as</sup> descended and prosed saying (a poem).

O Lord, are you not strengthened by one of these pillars? In the combatant's guise, by making the plundered not passive and made the defeated not the victor

Quraysh said, ‘This one has overcome us, so return him’.

وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ أَسْلَمَ.

And in another report from Abu Abdullah<sup>asws</sup>, he had become a Muslim’.<sup>9</sup>

بالإسناد عن الزهري عن أنس قال قحل الناس على عهد رسول الله ص فأتاه المسلمون فقالوا يا رسول الله فحط المطر و يبس الشجر و هلكت المواشي و أسنت الناس فاستسق لنا ربك عز و جل فقال إذا كان يوم كذا و كذا فاخرجوا و أخرجوا معكم بصدقات

By the chain from Al-Zuhry, from Anas (fabricator) who said, ‘The people were dry (drought) in the era of Rasool-Allah<sup>saww</sup>, so the Muslims came to him<sup>saww</sup> and said, ‘O Rasool-Allah<sup>saww</sup>! The rains have stopped, and the trees dried up, and the livestock is dead, and people have despaired, so seek water for us from your<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic’. He<sup>saww</sup> said: ‘When it will be such and such day, then come out, and I<sup>saww</sup> shall come out to you with the charities’.

قال فلما كان ذلك اليوم خرج رسول الله ص و الناس معه يمشي و يمشون عليهم السكينة و الوقار حتى أتوا المصلى فتقدم النبي ص فصلى بهم ركعتين يجهر فيهما بالقراءة و كان ص يقرأ في العيدين و الاستسقاء في الأولى بفاتحة الكتاب و الأعلى و في الثانية بفاتحة الكتاب و الغاشية

He said, ‘When was that day, Rasool-Allah<sup>saww</sup> came out and the people were with him<sup>saww</sup>. He<sup>saww</sup> walked and they walked, and upon them was the tranquillity and the dignity until they came to the praying place. The Prophet<sup>saww</sup> went ahead and prayed with them two Cycles Salat being loud in recitation, and he<sup>saww</sup> was reciting during the two Eids and Al-Istisqa (invoking Allah<sup>azwj</sup> for rain), in the first Cycle with (Surah) Al Fatiha and (Surah) Al A’ala, and in the second with (Surah) Al Fatiha and (Surah) Al-Ghashiya.

<sup>9</sup> Bihar Al Anwaar – V 19, The book of our Prophet<sup>saww</sup>, P 3 Ch 10 H 38

فلما قضى صلاته استقبل القوم بوجهه و قلب رداءه لكي ينقلب القحط إلى الخصب ثم جثا على ركبتيه و رفع يديه و كبر تكبيرة قبل أن يستسقي ثم قال اللهم اسقنا و أغثنا غيثا مغيثا و حيا ريبعا و جدا طبقا غدقا مغدقا عاما هنيئا مريئا و ابلًا شاملا مسبلا مجلجلا دائما دررا نافعا غير ضار عاجلا غير راثث غيثا

When he<sup>-saww</sup> finished his<sup>-saww</sup> Salat, he<sup>-saww</sup> faced the people with his<sup>-saww</sup> face and overturned his<sup>-saww</sup> cloak inside out to overturn the drought to the greenery. Then he<sup>-saww</sup> knelt down and raised his<sup>-saww</sup> hands and exclaimed Takbeer before he<sup>-saww</sup> invoked for the rain. Then he<sup>-saww</sup> said: 'O Allah<sup>-saww</sup>! Quench us and rain upon us sufficient rain, reviving the spring, and renewed layers, lavishly lavished, generally welcoming, plentiful, and a full barrage, downcast, reverberant, constant without harm, sooner without delay, rain.

اللهم تحيي به البلاد و تغيث به العباد و تجعله بلاغا للحاضر منا و الباد اللهم أنزل في أرضنا زيتها و أنزل عليها سكنها اللهم أنزل علينا من السماء ماء طهورا تحيي به بلدة ميتا و اسقه مما خلقت أنعاماً و أناسي كثيراً

O Allah<sup>-azwj</sup>! Revive the city by it and help the servants with it, and Make it reaching to the near ones from us and the distant ones. O Allah<sup>-azwj</sup>! Send down in our land, its adornment, and Send it upon its dwellers. O Allah<sup>-azwj</sup>! Send down upon us from the sky, clean water reviving the dead city with it, and Quench it from what You<sup>-azwj</sup> Created **cattle and a lot of people [25:49]**.

قال فما برحنا حتى أقبل قرع من السحاب فالتأم بعضه إلى بعض ثم مطرت عليهم سبعة أيام و لياليهن لا تقلع عن المدينة فأتاه المسلمون فقالوا يا رسول الله قد غرقت الأرض و تهدمت البيوت و انقطعت السبل فادع الله تعالى أن يصرفها عنها

He said, 'We had not moved until pieces of the clouds came and joined up to each other, then it rained upon them for seven days and nights, not moving off from the city. The Muslims came to him<sup>-saww</sup> and they said, 'O Rasool-Allah<sup>-saww</sup>! The land has drowned and the houses are demolished and the ways have been cut off, so supplicate to Allah<sup>-azwj</sup> the Exalted to turn it away from us'.

فضحك رسول الله ص و هو على المنبر حتى بدت نواجذه تعجبا لسرعة ملالة ابن آدم ثم رفع يديه ثم قال حوالينا و لا علينا اللهم على رءوس الظراب و منابت الشجر و بطون الأودية و ظهور الآكام

Rasool-Allah<sup>-saww</sup> chuckled and he<sup>-saww</sup> was upon the pulpit until his<sup>-saww</sup> teeth were seen, in wonderment at the quickness of the clamour of the sons of Adam<sup>-as</sup>. Then he<sup>-saww</sup> raised his<sup>-saww</sup> hands, then said: 'Around us and not upon us, O Allah<sup>-azwj</sup>, upon the heads of the animals and the roots of the trees, and interior of the valleys, and backs of the dunes'.

فتصدعت عن المدينة حتى كانت في مثل الترس عليها كالفسطاط تمطر مراعيها و لا تمطر فيها قطرة.

So, it drifted away from Al-Medina until it was like the disc with tents upon it, raining on the pastures and not raining in it a drop'.

و في بعض الروايات أنه لما صارت المدينة كالفسطاط ضحك رسول الله ص حتى بدت نواجذه ثم قال لله أبي طالب لو كان حيا قرت عيناه من الذي ينشدنا قوله فقام علي بن أبي طالب عليه السلام فقال يا رسول الله كأنك أردت

And in one of the reports, 'When Al-Medina became like the tents, Rasool-Allah<sup>saww</sup> chuckled until his<sup>saww</sup> teeth were seen, then said: 'Allah<sup>azwj</sup>! If Abu Talib<sup>as</sup> had been alive, his<sup>as</sup> eyes would have been delighted. Who is the one who can prose his<sup>as</sup> words for us?' Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> stood-up and said; 'O Rasool-Allah<sup>saww</sup>! It is as if you<sup>saww</sup> intend: - (a poem)

و أبيض يستسقى الغمام بوجهه.  
يلوذ به الهلاك من آل هاشم.  
كذبتهم و بيت الله ييزى محمد.  
و نذهل عن أبنائنا و الحلائل.  
ثمال اليتامى عصمة للأرامل.  
فهم عنده في نعمة و فواضل.  
و لما نقاتل دونه و نناضل. و نسلمه حتى نصرع حوله.

'And a white cloud quenched in its direction, sheltering the orphans and protecting the widows, sheltering by it from the destruction, the ones of the family of Hashim<sup>as</sup>, for they, in his<sup>as</sup> presence, have grace and virtue. You are lying and the House of Allah<sup>azwj</sup> attributes Muhammad<sup>saww</sup>, and when we fight besides him<sup>saww</sup> and deliver him<sup>saww</sup>, and submit to him<sup>saww</sup> until we rally around him<sup>saww</sup>, and we are amazed at our sons and the barriers'.<sup>10</sup>

المناقب لابن شهر آشوب الطبري و البلاذري أنه لما نزل فاصدع بما تؤمرو صدع النبي ص و نادى قومه بالإسلام فلما نزل - إنكم  
و ما تعبدون من دون الله الآيات أجمعوا على خلافه

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

'When it was Revealed: **So proclaim what you are Commanded with [15:94]**, the Prophet<sup>saww</sup> proclaimed and called out to his<sup>saww</sup> with Al-Islam. When it was Revealed: **You, and whatever you are worshipping from besides Allah, [21:98]** – the Verses, they gathered upon opposing him<sup>saww</sup>.

فحدب عليه أبو طالب و منعه فقام عتبة و الوليد و أبو جهل و العاص إلى أبي طالب فقالوا إن ابن أحيك قد سب آهتنا و عاب  
ديننا و سقه أحلامنا و ضلل آباءنا فإما أن تكفه عنا و إما أن تحل بيننا و بينه

Abu Talib<sup>asws</sup> sympathised upon him and defended him<sup>saww</sup>. Utba, and Al-Waleed, and Abu Jahl<sup>la</sup>, and Al-Aas stood up to Abu Talib<sup>asws</sup> and they said, 'The son<sup>saww</sup> of your<sup>as</sup> brother<sup>as</sup> has reviled our gods, and faulted our religion, and stultified our dreams, and strayed our fathers. Either you<sup>as</sup> restrain him from us or vacate between us and him<sup>saww</sup>'.

فقال لهم أبو طالب قولاً رقيقاً و رددهم رداً جميلاً فمضى رسول الله ص على ما هو عليه يُظهر دين الله و يدعو إليه و أسلم بعض  
الناس

Abu Talib<sup>asws</sup> said kind words to them and responded to them with a beautiful response. Rasool-Allah<sup>saww</sup> continued upon what he<sup>saww</sup> was upon, revealing the religion of Allah<sup>azwj</sup> and calling to it, and some people became Muslims.

<sup>10</sup> Bihar Al Anwaar – V 19, The book of our Prophet<sup>saww</sup>, P 3 Ch 18 H 4

فَاهْتَمِسُوا إِلَى أَبِي طَالِبٍ مَرَّةً أُخْرَى فَقَالُوا إِنَّ لَكَ سِنًّا وَ شَرَفًا وَ مَنْزِلَةً وَ إِنَّا قَدِ اشْتَهَيْنَاكَ أَنْ تَنْهَى ابْنَ أَخِيكَ فَلَمْ يَنْتَهَ وَ إِنَّا وَ اللَّهُ لَا نَصِيرُ عَلَى هَذَا مِنْ شَتْمِ آبَائِنَا وَ تَسْفِيهِ أَحْلَامِنَا وَ عَيْبِ آهْلِنَا حَتَّى تَكْفُمَهُ عَنَّا أَوْ نُنَازِلَهُ فِي ذَلِكَ حَتَّى يَهْلِكَ أَحَدُ الْفَرِيقَيْنِ

They returned to Abu Talib<sup>asws</sup> again and they said, 'For you<sup>as</sup> there is old age, and nobility, and status, and we had taken it as granted from you<sup>as</sup> that you<sup>as</sup> will stop the son<sup>saww</sup> of your<sup>as</sup> brother<sup>as</sup>, but you<sup>as</sup> did not stop him<sup>as</sup>, and by Allah<sup>azwj</sup>, we cannot be patient upon this, from the reviling our fathers, and his<sup>saww</sup> stultifying our dreams, and faulting our gods, until you restrain him<sup>saww</sup> from us, or we will take him<sup>saww</sup> down regarding that until one of the two parties is destroyed'.

فَقَالَ أَبُو طَالِبٍ لِلنَّبِيِّ ص مَا بَالُ أَقْوَامِكَ يَشْكُونَكَ فَقَالَ ص إِنِّي أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ يَقُولُونَهَا تَدِينُ هُمْ بِهَا الْعَرَبُ وَ تُؤَدِّي إِلَيْهِمْ بِهَا الْعَجَمُ الْحَرَبِيَّةَ

Abu Talib<sup>asws</sup> said to the Prophet<sup>saww</sup>: 'What is the matter your<sup>saww</sup> people are doubting you<sup>saww</sup>? He<sup>saww</sup> said: 'I<sup>saww</sup> want them upon one phrase they should be saying it, the Arabs would make it a religion with it, and the non-Arabs would lead the taxes to them'.

فَقَالُوا كَلِمَةً وَاحِدَةً نَعَمْ وَ أَبِيكَ عَشْرًا قَالَ أَبُو طَالِبٍ وَ أَيُّ كَلِمَةٍ هِيَ يَا ابْنَ أَخِي قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَقَامُوا يَنْفُضُونَ ثِيَابَهُمْ وَ يَقُولُونَ- أَجْعَلِ الْأَلْهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ إِلَى قَوْلِهِ عَذَابِ

They said, 'One phrase, yes, and you<sup>saww</sup> are rejecting ten'. Abu Talib<sup>asws</sup> said: 'And which phrase is it, O son<sup>saww</sup> of my<sup>as</sup> brother<sup>as</sup>? He<sup>saww</sup> said: '(The phrase) 'There is no god except Allah<sup>azwj</sup>'. They stood up shaking their clothes, and they were saying, **Is he making the gods to be One God? Surely this is a strange thing!** [38:5] – up to His<sup>azwj</sup> Words: **Punishment [38:8]**.

قَالَ ابْنُ إِسْحَاقَ: إِنَّ أَبَا طَالِبٍ قَالَ لَهُ فِي السِّرِّ- لَا تَحْمِلْنِي مِنَ الْأَمْرِ مَا لَا أُطِيقُ فَظَنَّ رَسُولُ اللَّهِ ص أَنَّهُ قَدْ بَدَأَ لِعَمِّهِ وَ أَنَّهُ حَازِلُهُ وَ أَنَّهُ قَدْ ضَعْفَ عَنْ نُصْرَتِهِ

Ibn Is'haq said, 'Abu Talib<sup>asws</sup> said to him<sup>saww</sup> in the secret: 'Don't load me<sup>as</sup> from the matters what I<sup>as</sup> cannot bear'. Rasool-Allah<sup>saww</sup> thought that there had been a change of mind for his<sup>saww</sup> uncle and he<sup>as</sup> had abandoned him<sup>saww</sup>, and that he<sup>as</sup> had tired from helping him<sup>saww</sup>.

فَقَالَ يَا عَمَّاهُ لَوْ وُضِعَتِ الشَّمْسُ فِي يَمِينِي وَ الْقَمَرُ فِي شِمَالِي مَا تَرَكْتُ هَذَا الْقَوْلَ حَتَّى أَنْفِذَهُ أَوْ أَقْتُلَ دُونَهُ ثُمَّ اسْتَعْبَرَ فَبَكَى ثُمَّ قَامَ يُؤَلِّي

He<sup>saww</sup> said: 'O uncle<sup>as</sup>! Even if the sun were to be placed in my<sup>saww</sup> right hand and the moon in my<sup>saww</sup> left, I<sup>saww</sup> would not leave this word until either I<sup>saww</sup> implement it or I<sup>saww</sup> am killed under it'. Then his<sup>saww</sup> eyes filled up and he<sup>saww</sup> wept. Then he<sup>saww</sup> stood up and turned around.

فَقَالَ أَبُو طَالِبٍ امْضِ لِأَمْرِكَ فَوَ اللَّهُ لَا أَحْذُلُكَ أَبَدًا

Abu Talib<sup>asws</sup> said: 'Continue to your matter. By Allah<sup>azwj</sup>! I<sup>as</sup> will not abandon you<sup>saww</sup>, ever!'

وَ فِي رِوَايَةٍ أَنَّهُ قَالَ ص إِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أَدْعُو إِلَى دِينِهِ الْحَنِيفِيَّةِ وَ حَرَجَ مِنْ عِنْدِهِ مُعْضَبًا فَدَعَاهُ أَبُو طَالِبٍ وَ طَيَّبَ قَلْبَهُ وَ وَعَدَهُ بِالنَّصْرِ

And in a report – He<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> the Exalted has Commanded me<sup>-saww</sup> that I<sup>-saww</sup> should call to His<sup>-azwj</sup> Religion, the upright’. And he<sup>-saww</sup> went out from his<sup>-as</sup> presence angrily. Abu Talib<sup>-asws</sup> called him<sup>-saww</sup> made his<sup>-saww</sup> heart feel good, and promised him<sup>-saww</sup> the help.

ثُمَّ أَنْشَأَ يَقُولُ-

وَاللَّهِ لَنْ يَصِلُوا إِلَيْكَ بِجَمْعِهِمْ-  
فَأَصْدَعُ بِأَمْرِكَ مَا عَلَيْكَ غَضَاظَةً-  
وَدَعَوْتِي وَرَعَمْتَ أَنَّكَ نَاصِحٌ-  
وَعَرَضْتَ دِينًا قَدْ عَرَفْتُ بِأَنَّهُ-  
لَوْ لَا الْمَخَافَةُ أَنْ يَكُونَ مَعْرَةً-  
حَتَّى أَوْسَدَ فِي التُّرَابِ دَفِينًا-  
وَ أُبَشِّرُ بِذَلِكَ وَ قَرَّ مِنْكَ عُيُونًا-  
فَلَقَدْ صَدَقْتَ وَ كُنْتَ قُدَمَا أَمِينًا-  
مَنْ خَيْرَ أَدْيَانِ الْبَرِيَّةِ دِينًا-  
لَوْجَدْتَنِي سَمِحًا بِذَلِكَ مُبِينًا

Then he<sup>-as</sup> prosed saying: ‘By Allah<sup>-azwj</sup>! They will never arrive to you<sup>-saww</sup>, in their entirety, until I<sup>-as</sup> lied down in the soil, buried. So, proclaim with your matter, whatever is upon you, disregarding, and be joyful with that and eyes would be delighted from you<sup>-saww</sup>, and you<sup>-as</sup> have called me<sup>-as</sup> and claimed that you<sup>-saww</sup> are advising, so I<sup>-as</sup> have ratified and have been a believer from ancient times; had it not been for the fear that a misfortune might happen, you<sup>-saww</sup> would have found me<sup>-as</sup> with clearance tolerance for that’.<sup>11</sup>

الطَّبْرِيُّ وَ الْوَاحِدِيُّ بِإِسْنَادِهِمَا عَنِ السُّدِّيِّ وَ زَوْى ابْنِ بَابُوَيْهٍ فِي كِتَابِ التُّبُوَّةِ عَنِ زَيْنِ الْعَابِدِينَ ع أَنَّهُ اجْتَمَعَتْ قُرَيْشٌ إِلَى أَبِي طَالِبٍ وَ رَسُولُ اللَّهِ ص عِنْدَهُ فَقَالُوا نَسْأَلُكَ مِنْ ابْنِ أَخِيكَ التَّصَفَّ قَالَ وَ مَا التَّصَفُّ مِنْهُ

Al Tabari and Al Wahidi, by their chains, from Al Study, and it is reported by Ibn Babuwayh in the book ‘Al Nubuwwah’,

‘From Zayn Al-Abideen<sup>-asws</sup> (4<sup>th</sup> Imam<sup>-asws</sup>): ‘Quraysh gathered to Abu Talib<sup>-asws</sup> and Rasool-Allah<sup>-saww</sup> was with him<sup>-as</sup>. They said, ‘We ask you<sup>-as</sup> for the fairness from the son<sup>-saww</sup> of your<sup>-as</sup> brother<sup>-as</sup>’. He<sup>-as</sup> said: ‘And what is the fairness from him<sup>-saww</sup>?’

قَالُوا يَكْفُ عَنَّا وَ نَكْفُ عَنْهُ فَلَا يُكَلِّمُنَا وَ لَا نُكَلِّمُهُ وَ لَا يُقَاتِلُنَا وَ لَا نُقَاتِلُهُ إِلَّا أَنْ هَذِهِ الدَّعْوَةُ قَدْ بَاعَدَتْ بَيْنَ الْقُلُوبِ وَ زَرَعَتْ الشَّحْنََاءَ وَ أَنْبَتَتِ الْبُغْضَاءَ

They said, ‘He<sup>-saww</sup> should refrain from us and we shall refrain from him<sup>-saww</sup>. So, neither should he<sup>-saww</sup> speak to us nor will we speak to him<sup>-as</sup>, nor should he<sup>-saww</sup> fight us nor will we fight him<sup>-saww</sup>. Indeed! This call has distanced between the hearts and has cultivated the enmity and planted the hatred’.

فَقَالَ يَا ابْنَ أَخِي أَسَمِعْتَ قَالَ يَا عَمِّ لَوْ أَنْصَفَنِي بَنُو عَمِّي لِأَجَابُوا دَعْوَتِي وَ قَبِلُوا نَصِيحَتِي إِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أَدْعُو إِلَى دِينِهِ الْحَنِيفِيَّةِ مِلَّةِ إِبْرَاهِيمَ فَمَنْ أَجَابَنِي فَلَهُ عِنْدَ اللَّهِ الرِّضْوَانُ وَ الْحُلُودُ فِي الْجَنَانِ وَ مَنْ عَصَانِي فَاتْلُتُهُ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَ هُوَ خَيْرُ الْحَاكِمِينَ

He<sup>-as</sup> said: ‘O son<sup>-saww</sup> of my<sup>-as</sup> brother<sup>-as</sup>! Did you<sup>-saww</sup> hear?’ He<sup>-saww</sup> said: ‘O uncle<sup>-as</sup>! If the clan of my<sup>-saww</sup> uncle were to be fair to me<sup>-saww</sup> by answering my<sup>-saww</sup> call and accept my<sup>-as</sup> advice. Allah<sup>-azwj</sup> the

<sup>11</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 3 H 31 a



Exalted Commanded to call to His<sup>-azwj</sup> religion, the upright, religion of Ibrahim<sup>-as</sup>. So, the one who answers me<sup>-saww</sup>, for him would be the Pleasure and the eternal life in the Gardens in the Presence of Allah<sup>-azwj</sup>, and one who disobeys me<sup>-as</sup>, I<sup>-saww</sup> shall fight him **until Allah Judges between us, and He is the best of the Judges [7:87]**.

فَقَالُوا قُلْ لَهُ يَكْفُ عَنْ شَيْءٍ آهْتَنَا فَلَا يَذْكُرْهَا بِسُوءٍ فَنَزَلَ أَوْفَعَبْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ

They said, 'Tell him<sup>-saww</sup> to refrain from reviling our gods, and not to mention them with evil'. So, it was Revealed: **Say: 'Is it other than Allah that you are instructing me to worship, O you ignoramuses?' [39:64]**.

قَالُوا إِنْ كَانَ صَادِقًا فَلْيُحَرِّرْنَا مَنْ يُؤْمِنُ مِنَّا وَ مَنْ يَكْفُرُ فَإِنْ وَجَدْنَا صَادِقًا آمَنَّا بِهِ فَنَزَلَ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ

They said, 'If he<sup>-saww</sup> was truthful, then let him<sup>-saww</sup> inform us who from us would believe and who would disbelieve, so if we find him<sup>-saww</sup> as truthful, we shall believe in him<sup>-saww</sup>'. So, it was Revealed: **Allah was not going to leave the Momineen [3:179]** (the Verse).

قَالُوا وَاللَّهِ لَنَشْتُمُنَّكَ وَإِلْهَكَ فَنَزَلَ وَ انْطَلَقَ الْمَلَأُ مِنْهُمْ

They said, 'By Allah<sup>-azwj</sup>! We will revile you<sup>-saww</sup> and your<sup>-saww</sup> God<sup>-azwj</sup>!' So, it was Revealed: **And the chiefs from them [38:6]** (the Verse).

قَالُوا قُلْ لَهُ فَلْيَعْبُدْ مَا نَعْبُدُ وَ نَعْبُدُ مَا يَعْبُدُ فَنَزَلَتْ سُورَةُ الْكَافِرِينَ

They said, 'Say to him<sup>-saww</sup>, let him<sup>-saww</sup> worship what we are worshipping, and we will worship what he<sup>-saww</sup> is worshipping'. So, Surah Al-Kafiroun was Revealed.

فَقَالُوا قُلْ لَهُ أَرْسَلَهُ اللَّهُ إِلَيْنَا حَاصَّةً أَمْ إِلَى النَّاسِ كَافَّةً قَالَ بَلْ إِلَى النَّاسِ أُرْسِلْتُ كَافَّةً إِلَى الْأَبْيَضِ وَ الْأَسْوَدِ وَ مَنْ عَلَى رُءُوسِ الْجِبَالِ وَ مَنْ فِي لُجَجِ الْبِحَارِ وَ لَأَدْعُونَ السَّنَةَ فَارِسَ وَ الرُّومَ- يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

They said, 'Say to him<sup>-saww</sup>, has Allah<sup>-azwj</sup> Sent him<sup>-saww</sup> to us in particular or to all the people?' He<sup>-saww</sup> said: 'But, to (all) the people. I<sup>-saww</sup> am sent to all, the white, and the black, and the one on top of the mountain, and one in the depths of the oceans, and I<sup>-saww</sup> shall call Persia and Rome in the year: **Say: 'O you people! I am a Rasool of Allah to you all, [7:158]**'.

فَتَجَبَّرَتْ فُرَيْشٌ وَ اسْتَكْبَرَتْ وَ قَالَتْ وَ اللَّهُ لَوْ سَمِعَتْ بِهَذَا فَارِسُ وَ الرُّومُ لَأَخْتَطَفْتَنَا مِنْ أَرْضِنَا وَ لَقَلَعَتِ الْكَعْبَةَ حَجْرًا حَجْرًا فَنَزَلَ وَ قَالُوا إِنْ نَشِيعَ الْهُدَى مَعَكَ وَ قَوْلُهُ- أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ

Quraysh became audacious and arrogant, and said, 'By Allah<sup>-azwj</sup>! If Persian and Rome were to hear this, they would remove us from our land and uproot the Kabah, stone by stone!' So, it was Revealed: **And they are saying, 'If we follow the Guidance with you, [28:57]**, and His<sup>-azwj</sup> Words: **Did you not see how your Lord Dealt [105:1]**.

فَقَالَ الْمَطْعَمُ بْنُ عَدِيٍّ وَ اللَّهُ يَا بَا طَالِبٍ لَقَدْ أَنْصَفَكَ قَوْمُكَ وَ جَهَدُوا عَلَى أَنْ يَتَحَلَّصُوا بِمَا تَكْرَهُهُ فَمَا أَرَاكَ تُرِيدُ أَنْ تَقْبَلَ مِنْهُمْ شَيْئًا

Al-Mut'am Bin Aday said, 'By Allah<sup>azwj</sup>, O Abu Talib<sup>asws</sup>! Your<sup>as</sup> people have been fair to you<sup>as</sup> and they have argued upon that they would finish off from what you<sup>as</sup> are disliking, but I do not see you<sup>asws</sup> wanting to accept anything from them'.

فَقَالَ أَبُو طَالِبٍ وَاللَّهِ مَا أَنْصَفُونِي وَ لَكِنَّكَ قَدْ أَجْمَعْتَ عَلَيَّ خِدْلَانِي وَ مُظَاهَرَةَ الْقَوْمِ عَلَيَّ فَاصْنَعْ مَا بَدَا لَكَ

Abu Talib<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! They have not been fair to me<sup>as</sup>, but you have united upon abandoning me<sup>as</sup> and rallying the people against me<sup>as</sup>. So, do whatever comes to you!'

فَوَثَبَ كُلُّ قَبِيلَةٍ عَلَى مَا فِيهَا مِنَ الْمُسْلِمِينَ يُعَدِّبُونَهُمْ وَ يَفْتِنُونَهُمْ عَنْ دِينِهِمْ وَ الْإِسْتِهْزَاءِ بِالنَّبِيِّ ص وَ مَنَعَ اللَّهُ رَسُولَهُ بِعَمِّهِ أَبِي طَالِبٍ مِنْهُمْ وَ قَدْ قَامَ أَبُو طَالِبٍ حِينَ رَأَى قُرَيْشًا تَصْنَعُ مَا تَصْنَعُ فِي بَنِي هَاشِمٍ فَدَعَاهُمْ إِلَى مَا هُوَ عَلَيْهِ مِنْ مَنَعِ رَسُولِ اللَّهِ وَ الْقِيَامِ دُونَهُ إِلَّا أَبَا هَبٍ كَمَا قَالَ اللَّهُ وَ لَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ

Every tribe pounced upon whatever Muslims there were in it, tormenting them and tempting them away from their religion and mocking the Prophet<sup>saww</sup>; and Allah<sup>azwj</sup> defended His<sup>azwj</sup> Rasool<sup>saww</sup> from them by his<sup>saww</sup> uncle<sup>as</sup> Abu Talib<sup>asws</sup>, and Abu Talib<sup>asws</sup> had stood up when he<sup>as</sup> saw Quraysh doing what they did among the Clan of Hashim<sup>as</sup>. He<sup>as</sup> called them to what he<sup>as</sup> was upon, defending Rasool-Allah<sup>saww</sup> and the standing by his<sup>saww</sup> side, except Abu Jahl<sup>la</sup>, like what Allah<sup>azwj</sup> Said: **And Allah will Help the one who Helps him, [22:40].**

وَ قَدِمَ قَوْمٌ مِنْ قُرَيْشٍ مِنَ الطَّائِفِ وَ أَنْكَرُوا ذَلِكَ وَ وَقَعَتْ فِتْنَةٌ فَأَمَرَ النَّبِيُّ ص الْمُسْلِمِينَ أَنْ يَخْرُجُوا إِلَى أَرْضِ الْحَبَشَةِ.

And a group from Quraysh arrived from Al-Taif, and they disliked that, and Fitna occurred. So, the Prophet<sup>saww</sup> ordered the Muslims that they should go out to the land of Ethiopia".<sup>12</sup>

الطَّبْرِيُّ وَ الْبَلَادُرِيُّ وَ الصَّحَّاحُ قَالَ: لَمَّا رَأَتْ قُرَيْشٌ حَمِيَّةَ قَوْمِهِ وَ دَبَّ عَمِّهِ أَبِي طَالِبٍ عَنْهُ جَاءُوا إِلَيْهِ وَ قَالُوا جِئْنَاكَ بِبَقِي قُرَيْشٍ جَمَالًا وَ جُودًا وَ شَهَامَةَ عُمَارَةَ بْنِ الْوَلِيدِ نَدْفَعُهُ إِلَيْكَ يَكُونُ نَصْرُهُ وَ مِيرَاثُهُ لَكَ وَ مَعَ ذَلِكَ مِنْ عِنْدِنَا مَالٌ وَ نَدْفَعُ إِلَيْكَ ابْنَ أَخِيكَ الَّذِي فَرَّقَ جَمَاعَتَنَا وَ سَفَّهَ أَحْلَامَنَا فَتَفْتَلُهُ

Al Tabari, and Al Balazuri, and Al Zahhak said,

'When Quraysh saw the protection of his<sup>saww</sup> people and the defence of Abu Talib<sup>asws</sup> of him<sup>saww</sup>, they came to him<sup>as</sup> and said, 'We have come to you<sup>as</sup> with a beautiful youth of Qureys, and generous, and chivalrous, Umarah Bin Al-Waleed. We will hand him over to you<sup>as</sup>. His help and his inheritance would happen to be for you<sup>as</sup>, and along with that, there is wealth from us, and you<sup>as</sup> hand over to us the son<sup>as</sup> of your<sup>as</sup> brother<sup>as</sup> who has divided our community and stultified our dreams, so we can kill him<sup>saww</sup>'.

فَقَالَ وَاللَّهِ مَا أَنْصَفْتُمُونِي أُعْطُونِي ابْنَكُمْ أَغْدُوهُ لَكُمْ وَ تَأْخُذُونَ ابْنِي تَفْتَلُونَهُ هَذَا وَ اللَّهُ مَا لَا يَكُونُ أَبَدًا أ تَعْلَمُونَ أَنَّ النَّاقَةَ إِذَا فَفَدَتْ وَلَدَهَا لَا تَحْنُ إِلَى عَدُوِّهِ ثُمَّ تَهْرَهُمْ فَهَمُّوا بِأَعْيَالِهِ فَمَنَعَهُمْ أَبُو طَالِبٍ مِنْ ذَلِكَ

He<sup>as</sup> said: 'By Allah<sup>azwj</sup>! You are not being fair to me<sup>as</sup>. I<sup>as</sup> should provide (feed) your son for you and you will take my<sup>as</sup> son<sup>as</sup> to kill him<sup>saww</sup>! By Allah<sup>azwj</sup>! This will not happen, ever! Do you know that the

<sup>12</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 3 H 31 b

she-camel, when she misses her children, does not turn towards others?’ Then he<sup>as</sup> rebuked them, so they thought with assassinating him<sup>saww</sup>, but Abu Talib<sup>asws</sup> prevented them from that.

وَ قَالَ فِيهِ -

حَمِيْتُ الرَّسُولَ رَسُولَ الْإِلَهِ -      بَيِّضٌ تَأَلُّمًا مِثْلَ الْبُرُوقِ -  
أَدُّبٌ وَ أَحْمِي رَسُولَ الْإِلَهِ -      جَمَايَةَ عَمِّ عَلَيْهِ شَفُوقٌ -

And he<sup>as</sup> said (couplets) regarding it: ‘I<sup>as</sup> protected the Rasool<sup>saww</sup>, Rasool<sup>saww</sup> of God<sup>azwj</sup>, with shining white like the lightning. I<sup>as</sup> defend and protect Rasool<sup>saww</sup> of God<sup>azwj</sup> with a protection of an uncle<sup>as</sup> upon him<sup>saww</sup>, compassionate’.

وَ أَتَشَدَّ -

يُقُولُونَ لِي دَعُ نَصَرَ مَنْ جَاءَ بِأَهْدَى -      وَ عَالِبٌ لَنَا غَالِبٌ كُلِّ مُعَالِبِ -  
وَ سَلِّمْ إِلَيْنَا أَحْمَدٌ وَ أَكْفَلْنَا لَنَا -      بَيْنَنَا وَ لَا تَحْفَلْ بِقَوْلِ الْمُعَاتِبِ -  
فَقُلْتُ هُمْ اللَّهُ رَبِّي وَ نَاصِرِي -      عَلَى كُلِّ بَاغٍ مِنْ لُؤْيِي بْنِ غَالِبِ -

And he<sup>as</sup> prosed: ‘They are saying to me<sup>saww</sup>, ‘Leave helping the one<sup>saww</sup> who has come with the guidance, and he<sup>saww</sup> overcoming to us with the overcoming of every overcoming, and submit Ahmad<sup>saww</sup> to us, and guarantee our sons for us, and you<sup>as</sup> will not be faulted with the words of the reproacher’. I<sup>as</sup> said to them: ‘Allah<sup>azwj</sup> is my<sup>as</sup> Lord<sup>azwj</sup> and my<sup>as</sup> Helpers against every rebel from Luwy Bin Ghalib’<sup>13</sup>.

مقاتل: لما رأت قريش يعلو أمره قالوا- لا نرى محمدا يزداد إلا كبرا و تكبرا و إن هو إلا ساحر أو مجنون و توعده و تعاقدوا لئن مات أبو طالب ليجمعن قبائل قريش كلها على قتله

Maqatil –

‘When Quraysh saw the loftiness of his<sup>saww</sup> affairs, they said, ‘We do not see Muhammad<sup>saww</sup> increasing except in greatness and arrogance, and that he<sup>saww</sup> is only a sorcerer, or a madman’ (Nouzobillah), and they threatened him<sup>saww</sup> and made a pact that if Abu Talib<sup>asws</sup> were to die, they would gather the tribes of Quraysh, all of them, upon killing him<sup>saww</sup>.

و بلغ ذلك أبا طالب فجمع بني هاشم و أحلافهم من قريش فوصاهم برسول الله و قال إن ابن أخي كما يقول أخبرنا بذلك آباؤنا و علمائنا أن محمدا نبي صادق و أمين ناطق و أن شأنه أعظم شأن و مكانه من ربه أعلى مكان

And that reached Abu Talib<sup>asws</sup>, so he<sup>as</sup> gathered the Clan of Hashim<sup>as</sup> and allied them from Quraysh, made them custodians of Rasool-Allah<sup>saww</sup> and said: ‘The son<sup>saww</sup> of my<sup>as</sup> brother<sup>as</sup> is just as what he<sup>saww</sup> is saying. We have been informed with that by our fathers, and our scholars, that Muhammad

<sup>13</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 3 H 31 e

<sup>saww</sup> is a truthful Prophet<sup>saww</sup>, and a trustworthy speaker, and his<sup>saww</sup> occupation is mighty, and his<sup>saww</sup> position from his<sup>saww</sup> Lord<sup>azwj</sup> is a lofty position.

فأجيبوا دعوته و اجتمعوا على نصرته و راموا عدوه من وراء حوزته فإنه الشرف الباقي لكم الدهر

So answer his<sup>saww</sup> call and gather upon helping him<sup>saww</sup> and oppose his<sup>saww</sup> enemies from behind him<sup>saww</sup>, for he<sup>saww</sup> is the remaining nobility for you all, for (all) time’.

و أنشأ يقول-

أوصي بنصر النبي الخير مشهده-	عليا ابني و عم الخير عباسا-
و حمزة الأسد المخشي صولته-	و جعفرأ أن تدودوا دونه الناسا-
و هاشما كلها أوصي بنصرته-	أن يأخذوا دون حرب القوم أمراسا-
كونوا فدى لكم نفسي و ما ولدت-	من دون أحمد عند الروع أتراسا-
بكل أبيض مصقول عوارضه-	تخاله في سواد الليل مقباسا-

And he<sup>as</sup> prosed saying:

*‘I<sup>as</sup> advise with helping the Prophet<sup>saww</sup>, the good, my<sup>as</sup> son<sup>asws</sup> Ali<sup>asws</sup> would attend him<sup>saww</sup>, and the good uncle Abbas, and Hamza<sup>as</sup> the lion whose arrival is feared, and Ja’far<sup>as</sup> you will impede the people beside him<sup>as</sup>, and Hashim<sup>as</sup>, all of them I<sup>as</sup> advise with helping him<sup>saww</sup>, that they should take to cure the matter without war. Be such that my<sup>as</sup> soul be sacrificed for you, and what is born from besides Ahmad<sup>saww</sup> at the fear of the sword, with all whiteness his<sup>saww</sup> honour is polished, you think of him<sup>saww</sup> being a firebrand in the darkness of the night’.*

و حض أخاه حمزة على اتباعه إذ أقبل حمزة متوشحا بقوسه راجعا من قنص له فوجد النبي ص في دار أخته محموما و هي باكية فقال ما شأنك

And his<sup>as</sup> brother<sup>as</sup> Hamza<sup>as</sup> urged upon following him<sup>saww</sup>, when Hamza<sup>as</sup> came wearing his<sup>as</sup> bow, returning from a hunting trip of his<sup>as</sup>. He<sup>as</sup> found the Prophet<sup>saww</sup> in the house of his<sup>as</sup> sister Mahmouma and she was crying. He<sup>saww</sup> said, ‘What is your matter?’

قالت ذل الحمى يا با عمارة لو لقيت ما لقي ابن أخيك محمد أنفا من أبي الحكم بن هشام و جده هاهنا جالسا فأذاه و سبه و بلغ منه ما يكره

She said, ‘The protection is humiliated, O Abu Amarah<sup>as</sup>! If you<sup>as</sup> had faced what the son<sup>saww</sup> of your<sup>as</sup> brother<sup>as</sup> Muhammad<sup>saww</sup> faced just now from Abu Al-Hakan Bin Hisham (Abu Jahl<sup>la</sup>), and his<sup>saww</sup> grandfather<sup>as</sup> is seated over there. They have hurt him<sup>saww</sup>, and reviled him<sup>saww</sup>, and reached from him<sup>saww</sup> what he<sup>saww</sup> dislikes’.

فانصرف و دخل المسجد و شج رأسه شجة منكرة فهم قريباؤه بضربه فقال أبو جهل دعوا أبا عمارة لكيلا يسلم ثم عاد حمزة إلى النبي ص و قال عز بما صنع بك ثم أخبره بصنيعه فلم يرض النبي ص و قال يا عم لأنت منهم

He<sup>la</sup> left and entered the Masjid and broke his<sup>la</sup> head with an injury. They near him<sup>as</sup> with his<sup>as</sup> strike. Abu Jahl<sup>la</sup> said, 'Leave Abu Amarah, lest he<sup>as</sup> becomes a Muslim!' Then Hamza<sup>as</sup> returned to the Prophet<sup>saww</sup> and said: 'Be consoled with what they have done with you<sup>saww</sup>'. Then he<sup>as</sup> informed him<sup>saww</sup> with his<sup>as</sup> dealing and said, 'O uncle<sup>as</sup>! Because you<sup>as</sup> are from them'.

فأسلم حمزة فعرفت قريش أن رسول الله قد عز و أن حمزة سبمنعه

Hamza<sup>as</sup> announced (to be) a Muslim. So, Quraysh knew that Rasool-Allah<sup>saww</sup> had been strengthened and that Hamza<sup>as</sup> would defend him<sup>saww</sup>.

قَالَ ابْنُ عَبَّاسٍ فَنَزَلَ أَوْ مَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَ سُرَّ أَبُو طَالِبٍ بِإِسْلَامِهِ وَ أَنْشَأَ يَقُولُ-

صَبْرًا أَبَا يَغْلَى عَلَى دِينِ أَحْمَدَ- وَ كُنْ مُظْهِرًا لِلدِّينِ وَفُتَّتْ صَابِرًا-  
وَ حُطَّ مَنْ أَتَى بِالدِّينِ مِنْ عِنْدِ رَبِّهِ- بِصِدْقٍ وَ حَقٍّ لَا تَكُنْ حَمَزَ كَافِرًا-  
فَقَدْ سَرَّنِي إِذْ قُلْتَ إِنَّكَ مُؤْمِنٌ- فَكُنْ لِرَسُولِ اللَّهِ فِي اللَّهِ نَاصِرًا-  
فَنَادَ قُرَيْشًا بِاللَّذِي قَدْ أَتَيْتَهُ- جَهَارًا وَ قُلَّ مَا كَانَ أَحْمَدُ سَاحِرًا-

Ibn Abbas said, 'So (the Verse): **Or is the one who was dead, so We Revived him [6:122]**, and Abu Talib<sup>asws</sup> was joyful of him<sup>as</sup> (Hamza<sup>as</sup>) becoming a Muslim, and he<sup>as</sup> prosed saying: 'Abu Ya'la was patient upon the religion of Ahmad<sup>saww</sup>, and became manifesting of the religion was patient accordingly, and urge the one<sup>saww</sup> who has come with the religion from the Presence of his<sup>saww</sup> Lord<sup>azwj</sup> with sincerity and truth, Hamza<sup>as</sup> cannot happen to be a Kafir. You<sup>as</sup> have cheered me<sup>as</sup> when you<sup>as</sup> said that you<sup>as</sup> are a believer, so be a helper of Rasool-Allah<sup>saww</sup> for the Sake of Allah<sup>azwj</sup>. Quraysh called out loudly with that which you<sup>saww</sup> had come with, and say, 'Ahmad<sup>saww</sup> is not a sorcerer'.

وَ قَالَ لِابْنِهِ طَالِبٍ-

ابْنِي طَالِبُ إِنَّ شَيْخَكَ نَاصِحٌ- فِيمَا يَقُولُ مُسَدِّدٌ لَكَ رَاقٍ-  
فَاضْرِبْ بِسَيْفِكَ مَنْ أَرَادَ مَسَاءَهُ- حَتَّى تَكُونَ لِذِي الْمَنِيَّةِ دَائِقٌ-  
هَذَا رَجَائِي فِيكَ بَعْدَ مَنِيَّتِي- لَا زِلْتُ فِيكَ بِكُلِّ رُشْدٍ وَائِقٌ-  
فَاعْضُدْ قُوَاهُ يَا بُنَيَّ وَ كُنْ لَهُ- إِنِّي بِجِدِّكَ لَا مَحَالَةَ لِأَحِقُّ-

And he<sup>as</sup> said to Abu Talib<sup>asws</sup>: 'My<sup>as</sup> son Talib! Your sheykh is advising regarding what he<sup>as</sup> is saying, being a restricting for you, so strike with your sword the one who intends being evil to him<sup>saww</sup> until you become a taster for the one with the death. This is my<sup>as</sup> wish regarding you after my<sup>as</sup> expiry. Every reliable guidance would not let you slip. Support him with strength, O my<sup>as</sup> son, and be for him<sup>saww</sup>. Surely it is inevitable joining your grandfather<sup>as</sup>;

أَهَا أَرَدْتُ حَسْرَةً لِفِرَاقِهِ- إِذْ لَمْ أَرَاهُ قَدْ تَطَاوَلَ بِاسِقٍ-  
أَ تَرَى أَرَاهُ وَ اللِّوَاءُ أَمَامَهُ- وَ عَلَيَّ ابْنِي لِلِوَاءِ مُعَانِقٌ-  
أَ تَرَاهُ يَشْفَعُ لِي وَ يَرْحَمُ عِبْرَتِي- هَيْهَاتَ إِنِّي لَا مَحَالَةَ رَاهِقٌ-

*Aah! Repelling the sorrow of his<sup>as</sup> separation, when I<sup>as</sup> do not see him<sup>as</sup> for a long time. Do you see me<sup>as</sup> seeing him<sup>as</sup>, and the flag is in front of him<sup>as</sup>, and my<sup>as</sup> son<sup>asws</sup> Ali<sup>asws</sup> is hugging the flag. Do you see him<sup>as</sup> interceding for me<sup>asws</sup> and being merciful to my<sup>as</sup> lesson? Far be it! Surely it is inevitably a tiredness’.*

: وَ كَتَبَ إِلَى النَّجَاشِيِّ - «تَعْلَمُ أَيْتَ اللَّعْنِ أَنَّ مُحَمَّدًا»

الْأَيْتَاتِ فَاسْلَمَ النَّجَاشِيُّ وَ كَانَ قَدْ سَمِعَ مَذَاكِرَةَ جَعْفَرٍ وَ عَمْرٍو بْنِ الْعَاصِ وَ نَزَلَ فِيهِ وَ إِذَا سَمِعُوا مَا أُتْرِلَ إِلَى الرَّسُولِ إِلَى قَوْلِهِ جَزَاءَ الْمُحْسِنِينَ.

And he<sup>as</sup> wrote to Al-Najashy: ‘You know the couplets of curses. Surely, Muhammad<sup>saww</sup> – the couplets. Al-Najashy became a Muslim, and he had heard the arguments of Ja’far<sup>as</sup> and Amro Bin Al-Aas, and it was Revealed regarding it: **And when they are hearing what is Revealed to the Rasool, [5:83]** – up to His<sup>azwj</sup> Words: **Recompense of the good doers [5:85]**’.<sup>14</sup>

عِكْرِمَةُ وَ عُرْوَةُ بِنُ الرَّبِيعِ وَ حَدِيثُهُمَا لَمَّا رَأَتْ فُرَيْشٌ أَنَّهُ يَفْشُو أَمْرُهُ فِي الْقَبَائِلِ وَ أَنَّ حَمْرَةَ أَسْلَمَ وَ أَنَّ عَمْرٍو بْنَ الْعَاصِ رُدَّ فِي حَاجَتِهِ عِنْدَ النَّجَاشِيِّ فَأَجْمَعُوا أَمْرَهُمْ وَ مَكْرَهُمْ عَلَى أَنْ يَقْتُلُوا رَسُولَ اللَّهِ صَ عَلَانِيَةً

Ikrima (Bin Abu Jahl<sup>la</sup>, and Urwah Bin Al Zubeyr, and their Hadeeth –

‘When Quraysh saw that his<sup>saww</sup> matter had spread among the tribes and that Hamza<sup>as</sup> had become a Muslim, and that Amro Bin Al-Aas had been rejected in his need in the presence of Al-Najashy, they gathered their affairs and they plotted upon killing Rasool-Allah<sup>saww</sup> openly.

فَلَمَّا رَأَى ذَلِكَ أَبُو طَالِبٍ جَمَعَ بَنِي عَبْدِ الْمُطَلِّبِ فَأَجْمَعَ لَهُمْ أَمْرَهُمْ عَلَى أَنْ يُدْخِلُوا رَسُولَ اللَّهِ شِعْبَهُمْ فَاجْتَمَعَ فُرَيْشٌ فِي دَارِ النَّدْوَةِ وَ كَتَبُوا صَحِيفَةً عَلَى بَنِي هَاشِمٍ أَنْ لَا يُكَلِّمُوهُمْ وَ لَا يُزَوِّجُوهُمْ وَ لَا يَتَزَوَّجُوا إِلَيْهِمْ وَ لَا يُبَايِعُوهُمْ أَوْ يُسَلِّمُوا إِلَيْهِمْ رَسُولَ اللَّهِ صَ وَ حَتَمَ عَلَيْهَا أَرْبَعُونَ خَاتَمًا وَ عَلَّقُوهَا فِي جَوْفِ الْكَعْبَةِ

When Abu Talib<sup>asws</sup> saw that, he<sup>as</sup> gathered the clan of Abdul Muttalib<sup>asws</sup> and gathered their affairs for them upon that they would get Rasool-Allah<sup>saww</sup> to enter their mountain pass. Quraysh gathered in the house of association and they wrote an agreement against the Clan of Hashim<sup>as</sup> that they would neither speak to them, nor marry (from) them, nor marry to them nor sell to them, to they should yield Rasool-Allah<sup>saww</sup> to them, and they sealed upon it with forty seals, and hanged it in the interior of the Kabah.

وَ فِي رِوَايَةٍ عِنْدَ زَمْعَةَ بْنِ الْأَسْوَدِ فَجَمَعَ أَبُو طَالِبٍ بَنِي هَاشِمٍ وَ بَنِي الْمُطَلِّبِ فِي شِعْبِهِ وَ كَانُوا أَرْبَعِينَ رَجُلًا مُؤْمِنَةً وَ كَافِرَةً مَا خَلَا أَبَا هَبٍ وَ أَبَا سُفْيَانَ فَظَاهَرَهُمْ عَلَيْهِ فَحَلَفَ أَبُو طَالِبٍ لَنْ شَاكَتْ مُحَمَّدًا شَوْكَةً لَأَتِيَنَّ عَلَيْكُمْ يَا بَنِي هَاشِمٍ وَ حَصَّنَ الشَّعْبَ وَ كَانَ يَخْرُسُهُ بِاللَّيْلِ وَ النَّهَارِ

And in a reported with Zam’a Bin Al-Aswad – Abu Talib<sup>asws</sup> gathered the Clan of Hashim<sup>as</sup> and the Clan of (Abdul) Muttalib<sup>asws</sup> in his<sup>as</sup> mountain pass, and they were forty men, their Momineen and their Kafirs, apart from Abu Lahab<sup>la</sup> and Abu Sufyan. They prevailed upon it. Abu Talib<sup>asws</sup> vowed: ‘If

<sup>14</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 3 H 31 f

Muhammad<sup>saww</sup> complains with a complaint, I<sup>as</sup> will come upon you, O Clan of Hashim<sup>as</sup>, and he<sup>as</sup> fortified the mountain pass, and he<sup>as</sup> was guarding it by the night and day.

وَ فِي ذَلِكَ يُقُولُ-

أَمْ لَمْ تَعْلَمُوا أَنَّا وَجَدْنَا مُحَمَّدًا-  
 أَلَيْسَ أَبُوْنَا هَاشِمٌ شَدَّ أَرْزُهُ-  
 وَ إِنَّ الَّذِي عَلَّقْتُمْ مِنْ كِتَابِكُمْ-  
 أَفَيْفُوا أَفَيْفُوا قَبْلَ أَنْ تُخْفَرَ الرُّبَى-  
 نَبِيًّا كَمُوسَى خُطَّ فِي أَوَّلِ الْكُتُبِ-  
 وَ أَوْصَى نَبِيَّهُ بِالطَّعَانِ وَ بِالضَّرْبِ-  
 يَكُونُ لَكُمْ يَوْمًا كَرَاغِبَةَ السَّئِبِ-  
 وَ يُصْبِحُ مَنْ لَمْ يَجْنِ ذَنْبًا كَذِي الذَّنْبِ-

And regarding that, he<sup>as</sup> said (prosed): 'Do you not know that we have found Muhammad<sup>saww</sup> being a Prophet<sup>saww</sup> like Musa<sup>as</sup>, as written in the first Books? Didn't our father Hashim<sup>as</sup> tighten his<sup>as</sup> buttons and bequeath to his<sup>as</sup> son<sup>as</sup> with the obedience and the striking, and that which you have hung (in the Kabah) of your agreement, one day it would become for you like a cloud of distress. Wake up! Wake up, before the dung is dug up, and the one who has not committed a crime becomes like the one with a sin'.

وَ لَهُ-

وَ قَالُوا خُطَّةً جَوْرًا وَ حُمْقًا-  
 لَتُخْرِجَ هَاشِمٌ فَيَصِيرَ مِنْهَا-  
 فَمَهْلًا قَوْمَنَا لَا تَرَكَبُونَا-  
 فَيَنْدَمَ بَعْضُكُمْ وَ يَذِلَّ بَعْضٌ-  
 وَ بَعْضُ الْقَوْلِ أَبْلَحُ مُسْتَقِيمٌ-  
 بِلَاقِعِ بَطْنِ مَكَّةَ وَ الْحَطِيمِ-  
 بِمُظْلَمَةٍ لَهَا أَمْرٌ وَحِيمٌ-  
 وَ لَيْسَ بِمُفْلِحٍ أَبَدًا ظَلُومٌ-

And for him: 'And they said, 'Plot tyrannically and foolishly, and part of the word is far reaching straight. Let Hashim<sup>as</sup> come out and he<sup>as</sup> would become from the wilderness in the interior of Makkah and the desert. So, no, our people do not ride with the darkness, for it would be an adverse matter. Some of you would regret and disgrace others, and the oppressors will not succeed, ever!

فَلَا وَ الرَّاقِصَاتِ بِكُلِّ حَرْقٍ-  
 طَوَالَ الدَّهْرِ حَتَّى تَفْتُلُونَا-  
 وَ يَعْلَمَ مَعْشَرٌ قَطَعُوا وَ عَفُوا-  
 أَرَادُوا قَتْلَ أَحْمَدَ ظَالِمِيهِ-  
 وَ دُونَ مُحَمَّدٍ فَنِيَانُ قَوْمٍ-  
 إِلَى مَعْمُورِ مَكَّةَ لَا يَرِيمُ-  
 وَ نَفْتُلُكُمْ وَ تَلْتَفِي الْحُصُومُ-  
 بِأَهْمِهِمْ هُمُ الْجَدُّ الظَّالِمِ-  
 وَ لَيْسَ لِقَتْلِهِ فِيهِمْ رَعِيمٌ-  
 هُمُ العَرِزِيُّنَ وَ العَضُّو الصَّمِيمِ-

So no, and the folk with every breach to the built Makkah, no aspirations for the length of time until you kill us and we kill you, and the contenders meet, and the community comes to know. They cut off (relationships) and were disloyal, that they are the renewers of injustices. They wanted to kill Ahmad<sup>saww</sup> unjustly, and there was no leader among them to kill him<sup>saww</sup>, and under Muhammad<sup>saww</sup> are youths of the people. They are the twenty year olds, and the true forearm'.

وَ كَانَ أَبُو جَهْلٍ وَ الْعَاصُ بْنُ وَائِلٍ وَ النَّضْرُ بْنُ الْحَارِثِ بْنِ كَلْدَةَ وَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ يَخْرُجُونَ إِلَى الطَّرِيقَاتِ فَمَنْ رَأَوْهُ مَعَهُ مِيرَةٌ تَحْوُهُ  
أَنْ يَبِيعَ مِنْ بَنِي هَاشِمٍ شَيْئاً وَ يُحْدِرُونَهُ مِنَ النَّهْبِ فَأَنْفَقَتْ خَدِيجَةُ عَلَى النَّبِيِّ فِيهِ مَالاً كَثِيراً

And Abu Jahl<sup>la</sup> and Al-Aas Bin Wa'il, and Al-Nazar Bin Al-Haris Bin Kaladah, and Uqba Bin Abu Mueet were going out to the streets, so the one whom they saw having food with him, going to sell something to the Clan of Hashim<sup>as</sup>, and they would caution him (or else he would be) looted. So, (Syeda) Khadeeja<sup>asws</sup> spent a lot of wealth upon the Prophet<sup>saww</sup> during it.

وَ مِنْ قَصِيدَةٍ لِأَبِي طَالِبٍ -

فَأَمْسَى ابْنُ عَبْدِ اللَّهِ فِيْنَا مُصَدَّقاً -	عَلَى سَاخِطٍ مِنْ قَوْمِنَا غَيْرِ مُعْتَبٍ -
فَلَا تَحْسُبُونَا خَادِلِينَ مُحَمَّدًا -	لَدَى غُرْبَةٍ مِنَّا وَ لَا مُتَقَرِّبٍ -
سَتَمَنَعُهُ مِنَّا يَدُ هَاشِمِيَّةٍ -	وَ مُرَكَّبُهَا فِي النَّاسِ أَحْسَنُ مُرَكَّبٍ -
فَلَا وَ الَّذِي تَخَذَى لَهُ كُلُّ نِضْوَةٍ -	طَلِيحٍ بِحَنْبِي نَحْلَةً فَأَلْمَحَصَبِ -
يَمِيناً صَدَقْنَا اللَّهَ فِيهَا وَ لَمْ نَكُنْ -	لِنَخْلِفَ بَطْلاً بِالْعَتِيقِ الْمُحَجَّبِ -
نُفَارُفُهُ حَتَّى نُصْرَعَ حَوْلَهُ -	وَ مَا بَالُ تَكْذِيبِ النَّبِيِّ الْمُقَرَّبِ -

And from a poem of Abu Talib<sup>asws</sup>: 'Yesterday the son<sup>saww</sup> of Abdullah<sup>asws</sup> was a truthful one<sup>saww</sup> among us, upon wrath from our people, being without faults. So, do not reckon we would abandon Muhammad<sup>saww</sup> in estrangement from us and not nearby. The defensive Hashimite hand would protect him<sup>saww</sup>, and its rank among the people is the best rank. So, no, by the One<sup>azwj</sup> Who Took for him<sup>saww</sup> every taking, by the side of a palm tree. So, we vowed an oath being sincere to Allah<sup>azwj</sup> and we did not happen to be swearing a false oath with the ancient veils, we will not separate from him<sup>saww</sup> until we help around him<sup>saww</sup>, and what is the matter the kindred are belying the Prophet<sup>saww</sup>?'

وَ كَانَ النَّبِيُّ ص إِذَا أَحَدٌ مَضَجَعَهُ وَ نَامَتِ الْعُيُونُ جَاءَهُ أَبُو طَالِبٍ فَأَتَمَّضَهُ عَنْ مَضَجِعِهِ وَ أَضْجَعَ عَلَيْهِ مَكَانَهُ وَ وَكَّلَ عَلَيْهِ وُلْدَهُ وَ  
وُلْدَ أَخِيهِ فَقَالَ عَلِيُّ ع يَا أَبَتَاهُ إِنِّي مَقْتُولٌ ذَاتَ لَيْلَةٍ

And the Prophet<sup>saww</sup>, when he<sup>saww</sup> took to his<sup>saww</sup> bed and the eyes slept, Abu Talib<sup>asws</sup> came and got him<sup>saww</sup> up from his<sup>saww</sup> bed, and made Ali<sup>asws</sup> lie down in his<sup>saww</sup> place, and he<sup>as</sup> allocated his<sup>as</sup> sons and sons of his<sup>as</sup> brother<sup>as</sup> to him<sup>saww</sup>. Ali<sup>asws</sup> said: 'O father<sup>as</sup>! Would I<sup>asws</sup> be killed at night?'

فَقَالَ أَبُو طَالِبٍ -

اصْبِرْ يَا بُنَيَّ فَالصَّبْرُ أَحْسَى -	كُلُّ حَيٍّ مَصِيرُهُ لِشُعُوبٍ -
قَدْ بَلَوْنَاكَ وَ الْبَلَاءُ شَدِيدٌ -	لِفِدَائِ النَّجِيبِ وَ ابْنِ النَّجِيبِ -
لِفِدَائِ الْأَعَزِّ ذِي الْحُسْبِ النَّاقِبِ -	وَ الْبَاعِ وَ الْفَنَاءِ الرَّحِيبِ -
إِنْ تُصَبِّكَ الْمَنُونُ بِالنَّبْلِ تَتْرَى -	فَمُصِيبٌ مِنْهَا وَ غَيْرُ مُصِيبٍ -
كُلُّ حَيٍّ وَ إِنْ تَتَطَاوَلُ عُمْرًا -	أَخِذْ مِنْ سَهَامِهَا بِنَصِيبٍ -



Abu Talib<sup>asws</sup> said (prosed): 'Be patient, O my<sup>as</sup> son<sup>asws</sup>! The Patience dwells in every tribe, its destination are the youths. We have tried you and the affliction is severe for ransoming the excellent one<sup>saww</sup> and son<sup>saww</sup> of the excellent one<sup>as</sup>, for ransoming the dearest, with the shining affiliation, and the understanding one, and the most precious. And if the death hits you<sup>asws</sup> with the arrow, then the calamity from it would be another calamity. Every tribe, and even if the age is prolonged, would take from their arrows, a share'.

فَقَالَ عَلِيٌّ ع-

أ تَأْمُرُنِي بِالصَّبْرِ فِي نَصْرِ أَحْمَدَ-  
و لَكِنِّي أَحْبَبْتُ أَنْ تَرُ نُصْرَتِي-  
و سَعْيِي لِوَجْهِ اللَّهِ فِي نَصْرِ أَحْمَدَ-  
فَوَ اللَّهُ مَا قُلْتُ الَّذِي قُلْتَ جَارِعاً-  
و تَعَلَّمْتُ أَيُّ لَمْ أَرُ لَكَ طَائِعاً-  
نَبِيِّ الْهُدَى الْمَحْمُودِ طِفْلاً وَ يَافِعاً-

Ali<sup>asws</sup> said (prosed): 'Are you<sup>as</sup> instructing me<sup>asws</sup> with the patience in helping Ahmad<sup>saww</sup>? By Allah<sup>azwj</sup>! I<sup>asws</sup> did not say which I<sup>asws</sup> said, out of anger, but I<sup>asws</sup> wanted you<sup>as</sup> to see my<sup>asws</sup> help and know I<sup>asws</sup> have not ceased to be obedient to you<sup>as</sup>, and my<sup>asws</sup> striving is for the Face of Allah<sup>azwj</sup> in helping Ahmad<sup>saww</sup>, the Prophet<sup>saww</sup> of guidance, the praised one<sup>saww</sup> as a child, and as youth'.

وَ كَانُوا لَا يَأْمَنُونَ إِلَّا فِي مَوْسِمِ الْعُمْرَةِ فِي رَجَبٍ وَ مَوْسِمِ الْحَجِّ فِي ذِي الْحِجَّةِ فَيَسْتَرُونَ وَ يَبِيعُونَ فِيهِمَا وَ كَانَ النَّبِيُّ ص فِي كُلِّ مَوْسِمٍ يَدُورُ عَلَى قَبَائِلِ الْعَرَبِ فَيَقُولُ لَهُمْ مَنَعُونَ لِي جَانِبِي حَتَّى أَتْلُو عَلَيْكُمْ كِتَابَ رَبِّي وَ نَوَائِبُكُمْ عَلَى اللَّهِ الْجَنَّةُ

And they were not feeling safe except during the season of the Umrah in Rajab, and season of the Hajj in Zil Hajj. They were buying and selling during these two, and the Prophet<sup>saww</sup>, during every season, would go around the Arab tribes and saying to them: 'Defend my<sup>saww</sup> sides for me<sup>saww</sup> until I<sup>saww</sup> recited the Book of my<sup>saww</sup> Lord<sup>azwj</sup> to you all, and your Reward upon Allah<sup>azwj</sup> would be the Paradise'.

وَ أَبُو هُبَيْبٍ فِي أَتْرِهِ يَقُولُ إِنَّهُ ابْنُ أَحِي وَ هُوَ كَذَّابٌ سَاحِرٌ فَاصَابَهُمُ الْجُهْدُ وَ بَعَثَتْ قُرَيْشٌ إِلَى أَبِي طَالِبٍ اذْفَعِ إِلَيْنَا مُحَمَّدًا حَتَّى نَقْتُلَهُ وَ نُمْلِكَكَ عَلَيْنَا

And Abu Lahab<sup>la</sup> would be in his<sup>saww</sup> pursuit saying, 'The son<sup>saww</sup> of my<sup>la</sup> brother<sup>as</sup>, he<sup>saww</sup> is a lying sorcerer'. So, the struggle hit them, and Quraysh sent a message to Abu Talib<sup>asws</sup>, 'Hand over Muhammad<sup>saww</sup> to us until we kill him<sup>saww</sup>, and will make you a king upon us'.

فَأَنْشَأَ أَبُو طَالِبٍ اللَّامِيَّةَ الَّتِي يَقُولُ فِيهَا-

وَ أَبْيَضَ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ

Abu Talib<sup>asws</sup> prosed a poem in which he<sup>as</sup> said: 'And the whitest of cloud would quench by its direction'.

فَلَمَّا سَمِعُوا هَذِهِ الْفَصِيذَةَ أَيَسُّوا مِنْهُ فَكَانَ أَبُو الْعَاصِ بْنِ الرَّبِيعِ وَ هُوَ حَتَّى رَسُولِ اللَّهِ ص يَجِيءُ بِالْعَبِيرِ بِاللَّيْلِ عَلَيْهَا الْبُرُّ وَ التَّمْرُ إِلَى بَابِ الشَّعْبِ ثُمَّ يُصْبِحُ بِهَا فَحَمِدَ النَّبِيَّ ص فَعَلَهُ فَمَكَّنُوا بِذَلِكَ أَرْبَعَ سِنِينَ وَ قَالَ ابْنُ سِيرِينَ ثَلَاثَ سِنِينَ.

When they heard this poem, they despaired from him<sup>as</sup>. Abu Al-Aas Bin Al-Rabie, and he was an in-law of Rasool-Allah<sup>saww</sup>, came with the caravan at night, having the wheat and the dates upon it, to the gate of the mountain pass, then stayed the morning at it. The Prophet<sup>saww</sup> praised his deed. They remained like that for four years. And ibn Sirreen said, (it was for) three years<sup>15</sup>.

وَأَحْبَرَنِي شَادَانُ بْنُ جَبْرِئِيلَ عَنِ الْكَرَاجِكِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ صَحْرٍ عَنْ عُمَرَ بْنِ مُحَمَّدٍ بْنِ سَيْفٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ صِنُو بْنِ صَلْصَالٍ قَالَ: قَالَ كُنْتُ أَنْصُرُ النَّبِيَّ ص مَعَ أَبِي طَالِبٍ قَبْلَ إِسْلَامِي فَإِنِّي يَوْمًا لَجَلِسٌ بِالْقُرْبِ مِنْ مَنْزِلِ أَبِي طَالِبٍ فِي شِدَّةِ الْقَيْظِ إِذْ حَرَجَ أَبُو طَالِبٍ إِلَيَّ شَبِيهًا بِالْمَلْهُوفِ فَقَالَ لِي يَا أَبَا الْعُضْنَقِرِ هَلْ رَأَيْتَ هَذَيْنِ الْعُلَامَيْنِ يَعْنِي النَّبِيَّ وَ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَقُلْتُ مَا رَأَيْتُهُمَا مُذْ جَلَسْتُ فَقَالَ فَمَنْ بِنَا فِي الطَّلَبِ هُمَا فَلَسْتُ أَمَنْ فَرِيضًا أَنْ تَكُونَ اغْتَالَتْهُمَا

And it is informed to me by Shazan Bin Jibreel, from Al Karajaky, from Muhammad Bin Ali Bin Sakhr, from Umar Bin Muhammad Bin Sayf, from Muhammad Bin Muhammad Bin Suleyman, from Muhammad Bin Sinou Bin Salsaal who said,

‘I used to help the Prophet<sup>saww</sup> along with Abu Talib<sup>asws</sup> before my becoming a Muslim. One day I was seated near from the house of Abu Talib<sup>asws</sup> during severe heat when Abu Talib<sup>asws</sup> came out to me, resembling the worried one. He<sup>as</sup> said to me: ‘O Abu Al-Gazanfar! Have you seen these two boys?’ – meaning the Prophet<sup>saww</sup> and Ali<sup>asws</sup>. I said, ‘I have not seen them<sup>asws</sup> since I sat down’. He<sup>as</sup> said: ‘Arise with us<sup>as</sup> in searching for them<sup>asws</sup>, for there isn’t any safety that Quraysh might assassinate them<sup>asws</sup>’.

قَالَ فَمَضَيْنَا حَتَّى حَرَجْنَا مِنْ أَبْيَاتِ مَكَّةَ ثُمَّ صِرْنَا إِلَى جَبَلٍ مِنْ جِبَالِهَا فَاسْتَرْقَيْنَا إِلَى قَلْبِهِ فَإِذَا النَّبِيُّ وَ عَلِيٌّ عَنِ يَمِينِهِ وَ هُمَا قَائِمَانِ بِإِزَاءِ عَيْنِ الشَّمْسِ يَرْكَعَانِ وَ يَسْجُدَانِ

He (the narrator) said, ‘We went until we were outside from the houses of Makkah. Then we came to a mountain from its mountains and we ascended to its peak, and there was the Prophet<sup>saww</sup>, and Ali<sup>asws</sup> was on his<sup>saww</sup> right, and they<sup>asws</sup> were both standing facing the eye of the sun, performing Ruk’u and Sajdah.

قَالَ فَقَالَ أَبُو طَالِبٍ لِحَقِيمِ ابْنِهِ صِلْ جَنَاحَ ابْنِ عَمِكَ فَقَامَ إِلَى جَنْبِ عَلِيٍّ فَأَحَسَّ بِمَا النَّبِيُّ ص فَتَقَدَّمَ هُمَا وَ أَقْبَلُوا عَلَى أَمْرِهِمْ حَتَّى فَرَعُوا مِمَّا كَانُوا فِيهِ ثُمَّ أَقْبَلُوا نَحْوَنَا فَرَأَيْتُ السُّرُورَ يَتَرَدَّدُ فِي وَجْهِ أَبِي طَالِبٍ

He (the narrator) said, ‘Abu Talib<sup>asws</sup> said to his<sup>as</sup> son<sup>as</sup> Ja’far<sup>as</sup>: ‘Connect a wing of the son<sup>saww</sup> of your<sup>as</sup> uncle<sup>as</sup>’. So, he<sup>as</sup> stood to the side of Ali<sup>asws</sup>. The Prophet<sup>saww</sup> sensed them both, so he<sup>saww</sup> went ahead of them, and they came upon their matter until they were free from what they had been in. Then they came towards us, and I saw the joy play upon the face of Abu Talib<sup>asws</sup>.

ثُمَّ انْبَعَثَ يَقُولُ -

إِنَّ عَلِيًّا وَ جَعْفَرًا ثَقِي -  
لَا تَحْذُلَا وَ انْصُرَا ابْنَ عَمِكُمَا -  
وَ اللَّهُ لَا أَحْذُلُ النَّبِيَّ وَ لَا -  
عِنْدَ مُلِمِّ الرِّمَانِ وَ النَّوْبِ -  
أَخِي لِأُمِّي مِنْ بَيْنِهِمْ وَ أَبِي -  
يَحْذُلُهُ مِنْ بَيْتِي دُو حَسْبٍ

<sup>15</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 3 H 31 g

Then he<sup>as</sup> prosed saying: ‘Surely Ali<sup>asws</sup> and Ja’far<sup>as</sup> are my<sup>as</sup> trusted ones during the afflictions of the times and the calamities. Do not abandon, and help the son<sup>as</sup> of your uncle<sup>as</sup>, my<sup>as</sup> brother<sup>as</sup> of my<sup>as</sup> mother<sup>as</sup> from between them, and my<sup>as</sup> father<sup>as</sup>. By Allah<sup>azwj</sup>! I<sup>as</sup> will neither abandon the Prophet<sup>saww</sup> nor will he abandon him<sup>saww</sup>, from my<sup>as</sup> sons, the one with affiliation’<sup>16</sup>.

وَأَحْبَرَنِي عَبْدُ الْحَمِيدِ بِإِسْنَادِهِ يَرْفَعُهُ إِلَى عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كَانَ وَاللَّهِ إِسْلَامُ جَعْفَرٍ بِأَمْرِ أَبِيهِ وَ ذَلِكَ أَنَّهُ مَرَّ أَبُو طَالِبٍ وَ مَعَهُ ابْنُهُ جَعْفَرٌ بِرَسُولِ اللَّهِ ص وَ عَلِيٌّ عَنْ يَمِينِهِ فَقَالَ أَبُو طَالِبٍ لِحُجْرٍ صِلْ جَنَاحَ ابْنِ عَمِّكَ

And it is informed to me by Abdul Hameed by his chain, raising it to Imran Bin Huseyn who said,

‘By Allah<sup>azwj</sup>! The Islam of Ja’far<sup>as</sup> was by the instructions of his<sup>as</sup> father<sup>as</sup>, and that is Abu Talib<sup>asws</sup> passed by Rasool-Allah<sup>saww</sup>, and his<sup>as</sup> son<sup>as</sup> Ja’far<sup>as</sup> was with him<sup>as</sup>, and Ali<sup>asws</sup> was on his<sup>saww</sup> right. Abu Talib<sup>asws</sup> said to Ja’far<sup>as</sup>: ‘Connect a wing of the son<sup>saww</sup> of your<sup>as</sup> uncle<sup>as</sup>’.

فَجَاءَ جَعْفَرٌ فَصَلَّى مَعَ النَّبِيِّ ص فَلَمَّا فَضِيَ صَلَاتَهُ قَالَ لَهُ النَّبِيُّ ص يَا جَعْفَرُ وَصَلْتَ جَنَاحَ ابْنِ عَمِّكَ إِنَّ اللَّهَ يُعَوِّضُكَ مِنْ ذَلِكَ جَنَاحَيْنِ تَطِيرُ بِهِمَا فِي الْجَنَّةِ

Ja’far<sup>as</sup> came and prayed Salat with the Prophet<sup>saww</sup>. When he<sup>saww</sup> had finished his<sup>saww</sup> Salat, the Prophet<sup>saww</sup> said to him<sup>as</sup>: ‘O Ja’far<sup>as</sup>! You<sup>as</sup> connected a wing of the son<sup>saww</sup> of your<sup>as</sup> uncle<sup>as</sup>, Allah<sup>azwj</sup> will Give you two wings instead of that, you<sup>as</sup> will fly with these in (the Paradise)’.

فَأَنْشَأَ أَبُو طَالِبٍ يُقُولُ-

إِنَّ عَلِيًّا وَ جَعْفَرًا ثِقَتِي

إِلَى قَوْلِهِ دُو حَسْبِ-

Abu Talib<sup>asws</sup> prosed: ‘Ali<sup>asws</sup> and Ja’far<sup>asws</sup> are my<sup>as</sup> trusted ones<sup>as</sup> – up to his<sup>as</sup> words: ‘With affiliation’.

حَتَّى تَرَوْنَ الرُّؤُوسَ طَائِحَةً-  
مِنَّا وَ مِنْكُمْ هُنَاكَ بِالْقُضْبِ-  
نَحْنُ وَ هَذَا النَّبِيُّ أَنْصَرُهُ-  
فَنَحْنُ فِي النَّاسِ أَلَا مِ الْعَرَبِ-  
إِنَّ نِلْتُمُوهُ بِكُلِّ جَمْعِكُمْ-

‘Until you will be seeing heads from us and you lying down over there with the stick, and this Prophet<sup>saww</sup>, we shall help him<sup>saww</sup>. We shall strike the enemies on his<sup>saww</sup> behalf like the meteors. If all of you were to receive him<sup>saww</sup>, then we would be among the people (like) the mother of the Arabs’<sup>17</sup>.

<sup>16</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 3 H 63

<sup>17</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 3 H 64

وَ أَحَبَّرَنِي عَبْدُ الْحَمِيدِ بْنُ التَّقِيِّ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ إِلَى الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا ع يَقُولُ مَرَّ رَسُولُ اللَّهِ ص بِنَفَرٍ مِنْ قُرَيْشٍ وَ قَدِ نَحَرُوا جَزُورًا وَ كَانُوا يُسَمُّوْنَهَا الْفَهِيرَةَ وَ يَجْعَلُونَهَا عَلَى النُّصْبِ فَلَمْ يُسَلِّمْ عَلَيْهِمْ فَلَمَّا انْتَهَى إِلَى دَارِ النَّدْوَةِ قَالُوا يَمُرُّ بِنَا بَيْتِمْ أَبِي طَالِبٍ وَ لَمْ يُسَلِّمْ فَأَيُّكُمْ يَأْتِيهِ فَيُفْسِدُ عَلَيْهِ مُصَلَّاهُ

And it is informed to me by Abdul Hameed Bin Al Taqy, by his chain to Al Asbagh Bin Nubata who said,

'I heard Amir Al-Momineen Ali<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> passed by a number of Quraysh and they had slaughtered a camel, and they were naming it Al-Faheera and making it to be upon the altar, so he<sup>saww</sup> did not greet unto them. When he<sup>saww</sup> ended up to the assembly house, they said, 'The orphan of Abu Talib<sup>asws</sup> passed by us and did not (even) greet, so which one of you would go to him<sup>saww</sup> and spoil his<sup>saww</sup> Salat upon him<sup>saww</sup>?'

فَقَالَ عَبْدُ اللَّهِ بْنُ الزَّيْعَرِيِّ السَّهْمِيُّ أَنَا أَفْعَلُ فَأَخَذَ الْفَرْثَ وَ الدَّمَ فَأَنْتَهَى بِهِ إِلَى النَّبِيِّ ص وَ هُوَ سَاجِدٌ فَمَلَأَ بِهِ ثِيَابَهُ فَأَنْصَرَفَ النَّبِيُّ ص حَتَّى أَتَى عَمَّهُ أَبَا طَالِبٍ فَقَالَ يَا عَمِّ مَنْ أَنَا فَقَالَ وَ لَمْ يَأْبَأْ بِأَخٍ فَقَصَّ عَلَيْهِ الْقِصَّةَ فَقَالَ وَ أَيْنَ تَرَكْتَهُمْ فَقَالَ بِالْأَبْطَحِ

Abdullah Bin Al-Zibaie Al-Sahmy said, 'I will do it'. He took the intestines and blood and ended up with it to the Prophet<sup>saww</sup>, and he<sup>saww</sup> was performing Sajdah. He filled his<sup>saww</sup> clothes with it. The Prophet<sup>saww</sup> left until he<sup>saww</sup> came to his<sup>saww</sup> uncle<sup>as</sup> Abu Talib<sup>asws</sup>. He<sup>saww</sup> said: 'O uncle<sup>as</sup>! Who am I<sup>saww</sup>?' He<sup>as</sup> said, 'And why (are you<sup>saww</sup> asking), O son<sup>saww</sup> of my<sup>as</sup> brother<sup>as</sup>?' He<sup>saww</sup> narrated the story to him<sup>as</sup>. He<sup>as</sup> said: 'And where did you leave them?' He<sup>saww</sup> said: 'At Al-Abtah'.

فَنَادَى فِي قَوْمِهِ يَا آلَ عَبْدِ الْمُطَّلِبِ يَا آلَ هَاشِمٍ يَا آلَ عَبْدِ مَنَاةٍ فَأَقْبَلُوا إِلَيْهِ مِنْ كُلِّ مَكَانٍ مُلْبِئِينَ فَقَالَ كَمْ أَنْتُمْ فَقَالُوا نَحْنُ أَرْبَعُونَ قَالَ حُدُّوا سِلَاحَكُمْ فَأَخَذُوا سِلَاحَهُمْ وَ انْطَلَقَ بِهِمْ حَتَّى انْتَهَى إِلَيْهِمْ

He<sup>as</sup> called out among his<sup>as</sup> people: 'O progeny of Abdul Muttalib<sup>asws</sup>! O progeny of Abd Manaf!' They came to him<sup>as</sup> from every place, exclaiming (here we are at your<sup>as</sup> service!). He<sup>as</sup> said: 'How many are you?' They said, 'We are forty'. He<sup>as</sup> said: 'Take your weapons!' They took their weapons, and he<sup>as</sup> went with them until he<sup>as</sup> ended up to them (group of Quraysh).

فَلَمَّا رَأَتْ قُرَيْشٌ أَبَا طَالِبٍ أَرَادَتْ أَنْ تَتَفَرَّقَ فَقَالَ لَهُمْ وَ رَبِّ النَّبِيِّ لَا يَمُومُ مِنْكُمْ أَحَدٌ إِلَّا جَلَلْتُهُ بِالسَّيْفِ ثُمَّ أَتَى إِلَى صَفَاةٍ كَانَتْ بِالْأَبْطَحِ فَضَرَبَهَا ثَلَاثَ ضَرْبَاتٍ فَقَطَعَ مِنْهَا ثَلَاثَةَ أَهْجَارٍ

When Quraysh saw Abu Talib<sup>asws</sup>, they intended to disperse. He<sup>as</sup> said to them: 'By the Lord<sup>azwj</sup> of the Building (Kabah)! Not one of you will stand except I<sup>as</sup> will strike him with the sword!' Then he<sup>as</sup> went to the stones which were at Al-Abtah and hit them three hits, and he<sup>as</sup> cut three thin stones.

ثُمَّ قَالَ يَا مُحَمَّدُ سَأَلْتُ مَنْ أَنْتَ ثُمَّ أَنْشَأَ يَقُولُ وَ يُومِي بِيَدِهِ إِلَى النَّبِيِّ ص -

قَرْنٌ أَعْرُ مُسَوِّدٌ

أَنْتَ النَّبِيُّ مُحَمَّدٌ -

حَتَّى أَتَى عَلَى آخِرِ الْأَبْيَاتِ

Then he<sup>as</sup> said: ‘O Muhammad<sup>saww</sup>! You<sup>saww</sup> asked who you<sup>saww</sup> are’. Then he<sup>as</sup> prosed and said, and gestured by his<sup>as</sup> hand towards the Prophet<sup>saww</sup>: ‘You<sup>saww</sup> are the Prophet<sup>saww</sup>, Muhammad<sup>saww</sup>, a mighty chief, of noble origin, fortunate’ – until he<sup>as</sup> came to the end of the couplets.

ثُمَّ قَالَ يَا مُحَمَّدُ أَيُّهُمْ الْفَاعِلُ بِكَ فَأَشَارَ النَّبِيُّ ص إِلَى عَبْدِ اللَّهِ بْنِ الزَّيْعَرِيِّ السَّهْمِيِّ الشَّاعِرِ فَدَعَاهُ أَبُو طَالِبٍ فَوَجَّأَ أَنْفَهُ حَتَّى أَذْمَاهَا  
ثُمَّ أَمَرَ بِالْفَرْثِ وَ الدَّمِ فَأَمَرَ عَلَى رُءُوسِ الْمَلَائِكَةِ ثُمَّ قَالَ يَا ابْنَ أَخٍ أَرْضَيْتَ

Then he<sup>as</sup> said: ‘O Muhammad<sup>saww</sup>! Which of them did with you<sup>saww</sup>?’ The Prophet<sup>saww</sup> indicated to Abdullah Bin Al-Zibaie Al-Sahmy, the poet. Abu Talib<sup>asws</sup> called him and pained his nose until it bled. Then he<sup>as</sup> instructed with the intestines and the blood and had it placed upon the heads of the assembled, all of them. Then he<sup>as</sup> said: ‘O son<sup>saww</sup> of my<sup>as</sup> brother! Are you<sup>saww</sup> pleased?’

ثُمَّ قَالَ سَأَلْتِ مَنْ أَنْتِ مَنْ أَنْتِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ثُمَّ نَسَبَهُ إِلَى آدَمَ ع ثُمَّ قَالَ أَنْتِ وَاللَّهِ أَشْرَفُهُمْ حَيًّا وَ أَرْفَعُهُمْ مَنْصَبًا يَا مَعْشَرَ قُرَيْشٍ  
مَنْ شَاءَ مِنْكُمْ يَتَحَرَّكَ فَلْيَفْعَلْ أَنَا الَّذِي تَعْرِفُونِي فَأَنْزَلَ تَعَالَى صَدْرًا مِنْ سُورَةِ الْأَنْعَامِ - وَ مِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَ جَعَلْنَا عَلَى قُلُوبِهِمْ  
أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَغْرًا.

Then he<sup>as</sup> said: ‘You<sup>saww</sup> asked who you<sup>saww</sup> are. You<sup>saww</sup> are Muhammad<sup>saww</sup> Bin Abdullah<sup>as</sup>. Then he<sup>as</sup> attributed him<sup>saww</sup> to Adam<sup>as</sup>, then said: ‘By Allah<sup>azwj</sup>! You<sup>saww</sup> are nobles of them of tribe, and highest of them in lineage. O community of Quraysh! One from you who so desires to move, let him do so. I<sup>as</sup> am the one you know me<sup>as</sup>’. Allah<sup>azwj</sup> the Exalted Revealed the middle of Surah Al-Anaam: **And from them is one who listens attentively to you, and We Made a covering to be upon their hearts lest they understand it, and a deafness to be in their ears, [6:25]**”<sup>18</sup>

وَ أَحْبَبَنِي السَّيِّدُ النَّقِيبُ يَحْيَى بْنُ مُحَمَّدٍ الْعَلَوِيِّ عَنْ وَالِدِهِ مُحَمَّدِ بْنِ أَبِي زَيْدٍ عَنْ تَاجِ الشَّرَفِ الْعَلَوِيِّ الْبَصْرِيِّ قَالَ أَحْبَبَنِي السَّيِّدُ النَّسَابَةُ  
الرِّقَّةُ عَلَيَّ بْنُ مُحَمَّدٍ الْعَلَوِيِّ قَالَ أَنْشَدَنِي أَبُو عَبْدِ اللَّهِ بْنُ صَفِيَّةِ الْهَاشِمِيَّةِ مُعَلِّمِي بِالْبَصْرَةِ لِأَبِي طَالِبٍ رَحِمَهُ اللَّهُ -

لَقَدْ كَرَّمَ اللَّهُ النَّبِيَّ مُحَمَّدًا - فَأَكْرَمُ خَلْقِ اللَّهِ فِي النَّاسِ أَحْمَدُ -  
وَ شَقَّ لَهُ مِنْ اسْمِهِ لِيُجَلَّهُ - قَدُّو الْعَرْشِ تَحْمُودًا وَ هَذَا مُحَمَّدًا.

And it is informed to me by the chief, the captain, Yahya Bin Muhammad Al Alawy, from his father Muhammad Bin Abu Zayd, from the noble crown of the Alawites Al Basry who said, ‘It was informed to me by the chief of noble lineage, the trusted Ali Bin Muhammad Bin Al Alawy who said, ‘Abdu Abdullah Bin Safiya Al Hashimite my teacher prosed to me a poem of Abu Talib<sup>asws</sup> at al Basra:

‘Allah<sup>azwj</sup> has Honoured the Prophet<sup>saww</sup> Muhammad<sup>saww</sup>, so the most honourable creature of Allah<sup>azwj</sup> among the people is Ahmad<sup>saww</sup>, and Derived for him<sup>asws</sup> from His<sup>azwj</sup> Own Name for his<sup>saww</sup> majesty. Thus, the One with the Throne is Mahmoud (the most Praised), and this is Muhammad<sup>saww</sup> (the praised)’<sup>19</sup>.

<sup>18</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 3 H 69 a

<sup>19</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 3 H 73

وَمِنْ ذَلِكَ مَا ذَكَرَهُ الْحَنْبَلِيُّ صَاحِبُ الْكِتَابِ الْمَذْكُورِ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ مُغْبِرَةَ بْنِ مُعَيْبٍ قَالَ: فَقَدَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ رَسُولَ اللَّهِ ص فَظَنَّ أَنَّ بَعْضَ قُرَيْشٍ اغْتَالَهُ فَقَتَلَهُ فَبَعَثَ إِلَى بَنِي هَاشِمٍ فَقَالَ يَا بَنِي هَاشِمٍ أَطْنُ أَنْ بَعْضَ قُرَيْشٍ اغْتَالَ مُحَمَّدًا فَقَتَلَهُ فَلْيَأْخُذْ كُلُّ وَاحِدٍ مِنْكُمْ حَدِيدَةً صَارِمَةً وَ لِيَجْلِسَ إِلَى جَنْبِ عَظِيمٍ مِنْ عَظَمَاءِ قُرَيْشٍ فَإِذَا قُتِلَ ابْنِي مُحَمَّدًا قَتَلَ كُلُّ رَجُلٍ مِنْكُمْ الرَّجُلَ الَّذِي إِلَى جَانِبِهِ

And from that is what is mentioned by Al Hanbali, author of the mentioned book, by his chain to Muhammad Bin Is'haq, from Abdullah Bin Mugheira Bin Muaqqib who said,

'Abu Talib<sup>asws</sup>, may Allah<sup>azwj</sup> be Pleased from him<sup>as</sup>, missed Rasool-Allah<sup>saww</sup>, so he<sup>as</sup> thought that one of Quraysh may have assassinated him<sup>saww</sup>. He<sup>as</sup> sent a message to the Clan of Hashim<sup>as</sup>. He<sup>as</sup> said: 'O Clan of Hashim<sup>as</sup>! I<sup>as</sup> think that one of the Quraysh may have abducted Muhammad<sup>saww</sup> and killed him<sup>saww</sup>, so let each one of you take a large iron knife and sit to the side of a mighty one from the mighty ones of Quraysh. So, when I<sup>as</sup> say, 'Seek Muhammad<sup>saww</sup>!' Each man from you should kill the man who is to his side'.

وَبَلَغَ رَسُولَ اللَّهِ ص جَمْعَ أَبِي طَالِبٍ وَ هُوَ فِي بَيْتٍ عِنْدَ الصَّافَا فَأَتَى أَبَا طَالِبٍ وَ هُوَ فِي الْمَسْجِدِ فَلَمَّا رَأَهُ أَبُو طَالِبٍ أَخَذَ يَدَيْهِ ثُمَّ قَالَ يَا مَعْشَرَ قُرَيْشٍ فَقَدْتُ مُحَمَّدًا فَظَنَنْتُ أَنَّ بَعْضَكُمْ اغْتَالَهُ فَأَمَرْتُ كُلَّ قَتَى شَهِدَ مِنْ بَنِي هَاشِمٍ أَنْ يَأْخُذَ حَدِيدَةً وَ يَجْلِسَ كُلُّ وَاحِدٍ مِنْهُمْ إِلَى عَظِيمٍ مِنْكُمْ فَإِذَا قُتِلَ ابْنِي مُحَمَّدًا قَتَلَ كُلُّ وَاحِدٍ مِنْهُمْ الرَّجُلَ الَّذِي إِلَى جَنْبِهِ فَانْشَأُوا عَمَّا فِي أَيْدِيكُمْ يَا بَنِي هَاشِمٍ

And it reached Rasool-Allah<sup>azwj</sup> the gathering of Abu Talib<sup>asws</sup>, and he<sup>saww</sup> in a house by Al-Safa. Abu Talib<sup>asws</sup> came and he<sup>saww</sup> was in the Masjid. When Abu Talib<sup>asws</sup> saw him<sup>as</sup>, he<sup>as</sup> grabbed his<sup>saww</sup> hand, then said: 'O community of Quraysh! I<sup>as</sup> missed Muhammad<sup>saww</sup>, so I<sup>as</sup> thought that one of you may have assassinated him<sup>saww</sup>, so I<sup>as</sup> instructed every youth present from the clan of Hashim<sup>as</sup> that he should take an iron (knife) and each one of them should sit to a mighty one of you. So, when I<sup>as</sup> said: 'Seek Muhammad<sup>saww</sup>!', each one of them should kill the man who is to his side. Uncover what is in your hands, O Clan of Hashim<sup>as</sup>!'

فَكَشَفَ بَنُو هَاشِمٍ عَمَّا فِي أَيْدِيهِمْ فَتَنَظَّرَتْ قُرَيْشٌ إِلَى ذَلِكَ فَعِنْدَهَا هَابَتْ قُرَيْشٌ رَسُولَ اللَّهِ ص

The Clan of Hashim<sup>as</sup> uncovered from what was in their hands. Quraysh looked at that, and at that, Quraysh dreaded Rasool-Allah<sup>saww</sup>.

ثُمَّ أَنْشَأَ أَبُو طَالِبٍ يَقُولُ-

أَلَا أَبْلِغُ قُرَيْشًا حَيْثُ حَلَّتْ-  
فَائِي وَ الضَّوَابِحِ غَادِيَاتِ-  
وَأَكُلُ سَرَائِرِ مِنْهَا غُرُورُ-  
وَمَا تَتَلَوُ السَّفَافِرَةُ الشُّهُورُ-  
لِإِلِّ مُحَمَّدٍ رَاعٍ حَفِيفُ  
وَوَدَّ الصَّدْرُ مِنِّي وَ الضَّمِيرُ-

The Abu Talib<sup>asws</sup> prosed saying: 'Shall I<sup>as</sup> preach to Quraysh where they dwell, and all secrets from them are a deception, for I<sup>as</sup> and the blowings of the morning cloud, and the ambassadors do not follow the witnesses, there is a care-taking protector for the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and the affection of the chest from me<sup>as</sup> and the conscience.

فَأَسْتُ بِقَاطِعِ رَجْمِي وَوُلْدِي-  
أَيَأْمُرُ جَمْعُهُمْ أَبْنَاءَ فِيهِ-  
فَلَا وَ أَيْبِكَ لَا ظَفِرَتْ قُرَيْشٌ-  
وَ لَوْ جَرَّتْ مَطَالِمَهَا الْجُرُورُ-  
بِقَتْلِ مُحَمَّدٍ وَ الْأَمْرِ زُورُ-  
وَ لَا لَقَيْتَ رَشَادًا إِذْ تُشِيرُ-

So, I<sup>as</sup> wouldn't be cutting off my<sup>as</sup> kinship and my<sup>as</sup> son<sup>saww</sup>, and even if their injustices flow the repercussions. Is he instructing all of them, sons of Fihir, with killing Muhammad<sup>saww</sup>? And the matter is false. So no, neither your father nor Quraysh prevailed, nor did you meet rightful guidance when you consulted.

بَنِي أَخِي وَ نُوطَ الْقَلْبِ مِي-  
وَ يَشْرَبُ بَعْدَهُ الْوُلْدَانُ رِيًّا-  
وَ أَيْبُضُ مَاؤُهُ عَدَقَ كَثِيرًا-  
وَ أَحْمَدُ قَدْ تَصَمَّنَهُ الْقُبُورُ-  
كَأَنَّ جَيْبِنَكَ الْقَمَرُ الْمُنِيرُ-  
أَيَا ابْنَ الْأَنْفِ أَنْفِ بَنِي قُصَيِّ-

Son<sup>saww</sup> of my<sup>as</sup> brother<sup>as</sup> and the honour of the heart is from me<sup>as</sup>, and white is his<sup>saww</sup> water, a huge waterfall, and after him<sup>saww</sup> the children drank to saturation, and Ahmad<sup>saww</sup> had embodied the graves. O son of the pride! Pride of the clan of Qusay! It is as if your<sup>saww</sup> forehead is the radiant moon".<sup>20</sup>

وَ قَوْلُهُ وَ قَدْ مَرَّ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع ثَانِيَةً وَ هُوَ يُصَلِّي عَنْ يَمِينِ رَسُولِ اللَّهِ ص وَ مَعَهُ جَعْفَرُ ابْنُهُ فَقَالَ لَهُ يَا بُنَيَّ صَلِّ جَنَاحِ ابْنِ عَمِّكَ فَصَلَّى جَعْفَرُ مَعَهُ وَ تَأَخَّرَ أَمِيرُ الْمُؤْمِنِينَ ع حَتَّى صَارَ هُوَ وَ جَعْفَرُ خَلْفَ رَسُولِ اللَّهِ ص

And his (Abu Talib<sup>asws</sup>'s) words, and he<sup>as</sup> had passed by Amir Al-Momineen<sup>asws</sup> and he<sup>asws</sup> was praying Salat on the right of Rasool-Allah<sup>saww</sup>, and with him<sup>as</sup> was his<sup>as</sup> son<sup>as</sup> Ja'far<sup>as</sup>. He<sup>as</sup> said to him<sup>as</sup>: 'O my<sup>as</sup> son<sup>as</sup>! Connect a wing of the son<sup>saww</sup> of your<sup>as</sup> uncle<sup>as</sup>'. So Ja'far<sup>as</sup> prayed Salat with him<sup>saww</sup>, and Amir Al-Momineen<sup>asws</sup> delayed until he<sup>asws</sup> and Ja'far<sup>as</sup> came to be behind Rasool-Allah<sup>saww</sup>.

فَجَاءَتِ الرَّوَايَةُ بِأَنَّهَا أَوَّلُ صَلَاةٍ جَمَاعَةٍ صَلَّيْتُ فِي الْإِسْلَامِ ثُمَّ أَنشَأَ أَبُو طَالِبٍ يَقُولُ

إِنَّ عَلِيًّا وَ جَعْفَرًا نَفِي

الْأَبْيَاتِ.

The report has come that it was the first congregational Salat prayed in Al-Islam. Then Abu Talib<sup>asws</sup> prosed saying: 'Surely Ali<sup>asws</sup> and Ja'far<sup>as</sup> my<sup>as</sup> two trusted ones' – the couplets".<sup>21</sup>

رَوْضَةُ الْوَاعِظِينَ عَنِ النَّيْسَابُورِيِّ أَنَّ فَاطِمَةَ بِنْتَ أَسَدٍ حَضَرَتْ وِلَادَةَ رَسُولِ اللَّهِ ص فَلَمَّا كَانَ وَقْتُ الصُّبْحِ قَالَتْ لِأَبِي طَالِبٍ رَأَيْتُ اللَّيْلَةَ عَجَبًا يَعْجِبُ حُضُورَ الْمَلَائِكَةِ وَ غَيْرَهَا فَقَالَ انْتَهَرِي سَبْتًا تَأْتِينَ بِمِثْلِهِ فَوَلَدَتْ أَمِيرَ الْمُؤْمِنِينَ ع بَعْدَ ثَلَاثِينَ سَنَةً.

(The book) 'Rowzat Al Waizeen' from Al Neyshapuri' –

<sup>20</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 3 H 86 g

<sup>21</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 3 H 86 z g

'(Syeda) Fatima<sup>asws</sup> Bin Asad<sup>as</sup> was present at the birth of Rasool-Allah<sup>saww</sup>. When it was morning time, she<sup>as</sup> said to Abu Talib<sup>asws</sup>, 'I<sup>as</sup> have seen wonders tonight' – meaning the presence of Angels and others. He<sup>as</sup> said: 'Await a 'Subta' (thirty years), you<sup>as</sup> will be coming with similar to him<sup>saww</sup>'. She<sup>as</sup> was blessed with Amir Al-Momineen<sup>asws</sup> after thirty years''<sup>22</sup>

كِتَابُ مَوْلِدِ أَمِيرِ الْمُؤْمِنِينَ عَنِ ابْنِ بَابُوَيْهٍ أَنَّهُ رَقَدَ أَبُو طَالِبٍ فِي الْحِجْرِ فَرَأَى فِي مَنَامِهِ كَأَنَّ بَابًا انْفَتَحَ عَلَيْهِ مِنَ السَّمَاءِ فَتَرَلَّ مِنْهُ نُورٌ فَسَمِلَهُ فَأَتَتْهُ لِدَلِكِ وَ أَتَى رَاهِبَ الْجُحْفَةِ فَقَصَّ عَلَيْهِ

The book 'Mowlid Amir Al-Momineen<sup>asws</sup>' – From Ibn Babwuyah, 'Abu Talib<sup>asws</sup> lied down by the (black) stone and he<sup>as</sup> saw in his<sup>as</sup> dream as if a door had been opened unto him<sup>as</sup> from the sky. A Noor descended from it and greeted him<sup>as</sup>. He<sup>as</sup> woke up to that - and when a monk of Al-Johfa (a pious believer of that time) heard the dream, said.

فَأَنْشَأَ الرَّاهِبُ يَقُولُ

أَبَشِّرْ أَبَا طَالِبٍ عَنْ قَلِيلٍ - بِالْوَلَدِ الْخَالِجِ النَّبِيلِ -  
يَا لَقُرَيْشٍ فَاسْمَعُوا تَأْوِيلِي - هَذَانِ نُورَانِ عَلَى سَبِيلِ -  
كَمِثْلِ مُوسَى وَ أَخِيهِ السُّؤْلِ -

The monk prosed saying, 'Receive glad tidings Abu Talib<sup>asws</sup>, very soon, with the son<sup>asws</sup> being the standard of the nobility. O Quraysh! Listen to my explanation. These two are Noors upon one way like an example of Musa<sup>as</sup> and his<sup>as</sup> brother<sup>as</sup>, the follow-up'.

فَرَجَعَ أَبُو طَالِبٍ إِلَى الْكَعْبَةِ وَ طَافَ حَوْلَهَا وَ أَنْشَدَ

أَطُوفُ لِلْإِلَهِ حَوْلَ الْبَيْتِ - أَدْعُوكَ بِالرَّغْبَةِ مُحْيِي الْمَيِّتِ -  
بِأَنَّ تُرْبِي السَّبْطُ قَبْلَ الْمَوْتِ - أَعَزَّ نُورًا يَا عَظِيمَ الصَّوْتِ -  
مُنْصَلِتًا يَفْتُلُ أَهْلَ الْجَيْتِ - وَ كُلَّ مَنْ دَانَ يَوْمَ السَّبْتِ -

Abu Talib<sup>asws</sup> returned to the Kabah and performed Tawaaf around it and prosed, 'I<sup>as</sup> performing Tawaaf around the House for God<sup>azwj</sup>. I<sup>as</sup> supplicate to You<sup>azwj</sup> with the desire of life by the dead, that You<sup>azwj</sup> Show me<sup>as</sup> the chief<sup>saww</sup> before the death, a noble Noor, O Mighty! The voice would overcome by the killing of tyrants, and everyone who makes it a religion with the day of Saturday'.

ثُمَّ عَادَ إِلَى الْحِجْرِ فَرَقَدَ فِيهِ فَرَأَى فِي مَنَامِهِ كَأَنَّهُ أَلْبَسَ إِكْلِيلًا مِنْ يَاقُوتٍ وَ سَرَبَالًا مِنْ عَبَقَرِيِّ وَ كَأَنَّ قَائِلًا يَقُولُ أَبَا طَالِبٍ قَرَّتْ عَيْنَاكَ وَ ظَفَرَتْ بَدَاكَ وَ حَسَنْتَ رُؤْيَاكَ فَأَتِي لَكَ بِالْوَلَدِ وَ مَالِكِ الْبَلَدِ وَ عَظِيمِ التَّلْدِ عَلَى رِغْمِ الْحُسْدِ

Then he<sup>as</sup> returned to the (Black) stone and lied down by it. He<sup>as</sup> saw in his<sup>as</sup> dream as if he<sup>as</sup> was wearing a crown of rubies, and a garment of intelligence, and it is as if there is a speaker saying, 'O Abu Talib<sup>asws</sup>! Your<sup>as</sup> eyes are to be delighted and your<sup>as</sup> hand are to be victorious, and your<sup>as</sup> dream

<sup>22</sup> Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 58 H 4 f



would be of excellent (interpretation). They will come to you<sup>as</sup> with the son<sup>asws</sup>, and king of the city, and the mighty new-born, upon rubbing of the nose of the enviers’.

فَأَنْتَبَهَ فَرِحًا فَطَافَ حَوْلَ الْكَعْبَةِ قَائِلًا

وَ الْوَلَدِ الْمَحْبُوبِ بِالْعَمَافِ -  
دُعَاءَ عَبْدٍ بِالذُّنُوبِ وَافِي -

أَدْعُوكَ رَبَّ الْبَيْتِ وَ الطَّوَافِ -  
تُعِينُنِي بِالْمِنَنِ اللَّطَافِ -  
يَا سَيِّدَ السَّادَاتِ وَ الْأَشْرَافِ -

He<sup>as</sup> woke up joyfully and performed Tawaaf around the Kabah saying: ‘I<sup>as</sup> supplicate to You<sup>azwj</sup>, Lord<sup>azwj</sup> of the House and the Tawaaf, and the son<sup>saww</sup>, the beloved with the chastity! Assist me<sup>as</sup> with the subtle conferment, being a supplication of a servant with the plentiful sins. O Chief of the chiefs and the nobles!’

ثُمَّ عَادَ إِلَى الْحِجْرِ فَرَقَدَ فَرَأَى فِي مَنَامِهِ عَبْدَ مَنَافٍ يَقُولُ مَا يُثَبِّتُكَ عَنِ ابْنَةِ أَسَدٍ فِي كَلَامٍ لَهُ

Then he<sup>as</sup> returned to the (black) stone and lied down. He<sup>as</sup> saw Abd Manaf<sup>as</sup> in his<sup>as</sup> dream saying: ‘What has affirmed you<sup>as</sup> to be away from the daughter<sup>as</sup> of Asad?’ – in a speech of his<sup>as</sup>.

فَلَمَّا انْتَبَهَ تَزَوَّجَ بِهَا وَ طَافَ بِالْكَعْبَةِ قَائِلًا

وَ لَسْتَ بِالْمُرْتَابِ فِي الْأُمُورِ -  
دُعَاءَ عَبْدٍ مُخْلِصٍ فَقِيرٍ -  
بِالْوَلَدِ الْخَالِجِ الْمَذْكُورِ -

قَدْ صَدَقْتَ رُؤْيَاكَ بِالتَّعْبِيرِ -  
أَدْعُوكَ رَبَّ الْبَيْتِ وَ النُّدُورِ -  
فَاعْطِنِي يَا خَالِقَ السُّرُورِ -

When he<sup>as</sup> woke up, he<sup>as</sup> married her<sup>as</sup> and performed Tawaaf the of the Kabah saying: ‘I<sup>as</sup> have ratified Your<sup>azwj</sup> Granted dream with the interpretation, and there isn’t any doubt in the affairs. I<sup>as</sup> supplicate to You<sup>azwj</sup>, Lord<sup>azwj</sup> of the House and the vows, a supplication of a sincere servant, needy, so Give me<sup>as</sup>, O Creator, the happiness with the noble son<sup>as</sup> as mentioned.

يَا هُتَمًا يَا هُتَمًا مِنْ نُورٍ  
فِي فَلَكٍ عَالٍ عَلَى الْبُحُورِ  
طَحَنَ الرَّحَى لِلْحَبِّ بِالتَّدْوِيرِ -

يَكُونُ لِلْمَبْعُوثِ كَالْوَزِيرِ -  
قَدْ طَلَعَا مِنْ هَاشِمِ الْبُدُورِ -  
فَيَطْحَنُ الْأَرْضَ عَلَى الْكُرُورِ -

He<sup>asws</sup> will become for the Sent one<sup>saww</sup> like the Vizier. O God<sup>azwj</sup> of them<sup>asws</sup> both! O God<sup>azwj</sup> of them<sup>asws</sup> both from Noor! There have emerged the moons from Hashim<sup>asws</sup>, in a lofty ship upon the seas, grinding the earth upon the turnings, grinding of the mill for the love with the rotations.

مَنْهُوَكَةً بِالْعَيِّ وَ التُّبُورِ -  
مِنْ سَيْفِهِ الْمُنْتَقِمِ الْمُبِيرِ -  
حَسَامُهُ الْخَاطِفُ لِلْكَفُورِ -

إِنَّ فُرَيْشًا بَاتَ بِالتَّكْبِيرِ -  
وَ مَا هَا مِنْ مَوْئِلٍ مُجِيرِ -  
وَ صَفْوَةُ النَّامُوسِ فِي السَّفِيرِ -

*Quraysh spent the night with the Takbeers, having been exhausted with the errors and the ruination, and there is no precarious habitat for it, from his<sup>-asws</sup> sword, the avenger, the shining, and the ranks of the law is in the ambassador, his contention is the notification for the Kufir<sup>23</sup>.*

ابْنُ فَيَّازٍ فِي شَرْحِ الْأَخْبَارِ عَنْ أَبِي الْجَحَّافِ عَنْ رَجُلٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ فِي حَبْرٍ هَجَمَ عَلَى رَسُولِ اللَّهِ ص يَعْنِي أَبَا طَالِبٍ وَ نَحْنُ سَاجِدَانِ قَالَ أَفَعَلْتُمَاهَا ثُمَّ أَحَدَ بِيَدِي فَقَالَ انظُرْ كَيْفَ تَنْصُرُهُ وَ جَعَلَ يُرْعِبُنِي فِي ذَلِكَ وَ يُخْضِي عَلَيْهِ الْحَبْرَ.

Ibn Fayyaz in (the book) 'Sharah Al Akhbar' – From Abu Al Jahhaf, from a man,

'Amir Al-Momineen<sup>-asws</sup> said in a Hadeeth: 'Abu Talib<sup>-asws</sup> came suddenly to Rasool-Allah<sup>-sawww</sup> while we<sup>-asws</sup> were performing Sajdah. He<sup>-as</sup> said: 'So you<sup>-asws</sup> are both doing it?' Then he<sup>-as</sup> grabbed my<sup>-asws</sup> hand and said, 'Look how you<sup>-asws</sup> can help him<sup>-sawww</sup>', and went on inciting me<sup>-asws</sup> regarding that, and urging me<sup>-asws</sup> upon it' – the Hadeeth<sup>24</sup>.

وَ فِي كِتَابِ الشَّيْرَازِيِّ أَنَّ النَّبِيَّ ص لَمَّا نَزَلَ الْوَحْيُ عَلَيْهِ أَتَى الْمَسْجِدَ الْحَرَامَ وَ قَامَ يُصَلِّي فِيهِ فَاجْتَنَزَ بِهِ عَلِيٌّ وَ كَانَ ابْنُ تِسْعِ سِنِينَ فَنَادَاهُ يَا عَلِيُّ إِنِّي أَقْبِلُ فَأَقْبَلْ إِلَيْهِ مُلْتَبِئًا قَالَ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ خَاصَّةً وَ إِلَى الْخَلْقِ عَامَّةً تَعَالَى يَا عَلِيُّ فَصَفَّ عَنْ يَمِينِي وَ صَلَّى مَعِي

And in the book of Al-Shirazi – The Prophet<sup>-sawww</sup>, when the Revelation descended unto him<sup>-sawww</sup>, came to the Sacred Masjid, and he<sup>-sawww</sup> stood to pray Salat in it. Ali<sup>-asws</sup> passed by him<sup>-sawww</sup>, and he<sup>-asws</sup> was a boy of nine years. He<sup>-sawww</sup> called out to him<sup>-asws</sup>: 'O Ali<sup>-asws</sup>, come to me<sup>-sawww</sup>!' He<sup>-asws</sup> came to him<sup>-sawww</sup> playfully. He<sup>-sawww</sup> said: 'I<sup>-sawww</sup> am a Rasool<sup>-sawww</sup> of Allah<sup>-azwj</sup> to you<sup>-asws</sup> in particular, and to the people generally. Come, O Ali<sup>-asws</sup>, and stand on my<sup>-sawww</sup> right and pray Salat with me<sup>-sawww</sup>'.

فَقَالَ يَا رَسُولَ اللَّهِ حَتَّى أَمْضِيَ وَ اسْتَأْذَنَ أَبَا طَالِبٍ وَالِدِي قَالَ أَذْهَبَ فَإِنَّهُ سَيَأْذَنُ لَكَ فَانْطَلَقَ يَسْتَأْذِنُ فِي اتِّبَاعِهِ فَقَالَ يَا وَلَدِي تَعَلَّمْ أَنَّ مُحَمَّدًا وَ اللَّهُ أَمِينٌ مُنْذُ كَانَ أَمْرٌ وَ اتَّبِعْهُ تَرْتُدُّ وَ تُفْلِحُ وَ تَشْهَدُ

He<sup>-asws</sup> said: 'O Rasool-Allah<sup>-sawww</sup>! Until (after) I<sup>-asws</sup> go and seek permission of Abu Talib<sup>-asws</sup>, my<sup>-asws</sup> father<sup>-as</sup>'. He<sup>-sawww</sup> said: 'Go, for he<sup>-as</sup> will be giving you<sup>-asws</sup> permission'. He<sup>-asws</sup> went and sought permission in following him<sup>-sawww</sup>. He<sup>-as</sup> said: 'O my<sup>-as</sup> son<sup>-asws</sup>! By Allah<sup>-azwj</sup>, Muhammad<sup>-sawww</sup> is trustworthy since he<sup>-sawww</sup> existed. Go and follow him<sup>-sawww</sup>, you<sup>-asws</sup> will be rightly guided, and be successful, and testify'.

فَأَتَى عَلِيٌّ وَ رَسُولُ اللَّهِ قَائِمٌ يُصَلِّي فِي الْمَسْجِدِ فَقَامَ عَنْ يَمِينِهِ يُصَلِّي مَعَهُ فَاجْتَنَزَ بِحِمَا أَبُو طَالِبٍ وَ هُمَا يُصَلِّيَانِ فَقَالَ يَا مُحَمَّدُ مَا تَصْنَعُ

Ali<sup>-asws</sup> came, and Rasool-Allah<sup>-sawww</sup> was standing praying Salat in the Masjid. He<sup>-asws</sup> stood on his<sup>-sawww</sup> right, praying Salat with him<sup>-sawww</sup>. Abu Talib<sup>-asws</sup> passed by them<sup>-asws</sup>, and they<sup>-asws</sup> were praying Salat. He<sup>-as</sup> said: 'O Muhammad<sup>-sawww</sup>! What are you<sup>-sawww</sup> doing?'

قَالَ أَعْبُدُ إِلَهَ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَعِيَ أَخِي عَلِيٌّ يَعْبُدُ مَا أَعْبُدُ يَا عَمَّ وَ أَنَا أَدْعُوكَ إِلَى عِبَادَةِ اللَّهِ الْوَاحِدِ الْفَهَارِ فَصَحَّكَ أَبُو طَالِبٍ حَتَّى بَدَتْ نَوَاجِدُهُ وَ أَنْشَأَ يَقُولُ

<sup>23</sup> Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 58 H 4 g

<sup>24</sup> Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 65 H 1 z d

حَتَّىٰ أَغِيَّبَ فِي التُّرَابِ دَفِينًا

وَ اللَّهُ لَنْ يَصِلُوا إِلَيْكَ بِجَمْعِهِمْ -

الْأَنْبِيَاءِ .

He<sup>-saww</sup> said: 'I<sup>-saww</sup> am worshipping the God<sup>-azwj</sup> of the skies and the earth, and with me<sup>-saww</sup> is my<sup>-saww</sup> brother<sup>-asws</sup> Ali<sup>-asws</sup>, worshipping the One<sup>-azwj</sup> I<sup>-saww</sup> worship, and I<sup>-saww</sup> am calling to the worship of Allah<sup>-azwj</sup>, the One, the Subduer!' Abu Talib<sup>-asws</sup> smiled until his<sup>-as</sup> front teeth were manifested, and he<sup>-as</sup> prosed the couplet: 'By Allah<sup>-azwj</sup>! They will never (be able to) arrive to you<sup>-saww</sup>, in their entirety, until I<sup>-as</sup> disappeared in the soil, buried!'<sup>25</sup>

<sup>25</sup> Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 65 H 1 z e

## Poetic Verses Recited by or Recited in the Presence of Rasool Allah<sup>-saww</sup>:

فَقَالَ رَسُولُ اللَّهِ ص لِإِنْسَانٍ أَنْظُرْ أَيَّنَ هُوَ فَقَالَ يَا رَسُولَ اللَّهِ هُوَ فِي الْمَسْجِدِ رَاقِدٌ فَجَاءَهُ رَسُولُ اللَّهِ ص وَ هُوَ مُضْطَجِعٌ قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِيهِ فَأَصَابَهُ تُرَابٌ

(In a lengthy Hadith) Rasool-Allah<sup>-saww</sup> said to a person: 'Look where he<sup>-asws</sup> (Ali is)'. He (a man from Ansar) said, 'O Rasool-Allah<sup>-saww</sup>! He<sup>-asws</sup> is in the Masjid, having a nap'. Rasool-Allah<sup>-saww</sup> came to him<sup>-asws</sup> and he<sup>-asws</sup> was lying down, his<sup>-asws</sup> cloak had fallen off from his<sup>-asws</sup> side and the soil had hit him<sup>-asws</sup>.

فَجَعَلَ رَسُولُ اللَّهِ مَسْحُهُ عَنْهُ وَ يَقُولُ فَمَ أَبَا تُرَابٍ -

وَ لَوْ أَنْصَفَتْ فِي حُكْمِهَا أُمُّ مَالِكٍ - إِذَا لَرَأَتْ تِلْكَ الْمَسَاوِي مَحَاسِنَا

Rasool-Allah<sup>-saww</sup> went on to wipe it away from him<sup>-asws</sup> and saying: 'Arise, Abu Turab (father of the soil) (and prosed): 'And if the mother of Malik had been fair in her judgment, then she would have seen our<sup>-asws</sup> beauty in that equality'<sup>26</sup>

وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبُعِيِّ رَحِمَهُ اللَّهُ نَقْلًا مِنْ حِطِّ الشَّهِيدِ قُدْسِ سِرِّهِ قَالَ رُوِيَ عَنِ النَّابِغَةِ الْجُعْدِيِّ قَالَ: أَنْشَدْتُ رَسُولَ اللَّهِ ص شِعْرًا

بَلَّغْنَا السَّمَاءَ مَجْدَنَا وَ جَدُودَنَا وَ إِنَّا لَنَرْجُو فَوْقَ ذَلِكَ مَطَهْرًا

I found in the handwriting of the sheykh Muhammad Bin Ali Al-Jubaie, copied from the handwriting of the martyr who said, 'It is reported from Al-Nabiga Al-Ja'dy who said, 'Rasool-Allah<sup>-saww</sup> prosed a couplet: 'It has reached the sky, our praise and our ancestors, and we hope for appearance of above that'.

فَقَالَ أَيَّنَ الْمَطَهْرُ يَا أَبَا لَيْلَى فُلْتُ الْجَنَّةُ قَالَ أَجَلٌ إِنْ شَاءَ اللَّهُ ثُمَّ فُلْتُ شِعْرًا

وَ لَا حَيْرَ فِي حِلْمٍ إِذَا لَمْ يَكُنْ لَهُ وَ لَا حَيْرَ فِي جَهْلِ إِذَا لَمْ يَكُنْ لَهُ  
بَوَادِرُ يَحْمِي صَفْوَهُ أَنْ يُكَدَّرَا حَلِيمٌ إِذَا مَا أَوْرَدَ الْأَمْرَ أَصْدَرَا

He<sup>-saww</sup> said: 'Where is the appearance, O Abu Layli?' I said, 'The Paradise'. He<sup>-saww</sup> said: 'Yes, if Allah<sup>-azwj</sup> so Desires'. Then I said a poem, 'And there is no good in a dream when there does not happen to be any gestures for it protecting its elites from being troubles, and there is no good in ignorance when there does not happen to be any forbearance for him, when whatever matter is referred to him, he issues judgment'.

<sup>26</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 2 H 14 b

فَقَالَ لَهُ النَّبِيُّ ص أَجَدْتَ لَا يَفُضُّ اللَّهُ فَانْكَ مَرَّتَيْنِ.

The Prophet<sup>-saww</sup> said to him: 'Well said! May Allah<sup>-azwj</sup> Freshen your mouth twice'.<sup>27</sup>

وَرَوَى السَّيِّدُ الْمُرْتَضَى فِي كِتَابِ الشَّافِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ص أَرْسَلَ عُمَرَ إِلَى حَيِّبِ فَاهَزَمَ وَ مِنْ مَعَهُ فَقَدِمَ عَلَى رَسُولِ اللَّهِ ص يُجِبُّ أَصْحَابَهُ وَ يُجَبِّنُونَهُ فَبَلَغَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ص كُلَّ مَبْلَغٍ فَبَاتَ لَيْلَتَهُ مَهْمُومًا

And it is reported by the Seyyid Al Murtaza in the book 'Al Shafy', from Abu Saeed Al Khudri,

'The people sent Umar to Khyber, but he and the ones with him were defeated. He came back to Rasool-Allah<sup>-saww</sup> accusing his companions of cowardice and they were accusing him of cowardice. That reached from Rasool-Allah<sup>-saww</sup> every reaching and he<sup>-saww</sup> spent his<sup>-saww</sup> night worried.

فَلَمَّا أَصْبَحَ حَرَجَ إِلَى النَّاسِ وَ مَعَهُ الرَّايَةُ فَقَالَ لِأَعْطِيَنَّ الرَّايَةَ الْيَوْمَ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَارًا عَدِيرَ فَرَارٍ

When it was morning, he<sup>-saww</sup> came out to the people and the flag was with him<sup>-saww</sup>. He<sup>-saww</sup> said: 'I<sup>-saww</sup> shall give the flag today to a man who loves Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> love him. He is a persistent attacker, not a flier'.

فَتَعَرَّضَ لَهَا جَمِيعُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَقَالَ ص أَيُّنَ عَلَيَّ فَقَالُوا يَا رَسُولَ اللَّهِ هُوَ أَرْمَدُ فَبَعَثَ إِلَيْهِ أَبَا ذَرٍّ وَ سَلْمَانَ فَجَاءَا بِهِ يُقَادُ لَا يَبْدُرُ عَلَى فَتَحَ عَيْنَيْهِ مِنَ الرَّمَدِ

The entirety of the Emigrants and the Helpers presented for it. He<sup>-saww</sup> said: 'Where is Ali<sup>-asws</sup>? They said, 'O Rasool-Allah<sup>-saww</sup>! He<sup>-asws</sup> is with sore eyes'. He<sup>-saww</sup> sent Abu Zarr<sup>-ra</sup> and Salman<sup>-ra</sup> to him<sup>-asws</sup>. They<sup>-ra</sup> came with him<sup>-asws</sup>. He<sup>-asws</sup> was almost not able upon opening his<sup>-asws</sup> eyes due to the soreness.

فَلَمَّا دَنَا مِنْ رَسُولِ اللَّهِ ص تَقَلَّ فِي عَيْنَيْهِ وَ قَالَ اللَّهُمَّ أَذْهَبْ عَنْهُ الْحَرَّ وَ الْبَرْدَ وَ انصُرْهُ عَلَى عَدُوِّهِ فَإِنَّهُ عَبْدُكَ يُحِبُّكَ وَ يُحِبُّ رَسُولَكَ عَدِيرَ فَرَارٍ ثُمَّ دَفَعَ إِلَيْهِ الرَّايَةَ

When he<sup>-asws</sup> was close to Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> applied saliva in his<sup>-asws</sup> eyes and said: 'O Allah<sup>-azwj</sup>! Keep away from him<sup>-asws</sup> the heat and the cold, and Help him<sup>-asws</sup> against his<sup>-asws</sup> enemies for he<sup>-asws</sup> loves You<sup>-azwj</sup> and loves Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, not being a flier'. Then he<sup>-saww</sup> handed the flag to him<sup>-asws</sup>.

وَ اسْتَأْذَنَهُ حَسَانُ بْنُ ثَابِتٍ أَنْ يَقُولَ فِيهِ شِعْرًا فَأَذِنَ فَأَنْشَأَ يَقُولُ

دَوَاءٌ فَلَمَّا لَمْ يُجَسِّ مَدَاوِيًا	وَ كَانَ عَلَيَّ أَرْمَدُ الْعَيْنِ يَبْتَغِي
فَبُورِكَ مَرَقِيًّا وَ بُورِكَ رَاقِيًّا	شَفَاهُ رَسُولُ اللَّهِ مِنْهُ بِتَقْلَةٍ
كَمِيًّا مُحِبًّا لِلرَّسُولِ مُوَالِيًّا	وَ قَالَ سَأَعْطِي الرَّايَةَ الْيَوْمَ صَارِمًا
بِهِ يَفْتَحُ اللَّهُ الْخُصُونَ الْأَوَابِيَا	يُحِبُّ إِلَهِي وَ إِلَاهَهُ يُحِبُّهُ
عَلِيًّا وَ سَمَاءَهُ الْوَزِيرَ الْمُوَاحِيَا.	فَأَصْفَى بِهَا دُونَ الْبَرِيَّةِ كُلِّهَا

<sup>27</sup> Bihar Al Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 3 Ch 37 H 140

And Hasaan Bin Sabit sought his<sup>-saww</sup> permission to say a poem regarding it. He<sup>-saww</sup> permitted, and he prosoed saying,

*'And Ali<sup>-asws</sup> had soreness of the eyes, appropriated for medication. When the medicines were not good, Rasool-Allah<sup>-saww</sup> healed him<sup>-asws</sup> from it by his<sup>-asws</sup> saliva. Blessed was the one spat at and Blessed is the spitter. And he<sup>-saww</sup> said: 'I<sup>-saww</sup> shall give the flag today to a firm, bold, loving to the Rasool<sup>-saww</sup>, brave. He loved my<sup>-saww</sup> god and God Loves him<sup>-asws</sup>. Allah<sup>-azwj</sup> will Conquer through him<sup>-asws</sup> the high fortresses'. Thus he<sup>-saww</sup> described Ali<sup>-asws</sup> with besides all the people, and named him<sup>-asws</sup> at the Vizier, the brother'.*

و يُقَالُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمْ يَجِدْ بَعْدَ ذَلِكَ أَدَى حَرٍّ وَ بَرِّدٍ.

And it is said that Amir Al-Momineen<sup>-asws</sup> did not find after that, any harm of heat and cold".<sup>28</sup>

الكافي العدة عن أحمد بن محمد بن علي بن الحكم عن مالك بن عطية عن أبي حمزة عن أبي جعفر ع قال: مات الوليد بن المغيرة فقالت أم سلمة للنبي إن آل المغيرة قد أقاموا مناخه فأذهب إليهم فأذن لها فلبست ثيابها و هبأت و كانت من حسيها كأنها جان و كانت إذا قامت فأزحت شعرها جلجل جسدها و عقد بطرفيه خلخالها فندبت ابن عمها بين يدي رسول الله ص

Al Kafi – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Abu Hamza,

'From Abu Ja'far<sup>-asws</sup> having said: 'Al-Waleed Bin Al-Mugheira died. Umm Salma<sup>-ra</sup> said to the Prophet<sup>-saww</sup>: 'The family of Al-Mugheira have established a lamentation (Nowha Khani), so I<sup>-ra</sup> would like to go to them'. He<sup>-saww</sup> permitted her<sup>-ra</sup>. She<sup>-ra</sup> wore her<sup>-ra</sup> clothes and prepared, and it was such from her<sup>-ra</sup> beauty that as if she<sup>-ra</sup> was a fairy, and when she<sup>-ra</sup> stood her<sup>-ra</sup> hair flowed until it covered her<sup>-ra</sup> (upper) body, and she<sup>-ra</sup> tied her<sup>-ra</sup> anklet by her<sup>-ra</sup> side and she<sup>-ra</sup> prosoed for the son of her<sup>-ra</sup> uncle in front of Rasool-Allah<sup>-saww</sup>.

فَقَالَتْ

أُنْعَى الْوَلِيدَ بْنَ الْوَلِيدِ  
حَامِي الْحَقِيقَةِ مَا جِدُّ  
قَدْ كَانَ غَيْثًا فِي السِّنِينَ  
أَبَا الْوَلِيدِ فَتَى الْعَشِيرَةِ  
يَسْمُو إِلَى طَلَبِ الْوَتِيرَةِ  
وَجَعْفَرًا غَدَقًا وَ مِيرَةً

She<sup>-ra</sup> said: 'I<sup>-ra</sup> abiturarise al Waleed Bin Al Waleed, Abu Al Waleed, youth of the clan, a protector of the realities, a glorious, transcending to the seeking of style, he was (like) rain during the years (of drought), and a spring of fresh water and a provision'.

فَمَا غَابَ النَّبِيُّ ص فِي ذَلِكَ وَ لَا قَالَ شَيْئًا.

The Prophet<sup>-saww</sup> neither faulted her<sup>-ra</sup> during that nor said anything".<sup>29</sup>

<sup>28</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 71 H 2 b

<sup>29</sup> Bihar Al Anwaar – V 22, The book of our Prophet<sup>-saww</sup>, P 4 Ch 3 H 7

بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ الصَّمَدِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ الْمُذَكَّرِ عَنْ عَبْدِ  
الْعَزِيزِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدِ الْعَدَوِيِّ عَنْ سَلَمَةَ بْنِ شَيْبٍ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ  
حَسَّانَ بْنَ ثَابِتٍ وَاقِفًا بَيْنِي وَ النَّبِيِّ صَ وَ أَصْحَابُهُ مُجْتَمِعِينَ فَقَالَ النَّبِيُّ صَ مَعَاشِرَ الْمُسْلِمِينَ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْعَرَبِ وَ  
الْوَصِيُّ الْأَكْبَرُ مَنْزِلَتُهُ مِنِّي مَنْزِلَةُ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي لَا تُقْبَلُ التَّوْبَةُ مِنْ ثَائِبٍ إِلَّا بِحُبِّهِ يَا حَسَّانُ قُلْ فِيهِ شَيْئاً

(The book) 'Basharaat Al Mustafa<sup>-sawww</sup>' – Muhammad Bin Ali, from his father, from his grandfather Abdul Samad, from Muhammad Bin Al Qasim Al Farsi, from Muhammad Bin Al Fazl Al Muzakir, from Abdul Aziz Bin Abdullah, from Abu Saeed Al Adawy, from Salamah Bin Shabeeb, from Abdul Razaq, from Ma'mar, from Al Zuhry, from Ibn Abbas who said,

'I saw Hasaan Bin Sabit standing at Mina, and the Prophet<sup>-sawww</sup> and his<sup>-sawww</sup> companions had gathered. The Prophet<sup>-sawww</sup> said: 'Community of Muslims! This Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is chief of the Arabs, and the greatest successor<sup>-asws</sup>. His<sup>-asws</sup> status from me<sup>-sawww</sup> is a status of Haroun<sup>-as</sup> from Musa<sup>-as</sup>. Indeed! Surely, there will be no Prophet<sup>-sawww</sup> after me<sup>-sawww</sup>. The repentance will not be accepted from a repentant except being with his<sup>-asws</sup> love. O Hasaan! Say something regarding him<sup>-asws</sup>!'

فَأَنْشَأَ حَسَّانُ بْنُ ثَابِتٍ يَقُولُ

إِلَّا بِحُبِّ ابْنِ أَبِي طَالِبٍ -	لَا تُقْبَلُ التَّوْبَةُ مِنْ ثَائِبٍ -
وَ الصَّهْرُ لَا يَغْدِلُ بِالصَّاحِبِ -	أَخِي رَسُولَ اللَّهِ بَلْ صِهْرِهِ -
رُدَّتْ لَهُ الشَّمْسُ مِنَ الْمَغْرِبِ -	وَ مَنْ يَكُنْ مِثْلَ عَلِيٍّ وَ قَدْ -
بَيْضاً كَأَنَّ الشَّمْسَ لَمْ تَعْرَبِ -	رُدَّتْ عَلَيْهِ الشَّمْسُ فِي صَوْنِهَا -

Hasaan Bin Sabit prosed saying, 'The repentance would not be accepted from a repentant except by having the love of the son<sup>-asws</sup> of Abu Talib<sup>-as</sup>, brother of Rasool-Allah<sup>-sawww</sup>, but (also) his<sup>-sawww</sup> son-in-law, and the son-in-law cannot be equated with the companion. And who can be like Ali<sup>-asws</sup>, and the sun returned for him<sup>-asws</sup> from the west. And the sun returned upon him<sup>-asws</sup> regarding its white illumination as if the sun had not set (at all)'.<sup>30</sup>

ثُمَّ قَالَ فِي آخِرِ كَلَامِهِ يَا أَيُّهَا النَّاسُ أَلَسْتُ أَوْلَىٰ بِكُمْ مِنْكُمْ فَقَالُوا بَلَىٰ يَا رَسُولَ اللَّهِ ثُمَّ قَالَ قُمْ يَا عَلِيُّ فَقَامَ عَلِيُّ عَ فَأَخَذَهُ بِيَدِهِ  
فَرَفَعَهَا حَتَّىٰ رَأَىٰ بَيَاضَ إِبْطَيْهِمَا ثُمَّ قَالَ أَلَا مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيُّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نَصَرَهُ  
وَ اخْذُلْ مَنْ خَذَلَهُ

Then he<sup>-sawww</sup> said at the end of his<sup>-sawww</sup> speech: 'O you people! Aren't I<sup>-sawww</sup> foremost with you than you are (with yourselves)?' They said, 'Yes, O Rasool-Allah<sup>-sawww</sup>!' Then he<sup>-sawww</sup> said: 'Stand, O Ali<sup>-asws</sup>'. Ali<sup>-asws</sup> stood up. He<sup>-sawww</sup> grabbed his<sup>-asws</sup> hand and raising it until the whiteness of his<sup>-sawww</sup> armpits were seen (underneath the cloak the white shirt), then said: 'Indeed! One whose Master I<sup>-sawww</sup> was, so this Ali<sup>-asws</sup> is his Master! O Allah<sup>-azwj</sup>! Befriend the one befriending him<sup>-asws</sup> and be Inimical to the one being inimical to him<sup>-asws</sup>, and Help the one helping him<sup>-asws</sup> and Abandon the one abandoning him<sup>-asws</sup>!'

<sup>30</sup> Bihar Al Awaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 53 H 19

ثُمَّ نَزَلَ مِنَ الْمُنْبَرِ وَ جَاءَ أَصْحَابُهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هَتَّوهُ بِالْوَلَايَةِ وَ أَوَّلَ مَنْ قَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ لَهُ يَا عَلِيُّ أَصْبَحْتَ  
مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ

Then he<sup>-saww</sup> descended from the pulpit, and his<sup>-saww</sup> companions came to Amir Al-Momineen<sup>-asws</sup> and they congratulated him<sup>-asws</sup> with the Wilayah, and the first one to come to him<sup>-asws</sup> was Umar Bin Al-Khattab. He said to him<sup>-asws</sup>, 'O Ali<sup>-asws</sup>! You<sup>-asws</sup> have become my master<sup>-asws</sup> and master<sup>-asws</sup> of every Momin and Momina'.

وَ نَزَلَ جِبْرَائِيلُ ع بِهَذِهِ الْآيَةِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا

And Jibraeel<sup>-as</sup> descended with this Verse: '**Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3]**'.

سُئِلَ الصَّادِقُ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا قَالَ يَعْرِفُونَ يَوْمَ الْعَدِيرِ وَ يُنْكِرُونَهَا يَوْمَ السَّقِيفَةِ فَاسْتَأْذَنَ  
حَسَّانُ بْنُ ثَابِتٍ أَنْ يَقُولَ آيَاتًا فِي ذَلِكَ الْيَوْمِ فَأُذِنَ لَهُ

Al-Sadiq<sup>-asws</sup> was asked about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **They are recognising the Favour of Allah, then they are denying it, [16:83]**. He<sup>-asws</sup> said: 'They are recognising the day of Ghadeer and are denying it, the day of shelter. Hasaan Bin Sabit sought permission to say couplets regarding that day. He<sup>-saww</sup> permitted for him.

فَأَنْشَأَ يَقُولُ

يُنَادِيهِمْ يَوْمَ الْعَدِيرِ نَبِيُّهُمْ

إِلَى قَوْلِهِ

رَضِيتُكَ مِنْ بَعْدِي إِمَامًا وَ هَادِيًا-

وَ كُنْ لِلَّذِي عَادَى عَلِيًّا مُعَادِيًا

عَلِيًّا وَ سَمَاءَهُ الْعَزِيزِ الْمُوَخِيَا

هُنَاكَ دَعَا اللَّهُمَّ وَالِ وَلِيِّهِ-

فَحَصَّ بِهَا دُونَ الْبَرِيَّةِ كُلِّهَا-

He prosed saying, 'He<sup>-saww</sup> called out to them on the day of Ghadeer' – up to his words, 'Pleased with you<sup>-asws</sup> from after me<sup>-saww</sup> as an Imam<sup>-asws</sup> and guide'. Over there he<sup>-saww</sup> supplicated: 'O Allah<sup>-azwj</sup>! Befriend his<sup>-asws</sup> friend and Be to those enemies of Ali<sup>-asws</sup>, Inimical'. So he<sup>-saww</sup> specialised with it besides all the Created beings, Ali<sup>-asws</sup>, and named him<sup>-asws</sup> the dear, the brother<sup>-asws</sup>'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص لَا تَزَالُ يَا حَسَّانُ مُؤَيَّدًا بِرُوحِ الْقُدْسِ مَا نَصَرْتَنَا بِلِسَانِكَ

Rasool-Allah<sup>-saww</sup> said to him: 'You will not stop, O Hasaan, being assisted by the Holy Spirit for as long as you help us with your tongue'.

فَلَمَّا كَانَ بَعْدَ ثَلَاثَةِ وَ جَلَسَ النَّبِيُّ ص بِمَجْلِسِهِ أَنَاهُ رَجُلٌ مِنْ بَنِي مَخْرُومٍ يُسَمَّى عُمَرَ بْنَ عُبَيْبَةَ وَ فِي حَبْرِ آخَرَ حَارِثَ بْنَ التُّعْمَانِ الْفُهْرِيِّ  
فَقَالَ يَا مُحَمَّدُ أَسْأَلُكَ عَنْ ثَلَاثِ مَسَائِلَ فَقَالَ سَلْ عَمَّا بَدَا لَكَ



When it was after three days, and the Prophet<sup>-saww</sup> sat in his<sup>-saww</sup> gathering, a man from the clan of Makhzum called Umar Bin Utban came', and in another Hadeeth: 'Haris Bin Al Numan Al-Fihry, and he said, 'O Muhammad<sup>-saww</sup>! I ask you<sup>-saww</sup> about three issues'. He<sup>-saww</sup> said: 'Ask about whatever comes to you'.

فَقَالَ أَحْبِرْنِي عَنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَمْ مِنْكَ أَمْ مِنْ رَبِّكَ قَالَ النَّبِيُّ ص أَوْحِيَ إِلَيَّ مِنَ اللَّهِ وَ السَّفِيرُ جَبْرَائِيلُ وَ الْمُؤَدِّدُ أَنَا وَ مَا أَذَنْتُ إِلَّا مِنْ أَمْرِ رَبِّي

He said, 'Inform me about the testimony, 'There is no god except Allah<sup>-azwj</sup> and that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'. Is it from you<sup>-saww</sup> or from your<sup>-saww</sup> Lord<sup>-azwj</sup>? The Prophet<sup>-saww</sup> said: 'It is Revealed unto me<sup>-saww</sup> from Allah<sup>-azwj</sup>', and the ambassador is Jibraeel<sup>as</sup>, and the proclaimer is me<sup>-saww</sup>, and I<sup>-saww</sup> do not proclaim except from a Command of my<sup>-saww</sup> Lord<sup>-azwj</sup>'.

قَالَ فَأَخْبِرْنِي عَنِ الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الْجِهَادِ أَمْ مِنْكَ أَمْ مِنْ رَبِّكَ قَالَ النَّبِيُّ ص مِثْلَ ذَلِكَ

He said, 'Inform me about the Salat, and the Zakat, and the Hajj, and the Jihad, are these from you<sup>-saww</sup> or from your<sup>-saww</sup> Lord<sup>-azwj</sup>? The Prophet<sup>-saww</sup> said similar to that.

قَالَ فَأَخْبِرْنِي عَنْ هَذَا الرَّجُلِ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ قَوْلِكَ فِيهِ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيُّ مَوْلَاهُ إِلَى آخِرِهِ أَمْ مِنْكَ أَمْ مِنْ رَبِّكَ

He said, 'Inform me about this man, meaning Ali Bin Abu Talib<sup>-asws</sup>, and your<sup>-saww</sup> words regarding him<sup>-asws</sup>: 'One whose Master I<sup>-saww</sup> was, so this Ali<sup>-asws</sup> is his Master', up to its end, is it from you<sup>-asws</sup> or from your<sup>-saww</sup> Lord<sup>-azwj</sup>?'

قَالَ النَّبِيُّ ص الْوَحْيُ إِلَيَّ مِنَ اللَّهِ وَ السَّفِيرُ جَبْرَائِيلُ وَ الْمُؤَدِّدُ أَنَا وَ مَا أَذَنْتُ إِلَّا مَا أَمَرَنِي

The Prophet<sup>-saww</sup> said: '(It is) the Revelation to me<sup>-saww</sup> from Allah<sup>-azwj</sup>, and the ambassador is Jibraeel<sup>as</sup>, and the proclaimer is me<sup>-saww</sup>, and I<sup>-saww</sup> do not proclaim except what I<sup>-saww</sup> am Commanded with (by my<sup>-saww</sup> Lord<sup>-azwj</sup>)'.

فَرَفَعَ الْمُخْرُومِيُّ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنْ كَانَ مُحَمَّدٌ صَادِقًا فِيمَا يَقُولُ فَأَرْسِلْ عَلَيَّ شَوْظًا مِنْ نَارٍ وَ فِي حَبْرٍ آخَرَ فِي التَّفْسِيرِ فَقَالَ اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ وَ وَلَّى قَوْلَ اللَّهِ مَا سَارَ غَيْرَ بَعِيدٍ حَتَّى أَظَلَّتْهُ سَحَابَةٌ سَوْدَاءَ فَأَرَعَدَتْ وَ أَبْرَقَتْ فَأَصَعَعَتْ فَأَصَابَتْهُ الصَّاعِقَةُ فَأَحْرَقَتْهُ النَّارُ

Then Makhzumi raised his head towards the sky and said, 'O Allah<sup>-azwj</sup>! If Muhammad<sup>-saww</sup> was truthful regarding what he<sup>-saww</sup> says, then Send upon me a flame of fire!' And in another Hadith in the Tafseer, he said, '**O Allah! In case this is the Truth from Your Presence, then Rain upon us stones from the sky or Give us a painful Punishment [8:32]**', and he turned around. By Allah! He had not gone far before there was a black cloud, and thunder and lightning, and a thunderbolt. The thunderbolt hit him, and he was incinerated by the fire'.

فَهَبَطَ جَبْرَائِيلُ وَ هُوَ يَقُولُ اقْرَأْ يَا مُحَمَّدُ سَأَلَ سَائِلٌ بَعْدَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعُ السَّائِلِ عُمَرُ وَ الْمُحْتَرِقُ عُمَرُ فَقَالَ النَّبِيُّ ص لِأَصْحَابِهِ رَأَيْتُمْ قَالُوا نَعَمْ وَ سَمِعْتُمْ قَالُوا نَعَمْ

Jibraeel<sup>as</sup> came down and he<sup>saww</sup> said: 'Recite, O Muhammad<sup>saww</sup>! **A questioner, asked for the Punishment to befall [70:1] For the Kafirs there is no dispeller for it [70:2].** The questioner is Umar (Bin Utban), and the incinerated is Umar (Bin Utban). The Prophet<sup>saww</sup> said to his<sup>saww</sup> companions: 'Did you all see?' They said, 'Yes'. He<sup>saww</sup> said: 'And did you all hear?' They said, 'Yes'.

قَالَ طُوبَى لِمَنْ وَالَاهُ وَ الْوَيْلُ لِمَنْ عَادَاهُ كَأَنِّي أَنْظُرُ إِلَى عَلِيٍّ وَ شِيعَتِهِ يَوْمَ الْقِيَامَةِ يُرْتُونَ عَلَى نُوقٍ مِنْ رِيَاضِ الْجَنَّةِ شَبَابٌ مُتَوَجِّحُونَ  
مُكْحَلُونَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ قَدْ أُتِدُوا بِرِضْوَانٍ مِنَ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ حَتَّى سَكَنُوا حَظِيرَةَ الْفُؤَسِ مِنْ  
جِوَارِ رَبِّ الْعَالَمِينَ

He<sup>saww</sup> said: 'Beatitude is for one befriending him<sup>asws</sup> and the woe is for the one being inimical to him<sup>asws</sup>. It is as if I<sup>saww</sup> am looking at Ali<sup>asws</sup> and his<sup>asws</sup> Shias on the Day of Qiyamah, approaching upon camels from the Gardens of Paradise, crowned, kohl applied, neither is there any fear upon them nor are they grieving, being with the **Pleasure from Allah is the Greatest, that is the Mighty achievement [9:72]**, until they dwell in the Holy enclosure from the vicinity of Lord<sup>azwj</sup> of the worlds.

هُمْ فِيهَا مَا تَشْتَهِي الْأَنْفُسُ وَ تَلذُّ الْأَعْيُنُ وَ هُمْ فِيهَا خَالِدُونَ وَ يَقُولُ لَهُمُ الْمَلَائِكَةُ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ.

For them therein would be whatever the souls desire, and **delights the eyes [43:71]**, and they would be in it eternally, and the Angels would say to them: **Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]**".<sup>31</sup>

الأمالي للصدوق أبي عن سعدٍ عن البرقي عن أبيه عن خلف بن حماد عن أبي الحسن العبدي عن الأعمش عن عباية بن ربعي عن  
عبد الله بن عباس قال: إن رسول الله ص لما أُسري به إلى السماء انتهى به جبرئيل إلى هَرٍ يُقال له النور وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ  
جَعَلَ الظُّلُمَاتِ وَ النُّورَ

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Barqy, from his father, from Khalaf Bin Hammad, from Abu Al-Hassan Al Abdy, from Al Amsh, from Abayah Bin Rabie, from Abdullah Bin Abbas who said,

'Rasool-Allah<sup>saww</sup>, when there was an ascension with him<sup>saww</sup> to the sky, he<sup>saww</sup> with Jibraeel<sup>asws</sup> to a river called Al-Noor, and it is the Word of Allah<sup>azwj</sup> Mighty and Majestic: **and Made the darkness and the Light [6:1].**

فَلَمَّا انْتَهَى بِهِ إِلَى ذَلِكَ النَّهْرِ فَقَالَ لَهُ جِبْرَائِيلُ يَا مُحَمَّدُ اعْبُرْ عَلَى بَرَكَةِ اللَّهِ فَقَدْ نَوَّرَ اللَّهُ لَكَ بَصْرَكَ وَ مَدَّ لَكَ أَمَامَكَ فَإِنَّ هَذَا نَهْرٌ لَمْ  
يَعْبُرْهُ أَحَدٌ وَلَا مَلَكَ مُقَرَّبٌ وَ لَا نَبِيٍّ مُرْسَلٌ غَيْرَ أَنَّ لِي فِي كُلِّ يَوْمٍ اغْتِمَاسَةً فِيهِ ثُمَّ أَخْرَجُ مِنْهُ فَأَنْقُضُ أَجْنِحَتِي فَلَيْسَ مِنْ قَطْرَةٍ تَقْطُرُ  
مِنْ أَجْنِحَتِي إِلَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْهَا مَلَكًا مُقَرَّبًا لَهُ عِشْرُونَ أَلْفَ وَجْهِ وَ أَرْبَعُونَ أَلْفَ لِسَانٍ كُلُّ لِسَانٍ يَلْفُظُ بِلُغَةٍ لَا يَفْقَهُهَا  
اللِّسَانُ الْآخَرُ

When he<sup>asws</sup> ended with him<sup>saww</sup> to that river, Jibraeel<sup>as</sup> said to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! Cross over, being upon the Blessings of Allah<sup>azwj</sup>, for Allah<sup>azwj</sup> has Caused your<sup>saww</sup> sight to be radiant and Extended for you<sup>asws</sup> your<sup>saww</sup> front view. This is a river no one has crossed it, neither an Angel of Proximity nor any Messenger<sup>asws</sup> Prophet<sup>asws</sup>, apart from that it is (allowed) for me<sup>as</sup> to dive into it every day, then I<sup>as</sup> come out from it, so I<sup>as</sup> shake my<sup>as</sup> wings, and there isn't any drop dripping from

<sup>31</sup> Bihar Al Awaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 42

my<sup>as</sup> wings except Allah<sup>azwj</sup> Blessed and Exalted Creates an Angel of Proximity from it, having ten thousand faces for it, and forty thousand tongues, each tongue uttering with words the other tongues do not understand’.

فَعَبَّرَ رَسُولُ اللَّهِ ص حَتَّى انْتَهَى إِلَى الْحُجُبِ وَالْحُجُبُ خَمْسُ مِائَةِ حِجَابٍ مِنَ الْحِجَابِ إِلَى الْحِجَابِ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ ثُمَّ قَالَ  
تَقَدَّمَ يَا مُحَمَّدُ فَقَالَ لَهُ يَا جِبْرَائِيلُ وَ لَمْ لَا تَكُونُ مَعِيَ قَالَ لَيْسَ لِي أَنْ أَجُورَ هَذَا الْمَكَانَ

Rasool-Allah<sup>saww</sup> crossed over until he<sup>saww</sup> ended up to the Veils, and the Veils are five hundred. From the Veil to the Veil is a travel distance of five hundred years. Then he<sup>as</sup> said: ‘Go ahead, O Muhammad<sup>saww</sup>! He<sup>saww</sup> said to him<sup>asws</sup>: ‘O Jibraeel<sup>as</sup>! And why can’t you<sup>as</sup> happen to be with me<sup>saww</sup>?’ He<sup>as</sup> said: ‘It isn’t allowed for me<sup>as</sup> that I<sup>as</sup> exceed past this place’.

فَتَقَدَّمَ رَسُولُ اللَّهِ ص مَا شَاءَ اللَّهُ أَنْ يَتَقَدَّمَ حَتَّى سَمِعَ مَا قَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى أَنَا الْمُحْمُودُ وَ أَنْتَ مُحَمَّدٌ شَقِيقْتُ اسْمِكَ مِنْ اسْمِي  
فَمَنْ وَصَلَكَ وَصَلْتُهُ وَ مَنْ قَطَعَكَ بَتَكْتُهُ أَنْزَلَ إِلَى عِبَادِي فَأَخْبِرْهُمْ بِكَرَامَتِي إِيَّاكَ

Rasool-Allah<sup>saww</sup> went ahead what Allah<sup>azwj</sup> so Desired him<sup>saww</sup> to advance, until he<sup>saww</sup> heard what the Lord<sup>azwj</sup> Blessed and Exalted Said: “I<sup>azwj</sup> am ‘Al-Mahmoud’ (the most Praised One), and you<sup>saww</sup> are ‘Muhammad’ (praised one). I<sup>azwj</sup> Derived your<sup>saww</sup> name from My<sup>azwj</sup> Name, so the one who connects with you<sup>saww</sup>, I<sup>azwj</sup> shall Connect with him, and one who cuts you<sup>saww</sup> off, I<sup>azwj</sup> Disconnect him. Descend to My<sup>azwj</sup> servants and inform them of My<sup>azwj</sup> Honouring you<sup>saww</sup>!”

وَ أَيُّ لَمْ أَبْعَثْ نَبِيًّا إِلَّا جَعَلْتُ لَهُ وَزِيرًا وَ أَنْتَ رَسُولِي وَ أَنَّنَّ عَلِيًّا وَزِيرُكَ فَهَبَطَ رَسُولُ اللَّهِ ص فَكَّرَهُ أَنْ يُحَدِّثَ النَّاسَ بِشَيْءٍ كَرَاهِيَةٍ أَنْ  
يَتَّهَمُوهُ لِأَنَّهُمْ كَانُوا حَدِيثِي الْعَهْدِ بِالْجَاهِلِيَّةِ حَتَّى مَضَى لِدَلِكِ سِتَّةَ أَيَّامٍ

And I<sup>azwj</sup> did not Sent any Prophet<sup>saww</sup> except I<sup>azwj</sup> Made a Vizier to be for him<sup>saww</sup>, and you<sup>asws</sup> are My<sup>azwj</sup> Rasool<sup>saww</sup>, and that Ali<sup>asws</sup> is your<sup>saww</sup> Vizier’. Rasool-Allah<sup>saww</sup> came down, and he<sup>saww</sup> dislike to narrate to the people with anything they did not like, lest they accuse him<sup>saww</sup>, because they were close to the Pre-Islamic period, until six days passed for that.

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ فَاحْتَمَلَ رَسُولُ اللَّهِ ذَلِكَ حَتَّى كَانَ يَوْمَ الْقَامِنِ فَأَنْزَلَ  
اللَّهُ تَبَارَكَ وَ تَعَالَى يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

Allah<sup>azwj</sup> Blessed and Exalted Revealed: **So, perhaps you will leave part of what is Revealed unto you and your chest would be straitened by it [11:12].** Rasool-Allah<sup>saww</sup> carried that until it was the eighth day. So, Allah<sup>azwj</sup> Blessed and Exalted Revealed: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. [5:67].**

وَ قَالَ رَسُولُ اللَّهِ ص تَهْدِيدٌ بَعْدَ وَعِيدٍ لِأَمْضِيٍّ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ فَإِنْ يَتَّهَمُونِي وَ يُكَذِّبُونِي فَهُوَ أَهْوَنُ عَلَيَّ مِنْ أَنْ يُعَاقِبَنِي الْعُقُوبَةَ  
الْمَوْجِعَةَ فِي الدُّنْيَا وَ الْآخِرَةِ

And Rasool-Allah<sup>saww</sup> said: ‘A threat after a promise, I<sup>saww</sup> shall continue the Command of Allah<sup>azwj</sup> Mighty and Majestic. So, if they were to accuse me<sup>saww</sup> and belie me<sup>asws</sup>, it would be easier upon me<sup>asws</sup> than if He<sup>azwj</sup> was to Punish me the painful Punishment in the world and the Hereafter’.

وَقَالَ وَ سَلَّمَ جِبْرَائِيلُ عَلَى عَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ أَسْمِعْ الْكَلَامَ وَ لَا أَحْسُ الرُّؤْيَةَ فَقَالَ يَا عَلِيُّ هَذَا جِبْرَائِيلُ  
أَتَانِي مِنْ قِبَلِ رَبِّي بِتَصْدِيقِ مَا وَعَدَنِي

And he<sup>-saww</sup> said: 'And Jibraeel<sup>-as</sup> greeted unto Ali<sup>-asws</sup> as 'Amir Al-Momineen', so Ali<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> heard the speech and did not see sense the vision'. He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! This here is Jibraeel<sup>-as</sup> having come to me<sup>-saww</sup> from the direction of my<sup>-saww</sup> Lord<sup>-azwj</sup> with ratification of what He<sup>-azwj</sup> Promised me<sup>-saww</sup>'.

ثُمَّ أَمَرَ رَسُولُ اللَّهِ ص رَجُلًا فَرَجُلًا مِنْ أَصْحَابِهِ حَتَّى سَلَّمُوا عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ ثُمَّ قَالَ يَا بِلَالُ نَادِ فِي النَّاسِ أَنْ لَا يَبْقَى غَدًا أَحَدٌ  
إِلَّا عَلِيلٌ إِلَّا خَرَجَ إِلَى غَدِيرِ خُمٍّ

Then Rasool-Allah<sup>-saww</sup> instructed man by man from his<sup>-saww</sup> companions until they had greeted unto him<sup>-asws</sup> as 'Amir Al-Momineen<sup>-asws</sup>'. Then he<sup>-saww</sup> said: 'O Bilal! Call out among the people there should not remain anyone tomorrow except a sick one, except he should come out to Ghadeer Khumm'.

فَلَمَّا كَانَ مِنَ الْعَدِ خَرَجَ رَسُولُ اللَّهِ ص بِجَمَاعَةِ أَصْحَابِهِ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرْسَلَنِي إِلَيْكُمْ  
بِرِسَالَةٍ وَ إِنِّي ضَعْتُ بِهَا دَرْعًا مَخَافَةَ أَنْ تَتَّهَمُونِي وَ تُكَذِّبُونِي حَتَّى أَنْزَلَ اللَّهُ عَلَيَّ وَعِيدًا بَعْدَ وَعِيدٍ فَكَانَ تَكْذِيبُكُمْ إِيَّايَ أَيْسَرَ عَلَيَّ مِنْ  
عُقُوبَةِ اللَّهِ إِيَّايَ

When it was the next morning, Rasool-Allah<sup>-saww</sup> went out with a group of his<sup>-saww</sup> companions. He<sup>-saww</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: 'O you people! Allah<sup>-azwj</sup> Blessed and Exalted has Sent me<sup>-saww</sup> to you all with a Message and I<sup>-saww</sup> was straitened by it not being able, fearing that you will be accusing me<sup>-saww</sup> and belying me<sup>-saww</sup>, until Allah<sup>-azwj</sup> Revealed a threat after me<sup>-saww</sup> after threat, so their belying me<sup>-asws</sup> is easier upon me<sup>-asws</sup> than Punishment of Allah<sup>-azwj</sup> upon me<sup>-saww</sup>'.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَسْرَى بِي وَ أَسْمَعَنِي وَ قَالَ يَا مُحَمَّدُ أَنَا الْمَحْمُودُ وَ أَنْتَ مُحَمَّدٌ شَقِيقُ اسْمِكَ مِنْ اسْمِي فَصَنِّ وَصَلَكَ وَصَلْتَهُ وَ  
مَنْ قَطَعَكَ بَتَكُّنْهُ أَنْزَلَ إِلَى عِبَادِي فَأَحْبَرَهُمْ بِكَرَامَتِي إِيَّاكَ وَ أَنِّي لَمْ أَبْعَثْ نَبِيًّا إِلَّا جَعَلْتُ لَهُ وَزِيرًا وَ إِنَّكَ رَسُولِي وَ أَنَّنَّ عَلِيًّا وَزِيرَكَ

Allah<sup>-azwj</sup> Blessed and Exalted Caused an ascension with me<sup>-saww</sup> and Made me<sup>-saww</sup> listen and Said: "O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> am 'Al Mahmoud' (the most Praised One<sup>-azwj</sup>), and you<sup>-saww</sup> are 'Muhammad' (praised one). I<sup>-azwj</sup> Derived your<sup>-saww</sup> name from My<sup>-azwj</sup> Name. So, the one who connects with you<sup>-saww</sup>, I<sup>-azwj</sup> shall Connect with him, and one who cuts you<sup>-saww</sup> off, I<sup>-azwj</sup> shall Cut him off. Descend to My<sup>-azwj</sup> servants and inform them of My<sup>-azwj</sup> Honouring you<sup>-azwj</sup>, and I<sup>-azwj</sup> did not Send any Prophet<sup>-asws</sup> except a I<sup>-azwj</sup> Made a Vizier to be for him<sup>-asws</sup>, and you<sup>-saww</sup> are My<sup>-azwj</sup> Rasool<sup>-saww</sup>, and that Ali<sup>-asws</sup> is your<sup>-saww</sup> Vizier!"

