



The Ultimate Defence of *Sayyida Narjis(pbuh)*

by Mujtaba ibne Dhulfiqar

Introduction

All praise belongs to Allah, Lord of the worlds—praise whose true reality lies beyond the reach of creation. Abundant blessings and salutations be upon those sacred personalities for whose sake the very act of sending blessings was ordained.

It is from the grace and generosity of Allah, the Self-Sufficient, that He enabled this humble servant to respond to the questions and objections raised regarding the noble and revered mother of Ṣāhib al-Zamān (may Allah hasten his reappearance), Sayyida Narjis (peace be upon her). In the present age—an age dominated by social media—false and disrespectful claims concerning her origin and status are increasingly circulated on platforms such as Instagram and Facebook. These allegations rely primarily on a single narration that portrays her as a slave-girl purchased from the market, despite the serious weaknesses found both in its chain of transmission and its content.

This research seeks to examine that narration critically, demonstrate its unreliability through rijāl analysis and historical inconsistency, and present the stronger and earlier reports concerning Sayyida Narjis (peace be upon her). By Allah’s permission, this study aims to clarify the truth, defend the sanctity of the Household of the Prophet (peace be upon them), and refute claims that conflict with both sound scholarship and reverence for the Ahl al-Bayt.

Author's note

I dedicate this humble work first to the noble lady **Syeda Narjis (peace be upon her)** — the pure mother of our living Imam, the Master of the Age — and to **our mother, Syeda Fāṭimah al-Zahrā' (peace be upon her)**, the sole means for the continuation of the Seal's existence in this world — the Human Hūrī, Fāṭimah bint Muḥammad.

If supreme infallibility means that the Perfect Human reaches a station where he is pleased with what pleases Allah and angered at what angers Him, then Fāṭimah al-Zahrā' (peace be upon her) reached a degree where Allah is pleased by her pleasure and angered by her anger — absolutely. This is a مقام (station) that leaves even the perfected ones bewildered. She is the dawn of the lights of the stars of the heaven of Wilāyah, and the repository of the secrets within the depths of the Book of Guidance.

She is the wife and mother of the twelve chiefs from the descendants of Ismā'īl, promised to Ibrāhīm al-Khalīl. She is the great sign in the heaven described in the Apocalypse — the woman clothed with the sun, the moon beneath her feet, and upon her head a crown of twelve stars.

She is the inner meaning of the “Blessed Night” in which *every wise command is made distinct*.

She is the “our women” of the verse of Mubāhalah — a plural confined in reality to a single soul.

She and her husband are the two seas of Prophethood and Knowledge that meet.

She is the unique one crowned with the verse of pure sincerity: “*We feed you only for the sake of Allah's Face.*”

She is the one whose name is inscribed on the Gate of Paradise as “**The Elect of Allah.**”

And from her light continues the Divine Trust. From her نور flows the existence of the Living Proof. From her روح flows the استمرار of Wilāyah.

And thus, this work is also dedicated to **the Imam of our time**, the living حجة of Allah upon His creation.

Only his Zuhoor carries the meaning of salvation. Only his justice carries the meaning of balance. Only his presence carries the meaning of tranquility. Only his Qiyām carries the meaning of divine order. Only his Nūr carries the meaning of guidance. Only his ‘Adl carries the meaning of mercy in structure. Only his existence carries the meaning of hope in reality.

This work is offered in Intizar, In love, in loyalty, and in certainty that the promise of Allah is true.

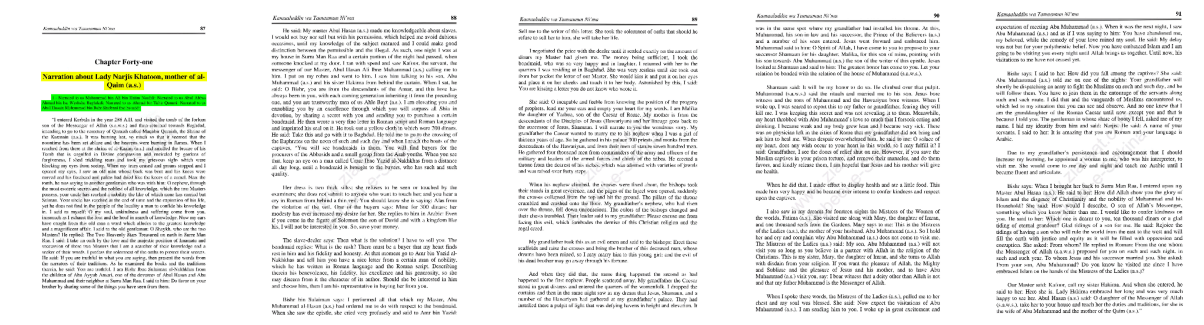
I acknowledge openly that I am not a scholar, and that human error is inevitable. If there is any mistake in this research, it is from my own shortcomings. If any truth is found within it, it is by the grace of Allah alone. If any light shines from this work, it is only a reflection of Imam Husayn (peace be upon him), not from me. For all that I am, and all that I do, is in service of Imam Husayn (peace be upon him).

Mujtaba ibne Dhulfiqar (Muhammad ibne muslim)

In the name of God, the Most Gracious, the Most Merciful

The nawasib, in their vile fantasies and polluted minds, tend to accuse pure women of unspeakable things. One of the victims is none other than the mother of our current Imam, Sayyida Narjisؑ.

The hadith they often quote is the very long one from Kamal al-Deen where it mentions the story of how a companion of the Imam travelled to buy Narjis, who was a slave by then. It's chain of transmission is as follows:



As you can see, I don't want to describe this incident in detail because it is very long. Please see the scan provided and read it yourself.

When we consider the chain of transmission of this tradition, we find some concerns, and they are presented in order below:

First, the main narrator of this incident is Abu al-Hasan Muhammad ibn Shaybani. From this perspective, what is his personal status? We are surprised that Sheikh Saduq has narrated this tradition from him through three sources. And this is Muhammad bin Ali bin Hatim Nawfal who said: Abu al-Abbas Ahmad bin Isa al-Wash al-Baghdadi narrated to us: He says, "Ahmad bin Tahir Qummi narrated to us..

