

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

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الجزء السادس

Part Six

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْفَحَّامِ السَّرْمَنَرَائِيُّ قَالَ: حَدَّثَنَا عَمِّي عُمَرُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبِيدِ اللَّهِ الكِنِيخِيُّ عَنْ أَبِي عَاصِمٍ عَنِ الصَّادِقِ جَعْفَرِ ع قَالَ: شِيعَتُنَا جُزْءٌ مِنَّا خَلِفُوا مِن فَضْلِ طِينَتِنَا يَسُوءُهُمْ مَا يَسُوءُنَا وَ يَسُرُّهُمْ مَا يَسُرُّنَا فَإِذَا أَرَادْنَا أَحَدٌ فَلْيَقْصِدْهُمْ فَإِنَّهُمْ الَّذِي يُوصَلُ مِنْهُ إِلَيْنَا.

It was inform to us by Abu Muhammad Al Hassan Bin Muhammad Bin Yahya Al Fahham of Surmanray, from his uncle Umar Bin Yahya, from Ibrahim Bin Ubeydullah Al Kinany, from Abu Aasim,

From Al-Sadiq Ja'far ^{asws} having said: 'Our ^{asws} Shias are a part from us ^{asws}. They were Created from the remnants of our ^{asws} clay. It disappoints them what disappoints us ^{asws}, and it cheers them what cheers us ^{asws}. So, if anyone wants us ^{asws}, so let one strive for them (their nearness), for they are those who are the means for the one to (reach) us ^{asws}.'¹

حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الطَّيِّبِ بْنِ شُعَيْبٍ عَنْ أَبِي الْفَضْلِ عَنْ أَحْمَدَ بْنِ هَاشِمٍ أَخْبَرَنَا مَالِكُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ شِمْرِ عَنِ الْأَخْلَجِيِّ قَالَ:

It was narrated to us by Ahmad Bin Abu Al Tayyib Bin Shuab, from Abu Al Fazal, from Ahmad Bin Hashim, from Malik Bin Suleyman, from his father, from Amro Bin Shimr, from Al Ahlaj, from Al Shai'e who said,

سُئِلَ الْحَسَنُ بْنُ عَلِيٍّ ع عَنْ هَذِهِ الْآيَةِ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ أ خَاصَّةٌ هِيَ أَمْ عَامَّةٌ؟ قَالَ نَزَلَتْ فِي قَوْمٍ خَاصَّةٍ فَتَعْقِيبُ عَامَّةٍ ثُمَّ جَاءَ التَّخْفِيفُ بَعْدَ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

'Al-Hassan ^{asws} Bin Ali ^{asws} was asked about this Verse **[3:102] Fear Allah with the piety which is due to Him, and do not die unless you are Muslims**, is it special or general?' He ^{asws} said: 'It was Revealed regarding a particular group, and its commentary is general. Then came the lightening afterwards **[64:16] Therefore fear Allah as much as you can**'.

فَقِيلَ يَا ابْنَ رَسُولِ اللَّهِ فِيمَنْ نَزَلَتْ هَذِهِ الْآيَةُ؟ فَتَكَتَ الْأَرْضَ سَاعَةً ثُمَّ رَفَعَ بَصَرَهُ ثُمَّ نَكَسَ رَأْسَهُ ثُمَّ رَفَعَ فَقَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَقَالَ بَعْضُ الْقَوْمِ مَا أَنْزَلَ اللَّهُ هَذَا إِنَّمَا يُرِيدُ أَنْ يَرْفَعَ بِصَنِيعِ ابْنِ عَمِّهِ قَالُوا حَسِداً وَ بَعْضاً لِأَهْلِ بَيْتِ النَّبِيِّ ص

It was said, 'O son ^{asws} of Rasool-Allah ^{saww}! Regarding who was this Verse Revealed?' So he ^{asws} marked the ground for a while, then raised his ^{asws} sight, then lowered his ^{asws} head, then raised his ^{asws} head and he ^{asws} said: 'When this Verse was Revealed **[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives**, some of the people said, 'Allah ^{azwj} did not Reveal this, but rather he ^{saww} is intending to raise the arm of his ^{saww} cousin ^{asws}'. They said it out of jealousy and hatred for the People ^{asws} of the Household of the Prophet ^{saww}.

¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 1

فَأَنْزَلَ اللَّهُ تَعَالَى أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْنَمِ عَلَى قَلْبِكَ وَ لَا تَعْتَدْ هَذِهِ الْمَقَالَ وَ لَا يَشَقُّ عَلَيْكَ مَا قَالُوا قَبْلُ مِنْ فَإِنَّ اللَّهَ يَمْحُو الْبَاطِلَ وَ يُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

So Allah^{azwj} the Exalted Revealed **[42:24] Or are they saying: He has forged a lie against Allah? But if Allah so Desired, He would seal your heart.** You^{saww} are not accustomed to these exchanges, nor let it be grievous upon you^{saww} what they have been saying before **and Allah will Wipe out the falsehood and confirm the Truth with His words; surely He is Aware of what is in the chests.**

فَشَقَّ ذَلِكَ عَلَى رَسُولِ اللَّهِ ص وَ حَزَنَ عَلَى مَا قَالُوا وَ عَلِمَ أَنَّ الْقَوْمَ غَيْرُ تَارِكِينَ الْحَسَدَ وَ الْبُغْضَاءَ فَنَزَلَتْ هَذِهِ الْآيَةُ قَدْ نَعَلِمَ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكْذِبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ

It was grievous upon Rasool-Allah^{saww} and he^{saww} grieved upon what they said, and he^{saww} knew that the people will not be leaving the envy and the hatred. So this Verse was Revealed **[6:33] We know indeed that what they say certainly grieves you, but surely they cannot call you a liar; but the unjust deny the Signs of Allah.**

فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ بِأَنَّهَا الرَّسُولُ بَلَغَ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ قَالَ يَوْمَ عَدِيرِ خُمٍّ مَنْ كُنْتُ مَوْلَاهُ فَإِنَّ عَلِيًّا مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادَ مَنْ عَادَاهُ فَوَقَعَ فِي قُلُوبِهِمْ مَا وَقَعَ تَكَلَّمُوا فِيمَا بَيْنَهُمْ سِرًّا حَتَّى قَالَ أَحَدُهُمَا لِصَاحِبِهِ مَنْ يَلِي بَعْدَ النَّبِيِّ ص وَ مَنْ يَلِي بَعْدَكَ هَذَا الْأَمْرَ لَا نَجْعَلُهَا فِي أَهْلِ الْبَيْتِ أَبَدًا

So when this Verse was Revealed **[5:67] O Rasool! Deliver what has been Revealed unto you from your Lord,** he^{saww} said on the Day of Ghadeer Khumm: ‘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}}. So there occurred in their minds what occurred. They spoke in between them in secret to the extent that one of them said to his companion, ‘The one will follow after the Prophet^{saww}, and the one would follow after this matter, we will not let it (Caliphate) be in the People^{asws} of the Household, ever!’

فَنَزَلَ وَ مَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ثُمَّ نَزَلَتْ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَفَرَّقُوا إِلَى قَوْلِهِ وَ أُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

So it was Revealed **[2:211] and whoever changes the Favour of Allah after it has come to him, then surely Allah is Severe in requiting (evil).** Then it was Revealed **[3:102] Fear Allah with the piety which is due to Him, and do not die unless you are Muslims [3:103] And hold fast by the Rope of Allah all together and be not disunited – up to His^{azwj} Words [3:105] grievous Punishment’.**

فَلَمَّا قُبِضَ النَّبِيُّ ص مَضَوْا عَلَى رَأْيِهِمْ فِي أَهْلِ بَيْتِ نَبِيِّهِمْ وَ عَلَى مَا تَعَاقَدُوا عَلَيْهِ فِي حَيَاتِهِ وَ نَبَدُوا آيَاتِ اللَّهِ عَزَّ وَ جَلَّ وَ وَصَى رَسُولُهُ وَ أَهْلَ بَيْتِهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ.

So when the Prophet^{saww} passed away, they went upon their opinion regarding the People^{asws} of the Household of their Prophet^{saww}, and what they had agreed upon during his^{saww} lifetime, and threw behind their backs the Verses of Allah^{azwj} Mighty and

Majestic, and the bequest of His ^{azwj} Rasool ^{saww} and the People ^{asws} of his ^{saww} Household, as if they were not knowing (anything)".²

[حديث من مات على حب آل محمد مات شهيدا الخ.]

Hadeeth: 'The one who dies upon the love of the Progeny ^{asws} of Muhammad ^{saww} dies a martyr', etc.

اعْتِمَاداً فِي الْكِتَابِ الْمَذْكُورِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عُبَيْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ:

Relying upon the mentioned book, said, 'It was narrated to us by Ali Bin Ubeydullah, from Ismail Bin Abu Khalid, from Qays Bin Abu Hazim, from Jareyr Bin Abdullah Al Bajaly who said,

قَالَ رَسُولُ اللَّهِ ص: مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيداً أَوْ مِنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مَغْفُوراً لَهُ أَوْ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ تَائِباً أَوْ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ مَاتَ مُؤْمِناً مُسْتَكْمِلاً الْإِيمَانَ

'Rasool-Allah ^{saww} said: 'The one dies upon the love of the Progeny ^{asws} of Muhammad ^{saww} dies a martyr. Indeed! And the one who dies upon the love of the Progeny ^{asws} of Muhammad ^{saww} dies (his sins having been) Forgiven for him. Indeed! And the one who dies upon the love of the Progeny ^{asws} of Muhammad ^{saww} dies a repentant. Indeed! And the one who dies upon the love of the Progeny ^{asws} of Muhammad dies a *Momin* of the complete *Eman*.

أَوْ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ بَشَّرَهُ مَلَكُ الْمَوْتِ بِالْجَنَّةِ ثُمَّ مُنْكَرٌ وَ نَكِيرٌ أَوْ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ يُرْفُ إِلَى الْجَنَّةِ كَمَا تُرْفُ الْعُرُوسُ إِلَى بَيْتِ زَوْجِهَا أَوْ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ فَتَحَ اللَّهُ لَهُ بَابَيْنِ مِنَ الْجَنَّةِ

Indeed! And the one who dies upon the love of the Progeny ^{asws} of Muhammad ^{saww} is given the glad tidings of the Paradise by the Angel of death, the Munkar and Nakeer. Indeed! And the one who dies upon the love of the Progeny ^{asws} of Muhammad ^{saww} would be hastened to the Paradise just as the bride is hastened to the house of her husband. Indeed! And the one who dies upon the love of the Progeny ^{asws} of Muhammad ^{saww}, Allah ^{azwj} would Open two doors of the Paradise for him.

أَوْ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ جَعَلَ اللَّهُ زُورَ قَبْرِهِ مَلَائِكَةَ الرَّحْمَةِ أَوْ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ ص مَاتَ عَلَى السُّنَّةِ وَالْجَمَاعَةِ

Indeed! And the one who dies upon the love of the Progeny ^{asws} of Muhammad ^{saww}, Allah ^{azwj} would Make the Angels of Mercy to visit his grave. Indeed! And the one who dies upon the love of the Progeny ^{asws} of Muhammad ^{saww}, dies upon the Sunnah and the congregation.

أَوْ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوباً بَيْنَ عَيْنَيْهِ آيسٌ مِنْ رَحْمَةِ اللَّهِ تَعَالَى أَوْ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ مَاتَ كَافِراً أَوْ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ لَمْ يَشَمَّ رَائِحَةَ الْجَنَّةِ.

² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 2

Indeed! And the one who dies upon the hatred of the Progeny^{asws} of Muhammad^{saww} would come on the Day of Judgment with an inscription between his eyes, 'Despaired from the Mercy of Allah^{azwj} the Exalted'. Indeed! And the one who dies upon the enmity of Progeny^{asws} of Muhammad^{saww} dies a disbeliever. Indeed! And the one who dies upon the hatred of the Progeny^{asws} of Muhammad^{saww}, would not smell the aroma of the Paradise".³

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ هَارُونَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الصَّمَدِ الْإِبْرَاهِيمِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ مُحَمَّدِ بْنِ إِبْرَاهِيمِ

He said, 'It was narrated to us by Muhammad Bin Isa Bin Haroun, from Abu Abdul Samad Ibrahim, from his father, from his grandfather Muhammad Bin Ibrahim who said,

قَالَ سَمِعْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ: فِي قَوْلِهِ تَعَالَى ادْخُلُوا فِي السَّلَامِ كَأَنَّهُ قَالَ فِي وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ قَالَ لَا تَتَّبِعُوا غَيْرَهُ.

'I heard Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} saying regarding the Words of the Exalted **[2:208] O you who believe! Enter into the submission one and all,** he^{asws} said: Into the Wilayah of Ali^{asws} Bin Abu Talib^{asws} **and do not follow the footsteps of the Satan,** he^{asws} said: 'Do not follow other than him'^{asws},⁴

الْإِسْنَادُ عَنِ ابْنِ هَارُونَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الصَّمَدِ الْإِبْرَاهِيمِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ وَ هُوَ إِبْرَاهِيمُ بْنُ عَبْدِ الصَّمَدِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمِ قَالَ

(By) the chain, from Ibn Haroun, said, 'It was narrated to me by Abu Abdul Samad Ibrahim, from his father, from his grandfather, and he is Ibrahim Bin Abdul Samad Bin Muhammad Bin Ibrahim who said,

سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ: كَانَ يُقْرَأُ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ وَ آلَ مُحَمَّدٍ عَلَى الْعَالَمِينَ قَالَ هَكَذَا أَنْزَلَ.