ثُمَّ أَخَذَ ص بِيَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَرَفَعَهَا حَتَّى نَظَرَ النَّاسُ إِلَى بَيَاضِ إِنْطِئِهِمَا وَ لَمْ يَرُ قَبْلَ ذَلِكَ ثُمَّ قَالَ ص أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ  
وَ تَعَالَى مَوْلَايَ وَ أَنَا مَوْلَى الْمُؤْمِنِينَ فَمَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نصرَهُ وَ ائْتِدْ  
مَنْ حَذَلَهُ

Then he<sup>-saww</sup> grabbed a hand of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and raised it until the people looked at the whiteness of his<sup>-saww</sup> armpits, and it had not been seen before that. Then he<sup>-saww</sup> said: 'O you people! Allah<sup>-azwj</sup> Blessed and Exalted is my<sup>-saww</sup> Master<sup>-azwj</sup>! I<sup>-saww</sup> am a master<sup>-saww</sup> of the Momineen, so the one whose master<sup>-saww</sup> I<sup>-saww</sup> was, so Ali<sup>-asws</sup> is his master<sup>-asws</sup>. O Allah<sup>-azwj</sup>! Befriend the one who befriends

him and be inimical to the one being inimical to him, and Help the one who helps him<sup>asws</sup>, and Abandon the one who abandons him<sup>asws</sup>.

فَقَالَ الشُّكَّاءُ وَ الْمُنَافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ زَيْعٌ نَبْرًا إِلَى اللَّهِ مِنْ مَقَالَةٍ لَيْسَ بِحُجَّتٍمْ وَ لَا تَرْضَى أَنْ يَكُونَ عَلِيًّا وَ زَيْزُهُ هَذِهِ مِنْهُ عَصِيَّةٌ

The doubters, and the hypocrites, and those in whose hearts was a disease and deviation said, 'We disavow to Allah<sup>azwj</sup> from the words which aren't Decisive, nor are we please from Ali<sup>asws</sup> becoming his<sup>saww</sup> Vizier. This is prejudicial from him<sup>saww</sup>'.

فَقَالَ سَلْمَانُ وَ الْمُقَدَّادُ وَ أَبُو ذَرٍّ وَ عَمَّارُ بْنُ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمْ وَ اللَّهُ مَا بَرِحْنَا الْعُرْصَةَ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

Salman<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Abu Zarr<sup>ra</sup>, and Ammar Bin Yasser<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with them<sup>ra</sup>, said, 'By Allah<sup>azwj</sup>! We<sup>as</sup> had not left the plains until this Verse was Revealed: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3].**

فَكَرَّرَ رَسُولُ اللَّهِ ص ذَلِكَ ثَلَاثًا ثُمَّ قَالَ إِنَّ كَمَالَ الدِّينِ وَ تَمَامَ التَّعَمَّةِ وَ رَضَى الرَّبِّ بِإِزْسَالِي إِلَيْكُمْ بِالْوَلَايَةِ بَعْدِي لِعَلِيٍّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ.

Rasool-Allah<sup>saww</sup> repeated that three time, then said: 'Perfection of the religion and completion of the Favours and Pleasure of the Lord<sup>azwj</sup> is with my<sup>saww</sup> Message to you all with the Wilayah after me<sup>saww</sup> for Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> and His<sup>azwj</sup> Greetings be upon him<sup>asws</sup>'.<sup>32</sup>

لي، الأمايلي للصدوق مُحَمَّدُ بْنُ عُمَرَ الْحَافِظُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ حَفْصِ بْنِ مُحَمَّدِ بْنِ هَارُونَ عَنْ قَاسِمِ بْنِ الْحَسَنِ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ أَبِي هَارُونَ عَنْ أَبِي سَعِيدٍ قَالَ: لَمَّا كَانَ يَوْمَ عَدِيرِ حِمٍّ أَمَرَ رَسُولُ اللَّهِ ص مُنَادِيًا فَنَادَى الصَّلَاةَ جَامِعَةً فَأَخَذَ بِيَدِ عَلِيٍّ ع وَ قَالَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Umar the memoriser, from Muhammad Bin Al-Husayn, from Hafs, from Muhammad Bin Haroun, from Qasim Bin Al-Hassan, from Yahya Bin Abdul Hameed, from Qays Bin Al Rabie, from Abu Haroun, from Abu Saeed who said,

'When it was the day of Ghadeer Khumm, Rasool-Allah<sup>saww</sup> instructed a caller to call for the congregational Salat. He<sup>saww</sup> grabbed a hand of Ali<sup>asws</sup> and said: 'O Allah<sup>azwj</sup>! One whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup> and be inimical to the one being inimical to him<sup>asws</sup>'.

فَقَالَ حَسَانُ بْنُ ثَابِتٍ يَا رَسُولَ اللَّهِ أَقُولُ فِي عَلِيٍّ ع شِعْرًا فَقَالَ رَسُولُ اللَّهِ ص أَفْعَلْ فَقَالَ

يُنَادِيهِمْ يَوْمَ الْعَدِيرِ نَبِيَّهُمْ - يُحِّمُّ وَ أَكْرِمُ بِالنَّبِيِّ مُنَادِيًا -  
يَقُولُ فَمَنْ مَوْلَاكُمْ وَ وِيُّكُمْ - فَقَالُوا وَ لَمْ يُبَدُوا هُنَاكَ التَّعَادِيَا -

<sup>32</sup> Bihar Al Awaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 3

إِهْكَ مَوْلَانَا وَ أَنْتَ وَ لِيْنَا -  
 فَ قَالَ لَهُ فَمَ يَا عَلِيُّ فَإِنِّي -  
 وَ لَنْ بَجِدَنَّ مِنَّا لَكَ الْيَوْمَ عَاصِيَا -  
 رَضِيْنَاكَ مِنْ بَعْدِي إِمَامَاً وَ هَادِيَا -

Hassan Bin Sabit said, 'O Rasool-Allah<sup>saww</sup>! Can I say a poem about Ali<sup>asws</sup>?' Rasool-Allah<sup>saww</sup> said: 'Do it!' He said,

'Their Prophet<sup>saww</sup> called them on the day of Al-Ghadeer at Khumm, and a caller was honoured by the Prophet<sup>saww</sup>, saying: 'So, who is your master and your guardian?' They said, and they did not display any threat over there, 'Your<sup>azwj</sup> God<sup>azwj</sup> is our Master<sup>saww</sup> and you<sup>saww</sup> are our guardian, and you<sup>asws</sup> will never find today any disobedience from us'. So, he<sup>saww</sup> said to him<sup>asws</sup>: 'Arise, O Ali<sup>asws</sup>, for I<sup>saww</sup> am pleased with you<sup>saww</sup>, from after me<sup>saww</sup>, being an Imam<sup>asws</sup> and a guide'.

وَ كَانَ عَلِيٌّ أَرْمَدَ الْعَيْنَ يَبْتَغِي -  
 فَدَاوَاهُ حَيْرُ النَّاسِ مِنْهُ بِرَيْقِهِ -  
 لِعَيْنَيْهِ مِمَّا يَشْتَكِيهِ مُدَاوِيَا -  
 فَبُورِكَ مَرْقِيَاً وَ بُورِكَ رَاقِيَاً -

And Ali<sup>asws</sup> had sore eyes (at Khyber), seeking a treatment for his<sup>asws</sup> eyes from what he<sup>asws</sup> was complaining, so the best of the people cured him<sup>asws</sup> from it by his<sup>saww</sup> spittle. Blessed was spittled and Blessed was the spitter".<sup>33</sup>

وَ مِنْ كِتَابِ الْمَنَاقِبِ، الْمَدْكُورِ عَنْ أَبِي الْفَرَجِ مُحَمَّدِ بْنِ أَحْمَدَ الْمَكِّيِّ عَنِ الْمُطَفَّرِ بْنِ أَحْمَدَ بْنِ عَبْدِ الْوَّاحِدِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْخُلُوَائِيِّ عَنْ كَرِيمَةَ بِنْتِ أَحْمَدَ بْنِ مُحَمَّدِ الْمَرْزُورِيِّ وَ أَحْبَرَنِي أَيْضاً بِهِ عَلِيًّا قَاضِي الْقَضَاةِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْبُعْدَايِيُّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الرَّيْنِيِّ عَنِ الْكَرِيمَةِ فَاطِمَةَ بِنْتِ أَحْمَدَ بْنِ مُحَمَّدِ الْمَرْزُورِيِّ بِمَكَّةَ حَرَسَهَا اللَّهُ تَعَالَى عَنْ أَبِي عَلِيٍّ زَاهِرِ بْنِ أَحْمَدَ عَنْ مُعَاذِ بْنِ يُوسُفَ الْجُرْجَانِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ غَالِبٍ عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ عَنِ ابْنِ مُنَمَّرٍ عَنْ مُجَالِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ أَعْرَابِيٌّ مِنْ بَنِي سُلَيْمٍ يَتَبَدَّى فِي الْبَرِّيَّةِ فَإِذَا هُوَ بِضَبِّ قَدْ نَفَرَ مِنْ بَيْنِ يَدَيْهِ فَسَعَى وَرَاءَهُ حَتَّى اصْطَادَهُ ثُمَّ جَعَلَهُ فِي كُمِّهِ وَ أَقْبَلَ يَزْدَلِفُ نَحْوَ النَّبِيِّ ص

And from the book 'Al Manaqib', the mentioned from Abu Al faraj Muhammad Bin Ahmad Al Makky, from Al Muzaffar Bin Ahmad Bin Abdul Wahid, from Muhammad Bin Ali Al Halouny, from Kareema Bint Ahmad Bin Muhammad Al Marouzy, and it is informed to me as well by Aaliya, chief justice Muhammad Bin Al-Husayn Al Baghdadi, from Al-Husayn Bin Muhammad Bin Ali Al Zainaby, from Al Kareema Fatima Bint Ahmad Bin Muhammad Al Mqouziya at Makkah, may Allah<sup>azwj</sup> Protect her, from Abu Ali Zahir Bin Ahmad, from Muaz Bin Yusuf Al Jurjany, from Ahmad Bin Muhammad Bin Ghalib, from Usman Bin Abu Shayba, from Ibn Numeyr, from Mujalid, from Ibn Abbas who said,

'A Bedouin from the clan of Suleym went out to live in the desert, and there he was with a lizard running in front of him. He sprinted behind it until he had hunted it. Then he made it to be in his sleeve and came boldly towards the Prophet<sup>saww</sup>.

فَلَمَّا أَنْ وَقَفَ بِإِرَائِهِ نَادَاهُ يَا مُحَمَّدُ يَا مُحَمَّدُ وَ كَانَ مِنْ أَخْلَاقِ رَسُولِ اللَّهِ ص إِذَا قِيلَ لَهُ يَا مُحَمَّدُ قَالَ يَا مُحَمَّدُ وَ إِذَا قِيلَ لَهُ يَا أَحْمَدُ قَالَ يَا أَحْمَدُ وَ إِذَا قِيلَ لَهُ يَا أَبَا الْقَاسِمِ قَالَ يَا أَبَا الْقَاسِمِ وَ إِذَا قِيلَ لَهُ يَا رَسُولَ اللَّهِ قَالَ لَبَّيْكَ وَ سَعْدَيْكَ وَ حَلَّلْ وَجْهَهُ

When he paused facing him<sup>saww</sup> called out to him<sup>saww</sup>, 'O Muhammad<sup>saww</sup>! O Muhammad<sup>saww</sup>!' And it was from the mannerisms of Rasool-Allah<sup>saww</sup>, whenever it was said to him<sup>saww</sup>, 'O Muhammad<sup>saww</sup>!',

<sup>33</sup> Bihar Al Awaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 52 H 4

he<sup>-saww</sup> would say: 'O Muhammad<sup>-saww</sup>!' And when it was said to him<sup>-saww</sup>, 'O Ahmad<sup>-saww</sup>!' He<sup>-saww</sup> said: 'O Ahmad<sup>-saww</sup>!' And when it was said to him<sup>-saww</sup>, 'O Abu Al-Qasim<sup>-saww</sup>!' He<sup>-saww</sup> said: 'O Abu Al-Qasim<sup>-saww</sup>!' And when it was said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>!' He<sup>-saww</sup> said: 'At your service and assistance!', and his<sup>-asws</sup> face would radiate.

فَلَمَّا أَنْ نَادَاهُ الْأَعْرَابِيُّ يَا مُحَمَّدُ يَا مُحَمَّدُ قَالَ لَهُ النَّبِيُّ يَا مُحَمَّدُ يَا مُحَمَّدُ

So, when the Bedouin called out at him<sup>-saww</sup>, 'O Muhammad<sup>-saww</sup>! O Muhammad<sup>-saww</sup>!' The Prophet<sup>-saww</sup> said to him: 'O Muhammad<sup>-saww</sup>! O Muhammad<sup>-saww</sup>!'

قَالَ لَهُ أَنْتَ السَّاحِرُ الْكَذَّابُ الَّذِي مَا أَظَلَّتِ الْخَضْرَاءُ وَ لَا أَقَلَّتِ الْعَبْرَاءُ مِنْ ذِي هَجَجَةٍ هُوَ أَكْذَبُ مِنْكَ أَنْتَ الَّذِي تَزْعُمُ أَنَّ لَكَ فِي هَذِهِ الْخَضْرَاءِ إلهًا بَعَثَ بِكَ إِلَى الْأَسْوَدِ وَ الْأَبْيَضِ وَ اللَّاتِ وَ الْعَزَى لَوْ لَا أَنِّي أَخَافُ أَنَّ قَوْمِي يُسْمُونِي الْعَجُولَ لَصَرَبْتُكَ بِسَيْفِي هَذَا ضَرْبَةً أَقْتُلُكَ بِهَا فَأَسْوَدُ بِكَ الْأَوَّلِينَ وَ الْآخِرِينَ

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

فَوَثَبَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ لِيَنْطِشَ بِهِ فَقَالَ النَّبِيُّ ص اجْلِسْ يَا أَبَا حَفْصٍ فَقَدْ كَادَ الْخَلِيمُ أَنْ يَكُونَ نَبِيًّا

Umar Bin Al-Khattab leapt to lash out at him. The Prophet<sup>-saww</sup> said: 'Be seated, O Abu Hafs! A Prophet<sup>-saww</sup> is as lenient as can be'.

ثُمَّ التَّمَّتِ النَّبِيُّ ص إِلَى الْأَعْرَابِيِّ فَقَالَ لَهُ يَا أَخَا بَنِي سُلَيْمٍ هَكَذَا تَفْعَلُ الْعَرَبُ يَتَهَجَّمُونَ عَلَيْنَا فِي مَجَالِسِنَا يَجْهُونَنَا بِالْكَلَامِ الْعَلِيظِ يَا أَعْرَابِي وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ مَنْ ضَرَّ بِي فِي دَارِ الدُّنْيَا هُوَ غَدًا فِي النَّارِ يَتَلَطَّى

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

يَا أَعْرَابِي وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ أَهْلَ السَّمَاءِ السَّابِعَةِ يُسْمُونِي أَحْمَدَ الصَّادِقِ يَا أَعْرَابِي أَسْلِمَ تَسَلَّمَ مِنَ النَّارِ يَكُونُ لَكَ مَا لَنَا وَ عَلَيْنَا مَا عَلَيْنَا وَ تَكُونُ أَحَانًا فِي الْإِسْلَامِ

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

قَالَ فَغَضِبَ الْأَعْرَابِيُّ وَ قَالَ وَ اللَّاتِ وَ الْعَزَى لَا أَوْمِنُ بِكَ يَا مُحَمَّدُ أَوْ يُؤْمِنُ هَذَا الضَّبُّ ثُمَّ رَمَى بِالضَّبِّ عَنْ كُفَيْهِ فَلَمَّا أَنْ وَقَعَ الضَّبُّ عَلَى الْأَرْضِ وَلى هَارِبًا فَنَادَاهُ النَّبِيُّ ص أَيُّهَا الضَّبُّ أَقْبِلْ إِلَيَّ فَأَقْبَلَ الضَّبُّ يَنْظُرُ إِلَى النَّبِيِّ ص

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

قَالَ فَقَالَ لَهُ النَّيُّ ص أَيُّهَا الصَّبُّ مَنْ أَنَا فَإِذَا هُوَ يَنْطِقُ بِلِسَانٍ فَصِيحٍ دَرَبٍ غَيْرِ قَطْعٍ فَقَالَ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ  
بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ

He (Ibn Abbas) said, 'The Prophet<sup>-saww</sup> said to it: 'O you lizard! Who am I<sup>-saww</sup>?' So there, it spoke with an eloquent tongue, unbroken, without stuttering. It said, 'You<sup>-saww</sup> are Muhammad<sup>-saww</sup> Bin Abdullah<sup>-asws</sup> Bin Abdul Muttalib<sup>-asws</sup> Bin Hashim<sup>-as</sup> Bin Abd Manaf<sup>-as</sup>'.

فَقَالَ لَهُ النَّيُّ ص مَنْ تَعْبُدُ قَالَ أَعْبُدُ اللَّهَ عَزَّ وَ جَلَّ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ وَ اتَّخَذَ إِبْرَاهِيمَ حَلِيلًا وَ اصْطَفَاكَ يَا مُحَمَّدُ حَبِيبًا

The Prophet<sup>-saww</sup> said to it: 'Whom do you worship?' It said, 'I worship Allah<sup>-azwj</sup> Mighty and Majestic Who Split the seed and Formed the person, and Took Ibrahim<sup>-as</sup> as a friend, and Chose you<sup>-saww</sup>, O Muhammad<sup>-saww</sup>, as a Beloved!'

ثُمَّ أَنْشَأَ يَقُولُ

أَلَا يَا رَسُولَ اللَّهِ إِنَّكَ صَادِقٌ	فَبُورِكَتْ مَهْدِيًّا وَ بُورِكَتْ هَادِيًّا
شَرَعْتَ لَنَا دِينَ الْحَيْفَةِ بَعْدَ مَا	عَبَدْنَا كَأَمْثَالِ الْحَمِيرِ الطَّوَائِفِ
فِيَا خَيْرٍ مَدْعُوٍّ وَ يَا خَيْرٍ مُرْسَلٍ	إِلَى الْجِنِّ بَعْدَ الْإِنْسِ لَبَّيْكَ دَاعِيًّا
وَ نَحْنُ أَنَاسٌ مِنْ سُلَيْمٍ وَ إِنَّنَا	أَتَيْنَاكَ نَرْجُو أَنْ تَنَالَ الْعَوَالِيَا
أَتَيْتَ بِرَهَانٍ مِنَ اللَّهِ وَاضِحٍ	فَأَصْبَحْتَ فِيْنَا صَادِقَ الْقَوْلِ زَاكِيًّا
فَبُورِكَتْ فِي الْأَحْوَالِ حَيًّا وَ مَيِّتًا	وَ بُورِكَتْ مَوْلُودًا وَ بُورِكَتْ نَاشِيًّا

Then it prosed saying,

'Indeed, O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> are truthful, so you<sup>-saww</sup> Blessed as guided, and Blessed as a guide. You<sup>-saww</sup> legislated an upright religion for us after what we had been worshipping the resemblances of the donkeys, the tyrants. O best of the callers and O best of the ones Sent to the Jinn after the humans. At your<sup>-saww</sup> service, caller, and we are people from Suleym, and we follow you<sup>-saww</sup> wishing to attain the benefits. You<sup>-saww</sup> have come with the clear proof from Allah<sup>-azwj</sup>. So, you<sup>-saww</sup> became truthful of the word among us, pure. You<sup>-saww</sup> are a Blessing in the situations of life and death, and of Blessed birth and Blessed life'.

قَالَ ثُمَّ أَطْبَقَ عَلَى فَمِ الصَّبِّ فَلَمْ يُجِرْ جَوَابًا فَلَمَّا أَنْ نَظَرَ الْأَعْرَابِيُّ إِلَى ذَلِكَ قَالَ وَا عَجَبًا صَبُّ اصْطَدَدْتُهُ مِنَ الْبَرِّيَّةِ ثُمَّ أَتَيْتَ بِهِ فِي كَيْفِي لَا يَفْقَهُ وَ لَا يَنْفَعُ وَ لَا يَعْقِلُ يُكَلِّمُ مُحَمَّدًا ص بِهَذَا الْكَلَامِ وَ يَشْهَدُ لَهُ بِهَذِهِ الشَّهَادَةِ

Then there was a seal upon the mouth of the lizard, and it did not respond an answer. When the Bedouin looked at that, he said, 'O how strange! A lizard I had hunted from the wilderness, then I came with it being in my sleeve, it neither understood nor had any knowledge, nor having any intellect, spoke to Muhammad<sup>-saww</sup> with this talk, and testified to him<sup>-saww</sup> with this testimony?'



أَنَا لَا أَطْلُبُ أَثْرًا بَعْدَ عَيْنٍ مَدَّ يَمِينَكَ فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ فَأَسْلَمَ الْأَعْرَابِيُّ وَ حَسُنَ إِسْلَامُهُ  
ثُمَّ التَّفَّتَ النَّبِيُّ ص إِلَى أَصْحَابِهِ فَقَالَ هُمْ عَلِمُوا الْأَعْرَابِيَّ سُورًا مِنَ الْقُرْآنِ

I will not seek any effects after the eyes have extended to your<sup>-saww</sup> right, for I hereby testify that there is no god except Allah<sup>-azwj</sup>, and I testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. The Bedouin became a Muslim and his Islam was good. Then the Prophet<sup>-saww</sup> turned towards his<sup>-saww</sup> companions and said to them: 'Teach the Bedouin a Chapter from the Quran'.

قَالَ فَلَمَّا أَنْ عَلِمَ الْأَعْرَابِيُّ سُورًا مِنَ الْقُرْآنِ قَالَ لَهُ النَّبِيُّ ص هَلْ لَكَ شَيْءٌ مِنَ الْمَالِ قَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنَّا أَرْبَعَةُ آلَافِ  
رَجُلٍ مِنْ بَنِي سُلَيْمٍ مَا فِيهِمْ أَفْقَرُ مِنِّي وَ لَا أَقَلُّ مَالًا

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

ثُمَّ التَّفَّتَ النَّبِيُّ ص إِلَى أَصْحَابِهِ فَقَالَ هُمْ مَنْ يَحْمِلِ الْأَعْرَابِيَّ عَلَى نَاقَةٍ أَضْمَنُ لَهُ عَلَى اللَّهِ نَاقَةً مِنْ نُوقِ الْجَنَّةِ

The Prophet<sup>-saww</sup> turned to his<sup>-saww</sup> companions and said to them: 'Whoever carried the Bedouin upon a camel I<sup>-saww</sup> will guarantee for him, based upon Allah<sup>-azwj</sup>, a camel from the camels of Paradise'.

قَالَ فَوَتَبَ إِلَيْهِ سَعْدُ بْنُ عُبَادَةَ قَالَ فِدَاكَ أَبِي وَ أُمِّي عِنْدِي نَاقَةٌ حَمْرَاءُ عَشْرَاءُ وَ هِيَ لِلْأَعْرَابِيِّ فَقَالَ لَهُ النَّبِيُّ ص يَا سَعْدُ تَفْخَرُ عَلَيْنَا  
بِنَاقَتِكَ أَلَا أَصِفُ لَكَ النَّاقَةَ الَّتِي نُعْطِيكَهَا بَدَلًا مِنْ نَاقَةِ الْأَعْرَابِيِّ فَقَالَ بَلَى فِدَاكَ أَبِي وَ أُمِّي

He (Ibn Abbas) said, 'Sa'ad Ibn Ubada leapt towards him<sup>-saww</sup> and said, 'May my father and my mother be sacrificed for you<sup>-saww</sup>! There is a red strong-backed camel with me, and it is for the bedouin'. The Prophet<sup>-saww</sup> said to him: 'O Sa'ad! Are you priding over us<sup>-asws</sup> with your camel? Shall I<sup>-saww</sup> describe to you the camel which we<sup>-asws</sup> shall be giving you in replacement from the camel of the Bedouin?' He said, 'Yes', may my father and my mother be sacrificed for you<sup>-saww</sup>'.

فَقَالَ يَا سَعْدُ نَاقَةٌ مِنْ ذَهَبٍ أَحْمَرٍ وَ قَوَائِمُهَا مِنَ الْعَنْبَرِ وَ وَرَبُّهَا مِنَ الرَّعْفَرَانِ وَ عَيْنَاهَا مِنْ يَافُوتَةِ حَمْرَاءَ وَ عُنُقُهَا مِنَ الزَّبَرْجَدِ الْأَخْضَرِ  
وَ سَنَامُهَا مِنَ الْكَافُورِ الْأَشْهَبِ وَ دَفْنُهَا مِنَ الدَّرِّ وَ خِطَامُهَا مِنَ اللُّؤْلُؤِ الرَّطْبِ عَلَيْهَا قُبَّةٌ مِنْ دُرٍّ بَيْضَاءَ يُرَى بَاطِنُهَا مِنْ ظَاهِرِهَا وَ  
ظَاهِرُهَا مِنْ بَاطِنِهَا تَطِيرُ بِكَ فِي الْجَنَّةِ

He<sup>-saww</sup> said: 'O Sa'ad! A camel of red golds, and its legs are of ambergris, and its fur is from saffron, and its eyes are from red ruby, and its neck is from the green emeralds, and its hump is from grey camphor, and its chin is from gems, and its rein is from wet pearls. Upon it is a dome of white gems. Its inside can be seen from its outside, and its outside from its inside. It will fly with you in the Paradise'.

ثُمَّ التَّفَّتَ النَّبِيُّ ص إِلَى أَصْحَابِهِ فَقَالَ هُمْ مَنْ يُتَوَّجِ الْأَعْرَابِيَّ أَضْمَنُ لَهُ عَلَى اللَّهِ تَاجَ التُّقَى

Then the Prophet<sup>-saww</sup> turned to his<sup>-saww</sup> companions and said to them: 'The one who crowns the Bedouin, I<sup>-saww</sup> will guarantee for him, based upon Allah<sup>-azwj</sup>, a crown of piety!'

قَالَ فَوْتَبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ وَ قَالَ فِدَاكَ أَبِي وَ أُمِّي وَ مَا تَأْجُ التَّقْوَى فَذَكَرَ مِنْ صِفَتِهِ قَالَ فَتَرَخَ عَلِيُّ عَ عِمَامَتَهُ فَعَمَّمَ بِهَا الْأَعْرَابِيَّ

He (Ibn Abbas) said, 'Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> leapt towards him<sup>saww</sup> and said: 'May my<sup>asws</sup> father<sup>as</sup> and my<sup>asws</sup> mother<sup>as</sup> be sacrificed for you<sup>saww</sup>! And what is the crown of piety?' He<sup>saww</sup> mentioned its attributes. So, Ali<sup>asws</sup> removed his<sup>asws</sup> turban and turbaned the Bedouin with it.

ثُمَّ التَّقَى النَّبِيُّ ص فَقَالَ مَنْ يُزَوِّدِ الْأَعْرَابِيَّ وَ أَضْمَنَ لَهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ زَادَ التَّقْوَى

Then the Prophet<sup>saww</sup> turned and said: 'Who will provide the Bedouin (with provisions) and I<sup>saww</sup> shall guarantee for him, based upon Allah<sup>azwj</sup> Mighty and Majestic, the provision of piety!'

قَالَ فَوْتَبَ إِلَيْهِ سَلْمَانُ الْفَارِسِيُّ فَقَالَ فِدَاكَ أَبِي وَ أُمِّي وَ مَا زَادَ التَّقْوَى قَالَ يَا سَلْمَانُ إِذَا كَانَ آخِرُ يَوْمٍ مِنَ الدُّنْيَا لَقَنَكَ اللَّهُ عَزَّ وَ جَلَّ قَوْلَ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِنْ أَنْتَ فَلْتَهَا لَقَيْتَنِي وَ لَقَيْتُكَ وَ إِنْ أَنْتَ لَمْ تَقُلْهَا لَمْ تَلْقِنِي وَ لَمْ أَلْقُكَ أَبَدًا

He (Ibn Abbas) said, 'Salman Al-Farsi<sup>ra</sup> leapt towards him<sup>saww</sup> and said, 'May my<sup>ra</sup> father and my<sup>ra</sup> mother be sacrificed for you<sup>saww</sup>! And what is the provision of piety?' He<sup>saww</sup> said: 'O Salman<sup>ra</sup>! When it will be the last day from the world, Allah<sup>azwj</sup> Mighty and Majestic will indoctrinate you<sup>ra</sup> with the words of the testimony that there is no god except Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>. So, if you<sup>ra</sup> were to say it, you<sup>ra</sup> will meet me<sup>saww</sup>, and I<sup>saww</sup> shall meet you<sup>ra</sup>. And if you<sup>ra</sup> do not say it, you<sup>ra</sup> will not meet me<sup>saww</sup> and I<sup>saww</sup> will not meet you<sup>ra</sup>, ever!'

قَالَ فَمَضَى سَلْمَانُ حَتَّى طَافَ تِسْعَةَ أَبْيَاتٍ مِنْ بُيُوتِ رَسُولِ اللَّهِ ص فَلَمْ يَجِدْ عِنْدَهُمْ شَيْئًا فَلَمَّا أَنْ وُلَّى رَاجِعًا نَظَرَ إِلَى حُجْرَةِ فَاطِمَةَ عَ فَقَالَ إِنْ يَكُنْ خَيْرٌ فَمِنْ مَنْزِلِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ ص

He (Ibn Abbas) said, 'Salman<sup>ra</sup> went until he<sup>ra</sup> had circled around nine houses from the houses of Rasool-Allah<sup>saww</sup>, but he<sup>asws</sup> could not find anything with them. When he<sup>ra</sup> turned back returning, he<sup>ra</sup> looked at the chamber of (Syeda) Fatima<sup>asws</sup>. He<sup>ra</sup> said, 'If any good is to happen, it would be from the house of (Syeda) Fatima<sup>asws</sup> daughter<sup>asws</sup> of Muhammad<sup>saww</sup>'.

فَفَرَعَ الْبَابَ فَأَجَابَتْهُ مِنْ وَرَاءِ الْبَابِ مَنْ بِالْبَابِ فَقَالَ هَذَا أَنَا سَلْمَانُ الْفَارِسِيُّ فَقَالَتْ لَهُ يَا سَلْمَانُ وَ مَا تَشَاءُ فَشَرَحَ قِصَّةَ الْأَعْرَابِيِّ وَ الصَّبَّ مَعَ النَّبِيِّ ص

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

قَالَتْ لَهُ يَا سَلْمَانُ وَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالْحَقِّ نَبِيًّا إِنَّ لَنَا ثَلَاثًا مَا طَعِمْنَا وَ إِنَّ الْحَسْنَ وَ الْحُسَيْنَ قَدْ اضْطَرَبَا عَلَيَّ مِنْ شِدَّةِ الْجُوعِ ثُمَّ رَقَدَا كَأَنَّهُمَا فَرَحَانِ مَنُتَوَقَانِ

She<sup>asws</sup> said to him<sup>ra</sup>: 'O Salman<sup>ra</sup>! By the One<sup>azwj</sup> Who Sent Muhammad<sup>saww</sup> with the truth as a Prophet<sup>saww</sup>! For us<sup>asws</sup> it is now three days we<sup>asws</sup> have not eaten, and Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> have been restless unto me<sup>asws</sup> from the severity of the hunger. Then they<sup>asws</sup> slept as if they<sup>asws</sup> are two chicks (with feathers) plucked out.

وَ لَكِنْ لَا أَرُدُّ الْخَيْرَ إِذَا نَزَلَ الْخَيْرُ بِبَابِي يَا سَلْمَانَ حُدِّ دَرْعِي هَذَا ثُمَّ امْضِ بِهِ إِلَى شَمْعُونَ الْيَهُودِيِّ وَ قُلْ لَهُ تَقُولُ لَكَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ أَقْرِضْنِي عَلَيْهِ صَاعاً مِنْ تَمْرٍ وَ صَاعاً مِنْ شَعِيرٍ أَرُدَّهُ عَلَيْكَ إِنْ شَاءَ اللَّهُ تَعَالَى

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

قَالَ فَأَخَذَ سَلْمَانَ الدَّرْعَ ثُمَّ أَتَى بِهِ إِلَى شَمْعُونَ الْيَهُودِيِّ فَقَالَ لَهُ يَا شَمْعُونُ هَذَا دِرْعُ فَاطِمَةَ بِنْتِ مُحَمَّدٍ ص تَقُولُ لَكَ أَقْرِضْنِي عَلَيْهِ صَاعاً مِنْ تَمْرٍ وَ صَاعاً مِنْ شَعِيرٍ أَرُدَّهُ عَلَيْكَ إِنْ شَاءَ اللَّهُ

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

قَالَ فَأَخَذَ شَمْعُونُ الدَّرْعَ ثُمَّ جَعَلَ يُقَلِّبُهُ فِي كَفِّهِ وَ عَيْنَاهُ تَدْرِفَانِ بِالْذُّمُوعِ وَ هُوَ يَقُولُ يَا سَلْمَانَ هَذَا هُوَ الرُّهْدُ فِي الدُّنْيَا هَذَا الَّذِي أَحْبَبْنَا بِهِ مُوسَى بْنُ عِمْرَانَ فِي التَّوْرَةِ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ فَأَسْلَمَ وَ حَسَنَ إِسْلَامَهُ ثُمَّ دَفَعَ إِلَى سَلْمَانَ صَاعاً مِنْ تَمْرٍ وَ صَاعاً مِنْ شَعِيرٍ

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

فَأَتَى بِهِ سَلْمَانُ إِلَى فَاطِمَةَ فَطَحَنَتْهُ بِيَدِهَا وَ احْتَبَرَتْهُ حُبْرًا ثُمَّ أَتَتْ بِهِ إِلَى سَلْمَانَ فَقَالَتْ لَهُ خُذْهُ وَ امْضِ بِهِ إِلَى النَّبِيِّ ص

Salman<sup>ra</sup> came with it to Fatima<sup>asws</sup>. She<sup>asws</sup> cooked it with her<sup>asws</sup> hands and she<sup>asws</sup> made bread for him<sup>ra</sup>, then came with it to Salman<sup>ra</sup>. She<sup>asws</sup> said to him<sup>ra</sup>: 'Take it, and go with it to the Prophet<sup>saww</sup>'.

قَالَ فَقَالَ لَهَا سَلْمَانُ يَا فَاطِمَةُ خُذِي مِنْهُ قُرْصاً تُعَلِّينَ بِهِ الْحَسَنَ وَ الْحُسَيْنَ فَقَالَتْ يَا سَلْمَانَ هَذَا شَيْءٌ أَمْضَيْنَاهُ لِلَّهِ عَزَّ وَ جَلَّ لَسْنَا نَأْخُذُ مِنْهُ شَيْئاً

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

قَالَ فَأَخَذَهُ سَلْمَانُ فَأَتَى بِهِ النَّبِيَّ ص فَلَمَّا نَظَرَ النَّبِيُّ ص إِلَى سَلْمَانَ قَالَ لَهُ يَا سَلْمَانُ مِنْ أَيْنَ لَكَ هَذَا قَالَ مِنْ مَنْزِلِ بِنْتِكَ فَاطِمَةَ

He (Ibn Abbas) said, 'Salman<sup>ra</sup> took it and came with it to the Prophet<sup>saww</sup>. When the Prophet<sup>saww</sup> looked at Salman<sup>ra</sup>, he<sup>saww</sup> said to him<sup>ra</sup>: 'O Salman<sup>ra</sup>! From where is this for you<sup>ra</sup>?' He<sup>ra</sup> said, 'From the house of your<sup>saww</sup> daughter (Syeda) Fatima<sup>asws</sup>'.

قَالَ وَ كَانَ النَّبِيُّ ص لَمْ يَطْعَمْ طَعَاماً مُنْذُ ثَلَاثٍ قَالَ فَوَثَبَ النَّبِيُّ ص حَتَّى وَرَدَ إِلَى حُجْرَةِ فَاطِمَةَ فَفَرَعَ الْبَابَ وَ كَانَ إِذَا فَرَعَ النَّبِيُّ ص الْبَابَ لَا يَفْتَحُ لَهُ الْبَابَ إِلَّا فَاطِمَةُ

He (Ibn Abbas) said, 'And the Prophet<sup>-saww</sup> had not eaten any food since three (days). The Prophet<sup>-saww</sup> leapt until he<sup>-saww</sup> came to the chamber of (Syeda) Fatima<sup>-asws</sup>. He<sup>-saww</sup> knocked the door. And it was so that whenever the Prophet<sup>-saww</sup> knocked the door, no one would open the door except (Syeda) Fatima<sup>-asws</sup>.

فَلَمَّا أَنْ فَتَحَتْ لَهُ الْبَابَ نَظَرَ النَّبِيُّ ص إِلَى صُفَارِ وَجْهِهَا وَ تَعَبَّرَ حَدَقَتَيْهَا فَقَالَ لَهَا يَا بِنْتِ مَا الَّذِي أَرَاهُ مِنْ صُفَارِ وَجْهِكِ وَ تَعَبَّرَ حَدَقَتَيْكِ

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

فَقَالَتْ يَا أَبَتِ إِنَّ لَنَا ثَلَاثًا مَا طَعِمْنَا طَعَاماً وَ إِنَّ الْحُسَيْنَ وَ الْحُسَيْنَ قَدْ اضْطَرَبَا عَلَيَّ مِنْ شِدَّةِ الْجُوعِ ثُمَّ رَفَدَا كَأَنَّهُمَا فَرْخَانِ مَسْتَوْفَانِ

She<sup>-asws</sup> said: 'O father<sup>-asws</sup>! Is has been three (days) for us<sup>-asws</sup> we<sup>-asws</sup> have not eaten any food, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> have been restless unto me<sup>-asws</sup> from the severity of hunger. Then they<sup>-asws</sup> slept as if they<sup>-asws</sup> were two chicks (with feathers) plucked out'.

قَالَ فَأَنْبَهُهُمَا النَّبِيُّ ص فَأَخَذَ وَاحِداً عَلَى فَخِذِهِ الْأَيْمَنِ وَ الْأُخْرَى عَلَى فَخِذِهِ الْأَيْسَرِ وَ أَجْلَسَ فَاطِمَةَ بَيْنَ يَدَيْهَا وَ اعْتَنَقَهَا النَّبِيُّ ص وَ دَخَلَ عَلَيَّ بِنُ أَبِي طَالِبٍ ع فَأَعْتَنَقَ النَّبِيُّ ص مِنْ وَرَائِهِ

He (Ibn Abbas) said, 'The Prophet<sup>-saww</sup> awakened them<sup>-asws</sup>. He<sup>-saww</sup> took one upon his<sup>-saww</sup> right thigh, and the other upon his<sup>-saww</sup> left thigh, and seated (Syeda) Fatima<sup>-asws</sup> in front, and the Prophet<sup>-saww</sup> hugged them<sup>-asws</sup>, and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> entered and hugged the Prophet<sup>-saww</sup> from behind him<sup>-saww</sup>.

ثُمَّ رَفَعَ النَّبِيُّ ص طَرْفَهُ نَحْوَ السَّمَاءِ فَقَالَ إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ هَؤُلَاءِ أَهْلُ بَيْتِي اللَّهُمَّ أَذْهَبْ عَنْهُمْ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

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

قَالَ ثُمَّ وَثَبَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص حَتَّى دَخَلَتْ إِلَى مَخْدَعٍ لَهَا فَصَفَّتْ قَدَمَيْهَا فَصَلَّتْ رُكْعَتَيْنِ ثُمَّ رَفَعَتْ بَاطِنَ كَفِّهَا إِلَى السَّمَاءِ وَ قَالَتْ إِلَهِي وَ سَيِّدِي هَذَا مُحَمَّدٌ نَبِيِّكَ وَ هَذَا عَلِيُّ ابْنِ عَمِّ نَبِيِّكَ وَ هَذَانِ الْحُسَيْنُ وَ الْحُسَيْنُ سِبْطُ نَبِيِّكَ

He (Ibn Abbas) said, '(Syeda) Fatima<sup>-asws</sup> daughter<sup>-asws</sup> of Muhammad<sup>-saww</sup> leapt until she<sup>-asws</sup> entered to a chamber of hers<sup>-asws</sup>. She<sup>-asws</sup> lined her<sup>-asws</sup> feet and prayed two Cycles, then raised the insides of her<sup>-asws</sup> palms towards the sky and said: 'My<sup>-asws</sup> God<sup>-azwj</sup>, and my<sup>-asws</sup> Master<sup>-azwj</sup>! This is Muhammad<sup>-saww</sup>, Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and this is Ali<sup>-asws</sup>, son<sup>-asws</sup> of an uncle<sup>-as</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and these two are Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, two grandsons<sup>-asws</sup> of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>.

إِلَهِي أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ كَمَا أَنْزَلْتَهَا عَلَى بَنِي إِسْرَائِيلَ أَكَلُوا مِنْهَا وَ كَفَرُوا بِهَا اللَّهُمَّ أَنْزِلْهَا عَلَيْنَا فَإِنَّا بِهَا مُؤْمِنُونَ

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

قَالَ ابْنُ عَبَّاسٍ وَ اللَّهُ مَا اسْتَتَمَّتِ الدَّعْوَةُ فَإِذَا هِيَ بِصَحْفَةٍ مِنْ وَرَائِهَا يُفُورُ قُتَارُهَا وَ إِذَا قُتَارُهَا أَرْكَى مِنَ الْمِسْكِ الْأَذْفَرِ فَاحْتَضَتْهَا  
ثُمَّ أَنْتَ بِهَا إِلَى النَّبِيِّ ص وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ

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

فَلَمَّا أَنْ نَظَرَ إِلَيْهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ لَهَا يَا فَاطِمَةُ مِنْ أَيْنَ لَكَ هَذَا وَ لَمْ يَكُنْ عِنْدَهَا شَيْئاً

When Ali<sup>-asws</sup> looked at it, he<sup>-asws</sup> said to her<sup>-asws</sup>: 'O Fatima<sup>-asws</sup>! From where is this for you<sup>-asws</sup>, and there was nothing with us<sup>-asws</sup> before?'

فَقَالَ لَهُ النَّبِيُّ ص كُلْ يَا أَبَا الْحَسَنِ وَ لَا تَسْأَلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُبْتِنِي حَتَّى رَزَقَنِي وَلَدًا مِثْلَهَا مِثْلَ مَرْيَمَ بِنْتِ عِمْرَانَ كَلَّمَا دَخَلَ عَلَيْهَا  
رُكْرِيًّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَيْنَ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

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

قَالَ فَأَكَلَ النَّبِيُّ ص وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ خَرَجَ النَّبِيُّ ص وَ تَزَوَّدَ الْأَعْرَابِيُّ وَ اسْتَوَى عَلَى رَاحِلَتِهِ وَ أَتَى بَنِي سُلَيْمٍ  
وَ هُمْ يَوْمَئِذٍ أَرْبَعَةُ آلَافِ رَجُلٍ

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

فَلَمَّا أَنْ وَقَفَ فِي وَسْطِهِمْ نَادَاهُمْ بِعُلُوِّ صَوْتِهِ قُولُوا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ قَالَ فَلَمَّا سَمِعُوا مِنْهُ هَذِهِ الْمَقَالَةَ أَسْرَعُوا إِلَى سُيُوفِهِمْ  
فَجَرَدُوهَا ثُمَّ قَالُوا لَهُ لَقَدْ صَبَّوَتْ إِلَى دِينِ مُحَمَّدٍ السَّاحِرِ الْكَذَّابِ فَقَالَ لَهُمْ مَا هُوَ بِسَاحِرٍ وَ لَا كَذَّابٍ

When he paused in their midst, he called out to them at the top of his voice, 'Say there is no god except Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!' When they heard these words from him, they hastened to their swords and unsheathed them, then they said to him, 'You have gone to the religion of Muhammad<sup>-saww</sup>, the sorcerer, the liar?' He said to them, 'He<sup>-saww</sup> is neither a sorcerer nor a liar!'

ثُمَّ قَالَ يَا مَعْشَرَ بَنِي سُلَيْمٍ إِنَّ إِلَهَ مُحَمَّدٍ ص خَيْرٌ إِلَهٍ وَ إِنَّ مُحَمَّدًا ص خَيْرٌ نَبِيٍّ أَنْتَبَهُ جَائِعًا فَأَطْعَمَنِي وَ عَارِيًا فَكَسَانِي وَ رَاجِلًا فَحَمَلَنِي

Then he said, 'O community of the clan of Suleym! The God<sup>-azwj</sup> of Muhammad<sup>-saww</sup> is the best God, and Muhammad<sup>-saww</sup> is the best Prophet<sup>-saww</sup>. I went to him<sup>-saww</sup> hungry so he<sup>-saww</sup> fed me, and bare so he<sup>-saww</sup> clothed me<sup>-asws</sup>, and on foot so he<sup>-saww</sup> carried me (gave me a riding animal)'.

ثُمَّ شَرَحَ لَهُمْ قِصَّةَ الضَّبِّ مَعَ النَّبِيِّ صَ وَ أَنْشَدَهُمُ الشَّعْرَ الَّذِي أَنْشَدَ فِي النَّبِيِّ صَ ثُمَّ قَالَ يَا مَعْاشِرَ بَنِي سُلَيْمٍ اسْلُمُوا تَسْلُمُوا مِنَ النَّارِ  
فَأَسْلَمَ فِي ذَلِكَ الْيَوْمِ أَرْبَعَةُ آلَافِ رَجُلٍ وَ هُمْ أَصْحَابُ الرَّاياتِ الْخَضِرِ وَ هُمْ حَوْلَ رَسُولِ اللَّهِ صَ.

Then he explained to them the story of the lizard with the Prophet and prosed them the poem regarding the Prophet<sup>-saww</sup>. Then he said, 'O community of the clan of Suleym! Become Muslims, you will be safe from the Fire!' So, four thousand men became Muslims during that day and they were companions of the green flags, and they were around Rasool-Allah<sup>-saww</sup>'.<sup>34</sup>

<sup>34</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 3 H 61

## Poetic Verses of Amir Al-Momineen<sup>-asws</sup>:

ما، الأماي للشيخ الطوسي المُنْفِيْدُ عَنْ عَلِيٍّ بْنِ مَالِكِ النَّحْوِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ الْجَبَّارِ عَنْ بَشْرِ بْنِ بَكْرِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مَشِيخَتِهِ قَالَ: لَمَّا رَجَعَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ مِنْ أُحُدٍ نَاوَلَ فَاطِمَةَ سَيْفَهُ وَ قَالَ

أ فَاطِمَةُ هَاكَ السَّيْفَ عَزِيْرَ دَمِيْمٍ  
فَلَسْتُ بِرِعْدِيْدٍ وَ لَا بِلَيْمٍ  
لَعَمْرِي لَقَدْ أَعْدَرْتُ فِي نَصْرِ أَحْمَدَ  
وَ مَرْضَاةِ رَبِّ بِالْعِبَادِ رَحِيْمٍ

(The book) 'Al Amaaly' of the Sheykh Al Tusy Al Mufeed, from Ali Bin Malik Al Nahwy, from Ahmad Bin Abdul Jabbar, from Bishr Bin Bakr, form Muhammad Bin Is'haq, from his elder who said,

'When Ali<sup>-asws</sup> returned from Ohad, he<sup>-asws</sup> gave his<sup>-asws</sup> sword to (Syeda) Fatima<sup>-asws</sup> and said (in prose): 'O Fatima<sup>-asws</sup>! This sword is without blame, and I<sup>-asws</sup> am neither a coward nor wicked. By my<sup>-asws</sup> life! I<sup>-asws</sup> am excused regarding helping Ahmad<sup>-saww</sup> and Pleasure of Lord<sup>-azwj</sup> of the servant, Merciful'.

قَالَ وَ سَمِعَ يَوْمَ أُحُدٍ وَ قَدْ هَاجَتْ رِيْحٌ عَاصِفٌ كَلَامُ هَاتِفٍ يَهْتِفُ وَ هُوَ يَقُوْلُ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فِتَى إِلَّا عَلِيٌّ فَإِذَا نَدَبْتُمْ هَالِكًا فَابْكُوا الْوَيْيَّ أَحَا الْوَيْيَّ.

He (the narrator) said, 'And it was heard on the day of Ohad, and there was a stormy wind, the speech of a notifier notifying and he was saying: "There is no sword except Zulfiqar and there is no youth (Momin) except Ali<sup>-asws</sup>. So then you will grieve for the dead and the brother shall cry over the dead brother!"'.<sup>35</sup>

أَقُوْلُ رُوِيَ فِي الدِّيَوَانِ الْمَنَسُوْبِ إِلَيْهِ عَلَيْهِ السَّلَامُ بَعْدَ الْبَيِّنَاتِ

أُرِيْدُ ثَوَابَ اللَّهِ لَا شَيْءَ عَزِيْرُهُ  
وَ كُنْتُ أَمْرًا أَسْمُو إِذِ الْحَرْبِ سَمَرْتُ  
أَمْتُ ابْنَ عَبْدِ الدَّارِ حَتَّى ضَرَبْتُهُ  
فَعَادَرْتُهُ بِالْقَاعِ فَارْفَضَ جَمْعُهُ  
وَ سَيْفِي بِكَمِي كَالشَّهَابِ أَهْرُهُ  
فَمَا زِلْتُ حَتَّى فَضَّ رَبِّي جُمُوعَهُمْ  
وَ رِضْوَانُهُ فِي جَنَّةٍ وَ نَعِيْمٍ  
وَ قَامَتْ عَلَيَّ سَاقِي بَعِيْرٍ مَلِيْمٍ  
بِذِي رُوْتَيْ يَفْرِي الْعِظَامَ صَمِيْمٍ  
عَبَادِيْدَ مِنْ ذِي قَانِطٍ وَ كَلِيْمٍ  
أَجْرُ بِهِ مِنْ عَاتِقٍ وَ صَمِيْمٍ  
وَ أَشْفَيْتُ مِنْهُمْ صَدْرَ كُلِّ حَلِيْمٍ

I (Majlisi) am saying, 'It is reported in the register attributed to him<sup>-asws</sup>, after the two couplets (above, the following poem): 'I<sup>-asws</sup> only intend the Rewards of Allah<sup>-azwj</sup> not something else, and His<sup>-azwj</sup> Pleasure in the Garden of Bliss; and I<sup>-asws</sup> was a towering man when the war broke out, and I<sup>-asws</sup> stood upon the legs without blame. I<sup>-asws</sup> killed the son of Abd Al-Dar until I struck him with splendid glory separating the bones, and I<sup>-asws</sup> left him at the bottom and they refused to gather him, worshippers of the ones content with the word, and my<sup>-asws</sup> sword was in my<sup>-asws</sup> palm like the shaking meteor,

<sup>35</sup> Bihar Al Anwaar – V 19, The book of our Prophet<sup>-saww</sup>, P 3 Ch 12 H 9

*dividing by it the shoulders and the heart. I<sup>asws</sup> did not cease until my<sup>asws</sup> Lord<sup>azwj</sup> Dispensed with all of them, and I<sup>asws</sup> healed the chest from them of every forbearing one”<sup>36</sup>.*

وَقَدْ رَوَى الْحَسَنُ بْنُ عَرَفَةَ عَنْ عُمَارَةَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: نَادَى مَلَكٌ مِنَ السَّمَاءِ يَوْمَ أُحُدٍ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَلَا فَتَى إِلَّا عَلِيٌّ.

And it has been reported by Al Hassan Bin Arafat, from Umara Bin Muhammad, from Sa'ad Bin Tareyf,

‘From Abu Ja’far Muhammad Bin Ali<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘An Angel call out from the sky on the day of Ohad: “There is no sword like Zulfiqar and there is no youth (Momin) like Ali<sup>asws</sup>”’.

و روى مثل ذلك إبراهيم بن محمد بن ميمون عن عمرو بن ثابت عن محمد بن عبيد الله بن أبي رافع عن أبيه عن جده قال ما زلنا نسمع أصحاب رسول الله ص يقولون نادى في يوم أحد مناد من السماء لا سيف إلا ذو الفقار و لا فتى إلا علي.

And similar to that is reported by Ibrahim Bin Muhammad Bin Maymoun, from Amro Bin Sabit, from Muhammad Bin Ubeydullah Bin Abay, raising from his father, from his grandfather who said,

‘We did not cease to hear the companions of Rasool-Allah<sup>saww</sup> saying there was a call from the sky on the day of Ohad: “There is no sword except Zulfiqar and there is no youth (Momin) like Ali<sup>asws</sup>”’.

و روى سلام بن مسكين عن قتادة عن سعيد بن المسيب قال لو رأيت مقام علي يوم أحد لوجدته قائما على يمينه رسول الله ص يذب عنه بالسيف و قد ولى غيره الأدبار.

And it is reported by Salam Bin Miskeen, from Qatada, from Saeed Bin Al-Musayyab who said, ‘If you had seen the position of Ali<sup>asws</sup> on the day of Ohad you would have found him<sup>asws</sup> standing on the right of Rasool-Allah<sup>saww</sup> defending him<sup>saww</sup> with the sword and the others had turned their backs’.

و رَوَى الْحَسَنُ بْنُ مَحْبُوبٍ قَالَ حَدَّثَنَا جَمِيلُ بْنُ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ قَالَ: كَانَ أَصْحَابُ الْيَوْمِ أُحُدٍ تِسْعَةً قَتَلَهُمْ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَنْ آخِرِهِمْ وَ أَهْرَمَ الْقَوْمُ وَ طَارَتْ مَخْرُومٌ فَضَحَّهَا عَلِيٌّ عَلَيْهِ السَّلَامُ يَوْمَئِذٍ.

And it is reported by Al Hassan Bin Mahboub who said, ‘It was narrated to us by Jameel Bin Salih, from Abu Ubeyda,

‘From Abu Abdullah Ja’far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: ‘There were nine bearers of the flag on the day of Ohad. Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> killed up to the last one of them and the people (Muslims) were defeated and fled, and Ali<sup>asws</sup> sacrificed on that day”’.

قَالَ: وَ بَارَزَ عَلِيٌّ عَلَيْهِ السَّلَامُ الْحَكَمَ بْنَ الْأَحْنَسِ فَضْرَبَهُ فَقَطَعَ رِجْلَهُ مِنْ نِصْفِ الْفَخْدِ فَهَلَكَ مِنْهَا وَ لَمَّا جَالَ الْمُسْلِمُونَ تِلْكَ الْجُؤْلَةَ أَقْبَلَ أُمَيَّةُ بْنُ أَبِي حُدَيْفَةَ بْنِ الْمُغِيرَةَ وَ هُوَ دَارِعٌ وَ هُوَ يَقُولُ يَوْمَ يَوْمٍ بَدْرٍ فَعَرَضَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ فَقَتَلَهُ أُمَيَّةُ وَ صَمَدَ

<sup>36</sup> Bihar Al Anwaar – V 19, The book of our Prophet<sup>saww</sup>, P 3 Ch 12 H 10



لَهُ عَلِيٌّ بِنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَضَرَبَهُ بِالسَّيْفِ عَلَى هَامَتِهِ فَانْشَبَ فِي بَيْضَةِ مِعْفَرِهِ فَضَرَبَهُ أُمِيَّةٌ بِسَيْفِهِ فَانْتَقَاهَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِدِرْقَتِهِ فَانْشَبَ فِيهَا وَنَزَعَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ سَيْفَهُ مِنْ مِعْفَرِهِ وَخَلَصَ أُمِيَّةٌ سَيْفَهُ مِنْ دِرْقَتِهِ أَيْضاً ثُمَّ تَنَافَسَا

He said, 'And Ali<sup>asws</sup> duelled Al-Hakam Bin Al-Akhnas on that day and struck him cutting off his left from the middle of the thigh, and he died from it. And when the Muslims roamed that roaming, Umayya Bin Abu Huzeyfa Bin Al-Mugheira came and he was armoured and he was saying, 'A day for the day of Badr'. A man from the Muslims presented to him, but Umayya killed him and Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> blocked him and struck him with the sword upon his head and got stuck in his helmet. Umayya struck him with his sword and Amir Al-Momineen<sup>asws</sup> saved it by his<sup>asws</sup> shield and it got stuck in it, and Amir Al-Momineen<sup>asws</sup> removed his<sup>asws</sup> sword from his helmet and Umayya removed his sword from his<sup>asws</sup> shielf, then they both skirmished.

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ فَانْظَرْتُ إِلَى فَتَقٍ تَحْتَ إِطْبِهِ فَضَرَبْتُهُ بِالسَّيْفِ فِيهِ فَفَتَلْتُهُ وَانْصَرَفْتُ عَنْهُ.

Ali<sup>asws</sup> said: 'I<sup>asws</sup> looked at a rupture beneath his armpit and I<sup>asws</sup> struck him with the sword in it and killed him, and left from him'.

وَلَمَّا أَهْرَمَ النَّاسُ عَنِ النَّبِيِّ ص فِي يَوْمِ أُحُدٍ وَثَبَتَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ لَهُ النَّبِيُّ ص مَا لَكَ لَا تَذْهَبُ مَعَ الْقَوْمِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَذْهَبُ وَ أَدْعَاكَ يَا رَسُولَ اللَّهِ وَ اللَّهُ لَا يَرْحُتُ حَتَّى أُقْتَلَ أَوْ يُنَجِّزَ اللَّهُ لَكَ مَا وَعَدَكَ مِنَ النُّصْرَةِ

And when the people fled from the Prophet<sup>saww</sup> during the day of Ohad and Amir Al-Momineen<sup>asws</sup> was steadfast, the Prophet<sup>saww</sup> said to him<sup>asws</sup>: 'What is the matter you<sup>asws</sup> did not go with the people?' Amir Al-Momineen<sup>asws</sup> said: 'Should I<sup>asws</sup> go and leave you<sup>saww</sup>, O Rasool-Allah<sup>azwj</sup>? I<sup>asws</sup> will not move until either I<sup>asws</sup> am killed or Allah<sup>azwj</sup> Fulfils to you<sup>saww</sup> what He<sup>azwj</sup> Promised you<sup>saww</sup> of the Help'.

فَقَالَ لَهُ النَّبِيُّ ص أَبَشِرْ يَا عَلِيُّ فَإِنَّ اللَّهَ مُنْجِزٌ وَعْدَهُ وَ لَنْ يَنَالُوا مِنَّا مِثْلَهَا أَبَدًا ثُمَّ نَظَرَ إِلَى كَتِيبَةٍ قَدْ أَقْبَلَتْ إِلَيْهِ فَقَالَ لَهُ اِحْمِلْ عَلَى هَذِهِ يَا عَلِيُّ فَحَمَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَيْهَا فَفَتَلَ مِنْهَا هِشَامَ بْنَ أُمِيَّةِ الْمَخْزُومِيِّ وَ أَهْرَمَ الْقَوْمُ

The Prophet<sup>saww</sup> said to him<sup>asws</sup>: 'Receive glad tidings, O Ali<sup>asws</sup>, for Allah<sup>azwj</sup> will Fulfill His<sup>azwj</sup> Promise and they will not attain from us the like of it, ever!' Then he looked at a battalion which has approached towards him<sup>saww</sup>, so he<sup>saww</sup> said to him<sup>asws</sup>: 'Attack upon this, O Ali<sup>asws</sup>!' Amir Al-Momineen<sup>asws</sup> attacked upon it and from it Hisham Bin Umayya Al-Mahzumy was killed and the group fled.

ثُمَّ أَقْبَلَتْ كَتِيبَةٌ أُخْرَى فَقَالَ لَهُ النَّبِيُّ ص اِحْمِلْ عَلَى هَذِهِ فَحَمَلَ عَلَيْهَا فَفَتَلَ مِنْهَا عَمْرُو بْنَ عَبْدِ اللَّهِ الْجُمَحِيِّ وَ أَهْرَمَتْ أَيْضاً ثُمَّ أَقْبَلَتْ كَتِيبَةٌ أُخْرَى فَقَالَ لَهُ النَّبِيُّ ص اِحْمِلْ عَلَى هَذِهِ فَحَمَلَ عَلَيْهَا فَفَتَلَ مِنْهَا بَشْرَ بْنَ مَالِكِ الْعَامِرِيِّ وَ أَهْرَمَتْ الْكَتِيبَةُ وَ لَمْ يَعُْدْ بَعْدَهَا أَحَدٌ مِنْهُمْ وَ تَرَاجَعَ الْمُنْهَرِمُونَ مِنَ الْمُسْلِمِينَ إِلَى النَّبِيِّ ص

Then another battalion came, and the Prophet<sup>saww</sup> said to him<sup>asws</sup>: 'Attack upon this'. So, he<sup>asws</sup> attacked upon it and killed from them Amro Bin Abdullah Al-Juhmy, and it fled as well. Then another battalion came, and the Prophet<sup>saww</sup> said to him<sup>asws</sup>: 'Then another battalion came and the Prophet<sup>saww</sup> said to him<sup>asws</sup>: 'Attack upon this'. He<sup>asws</sup> attacked upon it and killed from it Bishr Bin Malik Al-Aamiry and the battalion fled and not one of them returned after it, and the defeated ones from the Muslims returned to the Prophet<sup>saww</sup>.

وَ انْصَرَفَ الْمُشْرِكُونَ إِلَى مَكَّةَ وَ انْصَرَفَ الْمُسْلِمُونَ مَعَ النَّبِيِّ ص إِلَى الْمَدِينَةِ فَاسْتَقْبَلَتْهُ فَاطِمَةُ عَلَيْهَا السَّلَامُ وَ مَعَهَا إِنَاءٌ فِيهِ مَاءٌ  
فَعَسَلَ بِهِ وَجْهَهُ وَ لَحِقَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَدْ خَصَبَ الدَّمُ يَدَهُ إِلَى كَتِفِهِ وَ مَعَهُ ذُو الْفَقَارِ فَنَاولَهُ فَاطِمَةُ عَلَيْهَا السَّلَامُ وَ  
قَالَ لَهَا خُذِي هَذَا السَّيْفَ فَقَدْ صَدَقَنِي الْيَوْمَ وَ أَنْشَأَ يَقُولُ

أَ فَاطِمُ هَاكِ السَّيْفَ عَيْرَ دَمِيمٍ.  
لَعَمْرِي لَقَدْ أَعْدَرْتُ فِي نَصْرِ أَحْمَدٍ.  
فَلَسْتُ بِرَعْدِيدٍ وَ لَا بِمَلِيمٍ.  
وَ طَاعَةَ رَبِّ بِالْعِبَادِ عَلِيمٍ.  
أَمِيطِي دِمَاءَ الْقَوْمِ عَنْهُ فَإِنَّهُ.  
سَقَى آلَ عَبْدِ الدَّارِ كَأْسَ حَمِيمٍ.

And the Polytheists left to go to Makkah and the Muslims left with the Prophet<sup>saww</sup> to go to Al-Medina. (Syeda) Fatima<sup>asws</sup> received him<sup>saww</sup> and with her<sup>asws</sup> was a container wherein was water. He<sup>saww</sup> washed his<sup>saww</sup> face with it and Amir Al-Momineen<sup>asws</sup> arrived, and the blood had dyed his<sup>asws</sup> hand up to his<sup>asws</sup> shoulder, and with him<sup>asws</sup> was Zulfiqar. He<sup>asws</sup> gave it to (Syeda) Fatima<sup>asws</sup> and said to her<sup>asws</sup>: ‘Take this sword for it has done me<sup>asws</sup> well today’, and he<sup>asws</sup> prosed saying: ‘O Fatima<sup>asws</sup>! This sword is without blame, and I<sup>asws</sup> am neither a coward nor wicked. By my<sup>asws</sup> life! I<sup>asws</sup> am excused regarding helping Ahmad<sup>saww</sup> and I<sup>asws</sup> obeyed the Lord<sup>azwj</sup>, Knower of the worship. I<sup>asws</sup> pulled the blood of the people away from him<sup>saww</sup> and he was a quencher of the family of Abd Al-Dar the cult of intimacy’.

وَ قَالَ رَسُولُ اللَّهِ ص خُذِيهِ يَا فَاطِمَةُ فَقَدْ أَدَّى بَعْلُكَ مَا عَلَيْهِ وَ قَدْ قَتَلَ اللَّهُ بِسَيْفِهِ صَنَادِيدَ قُرَيْشٍ.

And Rasool-Allah<sup>saww</sup> said: ‘Take it, O Fatima<sup>asws</sup>, for your<sup>asws</sup> husband has fulfilled whatever was upon him<sup>asws</sup> and Allah<sup>azwj</sup> has Killed by his<sup>asws</sup> sword the militia of Quraysh’.<sup>37</sup>

المناقب لابن شهر آشوب وَ فِي شَوَّالٍ عَزْوَةٌ أُحْدٍ وَ هُوَ يَوْمُ الْمَهْرَسِ - قَالَ ابْنُ عَبَّاسٍ وَ مُجَاهِدٌ وَ قَتَادَةُ وَ الرَّبِيعُ وَ السُّدِّيُّ وَ ابْنُ  
إِسْحَاقَ نَزَلَ فِيهِ قَوْلُهُ وَ إِذْ عَدَوْتَ مِنْ أَهْلِكَ وَ هُوَ الْمَرْوِيُّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – And in Shawwal was the battle of Ohad and it is the day of Al-Mihras. Ibn Abbas, and Mujahid, and Qatada, and Al-Rabie, and Al-Sudy, and Ibn Is’haq said, ‘It was Revealed regarding it: **And when you went forth early in the morning from your family [3:121].** And it is reported from Abu Ja’far<sup>asws</sup>.

ابْنُ مَسْعُودٍ وَ الصَّادِقُ عَلَيْهِ السَّلَامُ لَمَّا فَصَدَ أَبُو سُفْيَانَ فِي ثَلَاثَةِ آلَافٍ مِنْ قُرَيْشٍ إِلَى النَّبِيِّ ص وَ يُقَالُ فِي الْفَيْنِ مِنْهُمْ مَائَتَا فَارِسٍ  
وَ الْبَاقُونَ رَكْبٌ وَ لَهُمْ سَبْعُمِائَةٌ دِرْعٌ وَ هِنْدٌ تَرْتَجِرُ

نَحْنُ بَنَاتُ طَارِقٍ.  
وَ الْمِسْكَ فِي الْمَفَارِقِ.  
نَمَشِي عَلَى النَّمَارِقِ.  
وَ الدُّرُّ فِي الْمَحَانِقِ.

وَ كَانَ اسْتَأْجَرَ أَبُو سُفْيَانَ يَوْمَ أُحْدٍ الْفَيْنِ مِنَ الْأَحَابِيثِ يُقَاتِلُ بِهِمُ النَّبِيَّ ص.

Ibn Masoud and Al-Sadiq<sup>asws</sup>: ‘When Abu Sufyan aimed to the Prophet<sup>saww</sup> among three thousand from Quraysh’, and it is said, ‘Among two thousand from them’, ‘From there were two hundred

<sup>37</sup> Bihar Al Anwaar – V 19, The book of our Prophet<sup>saww</sup>, P 3 Ch 12 H 17

horsemen and the rest we infantry, and for them were seven hundred armoured ones, and Hind recited a poem, 'We are the daughters of the night-comers, walking upon the pillows, and adhere during the separation and the houses, in the holes'. And Ab Sufyan had hired two thousand from the Ethiopians to fight with them against the Prophet<sup>-saww</sup>.

قوله إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَخَرَجَ النَّبِيُّ صَاحِبَهُ وَكَانُوا أَلْفَ رَجُلٍ وَ يُقَالُ سَبْعُمِائَةٍ فَانْعَزَلَ عَنْهُمْ ابْنُ أَبِي بَثَلَةَ النَّاسِ فَهَمَّتْ بَنُو حَارِثَةَ وَ بَنُو سَلْمَةَ بِالرُّجُوعِ وَ هُوَ قَوْلُهُ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ قَالِ الْجَبَائِي هُمَا بِهِ وَ لَمْ يَفْعَلَاهُ

His<sup>-azwj</sup> Words: (Surah) Al-Anfaal: **Surely, those who are committing Kufir are spending their wealth in order to hinder from the Way of Allah. [8:36]**. The Prophet<sup>-saww</sup> went out with his<sup>-saww</sup> companions, and they were a thousand men, and it is said, seven hundred. Ibn Abu Basas cut off from the people and the clan of Harisa and the clan of Salma thought with the return, and it is His<sup>-azwj</sup> Words: **When two groups from you, [3:122]**. Al-Jabaie said, 'They thought of it but did not do it'.

و ساق الخبر إلى أن قال و أقبل خالد من الشعب بخيل المشركين و جاء من ظهر النبي ص و قال دونكم هذا الطليق الذي تطلبونه فثأنكم به فحملوا عليه حملة رجل واحد حتى قتل منهم خلق و انهمز الباقيون في الشعب

And he continued the report up to he said, 'And Khalid came from the mountain pass with cavalry of the Polytheists and he came from the back of the Prophet<sup>-saww</sup> and said: 'Keep away from this one which you are seeking him<sup>-saww</sup> and your glory with him<sup>-saww</sup>'. They attacked him<sup>-saww</sup> with an attack of one man until some people were killed from them and the rest fled in the mountain pass.

و أقبل خالد بخيله كما قال تعالى إِذْ تُصْعِدُونَ وَ لَا تَلْوُونَ عَلَى أَحَدٍ وَ رَسُولُ اللَّهِ يَدْعُوهُمْ فِي أَرْحَامِهِمْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِنَّ اللَّهَ قَدْ وَعَدَنِي النَّصْرَ فَأَيْنَ الْفِرَارِ وَ كَانَ النَّبِيُّ صَ يَرْمِي وَ يَقُولُ اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

And Khalid came with his cavalry just as the Exalted Said: **When you were ascending (the mount Ohad) and were not even glancing at any one, [3:153]**, and Rasool-Allah<sup>-saww</sup> was calling them among their last ones: 'O you people! I<sup>-saww</sup> am Rasool-Allah<sup>-saww</sup>! Allah<sup>-azwj</sup> has Promised me<sup>-saww</sup> the Help, so where is the fleeing to?' And the Prophet<sup>-saww</sup> shot an arrow and said: 'O Allah<sup>-azwj</sup>! Guide my<sup>-saww</sup> people for they are not knowing'.

فرماه ابن قميئة بقذافة فأصاب كفه و عبد الله بن شهاب بقلاعاة فأصاب مرفقه و ضربه عتبة بن أبي وقاص أخو سعد على وجهه فشح رأسه فنزل من فرسه و نهبه ابن قميئة و قد ضرب به على جنبه و صاح إبليس من جبل أحد ألا إن محمدا قد قتل فصاحت فاطمة عليها السلام و وضعت يدها على رأسها و خرجت تصرخ و سائر هاشمية و قرشية.

Ibn Qamiya hit him<sup>-saww</sup> with a projectile and it hit his<sup>-saww</sup> palm, and Abdullah Bin Shihad with a rock and it hit his<sup>-saww</sup> elbow, and Utba Bin Abu Waqas brother of Sa'ad struck his<sup>-saww</sup> face and bruised his<sup>-saww</sup> head. He<sup>-saww</sup> descended from his<sup>-saww</sup> horse and Ibn Qamiya hit him<sup>-saww</sup> upon his<sup>-saww</sup> side. And Iblees<sup>-la</sup> shouted from mount Ohad, 'Indeed! Muhammad<sup>-saww</sup> has been killed'. (Syeda) Fatima<sup>-asws</sup> cried and placed her<sup>-asws</sup> hands upon her<sup>-asws</sup> head and went out crying, and (so did) the rest of the Hashemite and Qurayshite women.

فَلَمَّا حَمَلَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ إِلَى أُحُدٍ نَادَى الْعَبَّاسُ وَ هُوَ جَهْوَرِيُّ الصَّوْتِ فَقَالَ يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ أَيُّنَ تَفْرُونَ إِلَى النَّارِ تَهْرَبُونَ. وَ أَنْشَأَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

الْحَمْدُ لِلَّهِ رَبِّي الْخَالِقِ الصَّمَدِ .  
هُوَ الَّذِي عَرَّفَ الْكُفَّارَ مِنْهُمْ .  
وَ يَنْصُرُ اللَّهُ مَنْ وَالَاهُ إِنَّ لَهُ .  
قَوْمِي وَقَوْمَ الرَّسُولِ وَ احْتَسَبُوا .  
فَلَيْسَ يَشْرِكُهُ فِي حُكْمِهِ أَحَدٌ .  
وَ الْمُؤْمِنُونَ سَيَجْزِيهِمْ بِمَا وَعَدُوا .  
نَصْرًا وَ يُمْنِلُ بِالْكَفَّارِ إِذْ عَنَدُوا .  
سُمُّ الْعَرَابِينَ مِنْهُمْ حَمَزَةُ الْأَسَدِ .

When Ali<sup>asws</sup> carried him<sup>saww</sup> to (mount) Ohad, Al-Abbas called out, and he would loud of the voice, saying, ‘O companions of Surah Al-Baqara! Where are you fleeing? You are fleeing to the Fire?’

And Amir Al-Momineen<sup>asws</sup> prosed: ‘The Praise is for Allah<sup>azwj</sup>, the Creator, the Samad, so no one participates with Him<sup>azwj</sup> in His<sup>azwj</sup> Judgment. He<sup>azwj</sup> is the One Who Introduced to the Kafirs of their status, and the Momineen<sup>asws</sup> He<sup>azwj</sup> will Recompense them with what they had been Promised, and Allah<sup>azwj</sup> Helps the one who befriends him<sup>saww</sup>. For him<sup>saww</sup> is the Help, and He<sup>azwj</sup> Destroys the Kafirs when they are inimical. Therefore, stand and save the Rasool<sup>saww</sup> and anticipate. Smell from them Hamza<sup>ra</sup> the lion’.

وَ أَنْشَأَ عَلَيْهِ السَّلَامُ

رَأَيْتُ الْمُشْرِكِينَ بَعُوا عَلَيْنَا .  
وَ قَالُوا نَحْنُ أَكْثَرُ إِذْ نَفَرْنَا .  
فَإِنْ يَنْبَعُوا وَ يَفْتَحِرُوا عَلَيْنَا .  
فَقَدْ أُوْدَى بِعُتْبَةَ يَوْمَ بَدْرٍ .  
وَ قَدْ عَادَزْتُ كَبَشَهُمْ جَهَارًا .  
فَحَرَّ لَوَجْهِهِ<sup>38</sup> وَ رَفَعْتُ عَنْهُ .  
وَ لَجُّوا فِي الْعَوَايَةِ وَ الضَّلَالِ .  
غَدَاةَ الرَّوْعِ بِالْأَسَلِ الطَّوَالِ .  
بِحَمَزَةٍ وَ هُوَ فِي الْعُرْفِ الْعَوَالِي .  
وَ قَدْ أُبْلَى وَ جَاهَدَ غَيْرَ آلِ .  
بِحَمْدِ اللَّهِ طَلْحَةَ فِي الْمَجَالِ .  
رَقِيقَ الْحَدِّ حُودِثَ بِالصِّقَالِ

And he<sup>asws</sup> prosed: ‘I<sup>asws</sup> saw the Polytheists rebelling against us, and falling into temptation and delusion, and they said, ‘We are more’, when we fled, going from the longest horrors. So, if they are rebelling and priding upon us with (having killed) Hamza<sup>asws</sup>, and he<sup>asws</sup> is in the lofty house, so he<sup>asws</sup> had claimed Utba on the day of Badr, and he<sup>asws</sup> was Tried and fought without hesitation. And he<sup>asws</sup> had scattered their militias openly. With the Praise of Allah<sup>azwj</sup>, Talha is in the field falling upon his face and rising from it, the thinning of the limit was new with the glaze’.<sup>39</sup>

مَنْ الدِّيَوَانِ الْمَنْسُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عِ مِمَّا أَنْشَدَهُ فِي غَزَاةِ حَيْبَرَ

سَتَشْهَدُ لِي بِالْكَرِّ وَ الطَّعْنِ رَايَةً  
وَ تَعْلَمُ أَيَّ فِي الْحُرُوبِ إِذَا التَّطَّتْ  
وَ مِتْلِي لَأَقَى الْهُوْلَ فِي مَفْطِعَاتِهِ  
وَ قَدْ عَلِمَ الْأَحْيَاءُ أَيَّ رَعِيمِهَا  
حَبَانِي بِمَا الطُّهْرُ النَّبِيِّ الْمُهَدَّبُ  
بِنِيرَانِهَا اللَّيْتُ الْهُمُوسُ الْمُجَرَّبُ  
وَ قَالُ لَهُ الْجَيْشُ الْحَمِيسُ الْعَطْبَطُ  
وَ أَيَّ لَدَى الْحَرْبِ الْعُدَيْقُ الْمُرَجَّبُ .

<sup>38</sup> (3) في الديوان: قتل بوجهه فرفعت عنه.

<sup>39</sup> Bihar Al Anwaar – V 19, The book of our Prophet<sup>saww</sup>, P 3 Ch 12 H 47

From the register attributed to Amir Al-Momineen<sup>asws</sup> from what he<sup>asws</sup> prosed during the military expedition of Khyber: 'The flag will testify for me<sup>asws</sup> with the attacking and the stabbing, gifted to me<sup>asws</sup> by the clean Prophet<sup>sawww</sup>, the polite, and you know that I<sup>asws</sup> am in the wars when I<sup>asws</sup> thirst with its flames, the whisper of the experience lion, and the like of me<sup>asws</sup> tends to meet the horrors during its tragedies, and the huge army seems little to him, and the living have learned that I<sup>asws</sup> am their leader, and I<sup>asws</sup> went during the war against the wicked, the awed'.

وَ مِنْهُ فِيهَا

أَنَا عَلِيٌّ وَ ابْنُ عَبْدِ الْمُطَّلِبِ  
عُدَيْتُ فِي الْحَرْبِ وَ عِصْيَانِ التُّؤَبِ  
وَ فِي يَمِينِي صَارِمٌ يَجْلُو الْكُرْبِ  
إِذْ كَفْتُ مِثْلِي بِالرُّؤُوسِ يَلْتَعِبُ.  
مُهَدَّبٌ ذُو سَطْوَةٍ وَ ذُو عَضْبٍ  
مَنْ نَبَتْ عِزٌّ لَيْسَ فِيهِ مُنْشَعَبٌ  
مَنْ يَلْقَانِي يَلْقَى الْمَنَائِمَا وَ الْعَطَبُ

And from it therein: 'I<sup>asws</sup> am Ali<sup>asws</sup> and son of Abdul Muttalib<sup>as</sup>, polite with power and wrath, I<sup>asws</sup> have been nourished in the war and am from the honourable household, there isn't any crookedness, and in my<sup>asws</sup> right hand is toughness removing the distress; one who meets me<sup>asws</sup> meets the death and the Fire when the likes of me<sup>asws</sup> confronts the heads'.

وَ مِنْهُ فِيهَا مُخَاطَباً لِيَاسِرٍ وَ غَيْرِهِ

هَذَا لَكُمْ مِنَ الْعَلَامِ الْعَالِيِ  
وَ فَالِقِ الْهَامَاتِ وَ الْمَنَاقِبِ  
مَنْ صَرَبَ صِدْقٍ وَ قَضَاءِ الْوَاجِبِ  
أَحْمِي بِهِ فَمَاقِمَ الْكُتَائِبِ.

And from it – Therein he<sup>asws</sup> addressed Yasser and others: 'This is for you from the overcoming boy, from a sincere strike and the Obligatory Decree, and splitter of the important ones and the (other) soldiers, and I<sup>asws</sup> protect by it the heads of the battalions'.

وَ مِنْهُ فِيهَا مُخَاطَباً لِعَنْتَرٍ وَ سَائِرِ عَسْكَرِ حَيْبَرَ

هَذَا لَكُمْ مَعَاشِرَ الْأَحْزَابِ  
فَاسْتَعْجِلُوا لِلطَّعْنِ وَ الضَّرْبِ  
صَيَّرْكُمْ سَيْفِي إِلَى الْعَذَابِ  
مَنْ فَالِقِ الْهَامَاتِ وَ الرِّقَابِ  
وَ اسْتَبَسَّلُوا لِلْمَوْتِ وَ الْمَأْبِ  
بِعَوْنِ رَبِّي الْوَاحِدِ الْوَهَّابِ.

And from it therein addressing to Antar and the rest of the soldiers of Khyber: 'This is for you, community of the allies, from a splitter of the important ones and the necks, so hasten to the stabbing and the strikes, and plunge yourselves for the death and the end-result, my<sup>asws</sup> sword will send you to the Punishment by the Assistance of my<sup>asws</sup> Lord<sup>azwj</sup>, the One, the Provider'.

وَ مِنْهُ فِيهِ مُخَاطَباً لِرَبِيعِ بْنِ أَبِي الْحَقْبِقِ

أَنَا عَلِيٌّ وَ ابْنُ عَبْدِ الْمُطَّلِبِ  
أَحْمِي ذِمَارِي وَ أَذْبُ عَنْ حَسْبِ

وَالْمَوْتُ خَيْرٌ لِّقَتَى مِنَ الْهَرْبِ.

And from it, therein addressing to Rabie Bin Abu Huqeyq: '*I<sup>asws</sup> am Ali<sup>asws</sup> and a son<sup>asws</sup> of Abdul Muttalib<sup>as</sup>, I<sup>asws</sup> protect my<sup>asws</sup> honour and ignore the affiliations, and the death is better for the youth than the fleeing*'.

وَمِنْهُ فِيهَا مُخَاطَباً لِّجَمَاهِيرِ أَهْلِ خَيْبَرَ

مُهَدَّبٌ ذُو سَطْوَةٍ وَ ذُو حَسَبٍ  
مَنْ يَلْقَى يَلْقَى الْمَنَائِيَا وَالْكَرْبِ.

أَنَا عَلِيٌّ وَ ابْنُ عَبْدِ الْمُطَّلِبِ  
قَوْنٌ إِذَا لَأَقَيْتُ قَوْنًا لَمْ أَهَبْ

And from it therein addressing to the masses of the people of Khyber: '*I<sup>asws</sup> am Ali<sup>asws</sup> and son<sup>asws</sup> of Abdul Muttalib<sup>as</sup>! Polite with the power and with the affiliations of a generation, when I<sup>asws</sup> meet a generation I<sup>asws</sup> do not gift the one who meets me<sup>asws</sup>, he meets the death and the distress*'.

وَمِنْهُ فِيهَا مُخَاطَباً لِمُرَّةَ بْنِ مَرْوَانَ

أَخُو النَّبِيِّ الْمُصْطَفَى الْمُتَنَجِّبِ  
بَيْنَهُ رَبُّ السَّمَاءِ فِي الْكُتُبِ  
وَ لَا يَبُورُ حِينَ يَدُءِ [يَدُؤِي] بِالنَّسَبِ  
الْيَوْمَ أَرْضِيهِ بِضَرْبٍ وَ عَضَبِ  
لَيْسَ بِخَوَّارٍ يُرَى عِنْدَ النَّكْبِ

أَنَا عَلِيٌّ وَ ابْنُ عَبْدِ الْمُطَّلِبِ  
رَسُولُ رَبِّ الْعَالَمِينَ قَدْ غَلَبَ  
وَ كُلُّهُمْ يَعْلَمُ لَا قَوْلَ كَذِبٍ  
صَافِي الْأَدِيمِ وَ الْجَبِينِ كَالذَّهَبِ  
ضَرْبَ عَلَامٍ أَرَبٍ مِنَ الْعَرَبِ  
فَأَثَبْتُ لِضَرْبٍ مِنْ حُسَامٍ كَاللَّهَبِ.

And from it therein addressing to Murrah Bin Marwan: '*I<sup>asws</sup> am Ali<sup>asws</sup> and son<sup>asws</sup> of Abdul Muttalib<sup>as</sup>, brother of the Prophet<sup>saww</sup>, the Chosen one, the Selected Rasool<sup>saww</sup> of Lord<sup>azwj</sup> of the worlds. Lord<sup>azwj</sup> of the skies has Made his<sup>saww</sup> proofs to be overwhelming in the Books, and all of them know that it is not a false word, nor does he<sup>saww</sup> lie when he<sup>saww</sup> invites with the lineage, clear is the skin and forehead is like gold*'.

Today I<sup>asws</sup> shall present it with the strike and the wrath, strike of a young boy from the Arabs, there isn't any faintness to be seen during the plight, and I<sup>asws</sup> shall stand with firmness to strike from a decisiveness like a flame'.

وَمِنْهُ فِيهَا مُخَاطَباً لِمَرْحَبٍ

خَرْبٍ عَوَانٍ خَرُّهَا نَذِيرُهَا

نَحْنُ بَنُو الْحَرْبِ بِنَا سَعِيرِهَا  
نَحْتُ رَحْضَ الْحَيْلِ فِي زَفِيرِهَا.

And from it therein addressing to Marhab: '*We are the sons of war, through us is its price, an Assisted batter, its vows are freed beneath the trampling of the horses during their exhalation*'.

وَ مِنْهُ فِيهَا مُجِيباً لِيَاسِرِ الْكُفِيِّ

أَنَا عَلِيٌّ هَا زِمُ الْعَسَاكِرِ  
إِلَهُ حَقِّي وَ لَهُ مُهَاجِرِي  
أَجُودُ بِالطَّعْنِ وَ ضَرْبِ طَاهِرٍ [ظَاهِرٍ]  
حَتَّى تَدِينُوا لِلْعَلِيِّ الْقَاهِرِ

تَبَّأً وَ تَعَساً لَكَ يَا ابْنَ الْكَافِرِ  
أَنَا الَّذِي أَضْرِبُكُمْ وَ نَاصِرِي  
أَضْرِبُكُمْ بِالسَّيْفِ فِي الْمَصَاغِرِ  
مَعَ ابْنِ عَدِيِّ وَ السَّرَاجِ الرَّاهِرِ  
ضَرْبَ غُلَامٍ صَارِمٍ مُمَاهِرِ

And from it therein answering to Yasser the Khyberite: 'Repentance and despair is for you, O son of the Kafir, I<sup>asws</sup> am Ali<sup>asws</sup> defeater of the soldiers, I<sup>asws</sup> am the one who will strike you and the True God<sup>azwj</sup> is my<sup>asws</sup> Helper, and to Him<sup>azwj</sup> I<sup>asws</sup> am emigrating. I<sup>asws</sup> will strike you with the sword among the belittled ones, perfect with the stabbing and the pure strikes, with my<sup>asws</sup> cousin<sup>sawww</sup>, and the shining lantern, until you make it a Religion for the Exalted, the Dominant, a strike of a skilful and tough boy'.

وَ أَيْضاً فِي جَوَابِهِ

أَمَنْتُ بِاللَّهِ بِقَلْبِ شَاكِرٍ  
مَعَ النَّبِيِّ الْمُصْطَفَى الْمُهَاجِرِ.

يَنْصُرُنِي رَبِّي خَيْرٌ نَاصِرٍ  
أَضْرِبُ بِالسَّيْفِ عَلَى الْمَغَافِرِ

And as well in answering him: 'My<sup>asws</sup> Lord<sup>azwj</sup> Helps me<sup>asws</sup>, the best of the helpers, I<sup>asws</sup> believe in Allah<sup>azwj</sup> with a heart of the grateful one, I<sup>asws</sup> strike with the sword upon the multitude with the prophet<sup>sawww</sup>, the Chosen one, the emigrant'.

وَ مِنْهُ فِيهَا مُجِيباً لِأَبِي الْبَلَيْتِ عَنَتَرِ

عَشَمَشِمُ الْقَلْبِ بِذَاكَ أُدَكِّرُ  
يَلْمَعُ مِنْ حَافَتِهِ [حَافِيهِ] بَرَقٌ يَزْهَرُ  
مَعَ النَّبِيِّ الطَّاهِرِ الْمُطَهَّرِ  
الْيَوْمَ يُرْضِيهِ وَ يُخْزِي عَنَتَرَ.

أَنَا عَلِيٌّ الْبَطْلُ الْمُظْفَرُ  
وَ فِي يَمِينِي لِلْقَاءِ أَحْضَرُ  
لِلطَّعْنِ وَ الصَّرْبِ الشَّدِيدِ مُحْضَرُ  
اخْتَارَهُ اللَّهُ الْعَلِيُّ الْأَكْبَرُ

And from it therein answering to Abu Al-Buleyt Antar: 'I<sup>asws</sup> am Ali<sup>asws</sup> the victorious hero, the braveness of the heart is mentioned with that, and in my<sup>asws</sup> right hand is to meet the greenery, shining from its edge, the lightning blossoms, for the severe stabbing and the striking I<sup>asws</sup> proceed with the Prophet<sup>sawww</sup>, the pure, the Purified. Allah<sup>azwj</sup> the Exalted, the Greatest Choose him<sup>sawww</sup>. Today he<sup>sawww</sup> will be pleased and Antar will be disgraced'.

وَ مِنْهُ فِيهَا قَالَ اِرْتَجَزَ دَاوُدُ بْنُ قَابُوسَ فَقَالَ

مَاذَا تُرِيدُ مِنْ فَيْ عَشَمَشِمِ  
مَاذَا تَرَى يَبَاذِلِ مُعْتَصِمِ

يَا أَيُّهَا الْحَامِلُ بِالْتَرَعِمِ  
أَرْوَعُ مِفْضَالِ هَصُورِ هَيْصِمِ

وَ اللَّهُ لَا أُسَلِّمُ حَتَّى تُخْرَمَ

وَ قَاتِلِ الْقَوْنِ الْجَرِيِّءِ الْمُقْدِمِ

And from it therein is war rhetoric of Dawood Bin Qabous who said, 'O you attacker with the anger, what is that you want from a dark youth, the finest of the favourites, mighty, decisive' What is that you see stuck with a puzzle, and a killer of the generation flowing in front. By Allah<sup>azwj</sup>, I will not become a Muslims until deprived'.

فَأَجَابَهُ صَلَوَاتُ اللَّهِ عَلَيْهِ

لَوْ فَعِ سَيْفِ عَجْرِي خَضْرَمِ  
أَحْمِي بِهِ كَتَائِي وَ أُخْتَمِي  
قَدْ جُدْتُ لِلَّهِ بِلَحْمِي وَ دَمِي

أَثْبُتْ لِحَاكَ اللَّهُ إِنْ لَمْ تُسَلِّمِ  
تَحْمِلُهُ مِنِّي بَنَانُ الْمِعْصَمِ  
إِنِّي وَ رَبِّ الْحَجَرِ الْمُكْرَمِ

He<sup>asws</sup> answered him: 'Stay where you are for meeting Allah<sup>azwj</sup> if you don't become a Muslim, for the fall of the sword upon the abundantly arrogant, you will bear it from me<sup>asws</sup> with the flick of the wrist, I<sup>asws</sup> will protect by it my<sup>asws</sup> brigades and protect, I<sup>asws</sup> and Lord<sup>azwj</sup> of the Honourable (Black) Stone, for I<sup>asws</sup> have been fighting for the Sake of Allah<sup>azwj</sup> with my<sup>asws</sup> flesh and my<sup>asws</sup> blood'.

وَ مِنْهُ فِيهَا: مُخَاطِباً لِلْيَهُودِ

مَنْ ضَرَبَ صِدْقِي فِي ذُرَى الْكَمَائِمِ  
بِصَارِمِ أَيْبُضَ أَيِّ صَارِمِ  
عِنْدَ مَجَالِ الْحَيْلِ بِالْأَقَادِمِ.

هَذَا لَكُمْ مِنَ الْغُلَامِ الْهَاشِمِيِّ  
ضَرَبَ يَقُودِ [نُفُودِ] شَعْرَ الْجَمَاحِمِ  
أَحْمِي بِهِ كَتَائِبَ الْقَمَاقِمِ

And from it therein addressing to the Jews: 'This is for you from the Hashimite boy, from a sincere strikes during the peak of ambushes, strikes scalping the hair of the skulls, with austere whiteness with all the severity, I<sup>asws</sup> will protect by it my<sup>asws</sup> brigades, in the field of the cavalry with the infantry'.

وَ مِنْهُ عِنْدَ قَتْلِ الْحَبِيرِيِّ

لَيْتَ حُرُوبَ لِلرِّجَالِ قَاصِمِ  
مَنْ يَلْقَانِي يَلْقَاهُ مَوْتٌ هَاجِمِ.

أَنَا عَلِيٌّ وَلَدُنِّي هَاشِمِ  
مُعْصُوصِبٌ فِي نَفْعِهَا مَقَادِمِ

And from it during killing the Khyberite: 'I<sup>asws</sup> am Ali<sup>asws</sup>, Hashim<sup>as</sup> begot me<sup>asws</sup>, a lion of war incisive to the men, blind in punishing the frontmen, one who meets me<sup>asws</sup> meets the assault of death'.<sup>40</sup>

وَ أَقُولُ رُؤْيِي فِي الدِّيْوَانِ الْمُنْسُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

دَعَتْ دَرَكَاً وَ بَشَّرَتْ الْهُنُودَا

أَتَانِي أَنَّ هِنْدًا حَلَّ صَحْرِي

<sup>40</sup> Bihar Al Anwaar – V 19, The book of our Prophet<sup>saww</sup>, P 3 Ch 22 H 36



مَعَ الشُّهَدَاءِ مُحْتَسِبًا شَهِيدًا  
 أَبَا جَهْلٍ وَ عُتْبَةَ وَ الْوَلِيدَا  
 وَ عَتَمَنَا الْوَلَائِدَ وَ الْعَبِيدَا  
 عَلَىٰ أَثْوَابِهِ عَلَقًا حَسِيدَا  
 عَلَيَّهَا لَمْ يَجِدْ عَنْهَا مَجِيدَا  
 يَكُونُ شِرَابُهُ فِيهَا صَدِيدَا  
 عَلَيَّهِ الرِّزْقُ مُعْتَبَطًا حَمِيدَا

فَإِنْ تَفَحَّرَ بِحَمْرَةٍ حِينَ وَلَىٰ  
 فَإِنَّا قَدْ قَتَلْنَا يَوْمَ بَدْرٍ  
 وَ قَتَلْنَا سَرَاةَ النَّاسِ طُرًّا  
 وَ شَيْبَةَ قَدْ قَتَلْنَا يَوْمَ ذَاكُم  
 فَبُؤَىٰ مِنْ جَهَنَّمَ شَرُّ دَارٍ  
 وَ مَا سَيَّانٍ مِنْ هُوٍ فِي جَحِيمٍ  
 وَ مَنْ هُوٍ فِي الْجَنَانِ يَدُرُّ فِيهَا

وَ فِيهِ أَيْضًا بَعْدَ قَتْلِ طَلْحَةَ

وَ قَالِقِ الْإِصْبَاحِ رَبِّ الْمَسْجِدِ

أَصُولُ بِاللَّهِ الْعَزِيزِ الْأَعْلَىٰ  
 أَنَا عَلِيٌّ وَ ابْنُ عَمِّ الْمُهْتَدِي

وَ فِيهِ أَيْضًا

وَ لَيْسَ يَشْرِكُهُ فِي مُلْكِهِ أَحَدٌ  
 وَ الْمُؤْمِنُونَ سَيَجْزِيهِمْ كَمَا وَعَدُوا فَإِنْ يَكُنْ دَوْلَةً  
 كَانَتْ لَنَا عِظَةً

وَ يَنْصُرُ اللَّهُ مَنْ وَالَاهُ إِنَّ لَهُ  
 فَإِنْ نَطَقْتُمْ بِفَحْرٍ لَا أَبَا لَكُمْ  
 فَإِنَّ طَلْحَةَ عَادَرْنَا مُنْجِدِلًا  
 وَ الْمَرْءُ عُثْمَانُ أَرَدْتَهُ أَسِنْتُنَا  
 فِي تِسْعَةِ إِذْ تَوَلَّوْا بَيْنَ أَطْهَرِهِمْ

شُمُّ الْأَنْوَابِ وَ حَيْثُ الْفَرْعِ وَ الْعَدْدُ وَ أَحْمَدُ الْخَيْرِ قَدْ  
 أُرْدَىٰ عَلَىٰ عَجَلٍ

وَ ظَلَّتِ الطَّيْرُ وَ الضَّبَعَانُ تَرْكَبُهُ  
 وَ مَنْ قَتَلْتُمْ عَلَىٰ مَا كَانَ مِنْ عَجَبٍ  
 لَهُمْ جَنَانٌ مِنَ الْفِرْدَوْسِ طَيِّبَةً  
 صَلَّى الْإِلَهُ عَلَيْهِمْ كُلَّمَا ذَكَرُوا  
 قَوْمٌ وَقَوْا لِرَسُولِ اللَّهِ وَ احْتَسَبُوا  
 وَ مُصْعَبٌ ظَلَّ لَيْثًا دُونَهُ حَرْدًا

اللَّهُ حَيٌّ قَدِيمٌ قَادِرٌ صَمَدٌ

هُوَ الَّذِي عَرَفَ الْكُفَّارَ مِنْزِهِمْ

فَهَلْ عَسَىٰ أَنْ يُرَىٰ فِي عَيْبِهَا رَشْدٌ  
 نَصْرًا وَ يُمْتَلُ بِالْكَفَّارِ إِذْ عَنَدُوا  
 فَيَمَنْ تَضَمَّنَ مِنْ إِخْوَانِنَا اللَّحْدُ  
 وَ لِلصَّفَاحِ نَارٌ بَيْنَنَا تَقْدُ  
 فَجَيْبٌ رَوْحَتِهِ إِذْ خُبِرَتْ قِدْدُ  
 لَمْ يَنْكَلُوا مِنْ حِيَاضِ الْمَوْتِ إِذْ وَرَدُوا

كَانُوا الدَّوَائِبِ مِنْ فَهْرِ وَ أَكْرَمَهَا

تَحْتَ الْعَجَاجِ أُبَيًّا وَ هُوَ مُجْتَنَدٌ  
 فَحَامِلٌ قِطْعَةً مِنْهُمْ وَ مُقْتَعِدٌ  
 مِنَّا فَقَدْ صَادَفُوا خَيْرًا وَ قَدْ سَعِدُوا  
 لَا يَعْتَرِبُهُمْ بِهَا حَرٌّ وَ لَا صَرْدٌ  
 قَرُبَ مَشْهَدِ صِدْقِ قَبْلَهُ شَهِدُوا  
 شُمُّ الْعَرَائِينِ مِنْهُمْ حَمْرَةُ الْأَسَدِ

لَيْسُوا كَفْتَلَى مِنَ الْكُفَّارِ أَدْخَلَهُمْ

حَتَّى تَزْمَلَ مِنْهُ تُغْلَبُ جَسَدُ  
نَارِ الْجَحِيمِ عَلَى أَبْوَابِهَا الرَّصَدُ

وَ فِيهِ أَيْضاً

رَأَيْتُ الْمُشْرِكِينَ بَعَوْا عَلَيْنَا

إِلَى قَوْلِهِ

وَ قَدْ أُوذَى وَ جَاهَدَ غَيْرَ آلٍ وَ قَدْ فَلَّتْ حَيْلَهُمْ بِيَدْرِ

وَ أَتْبَعْتُ الْهَزِيمَةَ بِالرِّجَالِ

إِلَى قَوْلِهِ بِالصِّقَالِ

تَلَطَّى كَالْعَيْبَةِ فِي الظَّلَالِ.

كَأَنَّ الْمَلْحَ خَالَطَهُ إِذَا مَا

And I (Majlisi) am saying, 'It is reported in the Register attributed to Amir Al-Momineen<sup>asws</sup> (having prosed):

*It came to me that Hinda (wife of Abu Sufyan) broke down a rock, called a grave, and gave good news to the nonbelievers. So if you are proud of Hamzah when he was crowned with the martyrs, it will be rewarded as a martyr. On the day of Badr, we killed Abu Jahl, Utbah, and al-Waleed. And we killed the companions of the people, and we spoiled the slaves and the slaves. And Shaybah, we killed an envious day on his clothes. Then he was rebuked by an evil abode upon it, and he found no one to be removed from it. And what will be the same for the one who is in Hell where his drink is pus? And whoever is in the Gardens, there will be abundant sustenance for him, with happiness and praise.*

*And also after Talha was killed. I pray in God, the Mighty, the Glorious and the dawn of the morning, Lord of the Mosque I am Ali and Al-Muhtadi's cousin in it also God is living, ancient, omnipotent, steadfast, and no one associates Him in His possessions. It is He who knows their home for the unbelievers, and the believers He will recompense them as they were promised. Is it possible that guidance will be seen in its wrongness, and God will help those who entrust it to Him? Victory, and represented the infidels when they held. As for those of our brothers who included the graves, then Talhah would leave him hanging And the plates have a fire between us that ignites, and the one Usman wanted our tongues to do. So he answered his wife, when she was told of scabs in nine, when they had become heirs. they were not weary from the depths of death when they came*

*They were the wolves of Fihir and the most noble of them were sniffing the noses, and where the branch and the number are, and Ahmad al-Khair has counted. Under the ivory Ubayy was hard-working, and the birds and hyenas kept riding him. So he carried a piece of them, and he was ready, and whomever you killed was as amazed as it was. From us, they have encountered*

good, and they have been blessed with good gardens of Paradise. They are neither free nor barred, may God's blessings be upon them whenever they are mentioned. Perhaps a scene of sincerity before it was a people who witnessed loyalty to the Messenger of God, and they sought reward. Smell the naked, among them Hamzah Al-Assad and Musab Until a fox engulfed him, a body not like those killed by the infidels. He entered them. Hell fire at its gates

In it also I saw the polytheists revolting against us to say And he sacrificed and fought not a family, and their horses were deserted at Badr. And I followed defeat with men. to say it in saqqa It is as if the salt had been mixed with it, when it shone like old in the shadows.<sup>41</sup>

وَ فِي الدِّيَّانِ الْمَنُشُوبِ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ أَنَّ الْحَارِثَ بْنَ صِمَّةَ بَعَثَهُ النَّبِيُّ ص فِي أَحَدٍ لِحَاجَةٍ فَأَبْطَأَ فَأَنْشَأَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ  
السَّلَامُ

لَاهُمَّ إِنَّ الْحَارِثَ بْنَ صِمَّةَ  
أَقْبَلَ فِي مَهَامَةٍ مُهَمَّةٍ  
يَبْغِي رَسُولَ اللَّهِ فِيهَا نَمَّةً  
كَانَ وَفِيًّا وَ بِنَا ذَا ذِمَّةٍ  
فِي لَيْلَةٍ لَيْلَاءَ مُدْهِمَةً بَيْنَ رِمَاحٍ وَ سُيُوفٍ جَمَّةٍ  
لَا بُدَّ مِنْ بَلِيَّةٍ مُلَمَّةٍ

And in the Register attributed to Ali<sup>asws</sup> – ‘Al-Haris Bin Simmat, the Prophet<sup>saww</sup> sent him in Ohad for a need and he was delayed, so Amir Al-Momineen<sup>asws</sup> prosed: ‘No worries, surely Al-Haris is a son of Simmat. He was always loyal, and with us, responsible (person). He accepted his duties as a mission, in a night of the dark nights, between the spears and the swords gathered. Rasool-Allah<sup>azwj</sup> seeks therein, there is no escape from a familiar scourge’.<sup>42</sup>

وَ قَالَ شَارِحُ الدِّيَّانِ لَمَّا أَنْشَدَ عَلِيُّ عَلَيْهِ السَّلَامُ هَذِهِ الْأَبْيَاتَ قَالَ النَّبِيُّ ص حُذِيهِ يَا فَاطِمَةُ فَقَدْ أَدَّى بَعْلُكَ مَا عَلَيْهِ وَ قَدْ قَتَلَ اللَّهُ  
صَنَادِيدَ قُرَيْشٍ بِيَدَيْهِ.

And the commentator of the register said, ‘When Ali<sup>asws</sup> prosed these couplets, the Prophet<sup>saww</sup> said: ‘Take it O Fatima<sup>asws</sup> for your<sup>asws</sup> husband has fulfilled whatever was upon him<sup>asws</sup>, and Allah<sup>azwj</sup> has Killed the militia of Quraysh by his<sup>asws</sup> hands’.

قَالَ وَ رَوَى زَيْدُ بْنُ وَهْبٍ عَنِ ابْنِ مَسْعُودٍ قَالَ: انْهَزَمَ النَّاسُ يَوْمَ أُحُدٍ إِلَّا عَلِيٌّ وَحَدَهُ فَقُلْتُ إِنَّ ثُبُوتَ عَلِيٍّ فِي ذَلِكَ الْمَقَامِ لَعَجَبٌ  
قَالَ إِنَّ تَعَجُّبَتِ مِنْهُ فَقَدْ تَعَجَّبَتِ الْمَلَائِكَةُ أَمَا عَلِمْتَ أَنَّ جِبْرَائِيلَ قَالَ فِي ذَلِكَ الْيَوْمِ وَ هُوَ يُعْرُجُ إِلَى السَّمَاءِ لَا سَيْفَ إِلَّا ذُو  
الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ.

He said, ‘And it is reported by Zayd Bin Wahab, from Ibn Masoud who said, ‘The people were defeated on the day of Ohad except Ali<sup>asws</sup> alone’. So I said, ‘The steadfastness of Ali<sup>asws</sup> in that position is astounding’. He said, ‘If you are wondering from it, so the Angels had also marvelled. Do you not know that Jibraeel<sup>as</sup> said during that day, and he<sup>as</sup> was ascending to the sky: “There is no sword except Zulfiqar and there is no youth (Momin) except Ali<sup>asws</sup>!”?’

<sup>41</sup> Bihar Al Anwaar – V 19, The book of our Prophet<sup>saww</sup>, P 3 Ch 12 H 48

<sup>42</sup> Bihar Al Anwaar – V 19, The book of our Prophet<sup>saww</sup>, P 3 Ch 12 H 53

وَعَنْ عِكْرِمَةَ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي النَّبِيُّ ص يَوْمَ أُحُدٍ أَمَا تَسْمَعُ مَدِيحَكَ فِي السَّمَاءِ إِنَّ مَلَكًا اسْمُهُ رِضْوَانٌ يُنَادِي لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَلَا فَتَى إِلَّا عَلِيٌّ.

And from Ikrimah, from Ali<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> said to me<sup>-asws</sup> on the day of Ohad: ‘Are you<sup>-asws</sup> not hearing your<sup>-asws</sup> praise in the sky? The Angel whose name is Rizwan is calling out: “There is no sword except Zulfiqar and there is no youth (Momin) except Ali<sup>-asws</sup>”’.

قَالَ: وَ يُقَالُ إِنَّ النَّبِيَّ ص نُودِيَ فِي هَذَا الْيَوْمِ

نَادِ عَلِيًّا مَظْهَرَ الْعَجَائِبِ  
كُلُّ غَمٍّ وَ هَمٍّ سَيَنْجَلِي  
بِحُدِّهِ عَوْنًا لَكَ فِي النَّوَائِبِ  
يَوْلَايَتِكَ يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ.

He said, ‘And it is said that the Prophet<sup>-saww</sup> called out during this day: ‘Call Ali<sup>-asws</sup> the manifestor of the wonders, you will find assistance for you in the difficulties. Every sorrow and worry will be removed by your<sup>-asws</sup> Wilayah, O Ali<sup>-asws</sup>! O Ali<sup>-asws</sup>! O Ali<sup>-asws</sup>!’<sup>43</sup>

وَ رَوَى ابْنُ نَمَارَةَ فِي مُنِيرِ الْأَخْرَاقِ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا اشْتَدَّ بِرَسُولِ اللَّهِ ص مَرَضُهُ الَّذِي مَاتَ فِيهِ ضَمَّ الْحُسَيْنَ ع إِلَى صَدْرِهِ يَسِيلُ مِنْ عَرَقِهِ عَلَيْهِ وَ هُوَ يَجُودُ بِنَفْسِهِ وَ يَقُولُ مَا لِي وَ لِيَزِيدَ لَا بَارَكَ اللَّهُ فِيهِ اللَّهُمَّ الْعَن يَزِيدَ

And it is reported by Ibn Nama in (the book) ‘Museyr Al Ahzaan’, from Ibn Al Abbas who said,

‘When the illness intensified upon Rasool-Allah<sup>-saww</sup> in which he<sup>-saww</sup> passed away, he<sup>-saww</sup> hugged Al-Husayn<sup>-asws</sup> to his<sup>-saww</sup> chest. His<sup>-saww</sup> sweat was flowing upon him<sup>-asws</sup> and he<sup>-saww</sup> was trying to find his<sup>-saww</sup> breath, and he<sup>-saww</sup> said: ‘What is the matter for me<sup>-saww</sup> and Yazeed<sup>-la</sup>? May Allah<sup>-azwj</sup> not Bless him<sup>-la</sup>!’

ثُمَّ عُشِي عَلَيْهِ طَوِيلًا وَ أَفَاقَ وَ جَعَلَ يُقْبَلُ الْحُسَيْنَ وَ عَيْنَاهُ تَدْرِفَانِ وَ يَقُولُ أَمَا إِنَّ لِي وَ لِقَاتِلِكَ مُقَامًا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ.

Then there was unconsciousness upon him<sup>-saww</sup> for a long time, and he<sup>-saww</sup> woke up and went on to kiss Al-Husayn<sup>-asws</sup>, and his<sup>-saww</sup> eyes were weeping, and he<sup>-saww</sup> said: ‘But, there is a position for me<sup>-saww</sup> and your<sup>-asws</sup> killer in front of Allah<sup>-azwj</sup> Mighty and Majestic’<sup>44</sup>.

فِي الدِّيَوَانِ الْمُنْسُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

حُسَيْنٌ إِذَا كُنْتَ فِي بَلَدَةٍ - غَرِيبًا فَعَاشِرٌ بِأَدَائِمَا -  
فَلَا تَفْمَحْرَنَ فِيهِمْ بِالنُّهَى - فَكُلُّ قَبِيلٍ بِالْبَائِمَا -  
وَ لَوْ عَمِلَ ابْنُ أَبِي طَالِبٍ - بِهَذَا الْأُمُورِ كَأَسْبَابِمَا -  
وَ لَكِنَّهُ اعْتَامَ أَمْرَ الْإِلَهِ - فَأَحْرَقَ فِيهِمْ بِأَنْبِيَامَا -

<sup>43</sup> Bihar Al Anwaar – V 19, The book of our Prophet<sup>-saww</sup>, P 3 Ch 12 H 11

<sup>44</sup> Bihar Al Awaar – V 43, The book of History – Al Hassan<sup>-asws</sup>, Ch 31 H 24

And in the register (of poems) attributed to Amir Al-Momineen<sup>asws</sup>: 'Husayn<sup>asws</sup>, when you<sup>asws</sup> are in a strange city, then associate with its etiquettes. So not pride among them with the past, for every tribe is with its understanding. And if only the son<sup>asws</sup> of Abu Talib<sup>asws</sup> could have with these matters like their reasons, but it would have dimmed the Command of God, it would have burned among them with its teeth.

عَذِيرِكَ مِنْ ثِقَّةِ بِالذِّي - يُبِيلُكَ ذُنْيَاكَ مِنْ طَاهَا -  
فَلَا تَمْرَحَنَّ لِأَوْزَارِهَا - وَ لَا تَضْجِرَنَّ لِأَوْصَايَا -  
قِسِ الْعَدَّ بِالْأَمْسِ كَيْ تَسْتَرِيحَ - فَلَا تَنْتَبِعِي سَعْيَ رُغَايَا -  
كَأَنِّي بِنَفْسِي وَ أَعْقَابِيهَا - وَ بِالْكَرْبَلَاءِ وَ مَحْرَابِيهَا -

Your excuse from trusting with that which will obtain for you your world from seeking it. So do not rejoice for its burdens, nor be worried at its afflictions. Measure tomorrow with yesterday so you can rest, and do not seek to strive for its pleasures. It is as if I<sup>asws</sup> am by myself<sup>asws</sup> and its aftermath, and at Karbala, and its niches.

فُحْضَبُ مِنَّا اللَّحَى بِالذِّمَاءِ - خِضَابَ الْعُرُوسِ بِأَنْوَاعِيهَا -  
أَرَاهَا وَ لَمْ يَكْ رَأْيِ الْعِيَانِ - وَ أُوَيْتُ مِفْتَاحَ أَنْوَاعِيهَا -  
مَصَائِبُ تَأْبَاكَ مِنْ أَنْ تُرَدَّ - فَأَعِدِدْ لَهَا قَبْلَ مُنْتَابِيهَا -  
سَعَى اللَّهِ فَائِمَنَا صَاحِبَ - الْقِيَامَةِ وَ النَّاسِ فِي دَائِيهَا -

So, the beards from us are dyed with the blood, a dying of the bride with her clothes. I<sup>asws</sup> saw it, and the (other) did not happen to see it, and I<sup>asws</sup> have been Given the keys to its door. Difficulties make you repent from returning, so prepare for these before they are due. Allah<sup>azwj</sup> would Quench our<sup>asws</sup> Qaim<sup>asws</sup>, Master<sup>asws</sup> of Al-Qiyamah, while the people would be in their endeavours.

هُوَ الْمُدْرِكُ النَّارِ لِي يَا حُسَيْنُ - بَلْ لَكَ فَاصِرٌ لِأَنْعَابِيهَا -  
لِكُلِّ دَمٍ أَلْفُ أَلْفٍ وَ مَا - يُقْصِرُ فِي قَتْلِ أَحْرَابِيهَا -  
هُنَالِكَ لَا يَنْفَعُ الظَّالِمِينَ - قَوْلُ بَعْدِرٍ وَ إِعْتَابِيهَا -  
حُسَيْنُ فَلَا تَضْجِرَنَّ لِلْفِرَاقِ - فَدِينَاكَ [فَدُنْيَاكَ] أَضْحَتْ لِتَحْرَابِيهَا -

He<sup>azwj</sup> is the Realiser of the revenge for me<sup>asws</sup>, O Husayn<sup>asws</sup>, but for you<sup>asws</sup>, be patient to its hardships, for every blood, thousands and thousands, and what would still be deficient in killing its allies. Over there, it will not benefit the unjust, the word of excuse and its blaming. Husayn<sup>asws</sup>, do not worry for the separation, for your<sup>asws</sup> world is going to its ruination.

سَلِ الدُّورَ نُحْبِرَ وَ أَفْصَحْ بِهَا - بِأَنَّ لَا بَقَاءَ لِأَرْبَابِيهَا -  
أَنَا الدِّينُ لَا شَكَّ لِلْمُؤْمِنِينَ - بِآيَاتِ وَحْيٍ وَ إِجَابِيهَا -  
لَنَا سِمَةُ الْفَحْرِ فِي حُكْمِيهَا - فَصَلَّتْ عَلَيْنَا بِإِعْرَابِيهَا -  
فَصَلِّ عَلَى جَدِّكَ الْمُصْطَفَى - وَ سَلِّمْ عَلَيْهِ لِطَلَابِيهَا -

Ask the houses, these will inform, and these will clarify that there is no remaining for its owners. I<sup>asws</sup> am the religion. There is no doubt for the Momineen with the Verses of Revelation and their responses. For us<sup>asws</sup> is the attribute of pride in its wisdom. It is detailed upon us<sup>asws</sup> with its expressions. So, may the Salawaat be upon your<sup>asws</sup> grandfather<sup>saww</sup> the Chosen one, and greetings be upon him<sup>saww</sup> for its seekers".<sup>45</sup>

ع، علل الشرائع لي، الأما لي للصدوق ابن موسى عن ابن زكريا القطان عن ابن حبيب عن محمد بن عبيد الله و عبد الله بن الصلت الجحدري قالوا حدثنا ابن عائشة عن عبد الله بن عبد الرحمن الهمداني عن أبيه قال: لَمَّا دَفَنَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ فَاطِمَةَ عَ قَامَ عَلِيٌّ شَفِيرَ الْقَبْرِ وَ ذَلِكَ فِي جَوْفِ اللَّيْلِ لِأَنَّهُ كَانَ دَفَنَهَا لَيْلًا ثُمَّ أَنشَأَ يَقُولُ

لِكُلِّ اجْتِمَاعٍ مِنْ خَلِيلَيْنِ فُرْقَةٌ  
وَ إِنَّ افْتِقَادِي وَاحِدًا بَعْدَ وَاحِدٍ  
سَتُعْرَضُ عَنْ ذِكْرِي وَ تُنْسَى مَوَدَّتِي  
وَ كُلُّ الَّذِي دُونَ الْمَمَاتِ قَلِيلٌ  
دَلِيلٌ عَلَيَّ أَنْ لَا يَدُومَ خَلِيلٌ  
وَ يَخْدُثُ بَعْدِي لِلْخَلِيلِ خَلِيلٌ

(The books) 'Illal Al Sharaie', (and) 'Al Amaali' of Al Sadouq – Ibn Musa, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Muhammad Bin Ubeydullah, and Abdullah Bin Al Salt Al Jahdary who both said, 'It is narrated to us by Ibn Aysha, from Abdullah Bin Abdul Rahman Al Hamdany, from his father having said,

'When Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> had buried (Syeda) Fatima, he<sup>asws</sup> stood upon an edge of the grave, and that was in the middle of the night, because he<sup>asws</sup> had buried her<sup>asws</sup> at night. Then he<sup>asws</sup> prosed saying: 'For every unison of two friends, there is separation, and all that which is besides the death, is little, and my<sup>asws</sup> losses are one after one, evidencing upon that a friend is not permanent. You will be turning away from my<sup>asws</sup> mentioned and forget my<sup>asws</sup> love, and a friend would innovate for a friend after me<sup>asws</sup>'.<sup>46</sup>

وَ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْعَاصِمِيِّ بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَ عَنْ عَلِيِّ عَ أَنَّ فَاطِمَةَ لَمَّا تُؤَيِّ رَسُولَ اللَّهِ صَ كَانَتْ تَقُولُ وَ آبَتَاهُ مِنْ رَبِّهِ مَا أَدْنَاهُ وَ آبَتَاهُ جَنَانُ الْخُلْدِ مَثْوَاهُ وَ آبَتَاهُ يُكْرِمُهُ رَبُّهُ إِذَا أَنَاهُ يَا أَبَتَاهُ الرَّبُّ وَ الرَّسُلُ تُسَلِّمُ عَلَيْهِ حِينَ تَلْقَاهُ

And from Ali Bin Ahmad Al Aasimy, by his chain,

'From Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup>: 'When Rasool-Allah<sup>saww</sup> expire, (Syeda) Fatima<sup>asws</sup> was had said: 'O father<sup>saww</sup>! How close he<sup>saww</sup> is from his<sup>saww</sup> Lord<sup>azwj</sup>! O Father<sup>saww</sup>! The eternal gardens are his<sup>saww</sup> abode! O father<sup>saww</sup>! His<sup>azwj</sup> Lord<sup>azwj</sup> has Honoured him<sup>saww</sup> when he<sup>saww</sup> went to Him<sup>azwj</sup>! O father<sup>saww</sup>! The Lord<sup>azwj</sup> and the Messengers<sup>as</sup> Greet unto him<sup>saww</sup> when he<sup>saww</sup> meets them<sup>as</sup>!'

فَلَمَّا مَاتَتْ فَاطِمَةُ عَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَرِثُهَا

لِكُلِّ اجْتِمَاعٍ مِنْ خَلِيلَيْنِ فُرْقَةٌ

الْأَبْيَاتِ.

<sup>45</sup> Bihar Al Awaar – V 43, The book of History – Al Hassan<sup>asws</sup>, Ch 31 H 25

<sup>46</sup> Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 35

When Fatima<sup>-asws</sup> passed away, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> eulogised her<sup>-asws</sup>: ‘For every unison of two friends there is separation’ – the couplets”.<sup>47</sup>

وَذَكَرَ الْحَاكِمُ أَنَّ فَاطِمَةَ لَمَّا مَاتَتْ أَنْشَأَ عَلِيٌّ ع

نَفْسِي عَلَى زَفْرَاتِهَا مَحْبُوسَةٌ  
لَا حَيْرَ بَعْدَكَ فِي الْحَيَاةِ وَإِنَّمَا  
يَا لَيْتَهَا خَرَجَتْ مَعَ الزَّفَرَاتِ  
أَبْكِي مَخَافَةَ أَنْ تَطُولَ حَيَاتِي

Al-Hakim mentioned, ‘When Fatima<sup>-asws</sup> passed away, Ali<sup>-asws</sup> prosed: ‘My<sup>-asws</sup> soul is imprisoned upon its exhalations. Oh, if only it would exit along with the exhalations! There is no goodness in life after you<sup>-asws</sup>, and rather I<sup>-asws</sup> am crying fearing that my<sup>-asws</sup> life would be prolonged’.<sup>48</sup>

الْمَنَاقِبِ لابن شهر آشوب وَ قَالَ ع يُخَاطَبُ أَهْلَ الْكُوفَةِ كَيْفَ أَنْتُمْ إِذَا نَزَلَ بِكُمْ ذُرِّيَّتُهُ نَبِيِّكُمْ فَعَمَدْتُمْ إِلَيْهِ فَقَتَلْتُمُوهُ قَالُوا مَعَاذَ اللَّهِ لَئِن  
أَتَانَا اللَّهُ فِي ذَلِكَ لَنَبْلُوَنَّ عُذْرًا

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

‘And he<sup>-asws</sup> said addressing the people of Al-Kufa: ‘You, when the offspring of your Prophet<sup>-saww</sup> descends with you, you will be deliberating to him<sup>-asws</sup> and killing him<sup>-asws</sup>’. They said, ‘Allah<sup>-azwj</sup> Forbid! If Allah<sup>-azwj</sup> were to Try us regarding that we will have no excuse’.

فَقَالَ ع

هُمُ أَوْزُدُوهُ فِي الْعُرُورِ وَ عُذْرًا  
أَرَادُوا نَجَاةً لَا نَجَاةَ وَ لَا عُذْرَ

He<sup>-asws</sup> said: ‘They will be perpetrating it in the deception, having been deceived. They will want the salvation (but) there will neither be salvation nor any excuse’.<sup>49</sup>

الْأَصْبَعُ بِنُ نُبَاتَةَ قَالَ عَلِيٌّ ع دَخَلْتُ بِأَدَاكُمْ بِأَسْمَائِي هَذِهِ وَ رِجْلِي وَ رِجْلِي هِيَ فَإِنِ أَنَا خَرَجْتُ مِنْ بِلَادِكُمْ بِغَيْرِ مَا دَخَلْتُ  
فَأِنِّي مِنَ الْخَائِنِينَ.

Al-Asbagh Bin Nubata – ‘Ali<sup>-asws</sup> said: ‘I have entered your city with these belongings of mine, and my<sup>-asws</sup> riding animal, here it is. So, if I<sup>-asws</sup> were to exit from your city with other than what I<sup>-asws</sup> have entered with, then I<sup>-asws</sup> am from the betrayers’.<sup>50</sup>

وَ فِي رِوَايَةٍ يَا أَهْلَ الْبَصْرَةِ مَا تَنْقِمُونَ مِنِّي إِنَّ هَذَا لَمِنْ غَزْلِ أَهْلِي وَ أَشَارَ إِلَى قَمِيصِهِ

And in a report – ‘O people of Al-Basra! What revenge will you take from me<sup>-asws</sup>? This is from the weaving of my<sup>-asws</sup> wife!’ – and he<sup>-asws</sup> indicated to his<sup>-asws</sup> shirt.

<sup>47</sup> Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 44 b

<sup>48</sup> Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 44 c

<sup>49</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 114 H 40 a

<sup>50</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 7 c

و تَرَصَّدَ عَدَاءَهُ عَمْرُو بْنُ حُرَيْثٍ فَأَتَتْ فِضَّةً بِجِرَابٍ مَحْتَمٍ فَأَخْرَجَ مِنْهُ خُبْزاً مُتَغَيَّراً حَشِيناً فَقَالَ عَمْرُو يَا فِضَّةُ لَوْ نَحَلْتِ هَذَا الدَّقِيقَ وَ طَيَّبْتِيهِ قَالَتْ كُنْتُ أَفْعَلُ فَتَهَايَ وَ كُنْتُ أَضْعُ فِي جِرَابِهِ طَعَاماً طَيِّباً فَحَتَمَ جِرَابَهُ

And Amro Bin Hureys was waiting for his<sup>asws</sup> lunch. Fizza<sup>as</sup> came with a sealed container of skin and extracted some bread from it that was changed and coarse. Amro said, 'O Fizza<sup>as</sup>! If you<sup>ra</sup> could have sifted this flour and made it good'. She<sup>ra</sup> said, 'I<sup>ra</sup> had done it, but he<sup>asws</sup> forbade me<sup>ra</sup>, and I<sup>ra</sup> had placed good food in his<sup>asws</sup> saddle bag, but he<sup>asws</sup> sealed his<sup>asws</sup> saddlebag'.

ثُمَّ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع فَتَّهُ فِي فَصْعَةٍ وَ صَبَّ عَلَيْهِ الْمَاءَ ثُمَّ ذَرَّ عَلَيْهِ الْمِلْحَ وَ حَسَرَ عَنْ ذِرَاعِهِ فَلَمَّا فَرَغَ قَالَ يَا عَمْرُو لَقَدْ حَانَتْ هَذِهِ وَ مَدَّ يَدَهُ إِلَى مَحَاسِنِهِ وَ حَسِرَتْ هَذِهِ إِنْ أُذْخِلَهَا النَّارَ مِنْ أَجْلِ الطَّعَامِ وَ هَذَا يُجْزِينِي

Then Amir Al-Momineen<sup>asws</sup> crumbled it in a bowl and poured water upon it, then sprinkled salt upon it, and raised from his<sup>asws</sup> forearms. When he<sup>asws</sup> was free, he<sup>asws</sup> said: 'O Amro! This has been Tried', and he<sup>asws</sup> extended his<sup>asws</sup> hand to his<sup>asws</sup> beard and have withdrawn this from entering it into the Fire due to the food, and this is my<sup>asws</sup> Recompense'.

وَ رَأَهُ عَدِيُّ بْنُ حَاتِمٍ وَ بَيْنَ يَدَيْهِ شَنَّةٌ فِيهَا فَرَاخٌ مَاءٍ وَ كَسَرَاتٌ مِنْ خُبْزِ شَعِيرٍ وَ مِلْحٌ فَقَالَ إِنِّي لَا أَرَى لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ لَتَظْلَأَ تَحَارِكَ طَاوِياً مُجَاهِداً وَ بِاللَّيْلِ سَاهِراً مُكَابِداً ثُمَّ يَكُونُ هَذَا فَطُورَكَ

And Aday Bin Hatim saw him<sup>asws</sup> and in front of him<sup>asws</sup> was a bag wherein was clear water and pieces of barley bread, and some salt. He said, 'I do not see for you<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>, will remain in your<sup>asws</sup> day fighting for long, and holding vigil at night, enduring, then this would be your<sup>asws</sup> breakfast'.

فَقَالَ ع

عَلَّلِ النَّفْسَ بِالْمُنُوعِ وَ إِلَّا - طَلَبَتْ مِنْكَ فَوْقَ مَا يَكْفِيهَا -

He<sup>asws</sup> said: 'Make the soul to be content, or else it would seek from you above what suffices it'.

وَ قَالَ سُؤَيْدُ بْنُ عَفْلَةَ دَخَلْتُ عَلَيْهِ يَوْمَ عِيدٍ فَإِذَا عِنْدَهُ فَاثُورٌ عَلَيْهِ خُبْزُ السَّمْرَاءِ وَ صَفْحَةٌ [صَحْفَةٌ] فِيهَا خَطِيفَةٌ وَ مَلْبَنَةٌ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ يَوْمَ عِيدٍ وَ خَطِيفَةٌ فَقَالَ إِنَّمَا هَذَا عِيدٌ مَنْ عَفِرَ لَهُ.

And Suweyd Bin Gafila said, 'I entered to see him<sup>asws</sup> on the day of Eid, and there was a tray with him, upon it was some brown (wheat) bread, and a spread upon which was some 'Khateef' (flour with milk sprinkled upon it), and some milk. I said, 'O Amir Al-Momineen<sup>asws</sup>! It is a day of Eid and (you<sup>asws</sup> are eating) 'Khateef'?' He<sup>asws</sup> said: 'But rather this is Eid for the one (whose sins) have been Forgiven for him'<sup>51</sup>.

فَقَالَ يَا مَيْثَمُ

وَ فِي الصَّدْرِ لَبَنَاتٌ إِذَا ضَاقَ لَهَا صَدْرِي نَكْتُ الْأَرْضَ بِالْكَفِ

<sup>51</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 7 d



فَمَهْمَا تُنْبِتُ الْأَرْضُ

وَ أَدْبَيْتُ لَهَا سِرِّي  
فَدَاكَ التَّبْتُ مِنْ بَدْرِي

He<sup>asws</sup> said (a poem): 'O Meesam! And in the chest, there are secrets. When my<sup>asws</sup> chest is narrowed for it, I<sup>asws</sup> poke the ground with the palm and I<sup>asws</sup> reveal my<sup>asws</sup> secret to it. From it, the ground sprouts (vegetation), so that growth is from my<sup>asws</sup> sowing'.<sup>52</sup>

الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ الصَّيْرِيّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْعَلَّافِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الدِّيْنَوَريّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْبَلَوِيّ عَنْ عُمَارَةَ بْنِ زَيْدٍ عَنْ بَكْرِ بْنِ حَارِثَةَ الرَّهْرِيّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ عَلِيًّا يُنْشِدُ وَ رَسُولُ اللَّهِ ص يَسْمَعُ

مَعَهُ رَيْبٌ وَ سِبْطَاهُ هُمَا وَ لَدِي  
وَ فَاطِمٌ زَوْجَتِي لَا قَوْلَ ذِي فَنَدٍ  
الْبُرِّ بِالْعَبْدِ وَ الْبَاقِي بِأَمَدٍ

أَنَا أَخُو الْمُصْطَفَى لَا شَكَّ فِي نَسْبِي  
جَدِّي وَ جَدُّ رَسُولِ اللَّهِ مُنْفَرِدٌ  
فَالْحَمْدُ لِلَّهِ شُكْرًا لَا شَرِيكَ لَهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Usman Al Sayrafi, from Muhammad Bin Abdullah Al Allaf, from Muhammad Bin Yaqoub Al Deynawary, from Abdullah Bin Muhammad Al Balawy, from Umarah Bin Zayd, from Bakr Bin HAris Al Zuhry, from Abdul Rahman Bin Ka'ab Bin Malik, from Jabir Bin Abdullah who said,

'I heard Ali<sup>asws</sup> prosing (a poem), and Rasool-Allah<sup>saww</sup> was listening: 'I<sup>asws</sup> am the brother<sup>asws</sup> of Al Mustafa<sup>saww</sup>, there is no doubt in my<sup>asws</sup> lineage. I<sup>asws</sup> was nourished with him<sup>saww</sup>, and his<sup>saww</sup> two grandsons<sup>asws</sup>, they<sup>asws</sup> are my<sup>asws</sup> sons<sup>asws</sup>. My<sup>asws</sup> grandfather<sup>as</sup> and grandfather<sup>as</sup> of Rasool-Allah<sup>saww</sup> are one individual, and Fatima<sup>asws</sup> is my<sup>asws</sup> wife<sup>asws</sup>. I<sup>asws</sup> am not saying with depletion (of merits). The Praise is for Allah<sup>azwj</sup>, thanking, there being no associate for Him<sup>azwj</sup>, Kind with the servants, and the remainder are without longevity'.

قَالَ فَابْتَسَمَ رَسُولُ اللَّهِ ص وَ قَالَ صَدَقْتَ يَا عَلِيُّ.

He (the narrator) said, 'Rasool-Allah<sup>saww</sup> smiled and said: 'You<sup>asws</sup> speak the truth, O Ali<sup>asws</sup>''.<sup>53</sup>

المناقب لابن شهر آشوب الفنجركردِيّ فِي سَلْوَةِ السَّبِيْعَةِ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: سَمِعْتُ عَلِيًّا ع يُنْشِدُ وَ رَسُولُ اللَّهِ ص يَسْمَعُ

مَعَهُ رَيْبٌ وَ سِبْطَاهُ هُمَا وَ لَدِي -  
وَ فَاطِمٌ زَوْجَتِي لَا قَوْلَ ذِي فَنَدٍ -  
الْبُرِّ بِالْعَبْدِ وَ الْبَاقِي بِأَمَدٍ -

أَنَا أَخُو الْمُصْطَفَى لَا شَكَّ فِي نَسْبِي -  
جَدِّي وَ جَدُّ رَسُولِ اللَّهِ مُنْفَرِدٌ -  
وَ الْحَمْدُ لِلَّهِ شُكْرًا لَا شَرِيكَ لَهُ -

<sup>52</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 93 H 83

<sup>53</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 91 H 57

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'Al Fanjakybardi in (the book) 'Salwah Al Shia' – Jabir Bin Abdullah Al Ansari who said,

'I heard Ali<sup>asws</sup> prosing, and Rasool-Allah<sup>saww</sup> listened: 'I<sup>asws</sup> am a brother<sup>asws</sup> of Al Mustafa<sup>saww</sup>, there is no doubt in my<sup>asws</sup> attribution. I<sup>asws</sup> was brought up with him<sup>saww</sup> and as for his<sup>saww</sup> two grandsons<sup>asws</sup>, they<sup>asws</sup> are my<sup>asws</sup> sons<sup>asws</sup>. My<sup>asws</sup> grandfather and his<sup>saww</sup> grandfather is one, and Fatima<sup>asws</sup> is my<sup>asws</sup> wife<sup>asws</sup>. This is not a word to be questioned. And the Praise is for Allah<sup>azwj</sup>, thanking, there being no associate for Him<sup>azwj</sup>. The righteousness is with the servant and the remainder is without lies'.

قَالَ فَتَبَسَّمَ رَسُولُ اللَّهِ صَ وَ قَالَ صَدَقْتُ.

He (the narrator) said, 'Rasool-Allah<sup>saww</sup> smiled and said: 'You<sup>asws</sup> speak the truth!'<sup>54</sup>

الصَّادِقُ عَ وَ لَمَّا آخَى رَسُولُ اللَّهِ صَ بَيْنَ الصَّحَابَةِ وَ تَرَكَ عَلِيًّا فَقَالَ لَهُ فِي ذَلِكَ فَقَالَ لَهُ النَّبِيُّ صَ إِنَّمَا أَحْرَثْتُكَ لِنَفْسِي أَنْتَ أَخِي وَ أَنَا أَحْوَكُ فِي الدُّنْيَا وَ الْآخِرَةِ

Al-Sadiq<sup>asws</sup>: 'And when Rasool-Allah<sup>saww</sup> established brotherhood between the companions and left out Ali<sup>asws</sup>, he<sup>asws</sup> spoke to him<sup>saww</sup> regarding that. The Prophet<sup>saww</sup> said to him<sup>asws</sup>: 'But rather I<sup>saww</sup> have chosen you<sup>asws</sup> for myself<sup>saww</sup>. You<sup>asws</sup> are my<sup>saww</sup> brother and I<sup>saww</sup> am your<sup>asws</sup> brother<sup>saww</sup> in the world and the Hereafter'.

فَبَكَى عَلِيٌّ عِنْدَ ذَلِكَ وَ قَالَ

أَفِيكَ بِنَفْسِي أَيُّهَا الْمُصْطَفَى الَّذِي - هَدَانَا بِهِ الرَّحْمَنُ مِنْ عَمَةِ الْجُهْلِ -  
وَ أَفْدِيكَ حَوْبَائِي وَ مَا قَدَّرَ مُهْجَتِي - لِمَنْ أَنْتَبِي مِنْهُ إِلَى الْفَرْعِ وَ الْأَصْلِ -  
وَ مَنْ ضَمَّنِي مُدْ كُنْتُ طِفْلاً وَ يَأْفِعاً - وَ أَنْعَشَنِي بِالْبِرِّ وَ الْعَلِّ وَ النَّهْلِ -

Ali<sup>asws</sup> wept at that and said (a poem): 'I<sup>asws</sup> saved you<sup>saww</sup> by myself<sup>asws</sup>, O you<sup>saww</sup> Chosen one, who the Beneficent has Guided us with from the blindness of ignorance; and I<sup>asws</sup> shall redeem you<sup>saww</sup> with my<sup>asws</sup> loved and in accordance to my<sup>asws</sup> disposition, to the one I<sup>asws</sup> belong to the branch and the root (origin); and the one who took my<sup>asws</sup> responsibility since I<sup>asws</sup> was a child and adolescent, and refreshed me<sup>asws</sup> with the righteousness and means and the spring;

وَ مَنْ جَدُّهُ جَدِّي وَ مَنْ عُمُّهُ عَمِّي - وَ مَنْ أَهْلُهُ أُمِّي وَ مَنْ بِنْتُهُ أَهْلِي -  
وَ مَنْ حِينَ آخَى بَيْنَ مَنْ كَانَ حَاضِراً - دَعَانِي وَ آخَانِي وَ بَيَّنَّ مِنْ فَضْلِي -  
لَكَ الْفَضْلُ إِلَيَّ مَا حَيْثُ لَشَاكِرٌ - لِإِتِّمَامِ مَا أَوْلَيْتَ يَا حَاتِمَ الرُّسُلِ -

And the one whose grandfather is my<sup>asws</sup> grandfather, and one whose uncle is my<sup>asws</sup> uncle, and one whose wife<sup>as</sup> is (like) my<sup>as</sup> mother<sup>as</sup>, and one whose daughter<sup>asws</sup> is my<sup>asws</sup> wife<sup>asws</sup>, and one when he<sup>saww</sup> established brotherhood between the ones who were present, called me<sup>asws</sup>, and established

<sup>54</sup> Bihar Al Awaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 68 H 12 a

brotherhood with me<sup>asws</sup>, and manifested my<sup>asws</sup> merits. For you<sup>saww</sup> is the merit. I<sup>asws</sup> have lived to be thankful for the completion of what has been done to me<sup>asws</sup>, O last of the Rasools<sup>as!</sup> 55

العُكْبَرِيُّ فِي فَضَائِلِ الصَّحَابَةِ وَ الْفُنْجَكِرْدِيِّ فِي سَلْوَةِ الشَّيْبَعَةِ أَنَّ عَلِيًّا ع قَالَ:

وَقَيْتُ بِنَفْسِي خَيْرَ مَنْ وَطِئَ الْحَصَى - وَمَنْ طَافَ بِالْبَيْتِ الْعَتِيقِ وَ بِالْحِجْرِ -  
 مُحَمَّدٌ لَمَّا خَافَ أَنْ يَمْكُرُوا بِهِ - فَوَقَاهُ رَبِّي ذُو الْجَلَالِ مِنَ الْمَكْرِ -  
 وَ بَتُّ أُرَاعِيهِمْ وَ مَا يَلْبَثُونَنِي - وَ قَدْ صَبَرْتُ نَفْسِي عَلَى الْقَتْلِ وَ الْأَسْرِ -  
 وَ بَاتَ رَسُولُ اللَّهِ فِي الْعَارِ آمِنًا - وَ ذَلِكَ فِي حِفْظِ الْإِلَهِ وَ فِي سِتْرِ -  
 أَرَدْتُ بِهِ نَظَرَ الْإِلَهِ تَبْتُلًا - وَ أَصْمَرْتُهُ حَتَّى أُوسِدَ فِي قَبْرِي -

Al Akbari in (the book) 'Fazaail Al Sahaaba', and Al Fanjakbardy in (the book) 'Salwah Al Shia' –

'Ali<sup>asws</sup> said (a poem): 'I<sup>asws</sup> paused myself<sup>asws</sup> with the best of the ones to tread the gravel, and the ones performing Tawaaf of the Ancient House (Kaaba) and with the (Black) Stone, Muhammad<sup>saww</sup>. When there was fear that he<sup>saww</sup> would be plotted against, so my<sup>asws</sup> Lord<sup>azwj</sup> with the Majesty, Saved him<sup>saww</sup> from the plot. I<sup>asws</sup> spent the night taking dealing with them, and they were not disguised from me<sup>asws</sup>, and I<sup>asws</sup> had been patient with myself<sup>asws</sup> upon being killed and captured, and Rasool-Allah<sup>saww</sup> spent the night in the cave, safe, and that was in the Protection of his<sup>saww</sup> God<sup>azwj</sup>, and in secrecy. I<sup>asws</sup> intended by it the Consideration (Help) of God I<sup>asws</sup> am devoted to, and I<sup>asws</sup> shall kept it in my<sup>asws</sup> conscience until I<sup>asws</sup> lied down in my<sup>asws</sup> grave' 56

مُحَمَّدُ الْوَأَقِدِيُّ وَ أَبُو الْفَرَجِ النَّجْدِيُّ وَ أَبُو الْحَسَنِ الْبَكْرِيُّ وَ إِسْحَاقُ الطَّبْرَانِيُّ أَنَّ عَلِيًّا ع لَمَّا عَزَمَ عَلَى الْهِجْرَةِ قَالَ لَهُ الْعَبَّاسُ إِنَّ  
 مُحَمَّدًا مَا حَرَجَ إِلَّا خَفِيًّا وَ قَدْ طَلَبْتَهُ فُرَيْشٌ أَشَدَّ طَلَبٍ وَ أَنْتَ تَخْرُجُ جِهَارًا فِي أَنْثِ وَ هَوَادِجٍ وَ مَالٍ وَ رِجَالٍ وَ نِسَاءٍ تَقْطَعُ بِهِمُ  
 السَّبَاسِبَ وَ الشَّعَابَ مِنْ بَيْنِ قَبَائِلِ فُرَيْشٍ مَا أَرَى لَكَ أَنْ تَمْضِيَ إِلَّا فِي حَفَاةِ حُرَاعَةٍ

Muhammad Al Waqidy (Wahabi imam), and Abu Al Faraj Al Najdy, and Abu Al Hassan Al Nakry, and Is'haq Al Tabari,

'When Ali<sup>asws</sup> had determined upon the emigration, Al-Abbas said to him<sup>asws</sup>, 'Muhammad<sup>saww</sup> did not go out except in concealment and Qureysh have sought him with intense seeking, and you<sup>asws</sup> are going out openly with furniture, and carriages, and wealth, and men, and women, cutting across wilderness with them, and there are greedy ones from between the tribes of Qureysh. I do not see for you<sup>asws</sup> that you<sup>asws</sup> should be going except among the guards of (clan of) Khuza'a'.

فَقَالَ عَلِيٌّ ع

إِنَّ الْمَنِيَّةَ سَرِيَّةٌ مَوْرُودَةٌ - لَا تَجْزَعَنَّ وَ شُدَّ لِلتَّرْحِيلِ -  
 إِنَّ ابْنَ أَمِنَةَ النَّبِيِّ مُحَمَّدًا - رَجُلٌ صَدُوقٌ قَالَ عَنْ جَبْرِيلَ -  
 أَنْزَلَ الرِّقَامَ وَ لَا تَخَفُ مِنْ عَائِقٍ - قَالَهُ يُرِيدُهُمْ عَنِ التَّنْكِيلِ -

55 Bihar Al Awaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 68 H 11 j

56 Bihar Al Awaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 66 H 9

و سَبِيلُهُ مُتَلَحِّقٌ بِسَبِيلِي -

إِلَى بَرِّي وَثِقْ وَ بِأَحْمَدِ -

Ali<sup>asws</sup> said (in prose): 'Surely the death is a drink to arrive. You should not panic but be strong for the departure. The son<sup>sawww</sup> of Aamina<sup>as</sup> is the Prophet<sup>sawww</sup> Muhammad<sup>sawww</sup>, a truthful man. He<sup>sawww</sup> says on behalf of Jibraeel<sup>as</sup>. Relax the reins and do not be fearful from an obstacle, for Allah<sup>azwj</sup> will Guide them away from the danger. I<sup>asws</sup> am trusting in my<sup>asws</sup> Lord<sup>azwj</sup> and in Ahmad<sup>sawww</sup>, and his<sup>sawww</sup> way joins up with my<sup>asws</sup> way'.

قَالُوا فَكَمَنْ مَهْلَعُ غُلَامٍ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ فِي طَرِيقِهِ بِاللَّيْلِ فَلَمَّا رَأَهُ سَلَّ سَيْفَهُ وَ هَضَّ إِلَيْهِ فَصَاحَ عَلَيَّ صَيْحَةً حَرَّ عَلَى وَجْهِهِ وَ جَلَلَهُ بِسَيْفِهِ فَلَمَّا أَصْبَحَ تَوَجَّهَ نَحْوَ الْمَدِينَةِ فَلَمَّا شَارَفَ ضَحْنَانَ أَذْرَكَهُ الطُّلُبُ بِمَمَاتِيَةِ فَوَارِسَ وَ قَالُوا يَا عُذْرُ طَنَنْتِ أَنْتِ نَاجٍ بِالنِّسْوَةِ الْقِصَّةَ.

They said, 'Mahla'a, a slave of Hanzala Bin Abu Sufyan was lying down in his<sup>asws</sup> path at night. When he saw him<sup>asws</sup>, he unsheathed his sword and got up to him<sup>asws</sup>. Ali<sup>asws</sup> shouted such a shout that he fell upon his face, and then Amir-ul-Momineen<sup>asws</sup> threatened him with his<sup>asws</sup> sword. When it was morning, he<sup>asws</sup> headed towards Al Medina. When he<sup>asws</sup> was overlooking (mount) Zajnan, the searchers came across him<sup>asws</sup> with eighty horsemen, and they said, 'O treacherous one! Do you<sup>asws</sup> think you<sup>asws</sup> will be saved by the women?' – the story"<sup>57</sup>.

و قوله ص على من أكذب أ على الله فأنا أول من آمن به.

And Amir-ul-Momineen<sup>asws</sup> words: 'Upon whom have I<sup>asws</sup> lied? Is it upon Allah<sup>azwj</sup>? But I<sup>asws</sup> am the first one to believe in Him<sup>azwj</sup>'<sup>58</sup>.

فِي قَوْلِهِ ع

وَ حَمْرُهُ سَيِّدُ الشُّهَدَاءِ عَمِّي -

مُحَمَّدُ النَّبِيِّ أَحِي وَ صِنُوي -

يَطِيرُ مَعَ الْمَلَائِكَةِ ابْنُ أُمِّي -

وَ جَعْفَرُ الَّذِي يُضْحِي وَ يُمْسِي -

مُسَاطُ لَحْمِهَا بِدَمِي وَ لَحْمِي -

وَ بِنْتُ مُحَمَّدٍ سَكْنِي وَ عَرْسِي -

In his<sup>asws</sup> words (poem): 'Muhammad<sup>sawww</sup> the Prophet<sup>sawww</sup> is my<sup>asws</sup> brother<sup>sawww</sup>, and Hamza<sup>as</sup>, chief of the martyrs is my<sup>asws</sup> uncle<sup>as</sup>, and Ja'far<sup>as</sup> who, morning and evening is flying with the Angels, is son<sup>as</sup> of my<sup>asws</sup> uncle<sup>as</sup>, and the daughter<sup>asws</sup> of Muhammad<sup>sawww</sup> is my<sup>asws</sup> co-dweller and my<sup>asws</sup> bride. Her<sup>asws</sup> flesh is mingled with my<sup>asws</sup> blood and my<sup>asws</sup> flesh.

فَمَنْ فِيكُمْ لَهُ سَهْمٌ كَسَهْمِي

وَ سَبَطَا أَحْمَدُ وَ لَدَايَ مِنْهَا -

عَلَى مَا كَانَ مِنْ عِلْمِي وَ فَهْمِي -

سَبَقْتُمْكُمْ إِلَى الْإِسْلَامِ طُرًّا -

خَلِيلِي يَوْمَ دَوْحِ عَدِيرِ حُم.

وَ أَوْجِبَ لِي الْوَلَاءَ مَعًا عَلَيْكُمْ -

And two grandsons<sup>asws</sup> of Ahmad<sup>sawww</sup> are my<sup>asws</sup> two sons<sup>asws</sup> from her<sup>asws</sup>. So, who among you has a share for him like my<sup>asws</sup> share? I<sup>asws</sup> preceded you all to Al-Islam wholly upon what was from my<sup>asws</sup>

<sup>57</sup> Bihar Al Awaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 66 H 7

<sup>58</sup> Bihar Al Awaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 65 H 143

knowledge and my<sup>asws</sup> understanding, and the friendship is Obligated for me<sup>asws</sup> together upon you by my<sup>asws</sup> friend on the day of declaration at Ghadeer Khumm".<sup>59</sup>

وَقَالَ ع لَمَّا بَلَغَهُ افْتِخَاؤُ مُعَاوِيَةَ عِنْدَ أَهْلِ الشَّامِ شِعْرُهُ الْمَشْهُورَ الَّذِي يَقُولُ فِيهِ

سَبَقْتُكُمْ إِلَى الْإِسْلَامِ طَرًّا - صَغِيرًا مَا بَلَغْتُ أَوَانَ حُلْمِي -

And he<sup>asws</sup> when it reached him<sup>asws</sup>, the priding of Muawiya in the presence of the people of Syria, is his<sup>asws</sup> famous poem in which he<sup>asws</sup> said: 'I<sup>asws</sup> preceded you all to Al-Islam wholly when young. I<sup>asws</sup> had not even reached the time of my<sup>asws</sup> adulthood".<sup>60</sup>

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع

صَدَّقْتُهُ وَ جَمِيعَ النَّاسِ فِي هُمْ - مِنْ الصَّلَاةِ وَ الْإِشْرَاكِ وَ النَّكَدِ -

And Amir Al-Momineen<sup>asws</sup> said (prosed): 'I<sup>asws</sup> ratified him<sup>saww</sup> while entirety of the people were immersed in the straying, and the association (Shirk), and the little good".<sup>61</sup>

ضه، روضة الواعظين عن أبي الحسن علي بن عبد الله بن أبي سيف المدائني قال: كتب معاوية إلى أمير المؤمنين علي بن أبي طالب ع يا أبا الحسن إن لي فضائل كثيرة كان أبي سيداً في الجاهلية و صرت ملكاً في الإسلام و أنا صهر رسول الله و خال المؤمنين و كاتب الوحي

(The book) 'Rowzat Al Waizeen' – From Abu Al Hassan Ali Bin Abdullah Bin Abu Sayf Al Madainy who said,

'Muawiya wrote to Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 'O Abu Al-Hassan<sup>asws</sup>! There are a lot of merits for me. My father was a chief during the pre-Islamic period, and I became a king during Al-Islam, and I am an in-law of Rasool-Allah<sup>saww</sup>, and a maternal uncle of the Momineen, and a scribe of the Revelation'.

فَلَمَّا قَرَأَ أَمِيرُ الْمُؤْمِنِينَ ع كِتَابَهُ قَالَ أ بِالْفَضَائِلِ يَفْخَرُ عَلَيَّ ابْنُ آكِلَةِ الْأَكْبَادِ يَا عَلَامَ أَكْتُبْ

When Amir Al-Momineen<sup>asws</sup> read his letter, he<sup>asws</sup> said: 'Is it by the merits that the son of the liver-eater (Hinda) priding upon me<sup>asws</sup>? O boy, write!'

وَ أَمَلَى عَلَيْهِ عَلِيٌّ ع

مُحَمَّدُ النَّبِيُّ أَخِي وَ صِهْرِي - وَ حَمْرَةُ سَيِّدِ الشُّهَدَاءِ عَمِّي -  
وَ جَعْفَرُ الَّذِي يُصْحِي وَ يُمْسِي - يَطِيرُ مَعَ الْمَلَائِكَةِ ابْنُ أُمِّي -  
وَ بِنْتُ مُحَمَّدٍ سَكْنِي وَ عَرْسِي - مَشُوبٌ لَحْمَهَا بِدَمِي وَ لَحْمِي -

<sup>59</sup> Bihar Al Awaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 65 H 144

<sup>60</sup> Bihar Al Awaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 65 H 98

<sup>61</sup> Bihar Al Awaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 65 H 35 y

فَمَنْ مِنْكُمْ لَهُ سَهْمٌ كَسَهْمِي

وَ سِبْطًا أَحْمَدَ وَلَدَايَ مِنْهَا-

And Ali<sup>asws</sup> dictated to him (a poem): ‘Muhammad<sup>sawww</sup> the Prophet<sup>sawww</sup> is my<sup>asws</sup> father-in-law, and Hamza<sup>as</sup> chief of the martyrs is my<sup>asws</sup> uncle<sup>as</sup>, and Ja’far<sup>as</sup> the one who, morning and evening, is flying with the Angels, is son<sup>as</sup> of my<sup>asws</sup> uncle<sup>as</sup>, and daughter<sup>asws</sup> of Muhammad<sup>sawww</sup> is my<sup>asws</sup> co-dweller and my<sup>asws</sup> bride, her<sup>asws</sup> flesh is blended with my<sup>asws</sup> blood and my<sup>asws</sup> flesh, and two grandsons<sup>asws</sup> of Ahmad<sup>sawww</sup> are my<sup>asws</sup> two sons<sup>asws</sup> from her<sup>asws</sup>. So, who is there from you having a share like my<sup>asws</sup> share?

عُلَامًا مَا بَلَغْتُ أَوَانَ حُلْمِي-

سَبَقْتُمْكُمْ إِلَى الْإِسْلَامِ طُرًّا-

رَسُولُ اللَّهِ يَوْمَ غَدِيرِ حُمٍ

وَ أَوْجِبَ لِي وَلَا يَتَهُ عَلَيْكُمْ-

لَمَنْ يَلْقَى الْإِلَهَ غَدَا بَظْلَمِي.

فَوَيْلَ ثَمَّ وَيْلَ ثَمَّ وَيْلَ

I<sup>asws</sup> have preceded you all to Al-Islam wholly as a boy, not even having reached the time of my<sup>asws</sup> adulthood, and his<sup>sawww</sup> Wilayah was obligated for me<sup>asws</sup> upon you all by Rasool-Allah<sup>sawww</sup> on the day of Ghadeer Khumm. So, woe, then woe, then woe be for the one meeting his God tomorrow having been unjust to me<sup>asws</sup>.

فَلَمَّا قَرَأَهُ مُعَاوِيَةُ قَالَ مَرِّفُهُ يَا عُلَامُ لَا يَفْرَأُهُ أَهْلُ الشَّامِ فَيَمِيلُونَ نَحْوَ ابْنِ أَبِي طَالِبٍ.

When Muawiya read it, he said, ‘Tear it up, O boy! The People of Syria should not read it, for they would be inclining towards the son<sup>asws</sup> of Abu Talib<sup>as</sup>’.<sup>62</sup>

أَقُولُ رَوَى صَاحِبُ الدِّيَّانِ تِلْكَ الْأَبْيَاتِ وَ زَادَ بَعْدَهَا

لِأُمَّتِهِ رَضِيَ مِنْكُمْ بِحُكْمِي

وَ أَوْصَانِي النَّبِيِّ عَلَى اخْتِيَارٍ

وَ إِلَّا فَلَيْمْتُ كَمَدًّا بَعَمٍ

أَلَا مَنْ شَاءَ فَلْيُؤْمِنْ بِهَذَا

لِيَوْمِ كَرِيهَةٍ وَ لِيَوْمِ سَلَمٍ.

أَنَا الْبَطْلُ الَّذِي لَمْ يُنْكَرُوهُ

I (Majlisi) am saying, ‘It is reported by the author of ‘Al-Diwaan’, these couplets, and there is an addition after it: ‘And the Prophet<sup>sawww</sup> bequeathed to me<sup>asws</sup> upon the Trials of his<sup>sawww</sup> community, being pleased from you with my<sup>asws</sup> judgments. Indeed! One who so desires, let him believe in this, or else let him die battered with sorrow. I<sup>asws</sup> am the hero who they cannot deny, for a day of abhorrence and for a day of peace’.<sup>63</sup>

المناقب لابن شهر آشوب ابن عباسٍ وَ مُجَاهِدٌ وَ فَتَادَةُ فِي قَوْلِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ الْآيَةَ نَزَلَتْ فِي عَلِيٍّ وَ أَبِي ذَرٍّ وَ سَلْمَانَ وَ الْمُقَدَّادِ وَ عُثْمَانَ بْنِ مَطْعُونٍ وَ سَلِيمٍ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Ibn Abbas, and Mujahid, and Qatadah,

<sup>62</sup> Bihar Al Awaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 65 H 39 a

<sup>63</sup> Bihar Al Awaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 65 H 39 b

'Regarding His<sup>-azwj</sup> Words: **O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted [5:87]** – the Verse, 'It was Revealed regarding Ali<sup>asws</sup>, and Abu Zarr<sup>ra</sup>, and Salman<sup>ra</sup>, and Al-Miqdad<sup>ra</sup>, and Usman Bin Mazoun, and Salim.

إِنَّهُمْ اتَّفَقُوا عَلَى أَنْ يَصُومُوا النَّهَارَ وَيَقُومُوا اللَّيْلَ وَ لَا يَنَامُوا عَلَى الْفُرْشِ وَ لَا يَأْكُلُوا اللَّحْمَ وَ لَا يَقْرُبُوا النِّسَاءَ وَ الطَّيِّبَ وَ يَلْبَسُوا  
الْمُسُوحَ وَ يَرْفُضُوا الدُّنْيَا وَ يَسِيحُوا فِي الْأَرْضِ وَ هُمْ بَعْضُهُمْ أَنْ يَجِبَ مَذَاكِيرُهُ

They had agreed upon that they would be Fasting during the day and standing (for Salat) during the night, and they will not be sleeping upon the bed, nor be eating the meat, nor go near the women and the perfume, and they would be wearing the coarse (clothing), and they would reject the world, and they would wander in the earth, and one of them wanted to remove his manhood.

فَحَطَبَ النَّبِيُّ ص فَقَالَ مَا بَالُ أَقْوَامٍ حَرَّمُوا النِّسَاءَ وَ الطَّيِّبَ وَ النَّوْمَ وَ شَهَوَاتِ الدُّنْيَا أَمَا إِنِّي لَسْتُ أَمُرُّكُمْ أَنْ تَكُونُوا قَبَسِيَّيْنَ وَ  
رُهَبَانًا فَإِنَّهُ لَيْسَ فِي دِينِي تَرْكُ اللَّحْمِ وَ النِّسَاءِ وَ لَا اتِّخَاذُ الصَّوَامِعِ وَ إِنَّ سِيَاحَةَ أُمَّتِي وَ رَهْبَانِيَّتَهُمُ الْجِهَادُ إِلَى آخِرِ الْحَبْرِ.