The second incident is based on **Bashir bin Nakhas**, who introduced himself in the tradition and said that he was from the lineage of Hazrat Abu Ayyub Ansari رضي. We do not find any mention of this person anywhere in the books of Tarikh, Rijal and Tarajim, in fact, the narrator of

محمد بن علي بن محمد بن حاتم النوفلي من مشايخ الصدوق، كمال الدين - وصفه بالنوفلي و كناه .. بأبي بكر في مورد و وصفه في مورد آخر بالنوفلي المعروف بالكرمانى - مجهول

مَلْفِي
مِن
مَعْجَمِ رَجَائِ الْحَدِيثِ
بِقَامِ
مُحَمَّدِ ابْجَوَاهِرِي
مَوْلَانَا سَيِّدِ الْاَلْبَارِئِخِ (الْعَرَبِيِّ)
مَدْرُوسَاتِ الْمَدْرَسَةِ الْمَدِينِيَّةِ
مَدْرُوسَاتِ الْمَدْرَسَةِ الْمَدِينِيَّةِ

We read in Mustadrak 'Ilm al-Hadith, vol. 1, p. 397:

1333. Aḥmad ibn ‘Īsā al-Washshā’ al-Baghdādī, Abū al-‘Abbās: He has not been mentioned [by the biographers]. Al-Ṣadūq narrated in Kamal

al-Din, vol. 2, chapter 43, p. 454, from Muḥammad ibn ‘Alī ibn Muḥammad ibn Ḥātim al-Nawfalī al-Kirmanī, from him, from Aḥmad ibn Ṭāhir al-Qummī, the narration of Sa‘d ibn ‘Abd Allāh and his detailed questions to the Awaited Ḥujjah (peace be upon him). The locations of this narration have been mentioned earlier under Aḥmad ibn Ṭāhir.

أحمد بن غياث ٣٩٧

معاني حمل النبي (صلى الله عليه وآله) علماً وأسواره .

١٣٣٢ - أحمد بن عيسى بن هارون : لم يذكره ، روى فرات في تفسيره عنه . كمبا ج ٩ ص ٦٧ و ١١٨ ، وجد ج ٣٥ ص ٣٤٥ ، وج ٣٦ ص ١٨١ .

١٣٣٣ - أحمد بن عيسى الوشاء البغدادي أبو العباس : لم يذكره ، روى الصدوق في كمال الدين ج ٢ باب ٤٣ ص ٤٥٤ ، عن محمد بن علي بن محمد بن حاتم الزوفي الكرمانى ، عنه ، عن أحمد بن طاهر القمي حديث سعد بن عبد الله ومسائله المفصلة ، عن الحجة المنتظر (صلوات الله عليه) ، وتقدم في أحمد بن طاهر مواضع الحديث .

١٣٣٤ - أحمد بن عيسى بن يحيى ابن أخ الحسن بن يحيى : روى أحمد بن محمد بن سهل عنه . الغارات ص ٨٦٢ ، وكمبا ج ٢٢ ص ٣٨ ، وجد ج ١٠٠ ص ٢٣٨ .

١٣٣٥ - أحمد بن العيص : لم يذكره ، روى الصدوق في آخر كتاب فضائل الشيعة عن محمد بن يحيى العطار ، عنه حديثاً شريفاً فراجع .

وروى طب الأئمة ص ١٣٩ ، عنه ، عن النضر بن سويد ، ونقله في كمبا ج ١٤ ص ٥٣٠ ، وجد ج ٦٢ ص ١٩١ ح ١ .

١٣٣٦ - أحمد بن غسان : لم يذكره ، وقع في طريق الكليني في الكافي ج ٢ ص ٣٢٦ باب البذاء عن المعلى ، عنه ، عن سماعة .

١٣٣٧ - أحمد بن غنم بن حكيم : لم يذكره ، وقع في طريق الصدوق في أماليه مجلس ٧٢ ص ٢٨٧ ، عن محمد بن الحسين ، عنه ، عن شريح بن مسلمة حديث نزول قوله تعالى : ﴿ وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِفُوا فِي الْأَرْضِ ﴾ فيهم (صلوات الله عليهم) . [٢٨/٥] .

١٣٣٨ - أحمد بن غياث : لم يذكره ، روى الطبع ص ٨٨ ، عنه ،



مستدرکات
عازج الجب

تأليف
العلامة المحمدية المتبحرة
السيد علي التستاري الشاهرودي

الطبعة الأولى

مكتبة آية الله العظمى
المرجع في طهران

4. Ahmad bin Tahir al-Qummi.

We read in [Mustadrak 'Ilm al-Hadith, vol. 1, p. 331](#):

١٠٥٧ - أحمد بن طاهر القمي: لم يذكره . وقع في طريق الصدوق في كمال الدين ج ٢ باب ٤١ ص ٤١٧ ح ١ عن أحمد بن عيسى الوشاء ، عنه ، عن أبي الحسين محمد بن بحر الشيباني ، رواية ميلاد الحجة (صلوات الله عليه) ، جد ج ٥١ ص ١٠ ، وفيه محمد بن يحيى الشيباني ومثله . كمبا ج ١٣ ص ١ .

1057 – Aḥmad ibn Ṭāhir al-Qummī: He has not been mentioned [by the biographers]. He appears in the transmission chain of al-Ṣadūq in Kamal al-Din, vol. 2, chapter 41, p. 417, ḥadīth no. 1 — from Aḥmad ibn ‘Isā

al-Washshā', from him, from Abū al-Ḥusayn Muḥammad ibn Baḥr al-Shaybānī — in the narration of the birth of the Ḥujjah (peace be upon him). [It also appears] in Jalā' al-'Uyūn, vol. 5, p. 10, and there it includes Muḥammad ibn Yaḥyā al-Shaybānī; similarly in Kamal al-Bajā', vol. 13, p. 1.