'I heard Ja'far Bin Muhammad^{asws} saying: 'It was being recited **[3:33] Surely Allah chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran and the Progeny of Muhammad above the nations** – This is how it was Revealed'.⁵

[إخبار النبي (ص) بما يجري على فاطمة و على الحسينين.]

The Ahadeeth of the Prophet^{saww} with what would be occurring upon (Syeda) Fatima^{asws} and upon Al-Hasaneyn^{asws}

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الْكُوفِيُّ قَالَ: حَدَّثَنَا مُوسَى بْنُ عِمْرَانَ النَّخَعِيُّ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ يَزِيدَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:

³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 3

⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 4

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

He said, 'It was narrated to us by Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Al Husayn Bin Ali Bin Abu Hamza, from his father, from Saeed Bin Jubeyr, from Ibn Abbas who said,

إِنِّي رَسُولُ اللَّهِ ص كَانَ جَالِسًا ذَاتَ يَوْمٍ إِذْ أَقْبَلَ الْحَسَنُ ع فَلَمَّا رَأَهُ بَكَى ثُمَّ قَالَ إِلَيَّ إِلَيَّ يَا بُنَيَّ فَمَا زَالَ يُدْنِيهِ حَتَّى أَجْلَسَهُ عَلَيَّ فَخَذَهُ الْأَيْمَنَ

'Rasool-Allah ^{saww} was seated one day when Al-Hassan ^{asws} came over. So when he ^{saww} saw him ^{asws}, he ^{saww} wept, then said: '(Come) to me, (come) to me ^{saww}, my ^{saww} son ^{asws}!' and he ^{saww} did not cease to bring him ^{asws} closer until he ^{saww} sat him ^{asws} upon his ^{saww} right thigh.

ثُمَّ أَقْبَلَ الْحُسَيْنُ ع فَلَمَّا رَأَهُ بَكَى قَالَ إِلَيَّ إِلَيَّ يَا بُنَيَّ وَ أَجْلَسَهُ عَلَيَّ فَخَذَهُ الْأَيْسَرَ

Then Al-Husayn ^{asws} came over. So when he ^{saww} saw him ^{asws}, he ^{saww} wept (and) said: '(Come) to me ^{saww}! (Come) to me ^{saww}, O my ^{saww} son ^{asws}!', and seated him ^{asws} upon his ^{saww} left thigh.

ثُمَّ أَقْبَلَتْ فَاطِمَةُ ع فَلَمَّا رَأَهَا بَكَى ثُمَّ قَالَ إِلَيَّ إِلَيَّ يَا بُنَيَّةَ وَ أَجْلَسَهَا بَيْنَ يَدَيْهِ

Then (Syeda) Fatima ^{asws} came over. So when he ^{saww} saw her ^{asws}, he ^{saww} wept, then said: '(Come) to me ^{saww}! (Come) to me ^{saww}, O my ^{saww} daughter ^{asws}!', and sat her ^{asws} in front of him ^{saww}.

ثُمَّ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع فَلَمَّا رَأَهُ بَكَى ثُمَّ قَالَ إِلَيَّ إِلَيَّ يَا أَخِي فَمَا زَالَ يُدْنِيهِ حَتَّى أَجْلَسَهُ إِلَيَّ جَنْبَهُ الْأَيْمَنَ

Then Amir Al-Momineen ^{asws} came over. So when he ^{saww} saw him ^{asws}, he ^{saww} wept, then said, '(Come) to me ^{saww}! (Come) to me ^{saww}, O my ^{saww} brother ^{asws}!', and he ^{saww} did not cease to bring him ^{asws} closer until he ^{saww} sat him ^{asws} by his ^{saww} right side.

فَقَالَ لَهُ أَصْحَابُهُ يَا رَسُولَ اللَّهِ ص مَا تَرَى وَاحِدًا مِنْ هَؤُلَاءِ إِلَّا بَكَتْ أَوْ مَا فِيهِمْ مَنْ تُسْرُّ بِرُؤْيَيْهِ فَقَالَ ص وَ الَّذِي بَعَثَنِي بِالنَّبُوءَةِ وَ اصْطَفَانِي عَلَى جَمِيعِ الْبَرِيَّةِ إِنِّي وَ إِيَاهُمْ لِأَكْرَمُ الْخَلْقِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ مَا عَلَى وَجْهِ الْأَرْضِ نَسَمَةٌ أَحَبُّ إِلَيَّ مِنْهُمْ

So his ^{saww} companions said to him ^{saww}, 'O Rasool-Allah ^{saww}! You ^{saww} did not see any one of them ^{asws} except you ^{saww} wept, or isn't there in them ^{asws} what would cheer you ^{saww} by seeing it?' He ^{saww} said: 'By the One ^{azwj} Who Sent me ^{saww} with the Prophet-hood, and Chose me ^{saww} over the entirety of the Created beings, I ^{saww} and them ^{asws} are the most prestigious of the creatures to Allah ^{azwj} Mighty and Majestic, and there isn't a person upon the surface of the earth who is more beloved to me ^{saww} than them ^{asws}.

أَمَّا عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَإِنَّهُ أَخِي وَ شَفِيقِي وَ صَاحِبُ الْأَمْرِ بَعْدِي وَ صَاحِبُ لُؤَايِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ صَاحِبُ حَوْضِي وَ شَفَاعَتِي وَ هُوَ مَوْلَى كُلِّ مُسْلِمٍ وَ إِمَامُ كُلِّ مُؤْمِنٍ وَ قَائِدُ كُلِّ تَقِيٍّ وَ هُوَ وَصِيِّي وَ خَلِيفَتِي عَلَى أَهْلِي وَ أُمَّتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي

As for Ali ^{asws} Bin Abu Talib ^{asws}, so he ^{asws} is my ^{saww} brother, and my ^{saww} compassion and the Master of the Command after me ^{saww}, and the bearer of my ^{saww} flag in the world and

the Hereafter, and custodian of my ^{saww} Fountain, and my ^{saww} intercession, and he ^{asws} is the Master of every Muslim and Imam ^{asws} of every *Momin*, and guide of every pious one, and he ^{asws} is my ^{saww} successor, and my ^{saww} Caliph upon my ^{saww} family members, and my ^{saww} community, during my ^{saww} lifetime and after my ^{saww} passing away.

مُحِبُّهُ مُجِيبِي وَ مُبْغِضُهُ مُبْغِضِي وَ يَوْلَايَتِهِ صَارَتْ أُمَّتِي مَرْحُومَةً وَ بَعْدَاوَتِهِ صَارَ الْمُخَالِفَةُ لَهُ مِنْهَا مُلْعُونَةٌ وَ إِنِّي بَكَيْتُ حِينَ أَقْبَلْتُ لِأَنِّي ذَكَرْتُ عَدْرَ الْأُمَّةِ بِهِ بَعْدِي حَتَّى [إِنَّهُ] لِيُرْزَأَ عَن مَقْعِدِي وَ قَدْ جَعَلَهُ اللَّهُ لَهُ بَعْدِي ثُمَّ لَا يَزَالُ الْأَمْرُ بِهِ حَتَّى يُضْرَبَ عَلَى قَرْبِهِ تُخَضَّبُ مِنْهَا لِحْيَتُهُ فِي أَفْضَلِ الشُّهُورِ شَهْرُ رَمَضَانَ الَّذِي أَنْزَلَ فِيهِ الْقُرْآنَ هُدًى لِلنَّاسِ وَ بَيِّنَاتٍ مِنَ الْهُدَى وَ الْفُرْقَانَ

The one who loves him ^{asws} loves me ^{saww}, and his ^{asws} hater is my ^{saww} hater, and by his ^{asws} Wilayah my ^{saww} community would receive Mercy, and by his ^{asws} enmity the adversary of his ^{asws} came to be Accursed, and I ^{asws} wept when he ^{asws} came over because I ^{saww} remembered the treachery of the community with him ^{asws} after me ^{saww} to the extent that he ^{asws} would be moved from my ^{saww} seat although Allah ^{azwj} has Made it to be for him ^{asws} after me ^{as}. Then the matter would not cease to be such with him ^{asws} until he ^{asws} would be struck upon his ^{asws} forehead from which his ^{asws} beard would be dyed during the most superior of the months, **[2:185] The Month of Ramazan is that in which the Quran was Revealed, a Guidance for the people and clear Proofs from the Guidance and the Criterion.**

وَ أَمَّا ابْنَتِي فَاطِمَةُ فَإِنَّهَا سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مِنَ الْأُولَى وَ الْأَخِيرِينَ وَ هِيَ بَضْعَةٌ مِنِّي وَ هِيَ نُورٌ عَيْنِي وَ هِيَ ثَمْرَةٌ فُؤَادِي وَ هِيَ رُوحِي الَّتِي بَيْنَ جَنْبِي وَ هِيَ الْحَوْرَاءُ الْإِنْسِيَّةُ

And as for my ^{saww} daughter ^{asws}, so she ^{asws} is the chieftess of the women of the worlds, from the former ones and the latter ones, and she ^{asws} is a part from me ^{saww}, and she ^{asws} is the light of my ^{saww} eyes, and she ^{asws} is the fruit of my ^{saww} heart, and she ^{asws} is my ^{saww} soul which is between my ^{saww} two sides, and she ^{asws} is 'الْحَوْرَاءُ الْإِنْسِيَّةُ' the human Hourie.

مَتَى قَامَتْ فِي مَحْرَابِهَا بَيْنَ يَدَي رَبِّهَا جَلَّ جَلَالُهُ زَهَرَ نُورُهَا لِمَلَائِكَةِ السَّمَاءِ كَمَا يَزْهَرُ نُورُ الْكَوَاكِبِ لِأَهْلِ الْأَرْضِ وَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِمَلَائِكَتِهِ يَا مَلَائِكَتِي أَنْظِرُوا إِلَيَّ أُمَّتِي فَاطِمَةَ سَيِّدَةَ النِّسَاءِ قَائِمَةً بَيْنَ يَدَي تَرْتَعِدُ فَرَائِصُهَا مِنْ خِيَفَتِي وَ قَدْ أَقْبَلْتُ عَلَى عِبَادَتِي أَشْهَدُكُمْ أَنِّي قَدْ أَمَنْتُ شَيْعَتَهَا مِنَ النَّارِ

Whenever she ^{asws} stands in her Prayer Niche in front of her ^{asws} Lord ^{azwj}, Majestic is His ^{azwj} Majesty, her ^{asws} light blossoms to the Angels of the sky just as the light of the stars blossom for the inhabitants of the earth, and Allah ^{azwj} Mighty and Majestic Says to His ^{azwj} Angels: "O My ^{azwj} Angels! Look at My ^{azwj} maid Fatima ^{asws}, chieftess of the women, standing in front of Me ^{azwj}, trembling during her ^{asws} Obligation from fearing Me ^{azwj}, and she ^{asws} has faced upon My ^{azwj} worship. I ^{azwj} have already Secured her ^{asws} Shias from the Fire".

وَ إِنِّي لَمَّا رَأَيْتُهَا ذَكَرْتُ مَا يُصْنَعُ بِهَا بَعْدِي كَأَنِّي بِهَا وَ قَدْ دَخَلَ الدُّلُّ بَيْنَهَا وَ أَنْتَهَكَتْ حُرْمَتُهَا وَ عُصِبَ حَقُّهَا وَ مُنِعَتْ إِرْتَهَا وَ أَسْفِطَ جَنْبُهَا وَ هِيَ تُنَادِي يَا مُحَمَّدُ فَلَا تُجَابُ وَ تَسْتَعِيثُ فَلَا تُعَاثُ

And I ^{saww}, when I ^{saww} saw her ^{asws}, I ^{saww} remembered what would be done against her ^{asws} after me ^{saww}. It is as if I ^{saww} am with her ^{asws} and the disgraced one has entered her ^{asws} house and violated her ^{asws} sanctity, and usurped her ^{asws} rights, and prevented her ^{asws}

inheritance, and martyred her ^{asws} child, and she ^{asws} is calling out: 'O Muhammad ^{saww}!' and she ^{asws} is not being answered, and she ^{asws} is seeking help but she ^{asws} is not being helped.

فَلَا تَزَالُ بَعْدِي مَحْزُونَةً مَكْرُوبَةً تَتَذَكَّرُ انْقِطَاعَ الْوَحْيِ عَنْ بَيْتِهَا مَرَّةً وَ تَتَذَكَّرُ فِرَاقِي أُخْرَى وَ تَسْتَوْحِشُ إِذَا جَنَّهَا اللَّيْلُ لِفَقْدِ صَوْتِي الَّذِي كَانَتْ تَسْمَعُ إِلَيَّ إِذَا تَهَجَّدَتْ بِالْقُرْآنِ ثُمَّ تَرَى نَفْسَهَا ذَلِيلَةً بَعْدَ أَنْ كَانَتْ فِي أَيَّامِ أَبِيهَا عَزِيزَةً

Thus, she ^{asws} will not cease to be grieving after me ^{saww}, distressed. She ^{asws} would remember the interruption of the Revelation from her ^{asws} house at times, and she ^{asws} would remember my ^{saww} separation at other times, and she ^{asws} would feel lonely when the night falls due to missing my ^{saww} voice which she ^{asws} used to hear from me ^{saww} when she ^{asws} holds a vigil with the Quran. Then she ^{asws} would see herself ^{asws} as being humiliated and in the days of her ^{asws} father ^{saww} she ^{asws} used to be honoured.

