

بشارة المصطفى (صلى الله عليه وآله) لشيعة المرتضى (عليه السلام)

**GLAD TIDINGS OF AL-MUSTAFA ^{saww}
FOR
THE SHIAS OF AL-MURTAZA ^{asws}**

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في القرن السادس

In the Sixth Century Hijrah

الجزء الخامس

Part Five

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah ^{azwj} the Beneficent, the Merciful

[مقابلة اللوح الذي نسخه جابر من فاطمة على ما عند الصادق (ع).]

Comparison of the Tablet which Jabir copied from Fatima ^{asws}, to what was with Al Sadiq ^{asws}

وَبِالإِسْنَادِ عَنْ أَبِي مُحَمَّدِ بْنِ الْفَحَّامِ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنِي أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيِّ الرَّوَّاسِ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الْعَمْرِيُّ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بَحْيَى بْنُ الْمُغَيْرَةِ قَالَ: حَدَّثَنِي أَخِي مُحَمَّدُ بْنُ الْمُغَيْرَةِ عَنْ مُحَمَّدِ بْنِ سِنَانَ

And by the chain, from Abu Muhammad Bin Fahham, said, 'It was narrated to me from my uncle, from Abu Al Abbas Ahmad Bin Abdullah Bin Ali Al Rawwas, from Abu Abdullah Abdul Rahman Bin Abdullah Al Amry, from Abu Salmat Yahya Bin Al Mugheira, from his brother Muhammad Bin Al Mugheira, from Muhammad Bin Sinan,

عَنْ سَيِّدِنَا أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: قَالَ أَبِي لِجَابِرِ بْنِ عَبْدِ اللَّهِ لِي إِيَّاكَ حَاجَةٌ أُرِيدُ أَخْلُو بِكَ فِيهَا فَلَمَّا خَلَا بِهِ فِي بَعْضِ الْأَيَّامِ قَالَ لَهُ أَخْبِرْنِي عَنِ اللُّوحِ الَّذِي رَأَيْتُهُ فِي يَدَيِ أُمِّي فَاطِمَةَ ع

From our Master ^{asws} Abu Abdullah Ja'far ^{asws} Bin Muhammad ^{asws} having said: 'My ^{asws} father ^{asws} said to Jabir Bin Abdullah: 'There is a need for me ^{asws}, to you. I want to be alone with you with regards to it'. So when he ^{asws} was alone with him in one of the days, he ^{asws} said to him: 'Inform me about the Tablet which you saw in the hand of my ^{asws} mother ^{asws} Fatima ^{asws}'.

قَالَ جَابِرٌ أَشْهَدُ بِاللهِ لَقَدْ دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَ عَلَى ذُرِّيَّتِهِمَا لِأَهْنَأَهَا بِوَلَدِهَا الْحُسَيْنِ فَإِذَا بِيَدِهَا لَوْحٌ أَخْضَرُ مِنْ زَبَرَجَدَةٍ خَضْرَاءَ فِيهِ كِتَابٌ أَنْوَرُ مِنَ الشَّمْسِ وَأَطْيَبُ رَائِحَةً مِنَ الْمِسْكِ الْأَذْفَرِ

Jabir said, 'I testify with Allah ^{azwj} I had gone over to (Syeda) Fatima ^{asws} daughter of Rasool-Allah ^{asws}, may the Blessings of Allah ^{azwj} be upon him ^{asws} and the greetings, and upon their ^{asws} offspring, in order to congratulate her ^{asws} for being Blessed with Al-Husayn ^{asws}, and there was a Tablet in her ^{asws} hand which was greener than green emeralds, wherein was a writing more radiating than the sun, and of a more aromatic smell than Al-Azfar musk.

فَقُلْتُ مَا هَذَا يَا بِنْتَ رَسُولِ اللهِ؟ فَقَالَتْ هَذَا لَوْحٌ أَهْدَاهُ اللهُ عَزَّ وَجَلَّ إِلَيَّ أَبِي فِيهِ اسْمُ أَبِي وَ اسْمُ بَعْطِي وَ اسْمُ الْأَوْصِيَاءِ بَعْدَهُ مِنْ وُلْدِي فَسَأَلْتُهَا أَنْ تَدْفَعَهُ إِلَيَّ لِأَنْسَخَهُ فَقَعَلْتُ

I said, 'What is this, O daughter ^{asws} of Rasool-Allah ^{saww}!' So she ^{asws} said: 'This is a Tablet which Allah ^{azwj} Mighty and Majestic Gifted to my ^{asws} father ^{saww}. Therein are the names of my ^{asws} father ^{saww}, and the name of my ^{asws} husband ^{asws}, and the names of the succesors ^{asws} after him ^{asws} from my ^{asws} sons ^{asws}'. So I asked her ^{asws} if she ^{asws} could hand it over to me so I could copy it'. She ^{asws} did so.

قَالَ لَهُ فَهَلْ لَكَ أَنْ تُعَارِضَنِي بِهِ؟ قَالَ نَعَمْ فَمَضَى جَابِرٌ إِلَى مَنْزِلِهِ فَأَتَى بِصَحِيفَةٍ مِنْ كَاعِذٍ فَقَالَ لَهُ أَنْظِرْ فِي صَحِيفَتِكَ حَتَّى أَقْرَأَهَا عَلَيْكَ فَكَانَ فِي صَحِيفَتِهِ مَكْتُوبٌ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ أَنْزَلَهُ الرُّوحُ الْأَمِينُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ

He ^{asws} said: 'Would you display it to me ^{asws}?' He said, 'Yes'. So Jabir went to his house and came back with a parchment of paper. He ^{asws} said to him: 'Look into your parchment until I ^{asws} read it upon you (from the Tablet)'. And it was written in his parchment: - "In the Name of Allah ^{azwj} the Beneficent, the Merciful. This is a Letter from Allah ^{azwj} the Mighty, the All-Knowing. The Trustworthy Spirit descended with it upon Muhammad ^{saww}, the Last of the Prophets ^{as}.

يَا مُحَمَّدُ عَظْمُ أَسْمَائِي وَ اشْكُرْ بَعْمَائِي وَ لَا تَجِدْ آلَائِي وَ لَا تَرْجُو [تَرْجُ] سِوَايَ وَ لَا تَخْشَ غَيْرِي فَإِنَّهُ مَنْ يَرْجُو [يَرْجُ] سِوَايَ وَ يَخْشَ غَيْرِي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ

O Muhammad ^{asws}! Magnify My ^{azwj} Name and thank for My ^{azwj} Bounties, and do not reject My ^{azwj} Signs nor wish for anyone besides Me ^{azwj} nor fear anyone apart from Me ^{azwj}, for the one who wishes for anyone besides Me ^{azwj} and fears anyone apart from Me ^{azwj}, I ^{azwj} shall Punish him with such a Punishment, I ^{azwj} have not Punished anyone from the worlds (before).

يَا مُحَمَّدُ إِنِّي اصْطَفَيْتُكَ عَلَى الْأَنْبِيَاءِ وَ فَضَّلْتُ وَصِيكَ عَلَى الْأَوْصِيَاءِ وَ جَعَلْتُ الْحَسَنَ عَيْنَةَ عِلْمِي مِنْ بَعْدِ انْقِضَاءِ مُدَّةِ أَبِيهِ وَ الْحُسَيْنَ خَيْرَ أَوْلَادِ الْأَوَّلِينَ وَ الْأَخْرِينَ فِيهِ تَنْبُتُ الْإِمَامَةُ وَ مِنْهُ يُعَقَّبُ عَلَيَّ زَيْنُ الْعَابِدِينَ

O Muhammad ^{asws}! I ^{azwj} Chose you ^{saww} over the Prophets ^{as} and Merited your ^{saww} successor ^{asws} over the successors ^{as}, and Made Al-Hassan ^{asws} a receptacle of My ^{azwj} Knowledge from after the expiry of the term of his ^{asws} father ^{asws}. And Al-Husayn ^{asws} is the best of the children of the former ones and the latter ones. In him ^{asws} I ^{azwj} have Affirmed the Imamate, and from him ^{asws} it follows to Ali ^{asws} Zayn Al-Abideen ^{asws}.

وَ مُحَمَّدُ الْبَاقِرُ لِعِلْمِي وَ الدَّاعِي إِلَى سَبِيلِي عَلَى مِنْهَاجِ الْحَقِّ وَ جَعَفَرُ الصَّادِقُ فِي الْقَوْلِ وَ الْعَمَلِ سَبَبٌ مِنْ بَعْدِهِ فَبِتَنَّهُ صَمَاءُ قَالُوهُ كُلُّ الْوَيْلِ لِلْمُكَدَّبِ لِعَبْدِي وَ خَيْرٌ مَنْ فِي خَلْقِي مُوسَى وَ عَلِيٌّ الرَّضَا يُقْتَلُهُ عَفْرِيَّتْ كَافِرٌ يُدْفَنُ فِي الْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ إِلَى جَنْبِ شَرِّ خَلْقِ اللَّهِ

And Muhammad ^{asws} is the expounder of My ^{azwj} Knowledge and the caller to My ^{azwj} Way, upon the Manifesto of the Truth. And Ja'far ^{asws} is the truthful of the words and the deeds. There would be a solid strife after him ^{asws}, therefore woe of every woe be unto the belier of My ^{azwj} servant. And the best one among My ^{azwj} creatures is Musa ^{asws}. And Ali Al-Reza ^{asws}, an audacious disbeliever would murder him ^{asws}. He ^{asws} would be buried in the city which was built by the righteous servant, (buried) to the side of the most evil of the creatures of Allah ^{azwj}.

وَ مُحَمَّدُ الْهَادِي إِلَى سَبِيلِي الدَّابُّ عَنْ حَرِيمِي وَ الْقَائِمُ فِي رَعِيَّتِهِ الْحَسَنُ الْأَعْرُ يُخْرُجُ مِنْهُ ذُو الْإِسْمَيْنِ عَلِيٌّ وَ الْخَلْفُ مُحَمَّدٌ يُخْرُجُ فِي آخِرِ الزَّمَانِ عَلَى رَأْسِهِ عِمَامَةٌ بَيْضَاءُ تُظِلُّهُ مِنَ الشَّمْسِ يُنَادِي بِلِسَانٍ فَصِيحٍ وَ يَسْمَعُهُ الثَّقَلَانِ وَ الْخَافِقَانِ هُوَ الْمَهْدِيُّ مِنْ آلِ مُحَمَّدٍ يَمَلَأُ الْأَرْضَ عَدْلًا كَمَا مَلَأَتْ جَوْرًا.

And Muhammad ^{asws}, is the guide to My ^{azwj} Way, the defender of My ^{azwj} Sanctity. (Ali Ibn Mohammed ^{asws} is missing) And the establisher among My ^{azwj} citizens is Al-Hassan ^{asws} the magnanimous. There would come out from him ^{asws}, the one with two names, Ali ^{asws}. And the replacement Muhammad ^{asws} would come out during the end of the times. Upon his ^{asws} head would be a white cloud shading him ^{asws} from the sun. He ^{asws} would call out by an eloquent tongue, and the two heavy ones, (the human being and the jinn) would hear it in both the horizons. He ^{asws} is the Mahdi ^{asws} from the Progeny ^{asws} of Muhammad ^{saww}. He ^{asws} would fill the earth with justice just as it had been filled with tyranny (beforehand)".¹

[حديث الغدير برواية البراء بن عازب.]

Hadeeth of Al-Ghadeer by the report of Al-Bara'a Bin Aazib

حَدَّثَنَا حَمَّادٌ عَنْ عَلِيِّ بْنِ زَيْدٍ عَنْ ثَابِتٍ عَنِ الْبَرَاءِ قَالَ:

It was narrated to us by Hammad, from Ali Bin Zayd, from Sabit, from Al Bara'a who said,

لَمَّا أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ فِي حَجَّةِ الْوَدَاعِ كُنَّا بَعْدَ خَمِّ فَنَادَى الصَّلَاةَ جَامِعَةً وَكُيِّحَ تَحْتَ شَجَرَتَيْنِ فَأَخَذَ بِيَدِ عَلِيٍّ ع فَقَالَ أَلَسْتُ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟ قَالُوا بَلَىٰ يَا رَسُولَ اللَّهِ قَالَ أَلَسْتُ أَوْلَىٰ بِكُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مِنْ نَفْسِهِمَا؟ قَالُوا بَلَىٰ قَالَ هَذَا مَوْلَىٰ مَنْ أَنَا مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

'When we were coming back with Rasool-Allah ^{saww} during the farewell Hajj, we were at Ghadeer Khumm, and he ^{saww} called for the congregational *Salat*, and the leaves were swept beneath two trees. Then he ^{saww} grabbed the hand of Ali ^{asws} and he ^{saww} said: 'Am I ^{saww} not closer with the Momineen than their own selves?' They said, 'Yes, O Rasool-Allah ^{saww}!' He ^{asws} said: 'Am I ^{saww} not closer with every *Momin* and *Momina* than their own selves?' They said, 'Yes'. He ^{asws} said: 'This is the Master of the one I ^{saww} am a Master of. O Allah ^{azwj}! Befriend the one who befriends him ^{asws}, and be inimical to the one who is inimical to him ^{asws}'.

قَالَ فَلَقِيَهُ عُمَرُ فَقَالَ هَنِيئًا لَكَ يَا ابْنَ أَبِي طَالِبٍ أَصْبَحْتَ وَ أَمْسَيْتَ مَوْلَىٰ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ.

He (The narrator) said, 'So Umar met him ^{asws} and he said, 'Congratulations to you ^{asws}, O son ^{asws} of Abu Talib ^{as}! Morning and evening, you ^{asws} are the Master of every *Momin* and *Momina*'.²

[تفسير الأنزع البطين.]

Interpretation of 'The Removed, the Filled up' (الأنزع البطين).

