

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

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

عماد الدين أبي جعفر محمد بن أبي القاسم الطبري

Amaad Al Deen Ja'far Muhammad Bin Abu Al Qasim Al Tabari

في القرن السادس

In the Sixth Century Hijrah

الجزء السابع

Part Seven

TABLE OF CONTENTS

GLAD TIDINGS OF AL-MUSTAFA ^{saww} FOR THE SHIAS OF AL-MURTAZA ^{asws}	1
Part Seven	1
The truthful are three –Habeeb Al-Najjar and Hizqeel and Amir Al-Momineen ^{asws}	4
Hadeeth of Zayd Bin Arqam regarding the Mastership Being for Ali ^{asws}	4
Allah ^{azwj} is Angered for the anger of (Syeda) Fatima ^{asws}	5
Hadeeth of Rabi’e Al-Sa’ady during the differing of the people of Al Iraq.	6
The Chair of Prestige which Ali ^{asws} would be sitting upon.	8
The Fire does not harm Jibraeel ^{as} when he ^{as} enters it in order to extract the one who pleads to Allah ^{azwj} the Exalted by Muhammad ^{saww} and his ^{saww} Progeny ^{asws}	9
Al-Hasanaan ^{asws} are the sons ^{asws} of Rasol-Allah ^{saww}	10
Hadeeth Abu Saeed regarding Al-Ghadeer.	11
Introduction of the Dominant ^{azwj} , Glory be to Him ^{azwj} , to Musa ^{as} Bin Imran ^{as} that Muhammad ^{saww} is superior than the Angels and the (other) Prophets ^{as}	12
Jibraeel ^{as} informing the Prophet ^{saww} of the killing of Al-Husayn ^{asws}	16
The soil of Al-Husayn ^{asws} is a healing from the illnesses, and the supplication which is to be recited during taking it.	17
The carnelian (العقيق) ring acknowledging to Ali ^{asws} with the Wilayah, etc.....	18
The buying by Al-Kazim ^{asws} of the mother of his ^{asws} son ^{asws} Al-Reza ^{asws}	18
The sect of the Jews and the Christians, and the sect which would love Ali ^{asws}	20
Ten characteristics which were (exclusively) for Ali ^{asws}	21
Arrival of the Imam Al-Reza ^{asws} , and the history of the Caliphate of Al-Ameen, and Al Mamoun, and Ibrahim the ousted.	23
The words of Ali ^{asws} : ‘Ask me ^{asws} about the Book of Allah ^{azwj} ’, etc.	25
Futrus, the emancipated one of Al-Husayn ^{asws}	26
It was so that Rasool-Allah ^{saww} had said to Ali ^{asws} : ‘You ^{asws} would be oppressed from after me ^{saww} ’,	29

Hadeeth of Al-Sadiq ^{asws}: ‘Make us ^{asws} to be beloved to the people’, etc..... 32

The Prophet ^{saww} informing Ali ^{asws} on the Day of Ohad that he ^{asws} would not be martyred during the event, but he ^{asws} would be killed after that. 34

The reasons for Yohanna the Christian becoming a Shia, what happened to Musa Bin Isa Al-Hashimy with the soil of Al-Husayn ^{asws} 35

Sermon of Al-Hassan ^{asws} on the morning of the murder of Amir Al-Momineen ^{asws} 59

The most superior of the Eids is Eid of Al-Ghadeer, etc..... 61

Acknowledgment of Ibn Abbas at the time of death, with the Wilayah for Ali ^{asws} 62

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

[الصديقون ثلاثة حبيب النجار و حزقييل و أمير المؤمنين عليه السلام.]

The truthful are three –Habeeb Al-Najjar and Hizqeel and Amir Al-Momineen ^{asws}.

عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ عَلِيٍّ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَنَا مَدِينَةُ الْحِكْمَةِ وَأَنْتَ يَا عَلِيُّ يَا عَلِيُّ بَابُهَا وَكَذَبَ مَنْ زَعَمَ أَنَّهُ يَدْخُلُهَا مِنْ غَيْرِ بَابِهَا.

From Al Asbagh Bin Nubata,

(It has been narrated) from Ali ^{asws} having said: ‘Rasool-Allah ^{saww} said: ‘I ^{saww} am the city of the wisdom and you ^{asws}, O Ali ^{asws}, are its gate; and he has lied, the one who claims that he can enter it from other than its gate’¹.

عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ص: الصّٰدِقُونَ ثَلَاثَةٌ حَبِيبُ بْنُ مُوسَى النَّجَّارُ مُؤْمِنٌ يَاسِينٌ وَ حَزَقِيلُ مُؤْمِنٌ آلِ فِرْعَوْنَ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ الثَّالِثُ وَ هُوَ أَفْضَلُهُمْ.

Andul Rahman Bin Abu Layli who said,

‘Rasool-Allah ^{saww} said: ‘The truthful are three – The truthful are three – Habeeb Bin Musa Al-Najjar, the *Momin* in (Surah) Yaseen, and Hizkeel the *Momin* of the people of the Pharaoh^{la}, and Ali ^{asws} Bin Abu Talib ^{asws}, the third, and he ^{asws} is superior than them’².

[حديث زيد بن أرقم في الموالاة لعلي (ع).]

Hadeeth of Zayd Bin Arqam regarding the Mastership Being for Ali ^{asws}

زَيْدُ بْنُ أَرْقَمٍ قَالَ: كُنَّا جُلُوسًا بَيْنَ يَدَيِ النَّبِيِّ ص فَقَالَ أَلَا أَدُلُّكُمْ عَلَى مَنْ إِنْ اسْتَرَشَدْتُمُوهُ لَنْ تَضِلُّوا وَ لَنْ تَهْلِكُوا؟ قُلْنَا بَلَى يَا رَسُولَ اللَّهِ فَقَالَ هُوَ هَذَا وَ أَشَارَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

Zayd Bin Arqam who said,

‘We were seated in front of the Prophet ^{saww}, and he ^{saww} said: ‘Shall I ^{saww} indicate you all upon the one, if you were to seek his guidance, you will never stray and never be destroyed?’ We said, ‘Yes, O Rasool-Allah ^{saww}!’ So he ^{saww} said: ‘He is that one ^{asws}’ – and he ^{saww} gestured towards Ali ^{asws} Bin Abu Talib ^{asws}.

ثُمَّ قَالَ وَالْوَهَّ وَ أَخُوهُ وَ وَاذَرُوهُ وَ اصْدُقُوهُ وَ انصَحُوهُ فَإِنَّ جَبْرِئِيلَ ع أَخْبَرَنِي بِمَا قُلْتُ لَكُمْ.

¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 1

² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 2

Then he ^{saww} said: ‘Befriend him ^{asws}, (take him ^{asws} as a) brother, and as a Vizier, and ratify him ^{asws} and help him ^{asws}, for Jibraeel ^{saww} informed me ^{saww} with what I ^{saww} have just said to you all” ³.

عَبْدُ اللَّهِ بْنُ الْفَضْلِ الْهَاشِمِيُّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع: مَنْ قَالَ فِينَا بَيَّتَ شِعْرَ بَنِي اللَّهِ لَهُ بَيْتًا فِي الْجَنَّةِ.

Abdullah Bin Al Fazl Al Hashimy who said,

‘Abu Abdullah ^{asws} said: ‘The one who says regarding us ^{asws}, a couplet of a poem, Allah ^{azwj} would Build for him a house in the Paradise” ⁴.

إِبْنُ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع يَا عَلِيُّ أَنْتَ سَيِّدٌ فِي الدُّنْيَا وَ سَيِّدٌ فِي الْآخِرَةِ مَنْ أَحَبَّكَ فَقَدْ أَحَبَّنِي وَ مَنْ أَحَبَّنِي فَقَدْ أَحَبَّ اللَّهَ وَ مَنْ أَبْغَضَكَ فَقَدْ أَبْغَضَنِي وَ مَنْ أَبْغَضَنِي فَقَدْ أَبْغَضَ اللَّهَ عَزَّ وَ جَلَّ.

Ibn Abbas said, ‘Rasool-Allah ^{saww} said to Ali ^{asws}: ‘O Ali ^{asws}! You ^{asws} are the chief in the world, and the chief in the Hereafter. The one who loves you ^{asws} so he has loved me ^{saww}, and the one who loves me ^{saww} so he has loved Allah ^{azwj}, and the one who hates you ^{asws} so he has hated me ^{saww}, and the one who hates me ^{saww} so he has hated Allah ^{azwj} Mighty and Majestic” ⁵.

[إن الله يغضب لغضب فاطمة عليها السلام]

Allah ^{azwj} is Angered for the anger of (Syeda) Fatima ^{asws}

قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ حَفِيدُ الْعَبَّاسِ سَنَةَ 337 قَالَ أَبُو الْقَاسِمِ عَبْدِ اللَّهِ بْنُ أَحْمَدَ بْنِ عَامِرِ الطَّائِيُّ بِالْبَصْرَةِ قَالَ: حَدَّثَنِي أَبِي فِي سَنَةِ 260 قَالَ:

He said, ‘It was narrated to us by Abu Bakr Muhammad Bin Abdullah Bin Muhammad Hafeyd Al-Abbas in the year 337, from Abu Al-Qasim Abdullah Bin Ahmad Bin Aamir Al Ta’iy at Al Basra, from his father in the year 260, said,

حَدَّثَنِي عَلِيُّ بْنُ مُوسَى الرَّضَا سَنَةَ 194 قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنِي أَبِي الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ لَيَغْضَبُ لِعُضْبِ فَاطِمَةَ وَ يَرْضَى بِرِضَاهَا.

‘It was narrated to me by Ali ^{asws} Bin Musa Al-Reza ^{asws} in the year 194 having said: ‘It was narrated to me ^{asws} by my ^{asws} father Musa ^{asws} Bin Ja’far ^{asws} saying: ‘It was narrated to me ^{asws} by my ^{asws} father Ja’far ^{asws} Bin Muhammad ^{asws} saying: ‘It was narrated to me ^{asws} by my ^{asws} father Muhammad ^{asws} Bin Ali ^{asws} saying: ‘It was narrated to me ^{asws} by my ^{asws} father Ali ^{asws} Bin Al-Husayn Bin Ali ^{asws} saying: ‘It was narrated to me ^{asws} by my ^{asws} father Al-Husayn ^{asws} Bin Ali ^{asws} Bin Abu Talib ^{asws} saying: ‘Rasool-Allah ^{saww} said:

³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 3

⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 4

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

‘Allah^{azwj} Gets Angered for the anger of (Syeda) Fatima^{asws} and is Pleased at her^{asws} pleasure’.⁶

عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ عَلِيًّا عَ كَانَ يَقُولُ فِي حَيَاةِ رَسُولِ اللَّهِ ص إِنَّ اللَّهَ يَقُولُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ اللَّهُ لَا يَنْقَلِبُ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ وَ اللَّهُ لَئِنْ مَاتَ أَوْ قُتِلَ لَأَقَاتِلَنَّ عَلَى مَا قَاتَلَ عَلَيْهِ وَ اللَّهُ إِنِّي لِأَخُوهُ وَ ابْنُ عَمِّهِ فَمَنْ أَحَقُّ بِهِ مِنِّي.

From Ikrama, from Ibn Abbas,

‘Ali^{asws} was saying during the life-time of Rasool-Allah^{saww} that Allah^{azwj} is Saying [3:144] **if then he dies or is killed will you turn back upon your heels?** By Allah^{azwj}! We will not turn back upon our heels after Allah^{azwj} having Guided us. By Allah^{azwj}! If he^{saww} is killed, I^{asws} shall keep fighting upon what he^{saww} had fought upon. By Allah^{azwj}! I^{asws} am his^{saww} brother, and the son^{asws} of his^{saww} uncle^{as}. So who is more rightful with it than me^{asws}?’⁷

[حديث ربيعة الصعدي في اختلاف أهل العراق.]

Hadeeth of Rabi’e Al-Sa’ady during the differing of the people of Al Iraq.

قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ نَصْرِ بْنِ مُزَاهِمٍ قَالَ: حَدَّثَنَا أَبِي عَنْ عَمَارِ بْنِ أَبِي الْيَقْظَانَ عَنْ أَبِي هُرَيْرَةَ الْعَبْدِيِّ عَنْ رَبِيعَةَ السَّعْدِيِّ قَالَ:

He said, ‘It was informed to us by Al Husayn Bin Nasr Bin Muzahim who said, ‘It was narrated to us by my father, from Ammar Bin Abu Al Yaqzan, from Abu Hureyra Al Abady, from Rabi’e Al Sa’ady who said,

أَتَيْتُ حُدَيْفَةَ بْنَ الْيَمَانَ وَ هُوَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص فَقَالَ لِي مَنْ الرَّجُلُ؟ فَقُلْتُ أَنَا رَبِيعَةُ السَّعْدِيُّ قَالَ مَرْحَبًا بِأَخٍ لِي قَدْ سَمِعْتُ بِهِ وَ لَمْ أَرْ شَخْصَهُ قَبْلَ الْيَوْمِ حَاجَتَكَ؟ قَالَ قُلْتُ مَا جِئْتُ فِي طَلَبِ عَرَضٍ مِنَ الدُّنْيَا وَ لَكِنْ قَدِمْتُ مِنَ الْعِرَاقِ فَقَدِمْتُ مِنْ عِنْدِ قَوْمٍ أَفْتَرَفُوا عَلَى خَمْسِ فِرْقٍ فَقَالَ حُدَيْفَةُ سُبْحَانَ اللَّهِ مَا دَعَاهُمْ إِلَى ذَلِكَ وَ الْأَمْرُ وَاضِحٌ بَيْنَ لِمَنْ عَقَلَهُ وَ مَا يَقُولُونَ

‘I went over to Huzeyfa Bin Al-Yaman, and he was in the Masjid of Rasool-Allah^{saww}. So he said to me, ‘Who is the man (Who are you)?’ I said, ‘I am Rabile Al-Sa’ady’. He said, ‘Welcome to a brother of mine whom I have heard of and had not seen this person before today. (What) is your need?’ I said, ‘I did not come to seek something from the world, but I proceeded from Al-Iraq, coming from the presence of a group which has dispersed upon five sects’. Huzeyfa said, ‘Glorious is Allah^{azwj}! What called them to that? And the matter is clear, clarified for the one who has intellect. And what are they saying?’

قَالَ قُلْتُ قَالَتْ فِرْقَةٌ إِنَّ أَبَا بَكْرٍ أَحَقُّ النَّاسِ بِالنَّاسِ وَ أَوْلَى النَّاسِ بِالْأَمْرِ لِأَنَّ رَسُولَ اللَّهِ ص كَانَ يُسَمِّيهِ الصِّدِّيقَ وَ كَانَ مَعَهُ فِي الْعَارِ وَ قَالَتْ فِرْقَةٌ بَلْ عَمْرٌ بَلْ الْخَطَابِ لِأَنَّ رَسُولَ اللَّهِ ص قَالَ اللَّهُمَّ اعْزِزْ الْإِسْلَامَ وَ الدِّينَ بِأَبِي الْجَهْلِ أَوْ بِعَمْرِ بْنِ الْخَطَابِ

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

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

He said, 'I said, 'A group is saying that Abu Bakr is the most rightful of the people with the people and the closest to the matter (Caliphate), because Rasool-Allah ^{saww} had named him as 'The truthful one' (الصَدِّيقُ), and he was with him ^{saww} in the cave. And a group says, 'But Umar Bin Al-Khattab (is more rightful) because Rasool-Allah ^{saww} said: 'O Allah ^{azwj}! Cherish Al-Islam and the Religion with Abu Jahl or with Umar Bin Al Khattab''.

فَقَالَ حُذَيْفَةُ بْنُ الْيَمَانِ رَضِيَ اللهُ عَنْهُ وَجَلَّ إِيمَانُ أَعَزَّ الدِّينَ بِمُحَمَّدٍ وَ لَمْ يُعِزَّهُ بِغَيْرِهِ

So Huzeyfa Bin al-Yaman said, 'Allah ^{azwj} Mighty and Majestic, rather Cherished the Religion with Muhammad ^{saww} and did not Cherish it with someone else!'

وَ قَالَتْ فِرْقَةٌ أَبُو ذَرٍّ الْغِفَارِيُّ لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَظْلَمَتِ الْخَضِرَاءُ وَ لَا أَقْلَمَتِ الْعَبْرَاءُ مِنْ ذِي لَهَجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ وَ قَدْ أَظْلَمَتِ الْخَضِرَاءُ وَ أَقْلَمَتِ الْعَبْرَاءُ فَرَسُولُ اللَّهِ أَصْدَقُ مِنْهُ وَ خَيْرٌ

(I said), 'And a group says, 'Abu Zarr Al-Ghifary ^{ra} (is more rightful), because Rasool-Allah ^{saww} said: 'Neither has the blue (sky) shaded nor has the earth carried a more truthful than of Abu Zarr ^{ra}, and the blue (sky) had shaded him ^{as} and the dust carried him ^{as}. Thus, Rasool-Allah ^{saww} is more truthful than him ^{as} and better'.

وَ قَالَتْ فِرْقَةٌ سَلْمَانَ الْفَارِسِيِّ لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ أَدْرَكَ الْعِلْمُ الْأَوَّلُ وَ الْآخِرُ وَ هُوَ بَحْرٌ لَا يَنْزِفُ وَ هُوَ مِنَّا أَهْلُ الْبَيْتِ

And a group said, 'Salman Al-Farsy ^{ra}, because Rasool-Allah ^{saww} said: 'He ^{ra} has come across the former knowledge and the latter, and he ^{ra} is an ocean not depleting, and he ^{ra} is from us ^{asws}, the People ^{asws} of the Household'.

قَالَ ثُمَّ سَكَتَ فَقَالَ حُذَيْفَةُ مَا مَنَعَكَ مِنْ ذِكْرِ الطَّبَقَةِ الْخَامِسَةِ هُمْ وَ مَنْ يَشْرَبُ مِنَ السَّلْسَبِيلِ وَ الزَّنَجِبِيلِ وَ إِنَّ لِعَلِيٍّ وَ شِيعَتِهِ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَقَامًا يَغِيبُ بِهِ الْأُولُونَ وَ الْآخِرُونَ.

He said, 'Then I was silent, so Huzeyfa said, 'What prevented you from mentioning the fifth segment? And they are the ones who would be drinking from the Salsabeel and the Zanjabeel (springs of Paradise)? And that Ali ^{asws} and his ^{asws} Shias are at a position from Allah ^{azwj} Mighty and Majestic which the former ones and the latter ones would be boasting about' ⁸.

قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ بْنِ فَضَّالٍ

He said, 'It was narrated to me by Al Hassan Bin Ali Bin Fazzal,

عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرَّضَا عَ عَنْ أَبِيهِ عَنْ أَبِيهِ عَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: عَلِيٌّ مِنِّي وَ أَنَا مِنْ عَلِيٍّ قَاتِلَ اللَّهِ مَنْ قَاتَلَ عَلِيًّا لَعَنَ اللَّهُ مَنْ خَالَفَ عَلِيًّا عَلِيٌّ عَلِيٌّ إِمَامُ الْخَلِيفَةِ بَعْدِي

From Abu Al-Hassan Ali ^{asws} Bin Musa Al-Reza ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} forefathers ^{asws} having said: 'Rasool-Allah ^{saww} said: 'Ali ^{asws} is from me ^{saww} and I ^{saww} am

⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 8

from Ali^{asws}. May Allah^{azwj} Fight against the one who fights Ali^{asws}. May Allah^{azwj} Curse the one who opposes Ali^{asws}. Ali^{asws} is the Imam^{asws}, the Caliph after me^{saww}.

مَنْ تَقَدَّمَ عَلَيَّ فَقَدْ تَقَدَّمَ عَلَيَّ وَ مَنْ فَارَقَهُ فَقَدْ فَارَقَنِي وَ مَنْ أَثَرَ عَلَيَّ فَقَدْ أَثَرَ عَلَيَّ أَنَا سَلِمٌ لِمَنْ سَالَمَهُ وَ حَرْبٌ لِمَنْ حَارَبَهُ وَ وَلِيٌّ لِمَنْ وَالَاهُ وَ عَدُوٌّ لِمَنْ عَادَاهُ.

The one who proceeds to Ali^{asws}, so he has proceeded to me^{saww}, and the one who separates from him^{asws} so he has separated from me^{saww}, and the one who prefers (someone else) over Ali^{asws}, so he has preferred (someone else) over me^{saww}. I^{saww} am at peace to the one who is at peace with him^{asws}, and I^{saww} am at war with the one who is at war with him^{asws}, and a friend of the one who befriends him^{asws} and an enemy of the one who is inimical to him^{asws},⁹

[كرسى الكرامة الذي يجلس عليه على (ع).]

The Chair of Prestige which Ali^{asws} would be sitting upon.

عَنْ الصَّادِقِ عَ عَنْ أَبِيهِ عَ قَالَ: قَالَ رَسُولُ اللَّهِ ص: إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُؤْتَى بِكَ يَا عَلِيُّ عَلَى حَجَلَةٍ مِنْ نُورٍ وَ عَلَى رَأْسِكَ تَاجٌ لَهُ أَرْبَعَةٌ أَرْكَانٌ عَلَى كُلِّ رُكْنٍ ثَلَاثَةٌ أَسَاطِيرٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ مِفْتَاحُ الْجَنَّةِ

From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘When it will be the Day of Judgment, they would come with you^{asws}, O Ali^{asws}, upon a carriage of light, and upon your^{asws} head would be a crown having four corners for it. Upon each corner would be three sentences:- “There is no god except Allah^{azwj}. Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}. Ali^{asws} is the key to the Paradise”.

ثُمَّ يُوضَعُ لَكَ كُرْسِيٌّ يُعْرَفُ بِكُرْسِيِّ الْكَرَامَةِ فَتَقْعُدُ عَلَيْهِ يُجْمَعُ لَكَ الْأَوْلَادُ وَ الْآخِرُونَ فِي صَعِيدٍ وَاحِدٍ فَتَأْمُرُ لِشِيعَتِكَ إِلَى الْجَنَّةِ وَ بِأَعْدَائِكَ إِلَى النَّارِ فَأَنْتَ قَسِيمُ الْجَنَّةِ وَ أَنْتَ قَسِيمُ النَّارِ لَقَدْ فَازَ مَنْ تَوَلَّاكَ وَ خَابَ مَنْ عَادَاكَ فَأَنْتَ فِي ذَلِكَ الْيَوْمِ أَمِينُ اللَّهِ وَ حُجَّةُ اللَّهِ الْوَاضِحَةُ.

Then a chair would be placed for you^{asws}, and the prestige would be recognised by the chair. So you^{asws} would sit upon it and there would be gathered for you^{asws}, the former ones and the later ones in one plane, and you^{asws} would order for your^{asws} Shias to the Paradise and your^{asws} enemies to the Fire, as you^{asws} are the distributor of the Paradise and you^{asws} are the distributor of the Fire. He has succeeded, the one who befriends you^{asws}, and (he has) lost, the one who is inimical to you^{asws}. Thus, you^{asws}, during that day, would be the executor of the (Will of) Allah^{azwj} and the clear Divine Authority of Allah^{azwj},¹⁰

⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 9

¹⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 10

[النار لا تضر جبرئيل إذا دخلها لإخراج من توصل إلى الله تعالى و بمحمد و آله]

The Fire does not harm Jibraeel^{as} when he^{as} enters it in order to extract the one who pleads to Allah^{azwj} the Exalted by Muhammad^{saww} and his^{saww} Progeny^{asws}.

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى بْنِ عِمْرَانَ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رِزْقٍ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ جَابِرِ

He said, 'It was narrated to us by Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Ahmad bin Rizq, from Yahya Bin Abu Al A'ala, from Jabir,

عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع قَالَ: إِنَّ عَبْدًا مَكَثَ فِي النَّارِ سَبْعِينَ خَرِيفًا وَ الْخَرِيفُ سَبْعُونَ سَنَةً قَالَ ثُمَّ إِنَّهُ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ لَمَّا رَحِمْتَنِي قَالَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى جِبْرَائِيلَ ع أَنْ اهْبِطْ إِلَى عَبْدِي فَأَخْرِجْهُ فَقَالَ يَا رَبِّ وَ كَيْفَ بِي بِالْهَبُوطِ فِي النَّارِ قَالَ إِنِّي قَدْ أَمَرْتُهَا أَنْ تَكُونَ بَرْدًا وَ سَلَامًا قَالَ يَا رَبِّ فَمَا عَلِمِي بِمَوْضِعِهِ قَالَ إِنَّهُ فِي جُبٍّ مِنْ سَعِيرِ سَجِينٍ

From Abu Ja'far Al-Baqir^{asws} having said: 'A servant would remain in the Fire for seventy 'Khareyfas', and the 'Khareyf' is of seventy years. Then he would ask Allah^{azwj} Mighty and Majestic by the right of Muhammad^{saww} and the People^{asws} of his^{saww} Household, 'Have Mercy on me!' So Allah^{azwj} Mighty and Majestic would Reveal unto Jibraeel^{as}: "Descend to My^{azwj} servant and extract him!" So he^{as} would say: 'O Lord^{azwj}! And how would it be with me^{as} with the descent into the Fire?' He^{azwj} would Say: "I^{azwj} have Commanded it to become a coolness and a safety (for you^{as})!" He^{as} would say: 'But I^{as} have no knowledge of his place (location)'. He^{azwj} would Say: "He is in a pit from the Blazing Fire of Sijjeen".

قَالَ فَهَبَّطَ فِي النَّارِ وَ هُوَ مَعْفُورٌ عَلَى وَجْهِهِ فَأَخْرَجَهُ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ يَا عَبْدِي كَمْ لَبِثْتَ تُنَاشِدُنِي فِي النَّارِ قَالَ مَا أَحْصَيْتُ يَا رَبِّ قَالَ أَمَا وَ عِزَّتِي لَوْ لَا مَا سَأَلْتَنِي بِهِ لَأَطَلْتُ هَوَانِكَ وَ لَكِنَّهُ حَنَمٌ عَلَى نَفْسِي لَا يَسْأَلُنِي عَبْدٌ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ إِلَّا عَفَرْتُ لَهُ مَا كَانَ بَيْنِي وَ بَيْنَهُ وَ قَدْ عَفَرْتُ لَكَ الْيَوْمَ.

He^{asws} said: 'So he^{as} would descend into the Fire, and would be reasonable upon his face and extract him'. So Allah^{azwj} Mighty and Majestic would Say: "O My^{azwj} servant!" How much did you remain adjuring Me^{azwj} in the Fire?" He would say, 'I cannot count, O Lord^{azwj}'. He^{azwj} would Say: "But, by My^{azwj} Might! Had you not asked Me^{azwj} with it, I^{azwj} would have Prolonged your shame. But, I^{azwj} have Determined upon Myself^{azwj} that a servant would not ask Me^{azwj} by the right of Muhammad^{saww} and the People^{asws} of his^{saww} Household, except I^{azwj} would Forgive for him whatever (sins) would be between Me^{azwj} and him, and I^{azwj} have Forgiven you today!"¹¹

¹¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 11

[الحسان ابن رسول الله (ص).]

Al-Hasanaan ^{asws} are the sons ^{asws} of Rasol-Allah ^{saww}.

عَنِ الْحَكَمِ بْنِ الصَّلَاتِ

From Al-Hakam Bin Al-Sallat,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: خُذُوا بِحُجْرَةِ هَذَا الْأَنْزَعِ يَعْنِي عَلِيًّا ع فَإِنَّهُ الصِّدِّيقُ الْأَكْبَرُ وَالْفَارُوقُ بَيْنَ الْحَقِّ وَالْبَاطِلِ مَنْ أَحَبَّهُ هَدَاهُ اللَّهُ وَمَنْ تَخَلَّفَ عَنْهُ مَحَقَّهُ اللَّهُ

From Abu Ja'far Muhammad ^{asws} Bin Ali ^{asws}, from his ^{asws} forefathers ^{asws} having said: 'Rasool-Allah ^{saww} said: 'Grab hold of a part of this filled-up one (with Wisdom and Knowledge)! meaning Ali ^{asws}, 'For he ^{asws} is the great truthful (الصِّدِّيقُ الْأَكْبَرُ), and the differentiator between the truth and the falsehood. The one who loves this one ^{asws}, Allah ^{azwj} would Guide him, and the one who stays behind from him ^{asws}, Allah ^{azwj} would Obliterate him.

وَمِنْهُ سِبْطًا أُمَّتِي الْحَسَنُ وَالْحُسَيْنُ وَهُمَا ابْنَايَ وَمِنَ الْحُسَيْنِ أَيْمَةُ الْهُدَى أَعْطَاهُمُ اللَّهُ عِلْمِي وَفَهَمِي فَتَوَلَّوهُمْ وَلَا تَتَّخِذُوا وَلِيَجَةً مِنْ دُونِهِمْ فَيَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ وَمَنْ يَحِلَّ عَلَيْهِ غَضَبٌ مِنْ رَبِّهِ فَقَدْ هَوَى وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ.

And from him ^{asws} are two grandsons of my ^{saww} community, Al-Hassan ^{asws} and Al-Husayn ^{asws}, and they ^{asws} are both my ^{saww} sons ^{asws}. And from Al-Husayn ^{asws} would be the Imams ^{asws} of Guidance. Allah ^{azwj} would Give them ^{asws} my ^{saww} knowledge and my ^{saww} understanding. Therefore, befriend them ^{asws} and do not be taking a confidant from anyone besides them ^{asws}, for it would release upon you all the Wrath from your Lord ^{azwj}. And the one upon whom the Wrath from his Lord ^{azwj} is released, so he has collapsed. And what is the life of the world except for the pleasures of vanity?" ¹²

عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ

From Ismail Bin Jabir,

عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع فِي حَدِيثٍ طَوِيلٍ يَقُولُ فِيهِ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا أَسْرَى بِنَبِيِّهِ قَالَ لَهُ يَا مُحَمَّدُ قَدْ أَنْفَضْتَ نُبُوتَكَ وَانْقَطَعَ أَكْلُكَ فَمَنْ لِمَتِكَ مِنْ بَعْدِكَ فَقُلْتُ يَا رَبِّ إِنِّي بَلَوْتُ خَلْقَكَ فَلَمْ أَجِدْ أَطْوَعَ لِي مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ

From Abu Ja'far Al-Baqir ^{asws}, in a lengthy Hadeeth, saying in it: 'When Allah ^{azwj} Blessed and High Ascended His ^{azwj} Prophet ^{saww}, Said to him ^{saww}: "O Muhammad ^{saww}! You ^{saww} have spent your ^{saww} Prophet-hood and your ^{saww} consumption is (to be) cut, so who is for your ^{saww} community after you ^{saww}?" So I ^{saww} said: 'O Lord ^{azwj}! I ^{saww} examined Your ^{azwj} creatures but I ^{saww} could not find anyone more obedient to me ^{saww} than Ali ^{asws} Bin Abu Talib ^{asws}'.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ وَ لِي يَا مُحَمَّدُ فَمَنْ لِمَتِكَ مِنْ بَعْدِكَ فَقُلْتُ يَا رَبِّ إِنِّي قَدْ بَلَوْتُ خَلْقَكَ فَلَمْ أَجِدْ أَحَدًا أَشَدَّ حُبًّا لِي مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ وَ لِي يَا مُحَمَّدُ فَأَبْلَغُهُ أَنَّهُ رَأَيْتُ الْهُدَى وَإِمَامًا أَوْلِيَّيَّيَ وَ نَوْرًا لِمَنْ أَطَاعَنِي.

¹² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 12

So Allah^{azwj} Mighty and Majestic Said: “And (obedient) to Me^{azwj} (as well), O Muhammad^{saww}! So who is for your^{saww} community from after you^{saww}?’ So I^{saww} said: ‘O Lord^{azwj}! I^{saww} have examined Your^{azwj} creatures, but I^{saww} could not find anyone more intensely loving to me^{saww} than Ali^{asws} Bin Abu Talib^{asws}’. So He^{azwj} Said: “And (loving) to Me^{azwj} (as well), O Muhammad^{saww}! Deliver to him^{asws} that he^{asws} is the Flag of Guidance and the Imam^{asws} of My^{azwj} friends, and a light for the ones who obey Me^{azwj}”¹³

عَنْ كَرَّامِ بْنِ عُمَرَ الْخَثْعَمِيِّ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ

From Karram Bin Umar Al Khash’amy, from Muhammad Bin Muslim who said,

سَمِعْتُ أَبَا جَعْفَرَ وَجَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولَانِ: إِنَّ اللَّهَ تَعَالَى عَوَّضَ الْحُسَيْنِ ع مِنْ قَتْلِهِ أَنْ جَعَلَ الْإِمَامَةَ فِي ذُرِّيَّتِهِ وَ الشِّفَاءَ فِي تَرْبِيَّتِهِ وَ إِجَابَةَ الدُّعَاءِ عِنْدَ قَبْرِهِ وَ لَا تُعَدُّ أَيَّامُ زِيَارَتِهِ جَانِيًا وَ رَاجِعًا مِنْ عَمْرِهِ

I heard Abu Ja’far^{asws} and Ja’far^{asws} Bin Muhammad^{asws} both saying: ‘Allah^{azwj} the Exalted Compensated Al-Husayn^{asws} from his^{asws} killing that He^{azwj} would Make the Imamate to be in his^{asws} offspring, and the healing to be in his^{asws} soil (of his^{asws} grave), and would Answer the supplication (made) at his^{asws} grave, and will not Count the days (spent) in performing his^{asws} Ziyarat (visitation), coming and going, to be from his life-span”.

قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ هَذِهِ الْحِلَالُ تُنَالُ بِالْحُسَيْنِ ع فَمَا لَهُ هُوَ فِي نَفْسِهِ قَالَ إِنَّ اللَّهَ تَعَالَى أَحَقَّهُ بِالنَّبِيِّ ص فَكَانَ مَعَهُ فِي دَرَجَتِهِ

Muhammad Bin Muslim said, ‘So I said, to Abu Abdullah^{asws}, ‘This is the entire duration spent with Al-Husayn^{asws}, so what is for him regarding himself?’ He^{asws} said: ‘Allah^{azwj} the Exalted would join him with the Prophet^{saww}, and he would be with him^{saww} in his^{saww} Level’.

ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ وَالَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمُ الْآيَةَ.