فَعِنْدَ ذَلِكَ يُؤْنِسُهَا اللَّهُ تَعَالَى ذِكْرُهُ بِالْمَلَائِكَةِ فَنَادَتْهَا بِمَا نَادَتْ بِهِ مَرْيَمَ بِنْتِ عِمْرَانَ فَتَقُولُ يَا فَاطِمَةُ إِنَّ اللَّهَ اصْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ يَا فَاطِمَةُ أَفْتِنِي لِرَبِّكِ وَ اسْجُدِي وَ ارْكَعِي مَعَ الرَّكَّعِينَ

Thus, during that, Allah ^{azwj}, Exalted is His ^{azwj} Mention, would Comfort her ^{asws} with the Angel, so it would call out to her ^{asws} with what it had called out to Maryam Bint Imran ^{as}, and it would be saying: 'O Fatima ^{asws}! **[3:42] Allah has Chosen you and Purified you and Chosen you above the women of of the worlds. O Fatima ^{asws}! [3:43] Be obedient to your Lord and bow down with those who bow.**

ثُمَّ يَبْدَأُ بِهَا الْوَجْعَ فَتَمْرَضُ فَيَبْعَثُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا مَرْيَمَ بِنْتِ عِمْرَانَ تُمَرِّضُهَا وَ تُؤْنِسُهَا فِي عِلَّتِهَا فَتَقُولُ عِنْدَ ذَلِكَ يَا رَبِّ إِنِّي سَيِّمْتُ الْحَيَاةَ وَ تَبَرَّمْتُ بِأَهْلِ الدُّنْيَا فَأَلْحِقْنِي بِأَبِي فَيُلْحِقُهَا اللَّهُ عَزَّ وَ جَلَّ بِبِي فَتَكُونُ أَوَّلَ مَنْ تُلْحِقُنِي مِنْ أَهْلِ بَيْتِي

Then the pain would begin with her ^{asws} and she ^{asws} would fall ill, and Allah ^{azwj} Mighty and Majestic would Send Maryam ^{as} Bint Imran ^{as} to her ^{asws} during her ^{asws} illness and comfort her ^{asws} during her illness. So she ^{asws} would be saying during that: 'O Lord ^{azwj}! I ^{asws} tired of the life and fed up with the people of the world, therefore join me ^{asws} with my ^{saww} father ^{asws}!' So Allah ^{azwj} Mighty and Majestic would join her ^{asws} with me ^{saww}, and she ^{asws} would happen to be the first one to meet me ^{saww} from the People ^{asws} of my ^{saww} Household.

فَتَقْدُمُ عَلَيَّ مَحْزُونَةً مَكْرُوبَةً مَعْمُومَةً مَعْصُوبَةً مَفْتُولَةً فَأَقُولُ عِنْدَ ذَلِكَ اللَّهُمَّ الْعَنْ مَنْ ظَلَمَهَا وَ عَاقَبَ مَنْ غَصَبَهَا وَ أَدَلَّ مَنْ أَدَلَّهَا وَ خَلَّدَ فِي نَارِكَ مَنْ ضَرَبَ جَنْبَيْهَا حَتَّى أَلْقَتْ وَ لَدَهَا فَتَقُولُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ أَمِينَ

Then Ali ^{asws} would proceed to me ^{saww}, grieving, distressed, gloomy, usurped, murdered, and I ^{saww} would be saying during that: 'O Allah ^{azwj}! Curse the one who oppressed her ^{asws} and disgrace the one who humiliated her ^{asws}, and Make him to abide eternally in Your ^{azwj} Fire, the one who struck her ^{asws} side to the extent that her ^{asws} child was martyred!' So the Angels would be saying during that: 'Ameen!'

وَ أَمَّا الْحَسَنُ فَإِنَّهُ ابْنِي وَ وُلْدِي وَ مِنِّي وَ فِرَّةٌ عَيْنِي وَ ضِيَاءٌ قَلْبِي وَ ثَمَرَةٌ فُؤَادِي وَ هُوَ سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ وَ حُجَّةُ اللَّهِ عَلَيَّ وَ الْأَمَّةِ أَمْرُهُ أَمْرِي وَ قَوْلُهُ قَوْلِي مَنْ تَبِعَهُ فَهُوَ مِنِّي وَ مَنْ عَصَاهُ فَلَيْسَ مِنِّي

And as for Al-Hassan ^{asws}, so he ^{asws} is my ^{saww} son and my ^{saww} child, and is from me ^{saww}, and delight of my ^{saww} eyes, and the illumination of my ^{saww} heart, and fruit of my ^{saww} heart, and he ^{asws} is the chief of the youths of the inhabitants of the Paradise, and a Divine Authority of Allah ^{azwj} upon the community. His ^{asws} orders are my ^{saww} orders and his ^{asws} words are my ^{saww} words. The one who obeys him ^{asws} so he is from me ^{saww}, and the one who disobeys him ^{asws}, so he isn't from me ^{saww}.

وَإِنِّي لَمَّا نَظَرْتُ إِلَيْهِ تَذَكَّرْتُ مَا يَجْرِي عَلَيْهِ مِنَ الدَّلِّ يَعْذِي فَلَا يَزَالُ الْأَمْرُ بِهِ حَتَّى يُقْتَلَ بِالسَّمِّ ظُلْمًا وَ عُذْوَانًا فَعِنْدَ ذَلِكَ تَبْكِي الْمَلَائِكَةُ وَالسَّبْعُ السَّمَاوَاتِ لِمَوْتِهِ وَيَبْكِيهِ كُلُّ شَيْءٍ حَتَّى الطَّيْرُ فِي جَوِّ السَّمَاءِ وَالْحَيْثَانُ فِي جَوْفِ الْمَاءِ

And I ^{saww}, when I ^{saww} looked at him ^{asws}, I ^{saww} remembered what would be occurring upon him from the humiliation after me ^{saww}. His ^{asws} matter would not cease to be such with him ^{asws} until he ^{asws} is murdered with the poison unjustly, aggressively. So, during that the Angels and the seven skies would cry due to the difficulty of his ^{asws} death, and there would cry for him everything, to the extent of the birds in the atmosphere of the sky, and the fishes in the middle of the water.

فَمَنْ بَكَاهُ لَمْ يَعْصِ عَيْنُهُ يَوْمَ تَعْمَى الْعُيُونُ وَمَنْ حَزَنَ عَلَيْهِ لَمْ يَحْزَنْ قَلْبُهُ يَوْمَ تَحْزَنُ الْقُلُوبُ وَمَنْ زَارَهُ فِي بَيْعِهِ تَبَيَّنَتْ قَدَمُهُ عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ فِيهِ الْأَقْدَامُ

So the one who cries for him ^{asws}, his eye would not be blinded on the Day in which the eyes would be blinded, and the one who grieves upon him ^{asws}, his heart would not be grieving on the Day the hearts would grieve, and the one who visits him ^{asws} in his ^{asws} spot (grave), his feet would be affirmed upon the Bridge on the Day the feet would be wavering.

وَأَمَّا الْحُسَيْنُ فَهُوَ مِنِّي وَهُوَ ابْنِي وَوَلَدِي وَخَيْرُ الْخَلْقِ بَعْدَ أَبِيهِ وَأَخِيهِ وَهُوَ إِمَامُ الْمُسْلِمِينَ وَ مَوْلَى الْمُؤْمِنِينَ وَ خَلِيفَةُ رَبِّ الْعَالَمِينَ وَ غِيَاثُ الْمُسْتَغِيثِينَ وَ كَهْفُ الْمُسْتَجِيرِينَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ أَجْمَعِينَ وَ هَذَا سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ وَ بَابُ نَجَاةِ الْأُمَّةِ أَمْرُهُ أَمْرِي وَ طَاعَتُهُ طَاعَتِي مَنْ تَبِعَهُ فَإِنَّهُ مِنِّي وَ مَنْ عَصَاهُ فَلَيْسَ مِنِّي

And as for Al-Husayn ^{asws}, so he ^{asws} is from me ^{saww}, and he ^{asws} is my ^{saww} son ^{asws}, and my child, and the best of the creatures after his ^{asws} father and his ^{asws} brother ^{asws}, and he ^{asws} is the Imam ^{asws} of the Muslims, and Master of the Momineen, and the Caliph of the Lord ^{azwj} of the worlds, and the helper of the help-seekers, and a shelter of the shelter-seekers, a Divine Authority of Allah ^{azwj} upon His ^{azwj} creatures in their entirety, and this is the chief of the youths of the inhabitants of the Paradise, and the door of salvation of the community. His ^{asws} orders are my ^{saww} orders, and being obedient to him ^{asws} is being obedient to me ^{saww}. The one who obeys him ^{asws}, so he is from me ^{saww}, and the one who disobeys him ^{asws}, so he isn't from me ^{saww}.

وَإِنِّي لَمَّا رَأَيْتُهُ تَذَكَّرْتُ مَا يُصْنَعُ بِهِ كَأَنِّي بِهِ قَدْ اسْتَجَارَ بِحَرَمِي وَ قَبْرِي فَلَا يُجَارُ فَأَضْمُهُ فِي مَنَامِي إِلَى صَدْرِي وَ أَمْرُهُ بِالرَّحْلَةِ عَنِ دَارِ هَجْرَتِي وَ أَبْشَرُهُ بِالشَّهَادَةِ

And I ^{saww}, when I ^{saww} saw him ^{asws}, I ^{saww} remembered what would be done with him ^{asws}. It is as if I ^{saww} am with him ^{asws} and he ^{asws} is seeking shelter in my ^{saww} sanctuary and my ^{saww} grave, but he ^{asws} is not given shelter. So, I ^{saww} hug him ^{asws} to my ^{saww} chest during

my ^{saww} dream, and I ^{saww} instruct him ^{asws} with the departure from the house of my ^{saww} chamber and give him ^{asws} the glad tidings of the martyrdom.

فَقَبْرَتْجُلُ عَنْهَا إِلَى أَرْضِ مَقْتَلِهِ وَ مَوْضِعِ مَصْرَعِهِ أَرْضِ كَرْبٍ وَ بَلَاءٍ وَ قَيْلٍ وَ فَنَاءٍ يَنْصُرُهُ عَصَابَةٌ مِنَ الْمُسْلِمِينَ أَوْلِيكَ مِنْ سَادَاتِ شُهَدَاءِ أُمَّتِي يَوْمَ الْقِيَامَةِ

So he ^{asws} departs from it to the land of his ^{asws} killing, and the place of his ^{asws} demise. A land of distress and affliction (*Karb wa Bala* – Karbala), and gossip, and ruination. A group from the Muslims would help him ^{asws}, they would be the chiefs of the martyrs of my ^{saww} community on the Day of Judgment.

كَأَنِّي أَنْظُرُ إِلَيْهِ وَ قَدْ رُمِيَ بِسَهْمٍ فَخَرَّ صَرِيحاً ثُمَّ يُدْبِحُ كَمَا يُدْبِحُ الْكَبْشُ مَظْلُوماً

It is as if I ^{saww} am looking at him ^{asws}, and he ^{asws} has been hit by an arrow, and he ^{saww} has fallen quickly. Then he ^{asws} is slaughtered just as the ram is slaughtered, oppressed’.

ثُمَّ بَكَى رَسُولُ اللَّهِ ص وَ بَكَى مَنْ حَوْلَهُ وَ ارْتَفَعَ أَصْوَاتُهُمْ بِالضَّجِيحِ ثُمَّ قَالَ ع اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ مَا يَلْقَى أَهْلُ بَيْتِي بَعْدِي وَ دَخَلَ مَنْزِلَهُ.

Then Rasool-Allah ^{saww} wept, and the ones around him ^{saww} wept and their voices were raised with the commotion. Then he ^{saww} said: ‘O Allah ^{azwj}! I ^{saww} complain to You ^{azwj} of what the People ^{asws} of my ^{saww} Household would be facing after me ^{saww}!’ And he ^{saww} entered his ^{saww} house’.⁶

[إخبار النبي من دخل دعوته كرها يخالف أهل بيته من بعده و يحاربهم.]

The news of the Prophet ^{saww}: ‘The one who enters his ^{saww} call (to Al-Islam) unwillingly would be opposing the People ^{asws} of his ^{saww} Household from after him ^{saww} and fighting war against them ^{asws}’.

قَالَ: حَدَّثَنَا دُرُسْتُ عَنْ عَجَلَانَ عَنْ عُمَرَ بْنِ عَبْدِ السَّلَامِ

He said, ‘It was narrated to us by Dorost, from Ajlan, from Umar Bin Abdul Salam,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا بَعَثَ اللَّهُ نَبِيًّا قَطُّ مِنْ أَوْلِي الْأَمْرِ مِمَّنْ أَمَرَ بِالْقِتَالِ إِلَّا أَعَزَّهُ اللَّهُ حَتَّى يَدْخُلَ النَّاسُ فِي دِينِهِ طَوْعاً وَ كَرْهاً فَإِذَا مَاتَ النَّبِيُّ وَتَبَّ الَّذِينَ دَخَلُوا فِي دِينِهِ كَرْهاً عَلَى الَّذِينَ دَخَلُوا طَوْعاً فَقتلوهُمْ وَ استذلُّوهُم حَتَّى إِنْ كَانَ النَّبِيُّ يُبْعَثُ بَعْدَ النَّبِيِّ فَلَا يَجِدُ أَحَدًا يُصَدِّقُهُ أَوْ يُؤْمِنُ لَهُ

From Abu Abdullah ^{asws} having said: ‘Allah ^{azwj} did not Send a Prophet ^{as} at all from the Masters of the Command, from the ones who were Commanded with the fighting, except Allah ^{azwj} Strengthened him ^{as} until the people entered into his ^{as} Religion willingly as well as unwillingly. So when the Prophet ^{as} died, those who had entered into his ^{as} Religion unwillingly leapt (attacked) upon those who had entered it willingly, and they killed them and humiliated them to the extent that when the following (new) Prophet ^{as}

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

was Sent after the (earlier ones) Prophet^{as}, he^{as} could not find anyone who would ratify him^{as} or believe in him^{as}.