وَ عَنْ أَبِي مُحَمَّدٍ الْقَحَّامِ قَالَ: حَدَّثَنِي الْمَنْصُورِيُّ قَالَ: حَدَّثَنِي عُمُ أَبِي (أَبُو) مُوسَى بْنِ عَيْسَى بْنِ أَحْمَدَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ مُوسَى بْنِ عَيْسَى بْنِ أَحْمَدَ قَالَ:

¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 1

² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 2

And from my father Muhammad Al Fahham who said, 'It was narrated to me by Al Mansoury, from Umm Abu Musa Bin Isa Bin Ahmad, from Umar Bin Musa Bin Isa Bin Ahmad who said,

حَدَّثَنِي الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي مُوسَى بْنُ جَعْفَرٍ ع قَالَ: قَالَ سَيِّدُنَا الصَّادِقُ ع قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ غَفَرَ لَكَ وَ لِشِيعَتِكَ وَ لِمُحِبِّي شِيعَتِكَ فَأَبَشِّرْ فَأَبَشِّرْ فَإِنَّكَ الْأَنْزَعُ الْبَطِينُ مَنْزُوعٌ مِنَ الشَّرِكِ بَطِينٌ مِنَ الْعِلْمِ.

'It was narrated to me by the Imam Ali^{asws} Bin Muhammad^{asws} having said: 'It was narrated to me^{asws} by my^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} saying: 'It was narrated to me^{asws} by Musa^{asws} Bin Ja'far^{asws} having said: 'Our chief Al-Sadiq^{asws} said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! Allah^{azwj} Mighty and Majestic has Forgiven for you^{asws} and for your^{asws} Shias, and for those that love your^{asws} Shias. Therefore, receive glad tidings! Receive glad tidings, for you^{asws} are the الْبَطِينُ الْأَنْزَعُ, Kept Away from the association (Shirk), Filled up from the Knowledge".³

و بِهِذَا الْإِسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ ص: إِنَّمَا سَمَّيْتُ ابْنَتِي فَاطِمَةَ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ فَطَمَهَا وَ فَطَمَ مَنْ أَحَبَّهَا مِنَ النَّارِ.

And by this chain, said, 'Rasool-Allah^{saww} said: 'But rather, My^{saww} daughter^{asws} Fatima^{asws} has been named as such because Allah^{azwj} Mighty and Majestic would Keep her^{asws} away, and Keep away the ones who love her^{asws}, from the Fire".⁴

حَدَّثَنَا سَعِيدُ بْنُ عُثْمَانَ عَنِ الْفَضِيلِ بْنِ الرَّبِيعِ قَالَ:

It was narrated to us by Saeed Bin Usman, fromj Al Fzeyl Bin Al Zubeyr who said,

أَنْبَأَنِي دَاوُدُ قَالَ قُلْتُ لِإِبْنِ عُمَرَ أَلَا أُحَدِّثُكَ بِحَدِيثِ حَدَّثَنِيهِ زَيْدُ بْنُ أَرْقَمٍ؟ قَالَ بَلَى قُلْتُ أَخْبَرَنِي زَيْدٌ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ يَوْمَ الْغَدِيرِ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادَ مَنْ عَادَاهُ

'Dawood gave me the news saying, 'I said to Ibn Umar, 'Shall I narrate to you a Hadeeth narrated by Zayd Bin Arqam?' He said, 'Yes'. I said, 'Zayd informed me and he heard Rasool-Allah^{saww} saying on the Day of Ghadeer: 'The one whose Master I^{saww} was, so Ali^{asws} is his Master. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be inimical to the one who is inimical to him^{asws}.'

قَالَ أَنَا رَأَيْتُ رَسُولَ اللَّهِ ص أَخَذَ بِيَدِ عَلِيٍّ ع حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِمَا وَ رَسُولُ اللَّهِ يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادَ مَنْ عَادَاهُ

He said, 'I (also) saw Rasool-Allah^{saww} grab the hand of Ali^{asws}, to the extent that I saw the whiteness of his^{saww} armpits, and Rasool-Allah^{asws} was saying: 'The one whose Master I^{saww} was, so Ali^{asws} is his Master. O Allah^{azwj}! Befriend the one who befriends him^{asws}, and be inimical to the one who is inimical to him^{asws}.'

قَالَ قُلْتُ أَسَمِعَ ذَلِكَ أَبُو بَكْرٍ وَ عُمَرُ قَالَ إِي وَ اللَّهُ لَقَدْ سَمِعَا.

³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 3

⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 4

He (Dawood) said, 'I said, 'That was heard by Abu Bakr and Umar?' He said, 'Yes, by Allah ^{azwj}, they had both heard it'.⁵

عَنِ الْحُسَيْنِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ صَبِيحٍ قَالَ أَنْبَأَنِي أَبُو الْجَارُودِ حَدَّثَنِي يَحْيَى بْنُ مُسَاوِرٍ عَنْ أَبِي الْجَارُودِ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ قَالَ:

From Al Husayn Bin Al Hakam who said, 'It was narrated to us by Ismail Bin Sabeeh who said, 'Abu Al Jaroud gave me the news, 'It was narrated to me by Yahya Bin Musawir, from Abu Al Jaroud, from Bureyda Al Aslami who said,

كُنَّا إِذَا سَافَرْنَا مَعَ رَسُولِ اللَّهِ ص كَانَ عَلِيٌّ ع صَاحِبَ مَتَاعِهِ يَضُمُّهُ إِلَيْهِ وَ إِذَا نَزَلْنَا تَعَاهَدَ مَتَاعَهُ فَإِنْ كَانَ شَيْءٌ يَرُمُّهُ رَمَهُ أَوْ كَانَتْ نَعْلٌ خَصَفَهَا

'Whenever we used to travel with Rasool-Allah ^{saww}, it was so that Ali ^{asws} was in charge of his ^{asws} provisions, he ^{saww} gave its responsibility to him ^{asws}, and whenever we would encamp, he ^{asws} would check his ^{saww} provisions, so if there was something to throw away, he ^{asws} would throw it away, or if it was slippers, he ^{asws} would repair it.

فَنَزَلْنَا يَوْمًا مَنَزَلًا فَأَقْبَلَ عَلِيٌّ بِنَعْلِ رَسُولِ اللَّهِ فَدَخَلَ أَبُو بَكْرٍ عَلَى رَسُولِ اللَّهِ فَقَالَ يَا أَبَا بَكْرٍ سَلِّمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ قَالَ يَا رَسُولَ اللَّهِ وَ أَنْتَ حَيٌّ قَالَ وَ أَنَا حَيٌّ قَالَ وَ مَنْ ذَلِكَ قَالَ خَاصِفُ النَّعْلِ

One day we encamped at a place and Ali ^{asws} came over with the slippers of Rasool-Allah ^{saww}, and Abu Bakr (also) came to Rasool-Allah ^{saww}. So he ^{asws} said: 'O Abu Bakr! Greet upon the Emir of the Momineen'. He Said, 'O Rasool-Allah ^{saww}! And you ^{saww} are alive (still)?' He ^{saww} said: 'And I ^{saww} am (still) alive'. He said, 'And who is that?' He ^{saww} said: 'The repairer of the shoes'.

ثُمَّ جَاءَ عُمَرُ حَتَّى دَخَلَ عَلَيْهِ فَسَلَّمَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ص أَذْهَبَ فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنِينَ قَالَ وَ أَنْتَ حَيٌّ قَالَ وَ أَنَا حَيٌّ قَالَ وَ مَنْ ذَلِكَ قَالَ خَاصِفُ النَّعْلِ

Then Umar came until he was with him ^{saww}. So Rasool-Allah ^{saww} said: 'Go and greet upon the Emir of the Momineen!'. He said, 'And you ^{saww} are alive (still)?' He ^{saww} said: 'And I ^{saww} am (still) alive'. He said, 'And who is that?' He ^{saww} said: 'Repairer of the shoes'.

قَالَ بُرَيْدَةُ فَكُنْتُ أَنَا فِيمَنْ دَخَلَ مَعَهُمْ عَلَى رَسُولِ اللَّهِ ص فَأَمَرَنِي أَنْ أُسَلِّمَ عَلَى عَلِيٍّ ع ص فَاتَيْنَاهُ فَسَلَّمْتُ كَمَا سَلَّمُوا عَلَيْهِ.

Bureyda said, 'It was so that I was among the ones who went over with them to Rasool-Allah ^{saww}, and he ^{saww} ordered me that I greet upon Ali ^{asws}. So I went over to him ^{asws} and greeted just as they greeted upon him ^{asws}'.⁶

قال أبو الجارود و حدثني حبيب بن مساور و عثمان بن نشيط بمثله.

Abu Al-Jaroud said, 'And it was narrated to me by Habeeb Bin Masawir and Usman Bin Nashey, with similar to it'.

⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 5

⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 6

حَدَّثَنَا إِسْمَاعِيلُ بْنُ الْعَزَلِيِّ حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ عَنْ غَزْوَانَ أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:

It was narrated to us by Ismail Bin Al Ghazaly, from Muhammad Bin Fuzayl, from Gazwan, from Ata'a Bin Al Saib, from Saeed Bin Jubeyr, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ ص: إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَقْفُفُ أَنَا وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَى الصِّرَاطِ بَيْنَ كُلِّ وَاحِدٍ مِنَّا سَيْفٌ فَمَا يَمُرُّ أَحَدٌ إِلَّا سَأَلْنَاهُ عَنْ وَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَمَنْ كَانَتْ مَعَهُ وَ إِلَّا ضَرَبْنَا عُنُقَهُ وَ أَلْقَيْنَاهُ فِي النَّارِ وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ قَفُوهُمْ إِنَّهُمْ مَسْئُولُونَ مَا لَكُمْ لَا تَنَاصَرُونَ بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ.

'Rasool-Allah ^{saww} said: 'When it will be the Day of Judgment, I ^{saww} and Ali ^{asws} Bin Abu Talib ^{asws} would pause upon the Bridge. In the hand of each one of us ^{asws} would be a sword, so no one would pass except we ^{asws} will ask him about the Wilayah of Ali ^{asws} Bin Abu Talib ^{asws}. So the one who would have it (fine), or else we ^{asws} would strike his neck and cast him into the Fire, and that is the Speech of the Exalted [37:24] **And pause them, for they shall be questioned [37:25] What is the matter with you that you are not helping each other? [37:26] But, On that Day they shall be submissive**'.

عَنْ أَبِي مُحَمَّدٍ الْفَحَّامِ قَالَ: حَدَّثَنِي الْمَنْصُورِيُّ قَالَ: حَدَّثَنِي عَمُّ أَبِي (أَبُو) مُوسَى عَيْسَى بْنِ أَحْمَدَ بْنِ عَيْسَى الْمَنْصُورِيُّ قَالَ:

From Abu Muhammad Al Fahham who said, 'It was narrated to me by Al Mansoury, from the uncle of Abu Musa Isa Bin Ahmad Bin Isa Al Mansoury who said,

حَدَّثَنِي الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ مُوسَى الرَّضَا قَالَ: حَدَّثَنِي أَبِي وَ آبَايَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ خَلَقَنِي اللَّهُ تَعَالَى وَ أَنْتَ مِنْ نُورِ اللَّهِ حِينَ خَلَقَ آدَمَ

It was narrated to me by the Imam Ali ^{asws} Bin Muhammad ^{asws} having said: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Muhammad ^{asws} Bin Ali ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father Ali ^{asws} Bin Musa Al-Reza ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} and his ^{asws} forefathers up to Amir Al-Momineen Ali ^{asws} Bin Abu Talib ^{asws} having said: 'Rasool-Allah ^{saww} said: 'O Ali ^{asws}! Allah the Exalted Created me ^{saww} and you ^{asws} from the Light of Allah ^{azwj} when He ^{azwj} Created Adam ^{as}.

فَأَفْرَعُ ذَلِكَ فِي صُلْبِهِ فَأَفْضَى بِهِ إِلَى عَبْدِ الْمُطَّلِبِ ثُمَّ أَفْتَرَقَا مِنْ عَبْدِ الْمُطَّلِبِ أَنَا فِي عَدِيدِ اللَّهِ وَ أَنْتَ فِي أَبِي طَالِبٍ لَا تَصْلُحُ النَّبُوءَةُ إِلَّا لِي وَ لَا تَصْلُحُ الْوَصِيَّةُ إِلَّا لَكَ فَمَنْ جَدَّ وَ صَيَّبَتْكَ جَدَّ نُبُوتِي أَكْبَهُ اللَّهُ عَلَى مَنْحَرِيهِ فِي النَّارِ.

So that emptied into his ^{as} forehead and that led with it to Abdul Muttalib ^{as}. Then we ^{asws} both separated from Abdul Muttalib ^{as}, I ^{saww} into Abdullah ^{as} and you ^{asws} into Abu Talib ^{as}. The Prophet-hood is not correct except for me ^{saww} nor is the successorship correct except for you ^{asws}. Therefore, the one who rejects your ^{asws} successorship rejects my ^{saww} Prophet-hood, Allah ^{azwj} would Fling him upon his nostrils into the Fire".⁸

وَ بِهَذَا الْإِسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ ص: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ كُنْتُ مِنْ رَبِّي كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَيَّ رَبِّي مَا أَوْحَى ثُمَّ قَالَ يَا مُحَمَّدُ أَفْرَأَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ فَمَا سَمَّيْتُ بِهَذَا الْإِسْمِ أَحَدًا قَبْلَهُ وَ لَا أَسْمَى بِهَذَا أَحَدًا بَعْدَهُ.

⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 7

⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 8

And by this chain, said, 'Rasool-Allah ^{saww} said: 'When I ^{saww} was taken to the sky during Ascension, I ^{saww} was from my ^{saww} Lord ^{azwj} [53:9] **the measure of two bows or even closer** and my ^{saww} Lord ^{azwj} Revealed unto me ^{saww} what He ^{azwj} Revealed. Then He ^{azwj} Said: "O Muhammad ^{saww}! Convey that Ali ^{asws} Bin Abu Talib ^{asws} is the Emir of the Momineen, for I ^{azwj} have not Named with this name before him ^{asws} not will I ^{azwj} Name anyone with this after him ^{asws}".⁹

قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِي رَافِعٍ:

He said, 'It was narrated to us by Ismail Bin Muhammad Bin Abdullah Bin Al Hassan, from Abdullah Bin Ubeydullah Bin Abu Raf'au, from Abu Raf'au,

أَنَّ رَايَةَ النَّبِيِّ صَلَّى يَوْمَ أُحُدٍ كَانَتْ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ رَايَةَ الْأَنْصَارِ مَعَ سَعْدِ بْنِ عُبَادَةَ وَ كَانَ لِوَاءِ الْمُشْرِكِينَ مَعَ ابْنِ أَبِي طَلْحَةَ الْجُهَنِيِّ مِنْ بَنِي عَبْدِ الدَّارِ فَقَالَ لَهُ عَلِيٌّ ع أَنَا الْقَاصِمُ وَ حَمَلْتُ عَلِيَّ عَلَى طَلْحَةَ فَقَتَلْتُهُ وَ وَقَعَ اللَّوَاءُ فَأَخَذَهُ أَبُو سَعِيدٍ بْنُ أَبِي طَلْحَةَ الْجُهَنِيِّ فَحَمَلَهُ ثُمَّ قَالَ هَلْ لَكَ يَا قَاصِمُ؟ قَالَ عَلِيٌّ نَعَمْ وَ حَمَلْتُ عَلَيْهِ ثُمَّ قَتَلْتُهُ وَ وَقَعَ اللَّوَاءُ

'The flag of the Prophet ^{saww} on the Day of Ohad was with Ali ^{asws} Bin Abu Talib ^{asws}, and the flag of the Helpers (Ansaar) was with Sa'ad Bin Ubada, and flag of the Polytheists was with Ibn Abu Talha Al-Juhanny from the Clan of Abd Dar. So Ali ^{asws} said to him: 'I ^{asws} am the crusher!', and Ali ^{asws} attacked upon Talha and killed him, and the flag fell, so Abu Saeed Bin Abu Talha Al Juhanny grabbed it and carried it, then said, 'Is there for you ^{asws}, O crusher?' Ali ^{asws} said: 'Yes', and attacked upon him, then killed him, and the flag fell.

فَأَخَذَهُ عُثْمَانُ بْنُ عَبْدِ اللَّهِ الْجُهَنِيُّ فَحَمَلْتُ عَلِيَّ ع فَقَتَلْتُهُ وَ وَقَعَ اللَّوَاءُ فَأَخَذَهُ كَلْدَةُ بْنُ طَلْحَةَ فَحَمَلْتُ عَلَيْهِ عَلِيَّ فَقَتَلْتُهُ وَ وَقَعَ اللَّوَاءُ فَأَخَذَهُ الْمَحَالِسُ [الْجُلَاسُ] بْنُ طَلْحَةَ فَحَمَلْتُ عَلَيْهِ عَلِيَّ فَقَتَلْتُهُ وَ وَقَعَ اللَّوَاءُ فَأَخَذَهُ مَوْلَاهُمْ ضِرَارٌ فَحَمَلْتُ عَلَيْهِ عَلِيَّ فَضْرَبْتُ يَدَهُ الْيُمْنَى فَطَرَحَ اللَّوَاءُ فَأَخَذَهُ ضِرَارٌ بِشِمَالِهِ فَضْرَبْتُ عَلَيْهِ فَضْرَبْتُ شِمَالَهُ فَأَبَانَهَا فَأَخَذَ ضِرَارٌ اللَّوَاءَ بِذِرَاعِيهِ فَضْرَبْتُ عَلَى صَدْرِهِ فَحَمَلْتُ عَلَيْهِ عَلِيَّ فَقَتَلْتُهُ فَوَقَعَ اللَّوَاءُ

So Usman Bin Abdullah Al Juhanny grabbed it, and Ali ^{asws} attacked and killed him, and the flag fell. So Kaldat Bin Talha grabbed it, and Ali ^{asws} attacked upon him and killed him, and the flag fell. So Al Mahalas (Al Julaso) Bin Talha grabbed it, and Ali ^{asws} attacked upon it and killed him, and the flag fell. So their slave Zirar grabbed it, and Ali ^{asws} attacked upon him, and he ^{asws} struck his right hand, and the flag fell. So Zirara grabbed it with his left hand, and Ali ^{asws} attacked upon him and struck his left hand, and it fell. So Zirara grabbed it with his forearms and held it on to his chest, and Ali ^{asws} attacked upon him and killed him, and the flag fell.

فَأَخَذَتْهُ عُمْرَةُ ابْنَةُ الْحَارِثِ بْنِ عُلْقَمَةَ مِنْ بَنِي عَبْدِ الدَّارِ فَضْرَبَتْهُ لُفْرِيَشٍ فَقَالَ حَسَانُ بْنُ ثَابِتٍ

فَحَرَّتُمْ بِاللَّوَاءِ وَ شَرُّ فَخْرٍ
لِوَاءٌ حِينَ رُدَّ إِلَى ضِرَارٍ

So Umrar, the daughter of Al Haris Bin Alqamah from the Clan of Abd Dar grabbed it and installed it for the Qureysh. So Hasan Bin Sabit said (prosed) – 'You are priding with the flag and it is an evil pride for a flag when it was returned to Zirar'.

⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 9

وَ قَالَ أَيْضاً

و لَوْ لَا لِيَوَاءَ الْحَارِثِيَّةِ أَصْبَحُوا
يُبَاعُونَ فِي الْأَسْوَاقِ بِالْتَمَنِ الْتَوَكُّسِ

And he said (prosed) as well – ‘And had it not been so the flag of Al Haris would have come to be sold in the markets at a loss-making price’.

فَقَتَلَ عَلِيٌّ عَ أَصْحَابَ الْأَلْوِيَّةِ كُلَّهُمْ مِنْ بَنِي عَبْدِ الدَّارِ بْنِ فُصَيٍّ ثُمَّ أَنْبَصَرَ رَسُولُ اللَّهِ صَ جَمَاعَةً مِنَ الْمُشْرِكِينَ فَقَالَ يَا عَلِيُّ أَحْمِلْ فَحْمَلٌ عَلَيْهِمْ فَفَرَّقَ جَمَاعَتَهُمْ وَ قَتَلَ هِشَامَ بْنَ أُمَيَّةَ الْمَخْزُومِيَّ ثُمَّ رَأَى النَّبِيُّ صَ جَمَاعَةً أُخْرَى فَقَالَ يَا عَلِيُّ أَحْمِلْ عَلَيْهِمْ فَحَمَلٌ عَلَيْهِمْ فَفَرَّقَ جَمَاعَتَهُمْ وَ قَتَلَ شَيْبَةَ بْنَ مَالِكٍ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ ثُمَّ رَأَى النَّبِيُّ صَ جَمَاعَةً أُخْرَى فَقَالَ يَا عَلِيُّ أَحْمِلْ عَلَيْهِمْ فَحَمَلٌ عَلَيْهِمْ فَفَرَّقَ جَمَاعَتَهُمْ وَ قَتَلَ عُمَرَ بْنَ عَبْدِ اللَّهِ

Ali^{asws} killed the bearers of the flag, all of them being from the Clan of Abd Dar Bin Qusayy. Then Rasool-Allah^{saww} sighted a group of the Polytheists, so he^{saww} said: ‘O Ali^{asws}! Attack!’ So he^{asws} attacked upon them and dispersed their group and killed Hisham Bin Amayya Al-Makhzoumy. Then the Prophet^{saww} saw another group, so he^{saww} said: ‘O Ali^{asws}! Attack upon them!’ So he^{asws} attacked upon them and dispersed their group and killed Shayba Bin Malik from the Clan of Aamir Bin Lawayy. Then the Prophet^{saww} saw another group, and he^{saww} said: ‘O Ali^{asws}! Attack upon them!’ So he^{asws} attacked upon them and dispersed their group and killed Amro Bin Abdullah.

فَقَالَ جِبْرَائِيلُ يَا مُحَمَّدُ هَذِهِ الْمَوَاسَاةُ فَقَالَ النَّبِيُّ صَ إِنَّهُ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جِبْرَائِيلُ وَ أَنَا مِنْكُمْ

So Jibraeel^{as} said: ‘O Muhammad^{saww}! This is the consolation’. The Prophet^{saww} said: ‘He^{asws} is from me^{saww} and I^{saww} am from him^{asws}’. So Jibraeel^{as} said: ‘And I^{as} am from you^{asws} both’.

ثُمَّ صَاحَ مِنَ السَّمَاءِ لَا سَيْفَ إِلَّا ذُو الْفَقَّارِ وَ لَا فَتَى إِلَّا عَلِيُّ فَلَمَّا رَجَعُوا إِلَى الْمَدِينَةِ رَجَعَ بِسَيْفِهِ مُخْتَضِباً بِالدَّمَاءِ مُنْحَنِياً فَقَالَ

Then there was a shout from the sky: “There is no sword except Zul Fiqar and there is no youth except Ali^{asws}!” So when they (all) returned to Al-Medina, he^{asws} returned with his^{asws} sword dyed in the blood, bent. So he^{asws} said (prosed): -

أ فَاطِمُ هَاكَ السَّيْفَ غَيْرَ دَمِيمٍ
لَعَمْرِي لَقَدْ جَاهَدْتُ فِي نَصْرِ أَحْمَدَ
أُرِيدُ ثَوَابَ اللَّهِ لَا شَيْءَ غَيْرَهُ
فَلَسْتُ بِرَعِيدٍ وَ لَا بَلِيمٍ
وَ طَاعَةَ رَبِّ بِالْعِبَادِ عَلِيمٍ
وَ رِضْوَانَهُ فِي جَنَّةٍ وَ نَعِيمٍ

O Fatim^{asws}! This sword is without condemnation, for I^{asws} am neither cowardly nor evil. By my^{asws} life! I^{asws} have fought in the help of Ahmad^{saww}, and in obedience of the Lord^{azwj}, with the painful worship. I^{asws} wanted the Rewards of Allah^{azwj}, nothing else apart from it, and His^{azwj} Pleasure in the Paradise and the Bliss”.¹⁰

¹⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 10

قَالَ: حَدَّثَنَا الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ مُوسَى قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ عَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ النَّبِيُّ ص: مَنْ أَحَبَّ أَنْ يُجَاوِرَ الْخَلِيلَ فِي دَارِهِ وَ يَأْمَنَ حَرَّ نَارِهِ فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي تَالِبٍ ع.

He said, 'It was narrated to us by the Imam ^{asws} Ali ^{asws} Bin Muhammad ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Muhammad ^{asws} Bin Ali ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Ali ^{asws} Bin Musa ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Musa ^{asws} Bin Ja'far ^{asws}, saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Ja'far ^{asws} Bin Muhammad ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Muhammad ^{asws} Bin Ali ^{asws}, from Jabir Bin Abdullah Al-Ansary who said, 'The Prophet ^{saww} said: 'The one who loves that he should be a neighbour of the Friend (Prophet Ibrahim ^{as}) in his ^{as} house, and be safe from the heat of His ^{azwj} Fire, so let him befriend Ali ^{asws} Bin Abu Talib ^{asws},¹¹

[قول الصادق عليه السلام لسماعة بن مهران لستم بشر الناس.]

The words of Al-Sadiq ^{asws} to Sama'at Bin Mihran: 'You aren't the evil people'.

وَبِالإِسْنَادِ عَنْ أَبِي مُحَمَّدٍ الْفَحَّامِ قَالَ:

And by the chain, from Abu Muhammad Al Fahham who said,

دَخَلَ سَمَاعَةُ بْنُ مِهْرَانَ عَلَى الصَّادِقِ ع فَقَالَ يَا سَمَاعَةُ مَنْ شَرُّ النَّاسِ؟ قَالَ نَحْنُ يَا ابْنَ رَسُولِ اللَّهِ قَالَ فَعَضِبَ ع حَتَّى احْمَرَّتْ وَجَنَّتَاهُ ثُمَّ اسْتَوَى جَالِسًا وَ كَانَ مُتَكِنًا وَ قَالَ يَا سَمَاعَةُ مَنْ شَرُّ النَّاسِ عِنْدَ النَّاسِ؟ فَقُلْتُ وَ اللَّهُ لَا كَذِبُكَ يَا ابْنَ رَسُولِ اللَّهِ نَحْنُ شَرُّ النَّاسِ عِنْدَ النَّاسِ لِأَنَّهُمْ سَمَوْنَا كُفْرًا وَ رَافِضَةً

Sama'at Bin Mihran came over to Al-Sadiq ^{asws}, so he ^{asws} said: 'O Sama'at! Who are the most evil of the people?' He said, 'We are, O son ^{asws} of Rasool-Allah ^{saww}!' So he ^{asws} got angered to the extent that his ^{asws} cheeks turned red, then he ^{asws} sat straight, and he ^{asws} was reclining, and he ^{asws} said: 'O Sama'at! Who is the most evil of the people in the presence of the people?' So I said, 'By Allah ^{azwj}! I am not lying to you ^{asws}, O son ^{asws} of Rasool-Allah ^{saww}! We (Shias) are the most evil of the people in the presence of the people, because there are naming us a disbelievers and rejecters (رَافِضَةً)'.¹¹

فَنظَرَ إِلَيَّ ثُمَّ قَالَ كَيْفَ بِكُمْ إِذَا سَبِقَ بِكُمْ إِلَى الْجَنَّةِ وَ سَبِقَ بِهِمْ إِلَى النَّارِ فَيَنْظُرُونَ إِلَيْكُمْ فَيَقُولُونَ مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ

So he ^{asws} looked at me, then said: 'How would be with you (Shias) when they usher you to the Paradise and usher them to the Fire? So they would be looking at you all **[38:62]** **And they shall say: What is the matter with us that we do not see men whom we used to count to be among the evil?**

¹¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 11

يَا سَمَاعَةَ بْنَ مِهْرَانَ إِنَّهُ وَاللَّهِ مِنْ أَسَاءَ مِنْكُمْ إِسَاءَةٌ مِثْلُنَا إِلَى اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ بِأَقْدَامِنَا فَتَشْفَعُ فِيهِ فَيُشَفِّعُنَا وَاللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ عَشْرَةٌ رِجَالٍ

O Sama'at Bin Mihran! It is so, by Allah^{azwj}, the one from you who has been abused with an abuse would be walking with us^{asws} to Allah^{azwj} the Exalted on the Day of Judgement, by our^{asws} feet (walk), and we^{asws} shall intercede for him and our^{asws} intercession for him would be Accepted, and Allah^{azwj} will not be Entering into the Fire (even) ten men from you.

وَاللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ خَمْسَةٌ رِجَالٍ وَاللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ ثَلَاثَةٌ رِجَالٍ وَاللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ رَجُلٌ وَاحِدٌ فَتَنَافَسُوا فِي الدَّرَجَاتِ وَأَكْمَدُوا عَدُوَّكُمْ بِالْوَرَعِ.

By Allah^{azwj}! There will not be entering the Fire (even) five men from you. By Allah^{azwj}! There will not be entering the Fire (even) three men from you. By Allah^{azwj}! There will not be entering the Fire (even) one man from you all. Therefore, be competing regarding the Levels and grieve your enemies with the devoutness (by being devout)".¹²

[اعتراف عائشة بفضل أمير المؤمنين عليه السلام.]

Acknowledgment of Ayesha with the merits of Amir Al-Momineen^{asws}

وَذَكَرَ بَعْضُهُمْ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ عَيْسَى بْنُ الْأَرْزَهْرِ حَدَّثَنَا مَصْنَعَةُ بْنُ عَبْدِ رَبِّهِ حَدَّثَنَا أَبِي عَنْ عَلِيِّ بْنِ مُوسَى الرَّضَا ع حَدَّثَنَا أَبِي مُوسَى وَحَدَّثَنَا سَلْمَانَ الْقُمِّيُّ عَنْ مَسْرُوقِ مَوْلَى عَائِشَةَ قَالَ: دَخَلَ عَلِيٌّ عَائِشَةَ نِسْوَةً مِنْ أَهْلِ الْعِرَاقِ وَنِسْوَةً مِنْ أَهْلِ الشَّامِ فَسَأَلُوا عَائِشَةَ عَنْ عَلِيٍّ ع فَقَالَتْ أَيْنَ مِثْلُ عَلِيٍّ بْنِ أَبِي طَالِبٍ كَانَ وَاللَّهِ لِلْقُرْآنِ تَالِيًا وَبِالنَّهَارِ صَائِمًا وَبِاللَّيْلِ قَائِمًا وَبِالسَّرِّ غَالِبًا وَ عَنِ الْمُنْكَرِ نَاهِيًا وَ لِلدِّينِ نَاصِرًا

And some of them mentioned saying, 'It was narrated to us by Abu Al Qasim Isa Bin Al Azhar, from Masnar Bin Abd Rabbih, from his father,

(It has been narrated) from Ali^{asws} Bin Musa Al-Reza^{asws}: 'It was narrated to us^{asws} by my^{asws} father^{asws} Musa^{asws}. And it was narrated by Salman Al-Qummy, from Masrouq, a slave of Ayesha who said, 'Some women from the people of Al-Iraq came over to Ayesha and some women from the people of Syria, and they asked Ayesha about Ali^{asws}. She said, 'Where is the like of Ali^{asws} Bin Abu Talib^{asws}? By Allah^{azwj}! He^{asws} was a reciter of the Quran, and Fasting by the day, and standing (for *Salat*) at night, and frequent for the private (worship), and aloof from the evil, and a helper for the Religion.

وَعَلِيٌّ وَاللَّهُ أَفْعَدَكُنَّ فِي الْبُيُوتِ آمِنَاتٍ وَ سَمَّاكُنَّ مُؤْمِنَاتٍ وَ تَنَفَّسَتْ صُعْدَاءَ ثُمَّ قَالَتْ آه سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ يَا أَبَا الْحَسَنِ حُبُّكَ حَسَنَةٌ لَا يَضُرُّ مَعَهَا سَيِّئَةٌ وَ بُغْضُكَ سَيِّئَةٌ لَا يَنْفَعُ مَعَهَا حَسَنَةٌ وَ إِنَّ مَحَبَّتَكَ يَدْخُلُ الْجَنَّةَ مَدْلًا.

And Ali^{asws}, by Allah^{azwj}, made you all to sit in the house in safety, and got you all named as Mominaat'. And she breathed a sigh, then said, 'I heard Rasool-Allah^{asws} saying to Ali^{asws}: 'O Abu Al-Hassan^{asws}! (Having) your^{asws} love is such a good deed that no evil deed harms along with it, and (having) your^{asws} hatred is such an evil deed that a good

¹² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 12

deed will not benefit along with it, and that the one who loves you ^{asws} would enter the Paradise proudly”.¹³

عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ:

From Zayd Bin Arqam who said,

قَالَ رَسُولُ اللَّهِ ص: مَنْ أَحَبَّ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مَوْتِي وَ يَسْكُنَ جَنَّةَ الْخُلْدِ الَّتِي وَعَدَنِي رَبِّي عَزَّ وَ جَلَّ فَإِنَّ رَبِّي عَزَّ وَ جَلَّ فَاتَّوَلَّاهُ بِبَيْدِهِ فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَإِنَّهُ لَنْ يُخْرِجَكُمْ مِنْ هُدَى وَ لَنْ يُدْخِلَكُمْ فِي ضَلَالَةٍ.

‘Rasool-Allah ^{saww} said: ‘The one who loves that he lives my ^{saww} life and dies my ^{saww} passing away, and dwells in the eternal Garden which my ^{saww} Lord ^{azwj} Mighty and Majestic has Promised me ^{saww}, for my ^{saww} Lord ^{azwj} Planted its stick by His ^{azwj} Hand, so let him befriend Ali ^{asws} Bin Abu Talib ^{asws}, for he ^{asws} will never exit you all from guidance and will never enter you all into a straying’.¹⁴

الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ عُمَرَ عَنْ زُرَّارَةَ بْنِ أَوْفَى قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ:

Al Husayn Bin Ali Bin Amrat, from Zurara Bin Awfa who said, ‘Abdullah Bin Abbas said,

بَيْنَمَا أَنَا عِنْدَ رَسُولِ اللَّهِ ص فِي مَسْجِدِهِ بَعْدَ الْعِشَاءِ الْأَخْرَةِ وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ إِذْ انْقَضَ نَجْمٌ فَقَالَ النَّبِيُّ ص مِنْ انْقَضَ هَذَا فِي حُجْرَتِهِ فَهُوَ الْوَصِيُّ مِنْ بَعْدِي

‘While I was in the presence of Rasool-Allah ^{saww} in his ^{saww} Masjid after the last Isha (Salat), and in his ^{saww} presence was a group of his ^{saww} companions, when a star swooped. So the Prophet ^{saww} said: ‘The one in who chamber this star dives (shines) into, so he would be the successor ^{asws} from after me ^{saww}’.

قَالَ فَوَثَبَ الْجَمَاعَةُ وَ إِذَا النَّجْمُ قَدِ انْقَضَ فِي حُجْرَةِ عَلِيٍّ ع فَقَالُوا لَقَدْ ضَلَّ مُحَمَّدٌ فِي حُبِّ عَلِيٍّ فَأَنْزَلَ اللَّهُ تَعَالَى وَ النَّجْمُ إِذَا هَوَى مَا ضَلَّ صَاحِبُكُمْ وَ مَا عَوَى وَ مَا يَنْطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى.

He (the narrator) said, ‘So the group leapt, and (saw) that the star had dived (shone) into the chamber of Ali ^{asws}. So they said, ‘Muhammad ^{saww} has strayed in the love of Ali ^{asws}’. So Allah ^{azwj} the Exalted Revealed **[53:1] I swear by the star when it goes down. [53:2] Your companion does not err, nor does he go astray; [53:3] Nor does he speak out of desire. [53:4] It is naught but Revelation that is Revealed**.¹⁵

أَبُو سَعِيدٍ الْخُدْرِيُّ:

Abu Saeed Al Khudry (said),

¹³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 13

¹⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 14

¹⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 15

أَنَّ رَسُولَ اللَّهِ صَلَّى عَلَى ابْنَتِهِ فَاطِمَةَ وَ ابْنَاهَا إِلَى جَنْبِهَا وَ عَلِيٌّ نَائِمٌ فَاسْتَسْقَى الْحَسَنُ فَأَتَى بِبَاقِيَةٍ لَهُمْ فَحَلَبَ مِنْهَا ثُمَّ جَاءَ بِهِ فَنَزَعَهُ الْحُسَيْنُ أَنْ يَشْرَبَ فَقَلَهُ حَتَّى بَكَى فَقَالَ يَشْرَبُ أَحْوَكُ ثُمَّ تَشْرَبُ فَقَالَتْ فَاطِمَةُ كَأَنَّهُ أَثْرُ عِنْدَكَ مِنْهُ فَقَالَ مَا هُوَ عِنْدِي وَ أَنَّهُمَا عِنْدِي بِمَنْزِلَةٍ وَاحِدَةٍ وَ أَنْكَ وَ هُمَا وَ هَذَا الْمُضْطَجِعُ مَعِي فِي مَكَانٍ وَاحِدٍ فِي الْقِيَامَةِ.

'Rasool-Allah ^{saww} came over to his ^{saww} daughter ^{asws} Fatima ^{asws} and her ^{asws} two sons ^{asws} were by her ^{asws} side, and Ali ^{asws} was sleeping, and Al-Hassan ^{asws} wanted a drink. So he ^{saww} went to a she-camel of theirs ^{asws} and milked from it, then came with it. But, Al-Husayn ^{asws} snatched at it to drink from before him ^{asws}, to the extent that he ^{asws} cried. So he ^{saww} said (to Al-Hassan ^{asws}): '(Let) your ^{asws} brother drink (first), then you ^{asws} drink'. So Fatima ^{asws} said: 'It is as if he (Al-Husayn ^{asws}) is more preferable with you ^{saww} than him ^{asws}'. So he ^{saww} said: 'It is not so with me ^{saww}. but rather, both of them ^{asws} in my ^{saww} presence are of one status, and you ^{asws}, and these two ^{asws}, and this one ^{asws} lying down, would be with me ^{saww} in one place during the Day of Judgment''¹⁶

السَّيِّحُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الطُّوسِيِّ بِقَرَاءَتِي فِي شَهْرِ رَمَضَانَ سَنَةِ 511 بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرِ الطُّوسِيِّ قَالَ: أَخْبَرَنَا أَبُو مُحَمَّدِ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْفَحَّامُ السَّرْمَنِيُّ قَالَ: حَدَّثَنِي عَمِّي مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ أَبِيهِ عَنْ عُمَانَ بْنِ زَيْدٍ عَنْ جَابِرِ بْنِ زَيْدِ الْجُعْفِيِّ قَالَ:

Al Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin al Hassan Al Toosy, by my reading during the Month of Ramazan of the year 511 at the location of our Master ^{asws} Amir Al Momineen ^{asws}, from Al Saeed Al Walid Abu Ja'far Al Toosy, from Abu Muhammad Al Hassan Bin Muhammad Bin Yahya Al Fahham from Sur man Rayy, from his uncle Muhammad Bin Ja'far, from Muhammad Bin Al Musna, from His father, from Usman Bin Zayd, from Jabir Bin Yazeed Al Ju'fy who said,

خَدَمْتُ سَيِّدَنَا الْإِمَامَ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع ثَمَانِي عَشْرَةَ سَنَةً فَلَمَّا أَرَدْتُ الْخُرُوجَ وَدَعْتُهُ وَ قُلْتُ لَهُ أَفِئْدَنِي فَقَالَ بَعْدَ ثَمَانِي عَشْرَةَ سَنَةً يَا جَابِرُ قُلْتُ نَعَمْ أَنْكُمْ بَحْرٌ لَا يُنْزَفُ وَ لَا يُبْلَغُ فَعَرَهُ قَالَ يَا جَابِرُ بَلِّغْ شِيعَتِي مِنِّي السَّلَامَ وَ أَعْلِمُهُمْ أَنَّهُ لَا قَرَابَةَ بَيْنَنَا وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ لَا يُتَّقَرَّبُ إِلَيْهِ إِلَّا بِالطَّاعَةِ

'I served our Master ^{asws}, the Imam ^{asws} Abu Ja'far Muhammad ^{asws} Bin Ali ^{asws} for eighteen years. So when I intended to go out, I bade him ^{asws} farewell and said to him ^{asws}, 'Enlighten me'. So he ^{asws} said: 'After eighteen years, O Jabir?' I said, 'Yes. You (Imams ^{asws}) are an ocean, neither depleting nor can its depth be reached'. He ^{asws} said: 'O Jabir! Deliver to my ^{asws} Shias, the greetings from me ^{asws} and let them know that there is no relationship between us ^{asws} and Allah ^{azwj} Mighty and Majestic, nor can they go near Him ^{azwj} except by the obedience.

يَا جَابِرُ مَنْ أَطَاعَ اللَّهَ وَ أَحَبَّنَا فَهُوَ وَ لِيْنَا وَ مَنْ عَصَى اللَّهَ لَمْ يَنْفَعَهُ حُبُّنَا

O Jabir! The one who obeys Allah ^{azwj} and loves us ^{asws}, so he is our ^{asws} friend, and the one who disobeys Allah ^{azwj}, (having) our ^{asws} love will not benefit him.

يَا جَابِرُ مَنْ هَذَا الَّذِي يَسْأَلُ اللَّهَ فَلَمْ يُعْطِهِ أَوْ تَوَكَّلَ عَلَيْهِ فَلَمْ يَكْفِهِ أَوْ وَثِقَ بِهِ فَلَمْ يُنْجِهِ

O Jabir! Who is the one who asked Allah ^{azwj} but He ^{azwj} did not Give him, or relied upon Him ^{azwj} and He ^{azwj} did not Suffice him, or trusted in Him ^{azwj} and He ^{azwj} did not Save him?

¹⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 16

يَا جَابِرُ أَنْزِلِ الدُّنْيَا كَمَا نَزَلَتْ تُرِيدُ التَّحْوِيلَ عَنْهُ وَ هَلِ الدُّنْيَا إِلَّا دَابَّةٌ رَكَبْتَهَا فِي مَنَامِكَ فَاسْتَيْقَظْتَ فَأَنْتَ عَلَى فَرَاشِكَ غَيْرَ رَاكِبٍ وَ لَا آخِذٍ بِعِنَانِهَا أَوْ كَتُوبٍ لَيْسَتْهُ أَوْ كَجَارِيَةٍ وَطِنْتَهَا

O Jabir! Lodge in the world like the lodging of the one who lodges, intending the transference from it, and is the world except for an animal? You ride it in your sleep (dream), and then you wake up, so you are upon your bed without a ride, nor are you grabbing its reins, or (the world is) like a cloth you wear or like a maid you sleep with her.