Then Abu Abdullah^{asws} recited **[52:21] And (as for) those who believe and their offspring follow them in faith – the Verse**¹⁴.

[حديث أبي سعيد في الغدير.]

Hadeeth Abu Saeed regarding Al-Ghadeer.

قَالَ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ أَبِي هَارُونَ عَنْ أَبِي سَعِيدٍ:

He said, ‘It was narrated to us by Qays Bin Al Rabi’e, from Abu Haroun, from Abu Saeed,

أَنَّ رَسُولَ اللَّهِ لَمَّا دَعَا النَّاسَ بَعْدَ غَدِيرِ خُمٍّ أَمَرَ بِمَا كَانَ تَحْتَ الشَّجَرَةِ مِنَ الشُّوْكِ فَقَامَ وَ ذَلِكَ يَوْمَ الْخَمِيسِ دَعَا النَّاسَ إِلَيَّ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فَأَخَذَ بِضَبْعِيهِ فَرَفَعَهُمَا حَتَّى نَظَرَ النَّاسُ إِلَى بِيَاضِ إِبْطِي رَسُولِ اللَّهِ ص فَلَمْ يَنْفَرُوا حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ الْيَوْمَ

¹³ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 13

¹⁴ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 14

أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَقَالَ رَسُولُ اللَّهِ اللهُ أَكْبَرُ عَلَى إِكْمَالِ الدِّينِ وَ إِتْمَامِهِ وَ رِضَا الرَّبِّ تَعَالَى بِرِسَالَتِي وَ الْوَلَايَةِ لِعَلِيٍّ.

'When Rasool-Allah ^{saww} called the people after Ghadeer Khumm, he ^{saww} ordered with (the sweeping) of the thorns which were beneath the tree, so he ^{saww} stood, and that was on the day of Thursday. He ^{saww} called the people to Ali ^{asws} Bin Abu Talib ^{asws}, and he ^{saww} grabbed his ^{asws} forearms and raised them both to the extent the people looked at the whiteness of his ^{saww} armpits. So they did not disperse until this Verse was Revealed **[5:3] This day have I Perfected for you your Religion and Completed My Favour on you and Chosen for you Islam as a Religion.** Rasool-Allah ^{saww} said: 'Allah ^{azwj} is the Greatest, upon having Perfected the Religion and its completion, and the Exalted Lord ^{azwj} is (now) Pleased with My ^{azwj} Messenger-ship and the Wilayah for Ali ^{asws}'.¹⁵

عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: نَحْنُ بَنُو عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ أَنَا وَ عَلِيٌّ وَ جَعْفَرٌ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ.

From Anas Bin Malik,

(It has been narrated) from the Prophet ^{saww} having said: 'We ^{asws} the Clan of Abdul Muttalib ^{as}, the chiefs of the inhabitants of the Paradise – I ^{saww}, and Ali ^{asws}, and Ja'far ^{as}, and Al-Hassan ^{asws}, and Al-Husayn ^{asws} and Fatima ^{asws}'.¹⁶

تعريف المهيمين سبحانه لموسى بن عمران أن محمدا أفضل من الملائكة و النبيين.

Introduction of the Dominant ^{azwj}, Glory be to Him ^{azwj}, to Musa ^{as} Bin Imran ^{as} that Muhammad ^{saww} is superior than the Angels and the (other) Prophets ^{as}.

قَالَ: حَدَّثَنَا يُوسُفُ بْنُ مُحَمَّدٍ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ سَيَّارٍ عَنْ أَبِيهِمَا

He said, 'It was narrated to us by Yusuf Bin Muhammad Bin Ziyad and Ali Bin Muhammad Bin Sayyar, from their fathers,

عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى الرَّضَا ع فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِهِ عَزَّ وَ جَلَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مَا تَفْسِيرُهُ؟

From Al-Hassan ^{asws} Bin Ali ^{asws} Bin Muhammad ^{asws} Bin Ali ^{asws} Bin Musa ^{asws} Bin Ja'far ^{asws} Bin Muhammad ^{asws} Bin Ali ^{asws} Bin Al-Husayn ^{asws} Bin Ali ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} grandfather ^{asws} having said: 'A man came over to Al-Reza ^{asws} and said to him ^{asws}, 'O son ^{asws} of Rasool-Allah ^{saww}! Inform me about the Words of the Mighty and Majestic **[1:2] The Praise is due to Allah, the Lord of the Worlds**, what is its interpretation?'

¹⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 15

¹⁶ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 16

فَقَالَ لَقَدْ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنِ الْبَاقِرِ عَنِ زَيْنِ الْعَابِدِينَ عَنِ أَبِيهِ ع أَنَّ رَجُلًا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ: أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ مَا تَفْسِيرُهُ؟

So he ^{asws} said: ‘My ^{asws} father ^{asws} has narrated to me ^{asws} from his ^{asws} grandfather ^{asws} Al-Baqir ^{asws}, from Zayn Al-Abideen ^{asws}, from his ^{asws} father ^{asws}, that a man came over to Amir Al-Momineen ^{asws} and he said, ‘Inform me about the Words of Allah ^{azwj} Mighty and Majestic [1:2] **The praise is due to Allah, the Lord of the Worlds**, what is its interpretation?’

فَقَالَ الْحَمْدُ لِلَّهِ هُوَ أَنْ عَرَفَ عِبَادَهُ بَعْضَ نِعَمِهِ عَلَيْهِمْ جُمْلًا إِذْ لَا يَقْدِرُونَ عَلَى مَعْرِفَةِ جَمِيعِهَا بِالتَّفْصِيلِ لِأَنَّهَا أَكْثَرُ مِنْ أَنْ تُحْصَرَ أَوْ تُعْرَفَ فَقَالَ لَهُمْ قُولُوا الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ رَبُّ الْعَالَمِينَ وَ هُمْ الْجَمَاعَاتُ مِنْ كُلِّ مَخْلُوقٍ مِنَ الْجَمَادَاتِ وَ الْحَيَوَانَاتِ أَمَا الْحَيَوَانَاتُ فَهِيَ يَقْبَلُهَا فِي فُذْرَتِهِ وَ يَعْدُوهَا مِنْ رِزْقِهِ وَ يَحُوطُهَا بِكَفِّهِ وَ يُدَبِّرُ كُلًّا مِنْهَا بِمَصْلَحَتِهِ

So he ^{asws} said: ‘The Praise is due to Allah ^{azwj}, it is that His ^{azwj} servants recognise some of His ^{azwj} bounties upon them from the total, when they are not able upon recognising the entirety of these in detail, because these are more than can be counted or recognised. So He ^{azwj} Said: “Say, the Praise is for Allah ^{azwj} upon what the Lord ^{azwj} of the worlds has Favoured with, and they are the groups from every creation, from the inanimate objects and the animals. As for the animals, so He ^{azwj} Applied it in His ^{azwj} Power and Provided these from His ^{azwj} sustenance and Encompassed these in His ^{azwj} Patronage, and Managed each of these by His ^{azwj} Administration.

وَ أَمَا الْجَمَادَاتُ فَيُمَسِكُهَا بِفُذْرَتِهِ يُمَسِكُ الْمُتَّصِلَ مِنْهَا أَنْ يَتَهَافَتَ وَ يُمَسِكُ الْمُتَهَافِتَ مِنْهَا أَنْ يَتَلَاصِقَ وَ يُمَسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ يُمَسِكُ الْأَرْضَ أَنْ تَتَخَسِفَ إِلَّا بِأَمْرِهِ إِنَّهُ بِعِبَادِهِ رَعُوفٌ رَحِيمٌ

And as for the inanimate objects, so He ^{azwj} Withheld these by His ^{azwj} Power, Withholding the linked ones of these from disintegrating, and Withholding the disintegrated ones of these in case they be integrated. And He ^{azwj} Withheld the sky from falling upon the earth except by His ^{azwj} Permission, and Withheld the earth from submerging except by His ^{azwj} Command, He ^{azwj} being Kind, Merciful with His ^{azwj} servants’.

قَالَ ع وَ رَبُّ الْعَالَمِينَ مَالِكُهُمْ وَ خَالِقُهُمْ وَ سَائِقُ أَرْزَاقِهِمْ إِلَيْهِمْ مِنْ حَيْثُ يَعْلَمُونَ وَ مِنْ حَيْثُ لَا يَعْلَمُونَ فَالرِّزْقُ مَفْسُومٌ وَ هُوَ يَأْتِي ابْنَ آدَمَ عَلَى أَيِّ سَبِيلَةٍ سَارَهَا مِنَ الدُّنْيَا لَيْسَ تَقْوَى مَتَّقٍ بِزَائِدِهِ وَ لَا فَجُورٌ فَاجِرٍ بِنَاقِصِهِ وَ بَيْنَهُ سِتْرٌ وَ هُوَ طَالِبُهُ وَ لَوْ أَنَّ أَحَدَكُمْ يَرَى مِنْ رِزْقِهِ لَطَلَبَهُ رِزْقُهُ كَمَا يَطْلُبُهُ الْمَوْتُ

He ^{asws} said: ‘And the Lord ^{azwj} of the worlds is their Owner and their Creator, and the Provider of their sustenance to them from where they are knowing and from where they are not knowing. Thus, the sustenance is apportioned, and it would come to the son of Adam ^{as} upon whichever way he travels from the world. It isn’t increased by the piety of the pious nor reduced by the immorality of the immoral, and between it is a veil and his seeking it. And if one of you was to flee from his sustenance, his sustenance would seek him out just as the death seeks him out.

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ قُولُوا الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا وَ ذَكَرْنَا بِهِ مِنْ خَيْرٍ فِي كُتُبِ الْأَوَّلِينَ قَبْلَ أَنْ نَكُونَ فِي هَذَا إِجَابًا عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ص وَ عَلَى شَيْعَتِهِمْ أَنْ يَشْكُرُوهُ بِمَا فَضَّلَهُمْ

So Allah^{azwj}, Majestic is His^{azwj} Majesty Said: “Say, ‘The Praise is for Allah^{azwj} upon what He^{azwj} has Favoured upon us with”, and we were Reminded with it from goodness in the former Books from before we came into being. Thus, in this is the acceptance upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} and upon their^{asws} Shias that they thank Him^{azwj} due to what He^{azwj} has Graced them.

ذَلِكَ أَنْ رَسُولَ اللَّهِ ص قَالَ لَمَّا بَعَثَ اللَّهُ عَزَّ وَجَلَّ مُوسَى بْنَ عِمْرَانَ وَ اصْطَفَاهُ نَجِيًّا وَ فَلَقَ لَهُ الْبَحْرَ وَ نَجَا بِنِي إِسْرَائِيلَ وَ أَعْطَاهُ التَّوْرَةَ وَ الْأَلْوَاحَ رَأَى مَكَانَهُ مِنْ رَبِّهِ عَزَّ وَجَلَّ فَقَالَ يَا رَبِّ لَقَدْ أَكْرَمْتَنِي بِكَرَامَةٍ لَمْ يُكْرَمْ بِهَا أَحَدٌ فَقَالَ اللَّهُ جَلَّ جَلَالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنْ مُحَمَّدًا أَفْضَلُ عِنْدِي مِنْ جَمِيعِ مَلَائِكَتِي وَ جَمِيعِ خَلْقِي

And that is because Rasool-Allah^{saww} said: ‘When Allah^{azwj} Mighty and Majestic Sent Musa^{as} Bin Imran^{as} and Chose him^{as} for Rescuing and Split the sea for him^{as} and Rescued the Children of Israel, and Gave him^{as} the Torah and the Tablets, he^{as} saw his^{as} position from his^{as} Lord^{azwj} Mighty and Majestic and he^{as} said: ‘O Lord^{azwj}! You^{azwj} have Honoured me^{as} with a such a Prestige You^{azwj} have not Honoured anyone (else) with it’. So Allah^{azwj}, Majestic is His^{azwj} Majesty Said: “O Musa^{as}! But, do you^{as} not know that Muhammad^{saww} is superior in My^{azwj} Presence than the entirety of My^{azwj} Angels and the entirety of My^{azwj} creatures?”

وَ قَالَ يَا رَبِّ فَإِنْ كَانَ مُحَمَّدٌ أَكْرَمَ عِنْدَكَ مِنْ جَمِيعِ خَلْقِكَ فَهَلْ فِي آلِ الْأَنْبِيَاءِ أَكْرَمٌ مِنْ آلِي قَالَ اللَّهُ جَلَّ جَلَالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنْ فَضْلَ آلِ مُحَمَّدٍ عَلَى جَمِيعِ آلِ النَّبِيِّينَ كَفَضْلِ مُحَمَّدٍ عَلَى جَمِيعِ الْمُرْسَلِينَ

And he^{as} said: ‘O Lord^{azwj}! So if Muhammad^{saww} was more prestigious in Your^{azwj} Presence than the entirety of Your^{azwj} creatures, so is there a progeny from the progenies of the Prophets^{as} more prestigious than my^{as} progeny?’ Allah^{azwj}, Majestic is His^{azwj} Majesty Said: “O Musa^{as}! But do you^{as} not know that the superiority of the Progeny^{asws} of Muhammad^{saww} upon the entirety of the Prophets^{as} is like the superiority of Muhammad^{saww} upon the entirety of the *Mursil* Prophets^{as}?”

فَقَالَ مُوسَى يَا رَبِّ فَإِنْ كَانَ آلُ مُحَمَّدٍ كَذَلِكَ فَهَلْ فِي أُمَّةِ الْأَنْبِيَاءِ أَفْضَلُ عِنْدَكَ مِنْ أُمَّتِي ظَلَمْتُ عَلَيْهِمُ الْعَمَامَ وَ أَنْزَلْتُ عَلَيْهِمُ الْمَنَّاءَ وَ السَّلْوى وَ فَاقْتَتَ لَهُمُ الْبَحْرَ فَقَالَ جَلَّ جَلَالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنْ فَضْلَ أُمَّةِ مُحَمَّدٍ عَلَى جَمِيعِ الْأُمَّةِ كَفَضْلِهِ عَلَى جَمِيعِ خَلْقِي

So Musa^{as} said: ‘O Lord^{azwj}! So if the Progeny^{asws} of Muhammad^{saww} was like that, so is there a community among the communities of the Prophets^{as} more superior in Your^{azwj} Presence than my^{as} community? You^{azwj} Shaded them with the clouds and Sent down upon them the Manna and the Quails, and Split the sea for them!’ So He^{azwj}, Majestic is His^{azwj} Majesty Said: “O Musa^{as}! But, do you not know that the superiority of the community of Muhammad^{saww} upon the entirety of the communities is like his^{saww} superiority upon the entirety of My^{azwj} creatures?”

فَقَالَ مُوسَى يَا رَبِّ لَيْتَنِي كُنْتُ أَرَاهُمْ فَأَوْحَى اللَّهُ جَلَّ جَلَالُهُ إِلَيْهِ يَا مُوسَى إِنَّكَ لَنْ تَرَاهُمْ فَلَيْسَ هَذَا أَوْانَ ظُهُورِهِمْ وَ لَكِنْ سَوْفَ تَرَاهُمْ فِي الْجَنَانِ جَنَّاتِ عَدْنٍ وَ الْفِرْدَوْسِ بِحَضْرَةِ مُحَمَّدٍ فِي نَعِيمِهَا يَنْقَلِبُونَ وَ فِي خَيْرَاتِهَا يَنْبَجِحُونَ أ فَتَحِبُّ أَنْ أَسْمِعَكَ كَلَامَهُمْ

So Musa^{as} said: ‘O Lord^{azwj}! If only You^{azwj} would let me^{as} see them’. So Allah^{azwj}, Majestic is His^{azwj} Majesty Revealed unto him^{as}: “O Musa^{as}! You^{as} cannot see them (now), for this isn’t the time for their appearance. But, you^{as} will soon be seeing them in

the Gardens, the Gardens of Eden and Al-Firdows in the presence of Muhammad^{saww}, turning in its pleasures and boasting among its resources. Would you^{as} like to listen to their speeches?”

قَالَ نَعَمْ إِلَهِي قَالَ اللَّهُ جَلَّ جَلَالُهُ فَمَنْ بَيْنَ يَدَيَّ وَ أَشَدُّ مُنْزَرَكَ قِيَامَ الْعَبْدِ الدَّلِيلِ بَيْنَ يَدَيِ الْمَلِكِ الْجَلِيلِ

He^{as} said: ‘Yes, my^{as} God^{azwj}’, Allah^{azwj}, Majestic is His^{azwj} Majesty, Said: “Stand in front of Me^{azwj} and straighten your^{as} clothes, the standing of a humiliated slave in front of Me^{azwj}, the Majestic King!”

فَفَعَلَ ذَلِكَ مُوسَى ع فَنَادَى رَبُّنَا جَلَّ جَلَالُهُ يَا أُمَّةَ مُحَمَّدٍ فَأَجَابُوهُ كُلُّهُمْ وَ هُمْ فِي أَصْلَابِ آبَائِهِمْ وَ أَرْحَامِ أُمَّهَاتِهِمْ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ الْحَمْدُ وَ النَّعْمَةُ لَكَ وَ الْمُلْكُ لَا شَرِيكَ لَكَ

So Musa^{as} did that, and our Lord^{azwj}, Majestic is His^{azwj} Majesty Called out: “O community of Muhammad!” So they answered Him^{azwj}, all of them, and they were in the loins of their fathers and the wombs of their mothers, ‘At Your^{azwj} service O Allah^{azwj}, at Your^{azwj} service! There is no associate for You^{azwj}. At Your^{azwj} service! The Praise, and the Bounties are for You^{azwj}, and the Kingdom. There is no associate for You^{azwj}!’ (Talbiyyah).

قَالَ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الْإِجَابَةَ شِعَارَ الْحَجِّ ثُمَّ نَادَى رَبُّنَا عَزَّ وَ جَلَّ يَا أُمَّةَ مُحَمَّدٍ إِنَّ قَضَايَ عَلَيْكُمْ أَنْ رَحِمْتِي سَبَقَتْ غَضَبِي وَ عَفْوِي قَبْلَ عِقَابِي قَدْ اسْتَجَبْتُ لَكُمْ مِنْ قَبْلِ أَنْ تَدْعُونِي وَ أَعْطَيْتُكُمْ مِنْ قَبْلِ أَنْ تَسْأَلُونِي

He^{asws} said: ‘So Allah^{azwj} Mighty and Majestic Made that to be the answering slogan for the Hajj. Then our Lord^{azwj} Mighty and Majestic Called out: “O community of Muhammad^{saww}! My^{azwj} Judgment upon you all is that My^{azwj} Mercy shall precede My^{azwj} Wrath, and My^{azwj} Pardon would be before My^{azwj} Punishment. I^{azwj} would Answer for you from before you supplicate to Me^{azwj} and would Give you from before you ask Me^{azwj}.’

مَنْ لَبَّيْنِي مِنْكُمْ بِشَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ صَادِقٌ فِي أَقْوَالِهِ وَ مُحِقٌّ فِي أَفْعَالِهِ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخُوهُ وَ وَصِيَّهُ مِنْ بَعْدِهِ وَ وَلِيُّهُ وَ يَلْتَزِمُ طَاعَتَهُ كَمَا يَلْتَزِمُ طَاعَةَ مُحَمَّدٍ وَ أَنَّ أَوْلِيَاءَهُ الْمُصْطَفَيْنِ الْمُطَهَّرِينَ الْمُبْلَغِينَ بِعَجَائِبِ آيَاتِ اللَّهِ وَ دَلَائِلِ حُجَجِ اللَّهِ مِنْ بَعْدِهِمَا أَوْلِيَائِي أُدْخِلُهُ جَنَّتِي وَ إِنْ كَانَتْ ذُنُوبُهُ مِثْلَ زَبَدِ الْبَحْرِ

The one from you who meets Me^{azwj} with the testimony that there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, being truthful in his words, and right in his deeds, and that Ali^{asws} Bin Abu Talib^{asws} is his^{saww} brother and his^{saww} successor^{asws} from after him^{saww}, and his^{saww} Guardian, and necessitates his^{asws} obedience just as he necessitates the obedience of Muhammad^{saww}, and that his^{saww} Guardians^{asws} are the Chosen ones, the Purified ones, the deliverers of the wonders of the Verses of Allah^{azwj} and the evidences, are the Divine Authorities of Allah^{azwj} from after the two of them^{asws}, would be My^{azwj} friends. I^{azwj} Shall Enter him (the one who loves them^{asws}) into My^{azwj} Paradise, and even if his sins were like the foam of the sea (countless)”.

قَالَ عَ فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّنَا مُحَمَّدًا ص قَالَ يَا مُحَمَّدُ وَ مَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا أُمَّتَكَ بِهَذِهِ الْكَرَامَةِ ثُمَّ قَالَ عَزَّ وَ جَلَّ لِمُحَمَّدٍ قُلْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَّنِي بِهِ مِنْ هَذِهِ الْفَضِيلَةِ وَ قَالَ لِأُمَّتِهِ قُولُوا أَنْتُمْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَّنَا بِهِ مِنْ هَذِهِ الْفَضَائِلِ.

He ^{asws} said: ‘So when Allah ^{azwj} Mighty and Majestic Sent our Prophet ^{saww} Muhammad ^{saww}, He ^{azwj} Said: “O Muhammad ^{saww}! [28:46] **And you were not on the side of the Toor when We Called out** to Your ^{azwj} community with this prestige!” Then the Mighty and Majestic Said to Muhammad ^{saww}: “Say: ‘The Praise is for Allah ^{azwj}, Lord ^{azwj} of the worlds, upon what He ^{azwj} Specialised me ^{saww} with from these merits”’. And he ^{saww} said to his ^{saww} community: ‘You all should be saying, ‘The Praise is for Allah ^{azwj} upon what He ^{azwj} Specialised us with from these merits”’.¹⁷

[إخبار جبرئيل النبي (ص) بقتل الحسين «ع»].

Jibraeel ^{as} informing the Prophet ^{saww} of the killing of Al-Husayn ^{asws}.

عَنْ أَبِي بَصِيرٍ

From Abu Baseer,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ: بَيْنَا الْحُسَيْنُ ع عِنْدَ رَسُولِ اللَّهِ ص إِذْ أَتَاهُ جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ أ تُحِبُّهُ؟ قَالَ نَعَمْ قَالَ أَمَا إِنَّ أُمَّتَكَ سَتَقْتُلُهُ قَالَ فَحَزَنَ رَسُولُ اللَّهِ ص لِذَلِكَ حُزْنًا شَدِيدًا فَقَالَ جِبْرَائِيلُ أَيْسُرُكَ أَنْ أُرِيكَ التُّرْبَةَ الَّتِي يُقْتَلُ فِيهَا

From Abu Abdullah ^{asws}. I heard him ^{asws} saying: ‘While Al-Husayn ^{asws} was in the presence of Rasool-Allah ^{saww}, Jibraeel ^{as} came to him ^{saww} and he ^{as} said: ‘O Muhammad ^{saww}! Do you ^{saww} love him ^{asws}?’ He ^{saww} said: ‘Yes’. He ^{as} said: ‘But, your ^{saww} community would be killing him ^{asws}’. So Rasool-Allah ^{saww} grieved due to that with an intense grief, so Jibraeel ^{saww} said: ‘Would it cheer you ^{saww} if I ^{as} was to show you ^{saww} the soil in which he ^{asws} would be killed?’

قَالَ فَخَسَفَ جِبْرَائِيلُ مَا بَيْنَ مَجْلِسِ رَسُولِ اللَّهِ إِلَى كَرْبَلَاءَ حَتَّى انْتَقَتِ الْقُطْعَتَانِ هَكَذَا وَ جَمَعَ بَيْنَ السَّبَابَتَيْنِ فَتَنَاوَلَ بِجَنَاحِهِ مِنَ التُّرْبَةِ فَنَاوَلَهَا رَسُولُ اللَّهِ ص ثُمَّ دَحَا الْأَرْضَ أَسْرَعَ مِنْ طَرْفِ الْعَيْنِ فَقَالَ رَسُولُ اللَّهِ ص طُوبَى لَكَ مِنْ تُرْبَةٍ وَ طُوبَى لِمَنْ يُقْتَلُ فِيكَ.

He ^{asws} said: ‘So Jibraeel ^{as} submerged what was between the sitting of Rasool-Allah ^{saww} up to Kerbala, to the extent that the two pieces met like this’ – and he ^{asws} gathered between the two forefingers – ‘And he ^{as} took from the soil by his ^{as} wings and gave it to Rasool-Allah ^{saww}. Then the ground levelled out quicker than the blink of the eye. So Rasool-Allah ^{saww} said: ‘Beatitude is for you from the (other) soils, and beatitude is for the one ^{asws} who would be killed in you ^{asws}’,¹⁸

¹⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 17

¹⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 18

[تربة الحسين شفاء من العلل و الدعاء الذي يقرأ عند أخذها.]

The soil of Al-Husayn^{asws} is a healing from the illnesses, and the supplication which is to be recited during taking it.

قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ أَبِي الْمُغَيْرَةِ عَنِ الْحَرِثِ بْنِ الْمُغَيْرَةِ النَّصْرِيِّ قَالَ:

He said, 'It was narrated to us by Al Hassan Bin Ali Bin Abu Al Mugheira, from al Hars Bin al Mugheira Al Nasry who said,

قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي رَجُلٌ كَثِيرُ الْعَلَلِ وَالْأَمْرَاضِ وَمَا تَرَكْتُ دَوَاءً إِلَّا تَدَاوَيْتُ بِهِ فَمَا انْتَفَعْتُ بِهِ فَقَالَ لِي أَيْنَ أَنْتَ مِنْ طِينِ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ عَ فَإِنَّ فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ وَأَمْنًا مِنْ كُلِّ خَوْفٍ فَإِذَا أَخَذْتَهُ فَقُلْ هَذَا الْكَلَامَ

'I said to Abu Abdullah^{asws}, 'I am a man with a lot of illnesses and the diseases, and I have not left any medicine except I have sought a cure with it, but I have not benefitted with it. So he^{asws} said to me: 'Where are you from the clay of the grave of Al-Husayn^{asws} Bin Ali^{asws}, for therein is a healing from every illness and a security from every fear. So when you do take it, say this speech,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذِهِ الطِّينَةِ وَ بِحَقِّ الْمَلَكِ الَّذِي أَخَذَهَا وَ بِحَقِّ النَّبِيِّ الَّذِي قَبَضَهَا وَ بِحَقِّ الْوَصِيِّ الَّذِي حَلَّ فِيهَا صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَفْعَلْ بِي كَذَا وَ كَذَا

'O Allah^{azwj}! I ask You^{azwj} by the right of this clay, and the by the right of the Angel who looks after it (guards it/extracts it), and by the right of the Prophet^{saww} who held it, and by the right of the successor^{asws} who resides in it, Send Blessings upon Muhammad^{saww} and the People^{asws} of his^{saww} Household, and do such and such for me'.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ أَمَّا الْمَلَكُ الَّذِي قَبَضَهَا فَهُوَ جِبْرَائِيلُ وَ أَرَاهَا النَّبِيَّ ص قَالَ هَذِهِ تُرْبَةُ حُسَيْنٍ تَقْتُلُهُ أُمَّتُكَ مِنْ بَعْدِكَ وَ الَّذِي قَبَضَهَا فَهُوَ مُحَمَّدٌ رَسُولُ اللَّهِ وَ أَمَّا الَّذِي حَلَّ فِيهَا فَهُوَ الْحُسَيْنُ ع وَ الشَّهَدَاءُ

He (the narrator) said, 'Then Abu Abdullah^{asws} said: 'As for the Angel who grabbed it, so he is Jibraeel^{as}, and he^{as} showed it to the Prophet^{saww} saying, 'This is the soil of Al-Husayn^{asws}. Your^{saww} community would kill him^{asws} from after you^{saww}. And the one who grabbed it, so he^{saww} is Muhammad^{saww} Rasool-Allah^{saww}, and as for the ones who would reside in it, so he^{asws} is Al-Husayn^{asws} and the martyrs'.

قُلْتُ فَذَلِكَ عَرَفْتُ جَعَلْتُ فِدَاكَ الشِّفَاءَ مِنْ كُلِّ دَاءٍ فَكَيْفَ الْأَمْنُ مِنْ كُلِّ خَوْفٍ فَقَالَ إِذَا خِفْتَ سُلْطَانًا أَوْ غَيْرَ سُلْطَانٍ فَلَا تَخْرُجَنَّ مِنْ مَنْزِلِكَ إِلَّا وَ مَعَكَ مِنْ طِينِ قَبْرِ الْحُسَيْنِ فَتَقُولُ

I said, 'May I be sacrificed for you^{asws}! I have understood the healing from every illness, but how is it the security from every fear?' So he^{asws} said: 'Whenever you fear a ruling authority or other than a ruling authority, then do not exit from your house except and with you is from the clay of the grave of Al-Husayn^{asws}, and you should be saying,

اللَّهُمَّ إِنِّي أَخَذْتُهُ مِنْ قَبْرِ وَلِيِّكَ وَ ابْنِ وَلِيِّكَ وَ اجْعَلْهُ لِي أَمْنًا وَ حِرْزًا لِمَا أَخَافُ وَ مَا لَا أَخَافُ فَإِنَّهُ قَدْ يَرُدُّ مَا تَخَافُ

‘O Allah^{azwj}! I took it from the grave of Your^{azwj} Guardian^{asws}, and son^{asws} of Your^{azwj} Guardian^{asws}, and Make it to be a security for me and a protection from what I fear and what I do not fear’, and it would repel what you fear”.

قَالَ الْحَرْثُ بْنُ الْمُغَيَّرَةِ فَأَخَذْتُ كَمَا أَمَرَنِي وَ قُلْتُ مَا قَالَ لِي فَصَحَّ جِسْمِي وَ كَانَ لِي أَمَانًا مِنْ كُلِّ مَا خِفْتُ وَ مَا لَمْ أَخَفْ كَمَا قَالَ أَبُو عَبْدِ اللَّهِ عَ فَمَا رَأَيْتُ مَعَ ذَلِكَ بِحَمْدِ اللَّهِ مَكْرُوهًا وَ لَا مَحْدُورًا.

Al-Hars Bin Al-Mugheira said, ‘So I took just as he^{asws} had instructed me and I said what he^{asws} told me to, and my body became healthy and there was security for me from everything which I feared and what I did not fear just as Abu Abdullah^{asws} had said. So I did not see along with that, by the Praise of Allah^{azwj}, neither any abhorrence nor any danger”.¹⁹

[خاتم العقيق أقر لعلي بالولاية. إلخ.]

The carnelian (العقيق) ring acknowledging to Ali^{asws} with the Wilayah, etc..

قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الرَّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ:

He said, ‘It was narrated to us by Abdul Razzaq, from Ma’mar, from Al Zuhry, from Urwat, from Ayesha who said,

دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ فِي يَدِهِ خَاتَمٌ فَصَّهْهُ عَقِيقٌ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا هَذَا الْفَصُّ؟ فَقَالَ لِي هَذَا مِنْ جَبَلٍ أَقْرَبَ لِلَّهِ بِالرُّبُوبِيَّةِ وَ لِي بِالنُّبُوَّةِ وَ لِعَلِيِّ بِالْوِلَايَةِ وَ لَوْلَاهِ بِالْإِمَامَةِ وَ لِشِيعَتِهِ بِالْجَنَّةِ.

‘I went over to Rasool-Allah^{saww}, and in his^{saww} hand was a ring, the stone of which was carnelian. So I said, ‘O Rasool-Allah^{saww}! What is this stone?’ So he^{saww} said to me: ‘This is from a mountain which acknowledged to Allah^{azwj} with the Lordship, and to me^{saww} with the Prophet-hood, and to Ali^{asws} with the Wilayah, and to his^{asws} sons^{asws} with the Imamate, and to his^{asws} Shias with the Paradise”.²⁰

[إشراء الكاظم (ع) أم ولده الرضا (ع).]

The buying by Al-Kazim^{asws} of the mother of his^{asws} son^{asws} Al-Reza^{asws}.

قَالَ: حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ يَعْقُوبَ بْنِ إِسْحَاقَ عَنِ أَبِي زَكَرِيَّا الْأَوَسِيِّ عَنِ هِشَامِ بْنِ أَحْمَرَ قَالَ:

He said, ‘I was narrated to us by Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Yaqoub Bin Is’haq, from Abu Zakariyya Al wasity, from Hisham Bin Ahmad who said,

¹⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 19

²⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 20

قَالَ أَبُو الْحَسَنِ الْأَوَّلُ ع: هَلْ عَلِمْتَ أَحَدًا مِنْ أَهْلِ الْمَغْرِبِ قَدِيمًا؟ قُلْتُ لَا قَالَ بَلَى قَدْ قَدِمَ رَجُلٌ فَأَنْطَلِقُ بِنَا فَرَكِبَ وَ رَكِبْنَا مَعَهُ حَتَّى أَنْتَهَيْنَا إِلَى الرَّجُلِ فَإِذَا رَجُلٌ مِنْ أَهْلِ الْمَغْرِبِ مَعَهُ رَقِيقٌ فَقَالَ لَهُ اعْرِضْ عَلَيْنَا فَعَرَضَ عَلَيْنَا تِسْعَ جَوَارٍ كُلُّ ذَلِكَ يَقُولُ أَبُو الْحَسَنِ لَا حَاجَةَ لِي فِيهَا

'Abu Al-Hassan^{asws} the 1st (7th Imam^{asws}) said: 'Do you know of anyone from the people of Al-Maghreb who has come over?' I said, 'No'. He^{asws} said: 'Yes, a man has come over, so come with us^{asws}'. So he^{asws} rode and we rode with him^{asws} until he^{asws} ended up to the man, and there was (another) man from the people of Al-Maghreb with him, thin. So he^{asws} said to him: 'Display to us'. So he displayed to us some girls, and for each of that Abu Al-Hassan^{asws} was saying: 'There is no need for me^{asws} with regards to her'.

ثُمَّ قَالَ اعْرِضْ عَلَيْنَا قَالَ مَا عِنْدِي شَيْءٌ فَقَالَ بَلَى اعْرِضْ عَلَيْنَا قَالَ لَا وَاللَّهِ مَا عِنْدِي إِلَّا جَارِيَةٌ مَرِيضَةٌ فَقَالَ لَهُ مَا عَلَيْكَ أَنْ نَعْرِضَهَا فَأَبَى عَلَيْهِ ثُمَّ أَنْصَرَفَ

Then he^{asws} said: 'Display (more) to us^{asws}!' He said, 'There is nothing (else) with me'. So he^{asws} said: 'Display to us'. He said, 'No, by Allah^{azwj}! There is nothing with me except for a sick slave girl'. He^{asws} said to him: 'What would be against you if you were to display her?' But he refused upon it. Then he^{asws} left.