أحمد بن طاهر ٣٣١

وروى الشيخ في أماليه ج ١ ص ٢٤١ عن المفيد ، عن علي بن خالد المراءى ، عن محمد بن أحمد البراز الفلسطيني ، عنه ، عن صالح بن أبي النجم ، رواية أخرى .

١٠٥٥ - أحمد الصنعاني: هو أحمد بن الحسن بن إسحاق المذكور .
١٠٥٦ - أحمد بن طالب الهمداني: لم يذكره . روى الطب ص ٨٦ عنه ، عن عمر بن إسحاق .

١٠٥٧ - أحمد بن طاهر القمي: لم يذكره . وقع في طريق الصدوق في كمال الدين ج ٢ باب ٤١ ص ٤١٧ ح ١ عن أحمد بن عيسى الوشاء ، عنه ، عن أبي الحسين محمد بن بحر الشيباني ، رواية ميلاد الحجة (صلوات الله عليه) ، ج ٥ ص ١٠ ، وفيه محمد بن يحيى الشيباني . ومثله كعب ج ١٣ ص ١ .

وروى الصدوق فيه باب ٤٣ ص ٤٥٤ ح ٢١ بإسناده عن أحمد بن عيسى الوشاء ، عنه ، عن محمد بن بحر بن سهل الشيباني ، عن أحمد بن مسرور ، عن سعد بن عبد الله القمي ، حديثه المفصل ومسانله المفصلة عن مولانا الحجة بن الحسن (صلوات الله عليه) ، ونقله كعب ج ١٣ ص ١٢٥ ، وبعضه بهذا الإسناد فيه ج ٩ ص ٢٨٠ ، وج ٥ ص ٩١ و ٢٢٨ ، وجد ج ١١ ص ٣٢٩ ، وج ١٣ ص ٤٧ ، وج ٥٢ ص ٧٨ . مثله سواء . وج ٣٨ ص ٨٨ .

وروى فيه باب ٣٣ ص ٣٥٢ ح ٥٠ بإسناده عن أحمد بن عيسى الوشاء ، عنه ، عن محمد بن بحر بن سهل ، عن علي بن الحارث ، عن سعيد بن منصور الجواشني ، عن أحمد بن علي البجلي ، عن أبيه ، عن سدير الصيرفي ، عن الصادق (عليه السلام) ، حديث بكاء حين نظر إلى الجفر وإلى ميلاد الحجة (عليه السلام) وغيبته وابتلاء الشيعة ، وهو حديث شريف مفصل ، ونقله كعب ج ١٣ ص ٥٧ ، وبهذا الإسناد روايات في ج ٥ ص ٩١ و ٢٢٨ ، وغيبة الشيخ ص ١١٤ ، وجد ج ٥١ ص ٢١٩ ، وج ١١



١١٣١

مكتبة
عز الدين

تأليف
العلامة المحقق
الشيخ علي التستري الشاهرودي

الجزء الأول

مكتبة
الشيخ

5. Muhammad bin Bahr al-Ruhani.

We read in [al-Mufid min Mu'jam rijal al-Hadith, p. 504](#):

محمد بن بحر الرهني : « الدهني » أبو الحسين الشيباني من الغلاة - مجهول - روى في الفقيه بعنوان محمد بن بحر - طريق الشيخ إليه ضعيف - عنونه الشيخ محمد بن بحر الرهني « - لم .. يعهد رواية أبي العباس عنه بلا واسطة

Muḥammad ibn Baḥr al-Ruhani (“al-Duhani”), Abū al-Ḥusayn al-Shaybānī: One of the ghuḷāt, unknown (majhūl). He was narrated from in al-Fiqh (Man lā yaḥḍuruḥu al-Faqīh) under the name Muḥammad ibn Baḥr; the Shaykh’s chain of transmission to him is weak. The Shaykh listed him as Muḥammad ibn Baḥr al-Ruhani. It is not known (lam yu‘had) that Abū al-‘Abbās ever narrated from him without an intermediary.