The Prophet<sup>-saww</sup> addressed. He<sup>-saww</sup> said: 'What is the matter with a people prohibiting the women, and the perfume, and the sleep, and desires of the world? But I<sup>-saww</sup> haven't ordered you that you become priests and monks, for it isn't in my<sup>-saww</sup> religion to leave (eating) the meat, and (stop going to) the women, nor take to the monasteries, and that the wandering of my<sup>-saww</sup> community and its monasticism is the Jihad' – up to the end of the Hadeeth".<sup>64</sup>

أَبُو عَبْدِ اللَّهِ ع نَزَلَتْ فِي عَلِيٍّ وَ بِلَالٍ وَ عُثْمَانَ بْنِ مَطْعُونٍ فَأَمَّا عَلِيٌّ فَإِنَّهُ حَلَفَ أَنْ لَا يَنَامَ بِاللَّيْلِ أَبَدًا إِلَّا مَا شَاءَ اللَّهُ وَ أَمَّا بِلَالٌ  
فَإِنَّهُ حَلَفَ أَنْ لَا يُفْطِرَ بِالنَّهَارِ أَبَدًا وَ أَمَّا عُثْمَانُ بْنُ مَطْعُونٍ فَإِنَّهُ حَلَفَ أَنْ لَا يَتَكَبَّرَ أَبَدًا.

Abu Abdullah<sup>-asws</sup>: 'It was Revealed regarding Ali<sup>-asws</sup>, and Bilal, and Usman Bin Mazoun. As for Ali<sup>-asws</sup>, he<sup>-asws</sup> had vowed that he<sup>-asws</sup> will not sleep at night, ever, except for whatever Allah<sup>-azwj</sup> so Desires; and as for Bilal, he had vowed that he will not eat at daytime, ever; and as for Usman Bin Mazoun, he had vowed that he will not be with the women, ever!"<sup>65</sup>

دَخَلَ ابْنُ عَبَّاسٍ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ: إِنَّ الْحَاجَّ قَدِ اجْتَمَعُوا لِيَسْمَعُوا مِنْكَ وَ هُوَ يَخْصِفُ نَعْلًا قَالَ أَمَا وَ اللَّهُ إِنَّ لِي لِهَمًّا  
أَحَبَّ إِلَيَّ مِنْ أَمْرِكُمْ هَذَا إِلَّا أَنْ أُقِيمَ حَدًّا أَوْ أَدْفَعَ بَاطِلًا

And Ibn Abbas entered to see Amir Al-Momineen<sup>-asws</sup> and said, 'The pilgrims have gathered to listen from you<sup>-asws</sup>, while he<sup>-asws</sup> was repairing a slipper. He<sup>-asws</sup> said: 'But, by Allah<sup>-azwj</sup>! For me<sup>-asws</sup> there is a concern (repairing the slipper) more beloved to me<sup>-asws</sup> than this command (caliphate) of yours, except if I<sup>-asws</sup> were to establish a legal penalty or repel a falsehood'.

وَ كَتَبَ ع إِلَى ابْنِ عَبَّاسٍ أَمَا بَعْدُ فَلَا يَكُنْ حَظُّكَ فِي وَلَا يَتِكَ مَالًا تَسْتَفِيدُهُ وَ لَا عَيْظًا تَسْتَفِيدُهُ وَ لَكِنَّ إِمَانَتَهُ بَاطِلٌ وَ إِحْيَاءُ حَقِّ.

And he<sup>-asws</sup> wrote to Ibn Abbas: 'As for after, do not let wealth to be your share in your governance, nor rage to be cured, but kill the falsehood and revive the truth".<sup>66</sup>

<sup>64</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 9 i

<sup>65</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 10 a

<sup>66</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 10 b

وَقَالَ ع يَا دُنْيَا يَا دُنْيَا أَيْ تَعَرَّضْتِ أَمْ إِلَيَّ تَشَوَّقْتِ لَا حَانَ حِينُكَ هَيْهَاتَ غُرْبِي غُرْبِي لَا حَاجَةَ لِي فِيكَ قَدْ طَلَّقْتُكَ ثَلَاثًا لَا رَجْعَةَ لِي فِيكَ

And he<sup>asws</sup> said: 'O world! O world! Is it to me<sup>asws</sup> you are displaying yourself? Or to me<sup>asws</sup> you are yearning? Do not come near with your approach! Someone else! Someone else! There is no need for me regarding you. I<sup>asws</sup> have divorced you thrice, there is no return for me<sup>asws</sup> regarding you!'

وَلَهُ ع

طَلَّقِ الدُّنْيَا ثَلَاثًا وَ اخْتَذِ زَوْجًا سِوَاهَا  
إِنَّهَا زَوْجَةٌ سَوْءٌ لَا تُبَالِي مَنْ آتَاهَا.

And for him<sup>asws</sup> (a couplet), 'He<sup>asws</sup> divorced the world thrice and took a wife other than it (the world). It is an evil wife, not caring who comes to her'.<sup>67</sup>

جُلُّ، أَنْسَابِ الْأَشْرَافِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع مَرَّ عَلَى قَدْرِ بِمَزْبَلَةٍ وَقَالَ هَذَا مَا بَخِلَ بِهِ الْبَاخِلُونَ.

(The book) 'Ansaab Al-Ashraaf' – Amir Al-Momineen<sup>asws</sup> passed by filth of a rubbish dump and said: 'This is what the stingy ones are being stingy with'.<sup>68</sup>

وَيُرْوَى أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ فِي بَعْضِ حِيطَانِ فَدَكٍ وَ فِي يَدِهِ مِسْحَاةٌ فَهَجَمَتْ عَلَيْهِ امْرَأَةٌ مِنْ أَجْمَلِ النِّسَاءِ فَقَالَتْ يَا ابْنَ أَبِي طَالِبٍ إِنْ تَزَوَّجْتَنِي أُعْطِيكَ عَنْ هَذِهِ الْمِسْحَاةِ وَ أَدُلُّكَ عَلَى خَزَائِنِ الْأَرْضِ وَ يَكُونُ لَكَ الْمُلْكُ مَا بَقِيَتْ

And it is reported that Amir Al-Momineen<sup>asws</sup> was in one of the gardens of Fadak and in his<sup>asws</sup> hand was a spade. A woman from the most beautiful women attacked upon him<sup>asws</sup>. She<sup>asws</sup> said: 'O son<sup>asws</sup> of Abu Talib<sup>as</sup>! If you<sup>asws</sup> were to marry me, I would make you<sup>asws</sup> to be needless from this spade and point you upon treasures of the earth, and the kingdom would happen to be for you<sup>asws</sup>, for as long as you<sup>asws</sup> live'.

قَالَ لَهَا فَمَنْ أَنْتِ حَتَّى أُحْطَبُكَ مِنْ أَهْلِكَ قَالَتْ أَنَا الدُّنْيَا فَقَالَ ع ارْجِعِي فَاطْلُبِي زَوْجًا غَيْرِي فَلَسْتِ مِنْ شَأْنِي

He<sup>asws</sup> said to her: 'Who are you, until I<sup>asws</sup> can propose to you from your family'. She said, 'I am the world'. He<sup>asws</sup> said: 'Return and seek a husband other than me<sup>asws</sup>, for you<sup>asws</sup> are none of my<sup>asws</sup> concern'.

فَأَقْبَلَ عَلَى مِسْحَاتِهِ وَ أَنْشَأَ

لَقَدْ حَابَ مَنْ عَرَفَهُ دُنْيَا دَنِيَّةً  
أَتَيْنَا عَلَى زِيِّ الْعُرُوسِ بُنْيَنَةً  
عَزُوفٌ عَنِ الدُّنْيَا وَ لَسْتُ بِجَاهِلٍ  
وَ مَا هِيَ إِذْ عَرَّتْ قُرُونًا بِطَائِلٍ  
وَ زَيْنَتْهَا فِي مِثْلِ تِلْكَ الشَّمَائِلِ

<sup>67</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 10 c

<sup>68</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 10 d



He<sup>asws</sup> turned towards his spade and prosed (a poem): 'He would be disappointed, the one who has been deceived by the world of his religion, and what is it even if is deceiving generations by frivolities. It comes to us upon being adorned like the bride and all her adornments in that appearance. I<sup>asws</sup> said to her: 'Deceive other than me<sup>asws</sup>, for I<sup>asws</sup> am averse from the world and I<sup>asws</sup> am not ignorant.

وَمَا أَنَا وَالدُّنْيَا وَإِنَّ مُحَمَّدًا  
وَهَبْنَا أَتْتَنِي بِالْكُنُوزِ وَدُرِّهَا  
أَلَيْسَ جَمِيعًا لِلْفَنَاءِ مَصِيرُنَا  
رَهِيْنٌ يَقْفُرُ بَيْنَ تِلْكَ الْجَنَادِلِ  
وَأَمْوَالِ قَارُونَ وَ مُلْكِ الْقَبَائِلِ  
وَ يُطَلَّبُ مِنْ حُرَاثَتِهَا بِالطَّوَائِلِ

And what have I<sup>asws</sup> to do with the world and Muhammad<sup>saww</sup> is a pledge with wandering between these wanderings and gift us the treasures and its gems, and the wealth of Quroun and kingdoms of the tribes. Isn't it all destined for the annihilation? And he seeks from its treasures with the long hopes.

فَعُرِّي سَوَائِي إِنِّي غَيْرُ رَاغِبٍ  
وَ قَدْ فَعَيْتُ نَفْسِي بِمَا قَدْ رُفِقْتُهُ  
فَإِنِّي أَخَافُ اللَّهَ يَوْمَ لِقَائِهِ  
لِمَا فِيكَ مِنْ عِزٍّ وَ مُلْكِ وَ نَائِلٍ  
فَشَأْنُكَ يَا دُنْيَا وَ أَهْلَ الْعَوَائِلِ  
وَ أَحْسَنَى عَذَابًا دَائِمًا غَيْرَ زَائِلٍ

So, deceive the ones besides me<sup>asws</sup>. I<sup>asws</sup> am not desirous to whatever is in you, from honour, and kingdom, and amassing, and I<sup>asws</sup> have contented myself with what I<sup>asws</sup> have been Graced with. So, I<sup>asws</sup> am your adversary, O world, and the people of deviations, for I<sup>asws</sup> fear Allah<sup>azwj</sup>, the Day of meeting Him<sup>azwj</sup>, and I<sup>asws</sup> fear the permanent Punishment, without declining".<sup>69</sup>

دَعَوَاتِ الرَّاَوْنِدِيِّ، أَكَلَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ تَمْرٍ دَقَلٍ ثُمَّ شَرِبَ عَلَيْهِ الْمَاءَ وَ ضَرَبَ يَدَهُ عَلَى بَطْنِهِ وَ قَالَ مَنْ أَدْخَلَهُ بَطْنُهُ النَّارَ فَأَبْعَدَهُ  
اللَّهُ ثُمَّ تَمَثَّلَ شِعْرًا

وَ إِنَّكَ مَهْمَا نُعِطَ بَطْنُكَ سُؤْلُهُ  
وَ فَرَجَكَ نَالَا مُنْتَهَى الذَّمِّ أَجْمَعَا

(The book) 'Da'wat' of Al rawandy – Amir Al-Momineen<sup>asws</sup> ate the worst from the dates, then drank the water upon it and struck his<sup>asws</sup> hand upon his<sup>asws</sup> belly and said: 'One who enters the fire into his belly, Allah<sup>azwj</sup> would Distance him'. Then he<sup>asws</sup> prosed an example: 'And whatever you give your belly, would be questioned about, and what your private parts attain, and end all condemnation'.<sup>70</sup>

فَلَمْ يَقُمْ أَحَدٌ وَ اشْتَدَّ بِالنَّاسِ الْعَطَشُ وَ هُمْ صِيَامٌ ثُمَّ قَالَ لِعَلِيٍّ ع سِرٌّ مَعَ هَؤُلَاءِ السُّقَاةِ حَتَّى تَرِدَ بِتَرٍّ ذَاتِ الْعَلَمِ وَ تَسْتَقِي وَ تَعُودَ  
إِنْ شَاءَ اللَّهُ

No one stood up and the thirst intensified with the people, and they were Fasting. Then he<sup>asws</sup> said to Ali<sup>asws</sup>: 'Travel with these waterers until you arrive at the well with the flag, and draw the water, and return if Allah<sup>azwj</sup> so Desires'.

<sup>69</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 10 e

<sup>70</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 26

فَخَرَجَ عَلَيَّ قَائِلًا

مِنْ عَزْفٍ جِئَ أَظْهَرُوا تَأْوِيلًا  
وَ قَرَعَتْ مَعَ عَزْفِهَا الطُّبُولًا

أَعُوذُ بِالرَّحْمَنِ أَنْ أَمِيلًا  
وَ أَوْقَدَتْ نِيرَانَهَا تَعْوِيلًا

Ali<sup>asws</sup> went out saying (a poem): 'I<sup>asws</sup> seek Refuge with the Beneficent, hoping from a march of the Jinn prevailing a final determination, and they are ignited with fires by their demons, and they are beating the drums with their march'.

قَالَ فَدَاخَلْنَا الرُّعْبُ فَأَلْتَمَتْ عَلَيَّ عِ الْيْنَا وَ قَالَ اتَّبِعُوا آثَرِي وَ لَا يُفْرَعَنَّكُمْ مَا تَرَوْنَ وَ تَسْمَعُونَ فَلَيْسَ بِضَائِرِكُمْ إِنْ شَاءَ اللَّهُ

He (the narrator) said, 'The awe entered us, so Ali<sup>asws</sup> turned towards us and said: 'Follow my<sup>asws</sup> tracks and do not be alarmed from what you see and hear, for it would not be harming you if Allah<sup>azwj</sup> so Desires!'

ثُمَّ مَضَى فَلَمَّا دَخَلْنَا الشَّجَرَ فَإِذَا بِنِيرَانٍ تَضَطَّرِمُ بِغَيْرِ حَطَبٍ وَ أَصْوَاتٍ هَائِلَةٍ وَ رُءُوسٍ مُقَطَّعَةٍ لَهَا صَجَّةٌ وَ هُوَ يَقُولُ اتَّبِعُونِي وَ لَا حَوْفٌ عَلَيْكُمْ وَ لَا يَلْتَفِتُ أَحَدٌ مِنْكُمْ يَمِينًا وَ لَا شِمَالًا

Then he<sup>asws</sup> continued (walking). When we entered the trees, there were fires blazing without firewood, and loud voices, and severed heads clamouring, and he<sup>asws</sup> was saying: 'Follow me<sup>asws</sup> and there will neither be fear upon you nor should anyone of you turn to the right nor left!'

فَلَمَّا جَاوَزْنَا الشَّجَرَ وَ وَرَدْنَا الْمَاءَ فَأَذَى الْبِرَاءُ بِنُ عَازِبٍ دَلُوهُ فِي الْبِئْرِ فَاسْتَقَى دَلْوًا أَوْ دَلْوَيْنِ ثُمَّ انْقَطَعَ الدَّلْوُ فَوَقَعَ فِي الْقَلْبِ وَ الْقَلْبُ ضَبِقَ مُظْلَمٌ بَعِيدُ الْقَعْرِ فَسَمِعْنَا فِي أَسْفَلِ الْقَلْبِ قَهْقَهَةً وَ ضِحْكَاً شَدِيداً

When we came to the tree, we arrived at the water. Al-Bara'a Bin Aazib cast his bucket into the well and drew out a bucket or two buckets. Then the bucket snapped in the well, and the well was narrow, dark, far bottom (deep). We heard in the bottom of the well, guffaw and intense laughter.

فَقَالَ عَلِيٌّ عِ مَنْ يَرْجِعُ إِلَى عَسْكَرِنَا فَيَأْتِينَا بِدَلْوٍ وَ رَشًا فَقَالَ أَصْحَابُهُ مَنْ يَسْتَطِيعُ ذَلِكَ فَاتْتَرَزَرَ بِمِئْزِرٍ وَ نَزَلَ فِي الْقَلْبِ وَ مَا تَزْدَادُ الْمُهَقَّهَةَ إِلَّا غُلُوقًا وَ جَعَلَ يَنْحَدِرُ فِي مَرَاقِي الْقَلْبِ إِذْ رَلَّتْ رِجْلُهُ فَسَقَطَ فِيهِ

Ali<sup>asws</sup> said: 'Who will return to our army and come to us with a bucket and a rope?' His<sup>asws</sup> companions said, 'Who has the capacity for that?'. He<sup>asws</sup> wore an apparel and descended into the well, and the guffaws only became louder, and he<sup>asws</sup> went rolling into the well when his<sup>asws</sup> foot slipped and he<sup>asws</sup> fell in it.

ثُمَّ سَمِعْنَا وَجِبَةً شَدِيدَةً وَ اضْطِرَابًا وَ غَطِيطًا كَغَطِيطِ الْمَحْنُوقِ ثُمَّ نَادَى عَلِيٌّ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَنَا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ اللَّهِ هَلُمُّوا قَوْلَكُمْ فَأَفَعَمَهَا وَ أَصَعَدَهَا عَلَى عُنُقِهِ شَيْئًا فَشَيْئًا وَ مَضَى بَيْنَ أَيْدِينَا فَلَمْ نَرَ شَيْئًا فَسَمِعْنَا صَوْتًا وَ انْتَهَى إِلَى النَّبِيِّ صِ وَ لَهُ رَجُلٌ

Then we heard loud voices and restlessness and snorts like the snorts of snoring. Then Ali<sup>asws</sup> called out: 'Allah<sup>azwj</sup> is the Greatest! Allah<sup>azwj</sup> is the Greatest! I<sup>asws</sup> am a servant of Allah<sup>azwj</sup> and brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Give your containers!' He<sup>asws</sup> filled them and raised them upon his<sup>asws</sup> neck, thing

by thing, and he<sup>-asws</sup> continued in front of us. We did not see anything, but we heard voices, and he<sup>-saww</sup> ended up to the Prophet<sup>-saww</sup> and there was a burnt mark on him<sup>-asws</sup>.

فَقَالَ رَسُولُ اللَّهِ ص مَاذَا رَأَيْتَ فِي طَرِيقِكَ يَا عَلِيُّ فَأَخْبَرَهُ بِخَبْرِهِ كُلِّهِ فَقَالَ إِنَّ الَّذِي رَأَيْتَهُ مَثَلٌ ضَرَبَهُ اللَّهُ لِي وَ لِمَنْ حَضَرَ مَعِيَ فِي وَجْهِ هَذَا قَالَ عَلِيُّ ع اشْرَحْهُ لِي يَا رَسُولَ اللَّهِ

Rasool-Allah<sup>-saww</sup> said: 'What is that which you<sup>-asws</sup> saw in your<sup>-asws</sup> path, O Ali<sup>-asws</sup>?' He<sup>-asws</sup> informed him<sup>-saww</sup> with his<sup>-asws</sup> news, all of it. He<sup>-saww</sup> said: 'That which you<sup>-asws</sup> saw is an example which Allah<sup>-azwj</sup> had Struck for me<sup>-saww</sup> and for the ones present with me<sup>-saww</sup> in this direction of mine'. Ali<sup>-asws</sup> said: 'Explain it to me<sup>-asws</sup>, O Rasool-Allah<sup>-saww</sup>!'

فَقَالَ ص أَمَّا الرَّؤُوسُ الَّتِي رَأَيْتُمْ لَهَا ضَجَّةٌ وَ لَأَلْسِنَتِهَا جَلْحَةٌ فَذَلِكَ مَثَلٌ قَوْمٍ مَعِيَ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَ لَا يَقْبَلُ اللَّهُ مِنْهُمْ صَرْفًا وَ عَدْلًا وَ لَا يُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا

He<sup>-saww</sup> said: 'As for the head which you<sup>-asws</sup> saw having noise for them and stammering tongues, so that is an example of a people with me who are speaking with their mouths what isn't in their hearts, and Allah<sup>-azwj</sup> will neither Accept from them any exchange nor any replacement, nor will He<sup>-azwj</sup> Establish for them any scale on the Day of Qiyamah.

وَ أَمَّا النَّبْرَانُ بَعِيرٍ حَطَبٍ فَفِتْنَةٌ تَكُونُ فِي أُمَّتِي بَعْدِي الْقَائِمِ فِيهَا وَ الْقَاعِدُ سَوَاءٌ لَا يَقْبَلُ اللَّهُ لَهُمْ عَمَلًا وَ لَا يُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا

And as for the fires (burning) without firewood, so it is a Fitna which will he taking place in my<sup>-saww</sup> community after me<sup>-saww</sup>. The one standing (to fight) during it and the one sitting (back from fighting) would be the same. Allah<sup>-azwj</sup> will not Accept any deeds for them nor will He<sup>-azwj</sup> Establish for them any scale on the Day of Qiyamah.

وَ أَمَّا الْهَاتِفُ الَّذِي هَتَفَ بِكَ فَذَلِكَ سَلْقَعَةٌ وَ هُوَ سَمْلَعَةٌ بُنُ عَزَافِ الَّذِي قَتَلَ عَدُوَّ اللَّهِ مُسْعِرًا شَيْطَانَ الْأَصْنَامِ الَّذِي كَانَ يُكَلِّمُ قُرَيْشًا مِنْهَا وَ يَشْرَعُ فِي هِجَائِي.

And as for the caller who called you<sup>-asws</sup>, so that was a tapping, and he is Samla'a Bin Azzaf who killed an enemy of Allah<sup>-azwj</sup>, representing Satan<sup>-la</sup>, the idols which Qureysh were speaking of, he prosed in satirising me<sup>-saww</sup>,<sup>71</sup>

الإرشاد عَلِيُّ بْنُ الْمُنْذِرِ الطَّرِيقِيُّ عَنْ أَبِي الْفَضْلِ الْعَبْدِيِّ عَنْ مَطَرٍ عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَائِلَةَ قَالَ: جَمَعَ أَمِيرُ الْمُؤْمِنِينَ ع النَّاسَ لِلْبَيْعَةِ فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ مُلْجِمٍ الْمُرَادِيُّ لَعَنَهُ 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<sup>-asws</sup> gathered the people for the allegiance, so Abdul Rahman Bin Muljim Al-Murady<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, came. He<sup>-asws</sup> returned him<sup>-la</sup> twice or thrice. Then he<sup>-asws</sup> took his<sup>-la</sup> allegiance.

<sup>71</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 106 H 2 m

فَقَالَ عِنْدَ بَيْعَتِهِ لَهُ مَا يَجْسُ أَسْفَاهَا فَوَ الَّذِي نَفْسِي بِيَدِهِ لَتُحْضَبَنَّ هَذِهِ مِنْ هَذِهِ وَ وَضَعَ يَدَهُ عَلَى لِحْيَتِهِ وَ رَأْسِهِ فَلَمَّا أَذْبَرَ ابْنُ  
مُلْجِمٍ مُنْصَرِفًا عَنْهُ قَالَ ع مُتَمَتِّلًا

وَ لَا تَجْرُعْ مِنَ الْمَوْتِ إِذَا حَلَّ بِوَادِيكَ

أَشْدُدْ حَيَاتِيكَ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا يَبِيحُكَ

كَمَا أَضْحَكَكَ الدَّهْرُ كَذَلِكَ الدَّهْرُ يُبْكِيكَ

He<sup>asws</sup> said during his<sup>la</sup> allegiance: ‘What is withholding their most wretched one! By the One<sup>azwj</sup> in Whose Hand is my<sup>asws</sup> soul! This would be dyed from this!’ – and he<sup>asws</sup> placed his<sup>asws</sup> hand upon his<sup>asws</sup> beard and his<sup>asws</sup> head. When Ibn Muljim<sup>la</sup> turned around leaving from him<sup>asws</sup>, he<sup>asws</sup> said prosing: ‘Strengthen your determination, for the death will meet you, and 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’.<sup>72</sup>

الإرشاد ابن محبوبٍ عَنِ الثَّمَالِيِّ عَنِ أَبِي إِسْحَاقَ السَّبَّيْحِيِّ عَنِ ابْنِ نُبَاتَةَ قَالَ: أَتَى ابْنَ مُلْجِمٍ أَمِيرَ الْمُؤْمِنِينَ ع فَبَايَعَهُ فِيمَنْ بَايَعَ ثُمَّ  
أَذْبَرَ عَنْهُ فَدَعَاهُ أَمِيرُ الْمُؤْمِنِينَ ع فَتَوَثَّقَ مِنْهُ وَ تَوَكَّدَ عَلَيْهِ أَنْ لَا يَعْدِرَ وَ لَا يَنْكُثَ فَفَعَلَ ثُمَّ أَذْبَرَ عَنْهُ

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

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

فَدَعَاهُ الثَّانِيَةَ فَتَوَثَّقَ مِنْهُ وَ تَوَكَّدَ عَلَيْهِ أَنْ لَا يَعْدِرَ وَ لَا يَنْكُثَ فَفَعَلَ ثُمَّ أَذْبَرَ عَنْهُ

He<sup>asws</sup> called him<sup>la</sup> the second time. He<sup>asws</sup> took a covenant from him<sup>la</sup> and emphasised upon him<sup>la</sup> that he<sup>la</sup> would neither betray nor break (the allegiance). He<sup>la</sup> did so. Then he<sup>la</sup> turned around from him<sup>asws</sup>.

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

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

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع-

عَذِيرَكَ مِنْ خَلِيلِكَ مِنْ مُرَادٍ

أُرِيدُ جِبَاءَهُ وَ يُرِيدُ قَتْلِي

امضِ يَا ابْنَ مُلْجِمٍ فَوَ اللَّهُ مَا أَرَى أَنْ تَفْعِيَ بِمَا قُلْتَ.

<sup>72</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 126 H 6

Amir Al-Momineen<sup>-asws</sup> said (a couplet): *'I<sup>asws</sup> want his<sup>-la</sup> beloved-ness and he<sup>-la</sup> wants to kill me<sup>-asws</sup>. Your excuse from your friend from Murad. Go, O Ibn Muljim<sup>-la</sup>! By Allah<sup>-azwj</sup>, I<sup>asws</sup> do not see you<sup>-la</sup> fulfilling what you<sup>-la</sup> said'*.<sup>73</sup>

وَ بِإِسْنَادِهِ عَنِ جَابِرٍ قَالَ: إِنِّي لَشَاهِدٌ لِعَلِيِّ وَ قَدْ أَتَاهُ الْمُرَادِيُّ يَسْتَحْمِلُهُ فَحَمَلَهُ ثُمَّ قَالَ شِعْرٌ

عَذِيرِي مِنْ خَلِيلِي مِنْ مُرَادٍ      أُرِيدُ جِبَاءَهُ وَ يُرِيدُ قَتْلِي

And by his chain from Jabir who said,

'I was a witness to Ali<sup>-asws</sup> and Al-Muradi<sup>-la</sup> had come to him<sup>-asws</sup> to attack him<sup>-asws</sup>. So, he attacked him<sup>-asws</sup>. Then he<sup>-asws</sup> said a poem: *'I<sup>asws</sup> want his<sup>-la</sup> beloved-ness and he<sup>-la</sup> wants to kill me<sup>-asws</sup>.*

ثُمَّ قَالَ هَذَا وَ اللَّهُ قَاتِلِي قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَفَلَا تَقْتُلُهُ قَالَ لَا فَمَنْ يَقْتُلُنِي إِذَا تَمَّ قَالَ شِعْرٌ

اشْدُدْ حَيَاتِيكَ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا قِيكَ      وَ لَا تَجْرَعْ مِنَ الْمَوْتِ إِذَا حَلَّ بِنَادِيكَ

Then he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! This is my<sup>-asws</sup> killer!' They said, 'O Amir Al-Momineen<sup>-asws</sup>! Why don't you<sup>-asws</sup> kill him<sup>-la</sup>?' He<sup>-asws</sup> said: 'No. So, who will kill me<sup>-asws</sup> then?' Then he<sup>-asws</sup> said 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'*.<sup>74</sup>

وَ بِإِسْنَادِهِ عَنِ جَابِرٍ قَالَ: إِنِّي لَشَاهِدٌ لِعَلِيِّ وَ قَدْ أَتَاهُ الْمُرَادِيُّ يَسْتَحْمِلُهُ فَحَمَلَهُ ثُمَّ قَالَ شِعْرٌ

عَذِيرِي مِنْ خَلِيلِي مِنْ مُرَادٍ      أُرِيدُ جِبَاءَهُ وَ يُرِيدُ قَتْلِي

And by his chain from Jabir who said,

'I was a witness to Ali<sup>-asws</sup> and Al-Muradi<sup>-la</sup> had come to him<sup>-asws</sup> to attack him<sup>-asws</sup>. So, he attacked him<sup>-asws</sup>. Then he<sup>-asws</sup> said a poem: *'I<sup>asws</sup> want his<sup>-la</sup> beloved-ness and he<sup>-la</sup> wants to kill me<sup>-asws</sup>.*

ثُمَّ قَالَ هَذَا وَ اللَّهُ قَاتِلِي قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ أَفَلَا تَقْتُلُهُ قَالَ لَا فَمَنْ يَقْتُلُنِي إِذَا تَمَّ قَالَ شِعْرٌ

Then he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! This is my<sup>-asws</sup> killer!' They said, 'O Amir Al-Momineen<sup>-asws</sup>! Why don't you<sup>-asws</sup> kill him<sup>-la</sup>?' He<sup>-asws</sup> said: 'No. So, who will kill me<sup>-asws</sup> then?' Then he<sup>-asws</sup> said a couplet:

اشْدُدْ حَيَاتِيكَ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا قِيكَ      وَ لَا تَجْرَعْ 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'*.<sup>75</sup>

<sup>73</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 126 H 7

<sup>74</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 126 H 10 b

<sup>75</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 126 H 10 b

العدد القوية عَنْ أَبِي حَنْفٍ قَالَ: جَاءَ رَجُلٌ مِنْ مُرَادٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع يُصَلِّي فِي الْمَسْجِدِ فَقَالَ احْتَسِرْ فَإِنَّ أَنْاسًا مِنْ مُرَادٍ يُرِيدُونَ قَتْلَكَ فَقَالَ إِنَّ مَعَ كُلِّ رَجُلٍ مَلَكَيْنِ يَحْفَظَانِهِ مَا لَمْ يُقَدَّرْ فإِذَا جَاءَ الْقَدْرُ خَلِيَا بَيْنَهُ وَبَيْنَهُ وَإِنَّ الْأَجَلَ حُجَّةٌ حَصِينَةٌ

(The book) 'Al Adad Al Qawiya, from Abu Mikhnaf who said,

'A man from Murad came to Amir Al-Momineen<sup>asws</sup> to pray in the Masjid. He said, 'Keep guards, for some people from Murad want to kill you<sup>asws</sup>'. He<sup>asws</sup> 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

تَلُكُمُ فُرَيْشٌ مَنَانِي لَتَقْتُلَنِي  
فَإِنَّ بَقِيَّةَ فَرَهْنٍ ذِمَّتِي لَهُمْ  
وَ سَوْفَ يُورَثُهُمْ قَدِيدِي عَلَى وَجَلٍ  
فَلَا وَ رَبِّكَ مَا قَارُوا وَ لَا ظَفَرُوا  
وَ إِنَّ عُدِمْتُ فَلَا يَبْقَى لَهَا أَثَرٌ  
ذُلُّ الْحَيَاةِ بِمَا خَانُوا وَ مَا عَدَرُوا

And Al-Shaby said, 'Amir Al-Momineen<sup>asws</sup> prosed (a poem) a few days before he<sup>asws</sup> was martyred: 'You Qureysh are wishing to kill me<sup>asws</sup>, so no, by your Lord<sup>azwj</sup>. They will neither be successful nor win. So, if I<sup>asws</sup> were to remain alive, so the pledge of my<sup>asws</sup> responsibility is for them, and if I<sup>asws</sup> don't, then no 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''.<sup>76</sup>

شَاءَ الْإِرْشَادُ 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 أُمُّ كَلْثُومٍ رَحِمَهُ اللَّهُ عَلَيْهَا مَا هَذَا الَّذِي قَدْ أَسْهَرَكَ فَقَالَ لِي 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<sup>asws</sup> held a vigil during the night, the morning of which he<sup>asws</sup> was killed, and he<sup>asws</sup> did not go out to the Masjid for the night Salat as was per his<sup>asws</sup> habit. His<sup>asws</sup> daughter<sup>asws</sup> Umm Kulsoom<sup>asws</sup>, may Allah<sup>azwj</sup> have Mercy on her<sup>asws</sup>, said, 'What is this which has kept you<sup>asws</sup> awake?' He<sup>asws</sup> said: 'I<sup>asws</sup> am to be killed. If only the morning had come'.

فَأَتَاهُ ابْنُ النَّبَاحِ فَادَّعَاهُ بِالصَّلَاةِ فَمَشَى غَيْرَ بَعِيدٍ ثُمَّ رَجَعَ فَقَالَتْ لَهُ أُمُّ كَلْثُومٍ مَرُّ جَعْدَةٍ فَلْيُصَلِّ بِالنَّاسِ قَالَ نَعَمْ مَرُّوا جَعْدَةً فَلْيُصَلِّ

Ibn Al-Nabbah came to him<sup>asws</sup> and proclaimed the Azaan for the Salaat. He<sup>asws</sup> walked, not far, then returned. Umm Kulsoom<sup>asws</sup> said to him<sup>asws</sup>, 'Instruct Ja'dah, let him (lead) the Salat with the people'. He<sup>asws</sup> said: 'Yes, instruct Ja'dah, let him (lead) the Salat'.

<sup>76</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 127 H 31

ثُمَّ قَالَ لَا مَفْرَّ مِنَ الْأَجْلِ فَخَرَجَ إِلَى الْمَسْجِدِ وَإِذَا هُوَ بِالرَّجُلِ قَدْ سَهَرَ لَيْلَتَهُ كُلَّهَا يَرِضُدُهُ فَلَمَّا بَرَدَ السَّحَرُ نَامَ فَحَرَّكَهُ أَمِيرَ الْمُؤْمِنِينَ ع بِرِجْلِهِ فَقَالَ لَهُ الصَّلَاةُ فَقَامَ إِلَيْهِ فَضَرَبَهُ.

Then he<sup>asws</sup> said: 'There is no fleeing from the death!' He<sup>asws</sup> went out to the Masjid, and there, he<sup>asws</sup> was with a man<sup>la</sup> who had held a vigil in his night, all of it, to ambush him<sup>asws</sup>. When the pre-dawn arrived, he<sup>la</sup> slept. So, Amir Al-Momineen<sup>asws</sup> moved him<sup>la</sup> with his<sup>asws</sup> leg. He<sup>asws</sup> said to him<sup>la</sup>: 'The Salat!' He<sup>la</sup> stood up to him<sup>asws</sup> and struck him<sup>asws</sup>.<sup>77</sup>

و فِي حَدِيثٍ آخَرَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَدْ سَهَرَ تِلْكَ اللَّيْلَةَ فَأَكْثَرَ الْخُرُوجَ وَ النَّظَرَ إِلَى السَّمَاءِ وَ هُوَ يَقُولُ وَ اللَّهُ مَا كَذَّبْتُ وَ لَا كُذِّبْتُ وَ إِنَّمَا اللَّيْلَةُ الَّتِي وُعِدْتُ فِيهَا ثُمَّ عَاوَدَ مُضْجَعَهُ فَلَمَّا طَلَعَ الْفَجْرُ شَدَّ إِزَارَهُ وَ خَرَجَ وَ هُوَ يَقُولُ

اشدُّدْ حَيَاةَ بَيْتِكَ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا قِيكَ  
وَ لَا تَجْرِعْ مِنَ الْمَوْتِ إِذَا حَلَّ بِوَادِيكَ

And in another Hadeeth – 'Amir Al-Momineen<sup>asws</sup> had stayed awake that night and frequented the coming out and looking at the sky, and he<sup>asws</sup> was saying: 'By Allah<sup>azwj</sup>! Neither am I<sup>asws</sup> lying, nor have I<sup>asws</sup> been lied to, and it is the night which I<sup>asws</sup> had been promised!' Then he<sup>asws</sup> would return to his<sup>asws</sup> bed. When the dawn emerged, he<sup>asws</sup> tightened his<sup>asws</sup> trouser and went out, and he<sup>asws</sup> 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 الْإِوَارُ فَصَحْنَ فِي وَجْهِهِ فَجَعَلُوا يَطْرُدُوهُمْ فَقَالَ دَعُوهُمْ فَإِنَّهُمْ نَوَائِحُ ثُمَّ خَرَجَ فَأَصِيبَ.

When he<sup>asws</sup> came out to the courtyard of his<sup>asws</sup> house, the geese received him<sup>asws</sup>. They honked in his<sup>asws</sup> face'. They went on to repel them, but he<sup>asws</sup> said: 'Leave them, for they are lamenting!' Then he<sup>asws</sup> went out and was struck'.<sup>78</sup>

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<sup>asws</sup> stayed awake that night and did not go out to the night Salat as was his<sup>asws</sup> habit. Umm Kulsoom<sup>asws</sup> said, 'What is this wakefulness?' He<sup>asws</sup> said: 'I<sup>asws</sup> shall be killed, if only it was morning'. She<sup>asws</sup> said, 'Instruct Ja'da, let him pray Salat (leading) the people'. He<sup>asws</sup> 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 المجاهد

و يوقظ الناس إلى المساجد

<sup>77</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 127 H 38 a

<sup>78</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 127 H 38 b

Then he<sup>asws</sup> went and said: 'There is no fleeing from the death', and he<sup>asws</sup> went out saying (a poem): 'Free the way of the fighter, the fighter for the Sake of Allah<sup>azwj</sup> and with the attendance in battles for the Sake of Allah<sup>azwj</sup>. He<sup>asws</sup> does not worship other than Allah<sup>azwj</sup> and wakes up the people (on his<sup>asws</sup> way) to the Masjids'.<sup>79</sup>

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<sup>asws</sup> stayed awake during that night, and he<sup>asws</sup> frequented the coming out and looking at the sky, and he<sup>asws</sup> was saying: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> am not lying, and it is the night which I<sup>asws</sup> have been promised with'. Then he<sup>asws</sup> would return to his<sup>asws</sup> 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<sup>asws</sup> and called out, 'The Salat!' He<sup>asws</sup> stood up, and the geese received him<sup>asws</sup> honking in his<sup>asws</sup> face. He<sup>asws</sup> said: 'Leave them, for they are shouting with their lamentations!' And he<sup>asws</sup> hung the iron of the door in the knocker.

فشد إزاره و هو يقول

و لا تجزع من الموت إذا حل بواديك.

اشدد حيازيمك للموت فإن الموت لاقيك

مساريع إلى الخير و للشر مناديك

فقد أعرف أقواما و إن كانوا صعاليك

He<sup>asws</sup> tightened his<sup>asws</sup> trouser and he<sup>asws</sup> 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. I<sup>asws</sup> know of a people, and even though they are your contemptible ones, going to the good and to the evil calling out to you'.<sup>80</sup>

الحسن بن علي ع في حبرٍ و لقد صعد بروحه في الليلة التي صعد فيها بروح يحيى بن زكريا.

Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> in a Hadeeth: 'His<sup>asws</sup> soul ascended during the night in which the soul of Yahya Bin Zakariya<sup>asws</sup> had ascended'.<sup>81</sup>

أقول في الديوان أنه ع قال حين خرج إلى المسجد

في الله لا يعبد غير الواحد

حلوا سبيل المؤمنين المجاهد

و يوقظ الناس إلى المساجد

<sup>79</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 127 H 45 / 6

<sup>80</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 127 H 45 / 7

<sup>81</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 127 H 45 / 11



I (Majlisi) am saying, 'It is in (the book) 'Al-Diwaan' – 'He<sup>asws</sup> said when he<sup>asws</sup> went out to the Masjid: 'Free the way of the Momin, the fighter for the Sake of Allah<sup>azwj</sup>. He<sup>asws</sup> does not worship apart from the One and awakens the people (on his<sup>asws</sup> way) to the Masjids'.

يَوْمَ الرَّوْعِ يَكْفِيكَ  
كَذَاكَ الدَّهْرُ يُبْكِيكَ  
فَإِنَّ الدَّرْعَ وَ الْبَيْضَةَ  
كَمَا أَضْحَكَكَ الدَّهْرُ

And in it he<sup>asws</sup> said after his<sup>asws</sup> 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'.<sup>82</sup>

الْحَسَنُ بْنُ عَلِيٍّ ع

أَيْنَ مَنْ كَانَ إِذَا مَا فُحِطَ النَّاسُ سَحَاباً  
أَيْنَ مَنْ كَانَ إِذَا نُودِيَ لِلْحَرْبِ أَحَاباً  
أَيْنَ مَنْ كَانَ لِعِلْمِ الْمُصْطَلَقِي فِي النَّاسِ بَاباً  
أَيْنَ مَنْ كَانَ دُعَاةَ مُسْتَجَاباً وَ مُجَاباً.

Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> (recited a poem): 'Where is the one who was a door regarding the knowledge of Mustafa<sup>saww</sup>? 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?'<sup>83</sup>

ثُمَّ أَمَرَهُمُ بِالنُّزُولِ فِي بَنِي تَمِيمٍ فَأَقَامُوا ثَلَاثَةَ أَيَّامٍ ثُمَّ أَمَرَهُمُ بِالرُّجُوعِ إِلَى الْيَمَنِ فَلَمَّا عَزَمُوا عَلَى الْخُرُوجِ مَرَضَ ابْنُ مُلْجَمٍ مَرَضاً شَدِيداً فَذَهَبُوا وَ تَرَكُوهُ فَلَمَّا بَرَأَ أَتَى أَمِيرَ الْمُؤْمِنِينَ ع وَ كَانَ لَا يُقَارِفُهُ لَيْلاً وَ لَا نَهَاراً وَ يُسَارِعُ فِي قَضَاءِ حَوَائِجِهِ وَ كَانَ ع يُكْرِمُهُ وَ يَدْعُوهُ إِلَى مَنْزِلِهِ وَ يُفَرِّقُهُ

Then he<sup>asws</sup> instructed them with the lodging among the clan of Tameem. They stayed for three days, then he<sup>asws</sup> instructed them with the returning to Al-Yemen. When they determined upon the going, Ibn Muljim<sup>la</sup> fell severely sick. So, they went and left him<sup>la</sup>. When he<sup>la</sup> recovered, he<sup>la</sup> came to Amir Al-Momineen<sup>asws</sup>, and he<sup>la</sup> would not separate from him<sup>asws</sup>, neither at daytime nor night, and he<sup>la</sup> would be quick in fulfilling his<sup>asws</sup> needs, and he<sup>asws</sup> was honouring him<sup>la</sup> and inviting him<sup>la</sup> to his<sup>asws</sup> house and drawing him<sup>la</sup> near.

وَ كَانَ مَعَ ذَلِكَ يَقُولُ لَهُ أَنْتَ قَاتِلِي وَ يُكْرِزُ عَلَيْهِ الشِّعْرَ.

أُرِيدُ حَيَاتَهُ وَ يُرِيدُ قَتْلِي  
عَذِيرَكَ مِنْ حَلِيلِكَ مِنْ مُرَادٍ.

And, along with that, he<sup>asws</sup> was saying: 'You<sup>la</sup> are my<sup>asws</sup> killer' and kept repeating the couplet to him<sup>la</sup>: 'I<sup>asws</sup> want him<sup>la</sup> to live and he<sup>la</sup> wants to kill me<sup>asws</sup>. Your<sup>la</sup> excuse is from your<sup>la</sup> 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 شَيْئاً

<sup>82</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 127 H 45 / 12

<sup>83</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 127 H 45 / 13

He<sup>-la</sup> was saying to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! When you<sup>-asws</sup> know that about me<sup>-la</sup>, then kill me<sup>-la</sup>'. He<sup>-asws</sup> was saying: 'Surely it is not Permissible that I<sup>-asws</sup> should kill a man before he has done something with me<sup>-asws</sup>'.

ثُمَّ حَادَتْهُ سَاعَةٌ وَ انْصَرَفَ فَلَمَّا وَ لَّى جَعَلَ أَمِيرُ الْمُؤْمِنِينَ عَ يُطِيلُ النَّظَرَ إِلَيْهِ وَ يَقُولُ يَا لَكَ مِنْ عَدُوِّ لِي مِنْ مُرَادٍ ثُمَّ قَالَ عَ

أُرِيدُ حَيَاتَهُ وَ يُرِيدُ قَتْلِي وَ يَأْتِي اللَّهُ إِلَّا أَنْ يَشَاءَ.

Then he<sup>-la</sup> discussed with him<sup>-asws</sup> for a while, then left. When he<sup>-la</sup> had turned around, Amir Al-Momineen<sup>-asws</sup> went on to prolong the looking at him<sup>-la</sup> and saying: 'O for you from an enemy to me<sup>-asws</sup> from (clan of) Murad!' Then he<sup>-asws</sup> said (a couplet): 'I<sup>-asws</sup> want him<sup>-la</sup> to live and he<sup>-la</sup> wants to kill me<sup>-asws</sup>, and Allah<sup>-azwj</sup> has Refused except what He<sup>-azwj</sup> so Desires'.

فَلَمَّا وَصَلَ إِلَى الْبَابِ فَعَالَجَهُ لِيُفْتَحَهُ فَتَعَلَّقَ الْبَابُ بِمُزْرَرِهِ فَأَحْلَى مُزْرَرَهُ حَتَّى سَقَطَ فَأَخَذَهُ وَ شَدَّهُ وَ هُوَ يَقُولُ

أَشَدُّ حَيَاتِكَ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا تَيْكَا  
وَ لَا تَجْرِعُ مِنَ الْمَوْتِ إِذَا حَلَّ بِنَادِيكَ  
وَ لَا تَعْتَرَّ بِالذَّهْرِ وَ إِنْ كَانَ يُؤَاتِيكَ  
كَمَا أَضْحَكَكَ الذَّهْرُ كَذَاكَ الذَّهْرُ يُبْكِيكَ.

When he<sup>-asws</sup> arrived to the door, he<sup>-asws</sup> unlocked it to open it, but the door caught his<sup>-asws</sup> apron. He<sup>-asws</sup> loosened his<sup>-asws</sup> apron until it fell. He<sup>-asws</sup> took it and tied it, and he<sup>-asws</sup> 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 كُلثُومٍ وَ كُنْتُ أَمْسِي حَلَفُهُ فَلَمَّا سَمِعْتُهُ يَقُولُ ذَلِكَ قُلْتُ وََا عَوْنَاهُ  
يَا أَبَتَاهُ أَرَاكَ تَنْعَى نَفْسَكَ مِنْذُ اللَّيْلَةِ

Then he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Bless for us<sup>-asws</sup> in the death. O Allah<sup>-azwj</sup>! Bless for us<sup>-asws</sup> in meeting You<sup>-azwj</sup>'. Umm Kulsoom<sup>-asws</sup> said, 'And I<sup>-asws</sup> was walking behind him<sup>-asws</sup>. When I<sup>-asws</sup> heard him<sup>-asws</sup> saying that I<sup>-asws</sup> said, 'O cry for help! O father<sup>-asws</sup>! I<sup>-asws</sup> have seen you<sup>-asws</sup> giving the news of death to yourself<sup>-asws</sup> since the night!'

قَالَ يَا بَنِيَّةَ مَا هُوَ بِنَعَاءٍ وَ لَكِنَّهَا دَلَالَاتٌ وَ عَلَامَاتٌ لِلْمَوْتِ تَتَّبِعُ بَعْضُهَا بَعْضًا فَأَمْسِي عَنِ الْجَوَابِ ثُمَّ فَتَحَ الْبَابَ وَ خَرَجَ.

He<sup>-asws</sup> said: 'O daughter<sup>-asws</sup>! It is not the news of death, but it is evidence and the signs of the death, following each other'. So, I<sup>-asws</sup> withheld from the answering. Then he<sup>-asws</sup> opened the door and went out.

قَالَتْ أُمُّ كُلثُومٍ فَجِئْتُ إِلَى أَخِي الْحَسَنِ عَ فَقُلْتُ يَا أَخِي قَدْ كَانَ مِنْ أَمْرِ أَبِيكَ اللَّيْلَةَ كَذَا وَ كَذَا وَ هُوَ قَدْ خَرَجَ فِي هَذَا اللَّيْلِ الْعَلَسَ  
فَلَحَفُهُ فَقَامَ الْحَسَنُ بْنُ عَلِيٍّ عَ وَ تَبِعَهُ فَلَحِقَ بِهِ قَبْلَ أَنْ يَدْخُلَ الْجَمَاعَ

Umm Kulsoom<sup>-asws</sup> said, 'I<sup>-asws</sup> went to my<sup>-asws</sup> brother<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and I<sup>-asws</sup> said, 'Such and such has happened from the affair of your<sup>-asws</sup> father<sup>-asws</sup> tonight, and he<sup>-asws</sup> has gone out in this dark night, so join with him<sup>-asws</sup>!' Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> got up and followed him<sup>-asws</sup> and caught up with him<sup>-asws</sup> before he<sup>-asws</sup> 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 لِزُؤْيَا رَأَيْتُهَا فِي هَذِهِ اللَّيْلَةِ  
أَهَالْتَنِي وَ أَرْعَجْتَنِي وَ أَقْلَعْتَنِي فَقَالَ لَهُ خَيْرًا رَأَيْتَ وَ خَيْرًا يَكُونُ

He<sup>asws</sup> said: 'O father<sup>asws</sup>! What made you<sup>asws</sup> come out in this time, and a third of the night still remains?' He<sup>asws</sup> said: 'O my<sup>asws</sup> beloved, and O delight of my<sup>asws</sup> eyes! I<sup>asws</sup> came out due to a dream I<sup>asws</sup> have seen during this thing which terrified me<sup>asws</sup> and troubled me<sup>asws</sup> and disturbed me<sup>asws</sup>'. He<sup>asws</sup> said: 'You<sup>asws</sup> have seen good, and good shall happen'.<sup>84</sup> (An extract)

وَ فِي الدِّيَّوَانِ الْمَنَسُوبَةِ أَبْنَاءُهَا إِلَى أَمِيرِ الْمُؤْمِنِينَ، أَنَّهُ قَالَ فِي مَرَضِهِ مُخَاطَبًا لِفَاطِمَةَ مَا رُويَ عَنْ أَبِي الْعَلَاءِ الْحُسَيْنِ الْعَطَّارِ عَنِ الْحُسَيْنِ  
الْمُقَرَّبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْحَافِظِ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْمُقَرَّبِيِّ عَنْ زَيْدِ بْنِ مُسْكَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدِ الْبَلَوِيِّ أَنَّهُ عَ أَنْشَدَ هَذِهِ  
الْأَبْيَاتَ وَ هُوَ مُحْمُومٌ يَرْتِي فَاطِمَةَ عَ

وَ إِنَّ حَيَاتِي مِنْكَ يَا بِنْتَ أَحْمَدَ  
وَ لَكِنْ لِأَمْرِ اللَّهِ تَعْنُو رِقَابُنَا  
أُتْصِرُّعْنِي الْحُمَى لَدَيْكَ وَ أَشْتَكِي  
أَصِرُّ عَلَى صَبْرٍ وَ أَقْوَى عَلَى مُئِي  
وَ فِي هَذِهِ الْحُمَى دَلِيلًا بِأَهَّا  
بِإِظْهَارِ مَا أَحْفَيْتُهُ لَشَدِيدٍ  
وَ لَيْسَ عَلَى أَمْرِ الْإِلَهِ جَلِيدٍ  
إِلَيْكَ وَ مَا لِي فِي الرَّجَالِ نَدِيدٍ  
إِذَا صَبْرُ حَوَارِ الرَّجَالِ بَعِيدٍ  
لِمَوْتِ الْبَرَايَا قَائِدٌ وَ بَرِيدٌ

وَ فِي الدِّيَّوَانِ الْمَنَسُوبَةِ أَبْنَاءُهَا إِلَى أَمِيرِ الْمُؤْمِنِينَ، أَنَّهُ قَالَ فِي مَرَضِهِ مُخَاطَبًا لِفَاطِمَةَ مَا رُويَ عَنْ أَبِي الْعَلَاءِ الْحُسَيْنِ الْعَطَّارِ عَنِ الْحُسَيْنِ  
الْمُقَرَّبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْحَافِظِ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْمُقَرَّبِيِّ عَنْ زَيْدِ بْنِ مُسْكَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدِ الْبَلَوِيِّ أَنَّهُ عَ أَنْشَدَ هَذِهِ  
الْأَبْيَاتَ وَ هُوَ مُحْمُومٌ يَرْتِي فَاطِمَةَ عَ

وَ إِنَّ حَيَاتِي مِنْكَ يَا بِنْتَ أَحْمَدَ  
وَ لَكِنْ لِأَمْرِ اللَّهِ تَعْنُو رِقَابُنَا  
أُتْصِرُّعْنِي الْحُمَى لَدَيْكَ وَ أَشْتَكِي  
أَصِرُّ عَلَى صَبْرٍ وَ أَقْوَى عَلَى مُئِي  
وَ فِي هَذِهِ الْحُمَى دَلِيلًا بِأَهَّا  
بِإِظْهَارِ مَا أَحْفَيْتُهُ لَشَدِيدٍ  
وَ لَيْسَ عَلَى أَمْرِ الْإِلَهِ جَلِيدٍ  
إِلَيْكَ وَ مَا لِي فِي الرَّجَالِ نَدِيدٍ  
إِذَا صَبْرُ حَوَارِ الرَّجَالِ بَعِيدٍ  
لِمَوْتِ الْبَرَايَا قَائِدٌ وَ بَرِيدٌ

And in 'Al Diwaan', its couplets are attributed to Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> had said during his<sup>asws</sup> illness addressing to (Syeda) Fatima<sup>asws</sup>, what is reported from Abu Al A'ala Al-Hassan Al Attar, from Al-Hassan Al Muqry, from Abu Abdullah Al Hafiz, from Ali Bin Ahmad Al Muqry, from Zayd Bin Muskan, from Ubeydullah Bin Muhammad Bin Al Balwy,

'He<sup>asws</sup> prosed these couplets and he<sup>asws</sup> was saddened, eulogising Fatima<sup>asws</sup>: 'And my<sup>asws</sup> life is from you<sup>asws</sup>, O daughter<sup>asws</sup> of Ahmad<sup>saww</sup>, by my<sup>asws</sup> revealing of those difficulties that you<sup>asws</sup> had concealed, but for the Command of Allah<sup>azwj</sup> our necks are stabbed, and there isn't endurance upon the Command of God<sup>azwj</sup>. Are you hitting me<sup>asws</sup> with a fever from You<sup>azwj</sup> and I<sup>asws</sup> am complaining to You<sup>azwj</sup>, and there is no peer for me<sup>asws</sup> among the men. I<sup>asws</sup> am persistent upon the patience and

<sup>84</sup> Bihar ul Anwaar, Vol. 42.

*stronger upon death, when the patience of the people is remote, and in this fever, there is evidence that it is the freedom of death, leading and sending”.*<sup>85</sup>

يد: الدقاق، عن الاسدي، عن البرمكي، عن الحسين بن الحسن، عن عبد الله بن داهر، عن الحسين بن يحيى الكوفي، عن قثم بن قتادة، عن عبد الله بن يونس، عن أبي عبد الله عليه السلام قال: بينا أمير المؤمنين عليه السلام يخطب على منبر الكوفة، إذ قام إليه رجل يقال له: ذعلب، ذرب اللسان، بليغ في الخطاب، شجاع القلب، فقال: يا أمير المؤمنين هل رأيت ربك؟ فقال: ويلك يا ذعلب ما كنت أعبد ربا لم أره؟ قال: يا أمير المؤمنين كيف رأيتك؟ قال: يا ذعلب لم تره العيون بمشاهدة الابصار ولكن رأته القلوب بحقائق الايمان،

Al Daqaqm from Al Asady, from Al Barmakky, from Al Husayn Bin Al Hassan, from Abdullah Bin Dahar, from Al Husayn Bin Yahya Al Kufy, from Fasam Bin Qatada, from Abdullah Bin Yunus,

‘From Abu Abdullah<sup>asws</sup> having said: ‘While Amir Al-Momineen<sup>asws</sup> was preaching upon the pulpit of Al-Kufa, when a man called Za’lab stood up to him<sup>asws</sup>, being of sharp tongue and eloquent in the addressing, brave of heart, and he said, ‘O Amir Al-Momineen<sup>asws</sup>! Have you<sup>asws</sup> seen your<sup>asws</sup> Lord<sup>azwj</sup>?’ He<sup>asws</sup> said: ‘Woe be unto you<sup>asws</sup>! O Za’lab! I<sup>asws</sup> have not worshipped a Lord<sup>azwj</sup> I<sup>asws</sup> did not see’. He said, ‘O Amir Al-Momineen<sup>asws</sup>! How do you see Him<sup>azwj</sup>?’ He<sup>asws</sup> said: ‘Za’lab! The eyes do not see Him<sup>azwj</sup> with the witnessing of the sights, but the hearts see Him<sup>azwj</sup> through the realities of the Eman.

ويلك يا ذعلب إن ربي لطيف اللطافة فلا يوصف باللفظ، عظيم العظمة لا يوصف بالعظم، كبير الكبرياء لا يوصف بالكبر، جليل الجلالة لا يوصف بالغلظ،

Woe be unto you, O Za’lab! My<sup>asws</sup> Lord<sup>azwj</sup> is the Subtle of the subtleties, so He<sup>azwj</sup> cannot be described by the subtlety, Magnificence of the Magnificent, so He<sup>azwj</sup> cannot be described by the magnificence, Great of the Greatness, He<sup>azwj</sup> cannot be described by the greatness, Majestic of the Majesty, He<sup>azwj</sup> cannot be described by the magnitude/dimensions.

قبل كل شئ لا يقال شئ قبله، وبعد كل شئ لا يقال له بعد، شاء الاشياء لا بهمة، دراك لا بخديعة هو في الاشياء كلها غير متمازج بها ولا بائن عنها، ظاهر لا بتأويل المباشرة، متجل لا باستهلال رؤية، بائن لا بمسافة، قريب لا بمداناة، لطيف لا بتجسم، موجود لا بعد عدم، فاعل لا باضطرار، مقدر لا بحركة، مرید لا بهمامة،

He<sup>azwj</sup> is before all things, it cannot be said a thing is before Him<sup>azwj</sup>, and after all things, it cannot be said for Him<sup>azwj</sup>, ‘after’. He<sup>azwj</sup> Created the things, not by eagerness, Getting, not by deception. He<sup>azwj</sup> is in the things, all of them, not being attached with these, nor detached from these. Apparent, not by explanation of the commencement, Manifest, not by initiating a sighting, Evident, not by a distance, near, not by approach, Subtle, not by having a body, existing, not after non-existence, a Doer, not by desperation, Determiner, not by movement, Desirous, not by eagerness.

سميع لا بألة، بصير لا بأداة، لا تحويه الاماكن، ولا تصحبه الاوقات، ولا تحده الصفات، ولا تأخذه السنوات، سبق الاوقات كونه، والعدم وجوده، والابتداء أزله،

<sup>85</sup> Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 6 H 9

Hearing, not by an instrument, Seeing, not by a tool, the places do not contain Him<sup>-azwj</sup> nor do the timings accompany Him<sup>-azwj</sup>, not do the descriptions limit Him<sup>-azwj</sup>, the years do not grab Him<sup>-azwj</sup>. His<sup>-azwj</sup> existence preceded the timings, and His<sup>-azwj</sup> Presence (preceded) the non-existence (of things), and His<sup>-azwj</sup> eternity (preceded) the beginning.

بتشعيره المشاعر عرف أن لا مشعر له، وبتجهيره الجواهر عرف أن لا جوهر له، وبمضادته بين الاشياء عرف أن لا ضد له، وبمقارنته بين الاشياء عرف أن لا قرين له،

By the compassionate feelings of the pity, it is recognised that there is no sympathiser for Him<sup>-azwj</sup>, and by the processing of the substances it is known that there is no substance for Him<sup>-azwj</sup>, and by the oppositeness between the things it is known that there is no opposite for Him<sup>-azwj</sup>, and by the conjoining between the matters it is known that there is no pairing for Him<sup>-azwj</sup>.

ضاد النور بالظلمة، والجسوء بالبلبل، والصرد بالحرور، مؤلف بين معتادياتها، مفرق بين متدانياتها، دالة بتفريقها على مفرقها، وبتأليفها على مؤلفها، وذلك قوله عزوجل: " ومن كل شئ خلقنا زوجين لعلكم تذكرون "

The light is opposed by the darkness, and the clearness with the obscurity, and the dryness with the wetness, and the chill with the heat. There is composition between its inter-twining, and separation between its nearness. There is evidence by its separation upon is Separator, and by its composition upon its Composer. That is in the Words of the Mighty and Majestic: ***And from all things, We Created pairs, perhaps you would take heed [51:49].***

ففرق بما بين قبل وبعد ليعلم أن لا قبل له ولا بعد، شاهدة بغرائزها أن لا غريزة لمغرزها، مخبرة بتوقيتها أن لا وقت لموقيتها،

So, He<sup>-azwj</sup> Distinguished between 'before' and 'after' for it to be known that there is neither a 'before' for Him<sup>-azwj</sup> nor an 'after', observing by their instincts that there is no instinct for its instinctiveness, pointing by its variances that there is no difference it is variations, Informing by their timings that there is no time for its timing.

حجب بعضها عن بعض ليعلم أن لا حجاب بينه وبين خلقه غير خلقه، كان ربا ولا مربوب، وإلهها ولا مألوه، وعالما إذ لا معلوم، وسميها إذ لا مسموع.

He<sup>-azwj</sup> Veiled some of it from others for it to be known that there is no veil between Him<sup>-azwj</sup> and His<sup>-azwj</sup> creatures, apart from His<sup>-azwj</sup> creatures. He<sup>-azwj</sup> was a Nourisher and there was none being nourished, and a God and there was none defying Him<sup>-azwj</sup>, and a Knower when there was nothing to be known, and Hearing when there was nothing to be heard'.

ثم أنشأ يقول: ولم يزل سيدي بالحمد معروفا\* ولم يزل سيدي بالوجود موصوفا وكان إذ ليس نور يستضاء به\* ولا ظلام على الآفاق معكوفنا فربنا بخلاف الخلق كلهم\* وكل ما كان في الاوهام موصوفا ومن يرده على التشبيه ممتثلا\*

Then he<sup>-asws</sup> prosed, saying: '*My<sup>-asws</sup> Master<sup>-azwj</sup> did not cease to be well-known with the Praise, and my<sup>-asws</sup> Master<sup>-azwj</sup> did not cease to be described with the Benevolence and existed when there wasn't any light illuminated to be with, nor was there any darkness blinding in the horizons, for our Lord is opposite to the creatures, all of them. And all what happens in the imaginations is described, and one who intends upon the resembling, striking examples.*

يرجع أخا حصر بالعجز مكتوفا وفي المعارج يلقي موج قدرته \* موجا يعارض طرف الروح مكفوفا فاترك أخا جدل في الدين منعقفا  
\* قد باشر الشك فيه الرأي مأوفا واصحب أخا ثقة حبا لسيده \* وبالكرامات من مولاه محفوفا أمسى دليل الهدى في الارض  
مبتسما \* وفي السماء جميل الحال معروفا

*A brother returns blinded with the frustration when, in the ascents, he met a wave of His<sup>-azwj</sup> Power, a wave blinding the blink of the soul, so a brother neglects disputing in polemics of the Religion. He had begun to doubt the well-known opinion in it, and a brother accompanies reliable love for his Master<sup>-azwj</sup>; and with the honours from his Master<sup>-azwj</sup> Granted yesterday, evidence of the Guidance in the earth, smiling, and in the sky He<sup>-azwj</sup> is famous of being in a beautiful state'.*

قال: فخر ذعلب مغشيا عليه ثم أفاق وقال: ما سمعت بهذا الكلام، ولا أعود إلى شيء من ذلك.

He (the narrator) said, 'Za'lab fell down unconscious, then he woke up and said, 'I have not heard this kind of speech, nor will I return to anything from that'.<sup>86</sup>

شأ، الإرشاد لَمَّا تَوَجَّهَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الْبَصْرَةِ نَزَلَ الرَّبْدَةَ فَلَقِيَهُ بِمَا آخِرُ الْحَاجِّ فَاجْتَمَعُوا لِيَسْمَعُوا مِنْ كَلَامِهِ وَ هُوَ فِي حَبَاتِهِ

(The book) 'Al-Irshad' – When Amir Al-Momineen<sup>-asws</sup> headed towards Al-Basra, he<sup>-asws</sup> encamped at Al-Rabza, and the last of the pilgrims (of Hajj) met him<sup>-asws</sup> at it. They gathered in order to listen from his<sup>-asws</sup> speech, and he<sup>-asws</sup> was in his<sup>-asws</sup> tent.

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فَأَتَيْتُهُ فَوَجَدْتُهُ يَخْصِفُ نَعْلًا فَمُلْتُ لَهُ نَحْنُ إِلَى أَنْ تُصْلِحَ أَمْرَنَا أَوْجُحَ مِنَّا إِلَى مَا تَصْنَعُ فَلَمْ يُكَلِّمْنِي حَتَّى  
فَرَعَ مِنْ نَعْلِهِ ثُمَّ صَمَّمَهَا إِلَى صَاحِبَتِهَا وَ قَالَ لِي قَوْمَهُمَا فَمُلْتُ لَيْسَ لُهُمَا قِيَمَةٌ قَالَ عَلَيَّ ذَلِكَ فَكُنْتُ كَسْرُ دِرْهَمٍ

Ibn Abbas said, 'I came to him<sup>-asws</sup> and found him<sup>-asws</sup> repairing a slipper. I said to him<sup>-asws</sup>, 'We are more needy to you<sup>-asws</sup> in correcting our affairs than what you<sup>-asws</sup> are doing'. But he<sup>-asws</sup> did not speak to me until he<sup>-asws</sup> was free from (repairing) his<sup>-asws</sup> slipper. Then he<sup>-asws</sup> pressed it to its other slipper and said to me: 'Value them!' I said, 'There isn't any value for them'. He<sup>-asws</sup> said: 'Over that?' I said, 'Part of a Dirham'.

قَالَ وَ اللَّهُ لُهُمَا أَحَبُّ إِلَيَّ مِنْ أَمْرِكُمْ هَذَا إِلَّا أَنْ أُقِيمَ حَقًّا أَوْ أَدْفَعَ بَاطِلًا فَمُلْتُ إِنَّ الْحَاجَّ اجْتَمَعُوا لِيَسْمَعُوا مِنْ كَلَامِكَ فَتَأَدَّنْ لِي أَنْ  
أَتَكَلَّمَ فَإِنْ كَانَ حَسَنًا كَانَ مِنْكَ وَ إِنْ كَانَ غَيْرَ ذَلِكَ كَانَ مِنِّي قَالَ لَا أَنَا أَتَكَلَّمُ

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! These two (slippers) are more beloved to me<sup>-asws</sup> that this command of yours, except if I<sup>-asws</sup> were to straighten a right and push away a falsehood'. I said, 'The pilgrims have gathered in order to listen from your<sup>-asws</sup> speech, so allow me to speak. If it was good, it would be from you<sup>-asws</sup>, and if it was other than that, it would be from me'. He<sup>-asws</sup> said: 'No, I<sup>-asws</sup> shall speak'.

ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِي وَ كَانَ شَشْنَ الْكَفَّيْنِ فَالْمَنِي ثُمَّ قَامَ فَأَخَذْتُ بِنَوْبِهِ وَ قُلْتُ نَشَدْتُكَ اللَّهُ وَ الرَّحِمَ قَالَ لَا تَنْشُدْنِي ثُمَّ خَرَجَ  
فَاجْتَمَعُوا عَلَيْهِ

Then he<sup>-asws</sup> placed his<sup>-asws</sup> hand upon my chest, and he<sup>-asws</sup> was of coarse (hard) palms, and it pained me. Then he<sup>-asws</sup> stood up and grabbed his<sup>-asws</sup> cloth and I said, 'We adjure you<sup>-asws</sup> with Allah<sup>-azwj</sup> and

<sup>86</sup> Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 4 H 34

the relationship'. He<sup>-asws</sup> said: 'Do not adjure me<sup>-asws</sup>'. Then he<sup>-asws</sup> went out, and they gathered to him<sup>-asws</sup>.

فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا صَ وَ لَيْسَ فِي الْعَرَبِ أَحَدٌ يَفْرَأُ كِتَابًا وَ لَا يَدَّعِي نُبُوَّةَ فَسَاقِ النَّاسِ إِلَى  
مَنْجَاتِهِمْ أَمْ وَ اللَّهُ مَا زِلْتُ فِي سَاقَتِهَا مَا غَيَّرْتُ وَ لَا بَدَّلْتُ وَ لَا حُنْتُ حَتَّى تَوَلَّتْ بِخَدَافِيرِهَا مَا لِي وَ لِقُرَيْشٍ

He<sup>-asws</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then said: 'As for after, surely Allah<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup>, and there wasn't anyone among the Arabs who had read a Book nor claimed Prophet-hood. He<sup>-saww</sup> ushered the people to their manifesto, and by Allah<sup>-azwj</sup>! Neither have I<sup>-asws</sup> slipped in ushering them, nor changed, nor replaced, nor betrayed until I<sup>-asws</sup> was in charge of its entirety. What is the matter with me<sup>-asws</sup> and Quraysh?

أَمْ وَ اللَّهُ لَقَدْ قَاتَلْتُهُمْ كَافِرِينَ وَ لَأَقَاتِلَنَّهُمْ مَفْتُونِينَ وَ إِنَّ مَسِيرِي هَذَا عَنْ عَهْدِ إِلَهِ فِيهِ أَمْ وَ اللَّهُ لَأَبْفِرَنَّ الْبَاطِلَ حَتَّى يُخْرِجَ الْحَقَّ مِنْ  
حَاصِرِيهِ مَا تَنْقُمُ مِنَّا قُرَيْشٌ إِلَّا أَنَّ اللَّهَ اخْتَارَنَا عَلَيْهِمْ فَأَدْخَلْنَاهُمْ فِي حَيْرَانَا [فِي حَيْرَانَا]

By Allah<sup>-azwj</sup>! I<sup>-asws</sup> had fought them as Kafirs and I<sup>-asws</sup> shall be fighting them as tempted ones, and surely this journey of mine is about what has been pacted to me<sup>-asws</sup> regarding it. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> shall split open the falsehood until the truth emerges from its siege. Quraysh are not taking revenge from us except that Allah<sup>-azwj</sup> has Chosen us<sup>-asws</sup> over them, and we<sup>-asws</sup> have included them in our<sup>-asws</sup> goodness'.

وَ أَشَدَّ-

أَدَمْتُ لَعْمَرِي شُرْبَكَ الْمَحْضَرَ خَالِصًا-  
وَ نَحْنُ وَهَبْنَاكَ الْعَلَاءَ وَ لَمْ تَكُنْ  
وَ أَكَلْتَ بِالزُّبْدِ الْمُقَشَّرَةَ التَّمْرًا  
عَلِيًّا وَ حَطْنَا حَوْلَكَ الْجُرْدَ وَ السُّمْرًا

And he<sup>-asws</sup> prosed (a quatrain): 'You<sup>-asws</sup> would have lived for as long as I<sup>-asws</sup> do, drinking the pure drink and you would have eaten the peeled dates with the butter, and we<sup>-asws</sup> would gift you the exalted, and you did not become high, and we would drive away around you the barren and the fruitless'.<sup>87</sup>

فَأَنْشَأَ أَمِيرُ الْمُؤْمِنِينَ عَ أَبْنَاءًا مِنْهَا

فَفَنُّ نَحْلُ بِهَمٍّ وَ هُنَّ شَوَارِعُ-  
فَفَنُّ إِذَا نَزَلَتْ بِسَاحَةِ أُمَّةٍ-  
تُسْقَى أَوَاخِرُهَا بِكَأْسِ الْأَوَّلِ  
أَدِنْتُ بِعَدْلِ بَيْنَهُمْ مُتَنَقِّلِ-

Amir Al-Momineen<sup>-asws</sup> prosed two couplets from it: 'Fitna was released by them and they were its initiators. Their last one drank with the cup of the first one. Fitna, when it befalls in the courtyard of a community, you should allow justice between them to pass through'. (an extract).<sup>88</sup>

وَ أَنْفَذَ مُعَاوِيَةَ ذَا الْكَلَاعِ إِلَى بَنِي هَمْدَانَ فَاشْتَبَكَ الْحَرْبَ بَيْنَهُمْ إِلَى اللَّيْلِ ثُمَّ أَهْرَمَ أَهْلُ الشَّامِ ثُمَّ أَنْشَأَ أَمِيرُ الْمُؤْمِنِينَ عَ أَبْنَاءًا مِنْهَا

<sup>87</sup> Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 90

<sup>88</sup> Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 1 H 94 a

فَوَارِسُ مِنْ هَمْدَانَ لَيْسُوا بِعَزَلٍ - عَدَاةُ الْوَعَى مِنْ شَاكِرٍ وَ شَبَامٍ -  
يُفُودُهُمْ حَامِي الْحَقِيقَةِ مَا جَدَّ - سَعِيدُ بَنُ قَيْسٍ وَ الْكَرِيمُ مُحَامِي -  
جَزَى اللَّهُ هَمْدَانَ الْجِنَانَ فَإِنَّهُمْ - سَمَامُ الْعِدَى فِي كُلِّ يَوْمٍ حَمَامٍ -

And Muawiya assigned Zal Kala'a to the clan of Hamdan, and the war clashed between them to the night. Then the people of Syria were defeated. Then Amir Al-Momineen<sup>asws</sup> prosed couplets. From these are: 'The horsemen of Hamdan are not isolated, morning of the battle, from a grateful and young men. The real protector is guiding them, a glorious, Saeed Bin Qays, and a prestigious protector. May Allah<sup>azwj</sup> Recompense Hamdan with Gardens, for they are an infecting poison (to the enemy) during every day of death'.

وَ بَرَزَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ فَتَكَلَّمُوا عَنْهُ فَحَادَى مُعَاوِيَةَ حَتَّى دَخَلَ فُسْطَاطَهُ فَتَرَفَعَ ابْنُ مَنْصُورٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع

وَ عَلَّمَنَا الْحَرْبَ آبَاؤُنَا - وَ سَوْفَ نُعَلِّمُ أَيْضًا بَيْنَنَا [بَيْنَنَا] -

And Abu Ayoub Al-Ansari came out but they abstained from him. He went towards Muawiya until he entered his tent. Abu Mansour rose up. Amir Al-Momineen<sup>asws</sup> said: 'Our fathers taught us the war, and soon we will be teaching our sons as well'.

وَ حَرَجَ رَجُلٌ فِي بَرَازِ رَجُلٍ كُوفِيٍّ فَصَرَعَهُ الْكُوفِيُّ فَإِذَا هُوَ أَخُوهُ فَقَالُوا خَلِّهِ فَأَبَى أَنْ يُطْلَقَهُ إِلَّا بِأَمْرِ عَلِيٍّ فَأُذِنَ لَهُ بِذَلِكَ وَ بَرَزَ عَبْدُ اللَّهِ  
بَنُ خَلِيفَةَ الطَّائِي فِي جَمَاعَةٍ مِنْ طَيِّءٍ وَ ارْتَجَرَ

يَا طَيِّءُ السَّهْلِ وَ الْأَجْبَالِ - أَلَا اثْبُتُوا بِالْبَيْضِ وَ الْعَوَالِي -  
فَقَاتِلُوا أَيْمَةَ الضَّلَالِ -

And a man came out in duelling a man of Al-Kufa, and there it turned out to be his own brother. They said, 'Leave him!' But he refused and in freeing him except by an order of Ali<sup>asws</sup>. He<sup>asws</sup> permitted him for that. And Abdullah Bin Khalifa Al-Taie came out among a group of Tayy and recited a war poem, 'O Tayy! Tayy of coasts and the mountains! Will you not be steadfast with the fair ones and the towns. Fight the imams of straying!'

وَ حَرَجَ مِنَ الْعَسْكَرِينَ زُهَاءُ أَلْفِ رَجُلٍ فَاقْتَتَلُوا حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ وَ فِيهِمْ يَقُولُ شَبْتُ بَنُ رَبِيعِي

وَ قَاتَلَتِ الْأَبْطَالُ مِنَّا وَ مِنْهُمْ - وَ قَامَتِ نِسَاءٌ حَوْلَنَا بِنَحِيبٍ -

And approximately a thousand men came out from the two armies and they fought until there did not remain anyone from them, and regarding them Shabas Bin Rabie said, 'And the heroes have been killed from us and them, and the women stood around us with the mourners'.

وَ حَرَجَ بُسْرُ بْنُ أَرْطَاةَ مُرَبِّجَرًا

أَكْرَمُ بِجُنْدِ طَيِّبِ الْأُرْدَانِ - جَاءُوا يَكُونُوا أَوْلِيَاءَ الرَّحْمَنِ -



إِنَّ عَلِيًّا نَالَ مِنْ عُثْمَانَ

إِنِّي أَنَا نِي حَبْرٌ شَجَانِي

And Busr Bin Artah came reciting a war poem, 'Be honourable to the good army, the desirous. They came to be friends of the Beneficent. A titbit of the news has come to me that Ali<sup>ASWS</sup> attained from (killed) Usman'.

فَبَرَزَ إِلَيْهِ سَعِيدُ بْنُ قَيْسٍ قَائِلًا

أَسَلَمَهُمْ بُسْرٌ إِلَى الْهُوَانِ

بُؤْسًا لِحَيْدِ ضَائِعِ الْإِيمَانِ -

إِلَى سُيُوفِ لَيْبِي هَمْدَانَ

Saeed Bin Qays came out to duel against him saying, 'Misery of the army wasting Eman, their submission of Busr to the humiliation, to the swords of the clan of Hamdan'.

فَأَنْصَرَفَ بُسْرٌ مِنْ طَعْنَتِهِ مَجْرُوحًا وَ حَرَجَ أَدْهَمُ بْنُ لَأْمِ الْفَضَاعِيِّ مُرْتَجِرًا

فَأَنْتَ لَا شَكَّ أَحُو قَتِيلٍ -

أَثَبْتُ لَوْعَةِ الصَّارِمِ الصَّقِيلِ -

Busr left being injured from his stabbing and Ad'had Bin Al-Umm Al-Quzaie came out reciting a war poem, 'Be steadfast to the falling of the tough and the shiny (armour), for you are in no doubt that your brother is slain'.

فَقَتَلَهُ حُجْرُ بْنُ عَدِيٍّ فَحَرَجَ الْحَكَمُ بْنُ الْأَزْهَرِ قَائِلًا

أَثَبْتُ فَإِنِّي لَيْسَ مِثْلِي بَعْدِي -

يَا حُجْرُ حُجْرُ بَنِي عَدِيٍّ الْكِنْدِيِّ -

Hujr Bin Aday killed him. Al-Hakam Bin Al-Azhar came out saying, 'O Hujr! Hujr Bin Aday Al-Kindy! Stay firm, for surely there wouldn't be anyone like me after me'.

فَحَرَجَ إِلَيْهِ مَالِكُ بْنُ مُسْهَرٍ الْفَضَاعِيُّ يَقُولُ

أَنَا ابْنُ عَمِّ الْحَكَمِ بْنِ الْأَزْهَرِ -

أَنَا ابْنُ مَالِكِ بْنِ مُسْهَرٍ -

Malik Bin Mus'hir Quzaie came out to him saying, 'O Ibn Malik Bin Mus'hir! I am a cousin of Al-Hakam Bin Al-Azhar!'

فَأَجَابَهُ حُجْرٌ -

أَقْدِمُ إِذَا شِئْتُ وَ لَا تُؤَخِّرُ

إِنِّي حُجْرٌ وَ أَنَا ابْنُ مِسْعَرٍ -

Hujr answered him, 'I am Hujr and I am a son of Mis'ar. I advance whenever I like to and I do not delay!'

وَبَرَزَ عَلْقَمَةُ فَأُصِيبَ فِي رِجْلِهِ وَ قُتِلَ مِنْ أَهْلِ الْعِرَاقِ عُمَيْرُ بْنُ عُبَيْدِ الْمُحَارِبِيِّ وَ بَكْرُ بْنُ هَوْدَةَ النَّحْعِيِّ وَ ابْنُهُ حَيَّانُ وَ سَعِيدُ بْنُ نُعَيْمٍ وَ أَبَانُ بْنُ قَيْسٍ فَحَمَلَ عَلِيٌّ عَ فَهَزَمَهُمْ

And Alqama came out for duel and was injured in his leg. And from the people of Al-Iraq there were killed, Umeyr Bin Ubeyd Al-Muhariby, and Bakr Bin Howzat Al-Nakhaie, and his son Hayyan, and Saeed Bin Nueym, and Aban Bin Qays'. Ali<sup>asws</sup> had attacked and defeated them.

فَقَالَ مُعَاوِيَةُ كُنْتُ أَرْجُو الْيَوْمَ ظَفْرًا وَ بَرَزَ الْأَشْتَرُ وَ جَعَلَ يَقْتُلُ وَاحِدًا وَاحِدًا فَقَالَ مُعَاوِيَةُ فِي ذَلِكَ فَبَرَزَ عَمْرُو بْنُ الْعَاصِ فِي أَرْبَعِمِائَةِ فَارِسٍ إِلَيْهِ وَ تَبَعَ الْأَشْتَرُ مِائَتًا رَجُلٍ مِنْ نَخْعٍ وَ مَدْحَجٍ وَ حَمَلِ الْأَشْتَرُ عَلَيْهِ فَوَقَعَتِ الطَّعْنَةُ فِي الْقُرْبُوسِ فَأَنْكَسَرَ وَ حَرَّ عَمْرُو صَرِيحًا وَ سَقَطَتْ ثَنَائِيَاهُ فَاسْتَأْمَنَهُ

Muawiya said, 'I am hoping for victory today'. And Al-Ashtar came out for duel and went on to kill one after one. Muawiya said regarding that, so Amro Bin Al-Aas came out among four hundred horsemen towards him, and Al-Ashtar followed two hundred men from Nahakie and Mazhij. And Al-Ashtar attacked upon him, and the stab fell in the saddlebow and it broke, and Amro fell down immediately, and his (Ashtar's) spear fell down and he was safe.

وَ بَرَزَ الْأَصْبَغُ بْنُ نُبَاتَةَ فَأَيَّلًا

حَتَّى مَتَى تَرْجُو الْبَقَا يَا أَصْبَغُ-  
إِنَّ الرَّجَاءَ لِلْفُتُوحِ يَدْمَعُ-

And Al-Asbagh Bin Nubata came out saying, 'Until when will you hope to live O Asbagh! The hope for the contentment is more impressive'.

وَ قَاتَلَ حَتَّى حَرَّكَ مُعَاوِيَةَ مِنْ مَقَامِهِ وَ حَرَجَ عَوْفُ الْمُرَادِيِّ فَأَيَّلًا

أَنَا الْمُرَادِيُّ وَ اسْمِي عَوْفُ-  
هَلْ مِنْ عِرَاقِي عَصَاهُ سَيْفُ-

And he fought until Muawiya had to move from his position. And Awf Al-Murady came out saying, 'I am Al-Murady and my name is Awf! Is there any Iraqi whose sword is his staff?'

فَبَرَزَ إِلَيْهِ كَعْبِرُ الْأَسَدِيِّ مُرْتَجِرًا فَمَقَلَهُ وَ رَأَى مُعَاوِيَةَ عَلَى تَلٍّ فَقَصَدَ نَحْوَهُ فَلَمَّا قَرُبَ مِنْهُ حَمَلَ عَلَيْهِ مُرْتَجِرًا

وَيْلِي عَلَيْكَ يَا بَنِي هِنْدٍ-  
أَنَا الْغَلَامُ الْأَسَدِيُّ حَمْدٍ-

Kaeer Al-Asadi came out to him reciting a war poem, and he killed him, and he was Muawiya upon a hill, so he aimed towards him. When he was near from him, he attacked upon him reciting, 'Woe be unto you O son of Hind! I am the boy Al-Asady, praise-worthy'.

فَأَخَذَهُ أَهْلُ الشَّامِ بِالطَّعَانِ وَ الضَّرَابِ فَانْسَلَّ مِنْ بَيْنِهِمْ فَأَيَّلًا

فَلَوْ نَلْتُهُ نَلْتُ الَّذِي لَيْسَ بَعْدَهَا-  
مِنَ الْأَمْرِ شَيْئًا غَيْرَ مِثْلِ مَقَالٍ-  
وَ لَوْ مِتُّ مِنْ نَيْلِي لَهُ أَلْفَ مِيتَةٍ-  
لَقُلْتُ لِمَا قَدْ نَلْتُ لَيْسَ أُبَالِي-

The people of Syria seized him with the stabbing and the strikers. A speaker sneaked from between them saying, 'If you had attained him, you would not attain the one who is after it anything from the matter without harbouring a speaker, and if I were to die from my attack, for it would be a thousand deaths, I would said, 'For what have you attained, I don't care'.

وَ حَرَجَ عَبْدُ الرَّحْمَنِ بْنِ خَالِدِ بْنِ الْوَلِيدِ فَبَرَزَ إِلَيْهِ حَارِثُهُ بْنُ قُدَامَةَ السَّعْدِيِّ فَقَتَلَهُ فَحَرَجَ أَبُو الْأَعْوَرِ السُّلَمِيُّ فَأَنْصَرَفَ مِنْ طَعْنَتِهِ زِيَادُ  
بْنُ كَعْبِ الْأَهْمَدَانِيِّ مَجْرُوحاً وَ قَتَلَ بَنُو هَمْدَانَ خُلُقاً كَثِيراً مِنْ أَهْلِ الشَّامِ فَقَالَ مُعَاوِيَةُ بْنُ هَمْدَانَ أَعْدَاءُ عُثْمَانَ

Abdul Rahman Bin Khalid Bin Al-Waleed came out and Harise Bin Qudama Al-Sa'ady duelled to him and he killed him. Abu Al-Awr Al-Sulamy came out, but Ziyad Bin Ka'ab Al-Hamdany left from his stabbing injured, and the clan of Hamdan killed a lot of people from the people of Syrian. Muawiya said, 'The clan of Hamdan are enemies of Usman'.

وَ بَرَزَ عُمَيْرُ بْنُ عَطَّارِ الدِّمَشْقِيِّ فِي قَوْمِهِ قَائِلاً -

لَهَا حَدِيثٌ وَ لَهَا قَدِيمٌ

قَدْ صَابَرَتْ فِي حَرْبِهَا تَمِيمٌ -

دِينٌ قَدِيمٌ وَ هُدًى قَدِيمٌ

And Umeyr Bin Utarid Al-Tameemi came out among his people saying, '(Clan of) Tameem have combatted in its ware, for it is a narration and for it is ancientness. An ancient religion and an ancient guidance'.

فَقَاتَلُوا إِلَى اللَّيْلِ وَ بَرَزَ قَيْسُ بْنُ سَعْدٍ وَ قَالَ

وَ الْحَزْرَجِيُّونَ رِجَالٌ سَادَةٌ -

أَنَا ابْنُ سَعْدٍ وَ أَبِي عُبَادَةَ -

يَا دَا الْجَلَالَ لَقِي الشَّهَادَةَ -

حَتَّى مَتَى أَنْتَنِي إِلَى الْوِسَادَةَ -

They fought to the night. And Qays Bin Sa'ad came out and said, 'I am a son of Sa'ad and my father is Ubadah, and the tribe of Al-Khazraj men are chiefs, until when shall I bend to the pillow? O One<sup>azwj</sup> with the Majesty, Cast the martyrdom to me!'

فَحَرَجَ بُسْرُ بْنُ أَرْطَاةَ الْفَهْرِيِّ وَ ارْتَجَرَ

فِي أُسْرَةٍ مِنْ غَالِبٍ وَ فِهْرٍ -

أَنَا ابْنُ أَرْطَاةَ الْجَلِيلِ الْقُدْرٍ -

فَقَدْ قَضَيْتُ فِي ابْنِ سَعْدٍ نَدْرِي -

إِنْ أَرْجِعَ الْيَوْمَ بَعِيرٌ وَثَرٍ -

Busr Bin Artah Al-Fihry came out and recited a war poem, 'I am a son of Atrah, the majestic, the powerful, among a dominant understanding family. If I were to return today without wrong, so it has been Decreed regarding the son of Sa'ad, my vow'.

فَأَنْصَرَفَ مَجْرُوحاً مِنْ صَرْبَةِ قَيْسٍ وَ حَرَجَ الْمُحَارِقُ بْنُ عَبْدِ الرَّحْمَنِ فَقَتَلَ الْمُرَادِيَّ وَ مُسْلِمَ الْأَزْدِيَّ وَ رَجُلَيْنِ آخَرَيْنِ فَبَرَزَ إِلَيْهِ عَلِيُّ ع  
مُتَنَكِّراً فَقَتَلَهُ وَ قَتَلَ سَبْعَةً بَعْدَهُ

He left injured from a strike of Qays. And Mukhariq Bin Abdul Rahman came out and killed Al-Murady, and Muslim Al-Azdy, and two other men. Ali<sup>asws</sup> came out to him veiled and killed him and killed seven (more) after him.

وَ حَرَجَ كُرَيْبُ بْنُ الصَّبَّاحِ فَقَتَلَ مُبَرِّعاً الْحَوْلَانِيَّ وَ شُرْحَبِيلَ الْبَكْرِيَّ وَ الْحَارِثَ الْحَكِيمِيَّ وَ عَبْدَ الرَّحْمَنِ الْهَمْدَانِيَّ فَقَتَلَهُ أَمِيرُ الْمُؤْمِنِينَ  
ثُمَّ قَتَلَ الْحَارِثَ بْنَ وَدَاعٍ وَ الْمُطَاعَ بْنَ الْمُطَلِّبِ وَ عُرْوَةَ بْنَ دَاوُدَ

And Kurayeb Bin Al-Sabbah came out and killed Mubarraqa Al-Khawlany, and Shikjeel Al-Bakry, and Al-Haris Al-Hakeemi, and Abdul Rahman Al-Hamdany. Amir Al-Momineen<sup>asws</sup> killed him. Then he<sup>asws</sup> killed Al-Haris Bin Wada'a, and Al-Muta'a Bin Al-Muttalib, and Urwah Bin Dawood.

وَ حَرَجَ مَوْلَى لِمُعَاوِيَةَ مُرَجِرًا

إِلَيَّ أَنَا الْحَارِثُ مَا بِي مِنْ حَوْرٍ - مَوْلَى ابْنِ صَحْرٍ وَ بِهِ قَدْ انْتَصَرَ -

And a slave of Muawiya came out reciting a war poem, 'I am Al-Haris! There is no failure with me. A slave of the son of Sakhat, and with him I shall be avenged'.

فَقَتَلَهُ قَنْبَرٌ وَ حَرَجَ يَرِيدُ الْكَلْبِيِّ فَقَتَلَهُ الْأَشْتَرُ وَ حَرَجَ مُشَجَّعُ الْجَدَامِيِّ فَطَعَنَهُ عَدِيُّ بْنُ حَاتِمٍ وَ نَادَى خَالِدُ بْنُ مَعْمَرٍ السَّدُوسِيَّ مَنْ  
يُبَايِعُنِي عَلَى الْمَوْتِ فَأَجَابَهُ تِسْعَةُ آلَافٍ فَقَاتَلُوا حَتَّى بَلَّغُوا فُسْطَاطَ مُعَاوِيَةَ فَهَرَبَ مُعَاوِيَةُ فَتَهَبُوا فُسْطَاطَهُ

Qanbar killed him. And Yazeed Al-Kalby came out and Al-Ashtar killed him. And Mushja'a Al-Juzamy came out, and Aday Bin Hatim stabbed him. And Khalid Bin Ma'mar Al-Sadousy called out, 'Who will pledge to me upon death?' Nine thousand answered him. They fought until they reached the tent of Muawiya. Muawiya fled and his tent was plundered.

وَ أَنْفَذَ مُعَاوِيَةُ إِلَيْهِ فَقَالَ يَا خَالِدُ لَكَ عِنْدِي إِمْرَةٌ خُرَاسَانَ مَتَى ظَفِرْتُ فَأَقْصِرْ وَ يُحْكُ عَنْ فِعَالِكَ هَذَا فَنَكَلَ عَنْهَا فَتَمَلَّأَ أَصْحَابُهُ فِي  
وَجْهِهِ وَ حَارَبُوا إِلَى اللَّيْلِ وَ فِيهِ يَقُولُ النَّجَاشِيُّ

وَ فَرَّ ابْنُ حَرْبٍ عَيَّرَ اللَّهُ وَجْهَهُ وَ ذَاكَ قَلِيلٌ مِنْ عُقُوبَةِ قَادِرٍ -

And Muawiya assigned to him and said, 'O Khalid! For you with me is a woman of Khurasan when you win. Woe be unto you. Cut short this one from your deeds!' He refrained from him and killed his companion in his face, and they battled to the night. And regarding it, Al-Najashy said, 'And the son of Har fled, may Allah<sup>azwj</sup> Alter his face, and that is little from his punishment by the Powerful'.

وَ حَرَجَ حَمَزَةُ بْنُ مَالِكٍ الْهَمْدَانِيُّ فَقَتَلَهُ الْمِرْقَالَ فَهَجَمُوا عَلَى الْمِرْقَالَ فَقَتَلُوهُ فَأَحَدَ سُفْيَانَ بْنَ الثَّوْرِ رَأَيْتَهُ فَقَاتَلَ حَتَّى قُتِلَ ثُمَّ أَحَدَهَا  
عُنْبَةُ بْنُ الْمِرْقَالَ فَقَاتَلَ حَتَّى قُتِلَ فَأَحَدَهَا أَبُو الطُّفَيْلِ الْكِنَانِيُّ مُرَجِرًا

يَا هَاشِمُ الْخَيْرُ دَخَلَتْ الْجَنَّةَ - قَتَلَتْ فِي اللَّهِ عَدُوَّ السُّنَّةِ -

And Hamza Bin Malik came Al-Hamdany came out. Al-Mirqal killed him, so they thronged upon Al-Mirqal and killed him. Sufyan Bin Al-Sowr grabbed his flag and fought until he was killed. Then Utba

Bin Al-Mirqal took it and fought until he was killed. Abu Al-Tufeyl Al-Kinani took it reciting a war poem, 'O Hashim the good! You entered the Paradise, killed for the Sake of Allah<sup>azwj</sup>, enemies of the Sunnah'.

فَقَاتَلَ حَتَّى جُرِحَ فَرَجَعِ الْمُهَقَّرَى وَ أَخَذَهَا عَبْدُ اللَّهِ بْنُ بُدَيْلِ بْنِ وَرْقَاءَ الْخَزَاعِيِّ مُرَجِرًا

أَصْرَبْتُكُمْ وَ لَا أَرَى مُعَاوِيَةَ-  
هَوَتْ بِهِ فِي النَّارِ أُمُّ هَاوِيَةَ-  
الْأَبْرَحَ الْعَيْنُ الْعَظِيمَ الْخَاوِيَةَ-  
جَاوَرَهُ فِيهَا كِلَابٌ عَاوِيَةَ-

He fought until he was injured and he returned back on his heels. And Abdullah Bin Budeyl Bin Warqa'a Al-Khuzaiie grabbed it reciting a war poem, 'I am striking you all and I cannot see Muawiya, the deepest of eyes and the largest of the bellies. He would collapse with it into the Fire, his mother being the abyss'.

فَهَجَمُوا عَلَيْهِ وَ قَتَلُوهُ فَأَخَذَهَا عَمْرُو بْنُ الْحَمِقِ قَائِلًا

جَزَى اللَّهُ فِينَا عُصْبَةً أَيَّ عُصْبَةٍ-  
حِسَانَ وَجُوهٍ صُرِعُوا حَوْلَ هَاشِمٍ-

They thronged upon him and killed him. Amro Bin Al-Hamiq grabbed it saying, 'May Allah<sup>azwj</sup> Recompense us in a group, whichever group of beautiful faces surrounding around Hashim'.

وَ قَاتَلَ أَشَدَّ قِتَالٍ فَخَرَجَ ذُو الظَّلِيمِ قَائِلًا

أَهْلَ الْعِرَاقِ نَاسُوا وَ انْتَسَبُوا-  
مِنْ ذِي الظَّلِيمِ أَيْنَ أَيْنَ الْمَهْرَبِ-  
أَنَا الْيَمَانِيُّ وَ اسْمِي حَوْشَبُ-

And he fought a severe battle. Zul Zaleem came out saying, 'People of Al Iraq! Lineage (yourselves) and lineage (me)! I am Al Yamani, and my name is Howshab, from Zil Zaleem. Where, where is the escape!'

فَبَرَزَ إِلَيْهِ سُلَيْمَانُ بْنُ صُرَدِ الْخَزَاعِيِّ قَائِلًا

يَا أَيُّهَا الْحَيُّ الَّذِي تَدْبَدَبَا-  
لَسْنَا نَخَافُ ذَا الظَّلِيمِ حَوْشَبَا-

Suleyman Bin Surad Al-Khuzaiie duelled to him saying, 'O you tribe which is hesitating! We are not scared of Zul Zaleem Howshab!'

فَحَمَلَتِ الْأَنْصَارُ حَمَلَةً رَجُلٍ وَاحِدٍ وَ قَتَلُوا ذَا الْكَلَاعِ وَ ذَا الظَّلِيمِ وَ سَارُوا إِلَيْهِمْ وَ كَادَ يُؤَخِّدُ مُعَاوِيَةَ فَقَالَ الْأَنْصَارِيُّ

مُعَاوِيَ مَا أَقَلَّتْ إِلَّا بِجُرْعَةٍ-  
فَإِنْ تَفَرَّحُوا بِابْنِ الْبَدِيلِ وَ هَاشِمٍ-  
مِنَ الْمَوْتِ حَتَّى تَحْسَبَ الشَّمْسُ كَوْكَبًا-  
فَإِنَّا قَتَلْنَا ذَا الْكَلَاعِ وَ حَوْشَبَا-

The Helpers attacked the attack of one man and they killed Zul Kala'a, and Zul Zaleem, and came to them and almost seized Muawiya. The Helper said, 'Muawiya did not free except with a gulp of death,

unto the sun was counted as a planet. So, if they are rejoicing with Ibn Al Budeyl and Hashim, so we kill Zul Kala'a and Howshab'.

وَ خَرَجَ عُيَيْدُ اللَّهِ بْنِ عُمَرَ وَ دَعَا مُحَمَّدَ ابْنَ الْحَنَفِيَّةِ فَنَهَضَ مُحَمَّدٌ فَنَهَاهُ أَبُوهُ وَ بَرَزَ هُوَ عِ إِلَيْهِ رَاجِعًا فَتَقَهَّرَ عُيَيْدُ اللَّهِ فَقَتَلَهُ عَبْدُ اللَّهِ  
بُنُ سَوَّارٍ وَ يُقَالُ حُرَيْثُ بْنُ خَالِدٍ وَ يُقَالُ هَانِيُ بْنُ عَمْرِو وَ يُقَالُ مُحَمَّدُ بْنُ الصَّبِيحِ

And Ubeydullah Bin Umar came out and called out to Muhammad Ibn Al-Hanafiyya. Muhammad got up but his father<sup>-asws</sup> (Ali<sup>-asws</sup>) forbade him, and he<sup>-asws</sup> went out walking to him. Ubeydullah turned off his heels, and Abdullah Bin Sawwar killed him, and it is said it was Hureys Bin Khalid, and it is said it was Hany Bin Uamro, and it is said it was Muhammad Bin Al-Sabeeh.

فَأَمَرَ مُعَاوِيَةَ بِتَقْدِيمِ سَبْعِينَ رَايَةً وَ بَرَزَ عَمَّارٌ فِي رَايَاتٍ فَقُتِلَ مِنْ أَصْحَابِ مُعَاوِيَةَ سَبْعُمِائَةَ رَجُلٍ وَ مِنْ أَصْحَابِ عَلِيٍّ مِائَتًا رَجُلٍ وَ  
خَرَجَ عَلِيٌّ عِ فِي مُقَاتِلَةِ هَمْدَانَ وَ قَالَ بَعْضُهُمْ بَرَكَ الْجَمَلُ بَرَكَ الْجَمَلُ فَبَرَكَوْا وَ بَرَكَتْ أَيْضًا هَمْدَانُ

Muawiya ordered with advancing seventy flags (battalions), and Ammar came out among flags. From the companions of Muawiya seven hundred men were killed, and from the companions of Ali<sup>-asws</sup>, two hundred men. And Ali<sup>-asws</sup> came out among fighters of Hamdan, and some of them said, and one of them said, 'Kneel the camel! Kneel the camel!' They knelt, and Hamdan knelt (the camels) as well.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع

قَدْ حَمَلَ الْقَوْمُ فَبَرَكَأَ بَرَكَأَ - لَا يَدْخُلُ الْقَوْمُ عَلَى مَا شَكَّأَ -

Amir Al-Momineen<sup>-asws</sup> said: 'The people have attacked, so kneel (the camels) a kneeling. The people will not enter upon what they doubt'.

وَ خَرَجَ عَمْرُو بْنُ الْعَاصِ مُرْتَجِزًا فَقَصَدَهُ الْأَشْتَرُ مُرْتَجِزًا

إِنِّي أَنَا الْأَشْتَرُ مَعْرُوفُ السَّيْرِ - إِنِّي أَنَا الْأَفْعَى الْعِرَاقِيُّ الذَّكْرُ

And Amro Bin Al-Aas came out reciting a war poem, and Al-Ashtar aimed for him reciting a war poem, 'Me, I am Al-Ashtar, famous of the advancing. Me, I am the male Iraqi serpent'.

فَهَزَمَهُمْ وَ جَرَحَ عَمْرًا وَ خَرَجَ الْفَرَّازُ بْنُ الْأَدْهَمِ وَ دَعَا الْعَبَّاسَ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَتَلَهُ الْعَبَّاسُ فَنَهَاهُ عَلِيٌّ عِ عَنِ  
الْمُبَارَزَةِ فَقَالَ مُعَاوِيَةُ مَنْ قَتَلَ الْعَبَّاسَ فَلَهُ عِنْدِي مَا يَشَاءُ فَخَرَجَ رَجُلَانِ لَحْمِيَّانِ فَدَعَا أَحَدُهُمَا فَقَالَ إِنْ أَذِنَ لِي سَيِّدِي أُبَارِزُكَ

He defeated them. And Amr came out, and Al-Faraz Bin Al-Ad'ham came out and called out Al-Abbas Bin Rabie Bin Al-Haris Bin Abdul Muttalib. Al-Abbas killed him. Ali<sup>-asws</sup> forbade him from the duelling (any more). Muawiya said, 'Whoever kills Al-Abbas, for him with me would be whatever he desires'. Two men from Khamiyyan came out and one of them called him. He said, 'If my Master<sup>-asws</sup> permits me, I shall duel with you'.

وَ أَتَى عَلِيًّا عِ فَبَرَزَ عَلِيٌّ فِي سِلَاحِ الْعَبَّاسِ وَ فَرَسِهِ مُتَنَكِّرًا فَقَالَ الرَّجُلُ آذَنَكَ سَيِّدِكَ فَقَالَ عِ أَذِنٌ لِلَّذِينَ يُفَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا فَقَتَلَهُ  
وَ تَقَدَّمَ الْآخَرُ فَقَتَلَهُ

Ali<sup>asws</sup> came and duelled in the weapons of Al-Abbas and his horse, disguised. He said, 'Your Master<sup>asws</sup> as permitted you?' He<sup>asws</sup> said: '**There is Permission (to fight) for those who are fought against because they are oppressed, [22:39].** He<sup>asws</sup> killed him. And the other one came forward, and he<sup>asws</sup> killed him.

وَ حَرَجَ قَبِيصَةُ التَّمَبْرِيُّ وَ كَانَ يَشْتُمُ عَلِيًّا وَ يَرْتَجِرُ

أَقْدِمُ إِقْدَامَ الْمَرْبِرِ الْعَالِي - فِي نَصْرِ عُثْمَانَ وَ لَا أُبَالِي -

And Qabees Al-Numeyri came out, and he used to revile Ali<sup>asws</sup>, and he recited a war poem, 'I am advancing the advance of the exalted lion in help of Usman, and I don't care'.

فَبَرَزَ عَدِيُّ بْنُ حَاتِمٍ قَاتِلًا

يَا صَاحِبَ الصَّوْتِ الرَّفِيعِ الْعَالِي - نَفْدِي عَلِيًّا وَ لَدِي وَ مَالِي

Aday Bin Hatim came out saying, 'O one of the high loud voice! My children and my wealth are sacrificed for Ali<sup>asws</sup>'.

وَ حَرَجَ حَجَلُ بْنُ أَثَالِ الْعَبْسِيُّ فَطَلَبَ الْبِرَارَ فَبَرَزَ إِلَيْهِ ابْنُهُ أَثَالُ فَلَمَّا رَأَاهُ قَالَ انْصَرِفْ إِلَى الشَّامِ فَإِنَّ فِيهَا أَمْوَالًا جُمَّةً فَقَالَ ابْنُهُ يَا أُمَّتَ انْصَرِفْ إِنِّيْنَا وَ جَنَّةُ الْخُلْدِ مَعَ عَلِيٍّ

And Hajal Bin Usal Al-Absy came out and sought the duel. His son Usal came out to duel him. When he saw him, he said, 'Leave to go to Syria, for there is immense wealth therein!' His son said, 'O father! Leave to come to us, and the eternal Garden is with Ali<sup>asws</sup>!'

وَ عَبَأَ مُعَاوِيَةُ أَرْبَعَةَ صُفُوفٍ فَتَقَدَّمَ أَبُو الْأَعْوَرِ السُّلَمِيُّ يُحَرِّضُهُمْ وَ يَقُولُ يَا أَهْلَ الشَّامِ إِنَّاكُمْ وَ الْفِرَارَ فَإِنَّهَا سُبَّةٌ وَ عَارٌ فَدَقُّوا عَلَيَّ أَهْلَ الْعِرَاقِ فَإِنَّهُمْ أَهْلُ فِتْنَةٍ وَ نِفَاقٍ

And Muawiya composed four rows, and Abu Al Awr Al-Sulamy came ahead inciting them and said, 'O people of Al-Syria! Beware of the fleeing for it is an insult and a shame. Knock upon the people of Al Iraq for they are the companions of the Fitna and hypocrisy!'

فَبَرَزَ سَعِيدُ بْنُ قَيْسٍ وَ عَدِيُّ بْنُ حَاتِمٍ وَ الْأَشْتَرُ وَ الْأَشْعَثُ فَفَقَتَلُوا مِنْهُمْ ثَلَاثَةَ آلَافٍ وَ نَبِيئًا وَ أَهْرَمَ الْبَاقُونَ وَ حَرَجَ كَعْبُ بْنُ جُعَيْلٍ شَاعِرٌ مُعَاوِيَةَ قَاتِلًا

ابْرُزْ إِلَيَّ الْآنَ يَا نَجَاشِي - فَإِنِّي لَيْتٌ لَدَى الْهَرِاشِ

Saeed Bin Qays and Aday Bin Hatim, and Al-Ashtar, and Al-Ash'as came out to duel, and they killed three thousands of them and more, and the rest were defeated. And Ka'ab Bin Jueel, a poet of Muawiya came out saying, 'Duel to me now, O Najashy, for I am a lion of Al Hirash!'

فَأَجَابَهُ النَّجَاشِيُّ شَاعِرٌ عَلِيٍّ ع وَ بَرَزَ إِلَيْهِ

لَسْتُ أَبِيعَ الدِّينَ بِالمَعَاشِ -  
ذَاكَ عَلَيَّ بَيْنَ الرِّيشِ -

ارْبِعَ قَلِيلًا فَأَنَا النَّجَاشِيُّ -  
أَنْصُرُ خَيْرَ رَاكِبٍ وَ مَاشِي -

Al-Najashy, poet of Ali<sup>asws</sup>, answered him and duelled to him, 'Wait a while, for I am Al-Najashy! I don't sell the religion for the livelihood. I help the best rider and walker, that is Ali<sup>asws</sup> between the clothing'.

وَ بَرَزَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ فِي أَلْفِ رَجُلٍ فَفَتَلَ حُلَقًا حَتَّى اسْتَعَاثَ عَمْرُو بْنُ الْعَاصِ وَ أَتَى أُوَيْسَ الْقُرَيْبِيُّ مُتَقَلِّدًا بِسَيْفَيْنِ وَ يُقَالُ كَانَ مَعَهُ مِرْمَاةٌ وَ مِخْلَافَةٌ مِنَ الْحَصَى فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ وَدَّعَهُ وَ بَرَزَ مَعَ رِجَالِهِ رِبِيعَةَ فُقْتِلَ مِنْ يَوْمِهِ فَصَلَّى عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ دَفَنَهُ

And Abdullah son of Ja'far<sup>as</sup> came out among a thousand men and fought people until Amro Bin Al-Aas cried out for help, and Oweys Al-Qarny came collared with two swords, and it is said with him was a bowl and a feed-bag of the pebbles. He greeted unto Ali<sup>asws</sup> Amir Al-Momineen<sup>asws</sup>, and bade him<sup>asws</sup> farewell, and went out with his men of Rabie, and he was killed during his day. Amir Al-Momineen<sup>asws</sup> prayed Salat upon him and buried him.

تُمْ إِنَّ عَمَّارًا جَعَلَ يُفَاتِلُ وَ يَقُولُ

صَرَبًا يُزِيلُ الهَامَ عَنْ مَقِيلِهِ -  
أَوْ يُرْجِعُ الحَقَّ إِلَى سَبِيلِهِ -

نَحْنُ صَرَبْنَاكُمْ عَلَى تَنْزِيلِهِ -  
وَ يَذْهَلُ الخَلِيلُ عَنْ حَلِيلِهِ -

Then Ammar went to fight and he was saying, 'We had struck you upon its Revelation such a strike, it removed the important one from his words, and the friend is amazed from his friend, or the truth will return to its way'.

فَلَمْ يَزَلْ يُفَاتِلُ حَتَّى قُتِلَ وَ بَرَزَ أَمِيرُ الْمُؤْمِنِينَ ع وَ دَعَا مُعَاوِيَةَ وَ قَالَ أَسْأَلُكَ أَنْ تَحْقِنَ الدِّمَاءَ وَ تَبْرُزَ إِلَيَّ وَ أَبْرُزَ إِلَيْكَ فَيَكُونَ الأَمْرُ لِمَنْ غَلَبَ

He did not cease to fight until he was killed. And Amir Al-Momineen<sup>asws</sup> came out and called out to Muawiya and said, 'I<sup>asws</sup> am asking you to save the blood and come out to me<sup>asws</sup> and I<sup>asws</sup> shall duel to you, so the command can be for the one who overcomes'.

فَبُهِتَ مُعَاوِيَةُ وَ لَمْ يَنْطِقْ بِحَرْفٍ فَحَمَلَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى المَيْمَنَةِ فَأَزَاهَا ثُمَّ حَمَلَ عَلَى المَيْسِرَةِ فَطَحَنَهَا ثُمَّ حَمَلَ عَلَى القَلْبِ وَ قَتَلَ مِنْهُمْ جَمَاعَةً وَ أَشَدَّ

لَعَلَّ اللهَ يُمَكِّنُ مَنْ قَمَّكََا -  
وَ لَوْ بَارَزْتَهُ تَرَبَّتْ يَدَاكََا -

فَهَلْ لَكَ فِي أَبِي حَسَنِ عَلِيٍّ -  
دَعَاكَ إِلَى البرَّازِ فَعَكَتَ [فَكَعَتَ] عَنْهُ -

Muawiya was stunned and did not speak with a word. Amir Al-Momineen<sup>asws</sup> attacked upon the right flank and moved it. Then he<sup>asws</sup> attacked upon the left flank and crushed it. Then he<sup>asws</sup> attacked upon the centre and killed a group from them, and he<sup>asws</sup> prosed: 'Is there for you (anyone) regarding Abu Hassan Ali<sup>asws</sup>? Perhaps Allah<sup>azwj</sup> will Enable one who can stop it. I<sup>asws</sup> called you to the duel, but you bowed from it, and if you had duelled him<sup>asws</sup>, (in) your hands would have been dust' (killed).



فَانصَرَفَ اَمِيْرُ الْمُؤْمِنِيْنَ عِثْمَرُ بَرَزَ مُتَنَكِّرًا فَخَرَجَ عَمْرُو بِنُ الْعَاصِ مُرْتَجِزًا

يَا قَادَةَ الْكُوفَةِ مِنْ أَهْلِ الْفِتَنِ - يَا قَاتِلِي عُثْمَانَ ذَاكَ الْمُؤْتَمَنِ -  
كَفَى بِهَذَا حَزَنًا مِنَ الْحَزَنِ - أَضْرِبُكُمْ وَ لَا أَرَى أَبَا الْحَسَنِ

Amir Al-Momineen<sup>asws</sup> left. Then he<sup>asws</sup> came out disguised (covered up). Amro Bin Al-Aas came out reciting a war poem, 'O guides of Al-Kufa from the people of Fitna! O killers of Usman, that is the trusted, it suffices with this as a grief from the sorrows. I am striking you all and I cannot see Abu Hassan<sup>asws</sup>'.

فَتَنَاطَلَ عَنْهُ عَلِيٌّ عِ حَتَّى تَبِعَهُ عَمْرُو ثُمَّ ارْتَجَزَ

أَنَا الْعَلَامُ الْقُرَيْشِيُّ الْمُؤْتَمَنُ - الْمَاجِدُ الْأَبْيَضُ لَيْثٌ كَالشَّطَنِ -  
يَرْضَى بِهِ السَّادَةُ مِنْ أَهْلِ الْيَمَنِ - أَبُو الْحُسَيْنِ فَاعْلَمَنَّ أَبُو الْحَسَنِ -

Ali<sup>asws</sup> paused from him until Amro pursued him<sup>asws</sup>, then he<sup>asws</sup> recited a war poem, 'I<sup>asws</sup> am the Qurayshi boy, the trusted, and glorious, the white, like the valiant lion, the chiefs from the people of Al-Yemen are pleased with him<sup>asws</sup>, father<sup>asws</sup> of Al-Husayn<sup>asws</sup>, known as father<sup>asws</sup> of Al-Hassan<sup>asws</sup>'.

فَوَلَّى عَمْرُو هَارِبًا فَطَعَنَهُ اَمِيْرُ الْمُؤْمِنِيْنَ فَوَقَعَتْ فِي ذَيْلِ دِرْعِهِ فَاسْتَلْقَى عَلَى قَفَاهُ وَ اَبْدَى عَوْرَتَهُ فَصَفَحَ عَنْهُ اسْتِحْيَاءً وَ تَكْرُمًا فَقَالَ مُعَاوِيَةُ اِحْمَدِ اللّٰهَ الَّذِي عَافَاكَ وَ اِحْمَدِ اسْتِكَ الَّذِي وَقَاكَ

Amro turned around fleeing, but Amir Al-Momineen<sup>asws</sup> stabbed him, and he fell in the tail of his armour. He lay on his palms and his nakedness was revealed. He<sup>asws</sup> excused away from him in embarrassment and honouring. Muawiya said, 'I praise Allah<sup>azwj</sup> Who Recovered you, and I praise your nakedness which saved you'.

قَالَ أَبُو نُوَّاسٍ

فَلَا خَيْرَ فِي دَفْعِ الرَّدَى بِمَدْلَةٍ - كَمَا رَدَّهَا يَوْمًا بِسَوْءَتِهِ عَمْرُو

Abu Nawas said, 'There is no good in a defence worse than humiliation, just as Amro had worsened it on the day with his nakedness'.

وَ قَالَ حَيْصَ بَيْصَ

فُبِخَ حَاذِيكَ هَارِمٌ شَرِي - سَوْءَةٌ عَمْرُو تَنْتَ سِنَانَ عَلِيٍّ -

And Hays Bays said, 'Ugliness of your shameful defeat exposing Amro of his nakedness, while the blades of Ali<sup>asws</sup> were flexed'.

وَبَرَزَ عَلِيٌّ عَ وَ دَعَا مُعَاوِيَةَ فَنَكَلَ عَنْهُ وَ حَرَجَ بُسْرُ بْنُ أَرْطَاةَ يَطْمَعُ فِي عَلِيٍّ عَ فَصَرَعهُ أَمِيرُ الْمُؤْمِنِينَ عَ فَاسْتَلْقَى عَلَى فَقَاهُ وَ كَشَفَ عَنْ عَوْرَتِهِ فَأَنْصَرَفَ عَنْهُ عَلِيٌّ عَ فَقَالَ وَيْلَكُمْ يَا أَهْلَ الشَّامِ أَمَا تَسْتَحْيُونَ مِنْ مُعَامَلَةِ الْمُخَانِيثِ لَقَدْ عَلَّمَكُمْ رَأْسُ الْمُخَانِيثِ عَمْرُو وَ لَقَدْ رُوي عَنْ هَذِهِ السِّيَرَةِ عَنْ أَبِيهِ عَنْ جَدِّهِ فِي كَشْفِ الْأَسْتَاهِ وَسَطَ عَرَصَةِ الْحُرُوبِ

And Ali<sup>asws</sup> came out duelling and called Muawiya, but he bowed away from it. And Busr Bin Artah came out coveting regarding (killing) Ali<sup>asws</sup>. Amir Al-Momineen<sup>asws</sup> wrestled him and he fell down on his palms, and his nakedness was revealed. Ali<sup>asws</sup> turned away from it. He<sup>asws</sup> said: 'Woe be unto you, O people of Syria! Are you not ashamed from sinful affairs? Your chief Amro (Bin Al-Aas) has taught you the sinful acts. And it has been reported about this mannerism from his father, from his grandfather regarding uncovering his nakedness in the middle of the plains of war'.

فَحَرَجَ عَلَامُهُ لِأَحِقُّ ثُمَّ قَالَ

أَزْدَيْتَ بُسْرًا وَ الْعُلَامُ نَائِرَةٌ - وَ كُلُّ أَبٍ مَنْ عَلَيْهِ قَادِرَةٌ -

His slave came out subsequently, then said, 'I intended Busr, and the slave will retaliate for him, and every father is one who is able upon it'.

فَطَعَنَهُ الْأَشْتَرُ قَائِلًا

فِي كُلِّ يَوْمٍ رَجُلٌ شَيْخٍ بَارِزَةٌ - وَ عَوْرَةٌ وَسَطَ الْعَجَاجِ ظَاهِرَةٌ -  
أَبْرَزَهَا طَعْنَهُ كَفِّ قَاتِرَةٌ - عَمْرُو وَ بُسْرٌ رَهَبًا بِالْقَاهِرَةِ -

Al-Ashtar stabbed him saying, 'During every day an old man comes for duel and nakedness was revealed in the middle of the dust. There duelled to him a prominent hand; Amro and Busr were terrified by the subduing'.

فَلَمَّا رَأَى مُعَاوِيَةَ كَثْرَةَ بَرَارِ أَمِيرِ الْمُؤْمِنِينَ عَ أَحَدَ فِي الْخُدَيْعَةِ فَأَنْقَدَ عَمْرُو إِلَى رَبِيعَةَ خَالَاتِهِ فَوَقَعُوا فِيهِ فَقَالَ أَكْتُبْ إِلَى ابْنِ عَبَّاسٍ وَ عُرُهُ فَكَانَ فِيهَا كَتَبَ

طَالَ الْبَلَاءُ فَمَا نَدْرِي لَهُ آسِي [آسٍ] - بَعْدَ الْإِلَهِ سِوَى رَفِيقِ ابْنِ عَبَّاسٍ -

When Muawiya saw the frequent duels of Amir Al-Momineen<sup>asws</sup>, he took to the deception. He assigned Amro to Rabie their maternal uncles, and they fell for it. He said, 'Write to Ibn Abbas and deceive him'. Among what he wrote was (a couplet), 'The calamity is prolonged, so we do not know any comfort for it after God apart from kindness of Ibn Abbas'.

فَكَانَ جَوَابُ ابْنِ عَبَّاسٍ

يَا عَمْرُو حَسْبُكَ مِنْ حُدْعٍ وَ وَسْوَاسٍ - فَادْهَبْ فَمَا لَكَ فِي تَرْكِ الْهُدَى آسِي [آسٍ] -  
إِلَّا بَوَادِرَ طُعْنٍ فِي مُحُورِكُمْ - تَشْحَى التُّفُوسُ لَهُ فِي النَّفْعِ إِفْلَاسٌ -  
إِنْ عَادَتِ الْحَرْبُ عُدْنَا وَ التَّمِيسُ هَرَبًا - فِي الْأَرْضِ أَوْ سَلْمًا فِي الْأَفْقِ يَا قَاسِي -

The answer of Ibn Abbas was, 'O Amro! It suffices you from a deception and whispering, so go away, for there will be no comfort for you in neglecting the guidance except gestures of stabbings in your throats, impressing the souls having nothing for it. If the war returns, we will return and seek war in the earth, or peace in the horizons, O cruel one!'

ثُمَّ كَتَبَ مُعَاوِيَةُ إِلَيْهِ يَذْكُرُ فِيهِ إِتْمَا بَقِيَ مِنْ قُرَيْشٍ سِتَّةٌ أَنَا وَ عَمْرُو بِالشَّامِ ناصِبَانِ وَ سَعْدُ وَ ابْنُ عُمَرَ بِالْحِجَازِ وَ عَلِيٌّ وَ أَنْتَ بِالْعِرَاقِ  
عَلَى حَظَبٍ عَظِيمٍ وَ لَوْ بُوِيعَ لَكَ بَعْدَ عُثْمَانَ لَأَسْرَعْنَا فِيهِ

Then Muawiya wrote to him mentioning in it, 'But rather, six remain from Quraysh – I, and Amro are at Syria being two representatives; and Sa'ad and Ibn Umar are at Al-Hijaz; and Ali<sup>asws</sup> and you are at Al-Iraq upon great speeches, and if only allegiance would have been pledged to you after Usman, we would have been quick in it'.

فَأَجَابَهُ ابْنُ عَبَّاسٍ

دَعَوْتَ ابْنَ عَبَّاسٍ إِلَى السَّلْمِ خُدَعَةً- وَ لَيْسَ لَهَا حَتَّى تَمُوتَ بِحَادِجٍ-

Ibn Abbas answered him, 'You called Ibn Abbas to peace deceptively, and there will be no deception for it until you die'.

وَ أَمَرَ مُعَاوِيَةُ لِابْنِ حَدِيحِ الْكِنْدِيِّ أَنْ يُكَاتِبَ الْأَشْعَثَ وَ النَّعْمَانَ بْنَ بَشِيرٍ أَنْ يُكَاتِبَ قَيْسَ بْنَ سَعْدٍ فِي الصُّلْحِ ثُمَّ أَنْفَدَ عَمْرًا وَ عُتْبَةَ وَ حَبِيبَ بْنَ مَسْلَمَةَ وَ الضَّحَّاكَ بْنَ قَيْسٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ فَلَمَّا كَلَّمُوهُ قَالَ أَدْعُوكُمْ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَ فَإِنْ بُجِيبُوا إِلَى ذَلِكَ فَلِلرَّشْدِ أَصْبْتُمْ وَ لِلْحَيْرِ وَفَقْتُمْ وَ إِنْ تَأَبَّوْا لَمْ تَزِدَادُوا مِنَ اللَّهِ إِلَّا بُعْدًا

And Muawiya ordered Ibn Khadeej Al-Kindy that he corresponds with Al-Ash'as and Al-Numan Bin Bashir and Qays Bin Sa'd is written in the peace treaty. Then he assigned Amr, and Utba, and Habeeb Bin Maslama and Al-Zahaak Bin Qays to Amir Al-Momineen<sup>asws</sup>. When they spoke to him<sup>asws</sup>, he<sup>asws</sup> said: 'I invite you all to the Book of Allah<sup>azwj</sup> and Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup>. If you were to answer to that, then rightful guidance is what you shall attain and to the goodness you would be concordant; and if you were to refuse, it will not increase you all from Allah<sup>azwj</sup> except remoteness.

فَقَالُوا قَدْ رَأَيْنَا أَنْ تَنْصَرِفَ عَنَّا فَتُخَلِّيَ بَيْنَكُمْ وَ بَيْنَ عِرَاقِكُمْ وَ تُخْلُونَ بَيْنَنَا وَ بَيْنَ شَامِنَا فَنَحْنُ نَحْتَقِنُ دِمَاءَ الْمُسْلِمِينَ

They said, 'We have viewed that you<sup>asws</sup> should leave from us, and we shall vacate between you<sup>asws</sup> and your<sup>asws</sup> Iraq, and you<sup>asws</sup> will vacate between us and our Syria, and so we shall save the blood of the Muslims'.

فَقَالَ عَ لَمْ أَجِدْ إِلَّا الْقِتَالَ أَوْ الْكُفْرَ بِمَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَى مُحَمَّدٍ صَ:

He<sup>asws</sup> said: 'I<sup>asws</sup> cannot find except the fighting, or the Kufr with what Allah<sup>azwj</sup> Mighty and Majestic had Revealed unto Muhammad<sup>saww</sup>'.

ثُمَّ بَرَزَ الْأَشْهُرُ وَ قَالَ سُوُوا صُفُوفَكُمْ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ أَيُّهَا النَّاسُ مَنْ يَبِيعُ يَرْتَحِ فِي هَذَا الْيَوْمِ

Then Al-Ashtar went out and said, 'Even out your rows!' And Amir Al-Momineen<sup>asws</sup> said: 'O you people! One who sells (himself to Allah<sup>azwj</sup>) during this day will profit'.

فِي كَلَامٍ لَهُ أَلَا إِنَّ خِضَابَ النِّسَاءِ الْحِنَاءُ وَ خِضَابَ الرِّجَالِ الدِّمَاءُ وَ الصَّبْرُ خَيْرٌ فِي عَوَاقِبِ الْأُمُورِ أَلَا إِنَّمَا إِحْنٌ بَدْرِيَّةٌ وَ ضَعَائِفٌ أُحْدِيَّةٌ وَ أَحْقَادٌ جَاهِلِيَّةٌ وَ قَرَأَ فَقَاتَلُوا أَيْمَةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

In a speech of his<sup>asws</sup>: 'Indeed! The dyeing of the women is the henna, and dyeing of the men is the blood, and the patience is better in the end-result of the matters. Indeed! There is hatred of Badr, and grudges of Ohad, and malice of pre-Islamic period'. And he<sup>asws</sup> recited: **then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12].**

فَتَقَدَّمَ وَ هُوَ يَرْجُرُ

دَبُّوا ذَيْبِيبَ النَّمْلِ لَا تَقُوتُوا-  
وَأَصْبِحُوا فِي حَزْبِكُمْ وَ يَبْشُوا-  
كَيْمًا تَنَالُوا الدِّينَ أَوْ تَمُوتُوا-  
أَوْ لَا فَإِنِّي طَالَ مَا غَصِيْتُ-  
قَدْ قُلْتُمْ لَوْ جِئْتَنَا فَجِئْتُمْ-

He<sup>asws</sup> advanced and he<sup>asws</sup> was saying: 'Walk the walk of the ant, you will not be missing, and become in your wars and homes like what you would either attain the religion or you will die, or not, for surely I<sup>asws</sup> have been disobeyed for a long time. You had said, 'If we had come suddenly'.

وَ حَمَلٌ فِي سَبْعَةِ عَشَرَ أَلْفَ رَجُلٍ فَكَسَرُوا الصُّفُوفَ فَقَالَ مُعَاوِيَةُ لِعَمْرٍو الْيَوْمَ صَبْرٌ وَ غَدًا فَحَرْزٌ فَقَالَ عَمْرٍو صَدَقْتَ يَا مُعَاوِيَةُ وَ لَكِنَّ الْمَوْتَ حَقٌّ وَ الْحَيَاةَ بَاطِلٌ وَ لَوْ حَمَلَ عَلَيَّ فِي أَصْحَابِهِ حَمَلَةٌ أُخْرَى فَهُوَ الْبَوَازُ

And he<sup>asws</sup> attacked among seventeen thousand men and they broke the rows. Muawiya said to Amro, 'Today patience, and tomorrow pride'. Amro said, 'You speak the truth, O Muawiya, but the death is a reality and the life is false, and if Ali<sup>asws</sup> and his<sup>asws</sup> companions were to attack another attack, it would be the ruination'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ مَا أَنْتَظِرُكُمْ إِنْ كُنْتُمْ تُرِيدُونَ الْجَنَّةَ فَبَرَزَ أَبُو الْهَيْثَمِ بِنُ النَّيْهَانِ قَائِلًا

أَحْمَدُ رَبِّي فَهُوَ الْحَمِيدُ-  
ذَاكَ الَّذِي يَفْعَلُ مَا يُرِيدُ\*-  
دِينَ قَوْمٍ وَ هُوَ الرَّشِيدُ-

Amir Al-Momineen<sup>asws</sup> said: 'So what are you waiting for if you are intending the Paradise?' So, Abu Al-Haysam Bin Al-Tayhan went out saying, 'I praise my Lord<sup>azwj</sup> for He<sup>azwj</sup> is praise-worthy, that is the One<sup>azwj</sup> Who Does whatever He<sup>azwj</sup> Wants, and strong religion and He<sup>azwj</sup> is the Guide'.

فَقَاتَلَ حَتَّى قُتِلَ وَ بَرَزَ حُزْمَةُ بِنُ ثَابِتٍ قَائِلًا

كَمْ دَا يُدْجَى أَنْ يَعِيشَ الْمَاكِثُ-  
وَ النَّاسُ مُؤْرُوثٌ وَ فِيهِمْ وَارِثُ-  
هَذَا عَلَيَّ مِنْ عَصَاهُ نَاكِثُ

He fought until he was killed. And Khuzeyman Bin Sabit went out saying, 'How long is that he is hoping to he would remain living, and the people are inherited and among them is an inheritor. This is Ali<sup>asws</sup>. One who disobeys him<sup>asws</sup> is an allegiance-breaker'.

فَقَاتَلَ حَتَّى قُتِلَ وَ بَرَزَ عَدِيُّ بْنُ حَاتِمٍ قَاتِلًا

وَ ابْنِ بُدَيْلٍ صَاحِبِ الْمَلَا حِمِ -

أُ بَعْدَ عَمَّارٍ وَ بَعْدَ هَاشِمِ -

تَرْجُو الْبَقَاءَ مِنْ بَعْدِي يَا ابْنَ حَاتِمِ -

He fought until he was killed. And Aday Bin Hatim went out saying, 'Is it after Ammar, and after Hashim, and Ibn Budeyl one with the epics, you are hoping to remain alive, from afterwards, O Ibn Hatim?'

فَمَا زَالَ يُقَاتِلُ حَتَّى فُقِيَ عَيْنُهُ وَ بَرَزَ الْأَشْرَارُ مُرْتَجِرًا

دِينَ قَوْمٍ وَ سَبِيلَ مَنْهَجِ -

سِيرُوا إِلَى اللَّهِ وَ لَا تَعْرَجُوا -

He did not cease fighting until his eye was blinded. And Al-Ashrar duelled reciting a war poem, 'Walk to Allah<sup>azwj</sup> and do not limp, a strong religion and a programmed way'.

وَ قَتَلَ جُنْدَبَ بْنَ زُهَيْرٍ فَلَمْ يَزَالُوا يُقَاتِلُونَ حَتَّى دَخَلَ وَقَعَةُ الْحَمِيسِ وَ هِيَ لَيْلَةُ الْهَرِيرِ وَ كَانَ أَصْحَابُ عَلِيٍّ ع يَضْرِبُونَ الطُّبُولَ مِنْ أَرْبَعِ جَوَانِبِ عَشْكَرِ مُعَاوِيَةَ وَ يَقُولُونَ عَلِيُّ الْمَنْصُورُ

And he killed Jundab Bin Zuheyr. They did not cease fighting until the event of Thursday entered, and it is 'Laylat Al-Hareer', and the companions of Ali<sup>asws</sup> were striking the drums from four sides of the army of Muawiya and they were saying, 'علي<sup>asws</sup> is the Helped (by) Allah<sup>azwj</sup>!'

وَ هُوَ يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ سَاعَةً بَعْدَ سَاعَةٍ وَ يَقُولُ اللَّهُمَّ إِلَيْكَ نُقِلَتِ الْأَقْدَامُ وَ إِلَيْكَ أَفْضَتِ الْقُلُوبُ وَ رُفِعَتِ الْأَيْدِي وَ مَدَّتِ الْأَعْنَاقُ وَ طَلِبَتِ الْحَوَائِجُ وَ شَخَّصَتِ الْأَبْصَارُ اللَّهُمَّ افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

And he<sup>asws</sup> was raising his<sup>asws</sup> head towards the sky, time after time, and he<sup>asws</sup> was saying: 'O Allah<sup>azwj</sup>! To You<sup>azwj</sup> the feet are transferring, and to You<sup>azwj</sup> the hearts are anticipating, and the hands are raised to You<sup>azwj</sup>, and the necks are extended (in hope), and the needs are sought, and the sights are staring. O Allah<sup>azwj</sup>! **'Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders'** [7:89].

وَ كَانَ يُنْشِدُ

نِطَاحَ أُسْدٍ مَا أَرَاهَا تَصْطَلِحُ -

اللَّيْلُ دَاجٍ وَ الْكِبَاشُ تَنْتَطِحُ -

مِنْهَا قِيَامٌ وَ قَرِيقٌ مُنْبَطِحُ -

أُسْدٌ عَرِينٍ فِي الْبِقَاءِ قَدْ مَرَحَ -

فَمَنْ نَجَا بِرَأْسِهِ فَقَدْ رَجَحَ -

And he<sup>-asws</sup> prosed: 'The night is dark and the rams are stretched out, a lion was overthrown at what he saw the terminology, a lion's den in the meeting (in the battle) has been joyful from it standing and lying face down. So, the one who is saved by his head, has profited'.

وَ كَانَ يَحْمِلُ عَلَيْهِمْ مَرَّةً بَعْدَ مَرَّةٍ وَ يَدْخُلُ فِي عُمَارِهِمْ وَ يَقُولُ اللَّهُ اللَّهُ فِي الْبَقِيَّةِ اللَّهُ اللَّهُ فِي الْحَرَمِ وَ الدَّرِيَّةِ فَكَانُوا يُقَاتِلُونَ أَصْحَابَهُمْ بِالْجَهْلِ

And he<sup>-asws</sup> was attacking them time after time, and he<sup>-asws</sup> entered into their congestion, and he<sup>-asws</sup> was saying: 'Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> regarding the sanctity and the offspring! They were fighting their companions with the ignorance'.

فَلَمَّا أَصْبَحَ كَانَ قُتِلَى عَسْكَرِهِ أَرْبَعَةَ آلَافٍ رَجُلٍ وَ قُتِلَى عَسْكَرِ مُعَاوِيَةَ اثْنَيْنِ وَ ثَلَاثِينَ أَلْفَ رَجُلٍ فَصَاحُوا يَا مُعَاوِيَةُ هَلَكْتَ الْعَرَبُ فَاسْتَعَاثَ هُوَ بِعَمْرِهُ فَأَمَرَهُ بِرَفْعِ الْمَصَاحِفِ

When it was morning, the slain of his<sup>-asws</sup> army were four thousand men, and the slain of the army of Muawiya were thirty-two thousand men. They shouted, 'O Muawiya! The Arabs are destroyed!' He cried out for help to Amro (Bin Al-Aas). He instructed him with raising the Qurans.

قَالَ قَتَادَةُ الْقُتْلَى يَوْمَ صِفِّينَ سِتُونَ أَلْفًا وَ قَالَ ابْنُ سِيرِينَ سَبْعُونَ أَلْفًا وَ هُوَ الْمَدْكُورُ فِي أَنْسَابِ الْأَشْرَافِ وَضَعُوا عَلَى كُلِّ قَتِيلٍ قَصَبَةً ثُمَّ عَدُّوا الْقَصَبَ.

Qatada said, 'The slain on the day of Siffeen were sixty thousand'. And Ibn Sirreen said, 'Seventy thousand'; and it is mentioned in the lineages of the nobles. They placed a reed upon every slayed one, then they counted the reeds"<sup>89</sup>.

وَ عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ، أَنَّ عُبَيْدَ اللَّهِ بْنَ الْعَبَّاسِ، وَ سَعِيدَ بْنَ نُمَيْرَانَ، قَدِمَا عَلَى عَلِيِّ عَلَيْهِ السَّلَامُ، وَ كَانَ عُبَيْدُ اللَّهِ غَامِلَهُ عَلَى صَنْعَاءَ، وَ سَعِيدُ غَامِلَهُ عَلَى الْجَنْدِ، حَرَجًا هَارِيئِينَ مِنْ بُسْرٍ، وَ أَصَابَ [بُسْرٌ] ابْنِي عُبَيْدِ اللَّهِ، لَمْ يُدْرِكَا الْحِنْتَ، فَفَقَتَلَهُمَا.

And from Al Qasim Bin Al Waleed,

'Ubeydullah Bin Al-Abbas and Saeed Bin Nimran arrived to Ali<sup>-asws</sup>, and Ubeydullah was his<sup>-asws</sup> governor upon Sana'a and Saeed was his<sup>-asws</sup> governor upon Al-Janad. They had both fled from Busr, And Busr has captured the two sons of Ubeydullah not having attained puberty yet, and killed them both.

قَالَ: وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ يَجْلِسُ كُلَّ يَوْمٍ فِي مَوْضِعٍ مِنَ الْمَسْجِدِ الْأَعْظَمِ، يُسَبِّحُ بِهِ بَعْدَ الْعَدَاةِ إِلَى طُلُوعِ الشَّمْسِ، فَلَمَّا طَلَعَتْ، تَهَضَّ إِلَى الْمِنْبَرِ، فَضَرَبَ بِإصْبَعِيهِ عَلَى رَاحَتِهِ وَ هُوَ يَقُولُ: مَا هِيَ إِلَّا الْكُوفَةُ أَقْبَضُهَا وَ أَبْسَطُهَا

He (the narrator) said, 'And Amir Al-Momineen<sup>-asws</sup> used to sit every day in a particular place from the central Masjid, glorifying (Allah<sup>-azwj</sup>) in it after the morning (Salat) up to the emergence of the sun. When it emerged, he<sup>-asws</sup> went to the pulpit, struck his<sup>-asws</sup> fingers upon his<sup>-asws</sup> palm and he<sup>-asws</sup> said: 'It is not except Al-Kufa. I<sup>-asws</sup> have taken it and spread it'.

<sup>89</sup> Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 472 f

عُمُّ أَنْشَدَ:

عَلَى وَضْرٍ مِنْ ذَا الْإِنَاءِ قَلِيلٍ

لَعَمْرُ أَبِيكَ الْخَيْرِ يَا عَمْرُو أَنِّي

Then he<sup>-asws</sup> prosed: 'By the good life of your father, O Amro (bin Umeys)! I<sup>-asws</sup> am upon little harm from that vessel'.

وَمِنْ حَدِيثِ بَعْضِهِمْ: أَنَّهُ قَالَ: إِنْ لَمْ تَكُونِي إِلَّا أَنْتِ تَهْبُ أَعَاصِيرُكَ، فَمَبْحَكِ اللَّهُ.

And from a Hadeeth of one of them, 'He<sup>-asws</sup> said: 'If there does not exist except you, I<sup>-asws</sup> would blow away your hurricanes. May Allah<sup>-azwj</sup> Make you Ugly!'

عُمُّ قَالَ: أَيُّهَا النَّاسُ! أَلَا إِنَّ بُسْرًا قَدْ أَطْلَعَ الْيَمَنَ وَ هَذَا عُبَيْدُ اللَّهِ بْنُ الْعَبَّاسِ، وَ سَعِيدُ بْنُ نِمْرَانَ، قَدِمَا عَلَيَّ هَارِبِينَ، وَ لَا أَرَى هُؤُلَاءِ إِلَّا ظَاهِرِينَ عَلَيْكُمْ؛ لِاجْتِمَاعِهِمْ عَلَيَّ بِاطْلِهِمْ، وَ تَفَرُّقِكُمْ عَنْ حَقِّكُمْ، وَ طَاعَتِهِمْ لِإِمَامِهِمْ، وَ مَعْصِيَتِكُمْ لِإِمَامِكُمْ، وَ أَدَاءَهُمُ الْأَمَانَةَ إِلَى صَاحِبِهِمْ، وَ خِيَابَتِكُمْ إِيَّايَ،

Then he<sup>-asws</sup> said: 'O you people! Indeed, Busr has emerged to Al-Yemen, and this is Ubeydullah Bin Al-Abbas and Saeed Bin Nimran. They have arrived fleeing to me<sup>-asws</sup>, and I<sup>-asws</sup> do not see them except as being backers against you, for their gathering upon their falsehood, and their separating from the right, and their obeying to their leader and disobedience to your Imam<sup>-asws</sup>, and their giving the entrustment to their master and your betraying of it to me<sup>-asws</sup>.

وَلَيْتَ فُلَانًا فَحَانَ وَ غَدَرَ، وَ احْتَمَلَ فِيَّ الْمُسْلِمِينَ إِلَى مَكَّةَ، وَ وَلَيْتَ فُلَانًا فَحَانَ وَ غَدَرَ، وَ فَعَلَ مِثْلَهَا، فَصِرْتُ لَا آمَنُكُمْ عَلَيَّ عِلَاقَةَ سَوْطٍ.

I<sup>-asws</sup> placed so and so in charge, but he betrayed and was treacherous and carried the war booty of the Muslims to Makkah; and I<sup>-asws</sup> placed so and so in charge, but he betrayed and was treacherous and did similar to it. So, I<sup>-asws</sup> insist that I<sup>-asws</sup> will (only) trust you upon a relationship of a whip.

وَ إِنْ نَدَبْتُمْ إِلَى السَّيْرِ إِلَى عَدُوِّكُمْ فِي الصَّيْفِ، فُلْتُمْ أَمِهْلَنَا يَنْسَلِخِ الْحَرُّ عَنَّا، وَ إِنْ نَدَبْتُمْ فِي الشِّتَاءِ، فُلْتُمْ أَمِهْلَنَا يَنْسَلِخِ الْقُرُّ عَنَّا.

And if I<sup>-asws</sup> call you to travel to your enemies during the summer, you say, 'Respite us until the heat breaks away from us', and if I<sup>-asws</sup> call you during the winter, you said, 'Respite us until the chill breaks away from us'.

اللَّهُمَّ إِنِّي قَدْ مَلَلْتُهُمْ وَ مَلُونِي، وَ سَمَّمْتُهُمْ وَ سَمَّمُونِي، فَأَبْدَلْنِي بِهِمْ مَنْ هُوَ خَيْرٌ لِي مِنْهُمْ، وَ أَبْدِلْهُمْ بِي مَنْ هُوَ شَرٌّ لَهُمْ مِنِّي. اللَّهُمَّ آمِنْتُ قُلُوبَهُمْ مِثَّ الْمَلْحِ فِي الْمَاءِ.

O Allah<sup>-azwj</sup>! I<sup>-asws</sup> am tired of them and they are tired of me<sup>-asws</sup>, and I<sup>-asws</sup> am fed-up with them and they are fed-up with me<sup>-asws</sup>, so replace them for me<sup>-asws</sup> with ones who are better for me<sup>-asws</sup> than them, and replace me<sup>-asws</sup> for them the one who is evil for them than I<sup>-asws</sup> am. O Allah<sup>-azwj</sup>! Their hearts have melted (like) the melting of the salt in the water".<sup>90</sup>

<sup>90</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 31 H 901

وَ مِنْهُ فِي إِظْهَارِ الشُّوقِ إِلَى الْكُوفَةِ:

And from it regarding manifesting the desire to Al-Kufa: -

يَا حَبْدًا سَيْفٌ بِأَرْضِ الْكُوفَةِ أَرْضٌ لَنَا مَأْلُوفَةٌ مَعْرُوفَةٌ  
عَمِي صَبَاحًا وَ اسْلَمِي مَأْلُوفَةٌ. يُطَلِّقُهَا جَمَالُنَا الْمَعْلُوفَةُ

'O how excellent is the coast at the land of Al-Kufa! A land of ours of well-known composition, unleashed with our known beauty, a light morning and a pleasant evening'.<sup>91</sup>

وَ مِنْهُ فِي الرِّضَا [بِمَا قَسَمَ اللَّهُ وَ قَدَّرَهُ لَهُ]:

And from it regarding the pleasure with what Allah<sup>-azwj</sup> had Apportioned and Pre-determined for him<sup>-asws</sup>:-

رَضِيْتُ بِمَا قَسَمَ اللَّهُ لِي  
لَقَدْ أَحْسَنَ اللَّهُ فِي مَا مَضَى  
وَ فَوَضْتُ أَمْرِي إِلَى خَالِقِي  
كَذَلِكَ يُحْسِنُ فِي مَا بَقِيَ.

'I<sup>-asws</sup> am pleased with what Allah<sup>-azwj</sup> has Apportioned for me<sup>-asws</sup>, and I<sup>-asws</sup> have succeeded in my<sup>-asws</sup> affairs to my<sup>-asws</sup> Creator. Allah<sup>-azwj</sup> has Done well in what was during the past, like that He<sup>-azwj</sup> will be Doing good during what remains'.<sup>92</sup>

وَ مِنْهُ فِي الْفَخْرِ بِالْعِلْمِ:

And from it regarding the priding with the knowledge: -

عِلْمِي مَعِي أَيْنَمَا قَد كُنْتُ يَتَّبِعُنِي  
إِنْ كُنْتُ فِي الْبَيْتِ كَانَ الْعِلْمُ فِيهِ مَعِي  
قَلْبِي وَعَاءٌ لَهُ لَا جَوْفٌ صُنْدُوقِي  
أَوْ كُنْتُ فِي السُّوقِ كَانَ الْعِلْمُ فِي السُّوقِ.

'My<sup>-asws</sup> knowledge is with me<sup>-asws</sup>. Wherever I<sup>-asws</sup> would be, it would follow me<sup>-asws</sup>. My<sup>-asws</sup> heart is a receptacle for it, not a hollow box. If I<sup>-asws</sup> was to be in the house, the knowledge would be in it with me<sup>-asws</sup>, or I<sup>-asws</sup> would be in the market, the knowledge would be in the market'.<sup>93</sup>

وَ مِنْهُ فِي الشِّكَايَةِ عَنِ الرَّفَقَاءِ:

And from it regarding the complaint about the friends: -

تَعَرَّبْتُ أَسْأَلُ مَنْ عَنِّي لِي  
فَقَالُوا: عَزِيزَانِ لَا يُوجَدَانِ  
مَنْ النَّاسِ هَلْ مِنْ صَدِيقِي صَدُوقِي  
صَدِيقٌ صَدُوقٌ وَ بِيضُ الْأُنُوقِ.

<sup>91</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 60

<sup>92</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 61

<sup>93</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 62



'I<sup>asws</sup> have become alienated. Whom from the people is asking about me<sup>asws</sup>? Is there any friend of a truthful?' They said, 'Two dear ones cannot be found – a friend of the truthful, and the white elegance'.<sup>94</sup>

وَ مِنْهُ فِي مِثْلِهِ:

And from it, similar to it: -

تُرَابٌ عَلَى رَأْسِ الزَّمَانِ فَإِنَّهُ  
فَكُلُّ رَفِيقٍ فِيهِ غَيْرٌ مُوَافِقٍ  
زَمَانٌ عُثُوقٌ لَا زَمَانٌ حُقُوقٍ  
وَ كُلُّ صَدِيقٍ فِيهِ غَيْرٌ صَدُوقٍ.

'May there be dust upon the head of the time, for it is a time of disloyalty, not a time of rights. Every friend during it is non-concordant, and every friend in it is without sincerity'.<sup>95</sup>

وَ مِنْهُ فِي سَبَبِ بُعْضِ الْأَعَادِي:

And from it, regarding the cause of the hatred of the enemies: -

مَا تَرَكْتَ بَدْرٌ لَنَا صَدِيقاً  
وَ لَا لَنَا مِنْ خَلْفِنَا طَرِيقاً.

'(Battle of) Badr did not leave any friend for us, nor is there any way for us from behind us'.<sup>96</sup>

وَ مِنْهُ خِطَاباً لِمُوسَى بْنِ حَازِمِ الْعَكِّيِّ فِي الْحَرْبِ:

And from it is an address to Musa Bin Hazim Al-Aky during the war: -

دُونَكهَا مُتْرَعَةً دِهَاقاً  
إِنَّا لَقَوْمٌ مَا تَرَى مَا لَاقَى  
كَأْساً زُعَافاً مُرِجَحَتْ زُعَاقاً  
أَقَدَّ هَاماً وَ أَقَطَّ سَاقاً.

'Take it filled up, plump, a poisoned cup tasting salty. Surely some people, what they see is what they get. Cut it lengthwise and cut it width wise'.<sup>97</sup>

وَ مِنْهُ فِي إِحْبَارِهِ [عَلَيْهِ السَّلَامُ] بِالْأَمْرِ الْحَقِيِّ:

And from it regarding his<sup>asws</sup> news with the hidden matters: -

أَرَى حَرْباً مُعَيَّبَةً وَ سَلماً  
وَ عَهْداً لَيْسَ بِالْعَهْدِ الْوَثِيقِ.

'I<sup>asws</sup> see a hidden war and (hidden) peace, and a pact, there isn't any firmness with the pact'.

<sup>94</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 63

<sup>95</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 64

<sup>96</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 65

<sup>97</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 66

بيان: قال الشارح: أمر أمير المؤمنين عليه السلام حريث بن راشد قبل [وقعة] صفين على الأهواز و لما رجع عليه السلام [من صفين] بغى و تمرد، فبعث عليه السلام إليه معقل بن قيس، فقتله و أسر جماعة من بني ناجية خرجوا معه،

The commentator said, 'Amir Al-Momineen<sup>asws</sup> instructed Hureys Bin Rashid before the event of Siffeen, to be a governor upon Al-Ahwaz, and when he<sup>asws</sup> returned from Siffeen, he rebelled and mutinied. He<sup>asws</sup> send Ma'qal Bin Qays to him. He killed him and captured a group from the clan of Najiya. They came out with him.

فداهم مصقلة بن هبيرة بخمس مائة ألف درهم فلما عجز [من أدائه] هرب إلى معاوية، فأمر [أمير المؤمنين] عليه السلام بتخريب بيته فظهرت فيه أسلحة فأنشد عليه السلام هذا البيت.

Masqalah Bin Hubeyra redeemed them for one hundred thousand Dirham. When he was unable from paying it, he fled to Muawiya. Amir Al-Momineen<sup>asws</sup> ordered with ruining his house. Weapons were discovered in it. So, he<sup>asws</sup> prosed this couplet".<sup>98</sup>

وَ مِنْهُ فِي مِثْلِهِ:

And from it regarding similar to it: -

أَرَى أَمْرًا تَنْقُصَ عُرْوَتَاهُ      وَ حَبْلًا لَيْسَ بِالْحَبْلِ الْوَثِيقِ.

'I<sup>asws</sup> see a matter, its handle is broken, and a rope which isn't a strong rope".<sup>99</sup>

وَ مِنْهُ [بِ] تَغْيِيرِ مُعَاوِيَةَ فِي بِنَاءِ مَسْجِدِ بِنَاهُ بِدِمَشْقَ:

And from it regarding faulting Muawiya regarding a Masjid he built at Damascus: -

سَمِعْتُكَ تَبْنِي مَسْجِدًا مِنْ خِيَانَةٍ      وَ أَنْتَ بِحَمْدِ اللَّهِ غَيْرُ مُوَفَّقٍ  
كَمْ طَعِمَةَ الرُّمَّانِ بِمَا زَنْتَ بِهِ      جَرَتْ مَثَلًا لِلْحَائِنِ الْمُتَصَدِّقِ  
فَقَالَ لَهَا أَهْلُ الْبَصِيرَةِ وَ التُّقَى:      لَكَ الْوَيْلُ لَا تَزْنِي وَ لَا تَتَصَدَّقِي.

'I<sup>asws</sup> heard you (Muawiya) have built a Masjid from embezzled funds, and you, by the Praise of Allah<sup>azwj</sup>, are not appropriate, like the female feeder of the pomegranate (earned) from what she had committed adultery with, an example flowing for the embezzler, the giver of charity, so the people of insight and piety said to her, 'For you is the doom! (Better) not to do the adultery and not to give in charity".<sup>100</sup>

وَ مِنْهُ فِي مَدْحِ أَصْحَابِهِ:

And from it regarding the praise of his<sup>asws</sup> companions: -

<sup>98</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 67

<sup>99</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 68

<sup>100</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 69

جَعَلُوا الصُّدُورَ لَهَا مَسَالِكَ  
فَوَقَّ الْقُلُوبَ لِأَجْلِ ذَلِكَ.  
قَوْمِي إِذَا اشْتَبَكَ الْقَنَا  
اللَّابِسُونَ دُرُوعَهُمْ

‘Arise when the spear clash, making the chests to be a way for it, wearing their armour above the hearts for that reason’.<sup>101</sup>

وَ مِنْهُ [فِي الرِّضَا بِمَا رَزَقَهُ اللَّهُ مِنَ الْعِلْمِ]:

And from it regarding the pleasure from what Allah<sup>-azwj</sup> had Graced him<sup>-asws</sup> of the knowledge:-

رَضِينَا قِسْمَةَ الْجَبَّارِ فِينَا  
فَإِنَّ الْمَالَ يَفْتَى عَنْ قَرِيبٍ  
لَنَا عِلْمٌ وَ لِلْأَعْدَاءِ مَالٌ  
وَ إِنَّ الْعِلْمَ بَاقٍ لَا يَزَالُ.

‘We<sup>-asws</sup> are pleased with the Apportionment of the Subduer regarding us<sup>-asws</sup>. For us<sup>-asws</sup> there is the knowledge and for the enemies there is wealth. So, the wealth will perish very soon, and the knowledge will remain, not declining’.<sup>102</sup>

وَ مِنْهُ فِي إِظْهَارِ الْكَرَمِ:

And from it is regarding manifesting the benevolence: -

وَ دَارِي مَنَاحٍ لِمَنْ قَدْ نَزَلَ  
أَقْدِمُ مَا عِنْدَنَا حَاضِرٌ  
وَ زَادِي مُبَاحٍ لِمَنْ قَدْ أَكَلَ  
وَ إِنَّمَا الْكَرِيمُ فَرَّاضٍ بِهِ  
وَ إِنَّمَا الْكَرِيمُ فَرَّاضٍ بِهِ  
وَ إِنَّمَا الْكَرِيمُ فَرَّاضٍ بِهِ

‘And my<sup>-asws</sup> house is acclimatised for the one who has lodged, and my<sup>-asws</sup> provision is legalised for the one who has come to eat. I<sup>-asws</sup> offer whatever is present with us<sup>-asws</sup> and even if there does not happen to be other than bread and vinegar. As for the honourable, he is pleased with it, and as for the vile (evil), for that one is the woe’.<sup>103</sup>

وَ مِنْهُ فِي إِظْهَارِ الْمَكَارِمِ:

And from it is regarding manifesting the honourable (manners): -

إِنِّي أَمْرُؤٌ بِاللَّهِ عَزِيٌّ كُلُّهُ  
فَإِذَا اصْطَلَعْتُ صَنِيعَةً اتَّبَعْتُهَا  
وَرِثَ الْمَكَارِمِ آخِرِي مِنْ أَوْلِي  
بِصَنِيعَةِ آخِرِي وَ إِنَّمَا أَسْأَلُ  
آثَرْتُهُ بِالرَّادِ حَتَّى يَمْتَلِي  
وَ إِذَا يُصَاحِبُنِي رَفِيقٌ مُرْمَلٌ

<sup>101</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 70

<sup>102</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 71

<sup>103</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 72

'By Allah<sup>azwj!</sup> I<sup>asws</sup> am a man with all honours. I<sup>asws</sup> inherited the honourable manners, the last ones from the first. So, when I<sup>asws</sup> do something, I<sup>asws</sup> follow it by doing another, and I<sup>asws</sup> do not ask. And when a friend with depleted (provision) accompanies me<sup>asws</sup>, I<sup>asws</sup> give him preference with the provision until he is full up.

وَ إِذَا دُعِيْتُ لِكُرْبَةٍ فَرَحْتُهَا  
وَ إِذَا يَصِيحُ بِي الصَّرِيحُ لِحَادِثٍ  
وَ أَعْدُ جَارِي مِنْ عِيَالِي إِنَّهُ  
وَ حَفِظْتُهُ فِي أَهْلِهِ وَ عِيَالِهِ  
وَ إِذَا دُعِيْتُ لِعُدْرَةٍ لَمْ أَفْعَلْ  
وَ أَقْبَيْتُهُ مِثْلَ الشَّهَابِ الْمُسْعَلِ  
اخْتَارَ مِنْ بَيْنِ الْمَنَازِلِ مَنْزِلِي  
بِتَعَاهُدِي مَعِي وَ لَمَّا أَسْعَلْ.

And when I<sup>asws</sup> am called to distress, I<sup>asws</sup> relieve it, and when I<sup>asws</sup> am called to treachery, I<sup>asws</sup> do not do so. And when the shouter shouts at me<sup>asws</sup> for an accident, I<sup>asws</sup> get to him like a burning meteor. And I<sup>asws</sup> count my<sup>asws</sup> neighbour as being from my<sup>asws</sup> (family) dependants. He chooses from my<sup>asws</sup> houses from the houses, and I<sup>asws</sup> protect him regarding his family and his dependants, by an undertaking from me<sup>asws</sup>, and even when I<sup>asws</sup> dislike".<sup>104</sup>

وَ مِنْهُ فِي [بَيَانٍ] فَضَائِلِهِ عَلَيْهِ السَّلَامُ مُحَاطِبًا لِلْحَارِثِ الْهُمْدَانِيِّ:

And from it regarding an explanation of his<sup>asws</sup> merits addressing to Al-Haris Al-Hamdany: -

يَا حَارِ هَمْدَانَ مَنْ يَمُتْ بَيْرِي  
بِعَرْفِي طَرَفُهُ وَ أَعْرَفُهُ  
مِنْ مُؤْمِنٍ أَوْ مُنَافِقٍ قُبُلًا  
بِنَعْتِهِ وَ اسْمِهِ وَ مَا فَعَلَا

'O Har (Haris) Hamdan! One who dies will see me<sup>asws</sup>, be he from a Momin or a hypocrite, face to face. His eyes will recognise me<sup>asws</sup> and I<sup>asws</sup> will recognise him by his character, and his name and what he had done.

وَ أَنْتَ عِنْدَ الصِّرَاطِ مُعْتَرِضِي  
أَقُولُ لِلنَّارِ حِينَ تُوقَفُ لِلْعَرَضِ  
دَرِيهِ لَأَ تَقْرِيهِ إِنَّ لَهُ  
حَبْلًا بِحَبْلِ الْوَصِيِّ مُتَّصِلًا  
فَلَا تَخَفْ عَثْرَةً وَ لَا زَلَلًا  
دَرِيهِ لَأَ تَقْرِيهِ الرَّجُلَا

And you will be exposed at the Bridge, but neither fear a stumble nor a slip. I<sup>asws</sup> shall say to the Fire when you paused for the presentation: 'Leave him, do not go near the man! Leave him, do not go near him, for there is a rope for him, a rope connected to the successor<sup>asws</sup>'.