ثُمَّ إِنَّهُ أَرْسَلَنِي مِنَ الْعَدُوِّ إِلَيْهِ فَقَالَ لِي قُلْ لَهُ كَمْ غَابَتِكَ فِيهَا فَإِذَا قَالَ كَذَا وَ كَذَا فَقُلْ قَدْ أَخَذْتُهَا فَأَتَيْتُهُ فَقَالَ هِيَ لَكَ وَ لَكِنْ مِنَ الرَّجُلِ الَّذِي كَانَ مَعَكَ بِالْأَمْسِ؟ فَقُلْتُ رَجُلٌ مِنْ بَنِي هَاشِمٍ فَقَالَ مِنْ أَيِّ بَنِي هَاشِمٍ؟ فَقُلْتُ مَا عِنْدِي أَكْثَرُ مِنْ هَذَا

Then he^{asws} sent for me in the morning to go to him^{asws}, and he^{asws} said to me: 'Say to him, 'How much is the maximum regarding her?' So when he says 'Such and such', so say, 'I have taken her'. So I went to him and he said, 'She is for you, but, who was the man who was with you yesterday?' I said, 'A man from the Clan of Hashim^{as}'. So he said, 'From which Clan of Hashim^{as}?' I said, 'There is nothing more with me than this'.

فَقَالَ أَخْبِرْكَ عَنْ هَذِهِ الْوَصِيفَةِ إِنِّي اشْتَرَيْتُهَا مِنْ أَقْصَى الْمَغْرِبِ فَلَقِيتُنِي امْرَأَةً مِنْ أَهْلِ الْكِتَابِ فَقَالَتْ مَا هَذِهِ الْوَصِيفَةُ مَعَكَ فَقُلْتُ اشْتَرَيْتُهَا لِنَفْسِي فَقَالَتْ مَا يَنْبَغِي أَنْ تَكُونَ هَذِهِ عِنْدَ مِثْلِكَ إِنَّ هَذِهِ الْجَارِيَةَ يَنْبَغِي أَنْ تَكُونَ عِنْدَ خَيْرِ أَهْلِ الْأَرْضِ فَلَا تَلْبَثُ عِنْدَهُ إِلَّا قَلِيلًا حَتَّى تَلِدَ لَهُ غُلَامًا يَدِينُ لَهُ شَرْقَ الْأَرْضِ وَ غَرْبَهَا

So he said, 'I shall inform you about this maid. I bought her from an outskirt of Al-Maghreb, and a woman from the People of the Book met me and she said, 'Who is this maid with you?' I said, 'I bought her for myself'. She said, 'It is not befitting that this one should be with the likes of you. It is befitting that this maid should happen to be with the best of the people of the earth, and she will not remain with him^{asws} except for a little while until she would be blessed with a boy for him^{asws}. There would yield to him^{asws} the east of the earth and the west of it'.

قَالَ فَأَتَيْتُهُ بِهَا فَلَمْ تَلْبَثْ عِنْدَهُ إِلَّا قَلِيلًا حَتَّى وُلِدَتْ عَلِيًّا ع.

He (the narrator) said, 'So I came with her to him ^{asws}, and she did not stay with him ^{asws} except for a little while until she ^{asws} was blessed with Ali ^{asws} (8th Imam ^{asws})'.²¹

[فرق اليهود والنصارى و الفرقة التي تحب عليا عليه السلام.]

The sect of the Jews and the Christians, and the sect which would love Ali ^{asws}.

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ ع قَالَ الْمُجَاشِعِيُّ وَ حَدَّثَنَا الرَّضَا ع عَنْ أَبِيهِ مُوسَى عَنْ أَبِيهِ أَبِي عَبْدِ اللَّهِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ لِرَأْسِ الْيَهُودِ عَلَى كَمْ افْتَرَقْتُمْ؟ فَقَالَ عَلَى كَذَا وَ كَذَا فِرْقَةً فَقَالَ عَلِيٌّ ع كَذِبَتْ

He said, 'It was narrated to us by Muhammad, son of Ja'far Bin Muhammad ^{asws} saying, 'Abu Abdullah ^{asws} narrated to us. Al-Mujashy said, 'And it was narrated to us by Al-Reza ^{asws}, from his ^{asws} father ^{asws} Musa ^{asws}, from his ^{asws} father ^{asws} Abu Abdullah Ja'far ^{asws}, from his ^{asws} forefathers ^{asws} saying: 'I ^{asws} heard Ali ^{asws} saying to the Chief of the Jews: 'Upon how many sect would you be segmenting?' So he said, 'Upon such and such (number of) sects'. Ali ^{asws} said: 'You are lying'.

ثُمَّ أَقْبَلَ عَلِيٌّ عَلَى النَّاسِ فَقَالَ وَ اللَّهُ لَوْ تُنْبِتُ لِي الْوَسَادَةَ لَقَضَيْتُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ بَيْنَ أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ بَيْنَ أَهْلِ الْقُرْآنِ بِفُرْأَنِهِمْ افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَ سَبْعِينَ فِرْقَةً سَبْعُونَ مِنْهَا فِي النَّارِ وَ وَاحِدَةٌ نَاجِيَةٌ فِي الْجَنَّةِ وَ هِيَ الَّتِي اتَّبَعَتْ يُوشَعَ بْنَ نُونٍ وَصِيَّ مُوسَى

Then Ali ^{asws} faced towards the people and he ^{asws} said: 'By Allah ^{azwj}! If the platform was to be set up for me ^{asws}, I ^{asws} would judge between the people of the Torah by their Torah, and between the people of the Evangel, by their Evangel, and between the people of the Quran by their Quran! The Jews would be separating upon seventy one sect, seventy of these would be in the Fire and one would attain salvation and be in the Paradise and it is (the sect) which followed Yoshua Bin Noon ^{as}, the successor ^{as} of Musa ^{as}.

وَ افْتَرَقَتِ النَّصَارَى عَلَى اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً إِحْدَى وَ سَبْعُونَ فِرْقَةً فِي النَّارِ وَ وَاحِدَةٌ فِي الْجَنَّةِ وَ هِيَ الَّتِي اتَّبَعَتْ شَمْعُونَ وَصِيَّ عِيسَى

And the Christians would be separating upon seventy two sects, seventy one sects would be in the Fire and one would be in the Paradise, and it is which followed Shamoun ^{as}, successor ^{as} of Isa ^{as}.

وَ تَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً اثْنَتَانِ وَ سَبْعُونَ فِي النَّارِ وَ وَاحِدَةٌ فِي الْجَنَّةِ وَ هِيَ الَّتِي اتَّبَعَتْ وَصِيَّ مُحَمَّدٍ وَ ضَرَبَ بِيَدِهِ عَلَى صَدْرِهِ ثُمَّ قَالَ ثَلَاثَ عَشْرَةَ فِرْقَةً مِنْ الثَّلَاثِ وَ السَّبْعِينَ فِرْقَةً كُلُّهَا تَنْتَجِلُ مَوْتِي وَ حَبِيَّ وَاحِدَةٌ مِنْهَا فِي الْجَنَّةِ وَ هُمُ النَّمَطُ الْأَوْسَطُ وَ اثْنَتَا عَشْرَةَ فِي النَّارِ.

And this community would be separating upon seventy-three sects, seventy-two would be in the Fire and one would be in the Paradise, and it is which followed the successor ^{asws} of Muhammad ^{saww}, – and he ^{asws} struck by his ^{asws} hand upon his ^{asws} own

²¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 21

chest, then said: 'Thirteen sects from the seventy-three sects, all of these would be arrogating my ^{asws} cordiality and my ^{asws} love, one of these would be in the Paradise, and they are the middle category (neither exaggerators nor derogators), and twelve would be in the Fire'.²²

قَالَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ عَنْ شَرِيكِ عَنْ مَنْصُورٍ عَنْ رَبِيعٍ

He said, 'It was narrated to us by Aswad Bin Aamir, from Shareyk, from Mansour, from Rabi'e,

عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى ص قَالَ: يَا مَعْشَرَ فُرَيْشٍ لِيُبَعَثَنَّ اللَّهُ عَلَيْكُمْ رَجُلًا مِنْكُمْ فِدِ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ فَيَضْرِبُكُمْ أَوْ يَضْرِبُ رِقَابَكُمْ قَالَ أَبُو بَكْرٍ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لَا قَالَ عُمَرُ أَنَا هُوَ يَا رَسُولَ اللَّهِ قَالَ لَا وَ لَكِنَّهُ خَاصِفُ النَّعْلِ وَ كَانَ قَدْ أُعْطِيَ عَلِيًّا نَعْلَهُ يَخْصِفُهُ.

From Ali ^{asws}, from the Prophet ^{saww} having said: 'O group of Qureysh! Allah ^{azwj} would be Sending a man from you upon you, whose heart Allah ^{azwj} would have Tested for the *Eman*, so he will be striking you all or striking off your necks'. Abu Bakr said, 'I am him, O Rasool-Allah ^{saww}?', He ^{saww} said: 'No'. Umar said, 'I am him, O Rasool-Allah ^{saww}?', He ^{saww} said: 'No. But (it would be) the repairer of the slipper'. And it was so that Ali ^{asws} had come over with his ^{saww} slipper, having repaired it'.²³

[عشر خصال كانت لعلي (ع).]

Ten characteristics which were (exclusively) for Ali ^{asws}.

زَيْدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى ص يَقُولُ: عَشْرُ خِصَالٍ مَا أَحَبَّ لِي بَوَاجِدَةٍ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ قَالَ رَسُولُ اللَّهِ يَا عَلِيُّ أَنَا أَحْوَكُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَنْتَ أَقْرَبُ الْخَلَائِقِ مِنِّي يَوْمَ الْقِيَامَةِ فِي الْمَوْقِفِ

Zayd, son of Ali ^{asws} (Bin Al-Husayn ^{asws}), from his ^{asws} grandfather ^{asws}, from Ali ^{asws} having said: 'I ^{asws} heard Rasool-Allah ^{saww} saying ten characteristics each one of which are more beloved to me ^{asws} than what the sun emerges upon. Rasool-Allah ^{saww} said: 'O Ali ^{asws}! I ^{saww} am your ^{asws} brother in the world and the Hereafter; and you ^{asws} would be the closest of the creatures to me ^{saww} on the Day of Judgment during the pausing.

وَ مَنْزِلِي مُوَاجِهٌ مَنْزِلِكَ فِي الْجَنَّةِ كَمَا يُوَاجِهُهُ مَنْزِلُ الْإِخْوَانِ فِي اللَّهِ جَلَّ جَلَالُهُ وَ أَنْتَ وَ زَيْرِي وَ وَصِيِّي وَ الْخَلِيفَةُ فِي أَهْلِي وَ فِي الْمُسْلِمِينَ وَ أَنْتَ صَاحِبُ لِيوَابِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ وَلِيِّكَ وَ لِيِّي وَ وَلِيِّ اللَّهِ وَ عَدُوُّكَ عَدُوِّي وَ عَدُوِّي عَدُوُّ اللَّهِ.

And my ^{saww} house would be facing your ^{asws} house in the Paradise just as the houses of the brothers for the Sake of Allah ^{azwj}, Majestic is His ^{azwj} Majesty, tend to face; and you ^{asws} are my ^{saww} Vizier and my ^{saww} successor ^{asws}, and the Caliph among my ^{saww} family and among the Muslims; and you ^{asws} are the bearer of my ^{saww} flag in the world and the Hereafter; and your ^{asws} friend is my ^{saww} friend, and my ^{saww} friend is the friend of Allah ^{azwj}, and your ^{asws} enemy is my ^{saww} enemy, and my ^{saww} enemy is the enemy of Allah ^{azwj}.²⁴

²² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 22

²³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 23

²⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 24

عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ تَعَالَى قَالَ لِأَعْدَبِينَ كُلِّ رَعِيَّةٍ فِي الْإِسْلَامِ أَطَاعَتْ إِمَامًا جَائِرًا لَيْسَ مِنَ اللَّهِ وَ إِنْ كَانَتْ الرَّعِيَّةُ فِي أَعْمَالِهِمْ بَرَّةً نَقِيَّةً وَ لَأَعْفُونَ عَنْ كُلِّ رَعِيَّةٍ فِي الْإِسْلَامِ أَطَاعَتْ إِمَامًا هَادِيًا مِنَ اللَّهِ وَ إِنْ كَانَتْ الرَّعِيَّةُ فِي أَعْمَالِهَا ظَالِمَةً مُسِيئَةً.

From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted Said: "I^{azwj} shall Punish every citizen in Al-Islam obeying a tyrannous imam who isn't from Allah^{azwj}, and even if the citizen was righteous in his deeds, pious; and I^{saww} shall Forgive every citizen in Al-Islam obeying an Imam^{asws} of Guidance from Allah^{asws} and even if the citizen was, in his deeds, unjust, a sinner'.²⁵

قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَمَادٍ الْأَنْصَارِيُّ عَنْ زَيْدِ بْنِ أَسَامَةَ قَالَ:

He said, 'It was narrated to us by Abdullah Bin Hammad Al Ansary, from Zayd Bin Asama who said,

كُنْتُ فِي جَمَاعَةٍ مِنْ عَصَابَتِنَا بِحَضْرَةِ سَيِّدِنَا الصَّادِقِ ع فَأَقْبَلَ عَلَيْنَا أَبُو عَبْدِ اللَّهِ ع فَقَالَ إِنَّ اللَّهَ تَعَالَى جَعَلَ تُرْبَةَ جَدِّي الْحُسَيْنِ ع شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمَانًا مِنْ كُلِّ سُوءٍ وَ خَوْفٍ فَإِذَا تَنَاوَلَهَا أَحَدُكُمْ فَلْيَقْبَلْهَا وَ لِيَضَعَهَا عَلَى عَيْنَيْهِ وَ لِيَمْرَهَا عَلَى سَائِرِ جَسَدِهِ وَ لِيُقِلَّ

I was in a group from our tribe in the presence of our Master Al-Sadiq^{asws}. Abu Abdullah^{asws} turned to face us and he^{asws} said: 'Allah^{azwj} the Exalted Made the soil of my^{asws} grandfather^{asws} Al-Husayn^{asws} as a healing from every illness and a security from every evil and fear. So when one of you takes it, then let him kiss it and place it upon his eyes, and let him rub it upon the rest of his body, and let him say -

اللَّهُمَّ بِحَقِّ هَذِهِ التُّرْبَةِ وَ بِحَقِّ مَنْ حَلَّ بِهَا وَ تَوَى فِيهَا وَ بِحَقِّ أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ وَ الْأَيْمَةِ مِنْ وُلْدِهِ وَ بِحَقِّ الْمَلَائِكَةِ الْحَاقِقِينَ بِهِ إِلَّا جَعَلْتَهَا شِفَاءً مِنْ كُلِّ دَاءٍ وَ بُرْءًا مِنْ كُلِّ مَرَضٍ وَ نَجَاةً مِنْ كُلِّ آفَةٍ وَ حِرْزًا مِمَّا أَخَافُ وَ أَحْذَرُ ثُمَّ لِيَسْتَعْمِلْهَا

'O Allah^{azwj}! By the right of this soil, and by the right of the one^{asws} who resides in it and passed away in it, and by the right of his^{asws} father^{asws} and his^{asws} mother^{asws}, and his^{asws} brother^{asws}, and the Imams^{asws} from his^{asws} sons^{asws}, and by the right of the Angels surrounding him^{asws}, Make it to be a healing from every illness, and a cure from every disease, and a rescue from every calamity, and a protection from what I fear and am cautious of'. Then let him utilise it'.

قَالَ أَسَامَةُ فَأَنَا اسْتَعْمَلْتُهَا مِنْ دَهْرِي الْأَطْوَلِ كَمَا قَالَ وَ وَصَفَ أَبُو عَبْدِ اللَّهِ فَمَا رَأَيْتُ بِحَمْدِ اللَّهِ مَكْرُوهًا

Asama said, 'So I used it from my lifetime just Abu Abdullah^{asws} said and described, and I did not see, by the Praise of Allah^{azwj}, any (matter of) abhorrence'.²⁶

عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ جَدِّهِ قَالَ: أَفْتَقَدَ رَسُولُ اللَّهِ ص عَلِيًّا فَأَغْتَمَّ لِذَلِكَ غَمًّا شَدِيدًا فَلَمَّا رَأَتْ ذَلِكَ خَدِيجَةُ قَالَتْ يَا رَسُولَ اللَّهِ أَنَا أَعْلَمُ لَكَ خَبْرَهُ

From Muhammad son of Ja'far^{asws}, from his grandfather^{asws} having said: 'Rasool-Allah^{saww} missed Ali^{asws}, so he^{saww} was sad due to that with an intense sadness. So

²⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 25

²⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 26

when Khadeeja^{as} saw that, she^{as} said: 'O Rasool-Allah^{saww}! I^{as} shall get to know of his^{asws} news for you^{saww}'.

فَسَدَّتْ عَلَيَّ بَعِيرَهَا ثُمَّ رَكِبَتْ فَلَقِيَتْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَقَالَتْ لَهُ ارْكَبْ فَإِنَّ رَسُولَ اللَّهِ مُعْتَمِّمٌ فَقَالَ مَا كُنْتُ لِأَجْلِسَ فِي مَجْلِسِ رَوْجَةِ النَّبِيِّ بَلْ أَمْضِي فَأَخْبِرِي رَسُولَ اللَّهِ قَالَتْ خَدِيجَةُ فَمَضَيْتُ فَأَخْبَرْتُ رَسُولَ اللَّهِ فَإِذَا هُوَ قَائِمٌ يَقُولُ اللَّهُمَّ فَرِّجْ هَمِّي بِأَخِي عَلِيٍّ فَإِذَا بَعْلِي قَدْ جَاءَ فَتَعَانَقَا

So she^{as} got up to her^{as} camel and she^{as} rode, and caught up with Ali^{asws} Bin Abu Talib^{asws}. She^{as} said to him^{asws}: 'Ride, for Rasool-Allah^{saww} is sad (in your^{asws} absence)'. He^{asws} said: 'I^{asws} will not be sitting in a seat of a wife of the Prophet^{saww}. But I^{asws} shall go (walking), therefore inform Rasool-Allah^{saww}'. Khadeeja^{as} said: 'So I^{as} went and informed Rasool-Allah^{saww}, and he^{saww} was standing, saying: 'O Allah^{azwj}! Relieve my^{saww} worries with my^{saww} brother Ali^{asws}'. So (suddenly) there was Ali^{asws}, having had come. So they^{asws} hugged'.

قَالَتْ خَدِيجَةُ وَ لَمْ أَكُنْ أَجْلِسُ إِذَا كَانَ رَسُولُ اللَّهِ قَائِمًا فَمَا افْتَرَقَا مُتَعَانِقِينَ حَتَّى ضَرَبَتْ عَلَيَّ أَقْدَامِي.

Khadeeja^{as} said: 'And I^{as} never happened to be seated when Rasool-Allah^{saww} was standing (out of respect). So they^{asws} did not separate from hugging until (pain) struck my^{as} feet (due to the prolonged greetings)'.²⁷

[ولادة الإمام الرضا عليه السلام. و تاريخ خلافة الأمين و المأمون و إبراهيم المخلوع.]

Arrival of the Imam Al-Reza^{asws}, and the history of the Caliphate of Al-Ameen, and Al Mamoun, and Ibrahim the ousted.

قَالَ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ خَلِيلَانَ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَنَابِ بْنِ أُسَيْدٍ قَالَ:

He said, 'It was narrated to me by Abu Abdllah Muhammad Bin Khaleyln who said, 'It was narrated to be by my father, from his father, from his grandfather, from Attab Bin Aseyd who said,

سَمِعْتُ جَمَاعَةً مِنْ أَهْلِ الْمَدِينَةِ يَقُولُونَ وُلِدَ الرَّضَا عَلِيُّ بْنُ مُوسَى ع بِالْمَدِينَةِ يَوْمَ الْخَمِيسِ لِإِحْدَى عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ رَبِيعِ الْأَوَّلِ سَنَةَ ثَلَاثٍ وَ خَمْسِينَ وَ مَائَةٍ مِنَ الْهَجْرَةِ بَعْدَ وَفَاةِ أَبِي عَبْدِ اللَّهِ ع بِخَمْسِ سِنِينَ وَ تُوفِّيَ بِطُوسَ فِي قَرْيَةٍ يُقَالُ لَهَا سَنَابَادُ مِنْ رُسْتَاقِ نَوْقَانَ وَ دُفِنَ فِي دَارِ حُمَيْدِ بْنِ قَحْطَبَةَ الطَّائِبِيِّ فِي الْقَبَةِ الَّتِي فِيهَا قَبْرُ هَارُونَ الرَّشِيدِ إِلَى جَانِبِهِ مِمَّا يَلِي الْقِبْلَةَ

'I heard a group from the people of Al-Medina saying, 'Al-Reza Ali^{asws} Bin Musa^{asws} was Blessed at Al-medina, on the day of Thursday of the twentieth night of Rabbi Al-Awwal of the year one hundred and fifty three from the Hijra, after the passing away of Abu Abdullah^{asws} by five years. And he^{asws} passed away in Toos in a town called Sanabaad, from Rustaq Nuqan, and was buried in the house of Humeyd Bin Qahtabat Al-Tai'y in the dome in which was the grave of Haroun Al-Rashid, to his side from what follows the Qiblah.

²⁷ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 27

وَ ذَلِكَ فِي شَهْرِ رَمَضَانَ لِتِسْعِ بَقِيَّةِ يَوْمِ الْجُمُعَةِ سَنَةَ ثَلَاثٍ وَ مِائَتَيْنِ وَ قَدْ تَمَّ عُمُرُهُ تِسْعًا وَ أَرْبَعِينَ سَنَةً وَ سِتَّةَ أَشْهُرٍ مِنْهَا مَعَ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عِشْرِينَ سَنَةً وَ شَهْرَيْنِ وَ بَعْدَ أَبِيهِ أَيَّامَ إِمَامَتِهِ عِشْرِينَ سَنَةً وَ أَرْبَعَةَ أَشْهُرٍ وَ أَقَامَ بِالْأَمْرِ وَ لَهُ تِسْعٌ وَ عِشْرُونَ سَنَةً وَ شَهْرَانِ

And that was during the Month of Ramazan, nine (days) remaining from it, on the day of Friday of the year two hundred and three, and his ^{asws} age was completed at forty nine years and six months. From these, with his ^{asws} father ^{asws} Musa ^{asws} Bin Ja'far ^{asws} were twenty nine years and two months, and after his ^{asws} father ^{asws}, the days of the Imamate were twenty years and four months. And he ^{asws} stood with the command and for him ^{asws} were twenty-nine years and two months.

وَ كَانَ فِي أَيَّامِ إِمَامَتِهِ بَقِيَّةَ مُلْكِ الرَّشِيدِ ثُمَّ مَلَكَ بَعْدَ الرَّشِيدِ مُحَمَّدٌ الْمَعْرُوفُ بِالْأَمِينِ وَ ابْنُ زُبَيْدَةَ ثَلَاثَةَ سِنِينَ وَ خَمْسَةَ وَ عِشْرِينَ يَوْمًا ثُمَّ خَلَعَ الْأَمِينَ وَ أَجْلَسَ عَمَّهُ إِبْرَاهِيمَ بْنَ شَكْلَةَ أَرْبَعَةَ عَشَرَ يَوْمًا ثُمَّ أَخْرَجَ مُحَمَّدُ بْنُ زُبَيْدَةَ مِنَ الْحَبْسِ وَ بُويعَ لَهُ ثَانِيَةً وَ جَلَسَ فِي الْمُلْكِ سَنَةً وَ سِتَّةَ أَشْهُرٍ وَ ثَلَاثَةَ عَشَرَ يَوْمًا

And it was in the remaining days of his ^{asws} Imamate was the kingdom of Al-Rasheed, then the king after Al-Rasheed was Muhammad, well known as Al-Ameen, and Ibn Zubeyda for three years and twenty five days. Then Al-Ameen vacated and his uncle Ibrahim Bin Shakla sat for fourteen days. Then Muhammad Bin Zubeyda came out from the prison and he pledged allegiance to him for the second time, and sat in the kingdom for a year and six months and thirteen days.

ثُمَّ مَلَكَ عَبْدُ اللَّهِ الْمَأْمُونُ عِشْرِينَ سَنَةً وَ ثَلَاثَةَ وَ عِشْرِينَ يَوْمًا فَأَخَذَ الْبَيْعَةَ لِعَلِيِّ بْنِ مُوسَى الرَّضَا عِ بَعْدِ الْمُسْلِمِينَ مِنْ غَيْرِ رِضَاهُ وَ ذَلِكَ بَعْدَ أَنْ تَهَدَّدَهُ بِالْقَتْلِ وَ أَلْحَ عَلَيْهِ مَرَّةً بَعْدَ أُخْرَى فِي كُلِّهَا يَأْتِي عَلَيْهِ

Then the king was Abdullah Al-Mamoun for twenty years and twenty three days. So he took the allegiance of Ali ^{asws} Bin Musa Al-Reza ^{asws} with the agreement of the Muslims from without his ^{asws} agreement, and that was after he had restricted him ^{asws} with the killing and the death threats time after time, during each of which he ^{asws} refused upon him.

أَشْرَفَ مِنْ تَأْيِيهِ عَلَى الْهَلَاكِ فَقَالَ ع: اللَّهُمَّ إِنَّكَ قَدْ نَهَيْتَنِي عَنِ الْإِلْقَاءِ بِيَدِي إِلَى التَّهْلُكَةِ وَ قَدْ أَشْرَفْتُ مِنْ قِبَلِ عَبْدِ اللَّهِ الْمَأْمُونِ عَلَى الْقَتْلِ مَتَى لَمْ أَقْبَلْ وَ لَأَيَّةَ عَهْدِهِ وَ قَدْ أَكْرَهْتُ وَ اضْطَرَرْتُ كَمَا اضْطَرَّ يُوسُفُ وَ دَانِيَالُ ع إِذْ قِيلَ كُلُّ وَاحِدٍ مِنْهُمَا الْوَلَايَةَ مِنْ طَاغِيَةِ زَمَانِهِ

Facing death from his ^{asws} refusal, he ^{asws} said: 'O Allah ^{azwj}! You ^{azwj} have Forbidden me ^{asws} to cast my ^{asws} hand to the destruction, and I ^{asws} am faced from Abdullah Al-Mamoun determined upon the killing when I ^{asws} do not accept the mandate of his reign, and he has compelled, and I ^{asws} am desperate as was the desperation of Yusuf ^{as} and Daniel ^{as}, when each one of them ^{as} faced the mandate from the tyrant of his ^{as} era.

اللَّهُمَّ لَا عَهْدَ إِلَّا عَهْدُكَ وَ لَا وَلايَةَ لِي إِلَّا مِنْ قِبَلِكَ فَوْقَنِي لِإِقَامَةِ دِينِكَ وَ إِحْيَاءِ سُنَّةِ نَبِيِّكَ فَإِنَّكَ أَنْتَ الْمَوْلَى وَ النَّصِيرُ وَ نَعْمَ الْمَوْلَى وَ نَعْمَ النَّصِيرُ.

O Allah ^{azwj}! There is no Rule except for Your ^{azwj} Rule nor is there a mandate to me ^{asws} except from You ^{azwj}, therefore Harmonise me ^{asws} for establishment of Your ^{azwj} Religion

and revival of the Sunnah of Your ^{azwj} Prophet ^{saww}, for You ^{azwj}, You ^{azwj} are the Master ^{azwj} and the Persistent Helper, and the best Master and the best Helper’.

قَبْلَ عِوَالِيَةِ الْعَهْدِ مِنَ الْمَأْمُونِ وَ هُوَ بَاكٍ حَزِينٌ عَلَيَّ أَنْ لَا يُؤَلِّيَ أَحَدًا وَلَا يَعْزِلَ أَحَدًا وَلَا يُغَيِّرَ اسْمًا وَلَا سُنَّةً وَأَنْ يَكُونَ فِي الْأَمْرِ مُسْبِرًا مِنْ بَعِيدٍ فَأَخَذَ الْمَأْمُونُ لَهُ الْبَيْعَةَ عَلَى النَّاسِ الْأَخَاصِ مِنْهُمْ وَالْعَامَّةِ

Then he ^{asws} accepted the mandate of the reign of Al-Mamoun, and he ^{asws} was crying, grieving, upon a stipulation that he ^{asws} would neither appoint anyone, nor dismiss anyone, nor change a name, nor a way, and if there happens to be an indication from afar, so Al-Mamoun would take the allegiance for him ^{asws} upon the people, the special ones from them and the general.

ثُمَّ فَكَانَ مَتَى مَا ظَهَرَ لِلْمَأْمُونِ مِنَ الرِّضَا فَضْلٌ وَعِلْمٌ وَحُسْنٌ تَدْبِيرٍ حَسَدَهُ عَلَى ذَلِكَ وَحَقَّدَ عَلَيْهِ حَتَّى ضَاقَ صَدْرُهُ فَعَدَرَ بِهِ فَقَتَلَهُ بِالسَّمِّ وَمَضَى إِلَى رِضْوَانِ اللَّهِ وَكَرَامَتِهِ.

Then it so happened that when it became apparent to Al-Mamoun from Al-Reza ^{asws}, the merits, and the knowledge, and the excellent management, he envied him ^{asws} upon that and had malice upon him ^{asws}, to the extent that his chest was constricted. So he was treacherous with him ^{asws} and killed him ^{asws} with the poison, and he ^{asws} passed away to the Pleasure of Allah ^{azwj} and His ^{azwj} Prestige”²⁸.

[قول على عليه السلام سلوني عن كتاب الله الخ.]

The words of Ali ^{asws}: ‘Ask me ^{asws} about the Book of Allah ^{azwj}’, etc..

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ ع قَالَ: حَدَّثَنَا أَبِي أَبُو عَبْدِ اللَّهِ قَالَ الْمَجَاشِعِيُّ وَ حَدَّثَنَا الرَّضَا عَلِيُّ بْنُ مُوسَى عَنْ أَبِيهِ مُوسَى عَنْ أَبِيهِ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: سَلَوْنِي عَنْ كِتَابِ اللَّهِ قَوْلَ اللَّهِ مَا نَزَلَتْ آيَةٌ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ فِي لَيْلٍ وَلَا نَهَارٍ وَلَا مَسِيرٍ وَلَا مَقَامٍ إِلَّا وَقَدْ أَقْرَأْنَاهَا رَسُولُ اللَّهِ وَ عَلَّمَنِي تَأْوِيلَهُ

He said, ‘It was narrated to us by Muhammad ^{asws}, son of Ja’far ^{asws} Bin Muhammad ^{asws} saying: ‘It was narrated to us by my father ^{asws} Abdullah ^{asws}’. Al-Mujashi’e said, ‘It was narrated to us by Al-Reza Ali ^{asws} Bin Musa ^{asws}, from his ^{asws} father ^{asws} Musa, from his ^{asws} father Abu Abdullah Ja’far ^{asws} Bin Muhammad ^{asws}, from his ^{asws} forefathers ^{asws}, from Ali ^{asws} having said: ‘Ask me ^{asws} about the Book of Allah ^{azwj}, for by Allah ^{azwj}, there was not Revealed a Verse from the Book of Allah ^{azwj} Mighty and Majestic, during a night nor a day, nor during travelling nor staying, except that Rasool-Allah ^{saww} read it out to me ^{asws} and let me ^{asws} know of its interpretation’.

فَقَامَ ابْنُ الْكَوَاءِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَمَا كَانَ يَنْزَلُ عَلَيْهِ مِنَ الْقُرْآنِ وَأَنْتَ غَائِبٌ عَنْهُ فَقَالَ كَانَ يَحْفَظُ عَلَيَّ رَسُولُ اللَّهِ ص مَا كَانَ يَنْزَلُ عَلَيْهِ مِنَ الْقُرْآنِ وَأَنَا عَنْهُ غَائِبٌ حَتَّى أَقْدَمَ عَلَيْهِ فَيَقْرَأْنِيهِ وَيَقُولُ لِي يَا عَلِيُّ أَنْزَلَ اللَّهُ عَلَيَّ بَعْدَكَ كَذَا وَ كَذَا وَ تَأْوِيلُهُ كَذَا وَ كَذَا فَيَعْلَمُنِي تَنْزِيلَهُ وَ تَأْوِيلَهُ.

So Ibn Al-Kawwa stood up and he said, ‘O Amir Al-Momineen ^{asws}! So what (about that which) was Revealed upon him ^{saww} from the Quran and you ^{asws} were absent from it?’ So

²⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 28

he ^{asws} said: ‘Rasool-Allah ^{saww} would preserve it upon me ^{asws} whatever had been Revealed upon him ^{saww} from the Quran while I ^{asws} was absent from him ^{saww}, until I ^{asws} would proceed to him ^{saww}, so he ^{saww} would read it out to me ^{asws} and he ^{saww} would be saying to me ^{asws}: ‘O Ali ^{asws}! Allah ^{azwj} Revealed unto me ^{saww} such and such after you ^{asws}, and its interpretation is such and such’. So he ^{saww} would let me ^{asws} know of its Revelation and its interpretation”²⁹.

[فطرس عتيق الحسين (ع)].

Futrus, the emancipated one of Al-Husayn ^{asws}.

قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هِشَامٍ قَالَ:

He said, ‘It was narrated to us by Abdullah Bin Hisham who said,

حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: كَانَ مَلَكٌ الْكَرُوبِيِّينَ يُقَالُ لَهُ فُطْرُسٌ وَكَانَ مِنَ اللَّهِ عَزَّ وَجَلَّ بِمَكَانٍ فَأَرْسَلَهُ بِرِسَالَةٍ فَأَبْطَأَ فَكَسَرَ جَنَاحَهُ فَأَلْفَاهُ بِجَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ فَلَمَّا وُلِدَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ أَرْسَلَ اللَّهُ عَزَّ وَجَلَّ جِبْرَائِيلَ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ يَهْنُئُونَ رَسُولَ اللَّهِ ص بِمَوْلُودٍ وَ يُخْبِرُونَهُ بِكَرَامَتِهِ عَلَى رَبِّهِ عَزَّ وَجَلَّ

It was narrated to us by Abu Al-Hassan Ali Bin Musa Bin Ja’far Bin Muhammad ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} grandfather ^{asws}, from his ^{asws} forefathers ^{asws}, from the Prophet ^{saww} having said: ‘There was an Angel of Proximity called Futrus, and he was, from Allah ^{azwj} Mighty and Majestic, with a (high) position. He ^{azwj} Sent him with a Message, but he was delayed, and his wings broke up. So he was cast in an island from the islands of the seas. So when Al-Husayn ^{asws} Bin Ali ^{asws} came (to the world), Allah ^{azwj} Mighty and Majestic Sent Jibraeel ^{as} among a thousand from the Angels to congratulate Rasool-Allah ^{saww} of the Blessed (coming to the world of Husayn ^{asws}), and inform him ^{saww} of his ^{asws} prestige to his ^{asws} Lord ^{azwj} Mighty and Majestic.

فَمَرَّ جِبْرَائِيلُ بِذَلِكَ الْمَلَكِ فَكَانَ بَيْنَهُمَا خُلَّةٌ فَقَالَ فُطْرُسُ يَا رُوحَ اللَّهِ الْأَمِينِ أَيْنَ تُرِيدُ؟ قَالَ إِنَّ هَذَا النَّبِيَّ التَّهَامِيَّ وَهَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ وَوَلَدًا اسْتَبَشَرَ بِهِ أَهْلُ السَّمَاوَاتِ وَ أَهْلُ الْأَرْضِ فَأَرْسَلَنِي اللَّهُ تَعَالَى إِلَيْهِ أَهْنُهُ وَ أُخْبِرُهُ بِكَرَامَتِهِ عَلَى رَبِّهِ عَزَّ وَجَلَّ

So Jibraeel passed by that Angel, and there was an isolation between the two. So Futrus said, ‘O Spirit of Allah ^{azwj}, the trustworthy, where are you intending (to go to)?’ He ^{as} said: ‘(To) this Prophet ^{saww} for the congratulating. Allah ^{azwj} Mighty and Majestic has Granted a son to him ^{saww}. The inhabitants of the skies and the inhabitants of the earth are celebrating with it. So Allah ^{azwj} the Exalted Sent me ^{as} to him ^{asws} to congratulate him ^{saww} and inform him ^{saww} of his ^{asws} prestige to his ^{asws} Lord ^{azwj} Mighty and Majestic’.

قَالَ هَلْ لَكَ أَنْ تَنْطَلِقَ بِي مَعَكَ إِلَيْهِ يَشْفَعُ لِي عِنْدَ رَبِّهِ فَإِنَّهُ سَخِيٌّ جَوَادٌ فَانْطَلَقَ الْمَلَكُ مَعَ جِبْرَائِيلَ ع

²⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 29

He (Futrus) said, 'Is there (Permission) for you^{as} that you^{as} let me go with you^{as} to him^{saww} so he^{saww} can interceded for me in the Presence of his^{saww} Lord^{azwj}, for he^{saww} is generous, benevolent'. So the Angel went with Jibraeel^{as}.

فَقَالَ إِنَّ هَذَا مَلَكٌ مِنَ الْمَلَائِكَةِ الْكُرُوبِيِّينَ كَانَ لَهُ مِنَ اللَّهِ تَعَالَى مَكَانٌ فَأَرْسَلَهُ بِرِسَالَةٍ فَأَبْطَأَ فَكَسَرَ جَنَاحَهُ وَ أَلْقَاهُ بِجَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ وَ قَدْ أَتَاكَ لِتَسْتَفَعَّ لَهُ عِنْدَ رَبِّكَ

So he Jibraeel^{as} said: 'This Angel is from the Angels who were distressed. There was for him, from Allah^{azwj} the Exalted, a (high) position. So He^{azwj} Sent him with a Message, and he was delayed, so his wings broke up, and he was thrown in an island from the islands of the sea, and he has come to you^{saww} in order for you^{saww} to intercede for him in the Presence of your^{saww} Lord^{azwj}'.

قَالَ فَقَامَ النَّبِيُّ ص فَصَلَّى رَكَعَتَيْنِ وَ دَعَا فِي آخِرِهِنَّ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ كُلِّ ذِي حَقٍّ عَلَيْكَ وَ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ أَنْ تَرُدَّ عَلَيَّ فُطْرُسَ جَنَاحَهُ وَ تَسْتَجِيبَ لِنَبِيِّكَ وَ تَجْعَلَهُ آيَةً لِلْعَالَمِينَ

He^{asws} said: 'So the Prophet^{saww} stood and prayed two Cycles of *Salat* and supplicated during the last of these two: 'O Allah^{azwj}! I^{saww} ask You^{azwj} by the right of every one with a right upon You^{azwj}, and by the right of Muhammad^{saww} and the People^{asws} of his^{saww} Household, that You^{azwj} Return upon Futrus, his wings, and You^{azwj} Answer (the supplication) of Your^{azwj} Prophet^{saww}, and Make it to be a Sign for the worlds'.

فَاسْتَجَابَ اللَّهُ تَعَالَى لِنَبِيِّهِ ص وَ أَوْحَى إِلَيْهِ أَنْ يَأْمُرَ فُطْرُسَ أَنْ يُمِرَّ جَنَاحَهُ عَلَى الْحُسَيْنِ ع فَقَالَ رَسُولُ اللَّهِ لِفُطْرُسَ أَمْرُ جَنَاحِكَ الْكَسِيرِ عَلَى هَذَا الْمَوْلُودِ فَفَعَلَ فَسَبَّحَ فَأُصْبِحَ صَاحِبًا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ بِكَ يَا رَسُولَ اللَّهِ

So Allah^{azwj} the Exalted Answered to His^{azwj} Prophet^{saww} and Revealed unto him^{saww} that he^{saww} orders Futrus that he wipes his wings upon Al-Husayn^{asws}. So Rasool-Allah^{saww} said to Futrus: 'Wipe your broken wings upon this infant'. So he did it, and Glorified, and he became healthy (repaired). So he said, 'The Praise is for Allah^{azwj} Who Favoured upon me with you^{saww}, O Rasool-Allah^{saww}'.

فَقَالَ النَّبِيُّ لِفُطْرُسَ أَيْنَ تُرِيدُ؟ فَقَالَ إِنَّ جَبْرَائِيلَ أَخْبَرَنِي بِمَصْرَعِ هَذَا الْمَوْلُودِ وَ إِنِّي سَأَلْتُ رَبِّي أَنْ يَجْعَلَنِي خَلِيفَةً هُنَاكَ

So the Prophet^{saww} said to Futrus: 'Where are you intending (to go to)?' So he said, 'Jibraeel^{as} informed me of the killing of this infant, and I asked my Lord^{azwj} that He^{azwj} Makes me a Caliph over (Angels) there'.

قَالَ فَذَلِكَ الْمَلَكُ مُوَكَّلٌ بِقَبْرِ الْحُسَيْنِ ع فَإِذَا تَرَحَّمَ عَبْدٌ عَلَى الْحُسَيْنِ أَوْ تَوَلَّى أَبَاهُ أَوْ نَصَرَهُ بِسَيْفٍ وَ لِسَانِهِ انْطَلَقَ ذَلِكَ الْمَلَكُ إِلَى قَبْرِ رَسُولِ اللَّهِ ص فَيَقُولُ أَيُّهَا النَّفْسُ الزَّكِيَّةُ فَلَانِ بِنِ بِلَادِ كَذَا وَ كَذَا يَتَوَلَّى الْحُسَيْنِ وَ يَتَوَلَّى أَبَاهُ وَ نَصَرَهُ بِلِسَانِهِ وَ قَلْبِهِ وَ سَيْفِهِ

He^{asws} said: 'So that is the Angel Allocated with the grave of Al-Husayn^{asws}. So when a servant is compassionate upon Al-Husayn^{asws}, or befriends his^{asws} father^{asws}, or helps him^{asws} with his sword or his tongue, that Angel goes to the grave of Rasool-Allah^{saww} and he is saying, 'O you pure soul! So and so, son of so and so, in such and such a city

is befriending Al-Husayn^{asws} and is befriending his^{asws} father^{asws}, and helps him^{asws} with his tongue and his^{asws} heart and his sword’.

قَالَ فَيَجِيئُهُ مَلَكٌ مُوَكَّلٌ بِالصَّلَاةِ عَلَى النَّبِيِّ أَنْ بَلِّغَهُ عَنْ مُحَمَّدٍ السَّلَامَ وَقُلْ لَهُ إِنَّ مِتَّ عَلَى هَذَا فَأَنْتَ رَفِيقُهُ فِي الْجَنَّةِ.

He^{asws} said: ‘So the Angel Allocated with the *Salawat* upon the Prophet^{saww} answers him, ‘Deliver to him the greetings on behalf of Muhammad^{saww} and say to him, ‘If you die upon this, so you (Futrus) would be his friend in the Paradise’’.³⁰

قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْمُحَمَّدي قَالَ: قَالَ:

He said, ‘It was narrated to us by Ja’far Bin Abdullah Bin Ja’far Al Muhammady who said,

حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِي رَافِعٍ قَالَ: كُنْتُ قَاعِدًا بَعْدَ مَا بَايَعَ النَّاسُ أَبَا بَكْرٍ فَسَمِعْتُ أَبَا بَكْرٍ يَقُولُ لِلْعَبَّاسِ أَنْشُدْكَ اللَّهَ هَلْ تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ص جَمَعَ بَنِي عَبْدِ الْمُطَّلِبِ وَأَوْلَادَهُمْ وَأَنْتَ فِيهِمْ وَجَمَعَكُمْ دُونَ قُرَيْشٍ

‘It was narrated to us by Umar, son of Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from Abu Raf’iu who said, ‘I was seated after the people had pledged allegiance to Abu Bakr and I heard Abu Bakr saying to Al-Abbas, ‘I adjure you to Allah^{azwj}! Do you know that Rasool-Allah^{saww} gathered the Clan of Abdul Muttalib^{as}, and their children, and you were among them, and he^{saww} gathered them beside the Qureysh.

فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ أَنَّهُ لَمْ يَبْعَثِ اللَّهُ تَعَالَى نَبِيًّا إِلَّا جَعَلَ لَهُ أَخًا وَوَزِيرًا وَوَصِيًّا وَخَلِيفَةً فِي أَهْلِهِ فَمَنْ يَقُومُ مِنْكُمْ يُبَايِعُنِي عَلَى أَنْ يَكُونَ أَخِي وَوَزِيرِي وَوَصِيِّي وَخَلِيفَتِي فِي أَهْلِي فَلَمْ يَقُمْ مِنْكُمْ أَحَدٌ

And he^{saww} said: ‘O Clan of Abdul Muttalib^{as}! It is so that Allah^{azwj} the Exalted did not Send a Prophet^{as} except He^{azwj} Made for him^{as} a brother, and a Vizier, and a successor^{as}, and a Caliph among his^{as} family. So who is standing among you all pledging allegiance to me^{saww} upon the stipulation that he would happen to be my^{saww} brother, and my^{saww} Vizier, and my^{saww} successor, and my^{saww} Caliph among my^{saww} family?’. But no one from you all stood up.

فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ كُونُوا فِي الْإِسْلَامِ رُءُوسًا وَلَا تَكُونُوا أَدْنَابًا وَاللَّهِ لَيَقُومَنَّ قَائِمُكُمْ وَلَيَكُونَنَّ فِي غَيْرِكُمْ ثُمَّ لَنْتَدَمَنَّ فَقَامَ عَلِيٌّ مِنْ بَيْنِكُمْ فَبَايَعَهُ عَلَى شَرْطٍ لَهُ وَدَعَا إِلَيْهِ أ تَعْلَمُ ذَلِكَ مِنْ رَسُولِ اللَّهِ؟ قَالَ نَعَمْ.

So he^{saww} said: ‘O Clan of Abdul Muttalib^{as}! Become chief in Al-Islam and do not become infantrymen. By Allah^{azwj}! Let your standing one stand (or else) it would come to be in others, then you will be regretting’. So Ali^{asws} stood up from between you all and pledged allegiance to him^{saww} upon a stipulation of his^{saww}, and called him^{asws} to it. Do you know that (to be) from Rasool-Allah^{saww}?’ He said, ‘Yes’.³¹

³⁰ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 30

³¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 31

[كان رسول الله صلى الله عليه وآله وسلم يقول لعلي «ع» أنت المظلوم من بعدي.]

It was so that Rasool-Allah ^{saww} had said to Ali ^{asws}: ‘You ^{asws} would be oppressed from after me ^{saww}’.

حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ الْمَالِكِيُّ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ

It was narrated to us by Al Hassan Bin Ahmad Al Maliky, from his father, from Ibrahim Bin Abu Mahmoud,

عَنْ عَلِيِّ بْنِ مُوسَى الرَّضَا ع عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَدَى ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ أَنْتَ الْمَظْلُومُ بَعْدِي فَوَيْلٌ لِمَنْ ظَلَمَكَ وَاعْتَدَى عَلَيْكَ وَطُوبَى لِمَنْ تَبِعَكَ وَ لَمْ يَخْتَرْ عَلَيْكَ

From Ali ^{asws} Bin Musa Al-Reza ^{asws}, from his ^{asws} father ^{asws} Musa ^{asws} Bin Ja'far ^{asws} Bin Muhammad ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} forefathers ^{asws}, from Al-Husayn ^{asws} Bin Ali ^{asws} having said: ‘Rasool-Allah ^{saww} said: ‘O Ali ^{asws}! You ^{asws} will be oppressed after me ^{saww}. Therefore, woe be to the one who oppressed you ^{asws}, and assaults upon you ^{asws}, and beatitude is for the one who follows you ^{asws} and does not chose (someone else) over you ^{asws}.

يَا عَلِيُّ أَنْتَ الْمُقَاتِلُ بَعْدِي فَوَيْلٌ لِمَنْ قَاتَلَكَ وَ طُوبَى لِمَنْ قَاتَلَ مَعَكَ

O Ali ^{asws}! You ^{asws} would be fought against after me ^{saww}. Therefore, woe be unto the one who fights against you ^{asws} and beatitude is for the one who is killed alongside you ^{asws}.

يَا عَلِيُّ أَنْتَ الَّذِي تَنْطِقُ بِكَلَامِي وَ تَتَكَلَّمُ بِلِسَانِي بَعْدِي فَوَيْلٌ لِمَنْ رَدَّ عَلَيْكَ وَ طُوبَى لِمَنْ قَبِلَ كَلَامَكَ

O Ali ^{asws}! You ^{asws} are the one who would speak with my ^{saww} speech and talk by my ^{saww} tongue after me ^{saww}. Therefore, woe be unto the one who rebuts against you and beatitude is for the one who accepts your ^{asws} speech.

يَا عَلِيُّ أَنْتَ سَيِّدُ هَذِهِ الْأُمَّةِ بَعْدِي وَ أَنْتَ إِمَامُهَا وَ خَلِيفَتِي عَلَيْهَا مَنْ فَارَقَكَ فَارَقَنِي يَوْمَ الْقِيَامَةِ وَ مَنْ كَانَ مَعَكَ كَانَ مَعِيَ يَوْمَ الْقِيَامَةِ

O Ali ^{asws}! You are the chief of this community after me ^{saww}, and you ^{asws} are its Imam ^{asws}, and my ^{saww} Caliph upon it. The one who separates from you ^{asws} would be separated from me ^{saww} on the Day of Judgment, and the one who was with you ^{asws}, would be with me ^{saww} on the Day of Judgment.

يَا عَلِيُّ أَنْتَ أَوَّلُ مَنْ آمَنَ بِي وَ صَدَّقَنِي وَ أَنْتَ أَوَّلُ مَنْ أَعَانَنِي عَلَى أَمْرِي وَ جَاهَدَ مَعِيَ عَدُوِّي وَ أَنْتَ أَوَّلُ مَنْ صَلَّى مَعِيَ وَ النَّاسُ يَوْمَئِذٍ فِي غَفْلَةٍ الْجَهَالَةِ

O Ali ^{asws}! You ^{asws} are the first one who believed in me ^{saww} and ratify me ^{saww}, and you ^{asws} were to first one to assist me ^{saww} upon my ^{saww} matter, and fought alongside me ^{saww} with my ^{saww} enemies, and you ^{asws} were the first one who prayed Salat with me ^{saww} and the people in those days were in oblivion of the ignorance.

يَا عَلِيُّ أَنْتَ أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ مَعِيَ وَ أَنْتَ أَوَّلُ مَنْ يُبْعَثُ مَعِيَ وَ أَنْتَ أَوَّلُ مَنْ يَجُوزُ الصِّرَاطَ مَعِيَ وَ إِنَّ رَبِّي عَزَّ وَ جَلَّ أَقْسَمَ بِعِزَّتِهِ لَا يَجُوزُ عَبْةَ الصِّرَاطِ إِلَّا مَنْ مَعَهُ بَرَاءَةٌ بَوْلَايَتِكَ وَ وَلايَةِ الْأَيْمَةِ مِنْ وُلْدِكَ

O Ali^{asws}! You^{asws} would be the first one for whom the group would be cleft asunder, and you^{asws} would be the first one who would be Resurrected with me^{saww}, and you would be the first one who would cross the Bridge with me^{saww}. And my^{saww} Lord^{azwj} Mighty and Majestic Swore by His^{azwj} Mighty that none shall cross the obstacle of the Bridge except for the one who would have a deed with your^{asws} Wilayah and the Wilayah of the Imams^{asws} from your^{asws} sons^{asws}.

وَ أَنْتَ أَوَّلُ مَنْ يَرِدُ حَوْضِي تَسْقِي مِنْهُ أَوْلِيَاءَكَ وَ تَدُودُ أَعْدَاءَكَ وَ أَنْتَ صَاحِبِي إِذَا قُمْتُ الْمَقَامَ الْمَحْمُودَ تَشْفَعُ لِمُحِبِّكَ فَتَشْفَعُ فِيهِمْ وَ أَنْتَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ وَ بِيَدِكَ لَوَائِي وَ هُوَ لِيَوَاءِ الْحَمْدِ وَ هُوَ سَبْعُونَ سَفَةً الشَّقَّةُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَ الْقَمَرِ وَ أَنْتَ صَاحِبُ شَجَرَةِ طُوبَى فِي الْجَنَّةِ أَصْلُهَا فِي دَارِكَ وَ أَغْصَانُهَا فِي دُورِ شِيعَتِكَ وَ مُحِبِّكَ.

And you^{asws} would be the first one who would return to my^{saww} Fountain to quench your^{asws} friends from it and prevent your^{asws} enemies. And you^{asws} would be my^{saww} companion when I^{saww} stand at the place of the Most-Praised One (الْمَقَامَ الْمَحْمُودَ), interceding for those that love you^{asws}, and you^{asws} would intercede for them. And you^{asws} would be the first one to enter the Paradise, and in your^{asws} hand would be my^{saww} flag, and it is the Flag of Praise, and it is of seventy compartments, (each of) the compartments from it is more vast than the sun and the moon. And you^{asws} would be the owner of the tree of Tooba in the Paradise, its roots being in your^{asws} house and its branches being in the houses of your^{asws} Shias and those that love you^{asws}.

قَالَ إِبْرَاهِيمُ بْنُ أَبِي مَحْمُودٍ: فَقُلْتُ لِلرِّضَا ع يَا ابْنَ رَسُولِ اللَّهِ إِنَّ عِنْدَنَا أَخْبَاراً فِي فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ ع وَ فَضْلِكَمُ أَهْلَ الْبَيْتِ وَ هِيَ مِنْ رِوَايَةِ مُخَالِفِكُمْ وَ لَا نَعْرِفُ مِثْلَهَا عِنْدَكُمْ أَ فَتَدِينُ بِهَا؟

So Ibrahim Bin Abu Mahmoud (the narrator) said, 'So I said to Al-Reza^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! With us there are certain reports regarding the merits of Amir Al-Momineen^{asws} and your^{asws} merits, the People^{asws} of the Household, and it is a report from your^{asws} adversaries, and we do not recognise its like with us. Should we make it a Religion with it?'

فَقَالَ يَا ابْنَ أَبِي مَحْمُودٍ لَقَدْ أَخْبَرَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ أَصَعَى إِلَيَّ نَاطِقٍ فَقَدْ عَبَدَهُ فَإِنْ كَانَ النَّاطِقُ عَنِ اللَّهِ فَقَدْ عَبَدَ اللَّهَ وَ إِنْ كَانَ النَّاطِقُ عَنِ إِبْلِيسَ فَقَدْ عَبَدَ إِبْلِيسَ

So he^{asws} said: 'O Ibn Abu Mahmoud! My^{asws} father^{asws} has informed me^{asws} from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that Rasool-Allah^{saww} said: 'The one who listens to a speaker so he has worshipped him. So if he was the speaker from Allah^{azwj}, so he has worshipped Allah^{azwj}, but if he was speaking from Iblees^{la}, so he has worshipped Iblees^{la}.

ثُمَّ قَالَ الرِّضَا ع يَا ابْنَ أَبِي مَحْمُودٍ إِنَّ مُخَالِفِينَ وَضَعُوا أَخْبَاراً فِي فَضَائِلِنَا وَ جَعَلُوهَا عَلَى أَقْسَامٍ ثَلَاثَةٍ أَحَدُهَا الْعُلُوُّ وَ ثَانِيهَا التَّفْصِيرُ فِي أَمْرِنَا وَ ثَالِثُهَا التَّنْصِيرُ بِمِثَالِ أَعْدَائِنَا

Then Al-Reza ^{asws} said: 'O Ibn Abu Mahmoud! Our ^{asws} adversaries wasted the Ahadeeth regarding our ^{asws} merits and made these to be upon three categories. One of these is the exaggeration, and its second is the derogation regarding our ^{asws} matter, and its third are the statements with the flaws of our ^{asws} enemies.

فَإِذَا سَمِعَ النَّاسُ الْعُلُوَّ فِينَا كَفَرُوا شَبَعْتَنَا وَنَسَبُوهُمْ إِلَى الْقَوْلِ بِرُبُوبِيَّتِنَا وَإِذَا سَمِعُوا التَّقْصِيرَ اعْتَقَدُوهُ فِينَا وَإِذَا سَمِعُوا مَثَالِبَ أَعْدَائِنَا بِأَسْمَائِهِمْ تَلَبَّوْنَا بِأَسْمَائِنَا وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ

So when the people hear the exaggeration regarding us ^{asws}, they disbelieve our ^{asws} Shias and they link them to the words with our ^{asws} Lordship. And when they hear the derogation, they believe it regarding us ^{asws}. And when they hear the flaws of our ^{asws} enemies with their names, they defame us ^{asws} with our ^{asws} names. And Allah ^{azwj} Mighty and Majestic has Said [6:108] **And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah without knowledge**".

يَا ابْنَ أَبِي مَحْمُودٍ إِذَا أَخَذَ النَّاسُ يَمِينًا وَشِمَالًا فَالْزِمْ طَرِيقَتَنَا فَإِنَّ مَنْ لَزِمَنَا لَزِمَنَا وَمَنْ فَارَقَنَا فَارَقَنَا إِنَّ أَدْنَى مَا يَخْرُجُ بِهِ الرَّجُلُ مِنَ الْإِيمَانِ أَنْ يَقُولَ لِلْحَصَاةِ هَذِهِ نَوَآءُ ثَمِيْدِيْنَ بِذَلِكَ وَ يَنْبَرَأُ مِمَّنْ خَالَفَهُ

O Ibn Abu Mahmoud! When the people take to the right and left, so necessitate to our ^{asws} way, for the one who necessitates us ^{asws}, we ^{asws} would necessitate him, and the one who separates from us ^{asws}, we ^{asws} would be separated from him ^{asws}. The least by which the man exits from the *Eman* is that he is saying to the pebble that this is a date stone, then he makes it a Religion with that, and he disavows from the one who oppose him.

يَا ابْنَ أَبِي مَحْمُودٍ احْفَظْ مَا حَدَّثْتُكَ بِهِ فَقَدْ جَمَعْتُ لَكَ فِيهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ.

O Ibn Abu Mahmoud: 'Preserve what I ^{asws} have narrated to you with, for I ^{asws} have gathered for you therein the goodness of the world and the Hereafter".³²

قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ حُبَيْشِ بْنِ جُنَادَةَ قَالَ:

He said, 'It was narrated to us by Abdullah Bin Raja'a who said, 'It was narrated to us by Israil, from Abu Is'haq, from Hubeysh Bin Junada who said,

كُنْتُ جَالِسًا عِنْدَ أَبِي بَكْرٍ فَأَتَاهُ رَجُلٌ فَقَالَ يَا خَلِيفَةَ رَسُولِ اللَّهِ إِنَّ رَسُولَ اللَّهِ ص وَعَدَنِي أَنْ يَحْتُوَ ثَلَاثَ حَتِّيَاتٍ مِنْ تَمْرٍ فَقَالَ أَبُو بَكْرٍ ادْعُ لِي عَلِيًّا فَجَاءَ عَلِيٌّ ع فَقَالَ أَبُو بَكْرٍ يَا أَبَا الْحَسَنِ إِنَّ هَذَا يَذْكُرُ أَنَّ رَسُولَ اللَّهِ وَعَدَهُ أَنْ يَحْتُوَ لَهُ ثَلَاثَ حَتِّيَاتٍ مِنْ تَمْرٍ فَأَحْتَهَا لَهُ

I was seated in the presence of Abu Bakr, and a man came to him and he said, 'O caliph of Rasool-Allah ^{saww}! Rasool-Allah ^{saww} promised me that he ^{saww} would give me three handfuls of dates'. So Abu Bakr said, 'Call Ali ^{asws} for me'. So Ali ^{asws} came over, and Abu Bakr said, 'O Abu Al-Hassan ^{asws}! This one is mentioning that Rasool-Allah ^{saww}

³² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 32

promised him that he ^{saww} would give him three handfuls of dates, therefore give these to him’.

فَحَنَّا لَهُ ثَلَاثَ حَنَيَاتٍ مِنْ تَمْرٍ فَقَالَ أَبُو بَكْرٍ عُدُّوهَا فَوَجَدُوا فِي كُلِّ حَنِيَّةٍ سِتِّينَ تَمْرَةً فَقَالَ أَبُو بَكْرٍ صَدَقَ رَسُولُ اللَّهِ ص سَمِعْتُهُ نَيْلَةَ الْهَجْرَةِ وَ نَحْنُ خَارِجُونَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ يَقُولُ يَا أَبَا بَكْرٍ كَفَى وَ كَفَى عَلَيَّ فِي الْعَدْلِ سَوَاءً.

So he ^{asws} picked for him three handfuls of dates, and Abu Bakr said, ‘Count these!’ So they found, in each handful, sixty dates. So Abu Bakr said, ‘Rasool-Allah ^{saww} spoke the truth. I heard him ^{saww} saying on the night of the emigration, and we were going out from Makkah to Al-Medina, he ^{saww} was saying: ‘O Abu Bakr! My ^{saww} palm and the palm of Ali ^{asws} in the justice, is the same’³³.

[حديث الصادق (ع) أحبونا إلى الناس إلخ.]

Hadeeth of Al-Sadiq ^{asws}: ‘Make us ^{asws} to be beloved to the people’, etc..

قَالَ: أَخْبَرَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ بْنِ كَثِيرٍ عَنْ عَلْقَمَةَ قَالَ:

He said, ‘It was informed to us by Abu Al Hassan Ahmad Bin Muhammad Bin Al Waleed, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Yunus Bin Kaseer, from Alqama who said,

قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَوْصِنِي جُعِلْتُ فِدَاكَ فَقَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْعِبَادَةِ وَ طَوْلِ السُّجُودِ وَ آدَاءِ الْأَمَانَةِ وَ صِدْقِ الْحَدِيثِ وَ حُسْنِ الْجَوَارِ صَلُّوا عَشَائِرَكُمْ وَ عُدُّوا مَرْضَاكُمْ وَ احْضَرُوا جَنَائِزَهُمْ

‘I said to Abu Abdullah ^{asws}, ‘Advise me, may I be sacrificed for you ^{asws}!’ So he ^{asws} said: ‘I advise you with the fear of Allah ^{azwj}, and the devoutness, and the worship, and the prolonged prostrations, and the repayment of the entrustments, and the truthful narrations, and the goodly neighbourliness, and helping your relatives, and consoling your sick ones, and attending your (deceased ones) funerals.

كُونُوا لَنَا زِينًا وَ لَا تَكُونُوا عَلَيْنَا شَيْنًا أَحْبُونَا إِلَى النَّاسِ وَ لَا تَبْغَضُونَا إِلَيْهِمْ جُرُّوا إِلَيْنَا كُلَّ مَوَدَّةٍ وَ ادْفَعُوا عَنَّا كُلَّ قَبِيحٍ مَا فِيْنَا مِنْ خَيْرٍ فَتَحْنُ أَهْلُهُ وَ مَا قِيلَ فِيْنَا مِنْ شَرٍّ فَوَ اللَّهُ مَا نَحْنُ كَذَلِكَ

Become an adornment for us ^{asws} and do not become a disgrace upon us ^{asws}. Make us ^{asws} to be beloved to the people and do not make us ^{asws} to be hateful to them. Pull towards us ^{asws} every cordiality and repel from us ^{asws} every ugliness. Whatever is regarding us ^{asws} from the goodness, so we ^{asws} are it’s rightful, and whatever is said regarding us ^{asws} from the evil, so by Allah ^{azwj}, we ^{asws} are not like that.

لَنَا حَقٌّ فِي كِتَابِ اللَّهِ وَ قَرَابَةٌ مِنْ رَسُولِ اللَّهِ وَ وِلَادَةٌ طَيِّبَةٌ فَهَكَذَا قُولُوا أَنْتُمْ وَ اللَّهُ عَلَى الْمَحَبَّةِ النَّيِّضَاءِ فَأَعِينُونَا بِوَرَعٍ وَ اجْتِهَادٍ مَا عَلَى مَنْ عَرَفَهُ اللَّهُ بِهَذَا الْأَمْرِ جُنَاحٌ أَلَّا يَعْرِفَهُ النَّاسُ بِهِ إِنَّهُ مَنْ عَمِلَ لِلنَّاسِ كَانَ ثَوَابُهُ عَلَى النَّاسِ وَ مَنْ عَمِلَ لِلَّهِ كَانَ ثَوَابُهُ عَلَى اللَّهِ

For us ^{asws} there is a right in the Book of Allah ^{azwj}, and a closeness from Rasool-Allah ^{saww}, and goodly coming to the world. Thus, like this is what you should be saying, by Allah ^{azwj}, upon the clear aim. Therefore, assist us ^{asws} with the devoutness, and striving. There is no crime upon the one whom Allah ^{azwj} Recognises with this matter (Al-Wilayah). Indeed! The people would recognise him by it. It is so that the one who works for the people, his Reward would be upon the people, and the one who works for Allah ^{azwj}, his Reward would be upon Allah ^{azwj}.

وَ لَا تُجَاهِدِ الطَّلَبَ جِهَادَ الْمُغَالِبِ وَ لَا تَتَّكِلْ عَلَى الْمُسْتَسْلِمِ فَإِنَّ ابْتِغَاءَ الْفَضْلِ مِنَ السُّنَّةِ وَ الْإِجْمَالَ فِي الطَّلَبِ مِنَ الْعِفَّةِ وَ لَيْسَتْ الْعِفَّةُ بِدَافِعَةٍ رِزْقًا وَ لَا الْحِرْصُ بِجَالِبٍ فَضْلًا فَإِنَّ الرِّزْقَ مَقْسُومٌ وَ الْأَجَلَ مَوْقُوفٌ وَ الْحِرْصَ يُورِثُ الْإِثْمَ

And do not strive excessively (like) the seeking of the conqueror, and do not rely upon the submissive ones, for the seeking of the Grace is from the Sunnah, and the generality of the seeking is from the chastity, and there isn't the chastity in the pull of the sustenance, nor does the greed bring Grace, for the sustenance is apportioned, and the death is suspended, and the greed tends to inherit the sin.

لَا يَفُودُكَ اللَّهُ مِنْ حَيْثُ أَمَرَكَ وَ لَا يَرَاكَ مِنْ حَيْثُ نَهَاكَ مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ بِنِعْمَةٍ فَشَكَرَهَا بِقَلْبِهِ إِلَّا اسْتَوْجِبَ الْمَزِيدَ قَبْلَ أَنْ يُظْهِرَ شُكْرَهَا عَلَى لِسَانِهِ مَنْ قَصُرَتْ يَدُهُ عَنِ الْمُكَافَأَةِ فَلْيُطِلْ لِسَانَهُ بِالشُّكْرِ وَ مِنْ حَقِّ شُكْرِ نِعْمَةِ اللَّهِ أَنْ يَشْكُرَ بَعْدَ شُكْرِهِ مَنْ جَرَتْ تِلْكَ النِّعْمَةُ عَلَى يَدِهِ.

Allah ^{azwj} should not Miss you from where He ^{azwj} has Commanded you (to be), nor should He ^{azwj} See you where He ^{azwj} has Forbidden you (to be). Whatever Allah ^{azwj} has Favoured upon a servant, so he thanks for it by his heart, except Allah ^{azwj} would Obligate the increase before he even manifests its gratefulness upon his tongue. The one who shortens his hand from the reward, so let him prolong his tongue with the gratefulness, and from the right of thanking for the Bounties of Allah ^{azwj} is that after his thanking he thanks the One ^{azwj} Who Flowed that Bounty upon his hand”³⁴.

قَالَ سَلْمَانَ الْفَارِسِيِّ: أَوْصَانِي خَلِيلِي أَبُو الْقَاسِمِ ص بَسْبَعِ لَا أَدْعُهُنَّ عَلَى كُلِّ حَالٍ إِلَى أَنْ أَمُوتَ [أَنْ] أَنْظُرَ إِلَى مَنْ هُوَ دُونِي وَ لَا أَنْظُرَ إِلَى مَنْ هُوَ فَوْقِي وَ أَنْ أَحِبَّ الْفُقَرَاءَ وَ أَدْنُو مِنْهُمْ وَ أَقُولَ الْحَقَّ وَ إِنْ كَانَ مُرًّا وَ أَنْ أَصِلَ رَجَمِي وَ إِنْ كَانَتْ حَدِيدَةً وَ أَنْ لَا أَسْأَلَ النَّاسَ شَيْئًا وَ أَكْثِرَ مِنْ قَوْلِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كُنْزٌ مِنْ كُنُوزِ الْجَنَّةِ.