وَكَذَلِكَ فَعَلَتْ هَذِهِ الْأُمَّةُ غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ صَ وَ عَلَى أَهْلِ بَيْتِهِ وَ لَكِنَّ اللَّهَ بَاعَثَ مِنِّي وَ أَشَارَ بِيَدِهِ إِلَى صَدْرِهِ مَنْ يَرُدُّ الْأَمْرَ الَّذِي جَاءَ بِهِ رَسُولُ اللَّهِ ص

And like that is how this community did apart from that there is no Prophet^{as} after Muhammad^{saww}, and (did the same - martyred) the People^{asws} of his^{saww} Household. But Allah^{azwj} would be Sending from me^{asws} – and he^{asws} indicated to his^{asws} own chest – ‘one^{asws} who will return the matter to which Rasool-Allah^{saww} came with’.⁷

قَالَ بَعَثَنِي رَسُولُ اللَّهِ ص إِلَيَّ أَبِي بَرَزَةَ الْأَسْلَمِيَّ فَقَالَ لَهُ وَ أَنَا أَسْمَعُهُ يَا أَبَا بَرَزَةَ إِنَّ رَبَّ الْعَالَمِينَ عَهَدَ إِلَيَّ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَهْدًا فَقَالَ عَلِيُّ رَأْيَةَ الْهُدَى وَ مَنَارُ الْإِيمَانِ وَ إِمَامُ أَوْلِيَائِي وَ نُورُ جَمِيعٍ مَنْ أَطَاعَنِي

He said, ‘Rasool-Allah^{saww} sent me to get Barzat Al-Aslami, and said to him, and I was listening: ‘O Abu Barzat! The Lord^{azwj} of the worlds Covenanted to me^{saww} with regards to Ali^{asws} Bin Abu Talib^{asws} with a Covenant, so He^{azwj} Said: “Ali^{asws} is the Flag of Guidance, and the Minaret of *Eman*, and the Imam^{asws} of My^{azwj} friends, and Light for the entire ones who obey Me^{azwj}”

يَا أَبَا بَرَزَةَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمِينِي فِي الْقِيَامَةِ عَلَى حَوْضِي وَ صَاحِبُ لَوَائِي وَ مُعِينِي غَدًا فِي الْقِيَامَةِ عَلَى مَفَاتِيحِ خَرَائِنِ جَنَّةِ رَبِّي.

O Abu Barzat! Ali^{asws} Bin Abu Talib^{asws} would be my^{saww} trustworthy one^{asws} during the Day of Judgment at my^{saww} Fountain, and the bearer of my^{saww} flag, and my^{saww} assistant tomorrow in the Day of Judgment upon the keys of the treasures of the Paradise of my^{saww} Lord^{azwj}’.⁸

[لا يجوز الصراط إلا من عنده صك بولاية علي عليه السلام.]

None shall cross the Bridge except the one with whom would be a deed of the Wilayah of Ali^{asws}.

حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ نُصِبَ الصَّرَاطُ عَلَى ظَهْرَانِي جَهَنَّمَ فَلَا يَجُوزُهَا وَ يَفْطَعُهَا إِلَّا مَنْ كَانَ مَعَهُ جَوَازٌ بَوْلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

It was narrated to us by Malik Bin Anas, from Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: ‘Rasool-Allah^{saww} said: ‘When it will be the Day of Judgment and the Bridge is established upon Hell, so none would (be able to) cross it and travel it except the one who would have a permit with him of the Wilayah of Ali^{asws} Bin Abu Talib^{asws}’.⁹

⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 7

⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 8

⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 9

عَنْ أَبِي الْمُقْدَامِ قَالَ: قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع: نَزَلَتْ هَاتَانِ الْآيَاتَانِ فِي أَهْلِ وَوَلَايَتِنَا وَ أَهْلِ عَدَاوَتِنَا فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَ رِيحَانٌ فِي قَبْرِهِ وَ جَنَّةٌ نَعِيمٌ يَعْنِي فِي الْآخِرَةِ وَ أَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزْلٌ مِنْ حَمِيمٍ يَعْنِي فِي قَبْرِهِ وَ تَصْلِيَةٌ جَحِيمٌ يَعْنِي فِي الْآخِرَةِ.

From Abu Al-Miqdam who said, ‘Al-Sadiq Ja’far^{asws} Bin Muhammad^{asws} said: ‘These two Verses were Revealed regarding the people (having) our^{asws} Wilayah and the people (having) our^{asws} enmity. [56:88] **Then if he is one of proximity [56:89] Then cool breeze and aroma** in his grave **and a Garden of Bliss** in the Hereafter. [56:92] **And if he is one of the beliers and the strayers, [56:93] He shall descend from the boiling water** Meaning in his grave [56:94] **And arrive in the Blazing Fire** in the Hereafter”.¹⁰

قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ خَالِدِ الْبَرْقِيِّ عَنْ أَبِي قَتَادَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حُفُوٌّ شَيْعَتِنَا عَلَيْنَا أَوْجَبُ مِنْ حُفُوِّنَا عَلَيْهِمْ قِيلَ لَهُ وَ كَيْفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ لِأَنَّهُمْ يُصَابِرُونَ فِينَا وَ لَا نَصَابُ فِيهِمْ.

He said, ‘It was narrated to us by Abu Abdullah Muhammad Bin Khalid Al Barqy, from Abu Qatada,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The rights of our^{asws} Shias upon us^{asws} are more Obligatory than our^{asws} rights upon them’. It was said to him^{asws}, ‘And how can that be so, O son^{asws} of Rasool-Allah^{saww}?’ He^{asws} said: ‘Because they are (enduring) difficulties regarding us^{asws} and we^{asws} are not (enduring) difficulties regarding them”.¹¹

عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ لَفِيَ اللَّهُ مَكْفُوفًا مُحْتَسِبًا مَوْلِيًّا لِأَلِ مُحَمَّدٍ لَفِيَ اللَّهُ وَ لَا حِسَابَ عَلَيْهِ.

From Abu Ja’far^{asws} having said: ‘The one who meets Allah^{azwj} blind (having turned a blind eye to the Prohibitions), anticipating (Rewards), being in the Wilayah of the Progeny^{asws} of Muhammad^{saww}, would meet Allah^{azwj}, there being no Reckoning upon him”.¹²

عَنْ أَبِي الطُّفَيْلِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ الْفَتْحَ وَ الرِّضَا وَ الرِّاحَةَ وَ الرُّوحَ وَ الْفَوْزَ وَ النَّجَاةَ وَ الْقُرْبَةَ وَ النَّصْرَ وَ الرِّضَا وَ الْمَحَبَّةَ مِنَ اللَّهِ لِمَنْ أَحَبَّ عَلِيًّا وَ تَوَلَّاهُ وَ اتَّخَذَهُ بِهْ وَ بَدْرِيَّتَهُ مِنْ بَعْدِهِ لِأَنَّهُمْ أَتْبَاعِي فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي.

From Abu Al-Tafeyl,

‘Rasool-Allah^{saww} said: ‘The victory, and the (Divine) pleasure, and the comfort and the rest (in the Paradise), and the success, and the salvation, and the proximity, and the help, and the pleasure, and the Love from Allah^{azwj} is for the one who loves Ali^{asws} and befriends him^{asws}, and accepts him^{asws} as an Imam^{asws} and his^{asws} descendants from after him^{asws}, because they^{asws} are my^{saww} followers, and the one who follows me^{saww}, so he is from me^{saww}”.¹³

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

¹⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 10

¹¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 11

¹² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 12

¹³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 13

From Anas Bin Malik who said,

قَالَ رَسُولُ اللَّهِ ص: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُصِبَ لِي مِنْبَرٌ طُولُهُ ثَلَاثُونَ مِيلاً ثُمَّ يُنَادِي مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ يَا مُحَمَّدُ فَأَجِيبُ فَيَقَالُ لِي ارْقُ فَأَكُونُ فِي أَعْلَاهُ

'Rasool-Allah ^{saww} said: 'When it will be the Day of Judgment, a Pulpit would be established for me ^{saww}, the length of it would be thirty miles. Then a Caller would Call out from the interior of the Throne: "O Muhammad ^{saww}!" So I ^{saww} would answer, and he would say to me ^{saww}: "Step up!" So I ^{saww} would go to its top.

ثُمَّ يُنَادِي الثَّانِيَةَ أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَيَكُونُ دُونِي بِمِرْقَاةٍ فَتَعْلَمُ جَمِيعُ الْخَلَائِقِ بِأَنَّ مُحَمَّدًا سَيِّدُ الْمُرْسَلِينَ وَأَنَّ عَلِيًّا سَيِّدُ الْوَصِيِّينَ

Then he would Call out secondly: "Where is Ali ^{asws} Bin Abu Talib ^{asws}?" So he ^{asws} would come to be below me ^{saww} by a step. Thus, the entirety of the creatures would come to know that Muhammad ^{saww} is the chief of the Mursils ^{as}, and that Ali ^{asws} is the chief of the successors ^{as}.

قَالَ أَنَسٌ فَقَامَ إِلَيْهِ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ يَا رَسُولَ اللَّهِ فَمَنْ يُبْغِضُ عَلِيًّا بَعْدَ هَذَا فَقَالَ يَا أَخَا الْأَنْصَارِ لَا يُبْغِضُهُ مِنْ قُرَيْشٍ إِلَّا سَفْحِي [سَفْحَاجِي] وَلَا مِنْ الْأَنْصَارِ إِلَّا يَهُودِيٌّ وَلَا مِنْ الْعَرَبِ إِلَّا دَعِيٌّ وَلَا مِنْ سَائِرِ النَّاسِ إِلَّا سَفِيٌّ.

Anas said, 'A man from the Helpers (Ansaar) stood up to him ^{saww} and he said, 'O Rasool-Allah ^{saww}! So who would be hating Ali ^{asws} after this?' He ^{saww} said: 'O brother (from the) Ansaar! None from the Qureysh would hate him ^{asws} except for a foolish one, nor from the Helpers except for a Jew, nor from the Arabs except for a bastard, nor from the rest of the people except for a wretch".¹⁴

قَالَ: حَدَّثَنَا عُمَرُ بْنُ هِشَامٍ عَنْ مُسْلِمٍ عَنْ خَيْثَمَةَ قَالَ

He said, 'It was narrated to us by Umar Bin Hisham, from Muslim, from Khaysama who said,

سَمِعْتُ سَعْدًا يَقُولُ: إِنَّ ابْنَ أَبِي طَالِبٍ أُعْطِيَ خِصَالًا ثَلَاثًا قَامَ رَسُولُ اللَّهِ ص يَوْمَ غَدِيرِ خُمٍّ نِصْفَ النَّهَارِ ثُمَّ قَالَ أَتَعْلَمُونَ أَنِّي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟ قَالُوا اللَّهُمَّ نَعَمْ قَالَ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

'I heard Sa'ad saying, 'The son ^{asws} of Abu Talib ^{as} has been given three characteristics. Rasool-Allah ^{saww} stood on the Day of Ghadeer Khumm in the middle of the day, then said: 'Are you knowing that I ^{saww} am closer with the Momineen than their own selves?' They said, 'Yes'. He ^{saww} said: 'The one whose Master I ^{saww} was, so Ali ^{asws} is his Master'.

وَقَالَ يَوْمَ خَيْبَرَ لِأَعْطِينَ الرَّايَةَ أَفْضَلَكُمْ لَيْسَ بِفَرَارٍ ثُمَّ أَصْبَحْنَا نَجْتُو عَلَى رُكْبَتَيْهِ فَدَعَا عَلِيًّا قَبْلَ رَمْدٍ فِي عَيْنِهِ فَأَتَى بِهِ وَدَعَا أَنْ يَفْتَحَ عَلَى يَدِهِ يَوْمَئِذٍ خَيْبَرَ

And he ^{saww} said on the Day of Khyber: 'I ^{saww} shall give the flag to the most superior of you all, who isn't with the fleeing'. Then, in the morning, we were kneeling to his ^{saww} knees (in anticipation of receiving the flag), but, he ^{saww} called Ali ^{asws}, and it was said,

¹⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 14

'There is pain in his ^{asws} eyes'. So they came with him ^{asws} and he ^{saww} supplicated that there should be victory of Khyber upon his ^{asws} hands on that day.

ثُمَّ مَنَزَلَهُ فِي مَسْجِدِ رَسُولِ اللَّهِ وَ قَالَ مَا أَسْكَنْتُهُ إِلَّا اللَّهُ أَسْكَنَهُ.

Then his ^{asws} house being in the Masjid of Rasool-Allah ^{saww}, and he ^{saww} said: 'I ^{saww} did not settle him ^{asws} (therein), it was Allah ^{azwj} Who Settled him ^{asws}'.¹⁵

[لما غزا المسلمون بلاد الروم وجدوا في كنائسهم بيتا من الشعر [أ يرجو أمة قتلت حسيناً].]

When the Muslims embarked upon the military expedition to the city of Rome, they found in their churches a couplet from the poems, 'Are they (still) hoping, the community which killed Husayn ^{asws}?'

قَالَ: حَدَّثَنَا ابْنُ الْيَمَانِ عَنْ إِمَامِ لَيْسِي سَلِيمٍ عَنْ أَشْيَاحٍ لَهُ قَالُوا:

He said, 'It was narrated to us by Ibn al Ayman, from the prayer leader of the Clan of Suleym, from the sheykhs of his who said,

غَزَوْنَا بِلَادَ الرُّومِ فَوَجَدْنَا فِي كَنَائِسِهِمْ مَكْتُوبًا

شَفَاعَةَ جَدِّهِ يَوْمَ الْحِسَابِ

أَيَرْجُو مَعْشَرٌ قَتَلُوا حُسَيْنًا

'We went on a military expedition of Rome and we found in a church from their churches, inscribed: 'Are you hoping, O group who killed Husayn ^{asws}, for the intercession of his ^{asws} grandfather ^{saww} on the Day of Reckoning?'