أَسْفِيكَ مِنْ بَارِدٍ عَلَى ظَمًا  
قَوْلٍ عَلَيَّ لِحَارِثٍ عَجَبٌ  
تَحَالُهُ فِي الْخَلَاوَةِ الْعَسَلَا  
كَمْ تَمَّ أَعْجُوبَةٌ لَهُ جَمَلًا.

<sup>104</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 73

I<sup>asws</sup> shall quench you from the cold (drink) upon thirst, as in the sweetness of the honey, being a word of Ali<sup>asws</sup> to Haris. How many then are the wonders for him<sup>asws</sup> in total?<sup>105</sup>

وَمِنْهُ فِي رَدِّ مُنَجِّمِ أَرَادَ إِرْشَادَهُ عَلَيْهِ السَّلَامُ:

And from it regarding a refutation of an astrologer wanting to guide him<sup>asws</sup>: -

حَوْفِي مُنَجِّمِ أَحُو حَبْلِ  
فَقُلْتُ: دَعْنِي مِنْ أَكَاذِبِ الْحَيْلِ  
أَرْفَعُ عَنْ نَفْسِي أَقَانِينَ الدُّوَلِ  
تَرَاجِعِ الْمَرِيخَ فِي بَيْتِ حَمَلِ  
الْمُشْتَرِي عِنْدِي سَوَاءً وَرُحْلُ  
بِحَالِقِي وَرَازِقِي عَزَّ وَجَلَّ.

'He is frightening me<sup>asws</sup>, and astrologer of corrupted intellect, of the return of mars in the house of Aries. I<sup>asws</sup> said: 'Leave me<sup>asws</sup> from the lies of tricks. The Jupiter and Saturn are the same in my<sup>asws</sup> presence. I<sup>asws</sup> have lifted away from myself<sup>asws</sup> the skills of the nations for my<sup>asws</sup> Creator and my<sup>asws</sup> Sustainer Mighty and Majestic'.<sup>106</sup>

وَمِنْهُ فِي إِظْهَارِ أَنَّ الْخِلَافَةَ حَقُّهُ مُحَاطَبًا لِأَبِي بَكْرٍ:

And from it in manifesting that the caliphate is his<sup>asws</sup> right, addressing to Abu Bakr: -

رَوَى أَبُو الْجَيْشِ الْمُظَفَّرُ الْبَلْخِيُّ بِإِسْنَادِهِ قَالَ: جَاءَ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ أَبُو بَكْرٍ فِي الْمَسْجِدِ فَقَالَ عَلَيْهِ السَّلَامُ:

تَعَلَّمْ أَبَا بَكْرٍ وَ لَا تَكُ جَاهِلًا  
وَ أَنَّ رَسُولَ اللَّهِ أَوْصَى بِحَقِّهِ  
وَ لَا تَبْخَسْنَهُ حَقَّهُ وَ ارْزُدِ الْوَرَى  
بِأَنَّ عَلِيًّا حَيْرٌ حَافٍ وَ نَاعِلٍ  
وَ أَكَدَّ فِيهِ قَوْلُهُ بِالْفَضَائِلِ  
إِلَيْهِ فَإِنَّ اللَّهَ أَصْدَقُ قَائِلٍ

'It is reported by Abu Al-Jaysh Al-Muzaffer Al-Balkjy, by his chain, said, 'Ali<sup>asws</sup> came and Abu Bakr was in the Masjid. He<sup>asws</sup> said: 'Abu Bakr has known and he is not ignorant of the fact that Ali<sup>asws</sup> is best of the bare-footed and the slippered, and that Rasool-Allah<sup>saww</sup> had bequeathed me<sup>asws</sup> with its right, and emphasised his<sup>asws</sup> words regarding it with the merits: 'And do not underestimate his<sup>asws</sup> rights and restore the right to him<sup>asws</sup>'. Surely Allah<sup>azwj</sup> is the most truthful of the speakers'.<sup>107</sup>

وَمِنْهُ فِي إِظْهَارِ الشَّجَاعَةِ:

And from it regarding manifesting the bravery: -

أَنَا الصَّفْرُ الَّذِي حُدِّثْتُ عَنْهُ  
وَ قَاسَيْتُ الْحُرُوبَ أَنَا ابْنُ سَبْعٍ  
فَلَمْ تُدْعِ السُّيُوفُ لَنَا عَدُوًّا  
عِتَاقُ الطَّيْرِ تَنْجِدُ الْإِنْدَالَ  
فَلَمَّا سَبْتُ أَفْتَيْتُ الرِّجَالَ  
وَ لَمْ يُدْعِ السَّخَاءُ لَدَيَّ مَالًا.

<sup>105</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 74

<sup>106</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 75

<sup>107</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 76

'I<sup>-asws</sup> am the falcon whom necks of the birds are hunting it, so it falls from being hunted. And I<sup>-asws</sup> suffered the wars when I<sup>-asws</sup> was seven years old. When I<sup>-asws</sup> became a youth, I<sup>-asws</sup> annihilated the men. So, the swords did not leave any enemy for us<sup>-asws</sup>, nor did the generosity leave me<sup>-asws</sup> any money''<sup>108</sup>.

وَ مِنْهُ فِي مِثْلِهِ:

And from it regarding similar to it: -

صَيْدُ الْمُلُوكِ أَرَانِبٌ وَ تَعَالِبٌ  
صَيْدِي الْفُؤَارِسُ فِي اللَّقَاءِ وَ إِنِّي  
وَ إِذَا رَكِبْتُ فَصَيْدِي الْأَبْطَالُ  
عِنْدَ الْوَعَا لَعَضَنْفَرٌ قَتَالُ.

'The kings hunted the rabbits and the foxes, and when I<sup>-asws</sup> ride, I<sup>-asws</sup> hunt for heroes. My<sup>-asws</sup> prey are the horsemen during the battle and during the war I<sup>-asws</sup> am the killer lion''<sup>109</sup>.

وَ مِنْهُ فِي إِظْهَارِ حُبِّ النَّبِيِّ وَ نَصْرِهِ وَ دَمِّ أَعَادِيهِ:

And from it regarding manifesting love of the Prophet<sup>-saww</sup>, and helping him<sup>-saww</sup>, and condemnation of his<sup>-asws</sup> enemies: -

إِنَّ عَبْدًا أَطَاعَ رَبًّا جَلِيلًا  
فَصَلَاةُ الْإِلَهِ تَنْزَى عَلَيْهِ  
وَ فَقَا الدَّاعِيَ النَّبِيَّ الرَّسُولَا  
فِي دُجَى اللَّيْلِ بُكْرَةً وَ أَصِيلاً

'A servant obeyed the Majestic Lord<sup>-azwj</sup>, and the caller, the Prophet<sup>-saww</sup>, the Rasool<sup>-saww</sup> stood up, the Salat of war Shown upon him<sup>-saww</sup> in the darkness of the night, morning and evening.

إِنَّ ضَرْبَ الْعُدَاةِ بِالسَّيْفِ يُرْضِي  
لَيْسَ مَنْ كَانَ قَاصِدًا مُسْتَقِيمًا  
سَيِّدًا قَادِرًا وَ يَشْفِي غَلِيلاً  
مِثْلَ مَنْ كَانَ هَاوِيًا وَ ذَلِيلًا  
وَ حَبِيبِي مُحَمَّدٌ لِي خَلِيلًا  
حَسْبِيَ اللَّهُ عِصْمَةٌ لِأُمُورِي

Striking the enemies with the sword would please a powerful chief and would heal the thirst for revenge. The one who was aiming wasn't straight like the one who collapsed and humiliated. Allah<sup>-azwj</sup> Suffices me<sup>-asws</sup> in Protection of my<sup>-asws</sup> affairs, and my<sup>-asws</sup> beloved Muhammad<sup>-saww</sup> is a friend to me<sup>-asws</sup>'<sup>110</sup>.

وَ مِنْهُ فِي مِثْلِهِ: رُوِيَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ آخَى بَيْنَ أَصْحَابِهِ وَ تَرَكَ عَلِيًّا عَلَيْهِ السَّلَامُ [لَمْ يُؤَآخِ بَيْنَهُ وَ بَيْنَ أَحَدٍ] فَقَالَ لَهُ فِي ذَلِكَ فَقَالَ:  
أَنَا اخْتَرْتُكَ لِنَفْسِي، أَنْتَ أَحْيَى وَ أَنَا أَحْوَكُ فِي الدُّنْيَا وَ الْآخِرَةِ.

And from it regarding similar to it – It is reported that Rasool-Allah<sup>-saww</sup> established brother-hood between his<sup>-saww</sup> companions and left Ali<sup>-asws</sup> out, not establishing brother-hood between him<sup>-asws</sup> and

<sup>108</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 77

<sup>109</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 78

<sup>110</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 79

anyone. He<sup>-asws</sup> spoke to him<sup>-saww</sup> regarding that. He<sup>-saww</sup> said: 'I<sup>-saww</sup> chose you<sup>-asws</sup> for myself<sup>-saww</sup>. You<sup>-asws</sup> are my<sup>-saww</sup> brother<sup>-asws</sup> and I<sup>-saww</sup> am your<sup>-asws</sup> brother<sup>-saww</sup> in the world and the Hereafter'.

فَبَكَى عَلَيَّ عَلَيْهِ السَّلَامُ وَ قَالَ:

أَفِيكَ بِنَفْسِي أَيُّهَا الْمُصْطَفَى الَّذِي  
وَتَقْدِيرِكَ حَوْبَائِي وَ مَا قَدَّرُ مُهَجَّتِي  
وَمَنْ كَانَ لِي مُدْكُنْتُ طِفْلاً وَ يَافِعاً  
هَدَانَا بِهِ الرَّحْمَنُ مِنْ غَمَّةِ الْجَهْلِ  
لِمَنْ أَتْتَنِي مَعَهُ إِلَى الْقَرْعِ وَ الْأَصْلِ  
وَ أَنْعَشَنِي بِالْعَلِّ مِنْهُ وَ بِالْتَهْلِ

Ali<sup>-asws</sup> wept and said: 'I<sup>-asws</sup> shall save you<sup>-saww</sup> with myself<sup>-asws</sup>, O Chosen one whom the Beneficent Guided us through him<sup>-saww</sup> from the plague of ignorance, and I<sup>-asws</sup> shall sacrifice myself<sup>-asws</sup> for you<sup>-saww</sup> and whatever I<sup>-asws</sup> am able with my<sup>-asws</sup> efforts for the ones belonging to him<sup>-saww</sup>, the branches (relatives) and roots (forefathers), and (he<sup>-saww</sup>) was the one who was for me<sup>-asws</sup> since I<sup>-asws</sup> was a child and adolescent, and he<sup>-asws</sup> raised me<sup>-asws</sup> with assistance from him<sup>-saww</sup> and a dwelling.

وَ مَنْ جَدُّهُ جَدِّي وَ مَنْ عُمُّهُ أَبِي  
وَ مَنْ حَيْنَ أَخِي بَيْنَ مَنْ كَانَ حَاضِراً  
لَكَ الْفَضْلُ إِلَيَّ مَا حَيْثُ لَشَاكِرٌ  
وَ مَنْ نَجَلُهُ نَجَلِي وَ مَنْ بَنَتْهُ أَهْلِي  
دَعَانِي وَ أَخَانِي وَ بَيْنَ مَنْ فَضَّلِي  
لِإِحْسَانِ مَا أَوْلَيْتَ يَا حَاتِمَ الرُّسُلِ

And the one who is his<sup>-saww</sup> grandfather<sup>-as</sup> is my<sup>-asws</sup> grandfather<sup>-as</sup>, and the one who is his<sup>-saww</sup> uncle<sup>-as</sup> is my<sup>-asws</sup> father<sup>-as</sup>, and the one who is his<sup>-saww</sup> (grand) son<sup>-asws</sup> is my<sup>-asws</sup> son<sup>-asws</sup>, and the one who is his<sup>-saww</sup> daughter<sup>-asws</sup> is my<sup>-asws</sup> wife<sup>-asws</sup>; and when he<sup>-saww</sup> established brother-hood between the ones who were present, he<sup>-asws</sup> called me<sup>-asws</sup> and established brother-hood with me<sup>-asws</sup> and proclaimed my<sup>-asws</sup> merits. For you<sup>-saww</sup> is the merit what I<sup>-asws</sup> cannot even thank for of the favours what you<sup>-saww</sup> gave, O last of the Rasools<sup>-saww</sup>".<sup>111</sup>

وَ مِنْهُ عِنْدَ قُرْبِ حَرْبِ الْجَمَلِ:

And from it near to (the time of) battle of the camel: -

قَدْ طَالَ لَيْلِي وَ الْحَزِينُ مُوَكَّلٌ  
وَ النَّاسُ تَعْرُوهُمْ أُمُورٌ جُمَّةٌ  
فَتَنٌ تَحُلُّ بِهِمْ وَ هُنَّ سَوَارِعُ  
فَتَنٌ إِذَا نَزَلَتْ بِسَاحَةِ أُمَّةٍ  
لِحِدَارِ يَوْمِ عَاجِلٍ وَ مُؤَجَّلٍ  
مُرٌّ مَذَاقُهَا كَطَعْمِ الْحَنْظَلِ  
تُسْقَى أَوَاخِرُهَا بِكَأْسِ الْأَوَّلِ  
حَيْفٌ يَعْدِلُ بَيْنَهُمْ مُتَبَهِّلٍ.

'My<sup>-asws</sup> night has prolonged and the grief is allocated for a danger of a day, current and postponed, and the people are terrified by the affairs of a crowd; bitter is its taste like taste of the colocynth. Fitna was released with them and they hurried, their last ones quenched with the cup of the former ones. Fitna, when it descends in the courtyard of a community, it affects them with the equality, damning"<sup>112</sup>

<sup>111</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 80

<sup>112</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 81

وَ مِنْهُ فِي الشِّكَايَةِ عَنْ طَلْحَةَ وَ الزُّبَيْرِ:

And from it regarding the complain about Talha and Al-Zubeyr: -

إِنَّ يَوْمِي مِنَ الزُّبَيْرِ وَ مِنْ  
طَلْحَةَ فِيمَا يَسُوؤُنِي لَطْوِيلُ  
ظَلَمَانِي وَ لَمْ يَكُنْ عَلِيمَ اللَّهِ  
إِلَى الظُّلْمِ لِي حَتَّى سَبِيلُ.

'My day from Al-Zubeyr and from Talha worsens me<sup>asws</sup> for a long time. They both were unjust to me<sup>asws</sup>, and Allah<sup>azwj</sup> did not Teach any way for me<sup>asws</sup> be unjust to the people'.<sup>113</sup>

وَ مِنْهُ مُحَاطِباً لِمُعَاوِيَةَ:

And from it is addressing to Muawiya: -

أَلَا مَنْ ذَا يُبَلِّغُ مَا أَقُولُ  
أَلَا أُبَلِّغُ مُعَاوِيَةَ بْنَ صَخْرٍ  
فَإِنَّ الْقَوْلَ يُبَلِّغُهُ الرَّسُولُ  
وَ نَاطَحْتَ الْأَكْرَامَ مِنْ رِجَالِ  
لَقَدْ حَاوَلْتُ لَوْ نَفَعَ الْحَوِيلُ  
هُمُ الْهَامُّ الَّذِينَ لَهُمْ أَصُولُ  
رَسُولَ اللَّهِ إِذْ خَذَلَ الرَّسُولُ  
هُمُ نَصَرُوا النَّبِيَّ وَ هُمْ أَجَابُوا

'Indeed! Who is the one who would deliver what I<sup>asws</sup> am saying, for the word is what the Rasool<sup>saww</sup> had delivered. Indeed! Deliver to Muawiya Bin Sakhar, 'You have intended, if only the intention would benefit, and you butted the honourable ones from the men, they are the important ones, those having principles for them. They helped the Prophet<sup>saww</sup>, and they had answered Rasool-Allah<sup>saww</sup> when the Rasool<sup>saww</sup> was deserted.

نَبِيًّا جَالِدَ الْأَصْحَابِ عَنْهُ  
فَدَنْتَ لَهُ وَ دَانَ أَبُوكَ كُرْهًا  
وَ نَابَ الْحَرْبُ لَيْسَ لَهُ فُلُولُ  
مَضَى فَنَكَصْتُمَا لَمَّا تَوَارَى  
سَبِيلَ الْعَمِيِّ عِنْدَكُمَا سَبِيلُ  
عَلَى الْأَعْقَابِ عَيْكُمَا طَوِيلُ

A Prophet<sup>saww</sup>, the companions whipped (struck swords) on his<sup>saww</sup> behalf, and the war bit, there aren't any remnants for it. You went near it and your father frequently went near the way of error. There is a way of the past with you both. You both broke when you covered up your prolonged errors upon the posterity.

إِذَا مَا الْحَرْبُ أَهْدَبَ عَارِضَاهَا  
فَيُوشِكُ أَنْ يَجُولَ الْحَيْلُ يَوْمًا  
وَ أُبْرِقَ عَارِضٌ مِنْهَا حَيْلُ  
عَلَيْكَ وَ أَنْتَ مُنْجِدِلٌ قَبِيلُ.

<sup>113</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 82



When the war spreads its clouds far and wide, and the imaginations are flashed wide from it, there is no doubt that the cavalries would roam around one day to be upon you while you are hooked on being killed".<sup>114</sup>

[ثم] قال [شارح الديوان]: فأجاب معاوية:

لا تحسبني يا علي غافلاً  
و المشمخرّ و القنا الذوابلا  
لأوردنّ الكوفة القنابلا  
في عامنا هذا و عاما قابلا

Then the commentator of the register (of poems) said, 'Muawiya replied, 'Do not reckon me, O Ali<sup>asws</sup>, as being heedless. I will make the battalions of cavalries to arrive at Al-Kufa, and the prolonged (battle) and meeting of the flags would be in this year of our and the coming years'.

فأجابته: [عليّ عليه السلام]:

أصبحت ذا حمقٍ تمقّي الباطلاً  
أصبحت أنت يا ابن هندٍ جاهلاً  
تسعين ألفاً راجحاً و نابلاً  
بالحقّ و الحقّ يريخ الباطلاً  
لأوردنّ شامك الصّواهِلاً  
لأزمننّ منكم الكواهِلاً  
يزدجون الحزنّ و السّواهِلاً  
هذا لك العامّ و ذرني قابلاً

Ali<sup>asws</sup> answered him: 'You have come to be with foolishness wishing for the falsehoods. I<sup>asws</sup> shall make arrive the horses with great neighing. You, O Ibn Hind, have become ignorant. I<sup>asws</sup> shall cast away the trusted ones from you by ninety thousand spurring and shooting arrows, crowding the grief and sorrows with the truth, and the truth shall remove the falsehood. This year is for you, and leave for me<sup>asws</sup> the next year".<sup>115</sup>

و منه في وصف أصحابه صلوات الله عليه:

And from it in describing his<sup>asws</sup> companions: -

كَأَسَادِ غَيْلٍ وَ أَشْبَالِ خَيْسٍ  
تَحِيدُ الصَّرَابَ وَ حَزَّ الرِّقَابِ  
عَدَاةَ الْحَمِيسِ بِيضِ صِقَالِ  
أَمَامَ الْعُقَابِ عَدَاةَ التِّزَالِ  
وَ تُرْوِي الكُؤُوبَ دِمَاءَ الْقِدَالِ.  
تَكِيدُ الكُؤُوبَ وَ تُخْرِجِي الهُيُوبَ

'Like lions and cubs and the lion's den, morning of Thursday, with shiny blades, neutralising the strikes and slitting the necks, in front of the flag (of Rasool-Allah<sup>sawww</sup>, going to the battle, planning (against) the lies, and humiliating the fearless, and the heels would be saturated by the blood from the back of the heads".<sup>116</sup>

<sup>114</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 82

<sup>115</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 83

<sup>116</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 84

And from it, in praise of Abdul Aziz Bin Al-Haris: -

و مِنْهُ فِي مَدْحِ عَبْدِ الْعَزِيزِ بْنِ الْحَارِثِ:

شَرَيْتَ بِأَمْرِ لَا يُطَاقُ حَفِيزَةً  
جَبَاءً وَ إِخْوَانُ الْحَفِيزِ قَلِيلٌ  
جَزَاكَ إِلَهُ النَّاسِ خَيْرًا فَقَدْ وَفَتْ  
يَدَاكَ بِغَضَلٍ مَا هُنَاكَ جَزِيلٌ.

'You have acquired such a matter a protector cannot bear and the brothers of the protectors are few. May God<sup>azwj</sup> of the people Recompense you goodly, for your hands have been loyal with the merits what is plenty over there'.

بيان: رُوِيَ أَنَّهُ قَالَهُمَا حِينَ أَحَاطَ عَسْكَرُ الشَّامِ بِطَائِفَةٍ مِنْ أَصْحَابِهِ فَنَادَى [عَلَيْهِ السَّلَامُ]: أَلَا هَلْ مِنْ رَجُلٍ يَشْرِي نَفْسَهُ لِلَّهِ وَ يَبِيعُ دُنْيَاهُ بِآخِرَتِهِ!

Explanation – It is reported that he<sup>asws</sup> said it when the army of Syria surrounded a group of his<sup>asws</sup> companions, so he<sup>asws</sup> called out: 'Indeed! Is there any man who will sell his own self to Allah<sup>azwj</sup> and sell his world for the Hereafter?!'

فَأَجَابَهُ عَبْدُ الْعَزِيزِ وَ دَخَلَ فِي عُمَارِ النَّاسِ وَ حَارَبَ حَتَّى وَصَلَ إِلَى أَصْحَابِهِ عَلَيْهِ السَّلَامُ وَ قَالَ لَهُمْ: يَقُولُ لَكُمْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: كَبُرُوا وَ هَلَّلُوا فَهَذَا نَحْنُ قَدْ وَافَيْنَاكُمْ إِنْ شَاءَ اللَّهُ. وَ صَارَ ذَلِكَ سَبَبَ الْفَتْحِ وَ الظَّفَرِ كَمَا مَرَّ.

Abdul Aziz answered him<sup>asws</sup> and entered to be among the congregation of the people, and he battled until he arrived to his<sup>asws</sup> companions and said to them, 'Amir Al-Momineen<sup>asws</sup> is saying to you all: 'Exclaim Takbeers and Extollation, for here we are arriving to you, if Allah<sup>azwj</sup> so Desires'. And that became a cause for the victory and the prevailing, like what has passed''<sup>117</sup>

وَ مِنْهُ فِي الضَّحْرِ وَ الشَّكْوَى [مِنْ تَحَامُلِ الطُّعَاةِ عَلَى أَهْلِ التَّقْوَى]: وَ رُوِيَ أَنَّهُ أَنْشَدَهُمَا يَوْمَ اسْتَشْهَدَ عَمَّارُ [بْنُ يَاسِرٍ] رَضِيَ اللَّهُ عَنْهُ:

And from it in rebuking and complaining from the attacks of the tyrants upon the people of piety. And it is reported that he<sup>asws</sup> prosed these two (couplets) on the day Ammar Bin Yasser<sup>ra</sup> was martyred, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>: -

أَلَا أَيُّهَا الْمَوْتُ الَّذِي لَيْسَ تَارِكِي  
أَرَاكَ مُصِرًّا بِالَّذِينَ أُحِبُّهُمْ  
أَرْحَنِي فَقَدْ أَفْنَيْتَ كُلَّ حَلِيلِي  
كَأَنَّكَ تَنْحُو نَحْوَهُمْ بِدَلِيلِي.

'Indeed! O you death which will not neglect me<sup>asws</sup>! Give me<sup>asws</sup> rest, for every friend has perished. I<sup>asws</sup> see you are determined with the ones I<sup>asws</sup> love. It is as if you are turning towards them with the evidence''<sup>118</sup>

<sup>117</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 85

<sup>118</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 86

و مِنْهُ فِي كَثْرَةِ قَتْلَى أَهْلِ الشَّامِ:

And from it regarding the plenty of slain from the people of Syria: -

مِنْ أَشْطِ مَوْثُورٍ وَ شَمْطَاءٍ نَاكِيلٍ	كَأَيِّنْ تَرَكْنَا فِي دِمَشْقٍ وَ أَهْلِهَا
وَ أَضْحَتْ بُعِيدَ الْيَوْمِ إِحْدَى الْأَرْامِلِ	وَ غَانِيَةً صَادَ الرِّمَاحُ خَلِيلَهَا
وَ لَيْسَ إِلَى يَوْمِ الْحِسَابِ بِقَافِلِ	تَبْكِي عَلَى بَعْلِ لَهَا رَاحَ غَازِيًا
إِذَا مَا طَعَنَّا الْقَوْمَ غَيْرَ الْمُقَاتِلِ.	وَ نَحْنُ أَنْاسٌ لَا تَصِيدُ رِمَاحُنَا

'Like where did we leave regarding Damascus and its people, from the blight of a killed one and mourning of the bereaved, and the female singer blocked the spear of her friend, and a day later she became a widow, crying upon a husband of hers. The conqueror rested and there isn't any guarantor (for her) up to the Day of Reckoning, and we are such people, our spears do not hunt when the people do not stab us, apart from the fighters'.

أَقُولُ: رَوَى نَصْرُ بْنُ مُزَاهِمٍ فِي كِتَابِ صِفِّينَ عَنْ عَمْرِو بْنِ شَيْمِرٍ قَالَ: لَمَّا صَدَرَ [عَلِيٍّ] عَلَيْهِ السَّلَامُ مِنْ صِفِّينَ أَنْشَأَ يَقُولُ: [...] وَ دَكَرَ الْأَبْيَاتَ.

I (Majlisi) am saying, 'It is reported by Nasr Bin Muzahim in Kitab Siffee, from Amro Bin Shimr who said,

'When Ali<sup>asws</sup> returned from Siffee, he<sup>asws</sup> prosed saying' – and he mentioned the couplets"<sup>119</sup>.

And he said in the register (of poems), and from it is regarding the complaint about the extinction of landmarks of Al-Islam: -

و قَالَ فِي الدِّيَوَانِ وَ مِنْهُ فِي الشُّكُوى عَنِ انْدِرَاسِ مَعَالِمِ الْإِسْلَامِ:
لَيْبِكِ عَلَى الْإِسْلَامِ مَنْ كَانَ بَاكِيًا
لَقَدْ ذَهَبَ الْإِسْلَامُ إِلَّا بَقِيَّةً
فَقَدْ تَرَكْتَ أَرْكَانَهُ وَ مَعَالِمَهُ
فَلَيْلٌ مِنَ النَّاسِ الَّذِي هُوَ لَا زَمُهُ.

'Let him wail upon Al-Islam the one who was crying, for its pillars and its features have been neglected. Al-Islam has gone away except it remains in a few of the people, the ones who necessitate it"<sup>120</sup>.

وَ مِنْهُ قَالَ: جَاءَتْ إِلَيْهِ عَلَيْهِ السَّلَامُ امْرَأَةٌ تَشْكُو زَوْجَهَا فَقَالَتْ:

يُقَطِّعُ لَيْلًا قَاعِدًا وَ قَائِمًا	زَوْجِي كَرِيمٌ يُبْغِضُ الْمَحَارِمَا
وَ قَدْ حَشِيتُ أَنْ يَكُونَ آتِمًا	وَ يُصْبِحُ الدَّهْرَ لَدَيْنَا صَائِمًا
	لِأَنَّهُ يُصْبِحُ لِي مُرَاعِمًا

<sup>119</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 87

<sup>120</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 88

And from it, he said, 'A woman came to him<sup>asws</sup> complaining of her husband. She said, 'My husband is honourable, he hates the Prohibitions, cutting (spending the) night sitting and standing (in Salat), and spends the day Fasting, and I am fearing that he would become a sinner because he has become a usurper of mine (rights)'.

أَجَابَهَا زَوْجُهَا:

لَا أَصْبِحُ الدَّهْرَ يَجْرُنْ هَائِمًا  
لَا بَلَّ أَصْلِي قَاعِدًا وَ قَائِمًا  
يَا لَيْتَنِي جُحُوتُ مِنْهَا سَالِمًا  
وَ لَا أَكُونُ بِالنِّسَاءِ نَاعِمًا  
فَقَدْ أَكُونُ لِلذُّنُوبِ لَازِمًا

Her husband responded to her, 'I do not become roving around her all the time, nor do I become soft towards the women. No, but I pray salat sitting and standing, for it has become necessary for the sins. O if only I can be rescued from her safely'.

فَأَجَابَهُمَا عَلَيْهِ السَّلَامُ حَاكِمًا بَيْنَهُمَا:

مَهْلًا فَقَدْ أَصْبَحْتَ فِيهَا آثِمًا  
ثَلَاثَةَ تُصْبِحُ فِيهَا صَائِمًا  
وَ لَيْلَةً تَحْلُو لَدَيْهَا نَاعِمًا  
لَكَ الصَّلَاةُ قَاعِدًا وَ قَائِمًا  
وَ زَائِعٌ تُصْبِحُ فِيهِ طَاعِمًا  
مَا لَكَ أَنْ تُنْسِكَهَا مُرَاعِمًا.

He<sup>asws</sup> answered them both, judging between them: 'Shh, no, for you have become a sinner in it. For you is the Salat, sitting and standing, three (days) to be Fasting during these, and fourth you become a feeder (provider) during it, and at night leave it vacant to sleep in it. It is not for you that you withhold her usurping'.<sup>121</sup>

وَ مِنْهُ فِي الشُّكُوى:

And from it is regarding the complaint: -

أَصْبَحْتُ بَيْنَ الْهُمُومِ وَ الْهِمَمِ  
طُوبَى لِمَنْ نَالَ قَدْرَ هِمَّتِهِ  
عُمُومِ عَجْزٍ وَ هِمَّتِهِ الْكَرَمِ  
أَوْ نَالَ عِزَّ الْفُنُوعِ بِالْقَسَمِ.

'I<sup>asws</sup> have come to be between the worrying and the grieving, generally frustrated, and the honourable endeavours. Beatitude is for the one who attains in accordance to his endeavours, or attains honour of the contentment with the apportionment'.<sup>122</sup>

وَ مِنْهُ فِي الْمُفَاخَرَةِ وَ إِظْهَارِ الْقَضَائِلِ:

And from it regarding the priding and manifesting the merits: -

<sup>121</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 89

<sup>122</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 90

قَالَ [شَارِحُ الدِّيَّانِ]: ذَكَرَ الْإِمَامُ عَلِيُّ بْنُ أَحْمَدَ الْوَاحِدِيَّ عَنْ أَبِي هُرَيْرَةَ قَالَ: اجْتَمَعَ عِدَّةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، مِنْهُمْ: أَبُو بَكْرٍ، وَ عُمَرُ، وَ عُثْمَانُ، وَ طَلْحَةُ، وَ الزُّبَيْرُ، وَ الْفَضْلُ بْنُ الْعَبَّاسِ، وَ عَمَّارٌ، وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَ أَبُو ذَرٍّ، وَ الْمِقْدَادُ، وَ سَلْمَانُ، وَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ،

The commentator of the register (of poems) said, 'The imam Ali Bin Ahmad Al-Wahidy (non Shia) from Abu Hureyra having said, 'A number of the companions of Rasool-Allah<sup>-saww</sup> gathered, from them were Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubeyr, and Al-Fazl Bin Al-Abbas, and Ammar<sup>-ra</sup>, and Abdul Rahman Bin Awf, and Abu Zarr<sup>-ra</sup>, and Al-Miqdad<sup>-ra</sup>, and Salman<sup>-ra</sup>, and Abdullah Bin Masoud.

فَجَلَسُوا وَ أَخَذُوا فِي مَنَاقِبِهِمْ، فَدَخَلَ عَلَيْهِمْ عَلِيُّ عَلَيْهِ السَّلَامُ فَسَأَلَهُمْ فِيْمَ أَنْتُمْ؟ قَالُوا: نَتَذَكَّرُ مَنَاقِبَنَا مِمَّا سَمِعْنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَ: عَلِيُّ عَلَيْهِ السَّلَامُ: اسْمَعُوا مِنِّي ثُمَّ أَنْشَأَ يَقُولُ هَذِهِ الْأَبْيَاتَ:

They gathered and took (to discussing) their own virtues. Ali<sup>-asws</sup> entered to be among them. He<sup>-asws</sup> asked them: 'Regarding what are you (discussing)?' They said, 'Our virtues from what we had heard from Rasool-Allah<sup>-saww</sup>'. Ali<sup>-asws</sup> said: 'Listen from me<sup>-asws</sup>'. Then he<sup>-asws</sup> prosed saying these couplets:

لَقَدْ عَلِمَ الْإِنْسَانُ بِأَنَّ سَهْمِي	مِنَ الْإِسْلَامِ يُفْضَلُ كُلَّ سَهْمٍ
وَ أَحْمَدُ النَّبِيِّ أَحْيَى وَ صِهْرِي	عَلَيْهِ اللَّهُ صَلَّى وَ ابْنُ عَمِّي
وَ إِنِّي قَاتِلٌ لِلنَّاسِ طُرّاً	إِلَى الْإِسْلَامِ مِنْ عَرَبٍ وَ عَجَمٍ
وَ قَاتِلٌ كُلِّ صِنْدِيدٍ رَيْسٍ	وَ جَبَّارٍ مِنَ الْكُفَّارِ ضَحْمٍ

'The people have known that my<sup>-asws</sup> share from Al-Islam is superior to all (other) shares, and Ahmad<sup>-saww</sup> the Prophet<sup>-saww</sup> is my<sup>-asws</sup> brother<sup>-asws</sup> and my<sup>-asws</sup> in-law, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup>, and he<sup>-saww</sup> is son<sup>-saww</sup> of my<sup>-asws</sup> uncle<sup>-as</sup>, and I<sup>-asws</sup> am a leader for the people flying to Al-Islam, from Arabs and non-Arabs, and killer of every valiant chief, and tyrant from the mighty Kafirs.

وَ فِي الْقُرْآنِ أَلَزَمَهُمْ وَ لَأَنِّي	وَ أُوجِبُ طَاعَتِي فَرَضاً بَعْرَمٍ
كَمَا هَارُونَ مِنْ مُوسَى أَخُوهُ	كَذَلِكَ أَنَا أَخُوهُ وَ ذَلِكَ اسْمِي
لِذَلِكَ أَقَامَنِي لَهُمْ إِمَاماً	وَ أَخْبَرَهُمْ بِهِ بَعْدِي خُمٍ

And in the Quran has Imposed my<sup>-asws</sup> Wilayah upon them and has Obligated obedience to me<sup>-asws</sup> as an Imposition with determination, like what Haroun<sup>-as</sup> was from Musa<sup>-as</sup>, his<sup>-as</sup> brother<sup>-as</sup>, like what I<sup>-asws</sup> am his<sup>-saww</sup> brother<sup>-asws</sup>, and that is my<sup>-asws</sup> name, for that he<sup>-saww</sup> made me<sup>-asws</sup> stand as an Imam<sup>-asws</sup> for them, and informed them with it at Ghadeer Khumm.

فَمَنْ مِنْكُمْ يُعَادِلُنِي بِسَهْمِي	وَ إِسْلَامِي وَ سَابِقَتِي وَ رَحْمِي
فَوَيْلٌ لِمَنْ وَ يَلٌ لِمَنْ وَ يَلٌ	لِمَنْ يَلْقَى الْإِلَهَ عَدَاً يَظْلِمِي
وَ يَلٌ لِمَنْ وَ يَلٌ لِمَنْ وَ يَلٌ	لِمُجَاهِدِ طَاعَتِي وَ مُرِيدِ هَضْمِي
وَ يَلٌ لِلَّذِي يَشْقَى سَفَاهاً	يُرِيدُ عَدَاوَتِي مِنْ غَيْرِ جُرْمِي

So, who from you will do justice to me<sup>asws</sup> with my<sup>asws</sup> share, and my<sup>asws</sup> Islam, and my<sup>asws</sup> precedence, and my<sup>asws</sup> kinship? So, woe, then woe, then woe be for the one who meets God<sup>azwj</sup> tomorrow having been unjust to me<sup>asws</sup>, and woe, then woe, then woe be for the rejecter of my<sup>asws</sup> obedience and wanting to devour me<sup>asws</sup>, and woe be to the one whose foolishness is wretched, wanting my<sup>asws</sup> enmity from without my<sup>asws</sup> fault'.<sup>123</sup>

و مِنْهُ فِي الشِّكَايَةِ:

And from it is regarding the complaint: -

أَطْلُبُ الْعُدْرَ مِنْ قَوْمِي وَإِنْ جَهَلُوا  
حَبْلُ الْإِمَامَةِ لِي مِنْ بَعْدِ أَحْمَدِنَا  
فَرَضَ الْكِتَابِ وَ نَالُوا كُلَّ مَا حُرِّمًا  
كَالدَّلْوِ عَلَّقَتْ التَّكْرِيْبَ وَ الْوَدَمَا

'I<sup>asws</sup> seek the excuse from my<sup>asws</sup> people and their having ignored the Obligations of the Book and they attain all what was Prohibited, a rope of the Imamate for me<sup>asws</sup> from after our Ahmad<sup>saww</sup>, like the bucket being suspended by a rope between the two ears of the bucket.

لَا بِي نُبُوَّتِهِ كَانُوا دَوِي وَرِعٍ  
لَوْ كَانَ لِي جَائِزًا سِرْحَانُ أَمْرِهِمْ  
وَ لَا رَعَوْا بَعْدَهُ إِلَّا وَ لَا ذِمًّا  
حَلَفْتُ قَوْمِي وَ كَانُوا أُمَّةً أُمَمًا.

Neither were they with piety during his<sup>saww</sup> Prophet-hood, nor are they pious after him<sup>saww</sup>, except and they were not blamed. If there was a permission for me<sup>asws</sup> freedom to deal with their affairs, I<sup>asws</sup> would have superseded my<sup>asws</sup> people, and they would have been a community, a nation'.<sup>124</sup>

وَ رُوِيَ أَنَّهُ قَالَ غَطْرِيفُ بْنُ جُشَمٍ: «إِنِّي غَطْرِيفٌ نَعَمَ وَ ابْنُ جُشَمٍ»

إِلَى آخِرِ الْأَنْبِيَاءِ

And it is reported that Gitrif Bin Jusham said, 'I am Gitrif, yes, and son of Jusham' – up to the end of the couplets.

فَأَجَابَهُ عَلَيْهِ السَّلَامُ:

أَنَا عَلِيٌّ الْمُرْتَبِحِيُّ دُونَ الْعَلَمِ  
أَنْصُرُ خَيْرَ النَّاسِ بَجْدًا وَ كَرَمِ  
أَبِي سَأَسْفِي صَدْرَهُ وَ أَنْتَقِمُ  
فَأَنْبُتُ لِحَاكَ اللَّهُ يَا شَرَّ قَدِيمِ  
مُرْتَهِنٌ لِلْحَيْنِ مُوفٍ بِالذِّمَمِ  
نَبِيٌّ صِدْقٍ زَاهِمًا وَ قَدْ عَلِمَ  
فَهُوَ بِدِينِ اللَّهِ وَ الْحَقِّ مُعْتَصِمٌ  
سَوْفَ تَلْقَى حَرَّ نَارٍ تَضْطَرُّمُ  
تَحُلُّ فِيهَا ثُمَّ تُوهَى كَالْحَمَمِ

<sup>123</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 91

<sup>124</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 92

He<sup>asws</sup> answered him: '*I<sup>asws</sup> am Ali<sup>asws</sup>, the hopeful without the flag, pledged to the destruction, excused from the condemnation. I<sup>asws</sup> supported best of the people in glory and honour, a truthful Prophet<sup>saww</sup>, merciful, and you have known that I<sup>asws</sup> shall heal his<sup>saww</sup> chest and take revenge, it is the religion of Allah<sup>azwj</sup> and the inviolable truth. So, you be affirmed fabricating upon Allah<sup>azwj</sup> O evil feet, for soon you shall face heat of the Fire, kindled, released in it, then you shall collapse like the lava*'.<sup>125</sup>

وَ مِنْهُ مُحَاطِباً لِلزُّبَيْرِ فِي [حَرْبِ] الْجَمَلِ:

And from it is addressing to Al-Zubeyr during the battle of the camel: -

لَا تَعْجَلَنَّ وَ اسْمَعَنَّ كَلَامِي  
إِذِ الْمَنَايَا أَقْبَلَتْ خِيَامِي  
يَبَاتِلِ مُؤَلَّلٍ حُسَامِ  
إِنِّي وَ رَبِّ الرَّجْعِ الصِّيَامِ  
حَمَلْتُ حَمْلَ الْأَسَدِ الصِّرَعَامِ  
عَوَدَ قَطَعَ اللَّحْمَ وَ الْعِظَامِ.

'Do not be hasty and listen to my<sup>asws</sup> speech! I<sup>asws</sup>, by the Lord<sup>azwj</sup>, am the Ruk'u performer and the Fasting one, when the death came to my<sup>asws</sup> tent, I<sup>asws</sup> attacked the attack of the growling lion, with the sharpened cutting blades, I<sup>asws</sup> went on to cut the flesh and the bones'.<sup>126</sup>

وَ مِنْهُ خِطَاباً لِمُعَاوِيَةَ:

And from it in addressing to Muawiya: -

أَمَّا وَ اللَّهُ إِنَّ الظُّلْمَ شُوْمٌ  
إِلَى دِيَانِ يَوْمِ الدِّينِ تُمَضِي  
سَتَعْلَمُ فِي الحِسَابِ إِذَا التَّقِينَا  
وَ لَا زَالَ الْمُسِيءُ هُوَ الظُّلْمُ  
وَ عِنْدَ اللَّهِ يَجْتَمِعُ الحُصُومُ  
غَدَاً عِنْدَ الْمَلِيكِ مِنَ الْعَشُومُ

'But, by Allah<sup>azwj</sup>, the injustice is an evil omen, and the evil-doer, he does not cease to be the unjust. We are going to the Judge of the Religion, and in the Presence of Allah<sup>azwj</sup> the disputants will gather. You will come to know during the Reckoning when we meet tomorrow in the Presence of the Kind, who is the cheat.

سَتَنْقَطِعُ اللَّدَادَةُ عَنْ أَنَاسِ  
لِأَمْرِ مَا نَصَرَفَتِ اللَّيَالِي  
سَلِ الْأَيَّامَ عَنْ أُمَّمِ تَقَصَّتْ  
مِنَ الدُّنْيَا وَ تَنْقَطِعُ الْمُتَمُومُ  
لِأَمْرِ مَا تَحَرَّكَتِ النُّجُومُ  
سُحْبِرِكَ الْمَعَالِمُ وَ الرُّسُومُ

The pleasures of the world would be cut off from the people, and the worries would be terminated for a matter the nights have turned, for a matter what would move the stars. Ask the days about the expired communities, you will be informed of the landmarks and the rituals.

<sup>125</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 93

<sup>126</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 94

تَرَوُّمُ الْخُلْدِ فِي دَارِ الْمَنَايَا  
تَنَامُ وَ لَمْ تَنَمْ عَنْكَ الْمَنَايَا  
هَلُوتَ عَنِ الْفَنَاءِ وَ أَنْتَ تَفْتِي  
تَمُوتُ غَدًا وَ أَنْتَ قَرِيرٌ عَيْنٍ  
فَكَمْ قَدْ رَامَ مِثْلَكَ مَا تَرَوُّمُ  
تَنَبَّهَ لِلْمَنِيَّةِ يَا نَعُومُ  
فَمَا شَيْءٌ مِنَ الدُّنْيَا يَدُومُ  
مِنَ الْعُضَلَاتِ فِي لُحُجِ نَعُومُ.

*You are aiming for the eternity in the house of death, so how many like you have aimed what you are aiming for. You sleep and the death does not sleep from you. Pay attention for the death, O sleeping one! There is no escape from the perishing, and you will perish, for there is nothing from the world which is permanent. You will be dying tomorrow while you are in the darkness of your eyes from the calamities you would be swimming in".<sup>127</sup>*

وَ مِنْهُ حَاكِيًا قَتَلَهُ بَعْضُ الْمُنَافِقِينَ:

And from it is narrating his<sup>asws</sup> killing one of the hypocrites: -

ضَرَبْتُهُ بِالسَّيْفِ وَسَطَ الْهَامَةِ  
فَبَتَّكَتْ مِنْ جِسْمِهِ عِظَامُهُ  
أَنَا عَلِيُّ صَاحِبِ الصَّمْصَامَةِ  
أَخُو نَبِيِّ اللَّهِ ذُو الْعَلَامَةِ  
بِشْفَرَةٍ ضَارِبَةٍ هَدَامَةٍ  
وَ بَيِّنَتْ مِنْ أَنْفِهِ أَرْعَامُهُ  
وَ صَاحِبِ الْخَوْضِ لَدَى الْقِيَامَةِ  
قَدْ قَالَ إِذْ عَمَّمَنِي الْعِمَامَةَ  
وَ مَنْ لَهُ مِنْ بَعْدِي الْإِمَامَةُ.

*I<sup>asws</sup> struck him with the sword in the middle of the skull, with a large striking destroying blade. I<sup>asws</sup> severed his bones from his body and his ends appeared from his nose. I<sup>asws</sup> am Ali<sup>asws</sup>, owner of the cutting sword and master of the Fountain on the Day of Qiyamah, brother of the Prophet<sup>saww</sup> of Allah<sup>azwj</sup>, with the markings (seal of Prophet-hood). He<sup>saww</sup> had said when he<sup>saww</sup> turbaned me<sup>asws</sup> with the turban: 'You<sup>asws</sup> are my<sup>saww</sup> brother and the mine of honour, and the one for whom is the Imamate after me<sup>saww</sup>'.<sup>128</sup>*

وَ مِنْهُ فِي مَرْتَبَةِ أَكْرَامِ أَصْحَابِهِ:

And from it is an elegy regarding the most honourable of his<sup>asws</sup> companions: -

جَزَى اللَّهُ حَيْرًا عُصْبَةً أَيَّ عُصْبَةٍ  
شَقِيقٌ وَ عَبْدُ اللَّهِ مِنْهُمْ وَ مَعْبُدٌ  
وَ عُرْوَةٌ لَا يَنْأَى فَقَدْ كَانَ فَارِسًا  
إِذَا اخْتَلَفَ الْأَبْطَالُ وَ اسْتَبَكَ الْقَنَا  
حِسَانَ الْوُجُوهِ صُرْعُوا حَوْلَ هَاشِمٍ  
وَ نَبَهَانُ وَ ابْنَا هَاشِمٍ ذِي الْمَكَارِمِ  
إِذَا الْحَرْبُ هَاجَتْ بِالْقَنَا وَ الصَّوَارِمِ  
وَ كَانَ حَدِيثُ الْقَوْمِ ضَرْبَ الْجَمَاجِمِ.

<sup>127</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 95

<sup>128</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 96



'May Allah<sup>-azwj</sup> Recompense the good party, whichever party having good faces lying down (slain) around Hashim, compassionate, ad Abdullah is from the, and Ma'bad, and Tabhan, and two sons of Hashim with the honourable manners, and Urwah, who could not be moved, for he was a knight, when the war raged with the stabbing and the striking, when the heroes exchanged (strikes) and battle closed, and the people were narrating the strikes of the skulls'.<sup>129</sup>

و مِنْهُ مُرَجِّحاً فِي صِغِيرِنَ:

And from it is a war poem during (battle of) Siffeen: -

مَا عَلَّتِي وَ أَنَا جَلْدٌ حَارِمْ  
وَعَنْ يَمِينِي مَدْحِجُ الْقَمَاقِمِ  
وَأَقْبَلْتُ هَمْدَانَ وَ الْأَكَاكِرِمِ  
وَ الْحَقُّ فِي النَّاسِ قَدِيمٌ دَائِمٌ.  
وَ فِي يَمِينِي دُو غِرَارٍ صَارِمٌ  
وَ عَنْ يَسَارِي وَائِلُ الْخِصَارِمِ  
وَ الْقَلْبُ حَوْلِي مُضْرُ الْجَمَاجِمِ  
وَ الْأَزْدُ مِنْ بَعْدُ لَنَا دَعَائِمٌ.

'What is my<sup>asws</sup> reason and I<sup>asws</sup> am the firm whisper (striker of the sword), and in my<sup>asws</sup> right hand is a struck sword, from on my<sup>asws</sup> right (flank) is Muzhij the falcon, and on my<sup>asws</sup> left (flank) is Wa'il the veteran. The centre (of the army) around me<sup>asws</sup> is the tribe of (clan of) Muzar, and Hamdan and the honourables are facing, and Al-Azd from afterwards are pillars of ours, and the right among the people is ancient, constant'.<sup>130</sup>

وَ مِنْهُ فِي دَمِّ بَعْضِ الْقَبَائِلِ:

And from it is condemnation of one of the tribes: -

وَ أَبْعَدُ مِنْ حِلْمٍ وَ أَقْرَبُ مِنْ حَنَا  
مَوَالِي أَيَادٍ شَرٌّ مِنْ وَطْئِ الْخِصَا  
فَمَا سَبَبُوا قَوْمًا بَوْتِرٍ وَ لَا دَمٍ  
وَ لَا قَامَ مِنْهُمْ قَائِمٌ فِي جَمَاعَةٍ  
وَ أَحْمَدُ نِيرَانًا وَ أَحْمَلُ أَنْجَمًا  
مَوَالِي قَيْسٍ لَا أَنْوْفٌ وَ لَا فَمَا  
وَ لَا نَقَضُوا وَثْرًا وَ لَا أَدْرَكُوا دَمًا  
لِيَحْمِلَ ضَيْمًا أَوْ لِيَدْفَعَ مَعْرَمًا.

'And remote from the wisdom and near to the immorality, and of extinguished fires, and laziest of all, slaves of evil hands treading the pebbles, slaves of Qays, neither noses (pride) nor mouths (eloquence), so they neither preceded any people due to habits nor blood, nor did they break any habits nor realised blood, nor will a standing one from them stand among a community in order to carry an offence or repel creditors'.<sup>131</sup>

وَ مِنْهُ تَحْسُرًا عَلَى قَتْلِ أَعْيَانِ قَبِيلَةِ شِبَامِ:

And from it is bemoaning upon killers of notables of the tribe of Shibam: -

<sup>129</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 97

<sup>130</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 98

<sup>131</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 99

يَعْرُ عَلَيَّ مَا لَقِمْتَ شِبَامَ.

وَ صَحْتُ عَلَى شِبَامٍ فَلَمْ يُجِنِّي

'I<sup>asws</sup> shouted at (tribe of) Shibam, but you did not answer me<sup>asws</sup> honouring upon me<sup>asws</sup> what Shibam faced'.<sup>132</sup>

وَ مِنْهُ فِي الشِّكَايَةِ وَ التَّصَبُّرِ:

And from it is the complaint and the patience: -

أَعْرُ وَ رَوْعَاتُ الحُطُوبِ هَوُونُ  
وَ بَتْ أَرِيهِ الصَّبْرَ كَيْفَ يَكُونُ.

تَنَكَّرَ لِي دَهْرِي وَ لَمْ يَدْرِ أَنِّي  
فَطَلَّ يُرِينِي الحُطْبَ كَيْفَ اغْتِنَاؤُهُ

'My<sup>asws</sup> times have changed for me<sup>asws</sup> and I<sup>asws</sup> did not know I<sup>asws</sup> was dear, and the splendour of the sermons were easy. The sermon continued showing me<sup>asws</sup> how they should be delivered, and I<sup>asws</sup> will show the patience how it should happen to be'.<sup>133</sup>

وَ مِنْهُ فِي التَّأْدِبِ عَنِ أَحْوَالِ الزَّمَانِ وَ تَحْصِيلِ التَّجَارِبِ:

And from it regarding the discipline about the situations of the times and achieving the experiences: -

وَ الثُّمُوثُ أَفْنَعِي وَ الصَّبْرُ رَبَّانِي  
حَتَّى كَمَيْتِ الَّذِي قَدْ كَانَ يَنْهَانِي.

الدَّهْرُ أَدَبِي وَ اليَأْسُ أَعْنَانِي  
وَ أَحْكَمْتَنِي مِنَ الأَيَّامِ بَحْرِيَّةً

'The times disciplined me<sup>asws</sup> and the despair made me<sup>asws</sup> needless, and the daily subsistence has satisfied me<sup>asws</sup>, and the patience nourished me<sup>asws</sup>, and experience from the days made wizened me<sup>asws</sup> until I<sup>asws</sup> forbade that which was been forbidding me<sup>asws</sup>'.<sup>134</sup>

وَ مِنْهُ فِي الشِّكَايَةِ عَنِ أَهْلِ البَغْيِ:

And from it regarding the complain about the people of hypocrisy: -

يَا أَيُّهَا المَرءُ بِإِحْوَانِ  
هَمُّ لِسَانَانِ وَ وَجْهَانِ  
دَاءٌ يُؤَارِيهِ بِكِتْمَانِ  
رَمَاكَ بِالرُّورِ وَ بُهْتَانِ  
بِالْوَدِّ لَا يَصْدُقُكَ أَتْنَانِ  
دَهْرَكَ لَا تَأْتَسُّ بِإِنْسَانِ.

هَذَا زَمَانٌ لَيْسَ إِحْوَانُهُ  
إِحْوَانُهُ كُلُّهُمْ ظَالِمٌ  
يَلْقَاكَ بِالبِشْرِ وَ فِي قَلْبِهِ  
حَتَّى إِذَا مَا عَيْتَ عَنْ عَيْنِهِ  
هَذَا زَمَانٌ هَكَذَا أَهْلُهُ  
يَا أَيُّهَا المَرءُ سُنَّ مُنْفَرِدًا

<sup>132</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 100

<sup>133</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 101

<sup>134</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 102

'This time period hasn't its brothers. O you man with brothers! Its brothers, all of them are unjust. For them are two tongues and two faces. He would meet you with the smile and in his heart is a disease being covered by concealment, until when he disappears from his eyes, he aims at you with the falsities and the slanderous accusations. This time period, its people are like this with the affection, no two can be ratified. O you man! Be alone for your lifetime! Do not be comforted by the human being'.<sup>135</sup>

وَ مِنْهُ [مَا] رُوي أَنَّهُ عَزَى [بِهِ] عُمَرَ بْنِ الْخَطَّابِ بِابْنِ لَهُ تُؤَيِّ فَقَالَ:

And from it is what is reported that he<sup>asws</sup> consoled Umar Bin Al-Khattab of a son of his who had expired: -

إِنَّا نُعَزِّبُكَ لَا أَنَا عَلَى ثِقَّةٍ  
فَلَا الْمُعَزَّى يَبَاقِي بَعْدَ مَيِّتِهِ  
مِنَ الْحَيَاةِ وَ لَكِنَّ سُنَّةَ الدِّينِ  
وَ لَا الْمُعَزَّى وَ لَوْ عَاشَا إِلَى حِينٍ.

'We<sup>asws</sup> are not consoling you, nor am I<sup>asws</sup> upon trust from the life, but it is a Sunnah of the religion. So, neither would the consoled be remaining after his death, nor will the consoled, even if he were to live to a time'.<sup>136</sup>

وَ مِنْهُ فِي الشِّكَايَةِ عَنْ مُنَافِقِي زَمَانِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ:

And from it is the complaint about hypocrites of his<sup>asws</sup> time: -

لَوْ لَا الدِّينَ هُمْ وَرَدُّ يَفُومُونَا  
تَدَكَّدَكْتَ أَرْضَكُمْ مِنْ تَحْتِكُمْ سَحْرًا  
وَ آخِرِينَ هُمْ سَرَدٌ يَصُومُونَا  
لَأَنَّكُمْ قَوْمٌ سَوَاءٌ لَا تُطِيعُونَا.

'Had it not been for those having quality standing up for us and other having follow-up, your land would have been crushed from beneath you like magic, because you are an evil people, not obeying us'.<sup>137</sup>

وَ مِنْهُ فِي نَفْيِ تَأْثِيرِ النُّجُومِ:

And from it in negating the influence of the stars (astrology): -

أَتَانِي يُهْدِدُنِي بِالنُّجُومِ  
دُنُوبِي أَخَافُ قَائِمًا النُّجُومِ  
وَ مَا هُوَ مِنْ شَرِّهِ كَائِنٌ  
فَلَيْتِي مِنْ شَرِّهَا آمِنٌ.

'A Jew came to me<sup>asws</sup> with the stars (astrology) and what would be happening from its evils. I<sup>asws</sup> fear my<sup>asws</sup> sins, - as for the stars, I<sup>asws</sup> am safe from their evils'.<sup>138</sup>

<sup>135</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 103

<sup>136</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 104

<sup>137</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 105

<sup>138</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 106

وَ مِنْهُ فِي الْمَفَاخِرَةِ:

And from it regarding the priding: -

نَحْنُ الْكِرَامُ بَنُو الْكِرَامِ  
إِنَّا إِذَا قَعَدَ اللَّقَامُ  
وَ طِفْلُنَا فِي الْمَهْدِ يُكْتَى  
عَلَى بَسَاطِ الْعِزِّ قُمْنَا.

'We are the honourable ones - sons of the honourable ones, and our children are teknonymed as such in the cradle. We, when we sit, there is harmony, we stand upon the carpets of honour''<sup>139</sup>

وَ قَالَ عَبْدُ اللَّهِ بْنُ وَهَبِ الرَّاسِبِيِّ [رئيس الخوارج] فِي التَّهْرَوَانِ:

أَضْرِبُكُمْ وَ لَا أَرَى أَبَا الْحَسَنِ  
ذَاكَ الَّذِي ضَلَّ إِلَى الدُّنْيَا رَكَنَ

And Abdullah Bin Wahab Al-Rasy (chief of the Kharijites) said during (battle of) Al-Nahrawan: 'I am striking you and I do not see Abu Al-Hassan<sup>asws</sup>, that is the one<sup>asws</sup> who has strayed to the world, inclining'.

فَأَجَابَهُ [عَلِيٌّ] صَلَوَاتُ اللَّهِ عَلَيْهِ:

يَا أَيُّهَا الْمُشْرِكُ يَا مَنْ افْتَتَنَ  
إِلَى فَا نَظُرُ أَيُّنَا يَلْقَى الْعَبْنَ  
وَ الْمُتَمَتِّي أَنْ يَرَى أَبَا الْحَسَنِ

He<sup>asws</sup> answered him: 'O you Polytheist! O one who is tempted and the wisher that he could see Abu Al-Hassan<sup>asws</sup>! To me<sup>asws</sup>! Look, which of us is facing the deception''<sup>140</sup>

وَ مِنْهُ خِطَابًا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ إِظْهَارًا لِلْإِحْلَاصِ لَهُ:

And from it is addressing to the Prophet<sup>saww</sup> and manifesting the sincerity to him<sup>saww</sup>: -

يَا أَكْرَمَ الْخَلْقِ عَلَى اللَّهِ  
مُحَمَّدُ الْمُحْتَارُ مَهْمَا أَتَى  
وَ الْمُصْطَفَى بِالشَّرَفِ الْبَاهِي  
فَلَيْسَ بِالْعُمَرِ وَ لَا الْلَاهِي  
فَانْدَبَ لَهُ حَيْدَرَ لَا غَيْرَهُ

'O most honourable of the people to Allah<sup>azwj</sup>, and the one Chosen with the glorious nobility, Muhammad<sup>saww</sup>, the most Preferred! Whatever came from an event, a prohibitive atrocity, he<sup>saww</sup> sent Hyder<sup>asws</sup> to it, not someone else, he<sup>asws</sup> is neither with a deception nor the frivolity.

<sup>139</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 107

<sup>140</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 108

تَرَى عِمَادَ الْكُفْرِ مِنْ سَيْفِهِ  
هَلْ الْعِدَى إِلَّا ذَنَابُ عَوْتُ  
مُنْكَسًا بَاطِلُهُ وَاهِي  
مَعَ كُلِّ نَاسٍ نَفْسُهُ سَاهِي  
يُخَيِّدِرُ وَ النَّصْرُ لِلَّهِ.

You see the pillars of Kufr to be overturned its falsehood from his<sup>asws</sup> sword to be flimsy. Are the enemies except as moaning wolves? With every people is its negligent soul. He<sup>azwj</sup> will defeat the crowd upon its heels by Hyder<sup>asws</sup> and the victory is for Allah<sup>azwj</sup>.<sup>141</sup>

وَمِنْهُ افْتِحَارًا بِالْمَنَاقِبِ وَالْفَضَائِلِ:

And from it is priding with the virtues and the merits: -

أَنَا لِلْفَخْرِ أَلِيهَا وَ بِنَفْسِي أَتَقِيهَا  
لَنْ تَرَى فِي حَوْمَةِ الْهَيْجَاءِ لِي فِيهَا شَيْبَةً  
نِعْمَةً مِنْ سَامِكِ السَّبْعِ بِمَا قَدْ حَصَّنِيهَا  
وَ لِي السَّبِقَةُ فِي الْإِسْلَامِ طِفْلاً وَ وَجِيهاً  
وَ لِي الْقُرْبَةُ إِنْ قَامَ شَرِيفٌ يَنْتَمِيهاً  
رَفِي بِالْعِلْمِ رَقاً فِيهِ قَدْ صِرْتُ فَقِيهاً

I<sup>asws</sup> am for priding a bounty, and with myself<sup>asws</sup> I<sup>asws</sup> saved it, being a bounty from Your<sup>azwj</sup> seventh sky with what You<sup>azwj</sup> have Specialised us<sup>asws</sup> with. You<sup>azwj</sup> will never see any turmoil in me<sup>asws</sup>, combating to me<sup>asws</sup>, any resemblance in it, and for me<sup>asws</sup> is the precedence in Al-Islam as a child and a face (honour), and for me<sup>asws</sup> is the kinship of a noble belonging to it. He<sup>azwj</sup> Purified me<sup>asws</sup> with the knowledge, a Purification, being in it I<sup>asws</sup> have become understanding.

وَ لِي الْفَخْرُ عَلَى النَّاسِ بَعْزِي وَ بَيْبِهاً  
لِي مَقَامَاتٌ يَبْدُرُ حِينَ حَارَ النَّاسُ فِيهاً  
ثُمَّ فَخْرِي بِرَسُولِ اللَّهِ إِذْ رَوَّجْنِيهاً  
وَ بِأُخْدٍ وَ حُنَيْنٍ لِي صَوْلَاتٌ تَلِيهاً  
وَ أَنَا الْحَامِلُ لِلرَّايَةِ حَقّاً أَحْتَوِيهاً

And for me<sup>asws</sup> is the priding upon the people with my<sup>asws</sup> bride<sup>asws</sup> and her<sup>asws</sup> two sons<sup>asws</sup>. Then my<sup>asws</sup> pride is with Rasool-Allah<sup>saww</sup> when he<sup>saww</sup> got her<sup>asws</sup> married to me<sup>asws</sup>. For me<sup>asws</sup> there are positions at Badr when the people were confused during it, at Ohad, and Hunayn there were valued assets for me<sup>asws</sup>. And I<sup>asws</sup> am the bearer of the flag of truth, being with it, and I<sup>asws</sup> am the killer of Amro (Bin Abd Wadd) when he terrified the people to the core.

وَ إِذَا صَرَّمَ حَرْباً أَحْمَدُ قَدَمْنِيهاً  
وَ أَنَا الْمُسْتَقِي كَأَسَا لَدَّةِ الْأَنْفُسِ فِيهاً  
وَ إِذَا نَادَى رَسُولُ اللَّهِ نُحْوِي قُلْتُ إِيهاً  
هَبْهُ اللَّهُ فَمَنْ مِثْلِي فِي الدُّنْيَا شَبِيهاً.

And when the war of Ahmad<sup>saww</sup> raged, he<sup>saww</sup> sent me<sup>asws</sup> forward, and when Rasool-Allah<sup>saww</sup> called out towards me<sup>asws</sup>, I<sup>asws</sup> said: 'Here!' And I<sup>asws</sup> am quenched the cup of pleasure of the soul wherein is Gift of Allah<sup>azwj</sup>. So, who is like me<sup>asws</sup> in the world, (with) any resemblance?<sup>142</sup>

<sup>141</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 109

<sup>142</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 110

و مِنْهُ إِظْهَاراً لِلشَّجَاعَةِ:

And from it is manifestation of the bravery: -

أَنَا مُدُّ كُنْتُ صَبِيًّا ثَابِتُ الْقَلْبِ حَرِيًّا  
يَا سَبَاغَ الْبَرِّ رِيْفِي وَ كُلِّي ذَا اللَّحْمِ نِيًّا

'I<sup>asws</sup>, since I<sup>asws</sup> was a child, was of affirmed hearts, courageous. I<sup>asws</sup> nullified the heroes turning them backwards, then I<sup>asws</sup> did not panic with anything. O lion of righteousness, and eat all that flesh in good intention".<sup>143</sup>

وَ قَالَ بَعْضُ الْأَعَادِي خِطَاباً لِعَسْكَرِهِ عَلَيْهِ السَّلَامُ:

أَضْرِبُكُمْ وَ لَوْ أَرَى عَلِيًّا  
أَلْبِسُهُ أَبْيَضَ مَشْرِفِيًّا

And one of the enemies said addressing to his<sup>asws</sup> army: - 'I will strike you, and if I were to see Ali<sup>asws</sup>, I will clothe him<sup>asws</sup> with a white (shroud) honourably'.

فَأَجَابَهُ صَلَوَاتُ اللَّهِ عَلَيْهِ:

يَا أَيُّهَا الْمُبْتَغِي عَلِيًّا  
قَدْ كُنْتَ عَنْ لِقَائِهِ غَيِّبًا  
إِنِّي أَرَاكَ جَاهِلًا غَيِّبًا  
هَلُمَّ فَادُنْ هَاهُنَا إِلَيَّا

He<sup>asws</sup> answered him: 'O you seeker of Ali<sup>asws</sup>! I<sup>asws</sup> see you as ignorant, stupid. You were needless from meeting him<sup>asws</sup> (in battle). Come nearer to over here, come!"<sup>144</sup>

وَ مِنْهُ فِي تَخْوِيفِ بَعْضِ الْكُفَّارِ:

And from it in frightening one of the Kafirs: -

سَيْفُ رَسُولِ اللَّهِ فِي يَمِينِي  
وَ كُلُّ مَنْ بَارَزَنِي يَجِينِي  
وَ فِي يَسَارِي قَاطِعُ الْوَتِينِ  
أَضْرِبُهُ بِالسَّيْفِ عَنْ قَرِينِي  
هَذَا قَلِيلٌ عَنْ طَلَابِ عَيْنِ

'The sword of Rasool-Allah<sup>saww</sup> is in my<sup>asws</sup> right hand, and in my<sup>asws</sup> left hand is the cutting vein, and everyone who duels me<sup>asws</sup> considers me<sup>asws</sup> a coward. I<sup>asws</sup> strike him with the sword on behalf of my<sup>asws</sup> pair, Muhammad<sup>asws</sup>, and on behalf of the way of religion. This is little about the scholarly eye".<sup>145</sup>

<sup>143</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 111

<sup>144</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 112

<sup>145</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 113

وَ مِنْهُ فِي تَهْدِيدِ بَعْضِ الْأَشْرَارِ:

And from it in threatening one of the evil ones: -

بِصَارِمٍ تَحْمَلُهُ يَمِينِي

الْيَوْمَ أَبْلُو حَسْبِي وَ دِينِي

عِنْدَ اللَّقَا أَجْمِي بِهِ عَرِينِي.

'Today I<sup>asws</sup> shall fulfil my<sup>asws</sup> affiliation and my<sup>asws</sup> religion with a sword carried by my<sup>asws</sup> right hand, during the meeting (battle), I<sup>asws</sup> protect my<sup>asws</sup> den with it'.<sup>146</sup>

وَ كَانَ نَفْسُ سَيْفِهِ عَلَيْهِ السَّلَامُ:

عَضَبَ يَمَانٍ فِي يَمِينِ يَمَانٍ.

أَسَدٌ عَلَى أَسَدٍ يَطُولُ بِصَارِمٍ

And the engraving of his<sup>asws</sup> sword was: 'It is befitting upon a lion to have a long sword, piercing, a weapon in a right hand of a weapon'.<sup>147</sup>

وَ مِنْهُ [مَا أَنْشَدَهُ] فِي [وَفَعَةٍ] الْجَمَلِ مُحَاطِباً لِابْنِ الْحَنْفِيَّةِ [مُحَمَّدِ ابْنِهِ] رَضِيَ اللَّهُ عَنْهُ:

And from it is what he<sup>asws</sup> prosed during the event of the camel addressing Ibn Al-Hanafiya (his<sup>asws</sup> son Muhammad), may Allah<sup>azwj</sup> be Pleased from him: -

وَ إِنَّ لِلْمَوْتِ عَلَيْكَ حُجَّةً.

أَفْحُمُ فَلَنْ تَنَالَكَ الْأَسِنَّةُ

'Understand and the blade will never hit you, and that the death is a shield upon you'.<sup>148</sup>

وَ مِنْهُ فِي الشُّكْوَى عَنِ [أَهْلِ] الزَّمَانِ:

And from it regarding the complaint about the people of the times: -

وَ بَلَاءٍ دُفِعَتْ مِنْهُ إِلَيْهِ

عَجَباً لِلزَّمَانِ فِي حَالَتَيْهِ

صِرَتْ فِي غَيْرِهِ بَكَيْتٌ عَلَيْهِ.

رُبَّ يَوْمٍ بَكَيْتٌ مِنْهُ فَلَمَّا

'Strange of the times in its two situations, and a calamity being pushed from it to it. It may be a day I<sup>asws</sup> shall weep from it. When it comes to be upon someone else, I<sup>asws</sup> would weep upon him'.<sup>149</sup>

وَ مِنْهُ تَرْغِيباً فِي التَّهَجُّدِ:

<sup>146</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 114

<sup>147</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 115

<sup>148</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 116

<sup>149</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 118

And from it is being desirous regarding the night Salat: -

يَا نَفْسُ قُومِي فَقَدْ قَامَ الْوَرَى  
وَ أَنْتِ يَا عَيْنَ دَعِي عَيْي الْكَرَى  
إِنَّ يَنِمَ النَّاسُ قَدْ وَ الْعَرْشَ يَرَى  
عِنْدَ الصَّبَاحِ يُحْمَدُ الْقَوْمُ السُّرَى.

'O soul of my<sup>asws</sup> people, the piety has stood up. If the people are sleeping, the One<sup>azwj</sup> with the Throne is Seeing, and you, O eye, leave the drowsiness away from me<sup>asws</sup> at the morning, by the praise of the people of good acts'<sup>150</sup>.

كشفت، كشف الغمة العز المحدث الحنبلي: قوله تعالى وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ هو علي ع كان ينشد-

سبقتكم إلى الإسلام طرا-  
صغيرا ما بلغت أوان حلمي.

(The book) 'Kashaf Al-Ghumma' the honourable narrator Al Hanbali – Words of the Exalted: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**, 'He is Ali<sup>asws</sup>'. He<sup>asws</sup> had prosed, 'I<sup>asws</sup> preceded you all to Al-Islam when young, not having reached the time of my<sup>asws</sup> adolescence'<sup>151</sup>.

وَ يُرَوَى أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ فِي بَعْضِ حِيطَانِ فَدَاكَ وَ فِي يَدِهِ مِسْحَاةٌ فَهَجَمَتْ عَلَيْهِ امْرَأَةٌ مِنْ أَجْمَلِ النِّسَاءِ فَقَالَتْ يَا ابْنَ أَبِي طَالِبٍ إِنْ تَزَوَّجْتَنِي أُعْطِيكَ عَنْ هَذِهِ الْمِسْحَاةِ وَ أَدُلُّكَ عَلَى خَزَائِنِ الْأَرْضِ وَ يَكُونُ لَكَ الْمُلْكُ مَا بَقِيَتْ

And it is reported that Amir Al-Momineen<sup>asws</sup> was in one of the gardens of Fadak and in his<sup>asws</sup> hand was a spade. A woman from the most beautiful women attacked upon him<sup>asws</sup>. She<sup>asws</sup> said: 'O son<sup>asws</sup> of Abu Talib<sup>asws</sup>! If you<sup>asws</sup> were to marry me, I would make you<sup>asws</sup> to be needless from this spade and point you upon treasures of the earth, and the kingdom would happen to be for you<sup>asws</sup>, for as long as you<sup>asws</sup> live'.

قَالَ لَهَا فَمَنْ أَنْتِ حَتَّى أَحْطُبُكَ مِنْ أَهْلِكَ قَالَتْ أَنَا الدُّنْيَا فَقَالَ ع ارْجِعِي فَاطْلُبِي زَوْجاً غَيْرِي فَلَسْتِ مِنْ شَأْنِي

He<sup>asws</sup> said to her: 'Who are you, until I<sup>asws</sup> can propose to you from your family'. She said, 'I am the world'. He<sup>asws</sup> said: 'Return and seek a husband other than me<sup>asws</sup>, for you<sup>asws</sup> are none of my<sup>asws</sup> concern'.

فَأَقْبَلَ عَلَيَّ مِسْحَاتِهِ وَ أَنْشَأَ

لَقَدْ خَابَ مَنْ عَزَّتْهُ دُنْيَا دَنِيَّةٌ  
أَتَتْنَا عَلَى زِيِّ الْعُرُوسِ بُنَيَّةٌ  
وَ مَا هِيَ إِذْ عَزَّتْ قُرُونًا بِطَائِلٍ  
وَ زَيْنَتْهَا فِي مِثْلِ تِلْكَ الشَّمَائِلِ  
فَقُلْتُ لَهَا عَزِّي سِوَايَ فَإِنِّي  
عَزُوفٌ عَنِ الدُّنْيَا وَ لَسْتُ بِجَاهِلٍ

He<sup>asws</sup> turned towards his spade and prosed (a poem): 'He would be disappointed, the one who has been deceived by the world of his religion, and what is it even if is deceiving generations by frivolities.

<sup>150</sup> Bihar Al Anwaar – V 34, The book of Fitna (Strife) And Ordeals, Ch 36 H 119

<sup>151</sup> Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 12 H 2



It comes to us upon being adorned like the bride and all her adornments in that appearance. I<sup>asws</sup> said to her: 'Deceive other than me<sup>asws</sup>, for I<sup>asws</sup> am averse from the world and I<sup>asws</sup> not ignorant.

وَمَا أَنَا وَالدُّنْيَا وَإِنَّ مُحَمَّدًا  
وَهَبْنَا أَتَنِي بِالْكُنُوزِ وَدُرِّهَا  
أَلَيْسَ جَمِيعاً لَلْفَنَاءِ مَصِيرُنَا  
رَهِينٌ بِقَفْرِ بَيْنَ تِلْكَ الْجَنَادِلِ  
وَ أَمْوَالِ قَارُونَ وَ مُلْكِ الْقَبَائِلِ  
وَ يُطَلَّبُ مِنْ حُرَّانِهَا بِالطَّوَائِلِ

And what have I<sup>asws</sup> to do with the world and Muhammad<sup>saww</sup> is a pledge with wandering between these wanderings and gift us the treasures and its gems, and the wealth of Qaroun and kingdoms of the tribes. Isn't it all destined for the annihilation? And he seeks from its treasures with the long hopes.

فَعُرِّي سِوَانِي إِنِّي غَيْرُ رَاغِبٍ  
وَ قَدْ قَنَعْتُ نَفْسِي بِمَا قَدْ رَزَقْتُهُ  
فَإِنِّي أَخَافُ اللَّهَ يَوْمَ لِقَائِهِ  
لِمَا فِيكَ مِنْ عِزٍّ وَ مُلْكٍ وَ نَائِلٍ  
فَشَأْنُكَ يَا دُنْيَا وَ أَهْلَ الْعَوَائِلِ  
وَ أَحْسَى عَذَاباً دَائِماً غَيْرَ زَائِلٍ

So, deceive the ones besides me<sup>asws</sup>. I<sup>asws</sup> am not desirous to whatever is in you, from honour, and kingdom, and amassing, and I<sup>asws</sup> have contented myself with what I<sup>asws</sup> have been Graced with. So, I<sup>asws</sup> am your adversary, O world, and the people of deviations, for I<sup>asws</sup> fear Allah<sup>azwj</sup>, the Day of meeting Him<sup>azwj</sup>, and I<sup>asws</sup> fear the permanent Punishment, without declining".<sup>152</sup>

قب، المناقب لابن شهر آشوب تَذَاكُرُوا الْفَخْرَ عِنْدَ عُمَرَ فَأَنْشَأَ أَمِيرُ الْمُؤْمِنِينَ ع

اللَّهُ أَكْرَمَنَا بِنَصْرِ نَبِيِّهِ  
وَ بِنَا أَعَزَّنَا نَبِيَّهُ وَ كِتَابَهُ  
فِي كُلِّ مُعْتَرِكٍ تَطِيرُ سَيْوفُنَا  
وَ بِنَا أَقَامَ دَعَائِمَ الْإِسْلَامِ  
وَ أَعَزَّنَا بِالنَّصْرِ وَ الْإِقْدَامِ  
مِنْهُ الْجَمَاحِمُ عَنْ فِرَاحِ الْهَامِ

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

'They recalled the pride in the presence of Umar, so Amir Al-Momineen<sup>asws</sup> prosed: 'Allah<sup>azwj</sup> Honoured us by Helping His<sup>azwj</sup> Prophet<sup>saww</sup>, and through us He<sup>azwj</sup> Established the pillars of Al-Islam, and by us He<sup>azwj</sup> Endearred His<sup>azwj</sup> Prophet<sup>saww</sup> and His<sup>azwj</sup> Book, and Strengthened us with the victory and the advancement in every battlefield our swords made the skulls of the important ones flew off.

وَ يَزُورُنَا جَبْرِيلُ فِي أَبْيَاتِنَا  
فَتَكُونُ أَوَّلَ مُسْتَحَلِّ حَلَّةٍ  
نَحْنُ الْخِيَارُ مِنَ الْبَرِيَّةِ كُلِّهَا  
بِقَرَائِضِ الْإِسْلَامِ وَ الْأَحْكَامِ  
وَ مُحَرِّمِ لِلَّهِ كُلِّ حَرَامٍ  
وَ نِظَامِهَا وَ زِمَامِ كُلِّ زِمَامٍ

<sup>152</sup> Bihar Al Awaar – V 40, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 98 H 10 e

*And Jibraeel<sup>as</sup> was visiting us in our houses with the Obligations of Al Islam and its Ordinances, so His<sup>azwj</sup> Permissible became the first Permissible, and Prohibitions of Allah<sup>azwj</sup> are all Prohibited. We are the best of the created beings, all of them, and their system, and the reins of all reins".<sup>153</sup>*

وَرَوَاهُ الْكَرَاجُكِيُّ فِي كَنْزِ الْفَوَائِدِ عَنِ الْقَاضِي أَسَدِ بْنِ إِبْرَاهِيمَ السُّلَمِيِّ عَنْ عَمْرِو بْنِ عَلِيٍّ الْعَتَكِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْمَصِّيصِيِّ  
عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنِ الْحُسَيْنِ بْنِ حَمْرَةَ النَّوْفَلِيِّ عَنِ سُلَيْمَانَ بْنِ جَعْفَرِ الْهَاشِمِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ آبَائِهِ عَنِ عَلِيِّ بْنِ  
أَبِي طَالِبٍ ع قَالَ: أَخَى رَسُولُ اللَّهِ ص بَيْنَ أَصْحَابِهِ فَمَلُتُ يَا رَسُولَ اللَّهِ آخِيتَ بَيْنَ أَصْحَابِكَ وَ تَرَكْتَنِي فَرَدًّا لَا أَخَ لِي

And it is reported of Al Karajaky in (the book) 'Al Kanz Al Fawaid' – From the judge Asad Bin Ibrahim Al Sulamy, from Amro Bin Ali Al Atky, from Muhammad Bin Ahmad Al Musaysi, from Al Hassan Bin Ali Al Alawy, from Al Hassan Bin Hamza Al Nowfaly, from Suleyman Bin Ja'far Al Hashimy,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> established brotherhood between his<sup>saww</sup> companions, so I<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> have established brotherhood between your<sup>saww</sup> companions and have left me<sup>asws</sup> alone, there being no brother for me<sup>asws</sup>'.

فَقَالَ إِنَّمَا احْتَرَكْتَ لِنَفْسِي أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ وَأَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

He<sup>saww</sup> said: 'But rather I<sup>saww</sup> have chosen you<sup>asws</sup> for myself<sup>saww</sup>. You<sup>asws</sup> are my<sup>saww</sup> brother<sup>asws</sup> in the world and the Hereafter, and you<sup>asws</sup> are from me<sup>saww</sup> at the status of Haroun<sup>as</sup> from Musa<sup>as</sup>'.

فَقُمْتُ وَ أَنَا أَبُوكِي مِنَ الْجَدَلِ وَ السُّرُورِ فَأَنْشَأْتُ أَقُولُ أَقِيكَ بِنَفْسِي إِلَى آخِرِ الْأَنْبِيَاءِ.

I<sup>asws</sup> stood up and I<sup>asws</sup> was weeping from the argument and the happiness, so I<sup>asws</sup> prosed saying (a poem), 'I<sup>asws</sup> saved you<sup>saww</sup> by myself<sup>asws</sup>' – up to the end of the poem".<sup>154</sup>

قَب، المناقب لابن شهر آشوب فصل في قتاله في حرب الأحزاب ابن مسعود و الصادق ع في قوله تعالى وَ كَفَى اللَّهُ الْمُؤْمِنِينَ  
الْقِتَالَ بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ قَتَلَهُ عَمْرُو بْنُ عَبْدِ وَدٍّ وَ قَدْ رَوَاهُ أَبُو نُعَيْمٍ الْأَصْفَهَانِيُّ فِيَمَا نَزَلَ مِنَ الْقُرْآنِ فِي أَمِيرِ الْمُؤْمِنِينَ ع  
بِالْإِسْنَادِ عَنْ سُفْيَانَ الثَّوْرِيِّ - عَنْ رَجُلٍ عَنْ مَرَّةٍ عَنْ عَبْدِ اللَّهِ

(The book) of Ibn Shehr Ashub detailing his<sup>asws</sup> fighting in the battle of Al Ahzaab – Ibn Masoud,

'And Al-Sadiq<sup>asws</sup> regarding Words of the Exalted: **and Allah Sufficed the Momineen in the battle, [33:25]** by Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>asws</sup> killing Amro Bin Abd Wudd, and it has been reported by Abu Nueym Al-Asfahany in (the book) 'Ma Nazal Min Al-Quran Fi Amir Al-Momineen<sup>asws</sup>', by the chain from Sufyan Al-Sowry, from a man from (the tribe of) Murrah, from Abdullah.

وَ قَالَ جَمَاعَةٌ مِنَ الْمُفَسِّرِينَ فِي قَوْلِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ إِنَّمَا نَزَلَتْ فِي عَلِيِّ ع يَوْمَ الْأَحْزَابِ وَ لَمَّا عَرَفَ النَّبِيُّ  
ص اجْتِمَاعَهُمْ حَفَرَ الْخُنْدَقَ بِمَشُورَةِ سَلْمَانَ

And a group of the interpreters said regarding His<sup>azwj</sup> Words: **Recall the Favour of Allah upon you when the armies came towards you, [33:9]** that it was Revealed regarding Ali<sup>asws</sup> on the Day of al

<sup>153</sup> Bihar Al Awaar – V 39, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 90 H 19

<sup>154</sup> Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 68 H 11 k

Ahzaab. And when the Prophet<sup>-saww</sup> knew of their gathering, he<sup>-saww</sup> had the famous ditch to be dug by the consultation of Salman<sup>-ra</sup>.

وَأَمَرَ بِنُزُولِ الدَّرَارِيِّ وَالنِّسَاءِ فِي الْأَكَامِ وَكَانَتْ الْأَخْزَابُ عَلَى الخُمْرِ وَالعِنَاءِ وَ الْمُسْلِمُونَ كَأَنَّ عَلَى رُءُوسِهِمُ الطَّيْرَ لِمَكَانِ عَمْرُو  
بْنِ عَبْدِ وَدِّ العَامِرِيِّ المُلَقَّبِ بِعِمَادِ العَرَبِ وَ كَانَ فِي مِائَةِ نَاصِيَةِ مِنَ المُلُوكِ وَ أَلْفِ مُفْرَعَةٍ مِنَ الصَّعَالِيكِ وَ هُوَ يُعَدُّ بِأَلْفِ فَارِسٍ

And he<sup>-saww</sup> ordered with the encampment of the offspring and the women in the hills, and the (Polytheist) allies were upon (drinking) the wine and the music and the Muslims were as if the bird was upon their heads (silent) due to the position of Amro Bin Abd Wudd Al-Aamiry, the one tiled as 'Pillar of the Arabs', and he was among one hundred servants of the kings and a thousand branches of the thieves, and he was counted as a thousand knights.

فَقِيلَ فِي ذَلِكَ عَمْرُو بْنُ عَبْدِ وَدِّ كَانَ أَوَّلَ فَارِسٍ جَزَعَ مِنَ المِدَادِ وَ كَانَ فَارِسٌ يَلِيلٌ سُمِّيَ فَارِسَ يَلِيلَ لِأَنَّهُ أُقْبِلَ فِي رَكْبٍ مِنْ فُرَيْشٍ  
حَتَّى إِذَا كَانَ بِيَلِيلَ وَ هُوَ وَادٍ عَرَضَتْ لَهُمْ بَنُو بَكْرٍ

It was said regarding that, 'Amro Bin Abd Wudd was the first horseman to cross over from the ditch, and he was a horseman of the night named as 'The night horseman', because he was a horseman of Yal'yala (valley). He was named as the Yal'yala horseman because he came among riders of Quraysh until when he was at Yal'yala, and it is a valley, the clan of Bakr objected to them.

فَقَالَ لِأَصْحَابِهِ امْضُوا فَمَضَوْا وَ قَامَ فِي وَجْهِ بَنِي بَكْرٍ حَتَّى مَنَعَهُمْ مِنْ أَنْ يَصِلُوا إِلَيْهِ وَ كَانَ الحَنْدَقُ المِدَادَ

He said to his companion, 'Continue!' So, they continued, and he stood in the faces of the clan of Bakr until he prevented them to get to him, and the ditch was extensive.

قَالَ وَ لَمَّا اتَّخَذَ عَمْرُو لِلْبَرَّازِ جَعَلَ يَقُولُ هَلْ مِنْ مُبَارِزٍ وَ الْمُسْلِمُونَ يَتَجَاوَزُونَ عَنْهُ فَكَرَّزَ رُحْمَهُ عَلَى خَيْمَةِ النَّبِيِّ ص وَ قَالَ ابْرُزْ يَا  
مُحَمَّدُ

He (the narrator) said, 'And when Amro called for the duel, he kept on saying, 'Is there anyone for duel!' And the Muslims were running away from him. He installed his spear upon a tent of the Prophet<sup>-saww</sup> and said, 'Duel, O Muhammad<sup>-saww</sup>!'

فَقَالَ ص مَنْ يَقُومُ إِلَى مُبَارَزَتِي فَلَهُ الإِمَامَةُ بَعْدِي فَكَرَّكَ النَّاسُ عَنْهُ

He<sup>-saww</sup> said: 'One who stand to duel him, for him would be the Imamate after me<sup>-saww</sup>'. The people recoiled from it.

قَالَ حُدَيْفَةُ قَالَ النَّبِيُّ ص - اذْنُ مِثِّي يَا عَلِيُّ فَتَنَزَعَ عِمَامَتَهُ السَّحَابَ مِنْ رَأْسِهِ وَ عَمَّمَهُ بِهَا تِسْعَةَ أَكْوَارٍ وَ أَعْطَاهُ سَيْفَهُ وَ قَالَ امْضِ  
لِشَأْنِكَ ثُمَّ قَالَ اللَّهُمَّ أَعْنُهُ

Huzeyfa said, 'The Prophet<sup>-saww</sup> said: 'Come near to me<sup>-saww</sup>, O Ali<sup>-asws</sup>!' He<sup>-saww</sup> removed his<sup>-saww</sup> turban 'Al-Sahab' from his<sup>-saww</sup> head and turbaned him<sup>-asws</sup> with it, nine rounds, and gave him<sup>-asws</sup> his<sup>-saww</sup> sword, and he<sup>-saww</sup> said: 'Go to your<sup>-asws</sup> concern'. Then he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Assist him<sup>-asws</sup>'.

وَ رُوي أَنَّهُ لَمَّا قَتَلَ عَمْرًا أَنْشَدَ

بَصْرَتُهُ صَارِمَةً هَدَامَةً  
وَ صَاحِبِ الْخَوْضِ لَدَى الْقِيَامَةِ  
قَدْ قَالَ إِذْ عَمَّمَنِي عِمَامَةً أَنْتَ الَّذِي بَعَدِي لَهُ الْإِمَامَةُ

صَرَّتُهُ بِالسَّيْفِ فَوْقَ الْهَامَةِ  
أَنَا عَلِيٌّ صَاحِبُ الصَّمْصَامَةِ  
أَخُو رَسُولِ اللَّهِ ذِي الْعَلَامَةِ

And it is reported that when he<sup>asws</sup> killed Amro, he<sup>asws</sup> prosed, 'I<sup>asws</sup> struck him with the sword above the skull with a ferocious blow. I<sup>asws</sup> am Ali<sup>asws</sup>, the master of persistence, and master of the Fountain on the Day of Qiyamah, brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup> with the Sign. He<sup>saww</sup> had said when he<sup>saww</sup> turbaned me<sup>asws</sup> with a turban: 'You<sup>asws</sup> are the one after me<sup>saww</sup> for whom is the Imamate'.<sup>155</sup>

مُحَمَّدُ بْنُ إِسْحَاقَ أَنَّهُ لَمَّا رَكَزَ عَمْرُو رُحْمَهُ عَلَى خَيْمَةِ النَّبِيِّ صَ وَ قَالَ يَا مُحَمَّدُ ابْرُؤْ فِي كُلِّ ذَلِكَ يَقُومُ عَلَيٌّ لِيُبَارِزَهُ فَيَأْمُرُهُ النَّبِيُّ صَ بِالْجُلُوسِ لِمَكَانٍ بُكَاءِ فَاطِمَةَ عَ مِنْ جِرَاحَاتِهِ فِي يَوْمِ أُحُدٍ وَ قَوْلُهَا مَا أَسْرَعَ أَنْ يَأْتِمَ [بِؤْتَمَ] الْحَسَنُ وَ الْحُسَيْنَ بِأَفْتِحَامِهِ الْهَلَكَاتِ

Muhammad Bin Is'haq –

'When Amro installed his spear upon a tent of the Prophet<sup>saww</sup> and said: 'O Muhammad<sup>saww</sup>, duel!' During all that Ali<sup>asws</sup> was standing to duel him, and the Prophet<sup>saww</sup> was instructing him<sup>asws</sup> with sitting down due to the position of the wailing of (Syeda) Fatima<sup>asws</sup> from his<sup>asws</sup> injuries during the Day of Ohad, and her<sup>asws</sup> words: 'How quickly Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> will be orphaned, advancing to their<sup>asws</sup> passing away storming to the death'.

فَنَزَلَ جِبْرِئِيلُ عَ فَأَمَرَهُ عَنِ اللَّهِ تَعَالَى أَنْ يَأْمُرَ عَلِيًّا عَ بِمُبَارَاظَتِهِ فَقَالَ النَّبِيُّ صَ يَا عَلِيُّ إِذْنٌ مِنِّي وَ عَمَّمَهُ بِعِمَامَتِهِ وَ أَعْطَاهُ سَيْفَهُ وَ قَالَ امْضِ لِشَأْنِكَ

Jibraeel<sup>as</sup> descended and commanded him<sup>saww</sup> on behalf of Allah<sup>azwj</sup> the Exalted that he<sup>saww</sup> instructs Ali<sup>asws</sup> with duelling him. The Prophet<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Come near me<sup>saww</sup>!' And he<sup>saww</sup> turbaned him<sup>asws</sup> with his<sup>saww</sup> turban and gave him<sup>asws</sup> His<sup>azwj</sup> sword and said: 'Go to your<sup>asws</sup> concern!'

ثُمَّ قَالَ اللَّهُمَّ أَعِنَهُ فَلَمَّا تَوَجَّهَ إِلَيْهِ قَالَ النَّبِيُّ صَ حَرَجَ الْإِيمَانَ سَائِرُهُ إِلَى الْكُفْرِ سَائِرِهِ

Then he<sup>saww</sup> said: 'O Allah<sup>azwj</sup>! Assist him<sup>asws</sup>'. When he<sup>asws</sup> headed towards him, the Prophet<sup>saww</sup> said: 'There goes all of the Eman to all of the Kufr!'

قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ فَلَمَّا لَاقَاهُ عَلِيُّ عَ أَنْشَأَ يَقُولُ

مُحِبُّ صَوْتِكَ غَيْرَ عَاجِزٍ  
مُنْجِي كُلِّ قَائِرٍ  
عَلَيْكَ نَائِحَةُ الْجَنَائِرِ  
ذِكْرُهَا عِنْدَ الْهَرَاهِرِ

لَا تَعْجَلَنَّ فَقَدْ أَتَاكَ  
دُؤْبَانٌ وَ بَصِيرَةٌ وَ الصَّبْرُ  
إِلَيَّ لِأَرْضَى أَنْ أُقِيمَ  
مِنْ صَرِيحَةٍ نُجْلَاءَ يَبْقَى

Muhammad Bin Is'haq said, 'When Ali<sup>asws</sup> faced him, he<sup>asws</sup> prosed saying: 'Do not be hasty for I<sup>asws</sup> have come to you, answering your voice without frustration, with intention, and insight, and the

<sup>155</sup> Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 106 H 12 a

patience, the delivered of every successful one. I<sup>asws</sup> will be pleased to be standing upon you at the funeral, from a flashing strike, its mention would remain at the shaking (soldiers)’.

وَ يُرَوِّى لَهُ ع فِي أَمَالِي النَّيْسَابُورِي

عِنْدَ اللَّقَاءِ مُعَاوَدَ الْإِقْدَامِ  
وَ إِلَى الْهُدَى وَ شَرَائِعِ الْإِسْلَامِ

يَا عَمْرُو قَدْ لَأَقَيْتَ فَارِسَ بُهْمَةَ  
يَدْعُو إِلَى دِينِ الْإِلَهِ وَ نَصْرِهِ

إِلَى قَوْلِهِ

أَنْ لَيْسَ فِيهَا مَنْ يَقُومُ مَقَامِي.

شَهَدَتْ قُرَيْشٌ وَ الْبَرَّاجِمُ كُلُّهَا

And it is reported for him<sup>asws</sup> in (the book) ‘Amaali’ of Al-Neysaboury: ‘O Amro! You have met a brave horseman in the battle, the firm of feet, calling to the religion of his<sup>asws</sup> God<sup>azwj</sup> and His<sup>azwj</sup> Help, and to the guidance, and Laws of Al-Islam’ – up to his<sup>asws</sup> words: ‘Quraysh have witnessed, and so have all of them that there isn’t among them anyone who can be standing in my<sup>asws</sup> position!’<sup>156</sup>

بِشَاءِ بَشَارَةَ الْمُصْطَفَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ شَهْرِيَّارَ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ خَيْرَانَ عَنِ أَحْمَدَ بْنِ عَيْسَى السُّدِّيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْمَالِكِيِّ عَنِ عَبْدِ الرَّحْمَنِ الْأَزْدِيِّ عَنِ عَبْدِ الْوَاحِدِ بْنِ زَيْدٍ قَالَ: خَرَجْتُ إِلَى مَكَّةَ فَبَيْنَمَا أَنَا أَطُوفُ فَإِذَا أَنَا بِجَارِيَةٍ كُفَّاسِيَّةٍ وَ هِيَ مُتَعَلِّقَةٌ بِسِتَارَةِ الْكَعْبَةِ وَ هِيَ تُحَاطَبُ جَارِيَةً مِثْلَهَا وَ هِيَ تَقُولُ لَا وَ حَقِّ الْمُنْتَجَبِ بِالْوَصِيَّةِ الْحَاكِمِ بِالسُّوَيْيَةِ الصَّحِيحِ الْبَيْتَةِ زَوْجِ فَاطِمَةَ الْمَرْضِيَّةِ مَا كَانَ كَذَا وَ كَذَا

(The book) ‘Bashaarat Al Mustafa<sup>saww</sup>’ – Muhammad Bin Ahmad Bin Shahryar, from Al-Husayn Bin Ahmad Bin Khayran, from Ahmad Bin Isa Al Sudy, from Ahmad Bin Muhammad Al Basry, from Abdullah Bin Al Fazl Al Maliky, from Abul Rahman Al Azdy, from Abdul Wahid Bin Zayd who said,

‘I went out to Makkah. While I was performing Tawaaf, there was a ‘Khumasiya’ girl and she was holding with the curtains of the Kabah, and she was addressing a girl like her, and she was saying, ‘Indeed! By the right of the one selected with the successorship, the one judging with the fairness, the correct proof, husband<sup>asws</sup> of Fatima<sup>asws</sup> the pleased’ what had happened such, such and such’.

فَقُلْتُ لَهَا يَا جَارِيَةُ مَنْ صَاحِبُ هَذِهِ الصِّفَةِ قَالَتْ ذَلِكَ وَ اللَّهُ عَلمُ الْأَعْلَامِ وَ بَابُ الْأَحْكَامِ وَ فَسِيمُ الْجَنَّةِ وَ النَّارِ وَ رَبَّائِي هَذِهِ الْأُمَّةِ وَ رَأْسُ الْأَيْمَةِ أَخُو النَّبِيِّ وَ وَصِيُّهُ وَ خَلِيفَتُهُ فِي أُمَّتِهِ ذَلِكَ مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع-

I said to her, ‘O girl! Who is the owner of these characteristics?’ She said, ‘By Allah<sup>azwj</sup>! That is flag of the flags, and the door of wisdom, and distributor of the Paradise and the Fire, and caretaker of this community, and chief of the Imams<sup>asws</sup>, brother<sup>asws</sup> of the Prophet<sup>saww</sup>, and his<sup>saww</sup> successor<sup>asws</sup>, and his<sup>saww</sup> caliph in his<sup>saww</sup> community, that is my Master Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.

فَقُلْتُ لَهَا يَا جَارِيَةُ بِمَا يَسْتَحِقُّ عَلَيٌّ مِنْكَ هَذِهِ الصِّفَةُ قَالَتْ كَانَ أَبِي وَ اللَّهُ مَوْلَاهُ فَقُتِلَ بَيْنَ يَدَيْهِ يَوْمَ صِفِّينَ وَ لَقَدْ دَخَلَ يَوْمًا عَلَيَّ أُمِّي وَ هِيَ فِي خِبَائِهَا وَ قَدْ اِزْتَكَّبْتَنِي وَ أَحْأَلِي مِنَ الْجُدْرِي مَا ذَهَبَ بِهِ أَبْصَارُنَا

<sup>156</sup> Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 106 H 12 b

I said to her, 'O girl! Due to what has Ali<sup>asws</sup> been deserving from you of this description?' She said, 'By Allah<sup>azwj</sup>! My father, his<sup>asws</sup> friend, was killed in front of him<sup>asws</sup> on the day of Sifteen, and my mother had entered to see him one day and she was in her tent and she had made me ride and a brother of mine who was ill. Our sights had gone away.

فَلَمَّا رَأَى نَأْوَهُ وَ أَنْشَأَ يَقُولُ

مَا إِنْ تَأَوَّهْتُ مِنْ شَيْءٍ زُرَيْتُ بِهِ  
قَدْ مَاتَ وَالِدُهُمْ مَنْ كَانَ يَكْفُلُهُمْ  
كَمَا تَأَوَّهْتُ لِلْأَطْفَالِ فِي الصَّغَرِ  
فِي النَّاتِبَاتِ وَ فِي الْأَسْفَارِ وَ الْحَضَرِ

When he<sup>asws</sup> saw us, he<sup>asws</sup> sighed and prosed saying: 'I<sup>asws</sup> have not sighed from anything I<sup>asws</sup> had settled with like I<sup>asws</sup> sighed for the children during their childhood. Their father has died, the one who was taking their responsibility in the representations, and during the journeys and the staying'.

تَمَّ أَدْنَانَا إِلَيْهِ تَمَّ أَمْرَ يَدِهِ الْمُبَارَكَةِ عَلَى عَيْنِي وَ عَيْنِي أَحْيَى تَمَّ دَعَا بَدَعَوَاتٍ تَمَّ شَالَ يَدَهُ فَهَا أَنَا بِأَبِي أَنْتَ وَ اللَّهُ أَنْظَرُ إِلَى الْجَمَلِ عَلَى  
فَرَسَخٍ كُلِّ ذَلِكَ بِرِكَتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ

Then he<sup>asws</sup> drew us nearer to him<sup>asws</sup>. Then he<sup>asws</sup> passed his<sup>asws</sup> Blessed hand upon my eyes and the eyes of my brother, and he<sup>asws</sup> spoke supplications. Then he<sup>asws</sup> raised his hand and there I was, by my father, by Allah<sup>azwj</sup>, looking at the camel upon a (distance of) a Farsakh. All that was due to his<sup>asws</sup> Blessings, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>.

فَحَلَلْتُ حَرِيطِي فَدَفَعْتُ إِلَيْهَا دِينَارَيْنِ بَقِيَّةَ نَفَقَةٍ كَانَتْ مَعِي فَتَبَسَّمَتْ فِي وَجْهِي وَ قَالَتْ مَهْ خَلَفْنَا أَكْرَمُ سَلَفٍ عَلَى حَبْرٍ خَلَفٍ  
فَنَحْرُ الْيَوْمِ فِي كِفَالَةِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ ع

I loosened by bag and handed over two Dinars to her, the remainder of the expense money which was with me. She smiled in my face and said, 'No! The best of replacers has replaced us to be upon best of the replacements, so today we are in responsibility of Abu Muhammad Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>'.

تَمَّ قَالَتْ أَمْحِبُّ عَلَيْهَا قُلْتُ أَجَلٌ قَالَتْ أَبَشِّرُ فَقَدْ اسْتَمْسَكَتْ بِالْعُرْوَةِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا

Then she asked, 'Do you love Ali<sup>asws</sup>?' I said, 'Yes'. She said, 'Receive glad tidings, for you have adhered with the firmest handhold which there is no crack for it'<sup>157</sup>.

كَتَبْتُ الْكَرَاجُكِيَّ، حَدَّثَنِي عَلِيُّ بْنُ أَحْمَدَ اللَّعْوِيُّ بِمِيفَارِقِينَ فِي سَنَةِ تِسْعٍ وَ تِسْعِينَ وَ ثَلَاثِمِائَةٍ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ عَلِيٍّ  
السَّلْمَاسِيِّ - فِي مَرَضَتِهِ الَّتِي تُؤْوِي فِيهَا فَسَأَلْتُهُ عَنْ حَالِهِ فَقَالَ لِحَفْتِنِي عَشِيَّةَ أُعْمِي عَلِيٍّ 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

<sup>157</sup> Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 110 H 32

my Master<sup>asws</sup> Amir Al-Momineen<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>.

قَدْ أَخَذَ بِيَدِي وَ أَنْشَأَ يَقُولُ

فَإِنَّ آلَ مُحَمَّدٍ فِي الْأَرْضِ عَرَقَ جَهْلَهَا وَ سَفِينَتُهُمْ حَمَلِ الَّذِي طَلَبَ  
فَأَقْبِضْ بِكَفِّكَ عُرْوَةً لَا تَخْشَ مِنْهَا فَضْلَهَا  
النَّجَاةَ وَ أَهْلِهَا

He<sup>asws</sup> held my hand and prosed saying: ‘Surely the Progeny<sup>asws</sup> of Muhammad<sup>sawww</sup> in the earth, ones ignorant of them<sup>asws</sup> are drowned, and their<sup>asws</sup> 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’.<sup>158</sup>

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ 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<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup> and his<sup>asws</sup> Progeny<sup>asws</sup>, in the dream. He<sup>asws</sup> said to me: ‘O Hannad!’ I said, ‘At your<sup>asws</sup> service, O Amir Al-Momineen<sup>asws</sup>!’

قَالَ أَنْشَدَنِي قَوْلَ الْكُمَيْتِ -

وَ يَوْمَ الدَّوْحِ دَوْحِ عَدِيرِ حُمٍ -  
وَ لَكِنَّ الرِّجَالَ تَبَايَعُوهَا  
أَبَانَ لَنَا الْوَلَايَةَ لَوْ أُطِيعَا  
فَلَمْ أَرْ مِثْلَهَا أَمراً شَنِيعاً

He (the narrator) said, ‘He<sup>asws</sup> 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 فَأَنْشَدْتُهُ فَقَالَ لِي خُذْ إِلَيْكَ يَا هَنَّادُ فَقُلْتُ هَاتِ يَا سَيِّدِي فَقَالَ ع

وَ لَمْ أَرْ مِثْلَ ذَلِكَ الْيَوْمِ يَوْماً  
وَ لَمْ أَرْ مِثْلَهُ حَقّاً أَضْيَعاً

He said, ‘So I adjured him<sup>asws</sup>. He<sup>asws</sup> said to me: ‘Take it to you, O Hannad!’ I said, ‘Give, O my Chief!’ He<sup>asws</sup> said (a couplet): ‘And I<sup>asws</sup> had not seen any day the like of that day, and I<sup>asws</sup> had not seen wastage of a right like it’.<sup>159</sup>

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 عون بن أبي حرب بن أبي الأسود الدؤلي قال حدثني أبي عن أبيه عن أبي حرب بن أبي الأسود عن أبيه

<sup>158</sup> Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 115 H 13 a

<sup>159</sup> Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 115 H 13 b

أَبِي الْأَسْوَدِ أَنَّ رَجُلًا سَأَلَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ عَنْ سُؤَالٍ فَبَادَرَ فَدَخَلَ مَنْزِلَهُ ثُمَّ خَرَجَ فَقَالَ أَيْنَ السَّائِلُ فَقَالَ الرَّجُلُ  
هَا أَنَا يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ مَا مَسْأَلْتُكَ قَالَ كَيْتَ وَ كَيْتَ فَأَجَابَهُ عَنْ سُؤَالِهِ

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

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

فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ كُنَّا عَهْدَنَّاكَ إِذَا سُئِلْتَ عَنِ الْمَسْأَلَةِ كُنْتَ فِيهَا كَالسِّكِّةِ الْمُحْمَمَةِ جَوَابًا فَمَا بَالُكَ أَبْطَأْتَ الْيَوْمَ عَنْ جَوَابِ  
هَذَا الرَّجُلِ حَتَّى دَخَلْتَ الْحُجْرَةَ ثُمَّ خَرَجْتَ فَأَجَبْتَهُ فَقَالَ كُنْتُ حَاقِنًا وَ لَا رَأْيَ لِثَلَاثَةٍ لَا رَأْيَ لِحَاقِنٍ وَ لَا حَاقِدٍ

It was said, 'O Amir Al-Momineen<sup>asws</sup>! We were familiar with you<sup>asws</sup> that whenever we asked a question, you<sup>asws</sup> were like a sharp iron blade in answering it. So, what is the matter you<sup>asws</sup> delayed today from answering this man until you<sup>asws</sup> entered the room, then came out and answered him?' He<sup>asws</sup> said: 'I<sup>asws</sup> had to take care of (something), and there is no view for three. There is no view for one bursting (to take care of call of nature) nor a wicked'.

ثُمَّ أَنْشَأَ يَقُولُ

كَشَفْتُ حَقَائِقَهَا بِالنَّظْرِ	إِذَا الْمُسْكَالَاتُ تَصَدَّدْنَ لِي
عَمِيَاءَ لَا يَجْتَلِيهَا الْبَصْرُ	وَ إِنْ بَرَقَتْ فِي مَخِيلِ الصَّوَابِ
وَصَعْتُ عَلَيْهَا صَحِيحَ النَّظْرِ لِسَانًا كَشَفْتُ بِهِ الْأَرْحَى	تَتَبَعْتُهُ بِعُيُونِ الْأُمُورِ

Then he<sup>asws</sup> prosed saying: 'Whenever the problems are a hindrance to me<sup>asws</sup>, I<sup>asws</sup> 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<sup>asws</sup> placed upon it the correct consideration, a tongue by which I<sup>asws</sup> have uncovered the cordiality by it.

وَ قَلْبًا إِذَا اسْتَنْطَقْتَهُ الْهُمُومُ	أَوْ كَالْحُسَامِ الْبِتَارِ الذَّكْرِ
وَ لَسْتُ بِإِمْعَةٍ فِي الرِّجَالِ	أُرَى عَلَيْهَا بَوَاهِي الدَّرْرِ
وَ لَكِنِّي مُدْرَبُ الْأَصْغَرِينَ	أَسْأَلُ هَذَا وَ دَا مَا الْخَبْرِ
	أُبِينُ مَعَ مَا مَضَى مَا عَبَّرَ

Or, like the decisive part of the male, and a heart when the worries make him speak. I<sup>asws</sup> have been nourished upon it like the precious gem, and I<sup>asws</sup> am not congruent with the men asking this one and



that one what the news it. But I<sup>asws</sup> am the youngest of the springs, along with what has passed, what has elapsed".<sup>160</sup>

وَذَكَرَ ابْنُ سَعْدٍ فِي الطَّبَقَاتِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَ لَمَّا جَاءَ ابْنُ مُلْجَمٍ وَ طَلَبَ مِنْهُ الْبَيْعَةَ طَلَبَ مِنْهُ فَرَسًا أَشْفَرَ فَحَمَلَهُ عَلَيْهِ فَرَكِبَهُ  
فَأَنْشَدَ أَمِيرَ الْمُؤْمِنِينَ أُرِيدُ جِبَاءَهُ الْبَيْتَ.

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

'Amir Al-Momineen<sup>asws</sup>, when Ibn Al-Muljim<sup>la</sup> (came), and he<sup>asws</sup> sought the allegiance from him<sup>la</sup>, he<sup>la</sup> sought a horse from him<sup>asws</sup>. He<sup>asws</sup> carried him<sup>la</sup> upon it, and he<sup>la</sup> rode it. Amir Al-Momineen<sup>asws</sup> prosed: 'I<sup>asws</sup> want his<sup>la</sup> beloved-ness' – the couplet (but....)'.<sup>161</sup>

رَأَيْنَا فِي بَعْضِ الْكُتُبِ الْقَدِيمَةِ رَوَايَةً فِي كَيْفِيَّةِ شَهَادَتِهِ عَ أَوْرَدْنَا مِنْهُ شَيْئًا مِمَّا يُنَاسِبُ كِتَابَنَا هَذَا عَلَى وَجْهِ الْإِحْصَارِ قَالَ رَوَى أَبُو  
الْحَسَنِ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَكْرِيُّ عَنْ لُوطِ بْنِ يَحْيَى عَنْ أَشْيَاحِهِ وَ أَسْلَافِهِ قَالُوا لَمَّا تُؤَيِّبُ عُثْمَانَ وَ بَاتَعَ النَّاسُ أَمِيرَ الْمُؤْمِنِينَ  
ع- كَانَ رَجُلٌ يُقَالُ لَهُ حَبِيبُ بْنُ الْمُتَنَجِّبِ وَالْيَأَى عَلَى بَعْضِ أَطْرَافِ الْيَمَنِ مِنْ قَبْلِ عُثْمَانَ فَأَقْرَهُ عَلِيٌّ عَ عَلَى عَمَلِهِ وَ كَتَبَ إِلَيْهِ  
كِتَابًا يَقُولُ فِيهِ

We saw in one of the ancient books, a report regarding the modality of his<sup>asws</sup> 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<sup>asws</sup>, there was a man called Habeeb Bin Al-Muntajab ruled over past of the outskirts of Al-Yemen, from before Usman. Ali<sup>asws</sup> 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 الْمُتَنَجِّبِ سَلَامٌ عَلَيْكَ أَمَا بَعْدُ فَإِنِّي أَحْمَدُ اللَّهَ  
الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ أَصَلِّي عَلَى مُحَمَّدٍ عَبْدِهِ وَ رَسُولِهِ

'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful! From a servant of Allah<sup>azwj</sup> Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, to Habeeb Bin Al-Muntajab. Greetings be to you! As for after, so I<sup>asws</sup> praise Allah<sup>azwj</sup> Who, there is no god except He<sup>azwj</sup>, and I<sup>asws</sup> send Salawaat upon Muhammad<sup>saww</sup>, His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>.

وَ بَعْدُ فَإِنِّي وَ لَيْتَنِكَ مَا كُنْتُ عَلَيْهِ لِمَنْ كَانَ مِنْ قَبْلِ فَأَمْسِكْ عَلَى عَمَلِكَ وَ إِنِّي أَوْصِيكَ بِالْعَدْلِ فِي رَعِيَّتِكَ وَ الْإِحْسَانَ إِلَى أَهْلِ  
مَمْلَكَتِكَ وَ اعْلَمْ أَنَّ مَنْ وُيِّ عَلَى رِقَابِ عَشْرَةٍ مِنَ الْمُسْلِمِينَ وَ لَمْ يَعْدِلْ بَيْنَهُمْ حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ يَدَاهُ مَعْلُولَتَانِ إِلَى عُقْبِهِ لَا  
يُفْكَهُمَا إِلَّا عَدْلُهُ فِي دَارِ الدُّنْيَا

And after, I<sup>asws</sup> make you<sup>asws</sup> the governor whatever you were upon to the ones who were from before, so stay upon your office. And I<sup>asws</sup> 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<sup>azwj</sup> would Resurrect him on the Day of

<sup>160</sup> Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 125 H 4

<sup>161</sup> Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 126 H 13 d

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 عَلَيَّ مِنْ قِبَلِكَ مِنْ أَهْلِ الْيَمَنِ وَ خُذْ لِي الْبَيْعَةَ عَلَيَّ مِنْ حَضْرِكَ مِنَ الْمُسْلِمِينَ فَإِذَا بَايَعَ الْقَوْمُ مِثْلَ بَيْعَةِ الرِّضْوَانِ فَأَمْكُثْ فِي عَمَلِكَ وَ أَنْفِذْ إِلَيَّ مِنْهُمْ عَشْرَةَ يَكُونُونَ مِنْ عُقَلَائِهِمْ وَ فُصْحَائِهِمْ 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<sup>asws</sup> 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<sup>asws</sup>, who are from the intellectual, and their eloquent ones, and their trustworthy ones.

بِمَنْ يَكُونُ أَشَدَّهُمْ عَوْنًا مِنْ أَهْلِ الْفَهْمِ وَ الشَّجَاعَةِ عَارِفِينَ بِاللَّهِ عَالِمِينَ بِأَدْيَانِهِمْ وَ مَا لَهُمْ وَ مَا عَلَيْهِمْ وَ أَجْوَدَهُمْ رَأْيًا وَ عَلَيْكَ وَ عَلَيْهِمُ 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<sup>azwj</sup>, 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 أَعْرَابِيٍّ فَلَمَّا وَصَلَ إِلَيْهِ قَبَّلَهُ وَ وَضَعَهُ عَلَيَّ عَيْنَيْهِ وَ رَأْسِهِ فَلَمَّا قَرَأَهُ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ وَ صَلَّى عَلَيَّ مُحَمَّدٍ وَ آلِهِ

And he<sup>asws</sup> 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<sup>azwj</sup> and extolled upon Him<sup>azwj</sup> and sent Salawaat upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>.

ثُمَّ قَالَ أَيُّهَا النَّاسُ اعْلَمُوا أَنَّ عُثْمَانَ قَدْ قَضَى نَجْبَهُ وَ قَدْ بَايَعَ النَّاسُ مِنْ بَعْدِهِ الْعَبْدَ الصَّالِحَ وَ الْإِمَامَ النَّاصِحَ أَحَا رَسُولِ اللَّهِ ص وَ خَلِيفَتَهُ وَ هُوَ أَحَقُّ بِالْخِلَافَةِ وَ هُوَ أَحْوَرُ رَسُولِ اللَّهِ ص وَ ابْنُ عَمَّتِهِ وَ كَاشِفُ الْكَرْبِ عَنْ وَجْهِهِ وَ زَوْجُ ابْنَتِهِ وَ وَصِيُّهُ وَ أَبُو سِبْطِيهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ 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<sup>asws</sup>, brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and his<sup>saww</sup> caliph, and he<sup>asws</sup> is most rightful with the caliphate. He<sup>asws</sup> is the brother<sup>asws</sup> Rasool-Allah<sup>saww</sup>, and son<sup>asws</sup> of his<sup>saww</sup> uncle<sup>as</sup>, and remover of the worries from his<sup>saww</sup> face, and husband of his<sup>saww</sup> daughter, and his<sup>saww</sup> successor<sup>asws</sup>, and father<sup>asws</sup> of his<sup>saww</sup> two grandsons Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. So, what are you saying regarding his<sup>asws</sup> allegiance and entering into his<sup>asws</sup> obedience?’

قَالَ فَضَجَّ النَّاسُ بِالْبُكَاءِ وَ النَّحْيِبِ وَ قَالُوا سَمِعًا وَ طَاعَةً وَ حُبًّا وَ كِرَامَةً 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<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and to the brother<sup>asws</sup> of His<sup>saww</sup> Rasool<sup>saww</sup>’.

فَأَخَذَ لَهُ الْبَيْعَةَ عَلَيْهِمْ عَامَةً فَلَمَّا بَايَعُوا قَالَ لَهُمْ أُرِيدُ مِنْكُمْ عَشْرَةَ مِنْ رُؤَسَائِكُمْ وَ شُجْعَانِكُمْ أَنْفُدُهُمْ إِلَيْهِ كَمَا أَمَرَنِي بِهِ فَقَالُوا سَمْعًا وَ طَاعَةً

He took the general allegiances for him<sup>asws</sup> 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<sup>asws</sup> like what he<sup>asws</sup> has ordered me with'. They said, 'We hear and obey!'

فَأَخْتَارَ مِنْهُمْ مِائَةً ثُمَّ مِنَ الْمِائَةِ سَبْعِينَ ثُمَّ مِنَ السَّبْعِينَ ثَلَاثِينَ ثُمَّ مِنَ الثَّلَاثِينَ عَشْرَةً 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<sup>la</sup>, and they went out at that time.

فَلَمَّا أَتَوْهُ عَ سَلَّمُوا عَلَيْهِ وَ هَتَّوْهُ 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 الْمُهَيَّبُ وَ الْبَطْلُ الصَّرْعَامُ وَ الْفَارِسُ الْقُمَّمَاءُ وَ مَنْ فَضَّلَهُ اللَّهُ عَلَى سَائِرِ الْأَنْبَاءِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى آلِكَ الْكَرِيمِ

When they came to him<sup>asws</sup>, they greeted unto him<sup>asws</sup> and congratulated him<sup>asws</sup> for the caliphate. He<sup>asws</sup> responded the greeting to them and was welcoming with them, Ibn Muljim<sup>la</sup> went ahead and stood up in front of him<sup>asws</sup> and said, 'The greetings be unto you<sup>asws</sup>, O you the just Imam<sup>asws</sup>, and the full complete moon, and the important lion, and the lion hero, and the mighty horseman, and one Allah<sup>azwj</sup> has merited over rest of the people. May the Salawaat of Allah<sup>azwj</sup> be upon you<sup>asws</sup> and upon your<sup>asws</sup> honourable progeny<sup>asws</sup>.

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<sup>la</sup> testify you are Emir of the Momineen<sup>asws</sup>, truthfully, and rightfully, and you<sup>asws</sup> are successor<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and caliph from after him<sup>saww</sup>, and inheritor of his<sup>saww</sup> knowledge. May Allah<sup>azwj</sup> Curse the one who rejects your<sup>asws</sup> right, and your<sup>asws</sup> position. You<sup>asws</sup> have become their Emir and their pillar.

لَقَدْ اشْتَهَرَ بَيْنَ الْبَرِيَّةِ عَدْلُكَ وَ هَطَلَتْ شَايِبُ فَضْلِكَ وَ سَحَابُ رَحْمَتِكَ وَ رَأْفَتِكَ عَلَيْهِمْ وَ لَقَدْ أَحْمَصْنَا الْأَمِيرُ إِلَيْكَ فَسُرَرْنَا بِالْمُقْدُومِ عَلَيْكَ فَبُورِكَ بِحَذِهِ الطَّلَعَةِ الْمَرْضِيَّةِ وَ هُنَيْتَ بِالْخِلَافَةِ فِي الرَّعِيَّةِ.

Your<sup>asws</sup> justice is famous between the citizens, and the rain of your<sup>asws</sup> grace is bestowed consecutively, and the clouds of your<sup>asws</sup> mercy are raised upon them, and the Emir has got us up to (come to) you<sup>asws</sup>, so we travelled with the coming to you<sup>asws</sup>. So, be Blessed with this emergence of pleasure, and congratulations for the caliphate among the citizens'.

فَتَفَتَّحَ أَمِيرُ الْمُؤْمِنِينَ عَ عَيْنَيْهِ فِي وَجْهِهِ وَ نَظَرَ إِلَى الْوَفْدِ فَقَرَّبَهُمْ وَ أَدْنَاهُمْ فَلَمَّا جَلَسُوا دَفَعُوا إِلَيْهِ الْكِتَابَ فَقَضَاهُ وَ قَرَأَهُ وَ سُرَّ بِمَا فِيهِ فَأَمَرَ لِكُلِّ وَاحِدٍ مِنْهُمْ بِحُلَّةٍ بَيَاضَةٍ وَ رِدَاءٍ عَدَنِيَّةٍ وَ فَرَسٍ عَرَبِيَّةٍ وَ أَمَرَ أَنْ يُفْتَقَدُوا وَ يُكْرَمُوا

Amir Al-Momineen<sup>asws</sup> opened his<sup>asws</sup> eyes (staring) into his<sup>la</sup> face, and he<sup>asws</sup> looked at the delegation. He<sup>asws</sup> drew them near and brought them closer. When they were seated, they handed the letter to him<sup>asws</sup>. He<sup>asws</sup> opened it and read it and was happy with what was in it. He<sup>asws</sup> 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 هَضُّوا قَامَ ابْنُ مُلْجَمٍ وَ وَقَفَ بَيْنَ يَدَيْهِ وَ أَنْشَدَ

أَنْتَ الْمُهِيمِيُّ وَ الْمُهَذَّبُ ذُو النَّدَى  
اللَّهُ حَصَّكَ يَا وَصِيَّ مُحَمَّدٍ  
وَ حَبَاكَ بِالزَّهْرَاءِ بِنْتِ مُحَمَّدٍ  
وَ ابْنُ الضَّرَائِمِ فِي الطَّرَازِ الْأَوَّلِ  
وَ حَبَاكَ فَضْلًا فِي الْكِتَابِ الْمُنَزَّلِ  
حُورِيَّةِ بِنْتِ النَّبِيِّ الْمُرْسَلِ.

When they got up, Ibn Muljim<sup>la</sup> stood up and paused in front of him<sup>asws</sup> and prosed (a poem), 'You<sup>asws</sup> are the protector and the elegant one with the munificence, and son<sup>asws</sup> of the lions in the first grandness. Allah<sup>azwj</sup> Specialised you<sup>asws</sup>, O successor<sup>asws</sup> of Muhammad<sup>saww</sup> and Gifted you<sup>asws</sup> merits in the Revealed Book and Gifted you<sup>asws</sup> Al-Zahra<sup>asws</sup> daughter<sup>asws</sup> of Muhammad<sup>saww</sup>, Hourie daughter<sup>asws</sup> of the Messenger Prophet<sup>saww</sup>'.

ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ازِمْنَا حَيْثُ شِئْتِ لِيَرَى مِنَّا مَا يَسُرُّكَ فَوَ اللَّهُ مَا فِينَا إِلَّا كَلْبٌ بَطَلٌ أَهْيَسَ وَ حَازِمٌ أَكْبَسَ وَ شُجَاعٌ أَشْوَسَ  
وَرَثْنَا ذَلِكَ عَنِ الْأَبَاءِ وَ الْأَجْدَادِ وَ كَذَلِكَ نُورُتُهُ صَالِحِ الْأَوْلَادِ

Then he<sup>la</sup> said, 'O Amir Al-Momineen<sup>asws</sup>! Send us wherever you<sup>asws</sup> so desired to, you<sup>asws</sup> will see from us what will cheer you. By Allah<sup>azwj</sup>! 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 عَ كَلَامَهُ مِنْ بَيْنِ الْوَفْدِ فَقَالَ لَهُ مَا اسْمُكَ يَا عَلَّامُ قَالَ اسْمِي عَبْدُ الرَّحْمَنِ قَالَ ابْنُ مَنْ قَالَ ابْنُ مُلْجَمٍ  
الْمُرَادِيِّ قَالَ لَهُ أَمْرَادِي أَنْتَ قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

He (the narrator) said, 'Amir Al-Momineen<sup>asws</sup> considered his<sup>la</sup> speech to be most excellent from between the delegates. He<sup>asws</sup> said to him<sup>la</sup>: 'What is your<sup>la</sup> name, O boy?' He<sup>la</sup> said, 'My name is Abdul Rahman'. He<sup>asws</sup> said, 'Son<sup>la</sup> of whom?' He<sup>la</sup> said, 'Son<sup>la</sup> of Muljim'. He<sup>asws</sup> said: 'Are you Murady<sup>la</sup> (clan of Murad)?' He<sup>la</sup> said, 'Yes, O Amir Al-Momineen<sup>asws</sup>!' He<sup>asws</sup> said: 'We are for Allah<sup>azwj</sup> and we are returning to Him<sup>azwj</sup>, and there is neither any might nor strength except with Allah<sup>azwj</sup> the Magnificent!'

قَالَ وَ جَعَلَ أَمِيرُ الْمُؤْمِنِينَ عَ يُكْرِزُ النَّظَرَ إِلَيْهِ وَ يَضْرِبُ إِخْدَى يَدَيْهِ عَلَى الْأُخْرَى وَ يَسْتَرْجِعُ ثُمَّ قَالَ وَجْحَكَ أَمْرَادِي أَنْتَ قَالَ نَعَمْ

He (the narrator) said, 'And Amir Al-Momineen<sup>asws</sup> went on repeating the looking at him<sup>la</sup> and striking one his<sup>asws</sup> hand upon the other and saying that'. Then he<sup>asws</sup> said: 'Are you<sup>la</sup> a Murady (clan of Murad)?' He<sup>la</sup> said, 'Yes'.

فَعِنْدَهَا تَمَثَّلُ عَ يَقُولُ

مُكَاشَفَةٌ وَ أَنْتَ مِنَ الْأَعَادِي  
عَذِيرَكَ مِنْ خَلِيلِكَ مِنْ مُرَادٍ.

أَنَا أَنْصَحُكَ مِنِّي بِالْوَدَادِ  
أُرِيدُ حَيَاتَهُ وَ يُرِيدُ قَتْلِي

During it, Ali<sup>-asws</sup> prosed saying: 'I<sup>-asws</sup> am advising you<sup>-la</sup> with the cordiality from me, detecting, and you<sup>-la</sup> are from my<sup>-asws</sup> enemies. I<sup>-asws</sup> want him<sup>-la</sup> to live and he<sup>-asws</sup> wants to kill me<sup>-asws</sup>. Your<sup>-la</sup> excuse is from your<sup>-la</sup> friend from Murad'.

قَالَ الْأَصْبَعُ بْنُ نُبَاتَةَ لَمَّا دَخَلَ الْوَفْدُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ بَايَعُوهُ وَ بَايَعَهُ ابْنُ مُلْجِمٍ فَلَمَّا أَدْبَرَ عَنْهُ دَعَاهُ أَمِيرُ الْمُؤْمِنِينَ عَ ثَانِيًا فَتَوَثَّقَ مِنْهُ بِالْعَهْدِ وَ الْمَوَاقِفِ أَنْ لَا يَغْدِرَ وَ لَا يَنْكُثَ فَفَعَلَ

Al-Asbagh Bin Nubata said, 'When the delegation entered to see Amir Al-Momineen<sup>-asws</sup>, they pledged to him<sup>-asws</sup>, and Ibn Muljim<sup>-la</sup> pledged to him<sup>-asws</sup>. When he<sup>-la</sup> turned around from him<sup>-asws</sup>, Amir Al-Momineen<sup>-asws</sup> called him<sup>-asws</sup> secondly. He<sup>-asws</sup> took agreement from him<sup>-la</sup> with the pacts and the covenants, that he<sup>-la</sup> will neither betray nor break (the allegiance). He<sup>-la</sup> did so.

ثُمَّ سَارَ عَنْهُ ثُمَّ اسْتَدْعَاهُ ثَالِثًا ثُمَّ تَوَثَّقَ مِنْهُ فَقَالَ ابْنُ مُلْجِمٍ يَا أَمِيرَ الْمُؤْمِنِينَ مَا رَأَيْتُكَ فَعَلْتَ هَذَا بِأَحَدٍ غَيْرِي فَقَالَ امضْ لِشَأْنِكَ فَمَا أَرَاكَ تَفِي بِمَا بَايَعْتَ عَلَيْهِ

Then he<sup>-la</sup> went away from him<sup>-asws</sup>. Then he<sup>-asws</sup> called him<sup>-la</sup> thirdly, then took agreement from him<sup>-la</sup>. Ibn Muljim<sup>-la</sup> said, 'I<sup>-la</sup> have not seen you<sup>-asws</sup> do this with anyone other than me<sup>-la</sup>!' He<sup>-asws</sup> said: 'Go to your occupation, as I<sup>-asws</sup> do not see you<sup>-la</sup> being loyal with what you<sup>-la</sup> have pledged upon'.

فَقَالَ لَهُ ابْنُ مُلْجِمٍ كَأَنَّكَ تَكْرَهُ وَفُودِي عَلَيْكَ لَمَّا سَمِعْتَهُ مِنْ اسْمِي وَ إِنِّي وَ اللَّهُ لِأَحِبُّ الْإِقَامَةَ مَعَكَ وَ الْجِهَادَ بَيْنَ يَدَيْكَ وَ إِنَّ قَلْبِي مُحِبٌّ لَكَ وَ إِنِّي وَ اللَّهُ أَوْلَى وَلِيِّكَ وَ أَعَادِي عَدُوِّكَ

Ibn Muljim<sup>-la</sup> said to him<sup>-asws</sup>, 'It is as if you<sup>-asws</sup> dislike my<sup>-la</sup> being delegated to you<sup>-asws</sup> when you<sup>-asws</sup> heard of my<sup>-la</sup> name, and by Allah<sup>-azwj</sup>, I<sup>-la</sup> would love to stay with you<sup>-asws</sup> and fight in front of you<sup>-asws</sup>, and my<sup>-la</sup> heart has love for you<sup>-asws</sup>, and by Allah<sup>-azwj</sup>, I<sup>-la</sup> shall befriend your<sup>-asws</sup> friend, and be inimical to your<sup>-asws</sup> enemies!'

قَالَ فَتَبَسَّمَ عَ وَ قَالَ لَهُ بِاللَّهِ يَا أَخَا مُرَادٍ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ تَصْدُقُنِي فِيهِ قَالَ إِي وَ عَيْشِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, 'He<sup>-asws</sup> smiled and said to him<sup>-la</sup>: 'By Allah<sup>-azwj</sup>, O brother of Murad! If I<sup>-asws</sup> were to ask you<sup>-la</sup> about something, will you<sup>-la</sup> be truthful to me<sup>-asws</sup> regarding it?' He<sup>-la</sup> said, 'Yes, by your<sup>-asws</sup> life, O Amir Al-Momineen<sup>-asws</sup>!'

فَقَالَ لَهُ هَلْ كَانَ لَكَ دَائِيَّةٌ يَهُودِيَّةٌ فَكَانَتْ إِذَا بَكَيتَ تَضْرِبُكَ وَ تَلْطِمُ جَبِينَكَ وَ تَقُولُ لَكَ اسْكُتْ فَإِنَّكَ أَشَقَى مِنْ عَاقِرٍ نَاقَةٍ صَالِحٍ وَ إِنَّكَ سَتَجْنِي فِي كِبْرِكَ جَنَايَةً عَظِيمَةً يَعْضِبُ اللَّهُ بِهَا عَلَيْكَ وَ يَكُونُ مَصِيرُكَ إِلَى النَّارِ

He<sup>-asws</sup> said to him<sup>-la</sup>: 'Was there a Jewish wet-nurse for you, so whenever you cried, she hit you<sup>-la</sup>, and slapped your<sup>-la</sup> forehead and said to you<sup>-la</sup>, 'Be quiet, for you<sup>-la</sup> are more wretched than the slayer of the she-camel of Salih<sup>-as</sup>, and you<sup>-la</sup> will be committing a major crime in your<sup>-la</sup> adulthood, Allah<sup>-azwj</sup> would be Wrathful upon you<sup>-la</sup> due to it, and your<sup>-la</sup> destination would be to the Fire!?'

فَقَالَ فَذَكَانَ ذَلِكَ وَ لَكِنَّكَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَحَبُّ إِلَيَّ مِنْ كُلِّ أَحَدٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ لَقَدْ نَطَقْتُ حَقًّا وَ قُلْتُ صِدْقًا وَ أَنْتَ وَ اللَّهُ قَاتِلِي لَا مَحَالَةَ وَ سَتَحْضِبُ هَذِهِ مِنْ هَذِهِ وَ أَشَارَ إِلَى لِحْيَتِهِ وَ رَأْسِهِ وَ لَقَدْ قَرَّبَ وَفَتْكَ وَ حَانَ زَمَانُكَ

He<sup>-la</sup> said, 'That has happened, but, by Allah<sup>-azwj</sup> O Amir Al-Momineen<sup>-asws</sup>, you<sup>-asws</sup> are more beloved to me<sup>-la</sup> than everyone!' Amir Al-Momineen<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! Neither am I<sup>-asws</sup> lying to you<sup>-la</sup> nor have I<sup>-asws</sup> been lied to, and I<sup>-asws</sup> have spoken the right, and have said the truth, and by Allah<sup>-azwj</sup>, you<sup>-la</sup> are my<sup>-asws</sup> killer. It is inevitable, and you<sup>-la</sup> will be dying this from this' – and he<sup>-asws</sup> indicated to his<sup>-asws</sup> beard and his<sup>-asws</sup> head – 'And your<sup>-la</sup> time has drawn near and it is your<sup>-la</sup> 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 إِلَى مَكَانٍ تَكُونُ دِيَارُكَ مِنْ دِيَارِي بَعِيدَةً فَقَالَ ع كُنْ مَعَ أَصْحَابِكَ حَتَّى آدَنَّ لَكُمْ بِالرُّجُوعِ إِلَى بِلَادِكُمْ

Ibn Muljim<sup>-la</sup> said, 'By Allah<sup>-azwj</sup>, O Amir Al-Momineen<sup>-asws</sup>! You<sup>-asws</sup> are more beloved to me<sup>-asws</sup> than all what the sun emerges upon, but when you<sup>-asws</sup> have said that (that I<sup>-la</sup> would be killing you<sup>-asws</sup>), then send me<sup>-la</sup> to a place where your<sup>-asws</sup> house would be far away from my<sup>-la</sup> house'. He<sup>-asws</sup> said: 'Be with your<sup>-la</sup> companions until I<sup>-asws</sup> permit for you all with returning to your city'.

ثُمَّ أَمَرَهُمْ بِالنُّزُولِ فِي بَنِي تَمِيمٍ فَأَقَامُوا ثَلَاثَةَ أَيَّامٍ ثُمَّ أَمَرَهُمْ بِالرُّجُوعِ إِلَى الْيَمَنِ فَلَمَّا عَزَمُوا عَلَى الْخُرُوجِ مَرَضَ ابْنُ مُلْجِمٍ مَرَضًا شَدِيدًا فَذَهَبُوا وَ تَرَكُوهُ فَلَمَّا بَرَأَ أَتَى أَمِيرَ الْمُؤْمِنِينَ ع وَ كَانَ لَا يُفَارِقُهُ لَيْلًا وَ لَا نَهَارًا وَ يُسَارِعُ فِي قَضَاءِ حَوَائِجِهِ وَ كَانَ ع يُكْرِمُهُ وَ يَدْعُوهُ إِلَى مَنْزِلِهِ وَ يُقْرِئُهُ

Then he<sup>-asws</sup> instructed them with the lodging among the clan of Tameem. They stayed for three days, then he<sup>-asws</sup> instructed them with the returning to Al-Yemen. When they determined upon the going, Ibn Muljim<sup>-la</sup> fell severely sick. So, they went and left him<sup>-la</sup>. When he<sup>-la</sup> recovered, he<sup>-la</sup> came to Amir Al-Momineen<sup>-asws</sup>, and he<sup>-la</sup> would not separate from him<sup>-asws</sup>, neither at daytime nor night, and he<sup>-la</sup> would be quick in fulfilling his<sup>-asws</sup> needs, and he<sup>-asws</sup> was honouring him<sup>-la</sup> and inviting him<sup>-la</sup> to his<sup>-asws</sup> house and drawing him<sup>-la</sup> near.

وَ كَانَ مَعَ ذَلِكَ يَقُولُ لَهُ أَنْتَ قَاتِلِي وَ يُكْرِزُ عَلَيْهِ الشِّعْرَ.

أُرِيدُ حَبَاتَهُ وَ يُرِيدُ قَتْلِي  
عَذِيرُكَ مِنْ خَلِيلِكَ مِنْ مُرَادٍ.

And, along with that, he<sup>-asws</sup> was saying: 'You<sup>-la</sup> are my<sup>-asws</sup> killer' and kept repeating the couplet to him<sup>-la</sup>: 'I<sup>-asws</sup> want him<sup>-la</sup> to live and he<sup>-la</sup> wants to kill me<sup>-asws</sup>. Your<sup>-la</sup> excuse is from your<sup>-la</sup> 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<sup>-la</sup> was saying to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! When you<sup>-asws</sup> know that from me<sup>-la</sup>, then kill me<sup>-la</sup>'. He<sup>-asws</sup> was saying: 'Surely it is not Permissible that I<sup>-asws</sup> should kill a man before he has done something with me<sup>-asws</sup>'.

وَ فِي خَبَرٍ آخَرَ قَالَ إِذَا قَتَلْتَنِي فَمَنْ يَقْتُلْنِي

And another Hadeeth, he<sup>-asws</sup> said: 'If I<sup>-asws</sup> were to kill you<sup>-la</sup>, then who will kill me<sup>-asws</sup>?'

قَالَ فَسَمِعَتِ الشَّيْعَةُ ذَلِكَ فَوَثَبَ مَالِكُ الْأَشْتَرُ وَ الْحَارِثُ بْنُ الْأَعْوَرِ وَ غَيْرُهُمَا مِنَ الشَّيْعَةِ فَجَرَدُوا سُيُوفَهُمْ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ  
مَنْ هَذَا الْكَلْبُ الَّذِي تُحَاطَبُهُ بِمِثْلِ هَذَا الْخُطَابِ مِرَاراً وَ أَنْتَ إِمَامُنَا وَ وَلِيِّنَا 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<sup>-asws</sup>! Who is this dog whom you<sup>-asws</sup> are addressing with the like of this address repeatedly, and you<sup>-asws</sup> are our Imam<sup>-asws</sup> and our ruler, and son<sup>-asws</sup> of an uncle<sup>-as</sup> of our Prophet<sup>-saww</sup>? Order us with killing him<sup>-la</sup>!'

فَقَالَ هُمْ اَعْمِدُوا سُيُوفَكُمْ بَارَكَ اللَّهُ فِيكُمْ وَ لَا تَشْفُوا عَصَا هَذِهِ الْأُمَّةِ أ تَرَوْنَ أَيْيَ أَقْتُلُ رَجُلًا لَمْ يَصْنَعْ بِي شَيْئاً.

He<sup>-asws</sup> said to them: 'Sheath your swords, may Allah<sup>-azwj</sup> Bless you all, and do not split the staff of this community! Are you viewing that I<sup>-asws</sup> should kill a man who has not done anything to me<sup>-asws</sup> (yet)?'

فَلَمَّا انْصَرَفَ عَ إِلَى مَنْزِلِهِ اجْتَمَعَتِ الشَّيْعَةُ وَ أَحْبَرَ بَعْضُهُمْ بَعْضاً بِمَا سَمِعُوا وَ قَالُوا إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَ يُعَلِّسُ إِلَى الْجَامِعِ وَ قَدْ سَمِعْنَاهُ  
خُطَابَهُ هَذَا الْمُرَادِيَّ وَ هُوَ مَا يَقُولُ إِلَّا حَقّاً وَ قَدْ عَلِمْتُمْ عَدْلَهُ وَ إِشْفَاقَهُ عَلَيْنَا وَ نَخَافُ أَنْ يَغْتَالَهُ هَذَا الْمُرَادِيُّ فَتَعَالَوْا نَقْتَرِغْ عَلَى  
أَنْ نُحِطُّهُ كُلَّ لَيْلَةٍ مِنَّا قَبِيلَةً

When he<sup>-asws</sup> left to go to his<sup>-asws</sup> house, the Shias gathered and informed each other with what they had heard, and they said, 'Amir Al-Momineen<sup>-asws</sup> tends to go to the central Masjid at the end of the night, and you have heard his<sup>-asws</sup> addressing to this Al-Murady, and he<sup>-asws</sup> does not speak except the truth, and you have known of his<sup>-asws</sup> justice upon us, and his<sup>-asws</sup> compassion upon us, and we fear that this Al-Murady would assassinate him<sup>-asws</sup>. So come! We should determine upon surrounding him<sup>-asws</sup> (for protection), every night by a tribe from us'.

فَوَقَعَتِ الْفُرْعَةُ فِي اللَّيْلَةِ الْأُولَى وَ الثَّانِيَةِ وَ الثَّلَاثَةِ عَلَى أَهْلِ الْكِنَاسِ فَتَقَلَّدُوا سُيُوفَهُمْ وَ أَقْبَلُوا فِي لَيْلَتِهِمْ إِلَى الْجَامِعِ فَلَمَّا خَرَجَ عَ رَأَاهُمْ  
عَلَى تِلْكَ الْحَالَةِ فَقَالَ مَا شَأْنُكُمْ فَأَخْبَرُوهُ فَدَعَا هُمْ وَ تَبَسَّمَ ضَاحِكاً 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<sup>-asws</sup> came out, he<sup>-asws</sup> saw them being upon that state. He<sup>-asws</sup> said: 'What is your concern?' They informed him<sup>-asws</sup>. He<sup>-asws</sup> supplicated for them and smiled chuckling, and said: 'You have come to protect me<sup>-asws</sup> 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 قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ  
اللَّهُ لَنَا ثُمَّ أَمَرَهُمْ أَنْ يَأْتُوا مَنَارِهِمْ وَ لَا يَعُودُوا لِمِثْلِهَا

He<sup>-asws</sup> said: 'Nothing happens in the sky except and He<sup>-azwj</sup> is in the earth, and nothing happens in the earth except and He<sup>-azwj</sup> (Commands it) in the sky'. Then he<sup>-asws</sup> recited: **Say: 'It will never befall us except what Allah Ordains for us. [9:51].** Then he<sup>-asws</sup> instructed to go back to their houses and not to repeat to its like.

ثُمَّ إِنَّهُ صَعِدَ الْمِأَذَنَةَ وَكَانَ إِذَا تَنَحَّحَ يَقُولُ السَّمِيعُ مَا أَشْبَهَهُ بِصَوْتِ رَسُولِ اللَّهِ ص فَتَأَهَّبَ النَّاسُ لِصَلَاةِ الْفَجْرِ وَكَانَ إِذَا أَدَّنَ يَصِلُ صَوْتُهُ إِلَى نَوَاحِي الْكُوفَةِ كُلِّهَا ثُمَّ نَزَلَ فَصَلَّى وَكَانَتْ هَذِهِ عَادَتَهُ.

Then he<sup>asws</sup> ascended the minaret, and when he<sup>asws</sup> cleared his<sup>asws</sup> throat, the listener said, 'How resembling is his<sup>asws</sup> voice with Rasool-Allah<sup>saww!</sup>' The people prepared for the Salat Al-Fajr; and it was so that whenever he<sup>asws</sup> proclaimed the Azaan, his<sup>asws</sup> voice would arrive to the areas of Al-Kufa, all of them. Then he<sup>asws</sup> would descend and pray Salat, and this happened to be his<sup>asws</sup> norm.

قَالَ وَ أَفَامَ ابْنُ مُلْجِمٍ بِالْكُوفَةِ إِلَى أَنْ حَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى غَزَاةِ النَّهْرَوَانَ فَحَرَجَ ابْنُ مُلْجِمٍ مَعَهُ وَ قَاتَلَ بَيْنَ يَدَيْهِ قِتَالًا شَدِيدًا فَلَمَّا رَجَعَ إِلَى الْكُوفَةِ وَ قَدْ فَتَحَ اللَّهُ عَلَى يَدَيْهِ قَالَ ابْنُ مُلْجِمٍ لَعْنَةُ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ أ تَأْذُنُ لِي أَنْ أَتَقَدَّمَكَ إِلَى الْمِصْرِ لِأُبَشِّرَ أَهْلَهُ بِمَا فَتَحَ اللَّهُ عَلَيْكَ مِنَ النَّصْرِ

He (the narrator) said, 'And Ibn Muljim<sup>la</sup> stayed at Al-Kufa until Amir Al-Momineen<sup>asws</sup> went out to the battle of Al-Nahrwan. So, Ibn Muljim<sup>la</sup> went with him<sup>asws</sup> and fought (against the Kharijites) in front of him<sup>asws</sup>, a severe battle. When he<sup>asws</sup> was returning to Al-Kufa, and Allah<sup>azwj</sup> had Granted victory upon his<sup>asws</sup> hands, Ibn Muljim<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup> said, 'O Amir Al-Momineen<sup>asws</sup>! Will you<sup>asws</sup> permit me<sup>la</sup> to proceed ahead of you<sup>asws</sup> to the city to give glad tidings to its people with the victory which Allah<sup>azwj</sup> has Granted upon you<sup>asws</sup>?'

فَقَالَ لَهُ مَا تَرْجُو بِذَلِكَ قَالَ التَّوَابُ مِنَ اللَّهِ وَ الشُّكْرُ مِنَ النَّاسِ وَ أَفْرَحِ الْأَوْلِيَاءِ وَ أَكْمِدُ الْأَعْدَاءِ فَقَالَ لَهُ شَأْنُكَ

He<sup>asws</sup> said to him<sup>la</sup>: 'What are you<sup>la</sup> wishing for with (doing) that?' He<sup>asws</sup> said: 'The Reward from Allah<sup>azwj</sup>, and the thanking from the people, and make the friends happy, and cause the enemies to grieve'. He<sup>asws</sup> said: 'Up to you'.

ثُمَّ أَمَرَ لَهُ بِخَلْعَةِ سَنِيَّةٍ وَ عِمَامَتَيْنِ وَ فَرَسَيْنِ وَ سَيْفَيْنِ وَ رُحْمَيْنِ فَسَارَ ابْنُ مُلْجِمٍ وَ دَخَلَ الْكُوفَةَ وَ جَعَلَ يَحْتَرِقُ أَرْقَمَتَهَا وَ شَوَارِعَهَا وَ هُوَ يُبَشِّرُ النَّاسَ بِمَا فَتَحَ اللَّهُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَدْ دَخَلَهُ الْعُجْبُ فِي نَفْسِهِ

Then he<sup>asws</sup> ordered for a robe of honour for him<sup>la</sup>, and two turbans, and two horses, and two swords, and two spears. Ibn Muljim<sup>la</sup> travelled and entered Al-Kufa and went on to penetrate its alleyways and its streets and he<sup>la</sup> was giving glad tidings to the people of the victory Allah<sup>azwj</sup> had Granted to Amir Al-Momineen<sup>asws</sup>, and the self-conceit entered him<sup>la</sup> regarding himself<sup>la</sup>.

فَأَنْتَهَى بِهِ الطَّرِيقَ إِلَى مَحَلَّةِ بَنِي تَمِيمٍ فَمَرَّ عَلَى دَارٍ تُعْرَفُ بِالْقَبِيلَةِ وَ هِيَ أَعْلَى دَارٍ بِهَا وَ كَانَتْ لِقَطَامِ بِنْتِ سُوَيْدِ بْنِ عَوْفِ بْنِ تَمِيمٍ اللَّاتِ وَ كَانَتْ مَوْصُوفَةً بِالْحُسْنِ وَ الْجَمَالِ وَ الْبَهَاءِ وَ الْكَمَالِ

He<sup>la</sup> ended up to a neighbourhood of the clan of Tameem. He<sup>la</sup> 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-Laati, 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 التُّزُولَ عِنْدَهَا سَاعَةً لِتَسْأَلَهُ عَنْ أَهْلِهَا فَلَمَّا قَرَّبَ مِنْ مَنزِلِهَا وَ أَرَادَ التُّزُولَ عَنْ فَرَسِهِ حَرَجَتْ إِلَيْهِ ثُمَّ كَشَفَتْ لَهُ عَنْ وَجْهِهَا وَ أَظْهَرَتْ لَهُ مَحَاسِنَهَا



When she heard his<sup>-la</sup> speech, she sent a message to him<sup>-la</sup> and asked him<sup>-la</sup> for the descending with her for a while, so she could ask him<sup>-la</sup> about her people. When he<sup>-la</sup> went near to her house and wanted to descend from his<sup>-la</sup> horse, she came out to him<sup>-la</sup>. Then she uncovered from her face for him<sup>-la</sup> and revealed her beauty to him<sup>-la</sup>.

فَلَمَّا رَأَاهَا أَعْجَبَتْهُ وَ هَوَاهَا مِنْ وَقْتِهِ فَنَزَلَ عَنْ فَرَسِهِ وَ دَخَلَ إِلَيْهَا وَ جَلَسَ فِي دَهْلِيِزِ الدَّارِ وَ قَدْ أَخَذَتْ بِمَجَامِعِ قَلْبِهِ فَبَسَطَتْ لَهُ  
بِسَاطًا وَ وَضَعَتْ لَهُ مَتَكًا وَ أَمَرَتْ خَادِمَهَا أَنْ تَنْزِعَ أَحْفَافَهُ وَ أَمَرَتْ لَهُ بِمَاءٍ فَعَسَلَ وَجْهَهُ وَ يَدَيْهِ وَ قَدَمَتْ إِلَيْهِ طَعَامًا

When he<sup>-la</sup> saw her, she fascinated him<sup>-la</sup> and he<sup>-la</sup> desired her from its time. He<sup>-la</sup> descended from his<sup>-la</sup> horse and entered to see her, and sat down in the corridor of the house, and he<sup>-la</sup> had been seized by the entirety of his<sup>-la</sup> heart. She spread out a rug for him and placed a pillow for him<sup>-asws</sup> and ordered her servant to remove his<sup>-la</sup> shoes and ordered with the water for him<sup>-la</sup>. He<sup>-la</sup> washed his<sup>-la</sup> face and hands, and she forwarded a meal.

فَأَكَلَ وَ شَرِبَ وَ أَقْبَلَتْ عَلَيْهِ تُرْوِخُهُ مِنَ الْحَرِّ فَجَعَلَ لَا يَمَلُّ مِنَ النَّظَرِ إِلَيْهَا وَ هِيَ مَعَ ذَلِكَ مُتَبَسِّمَةٌ فِي وَجْهِهِ سَافِرَةٌ لَهُ عَنْ نَقَائِمَا  
بَارِزَةٍ لَهُ عَنْ جَمِيعِ مَحَاسِنِهَا مَا ظَهَرَ مِنْهُ وَ مَا بَطَّنَ

He<sup>-la</sup> ate and drank and she went on to fan him<sup>-la</sup> from the heat, and he<sup>-la</sup> went on not being filled from looking at her, and along with that, she kept smiling in his<sup>-la</sup> face and removed her veil away for him<sup>-la</sup> 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 بَلَنْ بِيْعُضِهِ عَلَى مَدْحِكَ وَ شُكْرِكَ ذَهْرِي كُلَّهُ فَهَلْ مِنْ حَاجَةٍ أَتَشْرَفُ بِهَا وَ  
أَسْعَى فِي قَضَائِهَا

He<sup>-la</sup> said to her, 'O you honourable woman! You have dealt with me<sup>-la</sup> 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 I<sup>-la</sup> can be ennobled with and strive in fulfilling it?'

قَالَ فَسَأَلْتَهُ عَنِ الْحَرْبِ وَ مَنْ قُتِلَ فِيهِ فَجَعَلَ يُخْبِرُهَا وَ يَقُولُ فُلَانٌ قَتَلَهُ الْحَسَنُ وَ فُلَانٌ قَتَلَهُ الْحُسَيْنُ إِلَى أَنْ بَلَغَ قَوْمَهَا وَ عَشِيرَتَهَا

He (the narrator) said, 'She asked him<sup>-asws</sup> about the battle and the ones killed in it. He<sup>-la</sup> went on to inform her and saying, 'So and so was killed by Al-Hassan<sup>-asws</sup>, and so and so was killed by Al-Husayn', until he<sup>-la</sup> reached her people and her clan.

وَ كَانَتْ قَطَامٍ لَعَنَهَا اللَّهُ عَلَى رَأْيِ الْخَوَارِجِ وَ قَدْ قَتَلَ أَمِيرُ الْمُؤْمِنِينَ ع فِي هَذَا الْحَرْبِ مِنْ قَوْمِهَا جَمَاعَةً كَثِيرَةً مِنْهُمْ أَبُوهَا وَ أَحْوَاهَا وَ  
عَمُّهَا فَلَمَّا سَمِعَتْ مِنْهُ ذَلِكَ صَرَخَتْ بَاكِئَةً ثُمَّ لَطَمَتْ حَدَّهَا وَ قَامَتْ مِنْ عِنْدِهِ وَ دَخَلَتْ الْبَيْتَ وَ هِيَ تَنْدُبُهُمْ طَوِيلًا

And Qatam, may Allah<sup>-azwj</sup> Curse her, was upon the view of the Kharijites, and Amir Al-Momineen<sup>-asws</sup> 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<sup>-la</sup>, she shrieked crying. Then she slapped her face and stood up from his<sup>-la</sup> presence and entered the house, and she was lamenting them for a long time.

قَالَ فَتَدِيمَ ابْنِ مُلَجِّمٍ فَلَمَّا حَرَجَتْ إِلَيْهِ قَالَتْ يَعْزُ عَلَيَّ فِرَافُهُمْ مَنْ لِي بَعْدَهُمْ أَ فَلَا نَاصِرَ يَنْصُرُنِي وَ يَأْخُذُ لِي بِتَأْرِي وَ يَكْشِفُ عَنِّي  
عَارِي فَكُنْتُ أَهْبُ لَهُ نَفْسِي وَ أُمَكِّنُهُ مِنْهَا وَ مِنْ مَالِي وَ جَمَالِي

He (the narrator) said, 'Ibn Muljim<sup>la</sup> regretted. When she came out to him<sup>la</sup>, 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'.

فَرَّقَ لَهَا ابْنُ مُلْجِمٍ وَ قَالَ لَهَا غَضِي صَوْتِكَ وَ ارْقُفِي بِنَفْسِكَ فَإِنَّكَ تُعْطِينَ مُرَادَكَ

Ibn Muljim<sup>la</sup> softened to her and said to her, 'Lower your voice and attach yourself with me<sup>la</sup>, and you will attain your purpose'.

قَالَ فَسَكَتَتْ مِنْ بُكَائِهَا وَ طَمِعَتْ فِي قَوْلِهِ ثُمَّ أَقْبَلَتْ عَلَيْهِ بِكَلَامِهَا وَ هِيَ كَاشِفَةٌ عَنْ صَدْرِهَا وَ مُسْبِلَةٌ شَعْرَهَا فَلَمَّا تَمَكَّنَ هَوَاهَا مِنْ قَلْبِهِ مَالَ إِلَيْهَا بِكَلْبَتِهِ ثُمَّ جَذَبَهَا إِلَيْهِ وَ قَالَ لَهَا كَانَ أَبُوكَ صَدِيقًا لِي وَ قَدْ خَطَبْتُكَ مِنْهُ فَأَنْعَمَ لِي بِذَلِكَ فَسَبَقَ إِلَيْهِ الْمَوْتُ فَزَوَّجَنِي نَفْسِكَ لِأَخَذَ لَكَ بِتَأْرِكَ

He (the narrator) said, 'She calmed down from her crying and coveted regarding his<sup>la</sup> words. Then she faced towards him<sup>la</sup> with her speech, and she had uncovered from her chest and let down her hair. When his<sup>la</sup> passion overcame upon his<sup>la</sup> heart, he<sup>la</sup> inclined to her with his entirety. Then he<sup>la</sup> pulled her to him<sup>la</sup> and said to her, 'Your father was a friend to me<sup>la</sup>, and I<sup>la</sup> had proposed for you from him, and he had said yes to me for that, but the death preceded to him, so marry me<sup>la</sup> yourself, I<sup>la</sup> shall take your retaliation for you'.

قَالَ فَفَرِحَتْ بِكَلَامِهِ وَ قَالَتْ قَدْ خَطَبَنِي الْأَشْرَافُ مِنْ قَوْمِي وَ سَادَاتُ عَشِيرَتِي فَمَا أَنْعَمْتُ إِلَّا لِمَنْ يَأْخُذُ لِي بِتَأْرِي وَ لَمَّا سَمِعْتُ عَنْكَ أَنَّكَ تُقَاوِمُ الْأَفْرَانَ وَ تَقْتُلُ الشُّجْعَانَ فَأَخْبَيْتُ أَنْ تَكُونَ لِي بَعْلًا وَ أَكُونَ لَكَ أَهْلًا

He (the narrator) said, 'She rejoiced with his<sup>la</sup> 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<sup>la</sup>, that you<sup>la</sup> 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<sup>la</sup>'.

فَقَالَ لَهَا فَأَنَا وَ اللَّهُ كُفُوٌ كَرِيمٌ فَافْتَرِحِي عَلَيَّ مَا شِئْتِ مِنْ مَالٍ وَ فِعَالٍ فَقَالَتْ لَهُ إِنْ قَدَّمْتَ عَلَيَّ الْعَطِيَّةَ وَ الشَّرْطَ فَلَهَا أَنَا بَيْنَ يَدَيْكَ فَتَحْكُمُ كَيْفَ شِئْتِ

He<sup>la</sup> said to her, 'By Allah<sup>azwj</sup>! An honourable match, so choose upon me<sup>la</sup> whatever you so desire, from the wealth and deeds'. She said to him<sup>la</sup>, 'Forward a gift to me and the stipulated condition, and here I am in front of you<sup>la</sup>, so judge however you so desire to'.