Salman Al-Farsy^{ra} said: ‘My^{ra} friend Abu Al-Qasim^{saww} advised me^{as} with seven (things) I^{as} should not leave these upon every state until I^{ra} die – I^{ra} should look at the one who is below me^{ra} and that I^{ra} should not look at the one who is above me^{ra}, and that I^{ra} should love the poor and be closer to them, and I^{ra} should say the truth and even if it was bitter, and that I^{ra} should maintain my^{ra} relationships and even if it was restricted, and that I^{ra} should not ask the people for anything and frequently be saying, ‘There is neither Might

³⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 34

nor Strength except with Allah^{azwj}, for it is a treasure from the treasures of the Paradise”.³⁵

وَقَالَ رَسُولُ اللَّهِ ص: ثَلَاثٌ مُنْجِيَاتٌ وَثَلَاثٌ مُهْلِكَاتٌ فَأَمَّا الْمُنْجِيَاتُ فَخَوْفُ اللَّهِ فِي السِّرِّ وَالْعَلَانِيَةِ وَالْعَدْلُ فِي الْغَضَبِ وَالرِّضَا وَالْقَصْدُ فِي الْفَقْرِ وَالْغِنَى أَمَّا الْمُهْلِكَاتُ فَشُحُّ مَطَاعٍ وَهُوَ مُتَّبَعٌ وَإِعْجَابُ الْمَرْءِ بِنَفْسِهِ.

And Rasool-Allah^{saww} said: ‘Three are savers and three are destroyers. So, as for the saved ones, it is the fear of Allah^{azwj} in the privacy and the public, and the (doing of) justice during the anger and the pleasure, and the moderation during the poverty and the prosperity. As for the destroyers, it is the lustful desires obeyed, and personal opinions followed, and the wonderment of the man with himself (self-conceitedness)”.³⁶

[إخبار النبي عليا يوم أحد بأنه لم يستشهد في الواقعة ولكنه يقتل بعد ذلك.]

The Prophet^{saww} informing Ali^{asws} on the Day of Ohad that he^{asws} would not be martyred during the event, but he^{asws} would be killed after that.

عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ:

From Ikrama, from Ibn Abbas who said,

قَالَ عَلِيُّ ع: يَا رَسُولَ اللَّهِ إِنَّكَ قُلْتَ لِي يَوْمَ أُحُدٍ جِئْتُ عَنْ الشَّهَادَةِ وَاسْتَشْهَدَ مَنْ اسْتَشْهَدَ مِنْ الشَّهَادَةِ مِنْ وَرَائِكَ قَالَ ص كَيْفَ صَبْرُكَ إِذَا خُضِبَتْ هَذِهِ مِنْ هَذَا وَ أَهْوَى بِيَدِهِ إِلَى لِحْيَتِهِ وَ رَأْسِهِ فَقَالَ عَلِيُّ ع لَمَّا بُلِيْتُ فَلَيْسَ ذَلِكَ مِنْ مَوَاطِنِ الصَّبْرِ وَ لَكِنْ هُوَ مَوَاطِنُ الْبُشْرَى وَ الْكِرَامَةِ.

‘Ali^{asws} Said: ‘O Rasool-Allah^{saww}! You^{saww} said to me^{asws} on the Day of Ohad, when I^{asws} was delayed, about the martyrdom, and he witnessed, the one who witnessed, that: ‘The martyrdom is from behind you^{asws}’. He^{saww} said: ‘How would your^{asws} patience be when this is dyed from this?’ – and he^{saww} gestured by his^{saww} hand to his^{asws} beard and his^{asws} head. So Ali^{asws} said: ‘When I^{asws} am afflicted, so that isn’t from the places of patience, but it is a place of the glad tidings and the prestige”.³⁷

قَالَ: حَدَّثَنَا حُسَيْنُ الْأَسْفَرِيُّ قَالَ: حَدَّثَنَا قَيْسُ بْنُ عَمَّارٍ الدُّهْنِيُّ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ:

He said, ‘It was narrated to us by Husayn Al Ashqar who said, ‘It was narrated to us by Qays Bin Ammar Al Duhnay, from Salim Bin Abu Al Ja’ad who said,

قِيلَ لِعُمَرَ إِنَّا نَرَاكَ تَصْنَعُ لِعَلِيٍّ شَيْئاً مَا تَصْنَعُ بِأَحَدٍ مِنْ أَصْحَابِ مُحَمَّدٍ قَالَ إِنَّهُ مَوْلَايَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص

‘It was said to Umar, ‘We saw your conduct - something regarding Ali^{asws} what you did not do with anyone from the companions of Muhammad^{saww}’. He said, ‘He is my

³⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 35

³⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 36

³⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 37

Master ^{asws}, – From Abu Ja'far Muhammad Bin Ali Al-Baqir ^{asws}, from his ^{asws} father ^{asws}, from his ^{asws} grandfather ^{asws} having said: 'Rasool-Allah ^{saww} had said so'.³⁸

[أسباب تشيع يوحنا النصراني ما جرى لموسى بن عيسى الهاشمي مع تربة الحسين (ع)].

The reasons for Yohanna the Christian becoming a Shia, what happened to Musa Bin Isa Al-Hashimy with the soil of Al-Husayn ^{asws}.

قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُوسَى الرَّبِيعِيُّ الْكَاتِبُ قَالَ: حَدَّثَنِي أَبِي مُوسَى بْنُ عَبْدِ الْعَزِيزِ قَالَ:

He said, 'It was narrated to us by Abu Abdullah Muhammad Bin Musa Al Rabi'e, the scribe whosaid, 'It was narrate to me by Abu Musa Bin Abdul Aziz who said,

لَقِيتُ يُوْحَنَّا بْنَ سَرَاقِيُونِ النَّصْرَانِيَّ الْمُتَطَبِّبُ فِي شَارِعِ أَبِي أَحْمَدَ فَاسْتَوْقَفَنِي وَ قَالَ لِي بِحَقِّ نَبِيِّكَ وَ دِينِكَ مَنْ هَذَا الَّذِي يَزُورُ قَبْرَهُ [فَوَمَّ] مِنْكُمْ بِنَاحِيَةِ قَصْرِ ابْنِ هُبَيْرَةَ؟ مَنْ هُوَ مِنْ أَصْحَابِ نَبِيِّكُمْ؟ قُلْتُ لَيْسَ هُوَ مِنْ أَصْحَابِهِ هُوَ ابْنُ بِنْتِهِ فَمَا دَعَاكَ إِلَى الْمَسْأَلَةِ عَنْهُ؟

Youhanna Bin Saraqiyun the Christian physician met me in Abu Ahmad street, so he paused by and said to me: 'By the right of your Prophet ^{saww} and this Religion of yours, Who is this one whose grave you are visiting, this grave which is by the area of the mansion of Ibn Hubeyra? Who is he from the companions of your Prophet ^{saww}? I said, 'He ^{asws} isn't from his ^{saww} companions. He ^{asws} is a son ^{asws} of his ^{saww} daughter ^{asws}. So what called you to ask about him ^{asws}?'

فَقَالَ لَهُ عِنْدِي حَدِيثٌ طَرِيفٌ قُلْتُ حَدَّثَنِي بِهِ فَقَالَ وَجَّهَ إِلَيَّ سَابُورُ الْكَبِيرُ الْخَادِمُ الرَّشِيدُ فِي اللَّيْلِ فَصِرْتُ إِلَيْهِ فَقَالَ تَعَالَ مَعِي فَمَضَى وَ أَنَا مَعَهُ حَتَّى نَخْلُنَا عَلَى مُوسَى بْنِ عَيْسَى الْهَاشِمِيِّ فَوَجَدْنَاهُ زَائِلَ الْعَقْلِ مُكِنًّا عَلَى وَسَادَةٍ وَ إِذَا بَيْنَ يَدَيْهِ طَشْتُ فِيهَا حَشْوُ جَوْفِهِ وَ كَانَ الرَّشِيدُ اسْتَحْضَرَهُ مِنَ الْكُوفَةِ

So he said to him, 'With me is an odd Hadeeth.' I said, 'Narrate to me with it'. He said, 'Sabour, the main servant of Al-Rasheed came to me during the night, so I went to him, and he said, 'Come with me'. So he went and I was with him, until we entered to see Musa Bin Isa Al-Hashimy, and we found in with a fleeting mind, reclining upon a cushion, and in front of him there was a tray wherein were some fillings in the middle of it, and it was so that Al-Rasheed had brought him from Al-Kufa.

فَأَقْبَلَ سَابُورُ عَلَى خَادِمٍ مِنْ خَاصَّةِ مُوسَى فَقَالَ لَهُ وَيْحَكَ مَا خَبْرُهُ؟ فَقَالَ لَهُ أُخْبِرُكَ أَنَّهُ كَانَ مِنْ سَاعَةٍ جَالِسًا وَ حَوْلَهُ نُدْمَاؤُهُ وَ هُوَ مِنْ أَصْحَاحِ النَّاسِ جِسْمًا وَ أَطْيَبِهِمْ نَفْسًا إِذْ جَرَى ذِكْرُ الْحُسَيْنِ بْنِ عَلِيٍّ ع

So Sabour turned towards the special servants of Musa and said to him, 'Woe be unto you! What is his news?' He said to him, 'I shall inform you. He was seated for a while and around him were his sympathisers. He was from the most healthy ones of the people and of good self, when the mention of Al-Husayn Bin Ali ^{asws} flowed.

³⁸ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 38

قَالَ يُوحَنَّا هَذَا الَّذِي سَأَلْتُكَ عَنْهُ فَقَالَ مُوسَى إِنَّ الرِّافِضَةَ لَتَعْلُوا فِيهِ حَتَّىٰ إِنَّهُمْ فِيَمَا عَرَفْتُ يَجْعَلُونَ تُرْبَتَهُ دَوَاءً يَبْدَأُونَ بِهِ فَقَالَ لَهُ رَجُلٌ مِنْ بَنِي هَاشِمٍ كَانَ حَاضِرًا قَدْ كَانَتْ بِي عِلَّةٌ غَلِيظَةٌ فَتَعَالَجْتُ لَهَا بِكُلِّ عِلَاجٍ فَمَا نَفَعَنِي حَتَّىٰ وَصَفَ لِي كَاتِبِي أَنْ أَخَذَ مِنْ هَذِهِ التُّرْبَةِ فَأَخَذْتُ فَفَعَّنِي اللَّهُ بِهَا وَ زَالَ مَا كُنْتُ أَجِدُهُ

Youhanna said, 'This is what I asked you about'. So Musa said, 'The Rafizis (Shias) tend to exaggerate regarding him ^{asws} to the extent that they, in what I understand, are making his ^{asws} soil as a medicine and are curing by it'. So the man from the Clan of Hashim said to him, 'I was present and there was a serious illness with me, and I treated it with every treatment, but it did not benefit me until my scribe described to me that I should take from this soil. So I took it and Allah ^{azwj} Benefited me with it, and it declined, what (illness) is used to find.

قَالَ فَبَقِيَ عِنْدَكَ مِنْهَا شَيْءٌ قَالَ نَعَمْ فَوَجَّهَ فَجَاءَهُ مِنْهَا بِقِطْعَةٍ فَنَاولَهَا مُوسَى بْنَ عِيسَى فَأَخَذَهَا مُوسَى فَاسْتَدَخَلَهَا دُبْرَهُ اسْتَهْرَأَ بِمَنْ يُدَاوِي بِهَا وَ احْتِقَارًا وَ تَصْغِيرًا لِهَذَا الرَّجُلِ الَّذِي هَذِهِ تُرْبَتُهُ يَعْنِي الْحُسَيْنَ عَ فَمَا هُوَ إِلَّا أَنْ اسْتَدَخَلَهَا دُبْرَهُ حَتَّىٰ صَاحَ النَّارَ النَّارَ الطُّشَّتِ الطُّشَّتِ فَجِئْنَا بِالطُّشَّتِ فَأَخْرَجَ فِيهَا مَا تَرَى فَاَنْصَرَفَ النُّدَمَاءُ فَصَارَ الْمَجْلِسُ مَاتَمًا

He said, 'Does something from it (the soil) remain with you?' He said, 'Yes'. So he diverted to it and came with a piece from it and gave it to Musa Bin Isa. So Musa took it and inserted it into his backside as a mockery with the ones who cure with it, and as a contempt and belittling to this man ^{asws} whose soil it was, meaning Al-Husayn ^{asws}. Thus, what he is now is that he had inserted it in his backside until fire became fire, and the tray, the tray. So we came to him with the tray and extracted into it what you see. And the sympathisers left, and the gathering came to be a mourning.

فَأَقْبَلَ عَلَيَّ سَابُورٌ فَقَالَ انظُرْ هَلْ لَكَ فِيهِ حِيلَةٌ؟ فَدَعَوْتُ بِشِمْعَةٍ فَإِذَا كَبِدُهُ وَ طِحَالُهُ وَ رِئْتُهُ وَ فَوَادُهُ خَرَجَ مِنْهُ فِي الطُّشَّتِ فَانظَرْتُ إِلَىٰ أَمْرٍ عَظِيمٍ فَقُلْتُ مَا لِأَحَدٍ فِي هَذَا صَنْعٌ إِلَّا أَنْ يَكُونَ لِعِيسَى الَّذِي كَانَ يُحْيِي الْمَوْتَىٰ

So Sabour turned to me and he said, 'Look, is there a scheme for you regarding him (to cure him)?' So I treated him with a candle, and there was his liver, and his spleen, and his lung, and his heart, (pieces) of it had come out from him into the tray. So I looked at a grievous matter, and I said, 'There is nothing to do for anyone with regards to this except for Isa ^{as} who used to revive the dead'.

فَقَالَ لِي سَابُورٌ صَدَقْتِ وَ لَكُنْ كُنْ هَاهُنَا فِي الدَّارِ إِلَىٰ أَنْ يَتَبَيَّنَ مَا يَكُونُ مِنْ أَمْرِهِ فَبِئْتُ عَنْهُمْ وَ هُوَ بِتِلْكَ الْحَالَةِ مَا رَفَعَ رَأْسَهُ فَمَاتَ فِي وَفْتِ السَّحْرِ

Sabour said to me, 'You speak the truth, but be over here in the house until it becomes clear what is to happen from his matter'. So I remained with them and he was in that state, not raising his head, and he died in the time of pre-dawn.

قَالَ مُحَمَّدٌ بْنُ مُوسَى قَالَ لِي مُوسَى بْنُ سَرِيحٍ فَكَانَ يُوحَنَّا يَزُورُ قَبْرَ الْحُسَيْنِ عَ وَ هُوَ عَلَىٰ دِينِهِ ثُمَّ أَسْلَمَ بَعْدَ هَذَا فَحَسَنَ إِسْلَامُهُ.

Muhammad Bin Musa said, 'Musa Bin Sari'e said to me, 'It was so that Youhanna was visiting the grave of Al-Husayn ^{asws} and he was upon his Religion (Christianity). Then he became a Muslim after this, and excellent was his Islam'.³⁹

اعْتِمَاداً عَلَى بَعْضِهِ قَالَ: حَدَّثَنَا عَبْدُ رَبِّهِ بْنِ عَلْقَمَةَ عَنْ حَمَادِ بْنِ سَلْمَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ:

Relying upon part of it, he said, 'It was narrated to us by Abd Rabbih Bin Alqamah, from Hammad Bin Salama, from Yahya Bin Saeed, from Saeed Bin Al Musayyab who said,

قَالَ عُمَرُ بْنُ الْخَطَّابِ: تَحَبَّبُوا إِلَى الْأَشْرَافِ وَتَوَدَّدُوا وَاتَّقُوا عَلَى أَعْرَاضِكُمْ مِنَ السَّفَلَةِ وَاعْلَمُوا أَنَّهُ لَا يَتَمُّ شَرَفٌ إِلَّا بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

'Umar Bin Al-Khattab said, 'Be loving towards the noblemen and be cordial, and fear upon your honour from the lowly ones, and know that the nobility is not complete except by the Wilayah of Ali ^{asws} Bin Abu Talib ^{asws}'.⁴⁰

قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَّانِيُّ أَمْلَاهُ عَلِيُّ مَنبَرٍ لَهُ قَالَ:

He said, 'It was narrated to us by Yahya Bin Abdul Hameed Al Himmany, dictating upon a pulpit of his, said,

خَرَجْتُ أَيَّامَ وَلَايَةِ مُوسَى بْنِ عِيْسَى الْهَاشِمِيِّ الْكُوفَةَ مِنْ مَنْزِلِي فَلَقَنِي أَبُو بَكْرٍ بْنُ عَبَّاشٍ فَقَالَ لِي امْضِ بِنَا يَا يَحْيَى إِلَى هَذَا فَلَمْ أَدْرُ مَنْ يُعْنِي وَكُنْتُ أَجْلُ أبا بَكْرٍ عَنْ مُرَاجَعَتِهِ وَكَانَ رَاكِباً جِمَاراً لَهُ فَجَعَلَ يَسِيرُ عَلَيْهِ وَ أَنَا أَمْشِي مَعَ رُكَابِهِ فَلَمَّا صِرْنَا عِنْدَ الدَّارِ الْمَعْرُوفَةِ بِدَارِ عَبْدِ اللَّهِ بْنِ جَابِرٍ التَّفَّتْ إِلَيَّ فَقَالَ يَا ابْنَ الْحَمَّانِيِّ إِنَّمَا جَرَرْتُكَ مَعِي وَ حَسْمَتُكَ أَنْ تَمْشِيَ خَلْفِي لِأَسْمَعَكَ مَا أَقُولُ لِهَذَا الطَّاعِيَةِ

'I went out from my house during the days of the rule of Musa Bin Isa Al-Hashimy in Al-Kufa, and Abu Bakr Bin Ayyash met me, and he said to me, 'Come with us, O Yahya, to this one'. But, I did not know what he meant, and I used to deter Abu Bakr from his reviews, and he was riding a donkey of his. So he went on easily upon it and I was walking with his ride. So when we came to be by the house well known as the house of Abdullah Bin Jabir, he turned towards me and he said, 'O Ibn Al-Himany! But rather, I brought you with me and your virtue, so that you would walk behind me in order for you to hear what I would be saying to this tyrant'.

قَالَ فَقُلْتُ مَنْ هُوَ يَا أبا بَكْرٍ؟ فَقَالَ هَذَا الْفَاجِرُ الْكَافِرُ مُوسَى بْنُ عِيْسَى فَسَكَتَ عَنْهُ وَ مَضَى وَ أَنَا أَتَّبِعُهُ حَتَّى إِذَا صِرْنَا إِلَى بَابِ مُوسَى بْنِ عِيْسَى وَ بَصُرَ بِهِ الْحَاجِبُ وَ تَبَيَّنَهُ وَ كَانَ النَّاسُ يَنْزِلُونَ عِنْدَ الرَّحْبَةِ فَلَمْ يَنْزِلْ أَبُو بَكْرٍ هُنَاكَ وَ كَانَ عَلَيْهِ يَوْمَئِذٍ قَمِيصٌ وَ إِزَارٌ وَ هُوَ مَحْلُولُ الْأَزْرَارِ

He said, 'So I said, 'Who is he, O Abu Bakr?' He Said, 'This immoral, disbeliever, Musa Bin Isa (the governor)!' So I was silent from him and kept going, and I followed him until when we came to the door of Musa Bin Isa and the guard saw him and became clear to him. And it was so that those people were being lodged at Al-Rahba, but Abu Bakr did

³⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 39

⁴⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 40

not lodge over there, and on that day he had upon him a shirt and a loincloth, and he had buttoned the loincloth.

قَالَ فَدَخَلَ عَلَى حِمَارِهِ وَنَادَانِي فَقَالَ يَا ابْنَ الْجِمَانِيِّ فَمَنْعَنِي الْحَاجِبُ فَرَجَرَهُ أَبُو بَكْرٍ وَقَالَ أَتَمْنَعُهُ يَا فَاجِلٌ وَهُوَ مَعِيَ فَتَرَكَنِي
فَمَا زَالَ يَسِيرُ عَلَى حِمَارِهِ حَتَّى دَخَلَ الْإِيوَانَ فَبَصُرَ بِنَا مُوسَى وَهُوَ قَاعِدٌ فِي صَدْرِ الْإِيوَانِ عَلَى سَرِيرٍ وَبِجَنْبِي السَّرِيرِ
رِجَالٌ مُتَسَلِّحِينَ وَكَذَلِكَ كَانُوا يَصْنَعُونَ

He said, ‘So he went over to his donkey and called out to me, and he said, ‘O Abu Al-Himmany!’ But the guard prevented me. So Abu Bakr rebuked him and said, ‘Are you preventing him, O subject, and he is with me?’ So he left me, and I did not cease to travel upon his donkey until we entered the hallway, and we saw Musa and he was seated in the middle of the hallway, upon a bed, and on the side of the bed were some men, heavily armed, and that is how they normally used to be.

فَلَمَّا أَنْ رَأَهُ مُوسَى رَحَّبَ بِهِ وَقَرَّبَهُ وَأَفْعَدَهُ عَلَى سَرِيرِهِ وَ مُنِعْتُ أَنَا حِينَ وَصَلْتُ إِلَى الْإِيوَانِ أَنْ أَتَجَاوَزَهُ فَلَمَّا اسْتَقَرَّ أَبُو بَكْرٍ
عَلَى السَّرِيرِ التَّفَّتْ فَرَأَنِي حَيْثُ أَنَا وَاقِفٌ فَنَادَانِي تَعَالَ وَيْحَكَ فَصِرْتُ إِلَيْهِ وَ نَعَلِي فِي رِجْلِي وَ عَلِيَّ قَمِيصٌ وَ إِزَارٌ وَ أَجْلَسَنِي
بَيْنَ يَدَيْهِ

So when Musa saw him, he welcomed him and drew him nearer, and sat him upon his bed, and I was prevented, when I arrived to the hallway that I should exceed it. So when Abu Bakr settled upon the bed, he (Musa) turned, so he saw me where I had paused. So he called out to me, ‘Come, woe be unto you’. So I went over to him, and my slippers were in my legs, and upon me was a shirt and a loin cloth, and he sat me in front of him.

فَالْتَفَتَ إِلَيْهِ مُوسَى فَقَالَ هَذَا رَجُلٌ تَكَلَّمْنَا فِيهِ قَالَ لَا وَ لَكِنِّي جِئْتُ بِهِ شَاهِدًا عَلَيْكَ قَالَ فِيمَاذَا قَالَ إِنِّي رَأَيْتُكَ وَ مَا صَنَعْتَ بِهِذَا
الْقَبْرِ قَالَ أَيُّ قَبْرِ قَالَ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ ابْنِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ

Musa turned towards me and he said, ‘This man, you would like us to speak regarding him?’ He said, ‘No, but I came with him as a witness upon you’. He said, ‘Regarding what, would that be?’ He said, ‘I saw you, and what you did with this grave’. He said, ‘And which grave?’ He said, ‘The grave of Al-Husayn ^{asws} Bin Ali ^{asws}, son ^{asws} of Fatima ^{asws}, daughter ^{asws} of Rasool-Allah ^{saww}’.

وَ كَانَ مُوسَى قَدْ وَجَّهَ إِلَيْهِ مَنْ كَرَبَهُ وَ كَرَبَ جَمِيعَ أَرْضِ الْحَائِرِ وَ حَرَّتْهَا وَ زَرَعَ الزَّرْعَ فِيهَا فَانْتَفَخَ مُوسَى حَتَّى كَادَ أَنْ يِنْفَدَ
ثُمَّ قَالَ وَ مَا أَنْتَ وَ ذَا قَالَ أَسْمَعُ حَتَّى أَخْبِرَكَ.

And it was that Musa was facing towards him, ‘Who would agonise him ^{asws} and agonise the entirety of Al-Ha’ir and plough it and plant it with the plantation in it?’ So Musa bulged (with anger) until he almost came to criticising. Then he said, ‘And what is it to you and that?’ He said, ‘I heard it, so I informed you’.

اعْلَمُ أَنِّي رَأَيْتُ فِي مَنَامِي كَأَنِّي خَرَجْتُ إِلَى قَوْمِي بَنِي عَاصِرَةَ فَلَمَّا صِرْتُ بِقَنْطَرَةِ الْكُوفَةِ اعْتَرَضَنِي خَنَازِيرُ عَشْرَةِ تُرَيْدِي
فَأَعَاتَنِي اللَّهُ بِرَجُلٍ كُنْتُ أَعْرِفُهُ مِنْ بَنِي أُسْدٍ فَدَفَعَهَا عَنِّي فَمَضَيْتُ لُوجْهِي فَلَمَّا صِرْتُ إِلَى شَاهِي ضَلَلْتُ الطَّرِيقَ وَ رَأَيْتُ هُنَاكَ
عَجُوزًا فَقَالَتْ لِي أَيْنَ تُرِيدُ أَيُّهَا الشَّيْخُ؟ قُلْتُ أُرِيدُ الْعَاصِرِيَّةَ

(He said), 'Know, that I saw in my dream as if I had gone to my people, the Clan of Ghazira. So when I came to the archway of Al-Kufa, ten pigs presented to me, coming towards me. So Allah^{azwj} Helped me by a man whom I recognised as being from the Clan of Asad. So he repelled them from me, and I went on towards my direction. So when I came to Shahy, I lost the way, and I saw over there an old woman. She said to me, 'Where are you intending (to go to), O you Sheykh?' I said, 'I am intending Al-Ghazira'.

فَقَالَ لِي اسْتَبْطِنْ هَذَا الْوَادِيَّ فَإِذَا أَنْتَبْتَ آخِرَهُ اتَّصَحَ لَكَ الطَّرِيقُ فَمَضَيْتُ وَفَعَلْتُ ذَلِكَ فَلَمَّا صِرْتُ إِلَى نَيْنَوَى إِذَا أَنَا بِشَيْخٍ كَبِيرٍ جَالِسٍ هُنَاكَ فَقُلْتُ مَنْ أَنْتَ أَيُّهَا الشَّيْخُ؟ فَقَالَ أَنَا مِنْ أَهْلِ هَذِهِ الْقَرْيَةِ فَقُلْتُ كَمْ تَعُدُّ مِنَ السِّنِينَ؟ فَقَالَ مَا أَحْفَظُ مِمَّا مَضَى مِنْ سِنِّي وَعُمْرِي وَ لَكِنِّ أَبْعَدُ ذِكْرِي أَنِّي رَأَيْتُ الْحُسَيْنَ بْنِ عَلِيٍّ عَ وَ مَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ وَ مَنْ تَبِعَهُ يُمْتَعُونَ الْمَاءَ الَّذِي تَرَاهُ وَ لَا يُمْنَعُ الْكِلَابُ وَ لَا الْوَحْشُ تَشْرَبُهُ فَاسْتَعْظَمْتُ ذَلِكَ

So she said to me, 'Move into this valley, and when you come to the end of it, the road would become clear to you'. So when I came to Naynawa, I saw an aged old man seated over there, and I said to him, 'Where are you from, O you Sheykh?' He said, 'I am from the people of this town'. So I said, 'What is the count of your years (age)?' He said, 'I have not preserved from what has passed from my years and my age, but my distant memory is that I saw Al-Husayn^{asws} Bin Ali^{asws} and the ones who were with him^{asws} from his^{asws} family, and the ones who pursued him^{asws} preventing the water which you see, and neither are the dogs prevented nor the wild beasts to drink from it. Thus, he^{asws} was thirsty due to that'.

فَقُلْتُ وَيْحَكَ أَنْتَ رَأَيْتَ هَذَا قَالَ إِي وَ مَنْ سَمَكَ السَّمَاءَ لَقَدْ رَأَيْتَ هَذَا أَيُّهَا الشَّيْخُ وَ عَابَيْتُهُ وَ أَنْتَ وَ أَصْحَابُكَ تُعِينُونَ عَلَيَّ مَا قَدْ رَأَيْنَا فَمَا أَفْرَحَ عِبْرُونَ الْمُسْلِمِينَ إِنْ كَانَ فِي الدُّنْيَا مُسْلِمٌ فَقُلْتُ وَيْحَكَ وَ مَا هُوَ؟ قَالَ حَيْثُ لَمْ تُنْكِرُوا مَا أَجْرَى سُلْطَانُكُمْ إِلَيْهِ فَقُلْتُ مَا أَجْرَى إِلَيْهِ قَالَ أَيْكَرْبُ قَبْرِ ابْنِ بِنْتِ النَّبِيِّ صَ وَ يَحْرِثُ أَرْضَهُ فَقُلْتُ وَ أَيْنَ الْقَبْرِ؟ قَالَ هَا هُوَ ذَا أَنْتَ وَ أَقِفْ فِي أَرْضِهِ فَأَمَّا الْقَبْرِ فَقَدْ عَمِيَ عَنِّي عَنْ أَنْ يُعْرِفَ مَوْضِعَهُ.

So I said, 'Woe be unto you! You saw this?' He said, 'Yes, by the One^{azwj} Who Thickened the sky! I have seen this, O you Sheykh, and I witnessed it and observed it, and you and your companions are setting your eyes upon what we have seen. So how ulcerated are the eyes of the Muslims, if there is a Muslim in the world'. So I said, 'Woe be unto you! So what is it?' He said, 'Where you are not denying what your ruling authority is implementing to it'. So I said, 'What is he implementing to it?' He said, 'A distressed grave of a son^{asws} of the daughter^{asws} of the Prophet^{saww} and plough his^{asws} ground'. So I said, 'Where is the grave?' He said, 'Here it is, that one. You are paused in his^{asws} ground. So, as for the grave, so it has been lost from its place being recognised'.

قَالَ أَبُو بَكْرٍ بْنُ عَيَّاشٍ وَ مَا كُنْتُ رَأَيْتُ الْقَبْرِ قَبْلَ ذَلِكَ قَطُّ وَ لَا أَنْتَبْتُ فِي طُولِ عُمْرِي فَقُلْتُ فَمَنْ لِي بِمَعْرِفَتِهِ فَمَضَى مَعِيَ الشَّيْخُ حَتَّى وَقَفَ لِي عَلَى حَائِرٍ لَهُ بَابٌ وَ آدِنٌ وَ إِذَا جَمَاعَةٌ كَثِيرَةٌ عَلَى الْبَابِ فَقُلْتُ لِلْإِدْنِ أَرِيدُ الدُّخُولَ عَلَى ابْنِ بِنْتِ رَسُولِ اللَّهِ فَقَالَ لَا تَقْدِرُ عَلَى الْوُصُولِ فِي هَذَا الْوَقْتِ قُلْتُ وَ لِمَ؟ قَالَ هَذَا وَ قَتْ زِيَارَةَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ وَ مُحَمَّدِ رَسُولِ اللَّهِ وَ مَعَهُمَا جِبْرَائِيلُ وَ مِيكَائِيلُ فِي رَعِيلٍ مِنَ الْمَلَائِكَةِ.

Ibn Bakr Bin Ayyash said, 'And I had not seen the grave before that, at all, nor had I come to be in the length of my lifetime. So I said, 'So who would be for me with in recognising it?' So the Sheykh went with me until he paused me upon a hesitation of his

at a door and sought permission, and there were a lot of groups at the door. So I sought to the door keeper, 'I want the entry permission upon the son ^{asws} of the daughter ^{asws} of Rasool-Allah ^{saww}'. So he said, 'You will not be able upon the arrival during this time'. I said, 'And why not?' He said, 'This is the time of the visitation of Ibrahim ^{as}, the Friend of Allah ^{azwj}, and Muhammad ^{saww}, Rasool ^{saww} of Allah ^{azwj}, and with them ^{asws} are Jibraeel ^{as} and Mikaeel among a group of Angels'.

قَالَ أَبُو بَكْرٍ بِنُ عَيَّاشٍ فَأَنْتَبَهْتُ مِنْ نَوْمِي وَ قَدْ دَخَلْتَنِي رَوْحٌ شَدِيدٌ وَ حُزْنٌ وَ كَابَةٌ وَ مَضَتْ بِي الْأَيَّامُ حَتَّى كِدْتُ أَنْسَى الْمَنَامَ ثُمَّ اضْطَرَرْتُ إِلَى الْخُرُوجِ إِلَى بَنِي غَاصِرَةَ كَانَ لِي دَيْنٌ عَلَى رَجُلٍ مِنْهُمْ فَخَرَجْتُ وَ أَنَا لَا أَذْكَرُ الْحَدِيثَ حَتَّى صِرْتُ بِقَطْرَةِ الْكُوفَةِ لَقِينِي عَشْرَةٌ مِنَ اللُّصُوصِ فَحِينَ رَأَيْتُهُمْ ذَكَرْتُ الْحَدِيثَ وَ رَعِبْتُ مِنْ خَشْيَتِي لَهُمْ فَقَالُوا لِي أَلْقِ مَا مَعَكَ وَ أَنْجِ بِنَفْسِكَ وَ كَأَنْتَ مَعِيَ نَفِيقَةٌ.

Abu Bakr Bin Ayyash said, 'So I woke upon from my sleep and intense fright and grief and depression had entered into me. And the days passed by me until I almost forgot the dream. Then I was desperate to the going out to the Clan of Ghazira, as there was a debt for me upon a men from them. So I went out and I did not remember the Hadeeth until I came to the archway of Al-Kufa, and ten thieves came across me. So when I saw them, I remembered the Hadeeth and I was awed from my fear of them. They said to me, 'Cast whatever is with you, and escape yourself', and there was expense monies with me.