يَا جَابِرُ الدُّنْيَا عِنْدَ ذَوِي الْأَلْبَابِ كَفَيءِ الظَّلَالِ لَا إِلَهَ إِلَّا اللَّهُ أَعْوَانٌ لِأَهْلِ دَعْوَتِهِ وَ الصَّلَاةُ تَنْهَيْتُ لِلْإِخْلَاصِ وَ تَبْرِئَةٌ عَنِ الْكِبْرِ وَ الرِّكَاهُ تَزِيدُ فِي الرِّزْقِ وَ الصِّيَامُ وَ الْحَجُّ تَسْكِينُ الْقُلُوبِ وَ الْفِصَاصُ وَ الْحُدُودُ حَقُّ الدِّمَاءِ وَ حَقُّنَا أَهْلَ الْبَيْتِ نِظَامُ الدِّينِ

O Jabir! The world in the presence of the ones with understanding is like the fleeting shadow. (The statement) 'There is no god except Allah^{azwj}', is an aid for the people of its call, and the *Salat* is an affirmation of the sincerity and freedom from the arrogance, and the *Zakat* increases in the sustenance, and the Fasts and the Hajj are a tranquillity for the heart, and the retaliation and the Limits (legal Punishment) save the blood, and a saving for the families. It is a system of the Religion.

جَعَلْنَا اللَّهُ وَ إِيَّاكُمْ مِنَ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَ هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ.

May Allah^{azwj} Make us^{asws} and you all (Shias) to be from those who are fearing their Lord^{azwj} in the absence, and desirous for the establishment of the Hour”¹⁷.

قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ إِسْحَاقُ بْنُ مُحَمَّدٍ الْمَنْصُورِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ الْعَمِّيُّ عَنْ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْأَعْمَشِ عَنِ إِبْرَاهِيمَ التَّمِيمِيِّ عَنْ أَبِيهِ

He said, 'It was narrated to us by Abu Ahmad Is'haq Bin Muhammad Al Mansoury, from Ubeyd Bin Kaseer, from Ibrahim Bin Is'haq Al Ammy, from Jareyr Bin Abdul Hameed, from Al Amsh, from Ibrahim Al Tameemy, from his father,

عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ص: مَنْ شَكَّ فِي عَلِيِّ فَهُوَ كَافِرٌ.

(It has been narrated) from Abu Zarr^{as} who said, 'Rasool-Allah^{saww} said, 'The one who doubts in Ali^{asws}, so he is a disbeliever”¹⁸.

قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ قَالَ رُوِيَ إِلَى الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الرَّيَّاحِيِّ قَالَ:

He said, 'It was narrated to me by Muhammad Bin Ahmad Bin Dawood, from Al Husayn Bin Ahmad Bin Ali Al Rayhani who said,

كُنَّا بِحَضْرَةِ الْمُتَوَكَّلِ وَ عِنْدَهُ أَرْبَعَةٌ مِنْ وُلْدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مِنْهُمْ الْحَسَنُ وَ جَعْفَرُ أَخُوهُ وَ مُحَمَّدُ بْنُ جَعْفَرٍ وَ عُبَيْدُ اللَّهِ بْنُ الْقَاسِمِ فَقَالَ الْمُتَوَكَّلُ لِلْحَسَنِ يَا ابْنَ رَسُولِ اللَّهِ رُوِيَ بِأَنَّهُ كَانَ لِأَبِيكُمْ سِتَّةٌ لَمْ تَكُنْ لِلنَّبِيِّ ص فَمَا هِيَ السِّتَّةُ؟

¹⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 17

¹⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 18

'We were in the presence of Al-Mutawakkil, and with him were four from the children of Ali^{asws} Bin Abu Talib^{asws}, from them being Al-Hassan, and Ja'far his brother, and Muhammad Bin Ja'far, and Ubeydullah Bin al Qasim. So Mutawakkil said to Al-Hassan^{asws}, 'O son of Rasool-Allah^{saww}! It is being reported that for your father^{asws} there were six (things) which did not happen to be for the Prophet^{saww}. So what are these six (things)?'

قَالَ نَعَمْ رَوَيْتُهُ مُسْنَدًا عَنْ أَبِي عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ مُوسَى عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَخِيهِ الْحَسَنِ بْنِ عَلِيٍّ ع عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَكَانُوا هُمْ أَعْلَمَ وَ أَحْكَمَ وَإِنَّمَا أَرَدْتُ بِهِ تَأْكِيداً عَلَيْكَ وَ عَلَى النَّاسِ

He^{asws} said, 'Yes, it is a supported report, from my^{asws} father Ali^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Musa^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} brother^{asws} Al-Hassan^{asws} Bin Ali^{asws}, from Abdullah Bin Al-Abbas, and they^{asws} were more knowing and more wise, and rather I intended to emphasise with it upon you and upon the people,

عَنِ النَّبِيِّ ص أَنَّهُ قَالَ قَالَ أَعْطَى اللَّهُ عَلِيًّا سِتًّا لَمْ تَكُنْ لِي وَ لَا لِلنَّبِيِّينَ مِنَ الْأَوْلِيَيْنِ حَمُوهُ مِثْلِي وَ لَيْسَ لِي حَمُوٌ مِثْلُهُ وَ حَمَاتُهُ مِثْلُ خَدِيجَةَ الْكُبْرَى وَ لَيْسَتْ لِي حَمَاةٌ مِثْلَهَا وَ زَوْجَتُهُ مِثْلُ فَاطِمَةَ وَ لَيْسَتْ لِي زَوْجَةٌ مِثْلَهَا وَ وَلَدَاهُ مِثْلُ الْحَسَنِ وَ الْحُسَيْنِ وَ لَيْسَ لِي وَلَدَانِ مِثْلُهُمَا وَ وَلَادَتُهُ فِي بَيْتِ اللَّهِ الْحَرَامِ وَ أَنَا وُلِدْتُ فِي دَارِ جَدِّي عَبْدِ الْمُطَّلِبِ.

From the Prophet^{saww} having said: 'Allah^{azwj} Gave six (things) to Ali^{asws}, which did not happen to be for me^{saww}, nor for any of the Prophets^{as} from the former ones – a father-in-law like me^{saww} and there isn't for me^{saww} a father-in-law like his^{asws}; and a mother-in-law like Khadeeja Al-Kubra^{as}, and there isn't for me^{saww} a mother-in-law like his^{asws}; and a wife like (Syeda) Fatima^{asws}, and there isn't for me^{saww} a wife like her^{asws}; and two sons^{asws} like Al-Hassan^{asws} and Al-Husayn^{asws}, and there aren't for me^{saww} two sons^{asws} like them^{asws}; and his^{asws} coming inside the Sacred House of Allah^{azwj}, and I^{saww} came in the house of my^{asws} grandfather^{as} Abdul Muttalib^{as}'.¹⁹

حَدَّثَنِي الْعَمْرِيُّ الْخُرَاسَانِيُّ

It was narrated to me by Al Amraky Al Kurasany,

عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: مَنْ أَحْسَنَ وَضُوءَهُ وَ أَحْسَنَ صَلَاتَهُ وَ أَدَى زَكَاةَ مَالِهِ وَ كَفَّتْ غَضَبَهُ وَ سَجَّنَ لِسَانَهُ وَ اسْتَعْفَرَ لِدُنْبِهِ وَ أَدَى النَّصِيحَةَ لِأَهْلِ بَيْتِ نَبِيِّهِ فَقَدْ اسْتَكْمَلَ حَقَائِقَ الْإِيمَانِ وَ أَبْوَابَ الْجَنَّةِ مُفْتَحَةً لَهُ.

From Ali son of Ja'far^{asws}, from his^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws} having said: 'Rasool-Allah^{saww} said: 'The one whose *Wudou* is excellent, and his *Salat* is excellent, and he pays the *Zakat* of his wealth, and restrains his anger, and withholds his tongue, and seeks Forgiveness of his sins, and fulfils the advice of the People^{asws} of

¹⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 19

the Household of His ^{azwj} Prophet ^{saww}, so he has completed the realities of the *Eman*, and the gates of the Paradise would be open for him'.²⁰

إِبْرَاهِيمُ بْنُ ظَرِيفٍ السُّلَمِيُّ حَدَّثَنَا يُونُسُ عَنْ الصَّقْرِ عَنِ الْأَوْزَاعِيِّ عَنْ مُحَمَّدِ بْنِ الْمُنْذِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ:

Ibrahim Bin Tareyf Al Sullamy, from Yusuf, from Al Saqr, from Al Awzai'e, from Muhammad Bin Al Munzir, from Jabir Bin Abdullah who said,

قُلْتُ يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ يَا جَابِرُ خُلِقْتُ أَنَا وَ عَلِيٌّ مِنْ نُورٍ وَاحِدٍ قَبْلَ أَنْ يَخْلُقَ اللَّهُ آدَمَ بِالْفِي عَامٍ نَقَلْنَا إِلَى صَلْبِهِ وَ لَمْ تَزَلْ نَسِيرُ فِي الْأَصْلَابِ الرَّأكِيَةِ وَ الْأَرْحَامِ الطَّاهِرَةِ حَتَّى أَفْتَرَقْنَا إِلَى صَلْبِ عَبْدِ الْمُطَّلِبِ

'I said, 'O Rasool-Allah ^{saww}! What are you ^{saww} saying regarding Ali ^{asws} Bin Abu Talib ^{asws}? He ^{saww} said: 'O Jabir! I ^{saww} and Ali ^{asws} were Created from one Light before Allah ^{azwj} Created Adam ^{as}, by two thousand years. We ^{asws} transferred into his ^{as} forehead and did not cease to travel in the purified foreheads and clean laps until we ^{asws} separated to the forehead of Abdul Muttalib ^{as}.

فَجَعَلَ فِي النَّبُوَّةِ وَ الرِّسَالَةِ وَ فِيهِ الْخِلَافَةُ وَ السُّودُّدُ يَا جَابِرُ إِنَّ عَلِيًّا لَمْ يَعْبُدْ صَنَمًا وَ لَا وَتَنًا وَ لَمْ يَشْرَبْ خَمْرًا وَ لَمْ يَرْتَكِبْ مَعْصِيَةً قَطُّ وَ لَا عُرِفَ لَهُ خَطِيئَةٌ وَ لَا إِثْمًا [إِثْمٌ] فَمَنْ أَرَادَ أَنْ يُبْرَأَ مِنَ النَّفَاقِ فَلْيُحِبِّ أَهْلَ بَيْتِي فَإِنَّهُمْ أَصْلِي وَ وَرَثَةُ عِلْمِي مِثْلَهُمْ فِي الْجَنَّةِ كَمَثَلِ الْفُرْدُوسِ فِي الْجَنَانِ أَلَا إِنَّ جَبْرَيْلَ أَخْبَرَنِي بِمَا قُلْتُ يَا جَابِرُ.

So the Prophet-hood was Made to be in me ^{saww}, and the Caliphate in him ^{asws} (along with) the Divine Authority. O Jabir! Ali ^{asws} has neither worshipped an idol nor an image, and did not drink wine, and did not indulge in a disobedient act at all, nor has a mistake been recognised as being from him ^{asws} nor a sin. So the one who intends to be free from the hypocrisy, so let him love the People ^{asws} of my ^{saww} Household, for they ^{asws} are my ^{saww} origin and the inheritors of my ^{saww} knowledge. The example of them ^{asws} in the Paradise is like the (Garden of) Fordows among the Gardens. Indeed! Jibraeel ^{as} informed me ^{saww} with what I ^{saww} (just) said, O Jabir".²¹

أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْمَنْصُورِيُّ قَالَ: حَدَّثَنِي عُمَرُ بْنُ أَبِي مُوسَى عَيْسَى بْنُ أَحْمَدَ قَالَ:

Abu Al Hassan Muhammad Bin Ahmad Bin Ubeydullah Al Mansoury who said, 'It was narrated to me by my father Musa Bin Ahmad who said,

حَدَّثَنِي الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ ع قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ مُوسَى قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ قَالَ: إِنَّ رَجُلًا جَاءَ إِلَى سَيِّدِنَا الصَّادِقِ ع فَشَكَا إِلَيْهِ الْفَقْرَ

'It was narrated to me by the Imam Ali ^{asws} Bin Muhammad ^{asws} saying: 'It was narrated to me ^{asws} my ^{asws} father ^{asws} Muhammad ^{asws} Bin Ali ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Ali ^{asws} Bin Musa ^{asws} saying: 'It was narrated to me ^{asws} by my ^{asws} father ^{asws} Musa ^{asws} Bin Ja'far ^{asws} having said: 'A man came over to our Chief Al-Sadiq ^{asws}, and he complained to him ^{asws} of the poverty.

²⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 20

²¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 21

فَقَالَ لَيْسَ الْأَمْرُ كَمَا ذَكَرْتَ وَ مَا أَعْرَفُكَ فَقَبِيْرًا قَالَ وَ اللَّهُ يَا سَيِّدِي مَا كَذَبْتُ وَ ذَكَرَ مِنْ الْفَقْرِ قِطْعَةً وَ الصَّادِقُ ع يُكْذِبُهُ إِلَى أَنْ قَالَ لَهُ أَخْبِرْنِي لَوْ أُعْطِيتَ بِالْبِرَاءَةِ مِنْ مِائَةِ دِينَارٍ كُنْتَ تَأْخُذُ قَالَ لَا إِلَى أَنْ ذَكَرَ لَهُ أُلُوفَ الدَّنَانِيْرِ وَ الرَّجُلُ يَحْلِفُ أَنَّهُ لَا يَفْعَلُ

So he ^{asws} said: ‘The matter isn’t as you are mentioning, and what would make you know a poor one?’ He said, ‘By Allah ^{azwj}, O my Master ^{asws}! I did not lie’, and he mentioned a segment from the poverty, and Al-Sadiq ^{asws} belied him, up to the point he ^{asws} said to him: ‘Inform me! If you were given one hundred Dinars for the disavowing from us ^{asws}, would you take it?’ He said, ‘No’ – up to the point that he ^{asws} mentioned to him thousands of Dinars, and the man kept on swearing that he would not do so’.