فَقَالَ لَهَا وَ مَا الْعَطِيَّةُ وَ الشَّرْطُ فَقَالَتْ لَهُ أَمَّا الْعَطِيَّةُ فَثَلَاثَةُ آلَافِ دِينَارٍ وَ عَبْدٌ وَ قَبْدٌ وَ قَبْدَةٌ فَقَالَ هَذَا أَنَا مَلِيٌّ بِهِ فَمَا الشَّرْطُ الْمَذْكُورُ قَالَتْ تَمَّ عَلَيَّ فِرَاشُكَ حَتَّى أَعُودَ إِلَيْكَ.

He<sup>la</sup> said to her, 'And what gift and condition?' She said to him<sup>la</sup>, 'As for the gift, it is three thousand Dinars, and a slave and a maid'. He<sup>la</sup> said to her, 'This I<sup>la</sup> can fulfil with it, so what is the mentioned condition?' She said, 'Lie down upon your<sup>la</sup> bed until I return to you<sup>la</sup>'.

ثُمَّ إِهْمَا دَخَلَتْ خِدْرَهَا فَلَبِسَتْ أَفْخَرَ ثِيَابِهَا وَ لَبِسَتْ قَمِيصاً رَقِيفاً يُرِي صَدْرَهَا وَ خَلِيَّتَهَا وَ زَادَتْ فِي الْخُلِيِّ وَ الطَّيِّبِ وَ حَرَجَتْ فِي مَعْصَرِهَا فَجَعَلَتْ تُبَاشِرُهُ بِمَحَاسِنِهَا لِيَرَى حُسْنَهَا وَ جَمَالَهَا وَ أَرْحَتْ 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<sup>la</sup> attention with her attire for him<sup>la</sup> 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 أَرْحَتْ لِثَامَهَا عَنْ وَجْهِهَا وَ رَفَعَتْ مَعْصَرَهَا وَ كَشَفَتْ عَنْ صَدْرِهَا وَ أَعْكَانَهَا وَ قَالَتْ إِنَّ قَدَمْتَ عَلَيَّ الشَّرْطَ الْمَشْرُوطَ ظَفَرْتِ بِهَا جَمِيعَهَا وَ أَنْتَ مَسْرُورٌ مَعْمُوطٌ

When she arrived to him<sup>la</sup>, she loosened her veil from her face and raised her shirt and uncovered from her chest and her belly and said, 'If you<sup>la</sup> forward the stipulated condition to me, you<sup>la</sup> will win with the entirety of it, and you will be joyful and in exultation'.

قَالَ فَمَدَّ ابْنُ مُلْجِمٍ عَيْنَيْهِ إِلَيْهَا فَحَارَ عَقْلُهُ وَ هَوَى لِحِينِهِ مَعْشِياً عَلَيْهِ سَاعَةً فَلَمَّا أَفَاقَ قَالَ يَا مُنِيَّةُ النَّفْسِ مَا شَرَطْتَ فَاذْكُرِيهِ لِي فَإِنِّي سَأَفْعَلُهُ وَ لَوْ كَانَ دُونَهُ قَطْعُ الْفِقَارِ وَ حَوْضُ الْبِحَارِ وَ قَطْعُ الرَّءُوسِ وَ احْتِبَاسُ النَّفُوسِ

He (the narrator) said, 'Ibn Muljim<sup>la</sup> extended his<sup>la</sup> eyes to her and his<sup>la</sup> intellect was perplexed and he<sup>la</sup> was startled and lost consciousness for a while. When he<sup>la</sup> came around, he<sup>la</sup> said, 'O desire of the soul! What is your condition? Mention it to me<sup>la</sup>, for I<sup>la</sup> shall do it, and even if for it I<sup>la</sup> 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 عَ بَضْرِيَّةٍ وَاحِدَةٍ بِهَذَا السَّيْفِ فِي مَفْرَقِ رَأْسِهِ يَأْخُذُ مِنْهُ مَا يَأْخُذُ وَ يَبْقَى مَا يَبْقَى

The accursed woman said to him<sup>la</sup>, 'My condition upon you<sup>la</sup>, is that you<sup>la</sup> kill Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> with one strike of this sword, in the top of his<sup>asws</sup> head, taking from him<sup>asws</sup> what is taken and remains what would remain'.

فَلَمَّا سَمِعَ ابْنُ مُلْجِمٍ كَلَامَهَا اسْتَرْجَعَ وَ رَجَعَ إِلَى عَقْلِهِ وَ أَعَاظَهُ وَ أَقْلَقَهُ ثُمَّ صَاحَ بِأَعْلَى صَوْتِهِ وَيُحْكُ مَا هَذَا الَّذِي وَاجَهْتَنِي بِهِ بِئْسَ مَا حَدَّثْتَنِي بِهِ نَفْسُكَ مِنَ الْمَحَالِ

When Ibn Muljim<sup>la</sup> hear her talk, said, 'We are for Allah<sup>azwj</sup> and are returning to Him<sup>azwj}</sup>, and return to his<sup>la</sup> intellect, it irritated him<sup>la</sup> and worried him<sup>la</sup>. Then he<sup>la</sup> shouted at the top of his<sup>la</sup> voice, 'What is this which you are heading me<sup>la</sup> towards? Evil is what you have narrated yourself with, (it is) from the impossible'.

ثُمَّ طَاطَأَ رَأْسَهُ بَسِيلاً عَرَقاً وَ هُوَ مُتَفَكِّرٌ فِي أَمْرِهِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا وَ قَالَ لَهَا وَ يَبْلُغُ عَلَى قَتْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ الْمَجَابِ الدُّعَاءِ الْمَنْصُورِ مِنَ السَّمَاءِ وَ الْأَرْضِ تَرْجُفُ مِنْ هَيْبَتِهِ وَ الْمَلَائِكَةُ تُسْرِعُ إِلَى خِدْمَتِهِ

Then he<sup>la</sup> lowered his<sup>la</sup> head dripping sweat and he<sup>la</sup> was thoughtful regarding his<sup>la</sup> matter. Then he<sup>la</sup> raised his<sup>la</sup> head towards her and said to her, 'Woe be unto you! Who is able upon killing Amir Al-

Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the one of Answered supplication, the one helped from the sky and the earth, the one (people) tremble from his<sup>asws</sup> awe, and the Angels are quick to his<sup>asws</sup> service?’

يَا وَيْلَكَ وَمَنْ يُقْدِرُ عَلَى قَتْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَهُوَ مُؤَيَّدٌ مِنَ السَّمَاءِ وَالْمَلَائِكَةِ تَحُوطُهُ بُكْرَةً وَعَشِيَّةً وَ لَقَدْ كَانَ فِي أَيَّامِ رَسُولِ اللَّهِ ص إِذَا قَاتَلَ يَكُونُ جِبْرَائِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ وَ مَلَكَ الْمَوْتِ بَيْنَ يَدَيْهِ

O woe be unto you! And who is able upon killing Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and he<sup>asws</sup> aided from the sky, and the Angels are surrounding him<sup>asws</sup> morning and evening? And it had so happened during the days of Rasool-Allah<sup>azwj</sup>, whenever he<sup>asws</sup> fought, Jibraeel<sup>as</sup> had been on his<sup>asws</sup> right, and Mikaeel<sup>as</sup> on his<sup>asws</sup> left, and the Angel of death was in front of him<sup>asws</sup>.

فَمَنْ هُوَ هَكَذَا لَا طَاقَةَ لِأَحَدٍ بِقَتْلِهِ وَ لَا سَبِيلَ لِمَخْلُوقٍ عَلَى اغْتِيَالِهِ وَ مَعَ ذَلِكَ أَنَّهُ قَدْ أَعَزَّنِي وَ أَسْرَمَنِي وَ أَحَبَّنِي وَ رَفَعَنِي وَ أَثَرَنِي عَلَى غَيْرِي فَلَا يَكُونُ ذَلِكَ جَزَاؤُهُ مِنِّي أَبَدًا فَإِنْ كَانَ غَيْرُهُ فَتَلْتَهُ لَكَ شَرٌّ فَتَلْتَهُ 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<sup>asws</sup>, nor is there any way for a Created being upon assassinating him<sup>asws</sup>, and along with that, he<sup>asws</sup> has endeared me<sup>la</sup> and honoured me<sup>la</sup>, and raised me<sup>la</sup>, and preferred me<sup>la</sup> over others. So, that cannot happen to me his<sup>asws</sup> recompense from me<sup>la</sup>, ever! If it was someone else, I<sup>la</sup> 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<sup>asws</sup>, there is no way for me<sup>la</sup> upon him<sup>asws</sup>.

قَالَ فَصَبَرْتُ عَنْهُ حَتَّى سَكَنَ غَيْظُهُ وَ دَخَلَتْ مَعَهُ فِي الْمَلَاعِبَةِ وَ الْمُلَاطَفَةِ وَ عَلِمْتُ أَنَّهُ قَدْ نَسِيَ ذَلِكَ الْقَوْلَ ثُمَّ قَالَتْ يَا هَذَا مَا بَمَعَكَ مِنْ قَتْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ تَرَعَبْتُ فِي هَذَا الْمَالِ وَ تَتَنَعَّمُ بِهَذَا الْجَمَالِ وَ مَا أَنْتَ بِأَعْفَ وَ أَزْهَدَ مِنَ الَّذِينَ قَاتَلُوهُ وَ قَتَلَهُمْ وَ كَانُوا مِنَ الصَّوَامِينَ وَ الْقَوَامِينَ

He (the narrator) said, ‘She was patient from him<sup>la</sup> until his<sup>la</sup> rage had subsided, and she entered with him<sup>la</sup> into the playfulness and flirtation, and she knew that he<sup>la</sup> had already forgotten that word. Then she said, ‘O you! What is preventing you<sup>la</sup> from killing Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and turn away from this wealth and be in bliss with this beauty, and you<sup>la</sup> aren’t with chastity and ascetism from the world?’

فَلَمَّا نَظَرُوا إِلَيْهِ وَ قَدْ قَتَلَ الْمُسْلِمِينَ ظُلْمًا وَ غَدَوَانًا اعْتَرَلُوهُ وَ حَارَبُوهُ وَ مَعَ ذَلِكَ فَإِنَّهُ قَدْ قَتَلَ الْمُسْلِمِينَ وَ حَكَمَ بِغَيْرِ حُكْمِ اللَّهِ وَ خَلَعَ نَفْسَهُ مِنَ الْخِلَافَةِ وَ إِمْرَةِ الْمُؤْمِنِينَ فَلَمَّا رَأَوْهُ قَوْمِي عَلَى ذَلِكَ اعْتَرَلُوهُ فَقَتَلَهُمْ بِغَيْرِ حُجَّةٍ لَهُ عَلَيْهِمْ

Kill him<sup>asws</sup>, and he<sup>asws</sup> has killed the ones who were fasting and standing (for Salat). When they (Kharijites) looked at him<sup>asws</sup>, and he<sup>asws</sup> had killed the Muslims unjustly and aggressively, they isolated from him<sup>asws</sup> and fled from him<sup>asws</sup>, and along with that, he<sup>asws</sup> had killed the Muslims and judged without a Judgment of Allah<sup>azwj</sup> 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<sup>asws</sup>, so he<sup>asws</sup> killed them without there being any argument for him<sup>asws</sup> against them’.

فَقَالَ لَهَا ابْنُ مُلْجَمٍ يَا هَذِهِ كُفِّي عَنِّي فَقَدْ أَفْسَدْتَ عَلَيَّ دِينِي وَ أَدَخَلْتَ الشَّكَّ فِي قَلْبِي وَ مَا أَدْرِي مَا أَقُولُ لَكَ وَ قَدْ عَزَمْتُ عَلَى رَأْيِي

Ibn Muljim<sup>la</sup> said to her, 'O you! Refrain from me<sup>la</sup>, for you have spoilt my religion upon me<sup>la</sup> and entered the doubt into my heart, and I<sup>la</sup> no longer know what to say to you, and I<sup>la</sup> had resolved upon my<sup>la</sup> opinion'.

ثُمَّ أَنْشَدَ

ثَلَاثَةُ آلَافٍ وَ عَبْدٌ وَ قَبِيئَةٌ	وَ ضَرَبْتُ عَلَيَّ بِالْحَسَامِ الْمُصَمِّمِ
فَلَا مَهْرَ أَعْلَى مِنْ عَلَيٍّ وَ إِنْ غَلَا	وَ لَا فِتْكَ إِلَّا دُونَ فِتْكَ ابْنِ مُلْجِمِ
فَأَقْسَمْتُ بِالْبَيْتِ الْحَرَامِ وَ مَنْ أَتَى	إِلَيْهِ جَهَاراً مِنْ مُحِلٍّ وَ مُحْرِمِ
لَقَدْ أَفْسَدْتُ عَقْلِي قَطَامٌ وَ إِنِّي	لَمِنْهَا عَلَى شَكِّ عَظِيمٍ مُذَمِّمِ
لِقَتْلِ عَلَيٍّ خَيْرٌ مِنْ وَطِئِ الثَّرَى	أَخِي الْعِلْمِ الْهَادِي النَّبِيِّ الْمُكْرَمِ

Then he<sup>la</sup> prosed, 'Three thousand (Dinars), and a slave and a maid, and strike Ali<sup>asws</sup> 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<sup>la</sup>. I<sup>la</sup> 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<sup>la</sup> am upon a mighty doubt, blame-worthy for killing Ali<sup>asws</sup>, best of the ones treading the soil, brother<sup>asws</sup> of the knowledge of guidance, the honourable Prophet<sup>saww</sup>'.

ثُمَّ أَمْسَكَ سَاعَةً وَ قَالَ

فَلَمْ أَرْ مَهْرًا سَافَهُ دُو سَمَاحَةٍ	كَمَهْرٍ قَطَامٍ مِنْ فَصِيحٍ وَ أَعْجَمِ
ثَلَاثَةُ آلَافٍ وَ عَبْدٌ وَ قَبِيئَةٌ	وَ ضَرَبْتُ عَلَيَّ بِالْحَسَامِ الْمُصَمِّمِ
فَلَا مَهْرَ أَعْلَى مِنْ عَلَيٍّ وَ إِنْ غَلَا	وَ لَا فِتْكَ إِلَّا دُونَ فِتْكَ ابْنِ مُلْجِمِ
فَأَقْسَمْتُ بِالْبَيْتِ الْحَرَامِ وَ مَنْ أَتَى	إِلَيْهِ جَهَاراً مِنْ مُحِلٍّ وَ مُحْرِمِ
لَقَدْ حَابَ مَنْ يَسْعَى بِقَتْلِ إِمَامِهِ	وَ وَئِلَّ لَهُ مِنْ حَرِّ نَارِ جَهَنَّمَ

إِلَى آخِرِ مَا أَنْشَدَ مِنَ الْأُبَيَاتِ

Then he<sup>la</sup> withheld for a while and said, 'I<sup>la</sup> 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<sup>asws</sup> 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<sup>la</sup>. I<sup>la</sup> 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<sup>asws</sup>, and doom would be for him from the heat of the fire of Hell' – up to the end of what he<sup>la</sup> had prosed from the couplets.

ثُمَّ قَالَ لَهَا أَجْلِبِي لَيْلِي هَذِهِ حَتَّى أَنْظُرَ فِي أَمْرِي وَ آتِيكَ غَدًا بِمَا يَقْوَى عَلَيْهِ عَزْمِي

Then he<sup>la</sup> said to her, 'Respite me for this night of mine<sup>la</sup> until I<sup>la</sup> look into my<sup>la</sup> affair, and I<sup>la</sup> shall come to you tomorrow with what my<sup>la</sup> determination could be strengthened upon'.

فَلَمَّا هَمَّ بِالخُرُوجِ أَقْبَلَتْ عَلَيْهِ وَصَمَّتْهُ إِلَى صَدْرِهَا وَ قَبَّلَتْ مَا بَيْنَ عَيْنَيْهِ وَ أَمَرَتْهُ بِالاسْتِعْجَالِ فِي أَمْرِهَا وَ سَايَرَتْهُ إِلَى بَابِ الدَّارِ وَ هِيَ تُشَجِّعُهُ وَ أَنْشَدَتْ لَهُ أَيْبَاتًا

When he<sup>-la</sup> thought of going out, she came back to him<sup>-la</sup> and pressed him<sup>-la</sup> to herself and kissed what is between his<sup>-la</sup> eyes and instructed him<sup>-la</sup> with being quick regarding her matter, and she took him<sup>-la</sup> to the door of the house, and she kept encouraging him<sup>-la</sup> and prosing couplets to him<sup>-la</sup>.

فَخَرَجَ الْمَلْعُونُ مِنْ عِنْدِهَا وَ قَدْ سَلَبَتْ فُؤَادَهُ وَ أَذْهَبَتْ رُقَادَهُ وَ رَشَادَهُ فَبَاتَ لَيْلَتَهُ فَلَقَا مُتَّفَكِّرًا فَمَرَّةً يُعَاتِبُ نَفْسَهُ وَ مَرَّةً يُفَكِّرُ فِي دُنْيَاهُ وَ آخِرَتِهِ

The accursed went out from her presence, and his<sup>-la</sup> heart had been robbed, and his<sup>-la</sup> sleep had gone, so he<sup>-la</sup> spent his<sup>-la</sup> night anxiously, thoughtful. At times he<sup>-la</sup> was faulting himself<sup>-la</sup> and at times thinking regarding his<sup>-la</sup> world and his<sup>-la</sup> Hereafter.

فَلَمَّا كَانَ وَثْتُ السَّحْرِ أَتَاهُ طَارِقٌ فَطَرَقَ 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 خَلَفَ مَالًا جَزِيلًا وَ أَنَّهُمْ دَعَوْهُ سَرِيعًا لِيَحْضُرَ ذَلِكَ الْمَالِ

When it was time the time of pre-dawn, a night-comer came to him<sup>-la</sup> and knocked the door. He<sup>-la</sup> opened it, there was a man from the clan of his<sup>-la</sup> uncle upon a camel, and he was a messenger from his<sup>-la</sup> brothers to him<sup>-la</sup>, consoling him<sup>-la</sup> of his<sup>-la</sup> father, and his<sup>-la</sup> uncle, and let him<sup>-la</sup> know that he<sup>-la</sup> had left him<sup>-la</sup> plenty of wealth, and they were calling him<sup>-la</sup> 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<sup>-la</sup> heard that, he<sup>-la</sup> remained confused regarding his<sup>-la</sup> matter, for there had come to him<sup>-la</sup> (a matter which) had pre-occupied him<sup>-la</sup> from what was greater upon him<sup>-la</sup>, the matter of Qatam. He<sup>-la</sup> did not cease to be thoughtful regarding his<sup>-la</sup> matter until he<sup>-la</sup> determined upon going out.

و كان 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<sup>-la</sup> father, and his mother was from (clan of) Zubayd, called Adniyah, and she was a daughter of Abu Ali Bin Mashouj, and his<sup>-la</sup> father was a (clan of) Murad, and they were living in Ajran, at Sana'a. When he<sup>-la</sup> arrived to Al-Najaf, he<sup>-la</sup> remembered Qatam and her position in his<sup>-la</sup> heart and returned to her. When he<sup>-la</sup> knocked the door, she emerged to him<sup>-la</sup> and said, 'Who is the night-comer?' He<sup>-la</sup> let her know as being upon a state of travelling.

فنزلت إليه و سلمت عليه و سألته عن حاله فأخبرها بخبره و وعدها 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<sup>-la</sup> and greeted unto him<sup>-la</sup> and asked him<sup>-la</sup> about his<sup>-la</sup> situation. He<sup>-la</sup> informed her and promised her with fulfilling her need when he<sup>-la</sup> returns from his<sup>-la</sup> journey and give her the

possession of entirety of the wealth he<sup>-la</sup> would be coming back with. She turned away angrily. He<sup>-la</sup> went near her and kissed her and bade her farewell, and he<sup>-la</sup> swore to her that he<sup>-la</sup> will reach her hopes regarding the entirety of what she had asked him<sup>-la</sup> 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 جياد خيله فخرج و سار سيرا حثيثا حتى وصل إلى بعض أودية اليمن

He<sup>-la</sup> went out and came to Amir Al-Momineen<sup>asws</sup> and informed him<sup>asws</sup> with what had come to him<sup>-la</sup> of its reason and asked him<sup>asws</sup> to write a letter to Ibn Al-Muntajab to assist him<sup>-la</sup> upon achieving his<sup>-la</sup> right. He<sup>asws</sup> instructed his<sup>asws</sup> scribe to write to him<sup>-la</sup> what he<sup>-la</sup> wanted. Then he<sup>asws</sup> gave him a stallion from his<sup>asws</sup> horses. He<sup>-la</sup> travelled a fast travel until he<sup>-la</sup> reached to one of the valleys of Al-Yemen.

فأظلم عليه الليل فبات في بعضها فلما مضى من الليل نصفه و إذا هو بزعة عظيمة من صدر الوادي و دخان يفور 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<sup>-la</sup>, so he<sup>-la</sup> 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<sup>-la</sup> was upset at that and his<sup>-la</sup> colour changed, and he<sup>-la</sup> looked at the midst of the valley and there the smoke came like the large mountain and it fell upon him<sup>-la</sup>, 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<sup>-la</sup> fell with unconsciousness upon him<sup>-la</sup>. When he<sup>-la</sup> woke up, there was a caller. He<sup>-la</sup> heard his voice but could not see his person, and he was saying (a poem), '*Listen and retain the word, O Ibn Muljim<sup>-la</sup>! You<sup>-la</sup> are in a monstrous matter. You<sup>-la</sup> are considering killing the honourable horseman, the most honourable to have wandered and Blessed and Sacred. That is Ali<sup>asws</sup>, with the most ancient in the battles. So, return to Allah<sup>azwj</sup>, lest you<sup>-la</sup> regret*'.

فلما سمع توهم أنه من طوارق الجن و إذا بالهاتف 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<sup>-la</sup> heard, he<sup>-la</sup> 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<sup>-la</sup> are thinking of killing the ascetic, the worshipper, the just, the performer of ruk'u, the performer of Sajdah, Imam<sup>asws</sup> of guidance, and flag of piety, and the firmest handhold, so we know what you<sup>-la</sup> are intending to do with Amir Al-Momineen<sup>asws</sup>, and we are from the Jinn, the ones who became Muslims upon his<sup>asws</sup> hand, and we are dwelling in this valley, so we will not let you spend the night in it, for you<sup>-la</sup> are an evil omen upon yourself<sup>-la</sup>!'

ثم جعلوا يرمونه بقطع الجنادل فصعد فوق شاهق فبات بقية ليله فلما أصبح سار ليلا و نهارا 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<sup>-la</sup> with pieces of rocks. So, he<sup>-la</sup> ascended above the elevation and spent the remainder of his<sup>-la</sup> night. When it was morning, he<sup>-la</sup> travelled night and day until he<sup>-la</sup> arrived at Al-Yemen, and he<sup>-la</sup> stayed with them for two months, while his<sup>-la</sup> heart was upon the heart of an ember due to Qatam. Then he<sup>-la</sup> took that which he<sup>-la</sup> attained from the wealth and the chatters and the furniture, and the jewels, and he<sup>-la</sup> went out.

فبينما هو في بعض الطريق إذ خرجت عليه حرامية فسأيرهم 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<sup>-la</sup> was in one of the roads when thieves came out to him<sup>-la</sup>. He<sup>-la</sup> saw them and they saw him<sup>-la</sup>. When they were near from Al-Kufa, they fought him<sup>-la</sup> and seized the entirety of what was with him<sup>-la</sup>, and he<sup>-la</sup> saved himself<sup>-la</sup>, and his<sup>-la</sup> horse, and a little from the gold upon his<sup>-la</sup> waist, and whatever had been under it.

فهرب على وجهه حتى كاد أن يهلك عطشا و أقبل سائرا في الفلاة مهموما جائعا عطشانا فلاح له شبح فقصده فإذا بيوت من أبيات الحرب فقصد منها بيتا فنزل عندهم و استسقاهم شربة ماء فسقوه و طلب لبنا فأتوه به فنام ساعة

He<sup>-la</sup> fled to his<sup>-la</sup> direction until he<sup>-la</sup> almost died of thirst, and he<sup>-la</sup> came travelling in the wilderness, worried, hungry, thirsty. He<sup>-la</sup> saw a resemblance, so he<sup>-la</sup> aimed for it, and there were houses of (clan of) Harb. He<sup>-la</sup> aimed to a house from it and lodged with them and asked to be quenched some water. They quenched him, and he<sup>-la</sup> requested milk, so they came to him<sup>-la</sup> with it. He<sup>-la</sup> slept for a while.

فلما استيقظ أتاه رجلان و قدما إليه طعاما فأكل و أكلا معه و جعلا يسألانه عن الطريق فأخبرهما ثم قالوا له ممن الرجل قال من بني مراد قال أين تقصد قال الكوفة فقالا له كأنك من أصحاب أبي تراب قال نعم

When he<sup>-la</sup> woke up, two men came to him<sup>-la</sup>, and forwarded a meal to him<sup>-la</sup>. He<sup>-la</sup> ate, and they ate with him<sup>-la</sup>, and went on to ask him<sup>-la</sup> about the road. He<sup>-la</sup> informed them. They said to him<sup>-la</sup>, 'Who are you<sup>-la</sup> from?' He<sup>-la</sup> said, 'From the clan of Murad'. They said, 'Where are you aiming to?' He<sup>-la</sup> said, 'Al-Kufa'. They said to him<sup>-la</sup>, 'As if you are a companion of Abu Turab<sup>asws</sup>!' He<sup>-la</sup> said, 'Yes'.

فاحمرت أعينهما غيظا و عزما على قتله ليلا و أسرا ذلك و نهضا فتبين له ما عزما 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<sup>-la</sup> at night and kept that a secret, and they got up. It was clear to him<sup>-la</sup> what they had both determined upon him<sup>-la</sup> and he<sup>-la</sup> regretted upon his<sup>-la</sup> speech. While he<sup>-la</sup> was confused when their dog came, and he<sup>-la</sup> slept nearby them. The accursed came and caressed upon the dog with his<sup>-la</sup> hand and said, 'Welcome to the dog of a people who have honoured me<sup>-la</sup>.'

فاستحسننا ذلك و سألاه ما اسمك قال عبد الرحمن بن ملجم فقالا له ما أردت بصنعك هذا في كلبنا فقال أكرمته لأجلكم حيث أكرمتموني فوجب علي شكركم و كان هذا منه خديعة و مكرا



They consider that good and asked him<sup>-la</sup>, 'What is your<sup>-la</sup> name?' He<sup>-la</sup> said, 'Abdul Rahman Bin Muljim<sup>-la</sup>'. They said to him<sup>-la</sup>, 'What do you<sup>-la</sup> intend with doing this with our dog?' He<sup>-la</sup> said, 'I<sup>-la</sup> am honouring it due to you having honoured me<sup>-la</sup>, so it obligates upon me<sup>-la</sup> to thank you' – and this was a deception from him<sup>-la</sup> and a plot.

فقالا الله أكبر الآن و الله وجب حقل 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<sup>-azwj</sup> is the Greatest! Now, by Allah<sup>-azwj</sup>, your<sup>-la</sup> is Obligated upon us, and we shall uncover for you<sup>-la</sup> 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<sup>-la</sup> know. So, when we came to know that you are from his<sup>-asws</sup> companions, we determined upon killing you<sup>-la</sup> during this night.

فلما رأينا صنعك هذا بكلينا 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 العنبري 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<sup>-la</sup> doing this with our dog, we forgave you<sup>-la</sup>, and now we notify you<sup>-la</sup> of what we had determined upon'. He<sup>-la</sup> 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<sup>-asws</sup>, and Muawiya, and Amro Bin Al-Aas.

فأما أبو تراب فإنه قتل رجالنا كما رأيت و افكرنا أيضا في الرجلين معاوية و ابن العاص و قد وليا علينا هذا الظالم الغشوم بشر بن أرطاة يطرقتنا 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<sup>-asws</sup>, he<sup>-asws</sup> killed our men as you<sup>-la</sup> 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<sup>-la</sup> heard their talk, clasped by one of his<sup>-la</sup> hand upon the other and said, 'By the One<sup>-azwj</sup> Who Split the seed and formed the person and responds with the Greatness! I<sup>-la</sup> am your third, and I<sup>-la</sup> shall separate upon your view, and I<sup>-la</sup> shall suffice you both with the matter of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'

فَنظَرَا إِلَيْهِ مَتَعَجِبِينَ مِنْ كَلَامِهِ قَالَ وَ اللَّهُ مَا أَقُولُ لَكُمْ إِلَّا حَقًّا ثُمَّ ذَكَرَ لَهُمَا قِصَّتَهُ فَلَمَّا سَمِعَا كَلَامَهُ عَرَفَا صِحَّتَهُ وَ قَالَا إِنَّ قِطَامَ مِنْ قَوْمِنَا وَ أَهْلَهَا كَانُوا مِنْ عَشِيرَتِنَا فَنَحْنُ نُحَمِّدُ اللَّهَ عَلَى اتِّفَاقِنَا فَهَذَا لَا يَتِمُّ إِلَّا بِالْأَيْمَانِ الْمَغْلُظَةِ فَتَرَكَبَ الْآنَ مَطَايَانَا وَ نَأْتِي الْكَعْبَةَ وَ نَتَعَاقدُ عِنْدَهَا عَلَى الْوَفَاءِ

They looked at him<sup>-la</sup>, astonished from his<sup>-la</sup> talk. He<sup>-la</sup> said, 'I<sup>-la</sup> am not saying to you except truth'. Then he<sup>-la</sup> mentioned his<sup>-la</sup> story to them. When they heard his<sup>-la</sup> speech, they recognised his<sup>-la</sup> correctness and said, 'Qatam is from our people, and her family are from our clan, so we, by the Praise of Allah<sup>azwj</sup>, 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'.

فَلَمَّا أَصْبَحُوا وَ رَكَبُوا حَضَرَ عِنْدَهُمْ بَعْضُ قَوْمِهِمْ فَأَشَارُوا عَلَيْهِمْ وَ قَالُوا لَا تَفْعَلُوا ذَلِكَ فَمَا مِنْكُمْ أَحَدٌ إِلَّا وَ يَنْدِمُ نَدَامَةً عَظِيمَةً فَلَمْ يَقْبَلُوا وَ سَارُوا جَمِيعًا حَتَّى أَتَوْا الْبَيْتَ وَ تَعَاهَدُوا عِنْدَهُ

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.

فَقَالَ الْبَرْكُ أَنَا لِعَمْرُو بْنِ الْعَاصِ وَ قَالَ الْعَنْبَرِيُّ أَنَا لِلْمَعَاوِيَةِ وَ قَالَ ابْنُ مَلْجَمٍ لَعَنَهُ اللَّهُ أَنَا لِعَلِيِّ فَتَحَالَفُوا عَلَى ذَلِكَ بِالْأَيْمَانِ الْمَغْلُظَةِ وَ دَخَلُوا الْمَدِينَةَ وَ حَلَفُوا عِنْدَ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ وَسَلَّمَ عَلَى ذَلِكَ ثُمَّ افْتَرَقُوا وَ قَدَّ عَيْنُوا يَوْمًا مَعْلُومًا يَقْتُلُونَ فِيهِ الْجَمِيعَ ثُمَّ سَارَ كُلُّ مِنْهُمْ عَلَى طَرِيقِهِ

Al-Bark said, 'I am for Amro Bin Al-Aas!' And Al-Anbari said, 'I am for Muawiya!' And Ibn Muljim<sup>-la</sup> said, 'I<sup>-la</sup> am for Ali<sup>asws</sup>!' They swore an oath upon that, the solemn oath, and they entered Al-Medina and they swore at the grave of the Prophet<sup>saww</sup> 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.

فَأَمَّا الْبَرْكُ فَاتَى مِصْرَ وَ دَخَلَ الْجَامِعَ وَ أَقَامَ فِيهِ أَيَّامًا فَخَرَجَ عَمْرُو بْنُ الْعَاصِ ذَاتَ يَوْمٍ إِلَى الْجَامِعِ وَ جَلَسَ فِيهِ بَعْدَ صَلَاتِهِ فَجَاءَ الْبَرْكُ إِلَيْهِ وَ سَلَّمَ عَلَيْهِ ثُمَّ حَدَّثَهُ فِي فَنُونِ الْأَخْبَارِ وَ طَرَفِ الْكَلَامِ وَ الْأَشْعَارِ فَشَعَفَ بِهِ عَمْرُو بْنُ الْعَاصِ وَ قَرَبَهُ وَ أَدْنَاهُ وَ صَارَ يَأْكُلُ مَعَهُ عَلَى مَائِدَةٍ وَاحِدَةٍ

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.

فَأَقَامَ إِلَى اللَّيْلَةِ الَّتِي تَوَاعَدُوا فِيهَا فَخَرَجَ إِلَى نَيْلِ مِصْرَ وَ جَلَسَ مَفْكَرًا فَلَمَّا غَرَبَتِ الشَّمْسُ أَتَى الْجَامِعَ وَ جَلَسَ فِيهِ فَلَمَّا كَانَ وَقْتُ الْإِفْطَارِ افْتَقَدَهُ عَمْرُو بْنُ الْعَاصِ فَلَمْ يَرَهُ فَقَالَ لَوْلَدَهُ مَا فَعَلَ صَاحِبُنَا وَ أَيْنَ مَضَى فَإِنِّي لَا أَرَاهُ فَبَعَثَهُ إِلَيْهِ يَدْعُوهُ فَقَالَ قُلْ لَهُ إِنَّ هَذِهِ اللَّيْلَةُ لَيْسَ كَاللَّيَالِي وَ قَدْ أَحْبَبْتُ أَنْ أَقِيمَ لَيْلَتِي هَذِهِ فِي الْجَامِعِ رَغْبَةً فِيَمَا عِنْدَ اللَّهِ وَ أَحَبُّ أَنْ أَشْرِكَ الْأَمِيرَ فِي ذَلِكَ

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<sup>-azwj</sup>, 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<sup>-azwj</sup> have Mercy on you. The Salat!

فأنتبه فأتي بالماء و توضأ و تطيب و ذهب ليخرج إلى الصلاة فزلق فوقع على جنبه فاعتوره عرق النساء فأشغلته عن الخروج فقال قدموا خارجة 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 جلس فجاء البرك فوقف خلفه و سيفه تحت ثيابه و هو لا يشك أنه عمرو فأمهله 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 فقتلته

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<sup>-azwj</sup>, not any obedience to the one who disobeys Allah<sup>-azwj</sup>!' 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 و يلك 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<sup>-azwj</sup>! 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<sup>-asws</sup>!'

فقالوا له يا و يلك 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 قتلت 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 كئفا و أتوا به إلى عمرو فلما رآه قال أ ليس هذا هو صاحبنا الحجازي قالوا له نعم قال ما باله قالوا إنه قد قتل خارجة

He said, ‘O people! The excuse is to Allah<sup>-azwj</sup> and to you all, for by Allah<sup>-azwj</sup>, I did not intend Kharjat, and rather I intended killing Amro!’ They tied him in shoulder straps and took 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<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>, and there is neither any might nor strength except with Allah<sup>-azwj</sup>, 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 صاحبيا 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<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and Muawiya during this night. So, if my two companions are sincere, so Ali<sup>asws</sup> 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 نجلس 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 أليته و كانت ضربته ضربة جبان فقال معاوية لا يفوتكم 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 صاحباي 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<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. So, if my two companions have been sincere, then Ali<sup>asws</sup> 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<sup>la</sup> 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.

وَأَمَّا ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ فَإِنَّهُ سَارَ حَتَّى دَخَلَ الْكُوفَةَ وَاجْتَمَعَ عَلَى الْجَمَاعِ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَ جَالِساً عَلَى بَابِ كِنْدَةَ فَلَمْ يَدْخُلْهُ وَ لَمْ يُسَلِّمْ عَلَيْهِ وَ كَانَ إِلَى جَانِبِهِ الْحَسَنُ وَ الْحُسَيْنُ عَ وَ مَعَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ

And as for Ibn Muljim<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, he<sup>-la</sup> travelled until he<sup>-la</sup> entered Al-Kufa and came to the central Masjid, and Amir Al-Momineen<sup>-asws</sup> was seated at the door of Kinda. He<sup>-la</sup> did not enter it and did not greet unto him<sup>-la</sup>, and to his<sup>-asws</sup> side were Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and with him<sup>-asws</sup> was a group of his<sup>-asws</sup> companions’.

فَلَمَّا نَظَرُوا إِلَى ابْنِ مُلْجِمٍ وَ عُبُورِهِ قَالُوا أَلَا تَرَى إِلَى ابْنِ مُلْجِمٍ عَبْرَ وَ لَمْ يُسَلِّمْ عَلَيْكَ قَالَ دَعُوهُ فَإِنَّ لَهُ شَأناً مِنَ الشَّأْنِ وَ اللَّهُ لَيُحْضِبَنَّ هَذِهِ مِنْ هَذِهِ وَ أَشَارَ إِلَى لِحْيَتِهِ وَ هَامَتِهِ

When they looked at Ibn Muljim<sup>-la</sup>, they said, ‘Did you<sup>-asws</sup> not see Ibn Muljim<sup>-la</sup> passing across and he<sup>-la</sup> did not greet unto you<sup>-asws</sup>?’ He<sup>-asws</sup> said: ‘Leave him<sup>-la</sup>! For him<sup>-la</sup> there is an occupation from the occupations. By Allah<sup>-azwj</sup>! He<sup>-la</sup> will be drying this from this!’ – and he<sup>-asws</sup> indicated to his<sup>-asws</sup> beard and his<sup>-asws</sup> head.

Then he<sup>-asws</sup> 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<sup>-azwj</sup> 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.

ثُمَّ قَالَ

كُلُّ امْرِئٍ لَا بُدَّ يَأْتِيهِ الْقَنَاءُ	مَا مِنَ الْمَوْتِ لِإِنْسَانٍ نَجَاءُ
لِكُلِّ شَيْءٍ مُدَّةٌ وَ انْتِهَاءُ.	تَبَارَكَ اللَّهُ وَ سُبْحَانَهُ
أَمْراً وَ يَأْتِيهِ عَلَيْهِ الْقَضَاءُ	يُقَدِّرُ الْإِنْسَانُ فِي نَفْسِهِ
لِكُلِّ عَيْشٍ آخِرٌ وَ انْقِضَاءُ	لَا تَأْمَنَنَّ الدَّهْرُ فِي أَهْلِهِ
يُمْسِي وَ قَدْ حَلَّ عَلَيْهِ الْقَضَاءُ.	بَيْنَا تَرَى الْإِنْسَانَ فِي غِبْطَةٍ

ثُمَّ جَعَلَ يُطِيلُ النَّظَرَ إِلَيْهِ حَتَّى غَابَ عَنْ عَيْنَيْهِ وَ أَطْرَقَ إِلَى الْأَرْضِ يَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Then he<sup>-asws</sup> went on to prolong the looking at him<sup>-la</sup> until he<sup>-la</sup> disappeared from his<sup>-asws</sup> eyes, and he<sup>-asws</sup> lowered his<sup>-asws</sup> head to the ground saying: ‘We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>, and there is neither might nor strength except with Allah<sup>-azwj</sup> 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 يُقَدِّمُوا أَحَدٌ عَلَى ذَلِكَ

He (the narrator) said, ‘And Ibn Muljim<sup>-la</sup> travelled until he<sup>-la</sup> came to the house of Qatam, and she had despaired from his<sup>-la</sup> 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<sup>-asws</sup>, but no one had come forward upon that.

فَلَمَّا طَرَقَ الْبَابَ قَالَتْ مَنْ الطَّارِقُ قَالَ أَنَا عَبْدُ الرَّحْمَنِ فَفَرِحَتْ قَطَامٌ بِهِ وَ حَرَجَتْ إِلَيْهِ وَ اعْتَنَقَتْهُ وَ أَدْخَلَتْهُ دَارَهَا وَ فَرَشَتْ لَهُ فُرْشَ  
الدِّيَاجِ وَ أَحْضَرَتْ لَهُ الطَّعَامَ وَ الْمُدَامَ فَأَكَلَ وَ شَرِبَ حَتَّى سَكِرَ وَ سَأَلَتْهُ عَنْ حَالِهِ

When he<sup>-la</sup> knocked the door, she said, 'Who is knocking?' He<sup>-la</sup> said, 'I<sup>-la</sup>, Abdul Rahman!' Qatam was happy with him<sup>-la</sup>, and went out to him<sup>-la</sup>, and hugged him<sup>-la</sup> and entered him<sup>-la</sup> into her house and spread out a rug of brocade for him<sup>-la</sup> and presented the meal and the fermented grape juice (wine) to him<sup>-la</sup>. He<sup>-la</sup> and drank until he<sup>-la</sup> was intoxicated, and she asked him<sup>-la</sup> about his<sup>-la</sup> situation.

فَحَدَّثَهَا بِجَمِيعِ مَا جَرَى لَهُ فِي طَرِيقِهِ ثُمَّ أَمَرَتْهُ بِالْاِعْتِسَالِ وَ تَعْيِيرِ ثِيَابِهِ فَفَعَلَ ذَلِكَ وَ أَمَرَتْ جَارِيَةً لَهَا فَفَرَشَتْ الدَّارَ بِأَنْوَاعِ الْفُرْشِ وَ  
أَحْضَرَتْ لَهُ شَرَاباً وَ جَوَارِي فَشَرِبَ مَعَ الْجَوَارِ [الْجَوَارِي] وَ هُنَّ يَلْعَنَنَّ بِالْعِيدَانِ وَ الْمَزَامِيرِ وَ الْمَعَارِيفِ وَ الدُّفُوفِ

He<sup>-la</sup> narrated to her with the entirety of what had flowed for him<sup>-la</sup> in his<sup>-la</sup> road. Then she<sup>-asws</sup> instructed him<sup>-la</sup> with the washing and changing his<sup>-la</sup> clothes. He<sup>-la</sup> 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<sup>-la</sup> drank with the girls, and they were playing the drums and the flutes and the cymbals and the tambourines.

فَلَمَّا أَحَدَ الشَّرَابِ مِنْهُ أَقْبَلَ عَلَيْهَا وَ قَالَ مَا بَأْسُكَ لَا تُجَالِسِينِي وَ لَا تُحَادِثِينِي يَا قَرَّةَ عَيْنِي وَ لَا تُمَارِجِينِي فَقَالَتْ لَهُ بَلَى سَمِعَا وَ طَاعَةٌ

When the drink had seized him<sup>-la</sup>, he<sup>-la</sup> turned to her and said, 'What is the matter you are neither sitting with me<sup>-la</sup> nor discussing with me<sup>-la</sup>, nor joking with me, O delight of my<sup>-la</sup> eyes?' She said to him<sup>-la</sup>, 'But, I hear and obey'.

ثُمَّ إِنَّهَا هَضَّتْ وَ دَخَلَتْ إِلَى خِدْرِهَا وَ لَبَسَتْ أَفْحَرَ ثِيَابِهَا وَ تَزَيَّنَتْ وَ تَطَيَّبَتْ وَ حَرَجَتْ إِلَيْهِ وَ قَدْ كَشَفَتْ لَهُ عَنْ رَأْسِهَا وَ صَدْرِهَا  
وَ مُوَدَّهَا وَ أَبْرَزَتْ لَهُ عَنْ فَخْدَيْهَا وَ هِيَ فِي طَاقٍ غِلَالَةٍ رُومِيٍّ يَبِينُ لَهُ مِنْهَا جَمِيعَ جَسَدِهَا وَ هِيَ تَتَبَخَّرُ فِي مَشِيئَتِهَا وَ الْجَوَارِ  
[الْجَوَارِي] حَوْلَهَا يَلْعَنَنَّ

Then she got up and entered into her room and wore her pride-worthy clothes and adorned, and perfumed, and came out to him<sup>-la</sup>, and she had uncovered for him<sup>-la</sup> from her head, and her chest, and she bared herself for him<sup>-la</sup> and she was in a see-through Roman underwear, the entirety of her body was manifested to him<sup>-asws</sup>, and she was swaggering (boasting) in her walk, and the girls were playing around her.

فَقَامَ الْمَلْعُونُ وَ اعْتَنَقَهَا وَ تَرَشَّفَهَا وَ حَمَلَهَا حَتَّى أَجْلَسَهَا مَجْلِسَهَا وَ قَدْ هُتَّ وَ تَحَيَّرَ وَ اسْتَحْوَدَ عَلَيْهِ الشَّيْطَانُ فَضَرَبَتْ بِيَدِهَا عَلَى  
زِرِّ قَمِيصِهَا فَحَلَّتْهُ وَ كَانَ فِي حِلْفِهَا عِقْدُ 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<sup>-la</sup> had dazzled, and confused, and overcame upon him<sup>-la</sup>. 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<sup>-la</sup>.

فَلَمَّا أَرَادَ مُجَامَعَتَهَا لَمْ تُمَكِّنْهُ مِنْ ذَلِكَ فَقَالَ لِمَ تُمَانِعِينِي عَنْ نَفْسِكَ وَ أَنَا وَ أَنْتِ عَلَى الْعَهْدِ الَّذِي عَاهَدْتِكِ عَلَيْهِ مِنْ قَتْلِ عَلِيِّ وَ لَوْ  
أَحْبَبْتِ لَقَتَلْتُ مَعَهُ شَيْئِلَيْهِ الْحَسَنَ وَ الْحُسَيْنَ

When he wanted to copulate with her, she did not let him from that. He<sup>-la</sup> said, 'Why are you preventing me from yourself, and I<sup>-la</sup> and you are upon the pact which I<sup>-la</sup> had made a pact upon, of killing Ali<sup>-asws</sup>, and if you like I<sup>-la</sup> kill his<sup>-asws</sup> two sons Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> along with him<sup>-asws</sup>!'

ثُمَّ ضَرَبَ يَدَهُ عَلَى هَيْبَانِهِ فَحَلَّهُ مِنْ وَسْطِهِ وَ رَمَاهُ إِلَيْهَا وَ قَالَ لِحُذْيِهِ فَإِنَّ فِيهِ أَكْثَرَ مِنْ ثَلَاثَةِ آلَافِ دِينَارٍ وَ عَبْدٍ وَ قَبِيئَةٍ فَقَالَتْ لَهُ وَ  
اللَّهُ لَا أُمَكِّنُكَ مِنْ نَفْسِي حَتَّى تَخْلِفَ لِي بِالْأَيْمَانِ الْمُعَلَّطَةِ أَنَّكَ تَقْتُلُهُ

Then he<sup>-la</sup> struck his<sup>-la</sup> hand upon his<sup>-la</sup> money-belt and loosened it from his<sup>-la</sup> 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<sup>-la</sup>, 'By Allah<sup>-azwj</sup>! I will not enable you from myself until you swear an oath to me with the solemn oath you<sup>-la</sup> would kill him<sup>-asws</sup>.'

فَحَمَلْتَهُ الْمَسَاوَةَ عَلَى ذَلِكَ وَ بَاعَ آخِرَتَهُ بِدُنْيَاهُ وَ تَحَكَّمَ الشَّيْطَانُ فِيهِ بِالْأَيْمَانِ الْمُعَلَّطَةِ أَنَّهُ يَقْتُلُهُ وَ لَوْ قَطَعُوهُ إِزْبًا إِزْبًا فَمَالَتْ إِلَيْهِ  
عِنْدَ ذَلِكَ وَ قَبَّلَتْهُ وَ قَبَّلَهَا فَأَرَادَ وَطَافَهَا فَمَانَعَتْهُ وَ بَاتَ عِنْدَهَا تِلْكَ اللَّيْلَةَ مِنْ غَيْرِ نِكَاحٍ

The hard-heartedness carried him<sup>-la</sup> upon that and he<sup>-la</sup> sold his<sup>-la</sup> Hereafter for his<sup>-la</sup> world, and the Satan<sup>-la</sup> judged for him<sup>-la</sup> with the solemn oath and he<sup>-la</sup> would kill him<sup>-asws</sup>, and even if he<sup>-la</sup> were to be cut into pieces and pieces. So, she inclined to him<sup>-la</sup> at that and kissed him<sup>-la</sup> and he<sup>-la</sup> kissed her. He<sup>-la</sup> wanted to copulate with her, but she prevented him<sup>-la</sup>, he<sup>-la</sup> slept in her presence that night from without having married.

فَلَمَّا كَانَ مِنَ الْعَدِ تَزَوَّجَ بِهَا سِرًّا وَ طَابَ قَلْبُهُ فَلَمَّا أَفَاقَ مِنْ سَكْرَتِهِ نَدِمَ عَلَى مَا كَانَ مِنْهُ وَ عَاتَبَ نَفْسَهُ وَ لَعَنَهَا فَلَمْ تَزَلْ تُرَاوِعُهُ  
فِي كُلِّ لَيْلَةٍ وَ تَعِدُّهُ بِوَصَالِهَا فَلَمَّا دَنَّتِ اللَّيْلَةَ الْمُوعُودَةَ مَدَّ يَدَهُ إِلَيْهَا لِيُضَاجِعَهَا وَ يُجَامِعَهَا فَأَبَتْ عَلَيْهِ وَ قَالَتْ مَا يَكُونُ ذَلِكَ إِلَّا أَنْ  
تَقِي بِوَعْدِكَ

When it was the next morning, he married her secretly and his<sup>-la</sup> heart felt good. When he<sup>-la</sup> sobered up from his<sup>-la</sup> intoxication, he<sup>-la</sup> regretted upon what had happened from him<sup>-la</sup> and faulted his<sup>-la</sup> self and cursed it. She did not cease to serve him<sup>-la</sup> during every night and promising him<sup>-la</sup> with getting to her. When it was the promised night, he<sup>-la</sup> extended his<sup>-la</sup> hand towards her to lay her and copulate with her. But she refused unto him<sup>-la</sup> and said, 'That cannot happen until you<sup>-la</sup> are loyal with your<sup>-la</sup> promise'.

وَ كَانَ الْمَلْعُونُ اغْتَلَّ عِلَّةً شَدِيدَةً فَبَرَأَ مِنْهَا وَ كَانَتْ الْمَلْعُونَةُ لَا تُمَكِّنُهُ مِنْ نَفْسِهَا مَخَافَةَ أَنْ تَبْرُدَ نَارُهُ فَيُخِلَّ بِقِصَاءِ حَاجَتِهَا فَقَالَ لَهَا  
يَا قَطَامُ فِي هَذِهِ اللَّيْلَةِ أَقْتُلْ لِكَ عَلِيٍّ بِنِ أَبِي طَالِبٍ وَ أَحَدِ سَيْفِهِ وَ مَضَى بِهِ إِلَى الصَّيْفِلِ 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<sup>-la</sup> fire would cool down by fulfilling his<sup>-la</sup> need. He<sup>-la</sup> said to her, 'O Qatam! I<sup>-la</sup> shall be killing Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> in this night', and he<sup>-la</sup> grabbed his<sup>-la</sup> sword and went with it to the polisher. He<sup>-la</sup> renewed its shine and came with it to her.

فَقَالَتْ إِنِّي أُرِيدُ أَنْ أُعْمِلَ فِيهِ سَمًّا قَالَ وَ مَا تَصْنَعُ بِالسَّمِّ لَوْ وَقَعَ عَلَى جَبَلٍ لَهْدَهُ فَقَالَتْ دَعْنِي أُعْمِلُ فِيهِ السَّمَّ فَإِنَّكَ لَوْ رَأَيْتَ عَلِيًّا  
لَطَاشَ عَقْلُكَ وَ ارْتَعَشَتْ يَدَاكَ وَ رُبَّمَا ضَرَبْتَهُ ضَرْبَةً لَا تَعْمَلُ فِيهِ شَيْئًا فَإِذَا كَانَ مَسْمُومًا فَإِنْ لَمْ تَعْمَلِ الضَّرْبَةَ عَمِلَ السَّمُّ



She said, 'I want to apply the poison in it'. He<sup>la</sup> 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<sup>la</sup> were to see Ali<sup>asws</sup>, your intellect would sizzle, and your<sup>la</sup> hands would tremble, and perhaps you<sup>la</sup> will strike him<sup>asws</sup> 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 وَيْلَكَ أَمْ تُخَوِّفِينِي مِنْ عَلِيِّ فَوَ اللَّهُ لَا أَرْهَبُ عَلِيًّا وَلَا عَيْرُهُ فَقَالَتْ لَهُ دَعْنِي مِنْ قَوْلِكَ هَذَا وَإِنَّ عَلِيًّا لَيْسَ كَمَنْ لَا قِيَّتَ مِنْ الشُّجْعَانِ

He<sup>la</sup> said to her, 'Are you frightening me<sup>la</sup> from Ali<sup>asws</sup>? By Allah<sup>azwj</sup>! I<sup>la</sup> neither fear Ali<sup>asws</sup> nor anyone else!' She said to him<sup>la</sup>, 'Leave me from your<sup>la</sup> words, and surely Ali<sup>asws</sup> isn't like the brave ones you have met'.

فَأَطْرَتْ فِي مَدْحِهِ وَدَكَرَتْ شَجَاعَتَهُ وَكَانَ عَرَضُهَا أَنْ يَحْمِلَ الْمَلْعُونَ عَلَى الْعَضْبِ وَيُحْرِضَهُ عَلَى الْأَمْرِ فَأَخَذَتِ السَّيْفَ وَأَنْقَدَتْهُ إِلَى الصَّيْقَلِ فَسَقَاهُ السَّمَّ وَرَدَّهُ إِلَى غَمْدِهِ

She carried on in praising him<sup>asws</sup>, and she mentioned his<sup>asws</sup> bravery, and her intent was to carry the accursed one upon the anger and make him<sup>la</sup> eager upon the matter. He<sup>la</sup> took the sword and gave it to the polisher. He<sup>la</sup> 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 الْخَارِثِيِّ فَسَلَّمَ عَلَيْهِ وَهَنَأَهُ بِزَوْاجِ قَطَامٍ ثُمَّ تَحَادَثَا سَاعَةً فَحَدَّثَهُ بِحَدِيثِهِ مِنْ أَوْلِهِ إِلَى آخِرِهِ فَسُرَّ بِذَلِكَ سُورًا عَظِيمًا فَقَالَ لَهُ أَنَا أَعَاوَنُكَ فَقَالَ ابْنُ مُلْجِمٍ دَعْنِي مِنْ هَذَا الْحَدِيثِ فَإِنَّ عَلِيًّا أَرْوَعٌ مِنَ التَّعَلْبِ وَأَشَدُّ مِنَ الْأَسَدِ.

And Ibn Muljim<sup>la</sup> had gone out during that day walking in the alleys of Al-Kufa. A friend of his<sup>la</sup> met him<sup>la</sup>, and he is Abdullah Bin Jabir Al-Harisy. He greeted unto him<sup>la</sup> and congratulated him<sup>la</sup> for having married Qatam. Then they discussed for a while. He<sup>la</sup> narrated to him with his<sup>la</sup> narration from its beginning up to its end. He was cheered with that with great joy. He said to him<sup>la</sup>, 'I shall assist you<sup>la</sup>'. Ibn Muljim<sup>la</sup> said, 'Leave me from this discussion, for Ali<sup>asws</sup> is more cunning than the fox (Nouzobillah), and stronger than the lion'.

ثُمَّ مَضَى ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ يَدُورُ فِي شَوَارِعِ الْكُوفَةِ فَاجْتَنَزَّ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَهُوَ جَالِسٌ عِنْدَ مَيْتِمِ التَّمَارِ فَحَطَفَ عَنْهُ كَيْلًا يَرَاهُ فَقَطَنَ بِهِ فَبَعَثَ خَلْفَهُ رَسُولًا

Then Ibn Muljim<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup> went roaming around the streets of Al-Kufa. He<sup>la</sup> passed by Amir Al-Momineen<sup>asws</sup>, and he<sup>asws</sup> was seated with Meesam Al-Tammar. He<sup>la</sup> tried hiding from him<sup>asws</sup>, lest he<sup>asws</sup> would see him<sup>la</sup>, but he<sup>asws</sup> discerned him<sup>la</sup> and sent a messenger behind him<sup>la</sup>.

فَلَمَّا أَتَاهُ وَقَفَ بَيْنَ يَدَيْهِ وَسَلَّمَ عَلَيْهِ وَتَضَرَّعَ لَدَيْهِ فَقَالَ ع لَهُ مَا تَعْمَلُ هَاهُنَا قَالَ أَطُوفُ فِي أَسْوَاقِ الْكُوفَةِ وَأَنْظُرُ إِلَيْهَا فَقَالَ ع عَلَيْكَ بِالْمَسَاجِدِ فَإِنَّهَا خَيْرٌ لَكَ مِنَ الْبِقَاعِ كُلِّهَا وَشَرُّهَا الْأَسْوَاقُ مَا لَمْ يُذْكَرِ اسْمُ اللَّهِ فِيهَا

When he<sup>la</sup> came to him<sup>asws</sup>, he<sup>la</sup> paused in front of him<sup>asws</sup> and greeted unto him<sup>asws</sup>. He<sup>asws</sup> said: 'What are you doing over here?' He<sup>la</sup> said, 'I<sup>la</sup> am going around in the markets of Al-Kufa and looking around in these'. He<sup>asws</sup> said: 'Upon you<sup>la</sup> 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<sup>-azwj</sup> is not being mentioned in these’.

ثُمَّ حَدَّثَهُ سَاعَةً وَ انصَرَفَ فَلَمَّا وَلَّى جَعَلَ أَمِيرَ الْمُؤْمِنِينَ ع يُطِيلُ النَّظَرَ إِلَيْهِ وَ يَقُولُ يَا لَكَ مِنْ عَدُوِّ لِي مِنْ مُرَادٍ ثُمَّ قَالَ ع

أُرِيدُ حَيَاتَهُ وَ يُرِيدُ قَتْلِي  
وَ يَأْتِي اللَّهَ إِلَّا أَنْ يَشَاءَ.

Then he<sup>-la</sup> discussed with him<sup>-asws</sup> for a while, then left. When he<sup>-la</sup> had turned around, Amir Al-Momineen<sup>-asws</sup> went on to prolong the looking at him<sup>-la</sup> and saying: ‘O for you from an enemy to me<sup>-asws</sup> from (clan of) Murad!’ Then he<sup>-asws</sup> said (a couplet): ‘I<sup>-asws</sup> want him<sup>-la</sup> to live and he<sup>-la</sup> wants to kill me<sup>-asws</sup>, and Allah<sup>-azwj</sup> has Refused except what He<sup>-azwj</sup> so Desires’.

ثُمَّ قَالَ ع يَا مِيسَمُ هَذَا وَ اللَّهَ قَاتِلِي لَا حَالَةَ أَحْبَبْتَنِي بِهِ حَبِيبِي رَسُولُ اللَّهِ ص فَقَالَ مِيسَمُ يَا أَمِيرَ الْمُؤْمِنِينَ فَلِمَ لَا تَقْتُلُهُ أَنْتَ قَبْلَ ذَلِكَ  
فَقَالَ يَا مِيسَمُ لَا يَحِلُّ الْقِصَاصُ قَبْلَ الْفِعْلِ

Then he<sup>-asws</sup> said: ‘O Meesam! By Allah<sup>-azwj</sup>, this is my<sup>-asws</sup> killer, inevitably! My<sup>-asws</sup> beloved Rasool-Allah<sup>-saww</sup> informed me<sup>-asws</sup> with it’. Meesam said, ‘O Amir Al-Momineen<sup>-asws</sup>! Why don’t you kill him<sup>-la</sup> before that?’ He<sup>-asws</sup> said: ‘O Meesam! The retaliation is not Permissible before the deed’.

فَقَالَ مِيسَمُ يَا مَوْلَايَ إِذَا لَمْ تَقْتُلْهُ فَاطْرُدْهُ فَقَالَ يَا مِيسَمُ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ وَ أَيْضًا  
أَنَّهُ بَعْدَ مَا جَنَى حِنَابَةً فَيُؤْخَذُ بِهَا وَ لَا يُجُوزُ أَنْ يُعَاقَبَ قَبْلَ الْفِعْلِ

Meesam said, ‘O my Master<sup>-asws</sup>! When you<sup>-asws</sup> are not killing him<sup>-la</sup>, then expel him<sup>-la</sup>!’ He<sup>-asws</sup> said: ‘O Meesam! Had it not been for a Verse in the Book of Allah<sup>-azwj</sup>: **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<sup>-la</sup> could be seized due to it, and it is not allowed that he<sup>-la</sup> be punished before the deed’.

فَقَالَ مِيسَمُ جَعَلَ اللَّهُ يَوْمَنَا قَبْلَ يَوْمِكَ وَ لَا أَرَانَا اللَّهَ فَيْكَ سُوءًا أَبَدًا وَ مَتَى يَكُونُ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Meesam said, ‘May Allah<sup>-azwj</sup> Make our day to be before your<sup>-asws</sup> day and may Allah<sup>-azwj</sup> not Show us any evil regarding you<sup>-asws</sup>! And when would that happen, O Amir Al-Momineen<sup>-asws</sup>?’

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<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> is Alone with five things, not notifying anyone upon it, neither a Messenger Prophet<sup>-as</sup> nor an Angel of Proximity. Allah<sup>-azwj</sup> Mighty and Majestic Said from a speaker: **‘Surely Allah, with Him is the Knowledge of the Hour, [31:34]’** – the Verse.

يَا مِيسَمُ هَذِهِ خَمْسَةٌ لَا يَطَّلِعُ عَلَيْهَا إِلَّا اللَّهُ تَعَالَى وَ مَا اطَّلَعَ عَلَيْهَا نَبِيٌّ وَ لَا وَصِيٌّ وَ لَا مَلَكٌ مُقَرَّبٌ

O Meesam! These five (things), not one is notified upon these except Allah<sup>-azwj</sup> the Exalted, and He<sup>-azwj</sup> has neither Notified any Prophet<sup>-as</sup>, nor a successor<sup>-as</sup> nor an Angel of Proximity upon it.

يَا مِيسَمُ لَا حَذَرَ مِنْ قَدَرٍ يَا مِيسَمُ إِذَا جَاءَ الْقَضَاءُ فَلَا مَقَرَّ

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 فَطَامٍ لَعْنَهُمَا اللَّهُ وَ كَانَتْ تِلْكَ اللَّيْلَةُ لَيْلَةُ تِسْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ.

Ibn Muljim<sup>la</sup> returned and entered to see Qatam, may Allah<sup>azwj</sup> Curse her, and that night, was the night of the nineteenth of the month of Ramadan.

قَالَتْ أُمُّ كُثُومٍ بِنْتُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمَّا كَانَتْ لَيْلَةُ تِسْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ قَدِمْتُ إِلَيْهِ عِنْدَ إِفْطَارِهِ طَبَقًا فِيهِ فُرْصَانٍ مِنْ خُبْرِ الشَّعِيرِ وَ قَصْعَةً فِيهَا لَبَنٌ وَ مِلْحٌ جَرِيشٌ

Umm Kulsoom Bint Amir Al-Momineen<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon her<sup>asws</sup>, said, 'When it was the night of the nineteenth of the month of Ramadan, I<sup>asws</sup> forwarded to him<sup>asws</sup>, during his<sup>asws</sup> 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 فَطُورِهِ فَلَمَّا نَظَرَ إِلَيْهِ وَ تَأَمَّلَهُ حَرَكَ رَأْسَهُ وَ بَكَى بُكَاءً شَدِيداً عَالِياً وَ قَالَ يَا بُنَيَّةُ مَا ظَنَنْتُ أَنْ بِنْتاً تَسُوءُ أَبَاهَا كَمَا قَدْ أَسَأْتَ أَنْتِ إِلَيَّ قَالَتْ وَ مَاذَا يَا أَبَاهُ

When he<sup>asws</sup> was free from his<sup>asws</sup> Salat, he<sup>asws</sup> came to break his<sup>asws</sup> Fast. When he<sup>asws</sup> looked at it and thought of it, shook his<sup>asws</sup> head and cried an intense crying, loud, and said: 'O daughter<sup>asws</sup>! What are your<sup>asws</sup> thoughts of a daughter doing wrong to her father, like what you<sup>asws</sup> have been wrong to me<sup>asws</sup>? She<sup>asws</sup> said, 'And what is that O father<sup>asws</sup>?'

قَالَ يَا بُنَيَّةُ أَتُعَدِّمِينَ إِلَى أَبِيكَ إِدَامِينَ فِي فَرْدٍ طَبَقٍ وَاحِدٍ أَ تُرِيدِينَ أَنْ يَطُولَ وَفُوفِي عَدَا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ أَنَا أُرِيدُ أَنْ أَتَّبِعَ أَخِي وَ ابْنُ عَمِّي رَسُولُ اللَّهِ ص مَا قُدِّمَ إِلَيْهِ إِدَامَانَ فِي طَبَقٍ وَاحِدٍ إِلَى أَنْ قَبَضَهُ اللَّهُ

He<sup>asws</sup> said: 'O daughter<sup>asws</sup>! Are you<sup>asws</sup> forward to your<sup>asws</sup> father, two dips in one tray (meal)! Are you<sup>asws</sup> wanting that my<sup>asws</sup> pausing be prolonged tomorrow in front of Allah<sup>azwj</sup> Mighty and Majestic on the Day of Qiyamah? I<sup>asws</sup> want to follow my<sup>asws</sup> brother<sup>saww</sup> and son<sup>saww</sup> of my<sup>asws</sup> uncle<sup>as</sup> Rasool-Allah<sup>saww</sup>. No two dips were forwarded to him<sup>saww</sup> in one meal until Allah<sup>azwj</sup> Recalled him<sup>saww</sup>.

يَا بُنَيَّةُ مَا مِنْ رَجُلٍ طَابَ مَطْعَمُهُ وَ مَشْرَبُهُ وَ مَلْبَسُهُ إِلَّا طَالَ وَفُوفُهُ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ

O daughter<sup>asws</sup>! No man whose food is good, and his drink, and his clothes, except his pausing in front of Allah<sup>azwj</sup> Mighty and Majestic would be prolonged on the Day of Qiyamah.

يَا بُنَيَّةُ إِنَّ الدُّنْيَا فِي حَلَالِهَا حِسَابٌ وَ فِي حَرَامِهَا عِقَابٌ وَ قَدْ أَحْبَبْتَنِي حَبِيبِي رَسُولُ اللَّهِ ص أَنَّ جِبْرَائِيلَ ع نَزَلَ إِلَيْهِ وَ مَعَهُ مَفَاتِيحُ كُنُوزِ الْأَرْضِ وَ قَالَ يَا مُحَمَّدُ السَّلَامُ يُفَرِّئُكَ السَّلَامُ وَ يَقُولُ لَكَ إِنَّ شَيْئًا صَبَّرْتَ مَعَكَ جِبَالَ تَهَامَةَ ذَهَبًا وَ فِضَّةً وَ حُذَّ هَذِهِ مَفَاتِيحُ كُنُوزِ الْأَرْضِ وَ لَا يَنْقُصُ ذَلِكَ مِنْ حَظِّكَ يَوْمَ الْقِيَامَةِ

O daughter<sup>asws</sup>! The world, in its Permissible(s), there is Reckoning, and in its Prohibitions, there is Punishment, and my<sup>asws</sup> beloved Rasool-Allah<sup>saww</sup> has informed me<sup>asws</sup> that Jibraeel<sup>as</sup> had descended unto him<sup>saww</sup> and with him<sup>as</sup> were treasures of the earth, and he<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! The 'Salaam' (Granter of security) Conveys the Greetings (Salaam) to you<sup>saww</sup> and Says to you<sup>saww</sup>: "If you"

<sup>saww</sup> so desired, I<sup>-azwj</sup> can Transform the mount Tihama into gold and silver for you<sup>-saww</sup>, and take these keys to the treasures of the earth, and that would not reduce anything from your<sup>-saww</sup> share on the Day of Qiyamah!”

قَالَ يَا جِبْرَائِيلُ وَ مَا يَكُونُ بَعْدَ ذَلِكَ قَالَ الْمَوْتُ فَقَالَ إِذَا لَا حَاجَةَ لِي فِي الدُّنْيَا دَعْنِي أَجُوعٌ يَوْمًا وَ أَشْبَعُ يَوْمًا فَالْيَوْمَ الَّذِي أَجُوعٌ فِيهِ أَنْضِرُكَ إِلَى رَبِّي وَ أَسْأَلُهُ وَ الْيَوْمَ الَّذِي أَشْبَعُ فِيهِ أَشْكُرُ رَبِّي وَ أَحْمَدُهُ فَقَالَ لَهُ جِبْرَائِيلُ وَفَقْتَ لِكُلِّ خَيْرٍ يَا مُحَمَّدُ.

He<sup>-saww</sup> said: ‘O Jibraeel<sup>-as</sup>! And what will happen after that?’ He<sup>-as</sup> said: ‘The death’. He<sup>-saww</sup> said: ‘Then there is no need for me<sup>-saww</sup> regarding the world. Leave me<sup>-saww</sup> to be hungry one day and be satiated one day. So, on the day in which I<sup>-saww</sup> will be hungry, I<sup>-saww</sup> shall beseech to my<sup>-saww</sup> Lord<sup>-azwj</sup> and ask Him<sup>-azwj</sup>. And the day in which I<sup>-saww</sup> would be satiated, I<sup>-saww</sup> shall thank my<sup>-saww</sup> Lord<sup>-azwj</sup> and praise Him<sup>-azwj</sup>’. Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>: ‘You<sup>-asws</sup> have harmonised to all goodness, O Muhammad<sup>-saww</sup>!’

ثُمَّ قَالَ يَا بِنْتِ الدُّنْيَا دَارُ غُرُورٍ وَ دَارُ هَوَانٍ فَمَنْ قَدَّمَ شَيْئًا وَجَدَهُ

Then he<sup>-asws</sup> said: ‘O daughter<sup>-asws</sup>! 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 بِنْتِ وَ اللهُ لَا أَكُلُ شَيْئًا حَتَّى تَرْفَعِينَ أَحَدَ الإِدَامَيْنِ فَلَمَّا رَفَعْتُهُ تَقَدَّمُ إِلَى الطَّعَامِ فَأَكَلَ فُرْصًا وَاحِدًا بِالْمِلْحِ الْجَرِيشِ ثُمَّ حَمَدَ اللهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَامَ إِلَى صَلَاتِهِ

O daughter<sup>-asws</sup>! By Allah<sup>-azwj</sup>! I<sup>-asws</sup> will not eat anything unto you<sup>-asws</sup> lift one of the two dips’. When she<sup>-asws</sup> had raised it, he<sup>-asws</sup> went forward to the meal and ate a disc (of bread) with the coarse salt. Then he<sup>-asws</sup> praise Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then stood up to go to his<sup>-asws</sup> Salat.

فَصَلَّى وَ لَمْ يَزَلْ رَاكِعًا وَ سَاجِدًا وَ مُبْتَهَلًا وَ مُتَضَرِّعًا إِلَى اللهِ سُبْحَانَهُ وَ يُكْثِرُ الدُّخُولَ وَ الخُرُوجَ وَ هُوَ يَنْظُرُ إِلَى السَّمَاءِ وَ هُوَ قَلْبُ يَتَمَلَّمُ ثُمَّ قَرَأَ سُورَةَ يس حَتَّى حَتَمَهَا

He<sup>-asws</sup> prayed Salat and did not cease to perform ruk’u and Sajdah and did not cease invoking and beseeching to Allah<sup>-azwj</sup> the Glorious, and frequently entering and exiting, and he<sup>-asws</sup> was looking towards the sky, and he<sup>-asws</sup> was anxiously fidgeting. Then he<sup>-asws</sup> recited Surah Yaseen until he<sup>-asws</sup> finished it.

ثُمَّ رَقَدَ هُنَيْهَةً وَ انْتَبَهَ مَرْعُوبًا وَ جَعَلَ يَمْسَحُ وَجْهَهُ بِتَوْبِيهِ وَ نَهَضَ قَائِمًا عَلَى قَدَمَيْهِ وَ هُوَ يَقُولُ اللَّهُمَّ بَارِكْ لَنَا فِي لِقَائِكَ وَ يُكْثِرُ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Then he<sup>-asws</sup> lied down for a while and woke up awed (overwhelmed), and he<sup>-asws</sup> went on to wipe his<sup>-asws</sup> face with his<sup>-asws</sup> cloth and got up standing upon his<sup>-asws</sup> feet, and he<sup>-asws</sup> was saying: ‘O Allah<sup>-azwj</sup>! Bless for us in meeting You<sup>-azwj</sup>’, frequented from the words: ‘There is neither might nor strength except Allah<sup>-azwj</sup> the Exalted, the Magnificent’.

ثُمَّ صَلَّى حَتَّى ذَهَبَ بَعْضُ اللَّيْلِ ثُمَّ جَلَسَ لِلتَّعْفِيفِ ثُمَّ نَامَتْ عَيْنَاهُ وَ هُوَ جَالِسٌ ثُمَّ انْتَبَهَ مِنْ نَوْمَتِهِ مَرْعُوبًا.

Then he<sup>-asws</sup> prayed Salat until part of the night had gone. Then he<sup>-asws</sup> sat down for the follow-up (acts of worship). Then his<sup>-asws</sup> eyes slept while he<sup>-asws</sup> was standing. Then he<sup>-asws</sup> woke up from his<sup>-asws</sup> sleep awed.

قَالَتْ أُمُّ كَلْثُومٍ كَأَنِّي بِهِ وَ قَدْ جَمَعَ أَوْلَادَهُ وَ أَهْلَهُ وَ قَالَ لَهُمْ فِي هَذَا الشَّهْرِ تَفَقَّدُونِي إِنِّي رَأَيْتُ فِي هَذِهِ اللَّيْلَةِ رُؤْيَا هَالِكْتَنِي وَ أُرِيدُ أَنْ أَقْصِيَهَا عَلَيْكُمْ قَالُوا وَ مَا هِيَ

Umm Kulsoom<sup>-asws</sup> said, 'It is as if I<sup>-asws</sup> am with him<sup>-asws</sup> and he<sup>-asws</sup> has gathered his<sup>-asws</sup> children and his<sup>-asws</sup> family members and said to them: 'You<sup>-asws</sup> will be losing me<sup>-asws</sup> in this month. I<sup>-asws</sup> have seen a dream in this night which has terrified me<sup>-asws</sup>, and I<sup>-asws</sup> want to narrate it to you all'. They said, 'What is it?'

قَالَ إِنِّي رَأَيْتُ السَّاعَةَ رَسُولَ اللَّهِ ص فِي مَنَامِي وَ هُوَ يَقُولُ لِي يَا أَبَا الْحَسَنِ إِنَّكَ قَادِمٌ إِلَيْنَا عَنْ قَرِيبٍ يَجِيءُ إِلَيْكَ أَشْقَاهَا فَيَحْضِبُ شَيْبَتَكَ مِنْ دَمِ رَأْسِكَ وَ أَنَا وَ اللَّهُ مُشْتَاقٌ إِلَيْكَ وَ إِنَّكَ عِنْدَنَا فِي الْعَشْرِ الْآخِرِ مِنْ شَهْرِ رَمَضَانَ فَهَلُمَّ إِلَيْنَا فَمَا عِنْدَنَا خَيْرٌ لَكَ وَ أُنْبِئِي

He<sup>-asws</sup> said: 'I<sup>-asws</sup> saw Rasool-Allah<sup>-saww</sup> in my<sup>-asws</sup> dream just now, and he<sup>-saww</sup> was saying to me<sup>-asws</sup>: 'O Abu Al-Hassan<sup>-asws</sup>! You<sup>-asws</sup> will be arriving to us<sup>-asws</sup> very soon. Their most wretched one will be coming to you<sup>-asws</sup> and dye your<sup>-asws</sup> beard from the blood of your<sup>-asws</sup> head, and by Allah<sup>-azwj</sup>, I<sup>-saww</sup> am desirous to see you<sup>-asws</sup>, and you<sup>-asws</sup> will be with us<sup>-asws</sup> during the last ten (days) from the month of Ramazan. So, come to us<sup>-asws</sup>, for whatever is with us<sup>-asws</sup> is better for you<sup>-asws</sup> and more lasting!'

قَالَ فَلَمَّا سَمِعُوا كَلَامَهُ ضَجُّوا بِالْبُكَاءِ وَ النَّجِيبِ وَ أَبَدُوا الْعَوِيلَ فَأَقْسَمَ عَلَيْهِمْ بِالسُّكُوتِ فَسَكَتُوا ثُمَّ أَقْبَلَ يُوصِيهِمْ وَ يَأْمُرُهُمْ بِالْخَيْرِ وَ يَنْهَاهُمْ عَنِ الشَّرِّ

He (She<sup>-asws</sup>) said, 'When they heard his<sup>-asws</sup> speech, the clamoured with the crying and wailing, and began mourning. He<sup>-asws</sup> vowed upon them with the silence. Then he<sup>-asws</sup> went on to bequeath to them and instructing them with the good and forbidding them from the evil'.

قَالَتْ أُمُّ كَلْثُومٍ وَ لَمْ يَزَلْ تِلْكَ اللَّيْلَةَ قَائِمًا وَ قَاعِدًا وَ رَاكِعًا وَ سَاجِدًا ثُمَّ يَخْرُجُ سَاعَةً بَعْدَ سَاعَةٍ يَثْلُبُ طَرْفَهُ فِي السَّمَاءِ وَ يَنْظُرُ فِي الْكَوَاكِبِ وَ هُوَ يَقُولُ وَ اللَّهُ مَا كَذَّبْتُ وَ لَا كُذِّبْتُ وَ إِنَّمَا اللَّيْلَةُ الَّتِي وَعِدْتُ بِهَا

Umm Kulsoom<sup>-asws</sup> said, 'And he<sup>-asws</sup> did not cease to be standing that night, and sitting, and performing ruk'u and Sajdah. Then he<sup>-asws</sup> would go out after a while, glancing towards the sky and looking into the stars, and he<sup>-asws</sup> was saying 'By Allah<sup>-azwj</sup>! Neither am I<sup>-asws</sup> lying nor have I<sup>-asws</sup> been lied to, and it is the night which I<sup>-asws</sup> have been promised with!'

ثُمَّ يَعُودُ إِلَى مُصَلَّاهُ وَ يَقُولُ اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَ يُكْتَبُ 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 يَسْتَغْفِرُ اللَّهَ كَثِيرًا.

Then he<sup>-asws</sup> returned to his<sup>-asws</sup> prayer mat and said: 'O Allah<sup>-azwj</sup>! Bless for me<sup>-asws</sup> in the death'. And he<sup>-asws</sup> frequented from His<sup>-azwj</sup> Words: '**We are for Allah and we are returning to Him [2:156]**', and: 'There is neither any might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent', and sending Salawaat upon the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and seeking Forgiveness of Allah<sup>-azwj</sup>, a Lot'.

قَالَتْ أُمُّ كُلْثُومٍ فَلَمَّا رَأَيْتُهُ فِي تِلْكَ اللَّيْلَةِ قَلَقًا مُتَمَلِّمًا كَثِيرَ الدِّكْرِ وَ الإِسْتِعْفَارِ أَرَقْتُ مَعَهُ لَيْلَتِي وَ قُلْتُ يَا أَبَتَاهُ مَا لِي أَرَاكَ هَذِهِ اللَّيْلَةَ لَا تَذُوقُ طَعْمَ الرُّقَادِ

Umm Kulsoom<sup>asws</sup> said, 'When I<sup>asws</sup> saw him<sup>asws</sup> in that night anxiously fidgeting, frequenting the Zikr and seeking the Forgiveness, I<sup>asws</sup> was (also) sleepless with him<sup>asws</sup> in my<sup>asws</sup> night, and I<sup>asws</sup> said, 'O father<sup>asws</sup>! What is the matter I<sup>asws</sup> see you<sup>asws</sup> in this night, you<sup>asws</sup> 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 رُعبٌ أَكْثَرُ مِمَّا دَخَلَ فِي هَذِهِ اللَّيْلَةِ

He<sup>asws</sup> said: 'O daughter<sup>asws</sup>! Your<sup>asws</sup> father<sup>asws</sup> killed the heroes and waded into horrors, and no fear entered inside him<sup>asws</sup>, and no awe entered into my<sup>asws</sup> heart, any more than has entered during this night'.

ثُمَّ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَقُلْتُ يَا أَبَاهُ مَا لَكَ تَنْعَى نَفْسَكَ مُنْذُ اللَّيْلَةِ قَالَ يَا بُنَيَّةُ قَدْ قُرِبَ الْأَجَلُ وَ انْقَطَعَ الْأَمَلُ

Then he<sup>asws</sup> said: '**We are for Allah and we are returning to Him [2:156]**'. I<sup>asws</sup> said, 'O father<sup>asws</sup>! What is the matter you<sup>asws</sup> having been giving news of your<sup>asws</sup> own death since tonight?' He<sup>asws</sup> said: 'O daughter<sup>asws</sup>! The death has drawn near, and the hopes are cut off'.

Umm Kulsoom<sup>asws</sup> said, 'I<sup>asws</sup> cried. He<sup>asws</sup> said to me<sup>asws</sup>: 'O daughter<sup>asws</sup>! Do not cry, for I<sup>asws</sup> am not saying to you<sup>asws</sup> except what the Prophet<sup>saww</sup> had covenanted to me<sup>asws</sup>'.

قَالَتْ أُمُّ كُلْثُومٍ فَبَكَيْتُ فَقَالَ لِي يَا بُنَيَّةُ لَا تَبْكِينَ فَإِنِّي لَمْ أَقُلْ ذَلِكَ إِلَّا بِمَا عَاهَدَ إِلَيَّ النَّبِيُّ ص ثُمَّ إِنَّهُ نَعَسَ وَ طَوَى سَاعَةً ثُمَّ اسْتَيْقَظَ مِنْ نَوْمِهِ وَ قَالَ يَا بُنَيَّةُ إِذَا قُرِبَ وَقْتُ الْأَذَانِ فَأَعْلِمِينِي ثُمَّ رَجَعَ إِلَى مَا كَانَ عَلَيْهِ أَوَّلَ اللَّيْلِ مِنَ الصَّلَاةِ وَ الدُّعَاءِ وَ التَّصَرُّعِ إِلَى اللَّهِ سُبْحَانَهُ وَ تَعَالَى

Then he<sup>asws</sup> fell asleep and folded for a while. Then he<sup>asws</sup> woke up from his<sup>asws</sup> sleep and said: 'O daughter<sup>asws</sup>! When the time of Azaan draws near, then let me<sup>asws</sup> know'. Then he<sup>asws</sup> returned to what he<sup>asws</sup> had been upon in the beginning of the night, from the Salat and the supplicating, and the beseeching to Allah<sup>azwj</sup>, the Glorious and Exalted.

قَالَتْ أُمُّ كُلْثُومٍ فَجَعَلْتُ أَزْقُبُ وَقْتُ الْأَذَانِ فَلَمَّا لَحَ الْوَقْتُ أَتَيْتُهُ وَ مَعِيَ إِنَاءٌ فِيهِ مَاءٌ ثُمَّ أَبْقَطْتُهُ فَأَسْبَعُ الْوُضُوءَ وَ قَامَ وَ لَبَسَ ثِيَابَهُ وَ فَتَحَ بَابَهُ ثُمَّ نَزَلَ إِلَى الدَّارِ وَ كَانَ فِي الدَّارِ إوزٌ قَدْ أُهْدِيَ إِلَى أَحْيِ الْحُسَيْنِ ع

Umm Kulsoom<sup>asws</sup> said, 'I<sup>asws</sup> went on to watch out for the time of Azaan. When the time came, I<sup>asws</sup> went to him<sup>asws</sup>, and there was a container with me<sup>asws</sup> wherein was water. Then I<sup>asws</sup> awakened him<sup>asws</sup>. He<sup>asws</sup> perfected the wud'u and stood up and wore his<sup>asws</sup> clothes and opened his<sup>asws</sup> door. Then he<sup>asws</sup> descended to the house; and there were some geese in the house which had been gifted to my<sup>asws</sup> brother<sup>asws</sup> Al-Husayn<sup>asws</sup>'.

فَلَمَّا نَزَلَ حَرَجْنَ وَرَاءَهُ وَ رَفْرَفْنَ وَ صَحْنَ فِي وَجْهِهِ وَ كَانَ قَبْلَ تِلْكَ اللَّيْلَةِ لَمْ يَصْحَنَ فَقَالَ ع لَا إِلَهَ إِلَّا اللَّهُ صَوَارِحُ تَتَّبِعُهَا نَوَائِحُ وَ فِي عَدَاةٍ عَدِ يَطْهَرُ الْقَضَاءُ

When he<sup>asws</sup> descended, they came out and flapped (their wings) and honked in his<sup>asws</sup> face, and before that night they had not honked. He<sup>asws</sup> said: 'There is no god except Allah<sup>azwj</sup>! The shouting will be followed by lamentation, and in the morning, the Decree would be revealed'.

فَقُلْتُ لَهُ يَا أَبَاهُ هَكَذَا تَتَطَيَّرُ فَقَالَ يَا بُنَيَّةُ مَا مِنَّا أَهْلُ الْبَيْتِ مَنْ يَتَطَيَّرُ وَلَا يُتَطَيَّرُ بِهِ وَلَا لَكِنَّ قَوْلَ جَرَى عَلَى لِسَانِي

I<sup>asws</sup> said to him<sup>asws</sup>, 'O father<sup>asws</sup>! You<sup>asws</sup> are being superstitious like this?' He<sup>asws</sup> said: 'O daughter<sup>asws</sup>! There is none from us<sup>asws</sup>, People<sup>asws</sup> of the Household, anyone who is superstitious, nor one can be superstitious with him<sup>asws</sup>, but words just flowed upon my<sup>asws</sup> tongue'.

ثُمَّ قَالَ يَا بُنَيَّةُ بِحَقِّي عَلَيْكَ إِلَّا مَا أَطْلَقْتِيهِ فَقَدْ حَبَسْتِ مَا لَيْسَ لَهُ لِسَانٌ وَلَا يُفَدِرُ عَلَى الْكَلَامِ إِذَا جَاعَ أَوْ عَطِشَ فَأَطْعِمِيهِ وَاسْقِيهِ وَإِلَّا خَلِي سَبِيلَهُ بِأَكْلِ مِنْ حَشَائِشِ الْأَرْضِ

Then he<sup>asws</sup> said: 'O my<sup>asws</sup> daughter<sup>asws</sup>! By my<sup>asws</sup> right upon you<sup>asws</sup>, free them, so you<sup>asws</sup> 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 لِيُفْتَحَهُ فَتَعَلَّقَ الْبَابَ بِمِزْرِهِ فَأَنْحَلَ مِزْرَهُ حَتَّى سَقَطَ فَأَحَذَهُ وَشَدَّهُ وَهُوَ يَقُولُ

أَشَدُّ حَيَاتِكُمْ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا قِيَا  
وَلَا تَعْتَرِّ بِالذَّهْرِ وَإِنْ كَانَ يُؤَاتِيكَ  
وَلَا تَجْرِعُ مِنَ الْمَوْتِ إِذَا حَلَّ بِنَادِيكَ  
كَمَا أَضْحَكَكَ الذَّهْرُ كَذَاكَ الذَّهْرُ يُبْكِيكَ.

When he<sup>asws</sup> arrived to the door, he<sup>asws</sup> unlocked it to open it, but the door caught his<sup>asws</sup> apron. He<sup>asws</sup> loosened his<sup>asws</sup> apron until it fell. He<sup>asws</sup> took it and tied it, and he<sup>asws</sup> 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 كُلثُومٍ وَكُنْتُ أَمْسِي حَلْمَةً فَلَمَّا سَمِعْتُهُ يَقُولُ ذَلِكَ قُلْتُ وَاعْتَوَاهُ يَا أَبَتَاهُ أَرَاكَ تَنْعَى نَفْسَكَ مِنْذُ اللَّيْلَةِ

Then he<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! Bless for us<sup>asws</sup> in the death. O Allah<sup>azwj</sup>! Bless for us<sup>asws</sup> in meeting You<sup>azwj</sup>'. Umm Kulsoom<sup>asws</sup> said, 'And I<sup>asws</sup> was walking behind him<sup>asws</sup>. When I<sup>asws</sup> heard him<sup>asws</sup> saying that I<sup>asws</sup> said, 'O cry for help! O father<sup>asws</sup>! I<sup>asws</sup> have seen you<sup>asws</sup> giving the news of death to yourself<sup>asws</sup> 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<sup>asws</sup> said: 'O daughter<sup>asws</sup>! It is not the news of death, but it is evidence and the signs of the death, following each other'. So, I<sup>asws</sup> withheld from the answering. Then he<sup>asws</sup> opened the door and went out.

قَالَتْ أُمُّ كُلثُومٍ فَحَنُتُ إِلَى أَخِي الْحَسَنِ ع فَقُلْتُ يَا أَخِي قَدْ كَانَ مِنْ أَمْرِ أَبِيكَ اللَّيْلَةَ كَذَا وَ كَذَا وَ هُوَ قَدْ خَرَجَ فِي هَذَا اللَّيْلِ الْعَلَسَ فَاحْمَهُ فَقَامَ الْحَسَنُ بْنُ عَلِيٍّ ع وَ تَبِعَهُ فَلَحِقَ بِهِ قَبْلَ أَنْ يَدْخُلَ الْجَامِعَ

Umm Kulsoom<sup>asws</sup> said, 'I<sup>asws</sup> went to my<sup>asws</sup> brother<sup>asws</sup> Al-Hassan<sup>asws</sup> and I<sup>asws</sup> said, 'Such and such has happened from the affair of your<sup>asws</sup> father<sup>asws</sup> tonight, and he<sup>asws</sup> has gone out in this dark night, so join with him<sup>asws</sup>!' Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> got up and followed him<sup>asws</sup> and caught up with him<sup>asws</sup> before he<sup>asws</sup> had entered the central Masjid.

فَقَالَ يَا أَبَاهُ مَا أُحْرَجَكَ فِي هَذِهِ السَّاعَةِ وَ قَدْ بَقِيَ مِنَ اللَّيْلِ ثُلُثُهُ فَقَالَ يَا حَبِيبِي وَ يَا فُرَّةَ عَيْنِي خَرَجْتُ لِرُؤْيَا رَأَيْتُهَا فِي هَذِهِ اللَّيْلَةِ  
أَهَالْتَنِي وَ أزعجتني وَ أَفلقنتني فَقَالَ لَهُ خَيْرًا رَأَيْتَ وَ خَيْرًا يَكُونُ

He<sup>asws</sup> said: 'O father<sup>asws</sup>! What made you<sup>asws</sup> come out in this time, and a third of the night still remains?' He<sup>asws</sup> said: 'O my<sup>asws</sup> beloved, and O delight of my<sup>asws</sup> eyes! I<sup>asws</sup> came out due to a dream I<sup>asws</sup> have seen during this thing which terrified me<sup>asws</sup> and troubled me<sup>asws</sup> and disturbed me<sup>asws</sup>'. He<sup>asws</sup> said: 'You<sup>asws</sup> have seen good, and good shall happen'.

فَقَصَّهَا عَلَيَّ فَقَالَ ع يَا بُنَيَّ رَأَيْتَ كَأَنَّ جِبْرَائِيلَ ع قَدْ نَزَلَ عَنِ السَّمَاءِ عَلَى جَبَلٍ أَبِي فُبَيْسٍ فَتَنَاوَلَ مِنْهُ حَجْرَيْنِ وَ مَضَى بِهِمَا إِلَى الْكَعْبَةِ وَ تَرَكَهُمَا عَلَى ظَهْرِهَا وَ ضَرَبَ أَحَدَهُمَا عَلَى الْآخَرِ فَصَارَتْ كَالرَّمِيمِ ثُمَّ دَرَّهَ فِي الرِّيحِ فَمَا بَقِيَ بِمَكَّةَ وَ لَا بِالْمَدِينَةِ بَيْتٌ إِلَّا وَ دَخَلَهُ مِنْ ذَلِكَ الرَّمَادِ

Ali<sup>asws</sup> narrated it. He<sup>asws</sup> said: 'O my<sup>asws</sup> son<sup>asws</sup>! I<sup>asws</sup> saw as if Jibraeel<sup>as</sup> had descended from the sky upon mount Abu Qubeys. He<sup>as</sup> 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<sup>as</sup> 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 وَ مَا تَأْوِيلُهَا

He<sup>asws</sup> said to him<sup>asws</sup>: 'O father<sup>asws</sup>! And what is its interpretation?'

فَقَالَ يَا بُنَيَّ إِنْ صَدَقَتْ رُؤْيَايَ فَإِنَّ أَبَاكَ مَقْتُولٌ وَ لَا يَبْقَى بِمَكَّةَ حَيْثُهَا وَ لَا بِالْمَدِينَةِ بَيْتٌ إِلَّا وَ يَدْخُلُهُ مِنْ ذَلِكَ عَمٌّ وَ مُصِيبَةٌ مِنْ أَجْلِي

He<sup>asws</sup> said: 'O my<sup>asws</sup> son<sup>asws</sup>! If my<sup>asws</sup> dream is true, then your<sup>asws</sup> father<sup>asws</sup> 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<sup>asws</sup> reason'.

فَقَالَ الْحَسَنُ ع وَ هَلْ تَدْرِي مَتَى يَكُونُ ذَلِكَ يَا أَبَتِ

Al-Hassan<sup>asws</sup> said: 'And do you<sup>asws</sup> know when that would happen, O father<sup>asws</sup>?'

قَالَ يَا بُنَيَّ إِنَّ اللَّهَ يَقُولُ وَ مَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ عَدَاً وَ مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ وَ لَكِنْ عَهْدَ إِلَيَّ حَبِيبِي رَسُولُ اللَّهِ ص أَنَّهُ يَكُونُ فِي الْعَشْرِ الْآخِرِ مِنْ شَهْرِ رَمَضَانَ يَمْتَلِي ابْنُ مُلْجَمِ الْمُرَادِيُّ

He<sup>asws</sup> said: 'O my<sup>asws</sup> son<sup>asws</sup>! Allah<sup>azwj</sup> 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<sup>asws</sup> beloved Rasool-Allah<sup>saww</sup> had covenanted to me<sup>asws</sup> that it would be happening in the last ten (days) from a month of Ramazan. Ibn Muljim Al-Murady<sup>la</sup> would be killing me<sup>asws</sup>'.



فَقُلْتُ لَهُ يَا أَبَتَاهُ إِذَا عَلِمْتَ مِنْهُ ذَلِكَ فَاقْتُلْهُ

I<sup>asws</sup> said to him<sup>asws</sup>: 'O father<sup>asws</sup>! Since you<sup>asws</sup> know that, then kill him<sup>la</sup>!'

قَالَ يَا بُنَيَّ لَا يَجُوزُ الْقِصَاصُ إِلَّا بَعْدَ الْجِنَايَةِ وَالْجِنَايَةُ لَمْ تَحْصُلْ مِنْهُ يَا بُنَيَّ لَوْ اجْتَمَعَ الثَّقَلَانِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَدْفَعُوا ذَلِكَ لَمَّا قَدَرُوا يَا بُنَيَّ ازْجِعْ إِلَى فِرَاشِكَ

He<sup>asws</sup> said: 'O my<sup>asws</sup> son<sup>asws</sup>! The retaliation is not allowed except after the crime, and the crime has not yet ensued from him<sup>la</sup>. O my<sup>asws</sup> son<sup>asws</sup>! 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<sup>asws</sup> son<sup>asws</sup>! Return to your<sup>asws</sup> bed'.

فَقَالَ الْحَسَنُ ع يَا أَبَتَاهُ أُرِيدُ أَمْضِي مَعَكَ إِلَى مَوْضِعِ صَلَاتِكَ

Al-Hassan<sup>asws</sup> said: 'O father<sup>asws</sup>! I<sup>asws</sup> want to go with you<sup>asws</sup> to the place of your<sup>asws</sup> Salat'.

فَقَالَ لَهُ أَفَسَمْتُ بِحَيِّي عَلَيْكَ إِلَّا مَا رَجَعْتَ إِلَى فِرَاشِكَ لِئَلَّا يَتَنَعَّصَ عَلَيْكَ تَوْمُكَ وَ لَا تَعْصِيَنِي فِي ذَلِكَ

He<sup>asws</sup> said to him: 'I<sup>saww</sup> swear by my<sup>asws</sup> right upon you<sup>asws</sup>! Return to your<sup>asws</sup> bed, lest your<sup>asws</sup> sleep be spoilt upon you<sup>asws</sup>, and do not disobey me<sup>asws</sup> in that'.

قَالَ فَرَجَعَ الْحَسَنُ ع فَوَجَدَ أُخْتَهُ أُمَّ كُثَيْبَةَ قَائِمَةً خَلْفَ الْبَابِ تَنْتَظِرُهُ فَدَخَلَ فَأَخْبَرَهَا بِذَلِكَ وَ جَلَسَا يَتَحَادَثَانِ وَ هُمَا مَحْزُونَانِ حَتَّى عَلَبَ عَلَيْهِمَا النَّعَاسُ فَقَامَا وَ دَخَلَا إِلَى فِرَاشِهِمَا وَ نَامَا.

He (the narrator) said, 'Al-Hassan<sup>asws</sup> returned, and found his<sup>asws</sup> sister<sup>asws</sup> standing behind the door awaiting him<sup>asws</sup>. He<sup>asws</sup> entered and informed her<sup>asws</sup> with that, and they sat down discussing, and they were saddened until the slumber overcame upon them<sup>asws</sup>. So, they stood up and entered to their beds, and slept.

قَالَ أَبُو مِحْنَفٍ وَ غَيْرُهُ وَ سَارَ أَمِيرُ الْمُؤْمِنِينَ ع حَتَّى دَخَلَ الْمَسْجِدَ وَ الْقَنَادِيلُ قَدْ حَمَدَ ضَوْؤُهَا فَصَلَّى فِي الْمَسْجِدِ وَرَدَهُ وَ عَقَّبَ سَاعَةً ثُمَّ إِنَّهُ قَامَ وَ صَلَّى رَكَعَتَيْنِ ثُمَّ عَلَا الْمِئْدَنَةَ وَ وَضَعَ سَبَابَتَيْهِ فِي أُذُنَيْهِ وَ تَنَحَّحَ ثُمَّ أَذَّنَ

Abu Mikhnaf and others said, 'And Amir Al-Momineen<sup>asws</sup> went until he<sup>asws</sup> entered the Masjid, and the lamps had dimmed their lights. He<sup>asws</sup> prayed Salat in the Masjid alone and follow-up (acts of worship) for a while. Then he<sup>asws</sup> stood up and prayed two Cycles Salat. Then he<sup>asws</sup> went on top of the minaret and placed his<sup>asws</sup> two forefingers in his<sup>asws</sup> ears and cleared his<sup>asws</sup> throat, then proclaimed Azaan.

وَ كَانَ ع إِذَا أَذَّنَ لَمْ يَبْقَ فِي بَلَدَةِ الْكُوفَةِ بَيْتٌ إِلَّا احْتَرَقَهُ صَوْتُهُ.

And it was so that whenever he<sup>asws</sup> proclaimed Azaan, there did not remain any house in the city of Al-Kufa except his<sup>asws</sup> voice penetrated it.

قَالَ الرَّاوي وَ أَمَّا ابْنُ مُلْجَمٍ فَبَاتَ فِي تِلْكَ اللَّيْلَةِ يُفَكِّرُ فِي نَفْسِهِ وَ لَا يَدْرِي مَا يَصْنَعُ فَتَارَةً يُعَاتِبُ نَفْسَهُ وَ يُوَجِّهُهَا وَ يَخَافُ مِنْ عُقُوبَةِ فِعْلِهِ فِيهِمْ أَنْ يَرْجِعَ عَنْ ذَلِكَ وَ تَارَةً يَذْكُرُ قَطَامَ لَعْنَتِهَا اللَّهُ وَ حُسْنَهَا وَ جَمَالَهَا وَ كَثْرَةَ مَالِهَا فَتَمِيلُ نَفْسُهُ إِلَيْهَا

The reporter said, 'And as for Ibn Al Muljim<sup>la</sup>, he<sup>la</sup> spent the night thinking within himself<sup>la</sup> what he<sup>asws</sup> should be doing. At times he<sup>la</sup> was faulting himself<sup>la</sup> and rebuking it and fearing from the consequences of his<sup>la</sup> deed among them and retracting from that, and at time he<sup>la</sup> was remembering Qatam, may Allah<sup>azwj</sup> Curse her, and her attraction, and her beauty, and the abundance of her wealth. He<sup>la</sup> inclined himself<sup>la</sup> towards her.

فَبَقِيَ عَامَّةً لَيْلَهُ يَتَقَلَّبُ عَلَى فِرَاشِهِ وَ هُوَ يَتَرْتَمٍ بِشِعْرِهِ ذَلِكَ إِذَا أَتَتْهُ الْمَلْعُونَةُ وَ نَامَتْ مَعَهُ فِي فِرَاشِهِ وَ قَالَتْ لَهُ يَا هَذَا مَنْ يَكُونُ عَلَى هَذَا الْعَزْمِ يَرْقُدُ فَقَالَ لَهَا وَ اللَّهُ إِلَيَّ أَقْتُلُهُ لَكَ السَّاعَةَ

He<sup>la</sup> remained most of the night (tossing and) turning upon him<sup>la</sup> and chanting with that poetry of his<sup>la</sup>, when the accursed woman came to him<sup>la</sup> and she slept with him<sup>la</sup> in his<sup>la</sup> bed, and said to him<sup>la</sup>, 'O you<sup>la</sup>! Can one who is upon this determination, sleep?' He<sup>la</sup> said to her, 'By Allah<sup>azwj</sup>! I<sup>la</sup> shall kill him<sup>asws</sup> for you right now!'

فَقَالَتْ أَقْتُلُهُ وَ ارْجِعْ إِلَيَّ قَرِيرَ الْعَيْنِ مَسْرُوراً وَ افْعَلْ مَا تُرِيدُ فَإِنِّي مُنْتَظِرَةٌ لَكَ فَقَالَ لَهَا بَلْ أَقْتُلُهُ وَ أَرْجِعُ إِلَيْكَ سَخِينِ الْعَيْنِ مُحْزُوناً مُنْخُوساً مُحْشُوراً فَقَالَتْ أَعُودُ بِاللَّهِ مِنْ تَطْيِيرِكَ الْوَحْشِ

She said, 'Kill him<sup>asws</sup> and return to me, delighted of eyes, joyful, and you<sup>la</sup> can do whatever you<sup>la</sup> want with me, for I shall be waiting for you<sup>la</sup>'. He<sup>la</sup> said to her, 'But, I<sup>la</sup> shall kill him<sup>asws</sup> and return to you with painful eyes, saddened, inauspicious, remorseful'. She said, 'I seek Refuge with Allah<sup>azwj</sup> from your<sup>la</sup> wild superstitions'.

قَالَ فَوَتَبَ الْمَلْعُونُ كَأَنَّهُ الْفَحْلُ مِنَ الْإِبِلِ قَالَ هَلَمِّي إِلَيَّ بِالسَّيْفِ ثُمَّ إِنَّهُ انْتَزَعَ بِمَنْزِرٍ وَ اتَّشَحَّ بِإِزَارٍ وَ جَعَلَ السَّيْفَ تَحْتَ الْإِزَارِ مَعَ بَطْنِهِ وَ قَالَ افْتَحِي لِي الْبَابَ فَنِي هَذِهِ السَّاعَةَ أَقْتُلُ لَكَ عَلِيّاً

He (the narrator) said, 'The accursed leapt as if he was the stallion from the camels. He<sup>la</sup> said, 'Bring to me<sup>la</sup> my<sup>la</sup> sword!' Then he<sup>la</sup> donned an apron and wore a belt, and made the sword to be beneath the apron, with his<sup>la</sup> belly, and said, 'Open the door for me<sup>asws</sup>, for I<sup>la</sup> shall be killing Ali<sup>asws</sup> for you in this time'.

فَقَامَتْ فَرِحَةً مَسْرُورَةً وَ قَبَلَتْ صَدْرَهُ وَ بَقِيَ يُقَبِّلُهَا وَ يَرَسُّفُهَا سَاعَةً ثُمَّ رَاوَدَهَا عَنْ نَفْسِهَا فَقَالَتْ لَهُ هَذَا عَلِيٌّ أَقْبَلَ إِلَى الْجَامِعِ وَ أَذَّنَ فَمَنْ إِلَيْهِ فَاقْتُلُهُ ثُمَّ عُدْ إِلَيَّ فَهِيَ أَنَا مُنْتَظِرَةٌ رُجُوعَكَ

She stood up joyfully and kissed his<sup>la</sup> chest, and he<sup>la</sup> remained kissing her and hugging her for a while, then he<sup>la</sup> moved her away. She said to him<sup>la</sup>, 'This is Ali<sup>asws</sup> going to the central Masjid and proclaiming Azaan. Arise to him<sup>asws</sup> and kill him<sup>asws</sup>, then return to me, so here I am awaiting your<sup>asws</sup> return'.

فَخَرَجَ مِنَ الْبَابِ وَ هِيَ حَلْفُهُ تُحْرِضُهُ بِهَذِهِ الْأَبْيَاتِ أَقُولُ

وَ كَانَ دُعَاؤُ الْمَوْتِ مِنْهُ شَرَابُهَا رَسَسْنَا إِلَيْهَا فِي  
الظَّلَامِ ابْنَ مُلْجَمٍ هُمَامٌ إِذَا مَا الْحَرْبُ شَبَّ لَهَا بِهَا

إِذَا مَا حَيَّةٌ أَعْيَتِ الرَّقَا

بَكَفٍ سَعِيدٍ سَوْفَ يَلْقَى ثَوَابَهَا.

فَحُذِّهَا عَلَيَّ فَوْقَ رَأْسِكَ ضَرْبَةً

He<sup>-la</sup> went out from the door and she was behind him<sup>-la</sup>, urging him<sup>-la</sup> 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<sup>-la</sup> to it in the darkness, the important, when there is no resemblance for it in war. So, take it, O Ali<sup>-asws</sup>, a strike upon your<sup>-asws</sup> head, by a fortunate wrist, soon he<sup>-la</sup> will meet its Rewards'.

قَالَ الرَّاوي فَالْتَمَّتْ إِيَّهَا وَ قَالَ لَهَا أَفْسَدَتْ وَ اللَّهُ الشَّعْرَ فِي هَذَا الْبَيْتِ الْآخِرِ قَالَتْ وَ لَمْ دَاكَ قَالَ لَهَا هَلَّا قُلْتُ

بِكَفٍ شَقِيٍّ سَوْفَ يَلْقَى عِقَابَهَا.

The reporter said, 'He<sup>-la</sup> turned towards her and said to her, 'By Allah<sup>-azwj</sup>! You have spoilt the poem in this last couplet' She said, 'And why is that so?' He<sup>-la</sup> said to her: 'You should have said, 'By an unfortunate wrist, soon he<sup>-la</sup> will meet its Punishment''.

قَالَ مُصَنِّفُ هَذَا الْكِتَابِ قَدَّسَ رُوحَهُ هَذَا الْخَبْرُ غَيْرُ صَحِيحٍ بَلْ إِنَّا كَتَبْنَاهُ كَمَا وَجَدْنَاهُ وَ الرَّوَايَةُ الصَّحِيحَةُ أَنَّهُ بَاتَ فِي الْمَسْجِدِ وَ مَعَهُ رَجُلَانِ أَحَدُهُمَا شَيْبُ بْنُ بَجْرَةَ [بَجْرَةَ] وَ الْآخَرُ وَرْدَانُ بْنُ مُجَالِدٍ يُسَاعِدَانِهِ عَلَى قَتْلِ عَلِيٍّ ع

The compiler of this book, may Allah<sup>-azwj</sup> 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<sup>-la</sup> spend the night in the Masjid, and with him<sup>-la</sup> were two men, one of them was Shabeeb Bin Bajra, and the other was Wardan Bin Mujalid, assisting him<sup>-la</sup> upon killing Ali<sup>-asws</sup>.

فَلَمَّا أَدَّنَ عَ وَ نَزَلَ مِنَ الْمِنْدَنَةِ وَ جَعَلَ يُسَبِّحُ اللَّهَ وَ يُقَدِّسُهُ وَ يُكَبِّرُهُ وَ يُكْتَبِرُ مِنَ الصَّلَاةِ عَلَى النَّبِيِّ ص

When he<sup>-asws</sup> (Amir Al-Momineen<sup>-asws</sup>) had proclaimed Azaan and descended from the minaret, he<sup>-asws</sup> went on to glorify Allah<sup>-azwj</sup>, and extolling His<sup>-azwj</sup> Holiness, and exclaiming His<sup>-azwj</sup> Greatness, and frequenting from sending the Salawaat upon the Prophet<sup>-saww</sup>.

قَالَ الرَّاوي وَ كَانَ مِنْ كَرَمِ أَخْلَاقِهِ عَ أَنَّهُ يَتَقَدَّمُ النَّائِمِينَ فِي الْمَسْجِدِ وَ يَقُولُ لِلنَّائِمِ الصَّلَاةَ يَرْحَمُكَ اللَّهُ الصَّلَاةَ فَمَنْ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ عَلَيْكَ ثُمَّ يَتَلَوُ عَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ

The reporter said, 'And it was from his<sup>-asws</sup> honourable etiquettes that he<sup>-asws</sup> would awaken the ones sleeping in the Masjid and would say to the sleeping one: 'The Salat! May Allah<sup>-azwj</sup> have Mercy on you! Arise to the Salat Prescribed upon you!' Then he<sup>-asws</sup> would recite: **Surely, the Salat prevents from the immoralities and the evil, [29:45].**

فَفَعَلَ ذَلِكَ كَمَا كَانَ يَفْعَلُهُ عَلَى بَحَارِي عَادَتِهِ مَعَ النَّائِمِينَ فِي الْمَسْجِدِ حَتَّى إِذَا بَلَغَ إِلَى الْمَلْعُونِ فَرَأَهُ نَائِمًا عَلَى وَجْهِهِ قَالَ لَهُ يَا هَذَا فَمَنْ مِنْ نَوْمِكَ هَذَا فَإِنَّهَا نَوْمَةٌ يَمْتُتُهَا اللَّهُ وَ هِيَ نَوْمَةُ الشَّيْطَانِ وَ نَوْمَةُ أَهْلِ النَّارِ بَلْ تَمَّ عَلَى يَمِينِكَ فَإِنَّهَا نَوْمَةُ الْعُلَمَاءِ أَوْ عَلَى يَسَارِكَ فَإِنَّهَا نَوْمَةُ الْحُكَمَاءِ وَ لَا تَنَمَّ عَلَى ظَهْرِكَ فَإِنَّهَا نَوْمَةُ الْأَنْبِيَاءِ.

So, he<sup>-asws</sup> did that like what he<sup>-asws</sup> used to upon the flow of his<sup>-asws</sup> habit, with the ones sleeping in the Masjid, until when he<sup>-asws</sup> reached to the accursed one. He<sup>-asws</sup> saw him<sup>-la</sup> sleeping upon his<sup>-la</sup> face (face down - sleeping on his stomach). He<sup>-asws</sup> said to him<sup>-la</sup>: 'O you! Arise from this sleep of yours<sup>-la</sup>, for it is a sleep Allah<sup>-azwj</sup> Abhors, and it is sleeping of Satan<sup>-la</sup>, and sleeping of the people of the Fire! But sleep

upon your<sup>-la</sup> right (side), for it is sleeping of the scholars, or upon your<sup>-la</sup> left, for it is sleeping of the wise ones, and do not sleep upon your<sup>-asws</sup> back, for it is sleeping of the Prophets<sup>-as!</sup>

قَالَ فَتَحَرَّكَ الْمَلْعُونُ كَأَنَّهُ يُرِيدُ أَنْ يَقُومَ وَ هُوَ مِنْ مَكَانِهِ لَا يَبْرُحُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع لَقَدْ هَمَمْتُ بِشَيْءٍ تَكَادُ السَّمَاوَاتُ  
يَتَفَطَّرْنَ مِنْهُ وَ تَنْشَقُّ الْأَرْضُ وَ تَخِرُّ الْجِبَالُ هَدًّا وَ لَوْ شِئْتُ لَأَنْبَأْتُكَ بِمَا تَحْتُ ثِيَابَكَ ثُمَّ تَرَكَهُ وَ عَدَلَ عَنْهُ إِلَى مَحْرَابِهِ

He (the narrator) said, ‘The accursed moved, as if he<sup>-la</sup> wanted to stand, and he<sup>-la</sup> was not leaving from his<sup>-la</sup> place. Amir Al-Momineen<sup>-asws</sup> said to him<sup>-la</sup>: ‘You<sup>-la</sup> have thought of (doing) something, **The skies may almost be torn apart from it, and the earth be rent asundered, and the mountains fall down crumbling [19:90]**, and if you<sup>-la</sup> like I<sup>-asws</sup> can inform you with what is under your clothes’. Then he<sup>-asws</sup> left him<sup>-la</sup> and turned away from him<sup>-la</sup> to go to his<sup>-asws</sup> prayer Niche.

وَ قَامَ قَائِمًا يُصَلِّي وَ كَانَ ع يُطِيلُ الرُّكُوعَ وَ السُّجُودَ 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 ع يُصَلِّي عَلَيْهَا فَأَمْهَلَهُ حَتَّى صَلَّى الرَّكْعَةَ الْأُولَى وَ رَكَعَ وَ  
سَجَدَ السَّجْدَةَ الْأُولَى مِنْهَا وَ رَفَعَ رَأْسَهُ

And he<sup>-la</sup> stood up straight, and he<sup>-asws</sup> was prolonging the ruk’u and the Sajdah during the Salat, as per his<sup>-asws</sup> norm during the Obligatory and the Optional Salats, with the presence of his<sup>-asws</sup> heart. When he<sup>-la</sup> sensed it, the accursed one got up quickly and came walking until he<sup>-la</sup> paused by the pillar which the Imam<sup>-asws</sup> was praying Salat at. He<sup>-la</sup> respited him<sup>-asws</sup> until he<sup>-asws</sup> had prayed the first Cycle and had performed the first ruk’u and Sajdah from it and raised his<sup>-asws</sup> head.

فَعِنْدَ ذَلِكَ أَخَذَ السَّيْفَ وَ هَزَّهُ ثُمَّ ضَرَبَهُ عَلَى رَأْسِهِ الْمُكْرَمِ الشَّرِيفِ فَوَقَعَتِ الضَّرْبَةُ عَلَى الضَّرْبَةِ الَّتِي ضَرَبَهُ عَمْرُو بْنُ عَبْدِ وَدِّ الْعَامِرِيُّ  
ثُمَّ أَخَذَتِ الضَّرْبَةُ إِلَى مَفْرَقِ رَأْسِهِ إِلَى مَوْضِعِ السُّجُودِ

During that, he<sup>-la</sup> grabbed the sword and shook it, then he<sup>-la</sup> struck him<sup>-asws</sup> upon his<sup>-asws</sup> head, the honourable, the noble. The strike fell upon the strike which Amro Bin Abd Wudd Al-Aamiry had hit him<sup>-asws</sup>. Then the strike took the parting of his<sup>-asws</sup> head to the place of the Sajdah.

فَلَمَّا أَحَسَّ الْإِمَامُ بِالضَّرْبِ لَمْ يَتَأَوَّهْ 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 يَفُوتَنَّكُمْ ابْنُ مُلْجِمٍ

When the Imam<sup>-asws</sup> felt the strike, he<sup>-asws</sup> did not groan and was patient, and anticipated, and fell upon his<sup>-asws</sup> face, and there wasn’t anyone with him<sup>-asws</sup>, saying: ‘In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup> and upon the religion of Rasool-Allah<sup>-sawwj!</sup>’ Then he<sup>-asws</sup> shouted and said: ‘Ibn Muljim<sup>-la</sup> has killed me<sup>-asws!</sup> The accursed son<sup>-la</sup> of the Jewess, by the Lord<sup>-azwj</sup> of the Kabah! O you people! Do not let Ibn Muljim<sup>-la</sup> escape you all!’

وَ سَارَ السَّمُّ فِي رَأْسِهِ وَ بَدَنِهِ وَ نَارٌ جَمِيعٌ مِنْ فِي الْمَسْجِدِ فِي طَلَبِ الْمَلْعُونِ وَ مَا جَاوَا بِالسَّلَاحِ فَمَا كُنْتُ أَرَى إِلَّا صَفْقَ الْأَيْدِي عَلَى  
الْهَامَاتِ وَ غُلُوقِ الصَّرْحَاتِ وَ كَانَ ابْنُ مُلْجِمٍ ضَرَبَهُ ضَرْبَةً خَائِفًا مَرْغُوبًا ثُمَّ وَلَّى هَارِبًا وَ خَرَجَ مِنَ الْمَسْجِدِ

And the poison came into his<sup>-asws</sup> head and his<sup>-asws</sup> 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<sup>-la</sup> has struck him<sup>-asws</sup> with a frightened and terrified strike, then he<sup>-la</sup> had turned around fleeing, and went out from the Masjid.

وَ أَحَاطَ النَّاسُ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ فِي مَحْرَابِهِ يَشُدُّ الصَّرْبَةَ وَ يَأْخُذُ التُّرَابَ وَ يَضَعُهُ عَلَيْهَا ثُمَّ تَلَا قَوْلَهُ تَعَالَى مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

And the people surrounded Amir Al-Momineen<sup>asws</sup>, and he<sup>asws</sup> was in his<sup>asws</sup> prayer Niche, holding the struck place tightly and he<sup>asws</sup> took the soil and poured it upon his<sup>asws</sup> head. Then he<sup>asws</sup> 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 صَرَبَهُ الْمَلْعُونُ ارْتَجَّتِ الْأَرْضُ وَ مَاجَتِ الْبِحَارُ وَ السَّمَاوَاتُ وَ اصْطَفَقَتْ أَبْوَابُ الْجَامِعِ

Then he<sup>asws</sup> said: ‘The Command of Allah<sup>azwj</sup> and the truthfulness of Rasool-Allah<sup>saww</sup> has come!’ Then, when the accursed one had struck him<sup>asws</sup>, 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 فَأَخْطَاهُ وَ وَقَعَتِ الصَّرْبَةُ فِي الطَّاقِ.

He (the narrator) said, ‘And the accursed Shabeeb Bin Bujara (also) struck him<sup>asws</sup>, but he missed, and the strike fell in the arch’.

قَالَ الرَّاوي فَلَمَّا سَمِعَ النَّاسُ الضَّجَّةَ نَارَ إِلَيْهِ كُلُّ مَنْ كَانَ فِي الْمَسْجِدِ وَ صَارُوا يَدُورُونَ وَ لَا يَدْرُونَ أَيَّنَ يَدْهَبُونَ مِنْ شِدَّةِ الصَّدْمَةِ وَ اللَّهْشَةِ ثُمَّ أَحَاطُوا بِأَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يَشُدُّ رَأْسَهُ بِمِزْرِهِ 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<sup>asws</sup>, 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<sup>asws</sup>, and he<sup>asws</sup> had tied his<sup>asws</sup> head with his<sup>asws</sup> apron, and the blood was flowing upon his<sup>asws</sup> face and his<sup>asws</sup> beard, and it had been dyed with his<sup>asws</sup> blood, and he<sup>asws</sup> was saying: ‘This is what Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> had promised, and Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> spoke the truth’.

قَالَ الرَّاوي فَاصْطَفَقَتْ أَبْوَابُ الْجَامِعِ وَ ضَجَّتِ الْمَلَائِكَةُ فِي السَّمَاءِ بِالْدُّعَاءِ وَ هَبَّتْ رِيحٌ عَاصِفٌ سَوْدَاءٌ مُظْلِمَةٌ وَ نَادَى جِبْرَائِيلُ ع بَيْنَ السَّمَاءِ وَ الْأَرْضِ بِصَوْتٍ يَسْمَعُهُ كُلُّ مُسْتَقِظٍ هَدَمَتْ وَ اللَّهُ أَزْكَانُ الْهُدَى وَ انْطَمَسَتْ وَ اللَّهُ نُجُومُ السَّمَاءِ وَ أَعْلَامُ التَّقَى وَ انْفَصَمَتْ وَ اللَّهُ الْغُرُوبُ الْوُثْقَى قُتِلَ ابْنُ عَمِّ مُحَمَّدٍ الْمُصْطَفَى قُتِلَ الْوَصِيُّ الْمُجْتَبَى قُتِلَ عَلِيُّ الْمُرْتَضَى قُتِلَ وَ اللَّهُ سَيِّدُ الْأَوْصِيَاءِ قُتِلَهُ أَشَقَى الْأَشْقِيَاءِ

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<sup>as</sup> called out between the sky and the earth with a voice, all the ones awake heard it: ‘By Allah<sup>azwj</sup>! The pillars of guidance have been demolished, and effaced! By Allah<sup>azwj</sup>! The stars in the sky and the flags of piety are blurred! By Allah<sup>azwj</sup>! The firmest handhold, son<sup>asws</sup> of an uncle<sup>as</sup> of Al-Mustafa<sup>saww</sup> has been killed! The Selected successor<sup>asws</sup> has been killed! Ali<sup>asws</sup> Al-Murtaza<sup>asws</sup> has been killed! By Allah<sup>azwj</sup>! Chief of the successors<sup>as</sup> has been killed. The most wretched of the wretched ones has killed him<sup>asws</sup>!’

قَالَ فَلَمَّا سَمِعَتْ أُمُّ كَلْثُومٍ نَعْيَ جَبْرِئِيلَ فَلَطَمَتْ عَلَى وَجْهِهَا وَخَدَّهَا وَ شَقَّتْ جَيْبَهَا وَ صَاحَتْ وَ أَبْتَاهُ وَ عَلِيَّاهُ وَ مُحَمَّدَاهُ وَ سَيِّدَاهُ

He<sup>asws</sup> said: 'When Umm Kulsoom<sup>asws</sup> heard the news of death by Jibraeel<sup>as</sup>, she<sup>asws</sup> slapped upon her<sup>asws</sup> face, and tore her<sup>asws</sup> pocket, and shouted, 'Oh father<sup>asws</sup>! Oh Ali<sup>asws</sup>! Oh Muhammad<sup>saww</sup>! Oh to chiefs (of Ahl Al-Bayt<sup>asws</sup>)!'

ثُمَّ أَقْبَلَتْ إِلَى أَحْوِيهَا الْحَسَنِ وَ الْحُسَيْنِ فَأَيْقَظْتَهُمَا وَ قَالَتْ لهُمَا لَقَدْ قُتِلَ أَبُوكُمْمَا فِقَامًا بِيَكْيَانٍ فَقَالَ لَهَا الْحَسَنُ ع يَا أُخْتَاهُ كُفِّي عَنِ الْبُكَاءِ حَتَّى نَعْرِفَ صِحَّةَ الْخَبْرِ كَيْلًا تُشْمِتُ الْأَعْدَاءَ

Then she<sup>asws</sup> came to her<sup>asws</sup> two brothers<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. She<sup>asws</sup> woke them<sup>asws</sup> up and said to them<sup>asws</sup>, 'Your<sup>asws</sup> father<sup>asws</sup> has been killed'. They<sup>asws</sup> stood up crying. Al-Hassan<sup>asws</sup> said to her: 'O sister<sup>asws</sup>! Refrain from the crying until we<sup>asws</sup> recognise the correctness of the news, lest the enemies gloat'.

فَحَرَجًا فَإِذَا النَّاسُ يُنُوحُونَ وَ يُنَادُونَ وَ إِمَامَاهُ وَ أَمِيرُ الْمُؤْمِنِينَاهُ قُتِلَ وَ اللَّهُ إِمَامٌ عَابِدٌ مُجَاهِدٌ لَمْ يَسْجُدْ لِصَنَمٍ كَانَ أَشْبَهَ النَّاسِ بِرَسُولِ اللَّهِ ص

They<sup>asws</sup> went out, and there, the people were lamenting and calling out, 'Oh Imam<sup>asws</sup>! Oh Amir Al-Momineen<sup>asws</sup>! By Allah<sup>azwj</sup>! The just Imam<sup>asws</sup> has been killed! A worshipper, a fighter. He<sup>asws</sup> did not prostrate to an idol!' The people were resembling him<sup>asws</sup> with Rasool-Allah<sup>saww</sup>.

فَلَمَّا سَمِعَ الْحَسَنُ وَ الْحُسَيْنُ ع صَرَخَاتِ النَّاسِ نَادِيًا وَ أَبْتَاهُ وَ عَلِيَّاهُ لَيْتَ الْمَوْتَ أَعَدَمَنَا الْحَيَاةَ

When Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> heard the shrieking of the people, they<sup>asws</sup> called out: 'O father<sup>asws</sup>! Oh Ali<sup>asws</sup>! Would that death had rendered us<sup>asws</sup> to be without life!'

فَلَمَّا وَصَلَا الْجُمَاعِ وَ دَخَلَا وَجَدَا أَبَا جَعْدَةَ بْنَ هُبَيْرَةَ وَ مَعَهُ جَمَاعَةٌ مِنَ النَّاسِ وَ هُمْ يَجْتَهِدُونَ أَنْ يُقِيمُوا الْإِمَامَ فِي الْمِحْرَابِ لِيُصَلِّيَ بِالنَّاسِ فَلَمْ يُطِيقْ عَلَى النَّهْوضِ وَ تَأَخَّرَ عَنِ الصَّفِّ وَ تَقَدَّمَ الْحَسَنُ ع فَصَلَّى بِالنَّاسِ وَ أَمِيرُ الْمُؤْمِنِينَ ع يُصَلِّي إِمَاءً مِنْ جُلُوسٍ وَ هُوَ يَمْسُخُ الدَّمَ عَنْ وَجْهِهِ وَ كَرِيمَةُ الشَّرِيفِ يَمِيلُ تَارَةً وَ يَسْكُنُ أُخْرَى

When they<sup>asws</sup> arrived to the central Masjid and entered, they<sup>asws</sup> found Abu Ja'da Bin Hubeyra, and with him was a group of people, and they were struggling to make the Imam<sup>asws</sup> to stand in the prayer Niche to pray Salat (leading) the people. But he<sup>asws</sup> could not endure the getting up, and went behind the row, and Al-Hassan<sup>asws</sup> went ahead and prayed Salat (leading) the people, while Amir Al-Momineen<sup>asws</sup> prayed Salat by gestures from a sitting posture, and he<sup>asws</sup> was wiping off the blood away from his<sup>asws</sup> face, and his<sup>asws</sup> honourable face would incline at times and settle at another time.

وَ الْحَسَنُ ع يُنَادِي وَ انْقِطَاعَ ظَهْرَاهُ يَعْرِ وَ اللَّهُ عَلَيَّ أَنْ أَرَكَ هَكَذَا

And Al-Hassan<sup>asws</sup> called out: 'Oh the breaking of the back upon me<sup>asws</sup>, by Allah<sup>azwj</sup> that I<sup>asws</sup> see you<sup>asws</sup> like this!'

فَفَتَحَ عَيْنَهُ وَ قَالَ يَا بَيْتِي لَا جَزَعَ عَلَى أَيْبِكَ بَعْدَ الْيَوْمِ هَذَا جَدُّكَ مُحَمَّدٌ الْمُصْطَفَى وَ جَدُّتُكَ حَدِيجَةُ الْكُبْرَى وَ أُمُّكَ فَاطِمَةُ الزَّهْرَاءُ وَ الْحَوْرُ الْعَيْنُ مُحْدِقُونَ مُنْتَظِرُونَ قُدُومَ أَيْبِكَ فَطَبَّ نَفْسًا وَ قَرَّ عَيْنًا وَ كَفَّ عَنِ الْبُكَاءِ فَإِنَّ الْمَلَائِكَةَ قَدْ ارْتَفَعَتْ أَصْوَاهُهُمْ إِلَى السَّمَاءِ.

He<sup>asws</sup> opened his<sup>asws</sup> eyes and said: 'O my<sup>asws</sup> son<sup>asws</sup>! Do not panic upon your<sup>asws</sup> father<sup>asws</sup> after today. This here is your<sup>asws</sup> grandfather<sup>saww</sup> Muhammad Al-Mustafa<sup>saww</sup>, and your<sup>asws</sup> grandmother<sup>asws</sup> (Syeda) Khadeeja<sup>asws</sup> the eldest, and your<sup>asws</sup> mother<sup>asws</sup> (Syeda) Fatima<sup>asws</sup> Al-Zahra and the Maiden Houries, are drawing closer, awaiting the arrival of your<sup>asws</sup> father<sup>asws</sup>. So, make your<sup>asws</sup> 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 الْمُحَدَّرَاتِ حَرَجْنَ مِنْ خُدْرِهِنَّ إِلَى الْجَامِعِ يَنْظُرُونَ 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<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فَدَخَلَ النَّاسُ الْجَامِعَ فَوَجَدُوا الْحَسَنَ وَ رَأْسُ أَبِيهِ فِي حَجْرِهِ وَ قَدْ غَسَلَ الدَّمَ عَنْهُ وَ شَدَّ الصَّرْبَةَ وَ هِيَ بَعْدَهَا تَشْحُبُ دَمًا وَ وَجْهُهُ قَدْ زَادَ بَيَاضًا بِصُفْرَةٍ وَ هُوَ يَزُمُّ السَّمَاءَ بِطَرْفِهِ وَ لِسَانُهُ يُسَبِّحُ اللَّهَ وَ يُوحِّدُهُ وَ هُوَ يَقُولُ أَسْأَلُكَ يَا رَبَّ الرَّفِيعِ الْأَعْلَى

The people entered the central Masjid, and they found Al-Hassan<sup>asws</sup>, and the head of his<sup>asws</sup> father<sup>asws</sup> was in his<sup>asws</sup> lap, and the blood had been washed away from him<sup>asws</sup>, and the (place of the) strike had been bandaged, and even after it, it was dripping blood, and his<sup>asws</sup> face had increased in whiteness with paleness, and he<sup>asws</sup> was glancing at the sky with his eyes and his<sup>asws</sup> tongue was glorifying Allah<sup>azwj</sup> and His<sup>azwj</sup> Oneness, and he<sup>asws</sup> was saying: 'O Lord<sup>azwj</sup>! I<sup>asws</sup> ask You<sup>azwj</sup> for the lofty rising!'

فَأَخَذَ الْحَسَنُ عَ رَأْسَهُ فِي حَجْرِهِ فَوَجَدَهُ مَغْشِيًا عَلَيْهِ فَعِنْدَهَا بَكَى بُكَاءً شَدِيدًا وَ جَعَلَ يُقْبِلُ وَجْهَ أَبِيهِ وَ مَا بَيْنَ عَيْنَيْهِ وَ مَوْضِعِ سُجُودِهِ

Al-Hassan<sup>asws</sup> had taken his<sup>asws</sup> head to be in his<sup>asws</sup> lap and found him<sup>asws</sup> to have unconsciousness upon him<sup>asws</sup>. During that, he<sup>asws</sup> cried with intense crying and went on kissing the face of his<sup>asws</sup> father<sup>asws</sup>, and what was between his<sup>asws</sup> eyes, and the place of his<sup>asws</sup> Sajdah.

فَسَقَطَ مِنْ دُمُوعِهِ قَطْرَاتٌ عَلَى وَجْهِهِ أَمِيرِ الْمُؤْمِنِينَ ع فَفَتَحَ عَيْنَيْهِ فَرَأَهُ بَاكِئًا فَقَالَ لَهُ يَا بُنَيَّ يَا حَسَنُ مَا هَذَا الْبُكَاءُ يَا بُنَيَّ لَا رَوْعَ عَلَيَّ أَيْبِكَ بَعْدَ الْيَوْمِ هَذَا جَدُّكَ مُحَمَّدٌ الْمُصْطَفَى وَ خَدِيجَةٌ وَ فَاطِمَةٌ وَ الْحُورُ الْعِينُ مُحْدِقُونَ مُنْتَظِرُونَ قُدُومَ أَيْبِكَ فَطَبَّ نَفْسًا وَ قَرَّ عَيْنًا وَ أَكْفَفَ عَنِ الْبُكَاءِ فَإِنَّ الْمَلَائِكَةَ قَدْ ارْتَفَعَتْ أَصْوَاهُهُمْ إِلَى السَّمَاءِ

His<sup>asws</sup> tear drops fell upon the face of Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> opened his<sup>asws</sup> eyes and saw him<sup>asws</sup> crying. He<sup>asws</sup> said to him<sup>asws</sup>: 'O my<sup>asws</sup> son<sup>asws</sup>! O Hassan<sup>asws</sup>! What is this crying? O my<sup>asws</sup> son<sup>asws</sup>! Do not be terrified upon your<sup>asws</sup> father<sup>asws</sup> after this day. Your<sup>asws</sup> grandfather Al-Mustafa<sup>saww</sup>, and (Syeda) Khadeeja<sup>asws</sup>, and (Syeda) Fatima<sup>asws</sup>, and the Maiden Houries are drawing closer, awaiting the arrival of your<sup>asws</sup> father<sup>asws</sup>. So, make your<sup>asws</sup> 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 أَ تَجْرَعُ عَلَيَّ أَيْبِكَ وَ عَدَا تُفْتَلُ بَعْدِي مَسْمُومًا مَظْلُومًا وَ يُفْتَلُ أَحْوَكُ بِالسَّيْفِ هَكَذَا وَ تَلْحَقَانِ بِجَدِّكُمَا وَ أَيْبِكُمَا وَ أَمِّكُمَا

O my<sup>asws</sup> son<sup>asws</sup>! Are you<sup>asws</sup> being alarmed upon your<sup>asws</sup> father<sup>asws</sup>, and tomorrow you<sup>asws</sup> will be killed by poisoning, oppressed, and your<sup>asws</sup> brother<sup>asws</sup> will be killed by the sword like this? And you<sup>asws</sup> will both be joining with your<sup>asws</sup> grandfather<sup>saww</sup>, and your<sup>asws</sup> father<sup>asws</sup>, and your<sup>asws</sup> mother<sup>asws</sup>.

فَقَالَ لَهُ الْحَسَنُ ع يَا أَبَتَاهُ مَا تُعْرِفُنَا مَنْ قَتَلَكَ وَ مَنْ فَعَلَ بِكَ هَذَا قَالَ قَتَلَنِي ابْنُ الْيَهُودِيَّةِ عَبْدُ الرَّحْمَنِ بْنِ مُلْجَمِ الْمُرَادِيِّ

Al-Hassan<sup>asws</sup> said to him<sup>asws</sup>: ‘O father<sup>asws</sup>! You<sup>asws</sup> have not let us<sup>asws</sup> know, the one who killed you<sup>asws</sup>, and the one who did this with you<sup>asws</sup>’. He<sup>asws</sup> said: ‘The son of the Jewess killed me<sup>asws</sup>, Abdul Rahman Bin Muljim Al-Murady’.

فَقَالَ يَا أَبَاهُ مِنْ أَيِّ طَرِيقٍ مَضَى قَالَ لَا يَمْضِي أَحَدٌ فِي طَلَبِهِ فَإِنَّهُ سَيَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الْبَابِ وَأَشَارَ بِيَدِهِ الشَّرِيفَةِ إِلَى بَابِ كِنْدَةَ

He<sup>asws</sup> said: ‘O father<sup>asws</sup>! From which road did he<sup>la</sup> go?’ He<sup>asws</sup> said: ‘No one needs to go in seeking him<sup>la</sup> for he<sup>la</sup> will be emerging to you all from this door’ – and he<sup>asws</sup> indicated with his<sup>asws</sup> noble hand to the Kinda door.

قَالَ وَ لَمْ يَزَلِ السَّمُّ يَسْرِي فِي رَأْسِهِ وَ بَدَنِهِ ثُمَّ أُغْمِيَ عَلَيْهِ سَاعَةً وَ النَّاسُ يَنْتَظِرُونَ فُذُومَ الْمَلْعُونِ مِنْ بَابِ كِنْدَةَ فَاشْتَعَلَ النَّاسُ بِالنَّظْرِ إِلَى الْبَابِ وَ يَرْتَقِبُونَ فُذُومَ الْمَلْعُونِ وَ قَدْ عَصَّ الْمَسْجِدَ بِالْعَالَمِ مَا بَيْنَ بَاكِ وَ مَحْزُونِ

He (the narrator) said, ‘And the poison did not cease to flow into his<sup>asws</sup> head and his<sup>asws</sup> body. Then there was fainting upon him<sup>asws</sup> 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 بِالصَّيْحَةِ قَدْ انْتَفَعَتْ وَ زُمَرَةٌ مِنَ النَّاسِ وَ قَدْ جَاءُوا بِعَدُوِّ اللَّهِ ابْنِ مُلْجَمٍ 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<sup>la</sup>, bound, and this one was cursing him<sup>la</sup>, and this one was hitting him<sup>la</sup>.

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<sup>la</sup>, and they came with the accursed having been bound, and this one was cursing him<sup>la</sup>, and this one was hitting him<sup>la</sup>, and they were tearing his<sup>la</sup> flesh with their teeth, and they were saying to him<sup>la</sup>, ‘O enemy of Allah<sup>azwj</sup>! What have you<sup>la</sup> done? You<sup>la</sup> have destroyed the community of Muhammad<sup>saww</sup> and have killed best of the people!’

وَ إِنَّهُ لَصَامِتٌ وَ بَيْنَ يَدَيْهِ رَجُلٌ يُقَالُ لَهُ حَدَيْفَةُ النَّحْعِيُّ بِيَدِهِ سَيْفٌ مَشْهُورٌ وَ هُوَ يَرُدُّ النَّاسَ عَنْ قَتْلِهِ وَ هُوَ يَقُولُ هَذَا قَاتِلُ الْإِمَامِ عَلِيِّ ع حَتَّى أَدْخَلُوهُ الْمَسْجِدَ.

And he<sup>la</sup> was silent, and in front of him<sup>la</sup> 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<sup>la</sup>, and he was saying, ‘This is the killer of the Imam Ali<sup>asws</sup>’, until they entered him<sup>la</sup> into the Masjid’.



قَالَ الشَّعْبِيُّ كَأَنِّي أَنْظُرُ إِلَيْهِ وَ عَيْنَاهُ قَدْ طَارَتَا فِي أُمِّ رَأْسِهِ كَأَنَّهُمَا قَطَعَتَا عَلَيَّ وَ قَدَّ وَقَعَتْ فِي وَجْهِهِ ضَرْبَةٌ قَدْ هَشِمَتْ وَجْهَهُ وَ أَنْفَهُ وَ الدَّمُ يَسِيلُ عَلَى لِحْيَتِهِ وَ عَلَى صَدْرِهِ وَ هُوَ يَنْظُرُ يَمِينًا وَ شِمَالًا وَ عَيْنَاهُ قَدْ طَارَتَا فِي أُمِّ رَأْسِهِ وَ هُوَ أَسْمَرُ اللَّوْنِ حَسَنُ الْوَجْهِ وَ فِي وَجْهِهِ أَثَرُ السُّجُودِ وَ كَانَ عَلَى رَأْسِهِ شَعْرٌ أَسْوَدٌ مَنْشُورًا عَلَى وَجْهِهِ كَأَنَّهُ الشَّيْطَانُ الرَّجِيمُ

Al-Shaby said, 'It is as if I am looking at him (Ibn Muljim<sup>la</sup>) and his<sup>la</sup> eyes had risen to the top of his<sup>la</sup> head, as if these were two pieces of clots, and a strike had fallen in his<sup>la</sup> face which had shattered his<sup>la</sup> face and his<sup>la</sup> nose, and the blood was sailing upon his<sup>la</sup> beard and upon his<sup>asws</sup> chest, and he<sup>la</sup> was looking right and left, and his<sup>la</sup> eyes had risen to the top of his<sup>la</sup> head, and he<sup>la</sup> was brown of colour, and of good face, and in his<sup>la</sup> face were the impacts of the Sajdahs, and there was black hair upon his<sup>la</sup> head spreading upon his<sup>la</sup> face, as he<sup>la</sup> was the Pelted Satan<sup>la</sup>.

فَلَمَّا جَاءُوا بِهِ أَوْقَفُوهُ بَيْنَ يَدَيْ أَمِيرِ الْمُؤْمِنِينَ عَ فَلَمَّا نَظَرَ إِلَيْهِ الْحَسَنُ ع قَالَ لَهُ يَا وَيْلَكَ يَا لَعِينُ يَا عَدُوَّ اللَّهِ أَنْتَ قَاتِلُ أَمِيرِ الْمُؤْمِنِينَ وَ مُشَكِّلُنَا إِمَامَ الْمُسْلِمِينَ هَذَا جَزَاؤُهُ مِنْكَ حَيْثُ آوَاكَ وَ قَرَّبَكَ وَ أَدْنَاكَ وَ آتَرَكَ عَلَى غَيْرِكَ وَ هَلْ كَانَ بِمَسِّ الْإِمَامِ لَكَ حَتَّى جَارَيْتَهُ هَذَا الْجَزَاءَ يَا شَقِيَّ

When they came with him<sup>la</sup>, they paused him<sup>la</sup> in front of Amir Al-Momineen<sup>asws</sup>. When Al-Hassan<sup>asws</sup> looked at him<sup>la</sup>, he<sup>asws</sup> said to him<sup>la</sup>: 'O woe be unto you<sup>la</sup>! O Accursed! O enemy of Allah<sup>azwj</sup>! You<sup>la</sup> are the killer of Amir Al-Momineen<sup>asws</sup> and have bereaved us of an Imam<sup>asws</sup> of the Muslims. Is this his<sup>asws</sup> recompense from you<sup>la</sup>, when he<sup>asws</sup> had sheltered you<sup>la</sup>, and drew you<sup>la</sup> near and closer, and preferred you<sup>la</sup> over others? And was the Imam<sup>asws</sup> evil to you<sup>la</sup> until you<sup>la</sup> recompensed him<sup>asws</sup> with this recompense, O wretch?'

قَالَ فَلَمْ يَتَكَلَّمْ بَلْ دَمَعَتْ عَيْنَاهُ فَانْكَبَّ الْحَسَنُ ع عَلَى أَبِيهِ يُعْبِئُهُ وَ قَالَ لَهُ هَذَا قَاتِلُكَ يَا أَبَاهُ قَدْ أَمَكَنَّ اللَّهُ مِنْهُ فَلَمْ يُجِبْهُ وَ كَانَ نَائِمًا فَكَرِهَ أَنْ يُوقِظَهُ مِنْ نَوْمِهِ

He (the narrator) said, 'He<sup>la</sup> did not speak, but his<sup>la</sup> eyes shed tears. Al-Hassan<sup>asws</sup> devoted to his<sup>asws</sup> father<sup>asws</sup>, kissing him<sup>asws</sup>, and he<sup>asws</sup> said to him<sup>asws</sup>: 'He<sup>la</sup> killed you<sup>asws</sup>, O father<sup>asws</sup>! Allah<sup>azwj</sup> has Enabled (us) from him<sup>la</sup>'. But he<sup>asws</sup> did not answer him<sup>asws</sup>, and he<sup>asws</sup> was sleeping. He<sup>asws</sup> repeated, to awaken him<sup>asws</sup> from his<sup>asws</sup> sleep.

ثُمَّ التَّفَمَّتْ إِلَى ابْنِ مُلْجَمٍ وَ قَالَ لَهُ يَا عَدُوَّ اللَّهِ هَذَا كَانَ جَزَاؤُهُ مِنْكَ بَوَاكَ وَ أَدْنَاكَ وَ قَرَّبَكَ وَ حَبَاكَ وَ فَضَّلَكَ عَلَى غَيْرِكَ هَلْ كَانَ بِمَسِّ الْإِمَامِ لَكَ حَتَّى جَارَيْتَهُ هَذَا الْجَزَاءَ يَا شَقِيَّ الْأَشَقِيَاءَ

Then he<sup>asws</sup> turned towards Ibn Muljim and said to him<sup>la</sup>: 'O enemy of Allah<sup>azwj</sup>! Was this his<sup>asws</sup> recompense from you<sup>la</sup>, O enemy of Allah<sup>azwj</sup>? He<sup>asws</sup> had lodged you<sup>la</sup>, and drew you<sup>la</sup> near and closer, and loved you<sup>la</sup>, and preferred you<sup>la</sup> over others! Was the Imam<sup>asws</sup> evil to you<sup>la</sup> until you<sup>la</sup> recompensed him<sup>asws</sup> with this recompense, O most wretched of the wretched ones?'

فَقَالَ لَهُ الْمَلْعُونُ يَا أَبَا مُحَمَّدٍ أَ فَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ فَعِنْدَ ذَلِكَ صَجَّتِ النَّاسُ بِالْبُكَاءِ وَ النَّحْيِبِ فَأَمَرَهُمُ الْحَسَنُ ع بِالسُّكُوتِ

The Accursed said to him<sup>asws</sup>, 'O Abu Muhammad<sup>asws</sup>! **can you save the one in the Fire? [39:19]?**' During that, the people clamoured with the crying and the lamenting, so Al-Hassan<sup>asws</sup> instructed them with being silent.

ثُمَّ التَّمَّتِ الْحَسَنُ عَ إِلَى الَّذِي جَاءَ بِهِ خَدَيْفَةُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ لَهُ كَيْفَ ظَفَرْتَ بِعَدُوِّ اللَّهِ وَ أَيْنَ لَقَيْتَهُ

Then Al-Hassan<sup>asws</sup> turned to the one who had come with him<sup>la</sup>, Huzeyfa (Al-Nakhaie), may Allah<sup>azwj</sup> be Pleased with him, and said to him: ‘How did you win against the enemy of Allah<sup>azwj</sup>, and where did you meet him<sup>la</sup>?’

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 مُسْتَبْقِظَةٌ إِذْ سَمِعَتْ هِيَ الرَّعَقَةَ وَ نَاعِيًا يَنْعَى أَمِيرَ الْمُؤْمِنِينَ ع وَ هُوَ يَقُولُ هَدَمْتُ وَ اللَّهُ أَرْكَانُ الْهُدَى وَ انْطَمَسَتْ وَ اللَّهُ أَعْلَامُ النَّقِيِّ قُتِلَ ابْنُ عَمِّ مُحَمَّدٍ الْمُصْطَفَى قُتِلَ عَلِيُّ الْمُرْتَضَى قَتَلَهُ الْأَشْقِيَاءُ

He said, ‘O my Master<sup>asws</sup>! My narration with him<sup>la</sup> 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<sup>asws</sup>, and he was saying: ‘By Allah<sup>azwj</sup>! The pillars of guidance have been demolished, and by Allah<sup>azwj</sup>, the flags of piety are effaced (obliterated). The son<sup>asws</sup> of an uncle<sup>as</sup> of Muhammad Al-Mustafa<sup>saww</sup> has been killed! Ali Al-Murtaza<sup>asws</sup> has been killed! The most wretched of the wretches has killed him<sup>asws</sup>!’

فَأَيْقَظَنِي وَ قَالَتْ لِي أَنْتَ نَائِمٌ وَ قَدْ قُتِلَ إِمَامُكَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَانْتَبَهْتُ مِنْ كَلَامِهَا فَرِعَا مَرْعُوبًا وَ قُلْتُ لَهَا يَا وَيْلَكَ مَا هَذَا الْكَلَامُ رَضِيَ اللَّهُ فَكَ 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<sup>asws</sup> Bin Abu Talib<sup>asws</sup> 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<sup>azwj</sup> Break your mouth! Perhaps the Satan<sup>la</sup> 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 تَبَعَةٌ وَ لَا ظُلَامَةٌ وَ إِنَّهُ لَلْبَتِيمِ كَالْأَبِ الرَّحِيمِ وَ لِلْأَزْمَلَةِ كَالرَّوْحِ الْعَطُوفِ وَ بَعْدَ ذَلِكَ فَمَنْ ذَا الَّذِي يَقْتُلُ عَلَى قَتْلِ أَمِيرِ الْمُؤْمِنِينَ وَ هُوَ الْأَسَدُ الصَّرِيحُ وَ الْبَطْلُ الْأَمَامُ وَ الْقَارِسُ الْقَمَامُ

Oh woe be unto you! Amir Al-Momineen<sup>asws</sup>, it isn’t for anyone from the creatures of Allah<sup>azwj</sup> the Exalted faced any grievance or injustice from him<sup>asws</sup>, and he<sup>asws</sup> 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<sup>asws</sup>, and he<sup>asws</sup> is the ferocious lion, and the important hero, and the daring horseman?’

فَأَكْتَرْتُ عَلَيَّ وَ قَالَتْ إِنِّي سَمِعْتُ مَا لَمْ تَسْمَعْ وَ عَلِمْتُ مَا لَمْ تَعْلَمْ فَقُلْتُ لَهَا وَ مَا سَمِعْتَ فَأَخْبِرْتَنِي بِالصَّوْتِ فَقَالَتْ لِي سَمِعْتُ نَاعِيًا يُنَادِي بِأَعْلَى صَوْتِهِ هَدَمْتُ وَ اللَّهُ أَرْكَانُ الْهُدَى وَ انْطَمَسَتْ وَ اللَّهُ أَعْلَامُ النَّقِيِّ قُتِلَ ابْنُ عَمِّ مُحَمَّدٍ الْمُصْطَفَى قُتِلَ عَلِيُّ الْمُرْتَضَى قَتَلَهُ الْأَشْقِيَاءُ

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<sup>azwj</sup>! The pillars of guidance have been demolished, and by Allah<sup>azwj</sup>, the flags of piety are effaced. The son<sup>asws</sup> of an uncle<sup>as</sup> of Muhammad Al-Mustafa<sup>saww</sup> has been killed! Ali Al-Murtaza<sup>asws</sup> has been killed! The most wretched of the wretches has killed him<sup>asws</sup>!’

ثُمَّ قَالَتْ مَا أَظُنُّ بَيْتاً 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 مُرَاجَعَةِ الْكَلَامِ وَ إِذَا بِصَيْحَةٍ عَظِيمَةٍ وَ جَلْبَةٍ وَ ضَجَّةٍ عَظِيمَةٍ وَ قَائِلٌ يَقُولُ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ فَحَسَّ قَلْبِي بِالشَّرِّ فَمَدَدْتُ يَدِي إِلَى سَيْفِي وَ سَلَّطْتُهُ مِنْ غِمْدِهِ وَ أَخَذْتُهُ وَ نَزَلْتُ مُسْرِعاً وَ فَتَحْتُ بَابَ دَارِي وَ خَرَجْتُ

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<sup>asws</sup> 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 الْجَادَّةِ فَتَنَظَّرْتُ يَمِيناً وَ شِمَالاً وَ إِذَا بِعَدُوِّ اللَّهِ يُجُولُ فِيهَا يَطْلُبُ مَهْرَباً فَلَمْ يَجِدْ وَ إِذَا قَدْ انْسَدَّتِ الطَّرِيقَاتُ فِي وَجْهِهِ فَلَمَّا نَظَّرْتُ إِلَيْهِ وَ هُوَ كَذَلِكَ رَأَيْتُ أَمْرَهُ فَنَادَيْتُهُ يَا وَيْلَكَ مَنْ أَنْتَ وَ مَا تُرِيدُ لَا أَمْ لَكَ فِي وَسْطِ هَذَا الدَّرَبِ تَمْرٌ وَ تَجِيءُ

When I came to be in the middle of the road, I looked right and left, and there was the enemy of Allah<sup>azwj</sup> roaming in it seeking as escape. But he<sup>la</sup> could not find any, and the roads had been blocked in his<sup>la</sup> face. When I looked at him<sup>la</sup>, and he<sup>la</sup> as well looked at me, I found his<sup>la</sup> matter suspicious, so I called out to him, 'O woe be unto you<sup>la</sup>! Who are you<sup>la</sup>, and what do you<sup>la</sup> want? May there be no mother for you<sup>la</sup>! You<sup>la</sup> are coming and going in this pathway?'

فَتَسَمَّى بِغَيْرِ اسْمِهِ وَ انْتَمَى إِلَى غَيْرِ كُنْيَتِهِ فَعُلْتُ لَهُ مِنْ أَيْنَ أَقْبَلْتَ قَالَ مِنْ مَنْزِلِي فُلْتُ وَ إِلَى أَيْنَ تُرِيدُ تَمْضِي فِي هَذَا الْوَقْتِ قَالَ إِلَى الْحَيْرَةِ

He<sup>la</sup> named himself<sup>la</sup> with other than his<sup>la</sup> name, and teknonymed to other than his<sup>la</sup> teknonym'. I said to him<sup>la</sup>, 'Where are you<sup>la</sup> coming from?' He<sup>la</sup> said, 'From my<sup>la</sup> house'. I said, 'And where are you<sup>la</sup> intending to go at this time?' He<sup>la</sup> said, 'To Al-Hira'.

فَعُلْتُ وَ لَمْ لَا تَقْعُدُ حَتَّى تُصَلِّيَ مَعَ أَمِيرِ الْمُؤْمِنِينَ عَ صَلَاةِ الْعَدَاةِ وَ تَمْضِي فِي حَاجَتِكَ فَقَالَ أَحْسَى أَنْ أَقْعُدَ لِلصَّلَاةِ فَتَمُوتَنِي حَاجَتِي

I said, 'And why didn't you<sup>la</sup> sit until you<sup>la</sup> had prayed with Amir Al-Momineen<sup>asws</sup>, the morning Salat, then go regarding your<sup>la</sup> need?' He<sup>la</sup> said, 'I<sup>la</sup> fear that if I<sup>la</sup> had sat for the Salat, my<sup>la</sup> need would be lost to me<sup>la</sup>'.

فَعُلْتُ يَا وَيْلَكَ إِنِّي سَمِعْتُ صَيْحَةً وَ قَائِلًا يَقُولُ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ عَ فَهَلْ عِنْدَكَ مِنْ ذَلِكَ خَبْرٌ قَالَ لَا عَلِمَ لِي بِذَلِكَ فَعُلْتُ لَهُ وَ لَمْ لَا تَمْضِي مَعِي حَتَّى تُحَقِّقَ الْخَبَرَ 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<sup>asws</sup> had been killed, so is there any news with you about that?' He<sup>la</sup> said, 'There is no knowledge for me with that'. So, why don't you<sup>la</sup> come with me until you<sup>la</sup> investigate the news and (then) go regarding your<sup>la</sup> need?' He<sup>la</sup> said, 'I<sup>la</sup> shall go regarding my<sup>la</sup> need, and it is more important to me<sup>la</sup> than that'.

فَلَمَّا قَالَ لِي مِثْلَ ذَلِكَ الْقَوْلِ قُلْتُ يَا لُكْعَ الرِّجَالِ حَاجَتُكَ أَحَبُّ إِلَيْكَ مِنَ التَّجَسُّسِ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ إِمَامِ الْمُسْلِمِينَ وَ إِذَا وَ  
اللَّهِ يَا لُكْعُ مَا لَكَ عِنْدَ اللَّهِ مِنْ خَلَاقٍ وَ حَمَلْتُ عَلَيْهِ بِسَيْفِي وَ هَمَمْتُ أَنْ أَعْلُو بِهِ فَرَاعَ عَنِّي

When he<sup>-la</sup> said to me a word like that, I said, 'O depraved of the men! Is your<sup>-la</sup> need more beloved to you<sup>-la</sup> than investigating for Amir Al-Momineen<sup>-asws</sup>, and Imam<sup>-asws</sup> of the Muslims, and then, by Allah<sup>-azwj</sup>, O depraved, there is no share for you<sup>-la</sup> in the Presence of Allah<sup>-azwj</sup>!' And I approached him<sup>-la</sup> with my sword and thought that if I gain the upper hand with him<sup>-la</sup>, he<sup>-la</sup> would flee away from me.

فَبَيْنَمَا أَنَا أَحَاطِيهِ وَ هُوَ يُحَاطِيَنِي إِذْ هَبَّتْ رِيحٌ فَكَشَفَتْ إِزَارَهُ وَ إِذَا بِسَيْفِهِ يَلْمَعُ تَحْتَ الْإِزَارِ كَأَنَّهُ مِرَاةٌ مَصْفُوفَةٌ فَلَمَّا رَأَيْتُ بَرِيْقَهُ تَحْتَ  
ثِيَابِهِ قُلْتُ يَا وَبِلَكَ مَا هَذَا السَّيْفُ الْمَشْهُورُ تَحْتَ ثِيَابِكَ لَعَلَّكَ أَنْتَ قَاتِلُ أَمِيرِ الْمُؤْمِنِينَ

While I was addressing him<sup>-la</sup> and he<sup>-la</sup> was addressing me, when a wind blew and uncovered from his apron, and there, his<sup>-la</sup> sword shone from beneath the apron, as if it was a polished mirror. When I saw its lustre beneath his<sup>-la</sup> clothes, I said, 'O woe be unto you<sup>-la</sup>! What is this bare sword under your<sup>-la</sup> clothes? Perhaps you<sup>-la</sup> are the killer of Amir Al-Momineen<sup>-asws</sup>!'

فَأَرَادَ أَنْ يَقُولَ لَا فَأَنْطَقَ اللَّهُ لِسَانَهُ بِالْحَقِّ فَقَالَ نَعَمْ فَرَفَعْتُ سَيْفِي وَ صَرَنْتُهُ فَرَفَعَ هُوَ سَيْفَهُ وَ هَمَّ أَنْ يَعْلُوَنِي بِهِ فَأَحْرَضْتُ عَنْهُ فَصَرَنْتُهُ  
عَلَى سَاقِيهِ فَأَوْقَفْتُهُ وَ وَقَعَ لِحِينِهِ وَ وَقَعْتُ عَلَيْهِ وَ صَرَحْتُ صَرَخَةً شَدِيدَةً وَ أَرَدْتُ أَخْذُ سَيْفَهُ فَمَانَعَنِي عَنْهُ

He<sup>-la</sup> wanted to say, 'No', but Allah<sup>-azwj</sup> Caused his<sup>-la</sup> tongue to speak the truth, so he<sup>-la</sup> said, 'Yes'. So, I raised my sword and struck him<sup>-la</sup>, so he<sup>-la</sup> raised his<sup>-la</sup> sword and thought of coming on top of me with it, but I swerved away from him<sup>-la</sup>, and I struck him<sup>-la</sup> upon his<sup>-la</sup> leg. So, I stopped him<sup>-la</sup> and his<sup>-la</sup> sword fell, and I fell upon him<sup>-la</sup>, and he<sup>-la</sup> shouted a loud scream, and I wanted to take his<sup>-la</sup> sword, but he<sup>-la</sup> prevented me.

