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Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams[asws]

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أبواب تاريخ سيدة نساء العالمين و بضعة سيد المرسلين و مشكاة أنوار أئمة الدين و زوجة أشرف الوصيين البتول العذراء و الإنسية الحوراء فاطمة الزهراء صلوات الله عليها و على أبيها و بعلها و بنيها ما قامت الأرض و السماء

Chapters on the history of Chieftess of the women of the worlds, and part of the chief of the Messengers[as], and lantern of the Imams[asws] of religion, and wife[asws] of the noblest of the successors[as], the chaste, the virgin, and the human Hourie, (Syeda) Fatima[asws] Al-Zahra[asws], may the Salatwaat of Allah[azwj] be upon her[asws], and upon her[asws] father[saww], and her[asws] husband[asws], and her[asws] two sons[asws], for as long as the earth the sky endure.

باب 1 ولادتها و حليتها و شمائلها صلوات الله عليها و جمل تواريخها

CHAPTER 1 – HER[asws] BIRTH, AND HER[asws] APPEARANCE, AND HER[asws] FEATURES, MAY THE SALAWAAT OF ALLAH[azwj] BE UPON HER[asws], AND A SUMMARY OF HER[asws] HISTORY

1- لي، الأمالي للصدوق أَحْمَدُ بْنُ مُحَمَّدٍ الْخَلِيلِيُّ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الْفَقِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ إِسْحَاقَ بْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ الصَّادِقِ ع كَيْفَ كَانَ وِلَادَةُ فَاطِمَةَ ع

(The book) ‘Al Amaali’ of Al Sadouq – Ahmad Bin Muhammad Al Khaleeli, from Muhammad Bin Abu Bakr Al Faqeeh, from Ahmad Bin Muhammad Al Nowfaly, from Is’haq Bin Yazeed, from Hammad Bin Isa, from Zur’ah Bin Muhammad, from Al Mufazzal Bin Umar who said,

‘I said to Abu Abdullah Al-Sadiq[asws], ‘How (Syeda) Fatima[asws] was Blessed to (her[asws] parents[asws])?’

فَقَالَ نَعَمْ إِنَّ خَدِيجَةَ ع لَمَّا تَزَوَّجَ بِهَا رَسُولُ اللَّهِ ص هَجَرَتْهَا نِسْوَةُ مَكَّةَ فَكُنَّ لَا يَدْخُلْنَ عَلَيْهَا وَ لَا يُسَلِّمْنَ عَلَيْهَا وَ لَا يَتْرُكْنَ امْرَأَةً تَدْخُلُ عَلَيْهَا فَاسْتَوْحَشَتْ خَدِيجَةُ لِذَلِكَ وَ كَانَ جَزَعُهَا وَ غَمُّهَا حَذَراً عَلَيْهِ ص

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He[asws] said: 'Yes. (Syeda) Khadeeja[asws], when Rasool-Allah[saww] married her, the women of Makkah kept away from her[asws]. They were not coming to see her[asws], nor greet unto her[asws], nor would they leave any woman to enter to see her[asws]. So, (Syeda) Khadeeja[asws] felt lonely due to that, and her[asws] alarm and her[asws] sadness was a caution upon him[saww].

فَلَمَّا حَمَلَتْ بِفَاطِمَةَ كَانَتْ فَاطِمَةُ ع تُحَدِّثُهَا مِنْ بَطْنِهَا وَ تُصَبِّرُهَا وَ كَانَتْ تَكْتُمُ ذَلِكَ مِنْ رَسُولِ اللَّهِ ص فَدَخَلَ رَسُولُ اللَّهِ يَوْماً فَسَمِعَ خَدِيجَةَ تُحَدِّثُ فَاطِمَةَ ع فَقَالَ لَهَا يَا خَدِيجَةُ مَنْ تُحَدِّثِينَ قَالَتْ الْجَنِينُ الَّذِي فِي بَطْنِي يُحَدِّثُنِي وَ يُؤْنِسُنِي

When she[asws] was blessed with (Syeda) Fatima[asws], she[asws] used to discuss with her[asws] from her[asws] lap, and enjoin her[asws] with patience, and she[asws] had concealed that from Rasool-Allah[saww]. One day, when Rasool-Allah[saww] entered, he[saww] heard (Syeda) Khadeeja[asws] discussing with (Syeda) Fatima[asws]. He[saww] said to her[asws]: 'O Khadeeja[asws]! Who are you[asws] discussing with?' She[asws] said: 'The child which is with me[asws]. It discusses with me[asws] and comforts me[asws]'.

قَالَ يَا خَدِيجَةُ هَذَا جَبْرَئِيلُ يُخْبِرُنِي أَنَّهَا أُنْثَى وَ أَنَّهَا النَّسْلَةُ الطَّاهِرَةُ الْمَيْمُونَةُ وَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَيَجْعَلُ نَسْلِي مِنْهَا وَ سَيَجْعَلُ مِنْ نَسْلِهَا أَئِمَّةً وَ يَجْعَلُهُمْ خُلَفَاءَهُ فِي أَرْضِهِ بَعْدَ انْقِضَاءِ وَحْيِهِ

He[saww] said: 'O Khadeeja[asws]! This here is Jibraeel[as] informing me[asws] that it is a female, and it is of a clean lineage, auspicious, and that Allah[azwj] Blessed and Exalted shall Make my[saww] lineage to be from her[asws], and will make Imams[asws] to be from her[asws] lineage, and Make them caliphs in His[azwj] earth, after the termination of His[azwj] Revelation (upon me[saww])'.

فَلَمْ تَزَلْ خَدِيجَةُ ع عَلَى ذَلِكَ إِلَى أَنْ حَضَرَتْ وِلَادَتُهَا فَوَجَّهَتْ إِلَى نِسَاءِ قُرَيْشٍ وَ بَنِي هَاشِمٍ أَنْ تَعَالَيْنَ لِتَلِينَ مِنِّي مَا تَلِي النِّسَاءُ مِنَ النِّسَاءِ

(Syeda) Khadeeja[asws] did not cease to be upon that until (Syeda) was about to be blessed with her[asws]. So, she[asws] headed to the women of Quraysh and the Clan of Hashim[as]: 'Come and take charge from me[asws], what the women tend to take charge from the women!'

فَأَرْسَلْنَ إِلَيْهَا أَنْتَ عَصَيْتِنَا وَ لَمْ تَقْبَلِي قَوْلَنَا وَ تَزَوَّجْتِ مُحَمَّداً يَتِيمَ أَبِي طَالِبٍ فَقِيراً لَا مَالَ لَهُ فَلَسْنَا نَجِيءُ وَ لَا نَلِي مِنْ أَمْرِكِ شَيْئاً

They sent her[asws] a message, 'You[asws] disobeyed us and did not accept our word from us, and you[asws] married Muhammad[saww], orphan of Abu Talib[asws], poor, there is no wealth for him[saww]. Thus, we will not be coming nor take charge of anything from your[asws] affairs'.

فَاغْتَمَّتْ خَدِيجَةُ ع لِذَلِكَ فَبَيْنَا هِيَ كَذَلِكَ إِذْ دَخَلَ عَلَيْهَا أَرْبَعُ نِسْوَةٍ سُمْرٍ طِوَالٍ كَأَنَّهُنَّ مِنْ نِسَاءِ بَنِي هَاشِمٍ فَفَزِعَتْ مِنْهُنَّ لَمَّا رَأَتْهُنَّ

So, (Syeda) Khadeeja[asws] was saddened at that. While she[asws] was like that, when four women entered to see her[asws], being of tall stature, as if they were from the women of the Clan of Hashim[as]. She[asws] was alarmed from them when she[asws] saw them.

فَقَالَتْ إِحْدَاهُنَّ لَا تَجْزَعِي يَا خَدِيجَةُ فَإِنَّا رُسُلُ رَبِّكِ إِلَيْكِ وَ نَحْنُ أَخَوَاتُكِ أَنَا سَارَةُ وَ هَذِهِ آسِيَةُ بِنْتُ مُزَاحِمٍ وَ هِيَ رَفِيقَتُكِ فِي الْجَنَّةِ وَ هَذِهِ مَرْيَمُ بِنْتُ عِمْرَانَ وَ هَذِهِ كُلْثُمُ أُخْتُ مُوسَى بْنِ عِمْرَانَ بَعَثَنَا اللَّهُ إِلَيْكِ لِنَلِيَ مِنْكِ مَا تَلِي النِّسَاءُ مِنَ النِّسَاءِ

One of them said, 'Do not be alarmed, O Khadeeja[asws], for we are messengers of your[asws] Lord[azwj] to you[asws], and we are your[asws] sisters. I[as] and Sarah[as], and this is Aasiya Bint Muzahim[as]

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and she[as] is your[asws] friend in the Paradise, and this is Maryam[as] Bint Imran[as], and this is Kulsoom[as], sister[as] of Musa[as] Bin Imran[as]. Allah[azwj] has Sent us[as] to you[asws], to take charge from you[asws] what the women tend to take charge from the women'.

فَجَلَسَتْ وَاحِدَةٌ عَنْ يَمِينِهَا وَ أُخْرَى عَنْ يَسَارِهَا وَ الثَّالِثَةُ بَيْنَ يَدَيْهَا وَ الرَّابِعَةُ مِنْ خَلْفِهَا فَوَضَعَتْ فَاطِمَةَ ع طَاهِرَةً مُطَهَّرَةً فَلَمَّا سَقَطَتْ إِلَى الْأَرْضِ أَشْرَقَ مِنْهَا النُّورُ حَتَّى دَخَلَ بُيُوتَاتِ مَكَّةَ وَ لَمْ يَبْقَ فِي شَرْقِ الْأَرْضِ وَ لَا غَرْبِهَا مَوْضِعٌ إِلَّا أَشْرَقَ فِيهِ ذَلِكَ النُّورُ

One sat on her[asws] right, and another on her[asws] left, and the third in front of her[asws], and the fourth behind her[asws]. She[asws] placed (Syeda) Fatima[asws] as clean, Purified. When she[asws] fell to the ground, the Noor shone from her[asws] until it entered the houses of Makkah, and there neither remain any place in the east nor in the west except that Noor shone in that.

وَ دَخَلَ عَشْرٌ مِنَ الْحُورِ الْعِينِ كُلُّ وَاحِدَةٍ مِنْهُنَّ مَعَهَا طَسْتٌ مِنَ الْجَنَّةِ وَ إِبْرِيقٌ مِنَ الْجَنَّةِ وَ فِي الْإِبْرِيقِ مَاءٌ مِنَ الْكَوْثَرِ فَتَنَاوَلَتْهَا الْمَرْأَةُ الَّتِي كَانَتْ بَيْنَ يَدَيْهَا فَغَسَلَتْهَا بِمَاءِ الْكَوْثَرِ وَ أَخْرَجَتْ خِرْقَتَيْنِ بَيْضَاوَيْنِ أَشَدَّ بَيَاضاً مِنَ اللَّبَنِ وَ أَطْيَبَ رِيحاً مِنَ الْمِسْكِ وَ الْعَنْبَرِ فَلَفَّتْهَا بِوَاحِدَةٍ وَ قَنَّعَتْهَا بِالثَّانِيَةِ

And ten from the Maiden Houries entered, each one of them had with her a tray from the Paradise, and a pitcher from the Paradise, and in the pitcher was water from (river) Al-Kawser. The woman who was in front of her[asws] took it and washed her[asws] with the water of Al-Kawser and brought out two white towels, more intensely whiter than the milk, and more aromatic of aroma than the musk and the ambergris. She wrapped her[asws] with one, and veiled her[asws] with the other.

ثُمَّ اسْتَنْطَقَتْهَا فَنَطَقَتْ فَاطِمَةُ ع بِالشَّهَادَتَيْنِ وَ قَالَتْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ أَبِي رَسُولُ اللَّهِ سَيِّدُ الْأَنْبِيَاءِ وَ أَنَّ بَعْلِي سَيِّدُ الْأَوْصِيَاءِ وَ وُلْدِي سَادَةُ الْأَسْبَاطِ

Then (Allah[azwj] Caused) her[asws] to speak, so (Syeda) Fatima[asws] spoke with the two testimonies and she[asws] said: 'I[asws] testify that there is no god except Allah[azwj], and that my[asws] father[saww] is a Rasool[saww] of Allah[azwj], chief of the Prophets[as], and my[asws] husband[asws] is chief of the successors[as], and my[asws] two sons[asws] are chiefs of the tribes (Paradise)'.

ثُمَّ سَلَّمَتْ عَلَيْهِنَّ وَ سَمَّتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ بِاسْمِهَا وَ أَقْبَلْنَ يَضْحَكْنَ إِلَيْهَا وَ تَبَاشَرَتِ الْحُورُ الْعِينُ وَ بَشَّرَ أَهْلُ السَّمَاءِ بَعْضُهُمْ بَعْضاً بِوِلَادَةِ فَاطِمَةَ ع وَ حَدَثَ فِي السَّمَاءِ نُورٌ زَاهِرٌ لَمْ تَرَهُ الْمَلَائِكَةُ قَبْلَ ذَلِكَ

Then she[asws] greeted unto them[as], and named each one of them[as] with her[as] name, and they[as] came smiling to her[asws], and the Maiden Houries and the inhabitants of the sky gave glad tidings to each other for the blessing of (Syeda) Fatima[asws], and a Noor occurred in the sky, a blossoming Noor, the Angels had not seen it before that.

وَ قَالَتِ النِّسْوَةُ خُذِيهَا يَا خَدِيجَةُ طَاهِرَةً مُطَهَّرَةً زَكِيَّةً مَيْمُونَةً بُورِكَ فِيهَا وَ فِي نَسْلِهَا فَتَنَاوَلَتْهَا فَرِحَةً مُسْتَبْشِرَةً وَ أَلْقَمَتْهَا ثَدْيَهَا فَدَرَّ عَلَيْهَا فَكَانَتْ فَاطِمَةُ ع تَنْمِي فِي الْيَوْمِ كَمَا يَنْمِي الصَّبِيُّ فِي الشَّهْرِ وَ تَنْمِي فِي الشَّهْرِ كَمَا يَنْمِي الصَّبِيُّ فِي السَّنَةِ.

And the women said, 'Take her[asws], O Khadeeja[asws]! She[asws] is clean, Cleaned, Purified, auspicious. There are Blessings in her[asws] and in her[asws] lineage'. She[asws] took her[asws] happily, smiling, and her[asws] fed her[asws], and it flowed to her[asws]. (Syeda) Fatima[asws] was growing in the

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day like what the child would grow in the month and grow in the month like what the child would grow in the year''.[1]

2- لي، الأمالي للصدوق ن، عيون أخبار الرضا عليه السلام الْهَمَذَانِيُّ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ الْهَرَوِيِّ عَنِ الرِّضَا ع قَالَ قَالَ النَّبِيُّ ص لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ أَخَذَ بِيَدِي جَبْرَئِيلُ ع فَأَدْخَلَنِي الْجَنَّةَ فَنَاوَلَنِي مِنْ رُطَبِهَا فَأَكَلْتُهُ فَتَحَوَّلَ ذَلِكَ نُطْفَةً فِي صُلْبِي فَلَمَّا هَبَطْتُ إِلَى الْأَرْضِ وَاقَعْتُ خَدِيجَةَ فَحَمَلَتْ بِفَاطِمَةَ ع

(The books) 'Al Amaali' of Al Sadouq, (and), 'Uyoon Akhbar Al-Reza[asws]' – Al Hamdany, from Ali, from his father, from Al Harwy,

'From Al-Reza[asws] having said: 'The Prophet[saww] said: 'When there was an ascension with me[saww] to the sky, Jibraeel[as] held my[saww] hand and entered me[saww] into the Paradise. He[as] gave me[saww] from its dates. I[saww] ate it, and that transformed into a seed in my[saww] Sulb. When I[saww] came down to the earth, I[saww] slept with Khadeeja[asws], and she[asws] was blessed with Fatima[asws].

فَفَاطِمَةُ حَوْرَاءُ إِنْسِيَّةٌ فَكُلَّمَا اشْتَقْتُ إِلَى رَائِحَةِ الْجَنَّةِ شَمِمْتُ رَائِحَةَ ابْنَتِي فَاطِمَةَ.

So, (Syeda) Fatima[asws] is a human Hourie. Every time I[saww] am desirous to the aroma of Paradise, I[saww] smell the aroma of my[saww] daughter[asws] Fatima[asws]''.[2]

3- مع، معاني الأخبار ابْنُ الْمُتَوَكِّلِ عَنِ الْحِمْيَرِيِّ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ سَدِيرٍ الصَّيْرَفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خُلِقَ نُورُ فَاطِمَةَ ع قَبْلَ أَنْ يَخْلُقَ الْأَرْضَ وَ السَّمَاءَ

(The book) 'Ma'any Al Akhbaar' – Ibn Al Mutawakkal, from Al Himeyri, from Ibn Yazeed, from Ibn fazzal, from Abdul Rahman Bin Al Hajjal, from Sadeyr Al Sayrafi,

'From Abu Abdullah[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'The Noor of (Syeda) Fatima[asws] was Created before the creation of the earth and the sky'.

فَقَالَ بَعْضُ النَّاسِ يَا نَبِيَّ اللَّهِ فَلَيْسَتْ هِيَ إِنْسِيَّةً فَقَالَ فَاطِمَةُ حَوْرَاءُ إِنْسِيَّةٌ قَالُوا يَا نَبِيَّ اللَّهِ وَ كَيْفَ هِيَ حَوْرَاءُ إِنْسِيَّةٌ

So, one of the people said, 'O Prophet[saww] of Allah[azwj]! So, she[asws] isn't a human being?' He[saww] said: 'Fatima[asws] is a human Hourie'. They said, 'O Prophet[saww] of Allah[azwj]! And how is she[asws] a human Hourie?'

قَالَ خَلَقَهَا اللَّهُ عَزَّ وَ جَلَّ مِنْ نُورِهِ قَبْلَ أَنْ يَخْلُقَ آدَمَ إِذْ كَانَتِ الْأَرْوَاحُ فَلَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ عُرِضَتْ عَلَى آدَمَ

He[saww] said: 'Allah[azwj] Mighty and Majestic Created her from His[azwj] Noor, before He[azwj] Created Adam[as], when there were spirits. When Allah[azwj] Mighty and Majestic Created Adam[as], she[asws] was presented (as a Noor) unto Adam[as]' (for the recognition of Allah[azwj]).

قِيلَ يَا نَبِيَّ اللَّهِ وَ أَيْنَ كَانَتْ فَاطِمَةُ قَالَ كَانَتْ فِي حُقَّةٍ تَحْتَ سَاقِ الْعَرْشِ قَالُوا يَا نَبِيَّ اللَّهِ فَمَا كَانَ طَعَامُهَا

[1] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 1
[2] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 2

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It was said, 'O Prophet[saww] of Allah[azwj]! And where was (Syeda) Fatima[asws]?' He[saww] said: 'She[asws] was in a receptacle beneath the Base of the Throne'. They said, 'O Prophet[saww] of Allah[azwj]! What was her[asws] food?'

قَالَ التَّسْبِيحُ وَ التَّقْدِيسُ وَ التَّهْلِيلُ وَ التَّحْمِيدُ فَلَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ وَ أَخْرَجَنِي مِنْ صُلْبِهِ وَ أَحَبَّ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُخْرِجَهَا مِنْ صُلْبِي جَعَلَهَا تُفَّاحَةً فِي الْجَنَّةِ وَ أَتَانِي بِهَا جَبْرَئِيلُ ع

He[saww] said: 'The glorification (Tasbeeh), and the extollation of Holiness (Taqdees), and the proclamation of Oneness (Tahleel), and the praising (Tahmeed). When Allah[azwj] Mighty and Majestic Created Adam[as] and Extracted me[saww] from his[as] lineage, and Allah[azwj] Mighty and Majestic Loved to Extract her[asws] from my[saww] lineage, He[azwj] Made her[asws] to be (in) an apple in the Paradise, and Jibraeel[as] came to me[saww] with it'.

فَقَالَ لِي السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ يَا مُحَمَّدُ قُلْتُ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ حَبِيبِي جَبْرَئِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِئُكَ السَّلَامَ قُلْتُ مِنْهُ السَّلَامُ وَ إِلَيْهِ يَعُودُ السَّلَامُ

He[as] said to me[saww]: 'The greetings be unto you[saww], and Mercy of Allah[azwj] and His[azwj] Blessings, O Muhammad[saww]!' I[saww] said: 'And upon you[as] be the greetings and Mercy of Allah[azwj], O Jibraeel[as]!' He[as] said: 'O Muhammad[saww]! Your[saww] Lord[azwj] Conveys you[saww] the Greetings!' I[saww] said: 'The Greetings is from Him[azwj], to Him[azwj] return the greetings'.

قَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ تُفَّاحَةٌ أَهْدَاهَا اللَّهُ عَزَّ وَ جَلَّ إِلَيْكَ مِنَ الْجَنَّةِ فَأَخَذْتُهَا وَ ضَمَمْتُهَا إِلَى صَدْرِي قَالَ يَا مُحَمَّدُ يَقُولُ اللَّهُ جَلَّ جَلَالُهُ كُلْهَا

He[as] said: 'O Muhammad[saww]! This here is an apple from the Paradise. Allah[azwj] Mighty and Majestic has Gifted it to you[saww]'. I[saww] took it and pressed it to my[saww] chest. He[as] said: 'O Muhammad[saww]! Allah[azwj], Majestic is His[azwj] Majesty is Saying to you[saww]: "Eat it!"'

فَفَلَقْتُهَا فَرَأَيْتُ نُوراً سَاطِعاً وَ فَزِعْتُ مِنْهُ فَقَالَ يَا مُحَمَّدُ مَا لَكَ لَا تَأْكُلْ كُلْهَا وَ لَا تَخَفْ فَإِنَّ ذَلِكَ النُّورَ لِلْمَنْصُورَةِ فِي السَّمَاءِ وَ هِيَ فِي الْأَرْضِ فَاطِمَةُ

I[saww] split it, and I[saww] saw Noor shining, and I[saww] was alarmed from it. He[as] said: 'O Muhammad[saww]! What is the matter you[saww] are not eating? Eat it and do not fear, for that Noor is of *Al-Mansoura* in the sky, and in the earth she[asws] is (called) Fatima[asws]'.

قُلْتُ حَبِيبِي جَبْرَئِيلُ وَ لِمَ سُمِّيَتْ فِي السَّمَاءِ الْمَنْصُورَةَ وَ فِي الْأَرْضِ فَاطِمَةَ

I[saww] said: 'My[saww] beloved Jibraeel[as]! And why is she[asws] named as 'Al-Mansoura' in the sky, and in the earth as 'Fatima'?'

قَالَ سُمِّيَتْ فِي الْأَرْضِ فَاطِمَةَ لِأَنَّهَا فُطِمَتْ شِيعَتُهَا مِنَ النَّارِ وَ فُطِمَ أَعْدَاؤُهَا عَنْ حُبِّهَا وَ هِيَ فِي السَّمَاءِ الْمَنْصُورَةُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ وَ يَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشاءُ يَعْنِي نَصْرَ فَاطِمَةَ لِمُحِبِّيهَا.

He[as] said: 'She[asws] is named as 'Fatima' in the earth because she[asws] will be pulling her[asws] Shias from the Fire, and her[asws] enemies are pulled away from her[asws] love, and she is 'Al-Mansoura' (The Helped one) in the sky, and that is the Word of Allah[azwj] Mighty and Majestic: ***and on***

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that day the Momineen shall rejoice [30:4] With the Help of Allah. He Helps the ones He so Desires to, [30:5] – meaning Fatima[asws]'s help the ones loving her[asws]''.[3]

4- ع، علل الشرائع الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ إِنَّكَ تَلَثَّمُ فَاطِمَةَ وَ تَلْزَمُهَا وَ تُدْنِيهَا مِنْكَ وَ تَفْعَلُ بِهَا مَا لَا تَفْعَلُهُ بِأَحَدٍ مِنْ بَنَاتِكَ

(The book) 'Ilal Al Sharaie' – Al Qatan, from Al Sukry, from Al Jowhary, from Ibn Umarah, from his father, from Jabir,

'From Abu Ja'far[asws], from Jabir Bin Abdullah who said, 'It was said, 'O Rasool-Allah[saww]! You[saww] tend to kiss Fatima[asws] (between the eyes), and hug her[asws], and draw her closer, and you[saww] are doing with her what you[saww] do not do with anyone from your[saww] (other) (step) daughters!'

فَقَالَ إِنَّ جَبْرَئِيلَ ع أَتَانِي بِتُفَّاحَةٍ مِنْ تُفَّاحِ الْجَنَّةِ فَأَكَلْتُهَا فَتَحَوَّلَتْ مَاءً فِي صُلْبِي ثُمَّ وَاقَعْتُ خَدِيجَةَ فَحَمَلَتْ بِفَاطِمَةَ فَأَنَا أَشَمُّ مِنْهَا رَائِحَةَ الْجَنَّةِ.

He[saww] said: 'Jibraeel[as] came to me[saww] with an apple from the apples of Paradise. I[saww] ate it, and the water in my[saww] Sulb transformed. Then I[saww] slept with (Syeda) Khadeeja[asws], and she[asws] was blessed with (Syeda) Fatima[asws]. So, I[saww] smell the aroma of Paradise from her[asws]''.[4]

5- ع، علل الشرائع الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنْ عُمَرَ بْنِ عِمْرَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى الْعَبْسِيِّ عَنْ جَبَلَةَ الْمَكِّيِّ عَنْ طَاوُسٍ الْيَمَانِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ: دَخَلَتْ عَائِشَةُ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ يُقَبِّلُ فَاطِمَةَ فَقَالَتْ لَهُ أَ تُحِبُّهَا يَا رَسُولَ اللَّهِ

(The book) 'Illal Al Sharaie' – Al Qattan, from Al Shukry, from Al Jowhary, from Umar Bin Imran, from Ubeydullah Bin Musa Al Absy, from Jabala Al Makky, from Tawoos Al Yamani, from Ibn Abbas who said,

'Ayesha entered to see Rasool-Allah[saww] and he[saww] kissed Fatima[asws] (between the eyes). She said to him[saww], 'Do you[saww] love her[asws], O Rasool-Allah[saww]?'

قَالَ أَمَا وَ اللَّهِ لَوْ عَلِمْتِ حُبِّي لَهَا لَازْدَدْتِ لَهَا حُبّاً إِنَّهُ لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ الرَّابِعَةِ أَذَّنَ جَبْرَئِيلُ وَ أَقَامَ مِيكَائِيلُ ثُمَّ قِيلَ لِي ادْنُ يَا مُحَمَّدُ فَقُلْتُ أَتَقَدَّمُ وَ أَنْتَ بِحَضْرَتِي يَا جَبْرَئِيلُ

He[saww] said: 'But, by Allah[azwj]! If you were to know of my[saww] love for her[asws], you will increase your love for her[asws]. When there was an ascension with me[saww] to the fourth sky, Jibraeel[as] proclaimed the Azaan, and Mikaeel[as] proclaimed the Iqaama. Then he[as] said to me[saww]: 'Come closer (to lead Salat), O Muhammad[saww]!' I[saww] said: 'I[saww] should go ahead while you[as] are in my[saww] presence, O Jibraeel[as]?'

قَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَضَّلَ أَنْبِيَاءَهُ الْمُرْسَلِينَ عَلَى مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ فَضَّلَكَ أَنْتَ خَاصَّةً

He[as] said: 'Allah[azwj] Mighty and Majestic Merited His[azwj] Prophets[as], the Messengers[as] upon His[azwj] Angels of Proximity, and has Merited you[saww] in particular'.

[3] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 3
[4] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 4

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فَدَنَوْتُ فَصَلَّيْتُ بِأَهْلِ السَّمَاءِ الرَّابِعَةِ ثُمَّ الْتَفَتُّ عَنْ يَمِينِي فَإِذَا أَنَا بِإِبْرَاهِيمَ ع فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ وَ قَدِ اكْتَنَفَهَا جَمَاعَةٌ مِنَ الْمَلَائِكَةِ

I[saww] approached and prayed (leading) Salat with the inhabitants of the fourth sky. Then I[saww] turned to my[saww] right, and there, I[saww] was with Ibrahim[as] being in a garden from the gardens of Paradise, and a group of Angels had surrounded him[as].

ثُمَّ إِنِّي صِرْتُ إِلَى السَّمَاءِ الْخَامِسَةِ وَ مِنْهَا إِلَى السَّادِسَةِ فَنُودِيتُ يَا مُحَمَّدُ نِعْمَ الْأَبُ أَبُوكَ إِبْرَاهِيمُ وَ نِعْمَ الْأَخُ أَخُوكَ عَلِيٌّ

Then I[saww] came to the fifth sky, and from it to the sixth. I[saww] was called out at: 'O Muhammad[saww]! Best of the fathers is your[saww] father[as] Ibrahim[as], and best of the brothers is your[saww] brother[asws] Ali[asws]!'

فَلَمَّا صِرْتُ إِلَى الْحُجُبِ أَخَذَ جَبْرَئِيلُ ع بِيَدِي فَأَدْخَلَنِي الْجَنَّةَ فَإِذَا أَنَا بِشَجَرَةٍ مِنْ نُورٍ فِي أَصْلِهَا مَلَكَانِ يَطْوِيَانِ الْحُلَلَ وَ الْحُلِيَّ فَقُلْتُ حَبِيبِي جَبْرَئِيلُ لِمَنْ هَذِهِ الشَّجَرَةُ فَقَالَ هَذِهِ لِأَخِيكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ هَذَانِ الْمَلَكَانِ يَطْوِيَانِ لَهُ الْحُلِيَّ وَ الْحُلَلَ إِلَى يَوْمِ الْقِيَامَةِ

When I[saww] came to the veils, Jibraeel[as] held my[saww] hand and entered me[saww] into the Paradise. There, I[saww] was by a tree of light. By its roots there were two Angels folding the garments and the ornaments. I[saww] said: 'My[saww] beloved Jibraeel[as]! For whom it this tree?' He[as] said: 'This is for your[saww] brother Ali[asws] Bin Abu Talib[asws], and these two Angels will be folding the ornaments and the garments up to the Day of Qiyamah'.

ثُمَّ تَقَدَّمْتُ أَمَامِي فَإِذَا أَنَا بِرُطَبٍ أَلْيَنَ مِنَ الزُّبْدِ وَ أَطْيَبَ رَائِحَةً مِنَ الْمِسْكِ وَ أَحْلَى مِنَ الْعَسَلِ فَأَخَذْتُ رُطَبَةً فَأَكَلْتُهَا فَتَحَوَّلَتِ الرُّطَبَةُ نُطْفَةً فِي صُلْبِي فَلَمَّا أَنْ هَبَطْتُ إِلَى الْأَرْضِ وَاقَعْتُ خَدِيجَةَ فَحَمَلَتْ بِفَاطِمَةَ فَفَاطِمَةُ حَوْرَاءُ إِنْسِيَّةٌ فَإِذَا اشْتَقْتُ إِلَى الْجَنَّةِ شَمِمْتُ رَائِحَةَ فَاطِمَةَ ع.

Then I[saww] went ahead and there, I[saww] was with dates (which were) softer than the butter, and of more perfumatic aroma than the musk, and sweeter than the honey. So, I[saww] took a date and ate it. The date transformed into a see in my[saww] Sulb. When I[saww] came down to the earth, I[saww] slept with (Syeda) Khadeeja[asws], and she was blessed with (Syeda) Fatima[asws]. Thus, (Syeda) Fatima[asws] is a human Hourie. So, whenever I[saww] am desirous to the Paradise, I[saww] smell the aroma of (Syeda) Fatima[asws]''.[5]

6- فس، تفسير القمي أَبِي عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُكْثِرُ تَقْبِيلَ فَاطِمَةَ ع فَأَنْكَرَتْ ذَلِكَ عَائِشَةُ فَقَالَ رَسُولُ اللَّهِ ص يَا عَائِشَةُ إِنِّي لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَأَدْنَانِي جَبْرَئِيلُ مِنْ شَجَرَةِ طُوبَى وَ نَاوَلَنِي مِنْ ثِمَارِهَا

Tafseer Al Qummi – 'My father, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] used to frequently kiss Fatima[asws] (between the eyes), and Ayesha disliked that, so Rasool-Allah[saww] said: 'O Ayesha! When there was an ascension with me[saww] to the sky, I[saww] entered the Paradise. Jibraeel[as] drew me[saww] closer to the Tooba tree and gave me[saww] from its fruits.

فَأَكَلْتُهُ فَحَوَّلَ اللَّهُ ذَلِكَ مَاءً فِي ظَهْرِي فَلَمَّا هَبَطْتُ إِلَى الْأَرْضِ وَاقَعْتُ خَدِيجَةَ فَحَمَلَتْ بِفَاطِمَةَ فَمَا قَبَّلْتُهَا قَطُّ إِلَّا وَجَدْتُ رَائِحَةَ شَجَرَةِ طُوبَى مِنْهَا.

[5] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 5

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I[saww] ate it, and Allah[azwj] Transformed that water in my[saww] back. When I[saww] came down to the earth, I[saww] slept with (Syeda) Khadeeja[asws], and she[asws] was blessed with (Syeda) Fatima[asws]. So, I[saww] do not kiss her[asws] at all except I[saww] find the aroma of the Tooba tree from her[asws]''.[6]

7- قب، المناقب لابن شهرآشوب أَنَسُ بْنُ مَالِكٍ قَالَ: سَأَلْتُ أُمِّي عَنْ صِفَةِ فَاطِمَةَ ع فَقَالَتْ كَانَتْ كَأَنَّهَا الْقَمَرُ لَيْلَةَ الْبَدْرِ أَوِ الشَّمْسُ كُفِرَتْ غَمَاماً أَوْ خَرَجَتْ مِنَ السَّحَابِ وَ كَانَتْ بَيْضَاءَ بَضَّةً.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Anas Bin Malik (well-known fabricator) said,

'I asked my mother about the description of (Syeda) Fatima[asws]. She said, 'She[asws] was such, as if she[asws] was the full moon on the night of the full moon, or the sun the clouds had covered (veiled), or it had emerged from the clouds, and she[asws] was white of delicate skin''.[7]

عَطَاءٌ عَنْ أَبِي رَبَاحٍ قَالَ: كَانَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص تَعْجِنُ وَ إِنَّ قَصَبَتَهَا تَضْرِبُ إِلَى الْجَفْنَةِ وَ رُوِيَ أَنَّهَا كَانَتْ مُشْرِقَةَ الرَّبَاعِيَّةِ.

Ata'a, from Abu Rabah who said,

'(Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] was kneading (dough), and her[asws] cooking pot was stirring with a stick (Jibraeel[as] was stirring it). And it is reported that she[asws] was of shiny teeth''.[8]

جَابِرُ بْنُ عَبْدِ اللَّهِ مَا رَأَيْتُ فَاطِمَةَ تَمْشِي إِلَّا ذَكَرْتُ رَسُولَ اللَّهِ ص تَمِيلُ عَلَى جَانِبِهَا الْأَيْمَنِ مَرَّةً وَ عَلَى جَانِبِهَا الْأَيْسَرِ مَرَّةً

Jabir Bin Abdullah (said), 'I did not see (Syeda) Fatima[asws] walking except I remembered Rasool-Allah[saww] inclining to her[asws] right side at times, and to her[asws] left side at times.

وَ وُلِدَتْ فَاطِمَةُ بِمَكَّةَ بَعْدَ النُّبُوَّةِ بِخَمْسِ سِنِينَ وَ بَعْدَ الْإِسْرَاءِ بِثَلَاثِ سِنِينَ فِي الْعِشْرِينَ مِنْ جُمَادَى الْآخِرَةِ وَ أَقَامَتْ مَعَ أَبِيهَا بِمَكَّةَ ثَمَانِيَ سِنِينَ ثُمَّ هَاجَرَتْ مَعَهُ إِلَى الْمَدِينَةِ

And (Syeda) Fatima[asws] was blessed at Makkah after the Prophet-hood by five years, and after the ascension by three years, during twentieth of Jumady Al-Akhir, and she[asws] stayed at Makkah with her[asws] father[saww] for eight years, then she[asws] emigrated with him[saww] to Al-Medina.

فَزَوَّجَهَا مِنْ عَلِيٍّ بَعْدَ مَقْدَمِهَا الْمَدِينَةَ بِسَنَتَيْنِ أَوَّلَ يَوْمٍ مِنْ ذِي الْحِجَّةِ وَ رُوِيَ أَنَّهُ كَانَ يَوْمَ السَّادِسِ وَ دَخَلَ بِهَا يَوْمَ الثَّلَاثَاءِ لِسِتٍّ خَلَوْنَ مِنْ ذِي الْحِجَّةِ بَعْدَ بَدْرٍ وَ قُبِضَ النَّبِيُّ وَ لَهَا يَوْمَئِذٍ ثَمَانِيَ عَشْرَةَ سَنَةً وَ سَبْعَةُ أَشْهُرٍ وَ وَلَدَتِ الْحَسَنَ وَ لَهَا اثْنَتَا عَشْرَةَ سَنَةً.

He[saww] got her[asws] married to Ali[asws] after her[asws] arrival at Al-Medina by two years, the first day of Zul Hijja. And it is reported that it was the sixth day. And he[asws] lived with her[asws] on the day of Tuesday, two days not past from Zul Hijja, after (battle of) Badr, and the Prophet[saww]

[6] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 6
[7] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 7 a
[8] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 7 b

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passed away, on that day there were eighteen years and seven months for her[asws], and she[asws] was blessed with Al-Hassan[asws] and there were twelve years for her[asws]''.[9]

8- كشف، كشف الغمة ذَكَرَ ابْنُ الْخَشَّابِ عَنْ شُيُوخِهِ يَرْفَعُهُ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: وُلِدَتْ فَاطِمَةُ بَعْدَ مَا أَظْهَرَ اللَّهُ نُبُوَّةَ نَبِيِّهِ وَ أَنْزَلَ عَلَيْهِ الْوَحْيَ بِخَمْسِ سِنِينَ وَ قُرَيْشٌ تَبْنِي الْبَيْتَ وَ تُوُفِّيَتْ وَ لَهَا ثَمَانِيَ عَشْرَةَ سَنَةً وَ خَمْسَةٌ وَ سبعين [سَبْعُونَ] يَوْماً وَ فِي رِوَايَةِ صَدَقَةَ ثَمَانِيَ عَشْرَةَ سَنَةً وَ شَهْرٌ وَ خَمْسَةَ عَشَرَ يَوْماً

(The book) 'Kashf Al Ghumma' – Ibn Al Khashab mentioned from his elders,

'From Abu Ja'far Muhammad[asws] Bin Ali[asws] having said: '(Syeda) Fatima[asws] was blessed (to her[asws] parents[asws]) after Allah[azwj] had Revealed the Prophet-hood of His[azwj] Prophet[saww], and had Send down the Revelation unto him[saww], by five years, and Qureysh were building the House (Kabah), and she[asws] passed away and there were eighteen years and seventy-five days. And in a report of Sadaqah, eighteen years and one month and fifteen days.

وَ كَانَ عُمُرُهَا مَعَ أَبِيهَا بِمَكَّةَ ثَمَانِيَ سِنِينَ وَ هَاجَرَتْ إِلَى الْمَدِينَةِ مَعَ رَسُولِ اللَّهِ ص فَأَقَامَتْ مَعَهُ عَشْرَ سِنِينَ وَ كَانَ عُمُرُهَا ثَمَانِيَ عَشْرَةَ سَنَةً

And her[asws] life with her[asws] father[saww] at Makkah was of eight years, and she[asws] emigrated to Al-Medina with Rasool-Allah[saww]. She[asws] stayed with him[saww] for ten years, and her[asws] age was eighteen years.

فَأَقَامَتْ مَعَ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ بَعْدَ وَفَاةِ أَبِيهَا خَمْسَةً وَ سَبْعِينَ يَوْماً وَ فِي رِوَايَةٍ أُخْرَى أَرْبَعِينَ يَوْماً وَ قَالَ الذَّارِعُ أَنَا أَقُولُ فَعُمُرُهَا عَلَى هَذِهِ الرِّوَايَةِ ثَمَانِيَ عَشْرَةَ سَنَةً وَ شَهْرٌ وَ عَشَرَةُ أَيَّامٍ وَ وَلَدَتِ الْحَسَنَ وَ لَهَا إِحْدَى عَشْرَةَ سَنَةً بَعْدَ الْهِجْرَةِ بِثَلَاثِ سِنِينَ.

She[asws] stayed with Ali Amir Al-Momineen[asws] after the expiry of her[asws] father[saww], for seventy-five days. And in another report, forty days. And Al-Zarie said, 'I am saying that based upon these reports, her[asws] age was eighteen years, one month and ten days, and she[asws] was blessed with Al-Hassan[asws] and for her[asws] were eleven years, three years after the Emigration''.[10]

وَ فِي كِتَابِ مَوْلِدِ فَاطِمَةَ ع لِابْنِ بَابَوَيْهِ يَرْفَعُهُ إِلَى أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ ص وَ قَدْ كُنْتُ شَهِدْتُ فَاطِمَةَ ع وَ قَدْ وَلَدَتْ بَعْضَ وُلْدِهَا فَلَمْ أَرَ لَهَا دَماً فَقَالَ ص إِنَّ فَاطِمَةَ خُلِقَتْ حُورِيَّةً فِي صُورَةِ إِنْسِيَّةٍ.

And in the book 'Mawlud Fatima[asws]' of Ibn Babuwayh, raising it to Asma Bint Umeys, she said,

'Rasool-Allah[saww] said to me, and I had witnessed (Syeda) Fatima[asws], and she[asws] was blessed with one of her[asws] sons[asws], and I did not see any blood for her[asws], he[saww] said: 'Fatima[asws] has been Created as Hourie in the image of a human being''.[11]

[9] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 7 c
[10] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 8 a
[11] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 8 b

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9- ضه، روضة الواعظين وُلِدَتْ ع بَعْدَ النُّبُوَّةِ بِخَمْسِ سِنِينَ وَ بَعْدَ الْإِسْرَاءِ بِثَلَاثِ سِنِينَ وَ أَقَامَتْ مَعَ رَسُولِ اللَّهِ ص بِمَكَّةَ ثَمَانَ سِنِينَ ثُمَّ هَاجَرَتْ مَعَ رَسُولِ اللَّهِ ص إِلَى الْمَدِينَةِ فَزَوَّجَهَا مِنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ بَعْدَ مَقْدَمِهِمُ الْمَدِينَةَ بِسَنَةٍ وَ قُبِضَ النَّبِيُّ ص وَ لِفَاطِمَةَ ع يَوْمَئِذٍ ثَمَانِيَ عَشْرَةَ سَنَةً وَ عَاشَتْ بَعْدَ أَبِيهَا اثْنَتَيْنِ وَ سَبْعِينَ يَوْماً.

(The book) 'Rowzat Al Waizeen' –

'She[asws] was blessed (to her[asws] parents[asws]) after the Prophet-hood by five years, and after the ascension by three years, and she[asws] stayed with Rasool-Allah[saww] at Makkah for eight years. Then she[asws] emigrated with Rasool-Allah[saww] to Al-Medina. He[saww] got her[asws] married to Ali[asws], may the Salawaat of Allah[azwj] be upon him[asws], after their arrival at Al-Medina, by a year, and the Prophet[saww] passed away, and on that day for (Syeda) Fatima[asws] were eighteen years, and she[asws] lived after he[asws] father[saww] for seventy-five days''.[12]

10- كا، الكافي وُلِدَتْ فَاطِمَةُ ع بَعْدَ مَبْعَثِ النَّبِيِّ ص بِخَمْسِ سِنِينَ وَ تُوُفِّيَتْ وَ لَهَا ثَمَانِيَ عَشْرَةَ سَنَةً وَ خَمْسَةٌ وَ سَبْعُونَ يَوْماً بَقِيَتْ بَعْدَ أَبِيهَا خَمْسَةً وَ سَبْعِينَ يَوْماً.

(The book) 'Al Kafi' –

'(Syeda) Fatima[asws] was blessed (to her[asws] parents[asws]) after the Sending (Prophet-hood) of the Prophet[saww] by five years, and she[asws] passed away and there were eighteen years and seventy-five days for her[asws]. She[asws] remained after her[asws] father[saww] for seventy-five days''.[13]

11- عُيُونُ الْمُعْجِزَاتِ، رُوِيَ عَنْ حَارِثَةَ بْنِ قُدَامَةَ قَالَ حَدَّثَنِي سَلْمَانُ قَالَ حَدَّثَنِي عَمَّارٌ وَ قَالَ أُخْبِرُكَ عَجَباً قُلْتُ حَدِّثْنِي يَا عَمَّارُ

(The book) 'Uyoon Al Mo'jizaat' – It is reported from Haris Bin Qudama who said,

'It is narrated to me by Salman[ra] who said, 'It is narrated to me[ra] by Ammar[ra], and he[ra] said, 'I[ra] shall inform you of a wonder'. I[ra] said, 'Narrate to me[ra], O Ammar[ra]!'

قَالَ نَعَمْ شَهِدْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ قَدْ وَلَجَ عَلَى فَاطِمَةَ ع فَلَمَّا أَبْصَرَتْ بِهِ نَادَتْ ادْنُ لِأُحَدِّثَكَ بِمَا كَانَ وَ بِمَا هُوَ كَائِنٌ وَ بِمَا لَمْ يَكُنْ إِلَى يَوْمِ الْقِيَامَةِ حِينَ تَقُومُ السَّاعَةُ

He[ra] said, 'Yes. I[ra] witnessed Ali[asws] Bin Abu Talib[asws], and he[asws] had gone to see (Syeda) Fatima[asws]. When she[asws] sighted him[asws], she[asws] called out: 'Come closer, I[asws] shall narrate to you[asws] with what has happened, and with what would be happening, and with what will not happen, up to the Day of Qiyamah, when the Hour will be Established'.

قَالَ عَمَّارٌ فَرَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَرْجِعُ الْقَهْقَرَى فَرَجَعْتُ بِرُجُوعِهِ إِذْ دَخَلَ عَلَى النَّبِيِّ ص فَقَالَ لَهُ ادْنُ يَا أَبَا الْحَسَنِ فَدَنَا

Ammar[ra] said, 'I[ra] saw Amir Al-Momineen[asws] returning backwards, so I[ra] (also) returned with his[asws] returning. Then he[asws] entered to see the Prophet[saww]. He[saww] said to him[asws]: 'Come closer, O Abu Al-Hassan[asws]! He[asws] went closer.

[12] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 9
[13] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 10

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فَلَمَّا اطْمَأَنَّ بِهِ الْمَجْلِسُ قَالَ لَهُ تُحَدِّثُنِي أَمْ أُحَدِّثُكَ قَالَ الْحَدِيثُ مِنْكَ أَحْسَنُ يَا رَسُولَ اللَّهِ

When the gathering had calmed, he[saww] said to him[asws]: 'Will you[asws] narrate to me[saww], or shall I[saww] narrate to you[asws]?' He[asws] said: 'The Hadeeth from you[saww] is better, O Rasool-Allah[saww]!'

فَقَالَ كَأَنِّي بِكَ وَ قَدْ دَخَلْتَ عَلَى فَاطِمَةَ وَ قَالَتْ لَكَ كَيْتَ وَ كَيْتَ فَرَجَعْتَ فَقَالَ عَلِيٌّ ع نُورُ فَاطِمَةَ مِنْ نُورِنَا فَقَالَ ع أَ وَ لَا تَعْلَمُ فَسَجَدَ عَلِيٌّ شُكْراً لِلَّهِ تَعَالَى

He[saww] said: 'It is as if I[saww] am with you[asws], and you[asws] went to see (Syeda) Fatima[asws], and she[asws] said to you[asws] such and such, so you[asws] returned'. Ali[asws] said: 'The Noor of Fatima[asws] is from our[asws] Noor'. He[saww] said: 'Or don't you[asws] know?' Ali[asws] performed Sajdah of thanks to Allah[azwj] the Exalted.

قَالَ عَمَّارٌ فَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع وَ خَرَجْتُ بِخُرُوجِهِ فَوَلَجَ عَلَى فَاطِمَةَ ع وَ وَلَجْتُ مَعَهُ فَقَالَتْ كَأَنَّكَ رَجَعْتَ إِلَى أَبِي ص فَأَخْبَرْتَهُ بِمَا قُلْتُهُ لَكَ قَالَ كَانَ كَذَلِكِ يَا فَاطِمَةُ

Ammar said, 'Amir Al-Momineen[asws] went out, and I[ra] went out with his[asws] going out. He[asws] went to see (Syeda) Fatima[asws], and I[ra] went with him[asws]. She[asws] said: 'It is as if you[asws] returned to my[asws] father[saww], and he[saww] informed you[asws] with what I[asws] had said to you[asws]!' He[asws] said: 'It did happen like that, O Fatima[asws]!'

فَقَالَتْ اعْلَمْ يَا أَبَا الْحَسَنِ أَنَّ اللَّهَ تَعَالَى خَلَقَ نُورِي وَ كَانَ يُسَبِّحُ اللَّهَ جَلَّ جَلَالُهُ ثُمَّ أَوْدَعَهُ شَجَرَةً مِنْ شَجَرِ الْجَنَّةِ فَأَضَاءَتْ

She[asws] said: 'Know, O Abu Al-Hassan[asws]! Allah[azwj] the Exalted Created my[asws] Noor and it glorified Allah[azwj], Majestic is His[azwj] Majesty. Then He[azwj] deposited it in a tree from the trees of Paradise, and I[asws] illuminated.

فَلَمَّا دَخَلَ أَبِي الْجَنَّةَ أَوْحَى اللَّهُ تَعَالَى إِلَيْهِ إِلْهَاماً أَنِ اقْتَطِفِ الثَّمَرَةَ مِنْ تِلْكَ الشَّجَرَةِ وَ أَدِرْهَا فِي لَهَوَاتِكَ فَفَعَلَ

When my[asws] father[saww] entered the Paradise, Allah[azwj] the Exalted Revealed to him[saww] by Inspiration: "Pick the fruit from that tree, and rotate it in your[asws] desires (eat it)!" He[saww] did so.

فَأَوْدَعَنِي اللَّهُ سُبْحَانَهُ صُلْبَ أَبِي ص ثُمَّ أَوْدَعَنِي خَدِيجَةَ بِنْتَ خُوَيْلِدٍ فَوَضَعَتْنِي وَ أَنَا مِنْ ذَلِكَ النُّورِ أَعْلَمُ مَا كَانَ وَ مَا يَكُونُ وَ مَا لَمْ يَكُنْ يَا أَبَا الْحَسَنِ الْمُؤْمِنُ يَنْظُرُ بِنُورِ اللَّهِ تَعَالَى.

Allah[azwj] the Glorious Deposited me[asws] in the Sulb of my[asws] father[saww], then Deposited me[asws] in (Syeda) Khadeeja[asws] Bint Khuwaylid, and she[asws] placed me[asws], and I[asws] am from that Noor. Know what has happened, and what is to happen, and what did not happen. O Abu Al-Hassan[asws]! The Momin looks by the Noor of Allah[azwj] the Exalted''.[14]

12- قل، إقبال الأعمال قَالَ الشَّيْخُ الْمُفِيدُ فِي كِتَابِ حَدَائِقِ الرِّيَاضِ يَوْمَ الْعِشْرِينَ مِنْ جُمَادَى الْآخِرَةِ كَانَ مَوْلِدُ السَّيِّدَةِ الزَّهْرَاءِ ع سَنَةَ اثْنَتَيْنِ مِنَ الْمَبْعَثِ.

[14] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 11

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(The book) 'Iqbal Al Amaal' – The sheykh Al Mufeed said in the book 'Hadaiq Al Riyaz',

'On the twentieth day of Jumady Al-Akhir, the chieftess Al-Zahra[asws] was blessed (to her[asws] parents[asws]) in the year two from the Prophet-hood''.[15]

مِنْ بَعْضِ كُتُبِ الْمُخَالِفِينَ، بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: وُلِدَتْ فَاطِمَةُ سَنَةَ إِحْدَى وَ أَرْبَعِينَ مِنْ مَوْلِدِ رَسُولِ اللَّهِ ص وَ زَعَمَ مُحَمَّدُ بْنُ إِسْحَاقَ أَنَّ فَاطِمَةَ وُلِدَتْ قَبْلَ أَنْ يُوحَى إِلَى النَّبِيِّ ص وَ كَذَلِكَ سَائِرُ أَوْلَادِهِ مِنْ خَدِيجَةَ.

From one of the books of the adversaries, by his chain, from Abdullah Bin Muhammad Bin Suleyman Al Hashimy, from his father, from his grandfather who said,

'(Syeda) Fatima[asws] was blessed (to her[asws] parents[asws]) in the year forty-one from the coming (to the world) of Rasool-Allah[saww]. And Muhammad Bin Is'haq claimed that (Syeda) Fatima[asws] was blessed (to her[asws] parents[asws]) before there was any Revelation to the Prophet[saww], and like that were rest of his[saww] children from (Syeda) Khadeeja[asws]''.[16]

وَ فِي رِوَايَتِي عَنِ الْحَافِظِ أَبِي الْمَنْصُورِ الدَّيْلَمِيِّ بِرِوَايَتِهِ عَنْ أَبِي عَلِيٍّ الْحَدَّادِ عَنْ أَبِي نُعَيْمٍ الْحَافِظِ فِي كِتَابِ مَعْرِفَةِ الصَّحَابَةِ أَنَّ فَاطِمَةَ كَانَتْ أَصْغَرَ بَنَاتِ رَسُولِ اللَّهِ سِنّاً وُلِدَتْ وَ قُرَيْشٌ تَبْنِي الْكَعْبَةَ وَ كَانَتْ فِيمَا قَبْلُ تُكَنَّى أُمَّ أَسْمَاءَ.

And in my report from Al Hafiz Abu Al Mansour Al Daylami, by his report from Abu Ali Al Haddad, from Abu Nueym Al Hafiz, in the book 'Ma'rifat Al Sahaba' –

'(Syeda) Fatima[asws] was the youngest daughter[asws] of Rasool-Allah[saww] in age. She[asws] was blessed (to her[asws] parents[asws]) and Qureysh were building the Kabah, and before she[asws] had been teknonymed as 'Umm Asma''.[17]

وَ قَالَ أَبُو الْفَرَجِ فِي كِتَابِ مَقَاتِلِ الطَّالِبِيِّينَ كَانَ مَوْلِدُ فَاطِمَةَ ع قَبْلَ النُّبُوَّةِ وَ قُرَيْشٌ حِينَئِذٍ تَبْنِي الْكَعْبَةَ وَ كَانَ تَزْوِيجُ عَلِيِّ بْنِ أَبِي طَالِبٍ إِيَّاهَا فِي صَفَرٍ بَعْدَ مَقْدَمِ رَسُولِ اللَّهِ ص الْمَدِينَةَ وَ بَنَى بِهَا بَعْدَ رُجُوعِهِ مِنْ غَزَاةِ بَدْرٍ وَ لَهَا يَوْمَئِذٍ ثَمَانِيَ عَشْرَةَ سَنَةً

And Abu Al Faraj said in the book 'Maqatil Al Talibeen' –

'The blessing of (Syeda) Fatima[asws] (to her[asws] parents[asws]) was before the Prophet-hood, and on that day Qureysh were building the Kabah, and the marriage of Ali[asws] Bin Abu Talib[asws] to her[asws] was during Safar after the arrival of Rasool-Allah[saww] to Al-Medina, and it was built after his[saww] return from the battle of Badr, and on that day there were eighteen years for her[asws].

حَدَّثَنِي بِذَلِكَ الْحُسَيْنُ بْنُ عَلِيٍّ عَنِ الْحَارِثِ- عَنِ ابْنِ سَعْدٍ عَنِ الْوَاقِدِيِّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَبْرَةَ- عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ أَبِي فَرْوَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ ع.

[15] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 12 a
[16] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 12 b
[17] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 12 c

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It is narrated to me with that by Al-Hassan Bin Ali, from Al Haris, from Ibn Sa'ad, from Al Waqidy, from Abu Bakr Bin Abdullah Bin Abu Sabrah, from Is'haq Bin Abdullah Abu Farwah, from Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws]''.[18]

13- كا، الكافي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ سَعْدُ بْنُ عَبْدِ اللَّهِ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبٍ السِّجِسْتَانِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وُلِدَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص بَعْدَ مَبْعَثِ رَسُولِ اللَّهِ ص بِخَمْسِ سِنِينَ وَ تُوُفِّيَتْ وَ لَهَا ثَمَانِيَ عَشْرَةَ سَنَةً وَ خَمْسَةٌ وَ سَبْعُونَ يَوْماً.

(The book) 'Al Kafi' – Abdullah Bin Ja'far and Sa'ad Bin Abdullah, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al-Hassan Bin Mahboub, from Hisham Bin Salim from Habeeb Al Sijistany who said,

'I heard Abu Ja'far[asws] saying: '(Syeda) Fatima[asws] daughter[asws] of Muhammad[saww] was blessed (to her[asws] parents[asws]) after the Sending (Prophet-hood) of Rasool-Allah[saww] by five years, and she[asws] passed away, and for her[asws] were eighteen years and seventy-five days''.[19]

14- كف، المصباح للكفعمي وُلِدَتْ فَاطِمَةُ ع فِي الْعِشْرِينَ مِنْ جُمَادَى الْآخِرَةِ يَوْمَ الْجُمُعَةِ سَنَةَ اثْنَتَيْنِ مِنَ الْمَبْعَثِ وَ قِيلَ سَنَةَ خَمْسٍ مِنَ الْمَبْعَثِ وَ كَانَ نَقْشُ خَاتَمِهَا أَمِنَ الْمُتَوَكِّلُونَ وَ بَوَّابُهَا فِضَّةُ أَمَتُهَا.

(The book) 'Misbah' of Al Kaf'amy –

'(Syeda) Fatima[asws] was blessed (to her[asws] parents[asws]) during the twentieth of Jumady Al-Akhir, on the day of Friday of the year two from the Sending (Prophet-hood). And it is said, year five from the Prophet-hood. And the engraving on her[asws] ring was: "The relying ones are safe", and generality of its was of silver''.[20]

15- مصبا، المصباحين فِي الْيَوْمِ الْعِشْرِينَ مِنْ جُمَادَى الْآخِرَةِ يَوْمَ الْجُمُعَةِ سَنَةَ اثْنَتَيْنِ مِنَ الْمَبْعَثِ كَانَ مَوْلِدُ فَاطِمَةَ ع فِي بَعْضِ الرِّوَايَاتِ وَ فِي رِوَايَةٍ أُخْرَى سَنَةَ خَمْسٍ مِنَ الْمَبْعَثِ وَ الْعَامَّةُ تَرْوِي أَنَّ مَوْلِدَهَا قَبْلَ الْمَبْعَثِ بِخَمْسِ سِنِينَ.

(The book) 'Al Misbaheen' –

'During the twentieth day of Jumady Al- Akhir, on the day of Friday, of the year two from the Prophet-hood was when (Syeda) Fatima[asws] was blessed (to her[asws] parents[asws]). And in one of the reports, and in another report, the year five from the Prophet-hood. And the general Muslims are reporting that she[asws] was blessed (to her[asws] parents[asws]) before the Prophet-hood by five years''.[21]

16- كِتَابُ دَلَائِلِ الْإِمَامَةِ، لِمُحَمَّدِ بْنِ جَرِيرٍ الطَّبَرِيِّ الْإِمَامِيِّ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وُلِدَتْ فَاطِمَةُ فِي جُمَادَى الْآخِرَةِ الْيَوْمَ الْعِشْرِينَ مِنْهَا سَنَةَ خَمْسٍ وَ أَرْبَعِينَ مِنْ مَوْلِدِ النَّبِيِّ ص فَأَقَامَتْ بِمَكَّةَ ثَمَانَ سِنِينَ وَ بِالْمَدِينَةِ عَشْرَ سِنِينَ وَ بَعْدَ وَفَاةِ أَبِيهَا خَمْساً وَ سَبْعِينَ يَوْماً وَ قُبِضَتْ فِي جُمَادَى الْآخِرَةِ يَوْمَ الثَّلَاثَاءِ لِثَلَاثٍ خَلَوْنَ مِنْهُ سَنَةَ إِحْدَى عَشْرَةَ مِنَ الْهِجْرَةِ.

[18] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 12 d
[19] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 13
[20] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 14
[21] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 15

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The book 'Dalail Al Aimma' of Muhammad Bin Jareer Al Tabari Al Imami, from Abu Al Mufazzal Al Shaybani, from Muhammad Bin Hammam, from Ahmad Bin Muhammad Al barqy, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah[asws] having said: '(Syeda) Fatima[asws] was blessed (to her[asws] parents[asws]) in Jumady Al-Akhir on the twentieth day from it of the year forty-five from the coming (to the world) of the Prophet[saww]. She[asws] stayed at Makkah for eight years, and at Al-Medina for ten years, and after the expiry of her[asws] father[saww] for seventy-five days, and she[asws] passed away in Jumady Al-Akhir on the day of Tuesday, three days vacant from it, of the year ten from the Emigration''.[22]

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ مُوسَى التَّلَّعُكْبَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الضَّبِّيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْغَلَابِيِّ عَنْ شُعَيْبِ بْنِ وَاقِدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ تَزَلْ فَاطِمَةُ تَشِبُّ فِي الْيَوْمِ كَالْجُمْعَةِ وَ فِي الْجُمْعَةِ كَالشَّهْرِ وَ فِي الشَّهْرِ كَالسَّنَةِ

And from him, from Muhammad Bin Haroun Bin Musa Al Tal'akbari, from Ahmad Bin Muhammad Al Zaby, from Muhammad Bin Zakariya Al Galaby, from Shueyb Bin Waqid,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from Ibn Abbas who said, 'Fatima[asws] did not cease to grow during the day, like the week, and during the week, like the month, and during the month, like the year.

فَلَمَّا هَاجَرَ رَسُولُ اللَّهِ ص مِنْ مَكَّةَ إِلَى الْمَدِينَةِ وَ ابْتَنَى بِهَا مَسْجِداً وَ أَنِسَ أَهْلُ الْمَدِينَةِ بِهِ وَ عَلَتْ كَلِمَتُهُ وَ عَرَفَ النَّاسُ بَرَكَتَهُ وَ سَارَ إِلَيْهِ الرُّكْبَانُ وَ ظَهَرَ الْإِيمَانُ وَ دُرِسَ الْقُرْآنُ وَ تَحَدَّثَ الْمُلُوكُ وَ الشراف [الْأَشْرَافُ] وَ خَافَ سَيْفَ نَقِمَتِهِ الْأَكَابِرُ وَ الْأَشْرَافُ وَ هَاجَرَتْ فَاطِمَةُ مَعَ أَمِيرِ الْمُؤْمِنِينَ وَ نِسَاءِ الْمُهَاجِرِينَ وَ كَانَتْ عَائِشَةُ فِيمَنْ هَاجَرَ مَعَهَا

When Rasool-Allah[saww] emigrated from Makkah to Al-Medina, and built a Masjid at it, and the people of Al-Medina were comforted by it, and his[saww] word prevailed, and the people recognised his[saww] Blessings, and the riders travelled to him[saww], and the Eman was revealed, and the Quran was learnt, and the kings and the nobles discussed and feared the sword of his[saww] vengeance of the elders and the nobles, and (Syeda) Fatima[asws] emigrated with Amir Al-Momineen[asws] and the women emigrants, and Ayesha was among the ones who emigrated.

فَقَدِمَتِ الْمَدِينَةَ فَأُنْزِلَتْ مَعَ النَّبِيِّ ص عَلَى أُمِّ أَبِي أَيُّوبَ الْأَنْصَارِيِّ وَ خَطَبَ رَسُولُ اللَّهِ ص النِّسَاءَ وَ تَزَوَّجَ سَوْدَةَ أَوَّلَ دُخُولِهِ الْمَدِينَةَ وَ نَقَلَ فَاطِمَةَ إِلَيْهَا ثُمَّ تَزَوَّجَ أُمَّ سَلَمَةَ

She[asws] arrived at Al-Medina, and lodged with the Prophet[saww] upon Umm Ayoub Al-Ansari, and Rasool-Allah[saww] addressed the women, and married Sawdah in the beginning of his[saww] entering Al-Medina, and (Syeda) Fatima[asws] was transferred to her (house). Then he[saww] married Umm Salama[ra].

فَقَالَتْ أُمُّ سَلَمَةَ تَزَوَّجَنِي رَسُولُ اللَّهِ ص وَ فَوَّضَ أَمْرَ ابْنَتِهِ إِلَيَّ فَكُنْتُ أُؤَدِّبُهَا وَ كَانَتْ وَ اللَّهِ أَدْأَبَ مِنِّي وَ أَعْرَفَ بِالْأَشْيَاءِ كُلِّهَا.

[22] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 16 a

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Umm Salama[ra] said, 'Rasool-Allah[saww] married me[ra] and delegated the matter of his[saww] daughter[asws] to me[asws]. So, I[ra] was (trying to) educate her[asws], but she[asws] was more educated than me[ra], and was more understanding of the things, all of them''.[23]

[23] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 1 H 16 b

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باب 2 أسمائها و بعض فضائلها ع

CHAPTER 2 – HER[asws] NAMES AND SOME OF HER[asws] MERITS

1- لي، الأمالي للصدوق ع، علل الشرائع ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدَآبَادِيِّ عَنِ الْبَرْقِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ يُونُسَ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِفَاطِمَةَ ع تِسْعَةُ أَسْمَاءَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَاطِمَةُ وَ الصِّدِّيقَةُ وَ الْمُبَارَكَةُ وَ الطَّاهِرَةُ وَ الزَّكِيَّةُ وَ الرَّاضِيَةُ وَ الْمَرْضِيَّةُ وَ الْمُحَدَّثَةُ وَ الزَّهْرَاءُ

(The books) 'Al Amaali' of Al Sadouq, (and) 'Ilal Al Sharaie', (and) 'Al Khisaal' – Ibn Al Mutawakkal, from Al Sa'adabady, from Al Barqy, from Abdul Azeem Al Hasany, from Al-Hassan Bin Abdullah Bin Yunus, from Yunus Bin Zabyan who said,

'Abu Abdullah[asws] said: 'For Fatima[asws] there are nine names in the Presence of Allah[azwj] Mighty and Majestic – 'Fatima', and 'Al-Siddiqa', (and) 'Al-Mubaraka', and 'Al-Taahira', and 'Al-Zakkiya', (and) 'Al-Raaziya', and 'Al-Marziya', and 'Al-Muhaddisa', and 'Al-Zahra'.

ثُمَّ قَالَ ع أَ تَدْرِي أَيُّ شَيْءٍ تَفْسِيرُ فَاطِمَةَ قُلْتُ أَخْبِرْنِي يَا سَيِّدِي قَالَ فُطِمَتْ مِنَ الشَّرِّ

Then he[asws] said: 'Do you know which thing is the interpretation of (the name) 'Fatima'?' I said, 'Inform me, O my chief!' He[asws] said: 'She[asws] pulls from the evil (Fire)'.

قَالَ ثُمَّ قَالَ لَوْ لَا أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع تَزَوَّجَهَا لَمَا كَانَ لَهَا كُفْوٌ إِلَى يَوْمِ الْقِيَامَةِ عَلَى وَجْهِ الْأَرْضِ آدَمُ فَمَنْ دُونَهُ.

He (the narrator) said, 'Then he[asws] said: 'If Amir Al-Momineen[asws] had not married her[asws], there would not have been a match (matching spouse) for her[asws] up to the Day of Qiyamah upon the surface of the earth, Adam[as] and the ones below him[as]!''[24]

2- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنْ جَعْفَرِ بْنِ سَهْلٍ الصَّيْقَلِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الدَّارِمِيِّ عَمَّنْ حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْهُرْمُزَانِيِّ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَا ابْنَ رَسُولِ اللَّهِ لِمَ سُمِّيَتِ الزَّهْرَاءُ زَهْرَاءَ

(The book) 'Illal Al Sharaie' – 'My father, from Sa'ad, from Ja'far Bin Sahl Al Sayqal, from Muhammad Bin Ismail Al Darimy, from the one who narrated it, from Muhammad Bin Ja'far Al Hurmuzany, from Aban Bin Taghlib who said,

'I said to Abu Abdullah[asws], 'O son[asws] of Rasool-Allah[saww]! Why was Al-Zahra[asws] named as 'Zahra'?'

فَقَالَ لِأَنَّهَا تَزْهَرُ لِأَمِيرِ الْمُؤْمِنِينَ ع فِي النَّهَارِ ثَلَاثَ مَرَّاتٍ بِالنُّورِ كَانَ يَزْهَرُ نُورُ وَجْهِهَا صَلَاةَ الْغَدَاةِ وَ النَّاسُ فِي فِرَاشِهِمْ فَيَدْخُلُ بَيَاضُ ذَلِكَ النُّورِ إِلَى حُجُرَاتِهِمْ بِالْمَدِينَةِ

He[asws] said: 'Because she[asws] blossomed (Tazhar) with the Noor for Amir Al-Momineen[asws] three times during the day. Her[asws] Noor of her[asws] face used to blossom at the morning Salat

[24] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 1

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while the people were in their beds. The whiteness of that Noor would enter into their rooms at Al-Medina.

فَتَبْيَضُّ حِيطَانُهُمْ فَيَعْجَبُونَ مِنْ ذَلِكَ فَيَأْتُونَ النَّبِيَّ ص فَيَسْأَلُونَهُ عَمَّا رَأَوْا فَيُرْسِلُهُمْ إِلَى مَنْزِلِ فَاطِمَةَ ع فَيَأْتُونَ مَنْزِلَهَا فَيَرَوْنَهَا قَاعِدَةً فِي مِحْرَابِهَا تُصَلِّي وَ النُّورُ يَسْطَعُ مِنْ مِحْرَابِهَا مِنْ وَجْهِهَا فَيَعْلَمُونَ أَنَّ الَّذِي رَأَوْهُ كَانَ مِنْ نُورِ فَاطِمَةَ

They would be astounded from that, so they would come to the Prophet[saww] and ask him[asws] about what they had seen. He[saww] would send them to the house of (Syeda) Fatima[asws]. They would come to her[asws] house and see her[asws] seated in her[asws] prayer niche, praying Salat, and the Noor would be shining from her[asws] prayer niche, from her[asws] face. They knew that, that which they had seen was from the Noor of Fatima[asws].

فَإِذَا انْتَصَفَ النَّهَارُ وَ تَرَتَّبَتْ لِلصَّلَاةِ زَهَرَ نُورُ وَجْهِهَا ع بِالصُّفْرَةِ فَتَدْخُلُ الصُّفْرَةُ فِي حُجُرَاتِ النَّاسِ فَتُصَفِّرُ ثِيَابَهُمْ وَ أَلْوَانَهُمْ

When it would be middle of the day, and she[asws] prepares for the Salat, the Noor of her[asws] face would blossom with the yellowness, and the yellowness would enter into the rooms of the people, and their clothes and their colours would (appear) yellow.

فَيَأْتُونَ النَّبِيَّ ص فَيَسْأَلُونَهُ عَمَّا رَأَوْا فَيُرْسِلُهُمْ إِلَى مَنْزِلِ فَاطِمَةَ ع فَيَرَوْنَهَا قَائِمَةً فِي مِحْرَابِهَا وَ قَدْ زَهَرَ نُورُ وَجْهِهَا صَلَوَاتُ اللَّهِ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ بَنِيهَا بِالصُّفْرَةِ فَيَعْلَمُونَ أَنَّ الَّذِي رَأَوْا كَانَ مِنْ نُورِ وَجْهِهَا

So, they would come to the Prophet[saww] and ask him[saww] about what they had seen. He[saww] would send them to the house of Fatima. They would see her[asws] standing in her[asws] prayer niche and the Noor of her[asws] face would be blossoming yellow. May the Salawaat of Allah[azwj] be upon her[asws], and upon her[asws] father[saww], and her[asws] husband[asws], and her[asws] two sons[asws]. They would know that, that which they had seen was from the Noor of her[asws] face.

فَإِذَا كَانَ آخِرُ النَّهَارِ وَ غَرَبَتِ الشَّمْسُ احْمَرَّ وَجْهُ فَاطِمَةَ فَأَشْرَقَ وَجْهُهَا بِالْحُمْرَةِ فَرَحاً وَ شُكْراً لِلَّهِ عَزَّ وَ جَلَّ فَكَانَ تَدْخُلُ حُمْرَةُ وَجْهِهَا حُجُرَاتِ الْقَوْمِ وَ تَحْمَرُّ حِيطَانُهُمْ

When it would be end of the day, and the sun would set, the face of Fatima[asws] would redden, and her[asws] face would sparkle with the redness and in gratefulness to Allah[azwj] Mighty and Majestic. The redness of her[asws] face would enter into the rooms of the people and their walls.

فَيَعْجَبُونَ مِنْ ذَلِكَ وَ يَأْتُونَ النَّبِيَّ ص وَ يَسْأَلُونَهُ عَنْ ذَلِكَ فَيُرْسِلُهُمْ إِلَى مَنْزِلِ فَاطِمَةَ فَيَرَوْنَهَا جَالِسَةً تُسَبِّحُ اللَّهَ وَ تُمَجِّدُهُ وَ نُورُ وَجْهِهَا يَزْهَرُ بِالْحُمْرَةِ فَيَعْلَمُونَ أَنَّ الَّذِي رَأَوْا كَانَ مِنْ نُورِ وَجْهِ فَاطِمَةَ ع

They would be astounded from that and come to the Prophet[saww] and ask him[saww] about that. He[saww] would send them to the house of (Syeda) Fatima[asws]. They would see her[asws] to be seated, glorifying Allah[azwj], and praising Him[azwj], and the Noor of her[asws] face would be blossoming with the redness. They would know that, that which they had seen was from the Noor of the face of (Syeda) Fatima[asws].

فَلَمْ يَزَلْ ذَلِكَ النُّورُ فِي وَجْهِهَا حَتَّى وُلِدَ الْحُسَيْنُ ع فَهُوَ يَتَقَلَّبُ فِي وُجُوهِنَا إِلَى يَوْمِ الْقِيَامَةِ فِي الْأَئِمَّةِ مِنَّا أَهْلَ الْبَيْتَ إِمَامٍ بَعْدَ إِمَامٍ.

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That Noor did not cease to be in her[asws] face until (Syeda) was blessed with Al-Husayn[asws]. So, it is now being transferred into our[asws] faces up to the Day of Qiyamah, among the Imams[asws] from us[asws], People[asws] of the Household, Imam[asws] after Imam[asws]''.[25]

3- ن، عيون أخبار الرضا عليه السلام بِالْإِسْنَادِ إِلَى دَارِمٍ قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُوسَى الرِّضَا وَ مُحَمَّدُ بْنُ عَلِيٍّ ع قَالا سَمِعْنَا الْمَأْمُونَ يُحَدِّثُ عَنِ الرَّشِيدِ عَنِ الْمَهْدِيِّ عَنِ الْمَنْصُورِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ ابْنُ عَبَّاسٍ لِمُعَاوِيَةَ أَ تَدْرِي لِمَ سُمِّيَتْ فَاطِمَةُ فَاطِمَةَ قَالَ لَا قَالَ لِأَنَّهَا فُطِمَتْ هِيَ وَ شِيعَتُهَا مِنَ النَّارِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُهُ.

(The book) 'Uyoon Akhbar Al-Reza[asws], by the chain to Darim who said, 'It is narrated to us by Ali[asws] Bin Musa Al-Reza[asws] and Muhammad[asws] Bin Ali[asws], both said: 'We[asws] heard Al-Mamoun (the caliph) narrating from Al-Rasheed (the caliph), from Al-Mahdy (the caliph), from Al-Mansour (the caliph), from his father, from his grandfather having said, 'Ibn Abbas said to Muawiya, 'Do you know why (Syeda) Fatima[asws] has been named as 'Fatima'?' He said, 'No'. He said, 'Because she[asws] pulls her[asws] Shias away from the Fire. I heard Rasool-Allah[saww] saying that''.[26]

4- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي سَمَّيْتُ ابْنَتِي فَاطِمَةَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ فَطَمَهَا وَ فَطَمَ مَنْ أَحَبَّهَا مِنَ النَّارِ.

(The book) 'Uyoon Akhbar Al-Reza[asws]' – By the chain from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'I[saww] named my[saww] daughter[asws] Fatima[asws] as such, because Allah[azwj] Mighty and Majestic would Pull her[asws] and Pull the ones who love her[asws], away from the Fire''.[27]

5- ع، علل الشرائع أَبِي عَنْ مُحَمَّدِ بْنِ مَعْقِلٍ الْقِرْمِيسِينِيِّ عَنْ مُحَمَّدِ بْنِ يَزِيدَ الْجَزَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهَاوَنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لِمَ سُمِّيَتْ فَاطِمَةُ الزَّهْرَاءُ زَهْرَاءَ

(The book) 'Illal Al Sharaie' – My father, from Muhammad Bin Ma'qil Al Qirmiseyni, from Muhammad Bin Yazeed Al Jizry, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hammad, from Amro Bin Shimr, from Jabir,

'From Abu Abdullah[asws], he (the narrator) said, 'I said, 'Why was Fatima Al-Zahra[asws] named as 'Zahra'?

فَقَالَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَهَا مِنْ نُورِ عَظَمَتِهِ فَلَمَّا أَشْرَقَتْ أَضَاءَتِ السَّمَاوَاتِ وَ الْأَرْضَ بِنُورِهَا وَ غَشِيَتْ أَبْصَارَ الْمَلَائِكَةِ وَ خَرَّتِ الْمَلَائِكَةُ لِلَّهِ سَاجِدِينَ وَ قَالُوا إِلَهَنَا وَ سَيِّدَنَا مَا هَذَا النُّورُ

He[asws] said: 'Because Allah[azwj] Mighty and Majestic Created her[asws] from the Noor of His[azwj] Magnificence. When she[asws] sparkled, she[asws] illuminated the skies and the earth by her[asws] Noor, and the eyes of the Angels were overwhelmed and the Angels fell to Allah[azwj] performing Sajdah, and they said, 'Our God[azwj] and our Master[azwj]! What is this Noor?'

[25] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 2
[26] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 3
[27] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 4

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فَأَوْحَى اللَّهُ إِلَيْهِمْ هَذَا نُورٌ مِنْ نُورِي وَ أَسْكَنْتُهُ فِي سَمَائِي خَلَقْتُهُ مِنْ عَظَمَتِي أُخْرِجُهُ مِنْ صُلْبِ نَبِيٍّ مِنْ أَنْبِيَائِي أُفَضِّلُهُ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ أُخْرِجُ مِنْ ذَلِكَ النُّورِ أَئِمَّةً يَقُومُونَ بِأَمْرِي يَهْدُونَ إِلَى حَقِّي وَ أَجْعَلُهُمْ خُلَفَائِي فِي أَرْضِي بَعْدَ انْقِضَاءِ وَحْيِي.

Allah[azwj] Revealed to them: "This is a Noor from My[azwj] Noor, and I[azwj] have Settled it in My[azwj] sky. I[azwj] Created it from My[azwj] Magnificence. I[azwj] shall Extract it from the Sulb of a Prophet[saww] from My[azwj] Prophets[as], their most superior over entirety of the Prophets[as], and I[azwj] shall Extract the Imams[asws] from that Noor to be standing with My[azwj] Commands guiding to My[azwj] Right, and I[azwj] shall Make them[asws] to be My[azwj] caliphs in My[azwj] earth after the termination of My[azwj] Revelation!"[28]

6- مع، معاني الأخبار ع، علل الشرائع الطَّالَقَانِيُّ عَنِ الْجَلُودِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ فَاطِمَةَ لِمَ سُمِّيَتْ زَهْرَاءَ

(The book) 'Ma'any Al Akhbar', (and) 'Ilal Sharaie' – Al Talaqany, from Al Jaloudy, from Al Jowhary, from Ibn Umarah, from his father who said,

'I asked Abu Abdullah[asws] about (Syeda) Fatima[asws], 'Why was Fatima[asws] named as 'Zahra'?'

فَقَالَ لِأَنَّهَا كَانَتْ إِذَا قَامَتْ فِي مِحْرَابِهَا زَهَرَ نُورُهَا لِأَهْلِ السَّمَاءِ كَمَا يَزْهَرُ نُورُ الْكَوَاكِبِ لِأَهْلِ الْأَرْضِ.

He[asws] said: 'Because it so happened that whenever she[asws] stood in her[asws] prayer niche, her[asws] Noor blossomed for the inhabitants of the sky like what the Noor of the stars blossoms for the inhabitants of the earth''.[29]

7- ع، علل الشرائع أَبِي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْيَقْطِينِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ مَوْلَى بَنِي هَاشِمٍ قَالَ حَدَّثَنَا شَيْخٌ لَنَا ثِقَةٌ يُقَالُ لَهُ نَجِيَّةُ بْنُ إِسْحَاقَ الْفَزَارِيُّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَسَنِ بْنِ حَسَنٍ قَالَ: قَالَ أَبُو الْحَسَنِ ع لِمَ سُمِّيَتْ فَاطِمَةُ فَاطِمَةَ قُلْتُ فَرْقاً بَيْنَهُ وَ بَيْنَ الْأَسْمَاءِ

(The book) 'Illal Al Sharaie' – My father, from Ali Bin Ibrahim, from Al Yaqteeny, from Muhannad Bin Ziiyad, a slave of the clan of Hashim[as] who said, 'It is narrated to us by an elder of ours, trustworthy, called Najie Bin Is'haq Al Fazary who said, 'Is it narrated to us by Abdullah Bin Al-Hassan Bin Hassan who said,

'Abu Al-Hassan[asws] said: 'Why was (Syeda) Fatima[asws] named as 'Fatima'?' I said, 'A separation between it and the names'.

قَالَ إِنَّ ذَلِكَ لَمِنَ الْأَسْمَاءِ وَ لَكِنَّ الِاسْمَ الَّذِي سُمِّيَتْ بِهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَلِمَ مَا كَانَ قَبْلَ كَوْنِهِ فَعَلِمَ أَنَّ رَسُولَ اللَّهِ ص يَتَزَوَّجُ فِي الْأَحْيَاءِ وَ أَنَّهُمْ يَطْمَعُونَ فِي وِرَاثَةِ هَذَا الْأَمْرِ مِنْ قِبَلِهِ فَلَمَّا وُلِدَتْ فَاطِمَةُ سَمَّاهَا اللَّهُ تَبَارَكَ وَ تَعَالَى فَاطِمَةَ لِمَا أَخْرَجَ مِنْهَا وَ جَعَلَ فِي وُلْدِهَا فَفَطَمَهُمْ عَمَّا طَمِعُوا

He[asws] said: 'That is from the names, but the name which she[asws] was named with is because Allah[azwj] Blessed and Exalted Knows what happens before its happening, so He[azwj] Knew that Rasool-Allah[saww] would be marrying in the tribes, and they would be coveting in inheriting this command from him[saww]. When (Syeda) Fatima[asws] was blessed (to her[asws] parents[asws]), Allah[azwj] Blessed and Exalted Named her[asws] as 'Fatima' due to what would be emerging from her[asws] and made to be in her[asws] children. So, He[azwj] Pulled them away from what they had coveted.

[28] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 5
[29] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 6

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فَبِهَذَا سُمِّيَتْ فَاطِمَةُ فَاطِمَةَ لِأَنَّهَا فَطَمَتْ طَمَعَهُمْ وَ مَعْنَى فَطَمَتْ قَطَعَتْ.

Thus, due to this, (Syeda) Fatima[asws] was named as 'Fatima', because she cut off their greed; and the meaning of 'Fatamat', is to cut off''.[30]

8- مع، معاني الأخبار ع، علل الشرائع الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنْ مُخْدَجِ بْنِ عُمَيْرٍ الْحَنَفِيِّ عَنْ بَشِيرِ بْنِ إِبْرَاهِيمَ الْأَنْصَارِيِّ عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: إِنَّمَا سُمِّيَتْ فَاطِمَةُ فَاطِمَةَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ فَطَمَ مَنْ أَحَبَّهَا مِنَ النَّارِ.

(The books) 'Ma'any Al Akhbar', (and) 'Illal Al Sharaie' – Al Qattan, from Al Sukry, from Al Jowhary, from Mukhdaj Bin Umeyr Al Hanafi, from Bashir Bin Ibrahim Al Ansary, from Al Awzair, from Yahya Bin Abu Kaseer, from his father, from Abu Hureyra who said,

'But rather (Syeda) Fatima[asws] was named as 'Fatima' because Allah[azwj] Mighty and Majestic Pulled the ones who love her[asws] away from the Fire''.[31]

9- ع، علل الشرائع مَاجِيلَوَيْهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ صَالِحِ بْنِ عُقْبَةَ عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا وُلِدَتْ فَاطِمَةُ ع أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مَلَكٍ فَأَنْطَقَ بِهِ لِسَانَ مُحَمَّدٍ ص فَسَمَّاهَا فَاطِمَةَ ثُمَّ قَالَ إِنِّي فَطَمْتُكِ بِالْعِلْمِ وَ فَطَمْتُكِ عَنِ الطَّمْثِ

(The book) 'Illal Al Sharaie' – Majaylawiya, from Muhammad Al Attar, from Muhammad Bin Al-Husayn, from Muhammad Bin Salih Bin Uqba, from Yazeed Bin Abdul Malik,

'From Abu Ja'far[asws] having said: 'When (Syeda) Fatima[asws] was blessed (to her[asws] parents[asws]), Allah[azwj] Mighty and Majestic Revealed to an Angel, and he spoke in the tongue of Muhammad[saww] and named her[asws] as 'Fatima'. Then He[azwj] Said: "I[azwj] have Weaned you[asws] with the knowledge and have Pulled you[asws] off from that which women (face). (menstruations)'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع وَ اللَّهِ لَقَدْ فَطَمَهَا اللَّهُ تَبَارَكَ وَ تَعَالَى بِالْعِلْمِ وَ عَنِ الطَّمْثِ بِالْمِيثَاقِ.

Then Abu Ja'far[asws] said: 'By Allah[azwj]! Allah[azwj] had Weaned her[asws] with the knowledge and Pulled her[asws] away from that which women (face) with the Covenant''.[32]

10- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ عَلَوِيَّةَ الْأَصْبَهَانِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ جَنْدَلِ بْنِ وَالِقٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْبَصْرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا فَاطِمَةُ أَ تَدْرِينَ لِمَ سُمِّيتِ فَاطِمَةَ فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ لِمَ سُمِّيَتْ قَالَ لِأَنَّهَا فُطِمَتْ هِيَ وَ شِيعَتُهَا مِنَ النَّارِ.

(The book) 'Illal Al Sharaie' – Ibn Al Waleed, from Ahmad Bin Alawiya Al Asbahany, from Ibrahim Bin Muhammad Al Saqafy, from Jandal Bin Waliq, from Muhammad Bin Umar Al Basary,

'From Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws], from his[asws] father[asws] having said: 'Rasool-Allah[saww] said: 'O Fatima[asws]! Do you[asws] know why (Syeda) Fatima[asws] has been named as

[30] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 7
[31] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 8
[32] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 9

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'Fatima'?' Ali[asws] said: 'O Rasool-Allah[saww]! Why was she[asws] named as such?' He[saww] said: 'Because she[asws] and her[asws] Shias are cut off from the Fire''.[33]

11- ع، علل الشرائع ابْنُ الْمُتَوَكِّلِ عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الثَّقَفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لِفَاطِمَةَ ع وَقْفَةٌ عَلَى بَابِ جَهَنَّمَ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ كُتِبَ بَيْنَ عَيْنَيْ كُلِّ رَجُلٍ مُؤْمِنٌ أَوْ كَافِرٌ فَيُؤْمَرُ بِمُحِبٍّ قَدْ كَثُرَتْ ذُنُوبُهُ إِلَى النَّارِ

(The book) 'Illal Al Sharaie' – Ibn Al Mutawakkal, from Sa'ad, from Ibn Isa, from Muhammad Bin Sinan, from Ibn Muskan, from Muhammad Bin Muslim Al Saqady who said,

'I heard Abu Ja'far[asws] saying: 'For Fatima[asws], there is a pausing station at the door of Hell. When it will be the Day of Qiyamah, it would be written between the two eyes of every Momin man or Kafir, and He[azwj] would Command with one loving (Fatima[asws]) who sins are a lot, to the Fire.

فَتَقْرَأُ فَاطِمَةُ بَيْنَ عَيْنَيْهِ مُحِبّاً فَتَقُولُ إِلَهِي وَ سَيِّدِي سَمَّيْتَنِي فَاطِمَةَ وَ فَطَمْتَ بِي مَنْ تَوَلَّانِي وَ تَوَلَّى ذُرِّيَّتِي مِنَ النَّارِ وَ وَعْدُكَ الْحَقُّ وَ أَنْتَ لا تُخْلِفُ الْمِيعادَ

(Syeda) Fatima[asws] would read between his eyes, 'Loving one', so she[asws] will say: 'My[asws] God[azwj] and my[asws] Master[azwj]! You[azwj] Named me[asws] as 'Fatima', and You[azwj] will be Pulling the ones who befriend me[asws] and befriend my[asws] offspring away from the Fire, and Your[azwj] Promise is the truth, and You[azwj] do not break the Promise!'

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ صَدَقْتِ يَا فَاطِمَةُ إِنِّي سَمَّيْتُكِ فَاطِمَةَ وَ فَطَمْتُ بِكِ مَنْ أَحَبَّكِ وَ تَوَلَّاكِ وَ أَحَبَّ ذُرِّيَّتَكِ وَ تَوَلَّاهُمْ مِنَ النَّارِ وَ وَعْدِيَ الْحَقُّ وَ أَنَا لَا أُخْلِفُ الْمِيعَادَ

Allah[azwj] Mighty and Majestic will Say: "You[asws] speak the truth, O Fatima[asws]! I[azwj] did Name you[asws] as 'Fatima', and I[azwj] shall be Pulling by you[asws], the one who loves you[asws], and befriends you[asws], and loves your[asws] offspring, and befriends them[asws] away from the Fire, and My[azwj] Promise is the truth, and I[azwj] do not Break the Promise.

وَ إِنَّمَا أَمَرْتُ بِعَبْدِي هَذَا إِلَى النَّارِ لِتَشْفَعِي فِيهِ فَأُشَفِّعَكِ وَ لِيَتَبَيَّنَ مَلَائِكَتِي وَ أَنْبِيَائِي وَ رُسُلِي وَ أَهْلَ الْمَوْقِفِ مَوْقِفُكِ مِنِّي وَ مَكَانَتُكِ عِنْدِي فَمَنْ قَرَأْتِ بَيْنَ عَيْنَيْهِ مُؤْمِناً فَخُذِي بِيَدِهِ وَ أَدْخِلِيهِ الْجَنَّةَ.

And rather I[azwj] Commanded with this servant of Mine[azwj] to the Fire for you[asws] to interceded regarding him, so I[azwj] would Intercede for you[asws], and it would be manifested to My[azwj] Angels, and My[azwj] Prophets[as], and My[azwj] Rasools[as], and the people of the Pausing, of your[asws] pausing from Me[azwj], and your[asws] position in My[azwj] Presence. So, the one who you[asws] read 'Momin' written between his eyes, then hold his hand and enter him into the Paradise''.[34]

12- ما، الأمالي للشيخ الطوسي الْفَحَّامُ عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا سَمَّيْتُ ابْنَتِي فَاطِمَةَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ فَطَمَهَا وَ فَطَمَ مَنْ أَحَبَّهَا مِنَ النَّارِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

[33] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 10
[34] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 11

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‘From Abu Al-Hassan[asws] the 3rd, from his[asws] forefathers[asws] having said: ‘Rasool-Allah[saww] said: ‘But rather, my[saww] daughter[asws] has been named as ‘Fatima’ because Allah[azwj] Mighty and Majestic has Pulled her[asws] and will Pull the ones who love her[asws] away from the Fire’’.[35]

13- مع، معاني الأخبار ع، علل الشرائع بِإِسْنَادِ الْعَلَوِيِّ عَنْ عَلِيٍّ ع أَنَّ النَّبِيَّ ص سُئِلَ مَا الْبَتُولُ فَإِنَّا سَمِعْنَاكَ يَا رَسُولَ اللَّهِ تَقُولُ إِنَّ مَرْيَمَ بَتُولٌ وَ فَاطِمَةَ بَتُولٌ فَقَالَ ع الْبَتُولُ الَّتِي لَمْ تَرَ حُمْرَةً قَطُّ أَيْ لَمْ تَحِضْ فَإِنَّ الْحَيْضَ مَكْرُوهٌ فِي بَنَاتِ الْأَنْبِيَاءِ.

(The book) ‘Ma’any Al Akhbar’, (and) ‘Illal Al Sharaie’ – by the Alawite chain,

‘From Ali[asws]: ‘The Prophet[saww] was asked, ‘What is ‘Al-Batool’, for we have heard you[saww], O Rasool-Allah[saww], saying: ‘Maryam[as] is ‘Batool’, and Fatima[asws] is ‘Batool’?’ He[saww] said: ‘The ‘Batool’ is the one who does not see red (blood) at all, i.e., she does not (face) with what (menstruation) women do, for the menstruation is abhorrent in the daughters of the Prophets[as]’’.[36]

14- قب، المناقب لابن شهرآشوب ابْنُ بَابَوَيْهِ فِي كِتَابِ مَوْلِدِ فَاطِمَةَ وَ الْخَرْكُوشِيُّ فِي شَرَفِ النَّبِيِّ ص وَ ابْنُ بَطَّةَ فِي الْإِبَانَةِ عَنِ الْكَلْبِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ هَلْ تَدْرِي لِمَ سُمِّيَتْ فَاطِمَةَ قَالَ عَلِيٌّ لِمَ سُمِّيَتْ فَاطِمَةَ يَا رَسُولَ اللَّهِ قَالَ لِأَنَّهَا فُطِمَتْ هِيَ وَ شِيعَتُهَا مِنَ النَّارِ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, in the book ‘Mawlud Fatima[asws]’, and Al Kharkowshy in ‘Sharaf Al Nabi[saww]’, and Ibn Battah in ‘Al Ibana’, from Al Kulayni,

‘From Ja’far[asws] Bin Muhammad[asws] having said: ‘Rasool-Allah[saww] said to Ali[asws]: ‘Do you[asws] know my Fatima[asws] has been named as such?’ Ali[asws] said: ‘Why was she[asws] named as ‘Fatima’, O Rasool-Allah[saww]?’ He[saww] said: ‘Because she[asws] and her[asws] Shias are cut off from the Fire’’.[37]

أَبُو عَلِيٍّ السَّلَامِيُّ فِي تَارِيخِهِ بِإِسْنَادِهِ عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ عَلِيٌّ ع إِنَّمَا سُمِّيَتْ فَاطِمَةَ لِأَنَّ اللَّهَ فَطَمَ مَنْ أَحَبَّهَا عَنِ النَّارِ.

Abu Ali Al sallamy in his history, by his chain from Al Awzaie, from Yahya Bin Abu Kaseer, from Abu Hureyra,

Ali[asws] said: ‘But rather Fatima[asws] was named as such because Allah[azwj] will Pull the ones who love her[asws] from the Fire’’.[38]

شِيرَوَيْهِ فِي الْفِرْدَوْسِ عَنْ جَابِرٍ الْأَنْصَارِيِّ قَالَ النَّبِيُّ ص إِنَّمَا سَمَّيْتُ ابْنَتِي فَاطِمَةَ لِأَنَّ اللَّهَ فَطَمَهَا وَ فَطَمَ مُحِبِّيهَا عَنِ النَّارِ.

Sheyrawiya in (the book) ‘Al Firdows’, from Jabir Al Ansari,

‘The Prophet[saww] said: ‘But rather I[saww] name my[saww] daughter[asws] as ‘Fatima’, because Allah[azwj] Pulled her[asws] and will Pull the ones loving her[asws], away from the ire’’.[39]

الصَّادِقُ ع تَدْرِي أَيُّ شَيْءٍ تَفْسِيرُ فَاطِمَةَ قَالَ فُطِمَتْ مِنَ الشَّرِّ وَ يُقَالُ إِنَّمَا سُمِّيَتْ فَاطِمَةَ لِأَنَّهَا فُطِمَتْ عَنِ الطَّمْثِ.

[35] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 12
[36] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 13
[37] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 14 a
[38] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 14 b
[39] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 14 c

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Al-Sadiq[asws] said: 'Do you know which thing is the interpretation of (the name) 'Fatima'?' He[asws] said, 'She[asws] pulls away from the evil'. And it is said, 'But rather she[asws] has been named as 'Fatima' because she[asws] has been Pulled off (cut off) from that which women (experience) (the menstruation)''.[40]

أَبُو صَالِحٍ الْمُؤَذِّنُ فِي الْأَرْبَعِينَ سُئِلَ رَسُولُ اللَّهِ ص مَا الْبَتُولُ قَالَ الَّتِي لَمْ تَرَ حُمْرَةً قَطُّ وَ لَمْ تَحِضْ فَإِنَّ الْحَيْضَ مَكْرُوهٌ فِي بَنَاتِ الْأَنْبِيَاءِ

Abu Salih Al Muwazzin in (the book) 'Al Arbaeen' –

'Rasool-Allah[saww] was asked, 'What is 'Al-Batool'?' He[saww] said: 'The woman who does not see red (blood) at all, and does not menstruate, for the latter it is abhorrent in the daughters of the Prophets[as]'.

وَ قَالَ ع لِعَائِشَةَ يَا حُمَيْرَاءُ إِنَّ فَاطِمَةَ لَيْسَتْ كَنِسَاءِ الْآدَمِيِّينَ لَا تَعْتَلُّ كَمَا تعتلن [تَعْتَلِلْنَ]

And he[saww] said to Ayesha: 'O Humeyra (donkey)!' (Syeda) Fatima[asws] isn't like the women (from) the children of Adam[as]. She[asws] does not suspend (acts of worship) like what you tend to suspend (due to menstruation)'.

أَبُو عَبْدِ اللَّهِ ع قَالَ حَرَّمَ اللَّهُ النِّسَاءَ عَلَى عَلِيٍّ مَا دَامَتْ فَاطِمَةُ حَيَّةً لِأَنَّهَا طَاهِرَةٌ لَا تَحِيضُ.

Abu Abdullah[asws] said: 'Allah[azwj] Prohibited the (other) women unto Ali[asws] for as long as (Syeda) Fatima[asws] was alive, because she[asws] was clean, unlike what women (experience) (menstruating)''.[41]

وَ قَالَ عُبَيْدٌ الْهَرَوِيُّ فِي الْغَرِيبَيْنِ سُمِّيَتْ مَرْيَمُ بَتُولًا لِأَنَّهَا بُتِلَتْ عَنِ الرِّجَالِ وَ سُمِّيَتْ فَاطِمَةُ بَتُولًا لِأَنَّهَا بُتِلَتْ عَنِ النَّظِيرِ.

And Ubeydullah Al-Harwy said in (the book) 'Al-Arbaeen' – Maryam[as] has been named as 'Batool' because she[as] is cut-off from the men, and (Syeda) Fatima[asws] was named as 'Batool' because she[asws] was cut off from the peer (parallel)''.[42]

أَبُو هَاشِمٍ الْعَسْكَرِيُّ سَأَلْتُ صَاحِبَ الْعَسْكَرِ ع لِمَ سُمِّيَتْ فَاطِمَةُ الزَّهْرَاءَ ع فَقَالَ كَانَ وَجْهُهَا يَزْهَرُ لِأَمِيرِ الْمُؤْمِنِينَ ع مِنْ أَوَّلِ النَّهَارِ كَالشَّمْسِ الضَّاحِيَةِ وَ عِنْدَ الزَّوَالِ كَالْقَمَرِ الْمُنِيرِ وَ عِنْدَ غُرُوبِ الشَّمْسِ كَالْكَوْكَبِ الدُّرِّيِّ.

Abu Hashim Al-Askari, 'The owner of Al-Askar (Imam Hassan Al-Askari[asws]) was asked, 'Why was (Syeda) Fatima[asws] named as 'Al-Zahra'?' He[asws] said: 'Her[asws] face used to blossom for Amir Al-Momineen[asws] from the beginning of the day like the clear sun, and at midday like the radiant moon, and at sunset like the shining star''.[43]

الْحَسَنُ بْنُ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لِمَ سُمِّيَتْ فَاطِمَةُ الزَّهْرَاءَ

[40] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 14 d
[41] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 14 e
[42] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 14 f
[43] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 14 g

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Al-Hassan Bin Yazeed said, 'I said to Abu Abdullah[asws], 'Why was (Syeda) Fatima[asws] named as 'Al-Zahra'?'

قَالَ لِأَنَّ لَهَا فِي الْجَنَّةِ قُبَّةً مِنْ يَاقُوتٍ حَمْرَاءَ ارْتِفَاعُهَا فِي الْهَوَاءِ مَسِيرَةُ سَنَةٍ مُعَلَّقَةً بِقُدْرَةِ الْجَبَّارِ لَا عِلَاقَةَ لَهَا مِنْ فَوْقِهَا فَتُمْسِكَهَا وَ لَا دِعَامَةَ لَهَا مِنْ تَحْتِهَا فَتَلْزَمَهَا لَهَا مِائَةُ أَلْفِ بَابٍ عَلَى كُلِّ بَابٍ أَلْفٌ مِنَ الْمَلَائِكَةِ يَرَاهَا أَهْلُ الْجَنَّةِ كَمَا يَرَى أَحَدُكُمُ الْكَوْكَبَ الدُّرِّيَّ الزَّاهِرَ فِي أُفُقِ السَّمَاءِ فَيَقُولُونَ هَذِهِ الزَّهْرَاءُ لِفَاطِمَةُ ع.

He[asws] said: 'Because there is a dome of red ruby for her[asws] in the Paradise. Its rise (height) in the air is a travel distance of a year, suspended by the Power of the Subduer. There is no suspension for it from above it, to withhold it, nor are there any pillars for it from underneath it. There are one hundred thousand doors for it, upon each door there are a thousand from the Angels. The whole of Paradise can be seen (from it) like what one of you sees the shining star blossoming in the horizon of the sky. They are saying, 'This is the blossom (Al-Zahra) for (Syeda) Fatima[asws]''.[44]

15- قب، المناقب لابن شهرآشوب كُنَاهَا أُمُّ الْحَسَنِ وَ أُمُّ الْحُسَيْنِ وَ أُمُّ الْمُحَسِّنِ وَ أُمُّ الْأَئِمَّةِ وَ أُمُّ أَبِيهَا

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

'Her[asws] teknonyms are – 'Umm Al-Hassan', and 'Umm Al-Husayn', and Umm Al-Mohassin', and 'Umm Al-Aimma', and 'Umm Al-Abeeha'.

وَ أَسْمَاؤُهَا عَلَى مَا ذَكَرَهُ أَبُو جَعْفَرٍ الْقُمِّيُّ فَاطِمَةُ الْبَتُولُ الْحَصَانُ الْحُرَّةُ السَّيِّدَةُ الْعَذْرَاءُ الزَّهْرَاءُ الْحَوْرَاءُ الْمُبَارَكَةُ الطَّاهِرَةُ الزَّكِيَّةُ الرَّاضِيَةُ الْمَرْضِيَّةُ الْمُحَدَّثَةُ مَرْيَمُ الْكُبْرَى الصِّدِّيقَةُ الْكُبْرَى

And her[asws] names are upon what Abu Ja'far Al-Qummi has mentioned – 'Fatima', 'Al-Batool', 'Al-Hasaan', and 'Al-Hurra', 'Al-Seyyida', 'Al-Azra'a', 'Al-Zahra', 'Al-Howra'a', 'Al-Mubaraka', 'Al-Tahira', 'Al-Zakiyya', 'Al-Marziya', 'Al-Muhaddisa', 'Maryam Al-Kubra', 'Al-Siddiqa Al-Kubra'.

وَ يُقَالُ لَهَا فِي السَّمَاءِ النُّورِيَّةُ السَّمَاوِيَّةُ الْحَانِيَةُ.

And it is said, for her in the sky – 'Al-Nouriya', 'Al-Samawiya', 'Al-Haniya''.[45]

16- إِرْشَادُ الْقُلُوبِ، مَرْفُوعاً إِلَى سَلْمَانَ الْفَارِسِيِّ ره قَالَ: كُنْتُ جَالِساً عِنْدَ النَّبِيِّ ص فِي الْمَسْجِدِ إِذْ دَخَلَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَسَلَّمَ فَرَدَّ النَّبِيُّ ص وَ رَحَّبَ بِهِ فَقَالَ يَا رَسُولَ اللَّهِ بِمَا فَضَّلَ اللَّهُ عَلَيْنَا أَهْلَ الْبَيْتِ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ الْمَعَادِنُ وَاحِدَةٌ

(The book) 'Irshad Al Quloob', raising it to,

'Salman Al-Farsi[ra] having said, 'I[ra] was seated in the presence of the Prophet[saww] in the Masjid, when Al-Abbas son of Abdul Muttalib[asws] entered. He greeted, so the Prophet[saww] responded

[44] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 14 h
[45] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 15

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and was welcoming with him. He said, 'O Rasool-Allah[saww]! Due to what has Allah[azwj] Merited Ali[asws] Bin Abu Talib[asws] upon us, People of the Household, and the essence (origin) is one?'

فَقَالَ النَّبِيُّ ص إِذاً أُخْبِرَكَ يَا عَمِّ إِنَّ اللَّهَ خَلَقَنِي وَ خَلَقَ عَلِيّاً وَ لَا سَمَاءَ وَ لَا أَرْضَ وَ لَا جَنَّةَ وَ لَا نَارَ وَ لَا لَوْحَ وَ لَا قَلَمَ فَلَمَّا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بَدْوَ خَلْقِنَا تَكَلَّمَ بِكَلِمَةٍ فَكَانَتْ نُوراً ثُمَّ تَكَلَّمَ كَلِمَةً ثَانِيَةً فَكَانَتْ رُوحاً فَمَزَجَ فِيمَا بَيْنَهُمَا وَ اعْتَدَلَا فَخَلَقَنِي وَ عَلِيّاً مِنْهُمَا

The Prophet[saww] said: 'Then, I[saww] shall inform you, O uncle! Allah[azwj] Created me[saww] and Created Ali[asws], and there was neither any sky, nor earth, nor Paradise, nor Fire, nor Tablet, nor Pen. When Allah[azwj] Mighty and Majestic Began our[asws] creation, He[azwj] Spoke with a Word, and a Noor (light) came into being. Then He[azwj] Spoke with a second Word, and a soul came into being. He[azwj] Mixed them both and Straightened, so He[azwj] Created me[saww] and Ali[asws] from these two.

ثُمَّ فَتَقَ مِنْ نُورِي نُورَ الْعَرْشِ فَأَنَا أَجَلُّ مِنَ الْعَرْشِ ثُمَّ فَتَقَ مِنْ نُورِ عَلِيٍّ نُورَ السَّمَاوَاتِ فَعَلِيٌّ أَجَلُّ مِنَ السَّمَاوَاتِ

Then He[azwj] Ruptured a Noor from My[azwj] Noor of the Throne. Thus, I[saww] am more majestic than the Throne. Then He[azwj] Ruptured the Noor of the skies from the Noor of Ali[asws]. Thus Ali[asws] is more majestic than the skies.

ثُمَّ فَتَقَ مِنْ نُورِ الْحَسَنِ نُورَ الشَّمْسِ وَ مِنْ نُورِ الْحُسَيْنِ نُورَ الْقَمَرِ فَهُمَا أَجَلُّ مِنَ الشَّمْسِ وَ الْقَمَرِ

Then He[azwj] Ruptured the Noor of the sun from the Noor of Al-Hassan[asws], and Noor of the moon from the Noor of Al-Husayn[asws]. Thus, they[asws] are more majestic than the sun and the moon.

وَ كَانَتِ الْمَلَائِكَةُ تُسَبِّحُ اللَّهَ تَعَالَى وَ تَقُولُ فِي تَسْبِيحِهَا سُبُّوحٌ قُدُّوسٌ مِنْ أَنْوَارٍ مَا أَكْرَمَهَا عَلَى اللَّهِ تَعَالَى

And the Angels were glorifying Allah[azwj] the Exalted and saying in their glorifications: 'Glorious! Holy! How prestigious are these Noors to Allah[azwj] the Exalted!'

فَلَمَّا أَرَادَ اللَّهُ تَعَالَى أَنْ يَبْلُوَ الْمَلَائِكَةَ أَرْسَلَ عَلَيْهِمْ سَحَاباً مِنْ ظُلْمَةٍ وَ كَانَتِ الْمَلَائِكَةُ لَا تَنْظُرُ أَوَّلَهَا مِنْ آخِرِهَا وَ لَا آخِرَهَا مِنْ أَوَّلِهَا فَقَالَتِ الْمَلَائِكَةُ إِلَهَنَا وَ سَيِّدَنَا مُنْذُ خَلَقْتَنَا مَا رَأَيْنَا مِثْلَ مَا نَحْنُ فِيهِ فَنَسْأَلُكَ بِحَقِّ هَذِهِ الْأَنْوَارِ إِلَّا مَا كَشَفْتَ عَنَّا

When Allah[azwj] the Exalted Wanted to Try the Angels, He[azwj] Sent a cloud of darkness upon them, and the Angels could neither see its beginning nor its end, nor its end from its beginning. The Angels said, 'Our God[azwj] and our Master[azwj]! Since You[azwj] Created us, we have not seen the like of what we are in (now), so we ask You[azwj], by the right of these Noors, if You[azwj] could remove it from us!'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ وَ عِزَّتِي وَ جَلَالِي لَأَفْعَلَنَّ فَخَلَقَ نُورَ فَاطِمَةَ الزَّهْرَاءِ ع يَوْمَئِذٍ كَالْقِنْدِيلِ وَ عَلَّقَهُ فِي قُرْطِ الْعَرْشِ فَزَهَرَتِ السَّمَاوَاتُ السَّبْعُ وَ الْأَرَضُونَ السَّبْعُ مِنْ أَجْلِ ذَلِكَ سُمِّيَتْ فَاطِمَةُ الزَّهْرَاءَ وَ كَانَتِ الْمَلَائِكَةُ تُسَبِّحُ اللَّهَ وَ تُقَدِّسُهُ

Allah[azwj] Mighty and Majestic Said: "By My[azwj] Might and My[azwj] Majesty! I[azwj] will Do so!" So He[azwj] Created the Noor of (Syeda) Fatima Al-Zahra[asws] on that day like the lantern and Suspended it in (like) an ear-ring in the Throne, and the seven skies and the seven earths

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blossomed. Thus, from the reason of that, (Syeda) Fatima[asws] is named as 'Al-Zahra' (the blossoming), and the Angels were glorifying Allah[azwj] and extolling His[azwj] Holiness.

فَقَالَ اللَّهُ وَ عِزَّتِي وَ جَلَالِي لَأَجْعَلَنَّ ثَوَابَ تَسْبِيحِكُمْ وَ تَقْدِيسِكُمْ إِلَى يَوْمِ الْقِيَامَةِ لِمُحِبِّي هَذِهِ الْمَرْأَةِ وَ أَبِيهَا وَ بَعْلِهَا وَ بَنِيهَا

Allah[azwj] Said: "By My[azwj] Might and My[azwj] Majesty! I[azwj] shall Make the Rewards of your glorifications and your extollations of Holiness up to the Day of Judgement to be for the ones loving this woman[asws], and her[asws] father[saww], and her[asws] husband[asws], and her[asws] two sons[asws]!"'

قَالَ سَلْمَانُ فَخَرَجَ الْعَبَّاسُ فَلَقِيَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَضَمَّهُ إِلَى صَدْرِهِ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ قَالَ بِأَبِي عِتْرَةُ الْمُصْطَفَى مِنْ أَهْلِ بَيْتٍ مَا أَكْرَمَكُمْ عَلَى اللَّهِ تَعَالَى.

Salman[ra] said, 'Al-Abbas went out and met Ali[asws] Bin Abu Talib[asws], and hugged him[asws] to his chest, and kissed what is between his[asws] eyes, and said, 'By my father! The family[asws] of Al-Mustafa[saww] are from the People[asws] of the Household! How Allah[azwj] the Exalted has Honoured you[asws] all!''[46]

17- فر، تفسير فرات بن إبراهيم مُوسَى بْنُ عَلِيِّ بْنِ مُوسَى بْنِ عَبْدِ الرَّحْمَنِ الْمُحَارِبِيُّ مُعَنْعَناً عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ ع عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَعَاشِرَ النَّاسِ تَدْرُونَ لِمَا خُلِقَتْ فَاطِمَةُ قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

Tafseer Furaat Bin Ibrahim – Musa Bin Ali Bin Musa Bin Abdul Rahman Al Muhariby, transmitting,

'From Abu Abdullah[asws] Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'Rasool-Allah[saww] said: 'Community of people! Do you know due to what (Syeda) Fatima[asws] Created?' They said, 'Allah[azwj] and His[azwj] Rasool[saww] is more knowing.

قَالَ خُلِقَتْ فَاطِمَةُ حَوْرَاءَ إِنْسِيَّةً لَا إِنْسِيَّةٌ وَ قَالَ خُلِقَتْ مِنْ عَرَقِ جَبْرَئِيلَ وَ مِنْ زَغَبِهِ

He[saww] said: '(Syeda) Fatima[asws] was Created as a human Hourie, nor as a human being'. And he[saww] said: 'She[asws] was Created from a drop of sweat (brought from the sky by) Jibraeel[as] and from his[as] fluff'.

قَالُوا يَا رَسُولَ اللَّهِ اسْتَشْكَلَ ذَلِكَ عَلَيْنَا تَقُولُ حَوْرَاءُ إِنْسِيَّةٌ لَا إِنْسِيَّةٌ ثُمَّ تَقُولُ مِنْ عَرَقِ جَبْرَئِيلَ وَ مِنْ زَغَبِهِ

They said, 'O Rasool-Allah[saww]! That is difficult upon us, your[saww] saying she[asws] is a human Hourie not a human being! Then you[saww] are saying from a sweat drop (brought from the sky) Jibraeel[as] and from his[as] fluff!'

قَالَ إِذاً أُنَبِّئُكُمْ أَهْدَى إِلَيَّ رَبِّي تُفَّاحَةً مِنَ الْجَنَّةِ أَتَانِي بِهَا جَبْرَئِيلُ ع فَضَمَّهَا إِلَى صَدْرِهِ فَعَرِقَ جَبْرَئِيلُ ع وَ عَرِقَتِ التُّفَّاحَةُ فَصَارَ عَرَقُهُمَا شَيْئاً وَاحِداً

[46] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 16

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He[saww] said: 'Then, I[saww] shall inform you all. My[saww] Lord[azwj] had Gifted an apple from the Paradise to me[saww]. Jibraeel[as] had come to me[saww] with it. He[as] pressed it to his[as] chest, so Jibraeel[as] perspired a drop, and the apple shed a drop, and these two became one thing.

ثُمَّ قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ قُلْتُ وَ عَلَيْكَ السَّلَامُ يَا جَبْرَئِيلُ فَقَالَ إِنَّ اللَّهَ أَهْدَى إِلَيْكَ تُفَّاحَةً مِنَ الْجَنَّةِ

Then he[as] said: 'The greeting be unto you[saww], O Rasool-Allah[saww], and Mercy of Allah[azwj] and His[azwj] Blessings'. I[saww] said: 'And upon you[as] be the greetings, O Jibraeel[as]!' He[as] said, 'Allah[azwj] has Gifted an apple from the Paradise to you[saww]'.

فَأَخَذْتُهَا وَ قَبَّلْتُهَا وَ وَضَعْتُهَا عَلَى عَيْنِي وَ ضَمَمْتُهَا إِلَى صَدْرِي ثُمَّ قَالَ يَا مُحَمَّدُ كُلْهَا قُلْتُ يَا حَبِيبِي يَا جَبْرَئِيلُ هَدِيَّةُ رَبِّي تُؤْكَلُ قَالَ نَعَمْ قَدْ أُمِرْتَ بِأَكْلِهَا

I[saww] took it and kissed it and placed it upon my[saww] eyes, and pressed it to my[saww] chest. Then he[as] said: 'O Muhammad[saww]! Eat it'. I[saww] said: 'O my[saww] beloved! O Jibraeel[as], a gift of my[saww] Lord[azwj] shall be eaten'. He[as] said: 'Yes, you[saww] have been Commanded with eating it'.

فَأَفْلَقْتُهَا فَرَأَيْتُ مِنْهَا نُوراً سَاطِعاً فَفَزِعْتُ مِنْ ذَلِكَ النُّورِ قَالَ كُلْ فَإِنَّ ذَلِكَ نُورُ الْمَنْصُورَةِ فَاطِمَةَ قُلْتُ يَا جَبْرَئِيلُ وَ مَنِ الْمَنْصُورَةُ قَالَ جَارِيَةٌ تَخْرُجُ مِنْ صُلْبِكَ وَ اسْمُهَا فِي السَّمَاءِ مَنْصُورَةُ وَ فِي الْأَرْضِ فَاطِمَةُ

I[saww] split it and saw a Noor shining from it, so I[saww] was alarmed from that Noor. He[as] said: 'Eat, for that is the Noor of 'Al-Mansoura Al-Fatima''. I[saww] said: 'O Jibraeel[as]! And who is 'Al Mansoura'?' He[as] said: 'A girl would be emerging from your[saww] Sulb and her[asws] name in the sky is 'Mansoura' and in the earth is 'Fatima''.

فَقُلْتُ يَا جَبْرَئِيلُ وَ لِمَ سُمِّيَتْ فِي السَّمَاءِ مَنْصُورَةَ وَ فِي الْأَرْضِ فَاطِمَةَ قَالَ سُمِّيَتْ فَاطِمَةَ فِي الْأَرْضِ لِأَنَّهُ فَطَمَتْ شِيعَتَهَا مِنَ النَّارِ وَ فُطِمُوا أَعْدَاؤُهَا عَنْ حُبِّهَا وَ ذَلِكَ قَوْلُ اللَّهِ فِي كِتَابِهِ وَ يَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ بِنَصْرِ فَاطِمَةَ ع.

I[saww] said: 'O Jibraeel[as]! Why is she[asws] name in the sky as 'Mansoura', and in the earth as 'Fatima'?' He[as] said: 'She[asws] has been named in the earth (as 'Fatima') because she[asws] will pull her[asws] Shias from the Fire, and pull her[asws] enemies away from her[asws] love, and that is the Word of Allah[azwj] in His[azwj] Book: ***and on that day the Momineen shall rejoice [30:4] With the Help of Allah. He Helps ones He so Desires to, [30:5]***, with the help of Fatima[asws]''.[47]

18- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ سُمِّيَتْ فَاطِمَةَ لِأَنَّ اللَّهَ فَطَمَهَا وَ ذُرِّيَّتَهَا مِنَ النَّارِ مَنْ لَقِيَ اللَّهَ مِنْهُمْ بِالتَّوْحِيدِ وَ الْإِيمَانِ بِمَا جِئْتُ بِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Alawy, from Muhammad Bin Ali Bin Al-Husayn Bin Yazeed,

'From Al-Reza[asws], from his[asws] forefathers[asws], from Ali[asws] having said: 'I[asws] heard Rasool-Allah[saww] saying: '(Syeda) Fatima[asws] was named as such because Allah[azwj] will Pull her[asws] and her[asws] offspring from the Fire, ones from them who meets Allah[azwj] with the Tawheed and the Eman with what I[azwj] have come with''.[48]

[47] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 17
[48] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 18

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19- أَقُولُ رُوِيَ فِي مَقَاتِلِ الطَّالِبِيِّينَ بِإِسْنَادِهِ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ فَاطِمَةَ ع كَانَتْ تُكَنَّى أُمَّ أَبِيهَا.

I (Majlisi) am saying, 'It is reported in (the book) 'Maqatil Al Talibeen', by his chain to,

'Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws]: '(Syeda) Fatima[asws] was teknonymed as 'Umm Abeeha''.[49]

20- مِصْبَاحُ الْأَنْوَارِ، عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: إِنَّمَا سُمِّيَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ الطَّاهِرَةَ لِطَهَارَتِهَا مِنْ كُلِّ دَنَسٍ وَ طَهَارَتِهَا مِنْ كُلِّ رَفَثٍ وَ مَا رَأَتْ قَطُّ يَوْماً حُمْرَةً وَ لَا نِفَاساً.

(The book) 'Misbah Al Anwaar' –

'From Abu Ja'far[asws], from his[asws] forefathers[asws] having said: 'But rather, (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww] is the clean (Al-Taahira) due to her[asws] being clean from every filth, and her[asws] cleanliness from every dirt, and her[asws] being clean from every obscenity, and she[asws] neither saw a day of red (blood) at all, nor (what women see) after giving birth''.[50]

[49] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 19
[50] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 2 H 20

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باب 3 مناقبها و فضائلها و بعض أحوالها و معجزاتها صلوات الله عليها

CHAPTER 3 – HER[asws] VIRTUES, AND HER[asws] MERITS, AND SOME OF HER[asws] SITUATIONS, AND HER[asws] MIRACLES, MAY THE SALAWAAT OF ALLAH[azwj] BE UPON HER[asws]

1- أَقُولُ قَدْ مَرَّ فِي بَابِ الرُّكْبَانِ يَوْمَ الْقِيَامَةِ عَنِ النَّبِيِّ ص بِرِوَايَةِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَنْ يَرْكَبَ يَوْمَئِذٍ إِلَّا أَرْبَعَةٌ أَنَا وَ عَلِيٌّ وَ فَاطِمَةُ وَ صَالِحٌ نَبِيُّ اللَّهِ فَأَمَّا أَنَا فَعَلَى الْبُرَاقِ وَ أَمَّا فَاطِمَةُ ابْنَتِي فَعَلَى نَاقَتِيَ الْعَضْبَاءُ تَمَامَ الْخَبَرِ.

I (Majlisi) am saying,

'It has passed in the chapter of the riders on the Day of Qiyamah, from the Prophet[saww], by a report of Ibn Abbas having said, 'No one will be riding on that Day except four – I[saww], and Ali[asws], and (Syeda) Fatima[asws], and Salih[as], Prophet[as] of Allah[azwj]. As for I[saww], so I[saww] would be upon Al-Buraq, and as for my[saww] daughter[asws] (Syeda) Fatima[asws], she[asws] would be upon my[saww] she-camel Al-Azba'a' – the complete Hadeeth''.[51]

2- جا، المجالس للمفيد عُمَرُ بْنُ مُحَمَّدٍ الصَّيْرَفِيُّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثُّمَالِيِّ عَنِ الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ لَيَغْضَبُ لِغَضَبِ فَاطِمَةَ وَ يَرْضَى لِرِضَاهَا.

(The book) 'Al Majalis' of Al Mufeed – Umar Bin Muhammad Al Sayrafi, from Muhammad Bin Hammam, from Muhammad Bin Al Qasim, from Ismail Bin Is'haq, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Al Sumali,

'From Al-Baqir[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'Rasool-Allah[saww] having said: 'Allah[azwj] gets Angered for the anger of (Syeda) Fatima[asws] and is Pleased for the pleasure of (Syeda) Fatima[asws]''.[52]

3- ل، الخصال ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ ابْنِ أَبِي عُثْمَانَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى اخْتَارَ مِنَ النِّسَاءِ أربع [أَرْبَعاً] مَرْيَمَ وَ آسِيَةَ وَ خَدِيجَةَ وَ فَاطِمَةَ الْخَبَرَ.

(The book) 'Al Khisaal' – Ibn Idrees, from his father, from Al Ash'ary from Abu Abdullah Al Razy, from Ibn Abu Usman, from Musa Bin Bakr,

'From Abu Al-Hassan[asws] the 1st having said: 'Rasool-Allah[saww] said: 'Allah[azwj] the Exalted Chose four from the women – Maryam[as], and Aasiya[as], and Khadeeja[asws] and (Syeda) Fatima[asws]' – the Hadeeth''.[53]

4- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ لَيَغْضَبُ لِغَضَبِ فَاطِمَةَ وَ يَرْضَى لِرِضَاهَا.

[51] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 1
[52] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 2
[53] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 3

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(The book) 'Uyoon Akhbar Al-Reza[asws] – By the three chains from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'Allah[azwj] gets Angered for the anger of (Syeda) Fatima[asws], and is Pleased for her[asws] pleasure''.[54]

5- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص الْحَسَنُ وَ الْحُسَيْنُ خَيْرُ أَهْلِ الْأَرْضِ بَعْدِي وَ بَعْدَ أَبِيهِمَا وَ أُمُّهُمَا أَفْضَلُ نِسَاءِ أَهْلِ الْأَرْضِ.

(The book) 'Uyoon Akhbar Al-Reza[asws]' – By the chain of Al-Tameemi, from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'The Prophet[saww] said: 'Al-Hassan[asws] and Al-Husayn[asws] are best of the people of the earth after me[saww] and after their[asws] father[asws], and their[asws] mother[asws] is the most superior of the people of the earth''.[55]

6- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص إِنَّ فَاطِمَةَ أَحْصَنَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ.

(The book) 'Uyoon Akhbar Al-Reza[asws]' – By the chain of Al Tameemi, from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'The Prophet[saww] said: '(Syeda) Fatima protected her[asws] chastity, so Allah[azwj] Prohibited her[asws] offspring upon the Fire''.[56]

7- لي، الأمالي للصدوق الْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ الْهَاشِمِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ خَلَفٍ عَنْ حُسَيْنِ بْنِ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ أَبِي مَعْشَرٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَالَ: كَانَ النَّبِيُّ ص إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِفَاطِمَةَ ع فَدَخَلَ عَلَيْهَا فَأَطَالَ عِنْدَهَا الْمَكْثَ فَخَرَجَ مَرَّةً فِي سَفَرٍ فَصَنَعَتْ فَاطِمَةُ ع مَسَكَّتَيْنِ مِنْ وَرِقٍ وَ قِلَادَةً وَ قُرْطَيْنِ وَ سِتْراً لِبَابِ الْبَيْتِ لِقُدُومِ أَبِيهَا وَ زَوْجِهَا ع

(The book) 'Al Amaali' of Al Sadouq – Al-Hassan Bin Muhammad Bin Saeed Al Hashimy, from Ja'far Bin Muhammad Bin Ja'far Al Alawy, from Muhammad Bin Ali Bin Khalaf, from Husayn Bin Salih Bin Abu Al Aswad, from Abu Ma'shar, from Muhammad Bin Qays who said,

'It was so that whenever the Prophet[saww] arrived from a journey, he[saww] began with (Syeda) Fatima[asws]. He[saww] would enter to see her[asws] and prolonged the stay with her[asws]. Once he[saww] went out in a journey, so (Syeda) Fatima[asws] made two bracelets from silver, and a necklace, and two ear-rings, and a curtain for the door of the house, for the arrival of her[asws] father[saww] and her[asws] husband[asws].

فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ص دَخَلَ عَلَيْهَا فَوَقَفَ أَصْحَابُهُ عَلَى الْبَابِ لَا يَدْرُونَ يَقِفُونَ أَوْ يَنْصَرِفُونَ لِطُولِ مَكْثِهِ عِنْدَهَا

When Rasool-Allah[saww] arrived, he[saww] entered to see her[asws], and his[saww] companions paused at the door not knowing whether they should be staying of leaving, due to the length of his[saww] stay with her[asws].

فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ص وَ قَدْ عُرِفَ الْغَضَبُ فِي وَجْهِهِ حَتَّى جَلَسَ عِنْدَ الْمِنْبَرِ فَظَنَّتْ فَاطِمَةُ ع أَنَّهُ إِنَّمَا فَعَلَ ذَلِكَ رَسُولُ اللَّهِ ص لِمَا رَأَى مِنَ الْمَسَكَّتَيْنِ وَ الْقِلَادَةِ وَ الْقُرْطَيْنِ وَ السِّتْرِ فَنَزَعَتْ قِلَادَتَهَا وَ قُرْطَيْهَا وَ مَسَكَّتَيْهَا وَ نَزَعَتِ السِّتْرَ

Rasool-Allah[saww] came out to them and the anger was recognised in his[saww] face, until he[saww] saw by the pulpit. (Syeda) Fatima[asws] thought that rather Rasool-Allah[saww] had done that due

[54] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 4
[55] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 5
[56] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 6

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to what he[saww] had seen from the two bracelets, and the necklace, and the two earrings, and the curtain. So, she[asws] removed her[asws] necklace, and her[asws] earrings, and her[asws] bracelet, and removed the curtain.

فَبَعَثَتْ بِهِ إِلَى رَسُولِ اللَّهِ ص وَ قَالَتْ لِلرَّسُولِ قُلْ لَهُ تَقْرَأُ عَلَيْكَ ابْنَتُكَ السَّلَامَ وَ تَقُولُ اجْعَلْ هَذَا فِي سَبِيلِ اللَّهِ

She[asws] sent these to Rasool-Allah[saww] and said to the messenger, 'Say to him, 'Your[saww] daughter[asws] conveys the greetings unto you[saww] and says: 'Make these to be in the Way of Allah[azwj]''.

فَلَمَّا أَتَاهُ قَالَ فَعَلَتْ فِدَاهَا أَبُوهَا ثَلَاثَ مَرَّاتٍ لَيْسَتِ الدُّنْيَا مِنْ مُحَمَّدٍ وَ لَا مِنْ آلِ مُحَمَّدٍ وَ لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ مِنَ الْخَيْرِ جَنَاحَ بَعُوضَةٍ مَا أَسْقَى فِيهَا كَافِراً شَرْبَةَ مَاءٍ ثُمَّ قَامَ فَدَخَلَ عَلَيْهَا.

When he came to him[saww], he[saww] said: 'May her[asws] father[saww] be ransomed for her[asws]' – three times – 'The world isn't from (for) Muhammad[saww] nor from (for) the Progeny[asws] of Muhammad[saww], and if the world in the Presence of Allah[azwj] had even equated to a wing of a mosquito from the goodness, I[saww] would not quench a Kafir a drink of water'. Then he[saww] stood up and entered to see her[asws]''.[57]

8- ج، الإحتجاج عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ جَعْفَرٍ الصَّادِقِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِفَاطِمَةَ يَا فَاطِمَةُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَغْضَبُ لِغَضَبِكِ وَ يَرْضَى لِرِضَاكِ

(The book) 'Al Ihtijaj' – From Al-Husayn Bin Zayd,

'From Ja'far Al-Sadiq[asws]: 'Rasool-Allah[saww] said to (Syeda) Fatima[asws]: 'O Fatima[asws]! Allah[azwj] Mighty and Majestic gets Angered for your[asws] anger and Pleased for your[asws] pleasure'.

قَالَ فَقَالَ الْمُحَدِّثُونَ بِهَا قَالَ فَأَتَاهُ ابْنُ جَرِيحٍ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ حُدِّثْنَا الْيَوْمَ حَدِيثاً اسْتَشْهَرَهُ النَّاسُ قَالَ وَ مَا هُوَ قَالَ حُدِّثْتُ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِفَاطِمَةَ إِنَّ اللَّهَ لَيَغْضَبُ لِغَضَبِكِ وَ يَرْضَى لِرِضَاكِ

He (the narrator) said, 'The narrators spoke with it. So Ibn Jareeh came to him[asws]. He said, 'O Abu Abdullah[asws]! A hadeeth has been narrate to us today the people are publicising it'. He[asws] said: 'And what is it?' He said, 'The Hadeeth that Rasool-Allah[saww] had said to (Syeda) Fatima[asws]: 'Allah[azwj] gets Angered for your[asws] anger and Pleased for your[asws] pleasure''.

قَالَ فَقَالَ ع نَعَمْ إِنَّ اللَّهَ لَيَغْضَبُ فِيمَا تَرْوُونَ لِعَبْدِهِ الْمُؤْمِنِ وَ يَرْضَى لِرِضَاهُ فَقَالَ نَعَمْ

He (the narrator) said, 'He[asws] said: 'Yes, Allah[azwj] does get Angry, among what you are reporting, for His[azwj] Momin servant and is Pleased for his pleasure'. He said, 'Yes (we are reporting it)'.

فَقَالَ ع فَمَا تُنْكِرُونَ أَنْ تَكُونَ ابْنَةُ رَسُولِ اللَّهِ ص مُؤْمِنَةً يَرْضَى اللَّهُ لِرِضَاهَا وَ يَغْضَبُ لِغَضَبِهَا

[57] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 7

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He[asws] said: 'So, what are you denying since the daughter[asws] of Rasool-Allah[saww] happens to be a Momina, Allah[azwj] would be Pleased for her[asws] pleasure and Angry for her[asws] anger!'

قَالَ صَدَقْتَ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسالَتَهُ.

He said, 'You[asws] speak the truth. ***Allah is more Knowing of where to Place His Message. [6:124]***''.[58]

9- لي، الأمالي للصدوق الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ الْعَبَّاسِ بْنِ بَكَّارٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى عَنْ عَمِّهِ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ أُمِّهِ قَالَتْ مَا رَأَتْ فَاطِمَةُ ع دَماً فِي حَيْضٍ وَ لَا فِي نِفَاسٍ.

(The book) 'Al Amali' of Al Sadouq – From al Qattan, from Al Sukary, from Al Jowhary, from Al Abbas Bin Bakkar, from Abdullah Bin Al Musanna, from his uncle Sumama Bin Abdullah, from Anas Bin Malik (well-known fabricator), from his mother who said,

'(Syeda) Fatima[asws] did not see any blood, neither in a menstruation nor in post-childbirth''.[59]

10- لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَسَنِ بْنِ زِيَادٍ الْعَطَّارِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُ رَسُولِ اللَّهِ ص فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ أَ سَيِّدَةُ نِسَاءِ عَالَمِهَا قَالَ تَاكَ مَرْيَمُ وَ فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ

(The book) 'Al Amaali' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Abu Is'haq, from Al-Hassan Bin Ziyad Al Attar who said,

'I said to Abu Abdullah[asws], 'The words of Rasool-Allah[saww]: '(Syeda) Fatima[asws] is chieftess of women of the inhabitants of Paradise'. Is she[asws] chieftess of the women of her[asws] world (era)?' He[saww] said: 'That is Maryam[as], while (Syeda) Fatima[asws] is chieftess of the women of the inhabitants of Paradise, from the former ones and the latter ones'.

فَقُلْتُ فَقَوْلُ رَسُولِ اللَّهِ ص الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ الْجَنَّةِ قَالَ هُمَا وَ اللَّهِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ.

I said, 'The words of Rasool-Allah[saww]: 'Al-Hassan[asws] and Al-Husayn[asws] are two chiefs of the youths of Paradise'?' He[asws] said: 'By Allah[azwj]! They[asws] are two chiefs of the youths of the inhabitants of Paradise, from the former ones and the latter ones''.[60]

11- لي، الأمالي للصدوق الطَّالَقَانِيُّ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ الْمَادَرَائِيِّ عَنْ أَبِي قِلَابَةَ عَنْ غَانِمِ بْنِ الْحَسَنِ السَّعْدِيِّ عَنْ مُسْلِمِ بْنِ خَالِدٍ الْمَكِّيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: قَالَتْ فَاطِمَةُ ع لِرَسُولِ اللَّهِ ص يَا أَبَتَاهْ أَيْنَ أَلْقَاكَ يَوْمَ الْمَوْقِفِ الْأَعْظَمِ وَ يَوْمَ الْأَهْوَالِ وَ يَوْمَ الْفَزَعِ الْأَكْبَرِ

(The book) 'Al Amaali' of Al Sadouq – Al Talaqani, from Ahmad Bin Is'haq A Madairy, from Abu Qilabah, from Ghanim Bin Al-Hassan Al Sa'ady, from Muslim Bin Khalid Al Makky,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father, from Jabir Bin Abdullah Al-Ansary, from Ali[asws] Bin Abu Talib[asws] having said: '(Syeda) Fatima[asws] said to Rasool-Allah[saww]: 'O

[58] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 8
[59] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 9
[60] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 10

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father[saww]! Where will I[asws] meet you[saww] on the Day of the great pausing, and the Day of horror and the Day of the great panic?'

قَالَ يَا فَاطِمَةُ عِنْدَ بَابِ الْجَنَّةِ وَ مَعِي لِوَاءُ «الْحَمْدُ لِلَّهِ» وَ أَنَا الشَّفِيعُ لِأُمَّتِي إِلَى رَبِّي

He[saww] said: 'O Fatima[asws]! At the door of the Paradise, and with me[saww] would be the flag (of Praise of Allah[azwj]), and I[saww] will be interceding to my[saww] Lord[azwj].

قَالَتْ يَا أَبَتَاهْ فَإِنْ لَمْ أَلْقَكَ هُنَاكَ قَالَ الْقَنِي عَلَى الْحَوْضِ وَ أَنَا أَسْقِي أُمَّتِي

She[asws] said: 'O father[saww]! Supposing I[asws] do not meet you[saww] over there?' He[saww] said: 'Meet me[saww] at the Fountain, and I[saww] would be quenching my[saww] community'.

قَالَتْ يَا أَبَتَاهْ فَإِنْ لَمْ أَلْقَكَ هُنَاكَ قَالَ الْقَنِي عَلَى الصِّرَاطِ وَ أَنَا قَائِمٌ أَقُولُ رَبِّ سَلِّمْ أُمَّتِي

She[asws] said: 'O father[asws]! Supposing I[asws] don't meet you[saww] over there?' He[saww] said: 'Meet me[saww] at the Bridge, and I[saww] would be standing, saying: 'Lord[azwj]! Keep my[saww] community safe!''

قَالَتْ فَإِنْ لَمْ أَلْقَكَ هُنَاكَ قَالَ الْقَنِي وَ أَنَا عِنْدَ الْمِيزَانِ أَقُولُ رَبِّ سَلِّمْ أُمَّتِي

She[asws] said: 'Supposing I[asws] do not meet you[saww] over there?' He[saww] said: 'Meet me[saww], and I[saww] would be at the Scale, saying: 'Lord[azwj]! Keep my[saww] community safe!''

قَالَتْ فَإِنْ لَمْ أَلْقَكَ هُنَاكَ قَالَ الْقَنِي عَلَى شَفِيرِ جَهَنَّمَ أَمْنَعُ شَرَرَهَا وَ لَهَبَهَا عَنْ أُمَّتِي

She[asws] said: 'Supposing I[asws] don't meet you[saww] over there?' He[saww] said: 'Meet me[asws] at the edge of Hell. I[saww] would be preventing its sparks and its flames from my[saww] community'.

فَاسْتَبْشَرَتْ فَاطِمَةُ بِذَلِكَ صَلَّى اللَّهُ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ بَنِيهَا.

(Syeda) Fatima[asws] smiled at that, may Allah[azwj] Send Salawaat upon her[asws], and upon her[asws] father[saww], and her[asws] husband[asws], and her[asws] two sons[asws]''.[61]

12- لي، الأمالي للصدوق يَحْيَى بْنُ زَيْدِ بْنِ الْعَبَّاسِ عَنْ عَمِّهِ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ الْمُنْذِرِ عَنْ عَبْدِ اللَّهِ بْنِ سَالِمٍ عَنْ حُسَيْنِ بْنِ زَيْدٍ عَنْ عَلِيِّ بْنِ عُمَرَ بْنِ عَلِيٍّ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: يَا فَاطِمَةُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَيَغْضَبُ لِغَضَبِكِ وَ يَرْضَى لِرِضَاكِ

(The book) 'Al Amaali' of Al Sadouq – Yahya Bin Zayd Bin Al Abbas, from his uncle ali Bin Al Abbas, from Ali Bin Al Munzir, from Abdullah Bin Salim, from Husyn Bin Zayd, from Ali Bin Umar Bin Ali,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from Ali[asws] Bin Al-Husayn[asws], from Al-Husayn[asws] Bin Ali[asws], from Ali[asws] Bin Abu Talib[asws], from Rasool-Allah[saww] having said: 'O

[61] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 11

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Fatima[asws]! Allah[azwj] Blessed and Exalted gets angered for your[asws] anger, and Pleased for your[asws] pleasure''.

قَالَ فَجَاءَ صَنْدَلٌ فَقَالَ لِجَعْفَرِ بْنِ مُحَمَّدٍ ع يَا أَبَا عَبْدِ اللَّهِ إِنَّ هَؤُلَاءِ الشَّبَابَ يَجِيئُونَا عَنْكَ بِأَحَادِيثَ مُنْكَرَةٍ فَقَالَ لَهُ جَعْفَرٌ ع وَ مَا ذَاكَ يَا صَنْدَلُ قَالَ جَاءُونَا عَنْكَ أَنَّكَ حَدَّثْتَهُمْ إِنَّ اللَّهَ لَيَغْضَبُ لِغَضَبِ فَاطِمَةَ وَ يَرْضَى لِرِضَاهَا

He (the narrator) said, 'Sandal came and said to Ja'far[asws] Bin Muhammad[asws], 'O Abu Abdullah[asws]! These youths are coming to us with Ahadeeth from you[asws] (which are) deniable!' Ja'far[asws] said to him: 'And what is that O Sandal?' He said, 'They are coming from you[asws] that you[asws] narrated to them that Allah[azwj] gets angry for the anger of (Syeda) Fatima[asws], and Pleased for her[asws] pleasure!'

قَالَ فَقَالَ جَعْفَرٌ ع يَا صَنْدَلُ أَ لَسْتُمْ رَوَيْتُمْ فِيمَا تَرْوُونَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَيَغْضَبُ لِغَضَبِ عَبْدِهِ الْمُؤْمِنِ وَ يَرْضَى لِرِضَاهُ قَالَ بَلَى

He (the narrator) said, 'Ja'far[asws] said: 'O Sandal! Aren't you all reporting among what you are reporting, that Allah[azwj] Blessed and Exalted gets Angry for anger of His[azwj] Momin servant, and is Pleased for his pleasure?' He said, 'Yes'.

قَالَ فَمَا تُنْكِرُونَ أَنْ تَكُونَ فَاطِمَةُ ع مُؤْمِنَةً يَغْضَبُ اللَّهُ لِغَضَبِهَا وَ يَرْضَى لِرِضَاهَا

He[asws] said: 'So, why are you denying and Fatima[asws] happens to be a Momina. Allah[azwj] is Angered for her[asws] anger and Pleased for her[asws] pleasure'.

قَالَ فَقَالَ لَهُ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسالَتَهُ.

He (the narrator) said, 'He said to him[asws], '***Allah is more Knowing of where to Place His Message. [6:124]***''.[62]

13- لي، الأمالي للصدوق ابْنُ مُوسَى عَنِ الْأَسَدِيِّ عَنِ الْبَرْمَكِيِّ عَنْ جَعْفَرِ بْنِ أَحْمَدَ التَّمِيمِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: ابْنَتِي فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ الْخَبَرَ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Barmakky, from Ja'far Bin Ahmad Al Tameemi, from his father, from Abdul Malik Bin Umeyr, from his father, from his grandfather, from Ibn Abbas,

'From the Prophet[saww] having said: 'My[saww] daughter[asws] is chieftess of women of the worlds' – the Hadeeth''.[63]

14- لي، الأمالي للصدوق الطَّالَقَانِيُّ عَنِ الْجَلُودِيِّ عَنْ هِشَامِ بْنِ جَعْفَرٍ عَنْ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ: قَرَأْتُ فِي الْإِنْجِيلِ فِي وَصْفِ النَّبِيِّ ص نَكَّاحُ النِّسَاءِ ذُو النَّسْلِ الْقَلِيلِ إِنَّمَا نَسْلُهُ مِنْ مُبَارَكَةٍ لَهَا بَيْتٌ فِي الْجَنَّةِ لَا صَخَبَ فِيهِ وَ لَا نَصَبَ يَكْفُلُهَا فِي آخِرِ الزَّمَانِ كَمَا كَفَلَ زَكَرِيَّا أُمَّكَ لَهَا فَرْحَانِ مُسْتَشْهَدَانِ.

(The book) 'Al Amaali' of Al Sadouq – Al Talaqany, from Al Jaloudy, from Hisham Bin Ja'far, from Hammad, from Abdullah Bin Suleyman who said,

[62] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 12
[63] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 13

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‘I read in the Evangel regarding the description of the Prophet[saww] as marrying the women with little lineage. But rather, his[saww] lineage would be from a Blessed woman having a house for her in the Paradise. There is neither any noise in it nor tiredness. He[saww] would guarantee it at the end of times like what Zakariya[as] had guaranteed your mother having two martyred sons for her’’.[64]

15- لي، الأمالي للصدوق ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع إِنَّ رَسُولَ اللَّهِ ص دَخَلَ عَلَى ابْنَتِهِ فَاطِمَةَ ع وَ إِذَا فِي عُنُقِهَا قِلَادَةٌ فَأَعْرَضَ عَنْهَا فَقَطَعَتْهَا وَ رَمَتْ بِهَا فَقَالَ لَهَا رَسُولُ اللَّهِ ص أَنْتِ مِنِّي يَا فَاطِمَةُ

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Idrees, from his father, from Ibn Isa, from Muhammad Bin Yahya Al Khazzaz, from Musa Bin Ismail, from his father,

‘From Musa[asws] Bin Ja’far[asws], from his[asws] forefathers[asws] having said: ‘Ali[asws] said: ‘Rasool-Allah[saww] entered to see his[saww] daughter[asws] Fatima[asws], and there was a necklace in her[asws] neck, so he[saww] turned away from her[asws]. She[asws] cut it off and threw it. Rasool-Allah[saww] said to her[asws]: ‘You[asws] are from me[saww], O Fatima[asws]!’

ثُمَّ جَاءَ سَائِلٌ فَنَاوَلَتْهُ الْقِلَادَةَ ثُمَّ قَالَ رَسُولُ اللَّهِ ص اشْتَدَّ غَضَبُ اللَّهِ وَ غَضَبِي عَلَى مَنْ أَهْرَقَ دَمِي وَ آذَانِي فِي عِتْرَتِي.

Then a beggar came, so she[asws] gave him the necklace. Then Rasool-Allah[saww] said: ‘Allah[azwj]’s Anger and my[saww] anger intensifies upon the one who burns my[saww] blood, and hurts me[saww] regarding my[saww] offspring’’.[65]

16- فس، تفسير القمي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَّاءِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ إِنَّهَا لَإِحْدَى الْكُبَرِ نَذِيراً لِلْبَشَرِ قَالَ يَعْنِي فَاطِمَةَ ع.

Tafseer Al Qummi – Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

‘From Abu Ja’far[asws] regarding His[azwj] Words: ***Surely, it is the great one [74:35] A warning to the humans [74:36]***, he[asws] said: ‘It means (Syeda) Fatima[asws]’’.[66]

17- جا، المجالس للمفيد ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْمَرَاغِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْأَحْمَسِيِّ عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ سَعْدِ بْنِ مَالِكٍ يَعْنِي ابْنَ أَبِي وَقَّاصٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فَاطِمَةُ بَضْعَةٌ مِنِّي مَنْ سَرَّهَا فَقَدْ سَرَّنِي وَ مَنْ سَاءَهَا فَقَدْ سَاءَنِي فَاطِمَةُ أَعَزُّ النَّاسِ عَلَيَّ.

(The book) ‘Al Majalis’ of Al Mufeed’, (and) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Al-Hassan Bin Ali Al Kufy, from Ja’far Bin Muhammad Bin Marwan, from his father, from Abdullah Bin Al-Hassan Al Ahmasy, from Khalid Bin Abdullah, from Yazeed Bin Abu Ziyad, from Abdullah Bin Al Haris, from Sa’ad Bin Malik, meaning Abu Waqqas who said,

[64] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 14
[65] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 15
[66] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 16

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‘I heard Rasool-Allah[saww] saying: ‘Fatima[asws] is a part of me[saww]. One who cheers her[asws] has cheered me[saww], and one who saddens her[asws] has saddened me[saww]’’.[67]

18- ما، الأمالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ يَعْقُوبَ بْنِ يُوسُفَ الضَّبِّيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ جَعْفَرٍ الْأَحْمَرِيِّ عَنِ الشَّيْبَانِيِّ عَنْ جُمَيْعِ بْنِ عُمَيْرٍ قَالَ: قَالَتْ عَمَّتِي لِعَائِشَةَ وَ أَنَا أَسْمَعُ لِلَّهِ أَنْتِ مَسِيرُكِ إِلَى عَلِيٍّ ع مَا كَانَ قَالَتْ دَعِينَا مِنْكِ إِنَّهُ مَا كَانَ مِنَ الرِّجَالِ أَحَبُّ إِلَى رَسُولِ اللَّهِ ص مِنْ عَلِيٍّ ع وَ لَا مِنَ النِّسَاءِ أَحَبُّ إِلَيْهِ مِنْ فَاطِمَةَ ع.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqda, from Yaqoub Bin Yusuf Al Saby, from Ubeydullah Bin Musa, from Ja’far Al Ahmary, from Al Shaybani, from Jumie Bin Umeyrs who said,

‘My paternal aunt said to Ayesha, and I was listening, ‘For (the Sake of) Allah[azwj]! You, your journey to Ali[asws] (battle of the camel), what happened? (why did you do it)’. She said, ‘Leave us from you! Surely there was no one from the men more beloved to Rasool-Allah[saww] than Ali[asws], nor from the women more beloved to him[saww] than (Syeda) Fatima[asws]’’.[68]

19- ما، الأمالي للشيخ الطوسي بِالْإِسْنَادِ إِلَى عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ زَكَرِيَّا عَنْ فِرَاسٍ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ أَقْبَلَتْ فَاطِمَةُ ع تَمْشِي لَا وَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا مَشْيُهَا يَخْرِمُ مِنْ مِشْيَةِ رَسُولِ اللَّهِ ص فَلَمَّا رَآهَا قَالَ مَرْحَباً بِابْنَتِي مَرَّتَيْنِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – By the chain to Ubeydullah Bin Musa, from Zakariya, from Firas, from Masrouq, from Ayesha (well-known fabricatress) who said,

‘(Syeda) Fatima[asws] came walking. No, by Allah[azwj], there is no god except He[azwj]! Her[asws] walk was no different from the walk of Rasool-Allah[saww]. When he[saww] saw her[asws], he[saww] said: ‘Welcome my[saww] daughter[asws]!’ – twice.

قَالَتْ فَاطِمَةُ ع فَقَالَ لِي أَ مَا تَرْضَيْنَ أَنْ تَأْتِيَ يَوْمَ الْقِيَامَةِ سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ.

(Syeda) Fatima[asws] said: ‘He[saww] said to me[asws]: ‘Are you[asws] not pleased the you[asws] will be coming on the Day of Qiyamah as chieftess of the women of the Momineen, or chieftess of women of this community?’’[69]

20- لي، الأمالي للصدوق الْهَمَذَانِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ سَلَمَةَ الْأَهْوَازِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى عَنْ أَبِي قَتَادَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَلَاءٍ الْحَضْرَمِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ص كَانَ جَالِساً ذَاتَ يَوْمٍ وَ عِنْدَهُ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ أَكْرَمُ النَّاسِ عَلَيَّ فَأَحْبِبْ مَنْ أَحَبَّهُمْ وَ أَبْغِضْ مَنْ أَبْغَضَهُمْ وَ وَالِ مَنْ وَالاهُمْ وَ عَادِ مَنْ عَادَاهُمْ وَ أَعِنْ مَنْ أَعَانَهُمْ وَ اجْعَلْهُمْ مُطَهَّرِينَ مِنْ كُلِّ رِجْسٍ مَعْصُومِينَ مِنْ كُلِّ ذَنْبٍ وَ أَيِّدْهُمْ بِرُوحِ الْقُدُسِ مِنْكَ

(The book) ‘Al Amaali’ of Al Sadouq – Al Hamdany, from Ali Bin Ibrahim, from Ja’far Bin Salama Al Ahwazy, from Ibrahim Bin Muhammad Al Saqafy, from Ibrahim Bin Musa, from Abu Qatadah, from Abdul Rahman Bin Ala’a Al Hazramy, from Saeed Bin Al Musayyad, from Ibn Abbas who said,

‘Rasool-Allah[saww] was seated one day, and in his[saww] presence were Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws] and Al-Husayn[asws]. He[saww] said: ‘O Allah[azwj]! You[azwj] Know that they are People[asws] of my[saww] Household, and most prestigious of the people to me[saww], so

[67] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 17
[68] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 18
[69] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 19

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Love the one loving them[asws], and Hate the one hating them[asws], and Befriend the one befriending them[asws], and be Inimical to the one being inimical to them[asws], and Assist the one assisting them[asws], and Make them[asws] to be Purified from every uncleanness, infallible from every sin, and Assist them[asws] with the Holy Spirit from You[azwj]!'

ثُمَّ قَالَ ع يَا عَلِيُّ أَنْتَ إِمَامُ أُمَّتِي وَ خَلِيفَتِي عَلَيْهَا بَعْدِي وَ أَنْتَ قَائِدُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ وَ كَأَنِّي أَنْظُرُ إِلَى ابْنَتِي فَاطِمَةَ قَدْ أَقْبَلَتْ يَوْمَ الْقِيَامَةِ عَلَى نَجِيبٍ مِنْ نُورٍ عَنْ يَمِينِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ عَنْ يَسَارِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ بَيْنَ يَدَيْهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ خَلْفَهَا سَبْعُونَ أَلْفَ مَلَكٍ تَقُودُ مُؤْمِنَاتِ أُمَّتِي إِلَى الْجَنَّةِ

Then he[saww] said: 'O Ali[asws]! You[asws] are the Imam[asws] of my[saww] community, and my[saww] caliph upon it after me[saww], and you[asws] are the guide of Momineen to the Paradise, and it is as if I[saww] am looking at my[saww] daughter Fatima[asws] to have come on the Day of Qiyamah upon a ride of Noor. On her[asws] right are seventy thousand Angels, and on her[asws] right are seventy thousand Angels, and in front of her[asws] are seventy thousand Angels, and behind her[asws] are seventy thousand Angels, leading the Mominaat of my[saww] community to the Paradise.

فَأَيُّمَا امْرَأَةٍ صَلَّتْ فِي الْيَوْمِ وَ اللَّيْلَةِ خَمْسَ صَلَوَاتٍ وَ صَامَتْ شَهْرَ رَمَضَانَ وَ حَجَّتْ بَيْتَ اللَّهِ الْحَرَامَ وَ زَكَّتْ مَالَهَا وَ أَطَاعَتْ زَوْجَهَا وَ وَالَتْ عَلِيّاً بَعْدِي دَخَلَتِ الْجَنَّةَ بِشَفَاعَةِ ابْنَتِي فَاطِمَةَ وَ إِنَّهَا لَسَيِّدَةُ نِسَاءِ الْعَالَمِينَ

So, whichever woman prays Salat during the day and night, five Salats, and fasts the month of Ramazan, and performs Hajj of the Sacred House of Allah[azwj], and pays the Zakat of her wealth, and obeys her husband, and befriends Ali[asws] after me[saww] would enter the Paradise due to the intercession of my[saww] daughter[asws] (Syeda) Fatima[asws], and she[asws] is chieftess of women of the worlds'.