فَقَالَ مَنْ مَعَهُ يُعْطَى بِهَا هَذَا الْمَالِ لَا يَبِيْعُهَا هُوَ فَقَبِيْرٌ فَهَذِهِ بَشَارَةٌ عَظِيْمَةٌ لِفُقَرَاءِ الشِّيْعَةِ أَعْنَاهُمْ اللَّهُ.

So he ^{asws} said: ‘The one who has (something) for which he is given this (amount of) wealth and he (still) does not sell it, he is poor? So, this is the great glad tiding for the poor ones of the Shias. Allah ^{azwj} has Enriched them’.²²

[الشهادة ببيعة الغدير في الرحبة.]

The testimony of the allegiance of the Ghadeer in Al-Rahba.

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ الْعَزْرَمِيُّ عَنْ عَبْدِ الرَّحِيمِ عَنْ زَادَانَ قَالَ:

It was narrated to us by Abdul Malik Bin Abu Suleyman Al Azramy, from Abdul Raheem, from Zazan who said,

سَمِعْتُ أَمِيْرَ الْمُؤْمِنِيْنَ ع فِي الرَّحْبَةِ وَ هُوَ يَقُولُ: أَنْشُدُ اللَّهَ رَجُلًا سَمِعَ النَّبِيَّ ص يَوْمَ غَدِيْرِ خُمْ يَقُولُ مَا قَالَ إِلَّا قَامَ فَقَامَ ثَلَاثَةَ عَشْرَ رَجُلًا فَقَالُوا: نَشْهَدُ أَنَّا سَمِعْنَا رَسُولَ اللَّهِ يَوْمَ غَدِيْرِ خُمْ يَقُولُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

‘I heard Amir Al-Momineen ^{asws} in Al-Rahba and he ^{asws} was saying: ‘I adjure to Allah ^{azwj}! Is there a man who heard the Prophet ^{saww} on the Day of Ghadeer Khumm saying what he ^{saww} said, except that he should stand-up’. So thirteen men stood-up and they said, ‘We heard Rasool-Allah ^{saww} on the Day of Ghadeer Khumm saying:

‘The one who Master I ^{saww} was, so Ali ^{asws} is his Master. O Allah ^{azwj}! Befriend the one who befriends him ^{asws} and be inimical to the one who is inimical to him ^{asws}’.²³

عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ بَعْدَ حَذْفِ الْإِسْنَادِ

From Al Asbagh Bin Nubata, after the deletion of the chain (of narrators),

²² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 22

²³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 23

أَنَّهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ خُطْبِهِ: أَيُّهَا النَّاسُ اسْمَعُوا قَوْلِي وَ اعْقُلُوا عَنِّي فَإِنَّ الْفِرَاقَ قَرِيبٌ أَنَا خَيْرُ الْبَرِيَّةِ وَ وَصِيٌّ خَيْرُ الْخَلِيقَةِ وَ زَوْجُ سَيِّدَةِ نِسَاءِ الْأُمَّةِ وَ أَبُو الْعَنْتَرَةِ الطَّاهِرَةِ وَ الْأَيَّمَةَ الْهَادِيَّةِ أَنَا أَخُو رَسُولِ اللَّهِ وَ وَصِيُّهُ وَ وَلِيِّهُ وَ وَزِيرُهُ وَ صَاحِبُهُ وَ صَفِيُّهُ وَ حَبِيبُهُ وَ خَلِيلُهُ

'It is so that Amir Al-Momineen ^{asws} said in one of his ^{asws} sermons: 'O you people! Listen to my ^{asws} words and keep it in mind from me ^{asws}, for the separation is near. I ^{asws} am the best of the Created beings and the successor ^{asws} of the best of the creatures, and husband of the chieftess of the women of the community, and father of the clean family, and the Guiding Imams ^{asws}. I ^{asws} am the brother of Rasool-Allah ^{saww} and his ^{saww} successor, and his ^{saww} Vizier, and his ^{saww} companion, and his ^{saww} elite, and his ^{saww} beloved, and his ^{saww} friend.

أَنَا أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ سَيِّدُ الْوَصِيِّينَ حَرْبِي حَرْبُ اللَّهِ وَ سَلْمِي سَلْمُ اللَّهِ وَ طَاعَتِي طَاعَةُ اللَّهِ وَ وَلَايَتِي وَلَايَةُ اللَّهِ وَ شِيعَتِي أَوْلِيَاءُ اللَّهِ وَ أَنْصَارِي أَنْصَارُ اللَّهِ

I ^{asws} am the Emir of the Momineen, and the guide of the resplendent, and chief of the successors ^{as}. My ^{asws} war is the war of Allah ^{azwj} and my ^{asws} peace is the peace of Allah ^{azwj}, and obedience to me ^{asws} is obedience to Allah ^{azwj}, and my ^{asws} Wilayah is the Wilayah of Allah ^{azwj}, and my ^{asws} Shias are the friends of Allah ^{azwj}, and my ^{asws} helpers are the helpers of Allah ^{azwj}.

وَ الَّذِي خَلَقَنِي وَ لَمْ أَكُ شَيْئاً لَقَدْ عَلِمَ الْمُسْتَحْفَظُونَ مِنْ أَصْحَابِ مُحَمَّدٍ أَنَّ النَّاكِثِينَ وَ الْفَاسِقِينَ وَ الْمَارِقِينَ مَلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ وَ قَدْ خَابَ مَنْ افْتَرَى

By the One ^{azwj} Who Created me ^{asws} and I ^{asws} was nothing, the preservers (of the Ahadeeth) from the companions of Muhammad ^{asws} had known that the breakers of the Covenant, and the oppressors, and the apostates are the accursed ones upon the tongue of the Ummayy Prophet ^{saww}, and he would be disappointed, the one who forges (Hadeeth).

قَالَ وَ كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع فِيمَا كَتَبَ إِلَى سَهْلِ بْنِ حُنَيْفٍ وَ اللَّهُ مَا قَلَعْتُ بَابَ حَنْبَرٍ وَ قَذَفْتُ بِهَا أَرْبَعِينَ ذِرَاعاً لَمْ يُحَسَّ بِهِ أَعْضَائِي بِقُوَّةِ جَسَدِيَّةٍ وَ لَا حَرَكَةَ غَذَائِيَّةٍ وَ لَكِنِّي أَيْدَتْ بِقُوَّةِ مَلَكُوتِيَّةٍ وَ نَفْسِي بِنُورِ رَبِّهَا مُضِيئَةً فَأَنَا مِنْ أَحْمَدَ كَالضُّوءِ مِنَ الضُّوءِ

He (the narrator) said, 'And Amir Al-Momineen ^{asws} wrote (letters). And among what he ^{asws} wrote was to Sahl Bin Humeyf: 'By Allah ^{azwj}! I ^{asws} did not uproot the gate of Khyber and threw it forty cubits away, my ^{asws} body parts did not feel it with the strength of the body, nor a movement of the body parts, but I ^{asws} was supported by the Strength of the Supreme Power and the same was illuminated by the Light of its Lord ^{azwj}. So I ^{asws} am from Ahmad ^{saww} like an illumination from the illuminations.

وَ اللَّهُ لَوْ تَطَاهَرَتِ الْعَرَبُ عَلَى قِتَالِي لَمَا وَلَّيْتُ وَ لَوْ أَمَكَّنْتَنِي الْفُرْصَةُ مِنَ الْفِرَارِ وَ مَنْ لَمْ يُبَالِ مَنَى حَتْفُهُ عَلَيْهِ سَاقِطٌ فَجَنَانُهُ فِي الْمُمَاتِ رَابِطٌ.

By Allah ^{azwj}! If the Arabs were to back each other upon fighting me ^{asws} due to what I ^{asws} ruled, and even if the opportunity enabled me ^{asws} from the escaping (I ^{asws} would not do

so), and whoever does not care when the killing would fall upon him so his heart would be stable during the calamities”²⁴.

زَيْدُ بْنُ أَرْقَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص: مَنْ أَحَبَّ أَنْ يَتَمَسَّكَ بِالْفَضِيْبِ الْأَحْمَرِ الَّذِي عَرَسَهُ اللَّهُ عَزَّ وَجَلَّ فِي جَنَّةِ عَدْنٍ بِيَمِينِهِ فَلْيَتَمَسَّكَ بِحُبِّ عَلِيِّ بْنِ أَبِي طَالِبٍ.

Zayd Bin Arqam said,

Rasool-Allah ^{saww} said: ‘The one who loves that he attaches with the red stick which Allah ^{azwj} Mighty and Majestic Planted in the Garden of Eden by His ^{azwj} Right Hand, so let him attach with the love of Ali ^{asws} Bin Abu Talib ^{asws}’²⁵.

عِكْرَمَةُ عَنِ ابْنِ عَبَّاسٍ قَالَ:

Ikrama, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ ص: مَنْ سَرَّهُ أَنْ يَحْيَا حَيَاتِي وَ يَمُوتَ مِيتَتِي وَ يَدْخُلَ جَنَّةَ عَدْنِ الْتِي عَرَسَهَا رَبِّي فَلْيَتَوَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَلِيًّا ثُمَّ الْأَوْصِيَاءَ مِنْ وُلْدِهِ فَإِنَّهُمْ عِنْرَتِي خَلُفُوا مِنْ طِينَتِي إِلَى اللَّهِ أَشْكُو أَعْدَاءَهُمْ مِنْ أُمَّتِي الْمُنْكَرِينَ لِفَضْلِهِمْ الْقَاطِعِينَ فِيهِمْ صَلَاتِي وَ أَيْمَ اللَّهِ لَتَقْتُلَنَّ ابْنِي بَعْدِي الْحُسَيْنَ لَا أَنَالَهُمُ اللَّهُ شَفَاعَتِي.

‘Rasool-Allah ^{saww} said: ‘The one whom it joys that he lives my ^{saww} life and dies my ^{saww} passing away, and enter the Garden of Eden which my ^{saww} Lord ^{azwj} Planted, so let him befriend Ali ^{asws} Bin Abu Talib ^{asws} as a Guardian, then the succesors ^{asws} from his ^{asws} sons ^{asws}, for they ^{asws} are my ^{saww} family. They ^{asws} have been Created from my ^{saww} clay. It is to Allah ^{azwj} I ^{saww} complain of their ^{asws} enemies from my ^{saww} community, the deniers of their ^{asws} merits, the cutters of among them of my ^{saww} relationships, and I ^{saww} swear by Allah ^{azwj} they would be killing my ^{saww} son Al-Husayn ^{asws} from after me ^{saww}. May Allah ^{azwj} not let them attain my ^{saww} intercession’²⁶.

[النظر إلى علي عبادة.]

The looking at Ali ^{asws} is worship.

جَابِرٌ رَضِيَ اللَّهُ عَنْهُ قَالَ:

Jabir, may Allah ^{azwj} be Pleased with him, said,

دَخَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَلَى النَّبِيِّ ص فَقَالَ لَهُ يَا عَلِيُّ عُدْ عِمْرَانَ بْنَ حُصَيْنٍ فَإِنَّهُ مَرِيضٌ قَالَ فَعَادَهُ وَ عِنْدَهُ مُعَاذُ بْنُ جَبَلٍ وَ أَبُو هُرَيْرَةَ فَجَعَلَ عِمْرَانَ يُجِدُّ النَّظَرَ إِلَى عَلِيٍّ ع فَقَالَ لَهُ مُعَاذٌ مَا لَكَ يَا عِمْرَانُ تُجِدُّ النَّظَرَ إِلَى عَلِيٍّ قَالَ لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ النَّظَرَ إِلَى عَلِيٍّ عِبَادَةٌ قَالَ مُعَاذٌ وَ أَنَا أَيْضاً سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص.

²⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 24

²⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 25

²⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 26

Ali^{asws} Bin Abu Talib^{asws} went over to the Prophet^{saww}, so he^{saww} said to him^{asws}: 'O Ali^{asws}! Console Imran Bin Husayn for he is ill'. So he^{asws} consoled him and with him was Muaz Bin Jabal and Abu Hureyra. So Imran went on continuously looking at Ali^{asws}. So Muaz said to him, 'What is the matter with you, O Imran that you are continuously looking at Ali^{asws}?'. He said, 'Because I heard Rasool-Allah^{saww} saying: 'Looking at Ali^{asws} is worship'. Muaz said to him, 'And I, as well have heard (it) from Rasool-Allah^{saww}'. So Abu Hureyra said, 'And I as well have heard (it) from Rasool-Allah^{asws}', 27

عَلِيُّ بْنُ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: مَنْ قَالَ رَضِيْتُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ رَسُولًا وَ بِأَهْلِ بَيْتِهِ أَوْلِيَاءَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرَضِيَهُ يَوْمَ الْقِيَامَةِ.

Ali son of Ja'far^{asws}, from his father^{asws} Ja'far^{asws} Bin Muhammad^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who says, 'I am pleased with Allah^{azwj} as Lord^{azwj}, and with Al-Islam as Religion, and with Muhammad^{saww} as Rasool^{saww}, and with the People^{asws} of his^{asws} Household as Guardians, would have a right upon Allah^{azwj} that He^{azwj} Pleases him on the Day of Judgment'. 28

حَدَّثَنِي الْإِمَامُ عَلِيُّ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ مُوسَى قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ الْبَاقِرُ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:

It was narrated to me by the Imam Ali^{asws} Bin Muhammad^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Ali^{asws} Bin Musa^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws} Muhammad^{asws} Al-Baqir^{asws}, from Jabir bin Abdullah Al-Ansary, may Allah^{azwj} be Pleased with him, who said,

كُنْتُ أَمَاشِي أَمِيرَ الْمُؤْمِنِينَ ع عَلَى الْفُرَاتِ إِذْ خَرَجَتْ مَوْجَةٌ عَظِيمَةٌ فَغَطَّتْهُ حَتَّى انْسَتَرَ عَنِّي ثُمَّ انْحَسَرَتْ عَنْهُ وَ لَا رُطُوبَةَ عَلَيْهِ فَوَجَمْتُ لِذَلِكَ وَ تَعَجَّبْتُ وَ سَأَلْتُهُ عَنْهُ فَقَالَ وَ رَأَيْتَ ذَلِكَ؟ قَالَ قُلْتُ نَعَمْ قَالَ إِنَّمَا الْمَلَكُ الْمُوَكَّلُ بِالْمَاءِ خَرَجَ فَسَلَّمَ عَلَيَّ وَ اعْتَقَنِي.