فَخَرَجَ أَهْلُ الْحَيْرَةِ فَأَعَانُونِي عَلَيْهِ حَتَّى أَوْثَقْتُهُ كِتَافًا وَ جِئْتِكَ بِهِ فَهَا هُوَ بَيْنَ يَدَيْكَ جَعَلَنِي اللَّهُ فِدَاكَ فَاصْنَعْ مَا شِئْتَ.

The people of Al-Hira came out and assisted me against him<sup>-la</sup>, until I tied his<sup>-la</sup> shoulders and came with him<sup>-la</sup> to you<sup>-asws</sup>. So, here he<sup>-la</sup> is in front of you<sup>-asws</sup>. May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>. Do whatever you<sup>-asws</sup> so desire to!

فَقَالَ الْحَسَنُ ع الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ وَلِيِّهِ وَ خَدَلَ عَدُوَّهُ ثُمَّ انْكَبَّ الْحَسَنُ ع عَلَى أَبِيهِ يُقْبَلُهُ وَ قَالَ لَهُ يَا أَبَاهُ هَذَا عَدُوُّ اللَّهِ وَ عَدُوُّكَ  
قَدْ أَمَكَنَ اللَّهُ مِنْهُ فَلَمْ يُجِبْهُ وَ كَانَ نَائِمًا فَكَّرَهُ أَنْ يُوقِظَهُ مِنْ نَوْمِهِ

Al-Hassan<sup>-asws</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Who Helped His<sup>-azwj</sup> friend and Forsook His<sup>-azwj</sup> enemy'. Then Al-Hassan<sup>-asws</sup> devoted to his<sup>-asws</sup> father<sup>-asws</sup> kissing him<sup>-asws</sup> (between two eyes) and said to him<sup>-asws</sup>: 'O father<sup>-asws</sup>! This is an enemy of Allah<sup>-azwj</sup> and your<sup>-asws</sup> enemy. Allah<sup>-azwj</sup> has Enabled (us) from him<sup>-la</sup>'. But he<sup>-asws</sup> did not answer him<sup>-asws</sup>, and he<sup>-asws</sup> was sleeping. He<sup>-asws</sup> disliked awakening him<sup>-asws</sup> from his<sup>-asws</sup> sleep.

فَرَقَدَ سَاعَةً ثُمَّ فَتَحَ عَ عَيْنَيْهِ وَ هُوَ يَقُولُ ارْفُؤُوا بِي يَا مَلَائِكَةَ رَبِّي فَقَالَ لَهُ الْحَسَنُ ع هَذَا عَدُوُّ اللَّهِ وَ عَدُوُّكَ ابْنُ مُلْجَمٍ قَدْ أَمَكَنَ اللَّهُ  
مِنْهُ وَ قَدْ حَضَرَ بَيْنَ يَدَيْكَ

He<sup>-asws</sup> slept for a while, then opened his<sup>-asws</sup> eyes and he<sup>-asws</sup> said: 'Be kind with me<sup>-asws</sup>, O Angels of my<sup>-asws</sup> Lord<sup>-azwj</sup>!' Al-Hassan<sup>-asws</sup> said to him<sup>-asws</sup>: 'This is an enemy of Allah<sup>-azwj</sup> and your<sup>-asws</sup> enemy, Ibn Muljim<sup>-la</sup>. Allah<sup>-azwj</sup> has Enabled (us) from him, and he<sup>-la</sup> has been presented in front of you<sup>-asws</sup>'.

قَالَ فَفَتَحَ أَمِيرُ الْمُؤْمِنِينَ عَ عَيْنَيْهِ وَ نَظَرَ إِلَيْهِ وَ هُوَ مَكْتُوفٌ وَ سِنْفُهُ مُعَلَّقٌ فِي عُنُقِهِ فَقَالَ لَهُ بِضَعْفٍ وَ انْكِسَارِ صَوْتٍ وَ رَأْفَةٍ وَ رَحْمَةٍ  
يَا هَذَا لَقَدْ جِئْتَ عَظِيمًا وَ ارْتَكَبْتَ أَمْرًا عَظِيمًا وَ حَطَبًا جَسِيمًا أَيْسَ الْإِمَامُ كُنْتَ لَكَ حَتَّى جَارَيْتَنِي بِهَذَا الْجَزَاءِ

He (the narrator) said, 'Amir Al-Momineen<sup>-asws</sup> opened his<sup>-asws</sup> eyes and looked at him<sup>-la</sup>, and he<sup>-la</sup> was strapped and his<sup>-la</sup> sword had been hung in his<sup>-la</sup> neck. He<sup>-asws</sup> said to him<sup>-la</sup> with weakness and broken voice, and kindness and mercy: 'O you<sup>-la</sup>! You<sup>-la</sup> have come with a grievous matter and have perpetrated a mighty matter, and a serious crime. Was I<sup>-asws</sup> an evil Imam<sup>-asws</sup> to you<sup>-la</sup> until you<sup>-la</sup> recompensed me<sup>-asws</sup> with this recompense?

أَلَمْ أَكُنْ شَفِيفًا عَلَيْكَ وَ آتَيْتُكَ عَلَى عَيْرِكَ وَ أَحْسَنْتُ إِلَيْكَ وَ زِدْتُ فِي إِعْطَائِكَ أَلَمْ يَكُنْ يُقَالُ لِي فِيكَ كَذَا وَ كَذَا فَخَلَيْتُ لَكَ  
السَّبِيلَ وَ مَنْحَيْتُكَ عَطَائِي وَ قَدْ كُنْتُ أَعْلَمُ أَنَّكَ قَاتِلِي لَا حَالَةَ وَ لَكِنْ رَجَوْتُ بِذَلِكَ الْإِسْتِظْهَارَ مِنَ اللَّهِ تَعَالَى عَلَيْكَ

Did I<sup>-asws</sup> not happen to be compassionate to you<sup>-la</sup> and preferred you<sup>-la</sup> over others, and was good to you<sup>-la</sup>, and increased in your stipend? Did it not happen that it was said to me<sup>-asws</sup> regarding you<sup>-la</sup>, such and such, so I<sup>-asws</sup> freed the way for you<sup>-la</sup>, and gave you<sup>-la</sup> my<sup>-asws</sup> stipend, and although I<sup>-asws</sup> had known that you<sup>-la</sup> are my<sup>-asws</sup> killer, inevitably, but I<sup>-asws</sup> hoped by that, the prevailing from Allah<sup>-azwj</sup> the Exalted upon you<sup>-la</sup>?

يَا لُكْعُ وَ عَلَّ أَنْ تَرْجِعَ عَنْ عَيْكَ فَعَلَبْتَ عَلَيْكَ الشَّمَاوَةَ فَفَتَلْتَنِي يَا شَقِيَّ الْأَشْقِيَاءِ

O depraved! Perhaps you<sup>-la</sup> would wish to retract from your<sup>-la</sup> error. But the wretchedness overcame upon you<sup>-la</sup> and you<sup>-la</sup> killed me<sup>-asws</sup>, O wretched of all wretches!

قَالَ فَدَمَعَتْ عَيْنَا ابْنَ مُلْجَمٍ لَعَنَهُ اللَّهُ تَعَالَى وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَيْ فَأَنْتَ تُنْفِذُ مَنْ فِي النَّارِ قَالَ لَهُ صَدَقْتَ

He (the narrator) said, 'The eyes of Ibn Muljim<sup>-la</sup>, may Allah<sup>-azwj</sup> the Exalted Curse him<sup>-la</sup>, shed tears, and he<sup>-la</sup> said, 'O Amir Al-Momineen<sup>-asws</sup> **can you save the one in the Fire? [39:19]?**' He<sup>-asws</sup> said: 'You<sup>-la</sup> speak the truth'.

ثُمَّ التَّمَّتْ عَ إِلَى وَلَدِهِ الْحُسَيْنِ عَ وَ قَالَ لَهُ ارْزُقْ يَا وَلَدِي بِأَسِيرِكَ وَ ارْحَمْهُ وَ أَحْسِنْ إِلَيْهِ وَ أَشْفِقْ عَلَيْهِ أَلَا تَرَى إِلَى عَيْنَيْهِ قَدْ طَارَتَا  
فِي أُمَّ رَأْسِهِ وَ قَلْبُهُ يَرْجُفُ خَوْفًا وَ رُعبًا وَ فَرَعًا

Then he<sup>-asws</sup> turned to his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and said to him<sup>-asws</sup>: 'Be kind, O my<sup>-asws</sup> son<sup>-asws</sup>, with your<sup>-asws</sup> prisoner, and be merciful to him<sup>-la</sup>, and be good to him<sup>-la</sup>, and compassionate to him<sup>-la</sup>. Don't you see his<sup>-la</sup> eyes have risen to the top of his<sup>-la</sup> head, and his<sup>-la</sup> heart is trembling out of fear and awe and panic?'

فَقَالَ لَهُ الْحُسَيْنُ عَ يَا أَبَاهُ قَدْ قَتَلْتَ هَذَا اللَّعِينُ الْفَاجِرُ وَ أَفْجَعْنَا فِيكَ وَ أَنْتَ تَأْمُرُنَا بِالرَّفْقِ بِهِ

Al-Hassan<sup>-asws</sup> said to him<sup>-asws</sup>: 'O father<sup>-asws</sup>! This accursed one, the mischief-maker has killed you<sup>-asws</sup> and has agonised us regarding you<sup>-asws</sup>, and you<sup>-asws</sup> are instructing us to be kind with him<sup>-la</sup>?'

فَقَالَ لَهُ نَعَمْ يَا بُنَيَّ نَحْنُ أَهْلُ بَيْتٍ لَا نَزْدَادُ عَلَى الْمُدْنِبِ إِلَيْنَا إِلَّا كَرَمًا وَعَفْوًا وَرَحْمَةً وَ الشَّفَقَةُ مِنْ شِيَمَتِنَا لَا مِنْ شِيَمَتِهِ بِحَقِّي  
عَلَيْكَ فَاطْعُمُهُ يَا بُنَيَّ مِمَّا تَأْكُلُهُ وَ اسْقِهِ مِمَّا تَشْرَبُ وَ لَا تُقَيِّدْ لَهُ قَدَمًا وَ لَا تَعْلَلْ لَهُ يَدًا

He<sup>asws</sup> said to him<sup>asws</sup>: 'Yes, O my<sup>asws</sup> son<sup>asws</sup>! We<sup>asws</sup> are People<sup>asws</sup> of the Household! We<sup>asws</sup> do not increased upon the sinner to us<sup>asws</sup> except in benevolence, and pardon, and the mercy, and the compassion is from our<sup>asws</sup> mark, not from his<sup>la</sup> mark. By my<sup>asws</sup> right upon you<sup>asws</sup>, O my<sup>asws</sup> son<sup>asws</sup>, feed him<sup>la</sup> from what you<sup>asws</sup> eat and quench him<sup>la</sup> from what you<sup>asws</sup> drink, and neither shackle any feet of his<sup>la</sup> nor cuff any hand of his<sup>la</sup>.

فَإِن أَنَا مِتُّ فَافْتَصَّ مِنْهُ بِأَن تَفْتُلَهُ وَ تَضْرِبَهُ ضَرْبَةً وَاحِدَةً وَ تُحْرِقَهُ بِالنَّارِ وَ لَا تُمَثِّلَ بِالرَّجُلِ فَإِنِّي سَمِعْتُ جَدَّكَ رَسُولَ اللَّهِ ص يَقُولُ  
إِيَّاكُمْ وَ الْمُثَلَّةَ وَ لَوْ بِالْكَلْبِ الْعَمُورِ

So, if I<sup>asws</sup> were to die, then I<sup>asws</sup> shall retaliate from him<sup>la</sup> by, you<sup>asws</sup> killing him<sup>la</sup>, and strike him<sup>la</sup> with one strike, and burn him<sup>la</sup> with the fire, and do not trample the man, for I<sup>asws</sup> have heard your<sup>asws</sup> grandfather<sup>saww</sup> Rasool-Allah<sup>saww</sup> saying: 'Beware of the trampling, and even if it is the mordacious dog'.

وَ إِن أَنَا عِشْتُ فَأَنَا أَوْلَى بِالْعَفْوِ عَنْهُ وَ أَنَا أَعْلَمُ بِمَا أَفْعَلُ بِهِ فَإِن عَفَوْتُ فَتَحْنُ أَهْلُ بَيْتٍ لَا نَزْدَادُ عَلَى الْمُدْنِبِ إِلَيْنَا إِلَّا عَفْوًا وَ  
كَرَمًا.

And if I<sup>asws</sup> were to live, then I<sup>asws</sup> would be foremost with the pardoning him<sup>la</sup>, and I<sup>asws</sup> am more knowing with what I<sup>asws</sup> shall be doing with him<sup>la</sup>. So, if I<sup>asws</sup> were to pardon, then we<sup>asws</sup>, People<sup>asws</sup> of the Household do not increase upon the sinner to us<sup>asws</sup> 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<sup>azwj</sup>! 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<sup>asws</sup> entered from. While we were praying Salat when Amir Al-Momineen<sup>asws</sup> entered from the door, and he<sup>asws</sup> was calling out: 'The Salat!'

ثم صعد المئذنة فأذن ثم نزل فعبر 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<sup>asws</sup> ascended the minaret and proclaimed Azaan, then descended and went across to the people sleeping in the Majid. He<sup>asws</sup> called out to them: 'Al-Salat!' Then he<sup>asws</sup> aimed to go to the prayer Niche. I do not know whether he<sup>asws</sup> entered into the Salat or not, when I heard a speaker saying, 'The judgment is for Allah<sup>azwj</sup>, not for you<sup>asws</sup>, O Ali<sup>asws</sup>!'

قال فسمعت عند ذلك أمير المؤمنين ع يقول لا يفوتكم الرجل

He (the narrator) said, 'During that, I heard Amir Al-Momineen<sup>asws</sup> saying: 'The man should not get away from you all!'

قال فشند 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<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>, he<sup>la</sup> fled immediately and entered Al-Kufa, and we saw Amir Al-Momineen<sup>asws</sup> having been injured in his<sup>asws</sup> head'.

قال محمد ابن الحنفية ثم إن أبي ع قال احموني 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<sup>asws</sup> said: 'Carry me<sup>asws</sup> to the place of my<sup>asws</sup> prayer mat in my<sup>asws</sup> house'. We carried him<sup>asws</sup> to it, and he<sup>asws</sup> was seriously injured, and the people were around him<sup>asws</sup>, 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<sup>asws</sup> turned to him<sup>asws</sup>, and he<sup>asws</sup> was crying. He<sup>asws</sup> said to him<sup>asws</sup>: 'O father<sup>asws</sup>! Who is for us<sup>asws</sup> after you<sup>asws</sup>? There is none like your<sup>asws</sup> day except for the day of Rasool-Allah<sup>sawww</sup>. By Allah<sup>azwj</sup>! It is from your<sup>asws</sup> reason I<sup>asws</sup> have learnt the crying when I<sup>asws</sup> see you<sup>asws</sup> like this!'

فناداه ع فقال يا حسين يا أبا عبد الله ادن مني فدنا منه و قد قرحت أجفان 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<sup>asws</sup> called out to him<sup>asws</sup>: 'O Husayn<sup>asws</sup>! O Abu Abdullah<sup>asws</sup>! Come near me<sup>asws</sup>'. He<sup>asws</sup> went near him<sup>asws</sup>, and the lids of his<sup>asws</sup> eyes had soared from the crying. He<sup>asws</sup> wiped the tears from his<sup>asws</sup> eyes and placed his<sup>asws</sup> hand upon his<sup>asws</sup> heart and said to him<sup>asws</sup>: 'O my<sup>asws</sup> son<sup>asws</sup>! May Allah<sup>azwj</sup> link your<sup>asws</sup> heart with the patience, and Award plentiful mighty Rewards for you<sup>asws</sup> and your<sup>asws</sup> brothers, so calm your<sup>asws</sup> anxiety and cool down from your<sup>asws</sup> crying, for Allah<sup>azwj</sup> will Recompense you<sup>asws</sup> upon your<sup>asws</sup> mighty calamity'. Then he<sup>asws</sup> entered into his<sup>asws</sup> room and sat in his<sup>asws</sup> prayer Niche'.

قال الراوي و أقبلت زينب و أم كلثوم حتى جلسنا معه على فراشه و أقبلتا تندبانه و تقولان يا أبتاه من للصغير حتى يكبر و من للكبير بين المأى يا أبتاه حزننا عليك طويل و عبرتنا لا ترقأ

The reporter said, 'And Umm Kulsoom<sup>asws</sup> and Zainab<sup>asws</sup> came and sat with him<sup>asws</sup> and lamented him<sup>asws</sup> and said: 'O father<sup>asws</sup>! Who is for the young ones until they get older, and who is for the older ones between the public? O father<sup>asws</sup>! Our<sup>asws</sup> grief upon you<sup>asws</sup> is long, and our<sup>asws</sup> tears will not dry up'.

قال فضح الناس من وراء الحجرة 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<sup>-asws</sup> went on to turn his<sup>-asws</sup> eyes to the People<sup>-asws</sup> of his<sup>-asws</sup> Household and his<sup>-asws</sup> children. Then he<sup>-asws</sup> called Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> and went on hugging them<sup>-asws</sup> and kissing them<sup>-asws</sup> (between their<sup>-asws</sup> 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 احملوه إلى أسيركم

Then there was unconsciousness upon him<sup>-asws</sup> for a long time, and he<sup>-asws</sup> woke up, and like that was Rasool-Allah<sup>-saww</sup>. There was unconsciousness upon him<sup>-saww</sup> for a long time, and he<sup>-saww</sup> was waking up at other time, because he<sup>-asws</sup> was poisoned. When he<sup>-asws</sup> woke up, Al-Hassan<sup>-asws</sup> gave him<sup>-asws</sup> a cup of milk. He<sup>-asws</sup> drank a little from it, then moved it away from his<sup>-asws</sup> mouth and said: 'Carry it to your prisoner (Ibn Muljim<sup>-la</sup>)!'

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<sup>-asws</sup> said to Al-Hassan<sup>-asws</sup>: 'By my<sup>-asws</sup> right upon you<sup>-asws</sup>, O my<sup>-asws</sup> son<sup>-asws</sup>! Make his<sup>-la</sup> food and drink to be good and be kind with him<sup>-la</sup> up to the time of my<sup>-asws</sup> death and feed him<sup>-la</sup> from what you<sup>-asws</sup> eat and quench him<sup>-la</sup> from what you<sup>-asws</sup> drink, until you<sup>-asws</sup> become more benevolent than him<sup>-la</sup>.'

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<sup>-la</sup> and informed him<sup>-la</sup> with what Amir Al-Momineen<sup>-asws</sup> had said regarding his<sup>-la</sup> right. He<sup>-la</sup> took the milk and drank it.

قال و لما حمل أمير المؤمنين ع إلى منزله جاءوا باللعين مكتوبا إلى بيت من بيوت القصر فحبسوه فيه

He (the narrator) said, 'And when Amir Al-Momineen<sup>-asws</sup> was carried to his<sup>-asws</sup> house, they came with the accursed one, bound, to a house from the houses of the government building. They imprisoned him<sup>-la</sup> in it.

فقلت 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<sup>-asws</sup> said to him<sup>-la</sup>, and she<sup>-asws</sup> was crying: 'O woe be unto you<sup>-la</sup>! As for my<sup>-asws</sup> father<sup>-asws</sup>, there is no problem upon him<sup>-asws</sup>, and Allah<sup>-azwj</sup> will Disgrace you<sup>-la</sup> in the world and the Hereafter, and your<sup>-la</sup> 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 سممته بألف و لو كانت ضربتي هذه لجميع أهل الكوفة ما نجا منهم أحد



Ibn Muljim<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup> said to her<sup>asws</sup>: 'Cry if you<sup>asws</sup> want to cry! By Allah<sup>azwj</sup>! I<sup>la</sup> bought this sword of mine<sup>asws</sup> for a thousand (Dirhams) and had it poisoned for a thousand (Dirhams), and if this strike of mine<sup>la</sup> 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 بوصاياه 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<sup>asws</sup>, and the poison had descended to his<sup>asws</sup> feet, and he<sup>asws</sup> prayed Salat on that night in a sitting posture, and he<sup>asws</sup> did not cease to bequeath to us with his<sup>asws</sup> bequest, and preaching us from himself<sup>asws</sup>, and informing us of his<sup>asws</sup> 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 سؤلكم لمصيبة إمامكم

When it was morning, the people sought permission to see him<sup>asws</sup>, so he<sup>asws</sup> permitted them for the entry. They entered to see him<sup>asws</sup> and went on to greet unto him<sup>asws</sup>, and he<sup>asws</sup> was responding the greetings to them. Then he<sup>asws</sup> said: 'O you people! Ask me<sup>asws</sup> before you lose me<sup>asws</sup> and reduce your questioning due to the calamity of your Imam<sup>asws</sup>'.

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<sup>asws</sup>, as a lightening from him<sup>asws</sup>'.

فقام إليه حجر بن عدي الطائي و قال

أبو الأطهار حيدرة الزكي	فيا أسفي على المولى التقى
لعين فاسق نغل شقي فيلحن ربنا من حاد عنكم	قتله كافر حنث زيم
لأنكم بيوم الحشر ذكري	و يبرأ منكم لعنا وي
	و أنتم عترة الهادي النبي.

Hujr Bin Aday stood up to him<sup>asws</sup> and said (a poem), 'Oh the regret upon the pious Master<sup>asws</sup>, father<sup>asws</sup> of the clean ones, the pure Haider<sup>asws</sup>. A Kafir killed him<sup>asws</sup>, a betrayer, an ignoble, accursed, mischief-maker, corrupt, wretch. May our Lord<sup>azwj</sup> Curse the one turning away from you<sup>asws</sup> all, and he<sup>la</sup> the accursed is disavowed from you<sup>asws</sup> and me, because you<sup>asws</sup> all are my treasure on the Day of Resurrection, and you<sup>asws</sup> are the family<sup>asws</sup>, of the guide, the Prophet<sup>saww</sup>'.

فلما بصر به و سمع شعره قال له كيف لي بك إذا دعيت إلى البراءة مني فما عساك أن تقول

When he<sup>asws</sup> sighted him and heard his poem, said to him: 'How would it be for me<sup>asws</sup> with you, when you are called to the disavowing from me<sup>asws</sup>? 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<sup>azwj</sup>! O Amir Al-Momineen<sup>asws</sup>! 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<sup>asws</sup>!'

فقال وفقت لكل خير يا حجر جزاك الله خيرا عن أهل بيت نبيك

He<sup>asws</sup> said: 'You have harmonised to all goodness, O Hujr! May Allah<sup>azwj</sup> Recompense you goodly on behalf of the People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup>'.

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 اَعْلَمُوا أَنِّي شَرِبْتُ الْجَمِيعَ 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<sup>asws</sup> said: 'Is there any drink of milk?' They brought him<sup>asws</sup> milk in a cup. He<sup>asws</sup> took it and drank all of it. He<sup>asws</sup> remembered the accursed Ibn Muljim<sup>la</sup>, and that nothing had been left for him<sup>la</sup>. He<sup>asws</sup> said: ***and the Command of Allah was a Decree Ordained [33:38]***. Know that I<sup>asws</sup> have drunk it all and there does not remain anything from this for your prisoner, and it is the last of my<sup>asws</sup> sustenance from the world. So, by Allah<sup>azwj</sup>, O my<sup>asws</sup> son<sup>asws</sup>! Quench him<sup>la</sup> similar to what I<sup>asws</sup> have drunk'. So, that was carried to him<sup>la</sup>, and he<sup>la</sup> 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<sup>asws</sup> gathered his<sup>asws</sup> children and his<sup>asws</sup> family members, and bade them farewell, then said to them: 'Allah<sup>azwj</sup> is my<sup>asws</sup> Caliph (replacement) upon you all, and He<sup>azwj</sup> Suffices me<sup>asws</sup> 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<sup>asws</sup> bequeathed to all of them with adhering with the Eman, and the religion, and the Ordinances which Rasool-Allah<sup>saww</sup> had bequeathed with. From that is what is transmitted from him<sup>asws</sup> what he<sup>asws</sup> had bequeathed to Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> with, when the accursed Ibn Muljim<sup>la</sup> had struck him<sup>asws</sup>, 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 فكبر ذلك علينا و أيسنا منه

'I<sup>asws</sup> bequeath to you<sup>asws</sup> both with fearing Allah<sup>azwj</sup>' – 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<sup>asws</sup> noble body, to the extent that we looked at his<sup>asws</sup> feet, and they had reddened, wholly. That was grievous upon us and we despaired from him<sup>asws</sup> (lost hope of recovery).

ثم أصبح ثقيلا فدخل الناس عليه فأمرهم و نهامهم و أوصاهم ثم عرضنا عليه المأكول و المشروب فأبى أن يشرب فنظرنا إلى شفثيه و هما يختلجان بذكر الله تعالى و جعل جبينه يرشح عرقا و هو يمسحه بيده

Then in the morning he<sup>-asws</sup> felt heavy, and the people entered to see him<sup>-asws</sup>. He<sup>-asws</sup> instructed them, and forbade them, and bequeathed them. Then we presented the food and the drink to him<sup>-asws</sup>, but he<sup>-asws</sup> refused to drink. We looked at his<sup>-asws</sup> lips, and they were both trembling with the Zikr of Allah<sup>-azwj</sup> the Exalted, and his<sup>-asws</sup> forehead went on to sweat, and he<sup>-asws</sup> was wiping it by his<sup>-asws</sup> 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<sup>-asws</sup>! I see you<sup>-asws</sup> wiping your<sup>-asws</sup> forehead'. He<sup>-asws</sup> said: 'O my<sup>-asws</sup> son! I<sup>-asws</sup> heard your grandfather<sup>-sawww</sup> Rasool-Allah<sup>-sawww</sup> 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<sup>-asws</sup> said: 'O Abu Abdullah<sup>-asws</sup>, and O Awn!' Then he<sup>-asws</sup> called his<sup>-asws</sup> children all of them by their names, young and old, one after another, and went on bidding them farewell and saying: 'Allah<sup>-azwj</sup> is my Caliph (replacement) upon you all. I<sup>-asws</sup> am entrusting you all to Allah<sup>-azwj</sup>!' And they were crying.

فقال له الحسن ع يا أبة ما دعاك إلى هذا

Al-Hassan<sup>-asws</sup> said to him<sup>-asws</sup>: 'O father<sup>-asws</sup>! What called you<sup>-asws</sup> 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<sup>-asws</sup> said to him<sup>-asws</sup>: 'O my<sup>-asws</sup> son<sup>-asws</sup>! I<sup>-asws</sup> had seen your<sup>-asws</sup> grandfather<sup>-sawww</sup> Rasool-Allah<sup>-sawww</sup> in my<sup>-asws</sup> dream before this event, by a night. I<sup>-asws</sup> had complained to him<sup>-sawww</sup> of what (predicament) I<sup>-asws</sup> was in, from the humiliation and the harm from this community. He<sup>-sawww</sup> said to me<sup>-asws</sup>: 'Supplicate against them!' So, I<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Replace me<sup>-asws</sup> for them with one eviler than me<sup>-asws</sup> and replace for me<sup>-asws</sup> with ones better than them'.

فقال لي قد استجاب الله دعائك سينقلك إلينا بعد ثلاث و قد مضت الثلاث يا أبا محمد أوصيك و يا أبا عبد الله خيرا فأنتما مني و أنا منكما

He<sup>-sawww</sup> said to me<sup>-asws</sup>: 'Allah<sup>-azwj</sup> has Answered your<sup>-asws</sup> supplication. He<sup>-azwj</sup> will be Transferring you<sup>-asws</sup> to us<sup>-asws</sup> after three days', and three days have passed. O Abu Muhammad<sup>-asws</sup>! And O Abu Abdullah<sup>-asws</sup>! I<sup>-asws</sup> bequeath you<sup>-asws</sup> with good, for you<sup>-asws</sup> are from me<sup>-asws</sup> and I<sup>-asws</sup> am from you<sup>-asws</sup> both'.

ثم التفت إلى أولاده الذين من غير فاطمة ع و أوصاهم أن لا يخالفوا أولاد فاطمة يعني الحسن و الحسين ع .

Then he<sup>-asws</sup> turned to his<sup>-asws</sup> children, the ones who were from other than (Syeda) Fatima<sup>-asws</sup> and bequeathed them that they should not oppose the children of (Syeda) Fatima<sup>-asws</sup>, meaning Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>.

ثم قال أحسن الله لكم العزاء ألا و إني منصرف عنكم و راحل في ليلتي هذه و لاحق بجيبي 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<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> Console you all excellently! Indeed, and I<sup>-asws</sup> am leaving from you all and will be departing during this night of mine<sup>-asws</sup> and join with my<sup>-asws</sup> beloved Muhammad<sup>-saww</sup>, like what he<sup>-saww</sup> had promised me<sup>-asws</sup>. So, when I<sup>-asws</sup> am dead, O Abu Muhammad<sup>-asws</sup>, then wash me<sup>-asws</sup>, and enshroud me<sup>-asws</sup>, and embalm me<sup>-asws</sup> with the embalment of your<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, for it is from the camphor of Paradise. Jibraeel<sup>-as</sup> had come with it to him<sup>-saww</sup>.

ثم ضعني على سريري و لا يتقدم أحد منكم مقدم السرير و احملا مؤخره و اتبعوا مقدمه فأني موضع وضع المقدم فضعوا المؤخر فحيث قام سريري فهو موضع قبري

Then place me<sup>-asws</sup> in my<sup>-asws</sup> 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<sup>-asws</sup> bier stops, it would be the place of my<sup>-asws</sup> grave.

ثم تقدم يا أبا محمد و صل علي يا بني يا حسن و كبير 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<sup>-asws</sup>, and pray Salat upon me<sup>-asws</sup>, O my<sup>-asws</sup> son<sup>-asws</sup>, O Hassan<sup>-asws</sup>, and exclaimed seven Takbeers upon me<sup>-asws</sup> and know, that is not Permissible upon anyone apart from me<sup>-asws</sup>, except upon a man who will be emerging at the end of times, his<sup>-asws</sup> is Al-Qaim<sup>-asws</sup> Al-Mahdi<sup>-asws</sup>, and from the sons<sup>-asws</sup> of your<sup>-asws</sup> brother<sup>-asws</sup> Al-Hussain<sup>-asws</sup>. He<sup>-asws</sup> will straighten the crookedness of the truth.

فإذا أنت صليت علي يا حسن ففتح السرير عن موضعه ثم اكشف التراب عنه فترى قبراً محفوراً و لحداً مثقوباً و ساجة منقوبة فأضعني فيها فإذا أردت الخروج من قبري فافتقدني فإنك لا تجدني و إني لاحق بجدك رسول الله ص

When you<sup>-asws</sup> have prayed upon me<sup>-asws</sup>, O Hassan<sup>-asws</sup>, then move the bier away from its place, then uncover the soil from it, and you<sup>-asws</sup> will see a pre-dug grave and a tomb hollowed out, and a transfixed tablet. Lay me<sup>-asws</sup> down in it. When you<sup>-asws</sup> want to exit from my<sup>-asws</sup> grave, you<sup>-asws</sup> will lose me<sup>-asws</sup> and will not find me<sup>-asws</sup> (not see me<sup>-asws</sup> anymore), and I<sup>-asws</sup> would have joined with your<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>.

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<sup>-asws</sup> son<sup>-asws</sup>! There is none from a Prophet<sup>-as</sup> dying, and even if he<sup>-as</sup> was in the east, and his<sup>-as</sup> successor<sup>-as</sup> dies in the west, except and Allah<sup>-azwj</sup> Mighty and Majestic would Gather both

their<sup>as</sup> souls and their<sup>as</sup> bodies. Then they<sup>as</sup> would return, each one<sup>as</sup> of them<sup>as</sup> to the place of his<sup>as</sup> grave, and the place which he<sup>as</sup> 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 فإنهم 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<sup>asws</sup>, then hide my<sup>asws</sup> grave' - And that request of his<sup>asws</sup> was lest anyone from the clan of Umayya gets to know the place of his<sup>asws</sup> grave, they would dig it up and exhume him<sup>asws</sup> and burn him<sup>asws</sup>, like what they had done (later one) with Zayd, son of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>.

ثم يا بني بعد ذلك إذا أصبح الصباح أخرجوا تابوتا إلى ظهر الكوفة على ناقه و أمر بمن يسيرها بما عليها كأنها تريد المدينة بحيث يخفى على العامة موضع قبري الذي تضعني فيه و كأني بكم و قد خرجت عليكم الفتن من هاهنا و هاهنا فعليكم بالصبر فهو محمود العاقبة.

Then, O my<sup>asws</sup> son<sup>asws</sup>, 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<sup>asws</sup> grave would be hidden to the general Muslims, that which you<sup>asws</sup> have placed me<sup>asws</sup> in. And it is as if I<sup>asws</sup> 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 عليكم من بعدي الفتن من هاهنا فاصبروا حتى يحكم الله و هو خير الحاكمين

Then he<sup>asws</sup> said: 'O Abu Muhammad<sup>asws</sup>! And O Abu Abdullah<sup>asws</sup>! It is as if I<sup>asws</sup> am with you<sup>asws</sup> both and the Fitna has emerged upon you<sup>asws</sup> from after me<sup>asws</sup> 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<sup>asws</sup> said: 'O Abu Abdullah<sup>asws</sup>! You<sup>asws</sup> will be the martyr of this community, so upon you<sup>asws</sup> is to be with fear of Allah<sup>azwj</sup> and the patience upon His<sup>azwj</sup> 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 قدومك علينا فإننا إليك مشتاقون

Then there was unconsciousness upon him<sup>asws</sup> for a while, and he<sup>asws</sup> awoke and said: 'This (here) is Rasool-Allah<sup>saww</sup>, and my<sup>asws</sup> uncle<sup>asws</sup> Hamza<sup>asws</sup>, and my<sup>saww</sup> brother<sup>asws</sup> Ja'far<sup>asws</sup> and his<sup>asws</sup> companions of Rasool-Allah<sup>saww</sup>, and all of them<sup>asws</sup> are saying: 'Hasten your<sup>asws</sup> arrival to us<sup>asws</sup> for we<sup>asws</sup> are desirous to see you<sup>asws</sup>!'

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<sup>-asws</sup> turned his<sup>-asws</sup> eyes among his<sup>-asws</sup> family members, all of them, and said: 'I<sup>-asws</sup> entrust you all to Allah<sup>-azwj</sup>! May Allah<sup>-azwj</sup> Guide you all! May Allah<sup>-azwj</sup> Protect you all! My<sup>-asws</sup> Caliph (replacement) upon you all is Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> Suffices as a replacement'.

ثم قال و عليكم السلام يا رسل ربي

Then he<sup>-asws</sup> said: 'And upon you<sup>-asws</sup> all be the greetings, O Rasools<sup>-as</sup> of my<sup>-asws</sup> Lord<sup>-azwj</sup>!'

ثم قال لِمَثَلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ و عرق جبينه و هو يذكر الله كثيرا و ما زال يذكر الله كثيرا و يتشهد الشهادتين

Then he<sup>-asws</sup> 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<sup>-asws</sup> forehead was sweating, and he<sup>-asws</sup> was mentioning Allah<sup>-azwj</sup> a lot. And he<sup>-asws</sup> did not cease to mention Allah<sup>-azwj</sup> a lot and testifying the two testimonies.

ثم استقبل القبلة و غمض عينيه و مد رجله و يديه و قال أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمدا عبده و رسوله

Then he<sup>-asws</sup> faced towards the Qiblah and closed his<sup>-asws</sup> eyes and extended his<sup>-asws</sup> legs and his<sup>-asws</sup> hands and said: 'I<sup>-asws</sup> testify that there is no god except Allah<sup>-azwj</sup> Alone. There is no associate for Him<sup>-azwj</sup>. And I<sup>-asws</sup> testify that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>'.

ثم قضى نحبه ع و كانت وفاته في ليلة إحدى و عشرين من شهر رمضان و كانت ليلة الجمعة سنة أربعين من الهجرة.

Then he<sup>-asws</sup> fulfilled his<sup>-asws</sup> vow (expired) and his<sup>-asws</sup> 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 الخدود و ارتفعت الصيحة في القصر فعلم أهل الكوفة أن أمير المؤمنين ع قد قبض

He (the narrator) said, 'During that, Zainab<sup>-asws</sup> Bint Ali<sup>-asws</sup>, and Umm Kulsoom<sup>-asws</sup>, and the entirety of his<sup>-asws</sup> 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<sup>-asws</sup> 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 قبائلها 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<sup>-saww</sup> 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<sup>-asws</sup>, 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.

فالعنى 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<sup>-asws</sup> 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<sup>-asws</sup> (funeral) preparation at night, and Al-Hassan<sup>-asws</sup> was washing him<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> was pouring the water upon him<sup>-asws</sup>, and he<sup>-asws</sup> was not needy for anyone to turn him<sup>-asws</sup>, but he<sup>-asws</sup> was turning himself<sup>-asws</sup> to what the washer intended, right and left, and his<sup>-asws</sup> 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<sup>-asws</sup> called out to his<sup>-asws</sup> sisters<sup>-asws</sup> (Syeda) Zainab<sup>-asws</sup> and (Syeda) Umm Kulsoom<sup>-asws</sup> and said: 'O sisters<sup>-asws</sup>! Bring me<sup>-asws</sup> the embalment of my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>!' (Syeda) Zainab<sup>-asws</sup> rushed quickly until she<sup>-asws</sup> came with it to him<sup>-asws</sup>.

قال الراوي فلما فتحت 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<sup>-asws</sup> 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<sup>-asws</sup> wrapped him<sup>-asws</sup> in five clothes like what he<sup>-asws</sup> had instructed with. Then he<sup>-asws</sup> placed him<sup>-asws</sup> upon the bier, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> 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 ميكايل 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<sup>-as</sup> and Mikaeel<sup>-as</sup>. It (the bier) did not pass by anything upon the surface of the earth except it bent performing Sajdah to him<sup>-asws</sup>. And the bier was

brought out from what follows the Kinda door. They<sup>-asws</sup> 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 فتنحني له خشوعا و مضى مستقيما إلى النجف إلى موضع قبره الآن

Ibn Al-Hanafiya said, 'By Allah<sup>-azwj</sup>! 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<sup>-asws</sup> grave (where it is) now.

قال و ضجت الكوفة بالبكاء و النحيب و خرجن النساء يتبعنه لاطمات حاسرات فمنعهم الحسن ع و نهامهم عن البكاء و العويل و ردهن إلى أماكنهن و الحسين ع يقول لا حول و لا قوة إلا بالله العلي العظيم إِنَّا لِلَّهِ و إِنَّا إِلَيْهِ رَاجِعُونَ يا أباه و انقطع ظهراه 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<sup>-asws</sup> forbade them from the crying and the ululating, and returned them to their places, and Al-Husayn<sup>-asws</sup> was saying 'There is neither any might nor strength except with Allah<sup>-azwj</sup>, the Exalted, the Magnificent! We are for Allah<sup>-azwj</sup> and are returning to Him<sup>-azwj</sup>! O father<sup>-asws</sup>! Oh breaking of the back! From your<sup>-asws</sup> reason I<sup>-asws</sup> learnt to cry! To Allah<sup>-azwj</sup> is the complaint!'

فلما انتهيا 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<sup>-asws</sup> grave, and there, the front end of the bier had been placed down, so Al-Hassan<sup>-asws</sup> placed down its rear end. Then Al-Hassan<sup>-asws</sup> stood and prayed Salat upon him<sup>-asws</sup>, and the congregation was behind him<sup>-asws</sup>. He<sup>-asws</sup> exclaimed seven Takbeers like what his<sup>-asws</sup> father<sup>-asws</sup> had instructed him<sup>-asws</sup> to do.

ثم زحزحنا سريره 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<sup>-asws</sup> 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<sup>-as</sup> has treasured for the righteous servant, the clean, the purified".

فلما أرادوا نزوله سمعوا هاتفا يقول أنزلوه إلى التربة الطاهرة فقد اشتاق الحبيب إلى الحبيب فدهش الناس عند ذلك و تحيروا و ألد أمير المؤمنين ع قبل طلوع الفجر.

When they<sup>-asws</sup> wanted to descend him<sup>-asws</sup>, they heard a caller saying: 'Descend him<sup>-asws</sup> 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<sup>-asws</sup> 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<sup>asws</sup> was entombed, Sa'sa Bin Sowhan Al-Abdy, may Allah<sup>azwj</sup> 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<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>!

ثم قال هنيئا لك يا أبا الحسن فلقد طاب مولدك و قوي صبرك و عظم جهادك و ظفرت برأيك و ربحت تجارتك و قدمت على خالقك فتلقاك الله ببشارته و حفتك ملائكته و استقررت في جوار المصطفى

Then he said, 'Congratulations to you<sup>asws</sup>, O Abu Al-Hassan<sup>asws</sup>! Your<sup>asws</sup> birth was good, and your combat was strong, and your Jihad was mighty, and you<sup>asws</sup> won with your<sup>asws</sup> view, and profited in your<sup>asws</sup> trade, and went ahead to your<sup>asws</sup> Creator. So, Allah<sup>azwj</sup> will Meet you<sup>asws</sup> with His<sup>azwj</sup> Glad Tidings, and His<sup>azwj</sup> Angels would surround you<sup>asws</sup>, and you<sup>asws</sup> will settle in the vicinity of Al-Mustafa<sup>saww</sup>.

فأكرمك الله بجواره و لحقت بدرجة أخيك المصطفى و شربت بكأسه الأوفى فأسأل الله أن يمن علينا باقتفائنا أثرك و العمل بسيرتك و الموالة لأولياتك و المعادة لأعدائك و أن يحشرنا في زمرة أولياتك

Allah<sup>azwj</sup> has Honoured you<sup>asws</sup> with His<sup>azwj</sup> Vicinity and joined you<sup>asws</sup> with the rank of your<sup>asws</sup> brother<sup>saww</sup> Al-Mustafa<sup>saww</sup> and Made you<sup>asws</sup> drink at full cup. I ask Allah<sup>azwj</sup> to Confer upon us to Suffice us with your<sup>asws</sup> impact (Ahadeeth) and working with your<sup>asws</sup> mode and befriend your<sup>asws</sup> friends and be inimical to your<sup>asws</sup> enemies, and to Resurrect us to be in the group of your<sup>asws</sup> 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 أقمت السنن و أبرت الفتن و استقام الإسلام و انتظم الإيمان

You<sup>asws</sup> have achieved what no one (else) has achieved, and attained what no one (else) has attained, and you<sup>asws</sup> fought in the Way of your<sup>asws</sup> Lord<sup>azwj</sup>, in front of your<sup>asws</sup> brother<sup>saww</sup> Al-Mustafa<sup>saww</sup> as was the right of its Jihad, and you<sup>asws</sup> stood with the religion of Allah<sup>azwj</sup> as was the right of standing, until you<sup>asws</sup> established the Sunnah and corrected the Fitna, and straightened Al-Islam, and systemised the Eman.

فعليك مني أفضل الصلاة و السلام بك اشتد 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 وقيته بنفسك و رميت سيفك ذا الفقار في مواطن الخوف و الحذر

So, from me, upon you<sup>asws</sup> be the superior Salawaat and the greetings. By you<sup>asws</sup>, the backs of the Momineen were strengthened, and the flags of the ways became clear, and you<sup>asws</sup> established the Sunnahs, and your<sup>asws</sup> merits and your<sup>asws</sup> qualities were not gathered for anyone. You<sup>asws</sup> preceded to answering the Prophet<sup>saww</sup> being in front, preferring, and hastened to help him<sup>saww</sup>, and save him<sup>saww</sup> by yourself<sup>asws</sup>, and you<sup>asws</sup> swung your<sup>asws</sup> sword Zulfiqar in the places of fear and caution.

قصم 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<sup>azwj</sup> Broke every obstinate tyrant through you<sup>asws</sup>, 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<sup>asws</sup>, O Amir Al-Momineen<sup>asws</sup>! You<sup>asws</sup> were closest of the people from Rasool-Allah<sup>saww</sup> 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<sup>asws</sup>, O Abu Al-Hassan<sup>asws</sup>! Allah<sup>azwj</sup> has Ennobled your<sup>asws</sup> position, and you<sup>asws</sup> were closest of the people to Rasool-Allah<sup>saww</sup> 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 حرمننا الله أجرك و لا أذلنا بعدك فو الله لقد كانت حياتك مفاتيح للخير و مغالق للشر و إن يومك هذا مفتاح كل شر و مغالق كل خير و لو أن الناس قبلوا منك لأكلوا من فوقهم و من تحت أرجلهم و لكنهم آثروا الدنيا على الآخرة.

Allah<sup>azwj</sup> will not Deprive you<sup>asws</sup> of your<sup>asws</sup> Recompense, nor Let us be humiliated after you<sup>asws</sup>. By Allah<sup>azwj</sup>! Your<sup>asws</sup> lifetime had been keys of the goodness, and locks of the evil, and this day of yours<sup>asws</sup>, is a key to all evil and a lock of all good, and if the people had accepted from you<sup>asws</sup>, 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 فعزوهم 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<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Ja’far, and Al-Abbas<sup>asws</sup>, and Yahya, and Al-Awn, and Abdullah, and consoled them regarding their father<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>.

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 ناقة و سيرها مع بعض العبيد.

And the people dispersed, and the children of Amir Al-Momineen<sup>asws</sup> 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<sup>asws</sup>, and they came with it to the chapel at the back of Al-Kufa. Then Al-Hassan<sup>asws</sup> went ahead and prayed Salat upon him<sup>asws</sup> and raised him<sup>asws</sup> 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<sup>asws</sup> returned, Umm Kulsoom<sup>asws</sup> entered to see him<sup>asws</sup> and made him<sup>asws</sup> swear that he<sup>asws</sup> will not leave the accursed one in the life for even one hour, although he<sup>asws</sup> had determined to delay it for three days.

فأجابها إلى ذلك و خرج لوقتته 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 عنهم 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<sup>asws</sup> answered her<sup>asws</sup> to that and went out at that time and moment and gathered his<sup>asws</sup> family members, and the people of insight from the companions of Amir Al-Momineen<sup>asws</sup>, the ones who had been in the era of Rasool-Allah<sup>saww</sup> – like Sa'sa Bin Sowhan, and Al-Ahnaf, and resembling them, may Allah<sup>azwj</sup> be Pleased with them, and consulted them in killing Ibn Muljim<sup>la</sup>, may Allah<sup>azwj</sup> the Exalted Curse him<sup>la</sup>. Each one consulted with killing him<sup>la</sup> during that very day, and their views were united upon killing him<sup>la</sup> in the place in which the Imam<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> 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 للنشاب و أحرقوه بالنار و قال آخر اصلبوه حيا حتى يموت

The reporter said, 'Then the children of Amir Al-Momineen<sup>asws</sup> and his<sup>asws</sup> companions, when they returned to Al-Kufa, and they had gathered to kill the accursed enemy of Allah<sup>azwj</sup> Ibn Muljim<sup>la</sup>, Abdullah son of Ja'far<sup>asws</sup> said, 'Cut off his<sup>la</sup> hands and his<sup>la</sup> legs, and his<sup>la</sup> tongue, and kill him<sup>la</sup> after that!' And Ibn Al Hanafiya said, 'Make him<sup>la</sup> the target of the crossbow and burn him<sup>la</sup> in the fire'. And another one said, 'Crucify him<sup>la</sup> alive until he<sup>la</sup> 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<sup>asws</sup> said: 'I<sup>asws</sup> shall be compliant regarding him<sup>la</sup> with what Amir Al-Momineen<sup>asws</sup> had instructed me<sup>asws</sup>. I<sup>asws</sup> shall strike him<sup>la</sup> a strike with the sword until he<sup>la</sup> dies in it, and I<sup>asws</sup> shall burn him<sup>la</sup> 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 يوبخونه و هو ساكت لا يتكلم

He (the narrator) said, 'Al-Hassan<sup>asws</sup> instructed that bring him<sup>la</sup>, so they came with him<sup>la</sup> bound, until they entered him<sup>la</sup> to the place in which the Imam Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> had been struck in, and the people were cursing him<sup>la</sup> and rebuking him<sup>la</sup>, and he<sup>la</sup> was silent, not speaking.

فقال الحسن ع يا عدو الله قتلت أمير المؤمنين ع وإمام المسلمين و أعظمت الفساد في الدين فقال لهما يا حسن و يا حسين عليكما السلام ما تريدان تصنعان بي

Al-Hassan<sup>asws</sup> said: 'O enemy of Allah<sup>azwj</sup>! You<sup>la</sup> killed Amir Al-Momineen<sup>asws</sup>, and Imam<sup>asws</sup> of the Muslims, and magnified the corruption in the religion'. He<sup>la</sup> said to them<sup>asws</sup> both, 'O Hassan<sup>asws</sup>! O Husayn<sup>asws</sup>! The greetings be unto you<sup>asws</sup> two! What are you<sup>asws</sup> intending to do with me<sup>la</sup>?'

قالا له نريد 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<sup>asws</sup> said to him<sup>la</sup>: 'Kill you<sup>la</sup> like what you<sup>la</sup> killed our<sup>asws</sup> chief and our Master<sup>asws</sup>!' He<sup>la</sup> said to them<sup>asws</sup>, 'Do whatever you<sup>asws</sup> desire to do, and you<sup>asws</sup> cannot be any more violent to the one whom the Satan<sup>la</sup> has caused to a major slip and blocked him<sup>la</sup> from the way, and I<sup>la</sup> had rebuked my<sup>la</sup> soul, but it was not rebuked, and I<sup>la</sup> 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<sup>la</sup> cried.

فقال له يا ويلك ما هذه الرقة أين كانت حين وضعت قدمك و ركبت خطيئتك

He<sup>asws</sup> said to him<sup>la</sup>: 'Woe be unto you<sup>la</sup>! What is this tenderness? Where were you<sup>la</sup> when you<sup>la</sup> placed your<sup>la</sup> feet and indulged in your<sup>la</sup> sin?'

فقال ابن ملجم لعنه الله استخوذ عليهم الشيطان فأنساهم ذكر الله أولئك حزب الشيطان إلا إن حزب الشيطان هم الخاسرون و لقد انقضى التويخ و المعايرة و إنما قتلت أباك و حصلت بين يديك فاصنع ما شئت و خذ بحقك مني كيف شئت

Ibn Muljim<sup>la</sup> 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<sup>la</sup> killed your<sup>asws</sup> father<sup>asws</sup> and have been obtained in front of you<sup>asws</sup>. So, do whatever you<sup>asws</sup> so desire to, and take your<sup>asws</sup> right from me<sup>la</sup> however you<sup>asws</sup> so desire to'.

ثم برك على ركبتيه و قال يا ابن رسول الله الحمد لله الذي أجرى قلتي على يديك

Then he<sup>la</sup> knelt upon his<sup>la</sup> knees and said, 'O son<sup>asws</sup> of Rasool-Allah<sup>azwj</sup>! The Praise is for Allah<sup>azwj</sup> Who Caused my<sup>la</sup> killed to flow upon your<sup>asws</sup> 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<sup>asws</sup> had pity for him<sup>la</sup> because his<sup>asws</sup> heart was merciful, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>. Al-Hassan<sup>asws</sup> stood up and grabbed the sword in his<sup>asws</sup> hand and bared it from its sheath and waved it until the death loomed in its blade, then he<sup>asws</sup> struck him<sup>la</sup> a strike, his<sup>la</sup> 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<sup>asws</sup> was not able to open to the span of his<sup>asws</sup> outstretched arm. So, he<sup>asws</sup> left him<sup>la</sup>. Then enemy of Allah<sup>azwj</sup> turned upon his<sup>la</sup> back rolling in his<sup>la</sup> 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<sup>asws</sup> stood up to his<sup>asws</sup> brother<sup>asws</sup> and said: 'O my<sup>asws</sup> brother<sup>asws</sup>! Isn't the father<sup>asws</sup> one, and the mother<sup>asws</sup> one, and for me<sup>asws</sup> there is a share in this strike, and there is a right for me<sup>asws</sup> in killing him<sup>la</sup>? Leave me<sup>asws</sup> strike him<sup>la</sup> a strike, to heal my<sup>asws</sup> heart from part of what I<sup>asws</sup> 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<sup>asws</sup> gave him<sup>asws</sup> the sword. He<sup>asws</sup> took it and waved it and struck him<sup>la</sup> upon the same place which Al-Hassan<sup>asws</sup> had struck him<sup>la</sup>. It reached to an end of his<sup>la</sup> nose and cut off its other side. And the people rushed after that with their swords and cut him<sup>la</sup> into pieces and pieces, and Allah<sup>azwj</sup> Hastened his<sup>la</sup> 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<sup>la</sup> 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<sup>la</sup> into a pit and filled it with the soil, and he<sup>la</sup> was howling like the howling of the dogs in his<sup>la</sup> pit, up to the Day of Qiyamah.

و أقبلوا إلى قطام الملعونة الفاسقة الفاجرة فقطعوها بالسيف إربا إربا و نحبوا 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<sup>azwj</sup> 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<sup>la</sup>, 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<sup>azwj</sup> not be Pleased with them both.

و أما الرجلان اللذان كانا مع ابن ملجم بالجامع يساعداه 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<sup>la</sup> at the central Masjid, assisting him<sup>la</sup> upon killing Ali<sup>asws</sup>, they were both killed on their night, may Allah<sup>azwj</sup> 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 باكية و لا باكية 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 فارسا يتضوع منه رائحة 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<sup>asws</sup>, when Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> carried him<sup>asws</sup> upon his<sup>asws</sup> 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 رضي الوحي و التنزيل و فطيم العلم و الشرف الجليل خليفة أمير المؤمنين و سيد الوصيين قال نعم

He greeted unto them<sup>asws</sup> both, then said to Al-Hassan<sup>asws</sup>: ‘Are you<sup>asws</sup> Al-Hassan Bin Ali<sup>asws</sup>, nourisher of the Revelation and the Revealed (Book), and weaner of the knowledge, and the noble, the majestic caliph of Amir Al-Momineen<sup>asws</sup>, and chief<sup>asws</sup> of the successors<sup>as</sup>?’ He<sup>asws</sup> said: ‘Yes’.

قال و هذا الحسين بن أمير المؤمنين و سيد الوصيين سبط الرحمة و ربيع العصمة و ربيب الحكمة و والد الأئمة قال نعم

He said, ‘And is this Al-Husayn<sup>asws</sup> Bin Amir Al-Momineen<sup>asws</sup>, and chief<sup>asws</sup> of the successors<sup>as</sup>, the chief of mercy, and nourisher of the infallibility, and care-taker of the wisdom, and father<sup>asws</sup> of the Imams<sup>asws</sup>?’ He<sup>asws</sup> said: ‘Yes’.

قال سلماء 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<sup>asws</sup> to me and continue in the Call of Allah<sup>azwj</sup>. Al-Hassan<sup>asws</sup> said to him: ‘He<sup>asws</sup> had bequeathed to us<sup>asws</sup> that we<sup>asws</sup> should not submit him<sup>asws</sup> except to one of the two men – Jibraeel<sup>as</sup> or Al-Khizr<sup>as</sup>. So, who are you from the two?’ He uncovered the veil, and there, it was Amir Al-Momineen<sup>asws</sup> (himself<sup>asws</sup>).

ثم قال للحسن ع يا أبا محمد إنه لا تموت نفس إلا و يشهداها فما يشهد جسده.

Then he<sup>asws</sup> said to Al-Hassan<sup>asws</sup>: 'O Abu Muhammad<sup>asws</sup>! There is no soul dying except he witnesses it, so will he (Amir Al-Momineen<sup>asws</sup>) not see his<sup>asws</sup> 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 تهتلا علي التراب و انظرا ما يكون

He said, 'And it is reported from Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> that Amir Al-Momineen<sup>asws</sup> said to Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>: 'When you<sup>asws</sup> two place me<sup>asws</sup> in the mausoleum, they pray two Cycles Salat before you<sup>asws</sup> pour the soul upon me<sup>asws</sup> 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<sup>asws</sup> had placed him<sup>asws</sup> in the Holy mausoleum, they<sup>asws</sup> died what he<sup>asws</sup> had instructed with, and they<sup>asws</sup> looked, and there, the mausoleum had been covered with a cloth of fine silk. Al-Hassan<sup>asws</sup> uncovered from what was upon the face of Amir Al-Momineen<sup>asws</sup>, and found Rasool-Allah<sup>saww</sup>, and Adam<sup>as</sup>, and Ibrahim<sup>as</sup> discussing with Amir Al-Momineen<sup>asws</sup>.

و كشف الحسين مما يلي رجله فوجد الزهراء و حواء و مريم و آسية عليهن السلام ينحن على أمير المؤمنين ع و يندبهنه.

And Al-Husayn<sup>asws</sup> revealed from his<sup>as</sup> legs and found, and found (Syeda) Al-Zahra<sup>asws</sup>, and Maryam<sup>as</sup>, and Aasiya<sup>as</sup>, may the greetings be upon them<sup>as</sup>, lamenting upon Amir Al-Momineen<sup>asws</sup> and mourning him<sup>asws</sup>.<sup>162</sup>

وَ فِي الدِّيْوَانِ الْمَنْسُوبَةِ أَبْيَاطُهَا إِلَى أَمِيرِ الْمُؤْمِنِينَ، أَنَّهُ قَالَ فِي مَرْصُوهِ مُخَاطِبًا لِفَاطِمَةَ مَا رُوي عَنْ أَبِي الْعَلَاءِ الْحَسَنِ الْعَطَّارِ عَنِ الْحَسَنِ الْمُقْرِي عَنِ أَبِي عَبْدِ اللَّهِ الْخَافِظِ عَنِ عَلِيِّ بْنِ أَحْمَدَ الْمُقْرِي عَنِ زَيْدِ بْنِ مُسْكَانَ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْبَلَوِيِّ أَنَّهُ ع أَنْشَدَ هَذِهِ الْأَبْيَاتَ وَ هُوَ تَحْمُومٌ يَرْثِي فَاطِمَةَ ع

وَ إِنَّ حَيَاتِي مِنْكَ يَا بِنْتَ أَحْمَدَ	بِإِظْهَارِ مَا أَحْفَيْتُهُ لَشَدِيدُ
وَ لَكِنْ لِأَمْرِ اللَّهِ تَعْنُو رِقَابُنَا	وَ لَيْسَ عَلَيَّ أَمْرُ الْإِلَهِ جَلِيدُ
أُتْصِرُّعْنِي الْحُمَى لَدَيْكَ وَ أَشْتَكِي	إِلَيْكَ وَ مَا لِي فِي الرَّجَالِ نَدِيدُ
أَصِرُّ عَلَى صَبْرٍ وَ أَقْوَى عَلَى مُئِي	إِذَا صَبْرَ حَوَارِ الرَّجَالِ بَعِيدُ
وَ فِي هَذِهِ الْحُمَى دَلِيلًا بِأَمَّا	لَمَوْتِ الْبَرَايَا قَائِدُ وَ بَرِيدُ

And in 'Al Diwaan', its couplets are attributed to Amir Al-Momineen<sup>asws</sup>. He<sup>asws</sup> had said during his<sup>asws</sup> illness addressing to (Syeda) Fatima<sup>asws</sup>, what is reported from Abu Al A'ala Al-Hassan Al Attar, from Al-Hassan Al Muqry, from Abu Abdullah Al Hafiz, from Ali Bin Ahmad Al Muqry, from Zayd Bin Muskan, from Ubeydullah Bin Muhammad Bin Al Balwy,

'He<sup>asws</sup> prosed these couplets and he<sup>asws</sup> was saddened, eulogising Fatima<sup>asws</sup>: 'And my<sup>asws</sup> life is from you<sup>asws</sup>, O daughter<sup>asws</sup> of Ahmad<sup>saww</sup>, by my<sup>asws</sup> revealing what difficulties what you<sup>asws</sup> had concealed, but for the Command of Allah<sup>azwj</sup> our necks are stabbed, and there isn't endurance upon

<sup>162</sup> Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 127 H 58 b

*the Command of God<sup>azwj</sup>. Are you hitting me<sup>asws</sup> the fever from You<sup>azwj</sup> and I<sup>asws</sup> am complaining to You<sup>azwj</sup>, and there is no peer for me<sup>asws</sup> among the men. I<sup>asws</sup> am persistent upon the patience and stronger upon death, when the patience of the people is remote, and in this fever, there is evidence that it is the freedom of death, leading and sending”*.<sup>163</sup>

ع، علل الشرائع لي، الأمل للصدوق ابن موسى عن ابن زكريا القطان عن ابن حبيب عن محمد بن عبيد الله و عبد الله بن الصلت الجحدري قال حدثنا ابن عائشة عن عبد الله بن عبد الرحمن الهمداني عن أبيه قال: لَمَّا دَفَنَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَاطِمَةَ ع قَامَ عَلَى شَفِيرِ الْقَبْرِ وَ ذَلِكَ فِي جَوْفِ اللَّيْلِ لِأَنَّهُ كَانَ دَفَنَهَا لَيْلًا ثُمَّ أَنشَأَ يَقُولُ

لِكُلِّ اجْتِمَاعٍ مِنْ خَلِيلَيْنِ فُرْقَةٌ  
وَ إِنَّ افْتِقَادِي وَاحِدًا بَعْدَ وَاحِدٍ  
سُتَعْرَضُ عَنْ ذِكْرِي وَ تُنْسَى مَوَدَّتِي  
وَ كُلُّ الَّذِي دُونَ الْمَمَاتِ قَلِيلٌ  
دَلِيلٌ عَلَيَّ أَنْ لَا يَدُومَ خَلِيلٌ  
وَ يَخْدُثُ بَعْدِي لِلْخَلِيلِ خَلِيلٌ

(The books) 'Illal Al Sharaie', (and) 'Al Amaali' of Al Sadouq – Ibn Musa, from Ibn Zakariya Al Qattan, from Ibn Habeeb, from Muhammad Bin Ubeydullah, and Abdullah Bin Al Salt Al Jahdary who both said, 'It is narrated to us by Ibn Aysha, from Abdullah Bin Abdul Rahman Al Hamdany, from his father having said,

'When Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> had buried (Syeda) Fatima, he<sup>asws</sup> stood upon an edge of the grave, and that was in the middle of the night, because he<sup>asws</sup> had buried her<sup>asws</sup> at night.

Then he<sup>asws</sup> prosed saying: 'For every unison of two friends, there is separation, and all that which is besides the death, is little, and my<sup>asws</sup> losses are one after one, evidencing upon that a friend is not permanent. You will be turning away from my<sup>asws</sup> mentioned and forget my<sup>asws</sup> love, and a friend would innovate for a friend after me<sup>asws</sup>'<sup>164</sup>

وَ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْعَاصِمِيِّ بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع عَنْ عَلِيِّ ع أَنَّ فَاطِمَةَ لَمَّا تُوفِّي رَسُولُ اللَّهِ ص كَانَتْ تَقُولُ وَ أَبْتَاهُ مِنْ رَبِّهِ مَا أَدْنَاهُ وَ أَبْتَاهُ جَنَانُ الْخُلْدِ مَتَوَاهُ وَ أَبْتَاهُ يُكْرِمُهُ رَبُّهُ إِذَا أَنَاهُ يَا أَبْتَاهُ الرَّبُّ وَ الرَّسُلُ تُسَلِّمُ عَلَيْهِ حِينَ تَلْقَاهُ

And from Ali Bin Ahmad Al Aasimy, by his chain,

'From Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup>: 'When Rasool-Allah<sup>saww</sup> expired, (Syeda) Fatima<sup>asws</sup> said: 'O father<sup>saww</sup>! How close he<sup>saww</sup> is from his<sup>saww</sup> Lord<sup>azwj</sup>! O Father<sup>saww</sup>! The eternal gardens are his<sup>saww</sup> abode! O father<sup>saww</sup>! His<sup>saww</sup> Lord<sup>azwj</sup> has Honoured him<sup>saww</sup> when he<sup>saww</sup> went to Him<sup>azwj</sup>! O father<sup>saww</sup>! The Lord<sup>azwj</sup> and the Messengers<sup>as</sup> Greet unto him<sup>saww</sup> when he<sup>saww</sup> meets them<sup>as</sup>!'

فَلَمَّا مَاتَتْ فَاطِمَةُ ع قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ بِرَثِيمِهَا

لِكُلِّ اجْتِمَاعٍ مِنْ خَلِيلَيْنِ فُرْقَةٌ

الْأَبْيَاتِ.

<sup>163</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 6 H 9

<sup>164</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 35



When Fatima<sup>-asws</sup> passed away, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> eulogised her<sup>-asws</sup>: 'For every unison of two friends there is separation' – the couplets".<sup>165</sup>

و دَكَرَ الْحَاكِمُ أَنَّ فَاطِمَةَ لَمَّا مَاتَتْ أَنْشَأَ عَلَيَّ ع

نَفْسِي عَلَى زَفْرَاتِهَا مَحْبُوسَةً  
لَا حَيْرَ بَعْدَكَ فِي الْحَيَاةِ وَإِنَّمَا  
يَا لَيْتَهَا خَرَجَتْ مَعَ الزَّفَرَاتِ  
أَبْكِي مَخَافَةَ أَنْ تَطُولَ حَيَاتِي

Al-Hakim mentioned, 'When Fatima<sup>-asws</sup> passed away, Ali<sup>-asws</sup> prosed: 'My<sup>-asws</sup> soul is imprisoned upon its exhalations. Oh, if only it would exit along with the exhalations! There is no goodness in life after you<sup>-asws</sup>, and rather I<sup>-asws</sup> am crying fearing that my<sup>-asws</sup> life would be prolonged".<sup>166</sup>

أَقُولُ فِي الدِّيْوَانِ الْمُنْسُوبِ إِلَيْهِ ع، أَنَّهُ أَنْشَدَ بَعْدَ وَفَاةِ فَاطِمَةَ ع

أَلَا هَلْ إِلَى طُولِ الْحَيَاةِ سَبِيلٌ  
وَإِنِّي وَإِنْ أَصْبَحْتُ بِالْمَوْتِ مُوقِنًا  
وَ أُنَى وَ هَذَا الْمَوْتُ لَيْسَ يَحُولُ  
فَلِي أَمَلٌ مِنْ دُونِ ذَلِكَ طَوِيلٌ  
وَ لِلدَّهْرِ أَلْوَانٌ تُرْوَحُ وَ تَعْتَدِي  
وَ إِنْ نَفُوسًا بَيْنَهُنَّ تَسِيلُ

I (Majlisi) am saying, 'In 'Al-Diwaan' attributed to him<sup>-asws</sup>, he<sup>-asws</sup> prosed after the expiry of (Syeda) Fatima<sup>-asws</sup>: 'Indeed! Is there any way to prolong the life? And how (could it be so) and this is death which cannot be turned around. And how, and I<sup>-asws</sup> have become convinced with the death. There are long hopes for me<sup>-asws</sup> from besides that. And there are colours for the times which go and are nourished, and that the souls are flowing between them.

وَ مَنْزِلٌ حَقٌّ لَا مُعَرَّجَ دُونَهُ  
فَقَطَعْتُ بِأَيَّامِ التَّعَزُّزِ ذِكْرَهُ  
لِكُلِّ أَمْرٍ مِنْهَا إِلَيْهِ سَبِيلٌ  
وَ كُلُّ عَزِيْزٍ مَا هُنَاكَ دَلِيلٌ  
أَرَى عِلَلِ الدُّنْيَا عَلَيَّ كَثِيرَةً  
فَهَلْ لِي إِلَى مَنْ قَدْ هَوِيَتْ سَبِيلٌ  
وَ إِنِّي لَمُسْتَنَاقٌ إِلَى مَنْ أَحْبَبُهُ

And a status of truth, there is not ascent besides it. For every matter from it there is a way to it. There is a termination with the day whose mention is mighty, and every dear one is humiliated over there. I<sup>-asws</sup> see the illness of the world as being a lot upon me<sup>-asws</sup>, and its companion would be ill until the death. And I<sup>-asws</sup> yearned for the one I<sup>-asws</sup> love, so is there a way for me<sup>-asws</sup> to the one who has collapsed?

وَ إِنِّي وَإِنْ شَطَطَتْ بِي الدَّارُ نَازِحًا  
فَقَدْ قَالَ فِي الْأَمْتَالِ فِي الْبَيْنِ قَاتِلٌ  
وَ قَدْ مَاتَ قَبْلِي بِالْفِرَاقِ جَمِيلٌ  
أَضْرَبَ بِهِ يَوْمَ الْفِرَاقِ رَجِيلٌ  
لِكُلِّ اجْتِمَاعٍ مِنْ حَلِيلَيْنِ فُرْقَةٌ  
وَ كُلُّ الَّذِي دُونَ الْفِرَاقِ قَلِيلٌ

<sup>165</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 44 b

<sup>166</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 44 c

دَلِيلٌ عَلَى أَنْ لَا يَدُومَ خَلِيلٌ

وَ إِنَّ افْتِقَادِي فَاطِمًا بَعْدَ أَحْمَدَ

And how, and even if you were to scatter the house with me<sup>asws</sup> displacing, and a beautiful one has died before me<sup>asws</sup> with the separation. A speaker has said clearly in the parables, I am hurt by the departed one on the day of the separation. For every unison of two friends, there is a separation, and all that which is besides the separation, is little, and my<sup>asws</sup> losing Fatima<sup>asws</sup> after Ahmad<sup>saww</sup> evidences upon than a friend is not permanent.

لَعَمْرُكَ شَيْءٌ مَا إِلَيْهِ سَبِيلٌ  
وَ يَظْهَرُ بَعْدِي لِلْخَيْلِ عَدِيلٌ  
إِذَا غَبَّتْ يَرْضَاهُ سِوَايَ بَدِيلٌ  
وَ يَحْفَظُ سِرِّي قَلْبُهُ وَ دَخِيلٌ

وَ كَيْفَ هَنَّاكَ الْعَيْشُ مِنْ بَعْدِ فَقْدِهِمْ  
سَيُعْرَضُ عَنْ ذِكْرِي وَ تُنْسَى مَوَدَّتِي  
وَ لَيْسَ خَلِيلِي بِالْمُلُولِ وَ لَا الَّذِي  
وَ لَكِنْ خَلِيلِي مَنْ يَدُومُ وَصَالُهُ

So, how is the life over there from after having lost them? By your life! There is no way to it. They would turn away from my<sup>asws</sup> mentioned and forget my<sup>asws</sup> cordiality, and there shall appear a just one after me<sup>asws</sup> for the cavalry, and my<sup>asws</sup> friend isn't with the weariness nor that which when I<sup>asws</sup> am no more, there would be any replacement to please him. But my<sup>asws</sup> friend is one who is permanent in his connection, and his heart preserves my secrets, and retains.

فَإِنَّ بُكَاءَ الْبَاكِيَاتِ قَلِيلٌ  
وَ لَيْسَ إِلَى مَا يَبْتَغِيهِ سَبِيلٌ  
وَ لَكِنَّ زُرَّةَ الْأَكْرَمِينَ جَلِيلٌ  
وَ فِي الْقَلْبِ مِنْ حَرِّ الْفِرَاقِ عَلِيلٌ

إِذَا انْقَطَعَتْ يَوْمًا مِنَ الْعَيْشِ مُدَّتِي  
يُرِيدُ الْفَتَى أَنْ لَا يَمُوتَ حَبِيبُهُ  
وَ لَيْسَ جَلِيلًا زُرَّةَ مَالٍ وَ فَقْدُهُ  
لِلذِّكِّ جَنِي لَا يُؤَاتِيهِ مَضْجَعٌ

When one day my<sup>asws</sup> period of life is terminated, the crying of the criers would be little. The youth wants that his love should not be dying, and there is no way to what he is seeking, and it isn't majestic, valuing wealth and losing it, but cultivating the honours is majestic. Due to that, my<sup>asws</sup> sides are not getting to lie down while in the heart there is the heat of separation, there is burning thirst".<sup>167</sup>

وَ مِنْهُ، قَوْلُهُ عِندَ رَحْلَتِهَا ع

وَ مَا لِسِوَاهُ فِي قَلْبِي نَصِيبٌ  
وَ عَنْ قَلْبِي حَبِيبِي لَا يَغِيبُ.

حَبِيبٌ لَيْسَ يَعْدِلُهُ حَبِيبٌ  
حَبِيبٌ غَابَ عَنْ عَيْنِي وَ جِسْمِي

And from him, 'His<sup>asws</sup> words during her<sup>asws</sup> departure: 'A beloved, there isn't any beloved for such a beloved, and there is no share in my<sup>asws</sup> heart for besides him. A beloved disappeared from my<sup>asws</sup> eyes and my<sup>asws</sup> body, but my<sup>asws</sup> beloved is not absent from my<sup>asws</sup> heart'.<sup>168</sup>

وَ مِنْهُ، مُحَاطِبًا لَهَا بَعْدَ وَفَاتِهَا

<sup>167</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 48 a

<sup>168</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 48 b

قَبْرَ الْحَبِيبِ فَلَمْ يَرُدَّ جَوَابِي  
أَنْسَيْتَ بَعْدِي حُلَّةَ الْأَحْبَابِ.

مَا لِي وَقَفْتُ عَلَى الْقُبُورِ مُسَلِّمًا  
أَحَبِيبَ مَا لَكَ لَا تَرُدُّ جَوَابَنَا

And from him – Addressing her<sup>asws</sup> after her<sup>asws</sup> expiry: ‘What is the matter with me<sup>asws</sup> standing at the graves, greeting at a grave of the beloved, but he does not respond my<sup>asws</sup> answering to a beloved? What is the matter you are not responding an answer? Have you forgotten friendship of the beloved after me<sup>asws</sup>?’<sup>169</sup>

وَ مِنْهُ، مُجِيبًا لِنَفْسِهِ مِنْ قَبْلِهَا ع

وَ أَنَا زَهِيئُ جَنَادِلٍ وَ تُرَابٍ  
وَ حُجْبَتُ عَنْ أَهْلِي وَ عَنْ أَتْرَابِي  
عَنِّي وَ عَنْكُمْ حُلَّةُ الْأَحْبَابِ.

قَالَ الْحَبِيبُ وَ كَيْفَ لِي بِجَوَابِكُمْ  
أَكَلِ التُّرَابِ مَحَاسِنِي فَانْسَيْتُكُمْ  
فَعَلَيْكُمْ مِنِّي السَّلَامُ تَقَطَّعَتْ

And from him – Answering to himself<sup>asws</sup> from her<sup>asws</sup>: ‘The beloved says, ‘And how can it be for me to answer you and I am a hostage of rocks and soil? The soil is eating my beauty, so I have forgotten you, and I am veiled from my family and from my in-laws. So, the greetings be from me to you all. The friendship of the beloved is cut off from me and you’.<sup>170</sup>

<sup>169</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 48 c

<sup>170</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 48 d

## Poetic Verses Recited by Syeda tul Nisa e Allameen<sup>-asws</sup>:

قب، المناقب لابن شهر آشوب أنشدت الزهراء ع بعد وفاة أبيها ص

وَقَدْ رَزَيْنَا بِهِ مَخْضاً خَلِيقَتُهُ  
وَكُنْتَ بَدراً وَ نُوراً يُسْتَضَاءُ بِهِ  
صَافِي الصَّرَائِبِ وَ الْأَعْرَاقِ وَ النَّسَبِ  
وَ كُنْتَ بَدراً وَ نُوراً يُسْتَضَاءُ بِهِ  
عَلَيْكَ تَنْزِيلُ مِنْ ذِي الْعِزَّةِ الْكُتُبِ  
وَ كَانَ جِبْرَائِيلُ رُوحَ الْقُدْسِ زَائِرِنَا  
فَعَابَ عَنَّا وَ كُلُّ الْخَيْرِ مُخْتَجِبٌ  
لَمَّا مَضَيْتِ وَ حَالَتْ ذُونُكَ الْحُجُبِ  
فَأَلَيْتِ قَبْلَكَ كَانَ الْمَوْتُ صَادِقَنَا

In (the book) 'Al Manaqib' of Ibn Shehr Ashub –

'Al Zahra<sup>-asws</sup> prosed after the expiry of her<sup>-asws</sup> father<sup>-sawww</sup>: 'We<sup>-asws</sup> have been afflicted with it by pure moral depravity of the tribes, and the races and the lineage. And you<sup>-sawww</sup> were a full moon and a Noor illuminated with upon you<sup>-asws</sup>, a Revelation from the One<sup>-azwj</sup> with the Honourable Books, and Jibraeel<sup>as</sup> the Holy Spirit used to visit us<sup>-asws</sup>. He<sup>-as</sup> has disappeared from us<sup>-asws</sup> and every good has been veiled. If only we<sup>-asws</sup> had encountered the death before you<sup>-sawww</sup>, due to what has passed, and it had made a barrier of the veils besides you<sup>-sawww</sup>.

إِنَّا رَزَيْنَا بِمَا لَمْ يُرَزَّرْ دُو شَجِنِ  
صَاقَتْ عَلَيَّ بِأَلَدٍ بَعْدَ مَا رَجِبْتِ  
مَنْ الْبَرِيَّةِ لَا عَجَمٌ وَ لَا عَرَبٌ  
وَ سِيمِ سِبْطَاكَ حَسِناً فِيهِ لِي نَصَبٌ  
فَأَنْتِ وَ اللَّهُ خَيْرُ الْخَلْقِ كُلِّهِمْ  
وَ أَصْدَقُ النَّاسِ حَيْثُ الصِّدْقُ وَ الْكَذِبُ  
فَسَوْفَ نَبْكِيكَ مَا عَشِنَا وَ مَا بَقِيَتْ  
مِنَّا الْعُيُونُ يَتَهَمَالِ لَهَا سَكْبُ

We<sup>-asws</sup> are afflicted with what we<sup>-asws</sup> had not been afflicted the sorrow from the citizens, neither the non-Arabs nor the Arabs (before). The city is straitened upon me<sup>-asws</sup> after it had been welcoming, and your<sup>-sawww</sup> two grandsons<sup>-asws</sup> are disregarded, a share of mine<sup>-asws</sup> has been eclipsed during it. By Allah<sup>-azwj</sup>! You<sup>-sawww</sup> are best of the creatures, all of them, and most truthful of the people, where there is truth and lies. Soon we<sup>-asws</sup> shall be crying for you<sup>-sawww</sup> for as long as we<sup>-asws</sup> live, and whatever eyes remain from us<sup>-asws</sup>, the outpouring being incessant for it".<sup>171</sup>

كا، الكافي حميد عن ابن سماعه عن أحمد بن الحسن عن أبيان عن محمد بن الفضل قال سمعت أبا عبد الله ع يقول جاءني فاطمة ع إلى سارية في المسجد وهي تقول و تخاطب النبي ص

قَدْ كَانَ بَعْدَكَ أَنْبَاءٌ وَ هَنْبَةٌ  
وَ احْتَالَ قَوْمُكَ فَاشْهَدَهُمْ وَ لَا تَعِبْ  
إِنَّا فَقَدْنَاكَ فَقَدَ الْأَرْضِ وَابِلَهَا  
لَوْ كُنْتُ شَاهِدَهَا لَمْ يَكُنْ خُطْبُ

<sup>171</sup> Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 27 a

(The book) 'Al Kafi' – Humeyd, from Ibn Sama'at, from Ahmad Bin Al-Hassan, from Aban, from Muhammad Bin Al Mufazzal who said,

'I heard Abu Abdullah<sup>asws</sup> saying: '(Syeda) Fatima<sup>asws</sup> came to a column in the Masjid and she<sup>asws</sup> was saying and addressing the Prophet<sup>saww</sup>, (prosing): 'News and painful matters have happened after you<sup>saww</sup>, had you<sup>saww</sup> witnessed these, you<sup>saww</sup> would not have addressed frequently. We<sup>asws</sup> lost you<sup>saww</sup> like the ground loses its heavy rain, and your<sup>saww</sup> people are in great confusion, so witness them and to not overlook!''<sup>172</sup>

224- نص، كفاية الأثر علي بن الحسين عن محمد بن الحسين الكوفي عن محمد بن علي بن زكريا عن عبد الله بن الضحاک عن هشام بن محمد عن عبد الرحمن عن عاصم بن عمرو عن محمود بن لبيد قال: لما قبض رسول الله ص كانت فاطمة ع تأتي قبور الشهداء و تأتي قبر حمزة و تبكي هناك فلما كان في بعض الأيام أتيت قبر حمزة فوجدتها ع تبكي هناك فأمهلتها حتى سكنت فأتيتها و سلمت عليها و قلت يا سيده التسون قد و الله قطعت نياط قلبي من بكائك

(The book) 'Kifayat Al Aser' – Ali Bin Al-Hassan, from Muhammad Bin Al-Husayn Al Kufi, from Muhammad Bin Ali Bin Zakariya, from Abdullah Bin Al Zahhak, from Hisham Bin Muhammad, from Abdul Rahman, from Aasim Bin Amro, from Mahmoud Bin Labeed who said,

'When Rasool-Allah<sup>saww</sup> passed away, (Syeda) Fatima<sup>asws</sup> used to come to the graves of the martyrs, and she<sup>asws</sup> would come to the grave of Hamza<sup>as</sup> and cry over there. When it was during one of the days she<sup>asws</sup> had come to the grave of Hamza<sup>as</sup>, I found her<sup>as</sup> crying over there. I gave her<sup>asws</sup> time until she<sup>asws</sup> had calmed down, then came to her<sup>asws</sup> and greeted unto her<sup>asws</sup>, and I said, 'O chieftess of the women! By Allah<sup>azwj</sup>, the veins of my heart have been cut from your<sup>asws</sup> crying!'

فقلت يا با عمرو و لحق لي البكاء فلقد أصبت بخير الآباء رسول الله ص و شوقاة إلى رسول الله

She<sup>asws</sup> said: 'O Abu Umar, and the crying is a right for me<sup>asws</sup>, for I<sup>asws</sup> have been afflicted (with the loss of) best of the fathers, Rasool-Allah<sup>saww</sup>. O the desire to Rasool-Allah<sup>azwj</sup>!'

ثم أنشأت ع تقول-

وَ ذِكْرُ أَبِي مُدِّ مَاتَ وَ اللَّهُ أَكْثَرُ-

إِذَا مَاتَ يَوْمًا مَيِّتٌ فَلِ ذِكْرِهِ-

Then she<sup>asws</sup> prosed (a couplet) saying: 'When a person dies one day, his mention is little, and the mention of my father, since he<sup>saww</sup> passed away, by Allah<sup>azwj</sup> it is more'.

قلت يا سيدتي إني سأئلك عن مسألة تتلخج في صدري قالت سل قلت هل نص رسول الله قبل وفاته علي بالإمامة قالت وا عجباً أ نسيتم يوم غدیر خم

I said, 'O my chieftess<sup>asws</sup>! I (want to) ask you<sup>asws</sup> about an issue which is bothering me in my chest'. She<sup>asws</sup> said: 'Ask'. I said, 'Did Rasool-Allah<sup>saww</sup> before his<sup>saww</sup> passing away give the text upon Ali<sup>asws</sup> with the Imamate?' She<sup>asws</sup> said: 'O how strange! Are you forgetting the day of Ghadeer Khumm?'

<sup>172</sup> Bihar Al Awaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 25

قُلْتُ قَدْ كَانَ ذَلِكَ وَ لَكِنْ أُخْبِرُنِي بِمَا أُشِيرُ إِلَيْكَ قَالَتْ أَشْهَدُ اللَّهَ تَعَالَى لَقَدْ سَمِعْتُهُ يَقُولُ - عَلِيٌّ خَيْرٌ مِنْ أُخْلَفَهُ فِيكُمْ وَ هُوَ الْإِمَامُ  
وَ الْخَلِيفَةُ بَعْدِي وَ سِبْطَايَ وَ تِسْعَةَ مِنْ صُلْبِ الْحُسَيْنِ أَيْمَةً أَبْرَارٍ لَعِنَ اتَّبَعْتُمُوهُمْ وَجَدْتُمُوهُمْ هَادِينَ مُهْدِيَيْنَ وَ لَعِنَ خَالَفْتُمُوهُمْ لَيَكُونُ  
الْإِخْتِلَافُ فِيكُمْ إِلَى يَوْمِ الْقِيَامَةِ

I said, 'That had happened, but informed me with what he<sup>-saww</sup> had indicated to you<sup>-asws</sup>'. She<sup>-asws</sup> said: 'I<sup>-asws</sup> testify with Allah<sup>-azwj</sup> the Exalted, I<sup>-asws</sup> have heard him<sup>-saww</sup> saying: 'Ali<sup>-asws</sup> is best of the ones I<sup>-saww</sup> leave behind among you all, and he is the Imam<sup>-asws</sup>, and the caliph after me<sup>-saww</sup>, and my<sup>-saww</sup> two grandsons<sup>-asws</sup>, and nine from the Sulb of Al-Husayn<sup>-asws</sup> are Imams<sup>-asws</sup> of the righteous. If you were to follow them<sup>-asws</sup>, you will find them<sup>-asws</sup> as guides, Guided, and if you were to oppose them<sup>-asws</sup>, the differing would take place among you up to the Day of Qiyamah'.

قُلْتُ يَا سَيِّدِي فَمَا بِالْهَذَا فَعَدَّ عَنْ حَقِّهِ قَالَتْ يَا بَا عُمَرَ لَقَدْ قَالَ رَسُولُ اللَّهِ ص مَثَلُ الْإِمَامِ مَثَلُ الْكَعْبَةِ إِذْ تُؤْتَى وَ لَا تَأْتِي أَوْ قَالَتْ  
مَثَلُ عَلِيٍّ

I said, 'O my chieftess<sup>-asws</sup>! So, what is the matter he<sup>-asws</sup> sat back from his<sup>-asws</sup> rights?' She<sup>-asws</sup> said: 'O Abu Umar! Rasool-Allah<sup>-saww</sup> said: 'An example of the Imam<sup>-asws</sup> is an example of the Kabah, one should come to it, and it does not come (to anyone)' – or she<sup>-asws</sup> said: 'An example of Ali<sup>-asws</sup>'.

ثُمَّ قَالَتْ أَمَا وَ اللَّهُ لَوْ تَرَكُوا الْحَقَّ عَلَى أَهْلِهِ وَ اتَّبَعُوا عِتْرَةَ نَبِيِّهِ لَمَا اِخْتَلَفَ فِي اللَّهِ اثْنَانِ وَ لَوْرَثَهَا سَلَفٌ عَنْ سَلَفٍ وَ خَلَفٌ بَعْدَ خَلْفٍ  
حَتَّى يَفُومَ قَائِمُنَا التَّاسِعُ مِنْ وُلْدِ الْحُسَيْنِ

Then she<sup>-asws</sup> said: 'But, by Allah<sup>-azwj</sup>! If they had left the truth upon its rightful ones and followed the family<sup>-asws</sup> of their Prophet<sup>-saww</sup>, no two would have differed regarding Allah<sup>-azwj</sup>, and it is inherited by an ancestor from an ancestor, and a posterity after a posterity until our<sup>-asws</sup> Qaim rises, being the ninth from the sons<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>'.

وَ لَكِنْ قَدَّمُوا مِنْ آخِرِهِ اللَّهُ وَ آخَرُوا مِنْ قَدَمِهِ اللَّهُ حَتَّى إِذَا أَلْحَدُوا الْمَبْعُوثَ وَ أَوْدَعُوهُ الْجَدَثَ الْمَجْدُوثَ اِخْتَارُوا بِشَهْوَتِهِمْ وَ عَمِلُوا  
بِأْرَائِهِمْ تَبَأَ لَهُمْ أَوْ لَمْ يَسْمَعُوا اللَّهَ يَقُولُ - وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ

But, they brought forward one whom Allah<sup>-azwj</sup> had Set back, and they set back the one Allah<sup>-azwj</sup> had Placed forward until they reneged with the Sent one<sup>-saww</sup>, and they left him<sup>-saww</sup> buried in the grave. They chose with their consultations and worked with their opinions. Damnation be for them! Or have they not heard Allah<sup>-azwj</sup> Saying: **And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. [28:68].**

بَلْ سَمِعُوا وَ لَكِنَّهُمْ كَمَا قَالَ اللَّهُ سُبْحَانَهُ- فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَ لَكِنْ تَعْمَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ هَيْهَاتَ بَسَطُوا فِي الدُّنْيَا  
أَمَانَهُمْ وَ نَسُوا آجَالَهُمْ- فَتَعَسَّأَ لَهُمْ وَ أَضَلَّ أَعْمَالَهُمْ أَعُوذُ بِكَ يَا رَبِّ مِنَ الْخُورِ بَعْدَ الْكُورِ.

But, they did hear it, but they are as like what Allah<sup>-azwj</sup> the Glorious Said: **Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46].** Far be it! They extended their hopes regarding the world and they forgot their terms (deaths). **And those who commit Kufr, so**

**Perdition is for them, and their deeds would be lost [47:8].** I<sup>-asws</sup> seek Refuge with You<sup>-azwj</sup>, O Lord<sup>-azwj</sup>, from the loss (mischief) after the increase (correction)".<sup>173</sup>

أَقُولُ وَجَدْتُ فِي بَعْضِ الْكُتُبِ خَبْرًا فِي وَفَاتِهَا عَ فَأَحْبَبْتُ إِيرَادَهُ وَ إِنْ لَمْ آخُذْهُ مِنْ أَصْلِ يُعْوَلُ عَلَيْهِ رَوَى وَرَفَقَةُ بِنْتُ عَبْدِ اللَّهِ الْأَزْدِيُّ  
قَالَ: حَرَجْتُ حَاجًّا إِلَى بَيْتِ اللَّهِ الْحَرَامِ رَاجِيًا لِتَوَابِ اللَّهِ رَبِّ الْعَالَمِينَ فَبَيْنَمَا أَنَا أَطُوفُ وَ إِذَا أَنَا بِجَارِيَةٍ سَمْرَاءَ وَ مَلِيحَةِ الْوَجْهِ عَدَبَةِ  
الْكَلامِ وَ هِيَ تُنَادِي بِفَصَاحَةٍ مِنْطِقِهَا وَ هِيَ تَقُولُ اللَّهُمَّ رَبَّ الْكَعْبَةِ الْحَرَامِ وَ الْحَفْظَةِ الْكِرَامِ وَ زَمْزَمَ وَ الْمَقَامِ وَ الْمَشَاعِرِ الْعِظَامِ وَ  
رَبِّ مُحَمَّدٍ خَيْرِ الْأَنَامِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْبَرَّةِ الْكِرَامِ

I (Majlisi) am saying, 'I found in one of the books of Ahadeeth regarding her<sup>-asws</sup> expiry, so I loved to refer to it, and that I did not take it from the original relying upon it, reported by Waraqa Bin Abdullah Al Azdy who said,

'I went out as a pilgrim to the Sacred House of Allah<sup>-azwj</sup> hoping for the Rewards of Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds. While I was performing Tawaaf, there I was with a brown girl of pretty face, sweet talking, and she was calling out with eloquent talk, and she was saying, 'O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of the Sacred House, and Preserver of the honour and Zamzam, and the standing place (of Ibrahim<sup>-as</sup>), and the Mighty Monuments, and Lord<sup>-azwj</sup> of Muhammad<sup>-saww</sup>, best of the people, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, the righteous, the honourable.

أَسْأَلُكَ أَنْ تُحْشِرَنِي مَعَ سَادَاتِي الطَّاهِرِينَ وَ أَنْبَائِهِمُ الْعُرِّ الْمُحَجَّلِينَ الْمَيَامِينَ أَلَا فَاشْهَدُوا يَا جَمَاعَةَ الْحُجَّاجِ وَ الْمُعْتَمِرِينَ أَنَّ مَوَالِيَّ  
خَيْرَةُ الْأَحْيَارِ وَ صَفْوَةُ الْأَبْرَارِ وَ الَّذِينَ عَلَا قَدْرُهُمْ عَلَى الْأَقْدَارِ وَ اِرْتَفَعَ دَرَجَتُهُمْ فِي سَائِرِ الْأُمُصَارِ الْمُرْتَدِينَ بِالْفَخَارِ

I ask You<sup>-azwj</sup> to Resurrect me with my Pure Chiefs, and their sons<sup>-asws</sup>, the resplendent, the auspicious. Indeed! Be witnesses, O community of pilgrims of Hajj and Umrah! My Masters<sup>-asws</sup> are best of the best, elites of the righteous, and those who worth is higher than the highest worth, and their mention is raised in rest of the cities, the ones wearing the pride-worthy robes!

قَالَ وَرَفَقَةُ بِنْتُ عَبْدِ اللَّهِ فَفُلْتُ يَا جَارِيَةُ إِنِّي لِأَطْنُكَ مِنْ مَوَالِي أَهْلِ الْبَيْتِ عَ فَقَالَتْ أَجَلُ قُلْتُ لَهَا وَ مَنْ أَنْتِ مِنْ مَوَالِيهِمْ قَالَتْ أَنَا  
فِضَّةُ أُمِّهِ فَاطِمَةَ الرَّهْرَاءِ ابْنَةَ مُحَمَّدِ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آيِبِهَا وَ بَعْلِهَا وَ بَنِيهَا

Waraqa Bin Abdullah said, 'I said, 'O girl! I think you are from friends of People<sup>-asws</sup> of the Household!' She said, 'Yes'. I said to her<sup>-asws</sup>, 'And from their<sup>-asws</sup> slaves?' She said, 'I<sup>-ra</sup> am Fizza<sup>-ra</sup>, maid of Fatima Al-Zahra<sup>-asws</sup> daughter<sup>-asws</sup> of Muhammad Al-Mustafa<sup>-saww</sup>. May Allah<sup>-azwj</sup> Send Salawaat upon her<sup>-asws</sup> and upon her<sup>-asws</sup> father<sup>-saww</sup>, and her<sup>-asws</sup> husband, and her<sup>-asws</sup> two sons'.

فَقُلْتُ لَهَا مَرْحَبًا بِكَ وَ أَهْلًا وَ سَهْلًا فَلَقَدْ كُنْتُ مُشْتَقًا إِلَى كَلَامِكَ وَ مِنْطِقِكَ فَأُرِيدُ مِنْكَ السَّاعَةَ أَنْ تُجِيبَنِي مِنْ مَسْأَلَةٍ أَسْأَلُكَ  
فَإِذَا أَنْتِ فَرَعْتِ مِنَ الطَّوَافِ قِفِي لِي عِنْدَ سُوقِ الطَّعَامِ حَتَّى آتِيكَ وَ أَنْتِ مُثَابَةٌ مَأْجُورَةٌ

I said to her<sup>-ra</sup>, 'Welcome to you<sup>-ra</sup> and hello! I had been desirous to your<sup>-ra</sup> talk and your<sup>-ra</sup> speaking, so I want the time from you<sup>-ra</sup> if you<sup>-ra</sup> could answer me some issues I would like to ask you<sup>-ra</sup>. So, when you<sup>-ra</sup> are free from performing the Tawaaf, then pause for me at the food market until I come to you<sup>-ra</sup>, and you<sup>-ra</sup> will be rewarded, paid'.

<sup>173</sup> Bihar Al Awaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 224

فَأَفْتَرْنَا فَلَمَّا فَرَعْتُ مِنَ الطَّوَافِ وَ أَرَدْتُ الرُّجُوعَ إِلَى مَنْزِلِي جَعَلْتُ طَرِيقِي عَلَى سُوقِ الطَّعَامِ وَ إِذَا أَنَا بِهَا جَالِسَةً فِي مَعزِلٍ عَنِ النَّاسِ  
فَأَقْبَلْتُ عَلَيْهَا وَ اعْتَزَلْتُ بِهَا وَ أَهْدَيْتُ إِلَيْهَا هَدِيَّةً وَ لَمْ أَعْتَقِدْ أَنَّهَا صَدَقَةٌ

We separated. When she<sup>ra</sup> was free from performing the Tawaaf and I wanted to return to my house, I made my way to the food market, and there I was with her<sup>ra</sup> seated isolated from the people. I faced towards her and isolated with her<sup>ra</sup> and gave a gift to her<sup>ra</sup>, and I<sup>ra</sup> did not believe that it was charity.

ثُمَّ قُلْتُ لَهَا يَا فِضَّةُ أَخْبِرِينِي عَنْ مَوْلَاتِكَ فَاطِمَةَ الرَّهْرَاءِ ع وَ مَا الَّذِي رَأَيْتَ مِنْهَا عِنْدَ وَفَاتِهَا بَعْدَ مَوْتِ أَبِيهَا مُحَمَّدٍ ص

Then I said to her, 'O Fizza<sup>ra</sup>! Inform me about my chieftess, Fatima Al-Zahra<sup>asws</sup>, and what is that which you<sup>ra</sup> have seen from her<sup>asws</sup> during her<sup>asws</sup> expiry, after the death of her<sup>asws</sup> father<sup>saww</sup> Muhammad<sup>saww</sup>'.

قَالَ وَرَقَةُ فَلَمَّا سَمِعَتْ كَلَامِي تَعَزَّزَتْ عَيْنَاهَا بِالْدُمُوعِ ثُمَّ انْتَحَبَتْ نَادِبَةً وَ قَالَتْ يَا وَرَقَةَ بِنَ عَبْدِ اللَّهِ هَيَّجَتْ عَلَيَّ حُزْنًا سَاكِنًا وَ  
أَشْجَانًا فِي فُؤَادِي كَانَتْ كَامِنَةً

Waraqah said, 'When she<sup>ra</sup> heard my speech, her<sup>ra</sup> eyes overflowed with tears, then she<sup>ra</sup> lamented calling out and said, 'O Waraqah Bin Abdullah! You have agitated the calm grief upon me<sup>ra</sup> and have saddened my<sup>ra</sup> heart which was latent.

فَسَمِعَ الْآنَ مَا شَاهَدْتُ مِنْهَا عِ اعْلَمَ أَنَّهُ لَمَّا فِضَ رَسُولُ اللَّهِ افْتَجَعَ لَهُ الصَّغِيرُ وَ الْكَبِيرُ وَ كَثُرَ عَلَيْهِ الْبُكَاءُ وَ قَلَّ الْعَزَاءُ وَ عَظُمَ رَزْوُهُ  
عَلَى الْأَقْرَبَاءِ وَ الْأَصْحَابِ وَ الْأَوْلِيَاءِ وَ الْأَحْبَابِ وَ الْعُرَبَاءِ وَ الْأَنْسَابِ

So, listen now what I<sup>ra</sup> have witnessed from her<sup>asws</sup>. Know that when Rasool-Allah<sup>saww</sup> passed away, the young and the old were upset for him<sup>saww</sup>, and the crying upon him<sup>saww</sup> was a lot, and scarce was the consolation, and mighty was his<sup>saww</sup> pride upon the relatives, and the companions, and the friends, and the beloved ones, and the strangers, and the affiliations.

وَ لَمْ تَلَقِ إِلَّا كَلًّا بَاكٍ وَ بَاكِيَةً وَ نَادِبٍ وَ نَادِبَةً وَ لَمْ يَكُنْ فِي أَهْلِ الْأَرْضِ وَ الْأَصْحَابِ وَ الْأَقْرَبَاءِ وَ الْأَحْبَابِ أَشَدَّ حُزْنًا وَ أَعْظَمَ  
بُكَاءً وَ انْتِحَابًا مِنْ مَوْلَاتِي فَاطِمَةَ الرَّهْرَاءِ ع وَ كَانَ حُزْنُهَا يَتَجَدَّدُ وَ يَزِيدُ وَ بُكَاءُهَا يَشْتَدُّ

And every crying man and crying women, and lamenting man and lamenting woman, and there was no one among the people of the earth, and the companions, and the relatives, and the beloved ones facing more severe grief and mightier crying and wailing than my<sup>ra</sup> chieftess Fatima Al-Zahra<sup>asws</sup>, and her<sup>asws</sup> grieving and wailing kept renewing and increasing, and her crying intensified.

فَجَلَسْتُ سَبْعَةَ أَيَّامٍ لَا يَهْدَأُهَا أَنِينٌ وَ لَا يَسْكُنُ مِنْهَا الْحُزْنَ كُلُّ يَوْمٍ جَاءَ كَانَ بُكَاءُهَا أَكْثَرَ مِنَ الْيَوْمِ الْأَوَّلِ فَلَمَّا فِي الْيَوْمِ الثَّامِنِ  
أَبَدْتُ مَا كَتَمْتُ مِنَ الْحُزْنِ فَلَمْ تُطْفِئْ صَبْرًا إِذْ خَرَجْتُ وَ صَرَخْتُ

I<sup>asws</sup> sat for seven days, neither was the sobbing subsiding for her<sup>asws</sup>, nor was her<sup>asws</sup> yearning (for him<sup>saww</sup>) was calming down. Every day came, her<sup>asws</sup> crying was more than the day before. When it's was the eighth day, I<sup>asws</sup> revealed what I<sup>asws</sup> have been concealing from the grief. I could no longer endure the patience, when she<sup>asws</sup> came out and shrieked.



فَكَأَنَّهَا مِنْ فَمِ رَسُولِ اللَّهِ ص تَنْطِقُ فَتَبَادَرَتِ النَّسْوَانُ وَ حَرَجَتِ الْوَلَدَانُ وَ الْوَلْدَانُ وَ صَحَّ النَّاسُ بِالْبُكَاءِ وَ النَّحِيْبِ وَ جَاءَ النَّاسُ مِنْ كُلِّ مَكَانٍ وَ أُطْفِئَتِ الْمَصَابِيحُ لِكَيْلَا تَنْبَيِّنَ صَفَحَاتِ النَّسَاءِ وَ حُجِّلَ إِلَى النَّسْوَانِ أَنَّ رَسُولَ اللَّهِ ص قَدْ قَامَ مِنْ قَبْرِهِ وَ صَارَتِ النَّاسُ فِي دَهْشَةٍ وَ حَيْرَةٍ لِمَا قَدْ رَهَقَهُمْ

It was as if she<sup>asws</sup> was speaking from the mouth of Rasool-Allah<sup>saww</sup>. The women rushed, and the children and the boys came out, and the people clamours with the crying and the wailing, and the people came from every place, and the lamps were extinguished lest the women's face might be seen, and it came into the imagination of the women that Rasool-Allah<sup>saww</sup> had stood up from his<sup>saww</sup> grave, and the people came to be in astonishment and confusion due to what have overwhelmed them.

وَ هِيَ ع تُنَادِي وَ تُنْدُبُ أَبَاهُ وَ أَبْتَاهُ وَ صَفِيَّاهُ وَ مُحَمَّدَاهُ وَ أَبَا الْقَاسِمَاءِ وَ رَبِيعَ الْأَرَامِلِ وَ الْبِتَامَى مَنْ لِلْقِبْلَةِ وَ الْمُصَلَّى وَ مَنْ لِابْنَتِكَ الْوَالِهَةِ الثُّكْلَى

And she<sup>asws</sup> was calling out and wailing her<sup>asws</sup> father<sup>saww</sup>: 'O father<sup>saww</sup>! O elite! O Muhammad<sup>saww</sup>! O Abul Qasim<sup>saww</sup>! O caretaker of the widows and the orphans! Who is for the Qiblah and the prayer mat? And who is for your<sup>saww</sup> daughter<sup>asws</sup> aggrieved daughter<sup>asws</sup>, the bereaved?'

ثُمَّ أَقْبَلَتْ تَعْتُرُ فِي أَدْيَاهَا وَ هِيَ لَا تُبْصِرُ شَيْئاً مِنْ عَيْبَتِهَا وَ مِنْ تَوَاتُرِ دَمْعَيْهَا حَتَّى دَنَتْ مِنْ قَبْرِ أَبِيهَا مُحَمَّدٍ ص فَلَمَّا نَظَرَتْ إِلَى الْحُجْرَةِ وَقَعَ طَرْفُهَا عَلَى الْمَأْدَنَةِ فَفَضَّرَتْ حُطَايَا وَ دَامَ نَحْيُهَا وَ بُكَاهَا إِلَى أَنْ أُغْمِيَ عَلَيْهَا

Then she<sup>asws</sup> came stumbling in her<sup>asws</sup> dress and she<sup>asws</sup> see anything from her<sup>asws</sup> tears, and from the frequency of her<sup>asws</sup> tears, until she<sup>asws</sup> went near to the grave of her<sup>asws</sup> father<sup>saww</sup> Muhammad<sup>saww</sup>. When she<sup>asws</sup> looked at the chamber, her<sup>asws</sup> sight fell upon the minaret. She<sup>asws</sup> reduced her<sup>asws</sup> steps and perpetuated her<sup>asws</sup> lamentation and her<sup>asws</sup> wailing until there was unconsciousness upon her<sup>asws</sup>.

فَتَبَادَرَتِ النَّسْوَانُ إِلَيْهَا فَتَضَحْنَ الْمَاءَ عَلَيْهَا وَ عَلَى صَدْرِهَا وَ جَبِينِهَا حَتَّى أَفَاقَتْ فَلَمَّا أَفَاقَتْ مِنْ عَشِيَّتِهَا قَامَتْ وَ هِيَ تَقُولُ رُفِعَتْ قُوَّتِي وَ خَانِي جِلْدِي وَ شِمَّتْ بِي عَدُوِّي وَ الْكَمَدُ قَاتِلِي

The women rushed towards her<sup>asws</sup> and sprinkled the water upon her<sup>asws</sup> and upon her<sup>asws</sup> chest and her<sup>asws</sup> forehead until she<sup>asws</sup> woke up. When she<sup>asws</sup> woke up from her<sup>asws</sup> fainting, she<sup>asws</sup> stood up and she<sup>asws</sup> said: 'My<sup>asws</sup> strength has been raised (gone), and my<sup>asws</sup> skin has betrayed me<sup>asws</sup>, and my<sup>asws</sup> enemies are gloating with me<sup>asws</sup>, and the fatigue is killing me<sup>asws</sup>!'

يَا أَبْتَاهُ بَقِيْتُ وَ الْهَلَّةُ وَ حَيْرَانَةٌ فَرِيدَةٌ فَقَدْ ائْتَمَدَ صَوْتِي وَ انْقَطَعَ ظَهْرِي وَ تَنَعَّصَ عَيْشِي وَ تَكَدَّرَ دَهْرِي فَمَا أَجِدُ يَا أَبْتَاهُ بَعْدَكَ أُنَيْساً لَوْحَشْتِي وَ لَا زَاداً لِدَمْعِي وَ لَا مُعِيناً لِضَعْفِي

O father<sup>saww</sup>! I<sup>asws</sup> remain grieving alone, and confused individual! My<sup>asws</sup> voice has subsided, and my<sup>asws</sup> back is broken, and my<sup>asws</sup> life is embittered, and my<sup>asws</sup> life is spoilt! O father<sup>saww</sup>! I<sup>asws</sup> cannot find after you<sup>saww</sup> any comforter for my<sup>asws</sup> loneliness, nor any repeller for my<sup>asws</sup> tears, nor any assister for my<sup>asws</sup> weakness!

فَقَدْ فَنِي بَعْدَكَ مُحْكَمُ التَّنْزِيلِ وَ مَهْطُ جَبْرِئِيلِ وَ مَحَلُّ مِيكَائِيلِ انْقَلَبَتْ بَعْدَكَ يَا أَبْتَاهُ الْأَسْبَابُ وَ تَغَلَّقَتْ دُونِي الْأَبْوَابُ فَأَنَا لِلدُّنْيَا بَعْدَكَ قَالِيَةٌ وَ عَلَيْكَ مَا تَرَدَّدَتْ أَنْفَاسِي بَاكِئَةً لَا يَنْفَعُ شَوْقِي إِلَيْكَ وَ لَا حُزْنِي عَلَيْكَ ثُمَّ نَادَتْ يَا أَبْتَاهُ وَ لَبَّاهُ

There have perished after you<sup>-saww</sup>, the Decisive Verses of the Revelation, and the descent of Jibraeel<sup>as</sup>, and the place of Mikaeel<sup>as</sup>. O Father<sup>-asws</sup>! The causes have been overturned after you<sup>-saww</sup>, and the doors have been closed from me<sup>-asws</sup>. So, I<sup>-asws</sup> am disgusted at the world after you<sup>-saww</sup>, and upon you<sup>-saww</sup> my<sup>-asws</sup> breaths will not hesitate to cry! Neither will my<sup>-asws</sup> desire for you<sup>-saww</sup> be depleted, nor will my<sup>-asws</sup> grief upon you<sup>-saww</sup>. Then she called out: 'O father<sup>-saww</sup>! O beloved!'

ثُمَّ قَالَتْ

إِنَّ حُزْنِي عَلَيْكَ حُزْنٌ جَدِيدٌ  
كُلَّ يَوْمٍ يَزِيدُ فِيهِ شُحُونِي  
جَلَّ خَطْبِي فَبَانَ عَتِي عَزَائِي  
إِنَّ قَلْبًا عَلَيْكَ يَأْلَفُ صَبْرًا  
وَ فُؤَادِي وَ اللَّهُ صَبٌّ عَنِيدٌ  
وَ أَكْتِيَابِي عَلَيْكَ لَيْسَ يَبِيدُ  
فَبُكَائِي كُلَّ وَقْتٍ جَدِيدٌ  
أَوْ عَزَاءً فَإِنَّهُ لَجَلِيدٌ

Then she<sup>-asws</sup> said (a poem): 'My<sup>-asws</sup> grief upon you<sup>-saww</sup> is renewed grief, and by Allah<sup>-azwj</sup>, my<sup>-asws</sup> heart is difficult, stubborn. Every day my<sup>-asws</sup> sorrows increase in it, and my<sup>-asws</sup> writings upon you<sup>-saww</sup> will not deplete. My<sup>-asws</sup> sermons are majestic, and my<sup>-asws</sup> consolation is irrevocably distanced from me<sup>-asws</sup>. Thus my<sup>-asws</sup> crying is renewed all the time. If a heart can be more patient upon you<sup>-saww</sup>, or consoling, then it is just skin!'

ثُمَّ نَادَتْ يَا أَبَتَاهُ انْقَطَعَتْ بِكَ الدُّنْيَا بِأَنْوَارِهَا وَ زَوَتْ زَهْرُهَا وَ كَانَتْ بِهَيْجَتِكَ زَاهِرَةً فَقَدْ اسْوَدَّ تَهَاوُهَا فَصَارَ يَحْكِي حَنَادِسَهَا رَطْبَهَا  
وَ يَابِسَهَا

Then she<sup>-asws</sup> called out: 'O father<sup>-saww</sup>! The world is cut off with its radiance by you<sup>-saww</sup>, and its blossoms are dimmed, and your<sup>-saww</sup> glory was blooming, so (now) its days are darkened and have become telling of the dark nights, its wet and its dry.

يَا أَبَتَاهُ لَا زَلْتُ أَسْفَةً عَلَيْكَ إِلَى التَّلَاقِ يَا أَبَتَاهُ زَالَ عُمْضِي مُنْذُ حَقَّ الْفِرَاقُ يَا أَبَتَاهُ مَنْ لِلْأَرَامِلِ وَ الْمَسَاكِينِ وَ مَنْ لِلْأُمَّةِ إِلَى يَوْمِ  
الدِّينِ

O father<sup>-saww</sup>! I<sup>-asws</sup> not ceased to be sorry upon you<sup>-saww</sup> up to the separation. O father<sup>-saww</sup>! My<sup>-asws</sup> eyes have shut down since the reality of the separation. O father<sup>-saww</sup>! Who is for the widows and the poor? And who is for the community up to the Day of Religion (Qiyamah)?

يَا أَبَتَاهُ أَمْسَيْنَا بَعْدَكَ مِنَ الْمُسْتَضْعَفِينَ يَا أَبَتَاهُ أَصْبَحَتِ النَّاسُ عَنَّا مُعْرِضِينَ وَ لَقَدْ كُنَّا بِكَ مُعْظَمِينَ فِي النَّاسِ عَيْرِ مُسْتَضْعَفِينَ فَأَيُّ  
دَمْعَةٍ لِفِرَاقِكَ لَا تَنْهَمِلُ وَ أَيُّ حُزْنٍ بَعْدَكَ عَلَيْكَ لَا يَتَّصِلُ وَ أَيُّ جَفْنٍ بَعْدَكَ بِالنَّوْمِ يَكْتَجِلُ

O father<sup>-saww</sup>! We<sup>-asws</sup> have become weakened, the evening after your<sup>-saww</sup>. O father<sup>-saww</sup>! The people have become turning away from us<sup>-asws</sup>, and we<sup>-asws</sup> used to be great among the people due to you<sup>-saww</sup>, not weakened! So, which tears of your<sup>-saww</sup> separation cannot be neglected? And which grief upon you<sup>-asws</sup> after you<sup>-saww</sup> cannot be connected? And which eyelid would be with the sleep after you<sup>-saww</sup>, being applied with kohl?

وَ أَنْتَ رَبُّعُ الدِّينِ وَ نُورُ النَّبِيِّنَ فَكَيْفَ لِلْجِبَالِ لَا تَمُورُ وَ لِلْبِحَارِ بَعْدَكَ لَا تَعُورُ وَ الْأَرْضُ كَيْفَ لَمْ تَتَزَلْزَلْ رُمِيثُ يَا أَبَتَاهُ بِالْحَطْبِ  
الْجَلِيلِ وَ لَمْ تُكُنِ الرِّزِيَّةُ بِالْقَلِيلِ وَ طُرِفْتُ يَا أَبَتَاهُ بِالْمُصَابِ الْعَظِيمِ وَ بِالْقَادِحِ الْمُهُولِ بِكَتْكَ

And you<sup>-saww</sup> are the nourisher of the religion, and Noor of the Prophets<sup>-as</sup>. So, how can it be for the mountains not to sway, and for the oceans not to subside after you<sup>-saww</sup>? How come the ground is not quaking? O father<sup>-saww</sup> with the solemn sermons! And the distress is not becoming any less, repeatedly. O father<sup>-saww</sup>! With the mighty calamity and in the terrible calamity I<sup>-asws</sup> cry for you<sup>-saww</sup>!

يَا أَبَتَاهُ الْأَمْلَاكُ وَ وَقَفَتِ الْأَفْلاكُ فَمِنْبَرُكَ بَعْدَكَ مُسْتَوْحِشٌ وَ مِحْرَابُكَ حَالٍ مِنْ مُنَاجَاتِكَ وَ قَبْرُكَ فَرِحَ بِمُؤَارَاتِكَ وَ الْجَنَّةُ مُشْتَاقَةٌ إِلَيْكَ  
وَ إِلَى دُعَائِكَ وَ صَلَاتِكَ

O father<sup>-saww</sup>! The Angels and the skies are paused. Your<sup>-saww</sup> pulpit and your<sup>-saww</sup> prayer niche is lonely after you<sup>-saww</sup>, vacant from your<sup>-saww</sup> whisperings, and your<sup>-saww</sup> grave is happy with your<sup>-saww</sup> having embraced you<sup>-saww</sup>, and the Paradise is desirous to you<sup>-saww</sup> and to your<sup>-saww</sup> supplications and your<sup>-saww</sup> Salats.

يَا أَبَتَاهُ مَا أَغْظَمَ ظَلْمَةً مَجَالِسِكَ فَوَا أَسْفَاهُ عَلَيْنِكَ إِلَى أَنْ أَقْدِمَ عَاجِلاً عَلَيْكَ وَ أَتُكِلُ أَبُو الْحَسَنِ الْمُؤْتَمَنُ أَبُو وَلَدَيْكَ الْحَسَنِ وَ الْحُسَيْنِ  
وَ أَحْوَكُ وَ وُلِيِّكَ وَ حَبِيبِكَ وَ مَنْ رَتَّبَتْهُ صَغِيرًا وَ وَاحِيَتَهُ كَبِيرًا وَ أَحَلَّى أَحْبَابِكَ وَ أَصْحَابِكَ إِلَيْكَ مَنْ كَانَ مِنْهُمْ سَابِقًا وَ مُهَاجِرًا وَ  
نَاصِرًا

O father<sup>-saww</sup>! How mighty is the injustice of your<sup>-saww</sup> gatherers! Oh the regret upon you<sup>-asws</sup> until I<sup>-asws</sup> arrive hastily to you<sup>-saww</sup> and bereave Abu Al-Hassan<sup>-asws</sup>, the trusted father<sup>-asws</sup> of your<sup>-saww</sup> (grand) sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and your<sup>-saww</sup> brother<sup>-asws</sup>, and your<sup>-saww</sup> friend, and your<sup>-saww</sup> beloved, and the one whom you<sup>-saww</sup> nourished as young and established brotherhood with when older, and the sweetest of your<sup>-saww</sup> loved ones and your<sup>-saww</sup> companions to you<sup>-saww</sup>, one who had preceded, and emigrated, and helped.

وَ التُّكْلُ شَامِلُنَا وَ الْبُكَاءُ قَاتِلُنَا وَ الْأَسَى لَا زِمْنَا ثُمَّ زَفَرَتْ زَفْرَةً وَ أَنْتَ أَنْتَ كَادَتْ رُوحَهَا أَنْ تَخْرُجَ

And the bereavement is encompassing us<sup>-asws</sup>, and the wailing is killing, and the misery is attached to us<sup>-asws</sup>. Then she<sup>-asws</sup> exhaled and exhalation and groaned such a groan, her<sup>-asws</sup> soul almost exited.

ثُمَّ قَالَتْ

قَلَّ صَبْرِي وَ بَانَ عَيْي عَزَائِي  
عَيْنُ يَا عَيْنُ اسْكُبِي الدَّمْعَ سَحَاءً  
يَا رَسُولَ إِلَهِ يَا حَيْرَةَ اللَّهِ  
قَدْ بَكَتْكَ الْجِبَالُ وَ الْوَحْشُ جَمْعًا  
بَعْدَ فَقْدِي لِحَاتِمِ الْأَنْبِيَاءِ  
وَ نِيكَ لَا تَبْخُلِي بِقَيْضِ الدِّمَاءِ  
وَ كَهْفِ الْأَيْتَامِ وَ الضُّعْفَاءِ  
وَ الطَّيْرِ وَ الْأَرْضُ بَعْدُ بِكَيِّ السَّمَاءِ

Then she<sup>-asws</sup> said (a poem): 'My<sup>-asws</sup> patience is diminished, and my<sup>-asws</sup> consolation is irrevocably distanced from me<sup>-asws</sup> after my<sup>-asws</sup> losing the Seal of the Prophets<sup>-as</sup>. Eye, O eye! Pour out the tears like a stream and do not be stingy in pouring out the blood. O Rasool<sup>-saww</sup> of God<sup>-azwj</sup>! O Choice of Allah<sup>-azwj</sup>

and cave for the orphans and the weak! The mountains and the beasts have cried upon you<sup>saww</sup> altogether, and (so have) the birds, and the earth, after the crying of the sky.

وَبَكَكَ الْحُجُوجُ وَ الرَّكُؤُ وَ الْمَشْعُرُ  
وَبَكَكَ الْمِحْرَابُ وَ الدَّرْسُ  
وَبَكَكَ الْإِسْلَامُ إِذْ صَارَ فِي النَّاسِ  
لَوْ تَرَى الْمَنْبَرَ الَّذِي كُنْتَ تَعْلُوهُ  
يَا إِلَهِي عَجَلْ وَفَاتِي سَرِيعاً  
يَا سَيِّدِي مَعَ الْبَطْحَاءِ  
لِلْقُرْآنِ فِي الصُّبْحِ مَعْلِناً وَ الْمَسَاءِ  
غَرِيباً مِنْ سَائِرِ الْعَرَبَاءِ  
عَلَاهُ الظَّلَامُ بَعْدَ الصِّيَاءِ  
فَلَقَدْ تَنَعَّصَتِ الْحَيَاةُ يَا مَوْلَانِي

And the pilgrims, and the (Yemeni) corner, and the Monuments have cried upon you<sup>saww</sup>, of my<sup>asws</sup> Chief, along with Al Bat'ha, and the spout (of the Kaaba) cried over you<sup>saww</sup>, and the open classes of the Quran in the morning and evening, and Al Islam cried upon you<sup>saww</sup> when it came to be among the people, strangers from rest of the strangers. If only you<sup>saww</sup> could see the pulpit which you<sup>saww</sup> used to ascend it. The darkness is on top after the brightness. O my<sup>asws</sup> God<sup>azwj</sup>! Hasten my<sup>asws</sup> expiry quickly, for the life is choking me<sup>asws</sup>, O my<sup>asws</sup> Master<sup>azwj</sup>!

قَالَتْ ثُمَّ رَجَعَتْ إِلَى مَنْزِلِهَا وَ أَحَدَتْ بِالْبُكَاءِ وَ الْعَوِيلِ لَيْلَهَا وَ نَهَارَهَا وَ هِيَ لَا تَرْفَأُ دَمْعُهَا وَ لَا تَهْدَأُ زَفْرُهَا

She (Fizza<sup>ra</sup>) said, 'Then she<sup>asws</sup> returned to her<sup>asws</sup> house and took to the crying and the wailing, her<sup>asws</sup> nights and her<sup>asws</sup> days, and she<sup>asws</sup> did not leave her<sup>asws</sup> tears no limited her<sup>asws</sup> exhalation.

وَ اجْتَمَعَ شُيُوخُ أَهْلِ الْمَدِينَةِ وَ أَقْبَلُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالُوا لَهُ يَا أبا الْحَسَنِ إِنَّ فَاطِمَةَ ع تَبْكِي اللَّيْلَ وَ النَّهَارَ فَلَا أَحَدٌ مِّنَّا يَنْهَى بِالنَّوْمِ فِي اللَّيْلِ عَلَى فُرْشَتِنَا وَ لَا بِالنَّهَارِ لَنَا قَرَارٌ عَلَى أَشْعَالِنَا وَ طَلَبِ مَعَايِشِنَا وَ إِنَّا نُخْبِرُكَ أَنْ تَسْأَلَهَا إِمَّا أَنْ تَبْكِي لَيْلاً أَوْ نَهَاراً

And the elders of the people of Al Medina gathered and they came to Amir Al-Momineen<sup>asws</sup>. They said to him<sup>asws</sup>, 'O Abu Al-Hassan<sup>asws</sup>! Fatima<sup>asws</sup> is crying night and day, so there is no one from us who can get good sleep during the night upon our beds, nor is there any tranquillity for us upon our occupations, and seeking of our livelihoods, and we are informing you<sup>asws</sup> to ask her<sup>asws</sup>, either she<sup>asws</sup> should cry at night or at daytime'.

فَقَالَ ع حُبّاً وَ كَرَامَةً فَأَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع حَتَّى دَخَلَ عَلَى فَاطِمَةَ ع وَ هِيَ لَا تُفِيقُ مِنَ الْبُكَاءِ وَ لَا يَنْفَعُ فِيهَا الْعَزَاءُ فَلَمَّا رَأَتْهُ سَكَتَتْ هُنَيْئَةً لَهُ فَقَالَ لَهَا يَا بِنْتَ رَسُولِ اللَّهِ ص إِنَّ شُيُوخَ الْمَدِينَةِ يَسْأَلُونِي أَنْ أَسْأَلَكَ إِمَّا أَنْ تَبْكِينَ أَبَاكَ لَيْلاً وَ إِمَّا نَهَاراً

He<sup>asws</sup> said: 'Love and prestige (to you all)!' Amir Al-Momineen<sup>asws</sup> came until he<sup>asws</sup> entered to see Fatima<sup>asws</sup>, and she<sup>asws</sup> was neither waking up (pausing) from the crying nor was the consoling beneficial to her<sup>asws</sup>. When she<sup>asws</sup> saw him<sup>asws</sup>, she<sup>asws</sup> calmed down being welcoming to him<sup>asws</sup>. He<sup>asws</sup> said to her<sup>asws</sup>: 'O daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! The elders of Al Medina are asking me<sup>asws</sup> to ask you<sup>asws</sup>, either you<sup>asws</sup> should cry your<sup>asws</sup> father<sup>saww</sup> at night or at daytime'.

فَقَالَتْ يَا أبا الْحَسَنِ مَا أَقَلَّ مَكْنِي بَيْنَهُمْ وَ مَا أَقْرَبَ مَعِي مِنْ بَيْنِ أَطْهَرِهِمْ فَوَ اللَّهُ لَا أَسْكُتُ لَيْلاً وَ لَا نَهَاراً أَوْ الْحَقُّ بِأبي رَسُولِ اللَّهِ ص

She<sup>-asws</sup> said: 'O Abu Al-Hassan<sup>-asws</sup>! How little is my<sup>-asws</sup> stay between them, and how near is my<sup>-asws</sup> absence from their midst. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> will neither be silent at night nor at daytime, or I<sup>-asws</sup> join with my<sup>-asws</sup> father<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>!'

فَقَالَ لَهَا عَلِيٌّ عَ افْعَلِي يَا بِنْتَ رَسُولِ اللَّهِ مَا بَدَا لَكَ ثُمَّ إِنَّهُ بَنَى لَهَا بَيْتًا فِي الْبَقِيعِ نَارِحًا عَنِ الْمَدِينَةِ يُسَمَّى بَيْتَ الْأَحْزَانِ وَكَانَتْ إِذَا أَصْبَحَتْ قَدَمَتِ الْحُسَيْنِ وَ الْحُسَيْنِ عَ أَمَامَهَا وَ حَرَجَتْ إِلَى الْبَقِيعِ بَاكِئَةً فَلَا تَزَالُ بَيْنَ الْقُبُورِ بَاكِئَةً

Ali<sup>-asws</sup> said to her<sup>-asws</sup>: 'O daughter<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, do whatever comes to you<sup>-asws</sup>'. Then he<sup>-asws</sup> built a room for her<sup>-asws</sup> in Al Baqie (cemetery), remote from Al Medina, named as 'The house of griefs', and it was so that whenever it was morning, she<sup>-asws</sup> would place Al-Hassan<sup>-asws</sup> and Husayn<sup>-asws</sup> in front of her<sup>-asws</sup> and would go out to Al-Baqie crying. So, she<sup>-asws</sup> would not cease to be between the graves, crying.

فَإِذَا جَاءَ اللَّيْلُ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَ إِلَيْهَا وَ سَاقَهَا بَيْنَ يَدَيْهِ إِلَى مَنْزِلِهَا وَ لَمْ تَزَلْ عَلَى ذَلِكَ إِلَى أَنْ مَضَى لَهَا بَعْدَ مَوْتِ أَبِيهَا سَبْعَةٌ وَ عِشْرُونَ يَوْمًا وَ اعْتَلَّتِ الْعِلَّةُ الَّتِي تُؤَقِّتُ فِيهَا

So when the night would come, Amir Al-Momineen<sup>-asws</sup> would come to her<sup>-asws</sup> and escort her<sup>-asws</sup> in front of him<sup>-asws</sup> to her<sup>-asws</sup> house. And she<sup>-asws</sup> did not cease to be upon that until twenty-seven days had passed by for her<sup>-asws</sup> after the death of her<sup>-asws</sup> father<sup>-saww</sup>, and she<sup>-asws</sup> fell ill with the illness she<sup>-asws</sup> expired in.

فَبَقِيَتْ إِلَى يَوْمِ الْأَرْبَعِينَ وَ قَدْ صَلَّى أَمِيرُ الْمُؤْمِنِينَ عَ صَلَاةَ الظُّهْرِ وَ أَقْبَلَ يُرِيدُ الْمَنْزِلَ إِذَا اسْتَقْبَلْتُهُ الْجَوَارِي بَاكِئَاتٍ حَزِينَاتٍ فَقَالَ لَهُنَّ مَا الْخَبْرُ وَ مَا لِي أَرَأَيْتُنَّ مُتَعَيَّرَاتِ الْوُجُوهِ وَ الصُّبُورِ فَمُنَّ يَا أَمِيرَ الْمُؤْمِنِينَ أَدْرِكُ ابْنَةَ عَمِّكَ الرَّهْرَاءَ عَ وَ مَا نَطُنُّكَ تُدْرِكُهَا

She<sup>-asws</sup> remained up to the day forty, and Amir Al-Momineen<sup>-asws</sup> had prayed Salat Al-Zohr, and he<sup>-asws</sup> came back intending the house, when the women neighbours came crying, grieving. He<sup>-asws</sup> said to them: 'What is the news, and what is the matter I<sup>-asws</sup> am seeing you all changed of faces and images?' They said, 'O Amir Al-Momineen<sup>-asws</sup>! Go to the daughter<sup>-asws</sup> of your<sup>-asws</sup> uncle<sup>-saww</sup> Al-Zahra<sup>-asws</sup>, and we do not think you<sup>-asws</sup> will be able to get to her<sup>-asws</sup> (in time)'.

فَأَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَ مُسْرِعًا حَتَّى دَخَلَ عَلَيْهَا وَ إِذَا بِهَا مُلْقَاةً عَلَى فِرَاشِهَا وَ هُوَ مِنْ قَبَاطِيٍّ مِصْرَ وَ هِيَ تَقْبِضُ بِيَمِينًا وَ تَمُدُّ شِمَالًا فَالْقَى الرِّدَاءَ عَنْ عَاتِقِهِ وَ الْعِمَامَةَ عَنْ رَأْسِهِ وَ حَلَّ أَرْزَارَهُ وَ أَقْبَلَ حَتَّى أَحَدَ رَأْسَهَا وَ تَرَكَهُ فِي حَجْرِهِ وَ نَادَاهَا يَا زَهْرَاءُ فَلَمْ تُكَلِّمَهُ

Amir Al-Momineen<sup>-asws</sup> came back quickly until he<sup>-asws</sup> entered to see her<sup>-asws</sup>, and there she<sup>-asws</sup> was, having thrown herself<sup>-asws</sup> upon her<sup>-asws</sup> bedspread, and it was from Egyptian sackcloth, and she<sup>-asws</sup> was gripping her<sup>-asws</sup> right hand and stretching her<sup>-asws</sup> left. He<sup>-asws</sup> cast off the robe from his<sup>-asws</sup> shoulder and the turban from his<sup>-asws</sup> head, and he<sup>-asws</sup> loosened his<sup>-asws</sup> waist band, and he<sup>-asws</sup> came until he<sup>-asws</sup> took her<sup>-asws</sup> head and placed it in his<sup>-asws</sup> lap and called out to her<sup>-asws</sup>: 'O Zahra<sup>-asws</sup>!' She<sup>-asws</sup> did not speak to him<sup>-asws</sup>.

فَنَادَاهَا يَا بِنْتَ مُحَمَّدٍ الْمُصْطَفَى فَلَمْ تُكَلِّمَهُ فَنَادَاهَا يَا بِنْتَ مَنْ حَمَلَ الزَّكَاةَ فِي طَرْفِ رِدَائِهِ وَ بَدَلَهَا عَلَى الْفُقَرَاءِ فَلَمْ تُكَلِّمَهُ فَنَادَاهَا يَا ابْنَةَ مَنْ صَلَّى بِالْمَلَأْبَكَةِ فِي السَّمَاءِ مَثْنَى مَثْنَى فَلَمْ تُكَلِّمَهُ فَنَادَاهَا يَا فَاطِمَةَ كَلِّمِي فَأَنَا ابْنُ عَمِّكَ عَلِيُّ بْنُ أَبِي طَالِبٍ

He<sup>-asws</sup> called out to her<sup>-asws</sup>: 'O daughter<sup>-asws</sup> of Muhammad Al Mustafa<sup>-saww</sup>!' She<sup>-asws</sup> did not speak to him<sup>-asws</sup>. He<sup>-asws</sup> called out to her<sup>-asws</sup>: 'O daughter<sup>-asws</sup> of the one<sup>-saww</sup> who carried the Zakaat in an end

of his<sup>saww</sup> robe and distributed it upon the poor!' She<sup>asws</sup> did not speak to him<sup>asws</sup>. So, he<sup>asws</sup> called out to her<sup>asws</sup>: 'O Fatima<sup>asws</sup>, speak to me<sup>asws</sup>, for I<sup>asws</sup> am the son<sup>asws</sup> of your<sup>asws</sup> uncle<sup>as</sup>, Ali Bin Abu Talib<sup>asws</sup>!'

قَالَ فَفَتَحَتْ عَيْنَيْهَا فِي وَجْهِهِ وَ نَظَرَتْ إِلَيْهِ وَ بَكَتْ وَ بَكَى وَ قَالَ مَا الَّذِي يُجِدِنَهُ فَأَنَا ابْنُ عَمِّكَ عَلِيٌّ بِنُ أَبِي طَالِبٍ

He (the narrator) said, 'She<sup>asws</sup> opened her<sup>asws</sup> eyes in his<sup>asws</sup> face and looked at him<sup>asws</sup> and she<sup>asws</sup> cried, and he<sup>asws</sup> cried, and said: 'What is that which you<sup>asws</sup> are feeling? I<sup>asws</sup> am the son<sup>asws</sup> of your<sup>asws</sup> uncle<sup>as</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

فَقَالَتْ يَا ابْنَ الْعَمِّ إِنِّي أَجِدُ الْمَوْتَ الَّذِي لَا بُدَّ مِنْهُ وَ لَا حِيصَ عَنْهُ وَ أَنَا أَعْلَمُ أَنَّكَ بَعْدِي لَا تَصْبِرُ عَلَى فَلَّةِ التَّرْوِيجِ فَإِنْ أَنْتَ تَرَوَّجْتَ امْرَأَةً اجْعَلْ لَهَا يَوْمًا وَ لَيْلَةً وَ اجْعَلْ لِأَوْلَادِي يَوْمًا وَ لَيْلَةً

She<sup>asws</sup> said: 'O son<sup>asws</sup> of the uncle<sup>as</sup>! I<sup>asws</sup> am feeling the death which there is no escape from it, nor is there any alternative way out from it, and I<sup>asws</sup> know that after me<sup>asws</sup>, you<sup>asws</sup> will not be patient upon scarcity of the marriage. So, if you<sup>asws</sup> do get married, then make a day and a night to be for her and make a day and a night to be for my<sup>asws</sup> children.

يَا أَبَا الْحَسَنِ وَ لَا تَصْخِرْ فِي وَجْهِهِمَا فَيُصْبِحَا يَتِيمَيْنِ عَرَبَيْنِ مُنْكَسِرَيْنِ فَإِنَّهُمَا بِالْأَمْسِ فَقَدَا جَدَّهُمَا وَ الْيَوْمَ يَفْقِدَانِ أُمَّهُمَا فَالْوَيْلُ لِأُمَّةٍ تَفْتُلُهُمَا وَ تُبْعِضُهُمَا

O Abu Al-Hassan<sup>asws</sup>! And do not shout in their<sup>asws</sup> faces, for they<sup>asws</sup> would have become orphans, strangers, broken, for they<sup>asws</sup> lost their<sup>asws</sup> grandfather<sup>saww</sup> yesterday, and today they<sup>asws</sup> are losing their<sup>asws</sup> mother<sup>asws</sup>. So, woe be to the community who will be killing them<sup>asws</sup> and hating them<sup>asws</sup>!'

ثُمَّ أَنْشَأَتْ تَقُولُ

ابْكِي إِنْ بَكَيتِ يَا خَيْرَ هَادٍ  
يَا قَرِينَ الْبُتُولِ أَوْصِيكَ بِالسَّلِ  
ابْكِي وَ ابْنِكَ لِلْيَتَامَى وَ لَا  
فَارِقُوا فَأَصْبَحُوا يَتَامَى حَيَارَى  
وَ اسْبِلِ الدَّمَعَ فَهُوَ يَوْمُ الْفِرَاقِ  
فَقَدْ أَصْبَحَا حَلِيفَ اشْتِيَاقِ  
تَنْسُ قَتِيلَ الْعَدَى بِطَفِّ الْعِرَاقِ  
يُخْلِفُ اللَّهُ فَهُوَ يَوْمُ الْفِرَاقِ

Then she<sup>asws</sup> prosed saying: 'It would make me<sup>asws</sup> cry if you<sup>asws</sup> were to cry, O best of the guides and shed the tears, for it is a day of separation. O pair of the chaste! I<sup>asws</sup> bequeath you<sup>asws</sup> with the offspring, for they<sup>asws</sup> have become allies of the craving. Cry and mourn for orphans and do not forget the slain by the enemies as Taff (Karbala) Al Iraq. They<sup>asws</sup> are separating and becoming orphans, confused. And I<sup>asws</sup> swear by Allah<sup>azwj</sup>, it is the day of separation'.

قَالَتْ فَقَالَ لَهَا عَلِيُّ ع مِنْ أَيْنَ لَكَ يَا بِنْتَ رَسُولِ اللَّهِ هَذَا الْخَبْرُ وَ الْوَحْيُ قَدْ انْقَطَعَ عَنَّا

She (Fizza<sup>ra</sup>) said, 'Ali<sup>asws</sup> said to her<sup>asws</sup>: 'From where is this news for you<sup>asws</sup>, O daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and the Revelation has been terminated from us<sup>asws</sup>?'

فَقَالَتْ يَا أَبَا الْحَسَنِ رَقَدْتُ السَّاعَةَ فَرَأَيْتُ حَبِيبِي رَسُولَ اللَّهِ ص فِي قَصْرِ مِنَ الدَّرِّ الْأَبْيَضِ فَلَمَّا رَأَى قَالَ هَلُمِّي إِلَيَّ يَا بِنْتِي فَإِنِّي إِلَيْكَ مُشْتَاقٌ فَقُلْتُ وَ اللَّهُ إِلَيَّ لِأَشَدُّ شَوْقًا مِنْكَ إِلَى لِقَائِكَ

She<sup>-asws</sup> said: 'O Abu Al-Hassan<sup>-asws</sup>! I<sup>-asws</sup> lied down for a while and I<sup>-asws</sup> saw my<sup>-asws</sup> beloved Rasool-Allah<sup>-sawww</sup> in a castle of white gems. When he<sup>-sawww</sup> saw me<sup>-asws</sup>, he<sup>-sawww</sup> said: 'Come to me<sup>-sawww</sup> O daughter<sup>-asws</sup>, for I<sup>-asws</sup> am yearning for you<sup>-asws</sup>!' I<sup>-asws</sup> said: 'By Allah<sup>-azwj!</sup> I<sup>-asws</sup> and intensely desirous to meet you<sup>-sawww</sup>'.

فَقَالَ أَنْتِ اللَّيْلَةَ عِنْدِي وَ هُوَ الصَّادِقُ لِمَا وَعَدَ وَ الْمُؤْمِنُ لِمَا عَاهَدَ فَإِذَا أَنْتِ قَرَأْتَ يَسَ فَاعْلَمْ أَيُّ قَدْ فَصَيْتِ نَحْيِي فَعَسَلْنِي وَ لَا تَكْشِفْ عَنِّي فَإِنِّي طَاهِرَةٌ مُطَهَّرَةٌ وَ لِيُصَلِّ عَلَيَّ مَعَكَ مِنْ أَهْلِي الْأَذْنَى فَلِأَذْنَى وَ مَنْ رُزِقَ أَجْرِي وَ اذْفِي لَيْلًا فِي قَبْرِي بِهَذَا أَحْبَبَنِي حَبِيبِي رَسُولَ اللَّهِ ص

He<sup>-sawww</sup> said: 'Tonight you<sup>-asws</sup> will be with me<sup>-sawww</sup>', and he<sup>-sawww</sup> is truthful of whatever he<sup>-sawww</sup> promises, and fulfiller of whatever he<sup>-sawww</sup> pacts. So, when you<sup>-asws</sup> have recited (Surah) 'Yaseen', then know that I<sup>-asws</sup> have fulfilled my<sup>-asws</sup> vow. So, wash me<sup>-asws</sup> and do not uncover from me<sup>-asws</sup>, for I<sup>-asws</sup> am already clean, Purified, and let them pray Salat upon me<sup>-asws</sup>, the closest of the closest of my<sup>-asws</sup> family, and the ones you<sup>-asws</sup> hire, and bury me<sup>-asws</sup> at night in my<sup>-asws</sup> grave. My<sup>-asws</sup> beloved Rasool-Allah<sup>-sawww</sup> had informed me<sup>-asws</sup> with this'.

فَقَالَ عَلَيَّ وَ اللَّهُ لَقَدْ أَخَذْتُ فِي أَمْرِهَا وَ عَسَلْتُهَا فِي قَمِيصِهَا وَ لَمْ أَكْشِفْهُ عَنْهَا فَوَ اللَّهُ لَقَدْ كَانَتْ مَيْمُونَةً طَاهِرَةً مُطَهَّرَةً ثُمَّ حَنَطْتُهَا مِنْ فَضْلَةِ حَنُوطِ رَسُولِ اللَّهِ ص وَ كَفَنْتُهَا وَ أَدْرَجْتُهَا فِي أَكْفَانِهَا

Ali<sup>-asws</sup> said: 'By Allah<sup>-azwj!</sup> I<sup>-asws</sup> did take with her<sup>-asws</sup> matter, and washed her<sup>-asws</sup> in her<sup>-asws</sup> shirt (clothes), and I<sup>-asws</sup> did not uncover from her. By Allah<sup>-azwj!</sup> She<sup>-asws</sup> was auspicious, clean, Purified. Then I<sup>-asws</sup> embalmed her from the remnants of the embalment of Rasool-Allah<sup>-sawww</sup>, and enshrouded her<sup>-asws</sup>, and layered her<sup>-asws</sup> in her<sup>-asws</sup> shroud.

فَلَمَّا هَمَمْتُ أَنْ أَعْقِدَ الرِّدَاءَ نَادَيْتُ يَا أُمَّ كَلْتُومِ يَا زَيْنَبُ يَا سَكِينَةَ يَا فَضَّةُ يَا حَسَنُ يَا حُسَيْنُ هَلُمُّوا تَزَوَّدُوا مِنْ أُنْجُمِ فَهَذَا الْفِرَاقُ وَ اللَّقَاءُ فِي الْجَنَّةِ

When I<sup>-asws</sup> thought of tying the robe, I<sup>-asws</sup> called out: 'O Umm Kulsoom<sup>-asws</sup>! O Zainab<sup>-asws</sup>! O Sukaina<sup>-asws</sup>! O Fizza<sup>-asws</sup>! O Hassan<sup>-asws</sup>! O Husayn<sup>-asws</sup>! Come and provide (look) are your<sup>-asws</sup> mother<sup>-asws</sup>, for this is the separation and the meeting would be in the Paradise!'

فَأَقْبَلَ الْحُسَيْنُ وَ الْحُسَيْنُ ع وَ هُمَا يُنَادِيَانِ وَ حَسْرَتَا لَا تَنْطَفِئُ أَبَدًا مِنْ فُقْدِ جَدِّنَا مُحَمَّدِ الْمُصْطَفَى وَ أُمَّنَا فَاطِمَةَ الرَّهْرَاءِ يَا أُمَّ الْحَسَنِ يَا أُمَّ الْحُسَيْنِ إِذَا لَقِيتِ جَدَّنَا مُحَمَّدًا الْمُصْطَفَى فَأَقْرِبِيهِ مِنَّا السَّلَامَ وَ قُولِي لَهُ إِنَّا قَدْ بَقِينَا بَعْدَكَ يَتِيمِينَ فِي دَارِ الدُّنْيَا

Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> came, and they<sup>-asws</sup> were calling out: 'O regret which will not subside ever, from the loss our<sup>-asws</sup> grandfather<sup>-sawww</sup> Muhammad Al Mustafa<sup>-sawww</sup> and our<sup>-asws</sup> mother<sup>-asws</sup> Fatima Al Zahra<sup>-asws</sup>! O mother<sup>-asws</sup> of Al-Hassan<sup>-asws</sup>! O mother<sup>-asws</sup> of Al-Husayn<sup>-asws</sup>! When you<sup>-asws</sup> meet our<sup>-asws</sup> grandfather<sup>-sawww</sup> Muhammad Al Mustafa<sup>-sawww</sup>, then convey the greetings from us<sup>-asws</sup> and say to him<sup>-sawww</sup>: 'We<sup>-asws</sup> have remained as two orphans after you<sup>-sawww</sup> in the house of the world!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عِزِّي أَشْهَدُ اللَّهَ أَنَّهُمَا قَدْ حَنَّتْ وَ أَنْتَ وَ مَدَّتْ يَدَيْهَا وَ ضَمَّتْهُمَا إِلَى صَدْرِهَا مَلِيئاً وَ إِذَا يَهَاتِفِ مِنَ السَّمَاءِ  
يُنَادِي يَا أَبَا الْحَسَنِ ارْزُقْهُمَا عَنْهَا فَلَقَدْ أَبْكَيَا وَ اللَّهُ مَلَائِكَةُ السَّمَاوَاتِ فَقَدْ اشْتَاكَ الْحَبِيبَ إِلَى الْمَحْبُوبِ

Amir Al-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> testify to Allah<sup>azwj</sup>! She<sup>asws</sup> had groaned and sighed and extended her<sup>asws</sup> and pressed it her<sup>asws</sup> chest for a while, and there was a caller from the sky calling out: 'O Abu Al-Hassan<sup>asws</sup>! Raise them<sup>asws</sup> both from her<sup>asws</sup>. By Allah<sup>azwj</sup>! The Angels of the skies have yearned the beloved to the beloved!'

قَالَ فَرَفَعْتُهُمَا عَنْ صَدْرِهَا وَ جَعَلْتُ أَعْفِدُ الرِّدَاءِ وَ أَنَا أَنْشُدُ بِهَذِهِ الْأَبْيَاتِ

فِرَاقُكَ أَعْظَمُ الْأَشْيَاءِ عِنْدِي  
سَابِئِي حَسْرَةً وَ أَنْوَحُ شَجْواً  
أَلَا يَا عَيْنُ جُودِي وَ أَسْعِدِي  
وَ فَقْدُكَ فَاطِمَ أَذْهَى التُّكُولِ  
عَلَى حَلٍّ مَضَى أَسْنَى سَبِيلِ  
فَحُزْنِي دَائِمٌ أَبْكَي خَلِيلِي

Ali<sup>asws</sup> said: 'I<sup>asws</sup> raised them<sup>asws</sup> away from her<sup>asws</sup> chest and went on to tie the robe, and I<sup>asws</sup> prosed with these couplets: 'Your<sup>asws</sup> separation is the most grievous of the things with me<sup>asws</sup>, and your<sup>asws</sup> loss, Fatima<sup>asws</sup>, is the most grievous bereavement. I<sup>asws</sup> shall be crying in regret and lament upon the vacant past in the way. Indeed, O eye! Be good and make me<sup>asws</sup> happy, for my<sup>asws</sup> grief is constant crying my<sup>asws</sup> friend<sup>saww</sup>'.

ثُمَّ حَمَلَهَا عَلَى يَدَيْهِ وَ أَقْبَلَ بِهَا إِلَى قَبْرِ أَبِيهَا وَ نَادَى السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ  
السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ مِثِّي السَّلَامُ عَلَيْكَ وَ التَّحِيَّةُ وَاصِلَةٌ مِثِّي إِلَيْكَ وَ لَدَيْكَ وَ مِنْ ابْنَتِكَ النَّازِلَةَ عَلَيْكَ بِفِنَائِكَ

Then he<sup>asws</sup> carried her<sup>asws</sup> upon his<sup>asws</sup> hands and came with her<sup>asws</sup> to the grave of her<sup>asws</sup> father<sup>saww</sup> and said: 'The greetings be upon you<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>! The greetings be upon you<sup>saww</sup>, O Beloved of Allah<sup>azwj</sup>! The greetings be upon you<sup>saww</sup>, O Noor of Allah<sup>azwj</sup>! The greetings be upon you<sup>saww</sup> O elite of Allah<sup>azwj</sup>! The greetings from me<sup>asws</sup> to you<sup>saww</sup>, and regards from me<sup>asws</sup> to you<sup>saww</sup>, and for you<sup>saww</sup> and from your<sup>saww</sup> daughter<sup>asws</sup> descending to you<sup>saww</sup> in your<sup>saww</sup> courtyard.

وَ إِنَّ الْوُدَيْعَةَ قَدْ اسْتُرِدَّتْ وَ الرَّهِيئَةَ قَدْ أُخِذَتْ فَوَا حُزْنَاهُ عَلَى الرَّسُولِ ثُمَّ مِنْ بَعْدِهِ عَلَى الْبُتُولِ وَ لَقَدْ اسْوَدَّتْ عَلَيَّ الْعَبْرَاءُ وَ بَعُدَتْ  
عَنِّي الْخُضْرَاءُ فَوَا حُزْنَاهُ ثُمَّ وَ أَسْفَاهُ

And the entrustment has been returned, and the pledge has been taken. Oh its grief upon the Rasool<sup>saww</sup>! Then from after him<sup>saww</sup>, upon the chaste! And the earth has been darkened upon me<sup>asws</sup>, and the greenery has been distanced from me<sup>asws</sup>. Oh its grief! Then Oh its regret!'

ثُمَّ عَدَلَ بِهَا عَلَى الرُّوضَةِ فَصَلَّى عَلَيْهِ فِي أَهْلِهِ وَ أَصْحَابِهِ وَ مَوَالِيهِ وَ أَحْبَائِهِ وَ طَائِفَةٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

Then he<sup>asws</sup> evenly laid her<sup>asws</sup> upon the grass and there prayed Salat upon it among his<sup>asws</sup> family, and his<sup>asws</sup> companions, and his<sup>asws</sup> friends, and his<sup>asws</sup> beloved ones, and a group from the Emigrants and the Helpers.

فَلَمَّا وَارَاهَا وَ الْحَدَاهَا فِي لَحْدِهَا أَنْشَأَ بِهَذِهِ الْأَبْيَاتِ يَقُولُ



أَرَى عِلَلِ الدُّنْيَا عَلَيَّ كَثِيرَةً  
وَصَاحِبُهَا حَتَّى الْمَمَاتِ عَلِيلٌ  
لِكُلِّ اجْتِمَاعٍ مِنْ خَلِيلَيْنِ فُرْقَةٌ  
وَإِنَّ افْتِقَادِي فَاطِمًا بَعْدَ أَحْمَدَ  
دَلِيلٌ عَلَيَّ أَنْ لَا يَدُومَ خَلِيلٌ  
وَإِنَّ بَقَائِي عِنْدَكُمْ لَقَلِيلٌ

When he<sup>asws</sup> had covered her<sup>asws</sup> and buried her<sup>asws</sup> in her<sup>asws</sup> grave, he<sup>asws</sup> prosed couplets saying: 'I<sup>asws</sup> see the problems of the world upon many (aspects) and accompany it until the sick one dies. For every unison of two friends, there is separation, and my<sup>asws</sup> remaining with you all is for a little while, and my<sup>asws</sup> losing Fatima<sup>asws</sup> after Ahmad<sup>saww</sup> is evidence upon that there is no permanent friend'.<sup>174</sup>

قل، إقبال الأعمال رُويْنَا عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا دَكَّرْنَاهُمْ فِي كِتَابِ التَّعْرِيفِ لِلْمَوْلِدِ الشَّرِيفِ أَنَّ وَفَاةَ فَاطِمَةَ ع صَارَتْ يَوْمَ ثَالِثِ جُمَادَى الْآخِرَةِ.

(The book) 'Iqbal Al Amaal' – 'We are reporting from a group of our companions we mentioned in the book 'Al Tareef Al Mowlid Al Shareef',

'The expiry of (Syeda) Fatima<sup>asws</sup> came on the third day of Jumadi Al-Aakhira'.<sup>175</sup>

– قب، المناقب لابن شهر آشوب أنشدت الزهراء ع بعد وفاة أبيها ص

وَقَدْ رُزِقْنَا بِهِ مَخْضًا خَلِيمْتُهُ  
صَافِي الصَّرَائِبِ وَ الْأَعْرَاقِ وَ النَّسَبِ  
وَ كُنْتُ بَدْرًا وَ نُورًا يُسْتَضَاءُ بِهِ  
عَلَيْكَ تَنْزِلُ مِنْ ذِي الْعِزَّةِ الْكُتُبِ  
وَ كَانَ جِبْرَائِيلُ رُوحَ الْقُدْسِ زَائِرِنَا  
فَعَابَ عَنَّا وَ كُلُّ الْخَيْرِ مُتَجَبِّ  
فَأَيْتَ قَبْلَكَ كَانَ الْمَوْتُ صَادِفَنَا  
لَمَّا مَضَيْتِ وَ حَالَتْ دُونَكَ الْحُجُبِ

In (the book) 'Al Manaqib' of Ibn Shehr Ashub –

'Al Zahra<sup>asws</sup> prosed after the expiry of her<sup>asws</sup> father<sup>saww</sup>: 'We<sup>asws</sup> have been afflicted with it by pure moral depravity of the tribes, and the races and the lineage. And you<sup>saww</sup> were a full moon and a Noor illuminated with upon you<sup>asws</sup>, a Revelation from the One<sup>azwj</sup> with the Honourable Books, and Jibraeel<sup>as</sup> the Holy Spirit used to visit us<sup>asws</sup>. He<sup>as</sup> has disappeared from us<sup>asws</sup> and every good has been veiled. If only we<sup>asws</sup> had encountered the death before you<sup>saww</sup>, due to what has passed, and it had made a barrier of the veils besides you<sup>saww</sup>.

إِنَّا رُزِقْنَا بِمَا لَمْ يَرَزْ دُو شَجِنِ  
مِنَ الْبَرِيَّةِ لَا عَجَمٌ وَ لَا عَرَبُ  
صَاقَتْ عَلَيَّ بِأَلَدٍ بَعْدَ مَا رَحِبْتُ  
وَ سِيمَ سِبْطَاكَ حَسَنًا فِيهِ لِي نَصَبُ  
فَأَنْتَ وَ اللَّهُ خَيْرُ الْخَلْقِ كُلِّهِمْ  
وَ أَصَدُّ النَّاسِ حَيْثُ الصِّدْقُ وَ الْكَذِبُ  
فَسَوْفَ نَبْكِيكَ مَا عِشْنَا وَ مَا بَقَيْتُ  
مِنَّا الْعُيُونُ يَتَهَمَلُ لَهَا سَكْبُ

<sup>174</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 15

<sup>175</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 26

*We<sup>-asws</sup> are afflicted with what we<sup>-asws</sup> had not been afflicted the sorrow from the citizens, neither the non-Arabs nor the Arabs (before). The city is straitened upon me<sup>-asws</sup> after it had been welcoming, and your<sup>-saww</sup> two grandsons<sup>-asws</sup> are disregarded, a share of mine<sup>-asws</sup> has been eclipsed during it. By Allah<sup>-azwj</sup>! You<sup>-saww</sup> are best of the creatures, all of them, and most truthful of the people, where there is truth and lies. Soon we<sup>-asws</sup> shall be crying for you<sup>-saww</sup> for as long as we<sup>-asws</sup> live, and whatever eyes remain from us<sup>-asws</sup>, the outpouring being incessant for it'*.<sup>176</sup>

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<sup>176</sup> Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra<sup>asws</sup>, Ch 7 H 27 a

## Couplets Recited by Imam Hassan<sup>asws</sup> Ibn Ali<sup>asws</sup>.

فَهَلْ لَكَ أَبٌ كَأَبِي تُبَاهِيَنِي بِهِ وَ قَدِيمٌ كَقَدِيمِي تُسَامِيَنِي بِهِ قُلْ نَعَمْ أَوْ لَا قَالَ مُعَاوِيَةُ بَلْ أَقُولُ لَا وَ هِيَ لَكَ تَصْدِيقٌ

Is there a father for you like my<sup>asws</sup> father<sup>asws</sup> you are boasting to me<sup>asws</sup> with, and ancientness like my<sup>asws</sup> ancientness you are naming to me<sup>asws</sup> with it? Say, yes, or no! Muawiya said, 'No, but I say no, and it is a ratification for you<sup>asws</sup>'.

فَقَالَ الْحَسَنُ

الْحَقُّ أَبْلَجُ مَا يَحِيلُ سَبِيلُهُ - وَ الْحَقُّ يَعْرِفُهُ ذَوُو الْأَبَابِ

Al-Hassan<sup>asws</sup> said (a couplet): 'The truth is far-reaching for as long as you free its way, and the truth is recognised by the ones of understanding'.<sup>177</sup>

وَ مِنْ سَخَائِهِ عَ مَا رُوِيَ أَنَّهُ سَأَلَ الْحَسَنَ بْنَ عَلِيٍّ عَ رَجُلًا فَأَعْطَاهُ حَمْسِينَ أَلْفَ دِرْهَمٍ وَ حَمْسَمِائَةَ دِينَارٍ وَ قَالَ أَنْتِ بِحِمَالٍ يَحْمِلُ لَكَ فَاتِي بِحِمَالٍ فَأَعْطَى طِيلَسَانَهُ فَقَالَ هَذَا كَرَى الْحِمَالِ وَ جَاءَهُ بَعْضُ الْأَعْرَابِ فَقَالَ أَعْطُوهُ مَا فِي الْخِزَانَةِ فَوُجِدَ فِيهَا عِشْرُونَ أَلْفَ دِينَارٍ فَدَفَعَهَا إِلَى الْأَعْرَابِيِّ فَقَالَ الْأَعْرَابِيُّ يَا مَوْلَايَ أَلَا تَرَكْتَنِي أَبُوْحٍ بِحَاجَتِي وَ أَنْشُرَ مَدْحَتِي

And about his<sup>asws</sup> generosity is what is reported that a man asked Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, so he<sup>asws</sup> gave him fifty thousand Dirham and five hundred Dirans and said, 'Come with a camelier carrying for you. So he came with a camelier. He<sup>asws</sup> gave him his<sup>asws</sup> shawl. He<sup>asws</sup> said: 'This is rent of the load'. And one of the Bedouins came. He<sup>asws</sup> said: 'Give him what is in the treasury. They found twenty thousand Dinars being in it. He<sup>asws</sup> handed it to the Bedouin. The Bedouin said, 'O my Master<sup>asws</sup>! You did not leave me to reveal my need'. And he praised a poem.