فَقُلْتُ وَ يَحْكُمُ أَنَا أَبُو بَكْرٍ بِنُ عَيَّاشٍ وَ إِنَّمَا خَرَجْتُ فِي طَلَبِ دَيْنٍ لِي فَأَلَّهِ اللَّهُ لَا تَقْطَعُوا بِي عَنْ طَلَبِ دَيْنِي وَ تَضُرُونِي فِي نَفَقَتِي فَأَنِّي شَدِيدٌ الْإِضَاقَةَ فَنَادَى رَجُلٌ مِنْهُمْ مَوْلَايَ وَ اللَّهُ لَا تَعْرِضْ لَهُ ثُمَّ قَالَ لِيَعْضُ فِتْيَانِهِمْ كُنْ مَعَهُ حَتَّى تُصِيرَ بِهِ إِلَى الطَّرِيقِ الْأَيْمَنِ

So I said, 'Woe be unto you! I am Abu Bakr Bin Ayyash, and rather I came out seeking a debt of mine. So for the Sake of Allah ^{azwj}, do not cut off my way from seeking my debt, and make me desperate regarding my expense monies, for I am intensely constricted (financially)'. So a man from them called out, 'My slave! Do not expose him'. Then he said to one of his youths, 'Be with him until you come with him to the right road.

قَالَ أَبُو بَكْرٍ فَجَعَلْتُ أَنْذَكُرُ مَا رَأَيْتُ فِي الْمَنَامِ وَ أَتَعَجَّبُ مِنْ تَأْوِيلِ الْخَنَازِيرِ فَمَضَيْتُ حَتَّى صِرْتُ إِلَى نَيْبَوَى فَرَأَيْتُ وَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الشَّيْخَ الَّذِي كُنْتُ رَأَيْتُهُ فِي مَنَامِي بِصُورَتِهِ وَ هَيْئَتِهِ رَأَيْتُهُ فِي اللَّيْقَةِ كَمَا رَأَيْتُهُ فِي الْمَنَامِ سَوَاءً فَحِينَ رَأَيْتُهُ ذَكَرْتُ الْأَمْرَ وَ الرُّؤْيَا فَقُلْتُ لَا إِلَهَ إِلَّا اللَّهُ مَا كَانَ هَذَا إِلَّا وَحِيًّا

Abu Bakr said, 'So I went on to remember what I had seen in the dream, and I was astounded from the interpretation of the pigs. I went on until I came to Naynawa, and I saw, by the One ^{azwj} there is no god except He ^{azwj}, the (very same) Sheykh whom I had seen in my dream, in his image and appearance I saw during the wakefulness just as I had seen him in the dream, same. So when I saw him, I remembered the matter and the dream, so I said, 'There is no god except Allah ^{azwj}, this wasn't except for a Revelation'.

ثُمَّ سَأَلْتُهُ كَمَا سَأَلْتَنِي إِيَّاهُ فِي الْمَنَامِ فَأَجَابَنِي بِمَا كَانَ أَجَابَنِي بِهِ ثُمَّ قَالَ لِي امْضِ بِنَا فَمَضَيْتُ فَوَقَفْتُ مَعَهُ عَلَى الْمَوْضِعِ وَ هُوَ مَكْرُوبٌ فَلَمْ يَفْتِنِي شَيْءٌ فِي مَنَامِي إِلَّا الْأَذِينَ وَ الْحَبِيرُ فَإِنِّي لَمْ أَرِ حَائِرًا وَ لَمْ أَرِ آذِنًا

Then I asked him just as was my questioning him in the dream, and he answered me just as he had answered me with it. Then he said to me, 'Come with us'. So I went and paused with him upon the place, and he was distressed. Nothing in my dream tried me except for the door keeper and the hesitation, for I did not see the hesitation and did not see a door keeper.

فَأَتَى اللَّهُ أَيُّهَا الرَّجُلُ فَإِنِّي قَدْ آلَيْتُ عَلَى نَفْسِي أَلَّا أَدْعُ إِذَاعَةَ هَذَا الْحَدِيثِ وَ لَا زِيَارَةَ ذَلِكَ الْمَوْضِعِ وَ قَصْدَهُ وَ إِعْظَامَهُ فَإِنَّ مَوْضِعاً يَأْتِيهِ إِبْرَاهِيمُ وَ مُحَمَّدٌ وَ جِبْرَائِيلُ وَ مِيكَائِيلُ لَحَقِيقٌ أَنْ يُرْعَبَ فِي إِيْتَابِهِ وَ زِيَارَتِهِ فَإِنَّ أَبَا حُصَيْنٍ حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ رَأَى فِي الْمَنَامِ قِيَّايَ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَّسِبُهُ بِي.

Therefore, fear Allah^{azwj}, O you man, for I have determined upon myself that I will not leave broadcasting this Hadeeth, nor (leave) visiting that place, and would aim for it and revere it, for it is a place to which have come Ibrahim^{as}, and Muhammad^{saww}, and Jibraeel^{as}, and Mikaeel^{as}. In reality, I will be wishing with regards to coming to it and visiting it, for Abu Husayn narrated to me that Rasool-Allah^{saww} said: 'The one who sees me^{saww} in the dream, so it is me^{saww} he has seen, for the Satan^{la} cannot resemble me^{saww}'.

فقال له موسى إني إنما أمسكت عن إجابة كلامك لأستوفي هذه الحمقة التي ظهرت منك و بالله لئن بلغني بعد هذا الوقت أنك تحدثت بهذا لأضربن عنقك و عنق هذا الذي جئت به شاهدا علي فقال أبو بكر إذا يميني الله و إياه منك فإني إنما أردت الله بما كلمتك به فقال أ تراجعني يا ماص و شتمه فقال اسكت أخزأك الله و قطع لسانك فأرعد موسى على سريره.

Musa said to him, 'But rather I withheld from answering your speech to fulfil this episode which has appeared from you, and by Allah^{azwj}, if it ever reaches me after this time that you are narrating this, I will strike off your neck, and the neck of this one whom you have come with as a witness with upon me'. So Abu Bakr said, 'Then, may Allah^{azwj} Defend me and him from you, for I rather intended Allah^{azwj} with what I spoke with'. Are you debating with me?' And he reviled him. So he said, 'May Allah^{azwj} Break your body parts and cut off your tongue!' – and Musa thundered upon his bed.

ثم قال خذوه فأخذ الشيخ عن السرير و أخذت أنا فو الله لقد مر بنا من للسحب و الجر و الضرب ما ظننت أنا لا تكثر الأحياء أبدا و كان أشد ما مر بي من ذلك أن رأسي كان يجر على الصخر و كان بعض مواليه يأتيني فينتفح لحييتي و موسى يقول اقتلوهما بني كذا و كذا بالزاني لا يكنى و أبو بكر يقول له أمسك قطع الله لسانك و انتقم منك اللهم إياك أردنا و لولد نبيك غضبنا و عليك توكلنا

Then he said, 'Seize him!' So the Sheykh was seized upon the bed and I was seized. So, by Allah^{azwj}, I suffered from the pulling, and the dropping, and the beatings what I don't think I would make it alive, ever, and what was the most difficult what occurred with me from that was that my heard was banged upon the rock, and it was so that one of his slaves would come to me and he would pluck my beard. And Musa was saying, 'Kill them both with such and such adulterer', and did not teknonym him. And Abu Bakr was saying, 'Refrain! May Allah^{azwj} Cut your tongue and Take Revenge from you! O Allah^{azwj}! It was You^{azwj} we intended and for the son^{asws} of Your^{azwj} Prophet^{saww} we are suffering the anger, and upon You^{azwj} we rely'.

فصير بنا جميعا إلى الحبس فما لبثنا في الحبس إلا قليلا و التفت إلي أبو بكر فرأى ثيابي قد خرقت و سالت دمائي. فقال يا حماني قد غضبنا لله حقا و اكتسبنا في يومنا هذا أجرا و لن يضيع ذلك عند الله و لا عند رسوله فما لبثنا إلا مقدار غداء و نومه حتى جاءنا رسوله فأخرجنا إليه و طلب حمار أبي بكر فلم يوجد

So they went with us altogether to the prison. But, we did not say in the prison except for a little, and Abu Bakr turned to me, and he saw my clothes which had been ripped and my blood was flowing. So he said, 'O Himany! We suffered the anger for the Sake of Allah^{azwj} truly, and we earned a Recompense in this day of ours, and that will never be wasted in the Presence of Allah^{azwj} nor in the Presence of His^{azwj} Rasool^{saww}'. So we did not remain except for a measurement of feeding and its sleep, until his messenger came to us. So he brought us out to him, and Abu Bakr looked for his donkey but could not find it.

فدخلنا عليه فإذا هو في سرداب له يشبه الدور سعة و كيرا فتعبنا في المشي إليه تعبنا شديدا و كان أبو بكر إذا تعب في مشيه جلس يسيرا ثم يقول اللهم إن هذا فيك فلا تنسه فلما دخلنا على موسى و إذا هو على سرير له فحين بصرنا به قال لنا لا حيا الله و لا قرب من جاهل أحمق يتعرض لما يكره ويلك يا دعي ما دخولك فيما بيننا معشر بني هاشم

So we went to him and there he was in a basement of his resembling the house, vast and big. So we were exhausted in the walking to him with an intense tiredness, and it was so that Abu Bakr, whenever he was tired in his walking would sit down for a while. Then he was saying, 'O Allah^{azwj}! This is regarding You^{azwj}, therefore do not Forget it'. So when we entered to see Musa, and there he was upon a bed of his. When he saw us, he said to us, 'Neither does Allah^{azwj} Cause to live nor Draw closer the one who is ignorant, an idiot. Turning away due to what He^{azwj} Dislikes. Woe be unto you, O inviter for what you entered regarding what is between us and the community of the Clan of Hashim^{as}'.

فقال له أبو بكر قد سمعت كلامك و الله حسبيك فقال له اخرج قبحك الله و الله لئن بلغني أن هذا الحديث شاع أو ذكر عنك لأضربن عنقك

So Abu Bakr said to him, 'I have heard your speech, and Allah^{azwj} will Suffice us'. He said to him, 'Get out! May Allah^{azwj} Distort you. By Allah^{azwj}! If it ever reaches me that this Hadeeth has been publicised, or mentioned from you, I will strike off your neck!'

ثم التفت إلي فقال لي يا كلب و شتمني و قال إياك ثم إياك أن تظهر هذا فإنه إنما خيل لهذا الشيخ الأحمق شيطان يلعب في منامه أخرجنا عليكما لعنه الله و غضبه فخرجنا و قد ينسنا من الحياة

Then he turned towards me and he said to me, 'O dog!', and he reviled me, and said, 'Beware! Then beware, of manifesting this, for rather there are cavalry horses (to go against) this stupid Sheykh. Satan^{la} plays with him in his sleep. I will bring them out against both of you. May Allah^{azwj} Curse him'. And he was angry upon him, and he exited both of us, and we had despaired from the life.

فلما صرنا إلى منزل الشيخ أبي بكر و هو يمشي و قد ذهب حماره فلما أراد أن يدخل منزله التفت إلي و قال احفظ هذا الحديث و أثبتته عندك و لا تحدثن هؤلاء الرعاع و لكن حدث أهل العقول و الدين

So when we came to the house of the Sheykh Abu Bakr, and he was walking and his donkey had gone, and he saw that he has entered his house, he turned towards me and said, 'Preserve this Hadeeth and affirm it with you, and do not narrate to these riffraff, but narrate it to the people of the intellect and the Religion'.⁴¹

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْجَمَيْرِيِّ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ:

It was narrated to us by Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayyan Bin Al Salt who said,

حَضَرَ الرَّضَا عَ مَجْلِسِ الْمَأْمُونِ بِمَرْوٍ وَ قَدْ اجْتَمَعَ فِي مَجْلِسِهِ جَمَاعَةٌ مِنْ عُلَمَاءِ الْعِرَاقِ وَ خُرَاسَانَ فَقَالَ الْمَأْمُونُ أَخْبِرُونِي عَنْ مَعْنَى هَذِهِ الْآيَةِ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَقَالَتْ الْعُلَمَاءُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْأُمَّةَ كُلَّهَا فَقَالَ الْمَأْمُونُ مَا تَقُولُ يَا أَبَا الْحَسَنِ فَقَالَ الرَّضَا عَ لَا أَقُولُ كَمَا قَالُوا وَ لَكِنِّي أَقُولُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْعِثْرَةَ الطَّاهِرَةَ

'Al-Reza^{asws} attended the gathering of Al-Mamoun at Merv, and he had gathered in his gathering a group of scholars of Al-Iraq and Khurasan. Al-Mamoun said, 'Inform me about the meaning of this Verse [35:32] **Then We Gave the Book as an inheritance to those whom We Chose from among Our servants**'. So the scholars said, 'Allah^{azwj} Mighty and Majestic Intends by that the community, all of it'. So Al-Mamoun said, 'What are you^{asws} saying, 'O Abu Al-Hassan^{asws}? So he^{asws} said: 'I^{asws} am saying just as what they are saying, but I^{asws} am saying, Allah^{azwj} Mighty and Majestic Intends by that the clean offspring (of Rasool-Allah^{saww})'.

فَقَالَ الْمَأْمُونُ فَكَيْفَ عَنِ الْعِثْرَةِ مِنْ دُونِ الْأُمَّةِ؟ فَقَالَ الرَّضَا عَ إِنَّهُ لَوْ أَرَادَ الْأُمَّةَ كُلَّهَا لَكَانَتْ أَجْمَعَهَا فِي الْجَنَّةِ لِقَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ثُمَّ جَمَعَهُمْ كُلَّهُمْ فِي الْجَنَّةِ فَقَالَ جَنَّتْ عَدْنٌ يَدْخُلُونَهَا يُحَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ فَصَارَتْ الْوَرَاثَةُ لِلْعِثْرَةِ الطَّاهِرَةِ لَا لِغَيْرِهِمْ

Al-Mamoun said, 'So how does it Mean the offspring (only) besides the (whole) community?' Al-Reza^{asws} said: 'It is so that if it Meant the community, all of it, they would (all) be gathered in the Paradise due to the Words of Allah^{azwj} Blessed and High [35:32] **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**. Then, all of them would be gathered in the Paradise, so He^{azwj} Said [35:33] **Gardens of Eden, they shall enter therein; they shall be wearing therein bracelets of gold**. So it will come to be an inheritance for the clean offspring, not for others'.

فَقَالَ الْمَأْمُونُ مِنَ الْعِثْرَةِ الطَّاهِرَةِ؟ فَقَالَ الرَّضَا عَ الَّذِينَ وَصَفَهُمُ اللَّهُ تَعَالَى فِي كِتَابِهِ فَقَالَ جَلَّ وَ عَزَّ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا وَ هُمُ الَّذِينَ قَالَ رَسُولُ اللَّهِ إِنِّي مُخَلَّفٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِثْرَتِي أَهْلَ بَيْتِي وَ إِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْحَوْضِ أَنْظُرُوا كَيْفَ تَخَلَّفُونِي فِيهِمَا أَيُّهَا النَّاسُ لَا تَعْلَمُوهُمْ فَإِنَّهُ [فَأَيْنَهُمْ] أَعْلَمُ مِنْكُمْ

Al-Mamoun said, 'Who are the clean offspring?' So Al-Reza^{asws} said: 'Those whom Allah^{azwj} the Exalted has Described in His^{azwj} Book, and the Majestic and Mighty Said [33:33] **But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you with a Purification**. And they^{asws} are those

⁴¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 41

for whom Rasool-Allah ^{saww} said: 'I ^{saww} am leaving behind among you all, two weighty things – the Book of Allah ^{azwj} and my ^{saww} offspring, the People of my ^{saww} Household, and these two will never separate until they return to me ^{saww} at the Fountain. Look at how they are opposing me ^{saww} regarding them. O you people! Do not (try to) teach them ^{asws}, for they ^{asws} are more knowledgeable than you are!'

قَالَ الْعُلَمَاءُ أَخْبِرْنَا يَا أَبَا الْحَسَنِ عَنِ الْعِثْرَةِ أَمْ هُمُ الْآلُ أَوْ غَيْرُ الْآلِ؟ فَقَالَ الرَّضَا ع هُمُ الْآلُ فَقَالَتِ الْعُلَمَاءُ فَهَذَا رَسُولُ اللَّهِ ص يُؤْتِرُ عَنْهُ أَنَّهُ قَالَ: أُمَّتِي إِلَيَّ وَ هُوَ لِأَصْحَابِهِ يَقُولُونَ بِالْخَيْرِ الْمُسْتَفَاضِ الَّذِي لَا يُمَكِّنُ دَفْعُهُ آلَ مُحَمَّدٍ أُمَّتُهُ

The scholars said, 'Inform us, O Abu Al-Hassan ^{asws}, about the offspring, are they the family or other than the family?' So Al-Reza ^{asws} said: 'They ^{asws} are the family'. So the scholars said, 'This is Rasool-Allah ^{saww}. There is a Hadeeth from him ^{saww} that he ^{saww} said: 'My ^{saww} community is my ^{saww} family, and they are his ^{saww} companions. They are speaking with the goodness. It is widespread, which it is not possible to repel that the family of Muhammad ^{saww} is his ^{saww} community'.

فَقَالَ أَبُو الْحَسَنِ ع أَخْبِرُونِي هَلْ تُحَرِّمُ الصَّدَقَةَ عَلَى الْآلِ؟ قَالُوا نَعَمْ قَالَ فَتُحَرِّمُ عَلَى الْأُمَّةِ قَالُوا لَا قَالَ هَذَا فَرَّقَ مَا بَيْنَ الْآلِ وَالْأُمَّةِ وَيُحَكِّمُ أَيْنَ يَذْهَبُ بِكُمْ أَمْ ضَرَبْتُمْ عَنِ الذِّكْرِ صَفْحًا أَمْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ؟ أَمْ مَا عَلِمْتُمْ أَنَّهُ وَقَعَتِ الْوَرَاثَةُ وَالطَّهَارَةُ عَلَى الْمُصْطَفِيِّينَ الْمُهْتَدِينَ دُونَ سَائِرِهِمْ؟

So Abu Al-Hassan ^{asws} said: 'Inform me, is the charity Prohibited unto the family?' They said, 'Yes'. He ^{asws} said: 'So, it is Prohibited upon the (whole) community?' They said, 'No'. He ^{asws} said: 'This is the difference what is between the family and the community. Woe be unto you all! Where are you heading? Are you striking (examples) about the Zikr or are you an extravagant people? But, do you not know that the inheritance and the cleanliness occur upon the Chosen ones, the Guided ones, besides the rest of them?'

قَالُوا أَيْنَ يَا أَبَا الْحَسَنِ؟ قَالَ مِنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ أَرْسَلْنَا نُوحًا وَ إِبْرَاهِيمَ وَ جَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ الْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ فَصَارَتْ وَرَاثَةُ النُّبُوَّةِ وَ الْكِتَابِ لِلْمُهْتَدِينَ دُونَ الْفَاسِقِينَ

They said, 'Where (is this from the Quran), O Abu Al-Hassan ^{asws}?' He ^{asws} said: 'From the Words of Allah ^{azwj} Mighty and Majestic [57:26] **And certainly We sent Nuh and Ibrahim and We Made the Prophet-hood and the Book to be in their offspring; so among them are those who are guided, and most of them are transgressors.** Thus, the Guided ones came to be the inheritors of the Prophet-hood and the Book besides the transgressors.

أَمْ مَا عَلِمْتُمْ أَنَّ نُوحًا ع جِئِن سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَ إِنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحَاكِمِينَ؟ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ وَعَدَهُ أَنْ يُنَجِّيَهُ وَ أَهْلَهُ فَقَالَ لَهُ رَبُّهُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْتَلِنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

But, do you not know that Noah ^{as}, when he ^{saww} asked his ^{as} Lord ^{azwj} Mighty and Majestic and he ^{as} said [11:45] **And Noah cried out to his Lord and said: Lord! Surely my son is of my family, and Your Promise is the Truth, and You are the Judge of the judges?** And that is because Allah ^{azwj} Mighty and Majestic Promised him ^{as} that He ^{azwj}

would Save him^{as} and his^{as} family. So his^{as} Lord^{azwj} Said to him^{as} **[11:46] He is not from your family; he is (the doer of) other than righteous deeds, therefore do not ask Me of that which you have no knowledge of; I Advise you, lest you may become of the ignorant.**

فَقَالَ الْمَأْمُونُ هَلْ فَضَّلَ اللَّهُ الْعُرْتَةَ عَلَى سَائِرِ النَّاسِ فِي مُحْكَمِ كِتَابِهِ؟ فَقَالَ أَبُو الْحَسَنِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَبَانَ فَضْلَ الْعُرْتَةَ عَلَى سَائِرِ النَّاسِ فِي مُحْكَمِ كِتَابِهِ فَقَالَ لَهُ الْمَأْمُونُ أَيْنَ ذَلِكَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ؟

So Al-Mamoun said, 'Has Allah^{azwj} Merited the offspring over the rest of the people in the Decisive (Verses) of His^{azwj} Book?' Abu Al-Hassan^{asws} said: 'Certainly Allah^{azwj} Mighty and Majestic Clarified the Merits of the offspring over the rest of the people in the Decisive (Verses) of His^{azwj} Book'. So Al-Mamoun said, 'Where is that from the Book of Allah^{azwj} Mighty and Majestic?'

فَقَالَ لَهُ الرِّضَاعُ فِي قَوْلِهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ قَالَ عَزَّ وَ جَلَّ فِي مَوْضِعٍ آخَرَ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

So Al-Reza^{asws} said to him: 'In His^{azwj} Words, the Mighty and Majestic **[3:33] Surely Allah chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:34] Offspring one from the other.** And the Mighty and Majestic Said in another place **[4:54] Or are they envying the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom.**

ثُمَّ رَدَّ الْمُخَاطَبَةَ فِي آثَرِ هَذَا إِلَى سَائِرِ الْمُؤْمِنِينَ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ يَعْنِي الَّذِينَ عَرَفْتُمْ بِالْكِتَابِ وَ الْحِكْمَةِ وَ حَسَدُوا عَلَيْهِمَا فَقَوْلُهُ عَزَّ وَ جَلَّ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا يَعْنِي الطَّاعَةَ لِلْمُصْطَفَيْنِ الطَّاهِرِينَ فَأَلْمَلُكَ هَاهُنَا هُوَ الطَّاعَةُ لَهُمْ

Then He^{azwj} Returned to Address in the follow up of this to the rest of the Momineen, so He^{azwj} Said **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you,** Meaning those whom He^{azwj} had Acquainted with the Book and the wisdom, and they had been envied upon. Thus, His^{azwj} Words, the Mighty and Majestic, **[4:54] Or are they envying the people for what Allah has Given them of His Grace? But indeed We have given to the Progeny of Ibrahim, the Book and the Wisdom, and We have Given them a Grand Kingdom.** Means the obedience to the Chosen ones, the clean ones. Therefore, the kingdom over here, it is the obedience to them^{asws}.

قَالَتِ الْعُلَمَاءُ فَأَخْبَرْنَا هَلْ فَسَّرَ اللَّهُ عَزَّ وَ جَلَّ الْإِصْطِفَاءَ فِي كِتَابِهِ فَقَالَ الرِّضَاعُ فَسَّرَ الْإِصْطِفَاءَ فِي الظَّاهِرِ سِوَى الْبَاطِنِ فِي اثْنَيْ عَشَرَ مَوْضِعًا فَأَوْلُ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ أَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ وَ رَهْطَكَ الْمُخَلَّصِينَ هَكَذَا فِي قِرَاءَةِ أَبِي وَ كَعْبٍ وَ هِيَ ثَابِتَةٌ فِي مُصْحَفِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَ هَذِهِ مَنَزِلَةٌ رَفِيعَةٌ وَ فَضْلٌ عَظِيمٌ وَ شَرَفٌ عَالٍ حِينَ عَنِ اللَّهِ بِذَلِكَ الْآلِ فَذَكَرَهُ لِرَسُولِ اللَّهِ ص فَهَذِهِ وَاحِدَةٌ

The scholars said, 'Inform us, has Allah^{azwj} Mighty and Majestic explained the Choosing in His^{azwj} Book?' So Al-Reza^{asws} said: 'The Choosing is explained in the apparent,

besides the hidden, in twelve places and subjects. The first of that are His ^{azwj} Words, the Mighty and Majestic **[26:214] And warn your nearest relations and your group of sincere ones**. This is how it was in the recitation of my ^{asws} father ^{asws} and Ka'ab, and it is proven in the Parchment of Abdullah Bin Mas'ud, and this is its stature, and great merit, and high nobility, where Allah ^{azwj} Mighty and Majestic has Meant the Progeny ^{asws}. So He ^{azwj} Mentioned it for Rasool-Allah ^{saww}. So this is one.

وَالْآيَةُ الثَّانِيَةُ فِي الْإِصْطِفَاءِ قَوْلُهُ عَزَّ وَجَلَّ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً وَ هَذَا الْفَضْلُ الَّذِي لَا يَجْهَلُهُ أَحَدٌ إِلَّا مُعَانِدٌ ضَالٌّ لِأَنَّهُ فَضْلٌ بَعْدَ طَهَارَةٍ يَنْتَظَرُ فِيهَا فَهَذِهِ الثَّانِيَةُ

And the second Verse regarding the Choosing are the Words of the Mighty and Majestic **[33:33] But rather, Allah Desires to Keep away the uncleanness from you, O people of the House! And to Purify you with a Purification**. And this is the merit which no one is ignorant of except for an obstinate strayer, because it is a merit after the cleansing awaiting therein. So this is the second.

وَأَمَّا الثَّالِثَةُ فَحِينَ مَيَّرَ اللَّهُ الطَّاهِرِينَ مِنْ خَلْقِهِ فَأَمَرَ نَبِيَّهُ ص بِالْمُبَاهَلَةِ بِهِمْ فِي آيَةِ الْإِتِّهَالِ فَقَالَ عَزَّ وَجَلَّ قُلْ يَا مُحَمَّدُ فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتَهَلْ فَتَجْعَلْ لِعَنَتِ اللَّهِ عَلَى الْكَاذِبِينَ فَابْرَزَ النَّبِيُّ ص عَلِيًّا وَ الْحَسْنَ وَ الْحُسَيْنَ وَ فَاطِمَةَ وَ قَرْنَ أَنْفُسَهُمْ بِنَفْسِهِ فَهَلْ تَدْرُونَ مَا مَعْنَى قَوْلِهِ تَعَالَى وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ

And as for the third, so when Allah ^{azwj} Distinguished the clean ones from His ^{azwj} creatuers, He ^{azwj} Comanded His ^{azwj} Prophet ^{saww} with the imprecation by them ^{asws} in the Verse of the Imprecation. So the Mighty and the Majestic Said **[3:61] But whoever argues with you in this matter after what has come to you from the Knowledge, then say: Come, let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us invoke and make the Curse of Allah to be upon the liars**. So the Prophet ^{saww} brought forward Ali ^{asws}, and Al-Hassan ^{asws}, and Al-Husayn ^{asws}, and (Syeda) Fatima ^{asws}, and paired their ^{asws} selves with himself ^{saww}. So are you knowing what is the Meaning of His ^{azwj} Words, the Exalted **ourselves and yourselves?**

قَالَتِ الْعُلَمَاءُ عَنِي بِهِ نَفْسُهُ فَقَالَ أَبُو الْحَسَنِ ع غَلِطْتُمْ إِنَّمَا عَنِي بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ مِمَّا يَدُلُّ عَلَى ذَلِكَ قَوْلُ النَّبِيِّ ص حِينَ قَالَ لَتَنْتَهِينَ بُنُو وَ لِبَعَةٍ أَوْ لِأَبْعَثَنَّ إِلَيْهِمْ رَجُلًا كَنَفْسِي يَعْنِي عَلِيًّا بْنَ أَبِي طَالِبٍ وَ عَنِي بِالْأَبْنَاءِ الْحَسَنِ وَ الْحُسَيْنِ وَ عَنِي بِالنِّسَاءِ فَاطِمَةَ ع فَهَذِهِ خُصُوصِيَّةٌ لَا يَتَقَدَّمُ فِيهَا أَحَدٌ وَ فَضْلٌ لَا يَلْحَقُهُمْ فِيهِ بَشَرٌ وَ شَرَفٌ لَا يَسْبِقُهُمْ إِلَيْهِ خَلْقٌ إِنْ جَعَلَ نَفْسَ عَلِيٍّ كَنَفْسِهِ فَهَذِهِ الثَّالِثَةُ

The scholars said, 'It Means by it, himself ^{saww}'. So Abu Al-Hassan ^{asws} said: 'You are wrong. But rather is Means by it, Ali ^{asws} Bin Abu Talib ^{asws}, and from what indicates upon that are the words of the Prophet ^{saww} where he ^{saww} said: 'I ^{saww} shall finish them, the Clan of Waliyya, or I ^{saww} shall send to them a man like myself ^{saww}, meaning Ali ^{asws} Bin Abu Talib ^{asws}. And it Means by the 'sons', Al-Hassan ^{asws} and Al-Husayn ^{asws}, and it Means by 'the women', Fatima ^{asws}. Thus, this is the speciality no one has preceded them ^{asws} to, and a merit no mortal is joined with them in it, and a nobility no creature has preceded them ^{asws} to, that he ^{saww} made the self of Ali ^{asws} like his ^{saww} own self. So this is the third.

وَأَمَّا الرَّابِعَةُ فإِخْرَاجُ النَّاسِ مِنْ مَسْجِدِهِ مَا خَلَا الْعِتْرَةَ حَتَّى تَكَلَّمَ النَّاسُ فِي ذَلِكَ وَ تَكَلَّمَ الْعَبَّاسُ فَقَالَ يَا رَسُولَ اللَّهِ تَرَكْتِ عَلِيًّا فَأَخْرَجْتِنَا فَقَالَ رَسُولُ اللَّهِ ص مَا أَنَا تَرَكْتُهُ وَ أَخْرَجْتُكُمْ وَ لَكِنَّ اللَّهَ تَرَكَّهُ وَ أَخْرَجَكُمْ/ وَ فِي هَذَا تَبْيَانُ قَوْلِهِ ص لِعَلِيٍّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

And as for the fourth, so he ^{saww} exited the people from his ^{saww} Masjid apart from the offspring, to the extent that the people talked regarding that, and Al-Abbas spoke and he said, 'O Rasool-Allah ^{saww}! You ^{saww} left Ali ^{asws} and exited us?' So Rasool-Allah ^{saww} said: 'It was not I ^{saww} who left him ^{asws} and exited you all, but Allah ^{azwj} Left him ^{asws} and Exited you all'. And in this is the explanation of his ^{saww} words to Ali ^{asws}: 'You ^{asws} are from me ^{saww} at the status of Haroun ^{as} from Musa ^{as}'.

قَالَتِ الْعُلَمَاءُ فَأَيْنَ هَذَا مِنَ الْقُرْآنِ قَالَ أَبُو الْحَسَنِ أَوْجِدُكُمْ فِي ذَلِكَ فُرْنَا أَفَرُوهُ عَلَيْكُمْ قَالُوا هَاتِ قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَوْحَيْنَا إِلَى مُوسَى وَ أَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً فِي هَذِهِ الْآيَةِ مَنْزِلَةَ هَارُونَ مِنْ مُوسَى وَ فِيهَا أَيْضًا مَنْزِلَةُ عَلِيٍّ مِنْ رَسُولِ اللَّهِ ص جِبِينَ قَالَ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ وَ مَعَ هَذَا دَلِيلٌ ظَاهِرٌ فِي قَوْلِ رَسُولِ اللَّهِ ص جِبِينَ قَالَ إِلَّا أَنْ هَذَا الْمَسْجِدَ لَا يَحِلُّ لِحَبِيبٍ إِلَّا لِمُحَمَّدٍ وَ آلِهِ

The scholars said, 'So where is this from the Quran?' Abu Al-Hassan ^{asws} said: 'You will find this in the Quran. I shall recite it upon you all'. They said, 'Give!' He ^{asws} said: 'The Words of Allah ^{azwj} Mighty and Majestic [10:87] **And We Revealed unto Musa and his brother, saying: Provide for your people houses to abide in Egypt and make your (own) houses as a Qiblah (Direction).** So in this Verse is a status of Haroun ^{as} from Musa ^{as}, and therein as well is a status of Ali ^{asws} from Rasool-Allah ^{saww} where he ^{saww} said: 'You ^{asws} are from me ^{saww} at the status of Haroun ^{saww}', and along with this is an apparent evidence in the words of Rasool-Allah ^{saww} where he ^{saww} said: 'Except that this Masjid, there is no Permission for one with sexual impurity, except for Muhammad ^{saww} and his ^{saww} Progeny ^{asws}'.

قَالَتِ الْعُلَمَاءُ يَا أَبَا الْحَسَنِ هَذَا الشَّرْحُ وَ هَذَا التَّبْيَانُ لَا يُوجَدُ عِنْدَكُمْ أَهْلَ بَيْتِ رَسُولِ اللَّهِ قَالَ أَبُو الْحَسَنِ وَ مَنْ يُنْكِرُ لَنَا ذَلِكَ وَ رَسُولُ اللَّهِ يَقُولُ أَنَا مَدِينَةُ الْحِكْمَةِ وَ عَلِيٌّ بَابُهَا فَمَنْ أَرَادَ الْمَدِينَةَ فَلْيَأْتِهَا مِنْ بَابِهَا فَيُفِي مَا أَوْضَحْنَاهُ وَ شَرَحْنَاهُ مِنَ الْفَضْلِ وَ الشَّرَفِ وَ التَّقْدِيمَةِ وَ الإِصْطِفَاءِ وَ الطَّهَارَةِ مَا لَا يُنْكِرُهُ مُعَانِدٌ وَ لِلَّهِ عَزَّ وَ جَلَّ الْحَمْدُ عَلَى ذَلِكَ فَهَذِهِ الرَّابِعَةُ

The scholars said, 'O Abu Al-Hassan ^{asws}! This commentary this statement is not found with you all, the People ^{asws} of the Household of Rasool-Allah ^{saww}'. Abu Al Hassan ^{asws} said: 'And who can deny that to us ^{asws}, and Rasool-Allah ^{saww} is saying: 'I ^{saww} am the city of Wisdom and Ali ^{asws} is its gate?' Therefore, the one who intends the city, so let him come to it from its gate. From among what I ^{asws} have clarified it, and commented on it from the merits, and the nobility, and the precedence, and the Choosing, and the cleanness what (even) an obstinate one cannot deny it. And for Allah ^{azwj} is the Praise upon that. So this is the fourth'.