'I was walking with Amir Al-Momineen^{asws} upon the (river bank of) Euphrates when a great wave came out and covered him^{asws} to the extent he^{asws} was veiled from me. Then it receded and there was not wetness upon him^{asws}. So I was dumbfounded due to that and wondered, and I asked him^{asws} about it. So he^{asws} said: 'And you saw that?' I said, 'Yes'. He^{asws} said: 'But rather the Angel Allocated with the water came to greet upon me^{asws} and hug me^{asws}', 29

الْإِسْنَادُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع سَمِعْتُ النَّبِيَّ ص يَقُولُ: إِذَا حُشِرَ النَّاسُ يَوْمَ الْقِيَامَةِ نَادَى مُنَادٍ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ جَلَّ اسْمُهُ قَدْ أَمَكَكَ مِنْ مَجَازَاةٍ مُجِيبِكَ وَ مُجِيبِي أَهْلِ بَيْتِكَ الْمُؤَلِّينَ لَهُمْ فِيكَ وَ الْمُعَادِينَ مِنْ عَادَاهُمْ فِيكَ فَكَافِهِمْ بِمَا شِئْتُ

27 Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 27

28 Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 28

29 Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 29

(And by) the chain, said, ‘Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} said: ‘I^{asws} heard the Prophet^{asws} saying: ‘When the people are crammed on the Day of Judgment, a Caller would Call out: “O Rasool-Allah^{saww}! Allah^{azwj}, Majestic is His^{azwj} Name has Enabled you^{saww} from the Recompensing the ones who love you^{saww} and love the People^{asws} of your^{saww} Household, the friends of theirs^{asws} for your^{saww} sake, and the ones inimical to the ones who are inimical to them^{asws} for your^{saww} sake, therefore suffice them with whatever you^{saww} so desire to”.

فَقُولُ يَا رَبَّ الْجَنَّةِ وَ أُنَادِي بَوْنُهُمْ مِنْهَا حَيْثُ شِئْتَ فَذَلِكَ الْمَقَامُ الْمُحْمَدُ الَّذِي وَعَدْتُ.

So I^{saww} shall be saying: ‘O Lord^{azwj}! The Paradise’. And I^{saww} shall proclaim: ‘Prepare a dwelling for them from us^{asws} wherever they so desire!’. So that is the Place of the Most- Praised One (الْمَقَامُ الْمُحْمَدُ) which I^{saww} have been Promised”³⁰.

حُذِفَ الْإِسْنَادُ فِيهِ عَنِ جَابِرِ بْنِ سَمُرَةَ الْعَامِرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص: لَا يَضُرُّ هَذَا الدِّينَ مَنْ نَاوَاهُ حَتَّى يَمُضِيَ أَتْنَا عَشْرَةَ إِمَامًا كُلُّهُمْ مِنْ قُرَيْشٍ.

The chain is deleted in it, from Jabir Bin Sumarat Al Aamiry who said, ‘Rasool-Allah^{saww} said: ‘This Religion will not harm the one who is hostile to it until twelve Imams^{asws} pass, all of them being from Qureysh”³¹.

وَ ذَكَرَ بَعْضُهُ عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ:

And part of it is mentioned from Jabir Bin Abdullah who said,

كُنَّا عِنْدَ النَّبِيِّ ص إِذْ جَاءَهُ عَلِيٌّ فَقَالَ قَدْ جَاءَكُمْ أَخِي ثُمَّ التَّفَتَ إِلَى الْكَعْبَةِ فَضَرَبَ بِيَدِهِ وَ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ هَذَا وَ شِيعَتَهُ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ

‘We were in the Presence of the Prophet^{saww} when Ali^{asws} came over. So he^{saww} said: ‘My^{saww} brother has come to you all’. Then he^{saww} turned towards the Kabah and he^{saww} struck it with his^{saww} hand and said: ‘By the One^{azwj} in Whose Hand is my^{saww} soul! This one^{asws} and his^{asws} Shias, they would be the successful ones on the Day of Judgment’.

ثُمَّ قَالَ إِنَّهُ أَوْلَكُمْ إِيمَانًا مَعِي وَ أَوْفَاكُمْ بِعَهْدِ اللَّهِ وَ أَقْوَمَكُمْ بِأَمْرِ اللَّهِ وَ أَعْدَلَكُمْ فِي الرَّعِيَّةِ وَ أَفْسَمَكُمْ بِالسَّوِيَّةِ وَ أَعْظَمَكُمْ عِنْدَ اللَّهِ مَرِيَّةً

Then he^{saww} said: ‘He^{asws} is the first one of you all to believe in me^{saww}, and the most loyal of you all with the Covenant of Allah^{azwj}, and the most establishing of you all with the Commands of Allah^{azwj}, and the fairest of you all among the citizens, and the most equitable of you all with the distributions, and the greatest of you all in the Presence of Allah^{azwj} of privileges’.

قَالَ وَ نَزَلَتْ الْآيَةُ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ قَالَ فَكَانَ أَصْحَابُ مُحَمَّدٍ ص إِذَا أَقْبَلَ عَلِيٌّ ع قَالُوا قَدْ جَاءَ خَيْرُ الْبَرِيَّةِ.

³⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 30

³¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 31

He (Jabir) said, 'And the Verse was Revealed [98:7] (As for) those who believe and do good, surely they are the best of the Created beings. And it was so that the companions of Muhammad^{saww}, whenever Ali^{asws} came over, they said, 'Here comes 'خَيْرُ الْبَرِيَّةِ' the best of the Created Beings".³²

الإِسْنَادُ عَنْ جَابِرِ الْجُعْفِيِّ

(by) the chain from Jabir Al Ju'fy,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ يَا عَلِيُّ إِنَّ عَنِ يَمِينِ الْعَرْشِ لَمَنَابِرَ مِنْ نُورٍ وَ مَوَاسِيدَ مِنْ نُورٍ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ جِئْتُ أَنْتَ وَ شِيعَتَكَ تَجْلِسُونَ عَلَى تِلْكَ الْمَنَابِرِ تَأْكُلُونَ وَ تَشْرَبُونَ وَ النَّاسُ فِي الْمَوْقِفِ يُحَاسِبُونَ.

From Abu Ja'far Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! On the right of the Throne there are Pulpits of Light, and cushions of light. So when it will be the Day of Judgment, you^{asws} and your^{asws} Shias would come and would be seated upon those Pulpits of Light, eating and drinking, and the people would be in the pausing stop being Reckoned with".³³

الإِسْنَادُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَابِقٍ عَنْ أَبِي حَازِمٍ قَالَ سَمِعْتُ سَهْلًا يَقُولُ:

The chain, said, 'It was narrated to us by Yahya Bin Sabiq, from Abu Hazim who said, 'I heard Sahl Saying,

قَالَ رَسُولُ اللَّهِ ص يَوْمَ خَبِيرٍ لَأُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ تَعَالَى عَلَى يَدَيْهِ

'Rasool-Allah^{saww} said on the Day of Ghadeer: 'I^{saww} shall be giving the flag tomorrow to a man^{asws} whom Allah^{azwj} the Exalted would Grant victory upon his^{asws} hands'.

قَالَ قَبَاتِ النَّاسِ يَخُوضُونَ لَيْلَتَهُمْ أُبَيْهِمْ يُعْطَاهَا قَالَ فَلَمَّا أَصْبَحَ النَّاسُ عَدُّوا عَلَى رَسُولِ اللَّهِ ص كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَوْهَا فَقَالَ رَسُولُ اللَّهِ ص أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ قَالُوا: يَشْتَكِي عَيْنَيْهِ قَالَ أَرْسِلُوا إِلَيْهِ

He (the narrator) said, 'So the people spent their night fighting which of them would be given it. And when it was the morning, they went to Rasool-Allah^{saww}, each of them hoping that he would be given it. So Rasool-Allah^{saww} said: 'Where is Ali^{asws} Bin Abu Talib^{asws}?' They said, 'He^{asws} has a complaint of his^{asws} eyes'. He^{saww} said: 'Send for him^{asws},

قَالَ: فَبِصَقَ فِي عَيْنَيْهِ وَ دَعَا لَهُ فَبَرَأَ حَتَّى كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ قَالَ: فَأُعْطِيَ الرَّايَةَ قَالَ فَقَالَ عَلِيُّ ع: يَا رَسُولَ اللَّهِ أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا قَالَ فَقَالَ أَنْفَذَ أَحْسَنَهُ عَلَى رَسُولِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَ أَخْبِرْهُمْ بِمَا عَلَيْنِهِمْ فِيهِ فَوَ اللَّهُ لَئِنْ يَهْدِي اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ.

³² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 32

³³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 33

He (the narrator) said, 'So he ^{saww} applied his ^{saww} spittle in his ^{asws} eyes and supplicated for him ^{asws}, and he ^{asws} was cured to the extent that as if he ^{asws} never had any pain, and he ^{saww} gave him ^{asws} the flag. So Ali ^{asws} said: 'O Rasool-Allah ^{saww}! Shall I ^{asws} keep fighting them until they come to be like us (Muslims)?' He ^{saww} said: 'Advance gradually in your ^{asws} best way until you descend at their courtyards. Then invite them to Al-Islam and inform them with what is upon them with regards to it, for by Allah ^{azwj}, if Allah ^{azwj} was to Guide one man through you ^{asws}, it would be better for you ^{asws} than if there happen to be red camels for you ^{asws}.³⁴

الإِسْنَادُ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ قَالَ: قَالَ أَبُو جَعْفَرٍ ع: مَنْ قَالَ فِي رُكُوعِهِ وَ سُجُودِهِ وَ قِيَامِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كُتِبَ لَهُ بِمِثْلِ الرُّكُوعِ وَ السُّجُودِ وَ الْقِيَامِ.

(By) the chain, from Muhammad Bin Abu Hamza, from his father who said,

'Abu Ja'far ^{asws} said: 'The one says during his *Rukou* (Bowing) and his *Sujoud* (Prostration), and his standing, 'O Allah ^{azwj}! Send Blessings upon Muhammad ^{saww} and the Progeny ^{asws} of Muhammad ^{saww} (salawat), there would be Written for him the likes of the *Rukou*, and the *Sujoud* and the standing'.³⁵

قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ يَحْيَى بْنُ يَحْيَى الْمُقْرِي الْقَتِي الطَّرِيفُ قَالَ وَجَدْتُ فِي كِتَابِ عَمِّي الْفَضْلِ فِيمَا كَتَبَهُ عَنْ أَبِي مَنْصُورٍ أَحْمَدَ بْنِ الْعَبَّاسِ عَنْ أَبِيهِ عَنِ الْفَضْلِ بْنِ يَحْيَى قَالَ:

He said, 'It was narrated to us by Abu Ahmad Yahya Bin Yahya Al Muqry Al Faty Al Zareyf who said, 'I found in the book of my uncle Al Fazl among what was written in it, from Abu Mansour Ahmad Bin Al Abbas, from his father, from Al Fazl Bin Yahya who said, '

سُئِلَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ عَنِ قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَكَانَ جَوَابَهُ أَنْ قَالَ أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيْبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنِبِ وَ الطَّاغُوتِ فَلَانَ وَ فَلَانَ وَ يَقُولُونَ لِلَّذِينَ كَفَرُوا هُوَ لَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيْلًا أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَ مَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيْرًا أَمْ لَهُمْ نَصِيْبٌ مِنَ الْمُلْكِ يَعْنِي مِنَ الْإِمَامَةِ وَ الْخِلَافَةِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَصِيْرًا

'Abu Ja'far Muhammad ^{asws} Bin Ali ^{asws} was asked about the Words of Allah ^{azwj} Mighty and Majestic [64:12] **And obey Allah and obey the Rasool.** His ^{asws} answer was [4:51] **Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities, so and so, and so and so, and say of those who disbelieve: These are better guided in the path than those who believe [4:52] Those are they whom Allah has Cursed, and whomever Allah Curses you shall not find any helper for him [4:53] Or have they a share in the kingdom?** Meaning the Imamate and the Caliphate **But then they would not give to people even the speck in the date stone**'.

قَالَ أَبُو جَعْفَرٍ وَ النَّقِيْرُ النَّقْطَةُ الَّتِي تَكُونُ فِي وَسْطِ النَّوَاةِ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ الْإِمَامَةَ دُونَ خَلْقِ اللَّهِ جَمِيْعًا فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيْمًا فَجَعَلْنَا مِنْهُمْ الرُّسُلَ وَ الْأَنْبِيَاءَ وَ الْأِيْمَةَ فَكَيْفَ يَقْرُونَ فِي آلِ عِمْرَانَ وَ يُنْكِرُونَ فِي آلِ مُحَمَّدٍ

³⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 34

³⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 35

Abu Ja'far^{asws} said: 'And the speck is the speck which happens to be inside the date stone. **[4:54] Or are they envying the people for what Allah has Given them of His Grace** besides the creatures of Allah^{azwj} in their entirety? **But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom.** So there were Made from them the Rasools^{as}, and the Prophets^{as} and the Imams^{asws}. So how come they are acknowledging regarding the Progeny of Imran^{as} and they are denying regarding the Progeny^{asws} of Muhammad^{saww}?