فَأَنْشَأَ الْحَسَنُ ع

نَحْنُ أَنْاسٌ نَوَالْنَا حَضِلٌ  
يَرْزَعُ فِيهِ الرَّجَاءُ وَ الْأَمَلُ  
يَجُودُ قَبْلَ السُّؤَالِ أَنْفُسُنَا  
خَوْفًا عَلَى مَاءٍ وَجِهِ مَنْ يَسَلُ  
لَوْ عَلِمَ الْبَحْرُ فَضْلَ نَائِلِنَا  
لَعَاَصَ مِنْ بَعْدِ فَيْضِهِ حَجَلٌ

Al-Hassan<sup>asws</sup> prosed: 'We<sup>asws</sup> are a people having been Given qualities in which the wishes and the hopes grow. You will find, even before the asking, our<sup>asws</sup> souls fearing upon the water (sweat) of the one who begs. If the ocean were to know the merit of our<sup>asws</sup> achievements, it would overflow from afterwards out of shame'.<sup>178</sup>

<sup>177</sup> Bihar Al Awaar – V 43, The book of History – Al Hassan<sup>asws</sup>, Ch 20 H 11

<sup>178</sup> Bihar Al Awaar – V 43, The book of History – Al Hassan<sup>asws</sup>, Ch 16 H 14 c

ثُمَّ أَنْشَدَ

وَالصُّلْحُ تَأْخُذُ مِنْهُ مَا رَضِيتَ بِهِ - وَ الْحَرْبُ بِكَفَيْكَ [يَكْفِيكَ] مِنْ أَنْفَاسِهَا جُرْعٌ -

(Imam Hassan<sup>asws</sup> gave an eloquent sermon in front of Muawiya and in the end): Then he<sup>asws</sup> prosed: 'And the weapons, take from it whatever you are pleased with, and the war with your hands would suffice you from portions of its breathing'. (an extract).<sup>179</sup>

وَمِنْ سَخَائِهِ عَ مَا رُوِيَ أَنَّهُ سَأَلَ الْحَسَنَ بْنَ عَلِيٍّ عَ رَجُلًا فَأَعْطَاهُ خَمْسِينَ أَلْفَ دِرْهَمٍ وَ خَمْسِمِائَةَ دِينَارٍ وَ قَالَ أَتَيْتَ بِحِمَالٍ يَحْمِلُ لَكَ فَأَتَى بِحِمَالٍ فَأَعْطَى طَبْلَسَانَهُ فَقَالَ هَذَا كِرَى الْحِمَالِ وَ جَاءَهُ بَعْضُ الْأَعْرَابِ فَقَالَ أَعْطُوهُ مَا فِي الْخِزَانَةِ فَوُجِدَ فِيهَا عِشْرُونَ أَلْفَ دِينَارٍ فَدَفَعَهَا إِلَى الْأَعْرَابِيِّ فَقَالَ الْأَعْرَابِيُّ يَا مَوْلَايَ أَلَا تَرَكَتَنِي أُبُوحُ بِحَاجَتِي وَ أَنْشُرُ مِدْحَتِي

And about his<sup>asws</sup> generosity is what is reported that a man asked Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>, so he<sup>asws</sup> gave him fifty thousand Dirham and five hundred Dinars and said, 'Come with a camelier carrying for you. So he came with a camelier. He<sup>asws</sup> gave him his<sup>asws</sup> shawl. He<sup>asws</sup> said: 'This is rent of the load'. And one of the Bedouins came. He<sup>asws</sup> said: 'Give him what is in the treasury. They found twenty thousand Dinars being in it. He<sup>asws</sup> handed it to the Bedouin. The Bedouin said, 'O my Master<sup>asws</sup>! You did not leave me to reveal my need'. And he praised a poem.

فَأَنْشَأَ الْحَسَنُ ع

نَحْنُ أَنْاسٌ نَوَالِنَا حَضِلٌ  
بَحْوُدُ قَبْلِ السُّؤَالِ أَنْفُسُنَا  
لَوْ عَلِمَ الْبَحْرُ فَضْلَ نَائِلِنَا  
يَرْتَعُ فِيهِ الرَّجَاءُ وَ الْأَمَلُ  
خَوْفًا عَلَى مَاءٍ وَجْهِ مَنْ يَسَلُ  
لِعَاضٍ مِنْ بَعْدِ فَيْضِهِ حَجَلٌ

Al-Hassan<sup>asws</sup> prosed: 'We<sup>asws</sup> are a people having been Given qualities in which the wishes and the hopes grow. You will find, even before the asking, our<sup>asws</sup> souls fearing upon the water (sweat) of the one who begs. If the ocean were to know the merit of our<sup>asws</sup> achievements, it would overflow from afterwards out of shame"<sup>180</sup>

قَب، المناقب لابن شهر آشوب لَمَّا مَاتَ أَمِيرُ الْمُؤْمِنِينَ عَ حَظَبَ الْحَسَنَ بِالْكَوْفَةِ فَقَالَ أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا دَارٌ بَلَاءٍ وَ فِتْنَةٍ وَ كُلُّ مَا فِيهَا فَإِلَى زَوَالٍ وَ اضْمِحْلَالٍ

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

'When Amir Al-Momineen<sup>asws</sup> passed away, Al-Hassan<sup>asws</sup> addressed at Al-Kufa: 'O you people! The world is a house of afflictions and a Fitna, and all what is in it is going to decline and decay'.

فَلَمَّا بَلَغَ إِلَى قَوْلِهِ وَ إِلَيَّ أُبَايِعُكُمْ عَلَى أَنَّ تُحَارِبُوا مِنْ حَارِبْتُمْ وَ تُسَالِمُوا مَنْ سَأَلْتُمْ فَقَالَ النَّاسُ سَمِعْنَا وَ أَطَعْنَا فَمَرْنَا بِأَمْرِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

<sup>179</sup> Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 371 b

<sup>180</sup> Bihar Al Anwaar – V 43, The book of History – Al Hassan<sup>asws</sup>, Ch 16 H 14 c

When he<sup>asws</sup> reached to his<sup>asws</sup> word, 'And I<sup>asws</sup> am taking your allegiance based upon that you will battle against the one I<sup>asws</sup> battle and you<sup>asws</sup> will be at peace with the one I<sup>asws</sup> am at peace with', the people said, 'We hear and obey, so order us with your<sup>asws</sup> orders, O commander of the faithful!'

فَأَقَامَ بِهَا شَهْرَيْنِ قَالَ أَبُو مُحَمَّدٍ قَالَ ابْنُ عَبَّاسٍ كَلَاماً فِيهِ فَشْتَمِرَ فِي الْحَرْبِ وَ جَاهِدَ عَدُوَّكَ وَ دَارَ أَصْحَابِكَ وَ اسْتَبْرَأَ مِنَ الضَّيِّبِينَ دِينَهُ  
بِمَا لَا يَنْتَلِمُ لَكَ دِينَ وَ وَلَّ أَهْلَ الْبُيُوتَاتِ وَ الشَّرَفِ وَ الْحَرْبِ خُدَعَةً وَ عَلِمْتُ أَنَّ أَبَاكَ إِنَّمَا رَغِبَ النَّاسُ عَنْهُ وَ صَارُوا إِلَى مُعَاوِيَةَ لِأَنَّهُ  
أَسَى بَيْنَهُمْ فِي الْعَطَاءِ

He<sup>asws</sup> stayed at it for two months. Abu Mikhnaf said, 'Ibn Abbas gave a speech during it, 'Prepare for the war and fight your<sup>asws</sup> enemies, and rotate your<sup>asws</sup> companions, and veil from the mean person with what there would be no dent for you<sup>asws</sup> in religion, and make the people of these households to be governor, and the noble ones, and the war is a deception, and you<sup>asws</sup> know that your<sup>asws</sup> father<sup>asws</sup>, rather the people had turned away from him<sup>asws</sup> and went to Muwaiya, because he was supporting between them with the awards'.

فَرْتَبَ عِ الْعُمَّالَ وَ أَنْفَذَ عَبْدَ اللَّهِ إِلَى الْبَصْرَةِ فَفَصَدَ مُعَاوِيَةَ نَحْوَ الْعِرَاقِ فَكَتَبَ إِلَيْهِ الْحُسَيْنُ عَ أَمَا بَعْدُ فَإِنَّ اللَّهَ تَعَالَى بَعَثَ مُحَمَّدًا رَحْمَةً  
لِلْعَالَمِينَ فَأَظْهَرَ بِهِ الْحَقَّ وَ قَمَعَ بِهِ الشِّرْكَ وَ أَعَزَّ بِهِ الْعَرَبَ عَامَةً وَ شَرَفَ بِهِ مَنْ شَاءَ مِنْهَا خَاصَّةً فَقَالَ وَ إِنَّهُ لَدِكْرٌ لَكَ وَ لِقَوْمِكَ

He<sup>asws</sup> appointed the office-bearers and enforced Abdullah to Al-Basra. Muawiya came towards Al-Iraq, so Al-Hassan<sup>asws</sup> wrote to him: 'As for after, Allah<sup>azwj</sup> the Exalted had Sent Muhammad<sup>saww</sup> as Mercy to the worlds. He<sup>azwj</sup> Revealed the truth by him<sup>saww</sup>, and Suppressed the Shirk by him<sup>saww</sup>, and Honoured the Arabs by him<sup>saww</sup> generally, and Ennobled by him<sup>saww</sup> the one He<sup>azwj</sup> so Desired to in particular, **And it is a Zikr for you and for your people, [43:44].**

فَلَمَّا قَبِضَهُ اللَّهُ تَعَالَى تَنَازَعَتِ الْعَرَبُ الْأَمْرَ مِنْ بَعْدِهِ فَقَالَتِ الْأَنْصَارُ مِمَّنْ أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ فَقَالَتْ قُرَيْشٌ نَحْنُ أَوْلِيَاؤُهُ وَ عَشِيرَتُهُ فَلَا  
تُنَازِعُونَا سُلْطَانَهُ

When Allah<sup>azwj</sup> the Exalted Called him<sup>saww</sup> back, the Arabs disputed the command from after him<sup>saww</sup>. The Helpers said, 'There should be a commander from us and a commander from you (Emigrants)!'

Quraysh said, 'We are his<sup>saww</sup> friends and his<sup>saww</sup> clan, so no one would dispute us of his<sup>saww</sup> authority!'

فَعَرَفَتِ الْعَرَبُ ذَلِكَ لِلْقُرَيْشِ ثُمَّ جَاحَدَتْنَا قُرَيْشٌ مَا قَدْ عَرَفْتَهُ الْعَرَبُ هُمْ وَ هَيْهَاتَ مَا أَنْصَفْتَنَا قُرَيْشُ الْكِتَابِ

The Arabs recognised that being for Quraysh. Then Quraysh argued against us<sup>asws</sup> of what the Arabs had recognised as being for them. And far be it! Quraysh were not fair with us<sup>asws</sup> with the Book'.

فَأَجَابَهُ مُعَاوِيَةَ عَلَى يَدَيْ جُنْدَبِ الْأَزْدِيِّ مُوَصِّلِ كِتَابِ الْحُسَيْنِ عَ فَهَمْتُ مَا ذَكَرْتُ بِهِ مُحَمَّدًا صَ وَ هُوَ أَحَقُّ الْأَوْلِيَيْنِ وَ الْآخِرِينَ  
بِالْفَضْلِ كُلِّهِ وَ ذَكَرْتُ تَنَازُعَ الْمُسْلِمِينَ الْأَمْرَ مِنْ بَعْدِهِ فَصَرَّحْتُ بِنَمِيمَةِ فُلَانٍ وَ فُلَانٍ وَ أَبِي عُبَيْدَةَ وَ غَيْرِهِمْ

Muawiya answered him<sup>asws</sup> upon the hands of Jundab Al-Azdy, delivering the letter of Al-Hassan<sup>asws</sup>, 'I have understood what you<sup>asws</sup> have mentioned Muhammad<sup>saww</sup> with, and he<sup>saww</sup> is rightful of the former ones and the latter ones with the merits, all of it. And you<sup>asws</sup> mentioned the Muslims disputing the command from after him<sup>saww</sup>. So, you<sup>asws</sup> have uttered a gossip of so and so and so and so (Abu Bakr and Umar), and Abu Ubeyda and others.

فَكَرِهْتُ ذَلِكَ لَكَ لِأَنَّ الْأُمَّةَ قَدْ عَلِمَتْ أَنَّ قُرَيْشًا أَحَقُّ بِهَا وَ قَدْ عَلِمَتْ مَا جَرَى مِنْ أَمْرِ الْحَكَمَيْنِ فَكَيْفَ تَدْعُونِي إِلَى أَمْرٍ إِنَّمَا تَطْلُبُهُ بِحَقِّ أَبِيكَ وَ قَدْ حَرَجَ أَبُوكَ مِنْهُ

I have hated it for you<sup>asws</sup>, because the community has known that Qureys are more rightful with it, and you<sup>asws</sup> have known what had flowed from the matter of the two judges (arbitration). So, how can you<sup>asws</sup> call me to a matter? But rather, you<sup>asws</sup> are seeking a right of your<sup>asws</sup> father<sup>asws</sup>, and your<sup>asws</sup> father<sup>asws</sup> had been expelled from it’.

ثُمَّ كَتَبَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ يَفْعَلُ فِي عِبَادِهِ مَا يَشَاءُ- لَا مُعَقَّبَ لِحُكْمِهِ وَ هُوَ سَرِيعُ الْحِسَابِ فَاحْذَرُ أَنْ تَكُونَ مَنِيتُكَ عَلَى يَدَيْ رِجَالِ النَّاسِ وَ آيسَ [اَيْمَنَ] مِنْ أَنْ تَجِدَ فِيْنَا غَمِيْرَةً وَ إِنْ أَنْتَ أَعْرَضْتَ عَمَّا أَنْتَ فِيهِ وَ تَابِعْتَنِي وَفَيْتَ لَكَ بِمَا وَعَدْتُ وَ أَجْرْتُ لَكَ مَا شَرَطْتُ

Then he wrote, ‘As for after, Allah<sup>azwj</sup> Does regarding His<sup>azwj</sup> servants whatever He<sup>azwj</sup> so Desires to, **there is no Postponement of His Judgment, and He is Swift in Reckoning [13:41]**. So be careful from your<sup>asws</sup> death being at the hands of the mobs of the people, and despair from finding any shortcomings with us. And if you<sup>asws</sup> were to turn away from what you<sup>asws</sup> are in and pledge allegiance to me, I shall be loyal to you<sup>asws</sup> with whatever I promise and will reward to you whatever you<sup>asws</sup> stipulate.

وَ أَكُونُ فِي ذَلِكَ كَمَا قَالَ أَعَشَى بَنِي قَيْسٍ-

وَ إِنْ أَحَدٌ أَسَدَى إِلَيْكَ كَرَامَةً- فَأَوْفِ بِمَا تُدْعَى إِذَا مِتَّ وَافِيًا-  
فَلَا تَحْسُدِ الْمَوْلَى إِذَا كَانَ ذَا غِنَى- وَ لَا تَحْفَهُ إِنْ كَانَ لِلْمَالِ نَائِيًا

And I shall become regarding that like what A’sh of the clan of Qays said (prosing), ‘And if anyone were to give you an honour, then fulfil with whatever he had claimed when you die, in full. And do not envy the master when he is with the riches, and not be disloyal to him if he was taking the wealth’.

ثُمَّ الْخِلَافَةُ لَكَ مِنْ بَعْدِي وَ أَنْتَ أَوْلَى النَّاسِ بِهَا وَ فِي رِوَايَةٍ وَ لَوْ كُنْتُ أَعْلَمُ أَنَّكَ أَقْوَى لِلْأَمْرِ وَ أَضْبَطُ لِلنَّاسِ وَ أَكْبَثُ لِلْعَدُوِّ وَ أَقْوَى عَلَى جَمْعِ الْأَمْوَالِ مِنِّي لَبَايَعْتُكَ لِأَنِّي أَرَاكَ لِكُلِّ خَيْرٍ أَهْلًا

Then the caliphate will be for you<sup>asws</sup> from after me, and you<sup>asws</sup> are the foremost of the people with it’. And in a report, ‘And if I had known that you<sup>asws</sup> are stronger for the command and more exact for the people, and suppressing the enemy, and stronger upon entirety of the wealth than I am, I would have pledge allegiance to you, because I would be seeing you<sup>asws</sup> as being rightful for every good’.

ثُمَّ قَالَ إِنَّ أَمْرِي وَ أَمْرَكَ شَبِيهُ بِأَمْرِ أَبِي بَكْرٍ وَ أَبِيكَ بَعْدَ رَسُولِ اللَّهِ ص

Then he said, ‘My matter and your<sup>asws</sup> matter is similar with the matter of Abu Bakr and your father<sup>asws</sup> after Rasool-Allah<sup>sawww</sup>’.

فَأَجَابَهُ الْحُسَيْنُ عَ أَمَّا بَعْدُ فَقَدْ وَصَلَ إِلَيَّ كِتَابُكَ تَذَكُّرٌ فِيهِ مَا ذَكَرْتَ وَ تَرَكْتَ جَوَابَكَ حَشِيَّةَ الْبُعْيِ وَ بِاللَّهِ أَعُوذُ مِنْ ذَلِكَ فَاتَّبِعِ الْحَقَّ فَإِنَّكَ تَعْلَمُ مَنْ أَهْلُهُ وَ عَلَيَّ إِنَّهُمْ أَنْ أَقُولَ فَأَسْتَدِيبُ

Al-Hassan<sup>asws</sup> answered him: 'As for after, your letter arrived to me<sup>asws</sup> mentioning in it what you mentioned and I<sup>asws</sup> left answering you fearing the rebellion. And by Allah<sup>azwj</sup>, I<sup>asws</sup> seek refuge from that. So, follow the truth, for you know who is its rightful, and upon me<sup>asws</sup> would be a sin if I<sup>asws</sup> were to be saying falsities'.

فَاسْتَنْفَرَ مُعَاوِيَةَ النَّاسَ فَلَمَّا بَلَغَ جِسْرَ مَنْبِجٍ بَعَثَ الْحَسَنُ عَ حُجْرَ بْنَ عَدِيٍّ وَ اسْتَنْفَرَ النَّاسَ لِلْجِهَادِ فَتَنَاقَلُوا ثُمَّ حَفَّ مَعَهُ أَخْلَاطٌ  
مِنْ شِيعَتِهِ وَ مُحْكَمَةٌ وَ شُكَّاكٌ وَ أَصْحَابُ عَصَبِيَّةٍ وَ فِتْنٍ حَتَّى أَتَى حَمَّامَ عُمَرَ

Muawiya mobilised the people. When he reached the bridge of Manbij, Al-Hassan<sup>asws</sup> sent Hujr Bin Aday and mobilised the people for the jihad. But they were sluggish. Then they lightened with him<sup>asws</sup>, the mixture of his<sup>asws</sup> Shias, and his<sup>asws</sup> ones of arbitration, and doubtful, and prejudicial people, and there was discord until he<sup>asws</sup> came to the Umar bathhouse'.

أقول و ساق الكلام نحو ما مر إلى أن قال و أنفذ إلى معاوية عبد الله بن الحارث بن نوفل بن الحارث بن عبد المطلب فتوثق منه لتأكيد الحجة أن يعمل فيهم بكتاب الله و سنة نبيه و الأمر من بعده شورى و أن يترك سب علي و أن يؤمن شيعة و لا يتعرض لأحد منهم و يوصل إلى كل ذي حق حقه و يوفر عليه حقه كل سنة خمسون ألف درهم

I (Majlisi) am saying, 'And he continued the Hadeeth approximate to what has passed until he said, 'And he<sup>asws</sup> dispatched Abdullah Bin Al-Haris Bin Nowfal Bin Al-Haris son of Abdul Muttalib<sup>as</sup> to Muawiya, so he took a pact from him emphasising the argument that he would work among them with the Book of Allah<sup>azwj</sup> and Sunnah of His<sup>azwj</sup> Prophet<sup>sawww</sup>, and the command from after him would be a consultation, and he should leave reviling Ali<sup>asws</sup>, and his<sup>asws</sup> Shias would be safe, and he will not ill-treat anyone of them, and he would send to each one with a right, his right, and he would fulfil his<sup>asws</sup> right to him every year of fifty thousand Dirhams.

فعاذه على ذلك معاوية و حلف بالوفاء به و شهد بذلك عبد الله بن الحارث و عمرو بن أبي سلمة و عبد الله بن عامر بن كرز و عبد الرحمن بن أبي سمرة و غيرهم.

Muawiya made a pact with him<sup>asws</sup> upon that and swore an oath with the loyalty with it, and that was witnessed by abdullah Bin Al-Haris, and Amro Bin Abu Salama, and Abfullah Bin Aamir Bin Kareyz, and Abdul Rahman Bin Abu Samrah, and others"<sup>181</sup>.

وَ فِي كِتَابِ أَنَسِ الْمَجَالِسِ أَنَّ الْفَرَزْدَقَ أَتَى الْحُسَيْنَ عَ لَمَّا أَخْرَجَهُ مَرْوَانُ مِنَ الْمَدِينَةِ فَأَعْطَاهُ عَ أَرْبَعِمِائَةَ دِينَارٍ فَقِيلَ لَهُ إِنَّهُ شَاعِرٌ  
فَاسْقُ مُنْتَهَرَ فَقَالَ عَ إِنَّ خَيْرَ مَا لِكَ مَا وَقَيْتَ بِهِ عِرْضَكَ وَ قَدْ أَتَابَ رَسُولُ اللَّهِ صَ كَعْبُ بْنُ زُهَيْرٍ وَ قَالَ فِي عَبَّاسِ بْنِ مِرْدَاسٍ  
أَقْطَعُوا لِسَانَهُ عَنِّي.

And in the book 'Uns Al Majaalis' –

'Al-Farazdaq came to Al-Husayn<sup>asws</sup> when Marwan expelled him from Al-Medina. He<sup>asws</sup> gave him four hundred Dinar. It was said to him<sup>asws</sup>, 'He is a poet, and mischief-maker, reprehensible!' He<sup>asws</sup> said: 'The best wealth is what saves your honour, and Rasool-Allah<sup>sawww</sup> had rewarded Ka'ab Bin Zuheyra and he<sup>sawww</sup> had said regarding Abbas Bin Mirdas, 'Cut his tongue (talk) away from me<sup>sawww</sup>!'

<sup>181</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 19 H 6 a

وَفَدَّ أَعْرَابِيٌّ الْمَدِينَةَ فَسَأَلَ عَنِ أَكْرَمِ النَّاسِ بِهَا فَدُلَّ عَلَى الْحُسَيْنِ ع فَدَخَلَ الْمَسْجِدَ فَوَجَدَهُ مُصَلِّياً فَوَقَفَ بِإِزَائِهِ وَ أَنْشَأَ-

لَمْ يَجِبِ الْآنَ مِنْ رَجَاكَ وَ مَنْ-  
أَنْتَ جَوَادٌ وَ أَنْتَ مُعْتَمِدٌ-  
كَانَتْ عَلَيْنَا الْجَحِيمُ مُنْطَبِقَةً  
حَرَكَ مِنْ دُونَ بَابِكَ الْخُلْفَةَ-

A Bedouin came to Al-Medina. He asked out the most benevolent of the people at it. He was pointed to Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>. He entered the Masjid and found him<sup>asws</sup> praying Salat. He stood in front of him<sup>asws</sup> and prosed, 'He will not be disappointed now, one who hopes from you<sup>asws</sup>, and one who moves the knocker from below your<sup>asws</sup> door. You<sup>asws</sup> are the generous, and you<sup>asws</sup> are the reliable. Your<sup>asws</sup> father<sup>asws</sup> was a killer of the mischief-makers. Had it not been for your<sup>asws</sup> former ones, the Blazing Fire would have been layered upon us'.

قَالَ فَسَلَّمَ الْحُسَيْنُ وَ قَالَ يَا فَنبِرُ هَلْ بَقِيَ مِنْ مَالِ الْحِجَازِ شَيْءٌ قَالَ نَعَمْ أَرْبَعَةُ آلَافِ دِينَارٍ فَقَالَ هَاتِمَا قَدْ جَاءَ مَنْ هُوَ أَحَقُّ بِهَا مِنَّا- ثُمَّ نَزَعَ بُرْدِيهِ وَ لَفَّ الدَّنَانِيرَ فِيهَا وَ أخرجَ يَدَهُ مِنْ شِقِّ الْبَابِ حَيَاءً مِنَ الْأَعْرَابِيِّ

He (the narrator) said, 'Al-Husayn<sup>asws</sup> performed Salaam (finishing the Salat) and said: 'O Qanbar! Does anything remain from the wealth of Al-Hijaz?' He said, 'Yes, four thousand Dinars'. He<sup>asws</sup> said: 'Give it, for there has come someone who is more deserving with it than we are!' Then he<sup>asws</sup> removed his<sup>asws</sup> cloak and wrapped the Dinars in it and brought out his<sup>asws</sup> hand from the opening of the door out of embarrassment from the Bedouin.

وَ أَنْشَأَ-

حُذِّهَا فَإِنِّي إِلَيْكَ مُعْتَدِرٌ-  
لَوْ كَانَ فِي سَيْرِنَا الْعِدَاةَ عَصَا-  
وَ اعْلَمْ بِأَنِّي عَلَيْكَ دُو شَقَقَهُ-  
لَكِنَّ رَبَّ الزَّمَانِ دُو غَيْرِ-  
أَمْسَتْ سَمَانَا عَلَيْكَ مُنْدَفِقَهُ-وَ الْكَفُّ مِنِّي قَلِيلَةُ النَّقَقَهُ

And he<sup>asws</sup> prosed: 'Take it, for I<sup>asws</sup> am apologetic to you, and know that I<sup>asws</sup> am with compassion upon you. If there would be a stick (rule) in our walk tomorrow, I<sup>asws</sup> would hand over larger (bestowment) upon you. But, the doubt of times is with changes, and the restrain from me<sup>asws</sup> is the little expenditure'.

قَالَ فَأَحْذَهَا الْأَعْرَابِيُّ وَ بَكَى فَقَالَ لَهُ لَعَلَّكَ اسْتَفْلَلْتَ مَا أَعْطَيْتَاكَ قَالَ لَا وَ لَكِنَّ كَيْفَ يَأْكُلُ التُّرَابُ جُودَكَ- وَ هُوَ الْمَرْوِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

He (the narrator) said, 'The Bedouin took it and wept. He<sup>asws</sup> said to him: 'Perhaps you think it is too little, what I<sup>asws</sup> have given you'. He said, 'No, but how can soil eat your generosity' – and it is reported from Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>'.<sup>182</sup>

<sup>182</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 2 c



## Couplets Recited by Imam Hussain<sup>-asws</sup> Ibn Ali<sup>-asws</sup>:

قَب، المناقب لابن شهر آشوب محاسن البرقي قَالَ عَمْرُو بْنُ الْعَاصِ لِلْحُسَيْنِ ع مَا بَالُ أَوْلَادِنَا أَكْثَرُ مِنْ أَوْلَادِكُمْ فَقَالَ ع-

بُعَاثُ الطَّيْرِ أَكْثَرُهَا فِرَاحًا- وَ أُمُّ الصَّفَرِ مِقْلَاتٌ تَزُورُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Mahaasin' of Al Barqi –

'Amro Bin Al-Aas said to Al-Husayn<sup>-asws</sup>, 'What is the matter our children are more than your<sup>-asws</sup> children?' He<sup>-asws</sup> said (a couplet): 'The (small) blue-tit bird has a lot of chicks while the mother of the falcon is of few children'.

فَقَالَ مَا بَالُ الشَّيْبِ إِلَى شَوَارِبِنَا أَسْرَعُ مِنْهُ إِلَى شَوَارِبِكُمْ

He said, 'What is the matter the grey hair to our moustaches is quicker than it is to your moustaches?'

فَقَالَ ع إِنَّ نِسَاءَكُمْ نِسَاءٌ بَحْرَةٌ فَإِذَا دَنَا أَحَدُكُمْ مِنْ امْرَأَتِهِ هَكُنْتُ فِي وَجْهِهِ فَشَابَ مِنْهُ شَارِبُهُ

He<sup>-asws</sup> said: 'Your women are of hot breaths, so when one of your goes near his wife, breathes in his face and his moustache becomes grey-haired from it'.

فَقَالَ مَا بَالُ لِحَائِكُمْ أَوْفَرُ مِنْ لِحَائِنَا فَقَالَ ع- وَ الْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَ الَّذِي خَبَثَ لَا يَخْرُجُ إِلَّا نَكِدًا

He said, 'What is the matter your beards are fuller than our beards?' He<sup>-asws</sup> said: '**And (as for) the good land, its vegetation comes out by the permission of its Lord, and (as for) that which is bad, it does not come out except a little [7:58]**'.

فَقَالَ مُعَاوِيَةُ بِحُجِّي عَلَيْكَ إِلَّا سَكَتَ فَإِنَّهُ ابْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ

Muawiya said, 'By my right upon you! If you could only keep quiet, for he<sup>-asws</sup> is a son<sup>-asws</sup> of Ali Bin Abu Talib<sup>-asws</sup>'.

فَقَالَ ع-

إِنْ عَادَتِ الْعُقْرُبُ عُدْنَا هَا- وَ كَانَتِ النَّعْلُ لَهَا حَاضِرَةً-

قَدْ عَلِمَ الْعُقْرُبُ وَ اسْتَيْقَنَتْ- أَنْ لَا لَهَا دُنْيَا وَ لَا آخِرَةٌ

He<sup>-asws</sup> said (a couplet): 'If the scorpion returns, we<sup>-asws</sup> shall return to it, and the slipper is present for it. The scorpion has known and is certain that neither is the world for it nor the Hereafter'<sup>183</sup>

<sup>183</sup> Bihar Al Awaar – V 43, The book of History – Al Hassan<sup>asws</sup>, Ch 27 H 5

الْحَلِيَّةُ رَوَى مُحَمَّدُ بْنُ الْحُسَيْنِ أَنَّهُ لَمَّا نَزَلَ الْقَوْمُ بِالْحُسَيْنِ وَ أَيْقَنَ أَكْثَرُ قَاتِلِيهِ قَدْ نَزَلَ مَا تَرَوْنَ مِنَ الْأَمْرِ وَ إِنَّ الدُّنْيَا قَدْ تَعَبَّرَتْ وَ تَنَكَّرَتْ وَ أَذْبَرَ مَعْرُوفُهَا وَ اسْتَمَرَّتْ حَتَّى لَمْ يَبْقَ مِنْهَا إِلَّا كَصَبَابَةِ الْإِنَاءِ وَ إِلَّا حَسِيسُ عَيْشٍ كَالْمَرْعَى الْوَيْبِلِ

(The book) 'Al Hilya' – It is reported by Muhammad Bin Al-Hassan,

'When the people descended with Al-Husayn<sup>asws</sup> and he<sup>asws</sup> was certain they would be killing him<sup>asws</sup>, he<sup>asws</sup> said to his<sup>asws</sup> companions: 'A matter has befallen what you are seeing, and the world has changed and has become abhorrent, and its kindness has turned around and become bitter, to the extent that there does not remain from it except like the residue of a pot, and only the despicable life like the noxious pasture.

أَلَا تَرَوْنَ الْحَقَّ لَا يُعْمَلُ بِهِ وَ الْبَاطِلَ لَا يُسْتَأْهِى عَنْهُ لِيَرْغَبَ الْمُؤْمِنُ فِي لِقَاءِ اللَّهِ وَ إِنِّي لَا أَرَى الْمَوْتَ إِلَّا سَعَادَةً وَ الْحَيَاةَ مَعَ الظَّالِمِينَ إِلَّا بَرَمًا.

Aren't you seeing that the truth is not being worked with and the falsehood is not been kept aside from? Let the Momin desire in meeting Allah<sup>azwj</sup>, and I<sup>asws</sup> do not view the death except as happiness, and the life with the oppressors as only an annoyance".

وَ أَنْشَأَ مُتَمَثِّلًا لَمَّا قَصَدَ الطَّفَّ -

إِذَا مَا نَوَى خَيْرًا وَ جَاهَدَ مُسْلِمًا -	سَأَنْضِي فَمَا بِالْمَوْتِ عَارٌ عَلَى الْفَتَى -
وَ فَارَقَ مَذْمُومًا وَ خَالَفَ مُجْرِمًا -	وَ وَأَسَى الرِّجَالَ الصَّالِحِينَ بِنَفْسِهِ -
لِنَلْقَى حَمِيْسًا فِي الْهَيْجِ عَزْمَرَمًا -	أُقَدِّمُ نَفْسِي لَا أُرِيدُ بَقَاءَهَا -
كَفَى بِكَ دُلًّا أَنْ تَعِيشَ فَرَعَمًا	فَإِنْ عِشْتُ لَمْ أُذَمَّ وَ إِنْ مِتُّ لَمْ أُؤَمَّ -

And he<sup>asws</sup> prosed as a symbolism to what was aimed at Al Taff (Karbala): 'I<sup>asws</sup> shall continue, for there is no shame upon the youth with the death when he as long as he intends good and fights as a Muslim, and consoles the righteous men by himself, and separated from the condemned and opposes the criminals. For long my<sup>asws</sup> self did not want its remaining to meet an army in large numbers. For if I<sup>asws</sup> were to live, I<sup>asws</sup> would not be condemned, and if I<sup>asws</sup> were to die, I<sup>asws</sup> would not be blamed. It suffices with you as a humiliation if you were to live compelled".<sup>184</sup>

وَ يُرَوَى لِلْحُسَيْنِ ع -

بِحُسْنِ خَلِيقَةٍ وَ غُلُوقِ هِمَّةٍ -	سَبَقْتُ الْعَالَمِينَ إِلَى الْمَعَالِي -
لِيَالٍ فِي الصَّلَاةِ مُدْهِمَةٌ -	وَ لَاحَ بِحِكْمَتِي نُورُ الْهُدَى فِي -
وَ يَأْبَى اللَّهُ إِلَّا أَنْ تُنْمَهُ.	يُرِيدُ الْجَاحِدُونَ لِيُطْفِئُوهُ -

And it is reported for Al-Husayn<sup>asws</sup>: 'I<sup>asws</sup> preceded the worlds to the Sublime with good manners and lofty thoughts, and I<sup>asws</sup> shouted with my<sup>asws</sup> wisdom of the light of guidance in the nights of pitch-

<sup>184</sup> Bihar Al Awaar – V 43, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 4 e

black darkness. The rejectors are intending to extinguish it, and Allah<sup>azwj</sup> Refused except He<sup>azwj</sup> would Complete it'.<sup>185</sup>

وَقَالَ ع مَنْ أَنَا لَمْ يَعْدَمْ خَصْلَةً مِنْ أَرْبَعِ آيَةٍ مُحْكَمَةً وَ قَضِيَّةً عَادِلَةً وَ أَحَاً مُسْتَفَاداً وَ مُجَالَسَةَ الْعُلَمَاءِ.

And he<sup>asws</sup> said: 'One who comes to us<sup>asws</sup> will not be deprived of a quality from four – a Decisive Verse, a just judgment, and a beneficial brotherhood, and a gathering of the scholars'.

وَ كَانَ ع يَرْجُزُ يَوْمَ قُتِلَ ع وَ يَقُولُ-

وَ الْعَارُ خَيْرٌ مِنْ دُخُولِ النَّارِ-

الْمَوْتُ خَيْرٌ مِنْ رُكُوبِ الْعَارِ-

وَ اللَّهُ مِنْ هَذَا وَ هَذَا جَارِي.

And he<sup>asws</sup> had eulogised on the day he<sup>asws</sup> was killed, and he<sup>asws</sup> said (a poem): 'The death is better than riding the shame, and the shame is better than entering the Fire. By Allah<sup>azwj</sup>! There is no neighbour for me<sup>asws</sup> from this and this'.<sup>186</sup>

وَ أَنشَأَ ع يَوْمَ قُتِلَ-

وَ الْعَارُ أَوْلَى مِنْ دُخُولِ النَّارِ-

الْمَوْتُ خَيْرٌ مِنْ رُكُوبِ الْعَارِ-

وَ اللَّهُ مَا هَذَا وَ هَذَا جَارِي.

And he<sup>asws</sup> had prosed on the day he<sup>asws</sup> was killed: 'The death is better than riding the shame, and the shame is foremost from entering the Fire. By Allah<sup>azwj</sup>! This one and this one is not my<sup>asws</sup> neighbour!'<sup>187</sup>

ابْنُ بُبَائَةَ

وَ فِي كِتَابِ أَنَسِ الْمَجَالِسِ أَنَّ الْفَرَزْدَقَ أَتَى الْحُسَيْنَ ع لَمَّا أُخْرِجَهُ مَرْوَانَ مِنَ الْمَدِينَةِ فَأَعْطَاهُ ع أَرْبَعِمِائَةَ دِينَارٍ فَقِيلَ لَهُ إِنَّهُ شَاعِرٌ فَاسْقُ مِنْتَهْرٍ فَقَالَ ع إِنَّ خَيْرَ مَالِكَ مَا وَقَّيْتِ بِهِ عِرْضَكَ وَ قَدْ أَتَاكَ رَسُولُ اللَّهِ ص كَعَبِ بْنِ زُهَيْرٍ وَ قَالَ فِي عَبَّاسِ بْنِ مِرْدَاسٍ أَقْطَعُوا لِسَانَهُ عَنِّي.

And in the book 'Uns Al Majaalis' –

'Al-Farazdaq came to Al-Husayn<sup>asws</sup> when Marwan expelled him from Al-Medina. He<sup>asws</sup> gave him four hundred Dinar. It was said to him<sup>asws</sup>, 'He is a poet, and mischief-maker, reprehensible!' He<sup>asws</sup> said: 'The best wealth is what saves your honour, and Rasool-Allah<sup>saww</sup> had rewarded Ka'ab Bin Zuheyr and he<sup>saww</sup> had said regarding Abbas Bin Mirdas, 'Cut his tongue (talk) away from me<sup>saww</sup>!'

<sup>185</sup> Bihar Al Awaar – V 43, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 6 b

<sup>186</sup> Bihar Al Awaar – V 43, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 9 c

<sup>187</sup> Bihar Al Awaar – V 43, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 4 c

وَفَدَّ أَعْرَابِيٌّ الْمَدِينَةَ فَسَأَلَ عَنْ أَكْرَمِ النَّاسِ بِهَا فَدُلَّ عَلَى الْحُسَيْنِ ع فَدَخَلَ الْمَسْجِدَ فَوَجَدَهُ مُصَلِّياً فَوَقَفَ بِإِزَائِهِ وَ أَنْشَأَ-

لَمْ يَجِبِ الْآنَ مِنْ رَجَاكَ وَ مَنْ-  
أَنْتَ جَوَادٌ وَ أَنْتَ مُعْتَمِدٌ-  
كَانَتْ عَلَيْنَا الْجَحِيمُ مُنْطَبِقَةً  
حَرَكَ مِنْ دُونَ بَابِكَ الْحُلُقَةَ-

A Bedouin came to Al-Medina. He asked out the most benevolent of the people at it. He was pointed to Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>. He entered the Masjid and found him<sup>asws</sup> praying Salat. He stood in front of him<sup>asws</sup> and prosed, 'He will not be disappointed now, one who hopes from you<sup>asws</sup>, and one who moves the knocker from below your<sup>asws</sup> door. You<sup>asws</sup> are the generous, and you<sup>asws</sup> are the reliable. Your<sup>asws</sup> father<sup>asws</sup> was a killer of the mischief-makers. Had it not been for your<sup>asws</sup> former ones, the Blazing Fire would have been layered upon us'.

قَالَ فَسَلَّمَ الْحُسَيْنُ وَ قَالَ يَا فَنَبْرُ هَلْ بَقِيَ مِنْ مَالِ الْحِجَازِ شَيْءٌ قَالَ نَعَمْ أَرْبَعَةُ آلَافِ دِينَارٍ فَقَالَ هَاتِمَا قَدْ جَاءَ مَنْ هُوَ أَحَقُّ بِهَا مِنَّا- ثُمَّ نَزَعَ بُرْدِيهِ وَ لَفَّ الدَّنَانِيرَ فِيهَا وَ أَخْرَجَ يَدَهُ مِنْ شِقِّ الْبَابِ حَيَاءً مِنَ الْأَعْرَابِيِّ

He (the narrator) said, 'Al-Husayn<sup>asws</sup> performed Salaam (finishing the Salat) and said: 'O Qanbar! Does anything remain from the wealth of Al-Hijaz?' He said, 'Yes, four thousand Dinars'. He<sup>asws</sup> said: 'Give it, for there has come someone who is more deserving with it than we are!' Then he<sup>asws</sup> removed his<sup>asws</sup> cloak and wrapped the Dinars in it and brought out his<sup>asws</sup> hand from the opening of the door out of embarrassment from the Bedouin.

وَ أَنْشَأَ-

حُذِّهَا فَإِنِّي إِلَيْكَ مُعْتَدِرٌ-  
لَوْ كَانَ فِي سَيْرِنَا الْعِدَاةَ عَصَا-  
لَكِنَّ رَبَّ الزَّمَانِ ذُو غَيْرِ-  
وَ اعْلَمْ بِأَنِّي عَلَيْكَ ذُو شَفَقَةٍ-

And he<sup>asws</sup> prosed: 'Take it, for I<sup>asws</sup> am apologetic to you, and know that I<sup>asws</sup> am with compassion upon you. If there would be a stick (rule) in our walk tomorrow, I<sup>asws</sup> would hand over larger (bestowment) upon you. But, the doubt of times is with changes, and the restrain from me<sup>asws</sup> is the little expenditure'.

قَالَ فَأَحْذَهَا الْأَعْرَابِيُّ وَ بَكَى فَقَالَ لَهُ لَعَلَّكَ اسْتَفْلَلْتَ مَا أَعْطَيْتَاكَ قَالَ لَا وَ لَكِنَّ كَيْفَ يَأْكُلُ التُّرَابُ جُودَكَ- وَ هُوَ الْمَرْوِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

He (the narrator) said, 'The Bedouin took it and wept. He<sup>asws</sup> said to him: 'Perhaps you think it is too little, what I<sup>asws</sup> have given you'. He said, 'No, but how can soil eat your generosity' – and it is reported from Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>'<sup>188</sup>.

<sup>188</sup> Bihar Al Awaar – V 43, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 2 c

قَب، المَنَاقِب لابن شهرآشوب وَ حُكِيِّ أَنَّ الحَسَنَ ع لَمَّا أَشْرَفَ عَلَي المَوْتِ قَالَ لَهُ الحُسَيْنُ أُرِيدُ أَنْ أَعْلَمَ خَالِكَ يَا أَحِي فَقَالَ لَهُ الحَسَنُ سَمِعْتُ النَّبِيَّ ص يَقُولُ- لَا يُفَارِقُ العَقْلُ مِنَّا أَهْلَ البَيْتِ مَا دَامَ الرُّوحُ فِيْنَا فَضَعَّ يَدَكَ فِي يَدِي حَتَّى إِذَا عَايَنْتُ مَلَكَ المَوْتِ أَغْمَزُ يَدَكَ

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

'And it is told that When Al-Hassan<sup>asws</sup> overlooked upon the death, Al-Husayn<sup>asws</sup> said to him<sup>asws</sup>: 'I<sup>asws</sup> want to know your<sup>asws</sup> state, O my<sup>asws</sup> brother<sup>asws</sup>!' Al-Hassan<sup>asws</sup> said to him<sup>asws</sup>: 'I<sup>asws</sup> heard the Prophet<sup>saww</sup> saying: 'The intellect will not separate from us<sup>asws</sup>, People<sup>asws</sup> of the Household, for as long as the soul is withing us<sup>asws</sup>'. So, place your<sup>asws</sup> hand in my<sup>asws</sup> hand until I<sup>asws</sup> witness the Angel of death, I<sup>asws</sup> shall grip your<sup>asws</sup> hand'.

فَوَضَعَ يَدَهُ فِي يَدِهِ فَلَمَّا كَانَ بَعْدَ سَاعَةٍ عَمَزَ يَدَهُ عَمْرًا خَفِيفًا فَقَرَّبَ الحُسَيْنُ أُذُنَهُ إِلَى فَمِهِ فَقَالَ قَالَ لِي مَلَكُ المَوْتِ أَبَشِّرْ فَإِنَّ اللهَ عَنكَ رَاضٍ وَ جَدُّكَ شَافِعٌ

He<sup>asws</sup> placed his<sup>asws</sup> hand in his<sup>asws</sup> hand. When it was after a while, he<sup>asws</sup> gripped his<sup>asws</sup> hand with a light pressing. Al-Husayn<sup>asws</sup> drew his<sup>asws</sup> ear closer to his<sup>asws</sup> mouth. He<sup>asws</sup> said: 'The Angel of death said to me<sup>asws</sup>: 'Receive glad tidings, for Allah<sup>azwj</sup> is Pleased with you<sup>asws</sup>, and your<sup>asws</sup> grandfather<sup>saww</sup> is an intercessor'.

وَ قَالَ الحُسَيْنُ ع لَمَّا وَضَعَ الحَسَنُ فِي الحَدِيدِ-

أُ أَذْهُنُ رَاسِي أَمْ تَطِيبُ بِمَجَالِسِي - وَ رَأْسُكَ مَغْفُورٌ وَ أَنْتَ سَلِيبٌ -  
أَوْ أَسْتَمِيعُ الدُّنْيَا لِشَيْءٍ أَحِبُّهُ - إِلَى (ألا) كُلِّ مَا أَذْنَا إِلَيْكَ حَبِيبٌ -  
فَلَا زِلْتُ أَبْكِي مَا تَعَنَّتَ حَمَامَةٌ - عَلَيْكَ وَ مَا هَبَّتْ صَبَاً وَ جُنُوبٌ -

And Al-Husayn<sup>asws</sup> said when he<sup>asws</sup> placed Al-Hassan<sup>asws</sup> in his<sup>asws</sup> grave: 'Shall I<sup>asws</sup> oil my<sup>asws</sup> head or perfume my<sup>asws</sup> gatherings, and your<sup>asws</sup> head is Pardoned and you<sup>asws</sup> were offended against or shall I<sup>asws</sup> listen to the world for something I<sup>asws</sup> like, to all what is near you<sup>asws</sup> is beloved. I<sup>asws</sup> will not cease to cry so long as the doves are singing upon you, and for as long as the wind blows north and south.

وَ مَا هَمَلْتُ عَنِّي مِنَ الدَّمْعِ قَطْرَةً - وَ مَا احْضَرَ فِي دَوْحِ الحِجَازِ قَضِيبٌ -  
بُكَائِي طَوِيلٌ وَ الدُّمُوعُ عَزِيزَةٌ - وَ أَنْتَ بَعِيدٌ وَ المَرَاةُ قَرِيبٌ -  
عَرِيبٌ وَ أَطْرَافُ البُيُوتِ تَحُوطُهُ - أَلَا كُلُّ مَنْ تَحْتَ التُّرَابِ عَرِيبٌ -

And for as long as my<sup>asws</sup> eyes carry a drop of tears, and for as long as there is a stick in Al Hijaz still green. My<sup>asws</sup> crying is prolonged and the tears are abundant, and you<sup>asws</sup> are remote and the shrine is nearby. (Like) a stranger, and the edges of the houses are surrounding him. Indeed! Every one under the soil is a stranger.

وَلَا يَفْرَحُ الْبَاقِي خِلَافَ الَّذِي مَضَى -  
 فَلَيْسَ حَرْبٌ مِّنْ أُصِيبَ بِمَالِهِ -  
 وَكُلُّ فِتَى لِّلْمَوْتِ فِيهِ نَصِيبٌ -  
 وَ لَيْسَ لِمَنْ تَحْتَ التُّرَابِ نَسِيبٌ

*And the remaining ones do not rejoice other than the ones who had gone, and for the death there is a share in every youth. He is not warred against, the one who is hit with his wealth, but the one warred against is one who is left behind his brother. Your lineage is the one who whispered to you yesterday, and there is no lineage for the one under the soil”.*<sup>189</sup>

قب، المناقب لابن شهر آشوب شُعَيْبُ بْنُ عَبْدِ الرَّحْمَنِ الْحُرَاعِيِّ قَالَ: وَجِدَ عَلَى ظَهْرِ الْحُسَيْنِ بْنِ عَلِيٍّ يَوْمَ الطَّفِّ أَنْتَرَ فَسَأَلُوا زَيْنَ الْعَابِدِينَ عَ عَنْ ذَلِكَ فَقَالَ هَذَا بِمَا كَانَ يَنْقُلُ الْجِرَابَ عَلَى ظَهْرِهِ إِلَى مَنَازِلِ الْأَرَامِلِ وَ الْبِتَامَى وَ الْمَسَاكِينِ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Shuayb Bin Abdul Rahman Al Khuzaie who said,

‘Impacts were found upon the back of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> on the day of Al-Taff (Karbala). They asked Zayn Al-Abideen<sup>asws</sup> about that. He<sup>asws</sup> said: ‘This is from what he<sup>asws</sup> was carrying the bags upon his<sup>asws</sup> back to the houses of the widows and the orphans and the poor”’.<sup>190</sup>

وَ قِيلَ إِنَّ عَبْدَ الرَّحْمَنِ السُّلَمِيَّ عَلَّمَ وَلَدَ الْحُسَيْنِ عَ الْحَمْدَ فَلَمَّا قَرَأَهَا عَلَى أَبِيهِ أَعْطَاهُ أَلْفَ دِينَارٍ وَ أَلْفَ حُلَّةٍ وَ حَشَا فَأَهْ دُرًّا فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ وَ أَيْنَ يَفْعُ هَذَا مِنْ عَطَائِهِ يَعْني تَعْلِيمَهُ

And it is said, ‘Abdul Rahman Al-Sulamy taught (Surah) Al-Hamd to a son of Al-Husayn<sup>asws</sup>. When he recited it to his father<sup>asws</sup>, he<sup>asws</sup> gave him (teacher) a thousand Dinars, and a thousand garments, and filled his mouth with gems. It was said to him<sup>asws</sup> regarding that. He<sup>asws</sup> said: ‘Where does this fall (equate) from his giving?’ – meaning his teaching.

وَ أَنْشَدَ الْحُسَيْنُ عَ -

إِذَا جَادَتِ الدُّنْيَا عَلَيْكَ فَجُدْ بِهَا -  
 فَلَا الْجُودُ يُفْنِيهَا إِذَا هِيَ أَقْبَلَتْ -  
 عَلَى النَّاسِ طُرًّا قَبْلَ أَنْ تَتَقَلَّتْ -  
 وَ لَا الْبُخْلُ يُبْقِيهَا إِذَا مَا تَوَلَّتْ

And Al-Husayn<sup>asws</sup> prosed: ‘If the world is hard upon you, then find with it a relief upon the people before they escape. Neither will generosity deplete it when it comes, nor with the stinginess remain when it turns around”’.<sup>191</sup>

لي، الأمالي للصدوق مُحَمَّدُ بْنُ عُمَرَ الْبُعْدَايِيُّ الْحَافِظُ عَنِ الْحُسَيْنِ بْنِ عَثْمَانَ بْنِ زِيَادِ التُّسْتَرِيِّ مِنْ كِتَابِهِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى بْنِ يُونُسَ بْنِ أَبِي إِسْحَاقَ السَّبْعِيِّ قَاضِي بَلْخِ قَالَ حَدَّثَنِي مُرَيْسَةُ بِنْتُ مُوسَى بْنِ يُونُسَ بْنِ أَبِي إِسْحَاقَ وَ كَانَتْ عَمَّتِي قَالَتْ حَدَّثَنِي صَفِيَّةُ بِنْتُ يُونُسَ بْنِ أَبِي إِسْحَاقَ الْهُمْدَانِيَّةُ وَ كَانَتْ عَمَّتِي قَالَتْ حَدَّثَنِي بَهْجَةُ بِنْتُ الْحَارِثِ بْنِ عَبْدِ اللَّهِ التَّلْعَلِيِّ عَنْ

<sup>189</sup> Bihar Al Awaar – V 43, The book of History – Al Hassan<sup>asws</sup>, Ch 22 H 29

<sup>190</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 3 a

<sup>191</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 26 H 3 b

حَالَهَا عَبْدُ اللَّهِ بْنِ مَنْصُورٍ وَكَانَ رَضِيْعًا لِبَعْضِ وُلْدِ زَيْدِ بْنِ عَلِيٍّ قَالَ سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ فَقُلْتُ حَدِّثْنِي عَنْ  
مَقْتَلِ ابْنِ رَسُولِ اللَّهِ ص

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Umar Al Baghdadi Al Hafiz, from Al-Hassan Bin Usman Bin Ziyad, Al Tustari, from his book, from Ibrahim Bin Ubeydullah Bin Musa Bin Yunus Bin Abu Is'haq Al Sabie the judge of Balkh who said, 'It is narrated to me by Mureysa Bint Musa Bin Yunus Bin Abu Is'haq, and she was my paternal aunt. She said, 'It is narrated to me by Safiya Bint Yunus Bin Abu Ishaq Al Hamdaniya, and she was my paternal aunt. She said, It is narrated to me by Bahjah Bint Al Haris Bin Abdullah Al Sagliby, from her maternal uncle Abdullah Bin Mansour, and he was a step-brother of one of the sons of Zayd Bin Ali who said,

'I asked Ja'far<sup>asws</sup> Bin Muhammad Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>. I said, 'Narrate to me about the 'Maqal' (details of killing) of the son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>'.

فَقَالَ حَدِّثْنِي أَبِي عَنْ أَبِيهِ ع قَالَ: لَمَّا حَضَرَتْ مُعَاوِيَةَ الْوَفَاةُ دَعَا ابْنَهُ زَيْدًا لَعَنَهُ اللَّهُ فَأَجْلَسَهُ بَيْنَ يَدَيْهِ فَقَالَ لَهُ يَا بُنَيَّ إِنِّي قَدْ ذَلَّلْتُ  
لَكَ الرِّقَابَ الصِّعَابَ وَوَطَّدْتُ لَكَ الْبِلَادَ وَجَعَلْتُ الْمُلْكَ وَ مَا فِيهِ لَكَ طُعْمَةً وَ إِنِّي أَخَشَى عَلَيْكَ مِنْ ثَلَاثَةِ نَفَرٍ يُخَالِفُونَ عَلَيْكَ  
يَجْهَدُهُمْ وَ هُمْ عَبْدُ اللَّهِ بْنُ عَمْرِ بْنِ الْحَطَّابِ وَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَ الْحُسَيْنُ بْنُ عَلِيٍّ

He<sup>asws</sup> said: 'It is narrated to me<sup>asws</sup> by my<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'When the death presented to Muawiya, he called his son<sup>la</sup> Yazeed<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>. He seated him<sup>la</sup> in front of him. He said to him<sup>la</sup>, 'O my son<sup>la</sup>! I have humbled the difficult necks for you<sup>la</sup> and solidified the country for you<sup>la</sup> and have made the kingdom and whatever is in it for you<sup>la</sup> to relish, and I fear upon you<sup>la</sup> from three persons to opposed upon you<sup>la</sup> with their Jihad, and they are – Abdullah Bin Umar Bin Al-Khattab, and Abdullah Bin Al-Zubeyr, and Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>.

قال ابن الجوزى في التذكرة ص 134: و كان معاوية قد قال ليزيد لما أوصاه اني قد كفتك الحل و الترحال، و وطأت لك البلاد  
و الرجال، و أخضعت لك أعناق العرب و اني لا اتخوف عليك ان ينازعك هذا الامر الذي أسست لك الا أربعة نفر من قريش:  
الحسين ابن علي، و عبد الله بن الزبير، و عبد الله بن عمر، و عبد الرحمن بن أبي بكر.

*Note:* Ibn Al Jowzy said in (the book) 'Al-Tazkira' on page 134, 'And Muawiya had said to Yazeed<sup>la</sup> when he bequeathed to him<sup>la</sup>, 'I have sufficed for you<sup>la</sup> going here and there and folded the country and the men for you<sup>la</sup>, and I have humbled the necks of the Arabs for you<sup>la</sup>, and I do not fear upon you of this command being snatched away from you which I have laid the foundation for you, except four persons from Quraysh – Al-Husayn<sup>asws</sup> Ibn Ali<sup>asws</sup>, and Abdullah Bin Al-Zubeyr, and Abdullah Bin Umar, and Abdul Rahman Bin Abu Bakr.

فأما ابن عمر، فرجل قد وقذته العبادة، و إذا لم يبق أحد غيره بايعك. و أما الحسين فان أهل العراق لن يدعوه حتى يخرجوه، فان  
خرج عليك فظفرت به فاصفح عنه فان له رحما ماسة، و حقا عظيما.

As for the son of Umar, he is a man the (acts of) worship have exhausted him, and where there does not remain any other than him, he will pledge allegiance to you. And as for Al-Husayn<sup>asws</sup>, the people of Al-Iraq will never leave him<sup>asws</sup> until they bring him<sup>asws</sup> out. So, if he<sup>asws</sup> does come out against you<sup>la</sup> and you are victorious with him<sup>asws</sup>, then pardon him<sup>asws</sup>, for there is a sparkling kinship for him and a mighty right.

و أما ابن أبي بكر، فانه ليست له هممة الا في النساء و اللهو، فإذا رأى أصحابه قد صنعوا شيئاً صنع مثله، و اما الذي يجثم لك جثوم الأسد، و يطرق اطراق الافعوان، و يراوغك مراوغة الثعلب، فذاك ابن الزبير، فان وثب عليك و امكنتك الفرصة منه فقطعه اربا اربا.

*And as for the son of Abu Bakr, there isn't any concern for him except regarding the women and the vanities. When he sees his companions to have done something, he will do similar to it. And as for the one who will crouch for you with a squatting of the lion and lowering the head like the lowering of a serpent and dodge you<sup>-la</sup> like the dodging of the fox, so that is the son of Al-Zubeyr. If he pounces upon you<sup>-la</sup> and you<sup>-la</sup> are enabled the opportunity from him, then cut him into pieces and pieces'.*

فَأَمَّا عَبْدُ اللَّهِ بْنُ عُمَرَ فَهُوَ مَعَكَ فَالزَّمْنَةُ وَ لَا تَدَعُهُ وَ أَمَّا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَقَطَّعَهُ إِنْ ظَفِرْتَ بِهِ إِزْباً إِزْباً فَإِنَّهُ يَجْثُو لَكَ كَمَا يَجْثُو الْأَسَدُ لِفَرِيستِهِ وَ يُؤَارِثُكَ مُؤَارِثَةَ الثَّعْلَبِ لِلْكَلْبِ

As for Abdullah Bin Umar, he is with you<sup>-la</sup> already. So, make him stay and do not leave him. And as for Abdullah Bin Al-Zubeyr, if you are victorious with him, then cut him into pieces and pieces, for he is crouching for you<sup>-la</sup> like what the lion tends to crouch for its opportunity, and he will be unpredictable to you<sup>-la</sup> like the unpredictability of the fox to the dog.

وَ أَمَّا الْحُسَيْنُ فَقَدْ عَرَفْتَ حَظَّهُ مِنْ رَسُولِ اللَّهِ وَ هُوَ مِنْ لَحْمِ رَسُولِ اللَّهِ وَ دَمِهِ وَ قَدْ عَلِمْتُ لَا مَحَالَةَ أَنَّ أَهْلَ الْعِرَاقِ سَيُخْرِجُونَهُ إِلَيْهِمْ ثُمَّ يَحْدُلُونَهُ وَ يُضَيِّعُونَهُ

And as for Al-Husayn<sup>-asws</sup>, so you<sup>-la</sup> have recognised his<sup>-asws</sup> share from Rasool-Allah<sup>-saww</sup>, and he<sup>-asws</sup> is from the flesh of Rasool-Allah<sup>-saww</sup> and his<sup>-saww</sup> blood, and I know that it is inevitable that the people of Al-Iraq will be bringing him<sup>-asws</sup> out to them, then they would abandon him<sup>-asws</sup> and waste him<sup>-asws</sup>.

فَإِنْ ظَفِرْتَ بِهِ فَاعْرِفْ حَقَّهُ وَ مَنْزِلَتَهُ مِنْ رَسُولِ اللَّهِ وَ لَا تُؤَاخِذْهُ بِفِعْلِهِ وَ مَعَ ذَلِكَ فَإِنَّ لَنَا بِهِ خِلَاطَةً وَ رِجْماً وَ إِيَّاكَ أَنْ تَنَالَهُ بِسُوءٍ أَوْ يَرَى مِنْكَ مَكْرُوهاً

So, if you<sup>-la</sup> were to be victorious with him<sup>-asws</sup>, then recognise his<sup>-asws</sup> right and his<sup>-asws</sup> status from Rasool-Allah<sup>-saww</sup>, and do not seized him<sup>-asws</sup> due to his<sup>-asws</sup> deed, and along with that, there is mingling for us with him<sup>-asws</sup> and relationship. And beware of deal with him<sup>-asws</sup> with evil or him<sup>-asws</sup> seeing any abhorrence from you<sup>-la</sup>.

قَالَ فَلَمَّا هَلَكَ مُعَاوِيَةُ وَ تَوَلَّى الْأَمْرَ بَعْدَهُ زَيْدٌ لَعَنَهُ اللَّهُ بَعَثَ عَامِلُهُ عَلَى مَدِينَةِ رَسُولِ اللَّهِ ص وَ هُوَ عُمَةُ عُتْبَةُ بْنُ أَبِي سُفْيَانَ فَقَدِمَ الْمَدِينَةَ وَ عَلِيَّهَا مَرْوَانُ بْنُ الْحَكَمِ وَ كَانَ عَامِلٌ مُعَاوِيَةَ

He (Al-Sadiq<sup>-asws</sup>) said: 'When Muawiya died and the one in charge of the command after him was Yazeed<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, he<sup>-la</sup> sent his<sup>-la</sup> office bearer upon the city of Rasool-Allah<sup>-saww</sup>, and he was his<sup>-la</sup> uncle Utbah Bin Abu Sufyan. He arrived at Al-Medina, and upon it was Marwan Bin Al-Hakam, and he had been the office bearer of Muawiya.

فَأَقَامَهُ عُتْبَةُ مِنْ مَكَانِهِ وَ جَلَسَ فِيهِ لِيُنْفِذَ فِيهِ أَمْرَ زَيْدٍ فَهَرَبَ مَرْوَانُ فَلَمْ يَقْدِرْ عَلَيْهِ وَ بَعَثَ عُتْبَةُ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع فَقَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَمَرَكَ أَنْ تُبَايِعَ لَهُ



He removed him from his place and sat in it in order to enforce the order of Yazeed<sup>la</sup> regarding him. So, Marwan fled, and he was not able upon him. And Utba sent for Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>. He said, 'The commander of the faithful orders you<sup>asws</sup> to pledge allegiance to him<sup>la</sup>'.

فَقَالَ الْحُسَيْنُ ع يَا عْتَبَةَ قَدْ عَلِمْتَ أَنَّ أَهْلَ بَيْتِ الْكَرَامَةِ وَ مَعْدِنُ الرِّسَالَةِ وَ أَعْلَامُ الْحَقِّ الَّذِينَ أُوْدَعَهُ اللهُ عَزَّ وَ جَلَّ قُلُوبَنَا وَ أَنْطَقَ بِهِ أَلْسِنَتَنَا فَتَطَقَتْ بِإِذْنِ اللهِ عَزَّ وَ جَلَّ وَ لَقَدْ سَمِعْتُ جَدِّي رَسُولَ اللهِ يَقُولُ إِنَّ الْخِلَافَةَ مُحَرَّمَةٌ عَلَى وُلْدِ أَبِي سُفْيَانَ وَ كَيْفَ أُبَايِعُ أَهْلَ بَيْتٍ قَدْ قَالَ فِيهِمْ رَسُولُ اللهِ هَذَا

Al-Husayn<sup>asws</sup> said: 'O Utba! You have known that we<sup>asws</sup> are People<sup>asws</sup> of the Household of honour, and mine of the Message, and flags of truth, those Allah<sup>azwj</sup> has Utilised our<sup>asws</sup> hearts as depositories, and our<sup>asws</sup> tongues are speaking with it, so I<sup>asws</sup> shall speak by the Permission of Allah<sup>azwj</sup> Mighty and Majestic, and I<sup>asws</sup> have heard my<sup>asws</sup> grandfather<sup>saww</sup> Rasool-Allah<sup>saww</sup> saying: 'The caliphate is prohibited unto the sons of Abu Sufyan', and (so) how can the People<sup>asws</sup> of the Household pledge allegiance and Rasool-Allah<sup>saww</sup> has said this regarding them?'

فَلَمَّا سَمِعَ عْتَبَةُ ذَلِكَ دَعَا الْكَاتِبَ وَ كَتَبَ - بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ إِلَى عَبْدِ اللهِ يَزِيدَ أَمِيرِ الْمُؤْمِنِينَ مِنْ عْتَبَةَ بْنِ أَبِي سُفْيَانَ أَمَّا بَعْدُ فَإِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ لَيْسَ يَرَى لَكَ خِلَافَةً وَ لَا بَيْعَةَ فَرَأَيْتَ فِي أَمْرِهِ وَ السَّلَامُ

When Utba heard that, he called for the scribe and wrote, 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. To the servant of Allah<sup>azwj</sup> Yazeed<sup>la</sup>, commander of the faithful, from Utba Bin Abu Sufyan. As for after, Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> does not view the caliphate being for you<sup>la</sup> nor will he<sup>asws</sup> pledge allegiance. So, what is your<sup>la</sup> view regarding his<sup>asws</sup> matter? And the greetings'.

فَلَمَّا وَرَدَ الْكِتَابُ عَلَى يَزِيدَ لَعَنَهُ اللهُ كَتَبَ الْجَوَابَ إِلَى عْتَبَةَ أَمَّا بَعْدُ فَإِذَا أَنْتَ كِتَابِي هَذَا فَعَجِّلْ عَلَيَّ بِجَوَابِهِ وَ بَيِّنْ لِي فِي كِتَابِكَ كُلَّ مَنْ فِي طَاعَتِي أَوْ خَرَجَ عَنْهَا وَ لِيَكُنْ مَعَ الْجَوَابِ رَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ

When the letter arrive to Yazeed<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>, he<sup>la</sup> wrote the answer to Utba, 'As for after, when this letter of mine<sup>la</sup> comes to you, then hasten its answer to me<sup>la</sup> and explain to me<sup>la</sup> in your letter, all the ones who are in my<sup>la</sup> obedience or have exited from it, and let there be the head of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> with the answer'.

فَبَلَغَ ذَلِكَ الْحُسَيْنَ ع فَهَمَّ بِالْخُرُوجِ مِنْ أَرْضِ الْحِجَازِ إِلَى أَرْضِ الْعِرَاقِ فَلَمَّا أَقْبَلَ اللَّيْلُ رَاحَ إِلَى مَسْجِدِ النَّبِيِّ ص لِيُودِعَ الْقَبْرَ فَلَمَّا وَصَلَ إِلَى الْقَبْرِ سَطَعَ لَهُ نُورٌ مِنَ الْقَبْرِ فَعَادَ إِلَى مَوْضِعِهِ

That reached Al-Husayn<sup>asws</sup>, so he<sup>asws</sup> thought of going out from the land of Al-Hijaz to the land of Al-Iraq. When the night came, he<sup>asws</sup> went to the Masjid of the Prophet<sup>saww</sup> to bid farewell to the grave. When he<sup>asws</sup> arrive to the grave, a light shone for him<sup>asws</sup> emerging from the grave and returned to its place.

فَلَمَّا كَانَتِ اللَّيْلَةُ الثَّانِيَةَ رَاحَ لِيُودِعَ الْقَبْرَ فَقَامَ يُصَلِّي فَاطَالَ فَنَعَسَ وَ هُوَ سَاجِدٌ فَجَاءَهُ النَّبِيُّ وَ هُوَ فِي مَنَامِهِ فَأَحَدَ الْحُسَيْنَ وَ ضَمَّهُ إِلَى صَدْرِهِ وَ جَعَلَ يُقَبِّلُ بَيْنَ عَيْنَيْهِ وَ يَقُولُ بِأَبِي أَنْتَ كَأَبِي أَرَاكَ مُرْمَلًا بِدَمِكَ بَيْنَ عَصَابَةٍ مِنْ هَذِهِ الْأُمَّةِ يَرْجُونَ شَفَاعَتِي مَا لَهُمْ عِنْدَ اللهِ مِنْ خَلَاقٍ

When it was the second night, he<sup>asws</sup> went to bid farewell to the grave. He<sup>asws</sup> stood to pray Salat, and prolonged it. He<sup>asws</sup> slumbered while he<sup>asws</sup> was in Sajdah, and the Prophet<sup>sawww</sup> came to him<sup>asws</sup> while he<sup>asws</sup> was in his<sup>asws</sup> dream. He<sup>sawww</sup> held Al-Husayn<sup>asws</sup> and hugged him<sup>asws</sup> to his<sup>sawww</sup> chest and went on to kiss between his<sup>asws</sup> eyes and saying: 'By my<sup>sawww</sup> father<sup>as</sup>! You<sup>asws</sup> are as if I<sup>sawww</sup> am seeing you<sup>asws</sup> are wallowing in your<sup>asws</sup> blood between a party from this community. They are hoping for my<sup>sawww</sup> intercession? There is no share for them in the Presence of Allah<sup>azwj</sup>!

يَا بَنِيَّ إِنَّكَ قَادِمٌ عَلَى أَبِيكَ وَ أُمِّكَ وَ أَخِيكَ وَ هُمْ مُشْتَاوُونَ إِلَيْكَ وَ إِنَّ لَكَ فِي الْجَنَّةِ دَرَجَاتٍ لَا تَنَالُهَا إِلَّا بِالشَّهَادَةِ

O my<sup>sawww</sup> son<sup>asws</sup>! Proceed to your<sup>asws</sup> father<sup>asws</sup>, and your<sup>asws</sup> mother<sup>asws</sup>, and your<sup>asws</sup> brother<sup>asws</sup>, and they<sup>asws</sup> are yearning for you<sup>asws</sup>, and there are ranks in the Paradise for you<sup>asws</sup> which cannot be achieved except by the martyrdom'.

فَانْتَبَهَ الْحُسَيْنُ ع مِنْ نَوْمِهِ بَاكِيًا فَأَتَى أَهْلَ بَيْتِهِ فَأَخْبَرَهُمْ بِالرُّؤْيَا وَ وَدَّعَهُمْ وَ حَمَلَ أَخَوَاتِهِ عَلَى الْمَحَامِلِ وَ ابْنَتَهُ وَ ابْنَ أَخِيهِ الْقَاسِمَ بِنَ الْحَسَنِ بْنِ عَلِيٍّ ع

Al-Husayn<sup>asws</sup> woke up from his<sup>asws</sup> sleep weeping. He<sup>asws</sup> came to his<sup>asws</sup> family members and informed them with the dream and bade farewell to them and carried his<sup>asws</sup> brethren upon the carriages, and his<sup>asws</sup> daughter<sup>asws</sup>, and the son<sup>asws</sup> of his<sup>asws</sup> brother<sup>asws</sup> Al-Qasim<sup>asws</sup> son<sup>asws</sup> of Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup>.

ثُمَّ سَارَ فِي أَحَدٍ وَ عِشْرِينَ رَجُلًا مِنْ أَصْحَابِهِ وَ أَهْلِ بَيْتِهِ مِنْهُمْ أَبُو بَكْرٍ بْنُ عَلِيٍّ وَ مُحَمَّدٌ بْنُ عَلِيٍّ وَ عُثْمَانُ بْنُ عَلِيٍّ وَ الْعَبَّاسُ بْنُ عَلِيٍّ وَ عَبْدُ اللَّهِ بْنُ مُسْلِمِ بْنِ عَقِيلٍ وَ عَلِيُّ بْنُ الْحُسَيْنِ الْأَكْبَرُ وَ عَلِيُّ بْنُ الْحُسَيْنِ الْأَصْغَرُ

Then he<sup>asws</sup> travelled among twenty-one men from his<sup>asws</sup> companions and family members. From them were Abu Bakr son of Ali<sup>asws</sup>, and Muhammad son of Ali<sup>asws</sup>, and Usman son of Ali<sup>asws</sup>, and Al-Abbas<sup>asws</sup> son<sup>asws</sup> of Ali<sup>asws</sup>, and Abdullah Bin Muslim Bin Aqeel, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> the elder (Al-Akbar), and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> the younger (Al-Asghar).

وَ سَمِعَ عَبْدُ اللَّهِ بْنُ عُمَرَ بِخُرُوجِهِ فَقَدَّمَ رَاحِلَتَهُ وَ خَرَجَ خَلْفَهُ مُسْرِعًا فَأَدْرَكَهُ فِي بَعْضِ الْمَنَازِلِ فَقَالَ أَيْنَ تُرِيدُ يَا ابْنَ رَسُولِ اللَّهِ قَالَ الْعِرَاقُ قَالَ مَهَلًا ارْجِعْ إِلَى حَرَمِ جَدِّكَ فَأَتَى الْحُسَيْنُ عَلَيْهِ

And Abdullah Bin Umar heard of his<sup>asws</sup> going out. He proceeded to his ride and went out behind him quickly. He came across him<sup>asws</sup> in one of the stops. He said, 'Where are you<sup>asws</sup> intending (to go to), O son<sup>asws</sup> of Rasool-Allah<sup>sawww</sup>?' He<sup>asws</sup> said: 'Al-Iraq'. He said, 'No! Return to the Sanctuary of your<sup>asws</sup> grandfather<sup>sawww</sup>'. Al-Husayn<sup>asws</sup> refused to him.

فَلَمَّا رَأَى ابْنُ عُمَرَ إِبَاءَهُ قَالَ يَا بَا عَبْدِ اللَّهِ اكْشِفْ لِي عَنِ الْمَوْضِعِ الَّذِي كَانَ رَسُولُ اللَّهِ ص يُقْبِلُهُ مِنْكَ فَكَشَفَ الْحُسَيْنُ ع عَنْ سَرَّتِهِ فَقَبَّلَهَا ابْنُ عُمَرَ ثَلَاثًا وَ بَكَى وَ قَالَ أَسْتَوْدِعُكَ اللَّهُ يَا بَا عَبْدِ اللَّهِ فَإِنَّكَ مَقْتُولٌ فِي وَجْهِكَ هَذَا

When Ibn Umar saw his<sup>asws</sup> refusal, he said, 'O Abu Abdullah<sup>asws</sup>! Uncover for me from the place from you which Rasool-Allah<sup>sawww</sup> used to kiss'. Al-Husayn<sup>asws</sup> uncovered from his<sup>asws</sup> navel. Ibn Umar kissed it thrice and cried, and said, 'I entrust you<sup>asws</sup> to Allah<sup>azwj</sup>, O Abu Abdullah<sup>asws</sup>, for you<sup>asws</sup> be killed in this heading of yours<sup>asws</sup>'.

فَسَارَ الْحُسَيْنُ ع وَ أَصْحَابُهُ فَلَمَّا نَزَلُوا تُغْلِبِيَّةَ وَرَدَ عَلَيْهِ رَجُلٌ يُقَالُ لَهُ بِشْرُ بْنُ غَالِبٍ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَحْبَبْتَنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِمَامِهِمْ

Al-Husayn<sup>asws</sup> and his<sup>asws</sup> companions travelled. When they descended at Sa'albiya, a man called Bishr Bin Ghalib arrived to him<sup>asws</sup>. He said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Inform me about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71]**'.

قَالَ إِمَامٌ دَعَا إِلَى هُدًى فَأَجَابُوهُ إِلَيْهِ وَ إِمَامٌ دَعَا إِلَى ضَلَالَةٍ فَأَجَابُوهُ إِلَيْهَا هَوَّلَاءِ فِي الْجَنَّةِ وَ هَوَّلَاءِ فِي النَّارِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ- فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ

He<sup>asws</sup> said: 'An Imam<sup>asws</sup> called to guidance, they answer him<sup>asws</sup> to it, and an imam calls to straying, so they answer him to it. They would be in the Paradise and they would be in the Fire, and it is the Word of Mighty and Majestic: **A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]**'.

ثُمَّ سَارَ حَتَّى نَزَلَ الْعُدَيْبَ فَقَالَ فِيهَا قَائِلَةٌ الظَّهِيرَةَ ثُمَّ انْتَبَهَ مِنْ نَوْمِهِ بَاكِياً فَقَالَ لَهُ ابْنُهُ مَا يُبْكِيكَ يَا أَبَتَهُ فَقَالَ يَا بُيْتِي إِهْمَا سَاعَةٌ لَا تَكْذِبُ الرُّؤْيَا فِيهَا وَ إِنَّهُ عَرَضَ لِي فِي مَنَامٍ عَارِضٌ فَقَالَ تُسْرِعُونَ السَّيْرَ وَ الْمَنَامَايَا تَسِيرُ بِكُمْ إِلَى الْجَنَّةِ

Then he<sup>asws</sup> travelled until he<sup>asws</sup> descended at Al-Uzeyb. In it he had an afternoon nap, then woke upon suddenly from his<sup>asws</sup> sleep weeping. His<sup>asws</sup> son<sup>asws</sup> said to him<sup>asws</sup>, 'What makes you<sup>asws</sup> cry, O father<sup>asws</sup>?' He<sup>asws</sup> said: 'O my<sup>asws</sup> son<sup>asws</sup>! This is a time the dream does not lie during it, and a presented had presented to me<sup>asws</sup> in the dream. He said, 'You<sup>asws</sup> are travelling the death is travelling with you all to the Paradise'.

ثُمَّ سَارَ حَتَّى نَزَلَ الرَّهَيْمَةَ فَوَرَدَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يُكْنَى أَبُو هَرَمٍ فَقَالَ يَا ابْنَ النَّبِيِّ مَا الَّذِي أَخْرَجَكَ مِنَ الْمَدِينَةِ

Then he<sup>asws</sup> travelled until he<sup>asws</sup> descended at Al-Raheema. A man from the people of Al-Kufa, teknonymed as Abu Harim, arrived to him<sup>asws</sup>. He said, 'O son<sup>asws</sup> of the Prophet<sup>saww</sup>! What is that which brought you<sup>asws</sup> out from Al-Medina?'

فَقَالَ وَيْحَكَ يَا أَبَا هَرَمٍ سَتَمُوا عِرْضِي فَصَبْرْتُ وَ طَلَبُوا مَالِي فَصَبْرْتُ وَ طَلَبُوا دَمِي فَهَرَبْتُ وَ ائِمُّ اللَّهِ لِيَقْتُلُنِي ثُمَّ لَيْلَسَنَّهُمْ اللَّهُ ذُلًّا شَامِلًا وَ سَيْفًا قَاطِعًا وَ لَيْسَلَطَ عَلَيْهِمْ مَنْ يُذُنُّهُمْ

He<sup>asws</sup> said: 'Woe be unto you, O Abu Harim! They insulted my<sup>asws</sup> honour, but I<sup>asws</sup> was patient; and they sought my<sup>asws</sup> wealth, but I<sup>asws</sup> was patient; and they sought my<sup>asws</sup> blood, so I<sup>asws</sup> fled. And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! They will kill me<sup>asws</sup>, then Allah<sup>azwj</sup> will Clothe them with all-inclusive disgrace, and cutting swords, and He<sup>azwj</sup> Cause one to overcome upon them who will humiliate them'.

قَالَ وَ بَلَغَ عُبَيْدَ اللَّهِ بْنِ زِيَادٍ لَعْنَهُ اللَّهُ الْخَبْرَ وَ أَنَّ الْحُسَيْنَ ع قَدْ نَزَلَ الرَّهَيْمَةَ فَأَسْرَى إِلَيْهِ حُرٌّ بَنُ يَزِيدَ فِي أَلْفِ فَارِسٍ قَالَ الْخُرُّ فَلَمَّا خَرَجْتُ مِنْ مَنْزِلِي مُتَوَجِّهاً نَحْوَ الْحُسَيْنِ ع نُودِيَتْ ثَلَاثًا يَا حُرُّ أَبَشِرْ بِالْجَنَّةِ فَالْتَقْتُ فَلَمْ أَرِ أَحَدًا فَقُلْتُ نِكَلْتِ الْخُرُّ أُمَّهُ يَخْرُجُ إِلَى قِتَالِ ابْنِ رَسُولِ اللَّهِ ص وَ يُبَشِّرُ بِالْجَنَّةِ

He (Al-Sadiq<sup>asws</sup>) said: 'And the news reached Ubeydullah Bin Ziyad<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>, and that Al-Husayn<sup>asws</sup> had descended at Al-Raheema. He<sup>la</sup> hastened Hurr Bin Yazeed<sup>ra</sup> among a thousand horsemen, towards him<sup>asws</sup>. Al-Hurr<sup>ra</sup> said, 'When I<sup>ra</sup> came out from my<sup>ra</sup> house heading towards Al-Husayn<sup>asws</sup>, I<sup>ra</sup> was called out at, thrice, 'O Hurr<sup>ra</sup>! Receive glad tidings with the Paradise!' I<sup>ra</sup> turned around but did not see anyone. I<sup>ra</sup> said, 'May the mother of Al-Hurr<sup>ra</sup> be bereaved for him<sup>ra</sup>! He<sup>ra</sup> is going out to fight the son<sup>asws</sup> of Rasool-Allah<sup>saww</sup> and he<sup>ra</sup> is being given glad tidings with the Paradise?'

فَرَهَقَهُ عِنْدَ صَلَاةِ الظُّهْرِ فَأَمَرَ الْحُسَيْنُ ع ابْنَهُ فَأَذَّنَ وَ أَقَامَ وَ قَامَ الْحُسَيْنُ ع فَصَلَّى بِالْفَرِيقَيْنِ فَلَمَّا سَلَّمَ وَتَبَّ الْحُرُّ بْنُ يَزِيدَ فَقَالَ  
السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He<sup>ra</sup> overtook him<sup>asws</sup> during the Al-Zohr Salat. Al-Husayn<sup>asws</sup> instructed his<sup>asws</sup> son<sup>asws</sup> to proclaim Azaan and Iqaamah, and Al-Husayn<sup>asws</sup> stood up and prayed Salat with the two parties. When he<sup>asws</sup> had performed Salaam, Al-Hurr Bin Yazeed<sup>ra</sup> leapt and said, 'The greetings be upon you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and Mercy of Allah<sup>azwj</sup>, and His<sup>azwj</sup> Blessings!'

فَقَالَ الْحُسَيْنُ وَ عَلَيْكَ السَّلَامُ مَنْ أَنْتَ يَا عَبْدَ اللَّهِ فَقَالَ أَنَا الْحُرُّ بْنُ يَزِيدَ فَقَالَ يَا حُرُّ أَعَلَيْنَا أُمَّ لَنَا

Al-Husayn<sup>asws</sup> said: 'And upon you<sup>asws</sup> be the greetings! Who are you, O servant of Allah<sup>azwj</sup>?' He<sup>ra</sup> said: 'I<sup>ra</sup> am Al-Hurr Bin Yazeed<sup>ra</sup>!' He<sup>asws</sup> said: 'O Hurr<sup>ra</sup>! Are you<sup>ra</sup> against us or for us?'

فَقَالَ الْحُرُّ وَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ بُعِثْتُ لِقِتَالِكَ وَ أَعُوذُ بِاللَّهِ أَنْ أُحْشَرَ مِنْ قَبْرِي وَ نَاصِيَتِي مَشْلُودَةٌ إِلَيَّ وَ يَدَيَّ مَعْلُولَةٌ إِلَى عُنُقِي وَ أُكَبَّ عَلَى حُرٍّ وَجْهِي فِي النَّارِ- يَا ابْنَ رَسُولِ اللَّهِ أَيْنَ تَذْهَبُ ارْجِعْ إِلَى حَرَمِ جَدِّكَ فَإِنَّكَ مَقْتُولٌ

Al-Hurr<sup>ra</sup> said, 'By Allah<sup>azwj</sup>! O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I<sup>ra</sup> have been sent to kill you<sup>asws</sup>, and I<sup>ra</sup> seek refuge with Allah<sup>azwj</sup> to be Resurrected from my<sup>ra</sup> grave and my<sup>ra</sup> forelocks be tied to me<sup>ra</sup> and my<sup>asws</sup> hands be shackled to my<sup>ra</sup> neck, and I<sup>ra</sup> am flung upon my<sup>ra</sup> face into the Fire! O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Where are you<sup>asws</sup> going? Return to the Sanctuary of your<sup>asws</sup> grandfather<sup>saww</sup>, for you<sup>asws</sup> will be killed'.

فَقَالَ الْحُسَيْنُ ع-

سَأَمْضِي فَمَا بِالْمَوْتِ عَارٌ عَلَى الْفَتَى-  
وَ وَاسَى الرِّجَالَ الصَّالِحِينَ بِنَفْسِهِ-  
إِذَا مَا نَوَى حَقًّا وَ جَاهَدَ مُسْلِمًا-  
وَ فَارَقَ مَثْبُورًا وَ خَالَفَ مُجْرِمًا-  
كَفَى بِكَ دُلًّا أَنْ تَمُوتَ وَ تُرَعَمَا-  
إِنِّ مِثُّ لَمْ أَنْدَمْ وَ إِنِّ عِشْتُ لَمْ أُم-

Al-Husayn<sup>asws</sup> said (a poem): '*I<sup>asws</sup> shall be continuing, for there is no shame in death upon the youth when he intends a right and fights as a Muslim and consoles the righteous men by himself and separates from being destroyed and opposes a criminal. So, if I<sup>asws</sup> were to die, I<sup>asws</sup> will have no regrets, and if I<sup>asws</sup> were to live, I<sup>asws</sup> will not suffer. It suffices as a humiliation with you if you were to die and are being coerced*'.

ثُمَّ سَارَ الْحُسَيْنُ حَتَّى نَزَلَ الْفُطُطَانَةَ فَظَنَّ إِلَى فُسْطَاطٍ مَضْرُوبٍ فَقَالَ لِمَنْ هَذَا الْفُسْطَاطُ فَقِيلَ لِعَبْدِ اللَّهِ بْنِ الْحُرِّ الْحَنْفِيِّ فَأَرْسَلَ إِلَيْهِ الْحُسَيْنُ ع فَقَالَ أَيُّهَا الرَّجُلُ إِنَّكَ مُذْنِبٌ حَاطِيٌّ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ آخِذُكَ بِمَا أَنْتَ صَانِعٌ إِنْ لَمْ تَتُبْ إِلَى اللَّهِ تَبَارَكَ وَتَعَالَى فِي سَاعَتِكَ هَذِهِ فَتَنْصُرْنِي وَ يَكُونُ جَدِّي شَفِيعَكَ بَيْنَ يَدَيِ اللَّهِ تَبَارَكَ وَتَعَالَى

Then Al-Husayn<sup>asws</sup> travelled until he<sup>asws</sup> descended at Al-Qutqutana. He<sup>asws</sup> looked at the tents having been struck. He<sup>asws</sup> asked, for whom are these tents for?' It was said, 'For Abdullah Bin Al-Hurr Al-Hanafi'. Al-Husayn<sup>asws</sup> sent for him. He<sup>asws</sup> said: 'O you man! You<sup>asws</sup> are a sinner, a mistaken, and surely Allah<sup>azwj</sup> will be Seizing you with what you have done, if you do not repent to Allah<sup>azwj</sup> Blessed and Exalted, at this time of yours. So help me<sup>asws</sup>, and my<sup>asws</sup> grandfather<sup>saww</sup> would be your intercessor in front of Allah<sup>azwj</sup> Blessed and Exalted'.

فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ وَاللَّهِ لَوْ نَصَرْتِكَ لَكُنْتُ أَوَّلَ مَقْتُولٍ بَيْنَ يَدَيْكَ وَ لَكِنَّ هَذَا فَرَسِي خُذْهُ إِلَيْكَ فَوَاللَّهِ مَا رَكِبْتُهُ قَطُّ وَ أَنَا أُرُومٌ شَيْعًا إِلَّا بَلَعْتُهُ وَ لَا أَرَادَنِي أَحَدٌ إِلَّا نَجَّوْتُ عَلَيْهِ فِدُونَكَ فَخُذْهُ

He said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! By Allah<sup>azwj</sup> If I were to help you, I would be the first one to be killed in front of you<sup>asws</sup>, but this is my horse, so take it to you<sup>asws</sup> (and run away). By Allah<sup>azwj</sup>! I have not ridden it at all, and I do not want a thing except I achieve it, and no one has intended me, except I have escaped upon it. It is for you<sup>asws</sup>, so take it!'

فَأَعْرَضَ عَنْهُ الْحُسَيْنُ ع بِوَجْهِهِ ثُمَّ قَالَ لَا حَاجَةَ لَنَا فِيكَ وَ لَا فِي فَرَسِكَ - وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا وَ لَكِنَّ فِرًّا لَنَا وَ لَا عَلَيْنَا فَإِنَّهُ مَنْ سَمِعَ وَاعَيْنَنَا أَهْلَ الْبَيْتِ ثُمَّ لَمْ يُجِبْنَا كَبَّهُ اللَّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ

Al-Husayn<sup>asws</sup> turned away from him with his<sup>asws</sup> face, then said: 'There is no need for us<sup>asws</sup> regarding you nor your horse **and I would not Take the strayers for support [18:51]**. But flee, for you are neither for us<sup>asws</sup> nor against us<sup>asws</sup>, for the one who hears our<sup>asws</sup> cry for support, of the People of the Household, then he does not come to us<sup>asws</sup>, Allah<sup>azwj</sup> would Fling him upon his face in the Fire of Hell'.

ثُمَّ سَارَ حَتَّى نَزَلَ بِكَرْبَلَاءَ فَقَالَ أَيُّ مَوْضِعٍ هَذَا فَقِيلَ هَذَا كَرْبَلَاءُ يَا ابْنَ رَسُولِ اللَّهِ ص فَقَالَ ع هَذَا وَ اللَّهُ يَوْمَ كَرْبٍ وَ بَلَاءٍ وَ هَذَا الْمَوْضِعُ الَّذِي يُهْرَاقُ فِيهِ دِمَاؤُنَا وَ يُبَاخُ فِيهِ حَرِيمَتُنَا

Then he<sup>asws</sup> travelled until he<sup>asws</sup> descended at Karbala. He<sup>asws</sup> said: 'Which place is this?' It was said, 'This is Karbala, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!' He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! This is a day of distress (Karb) and affliction (Bala), and this is the place in which our blood will be shed, and our sanctities would be legalised (to be violated) in'.

فَأَقْبَلَ عُيَيْدُ اللَّهِ بْنُ زِيَادٍ بِعَسْكَرِهِ حَتَّى عَسَكَرَ بِالتَّخَيْلَةِ وَ بَعَثَ إِلَى الْحُسَيْنِ رَجُلًا يُقَالُ لَهُ - عُمَرُ بْنُ سَعْدٍ قَائِدُهُ فِي أَرْبَعَةِ آلَافٍ فَارِسٍ وَ أَقْبَلَ عَبْدُ اللَّهِ بْنُ الْحُصَيْنِ التَّمِيمِيُّ فِي آلْفِ فَارِسٍ يُتْبِعُهُ سَبْتٌ مِنْ رُبْعِيٍّ فِي آلْفِ فَارِسٍ وَ مُحَمَّدٌ بْنُ الْأَشْعَثِ بْنُ قَيْسِ الْكِنْدِيِّ أَيْضًا فِي آلْفِ فَارِسٍ

Ubeydullah Bin Ziyad<sup>la</sup> came with his<sup>la</sup> soldiers until he<sup>la</sup> encamped at Al-Nukheyla, and sent a man called Umar Bin Sa'ad<sup>la</sup> to Al-Husayn<sup>asws</sup>, making him<sup>la</sup> the leader among four thousand horsemen. And Abdullah Bin Al-Haseen came among a thousand horsemen, followed by Shabas Bin Rabie among a thousand horsemen, and Muhammad Bin Al-Ash'as Bin Qays Al-Kindy as well among a thousand horsemen.

وَ كَتَبَ لِعُمَرَ بْنِ سَعْدٍ عَلَى النَّاسِ وَ أَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَ يُطِيعُوهُ فَبَلَغَ عَبِيدَ اللَّهِ بْنِ زِيَادٍ أَنَّ عُمَرَ بْنَ سَعْدٍ يُسَامِرُ الْحُسَيْنَ ع وَ يُحَدِّثُهُ وَ يَكْرَهُ قِتَالَهُ

And he<sup>la</sup> decreed for Umar Bin Sa'ad<sup>la</sup> upon the people and ordered them to listen to him<sup>la</sup> and obey him<sup>la</sup>. It reached Ubeydullah Bin Ziyad<sup>la</sup> that Umar Bin Sa'ad<sup>la</sup> had a friendly talk with Al-Husayn<sup>asws</sup> and had discussed with him<sup>asws</sup>, and he<sup>la</sup> disliked killing him<sup>asws</sup>.

فَوَجَّهَ إِلَيْهِ شِمْرُ بْنُ ذِي الْجَوْشَنِ فِي أَرْبَعَةِ آلَافِ فَارِسٍ وَ كَتَبَ إِلَى عُمَرَ بْنِ سَعْدٍ إِذَا أَتَاكَ كِتَابِي هَذَا فَلَا تُمَهِّلَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ وَ خُذْ بِكَطْمِهِ وَ حُلِّ بَيْنَ الْمَاءِ وَ بَيْنَهُ كَمَا حِيلَ بَيْنَ عُثْمَانَ وَ بَيْنَ الْمَاءِ يَوْمَ الدَّارِ

He<sup>la</sup> sent Shimr Bin Zil Jowshan<sup>la</sup> to him<sup>la</sup> among four thousand horsemen and wrote to Umar Bin Sa'ad<sup>la</sup>, 'When this letter of mine<sup>la</sup> come to you<sup>la</sup>, do not give Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> any respite and take to confining him<sup>asws</sup> and blockade between the water and him<sup>asws</sup> like what was blockaded between Usman and the water on the day of the house'. When the letter arrived to Umar Bin Sa'ad<sup>la</sup>, may Allah<sup>azwj</sup> Curse him<sup>la</sup>, he<sup>la</sup> instructed his<sup>la</sup> caller to call out, 'We have respited Husayn<sup>asws</sup> and his<sup>asws</sup> companions for their (one) day and their (one) night!' That was grievous upon Al-Husayn<sup>asws</sup> and upon his<sup>asws</sup> companions. Al-Husayn<sup>asws</sup> stood up to address. He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! I<sup>asws</sup> do not know of any family members who are more righteous, nor purer, nor cleaner than members of my<sup>asws</sup> family<sup>asws</sup>, nor any companions who are better than my<sup>asws</sup> companions! And there has befallen with me<sup>asws</sup> what you all have seen, and you are in a release from my<sup>asws</sup> allegiance. There isn't any allegiance for me<sup>asws</sup> in your necks (anymore), nor is there for me<sup>asws</sup> any responsibility upon you all. And this night has covered you, so take it as a cover and disperse in its darkness, for the people are seeking me<sup>asws</sup>, and if they are victorious with me<sup>asws</sup>, they will not bother from seeking others'.

فَقَامَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ مُسْلِمٍ بْنُ عَقِيلِ بْنِ أَبِي طَالِبٍ ع فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَاذَا يَقُولُ لَنَا النَّاسُ إِنْ نَحْنُ خَدَلْنَا شَيْخَنَا وَ كَبِيرَنَا وَ سَيِّدَنَا وَ ابْنَ سَيِّدِ الْأَعْمَامِ وَ ابْنَ نَبِيِّنَا سَيِّدِ الْأَنْبِيَاءِ لَمْ نَضْرِبْ مَعَهُ سَيْفٍ وَ لَمْ نُقَاتِلْ مَعَهُ بِرُمَحٍ

Abdullah Bin Muslim Bin Aqeel son of Abu Talib<sup>asws</sup> stood up to him<sup>asws</sup>. He said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! What is that which the people would be saying if we were to abandon our sheykhs, and our elders, and our chiefs, and son<sup>asws</sup> of the chief of the people and son<sup>asws</sup> of our Prophet<sup>saww</sup>, chief of the Prophets<sup>as</sup>, not striking any sword with him<sup>asws</sup> and not fighting along with him<sup>asws</sup> with any spear?

لَا وَ اللَّهُ أَوْ نَرِدَ مَوْرِدَكَ وَ نَجْعَلَ أَنْفُسَنَا دُونَ نَفْسِكَ وَ دِمَاءَنَا دُونَ دَمِكَ فَإِذَا نَحْنُ فَعَلْنَا ذَلِكَ فَقَدْ قَضَيْنَا مَا عَلَيْنَا وَ خَرَجْنَا مِمَّا لَرِمْنَا

No, by Allah<sup>azwj</sup>! Or (but) we should turn your<sup>asws</sup> turning or make ourselves to be below yourself<sup>asws</sup>, and our blood to be below your<sup>asws</sup> blood (to be killed before you<sup>asws</sup>). So, when we have done that, then we would have fulfilled what is upon us and had exited from what had necessitated us!

وَ قَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ زُهَيْرُ بْنُ الْقَيْنِ الْبَجَلِيُّ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ وَدِدْتُ أَيُّ قَتَلْتُ ثُمَّ نُشِرْتُ ثُمَّ قُتِلْتُ ثُمَّ قُتِلْتُ ثُمَّ نُشِرْتُ فِيكَ وَ فِي الَّذِينَ مَعَكَ مِائَةَ قَتْلَةٍ وَ إِنَّ اللَّهَ دَفَعَ بِي عَنْكُمْ أَهْلَ الْبَيْتِ

And a man called Zuhayr Bin Al-Qayn<sup>ra</sup> stood up to him<sup>asws</sup> and said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! I<sup>ra</sup> would love it if I<sup>ra</sup> were to be killed, then was resurrected, then be killed, then resurrected, then be killed, then resurrected, regarding you<sup>asws</sup> and regarding those who are with you<sup>asws</sup>, one hundred killings, and that Allah<sup>azwj</sup> Defends you<sup>asws</sup>, People<sup>asws</sup> of the Household, through me<sup>ra</sup>!'

فَقَالَ لَهُ وَ لِأَصْحَابِهِ جُزَيْتُمْ خَيْرًا ثُمَّ إِنَّ الْحُسَيْنَ عَ أَمَرَ بِخَفِيرَةٍ فَحَفَرَتْ حَوْلَ عَسْكَرِهِ شِبْهَ الْخُنْدَقِ وَ أَمَرَ فَحُشِيَتْ حَطْبًا وَ أُرْسِلَ عَلِيًّا ابْنَهُ عَ فِي ثَلَاثِينَ فَارِسًا وَ عِشْرِينَ رَاجِلًا لِيَسْتَقُوا الْمَاءَ وَ هُمْ عَلَى وَجَلٍ شَدِيدٍ

He<sup>-asws</sup> said to him and to his<sup>-asws</sup> companions: 'May you be Recompensed goodly'. Then Al-Husayn<sup>-asws</sup> instructed with digging, so something resembling a ditch was dug around his<sup>-asws</sup> soldiers, and he<sup>-asws</sup> instructed for firewood to be inserted in it. And he<sup>-asws</sup> sent his<sup>-asws</sup> son<sup>-asws</sup> among thirty horsemen and twenty men to fetch the water, and they were upon severe anxiety.

وَ أَنْشَأَ الْحُسَيْنُ يُقُولُ-

يَا دَهْرُ أَفِ لَكَ مِنْ خَلِيلٍ-  
مِنْ طَالِبٍ وَ صَاحِبِ قَتِيلٍ-  
وَ إِنَّمَا الْأَمْرُ إِلَى الْجَلِيلِ-  
كَمْ لَكَ فِي الْإِشْرَاقِ وَ الْأَصِيلِ-  
وَ الدَّهْرُ لَا يَقْنَعُ بِالْبَدِيلِ-  
وَ كُلُّ حَيٍّ سَالِكٌ سَبِيلِي

And Al-Husayn<sup>-asws</sup> prosed saying: 'O time! Ugh to you from a friend. How many are there for you in the morning and afternoon, from a seeker and companion of a slain, and the time, there is no certainty with the replacement, and rather the matter is up to the Majestic and everyone alive shall travel my<sup>asws</sup> way'.

ثُمَّ قَالَ لِأَصْحَابِهِ قُومُوا فَاشْرَبُوا مِنَ الْمَاءِ يَكُنْ آخِرَ زَادِكُمْ وَ تَوَضَّؤُوا وَ اغْتَسَلُوا وَ اغْتَسَلُوا ثِيَابَكُمْ لَتَكُونَ أَكْفَانِكُمْ ثُمَّ صَلَّى بِهِمُ الْفَجْرَ وَ عَبَّأَهُمْ تَعْبِيَةَ الْحَرْبِ- وَ أَمَرَ بِخَفِيرَتِهِ الَّتِي حَوْلَ عَسْكَرِهِ فَأَضْرَمَتْ بِالنَّارِ لِيُقَاتِلَ الْقَوْمَ مِنْ وَجْهِ وَاحِدٍ

Then he<sup>-asws</sup> said to his<sup>-asws</sup> companions: 'Arise and drink from the water (if we attain it). It will be the last of your provisions, and perform wud'u, and wash yourselves and wash your clothes, for they will become your shrouds'. Then he<sup>-asws</sup> prayed the Al-Fajr Salat with them and mobilised them the mobilisation of the war, and he<sup>-asws</sup> ordered with his<sup>-asws</sup> ditch which was around his<sup>-asws</sup> camp to be ignited with the fire, so the people could be fought from one direction.

وَ أَقْبَلَ رَجُلٌ مِنْ عَسْكَرِ عُمَرَ بْنِ سَعْدٍ عَلَى فَرَسٍ لَهُ يُقَالُ لَهُ- ابْنُ أَبِي جُوَيْرِيَةَ الْمُرَبِّيُّ فَلَمَّا نَظَرَ إِلَى النَّارِ تَتَقَدُّ صَفَقَ بِيَدِهِ وَ نَادَى يَا حُسَيْنُ وَ أَصْحَابَ حُسَيْنٍ أَنْبِشِرُوا بِالنَّارِ فَقَدْ تَعَجَّلْتُمُوهَا فِي الدُّنْيَا

A man from the army of Umar Bin Sa'ad came upon a horse to him<sup>-asws</sup>. He was called Abu Juweyria Al-Muzanny. When he looked at the fire having been ignited, he clasped his hands and called out, 'O Husayn<sup>-asws</sup> and companions of Husayn<sup>-asws</sup>! Receive news of the Fire (Hell), for you have hastened it in the world!'

فَقَالَ الْحُسَيْنُ عَ مِنَ الرَّجُلِ قَبِيلَ ابْنِ أَبِي جُوَيْرِيَةَ الْمُرَبِّيُّ فَقَالَ الْحُسَيْنُ عَ اللَّهُمَّ أَذِقْهُ عَذَابَ النَّارِ فِي الدُّنْيَا فَتَقَرَّ بِهِ فَرَسُهُ وَ أَلْقَاهُ فِي تِلْكَ النَّارِ فَاحْتَرَقَ

Al-Husayn<sup>-asws</sup> said: 'Who is the man?' It was said, 'Ibn Abu Juweyria Al-Muzanny'. Al-Husayn<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Make him taste the punishment of the fire in the world!' His horse bolted with him and threw him into that fire, and he was incinerated.

ثُمَّ بَرَزَ مِنْ عَسْكَرِ عُمَرَ بْنِ سَعْدٍ رَجُلٌ آخَرٌ يُقَالُ لَهُ تَمِيمٌ بْنُ حُصَيْنِ الْفَزَارِيُّ فَنَادَى يَا حُسَيْنُ وَ يَا أَصْحَابَ حُسَيْنٍ أَمَا تَرَوْنَ إِلَى مَاءِ الْفُرَاتِ يَلُوحُ كَأَنَّهُ بُطُونُ الْحَيَاتِ وَاللَّهِ لَا دُفْتُمْ مِنْهُ قَطْرَةً حَتَّى تَذُوقُوا الْمَوْتَ جَزَعاً

Then, another man from the army of Umar Bin Sa'ad<sup>la</sup> called Tameem Bin Huseyn Al-Fazary came for duel. He called out, 'O Husayn<sup>asws</sup> and O companions of Husayn<sup>asws</sup>! Are you not looking at the water of the Euphrates in motion as if they are bellies of the fishes? By Allah<sup>azwj</sup>! You will not taste a single drop from it until you taste the death anxiously!'

فَقَالَ الْحُسَيْنُ عَ مِنَ الرَّجُلِ فَيَقِيلُ تَمِيمٌ بْنُ حُصَيْنٍ فَقَالَ الْحُسَيْنُ هَذَا وَ أَبُوهُ مِنْ أَهْلِ النَّارِ اللَّهُمَّ افْتُلْ هَذَا عَطَشاً فِي هَذَا الْيَوْمِ

Al-Husayn<sup>asws</sup> said: 'Who is the man?' It was said, 'Tameem Bin Huseen'. Al-Husayn<sup>asws</sup> said: 'This one and his father are from the people of the Fire. O Allah<sup>azwj</sup>! Kill this one thirsty in this day!'

قَالَ فَخَنَقَهُ الْعَطَشُ حَتَّى سَقَطَ عَنْ فَرَسِهِ فَوَطِئَتْهُ الْحَيْلُ بِسَنَابِكِهَا فَمَاتَ

He (Al-Sadiq<sup>asws</sup>) said: 'The thirst choked him until he fell from his horse, and the cavalry trampled him with their hooves, and he died.'

ثُمَّ أَقْبَلَ آخَرٌ مِنْ عَسْكَرِ عُمَرَ بْنِ سَعْدٍ يُقَالُ لَهُ - مُحَمَّدٌ بْنُ أَشْعَثَ بْنِ قَيْسِ الْكِنْدِيِّ فَقَالَ يَا حُسَيْنُ بِنَ فَاطِمَةَ أَيُّهُ خُرْمَةٌ لَكَ مِنْ رَسُولِ اللَّهِ لَيْسَتْ لِعَيْرِكَ

Then another one called Muhammad Bin Ash'as Bin Qays Al-Kindy came from the army of Umar Bin Sa'ad. He said, 'O Husayn<sup>asws</sup> son<sup>asws</sup> of (Syeda) Fatima<sup>asws</sup>! Which sanctity is there for you<sup>asws</sup> from Rasool-Allah<sup>sawww</sup> which isn't for others?'

فَقَالَ الْحُسَيْنُ هَذِهِ الْآيَةُ - إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحاً وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةَ الْآيَةِ - ثُمَّ قَالَ وَ اللَّهُ إِنَّ مُحَمَّدًا لَمِنْ آلِ إِبْرَاهِيمَ وَ إِنَّ الْعُرَّةَ الْمُتَادِيَةَ لَمِنْ آلِ مُحَمَّدٍ مِنَ الرَّجُلِ فَيَقِيلُ مُحَمَّدٌ بْنُ أَشْعَثَ بْنِ قَيْسِ الْكِنْدِيِّ

Al-Husayn<sup>asws</sup> recited this Verse: **Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33] Offspring [3:34]** – the Verse. Then he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! Muhammad<sup>sawww</sup> is from the Progeny of Ibrahim<sup>as</sup>, and the family from the Progeny<sup>asws</sup> of Muhammad<sup>sawww</sup> are the guides. Who is the man?' It was said, 'Muhammad Bin Ash'as Bin Qays Al-Kindy'.

فَرَفَعَ الْحُسَيْنُ عَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ أَرِ مُحَمَّدَ بْنَ الْأَشْعَثِ ذُلًّا فِي هَذَا الْيَوْمِ - لَا تُعِزُّهُ بَعْدَ هَذَا الْيَوْمِ أَبَدًا فَعَرَضَ لَهُ عَارِضٌ فَخَرَجَ مِنَ الْعَسْكَرِ يَتَبَرَّزُ فَسَلَّطَ اللَّهُ عَلَيْهِ عَقْرَباً فَلَدَغَتْهُ فَمَاتَ بِأَدْيِ الْعُورَةِ -

Al-Husayn<sup>asws</sup> raised his<sup>asws</sup> hands towards the sky and said: 'O Allah<sup>azwj</sup>! Show Muhammad Bin Al-Ash'as, disgrace in this day, he will not be honoured after this day, ever!' A presenter presented to him, so he came out from the army to duel. Allah<sup>azwj</sup> Caused a scorpion to overcome upon him and it stung him. He died with exposed private parts.

فَبَلَغَ الْعَطَشُ مِنَ الْحُسَيْنِ عَ وَ أَصْحَابِهِ فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ شَيْعَتِهِ يُقَالُ لَهُ - يَزِيدُ بْنُ الْحُصَيْنِ الْهَمْدَانِيُّ



The thirst reached (high level) with Al-Husayn<sup>asws</sup> and his<sup>asws</sup> companions. A man from his<sup>asws</sup> Shias called Yazeed Bin Al-Huseen Al-Hamdany came to him<sup>asws</sup>.

قَالَ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ رَاوِي الْحَدِيثِ هُوَ خَالَ أَبِي إِسْحَاقَ الْهَمْدَانِيَّ

Ibrahim Bin Abdullah, reporter of the Hadeeth said, 'He is a maternal uncle of Abu Is'haq Al-Hamdany'.

فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ تَأْذُنُ لِي فَأَخْرُجُ إِلَيْهِمْ فَأَكَلِمُهُمْ فَأَذِنَ لَهُ فَحَرَجَ إِلَيْهِمْ فَقَالَ يَا مَعْشَرَ النَّاسِ إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّدًا—  
بِالْحَقِّ بَشِيرًا وَنَذِيرًا— وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا وَهَذَا مَاءُ الْفُرَاتِ تَقَعُ فِيهِ خَنَازِيرُ السَّوَادِ وَكِلَابُهَا وَفَدَّ حِيلَ بَيْنَهُ وَبَيْنَ  
ابْنِهِ

He said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Will you<sup>asws</sup> allow me to go out to them and speak to them?' He<sup>asws</sup> permitted for him. He went out to them. He said, 'O community of people! Allah<sup>azwj</sup> Mighty and Majestic Sent Muhammad *as a bearer of glad tidings and as a warner [33:45] And as one inviting to Allah by His Permission, and as an illuminating lamp [33:46]*. And this water of the Euphrates, there come to it the pigs of the desert and its dogs, and you have blockaded between it and his<sup>saww</sup> son<sup>asws</sup>!'

فَقَالُوا يَا يَزِيدُ فَقَدْ أَكْثَرْتَ الْكَلَامَ فَكُفِّ فَوَ اللَّهُ لَيُعْطَشَنَّ الْحُسَيْنُ كَمَا عَطَشَ مَنْ كَانَ قَبْلَهُ

They said, 'O Yazeed! You have talked a lot, so refrain! By Allah<sup>azwj</sup>! Al-Husayn<sup>asws</sup> will be thirsty like the thirst of the ones who were before him<sup>asws</sup>!'

فَقَالَ الْحُسَيْنُ ع اقْعُدْ يَا يَزِيدُ ثُمَّ وَثَبَ الْحُسَيْنُ ع مُتَوَكِّمًا عَلَى سَيْفِهِ فَنَادَى بِأَعْلَى صَوْتِهِ فَقَالَ أَنْشُدْكُمْ اللَّهُ هَلْ تَعْرِفُونِي قَالُوا نَعَمْ  
أَنْتَ ابْنُ بِنْتِ رَسُولِ اللَّهِ ص وَ سِبْطُهُ

Al-Husayn<sup>asws</sup> said: 'Be seated, O Yazeed!' Then Al-Husayn<sup>asws</sup> leapt, leaning upon his<sup>asws</sup> sword, and called out at the top of his<sup>asws</sup> voice. He<sup>asws</sup> said: 'I<sup>asws</sup> adjure you all with Allah<sup>azwj</sup>! Do you recognise me<sup>asws</sup>?' They said, 'Yes! You<sup>asws</sup> are the son<sup>asws</sup> of the daughter<sup>asws</sup> of Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> grandson<sup>asws</sup>!'

قَالَ أَنْشُدْكُمْ اللَّهُ هَلْ تَعْلَمُونَ أَنَّ جَدِّي رَسُولُ اللَّهِ ص قَالُوا اللَّهُمَّ نَعَمْ

He<sup>asws</sup> said: 'I<sup>asws</sup> adjure you all with Allah<sup>azwj</sup>! Do you know that my<sup>asws</sup> grandfather<sup>saww</sup> is Rasool-Allah<sup>saww</sup>?' They said, 'O Allah<sup>azwj</sup>, yes!'

قَالَ أَنْشُدْكُمْ اللَّهُ هَلْ تَعْلَمُونَ أَنَّ أُمِّي فَاطِمَةُ بِنْتُ مُحَمَّدٍ قَالُوا اللَّهُمَّ نَعَمْ

He<sup>asws</sup> said: 'I<sup>asws</sup> adjure you all with Allah<sup>azwj</sup>! Do you know that my<sup>asws</sup> mother<sup>asws</sup> is Fatima<sup>asws</sup> daughter<sup>asws</sup> of Muhammad<sup>saww</sup>?' The said, 'O Allah<sup>azwj</sup>, yes!'

قَالَ أَنْشُدْكُمْ اللَّهُ هَلْ تَعْلَمُونَ أَنَّ أَبِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالُوا اللَّهُمَّ نَعَمْ

He<sup>asws</sup> said: 'I<sup>asws</sup> adjure you all with Allah<sup>azwj</sup>! Do you know that my<sup>asws</sup> father is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>?' They said, 'O Allah<sup>azwj</sup>, yes!'

قَالَ أَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ جَدَّتِي حَدِيحَةَ بِنْتُ حُوَيْلِدٍ أَوَّلُ نِسَاءِ هَذِهِ الْأُمَّةِ إِسْلَامًا قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that my<sup>-asws</sup> grandmother<sup>-asws</sup> is Khadeeja Bint Khuwaylid<sup>-asws</sup>? The first woman of this community to be a Muslim?' They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ أَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ سَيِّدَ الشُّهَدَاءِ حَمْرَةَ عَمِّ أَبِي قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that chief of the martyrs Hamza<sup>-asws</sup> is an uncle<sup>-asws</sup> of my<sup>-asws</sup> father<sup>-asws</sup>?' They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ فَأَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ جَعْفَرَ الطَّيَّارِ فِي الْجَنَّةِ عَيْي قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that Ja'far<sup>-asws</sup>, the flier in the Paradise, is my<sup>-asws</sup> uncle<sup>-asws</sup>?' They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ فَأَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ هَذَا سَيْفُ رَسُولِ اللَّهِ وَ أَنَا مُتَقَلِّدُهُ قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that this is the sword of Rasool-Allah<sup>-saww</sup> and I<sup>-asws</sup> am collaring with it?' They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ فَأَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ هَذِهِ عِمَامَةُ رَسُولِ اللَّهِ أَنَا لَا بِسُهَا قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that this is the turban of Rasool-Allah<sup>-saww</sup>, and I<sup>-asws</sup> am wearing it?' They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ فَأَنْشُدْكُمْ اللَّهَ هَلْ تَعْلَمُونَ أَنَّ عَلِيًّا كَانَ أَوْلَهُمْ إِسْلَامًا وَ أَعْلَمَهُمْ عِلْمًا وَ أَغْظَمَهُمْ حِلْمًا وَ أَنَّهُ وَلِيُّ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ قَالُوا اللَّهُمَّ نَعَمْ

He<sup>-asws</sup> said: 'I<sup>-asws</sup> adjure you all with Allah<sup>-azwj</sup>! Do you know that Ali<sup>-asws</sup> was the first of them to be a Muslim, and their most learned of knowledge, and their mightiest in forbearance, and he<sup>-asws</sup> is a guardian of every Momin man and woman?' They said, 'O Allah<sup>-azwj</sup>, yes!'

قَالَ فِيمَ تَسْتَجِلُونَ دَمِي وَ أَبِي الدَّائِدُ عَنِ الحَوْضِ عَدَاً يَدُودُ عَنْهُ رِجَالًا كَمَا يُدَادُ البَعِيرُ الصَّادِرُ عَنِ المَاءِ وَ لَوَاءُ الحَمْدِ فِي يَدَي جَدِّي يَوْمَ الْقِيَامَةِ-

He<sup>-asws</sup> said: 'Then due to what are you legalising (shedding of) my<sup>-asws</sup> blood, and my<sup>-asws</sup> father<sup>-asws</sup> will be the impeder tomorrow from the Fountain, impeding the men away from it like what the camel is turned away from the water, and the flag of Praise would be in the hands of my<sup>-asws</sup> grandfather<sup>-saww</sup> on the Day of Qiyamah?'

قَالُوا قَدْ عَلِمْنَا ذَلِكَ كُلَّهُ وَ نَحْنُ غَيْرُ تَارِكِيكَ حَتَّى تَذُوقَ المَوْتَ عَطَشًا-

They said, 'We have known that all of it, and we will not leave you<sup>-asws</sup> until you<sup>-asws</sup> taste the death, thirsty!'

فَأَخَذَ الْحُسَيْنُ ع بِطَرْفِ لِحْيَتِهِ وَ هُوَ يَوْمَعِدِ ابْنِ سَبْعٍ وَ حَمْسِينَ سَنَةً ثُمَّ قَالَ اشْتَدَّ غَضَبُ اللَّهِ عَلَى الْيَهُودِ حِينَ قَالُوا- عَزِيرُ ابْنِ اللَّهِ  
وَ اشْتَدَّ غَضَبُ اللَّهِ عَلَى النَّصَارَى حِينَ قَالُوا- الْمَسِيحُ ابْنُ اللَّهِ وَ اشْتَدَّ غَضَبُ اللَّهِ عَلَى الْمَجُوسِ حِينَ عَبَدُوا النَّارَ مِنْ دُونِ اللَّهِ وَ  
اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ قَتَلُوا نَبِيَّهُمْ وَ اشْتَدَّ غَضَبُ اللَّهِ عَلَى هَذِهِ الْعَصَابَةِ الَّذِينَ يُرِيدُونَ قَتْلِي ابْنَ نَبِيِّهِمْ

Al-Husayn<sup>asws</sup> held an end of his<sup>asws</sup> beard, and on that day he<sup>asws</sup> was fifty-seven years old, then he<sup>asws</sup> said: 'The Wrath of Allah<sup>azwj</sup> Intensified upon the Jews when they said, 'Uzair<sup>as</sup> is a son of Allah<sup>azwj</sup>!' And the Wrath of Allah<sup>azwj</sup> Intensified upon the Christians when they said, 'Isa<sup>as</sup> is the son of Allah<sup>azwj</sup>!' And the Wrath of Allah<sup>azwj</sup> Intensified upon the Magians when they worshipped the fire from besides Allah<sup>azwj</sup>. And the Wrath of Allah<sup>saww</sup> Intensified upon a people who killed their Prophet<sup>as</sup>, and the Wrath of Allah<sup>azwj</sup> shall Intensify upon this party, those who are intending to kill me<sup>asws</sup>, the son<sup>asws</sup> of their Prophet<sup>saww</sup>!'

قَالَ فَضْرَبَ الْخُرُّ بْنُ يَزِيدَ فَرَسَهُ وَ جَارَ عَسْكَرَ عُمَرَ بْنِ سَعْدٍ إِلَى عَسْكَرِ الْحُسَيْنِ ع وَاضِعاً يَدَهُ عَلَى رَأْسِهِ وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّيكَ  
أُنِيبُ فَتُبْ عَلَيَّ فَقَدْ أَرَعَبْتُ قُلُوبَ أَوْلِيَائِكَ وَ أَوْلَادَ نَبِيِّكَ يَا ابْنَ رَسُولِ اللَّهِ هَلْ لِي مِنْ تَوْبَةٍ

He (the narrator) said, 'Al-Hurr Bin Yazeed<sup>ra</sup> struck his<sup>ra</sup> horse and crossed the army of Umar Bin Sa'ad<sup>la</sup> to the army of Al-Husayn<sup>asws</sup>, placed his<sup>ra</sup> hand upon his<sup>asws</sup> head, and he said, 'O Allah<sup>azwj</sup>! To You<sup>azwj</sup> I<sup>ra</sup> repent, so Turn to me<sup>ra</sup>, for I<sup>ra</sup> have frightened the hearts of Your<sup>azwj</sup> friends and children of Your<sup>azwj</sup> Prophet<sup>saww</sup>. O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Is there any repentance for me<sup>ra</sup>?'

قَالَ نَعَمْ تَابَ اللَّهُ عَلَيْكَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ ائِذْنِي لِي فَأَقَاتِلْ عَنْكَ فَأَذِنَ لَهُ فَبَرَزَ وَ هُوَ يَقُولُ-

أَصْرَبُ فِي أَعْنَاقِكُمْ بِالسَّيْفِ-  
عَنْ خَيْرٍ مِنْ حَلِّ بِلَادِ الْحَيْفِ

He<sup>asws</sup> said: 'Yes! May Allah<sup>azwj</sup> Turn to you<sup>ra</sup>!' He<sup>ra</sup> said: 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Will you<sup>asws</sup> allow for me<sup>ra</sup> to fight on your<sup>asws</sup> behalf?' He<sup>asws</sup> permitted for him<sup>ra</sup>. He<sup>ra</sup> duelled, and he<sup>ra</sup> was saying (a couplet), 'I<sup>ra</sup> shall be striking with the sword in your necks on behalf of the best one dwelling in the city of fear'.

فَقَتَلَ مِنْهُمْ ثَمَانِيَةَ عَشَرَ رَجُلًا ثُمَّ قُتِلَ فَأَتَاهُ الْحُسَيْنُ ع وَ دَمُهُ يَشْحُبُ فَقَالَ بَحْ بَحْ يَا خُرُّ أَنْتَ خُرُّ كَمَا سُمِّيتَ فِي الدُّنْيَا وَ الْآخِرَةِ

He<sup>ra</sup> killed eighteen men from them, then he<sup>ra</sup> was killed. Al-Husayn<sup>asws</sup> came to him<sup>ra</sup>, and his<sup>ra</sup> blood was flowing. He<sup>asws</sup> said: 'Congratulations! Congratulations, O Hurr<sup>ra</sup>! You<sup>ra</sup> are a free man (Hurr) like what you<sup>asws</sup> have been named, in the world and the Hereafter'.

ثُمَّ أَنْشَأَ الْحُسَيْنُ يَقُولُ-

لِنِعْمِ الْخُرُّ خُرُّ بَنِي رِيَّاحٍ-  
و نِعْمِ الْخُرُّ خُرُّ بَنِي رِيَّاحٍ-  
فَجَادَ بِنَفْسِهِ عِنْدَ الصَّبَاحِ  
و نِعْمِ الْخُرُّ إِذْ نَادَى حُسَيْنًا-

The Al-Husayn<sup>asws</sup> prosed saying: 'The best of the freemen is Hurr<sup>ra</sup> son of the free ones, and best of the freemen interchanged the (stabbing) of the spears, and best of the freemen is when Husayn<sup>asws</sup> called, he renewed himself during the morning'.

ثُمَّ بَرَزَ مِنْ بَعْدِهِ زُهَيْرُ بْنُ الْقَيْنِ الْبَجَلِيُّ وَ هُوَ يَقُولُ مُخَاطِباً لِلْحُسَيْنِ ع-

الْيَوْمَ نَلْقَى جَدَّكَ النَّبِيَّ-  
وَ حَسَنًا وَ الْمُرْتَضَى عَلِيًّا

Then after him<sup>ra</sup>, Zuheyr Bin Al-Qayn Al-Bajaly<sup>ra</sup> went for duel, and he<sup>ra</sup> was saying addressing to Al-Husayn<sup>asws</sup>, 'Today we meet your<sup>asws</sup> grandfather<sup>as</sup>, the Prophet<sup>saww</sup>, and Hassan<sup>asws</sup>, and Al-Murtaza Ali<sup>asws</sup>'.

فَقَتَلَ مِنْهُمْ تِسْعَةَ عَشَرَ رَجُلًا ثُمَّ صُرِعَ وَ هُوَ يَقُولُ-

أَنَا زُهَيْرٌ وَ أَنَا ابْنُ الْقَيْنِ-  
أَدْبُكُم بِالسَّيْفِ عَنِ حُسَيْنٍ

He<sup>ra</sup> killed nineteen men from them, then he<sup>ra</sup> was slain, and he<sup>ra</sup> said, 'I<sup>ra</sup> am Zuheyr<sup>ra</sup> and I<sup>ra</sup> am the son of Al-Qayn! I<sup>ra</sup> will melt you all on behalf of Husayn<sup>asws</sup>'.

ثُمَّ بَرَزَ مِنْ بَعْدِهِ حَبِيبُ بْنُ مُظَهَّرِ الْأَسَدِيِّ وَ هُوَ يَقُولُ-

أَنَا حَبِيبٌ وَ أَبِي مُظَهَّرُ-  
لَنَحْنُ أَزْكَى مِنْكُمْ وَ أَطَهَرُ-  
نَنْصُرُ خَيْرَ النَّاسِ حِينَ يُذَكَّرُ

Then Habeeb Bin Muzahir Al-Asady<sup>ra</sup> duelled from after him<sup>asws</sup>, and he<sup>ra</sup> said, 'I<sup>ra</sup> am Habeeb<sup>ra</sup> and my<sup>ra</sup> father is Muzahir. We are purer than you all and cleaner. We are helping best of the people whenever he<sup>asws</sup> is mentioned'.

فَقَتَلَ مِنْهُمْ أَحَدًا وَ ثَلَاثِينَ رَجُلًا ثُمَّ قُتِلَ رَضِيَ اللَّهُ عَنْهُ

He<sup>ra</sup> killed thirty-one men from them, then he<sup>ra</sup> was killed, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>.

ثُمَّ بَرَزَ مِنْ بَعْدِهِ عَبْدُ اللَّهِ بْنُ أَبِي عُرْوَةَ الْغِفَارِيُّ وَ هُوَ يَقُولُ-

قَدْ عَلِمْتُ حَقًّا بَنُو غِفَارٍ-  
بِالْمَشْرِفِيِّ وَ الْقَنَا الْخَطَّارِ-  
أَيُّ أَدْبُ فِي طَلَابِ النَّارِ-

Then, after him<sup>ra</sup>, Abdullah Bin Urwah Al-Ghifari<sup>ra</sup> duelled, and he<sup>ra</sup> was saying, 'The clan of Ghifar have known truth. I<sup>ra</sup> am burning in seeking the retaliation, with the nobleness, and meet the danger'.

فَقَتَلَ مِنْهُمْ عِشْرِينَ رَجُلًا ثُمَّ قُتِلَ رَحِمَهُ اللَّهُ

He<sup>ra</sup> killed twenty men from them, then he<sup>ra</sup> was killed, may Allah<sup>azwj</sup> have Mercy on him<sup>ra</sup>.

ثُمَّ بَرَزَ مِنْ بَعْدِهِ بُدَيْرُ بْنُ حَفِيرٍ الْهُمْدَانِيُّ وَ كَانَ أَقْرَبَ أَهْلِ زَمَانِهِ وَ هُوَ يَقُولُ-

أَنَا بُدَيْرٌ وَ أَبِي حَفَيْرٌ-  
لَا حَيْرَ فِيمَنْ لَيْسَ فِيهِ حَيْرٌ

Then Budeyr Bin Hafeyr Al-Hamdani<sup>ra</sup> duelled after him<sup>ra</sup>, and he<sup>ra</sup> was the most well-read of his<sup>ra</sup> time, and he<sup>ra</sup> said, 'I<sup>ra</sup> am Budeyr<sup>ra</sup> and my<sup>ra</sup> father is Hafeyr. There is no good among the ones there isn't any good in them'.

فَقَتَلَ مِنْهُمْ ثَلَاثِينَ رَجُلًا ثُمَّ قُتِلَ رَضِيَ اللَّهُ عَنْهُ

He<sup>ra</sup> killed thirty men from them, then he<sup>ra</sup> was killed. May Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>.

ثُمَّ بَرَزَ مِنْ بَعْدِهِ مَالِكُ بْنُ أَنَسِ الْكَاهِلِيِّ وَ هُوَ يَقُولُ-

قَدْ عَلِمْتُ كَاهِلَهَا وَ دُودَانَ-  
بِأَنَّ قَوْمِي فَصَّمُ الْأَقْرَانَ-  
أَلْ عَلَيَّ شَيْعَةُ الرَّحْمَنِ-  
وَ الْخُنْدِثِيُّونَ وَ قَيْسُ عَيْلَانَ-  
يَا قَوْمِ كُونُوا كَأَسْوَدِ الْجَانِ-  
وَ أَلْ حَرْبِ شَيْعَةُ الشَّيْطَانِ

Then Malik Bin Anas Al-Kahily<sup>ra</sup> duelled after him<sup>asws</sup>, and he<sup>ra</sup> said, 'Their Kahilis, and Dawdan, and the kindiqis, and Qays Aylan (name of clans) that my<sup>ra</sup> people demolish the peers. O people! Become like the supernatural lions. The family<sup>asws</sup> Ali<sup>asws</sup> are Shias of the Beneficent, and family of Harb are loyalists of Satan<sup>la'</sup>'.

فَقَتَلَ مِنْهُمْ ثَمَانِيَةَ عَشَرَ رَجُلًا ثُمَّ قُتِلَ رَضِيَ اللَّهُ عَنْهُ

He<sup>ra</sup> kill eighteen men from them, then was killed. May Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>.

وَ بَرَزَ مِنْ بَعْدِهِ زِيَادُ بْنُ مُهَاصِرِ الْكِنْدِيِّ فَحَمَلَ عَلَيْهِمْ وَ أَنشَأَ يَقُولُ-

أَنَا زِيَادٌ وَ أَبِي مُهَاصِرٌ-  
يَا رَبِّ إِنِّي لِلْحُسَيْنِ نَاصِرٌ-  
أَشْجَعُ مِنْ لَيْثِ الْعَرِينِ الْخَادِرِ-  
وَ لِابْنِ سَعْدٍ تَارِكُ مُهَاجِرٌ

And Ziyad Bin Muhasir Al-Kindy<sup>ra</sup> duelled after him<sup>ra</sup>. He<sup>ra</sup> attacked upon them and prosed saying, 'I<sup>ra</sup> am Ziyad, and my<sup>ra</sup> father is Muhasir. I<sup>ra</sup> am braver than the raging lion. O Lord<sup>azwj</sup>! I<sup>ra</sup> am a helper of Al-Husayn<sup>asws</sup>, and a leaver, a fleer from Ibn Sa'ad<sup>la'</sup>'.

فَقَتَلَ مِنْهُمْ تِسْعَةً ثُمَّ قُتِلَ رَضِيَ اللَّهُ عَنْهُ

He<sup>ra</sup> killed nine of them, then was killed. May Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>.

وَ بَرَزَ مِنْ بَعْدِهِ وَهَبُ بْنُ وَهَبٍ وَ كَانَ نَصْرَانِيًّا أَسْلَمَ عَلَى يَدَيْ الْحُسَيْنِ هُوَ وَ أُمَّهُ فَاتَّبَعُوهُ إِلَى كَرْبَلَاءَ فَرَكِبَ فَرَسًا وَ تَنَاوَلَ بِيَدِهِ عُودَ الْمُسْتَطَاطِ فَقَاتَلَ وَ قَتَلَ مِنَ الْقَوْمِ سَبْعَةً أَوْ ثَمَانِيَةً ثُمَّ اسْتَوَسَرَ فَأُتِيَ بِهِ عُمَرُ بْنُ سَعْدٍ فَأَمَرَ بِضَرْبِ عُنُقِهِ

And Wahab Bin Wahab<sup>ra</sup> duelled after him<sup>ra</sup>, and he<sup>ra</sup> was a Christian. He<sup>ra</sup> became a Muslims upon the hands of Al-Husayn<sup>asws</sup>, he<sup>ra</sup> and his<sup>ra</sup> mother. They had followed him<sup>asws</sup> to Karbala. He<sup>ra</sup> rode a

horse and grabbed a stick of the tent by his<sup>ra</sup> hand and fought, and killed seven from the people, or eight. Then he<sup>ra</sup> was captured, and they brought him<sup>ra</sup> to Umar Bin Sa'ad<sup>la</sup>, and he<sup>ra</sup> ordered for his<sup>ra</sup> head to be struck off.

فَضْرِبْتَ عُنُقَهُ وَرُمِي بِهِ إِلَى عَسْكَرِ الْحُسَيْنِ ع وَ أَحَدَتْ أُمُّهُ سَيْفَهُ وَ بَرَزَتْ فَقَالَ لَهَا الْحُسَيْنُ يَا أُمَّ وَهَبِ اجْلِسِي فَقَدْ وَضَعَ اللَّهُ  
الْجِهَادَ عَنِ النِّسَاءِ إِنَّكَ وَ ابْنُكَ مَعَ جَدِّي مُحَمَّدٍ ص فِي الْجَنَّةِ

So his<sup>ra</sup> head was struck off and thrown to the army of Al-Husayn<sup>asws</sup>, and his<sup>ra</sup> mother took his<sup>ra</sup> sword and duelled. Al-Husayn<sup>asws</sup> said to her, 'O mother of Wahab! Be seated, for the Jihad has been dropped from the women. You and your son<sup>ra</sup> would be with my<sup>asws</sup> grandfather<sup>saww</sup> Muhammad in the Paradise'.

ثُمَّ بَرَزَ مِنْ بَعْدِهِ هِلَالُ بْنُ حَجَّاجٍ وَ هُوَ يَقُولُ-

أُرْمِي بِهَا مُعَلَّمَةً أَفْوَاقَهَا- وَ النَّفْسُ لَا يَنْفَعُهَا إِشْفَاقُهَا

Then Hilal Bin Hajjaj<sup>ra</sup> duelled after him<sup>ra</sup>, and he<sup>ra</sup> said, 'The head of the arrows are thrown with, and the souls will not benefit from their compassion'.

فَقَتَلَ مِنْهُمْ ثَلَاثَةَ عَشَرَ رَجُلًا ثُمَّ قَتَلَ رَضِيَ اللَّهُ عَنْهُ

He<sup>ra</sup> killed thirteen men from them, then was killed. May Allah<sup>azwj</sup> be Pleased with him<sup>asws</sup>.

وَ بَرَزَ مِنْ بَعْدِهِ عَبْدُ اللَّهِ بْنُ مُسْلِمِ بْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ وَ أَنْشَأَ يَقُولُ-

أَفْسَمْتُ لَا أُقَاتِلُ إِلَّا حُرًّا- وَ قَدْ وَجَدْتُ الْمَوْتَ شَيْئًا مُرًّا-  
أَكْرَهُ أَنْ أُدْعَى جَبَانًا قَرًّا- إِنَّ الْجَبَانَ مَنْ عَصَى وَ قَرًّا

And Abdullah Bin Muslim Bin Aqeel<sup>ra</sup> son of Abdul Muttalib<sup>asws</sup> duelled, and he<sup>ra</sup> prosed saying, 'I<sup>ra</sup> have sworn that I<sup>ra</sup> will not be killed except as a free man, and I<sup>ra</sup> found the death as a bitter thing. I<sup>ra</sup> dislike to be called a coward, a fleer. The coward is the one who disobeys and flees'.

فَقَتَلَ مِنْهُمْ ثَلَاثَةَ ثُمَّ قَتَلَ رَضِيَ اللَّهُ عَنْهُ

He<sup>ra</sup> killed three of them, then was killed. May Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>.

وَ بَرَزَ مِنْ بَعْدِهِ عَلِيُّ بْنُ الْحُسَيْنِ ع فَلَمَّا بَرَزَ إِلَيْهِمْ دَمَعَتْ عَيْنُ الْحُسَيْنِ ع فَقَالَ اللَّهُمَّ كُنْ أَنْتَ الشَّهِيدُ عَلَيْهِمْ فَقَدْ بَرَزَ إِلَيْهِمْ ابْنُ  
رَسُولِكَ وَ أَشْبَهُ النَّاسِ وَجْهًا وَ سَمْتًا بِهِ

And Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> (Akbar) duelled after him<sup>ra</sup>. When he<sup>asws</sup> duelled to them, the eyes of Al-Husayn<sup>asws</sup> were tearful. He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> be the Witness upon them, for the son<sup>asws</sup> of Your<sup>azwj</sup> Rasool<sup>saww</sup> had duelled to them, and the most resembling of the people in face and appearance with him<sup>saww</sup>!'

فَجَعَلَ يَرْجُزُ وَ هُوَ يَقُولُ-

نَحْنُ وَ بَيْتِ اللَّهِ أَوْلَىٰ بِالنَّبِيِّ-

أَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ-  
أَمَا تَرَوْنَ كَيْفَ أَحْبَبِي عَنْ أَبِي

He<sup>asws</sup> went reciting a battle poem, and he<sup>asws</sup> was saying: 'I<sup>asws</sup> am Ali<sup>asws</sup>, son<sup>asws</sup> of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>. We<sup>asws</sup> are the Household of Allah<sup>azwj</sup>, foremost with the Prophet<sup>saww</sup>. Are you not seeing how intense (is) my<sup>asws</sup> (love) for my<sup>asws</sup> father<sup>asws</sup>?'

فَقَتَلَ مِنْهُمْ عَشْرَةً ثُمَّ رَجَعَ إِلَىٰ أَبِيهِ فَقَالَ يَا أَبَتِ الْعَطَشُ فَقَالَ لَهُ الْحُسَيْنُ ع صَبْرًا يَا بُنَيَّ يَسْتَقِيكَ جَدُّكَ بِالْكَأْسِ الْأَوْفَىٰ فَرَجَعَ فَقَاتَلَ حَتَّىٰ قَتَلَ مِنْهُمْ أَرْبَعَةً وَ أَرْبَعِينَ رَجُلًا ثُمَّ قُتِلَ صَلَّى اللَّهُ عَلَيْهِ

He<sup>asws</sup> killed ten of them, then returned to his<sup>asws</sup> father<sup>asws</sup>. He<sup>asws</sup> said: 'O father<sup>asws</sup>! The thirst!' Al-Husayn<sup>asws</sup> said to him<sup>asws</sup>: 'Patience, my<sup>asws</sup> son<sup>asws</sup>! Your<sup>asws</sup> grandfather<sup>saww</sup> will quench you<sup>asws</sup> by a full cup'. He<sup>asws</sup> returned and fought until he<sup>asws</sup> had killed forty-four of them. Then he<sup>asws</sup> was killed. May the Salawaat of Allah<sup>azwj</sup> be upon him<sup>asws</sup>.

وَ بَرَزَ مِنْ بَعْدِهِ الْقَاسِمُ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ يَقُولُ-

الْيَوْمَ تَلْقَيْنَ ذُرَى الْجِنَانِ

لَا تَجْزِعِي نَفْسِي فَكُلُّ فَا ن-

And Al-Qasim<sup>asws</sup> Bin Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> duelled from after him<sup>asws</sup>, and he<sup>asws</sup> was saying: 'My<sup>asws</sup> soul has no panic for everything is to perish. Today I<sup>asws</sup> shall achieve the peak of the Gardens'.

فَقَتَلَ مِنْهُمْ ثَلَاثَةً ثُمَّ رَمِيَ عَنْ فَرَسِهِ رَضِيَ اللَّهُ عَنْهُ- وَ نَظَرَ الْحُسَيْنُ ع يَمِينًا وَ شِمَالًا وَ لَا يَرَىٰ أَحَدًا فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنَّكَ تَرَىٰ مَا يُصْنَعُ بِوَلَدِ نَبِيِّكَ

He<sup>asws</sup> killed three of them, then he<sup>asws</sup> was thrown off from his<sup>asws</sup> horse, may Allah<sup>azwj</sup> be Pleased with him<sup>asws</sup>, and Al-Husayn<sup>asws</sup> looked right and left, and he<sup>asws</sup> could not see anyone, so he<sup>asws</sup> raised his<sup>asws</sup> head towards the sky. He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> have Seen what is being done with a son<sup>asws</sup> of Your<sup>azwj</sup> Prophet<sup>saww</sup>!'

وَ حَالَ بَنُو كِلَابٍ بَيْنَهُ وَ بَيْنَ الْمَاءِ وَ رُمِيَ بِسَهْمٍ فَوَقَعَ فِي نَحْرِهِ وَ حَرَّ عَنْ فَرَسِهِ فَأَخَذَ السَّهْمَ فَرَمَىٰ بِهِ فَجَعَلَ يَتَلَقَّى الدَّمَ بِكَفِّهِ فَلَمَّا اغْتَالَتْ لَطَحَ بِهَا رَأْسَهُ وَ لِحْيَتَهُ وَ يَقُولُ أَلْقَى اللَّهُ عَزَّ وَ جَلَّ وَ أَنَا مَظْلُومٌ مُتَلَطِّحٌ بِدَمِي

And the clan of Kilab blockaded between him (Al-Husayn<sup>asws</sup>) and the water, and he<sup>asws</sup> was shot at by an arrow, and it fell into his<sup>asws</sup> throat, and he<sup>asws</sup> fell down from his<sup>asws</sup> horse. He<sup>asws</sup> took the arrow and threw it. He<sup>asws</sup> went on to receive the blood with his<sup>asws</sup> hand. When it filled up, he<sup>asws</sup> went on to stain his<sup>asws</sup> head and his<sup>asws</sup> beard, and he<sup>asws</sup> said: 'I<sup>asws</sup> shall meet Allah<sup>azwj</sup> Mighty and Majestic, and I<sup>asws</sup> am oppressed, stained with my<sup>asws</sup> blood'.

ثُمَّ حَرَ عَلَى حَدِّهِ الْأَيْسَرَ صَرِيحاً وَ أَقْبَلَ عَدُوَّ اللَّهِ سِنَانُ الْإِيَادِيُّ وَ شِمْرُ بْنُ ذِي الْجَوْشَنِ الْعَامِرِيُّ لَعَنَهُمَا اللَّهُ فِي رِجَالٍ مِنْ أَهْلِ الشَّامِ حَتَّى وَقَفُوا عَلَى رَأْسِ الْحُسَيْنِ ع فَقَالَ بَعْضُهُمْ لِبَعْضٍ مَا تَنْتَظِرُونَ أَرِيحُوا الرَّجُلَ

Then he<sup>asws</sup> fell on the right cheek lying down, and the enemies of Allah<sup>azwj</sup>, Sinan Al-Iyadi<sup>la</sup>, and Shimr Bin Zil Jowshan Al-Aamiri<sup>la</sup>, may Allah<sup>azwj</sup> Curse them<sup>la</sup>, came among men from the people of Syria, until they paused by the head of Al-Husayn<sup>asws</sup>. One of them<sup>la</sup> said to the others, 'What are you waiting for? Give rest to the man!'

فَنَزَلَ سِنَانُ بْنُ الْأَنْسِ الْإِيَادِيُّ وَ أَحَدَ بِلَحِيَةِ الْحُسَيْنِ وَ جَعَلَ يَضْرِبُ بِالسَّيْفِ فِي حَلْقِهِ وَ هُوَ يَقُولُ وَ اللَّهُ إِنِّي لَأَجْتَرُ رَأْسَكَ وَ أَنَا أَعْلَمُ أَنَّكَ ابْنُ رَسُولِ اللَّهِ وَ خَيْرِ النَّاسِ أَبَا وَ أُمَّاً

Sinan Bin Al-Anas Al-Iyadi<sup>la</sup> descended and grabbed the beard of Al-Husayn and went on to strike with the sword in his<sup>asws</sup> throat, and he<sup>la</sup> was saying, 'By Allah<sup>azwj</sup>! I<sup>la</sup> will separate your<sup>asws</sup> head, and I<sup>la</sup> know that you<sup>asws</sup> are the son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, and best of the people of father<sup>asws</sup> and mother<sup>asws</sup>!'

وَ أَقْبَلَ فَرَسُ الْحُسَيْنِ حَتَّى لَطَخَ عُرْفَهُ وَ نَاصِيئَتَهُ بِدَمِ الْحُسَيْنِ وَ جَعَلَ يَرْكُضُ وَ يَصْهَلُ فَسَمِعَتْ بَنَاتُ النَّبِيِّ صَهِيلَهُ فَخَرَجْنَ فَإِذَا الْفَرَسُ بِلَا رَاكِبٍ فَعَرَفْنَ أَنَّ حُسَيْناً قَدْ قُتِلَ وَ خَرَجَتْ أُمُّ كَلْثُومٍ بِنْتُ الْحُسَيْنِ وَاضِعاً يَدَهَا عَلَى رَأْسِهَا تَنْدُبُ وَ تَقُولُ وَ مُحَمَّدَاهُ هَذَا الْحُسَيْنُ بِالْعَرَاءِ قَدْ سُلِبَ الْعِمَامَةُ وَ الرِّدَاءُ

And the horse of Al-Husayn<sup>asws</sup> came until it stained its mane and its forehead with the blood of Al-Husayn<sup>asws</sup> and went on to spring and whining. The daughters<sup>asws</sup> of the Prophet<sup>saww</sup> heard its whining, and there, the horse was without a rider. They<sup>asws</sup> realised that Husayn<sup>asws</sup> had been killed, and Umm Kulsoom<sup>asws</sup>, daughter<sup>asws</sup> of Al-Husayn<sup>asws</sup> came out placing her<sup>asws</sup> hands upon her<sup>asws</sup> head, lamenting and saying: 'Alas Muhammad<sup>saww</sup>! This is Al-Husayn<sup>asws</sup> is bare. The turban, and the cloak have been stripped.

وَ أَقْبَلَ سِنَانٌ حَتَّى أَدْخَلَ رَأْسَ حُسَيْنِ بْنِ عَلِيٍّ ع عَلَى عُيْبُدِ اللَّهِ بْنِ زِيَادٍ وَ هُوَ يَقُولُ-

أَملاً رِكَابِي فِضَّةً وَ ذَهَباً-  
فَقَتَلْتُ خَيْرَ النَّاسِ أُمَّاً وَ أَبَا-  
أَنَا قَتَلْتُ الْمَلِكَ الْمُحَجَّبَا-  
وَ خَيْرَهُمْ إِذْ يُنْسَبُونَ نَسَباً

And Sinan<sup>asws</sup> came until he<sup>la</sup> took the head of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> to Ubeydullah Bin Ziyad, and he<sup>la</sup> was saying, 'Fill my<sup>la</sup> carriage with silver and gold. I<sup>la</sup> have killed the king of the hidden matters. I<sup>la</sup> have killed best of the people of mother and father, and best of them, when they lineage the lineages'.

فَقَالَ لَهُ عُيْبُدُ اللَّهِ بْنُ زِيَادٍ وَنَحَكَ فَإِنْ عَلِمْتَ أَنَّهُ خَيْرُ النَّاسِ أَبَاً وَ أُمَّاً لِمَ قَتَلْتَهُ إِذَا فَأَمَرَ بِهِ فَضْرِبَتْ عُنُقَهُ وَ عَجَلَ اللَّهُ بِرُوحِهِ إِلَى النَّارِ

Ubeydullah Bin Ziyad<sup>la</sup> said to him<sup>la</sup>, 'Woe be unto you<sup>la</sup>! If you<sup>la</sup> know that he<sup>asws</sup> was best of the people of father<sup>asws</sup> and mother<sup>asws</sup>, why did you<sup>la</sup> kill him<sup>asws</sup>? Then he<sup>la</sup> ordered with him<sup>la</sup>, and his<sup>la</sup> neck was struck off, and Allah<sup>azwj</sup> Hastened his<sup>la</sup> soul to the Fire.

وَ أَرْسَلَ ابْنُ زِيَادٍ قَاصِداً إِلَى أُمِّ كَلْثُومٍ بِنْتِ الْحُسَيْنِ ع فَقَالَ لَهَا الْحَمْدُ لِلَّهِ الَّذِي قَتَلَ رِجَالَكُمْ فَكَيْفَ تَرَوْنَ مَا فَعَلَ بِكُمْ



And Ibn Ziyad<sup>la</sup> sent a messenger to Umm Kulsoom Bint Al-Husayn<sup>asws</sup>. He<sup>la</sup> said to her<sup>asws</sup>, 'The Praise is for Allah<sup>azwj</sup> Who Killed your<sup>asws</sup> men, so how do you<sup>asws</sup> see what had been done with you all?'

فَقَالَتْ يَا ابْنَ زِيَادٍ لِمَنْ قَرَّتْ عَيْنُكَ بِقَتْلِ الْحُسَيْنِ فَطَالَمَا قَرَّتْ عَيْنُ جَدِّهِ ص بِهِ وَكَانَ يُقْبَلُهُ وَ يَلْتَمِسُ شَفَاتِيهِ وَ يَضَعُهُ عَلَى عَاتِقِي يَا ابْنَ زِيَادٍ أَعَدَّ لِحَدِيهِ جَوَاباً فَإِنَّهُ حَصَمَكَ عَدَاً.

She<sup>asws</sup> said: 'O Ibn Ziyad<sup>la</sup>! If your<sup>la</sup> eyes are delighted with the killing of Al-Husayn<sup>asws</sup>, for long the eyes of his<sup>asws</sup> grandfather<sup>saww</sup> had been delighted with him<sup>asws</sup>, and he<sup>saww</sup> used to kiss him<sup>asws</sup> kiss his<sup>asws</sup> lips and place him<sup>asws</sup> upon his<sup>saww</sup> shoulders. O Ibn Ziyad<sup>la</sup>! Prepare and answer for his<sup>asws</sup> grandfather<sup>saww</sup>, for he<sup>saww</sup> will be disputing you<sup>la</sup> tomorrow!''<sup>192</sup>

أَقُولُ قَالَ الشَّيْخُ الْمُفِيدُ فِي الْإِرْشَادِ رَوَى الْكَلْبِيُّ وَ الْمَدَائِنِيُّ وَ غَيْرُهُمَا مِنْ أَصْحَابِ السِّيَرَةِ قَالُوا لَمَّا مَاتَ الْحَسَنُ ع تَحَرَّكَتِ الشَّيْعَةُ بِالْعِرَاقِ وَ كَتَبُوا إِلَى الْحُسَيْنِ ع فِي خَلْعِ مُعَاوِيَةَ وَ الْبَيْعَةِ لَهُ فَاِمْتَنَعَ عَلَيْهِمْ وَ ذَكَرَ أَنَّ بَيْنَهُ وَ بَيْنَ مُعَاوِيَةَ عَهْداً وَ عَقْداً لَا يَجُوزُ لَهُ نَقْضُهُ حَتَّى تَمُتَّي الْمُدَّةُ فَإِذَا مَاتَ مُعَاوِيَةُ نَظَرَ فِي ذَلِكَ.

I (Majlisi) am saying, 'The sheykh Al Mufeed said in (the book) 'Al Irshad' – It is reported by Al Kalby, and Al Madainy, and others from the companions of biographers, they said,

'When Al-Hassan<sup>asws</sup> passed away, the Shias moved at Al-Iraq, and they wrote to Al-Husayn<sup>asws</sup> in vacating Muawiya and the allegiance to him<sup>asws</sup>. He<sup>asws</sup> refused to them and mentioned that there was a pact between him<sup>asws</sup> (Imam Al-Hassan<sup>asws</sup>) and Muawiya and an agreement. It is no allowed for him<sup>asws</sup> to break it until the term expires. So, when Muawiya died, he<sup>asws</sup> would look into that.

فَلَمَّا مَاتَ مُعَاوِيَةُ وَ ذَلِكَ لِلنَّصَفِ مِنْ شَهْرِ رَجَبٍ سَنَةِ سِتِّينَ مِنَ الْهَجْرَةِ كَتَبَ يَزِيدُ إِلَى الْوَلِيدِ بْنِ عُثْبَةَ بْنِ أَبِي سُفْيَانَ وَ كَانَ عَلَى الْمَدِينَةِ مِنْ قَبْلِ مُعَاوِيَةَ أَنْ يَأْخُذَ الْحُسَيْنَ ع بِالْبَيْعَةِ لَهُ وَ لَا يُرْحِصَ لَهُ فِي التَّأخِيرِ عَنْ ذَلِكَ

When Muawiya died, and that was on the middle of the month of Rajab of the year sixty from the Emigration, Yazeed<sup>la</sup> wrote to Al-Waleed Bin Utba Bin Abu Sufyan, and he was (governor) upon Al-Medina from the direction of Muawiya that he should seize Al-Husayn<sup>asws</sup> with the allegiance for him<sup>la</sup> and there was no allowance for him<sup>asws</sup> in delaying from that.

فَأَنْفَذَ الْوَلِيدُ إِلَى الْحُسَيْنِ فِي اللَّيْلِ فَاسْتَدْعَاهُ فَعَرَفَ الْحُسَيْنُ ع الَّذِي أَرَادَ فَدَعَا جَمَاعَةً مِنْ مَوَالِيهِ وَ أَمَرَهُمْ بِحَمْلِ السَّلَاحِ وَ قَالَ لَهُمْ إِنَّ الْوَلِيدَ قَدْ اسْتَدْعَانِي فِي هَذَا الْوَقْتِ وَ لَسْتُ آمِنٌ أَنْ يُكَلِّفَنِي فِيهِ أَمراً لَا أُحِبُّهُ إِلَيْهِ وَ هُوَ غَيْرُ مَأْمُونٍ فَكُونُوا مَعِي فَإِذَا دَخَلْتُ إِلَيْهِ فَاجْلِسُوا عَلَى الْبَابِ فَإِنْ سَمِعْتُمْ صَوْتِي قَدْ عَلَا فَادْخُلُوا عَلَيْهِ لِتَمْنَعُوهُ عَنِّي.

Al-Waleed sent (people) to Al-Husayn<sup>asws</sup> during the night and summoned him<sup>asws</sup>. Al-Husayn<sup>asws</sup> realised that which he wanted, so he<sup>asws</sup> called a group of his<sup>asws</sup> friends and instructed them with carrying the weapons and said to them: 'Al-Waleed has summoned me<sup>asws</sup> at this time, and I<sup>asws</sup> don't feel safe that he mighty encumber me<sup>asws</sup> during it regarding a matter I<sup>asws</sup> don't like, and he is not trustworthy. So, be with me<sup>asws</sup>. When I enter to see him, then be seated at the door. If you hear my<sup>asws</sup> voice to have risen, then enter to him to prevent him from me<sup>asws</sup>'.

<sup>192</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 37 H 1

فَصَارَ الْحُسَيْنُ ع إِلَى الْوَلِيدِ بْنِ عُثْبَةَ فَوَجَدَ عِنْدَهُ مَرْوَانَ بْنَ الْحَكَمِ فَنَعَى إِلَيْهِ الْوَلِيدُ مُعَاوِيَةَ فَاسْتَرْجَعَ الْحُسَيْنُ ثُمَّ قَرَأَ عَلَيْهِ كِتَابَ يَزِيدَ  
وَ مَا أَمْرُهُ فِيهِ مِنْ أَحْذِ الْبَيْعَةَ مِنْهُ لَهُ

Al-Husayn<sup>asws</sup> came to Al-Waleed Bin Utba. He<sup>asws</sup> found Marwan Bin Al-Hakam being with him. Al-Waleed gave him<sup>asws</sup> the news of the death of Muawiya. Al-Husayn<sup>asws</sup> said: 'We are for Allah<sup>azwj</sup> and are returning to Him<sup>azwj</sup>'. Then he read out to him<sup>asws</sup> the letter of Yazeed<sup>la</sup> and what he<sup>la</sup> had ordered him in it, from taking the allegiance from him<sup>asws</sup>, for him<sup>la</sup>.

فَقَالَ الْحُسَيْنُ ع إِنِّي لَا أَرَاكَ تَقْنَعُ بِيْبِعْتِي لِيَزِيدَ سِرًّا حَتَّىٰ أَبَايَعَهُ جَهْرًا فَيَعْرِفَ ذَلِكَ النَّاسُ فَقَالَ لَهُ الْوَلِيدُ أَجَلٌ

Al-Husayn<sup>asws</sup> said: 'I<sup>asws</sup> do not see you be content with my<sup>asws</sup> allegiance to Yazeed<sup>la</sup> in secret until I<sup>asws</sup> pledge to him<sup>la</sup> openly, so the people would recognise that'. Al-Waleed said to him<sup>asws</sup>, 'Yes'.

فَقَالَ الْحُسَيْنُ فُتْصِحْ وَ تَرَىٰ رَأْيَكَ فِي ذَلِكَ فَقَالَ لَهُ الْوَلِيدُ انصَرِفْ عَلَىٰ اسْمِ اللَّهِ تَعَالَىٰ حَتَّىٰ تَأْتِيَنَا مَعَ جَمَاعَةِ النَّاسِ.

Al-Husayn<sup>asws</sup> said: 'You wake up in the morning and you will see my<sup>asws</sup> view regarding that'. Al-Waleed said to him<sup>asws</sup>, 'Leave upon the Name of Allah<sup>azwj</sup> the Exalted, until we come to you<sup>asws</sup> with a group of people'.

فَقَالَ لَهُ مَرْوَانُ وَ اللَّهُ لَئِنْ فَارَقَكَ الْحُسَيْنُ السَّاعَةَ وَ لَمْ يُبَايَعْ لَا قَدَرَتْ مِنْهُ عَلَىٰ مِثْلِهَا أَبَدًا حَتَّىٰ تَكْفُرَ الْفَتْلَىٰ بَيْنَكُمْ وَ بَيْنَهُ أَحْسِبُ  
الرَّجُلَ وَ لَا يَخْرُجُ مِنْ عِنْدِكَ حَتَّىٰ يُبَايَعَ أَوْ تَضْرِبَ عُنُقَهُ

Marwan said to him, 'By Allah<sup>azwj</sup>! If you were to let Al-Husayn<sup>asws</sup> separate now and he<sup>asws</sup> has not pledged, you will not be able upon him<sup>asws</sup> upon the like of it, ever, until there is a lot of killing between you all and him<sup>asws</sup>. Withhold the man and do not let him<sup>asws</sup> go out from your presence until he<sup>asws</sup> has pledged, or you strike off his<sup>asws</sup> neck!'

فَوَثَبَ الْحُسَيْنُ ع عِنْدَ ذَلِكَ وَ قَالَ أَنْتَ يَا ابْنَ الرَّزَقَاءِ تَقْتُلُنِي أَمْ هُوَ كَذَبْتَ وَ اللَّهُ وَ أَيْمَنُ وَ حَرَجَ بِمِشْيِ وَ مَعَهُ مَوَالِيهِ حَتَّىٰ أَتَىٰ مَنْزِلَهُ.

Al-Husayn<sup>asws</sup> leapt up during that and said: 'You, O son of the blue-eyed! You will kill me<sup>asws</sup>, or it is a lie, by Allah<sup>azwj</sup> and committing a sin', and he<sup>asws</sup> went out walking, and his<sup>asws</sup> friends were with him<sup>asws</sup>, until he<sup>asws</sup> came to his<sup>asws</sup> house.

قَالَ السَّيِّدُ كَتَبَ يَزِيدُ إِلَى الْوَلِيدِ بِأَمْرِهِ بِأَحْذِ الْبَيْعَةَ عَلَىٰ أَهْلِهَا وَ حَاصَّةً عَلَىٰ الْحُسَيْنِ ع وَ يَقُولُ إِنَّ أَبِي عَلَيْكَ فَاضْرِبْ عُنُقَهُ وَ ابْعَثْ  
إِلَيَّ بِرَأْسِهِ

The Seyyid (narrator) said, 'Yazeed<sup>la</sup> wrote to Al-Waleed ordering him with taking the allegiance upon its people (of Al-Medina), and especially upon Al-Husayn<sup>asws</sup>, and he<sup>la</sup> said, 'If he<sup>asws</sup> refuses upon you, then strike off his<sup>asws</sup> neck and send his<sup>asws</sup> head to me<sup>la</sup>!'