وَأَمَّا الْخَامِسَةُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ آتِ ذَا الْقُرْبَى حَقَّهُ خُصُوصِيَّةً حَصَّهُمُ اللَّهُ تَعَالَى الْعَزِيزُ الْجَبَّارُ بِهَا وَ اصْطَفَاهُمْ عَلَى الْأُمَّةِ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ قَالَ ادْعُوا لِي فَاطِمَةَ فَدُعِيَتْ لَهُ فَقَالَ يَا فَاطِمَةُ قَالَتْ لَبَّيْكَ يَا رَسُولَ اللَّهِ

And as for the fifth, the Words of Allah ^{azwj} Mighty and Majestic [17:26] **And give to the near of kin his due** in particular. Allah ^{azwj}, the Exalted, the Mighty, the Compeller Particularised them ^{asws} with it and Chose them over the community. So when this Verse

was Revealed upon Rasool-Allah ^{saww}, he ^{saww} said: 'Call Fatima ^{asws} for me ^{saww}'. So she ^{asws} was called for him ^{saww} and he ^{saww} said: 'O Fatima ^{asws}!' She ^{asws} said: 'Here I ^{asws} am, O Rasool-Allah ^{saww}!'

فَقَالَ صَ هَذِهِ فَذِكُّ هِيَ مِمَّا لَنْ يُوجِفَ عَلَيْهِ بَ حَيْلٍ وَ لَا رِكَابٍ وَ هِيَ لِي خَاصَّةٌ دُونَ الْمُسْلِمِينَ وَ قَدْ جَعَلْتُهَا لَكَ كَمَا أَمَرَنِي اللَّهُ فَخُذْهَا لَكَ وَ يَوْلَدِكَ فَهَذِهِ الْخَامِسَةُ

He ^{saww} said: 'This here is (Estate of) Fadak. It is from what a battle was never fought upon with the cavalry horses, nor camels, and it is for me ^{saww} exclusively without any share for the Muslims, and I ^{saww} have made it to be for you ^{asws} just as Allah ^{azwj} the High Commanded me ^{saww} for it. Therefore, take it for yourself ^{asws} and your ^{asws} children ^{asws}'. So this is the fifth.

وَ الْآيَةُ السَّادِسَةُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ هَذِهِ خُصُوصِيَّةٌ لِلنَّبِيِّ صَ إِلَى يَوْمِ الْقِيَامَةِ وَ خُصُوصِيَّةٌ لِلْأَلِّ دُونَ غَيْرِهِمْ وَ ذَلِكَ أَنَّ اللَّهَ حَكَى فِي ذِكْرِ نُوحٍ عَ فِي كِتَابِهِ يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَ مَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ لَكِنِّي أَرَأَيْتُمْ قَوْمًا تُجْهَلُونَ

And the sixth Verse are the Words of Allah ^{azwj} Mighty and Majestic **[42:23] Say: I do not ask of you any reward for it but love for my near relatives.** And this is especially for the Prophet ^{saww} up to the Day of Judgment and especially for the Progeny ^{asws} besides the others, and that is because Allah ^{azwj} Related in the Mention of Noah ^{as} in His ^{azwj} Book **[11:29] And, O people! I do not ask you for wealth in return for it; my Recompense is upon Allah and I am not going to drive away those who believe; they shall meet their Lord, but I see you as a people who are ignorant.**

وَ حَكَى عَزَّ وَ جَلَّ عَنِ هُودٍ عَ أَنَّهُ قَالَ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِي إِلَّا عَلَى الَّذِي فَطَرَنِي أَ فَلَا تَعْقِلُونَ وَ قَالَ عَزَّ وَ جَلَّ لِنَبِيِّهِ صَ قُلْ يَا مُحَمَّدُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ لَمْ يَفْرِضِ اللَّهُ مَوَدَّتَهُمْ إِلَّا وَ قَدْ عَلِمَ أَنَّهُمْ لَا يَرْتَدُّونَ عَنِ الدِّينِ وَ لَا يَرْجِعُونَ إِلَى ضَلَالٍ أَبَدًا

And the Mighty and Majestic Related about Hud ^{as} that he ^{as} said **[11:51] O people! I do not ask of you any Recompense for it; my Recompense is only with Him Who Originated me; do you not then understand?** And the Mighty and Majestic Said to His ^{azwj} Prophet ^{saww} **[42:23] Say: O Muhammad ^{saww}! I do not ask of you any Recompense for it except for the cordiality for my near relatives.** And Allah ^{azwj} did not Impose their ^{asws} cordiality except and He ^{azwj} had Known that they ^{asws} will not be reneging from the Religion nor would they ^{asws} be returning to the straying, ever!

وَ أُخْرَى أَنْ يَكُونَ الرَّجُلُ وَإِذَا لِلرَّجُلِ فَيَكُونُ بَعْضُ عَدُوًّا لَهُ فَلَا يَسْلَمُ قَلْبُ الرَّجُلِ فَأَحَبَّ اللَّهُ عَزَّ وَ جَلَّ أَنْ لَا يَكُونَ فِي قَلْبِ رَسُولِ اللَّهِ صَ عَلَى الْمُؤْمِنِينَ شَيْءٌ فَفَرَضَ عَلَيْهِمْ مَوَدَّةَ ذَوِي الْقُرْبَى فَمَنْ أَخَذَ بِهَا وَ أَحَبَّ رَسُولَ اللَّهِ صَ وَ أَحَبَّ أَهْلَ بَيْتِهِ لَمْ يَسْتَطِعْ رَسُولُ اللَّهِ أَنْ يُبْغِضَهُ وَ مَنْ تَرَكَهَا وَ لَمْ يَأْخُذْ بِهَا وَ أَبْغَضَ أَهْلَ بَيْتِهِ فَعَلَى رَسُولِ اللَّهِ أَنْ يُبْغِضَهُ لِأَنَّهُ تَرَكَ قَرِيضَةَ مَنْ قَرَأِضِ اللَّهِ

And another is that the man cannot happen to be cordial to the man and he happens to be partly inimical to him, so the heart of the man does not submit. So Allah ^{azwj} Mighty and Majestic Loved that there should not happen to be in the heart of Rasool-Allah ^{saww} anything against the Momineen, and He ^{azwj} Imposed upon them the cordiality of near

relatives. Thus, the one who takes with it and loves Rasool-Allah ^{saww} and loves the People ^{asws} of his ^{saww} Household, there would not be a capacity for Rasool-Allah ^{saww} to hate him; and the one who leaves it and does not take with it and hates the People ^{asws} of his ^{saww} Household, so it is upon Rasool-Allah ^{saww} that he ^{saww} hates him, because he neglected an Obligation from the Obligations of Allah ^{azwj}.

فَأَيُّ فَضِيلَةٍ وَ أَيْ شَرَفٍ يَتَقَدَّمُ هَذَا أَوْ يُدَانِيهِ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ عَلَى نَبِيِّهِ ص قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ فَقَامَ رَسُولُ اللَّهِ فِي أَصْحَابِهِ فَحَمِدَ اللَّهَ وَ أَتَىٰ عَلَيْهِ وَ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ فَرَضَ لِي عَلَيْكُمْ فَرَضًا فَهَلْ أَنْتُمْ مُؤَدُّوهُ؟ فَلَمْ يُجِبْهُ أَحَدٌ فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ بِذَهَبٍ وَ لَا فِضَّةٍ وَ لَا مَأْكُولٍ وَ لَا مَشْرُوبٍ فَقَالُوا هَاتِ إِذَا فَتَلَّا عَلَيْهِمْ هَذِهِ الْآيَةَ فَقَالُوا أَمَا هَذَا فَتَعَمَّ فَمَا وَفَىٰ بِهَا أَكْثَرُهُمْ

So which merit and which nobility can precede this or come near it. Therefore, Allah ^{azwj} Revealed this Verse upon His ^{azwj} Prophet ^{saww} [42:23] Say: ***I do not ask of you any Recompense for it except for the cordiality for my near relatives.*** So Rasool-Allah ^{saww} stood among his ^{saww} companion, and he ^{saww} Praised Allah ^{azwj} and Lauded upon Him ^{azwj} and said: ‘O you people! Allah ^{azwj} has Necessitated for me ^{saww} an Obligation upon you all, so would you perform it?’ But no one answered him ^{saww}. So he ^{saww} said: O you people! It isn’t to be with the gold nor silver nor foodstuff nor drinks’. So they said, ‘Give!’ When he ^{saww} recited this Verse to them, they said, ‘As for this, so yes’. But, most of them were not loyal with it.

وَ مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيًّا إِلَّا أَوْحَىٰ إِلَيْهِ أَنْ لَا يَسْأَلَ قَوْمَهُ أَجْرًا إِلَّا أَنْ اللَّهَ يُؤْفِيهِ أَجْرَ الْأَنْبِيَاءِ وَ مُحَمَّدٌ ص فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مَوَدَّةَ قَرَابَتِهِ عَلَىٰ أُمَّتِهِ وَ أَمْرَهُ أَنْ يُجْعَلَ أَجْرَهُ فِيهِمْ لِيُؤَدُّوهُ فِي قَرَابَتِهِ بِمَعْرِفَةِ فَضْلِهِمُ الَّذِي أَحَبَّ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ فَإِنَّ الْمَوَدَّةَ إِنَّمَا تَكُونُ عَلَىٰ قَدْرِ مَعْرِفَةِ الْفَضْلِ

And Allah ^{azwj} Mighty and Majestic did not Send a Prophet ^{saww} except He ^{azwj} Revealed unto him ^{as} that he ^{as} should not ask his ^{as} people for a recompense except that Allah ^{azwj} would be Fulfilling the Recompense of the Prophets ^{as}. And (as for) Muhammad ^{saww}, Allah ^{azwj} Mighty and Majestic Necessitated the cordiality of his ^{saww} relatives upon his ^{saww} community and Commanded him ^{saww} that he ^{saww} makes his ^{saww} recompense among them that should be cordial regarding his ^{saww} relatives by recognition of their ^{asws} merits which Allah ^{azwj} Mighty and Majestic had Gifted to them ^{asws}, for the cordiality rather, would happen to be in accordance of the recognition of the merits.

فَلَمَّا أَوْجَبَ اللَّهُ ذَلِكَ تَقَلَّ لِيَقْبَلَ وَ جُوبِ الطَّاعَةِ فَتَمَسَّكَ بِهَا قَوْمٌ أَخَذَ اللَّهُ مِيثَاقَهُمْ عَلَى الْوَفَاءِ وَ عَانَدَ أَهْلُ الشَّقَاقِ وَ النَّفَاقِ وَ الْحَسَدِ وَ الْخَدْوَا فِي ذَلِكَ فَصَرَفُوهُ عَنْ حَدِّهِ الَّذِي حَدَّهُ اللَّهُ فَقَالُوا الْقَرَابَةُ هُمُ الْعَرَبُ كُلُّهَا وَ أَهْلُ دَعْوَتِهِ فَعَلَىٰ أَيِّ الْحَالَتَيْنِ كَانَ فَقَدْ عَلِمْنَا أَنَّ الْمَوَدَّةَ لِلْقَرَابَةِ فَأَقْرَبُهُمْ مِنَ النَّبِيِّ ص أَوْلَاهُمْ بِالْمَوَدَّةِ وَ كَلَّمَا قَرَبَتْ الْقَرَابَةُ كَانَتْ الْمَوَدَّةُ عَلَىٰ قَدْرِهَا

So when Allah ^{azwj} Obligated that weight of the heaviness of the Obligation of the obedience, so a people attached with it. Allah ^{azwj} Took their Covenant upon the loyalty, and the people of wretchedness and hypocrisy and the envy were obstinate and they limited regarding that. So they left from its limits which Allah ^{azwj} had Limited it and they said, ‘The relatives? They are the Arabs, all of them, and the people of his ^{saww} calling (converts). So upon which two states would it be?’ So they had known that the cordiality is for the relatives, and the closest of them from the Prophet ^{saww} would be the most

preferential of them with the cordiality, and everyone who was closer with the closeness, the cordiality would be upon its measurement.

مَا أَنْصَفُوا نَبِيَّ اللَّهِ ص فِي حَبِطَتِهِ وَ رَأْفَتِهِ وَ مَا مَنَّ اللَّهُ بِهِ عَلَى أُمَّتِهِ مِمَّا تُعْجِزُهُ الْأَلْسُنُ عَنْ وَصْفِ الشُّكْرِ عَلَيْهِ أَنْ لَا يُؤَدُّهُ فِي ذُرِّيَّتِهِ وَ أَهْلِ بَيْتِهِ وَ أَنْ يَجْعَلُوهُمْ مِنْهُمْ كَمَنْزِلَةِ الْعَيْنِ مِنَ الرَّأْسِ حِفْظاً لِرَسُولِ اللَّهِ وَ حُبّاً لِبَيْتِهِ

And they did not do justice to the Prophet ^{saww} of Allah ^{azwj} regarding his ^{saww} care and his ^{saww} kindness, and whatever Allah ^{azwj} had Favoured with upon his ^{saww} community, from what the tongues are frustrated from describing the gratefulness upon, that they should not be hurting him ^{saww} with regards to his ^{saww} offspring and the People ^{saww} of his ^{saww} Household, and that they should make them ^{asws} from them at the status of the eyes from the head, preserving to Rasool-Allah ^{saww} and love for His ^{azwj} Prophet ^{saww}.

وَ فَكَيْفَ وَ الْقُرْآنُ يُنْطِقُ بِهِ وَ يَدْعُو إِلَيْهِ وَ الْأَخْبَارُ ثَابِتَةٌ بِأَنَّهُمْ أَهْلُ الْمَوَدَّةِ وَ الَّذِينَ فَرَضَ اللَّهُ مَوَدَّتَهُمْ وَ وَعَدَ الْجَزَاءَ عَلَيْهَا فَمَا وَفَى أَحَدٌ بِهَا فَهَذِهِ الْمَوَدَّةُ لَا يَأْتِي بِهَا أَحَدٌ مُؤَمِّناً مُخْلِصاً إِلَّا اسْتَوْجِبَ الْجَنَّةَ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي هَذِهِ الْآيَةِ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاؤُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

And how could they, and the Quran is speaking with it and calling towards it, and the Ahadeeth are affirming that they ^{asws} are the people ^{asws} of the cordiality, and those whose cordiality Allah ^{azwj} has Necessitated and Promised the Recompense upon it. But no one was loyal with it. Thus, this is the cordiality, no *Momin* would come with it sincerely except Allah ^{azwj} would Obligated the Paradise (for it) due to the Words of Allah ^{azwj} Mighty and Majestic in this Verse **[42:22] and those who believe and do righteous deeds shall be in the Gardens of the Paradise; they shall have whatever they desire in the Presence of their Lord: that is the Great Grace.**

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى مُمْسِراً وَ مُبِيناً

That is what Allah ^{azwj} is Giving the glad tidings of to His ^{azwj} servant who are believing and doing righteous deeds **[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives, explained and clarified’.**

ثُمَّ قَالَ أَبُو الْحَسَنِ ع حَدَّثَنِي أَبِي عَنْ جَدِّي عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ اجْتَمَعَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا إِنَّ لَكَ يَا رَسُولَ اللَّهِ مَوْنَةٌ فِي نَفَقَتِكَ وَ فِيْمَنْ يَأْتِيكَ مِنَ الْوَفُودِ وَ هَذِهِ أَمْوَالُنَا مَعَ دِمَائِكُمْ فَاحْكُمْ فِيهَا بَارَأً مَاجُوراً أَعْطِ مَا شِئْتَ وَ أُمْسِكْ مَا شِئْتَ مِنْ غَيْرِ حَرَجٍ

Then Abu Al-Hassan ^{asws} said: ‘My ^{asws} father ^{asws} narrated to me ^{asws} from my ^{asws} grandfather ^{asws}, from Al-Husayn ^{asws} Bin Ali ^{asws} having said: ‘The Emigrants and the Helpers gathered to Rasool-Allah ^{saww} and they said, ‘For you ^{saww}, O Rasool-Allah ^{saww} for you there is a provision regarding your ^{saww} expenses, and regarding the ones who come to you ^{saww} from the delegation, and this here is our wealth with our blood. So decide righteously with regards to it as a recompense. We would give whatever you ^{saww} so desire and withhold whatever you ^{saww} so desire, from without any objection’.

قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ الرُّوحَ الْأَمِينَ فَقَالَ يَا مُحَمَّدُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى يَعْزِي أَن يُوَدُّوا قَرَابَتِي مِنْ بَعْدِي فَخَرَجُوا فَقَالَ الْمُنَافِقُونَ مَا حَمَلَ رَسُولَ اللَّهِ عَلَى تَرْكِ مَا عَرَضْنَا عَلَيْهِ إِلَّا لِيَحْتَنَّا عَلَى قَرَابَتِهِ مِنْ بَعْدِهِ إِنَّهُ هُوَ إِلَّا شَيْءٌ أَقْرَهُ فِي مَجْلِسِهِ وَكَانَ ذَلِكَ مِنْ قَوْلِهِمْ عَظِيماً

He ^{asws} said: 'So Allah ^{azwj} Mighty and Majestic Caused the Trustworthy Spirit to descend unto him ^{asws}, and he ^{as} said: 'O Muhammad ^{saww}! **[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives** – meaning, 'You should be cordial to my ^{saww} relatives from after me ^{saww}'. So they went out, and the hypocrites said, 'Nothing carried Rasool-Allah ^{saww} upon neglecting what we presented to him ^{saww} except urging us upon his ^{saww} relatives from after him ^{saww}, it is only a thing to be accepted in his ^{saww} gathering'. And that was grievous (to Rasool-Allah ^{saww}) from their words.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ جِبْرَائِيلَ ع بِهِذِهِ الْآيَةَ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئاً هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ فَبَعَثَ إِلَيْهِمُ النَّبِيَّ ص فَقَالَ هَلْ مِنْ حَدِيثٍ فَقَالُوا إِي وَ اللَّهِ يَا رَسُولَ اللَّهِ لَقَدْ قَالَ بَعْضُنَا كَلِمَةً غَلِيظاً كَرِهْنَاهُ فَتَلَا عَلَيْهِمْ رَسُولُ اللَّهِ ص الْآيَةَ فَبَكَوْا وَ اشْتَدَّ بُكَاءُهُمْ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ فَهَذِهِ السَّادِسَةُ

So Allah ^{azwj} Mighty and Majestic Send down Jibraeel ^{as} with this Verse **[46:8] Or they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah; He Knows best what you utter concerning it; He is Sufficient as a Witness between me and you, and He is the Forgiving, the Merciful.** So the Prophet ^{saww} sent a message to them and he ^{saww} said: 'Has anything new occurred?' They said, 'Yes, by Allah ^{azwj}, O Rasool-Allah ^{saww}! Some of us have said a serious speech. We abhorred it'. So Rasool-Allah ^{saww} recited at that the Verse, and they cried, and their crying intensified. So Allah ^{azwj} Mighty and Majestic Revealed **[42:25] And He it is Who Accepts repentance from His servants and Pardons the evil deeds and He knows what you are doing.** So this is the sixth.

وَ أَمَّا الْآيَةُ السَّابِعَةُ فَقَوْلُ اللَّهِ تَعَالَى إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيماً وَ قَدْ عَلِمَ الْمُعَادُونَ مِنْهُمْ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ قَبِلَ يَا رَسُولَ اللَّهِ قَدْ عَرَفْنَا التَّسْلِيمَ عَلَيْكَ وَ كَيْفَ الصَّلَاةُ قَالَ تَقُولُونَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ فَهَلْ بَيْنَكُمْ مَعَاشِرَ الْمُسْلِمِينَ فِي هَذَا خِلَافٌ؟ فَقَالُوا لَا

And as for the seventh Verse, so Allah ^{azwj} the Exalted is Saying **[33:56] Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission.** And the obstinate ones from them had known that when this Verse was Revealed, it was said, 'O Rasool-Allah ^{saww}! We have recognised the submission to you ^{saww}, and how is the Blessings (to be sent)?' He ^{saww} said: 'You should be saying, 'O Allah ^{azwj}! Send Blessings upon Muhammad ^{saww} and the Progeny ^{asws} of Muhammad ^{saww} just as You ^{azwj} Sent Blessings upon Ibrahim ^{as} and the Progeny of Ibrahim ^{as}, You ^{azwj} being the Praise-worthy, the Glorified'. Group of Muslims! So is there any differing between you all regarding this?' They said, 'No'.

قَالَ الْمَأْمُونُ هَذَا مَا لَا خِلَافَ فِيهِ أَصْلًا وَ عَلَيْهِ إِجْمَاعُ الْأُمَّةِ فَهَلْ عِنْدَكَ فِي الْأَلِّ شَيْءٌ أَوْضَحُ مِنْ هَذَا فِي الْقُرْآنِ قَالَ أَبُو الْحَسَنِ ع نَعَمْ أَخْبِرُونِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَسْ وَ الْقُرْآنِ الْحَكِيمِ إِنَّكَ لِمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ فَمَنْ عَنَى بِقَوْلِهِ يَسْ قَالَتِ الْعُلَمَاءُ يَسْ مُحَمَّدٌ ص لَمْ يَشْكُ فِيهِ أَحَدٌ

Al-Mamoun said, 'This is what there is no differing in it, originally, and upon it is the consensus of the community. Is there with you ^{asws} anything clearer than this in the Quran?' Abu Al-Hassan ^{asws} said: 'Yes. Inform me about the Words of Allah ^{azwj} Mighty and Majestic **[36:1] Ya Seen [36:2] I swear by the Wise Quran [36:3] Most surely you are one of the Rasools [36:4] Upon a Straight Path.** So who is Meant by His ^{azwj} Word 'Ya Saen'?' The scholars said, 'Ya Seen is Muhammad ^{saww}. No one has doubts in it'.

قَالَ أَبُو الْحَسَنِ ع فَإِنَّ اللَّهَ أَعْطَى مُحَمَّدًا وَ آلَ مُحَمَّدٍ مِنْ ذَلِكَ فَضْلًا لَا يَبْلُغُ أَحَدٌ كُنْهَهُ وَ وَصَفَهُ إِلَّا مَنْ عَقَلَهُ وَ ذَلِكَ أَنَّ اللَّهَ لَمْ يُسَلِّمْ عَلَى أَحَدٍ إِلَّا عَلَى الْأَنْبِيَاءِ ع فَقَالَ تَبَارَكَ وَ تَعَالَى سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ وَ قَالَ سَلَامٌ عَلَى إِبْرَاهِيمَ وَ قَالَ سَلَامٌ عَلَى مُوسَى وَ هَارُونَ وَ لَمْ يَقُلْ سَلَامٌ عَلَى آلِ مُوسَى وَ هَارُونَ وَ قَالَ سَلَامٌ عَلَى آلِ يَسْ يَعْنِي آلَ مُحَمَّدٍ ص

Abu Al-Hassan ^{asws} said: 'Allah ^{azwj} Gave Muhammad ^{saww} and the Progeny ^{asws} of Muhammad ^{asws} certain merits from that no one can reach his ^{saww} nature and his ^{saww} description except the one who has the 'Aql' (pious wisdom). And that is because Allah ^{azwj} did not Greet upon anyone except upon His ^{azwj} Prophets ^{as}. So the Blessed and High Said **[37:79] Greetings upon Nuh among the nations.** And Said **[37:109] Greetings be upon Ibrahim.** And Said **[37:120] Greetings be on Musa and Haroun.** And did not Say: "Greetings be upon the Progeny of Musa ^{as} and Haroun ^{as}, and Said **[37:130] Greetings be on Progeny of Yaseen** – Meaning the Progeny ^{asws} of Muhammad ^{saww}.

فَقَالَ الْمَأْمُونُ قَدْ عَلِمْتُ أَنَّ فِي مَعْدِنِ النَّبِيِّ شَرْحَ هَذَا وَ بَيَانَهُ فَهَذِهِ السَّابِعَةُ

Al-Mamoun said, 'I have known that in the mine of Prophet-hood, there is an explanation of this and its declaration'. (Al-Reza ^{asws} said): 'So this is the seventh.

وَ أَمَّا الثَّامِنَةُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى فَقَرَنَ سَهْمَ ذِي الْقُرْبَى مَعَ سَهْمِهِ وَ سَهْمَ رَسُولِهِ فَهَذَا فَضْلٌ أَيْضًا بَيْنَ الْأَلِّ وَ الْأُمَّةِ لِأَنَّ اللَّهَ تَعَالَى جَعَلَهُمْ فِي خَيْرٍ وَ جَعَلَ النَّاسَ فِي خَيْرٍ لَدُونَ ذَلِكَ وَ رَضِيَ لَهُمْ بِمَا رَضِيَ لِنَفْسِهِ وَ اصْطَفَاهُمْ فِيهِ قَبْدًا بِنَفْسِهِ ثُمَّ بِرَسُولِهِ ثُمَّ بِذِي الْقُرْبَى

And as for the eighth, so Allah ^{azwj} Mighty and Majestic is Saying **[8:41] And know that whatever booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.** Thus He ^{azwj} Paired the portion of the relatives with His ^{azwj} Portion and the portion of His ^{azwj} Rasool ^{saww}. So this is a merit as well between the Progeny ^{asws} and the people, because Allah ^{azwj} Exalted Made them ^{asws} to be in goodness and Made the people to be in goodness besides that, and was Pleased for them ^{asws} what He ^{azwj} was Pleased for Himself, and Chose them ^{asws} with regards to it. So He ^{azwj} Began with Himself ^{azwj}, then with His ^{azwj} Rasool ^{as}, then with the relatives.

فَكُلُّ مَا كَانَ مِنَ الْفَيْءِ وَالْغَنِيمَةِ وَغَيْرِ ذَلِكَ مِمَّا رَضِيَهِ جَلَّ وَ عَزَّ لِنَفْسِهِ فَرَضِيهِ لَهُمْ فَقَالَ وَ قَوْلُهُ الْحَقُّ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَىٰ فَهَذَا تَأْكِيدٌ مُؤَكَّدٌ وَ أَثَرٌ قَائِمٌ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ فِي كِتَابِ اللَّهِ النَّاطِقِ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

Therefore, everything which was from *Al-Fey* and the booty and other than that from what the Majestic and Mighty is Pleased for Himself^{azwj}, Necessitated for them. So He^{azwj} Said and His^{azwj} Word is the Truth **[8:41] And know that whatever booty you gain, a fifth of it is for Allah and for the Rasool and for the near of kin.** This is an emphatic confirmation, and an impact established for them up to the Day of Judgment in the Speaking Book of Allah^{azwj} which **[41:42] Falsehood has not come to it from before it nor from after it; a Revelation from the Wise, the Praised One.**

وَ أَمَّا قَوْلُهُ وَ الْبِتَامَىٰ وَ الْمَسَاكِينِ فَإِنَّ الْبَيْتِيمَ إِذَا انْقَطَعَ قِيَمَةُ سَهْمِهِ [بَيْتُهُ] خَرَجَ مِنَ الْغَنَائِمِ وَ لَمْ يَكُنْ لَهُ فِيهَا نَصِيبٌ وَ كَذَلِكَ الْمَسْكِينُ إِذَا انْقَطَعَ مَسْكِنَتُهُ لَمْ يَكُنْ لَهُ نَصِيبٌ مِنَ الْمَغْنَمِ وَ لَا يَجُلُّ لَهُ أَخْذُهُ وَ سَهْمُ ذِي الْقُرْبَىٰ إِلَى يَوْمِ الْقِيَامَةِ قَائِمٌ فِيهِمْ لِلْغَنَىٰ وَ الْفَقِيرِ مِنْهُمْ لِأَنَّهُ لَا أَحَدٌ أَعْنَىٰ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ لَا مِنْ رَسُولِهِ ص

And as for His^{azwj} Words **[8:41] and the orphans and the needy**, so the orphan is when the amount of his share is cut off (when his orphan-hood is cut off), he is exited from the war booty and there would not happen to be a share for him in it, and similar to that is the need, when his neediness is cut off, there would not happen to be a share for him from the war booty, nor would it be Permissible for him to take it, and the share of the near relatives is up to the Day of Judgment, established regarding them, for the rich and the poor from them, because there is no one richer than Allah^{azwj} Mighty and Majestic, nor (richer) than His^{azwj} Rasool^{saww}.

فَجَعَلَ لِنَفْسِهِ سَهْمًا مِنْهَا وَ لِرَسُولِهِ سَهْمًا فَمَا رَضِيَهِ لِنَفْسِهِ وَ لِرَسُولِهِ رَضِيَهِ لَهُمْ وَ كَذَلِكَ الْفَيْءُ مَا رَضِيَهِ مِنْهُ لِنَفْسِهِ وَ لِبَيْتِهِ رَضِيَهِ لِذِي الْقُرْبَىٰ كَمَا أَجْرَاهُمْ فِي الْغَنِيمَةِ قَبْدًا بِنَفْسِهِ جَلَّ جَلَالُهُ ثُمَّ بِرَسُولِهِ ثُمَّ بِهِمْ وَ قَرَنَ سَهْمَهُ بِسَهْمِ اللَّهِ وَ سَهْمِ رَسُولِهِ

So He^{azwj} Made a share for Himself^{azwj} from it and a share for His^{azwj} Rasool^{saww}. Whatever He^{azwj} was Pleased for Himself^{azwj}, and for His^{azwj} Rasool^{saww}, He^{azwj} was Pleased for them^{asws}. And similar to that is *Al-Fey*. Whatever He^{azwj} was Pleased from it for Himself^{azwj} and for His^{azwj} Prophet^{saww}, He^{azwj} was Pleased for the near relatives, just as He^{azwj} Informed them regarding the booty. So He^{azwj} Began with Himself^{azwj}, Majestic is His^{azwj} Majesty, then with His^{azwj} Rasool^{saww}, then with them^{asws}, and their^{asws} share is Paired with the Share of Allah^{azwj} and the share of His^{azwj} Rasool^{saww}.

كَذَلِكَ فِي الطَّاعَةِ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ قَبْدًا قَبْلًا بِنَفْسِهِ ثُمَّ بِرَسُولِهِ ثُمَّ بِأَهْلِ بَيْتِهِ وَ كَذَلِكَ آيَةُ الْوِلَايَةِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا فَجَعَلَ وَلَايَتَهُمْ مَعَ طَاعَةِ الرَّسُولِ مَقْرُونَةً بِطَاعَتِهِ كَمَا جَعَلَ سَهْمَهُمْ مَعَ سَهْمِ الرَّسُولِ مَقْرُونًا بِسَهْمِهِ فِي الْغَنِيمَةِ وَ الْفَيْءِ

Similar to that is the obedience. He^{azwj} Said **[4:59] O you who believe! Obey Allah and obey the Rasool and those with Divine authority from among you.** He^{azwj} Began with Himself^{azwj} before, then with His^{azwj} Rasool^{saww}, then with the People^{asws} of his^{saww} Household. And similar to that is the Verse of the Wilayah **[5:55] But rather, only Allah is your Guardian and His Rasool and those who believe.** So He^{azwj} Made their^{asws} Wilayah with the obedience to the Rasool^{saww}, being paired with His^{azwj}

obedience, just as He ^{azwj} Made their ^{asws} share with the share of the Rasool ^{saww} paired with His ^{azwj} Share in the booty and *Al-Fey*.

فَقَبَّارَكَ اللَّهُ وَ تَعَالَى مَا أَعْظَمَ نِعْمَتَهُ عَلَى أَهْلِ هَذَا الْبَيْتِ فَلَمَّا جَاءَتْ قِصَّةُ الصَّدَقَةِ نَزَّ رَسُولُهُ وَ نَزَّ أَهْلَ بَيْتِهِ فَقَالَ إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ الْعَامِلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةَ قُلُوبَهُمْ وَ فِي الرِّقَابِ وَ الْغَارِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ

So the Blessed and High, how great is His ^{azwj} Bounty upon the People ^{asws} of this Household. So when the story of the charity came, He ^{azwj} Removed His ^{azwj} Rasool ^{saww} and Removed the People ^{asws} of his ^{saww} Household, and He ^{azwj} Said **[9:60] But rather, the charities are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to Truth) and the (ransoming of) captives and those in debts and in the Way of Allah and the wayfarer; an Ordinance from Allah; and Allah is Knowing, Wise.**

فَهَلْ تَجِدُ فِي شَيْءٍ مِنْ ذَلِكَ أَنَّهُ جَعَلَ عَزَّ وَ جَلَّ سَهْمًا لِنَفْسِهِ أَوْ لِرَسُولِهِ أَوْ لِذِي الْقُرْبَى لِأَنَّهُ لَمَّا نَزَّ نَفْسَهُ عَنِ الصَّدَقَةِ وَ نَزَّ رَسُولُهُ نَزَّ أَهْلَ بَيْتِهِ لَا بَلْ حَرَّمَ عَلَيْهِمْ لِأَنَّ الصَّدَقَةَ مُحَرَّمَةٌ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هِيَ أَوْسَاخُ النَّاسِ لَا تَجِلُّ لَهُمْ لِأَنَّهُمْ طَهَّرُوا مِنْ كُلِّ دَنَسٍ وَ وَسَّخَ فَلَمَّا طَهَّرَهُمُ اللَّهُ وَ اصْطَفَاهُمْ رَضِيَ لَهُمْ مَا رَضِيَ لِنَفْسِهِ وَ كَرِهَ لَهُمْ مَا كَرِهَ لِنَفْسِهِ عَزَّ وَ جَلَّ فَهَذِهِ الثَّامِنَةُ

So, can you find in anything from that, that the Mighty and Majestic Made a Share to be for Himself ^{azwj}, or for His ^{azwj} Rasool ^{saww}, or for the relatives? Because, when He ^{azwj} Removed Himself ^{azwj} from the Charity, and Removed His ^{azwj} Rasool ^{saww}, (also) Removed the People ^{asws} of his ^{saww} Household. No! But, He ^{azwj} Prohibited pon them ^{asws}, because the charity is Prohibited upon Muhammad ^{saww} and the his ^{saww} Progeny ^{asws}, and it is the dirt of the people. It is not Permissible for them ^{asws} because they ^{asws} are clean from every filth and grime. So when Allah ^{azwj} Cleaned them ^{asws} and Chose them ^{asws}, was Pleased for them ^{asws} what He ^{azwj} was Pleased for Himself ^{azwj}, and Disliked for them ^{asws} whatever He ^{azwj} Disliked for Himself ^{azwj}, Mighty and Majestic. So this is the eighth.