٥٠٤	محمد بن بشار - محمد بن بكر	المفيد من معجم رجال الحديث ٥٠٤
١٠٣٠٠	١٠٣٢٢	١٠٣٠٠
١٠٣٠١	١٠٣٢٣	١٠٣٠١
١٠٣٠٢	١٠٣٢٤	١٠٣٠٢
١٠٣٠٣	١٠٣٢٥	١٠٣٠٣
١٠٣٠٤	١٠٣٢٦	١٠٣٠٤
١٠٣٠٥	١٠٣٢٧	١٠٣٠٥
١٠٣٠٦	١٠٣٢٨	١٠٣٠٦
١٠٣٠٧	١٠٣٢٩	١٠٣٠٧
١٠٣٠٨	١٠٣٣٠	١٠٣٠٨
١٠٣٠٩	١٠٣٣١	١٠٣٠٩
١٠٣١٠	١٠٣٣٢	١٠٣١٠
١٠٣١١	١٠٣٣٣	١٠٣١١
١٠٣١٢	١٠٣٣٤	١٠٣١٢
١٠٣١٣	١٠٣٣٥	١٠٣١٣
١٠٣١٤	١٠٣٣٦	١٠٣١٤
١٠٣١٥	١٠٣٣٧	١٠٣١٥
١٠٣١٦	١٠٣٣٨	١٠٣١٦
١٠٣١٧	١٠٣٣٩	١٠٣١٧
١٠٣١٨	١٠٣٤٠	١٠٣١٨
١٠٣١٩	١٠٣٤١	١٠٣١٩
١٠٣٢٠	١٠٣٤٢	١٠٣٢٠
١٠٣٢١	١٠٣٤٣	١٠٣٢١
١٠٣٢٢	١٠٣٤٤	١٠٣٢٢
١٠٣٢٣	١٠٣٤٥	١٠٣٢٣
١٠٣٢٤	١٠٣٤٦	١٠٣٢٤
١٠٣٢٥	١٠٣٤٧	١٠٣٢٥
١٠٣٢٦	١٠٣٤٨	١٠٣٢٦
١٠٣٢٧	١٠٣٤٩	١٠٣٢٧
١٠٣٢٨	١٠٣٥٠	١٠٣٢٨
١٠٣٢٩	١٠٣٥١	١٠٣٢٩
١٠٣٣٠	١٠٣٥٢	١٠٣٣٠
١٠٣٣١	١٠٣٥٣	١٠٣٣١
١٠٣٣٢	١٠٣٥٤	١٠٣٣٢
١٠٣٣٣	١٠٣٥٥	١٠٣٣٣
١٠٣٣٤	١٠٣٥٦	١٠٣٣٤
١٠٣٣٥	١٠٣٥٧	١٠٣٣٥
١٠٣٣٦	١٠٣٥٨	١٠٣٣٦
١٠٣٣٧	١٠٣٥٩	١٠٣٣٧
١٠٣٣٨	١٠٣٦٠	١٠٣٣٨
١٠٣٣٩	١٠٣٦١	١٠٣٣٩
١٠٣٤٠	١٠٣٦٢	١٠٣٤٠
١٠٣٤١	١٠٣٦٣	١٠٣٤١
١٠٣٤٢	١٠٣٦٤	١٠٣٤٢
١٠٣٤٣	١٠٣٦٥	١٠٣٤٣
١٠٣٤٤	١٠٣٦٦	١٠٣٤٤
١٠٣٤٥	١٠٣٦٧	١٠٣٤٥
١٠٣٤٦	١٠٣٦٨	١٠٣٤٦
١٠٣٤٧	١٠٣٦٩	١٠٣٤٧
١٠٣٤٨	١٠٣٧٠	١٠٣٤٨
١٠٣٤٩	١٠٣٧١	١٠٣٤٩
١٠٣٥٠	١٠٣٧٢	١٠٣٥٠
١٠٣٥١	١٠٣٧٣	١٠٣٥١
١٠٣٥٢	١٠٣٧٤	١٠٣٥٢
١٠٣٥٣	١٠٣٧٥	١٠٣٥٣
١٠٣٥٤	١٠٣٧٦	١٠٣٥٤
١٠٣٥٥	١٠٣٧٧	١٠٣٥٥
١٠٣٥٦	١٠٣٧٨	١٠٣٥٦
١٠٣٥٧	١٠٣٧٩	١٠٣٥٧
١٠٣٥٨	١٠٣٨٠	١٠٣٥٨
١٠٣٥٩	١٠٣٨١	١٠٣٥٩
١٠٣٦٠	١٠٣٨٢	١٠٣٦٠
١٠٣٦١	١٠٣٨٣	١٠٣٦١
١٠٣٦٢	١٠٣٨٤	١٠٣٦٢
١٠٣٦٣	١٠٣٨٥	١٠٣٦٣
١٠٣٦٤	١٠٣٨٦	١٠٣٦٤
١٠٣٦٥	١٠٣٨٧	١٠٣٦٥
١٠٣٦٦	١٠٣٨٨	١٠٣٦٦
١٠٣٦٧	١٠٣٨٩	١٠٣٦٧
١٠٣٦٨	١٠٣٩٠	١٠٣٦٨
١٠٣٦٩	١٠٣٩١	١٠٣٦٩
١٠٣٧٠	١٠٣٩٢	١٠٣٧٠
١٠٣٧١	١٠٣٩٣	١٠٣٧١
١٠٣٧٢	١٠٣٩٤	١٠٣٧٢
١٠٣٧٣	١٠٣٩٥	١٠٣٧٣
١٠٣٧٤	١٠٣٩٦	١٠٣٧٤
١٠٣٧٥	١٠٣٩٧	١٠٣٧٥
١٠٣٧٦	١٠٣٩٨	١٠٣٧٦
١٠٣٧٧	١٠٣٩٩	١٠٣٧٧
١٠٣٧٨	١٠٤٠٠	١٠٣٧٨
١٠٣٧٩	١٠٤٠١	١٠٣٧٩
١٠٣٨٠	١٠٤٠٢	١٠٣٨٠
١٠٣٨١	١٠٤٠٣	١٠٣٨١
١٠٣٨٢	١٠٤٠٤	١٠٣٨٢
١٠٣٨٣	١٠٤٠٥	١٠٣٨٣
١٠٣٨٤	١٠٤٠٦	١٠٣٨٤
١٠٣٨٥	١٠٤٠٧	١٠٣٨٥
١٠٣٨٦	١٠٤٠٨	١٠٣٨٦
١٠٣٨٧	١٠٤٠٩	١٠٣٨٧
١٠٣٨٨	١٠٤١٠	١٠٣٨٨
١٠٣٨٩	١٠٤١١	١٠٣٨٩
١٠٣٩٠	١٠٤١٢	١٠٣٩٠
١٠٣٩١	١٠٤١٣	١٠٣٩١
١٠٣٩٢	١٠٤١٤	١٠٣٩٢
١٠٣٩٣	١٠٤١٥	١٠٣٩٣
١٠٣٩٤	١٠٤١٦	١٠٣٩٤
١٠٣٩٥	١٠٤١٧	١٠٣٩٥
١٠٣٩٦	١٠٤١٨	١٠٣٩٦
١٠٣٩٧	١٠٤١٩	١٠٣٩٧
١٠٣٩٨	١٠٤٢٠	١٠٣٩٨
١٠٣٩٩	١٠٤٢١	١٠٣٩٩
١٠٤٠٠	١٠٤٢٢	١٠٤٠٠
١٠٤٠١	١٠٤٢٣	١٠٤٠١
١٠٤٠٢	١٠٤٢٤	١٠٤٠٢
١٠٤٠٣	١٠٤٢٥	١٠٤٠٣
١٠٤٠٤	١٠٤٢٦	١٠٤٠٤
١٠٤٠٥	١٠٤٢٧	١٠٤٠٥
١٠٤٠٦	١٠٤٢٨	١٠٤٠٦
١٠٤٠٧	١٠٤٢٩	١٠٤٠٧
١٠٤٠٨	١٠٤٣٠	١٠٤٠٨
١٠٤٠٩	١٠٤٣١	١٠٤٠٩
١٠٤١٠	١٠٤٣٢	١٠٤١٠
١٠٤١١	١٠٤٣٣	١٠٤١١
١٠٤١٢	١٠٤٣٤	١٠٤١٢
١٠٤١٣	١٠٤٣٥	١٠٤١٣
١٠٤١٤	١٠٤٣٦	١٠٤١٤
١٠٤١٥	١٠٤٣٧	١٠٤١٥
١٠٤١٦	١٠٤٣٨	١٠٤١٦
١٠٤١٧	١٠٤٣٩	١٠٤١٧
١٠٤١٨	١٠٤٤٠	١٠٤١٨