فَقِيلَ يَا رَسُولَ اللَّهِ أَ هِيَ سَيِّدَةُ نِسَاءِ عَالَمِهَا

I was said, 'O Rasool-Allah[saww]! Is she[asws] chieftess of women of her[asws] world (era)?'

فَقَالَ ص ذَاكَ لِمَرْيَمَ بِنْتِ عِمْرَانَ فَأَمَّا ابْنَتِي فَاطِمَةُ فَهِيَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ إِنَّهَا لَتَقُومُ فِي مِحْرَابِهَا فَيُسَلِّمُ عَلَيْهَا سَبْعُونَ أَلْفَ مَلَكٍ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ يُنَادُونَهَا بِمَا نَادَتْ بِهِ الْمَلَائِكَةُ مَرْيَمَ فَيَقُولُونَ يَا فَاطِمَةُ إِنَّ اللَّهَ اصْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلى نِساءِ الْعالَمِينَ

He[saww] said: 'That is Maryam Bint Imran[as]. As for my[saww] daughter[asws] Fatima[asws], she[asws] is chieftess of women of the world, from the former ones and the latter ones, and she[asws] tends to stand in her[asws] prayer niche, and seventy thousand Angels from the Angels of Proximity greet unto her[asws], and they call out to her[asws] with what the Angels had called out to Maryam[as]. They said: 'O Fatima[asws]! ***'O Maryam! Allah has Chosen you and Purified you and Chosen you above the women of the worlds' [3:42]***'.

ثُمَّ الْتَفَتَ إِلَى عَلِيٍّ ع فَقَالَ يَا عَلِيُّ إِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي وَ هِيَ نُورُ عَيْنِي وَ ثَمَرَةُ فُؤَادِي يَسُوؤُنِي مَا سَاءَهَا وَ يَسُرُّنِي مَا سَرَّهَا وَ إِنَّهَا أَوَّلُ مَنْ يَلْحَقُنِي مِنْ أَهْلِ بَيْتِي فَأَحْسِنْ إِلَيْهَا بَعْدِي

Then he[saww] turned towards Ali[asws] and said: 'O Ali[asws]! (Syeda) Fatima[asws] is a part of me[saww], and she[asws] is light of my[saww] eyes, and fruit of my[saww] heart. He saddens me[saww], the one who

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saddens her[asws], and he cheers me[saww], the one who cheers her[asws], and she[asws] would be the first one from my[saww] family members to join me[saww]. So be good to her[asws] after me[saww].

وَ أَمَّا الْحَسَنُ وَ الْحُسَيْنُ فَهُمَا ابْنَايَ وَ رَيْحَانَتَايَ وَ هُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ فَلْيُكْرَمَا عَلَيْكَ كَسَمْعِكَ وَ بَصَرِكَ

And as for Al-Hassan[asws] and Al-Husayn[asws], they[asws] are my[saww] two sons[asws] and my[saww] aromas, and they[asws] are both chiefs of the inhabitants of the Paradise. Let them[asws] be as prestigious to you[asws] like your[asws] hearing and your[asws] sight'.

ثُمَّ رَفَعَ ص يَدَهُ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ إِنِّي أُشْهِدُكَ أَنِّي مُحِبٌّ لِمَنْ أَحَبَّهُمْ وَ مُبْغِضٌ لِمَنْ أَبْغَضَهُمْ وَ سِلْمٌ لِمَنْ سَالَمَهُمْ وَ حَرْبٌ لِمَنْ حَارَبَهُمْ وَ عَدُوٌّ لِمَنْ عَادَاهُمْ وَ وَلِيٌّ لِمَنْ وَالاهُمْ.

Then he[saww] raised his[saww] hand towards the sky and said: 'O Allah[azwj]! I[saww] keep You[azwj] as Witness that I[saww] am loving to the one who loves them[asws] and hateful to the one hating them[asws], and at peace to the one at peace with them[asws], and at war for the one at war with them[asws], and an enemy to the one being an enemy to them[asws], and a friend to the one befriending them[asws]''.[70]

21- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ بَنَاتِ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ لَا يَطْمَثْنَ إِنَّمَا الطَّمْثُ عُقُوبَةٌ وَ أَوَّلُ مَنْ طَمِثَتْ سَارَةُ.

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Abu Jameela,

'From Abu Ja'far[asws] having said: 'The daughters of the Prophets[as], there is no menstruation upon them. But rather, the menstruation is a punishment, and the first one to menstruate was Sarah[as]''.[71]

22- ما، الأمالي للشيخ الطوسي حَمَّوَيْهِ عَنْ أَبِي الْحُسَيْنِ عَنْ أَبِي خَلِيفَةَ عَنِ الْعَبَّاسِ بْنِ الْفَضْلِ عَنْ عُثْمَانَ بْنِ عُمَرَ عَنْ إِسْرَائِيلَ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ قَالَتْ مَا رَأَيْتُ مِنَ النَّاسِ أَحَداً أَشْبَهَ كَلَاماً وَ حَدِيثاً بِرَسُولِ اللَّهِ ص مِنْ فَاطِمَةَ كَانَتْ إِذَا دَخَلَتْ عَلَيْهِ رَحَّبَ بِهَا وَ قَبَّلَ يَدَيْهَا وَ أَجْلَسَهَا فِي مَجْلِسِهِ فَإِذَا دَخَلَ عَلَيْهَا قَامَتْ إِلَيْهِ فَرَحَّبَتْ بِهِ وَ قَبَّلَتْ يَدَيْهِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Hammawiya, from Abu Al-Husayn, from Abu Khaleefa, from Al Abbas Bin Al Fazl, from Usman Bin Umar, from Israil, from Maysara Bin Habeeb, from Al Minhal Bin Amro, from Ayesha Bint Talha, from Ayesha (well-known enemy of Ali[asws]) who said,

'I have not seen anyone from the people who is more resembling with Rasool-Allah[saww] in talking and discussing than Syeda Fatima[asws]. Whenever she[asws] came to him[saww], he[saww] would be welcoming with her[asws], and kiss her[asws] hand, and have her[asws] seated in his[saww] seat. And whenever he[saww] went to see her[asws], she[asws] would stand up to him[saww] and would be welcoming with him[saww] and kiss his[saww] hand.

[70] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 20
[71] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 21

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وَ دَخَلَتْ عَلَيْهِ فِي مَرَضِهِ فَسَارَّهَا فَبَكَتْ ثُمَّ سَارَّهَا فَضَحِكَتْ فَقُلْتُ كُنْتُ أَرَى لِهَذِهِ فَضْلًا عَلَى النِّسَاءِ فَإِذَا هِيَ امْرَأَةٌ مِنَ النِّسَاءِ بَيْنَمَا هِيَ تَبْكِي إِذْ ضَحِكَتْ

And she[asws] entered to see him[saww] during his[saww] illness. He[saww] divulged a secret to her[asws], so she[asws] cried. Then he[saww] divulged a secret to her[asws], so she[asws] laughed. I said, 'I have been seeing a preference for this one[asws] over the (other) women, and there she[asws] is, a woman from the women, she[asws] cries, then laughs'.

فَسَأَلْتُهَا فَقَالَتْ إِذَنْ إِنِّي لَبَذِرَةٌ فَلَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ص سَأَلْتُهَا فَقَالَتْ إِنَّهُ أَخْبَرَنِي أَنَّهُ يَمُوتُ فَبَكَيْتُ ثُمَّ أَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِهِ لُحُوقاً بِهِ فَضَحِكْتُ.

I asked her[asws]. She[asws] said: '(If I[asws] were to tell you now), then I[asws] would be a broadcaster'. When Rasool-Allah[saww] passed away, I asked her[asws]. She[asws] said: 'He[saww] informed me[saww] that he[saww] was dying, so I[asws] cried. Then he[saww] informed me[asws] that I[asws] would be the first one of his[saww] family to join with him[saww], so I[asws] laughed''.[72]

23- فس، تفسير القمي إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيا وَ الْآخِرَةِ وَ أَعَدَّ لَهُمْ عَذاباً مُهِيناً قَالَ نَزَلَتْ فِيمَنْ غَصَبَ أَمِيرَ الْمُؤْمِنِينَ حَقَّهُ وَ أَخَذَ حَقَّ فَاطِمَةَ وَ آذَاهَا وَ قَدْ قَالَ النَّبِيُّ ص مَنْ آذَاهَا فِي حَيَاتِي كَمَنْ آذَاهَا بَعْدَ مَوْتِي وَ مَنْ آذَاهَا بَعْدَ مَوْتِي كَمَنْ آذَاهَا فِي حَيَاتِي وَ مَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَ هُوَ قَوْلُ اللَّهِ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ الْآيَةَ.

Tafseer Al Qummi –

'***Surely those hurting Allah and His Rasool, Allah Curses them in the world and the Hereafter, and has Prepared for them a disgraceful Punishment [33:57]***. He said, 'It was Revealed regarding the ones who usurped Amir Al-Momineen[asws] of his[asws] rights and seized the right of (Syeda) Fatima[asws], and hurt her[asws], and although the Prophet[saww] had said: 'O who hurts her[asws] during my[saww] lifetime is like the one who hurts her[asws] during my[saww] death, and the one who hurts her[asws] after my[saww] death is like the one who hurts her[asws] during my[saww] lifetime, and the one who hurts her[asws] has hurt me[saww], and the one who hurts me[saww] has hurt Allah[azwj], and it is the Word of Allah[azwj]: '***Surely those hurting Allah and His Rasool, [33:57]***''.[73]

24- ل، الخصال فِيمَا أَوْصَى بِهِ النَّبِيُّ ص إِلَى عَلِيٍّ ع يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَشْرَفَ عَلَى الدُّنْيَا فَاخْتَارَنِي مِنْهَا عَلَى رِجَالِ الْعَالَمِينَ ثُمَّ اطَّلَعَ الثَّانِيَةَ فَاخْتَارَكَ عَلَى رِجَالِ الْعَالَمِينَ بَعْدِي ثُمَّ اطَّلَعَ الثَّالِثَةَ فَاخْتَارَ الْأَئِمَّةَ مِنْ وُلْدِكَ عَلَى رِجَالِ الْعَالَمِينَ بَعْدَكَ ثُمَّ اطَّلَعَ الرَّابِعَةَ فَاخْتَارَ فَاطِمَةَ عَلَى نِسَاءِ الْعَالَمِينَ.

(The book) 'Al-Khisaal' – 'Among what the Prophet[saww] bequeathed to Ali[asws]: 'O Ali[asws]! Allah[azwj] Mighty and Majestic Overlooked upon the world, so He[azwj] Chose me[saww] over the men of the worlds. Then He[azwj] Noticed secondly, so He[azwj] Chose you[asws] over the men of the worlds after me[saww]. Then He[azwj] Noticed thirdly, so He[azwj] Chose the Imams[asws] from your[asws] sons[asws] over the men of the worlds after you[asws]. Then He[azwj] Noticed fourthly, so He[azwj] Chose (Syeda) Fatima[asws] over the women of the worlds''.[74]

[72] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 22
[73] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 23
[74] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 24

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25- مع، معاني الأخبار الْهَمَذَانِيُّ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَخْبِرْنِي عَنْ قَوْلِ رَسُولِ اللَّهِ ص فِي فَاطِمَةَ أَنَّهَا سَيِّدَةُ نِسَاءِ الْعَالَمِينَ أَ هِيَ سَيِّدَةُ نِسَاءِ عَالَمِهَا

(The book) 'Ma'any Al Akhbar' – Al Hamdany, form Ali, from his father, from Muhammad Bin Sinan, from Al Mufazzal who said,

'I said to Abu Abdullah[asws], 'Inform me about the words of Rasool-Allah[saww] regarding (Syeda) Fatima[asws] that she[asws] is chieftess of women of the worlds. Is she[asws] chieftess of women of her[asws] world (era)''.

فَقَالَ ذَاكَ لِمَرْيَمَ كَانَتْ سَيِّدَةَ نِسَاءِ عَالَمِهَا وَ فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ.

He[asws] said: 'That is for Maryam[as]. She[as] was chieftess of women of her[as] world (era), and Fatima[asws] is chieftess of women of the worlds (eras), from the former ones and the latter ones''.[75]

26- مع، معاني الأخبار الْقَطَّانُ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنِ الْمُنْذِرِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَبَايَةَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّ فَاطِمَةَ شِجْنَةٌ مِنِّي يُؤْذِينِي مَا آذَاهَا وَ يَسُرُّنِي مَا سَرَّهَا وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَيَغْضَبُ لِغَضَبِ فَاطِمَةَ وَ يَرْضَى لِرِضَاهَا.

(The book) 'Ma'ani Al Akhbar' – Al qattan, from Ahmad Al Hamdany, from Al Munzir Bin Muhammad, from Ja'far Bin Muhammad, from Ja'far Bin Suleyman, from Ismail Bin Mihran, from Abaya, from Ibn Abbas,

'From the Prophet[saww] having said: '(Syeda) Fatima[asws] is more sensitive than me[saww]. It hurts me[saww] what hurts her[asws], and it cheers me[saww] what cheers her[asws], and Allah[azwj] Blessed and Exalted gets Angered for the anger of (Syeda) Fatima[asws] and Pleased for her[asws] pleasure''.[76]

~~27- مع، معاني الأخبار مُحَمَّدُ بْنُ مَعْرُونَ الزَّنْجَانِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ سَلَّامٍ يَقُولُ فِي مَعْنَى قَوْلِ النَّبِيِّ ص الرَّحِمُ شِجْنَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ يَعْنِي أَنَّهُ قَرَابَةٌ مُشْتَبِكَةٌ كَاشْتِبَاكِ الْعُرُوقِ وَ قَوْلُ الْقَائِلِ الْحَدِيثُ ذُو شُجُونٍ إِنَّمَا هُوَ تُمْسِكُ بَعْضُهُ بِبَعْضٍ وَ قَالَ بَعْضُ أَهْلِ الْعِلْمِ يُقَالُ شَجَرٌ مُشْجِنٌ إِذَا الْتَفَّ بَعْضُهُ بِبَعْضٍ وَ يُقَالُ شِجْنَةٌ وَ شَجْنَةٌ وَ الشِّجْنَةُ كَالْغُصْنِ يَكُونُ مِنَ الشَّجَرَةِ.~~

(An opinion)[77]

28- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ حَدَّثَتْنِي أَسْمَاءُ بِنْتُ عُمَيْسٍ قَالَتْ كُنْتُ عِنْدَ فَاطِمَةَ جَدَّتِكَ إِذْ دَخَلَ رَسُولُ اللَّهِ ص وَ فِي عُنُقِهَا قِلَادَةٌ مِنْ ذَهَبٍ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع اشْتَرَاهَا لَهُ مِنْ فَيْءٍ لَهُ فَقَالَ النَّبِيُّ ص لَا يَغُرَّنَّكَ النَّاسُ أَنْ يَقُولُوا بِنْتُ مُحَمَّدٍ وَ عَلَيْكِ لِبَاسُ الْجَبَابِرَةِ

(The book) 'Saheefa Al-Reza[asws]' – From Al-Reza[asws], from his[asws] forefathers[asws], from Ali[asws] Bin Al-Husayn[asws] having said: 'It is narrated to me[asws] by Asma Bint Umeys who said, 'I was in the presence of your[asws] grandmother[asws] (Syeda) Fatima[asws], when Rasool-Allah[saww] entered, and in her[asws] neck was a necklace of gold. Ali[asws] Bin Abu Talib[asws] had bought it from his[asws]

[75] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 25
[76] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 26
[77] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 27

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war booty, so the Prophet[saww] said: 'Do not let it deceive you[asws], and the people should be saying, 'Daughter[asws] of Muhammad[saww]', and upon you[asws] is an apparel of the tyrants!'

فَقَطَعَتْهَا وَ بَاعَتْهَا وَ اشْتَرَتْ بِهَا رَقَبَةً فَأَعْتَقَتْهَا فَسُرَّ رَسُولُ اللَّهِ ص بِذَلِكَ.

She[asws] cut it off and sold it and bought a maid with it and freed her, so Rasool-Allah[saww] was cheered with that''.[78]

29- يج، الخرائج و الجرائح رُوِيَ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص جَالِساً إِذْ أَقْبَلَتْ فَاطِمَةُ ع وَ قَدْ تَغَيَّرَ وَجْهُهَا مِنَ الْجُوعِ فَقَالَ لَهَا ادْنِي فَدَنَتْ مِنْهُ فَرَفَعَ يَدَهُ حَتَّى وَضَعَهَا عَلَى صَدْرِهَا فِي مَوْضِعِ الْقِلَادَةِ وَ هِيَ صَغِيرَةٌ ثُمَّ قَالَ اللَّهُمَّ مُشْبِعَ الْجَاعَةِ وَ رَافِعَ الْوَضَعَةِ لَا تُجِعْ فَاطِمَةَ

(The book) 'Al Kharaij Wa Al Jaraih' – it is reported from Imran Bin Al-Husayn who said,

'I was seated in the presence of the Prophet[saww] when (Syeda) Fatima[asws] came, and her[asws] face had changed from the hunger. He[saww] said to her[asws]: 'Come near me[saww]!' She[asws] went near him[saww]. He[saww] raised his[saww] hand until he[saww] placed it upon her[asws] chest, in the place of the necklace, and she[asws] was a young girl. Then he[saww] said: 'O Allah[azwj], Satiator of the hungry and Raiser of the dropped! Do not let (Syeda) Fatima[asws] be hungry'.

قَالَ فَرَأَيْتُ الدَّمَ عَلَى وَجْهِهَا كَمَا كَانَتِ الصُّفْرَةُ فَقَالَتْ مَا جُعْتُ بَعْدَ ذَلِكَ.

He (the narrator) said, 'I saw the blood upon her[asws] face, like what the paleness happens. She[asws] said: 'I[asws] was not hungry after that''.[79]

30- يج، الخرائج و الجرائح رُوِيَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: إِنَّ رَسُولَ اللَّهِ ص أَقَامَ أَيَّاماً وَ لَمْ يَطْعَمْ طَعَاماً حَتَّى شَقَّ ذَلِكَ عَلَيْهِ فَطَافَ فِي دِيَارِ أَزْوَاجِهِ فَلَمْ يُصِبْ عِنْدَ إِحْدَاهُنَّ شَيْئاً فَأَتَى فَاطِمَةَ فَقَالَ يَا بُنَيَّةِ هَلْ عِنْدَكِ شَيْءٌ آكُلُهُ فَإِنِّي جَائِعٌ قَالَتْ لَا وَ اللَّهِ بِنَفْسِي وَ أَخِي

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Jabir Bin Abdullah who said,

'Rasool-Allah[saww] stayed for days and had not eaten any food, until that was grievous upon him[saww]. So, he[saww] went around in the houses of his[saww] wives, but did not attain anything with any of them. So, he[saww] came to (Syeda) Fatima[asws]. He[saww] said: 'O daughter[asws]! Is there anything with you[asws] I[saww] can eat, for I[saww] am hungry?' She[asws] said: 'No, by Allah[azwj]! By my[asws] soul, and my[asws] brother[asws]!'

فَلَمَّا خَرَجَ عَنْهَا بَعَثَتْ جَارِيَةٌ لَهَا رَغِيفَيْنِ وَ بَضْعَةَ لَحْمٍ فَأَخَذَتْهُ وَ وَضَعَتْهُ تَحْتَ جَفْنَةٍ وَ غَطَّتْ عَلَيْهَا وَ قَالَتْ وَ اللَّهِ لَأُوثِرَنَّ بِهَا رَسُولَ اللَّهِ ص عَلَى نَفْسِي وَ غَيْرِي وَ كَانُوا مُحْتَاجِينَ إِلَى شَبْعَةِ طَعَامٍ

When he[saww] went out from her[asws], she[asws] send a maid of her[asws] for two loaves of bread and some meat. She[asws] took it and placed it beneath a pot and covered upon it and said, 'By Allah[azwj]! I[asws] will prefer Rasool-Allah[saww] with it over myself[asws] and others' – and they[asws] were (themselves) needy to eat the food.

[78] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 28
[79] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 29

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فَبَعَثَتْ حَسَناً أَوْ حُسَيْناً إِلَى رَسُولِ اللَّهِ ص فَرَجَعَ إِلَيْهَا فَقَالَتْ قَدْ أَتَانَا اللَّهُ بِشَيْءٍ فَخَبَأْتُهُ لَكَ فَقَالَ هَلُمِّي عَلَيَّ يَا بُنَيَّةِ فَكَشَفَتِ الْجَفْنَةَ فَإِذَا هِيَ مَمْلُوءَةٌ خُبْزاً وَ لَحْماً فَلَمَّا نَظَرَتْ إِلَيْهِ بُهِتَتْ وَ عَرَفَتْ أَنَّهُ مِنْ عِنْدِ اللَّهِ فَحَمِدَتِ اللَّهَ وَ صَلَّتْ عَلَى نَبِيِّهِ أَبِيهَا وَ قَدَّمَتْهُ إِلَيْهِ

She[asws] sent Hassan[asws] or Husayn[asws] to Rasool-Allah[saww], so he[saww] returned to her[asws]. She[asws] said: 'Allah[azwj] has Brought us[asws] something, so I[asws] have hidden it for you[saww]'. He[saww] said: 'Bring it to me[saww], O daughter[asws]'. She[asws] uncovered the pot, and there it was, full of bread and meat. When she[asws] looked at it, she[asws] was amazed and realised that it was from the Presence of Allah[azwj], so she[asws] praised Allah[azwj], and sent Salawaat upon His[azwj] Prophet[saww], and she[asws] forwarded it to him[saww].

فَلَمَّا رَآهُ حَمِدَ اللَّهَ وَ قَالَ مِنْ أَيْنَ لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ

When he[saww] saw it, he[saww] praised Allah[azwj] and said: 'Where has this come to you[asws] from?' ***She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***.

فَبَعَثَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ فَدَعَاهُ وَ أَحْضَرَهُ وَ أَكَلَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ جَمِيعُ أَزْوَاجِ النَّبِيِّ حَتَّى شَبِعُوا قَالَتْ فَاطِمَةُ وَ بَقِيَتِ الْجَفْنَةُ كَمَا هِيَ فَأَوْسَعْتُ مِنْهَا عَلَى جَمِيعِ جِيرَانِي جَعَلَ اللَّهُ فِيهَا بَرَكَةً وَ خَيْراً كَثِيراً.

Rasool-Allah[azwj] sent a message to Ali[asws] and called him[asws], and presented him[asws], and Rasool-Allah[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and entirety of the wives of the Prophet[saww] ate until they were (all) satiated. (Syeda) Fatima[asws] said: 'And the pot remained like what it was, so I[asws] distributed to entirety of my[asws] neighbours from it. Allah[azwj] Made the Blessings and a lot of good to be in it''.[80]

31- يج، الخرائج و الجرائح رُوِيَ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ: إِنَّ خَدِيجَةَ لَمَّا تُوُفِّيَتْ جَعَلَتْ فَاطِمَةُ تَلُوذُ بِرَسُولِ اللَّهِ ص وَ تَدُورُ حَوْلَهُ وَ تَسْأَلُهُ يَا رَسُولَ اللَّهِ أَيْنَ أُمِّي فَجَعَلَ النَّبِيُّ ص لَا يُجِيبُهَا فَجَعَلَتْ تَدُورُ عَلَى مَنْ تَسْأَلُهُ وَ رَسُولُ اللَّهِ لَا يَدْرِي مَا يَقُولُ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that Abu Abdullah[asws] having said: 'When (Syeda) Khadeeja[asws] passed away, (Syeda) Fatima[asws] went to seek shelter with Rasool-Allah[saww] and kept on going around him[saww] and she[asws] asked him[saww]: 'Where is my[asws] mother[asws]?' The Prophet[saww] would not answer her[asws] and she[asws] kept on going around to the ones she[asws] could ask, and Rasool-Allah[saww] did not know what he[saww] should be saying to her[asws].

فَنَزَلَ جَبْرَئِيلُ فَقَالَ إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَقْرَأَ عَلَى فَاطِمَةَ السَّلَامَ وَ تَقُولَ لَهَا إِنَّ أُمَّكِ فِي بَيْتٍ مِنْ قَصَبٍ كِعَابُهُ مِنْ ذَهَبٍ وَ عُمُدُهُ مِنْ يَاقُوتٍ أَحْمَرَ بَيْنَ آسِيَةَ امْرَأَةِ فِرْعَوْنَ وَ مَرْيَمَ بِنْتِ عِمْرَانَ فَقَالَتْ فَاطِمَةُ إِنَّ اللَّهَ هُوَ السَّلَامُ وَ مِنْهُ السَّلَامُ وَ إِلَيْهِ السَّلَامُ.

Jibraeel[as] descended and said: 'Your[saww] Lord[azwj] Commands you[saww] to convey the greetings unto (Syeda) Fatima[asws] and say to her[asws]: 'Your[asws] mother[asws] is in a house of reeds, its sticks are of gold, and its pillars are of red ruby between Aasia[as] wife of Pharaoh[la], and Maryam[as]

[80] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 30

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Bint Imran[as]'. (Syeda) Fatima[asws] said: 'Allah[azwj], He[azwj] is the Grantor of safety (Salaam), and from Him[azwj] is the Greetings, and to Him[azwj] is the greeting''.[81]

32- يج، الخرائج و الجرائح رُوِيَ أَنَّ أُمَّ أَيْمَنَ لَمَّا تُوُفِّيَتْ فَاطِمَةُ حَلَفَتْ أَنْ لَا تَكُونَ بِالْمَدِينَةِ إِذْ لَا تُطِيقُ أَنْ تَنْظُرَ إِلَى مَوَاضِعَ كَانَتْ بِهَا فَخَرَجَتْ إِلَى مَكَّةَ فَلَمَّا كَانَتْ فِي بَعْضِ الطَّرِيقِ عَطِشَتْ عَطَشاً شَدِيداً فَرَفَعَتْ يَدَيْهَا قَالَتْ يَا رَبِّ أَنَا خَادِمَةُ فَاطِمَةَ تَقْتُلُنِي عَطَشاً

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that when Umm Ayman, when Fatima[asws] passed away, vowed that she will not be at Al-Medina, and she could not endure looking at places where she[asws] had been at. So she went out to Makkah. When she was in one of the roads, she experienced severe thirst. She raised her hands and said: 'O Lord[azwj]! I am a servant of (Syeda) Fatima[asws], (and) thirst is killing me'.

فَأَنْزَلَ اللَّهُ عَلَيْهَا دَلْواً مِنَ السَّمَاءِ فَشَرِبَتْ فَلَمْ تَحْتَجْ إِلَى الطَّعَامِ وَ الشَّرَابِ سَبْعَ سِنِينَ وَ كَانَ النَّاسُ يَبْعَثُونَهَا فِي الْيَوْمِ الشَّدِيدِ الْحَرِّ فَمَا يُصِيبُهَا عَطَشٌ.

Allah[azwj] Sent down a bucket from the sky, and she drank. She was not need to the food and the drink for seven years, and the people had sent her out on a day of severe heat, but thirst did not hit her''.[82]

33- يج، الخرائج و الجرائح رُوِيَ أَنَّ سَلْمَانَ قَالَ: كَانَتْ فَاطِمَةُ ع جَالِسَةً قُدَّامَهَا رَحًى تَطْحَنُ بِهَا الشَّعِيرَ وَ عَلَى عَمُودِ الرَّحَى دَمٌ سَائِلٌ وَ الْحُسَيْنُ فِي نَاحِيَةِ الدَّارِ يَتَضَوَّرُ مِنَ الْجُوعِ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that Salman[ra] said, '(Syeda) Fatima[asws] was seated, and in front of her[asws] was a grinding-mill. She[asws] was grinding the barley with it, and upon the handle of the mill was blood flowing, and Al-Husayn[asws] was in a corner of the house, writhing from the hunger.

فَقُلْتُ يَا بِنْتَ رَسُولِ اللَّهِ دَبِرَتْ كَفَّاكِ وَ هَذِهِ فِضَّةُ فَقَالَتْ أَوْصَانِي رَسُولُ اللَّهِ ص أَنْ تَكُونَ الْخِدْمَةُ لَهَا يَوْماً فَكَانَ أَمْسِ يَوْمَ خِدْمَتِهَا

I[ra] said, 'O daughter[asws] of Rasool-Allah[saww]! Control (rest) your[asws] palm and this here is Fizza[as]'. She[asws] said: 'Rasool-Allah[saww] had bequeathed me[asws]: 'You[asws] should become in the service to her[as] for a day (alternate days), and yesterday was the day of her[as] service'.

قَالَ سَلْمَانُ قُلْتُ إِنِّي مَوْلَى عَتَاقَةٍ إِمَّا أَنَا أَطْحَنُ الشَّعِيرَ أَوْ أُسَكِّتُ الْحُسَيْنَ لَكِ فَقَالَتْ أَنَا بِتَسْكِينِهِ أَرْفَقُ وَ أَنْتَ تَطْحَنُ الشَّعِيرَ فَطَحَنْتُ شَيْئاً مِنَ الشَّعِيرِ فَإِذَا أَنَا بِالْإِقَامَةِ فَمَضَيْتُ وَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ص

Salman[ra] said, 'I[ra] said, 'I[ra] am a freed slave. Either I[ra] grind the barley, or I[ra] calm down Al-Husayn[asws] for you[asws]'. She[asws] said: 'I[asws] will keep him[asws] quiet, and you[ra] grind the barley'. So, I[ra] ground something from the barley, and there I[asws] was with the staying, and she[asws] went and prayed Salat with Rasool-Allah[saww].

[81] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 31
[82] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 32

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فَلَمَّا فَرَغْتُ قُلْتُ لِعَلِيٍّ مَا رَأَيْتُ فَبَكَى وَ خَرَجَ ثُمَّ عَادَ فَتَبَسَّمَ فَسَأَلَهُ عَنْ ذَلِكَ رَسُولُ اللَّهِ ص قَالَ دَخَلْتُ عَلَى فَاطِمَةَ وَ هِيَ مُسْتَلْقِيَةٌ لِقَفَاهَا وَ الْحُسَيْنُ نَائِمٌ عَلَى صَدْرِهَا وَ قُدَّامَهَا رَحًى تَدُورُ مِنْ غَيْرِ يَدٍ

When I[ra] was free, I[ra] said to Ali[asws] what I[ra] had seen. He[asws] wept and went out, then returned, and smile. I[ra] asked Rasool-Allah[saww] about that. He[asws] said: 'I[asws] entered to see (Syeda) Fatima[asws] and she[asws] was lying on her[asws] back, and Al-Husayn[asws] was sleeping upon her[asws] chest, and in front of her[asws] was a grinding mill rotating from without a hand (rotating it).

فَتَبَسَّمَ رَسُولُ اللَّهِ ص وَ قَالَ يَا عَلِيُّ أَ مَا عَلِمْتَ أَنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً فِي الْأَرْضِ يَخْدُمُونَ مُحَمَّداً وَ آلَ مُحَمَّدٍ إِلَى أَنْ تَقُومَ السَّاعَةُ.

Rasool-Allah[saww] smile and said: 'O Ali[asws]! Do you[asws] not know that for Allah[azwj] there are Angels travelling in the earth serving Muhammad[saww] and Progeny[asws] of Muhammad[saww] up to the Establishment of the Hour''.[83]

34- يج، الخرائج و الجرائح رُوِيَ أَنَّ أَبَا ذَرٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ص أَدْعُو عَلِيّاً فَأَتَيْتُ بَيْتَهُ فَنَادَيْتُهُ فَلَمْ يُجِبْنِي أَحَدٌ وَ الرَّحَى تَطْحَنُ وَ لَيْسَ مَعَهَا أَحَدٌ فَنَادَيْتُهُ فَخَرَجَ وَ أَصْغَى إِلَيْهِ رَسُولُ اللَّهِ فَقَالَ لَهُ شَيْئاً لَمْ أَفْهَمْهُ

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that Abu Zarr[ra] said, 'Rasool-Allah[saww] sent me[ra] to call Ali[asws]. I[asws] came to his[asws] house and called out to him[asws]. But no one answered me[ra], and the mill was grinding and there wasn't anyone with it. I[ra] called out to him[asws]. Rasool-Allah[saww] listened to him[asws] and said something to him[asws], I[ra] did not understand.

فَقُلْتُ عَجَباً مِنْ رَحًى فِي بَيْتِ عَلِيٍّ تَدُورُ وَ لَيْسَ مَعَهَا أَحَدٌ قَالَ إِنَّ ابْنَتِي فَاطِمَةَ مَلَأَ اللَّهُ قَلْبَهَا وَ جَوَارِحَهَا إِيمَاناً وَ يَقِيناً وَ إِنَّ اللَّهَ عَلِمَ ضَعْفَهَا فَأَعَانَهَا عَلَى دَهْرِهَا وَ كَفَاهَا أَ مَا عَلِمْتَ أَنَّ لِلَّهِ مَلَائِكَةً مُوَكَّلِينَ بِمَعُونَةِ آلِ مُحَمَّدٍ ص.

How strange of a mill in the house of Ali[asws] rotating, and there wasn't anyone with it. He[saww] said: 'My[saww] daughter[asws] Fatima[asws], Allah[azwj] has Filled her[asws] heart and her[asws] limbs with Eman and conviction, and Allah[azwj] Knows her[asws] weakness, so He[azwj] Assisted her[asws] upon her[asws] time and Suffices her[asws]. Don't you[ra] know that there are Angels for Allah[azwj] who are allocated with assisting the Progeny[asws] of Muhammad[saww]?''[84]

35- يج، الخرائج و الجرائح رُوِيَ أَنَّ عَلِيّاً ع أَصْبَحَ يَوْماً فَقَالَ لِفَاطِمَةَ عِنْدَكِ شَيْءٌ تُغَذِّينِيهِ قَالَتْ لَا فَخَرَجَ وَ اسْتَقْرَضَ دِينَاراً لِيَبْتَاعَ مَا يُصْلِحُهُمْ فَإِذَا الْمِقْدَادُ فِي جَهْدٍ وَ عِيَالُهُ جِيَاعٌ فَأَعْطَاهُ الدِّينَارَ وَ دَخَلَ الْمَسْجِدَ وَ صَلَّى الظُّهْرَ وَ الْعَصْرَ مَعَ رَسُولِ اللَّهِ ص

(The book) 'Al Kharaij Wa Al Jaraih –

'Ali[asws] woke up one morning and said to (Syeda) Fatima[asws]: 'Is there anything with you[asws] to provide (breakfast)?' She[asws] said: 'No'. So, he[asws] went out and borrowed a Dinar to but what would correct them, and there was Miqdad[ra] in a struggle, and his[ra] dependants were hungry.

[83] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 33
[84] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 34

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So, he[asws] gave him[ra] the Dinar and entered the Masjid and prayed Al-Zohr and Al-Asr with Rasool-Allah[saww].

ثُمَّ أَخَذَ النَّبِيُّ بِيَدِ عَلِيٍّ وَ انْطَلَقَا إِلَى فَاطِمَةَ وَ هِيَ فِي مُصَلَّاهَا وَ خَلْفَهَا جَفْنَةٌ تَفُورُ فَلَمَّا سَمِعَتْ كَلَامَ رَسُولِ اللَّهِ ص خَرَجَتْ فَسَلَّمَتْ عَلَيْهِ وَ كَانَتْ أَعَزَّ النَّاسِ عَلَيْهِ فَرَدَّ السَّلَامَ وَ مَسَحَ بِيَدِهِ عَلَى رَأْسِهَا ثُمَّ قَالَ عَشِّينَا غَفَرَ اللَّهُ لَكِ وَ قَدْ فَعَلَ

Then the Prophet[saww] held a hand of Ali[asws] and they[asws] went to (Syeda) Fatima[asws], and she[asws] was in her[asws] prayer niche, and behind her[asws] was an effervescing pot. When she[asws] heard the speech of Rasool-Allah[saww], she[asws] came out and greeted unto him[saww], and she[asws] was the dearest of the people to him[saww]. He[saww] responded the greeting and wiped his[saww] hand upon her[asws] head, then said: 'Give us[asws] dinner, may Allah[azwj] Forgive for you[asws], and He[azwj] has already Done that!'

فَأَخَذَتِ الْجَفْنَةَ فَوَضَعَتْهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص قَالَ يَا فَاطِمَةُ أَنَّى لَكِ هَذَا الطَّعَامُ الَّذِي لَمْ أَنْظُرْ إِلَى مِثْلِ لَوْنِهِ قَطُّ وَ لَمْ أَشَمَّ مِثْلَ رَائِحَتِهِ قَطُّ وَ لَمْ آكُلْ أَطْيَبَ مِنْهُ وَ وَضَعَ كَفَّهُ بَيْنَ كَتِفَيَّ وَ قَالَ هَذَا بَدَلٌ عَنْ دِينَارِكِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ.

She[asws] took the pot and placed it in front of Rasool-Allah[saww]. He[saww] said: 'O Fatima[asws]! From where is this food for you[asws] which I[saww] have not seen the like of its type, ad not smelt like its aroma at all, and I[saww] have not eaten better than it?' – and he[saww] placed his[saww] hand between my[asws] shoulders and said: 'This is a replacement from your[asws] Dinar: ***Surely Allah Gives to whom He so Desires to without measure' [3:37]***''.[85]

أَقُولُ قَالَ الزَّمَخْشَرِيُّ فِي الْكَشَّافِ عِنْدَ ذِكْرِ قِصَّةِ زَكَرِيَّا وَ مَرْيَمَ وَ عَنِ النَّبِيِّ ص أَنَّهُ جَاعَ فِي زَمَنِ قَحْطٍ فَأَهْدَتْ لَهُ فَاطِمَةُ رَغِيفَيْنِ وَ بَضْعَةَ لَحْمٍ آثَرَتْهُ بِهَا فَرَجَعَ بِهَا إِلَيْهَا فَقَالَ هَلُمِّي يَا بُنَيَّةُ وَ كَشَفَتْ عَنِ الطَّبَقِ فَإِذَا هُوَ مَمْلُوءٌ خُبْزاً وَ لَحْماً

I (Majlisi) am saying,

'Al-Zamakhshari said in (the book) 'Al-Kashaf' at the mention of the story of Zakariya[as] and Maryam[as], from the Prophet[saww] that he[saww] was hungry during a time of drought, so (Syeda) Fatima[asws] gifted to him[saww] two loaves and some meat, preferring him[saww] with it. He[saww] returned to her[asws] with it and said: 'Bring it to me[saww] O daughter[asws]!', and he[saww] uncovered from the pot, and there it was, filled with bread and meat.

فَبُهِتَتْ وَ عَلِمَتْ أَنَّهَا نَزَلَتْ مِنَ اللَّهِ فَقَالَ لَهَا أَنَّى لَكِ هذا قالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ فَقَالَ ع الْحَمْدُ لِلَّهِ الَّذِي جَعَلَكِ شَبِيهَةَ سَيِّدَةِ نِسَاءِ بَنِي إِسْرَائِيلَ

She[asws] was amazed and knew it had descended from Allah[azwj]. He[saww] said to her[asws]: ***From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***. He[asws] said: 'The Praise is for Allah[azwj] Who Made you[asws] resembling chieftess of the women of the clan of Israel'.

ثُمَّ جَمَعَ رَسُولُ اللَّهِ ص عَلِيَّ بْنَ أَبِي طَالِبٍ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ جَمِيعَ أَهْلِ بَيْتِهِ حَتَّى شَبِعُوا وَ بَقِيَ الطَّعَامُ كَمَا هُوَ وَ أَوْسَعَتْ فَاطِمَةُ عَلَى جِيرَانِهَا.

[85] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 35 a

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Then Rasool-Allah[saww] gathered Ali[asws] Bin Abu Talib[asws], and Al-Hassan[asws], and Al-Husayn[asws], and entirety of People[asws] of his[saww] Household until they[asws] were all satiated, and the food remained like what it had been, and Fatima[asws] distributed it to her[asws] neighbours''.[86]

36- قب، المناقب لابن شهرآشوب يج، الخرائج و الجرائح رُوِيَ أَنَّ عَلِيّاً اسْتَقْرَضَ مِنْ يَهُودِيٍّ شَعِيراً فَاسْتَرْهَنَهُ شَيْئاً فَدَفَعَ إِلَيْهِ مُلَاءَةَ فَاطِمَةَ رَهْناً وَ كَانَتْ مِنَ الصُّوفِ فَأَدْخَلَهَا الْيَهُودِيُّ إِلَى دَارٍ وَ وَضَعَهَا فِي بَيْتٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Kharaij Wa Al Jaraih' –

'Ali[asws] borrowed some barley from a Jew, and pawned something to him. He[asws] gave him a cloak of (Syeda) Fatima[asws] as pledge, and it was of wool. So the Jew entered it to a house and placed it in a room.

فَلَمَّا كَانَتِ اللَّيْلَةُ دَخَلَتْ زَوْجَتُهُ الْبَيْتَ الَّذِي فِيهِ الْمُلَاءَةُ بِشُغُلٍ فَرَأَتْ نُوراً سَاطِعاً فِي الْبَيْتِ أَضَاءَ بِهِ كُلُّهُ فَانْصَرَفَتْ إِلَى زَوْجِهَا فَأَخْبَرَتْهُ بِأَنَّهَا رَأَتْ فِي ذَلِكَ الْبَيْتِ ضَوْءاً عَظِيماً فَتَعَجَّبَ الْيَهُودِيُّ زَوْجُهَا وَ قَدْ نَسِيَ أَنَّ فِي بَيْتِهِ مُلَاءَةَ فَاطِمَةَ

When it was night, his wife entered the room in which was the cloak for something and she saw light shining in the roof, and all of it was illuminated by it. She went to her husband and informed him with what she had seen in that room, the magnificent light. The Jew, her husband, was astounded, and he had forgotten that in his room was a cloak of (Syeda) Fatima[asws].

فَنَهَضَ مُسْرِعاً وَ دَخَلَ الْبَيْتَ فَإِذَا ضِيَاءُ الْمُلَاءَةِ يَنْشُرُ شُعَاعُهَا كَأَنَّهُ يَشْتَعِلُ مِنْ بَدْرٍ مُنِيرٍ يَلْمَعُ مِنْ قَرِيبٍ فَتَعَجَّبَ مِنْ ذَلِكَ فَأَنْعَمَ النَّظَرَ فِي مَوْضِعِ الْمُلَاءَةِ فَعَلِمَ أَنَّ ذَلِكَ النُّورَ مِنْ مُلَاءَةِ فَاطِمَةَ

He got up quickly and entered the room and there, it was filled with illumination, its rays were spread out as if it was radiation from the radiant moon shining from nearby. He was astonished from that, and he deliberated the looking into the place of the cloak, and he knew that light was from the cloak of Fatima[asws].

فَخَرَجَ الْيَهُودِيُّ يَعْدُو إِلَى أَقْرِبَائِهِ وَ زَوْجَتُهُ تَعْدُو إِلَى أَقْرِبَائِهَا فَاجْتَمَعَ ثَمَانُونَ مِنَ الْيَهُودِ فَرَأَوْا ذَلِكَ فَأَسْلَمُوا كُلُّهُمْ.

The Jew went out calling his relatives and his wife called over her relatives. So, eighty from the Jews gathered, and they saw that, and they became Muslims, all of them''.[87]

37- يج، الخرائج و الجرائح رُوِيَ أَنَّ الْيَهُودَ كَانَ لَهُمْ عُرْسٌ فَجَاءُوا إِلَى رَسُولِ اللَّهِ ص وَ قَالُوا لَنَا حَقُّ الْجِوَارِ فَنَسْأَلُكَ أَنْ تَبْعَثَ فَاطِمَةَ بِنْتَكَ إِلَى دَارِنَا حَتَّى يَزْدَادَ عُرْسُنَا بِهَا وَ أَلَحُّوا عَلَيْهِ

(The book) 'Al Kharaij Wa Al Jaraih' –

'The Jews had a wedding for them, so they came to Rasool-Allah[saww] and said, 'There is a neighbourly right for us to ask you[saww], if you[saww] could send your[saww] daughter[asws] (Syeda)

[86] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 35 b
[87] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 36

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Fatima[asws] to our house until our wedding can be increased by her[asws]', and they insisted upon it.

فَقَالَ إِنَّهَا زَوْجَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ هِيَ بِحُكْمِهِ وَ سَأَلُوهُ أَنْ يَشْفَعَ إِلَى عَلِيٍّ فِي ذَلِكَ وَ قَدْ جَمَعَ الْيَهُودُ الطِّمَّ وَ الرِّمَ مِنَ الْحُلِيِّ وَ الْحُلَلِ وَ ظَنَّ الْيَهُودُ أَنَّ فَاطِمَةَ تَدْخُلُ فِي بِذْلَتِهَا وَ أَرَادُوا اسْتِهَانَةً بِهَا

He[saww] said: 'She[asws] is the wife of Ali[asws] Bin Abu Talib[asws], and she[asws] is with his[asws] decision'. And they asked him[saww] to intercede to Ali[asws] regarding that. And the Jews had gathered the food, and the best from the jewellery and garments, and the Jews thought that (Syeda) Fatima[asws] would enter with her[asws] humble (clothes), and they intended to belittle her[asws] with it.

فَجَاءَ جَبْرَئِيلُ بِثِيَابٍ مِنَ الْجَنَّةِ وَ حُلِيٍّ وَ حُلَلٍ لَمْ يَرَوْا مِثْلَهَا فَلَبِسَتْهَا فَاطِمَةُ وَ تَحَلَّتْ بِهَا فَتَعَجَّبَ النَّاسُ مِنْ زِينَتِهَا وَ أَلْوَانِهَا وَ طِيبِهَا

Jibraeel[as] came with clothes from the Paradise and ornaments and garments, they had not seen the like of it. (Syeda) Fatima[asws] wore these and ornamented with it. The people were astounded from its adornments, and its colours and its perfumes.

فَلَمَّا دَخَلَتْ فَاطِمَةُ دَارَ الْيَهُودِ سَجَدَ لَهَا نِسَاؤُهُمْ يُقَبِّلْنَ الْأَرْضَ بَيْنَ يَدَيْهَا وَ أَسْلَمَ بِسَبَبِ مَا رَأَوْا خَلْقٌ كَثِيرٌ مِنَ الْيَهُودِ.

When (Syeda) Fatima[asws] entered the house of the Jew, their womenfolk prostrated to her[asws] kissing the ground in front of her[asws], and a lot of people from the Jews became Muslims by that cause of what they had seen''.[88]

38- شي، تفسير العياشي عَنْ سَيْفٍ عَنْ نَجْمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ فَاطِمَةَ ع ضَمِنَتْ لِعَلِيٍّ ع عَمَلَ الْبَيْتِ وَ الْعَجِينَ وَ الْخُبْزَ وَ قَمَّ الْبَيْتِ وَ ضَمِنَ لَهَا عَلِيٌّ ع مَا كَانَ خَلْفَ الْبَابِ نَقْلَ الْحَطَبِ وَ أَنْ يَجِيءَ بِالطَّعَامِ

Tafseer Al Ayyashi – From Sayf, from Najm,

'From Abu Ja'far[asws] having said: '(Syeda) Fatima[asws] gave the responsibility to Ali[asws] for housework, and the kneading, and the bread, and sweeping the house, and Ali[asws] gave the responsibility to her[asws] of whatever was behind the door, he[asws] would be bringing the firewood and come with the food.

فَقَالَ لَهَا يَوْماً يَا فَاطِمَةُ هَلْ عِنْدَكِ شَيْءٌ قَالَتْ وَ الَّذِي عَظَّمَ حَقَّكَ مَا كَانَ عِنْدَنَا مُنْذُ ثَلَاثَةِ أَيَّامٍ شَيْءٌ نُقَرِّبُكَ بِهِ قَالَ أَ فَلَا أَخْبَرْتِنِي قَالَتْ كَانَ رَسُولُ اللَّهِ ص نَهَانِي أَنْ أَسْأَلَكَ شَيْئاً

He[asws] said to her[asws] one day: 'Is there anything with you[asws] (to eat)?' She[asws] said: 'By the One[azwj] Who Magnified your[asws] right! There is nothing with us[asws] for three days we[asws] can convey to you[asws] with it'. He[asws] said: 'Why didn't you[asws] inform me[asws]?' She[asws] said: 'Rasool-Allah[saww] has forbidden me[asws] to ask you[asws] for anything'.

فَقَالَ لَا تَسْأَلِينَ ابْنَ عَمِّكِ شَيْئاً إِنْ جَاءَكِ بِشَيْءٍ [عَفْوٍ] وَ إِلَّا فَلَا تَسْأَلِيهِ

[88] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 37

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He[asws] said: 'You[asws] are not asking the son[asws] of your[asws] uncle[as] when he[asws] does come with something, or else you[asws] still don't ask him[asws]?'

قَالَ فَخَرَجَ ع فَلَقِيَ رَجُلًا فَاسْتَقْرَضَ مِنْهُ دِينَاراً ثُمَّ أَقْبَلَ بِهِ وَ قَدْ أَمْسَى فَلَقِيَ مِقْدَادَ بْنَ الْأَسْوَدِ فَقَالَ لِلْمِقْدَادِ مَا أَخْرَجَكَ فِي هَذِهِ السَّاعَةِ قَالَ الْجُوعُ وَ الَّذِي عَظَّمَ حَقَّكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He (Abu Ja'far[asws]) said, 'He[asws] went out and met a man. He[asws] borrowed a Dinar from him, then when he[asws] was coming back with it, he[asws] met Al-Miqdad Bin Al-Aswad[ra]. He[asws] said: 'What brings you[ra] out at this time?' He[ra] said: 'The hunger, and the One[azwj] Who has Magnified your[asws] rights, O Amir Al-Momineen[asws]!'

قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع وَ رَسُولُ اللَّهِ ص حَيٌّ قَالَ وَ رَسُولُ اللَّهِ ص حَيٌّ

He (the narrator) said, 'I said to Abu Ja'far[asws], 'And Rasool-Allah[saww] was alive?' He[asws] said: 'And Rasool-Allah[saww] was alive'.

قَالَ فَهُوَ أَخْرَجَنِي وَ قَدِ اسْتَقْرَضْتُ دِينَاراً وَ سَأُوثِرُكَ بِهِ فَدَفَعَهُ إِلَيْهِ فَأَقْبَلَ فَوَجَدَ رَسُولَ اللَّهِ ص جَالِساً وَ فَاطِمَةُ تُصَلِّي وَ بَيْنَهُمَا شَيْءٌ مُغَطًّى فَلَمَّا فَرَغَتْ اجْتَرَّتْ ذَلِكَ الشَّيْءَ فَإِذَا جَفْنَةٌ مِنْ خُبْزٍ وَ لَحْمٍ

He (Ali[asws]) said: 'And it (hunger) has brought me[asws] out (as well), and I[asws] have borrowed a Dinar, and I[asws] shall prefer you[ra] with it'. He[asws] handed it to him[ra]. He[asws] came back and found Rasool-Allah[saww] seated and Fatima[asws] was praying Salat, and between the two there was something covered. When she[asws] was free, she[asws] uncovered that thing, and there, it was a pot of bread and meat.

قَالَ يَا فَاطِمَةُ أَنَّى لَكِ هذا قالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَ لَا أُحَدِّثُكَ بِمَثَلِكِ وَ مَثَلِهَا قَالَ بَلَى

He[asws] said: 'O Fatima[asws]! ***From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***. Rasool-Allah[saww] said: 'Shall I[saww] narrate to you[asws] an example of you[asws] and an example of her[asws]?' He[asws] said: 'Yes'.

قَالَ مَثَلُكَ مَثَلُ زَكَرِيَّا إِذَا دَخَلَ عَلَى مَرْيَمَ الْمِحْرَابَ فَ وَجَدَ عِنْدَها رِزْقاً قالَ يا مَرْيَمُ أَنَّى لَكِ هذا قالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ

He[saww] said: 'An example of you[asws] is an example of Zakariya[as] when he[as] entered to see Maryam[as] in the prayer niche, ***he found food in her presence. He said: 'O Maryam! From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***'.

فَأَكَلُوا مِنْهَا شَهْراً وَ هِيَ الْجَفْنَةُ الَّتِي يَأْكُلُ مِنْهَا الْقَائِمُ ع وَ هِيَ عِنْدَنَا.

They ate for a month from it, and it is the pot from which Al-Qaim[asws] shall be eating, and it is in our[asws] possession''.[89]

[89] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 38

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39- قب، المناقب لابن شهرآشوب الْخَرْكُوشِيُّ فِي كِتَابَيْهِ اللَّوَامِعِ وَ شَرَفِ الْمُصْطَفَى بِإِسْنَادِهِ عَنْ سَلْمَانَ وَ أَبُو بَكْرٍ الشِّيرَازِيُّ فِي كِتَابِهِ عَنْ أَبِي صَالِحٍ وَ أَبُو إِسْحَاقَ الثَّعْلَبِيُّ وَ عَلِيُّ بْنُ أَحْمَدَ الطَّائِيُّ وَ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ عَلَوِيَّةَ الْقَطَّانُ فِي تَفَاسِيرِهِمْ عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَ سُفْيَانَ الثَّوْرِيِّ وَ أَبُو نُعَيْمٍ الْأَصْفَهَانِيُّ فِيمَا نَزَلَ مِنَ الْقُرْآنِ فِي أَمِيرِ الْمُؤْمِنِينَ ع عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ وَ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ وَ الْقَاضِي النَّطَنْزِيُّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ جَعْفَرٍ الصَّادِقِ ع وَ اللَّفْظُ لَهُ فِي قَوْلِهِ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيانِ قَالَ عَلِيٌّ وَ فَاطِمَةُ بَحْرَانِ عَمِيقَانِ لَا يَبْغِي أَحَدُهُمَا عَلَى صَاحِبِهِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub Al Kharkowsh in his two books, 'Al Lawamie' and 'Sharaf Al-Mustafa[saww]', by his chain from Salman[ra], and Abu Bakr Al Shirazi in his book, from Abu Salih, from Abu Is'haq Al Sa'alby, and Ali Bin Ahmad Al Taie, and Abu muhammad Al-Hassan Bin Alawiya Al Qattan in their Tafseers, from Saeed Bin Jubeyr, and Sufyan Al Sowry, and Abu Nueym Al Asfahany in (the book) 'Fi Ma Nazal Min Al Quran Fi Amir Al-Momineen[asws]', from Hammad Bin Salama, from Sabit, from Anas (well-known fabricator), and from Abu Malik, from Ibn Abbas, and the judge Al Natanzy, from Sufyan Bin Uyayna,

'From Ja'far Al-Sadiq[asws] and the words for it regarding His[azwj] Words: ***He Let loose the two seas to meet [55:19]***, he[asws] said: 'Ali[asws] and '(Syeda) Fatima[asws] are two deep seas. One of them[asws] does not violate upon his companion'.

وَ فِي رِوَايَةٍ بَيْنَهُما بَرْزَخٌ رَسُولُ اللَّهِ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجانُ الْحَسَنُ وَ الْحُسَيْنُ ع.

And in a report: ***Between them is a barrier [55:20]*** – Rasool-Allah[saww], ***There come forth from them the pearls and the rubies [55:22]*** – Al-Hassan[asws] and Al-Husayn[asws]''.[90]

عَمَّارُ بْنُ يَاسِرٍ فِي قَوْلِهِ تَعَالَى فَاسْتَجابَ لَهُمْ رَبُّهُمْ أَنِّي لا أُضِيعُ عَمَلَ عامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثى قَالَ فَالذَّكَرُ عَلِيٌّ وَ الْأُنْثَى فَاطِمَةُ ع وَقْتَ الْهِجْرَةِ إِلَى رَسُولِ اللَّهِ ص فِي اللَّيْلَةِ.

Ammar Bin Yasser[ra] – Regarding Words of the Exalted: ***So their Lord Answered to them: 'I will not Waste the work of a worker from you, whether male or female, [3:195]***. He[ra] said, 'The male is Ali[asws] and the female is '(Syeda) Fatima[asws] at the time of the emigration to Rasool-Allah[saww] during the night''.[91]

الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى وَ ما خَلَقَ الذَّكَرَ وَ الْأُنْثى فَالذَّكَرُ أَمِيرُ الْمُؤْمِنِينَ وَ الْأُنْثَى فَاطِمَةُ ع إِنَّ سَعْيَكُمْ لَشَتَّى لَمُخْتَلَفٌ

Al-Baqir[asws] – Regarding Words of the Exalted: ***And what is Created of the male and the female [92:3]*** - the male is Amir Al-Momineen[asws] and the female is Fatima[asws] - ***Surely, your striving is various [92:4]*** – different.

فَأَمَّا مَنْ أَعْطى وَ اتَّقى وَ صَدَّقَ بِالْحُسْنى بِقُوتِهِ وَ صَامَ حَتَّى وَفَى بِنَذْرِهِ وَ تَصَدَّقَ بِخَاتَمِهِ وَ هُوَ رَاكِعٌ وَ آثَرَ الْمِقْدَادَ بِالدِّينَارِ عَلَى نَفْسِهِ

So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6] – with his[asws] strength, and fasting, until he[asws] fulfilled his[asws] vow, and gave in charity with his[asws] ring while he[asws] was performing ruk'u, and preferred Al-Miqdad[ra] over himself[asws] with the Dinar.

قَالَ وَ صَدَّقَ بِالْحُسْنى وَ هِيَ الْجَنَّةُ وَ الثَّوَابُ مِنَ اللَّهِ فَسَنُيَسِّرُهُ لَكَ فَجَعَلَهُ إِمَاماً فِي الْخَيْرِ وَ قُدْوَةً وَ أَباً لِلْأَئِمَّةِ يَسَّرَهُ اللَّهُ لِلْيُسْرى.

[90] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 a
[91] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 b

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And ratifies the most excellent [92:6] – and it is the Paradise and the Rewards from Allah[azwj], ***So We will be Facilitating*** - for you[saww] by Making him[asws] an Imam[asws] regarding the good, and a model, and father[asws] of the Imams[asws], Allah[azwj] will Facilitate him[asws] ***to the ease [92:7]***''.[92]

الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى وَ لَقَدْ عَهِدْنا إِلى آدَمَ مِنْ قَبْلُ كَلِماتٍ فِي مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ مِنْ ذُرِّيَّتِهِمْ ع كَذَا نَزَلَتْ عَلَى مُحَمَّدٍ ص.

Al-Baqir[asws] – Regarding Words of the Exalted: ***And We had Covenanted to Adam before, [20:115]*** – ***words regarding Muhammad[saww], and Ali[asws], and Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and the Imams[asws] from their[asws] offspring***. Like that, it was Revealed unto Muhammad[saww]''.[93]

الْقَاضِي أَبُو مُحَمَّدٍ الْكَرْخِيُّ فِي كِتَابِهِ عَنِ الصَّادِقِ ع قَالَتْ فَاطِمَةُ ع لَمَّا نَزَلَتْ لا تَجْعَلُوا دُعاءَ الرَّسُولِ بَيْنَكُمْ كَدُعاءِ بَعْضِكُمْ بَعْضاً رَهِبْتُ رَسُولَ اللَّهِ ص أَنْ أَقُولَ لَهُ يَا أَبَتِ فَكُنْتُ أَقُولُ يَا رَسُولَ اللَّهِ فَأَعْرَضَ عَنِّي مَرَّةً أَوِ اثْنَتَيْنِ أَوْ ثَلَاثاً

The judge Abu Muhammad Al Karkhy in his book,

'From Al-Sadiq[asws]: '(Syeda) Fatima[asws] said: '***Do not make the calling to the Rasool between you like your calling each other. [24:63]***, Rasool-Allah[saww] was desirous that I[asws] should be saying to him[saww]: 'O Father[saww]!' So I[asws] was saying: 'O Rasool-Allah[saww] (instead). But he[saww] turned away from me[asws] once, or twice, or thrice.

ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا فَاطِمَةُ إِنَّهَا لَمْ تَنْزِلْ فِيكِ وَ لَا فِي أَهْلِكِ وَ لَا فِي نَسْلِكِ أَنْتِ مِنِّي وَ أَنَا مِنْكِ إِنَّمَا نَزَلَتْ فِي أَهْلِ الْجَفَاءِ وَ الْغِلْظَةِ مِنْ قُرَيْشٍ أَصْحَابِ الْبَذَخِ وَ الْكِبْرِ قُولِي يَا أَبَتِ فَإِنَّهَا أَحْيَا لِلْقَلْبِ وَ أَرْضَى لِلرَّبِّ

Then he[saww] faced towards me[asws] and said: 'O Fatima[asws]! It has not been Revealed regarding you[asws], nor regarding your[asws] offspring. You[asws] are from me[saww] and I[saww] am from you[asws]. But rather, it was Revealed regarding the people of disloyalty and harshness from Qureysh, the companions of haughtiness and arrogance. You[asws] say: 'O father[saww]!', for it is a revival for the heart and more Pleasing to the Lord[azwj]'.

وَ اعْلَمْ أَنَّ اللَّهَ تَعَالَى ذَكَرَ اثْنَتَيْ عَشْرَةَ امْرَأَةً فِي الْقُرْآنِ عَلَى وَجْهِ الْكِنَايَةِ اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ حَوَّاءَ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَ امْرَأَتَ لُوطٍ إِذْ قالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتاً فِي الْجَنَّةِ امْرَأَةَ فِرْعَوْنَ

And know that Allah[azwj] the Exalted has Mentioned 'female' ten times in the Quran upon an aspect of the allusion - ***You and your wife dwell in the Garden [2:35]*** – Hawwa[as]. ***Allah Strikes an example for those who commit Kufr – the wife of Noah and wife of Lut. [66:10] when she said, 'Lord! Build for me in Your Presence a house in the Paradise [66:11]*** – wife of Pharaoh[la].

وَ امْرَأَتُهُ قائِمَةٌ لِإِبْراهِيمَ وَ أَصْلَحْنا لَهُ زَوْجَهُ لِزَكَرِيَّا الْآنَ حَصْحَصَ الْحَقُّ زَلِيخَا وَ آتَيْناهُ أَهْلَهُ لِأَيُّوبَ إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ بِلْقِيسَ

[92] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 c
[93] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 d

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And his wife was standing (nearby), [11:71] – of Ibrahim[as]. ***and We Corrected his wife for him. [21:90]*** – of Zakariya[as]. ***'Now the truth is revealed. [12:51]*** – Zuleykha. ***and We Gave him (back) his family [21:84]*** – for Ayoub[as]. ***I found a woman ruling them, [27:23]*** – Bilquees.

إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ لِمُوسَى وَ إِذْ أَسَرَّ النَّبِيُّ إِلى بَعْضِ أَزْواجِهِ حَدِيثاً حَفْصَةَ وَ عَائِشَةَ وَ وَجَدَكَ عائِلًا خَدِيجَةَ مَرَجَ الْبَحْرَيْنِ فَاطِمَةَ ع

'I want to marry one of these two daughters of mine to you [28:27] – for Musa[as]. ***And when the Prophet confided a Hadeeth to one of his wives, [66:3]*** – Hafsa and Ayesha. ***And Found you in need, so He Enriched? [93:8]*** – '(Syeda) Khadeeja[asws]. ***He Let loose the two seas [55:19]*** – '(Syeda) Fatima[asws].

ثُمَّ ذَكَرَهُنَّ بِخِصَالِ التَّوْبَةِ مِنْ حَوَّاءَ قالا رَبَّنا ظَلَمْنا وَ الشَّوْقِ مِنْ آسِيَةَ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتاً وَ الضِّيَافَةِ مِنْ سَارَةَ وَ امْرَأَتُهُ قائِمَةٌ وَ الْعَقْلِ مِنْ بِلْقِيسَ إِنَّ الْمُلُوكَ إِذا دَخَلُوا قَرْيَةً

Then He[azwj] Mentioned them with the characteristic of repentance from Hawwa[as]: ***They said: 'Our Lord! We wronged ourselves [7:23]***. And the desire from Aasiya[as]: ***'Lord! Build for me in Your Presence [66:11]***. And the hosting from Sarah[as]: ***And his wife was standing (nearby), [11:71]***. And the intellect from Bilquees: ***She said, 'Surely, the kings, whenever they enter a town, [27:34]***.

وَ الْحَيَاءِ مِنِ امْرَأَةِ مُوسَى فَجاءَتْهُ إِحْداهُما تَمْشِي وَ الْإِحْسَانِ مِنْ خَدِيجَةَ وَ وَجَدَكَ عائِلًا وَ النَّصِيحَةِ لِعَائِشَةَ وَ حَفْصَةَ يا نِساءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ إِلَى قَوْلِهِ وَ أَطِعْنَ اللَّهَ وَ رَسُولَهُ وَ الْعِصْمَةِ مِنْ فَاطِمَةَ ع وَ نِساءَنا وَ نِساءَكُمْ

And the modesty from the wife of Musa[as]: ***Then one of the two (women) came over to him bashfully. [28:25]***. And the favour from' (Syeda) Khadeeja[asws]: ***And Found you in need, so He Enriched? [93:8]***. And the advice to Ayesha and Hafsa: ***O wives of the Prophet! You are not like any one from the women. [33:32]*** – up to His[azwj] Words: ***and obey Allah and His Rasool. [33:33]***. And the infallibility from (Syeda) Fatima[asws]: ***and our women and your women, and ourselves and yourselves, [3:61]***.

وَ إِنَّ اللَّهَ تَعَالَى أَعْطَى عَشَرَةَ أَشْيَاءَ لِعَشَرَةٍ مِنَ النِّسَاءِ التَّوْبَةَ لِحَوَّاءَ زَوْجَةِ آدَمَ وَ الْجَمَالَ لِسَارَةَ زَوْجَةِ إِبْرَاهِيمَ وَ الْحِفَاظَ لِرَحْمَةَ زَوْجَةِ أَيُّوبَ وَ الْحُرْمَةَ لِآسِيَةَ زَوْجَةِ فِرْعَوْنَ وَ الْحِكْمَةَ لِزَلِيخَا زَوْجَةِ يُوسُفَ وَ الْعَقْلَ لِبِلْقِيسَ زَوْجَةِ سُلَيْمَانَ وَ الصَّبْرَ لبرخانة أُمِّ مُوسَى وَ الصَّفْوَةَ لِمَرْيَمَ أُمِّ عِيسَى وَ الرِّضَى لِخَدِيجَةَ زَوْجَةِ الْمُصْطَفَى وَ الْعِلْمَ لِفَاطِمَةَ زَوْجَةِ الْمُرْتَضَى

And Allah[azwj] the Exalted Gave ten things to ten from the women – the repentance to Hawwa[as] wife[as] of Adam[as]; and the beauty to Sarah[as] wife[as] of Ibrahim[as]; and the protection to Rahma[as] wife[as] of Ayoub[as]; and the sanctity to Aasiya[as] wife[as] of Pharaoh[la]; and the wisdom to Zuleykha[as] wife[as] of Yusuf[as]; and the intellect to Bilquees[as] wife[as] of Suleyman[as]; and the patience to Barkhana[as] mother[as] of Musa[as]; and the eliteness to Maryam[as] mother[as] of Isa[as]; and the pleasure to (Syeda) Khadeeja[asws] wife[asws] of Al-Mustafa[saww]; and the knowledge to (Syeda) Fatima[asws] wife[asws] of Al-Murtaza[asws].

وَ الْإِجابَةَ لِعَشَرَةٍ وَ لَقَدْ نادانا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ فَاسْتَجابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَ يُوسُفَ قالَ قَدْ أُجِيبَتْ دَعْوَتُكُما مُوسَى وَ هَارُونَ فَاسْتَجَبْنا لَهُ يُونُسَ فَاسْتَجَبْنا لَهُ فَكَشَفْنا ما بِهِ مِنْ ضُرٍّ أَيُّوبَ

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And the Answering to ten: ***And Noah had called out to Us, and We are the best of the responders [37:75] So his Lord Answered to Him and Turned their plots away from him. [12:34]*** – Yusuf[as]. ***He said: "I have Accepted the supplication of both of you, [10:89]*** – Musa[as] and Haroun[as]. ***So We Answered for him [21:88]*** – Yunus[as]. ***So We Answered to him, and We Removed whatever from harm there was with him [21:84]*** – Ayoub[as].

فَاسْتَجَبْنا لَهُ وَ وَهَبْنا لَهُ يَحْيى زَكَرِيَّا ادْعُونِي أَسْتَجِبْ لَكُمْ لِلْمُخْلِصِينَ أَمَّنْ يُجِيبُ الْمُضْطَرَّ لِلْمُضْطَرِّينَ وَ إِذا سَأَلَكَ عِبادِي لِلدَّاعِينَ فَاسْتَجابَ لَهُمْ رَبُّهُمْ فَاطِمَةَ وَ زَوْجِهَا

So We Answered him and Gifted Yahya [21:90] – Zakariya[as]. ***"Supplicate to Me, I will Answer you. [40:60]*** – to the sincere ones. ***Or, One Who Answers the distressed one [27:62]*** – to the distressed ones. ***And when My servants ask you about Me, I am near; [2:186]*** – to the supplicant. ***So their Lord Answered to them: [3:195]*** – (Syeda) Fatima[asws] and her[asws] husband[asws].

وَ كَانَ رَسُولُ اللَّهِ ص يَهْتَمُّ لِعَشَرَةِ أَشْيَاءَ فَآمَنَهُ اللَّهُ مِنْهَا وَ بَشَّرَهُ بِهَا لِفِرَاقِهِ وَطَنَهُ فَأَنْزَلَ اللَّهُ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرادُّكَ إِلى مَعادٍ وَ لِتَبْدِيلِ الْقُرْآنِ بَعْدَهُ كَمَا فُعِلَ بِسَائِرِ الْكُتُبِ فَنَزَلَ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ إِنَّا لَهُ لَحافِظُونَ

And Rasool-Allah[saww] was concerned about ten things, so Allah[azwj] Secured him[saww] from these, and Gave him[saww] the glad tidings with these for his[saww] separation from his[saww] homeland. Allah[azwj] Revealed: ***Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]***; and for the alteration of the Quran after him[saww] like what had been done with rest of the Books: ***Surely, We Sent down the Zikr and We are the Protectors for him [15:9]***;

وَ لِأُمَّتِهِ مِنَ الْعَذَابِ فَنَزَلَ وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ لِظُهُورِ الدِّينِ فَنَزَلَ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لِلْمُؤْمِنِينَ بَعْدَهُ فَنَزَلَ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَياةِ الدُّنْيا وَ فِي الْآخِرَةِ وَ لِخُصَمَائِهِمْ فَنَزَلَ يَوْمَ لا يُخْزِي اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا

And for his[saww] community, from the Punishment, He[azwj] Revealed: ***And Allah was not going to Punish them while you were among them, [8:33]***; and for the prevalence of religion: ***in order to prevail it upon all the Religions, [9:33]***; and for the Momineen after him[saww], He[azwj] Revealed: ***Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, [14:27]***. And for their contenders He[azwj] Revealed: ***on a Day Allah will not Disgrace the Prophet and those who believed in him. [66:8]***.

وَ الشَّفَاعَةِ فَنَزَلَ وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضى وَ لِلْفِتْنَةِ بَعْدَهُ عَلَى وَصِيِّهِ فَنَزَلَ فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ يَعْنِي بِعَلِيٍّ وَ لِثَبَاتِ الْخِلَافَةِ فِي أَوْلَادِهِ فَنَزَلَ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ وَ لِابْنَتِهِ حَالَ الْهِجْرَةِ فَنَزَلَ الَّذِينَ يَذْكُرُونَ اللَّهَ قِياماً وَ قُعُوداً الْآيَاتِ

And the intercession, He[azwj] Revealed: ***And soon your Lord will Give you, so you will be pleased [93:5]***; and for the Fitna upon his[saww] successor[asws] after him[saww], He[azwj] Revealed: ***So if We were to Take you away, We would still Take Revenge from them [43:41]*** – meaning Ali[asws]. And for affirmation of the caliphate to be in his[asws] children, He[azwj] Revealed: ***He will Make them Caliphs in the earth [24:55]***; and for his[saww] daughter[asws] in the state of emigration, He[azwj] Revealed: ***Those who are recalling Allah standing and sitting [3:191]*** – the Verses.

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وَ رَأْسُ التَّوَّابِينَ أَرْبَعَةٌ آدَمُ قالا رَبَّنا ظَلَمْنا أَنْفُسَنا وَ يُونُسُ قَالَ سُبْحانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ وَ دَاوُدُ وَ خَرَّ راكِعاً وَ أَنابَ وَ فَاطِمَةُ الَّذِينَ يَذْكُرُونَ اللَّهَ قِياماً وَ قُعُوداً

And the chiefs of the penitent are four – Adam[as]: ***They said: 'Our Lord! We wronged ourselves, [7:23]***; and Yunus[as] said: ***Glorious are You, I was of the unjust ones!' [21:87]***; and Dawood[as]: ***and fell down in Ruku and was penitent [38:24]***; and (Syeda) Fatima[asws]: ***Those who are recalling Allah standing and sitting [3:191]***.

وَ خُوِّفَ أَرْبَعَةٌ مِنَ الصَّالِحَاتِ آسِيَةُ عُذِّبَتْ بِأَنْوَاعِ الْعَذَابِ فَكَانَتْ تَقُولُ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتاً فِي الْجَنَّةِ وَ مَرْيَمُ خَافَتْ مِنَ النَّاسِ وَ هَرَبَتْ فَناداها مِنْ تَحْتِها أَلَّا تَحْزَنِي

And four from the righteous ones were scared – Aasiya[as] was punished by a variety of torments, so she[as] said: ***'Lord! Build for me in Your Presence a house in Paradise [66:11]***. And Maryam[as] was scared from the people and she[as] fled: ***So he (the child) called out to her from beneath her: 'Do not grieve! [19:24]***.

وَ خَدِيجَةُ عَذَلَهَا النِّسَاءُ فِي النَّبِيِّ ص فَهَجَرْنَهَا فَقَالَتْ فَاطِمَةُ أَ مَا كَانَ أَبِي رَسُولَ اللَّهِ ص أَ لَا يُحْفَظُ فِي وُلْدِهِ أَسْرَعَ مَا أَخَذْتُمْ وَ أَعْجَلَ مَا نَكَصْتُمْ

And (Syeda) Khadeeja[asws], the women (of Qureysh) had isolated her[as] regarding the Prophet[saww], so they deserted her[as]. (Syeda) Fatima[asws] said: 'Wasn't my[asws] father[saww] Rasool-Allah[saww]? Will you (people) not preserve regarding his[saww] children? How quick in what you have seized, and hasty what you have regressed!'

وَ رَأْسُ الْبَكَّاءِينَ ثَمَانِيَةٌ آدَمُ وَ نُوحٌ وَ يَعْقُوبُ وَ يُوسُفُ وَ شُعَيْبٌ وَ دَاوُدُ وَ فَاطِمَةُ وَ زَيْنُ الْعَابِدِينَ ع

And chief of the wailers are eight – Adam[as], and Noah[as], and Yaqoub[as], and Yusuf[as], and Shuayb[as], and Dawood[as], and (Syeda) Fatima[asws], and Zayn Al-Abideen[asws]'.

قَالَ الصَّادِقُ أَمَّا فَاطِمَةُ فَبَكَتْ عَلَى رَسُولِ اللَّهِ ص حَتَّى تَأَذَّى بِهَا أَهْلُ الْمَدِينَةِ فَقَالُوا لَهَا قَدْ آذَيْتِينَا بِكَثْرَةِ بُكَائِكِ إِمَّا أَنْ تَبْكِي بِاللَّيْلِ وَ إِمَّا أَنْ تَبْكِي بِالنَّهَارِ فَكَانَتْ تَخْرُجُ إِلَى مَقَابِرِ الشُّهَدَاءِ فَتَبْكِي.

Al-Sadiq[asws] said: 'As for Fatima[asws], she[asws] cried upon Rasool-Allah[azwj] until it bothered the people of Al-Medina. They said to her[asws], 'You[asws] are bothering by the frequency of your[asws] crying. Either you[asws] cry at night or you[asws] cry at daytime. So, she[asws] used to go out to the graveyard of the martyrs and cry (over there)''.[94]

وَ خَيْرُ نِسَاءِ الْعَالَمِينَ أَرْبَعَةٌ كِتَابُ أَبِي بَكْرٍ الشِّيرَازِيِّ وَ رَوَى أَبُو الْهُذَيْلِ عَنْ مُقَاتِلٍ عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ص قَرَأَ إِنَّ اللَّهَ اصْطَفاكِ وَ طَهَّرَكِ الْآيَةَ فَقَالَ لِي يَا عَلِيُّ خَيْرُ نِسَاءِ الْعَالَمِينَ أَرْبَعٌ مَرْيَمُ بِنْتُ عِمْرَانَ وَ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ وَ آسِيَةُ بِنْتُ مُزَاحِمٍ.