وَ أَمَّا التَّاسِعَةُ فَتَحْنُ أَهْلَ الذِّكْرِ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِي مُحْكَمِ كِتَابِهِ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَتَحْنُ أَهْلَ الذِّكْرِ فَاسْأَلُونَا إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And, as for the ninth, so we ^{asws} are the People ^{asws} of the Reminder (Ahl Al-Zikr) whom Allah ^{azwj} the Exalted Speaks of in the Decisive (Verse) of His ^{azwj} Book **[16:43] so ask the People of the Reminder if you do not know.** So we ^{asws} are the People ^{asws} of the Reminder, therefore ask us ^{asws} if you are not knowing’.

فَقَالَتِ الْعُلَمَاءُ إِنَّمَا عَنَى بِذَلِكَ الْبُهُودَ وَ النَّصَارَى فَقَالَ أَبُو الْحَسَنِ ع سُبْحَانَ اللَّهِ وَ هَلْ يَجُوزُ ذَلِكَ إِذَا يَدْعُونَا إِلَى دِينِهِمْ وَ يَقُولُونَ إِنَّهُ أَفْضَلُ مِنْ دِينِ الْإِسْلَامِ فَقَالَ الْمَأْمُونُ فَهَلْ عِنْدَكَ فِي ذَلِكَ شَرْحٌ بِخِلَافِ مَا قَالُوا يَا أَبَا الْحَسَنِ؟

So the scholars said, ‘But rather, it Means by that the Jews and the Christians’. So Abu Al-Hassan ^{asws} said: ‘Glory be to Allah ^{azwj}! And it that allowed? When they are calling us to their Religion and are saying that it is superior that the Religion of Al-Islam?’ So Al-Mamoun said, ‘So is there with you ^{asws}, regarding that, an explanation opposite to what they are saying, O Abu Al-Hassan ^{asws}?’

فَقَالَ ع نَعَمْ الذِّكْرُ رَسُولُ اللَّهِ وَ نَحْنُ أَهْلُهُ وَ ذَلِكَ بَيِّنٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ فِي سُورَةِ الطَّلَاقِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَاذْكُرُوا رَسُولَ اللَّهِ وَ نَحْنُ أَهْلُهُ فَهَذِهِ التَّاسِعَةُ

So he ^{asws} said: ‘Yes. The Reminder (Zikr) is Rasool-Allah ^{saww}, and we ^{asws} and his ^{saww} People ^{asws}, and that is clear in the Book of Allah ^{azwj} Mighty and Majestic where He ^{azwj} is Saying in Surah Al-Talaaq [65:10] **therefore fear Allah, O men of understanding who believe! Allah has Sent down to you a Reminder, [65:11] A Messenger reciting to you the clear Verses of Allah.** Thus, the Reminder is Rasool-Allah ^{saww} and we ^{asws} are his ^{saww} People ^{asws}. So this is the ninth.

وَ أَمَّا الْعَاشِرَةُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي آيَةِ النَّحْرِيمِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتِكُمْ وَ بَنَاتِكُمْ وَ أَخَوَاتِكُمْ إِلَّا إِلَيَّ أَخْرَجَهَا فَأَخْبِرُونِي هَلْ تَصْلُحُ ابْنَتِي وَ ابْنَةُ ابْنِي وَ مَا تَنَاسَلَ مِنْ صُلْبِي لِرَسُولِ اللَّهِ ص أَنْ يَنْزَوْجَهَا لَوْ كَانَ حَيًّا؟ قَالُوا لَا قَالَ فَأَخْبِرُونِي هَلْ كَانَتْ ابْنَةُ أَحَدِكُمْ تَصْلُحُ لَهُ أَنْ يَنْزَوْجَهَا لَوْ كَانَ حَيًّا؟ قَالُوا نَعَمْ

And as for the tenth, so Allah ^{azwj} Mighty and Majestic is Saying in the Verse of the Prohibition [4:23] **Forbidden to you are your mothers and your daughters and your sisters** – the Verse up to its end. So inform me ^{asws}! Is it correct for my ^{asws} daughter and the daughter of my ^{asws} son, and whatever is linked from my ^{asws} lineage to Rasool-Allah ^{saww}, you should marry her, if he ^{saww} was alive?’ They said, ‘No’. He ^{asws} said: ‘Then inform me ^{asws}, would it be correct for a daughter of one of you that he ^{saww} marry her if he ^{saww} was alive?’ They said, ‘Yes’.

قَالَ فَفِي هَذَا بَيِّنٌ لِأَنَّ مِنْ آلِهِ وَ لَسْتُمْ مِنْ آلِهِ وَ لَوْ كُنْتُمْ مِنْ آلِهِ لَحُرِّمَ عَلَيْهِ بَنَاتِكُمْ كَمَا حُرِّمَ عَلَيْهِ بَنَاتِي لِأَنَّ مِنْ آلِهِ وَ أَنْتُمْ مِنْ أُمَّتِهِ فَهَذَا فَرْقٌ بَيْنَ الْأَلِّ وَ الْأُمَّةِ لِأَنَّ الْأَلَ إِذَا لَمْ تَكُنْ مِنَ الْأَلِّ لَيْسَتْ مِنْهُ فَهَذِهِ الْعَاشِرَةُ

He ^{asws} said: ‘So in this is a clarification, as I ^{asws} from his ^{saww} Progeny ^{asws} and you are not from his ^{saww} Progeny ^{asws}, and had you been from his ^{saww} Progeny ^{asws}, your daughters would have been Prohibited unto him ^{saww}, and just as my ^{saww} daughter would be Prohibited unto him ^{saww}, because I ^{asws} am from his ^{saww} Progeny ^{asws} and you are from his ^{saww} community. So this is the difference between the Progeny ^{asws} and the community, because the Progeny ^{asws} is from him ^{saww}, and the community, when it does not happen to be from the Progeny ^{asws}, isn’t from him ^{saww}. So this is the tenth.

وَ أَمَّا الْحَادِيَةَ عَشَرَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي سُورَةِ الْمُؤْمِنِينَ عَنِ قَوْلِ رَجُلٍ مُؤْمِنٍ مِنْ آلِ فِرْعَوْنَ وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَ قَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ إِلَى تَمَامِ الْآيَةِ وَ كَانَ ابْنُ خَالِ فِرْعَوْنَ فَتَنَسَبَهُ إِلَى فِرْعَوْنَ بِنَسَبِهِ وَ لَمْ يُضْفِئْ إِلَيْهِ بَدِينِهِ وَ كَذَلِكَ خُصِّصْنَا نَحْنُ إِذْ كُنَّا مِنْ آلِ رَسُولِ اللَّهِ ص بِوِلَادَتِنَا مِنْهُ وَ عَمَّمْنَا النَّاسَ بِالذِّينِ فَهَذَا الْفَرْقُ بَيْنَ الْأَلِّ وَ الْأُمَّةِ فَهَذِهِ الْحَادِيَةَ عَشَرَ

And as for the eleventh, so Allah ^{azwj} Mighty and Majestic is Saying in Surah Al-Momin on behalf of the words of the Momin man from the family of Pharaoh ^{la}, [40:28] **And a believing man of Pharaoh’s people who hid his faith said: Will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear Proofs from your Lord?** – up to the completion of the Verse. And he was a son of the paternal uncle of Pharaoh ^{la}, so he was linked to Pharaoh ^{la} by his link, and he did not add to him with his ^{la} religion. And similar to that we ^{asws} are particularised from him ^{saww}, when we ^{asws} were from the Progeny ^{asws} of the Rasool ^{saww} by our ^{asws} lineage from him ^{saww}, and the

people are generalised with the Religion. So this is the difference between the Progeny^{asws} and the community. This is the eleventh.

وَ أَمَّا الثَّانِيَةَ عَشَرَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ وَ اصْطِبِرْ عَلَيْهَا فَخَصَّنَا اللَّهُ بِهَذِهِ الْخُصُوصِيَّةِ إِذْ أَمَرَنَا بِإِقَامِ الصَّلَاةِ ثُمَّ خَصَّنَا مِنْ دُونِ الْأُمَّةِ فَكَانَ رَسُولُ اللَّهِ ص يَجِيءُ إِلَى بَابِ عَلِيٍّ وَ فَاطِمَةَ بَعْدَ نُزُولِ هَذِهِ الْآيَةِ تِسْعَةَ أَشْهُرٍ كُلَّ يَوْمٍ عِنْدَ حُضُورِ كُلِّ صَلَاةٍ خَمْسَ مَرَّاتٍ فَيَقُولُ الصَّلَاةَ رَحِمَكُمُ اللَّهُ وَ مَا أَكْرَمَ اللَّهُ أَحَدًا مِنْ ذُرَارِيِّ الْأَنْبِيَاءِ مِثْلَ هَذِهِ الْكِرَامَةِ الَّتِي أَكْرَمَنَا بِهَا وَ خَصَّنَا مِنْ دُونِ جَمِيعِ أَهْلِ بَيْتِهِمْ

And as for the twelfth, so Allah^{azwj} Mighty and Majestic is Saying [20:132] **And enjoin Salat upon your followers, and be constant at it.** So Allah^{azwj} Particularised us^{asws} with this speciality when He^{azwj} Commanded with the establishment of the Salat, then Specialised us^{asws} from besides the community. And it was so that Rasool-Allah^{saww} would come to the door of Ali^{asws} and (Syeda) Fatima^{asws} after the Descent of this Verse for nine months, every day, at the attendance of every Salat, five times, and he^{saww} was saying: 'May Allah^{azwj} have Mercy on you^{asws} all, and Allah^{azwj} has not Honoured anyone from the offspring of the Prophets^{as} with the like of this prestige which He^{azwj} has Honoured us^{asws} with, and Particularised us^{asws} from besides the entirety of the People of their^{as} Households'.

فَقَالَ الْمَأْمُونُ وَ الْعُلَمَاءُ جَزَاكُمُ اللَّهُ أَهْلَ بَيْتِ نَبِيِّكُمْ عَنِ الْأُمَّةِ خَيْرًا فَمَا نَجِدُ الشَّرْحَ وَ الْبَيَانَ فِيَمَا اسْتَبَهَ عَلَيْنَا إِلَّا عِنْدَكُمْ.

So Al-Mamoun and the scholars said, 'May Allah^{azwj} Recompense you^{asws} all, the People^{asws} of the Household of your^{asws} Prophet^{saww} with goodness on behalf of the community. So we cannot find the explanations and the clarifications with regards to what is confusing upon us except with you^{asws} all'.⁴²

حَدَّثَنَا أَبِي عَنْ حُمَيْدٍ عَنْ أَنَسٍ عَنْ أَبِي ذَرٍّ قَالَ:

It was narrated to us by my father, from Humeyd, from Anas, from Abu Zarr^{as} who said,

سَمِعْتُ النَّبِيَّ ص بِأُذُنِي وَ إِلَّا صَمَمًا وَ هُوَ يَقُولُ خُلِقْتُ أَنَا وَ عَلِيٌّ مِنْ نُورٍ وَاحِدٍ نُسِبِحُ اللَّهُ عَلَى يَمَنَةِ الْعَرْشِ مِنْ قَبْلِ أَنْ يُخْلَقَ أَبُونَا آدَمُ بِالْقَفِيِّ عَامٌ فَلَمَّا خُلِقَ أَبُونَا آدَمُ صِرْنَا فِي صُلْبِهِ ثُمَّ نَقَلْنَا مِنْ كِرَامِ الْأَصْلَابِ إِلَى مُطَهَّرَاتِ الْأَرْحَامِ حَتَّى صِرْنَا فِي صُلْبِ جَدِّي عَبْدِ الْمُطَّلِبِ

I^{as} heard the Prophet^{saww} saying, by my^{as} own ears, or else I^{as} be deafened, and he^{saww} was saying: 'I^{saww} and Ali^{asws} were Created from one Light. We^{asws} Glorified Allah^{azwj} upon the right of the Throne from before He^{azwj} Created our^{asws} father^{as} Adam^{as}, by two thousand years. So when our^{asws} father^{as} Adam^{as} was Created, we^{asws} came to be in his^{as} forehead. Then we^{asws} transferred from the honourable foreheads to the purified laps until we^{asws} came to be in the forehead of my^{saww} grandfather^{as} Abdul Muttalib^{as}.

ثُمَّ سَفَنَّا نَصْفَيْنِ وَ صَيَّرْنَا فِي صُلْبِ عَبْدِ اللَّهِ وَ صَيَّرَ عَلِيًّا فِي صُلْبِ أَبِي طَالِبٍ وَ اخْتَارَنِي لِلنَّبُوَّةِ وَ الرَّحْمَةَ وَ الْبِرَكَةَ وَ اخْتَارَ عَلِيًّا لِلشَّجَاعَةِ وَ الْعِلْمِ وَ الْفَصَاحَةِ وَ اسْتَقَّ لَنَا اسْمَيْنِ مِنْ أَسْمَائِهِ عَزَّ وَ جَلَّ مُحَمَّدٌ وَ أَنَا مُحَمَّدٌ وَ اللَّهُ الْعَلِيُّ وَ هَذَا عَلِيٌّ.

⁴² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 42

Then we ^{asws} split into two halves, and I ^{saww} came to be in the forehead of Abdullah ^{asws}, and Ali ^{asws} came to be in the forehead of Abu Talib ^{asws}, and He ^{azwj} Chose me ^{saww} for the Prophet-hood and the Mercy and the Blessings, and Chose Ali ^{asws} for the bravery, and the knowledge, and the eloquence, and Derived two names for us ^{asws} from His ^{azwj} Names. The Mighty and Majestic is 'Mahmoud' (The Most-Praised One) and I ^{saww} am 'Muhammad' (the praised one), and Allah ^{azwj} is 'Ali Al-Azeem' (the Magnificent), and this is Ali ^{asws} (High)".⁴³

قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ أَبِي إِسْحَاقَ عَنْ عَبْدِ الْجَبَّارِ بْنِ الْعَبَّاسِ الشَّيْبَانِيِّ عَنْ عَمَّارِ الدُّهْنِيِّ عَنْ أَبِي فَاخِتَةَ قَالَ:

He said, 'It was narrated to us by Ibrahim Bin Yusuf Bin Abu Is'haq, from Abdul Jabbar Bin Al Abbas Al Shibamy, from Ammar Al Duhny, from Abu Fakhita who said,

أَقْبَلَ عَلِيٌّ عَ وَ عُمَرُ جَالِسٌ فِي مَجْلِسِهِ فَلَمَّا رَأَاهُ عُمَرُ تَضَعَعَعَ وَ تَوَاضَعَ وَ أَوْسَعَ لَهُ فِي الْمَجْلِسِ فَلَمَّا قَامَ عَلِيٌّ عَ قَالَ لَهُ بَعْضُ الْقَوْمِ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا لَنَرَاكَ تَصْنَعُ بَعْلِيَّ صَنِيعاً مَا تَصْنَعُهُ بِأَصْحَابِ رَسُولِ اللَّهِ صَ قَالَ عُمَرُ وَ مَا رَأَيْتَنِي أُصْنَعُ بِهِ قَالَ رَأَيْتَاكَ كَمَا تَضَعَعْتَ وَ تَوَاضَعْتَ وَ أَوْسَعْتَ لَهُ حَتَّى يَجْلِسَ قَالَ وَ مَا يَمْنَعُنِي فَوَ اللَّهُ إِنَّهُ لَمَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ.

'Ali ^{asws} came over and Umar who was seated in his gathering. When Umar saw him ^{asws}, so he became dejected and humble, and made space for him ^{asws} in the gathering. So when Ali ^{asws} arose (left the gathering), some of the people said to him, 'O commander of the faithful! We saw you doing with Ali ^{asws} what you do not do with the companions of Rasool-Allah ^{saww}'. Umar said, 'And what did you see me do with him ^{asws}?'. They said, 'We saw you as if you were dejected and humble and made space for him until he ^{asws} was seated'. He said, 'And what would prevent me, for by Allah ^{azwj}, he ^{asws} is my Master ^{asws} and Master ^{asws} of every Momin".⁴⁴

قَالَ: أَخْبَرَنَا يُوسُفُ بْنُ كَلْبِيبٍ عَنْ هَارُونَ بْنِ الْحَسَنِ عَنْ أَبِي سَلَامٍ مَوْلَى قَيْسٍ قَالَ

He said, 'It was informed to us by Yusuf Bin Kuleyb, from Haroun Bin Al Hassan, from Abu Sallam, a slave of Qays who said,

خَرَجْتُ مَعَ مَوْلَايَ قَيْسٍ إِلَى الْمَدَائِنِ قَالَ سَمِعْتُ سَعْدَ بْنَ حُدَيْفَةَ يَقُولُ سَمِعْتُ أَبِي حُدَيْفَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَ يَقُولُ: مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ يَمُوتُ وَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ حُبِّ عَلِيٍّ عَ إِلَّا أَدْخَلَهُ اللَّهُ عَزَّ وَ جَلَّ الْجَنَّةَ.

'I went out with my master Qays, to Al-Madayin. I heard Sa'ad Bin Huzyefa saying, 'I heard my father Huzeyfa saying, 'I heard Rasool-Allah ^{saww} saying: 'There is none from a servant or a maid who dies and in his/her heart is a measurement of a mustard seed from the love of Ali ^{asws}, except that Allah ^{azwj} Mighty and Majestic would Enter him into the Paradise".⁴⁵

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ حَدَّثَنَا الْوَلِيدُ بْنُ بُكَيْرٍ أَبُو حُبَابٍ عَنْ سَلَامِ الْخَزَاعِيِّ عَنْ أَبِي إِسْحَاقَ السَّبِيْعِيِّ عَنِ الْحَرْثِ

It was narrated to us by Al Hassan Bin Arafat, from Al Waleed Bin Bukeyr Abu Hubab, from Sallam Al Khuzai'e, from Abu Is'haq Al Sabai'e, from Al Haris,

⁴³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 43

⁴⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 44

⁴⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 45

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص: مَا مِنْ دُعَاءٍ إِلَّا بَيْنَهُ وَ بَيْنَ السَّمَاءِ حِجَابٌ حَتَّى يُصَلِّيَ عَلَى النَّبِيِّ وَ عَلَى آلِ مُحَمَّدٍ فَإِذَا فَعَلَ ذَلِكَ خَرَقَ ذَلِكَ الْحِجَابَ وَ دَخَلَ الدُّعَاءُ فَإِذَا لَمْ يَفْعَلْ ذَلِكَ رَجَعَ الدُّعَاءُ.

(It has been narrated) from Ali^{asws} bin Abu Talib^{asws} having said: ‘Rasool-Allah^{saww} said: ‘There is none from a supplication except between it and the sky there is a Veil, until he sends *Salawat* upon the Prophet^{saww} and upon the Progeny^{asws} of Muhammad^{saww}. So when he does that, that Veil splits and the supplication enters. But when he does not do that, the supplication returns’.⁴⁶

قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ بْنِ الْبَرِيدِ عَنْ إِبْرَاهِيمَ بْنِ حَبَّانَ

He said, ‘It was narrated to us by Ali Bin Hashim Bin Al Bareyd, from Ibrahim Bin Hayyan,

عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَمَرَ عَلِيًّا أَنْ يَقْضِيَ بَيْنَ رَجُلَيْنِ فَقَضَى بَيْنَهُمَا فَقَالَ الَّذِي قُضِيَ عَلَيْهِ هَذَا الَّذِي يَقْضِي بَيْنَنَا فَكَانَهُ أَرْدَرًا عَلَيْهِ فَأَخَذَ عُمَرُ بِنَابِيهِ وَ قَالَ وَيْلَكَ وَ مَا نَدْرِي مَنْ هَذَا هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ هَذَا مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ فَمَنْ لَمْ يَكُنْ مَوْلَاهُ فَلَيْسَ بِمُؤْمِنٍ.

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Ali^{asws} was instructed (sought by Umar) to judge between two men, so he^{asws} judged between them. So the one who was judged against, said, ‘This one who has been judged between us, so it as if he^{asws} had been unfair upon it’. So Umar grabbed his collar and said, ‘Woe be unto you! And don’t we know who this is? This is Ali^{asws} Bin Abu Talib^{asws}. This is my Master^{asws} and the Master^{asws} of every Momin. So the one whose Master^{asws} he^{asws} does not happen to be, so he isn’t a Momin’.⁴⁷

عَنْ جَابِرٍ:

From Jabir,

أَنَّ رَسُولَ اللَّهِ ص دَعَا عَلِيًّا ع وَ هُوَ مُحَاصِرُ الطَّائِفِ فَكَانَ الْقَوْمُ اسْتَشْرَفُوا لِذَلِكَ وَ قَالُوا لَقَدْ طَالَ نَجْوَاكَ لَهُ مِنْذُ الْيَوْمِ فَقَالَ مَا أَنَا أَنْتَجِيئُهُ وَ لَكِنَّ اللَّهَ أَنْتَجَاهُ.

‘Rasool-Allah^{saww} called Ali^{asws}, and he^{asws} was besieging Al-Ta’if, and it was so that the people were getting fed up to that, and they said, ‘Your^{saww} whispering to him^{asws} has been prolonged since today’. So he^{saww} said: ‘It was not I^{saww} who was whispering to him^{asws}, but Allah^{azwj} was Whispering to him^{asws}’.⁴⁸

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَحْبُّوا اللَّهَ لِمَا يَعْذُوكُمْ بِهِ مِنْ نِعْمَةٍ وَ أَحْبُّونِي لِحُبِّ اللَّهِ وَ أَحْبُّوا أَهْلَ بَيْتِي لِحُبِّي.

⁴⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 46

⁴⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 47

⁴⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 48

From Ibn Abbas who said, ‘Rasool-Allah ^{saww} said: ‘Love Allah ^{azwj} for what He ^{azwj} has Provided you all with from the Bounties, and love me ^{saww} for the love of Allah ^{azwj}, and love the People ^{asws} of my ^{saww} Household for my ^{saww} love’ .⁴⁹

[خطبة الحسن (ع) صبيحة قتل أمير المؤمنين (ع).]

Sermon of Al-Hassan ^{asws} on the morning of the murder of Amir Al-Momineen ^{asws}.

أَخْبَرَنَا يَحْيَى بْنُ الْعَلَاءِ الرَّازِيُّ عَنْ عَمِّهِ سَعِيدِ بْنِ خَالِدٍ عَنْ أَبِي إِسْحَاقَ عَنْ هُبَيْرَةَ ابْنِ مَرِيَمَ قَالَ:

It was informed to us by Yahya Bin Al A'la Al Razy, from his uncle Saeed Bin Khalid, from Abu Is'haq, from Hubeyra Ibn Maryam who said,

خَطَبَنَا الْحَسَنُ بْنُ عَلِيٍّ عَ صَبِيحَةَ قُتْلِ أَبِي طَالِبٍ ع فَقَالَ لَقَدْ فَارَقَكُمُ اللَّيْلَةُ رَجُلٌ لَمْ يَسْفُقهَ الْأَوَّلُونَ وَ لَمْ يُدْرِكْهُ الْآخِرُونَ بَعْلَمَ وَ لَقَدْ صَعِدَ بِرُوحِهِ فِي اللَّيْلَةِ الَّتِي صَعِدَ فِيهَا بِرُوحِ يَحْيَى بْنِ زَكَرِيَّا كَانَ رَسُولُ اللَّهِ يَبْعَثُهُ فِي الْبُعْثِ فَيَكْتَنِفُهُ جَبْرَائِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ بَيْسَارِهِ فَلَا يَنْتَنِي حَتَّى يَفْتَحَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ

‘Al-Hassan ^{asws} Bin Ali ^{asws} addressed us on the morning of the assassination of Ali ^{asws} Bin Abu Talib ^{asws}, so he ^{asws} said: ‘There has separated from you all tonight, a man ^{asws} whom the former ones did not precede nor will the later ones catch up with the knowledge. His ^{asws} soul has ascended during the night in which the soul of Yahya ^{as} Bin Zakariyya ^{as} ascended. Rasool-Allah ^{saww} used to send him ^{asws} regarding the despatch, so Jibraeel ^{as} would surround him ^{asws} from his ^{asws} right, and Mikaeel from his ^{asws} left, so he ^{asws} would be undeterred until Allah ^{azwj} Mighty and Majestic Granted victory to him ^{asws}.

مَا تَرَكَ صَفْرَاءَ وَ لَا بَيْضَاءَ إِلَّا سَبْعِمِائَةَ دِرْهَمٍ فَضَلَّتْ مِنْ عَطَائِهِ أَرَادَ أَنْ يَبْتَاعَ بِهَا خَادِمًا لِأَهْلِهِ.

He ^{asws} did not leave (as an inheritance), neither a yellow (gold) nor white (silver), except for seven hundred Dirhams, being an excess from his ^{asws} stipend, intending to buy a servant with it for his ^{asws} family’ .⁵⁰

قَالَ: حَدَّثَنَا الْمُطَّلِبُ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا السُّدِّيُّ عَنْ عَبْدِ خَيْرٍ

He said, ‘It was narrated to us by Al Muttalib Bin Ziyad, from Al Sudayy, from Abdul Khayr,

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ قَوْمٍ هَادٍ ص وَ الْهَادِي رَجُلٌ مِنْ بَنِي هَاشِمٍ يَعْنِي نَفْسَهُ.

(It has been narrated) from Amir Al-Momineen Ali ^{asws} Bin Abu Talib ^{asws} regarding the Words of Allah ^{azwj} Mighty and Majestic **[13:7] But rather, you are only a warner, and**

⁴⁹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 49

⁵⁰ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 50

for every people is a Guide. He ^{asws} said: 'The warner is the Prophet ^{saww}, and the Guide is a man ^{asws} from the Clan of Hashim ^{as}', meaning himself ^{asws}.⁵¹

حَدَّثَنَا عَبْدُ اللَّهِ الْمَسْعُودِيُّ وَ هُوَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ عَلَى الْبَابِ يَوْمَ الشُّورَى فَسَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ أَنْشَدَكُمْ اللَّهُ أَيُّهَا النَّفَرُ جَمِيعاً أ فَيُكِّمُ مَنْ قَالَ لَهُ رَسُولُ اللَّهِ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ غَيْرِي-؟ قَالُوا اللَّهُمَّ لَا.

It was narrated to us by Ubeydullah Al Masoudy, and he was Ubeydullah Bin Al Zubeyr, from Amro Bin Shimr, from Jabir,

From Abu Ja'far ^{asws}, from Ibn Abbas who said, 'I was at the door on the day of the consultation (to choose the third Caliph), and I heard Ali ^{asws} Bin Abu Talib ^{asws} saying: 'I ^{asws} adjure you all to Allah ^{azwj}, O you number who have gathered! Is there anyone among you to whom Rasool-Allah ^{saww} said: 'O Allah ^{azwj}! Befriend the one who befriends him ^{asws} and be inimical to the one who is inimical to him ^{asws}, apart from me ^{asws}? They said, 'O Allah ^{azwj}! No"⁵².

قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْحَمِيرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَيْسَى قَالَ: حَدَّثَنَا أَبِي عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ ابْنِ مُسْكَانٍ عَنْ عَمَارِ بْنِ يَزِيدَ

He said, 'It was narrated to us by Abdullah Bin Ja'far Al Humeyri, from Abdullah Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan, from Ammar Bin Yazeed,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَمَّا نَزَلَ رَسُولُ اللَّهِ بَطْنَ فُذَيْدٍ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَا عَلِيُّ إِنِّي سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُوَالِيَ بَيْنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُهُ أَنْ يُوَاخِيَ بَيْنِي وَ بَيْنَكَ فَفَعَلَ وَ سَأَلْتُهُ أَنْ يُجْعَلَكَ وَصِيِّي فَفَعَلَ

(It has been narrated) from Abu Abdullah Ja'far ^{asws} Bin Muhammad ^{asws} having said: 'When Rasool-Allah ^{saww} descended in the middle of Qadeed, said to Ali ^{asws} Bin Abu Talib ^{asws}: 'O Ali ^{asws}! I ^{saww} asked Allah ^{azwj} Mighty and Majestic that He ^{azwj} Establishes friendship between me ^{saww} and you ^{asws}, so He ^{azwj} Did. And I ^{saww} asked Him ^{azwj} that He ^{azwj} Establishes brotherhood between me ^{saww} and you ^{asws}, so He ^{azwj} Did. And I ^{saww} asked Him ^{azwj} that He ^{azwj} Make you ^{asws} my ^{saww} successor ^{asws}, so He ^{azwj} Did'.

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ وَ اللَّهُ لَصَاعٌ مِنْ تَمْرٍ فِي شَنْ بَالٍ خَيْرٌ مِمَّا سَأَلَ مُحَمَّدٌ رَبَّهُ هَلَّا سَأَلَهُ مَلَكاً يَعْضُدُهُ عَلَى عَدُوِّهِ أَوْ كَنْزاً يَسْتَعِينُ بِهِ عَلَى حَاجَتِهِ

So a man from the people said, 'By Allah ^{azwj}! A Sa'a (3kg.) of dates in a wretched occupation is better than what Muhammad ^{saww} asked his ^{saww} Lord ^{azwj}. Had he ^{saww} asked for an Angel, he (Angel) would have supported him ^{saww} against his ^{saww} enemies, or (asked for) a treasure to be assisted by it upon his ^{saww} need'.

فَأَنْزَلَ اللَّهُ تَعَالَى فَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَ ضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْ لَا أَنْزَلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ.

⁵¹ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 51

⁵² Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 52

So Allah^{azwj} the Exalted Revealed [11:12] *So, perhaps you will leave part of what is Revealed to you and your chest would become straitened by it that they are saying: Why has not a treasure been sent down upon him or an angel come with him? But rather, You are only a warner; and Allah is in Charge of all things*.⁵³

[أفضل الأعياد عيد الغدير (الخ)]

The most superior of the Eids is Eid of Al-Ghadeer, etc..

قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَاشِمٍ رَحِمَهُ اللَّهُ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ:

He said, 'It was narrated to us by Ibrahim Bin Hashim, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

قُلْتُ جُعِلَتْ فِدَاكَ لِلْمُسْلِمِينَ عِيدٌ غَيْرُ الْعِيدَيْنِ قَالَ نَعَمْ يَا حَسَنُ أَعْظَمَهَا وَ أَسْرَفُهَا قَالَ قُلْتُ وَ أَيُّ يَوْمٍ هُوَ؟ قَالَ يَوْمٌ نُصِبَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَمًا لِلنَّاسِ قَالَ جُعِلَتْ فِدَاكَ وَ أَيُّ يَوْمٍ هُوَ؟ قَالَ إِنَّ الْأَيَّامَ تُدَوِّرُ وَ هُوَ يَوْمٌ ثَمَانِيَةَ عَشَرَ مِنْ ذِي الْحِجَّةِ

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'May I be sacrificed for you^{asws}! Is there an Eid for the Muslims other than the two Eids (Al-Fitr and Al-Az'ha)?' He^{asws} said: 'Yes, O Hassan, greater than the two and more noble'. He said, 'I said, 'And which day is it?' He^{asws} said: 'The day in which Amir Al-Momineen^{asws} was nominated as a 'عَلَمًا' flag for the people'. He said, 'And which day is it?' He^{asws} said: 'The days turn around, and it is the eighteenth day from Zil-Hajj'.

قَالَ قُلْتُ جُعِلَتْ فِدَاكَ وَ مَا يَنْبَغِي أَنْ نَصْنَعَ فِيهِ؟ قَالَ تَصُومُهُ يَا حَسَنُ وَ تُكْتَبُ فِيهِ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ تَنْتَبِرُ إِلَى اللَّهِ مِمَّنْ ظَلَمَهُمْ حَقُّهُمْ

He said, 'I said, 'May I be sacrificed for you^{asws}! And what is befitting for me to do during it?' He^{asws} said: 'You should Fast in it, O Hassan, and frequent during it the *Salawat* upon Muhammad^{saww} and the People^{asws} of his^{saww} Household, and disavow to Allah^{azwj} from the ones who oppressed them^{asws} of their rights'.

قَالَ فَإِنَّ الْأَنْبِيَاءَ ع كَانَتْ تَأْمُرُ الْأَوْصِيَاءَ بِالْيَوْمِ الَّذِي يُعَامُ فِيهِ الْوَصِيُّ أَنْ يَتَّخِذَ عِيدًا

He^{asws} said: 'The (former) Prophets^{as} used to instruct the successors^{as} with the day in which the successor^{as} would stand (with the command) during it, that it should be taken as an Eid (Festival)'.

قَالَ قُلْتُ فَمَا لِمَنْ صَامَهُ مِنَّا؟ قَالَ صِيَامُ سِتِّينَ شَهْرًا لَكُمْ وَ لَا تَدْعُ صِيَامَ يَوْمِ سَبْعَةٍ وَ عَشْرِينَ مِنْ رَجَبٍ فَإِنَّهُ هُوَ الْيَوْمُ الَّذِي أَنْزَلَتْ فِيهِ التَّنْبُوَةَ عَلَى مُحَمَّدٍ ص وَ تَوَابُهُ مِثْلُ سِتِّينَ شَهْرًا.

He said, 'I said, 'So what (Reward) is for the one from us who Fasts during it?' He^{asws} said: 'The (Reward of the) Fasts of sixty months for you, and do not leave the Fasting of

⁵³ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 53

the twenty-seventh day of Rajab, for it is the day in which the Prophet-hood was Revealed upon Muhammad^{saww}, and its Reward is like sixty months”.⁵⁴

[اعتراف ابن عباس عند الوفاة بالولاية لعلي (ع)]

Acknowledgment of Ibn Abbas at the time of death, with the Wilayah for Ali^{asws}.

قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَحْيَى قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ ظَهْرٍ عَنِ السُّدِّيِّ عَنْ أَبِي الصَّالِحِ قَالَ:

He said, 'It was narrated to us by Al Hassan Bin Ali Al Basry, from Muhammad Bin Yahya, from his father, from Al Hakam Bin Zuheyr, from Al Sudy, from Abu Al Salih who said,

لَمَّا حَضَرَتْ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ الْوَفَاةُ قَالَ اللَّهُمَّ إِنِّي أَتَقَرَّبُ بِوَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

'When the death presented itself to Abdullah Bin Al-Abbas, he said, 'O Allah^{azwj}! I acknowledge the Wilayah of Ali^{asws} Bin Abu Talib^{asws}’,⁵⁵

⁵⁴ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 54

⁵⁵ Bashaarat Al Mustafa ^{saww} Li Shia Al Murtaza ^{asws} - P 7 H 55