١٠٤١٩	١٠٤٤١	١٠٤١٩
١٠٤٢٠	١٠٤٤٢	١٠٤٢٠
١٠٤٢١	١٠٤٤٣	١٠٤٢١
١٠٤٢٢	١٠٤٤٤	١٠٤٢٢
١٠٤٢٣	١٠٤٤٥	١٠٤٢٣
١٠٤٢٤	١٠٤٤٦	١٠٤٢٤
١٠٤٢٥	١٠٤٤٧	١٠٤٢٥
١٠٤٢٦	١٠٤٤٨	١٠٤٢٦
١٠٤٢٧	١٠٤٤٩	١٠٤٢٧
١٠٤٢٨	١٠٤٥٠	١٠٤٢٨
١٠٤٢٩	١٠٤٥١	١٠٤٢٩
١٠٤٣٠	١٠٤٥٢	١٠٤٣٠
١٠٤٣١	١٠٤٥٣	١٠٤٣١
١٠٤٣٢	١٠٤٥٤	١٠٤٣٢
١٠٤٣٣	١٠٤٥٥	١٠٤٣٣
١٠٤٣٤	١٠٤٥٦	١٠٤٣٤
١٠٤٣٥	١٠٤٥٧	١٠٤٣٥
١٠٤٣٦	١٠٤٥٨	١٠٤٣٦
١٠٤٣٧	١٠٤٥٩	١٠٤٣٧
١٠٤٣٨	١٠٤٦٠	١٠٤٣٨
١٠٤٣٩	١٠٤٦١	١٠٤٣٩
١٠٤٤٠	١٠٤٦٢	١٠٤٤٠
١٠٤٤١	١٠٤٦٣	١٠٤٤١
١٠٤٤٢	١٠٤٦٤	١٠٤٤٢
١٠٤٤٣	١٠٤٦٥	١٠٤٤٣
١٠٤٤٤	١٠٤٦٦	١٠٤٤٤
١٠٤٤٥	١٠٤٦٧	١٠٤٤٥
١٠٤٤٦	١٠٤٦٨	١٠٤٤٦
١٠٤٤٧	١٠٤٦٩	١٠٤٤٧
١٠٤٤٨	١٠٤٧٠	١٠٤٤٨
١٠٤٤٩	١٠٤٧١	١٠٤٤٩
١٠٤٥٠	١٠٤٧٢	١٠٤٥٠
١٠٤٥١	١٠٤٧٣	١٠٤٥١
١٠٤٥٢	١٠٤٧٤	١٠٤٥٢
١٠٤٥٣	١٠٤٧٥	١٠٤٥٣
١٠٤٥٤	١٠٤٧٦	١٠٤٥٤
١٠٤٥٥	١٠٤٧٧	١٠٤٥٥
١٠٤٥٦	١٠٤٧٨	١٠٤٥٦
١٠٤٥٧	١٠٤٧٩	١٠٤٥٧
١٠٤٥٨	١٠٤٨٠	١٠٤٥٨
١٠٤٥٩	١٠٤٨١	١٠٤٥٩
١٠٤٦٠	١٠٤٨٢	١٠٤٦٠
١٠٤٦١	١٠٤٨٣	١٠٤٦١
١٠٤٦٢	١٠٤٨٤	١٠٤٦٢
١٠٤٦٣	١٠٤٨٥	١٠٤٦٣
١٠٤٦٤	١٠٤٨٦	١٠٤٦٤
١٠٤٦٥	١٠٤٨٧	١٠٤٦٥
١٠٤٦٦	١٠٤٨٨	١٠٤٦٦
١٠٤٦٧	١٠٤٨٩	١٠٤٦٧
١٠٤٦٨	١٠٤٩٠	١٠٤٦٨
١٠٤٦٩	١٠٤٩١	١٠٤٦٩
١٠٤٧٠	١٠٤٩٢	١٠٤٧٠
١٠٤٧١	١٠٤٩٣	١٠٤٧١
١٠٤٧٢	١٠٤٩٤	١٠٤٧٢
١٠٤٧٣	١٠٤٩٥	١٠٤٧٣
١٠٤٧٤	١٠٤٩٦	١٠٤٧٤
١٠٤٧٥	١٠٤٩٧	١٠٤٧٥
١٠٤٧٦	١٠٤٩٨	١٠٤٧٦
١٠٤٧٧	١٠٤٩٩	١٠٤٧٧
١٠٤٧٨	١٠٥٠٠	١٠٤٧٨
١٠٤٧٩	١٠٥٠١	١٠٤٧٩
١٠٤٨٠	١٠٥٠٢	١٠٤٨٠
١٠٤٨١	١٠٥٠٣	١٠٤٨١
١٠٤٨٢	١٠٥٠٤	١٠٤٨٢
١٠٤٨٣	١٠٥٠٥	١٠٤٨٣
١٠٤٨٤	١٠٥٠٦	١٠٤٨٤
١٠٤٨٥	١٠٥٠٧	١٠٤٨٥
١٠٤٨٦	١٠٥٠٨	١٠٤٨٦
١٠٤٨٧	١٠٥٠٩	١٠٤٨٧
١٠٤٨٨	١٠٥١٠	١٠٤٨٨
١٠٤٨٩	١٠٥١١	١٠٤٨٩
١٠٤٩٠	١٠٥١٢	١٠٤٩٠
١٠٤٩١	١٠٥١٣	١٠٤٩١
١٠٤٩٢	١٠٥١٤	١٠٤٩٢
١٠٤٩٣	١٠٥١٥	١٠٤٩٣
١٠٤٩٤	١٠٥١٦	١٠٤٩٤
١٠٤٩٥	١٠٥١٧	١٠٤٩٥
١٠٤٩٦	١٠٥١٨	١٠٤٩٦
١٠٤٩٧	١٠٥١٩	١٠٤٩٧
١٠٤٩٨	١٠٥٢٠	١٠٤٩٨
١٠٤٩٩	١٠٥٢١	١٠٤٩٩
١٠٥٠٠	١٠٥٢٢	١٠٥٠٠
١٠٥٠١	١٠٥٢٣	١٠٥٠١
١٠٥٠٢	١٠٥٢٤	١٠٥٠٢
١٠٥٠٣	١٠٥٢٥	١٠٥٠٣
١٠٥٠٤	١٠٥٢٦	١٠٥٠٤
١٠٥٠٥	١٠٥٢٧	١٠٥٠٥
١٠٥٠٦	١٠٥٢٨	١٠٥٠٦
١٠٥٠٧	١٠٥٢٩	١٠٥٠٧
١٠٥٠٨	١٠٥٣٠	١٠٥٠٨
١٠٥٠٩	١٠٥٣١	١٠٥٠٩
١٠٥١٠	١٠٥٣٢	١٠٥١٠
١٠٥١١	١٠٥٣٣	١٠٥١١
١٠٥١٢	١٠٥٣٤	١٠٥١٢
١٠٥١٣	١٠٥٣٥	١٠٥١٣
١٠٥١٤	١٠٥٣٦	١٠٥١٤
١٠٥١٥	١٠٥٣٧	١٠٥١٥
١٠٥١٦	١٠٥٣٨	١٠٥١٦
١٠٥١٧	١٠٥٣٩	١٠٥١٧
١٠٥١٨	١٠٥٤٠	١٠٥١٨
١٠٥١٩	١٠٥٤١	١٠٥١٩
١٠٥٢٠	١٠٥٤٢	١٠٥٢٠
١٠٥٢١	١٠٥٤٣	١٠٥٢١
١٠٥٢٢	١٠٥٤٤	١٠٥٢٢
١٠٥٢٣	١٠٥٤٥	١٠٥٢٣
١٠٥٢٤	١٠٥٤٦	١٠٥٢٤
١٠٥٢٥	١٠٥٤٧	١٠٥٢٥
١٠٥٢٦	١٠٥٤٨	١٠٥٢٦
١٠٥٢٧	١٠٥٤٩	١٠٥٢٧
١٠٥٢٨	١٠٥٥٠	١٠٥٢٨
١٠٥٢٩	١٠٥٥١	١٠٥٢٩
١٠٥٣٠	١٠٥٥٢	١٠٥٣٠
١٠٥٣١	١٠٥٥٣	١٠٥٣١
١٠٥٣٢	١٠٥٥٤	١٠٥٣٢
١٠٥٣٣	١٠٥٥٥	١٠٥٣٣
١٠٥٣٤	١٠٥٥٦	١٠٥٣٤
١٠٥٣٥	١٠٥٥٧	١٠٥٣٥
١٠٥٣٦	١٠٥٥٨	١٠٥٣٦
١٠٥٣٧	١٠٥٥٩	١٠٥٣٧
١٠٥٣٨	١٠٥٦٠	١٠٥٣٨
١٠٥٣٩	١٠٥٦١	١٠٥٣٩
١٠٥٤٠	١٠٥٦٢	١٠٥٤٠
١٠٥٤		