And best of the women of the worlds are four in the bin of Abu Bakr Al Shirazi, and it is reported by Abu al Huzeyl, from Muqatil, from Muhammad Bin Al Hanafiya,

'From his father[asws]: 'Rasool-Allah[saww] recited: ***Allah has Chosen you and Purified you [3:42]*** – Verse. He[saww] said to me[asws]: 'O Ali[asws]! Best of the women of the world are four – Maryam[as]

[94] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 e

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Bint Imran[as], and Khadeeja[asws] Bint Khuwaylid[as], and (Syeda) Fatima[asws] Bint Muhammad[asws], and Aasiya[as] Bint Muzahim[as]''.[95]

أَبُو نُعَيْمٍ فِي الْحِلْيَةِ وَ ابْنُ الْبَيِّعِ فِي الْمُسْنَدِ وَ الْخَطِيبُ فِي التَّارِيخِ وَ ابْنُ بَطَّةَ فِي الْإِبَانَةِ وَ أَحْمَدُ السَّمْعَانِيُّ فِي الْفَضَائِلِ بِأَسَانِيدِهِمْ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ وَ رَوَى الثَّعْلَبِيُّ فِي تَفْسِيرِهِ وَ السَّلَامِيُّ فِي تَارِيخِ خُرَاسَانَ وَ أَبُو صَالِحٍ الْمُؤَذِّنُ فِي الْأَرْبَعِينَ بِأَسَانِيدِهِمْ عَنْ أَبِي هُرَيْرَةَ وَ رَوَى الشَّعْبِيُّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَ سَعِيدِ بْنِ الْمُسَيَّبِ وَ رَوَى كُرَيْبٌ عَنِ ابْنِ عَبَّاسٍ وَ رَوَى مُقَاتِلٌ عَنْ سُلَيْمَانَ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ وَ قَدْ رَوَاهُ أَبُو مَسْعُودٍ وَ عَبْدُ الرَّزَّاقِ وَ أَحْمَدُ وَ إِسْحَاقُ كُلُّهُمْ عَنِ النَّبِيِّ ص وَ اللَّفْظُ لِلْحُلْيَةِ أَنَّهُ قَالَ ص حَسْبُكِ مِنْ نِسَاءِ الْعَالَمِينَ مَرْيَمُ بِنْتُ عِمْرَانَ وَ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ وَ آسِيَةُ امْرَأَةُ فِرْعَوْنَ

Aby Nueym in 'Ak Hulya', and Ibn Al Bayie in 'Al Musnad', and Al Khateeb in 'Al Tareekh', and Ibn Battah in 'Al Ibanah', and Ahmad Al Sam'any in 'Al Fazaail', by their chains from Ma'mar, from Qatadah, from Anas. And it is reported by Al Sa'alby in his 'Tafseer', and Al Salamy in 'Tareekh Al Khurasan', and Abu Salih Al Muwazzib in 'Al Arbaeen' by their chains from Abu Hureyra. And it is reported by Al Shaby, from Jabir Bin Abdullah, and Saeed Bin Al Musayyab. And it is reported by Kureyb, from Ibn Abbas. And it is reported by Muqatil, from Suleyman, from Al Zahhak, from Ibn Abbas. And it has been reported by Abu Masoud, and Abdul Razzaq, and Ahmad, and Is'haq,

'All of them, from the Prophet[saww], and the wordings are of (the book) 'Al-Hulya'. He[saww] said: 'It suffice you from women of the worlds being Maryam[as] Bint Imran[as], and Khadeeja[asws] Bint Khuwaylid[as], and (Syeda) Fatima Bint Muhammad[asws], and Aasiya[as] wife of Pharaoh[la]'.

وَ فِي رِوَايَةِ مُقَاتِلٍ وَ الضَّحَّاكِ وَ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ وَ أَفْضَلُهُنَّ فَاطِمَةُ.

And in a report of Muqatil, and Al-Zahhak, and Ikrimah, from Ibn Abbas, 'And their superior is (Syeda) Fatima[asws]''.[96]

الْفَضَائِلُ عَنْ عَبْدِ الْمَلِكِ الْعُكْبَرِيِّ وَ مُسْنَدُ أَحْمَدَ بِإِسْنَادِهِمَا عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ ص سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ مَرْيَمُ.

(The book) 'Al Fazaail' – From Abdul Malik Al Ukbary, and 'Musnad' of Ahmad, by their chains, from Kureyb, from Ibn Abbas,

'He[saww] said: 'Chieftess of the people of Paradise is Maryam[as]''.[97] (from a non-Shia source)

تَارِيخُ بَغْدَادَ بِإِسْنَادِ الْخَطِيبِ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ أَنَسٍ قَالَ النَّبِيُّ ص خَيْرُ نِسَاءِ الْعَالَمِينَ الْخَبَرَ سَوَاءً ثُمَّ إِنَّ النَّبِيَّ ص فَضَّلَهَا عَلَى سَائِرِ نِسَاءِ الْعَالَمِينَ فِي الدُّنْيَا وَ الْآخِرَةِ.

(The book) 'Tareekh Baghdad' – By a chain of Al Khateeb, from Humeyd Al Taweel, from Anas (well-known fabricator),

'The Prophet[saww] said: 'Best of women of the worlds' – the same Hadeeth. Then the Prophet[saww] said: 'Her[asws] superiority is over rest of the women of the worlds, in the world and the Hereafter''.[98]

[95] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 f
[96] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 f
[97] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 g
[98] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 f

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رَوَتْ عَائِشَةُ وَ غَيْرُهَا عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: يَا فَاطِمَةُ أَبْشِرِي فَإِنَّ اللَّهَ تَعَالَى اصْطَفَاكِ عَلَى نِسَاءِ الْعالَمِينَ وَ عَلَى نِسَاءِ الْإِسْلَامِ وَ هُوَ خَيْرُ دِينٍ.

It is reported by Ayesha (well-known fabricatress) and others,

'From the Prophet[saww] having said: 'O Fatima[asws]! Receive glad tidings, for Allah[azwj] the Exalted has Chosen you[asws] over women of the worlds, and over women of Al-Islam, and it is the best religion''.[99]

حُذَيْفَةُ أَنَّ النَّبِيَّ ص قَالَ: أَتَانِي مَلَكٌ فَبَشَّرَنِي أَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ أَوْ نِسَاءِ أُمَّتِي.

Huzeyfa – 'The Prophet[saww] said: 'An Angel came and gave me[saww] glad tidings that (Syeda) Fatima[asws] is chieftess of the inhabitants of Paradise, or women of my[saww] community''.[100]

الْبُخَارِيُّ وَ مُسْلِمٌ فِي صَحِيحَيْهِمَا وَ أَبُو السَّعَادَاتِ فِي فَضَائِلِ الْعَشَرَةِ وَ أَبُو بَكْرِ بْنُ شَيْبَةَ فِي أَمَالِيهِ وَ الدَّيْلَمِيُّ فِي فِرْدَوْسِهِ أَنَّهُ ص قَالَ: فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ.

Al Bukhari and Muslim in their (two books) 'Saheeh', and Abu Al Sa'adat in 'Fazail Al Ashra', and Abu Bakr Bin Shayba in his 'Amaali', and Al Daylamy in 'Firdows' –

'He[saww] said: '(Syeda) Fatima[asws] is chieftess of the inhabitants of Paradise''.[101]

حِلْيَةُ أَبِي نُعَيْمٍ رَوَى جَابِرُ بْنُ سَمُرَةَ عَنِ النَّبِيِّ ص فِي خَبَرٍ أَمَا إِنَّهَا سَيِّدَةُ نِسَاءِ يَوْمِ الْقِيَامَةِ.

(The book) 'Hulya' of Abu Nueym – It is reported by Jabir Bin Samurah,

'From the Prophet[saww] in a Hadeeth: 'But, she[asws] is chieftess of women on the Day of Qiyamah''.[102]

تَارِيخُ الْبَلَاذُرِيِّ أَنَّ النَّبِيَّ ص قَالَ لِفَاطِمَةَ أَنْتِ أَسْرَعُ أَهْلِي لَحَاقاً بِي فَوَجَمَتْ فَقَالَ لَهَا أَ مَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ فَتَبَسَّمَتْ.

(The book) 'Tareekh' of Al Balazuri –

'The Prophet[saww] said to (Syeda) Fatima[asws]: 'You[asws] will be quickest of my[saww] family to join with me[saww]'. She[asws] was silent (calmed down). He[saww] said to her[asws]: 'Are you[asws] not pleased that you[asws] happen to be chieftess of women of the inhabitants of Paradise?' She[asws] smiled''.[103]

40- قب، المناقب لابن شهرآشوب الشَّعْبِيُّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ أَسَرَّ النَّبِيُّ ص إِلَى فَاطِمَةَ شَيْئاً فَضَحِكَتْ فَسَأَلْتُهَا فَقَالَتْ قَالَ لِي أَ لَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ أَوْ نِسَاءِ أُمَّتِي.

[99] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 g
[100] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 h
[101] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 i
[102] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 j
[103] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 39 k

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(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Shaby, from Masrouq, from Ayesha (well known fabricatress) said,

‘The Prophet[saww] divulged something secretive to (Syeda) Fatima[asws]. So she[asws] laughed. I asked her[asws]. She[asws] said: ‘He[saww] said to me[asws]: ‘Aren’t you[asws] pleased that you[asws] happen to be chieftess of women of the inhabitants of Paradise of women of my[saww] community?’’[104]

حِلْيَةُ الْأَوْلِيَاءِ وَ كِتَابُ الشِّيرَازِيِّ رَوَى عِمْرَانُ بْنُ حُصَيْنٍ وَ جَابِرُ بْنُ سَمُرَةَ أَنَّ النَّبِيَّ ص دَخَلَ عَلَى فَاطِمَةَ فَقَالَ كَيْفَ تَجِدِينَكِ يَا بُنَيَّةِ قَالَتْ إِنِّي لَوَجِعَةٌ وَ إِنَّهُ لَيَزِيدُنِي أَنَّهُ مَا لِي طَعَامٌ آكُلُهُ قَالَ يَا بُنَيَّةِ أَ مَا تَرْضَيْنَ أَنَّكِ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ

(The book) ‘Hulyah Al Awliya’, and the book of Al Shirazi. It is reported by Imran Bin Husayn and Jabir Bin Samurah,

‘The Prophet[saww] entered to see (Syeda) Fatima[asws]. He[saww] said: ‘How are you[asws] feeling, O daughter[asws]?’ She[asws] said: ‘I[asws] am in pain and it is increasing. There is no food for me[asws] I[asws] can eat’. He[saww] said: ‘O daughter[asws]! Are you[asws] not pleased that you[asws] are chieftess of women of the worlds?’

قَالَتْ يَا أَبَتِ فَأَيْنَ مَرْيَمُ بِنْتُ عِمْرَانَ قَالَ تِلْكِ سَيِّدَةُ نِسَاءِ عَالَمِهَا وَ إِنَّكِ سَيِّدَةُ نِسَاءِ عَالَمِكِ أَمَ وَ اللَّهِ زَوَّجْتُكِ سَيِّداً فِي الدُّنْيَا وَ الْآخِرَةِ.

She[asws] said: ‘O father[saww]! So, where is Maryam Bint Imran[as]?’ He[saww] said: ‘That is chieftess of women of her[as] world (era), and you[asws] are chieftess of women of your[asws] world. But, by Allah[azwj]! I[saww] have got you[asws] married to the chief in the world and Hereafter’’.[105]

وَ قِيلَ لِلصَّادِقِ ع قَوْلُ الرَّسُولِ ص فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ أَيْ سَيِّدَةُ نِسَاءِ عَالَمِهَا قَالَ ذَاكَ مَرْيَمُ وَ فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ.

And it was said to Al-Sadiq[asws], ‘Words of Rasool[saww]: ‘Fatima[asws] is chieftess of the inhabitants of Paradise’. Is that chieftess of women of her[asws] world (era)?’ He[asws] said: ‘That is Maryam[as]. And Fatima[asws] is chieftess of women of the inhabitants of Paradise, from the former ones and the latter ones’’.[106]

وَ فِي الْحَدِيثِ أَنَّ آسِيَةَ بِنْتَ مُزَاحِمٍ وَ مَرْيَمَ بِنْتَ عِمْرَانَ وَ خَدِيجَةَ يَمْشِينَ أَمَامَ فَاطِمَةَ كَالْحِجَابِ لَهَا إِلَى الْجَنَّةِ.

And in the Hadeeth: ‘Aasiya Bin Muzahim[as], and Maryam Bint Imran[as], and (Syeda) Khadeeja[asws] would be walking in front of (Syeda) Fatima[asws] like being the veil for her[asws], to the Paradise’’.[107]

وَ سَأَلَ بزل الْهَرَوِيُّ الْحُسَيْنَ بْنَ رَوْحٍ ره فَقَالَ كَمْ بَنَاتُ رَسُولِ اللَّهِ ص فَقَالَ أَرْبَعٌ فَقَالَ أَيَّتُهُنَّ أَفْضَلُ فَقَالَ فَاطِمَةُ قَالَ وَ لِمَ صَارَتْ أَفْضَلَ وَ كَانَتْ أَصْغَرَهُنَّ سِنّاً وَ أَقَلَّهُنَّ صُحْبَةً لِرَسُولِ اللَّهِ ص قَالَ لِخَصْلَتَيْنِ خَصَّهَا اللَّهُ بِهِمَا إِنَّهَا وَرِثَتْ رَسُولَ اللَّهِ ص وَ نَسْلُ رَسُولِ اللَّهِ ص مِنْهَا وَ لَمْ يَخُصَّهَا بِذَلِكَ إِلَّا بِفَضْلِ إِخْلَاصٍ عَرَفَهُ مِنْ نِيَّتِهَا.

[104] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 40 a
[105] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 40 b
[106] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 40 c
[107] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 40 d

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And Bazal Al Harwy asked Al-Husayn Bin Rawh, he said,

'How many were the daughters[as] of Rasool-Allah[saww]?' He said, 'Four'. He said, 'Which one of them was superior?' He said, '(Syeda) Fatima[asws]. He said, 'And why did she[asws] come to be superior, and she[asws] was their[as] youngest in age, and the least of them in accompaniment with Rasool-Allah[saww]?' He said, 'Due to two qualities Allah[azwj] has Specialised her[asws] with. She[asws] inherited Rasool-Allah[saww], and the lineage of Rasool-Allah[saww] was from her[asws], and He[azwj] did not Particularise her[asws] except due to the merit of the sincerity he[saww] saw from her[asws] intention''.[108] (This is not a Hadith and from a non-Shia source)

جَامِعُ التِّرْمِذِيِّ وَ إِبَانَةُ الْعُكْبَرِيِّ وَ أَخْبَارُ فَاطِمَةَ عَنْ أَبِي عَلِيٍّ الصَّوْلِيِّ وَ تَارِيخُ خُرَاسَانَ عَنِ السَّلَامِيِّ مُسْنَداً أَنَّ جُمَيْعاً التَّيْمِيَّ قَالَ: دَخَلْتُ مَعَ عَمَّتِي عَلَى عَائِشَةَ فَقَالَتْ لَهَا عَمَّتِي مَا حَمَلَكِ عَلَى الْخُرُوجِ عَلَى عَلِيٍّ فَقَالَتْ عَائِشَةُ دَعِينَا فَوَ اللَّهِ مَا كَانَ أَحَدٌ مِنَ الرِّجَالِ أَحَبَّ إِلَى رَسُولِ اللَّهِ مِنْ عَلِيٍّ وَ لَا مِنَ النِّسَاءِ أَحَبَّ إِلَيْهِ مِنْ فَاطِمَةَ.

(The books) 'Jamie Al Tirmizi', and 'Ibanah' of Al Ukbary, and 'Akhbar Fatima[asws]' from Abu Ali Al Sowly, and 'Tareekh Khurasan' from Al Salamy, attributing the collection of Al Taymi who said,

'I entered to see Ayesha along with my mother. She said to her, 'O my paternal aunt! What carried you upon the rising against Ali[asws]?' Ayesha said, 'Leave us (from this)! By Allah[azwj]! There was no one from the men more beloved to Rasool-Allah[saww] than Ali[asws], nor from the women more beloved to him[saww] than (Syeda) Fatima[asws]''.[109]

فَضَائِلُ الْعَشَرَةِ عَنْ أَبِي السَّعَادَاتِ وَ فَضَائِلُ الصَّحَابَةِ عَنِ السَّمْعَانِيِّ وَ فِي رِوَايَاتٍ عَنِ الشَّرِيكِ وَ الْأَعْمَشِ وَ كَثِيرٍ النَّوَّاءِ وَ ابْنِ الْحَجَّامِ كُلُّهُمْ عَنْ جُمَيْعِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ وَ عَنْ أُسَامَةَ عَنِ النَّبِيِّ ص وَ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص أَيُّ النِّسَاءِ أَحَبُّ إِلَيْكَ قَالَ فَاطِمَةُ قُلْتُ مِنَ الرِّجَالِ قَالَ زَوْجُهَا.

(The books) 'Fazail Al Ashra' from Abu Al Sa'dat, and 'Fazail Al Sahaba; from Al Sam'any, and in a report from Al Shareek, and Al Amsh, and Kaseer al Nawa'a, and Ibn Al Hajjam, all of them from Jumie Bin Umeyr, from Ayesha (well-known fabricatress), and from Usama, from the Prophet[saww]. And it is reported from Abdullah Bin Ata'a, from Abdullah Bin Bureyda, from his father who said,

'I asked Rasool-Allah[saww]! Which of the women are more beloved to you[saww]?' He[saww] said: '(Syeda) Fatima[asws]'. I said, 'From the men?' He[saww] said: 'Her[asws] husband[asws]''.[110]

جَامِعُ التِّرْمِذِيِّ قَالَ بُرَيْدَةُ كَانَ أَحَبَّ النِّسَاءِ إِلَى رَسُولِ اللَّهِ ص فَاطِمَةُ وَ مِنَ الرِّجَالِ عَلِيٌّ.

(The book) 'Jamie Al Tirmizi' – Bureyda said,

'The most beloved of the women to Rasool-Allah[saww] was (Syeda) Fatima[asws], and from the men, Ali[asws]''.[111]

[108] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 40 e
[109] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 40 f
[110] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 40 g
[111] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 40 h

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قُوتُ الْقُلُوبِ عَنْ أَبِي طَالِبٍ الْمَكِّيِّ وَ الْأَرْبَعِينُ عَنْ أَبِي صَالِحٍ الْمُؤَذِّنِ وَ فَضَائِلُ الصَّحَابَةِ عَنْ أَحْمَدَ بِالْإِسْنَادِ عَنْ سُفْيَانَ وَ عَنِ الْأَعْمَشِ عَنْ أَبِي الْجَحَّافِ عَنْ جُمَيْعٍ عَنْ عَائِشَةَ أَنَّهُ قَالَ عَلِيٌّ لِلنَّبِيِّ ص لَمَّا جَلَسَ بَيْنَهُ وَ بَيْنَ فَاطِمَةَ وَ هُمَا مُضْطَجِعَانِ أَيُّنَا أَحَبُّ إِلَيْكَ أَنَا أَوْ هِيَ فَقَالَ ص هِيَ أَحَبُّ إِلَيَّ وَ أَنْتَ أَعَزُّ عَلَيَّ مِنْهَا.

(The book) 'Quwwat Al Quloob' from Abu Talib Al Makky, and 'Al Arbaeen' from Abu Salih Al Muwazzin, and 'Fazaail Al Sahaba' from Ahmad, by the chain from Sufyan, and from Al Amsh, from Abu Al Jahhaf, from Jumie, from Ayesha (well-known fabricatress),

'Ali[asws] said to the Prophet[saww] when he[saww] sat between him[asws] and (Syeda) Fatima[asws], and they[asws] were lying down: 'Which of us[asws] is more beloved to you[saww], I[asws] or her[asws]?' He[saww] said: 'She[asws] is more beloved to me[saww], and you[asws] are dearer to me[saww] than her[asws]''.[112]

وَ فِي خَبَرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ افْتَخَرَ عَلِيٌّ وَ فَاطِمَةُ بِفَضَائِلِهِمَا فَأَخْبَرَ جَبْرَئِيلُ النَّبِيَّ ص أَنَّهُمَا قَدْ أَطَالا الْخُصُومَةَ فِي مَحَبَّتِكَ فَاحْكُمْ بَيْنَهُمَا

And in a Hadeeth from Jabir Bin Abdullah,

'Ali[asws] and (Syeda) Fatima[asws] prided (with each other) with their[asws] respective merits, so Jibraeel[as] informed the Prophet[saww]: 'They[asws] would both be coming for the contention regarding your[saww] love, so decide between them[asws]'.

فَدَخَلَ وَ قَصَّ عَلَيْهِمَا مَقَالَتَهُمَا ثُمَّ أَقْبَلَ عَلَى فَاطِمَةَ وَ قَالَ لَكِ حَلَاوَةُ الْوَلَدِ وَ لَهُ عِزُّ الرِّجَالِ وَ هُوَ أَحَبُّ إِلَيَّ مِنْكِ

He[saww] entered and narrated their[asws] stories to them[asws], then he[saww] faced towards (Syeda) Fatima[asws] and said: 'For you[asws] is the sweetness of the child, and for him[asws] is the dearness of the men, and he[asws] is more beloved to me[saww] than you[asws]'.

فَقَالَتْ فَاطِمَةُ وَ الَّذِي اصْطَفَاكَ وَ اجْتَبَاكَ وَ هَدَاكَ وَ هَدَى بِكَ الْأُمَّةَ لَا زِلْتُ مُقِرَّةً لَهُ مَا عِشْتُ.

(Syeda) Fatima[asws] said: 'By the One[azwj] Who Chose you[saww] and Selected you[asws] and Guided you[asws], and Guided the community through you[saww]! I[asws] will not cease to acknowledge to him[asws] for as long as I[asws] live''.[113]

عَامِرٌ الشَّعْبِيُّ وَ الْحَسَنُ الْبَصْرِيُّ وَ سُفْيَانُ الثَّوْرِيُّ وَ مُجَاهِدٌ وَ ابْنُ جُبَيْرٍ وَ جَابِرٌ الْأَنْصَارِيُّ وَ مُحَمَّدٌ الْبَاقِرُ وَ جَعْفَرٌ الصَّادِقُ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ أَغْضَبَهَا فَقَدْ أَغْضَبَنِي.

Aamir Al Shaby, and Al-Hassan Al Basry, and Sufyan Al Sowry, and Mujahid, and Ibn Jubeyr, and Jabir Al Ansary,

'And Muhammad Al-Baqir[asws], and Ja'far Al-Sadiq[asws], from the Prophet[saww] having said: 'But rather, (Syeda) Fatima[asws] is a part of me[saww], so the one who angers her[asws] has angered me[saww]''.[114]

وَ فِي رِوَايَةِ جَابِرٍ فَمَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ.

[112] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 40 i
[113] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 40 j
[114] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 40 k

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And in a report of Jabir, '(He[saww] said): 'The one who hurts her[asws] has hurt me[saww], and the one who hurts me[saww] has hurt Allah[azwj]''.[115]

وَ فِي مُسْلِمٍ وَ الْحِلْيَةِ إِنَّمَا فَاطِمَةُ ابْنَتِي بَضْعَةٌ مِنِّي يُرِيبُنِي مَا أَرَابَهَا وَ يُؤْذِينِي مَا آذَاهَا.

And in (the books) '(Saheeh) Muslim' and 'Al Hilya' –

'(He[saww] said): 'But rather, my[saww] daughter[asws] Fatima[asws] is a part of me[saww], it gladdens me[saww] what gladdens her[asws], and hurts me[saww] what hurts her[asws]''.[116]

41- قب، المناقب لابن شهرآشوب سَعْدُ بْنُ أَبِي وَقَّاصٍ سَمِعْتُ النَّبِيَّ ص يَقُولُ فَاطِمَةُ بَضْعَةٌ مِنِّي مَنْ سَرَّهَا فَقَدْ سَرَّنِي وَ مَنْ سَاءَهَا فَقَدْ سَاءَنِي فَاطِمَةُ أَعَزُّ الْبَرِيَّةِ عَلَيَّ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Sa'ad Bin Abu Waqas,

'I heard the Prophet[saww] saying: 'Fatima[asws] is a part of me[saww]. One who cheers her[asws] has cheered me[saww], and one who saddens her[asws] has saddened me[saww]. Fatima[asws] is dearest of the Created beings until me[saww]''.[117]

مُسْتَدْرَكُ الْحَاكِمِ عَنْ أَبِي سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ وَ حِلْيَةُ أَبِي نُعَيْمٍ عَنِ الزُّهْرِيِّ وَ ابْنُ أَبِي مُلَيْكَةَ وَ الْمِسْوَرُ بْنُ مَخْرَمَةَ أَنَّ النَّبِيَّ ص قَالَ: إِنَّمَا فَاطِمَةُ شِجْنَةٌ مِنِّي يَقْبِضُنِي مَا يَقْبِضُهَا وَ يَبْسُطُنِي مَا يَبْسُطُهَا.

(The book) 'Al Mustadrak' of Al Hakam, from Abu Sahl Bin Ziyad, from Ismail, and 'Hilyah' of Abu Nueym, from Al Zuhry, and Ibn Abu Muleyka, and Al Miswar Bin Makhzama,

'The Prophet[saww] said: 'Fatima[asws] is more bashful than me[saww]. It constricts me[saww] what constricts her[asws], and it expands me[saww] what expands her[asws]''.[118]

وَ جَاءَ سَهْلُ بْنُ عَبْدِ اللَّهِ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَقَالَ: إِنَّ قَوْمَكَ يَقُولُونَ إِنَّكَ تُؤْثِرُ عَلَيْهِمْ وُلْدَ فَاطِمَةَ فَقَالَ عُمَرُ سَمِعْتُ الثِّقَةَ مِنَ الصَّحَابَةِ أَنَّ النَّبِيَّ ص قَالَ فَاطِمَةُ بَضْعَةٌ مِنِّي يُرْضِينِي مَا أَرْضَاهَا وَ يُسْخِطُنِي مَا أَسْخَطَهَا فَوَ اللَّهِ إِنِّي لَحَقِيقٌ أَنْ أَطْلُبَ رِضَى رَسُولِ اللَّهِ وَ رِضَاهُ وَ رِضَاهَا فِي رِضَى وُلْدِهَا

وَ قَدْ عَلِمُوا أَنَّ النَّبِيَّ يَسُرُّهُ مَسَرَّتُهَا جِدّاً وَ يشنى [يَشْنَأُ] اغْتِمَامَهَا

And Sahl Bin Abdullah came to Umar Bin Abdul Aziz. He said, 'Your people are saying you are preferring the children of (Syeda) Fatima[asws] over them!' Umar said, 'I heard the trustworthy from the companions that the Prophet[saww] said: '(Syeda) Fatima[asws] is a part of me[saww]. It pleases me[saww] what pleases her[asws], and it angers me[saww] what angers her[asws]. By Allah[azwj]! Surely, it is only rightful that I seek the pleasure of Rasool-Allah[saww], and his[saww] pleasure is her[asws] pleasure, and her[asws] pleasure is in the pleasure of her[asws] children. Then he posed a

[115] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 40 l
[116] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 40 m
[117] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 41 a
[118] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 41 b

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couplet, ‘They have known that the Prophet[saww], he[saww] is cheered a lot from her[asws] cheerfulness, and he[saww] is angered to her[asws] sorrow’’.[119]

أَبُو ثَعْلَبَةَ الْخُشَنِيُّ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا قَدِمَ مِنْ سَفَرِهِ يَدْخُلُ عَلَى فَاطِمَةَ فَدَخَلَ عَلَيْهَا فَقَامَتْ إِلَيْهِ وَ اعْتَنَقَتْهُ وَ قَبَّلَتْ بَيْنَ عَيْنَيْهِ.

Abu Sa’alba Al Khushami said,

‘It was so that whenever Rasool-Allah[saww] arrived from his[saww] journey, he[saww] would enter to see (Syeda) Fatima[asws]. He[saww] entered, so she[asws] stood up to him[saww] and hugged him[saww] and kissed between his[saww] eyes’’.[120]

الْأَرْبَعِينُ عَنِ ابْنِ الْمُؤَذِّنِ بِإِسْنَادِهِ عَنِ النَّضْرِ بْنِ شُمَيْلٍ عَنْ مَيْسَرَةَ عَنِ الْمِنْهَالِ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ عَنْ عَائِشَةَ بِنْتِ أَبِي بَكْرٍ وَ فِي فَضَائِلِ السَّمْعَانِيِّ بِإِسْنَادِهِ عَنْ عِكْرِمَةَ قَالا كَانَ النَّبِيُّ ص إِذَا قَدِمَ مِنْ مَغَازِيهِ قَبَّلَ فَاطِمَةَ.

(The book) ‘Al Arbaeen’ – From Ibn Al Muwazzin, by his chain from Al Nazar Bin Shumeyl, from Maysara, from Al Minhal, from Ayesha Bint Talha, from Ayesha Bint Abu Bakr (well-known fabricatress), and in ‘Fazaail’ of Al Sam’any, by his chain from Ikrimah (bin Abu Jahl[la]), both said,

‘The Prophet[saww], whenever he[saww] arrived from his[saww] battles, kissed (between eyes of Syeda) Fatima[asws]’’.[121]

وَ رَوَوْا عَنْ عَائِشَةَ أَنَّ فَاطِمَةَ كَانَتْ إِذَا دَخَلَتْ عَلَى رَسُولِ اللَّهِ ص قَامَ لَهَا مِنْ مَجْلِسِهِ وَ قَبَّلَ رَأْسَهَا وَ أَجْلَسَهَا مَجْلِسَهُ وَ إِذَا جَاءَ إِلَيْهَا لَقِيَتْهُ وَ قَبَّلَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَ جَلَسَا مَعاً.

And it is reported from Ayesha (well-known fabricatress),

‘(Syeda) Fatima[asws], whenever she[asws] entered to see Rasool-Allah[saww], he[saww] would stand up from his[saww] seat and kiss her[asws] head, and make her[asws] sit in his[saww] seat, and whenever he[saww] came to her[asws], she[asws] would receive him[saww], and each one[asws] of them[asws] would kiss his companion and they[asws] would both sit together’’.[122]

أَبُو السَّعَادَاتِ فِي فَضَائِلِ الْعَشَرَةِ وَ ابْنُ الْمُؤَذِّنِ فِي الْأَرْبَعِينِ بِالْإِسْنَادِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ وَ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ وَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالُوا كَانَ النَّبِيُّ ص إِذَا أَرَادَ سَفَراً كَانَ آخِرَ النَّاسِ عَهْداً بِفَاطِمَةَ وَ إِذَا قَدِمَ كَانَ أَوَّلَ النَّاسِ عَهْداً بِفَاطِمَةَ.

Abu Al Sa’daat in (the book) ‘Fazail Al Ashara’, and Ibn Al Muwazzin in ‘Al Arbaeen’, by the chain from Ikrimah (bin Abu Jahl[la]), from Ibn Abbas, and from Sa’alba, and from Nafie, from Ibn Umar who said,

‘It was so that whenever the Prophet[saww] intended to travel, would be last of the people in making a pact with (Syeda) Fatima[asws], and when he[saww] arrived, would be first of the people with a pact with (Syeda) Fatima[asws]’’.[123]

[119] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 41 c
[120] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 41 d
[121] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 41 e
[122] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 41 f
[123] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 41 g

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أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: كَانَتْ فَاطِمَةُ مِنْ أَعَزِّ النَّاسِ عَلَى رَسُولِ اللَّهِ ص فَدَخَلَ عَلَيْهَا يَوْماً وَ هِيَ تُصَلِّي فَسَمِعَتْ كَلَامَ رَسُولِ اللَّهِ ص فِي رَحْلِهَا فَقَطَعَتْ صَلَاتَهَا وَ خَرَجَتْ مِنَ الْمُصَلَّى فَسَلَّمَتْ عَلَيْهِ فَمَسَحَ يَدَهُ عَلَى رَأْسِهَا وَ قَالَ يَا بُنَيَّةِ كَيْفَ أَمْسَيْتِ رَحِمَكِ اللَّهُ عَشِّينَا غَفَرَ اللَّهُ لَكِ وَ قَدْ فَعَلَ.

Abu Saeed Al Khudry said,

‘(Syeda) Fatima[asws] was from dearest of the people to Rasool-Allah[saww]. One day he[saww] entered to see her[asws], and she[asws] was praying Salat. She[asws] heard the speech of Rasool-Allah[saww], so she[asws] turned and terminated her[asws] Salat and went out from the prayer mat. She[asws] greeted unto him[saww] and he[saww] caressed by his[saww] hand upon her[asws] head and said: ‘O daughter[asws]! How is your[asws] evening? May Allah[azwj] have Mercy on you[asws] in our[asws] evening. May Allah[azwj] Forgive for you[asws], and He[azwj] has already Done so’’.[124]

أَخْبَارُ فَاطِمَةَ عَنْ أَبِي عَلِيٍّ الصَّوْلِيِّ قَالَ عَبْدُ اللَّهِ بْنُ الْحَسَنِ دَخَلَ رَسُولُ اللَّهِ ص عَلَى فَاطِمَةَ فَقَدَّمَتْ إِلَيْهِ كِسْرَةً يَابِسَةً مِنْ خُبْزِ شَعِيرٍ فَأَفْطَرَ عَلَيْهَا ثُمَّ قَالَ يَا بُنَيَّةِ هَذَا أَوَّلُ خُبْزٍ أَكَلَ أَبُوكِ مُنْذُ ثَلَاثَةِ أَيَّامٍ فَجَعَلَتْ فَاطِمَةُ تَبْكِي وَ رَسُولُ اللَّهِ يَمْسَحُ وَجْهَهَا بِيَدِهِ.

(The book) ‘Akhbar Fatima[asws]’ – From Abu Ali Al Sowly, ‘Abdullah Bin Al-Hassan said,

‘Rasool-Allah[saww] entered to see (Syeda) Fatima[asws]. She[asws] forwarded a dry piece of barley bread towards him. He[saww] broke Fast upon it, then said: ‘O daughter[asws]! This is the first bread your[saww] father[saww] has eaten since three days’. So, (Syeda) Fatima[asws] went on to cry, and Rasool-Allah[saww] caressed her[asws] face with his[saww] hand’’.[125]

أَبُو صَالِحٍ الْمُؤَذِّنُ فِي الْأَرْبَعِينَ بِالْإِسْنَادِ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنِ ابْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ اللَّهَ تَعَالَى لَمَّا أَمَرَنِي أَنْ أُزَوِّجَ فَاطِمَةَ مِنْ عَلِيٍّ فَفَعَلْتُ فَقَالَ لِي جَبْرَئِيلُ إِنَّ اللَّهَ تَعَالَى بَنَى جَنَّةً مِنْ لُؤْلُؤَةٍ بَيْنَ كُلِّ قَصَبَةٍ إِلَى قَصَبَةٍ لُؤْلُؤَةٌ مِنْ يَاقُوتٍ مُشَذَّرَةٌ بِالذَّهَبِ وَ جَعَلَ سُقُوفَهَا زَبَرْجَداً أَخْضَرَ وَ جَعَلَ فِيهَا طَاقَاتٍ مِنْ لُؤْلُؤٍ مُكَلَّلَةٍ بِالْيَاقُوتِ

Abu Salih Al Muwazzin in (the book) ‘Al Arbaeen’, by the chain from Shuba, from Amro Bin Murrah, from Ibrahim, from Masrouq, from Ibn Masoud who said,

‘I heard Rasool-Allah[saww] saying: ‘When Allah[azwj] the Exalted Commanded me[saww] to get (Syeda) Fatima[asws] married to Ali[asws], I[saww] did so. Jibraeel[as] said to me[saww]: ‘Allah[azwj] the Exalted has Built a garden of pearls. Between each reed to a reed there are pearls of ruby, interwoven with the gold, and Made its ceiling to be of green emeralds, and Made layers of pearls inter-laced with rubies.

ثُمَّ جَعَلَ غُرَفَهَا لَبِنَةً مِنْ ذَهَبٍ وَ لَبِنَةً مِنْ فِضَّةٍ وَ لَبِنَةً مِنْ دُرٍّ وَ لَبِنَةً مِنْ يَاقُوتٍ وَ لَبِنَةً مِنْ زَبَرْجَدٍ ثُمَّ جَعَلَ فِيهَا عُيُوناً تَنْبُعُ مِنْ نَوَاحِيهَا وَ حُفَّتْ بِالْأَنْهَارِ وَ جَعَلَ عَلَى الْأَنْهَارِ قِبَاباً مِنْ دُرٍّ قَدْ شُعِّبَتْ بِسَلَاسِلِ الذَّهَبِ وَ حُفَّتْ بِأَنْوَاعِ الشَّجَرِ وَ بَنَى فِي كُلِّ غُصْنٍ قُبَّةً وَ جَعَلَ فِي كُلِّ قُبَّةٍ أَرِيكَةً مِنْ دُرَّةٍ بَيْضَاءَ غِشَاؤُهَا السُّنْدُسُ وَ الْإِسْتَبْرَقُ

Then He[azwj] Made its towers to be from bricks of gold, and bricks of silver, and bricks of jewels, and bricks of ruby, and bricks of emeralds. Then He[azwj] Made springs to be in it, bursting from its sides, and its banks with the rivers, and Made domes of gems to be upon the rivers having been linked by chains of gold, and on the banks are a variety of trees. And He[azwj] Built a dome

[124] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 41 h
[125] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 41 i

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in every branch, and Made armchairs for white gems to be in every dome, its covering being of silk and brocade.

وَ فَرَشَ أَرْضَهَا بِالزَّعْفَرَانِ وَ فَتَقَ بِالْمِسْكِ وَ الْعَنْبَرِ وَ جَعَلَ فِي كُلِّ قُبَّةٍ حَوْرَاءَ وَ الْقُبَّةُ لَهَا مِائَةُ بَابٍ عَلَى كُلِّ بَابٍ جَارِيَتَانِ وَ شَجَرَتَانِ فِي كُلِّ قُبَّةٍ مِفْرَشٌ وَ كِتَابٌ مَكْتُوبٌ حَوْلَ الْقِبَابِ آيَةُ الْكُرْسِيِّ

And He[azwj] Carpeted its land with saffron, and perfumed with the musk and ambergris, and Made a Hourie to be in every dome. And the dome, there are one hundred doors to for it, upon each door being two girls and two trees in every furnished dome. And there is an inscription written around the dome, the Verse of the Chair (Ayat Al-Kursy)'.

فَقُلْتُ يَا جَبْرَئِيلُ لِمَنْ بَنَى اللَّهُ هَذِهِ الْجَنَّةَ قَالَ بَنَاهَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ فَاطِمَةَ ابْنَتِكَ سِوَى جِنَانِهِمَا تُحْفَةً أَتْحَفَهُمَا اللَّهُ وَ لْتَقَرَّ بِذَلِكَ عَيْنُكَ يَا رَسُولَ اللَّهِ.

I[saww] said: 'O Jibraeel[as]! For whom has Allah[azwj] Built this garden?' He[as] said: 'He[azwj] has built it for Ali[asws] Bin Abu Talib[asws] and your[saww] daughter[asws] Fatima[asws], besides their[asws] (other) gardens, as a gift Allah[azwj] has Gifted to them[asws], and for your[saww] eyes to be delighted with that, O Rasool-Allah[saww]!''[126]

42- قب، المناقب لابن شهرآشوب ابْنُ عَبْدِ رَبِّهِ الْأَنْدُلُسِيُّ فِي الْعِقْدِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ فِي خَبَرٍ عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ قَالَ: دَخَلَ الْحَسَنُ بْنُ عَلِيٍّ عَلَى جَدِّهِ ص وَ هُوَ يَتَعَثَّرُ بِذَيْلِهِ فَأَسَرَّ إِلَى النَّبِيِّ ص سِرّاً فَرَأَيْتُهُ وَ قَدْ تَغَيَّرَ لَوْنُهُ ثُمَّ قَامَ النَّبِيُّ ص حَتَّى أَتَى مَنْزِلَ فَاطِمَةَ فَأَخَذَ بِيَدِهَا فَهَزَّهَا إِلَيْهِ هَزّاً قَوِيّاً ثُمَّ قَالَ يَا فَاطِمَةُ إِيَّاكِ وَ غَضَبَ عَلِيٍّ فَإِنَّ اللَّهَ يَغْضَبُ لِغَضَبِهِ وَ يَرْضَى لِرِضَاهُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ibn Abd Rabbih Al Andalusy in (the book) 'Al Iqd', from Abdullah Bin Al Zubeyr, from a Hadeeth from Muawiya Bin Abu Sufyan having said,

'Al-Hassan[asws] Bin Ali[asws] entered to see his[asws] grandfather[saww], and he[asws] was stumbling with his[asws] dress. He[asws] divulged a secret to the Prophet[saww]. I saw him[saww], and his[saww] colour changed. Then the Prophet[saww] stood up until he[saww] came to the house of (Syeda) Fatima[asws]. He[saww] grabbed her[asws] hand and shook it with a strong jolt, then said: 'O Fatima[asws]! Beware of being angry with Ali[asws], for Allah[azwj] is Angered for his[asws] anger and is Pleased for his[asws] pleasure'.

ثُمَّ جَاءَ عَلِيٌّ فَأَخَذَ النَّبِيُّ ص بِيَدِهِ ثُمَّ هَزَّهَا إِلَيْهِ هَزّاً خَفِيفاً ثُمَّ قَالَ يَا أَبَا الْحَسَنِ إِيَّاكَ وَ غَضَبَ فَاطِمَةَ فَإِنَّ الْمَلَائِكَةَ تَغْضَبُ لِغَضَبِهَا وَ تَرْضَى لِرِضَاهَا

Then Ali[asws] came, so the Prophet[saww] grabbed his[asws] hand, then shook it with a light shake, then said: 'O Abu Al-Hassan[asws]! Beware of angering (Syeda) Fatima[asws], for the Angels are angered for her[asws] anger and are pleased for her[asws] pleasure'.

فَقُلْتُ يَا رَسُولَ اللَّهِ مَضَيْتَ مَذْعُوراً وَ قَدْ رَجَعْتَ مَسْرُوراً فَقَالَ يَا مُعَاوِيَةُ كَيْفَ لَا أَسُرُّ وَ قَدْ أَصْلَحْتُ بَيْنَ اثْنَيْنِ هُمَا أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ.

I said, 'O Rasool-Allah[saww]! You[saww] went angrily and returned happily'. He[saww] said: 'O Muawiya! How can I[azwj] not return cheerfully and I[saww] have reconciled between two, both of whom are the most honourable of creatures to Allah[azwj]''.[127]

[126] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 41 j
[127] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 42 a

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وَ فِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ وَ حَبِيبِ بْنِ ثَابِتٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ أَحَبُّ اثْنَيْنِ فِي الْأَرْضِ إِلَيَّ.

And in a report of Abdullah Bin Al-Haris, and Habeeb Bin Sabit, and Ali Bin Ibrahim – 'The most beloved two to me[saww] in the earth''.[128]

قَالَ ابْنُ بَابَوَيْهِ هَذَا غَيْرُ مُعْتَمَدٍ لِأَنَّهُمَا مُنَزَّهَانِ أَنْ يَحْتَاجَا أَنْ يُصْلِحَ بَيْنَهُمَا رَسُولُ اللَّهِ ص.

Note: - Ibn Babuwayh (Al-Sadouq) said, 'This is unreliable because they[asws] are infallible from being needy for Rasool-Allah[saww] to reconcile between them[asws]'.

أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّافِعِيُّ وَ ابْنُ شِهَابٍ الزُّهْرِيُّ وَ ابْنُ الْمُسَيَّبِ كُلُّهُمْ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَ أَبُو مُعَاذٍ النَّحْوِيُّ الْمَرْوَزِيُّ وَ أَبُو قَتَادَةَ الْحَرَّانِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ هَاشِمِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ وَ الْخَرْكُوشِيُّ فِي شَرَفِ النَّبِيِّ وَ الْأُشْنُهِيُّ فِي الِاعْتِقَادِ وَ السَّمْعَانِيُّ فِي الرِّسَالَةِ وَ أَبُو صَالِحٍ الْمُؤَذِّنُ فِي الْأَرْبَعِينَ وَ أَبُو السَّعَادَاتِ فِي الْفَضَائِلِ وَ مِنْ أَصْحَابِنَا أَبُو عُبَيْدَةَ الْحَذَّاءُ وَ غَيْرُهُ عَنِ الصَّادِقِ ع أَنَّهُ كَانَ رَسُولُ اللَّهِ ص يُكْثِرُ تَقْبِيلَ فَاطِمَةَ فَأَنْكَرَتْ عَلَيْهِ بَعْضُ نِسَائِهِ

Abu Bakr Muhammad Bin Abdullah Al Shafie, and Ibn Shihab Al Zuhry and Ibn Al Musayyab, all of them from Sa'ad Bin Abu Waqas, and Abu Muaz Al Nahwy Al Mahruzy, and Abu Qatadah Al Harrany, from Sufyan Al Sowry, from Hashim Bin Urwah, from his father, from Ayesha, and Al Kharkowshy, in (the book) 'Sharah Al Nabi[saww]', and Al Shnuhy in 'Al Itiqad', and Al Sam'any in 'Al Risala', and Abu Salih Al Muwazzin in 'Al Arbaeen', and Abu Al Sa'daat' in 'Al Fazail', and from our companion Abu Ubeyda Al Haza'a and others,

'From Al-Sadiq[asws]: 'It was so that Rasool-Allah[saww] used to frequently kiss (Syeda) Fatima[asws] (between her[asws] eyes), so one of his[saww] wives (Ayesha) dislike that.

فَقَالَ ص إِنَّهُ لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ أَخَذَ بِيَدِي جَبْرَئِيلُ فَأَدْخَلَنِي الْجَنَّةَ فَنَاوَلَنِي مِنْ رُطَبِهَا فَأَكَلْتُهَا

He[saww] said: 'When there was an ascension with me[saww] to the sky, Jibraeel[as] held my[saww] hand and entered me[saww] into the Paradise. He[as] gave me[saww] from its dates, so I[saww] ate them'.

فِي رِوَايَةٍ فَنَاوَلَنِي مِنْهَا تُفَّاحَةً فَأَكَلْتُهَا فَتَحَوَّلَ ذَلِكَ نُطْفَةً فِي صُلْبِي فَلَمَّا هَبَطْتُ إِلَى الْأَرْضِ وَاقَعْتُ خَدِيجَةَ فَحَمَلَتْ بِفَاطِمَةَ فَفَاطِمَةُ حَوْرَاءُ إِنْسِيَّةٌ فَكُلَّمَا اشْتَقْتُ إِلَى رَائِحَةِ الْجَنَّةِ شَمِمْتُ رَائِحَةَ ابْنَتِي

In a report: 'He[saww] gave me[saww] an apple from it, so I[saww] ate it. That transformed into a seed in my[saww] Sulb. When I[saww] came down to the earth, I[saww] slept with (Syeda) Khadeeja[asws], so she[as] was blessed with (Syeda) Fatima[asws]. Thus, Fatima[asws] is a human Hourie. Every time I[saww] am desirous to the aroma of Paradise, I[saww] smell the aroma of my[saww] daughter[asws]'.

وَ دَخَلَ النَّبِيُّ ص عَلَى فَاطِمَةَ فَرَآهَا مُنْزَعِجَةً فَقَالَ لَهَا مَا بِكِ فَقَالَتْ الْحُمَيْرَاءُ افْتَخَرَتْ عَلَى أُمِّي أَنَّهَا لَمْ تَعْرِفْ رَجُلًا قَبْلَكَ وَ إِنَّ أُمِّي عَرَفَتْهَا مُسِنَّةً فَقَالَ ص إِنَّ بَطْنَ أُمِّكِ كَانَ لِلْإِمَامَةِ وِعَاءً.

And the Prophet[saww] entered to see (Syeda) Fatima[asws] and saw her[asws] distressed. He[saww] said to her[asws]: 'What is with you[asws]?' She[asws] said: 'Al Humeyra (the donkey – Ayesha) prided upon my[asws] mother[as] ((Syeda) Khadeeja[asws]), that she[as] had not been to any man (before marriage)

[128] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 42 b

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before you[saww], and that my[saww] mother[as] was old'. He[saww] said: 'The lap of your[asws] mother[as] was a receptacle for the Imamate''.[129]

ابْنُ عَبْدِ رَبِّهِ فِي الْعِقْدِ إِنَّ الْمَهْدِيَّ رَأَى فِي مَنَامِهِ شَرِيكاً الْقَاضِيَ مَصْرُوفاً وَجْهُهُ عَنْهُ فَلَمَّا انْتَبَهَ قَصَّ رُؤْيَاهُ عَلَى الرَّبِيعِ فَقَالَ إِنَّ شَرِيكاً مُخَالِفٌ لَكَ وَ إِنَّهُ فَاطِمِيٌّ مَحْضاً قَالَ الْمَهْدِيُّ عَلَيَّ بِشَرِيكٍ فَأُتِيَ بِهِ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ بَلَغَنِي أَنَّكَ فَاطِمِيٌّ قَالَ أُعِيذُكَ بِاللَّهِ أَنْ تَكُونَ غَيْرَ فَاطِمِيٍّ إِلَّا أَنْ تَعْنِيَ فَاطِمَةَ بِنْتَ كِسْرَى

Ibn Abd Rabih in (the book) 'Al Iqd' –

'Al-Mahdy (the caliph) saw in his dream, Shareek the judge, turning his face away from him. When he woke up, he narrated his dream to Al-Rabie. He said, 'Shareek is an adversary of yours and he is a pure Fatimide'. Al-Mahdy said, 'To me, with Shareek!' They came with him. When he entered to see him, he said, 'It has reached me that you are a Fatimide?' He said, 'I seek Refuge with Allah[azwj] from becoming other than a Fatimide, except if you mean Fatima Bint Kisra'.

قَالَ لَا وَ لَكِنْ أَعْنِي فَاطِمَةَ بِنْتَ مُحَمَّدٍ قَالَ فَتَلْعَنُهَا قَالَ لَا مَعَاذَ اللَّهِ قَالَ فَمَا تَقُولُ فِي مَنْ يَلْعَنُهَا قَالَ عَلَيْهِ لَعْنَةُ اللَّهِ قَالَ فَالْعَنْ هَذَا يَعْنِي الرَّبِيعَ

He (Al-Mahdy) said, 'No. but I mean Fatima Bint Muhammad[asws]'. He said, 'Are you cursing her[asws]'. He said, 'No, Allah[azwj] Forbid!' He said, 'So, what are you saying regarding the one who curses her?' He said, 'Upon him be the Curse of Allah[azwj]!' He said, 'Then curse this one' – meaning Rabie.

قَالَ لَا وَ اللَّهِ مَا أَلْعَنُهَا يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَهُ شَرِيكٌ يَا مَاجِنُ فَمَا ذِكْرُكَ لِسَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ ابْنَةِ سَيِّدِ الْمُرْسَلِينَ فِي مَجَالِسِ الرِّجَالِ

He (Rabie) said, 'No, by Allah[azwj]! I do not curse her[asws], O commander of the faithful!' Shareek said to him, 'O shameless! So, what was your mention of chieftess of women of the worlds, and daughter[asws] of chief of the Messengers[as]?'

قَالَ الْمَهْدِيُّ فَمَا وَجْهُ الْمَنَامِ قَالَ إِنَّ رُؤْيَاكَ لَيْسَتْ بِرُؤْيَا يُوسُفَ ع وَ إِنَّ الدِّمَاءَ لَا تُسْتَحَلُّ بِالْأَحْلَامِ

Al-Mahdy said, 'So, what is the aspect of the dream?' He said, 'Your dream isn't like the dream of Yusuf[as], and the blood is not permissible due to the dream'.

وَ أُتِيَ بِرَجُلٍ شَتَمَ فَاطِمَةَ إِلَى الْفَضْلِ بْنِ الرَّبِيعِ فَقَالَ لِابْنِ غَانِمٍ انْظُرْ فِي أَمْرِهِ مَا تَقُولُ قَالَ يَجِبُ عَلَيْهِ الْحَدُّ قَالَ لَهُ الْفَضْلُ هِيَ ذَا أُمُّكَ إِنْ حَدَّدْتَهُ فَأَمَرَ بِأَنْ يُضْرَبَ أَلْفَ سَوْطٍ وَ يُصْلَبَ فِي الطَّرِيقِ.

And they came with a man reviling (Syeda) Fatima[asws], to Al-Fazl Bin Al-Rabie. He said to Ibn Ghanim, 'Look into his matter, what you are saying'. He said, 'The legal penalty is beloved to him'. Al-Fazl said to him, 'She[asws] is your mother[asws]! You apply the legal punishment to him'. He ordered that he be struck a thousand lashes and be crucified in the road''.[130] (This is not a Hadith)

[129] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 42 d
[130] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 42 e

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43- قب، المناقب لابن شهرآشوب رُوِيَ أَنَّ فَاطِمَةَ تَمَنَّتْ وَكِيلًا عِنْدَ غَزَاةِ عَلِيٍّ ع فَنَزَلَ رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ لا إِلهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا.

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

'It is reported that (Syeda) Fatima[asws] wished for a protector during a battle of Ali[asws]. So, it was Revealed: ***Lord of the East and the West - there is no god except Him, therefore take Him as a Protector [73:9]***''.[131]

صَحِيحُ الدَّارَقُطْنِي أَنَّ رَسُولَ اللَّهِ ص أَمَرَ بِقَطْعِ لِصٍّ فَقَالَ اللِّصُّ يَا رَسُولَ اللَّهِ قَدَّمْتُهُ فِي الْإِسْلَامِ وَ تَأْمُرُهُ بِالْقَطْعِ فَقَالَ لَوْ كَانَتِ ابْنَتِي فَاطِمَةُ

(The book) 'Saheeh' Al Daaraqtuny' –

'Rasool-Allah[saww] with cutting (hand of) a thief. The thief said, 'O Rasool-Allah[saww]! You[saww] forward him in Al-Islam and are ordering with the cutting?' He[saww] said: 'Even if it was my[saww] daughter[asws] Fatima[asws]!'

فَسَمِعَتْ فَاطِمَةُ فَحَزِنَتْ فَنَزَلَ جَبْرَئِيلُ بِقَوْلِهِ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ فَحَزِنَ رَسُولُ اللَّهِ ص فَنَزَلَ لَوْ كانَ فِيهِما آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتا

Fatima[asws] heard, so she[asws] was saddened. Jibraeel[as] descended with His[azwj] Words: ***if you were to associate, your deeds would be Confiscated [39:65]***. Rasool-Allah[saww] was saddened, so it was Revealed: ***If there had been a god in them (skies and the earth) except Allah, it (universe) would have been spoilt. [21:22]***.

فَتَعَجَّبَ النَّبِيُّ مِنْ ذَلِكَ فَنَزَلَ جَبْرَئِيلُ وَ قَالَ كَانَتْ حَزِنَتْ مِنْ قَوْلِكَ فَهَذِهِ الْآيَاتُ لِمُوَافَقَتِهَا لِتَرْضَى.

The Prophet[saww] was surprised from that. Jibraeel[as] descended and said: 'She[asws] was saddened from your[saww] words, so these Verses are for her[asws] to agree, to be pleased''.[132]

44- قب، المناقب لابن شهرآشوب سُئِلَ الصَّادِقُ عَنْ مَعْنَى حَيَّ عَلَى خَيْرِ الْعَمَلِ فَقَالَ خَيْرُ الْعَمَلِ بِرُّ فَاطِمَةَ وَ وُلْدِهَا وَ فِي خَبَرٍ آخَرَ الْوَلَايَةُ.

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

'Al-Sadiq[asws] was asked about the meaning of 'Hasten to the good deed' (in Azaan). He[asws] said: 'The best deed is being righteous with (Syeda) Fatima[asws] and her[asws] children, and regarding another 'good' is the Wilayah''.[133]

أَبُو صَالِحٍ فِي الْأَرْبَعِينَ عَنْ أَبِي حَامِدٍ الْأَسْفَرَائِينِيِّ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ شَخْصٍ تَدْخُلُ الْجَنَّةَ فَاطِمَةُ.

Abu Salih in (the book) 'Al Arbaeen' – From Abu Hamid Al Asfarainy, by his chain from Abu Hureyra (well-known fabricator) having said,

'The first person to enter the Paradise would be (Syeda) Fatima[asws]''.[134]

[131] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 43 a
[132] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 43 b
[133] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 44 a
[134] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 44 b

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عَنِ النَّبِيِّ ص قَالَ: لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ خَلَقَهَا مِنْ نُورِ وَجْهِهِ ثُمَّ أَخَذَ ذَلِكَ النُّورَ فَقَذَفَهُ فَأَصَابَنِي ثُلُثُ النُّورِ وَ أَصَابَ فَاطِمَةَ ثُلُثُ النُّورِ وَ أَصَابَ عَلِيّاً وَ أَهْلَ بَيْتِهِ ثُلُثُ النُّورِ

From the Prophet[saww] having said: 'When Allah[azwj] Created the Paradise, He[azwj] Created it from the Noor of His[azwj] Face. Then He[azwj] Took that Noor and Cast it, so a third of the Noor was attained by me[saww], and a third of the Noor was attained by (Syeda) Fatima[asws], and Ali[asws] and People[asws] of his[asws] Household attain a third of the Noor.

فَمَنْ أَصَابَهُ مِنْ ذَلِكَ النُّورِ اهْتَدَى إِلَى وَلَايَةِ آلِ مُحَمَّدٍ وَ مَنْ لَمْ يُصِبْهُ مِنْ ذَلِكَ النُّورِ ضَلَّ عَنْ وَلَايَةِ آلِ مُحَمَّدٍ.

The one to whom that Noor is cast to is guided to the Wilayah of Progeny[asws] of Muhammad[saww], and one to whom that Noor is not cast to, strays away from the Wilayah of Progeny[asws] of Muhammad[saww]''.[135]

الْحُسَيْنُ بْنُ زَيْدِ بْنِ عَلِيٍّ عَنِ الصَّادِقِ ع وَ جَابِرٍ الْجُعْفِيِّ عَنِ الْبَاقِرِ ع قَالَ النَّبِيُّ ص إِنَّ اللَّهَ لَيَغْضَبُ لِغَضَبِ فَاطِمَةَ وَ يَرْضَى لِرِضَاهَا.

Al-Husayn Bin Zayd son of Ali[asws] (Bin Al-Husayn[asws]), from Al-Sadiq[asws], and Jabir Bin Al-Jufy from Al-Baqir[asws]: 'The Prophet[saww] said: 'Allah[azwj] gets Angered for the anger of (Syeda) Fatima[asws] and is Pleased for her[asws] pleasure''.[136]

ابْنُ شُرَيْحٍ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع وَ أَبُو سَعِيدٍ الْوَاعِظُ فِي شَرَفِ النَّبِيِّ ص عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ أَبُو صَالِحٍ الْمُؤَذِّنُ فِي الْفَضَائِلِ عَنِ ابْنِ عَبَّاسٍ وَ أَبُو عَبْدِ اللَّهِ الْعُكْبَرِيُّ فِي الْإِبَانَةِ وَ مَحْمُودٌ الْأَسْفَرَائِينِيُّ فِي الدِّيَانَةِ رَوَوْا جَمِيعاً أَنَّ النَّبِيَّ ص قَالَ: يَا فَاطِمَةُ إِنَّ اللَّهَ لَيَغْضَبُ لِغَضَبِكِ وَ يَرْضَى لِرِضَاكِ

Ibn Shureyh, by his chain from Al-Sadiq[asws], and Abu Saeed Al Waiz in (the book) 'Sharaf Al Nabi[saww]', from Amir Al-Momineen[asws], and Abu Salih Al Muwazzin in 'Al Fazaail', from Ibn Abbas, and Abu Abdullah Al Ukbary in 'Al Ibanah', and Mahmoud Al Asfarainy in 'Al Diyyana',

'They all reported that the Prophet[saww] said: 'O Fatima[asws]! Allah[azwj] gets Angered for your[asws] anger, and is Pleased for your[asws] pleasure''.[137]

أَبُو بَكْرٍ مَرْدَوَيْهِ فِي كِتَابِهِ بِالْإِسْنَادِ عَنْ سِنَانٍ الْأَوْسِيِّ قَالَ النَّبِيُّ ص حَدَّثَنِي جَبْرَئِيلُ أَنَّ اللَّهَ تَعَالَى لَمَّا زَوَّجَ فَاطِمَةَ عَلِيّاً ع أَمَرَ رِضْوَانَ فَأَمَرَ شَجَرَةَ طُوبَى فَحَمَلَتْ رِقَاعاً لِمُحِبِّي آلِ بَيْتِ مُحَمَّدٍ ص

Abu Bakr Al Murdawayh in his book, by the chain from Sinan Al Awsy,

'The Prophet[saww] said: 'Jibraeel[as] narrated to me[saww] that Allah[azwj] the Exalted, when He[azwj] Got (Syeda) Fatima[asws] married to Ali[asws], Commanded Rizwaan (Keeper of Paradise), so he instructed the Tooba tree, and it bore leaves for ones loving Progeny[asws] of Household of Muhammad[saww].

ثُمَّ أَمْطَرَهَا مَلَائِكَةً مِنْ نُورٍ بِعَدَدِ تِيكَ الرِّقَاعِ فَأَخَذَ تِلْكَ الْمَلَائِكَةُ الرِّقَاعَ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ اسْتَوَتْ بِأَهْلِهَا أَهْبَطَ اللَّهُ الْمَلَائِكَةَ بِتِلْكَ الرِّقَاعِ فَإِذَا لَقِيَ مَلَكٌ مِنْ تِلْكَ الْمَلَائِكَةِ رَجُلًا مِنْ مُحِبِّي آلِ بَيْتِ مُحَمَّدٍ دَفَعَ إِلَيْهِ رُقْعَةَ بَرَاءَةٍ مِنَ النَّارِ.

[135] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 44 c
[136] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 44 d
[137] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 44 e

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Then Angels of the number of those leaves, showered it with Noor, so those Angels took those leaves. When it will be the Day of Qiyamah and it is even with its people, Allah[azwj] will Send down those Angels with those leaves. So, whenever an Angel from those Angels meet a man from the ones loving Progeny[asws] of the Household of Muhammad[saww], would hand over that leaf to him being a freedom pass from the Fire''.[138]

وَ جَاءَ فِي كَثِيرٍ مِنَ الْكُتُبِ مِنْهَا كَشْفُ الثَّعْلَبِيِّ وَ فَضَائِلُ أَبِي السَّعَادَاتِ فِي مَعْنَى قَوْلِهِ لا يَرَوْنَ فِيها شَمْساً وَ لا زَمْهَرِيراً أَنَّهُ قَالَ ابْنُ عَبَّاسٍ بَيْنَا أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ بَعْدَ مَا سَكَنُوا رَأَوْا نُوراً أَضَاءَ الْجِنَانَ فَيَقُولُ أَهْلُ الْجَنَّةِ يَا رَبِّ إِنَّكَ قَدْ قُلْتَ فِي كِتَابِكَ الْمُنْزَلِ عَلَى نَبِيِّكَ الْمُرْسَلِ لا يَرَوْنَ فِيها شَمْساً

And it has come in many of the books, from these are 'Kashf' of Al Sa'alby, and 'Fazail' of Abu Al Sa'adat –

'Regarding meaning of His[azwj] Words: ***neither seeing (heat of a) sun therein nor intense cold [76:13]***, 'Ibn Abbas said, 'When the people of Paradise would be in the Paradise, after they have been settled, they would see a light illuminating the gardens. The people of Paradise would said, 'O Lord[azwj]! You[azwj] had Said in Your[azwj] Book Revealed unto Your[azwj] Messenger[saww] Prophet[saww]: ***neither seeing (heat of a) sun therein [76:13]***'.

فَيُنَادِي مُنَادٍ لَيْسَ هَذَا نُورَ الشَّمْسِ وَ لَا نُورَ الْقَمَرِ وَ إِنَّ عَلِيّاً وَ فَاطِمَةَ تَعَجَّبَا مِنْ شَيْءٍ فَضَحِكَا فَأَشْرَقَتِ الْجِنَانُ مِنْ نُورِهِمَا.

A caller would call out: 'This isn't light of the sun, nor of the moon, and (rather) Ali[asws] and (Syeda) Fatima[asws] have been surprised from something, so they[asws] laughed, and the gardens sparkled from their Noor''.[139]

أَبُو عَلِيٍّ الصَّوْلِيُّ فِي أَخْبَارِ فَاطِمَةَ وَ أَبُو السَّعَادَاتِ فِي فَضَائِلِ الْعَشَرَةِ بِالْإِسْنَادِ عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ: بَعَثَنِي النَّبِيُّ ص أَدْعُو عَلِيّاً فَأَتَيْتُ بَيْتَهُ وَ نَادَيْتُهُ فَلَمْ يُجِبْنِي فَأَخْبَرْتُ النَّبِيَّ ص فَقَالَ عُدْ إِلَيْهِ فَإِنَّهُ فِي الْبَيْتِ

Abu Ali Al Sowly in (the book) 'Akhbar Fatima[asws], and Abu Al Sa'adat in 'Fazail Al Ashra', by the chain,

'Fro Abu Zarr[ra] Al-Ghifari[ra] having said, 'The Prophet[saww] sent me[ra] to call Ali[asws]. I[ra] came to his[asws] house and called out to him[asws], but he[asws] did not answer me[ra]. So, I informed the Prophet[saww]. He[saww] said: 'Return to him[asws] for he[asws] is in the house'.

وَ دَخَلْتُ عَلَيْهِ فَرَأَيْتُ الرَّحَى تَطْحَنُ وَ لَا أَحَدَ عِنْدَهَا فَقُلْتُ لِعَلِيٍّ إِنَّ النَّبِيَّ ص يَدْعُوكَ فَخَرَجَ مُتَوَحِّشاً حَتَّى أَتَى النَّبِيَّ ص فَأَخْبَرْتُ النَّبِيَّ ص بِمَا رَأَيْتُ فَقَالَ يَا أَبَا ذَرٍّ لَا تَعْجَبْ فَإِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحُونَ فِي الْأَرْضِ مُوَكَّلُونَ بِمَعُونَةِ آلِ مُحَمَّدٍ.

And I[ra] entered to see him[asws]. I[ra] saw the grinding mill grinding and there was no one by it. I[ra] said to Ali[asws], 'The Prophet[saww] is calling you[asws]!' I[ra] went out terrified until I[ra] came to the Prophet[saww]. I[ra] informed the Prophet[saww] with what I[ra] had seen. He[saww] said: 'O Abu Zarr[ra]! Do not be astounded, for there are Angels of Allah[azwj] who are roaming in the earth, having been allocated with assisting Progeny[asws] of Muhammad[saww]''.

[138] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 44 f
[139] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 44 g

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الْحَسَنُ الْبَصْرِيُّ وَ ابْنُ إِسْحَاقَ عَنْ عَمَّارٍ وَ مَيْمُونَةَ أَنَّ كِلَيْهِمَا قَالا وَجَدْتُ فَاطِمَةَ نَائِمَةً وَ الرَّحَى تَدُورُ فَأَخْبَرْتُ رَسُولَ اللَّهِ بِذَلِكَ فَقَالَ إِنَّ اللَّهَ عَلِمَ ضَعْفَ أَمَتِهِ فَأَوْحَى إِلَى الرَّحَى أَنْ تَدُورَ فَدَارَتْ.

Al-Hassan Al Basry, and Ibn Is'haq,

'From Ammar[ra] and Maymouna, both of them said, 'I found (Syeda) Fatima[asws] sleeping and the grinding mill was rotating. I[ra] informed Rasool-Allah[saww] with that. He[saww] said: 'Allah[azwj] Knows the weakness of His[azwj] Maid[asws], so He[azwj] Revealed unto the mill to rotate, so it rotated''.[140]

وَ قَدْ رَوَاهُ أَبُو الْقَاسِمِ الْبُسْتِيُّ فِي مَنَاقِبِ أَمِيرِ الْمُؤْمِنِينَ ع وَ أَبُو صَالِحٍ الْمُؤَذِّنُ فِي الْأَرْبَعِينَ عَنِ الشَّعْبِيِّ بِإِسْنَادِهِ عَنْ مَيْمُونَةَ وَ ابْنِ فَيَّاضٍ فِي شَرْحِ الْأَخْبَارِ وَ رُوِيَ أَنَّهَا ع رُبَّمَا اشْتَغَلَتْ بِصَلَاتِهَا وَ عِبَادَتِهَا فَرُبَّمَا بَكَى وُلْدُهَا فَرَأَى الْمَهْدَ يَتَحَرَّكُ وَ كَانَ مَلَكٌ يُحَرِّكُهُ.

And Abu Al Qasim Al Busty has reported in (the book) 'Manaqib of Amir Al-Momineen[asws]', and Abu Salih Al Muwazin in 'Al Arbaeen', from Al Shaby by his chain from Maymouna, and Ibn Fayyaz in 'Sharh Al Akhbar',

'And it is reported that at times she[asws] was pre-occupied with her[asws] Salat and her[asws] acts of worship, and at times her[asws] children would be crying, and I saw the cradle moving, and an Angel was moving it''.[141]

مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: بَعَثَ رَسُولُ اللَّهِ ص سَلْمَانَ إِلَى فَاطِمَةَ قَالَ فَوَقَفْتُ بِالْبَابِ وَقْفَةً حَتَّى سَلَّمْتُ فَسَمِعْتُ فَاطِمَةَ تَقْرَأُ الْقُرْآنَ مِنْ جَوَّا وَ الرَّحَى تَدُورُ مِنْ بَرَّا وَ مَا عِنْدَهَا أَنِيسٌ

Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws] Bin Ali[asws] said: 'Rasool-Allah[saww] sent Salman[ra] to (Syeda) Fatima[asws]. He[ra] said, 'I[ra] paused at the door until I[ra] had greeted. I[ra] heard (Syeda) Fatima[asws] reciting the Quran from the inside (the house), and the grinding mill was rotating from the outside (the house), and there was no companion for her[asws]'.

وَ قَالَ فِي آخِرِ الْخَبَرِ فَتَبَسَّمَ رَسُولُ اللَّهِ ص وَ قَالَ يَا سَلْمَانُ إِنَّ ابْنَتِي فَاطِمَةَ مَلَأَ اللَّهُ قَلْبَهَا وَ جَوَارِحَهَا إِيمَاناً إِلَى مُشَاشِهَا تَفَرَّغَتْ لِطَاعَةِ اللَّهِ فَبَعَثَ اللَّهُ مَلَكاً اسْمُهُ زُوقَابِيلُ

And he[ra] said at the end, 'Rasool-Allah[saww] smiled and said: 'O Salman[ra]! My[saww] daughter[asws] (Syeda) Fatima[asws], Allah[azwj] has Filled her[asws] heart and her[asws] limbs with Eman up to her[asws] veins. She[asws] freed (herself[asws]) for obedience of Allah[azwj], so Allah[azwj] Sent an Angel, his name is Zuqabeel'.

وَ فِي خَبَرٍ آخَرَ جَبْرَئِيلُ فَأَدَارَ لَهَا الرَّحَى وَ كَفَاهَا اللَّهُ مَئُونَةَ الدُّنْيَا مَعَ مَئُونَةِ الْآخِرَةِ.

And in another report, 'Jibraeel[as], and he[as] rotated the grinding mill for her[asws], and Allah[azwj] Suffices her[asws] as a Supporter in the world along with support in the Hereafter''.[142]

[140] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 44 h
[141] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 44 i
[142] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 44 j

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45- قب، المناقب لابن شهرآشوب عَلِيُّ بْنُ مَعْمَرٍ قَالَ: خَرَجَتْ أُمُّ أَيْمَنَ إِلَى مَكَّةَ لَمَّا تُوُفِّيَتْ فَاطِمَةُ ع وَ قَالَتْ لَا أَرَى الْمَدِينَةَ بَعْدَهَا فَأَصَابَهَا عَطَشٌ شَدِيدٌ فِي الْجُحْفَةِ حَتَّى خَافَتْ عَلَى نَفْسِهَا قَالَ فَكَسَرَتْ عَيْنَيْهَا نَحْوَ السَّمَاءِ ثُمَّ قَالَتْ يَا رَبِّ أَ تُعْطِشُنِي وَ أَنَا خَادِمَةُ بِنْتِ نَبِيِّكَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ali Bin Ma'bar said,

'Umm Ayman went out to Makkah when (Syeda) Fatima[asws] passed away, and she said, 'I will not see Al-Medina after her[asws]'. Severe thirst afflicted her in Al-Johfa to the extent that she feared upon herself. She shot a glance towards the sky, then said, 'O Lord[azwj]! Will You[azwj] Keep me thirsty and I am a servant of daughter[asws] of Your[azwj] Prophet[saww]?'

قَالَ فَنَزَلَ إِلَيْهَا دَلْوٌ مِنْ مَاءِ الْجَنَّةِ فَشَرِبَتْ وَ لَمْ تَجُعْ وَ لَمْ تَطْعَمْ سَبْعَ سِنِينَ.

He (the narrator) said, 'A bucket of water of Paradise descended to her from the sky. She drank and did not feed for seven years (no need for it)''.[143]

46- قب، المناقب لابن شهرآشوب مَالِكُ بْنُ دِينَارٍ رَأَيْتُ فِي مُوَدَّعِ الْحَجِّ امْرَأَةً ضَعِيفَةً عَلَى دَابَّةٍ نَحِيفَةٍ وَ النَّاسُ يَنْصَحُونَهَا لِتَنْكُصَ فَلَمَّا تَوَسَّطْنَا الْبَادِيَةَ كَلَّتْ دَابَّتُهَا فَعَذَلْتُهَا فِي إِتْيَانِهَا فَرَفَعَتْ رَأْسَهَا إِلَى السَّمَاءِ وَ قَالَتْ لَا فِي بَيْتِي تَرَكْتَنِي وَ لَا إِلَى بَيْتِكَ حَمَلْتَنِي فَوَ عِزَّتِكَ وَ جَلَالِكَ لَوْ فَعَلَ بِي هَذَا غَيْرُكَ لَمَا شَكَوْتُهُ إِلَّا إِلَيْكَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Malik Bin Dinar,

'I saw in during the bidding farewell to go to Hajj, there was a weak woman upon a thin animal, and the people were advising her to go back. When we were in the middle of the desert, her animal collapsed. She could not continue in her going. She raised her head towards the sky and said, 'You[azwj] have neither Left me in my house nor have You[azwj] Carried me to Your[azwj] House. By Your[azwj] Mighty and Your[azwj] Majesty! If someone other than You[azwj] had done this with me, I would not have complained to You[azwj]!'

فَإِذَا شَخْصٌ أَتَاهَا مِنَ الْفَيْفَاءِ وَ فِي يَدِهِ زِمَامُ نَاقَةٍ فَقَالَ لَهَا ارْكَبِي فَرَكِبَتْ وَ سَارَتِ النَّاقَةُ كَالْبَرْقِ الْخَاطِفِ فَلَمَّا بَلَغْتُ الْمَطَافَ رَأَيْتُهَا تَطُوفُ فَحَلَفْتُهَا مَنْ أَنْتَ فَقَالَتْ أَنَا شُهْرَةُ بِنْتُ مُسْكَةَ بِنْتِ فِضَّةَ خَادِمَةِ الزَّهْرَاءِ ع.

Then a person came to her from the desert and in his hand was a rein of a she-camel. He said to her, 'Ride!' She rode, and the camel rode like the flash of lightning. When it reached the Tawaaf place, I saw her performing Tawaaf. I made her oath, 'Who are you?' She said, 'I am Shuhrat daughter of Fizza[as], servant of (Syeda) Al-Zahra[asws]'.

وَ رَهَنَتْ ع كِسْوَةً لَهَا عِنْدَ امْرَأَةِ زَيْدٍ الْيَهُودِيِّ فِي الْمَدِينَةِ وَ اسْتَقْرَضَتِ الشَّعِيرَ فَلَمَّا دَخَلَ زَيْدٌ دَارَهُ قَالَ مَا هَذِهِ الْأَنْوَارُ فِي دَارِنَا قَالَتْ لِكِسْوَةِ فَاطِمَةَ فَأَسْلَمَ فِي الْحَالِ وَ أَسْلَمَتِ امْرَأَتُهُ وَ جِيرَانُهُ حَتَّى أَسْلَمَ ثَمَانُونَ نَفْساً.

And she[asws] (Fatima[asws]) had pledged a dress of hers[asws] with a wife of Zayd the Jew in Al-Medina, and she[asws] borrowed the barley. When Zayd entered his house, he said, 'What is this radiance in our house?' She said, 'A dress of (Syeda) Fatima[asws]'. He became a Muslim

[143] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 45

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immediately, and his wife became a Muslim and his neighbours, to the extent of eighty persons'.

وَ سَأَلَتْ ع رَسُولَ اللَّهِ ص خَاتَماً فَقَالَ أَ لَا أُعَلِّمُكَ مَا هُوَ خَيْرٌ مِنَ الْخَاتَمِ إِذَا صَلَّيْتَ صَلَاةَ اللَّيْلِ فَاطْلُبِي مِنَ اللَّهِ عَزَّ وَ جَلَّ خَاتَماً فَإِنَّكَ تَنَالِينَ حَاجَتَكِ

And she[asws] (Fatima[asws]) asked Rasool-Allah[saww] for a ring. He[saww] said: 'Shall I[saww] let you[asws] know of what is better than the ring? When you[asws] have prayed the night Salat, then request from Allah[azwj] Mighty and Majestic for a ring, you[asws] will attain your[asws] need'.