فَقُلْنَا لِلرُّومِ مَتَى كُتِبَ هَذَا فِي كَنَائِسِكُمْ؟ قَالُوا قَبْلَ أَنْ يُبْعَثَ نَبِيُّكُمْ بِثَلَاثِمِائَةِ عَامٍ.

We said to the Romans, 'When was this inscribed in your church?' They said, 'Before the Prophet-hood of your Prophet ^{saww} by three hundred years'.¹⁶

عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ إِذَا مَلَكَ قَدْ أَتَانِي فَقَالَ لِي يَا مُحَمَّدُ سَلْ مَنْ أَرْسَلْنَا قَبْلَكَ قُلْتُ يَا مَعْشَرَ النَّاسِ وَالنَّبِيِّينَ عَلَى مَا بَعَثَكُمْ اللَّهُ قَبْلِي؟ قَالُوا عَلَى وَوَلَايَتِكَ يَا مُحَمَّدُ وَوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ.

From Ibn Masoud who said, 'Rasool-Allah ^{saww} said to me: 'When there was an Ascension with me ^{saww} to the sky, an Angel came to me ^{saww} and said to me: 'O Muhammad ^{saww}! Ask the ones who were Sent (as Prophets ^{as}) before you ^{saww}. I ^{saww} said: 'O group of the people and the Prophets ^{as}! Upon what (stipulation) did Allah ^{azwj} Send you all before me ^{saww}? They said, 'Upon (the stipulation) of your ^{saww} Wilayah, O Muhammad ^{saww}, and the Wilayah of Ali ^{asws} Bin Abu Talib ^{asws}'.¹⁷

¹⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 15

¹⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 16

¹⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 17

عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ص: إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَمَرَنِي اللَّهُ عَزَّ وَجَلَّ وَ جَبْرِيْلُ قَفَقَفُ عَلَى الصِّرَاطِ فَلَا يَجُوزُ أَحَدٌ إِلَّا بِجَوَازٍ مِنْ عَلِيٍّ ع.

From Mujahid, from Ibn Abbas, may Allah ^{azwj} be Pleased with him, said,

‘Rasool-Allah ^{saww} said: ‘When it will be the Day of Judgment, Allah ^{azwj} Mighty and Majestic would Command me ^{saww} and Jibraeel ^{as}, so we would pause upon the Bridge and no one would be permitted to cross except by a permit from Ali ^{asws},’¹⁸

[إنكار أمير المؤمنين علي من قال له أباك في النار.]

The denial of Amir Al-Momineen ^{asws} upon the one who said to him ^{asws}, ‘Your ^{asws} father ^{as} would be in the Fire’.

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ

He said, ‘It was narrated to us by Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَانَ ذَاتَ يَوْمٍ جَالِسًا بِالرَّحْبَةِ وَ النَّاسُ حَوْلَهُ مُجْتَمِعُونَ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ بِالْمَكَانِ الَّذِي أَنْزَلَكَ اللَّهُ بِهِ وَ أَبُوكَ يُعَذَّبُ بِالنَّارِ

From Abu Abdullah ^{asws}, from his ^{asws} forefathers ^{asws}, from Amir Al-Momineen ^{asws} having said: ‘It was so that one day he ^{asws} was seated at Al-Rahba, and the people were gathered around him ^{asws}, and a man stood up to him ^{asws} and he said, ‘O Amir Al-Momineen ^{asws}! You are at the position which Allah ^{azwj} has Positioned you ^{asws} with, and your ^{asws} father ^{as} would be Punished by the Fire?’

فَقَالَ لَهُ فَضَّ اللَّهُ فَالِكَ وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لَوْ شَفَعَ أَبِي فِي كُلِّ مُذْنِبٍ عَلَى وَجْهِ الْأَرْضِ لَشَفَعَهُ اللَّهُ تَعَالَى فِيهِمْ أَبِي يُعَذَّبُ بِالنَّارِ وَ ابْنُهُ قَسِيمُ النَّارِ؟

So he ^{asws} said: ‘Muh! May Allah ^{azwj} Break your mouth! By the One ^{azwj} Whom Sent Muhammad ^{saww} with the Truth as a Prophet ^{saww}! If my ^{asws} father ^{asws} was to intercede regarding every sinner upon the face of the earth, Allah ^{azwj} the Exalted would Accept his ^{asws} intercession regarding them. Would my ^{asws} father ^{as} be Punished by the Fire and his ^{asws} son ^{asws} is the distributor of the Fire?’

ثُمَّ قَالَ وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ إِنَّ نُورَ أَبِي طَالِبٍ يَوْمَ الْقِيَامَةِ لِيُطْفِئُ نُورَ مُحَمَّدٍ وَ نُورِي وَ نُورَ فَاطِمَةَ وَ نُورَ الْحَسَنِ وَ الْحُسَيْنِ وَ مَنْ وَلَدَهُ مِنَ الْأَيْمَةِ لِأَنَّ نُورَهُ مِنْ نُورِنَا الَّذِي خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ قَبْلِ خَلْقِ آدَمَ بِالْفِي عَامٍ.

Then he ^{asws} said: ‘By the One ^{azwj} Who Sent Muhammad ^{saww} with the Truth! The Light of Abu Talib ^{asws} on the Day of Judgment, would extinguish (supersede) the Light of Muhammad ^{saww}, and my ^{asws} Light, and the Light of (Syeda) Fatima ^{asws}, and the Light of Al-Hassan ^{asws} and Al-Husayn ^{asws} and of the ones from his ^{asws} sons from the Imams ^{asws},

¹⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 18

because his^{as} Light is from our^{asws} Light which Allah^{azwj} Mighty and Majestic Created from before the creation of Adam^{as}, by two thousand years”.¹⁹

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ: حَدَّثَنِي أَبُو طَاهِرٍ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ:

From Abu Ja'far Muhammad Bin Mansour who said, 'It was narrated to me by Abu Tahir who said, 'It was narrated to us by my father, from his father,

أَنَّ عَلِيًّا عَجَمَ أَهْلَ بَيْتِهِ وَهُمْ أَحَدُ عَشَرَ الْحَسَنِ بْنِ عَلِيٍّ وَ الْحُسَيْنِ بْنِ عَلِيٍّ وَ مُحَمَّدُ بْنُ عَلِيٍّ الْأَكْبَرُ وَ عُمَرُ بْنُ عَلِيٍّ وَ مُحَمَّدُ بْنُ عَلِيٍّ الْأَصْغَرُ وَ الْعَبَّاسُ بْنُ عَلِيٍّ وَ عَبْدِ اللَّهِ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ عَلِيٍّ وَ عُثْمَانُ بْنُ عَلِيٍّ وَ عَبْدِ اللَّهِ بْنُ عَلِيٍّ وَ أَبُو بَكْرُ بْنُ عَلِيٍّ

'Ali^{asws} gathered his^{asws} (male) family members and they were eleven – Al-Hassan^{asws} Bin Ali^{asws}, and Al-Husayn^{asws} Bin Ali^{asws}, and Muhammad son of Ali^{asws} the elder, and Umar son of Ali^{asws}, and Muhammad son of Ali^{asws} the younger, and Al-Abbas Bin Ali^{asws}, and Abdullah son of Ali^{asws}, and Ja'far son of Ali^{asws}, and Usman son of Ali^{asws}, and Abdullah son of Ali^{asws}, and Abu Bakr son of Ali^{asws}.

فَلَمَّا اجْتَمَعُوا عِنْدَهُ قَالَ يَا بَنِي كِبَارًا وَ صِغَارًا لَا تَكُونُوا كَأَشْبَاهِ الْعَوَاةِ وَ الْجَفَاةِ الَّذِينَ لَمْ يَنْفَقُوا فِي الدِّينِ وَ لَمْ يُعْطُوا مِنَ اللَّهِ الْيَقِينَ كَبَيْضِ بَيْضِ [هَيْضِ] فِي أَدْحِي وَ بَيْحِ الْفِرَاحِ أَلِ مُحَمَّدٍ مِنْ خَلِيفَةٍ مُسْتَخْلَفٍ عَفْرِيَةٍ مُتْرَفٍ يُقْتَلُ خَلْفِي وَ خَلَفَ الْخَلْفِ

So when they had gathered in his^{asws} presence, he^{asws} said: 'O my^{asws} sons, elder and younger! Do not become like the deceivers and the deserters, those who are not pondering in the Religion and have not been Given the certainty from Allah^{azwj} like the whiteness of an egg inside which is the yellowness of the chick (Its state being uncertain). The Progeny^{asws} of Muhammad^{saww} are from the Caliphs made as Caliphs. The audacious devil would kill my^{saww} replacement, and the replacement of the replacement (i.e., Imam^{asws} after the Imam^{asws}).

ثُمَّ قَالَ وَ اللَّهُ لَقَدْ عَلَّمْتُ بِتَبْلِيغِ الرِّسَالَاتِ وَ تَمَامِ الْكَلِمَاتِ وَ تَصْدِيقِ الْعِدَاتِ وَ لَيْتَمَنَّ عَلَيْكُمْ نِعْمَتُهُ أَهْلَ الْبَيْتِ.

Then he^{asws} said: 'By Allah^{azwj}! I^{asws} have taught the delivery of the Messages, and complete words, and the ratification of the Ahadeeth, and I^{asws} am wishing upon you all His^{azwj} Bounties, People^{asws} of the Household’.²⁰

حَدَّثَنَا عَنْ حَمَّادٍ عَنِ الْمُنْقَرِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ:

It was narrated to us from Hammad, from Al Minqary, from Ibn Abbas, said,

مَرَّ ابْنُ عَبَّاسٍ بَعْدَ مَا حُجِبَ بَصْرَهُ بِقَوْمٍ مِنْ فَرِيشٍ وَ هُمْ يَسُبُّونَ عَلِيًّا فَقَالَ لِقَائِهِ رُدَّنِي إِلَيْهِمْ فَرَدَّهُ فَوَقَفَ ابْنُ عَبَّاسٍ فَقَالَ لَهُمْ مَنْ الَّذِي سَبَّ اللَّهَ؟ فَقَالُوا سُبْحَانَ اللَّهِ يَا ابْنَ عَبَّاسٍ مَنْ سَبَّ اللَّهَ فَقَدْ أَشْرَكَ فَقَالَ فَالَّذِي سَبَّ مُحَمَّدًا فَقَدْ كَفَرَ فَقَالَ مِنَ الَّذِي سَبَّ عَلِيًّا؟ فَقَالُوا أَمَا هَذَا فَقَدْ كَانَ

¹⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 19

²⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 20

Ibn Abbas, after his sight had been veiled (lost), passed by a group of Quryesh and they were reviling Ali^{asws}. So he said to his guide, 'Return me to them'. So he returned him, and Ibn Abbas paused and said to them: 'Who was the one insulting Allah^{azwj}?'. They said, 'Glory be to Allah^{azwj}, O Ibn Abbas! The one who reviles Allah^{azwj} has associated'. And he said, 'And the one who reviles Muhammad^{saww} so he has disbelieved'. So he said, 'Who was the one who reviled Ali^{asws}?'. They said, 'As for this, so it has happened'.

فَقَالَ ابْنُ عَبَّاسٍ أَشْهَدُ اللَّهَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي وَمَنْ سَبَّنِي فَقَدْ سَبَّ اللَّهَ ثُمَّ وَلَّى ذَاهِبًا فَقَالَ لِقَائِهِ مَا سَمِعْتَهُمْ يَقُولُونَ؟ قَالَ لَمْ يَقُولُوا شَيْئًا فَقَالَ كَيْفَ رَأَيْتَ وَجُوهَهُمْ

Ibn Abbas said, 'I testify to Allah^{azwj} that I heard Rasool-Allah^{saww} saying: 'The one who reviles Ali^{asws} so he has reviled me^{saww}, and the one who reviles me^{saww} so he has reviled Allah^{azwj}'. Then he turned and went away, and he said to his guide, 'What did you hear them saying?' He said, 'They were not saying anything'. He said, 'How did you see their faces to be?'

فَقَالَ نَظَرُوا بِأَعْيُنٍ مُحْمَرَّةٍ نَظَرَ النَّيُّوسِ إِلَى شِقَارِ الْجَاذِرِ

He said (in prose), 'They looked at you with reddened eyes, the look of the goats to the butcher's knife.

فَقَالَ ابْنُ عَبَّاسٍ زِدْنِي فِدَاكَ أَبِي وَ أُمِّي

Ibn Abbas said, 'Increase for me, may my father and my mother be sacrificed for you'.

فَقَالَ خُزْرٍ الْحَوَاجِبِ نَاكِسِي أَدْقَانِهِمْ نَظَرَ الدَّلِيلِ إِلَى الْعَرِيمِ الْقَاهِرِ

So he said (in prose), 'Frowning of the eyebrows, disgraced of their necks, the look of the one humiliated to the compelling creditor'.

فَقَالَ زِدْنِي فِدَاكَ أَبِي وَ أُمِّي

He said, 'Increase for me, may my father and my mother be sacrificed for you'.