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ملف فيك
مِن
معجم رجال الحديث
بقلم
محمد الجواهري

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Literally all the narrators of this hadith are majahil. So, alhamdulillah, it has been proven that the false allegations made about Sayyidah Narjis sa , that she came from such and such place, etc., are all false.

And you people will be very surprised to know, because there are not only problems with the chain of transmission of the narration, but also with its text. Which is considered an insult to the inviolability of the Ahl al-Bayt and cannot be accepted.

The first objection in this narration is that Lady Sayyida Narjis (peace be upon her) herself introduced herself as Malika bint Yusha' ibn Qaysar of Rome, meaning that she stated she was the granddaughter of the Roman emperor of that time. At that time, her blessed age was thirteen years. If we connect the links of this lineage, then the identification of her noble grandfather becomes possible from the Roman Emperor.

These events appear in the life of Imam 'Ali al-Naqi (peace be upon him) before the year 254 AH. If this Hijri date is examined in the light of the

same calendar, then the mentioned events correspond to the year 868 CE. Then, when we turn to the history of the Byzantine state and its emperors, we come to know that the intended person here is Michael III, who remained in power from the year 842 to 867.

However, this emperor cannot be that person, because his father, named Theophilos, died in the year 842. At that time, he was very young and was not capable of running the affairs of the state. Therefore, in his stead, his mother assumed the seat of power as regent.

Reference:- Al bidaya walnihaya vol 10 page 326

The second objection is that, if setting aside the lack of evidence we temporarily assume that such an emperor actually existed, then another difficulty arises. According to the narration, a war took place between the Muslims and the Roman government. The words of the narration are that one night Abu Muhammad, Imam Hasan al-‘Askari (peace be upon him), informed me in a dream that on such-and-such a day your grandfather would dispatch an army to fight the Muslims, and that he himself would also go forth behind them to engage in combat with the Muslims. However, when we study the historical books, we do not find even a mention of any war between the Muslims and the Romans during that period. Rather, history shows that at that time an agreement for the ransom and exchange of prisoners was concluded between the Muslims and the Romans.