قَالَ فَدَعَتْ رَبَّهَا تَعَالَى فَإِذَا بِهَاتِفٍ يَهْتِفُ يَا فَاطِمَةُ الَّذِي طَلَبْتِ مِنِّي تَحْتَ الْمُصَلَّى فَرَفَعَتِ الْمُصَلَّى فَإِذَا الْخَاتَمُ يَاقُوتٌ لَا قِيمَةَ لَهُ فَجَعَلَتْهُ فِي إِصْبَعِهَا وَ فَرِحَتْ

He (the narrator) said, 'She[asws] supplicated to her[asws] Lord[azwj], and there was a caller calling out: "O Fatima[asws], that which you[asws] have requested from Me[azwj], is beneath your[asws] prayer mat". She[asws] raised the prayer mat and there was a ruby ring, there being no price to it. She[asws] wore it in her[asws] finger and rejoiced.

فَلَمَّا نَامَتْ مِنْ لَيْلَتِهَا رَأَتْ فِي مَنَامِهَا كَأَنَّهَا فِي الْجَنَّةِ فَرَأَتْ ثَلَاثَةَ قُصُورٍ لَمْ تُرَ فِي الْجَنَّةِ مِثْلُهَا قَالَتْ لِمَنْ هَذِهِ الْقُصُورُ قَالُوا لِفَاطِمَةَ بِنْتِ مُحَمَّدٍ

When she[asws] slept on her[asws] night, she[asws] saw in her[asws] dream as if she[asws] was in the Paradise. She[asws] saw three palaces, the like of which had not been seen in the Paradise. She[asws] said: 'For whom are these castles?' They said, 'For Fatima[asws] daughter[asws] of Muhammad[saww]'.

قَالَ فَكَأَنَّهَا دَخَلَتْ قَصْراً مِنْ ذَلِكَ وَ دَارَتْ فِيهِ فَرَأَتْ سَرِيراً قَدْ مَالَ عَلَى ثَلَاثِ قَوَائِمَ فَقَالَتْ ع مَا لِهَذَا السَّرِيرِ قَدْ مَالَتْ عَلَى ثَلَاثٍ قَالُوا لِأَنَّ صَاحِبَتَهُ طَلَبَتْ مِنَ اللَّهِ خَاتَماً فَنُزِعَ أَحَدُ الْقَوَائِمِ وَ صِيغَ لَهَا خَاتَماً وَ بَقِيَ السَّرِيرُ عَلَى ثَلَاثِ قَوَائِمَ

He said, 'It was as if she[asws] had entered a castle from that and went around in it. She[asws] saw a bed which had leaned being upon three legs. She[asws] said: 'What is the matter with this bed, having inclined, being upon three (legs)?' They said, 'Because its owner sought a ring from Allah[azwj], so one of the legs was removed and a ring was forged for her[asws], and the bed remains upon three legs'.

فَلَمَّا أَصْبَحَتْ دَخَلَتْ عَلَى رَسُولِ اللَّهِ ص وَ قَصَّتِ الْقِصَّةَ فَقَالَ النَّبِيُّ ص مَعَاشِرَ آلِ عَبْدِ الْمُطَّلِبِ لَيْسَ لَكُمُ الدُّنْيَا إِنَّمَا لَكُمُ الْآخِرَةُ وَ مِيعَادُكُمُ الْجَنَّةُ مَا تَصْنَعُونَ بِالدُّنْيَا فَإِنَّهَا زَائِلَةٌ غَرَّارَةٌ

When she[asws] woke up in the morning, she[asws] entered to see Rasool-Allah[saww] and narrated the story. The Prophet[saww] said: 'Community of the family of Abdul Muttalib[asws]! The world isn't for you all. But rather, for you is the Hereafter, and your promised appointment is the Paradise. What will you be doing with the world? It is temporal, deceptive.

فَأَمَرَهَا النَّبِيُّ ص أَنْ تَرُدَّ الْخَاتَمَ تَحْتَ الْمُصَلَّى فَرَدَّتْ ثُمَّ نَامَتْ عَلَى الْمُصَلَّى فَرَأَتْ فِي الْمَنَامِ أَنَّهَا دَخَلَتِ الْجَنَّةَ فَدَخَلَتْ ذَلِكَ الْقَصْرَ وَ رَأَتِ السَّرِيرَ عَلَى أَرْبَعِ قَوَائِمَ فَسَأَلَتْ عَنْ حَالِهِ فَقَالُوا رَدَّتِ الْخَاتَمَ وَ رَجَعَ السَّرِيرُ إِلَى هَيْئَتِهِ.

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The Prophet[saww] instructed her[asws] to return the ring under the prayer mat. She[asws] returned it, then slept upon the prayer mat. She[asws] saw in the dream that she[asws] had entered the Paradise, and entered that castle, and saw the bed being upon four legs. She[asws] asked about its state. They said, 'The ring was returned, and the bed returned to its (original) appearance''.[144] (This is not a Hadith)

أَبُو جَعْفَرٍ الطُّوسِيُّ فِي اخْتِيَارِ الرِّجَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ عَنْ سَلْمَانَ الْفَارِسِي أَنَّهُ لَمَّا اسْتُخْرِجَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ مَنْزِلِهِ خَرَجَتْ فَاطِمَةُ حَتَّى انْتَهَتْ إِلَى الْقَبْرِ فَقَالَتْ خَلُّوا عَنِ ابْنِ عَمِّي فَوَ الَّذِي بَعَثَ مُحَمَّداً بِالْحَقِّ لَئِنْ لَمْ تُخَلُّوا عَنْهُ لَأَنْشُرَنَّ شَعْرِي وَ لَأَضَعَنَّ قَمِيصَ رَسُولِ اللَّهِ ص عَلَى رَأْسِي وَ لَأَصْرُخَنَّ إِلَى اللَّهِ فَمَا نَاقَةُ صَالِحٍ بِأَكْرَمَ عَلَى اللَّهِ مِنْ وُلْدِي

Abu Ja'far Al Tusi in (the book) 'Ikhtiyar Al Rijal',

'From Abu Abdullah[asws] and from Salman Al-Farsi[ra], 'When Amir Al-Momineen[asws] was brought out from his[asws] house, (Syeda) Fatima[asws] came out until she[asws] ended to the grave. She[asws] said: 'Free the son[asws] of my[asws] uncle[as]! By the One[azwj] Who Sent Muhammad[saww] with the truth! If you do not free him[asws], I[asws] will spread my[asws] hair and place the shirt of Rasool-Allah[saww] upon my[asws] head, and I[asws] will shriek to Allah[azwj]! The she-camel of Salih[as] is not more prestigious to Allah[azwj] than my[asws] children[asws]!'

قَالَ سَلْمَانُ فَرَأَيْتُ وَ اللَّهِ أَسَاسَ حِيطَانِ الْمَسْجِدِ تَقَلَّعَتْ مِنْ أَسْفَلِهَا حَتَّى لَوْ أَرَادَ رَجُلٌ أَنْ يَنْفُذَ مِنْ تَحْتِهَا نَفَذَ فَدَنَوْتُ مِنْهَا وَ قُلْتُ يَا سَيِّدَتِي وَ مَوْلَاتِي إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ أَبَاكِ رَحْمَةً فَلَا تَكُونِي نَقِمَةً فَرَجَعَتِ الْحِيطَانُ حَتَّى سَطَعَتِ الْغَبَرَةُ مِنْ أَسْفَلِهَا فَدَخَلَتْ فِي خَيَاشِيمِنَا.

Salman[ra] said, 'By Allah[azwj]! I[ra] saw foundations of the walls of the Masjid been uprooted from their bottom to the extent that if a man wanted to pass from under it, could have passed. I[ra] went near to her[asws] and said, 'O my[ra] chieftess, and my[ra] Mistress[asws]! Allah[azwj] Blessed and Exalted Sent your[asws] father[saww] as a mercy, so do not be a punishment'. The walls returned, until the dust settled from their bottom and entered into our nostrils''.[145]

بُرَيْدَةُ قَالَ النَّبِيُّ ص إِنَّ مَلَكَ الْمَوْتِ خَيَّرَنِي فَاسْتَنْظَرْتُهُ إِلَى نُزُولِ جَبْرَئِيلَ فَتَجَلَّى ابْنَتَهُ فَاطِمَةَ الْغَشْيُ فَقَالَ لَهَا يَا بِنْتِي احْفَظِي عَلَيْكِ فَإِنَّكِ وَ بَعْلَكِ وَ ابْنَيْكِ مَعِي فِي الْجَنَّةِ.

Bureyda, 'The Prophet[saww] said: 'The Angel of death gave me[saww] a choice, so I[saww] made him wait up to the descend of Jibraeel[as]'. His[asws] daughter (Syeda) Fatima[asws] fainted. He[saww] said to her[asws]: 'O my[saww] daughter[asws]! Take care of yourself[asws], for you[asws], and your[asws] husband[asws], and your[asws] two sons[asws] would be with me[saww] in the Paradise''.

بُشِّرَتْ مَرْيَمُ بِوَلَدِهَا إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ وَ بُشِّرَتْ فَاطِمَةُ بِالْحَسَنِ وَ الْحُسَيْنِ فِي الْحَدِيثِ أَنَّ النَّبِيَّ ص بَشَّرَهَا عِنْدَ وِلَادَةِ كُلٍّ مِنْهُمَا بِأَنْ يَقُولَ لَهَا لِيَهْنِئْكِ أَنْ وَلَدْتِ إِمَاماً يَسُودُ أَهْلَ الْجَنَّةِ وَ أَكْمَلَ اللَّهُ تَعَالَى ذَلِكَ فِي عَقِبِهَا قَوْلُهُ وَ جَعَلَهَا كَلِمَةً باقِيَةً فِي عَقِبِهِ يَعْنِي عَلِيّاً ع.

Maryam[as] was given glad tidings of her[as] son[as]: ***Allah Gives you glad tidings with a Word [3:46]***, and Fatima[asws] was given glad tidings with Al-Hassan[asws] and Al-Husayn[asws] in the Hadeeth. The Prophet[saww] gave her[asws] glad tidings during the blessings (to their[asws] parents) of each of them[asws] by saying to her[asws]: 'Congratulations to you[asws] being blessed with an

[144] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 46 / 1
[145] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 46 / 2

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Imam[asws] leading the people of Paradise'. And Allah[azwj] the Exalted Perfected that in her[asws] posterity in His[azwj] Words: ***And He Made it a Word to remain in his posterity, [43:28]*** – meaning Ali[asws]''.[146]

وَ رُوِيَ أَنَّهُ بَكَتْ أُمُّ أَيْمَنَ وَ قَالَتْ يَا رَسُولَ اللَّهِ فَاطِمَةُ زَوَّجْتَهَا وَ لَمْ تَنْثُرْ عَلَيْهَا شَيْئاً فَقَالَ يَا أُمَّ أَيْمَنَ لِمَ تَكْذِبِينَ فَإِنَّ اللَّهَ تَعَالَى لَمَّا زَوَّجَ فَاطِمَةَ عَلِيّاً أَمَرَ أَشْجَارَ الْجَنَّةِ أَنْ تَنْثُرَ عَلَيْهِمْ مِنْ حُلِيِّهَا وَ حُلَلِهَا وَ يَاقُوتِهَا وَ دُرِّهَا وَ زُمُرُّدِهَا وَ إِسْتَبْرَقِهَا فَأَخَذُوا مِنْهَا مَا لَا يَعْلَمُونَ.

And it is report – 'Umm Ayman cried and said, 'O Rasool-Allah[saww]! You[saww] got (Syeda) Fatima[asws] married and did not sprinkle anything upon her[asws]!' He[saww] said: 'O Umm Ayman! Why are you lying? When Allah[azwj] the Exalted Married (Syeda) Fatima[asws] to Ali[asws], Commanded the trees of Paradise to sprinkle upon them[asws], from their ornaments, and their garments, and their rubies, and their gems, and their emeralds, and their brocades. They[asws] took from these what is not known''.

وَ فِي الْحَدِيثِ أَنَّ النَّبِيَّ ص دَخَلَ عَلَى فَاطِمَةَ وَ هِيَ فِي مُصَلَّاهَا وَ خَلْفَهَا جَفْنَةٌ يَفُورُ دُخَانُهَا فَأَخْرَجَتْ فَاطِمَةُ الْجَفْنَةَ فَوَضَعَتْهَا بَيْنَ أَيْدِيهِمَا فَسَأَلَ عَلِيٌّ ع أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ فَضْلِ اللَّهِ وَ رِزْقِهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ.

And in the Hadeeth, 'The Prophet[saww] entered to see (Syeda) Fatima[asws] and she[asws] was on her[asws] prayer mat, and behind her[asws] was a pot effervescing its steam. Fatima[asws] brought out the pot and placed it in front of her[asws]. Ali[asws] asked: 'From where is this for you[asws]?' She[asws] said: 'From the Grace of Allah[azwj] and His[azwj] Sustenance: ***Surely Allah Gives to whom He so Desires to without measure' [3:37]***''.[147]

47- يل، الفضائل لابن شاذان فض، كتاب الروضة دَخَلَ رَسُولُ اللَّهِ ص عَلَى عَلِيٍّ فَوَجَدَهُ هُوَ وَ فَاطِمَةَ ع يَطْحَنَانِ فِي الجاروش [الْجَاوَرْسِ] فَقَالَ النَّبِيُّ ص أَيُّكُمَا أَعْيَا فَقَالَ عَلِيٌّ فَاطِمَةُ يَا رَسُولَ اللَّهِ فَقَالَ لَهَا قُومِي يَا بُنَيَّةِ فَقَامَتْ وَ جَلَسَ النَّبِيُّ ص مَوْضِعَهَا مَعَ عَلِيٍّ ع فَوَاسَاهُ فِي طَحْنِ الْحَبِّ.

(The books) 'Al Fazaail' of Ibn Shazan, (and), 'Kitab Al Rowza' –

'Rasool-Allah[saww] entered to see Ali[asws] and found him[asws], he[asws] and (Syeda) Fatima[asws] grinding the mill. The Prophet[saww] said: 'Which one of you[asws] is more tired?' Ali[asws] said: 'Fatima[asws], O Rasool-Allah[saww]!' He[saww] said to her[asws]: 'Arise, O daughter[asws]!' And the Prophet[saww] sat down in her[asws] place with Ali[asws], and equalled him[asws] in grinding the grain''.[148]

48- كشف، كشف الغمة مِنْ كِتَابِ مَعَالِمِ الْعِتْرَةِ، لِعَبْدِ الْعَزِيزِ بْنِ الْأَخْضَرِ بِأَسَانِيدِهِ مَرْفُوعاً إِلَى قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ نِسَائِهَا مَرْيَمُ وَ خَيْرُ نِسَائِهَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص.

(The book) 'Kashf Al Ghuma', from the book 'Ma'alim Al Itrah' of Abdul Aziz Bin Al Akhzar, by his chains raising to Qatadah, from Anas (well-known fabricator) who said,

[146] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 46 / 3
[147] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 46 / 4
[148] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 47

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‘Rasool-Allah[saww] said: ‘Best of their women is Maryam[as], and best of their women is (Syeda) Fatima[asws] Bint Muhammad[asws]’’.[149]

وَ بِإِسْنَادِهِ إِلَى أَحْمَدَ بْنِ حَنْبَلٍ يَرْفَعُهُ إِلَى أَنَسٍ أَنَّ النَّبِيَّ ص قَالَ: حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ مَرْيَمُ بِنْتُ عِمْرَانَ وَ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص وَ آسِيَةُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْنَ

And by his chain to Ahmad Bin Hanbal, raising it to Anas (well-known fabricator),

‘The Prophet[saww] said: ‘It suffices you from the women of the worlds – Maryam Bint Imran[as], and Khadeeja[asws] Bint Khuwaylid[as], and (Syeda) Fatima[asws] Bint Muhammad[saww], and Aasiya Bint Muzahim[as], wife[as] of Pharaoh[la]’’.[150]

وَ بِإِسْنَادِهِ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ص قَالَ: حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ مَرْيَمُ بِنْتُ عِمْرَانَ وَ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص

And by his chain from Anas (well-known fabricator),

‘The Prophet[saww] said: ‘It suffices you from the women of the worlds – Maryam[as] Bint Imran[as], and Khadeeja[asws] Bint Khuwaylid[as], and (Syeda) Fatima[asws] Bint Muhammad[saww]’.

وَ مِنْهُ قَالَتْ عَائِشَةُ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ أَ لَا أُبَشِّرُكِ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَسَيِّدَاتُ نِسَاءِ أَهْلِ الْجَنَّةِ أَرْبَعٌ مَرْيَمُ بِنْتُ عِمْرَانَ وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ وَ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَ آسِيَةُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْنَ.

And from it, Ayesha said to (Syeda) Fatima[asws]: ‘Shall I give you[asws] glad tidings? I heard Rasool-Allah[saww] saying: ‘Chieftess of the women of the inhabitants of Paradise are four – Maryam Bint Imran[as], and (Syeda) Fatima[asws] Bint Muhammad[asws], and Khadeeja[asws] Bint Khuwaylid[as], and Aasiya Bint Muzahim[as], wife[as] of Pharaoh[la]’’.[151]

وَ مِنْ مُسْنَدِ أَحْمَدَ عَنْ عَائِشَةَ قَالَتْ أَقْبَلَتْ فَاطِمَةُ تَمْشِي كَأَنَّ مِشْيَتَهَا مِشْيَةُ رَسُولِ اللَّهِ ص فَقَالَ مَرْحَباً يَا بِنْتِي ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثاً فَبَكَتْ قُلْتُ اسْتَخَصَّكِ رَسُولُ اللَّهِ ص بِحَدِيثِهِ ثُمَّ تَبْكِينَ

And from (the book) ‘Musnad’ of Ahmad, from Ayesha (well-known fabricatress) having said,

‘(Syeda) Fatima[asws] came walking as if her[asws] walk was the walk of Rasool-Allah[saww]. He[saww] said: ‘Welcome, O my[saww] daughter[asws]!’ Then he[saww] seated her[asws] on his[saww] right, or his[saww] left. Then he[saww] told her[asws] a secret Hadeeth. She[asws] cried. I said, ‘Rasool-Allah[saww] particularised you with his[saww] Hadeeth, then you[asws] cried’.

ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثاً فَضَحِكَتْ فَقُلْتُ مَا رَأَيْتُ كَالْيَوْمِ فَرَحاً أَقْرَبَ مِنْ حُزْنٍ فَسَأَلْتُهَا عَمَّا قَالَ فَقَالَتْ مَا كُنْتُ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ ص حَتَّى قُبِضَ رَسُولُ اللَّهِ ص سَأَلْتُهَا

Then he[saww] told her[asws] a secret Hadeeth, and she[asws] laughed. I said, ‘I have not seen like today, happiness more closely to the grief’. I asked her[asws] about what he[saww] had said. She[asws]

[149] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 1
[150] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 2
[151] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 3

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said: 'I[asws] would not expose a secret of Rasool-Allah[saww]', until Rasool-Allah[saww] passed away. So, I asked her[asws].

فَقَالَتْ أَسَرَّ إِلَيَّ فَقَالَ إِنَّ جَبْرَئِيلَ عَلَيْهِ السَّلَامُ كَانَ يُعَارِضُنِي بِالْقُرْآنِ فِي كُلِّ عَامٍ مَرَّةً وَ إِنَّهُ عَارَضَنِي بِهِ الْعَامَ مَرَّتَيْنِ وَ لَا أَرَاهُ إِلَّا قَدْ حَضَرَ أَجَلِي وَ إِنَّكِ أَوَّلُ أَهْلِ بَيْتِي لُحُوقاً بِي وَ نِعْمَ السَّلَفُ أَنَا لَكِ فَبَكَيْتُ لِذَلِكِ فَقَالَ أَ لَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ وَ نِسَاءِ الْمُؤْمِنِينَ قَالَتْ فَضَحِكْتُ لِذَلِكِ.

She said, 'He[saww] divulged to me[asws] saying: 'Jibraeel[as] used to display the Quran to me[saww] twice a year, and this year he[as] has displayed it to me[saww] twice, and I[saww] do not see it except as my[saww] death has presented, and you[asws] will be the first of my[saww] family members to join with me[saww], and I[saww] am the best of the ancestors to you[asws]'. So, I[asws] cried at that'. He[saww] said: 'Are you[asws] not pleased that you[asws] happen to be chieftess of this community and women of the Momineen[asws]?' So, I[asws] laughed for that''.[152]

وَ رَوَى ابْنُ خَالَوَيْهِ فِي كِتَابِ الْآلِ عَنْ أَبِي عَبْدِ اللَّهِ الْحَنْبَلِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ قُضَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا خَلَقَ اللَّهُ آدَمَ وَ حَوَّاءَ تَبَخْتَرَا فِي الْجَنَّةِ فَقَالَ آدَمُ لِحَوَّاءَ مَا خَلَقَ اللَّهُ خَلْقاً هُوَ أَحْسَنُ مِنَّا

And it is reported by Ibn Khalawiya in 'Kitab Al Aal', from Abu Abdullah Al Hanbali, from Muhammad Bin Ahmad Bin Quza'at, from Abdullah Bin Muhammad,

'From Abu Muhammad Al Askari[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'When Allah[azwj] Created Adam[as] and Hawwa[as], they[asws] prided in the Paradise. Adam[as] said to Hawwa[as]: 'Allah[azwj] has not Created any creature more beautiful than us[asws]!'

فَأَوْحَى اللَّهُ إِلَى جَبْرَئِيلَ ائْتِ بِعَبْدَيَّ الْفِرْدَوْسَ الْأَعْلَى فَلَمَّا دَخَلَا الْفِرْدَوْسَ نَظَرَا إِلَى جَارِيَةٍ عَلَى ذُرْنُوكٍ مِنْ دَرَانِيكِ الْجَنَّةِ وَ عَلَى رَأْسِهَا تَاجٌ مِنْ نُورٍ وَ فِي أُذُنَيْهَا قُرْطَانِ مِنْ نُورٍ قَدْ أَشْرَقَتِ الْجِنَانُ مِنْ حُسْنِ وَجْهِهَا

Allah[azwj] Revealed to Jibraeel[as]: "Come with My[azwj] two servants to the lofty Al-Firdows!" When they[as] entered Al-Firdows, they[as] looked at a girl being upon an animal from the animals of Paradise, and upon her head was a crown of light, and in her ears were two ear-rings of light. The gardens were sparkling from the beauty of her face.

فَقَالَ آدَمُ حَبِيبِي جَبْرَئِيلُ مَنْ هَذِهِ الْجَارِيَةُ الَّتِي قَدْ أَشْرَقَتِ الْجِنَانُ مِنْ حُسْنِ وَجْهِهَا فَقَالَ هَذِهِ فَاطِمَةُ بِنْتُ مُحَمَّدٍ نَبِيٍّ مِنْ وُلْدِكَ يَكُونُ فِي آخِرِ الزَّمَانِ قَالَ فَمَا هَذَا التَّاجُ الَّذِي عَلَى رَأْسِهَا قَالَ بَعْلُهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع

Adam[as] said: 'My[as] beloved Jibraeel[as], who is this girl, the gardens have sparkled from the beauty of her face?' He[as] said: 'This is (Syeda) Fatima[asws], daughter[asws] of Muhammad[saww], a Prophet[as] from your[asws] children who will happen to be at the end of times'. He[as] said: 'So, what is this crown which is upon her[asws] head?' He[as] said: 'Her[asws] husband[asws] Ali[asws] Bin Abu Talib[asws]'.

~~قَالَ ابْنُ خَالَوَيْهِ الْبَعْلُ فِي كَلَامِ الْعَرَبِ خَمْسَةُ أَشْيَاءَ الزَّوْجُ وَ الصَّنَمُ مِنْ قَوْلِهِ أَ تَدْعُونَ بَعْلًا وَ الْبَعْلُ اسْمُ امْرَأَةٍ وَ بِهَا سُمِّيَتْ بَعْلَبَكَ وَ الْبَعْلُ مِنَ النَّحْلِ مَا شَرِبَ بِعُرُوقِهِ مِنْ غَيْرِ سَقْيٍ وَ الْبَعْلُ السَّمَاءُ وَ الْعَرَبُ يَقُولُ السَّمَاءُ بَعْلُ الْأَرْضِ~~

[152] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 4

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قَالَ فَمَا الْقُرْطَانِ اللَّذَانِ فِي أُذُنَيْهَا قَالَ وَلَدَاهَا الْحَسَنُ وَ الْحُسَيْنُ قَالَ آدَمُ حَبِيبِي جَبْرَئِيلُ أَ خُلِقُوا قَبْلِي قَالَ هُمْ مَوْجُودُونَ فِي غَامِضِ عِلْمِ اللَّهِ قَبْلَ أَنْ تُخْلَقَ بِأَرْبَعَةِ آلَافِ سَنَةٍ.

He[as] said: 'So, what are the two ear-rings which are in her[asws] ears?' He[as] said: 'Her[asws] two sons[asws] Al-Hassan[asws] and Al-Husayn[asws]'. Adam[as] said: 'My[as] beloved Jibraeel[as]! Have they[asws] been Created before me[as]?' He[as] said: 'They[asws] were existing in the hidden Knowledge of Allah[azwj] before you[saww] were created, by four thousand years''.[153]

وَ عَنِ ابْنِ خَالَوَيْهِ مِنْ كِتَابِ الْآلِ يَرْفَعُهُ إِلَى عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ يَا مَعْشَرَ الْخَلَائِقِ غُضُّوا أَبْصَارَكُمْ حَتَّى تَجُوزَ فَاطِمَةُ عَلَيْهَا السَّلَامُ بِنْتُ مُحَمَّدٍ ص.

And from Ibn Khalawiya from 'Kitab Al Aal', raising it to,

'Ali[asws] Bin Musa Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'When it will be the Day of Qiyamah, a caller will call out from the interior of the Throne: 'O community of creatures! Close your eyes until (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww] crosses (over the Bridge)''.[154]

وَ زَادَ ابْنُ عَرَفَةَ عَنْ رِجَالِهِ يَرْفَعُهُ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ يَا أَهْلَ الْجَمْعِ نَكِّسُوا رُءُوسَكُمْ وَ غُضُّوا أَبْصَارَكُمْ حَتَّى تَجُوزَ فَاطِمَةُ عَلَيْهَا السَّلَامُ عَلَى الصِّرَاطِ فَتَمُرُّ وَ مَعَهَا سَبْعُونَ أَلْفَ جَارِيَةٍ مِنَ الْحُورِ الْعِينِ.

And Zada bin Arafa, from his men, raising it to Abu Ayoub Al Ansari who said,

'Rasool-Allah[saww] said: 'When it will be the Day of Qiyamah, a caller will call out from interior of the Throne: 'People of the gathering! Lower your heads and close your eyes until (Syeda) Fatima[asws] crosses over the Bridge!' So, she[asws] would pass by and with her[asws] would be seventy thousand girls from the Maiden Houries''.[155]

وَ مِنْهُ عَنْ نَافِعِ بْنِ أَبِي الْحَمْرَاءِ قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ص ثَمَانِيَةَ أَشْهُرٍ إِذَا خَرَجَ إِلَى صَلَاةِ الْغَدَاةِ مَرَّ بِبَابِ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَقَالَ السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ الصَّلَاةَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً.

And from him, from Nafie Bin Abu Al Hamra'a who said,

'I witnessed Rasool-Allah[saww] for eight months when he[saww] went out to the morning Salat. He[saww] would pass by the door of (Syeda) Fatima[asws] and would say: 'The greetings be unto you[asws], O People[asws] of the Household, and Mercy of Allah[azwj] and His[azwj] Blessings! The Salat! ***But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]***''.[156]

وَ مِنْهُ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: يَا فَاطِمَةُ إِنَّ اللَّهَ لَيَغْضَبُ لِغَضَبِكِ وَ يَرْضَى لِرِضَاكِ.

[153] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 5
[154] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 6
[155] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 7
[156] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 8

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And from him, from Al-Husayn[asws] Bin Ali[asws], from his[asws] father[asws], from the Prophet[saww] having said: 'O Fatima[asws]! Allah[azwj] gets Angered for your[asws] anger, and is Pleased for your[asws] pleasure''.[157]

وَ مِنْ كِتَابِ أَبِي إِسْحَاقَ الثَّعْلَبِيِّ عَنْ جُمَيْعِ بْنِ عُمَيْرٍ عَنْ عَمَّتِهِ قَالَتْ سَأَلْتُ عَائِشَةَ مَنْ كَانَ أَحَبَ إِلَى رَسُولِ اللَّهِ ص فَقَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ قُلْتُ إِنَّمَا أَسْأَلُكِ عَنِ الرِّجَالِ قَالَتْ زَوْجُهَا وَ مَا يَمْنَعُهُ فَوَ اللَّهِ إِنْ كَانَ مَا عَلِمْتُ صَوَّاماً قَوَّاماً جَدِيراً أَنْ يَقُولَ بِمَا يُحِبُّ اللَّهُ وَ يَرْضَى.

And from the book of Abu Is'haq Al Sa'alby, from Jumie Bin Umeyr, from his paternal aunt who said,

'I asked Ayesha, 'Who was the most beloved to Rasool-Allah[saww]?' She said, '(Syeda) Fatima[asws]'. I said, 'But rather, I asked you about the men'. She said, 'Her[asws] husband[asws], and what could prevent him[saww]? By Allah[azwj]! I do not know of any fasting one, standing (for Salat), worthier that he[saww] should be saying with what Allah[azwj] Loves and is Pleased''.[158]

وَ عَنْ جَابِرٍ قَالَ: مَا رَأَيْتُ فَاطِمَةَ عَلَيْهَا السَّلَامُ تَمْشِي إِلَّا ذَكَرْتُ رَسُولَ اللَّهِ ص تَمِيلُ عَلَى جَانِبِهَا الْأَيْمَنِ مَرَّةً وَ عَلَى جَانِبِهَا الْأَيْسَرِ مَرَّةً.

And from Jabir who said, 'I did not see (Syeda) Fatima[asws] walking except I remembered Rasool-Allah[saww], leaning on her[asws] right side at times, and on her[asws] left side at times''.[159]

وَ عَنْ عَائِشَةَ وَ ذَكَرَتْ فَاطِمَةَ عَلَيْهَا السَّلَامُ مَا رَأَيْتُ أَصْدَقَ مِنْهَا إِلَّا أَبَاهَا.

And from Ayesha, and she mentioned (Syeda) Fatima[asws], 'I have not seen anyone more truthful than her[asws], except her[asws] father[saww]''.[160]

وَ مِنْ كِتَابِ مَوْلِدِ فَاطِمَةَ لِابْنِ بَابَوَيْهِ رُوِيَ أَنَّ النَّبِيَّ ص قَالَ: اشْتَاقَتِ الْجَنَّةُ إِلَى أَرْبَعٍ مِنَ النِّسَاءِ مَرْيَمَ بِنْتِ عِمْرَانَ وَ آسِيَةَ بِنْتِ مُزَاحِمٍ زَوْجَةِ فِرْعَوْنَ وَ هِيَ زَوْجَةُ النَّبِيِّ ص فِي الْجَنَّةِ وَ خَدِيجَةَ بِنْتِ خُوَيْلِدٍ زَوْجَةِ النَّبِيِّ ص فِي الدُّنْيَا وَ الْآخِرَةِ وَ فَاطِمَةَ بِنْتِ مُحَمَّدٍ ص.

And from the book 'Mowlud Fatima[asws]' of Ibn Babuwayh –

'It is reported that the Prophet[saww] having said: 'The Paradise is desirous to four from the women – Maryam Bint Imran[as], and Aasiya Bint Muzahim[as], wife[as] of Pharaoh[la], and she[as] would be a wife[as] of the Prophet[saww] in the Paradise, and (Syeda) Khadeeja[asws] Bint Khuwaylid[as], in the world and the Hereafter and (Syeda) Fatima[asws] Bint Muhammad[asws]''.[161]

وَ رُوِيَ عَنْ عَلِيٍّ ع قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ ص فَقَالَ أَخْبِرُونِي أَيُّ شَيْءٍ خَيْرٌ لِلنِّسَاءِ فَعَيِينَا بِذَلِكَ كُلُّنَا حَتَّى تَفَرَّقْنَا فَرَجَعْتُ إِلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ فَأَخْبَرْتُهَا الَّذِي قَالَ لَنَا رَسُولُ اللَّهِ ص وَ لَيْسَ أَحَدٌ مِنَّا عَلِمَهُ وَ لَا عَرَفَهُ

And it is reported from Ali[asws] having said: 'We were seated in the presence of Rasool-Allah[saww], and he[saww] said: 'Inform me[saww], which thing is best for the women?' We were all unable from (answering) that until we dispersed. I[asws] returned to (Syeda) Fatima[asws] and

[157] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 9
[158] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 10
[159] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 11
[160] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 12
[161] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 13

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informed her[asws] of that which Rasool-Allah[saww] had said to us, and there wasn't anyone from us who knew it or understood it'.

فَقَالَتْ وَ لَكِنِّي أَعْرِفُهُ خَيْرٌ لِلنِّسَاءِ أَنْ لَا يَرَيْنَ الرِّجَالَ وَ لَا يَرَاهُنَّ الرِّجَالُ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ ص فَقُلْتُ يَا رَسُولَ اللَّهِ سَأَلْتَنَا أَيُّ شَيْءٍ خَيْرٌ لِلنِّسَاءِ وَ خَيْرٌ لَهُنَّ أَنْ لَا يَرَيْنَ الرِّجَالَ وَ لَا يَرَاهُنَّ الرِّجَالُ

She[asws] said: 'But, I[asws] know it. Best (thing) for the women is that the men should not see her nor should they seen the men'. I[asws] returned to Rasool-Allah[saww] and said: 'O Rasool-Allah[saww]! You[saww] had asked us which thing is best for the women, and best for them is that neither should the men see them nor should they see the men'.

قَالَ مَنْ أَخْبَرَكَ فَلَمْ تَعْلَمْهُ وَ أَنْتَ عِنْدِي قُلْتُ فَاطِمَةُ فَأَعْجَبَ ذَلِكَ رَسُولَ اللَّهِ ص وَ قَالَ إِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي.

He[saww] said: 'Who informed you[asws], and you[asws] did not know and you[asws] were with me[saww]?' I[asws] said: '(Syeda) Fatima[asws]'. That surprised Rasool-Allah[azwj], and he[saww] said: 'Fatima[asws] is a part of me[saww]''.[162]

وَ رُوِيَ عَنْ مُجَاهِدٍ قَالَ: خَرَجَ النَّبِيُّ ص وَ هُوَ آخِذٌ بِيَدِ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَقَالَ مَنْ عَرَفَ هَذِهِ فَقَدْ عَرَفَهَا وَ مَنْ لَمْ يَعْرِفْهَا فَهِيَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ وَ هِيَ بَضْعَةٌ مِنِّي وَ هِيَ قَلْبِي وَ رُوحِيَ الَّتِي بَيْنَ جَنْبَيَّ فَمَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ.

And it is reported from Mujahid who said,

'The Prophet[saww] went out and he[saww] was holding a hand of (Syeda) Fatima[asws]. He[saww] said: 'The one who recognises this one[asws], so he has recognised her[asws], and one who does not recognise her[asws], so she[asws] is (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww]. She[asws] is a part of me[saww], and she[asws] is my[saww] heart, and my[saww] soul which is between my[saww] two sides. The one hurting her[asws] has hurt me[saww], and one hurting me[saww] has hurt Allah[azwj]''.[163]

وَ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ لَيَغْضَبُ لِغَضَبِ فَاطِمَةَ وَ يَرْضَى لِرِضَاهَا

And it is reported from Ja'far[asws] Bin Muhammad[asws] having said: 'Rasool-Allah[saww] said: 'Allah[azwj] gets Angered for the anger of Fatima[asws] and is Pleased for her[asws] pleasure'.

وَ بِهَذَا الْإِسْنَادِ عَنْهُ ع مِثْلَهُ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ بَلَغَنَا أَنَّكَ قُلْتَ وَ ذَكَرَ الْحَدِيثَ قَالَ فَمَا تُنْكِرُونَ مِنْ هَذَا فَوَ اللَّهِ إِنَّ اللَّهَ لَيَغْضَبُ لِغَضَبِ عَبْدِهِ الْمُؤْمِنِ وَ يَرْضَى لِرِضَاهُ.

And by this chain from him[asws], similar to it. He (the narrator) said to him[asws], 'O son[asws] of Rasool-Allah[saww]! It has reached us that you[asws] said' – and he mentioned the Hadeeth. He[asws] said: 'So what are you denying from this? By Allah[azwj]! Allah[azwj] gest Angered for an anger of His[azwj] Momin servant and is Pleased for His[azwj] pleasure''.[164]

[162] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 14
[163] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 15
[164] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 16

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وَ عَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فَاطِمَةَ شِجْنَةٌ مِنِّي يُسْخِطُنِي مَا أَسْخَطَهَا وَ يُرْضِينِي مَا أَرْضَاهَا.

And from him[asws] having said: 'Rasool-Allah[saww] said: 'Fatima[asws] is more bashful than me[saww]. It angers me[saww] what angers her[asws] and pleases me[saww] what pleases her[asws]''.[165]

وَ نَقَلْتُ مِنْ كِتَابِ لِأَبِي إِسْحَاقَ الثَّعْلَبِيِّ عَنْ مُجَاهِدٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص وَ قَدْ أَخَذَ بِيَدِ فَاطِمَةَ وَ قَالَ مَنْ عَرَفَ هَذِهِ فَقَدْ عَرَفَهَا وَ مَنْ لَمْ يَعْرِفْهَا فَهِيَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ وَ هِيَ بَضْعَةٌ مِنِّي وَ هِيَ قَلْبِيَ الَّذِي بَيْنَ جَنْبَيَّ فَمَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ.

And I copied from a book of Abu Is'haq Al Sa'alby, from Mujahid having said,

'Rasool-Allah[saww] went out, and he[saww] was holding a hand of (Syeda) Fatima[asws], and said: 'One who recognises this one[asws], so he has recognised her[asws], and one who does not recognise her[asws], so she[asws] is Fatima[asws] daughter[asws] of Muhammad[saww], and she[asws] is a part of me[saww], and she[asws] is my[saww] heart which is between my[saww] two sides. The one hurting her[asws] has hurt me[saww], and one hurting me[saww] has hurt Allah[azwj]''.[166]

وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ إِنَّ فَاطِمَةَ شَعْرَةٌ مِنِّي فَمَنْ آذَى شَعْرَةً مِنِّي فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَ مَنْ آذَى اللَّهَ لَعَنَهُ اللَّهُ مِلْءَ السَّمَاوَاتِ وَ الْأَرْضِ.

And from Jabir Bin Abdullah who said,

'Rasool-Allah[saww] said: '(Syeda) Fatima[asws] is a hair of mine[saww]. The one who hurts a hair of mine[saww] has hurt me[saww], and one hurting me[saww] has hurt Allah[azwj], and one hurting Allah[azwj], Allah[azwj] would Curse him (with the) fullness of the skies and the earth''.[167]

وَ رُوِيَ أَنَّ مُحَمَّدَ بْنَ أَبِي بَكْرٍ قَرَأَ وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدَّثٍ قُلْتُ وَ هَلْ تُحَدِّثُ الْمَلَائِكَةُ إِلَّا الْأَنْبِيَاءَ قَالَ مَرْيَمُ لَمْ تَكُنْ نَبِيَّةً وَ سَارَةُ امْرَأَةُ إِبْرَاهِيمَ قَدْ عَايَنَتِ الْمَلَائِكَةَ وَ بَشَّرُوهَا بِإِسْحاقَ وَ مِنْ وَراءِ إِسْحاقَ يَعْقُوبَ وَ لَمْ تَكُنْ نَبِيَّةً وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ رَسُولِ اللَّهِ ص كَانَتْ مُحَدَّثَةً وَ لَمْ تَكُنْ نَبِيَّةً.

And it is reported that Muhammad Bin Abu Bakr recited, ***And We did not Send a Rasool or a Prophet, or a Muhaddith before you [22:52]***. I said, 'And can the Angels be narrated to, only the Prophets[as] are!' He[asws] said: 'Maryam[as] did not happen to be a Prophet[saww], and Sarah[as], wife[as] of Ibrahim[as] (actually) saw the Angels, and they gave her glad tidings ***of Is'haq and after Is'haq of Yaqoub [11:71]***, and she[as] did not happen to be a Prophet[as], and (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww] was a Muhaddisa (one narrated to), and she[asws] did not happen to be a Prophet[as]''.[168]

وَ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص أَشْبَهَ النَّاسِ وَجْهاً وَ شِبْهاً بِرَسُولِ اللَّهِ ص.

[165] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 17
[166] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 18
[167] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 19
[168] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 22

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And from Umm Salama[ra] having said, '(Syeda) Fatima[asws], daughter[asws] of Rasool-Allah[saww], was the most resembling of the people I face and likeness with Rasool-Allah[saww]''.[169]

وَ رُوِيَ عَنْ عَلِيٍّ ع عَنْ فَاطِمَةَ عَلَيْهَا السَّلَامُ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ ص يَا فَاطِمَةُ مَنْ صَلَّى عَلَيْكِ غَفَرَ اللَّهُ لَهُ وَ أَلْحَقَهُ بِي حَيْثُ كُنْتُ مِنَ الْجَنَّةِ.

And it is reported from Ali[asws], from (Syeda) Fatima[asws] having said: 'Rasool-Allah[saww] said to me[asws]: 'O Fatima[asws]! One who sends Salawaat upon you[asws], Allah[azwj] would Forgive for him and join him with me[saww] wherever I[saww] would be from the Paradise''.[170]

وَ رُوِيَ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ سَأَلْتِ أَبَاكِ فِيمَا سَأَلْتِ أَيْنَ تَلْقَيْنَهُ يَوْمَ الْقِيَامَةِ

And it is reported from Al Zuhry,

'From Ali[asws] Bin Al-Husayn[asws] having said: 'Ali[asws] Bin Abu Talib[asws] said to (Syeda) Fatima[asws]: 'Did you[asws] ask your[asws] father[saww] among what you[asws] had asked, where you[asws] will meet him[saww] on the Day of Qiyamah?'

قَالَتْ نَعَمْ قَالَ لِي اطْلُبِينِي عِنْدَ الْحَوْضِ قُلْتُ إِنْ لَمْ أَجِدْكَ هَاهُنَا قَالَ تَجِدِينِي إِذَنْ مُسْتَظِلًّا بِعَرْشِ رَبِّي وَ لَنْ يَسْتَظِلَّ بِهِ غَيْرِي

She[asws] said: 'Yes. He[saww] said to me[asws]: 'Seek me[saww] at the Fountain'. I[asws] said: 'If I[asws] don't find you[saww] over there?' He[saww] said: 'Then you[asws] will find me[saww] shading by the Throne of my[saww] Lord[azwj], and no one will be shading with it apart from me[saww]'.

قَالَتْ فَاطِمَةُ فَقُلْتُ يَا أَبَتِ أَهْلُ الدُّنْيَا يَوْمَ الْقِيَامَةِ عُرَاةٌ فَقَالَ نَعَمْ يَا بُنَيَّةِ فَقُلْتُ وَ أَنَا عُرْيَانَةٌ قَالَ نَعَمْ وَ أَنْتِ عُرْيَانَةٌ وَ إِنَّهُ لَا يَلْتَفِتُ فِيهِ أَحَدٌ إِلَى أَحَدٍ

(Syeda) Fatima[asws] said: 'So I[asws] said: 'O Father[saww]! Will the people be uncovered on the Day of Qiyamah?' He[saww] said: 'Yes, O daughter[asws]!' I[asws] said: 'And will I[asws] (also) be uncovered?' He[saww] said: 'Yes, and you[asws] will (also) be uncovered, and it will be so that no one will be turning to anyone else'.

قَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فَقُلْتُ لَهُ وَا سَوْأَتَاهْ يَوْمَئِذٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ

Fatima[asws] said: 'I[asws] said to him[saww]: 'Oh the evil of it on that Day, from Allah[azwj] Mighty and Majestic!'

فَمَا خَرَجْتُ حَتَّى قَالَ لِي هَبَطَ عَلَيَّ جَبْرَئِيلُ الرُّوحُ الْأَمِينُ ع فَقَالَ لِي يَا مُحَمَّدُ أَقْرِئْ فَاطِمَةَ السَّلَامَ وَ أَعْلِمْهَا أَنَّهَا اسْتَحْيَتْ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى فَاسْتَحْيَا اللَّهُ مِنْهَا فَقَدْ وَعَدَهَا أَنْ يَكْسُوَهَا يَوْمَ الْقِيَامَةِ حُلَّتَيْنِ مِنْ نُورٍ

I[asws] had not gone out until he[saww] said to me[asws]: 'Jibraeel[as] the Trustworthy Spirit came down unto me[saww]. He[as] said to me[saww]: 'O Muhammad[saww]! Convey the greetings to (Syeda) Fatima[asws] and let her[asws] know that she[asws] is embarrassed from Allah[azwj] Blessed and Exalted, so Allah[azwj] is Embarrassed from her[asws], so He[azwj] has Promised her[asws] that He[azwj] would Clothe her[asws] on the Day of Qiyamah with two garments of light'.

[169] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 23
[170] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 24

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قَالَ عَلِيٌّ ع فَقُلْتُ لَهَا فَهَلَّا سَأَلْتِيهِ عَنِ ابْنِ عَمِّكِ فَقَالَتْ قَدْ فَعَلْتُ فَقَالَ إِنَّ عَلِيّاً أَكْرَمُ عَلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ أَنْ يُعْرِيَهُ يَوْمَ الْقِيَامَةِ.

Ali[asws] said, 'I[asws] said to her[asws]: 'Did you[asws] not ask him[saww] about the son[asws] of your[asws] uncle[as]?' She[asws] said, 'I[asws] had done so. He[saww] said: 'Ali[asws] is more honourable unto Allah[azwj] Mighty and Majestic than for him[asws] to be uncovered on the Day of Qiyamah''.[171]

49- فَضَائِلُ شَهْرِ رَمَضَانَ، لِلصَّدُوقِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنِ الْمُنْذِرِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْخَزَّازِ عَنِ الرِّضَا ع قَالَ فِي حَدِيثٍ طَوِيلٍ كَانَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ إِذَا طَلَعَ هِلَالُ شَهْرِ رَمَضَانَ يَغْلِبُ نُورُهَا الْهِلَالَ وَ يَخْفَى فَإِذَا غَابَتْ عَنْهُ ظَهَرَ.

(The book) 'Fazail Shahr Al Ramazan' of Al Sadouq, from Muhammad Bin Ibrahim Bin Is'haq, from Ahmad Bin Muhammad Al Kufy, from Al Munzir Bin Muhammad, from Al-Hassan Bin Ali Al Khazzaz,

'From Al-Reza[asws] having said in a lengthy Hadeeth: 'It was so that (Syeda) Fatima[asws], whenever the crescent of a month of Ramazan emerged, her[asws] radiance would overcome the crescent and it would be hidden. So, when she[asws] was absent from it, it would appear''.[172]

50- بشا، بشارة المصطفى بِالْإِسْنَادِ إِلَى أَبِي عَلِيٍّ الْحَسَنِ بْنِ مُحَمَّدٍ الطُّوسِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمَعْرُوفِ بِابْنِ الصَّقَّالِ عَنْ مُحَمَّدِ بْنِ مَعْقِلٍ الْعِجْلِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانِ عَنِ ابْنِ فَضَّالٍ عَنْ حَمْزَةَ بْنِ حُمْرَانَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص صَلَاةَ الْعَصْرِ فَلَمَّا انْفَتَلَ جَلَسَ فِي قِبْلَتِهِ وَ النَّاسُ حَوْلَهُ فَبَيْنَا هُمْ كَذَلِكَ إِذْ أَقْبَلَ إِلَيْهِ شَيْخٌ مِنْ مُهَاجِرَةِ الْعَرَبِ عَلَيْهِ سَمَلٌ قَدْ تَهَلَّلَ وَ أَخْلَقَ وَ هُوَ لَا يَكَادُ يَتَمَالَكُ كِبَراً وَ ضَعْفاً فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ص يَسْتَحِثُّهُ الْخَبَرَ

(The book) 'Bashaarat Al-Mustafa[saww]' – By the chain to Abu Ali Al-Hassan Bin Muhammad Al Tusi, from Muhammad Bin Al-Husayn, well known as Ibn Al Saqqal, from Muhammad Bin Ma'qil Al Ijaly, from Muhammad Bin Abu Al Suhban, from Ibn Fazzal, from Hamza Bin Humran,

'From Al-Sadiq[asws], from Jabir Bin Abdullah Al-Ansari who said, 'Rasool-Allah[saww] prayed *Salat* Al-Asr with us. When he[saww] finished, he[saww] sat in his[saww] Qiblah and the people were around him[saww]. While they were like that when an old man from the Emigrants of the Arabs came over. Upon him were worn out clothes which were hanging and ripped, and he was almost unstable out of weakness and old age. Rasool-Allah[saww] faced him and inquired the news.

فَقَالَ الشَّيْخُ يَا نَبِيَّ اللَّهِ أَنَا جَائِعُ الْكَبِدِ فَأَطْعِمْنِي وَ عَارِي الْجَسَدِ فَاكْسُنِي وَ فَقِيرٌ فَأَرْشِنِي فَقَالَ ص مَا أَجِدُ لَكَ شَيْئاً وَ لَكِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِ انْطَلِقْ إِلَى مَنْزِلِ مَنْ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ يُؤْثِرُ اللَّهَ عَلَى نَفْسِهِ انْطَلِقْ إِلَى حُجْرَةِ فَاطِمَةَ

The Sheykh said, 'O Prophet[saww] of Allah[azwj]. I am hungry of liver so feed me, and am bare of the body so clothe me, and am poor so sprinkle me (with wealth)'. He[saww] said: 'I[saww] cannot find anything for you, but the pointer towards the good is like its doer. Go to the house of the one who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him. He prefers Allah[azwj] over himself. Go to the chamber of (Syeda) Fatima[asws]!'

وَ كَانَ بَيْتُهَا مُلَاصِقَ بَيْتِ رَسُولِ اللَّهِ ص الَّذِي يَنْفَرِدُ بِهِ لِنَفْسِهِ مِنْ أَزْوَاجِهِ وَ قَالَ يَا بِلَالُ قُمْ فَقِفْ بِهِ عَلَى مَنْزِلِ فَاطِمَةَ

[171] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 48 / 25
[172] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 49

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And it was so that her[asws] house was adjacent to the house of Rasool-Allah[saww] which he[saww] had individualised is by himself[saww] from his[saww] wives. (He[saww] said): 'Arise, O Bilal, and pause with him at the house of (Syeda) Fatima[asws]!'

فَانْطَلَقَ الْأَعْرَابِيُّ مَعَ بِلَالٍ فَلَمَّا وَقَفَ عَلَى بَابِ فَاطِمَةَ نَادَى بِأَعْلَى صَوْتِهِ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النُّبُوَّةِ وَ مُخْتَلَفَ الْمَلَائِكَةِ وَ مَهْبِطَ جَبْرَئِيلَ الرُّوحِ الْأَمِينِ بِالتَّنْزِيلِ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ

The Bedouin went with Bilal. When he paused at the door of (Syeda) Fatima[asws], he called out at the top of his voice, 'The greetings be upon you, O People[asws] of the Household of the Prophet-hood, and the interchange of the Angels, and the descent of Jibraeel[as] the Trustworthy Spirit with the Revelation from the Presence of the Lord[azwj] of the worlds!'.

فَقَالَتْ فَاطِمَةُ وَ عَلَيْكَ السَّلَامُ فَمَنْ أَنْتَ يَا هَذَا قَالَ شَيْخٌ مِنَ الْعَرَبِ أَقْبَلْتُ عَلَى أَبِيكِ سَيِّدِ الْبَشَرِ مُهَاجِراً مِنْ شُقَّةٍ وَ أَنَا يَا بِنْتَ مُحَمَّدٍ عَارِي الْجَسَدِ جَائِعُ الْكَبِدِ فَوَاسِينِي يَرْحَمُكِ اللَّهُ

(Syeda) Fatima[asws] said: 'Who are you, O you?' He said, 'A Sheykh from the Arabs. I had gone to your[asws] father[saww], the chief of the mortals, emigrating from a distance, and I, O daughter[asws] of Muhammad[saww], am bare of the body, hungry of the liver. Therefore, sympathise with me, may Allah[azwj] have Mercy on you[asws]'.

وَ كَانَ لِفَاطِمَةَ وَ عَلِيٍّ فِي تِلْكَ الْحَالِ وَ رَسُولِ اللَّهِ ص ثلاثا [ثَلَاثٌ] مَا طَعِمُوا فِيهَا طَعَاماً وَ قَدْ عَلِمَ رَسُولُ اللَّهِ ص مِنْ ذَلِكَ مِنْ شَأْنِهِمَا فَعَمَدَتْ فَاطِمَةُ إِلَى جِلْدِ كَبْشٍ مَدْبُوغٍ بِالْقَرَظِ كَانَ يَنَامُ عَلَيْهِ الْحَسَنُ وَ الْحُسَيْنُ فَقَالَتْ خُذْ هَذَا أَيُّهَا الطَّارِقُ فَعَسَى اللَّهُ أَنْ يَرْتَاحَ لَكَ مَا هُوَ خَيْرٌ مِنْهُ

And it was so that for (Syeda) Fatima[asws] and Ali[asws] in that situation, and Rasool-Allah[saww] (as well) for three (days), they had not eaten a meal during it, and Rasool-Allah[saww] had known that of their[asws] state. (Syeda) Fatima[asws] deliberated to a sheep skin which had been tanned with the *Al-Karz* (some material). It was so that Al-Hassan[asws] and Al-Husayn[asws] used to sleep upon it. She[asws] said: 'Take this, O you O visitor! Perhaps Allah[azwj] would Cause you to relax with what is better than it'.

قَالَ الْأَعْرَابِيُّ يَا بِنْتَ مُحَمَّدٍ شَكَوْتُ إِلَيْكِ الْجُوعَ فَنَاوَلْتِينِي جِلْدَ كَبْشٍ مَا أَنَا صَانِعٌ بِهِ مَعَ مَا أَجِدُ مِنَ السَّغَبِ

The Bedouin said, 'O daughter[asws] of Muhammad[saww]! I complained to you[asws] of the hunger, and you[asws] are giving me a sheep skin? What am I to do with it, with what I am feeling of the hunger?'

قَالَ فَعَمَدَتْ لَمَّا سَمِعَتْ هَذَا مِنْ قَوْلِهِ إِلَى عِقْدٍ كَانَ فِي عُنُقِهَا أَهْدَتْهُ لَهَا فَاطِمَةُ بِنْتُ عَمِّهَا حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ فَقَطَعَتْهُ مِنْ عُنُقِهَا وَ نَبَذَتْهُ إِلَى الْأَعْرَابِيِّ فَقَالَتْ خُذْهُ وَ بِعْهُ فَعَسَى اللَّهُ أَنْ يُعَوِّضَكَ بِهِ مَا هُوَ خَيْرٌ مِنْهُ

He (the narrator) said, 'She[asws] deliberated due to what she[asws] heard from his words to a pendant which was in her[asws] neck, gifted to her[asws] by Fatima, daughter of her[asws] uncle Hamza[asws] Bin Abdul Muttalib[asws]. She[asws] cut it off from her[asws] neck and discarded it to the Bedouin, and she[asws] said: 'Take it, and sell it. Perhaps Allah[azwj] would Give you instead of it what is better than it'.

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فَأَخَذَ الْأَعْرَابِيُّ الْعِقْدَ وَ انْطَلَقَ إِلَى مَسْجِدِ رَسُولِ اللَّهِ وَ النَّبِيُّ ص جَالِسٌ فِي أَصْحَابِهِ

So the Bedouin took the pendant and went to the Masjid of Rasool-Allah[saww], and the Prophet[saww] was seated among his[saww] companions.

فَقَالَ يَا رَسُولَ اللَّهِ أَعْطَتْنِي فَاطِمَةُ بِنْتُ مُحَمَّدٍ هَذَا الْعِقْدَ فَقَالَتْ بِعْهُ فَعَسَى اللَّهُ أَنْ يَصْنَعَ لَكَ قَالَ فَبَكَى النَّبِيُّ ص وَ قَالَ وَ كَيْفَ لَا يَصْنَعُ اللَّهُ لَكَ وَ قَدْ أَعْطَتْكَهُ فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَيِّدَةُ بَنَاتِ آدَمَ

He said, 'O Rasool-Allah[saww]! (Syeda) Fatima[asws] daughter of Muhammad[saww] gave me this pendant and she[asws] said: 'Sell it, perhaps He[azwj] would do something for you'. The Prophet[saww] wept and said: 'No, and how can Allah[azwj] Do it for you and it was given to you by (Syeda) Fatima[asws] daughter of Muhammad[saww] the chieftess of the daughters of Adam[as]?'

فَقَامَ عَمَّارُ بْنُ يَاسِرٍ رَحْمَةُ اللَّهِ عَلَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ أَ تَأْذَنُ لِي بِشِرَاءِ هَذَا الْعِقْدِ قَالَ اشْتَرِهِ يَا عَمَّارُ فَلَوِ اشْتَرَكَ فِيهِ الثَّقَلَانِ مَا عَذَّبَهُمُ اللَّهُ بِالنَّارِ فَقَالَ عَمَّارٌ بِكَمِ الْعِقْدُ يَا أَعْرَابِيُّ قَالَ بِشَبْعَةٍ مِنَ الْخُبْزِ وَ اللَّحْمِ وَ بُرْدَةٍ يَمَانِيَّةٍ أَسْتُرُ بِهَا عَوْرَتِي وَ أُصَلِّي فِيهَا لِرَبِّي وَ دِينَارٍ يُبْلِغُنِي إِلَى أَهْلِي

Ammar Bin Yasser stood up and said, 'O Rasool-Allah[saww]! Will you allow me to buy this pendant?' He[saww] said: 'Buy it, O Ammar, for it the Jinns and the humans were to participate with you, Allah[azwj] will not Punish them with the Fire'. Ammar said, 'For how much is this pendant, O Bedouin?' He Said, 'For satiation from the bread and the meat, and a Yemeni cloak to cover my bareness with and I can pray *Salat* to my Lord[azwj] in it, and a Dinar to make me reach to my family'.

وَ كَانَ عَمَّارٌ قَدْ بَاعَ سَهْمَهُ الَّذِي نَفَلَهُ رَسُولُ اللَّهِ ص مِنْ خَيْبَرَ وَ لَمْ يُبْقِ مِنْهُ شَيْئاً فَقَالَ لَكَ عِشْرُونَ دِينَاراً وَ مِائَتَا دِرْهَمٍ هَجَرِيَّةٌ وَ بُرْدَةٌ يَمَانِيَّةٌ وَ رَاحِلَتِي تُبْلِغُكَ أَهْلَكَ وَ شِبَعُكَ مِنْ خُبْزِ الْبُرِّ وَ اللَّحْمِ

And it was so that Ammar had sold his share which Rasool-Allah[saww] had transferred it from Khyber, and there did not remain anything from it. He said, 'For you are twenty Dinars and two hundred Dirhams *Hijriyya*, and a Yemeni cloak, and my rider to make you reach to your family, and satiation from wheat bread and meat'.

فَقَالَ الْأَعْرَابِيُّ مَا أَسْخَاكَ بِالْمَالِ أَيُّهَا الرَّجُلُ وَ انْطَلَقَ بِهِ عَمَّارٌ فَوَفَّاهُ مَا ضَمِنَ لَهُ وَ عَادَ الْأَعْرَابِيُّ إِلَى رَسُولِ اللَّهِ ص

The Bedouin said, 'How generous you are with the wealth'. And Ammar went with him and fulfilled to him that he had guaranteed to him, and the Bedouin returned to Rasool-Allah[saww].

فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَ شَبِعْتَ وَ اكْتَسَيْتَ قَالَ الْأَعْرَابِيُّ نَعَمْ وَ اسْتَغْنَيْتُ بِأَبِي أَنْتَ وَ أُمِّي قَالَ فَاجْزِ فَاطِمَةَ بِصَنِيعِهَا

Rasool-Allah[saww] said to him: 'Have you been satiated and clothed?' The Bedouin said, 'Yes, O Rasool-Allah[saww], and I have been enriched. May my father and my mother be (sacrificed) for you[saww]'. He[saww] said: 'So recompense (Syeda) Fatima[asws] for what she[asws] did'.

فَقَالَ الْأَعْرَابِيُّ اللَّهُمَّ إِنَّكَ إِلَهٌ مَا اسْتَحْدَثْنَاكَ وَ لَا إِلَهَ لَنَا نَعْبُدُهُ سِوَاكَ وَ أَنْتَ رَازِقُنَا عَلَى كُلِّ الْجِهَاتِ اللَّهُمَّ أَعْطِ فَاطِمَةَ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ

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The Bedouin said, 'O Allah[azwj]! You[azwj] are God Who Created us, and there is no God for us that we worship besides You[azwj], and You[saww] are our Sustainer upon every aspect. O Allah[azwj]! Give (Syeda) Fatima[asws] what neither an eye has seen nor an ear has heard of'.

فَأَمَّنَ النَّبِيُّ ص عَلَى دُعَائِهِ وَ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ إِنَّ اللَّهَ قَدْ أَعْطَى فَاطِمَةَ فِي الدُّنْيَا ذَلِكَ أَنَا أَبُوهَا وَ مَا أَحَدٌ مِنَ الْعَالَمِينَ مِثْلِي وَ عَلِيٌّ بَعْلُهَا وَ لَوْ لَا عَلِيٌّ مَا كَانَ لِفَاطِمَةَ كُفْوٌ أَبَداً وَ أَعْطَاهَا الْحَسَنَ وَ الْحُسَيْنَ وَ مَا لِلْعَالَمِينَ مِثْلُهُمَا سَيِّدَا شَبَابِ أَسْبَاطِ الْأَنْبِيَاءِ وَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

The Prophet[saww] said Ameen upon his supplication and turned to his[saww] companions and he[saww] said: 'Allah[azwj] has already Given that to (Syeda) Fatima[asws] in the world. I[saww] am her[asws] father, and there is no one from the universe like me[saww], and Ali[asws] is her[asws] husband. And had it not been for Ali[asws], there would not have been a match for (Syeda) Fatima[asws], ever! And He[azwj] Gave her[asws] Al-Hassan[asws] and Al-Husayn[asws], and there isn't for the universe the likes of them[asws]. They[asws] are the chiefs of the tribes of the Prophets[as] and chiefs of the people of the Paradise'.

وَ كَانَ بِإِزَائِهِ مِقْدَادٌ وَ عَمَّارٌ وَ سَلْمَانُ فَقَالَ وَ أَزِيدُكُمْ قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ

And he[saww] was confronting Al-Miqdad[ra], and Ammar, and Salman[as], may Allah[azwj] be Pleased with them, and he[saww] said: 'Shall I[saww] increase for you all?' They said, 'Yes, O Rasool-Allah[saww]!'

قَالَ أَتَانِي الرُّوحُ يَعْنِي جَبْرَئِيلَ ع أَنَّهَا إِذَا هِيَ قُبِضَتْ وَ دُفِنَتْ يَسْأَلُهَا الْمَلَكَانِ فِي قَبْرِهَا مَنْ رَبُّكِ فَتَقُولُ اللَّهُ رَبِّي فَيَقُولَانِ فَمَنْ نَبِيُّكِ فَتَقُولُ أَبِي فَيَقُولَانِ فَمَنْ وَلِيُّكِ فَتَقُولُ هَذَا الْقَائِمُ عَلَى شَفِيرِ قَبْرِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع

He[saww] said: 'The Trustworthy Spirit came to me[saww], meaning Jibraeel[as], and said, 'She[asws], when she[asws] passes away and buried, the two Angels would ask her in her[asws] grave, 'Who is your[asws] Lord[azwj]?' So she[asws] would be saying: 'Allah[azwj] is my[asws] Lord[azwj]'. They would be saying, 'Who is your[asws] Prophet[saww]?' So she[asws] would be saying: 'My[asws] father[asws]'. They would be saying, 'Who is your[asws] Guardian[asws]?' So she[asws] would be saying: 'This one standing upon the edge of my[asws] grave, Ali[asws] Bin Abu Talib[asws]'.

أَلَا وَ أَزِيدُكُمْ مِنْ فَضْلِهَا إِنَّ اللَّهَ قَدْ وَكَّلَ بِهَا رَعِيلًا مِنَ الْمَلَائِكَةِ يَحْفَظُونَهَا مِنْ بَيْنِ يَدَيْهَا وَ مِنْ خَلْفِهَا وَ عَنْ يَمِينِهَا وَ عَنْ شِمَالِهَا وَ هُمْ مَعَهَا فِي حَيَاتِهَا وَ عِنْدَ قَبْرِهَا وَ عِنْدَ مَوْتِهَا يُكْثِرُونَ الصَّلَاةَ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ بَنِيهَا

Indeed! Shall I[saww] increase for you all of her[asws] merits? Allah[azwj] has Allocated a group of Angels with her[asws], protecting her[asws] from in front of her[asws], and from behind her[asws], and from her[asws] right and from her[asws] left, and they would be with her[asws] during her[asws] lifetime and by her[asws] grave after her[asws] passing away, frequenting the *Salawat* upon her[asws] and upon her[asws] father[saww], and her[asws] husband[asws], and her[asws] two sons[asws].

فَمَنْ زَارَنِي بَعْدَ وَفَاتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي وَ مَنْ زَارَ فَاطِمَةَ فَكَأَنَّمَا زَارَنِي وَ مَنْ زَارَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَكَأَنَّمَا زَارَ فَاطِمَةَ وَ مَنْ زَارَ الْحَسَنَ وَ الْحُسَيْنَ فَكَأَنَّمَا زَارَ عَلِيّاً وَ مَنْ زَارَ ذُرِّيَّتَهُمَا فَكَأَنَّمَا زَارَهُمَا

The one who visits me[asws] after my[saww] expiry, so it is as if he has visited me[saww] during my[saww] lifetime, and the one who visits (Syeda) Fatima[asws] it is as if he has visited me[saww], and the one who visits Ali[asws] Bin Abu Talib[asws], it is as if he has visited (Syeda) Fatima[asws], and the one who

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visits Al-Hassan[asws] and Al-Husayn[asws], it is as if he has visited Ali[asws], and the one who visits their[asws] offspring[asws], it is as if he has visited the two of them[asws].

فَعَمَدَ عَمَّارٌ إِلَى الْعِقْدِ فَطَيَّبَهُ بِالْمِسْكِ وَ لَفَّهُ فِي بُرْدَةٍ يَمَانِيَّةٍ وَ كَانَ لَهُ عَبْدٌ اسْمُهُ سَهْمٌ ابْتَاعَهُ مِنْ ذَلِكَ السَّهْمِ الَّذِي أَصَابَهُ بِخَيْبَرَ فَدَفَعَ الْعِقْدَ إِلَى الْمَمْلُوكِ وَ قَالَ لَهُ خُذْ هَذَا الْعِقْدَ فَادْفَعْهُ إِلَى رَسُولِ اللَّهِ ص وَ أَنْتَ لَهُ فَأَخَذَ الْمَمْلُوكُ الْعِقْدَ فَأَتَى بِهِ رَسُولَ اللَّهِ ص وَ أَخْبَرَهُ بِقَوْلِ عَمَّارٍ

Ammar deliberated to the pendant and aromatised it with the musk and enveloped in it a Yemeny cloth. And it was so that he had a slave whose name was Sahm whom he had bought from that share which he had attained at Khyber. He handed over the pendant to the slave and said to him, 'Take this pendant and hand it over to Rasool-Allah[saww], and you are (also) for him[saww]'. He came over to Rasool-Allah[saww] with it and informed him[saww] of the words of Ammar[ra].

فَقَالَ النَّبِيُّ انْطَلِقْ إِلَى فَاطِمَةَ فَادْفَعْ إِلَيْهَا الْعِقْدَ وَ أَنْتَ لَهَا فَجَاءَ الْمَمْلُوكُ بِالْعِقْدِ وَ أَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ ص فَأَخَذَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ الْعِقْدَ وَ أَعْتَقَتِ الْمَمْلُوكَ فَضَحِكَ الْغُلَامُ فَقَالَتْ مَا يُضْحِكُكَ يَا غُلَامُ فَقَالَ أَضْحَكَنِي عِظَمُ بَرَكَةِ هَذَا الْعِقْدِ أَشْبَعَ جَائِعاً وَ كَسَا عُرْيَاناً وَ أَغْنَى فَقِيراً وَ أَعْتَقَ عَبْداً وَ رَجَعَ إِلَى رَبِّهِ.

The Prophet[saww] Said: 'Go to (Syeda) Fatima[asws] and hand the pendant over to her[asws], and you (also) are for her[asws]'. The slave came over with the pendant and informed her[asws] of the words of Rasool-Allah[saww]. (Syeda) Fatima[asws] took the pendant and freed the slave. The slave laughed. (Syeda) Fatima[asws] said: 'What makes you laugh O slave?' He said, 'It is the greatness of this pendant which makes me laugh. It satiated a hungry one, and clothed a bare one, and enriched a poor one, and freed a slave, and returned back to its (original) owner''.[173]

51- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ مُعَنْعَناً عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَصْبَحَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع ذَاتَ يَوْمٍ سَاغِباً فَقَالَ يَا فَاطِمَةُ هَلْ عِنْدَكِ شَيْءٌ تُغَذِّينِيهِ

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer, transmitting form Abu Saeed Al Khudry who said,

'One day Ali[asws] Bin Abu Talib[asws] woke up in the morning hungry. He[asws] said: 'O Fatima[asws]! Is there anything with you[asws] to provide (to eat)?'

قَالَتْ لَا وَ الَّذِي أَكْرَمَ أَبِي بِالنُّبُوَّةِ وَ أَكْرَمَكَ بِالْوَصِيَّةِ مَا أَصْبَحَ الْغَدَاةَ عِنْدِي شَيْءٌ وَ مَا كَانَ شَيْءٌ أُطْعِمْنَاهُ مُذْ يَوْمَيْنِ إِلَّا شَيْءٌ كُنْتُ أُوثِرُكَ بِهِ عَلَى نَفْسِي وَ عَلَى ابْنَيَّ هَذَيْنِ الْحَسَنِ وَ الْحُسَيْنِ

She[asws] said: 'No. By the One[azwj] Who Honoured my[asws] father[saww] with the Prophet-hood, and Honoured you[asws] with the successorship, there is nothing with me[asws] this morning, and whatever I[asws] have been feeding for two days was only something I[asws] used to prefer you[asws] with it over myself[asws] and over these two sons[asws] of mine[asws], Al-Hassan[asws] was Al-Husayn[asws]'.

فَقَالَ عَلِيٌّ يَا فَاطِمَةُ أَ لَا كُنْتِ أَعْلَمْتِينِي فَأَبْغِيَكُمْ شَيْئاً فَقَالَتْ يَا أَبَا الْحَسَنِ إِنِّي لَأَسْتَحْيِي مِنْ إِلَهِي أَنْ أُكَلِّفَ نَفْسَكَ مَا لَا تَقْدِرُ عَلَيْهِ

[173] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 50

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He[asws] said: 'O Fatima[asws]! Why didn't you[asws] let me[asws] know, so I[asws] could have bought something?' She[asws] said: 'O Abu Al-Hassan[asws]! I[asws] was embarrassed from my[asws] God[azwj] to encumber your[asws] sould what you[asws] are not able upon'.

فَخَرَجَ عَلِيُّ بْنُ أَبِي طَالِبٍ مِنْ عِنْدِ فَاطِمَةَ عَلَيْهَا السَّلَامُ وَاثِقاً بِاللَّهِ بِحُسْنِ الظَّنِّ فَاسْتَقْرَضَ دِينَاراً فَبَيْنَا الدِّينَارُ فِي يَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يُرِيدُ أَنْ يَبْتَاعَ لِعِيَالِهِ مَا يُصْلِحُهُمْ فَتَعَرَّضَ لَهُ الْمِقْدَادُ بْنُ الْأَسْوَدِ فِي يَوْمٍ شَدِيدِ الْحَرِّ قَدْ لَوَحَتْهُ الشَّمْسُ مِنْ فَوْقِهِ وَ آذَتْهُ مِنْ تَحْتِهِ

Ali[asws] Bin Abu Talib[asws] from the presence of (Syeda) Fatima[asws], may the greetings be upon her[asws], trusting Allah[azwj] with goodly thoughts. He[asws] borrowed a Dinar. While the Dinar was in a hand of Ali[asws] Bin Abu Talib[asws] intending to buy for his[asws] dependants who would correct them, Al-Miqdad Bin Al-Aswad[ra] presented to him[asws] during a day of severe heat. The sun had scorched him[ra] from above him[ra], and hurt him[asws] from beneath him[ra].

فَلَمَّا رَآهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَنْكَرَ شَأْنَهُ فَقَالَ يَا مِقْدَادُ مَا أَزْعَجَكَ هَذِهِ السَّاعَةَ مِنْ رَحْلِكَ قَالَ يَا أَبَا الْحَسَنِ حَلِّ سَبِيلِي وَ لَا تَسْأَلْنِي عَمَّا وَرَائِي

When Ali[asws] Bin Abu Talib[asws] saw him[ra], he[asws] did not like his[asws] situation, so he[asws] said: 'O Miqdad[ra]! What bothered you[ra] to make a journey at this time?' He[ra] said, 'O Abu Al-Hassan[asws]! Free my[ra] way and do not ask me[ra] about what is behind me[ra]'.

فَقَالَ يَا أَخِي إِنَّهُ لَا يَسَعُنِي أَنْ تُجَاوِزَنِي حَتَّى أَعْلَمَ عِلْمَكَ فَقَالَ يَا أَبَا الْحَسَنِ رَغْبَةً إِلَى اللَّهِ وَ إِلَيْكَ أَنْ تُخَلِّيَ سَبِيلِي وَ لَا تَكْشِفَنِي عَنْ حَالِي فَقَالَ لَهُ يَا أَخِي إِنَّهُ لَا يَسَعُكَ أَنْ تَكْتُمَنِي حَالَكَ

He[asws] said: 'O my[asws] brother[ra]! There is no leeway for me[asws] that you[ra] should cross past me[asws] until I[asws] know what you[ra] know'. He[ra] said, 'O Abu Al-Hassan[asws]! I[asws] wish to Allah[azwj] and to you[asws] that you[asws] free my[ra] way and do not uncover my situation'. He[asws] said to him[ra]: 'O my[asws] brother[ra]! There is no leeway for you[ra] that you[ra] conceal your[ra] situation from me[asws]'.

فَقَالَ يَا أَبَا الْحَسَنِ أَمَّا إِذْ أَبَيْتَ فَوَ الَّذِي أَكْرَمَ مُحَمَّداً بِالنُّبُوَّةِ وَ أَكْرَمَكَ بِالْوَصِيَّةِ مَا أَزْعَجَنِي مِنْ رَحْلِي إِلَّا الْجُهْدُ وَ قَدْ تَرَكْتُ عِيَالِي يَتَضَاغَوْنَ جُوعاً فَلَمَّا سَمِعْتُ بُكَاءَ الْعِيَالِ لَمْ تَحْمِلْنِي الْأَرْضُ فَخَرَجْتُ مَهْمُوماً رَاكِبَ رَأْسِي هَذِهِ حَالِي وَ قِصَّتِي

He[ra] said, 'O Abu Al-Hassan[asws]! But when you[asws] are refusing, so by Allah[azwj] Who Honoured Muhammad[saww] with the Prophet-hood and Honoured you[asws] with the successorship! Nothing bothered me[ra] from undertaking my[ra] journey except the struggle, and I[ra] have left my[ra] dependants clenching with hunger. So, when I[ra] heard the crying of the dependants, the ground could not carry me[asws]. I[ra] came out with worried riding in my[ra] head. This is my[ra] situation and my[ra] story'.

فَانْهَمَلَتْ عَيْنَا عَلِيٍّ بِالْبُكَاءِ حَتَّى بَلَّتْ دَمْعَتُهُ لِحْيَتَهُ فَقَالَ لَهُ أَحْلِفُ بِالَّذِي حَلَفْتُ مَا أَزْعَجَنِي إِلَّا الَّذِي أَزْعَجَكَ مِنْ رَحْلِكَ فَقَدِ اسْتَقْرَضْتُ دِينَاراً فَقَدْ آثَرْتُكَ عَلَى نَفْسِي

The eyes of Ali[asws] filled up with the weeping until his[asws] tears dampened his[asws] beard. He[asws] said to him[ra]: 'I[asws] swear by the One[azwj] Whom you[ra] swore by! Nothing bothered me[asws] except that which bothered you[ra] from coming out. I[asws] have borrowed a Dinar, so I[asws] shall prefer you[ra] over myself[asws]'.

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فَدَفَعَ الدِّينَارَ إِلَيْهِ وَ رَجَعَ حَتَّى دَخَلَ مَسْجِدَ النَّبِيِّ ص فَصَلَّى فِيهِ الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ فَلَمَّا قَضَى رَسُولُ اللَّهِ ص الْمَغْرِبَ مَرَّ بِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ هُوَ فِي الصَّفِّ الْأَوَّلِ فَغَمَزَهُ بِرِجْلِهِ فَقَامَ عَلِيٌّ ع مُتَعَقِّباً خَلْفَ رَسُولِ اللَّهِ ص حَتَّى لَحِقَهُ عَلَى بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ

He[asws] handed the Dinar to him[ra] and returned until he[asws] entered the Masjid of the Prophet[saww]. He[asws] prayed Al-Zohr in it, and Al-Asr, and Al-Maghrib. When Rasool-Allah[saww] had fulfilled Al-Maghrib Salat, he[saww] passed by Ali[asws] Bin Abu Talib[asws], and he[asws] was in the first row. He[saww] pressed him[asws] with his[saww] leg. Ali[asws] stood up following behind Rasool-Allah[saww] until he[asws] met him[saww] at a door from the doors of the Masjid.