فَمَنْهُمْ مَنْ آمَنَ بِهِ وَ مَنْهُمْ مَنْ صَدَّ عَنْهُ وَ كَفَىٰ بِجَهَنَّمَ سَعِيرًا إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ
بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَ نُدْخِلُهُمْ ظِلًّا ظَلِيلًا

[4:55] So of them is he who believes in him, and of them is he who turns away from him, and Hell is sufficient as a Blazing Fire. [4:56] (As for) those who disbelieve in Our Signs, We shall Make them enter the Fire; Every time their skins are thoroughly burned, We will Change them for other skins, that they may taste the Punishment; surely Allah is Mighty, Wise [4:57] And (as for) those who believe and do good deeds, We will Make them enter Gardens beneath which rivers flow, to abide in them for ever; they shall have therein pure wives, and We shall Make them enter a dense shade'.

ثُمَّ قَالَ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِذَا ظَفَرْنَا وَ ظَهَرْنَا ثُمَّ قَالَ لِلنَّاسِ يَا
أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

Then He^{azwj} Said **[4:58] Surely Allah Commands you to make over trusts to their owners and that when you judge between people you judge with justice** – when we^{asws} are victorious and overcome (Rising of Al-Qaim^{asws}). Then He^{azwj} Said to the people **[4:59] O you who believe! Obey Allah and obey the Rasool and those in Divine Authority from among you'.**

قَالَ قُلْتُ فَذَلِكَ إِنَّمَا وَلِيُّكُمْ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ قَالَ إِيَّانَا عَنِّي

He (the narrator) said, 'I said, 'So that is **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe, those who are establishing the Salat and are paying the Zakat while performing Rukou!.** He^{asws} said: 'It Means us^{asws}'.

قُلْتُ فَقَوْلُهُ وَ قُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ إِيَّانَا عَنِّي

I said, 'So (what about) His^{azwj} words **[9:105] And say: Work; so Allah will See your work and (so will) His Rasool and the Believers?'** He^{asws} said: 'It Means us^{asws}'.

قُلْتُ فَقَوْلُهُ وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يُكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا قَالَ نَحْنُ الْأُمَّةُ الْوَسْطُ وَ نَحْنُ
شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ

I said, 'So (what about) His^{azwj} Words **[2:143] And thus We Made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Rasool may become a bearer of witness over you.** He^{asws} said: 'We^{asws} are the medium nation, and we^{asws} are the witnesses of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} divine Authorities in His^{azwj} earth'.

قُلْتُ فَقَوْلُهُ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا قَالَ الْمَلِكُ الْعَظِيمُ أَنْ جَعَلَ مِنْهُمْ أَيْمَةً مَنْ أَطَاعَهُمْ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَاهُمْ عَصَى اللَّهَ فَهُوَ الْمَلِكُ الْعَظِيمُ

I said, 'So (what about) His^{azwj} Words **[4:54] But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom?** He^{asws} said: 'The Grand Kingdom is that He^{azwj} Made the Imams^{asws} from them. The one who obeys them^{asws} so he has obeyed Allah^{azwj}, and the one who disobeys them^{asws} disobeys Allah^{azwj}. Thus, it is the Grand Kingdom'.

قُلْتُ فَقَوْلُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ قَالَ إِيَّانَا عَنَى نَحْنُ الْمُجْتَبُونَ وَ لَمْ يَجْعَلْ عَلَيْنَا فِي الدِّينِ مِنْ ضَيْقٍ وَ الْحَرَجِ أَشَدَّ مِنْ الضَّيْقِ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ

I said, 'So (what about) His^{azwj} words **[22:77] O you who believe! Bow down, and Prostrate, and worship your Lord, and do good that you may succeed [22:78] And strive hard in (the Way of) Allah, with a striving which is due to Him; He has Chosen you and has not Laid upon you a hardship in the Religion; the nation of your father Ibrahim; He named you as Muslims?** He^{asws} said: 'It Means us^{asws}. We^{asws} are the Chosen ones, and there has not been Made to be upon us^{asws} any constriction and the hardship in the Religion any more intense than the constriction and the hardship of the nation of your father^{as} Ibrahim^{as}'.

قَالَ إِيَّانَا عَنَى خَاصَّةً هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ فِي الْكُتُبِ الَّتِي مَضَتْ فِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ فَرَسُولُ اللَّهِ ص شَهِيدٌ عَلَيْنَا فِيمَا بَلَّغْنَا عَنِ اللَّهِ عَزَّ وَ جَلَّ وَ نَحْنُ الشُّهَدَاءُ عَلَى النَّاسِ فَمَنْ صَدَّقَنَا يَوْمَ الْقِيَامَةِ صَدَّقَنَا وَ مَنْ كَذَّبَنَا يَوْمَ الْقِيَامَةِ كَذَّبَنَا

He^{asws} said: 'It Means us^{asws} in particular. He^{as} named you all as Muslims from before in the Books which are of the past **and in this, that the Rasool may be a witness to you.** So the Rasool^{asws} is a witness upon us^{asws} regarding what we^{asws} delivered from Allah^{azwj} Mighty and Majestic, and we^{asws} are the **witnesses over the people.** Therefore, the ones who ratify us^{asws} on the Day of Judgment, we^{asws} shall ratify him, and the one who belies us^{asws} on the Day of Judgment, we^{asws} shall belie him'.

قَالَ فَقَوْلُهُ قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ إِيَّانَا عَنَى وَ عَلَيَّ أَقْضَانَا وَ أَوْلَانَا وَ خَيْرُنَا بَعْدَ النَّبِيِّ ص

He (the narrator) said, 'So (what about) His^{azwj} Words **[13:43] And those who disbelieve are saying: You are not a Rasool. Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book?** He^{asws} said: 'It Means us^{asws}. And Ali^{asws} is most judicious of us^{asws}, and the first of us^{asws}, and the best of us^{asws} after the Prophet^{saww}'.

قُلْتُ فَقَوْلُهُ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ قَالَ إِيَّانَا عَنَى نَحْنُ الْمَسْئُولُونَ وَ نَحْنُ أَهْلُ الذِّكْرِ

I said, 'So (what about) His^{azwj} Words **[43:44] And it is a Reminder for you and your people, and you shall soon be questioned?**' He^{asws} said: 'It Means us^{asws}. We^{asws} would be the ones who will be Questioned and we^{asws} are the people of the Reminder (أَهْلُ الذِّكْرِ).'

فَقُلْتُ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ قَالَ الْمُنذِرُ رَسُولُ اللَّهِ ص وَ فِي كُلِّ زَمَانٍ مِّنَّا إِمَامٌ يَهْدِي إِلَى مَا جَاءَ بِهِ نَبِيُّ اللَّهِ ص ثُمَّ الْهُدَاةُ مِنْ بَعْدِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْأَوْصِيَاءُ

So I said, '(What about) **[13:7] But rather, you are only a warner, and for every people is a Guide?**' He^{asws} said: 'Rasool-Allah^{saww} is the warner and in every era there is an Imam^{asws} from us^{asws} guiding to what the Prophet^{saww} of Allah^{azwj} came with. Then the guides from after him^{asws} are Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws}'.

قُلْتُ فَقَوْلُهُ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ قَالَ فَرَسُولُ اللَّهِ أَفْضَلُ الرَّاسِخِينَ فَذَعَلِمَ جَمِيعَ مَا أَنْزَلَ عَلَيْهِ وَ مَا كَادَ لِيُنزَلَ عَلَيْهِ شَيْئاً لَمْ يَعْلَمَهُ وَ أَوْصِيَاؤُنَا مِنْ بَعْدِهِ يَعْلَمُونَ ذَلِكَ كُلَّهُ

I said, '(What about) His^{azwj} Words **[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge?**' He^{asws} said: 'Rasool-Allah^{saww} is the most superior of the ones firmly rooted (in the Knowledge). He^{saww} had the knowledge of the entirety of what had been Revealed upon him^{saww} and the complete of whatever was Revealed unto him^{saww} of anything, our^{asws} successors^{asws} from after him^{asws} are knowing that, all of it'.

فَقَالَ الَّذِينَ لَا يَعْلَمُونَ مَا يَقُولُ إِذَا لَمْ يَعْلَمِ تَأْوِيلَهُ نَادَى بِهِمُ اللَّهُ يَقُولُونَ أَمَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَ الْقُرْآنُ لَهُ خَاصٌّ وَ عَامٌّ وَ نَاسِخٌ وَ مَنْسُوخٌ وَ مُحْكَمٌ وَ مُنْتَشِبَةٌ وَ الرَّاسِخُونَ فِي الْعِلْمِ يَعْلَمُونَهُ

He^{asws} said: 'Those who are not knowing what they are saying when they do not know its interpretation, Allah^{azwj} Called out to them Saying **We believe in it, it is all from our Lord.** And the Quran is such that there is a Particular (Verse) for it and a General, and an Abrogating, and an Abrogated, and a Decisive, and an Allegorical, and the ones firmly rooted in the Knowledge are knowing it'.

قُلْتُ فَقَوْلُهُ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذِنَ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ قَالَ إِيَّانَا عَنَى فَالسَّابِقُ الْإِمَامُ وَ الْمُقْتَصِدُ الْعَارِفُ وَ الظَّالِمُ الشَّاكُّ الْوَاقِفُ مِنْهُمْ.

I said, 'So (what about) His^{azwj} Words **[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants; but from them is he who unjust to his own self, and of them is he who is moderate, and of them is he who is foremost in deeds of goodness by Allah's Permission; that is the great virtue?**' He^{asws} said: 'It Means us^{asws}. So the foremost one is the Imam^{asws}, and the moderate one is the learned, and unjust is the doubter, the hesitant from them"³⁶.

³⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 5 H 36

[مصارع آل الرسول شتى.]**The struggles of the Progeny^{asws} of the Rasool^{asws} are various.**

قَالَ: حَدَّثَنَا عُبَيْدُ بْنُ يَحْيَى بْنِ مِهْرَانَ عَنْ مُحَمَّدٍ

He said, 'It was narrated to us by Ubeyd Bin Yahya Bin Mihran, from Muhammad,

عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: زَارَنَا رَسُولُ اللَّهِ ص فَعَمَلْنَا لَهُ حَرِيرَةً وَ أَهَدْتُمْ لَنَا أُمَّ أَيْمَنَ قَعْبًا مِنْ لَبَنٍ وَ زَيْدًا وَ صَفْحَةً تَمُرٍ فَتَوَضَّأَ رَسُولُ اللَّهِ تَمُرًا ثُمَّ قَامَ وَ اسْتَقْبَلَ الْقِبْلَةَ فَدَعَا اللَّهَ مَا شَاءَ اللَّهُ ثُمَّ أَكَبَّ إِلَى الْأَرْضِ بِدُمُوعٍ غَزِيرَةٍ مِثْلَ الْمَطَرِ فَهَبْنَا رَسُولَ اللَّهِ ص أَنْ نَسْأَلَهُ

(It has been narrated) from Al-Husayn Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, from his forefathers, from his grandfather, from Ali^{asws} having said: 'Rasool-Allah^{saww} visited us^{asws}, so we^{asws} made some porridge for him^{saww} and Umm Ayman brought us a cup of milk, and some butter, and a bunch of dates. Rasool-Allah^{saww} performed *Wudou*, then stood and faced the Qiblah and supplicated to Allah^{azwj} for as long as Allah^{azwj} so Desired. Then he^{saww} stumbled to the ground with tears flowing heavily like the rain. So we^{asws} rushed towards Rasool-Allah^{saww} to ask him^{saww}.

فَوَتَّبِعَ الْحُسَيْنُ ع فَقَالَ يَا أَبَتِ رَأَيْتُكَ تَصْنَعُ شَيْئًا مَا صَنَعْتَ مِنْهُ قَالَ يَا بُنَيَّ إِنِّي سُرِرْتُ بِكُمْ الْيَوْمَ سُورًا لَمْ أُسِرَّ بِكُمْ مِنْهُ وَ إِنَّ حَبِيبِي جِبْرَائِيلَ أَتَانِي وَ أَخْبَرَنِي أَنَّكُمْ قَتَلْتُمْ قَتْلِي وَ أَنَّ مَصَارِعَكُمْ شَتَّى فَدَعَوْتُ اللَّهَ لَكُمْ فَأَخْبَرَنِي ذَلِكَ

Al-Hassan^{asws} leapt up and he^{asws} said: 'O (grand) father^{saww}! I^{asws} saw you^{saww} do something the like of which you^{saww} have not done?' He^{saww} said: 'I^{saww} am joyful with you^{asws} all today with such a joy I^{saww} have not been joyful with you^{asws} the likes of it before, and that my^{saww} beloved Jibraeel^{as} came to me^{saww} and informed me^{saww} that you^{asws} all would be murdered and that your^{asws} struggles are various. So I^{saww} supplicated to Allah^{azwj} for you^{asws}, and He^{azwj} Infomed me^{saww} that'.

قَالَ الْحُسَيْنُ ع يَا رَسُولَ اللَّهِ فَمَنْ يَزُورُنَا عَلَى تَشْتَاتِنَا وَ يَتَعَاهَدُ قُبُورَنَا فَقَالَ طَائِفَةٌ مِنْ أُمَّتِي يُرِيدُونَ بَرِّي وَ صِلَاتِي إِذَا كَانَ يَوْمَ الْقِيَامَةِ زُرَّتْهَا فَأَخَذَتْ بِأَعْضَادِهَا فَأَتَجَبَّتْهَا مِنْ أَهْوَالِهِ وَ شَدَائِدِهِ.

Al-Husayn^{asws} said: 'O Rasool-Allah^{asws}! So who would visit us^{asws} upon our^{asws} dispersion and come to our^{asws} graves?' So he^{saww} said: 'A group of my^{saww} community intending to be righteous with me^{saww} and maintaining my^{saww} relationship. When it will be the Day of Judgment, I^{saww} would visit it (the group) and I^{saww} shall grab it by its arms and save it from its horrors and its difficulties'.³⁷

تم الجزء الخامس من بشارة المصطفى و الحمد لله وحده و صلاته على سيدنا نبيه و آله الطاهرين و سلم تسليما كثيرا كثيرا.

The part five from Bashaarat Al Mustafa ^{asws} is completed, and the Praise is for Allah ^{azwj} Alone, and may His ^{azwj} Blessings be upon our Master His ^{azwj} Prophet ^{asws}, and his ^{asws} Purified Progeny ^{asws}, and abundant greetings, abundantly.