Tarikh e mukhtasir al dawal 142

The third objection:

This narration states that she was from Rome, that Imam ‘Ali al-Naqi (peace be upon him) purchased her for his heir, Imam Hasan al-‘Askari (peace be upon him), and also gave glad tidings that she would become the mother of Imam al-Mahdi (may Allah hasten his noble reappearance). All of these details contradict other narrations that exist in numerous sources. Among the narrations we possess, some indicate that she was Nubian; some state that she was born in the alawi household; some say that she was

a maidservant of Lady Hakima (peace be upon her); while other narrations indicate that Lady Hakima gifted her to Imam Hasan al-‘Askari (peace be upon him). Is it acceptable to reason that, for the sake of a single narration, all those narrations whose sources are numerous and whose chains and routes of transmission are many should be rejected, while that single narration itself contains several flaws?

So let's continue our research and see where was Syeda Narjis sa came from then?

Now this narration has effectively fallen silent despite containing a detailed account of her arrival along with the captives the question still remains as to how this noble lady (peace be upon her) entered the household of our imam.

When we turn to somewhat earlier sources, another reality comes in our eyes, namely that Lady Narjis (peace be upon her) was herself a member of the Household of Infallibility, and that her birth took place within that sacred family. It has even been reported to the extent that her birth occurred in the house of Lady Hakima (peace be upon her), and that she was not purchased from the markets of slave traders. The evidence for this is the narration transmitted by Abu al-Hasan ‘Ali ibn Husayn al-Hamdani in *Ithbāt al-Waṣīyya*. He writes that our trustworthy elders/Mashaikh narrated that Imam ‘Ali al-Naqi (peace be upon him) had a niece who was born in his house and whom he raised; her name was Narjis.

Ithbāt al-Waṣīyya:- Page 276

قال المؤلف لهذا الكتاب (روى) لنا الثقات من مشايخنا أن بعض أخوات أبي الحسن (ع) علي بن محمد (ع) كانت لها جارية ولدت في بيها وريتها تسمى نرجس، فلما كبرت وعملت دخل أبو محمد (ع) فنظر إليها فأعجبته، فقالت عمته أراك تنظر إليها فقال صلى الله عليه إني ما نظرت إليها إلا متعجباً أما أن المولود الكريم على الله جل وعلا يكون منها، ثم أمرها أن تستأذن أبا الحسن في دفعها إليه ففعلت فأمرها بذلك. (روى) جماعة من الشيوخ العلماء، منهم علان الكلبي وموسى بن محمد الغازي وأحمد بن جعفر بن محمد بأسانيدهم أن حكيمة بنت أبي جعفر (ع) عمة أبي محمد (ع) كانت تدخل إلى أبي محمد فتدعو له أن يرزقه الله ولداً وأنها قالت دخلت عليه يوماً فدعوت له كما كنت ادعو، فقال لي يا عمة أما أنه يولد في هذه الليلة وكانت ليلة النصف من شعبان سنة خمس وخمسين ومائتين المولود الذي كنا نتوقعه فاجعلي إنظارك عندنا، وكانت ليلة الجمعة فقلت له ممن يكون هذا المولود يا سيدي فقال من جاريتهك نرجس قالت ولم يكن في الجوارى أحب إلي منها ولا أخف علي قلبي، وكنت إذا دخلت الدار تلتفاني وتقيل يدي وتنزع خفي بيدها، فلما دخلت إليها ففعلت بي كما كانت تفعل فانكبت على يدها فقبلتها ومنعتها مما تفعله، فخاطبني بالسيادة فخاطبتها بمثلها فانكرت ذلك فقلت لها لا تنكري ما فعلته فإن الله سيب لك في ليلتنا هذه غلاماً سيدياً في الدنيا والآخرة قالت فاستحييت، قالت حكيمة فتعجبت وقلت لأبي محمد إني لست أرى بها أثر حمل فتبسم صلى الله عليه وقال لي إنا معاشرة الأوصياء لا نحمل في البطون ولكننا نحمل في الجيوب، وفي هذه الليلة مع الفجر يولد المولود المكرم على الله إن شاء الله، قالت فتمت بالقرب من الجارية وبات أبو محمد عليه السلام في صفة في تلك الدار، فلما كان وقت صلاة الليل قمت والجارية نائمة ما بها أثر الولادة، وأخذت في صلاتي ثم أوترت، فبينما أنا في الوتر حتى وقع في نفسي أن الفجر قد طلع ودخل في قلبي شيء، فصاح أيسر

إشهاد الوصية

للامام
عليه السلام

تأليف
الشيخ والدنا آية الله العظمى
السعدي الهذلي
صاحب نهج النعمان
الترجمة عام ١٤١٦ هـ




So this proves that the first incident narrated by Sheikh Saduq r.a in Kamal u dдин is a weak/Da'ef narration. And we have also proven that the tradition you can see above shows that Sayyida Narjis (peace be upon her) was born into the Alawai family. And we can find this same report this Kamal u din by shiekh sadooq r.a page 426

Conclusion

The earliest Imamite scholar to give an account of the Twelfth Imam's mother is al-Mas'udi. He reports that she was a slave-girl called Narjis [ithbat, 248. For the later authors who named her as Narjis see al-Irshad, 390; T. al-Ghayba, 153, 158; 'Uyun, 32-3.]. Al-Shahid (d. 786/1384) states that her name was Maryam b. Zayd al-'Alawiyya [Bihar, LI, 28, quoted from al-Dirus.], and other reports give her name as Rayhana, Saqil and Sawsan.ss It is possible that her name was in fact Narjis and the other names, except Saqil, were given to her by her owner Hakima bint Muhammad al-Jawad. People at that time used to call their slave-girls by different names as a form of flattery, and Narjis, Rayhana and Sawsan are all names of flowers.