فَسَلَّمَ عَلَيْهِ فَرَدَّ رَسُولُ اللَّهِ ص السَّلَامَ فَقَالَ يَا أَبَا الْحَسَنِ هَلْ عِنْدَكَ شَيْءٌ نَتَعَشَّاهُ فَنَمِيلَ مَعَكَ

He[asws] greeted unto him[saww], so Rasool-Allah[saww] responded the greeting. He[saww] said: 'O Abu Al-Hassan[asws]! Is there anything with you[asws] we[asws] can have dinner with, so we[asws] can go with you[asws]?'

فَمَكَثَ مُطْرِقاً لَا يُجِيرُ جَوَاباً حَيَاءً مِنْ رَسُولِ اللَّهِ ص وَ هُوَ يَعْلَمُ مَا كَانَ مِنْ أَمْرِ الدِّينَارِ وَ مِنْ أَيْنَ أَخَذَهُ وَ أَيْنَ وَجَّهَهُ وَ قَدْ كَانَ أَوْحَى اللَّهُ تَعَالَى إِلَى نَبِيِّهِ مُحَمَّدٍ ص أَنْ يَتَعَشَّى اللَّيْلَةَ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

He[asws] remained lowering his[asws] head for a while, not responding an answer out of embarrassment from Rasool-Allah[saww], and he[saww] knew what had happened from the matter of the Dinar, and where he[asws] had taken it from, and where he[asws] had given it, and Allah[azwj] the Exalted had Revealed to His[azwj] Prophet[saww] Muhammad[saww] that he[saww] should have dinner at night with Ali[asws] Bin Abu Talib[asws].

فَلَمَّا نَظَرَ رَسُولُ اللَّهِ ص إِلَى سُكُوتِهِ فَقَالَ يَا أَبَا الْحَسَنِ مَا لَكَ لَا تَقُولُ لَا فَأَنْصَرِفَ أَوْ تَقُولَ نَعَمْ فَأَمْضِيَ مَعَكَ فَقَالَ حَيَاءً وَ تَكَرُّماً فَاذْهَبْ بِنَا

When Rasool-Allah[saww] looked at his[asws] silence, he[saww] said: 'O Abu Al-Hassan[asws]! What is the matter you[asws] are neither speaking nor leaving, or saying yes so I[saww] can go with you[asws]?' He[asws] said: 'Embarrassment and honour, so come with us[asws]'.

فَأَخَذَ رَسُولُ اللَّهِ ص يَدَ [يْ] عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَانْطَلَقَا حَتَّى دَخَلَا عَلَى فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ وَ هِيَ فِي مُصَلَّاهَا قَدْ قَضَتْ صَلَاتَهَا وَ خَلْفَهَا جَفْنَةٌ تَفُورُ دُخَاناً

Rasool-Allah[saww] held a hand of Ali[asws] Bin Abu Talib[asws] and they[asws] went until they entered to see Fatima Al-Zahra[asws], upon her[asws] be the greetings, and she[asws] was on her[asws] prayer mat, having fulfilled her[asws] Salat, and behind her[asws] there was a pot effervescing steam.

فَلَمَّا سَمِعَتْ كَلَامَ رَسُولِ اللَّهِ ص فِي رَحْلِهَا خَرَجَتْ مِنْ مُصَلَّاهَا فَسَلَّمَتْ عَلَيْهِ وَ كَانَتْ أَعَزَّ النَّاسِ عَلَيْهِ فَرَدَّ عَلَيْهَا السَّلَامَ وَ مَسَحَ بِيَدِهِ عَلَى رَأْسِهَا وَ قَالَ لَهَا يَا بِنْتَاهْ كَيْفَ أَمْسَيْتِ رَحِمَكِ اللَّهُ تَعَالَى عَشِّينَا غَفَرَ اللَّهُ لَكِ وَ قَدْ فَعَلَ

When she[asws] heard the speech of Rasool-Allah[saww] in her[asws] turning, she[asws] came out from her[asws] prayer mat and greeted unto him[saww], and she[asws] was the dearest of the people to him[saww]. He[saww] responded the greetings and caressed his[saww] hand upon her[asws] head and said to her[asws]: 'O daughter[asws]! How is your[asws] evening? May Allah[azwj] the Exalted have Mercy on you[asws]! Give us[asws] dinner, may Allah[azwj] Forgive for you[asws], and He[azwj] has Done so'.

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فَأَخَذَتِ الْجُفْنَةَ فَوَضَعَتْهَا بَيْنَ يَدَيِ النَّبِيِّ ص وَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَلَمَّا نَظَرَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِلَى طَعَامٍ وَ شَمَّ رِيحَهُ رَمَى فَاطِمَةَ بِبَصَرِهِ رَمْياً شَحِيحاً قَالَتْ لَهُ فَاطِمَةُ سُبْحَانَ اللَّهِ مَا أَشَحَّ نَظَرَكَ وَ أَشَدَّهُ هَلْ أَذْنَبْتُ فِيمَا بَيْنِي وَ بَيْنَكَ ذَنْباً اسْتَوْجَبْتُ بِهِ السَّخْطَةَ

She[asws] took the pot and placed it in front of the Prophet[saww] and Ali[asws] Bin Abu Talib[asws]. When Ali[asws] Bin Abu Talib[asws] looked at the food and smelt its aroma, he[asws] shot his[asws] glance at Fatima[asws], a mean glance. (Syeda) Fatima[asws] said to him[asws]: 'Glory be to Allah[azwj]! How mean is your[asws] look and harsh! Have I[asws] committed a sin in what is between me[asws] and you[asws] obligating the anger due to it?'

قَالَ وَ أَيُّ ذَنْبٍ أَعْظَمُ مِنْ ذَنْبٍ أَصَبْتِيهِ أَ لَيْسَ عَهْدِي إِلَيْكِ الْيَوْمَ الْمَاضِيَ وَ أَنْتِ تَحْلِفِينَ بِاللَّهِ مُجْتَهِدَةً مَا طَعِمْتِ طَعَاماً مُذْ يَوْمَيْنِ

He[asws] said: 'And which sin is greater that a sin you[asws] have committed? Didn't I[asws] ask you[asws] yesterday and you[asws] had sworn by Allah[azwj] solemnly you[asws] did not have any food for two days?'

قَالَ فَنَظَرَتْ إِلَى السَّمَاءِ فَقَالَتْ إِلَهِي يَعْلَمُ فِي سَمَائِهِ وَ يَعْلَمُ فِي أَرْضِهِ أَنِّي لَمْ أَقُلْ إِلَّا حَقّاً فَقَالَ لَهَا يَا فَاطِمَةُ أَنَّى لَكِ هَذَا الطَّعَامُ الَّذِي لَمْ أَنْظُرْ إِلَى مِثْلِ لَوْنِهِ قَطُّ وَ لَمْ أَشَمَّ مِثْلَ رِيحِهِ قَطُّ وَ مَا آكُلُ أَطْيَبَ مِنْهُ

He (the narrator) said, 'She[asws] looked at the sky and said: 'My[asws] God[azwj] Knows in His[azwj] sky and He[azwj] Knows in His[azwj] earth, I[asws] do not speak except truth!' He[asws] said to her[asws]: 'O Fatima[asws]! From where is this food for you[asws] which I[asws] have not looked at the like of its type at all, and have not smelt like its aroma at all, and have not eaten any better than it?'

قَالَ فَوَضَعَ رَسُولُ اللَّهِ ص كَفَّهُ الطَّيِّبَةَ الْمُبَارَكَةَ بَيْنَ كَتِفَيْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَغَمَزَهَا ثُمَّ قَالَ يَا عَلِيُّ هَذَا بَدَلُ دِينَارِكَ وَ هَذَا جَزَاءُ دِينَارِكَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ

He (the narrator) said, 'Rasool-Allah[saww] placed his[asws] goodly, Blessed palm between the shoulders of Ali[asws] Bin Abu Talib[asws] and pressed it, then said: 'O Ali[asws]! This is a replacement of your[asws] Dinar, and this is a Recompense of your[asws] Dinar from the Presence of Allah[azwj]. ***Surely Allah Gives to whom He so Desires to without measure' [3:37]***'.

ثُمَّ اسْتَعْبَرَ النَّبِيُّ ص بَاكِياً ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَبَى لَكُمْ أَنْ تَخْرُجَا مِنَ الدُّنْيَا حَتَّى يَجْزِيَكُمَا وَ يُجْرِيَكَ يَا عَلِيُّ مُجْرَى زَكَرِيَّا وَ يُجْرِيَ فَاطِمَةَ مُجْرَى مَرْيَمَ بِنْتِ عِمْرَانَ كُلَّما دَخَلَ عَلَيْها زَكَرِيَّا الْمِحْرابَ وَجَدَ عِنْدَها رِزْقاً.

Then the Prophet[saww] gasped crying, then said: 'The Praise is for Allah[azwj] Who Refused for you[asws] to exit from the world until He[saww] Recompensed you[asws] both, and Recompensed you[asws] O Ali[asws], a flow of Zakariya, and Recompensed Fatima[asws] a flow of Maryam Bint Imran[as]: ***Whenever Zakariyya entered the Prayer Niche to (see) her, he found food in her presence. [3:37]***''.[174]

[174] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 51

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52- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ الْعَزِيزِ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَتْ فَاطِمَةُ تَشْكُو إِلَى رَسُولِ اللَّهِ ص بَعْضَ أَمْرِهَا فَأَعْطَاهَا رَسُولُ اللَّهِ ص كَرَبَةً وَ قَالَ تَعَلَّمِي مَا فِيهَا فَإِذَا فِيهَا مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Is'haq Bin Abdul Aziz, from Zurara,

'From Abu Abdullah[asws] having said: '(Syeda) Fatima[asws] came complaining to Rasool-Allah[saww] of some of her[asws] matter. Rasool-Allah[saww] gave her[asws] a leaf and said: 'Do you[asws] know what is in it? One who believes in Allah[azwj] and the last Day, so he should not hurt his neighbour; and the one who believes in Allah[azwj] and the last Day, let him honour his guest; and the one who believes in Allah[azwj] and the last Day, let him speak good or be silent!''[175]

53- كا، الكافي الْعِدَّةُ عَنِ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عُبَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُعَاوِيَةَ بْنِ شُرَيْحٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص يُرِيدُ فَاطِمَةَ ع وَ أَنَا مَعَهُ فَلَمَّا انْتَهَيْنَا إِلَى الْبَابِ وَضَعَ يَدَهُ عَلَيْهِ فَدَفَعَهُ ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ

(The book) 'Al Kafi' – The number, from Al Barqy, from Ismail Bin Mihran, from Ubeyd Bin Muawiya, from Muawiya Bin Shureyh, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far[asws], from Jabir Bin Abdullah Al-Ansari who said, 'Rasool-Allah[saww] went out intending (Syeda) Fatima[asws], and I was with him[saww]. When we ended to the door, he[saww] placed his[saww] hand upon it and pushed it, then said: 'The greeting be unto you[asws] all!'

فَقَالَتْ فَاطِمَةُ ع عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ قَالَ أَدْخُلُ قَالَتْ ادْخُلْ يَا رَسُولَ اللَّهِ قَالَ أَدْخُلُ أَنَا وَ مَنْ مَعِي فَقَالَتْ يَا رَسُولَ اللَّهِ لَيْسَ عَلَيَّ قِنَاعٌ فَقَالَ يَا فَاطِمَةُ خُذِي فَضْلَ مِلْحَفَتِكِ فَقَنِّعِي بِهِ رَأْسَكِ

(Syeda) Fatima[asws] said: 'Upon you[saww] be the greetings, O Rasool-Allah[saww]!' He[saww] said: 'Can I[saww] enter?' She[asws] said: 'Enter, O Rasool-Allah[saww]!' He[saww] said: 'Shall I[saww] enter and the one with me[saww]?' She[asws] said: 'O Rasool-Allah[saww]! There isn't a veil upon me[asws]'. He[saww] said: 'O Fatima[asws]! Take the extra of your[asws] quilt and cover your[asws] head with it'.

فَفَعَلَتْ ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ فَقَالَتْ وَ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ قَالَ أَدْخُلُ قَالَتْ نَعَمْ ادْخُلْ يَا رَسُولَ اللَّهِ قَالَ أَنَا وَ مَنْ مَعِي قَالَتْ أَنْتَ وَ مَنْ مَعَكَ

She[asws] did so. Then he[saww] said: 'The greetings be unto you[asws] all!' She[asws] said: 'The greetings be unto you[saww], O Rasool-Allah[saww]!' He[saww] said: 'Can I[saww] enter?' She[asws] said: 'Yes, enter, O Rasool-Allah[saww]!' He[saww] said: 'I[saww] and the one with me[saww]?' She[asws] said: 'You[saww] and the one with you[saww]'.

قَالَ جَابِرٌ فَدَخَلَ رَسُولُ اللَّهِ ص وَ دَخَلْتُ أَنَا وَ إِذَا وَجْهُ فَاطِمَةَ أَصْفَرُ كَأَنَّهُ بَطْنُ جَرَادَةٍ فَقَالَ رَسُولُ اللَّهِ ص مَا لِي أَرَى وَجْهَكِ أَصْفَرَ قَالَتْ يَا رَسُولَ اللَّهِ الْجُوعُ

[175] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 52

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Jabir said, 'Rasool-Allah[saww] entered, and I entered, and there, the face of (Syeda) Fatima[asws] was yellow as if it was the belly of a locust. Rasool-Allah[saww] said: 'What is the matter I[saww] see your[asws] face yellow (pale)?' She[asws] said: 'O Rasool-Allah[saww], the hunger!'

فَقَالَ اللَّهُمَّ مُشْبِعَ الْجَوْعَةِ وَ رَافِعَ الضَّيْعَةِ أَشْبِعْ فَاطِمَةَ بِنْتَ مُحَمَّدٍ

He[saww] said: 'O Allah[azwj], Satiator of the hungry and Raiser of the dropped! Satiate (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww]!'

فَقَالَ جَابِرٌ فَوَ اللَّهِ فَنَظَرْتُ إِلَى الدَّمِ يَنْحَدِرُ مِنْ قُصَاصِهَا حَتَّى عَادَ وَجْهُهَا أَحْمَرَ فَمَا جَاعَتْ بَعْدَ ذَلِكَ الْيَوْمِ.

Jabir said, 'By Allah[azwj]! I looked at the blood from ended to end until her[asws] face returned to be red, and she[asws] was not hungry after that day''.[176]

54- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعَنْعَناً عَنْ جَعْفَرٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ يَا مَعْشَرَ الْخَلَائِقِ غُضُّوا أَبْصَارَكُمْ حَتَّى تَمُرَّ بِنْتُ حَبِيبِ اللَّهِ إِلَى قَصْرِهَا

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed, transmitting,

'From Ja'far[asws], from his[asws] father[asws] having said: 'Rasool-Allah[saww] said: 'When it will be the Day of Qiyamah, a caller will call out from interior of the Throne: 'O community of creatures! Close your eyes until the daughter[asws] of the Beloved of Allah[azwj] passed by to go to her[asws] castle!'

فَتَمُرُّ إِلَى قَصْرِهَا فَاطِمَةُ ابْنَتِي وَ عَلَيْهَا رَيْطَتَانِ خَضْرَاوَانِ حَوَالَيْهَا سَبْعُونَ أَلْفَ حَوْرَاءَ فَإِذَا بَلَغَتْ إِلَى بَابِ قَصْرِهَا وَجَدَتِ الْحَسَنَ قَائِماً وَ الْحُسَيْنَ نَائِماً مَقْطُوعَ الرَّأْسِ فَتَقُولُ لِلْحَسَنِ مَنْ هَذَا فَيَقُولُ هَذَا أَخِي إِنَّ أُمَّةَ أَبِيكِ قَتَلُوهُ وَ قَطَعُوا رَأْسَهُ

So, my[saww] daughter[asws] Fatima[asws] would pass to go to her[asws] castle, and upon her[asws] would be two strips, around her[asws] would be seventy thousand Houries. When she[asws] reaches to the door of her[asws] castle, she[asws] would find Al-Hassan[asws] standing, and Al-Husayn[asws] sleeping, beheaded. She[asws] would say to Al-Husayn[asws]: 'Who is this one?' He[asws] will say: 'This is my[asws] brother[asws]! The community of your[asws] father[saww] killed him[asws] and cut off his[asws] head!'

فَيَأْتِيهَا النِّدَاءُ مِنْ عِنْدِ اللَّهِ يَا بِنْتَ حَبِيبِ اللَّهِ إِنِّي إِنَّمَا أَرَيْتُكِ مَا فَعَلَتْ بِهِ أُمَّةُ أَبِيكِ لِأَنِّي ادَّخَرْتُ لَكِ عِنْدِي تَعْزِيَةً بِمُصِيبَتِكِ فِيهِ إِنِّي جَعَلْتُ تَعْزِيَتَكِ الْيَوْمَ أَنِّي لَا أَنْظُرُ فِي مُحَاسَبَةِ الْعِبَادِ حَتَّى تَدْخُلَ الْجَنَّةَ أَنْتِ وَ ذُرِّيَّتُكِ وَ شِيعَتُكِ وَ مَنْ أَوْلَاكُمْ مَعْرُوفاً مِمَّنْ لَيْسَ هُوَ مِنْ شِيعَتِكِ قَبْلَ أَنْ أَنْظُرَ فِي مُحَاسَبَةِ الْعِبَادِ

The Call will come to her from the Presence of Allah[azwj]: "O daughter[asws] of the Beloved of Allah[azwj]! But rather I[asws] only Showed you[asws] what the community of your[asws] father[saww] had done, because I[saww] have kept a condolence with Me[azwj] for your[asws] calamity regarding him[asws]. I[azwj] have Made your[asws] condolence today that I[azwj] will not Look into the accounting of the servants until you[asws] enter the Paradise. You[asws], and your[asws] offspring, and your[asws]

[176] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 53

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Shias, and the one who had befriended you all[asws] with acts of kindness, from the one who isn't from your[asws] Shias, before I[azwj] look into the accounting of the servants!"

فَتَدْخُلُ فَاطِمَةُ ابْنَتِي الْجَنَّةَ وَ ذُرِّيَّتُهَا وَ شِيعَتُهَا وَ مَنْ أولادها [أَوْلَاهَا] مَعْرُوفاً مِمَّنْ لَيْسَ مِنْ شِيعَتِهَا

So, my[saww] daughter Fatima[asws] would enter the Paradise, and her[asws] offspring, and her[asws] Shias, and the ones who had befriended her[asws] will acts of kindness, from the one who wasn't from her[asws] Shias.

فَهُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ لا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ قَالَ هَوْلُ يَوْمِ الْقِيَامَةِ وَ هُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خالِدُونَ هِيَ وَ اللَّهِ فَاطِمَةُ وَ ذُرِّيَّتُهَا وَ شِيعَتُهَا وَ مَنْ أَوْلَاهُمْ مَعْرُوفاً مِمَّنْ لَيْسَ هُوَ مِنْ شِيعَتِهَا.

It is the Word of Allah[azwj] Mighty and Majestic: ***The great terror shall not grieve them, [21:103]***. He[asws] said: 'Horror of the Day of Qiyamah. ***and they would be in what their souls desire, for eternity [21:102]***. By Allah[azwj]! It is (Syeda) Fatima[asws] and her[asws] offspring, and her[asws] Shias, and the one who befriended them[asws] with acts of kindness, from the one who wasn't from her[asws] Shias''.[177]

55- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ النَّبِيُّ ص لِفَاطِمَةَ يَا فَاطِمَةُ قُومِي فَاخْرُجِي تِلْكِ الصَّحْفَةَ فَقَامَتْ فَأَخْرَجَتْ صَحْفَةً فِيهَا تَرِيدٌ وَ عُرَاقٌ يَفُورُ فَأَكَلَ النَّبِيُّ ص وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع ثَلَاثَةَ عَشَرَ يَوْماً

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Salih Bin Uqbah, from Amro Bin Shimr,

'From Jabir, from Abu Ja'far[asws] having said: 'The Prophet[saww] said to Fatima[asws]: 'Arise and bring out that platter'. She[asws] stood up and brought a platter wherein was stew and bones boiling. The Prophet[saww], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws] ate for thirteen days.

ثُمَّ إِنَّ أُمَّ أَيْمَنَ رَأَتِ الْحُسَيْنَ مَعَهُ شَيْءٌ فَقَالَتْ لَهُ مِنْ أَيْنَ لَكَ هَذَا قَالَ إِنَّا لَنَأْكُلُهُ مُنْذُ أَيَّامٍ فَأَتَتْ أُمُّ أَيْمَنَ فَاطِمَةَ ع فَقَالَتْ يَا فَاطِمَةُ إِذَا كَانَ عِنْدَ أُمِّ أَيْمَنَ شَيْءٌ فَإِنَّمَا هُوَ لِفَاطِمَةَ وَ لِوُلْدِهَا وَ إِذَا كَانَ عِنْدَ فَاطِمَةَ شَيْءٌ فَلَيْسَ لِأُمِّ أَيْمَنَ مِنْهُ شَيْءٌ

Then Umm Ayman saw Al-Husayn[asws] having something with him[asws]. She said to him[asws], 'From where is this for you[asws]?' He[asws] said: 'We[asws] having been eating for days'. So, Umm Ayman came to Fatima[asws] and said: 'O Fatima[asws]! Whenever there was something in the possession of Umm Ayman, then rather, it is for Fatima[asws] and her[asws] children, and when there was something with Fatima[asws], so it isn't for Umm Ayman, anything from it?'

فَأَخْرَجَتْ لَهَا مِنْهُ فَأَكَلَتْ مِنْهُ أُمُّ أَيْمَنَ وَ نَفِدَتِ الصَّحْفَةُ فَقَالَ لَهَا النَّبِيُّ ص أَمَا لَوْ لَا أَنَّكِ أَطْعَمْتِهَا لَأَكَلْتِ مِنْهَا أَنْتِ وَ ذُرِّيَّتُكِ إِلَى أَنْ تَقُومَ السَّاعَةُ

[177] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 54

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So she[asws] brought out for her from it. Umm Ayman ate from it and the platter ran out. The Prophet[saww] said to her[asws]: 'If you[asws] had not fed her, you[asws] and your[asws] offspring would have eaten from it up to the Establishment of the Hour'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع وَ الصَّحْفَةُ عِنْدَنَا يَخْرُجُ بِهَا قَائِمُنَا ع فِي زَمَانِهِ.

Then Abu Ja'far[asws] said: 'And the platter is (still) with us[asws]. Our[asws] Qaim[asws] will bring it out during his[asws] time''.[178]

56- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عُقْبَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا عُبِدَ اللَّهُ بِشَيْءٍ مِنَ التَّمْجِيدِ أَفْضَلَ مِنْ تَسْبِيحِ فَاطِمَةَ ع وَ لَوْ كَانَ شَيْءٌ أَفْضَلَ مِنْهُ لَنَحَلَهُ رَسُولُ اللَّهِ ص فَاطِمَةَ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Bazie, from Salih Bin Uqbah, from Uqba,

'From Abu Ja'far[asws] having said: 'Allah[azwj] has not been worshipped with anything from the glorification more superior than the *Tasbeeh* (glorifications) of (Syeda) Fatima[asws], and had there been anything superior than it, Rasool-Allah[saww] would have given it to (Syeda) Fatima[asws]''.[179]

57- فر، تفسير فرات بن إبراهيم سَهْلُ بْنُ أَحْمَدَ الدِّينَوَرِيُّ مُعَنْعَناً عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: قَالَ جَابِرٌ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ حَدِّثْنِي بِحَدِيثٍ فِي فَضْلِ جَدَّتِكَ فَاطِمَةَ إِذَا أَنَا حَدَّثْتُ بِهِ الشِّيعَةَ فَرِحُوا بِذَلِكَ

Tafseer Furaat Bin Ibrahim – Sahl Bin Ahmad Al Deynawary, transmitting,

'From Abu Abdullah Ja'far[asws] Bin Muhammad[asws] having said: 'Jabir said to Abu Ja'far[asws], 'May I be sacrificed for you[asws], O son[asws] of Rasool-Allah[saww]! Narrate a Hadeeth to me regarding the merit of your[asws] grandmother[asws] Fatima[asws], then I can narrate with it to the Shias, they can be happy with that'.

قَالَ أَبُو جَعْفَرٍ ع حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ ص قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُصِبَ لِلْأَنْبِيَاءِ وَ الرُّسُلِ مَنَابِرُ مِنْ نُورٍ فَيَكُونُ مِنْبَرِي أَعْلَى مَنَابِرِهِمْ يَوْمَ الْقِيَامَةِ

Abu Ja'far[asws] said: 'My[asws] father[asws] narrated to me[asws], from my[asws] grandmother[asws], from Rasool-Allah[saww] having said: 'When it will be the Day of Qiyamah, pulpits of light would be set up for the Prophets[as] and the Rasools[as], and my[saww] pulpit would be the highest of their[as] pulpits on the Day of Qiyamah.

ثُمَّ يَقُولُ اللَّهُ يَا مُحَمَّدُ اخْطُبْ فَأَخْطُبُ بِخُطْبَةٍ لَمْ يَسْمَعْ أَحَدٌ مِنَ الْأَنْبِيَاءِ وَ الرُّسُلِ بِمِثْلِهَا

[178] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 55
[179] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 56

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Then Allah[azwj] will be Saying: “O Muhammad[saww], preach!” So, I[saww] shall address with a sermon, no one from the Prophets[as] and the Rasools[as] would have heard the like of it.

ثُمَّ يُنْصَبُ لِلْأَوْصِيَاءِ مَنَابِرُ مِنْ نُورٍ وَ يُنْصَبُ لِوَصِيِّي عَلِيِّ بْنِ أَبِي طَالِبٍ فِي أَوْسَاطِهِمْ مِنْبَرٌ مِنْ نُورٍ فَيَكُونُ مِنْبَرُهُ أَعْلَى مَنَابِرِهِمْ

Then, pulpits of light would be set up for the successors[as], and a pulpit of light would be set up for my[saww] successor[asws] Ali[asws] Bin Abu Talib[asws] in their middle, so his[asws] pulpit would be the highest of their[as] pulpits.

ثُمَّ يَقُولُ اللَّهُ يَا عَلِيُّ اخْطُبْ فَيَخْطُبُ بِخُطْبَةٍ لَمْ يَسْمَعْ أَحَدٌ مِنَ الْأَوْصِيَاءِ بِمِثْلِهَا

Then Allah[azwj] shall Say: “O Ali[asws], preach!” so, he[asws] will address with a sermon, no one from the successors[as] would have heard the like of it.

ثُمَّ يُنْصَبُ لِأَوْلَادِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ مَنَابِرُ مِنْ نُورٍ فَيَكُونُ لِابْنَيَّ وَ سِبْطَيَّ وَ رَيْحَانَتَيَّ أَيَّامَ حَيَاتِي مِنْبَرٌ مِنْ نُورٍ ثُمَّ يُقَالُ لَهُمَا اخْطُبَا فَيَخْطُبَانِ بِخُطْبَتَيْنِ لَمْ يَسْمَعْ أَحَدٌ مِنْ أَوْلَادِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ بِمِثْلِهِمَا

The pulpits of light would be set up for the children of the Prophets[as] and the Rasools[as], and a pulpit of light would happen to before my[saww] two sons[asws], and my[saww] two grandsons[asws], and my[asws] two aromas in the days of my[saww] lifetime. Then it would be said to them[asws] both: ‘Preach!’ So, they[asws] would preach with two sermons, no one from the children of the Prophets[as] and the Messengers[as] would have heard the like of these.

ثُمَّ يُنَادِي الْمُنَادِي وَ هُوَ جَبْرَئِيلُ ع أَيْنَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ أَيْنَ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ أَيْنَ مَرْيَمُ بِنْتُ عِمْرَانَ أَيْنَ آسِيَةُ بِنْتُ مُزَاحِمٍ أَيْنَ أُمُّ كُلْثُومٍ أُمُّ يَحْيَى بْنِ زَكَرِيَّا فَيَقُمْنَ

Then the caller would call out, and he[as] is Jibraeel[as]: ‘Where is Fatima[asws] daughter[asws] of Muhammad[saww]! Where is (Syeda) Khadeeja Bint Khuwaylid[as]! Where is Maryam Bint Imran[as]! Where is Aasiya Bint Muzahim[as]? Where is Umm Kulsoom[as] mother[as] of Yahya Bin Zakariya[as]?’ So, they[as] would be standing.

فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا أَهْلَ الْجَمْعِ لِمَنِ الْكَرَمُ الْيَوْمَ فَيَقُولُ مُحَمَّدٌ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

Allah[azwj] Blessed and Exalted will Say: “O people of the gathering! For whom is the Honour today?’ So, Muhammad[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws] will say: ‘For Allah[azwj], the One, the Subduer!’

فَيَقُولُ اللَّهُ تَعَالَى يَا أَهْلَ الْجَمْعِ إِنِّي قَدْ جَعَلْتُ الْكَرَمَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ فَاطِمَةَ

Allah[azwj] the Exalted will Say: “O people of the gathering! I[azwj] have Made the honour to be for Muhammad[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and (Syeda) Fatima[asws]!

يَا أَهْلَ الْجَمْعِ طَأْطِئُوا الرُّءُوسَ وَ غُضُّوا الْأَبْصَارَ فَإِنَّ هَذِهِ فَاطِمَةُ تَسِيرُ إِلَى الْجَنَّةِ

O people of the gathering! Lower your heads and close your eyes, for this here is (Syeda) Fatima[asws] travelling to the Paradise!”

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فَيَأْتِيهَا جَبْرَئِيلُ بِنَاقَةٍ مِنْ نُوقِ الْجَنَّةِ مُدَبَّجَةَ الْجَنْبَيْنِ خِطَامُهَا مِنَ اللُّؤْلُؤِ الْمُخْفَقِ الرَّطْبِ عَلَيْهَا رَحْلٌ مِنَ الْمَرْجَانِ فَتُنَاخُ بَيْنَ يَدَيْهَا فَتَرْكَبُهَا فَيُبْعَثُ إِلَيْهَا مِائَةُ أَلْفِ مَلَكٍ فَيَسِيرُونَ عَلَى يَمِينِهَا وَ يُبْعَثُ إِلَيْهَا مِائَةُ أَلْفِ مَلَكٍ فَيَصِيرُونَ عَلَى يَسَارِهَا وَ يُبْعَثُ إِلَيْهَا مِائَةُ أَلْفِ مَلَكٍ يَحْمِلُونَهَا عَلَى أَجْنِحَتِهِمْ حَتَّى يُسَيِّرُونَهَا عَلَى بَابِ الْجَنَّةِ

Jibraeel[as] would come with a camel from the camels of Paradise, brocaded on the two sides, its reins being of large wet pearls. Upon it would be a covering of coral. It would kneel in front of her[asws]. She[asws] would ride. A hundred thousand Angels would be sent to her[asws] to travel on her[asws] right, and a hundred thousand Angels would be sent to her[asws] to travel on her[asws] left, and one hundred thousand Angels would be sent to her[asws] carrying her[asws] upon their wings until they travel with her[asws] to the door of Paradise.

فَإِذَا صَارَتْ عِنْدَ بَابِ الْجَنَّةِ تَلْتَفِتُ فَيَقُولُ اللَّهُ يَا بِنْتَ حَبِيبِي مَا الْتِفَاتُكِ وَ قَدْ أَمَرْتُ بِكِ إِلَى جَنَّتِي

When she[asws] gets to the door of Paradise, she[asws] would turn around, and Allah[azwj] would Say: "O daughter[asws] of My[azwj] Beloved! What made you[asws] turn, and I[azwj] have already Commanded with you[asws] to be in My[azwj] Paradise?"

فَتَقُولُ يَا رَبِّ أَحْبَبْتُ أَنْ يُعْرَفَ قَدْرِي فِي مِثْلِ هَذَا الْيَوْمِ فَيَقُولُ اللَّهُ يَا بِنْتَ حَبِيبِي ارْجِعِي فَانْظُرِي مَنْ كَانَ فِي قَلْبِهِ حُبٌّ لَكِ أَوْ لِأَحَدٍ مِنْ ذُرِّيَّتِكِ خُذِي بِيَدِهِ فَأَدْخِلِيهِ الْجَنَّةَ

She[asws] would say: 'O Lord[azwj]! I[asws] would love for my[asws] worth to be known today in the like of this Day'. Allah[azwj] would Say: "O daughter[asws] of My[azwj] Beloved! Look at the one who had a grain of love for you[asws] in his heart, from your[asws] offspring, take his hand and enter him to the Paradise!"'

قَالَ أَبُو جَعْفَرٍ ع وَ اللَّهِ يَا جَابِرُ إِنَّهَا ذَلِكَ الْيَوْمَ لَتَلْتَقِطُ شِيعَتَهَا وَ مُحِبِّيهَا كَمَا يَلْتَقِطُ الطَّيْرُ الْحَبَّ الْجَيِّدَ مِنَ الْحَبِّ الرَّدِيءِ

Abu Ja'far[asws] said: 'By Allah[azwj], O Jabir! On that day she[asws] would pick out her[asws] Shias, and ones loving her[asws], like what the bird tends to pick the good seed from the bad seeds.

فَإِذَا صَارَ شِيعَتُهَا مَعَهَا عِنْدَ بَابِ الْجَنَّةِ يُلْقِي اللَّهُ فِي قُلُوبِهِمْ أَنْ يَلْتَفِتُوا فَإِذَا الْتَفَتُوا فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا أَحِبَّائِي مَا الْتِفَاتُكُمْ وَ قَدْ شَفَّعْتُ فِيكُمْ فَاطِمَةَ بِنْتَ حَبِيبِي

So, when her[asws] Shias come to be with her[asws] at the door of Paradise, Allah[azwj] would Cast into their hearts that they turn around. When they do turn around, Allah[azwj] Mighty and Majestic will Say: "O My[azwj] Beloved ones! What made you turn around, and Fatima[asws], daughter[asws] of My[azwj] Beloved, has already interceded for you all?"

فَيَقُولُونَ يَا رَبِّ أَحْبَبْنَا أَنْ يُعْرَفَ قَدْرُنَا فِي مِثْلِ هَذَا الْيَوْمِ فَيَقُولُ اللَّهُ يَا أَحِبَّائِي ارْجِعُوا وَ انْظُرُوا مَنْ أَحَبَّكُمْ لِحُبِّ فَاطِمَةَ انْظُرُوا مَنْ أَطْعَمَكُمْ لِحُبِّ فَاطِمَةَ انْظُرُوا مَنْ كَسَاكُمْ لِحُبِّ فَاطِمَةَ انْظُرُوا مَنْ سَقَاكُمْ شَرْبَةً فِي حُبِّ فَاطِمَةَ انْظُرُوا مَنْ رَدَّ عَنْكُمْ غَيْبَةً فِي حُبِّ فَاطِمَةَ خُذُوا بِيَدِهِ وَ أَدْخِلُوهُ الْجَنَّةَ

They would say, 'O Lord[azwj]! We would love for our worth to be known in the like of this Day!' Allah[azwj] would Say: "O My[azwj] Beloved ones! Return and look at the one who had loved you for the love of (Syeda) Fatima[asws]! Look at the one who had fed you for the love of (Syeda) Fatima[asws]! Look at the one who had clothed you for the love of Fatima[asws]! Looked at the one

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who had quenched you a drink for the love of (Syeda) Fatima[asws]! Look at the one who repelled the backbiting away from you for the love of (Syeda) Fatima[asws]! Take him by the hand and enter him into the Paradise!"

قَالَ أَبُو جَعْفَرٍ وَ اللَّهِ لَا يَبْقَى فِي النَّاسِ إِلَّا شَاكٌّ أَوْ كَافِرٌ أَوْ مُنَافِقٌ

Abu Ja'far[asws] said: 'By Allah[azwj]! There will not remain anyone among the people except a doubter, or a Kafir, or a hypocrite!'

فَإِذَا صَارُوا بَيْنَ الطَّبَقَاتِ نَادَوْا كَمَا قَالَ اللَّهُ تَعَالَى فَما لَنا مِنْ شافِعِينَ وَ لا صَدِيقٍ حَمِيمٍ فَيَقُولُونَ فَلَوْ أَنَّ لَنا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ

So, when they come to be between the layers, they would call out, like what Allah[azwj] the Exalted has Said: ***there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***. They would say, '***If only there was a return for us, we would be from the Momineen [26:102]***'.

قَالَ أَبُو جَعْفَرٍ ع هَيْهَاتَ هَيْهَاتَ مُنِعُوا مَا طَلَبُوا وَ لَوْ رُدُّوا لَعادُوا لِما نُهُوا عَنْهُ وَ إِنَّهُمْ لَكاذِبُونَ.

Abu Ja'far[asws] said: 'Far be it! Far be it! They would be refused what they would be requesting for: ***And if they were to be returned, they would repeat what they had been Forbidden from; and they are lying [6:28]***''.[180]

58- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ مُعَنْعَناً عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ اللَّيْلَةُ فَاطِمَةُ وَ الْقَدْرُ اللَّهُ فَمَنْ عَرَفَ فَاطِمَةَ حَقَّ مَعْرِفَتِهَا فَقَدْ أَدْرَكَ لَيْلَةَ الْقَدْرِ وَ إِنَّمَا سُمِّيَتْ فَاطِمَةَ لِأَنَّ الْخَلْقَ فُطِمُوا عَنْ مَعْرِفَتِهَا.

Tafseer Furaat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd transmitting,

'From Abu Abdullah[asws] having said: ***Surely We Revealed it during the Night of Pre-determination [97:1]*** – the night is (Syeda) Fatima[asws], and the Pre-determination is (referred to) Allah[azwj]. So, the one who recognises Fatima[asws] as is right of recognising her[asws], so he[asws] has realised the Night of Pre-determination, and rather Fatima[asws] is named as such because the creatures are cut-off from recognising her[asws]''.[181]

59- مهج، مهج الدعوات عَنِ الشَّيْخِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ الصَّمَدِ عَنْ جَدِّهِ عَنِ الْفَقِيهِ عَنْ أَبِي الْحَسَنِ عَنْ أَبِي الْبَرَكَاتِ عَلِيِّ بْنِ الْحُسَيْنِ الْجُوْزِيِّ عَنِ الصَّدُوقِ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ فُرَاتِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ بُشْرَوَيْهِ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ بْنِ سَعِيدٍ الْأَنْصَارِيِّ عَنْ دَاوُدَ بْنِ رُشَيْدٍ وَ الْوَلِيدِ بْنِ شُجَاعِ بْنِ مَرْوَانَ عَنْ عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سَلْمَانَ الْفَارِسِيِّ عَنْ أَبِيهِ قَالَ: خَرَجْتُ مِنْ مَنْزِلِي يَوْماً بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ص بِعَشَرَةِ أَيَّامٍ فَلَقِيَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع ابْنُ عَمِّ الرَّسُولِ مُحَمَّدٍ ص فَقَالَ لِي يَا سَلْمَانُ جَفَوْتَنَا بَعْدَ رَسُولِ اللَّهِ ص

(The book) 'Mahj Al Dawaat' – From the sheykh Ali Bin Muhammad Bin Ali Bin Abdul Samad, from his grandfather, from Al Faqeeh, from Abu Al-Hassan, from Abu Al Barkat Ali Bin Al-Husayn Al Jowzy, from Al Sadouq, from Al-Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Ja'far Bin Muhammad Bin Bushrawiya, from Muhammad Bin Idrees Bin Saeed Al Ansari, from Dawood Bin Rusheyd, and Al Waleed Bin Shuja'a Bin Marwan, from Aasim,

[180] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 57
[181] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 58

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‘From Abdullah son of Salman Al-Farsi[ra], from his father[ra] having said: ‘One day I[ra] went out from my[ra] house, after the expiry of Rasool-Allah[saww] by ten days, and Ali[asws] Bin Abu Talib[asws], son[asws] of an uncle[as] of the Rasool[saww] Muhammad[saww] met me[ra]. He[asws] said to me[ra]: ‘You[asws] have stayed away from us[asws] after Rasool-Allah[saww]!’

فَقُلْتُ حَبِيبِي أَبَا الْحَسَنِ مِثْلُكُمْ لَا يُجْفَى غَيْرَ أَنَّ حُزْنِي عَلَى رَسُولِ اللَّهِ ص طَالَ فَهُوَ الَّذِي مَنَعَنِي مِنْ زِيَارَتِكُمْ

I[ra] said, ‘My[ra] beloved Abu Al-Hassan[asws]! The like of you[asws] cannot be stayed away from, apart from that my[ra] grief upon Rasool-Allah[azwj] has prolonged, so it is which has prevented me[ra] from visiting you[asws] all!’

فَقَالَ ع يَا سَلْمَانُ ائْتِ مَنْزِلَ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص فَإِنَّهَا إِلَيْكَ مُشْتَاقَةٌ تُرِيدُ أَنْ تُتْحِفَكَ بِتُحْفَةٍ قَدْ أُتْحِفَتْ بِهَا مِنَ الْجَنَّةِ

He[asws] said: ‘O Salman[ra]! Go to the house of (Syeda) Fatima[asws], daughter[asws] of Rasool-Allah[saww], for she[asws] is desirous to see you[ra]. She[asws] wants to give you[ra] a gift which she[asws] has been gifted with from the Paradise’.

قُلْتُ لِعَلِيٍّ ع قَدْ أُتْحِفَتْ فَاطِمَةُ ع بِشَيْءٍ مِنَ الْجَنَّةِ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ص قَالَ نَعَمْ بِالْأَمْسِ

I[ra] said to Ali[asws], ‘(Syeda) Fatima[asws] has been gifted with something from the Paradise, (even) after the expiry of Rasool-Allah[saww]?’ He[asws] said: ‘Yes, yesterday’.

قَالَ سَلْمَانُ الْفَارِسِيُّ فَهَرْوَلْتُ إِلَى مَنْزِلِ فَاطِمَةَ ع بِنْتِ مُحَمَّدٍ ص فَإِذَا هِيَ جَالِسَةٌ وَ عَلَيْهَا قِطْعَةُ عَبَاءٍ إِذَا خَمَّرَتْ رَأْسَهَا انْجَلَى سَاقُهَا وَ إِذَا غَطَّتْ سَاقَهَا انْكَشَفَ رَأْسُهَا

Salman Al-Farsi[ra] said, ‘I[ra] sprinted to the house of (Syeda) Fatima[asws], and there she[asws] was, seated, and upon her[asws] was a piece of cloak. When she[asws] would fully covered her[asws] head, her[asws] feet would be unclothed (due to its shortness), and when she[asws] covered her[asws] feet, her[asws] head would be uncovered.

فَلَمَّا نَظَرَتْ إِلَيَّ اعْتَجَرَتْ ثُمَّ قَالَ يَا سَلْمَانُ جَفَوْتَنِي بَعْدَ وَفَاةِ أَبِي ص قُلْتُ حَبِيبَتِي أ أجفاكم [أَمْ أَجْفُكُمْ]

When she[asws] looked at me[ra], she[asws] veiled, then said: ‘O Salman[ra]! You[asws] have forsaken me[asws] after the expiry of my[asws] father[saww]’. I[ra] said, ‘My[ra] beloved! Would I[ra] ever forsake you[asws]?’

قَالَتْ فَمَهْ اجْلِسْ وَ اعْقِلْ مَا أَقُولُ لَكَ إِنِّي كُنْتُ جَالِسَةً بِالْأَمْسِ فِي هَذَا الْمَجْلِسِ وَ بَابُ الدَّارِ مُغْلَقٌ وَ أَنَا أَتَفَكَّرُ فِي انْقِطَاعِ الْوَحْيِ عَنَّا وَ انْصِرَافِ الْمَلَائِكَةِ عَنْ مَنْزِلِنَا فَإِذَا انْفَتَحَ الْبَابُ مِنْ غَيْرِ أَنْ يَفْتَحَهُ أَحَدٌ فَدَخَلَ عَلَيَّ ثَلَاثُ جَوَارٍ لَمْ يَرَ الرَّاءُونَ بِحُسْنِهِنَّ وَ لَا كَهَيْئَتِهِنَّ وَ لَا نَضَارَةِ وُجُوهِهِنَّ وَ لَا أَزْكَى مِنْ رِيحِهِنَّ

She[asws] said: ‘Then what (was the cause)? Be seated and understand what I[asws] am saying to you[ra]. Yesterday I[asws] was seated in this seat, and the door was locked, and I[asws] was thoughtful regarding termination of the Revelation from us[asws], and the dispersal of the Angels away from our[asws] house, when the door opened from without anyone opened it. Three neighbours entered to see me[asws], the beholders have not seen their beauty, nor like their physique, nor bliss of their faces, nor any purer of their aromas.

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فَلَمَّا رَأَيْتُهُنَّ قُمْتُ إِلَيْهِنَّ مُتَنَكِّرَةً لَهُنَّ فَقُلْتُ بِأَبِي أَنْتُنَّ مِنْ أَهْلِ مَكَّةَ أَمْ مِنْ أَهْلِ الْمَدِينَةِ

When I[asws] saw them, I[asws] stood up to them, covered of face to them. I[asws] said: 'By my[asws] father[saww]! Are you from the people of Makkah, or from the people of Al-Medina?'

فَقُلْنَ يَا بِنْتَ مُحَمَّدٍ لَسْنَا مِنْ أَهْلِ مَكَّةَ وَ لَا مِنْ أَهْلِ الْمَدِينَةِ وَ لَا مِنْ أَهْلِ الْأَرْضِ جَمِيعاً غَيْرَ أَنَّنَا جَوَارٍ مِنَ الْحُورِ الْعِينِ مِنْ دَارِ السَّلَامِ أَرْسَلَنَا رَبُّ الْعِزَّةِ إِلَيْكِ يَا بِنْتَ مُحَمَّدٍ إِنَّا إِلَيْكِ مُشْتَاقَاتٌ

They said, 'O daughter[asws] of Muhammad[saww]! We are neither from the people of Makkah nor from the people of Al-Medina, nor from the people of the earth as a whole, apart from that, we are neighbours from the Maiden Houries from the House of Peace. The Lord[azwj] of Mighty has Sent us to you[asws], O daughter[asws] of Muhammad[saww]! We are desirous to see you[asws]'.

فَقُلْتُ لِلَّتِي أَظُنُّ أَنَّهَا أَكْبَرُ سِنّاً مَا اسْمُكِ قَالَتْ اسْمِي مَقْدُودَةُ قُلْتُ وَ لِمَ سُمِّيتِ مَقْدُودَةَ قَالَتْ خُلِقْتُ لِلْمِقْدَادِ بْنِ الْأَسْوَدِ الْكِنْدِيِّ صَاحِبِ رَسُولِ اللَّهِ ص

I[asws] said to the one I[asws] thought was the eldest in years: 'What is your name?' She said, 'My name is Maqdouda'. I asked: 'And why are you named as 'Maqdouda?' She[asws] said: 'I am Created for Al-Miqdad Bin Al-Aswad Al-Kindy[ra], companion of Rasool-Allah[saww]'.

فَقُلْتُ لِلثَّانِيَةِ مَا اسْمُكِ قَالَتْ ذَرَّةُ قُلْتُ وَ لِمَ سُمِّيتِ ذَرَّةَ وَ أَنْتِ فِي عَيْنِي نَبِيلَةٌ قَالَتْ خُلِقْتُ لِأَبِي ذَرٍّ الْغِفَارِيِّ صَاحِبِ رَسُولِ اللَّهِ ص

I[asws] said to the second: 'What is your name?' She said, 'Zurrah'. I[asws] said: 'And why are you named as Zurrah, and you are noble in my[asws] eyes?' She said, 'I have been Created for Abu Zarr Al-Ghufari[ra], companion of Rasool-Allah[saww]'.

فَقُلْتُ لِلثَّالِثَةِ مَا اسْمُكِ قَالَتْ سَلْمَى قُلْتُ وَ لِمَ سُمِّيتِ سَلْمَى قَالَتْ أَنَا لِسَلْمَانَ الْفَارِسِيِّ مَوْلَى أَبِيكِ رَسُولِ اللَّهِ ص

I[asws] said to the third: 'What is your name?' She said, 'Salma'. I[asws] said: 'And why are you named as Salma?' She[asws] said: 'I am for Salman Al-Farsi[ra], (freed) slave of your[asws] father[saww] Rasool-Allah[saww]'.

قَالَتْ فَاطِمَةُ ثُمَّ أَخْرَجْنَ لِي رُطَباً أَزْرَقَ كَأَمْثَالِ الْخُشْكَنَانَجِ الْكِبَارِ أَبْيَضَ مِنَ الثَّلْجِ وَ أَزْكَى رِيحاً مِنَ الْمِسْكِ الْأَذْفَرِ فَأَحْضَرَتْهُ فَقَالَتْ لِي يَا سَلْمَانُ أَفْطِرْ عَلَيْهِ عَشِيَّتَكَ فَإِذَا كَانَ غَداً فَجِئْنِي بِنَوَاهُ أَوْ قَالَتْ عَجَمِهِ

(Syeda) Fatima[asws] said: 'Then they brought out fresh dates like an example of 'Al-Khuskananaj', large, whiter than the snow, and purer aroma than the yellow musk'. She[asws] presented it, and said to me[ra]: 'O Salman[ra]! Break the fast upon it in your[ra] evening. So, when it would be tomorrow morning, then come to me[asws] with its kernel', or she[asws] said: 'Its seed'.

قَالَ سَلْمَانُ فَأَخَذْتُ الرُّطَبَ فَمَا مَرَرْتُ بِجَمْعٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص إِلَّا قَالُوا يَا سَلْمَانُ أَ مَعَكَ مِسْكٌ قُلْتُ نَعَمْ فَلَمَّا كَانَ وَقْتُ الْإِفْطَارِ أَفْطَرْتُ عَلَيْهِ فَلَمْ أَجِدْ لَهُ عَجَماً وَ لَا نَوًى

Salman[ra] said, 'I[ra] took the date. I[ra] did not pass by entirety from the companions of Rasool-Allah[saww] except they said, 'O Salman[ra]! Is there musk with you[ra]?' I[ra] said, 'Yes'. When it was the time of breaking the fast, I[ra] broke upon it, but I[ra] neither found any kernel for it nor seed.

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فَمَضَيْتُ إِلَى بِنْتِ رَسُولِ اللَّهِ ص فِي الْيَوْمِ الثَّانِي فَقُلْتُ لَهَا إِنِّي أَفْطَرْتُ عَلَى مَا أَتْحَفْتِينِي بِهِ فَمَا وَجَدْتُ لَهُ عَجَماً وَ لَا نَوًى

I[ra] went to the house of Rasool-Allah[saww] during the second day and said to her[asws], 'I[ra] broke fast upon what you[asws] had gifted me[ra] with, but I[ra] neither found any seed for it nor kernel'.

قَالَتْ يَا سَلْمَانُ وَ لَنْ يَكُونَ لَهُ عَجَمٌ وَ لَا نَوًى وَ إِنَّمَا هُوَ نَخْلٌ غَرَسَهُ اللَّهُ فِي دَارِ السَّلَامِ بِكَلَامٍ عَلَّمَنِيهِ أَبِي مُحَمَّدٌ ص كُنْتُ أَقُولُهُ غُدْوَةً وَ عَشِيَّةً

She[asws] said: 'O Salman[ra]! But there will never happen to be a seed for it nor a kernel, and rather it is a palm tree Allah[azwj] has Planted in the House of Peace with a Word He[azwj] had Taught my[asws] father[saww] Muhammad[saww]. I[asws] have been saying it morning and evening'.

قَالَ سَلْمَانُ قُلْتُ علمني [عَلِّمِينِي] الْكَلَامَ يَا سَيِّدَتِي فَقَالَتْ إِنْ سَرَّكَ أَنْ لَا يَمَسَّكَ أَذَى الْحُمَّى مَا عِشْتَ فِي دَارِ الدُّنْيَا فَوَاظِبْ عَلَيْهِ

Salman[ra] said, 'I[ra] said, 'Teach me[ra] the phrase, O my[ra] chieftess!' She[asws] said: 'If I[asws] divulge the secret to you[ra], the harm of the fever will not touch you[ra] for as long as you[ra] live in the house of the world'. I[ra] complied upon it.

ثُمَّ قَالَ سَلْمَانُ عَلَّمَتْنِي هَذَا الْحِرْزَ فَقَالَتْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ بِسْمِ اللَّهِ النُّورِ بِسْمِ اللَّهِ نُورِ النُّورِ بِسْمِ اللَّهِ نُورٌ عَلَى نُورٍ بِسْمِ اللَّهِ الَّذِي هُوَ مُدَبِّرُ الْأُمُورِ بِسْمِ اللَّهِ الَّذِي خَلَقَ النُّورَ مِنَ النُّورِ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ النُّورَ مِنَ النُّورِ وَ أَنْزَلَ النُّورَ عَلَى الطُّورِ فِي كِتابٍ مَسْطُورٍ فِي رَقٍّ مَنْشُورٍ بِقَدَرٍ مَقْدُورٍ عَلَى نَبِيٍّ مَحْبُورٍ الْحَمْدُ لِلَّهِ الَّذِي هُوَ بِالْعِزِّ مَذْكُورٌ وَ بِالْفَخْرِ مَشْهُورٌ وَ عَلَى السَّرَّاءِ وَ الضَّرَّاءِ مَشْكُورٌ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

Then Salman[ra] said, 'She[asws] taught me[ra] this protective procedure. She[asws] said: 'In the Name of Allah[azwj] the Beneficent, the Merciful. In the Name of Allah[azwj] the Light! In the Name of Allah[azwj], Light of the lights! In the Name of Allah[azwj], Light upon Light! In the Name of Allah[azwj] Who is Manager of the affairs! In the Name of Allah[azwj] Who Created the Light from the Light! The Praise is for Allah s.w.t.) Who Created the Light and Send down the Light upon the (mount) Toor in ***the written Book [52:2] In a published Parchment [52:3]***, in a Determined measure, unto an exuberant Prophet[saww]. The Praise is for Allah[azwj] Who is with the Mentioned Might, and with the famous Pride, and thanked upon the joy and harm, and send Salawaat upon our Chief Muhammad[saww] and his[saww] clean Progeny[asws]'.

قَالَ سَلْمَانُ فَتَعَلَّمْتُهُنَّ فَوَ اللَّهِ لَقَدْ عَلَّمْتُهُنَّ أَكْثَرَ مِنْ أَلْفِ نَفْسٍ مِنْ أَهْلِ الْمَدِينَةِ وَ مَكَّةَ مِمَّنْ بِهِمُ الْحُمَّى فَكُلٌّ بَرَأَ مِنْ مَرَضِهِ بِإِذْنِ اللَّهِ تَعَالَى.

Salman[ra] said, 'I[ra] learnt these (phrases). By Allah[azwj]! I[ra] have taught to more than a thousand souls from the people of Al-Medina and Makkah, from the ones who had fever with them. Each was cured from his illness, by the Permission of Allah[azwj] the Exalted''.[182]

60- مِنْ بَعْضِ كُتُبِ الْمَنَاقِبِ، بِإِسْنَادِهِ عَنْ أُسَامَةَ قَالَ: مَرَرْتُ بِعَلِيٍّ وَ الْعَبَّاسِ وَ هُمَا قَاعِدَانِ فِي الْمَسْجِدِ فَقَالا يَا أُسَامَةُ اسْتَأْذِنْ لَنَا عَلَى رَسُولِ اللَّهِ ص فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا عَلِيٌّ وَ الْعَبَّاسُ يَسْتَأْذِنَانِ فَقَالَ هَلْ تَدْرِي مَا جَاءَ بِهِمَا قُلْتُ لَا وَ اللَّهِ مَا أَدْرِي قَالَ لَكِنِّي أَدْرِي مَا جَاءَ بِهِمَا

From one of the books of virtues, by his chain from Usama who said,

'I passed by Ali[asws] and Al-Abbas, and they were seated in the Masjid. They said, 'O Usama! Seek permission for us to see Rasool-Allah[saww]!' I said, 'O Rasool-Allah[saww]! This is Ali[asws] and

[182] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 59

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Al-Abbas, seeking permission'. He[saww] said: 'Do you know what they have come for?' I said, 'No, by Allah[azwj]! I do not know'. He[saww] said: 'But I[saww] do know what they have come for'.

فَأَذِنَ لَهُمَا فَدَخَلَا فَسَلَّمَا ثُمَّ قَعَدَا فَقَالا يَا رَسُولَ اللَّهِ أَيُّ أَهْلِكَ أَحَبُّ إِلَيْكَ قَالَ فَاطِمَةُ.

He[saww] permitted to them. They entered and greeted, then were seated. They said, 'O Rasool-Allah[saww]! Which of your[saww] family members is most beloved to you[saww]?' He[saww] said: '(Syeda) Fatima[asws]''.[183] (This is a clear fabrication. Ali[asws] does not need Usama to get him[asws] permission to see Rasool-Allah[saww])

وَ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا كَانَتْ إِذَا ذُكِرَتْ فَاطِمَةُ بِنْتُ النَّبِيِّ ص قَالَتْ مَا رَأَيْتُ أَحَداً كَانَ أَصْدَقَ لَهْجَةً مِنْهَا إِلَّا أَنْ يَكُونَ الَّذِي وَلَدَهَا.

And by his chain from Abdullah in Al Zubeyr, from his father, **from Ayesha (well-known fabricatress),**

'Whenever she remembered '(Syeda) Fatima[asws] daughter[asws] of the Prophet[saww], she said, 'I have not seen anyone who was of a more truthful tone than her[asws], except it happened to be the one who begot her[asws]''.[184]

وَ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الثَّعْلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَامِدٍ عَنْ أَبِي مُحَمَّدٍ الْمُزَنِيِّ عَنْ أَبِي يَعْلَى الْمَوْصِلِيِّ عَنْ سَهْلِ بْنِ زَنْجَلَةَ الرَّازِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنِ ابْنِ لَهِيعَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ص أَقَامَ أَيَّاماً لَمْ يَطْعَمْ طَعَاماً حَتَّى شَقَّ ذَلِكَ عَلَيْهِ وَ طَافَ فِي مَنَازِلِ أَزْوَاجِهِ فَلَمْ يُصِبْ عِنْدَ وَاحِدَةٍ مِنْهُنَّ شَيْئاً فَأَتَى فَاطِمَةَ فَقَالَ يَا بُنَيَّةِ هَلْ عِنْدَكِ شَيْءٌ آكُلُهُ فَإِنِّي جَائِعٌ فَقَالَتْ لَا وَ اللَّهِ بِأَبِي أَنْتَ وَ أُمِّي

And by his chain, from Ahmad Bin Muhammad Al Sa'alby, from Abdullah Bin Hamid, from Abu muhammad Al Muzanny, from Abu Ya'la Al Mowsily, from Sahl Bin Zanjalah Al Razy, from Abdullah Bin Salih, from Ibn Lahiya, from Muhammad Bin Al Munkadir, from Jabir Bin Abdullah,

'The Prophet[saww] stayed for days not having eaten food, until that was grievous upon him[asws], and he[saww] went around in the houses of his[saww] wives, but could not attain anything from any one of them. He[saww] went to (his[saww] daughter) '(Syeda) Fatima[asws]. He[saww] said: 'O daughter! Is there anything with you[asws] I[saww] can eat, for I[saww] and hungry?' She[asws] said: 'No, by Allah[azwj]! ~~May my[asws] father[saww] and my[asws] mother[asws] be (sacrificed) for you[asws]~~!'

فَلَمَّا خَرَجَ مِنْ عِنْدِهَا بَعَثَ إِلَيْهَا جَارَةٌ لَهَا بِرَغِيفَيْنِ وَ قِطْعَةِ لَحْمٍ فَأَخَذَتْهُ مِنْهَا فَوَضَعَتْهُ فِي جَفْنَةٍ لَهَا وَ غَطَّتْ عَلَيْهَا وَ قَالَتْ لَأُوثِرَنَّ بِهَا رَسُولَ اللَّهِ ص عَلَى نَفْسِي وَ مَنْ عِنْدِي وَ كَانُوا جَمِيعاً مُحْتَاجِينَ إِلَى شُبْعَةِ طَعَامٍ

When he[saww] went out from her[asws] presence, a neighbour of hers[asws] sent two loaves and a piece of meat to her[asws]. She[asws] took it from her[asws] and placed it in a pot of hers[asws] and covered upon it, and said: 'I[asws] shall prefer Rasool-Allah[saww] with it over myself[asws] and the ones with me[asws]' – and they were all need to be satiated with food.

[183] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 60 a
[184] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 60 b

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فَبَعَثَتْ حَسَناً أَوْ حُسَيْناً إِلَى رَسُولِ اللَّهِ ص فَرَجَعَ إِلَيْهَا فَقَالَتْ بِأَبِي أَنْتَ وَ أُمِّي قَدْ أَتَانَا اللَّهُ بِشَيْءٍ فَخَبَأْتُهُ قَالَ هَلُمِّي فَأَتَتْهُ فَكَشَفَتْ عَنِ الْجَفْنَةِ فَإِذَا هِيَ مَمْلُوءَةٌ خُبْزاً وَ لَحْماً

She[asws] send Hassan[asws] and Husayn[asws] to Rasool-Allah[saww]. He[saww] returned to her[asws]. She[asws] said: '~~May my[asws] father[saww] and my[asws] mother[as] be (sacrificed) for you[saww]~~! Allah[azwj] has Brought us[asws] something, so I[asws] have hidden it'. He[saww] said: 'Bring it'. She[asws] came with it. He[saww] uncovered from the pot, and there, it was filled with bread and meat.

فَلَمَّا نَظَرَتْ إِلَيْهِ بُهِتَتْ فَعَرَفَتْ أَنَّهَا كَرَامَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَحَمِدَتِ اللَّهَ وَ صَـلَّتْ عَلَى نَبِيِّهِ فَقَالَ ص مِنْ أَيْنَ لَكِ هَذَا يَا بُنَيَّةِ فَقَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ

When she[asws] looked at it, she[asws] was amazed, and recognised that it is an extraordinary event from Allah[azwj] Mighty and Majestic. She[asws] praised Allah[azwj] and sent Salawaat upon His[azwj] Prophet[saww]. He[saww] said: 'From where is this for you[asws], O daughter[asws]?' She[asws] said: ***'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***.

فَحَمِدَ اللَّهَ عَزَّ وَ جَلَّ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَكِ شَبِيهَةً بِسَيِّدَةِ نِسَاءِ الْعَالَمِينَ فِي نِسَاءِ بَنِي إِسْرَائِيلَ فِي وَقْتِهِمْ فَإِنَّهَا كَانَتْ إِذَا رَزَقَهَا اللَّهُ تَعَالَى فَسُئِلَتْ عَنْهُ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ

He[saww] praised Allah[azwj] Mighty and Majestic and said: 'The Praise is for Allah[azwj] Who Made you[asws] a resemblance with chieftess of women of the worlds among the women of the children of Israel during their time, for whenever Allah[azwj] the Exalted has Graced her[as], and she[as] was asked about it, '***She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***'.

فَبَعَثَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ ثُمَّ أَكَلَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ جَمِيعُ أَزْوَاجِ النَّبِيِّ ص وَ أَهْلُ بَيْتِهِ جَمِيعاً وَ شَبِعُوا وَ بَقِيَتِ الْجَفْنَةُ كَمَا هِيَ

Rasool-Allah[saww] sent a message to Ali[asws]. Then, Rasool-Allah[saww], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], and entirety of wives of the Prophet[saww], and his[saww] family members, all of them ate and were satiated, and the pot remained like what it had been.

قَالَتْ فَاطِمَةُ فَأَوْسَعْتُ مِنْهَا عَلَى جَمِيعِ جِيرَانِي وَ جَعَلَ اللَّهُ فِيهَا الْبَرَكَةَ وَ الْخَيْرَ كَمَا فَعَلَ اللَّهُ بِمَرْيَمَ ع.

(Syeda) Fatima[asws] said: 'I[asws] distributed from it to entirety of my[asws] neighbours, and Allah[azwj] Made the Blessings and the goodness to be in it, like what Allah[azwj] had Done with Maryam[as]''.[185]

61- وَ مِنْ كِتَابِ الْمَنَاقِبِ، الْمَذْكُورِ عَنْ أَبِي الْفَرَجِ مُحَمَّدِ بْنِ أَحْمَدَ الْمَكِّيِّ عَنِ الْمُظَفَّرِ بْنِ أَحْمَدَ بْنِ عَبْدِ الْوَاحِدِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْخُلْوَانِيِّ عَنْ كَرِيمَةَ بِنْتِ أَحْمَدَ بْنِ مُحَمَّدٍ الْمَرْوَزِيِّ وَ أَخْبَرَنِي أَيْضاً بِهِ عَالِياً قَاضِي الْقُضَاةِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْبَغْدَادِيُّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الزَّيْنَبِيِّ عَنِ الْكَرِيمَةِ فَاطِمَةَ بِنْتِ أَحْمَدَ بْنِ مُحَمَّدٍ الْمَرْوَزِيَّةِ بِمَكَّةَ حَرَسَهَا اللَّهُ تَعَالَى عَنْ أَبِي عَلِيٍّ زَاهِرِ بْنِ أَحْمَدَ عَنْ مُعَاذِ بْنِ يُوسُفَ الْجُرْجَانِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ غَالِبٍ عَنْ عُثْمَانَ

[185] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 60 c

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بْنِ أَبِي شَيْبَةَ عَنِ ابْنِ نُمَيْرٍ عَنْ مُجَالِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ أَعْرَابِيٌّ مِنْ بَنِي سُلَيْمٍ يَتَبَدَّى فِي الْبَرِّيَّةِ فَإِذَا هُوَ بِضَبٍّ قَدْ نَفَرَ مِنْ بَيْنِ يَدَيْهِ فَسَعَى وَرَاءَهُ حَتَّى اصْطَادَهُ ثُمَّ جَعَلَهُ فِي كُمِّهِ وَ أَقْبَلَ يَزْدَلِفُ نَحْوَ النَّبِيِّ ص

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

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

فَلَمَّا أَنْ وَقَفَ بِإِزَائِهِ نَادَاهُ يَا مُحَمَّدُ يَا مُحَمَّدُ وَ كَانَ مِنْ أَخْلَاقِ رَسُولِ اللَّهِ ص إِذَا قِيلَ لَهُ يَا مُحَمَّدُ قَالَ يَا مُحَمَّدُ وَ إِذَا قِيلَ لَهُ يَا أَحْمَدُ قَالَ يَا أَحْمَدُ وَ إِذَا قِيلَ لَهُ يَا أَبَا الْقَاسِمِ قَالَ يَا أَبَا الْقَاسِمِ وَ إِذَا قِيلَ لَهُ يَا رَسُولَ اللَّهِ قَالَ لَبَّيْكَ وَ سَعْدَيْكَ وَ تَهَلَّلَ وَجْهُهُ

When he paused facing him[saww] called out to him[saww], 'O Muhammad[saww]! O Muhammad[saww]!' And it was from the mannerisms of Rasool-Allah[saww], whenever it was said to him[saww], 'O Muhammad[saww]!', he[saww] would say: 'O Muhammad[saww]!' And when it was said to him[saww], 'O Ahmad[saww]!' He[saww] said: 'O Ahmad[saww]!' And when it was said to him[saww], 'O Abu Al-Qasim[saww]' He[saww] said: 'O Abu Al-Qasim[saww]!' And when it was said to him[saww], 'O Rasool-Allah[saww]!' He[saww] said: 'At your service and assistance!', and his[asws] face would radiate.

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

So, when the Bedouin called out at him[saww], 'O Muhammad[saww]! O Muhammad[saww]!' The Prophet[saww] said to him: 'O Muhammad[saww]! O Muhammad[saww]!'

قَالَ لَهُ أَنْتَ السَّاحِرُ الْكَذَّابُ الَّذِي مَا أَظَلَّتِ الْخَضْرَاءُ وَ لَا أَقَلَّتِ الْغَبْرَاءُ مِنْ ذِي لَهْجَةٍ هُوَ أَكْذَبُ مِنْكَ أَنْتَ الَّذِي تَزْعَمُ أَنَّ لَكَ فِي هَذِهِ الْخَضْرَاءِ إِلَهاً بَعَثَ بِكَ إِلَى الْأَسْوَدِ وَ الْأَبْيَضِ وَ اللَّاتِ وَ الْعُزَّى لَوْ لَا أَنِّي أَخَافُ أَنَّ قَوْمِي يُسَمُّونَنِي الْعَجُولَ لَضَرَبْتُكَ بِسَيْفِي هَذَا ضَرْبَةً أَقْتُلُكَ بِهَا فَأَسْوَدَ بِكَ الْأَوَّلِينَ وَ الْآخِرِينَ

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

فَوَثَبَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ لِيَبْطِشَ بِهِ فَقَالَ النَّبِيُّ ص اجْلِسْ يَا أَبَا حَفْصٍ فَقَدْ كَادَ الْحَلِيمُ أَنْ يَكُونَ نَبِيّاً

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

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ثُمَّ الْتَفَتَ النَّبِيُّ ص إِلَى الْأَعْرَابِيِّ فَقَالَ لَهُ يَا أَخَا بَنِي سُلَيْمٍ هَكَذَا تَفْعَلُ الْعَرَبُ يَتَهَجَّمُونَ عَلَيْنَا فِي مَجَالِسِنَا يَجْبَهُونَنَا بِالْكَلَامِ الْغَلِيظِ يَا أَعْرَابِيُّ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً إِنَّ مَنْ ضَرَّ بِي فِي دَارِ الدُّنْيَا هُوَ غَداً فِي النَّارِ يَتَلَظَّى

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

يَا أَعْرَابِيُّ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً إِنَّ أَهْلَ السَّمَاءِ السَّابِعَةِ يُسَمُّونَنِي أَحْمَدَ الصَّادِقَ يَا أَعْرَابِيُّ أَسْلِمْ تَسْلَمْ مِنَ النَّارِ يَكُونُ لَكَ مَا لَنَا وَ عَلَيْكَ مَا عَلَيْنَا وَ تَكُونُ أَخَانَا فِي الْإِسْلَامِ

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

قَالَ فَغَضِبَ الْأَعْرَابِيُّ وَ قَالَ وَ اللَّاتِ وَ الْعُزَّى لَا أُومِنُ بِكَ يَا مُحَمَّدُ أَوْ يُؤْمِنَ هَذَا الضَّبُّ ثُمَّ رَمَى بِالضَّبِّ عَنْ كُمِّهِ فَلَمَّا أَنْ وَقَعَ الضَّبُّ عَلَى الْأَرْضِ وَلَّى هَارِباً فَنَادَاهُ النَّبِيُّ ص أَيُّهَا الضَّبُّ أَقْبِلْ إِلَيَّ فَأَقْبَلَ الضَّبُّ يَنْظُرُ إِلَى النَّبِيِّ ص

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

قَالَ فَقَالَ لَهُ النَّبِيُّ ص أَيُّهَا الضَّبُّ مَنْ أَنَا فَإِذَا هُوَ يَنْطِقُ بِلِسَانٍ فَصِيحٍ ذَرِبٍ غَيْرِ قَطِعٍ فَقَالَ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ

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

فَقَالَ لَهُ النَّبِيُّ ص مَنْ تَعْبُدُ قَالَ أَعْبُدُ اللَّهَ عَزَّ وَ جَلَّ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ وَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَ اصْطَفَاكَ يَا مُحَمَّدُ حَبِيباً

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

ثُمَّ أَنْشَأَ يَقُولُ

أَلَا يَا رَسُولَ اللَّهِ إِنَّكَ صَادِقٌ — فَبُورِكْتَ مَهْدِيّاً وَ بُورِكْتَ هَادِياً
شَرَعْتَ لَنَا دِينَ الْحَنِيفَةِ بَعْدَ مَا — عَبَدْنَا كَأَمْثَالِ الْحَمِيرِ الطَّوَاغِيَا
فَيَا خَيْرَ مَدْعُوٍّ وَ يَا خَيْرَ مُرْسَلٍ — إِلَى الْجِنِّ بَعْدَ الْإِنْسِ لَبَّيْكَ دَاعِياً

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وَ نَحْنُ أُنَاسٌ مِنْ سُلَيْمٍ وَ إِنَّنَا أَتَيْنَاكَ نَرْجُو أَنْ نَنَالَ الْعَوَالِيَا
أَتَيْتَ بِبُرْهَانٍ مِنَ اللَّهِ وَاضِحٍ فَأَصْبَحْتَ فِينَا صَادِقَ الْقَوْلِ زَاكِياً
فَبُورِكْتَ فِي الْأَحْوَالِ حَيّاً وَ مَيِّتاً وَ بُورِكْتَ مَوْلُوداً وَ بُورِكْتَ نَاشِياً

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

قَالَ ثُمَّ أَطْبَقَ عَلَى فَمِ الضَّبِّ فَلَمْ يُجِرْ جَوَاباً فَلَمَّا أَنْ نَظَرَ الْأَعْرَابِيُّ إِلَى ذَلِكَ قَالَ وَا عَجَبَا ضَبٌّ اصْطَدْتُهُ مِنَ الْبَرِّيَّةِ ثُمَّ أَتَيْتُ بِهِ فِي كُمِّي لَا يَفْقَهُ وَ لَا يَنْقَهُ وَ لَا يَعْقِلُ يُكَلِّمُ مُحَمَّداً ص بِهَذَا الْكَلَامِ وَ يَشْهَدُ لَهُ بِهَذِهِ الشَّهَادَةِ

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

أَنَا لَا أَطْلُبُ أَثَراً بَعْدَ عَيْنٍ مُدَّ يَمِينَكَ فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ فَأَسْلَمَ الْأَعْرَابِيُّ وَ حَسُنَ إِسْلَامُهُ ثُمَّ الْتَفَتَ النَّبِيُّ ص إِلَى أَصْحَابِهِ فَقَالَ لَهُمْ عَلِّمُوا الْأَعْرَابِيَّ سُوَراً مِنَ الْقُرْآنِ

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

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

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

ثُمَّ الْتَفَتَ النَّبِيُّ ص إِلَى أَصْحَابِهِ فَقَالَ لَهُمْ مَنْ يَحْمِلِ الْأَعْرَابِيَّ عَلَى نَاقَةٍ أَضْمَنْ لَهُ عَلَى اللَّهِ نَاقَةً مِنْ نُوقِ الْجَنَّةِ

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

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

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

فَقَالَ يَا سَعْدُ نَاقَةٌ مِنْ ذَهَبٍ أَحْمَرَ وَ قَوَائِمُهَا مِنَ الْعَنْبَرِ وَ وَبَرُهَا مِنَ الزَّعْفَرَانِ وَ عَيْنَاهَا مِنْ يَاقُوتَةٍ حَمْرَاءَ وَ عُنُقُهَا مِنَ الزَّبَرْجَدِ الْأَخْضَرِ وَ سَنَامُهَا مِنَ الْكَافُورِ الْأَشْهَبِ وَ ذَقَنُهَا مِنَ الدُّرِّ وَ خِطَامُهَا مِنَ اللُّؤْلُؤِ الرَّطْبِ عَلَيْهَا قُبَّةٌ مِنْ دُرَّةٍ بَيْضَاءَ يُرَى بَاطِنُهَا مِنْ ظَاهِرِهَا وَ ظَاهِرُهَا مِنْ بَاطِنِهَا تَطِيرُ بِكَ فِي الْجَنَّةِ

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

ثُمَّ الْتَفَتَ النَّبِيُّ ص إِلَى أَصْحَابِهِ فَقَالَ لَهُمْ مَنْ يُتَوِّجِ الْأَعْرَابِيَّ أَضْمَنْ لَهُ عَلَى اللَّهِ تَاجَ التُّقَى

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

قَالَ فَوَثَبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ قَالَ فِدَاكَ أَبِي وَ أُمِّي وَ مَا تَاجُ التُّقَى فَذَكَرَ مِنْ صِفَتِهِ قَالَ فَنَزَعَ عَلِيٌّ ع عِمَامَتَهُ فَعَمَّمَ بِهَا الْأَعْرَابِيَّ

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

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

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

قَالَ فَوَثَبَ إِلَيْهِ سَلْمَانُ الْفَارِسِيُّ فَقَالَ فِدَاكَ أَبِي وَ أُمِّي وَ مَا زَادُ التَّقْوَى قَالَ يَا سَلْمَانُ إِذَا كَانَ آخِرُ يَوْمٍ مِنَ الدُّنْيَا لَقَّنَكَ اللَّهُ عَزَّ وَ جَلَّ قَوْلَ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ فَإِنْ أَنْتَ قُلْتَهَا لَقِيتَنِي وَ لَقِيتُكَ وَ إِنْ أَنْتَ لَمْ تَقُلْهَا لَمْ تَلْقَنِي وَ لَمْ أَلْقَكَ أَبَداً

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

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قَالَ فَمَضَى سَلْمَانُ حَتَّى طَافَ تِسْعَةَ أَبْيَاتٍ مِنْ بُيُوتِ رَسُولِ اللَّهِ ص فَلَمْ يَجِدْ عِنْدَهُنَّ شَيْئاً فَلَمَّا أَنْ وَلَّى رَاجِعاً نَظَرَ إِلَى حُجْرَةِ فَاطِمَةَ ع فَقَالَ إِنْ يَكُنْ خَيْرٌ فَمِنْ مَنْزِلِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ ص

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

فَقَرَعَ الْبَابَ فَأَجَابَتْهُ مِنْ وَرَاءِ الْبَابِ مَنْ بِالْبَابِ فَقَالَ لَهَا أَنَا سَلْمَانُ الْفَارِسِيُّ فَقَالَتْ لَهُ يَا سَلْمَانُ وَ مَا تَشَاءُ فَشَرَحَ قِصَّةَ الْأَعْرَابِيِّ وَ الضَّبِّ مَعَ النَّبِيِّ ص

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

قَالَتْ لَهُ يَا سَلْمَانُ وَ الَّذِي بَعَثَ مُحَمَّداً ص بِالْحَقِّ نَبِيّاً إِنَّ لَنَا ثَلَاثاً مَا طَعِمْنَا وَ إِنَّ الْحَسَنَ وَ الْحُسَيْنَ قَدْ اضْطَرَبَا عَلَيَّ مِنْ شِدَّةِ الْجُوعِ ثُمَّ رَقَدَا كَأَنَّهُمَا فَرْخَانِ مَنْتُوفَانِ

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

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

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

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

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

قَالَ فَأَخَذَ شَمْعُونُ الدِّرْعَ ثُمَّ جَعَلَ يُقَلِّبُهُ فِي كَفِّهِ وَ عَيْنَاهُ تَذْرِفَانِ بِالدُّمُوعِ وَ هُوَ يَقُولُ يَا سَلْمَانُ هَذَا هُوَ الزُّهْدُ فِي الدُّنْيَا هَذَا الَّذِي أَخْبَرَنَا بِهِ مُوسَى بْنُ عِمْرَانَ فِي التَّوْرَاةِ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ فَأَسْلَمَ وَ حَسُنَ إِسْلَامُهُ ثُمَّ دَفَعَ إِلَى سَلْمَانَ صَاعاً مِنْ تَمْرٍ وَ صَاعاً مِنْ شَعِيرٍ

He (Ibn Abbas) said, 'Shamoun took the woollen robe, then went on to turn it in his hands, and his eyes were flowing with the tears, and he said, 'O Salman[ra]! This, it is the ascetism in the world. This is which Musa Bin Imran[as] has informed us with in the Torah. I testify that there is no god except Allah[azwj], and I testify that Muhammad[saww] is His[azwj] servant and His[azwj]

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Rasool[saww]'. So, he became a Muslim and his Islam was good. Then he handed over to Salman[ra], a Sa'a of dates and a Sa'a of barley.