فَأَحْضَرَ الْوَلِيدُ مَرْوَانَ وَ اسْتَشَارَهُ فِي أَمْرِ الْحُسَيْنِ فَقَالَ إِنَّهُ لَا يَقْبَلُ وَ لَوْ كُنْتُ مَكَانَكَ ضَرَبْتُ عُنُقَهُ فَقَالَ الْوَلِيدُ لَيْتَنِي لَمْ أَكُ شَيْعًا  
مَدْكُورًا.

Al-Waleed presented Marwan and consulted him regarding the matter of Al-Husayn<sup>asws</sup>. He said, 'He<sup>asws</sup> will not accept, and if I were in your place, I would strike off his<sup>asws</sup> neck'. Al-Waleed said, 'Alas! If only I had not been a thing worthy of mention!'

ثُمَّ بَعَثَ إِلَى الْحُسَيْنِ عَ فَجَاءَهُ فِي ثَلَاثِينَ مِنْ أَهْلِ بَيْتِهِ وَ مَوَالِيهِ وَ سَأَقَ الْكَلَامَ إِلَى أَنْ قَالَ فَغَضِبَ الْحُسَيْنُ عَ ثُمَّ قَالَ وَيْلِي عَلَيْكَ يَا ابْنَ الرَّزَقَاءِ أَنْتَ تَأْمُرُ بِضَرْبِ عُنُقِي كَذَبْتَ وَ اللَّهُ وَ أَثَمْتَ.

Then he sent message to Al-Husayn<sup>asws</sup>. He<sup>asws</sup> came to him among thirty from his<sup>asws</sup> family members and his<sup>asws</sup> friends' – and he continued the talk up to he said, 'Al-Husayn<sup>asws</sup> was angered, then said: 'My<sup>asws</sup> woe be upon you! O son of the blue-eyed one! You are ordering with striking off my<sup>asws</sup> neck? You are lying, by Allah<sup>azwj</sup>, and committing a sin!'

ثُمَّ أَقْبَلَ عَلَى الْوَلِيدِ فَقَالَ أَيُّهَا الْأَمِيرُ إِنَّا أَهْلُ بَيْتِ النَّبُوَّةِ وَ مَعْدِنُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ بِنَا فَتَحَ اللَّهُ وَ بِنَا حَتَمَ اللَّهُ وَ يَزِيدُ رَجُلًا فَاسِقٌ شَارِبُ الْحَمْرِ قَاتِلُ النَّفْسِ الْمُحَرَّمَةِ مُغْلِبٌ بِالْفُسْقِ وَ مِثْلِي لَا يُبَايِعُ مِثْلَهُ وَ لَكِنْ نُصْبِحُ وَ نُصْبِحُونَ وَ نَنْظُرُ وَ نَنْظُرُونَ أَيُّنَا أَحَقُّ بِالْبَيْعَةِ وَ الْخِلَافَةِ ثُمَّ حَرَجَ ع.

Then he<sup>asws</sup> faced towards Al-Waleed. He<sup>asws</sup> said: 'O you governor! We<sup>asws</sup> are People<sup>asws</sup> of the Household of the Prophet-hood, and Mine of the Message, and interchange of the Angels, and Allah<sup>azwj</sup> Began by us<sup>asws</sup> and He<sup>azwj</sup> will End with us<sup>asws</sup>, and Yazeed<sup>la</sup> a transgressing man, drinker of wine, killer of the sanctimonious souls, openly with the mischief, and the like of me<sup>asws</sup> cannot pledge allegiance to the like of him<sup>la</sup>. But we shall wait for the morning, and you all wait for the morning, and we shall consider and you all consider (as well), which of us is more rightful with the allegiance and the caliphate'. Then he<sup>asws</sup> went out.

و قال ابن شهر آشوب كتب إلى الوليد بأخذ البيعة من الحسين ع و عبد الله بن عمر و عبد الله بن الزبير و عبد الرحمن بن أبي بكر أخذا عنيفا ليست فيه رخصة فمن يأبي عليك منهم فاضرب عنقه و ابعث إلى برأسه

And Ibn Shehr Ashub said, 'He (Yazeed<sup>la</sup>) wrote to Al-Waleed with taking the allegiance from Al-Husayn<sup>asws</sup>, and Abdullah Bin Umar, and Abdullah Bin Al-Zuybeyr, and Abdul Rahman Bin Abu Bakr, 'Take it right away. There isn't any allowance in it. The one from them who refuses to you, strike off his neck and send his head to me<sup>la</sup>!'

فشاور في ذلك مروان فقال الرأي أن تحضرهم و تأخذ منهم البيعة قبل أن يعلموا.

Marwan consulted regarding that. He said, 'The view is that you should present them and take the allegiance from them before they (people come to) know'.

فوجه في طلبهم و كانوا عند الترية فقال عبد الرحمن و عبد الله ندخل دورنا و نغلق أبوابنا و قال ابن الزبير و الله ما أبايع يزيد أبدا و قال الحسين أنا لا بد لي من الدخول على الوليد و ذكر قريبا مما مر.

He sent him in seeking them, and they were at the soil (grave of Rasool-Allah<sup>saww</sup>). Abdul Rahman and Abdullah said, 'We shall enter our house and lock our doors'. And Ibn Al-Zubeyr said, 'By Allah<sup>azwj</sup>! I will not pledge allegiance to Yazeed<sup>la</sup>, ever!' And Al-Husayn<sup>asws</sup> said: 'There is no escape from entering to see Al-Waleed' – and he mentioned approximate from what has passed.

قال المفيد فقال مروان للوليد عصيتني لا والله لا يمكنك مثلها من نفسه أبدا فقال الوليد ويح غيرك يا مروان إنك اخترت لي التي فيها هلاك ديني و دنيائي

Al-Mufeed said, 'Marwan said to Al-Waleed, 'You are disobeying me? No, by Allah<sup>-azwj</sup>! He<sup>-asws</sup> will not enable you the like of it from himself<sup>-asws</sup>, ever!' Al-Waleed said, 'Woe be unto others, O Marwan! You have chosen for me in which is destruction of my religion and my world.

والله ما أحب أن لي ما طلعت عليه الشمس و غربت عنه من مال الدنيا و ملكها و إني قتلت حسيناً سبحان الله أقتل حسيناً أن قال لا أبايع و الله إني لأظن أن امرأاً يحاسب بدم الحسين خفيف الميزان عند الله يوم القيامة.

By Allah<sup>-azwj</sup>! I would not like it if there were to be for me from the wealth of the world and its kingdom, whatever the sun emerges upon and sets upon, and I have to kill Husayn<sup>-asws</sup> (for it). Glory be to Allah<sup>-azwj</sup>! I should kill Husayn<sup>-asws</sup> if he<sup>-asws</sup> says: 'I<sup>-asws</sup> will not pledge allegiance'? By Allah<sup>-azwj</sup>! I don't there will be any person Reckoned with the blood of Husayn<sup>-asws</sup> on the Day of Qiyamah with a lighter scale'.

فقال له مروان فإذا كان هذا رأيك فقد أصبت فيما صنعت يقول هذا و هو غير الحامد له على رأيه.

Marwan said to him, 'So, when this was your view, then you are correct in what you are doing'. He said this and he was not praising to him upon his view.

قَالَ السَّيِّدُ فَلَمَّا أَصْبَحَ الْحُسَيْنُ ع حَرَجَ مِنْ مَنْزِلِهِ يَسْتَمِعُ الْأَخْبَارَ فَلَقِيَهُ مَرْوَانُ بْنُ الْحَكَمِ فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ إِيَّيْكَ لَكَ نَاصِحٌ فَأَطِيعْنِي تُرْشِدُ فَقَالَ الْحُسَيْنُ ع وَ مَا ذَاكَ فُلٌ حَتَّى أَسْمَعَ

The Seyyid said, 'When it was morning came, Al-Husayn<sup>-asws</sup> went out from his<sup>-asws</sup> house to make (people) listen to the news. Marwan Bin Al-Hakam met him<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'O Abu Abdullah<sup>-asws</sup>! I am an adviser to you<sup>-asws</sup>, so obey me, you<sup>-asws</sup> will be guided rightly'. Al-Husayn<sup>-asws</sup> said: 'And what is that? Speak until I<sup>-asws</sup> hear'.

فَقَالَ مَرْوَانُ إِيَّيْكَ أَمْرُكَ بِبَيْعَةِ يَزِيدَ أَمِيرِ الْمُؤْمِنِينَ فَإِنَّهُ خَيْرٌ لَكَ فِي دِينِكَ وَ دُنْيَاكَ

Marwan said, 'I am instructing to with pledging allegiance to Yazeed<sup>-la</sup>, commander of the faithful, for it would be better for you<sup>-asws</sup> regarding your<sup>-asws</sup> religion and your<sup>-asws</sup> world'.

فَقَالَ الْحُسَيْنُ ع إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ عَلَى الْإِسْلَامِ السَّلَامُ إِذْ قَدْ بُلِيَتْ الْأُمَّةُ بِرَاعٍ مِثْلِ يَزِيدَ وَ لَقَدْ سَمِعْتُ جَدِّي رَسُولَ اللَّهِ ص يَقُولُ الْخِلَافَةُ مُحَرَّمَةٌ عَلَى آلِ أَبِي سُوْفْيَانَ وَ طَالَ الْحَدِيثُ بَيْنَهُ وَ بَيْنَ مَرْوَانَ حَتَّى انْصَرَفَ مَرْوَانُ وَ هُوَ غَضَبَانُ.

Al-Husayn<sup>-asws</sup> said: '**We are for Allah and we are returning to Him [2:156]**, and upon Al-Islam be the Salaam when the community is afflicted with a shepherd like Yazeed<sup>-la</sup>. And I<sup>-asws</sup> have heard my<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> saying: 'The caliphate is Prohibited unto the family of Abu Sufyan' – and the discussion was prolonged between him<sup>-asws</sup> and Marwan until Marwan left, and he was angry.

فَلَمَّا كَانَ الْعَدَاةُ تَوَجَّهَ الْحُسَيْنُ ع إِلَى مَكَّةَ لِثَلَاثِ مَضِيٍّ مِنْ شَعْبَانَ سَنَةِ سِتِّينَ فَأَقَامَ بِهَا بَاقِيَ شَعْبَانَ وَ شَهْرَ رَمَضَانَ وَ سُؤْلًا وَ ذَا الْقُعْدَةَ.

When it was the next morning, Al-Husayn<sup>asws</sup> headed to Makkah of three days past from Shaban of the year sixty. He<sup>asws</sup> stayed at it for the remainder of Shaban, and the month of Ramazan, and Shawwal, and Zil Qadah.

قال المفيد رحمه الله فقام الحسين في منزله تلك الليلة و هي ليلة السبت لثلاث بقين من رجب سنة ستين من الهجرة و اشتغل الوليد بن عتبة بمراسلة ابن الزبير في البيعة ليزيد و امتناعه عليهم

Al-Mufeed, may Allah<sup>azwj</sup> have Mercy on him, said, 'Al-Husayn<sup>asws</sup> stayed in his<sup>asws</sup> house that night, and it is the night of Saturday, three days remaining from Rajab of the year sixty from the Emigration, and Al-Waleed Bin Utba pre-occupied with corresponding with Ibn Al-Zubeyr regarding the allegiance to Yazeed<sup>la</sup>, but he refused upon them.

و خرج ابن الزبير من ليلته عن المدينة متوجها إلى مكة فلما أصبح الوليد سرح في أثره الرجال فبعث راكبا من موالي بني أمية في ثمانين راكبا فطلبوه فلم يدركوه فرجعوا.

And Ibn Al Zubeyr went out from Al-Medina during his night heading to Makkah. When it was morning, Al-Waleed sent men in his pursuit. He sent riders from the friends of the clan of Umayya among eighty riders. They searched for him but could not come across him, so they returned.

فلما كان آخر نهار السبت بعث الرجال إلى الحسين ع ليحضر فيبايع الوليد ليزيد بن معاوية فقال لهم الحسين أصبحوا ثم ترون و نرى فكفوا تلك الليلة عنه و لم يلحوا عليه

When it was the end of the day of Saturday, he sent men to Al-Husayn<sup>asws</sup> for he<sup>asws</sup> to present so Al-Waleed could take the allegiance for Yazeed Bin Muawiya<sup>la</sup>. Al-Husayn<sup>asws</sup> said to them: 'In the morning, then you take a view, and we shall take a view'. So, they refrained from him<sup>asws</sup> that night and did not insist upon him<sup>asws</sup>.

فخرج ع [من تحت ليلة] و هي ليلة الأحد ليومين بقيا من رجب متوجها نحو مكة و معه بنوه و بنو أخيه و إخوته و جل أهل بيته إلا محمد بن الحنفية رحمه الله فإنه لما علم عزمه على الخروج عن المدينة لم يدر أين يتوجه

He<sup>asws</sup> went out from under (the cover of the) night, and it was the night of Sunday, two days remaining from Rajab, heading towards Makkah, and with him<sup>asws</sup> were his<sup>asws</sup> sons, and sons of his<sup>asws</sup> brother<sup>asws</sup>, and his<sup>asws</sup> sisters, and most of his<sup>asws</sup> family members except Muhammad Bin Al-Hanafiya, for when he came to know of his<sup>asws</sup> determination upon going out from Al-Medina, did not know where he<sup>asws</sup> was headed.

فقال له يا أخي أنت أحب الناس إلي و أعزهم علي و لست أدخر النصيحة لأحد من الخلق إلا لك و أنت أحق بها تنح ببيعتك عن يزيد بن معاوية و عن الأمصار ما استطعت ثم ابعث رسلك إلى الناس ثم ادعهم إلى نفسك

He said to him<sup>asws</sup>, 'O my brother<sup>asws</sup>! You<sup>asws</sup> are the most beloved of the people to me and their dearest unto me, and I have not kept advice for anyone from the people except for you<sup>asws</sup>, and you<sup>asws</sup> are most rightful. Step back from pledging allegiance to Yazeed Bin Muawiya<sup>la</sup> and (stay away) from the cities, whatever you<sup>asws</sup> can. Then send your<sup>asws</sup> messengers to the people. Then call them to yourself<sup>asws</sup>.

فإن بايعك الناس و بايعوا لك حمدت الله على ذلك و إن اجتمع الناس على غيرك لم ينقص الله بذلك دينك و لا عقلك و لا تذهب به مروءتك و لا فضلك

So, if the people pledge allegiance to you<sup>-asws</sup> and take allegiance to you<sup>-asws</sup>, I shall praise Allah<sup>-azwj</sup> upon that, and if the people were to unite upon someone else, Allah<sup>-azwj</sup> would not Reduce your<sup>-asws</sup> religion, nor your<sup>-asws</sup> intellect, nor will your<sup>-asws</sup> strength go away due to that, nor your<sup>-asws</sup> merit.

إني أخاف عليك أن تدخل مصرا من هذه الأمصار فيختلف الناس بينهم فمنهم طائفة معك و أخرى عليك فيقتتلون فتكون إذا لأول الأسته غرضا فإذا خير هذه الأمة كلها نفسا و أبا و أما أضيعها دما و أذلها أهلا.

I fear upon you<sup>-asws</sup> from entering a city from these cities, and the people would differ between them. From them there is a party with you<sup>-asws</sup>, and another one against is against you<sup>-asws</sup>. So, they will be killing (each other). Then you<sup>-asws</sup> will become the first purpose of the arrows. Then the best soul of this community, all of it of a father<sup>-asws</sup> and mother<sup>-asws</sup>, their blood would be wasted, and their people humiliated’.

فقال له الحسين ع فأين أنزل يا أخي قال انزل مكة فإن اطمانت بك الدار بها فستتل ذلك و إن نبت بك لحقت بالرمال و شعف الجبال و خرجت من بلد إلى بلد حتى تنظر إلى ما يصير أمر الناس فإنك أصوب ما تكون رأيا حين تستقبل الأمر استقبالا.

Al-Husayn<sup>-asws</sup> said to him: ‘So, where should I<sup>-asws</sup> descend, O my<sup>-asws</sup> brother?’ He said, ‘Descend at Makkah, so if you<sup>-asws</sup> content with the house at it, then take that (as residence), and if the weather does not agree with you<sup>-asws</sup>, then join with the sand and mountain paths and go out from a city to a city, until you<sup>-asws</sup> look at what becomes of the matter of the people, for you<sup>-asws</sup> most correct of what can be of a view when you<sup>-asws</sup> face the matter facing you<sup>-asws</sup>’.

فقال ع يا أخي قد نصحت و أشفقت و أرجو أن يكون رأيك سديدا موقفا.

He<sup>-asws</sup> said: ‘O my<sup>-asws</sup> brother! You have advised and I<sup>-asws</sup> am desirous and hope that your opinion would be good and appropriate’.

وَ قَالَ مُحَمَّدُ بْنُ أَبِي طَالِبٍ الْمُوسَوِيُّ لَمَّا وَرَدَ الْكِتَابُ عَلَى الْوَلِيدِ بِقَتْلِ الْحُسَيْنِ ع عَظُمَ ذَلِكَ عَلَيْهِ ثُمَّ قَالَ وَ اللَّهُ لَا يَرَانِي اللَّهُ أَقْتُلُ ابْنَ نَبِيِّهِ وَ لَوْ جَعَلَ يَزِيدُ لِي الدُّنْيَا بِمَا فِيهَا.

And Muhammad Bin Abu Talib Al-Musawiy said, ‘When the letter arrived to Al-Waleed with killing Al-Husayn<sup>-asws</sup>, that was mighty upon him. Then he said, ‘By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> will not See me killing the son<sup>-asws</sup> of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and even if Yazeed<sup>-la</sup> makes the (whole) world to be for me, along with whatever is in it’.

قَالَ وَ حَرَجَ الْحُسَيْنُ ع مِنْ مَنْزِلِهِ ذَاتَ لَيْلَةٍ وَ أَقْبَلَ إِلَى قَبْرِ جَدِّهِ ص فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ أَنَا الْحُسَيْنُ بْنُ فَاطِمَةَ فَرَحُّكَ وَ ابْنُ فَرَحَّتِكَ وَ سَبْطُكَ الَّذِي حَلَفْتَنِي فِي أُمَّتِكَ فَاشْهَدْ عَلَيْهِمْ يَا نَبِيَّ اللَّهِ إِنَّهُمْ قَدْ حَدَلُونِي وَ ضَيَعُونِي وَ لَمْ يَحْفَظُونِي وَ هَذِهِ شُكَاوِي إِلَيْكَ حَتَّى أَلْفَاكَ

He (the narrator) said, ‘And Al-Husayn<sup>-asws</sup> went out from his<sup>-asws</sup> house that night and came to the grave of his<sup>-asws</sup> grandfather<sup>-saww</sup>. He<sup>-asws</sup> said: ‘The greetings be unto you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup>

am Al-Husayn<sup>asws</sup> son<sup>asws</sup> of Fatima<sup>asws</sup>, your<sup>saww</sup> little-one and son<sup>asws</sup> of your<sup>saww</sup> little-one (daughter), and your<sup>saww</sup> grandson<sup>asws</sup>, the one whom you<sup>saww</sup> left behind in your<sup>saww</sup> community. So, be witness upon them, O Prophet<sup>saww</sup> of Allah<sup>azwj</sup>! They have abandoned me<sup>asws</sup>, and wasted me<sup>asws</sup>, and did not protect me<sup>asws</sup>, and this is my<sup>asws</sup> complaint to you<sup>asws</sup>, until I<sup>asws</sup> meet you<sup>saww</sup>!

قَالَ ثُمَّ قَامَ فَصَفَّ قَدَمَيْهِ فَلَمْ يَزَلْ رَاكِعًا سَاجِدًا.

He (the narrator) said, 'Then he<sup>asws</sup> stood up and set his<sup>asws</sup> feet in a row. He<sup>asws</sup> did not cease to perform ruk'u and Sajdah.

قال و أرسل الوليد إلى منزل الحسين ع لينظر أ خرج من المدينة أم لا فلم يصبه في منزله فقال الحمد لله الذي خرج و لم يتلني بدمه

He (the narrator) said, 'And Al-Waleed sent someone to the house of Al-Husayn<sup>asws</sup> to look, has he<sup>asws</sup> gone out from Al-Medina or not. He could not find him<sup>asws</sup> being in his<sup>asws</sup> house. He said, 'The Praise is for Allah<sup>azwj</sup> Who Caused him<sup>asws</sup> to leave and did not Try me with his<sup>asws</sup> blood'.

قال و رجع الحسين إلى منزله عند الصبح.

He (the narrator) said, 'And Al-Husayn<sup>asws</sup> returned to his<sup>asws</sup> house in the morning.

فلما كانت الليلة الثانية خرج إلى القبر أيضا و صلى ركعات فلما فرغ من صلاته جعل يقول اللهم هذا قبر نبيك محمد و أنا ابن بنت نبيك و قد حضري من الأمر ما قد علمت

When it was the second night, he<sup>asws</sup> went out to the grave as well and prayed two Cycles. When he<sup>asws</sup> was free from his<sup>asws</sup> Salat, he<sup>asws</sup> went on to say: 'O Allah<sup>azwj</sup>! This is the grave of Your<sup>azwj</sup> Prophet<sup>saww</sup> Muhammad<sup>saww</sup>, and I<sup>asws</sup> am a son<sup>asws</sup> of the daughter<sup>asws</sup> of Your<sup>azwj</sup> Prophet<sup>saww</sup>, and a matter has been presented to me<sup>asws</sup>, what You<sup>azwj</sup> have Known.

اللهم إني أحب المعروف و أنكر المنكر و أنا أسألك يا ذا الجلال و الإكرام بحق القبر و من فيه إلا اخترت لي ما هو لك رضى و لرسولك رضى.

O Allah<sup>azwj</sup>! I<sup>asws</sup> love the good and dislike the evil, and I<sup>asws</sup> ask You<sup>azwj</sup>, O with the Majesty and the Benevolence! By the right of the grave and the one<sup>saww</sup> in it, Choose for me<sup>asws</sup> what is a Pleasure for You<sup>azwj</sup> and pleasure for Your<sup>azwj</sup> Rasool<sup>saww</sup>''.

قال ثم جعل يبكي عند القبر حتى إذا كان قريبا من الصبح وضع رأسه على القبر فأغفي فإذا هو برسول الله قد أقبل في كتيبة من الملائكة عن يمينه و عن شماله و بين يديه حتى ضم الحسين إلى صدره و قبل بين عينيه

He (the narrator) said, 'Then he<sup>asws</sup> went on to cry by the grave until when it was near to the morning, he<sup>asws</sup> placed his<sup>asws</sup> head upon the grave and slept. He<sup>asws</sup> was with Rasool-Allah<sup>azwj</sup> having come in a battalion of the Angels on his<sup>saww</sup> right and left and in front of him<sup>saww</sup>, until he<sup>saww</sup> hugged Al-Husayn<sup>asws</sup> to his<sup>asws</sup> chest and kissed between his<sup>asws</sup> eyes and said:

و قال حبيبي يا حسين كأني أراك عن قريب مرملا بدمائك مذبوحا بأرض كرب و بلاء من عصابة من أمتي و أنت مع ذلك عطشان لا تسقى و ظمآن لا تروى و هم مع ذلك يرجون شفاعتي لا أنا لهم الله شفاعتي يوم القيامة

'My<sup>saww</sup> beloved, O Husayn<sup>asws</sup>! It is as if I<sup>saww</sup> shall be seeing you<sup>asws</sup> soon rolling in your<sup>asws</sup> blood, slaughtered in the land of distress (Karb) and afflictions (Bala), by a part from my<sup>saww</sup> community, and you<sup>asws</sup>, along with that, would be thirsty not been quenched, parched nor being saturated, and along with that they would be hoping for my<sup>saww</sup> intercession. Allah<sup>azwj</sup> will not Let them attain my<sup>saww</sup> intercession on the Day of Qiyamah!

حبيبي يا حسين إن أباك و أمك و أخاك قدموا علي و هم مشتاقون إليك و إن لك في الجنان لدرجات لن تنالها إلا بالشهادة.

My<sup>saww</sup> beloved, O Husayn<sup>asws</sup>! Your<sup>asws</sup> father<sup>asws</sup> and your<sup>asws</sup> mother<sup>asws</sup>, and your<sup>asws</sup> brother<sup>asws</sup> have (all) arrived to me<sup>saww</sup>, and they<sup>asws</sup> are yearning to you<sup>asws</sup>, and there are ranks for you<sup>asws</sup> in the Gardens which can never be achieved except by the martyrdom!

قال فجعل الحسين ع في منامه ينظر إلى جده و يقول يا جداه لا حاجة لي في الرجوع إلى الدنيا فخذني إليك و أدخلني معك في قبرك

He (the narrator) said, 'Al-Husayn<sup>asws</sup>, in his<sup>asws</sup> dream, went on looking at his<sup>asws</sup> grandfather<sup>saww</sup> and said, 'O grandfather<sup>saww</sup>! There is no need for me<sup>asws</sup> in returning to the world, so take me<sup>asws</sup> to you<sup>saww</sup> and enter me<sup>asws</sup> to be with you<sup>asws</sup> in your<sup>saww</sup> grave'.

فقال له رسول الله لا بد لك من الرجوع إلى الدنيا حتى ترزق الشهادة و ما قد كتب الله لك فيها من الثواب العظيم فإنك و أباك و أخاك و عمك و عم أبيك تحشرون يوم القيامة في زمرة واحدة حتى تدخلوا الجنة.

Rasool-Allah<sup>saww</sup> said to him<sup>asws</sup>: 'There is no escape for you<sup>asws</sup> from the returning to the world until you<sup>asws</sup> are Graced the martyrdom, and what mighty Rewards Allah<sup>azwj</sup> has Decreed for you<sup>asws</sup> in it, for you<sup>asws</sup>, and your<sup>asws</sup> father<sup>asws</sup>, and your<sup>asws</sup> brother<sup>asws</sup>, and uncle<sup>as</sup>, and uncle of your<sup>asws</sup> father<sup>asws</sup>, will be Resurrected on the Day of Qiyamah in one group, until you all enter the Paradise'.

قال فانتبه الحسين ع من نومه فزعا مرعوبا فقص رؤياه على أهل بيته و بني عبد المطلب فلم يكن في ذلك اليوم في مشرق و لا مغرب قوم أشد غما من أهل بيت رسول الله و لا أكثر باك و لا باكية منهم.

He (the narrator) said, 'Al-Husayn<sup>asws</sup> woke up suddenly from his<sup>asws</sup> sleep, alarmed, apprehensive. He<sup>asws</sup> narrated his<sup>asws</sup> dream to his<sup>asws</sup> family members and the sons of Abdul Muttalib<sup>as</sup>. But there did not happen to be any group of people during that day, neither in the east nor west, of severer sadness than the People<sup>asws</sup> of the Household of Rasool-Allah<sup>saww</sup>, nor any more crying nor wailing, than them'.

قَالَ وَ هَبَّأَ الْحُسَيْنُ ع لِلْخُرُوجِ مِنَ الْمَدِينَةِ وَ مَضَى فِي جَوْفِ اللَّيْلِ إِلَى قَبْرِ أُمِّهِ فَوَدَّعَهَا ثُمَّ مَضَى إِلَى قَبْرِ أَخِيهِ الْحَسَنِ فَفَعَلَ كَذَلِكَ ثُمَّ رَجَعَ إِلَى مَنْزِلِهِ وَفَتَّ الصُّبْحَ

He (the narrator) said, 'And Al-Husayn<sup>asws</sup> prepared for going out from Al-Medina, and in the middle of the night he<sup>asws</sup> went to the grave of his<sup>asws</sup> mother<sup>asws</sup> and bade her<sup>asws</sup> farewell. Then he<sup>asws</sup> went to the grave of his<sup>asws</sup> brother<sup>asws</sup> Al-Hassan<sup>asws</sup>. He<sup>asws</sup> did like that. Then he<sup>asws</sup> returned to his<sup>asws</sup> house at the time of morning.



فَأَقْبَلَ إِلَيْهِ أَخُوهُ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ وَقَالَ يَا أَخِي أَنْتَ أَحَبُّ الْخَلْقِ إِلَيَّ وَأَعَزُّهُمْ عَلَيَّ وَ لَسْتُ وَاللَّهِ أَذْخِرُ النَّصِيحَةَ لِأَحَدٍ مِنَ الْخَلْقِ  
وَلَيْسَ أَحَدٌ أَحَقُّ بِهَا مِنْكَ لِأَنَّكَ مِزَاجُ مَائِي وَ نَفْسِي وَ رُوحِي وَ بَصْرِي وَ كَبِيرُ أَهْلِ بَيْتِي وَ مَنْ وَجَبَ طَاعَتُهُ فِي عُنُقِي لِأَنَّ اللَّهَ قَدْ  
شَرَّفَكَ عَلَيَّ وَ جَعَلَكَ مِنْ سَادَاتِ أَهْلِ الْجَنَّةِ.

His<sup>asws</sup> brother Muhammad Bin Al-Hanafiyya came to him<sup>asws</sup> and said, 'O my brother<sup>asws</sup>! You<sup>asws</sup> are the most beloved of the people to me, and their dearest to me, and by Allah<sup>azwj</sup>, I haven't kept the advice for anyone from the people, and there isn't anyone more rightful with it than you<sup>asws</sup> are, because you<sup>asws</sup> are the nature of my lineage, and my soul, and my spirit, and my sight, and eldest of my family, and the one obedience to him<sup>asws</sup> is obligated in my neck, because Allah<sup>azwj</sup> has Ennobled you over me, and Made you<sup>asws</sup> to be from the chiefs of the people of Paradise'.

وَ سَأَلَ الْحَدِيثَ كَمَا مَرَّ إِلَى أَنْ قَالَ تَخْرُجُ إِلَى مَكَّةَ فَإِنْ اطْمَأَنَّتَ بِكَ الدَّارُ بِهَا فَذَاكَ وَ إِنْ تَكُنِ الْأُخْرَى حَرَجْتَ إِلَى بِلَادِ الْيَمَنِ  
فِيهِمْ أَنْصَارُ جَدِّكَ وَ أَبِيكَ وَ هُمْ أَرْأَفُ النَّاسِ وَ أَرْفُهُمْ قُلُوباً وَ أَوْسَعُ النَّاسِ بِلَاداً

And he continued the Hadeeth like what has passed, up to he said, 'Go out to Makkah, for if you<sup>asws</sup> are contented with the house, so that is so, and if it happens to be the other, you<sup>asws</sup> should go out to Al-Yemen, for they are helpers of your<sup>asws</sup> grandfather<sup>saww</sup>, and your<sup>asws</sup> father<sup>asws</sup>, and they are kindest of the people and softest of hearts, and vastest of the people of a country.

فَإِنْ اطْمَأَنَّتَ بِكَ الدَّارُ وَ إِلَّا حَقِقتَ بِالرَّمَالِ وَ شُعُوبِ الْجِبَالِ وَ حُرَّتْ مِنْ بَلَدٍ إِلَى بَلَدٍ حَتَّى تَنْظُرَ مَا يَتَوَلَّى إِلَيْهِ أَمْرُ النَّاسِ وَ يَحْكُمَ  
اللَّهُ بَيْنَنَا وَ بَيْنَ الْقَوْمِ الْفَاسِقِينَ.

If you<sup>asws</sup> are contended with the house, fine, or else join with the sand and mountain paths, and cross over from a city to a city until you look at what the people are placing their affairs to, and Allah<sup>azwj</sup> will Judge between us and the mischief-making people'.

قَالَ فَقَالَ الْحُسَيْنُ ع يَا أَخِي وَ اللَّهُ لَوْ لَمْ يَكُنْ مَلْجَأً وَ لَا مَأْوَى لَمَا بَايَعْتُ زَيْدَ بْنِ مُعَاوِيَةَ فَقَطَعَ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ الْكَلَامَ وَ بَكَى  
فَبَكَى الْحُسَيْنُ ع مَعَهُ سَاعَةً

He (the narrator said), 'O my<sup>asws</sup> brother! By Allah<sup>azwj</sup>! There will neither happen to be any shelter nor any refuge when I<sup>asws</sup> pledge allegiance to Yazeed Bin Muawiya<sup>la</sup>'. Muhammad Bin Al-Hanafiyya cut the talk and cried. So, Al-Husayn<sup>asws</sup> cried with him for a while.

ثُمَّ قَالَ يَا أَخِي جَزَاكَ اللَّهُ خَيْرًا فَقَدْ نَصَحْتَ وَ أَشْرْتَ بِالصَّوَابِ وَ أَنَا عَازِمٌ عَلَى الْخُرُوجِ إِلَى مَكَّةَ وَ قَدْ هَيَّأْتُ لَذَلِكَ أَنَا وَ إِخْوَتِي وَ  
بَنُو أَخِي وَ شِيعَتِي وَ أَمْرُهُمْ أَمْرِي وَ رَأْيُهُمْ رَأْيِي وَ أَمَّا أَنْتَ يَا أَخِي فَلَا عَلَيَّ أَنْ تُقِيمَ بِالْمَدِينَةِ فَتَكُونَ لِي عَيْنًا لَا تُخْفِي عَنِّي شَيْئًا  
مِنْ أُمُورِهِمْ.

Then he<sup>asws</sup> said: 'O my<sup>asws</sup> brother! May Allah<sup>azwj</sup> Recompense you goodly, for you have advised and consulted with the correctness, and I<sup>asws</sup> am determined upon going out to Makkah. And I<sup>asws</sup> am preparing for that, I<sup>asws</sup> and my<sup>asws</sup> brethren, and the sons of my<sup>asws</sup> brother<sup>asws</sup>, and my<sup>asws</sup> Shias. And their matter is my<sup>asws</sup> matter, and their views are my<sup>asws</sup> views. And as for you, O my<sup>asws</sup> brother! It is not up to you that you stay at Al-Medina to be an eye for me<sup>asws</sup>. Nothing is hidden from me<sup>asws</sup> from their matters'.

ثُمَّ دَعَا الْحُسَيْنُ بِدَوَاقٍ وَ بِيَاضٍ وَ كَتَبَ هَذِهِ الْوَصِيَّةَ لِأَخِيهِ مُحَمَّدٍ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ إِلَى أَخِيهِ مُحَمَّدٍ الْمَعْرُوفِ بِابْنِ الْحَنَفِيَّةِ

The Al-Husayn<sup>asws</sup> called for ink and paper wrote this bequest for his<sup>asws</sup> brother Muhammad – In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. This is what is bequeathed by Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, to his<sup>asws</sup> brother Muhammad, well known as Ibn Hanafiyya.

أَنَّ الْحُسَيْنَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِ الْحَقِّ وَ أَنَّ الْجَنَّةَ وَ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

Al-Husayn<sup>asws</sup> testifies that there is no god except Allah<sup>azwj</sup> Alone. There is no associate for Him<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>. He<sup>saww</sup> came with the truth from the Presence of The Truth, and that the Paradise and the Fire are true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].**

وَ أَنِّي لَمْ أَخْرُجْ أَشْرًا وَ لَا بَطْرًا وَ لَا مُفْسِدًا وَ لَا ظَالِمًا وَ إِنَّمَا خَرَجْتُ لِطَلَبِ الْإِصْلَاحِ فِي أُمَّةٍ جَدِّي ص أُرِيدُ أَنْ أَمُرَّ بِالْمَعْرُوفِ وَ أُنْهَى عَنِ الْمُنْكَرِ وَ أَسِيرَ بِسِيرَةِ جَدِّي وَ أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

And I<sup>asws</sup> did not go out for evil, nor for priding, nor for mischief, nor for injustice, and rather I<sup>asws</sup> am going out to seek the betterment regarding the community of my<sup>asws</sup> grandfather<sup>saww</sup>. I<sup>asws</sup> want to enjoin with the goodness and forbid from the evil, and I<sup>asws</sup> conduct with the conduct of my<sup>asws</sup> grandfather<sup>saww</sup>, and my<sup>asws</sup> father Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

فَمَنْ قَبِلَنِي بِقَبُولِ الْحَقِّ فَاللَّهُ أَوْلَى بِالْحَقِّ وَ مَنْ رَدَّ عَلَيَّ هَذَا أَصْبِرُ حَتَّى يَقْضِيَ اللَّهُ بَيْنِي وَ بَيْنَ الْقَوْمِ بِالْحَقِّ وَ هُوَ خَيْرُ الْحَاكِمِينَ

So, the one who accepts me<sup>asws</sup> by accepting the truth, so Allah<sup>azwj</sup> is foremost with the truth, and the one who reject this upon me<sup>asws</sup>, I<sup>asws</sup> shall be patient until Allah<sup>azwj</sup> Decrees between me<sup>asws</sup> and the people with the truth, and He<sup>azwj</sup> is best of the judges.

وَ هَذِهِ وَصِيَّتِي يَا أَحِيَّ إِلَيْكَ وَ مَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ

And this is my<sup>asws</sup> bequest, O my<sup>asws</sup> brother, to you, **and my success is only with Allah. Upon Him do I rely, and to Him do I turn [11:88]**.

قَالَ ثُمَّ طَوَى الْحُسَيْنُ الْكِتَابَ وَ خَتَمَهُ بِخَاتَمِهِ وَ دَفَعَهُ إِلَى أَخِيهِ مُحَمَّدٍ ثُمَّ وَدَّعَهُ وَ خَرَجَ فِي جَوْفِ اللَّيْلِ.

He (the narrator) said, ‘Al-Husayn<sup>asws</sup> folded the letter and sealed it with his<sup>asws</sup> seal and handed it to his<sup>asws</sup> brother Muhammad, then bade him farewell and went out in the middle of the night’.<sup>193</sup>

<sup>193</sup> Bihar Al Anwaar – V 44, The book of History – Al Hassan<sup>asws</sup>, Ch 37 H 2 a

## Couplets Recited by Imam Ali<sup>-asws</sup> Ibn Hussain<sup>-asws</sup>:

قب، المناقب لابن شهرآشوب وَ كَفَاكَ مِنْ زُهْدِهِ الصَّحِيفَةُ الْكَامِلَةُ وَ النَّدْبُ الْمَرْوِيُّ عَنْهُ عَ فَمِنْهَا مَا رَوَى الرَّهْرِيُّ يَا نَفْسُ حَتَّامَ  
إِلَى الْحَيَاةِ سُكُونِكَ وَ إِلَى الدُّنْيَا وَ عِمَارَتِهَا رُكُونِكَ أَمَا اعْتَبَرْتَ بِمَنْ مَضَى مِنْ أَسْلَافِكَ وَ مَنْ وَارَثَهُ الْأَرْضُ مِنْ الْأَفْكَ وَ مَنْ فُجِعَتْ  
بِهِ مِنْ إِخْوَانِكَ.

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

'It suffices for you of his<sup>-asws</sup> ascetism, (the book) 'Saheefa Al-Kamila', and the lamentations reported from him<sup>-asws</sup>. From these is what is reported by Al-Zuhry: 'O soul fretting to dwell in the life, and your inclining to the world and its buildings! Do you not take a lesson with the ones from your past ancestors? And from the thousands of the ones covered by the earth? And the one your brethren hurt by it?'

شِعْرٌ -

فَهُمْ فِي بَطُونِ الْأَرْضِ بَعْدَ ظُهُورِهَا -  
خَلَّتْ دُورَهُمْ مِنْهُمْ وَ أَقْوَتْ عِرَاصُهُمْ -  
وَ حَلَّوْا عَنِ الدُّنْيَا وَ مَا جَمَعُوا لَهَا -  
تَحَاسَنُهُمْ فِيهَا بِوَالِ دَوَائِرِ  
وَ سَاقَتَهُمْ نَحْوَ الْمَنَائِي الْمَقَادِرِ -  
وَ صَمَّتَهُمْ تَحْتَ التُّرَابِ الْحَفَائِرِ.

A poem, 'So they are in the belly of the earth after their being apparent. Their beauty in it is ruined, desolate. Their houses are empty from them, and their plains are stronger, and their ushering it towards the Pre-determined deaths, and they have vacated from the world and whatever they had amassed for it, and the pits have hugged them beneath the soil'.<sup>194</sup>

ج، الإحتجاج عَنْ ثَابِتِ الْبُنَائِيِّ قَالَ: كُنْتُ حَاجًّا وَ جَمَاعَةٌ عُبَادِ الْبَصْرَةِ مِثْلُ أُيُوبِ السَّجِسْتَانِيِّ وَ صَالِحِ الْمُرِّي وَ عُثْبَةَ الْعَلَامِ وَ  
حَبِيبِ الْقَارِسِيِّ وَ مَالِكِ بْنِ دِينَارٍ فَلَمَّا أَنْ دَخَلْنَا مَكَّةَ رَأَيْنَا الْمَاءَ ضَيْقًا وَ قَدْ اشْتَدَّ بِالنَّاسِ الْعَطَشُ لِقَلَّةِ الْعَيْثِ فَفَرَعَ إِلَيْنَا أَهْلُ مَكَّةَ  
وَ الْحَجَّاجُ يَسْأَلُونَا أَنْ نَسْتَسْقِيَ لَهُمْ

(The book) 'Al Ihtijaj' – From Sabit Al Bunany, said,

'I was a pilgrim and a group of worshippers of Al-Basra, like Ayoub Al-Sijistany, and Salih Al-Murry, and Utba Al-Ghulam, and Habeeb Al-Farsy, and Malik Bin Dinar. When we entered Makkah, we saw the water to have depleted and the thirst had intensified with the people due to the lack of rain. The people of Makkah panicked to us and the pilgrims were asking us to fetch some water for them.

فَأَتَيْنَا الْكَعْبَةَ وَ طُفْنَا بِهَا - ثُمَّ سَأَلْنَا اللَّهَ حَاضِعِينَ مُتَضَرِّعِينَ بِهَا فَمُنِعَنَا الْإِجَابَةَ فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذَا نَحْنُ بِعَتَى قَدْ أَقْبَلْ قَدْ أَكْرَبْتَهُ  
أَحْزَانُهُ وَ أَفْلَقْتَهُ أَشْجَانُهُ فَطَافَ بِالْكَعْبَةِ أَشْوَاطًا ثُمَّ أَقْبَلْ عَلَيْنَا

<sup>194</sup> Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn<sup>asws</sup>, Ch 5 H 76 a

We came to the Kabah and performed Tawaaf with it, then asked Allah<sup>-azwj</sup> humbly, beseeching at it. But we were Refused the answering (fulfilment). While we were like that when there was a youth coming over. The grief had aged him, and his sorrows had disturbed him (anxiety). He performed Tawaaf of the Kabah (seven) circuits, then faced to towards us.

فَقَالَ يَا مَالِكَ بْنَ دِينَارٍ وَ يَا ثَابِتُ الْبُنَانِيِّ وَ يَا أَيُّوبَ السَّجِسْتَانِيَّ وَ يَا صَالِحَ الْمُرِّيَّ وَ يَا عُثْبَةَ الْعُلَامِ وَ يَا حَبِيبَ الْفَارِسِيِّ وَ يَا  
سَعْدُ وَ يَا عُمَرُ وَ يَا صَالِحَ الْأَعْمَى وَ يَا رَابِعَةَ وَ يَا سَعْدَانَةَ وَ يَا جَعْفَرَ بْنَ سُلَيْمَانَ فَقُلْنَا لَبَّيْكَ وَ سَعْدَيْكَ يَا فَتَى

He said: 'O Malik Bin Dinar! And O Sabit Al-Bunany! And O Ayoub Al-Sijistany! And O Salih Al-Murry! And O Utba Al-Ghulam! And O Habeeb Al-Farisy! And O Sa'ad! And O Umar! And O Salih Al-Amma! And O Rabie! And O Sa'danah! And O Ja'far Bin Suleyman!' We said, 'At your service and your assistance, O youth!'

فَقَالَ أَمَا فِيكُمْ أَحَدٌ يُجِبُّهُ الرَّحْمَنُ فَقُلْنَا يَا فَتَى عَلَيْنَا الدُّعَاءُ وَ عَلَيْهِ الْإِجَابَةُ فَقَالَ أُنْبِئُوا مِنِ الْكَعْبَةِ فَلَوْ كَانَ فِيكُمْ أَحَدٌ يُجِبُّهُ الرَّحْمَنُ  
لَأَجَابَهُ

He said, 'Is there anyone among you all who loves the Beneficent?' We said, 'O youth! Upon us is to supplicate and upon Him<sup>-azwj</sup> is to Answer!' He<sup>-asws</sup> said: 'Distance yourselves from the Kabah, for if there was anyone among you who loves Him<sup>-azwj</sup>, the Beneficent would have Answered him!'

ثُمَّ أَتَى الْكَعْبَةَ فَحَرَّ سَاجِدًا فَسَمِعْتُهُ يَقُولُ فِي سُجُودِهِ سَيِّدِي بِحُبِّكَ لِي إِلَّا سَقَيْتَهُمُ الْعَيْشَ

The he<sup>-asws</sup> came to the Kabah, fell into Sajdah, and I heard him<sup>-asws</sup> saying in his<sup>-asws</sup> Sajdah: 'My<sup>-asws</sup> Master<sup>-azwj</sup>! By Your<sup>-azwj</sup> Love for me<sup>-asws</sup>, Quench them the rain!'

قَالَ فَمَا اسْتَمَّ الْكَلَامَ حَتَّى أَتَاهُمُ الْعَيْشُ كَأَفْوَاهِ الْقُرْبِ فَقُلْتُ يَا فَتَى مِنْ أَيْنَ عَلِمْتَ أَنَّهُ يُحِبُّكَ قَالَ لَوْ لَمْ يُجِبْنِي لَمْ يَسْتَرِزْنِي فَلَمَّا  
اسْتَرِزْنِي عَلِمْتُ أَنَّهُ يُجِبْنِي فَسَأَلْتُهُ بِحُبِّهِ لِي فَأَجَابَنِي

He (the narrator) said, 'The speech had not completed until the rain came to them like (from) the mouth of the waterskin. I said, 'O youth! From where did you know that He<sup>-azwj</sup> Loves you?' He said, 'If He<sup>-azwj</sup> did not Love me<sup>-asws</sup>, would not have Guarded me<sup>-asws</sup>. When He<sup>-azwj</sup> did Guard me<sup>-asws</sup>, I<sup>-asws</sup> knew that He<sup>-azwj</sup> does Love me<sup>-asws</sup>, so I<sup>-asws</sup> asked Him<sup>-azwj</sup> by His<sup>-azwj</sup> Love for me<sup>-asws</sup>'.

ثُمَّ وَلى عَنَّا وَ أَنْشَأَ يَقُولُ -

مَنْ عَرَفَ الرَّبَّ فَلَمْ تُعْنِهِ -	مَعْرِفَةُ الرَّبِّ فَذَاكَ الشَّقِيُّ
مَا ضَرَّ فِي الطَّاعَةِ مَا نَالَه -	فِي طَاعَةِ اللَّهِ وَ مَا ذَا لَقِي
مَا يَصْنَعُ الْعَبْدُ بَعِيرِ الثَّقَى -	وَ الْعَزُ كُلِّ الْعَزِّ لِلْمَتَّقَى -

Then he<sup>-asws</sup> turned around and prosed saying: 'One who recognises the Lord<sup>-azwj</sup> but his recognise of the Lord<sup>-azwj</sup> does not make him needless, so that is the wretch. It would harm in the obedience whatever it takes in the obedience of Allah<sup>-azwj</sup> and whatever he faces. What will a servant do without the piety, and the honour of all honours is for the pious?'

فَقُلْتُ يَا أَهْلَ مَكَّةَ مَنْ هَذَا الْفَتَى قَالُوا عَلِيُّ بْنُ الْحُسَيْنِ عَ بْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

I said, 'O people of Makkah! Who is this youth?' They said, 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>!'<sup>195</sup>

وَرُوي أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ تَغَيَّرَ لَوْنُهُ وَ أَصَابَتْهُ رَعْدَةٌ وَ حَالَ أَمْرُهُ فَرَبَّمَا سَأَلَهُ عَنْ حَالِهِ مَنْ لَا يَعْرِفُ أَمْرَهُ فِي ذَلِكَ فَيَقُولُ إِنِّي أُرِيدُ الْوُقُوفَ بَيْنَ يَدَيْ مَلِكٍ عَظِيمٍ - وَ كَانَ إِذَا وَقَفَ فِي الصَّلَاةِ لَمْ يَشْتَغَلْ بِعَظِيمِهَا وَ لَمْ يَسْمَعْ شَيْئًا لِشُغْلِهِ بِالصَّلَاةِ -

And it is reported that whenever he<sup>asws</sup> stood to pray Salat, his<sup>asws</sup> colour would change, and shuddering would afflict him<sup>asws</sup>, and the awe of his<sup>asws</sup> matter. Sometimes he<sup>asws</sup> would be asked about his<sup>asws</sup> state, by the one who did not recognise his<sup>asws</sup> matter regarding that. He<sup>asws</sup> would say: 'I<sup>asws</sup> intend the standing in front of the Mighty King. And when he<sup>asws</sup> stood in the Salat, he<sup>asws</sup> would not be pre-occupied with anything else, and he<sup>asws</sup> would not hear anything due to his<sup>asws</sup> pre-occupation with the Salat.

وَ سَقَطَ بَعْضُ وُلْدِهِ بَعْضَ اللَّيَالِي فَأَنْكَسَرَتْ يَدُهُ فَصَاحَ أَهْلُ الدَّارِ وَ أَتَاهُمُ الْجِيرَانُ وَ جِيءَ بِالْمَجْرِي فَجَبَّرَ الصَّبِيَّ وَ هُوَ يَصِيخُ مِنَ الْأَلَمِ وَ كُلُّ ذَلِكَ لَا يَسْمَعُهُ فَلَمَّا أَصْبَحَ رَأَى الصَّبِيَّ يَدَهُ مَرْبُوطَةً إِلَى عُنُقِهِ فَقَالَ مَا هَذَا فَأَحْبَرُوهُ -

And one of his<sup>asws</sup> sons fell and broke his hand. The people of the house screamed, and the neighbours came to them with the cast, so the child (hand) was casted, and he was screaming from the pain, and during all that he<sup>asws</sup> did not hear him. When it was morning, he<sup>asws</sup> saw the child's hand tied to his neck. He<sup>asws</sup> said: 'What is this?' They informed him<sup>asws</sup>.

وَ وَقَعَ حَرِيقٌ فِي بَيْتِ هُوَ فِيهِ سَاجِدٌ فَجَعَلُوا يَقُولُونَ يَا ابْنَ رَسُولِ اللَّهِ النَّارَ النَّارَ فَمَا رَفَعَ رَأْسَهُ حَتَّى أُطْفِئَتْ فَقِيلَ لَهُ بَعْدَ فُجُودِهِ مَا الَّذِي أَهْلَاكَ عَنْهَا قَالَ أَهْتَنِي عَنْهَا النَّارُ الْكُبْرَى.

And fire occurred in the house while he<sup>asws</sup> was performing Sajdah during it. They went on saying, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! The fire! The fire!' He<sup>asws</sup> did not raise his<sup>asws</sup> head until it was extinguished. It was said to him<sup>asws</sup> after his<sup>asws</sup> sitting, 'What is that which turned you<sup>asws</sup> away from it?' He<sup>asws</sup> said: 'The greater Fire turned me<sup>asws</sup> away from it'<sup>196</sup>.

الْأَصْمَعِيُّ كُنْتُ أَطُوفُ حَوْلَ الْكَعْبَةِ لَيْلَةً فَإِذَا شَابُّ ظَرِيفُ السَّمَائِلِ وَ عَلَيْهِ دُؤَابَتَانِ وَ هُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ وَ هُوَ يَقُولُ - نَامَتِ الْعُيُونُ وَ عَلَتِ النُّجُومُ وَ أَنْتَ الْمَلِكُ الْحَيُّ الْقَيُّومُ غَلَقَتِ الْمُلُوكُ أَبْوَابَهَا وَ أَقَامَتِ عَلَيْهَا حُرَّاسَهَا وَ بَابُكَ مَفْتُوحٌ لِلسَّائِلِينَ جِئْتِكَ لِتَنْظُرَ إِلَيَّ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Al-Asmaie, 'I was performing Tawaaf around the Kabah at night, and there was a youth, nice all-inclusively, and upon him<sup>asws</sup> were two hair locks, and he<sup>asws</sup> was attaching with the curtains of the Kabah and he<sup>asws</sup> was saying: 'The eyes are sleeping, and the stars have ascended, and You<sup>azwj</sup> are the King, the Living, the Eternal. The (worldly) kings have locked their doors and their guards are standing at these while Your<sup>azwj</sup> Door is open for the beggars. I<sup>asws</sup> have come to You<sup>azwj</sup> to Look at me<sup>asws</sup> with Your<sup>azwj</sup> Mercy, O most Merciful of the merciful ones!'

<sup>195</sup> Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn<sup>asws</sup>, Ch 4 H 1

<sup>196</sup> Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn<sup>asws</sup>, Ch 5 H 75 f

ثُمَّ أَنْشَأَ يَقُولُ-

يَا مَنْ يُجِيبُ دُعَا الْمُضْطَرِّ فِي الظُّلَمِ-  
 قَدْ نَامَ وَفُدُكَ حَوْلَ الْبَيْتِ قَاطِبَةً-  
 وَأَنْتَ وَحْدَكَ يَا قَيُّومُ لَمْ تَنَمْ  
 فَارْحَمْ بُكَائِي بِحَقِّ الْبَيْتِ وَ الْحَرَمِ  
 فَمَنْ يَجُودُ عَلَى الْعَاصِينَ بِالنِّعَمِ-  
 أَدْعُوكَ رَبِّ دُعَاءَ قَدْ أَمَرْتَ بِهِ-  
 إِنْ كَانَ عَفْوُكَ لَا يَرْجُوهُ دُو سَرْفٍ-

The he<sup>asws</sup> prosed saying: 'O One<sup>azwj</sup> Who Answers the supplication of the desperate in the darkness! O Remover of the harm and the afflictions with the illnesses! All Your<sup>azwj</sup> delegations are sleeping around the House (Kabah) and You<sup>asws</sup> are Alone, O Eternal, not sleeping. I<sup>asws</sup> am supplicating to You<sup>azwj</sup> Lord<sup>azwj</sup>, a supplication I<sup>azwj</sup> have been Commanded with, so have Mercy of my<sup>asws</sup> crying by the right of the House and the Sanctuary. If the ones with lamentations do not hope for Your<sup>azwj</sup> Pardon, then who would be Generous upon the disobedient ones, with the bounties?'

قَالَ فَافْتَمَيْتُهُ فَإِذَا هُوَ زَيْنُ الْعَابِدِينَ ع.

He (the narrator) said, 'I investigated, and there, it was Zayn Al-Abideen<sup>asws</sup>' .<sup>197</sup>

طَاوُسُ الْفَقِيهَ رَأَيْتُهُ يَطُوفُ مِنَ الْعِشَاءِ إِلَى سَحْرِ وَ يَتَعَبَّدُ فَلَمَّا لَمْ يَرَ أَحَدًا رَمَقَ السَّمَاءَ بِطَرْفِهِ وَ قَالَ إلهي غَارَتْ نُجُومُ سَمَاوَاتِكَ وَ هَجَعَتْ عُيُونُ أَنَامِكَ وَ أَبْوَابُكَ مُفْتَحَاتٌ لِلْسَّائِلِينَ جِئْتُكَ لِتَعْفِرَ لِي وَ تَرْحَمَنِي وَ تُرِنِّي وَجْهَ جَدِّي مُحَمَّدٍ ص فِي عَرَصَاتِ الْقِيَامَةِ

Tawoos the jurist,

'I saw him<sup>asws</sup> performing Tawaaf from the evening up to the pre-dawn, and he<sup>asws</sup> worshipped. When he<sup>asws</sup> did not see anyone, he<sup>asws</sup> shot a glance at the sky and said: 'My<sup>asws</sup> God<sup>azwj</sup>! The stars of the skies have subsided, and the eyes of Your<sup>azwj</sup> people are sleeping, and Your<sup>azwj</sup> doors are open for the beggars. I<sup>asws</sup> have come to You<sup>azwj</sup> to You<sup>azwj</sup> to Forgive me<sup>asws</sup> and have Mercy on me and Show me<sup>asws</sup> the face of my<sup>asws</sup> grandfather<sup>saww</sup> Muhammad<sup>saww</sup> in the plains of Qiyamah!'

ثُمَّ بَكَى وَ قَالَ وَ عَزَّيْكَ وَ جَلَالِكَ مَا أَرَدْتُ بِمَعْصِيَتِي مُحَالَفَتَكَ وَ مَا عَصَيْتُكَ إِذْ عَصَيْتُكَ وَ أَنَا بِكَ شَاكٌّ وَ لَا بِنِكَالِكَ جَاهِلٌ وَ لَا لِعُقُوبَتِكَ مُتَعَرِّضٌ وَ لَكِنْ سَوَّلَتْ لِي نَفْسِي وَ أَعَانَنِي عَلَى ذَلِكَ سَتْرُكَ الْمُرْخَى بِهِ عَلَيَّ

Then he<sup>asws</sup> cried and said: 'By Your<sup>azwj</sup> Mighty and Your<sup>azwj</sup> Majesty! I<sup>asws</sup> did not intend to oppose You<sup>azwj</sup> by my<sup>asws</sup> disobedience, and when I<sup>asws</sup> did disobey You<sup>azwj</sup>, I<sup>asws</sup> did not disobey You<sup>saww</sup> and I<sup>asws</sup> was in doubt with You<sup>azwj</sup>, nor was I<sup>asws</sup> ignorant with Your<sup>azwj</sup> Punishment, nor was I<sup>asws</sup> exposing to Your<sup>azwj</sup> Punishment, but myself<sup>asws</sup> had enticed me and I<sup>asws</sup> was assisted upon that by Your<sup>azwj</sup> Veiling, the relaxation with upon me<sup>asws</sup>.

<sup>197</sup> Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn<sup>asws</sup>, Ch 5 H 75 g

فَالآنَ مِنْ عَذَابِكَ مَنْ يَسْتَنْفِذُنِي وَ يَجْبِلُ مِنْ أَعْتَصِمُ إِنَّ قَطَعْتَ حَبْلَكَ عَنِّي فَوَا سَوَاتَاةَ عَدَاً مِنَ الْوُقُوفِ بَيْنَ يَدَيْكَ إِذَا قِيلَ لِلْمُخِيفِينَ  
جُورُوا وَ لِلْمُتَّقِلِينَ حُطُّوا أَمَعَ الْمُخِيفِينَ أَجُورُ أَمَعَ الْمُتَّقِلِينَ أَحُطُّ وَيَلِي كُلَّمَا طَالَ عُمْرِي كَثُرَتْ حَطَايَايَ وَ لَمْ أَتُبْ أَمَا أَنْ لِي أَنْ  
أَسْتَجِي مِنْ رَبِّي

So now from Your<sup>azwj</sup> Punishment, who will save me<sup>asws</sup>, and with the rope of whom shall I<sup>asws</sup> hold on to if Your<sup>azwj</sup> Rope is cut away from me<sup>asws</sup>? Oh the evil of it tomorrow from the standing in front of You<sup>azwj</sup> when it will be said to the fearing ones: 'Cross over!' And to the burdened: 'Get down!' Will I<sup>asws</sup> be crossing with the fearing ones or sinking with the burdened ones? Woe be unto me<sup>asws</sup>! Every time my<sup>asws</sup> life is prolonged, my<sup>asws</sup> sins have become more and I<sup>asws</sup> did not repent. Is it not time now for me<sup>asws</sup> to be embarrassed from my<sup>asws</sup> Lord<sup>azwj</sup>?

ثُمَّ بَكَى وَ أَنْشَأَ يَقُولُ-

أَتُخْرِفُنِي بِالنَّارِ يَا عَايَةَ الْمُنَى- فَأَيْنَ رَجَائِي ثُمَّ أَيْنَ مَحَبَّتِي  
أَتَيْتُ بِأَعْمَالٍ قَبِيحٍ زَرِيَّةٍ- وَ مَا فِي الْوَرَى خَلْقٌ جَنَى كَجَنَاتِي-

Then he<sup>asws</sup> cried and prosed saying: 'Will You<sup>azwj</sup> Burn me<sup>asws</sup> with the Fire, O peak of the wishes? So where would be my<sup>asws</sup> hopes, then where would be my<sup>asws</sup> love? I<sup>asws</sup> have come with the ugly deeds, contemptible, and there are no people behind me<sup>asws</sup> having committed crimes like my<sup>asws</sup> crimes'.

ثُمَّ بَكَى وَ قَالَ سُبْحَانَكَ تُعَصَى كَأَنَّكَ لَا تَرَى وَ تَحْلُمُ كَأَنَّكَ لَمْ تُعْصَ تَتَوَدَّدُ إِلَى خَلْقِكَ بِحُسْنِ الصَّبِيحِ كَأَنَّ بِكَ الْحَاجَةَ إِلَيْهِمْ وَ أَنْتَ  
يَا سَيِّدِي الْعَنِي عَنْهُمْ ثُمَّ حَرَّ إِلَى الْأَرْضِ سَاجِداً

Then he<sup>asws</sup> cried and said: 'Glorious are You<sup>azwj</sup>. You<sup>azwj</sup> are being disobeyed as if You<sup>azwj</sup> cannot See and are being Lenient as if You<sup>azwj</sup> are not being disobeyed. You<sup>azwj</sup> are Affectionate to Your<sup>azwj</sup> creatures with the goodly Dealings, as if You<sup>azwj</sup> with a need to them, and You<sup>azwj</sup>, my<sup>asws</sup> Master<sup>azwj</sup>, are needless from them!' Then he<sup>asws</sup> fell to the ground in Sajdah.

قَالَ فَدَنَوْتُ مِنْهُ وَ شَلْتُ بِرَأْسِهِ وَ وَضَعْتُهُ عَلَى رُكْبَتِي وَ بَكَيْتُ حَتَّى جَرَّتْ دُمُوعِي عَلَى خَدَيْهِ فَاسْتَوَى جَالِساً وَ قَالَ مِنَ الَّذِي  
أَشْغَلَنِي عَنْ ذِكْرِ رَبِّي

He (the narrator) said, 'I went near him<sup>asws</sup> and raised his<sup>asws</sup> head and placed it upon my knees, and I cried until my tears flowed upon his<sup>asws</sup> cheeks. He<sup>asws</sup> sat upright and said: 'Who is the one who has pre-occupied me<sup>asws</sup> from the Zikr of my<sup>asws</sup> Lord<sup>azwj</sup>?'

فَقُلْتُ أَنَا طَاوُوسٌ يَا ابْنَ رَسُولِ اللَّهِ مَا هَذَا الْجَزَعُ وَ الْفَزَعُ وَ نَحْنُ يَلْزَمُنَا أَنْ نَفْعَلَ مِثْلَ هَذَا وَ نَحْنُ عَاصُونَ جَائُونَ أَبُوكَ الْحُسَيْنُ بْنُ  
عَلِيٍّ وَ أُمَّكَ فَاطِمَةُ الزَّهْرَاءُ وَ جَدُّكَ رَسُولُ اللَّهِ ص

I said, 'I am Tawoos, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! What is this alarm and the dread? And we (ordinary people) are the ones it necessitates that we should be doing like this, and we are the disobedience one, felons. Your<sup>asws</sup> father is Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, and your<sup>asws</sup> mother<sup>asws</sup> is (Syeda) Fatima Al-Zahra<sup>asws</sup>, and your<sup>asws</sup> grandfather<sup>asws</sup> is Rasool-Allah<sup>saww</sup>!'

قَالَ فَالْتَمَّتْ إِلَيَّ وَ قَالَ هَيْهَاتَ هَيْهَاتَ يَا طَاوُوسُ دَعْ عَنِّي حَدِيثَ أَبِي وَ أُمِّي وَ جَدِّي خَلَقَ اللَّهُ الْجَنَّةَ لِمَنْ أَطَاعَهُ وَ أَحْسَنَ وَ لَوْ  
كَانَ عَبْدًا حَبَشِيًّا وَ خَلَقَ النَّارَ لِمَنْ عَصَاهُ وَ لَوْ كَانَ وَدًّا قُرَشِيًّا

He (the narrator) said, 'He<sup>-asws</sup> turned to me<sup>-asws</sup> and said, 'Far be it! Far be it, O Tawoos! Leave from me<sup>-asws</sup> the discussing my<sup>-asws</sup> father<sup>-asws</sup> and my<sup>-asws</sup> mother<sup>-asws</sup> and my<sup>-asws</sup> grandfather<sup>-asws</sup>. Allah<sup>-azwj</sup> Created the Paradise for the one obeying Him<sup>-azwj</sup> and is good, and even if a servant was an Ethiopian slave, and He<sup>-azwj</sup> Created the Fire for the one who disobeys Him<sup>-azwj</sup>, and even if he was son of Qureysh!

أ مَا سَمِعْتَ قَوْلَهُ تَعَالَى فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ وَ اللَّهُ لَا يَنْفَعُكَ غَدًا إِلَّا تَقْدِمَةٌ تَقْدِمُهَا مِنْ عَمَلٍ  
صَالِحٍ.

Have you not heard Words of the Exalted: **So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101].** By Allah<sup>-azwj</sup>! It will not benefit you tomorrow except sending forward from the righteous deeds which you send forward".<sup>198</sup>

وَ قَالَ ع فِي قَوْلِهِ تَعَالَى يَمْحُوا اللَّهُ مَا يَشَاءُ لَوْ لَا هَذِهِ الْآيَةُ لَأَخْبَرْتُكُمْ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.

And he<sup>-asws</sup> said regarding Words of the Exalted: **Allah Deletes whatever He so Desires to, [13:39]:** 'Had it not been for this Verse, I<sup>-asws</sup> would have informed you all with what would be happening up to the Day of Qiyamah".<sup>199</sup>

الْأَصْمَعِيُّ كُنْتُ بِالْبَادِيَةِ وَ إِذَا أَنَا بِشَابٍ مُنْعَزِلٍ عَنْهُمْ فِي أَطْمَارٍ رَثَّةٍ وَ عَلَيْهِ سِيمَاءُ الْهَيْبَةِ فَمُلْتُ لَوْ شَكَّوتُ إِلَى هَؤُلَاءِ خَالَكَ لِأَصْلَحُوا  
بَعْضَ شَأْنِكَ

Al-Asmaie, 'I was in the wilderness and there I was with a youth who had isolated from them, being in old clothes, and upon him<sup>-asws</sup> were markings of awe. I said, 'If you could complain to them of your state, they would correct some of your<sup>-asws</sup> affairs'.

فَأَنْشَأَ يُقُولُ-

لِيَأْسِي لِلدُّنْيَا التَّجْلُدَ وَ الصَّبْرُ-	وَ لُبْسِي لِلْآخِرَى الْبَشَاشَةَ وَ الْبِشْرُ
إِذَا اعْتَرَّتْني أَمْرٌ لَجَأْتُ إِلَى الْعِزِّ-	لِأَيِّ مِنَ الْقَوْمِ الَّذِينَ هُمْ فَحْرٌ
أَمْ تَرَى أَنَّ الْعُرْفَ قَدْ مَاتَ أَهْلُهُ-	وَ أَنَّ النَّدَى وَ الْجُودَ ضَمَّهُمَا قَبْرٌ
عَلَى الْعُرْفِ وَ الْجُودِ السَّلَامُ فَمَا بَقِيَ-	مِنَ الْعُرْفِ إِلَّا الرَّسْمُ فِي النَّاسِ وَ الدِّكْرُ-
وَ قَائِلَةٌ لَمَّا رَأَيْتَنِي مُسَهَّدًا-	كَأَنَّ الْحَشَا مِنِّي يَلْدَعُهَا الْجُمْرُ
أَبَاطِئُ دَاءٍ لَوْ حَوَى مِنْكَ ظَاهِرًا-	فَمُلْتُ الَّذِي بِي ضَاقَ عَنْ وَسْعِهِ الصَّدْرُ
تَعَبِيرُ أَحْوَالٍ وَ فَقَدْ أَحْبَبْتِ-	وَ مَوْتُ دَوِي الْإِفْضَالِ قَالَتْ كَذَا الدَّهْرُ

<sup>198</sup> Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn<sup>asws</sup>, Ch 5 H 75 h

<sup>199</sup> Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn<sup>asws</sup>, Ch 5 H 85 b



He<sup>asws</sup> prosed saying: 'My<sup>asws</sup> clothing for the world is forbearance and the patience, and my<sup>asws</sup> clothing for the Hereafter is the cheerfulness and the smiling. Whenever a matter afflicted me<sup>asws</sup>, I<sup>asws</sup> sheltered to the honour, because I<sup>asws</sup> am from a people, those who have pride for them. Don't you see that the custom, its people have died, and that the nobility and the generosity, the grave have compressed them. Upon the custom and the generosity be the greetings, for there does not remain from the custom except the rituals among the people and the Zikr. And the speaker, when he saw me<sup>asws</sup> sweating, as if the stuffing from me<sup>asws</sup>, the ember had stung it. In the interior there is a disease, even if it encompasses you apparently, so I<sup>asws</sup> say that which is with me<sup>asws</sup> is too restrictive from the vast chest. The changing of the circumstances and the loss of the loved ones, and death of the ones with the merits. It said, 'Such are the times!'

فَتَعَرَّفْتُهُ فَإِذَا هُوَ عَلِيٌّ بْنُ الْحُسَيْنِ عَ قُلْتُ أَبِي أَنْ يَكُونَ هَذَا الْفَرْخُ إِلَّا مِنْ ذَلِكَ الْعُشْرِ.

I investigated him<sup>asws</sup>, and there, it was Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>. I said, 'It wasn't possible that this chick would be except from that nest'<sup>200</sup>

قَالَ السَّيِّدُ ابْنُ طَاوُسٍ رَحِمَهُ اللَّهُ فِي كِتَابِ الْمَلُوفِ عَلَى أَهْلِ الطُّفُوفِ وَ الشَّيْخُ ابْنُ نَمَا رَحِمَهُ اللَّهُ فِي مُثِيرِ الْأَحْزَانِ وَ اللَّفْظُ لِلْسَّيِّدِ إِنَّ عُمَرَ بْنَ سَعْدٍ بَعَثَ بِرَأْسِ الْحُسَيْنِ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ فِي ذَلِكَ الْيَوْمِ وَ هُوَ يَوْمُ عَاشُورَاءَ مَعَ خَوْلِي بْنِ يَزِيدَ الْأَصْبَحِيِّ وَ مُحَمَّدِ بْنِ مُسْلِمِ الْأَزْدِيِّ إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ أَمَرَ بِرُءُوسِ الْبَاقِيْنَ مِنْ أَصْحَابِهِ وَ أَهْلِ بَيْتِهِ فَنُطِقَتْ وَ سُرِحَ بِهَا مَعَ شَمْرِ بْنِ ذِي الْجَوْشَنِ وَ قَيْسِ بْنِ الْأَشْعَثِ وَ عَمْرُو بْنِ الْحَجَّاجِ

The Seyyid Bin Tawoos, may Allah<sup>azwj</sup> have Mercy on him, said in the book 'Al Malhouf Ala Ahl Al Tufoof', and the Sheikh Ibn Nama, may Allah<sup>azwj</sup> have Mercy on him in 'Museyr Al Ahzaan', **and the wordings are of the Seyyid (Al Tawoos).**

In a long Hadith, Imam Ali Ibn Hussain addressed the people of Kufa, upon arriving from Karbala to Kufa and in reply to Imam<sup>asws</sup>'s sermon, people of Kufa said:

فَقَالُوا بِأَجْمَعِهِمْ نَحْنُ كُلُّنَا يَا ابْنَ رَسُولِ اللَّهِ سَامِعُونَ مُطِيعُونَ حَافِظُونَ لِذِمَامِكَ غَيْرَ زَاهِدِينَ فِيكَ وَ لَا رَاغِبِينَ عَنْكَ فَمُرْنَا بِأَمْرِكَ يَرْحَمَكَ اللَّهُ فَإِنَّا حَرْبٌ لِحَرْبِكَ وَ سَلْمٌ لِسَلْمِكَ لِنَأْخُذَنَّ بِزَيْدٍ وَ نَبْرَأُ مَنْ ظَلَمَكَ وَ ظَلَمَنَا

They said in their entirety, 'We, all of us, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, are listening, obeying, preserving of your<sup>asws</sup> responsibility, without abstaining regarding you<sup>asws</sup> nor turning away from you<sup>asws</sup>. So order us<sup>asws</sup> with your<sup>asws</sup> orders, may Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>, for we shall battle the one who battles you<sup>asws</sup> and be at peace with the one at peace with you<sup>asws</sup>. We shall seize Yazeed<sup>la</sup> and disavow from the ones who oppressed you<sup>asws</sup> and oppressed us!'

فَقَالَ عَ هَيْهَاتَ هَيْهَاتَ أَيُّهَا الْعَدْرَةُ الْمَكْرَةُ حِيلَ بَيْنَكُمْ وَ بَيْنَ شَهَوَاتِ أَنْفُسِكُمْ أَنْ تُرِيدُونَ أَنْ تَأْتُوا إِلَيَّ كَمَا أَتَيْتُمْ إِلَى آبَائِي مِنْ قَبْلُ كَلًّا وَ رَبِّ الرَّاقِصَاتِ فَإِنَّ الْجُرْحَ لَمَّا يَنْدَمِلُ

He<sup>asws</sup> said: 'Far be it! Far be it! O you betrayers, the plotters! (These are) tricks between you and the desires of your own selves! Do you know that you are coming to me<sup>asws</sup> just like you had come to my<sup>asws</sup>

<sup>200</sup> Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn<sup>asws</sup>, Ch 5 H 85 c

<sup>asws</sup> forefathers<sup>-asws</sup> from before? Never! By the Lord<sup>-azwj</sup>! (These are) evil words, for the injuries to us<sup>-asws</sup> will not recover!

قُتِلَ أَبِي صَلَوَاتُ اللَّهِ عَلَيْهِ بِالْأَمْسِ وَ أَهْلُ بَيْتِهِ مَعَهُ وَ لَمْ يَنْسِنِي تُكْلُ رَسُولِ اللَّهِ وَ تُكْلُ أَبِي وَ بَنِي أَبِي وَ وَجْدُهُ بَيْنَ لَهَاتِي وَ مَرَارَتُهُ بَيْنَ حَنَاجِرِي وَ حَلْقِي وَ غُصَصُهُ يَجْرِي فِي فِرَاشِ صَدْرِي وَ مَسْأَلَتِي أَنْ لَا تَكُونُوا لَنَا وَ لَا عَلَيْنَا

My<sup>-asws</sup> father<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, was killed yesterday and his<sup>-asws</sup> family members along with him<sup>-asws</sup>, and I<sup>-asws</sup> will not forget the bereavement of Rasool-Allah<sup>-saww</sup>, and the bereavement of my<sup>-asws</sup> father<sup>-asws</sup>, and sons<sup>-asws</sup> of my<sup>-asws</sup> father<sup>-asws</sup>, and I<sup>-asws</sup> can feel its bitterness between my<sup>-asws</sup> lips and my<sup>-asws</sup> throat, and its chills flowing in the spread of my<sup>-asws</sup> chest, and my<sup>-asws</sup> problem is that you will neither be for us<sup>-asws</sup> nor against us<sup>-asws</sup> (now)'.  
 ثُمَّ قَالَ-

لَا عَزْوٌ إِنْ قُتِلَ الْحُسَيْنُ وَ شَيْخُهُ-  
 فَلا تَفْرَحُوا يَا أَهْلَ كُوفَانَ بِالَّذِي-  
 قَدْ كَانَ خَيْرًا مِنْ حُسَيْنٍ وَ أَكْرَمًا-  
 أَصِيبَ حُسَيْنٌ كَانَ ذَلِكَ أَعْظَمًا-  
 جَزَاءُ الَّذِي أَرَادَهُ نَارُ جَهَنَّمَ-  
 قَتِيلٌ بِشَطِّ النَّهْرِ رُوحِي فِدَاؤُهُ-

Then he<sup>-asws</sup> said: 'There is no surprise that Al-Husayn<sup>-asws</sup> was killed, and his<sup>-asws</sup> elders were better than Husayn<sup>-asws</sup> and more honourable. So, do not rejoice, O people of Al-Kufa, with that which has afflicted Husayn<sup>-asws</sup>, although that was mighty. He<sup>-asws</sup> was killed by the banks of the river. May my<sup>-asws</sup> soul be sacrificed for him<sup>-asws</sup>. A Recompense of the ones who intended it is Fire of Hell'.<sup>201</sup>

كشَف، كَشَفَ الغَمَةَ كَانَ ع إِذَا مَشَى لَا يُجَاوِزُ يَدَهُ فَحَدَّهُ وَ لَا يَخْطُرُ بِيَدِهِ وَ عَلَيْهِ السَّكِينَةُ وَ الْحُشُوعُ.

(The book) 'Kashf Al Ghumma' –

'When he<sup>-asws</sup> walked, his<sup>-asws</sup> hands would not exceed his<sup>-asws</sup> thighs, nor did he<sup>-asws</sup> shake with his<sup>-asws</sup> hand, and upon him<sup>-asws</sup> was tranquillity and the humbleness''.<sup>202</sup>

شا، الإِرشَاد أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ جَدِّهِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ: حَجَّ عَلِيُّ بْنُ الْحُسَيْنِ ع فَاسْتَجَهَرَ النَّاسُ مِنْ جَمَالِهِ وَ تَشَوَّفُوا لَهُ وَ جَعَلُوا يَقُولُونَ مَنْ هَذَا تَعْظِيمًا لَهُ وَ إِجْلَالًا لِمَرْتَبَتِهِ وَ كَانَ الْفَرَزْدَقُ هُنَاكَ فَأَنْشَأَ يَقُولُ-

(The book) 'Al Irshad' – Abu Muhammad Al-Hassan Bin Muhammad, from his grandfather, from Abu Ja'far Muhammad Bin Ismail who said,

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> performed Hajj. The people became aware of his<sup>-asws</sup> beauty, and they were yearning to (see) him<sup>-asws</sup>, and they went on saying, 'Who is this?', in reverence to him<sup>-asws</sup> and for the majesty of his<sup>-asws</sup> rank, and over there, Farazdaq (the poet) prosed saying,

<sup>201</sup> Bihar Al Awaar – V 45, The book of History – Al Hassan<sup>asws</sup>, Ch 39 H 1 / 4

<sup>202</sup> Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn<sup>asws</sup>, Ch 5 H 86 a

هَذَا الَّذِي تَعْرِفُ الْبَطْحَاءُ وَطَائِفَهُ-  
 هَذَا ابْنُ خَيْرِ عِبَادِ اللَّهِ كُلِّهِمْ-  
 وَ الْبَيْتُ يَعْرِفُهُ وَ الْحِلُّ وَ الْحَرَمُ  
 هَذَا التَّقِيُّ النَّقِيُّ الطَّاهِرُ الْعَلَمُ  
 يَكَادُ يُمْسِكُهُ عِرْفَانٌ رَاحَتِهِ-  
 زُكُنُ الْحُطِيمِ إِذَا مَا جَاءَ يَسْتَلِمُ

'This is the one whose steps are recognised by Al-Bat'ha, and the House (Kabah) knows him<sup>asws</sup>, and (so does) the outside areas and the Sanctuary. This is the son<sup>asws</sup> of best servants of Allah<sup>azwj</sup>, all of them. This is the pious, the pure, the clean, the learned. This is the one whose palm is grabbed by the corners of the Kabah when he<sup>asws</sup> comes to kiss.

يُعْضِي حَيَاءً وَ يُعْضَى مِنْ مَهَائِبِهِ-  
 أَيُّ الْقَبَائِلِ لَيْسَتْ فِي رِقَابِهِمْ-  
 فَمَا يُكَلِّمُ إِلَّا حِينَ يَبْتَسِمُ  
 مَنْ يَعْرِفُ اللَّهَ يَعْرِفُ أَوْلِيَّةَ ذَا-  
 لِأَوْلِيَّةِ هَذَا أَوْ لَهُ نَعَمُ  
 إِذَا رَأَتْهُ قُرَيْشٌ قَالَ قَائِلُهَا-  
 فَالَّذِينَ مِنْ بَيْتِ هَذَا نَالَهُ الْأُمَمُ  
 إِلَى مَكَارِمِ هَذَا يَنْتَهِي الْكَرَمُ

He<sup>asws</sup> overlooks out of embarrassment and overlooks out of his<sup>asws</sup> reverence. He<sup>asws</sup> does not speak except when he<sup>asws</sup> smiles. Yes, the tribes haven't got this primacy in their necks, or a bounty for him<sup>asws</sup>. One who recognises Allah<sup>azwj</sup> would recognise the primacy of that. The communities have achieved the religion from the household of his one. When Quraish saw him<sup>asws</sup>, its speaker said, 'To the benevolence of this one ends (peaks) the benevolence'<sup>203</sup>.

<sup>203</sup> Bihar Al Awaar – V 46, The book of History – Ali Bin Al Husayn<sup>asws</sup>, Ch 8 H 13

## Couplets Recited by Imam Mohammed<sup>asws</sup> Baqir Ibn Ali<sup>asws</sup>:

نص، كفاية الأثر علي بن الحسين عن محمد بن الحسين الكوفي عن أحمد بن هودّة بن أبي هرّاسة أبي سليمان الباهلي عن إبراهيم بن إسحاق النهائدي عن عبد الله بن حماد عن أبي مرّيم عبد العفّار بن القاسم قال: دخلت على مولاي الباقر ع وعنده أناس من أصحابه فجزى ذكر الإسلام قلت يا سيدي فأبي الإسلام أفضل قال من سلم المؤمنون من لسانه و يده

(The book) 'Kifayat Al Aser' – Ali Bi Al-Husayn, from Muhammad Bin Al-Husayn Al Kufi, from Ahmad Bin Howzat Bin Abu Harasah Abu Suleyman Al Bahily, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hammad, from Abu Marwam Abdul Ghaffar Bin Al Qasim who said,

'I entered to see my Master<sup>asws</sup> Al-Baqir<sup>asws</sup>, and in his<sup>asws</sup> presence were some people from his<sup>asws</sup> companions. The discussion of Al-Islam flowed. I said, 'O my Master<sup>asws</sup>! So, which Al-Islam (Momin) is superior?' He<sup>asws</sup> said: 'One, the (other) Momineen are safe from his tongue and his hand'.

قلت فأبي الأخلاق أفضل قال الصبر و السّماحة قلت فأبي المؤمنين أكمل إيماناً قال أحسنهم خلقاً قلت فأبي الجهاد أفضل قال من عقر جواده و أهريق دمه قلت فأبي الصلوة أفضل قال طول النُوت قلت فأبي الصدقة أفضل قال أن تهجر ما حرّم الله عزّ و جلّ عليك

I said, 'So, which of the mannerism are superior?' He<sup>asws</sup> said: 'The patience and the forgiveness'. I said, 'So, which of the Momineen are of perfect Eman?' He<sup>asws</sup> said: 'The best of them in manners'. I said, 'So, which Jihad is superior?' He<sup>asws</sup> said: 'One who hamstringing his horse and spills its blood'. I said, 'Which Salat is superior?' He<sup>asws</sup> said: 'Prolonged Qunoot (supplication during it)'. I said, 'So, which charity is superior?' He<sup>asws</sup> said, 'Your fleeing from what Allah<sup>azwj</sup> Mighty and Majestic has Prohibited unto you'.

قلت يا سيدي فما تقول في الدخول على السلطان قال لا أرى لك ذلك قلت إني ربما سافرت إلى الشام فأدخل على إبراهيم الوليد قال يا عبد العفّار إن دخولك على السلطان يدعو إلى ثلاثة أشياء محبة الدنيا و نسيان الموت و قلة الرضى بما قسم الله

I said, 'O my Master<sup>asws</sup>! What are you<sup>asws</sup> saying regarding entering to see the ruling authority?' He<sup>asws</sup> said: 'I<sup>asws</sup> do not see that for you'. I said, 'Sometimes I travel to Syria and enter to see Ibrahim Al-Waleed'. He<sup>asws</sup> said: 'O Abdul Gaffar! Your entering to see the ruling authority calls to three things – love of the world, and forgetfulness of the death, and scarcity of the satisfaction with what Allah<sup>azwj</sup> has Apportioned (for you)'.

قلت يا ابن رسول الله فإني ذو عيلة و أتجر إلى ذلك المكان لجر المنفعة فما ترى في ذلك قال يا عبد العفّار إني لست أمرك بتك الدنيا بل أمرك بتك الذنوب فتك الدنيا فضيلة و ترك الذنوب فريضة و أنت إلى إقامة الفريضة أخرج منك إلى اكتساب الفضيلة

I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>sawww</sup>! I am with dependants and I trade to that place in order to pull the benefits. So, what do you<sup>asws</sup> view regarding that?' He<sup>asws</sup> said: 'O Abdul Gaffar! I<sup>asws</sup> am not ordering you with neglecting the world, but I<sup>asws</sup> am instructing you with neglecting the sins. Neglecting the world is a merit and neglecting the sins is an obligation, and you are more needy to establishing the obligation than you are needy to earning the benefits'.

قَالَ فَقَبَّلْتُ يَدَهُ وَرِجْلَهُ وَفُلْتُ بِأَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ فَمَا نَجِدُ الْعِلْمَ الصَّحِيحَ إِلَّا عِنْدَكُمْ وَ إِنِّي قَدْ كَبِرْتُ سِنِّي وَ دَقَّ عَظْمِي وَ لَا أَرَى فِيكُمْ مَا أُسِرُّ بِهِ أَرَاكُمْ مُقْتَلِينَ مُشْرَدِينَ خَائِفِينَ وَ إِنِّي أَقَمْتُ عَلَى قَائِمِكُمْ مُنْذُ حِينَ أَقُولُ يَخْرُجُ الْيَوْمَ أَوْ غَدًا

He (the narrator) said, 'I kissed his<sup>asws</sup> hand and his<sup>asws</sup> leg (feet), and I said, 'May my father and my mother be (sacrificed) for you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! We cannot find the correct knowledge except with you<sup>asws</sup>, and I have become of old age, and my bones are brittle, and I do not see among you<sup>asws</sup> what I can be cheered with. I see you<sup>asws</sup> all being killed, expelled, fearful, and I have stood upon (awaiting) your<sup>asws</sup> Qaim<sup>asws</sup> since a long time. I keep saying, 'He<sup>asws</sup> will emerge today, or tomorrow''.

قَالَ يَا عَبْدَ الْعَفَّارِ إِنَّ قَائِمَنَا عَ هُوَ السَّابِعُ مِنْ وُلْدِي وَ لَيْسَ هُوَ أَوْ أَنَّ طَهُورِهِ وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ إِنَّ الْأئِمَّةَ بَعْدِي اثْنَا عَشَرَ عَدَدَ نُقَبَاءِ بَنِي إِسْرَائِيلَ تِسْعَةٌ مِنْ صُلْبِ الْحُسَيْنِ ع وَ التَّاسِعُ قَائِمُهُمْ يَخْرُجُ فِي آخِرِ الزَّمَانِ فَيَمْلَأُهَا عَدْلًا بَعْدَ مَا مَلَأَتْ ظُلْمًا وَ جَوْرًا-

He<sup>asws</sup> said: 'O Abdul Gaffar! Our<sup>asws</sup> Qaim<sup>asws</sup>, he<sup>asws</sup> is the seventh from my<sup>asws</sup> sons<sup>asws</sup>, and it isn't the time yet for his<sup>asws</sup> appearance, and my<sup>asws</sup> father<sup>asws</sup> has narrated to me<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> who said: 'Rasool-Allah<sup>saww</sup> said: 'The Imams<sup>asws</sup> after me<sup>saww</sup> are twelve, a number of the captains of the children of Israel, nine being from the Sulb of Al-Husayn<sup>asws</sup>, and the ninth being their<sup>asws</sup> Qaim<sup>asws</sup>. He<sup>asws</sup> will emerge at the end of times and fill it (world) with justice after it would have been filled with injustice and tyranny''.

قُلْتُ فَإِنْ كَانَ هَذَا كَائِنًا يَا ابْنَ رَسُولِ اللَّهِ فَإِلَى مَنْ بَعْدَكَ قَالَ إِلَى جَعْفَرٍ وَ هُوَ سَيِّدُ أَوْلَادِي وَ أَبُو الْأئِمَّةِ صَادِقٌ فِي قَوْلِهِ وَ فِعْلِهِ وَ لَقَدْ سَأَلْتُ عَظِيمًا يَا عَبْدَ الْعَفَّارِ وَ إِنَّكَ لِأَهْلُ الْإِجَابَةِ

I said, 'So, if this (your<sup>asws</sup> passing away) were to happen, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, then to whom after you<sup>asws</sup>? He<sup>asws</sup> said: 'To Ja'far<sup>asws</sup>, and he<sup>asws</sup> is chief of my<sup>asws</sup> children, and father of the Imams<sup>asws</sup>, truthful in his<sup>asws</sup> words and his<sup>asws</sup> deeds; and you have asked a mighty thing, O Abdul Gaffar, and you are deserving of the answer'.

ثُمَّ قَالَ عَ أَلَا إِنَّ مِفْتَاحَ الْعِلْمِ السُّؤَالُ وَ أَنْشَأَ يَقُولُ-

تَمَامُ الْعَمَى طُولُ السُّكُوتِ عَلَى الْجَهْلِ

شِفَاءُ الْعَمَى طُولُ السُّؤَالِ وَ إِتْمَانًا-

Then he<sup>asws</sup> said: 'Indeed! The key of the knowledge is the question'. And he<sup>asws</sup> prosed saying: 'Cure of the blindness is in the prolonged questioning, and rather the completion of blindness is prolonged silence being upon the ignorance''.<sup>204</sup>

نص، كفاية الأثر أبو المفضل الشيباني عن جعفر بن محمد العلوي عن عبيد الله بن أحمد بن هبيل عن ابن أبي عمير عن الحسن بن عطية عن عمر بن يزيد عن الورد بن كميته عن أبيه الكميته بن أبي المستهل قال: دخلت على سيدي أبي جعفر محمد بن علي الباقر ع فقلت يا ابن رسول الله إني قد قلت فيكُم آياتاً أفتأذن لي في إنشادها فقال إنها أيام البيض قلت فهو فيكم خاصة قال هات

<sup>204</sup> Bihar Al Awaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 228

(The book) 'Kifayat Al-Aser' – Abu Al-Mufazzal Al-Shaybani, from Ja'far Bin Muhammad Al-Alawy, from Ubeydullah Bin Ahmad Bin Naheyk, from Ibn Abu Umeyr, from Al-hassan Bin Atiyah, from Umar Bin Yazeed, from Al-Ward Bin Kumeyt, from his father Al-Kumeyr Bin Abu Al-Mustahil who said,

'I entered to see my Master<sup>asws</sup> Abu Ja'far Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup>. I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>sawww</sup>! I have said (composed) couplets about you<sup>asws</sup> all. Will you<sup>asws</sup> permit me in reciting these?' He<sup>asws</sup> said: 'But, these are the 'white days' (13<sup>th</sup> to 15<sup>th</sup> Ramazan)'. I said, 'It is regarding you (Imams<sup>asws</sup>) in particular'. He<sup>asws</sup> said: 'Give'.

فَأَنْشَأْتُ أَقُولُ -

أَصْحَكُنِي الدَّهْرُ وَ أَبْكَانِي - وَ الدَّهْرُ دُو صَرْفٍ وَ أَلْوَانٍ -  
لِتَسْعَةَ بِالطَّفِّ قَدْ غُودِرُوا - صَارُوا جَمِيعاً رَهْنًا أَكْفَانٍ -

I prosed saying, 'The times made me laugh and made me cry, and the times are with changes and the colours, for nine at Al-Taff (Karbala) who were betrayed (and) they all became pledged to their shrouds'.

فَبَكَى عَ وَ بَكَى أَبُو عَبْدِ اللَّهِ عَ وَ سَمِعْتُ جَارِيَةً تَبْكِي مِنْ وَرَاءِ الْحِجَابِ فَلَمَّا بَلَغْتُ إِلَى قَوْلِي -

وَ سِتَّةٌ لَا يَتَجَاوَزِي بِهِمْ - بَنُو عَقِيلٍ خَيْرٌ فُرْسَانٍ -  
ثُمَّ عَلِيٌّ الْخَيْرُ مَوْلَاهُمْ - ذَكَرْتُهُمْ هَجَّجَ أَخْرَابِي -

He<sup>asws</sup> cried, and Abu Abdullah<sup>asws</sup> cried, and I heard the maid crying from behind the curtain. When I reached to my words, 'And the six, there was not recompense with them, the sons of Aqeel, best of the horsemen. Then Ali<sup>asws</sup> (Bin Al-Husayn<sup>asws</sup>) best of their Masters<sup>asws</sup>, their mention stirs my grief'.

فَبَكَى ثُمَّ قَالَ عَ مَا مِنْ رَجُلٍ ذَكَرْنَا أَوْ ذُكِرْنَا عِنْدَهُ يَخْرُجُ مِنْ عَيْنَيْهِ مَاءٌ وَ لَوْ مِثْلُ جَنَاحِ الْبَعُوضَةِ إِلَّا بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ وَ جَعَلَ ذَلِكَ الدَّمْعَ حِجَاباً بَيْنَهُ وَ بَيْنَ النَّارِ

He<sup>asws</sup> cried, then said: 'There is no man who mentions us<sup>asws</sup>, or we are mentioned in his presence, water (a tear) comes out from his eyes, and even if it is like the wing of a mosquito, except Allah<sup>awzj</sup> would Construct for him a building in the Paradise, and Made that tear to be a veil between him and the Fire'.

فَلَمَّا بَلَغْتُ إِلَى قَوْلِي -

مَنْ كَانَ مَسْرُوراً بِمَا مَسَّكُمْ - أَوْ شَامِتاً يَوْماً مِنَ الْآنِ -  
فَقَدْ ذَلَلْتُمْ بَعْدَ عِزِّ فَمَا - أَدْفَعُ ضَيْماً حِينَ يَعْشَانِي -

When I reached to my words, 'One who was cheerful with what has touched (afflicted) you<sup>asws</sup> all, or gloats a day from now, so he has humiliated you<sup>asws</sup> after honour. I have not pushed away any grief when it overcame me'.

أَخَذَ بِيَدِي ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِكُمَيْتِ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ

He<sup>asws</sup> held my hand, then said: 'O Allah<sup>awzj</sup>! Forgive for Al-Kumeyt whatever has preceded from his sins and whatever is delayed'.

فَلَمَّا بَلَغْتُ إِلَى قَوْلِي -

مَتَى يَفُومُ الْحَقُّ فِيكُمْ مَتَى - يَفُومُ مَهْدِيكُمْ الثَّانِي -

When I reached to my words, 'When will the truth be established among you<sup>asws</sup> all! When will your<sup>asws</sup> Mahdi<sup>asws</sup> the second be rising!'

قَالَ سَرِيعاً إِنْ شَاءَ اللَّهُ سَرِيعاً ثُمَّ قَالَ يَا أَبَا الْمُسْتَهْلِ إِنْ قَائِمَنَا هُوَ التَّاسِعُ مِنْ وُلْدِ الْحُسَيْنِ ع لِأَنَّ الْأَيْمَةَ بَعْدَ رَسُولِ اللَّهِ ص اثْنَا عَشَرَ الثَّانِي عَشَرَ هُوَ الْقَائِمُ ع

He<sup>asws</sup> said: 'Quickly, if Allah<sup>awzj</sup> so Desires'. Then he<sup>asws</sup> said: 'O Abu Al-Mustaheel! Our<sup>asws</sup> Qaim<sup>asws</sup>, he<sup>asws</sup> is the ninth from the sons<sup>asws</sup> of Al-Husayn<sup>asws</sup>, because the Imams<sup>asws</sup> after Rasool-Allah<sup>saww</sup> are twelve, he<sup>asws</sup> is Al-Qaim<sup>asws</sup>'.

قُلْتُ يَا سَيِّدِي فَمَنْ هَؤُلَاءِ الْإِثْنَا عَشَرَ قَالَ أَوْلَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ بَعْدَهُ الْحُسَيْنُ وَ الْحُسَيْنُ ع وَ بَعْدَ الْحُسَيْنِ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ أَنَا ثُمَّ بَعْدِي هَذَا وَ وَضَعَ يَدَهُ عَلَيَّ كَيْفَ جَعْفَرٍ

I said, 'O my Master<sup>asws</sup>! So, who are these twelve?' He<sup>asws</sup> said: 'First of them<sup>asws</sup> is Ali Bin Abu Talib<sup>asws</sup>, and after him<sup>asws</sup> Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and after Al-Husayn<sup>asws</sup>, Ali Bin Al-Husayn<sup>asws</sup>, and I<sup>asws</sup>. Then after me<sup>asws</sup> is this one<sup>asws</sup>' – and he<sup>asws</sup> placed his<sup>asws</sup> hand on a shoulder of Ja'far<sup>asws</sup>'.

قُلْتُ فَمَنْ بَعْدَ هَذَا قَالَ ابْنُهُ مُوسَى وَ بَعْدَ مُوسَى ابْنُهُ عَلِيُّ وَ بَعْدَ عَلِيِّ ابْنُهُ مُحَمَّدٌ وَ بَعْدَ مُحَمَّدٍ ابْنُهُ عَلِيُّ وَ بَعْدَ عَلِيِّ ابْنُهُ الْحُسَيْنُ وَ هُوَ أَبُو الْقَائِمِ الَّذِي يَخْرُجُ فَيَمْلَأُ الدُّنْيَا قِسْطاً وَ عَدْلًا كَمَا مَلَأَتْ ظُلْماً وَ جَوْرًا وَ يَشْفِي صُدُورَ شِيعَتِنَا

I said, 'So, from after this one<sup>asws</sup>?' He<sup>asws</sup> said: 'His<sup>asws</sup> son<sup>asws</sup> Musa<sup>asws</sup>, and after Musa<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after Ali<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Muhammad<sup>asws</sup>, and after Muhammad<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Ali<sup>asws</sup>, and after Ali<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>, and he<sup>asws</sup> is father<sup>asws</sup> of Al-Qaim<sup>asws</sup> who fill emerge and fill the world with fairness and justice, just as it would have been filled with injustice and tyranny and heal the chests of our<sup>asws</sup> Shias'.

قُلْتُ فَمَتَى يَخْرُجُ يَا ابْنَ رَسُولِ اللَّهِ قَالَ لَقَدْ سُئِلَ رَسُولُ اللَّهِ ص عَنْ ذَلِكَ فَقَالَ إِنَّمَا مَثَلُهُ كَمَثَلِ السَّاعَةِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً.

I said, 'So, when will he<sup>asws</sup> emerge, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>?' He<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> had been asked about that. He<sup>saww</sup> had said: 'But rather, his<sup>asws</sup> example is like an example of the Hour, **It will not come to you except suddenly**'. [7:187]"<sup>205</sup>

<sup>205</sup> Bihar Al Awaar – V 35, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 45 H 2

نص، كفاية الأثر أبو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ الْمُنْعِمِ الصَّيْدَاوِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ  
عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ قَوْمًا يَقُولُونَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ الْإِمَامَةَ فِي عَقَبِ الْحَسَنِ وَ  
الْحُسَيْنِ

(The book) 'Kifayat Al Aser' -Abu Al Mufazzal Al Shaybani, from Ja'far Bin Muhammad Al-Husayni Al Alawy, from Ahmad Bin Abdul Mun'im Al Saydawi, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'I said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! There are a people who are saying that Allah<sup>azwj</sup> Blessed and Exalted has Made the Imamate to be in the posterity of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>'.

قَالَ كَذَبُوا وَاللَّهِ أَوْ لَمْ يَسْمَعُوا اللَّهَ تَعَالَى ذِكْرَهُ يَقُولُ- وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقَبِهِ فَهَلْ جَعَلَهَا إِلَّا فِي عَقَبِ الْحُسَيْنِ ع

He<sup>asws</sup> said: 'They are lying! By Allah<sup>azwj</sup>! Or, are they not listening to Allah<sup>azwj</sup>, Exalted is His<sup>azwj</sup> Mention, Saying: **And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]**. So, has He<sup>azwj</sup> Made it except in the posterity of Al-Husayn<sup>asws</sup>?'

ثُمَّ قَالَ يَا جَابِرُ إِنَّ الْأَيْمَةَ هُمُ الَّذِينَ نَصَّ عَلَيْهِمْ رَسُولُ اللَّهِ ص بِالْإِمَامَةِ وَ هُمُ الَّذِينَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ  
وَجَدْتُ أَسْمَاءَهُمْ مَكْتُوبَةً عَلَى سَاقِ الْعَرْشِ بِالنُّورِ

Then he<sup>asws</sup> said: 'O Jabir! The Imams<sup>asws</sup>, they are the one Rasool-Allah<sup>saww</sup> had given the text upon them<sup>asws</sup> with the Imamate, and they<sup>asws</sup> are those Rasool-Allah<sup>saww</sup> said: 'When there was an ascension with me<sup>saww</sup> to the sky, I<sup>saww</sup> found their<sup>asws</sup> names written upon the base of the Throne with Noor.

اثْنَيْ عَشَرَ اسْمًا مِنْهُمْ عَلِيٌّ وَ سِبْطَاهُ وَ عَلِيٌّ وَ مُحَمَّدٌ وَ جَعْفَرٌ وَ مُوسَى وَ عَلِيٌّ وَ مُحَمَّدٌ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُجَّةُ الْقَائِمُ فَهَذِهِ الْأَيْمَةُ  
مِنْ أَهْلِ بَيْتِ الصَّفْوَةِ وَ الطَّهَارَةِ وَ اللَّهُ مَا يَدْعِيهِ أَحَدٌ غَيْرُنَا إِلَّا حَشَرَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مَعَ إِبْلِيسَ وَ جُنُودِهِ

Twelve names from them<sup>asws</sup> – Ali<sup>asws</sup>, and his<sup>saww</sup> two grandsons<sup>asws</sup>, and Ali<sup>asws</sup>, and Muhammad<sup>asws</sup>, and Ja'far<sup>asws</sup>, and Musa<sup>asws</sup>, and Ali<sup>asws</sup>, and Muhammad<sup>asws</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Hujjat Al-Qaim<sup>asws</sup>. So, these are the Imams<sup>asws</sup> from the People<sup>asws</sup> of the Household of the elites and the cleanliness. By Allah<sup>azwj</sup>! no one will claim it apart from us<sup>asws</sup>, except Allah<sup>azwj</sup> Blessed and Exalted will Resurrect him with Iblees<sup>la</sup> and his<sup>la</sup> armies'.

ثُمَّ تَنَفَّسَ ع وَ قَالَ لَا رَعَى اللَّهُ حَقَّ هَذِهِ الْأُمَّةِ فَإِنَّهَا لَمْ تَرَ حَقَّ نَبِيِّهَا أَمَا وَ اللَّهُ لَوْ تَرَكُوا الْحَقَّ عَلَى أَهْلِهِ لَمَا ائْتَلَفَ فِي اللَّهِ تَعَالَى  
اِئْتَانِ

Then he<sup>asws</sup> breathed a sigh and said: 'May Allah<sup>azwj</sup> not take Care of the rights of this community, for they have not taken care of the rights of their Prophet<sup>saww</sup>. But, by Allah<sup>azwj</sup>! If they had left the rights upon its rightful ones, no two would have differed regarding Allah<sup>azwj</sup> the Exalted'.



ثُمَّ أَنْشَأَ عَ يَقُولُ -

أَمِنُوا بَوَاقِ حَادِثِ الْأَزْمَانِ -

إِنَّ الْيَهُودَ لِحِبِّهِمْ لِنَبِيِّهِمْ -

يُرْمُونَ فِي الْأَفَاقِ بِالنِّيرانِ

وَ الْمُؤْمِنُونَ بِحُبِّ آلِ مُحَمَّدٍ -

Then he<sup>asws</sup> prosed saying: *'The Jews, due to their love for their Prophet<sup>as</sup>, they were safe from the evil events of the times, and the Momineen love Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, they would be pelted in the horizons with the fires'*.

قُلْتُ يَا سَيِّدِي أَلَيْسَ هَذَا الْأَمْرُ لَكُمْ قَالَ نَعَمْ قُلْتُ فَلِمَ قَعَدْتُمْ عَنْ حَقِّكُمْ وَ دَعْوَاكُمْ وَ قَدْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى - وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ

I said, 'O my Master<sup>asws</sup>! Isn't this command for you<sup>asws</sup> all?' He<sup>asws</sup> said: 'Yes'. I said, 'Then why are you<sup>asws</sup> sitting back from your<sup>asws</sup> rights and your<sup>asws</sup> claims, and Allah<sup>azwj</sup> Blessed and Exalted Said: **And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you [22:78]**'.

قَالَ فَمَا بَالُ أَمِيرِ الْمُؤْمِنِينَ عَ قَعَدَ عَنْ حَقِّهِ حَيْثُ لَمْ يَجِدْ نَاصِرًا أَوْ لَمْ تَسْمَعْ اللَّهُ تَعَالَى يَقُولُ فِي قِصَّةِ لُوطٍ - قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ وَ يَقُولُ فِي حِكَايَةِ عَنْ نُوحٍ - فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

He<sup>asws</sup> said: 'There is no problem in Amir Al-Momineen<sup>asws</sup> sitting back from his<sup>asws</sup> rights when he<sup>asws</sup> could not find any helpers, or have you not heard Allah<sup>azwj</sup> the Exalted Saying in the story of Lut<sup>as</sup>: **He said: 'If only there was strength for me against you, or a recourse to a strong support' [11:80]**. And He<sup>azwj</sup> Said in Narrating from Noah<sup>as</sup>: **Then he supplicated to his Lord: 'I am overcome, so Help!' [54:10]**.

وَ يَقُولُ فِي قِصَّةِ مُوسَى - رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَ أَحِي فَافْرُقْ بَيْنَنَا وَ بَيْنَ الْقَوْمِ الْفَاسِقِينَ فَإِذَا كَانَ النَّبِيُّ هَكَذَا فَالْوَصِيُّ أَعْدَرُ يَا جَابِرُ مَثَلُ الْإِمَامِ مَثَلُ الْكَعْبَةِ إِذْ يُؤْتَى وَ لَا يَأْتِي.

And He<sup>azwj</sup> Said in the story of Musa<sup>as</sup>: **He said: 'My Lord! I cannot control except myself and my brother, therefore Differentiate between us and the transgressing people' [5:25]**. So, when the Prophet<sup>as</sup> is like that, then the successor<sup>asws</sup> is more excusable. O Jabir! An example of the Imam<sup>asws</sup> is an example of the Kabah, when it is come to and it does not come (to anyone)".<sup>206</sup>

<sup>206</sup> Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 41 H 226

## Couplets Recited by Imam Jafar e Sadiq<sup>asws</sup> Ibn Baqir<sup>asws</sup>:

لِك، إِكْمَالِ الدِّينِ لِي، الْأَمَالِي لِلصَّدُوقِ الدَّقَاقِ عَنِ الْأَسَدِيِّ عَنِ الْبَرْمَكِيِّ عَنِ الْحُسَيْنِ بْنِ الْهَيْثَمِ عَنِ عَبَّادِ بْنِ يَعْقُوبِ الْأَسَدِيِّ عَنِ  
عَبْسَةَ بْنِ بَجَادِ الْعَابِدِ قَالَ: لَمَّا مَاتَ إِسْمَاعِيلُ بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَفَرَعْنَا مِنْ جِنَازَتِهِ جَلَسَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَجَلَسْنَا  
حَوْلَهُ وَهُوَ مُطْرِقٌ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ أَيُّهَا النَّاسُ إِنَّ هَذِهِ الدُّنْيَا دَارُ فِرَاقٍ وَ دَارُ النِّوَاءِ لَا دَارَ اسْتِوَاءٍ عَلَيَّ أَنْ لِفِرَاقِ الْمَأْلُوفِ حُرْفَةً  
لَا تُدْفَعُ وَ لَوْعَةً لَا تُرَدُّ

(The book) 'Ikmal Al Deen', (and) 'Al Amaali' of Al Sadouq, from Al Asady, from Al Barmakky, from Al-Husayn Bin Al Haysam, from Abbad Bin Yaquob Al Asady, from Anbasa Bin Bijad Al Aabid who said,

'When Ismail son of Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> died and we were free from his funeral, Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> sat down, and we seated around him<sup>asws</sup>, and he<sup>asws</sup> lowered his<sup>asws</sup> head. Then he<sup>asws</sup> raised his<sup>asws</sup> head and said: 'O you people! This world is a house of separation, and house of unequalness, and not a house of equalness based upon that separation customary burning pain which cannot be repelled, and an irreversible affliction.

وَ إِنَّمَا يَتَفَاضَلُ النَّاسُ بِحُسْنِ الْعَزَاءِ وَ صِحَّةِ الْفِكْرَةِ فَمَنْ لَمْ يَثْكَلْ أَحَاهُ ثَكَلَهُ أَحُوهُ وَ مَنْ لَمْ يُقَدِّمْ وَلَدًا كَانَ هُوَ الْمُقَدَّمُ دُونَ الْوَلَدِ

And rather, the people become meritorious by goodly consoling and healthy thoughts. So, the one who is not bereaved by his brother, his brother would be bereaved of him, and one who does not send a son forwards, he would be going forwards besides the son'.

ثُمَّ تَمَثَّلَ عِ بَقَوْلِ أَبِي خِرَاشٍ الْهَذَلِيِّ يَثْنِي أَحَاهُ

وَ لَا تَحْسَبِي أَنِّي نَنَسَيْتُ عَهْدَهُ- وَ لَكِنَّ صَبْرِي يَا أُمَيْمٌ جَمِيلٌ

Then he<sup>asws</sup> prosed a couplet by the words of Abu Khirash Al-Huzly eulogising his brother, 'And do not reckon I have forgotten his pact, but my patience is beautiful, O people!'<sup>207</sup>

عَبْسَةُ الْعَابِدُ قَالَ: لَمَّا تُؤَيِّجُ إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ الصَّادِقُ ع أَيُّهَا النَّاسُ إِنَّ هَذِهِ الدُّنْيَا دَارُ فِرَاقٍ وَ دَارُ النِّوَاءِ لَا دَارَ اسْتِوَاءٍ فِي  
كَلَامٍ لَهُ ثُمَّ تَمَثَّلَ بِقَوْلِ أَبِي خِرَاشٍ

فَلَا تَحْسَبِي أَنِّي نَنَسَيْتُ عَهْدَهُ- وَ لَكِنَّ صَبْرِي يَا أُمَيْمٌ جَمِيلٌ.

Anbasa Al Aabid said,

'When Ismail son of Ja'far<sup>asws</sup> died, Al-Sadiq<sup>asws</sup> said: 'O you people! This world is a house of separation, and a house of unequalness, not a house of equalness' – in a speech of his. Then he<sup>asws</sup>

<sup>207</sup> Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq<sup>asws</sup>, Ch 8 H 3

prosed by the world of Abu Khirash, *'And do not reckon I have forgotten his pact, but my patience is beautiful, O people!'*<sup>208</sup>

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<sup>208</sup> Bihar Al Awaar – V 47, The book of History – Ja'far Al Sadiq<sup>asws</sup>, Ch 8 H 24 d

## Couplets Recited by Imam Musa<sup>-asws</sup> Ibn Jafar e Sadiq<sup>-asws</sup>:

أَعْلَامُ الدِّينِ لِلدَّيْلَمِيِّ، رُوِيَ عَنْ أَبِي حَنِيْفَةَ أَنَّهُ قَالَ أَتَيْتُ الصَّادِقَ ع لِأَسْأَلَهُ عَن مَسَائِلَ فَقِيلَ لِي إِنَّهُ نَامَ فَجَلَسْتُ أَنْتَظِرُ انْتِبَاهَهُ فَرَأَيْتُ عَلَماً حُمَاسِيّاً أَوْ سُدَاسِيّاً جَمِيلاً الْمُنْظَرِ دَا هَيْبَةً وَ حُسْنَ سَمْتٍ فَسَأَلْتُ عَنْهُ فَقَالُوا هَذَا مُوسَى بْنُ جَعْفَرٍ

(The book) 'I'lam Al Deen' of Al Daylami – It is reported from Abu Haneefa having said,

'I came to Al-Sadiq<sup>-asws</sup> to ask him<sup>-asws</sup> about issues. It was said to me, 'He<sup>-asws</sup> is sleeping'. So I sat down awaiting his<sup>-asws</sup> waking up. I saw a five, or six-year-old boy of beautiful appearance, with prestige and excellent stature. I asked about him<sup>-asws</sup>. They said, 'He<sup>-asws</sup> is Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>' (son of Al-Sadiq<sup>-asws</sup>).

فَسَلَّمْتُ عَلَيْهِ وَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي أَعْمَالِ الْعِبَادِ مِمَّنْ هِيَ

I greeted unto him<sup>-asws</sup> and said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What are you<sup>-asws</sup> saying regarding the deeds of the servants? Who are these from?'

فَجَلَسَ ثُمَّ تَرَبَّعَ وَ جَعَلَ كُمَّهُ الْأَيْمَنَ عَلَى الْأَيْسَرِ وَ قَالَ يَا نُعْمَانُ قَدْ سَأَلْتُ فَاسْمَعْ وَ إِذَا سَمِعْتَ فَعِهِ وَ إِذَا وَعَيْتَ فَاعْمَلْ إِنَّ أَعْمَالَ الْعِبَادِ لَا تَعْدُو مِنْ ثَلَاثِ خِصَالٍ إِمَّا مِنَ اللَّهِ عَلَى انْفِرَادِهِ أَوْ مِنَ اللَّهِ وَ الْعَبْدِ شَرِكَةً أَوْ مِنَ الْعَبْدِ بِانْفِرَادِهِ

He<sup>-asws</sup> sat down, then crossed his<sup>-asws</sup> legs and made his<sup>-asws</sup> right sleeve to be upon the left, and said, 'O Numan! You have asked, so listen, and when you have listened, retain it, and when you have retained, then act (upon it). The deeds of the servants cannot exceed from three characteristics. Either these are from Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> Individuality, or from Allah<sup>-azwj</sup> and the servant as participants, or from the servant with his individuality.

فَإِنْ كَانَتْ مِنَ اللَّهِ عَلَى انْفِرَادِهِ فَمَا بَالُهُ سُبْحَانَهُ يُعَذِّبُ عَبْدَهُ عَلَى مَا لَمْ يَفْعَلْهُ مَعَ عَدْلِهِ وَ رَحْمَتِهِ وَ حِكْمَتِهِ

If it was from Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> being Alone, then what is the matter He<sup>-azwj</sup> the Glorious would be Punishing His<sup>-azwj</sup> servants upon what they had not done, along with Him<sup>-azwj</sup> being with His<sup>-azwj</sup> Justice, and His<sup>-azwj</sup> Mercy, and His<sup>-azwj</sup> Wisdom?

وَ إِنْ كَانَتْ مِنَ اللَّهِ وَ الْعَبْدِ شَرِكَةً فَمَا بَالُ الشَّرِيكِ الْقَوِيِّ يُعَذِّبُ شَرِيكَهُ عَلَى مَا قَدْ شَرِكُهُ فِيهِ وَ أَعَانَهُ عَلَيْهِ

And it these were from Allah<sup>-azwj</sup> and the servants as participants, then what is the matter with the Strong Partner Punishing His<sup>-azwj</sup> (weaker) partner upon what he had participated in, and assisted Him<sup>-azwj</sup> upon it?'

قَالَ اسْتَحَالَ الْوَجْهَانِ يَا نُعْمَانُ فَقَالَ نَعَمْ فَقَالَ لَهُ فَلَمْ يَبْقَ إِلَّا أَنْ يَكُونَ مِنَ الْعَبْدِ عَلَى انْفِرَادِهِ

He<sup>-asws</sup> said: 'The two aspects are impossible, O Numan!' He said, 'Yes'. He<sup>-asws</sup> said to him: 'So there does not remain except that these happen from the servant upon his being individual in it'.

ثُمَّ أَنْشَأَ يَقُولُ

لَمْ تَخُلْ أَفْعَالُنَا الَّتِي نُدُّمُ بِهَا - إِحْدَى ثَلَاثِ خِصَالٍ حِينَ نُبْدِيهَا  
 إِمَّا تَفَرَّدَ بَارِينَا بِصَنَعَتِهَا - فَيَسْفُطُ اللَّوْمُ عَنَّا حِينَ نَأْتِيهَا  
 أَوْ كَانَ يَشْرُكُنَا فِيهَا فَيَلْحَقُهُ - مَا كَانَ يَلْحَقُنَا مِنْ لَائِمٍ فِيهَا -  
 أَوْ لَمْ يَكُنْ لِإِلَهِي فِي جَنَائِبِهَا - ذَنْبٌ فَمَا الذَّنْبُ إِلَّا ذَنْبُ جَانِبِهَا

Then he<sup>asws</sup> prosed a poem saying: 'Our deeds which we are condemned with, are not vacant from one of the three characteristics when we begin them. Either our Creator is Alone in Doing them, then the blame drops away from us when we commit these, or He<sup>azwj</sup> is our participant in these, so it attaches to Him<sup>azwj</sup> what would be attaching to us, from the blame regarding these, or there is no sign for our God<sup>azwj</sup> in our felonies, so the sin isn't except the sin of its perpetrator'.<sup>209</sup>

<sup>209</sup> Bihar Al Awaar – V 46, The book of History – Musa Al Kazim<sup>asws</sup>, Ch 7 H 18

## Couplets Recited by Imam Ali<sup>asws</sup> Ibn Musa Al-Reza<sup>asws</sup>:

ن، عيون أخبار الرضا عليه السلام البيهقي عن الصوفي عن محمد بن يحيى بن أبي عباد عن عمه قال: سمعت الرضا ع يوماً يُنشدُ شعراً و قليلاً ما كان يُنشدُ شعراً

كُلُّنَا نَأْمَلُ مَدًّا فِي الْأَجْلِ - وَ الْمَنَائِمَا هُنَّ آفَاتُ الْأَمَلِ -  
لَا تَعْرُنْكَ أَبَاطِيلُ الْمُئِي - وَ الرِّيمُ الْقُصْدُ وَ دَعَّ عَنْكَ الْعِلَلِ -  
إِنَّمَا الدُّنْيَا كَظَلٍّ زَائِلٍ - حَلَّ فِيهِ رَاكِبٌ ثُمَّ رَحَلَ -

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al Bayhaqi, from Al Sowly, from Muhammad Bin Yahya Bin Abu Abbad who said,

'One day I heard Al-Reza<sup>asws</sup> recite a poem, and he<sup>asws</sup> hardly ever recited a poem: 'All of us hope for an extension in the term, and the deaths, these are a scourge of the hopes. Do not be deceived by the false hopes and stick to the moderation and leave the evils. But rather, the world is like a declining shadow. A rider came to be in it, then departed'.

فَقُلْتُ لِمَنْ هَذَا أَعَزَّ اللَّهُ الْأَمِيرَ فَقَالَ لِعِرَاقِيٍّ لَكُمْ قُلْتُ أَنْشَدَنِيهِ أَبُو الْعَتَاهِيَةِ لِنَفْسِهِ فَقَالَ هَاتِ اسْمَهُ وَ دَعَّ عَنْكَ هَذَا إِنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى يَقُولُ وَ لَا تَنَابَزُوا بِالْألقَابِ وَ لَعَلَّ الرَّجُلَ يَكْرَهُ هَذَا.

I said, 'For whom is this? May Allah<sup>azwj</sup> Honour the emir!' He said, 'To an Iraqi of yours'. I said, 'Did Abu Al-Atahiya compose it for himself?' He said, 'Give his name and leave this. Allah<sup>azwj</sup> Glorious and Exalted Says: **nor call each other with nicknames. [49:11]**'. And perhaps the man disliked this".<sup>210</sup>

ن، عيون أخبار الرضا عليه السلام ابن المتوكل و ابن عصام و الحسن بن أحمد المؤدب و الوراق و الدقاق جميعاً عن الكليني عن علي بن إبراهيم العلوي الجواني عن موسى بن محمد المحاربي عن رجل ذكر اسمه عن أبي الحسن الرضا ع أن المأمون قال هل رويت من الشعر شيئاً فقال قد رويت منه الكثير فقال أنشدني أحسن ما رويته في الحلم

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Ibn Al Mutawakkal, and Ibn Isam, and Al-Hassan Bin Ahmad al Muwaddib, and al Warraq, and Al Daqqaq, altogether from Al Kulayni, from Ali Bin Ibrahim Al Alawy Al Jawwany, from Musa Bin Muhammad Al Muhariby, from a man whose name he mentioned,

'From Abu Al-Hassan<sup>asws</sup> Al-Reza<sup>asws</sup>: 'Al-Mamoun said, 'Have you<sup>asws</sup> reported anything from the poems?' He<sup>asws</sup>: 'I<sup>asws</sup> have reported a lot from it'. He said, 'Recite to me the best of what you<sup>asws</sup> have reported regarding the forbearance'.

فَقَالَ ع

<sup>210</sup> Bihar Al Awaar – V 49, The book of History – Ali Al Reza<sup>asws</sup>, Ch 8 H 1

إِذَا كَانَ دُونِي مَنْ بُلِيْتُ بِجَهْلِهِ - أَبَيْتُ لِنَفْسِي أَنْ تُقَابِلَ بِالْجُهْلِ -  
 وَإِنْ كَانَ مِثْلِي فِي مَحَلِّي مِنَ النَّهْيِ - أَخَذْتُ بِجِلْمِي كَيْ أَجَلَّ عَنِ الْمِثْلِ -  
 وَإِنْ كُنْتُ أَدْنَى مِنْهُ فِي الْفَضْلِ وَالْحِجَى - عَرَفْتُ لَهُ حَقَّ التَّقَدُّمِ وَالْفَضْلِ -

'And when someone besides me afflicted with his ignorance, I would refuse myself to be faced with the ignorance, and if the likes of me were to be in my place from the prohibition, I would take with my forbearance, lest I would be hasty about the resembling, and if I were to be lower than him in the merit and the virtue, I would recognise for him the right of precedence and the merit'.

قَالَ لَهُ الْمَأْمُونُ مَا أَحْسَنَ هَذَا هَذَا مَنْ قَالَهُ فَقَالَ بَعْضُ فِتْيَانِنَا قَالَ فَأَنْشِدْنِي أَحْسَنَ مَا رَوَيْتَهُ فِي السُّكُوتِ عَنِ الْجَاهِلِ وَ تَرَكَ عِتَابِ  
 الصَّدِيقِ

Al-Mamoun said to him<sup>asws</sup>, 'How excellent is this! This, who said it?' He<sup>asws</sup> said: 'One of our youths'. He said, 'Recite to me the best of what you<sup>asws</sup> have reported regarding the silence from the ignoramus, and leave faulting the friend'.

فَقَالَ ع

إِنِّي لَيْهَجُرُنِي الصَّدِيقُ بِجُنُبًا - فَأُرِيهِ أَنْ هُجِرَهُ أَسْبَابًا -  
 وَ أَرَاهُ إِنْ عَاتَبْتُهُ أُعْرِيتُهُ - فَأَرَى لَهُ تَرَكَ الْعِتَابِ عِتَابًا -  
 وَإِذَا بُلِيْتُ بِجَاهِلٍ مُتَحَكِّمٍ - يَجِدُ الْمُحَالَ مِنَ الْأُمُورِ صَوَابًا -  
 أَوْلَيْتُهُ مِنِّي السُّكُوتَ وَ زَيْمًا - كَانَ السُّكُوتُ عَنِ الْجَوَابِ جَوَابًا -

He<sup>asws</sup> said: 'I, when a friend forsakes me avoiding me, I shall show him that there are reasons for his forsaking, and I shall show him that if you were to reprimand him, it would deceive him, so I view for him to leave the reprimand admonishing. And if I were to be afflicted with a controlling ignorant, who finds the impossible matters to be correct, I shall give him the silence from me. Sometimes the silence from the answering is an answer'.

فَقَالَ لَهُ الْمَأْمُونُ مَا أَحْسَنَ هَذَا هَذَا مَنْ قَالَهُ فَقَالَ ع بَعْضُ فِتْيَانِنَا قَالَ فَأَنْشِدْنِي أَحْسَنَ مَا رَوَيْتَهُ فِي اسْتِجْلَابِ الْعَدُوِّ حَتَّى يَكُونَ  
 صَدِيقًا

Al-Mamoun said to him<sup>asws</sup>, 'How excellent this is! This, who said it?' He<sup>asws</sup> said: 'One of our youths'. He said, 'Recite to me the best of what you<sup>asws</sup> have reported regarding pulling the enemy until he becomes a friend'.

فَقَالَ ع

وَ ذِي غَلَّةٍ سَأَلْتُهُ فَمَهَرْتُهُ - فَأَوْقَرْتُهُ مِنِّي لِعَفْوِ التَّجْمُلِ -  
 وَ مَنْ لَا يُدَافِعُ سَيِّمَاتِ عَدُوِّهِ - بِإِحْسَانِهِ لَمْ يَأْخُذِ الطَّوْلَ مِنْ عَلِي -  
 وَ لَمْ أَرِ فِي الْأَشْيَاءِ أَسْرَعَ مَهْلِكًا - لِعِغْمِ قَدِيمٍ مِنْ وَدَادِ مُعَجَّلٍ -

He<sup>asws</sup> said: 'And the one with grudges, I keep him safe, so I coerce him as an acknowledgment from me of the beautiful pardon, and the one does not defend against the evils of his enemies by his favours, would not be taking the forbearance from the top, and I have not seen in the thing, anything of quicker destruction of an ancient drowning from a hasty valley'.

فَقَالَ لَهُ الْمَأْمُونُ مَا أَحْسَنَ هَذَا هَذَا مَنْ قَالَهُ فَقَالَ بَعْضُ فِتْيَانِنَا فَقَالَ فَأَنْشِدْنِي أَحْسَنَ مَا رَوَيْتَهُ فِي كِتْمَانِ السِّرِّ

Al-Mamoun said to him<sup>asws</sup>, 'How excellent this is! This, who said it?' He<sup>asws</sup> said: 'One of our youths'. He said, 'Recite to me the best of what you<sup>asws</sup> have reported regarding concealing of the secrets'.

فَقَالَ ع

وَ إِنِّي لَأُنْسِي السِّرَّ كَيْلًا أُذِيعُهُ - فَيَا مَنْ رَأَى سِرًّا يُصَانُ بِأَنْ يُنْسَى -  
مَخَافَةَ أَنْ يَجْرِيَ بِبَالِي دِرْهُهُ - فَيَنْبِذُهُ قَلْبِي إِلَى مُلْتَوَى حَشَا -  
فَيُوشِكُ مَنْ لَمْ يُفْشِ سِرًّا وَ جَالَ فِي - حَوَاطِرِهِ أَنْ لَا يُطِيقَ لَهُ حَسْبًا -

He<sup>asws</sup> said: 'And I tend to forget the secret lest I broadcast it, so who can see a secret that is preserved by being forgotten, fearing that its mention may cross my mind, so it would turn my heart into a crooked beast. There is no doubt that one who does not reveal a secret and circulates it in his mind, will not be able to endure withholding it'.

فَقَالَ لَهُ الْمَأْمُونُ إِذَا أَمَرْتَ أَنْ تَتْرَبَ [يَتْرَبُ] الْكِتَابُ كَيْفَ تَقُولُ قَالَ تَتْرَبُ قَالَ فَمِنَ السَّحَا قَالَ سَحَّ قَالَ فَمِنَ الطِّينِ قَالَ طَيَّنَ فَقَالَ يَا غُلَامُ تَتْرَبُ هَذَا الْكِتَابَ وَ سَجِّهِ وَ طَيِّنْهُ وَ امضِ بِهِ إِلَى الْفَضْلِ بْنِ سَهْلٍ وَ اخذْ لِأَبِي الْحَسَنِ ثَلَاثِمِائَةَ أَلْفِ دِرْهَمٍ.

Al-Mamoun said to him, 'When you<sup>asws</sup> instruct with scattering dust on the writing, how do you<sup>asws</sup> say?' He<sup>asws</sup> said: 'Dust up!' He said, 'So, from the scattering?' He<sup>asws</sup> said: 'Scatter it!' He said, 'So, from the clay?' He<sup>asws</sup> said: 'Clay it!' He said, 'O slave! Dust up this writing, and scatter it, and clay it, and go with it to Al-Fazl Bin Sahl and take three hundred thousand Dirhams to be for Abu Al-Hassan' <sup>asws</sup> 211

ن، عيون أخبار الرضا عليه السلام الدقاق عن الأسيدي عن سهل عن عبد العظيم الحسيني عن معمر بن حلال و جماعة قالوا دخلنا على الرضا ع فقال له بعضنا جعلني الله فداك ما لي أراك متغير الوجه

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al Daqqaq, from Al Asady, from Sahl, from Abdul Azeem Al Hasany, from Muammar Bin Khallad, and a group, they said,

'We entered to see Al-Reza<sup>asws</sup>. One of us said to him<sup>asws</sup>, 'May Allah<sup>azwj</sup> Make me to be sacrificed for you<sup>asws</sup>! What is the matter I see you<sup>asws</sup> as being changed of face?'

فَقَالَ ع إِنِّي بَقِيْتُ لَيْتِي سَاهِرًا مُفَكِّرًا فِي قَوْلِ مَرْوَانَ بْنِ أَبِي حَفْصَةَ -

أَنِّي يَكُونُ وَ لَيْسَ ذَاكَ بِكَائِنٍ - لَيْتِي الْبَنَاتِ وَرَأْتُهُ الْأَعْمَامِ

<sup>211</sup> Bihar Al Awaar – V 49, The book of History – Ali Al Reza<sup>asws</sup>, Ch 8 H 2



He said, 'I<sup>asws</sup> remained my<sup>asws</sup> night staying awake, thoughtful regarding the words of Marwan Bin Abu Hafsa, 'How can it be, and this cannot happen to be! For sons of the daughters, and inheritance of the uncles'.

ثُمَّ نَمْتُ فَإِذَا أَنَا بِفَائِلٍ قَدْ أَخَذَ بِعِضَادَتِي الْبَابِ وَ هُوَ يَقُولُ

أَلَيْ يَكُونُ وَ لَيْسَ ذَلِكَ بِكَائِنٍ - لِلْمُشْرِكِينَ دَعَائِمُ الْإِسْلَامِ -  
لِئِنِّي الْبَنَاتِ نَصِيْبُهُمْ مِنْ جَدِّهِمْ وَ الْعَمُّ مَتْرُوكٌ بِعَيْرِ سِهَامِ  
مَا لِلطَّلِيْقِ وَ لِلثَّرَاثِ وَ إِئْمَا - سَجَدَ الطَّلِيْقُ تَخَافَةَ الصَّمَمِصَامِ -

Then I<sup>asws</sup> slept, and there was a speaker who grabbed the posts of the door, and he was saying, 'How can it be, and that will not be happening, for the Polytheist be the foundations of Al-Islam. For the sons of the daughters is their share from their grandfather, and the uncles are neglected being without a share. What has the freed one (Al-Abbas) to do with the inheritance? And rather the freed one should prostrate fearing the persistence.

قَدْ كَانَ أَخْبَرَكَ الْقُرْآنُ بِفَضْلِهِ - فَمَضَى الْمُضَاءُ بِهِ مِنَ الْحُكَّامِ -  
إِنَّ ابْنَ فَاطِمَةَ الْمُنَوَّهَ بِاسْمِهِ حَازَ الْوِرَاثَةَ عَنْ بَنِي الْأَعْمَامِ -  
وَ بَقِيَ ابْنُ نَثَلَةَ وَاقِفًا مُتَرَدِّدًا - يَرْثِي وَ يُسْعِدُهُ ذَوُو الْأَرْحَامِ -

And the Quran has informed you with its merits, so the judges from the rules continued with it. The son<sup>asws</sup> of (Syeda) Fatima<sup>asws</sup>, naming him<sup>asws</sup> is forbidden, has inherited from the sons of the uncles, and the son of Nosal is standing, hesitating, eulogising, and the ones with kinship are making him happy".<sup>212</sup>

ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن ابن هاشم عن ابن المغيرة قال سمعت أبا الحسن الرضا ع يقول

إِنَّكَ فِي دَارٍ لَهَا مُدَّةٌ - يُقْبَلُ فِيهَا عَمَلُ الْعَامِلِ -  
أَلَا تَرَى الْمَوْتَ مُحِيطًا بِهَا - يَكْذِبُ فِيهَا أَمَلُ الْأَمِلِ -  
تُعَجِّلُ الذَّنْبَ لِمَا تَشْتَهِي - وَ تَأْمَلُ التَّوْبَةَ فِي قَابِلِ -  
وَ الْمَوْتُ يَأْتِي أَهْلَهُ بَعْتَةً - مَا ذَلِكَ فِعْلَ الْحَازِمِ الْعَاقِلِ -

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – My father, from Sa'ad, from Ibn Hashim, from Ibn Al Mugheira who said,

'I heard Abu Al-Hassan Al-Reza<sup>asws</sup> saying: 'You are in a house having a (fixed) term for it. The deed of the worker is accepted in it. Can't you see the death surrounding it, belying in it the hopes of the hopeful? You are hastening the sin due to what you are desiring, and you are thinking of the repentance in the future, and the death comes to its people suddenly. What should be the action of the wise and intellectual person?'<sup>213</sup>

<sup>212</sup> Bihar Al Awaar – V 49, The book of History – Ali Al Reza<sup>asws</sup>, Ch 8 H 3

<sup>213</sup> Bihar Al Awaar – V 49, The book of History – Ali Al Reza<sup>asws</sup>, Ch 8 H 4

ن، عيون أخبار الرضا عليه السلام الحسن بن عبد الله بن سعيد العسكري عن أحمد بن محمد بن الفضل عن إبراهيم بن أحمد الكاتب عن أحمد بن الحسين كاتب أبي الفيض عن أبيه قال: حضرنا مجلس علي بن موسى الرضا ع فشكا رجل أخاه فأنشأ يقول

أَعْذِرْ أَخَاكَ عَلَى ذُنُوبِهِ- وَ اسْتَزْ وَ غَطِّ عَلَى عُيُوبِهِ-  
وَ اصْبِرْ عَلَى مُنْتِ السَّفِيهِ وَ لِلزَّمَانِ عَلَى حُطُوبِهِ  
وَ دَعِ الْجَوَابَ تَفَضُّلاً وَ كِلِ الظُّلُومَ إِلَى حَسِيهِ

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al-Hassan Bin Abdullah Bin Saeed Al Askari, from Ahmad Bin Muhammad Bin Al Fazl, from Ibrahim Bin Ahmad the scribed, from Ahmad Bin Al Husayn scribe of Abu Al Fayyaz, from his father who said,

'We were present in a gathering of Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup>. A man complained of his brother, so he<sup>asws</sup> recited saying: 'The excuse of your brother is upon his sins, and veil and cover upon his faults, and be patient upon accusations of the foolish, and for the times upon its address, and leave the answer graciously, and every wrongdoer is to his Reckoning'.<sup>214</sup>

كشفت، كشف الغمة عبد العزيز بن الأخصر عن أبي الحسن كاتب الفرائض عن أبيه مثله.

(The book) 'Kashf Al Ghumma' – Abdul Aziz Bin Al Akhzar, from Abu Al-Hassan a scribe of the obligation, from his father – similar to it.<sup>215</sup>

ن، عيون أخبار الرضا عليه السلام الطالقاني عن الحسن بن علي العدوي عن الهيثم بن عبد الرمان عن الرضا عن أبيه ع قال كان أمير المؤمنين ع يقول

خَلَقْتَ الخَلَائِقَ فِي قُدْرَةٍ- فَمِنْهُمْ سَخِيٌّ وَ مِنْهُمْ بَخِيلٌ  
فَأَمَّا السَّخِيُّ فَنَفِي رَاحَةٍ- وَ أَمَّا البَخِيلُ فَشَوْمٌ طَوِيلٌ.

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al Talaqany, from Al-Hassan Bin Ali Al Adawy, from Al Haysam Bin Abdul Rummany,

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>. Amir Al-Momineen<sup>asws</sup> had said: 'You<sup>azwj</sup> Created the creatures in Power. From them is a generous one, and from them is a stingy one. As for the generous one, he is in rest, and as for the stingy, his inauspiciousness is long'.<sup>216</sup>

ن، عيون أخبار الرضا عليه السلام ابن المتوكل عن علي بن أبيه عن الريان بن الصلت قال: أنشدني الرضا ع لعبد المطلب

يَعِيبُ النَّاسُ كُلَّهُمْ زَمَانًا- وَ مَا لَزَمَانًا عَيْبٌ سَوَانًا  
نَعِيبُ زَمَانًا وَ الْعَيْبُ فِينَا- وَ لَوْ نَطَقَ الزَّمَانُ بِنَا هَجَانًا-  
وَ إِنَّ الدَّيْبَ يَبْرُكُ لَحَمَ ذَنْبٍ- وَ يَأْكُلُ بَعْضُنَا بَعْضًا عِينًا-

<sup>214</sup> Bihar Al Awaar – V 49, The book of History – Ali Al Reza<sup>asws</sup>, Ch 8 H 5

<sup>215</sup> Bihar Al Awaar – V 49, The book of History – Ali Al Reza<sup>asws</sup>, Ch 8 H 6

<sup>216</sup> Bihar Al Awaar – V 49, The book of History – Ali Al Reza<sup>asws</sup>, Ch 8 H 7

لَبَسْنَا لِلْخِدَاعِ مُسُوكَ طِيبٍ - فَوَيْلٌ لِلْغَرِيبِ إِذَا آتَانَا.

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Ibn Al Mutawakkal, from Ali, from his father, from Al Rayyan Bin Al Salt who said,

*'The people, all of them fault the times, and there is no fault for the times besides us. We are faulting out times while the fault is in us, and if the times could speak with us, it would argue with us. And the wolf neglects eating the meat of a wolf, and some of us are devouring others in front of our eyes. We are wearing the musk perfume for the deceiving, so woe be unto the stranger when he comes to us'*.<sup>217</sup>

ن، عيون أخبار الرضا عليه السلام ألبهقي عن الصولي عن ابن دكوان عن إبراهيم بن العباس قال: كان الرضا ع يُنشد كثيراً

إِذَا كُنْتُ فِي خَيْرٍ فَلَا تَعْتَرِزْ بِهِ - وَ لَكِنْ قُلِ اللَّهُمَّ سَلِّمْ وَ تَمِّمْ.

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al Bayhaqi, from Al Sowly, from Ibn Zakwan, from Ibrahim Bin Al Abbas who said,

'Al-Reza<sup>asws</sup> used to frequently recite: *'If you were in goodness, then do not be deceived by it, but say, 'O Allah<sup>azwj</sup>! Keep it safe and complete'*'.<sup>218</sup>

قب، المناقب لابن شهر آشوب له ع

لَبَسْتُ بِالْعِفَّةِ تَوْبَ الْعَيْ - وَ صِرْتُ أَمَشِي سَامِخَ الرَّأْسِ  
لَسْتُ إِلَى السَّنَاسِ مُسْتَأْنَسًا - لَكِنِّي آتَسُ بِالنَّاسِ -  
إِذَا رَأَيْتُ التَّيْبَةَ مِنْ ذِي الْعَيْ - تَحْتُ عَلَى النَّائِهِ بِالنَّاسِ -  
مَا إِنْ تَفَاخَرْتُ عَلَى مُعْدِمٍ - وَ لَا تَضَعُضَعْتُ لِإِفْلَاسِ.

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

*'For him<sup>asws</sup>, 'I dressed in chastity, the clothing of the needless, and I came walking, holding the head high. I am not a familiar one with the people, but I am familiar with the people. When I see the ones with riches being arrogant, I wandered upon the lost with the despair. For as long as you are priding upon the destitute, I am not subject to the bankruptcy'*.<sup>219</sup>

ختص، الإختصاص كتب المأمون إلى الرضا ع فقال عطني فكتب ع

إِنَّكَ فِي دُنْيَا لَهَا مُدَّةٌ - يُقْبَلُ فِيهَا عَمَلُ الْعَامِلِ -  
أَ مَا تَرَى الْمَوْتَ مُحِيطًا بِهَا - يُسَلِّبُ مِنْهَا أَمَلُ الْأَمَلِ -  
تُعْجِلُ الدَّنْبَ بِمَا تَسْتَهِي - وَ تَأْمَلُ التَّوْبَةَ مِنْ قَابِلِ -

<sup>217</sup> Bihar Al Awaar – V 49, The book of History – Ali Al Reza<sup>asws</sup>, Ch 8 H 8

<sup>218</sup> Bihar Al Awaar – V 49, The book of History – Ali Al Reza<sup>asws</sup>, Ch 8 H 9

<sup>219</sup> Bihar Al Awaar – V 49, The book of History – Ali Al Reza<sup>asws</sup>, Ch 8 H 10

مَا ذَاكَ فِعْلُ الْحَازِمِ الْعَاقِلِ.

وَالْمَوْتُ يَأْتِي أَهْلَهُ بَعْتَةً

(The book) 'Al Ikhtisas' –

'Al-Mamoun wrote to Al-Reza<sup>asws</sup>. He said, 'Advise me!' So he<sup>asws</sup> wrote (a poem): 'You are in a house having a (fixed) term for it. The deed of the worker is accepted in it. Can't you see the death surrounding it, confiscating in it the hopes of the hopeful? You are hastening the sin due to what you are desiring, and you are thinking of the repentance in the future, and the death comes to its people suddenly. That is not the action of the wise and intellectual person''<sup>220</sup>

ن، عيون أخبار الرضا عليه السلام الهمداني عن علي عن أبيه عن إبراهيم بن محمد الحسيني قال: بعث المأمون إلى أبي الحسن الرضا ع جارية فلما أدخلت إليه استأزرت من الشيب فلما رأى كراهتها ردّها إلى المأمون وكتب إليه بهذه الأبيات

(The book) 'Uyoon Akhbar Al-Reza<sup>asws</sup>' – Al Hamdany, from Ali, from his father, from Ibrahim Bin Muhammad Al Hasany who said,

'Al-Mamoun sent a maid to Abu Al-Hassan Al-Reza<sup>asws</sup>. When she entered to see him<sup>asws</sup>, she was constricted from the grey-hair (of his). When he<sup>asws</sup> saw her abhorrence, he<sup>asws</sup> returned her to Al-Mamoun and wrote to him these couplets:

نَعَى نَفْسِي إِلَى نَفْسِي الْمَشِيبِ - وَ عِنْدَ الشَّيْبِ يَتَّعِظُ اللَّيْبِ -  
فَقَدَّ وَلَّى الشَّبَابُ إِلَى مَدَاهُ - فَلَسْتُ أَرَى مَوَاضِعَهُ تَتُوبُ -  
سَأَبْكِيهِ وَ أَنْدُبُهُ طَوِيلًا - وَ أَدْعُوهُ إِلَى عَسَى يُجِيبُ -  
وَ هَيْهَاتَ الَّذِي قَدْ فَاتَ مِنْهُ - تُنِينِي بِهِ النَّفْسُ الْكَذُوبُ -

'My soul, gave the news to my soul of the old age, and in the presence of the youth the intelligent one exalts himself. The youth has gone to its direction, and I don't see any place of its return. I shall be crying for it and lament it for a long time, and I shall call it back to me<sup>asws</sup>, perhaps it would answer. Far be it! That which is lost from him, that it should be hoped for by the lying soul.

وَدَاغُ الْعَايِنَاتِ بَيَاضُ رَأْسِي - وَ مَنْ مَدَّ الْبَقَاءَ لَهُ يَشِيبُ -  
أَرَى الْبَيْضَ الْحَسَانَ يَحْدُنْ عَتِي - وَ فِي هَجْرَانِهِمْ لَنَا نَصِيبُ -  
فَإِنْ يَكُنِ الشَّبَابُ مَضَى حَبِيبًا - فَإِنَّ الشَّيْبَ أَيْضًا لِي حَبِيبُ -  
سَأَصْحَبُهُ بِتَقْوَى اللَّهِ حَتَّى - يُفَرِّقَ بَيْنَنَا الْأَجَلَ الْقَرِيبُ -

Farewell to the female singers due to the whiteness of my head, and the one whose life has been extended for him would go grey. I see the whiteness turning the beauties away from me, and in their desertion, there is a share for us. So, if the youthfulness has gone away as a beloved, then the grey-hair as well is a beloved for me<sup>asws</sup>. I shall accompany it with the fear of Allah<sup>azwj</sup> until the death separates between us very soon''<sup>221</sup>

<sup>220</sup> Bihar Al Awaar – V 49, The book of History – Ali Al Reza<sup>asws</sup>, Ch 8 H 11

<sup>221</sup> Bihar Al Awaar – V 49, The book of History – Ali Al Reza<sup>asws</sup>, Ch 14 H 4

## Verses Recited by Imam Ali Naqi<sup>asws</sup> Ibn Mohammed Al-Jawwad<sup>asws</sup>:

أَقُولُ قَالَ الْمَسْعُودِيُّ فِي مُرُوجِ الذَّهَبِ، سُعِيَ إِلَى الْمُتَوَكَّلِ بِعَلِيِّ بْنِ مُحَمَّدِ الْجَوَادِ عَ أَنَّ فِي مَنْزِلِهِ كُتُباً وَ سِلَاحاً مِنْ شِيعَتِهِ مِنْ أَهْلِ قُمٍّ وَ أَنَّهُ عَارِضٌ عَلَى الْوُثُوبِ بِالْدَّوْلَةِ فَبَعَثَ إِلَيْهِ جَمَاعَةً مِنَ الْأَنْزَارِكِ

I (Majlisi) am saying, 'Al Masoudy said in 'Murouj Al Zahab' –

'There was a slandering with Ali<sup>asws</sup> Bin Muhammad Al-Jawwad<sup>asws</sup> to Al-Mutawakkil, 'In his<sup>asws</sup> house there are letter and weapons from his<sup>asws</sup> Shias, from the people of Qum, and he<sup>asws</sup> is determined upon the leaping with the government, so send a group of Turks to him<sup>asws</sup>!'

فَهَجَمُوا دَارَهُ لَيْلاً فَلَمْ يَجِدُوا فِيهَا شَيْئاً وَ وَجَدُوهُ فِي بَيْتٍ مُغْلَقٍ عَلَيْهِ وَ عَلَيْهِ مِدْرَعَةٌ مِنْ صُوفٍ وَ هُوَ جَالِسٌ عَلَى الرَّمْلِ وَ الْحُصَى وَ هُوَ مُتَوَجِّهٌ إِلَى اللَّهِ تَعَالَى يَتْلُو آيَاتٍ مِنَ الْقُرْآنِ

They raided his<sup>asws</sup> house at night, but they did not find anything therein, and they found his<sup>asws</sup> room with a lock upon it, and upon him<sup>asws</sup> was a woollen coat and he<sup>asws</sup> was sitting upon the sand and the pebbles, and he<sup>asws</sup> was attentive to Allah<sup>azwj</sup> the Exalted, reciting Verses from the Quran.

فَحَمَلَ عَلَى حَالِهِ تِلْكَ إِلَى الْمُتَوَكَّلِ وَ قَالُوا لَهُ لَمْ نَجِدْ فِي بَيْتِهِ شَيْئاً وَ وَجَدْنَاهُ يَقْرَأُ الْقُرْآنَ مُسْتَقْبِلَ الْقِبْلَةِ وَ كَانَ الْمُتَوَكَّلُ جَالِساً فِي مَجْلِسِ الشُّرْبِ فَدَخَلَ عَلَيْهِ وَ الْكَأْسُ فِي يَدِ الْمُتَوَكَّلِ فَلَمَّا رَأَاهُ هَابَهُ وَ عَظَّمَهُ وَ أَجْلَسَهُ إِلَى جَانِبِهِ وَ نَأَوَلَهُ الْكَأْسَ الَّتِي كَانَتْ فِي يَدِهِ

He<sup>asws</sup> was carried upon that state of his<sup>asws</sup> to Al-Mutawakkil, and they said to him, 'We did not find anything in his<sup>asws</sup> house, and we found him<sup>asws</sup> reciting the Quran facing towards the Qiblah'. And Al-Mutawakkil was seated in a noble seat. He entered to see him<sup>asws</sup>, and there was a cup in the hand of Al-Mutawakkil. When he saw him<sup>asws</sup>, he<sup>asws</sup> awed him, and he revered him<sup>asws</sup> and seated him<sup>asws</sup> to his side and gave him<sup>asws</sup> the cup which was in his hand.

فَقَالَ وَ اللَّهُ مَا يُخَامِرُ حَمِيٍّ وَ دَمِي قَطُّ فَأَعْفِنِي فَأَعْفَاهُ فَقَالَ أَنْشِدْنِي شِعْراً فَقَالَ عَ إِنِّي قَلِيلٌ الرَّوَايَةِ لِلشَّعْرِ فَقَالَ لَا بُدَّ

He said, 'By Allah<sup>azwj</sup>! My<sup>asws</sup> flesh and my<sup>asws</sup> blood has not been intoxicated at all! So excuse me<sup>asws</sup>!' He excused him<sup>asws</sup>. He said, 'Recite a poem to me'. He<sup>asws</sup> said: 'I<sup>asws</sup> am of little reporting of the poems'. He said, 'There is no escape'.

فَأَنْشَدَهُ عَ وَ هُوَ جَالِسٌ عِنْدَهُ

عُثِبَ الرِّجَالِ فَلَمْ تَنْفَعُهُمُ الْقُلُوبُ	بَاتُوا عَلَى قُلُلِ الْأَجْبَالِ تَحْرُسُهُمْ
وَ أُسْكِنُوا حُفراً يَا بَسْمًا نَزَلُوا	وَ اسْتَنْزَلُوا بَعْدَ عَزٍّ مِنْ مَعَاقِلِهِمْ
أَيْنَ الْأَسَاوِرُ وَ التَّيْجَانُ وَ الْحُلَلُ	نَادَاهُمْ صَارِحٌ مِنْ بَعْدِ دَفْنِهِمْ
مِنْ دُونِهَا تُضْرَبُ الْأَسْتَارُ وَ الْكِلَالُ	أَيْنَ الْوُجُوهُ الَّتِي كَانَتْ مُنْعَمَةً

He<sup>-asws</sup> recited it while he<sup>-asws</sup> was seated in his presence: *'They spent the night upon low numbers guarded by the large numbers, so the few did not benefit them, and they went down after honour from their low numbers, and they dwelt in the dugouts. O what an evil descent! A shouter called out to them from after their having been buried, 'Where are the bracelets, and the crowns, and the robes? Where are the faces which were in bounties?'* From besides it, the curtains of distress are struck.

فَأَفْصَحَ الْقَبْرِ عَنْهُمْ حِينَ سَاءَ لَهُمْ  
قَدْ طَالَ مَا أَكَلُوا دَهْرًا وَقَدْ شَرِبُوا  
تِلْكَ الْوُجُوهُ عَلَيْهَا الدُّودُ تَفْتَبِلُ  
وَ أَصْبَحُوا الْيَوْمَ بَعْدَ الْأَكْلِ قَدْ أُكِلُوا

*The grave revealed about them when they asked about those face, upon whom were the biting worms, 'For long they have been eating and drinking for ages, and today they have become after the eating, being eaten'.*

قَالَ فَبَكَى الْمُتَوَكِّلُ حَتَّى بَلَّتْ لِحْيَتَهُ دُمُوعَ عَيْنَيْهِ وَ بَكَى الْحَاضِرُونَ وَ دَفَعَ إِلَى عَلِيِّ عَ أَرْبَعَةَ آلَافِ دِينَارٍ ثُمَّ رَدَّهُ إِلَى مَنْزِلِهِ مُكْرَمًا.

*He (the narrator) said, 'Al-Mutawakkil wept until his beard was dampened by the tears of his eyes, and the attendees wept, and he handed four thousand Dinars to Ali<sup>-asws</sup>, then returned him<sup>-asws</sup> to his<sup>-asws</sup> house honourably'.*<sup>222</sup>

<sup>222</sup> Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad<sup>asws</sup>, Ch 4 H 25 b

## Verses Recited by Imam Hassan Al-Askari<sup>asws</sup> Ibn Ali Naqi<sup>asws</sup>:

يج، الخرائج و الجرائح رُوِيَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَيْسَى بْنِ صَبِيحٍ قَالَ: دَخَلَ الْحَسَنُ الْعَسْكَرِيَّ عَ عَلَيْنَا الْحُسَيْنَ وَ كُنْتُ بِهِ عَارِفاً وَ قَالَ لَكَ خَمْسٌ وَ سِتُّونَ سَنَةً وَ أَشْهُراً وَ يَوْماً وَ كَانَ مَعِيَ كِتَابٌ دُعَاءٍ وَ عَلَيْهِ تَارِيخُ مَوْلِدِي وَ إِنِّي نَظَرْتُ فِيهِ فَكَانَ كَمَا قَالَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ali Bin Ibrahim Bin Hashim, from his father, from his grandfather, from Isa Bin Sabeeh who said,

'Al-Hassan Al-Askari<sup>asws</sup> entered the prison to see us and I was knowing him<sup>asws</sup>, and he<sup>asws</sup> said: 'For you would be sixty-five years and months and days'. And there was a book of supplications with me, and upon it was the date of my birth, and I looked into it, and it happened like what he<sup>asws</sup> said'.

وَ قَالَ هَلْ رَزَقْتَ مِنْ وَلَدٍ قُلْتَ لَا قَالَ اللَّهُمَّ ارزُقْهُ وَلَدًا يَكُونُ لَهُ عَضُدًا فَنِعْمَ الْعَضُدُ الْوَلَدُ ثُمَّ تَمَثَّلَ

And he<sup>asws</sup> said: 'Have you been Graced any children?' I said, 'No'. He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! Grace him a child for it would be an upper arm for him. Best of the upper arms is the son!' Then he<sup>asws</sup> prosed:

مَنْ كَانَ ذَا عَضُدٍ يُدْرِكُ ظِلَامَتَهُ  
إِنَّ الدَّلِيلَ الَّذِي لَيْسَتْ لَهُ عَضُدٌ

'One who is with an upper arm would realise his own darkness. The disgraced is the one who hasn't an upper arm for him'.

قُلْتُ أَلَيْكَ وَلَدٌ قَالَ إِي وَ اللَّهُ سَيَكُونُ لِي وَلَدٌ يَمَلَأُ الْأَرْضَ قِسْطاً وَ عَدْلًا فَأَمَّا الْآنَ فَلَا تُمِثَّلْ

I said, 'Is there any son<sup>ajtf</sup> for you<sup>asws</sup>?' He<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>! There will be a son<sup>ajtf</sup> who shall fill the earth with equity and justice. As for no, so no!' Then he<sup>asws</sup> prosed:

لَعَلَّكَ يَوْماً أَنْ تَرَانِي كَأَمَّا  
فَإِنَّ تَمِيمًا قَبْلَ أَنْ يَلِدَ الْحَصَى -  
بَيْنَ حَوَالِي الْأَسْوَدِ اللَّوَابِدِ  
أَقَامَ زَمَانًا وَ هُوَ فِي النَّاسِ وَاحِدٌ

'Perhaps you will see me<sup>asws</sup> on day as if steadfast lions have been built around me<sup>asws</sup>, for Tameem, before he gave birth to pebbles (lot of children), had stayed for a time, and he was along among the people".<sup>223</sup>

يج، الخرائج و الجرائح عَلِيُّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَيْسَى بْنِ صَبِيحٍ قَالَ دَخَلَ الْحَسَنُ الْعَسْكَرِيَّ عَ عَلَيْنَا الْحُسَيْنَ وَ كُنْتُ بِهِ عَارِفاً فَقَالَ لِي لَكَ خَمْسٌ وَ سِتُّونَ سَنَةً وَ شَهْرٌ وَ يَوْمَانِ وَ كَانَ مَعِيَ كِتَابٌ دُعَاءٍ عَلَيْهِ تَارِيخُ مَوْلِدِي وَ إِنِّي نَظَرْتُ فِيهِ فَكَانَ كَمَا قَالَ

(The book) 'Al Kharaij Wa Al Jaraih' – Ali Bin Ibrahim, from his father, from Isa Bin Sabeeh who said,

<sup>223</sup> Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali<sup>asws</sup>, Ch 2 H 48

'Al-Hassan Al-Askari<sup>asws</sup> entered to see us and I was a knower of him<sup>asws</sup>. He<sup>asws</sup> said to me: 'For you are sixty-five years and a month and two days' – and with me was a book with my birth-date upon it, and I looked into it, and it was just as he<sup>asws</sup> had said.

وَقَالَ هَلْ رُفِّتَ وَوَلَدًا فَمُلَّتْ لَا فَقَالَ اللَّهُمَّ ارْزُقْهُ وَوَلَدًا يَكُونُ لَهُ عَضُدًا فَبِنِعْمِ الْعَضُدِ الْوَلَدُ

And he<sup>asws</sup> said: 'Have you been Graced a son?' I said, 'No'. He<sup>asws</sup> said: 'O Allah<sup>azwj</sup>! Grace him a son who would be a support for him, for the best support is the son!'

تَمَّ تَمَثَّلَ ع

مَنْ كَانَ دَا عَضُدٍ يُدْرِكُ ظِلَامَتَهُ  
إِنَّ الدَّلِيلَ الَّذِي لَيْسَتْ لَهُ عَضُدٌ -

Then he<sup>asws</sup> prosed: 'One who was with a support would realise its darkness. The humiliated is the one who has no support for him'.

قُلْتُ أَلَيْكَ وَوَلَدٌ قَالَ إِي وَ اللَّهُ سَيَكُونُ لِي وَوَلَدٌ يَمَلَأُ الْأَرْضَ قِسْطًا فَأَمَّا الْآنَ فَلَا

I said, 'Is there a son<sup>ajtf</sup> for you<sup>asws</sup>?'. He<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>! There will happen to be a son<sup>ajtf</sup> for me<sup>asws</sup>. He<sup>ajtf</sup> will fill the earth with fairness. As for now, so no!'

تَمَّ تَمَثَّلَ

لَعَلَّكَ يَوْمًا أَنْ تَرَانِي كَأَنَّما  
بَنِي حَوَالِي الْأُسُودِ اللَّوَابِدُ  
فَإِنَّ تَمِيمًا قَبْلَ أَنْ يَلِدَ الْحَصَا  
أَقَامَ زَمَانًا وَهُوَ فِي النَّاسِ وَاحِدٌ

Then he<sup>asws</sup> prosed: 'Perhaps one day you will be seeing me<sup>asws</sup> as if steadfast lions have been built around me<sup>asws</sup>, for Tameem, before he begot Al Hasa, stayed for a time while he was along among the people"<sup>224</sup>.

<sup>224</sup> Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi<sup>ajtf</sup>, Ch 15 (10) H 15