The earliest report concerning the nationality of the Twelfth Imam's mother goes back to the year 286/899. This was written down for the first time by al-Saduq, on the authority of Muhammad b. Bahr al-Shaybani, who attributed his narration to Bishr b. Sulayman al-Nakhkhas. According to this report she was a Christian from Byzantium who had been captured by Islamic troops[Kama'l, 431-2].

She was sold as a slave and bought by al-Nakhkhas in the slave-market in Baghdad. Al-Nakhkhas sent her to the tenth Imam, 'Ali al-Hadi, in Samarra. After this, however, the narration begins` to lose much of its credibility and becomes hagiographical. It is related that she was Malika b. Yashshu', the granddaughter of the Emperor of Byzantium, whose mother was a descendant of Simon (Sham' un) the disciple of Jesus. When Malika was in her grandfather's palace, she dreamt that she saw Jesus's mother, Mary, and Muhammad's daughter, Fatima. In this dream Fattima converts her to Islam and persuades her to allow herself to be captured by Islamic troops [Kama'l, 317-23.].

 The authenticity of this narration is questionable in many aspects, the most doubtful points being found in the last part.

Firstly there was no major battle between the `Abbasids and the Byzantines after 242/856 [Tabari, III, 1434] and there is no indication in the sources that the Emperor of Byzantium appealed to the `Abbasids to liberate his granddaughter.

Secondly, the early Imamite authors, particularly al-Qummi, al-Nawbakhti, al-Kulayni and al-Mas'udi, who were contemporaries of al-Shaybani, the narrator of this report, do not refer to it in their works. In addition, al-Kashshi, who was a companion of al-Shaybani, and the later scholars al-Najashi and Ibn Dawud claim that he was an extremist [ikhtiyar, 147-8; al-Najashi, 298; Ibn Dawud, al-Rijal, 541].

Thirdly, al-Kulayni states that al-Qa'im's mother was a slave-girl from al-Nawba, the northern province of Sudan [al-Kafi, I, 323]. Moreover al-Nu'mani and al-Saduq related other narrations which indicate that al-Qa'im's mother was to be a black slave-girl [N. al-Ghayba, 84, 85, 120; Kama'l, 329]. It may be that the later Imamites ignored these transmissions and considered the narration of al-Shaybani as authentic because the latter makes al-Qa'im's mother of noble ancestry and high social status.

In the light of these three points the narration of Muhammad b. Bahr al-Shaybani can be rejected despite the fact that al-Tusi and Ibn Rustam al-Tabari consider it reliable [T. al-Ghayba, 134-9; Dala'il, 262-4]. Possibly the correct account of the origin of al-Qa'im's mother is given by al-Mufid, who states that she was a slave-girl brought up in the house of Hakima, the sister of the tenth Imam. According to his report the Imam saw her one day and predicted that she would give birth to someone with special Divine blessing [al-Irshad, 390-1].

Insha Allah, there is still much to discuss about her life. If you want to read about her life in detail, you can read **Ahmad Salman's book the life Syeda Narjis (peace be upon her)**. it's in english/urdu/and originally in Arabic.



THE MOTHER OF IMĀM AL-MAHDĪ سيدة الإمام ﷺ قراءة جديدة في هويتها وسيرتها

An Exposition Into Her Identity

Shaykh Aḥmad Salmān

THE MOTHER OF IMĀM AL-MAHDĪ سيدة الإمام ﷺ قراءة جديدة في هويتها وسيرتها

Undoubtedly, research on the mothers of the infallible Imāms ﷺ is necessary and closely linked to Ahl al-Bayt's biography ﷺ. Not only did their enemies seek to smear and distort the biography of the Holy Imāms ﷺ, but they also worked to do the same to their mothers, whose biographies have been subject to many distortions, alterations, and manipulations.

Perhaps the biography of Lady Narjis ﷺ, the mother of Imām Muḥammad al-Mahdī ﷺ, is surrounded by significant ambiguity and confusion, as contradictions and differences are ingrained in all the matters related to her such that even the truth of her name is muddled. This led some transgressors to link her with different figures, and some even crossed the lines of decency and attributed to her that which a believer must not mention due to some things narrated about her life.

Therefore, this small book is my attempt to gather all that is narrated about this virtuous lady ﷺ from the books of ḥadīth, history, and biographies and thus eliminate the ambiguity that has surrounded her so that the reader can acquire an image of her ﷺ life and, more importantly, her role in the al-Mahdī movement, particularly in the minor occultation of the Imām of the Time ﷺ.



Shaykh Aḥmad Salmān is a distinguished Saudi-Tunisian scholar. From a young age, he was drawn to the teachings of Shī'ah Islam, prompting him to pursue advanced religious studies. He traveled to Iraq to study at the religious seminary in Najaf. His commitment to spreading knowledge and fostering understanding is evident in his various roles and initiatives. Renowned for his oratory skills, he has significantly influenced religious thought and interfaith dialogue through his teachings and public engagements, which continue to resonate within the Islamic community and beyond.



“This is a humble and insignificant offering from this lowly servant, presented in the sacred presence of my Master, my Leader, my Guardian, and my Guide, Imam al-Zamāna (peace be upon him), may Allah hasten his noble reappearance, and in the service of his revered mother ص. I supplicate in the Divine court that He may grant acceptance to this humble offering.”

“یہ بندہ حقیر کا ایک ناچیز ہدیہ ہے، اپنے آقا، اپنے مولا، اپنے سردار، اپنے ولی اور اپنے رببر، امام زمانہ عجل اللہ تعالیٰ فرجہ الشریف کی بارگاہ اقدس میں، اور ان کی والدہ ماجدہ کی خدمت میں۔ بارگاہ خداوندی میں دعاگو ہوں کہ وہ اس حقیر کے اس تحفے کو شرف قبولیت عطا فرمائے۔”