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

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

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

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

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

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

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

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

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

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

فَقَالَتْ يَا أَبَتِ إِنَّ لَنَا ثَلَاثاً مَا طَعِمْنَا طَعَاماً وَ إِنَّ الْحَسَنَ وَ الْحُسَيْنَ قَدِ اضْطَرَبَا عَلَيَّ مِنْ شِدَّةِ الْجُوعِ ثُمَّ رَقَدَا كَأَنَّهُمَا فَرْخَانِ مَنْتُوفَانِ

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

قَالَ فَأَنْبَهَهُمَا النَّبِيُّ ص فَأَخَذَ وَاحِداً عَلَى فَخِذِهِ الْأَيْمَنِ وَ الْآخَرَ عَلَى فَخِذِهِ الْأَيْسَرِ وَ أَجْلَسَ فَاطِمَةَ بَيْنَ يَدَيْهَا وَ اعْتَنَقَهَا النَّبِيُّ ص وَ دَخَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَاعْتَنَقَ النَّبِيَّ ص مِنْ وَرَائِهِ

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

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

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

قَالَ ثُمَّ وَثَبَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص حَتَّى دَخَلَتْ إِلَى مِخْدَعٍ لَهَا فَصَفَّتْ قَدَمَيْهَا فَصَلَّتْ رَكْعَتَيْنِ ثُمَّ رَفَعَتْ بَاطِنَ كَفَّيْهَا إِلَى السَّمَاءِ وَ قَالَتْ إِلَهِي وَ سَيِّدِي هَذَا مُحَمَّدٌ نَبِيُّكَ وَ هَذَا عَلِيٌّ ابْنُ عَمِّ نَبِيِّكَ وَ هَذَانِ الْحَسَنُ وَ الْحُسَيْنُ سِبْطَا نَبِيِّكَ

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

إِلَهِي أَنْزِلْ عَلَيْنا مائِدَةً مِنَ السَّماءِ كَما أَنْزَلْتَهَا عَلَى بَنِي إِسْرَائِيلَ أَكَلُوا مِنْهَا وَ كَفَرُوا بِهَا اللَّهُمَّ أَنْزِلْهَا عَلَيْنَا فَإِنَّا بِهَا مُؤْمِنُونَ

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

قَالَ ابْنُ عَبَّاسٍ وَ اللَّهِ مَا اسْتَتَمَّتِ الدَّعْوَةُ فَإِذَا هِيَ بِصَحْفَةٍ مِنْ وَرَائِهَا يَفُورُ فُتَارُهَا وَ إِذَا فُتَارُهَا أَزْكَى مِنَ الْمِسْكِ الْأَذْفَرِ فَاحْتَضَنَتْهَا ثُمَّ أَتَتْ بِهَا إِلَى النَّبِيِّ ص وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ

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

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

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

فَقَالَ لَهُ النَّبِيُّ ص كُلْ يَا أَبَا الْحَسَنِ وَ لَا تَسْأَلْ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمِتْنِي حَتَّى رَزَقَنِي وَلَداً مَثَلُهَا مَثَلُ مَرْيَمَ بِنْتِ عِمْرَانَ كُلَّما دَخَلَ عَلَيْها زَكَرِيَّا الْمِحْرابَ وَجَدَ عِنْدَها رِزْقاً قالَ يا مَرْيَمُ أَنَّى لَكِ هذا قالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ

The Prophet[saww] said to him[asws]: 'Eat, Abu Al-Hassan[asws], and do not ask. The Praise is for Allah[azwj] Who did not Cause me[saww] to die until He[azwj] Graced me[saww] a child, her[asws] example is an example of Maryam Bint Imran[as], ***Whenever Zakariyya entered the Prayer Niche to (see)***

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her, he found food in her presence. He said: 'O Maryam! From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]'.

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

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

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

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

ثُمَّ قَالَ يَا مَعْشَرَ بَنِي سُلَيْمٍ إِنَّ إِلَهَ مُحَمَّدٍ ص خَيْرُ إِلَهٍ وَ إِنَّ مُحَمَّداً ص خَيْرُ نَبِيٍّ أَتَيْتُهُ جَائِعاً فَأَطْعَمَنِي وَ عَارِياً فَكَسَانِي وَ رَاجِلًا فَحَمَلَنِي

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

ثُمَّ شَرَحَ لَهُمْ قِصَّةَ الضَّبِّ مَعَ النَّبِيِّ ص وَ أَنْشَدَهُمُ الشِّعْرَ الَّذِي أَنْشَدَ فِي النَّبِيِّ ص ثُمَّ قَالَ يَا مَعَاشِرَ بَنِي سُلَيْمٍ أَسْلِمُوا تَسْلَمُوا مِنَ النَّارِ فَأَسْلَمَ فِي ذَلِكَ الْيَوْمِ أَرْبَعَةُ آلَافِ رَجُلٍ وَ هُمْ أَصْحَابُ الرَّايَاتِ الْخُضْرِ وَ هُمْ حَوْلَ رَسُولِ اللَّهِ ص.

Then he explained to them the story of the lizard with the Prophet and prosed them the poem which it has prosed regarding the Prophet[saww]. Then he said, 'O community of the clan of Suleym! Become Muslims, you will be safe from the Fire!' So, four thousand men became Muslims during that day and they were companions of the green flags, and they were around Rasool-Allah[saww]''.[186]

62- وَ مِنَ الْكِتَابِ الْمَذْكُورِ، رُوِيَ فِي الْمَرَاسِيلِ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ كَانَ عَلَيْهِمَا ثِيَابٌ خَلَقٌ وَ قَدْ قَرُبَ الْعِيدُ فَقَالا لِأُمِّهِمَا فَاطِمَةَ ع إِنَّ بَنِي فُلَانٍ خِيطَتْ لَهُمُ الثِّيَابُ الْفَاخِرَةُ أَ فَلَا تَخِيطِينَ لَنَا ثِيَاباً لِلْعِيدِ يَا أُمَّاهْ فَقَالَتْ يُخَاطُ لَكُمَا إِنْ شَاءَ اللَّهُ

And from the mentioned book, it is reported in the correspondence,

'Al-Hassan[asws] and Al-Husayn[asws], they[asws] had worn out clothes upon them[asws], and the Eid (festival) had drawn closer. They[asws] said to their[asws] mother[asws] Fatima[asws], 'The sons of so and

[186] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 61

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so, the pride-worthy clothes have been sewn for them, will you[asws] not sew clothes for us for the Eid, O mother[asws]?' She[asws] said: 'It will be sewn for you[asws] both, if Allah[azwj] so Desires'.

فَلَمَّا أَنْ جَاءَ الْعِيدُ جَاءَ جَبْرَئِيلُ بِقَمِيصَيْنِ مِنْ حُلَلِ الْجَنَّةِ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَا هَذَا يَا أَخِي جَبْرَئِيلُ

When the Eid came, Jibraeel[as] came to Rasool-Allah[saww] with two shirts from the garments of Paradise. Rasool-Allah[saww] said to him[as]: 'What is this, O my[saww] brother[as] Jibraeel[as]?'

فَأَخْبَرَهُ بِقَوْلِ الْحَسَنِ وَ الْحُسَيْنَ لِفَاطِمَةَ وَ بِقَوْلِ فَاطِمَةَ يُخَاطُ لَكُمَا إِنْ شَاءَ اللَّهُ

He[as] informed him[saww] of the words of Al-Hassan[asws] and Al-Husayn[asws] to Fatima[asws], and the words of Fatima[asws]: 'It would be sewn for you[asws] both, if Allah[azwj] so Desires'.

ثُمَّ قَالَ جَبْرَئِيلُ قَالَ اللَّهُ تَعَالَى لَمَّا سَمِعَ قَوْلَهَا لَا نَسْتَحْسِنُ أَنْ نُكَذِّبَ فَاطِمَةَ بِقَوْلِهَا يُخَاطُ لَكُمَا إِنْ شَاءَ اللَّهُ.

Then Jibraeel[as] said: 'Allah[azwj] the Exalted Said when He[azwj] Heard her[asws] words: "It is not good that Fatima[asws] should be belied with her[asws] words: 'It will be sewn for you[asws] both, if Allah[azwj] so Desires'".[187]

وَ عَنْ سَعِيدٍ الْحَفَّاظِ الدَّيْلَمِيِّ بِإِسْنَادِهِ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص بَيْنَمَا أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ يَتَنَعَّمُونَ وَ أَهْلُ النَّارِ فِي النَّارِ يُعَذَّبُونَ إِذَا لِأَهْلِ الْجَنَّةِ نُورٌ سَاطِعٌ فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ مَا هَذَا النُّورُ لَعَلَّ رَبَّ الْعِزَّةِ اطَّلَعَ فَنَظَرَ إِلَيْنَا

And from Saeed Al Haffaz Al Daylami, by his chain from Anas (well-known fabricator) who said,

'Rasool-Allah[saww] said: 'When the people of Paradise would be in the Paradise, enjoying, and the people of the Fire would be in the Fire being Punished, then there will be a shining light for the people of Paradise. They would say to each other, 'What is this Noor? Perhaps the Lord[azwj] of Might has Emerged and Looked at us!'

فَيَقُولُ لَهُمْ رِضْوَانُ لَا وَ لَكِنْ عَلِيٌّ ع مَازَحَ فَاطِمَةَ فَتَبَسَّمَتْ فَأَضَاءَ ذَلِكَ النُّورُ مِنْ ثَنَايَاهَا.

Rizwaan (Keeper of Paradise) would say to them, 'Not, but Ali[asws] humoured (Syeda) Fatima[asws], so she[asws] smiled, so that Noor (radiance) illuminated from her[asws] front teeth''.[188]

وَ بِالْإِسْنَادِ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: لَمَّا أُسْرِيَ بِي وَ دَخَلْتُ الْجَنَّةَ بَلَغْتُ إِلَى قَصْرِ فَاطِمَةَ فَرَأَيْتُ سَبْعِينَ قَصْراً مِنْ مَرْجَانَةٍ حَمْرَاءَ مُكَلَّلَةٍ بِاللُّؤْلُؤِ أَبْوَابُهَا وَ حِيطَانُهَا وَ أُسُرَّتُهَا مِنْ عِرْقٍ وَاحِدٍ.

And by the chain from Ibn Abbas,

'From the Prophet[saww] having said: 'When there was an ascension with me[saww] and I[saww] entered the Paradise, I[saww] reached to the castle of (Syeda) Fatima[asws]. I[saww] saw seventy

[187] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 62 a
[188] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 62 b

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castles or red coral. Their doors and their walls were embedded with the pearls, and its beds were of one type''.[189]

وَ قَالَ الْحَسَنُ مَا كَانَ فِي الدُّنْيَا أَعْبَدَ مِنْ فَاطِمَةَ ع كَانَتْ تَقُومُ حَتَّى تَتَوَرَّمَ قَدَمَاهَا.

And Al-Hassan said,

'There has not been in the world anyone more worshipping than (Syeda) Fatima[asws]. She[asws] used to stand (in Salat) until her[asws] feet were swollen''.[190]

63- نبه، تنبيه الخاطر بَيْنَمَا النَّبِيُّ ص وَ النَّاسُ فِي الْمَسْجِدِ يَنْتَظِرُونَ بِلَالًا أَنْ يَأْتِيَ فَيُؤَذِّنَ إِذْ أَتَى بَعْدَ زَمَانٍ فَقَالَ لَهُ النَّبِيُّ ص مَا حَبَسَكَ يَا بِلَالُ

(The book) 'Tanbeeh Al Khatir' –

'While the Prophet[saww] and the people were in the Masjid awaiting Bilal to come and proclaim Azaan, when he came after a time. The Prophet[saww] said to him: 'What withheld you, O Bilal?'

فَقَالَ إِنِّي اجْتَزْتُ بِفَاطِمَةَ ع وَ هِيَ تَطْحَنُ وَاضِعَةً ابْنَهَا الْحَسَنَ عِنْدَ الرَّحَى وَ هِيَ تَبْكِي فَقُلْتُ لَهَا أَيَّتُهُمَا أَحَبُّ إِلَيْكِ إِنْ شِئْتِ كَفَيْتُكِ ابْنَكِ وَ إِنْ شِئْتِ كَفَيْتُكِ الرَّحَى

He said, 'I had passed by (Syeda) Fatima[asws] and she[asws] was grinding the mill, having placed her[asws] son[asws] Al-Hassan[asws] and she[asws] was crying. I said to her[asws], 'Which of the two is more beloved to you[asws]? If you[asws] like, I can suffice you[asws] of your[asws] son[asws], and if you[asws] like, I can suffice you of the grinding'.

فَقَالَتْ أَنَا أَرْفَقُ بِابْنِي فَأَخَذْتُ الرَّحَى فَطَحَنْتُ فَذَاكَ الَّذِي حَبَسَنِي فَقَالَ النَّبِيُّ ص رَحِمْتَهَا رَحِمَكَ اللَّهُ.

She[asws] said: 'I[asws] would be kinder with my[asws] son[asws]'. So, I grabbed the mill and was grinding. So, that is which withheld me'. The Prophet[saww] said: 'You had mercy on them[asws], may Allah[azwj] have Mercy on you!''[191]

أَقُولُ رَوَى ابْنُ شِيرَوَيْهِ فِي الْفِرْدَوْسِ عَنِ ابْنِ عَبَّاسٍ وَ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ص قَالَ: فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مَا خَلَا مَرْيَمَ بِنْتَ عِمْرَانَ.

I (Majlisi) am saying, 'It is reported by Ibn Sheyrawiya in (the book) 'Al Firdows', from Ibn Abbas and Abu Saeed,

'From the Prophet[saww] having said: '(Syeda) Fatima[asws] is chieftess of women of the worlds, apart from Maryam Bint Imran[as]''.[192]

وَ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ عَنْهُ ص قَالَ: فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ أَغْضَبَهَا أَغْضَبَنِي أَوْ آذَاهَا فَقَدْ آذَانِي.

And from Al Miswar Bin Makhrama,

[189] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 62 c
[190] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 62 d
[191] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 63 a
[192] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 63 b

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‘From him[saww] having said: ‘(Syeda) Fatima[asws] is a part of me[saww]. The one who angers her[asws] has angered me[saww], or hurts her[asws], has hurt me[saww]’’.[193]

وَ عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنْهُ ص فَاطِمَةُ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ فِي حَظِيرَةِ الْقُدْسِ فِي قُبَّةٍ بَيْضَاءَ سَقْفُهَا عَرْشُ الرَّحْمَنِ عَزَّ وَ جَلَّ.

And from Umar Bin Al Khattab,

‘From him[saww]: ‘(Syeda) Fatima[asws], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws] would be in a Holy enclosure in a white dome, its ceiling is Throne of the Beneficent, Mighty and Majestic’’.[194]

أَقُولُ قَالَ السَّيِّدُ ابْنُ طَاوُسٍ قَدَّسَ اللَّهُ رُوحَهُ فِي كِتَابِ سَعْدِ السُّعُودِ قَالَ وَجَدْتُ فِي كِتَابِ مَا نَزَلَ مِنَ الْقُرْآنِ الْحَكِيمِ فِي النَّبِيِّ ص وَ أَهْلِ بَيْتِهِ ع تَأْلِيفِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ عَلِيِّ بْنِ مَرْوَانَ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ الْبُخَارِيُّ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ يَحْيَى بْنِ هَاشِمٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُهْدِيَتْ إِلَى رَسُولِ اللَّهِ ص قَطِيفَةٌ مَنْسُوجَةٌ بِالذَّهَبِ أَهْدَاهَا لَهُ مَلِكُ الْحَبَشَةِ فَقَالَ رَسُولُ اللَّهِ ص لَأُعْطِيَنَّهَا رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ

I (Majlisi) am saying, ‘The Seyyid Ibn Tawoos said in the book ‘Sa’ad Al Saoud’. He said, ‘I found in the book ‘Ma Nazal Min Al Quran Al Hakeem Fi Al-Nabi[saww] Wa Ahl Al Baytihi[asws]’, compiled by Muhammad Bin Al Abbas Bin Ali Bin Marwan who said, ‘It is narrated to us by Muhammad Bin Al Qasim Bin Ubeydul Bukhari, from Ja’far Bin Abdullah Al Alawy, from Yahya Bin Hashim, from Ja’far Bin Suleyman, from Abu Haroun Al Abdy, from Abu Saeed Al Khudry who said,

‘A silken cloth woven with gold was gifted to Rasool-Allah[saww], the king of Ethiopia had gifted it to him[saww]. Rasool-Allah[saww] said: ‘I[saww] shall give it to a man who loves Allah[azwj] and His[azwj] Rasool[saww], and Allah[azwj] and His[azwj] Rasool[saww] love him[asws]’.

فَمَدَّ أَصْحَابُ رَسُولِ اللَّهِ ص أَعْنَاقَهُمْ إِلَيْهَا فَقَالَ رَسُولُ اللَّهِ ص أَيْنَ عَلِيٌّ قَالَ عَمَّارُ بْنُ يَاسِرٍ فَلَمَّا سَمِعْتُ ذَلِكَ وَثَبْتُ حَتَّى أَتَيْتُ عَلِيّاً ع فَأَخْبَرْتُهُ فَجَاءَ فَدَفَعَ رَسُولُ اللَّهِ ص الْقَطِيفَةَ إِلَيْهِ فَقَالَ أَنْتَ لَهَا

The companions of Rasool-Allah[saww] extended their necks to it. Rasool-Allah[saww] said: ‘Where is Ali[asws]?’ Ammar Bin Yasser[ra] said, ‘When I[ra] heard that, I[ra] leapt until I[ra] went to Ali[asws] and informed him[asws]. He[asws] came. Rasool-Allah[saww] handed the garment to him[asws]. He[saww] said: ‘You[asws] are for it!’

فَخَرَجَ بِهَا إِلَى سُوقِ اللَّيْلِ فَنَقَضَهَا سِلْكاً سِلْكاً فَقَسَمَهَا فِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ ثُمَّ رَجَعَ إِلَى مَنْزِلِهِ وَ مَا مَعَهُ مِنْهَا دِينَارٌ

He[asws] went with it to the market at night and disentangled it thread by thread, and distributed it among the Emigrants and the Helpers. Then he[asws] returned to his[asws] house, and there wasn’t even a Dinar with him[asws] from it.

فَلَمَّا كَانَ مِنْ غَدٍ اسْتَقْبَلَهُ رَسُولُ اللَّهِ ص فَقَالَ يَا أَبَا الْحَسَنِ أَخَذْتَ أَمْسِ ثَلَاثَ آلَافِ مِثْقَالٍ مِنْ ذَهَبٍ فَأَنَا وَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ نَتَغَدَّى عِنْدَكَ غَداً فَقَالَ عَلِيٌّ ع نَعَمْ يَا رَسُولَ اللَّهِ

[193] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 63 c
[194] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 63 d

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When it was the next morning, Rasool-Allah[azwj] met him[asws]. He[saww] said: 'O Abu Al-Hassan[asws]! Yesterday you took three thousand ounces of gold, so I[saww], and the Emigrants, and the Helpers would be having dinner with you[asws] tomorrow'. Ali[asws] said: 'Yes, O Rasool-Allah[saww]!'

فَلَمَّا كَانَ الْغَدُ أَقْبَلَ رَسُولُ اللَّهِ ص فِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ حَتَّى قَرَعُوا الْبَابَ فَخَرَجَ إِلَيْهِمْ وَ قَدْ عَرِقَ مِنَ الْحَيَاءِ لِأَنَّهُ لَيْسَ فِي مَنْزِلِهِ قَلِيلٌ وَ لَا كَثِيرٌ فَدَخَلَ رَسُولُ اللَّهِ ص وَ دَخَلَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ حَتَّى جَلَسُوا وَ دَخَلَ عَلِيٌّ عَلَى فَاطِمَةَ فَإِذَا هُوَ بِجَفْنَةٍ مُمْلُوءَةٍ ثَرِيداً عَلَيْهَا عُرَاقٌ يَفُورُ مِنْهَا رِيحُ الْمِسْكِ الْأَذْفَرِ

When it was the next day, Rasool-Allah[azwj] came among the Emigrants and the Helpers until they knocked the door. He[asws] came out to them, and he[asws] had perspired out of embarrassment because there wasn't anything in his[asws] house, neither little nor more. Rasool-Allah[saww] entered, and the Emigrants and the Helpers entered until they were seated, and Ali[asws] entered to see (Syeda) Fatima[asws], and there, he[asws] was with a pot filled with porridge, upon it was front, the aroma of yellow musk was effervescing from it.

فَضَرَبَ عَلِيٌّ بِيَدِهِ عَلَيْهَا فَلَمْ يَقْدِرْ عَلَى حَمْلِهَا فَعَاوَنَهُ فَاطِمَةُ عَلَى حَمْلِهَا حَتَّى أَخْرَجَهَا فَوَضَعَهَا بَيْنَ يَدَيْ رَسُولِ اللَّهِ

Ali[asws] his[asws] hand upon it but was not able upon carrying it. So, (Syeda) Fatima[asws] assisted him[asws] upon carrying it until he[asws] brought it out and placed it in front of Rasool-Allah[saww].

فَدَخَلَ ص عَلَى فَاطِمَةَ فَقَالَ أَيْ بُنَيَّةِ أَنَّى لَكِ هَذَا قَالَتْ يَا أَبَتِ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ فَقَالَ رَسُولُ اللَّهِ ص الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُخْرِجْنِي مِنَ الدُّنْيَا حَتَّى رَأَيْتُ فِي ابْنَتِي مَا رَأَى زَكَرِيَّا فِي مَرْيَمَ بِنْتِ عِمْرَانَ

He[saww] entered to see (Syeda) Fatima[asws]. He[saww] said: 'Yes, daughter[asws]! From where is this for you[asws]?' She[asws] said: 'O father[saww]! ***'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***'. Rasool-Allah[saww] said: 'The Praise is for Allah[azwj] Who did not Exit me[saww] from the world until I[saww] saw in my[saww] daughter[asws] what Zakariya[as] had seen in Maryam[as] Bint Imran[as]'.

فَقَالَتْ فَاطِمَةُ يَا أَبَتِ أَنَا خَيْرٌ أَمْ مَرْيَمُ فَقَالَ رَسُولُ اللَّهِ ص أَنْتِ فِي قَوْمِكِ وَ مَرْيَمُ فِي قَوْمِهَا.

(Syeda) Fatima[asws] said: 'O father[saww]! And I[asws] better or Maryam[as]?' Rasool-Allah[saww] said: 'You[asws] among your[asws] people, and Maryam[as] among her[as] people''.[195]

64- مِصْبَاحُ الْأَنْوَارِ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَقْبَلَتْ فَاطِمَةُ ع إِلَى رَسُولِ اللَّهِ ص فَعَرَفَ فِي وَجْهِهَا الْخَمْصَ قَالَ يَعْنِي الْجُوعَ

(The book) 'Misbah Al Anwaar' –

'From Abu Ja'far[asws] having said: '(Syeda) Fatima[asws] came to Rasool-Allah[saww]. He[saww] recognised 'Al-Khams' in her[asws] face'. (He[asws]) said: 'It means the hunger')

فَقَالَ لَهَا يَا بُنَيَّةِ هَاهُنَا فَأَجْلَسَهَا عَلَى فَخِذِهِ الْأَيْمَنِ فَقَالَتْ يَا أَبَتَاهْ إِنِّي جَائِعَةٌ فَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ فَقَالَ اللَّهُمَّ رَافِعَ الْوَضَعَةِ وَ مُشْبِعَ الْجَاعَةِ أَشْبِعْ فَاطِمَةَ بِنْتَ نَبِيِّكَ

[195] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 63 e

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He[saww] said to her[asws]: 'O daughter[asws], over here!' He[saww] seated her[asws] near his[as] right thigh. She[asws] said: 'O father[saww]! I[asws] am hungry'. He[saww] raised his[saww] hands towards the sky and said: 'O Allah[azwj]! Raiser of the dropped and Satiator of the hungry! Satiate Fatima[asws] daughter[asws] of Your[azwj] Prophet[saww]!'

قَالَ أَبُو جَعْفَرٍ ع فَوَ اللَّهِ مَا جَاعَتْ بَعْدَ يَوْمِهَا حَتَّى فَارَقَتِ الدُّنْيَا.

Abu Ja'far[asws] said: 'By Allah[azwj]! She[asws] was not hungry after her[asws] day until she[asws] separated from the world''.[196]

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ وَجَدَتْ عِلَّةً فَجَاءَهَا رَسُولُ اللَّهِ ص عَائِداً فَجَلَسَ عِنْدَهَا وَ سَأَلَهَا عَنْ حَالِهَا فَقَالَتْ إِنِّي أَشْتَهِي طَعَاماً طَيِّباً

And from Amir Al-Momineen[asws] having said: '(Syeda) Fatima[asws] daughter[asws] of Muhammad[saww] fell ill, so Rasool-Allah[saww] came consoling. He[saww] sat by her[asws] and asked her[asws] about her[asws] state. She[asws] said: 'I[asws] desire good food'.

فَقَامَ النَّبِيُّ ص إِلَى طَاقٍ فِي الْبَيْتِ فَجَاءَ بِطَبَقٍ فِيهِ زَبِيبٌ وَ كَعْكٌ وَ أَقِطٌ وَ قِطْفُ عِنَبٍ فَوَضَعَهُ بَيْنَ يَدِي فَاطِمَةَ ع فَوَضَعَ رَسُولُ اللَّهِ ص يَدَهُ فِي الطَّبَقِ وَ سَمَّى اللَّهَ وَ قَالَ كُلُوا بِسْمِ اللَّهِ فَأَكَلَتْ فَاطِمَةُ وَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ

The Prophet[saww] stood up to a porthole in the house and came with a tray wherein were raisins, and cakes, and milk drink, and grapes. He[saww] placed it in front of (Syeda) Fatima[asws]. Rasool-Allah[saww] placed his[saww] hand in the tray and named Allah[azwj] and said: 'Eat in the Name of Allah[azwj]!' So, Fatima[asws], and Rasool-Allah[saww], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws] ate.

فَبَيْنَمَا هُمْ يَأْكُلُونَ إِذْ وَقَفَ سَائِلٌ عَلَى الْبَابِ فَقَالَ السَّلَامُ عَلَيْكُمْ أَطْعِمُونَا مِمَّا رَزَقَكُمُ اللَّهُ فَقَالَ النَّبِيُّ ص اخْسَأْ

While they[asws] were eating, when a beggar paused at the door. He said, 'The greetings be unto you[asws] all! Feed us from what Allah[azwj] has Graced you[asws]!' The Prophet[saww] said: 'Remain despised!'

فَقَالَتْ فَاطِمَةُ يَا رَسُولَ اللَّهِ مَا هَكَذَا تَقُولُ لِلْمِسْكِينِ فَقَالَ النَّبِيُّ ص إِنَّهُ الشَّيْطَانُ وَ إِنَّ جَبْرَئِيلَ جَاءَكُمْ بِهَذَا الطَّعَامِ مِنَ الْجَنَّةِ فَأَرَادَ الشَّيْطَانُ أَنْ يُصِيبَ مِنْهُ وَ مَا كَانَ ذَلِكَ يَنْبَغِي لَهُ.

Fatima[asws] said: 'O Rasool-Allah[saww]! This is not how you[saww] tend to speak to the beggars'. The Prophet[saww] said: 'It is the Satan[la], and Jibraeel[as] had come to you[asws] all with this food from the Paradise, so the Satan[la] wanted to attain from it, and that was not appropriate for him[la]''.[197]

[196] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 64 a
[197] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 64 b

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65- ع، علل الشرائع الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنْ شُعَيْبِ بْنِ وَاقِدٍ عَنْ إِسْحَاقَ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عِيسَى بْنِ زَيْدِ بْنِ عَلِيٍّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّمَا سُمِّيَتْ فَاطِمَةُ مُحَدَّثَةً لِأَنَّ الْمَلَائِكَةَ كَانَتْ تَهْبِطُ مِنَ السَّمَاءِ فَتُنَادِيهَا كَمَا تُنَادِي مَرْيَمَ بِنْتَ عِمْرَانَ فَتَقُولُ يَا فَاطِمَةُ إِنَّ اللَّهَ اصْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلى نِساءِ الْعالَمِينَ يَا فَاطِمَةُ اقْنُتِي لِرَبِّكِ وَ اسْجُدِي وَ ارْكَعِي مَعَ الرَّاكِعِينَ

(The book) 'Illal Al Sharaie' – Al Qattan, from Al Sukry, from Al Jowhary, from Shuayb Bin Waqid, from Is'haq Bin Ja'far Bin Muhammad Bin Isa Bin Zayd,

'Son of Ali[asws] (Bin Al-Husayn[asws] who said, 'I heard Abu Abdullah[asws] saying: 'But rather, Fatima[asws] has been named as 'Muhaddisa' (One narrated to by Allah[azwj]), because the Angels were coming down from the sky and calling out to her[asws] like what they had called out to Maryam Bint Imran[as]. They were saying, 'O Fatima[asws]! ***Allah has Chosen you and Purified you and Chosen you above the women of the worlds' [3:42]***. O Fatima[asws] ***Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43]***.

فَتُحَدِّثُهُمْ وَ يُحَدِّثُونَهَا فَقَالَتْ لَهُمْ ذَاتَ لَيْلَةٍ أَ لَيْسَتِ الْمُفَضَّلَةُ عَلَى نِسَاءِ الْعَالَمِينَ مَرْيَمَ بِنْتَ عِمْرَانَ

She[asws] was discussing with them and they were discussing with her[asws]. One night she[asws] said to them: 'Am I[asws] not superior to (chieftess) of women of the worlds, Maryam Bint Imran[as]?'

فَقَالُوا إِنَّ مَرْيَمَ كَانَتْ سَيِّدَةَ نِسَاءِ عَالَمِهَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَكِ سَيِّدَةَ نِسَاءِ عَالَمِكِ وَ عَالَمِهَا وَ سَيِّدَةَ نِسَاءِ الْأَوَّلِينَ وَ الْآخِرِينَ.

They said, 'Maryam[as] was chieftess of women of her[as] world (era), and Allah[azwj] Mighty and Majestic has Made you[asws] chieftess of women of your[asws] world, and her[asws] world, and chieftess of the former ones and the latter ones''.[198]

66- ع، علل الشرائع أَبِي عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْمُؤَدِّبِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَصْبَهَانِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ إِسْمَاعِيلَ بْنِ بَشَّارٍ قَالَ حَدَّثَنَا عَلِيُّ بْنُ جَعْفَرٍ الْحَضْرَمِيُّ بِمِصْرَ مُنْذُ ثَلَاثِينَ سَنَةً قَالَ حَدَّثَنَا سُلَيْمَانُ قَالَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ لَمَّا قَرَأَ وَ مَا أَرْسَلْنا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لا نَبِيٍّ وَ لا مُحَدَّثٍ قُلْتُ وَ هَلْ يُحَدِّثُ الْمَلَائِكَةُ إِلَّا الْأَنْبِيَاءَ

(The book) 'Illal Al Sharaie' – My father, from Abdullah Bin Al-Hassan Al Muwaddib, from Ahmad Bin Ali Al Asbahany, from Ibrahim Bin Muhammad Al Saqafi, from Ismail Bin Bashar who said, 'It is narrated to us by Ali Bin Ja'far Al Hazramy at Egypt thirty years ago, said, 'It is narrated to us by Suleyman,

'When Muhammad Bin Bakr recited: ***And We did not Send a Rasool or a Prophet, or a Muhaddith [22:52]***, I said, 'Do the Angels narrate to anyone except the Prophets[as]?'

قَالَ إِنَّ مَرْيَمَ لَمْ تَكُنْ نَبِيَّةً وَ كَانَتْ مُحَدَّثَةً وَ أُمُّ مُوسَى بْنِ عِمْرَانَ كَانَتْ مُحَدَّثَةً وَ لَمْ تَكُنْ نَبِيَّةً وَ سَارَةَ امْرَأَةُ إِبْرَاهِيمَ قَدْ عَايَنَتِ الْمَلَائِكَةَ فَبَشَّرُوهَا بِإِسْحاقَ وَ مِنْ وَراءِ إِسْحاقَ يَعْقُوبَ وَ لَمْ تَكُنْ نَبِيَّةً وَ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص كَانَتْ مُحَدَّثَةً وَ لَمْ تَكُنْ نَبِيَّةً.

He said, 'Maryam[as] did not happen to be a Prophet[saww], and she[as] was a Muhaddisa (one narrated to), and the mother[as] of Musa Bin Imran[as] was a Muhaddisa and she[as] did not happen to be a Prophet[saww], and Sarah[as], wife[as] of Ibrahim[as] had seen the Angels and they gave her[as] glad tidings ***of Is'haq and after Is'haq of Yaqoub [11:71]***, and she[as] did not happen to be a

[198] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 65

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Prophet[saww], and Fatima[asws] daughter[asws] Rasool-Allah[saww] was a Muhaddisa, and she[asws] did not happen to be a Prophet[as]''.[199]

67- ير، بصائر الدرجات كا، الكافي أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ: سَأَلَ أَبَا عَبْدِ اللَّهِ ع بَعْضُ أَصْحَابِنَا عَنِ الْجَفْرِ فَقَالَ هُوَ جِلْدُ ثَوْرٍ مَمْلُوءٌ عِلْماً فَقَالَ لَهُ مَا الْجَامِعَةُ قَالَ تِلْكَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً فِي عَرْضِ الْأَدِيمِ مِثْلُ فَخِذِ الْفَالِجِ فِيهَا كُلُّ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ وَ لَيْسَ مِنْ قَضِيَّةٍ إِلَّا وَ فِيهَا حَتَّى أَرْشُ الْخَدْشِ

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, and Muhammad Bin Al-Husayn, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyd who said,

'Abu Abdullah[asws] was asked by one of our companions about (the book) 'Al-Jafr'. He[asws] said: 'It is an oxen skin filled with knowledge'. He said to him[asws], '(The book) 'Al-Jamie'?' He[asws] said: 'That is a Parchment, its length is of seventy cubits in a wide display like the thing of the camel. In it is all what the people could be needy to, and there isn't any judgment except and it is in it, even the compensation of a scratch'.

قَالَ لَهُ فَمُصْحَفُ فَاطِمَةَ فَسَكَتَ طَوِيلًا ثُمَّ قَالَ إِنَّكُمْ لَتَبْحَثُونَ عَمَّا تُرِيدُونَ وَ عَمَّا لَا تُرِيدُونَ

He said to him[asws], 'The Parchment of (Syeda) Fatima[asws]?' He[asws] was silent for a long time, then said: 'You are exploring about what you want (concerns you) and about what you don't want (does not concern you).

إِنَّ فَاطِمَةَ مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ ص خَمْسَةً وَ سَبْعِينَ يَوْماً وَ قَدْ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جَبْرَئِيلُ يَأْتِيهَا فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُخْبِرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخْبِرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَ كَانَ عَلِيٌّ ع يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفُ فَاطِمَةَ.

(Syeda) Fatima[asws] remained after Rasool-Allah[saww] for seventy-five days, and intense grief upon her[asws] father[saww] had entered her[asws], and Jibraeel[as] was coming to her[asws] console her[asws] upon her[asws] father[saww] goodly, and making her[asws] soul feel better, and inform her[asws] about her[asws] father[saww], and his[saww] position, and informing her[asws] with what would be happening after her[asws] regarding her[asws] offspring, and Allah[azwj] wrote that. So, this is the Parchment of (Syeda) Fatima[asws]''.[200]

68- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ تَظْهَرُ زَنَادِقَةٌ سَنَةَ ثَمَانِيَةٍ وَ عِشْرِينَ وَ مِائَةٍ وَ ذَلِكَ لِأَنِّي نَظَرْتُ فِي مُصْحَفِ فَاطِمَةَ

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hammad Bin Usman who said,

'I heard Abu Abdullah[asws] saying: 'The atheists will appear in the year one hundred and twenty-eight, and that is because I[asws] saw it in the Parchment of (Syeda) Fatima[asws]'.

[199] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 66
[200] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 67

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قَالَ فَقُلْتُ وَ مَا مُصْحَفُ فَاطِمَةَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا قَبَضَ نَبِيَّهُ ص دَخَلَ عَلَى فَاطِمَةَ مِنْ وَفَاتِهِ مِنَ الْحُزْنِ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ فَأَرْسَلَ إِلَيْهَا مَلَكاً يُسَلِّي عَنْهَا غَمَّهَا وَ يُحَدِّثُهَا

He (the narrator) said, 'I said, 'And what is the Parchment of (Syeda) Fatima[asws]?' He[asws] said: 'When Allah[azwj] Blessed and Exalted Caused His[azwj] Prophet[saww] to pass away, such grief entered upon (Syeda) Fatima[asws] from his[saww] expiry what no one knows except Allah[azwj] Mighty and Majestic. So He[azwj] Sent an Angel to her[asws] to divert her[asws] gloom away from her[asws] and narrating to her[asws].

فَشَكَتْ ذَلِكَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهَا إِذَا أَحْسَسْتِ بِذَلِكِ وَ سَمِعْتِ الصَّوْتَ قُولِي لِي فَأَعْلَمَتْهُ فَجَعَلَ يَكْتُبُ كُلَّمَا سَمِعَ حَتَّى أَثْبَتَ مِنْ ذَلِكَ مُصْحَفاً

She[asws] complained of that to Amir Al-Momineen[asws]. He[asws] said to her[asws]: 'Whenever you[asws] feel that and hear the voice, tell me[asws]'. So, she[asws] let him[asws] know and he[asws] went on to write all what was hear until a Parchment was affirmed from that'.

قَالَ ثُمَّ قَالَ أَمَا إِنَّهُ لَيْسَ مِنَ الْحَلَالِ وَ الْحَرَامِ وَ لَكِنْ فِيهِ عِلْمُ مَا يَكُونُ.

He (the narrator) said, 'Then he[asws] said: 'There isn't anything from the Permissible(s) and the Prohibitions but it is in it, knowledge of what will be happening''.[201]

69- وَ رَوَى الْحَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُخْتَصَرِ مِنْ تَفْسِيرِ الثَّعْلَبِيِّ بِإِسْنَادِهِ عَنْ مُجَاهِدٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص وَ قَدْ أَخَذَ بِيَدِ فَاطِمَةَ ع وَ قَالَ مَنْ عَرَفَ هَذِهِ فَقَدْ عَرَفَهَا وَ مَنْ لَمْ يَعْرِفْهَا فَهِيَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ وَ هِيَ بَضْعَةٌ مِنِّي وَ هِيَ قَلْبِيَ الَّذِي بَيْنَ جَنْبَيَّ فَمَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ.

And it is reported by Al-Hassan Bin Suleyman in the book 'Al Mukhtasir Min Tafseer Al Sa'alby, by his chain from Mujahid who said,

'Rasool-Allah[saww] went out, and he[saww] had held a hand of (Syeda) Fatima[asws] and said: 'One who recognises this one, so he has recognised her[asws], and one who does not recognise her[asws], so she[asws] is Fatima[asws] daughter[asws] of Muhammad[saww], and she[asws] is a part of me[saww], and she[asws] is my[saww] heart which is between my[saww] to sides. The one who hurts her[asws] has hurt me[saww], and one hurting me[saww] has hurt Allah[azwj]''.[202]

كِتَابُ الدَّلَائِلِ، لِلطَّبَرِيِّ عَنْ أَبِي الْفَرَجِ الْمُعَافَى عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَمِّهِ زَيْدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَتْنِي فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص قَالَتْ قَالَ لِي رَسُولُ اللَّهِ ص أَ لَا أُبَشِّرُكِ إِذَا أَرَادَ اللَّهُ أَنْ يُتْحِفَ زَوْجَةَ وَلِيِّهِ فِي الْجَنَّةِ بَعَثَ إِلَيْكِ تَبْعَثِينَ إِلَيْهَا مِنْ حُلِيِّكِ.

(The book) 'Al Dalail' of Al Tabari – From Abu Al Faraj Al Muafy, from Is'haq Bin Muhammad, from Ahmad Bin Al-Hassan, from Muhammad Bin Ismail Bin Ibrahim Bin Ja'far Bin Muhammad, from his father, from his paternal uncle,

'Zayd son of Ali[asws] (Bin Al-Husayn[asws]) having said: 'It is narrated to me by (Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww], she[asws] said: 'Rasool-Allah[saww] said to me[asws]: 'Shall I[saww] give

[201] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 68
[202] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 69 a

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you[asws] glad tidings? Whenever Allah[azwj] would Want to Gift a wife of His[azwj] friend in the Paradise, would Send a Message to you[asws] to send to her from your[asws] jewellery''.[203]

[203] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 3 H 69 b

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باب 4 سيرها و مكارم أخلاقها صلوات الله عليها و سير بعض خدمها

CHAPTER 4 – HER[asws] WAYS, AND HER[asws] NOBLE MANNERISMS, MAY THE SALAWAAT OF ALLAH[azwj] BE UPON HER[asws], AND WAYS OF SOME OF HER[asws] SERVANTS

1- ب، قرب الإسناد السِّنْدِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: تَقَاضَى عَلِيٌّ وَ فَاطِمَةُ إِلَى رَسُولِ اللَّهِ ص فِي الْخِدْمَةِ فَقَضَى عَلَى فَاطِمَةَ بِخِدْمَةِ مَا دُونَ الْبَابِ وَ قَضَى عَلَى عَلِيٍّ بِمَا خَلْفَهُ

(The book) 'Qurb Al Asnad' – Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Abu Abdullah[asws], from his[asws] father[asws] having said: 'Ali[asws] and (Syeda) Fatima[asws] sought a decision to Rasool-Allah[saww] regarding the service. He[saww] decided upon (Syeda) Fatima[asws] with the work what is inside the door (house), and upon Ali[asws] with what is behind (outside) the door'.

قَالَ فَقَالَتْ فَاطِمَةُ فَلَا يَعْلَمُ مَا دَاخَلَنِي مِنَ السُّرُورِ إِلَّا اللَّهُ بِإِكْفَائِي رَسُولُ اللَّهِ ص تَحَمُّلَ رِقَابِ الرِّجَالِ.

He (the narrator) said, '(Syeda) Fatima[asws] said: 'No one knows what happiness entered me[asws] except Allah[azwj] due to Rasool-Allah[saww] having sufficed me[saww] by loading the necks of men''.[204]

2- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ حَدَّثَتْنِي أَسْمَاءُ بِنْتُ عُمَيْسٍ قَالَتْ كُنْتُ عِنْدَ فَاطِمَةَ ع إِذْ دَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ص وَ فِي عُنُقِهَا قِلَادَةٌ مِنْ ذَهَبٍ كَانَ اشْتَرَاهَا لَهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع مِنْ فَيْءٍ

(The book) 'Uyoon Akhbar Al-Reza[asws]', by the three chains from Al-Reza[asws], from his[asws] forefathers, from Ali[asws] Bin Al-Husayn[asws] having said: 'It is narrated to me[asws] by Asma Bint Umeys, she said, 'I was in the presence of (Syeda) Fatima[asws] when Rasool-Allah[saww] entered to see her[asws], and in her[asws] neck was a necklace of gold, which Ali[asws] Bin Abu Talib[asws] had bought for her[asws] from war booty.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا فَاطِمَةُ لَا يَقُولُ النَّاسُ إِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ تَلْبَسُ لِبَاسَ الْجَبَابِرَةِ فَقَطَعَتْهَا وَ بَاعَتْهَا وَ اشْتَرَتْ بِهَا رَقَبَةً فَأَعْتَقَتْهَا فَسُرَّ بِذَلِكَ رَسُولُ اللَّهِ ص.

Rasool-Allah[saww] said to her[asws]: 'O Fatima[asws]! The people should not say that the daughter[asws] of Muhammad[saww] is wearing a clothing of the tyrants'. So, she[asws] cut it, and sold it, and bought a slave girl with it, and freed her. Rasool-Allah[saww] was happy with that''.[205]

3- ع، علل الشرائع ابْنُ مَقْبُرَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحَضْرَمِيِّ عَنْ جَنْدَلِ بْنِ وَالِقٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْمَازِنِيِّ عَنْ عُبَادَةَ الْكَلْبِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ فَاطِمَةَ الصُّغْرَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَخِيهِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: رَأَيْتُ أُمِّي فَاطِمَةَ ع قَامَتْ فِي مِحْرَابِهَا

[204] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 1
[205] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 2

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لَيْلَةَ جُمُعَتِهَا فَلَمْ تَزَلْ رَاكِعَةً سَاجِدَةً حَتَّى اتَّضَحَ عَمُودُ الصُّبْحِ وَ سَمِعْتُهَا تَدْعُو لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ تُسَمِّيهِمْ وَ تُكْثِرُ الدُّعَاءَ لَهُمْ وَ لَا تَدْعُو لِنَفْسِهَا بِشَيْءٍ

(The book) 'Illal Al Sharaie' – Ibn Maqbara, from Muhammad Bin Abdullah al Hazramy, from Jandal Bin Waliq, from Muhammad Bin Umar Al Maziny, from Ubadah Al Kalby,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws], from Ali[asws] Bin Al-Husayn[asws], from Fatima[asws] the younger, from Al-Husayn[asws] Bin Ali[asws], from his[asws] brother[asws] Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] having said: 'I[asws] saw my[asws] mother[asws] Fatima[asws] standing in her[asws] prayer niche on her[asws] Friday night. She[asws] did not cease to perform ruk'u and Sajdah until the columns of the morning were clear, and I[asws] heard her[asws] supplicating for the Momineen and the Mominaat, and naming them, and frequenting the supplicating for them, and she[asws] did not supplicate for herself[asws] with anything.

فَقُلْتُ لَهَا يَا أُمَّاهْ لِمَ لَا تَدْعِينَ لِنَفْسِكِ كَمَا تَدْعِينَ لِغَيْرِكِ فَقَالَتْ يَا بُنَيَّ الْجَارَ ثُمَّ الدَّارَ.

I[asws] said to her[asws]: 'O mother[asws]! Why are you[asws] not supplicating for yourself[asws] like what you[asws] are supplicating for others?' She[asws] said: 'O my[asws] son[asws]! The neighbour (first), then the house''.[206]

4- ع، علل الشرائع أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْمَرْوَزِيُّ عَنْ جَعْفَرٍ الْمُقْرِي عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْمَوْصِلِيِّ عَنْ مُحَمَّدِ بْنِ عَاصِمٍ عَنْ أَبِي زَيْدٍ الْكَحَّالِ عَنْ أَبِيهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: كَانَتْ فَاطِمَةُ ع إِذَا دَعَتْ تَدْعُو لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ لَا تَدْعُو لِنَفْسِهَا فَقِيلَ لَهَا يَا بِنْتَ رَسُولِ اللَّهِ إِنَّكِ تَدْعِينَ لِلنَّاسِ وَ لَا تَدْعِينَ لِنَفْسِكِ فَقَالَتِ الْجَارَ ثُمَّ الدَّارَ.

(The book) 'Illal Al Sharaie' – Ahmad Bin Muhammad Bin Abdul Rahman Al Marouzy, from Ja'far Al Muqry, from Muhammad Bin Al-Hassan Al Mowsily, from Muhammad Bin Aasim, from Abu Zayd Al Kahhal, from his father,

'From Musa[asws] Bin Ja'far[asws], from his[asws] father[asws], from his[asws] forefathers[asws] having said: 'It was so that whenever Fatima[asws] supplicated for the Momineen and the Mominaat, and not supplicated for herself[asws], it was said to her[asws], 'O daughter[asws] of Rasool-Allah[saww]! You[asws] are supplicating for the people and are not supplicating for yourself[asws]!' She[asws] said: 'The neighbour (first), then the house''.[207]

5- ع، علل الشرائع الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْحَكَمِ بْنِ أَسْلَمَ عَنِ ابْنِ عُلَيَّةَ عَنِ الْحَرِيرِيِّ عَنْ أَبِي الْوَرْدِ بْنِ ثُمَامَةَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ لِرَجُلٍ مِنْ بَنِي سَعْدٍ أَ لَا أُحَدِّثُكَ عَنِّي وَ عَنْ فَاطِمَةَ إِنَّهَا كَانَتْ عِنْدِي وَ كَانَتْ مِنْ أَحَبِّ أَهْلِهِ إِلَيْهِ وَ أَنَّهَا اسْتَقَتْ بِالْقِرْبَةِ حَتَّى أَثَّرَ فِي صَدْرِهَا وَ طَحَنَتْ بِالرَّحَى حَتَّى مَجِلَتْ يَدَاهَا وَ كَسَحَتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا وَ أَوْقَدَتِ النَّارَ تَحْتَ الْقِدْرِ حَتَّى دَكِنَتْ ثِيَابُهَا فَأَصَابَهَا مِنْ ذَلِكَ ضَرَرٌ شَدِيدٌ

(The book) 'Illal Al Sharaie' – Al Qattan, from Al Sukary, from Al Hakam Bin Aslam, from Ibn Ulaya, from Al Hareeri, from Abu Al Ward Bin Sumama,

'From Ali[asws] having said to a man from the clan of Sa'ad: 'Shall I[asws] narrate to you about me[asws] and about (Syeda) Fatima[asws]. She[asws] was with me[asws], and she[asws] was from the most beloved of his[saww] family to him[saww], and she[asws] filled the waterskin until it left a mark on her[asws] chest, and she[asws] ground the mill until her[asws] hands had blisters, and she[asws] swept

[206] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 3
[207] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 4

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the house until her clothes were dusty, and she[asws] ignited the fire beneath the pot until her[asws] clothes were darkened. So, she[asws] was afflicted from that with severe harm.

فَقُلْتُ لَهَا لَوْ أَتَيْتِ أَبَاكِ فَسَأَلْتِيهِ خَادِماً يَكْفِيكِ ضُرَّ مَا أَنْتِ فِيهِ مِنْ هَذَا الْعَمَلِ فَأَتَتِ النَّبِيَّ ص فَوَجَدَتْ عِنْدَهُ حُدَّاثاً فَاسْتَحَتْ فَانْصَرَفَتْ

I[asws] said to her[asws]: 'If only you[asws] would go to your[asws] father[saww] and ask him[saww] for a maid, it would suffice you[asws] from the harm which you[asws] are in from this work'. She[asws] went to the Prophet[saww]. She[asws] found narrators being with him[saww]. So, she[asws] was embarrassed and left'.

قَالَ فَعَلِمَ النَّبِيُّ ص أَنَّهَا جَاءَتْ لِحَاجَةٍ

He[asws] said: 'The Prophet[saww] that she[asws] had come for a need'.

قَالَ فَغَدَا عَلَيْنَا رَسُولُ اللَّهِ ص وَ نَحْنُ فِي لِفَاعِنَا فَقَالَ السَّلَامُ عَلَيْكُمْ فَسَكَتْنَا وَ اسْتَحْيَيْنَا لِمَكَانِنَا ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ فَسَكَتْنَا ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ

He[asws] said: 'Rasool-Allah[saww] came to us[asws] and we[asws] were in our[asws] quilt. He[saww] said: 'The greetings be unto you[asws]!' We[asws] were silent and were embarrassed due to our[asws] places. Then he[saww] said: 'The greetings be unto you[asws]!' We[asws] were silent. Then he[saww] said: 'The greetings be unto you[asws]!'

فَخَشِينَا إِنْ لَمْ نَرُدَّ عَلَيْهِ أَنْ يَنْصَرِفَ وَ قَدْ كَانَ يَفْعَلُ ذَلِكَ يُسَلِّمُ ثَلَاثاً فَإِنْ أُذِنَ لَهُ وَ إِلَّا انْصَرَفَ فَقُلْتُ وَ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ ادْخُلْ

We[asws] feared that if we[asws] do not respond to him[saww], he[saww] would leave, and he[saww] used to do that. He[saww] would greet thrice, so if there was permission for him[saww] (fine), or else he[saww] would leave. So I[asws] said: 'And upon you[asws] be the greetings, O Rasool-Allah[saww]! Enter!'

فَلَمْ يَعْدُ أَنْ جَلَسَ عِنْدَ رُءُوسِنَا فَقَالَ يَا فَاطِمَةُ مَا كَانَتْ حَاجَتُكِ أَمْسِ عِنْدَ مُحَمَّدٍ

He[saww] did not sit by our[asws] heads. He[saww] said: 'O Fatima[asws]! What was your[asws] need yesterday with Muhammad[saww]?'

قَالَ فَخَشِيتُ إِنْ لَمْ أُجِبْهُ أَنْ يَقُومَ قَالَ فَأَخْرَجْتُ رَأْسِي فَقُلْتُ أَنَا وَ اللَّهِ أُخْبِرُكَ يَا رَسُولَ اللَّهِ إِنَّهَا اسْتَقَتْ بِالْقِرْبَةِ حَتَّى أَثَّرَتْ فِي صَدْرِهَا وَ جَرَتْ بِالرَّحَى حَتَّى مَجِلَتْ يَدَاهَا وَ كَسَحَتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا وَ أَوْقَدَتْ تَحْتَ الْقِدْرِ حَتَّى دَكِنَتْ ثِيَابُهَا فَقُلْتُ لَهَا لَوْ أَتَيْتِ أَبَاكِ فَسَأَلْتِيهِ خَادِماً يَكْفِيكِ ضُرَّ مَا أَنْتِ فِيهِ مِنْ هَذَا الْعَمَلِ

He[asws] said: 'I[asws] feared that if we[asws] do not answer him[saww], he[saww] would stand (and leave), so I[asws] brought out my[asws] head and said: 'By Allah[azwj]! I[asws] shall inform you[saww], O Rasool-Allah[saww]! She[asws] fills the waterskin until it leaves marks in her[asws] chest, and she[asws] rotates the grinding mill until her[asws] hands are blistered, and she[asws] sweeps the house until her[asws] clothes are dusty, and she[asws] ignites the pot until her[asws] clothes darken. So, I[asws] said to her[asws]: 'If you[asws] could go to your[asws] father[saww] and ask him[saww] for a servant who could suffice you[asws] for the harm what you[asws] are in, from this work''.

قَالَ أَ فَلَا أُعَلِّمُكُمَا مَا هُوَ خَيْرٌ لَكُمَا مِنَ الْخَادِمِ إِذَا أَخَذْتُمَا مَنَامَكُمَا فَسَبِّحَا ثَلَاثاً وَ ثَلَاثِينَ وَ احْمَدَا ثَلَاثاً وَ ثَلَاثِينَ وَ كَبِّرَا أربع [أَرْبَعاً] وَ ثَلَاثِينَ

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He[saww] said: 'Shall I[saww] let you[asws] two know what is better for you[asws] both than the servant? When you[asws] take to your[asws] sleep, then glorify (Allah[azwj]) thirty-three (times), and praise (Allah[azwj]) thirty-three (times), and exclaim Takbeer thirty-four (times)'.

قَالَ فَأَخْرَجَتْ ع رَأْسَهَا فَقَالَتْ رَضِيتُ عَنِ اللَّهِ وَ رَسُولِهِ ثَلَاثَ دَفَعَاتٍ.

He[asws] said: 'So she[asws] brought out her[asws] head and said: 'I[asws] am pleased from Allah[azwj] and His[azwj] Rasool[saww]' – three times''.[208]

6- كا، الكافي مكا، مكارم الأخلاق عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أَرَادَ السَّفَرَ سَلَّمَ عَلَى مَنْ أَرَادَ التَّسْلِيمَ عَلَيْهِ مِنْ أَهْلِهِ ثُمَّ يَكُونُ آخِرُ مَنْ يُسَلِّمُ عَلَيْهِ فَاطِمَةَ ع فَيَكُونُ وَجْهُهُ إِلَى سَفَرِهِ مِنْ بَيْتِهَا وَ إِذَا رَجَعَ بَدَأَ بِهَا

(The books) 'Al-Kafi', (and) 'Makarim Al Akhlaq' – from Zurara,

'From Abu Ja'far[asws] having said: 'It was so that whenever Rasool-Allah[saww] intended the journey, he[saww] would greet unto the ones from his[saww] family who wanted the greetings to him[saww], then the last one he[saww] would greet unto would be (Syeda) Fatima[asws]. Thus his[saww] journey would be from her[asws] house. And when he[saww] returned, he[saww] would begin with her[asws].

فَسَافَرَ مَرَّةً وَ قَدْ أَصَابَ عَلِيٌّ ع شَيْئاً مِنَ الْغَنِيمَةِ فَدَفَعَهُ إِلَى فَاطِمَةَ فَخَرَجَ فَأَخَذَتْ سِوَارَيْنِ مِنْ فِضَّةٍ وَ عَلَّقَتْ عَلَى بَابِهَا سِتْراً فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ص دَخَلَ الْمَسْجِدَ فَتَوَجَّهَ نَحْوَ بَيْتِ فَاطِمَةَ كَمَا كَانَ يَصْنَعُ

Once he[saww] travelled, and Ali[asws] had attained something from the war booty, so he[asws] had handed it to (Syeda) Fatima[asws]. So, she[asws] had two bracelets of silver made, and she[asws] hung a curtain at her[asws] door. When Rasool-Allah[saww] arrived, he[saww] entered the Masjid, he[saww] headed towards the house of (Syeda) Fatima[asws] like what he[saww] used to do.

فَقَامَتْ فَرِحَةً إِلَى أَبِيهَا صَبَابَةً وَ شَوْقاً إِلَيْهِ فَنَظَرَ فَإِذَا فِي يَدِهَا سِوَارَانِ مِنْ فِضَّةٍ وَ إِذَا عَلَى بَابِهَا سِتْرٌ فَقَعَدَ رَسُولُ اللَّهِ ص حَيْثُ يَنْظُرُ إِلَيْهَا فَبَكَتْ فَاطِمَةُ وَ حَزِنَتْ وَ قَالَتْ مَا صَنَعَ هَذَا بِي قَبْلَهَا

She[asws] stood up happily to her[asws] father[saww], affectionately and longing for him[saww]. He[saww] looked, and there were two silver bracelets in her[asws] hand, and there was a curtain one her[asws] door. Rasool-Allah[saww] sat down where he[saww] had looked at her[asws]. (Syeda) Fatima[asws] cried and grieved, and said: 'He[saww] has not done this with me[asws] before it!'

فَدَعَتِ ابْنَيْهَا فَنَزَعَتِ السِّتْرَ مِنْ بَابِهَا وَ خَلَعَتِ السِّوَارَيْنِ مِنْ يَدَيْهَا ثُمَّ دَفَعَتِ السِّوَارَيْنِ إِلَى أَحَدِهِمَا وَ السِّتْرَ إِلَى الْآخَرِ ثُمَّ قَالَتْ لَهُمَا انْطَلِقَا إِلَى أَبِي فَأَقْرِئَاهُ السَّلَامَ وَ قُولَا لَهُ مَا أَحْدَثْنَا بَعْدَكَ غَيْرَ هَذَا فَشَأْنَكَ بِهِ

She[asws] called her[asws] two sons[asws], and removed the curtain from her[asws] door, and removed the bracelets from her[asws] hand. Then she[asws] handed the bracelets to one of them[asws], and the curtain to the other, then she[asws] said to them[asws]: 'Go to my[asws] father[saww] and convey the

[208] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 5

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greetings to him[saww] and say to him[saww]: 'We[asws] have not done anything new after you[saww] apart from this, so it is your[asws] concern (what to do) with this'.

فَجَاءَاهُ فَأَبْلَغَاهُ ذَلِكَ عَنْ أُمِّهِمَا فَقَبَّلَهُمَا رَسُولُ اللَّهِ ص وَ الْتَزَمَهُمَا وَ أَقْعَدَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى فَخِذِهِ ثُمَّ أَمَرَ بِذَيْنِكَ السِّوَارَيْنِ فَكُسِرَا فَجَعَلَهُمَا قِطَعاً ثُمَّ دَعَا أَهْلَ الصُّفَّةِ وَ هُمْ قَوْمٌ مِنَ الْمُهَاجِرِينَ لَمْ يَكُنْ لَهُمْ مَنَازِلُ وَ لَا أَمْوَالٌ فَقَسَّمَهُ بَيْنَهُمْ قِطَعاً

They[asws] came to him[saww] and delivered that from their[asws] mother[asws]. Rasool-Allah[saww] kissed them[asws], and hugged them[asws], and had each one of them[asws] seated upon his[saww] thigh. Then he[saww] instructed the two bracelets to be cut into pieces. Then he[saww] called the people of the platform (homeless), and they were a people from the Emigrants not having houses for them nor any wealth. He[saww] distributed the pieces between them.

ثُمَّ جَعَلَ يَدْعُو الرَّجُلَ مِنْهُمُ الْعَارِيَ الَّذِي لَا يَسْتَتِرُ بِشَيْءٍ وَ كَانَ ذَلِكَ السِّتْرُ طَوِيلًا لَيْسَ لَهُ عَرْضٌ فَجَعَلَ يُؤَزِّرُ الرَّجُلَ فَإِذَا الْتَقَيَا عَلَيْهِ قَطَعَهُ حَتَّى قَسَّمَهُ بَيْنَهُمْ أُزُراً

Then he[saww] went on to call the bare man from them, the one who could not veil with anything, and that was a long curtain not having width for it, so he[saww] went on to cast a piece upon him, until he[saww] had distributed loin cloths between them.

ثُمَّ أَمَرَ النِّسَاءَ لَا يَرْفَعْنَ رُءُوسَهُنَّ مِنَ الرُّكُوعِ وَ السُّجُودِ حَتَّى يَرْفَعَ الرِّجَالُ رُءُوسَهُمْ وَ ذَلِكَ أَنَّهُمْ كَانُوا مِنْ صِغَرِ إِزَارِهِمْ إِذَا رَكَعُوا وَ سَجَدُوا بَدَتْ عَوْرَتُهُمْ مِنْ خَلْفِهِمْ ثُمَّ جَرَتْ بِهِ السُّنَّةُ أَنْ لَا يَرْفَعَ النِّسَاءُ رُءُوسَهُنَّ مِنَ الرُّكُوعِ وَ السُّجُودِ حَتَّى يَرْفَعَ الرِّجَالُ

Then he[saww] ordered the women not to raise their heads from the ruk'u and the Sajdah until the men had raised their heads, and that was due to the smallness of their (men's) clothes. When they performed ruk'u and Sajdah, their modesty was manifested from behind them. Then the Sunnah flowed with it that the women were not raising their heads from the ruk'u and Sajdah until the men had raised.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص رَحِمَ اللَّهُ فَاطِمَةَ لَيَكْسُوَنَّهَا اللَّهُ بِهَذَا السِّتْرِ مِنْ كِسْوَةِ الْجَنَّةِ وَ لَيُحَلِّيَنَّهَا بِهَذَيْنِ السِّوَارَيْنِ مِنْ حِلْيَةِ الْجَنَّةِ-.

Then Rasool-Allah[saww] said: 'May Allah[azwj] have Mercy on (Syeda) Fatima[asws] for her[asws] having cloth (for the Sake of) with this curtain from the curtains of Paradise, and for her[asws] ornamenting with these two bracelets from the ornaments of Paradise''.[209]

~~عَنِ الْكَاظِمِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص دَخَلَ عَلَى ابْنَتِهِ فَاطِمَةَ ع وَ فِي عُنُقِهَا قِلَادَةٌ فَأَعْرَضَ عَنْهَا فَقَطَعَتْهَا وَ رَمَتْ بِهَا فَقَالَ لَهَا رَسُولُ اللَّهِ ص أَنْتِ مِنِّي اتْبِعِينِي يَا فَاطِمَةُ ثُمَّ جَاءَ سَائِلٌ فَنَاوَلَتْهُ الْقِلَادَةَ.~~

~~From Al-Kazim[asws] having said: 'Rasool-Allah[saww] entered to see his[saww] daughter[asws] Fatima[asws] and her[asws] neck was a necklace. He[saww] turned away from her[asws]. She[asws] cut it and threw it. Rasool-Allah[saww] said to her[asws]: 'You[asws] are from me[saww]. Give it to me[saww], O Fatima[asws]!' Then a beggar came, so she[asws] gave him the necklace''.[210]~~ (a clear fabrication attributed to the 7th Imam[asws])

[209] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 6 a
[210] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 6 b

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7- قب، المناقب لابن شهرآشوب حِلْيَةُ أَبِي نُعَيْمٍ وَ مُسْنَدُ أَبِي يَعْلَى قَالَتْ عَائِشَةُ مَا رَأَيْتُ أَحَداً قَطُّ أَصْدَقَ مِنْ فَاطِمَةَ غَيْرَ أَبِيهَا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Hilya' of Abu Nueym, and 'Musnad' of Abu Ya'la,

'Ayesha said, 'I did not see anyone at all being more truthful than (Syeda) Fatima[asws], apart from her[asws] father[saww]''.[211]

وَ رَوَيَا أَنَّهُ كَانَ بَيْنَهُمَا شَيْءٌ فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ سَلْهَا فَإِنَّهَا لَا تَكْذِبُ.

And it has been reported that there was something between them (Ayesha and Rasool-Allah[saww], so Ayesha said, 'O Rasool-Allah[saww], ask her[asws], so she[asws] does not lie''.[212]

وَ قَدْ رَوَى الْحَدِيثَيْنِ عَطَاءٌ وَ عَمْرُو بْنُ دِينَارٍ.

And the two Ahadeeth have been reported from Ata'a, and Amro Bin Dinar.

الْحَسَنُ الْبَصْرِيُ مَا كَانَ فِي هَذِهِ الْأُمَّةِ أَعْبَدَ مِنْ فَاطِمَةَ كَانَتْ تَقُومُ حَتَّى تَوَرَّمَ قَدَمَاهَا.

Al-Hassan Al-Basry (enemy of Ahl Al-Bayt[asws]), 'There has not been anyone in this community more worshipping that (Syeda) Fatima[asws]. She[asws] used to stand (in Salat) until her[asws] feet were swollen''.

وَ قَالَ النَّبِيُّ ص لَهَا أَيُّ شَيْءٍ خَيْرٌ لِلْمَرْأَةِ قَالَتْ أَنْ لَا تَرَى رَجُلًا وَ لَا يَرَاهَا رَجُلٌ فَضَمَّهَا إِلَيْهِ وَ قَالَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ.

And the Prophet[saww] said to her[asws]: 'Which thing is best for the women?' She[asws] said: 'That she does not see the men nor any man should see her'. He[saww] hugged her[asws] to him[saww] and said: '***Offspring, one being from the other; [3:34]***''. [213]

وَ فِي الْحِلْيَةِ الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ قَالَ: لَقَدْ طَحَنَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص حَتَّى مَجِلَتْ يَدَاهَا وَ طَبَّ الرَّحَى فِي يَدِهَا.

And in (the book) 'Al Hilya' of Al Awzaie, from Al Zuhry who said,

'(Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] had rotated the grinding mill until her[asws] hands were blistered, and the mill had disintegrated (worn out) in her[asws] hands''.[214]

8- قب، المناقب لابن شهرآشوب فِي الصَّحِيحَيْنِ إِنَّ عَلِيّاً ع قَالَ أَشْتَكِي مِمَّا أَنْدَأُ بِالْقِرَبِ فَقَالَتْ فَاطِمَةُ ع وَ اللَّهِ إِنِّي أَشْتَكِي يَدِي مِمَّا أَطْحَنُ بِالرَّحَى وَ كَانَ عِنْدَ النَّبِيِّ ص أُسَارَى فَأَمَرَهَا أَنْ تَطْلُبَ مِنَ النَّبِيِّ ص خَادِماً

(The book) 'Al Manaqib' of Ibn Shehr Ashub in 'Al Sahiheyn' –

'Ali[asws] said: 'I[asws] complain from what I[asws] have to deal with the waterskin'. (Syeda) Fatima[asws] said: 'By Allah[azwj]! I[asws] complain of my[asws] hands from what I[asws] have to grind the mill'. And

[211] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 7 a
[212] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 7 b
[213] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 7 c
[214] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 7 d

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there were captives in the presence of the Prophet[saww]. He[asws] instructed her[asws] to request a servant from the Prophet[saww].

فَدَخَلَتْ عَلَى النَّبِيِّ ص وَ سَلَّمَتْ عَلَيْهِ وَ رَجَعَتْ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا لَكِ قَالَتْ وَ اللَّهِ مَا اسْتَطَعْتُ أَنْ أُكَلِّمَ رَسُولَ اللَّهِ ص مِنْ هَيْبَتِهِ

She[asws] entered to see the Prophet[saww] and greeted unto him[saww] and returned. Amir Al-Momineen[asws] said: 'What is the matter with you[asws]?' She[asws] said: 'By Allah[azwj]! I[asws] was not able to speak to Rasool-Allah[saww] due to his[saww] awe'.

فَانْطَلَقَ عَلِيٌّ مَعَهَا إِلَى النَّبِيِّ ص فَقَالَ لَهُمَا لَقَدْ جَاءَتْ بِكُمَا حَاجَةٌ فَقَالَ عَلِيٌّ مُجَارَاتُهُمَا فَقَالَ ص لَا وَ لَكِنِّي أَبِيعُهُمْ وَ أُنْفِقُ أَثْمَانَهُمْ عَلَى أَهْلِ الصُّفَّةِ وَ عَلَّمَهَا تَسْبِيحَ الزَّهْرَاءِ.

Ali[asws] went with her[asws] to the Prophet[saww]. He[saww] said to them[asws]: 'You[asws] have both come for a need?' Ali[asws] said of their[asws] contentions. He[saww] said: 'No, but I[saww] shall sell them (captives) and spend their price upon the people of the platform (homeless)', and he[saww] taught her[asws] 'Tasbeeh Al-Zahra''.[215]

كِتَابُ الشِّيرَازِيِ أَنَّهَا لَمَّا ذَكَرَتْ حَالَهَا وَ سَأَلَتْ جَارِيَةً بَكَى رَسُولُ اللَّهِ ص فَقَالَ يَا فَاطِمَةُ وَ الَّذِي بَعَثَنِي بِالْحَقِّ إِنَّ فِي الْمَسْجِدِ أَرْبَعَمِائَةِ رَجُلٍ مَا لَهُمْ طَعَامٌ وَ لَا ثِيَابٌ وَ لَوْ لَا خَشْيَتِي خَصْلَةً لَأَعْطَيْتُكِ مَا سَأَلْتِ

The book of Al-Shirazy –

'When she[asws] mentioned her[asws] situation and asked for a maid, Rasool-Allah[saww] wept and said: 'O Fatima[asws]! By the One[azwj] Who Sent me[saww] with the truth! In the Masjid there are four hundred men who have no food for them, nor clothes, and had I[saww] not feared a characteristic, I[saww] would have given you[asws] what you[asws] asked for.

يَا فَاطِمَةُ إِنِّي لَا أُرِيدُ أَنْ يَنْفَكَّ عَنْكِ أَجْرُكِ إِلَى الْجَارِيَةِ وَ إِنِّي أَخَافُ أَنْ يَخْصِمَكِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَوْمَ الْقِيَامَةِ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ إِذَا طَلَبَ حَقَّهُ مِنْكِ ثُمَّ عَلَّمَهَا صَلَاةَ التَّسْبِيحِ

O Fatima[asws]! I[saww] do not want your[asws] recompense to be waived in favour of the maid, and I[saww] fear that Ali[asws] Bin Abu Talib[asws] might dispute with you[asws] on the Day of Qiyamah in front of Allah[azwj] Mighty and Majestic when he[asws] demands his[asws] right from you[asws]'. Then he[saww] taught her[asws] Salat Al-Tasbeeh.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ مَضَيْتِ تُرِيدِينَ مِنْ رَسُولِ اللَّهِ ص الدُّنْيَا فَأَعْطَانَا اللَّهُ ثَوَابَ الْآخِرَةِ

Amir Al-Momineen[asws] said: 'You[asws] went wanting the world from Rasool-Allah[saww] and Allah[azwj] has Given us Rewards of the Hereafter'.

قَالَ قَالَ أَبُو هُرَيْرَةَ فَلَمَّا خَرَجَ رَسُولُ اللَّهِ ص مِنْ عِنْدِ فَاطِمَةَ أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَ إِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوها يَعْنِي عَنْ قَرَابَتِكَ وَ ابْنَتِكَ فَاطِمَةَ ابْتِغَاءَ مَرْضَاةِ اللَّهِ يَعْنِي طَلَبَ رَحْمَةٍ مِنْ رَبِّكَ يَعْنِي رِزْقاً مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُوراً يَعْنِي قَوْلًا حَسَناً

[215] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 8 a

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He (the narrator) said, 'Abu Hureyra said, 'When Rasool-Allah[saww] went out from the presence of Fatima[asws], Allah[azwj] Revealed unto His[azwj] Rasool[saww]: ***And if you turn from them seeking Mercy from your Lord which you hope for,*** - meaning, from you're your[saww] relatives and your[saww] daughter[asws] Fatima[asws] seeking the Pleasure of Allah[azwj], meaning seek Mercy from your[saww] Lord[azwj], meaning sustenance from your[saww] Lord[azwj] which you[saww] are hoping for, ***then speak to them gentle words [17:28]*** – meaning good words.

فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ أَنْفَذَ رَسُولُ اللَّهِ ص جَارِيَةً إِلَيْهَا لِلْخِدْمَةِ وَ سَمَّاهَا فِضَّةَ.

When this Verse was Revealed, Rasool-Allah[saww] sent a maid to her[asws] for the service and named her as 'Fizza''.[216]

تَفْسِيرُ الثَّعْلَبِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ تَفْسِيرُ الْقُشَيْرِيِّ عَنْ جَابِرٍ الْأَنْصَارِيِ أَنَّهُ رَأَى النَّبِيُّ ص فَاطِمَةَ وَ عَلَيْهَا كِسَاءٌ مِنْ أَجِلَّةِ الْإِبِلِ وَ هِيَ تَطْحَنُ بِيَدَيْهَا وَ تُرْضِعُ وُلْدَهَا فَدَمَعَتْ عَيْنَا رَسُولِ اللَّهِ ص فَقَالَ يَا بِنْتَاهْ تَعَجَّلِي مَرَارَةَ الدُّنْيَا بِحَلَاوَةِ الْآخِرَةِ

Tafseer Al Sa'alby – from Ja'far Bin Muhammad[asws], and Tafseer Al Qusheyri, from Jabir Al Ansari –

'The Prophet[saww] saw (Syeda) Fatima[asws] and upon her[asws] was a robe from the camel skin, and she[asws] was grinding the mill with her[asws] hands, and feeding her[asws] child, so the eyes of Rasool-Allah[saww] overflowed with tears. He[saww] said: 'O daughter[asws]! The bitterness of the world has hastened with the sweetness of the Hereafter'.

فَقَالَتْ يَا رَسُولَ اللَّهِ الْحَمْدُ لِلَّهِ عَلَى نَعْمَائِهِ وَ الشُّكْرُ لِلَّهِ عَلَى آلَائِهِ فَأَنْزَلَ اللَّهُ وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضى.