فَقَالَ أَحْبَابُهُمْ خَزِيٌّ عَلَى أُمَوَاتِهِمْ وَ الْمَيِّتُونَ فَضِيحَةٌ لِلْغَابِرِ

So he said (in prose), 'Their lives are more shameful over their deaths, and they are dying upon an ancient scandal'.²¹

عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ

From Aamir Bin Sa'ad, from his father who said,

²¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 21

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: لِعَلِيٍّ ع ثَلَاثٌ فَلَأَنْ تَكُونَ لِي وَاحِدَةً مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيٍّ وَ خَلْفَهُ فِي بَعْضِ مَعَارِيهِ فَقَالَ يَا رَسُولَ اللَّهِ تُخَلِّفُنِي مَعَ النِّسَاءِ وَ الصِّبْيَانِ؟ فَقَالَ رَسُولُ اللَّهِ ص مَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

'I heard Rasool-Allah ^{saww} saying: 'For Ali ^{asws} there are three (things)', if (even) one of these was for me it would have been more beloved to me than red camels'. I heard Rasool-Allah ^{saww} saying to Ali ^{asws}, and he ^{saww} had left him ^{asws} behind from one of his ^{saww} military expeditions. So he ^{asws} said: 'O Rasool-Allah ^{saww}! You ^{saww} are leaving me ^{asws} behind with the women and the children?' So Rasool-Allah ^{saww} said: 'Are you ^{asws} not pleased that you ^{asws} happen to be from me ^{saww} at the status of Haroun ^{saww} from Musa ^{saww} except that there would be no Prophet ^{as} after me ^{saww}?'

وَ سَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ لِأَعْيُنِ الرَّأْيَةِ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ فَتَطَاوَلْنَا لَهَا قَالَ ادْعُوا لِي عَلِيًّا فَآتَى عَلِيٌّ أَرْمَدَ فَبَصَقَ فِي عَيْنَيْهِ وَ دَفَعَ إِلَيْهِ الرَّأْيَةَ فَفَتَحَ عَيْنَهُ

And I heard him ^{saww} saying on the Day of Khyber: 'I ^{saww} shall be giving the flag to a man who loves Allah ^{azwj} and His ^{azwj} Rasool ^{saww}, and Allah ^{azwj} and His ^{azwj} Rasool ^{saww} love him ^{asws}'. So we extended our necks for it. He ^{saww} said: 'Call Ali ^{asws} for me'. So Ali ^{asws} came with sore eyes, and he ^{saww} applied spittle in his ^{asws} eyes and handed over the flag to him ^{asws}. So his ^{asws} eyes opened up.

وَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ نَدَعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ دَعَا رَسُولُ اللَّهِ ص عَلِيًّا وَ فَاطِمَةَ وَ حَسَنًا وَ حُسَيْنًا وَ قَالَ اللَّهُمَّ هُوَ لَاءِ أَهْلِي.

And when this Verse was Revealed **[3:61] Come, let us call our sons and your sons and our women and your women** (for the Imprecation), Rasool-Allah ^{saww} called Ali ^{asws}, and (Syeda) Fatima ^{asws}, and Hassan ^{asws}, and Husayn ^{asws} and said: 'O Allah ^{azwj}! They ^{asws} are my ^{saww} family'.²²

قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ أَبِيهِ عَنْ مُتْنَى عَنْ ابْنِ مَسْعُودٍ قَالَ: لَيْلَةَ الْجَنِّ قَالَ لِي رَسُولُ اللَّهِ ص يَا ابْنَ مَسْعُودٍ نُعِيْبَتْ إِلَيَّ نَفْسِي فَقُلْتُ اسْتَخْلِفْ يَا رَسُولَ اللَّهِ قَالَ مَنْ؟ قُلْتُ أَبَا بَكْرٍ فَأَعْرَضَ عَنِّي

He said, 'It was narrated to us by Abdul Razzaq, from his father, from Musna, from Ibn Masoud who said, 'On the night of the Jinn (لَيْلَةَ الْجَنِّ), Rasool-Allah ^{saww} said to me: 'O Ibn Masoud! I ^{saww} am giving the news of my ^{saww} passing away, myself ^{saww}'. So I said, 'Chose a Caliph O Rasool-Allah ^{saww}!' He ^{saww} said: 'Who?' I said, 'Abu Bakr'. He ^{saww} turned away from me.

ثُمَّ قَالَ يَا ابْنَ مَسْعُودٍ نُعِيْبَتْ إِلَيَّ نَفْسِي قُلْتُ اسْتَخْلِفْ قَالَ مَنْ قُلْتُ عُمَرَ فَأَعْرَضَ عَنِّي

Then he ^{saww} said: 'O Ibn Masoud! I ^{saww} am giving the news of my ^{saww} passing away, myself ^{saww}'. I said, 'Chose a Caliph O Rasool-Allah ^{saww}!'. He ^{saww} said: 'Who?' I said, 'Umar'. He ^{saww} turned away from me.

ثُمَّ قَالَ يَا ابْنَ مَسْعُودٍ نُعِيْبَتْ إِلَيَّ نَفْسِي قُلْتُ اسْتَخْلِفْ قَالَ مَنْ قُلْتُ عَلِيًّا قَالَ أَمَا إِنَّهُمْ إِنْ أَطَاعُوهُ دَخَلُوا الْجَنَّةَ أَجْمَعِينَ رَاكِعِينَ.

²² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 22

Then he ^{saww} said: ‘O Ibn Masoud! I ^{saww} am giving the news of my ^{saww} passing away, myself ^{saww}. I said, ‘Chose a Caliph O Rasool-Allah ^{saww}!’ He ^{saww} said: ‘Who?’ I said, ‘Ali ^{asws}’. He ^{saww} said: ‘But, if they (people) were to obey him ^{asws}, they would enter the Paradise altogether bowing’.²³

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَدْخُلُونَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ ثُمَّ انْتَفَتَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ شِيعَتُكَ وَأَنْتَ إِمَامُهُمْ.

From Anas Bin Malik who said, ‘The Prophet ^{saww} said: ‘There would be entering the Paradise, seventy thousand from my ^{saww} community, without there being any Reckoning upon them’. Then he ^{saww} turned towards Ali ^{asws} Bin Abu Talib ^{asws}, (and) he ^{saww} said: ‘(They would be) your ^{asws} Shias, and you ^{asws} would be their Imam ^{asws}’.²⁴

عَنْ ابْنِ عُمَرَ قَالَ: حِينَ أَخَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ جَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ تَدْمَعُ عَيْنَاهُ فَقَالَ مَا لِي لَمْ تُوَاخَ بَيْنِي وَبَيْنَ أَحَدٍ مِنْ إِخْوَانِي قَالَ أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ.

From Ibn Umar who said,

‘When Rasool-Allah ^{saww} established brotherhood (among) his ^{saww} companions, Ali ^{asws} Bin Abu Talib ^{asws} came with tears in his ^{asws} eyes. So he ^{asws} said: ‘What is the matter with me ^{asws} that you ^{saww} are not establishing brotherhood between me ^{asws} and anyone from my ^{asws} brethren?’ He ^{saww} said: ‘You ^{asws} are my ^{saww} brother in the world and the Hereafter’.²⁵

[كان أمير المؤمنين يقول لا يقتلني معاوية و إنما هو رجل من مراد.]

Amir Al-Momineen ^{asws} was saying: ‘Muawiya would not be killing me ^{asws}. But rather it would be a man from (the Clan of) Murad’.

قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حَمَادٍ عَنْ يَزِيدَ الرَّقَاشِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

He said, ‘It was narrated to us by Al Haysam Bin Hammad, from Yazeed Al Raqashy, from Anas Bin Malik who said,

رَجَعْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ قَافِلِينَ مِنْ بَنِي تَبُوكَ فَقَالَ فِي بَعْضِ الطَّرِيقِ أَلْفُوا إِلَيَّ الْأَخْلَاسَ وَالْأَقْتَابَ فَفَعَلُوا فَصَعِدَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَحَطَبَ فَحَمِدَ اللَّهَ وَاتَّيَّ عَلَيْهِ بِمَا هُوَ أَهْلُهُ

‘We returned with Rasool-Allah ^{saww} from (the military expedition of) Tabuk, as two caravans, and he ^{saww} said in one of the roads: ‘Cast (pile up) for me ^{saww} the saddles and the rocks’, and they did. So Rasool-Allah ^{saww} ascended and addressed, and he ^{saww} Praised Allah ^{azwj} and Lauded upon Him ^{azwj} with what He ^{azwj} is Rightful of.

²³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 23

²⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 25

²⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 26

ثُمَّ قَالَ مَعَاشِرَ النَّاسِ مَا لِي أَرَاكُمْ إِذَا ذُكِرَ آلُ إِبْرَاهِيمَ تَهَلَّلْتُمْ وَجُوهَكُمْ فَإِذَا ذُكِرَ آلُ مُحَمَّدٍ ص كَأَنَّمَا يُفَقَأُ فِي وَجُوهِكُمْ حَبُّ الرُّمَّانِ وَالَّذِي بَعَثَنِي نَبِيًّا لَوْ جَاءَ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِأَعْمَالٍ كَأَمْتَالِ الْجِبَالِ وَلَمْ يَحْيِ بَوْلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ لَأَكْبَهُ اللَّهُ عَزَّ وَجَلَّ فِي النَّارِ.

Then he ^{saww} said: ‘Group of people! What is the matter I ^{saww} see you all, when there is a mention of the Progeny of Ibrahim ^{as}, your faces a jubilant, and when there is a mention of the Progeny ^{asws} of Muhammad ^{saww}, it is as if there is a gouging in your faces (like) the seed of the pomegranate? By the One ^{azwj} Who Sent me ^{saww} as a Prophet ^{saww}! If one of you were to come on the Day of Judgment with the deeds like the mountains and did not live with the Wilayah of Ali ^{asws} Bin Abu Talib ^{asws}, Allah ^{azwj} Mighty and Majestic would Fling him into the Fire’.²⁶

عَنِ الْحَرْثِ بْنِ مَالِكٍ قَالَ:

From Al Hars Bin Malik who said,

أَتَيْتُ مَكَّةَ فَلَقَيْتُ سَعْدَ بْنَ مَالِكٍ فَقُلْتُ سَمِعْتُ لِعَلِيِّ مَنقِبَةً قَالَ فَذُ شَهِدْتُ لَهُ أَرْبَعًا لَأَنْ تَكُونَ لِي إِحْدَاهُنَّ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا أَعْمُرُ فِيهَا عُمُرَ نُوحٍ

‘I went to Makkah and I met Sa’ad Bin Malik, and I said, ‘Have you heard of a commendable achievement for Ali ^{asws}?’ He said, ‘I have witnessed four for him ^{asws}, even if one of these would happen to be for me, it would be more beloved to me than the world and the life-span in it of the life-span of Noah ^{as}.

إِنَّ رَسُولَ اللَّهِ ص بَعَثَ أَبَا بَكْرٍ بِرَاءَةً إِلَى مُشْرِكِي قُرَيْشٍ فَسَارَ بِهَا يَوْمًا وَ لَيْلَةً ثُمَّ قَالَ لِعَلِيِّ اتَّبِعْ أَبَا بَكْرٍ فَبَلَّغَهَا وَ رَدَّ أَبَا بَكْرٍ فَقَالَ يَا رَسُولَ اللَّهِ أَنْزَلَ فِيَّ شَيْءٌ فَقَالَ لَا إِلَّا خَيْرٌ إِلَّا أَنَّهُ لَا يُبْلَغُ إِلَّا أَنَا وَ رَجُلٌ مِنِّي أَوْ قَالَ مِنْ أَهْلِ بَيْتِي

Rasool-Allah ^{saww} sent Abu Bakr with the (deed of) disavowment to the Polytheists of Qureysh, and a day and a night went by with it. Then he ^{saww} said to Ali ^{asws}: ‘Pursue Abu Bakr and (you ^{asws}) deliver it, and return Abu Bakr’. So he ^{asws} said: ‘O Rasool-Allah ^{saww}! Has anything been Revealed regarding me ^{asws}?’ He ^{saww} said: ‘No, except for good, except that none should deliver it except I ^{saww} and a man from me ^{saww}’ – or said: ‘From my ^{saww} family’.

قَالَ فَكُنَّا مَعَ رَسُولِ اللَّهِ ص فِي الْمَسْجِدِ فَنُودِيَ فِينَا أَلَّا لِيُخْرَجَ مَنْ فِي الْمَسْجِدِ إِلَّا آلُ الرَّسُولِ وَ آلُ عَلِيِّ فَخَرَجْنَا نَحْرُ قِلَاعَنَا فَلَمَّا أَصْبَحْنَا أَتَى الْعَبَّاسُ رَسُولَ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ أَخْرَجْتَ أَعْمَامَكَ وَ أَصْحَابَكَ وَ أَسْكَنْتَ هَذَا الْعُلَامَ فَقَالَ رَسُولُ اللَّهِ ص مَا أَمَرْتُ بِإِخْرَاجِكُمْ وَ لَا أَسْكَنْتُ هَذَا الْعُلَامَ إِنَّ اللَّهَ هُوَ أَمَرَ بِهِ

He (the narrator) said, ‘We were with Rasool-Allah ^{saww} in the Masjid, and there was a call regarding us: ‘Indeed! Let the ones in the Masjid exit except for the family ^{asws} of the Rasool ^{saww} and the family of Ali ^{asws}!’ So we went out dragging our feet. And when it was morning, Al-Abbas Came over to Rasool-Allah ^{saww} and he said, ‘O Rasool-Allah ^{saww}! You ^{saww} have exited your ^{saww} uncles and your ^{asws} companions, and you ^{asws} have settled this boy?’ Rasool-Allah ^{saww} said: ‘I ^{saww} did not order for your exit nor did I ^{saww} settle this boy (Ali ^{asws} in the Masjid), it was Allah ^{azwj}, He ^{azwj} Commanded with it’.

²⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 27

وَ التَّالِيَةُ أَنَّ رَسُولَ اللَّهِ ص بَعَثَ عُمَرَ وَ سَعْدًا إِلَى خَيْبَرَ فَخَرَجَ سَعْدًا وَ رَجَعَ عُمَرُ فَقَالَ رَسُولُ اللَّهِ ص لِأَعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ فِي ثَنَاءٍ كَثِيرٍ خُشْيِي أَنْ أُخْطِي بَعْضُهُ فَدَعَا بَعْلِي وَ هُوَ أَرْمَدٌ فَجِيءَ بِهِ يُقَادُ فَقَالَ رَسُولُ اللَّهِ ص افْتَحْ عَيْنَيْكَ قَالَ لَا أَسْتَطِيعُ فَفَتَحَ فِيهَا رَسُولُ اللَّهِ ص ثُمَّ دَلَّكَهَا بِإِبهَامِهِ فَأَعْطَاهُ الرَّايَةَ

And the third is that Rasool-Allah ^{saww} sent Umar and Sa'ad to Khyber. So Sa'd went out and Umar returned, and Rasool-Allah ^{saww} said: 'I ^{saww} shall be giving the flag to a man who loves Allah ^{azwj} and His ^{azwj} Rasool ^{saww}, among a lot of (other praises), (I the narrator am fearing I might err in some of it). So he ^{saww} called for Ali ^{asws} and he ^{asws} had sore eyes. So they came with him ^{asws} being driven. Rasool-Allah ^{saww} said: 'Open your ^{asws} eyes!' He ^{asws} said: 'I ^{asws} am not able to'. So Rasool-Allah ^{saww} applied the spittle in them, then kneaded with his ^{saww} thumb, and gave him ^{asws} the flag.

وَ الرَّابِعَةُ يَوْمَ غَدِيرِ خُمٍّ قَامَ رَسُولُ اللَّهِ ص فَأَبْلَغَ ثُمَّ قَالَ أَيُّهَا النَّاسُ أَلَسْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟ ثَلَاثَ مَرَّاتٍ قَالُوا بَلَى فَقَالَ ادْنُ يَا عَلِيُّ فَدَنَا عَلِيُّ ع فَرَفَعَ يَدَهُ وَ رَفَعَ النَّبِيُّ يَدَهُ حَتَّى نَظَرْتُ بَيَاضَ إِبْطَيْهِمَا فَقَالَ رَسُولُ اللَّهِ ص مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ ثَلَاثَ مَرَّاتٍ

And the fourth – On the Day of Ghadeer Khumm, Rasool-Allah ^{saww} stood and delivered (a sermon), then said: 'O you people! Am I ^{saww} not closer with the Momineen than their own selves?' – three times. They said, 'Yes'. So he ^{saww} said: 'Come closer, O Ali ^{asws}!'. So Ali ^{asws} went nearer, and he ^{saww} raised his ^{asws} hand and the Prophet ^{saww} raised his ^{saww} own hand, to the extent that I looked at the whiteness of his ^{saww} armpits, and Rasool-Allah ^{saww} said: 'The one whose Master I ^{saww} was, so Ali ^{asws} is his Master' – three times.

وَ أَمَّا الْخَامِسَةُ مِنْ مَنَاقِبِهِ أَنَّ رَسُولَ اللَّهِ ص غَزَا عَلَى نَاقَتِهِ الْحَمْرَاءِ وَ خَلَفَ عَلِيًّا فَنَفَسَتْ عَلَيْهِ فُرَيْشٌ وَ قَالُوا إِنَّمَا خَلَفَهُ لِمَا اسْتَنْقَلَهُ وَ كَرِهَ صُحْبَتَهُ فَجَاءَ عَلِيُّ ع حَتَّى أَخَذَ بَعْرَزِ النَّاقَةِ فَقَالَ يَا نَبِيَّ اللَّهِ ص لَاتَّبِعَنَّكَ أَوْ أَنِّي تَابِعُكَ زَعَمْتُ فُرَيْشٌ أَنَّكَ إِنَّمَا خَلَفْتَنِي لِمَا اسْتَنْقَلْتَنِي وَ كَرِهْتَ صُحْبَتِي

And as for the fifth from his ^{asws} commendable achievements is that Rasool-Allah ^{saww} went on a military expedition upon a red she-camel of his ^{saww} and left Ali ^{asws} behind. So the Qureysh begrudged upon it and they said, 'But rather he ^{saww} left him ^{asws} due to what would weigh him ^{saww} down and dislike of his ^{asws} company'. So Ali ^{asws} came over until he ^{asws} grabbed the rein of the she-camel and he ^{asws} said: 'O Prophet ^{saww} of Allah ^{azwj}! I ^{asws} shall follow you ^{saww} as I ^{asws} have always followed you ^{asws} (before). The Qureysh are alleging that you ^{saww} rather left me ^{asws} behind due to my ^{asws} weighing you ^{saww} down and you ^{saww} are disliking my ^{asws} company'.

قَالَ وَ بَكَى عَلِيُّ ع فَنَادَى رَسُولُ اللَّهِ ص فِي النَّاسِ فَاجْتَمَعُوا فَقَالَ يَا أَيُّهَا النَّاسُ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَ لَهُ خَاصَّةٌ ثُمَّ قَالَ لِعَلِيٍّ أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي قَالَ رَضِيْتُ عَنِ اللَّهِ وَ عَنِ رَسُولِهِ.

He (the narrator) said, 'And Ali ^{asws} wept'. So Rasool-Allah ^{saww} called out among the people, and they gathered, and he ^{saww} said: 'O you people! There is none from you except that for him there is a speciality'. Then he ^{saww} said to Ali ^{asws}: 'Are you ^{asws} not pleased that you ^{asws} happen to be from me ^{saww} at the status of Haroun ^{as} from Musa ^{as},

except that there would not be a Prophet^{as} after me^{saww}? He^{asws} said: 'I^{asws} am pleased from Allah^{azwj} and from His^{azwj} Rasool^{saww}.'²⁷

قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا ع قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيٍّ ع قَالَ: قَالَتْ فَاطِمَةُ ع يَوْمًا لِي أَنَا أَحَبُّ إِلَيَّ إِلَى رَسُولِ اللَّهِ ص مِنْكُمْ فَقُلْتُ لَا بَلْ أَنَا أَحَبُّ فَقَالَ الْحَسَنُ لَا بَلْ أَنَا وَأَقَالَ الْحُسَيْنُ لَا بَلْ أَنَا أَحَبُّكُمْ إِلَى رَسُولِ اللَّهِ ص

He said, 'It was narrated to us by Ali^{asws} Bin Musa Al-Reza^{asws} saying: 'It was narrated to me^{asws} by my^{asws} father^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} (grand) father^{asws} Ali^{asws} having said: 'One day (Syeda) Fatima^{asws} said to me^{asws}: 'I^{asws} am more beloved to Rasool-Allah^{saww} than you^{asws} all'. So I^{asws} said: 'No, but I^{asws} am more beloved'. And Al-Hassan^{asws} said: 'No, but I^{asws} am'. And Al-Husayn^{asws} said: 'No, but I^{asws} am the most beloved of you^{asws} all to Rasool-Allah^{saww}'.

وَ دَخَلَ رَسُولُ اللَّهِ ص فَقَالَ يَا بَنِيَّ فِيمَ أَنْتُمْ؟ فَأَخْبَرْنَاهُ فَأَخَذَ فَاطِمَةَ فَاحْتَضَنَهَا وَ قَبَّلَ فَاهَا وَ ضَمَّ عَلَيَّ إِلَيْهِ وَ قَبَّلَ بَيْنَ عَيْنَيْهِ أَجْلَسَ الْحَسَنَ عَلَى فَخِذِهِ الْأَيْمَنِ وَ الْحُسَيْنَ عَلَى فَخِذِهِ الْأَيْسَرِ وَ قَبَّلَهُمَا وَ قَالَ أَنْتُمْ أَوْلَى بِي فِي الدُّنْيَا وَ الْآخِرَةِ

And Rasool-Allah^{saww} entered and he^{saww} said: 'O daughter^{asws}! What (discussion) are you^{asws} in?' So we^{asws} informed him^{saww}. So he^{saww} grabbed Fatima^{asws} and hugged her^{asws} and kissed her^{asws} on the cheek, and hugged Ali^{asws} to him^{saww} and kissed between his^{asws} eyes. He^{saww} sat Al-Hassan^{asws} upon his^{saww} right thigh and Al-Husayn^{asws} upon his^{saww} left thigh, and kissed them^{asws} both and said: 'You^{asws} all are the closest with me^{saww} in the world and the Hereafter.

وَالَى اللَّهُ مَنْ وَالَاكُمْ وَ عَادَى مَنْ عَادَاكُمْ أَنْتُمْ مِنِّي وَ أَنَا مِنْكُمْ وَ الَّذِي نَفْسِي بِيَدِهِ لَا يَتَوَالَاكُمْ عَبْدٌ فِي الدُّنْيَا إِلَّا كَانَ اللَّهُ عَزَّ وَ جَلَّ وَ لِيَّهِ فِي الدُّنْيَا وَ الْآخِرَةِ.

May Allah^{azwj} Befriend the one who befriends you^{asws} all, and be inimical to the one who is inimical to you^{asws}, and you^{asws} are from me^{saww} and I^{saww} am from you^{asws}. By the One^{azwj} in Whose Hand is my^{saww} soul! A servant will not befriend you^{asws} except that Allah^{azwj} Mighty and Majestic would be His^{azwj} Friend in the world and the Hereafter".²⁸

قَالَ: حَدَّثَنَا حَمَادُ بْنُ عَيْسَى الْجُهَنِيُّ قَالَ: حَدَّثَنِي مِسْمَعُ بْنُ سَتَّارٍ

He said, 'It was narrated to us by Hammad Bin Isa Al Juhanny who said, 'It was narrated to me by Misma'a Bin Sattar,

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: بَلَغَ مُعَاوِيَةَ أَنَّ عَلِيًّا ع يَسْتَنْفِرُ النَّاسَ بِالْكُوفَةِ لِلْمَسِيرِ إِلَيْهِ إِلَى الشَّامِ وَ ذَلِكَ بَعْدَ الْمَوَادَعَةِ وَ الْحُكُومَةِ فَبَلَغَ ذَلِكَ مِنْ مُعَاوِيَةَ الْمُبَالِغِ وَ جَعَلَ يَدُسُّ الرَّجَالَ إِلَى عَلِيٍّ ع لَلْقَتْلِ وَ يَعْمَلُ الْحَيْلَةَ فِي ذَلِكَ إِلَى أَنْ كَاتَبَ عَمْرُو بْنُ حُرَيْثٍ الْمُخْزُومِيَّ إِلَى الْكُوفَةِ

From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'It (news) reached Muawiya that Ali^{asws} was mobilising the people at Al-Kufa for the travel to

²⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 28

²⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 29

him^{asws} (for battle) to Syria, and that was after the tranquillity and the government. So that reached from Muawiya (to the people) that he (Muawiya) was using sums of monies to entice the people to go towards Ali^{asws} for the battle, and he plotted a plot regarding that and he sent Amro Bin Hureys Al-Makhzoumy to Al-Kufa.

فَقَدِمَ الرَّجُلُ إِلَى عَمْرٍو بْنِ حُرَيْثٍ فَأَنْزَلَهُ فِي مَكَانٍ يَقْرُبُ مِنْهُ وَكَانَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَرَى الْمَسْحَ عَلَى الْخَفَيْنِ وَكَانَ يَجْلِسُ فِي مَسْجِدِ الْكُوفَةِ الْأَعْظَمِ يُفْتِي النَّاسَ وَ يَقْضِي بَيْنَهُمْ حَتَّى تَجِبَ الصَّلَاةُ فَيُخْلَعُ الْخَفَيْنِ وَ يُطَهِّرُ الرَّجْلَيْنِ وَ يُصَلِّي بِالنَّاسِ فَإِذَا أَرَادَ أَنْ يَنْصَرِفَ إِلَى أَهْلِهِ لَيْسَ خُفَّهُ وَ أَنْصَرَفَ

So the man proceeded to Amro Bin Hureys and he lodged him in a place near to him, and it was so that Amir Al-Momineen^{asws} did not view the wiping upon the two socks (during Wudou as being correct), and he^{asws} used to sit in the Grand Masjid of Al-Kufa issuing verdicts to the people and judge between them until the *Salat* was Obligated. So he^{asws} would take off the two socks and clean the two legs and pray *Salat* (leading) the people. So when he^{asws} would want to leave to go to his^{asws} family, he^{asws} would wear his^{asws} socks and leave.

فَأَجْمَعَ الرَّجُلُ أَنْ يُرْصِدَ عَلِيًّا ع فَإِذَا خَلَعَ خُفَّيْهِ جَعَلَ فِي أَحَدِهِمَا أَفْعَى أَوْ قَالَ تُعْبَانُ مِمَّا كَانَ مَعَهُ فَفَعَلَ ذَلِكَ وَ جَعَلَ الْأَفْعَى أَوْ قَالَ التُّعْبَانُ فِي أَحَدِ الْخَفَيْنِ فَلَمَّا أَرَادَ أَمِيرُ الْمُؤْمِنِينَ أَنْ يَلْبَسَ خُفَّهُ انْقَضَ عُقَابٌ فَاخْتَطَفَ الْخُفَّ وَ طَارَ بِهِ فِي الْجَوِّ ثُمَّ طَرَحَهُ فَخَرَجَ الْأَفْعَى فُقِّيلَ

So he agreed with the man that he would ambush Ali^{asws}, and when he^{asws} takes off his^{asws} sock, he would made a snake to be in one of them’ – or said, ‘two snakes, from what was with him. So he did that and made the snake’ – or said, ‘two snakes in one of the two socks. So when Amir Al-Momineen^{asws} intended to wear his^{asws} sock, an eagle swooped and snatched the sock and flew with it into the air. Then it dropped it and the snake came out, and it was killed.

قَالَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلنَّاسِ خُذُوا أَبْوَابَ الْمَسْجِدِ فَأَخَذَتِ الْأَبْوَابُ وَ نَظَرُوا فَإِذَا رَجُلٌ غَرِيبٌ وَ هُوَ الرَّجُلُ الَّذِي أَرْصَدَ عَلِيًّا بِمَا صَنَعَ فَأَعْتَرَفَ أَنَّ مَعَاوِيَةَ بَعَثَهُ لِذَلِكَ إِلَى عَمْرٍو بْنِ حُرَيْثٍ

He (the narrator) said, ‘So Amir Al-Momineen^{asws} said to the people: ‘Seize the doors of the Masjid!’’. They took to the doors and they looked, and there was a man, a stranger, and he was the man who had ambushed Ali^{asws} with what he did. And he acknowledged that Muawiya had sent him for that to Amro Bin Hureys.

قَالَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع جِئْتُمَا بِعَمْرٍو بْنِ حُرَيْثٍ وَ لَا تَتَأَلَوْهُ بِسُوءٍ فَأَنْطَلَقُوا فَجَاءُوا بِهِ تَرْتَعْدُ فَرَأَيْتُمْ قَرَأَيْتُمْ قَتَلْتُمْ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع دَعُوهُ فَلَيْسَ هُوَ وَ لَا مَعَاوِيَةَ بِقَاتِلِي وَ لَا يَفْدِرَانِ عَلَى ذَلِكَ إِنَّ قَاتِلِي رَجُلٌ مِنْ مُرَادٍ ضَرَبَ مِنَ الرِّجَالِ أَعْسَرُ أَيْسَرُ أُصْفِيرُ يَنْظُرُ بَعَيْنِي شَيْطَانٍ وَ جَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع يَصِفُهُ

He (the narrator) said, ‘So Amir Al-Momineen^{asws} said: ‘Bring Amro Bin Hureys to me^{asws} and do not do anything bad to him’. So they went and came with him, and his whole body was trembling, and they wanted to kill him. But, Amir Al-Momineen^{asws} said: ‘Leave him, for it isn’t him nor Muawiya who would be killing me^{asws} nor are they both able upon that. My^{asws} killer would be a man from (the Clan of) Murad. A striker from the left-

handed men, sinister, hump-backed, looking by the eyes of Satan^{la'}, and Amir Al-Momineen^{asws} went on to describe him.

قَالَ يَقْتُلُنِي فِي الشَّهْرِ الْحَرَامِ لَا بَلَّ فِي شَهْرِ الصَّيَامِ عَهْدٌ مِنَ النَّبِيِّ الْأُمِّيِّ صَ إِلَيَّ بِذَلِكَ وَ قَدْ خَابَ مَنْ افْتَرَى

He^{asws} said: 'He would be killing me^{asws} in the Sacred Month. But rather in the Month of Ramazan. The Ummayy Prophet^{saww} Covenanted that to me^{asws}, and he has lost, the one who forged'.

ثُمَّ أَطْلَقَ عَنْ عَمْرٍو وَ أَنشَأَ يَقُولُ

Then he^{asws} freed Amro and prose saying: -

تَلْكُمُ قُرَيْشٌ نَمَانِي لِنَقْتُلُنِي
إِمَّا بَقِيْتُ فَإِنِّي لَسْتُ مُتَّخِذًا
قَدْ بَايَعُونِي فَمَا أَوْفُوا بِبَيْعَتِهِمْ
وَ قَلَّصُوا لِي عَنْ حَرْبِ مُشَمَّرَةَ
فَلَا وَ رَبِّكَ مَا تَرَوِي وَ لَا ظَوْرُوا
أَهْلًا وَ لَا شَيْعَةً فِي الدِّينِ إِذْ غَدَرُوا
يَوْمًا وَ مَالُوا بِأَهْلِ الْكُفْرِ إِذْ كَفَرُوا
مَا لَمْ يُبْلَغْ أَوْ بَكَرِ وَ لَا عُمَرُ

Those Qureysh are wishing to kill me^{asws}, but no, by your Lord^{azwj}, they will neither be quenched nor would they succeed. But I^{asws} shall remain, and I^{asws} wouldn't be seized. Welcome, and there are no adherents in the Religion when they are treacherous. They have pledged allegiance to me^{asws}, but they would not even be loyal between them for a day, and they would incline with the people of disbelief when they turn to disbelief. And they reduced me from war, tucked up, what neither beseemed Abu Bakr nor Umar.

فَإِنِ هَلَكْتُ فَرَهْنٌ ذِمَّتِي لَكُمْ
عَامَ الثَّلَاثِينَ خَيْلٌ غَيْرٌ مُخْلَفَةٌ
وَ سَوْفَ يَأْتِيكَ عَنْ أَنْبَاءِ مَلْحَمَةٍ
إِذَا التَّقَى مَرَّةً بِالْمَرَجِ جَمْعُهُمْ
فَسَوْفَ يُبْعَثُ مَهْدِيٌّ لِسُنَّتِهِ
بَدَاتِ وَدَقِينِ لَا يُعْفُو لَهَا بَشَرٌ
إِذَا الْمُحَرَّمُ عَنْهَا مَرٌّ أَوْ صَفَرٌ
بِيبِضٍ مِنْ ذِكْرِهِمْ أَنْبَاءُهَا الشَّعْرُ
تَعْلُو قُضَاعَةَ أَوْ يَشْقَى بِهَا مُضَرٌ
فَيُنشَرُ الْوَحْيُ وَ الدِّينَ الَّذِي طَهَّرُوا

So if I^{asws} were to die, they would be joyful. My^{asws} conscience for you all is with that pounding, there being no excusing a human for it, thirty general horses, without harmony, when prohibited from these, the passing or not. And soon there would be coming to you the epic news whitening the hairs from the mention of the news. When they meet one assembled on the turf, elevating the judges or harming the wretched with it. So, soon the Mahdi^{asws} would be Sent for His^{azwj} Sunnah, and he^{asws} would publicise the Revelation and the Religion which would cleanse".²⁹

[المهدي جواد بالمال رحيم بالمساكين.]

²⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 6 H 30

Al-Mahdi^{asws} would be generous with the wealth and merciful with the poor ones.

عَنْ لَيْثِ بْنِ طَاوُسٍ قَالَ: الْمَهْدِيُّ جَوَادٌ بِالْمَالِ رَحِيمٌ بِالْمَسَاكِينِ شَدِيدٌ عَلَى الْعَمَالِ.

From Lays Bin Tawoos who said, 'Al-Mahdi^{asws} would be generous with the wealth and merciful to the poor, harsh upon the office bearers'³⁰.

[صفة العين التي هي في الفردوس.]

Description of the spring which is in Al-Firdows (Garden of Paradise).

قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أَبِيهِ وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع عَنْ أَبِيهِمَا عَنْ جَدِّهِمَا ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: إِنَّ فِي الْفِرْدَوْسِ عَيْنًا أَحْلَى مِنَ الشَّهَدِ وَالْأَيِّنِ مِنَ الزُّبْدِ وَأَبْرَدَ مِنَ التَّلْجِ وَأَطْيَبَ مِنَ الْمِسْكِ فِيهَا طِينَةٌ خَلَقْنَا اللَّهُ عَزَّ وَ جَلَّ مِنْهَا وَ خَلَقَ مِنْهَا شِيعَتَنَا فَمَنْ لَمْ يَكُنْ مِنْ تِلْكَ الطِينَةِ فَلَيْسَ مِنَّا وَ لَا مِنْ شِيعَتِنَا وَ هِيَ الْمِيثَاقُ الَّذِي أَخَذَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ وَ لَآيَةٌ عَلَيَّ بْنِ أَبِي طَالِبٍ ع

He said, 'It was narrated to us by Yahya Bin Abdullah Bin Al Hassan, from his father,

And from Ja'far^{asws} Bin Muhammad^{asws}, from their^{asws} fathers^{asws}, from their^{asws} grandfathers^{asws} having said: 'Rasool-Allah^{saww} said: 'In Al-Firdows there is a spring sweeter than the honey, and softer than the butter, and colder than the ice, and more aromatic than the musk. Therein is clay which Allah^{azwj} Created us^{asws} from it, and from it Created our^{asws} Shias. Thus, the one who does not happen to be from that clay, so he isn't from us^{asws} nor from our^{asws} Shias, and it is the Covenant which Allah^{azwj} Mighty and Majestic Took the Wilayah of Ali^{asws} Bin Abu Talib^{asws} upon'.

قَالَ عُبَيْدٌ فَذَكَرْتُ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ هَذَا الْحَدِيثَ فَقَالَ صَدَقَكَ يَحْيَى بْنُ عَبْدِ اللَّهِ هَكَذَا أَخْبَرَنِي أَبِي عَنْ جَدِّي عَنِ النَّبِيِّ ص.

Ubeyd said, 'So I mentioned this Hadeeth to Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws}, and he^{asws} said: 'Yahya Bin Abdullah spoke the truth to you. Like this is what my^{asws} father^{asws} informed me^{asws}, from my^{asws} grandfather^{asws}, from the Prophet^{saww}'³¹.

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْفَضْلِ الْهَمْدَانِيُّ قَالَ: حَدَّثَنِي مُسَهَّرٌ رَجُلٌ مِنْ أَصْحَابِنَا قَالَ:

He said, 'It was narrated to us by Muhammad Bin Al Hassan Al Saffar, from Mansour Bin Al Abbas who said, 'It was narrated to me by Muhammad Bin Al Fazl Al Hamdany who said, 'It was narrated to me by Musahir, a man from our companions, who said,

³⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 31

³¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 32

مَرَّ أَبُو الْحَسَنِ الرَّضَا ع بِقَبْرِ بَعْضِ مَنْ أَهْلُ بَيْتِهِ فَنَزَلَ عَنْ دَابَّتِهِ وَوَضَعَ خَدَّهُ عَلَى الْقَبْرِ وَهُوَ يَبْكِي وَ يَقُولُ إِلَهِي بَدَتْ قُدْرَتُكَ
وَ لَمْ تَبْدُ هَيْئَتَهُ فَجْهَلُوكَ وَ قَدَّرُوكَ وَ التَّفْدِيرُ عَلَى غَيْرِ مَا قَدَّرُوكَ وَ شَبَّهُوكَ بِخَلْقِكَ

Abu Al-Hassan Al-Reza ^{asws} passed by a grave of one of his ^{asws} family members. So he ^{asws} descended from his ^{asws} animal and placed his ^{asws} cheek upon the grave, and he ^{asws} was weeping and saying: 'My ^{asws} God! You ^{azwj} Manifested Your ^{azwj} Power and did not Manifest the whole of it. So they (creature) were ignorant of You ^{azwj} and Your ^{azwj} Worth, and they evaluated You ^{azwj} upon other than what was Your ^{azwj} worth, and resembled You ^{azwj} with Your ^{azwj} creatures.

فَمَنْ تَمَّ لَمْ يَعْرِفُوكَ وَ لَمْ يَعْبُدُوكَ فَأَنَا إِلَهِي بَرِيءٌ مِنَ الَّذِينَ بِالتَّشْبِيهِ طَلَبُوكَ وَ بِالتَّحْدِيدِ وَصَفُوكَ لَيْسَ كَمِثْلِكَ شَيْءٌ يَا إِلَهِي وَ لَنْ
يُذَرِّكُوكَ وَ ظَاهِرٌ مَا بِهِمْ مِنْ نِعْمَتِكَ دَلَّهُمْ عَلَيْكَ

Thus, from then, they did not recognise You ^{azwj} and did not worship You ^{azwj}. So I ^{asws}, my ^{asws} God ^{azwj}, disavow from those who are seeking You ^{azwj} by the resemblance and are describing You ^{azwj}. There is nothing like You ^{azwj}. O my ^{asws} God ^{azwj}! And they will never realise You ^{azwj} although the apparent of what is with them from Your ^{azwj} bounties, does indicate them to You ^{azwj}.

لَوْ عَرَفُوكَ وَ فِي خَلْقِكَ يَا إِلَهِي مَنُذُوحَةٌ أَنْ يَتَنَاوَلُوكَ بَلْ سَوَّوْكَ بِخَلْقِكَ فَمَنْ تَمَّ لَمْ يَعْرِفُوكَ وَ اتَّخَذُوا آيَاتِكَ رَبًّا فَبِذَلِكَ وَصَفُوكَ
تَعَالَيْتَ رَبٌّ وَ تَقَدَّسَتْ عَمَّا بِهِ الْمُشَبَّهُونَ نَعْتُوكَ تَمَّ قَامَ فَرَكِبَ دَابَّتَهُ.

Had they recognised You ^{azwj}, O my ^{asws} God, they would have inevitable attained You ^{azwj}. But, they equated You ^{azwj} with Your ^{azwj} creatures. So, from then, they did not recognise You ^{azwj} and they took your Signs as Lords, and by that they described You ^{azwj}. You ^{azwj} are Exalted, Lord ^{azwj}, and You ^{azwj} are Holier from what they are resembling Your ^{azwj} Attributes with'. Then he ^{asws} stood, and rode his ^{asws} animal'.³²

تم الجزء السادس من كتاب بشارة المصطفى لشبيعة المرتضى عليهما و ألهما كل تحية و ثناء و يليه الجزء السابع إن شاء
الله تعالى و الحمد لله أولا و آخرا.

The part six is completed from the book Bashaarat Al-Mustafa ^{saww} Li Shia Al-Murtaza ^{asws}, upon them both ^{asws} and their ^{asws} Progeny ^{asws} be every salutation and praise, and it would be followed by part seven, if Allah ^{azwj} the Exalted so Desires, and the Praise is for Allah ^{azwj}, the First and the Last'.