She[asws] said: 'O Rasool-Allah[saww]! The Praise is for Allah[azwj] upon His[azwj] Bounties, and the thanks is to Allah[azwj] upon His[azwj] Favours'. So, it was Revealed: ***And soon your Lord will Give you, so you will be pleased [93:5]***''.[217]

ابْنُ شَاهِينٍ فِي مَنَاقِبِ فَاطِمَةَ وَ أَحْمَدُ فِي مُسْنَدِ الْأَنْصَارِ بِإِسْنَادِهِمَا عَنْ أَبِي هُرَيْرَةَ وَ ثَوْبَانَ أَنَّهُمَا قَالا كَانَ النَّبِيُّ ص يَبْدَأُ فِي سَفَرِهِ بِفَاطِمَةَ وَ يَخْتِمُ بِهَا فَجَعَلَتْ وَقْتاً سِتْراً مِنْ كِسَاءٍ خَيْبَرِيَّةٍ لِقُدُومِ أَبِيهَا وَ زَوْجِهَا فَلَمَّا رَآهُ النَّبِيُّ ص تَجَاوَزَ عَنْهَا وَ قَدْ عُرِفَ الْغَضَبُ فِي وَجْهِهِ حَتَّى جَلَسَ عِنْدَ الْمِنْبَرِ

Ibn Shaheen in (the book) 'Manaqib (Syeda) Fatima[asws]', and Ahmad in 'Musnad Al Ansar', by their chains from Abu Hureyra and Sowban both said,

'The Prophet[saww] would begin in his[saww] journey with (Syeda) Fatima[asws] and end with it. She[asws] made a thin curtain from a Khyberiya cloak for the arrival of her[asws] father[saww] and her[asws] husband. When the Prophet[saww] saw it, he[saww] crossed over from it, and the anger was recognised in his[saww] face, until he[saww] sat by the pulpit.

فَنَزَعَتْ قِلَادَهَا وَ قُرْطَيْهَا وَ مَسَكَتَيْهَا وَ نَزَعَتِ السِّتْرَ فَبَعَثَتْ بِهِ إِلَى أَبِيهَا وَ قَالَتْ اجْعَلْ هَذَا فِي سَبِيلِ اللَّهِ

[216] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 8 b
[217] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 8 c

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She[asws] removed her[asws] necklace, and her[asws] ear-rings, and her[asws] bracelets, and removed the curtain, and sent these to her[asws] father[saww] and said: 'Make this to be in the Way of Allah[azwj]'.

فَلَمَّا أَتَاهُ قَالَ ع قَدْ فَعَلَتْ فِدَاهَا أَبُوهَا ثَلَاثَ مَرَّاتٍ مَا لِآلِ مُحَمَّدٍ وَ لِلدُّنْيَا فَإِنَّهُمْ خُلِقُوا لِلْآخِرَةِ وَ خُلِقَتِ الدُّنْيَا لَهُمْ

When he (the messenger) came to him[saww], he[saww] said: 'I[saww] have done so, may her[asws] father[saww] be sacrificed for her[asws]' – three times: 'What have the Progeny[asws] of Muhammad[saww] and the world, for they[asws] have been Created for the Hereafter, and the world has been Created for them[asws]'.

وَ فِي رِوَايَةِ أَحْمَدَ فَإِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ لَا أُحِبُّ أَنْ يَأْكُلُوا طَيِّبَاتِهِمْ فِي حَيَاتِهِمُ الدُّنْيَا.

And in a report of Ahmad (Bin Hanbal), 'They[asws] are People[asws] of my[saww] Household, and I[saww] do not like it that they[asws] should be eating their good things in their[asws] lives of the world''.[218] (A non-Shia source)

أَبُو صَالِحٍ الْمُؤَذِّنُ فِي كِتَابِهِ بِالْإِسْنَادِ عَنْ عَلِيٍّ ع أَنَّ النَّبِيَّ ص دَخَلَ عَلَى ابْنَتِهِ فَاطِمَةَ فَإِذَا فِي عُنُقِهَا قِلَادَةٌ فَأَعْرَضَ عَنْهَا فقطعها [فَقَطَعَتْهَا] فَرَمَتْ بِهَا فَقَالَ رَسُولُ اللَّهِ أَنْتِ مِنِّي يَا فَاطِمَةُ ثُمَّ جَاءَهَا سَائِلٌ فَنَاوَلَتْهُ الْقِلَادَةَ.

Abu Salih Al Muwazzin in his book, by the chain,

'From Ali[asws]: 'The Prophet[saww] entered to see his[saww] daughter[asws] Fatima[asws], and there was a necklace in her[asws] neck, so he[saww] turned away from her[asws]. She[asws] put it away. Rasool-Allah[saww] said: 'You[asws] are from me[saww], O Fatima[asws]!' Then a beggar came to her[asws], so she[asws] gave him the necklace''.[219]

أَبُو الْقَاسِمِ الْقُشَيْرِيُّ فِي كِتَابِهِ قَالَ بَعْضُهُمْ انْقَطَعْتُ فِي الْبَادِيَةِ عَنِ الْقَافِلَةِ فَوَجَدْتُ امْرَأَةً فَقُلْتُ لَهَا مَنْ أَنْتِ فَقَالَتْ وَ قُلْ سَلامٌ فَسَوْفَ تَعْلَمُونَ فَسَلَّمْتُ عَلَيْهَا فَقُلْتُ مَا تَصْنَعِينَ هَاهُنَا قَالَتْ مَنْ يَهْدِ اللَّهُ فَلا مُضِلَّ لَهُ

Abu Al Qasim Al Qusheyri in his book, 'One of them said,

'I cut across in the wilderness away from the caravan. I found a woman, so I said to her, 'Who are you?' She said, '***and say: 'Salam!', for soon they would come to know [43:89]***'. So, I greeted unto her. I said, 'What are you doing over here?' She said, '***And one whom Allah Guides, so there would be no strayer for him. [39:37]***'.

فَقُلْتُ أَ مِنَ الْجِنِّ أَنْتِ أَمْ مِنَ الْإِنْسِ قَالَتْ يا بَنِي آدَمَ خُذُوا زِينَتَكُمْ فَقُلْتُ مِنْ أَيْنَ أَقْبَلْتِ قَالَتْ يُنادَوْنَ مِنْ مَكانٍ بَعِيدٍ فَقُلْتُ أَيْنَ تَقْصِدِينَ قَالَتْ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ

I said, 'Are you from the Jinn or from the human beings?' She said, '***O Children of Adam! Take to your adornments [7:31]***'. I said, 'Where are you coming from?' She said, '***They would be***

[218] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 8 d
[219] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 8 e

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called out to from a remote place' [41:44]. I said, 'Where are you headed?' She said, '***And for the Sake of Allah, Hajj of the House is incumbent upon the people [3:97]***'.

فَقُلْتُ مَتَى انْقَطَعْتِ قَالَتْ وَ لَقَدْ خَلَقْنَا السَّماواتِ وَ الْأَرْضَ ...فِي سِتَّةِ أَيَّامٍ فَقُلْتُ أَ تَشْتَهِينَ طَعَاماً فَقَالَتْ وَ ما جَعَلْناهُمْ جَسَداً لا يَأْكُلُونَ الطَّعامَ فَأَطْعَمْتُهَا

I said, 'When did you cut across (the desert)?' She said, ***And We have Created the skies and the earth . . . in six days [50:38]***'. I said, 'Would you like some food?' She said, '***And We did not Make them as bodies not eating the food, [21:8]***'. So I fed her.

ثُمَّ قُلْتُ هَرْوِلِي وَ لَا تَعَجَّلِي قَالَتْ لا يُكَلِّفُ اللَّهُ نَفْساً إِلَّا وُسْعَها فَقُلْتُ أُرْدِفُكِ فَقَالَتْ لَوْ كانَ فِيهِما آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتا فَنَزَلْتُ فَأَرْكَبْتُهَا فَقَالَتْ سُبْحانَ الَّذِي سَخَّرَ لَنا هذا

I said, 'Sprint, and do not hasten!' She said, ***"Allah does not Encumber a soul except to its capacity. [2:286]***'. I said, 'Shall I travel behind you?' She said, '***If there had been a god in them (skies and the earth) except Allah, it (universe) would have been spoilt. [21:22]***'. So, I descended and let her ride. She said, '***Glory be to the One Who Subjugated this one for us, [43:13]***'.

فَلَمَّا أَدْرَكْنَا الْقَافِلَةَ قُلْتُ أَ لَكِ أَحَدٌ فِيهَا قَالَتْ يا داوُدُ إِنَّا جَعَلْناكَ خَلِيفَةً فِي الْأَرْضِ وَ ما مُحَمَّدٌ إِلَّا رَسُولٌ يا يَحْيى خُذِ الْكِتابَ يا مُوسى إِنِّي أَنَا اللَّهُ

When we came across the caravan, I said, 'Is there anyone for you in it?' She said, '***"O Dawood! Surely, We Made you a Caliph in the earth, [38:26] And Muhammad is not except for a Rasool; [3:144] "O Yahya! Grab the Book [19:12] "O Musa! [20:11] I am Allah! [20:14]***'.

فَصِحْتُ بِهَذِهِ الْأَسْماءِ فَإِذَا أَنَا بِأَرْبَعَةِ شَبَابٍ مُتَوَجِّهَيْنِ نَحْوَهَا فَقُلْتُ مَنْ هَؤُلَاءِ مِنْكِ قَالَتْ الْمالُ وَ الْبَنُونَ زِينَةُ الْحَياةِ الدُّنْيا فَلَمَّا أَتَوْهَا قَالَتْ يا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ فَكَافُونِي بِأَشْيَاءَ فَقَالَتْ وَ اللَّهُ يُضاعِفُ لِمَنْ يَشاءُ فَزَادُوا عَلَيَّ

I shouted with these names, and there, I was with four youths heading towards her. I said, 'Who are they from you?' She said, ***The wealth and the sons are an adornment of the life of the world, [18:46]***. When they came to her, she said, ***'O father! Employ him. Surely he is the best of the one you can employ, being strong, trustworthy' [28:26]***. So they sufficed me with certain things. She said, '***and Allah Multiplies for the one He so desires to; [2:261]***. So they increased upon me.

فَسَأَلْتُهُمْ عَنْهَا فَقَالُوا هَذِهِ أُمُّنَا فِضَّةُ جَارِيَةُ الزَّهْرَاءِ ع مَا تَكَلَّمَتْ مُنْذُ عِشْرِينَ سَنَةً إِلَّا بِالْقُرْآنِ.

I asked them about her. They said, 'This is our mother Fizza[as], maid of (Syeda) Al-Zahra[asws]. She[as] has not spoken for the last twenty years except by the Quran''.[220]

[220] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 8 f

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9- فيه، الدروع الواقية مِنْ كِتَابِ زُهْدِ النَّبِيِّ ص لِأَبِي جَعْفَرٍ أَحْمَدَ الْقُمِّيِّ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ ص وَ إِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ بَكَى النَّبِيُّ ص بُكَاءً شَدِيداً وَ بَكَتْ صَحَابَتُهُ لِبُكَائِهِ وَ لَمْ يَدْرُوا مَا نَزَلَ بِهِ جَبْرَئِيلُ ع وَ لَمْ يَسْتَطِعْ أَحَدٌ مِنْ صَحَابَتِهِ أَنْ يُكَلِّمَهُ

(The book) 'Al Dur'u Al Waqiya', from the book 'Zuhad Al Nabi[saww]' of Abu Ja'far Ahmad Al Qummi –

'When this Verse was Revealed unto the Prophet[saww]: *And surely Hell is Promised to them altogether [15:43] For it there are seven doors, each door being for an Assigned segment of them [15:44]*, the Prophet[saww] cried with intense crying, and his[saww] companions cried to his[saww] crying, and they did not know what Jibraeel[as] had descended with, and no one had the ability from his companion to speak to him[saww].

وَ كَانَ النَّبِيُّ ص إِذَا رَأَى فَاطِمَةَ ع فَرِحَ بِهَا فَانْطَلَقَ بَعْضُ أَصْحَابِهِ إِلَى بَابِ بَيْتِهَا فَوَجَدَ بَيْنَ يَدَيْهَا شَعِيراً وَ هِيَ تَطْحَنُ فِيهِ وَ تَقُولُ وَ ما عِنْدَ اللَّهِ خَيْرٌ وَ أَبْقى

And it was so that the Prophet[saww], whenever he[saww] saw (Syeda) Fatima[asws], would rejoice with her[asws]. One of his[saww] companions came to the door of her[asws] house and found barley being in front of her[asws] and she[asws] was grinding it and saying: *and what is in the Presence of Allah is better and more lasting. [28:60].*

فَسَلَّمَ عَلَيْهَا وَ أَخْبَرَهَا بِخَبَرِ النَّبِيِّ ص وَ بُكَائِهِ فَنَهَضَتْ وَ الْتَفَّتْ بِشَمْلَةٍ لَهَا خَلَقَةٍ قَدْ خِيطَتْ فِي اثْنَيْ عَشَرَ مَكَاناً بِسَعَفِ النَّخْلِ

He greeted unto her[asws] and informed her[asws] with news of the Prophet[saww] and his[saww] crying. She[asws] got up and wrapped in a worn-out outer garment of hers[asws] which had been sewn (patched) in twelve places with a barrack of the palm tree.

فَلَمَّا خَرَجَتْ نَظَرَ سَلْمَانُ الْفَارِسِيُّ إِلَى الشَّمْلَةِ وَ بَكَى وَ قَالَ وَا حُزْنَاهُ إِنَّ بَنَاتِ قَيْصَرَ وَ كِسْرَى لَفِي السُّنْدُسِ وَ الْحَرِيرِ وَ ابْنَةُ مُحَمَّدٍ ص عَلَيْهَا شَمْلَةُ صُوفٍ خَلَقَةٌ قَدْ خِيطَتْ فِي اثْنَيْ عَشَرَ مَكَاناً

When she[asws] went out, Salman Al Farsi[ra] looked at the blanket and cried, and said, 'Oh its grief! The daughters of Caesar and Chosroe are wrapping in the brocade, and the silk, while the daughter[asws] of Muhammad[saww] has a worn-out woollen outer garment upon her which has been patched in twelve places!'

فَلَمَّا دَخَلَتْ فَاطِمَةُ عَلَى النَّبِيِّ ص قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ سَلْمَانَ تَعَجَّبَ مِنْ لِبَاسِي فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا لِي وَ لِعَلِيٍّ مُنْذُ خَمْسِ سِنِينَ إِلَّا مَسَكُ كَبْشٍ نَحْلِفُ عَلَيْهَا بِالنَّهَارِ بَعِيرَنَا فَإِذَا كَانَ اللَّيْلُ افْتَرَشْنَاهُ وَ إِنَّ مِرْفَقَتَنَا لَمِنْ أَدَمٍ حَشْوُهَا لِيفٌ

When Fatima[asws] entered to see the Prophet[saww], she[asws] said: 'O Rasool-Allah[saww]! Salman[ra] was surprised from my[asws] clothing. By the One[azwj] Who Sent you[saww] with the truth! There is nothing for me[asws] and Ali[asws] since five years except a sheep skin we[asws] are feeding out camel upon it by the day, and when it is the night, we[asws] spread it out as bedding, and the stuffing from its fibres get attached to us[asws]'.

فَقَالَ النَّبِيُّ ص يَا سَلْمَانُ إِنَّ ابْنَتِي لَفِي الْحَيْلِ السَّوَابِقِ ثُمَّ قَالَتْ يَا أَبَتِ فَدَيْتُكَ مَا الَّذِي أَبْكَاكَ فَذَكَرَ لَهَا مَا نَزَلَ بِهِ جَبْرَئِيلُ مِنَ الْآيَتَيْنِ الْمُتَقَدِّمَتَيْنِ

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The Prophet[saww] said: ‘O Salman[ra]! My[saww] daughter[asws] is among the preceding horses’. Then she[asws] said: ‘O father[saww]! May I[asws] be sacrificed for you[saww]! What is that which made you[saww] cry?’ He[saww] mentioned to her[asws] what Jibraeel[as] had descended with, from the two preceding Verses.

قَالَ فَسَقَطَتْ فَاطِمَةُ ع عَلَى وَجْهِهَا وَ هِيَ تَقُولُ الْوَيْلُ ثُمَّ الْوَيْلُ لِمَنْ دَخَلَ النَّارَ

He (the narrator) said, ‘(Syeda) Fatima[asws] fell upon her[asws] face and she[asws] was saying: ‘The doom! Then the doom is for one who enters the Fire!’

فَسَمِعَ سَلْمَانُ فَقَالَ يَا لَيْتَنِي كُنْتُ كَبْشاً لِأَهْلِي فَأَكَلُوا لَحْمِي وَ مَزَّقُوا جِلْدِي وَ لَمْ أَسْمَعْ بِذِكْرِ النَّارِ

Salman[ra] heard. He[ra] said: ‘O alas! If only I[ra] was a ram of my[ra] family, so they would eat my[ra] flesh, and tear off my[ra] skin, and I[ra] had not heard mention of the Fire!’

وَ قَالَ أَبُو ذَرٍّ يَا لَيْتَ أُمِّي كَانَتْ عَاقِراً وَ لَمْ تَلِدْنِي وَ لَمْ أَسْمَعْ بِذِكْرِ النَّارِ

And Abu Zarr[ra] said, ‘O Alas! If only my[ra] mother had been barren and not begotten me[ra], and I[ra] had not heard mention of the Fire!’

وَ قَالَ مِقْدَادٌ يَا لَيْتَنِي كُنْتُ طَائِراً فِي الْقِفَارِ وَ لَمْ يَكُنْ عَلَيَّ حِسَابٌ وَ لَا عِقَابٌ وَ لَمْ أَسْمَعْ بِذِكْرِ النَّارِ

And Al Miqdad[ra] said, ‘O Alas! If only I[ra] was a bird in the desert and there was not Reckoning upon me[ra] nor any Punishment, and I[ra] had not heard mention of the Fire!’

وَ قَالَ عَلِيٌّ ع يَا لَيْتَ السِّبَاعَ مَزَّقَتْ لَحْمِي وَ لَيْتَ أُمِّي لَمْ تَلِدْنِي وَ لَمْ أَسْمَعْ بِذِكْرِ النَّارِ

And Ali[asws] said: ‘O Alas! If only the wild animals had chewed my[asws] flesh, and if only my[asws] mother[as] had not begotten me[asws], and I[asws] had not heard mention of the Fire!’

ثُمَّ وَضَعَ عَلِيٌّ ع يَدَهُ عَلَى رَأْسِهِ وَ جَعَلَ يَبْكِي وَ يَقُولُ وَا بُعْدَ سَفَرَاهْ وَا قِلَّةَ زَادَاهْ فِي سَفَرِ الْقِيَامَةِ يَذْهَبُونَ فِي النَّارِ وَ يُتَخَطَّفُونَ مَرْضَى لَا يُعَادُ سَقِيمُهُمْ وَ جَرْحَى لَا يُدَاوَى جَرِيحُهُمْ وَ أَسْرَى لَا يُفَكُّ أَسِيرُهُمْ مِنَ النَّارِ

Then Ali[asws] placed his[asws] hand upon his[asws] head and went on to cry and say: ‘Oh its journey! Oh the scarcity of its provision in the journey of Al-Qiyamah! They would be going to the Fire and they would be falling sick, their sick ones will not be consoled, and they would be injured, their injuries would not be medicated with, and they would be captives, their captivity from the Fire would not be released.

يَأْكُلُونَ وَ مِنْهَا يَشْرَبُونَ وَ بَيْنَ أَطْبَاقِهَا يَتَقَلَّبُونَ وَ بَعْدَ لُبْسِ الْقُطْنِ مُقَطَّعَاتِ النَّارِ يَلْبَسُونَ وَ بَعْدَ مُعَانَقَةِ الْأَزْوَاجِ مَعَ الشَّيَاطِينِ مُقَرَّنُونَ.

They would be eating, and from it they would be drinking, and they would be turning between its layers, and after (all that) they would be wearing the cotton (tar) pieces of fire as clothing,

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~~and after (all that) they would be hugging the Satans[la] as spouse having been paired with''.~~[221]
(From a non-shia source)

10- كشف، كشف الغمة مِنْ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ إِذَا سَافَرَ آخِرُ عَهْدِهِ بِإِنْسَانٍ مِنْ أَهْلِهِ فَاطِمَةُ وَ أَوَّلُ مَنْ يَدْخُلُ عَلَيْهِ إِذَا قَدِمَ فَاطِمَةُ ع

(The book) 'Kashf Al Ghumma', from 'Musnad' of Ahmad Bin Hanbal,

'From Sowban, slave of Rasool-Allah[saww] having said, 'It was so that whenever Rasool-Allah[saww] travelled, the last of his[saww] pacts with a person from his[saww] family members, would be (Syeda) Fatima[asws], and the first one to enter to see when he[saww] arrived, would be (Syeda) Fatima[asws]'.

قَالَ فَقَدِمَ مِنْ غَزَاةٍ فَأَتَاهَا فَإِذَا هُوَ بِمِسْحٍ عَلَى بَابِهَا وَ رَأَى عَلَى الْحَسَنِ وَ الْحُسَيْنِ ع قُلْبَيْنِ مِنْ فِضَّةٍ فَرَجَعَ وَ لَمْ يَدْخُلْ عَلَيْهَا

He (the narrator) said, 'He[saww] arrived from a batted, so he[saww] came to her[asws], and there he[saww] was wiping upon her[asws] door and he[saww] saw Al-Hassan[asws] and Al-Husayn[asws] having two anklets of silver upon them[asws]. He[saww] returned and did not enter to see her[asws].

فَلَمَّا رَأَتْ ذَلِكَ فَاطِمَةُ ظَنَّتْ أَنَّهُ لَمْ يَدْخُلْ عَلَيْهَا مِنْ أَجْلِ مَا رَأَى فَهَتَكَتِ السِّتْرَ وَ نَزَعَتِ الْقُلْبَيْنِ مِنَ الصَّبِيَّيْنِ فَقَطَّعَتْهُمَا فَبَكَى الصَّبِيَّانُ فَقَسَمَتْهُ بَيْنَهُمَا فَانْطَلَقَا إِلَى رَسُولِ اللَّهِ ص وَ هُمَا يَبْكِيَانِ

When Fatima[asws] saw that, she[asws] thought that he[saww] did not enter to see her[asws] from the reason of what he[saww] had seen. So, she[asws] took off the curtain, and removed the anklets from the two children, and cut them. The children cried. She[asws] divided it between them[asws]. They[asws] went to Rasool-Allah[azwj], and they[asws] were crying.

فَأَخَذَهُ رَسُولُ اللَّهِ ص مِنْهُمَا وَ قَالَ يَا ثَوْبَانُ اذْهَبْ بِهَذَا إِلَى بَنِي فُلَانٍ أَهْلِ بَيْتٍ بِالْمَدِينَةِ وَ اشْتَرِ لِفَاطِمَةَ قِلَادَةً مِنْ عَصَبٍ وَ سِوَارَيْنِ مِنْ عَاجٍ فَإِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَ لَا أُحِبُّ أَنْ يَأْكُلُوا طَيِّبَاتِهِمْ فِي حَيَاتِهِمُ الدُّنْيَا.

Rasool-Allah[saww] took it from them[asws] and said: 'O Sowban! Go with this to the clan of so and so family at Al-Medina and buy a necklace of bones for Fatima[asws] and two bracelets of ivory, for they[asws] are People[asws] of my[saww] Household, and I[saww] do not like them[asws] to be eating their goodly thing during their[asws] lifetime of the world''.[222] (From a non-Shia source as they try to fabricate to derogate the higher position of Ahl Al-Bayt[asws])

11- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ فُرَاتِ بْنِ أَحْنَفَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَيْسَ عَلَى وَجْهِ الْأَرْضِ بَقْلَةٌ أَشْرَفَ وَ لَا أَنْفَعَ مِنَ الْفَرْفَخِ وَ هُوَ بَقْلَةُ فَاطِمَةَ ع

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from usman Bin Isa, from Furaat Bin Ahnaf who said,

[221] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 9
[222] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 10

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‘I heard Abu Abdullah[asws] saying: ‘There isn’t any vegetable upon the surface of the earth more noble, nor more beneficial than purslane, and it is the vegetable of Fatima[asws]’.

ثُمَّ قَالَ لَعَنَ اللَّهُ بَنِي أُمَيَّةَ هُمْ سَمَّوْهَا بَقْلَةَ الْحَمْقَاءِ بُغْضاً لَنَا وَ عَدَاوَةً لِفَاطِمَةَ ع.

Then he[asws] said: ‘May Allah[azwj] Curse the clan of Umayya! They have named it as the vegetable of the idiots, in hatred towards us[asws], and enmity to (Syeda) Fatima[asws]!’’[223]

12- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَقْلَةُ رَسُولِ اللَّهِ ص الْهِنْدَبَاءُ وَ بَقْلَةُ أَمِيرِ الْمُؤْمِنِينَ ع الْبَاذَرُوجُ وَ بَقْلَةُ فَاطِمَةَ ع الْفَرْفَحُ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions,

‘From Abu Abdullah[asws] having said: ‘The vegetable liked (by) Rasool-Allah[saww] was the endive, and the vegetable liked (by) Amir Al-Momineen[asws] was the basil, and the vegetable liked (by) ‘(Syeda) Fatima[asws] was the purslane’’.[224]

13- يب، تهذيب الأحكام مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ جَنَابٍ عَنْ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فَاطِمَةَ ع كَانَتْ تَأْتِي قُبُورَ الشُّهَدَاءِ فِي كُلِّ غَدَاةِ سَبْتٍ فَتَأْتِي قَبْرَ حَمْزَةَ وَ تَتَرَحَّمُ عَلَيْهِ وَ تَسْتَغْفِرُ لَهُ.

(The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al-Husayn, from Muhassin Bin Ahmad, from Muhammad Bin Hanan, from Yunus,

‘From Abu Abdullah[asws] having said: ‘(Syeda) Fatima[asws] used to go to the graves of the martyrs every Saturday morning. She[asws] would come to the grave of Hamza[asws] and seek Mercy (of Allah[azwj] upon him[ra], and seek Forgiveness for him[ra]’’.[225]

~~14- فس، تفسير القمي إِنَّمَا النَّجْوى مِنَ الشَّيْطانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضارِّهِمْ شَيْئاً إِلَّا بِإِذْنِ اللَّهِ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ قَالَ فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ سَبَبُ نُزُولِ هَذِهِ الْآيَةِ أَنَّ فَاطِمَةَ ع رَأَتْ فِي مَنَامِهَا أَنَّ رَسُولَ اللَّهِ ص هَمَّ أَنْ يَخْرُجَ هُوَ وَ فَاطِمَةُ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ ع مِنَ الْمَدِينَةِ فَخَرَجُوا حَتَّى جَاوَزُوا مِنْ حِيطَانِ الْمَدِينَةِ~~

~~Tafseer Al Qummi –~~

~~***‘But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah, therefore the Momineen should rely upon Allah [58:10]’–***~~

~~He said, ‘It is narrated to me by my father, from Muhammad Bin Abu Umeyr, from Abu Baseer,~~

~~‘From Abu Abdullah[asws]: ‘The cause of the Revelation of this Verse was that ‘(Syeda) Fatima[asws] had seen in her[asws] dream that Rasool Allah[saww] had thought of going out from Al Medina,~~

[223] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 11
[224] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 12
[225] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 13

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he[saww], and '(Syeda) Fatima[asws], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws]. They[asws] went out until they[asws] had exceeded past the walls of Al-Medina.

فَتَعَرَّضَ لَهُمْ طَرِيقَانِ فَأَخَذَ رَسُولُ اللَّهِ ص ذَاتَ الْيَمِينِ حَتَّى انْتَهَى بِهِمْ إِلَى مَوْضِعٍ فِيهِ نَخْلٌ وَ مَاءٌ فَاشْتَرَى رَسُولُ اللَّهِ ص شَاةً كَبْرَاءَ وَ هِيَ الَّتِي فِي إِحْدَى أُذُنَيْهَا نُقَطٌ بِيضٌ فَأَمَرَ بِذَبْحِهَا فَلَمَّا أَكَلُوا مَاتُوا فِي مَكَانِهِمْ

Two roads presented to them[asws]. Rasool-Allah[saww] took to the right until he[saww] ended with them to a place wherein were palm trees and water. Rasool-Allah[saww] bought a large sheep, and it is which had a white spot in one of its ears. He[saww] instructed with slaughtering it. When they[asws] had eaten it, they[asws] (all) died in their places.

فَانْتَبَهَتْ فَاطِمَةُ بَاكِيَةً ذَعِرَةً فَلَمْ تُخْبِرْ رَسُولَ اللَّهِ ص بِذَلِكَ فَلَمَّا أَصْبَحَتْ جَاءَ رَسُولُ اللَّهِ ص بِحِمَارٍ فَأَرْكَبَ عَلَيْهِ فَاطِمَةَ ع وَ أَمَرَ أَنْ يَخْرُجَ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ ع مِنَ الْمَدِينَةِ كَمَا رَأَتْ فَاطِمَةُ فِي نَوْمِهَا

(Syeda) Fatima[asws] woke up crying in trepidation, but did not inform Rasool-Allah[saww] with that. When it was morning, Rasool-Allah[saww] came with a donkey, made (Syeda) Fatima[asws] ride upon it, and instructed that Amir Al-Momineen[asws], and Al-Hassan[asws] and Al-Husayn[asws] go out from Al-Medina, like what (Syeda) Fatima[asws] had seen in her[asws] dream.

فَلَمَّا خَرَجُوا مِنْ حِيطَانِ الْمَدِينَةِ عَرَضَ لَهُ طَرِيقَانِ فَأَخَذَ رَسُولُ اللَّهِ ص ذَاتَ الْيَمِينِ كَمَا رَأَتْ فَاطِمَةُ حَتَّى انْتَهَوْا إِلَى مَوْضِعٍ فِيهِ نَخْلٌ وَ مَاءٌ فَاشْتَرَى رَسُولُ اللَّهِ ص شَاةً كَمَا رَأَتْ فَاطِمَةُ ع فَأَمَرَ بِذَبْحِهَا فَذُبِحَتْ وَ شُوِيَتْ

When they[asws] had gone out from the walls of Al-Medina, two roads presented to him[saww], so Rasool-Allah[saww] took to the right, like what '(Syeda) Fatima[asws] had seen, until they[asws] ended up to a place wherein were palm trees and water. Rasool-Allah[saww] bought a sheep, like what (Syeda) Fatima[asws] had seen, and instructed with slaughtering it. So, it was slaughtered and grilled.

فَلَمَّا أَرَادُوا أَكْلَهَا قَامَتْ فَاطِمَةُ وَ تَنَحَّتْ نَاحِيَةً مِنْهُمْ تَبْكِي مَخَافَةَ أَنْ يَمُوتُوا فَطَلَبَهَا رَسُولُ اللَّهِ ص حَتَّى وَقَعَ عَلَيْهَا وَ هِيَ تَبْكِي فَقَالَ مَا شَأْنُكِ يَا بُنَيَّةِ

When they wanted to eat, (Syeda) Fatima[asws] stood up and isolated away from them[asws] crying, fearing that they[asws] would be dying. Rasool-Allah[saww] searched for her[asws] until he[saww] came to her[asws], and she[asws] was crying. He[saww] said: 'What is your[asws] concern, O daughter[asws]?'

قَالَتْ يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ الْبَارِحَةَ كَذَا وَ كَذَا فِي نَوْمِي وَ قَدْ فَعَلْتَ أَنْتَ كَمَا رَأَيْتُهُ فَتَنَحَّيْتُ عَنْكُمْ فَلَا أَرَاكُمْ تَمُوتُونَ

She[asws] said: 'O Rasool-Allah[saww]! Last night I[asws] saw such and such during my[asws] sleep, and you[saww] have done like what I[asws] have seen, so I[asws] went aside from you[asws] all, for I[asws] cannot see you[asws] all dying'.

فَقَامَ رَسُولُ اللَّهِ ص فَصَلَّى رَكْعَتَيْنِ ثُمَّ نَاجَى رَبَّهُ فَنَزَلَ عَلَيْهِ جَبْرَئِيلُ فَقَالَ يَا مُحَمَّدُ هَذَا شَيْطَانٌ يُقَالُ لَهُ الدِّهَارُ وَ هُوَ الَّذِي أَرَى فَاطِمَةَ هَذِهِ الرُّؤْيَا وَ يُؤْذِي الْمُؤْمِنِينَ فِي نَوْمِهِمْ مَا يَغْتَمُّونَ بِهِ

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Rasool-Allah[saww] stood up and prayed two Cycles Salat, then whispered to his[saww] Lord[azwj]. Jibraeel[as] descended unto him[saww]. He[as] said: 'O Muhammad[saww]! This is a Satan[la] called Al-Dihar, and he[la] is the one Fatima[asws] had seen in this dream, and he[la] hurts the Momineen in their sleep and they are saddened by him[la]'.

فَأَمَرَ جَبْرَئِيلَ فَجَاءَ بِهِ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ أَنْتَ أَرَيْتَ فَاطِمَةَ هَذِهِ الرُّؤْيَا فَقَالَ نَعَمْ يَا مُحَمَّدُ فَبَزَقَ عَلَيْهِ ثَلَاثَ بَزَقَاتٍ فَشَجَّهُ فِي ثَلَاثِ مَوَاضِعَ

He[saww] instructed Jibraeel[as], so he[as] came with him[la] to Rasool-Allah[saww]. He[saww] said to him[la]: 'Did you[la] appear to (Syeda) Fatima[asws] in this dream?' He[la] said, 'Yes, O Muhammad[saww]!' He[saww] spat at him[la] with three spits, and it notched him[la] in three places.

ثُمَّ قَالَ جَبْرَئِيلُ لِمُحَمَّدٍ قُلْ يَا مُحَمَّدُ إِذَا رَأَيْتَ فِي مَنَامِكَ شَيْئاً تَكْرَهُهُ أَوْ رَأَى أَحَدٌ مِنَ الْمُؤْمِنِينَ فَلْيَقُلْ أَعُوذُ بِمَا عَاذَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ وَ أَنْبِيَاؤُهُ الْمُرْسَلُونَ وَ عِبَادُهُ الصَّالِحُونَ مِنْ شَرِّ مَا رَأَيْتُ وَ مِنْ رُؤْيَايَ

Then Jibraeel[as] said to Muhammad[saww]: 'Say, O Muhammad[saww], whenever you[saww] see something in your[saww] dream you[saww] dislike, or one of the Momineen sees so, then let him say, 'I seek Refuge with what the Angels of Proximity of Allah[azwj] and His[azwj] Prophets[as], the Rasools[as], and His[azwj] righteous servants have sheltered with, from the evil of what I have seen, and from my dream'.

وَ يَقْرَأُ الْحَمْدَ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ وَ يَتْفُلُ عَنْ يَسَارِهِ ثَلَاثَ تَفَلَاتٍ فَإِنَّهُ لَا يَضُرُّهُ مَا رَأَى وَ أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ إِنَّمَا النَّجْوى مِنَ الشَّيْطانِ الْآيَةَ.

And he should recite (Surah) Al Hamd (Chapter 1), and 'Al Mawizateyn', (Chapters 113 & 114) and 'Say He[azwj] Allah[azwj] is One', and spit on his left with three spits, so it would not harm him what he had seen. And Allah[azwj] Revealed unto His[azwj] Rasool[saww]: ***But rather, the secret counsels are from the Satan, [58:10]*** – the Verse''.[226] (A clear fabrication as Iblis cannot appear in dreams of Ahl Al-Bayt[asws])

15 – شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَأَتْ فَاطِمَةُ ع فِي النَّوْمِ كَأَنَّ الْحَسَنَ وَ الْحُسَيْنَ ذُبِحَا أَوْ قُتِلَا فَأَخْبَرَتْهَا ذَلِكَ فَأَخْبَرَتْ بِهِ رَسُولَ اللَّهِ ص فَقَالَ يَا رُؤْيَا فَتَمَثَّلَتْ بَيْنَ يَدَيْهِ قَالَ أَنْتِ أَرَيْتِ فَاطِمَةَ هَذَا الْبَلَاءَ قَالَتْ لَا

Tafseer Al Ayyashi – From Abu Baseer,

''(Syeda) Fatima[asws] saw in her[asws] dream as if Al Hassan[asws] and Al Husayn[asws] had been slaughtered, or killed. She[asws] informed that. Rasool-Allah[saww] informed with it. He[saww] said: 'O dream!' So, it was resembled in front of him[saww]. He[saww] said: 'Did you show Fatima[asws] this calamity?' It said, 'No'.

فَقَالَ يَا أَضْغَاثُ أَنْتِ أَرَيْتِ فَاطِمَةَ هَذَا الْبَلَاءَ قَالَتْ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ فَمَا أَرَدْتِ بِذَلِكِ قَالَتْ أَرَدْتُ أَنْ أُحْزِنَهَا فَقَالَ لِفَاطِمَةَ اسْمَعِي لَيْسَ هَذَا بِشَيْءٍ.

He[saww] said: 'O muddled up (dream)! Did you show Fatima[asws] this calamity?' It said, 'Yes, O Rasool-Allah[saww]!' He[saww] said: 'So what did you intend with that?' It said, 'I intended to sadden her[asws]'. He[saww] said to Fatima[asws]: 'Listen, this isn't anything''.[227]

[226] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 14
[227] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 15

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16- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع اسْتَأْذَنَ أَعْمَى عَلَى فَاطِمَةَ ع فَحَجَبَتْهُ فَقَالَ رَسُولُ اللَّهِ ص لَهَا لِمَ حَجَبْتِيهِ وَ هُوَ لَا يَرَاكِ فَقَالَتْ ع إِنْ لَمْ يَكُنْ يَرَانِي فَإِنِّي أَرَاهُ وَ هُوَ يَشَمُّ الرِّيحَ فَقَالَ رَسُولُ اللَّهِ ص أَشْهَدُ أَنَّكِ بَضْعَةٌ مِنِّي.

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

'From Musa[asws] Bin Ja'far[asws], from his[asws] forefathers[asws] having said: 'Ali[asws] said: 'A blind man sought permission to see (Syeda) Fatima[asws]. She[asws] veiled from him (behind a curtain). Rasool-Allah[saww] said to her[asws]: 'Why did you[asws] veil and he cannot see you[asws]?' She[asws] said: 'Even if he cannot see me[asws], but I[asws] can see him, and he can smell the aroma'. Rasool-Allah[saww] said: 'I[saww] testify that you[asws] are a part of me[saww]''.[228]

وَ بِهَذَا الْإِسْنَادِ قَالَ: سَأَلَ رَسُولُ اللَّهِ ص أَصْحَابَهُ عَنِ الْمَرْأَةِ مَا هِيَ قَالُوا عَوْرَةٌ قَالَ فَمَتَى تَكُونُ أَدْنَى مِنْ رَبِّهَا فَلَمْ يَدْرُوا

And by this chain, said,

'Rasool-Allah[saww] asked his[saww] companions about the woman: 'What is she?' They said, 'One to be covered'. He[saww] said: 'When does she become closest to her Lord[azwj]?' They did not know.

فَلَمَّا سَمِعَتْ فَاطِمَةُ ع ذَلِكَ قَالَتْ أَدْنَى مَا تَكُونُ مِنْ رَبِّهَا أَنْ تَلْزَمَ قَعْرَ بَيْتِهَا فَقَالَ رَسُولُ اللَّهِ ص إِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي.

When (Syeda) Fatima[asws] heard that, she[asws] said: 'The closest she can be from her Lord[azwj] is when she sticks to the bottom of her house'. Rasool-Allah[saww] said: 'Surely, Fatima[asws] is a part of me[saww]''.[229]

[228] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 16 a
[229] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 4 H 16 b

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باب 5 تزويجها صلوات الله عليها

CHAPTER 5 - HER[asws] MARRIAGE, MAY THE SALAWAAT OF ALLAH BE UPON HER[asws]

1- قل، إقبال الأعمال بِإِسْنَادِهِ إِلَى شَيْخِنَا الْمُفِيدِ فِي كِتَابِ حَدَائِقِ الرِّيَاضِ قَالَ: لَيْلَةَ إِحْدَى وَ عِشْرِينَ مِنَ الْمُحَرَّمِ وَ كَانَتْ لَيْلَةَ خَمِيسٍ سَنَةَ ثَلَاثٍ مِنَ الْهِجْرَةِ كَانَ زِفَافُ فَاطِمَةَ ابْنَةِ رَسُولِ اللَّهِ ص إِلَى مَنْزِلِ أَمِيرِ الْمُؤْمِنِينَ ع يُسْتَحَبُّ صَوْمُهُ شُكْراً لِلَّهِ تَعَالَى لِمَا وُفِّقَ مِنْ جَمْعِ حُجَّتِهِ وَ صَفْوَتِهِ.

(The book) 'Iqbal Al Amaal' – By his chain to our elder Al Mufeed in the book 'Hadaiq Al Riyaz', said,

'On the night of the twenty-first of Al-Muharram, and it was the night of Thursday of the year three from the Emigration, was the wedding of '(Syeda) Fatima[asws], daughter[asws] of Rasool-Allah[azwj], to the house of Amir Al-Momineen[asws]. It is recommended to Fast it in thanks to Allah[azwj] the Exalted due to the harmonious combination of His[azwj] Divine Authority and His[azwj] Elite''.[230]

وَ مِنْ تَارِيخِ بَغْدَادَ بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ: لَمَّا زُفَّتْ فَاطِمَةُ ع إِلَى عَلِيٍّ ع كَانَ النَّبِيُّ ص قُدَّامَهَا وَ جَبْرَئِيلُ عَنْ يَمِينِهَا وَ مِيكَائِيلُ عَنْ يَسَارِهَا وَ سَبْعُونَ أَلْفَ مَلَكٍ خَلْفَهَا يُسَبِّحُونَ اللَّهَ وَ يُقَدِّسُونَهُ حَتَّى طَلَعَ الْفَجْرُ.

And from (the book) 'Tareekh Baghdad' – by his chain to Ibn Abbas having said,

'When (Syeda) Fatima[asws] was wedded to Ali[asws], the Prophet[saww] was in front of her[asws], and Jibraeel[as] on her[asws] right, and Mikaeel[as] on her[asws] left, and seventy thousand Angels were behind her[asws], glorifying Allah[azwj] and extolling His[azwj] Holiness, until the emergence of dawn''.[231]

2- مصباح، فِي أَوَّلِ يَوْمٍ مِنْ ذِي الْحِجَّةِ زَوَّجَ رَسُولُ اللَّهِ ص فَاطِمَةَ ع مِنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ رُوِيَ أَنَّهُ كَانَ يَوْمَ السَّادِسِ.

(The book) 'Misbah' – 'During the first day of Zil Hajj, Rasool-Allah[saww] got (Syeda) Fatima[asws] married to Amir Al-Momineen[asws]. And it is reported that it was the sixth day''.[232]

3- ن، عيون أخبار الرضا عليه السلام جَعْفَرُ بْنُ نُعَيْمٍ الشَّاذَانِيُّ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ ابْنِ هَاشِمٍ عَنْ عَلِيِّ بْنِ مَعْبَدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ لَقَدْ عَاتَبَنِي رِجَالٌ مِنْ قُرَيْشٍ فِي أَمْرِ فَاطِمَةَ وَ قَالُوا خَطَبْنَاهَا إِلَيْكَ فَمَنَعْتَنَا وَ زَوَّجْتَ عَلِيّاً

(The book) 'Uyoon Akhbar Al-Reza[asws]' – Ja'far Bin Nueym Al Shazani, from Ahmad Bin Idrees, from Ibn Hashim, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

'From Abu Al-Hassan Ali[asws] Bin Musa Al-Reza[asws], from his[asws] father[asws], from his[asws] forefathers[asws], from Ali[asws] having said: 'Rasool-Allah[saww] said to me[asws]: 'Men from Qureysh

[230] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 1 a
[231] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 1 b
[232] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 2

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have exhausted me[saww] regarding the matter of (Syeda) Fatima[asws], and they are saying, 'We proposed her[asws] to you[saww], but you[saww] refused us and go her[asws] married to Ali[asws]!'

فَقُلْتُ لَهُمْ وَ اللَّهِ مَا أَنَا مَنَعْتُكُمْ وَ زَوَّجْتُهُ بَلِ اللَّهُ مَنَعَكُمْ وَ زَوَّجَهُ فَهَبَطَ عَلَيَّ جَبْرَئِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ جَلَّ جَلَالُهُ يَقُولُ لَوْ لَمْ أَخْلُقْ عَلِيّاً لَمَا كَانَ لِفَاطِمَةَ ابْنَتِكَ كُفْوٌ عَلَى وَجْهِ الْأَرْضِ آدَمُ فَمَنْ دُونَهُ.

I[saww] said to them: 'By Allah[azwj]! It was not I[saww] who refused you and married her[asws] to him[asws], but Allah[azwj] Refused you and got her[asws] married to him[asws]'. So, Jibraeel[as] came down unto me[saww] and said: 'O Muhammad[saww]! Allah[azwj], Majestic is His[azwj] Majesty, Says: "Had I[azwj] not Created Ali[asws], there would not have been any match for your[saww] daughter[asws] (Syeda) Fatima[asws] upon the surface of the earth, Adam[as] and the ones below him[as]''.[233]

4- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ يَحْيَى بْنِ هَاشِمٍ الْغَسَّانِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ جُوَيْرِ بْنِ سَعْدٍ عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ أَتَانِي أَبُو بَكْرٍ وَ عُمَرُ فَقَالا لَوْ أَتَيْتَ رَسُولَ اللَّهِ ص فَذَكَرْتَ لَهُ فَاطِمَةَ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al-Husayn, from Al-Husayn Bin Muhammad Al Asady, from Ja'far Bin Abdullah Al Alawy, from Yahya Bin Hashim Al Gassany, from Muhammad Bin Marwan, from Juweyr Bin Sa'ad, from Al Zahhak Bin Muzahim who said,

'I heard Ali[asws] Bin Abu Talib[asws] saying: 'Abu Bakr and Umar came to me[asws] and said, 'If you[asws] could go to Rasool-Allah[saww] and mention (Syeda) Fatima[asws] to him[saww]'.

قَالَ فَأَتَيْتُهُ فَلَمَّا رَآنِي رَسُولُ اللَّهِ ص ضَحِكَ ثُمَّ قَالَ مَا جَاءَ بِكَ يَا أَبَا الْحَسَنِ حَاجَتُكَ

He[asws] said: 'So, I[asws] went to him[saww]. When Rasool-Allah[saww] saw me[asws], he[saww] chuckled, then said: 'What have you[asws] come for O Abu Al-Hassan[asws], your[asws] need?'

قَالَ فَذَكَرْتُ لَهُ قَرَابَتِي وَ قِدَمِي فِي الْإِسْلَامِ وَ نُصْرَتِي لَهُ وَ جِهَادِي فَقَالَ يَا عَلِيُّ صَدَقْتَ فَأَنْتَ أَفْضَلُ مِمَّا تَذْكُرُ

He[asws] said: 'I[asws] mentioned my[asws] kinship to him[saww], and my[asws] ancientness in Al-Islam, and my[asws] help to him[saww], and my[asws] Jihad. He[saww] said: 'O Ali[asws]! You[asws] speak the truth, but you[asws] are (actually) superior than what you[asws] have mentioned'.

فَقُلْتُ يَا رَسُولَ اللَّهِ فَاطِمَةُ تُزَوِّجُنِيهَا فَقَالَ يَا عَلِيُّ إِنَّهُ قَدْ ذَكَرَهَا قَبْلَكَ رِجَالٌ فَذَكَرْتُ ذَلِكَ لَهَا فَرَأَيْتُ الْكَرَاهَةَ فِي وَجْهِهَا وَ لَكِنْ عَلَى رِسْلِكَ حَتَّى أَخْرُجَ إِلَيْكَ

I[asws] said: 'O Rasool-Allah[saww], (Syeda) Fatima[asws]! Get her[asws] married to me[asws]'. He[saww] said: 'O Ali[asws]! Men have mentioned her[asws] before you[asws] did, and I[saww] mentioned that to her[asws], but I[saww] saw abhorrence in her[asws] face, but you[asws] stay upon your[asws] kindness until I[saww] come back to you[asws]'.

[233] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 3

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فَدَخَلَ عَلَيْهَا فَقَامَتْ فَأَخَذَتْ رِدَاءَهُ وَ نَزَعَتْ نَعْلَيْهِ وَ أَتَتْهُ بِالْوَضُوءِ فَوَضَّأَتْهُ بِيَدِهَا وَ غَسَلَتْ رِجْلَيْهِ ثُمَّ قَعَدَتْ فَقَالَ لَهَا يَا فَاطِمَةُ فَقَالَتْ لَبَّيْكَ لَبَّيْكَ حَاجَتُكَ يَا رَسُولَ اللَّهِ

He[saww] entered to see her[asws]. She[asws] stood up and took his[saww] robe, and removed his[saww] slippers, and came to him[saww] with the water for performing wud'u. She[asws] poured it by her[asws] hands, and washed his[saww] feet, then sat down. He[saww] said to her[asws]: 'O Fatima[asws]! She[asws] said: 'Here I[asws] am! Here I[asws] am! Your[saww] need, O Rasool-Allah[saww]?'

قَالَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ مَنْ قَدْ عَرَفْتِ قَرَابَتَهُ وَ فَضْلَهُ وَ إِسْلَامَهُ وَ إِنِّي قَدْ سَأَلْتُ رَبِّي أَنْ يُزَوِّجَكِ خَيْرَ خَلْقِهِ وَ أَحَبَّهُمْ إِلَيْهِ وَ قَدْ ذَكَرَ مِنْ أَمْرِكِ شَيْئاً فَمَا تَرَيْنَ

He[saww] said: 'Ali[asws] Bin Abu Talib[asws] is someone you know of his[asws] kinship, and his[asws] merit, and his[asws] Islam, and I[saww] has asked my[saww] Lord[azwj] to get you[asws] married to best of His[azwj] creatures, and their most beloved to Him[azwj], and had mentioned something from your[asws] matter. So, what is your[asws] view?'

فَسَكَتَتْ وَ لَمْ تُوَلِّ وَجْهَهَا وَ لَمْ يَرَ فِيهِ رَسُولُ اللَّهِ ص كَرَاهَةً فَقَامَ وَ هُوَ يَقُولُ اللَّهُ أَكْبَرُ سُكُوتُهَا إِقْرَارُهَا

She[asws] was silent and did not turn her[asws] face and Rasool-Allah[saww] did not see any abhorrence in it. He[saww] stood up and he[saww] was saying: 'Allah[azwj] is the Greatest! Her[asws] silence is her[asws] acceptance'.

فَأَتَاهُ جَبْرَئِيلُ ع فَقَالَ يَا مُحَمَّدُ زَوِّجْهَا عَلِيَّ بْنَ أَبِي طَالِبٍ فَإِنَّ اللَّهَ قَدْ رَضِيَهَا لَهُ وَ رَضِيَهُ لَهَا

Jibraeel[as] came to him[saww] and said: 'O Muhammad[saww]! Get her[asws] married to Ali[asws] Bin Abu Talib[asws], for Allah[azwj] is Pleased for her[asws] to be for him[asws], and is Pleased for him[asws] to be for her[asws]'.

قَالَ عَلِيٌّ فَزَوَّجَنِي رَسُولُ اللَّهِ ص ثُمَّ أَتَانِي فَأَخَذَ بِيَدِي فَقَالَ قُمْ بِسْمِ اللَّهِ وَ قُلْ عَلَى بَرَكَةِ اللَّهِ وَ ما شاءَ اللَّهُ لا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ

Ali[asws] said: 'So, Rasool-Allah[saww] got me[asws] married (to her[asws]). Then he[saww] came to me[asws] and held my[asws] hand and said: 'Arise, in the Name of Allah[azwj], and say upon the Blessings of Allah[azwj]: 'And whatever Allah[azwj] so Desires! There is neither Might nor Strength except with Allah[azwj]. Rely upon Allah[azwj]!'

ثُمَّ جَاءَنِي حَتَّى أَقْعَدَنِي عِنْدَهَا ع ثُمَّ قَالَ اللَّهُمَّ إِنَّهُمَا أَحَبُّ خَلْقِكَ إِلَيَّ فَأَحِبَّهُمَا وَ بَارِكْ فِي ذُرِّيَّتِهِمَا وَ اجْعَلْ عَلَيْهِمَا مِنْكَ حَافِظاً وَ إِنِّي أُعِيذُهُمَا بِكَ وَ ذُرِّيَّتَهُمَا مِنَ الشَّيْطَانِ الرَّجِيمِ.

Then he[saww] came to me[asws] and seated me[asws] in her[asws] presence, then said: 'O Allah[azwj]! Both of them[asws] are the most beloved of Your[azwj] creatures to me[saww], so Love them[asws], and Bless in their[asws] offspring, and Make a Protector from You[azwj] to be upon them[asws], and I[saww] seek both their[asws] Refuge with You[azwj], and their[asws] offspring, from the Pelted Satan[la]''.[234]

[234] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 4

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5- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي غَالِبٍ أَحْمَدَ بْنِ مُحَمَّدٍ الزُّرَارِيِّ عَنْ خَالِهِ عَنِ الْأَشْعَرِيِّ عَنِ الْبَرْقِيِّ عَنِ ابْنِ أَسْبَاطٍ عَنْ دَاوُدَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا زَوَّجَ رَسُولُ اللَّهِ ص عَلِيّاً فَاطِمَةَ ع دَخَلَ عَلَيْهَا وَ هِيَ تَبْكِي فَقَالَ لَهَا مَا يُبْكِيكِ فَوَ اللَّهِ لَوْ كَانَ فِي أَهْلِ بَيْتِي خَيْرٌ مِنْهُ زَوَّجْتُكِ وَ مَا أَنَا زَوَّجْتُكِ وَ لَكِنَّ اللَّهَ زَوَّجَكِ وَ أَصْدَقَ عَنْكِ الْخُمُسَ مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Ghalib Ahmad Bin Muhammad Al Zurary, from his maternal uncle, from Al Ash'ary, from Al Barqy, from Ibn Asbat, from Dawood, from yaqoub Bin Shuayb,

'From Abu Abdullah[asws] having said: 'When Rasool-Allah[saww] had got Ali[asws] and (Syeda) Fatima[asws] married, he[saww] entered to see her[asws], and she[asws] was crying. He[saww] said to her[asws]: 'What makes you[asws] cry? By Allah[azwj]! Had there been anyone better than him[asws] among my[saww] family members, I[saww] would have married you[asws] to him, and it was not I[saww] who got you[asws] married, but Allah[azwj] got you[asws] married, and Dowered on your[asws] behalf being Al Khums for as long as the skies and the earth exist'.

قَالَ عَلِيٌّ ع قَالَ رَسُولُ اللَّهِ ص قُمْ فَبِعِ الدِّرْعَ فَقُمْتُ فَبِعْتُهُ وَ أَخَذْتُ الثَّمَنَ وَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص فَسَكَبْتُ الدَّرَاهِمَ فِي حَجْرِهِ فَلَمْ يَسْأَلْنِي كَمْ هِيَ وَ لَا أَنَا أَخْبَرْتُهُ ثُمَّ قَبَضَ قَبْضَةً وَ دَعَا بِلَالًا فَأَعْطَاهُ فَقَالَ ابْتَعْ لِفَاطِمَةَ طِيباً

Ali[asws] said: 'Rasool-Allah[saww] said: 'Arise and sell the armour!' So, I[asws] sold it and took the price and entered to see Rasool-Allah[saww]. He[saww] poured the Dirhams into his[saww] lap, and did not ask me[asws] how many they were, nor did I[asws] inform him[saww]. Then he[saww] grabbed a handful and called Bilal[ra], and gave it to him. He[saww] said: 'Buy some perfume for (Syeda) Fatima[asws]'.

ثُمَّ قَبَضَ رَسُولُ اللَّهِ ص مِنَ الدَّرَاهِمِ بِكِلْتَا يَدَيْهِ فَأَعْطَاهُ أَبَا بَكْرٍ وَ قَالَ ابْتَعْ لِفَاطِمَةَ مَا يُصْلِحُهَا مِنْ ثِيَابٍ وَ أَثَاثِ الْبَيْتِ وَ أَرْدَفَهُ بِعَمَّارِ بْنِ يَاسِرٍ وَ بِعِدَّةٍ مِنْ أَصْحَابِهِ

Then Rasool-Allah[saww] took a handful of Dirhams with both his[saww] hands and gave it to Abu Bakr and said: 'But some clothes for (Syeda) Fatima[asws] what is correct for her[asws], and furniture of the house, and got him to be accompanied by Ammar Bin Yasser[ra] and a number of his[saww] companions.

فَحَضَرُوا السُّوقَ فَكَانُوا يَعْتَرِضُونَ الشَّيْءَ مِمَّا يُصْلِحُ فَلَا يَشْتَرُونَهُ حَتَّى يُعْرِضُوهُ عَلَى أَبِي بَكْرٍ فَإِنِ اسْتَصْلَحَهُ اشْتَرَوْهُ

They presented at the market. They were presented with the thing from what is correct, but they were not buying it until they had presented it to Abu Bakr, and if he deemed it correct, they would buy it.

فَكَانَ مِمَّا اشْتَرَوْهُ قَمِيصٌ بِسَبْعَةِ دَرَاهِمَ وَ خِمَارٌ بِأَرْبَعَةِ دَرَاهِمَ وَ قَطِيفَةٌ سَوْدَاءُ خَيْبَرِيَّةٌ وَ سَرِيرٌ مُزَمَّلٌ بِشَرِيطٍ وَ فِرَاشَيْنِ مِنْ خَيْشِ مِصْرَ حَشْوُ أَحَدِهِمَا لِيفٌ وَ حَشْوُ الْآخَرِ مِنْ جِزِّ الْغَنَمِ وَ أَرْبَعَ مَرَافِقَ مِنْ أَدَمِ الطَّائِفِ حَشْوُهَا إِذْخِرٌ وَ سِتْرٌ مِنْ صُوفٍ وَ حَصِيرٌ هَجَرِيٌّ وَ رَحًى لِلْيَدِ وَ مِخْضَبٌ مِنْ نُحَاسٍ وَ سِقَاءٌ مِنْ أَدَمٍ وَ قَعْبٌ لِلَّبَنِ وَ شَنٌّ لِلْمَاءِ وَ مِطْهَرَةٌ مُزَفَّتَةٌ وَ جَرَّةٌ خَضْرَاءُ وَ كِيزَانُ خَزَفٍ

It was from what they had bought – a shirt for seven Dirhams, and a veil for four Dirhams, and a black Kheyberi cloak, and a bed lined with ribbon, and two bed spreads from Egyptian sack cloth, one of it was stuffed with fibre, and the other was stuffed with sheep clippings; and four leather posters (for the bed) from al Taif stuffed with grass, and a curtain of wool, a

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Hajariya straw mat, and hand-mill, and a dyeing utensil of brass, and a water skin, a cup for milk, and a pitcher for the water coated with pitch, a green pot, and two porcelain glasses.

حَتَّى إِذَا اسْتَكْمَلَ الشِّرَاءَ حَمَلَ أَبُو بَكْرٍ بَعْضَ الْمَتَاعِ وَ حَمَلَ أَصْحَابُ رَسُولِ اللَّهِ ص الَّذِينَ كَانُوا مَعَهُ الْبَاقِيَ فَلَمَّا عَرَضَ الْمَتَاعَ عَلَى رَسُولِ اللَّهِ ص جَعَلَ يُقَلِّبُهُ بِيَدِهِ وَ يَقُولُ بَارَكَ اللَّهُ لِأَهْلِ الْبَيْتِ

Until, when the purchase was completed, Abu Bakr carried some of the chattels, and the companions of Rasool-Allah[saww], those who were with him, carried the rest. When the chattels were presented to Rasool-Allah[saww], he[saww] went on to turn (each of) them with his[saww] hand and saying: 'May Allah[azwj] Bless for People[asws] of the Household!'

قَالَ عَلِيٌّ ع فَأَقَمْتُ بَعْدَ ذَلِكَ شَهْراً أُصَلِّي مَعَ رَسُولِ اللَّهِ ص وَ أَرْجِعُ إِلَى مَنْزِلِي وَ لَا أَذْكُرُ شَيْئاً مِنْ أَمْرِ فَاطِمَةَ ع ثُمَّ قُلْنَ أَزْوَاجُ رَسُولِ اللَّهِ ص أَ لَا نَطْلُبُ لَكَ مِنْ رَسُولِ اللَّهِ ص دُخُولَ فَاطِمَةَ عَلَيْكَ فَقُلْتُ افْعَلْنَ

Ali[asws] said: 'I[asws] stayed a month after that praying Salat with Rasool-Allah[saww] and returned to my[asws] house, and I[asws] did not mention anything from the matter of (Syeda) Fatima[asws]. Then the wives of Rasool-Allah[saww] said, 'Shall we seek for you[asws], from Rasool-Allah[saww], entry of (Syeda) Fatima[asws] to you[asws]?' I[asws] said: 'Do so'.

فَدَخَلْنَ عَلَيْهِ فَقَالَتْ أُمُّ أَيْمَنَ يَا رَسُولَ اللَّهِ لَوْ أَنَّ خَدِيجَةَ بَاقِيَةٌ لَقَرَّتْ عَيْنُهَا بِزِفَافِ فَاطِمَةَ وَ إِنَّ عَلِيّاً يُرِيدُ أَهْلَهُ فَقَرَّ عَيْنَ فَاطِمَةَ بِبَعْلِهَا وَ اجْمَعْ شَمْلَهَا وَ قَرَّ عُيُونَنَا بِذَلِكَ

They entered to see him[saww]. Umm Ayman said, 'O Rasool-Allah[saww]! If only (Syeda) Khadeeja[asws] had been alive, her[asws] eyes would have been delighted with the wedding of (Syeda) Fatima[asws], and Ali[asws] wants his[asws] wife[asws]. So, delight the eyes of (Syeda) Fatima[asws] with her[asws] husband[asws], gather her[asws] inclusion and delight of our eyes with that'.

فَقَالَ فَمَا بَالُ عَلِيٍّ لَا يَطْلُبُ مِنِّي زَوْجَتَهُ فَقَدْ كُنَّا نَتَوَقَّعُ ذَلِكَ مِنْهُ

He[saww] said: 'So what is the matter Ali[asws] is not seeking his[asws] wife[asws] from me[saww]? We[saww] have been anticipating that from him[asws]'.

قَالَ عَلِيٌّ فَقُلْتُ الْحَيَاءُ يَمْنَعُنِي يَا رَسُولَ اللَّهِ فَالْتَفَتَ إِلَى النِّسَاءِ فَقَالَ مَنْ هَاهُنَا فَقَالَتْ أُمُّ سَلَمَةَ أَنَا أُمُّ سَلَمَةَ وَ هَذِهِ زَيْنَبُ وَ هَذِهِ فُلَانَةُ وَ فُلَانَةُ

Ali[asws] said: 'I[asws] said: 'The bashfulness prevented me[asws], O Rasool-Allah[saww]!' He[saww] turned towards his[saww] wives and said: 'Who is over here?' Umm Salama[ra] said, 'I[ra], Umm Salama[ra], and these here is Zainab[as], and this is so and so, and so and so!'

فَقَالَ رَسُولُ اللَّهِ ص هَيِّئُوا لِابْنَتِي وَ ابْنِ عَمِّي فِي حُجَرِي بَيْتاً فَقَالَتْ أُمُّ سَلَمَةَ فِي أَيِّ حُجْرَةٍ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ فِي حُجْرَتِكِ وَ أَمَرَ نِسَاءَهُ أَنْ يُزَيِّنَّ وَ يُصْلِحْنَ مِنْ شَأْنِهَا

Rasool-Allah[saww] said: 'Prepare a room for my[saww] daughter[asws] and the son[asws] of my[saww] uncle[as] in my[saww] chamber'. Umm Salama[ra] said, 'And in which chamber, O Rasool-Allah[saww]?' Rasool-Allah[saww] said: 'In your[ra] chamber and instruct the women to decorate and correct her[asws] affair'.

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قَالَتْ أُمُّ سَلَمَةَ فَسَأَلْتُ فَاطِمَةَ هَلْ عِنْدَكِ طِيبٌ ادَّخَرْتِيهِ لِنَفْسِكِ قَالَتْ نَعَمْ فَأَتَتْ بِقَارُورَةٍ فَسَكَبَتْ مِنْهَا فِي رَاحَتِي فَشَمِمْتُ مِنْهَا رَائِحَةً مَا شَمِمْتُ مِثْلَهَا قَطُّ فَقُلْتُ مَا هَذَا

Umm Salama[ra] said, 'I[ra] asked (Syeda) Fatima[asws], 'Is there any perfume with you[asws], having kept it for yourself[asws]?' She[asws] said: 'Yes'. She[asws] came with a flask, so I[ra] scooped out from it into my[ra] palms and smelt aromas from these what I[ra] had smelt the like of it, at all!' I[ra] said: 'What is this?'

فَقَالَتْ كَانَ دِحْيَةُ الْكَلْبِيُّ يَدْخُلُ عَلَى رَسُولِ اللَّهِ ص فَيَقُولُ لِي يَا فَاطِمَةُ هَاتِي الْوِسَادَةَ فَاطْرَحِيهَا لِعَمِّكِ فَأَطْرَحُ لَهُ الْوِسَادَةَ فَيَجْلِسُ عَلَيْهَا فَإِذَا نَهَضَ سَقَطَ مِنْ بَيْنِ ثِيَابِهِ شَيْءٌ فَيَأْمُرُنِي بِجَمْعِهِ فَسَأَلَ عَلِيٌّ ع رَسُولَ اللَّهِ ص عَنْ ذَلِكَ فَقَالَ هُوَ عَنْبَرٌ يَسْقُطُ مِنْ أَجْنِحَةِ جَبْرَئِيلَ

She[asws] said: 'Dahiyat Al-Kalby had entered to see Rasool-Allah[saww], and said to me[asws], 'O Fatima[asws]! Bring me a pillow so I can give it to your[asws] uncle'. I[asws] gave him the pillow. He sat upon it. When he got up, something fell from between his clothes, and he instructed me[asws] with collecting it. Ali[asws] asked Rasool-Allah[saww] about that. He[saww] said: 'It is ambergris having fallen from the wings of Jibraeel[as]'.

قَالَ عَلِيٌّ ثُمَّ قَالَ لِي رَسُولُ اللَّهِ يَا عَلِيُّ اصْنَعْ لِأَهْلِكَ طَعَاماً فَاضِلًا ثُمَّ قَالَ مِنْ عِنْدِنَا اللَّحْمُ وَ الْخُبْزُ وَ عَلَيْكَ التَّمْرُ وَ السَّمْنُ فَاشْتَرَيْتُ تَمْراً وَ سَمْناً

Ali[asws] said: 'Then Rasool-Allah[saww] said to me[asws]: 'O Ali[asws]! Prepare a meritorious meal for your[asws] family'. Then he[saww] said: 'From us[saww] would be the meat and the bread, and upon you[asws] is the dates and the butter'. (Shared Walima) So, I[asws] bought the dates and butter.

فَحَسَرَ رَسُولُ اللَّهِ ص عَنْ ذِرَاعِهِ وَ جَعَلَ يَشْدَخُ التَّمْرَ فِي السَّمْنِ حَتَّى اتَّخَذَهُ حَيْساً وَ بَعَثَ إِلَيْنَا كَبْشاً سَمِيناً فَذُبِحَ وَ خُبِزَ لَنَا خُبْزٌ كَثِيرٌ

Rasool-Allah[saww] bared his[saww] forearms and went on to mix the dates in the butter until he[saww] had made 'Hays', and he[saww] sent a fat ram to us, so it was slaughtered, and made the bread for us, a lot of bread.

ثُمَّ قَالَ لِي رَسُولُ اللَّهِ ص ادْعُ مَنْ أَحْبَبْتَ فَأَتَيْتُ الْمَسْجِدَ وَ هُوَ مُشْحَنٌ بِالصَّحَابَةِ فأحييت [فَحَيِيتُ] أَنْ أُشْخِصَ قَوْماً وَ أَدَعَ قَوْماً ثُمَّ صَعِدْتُ عَلَى رَبْوَةٍ هُنَاكَ وَ نَادَيْتُ أَجِيبُوا إِلَى وَلِيمَةِ فَاطِمَةَ

Then Rasool-Allah[saww] said to me: 'Invite the ones you[asws] like to'. I[asws] went to the Masjid and it was filled with the companions. I[asws] was too embarrassed to specialise a group and leave a group. Then I[asws] ascended upon a hillock over there and called out: 'Answer to a wedding feast of (Syeda) Fatima[asws]!'

فَأَقْبَلَ النَّاسُ أَرْسَالًا فَاسْتَحْيَيْتُ مِنْ كَثْرَةِ النَّاسِ وَ قِلَّةِ الطَّعَامِ فَعَلِمَ رَسُولُ اللَّهِ ص مَا تَدَاخَلَنِي فَقَالَ يَا عَلِيُّ إِنِّي سَأَدْعُو اللَّهَ بِالْبَرَكَةِ

The people came en masse. I[asws] was embarrassed from the abundance of the people and scarcity of the food, so I[asws] let Rasool-Allah[saww] know what (feelings) had entered me[asws]. He[saww] said: 'O Ali[asws]! I[saww] shall be supplicating to Allah[azwj] for the Blessings'.

قَالَ عَلِيٌّ فَأَكَلَ الْقَوْمُ عَنْ آخِرِهِمْ طَعَامِي وَ شَرِبُوا شَرَابِي وَ دَعَوْا لِي بِالْبَرَكَةِ وَ صَدَرُوا وَ هُمْ أَكْثَرُ مِنْ أَرْبَعَةِ آلَافِ رَجُلٍ وَ لَمْ يَنْقُصْ مِنَ الطَّعَامِ شَيْءٌ ثُمَّ دَعَا رَسُولُ اللَّهِ ص بِالصِّحَافِ فَمُلِئَتْ وَ وَجَّهَ بِهَا إِلَى مَنَازِلِ أَزْوَاجِهِ

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Ali[asws] said: 'The people ate my[asws] food, up to their last one, and drank my[asws] drink, and they supplicated for me with the Blessings, and they had arrived and they were more than four thousand men, and nothing from the food was reduced. Then Rasool-Allah[saww] called for the trays, so these were filled up and sent to the houses of his[saww] wives.

ثُمَّ أَخَذَ صَحْفَةً وَ جَعَلَ فِيهَا طَعَاماً وَ قَالَ هَذَا لِفَاطِمَةَ وَ بَعْلِهَا حَتَّى إِذَا انْصَرَفَتِ الشَّمْسُ لِلْغُرُوبِ قَالَ رَسُولُ اللَّهِ ص يَا أُمَّ سَلَمَةَ هَلُمِّي فَاطِمَةَ فَانْطَلَقْتُ فَأَتَتْ بِهَا وَ هِيَ تَسْحَبُ أَذْيَالَهَا وَ قَدْ تَصَبَّبَتْ عَرَقاً حَيَاءً مِنْ رَسُولِ اللَّهِ ص

Then he[saww] took a tray and made food to be in it and said 'This is for (Syeda) Fatima[asws] and her[asws] husband[asws]', until when the sun went for the sunset, Rasool-Allah[saww] said: 'O Umm Salama[ra]! Bring me[saww] (Syeda) Fatima[asws]!' She[ra] went and came with her[asws], and she[asws] had pulled up her[asws] tails (lower dress) and she[asws] was perspiring out of embarrassment from Rasool-Allah[saww].

فَعَثَرَتْ فَقَالَ رَسُولُ اللَّهِ ص أَقَالَكِ اللَّهُ الْعَثْرَةَ فِي الدُّنْيَا وَ الْآخِرَةِ فَلَمَّا وَقَفَتْ بَيْنَ يَدَيْهِ كَشَفَ الرِّدَاءَ عَنْ وَجْهِهَا حَتَّى رَآهَا عَلِيٌّ ع ثُمَّ أَخَذَ يَدَهَا فَوَضَعَهَا فِي يَدِ عَلِيٍّ ع وَ قَالَ بَارَكَ اللَّهُ لَكَ فِي ابْنَةِ رَسُولِ اللَّهِ يَا عَلِيُّ نِعْمَ الزَّوْجَةُ فَاطِمَةُ وَ يَا فَاطِمَةُ نِعْمَ الْبَعْلُ عَلِيٌّ انْطَلِقَا إِلَى مَنْزِلِكُمَا وَ لَا تُحْدِثَا أَمْراً حَتَّى آتِيَكُمَا

She[asws] stumbled, so Rasool-Allah[saww] said: 'May Allah[azwj] Save you[asws] from the stumbling in the world and the Hereafter'. When she[asws] paused in front of him[saww], she[asws] uncovered the cloak from her[asws] face until Ali[asws] saw her[asws]. Then he[saww] held her[asws] hand and placed it in the hand of Ali[asws] and said: 'May Allah[azwj] Bless for you[asws] in the daughter[asws] of Rasool-Allah[saww]! O Ali[asws]! Best of the wives is (Syeda) Fatima[asws]. And O Fatima[asws]! Best of the husbands is Ali[asws]! Go to your[asws] house and do not do anything new until I[saww] come to you[asws]'.

قَالَ عَلِيٌّ فَأَخَذْتُ بِيَدِ فَاطِمَةَ وَ انْطَلَقْتُ بِهَا حَتَّى جَلَسَتْ فِي جَانِبِ الصُّفَّةِ وَ جَلَسْتُ فِي جَانِبِهَا وَ هِيَ مُطْرِقَةٌ إِلَى الْأَرْضِ حَيَاءً مِنِّي وَ أَنَا مُطْرِقٌ إِلَى الْأَرْضِ حَيَاءً مِنْهَا

Ali[asws] said: 'I[asws] held the hand of Fatima[asws] and went with her[asws] until she[asws] sat in the side of the ledge, and I[asws] sat down by her[asws] side, and she[asws] was looking at the ground out of shyness from me[asws], and I[asws] was looking at the ground out of shyness from her[asws].

ثُمَّ جَاءَ رَسُولُ اللَّهِ ص فَقَالَ مَنْ هَاهُنَا فَقُلْنَا ادْخُلْ يَا رَسُولَ اللَّهِ مَرْحَباً بِكَ زَائِراً وَ دَاخِلًا فَدَخَلَ فَأَجْلَسَ فَاطِمَةَ مِنْ جَانِبِهِ ثُمَّ قَالَ يَا فَاطِمَةُ ايتِينِي بِمَاءٍ فَقَامَتْ إِلَى قَعْبٍ فِي الْبَيْتِ فَمَلَأَتْهُ مَاءً ثُمَّ أَتَتْهُ بِهِ

Then Rasool-Allah[saww] came. He[saww] said: 'Who is over here?' We[asws] said: 'Enter, O Rasool-Allah[saww]! Welcome to you[saww], visiting and entering'. He[saww] entered and seated (Syeda) Fatima[asws] to his[saww] side, then said: 'O Fatima[asws]! Bring me[saww] water'. She[asws] stood up to a cup in the house and filled it with water, then came with it.

فَأَخَذَ جُرْعَةً فَتَمَضْمَضَ بِهَا ثُمَّ مَجَّهَا فِي الْقَعْبِ ثُمَّ صَبَّ مِنْهَا عَلَى رَأْسِهَا ثُمَّ قَالَ أَقْبِلِي فَلَمَّا أَقْبَلَتْ نَضَحَ مِنْهُ بَيْنَ ثَدْيَيْهَا ثُمَّ قَالَ أَدْبِرِي فَأَدْبَرَتْ فَنَضَحَ مِنْهُ بَيْنَ كَتِفَيْهَا

He[saww] took a gulp and rinsed with it, then spat it out in the cup. Then he[saww] poured from it upon her[asws] head, then said: 'Come closer!' When she[asws] came, he sprinkled from it on

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her[asws] chest, then said: 'Turn around!' She[asws] turned around, and he[asws] sprinkled from it between her[asws] shoulders.

ثُمَّ قَالَ اللَّهُمَّ هَذِهِ ابْنَتِي وَ أَحَبُّ الْخَلْقِ إِلَيَّ اللَّهُمَّ وَ هَذَا أَخِي وَ أَحَبُّ الْخَلْقِ إِلَيَّ اللَّهُمَّ اجْعَلْهُ لَكَ وَلِيّاً وَ بِكَ حَفِيّاً وَ بَارِكْ لَهُ فِي أَهْلِهِ

Then he[saww] said: 'O Allah[azwj]! This is my[saww] daughter[asws], and the most beloved of the creatures to me[saww]. O Allah[azwj]! And this is my[saww] brother[asws], and the most beloved of the creatures to me[saww]. O Allah[azwj]! Make him[asws] to be a friend of Yours[azwj], and ever gracious with You[azwj], and Bless for him[asws] in his[asws] wife[asws]'.

ثُمَّ قَالَ يَا عَلِيُّ ادْخُلْ بِأَهْلِكَ بَارَكَ اللَّهُ لَكَ وَ رَحْمَتُ اللَّهِ وَ بَرَكَاتُهُ عَلَيْكُمْ ... إِنَّهُ حَمِيدٌ مَجِيدٌ.

Then he[saww] said: 'O Ali[asws]! Enter with your[asws] wife[asws], may Allah[azwj] Bless for you[asws], and may there be Mercy of Allah[azwj] and His[azwj] Blessings upon you[asws], He[azwj] is Praised, Glorified!''[235]

6- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي غَالِبٍ الزُّرَارِيِّ عَنِ الْكُلَيْنِيِّ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنِ الْخَيْبَرِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَوْ لَا أَنَّ اللَّهَ خَلَقَ أَمِيرَ الْمُؤْمِنِينَ لِفَاطِمَةَ مَا كَانَ لَهَا كُفْوٌ عَلَى الْأَرْضِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Ghalib Al zurary, from Al Kulayni, from a number of his companions, from Ahmad Bin Muhammad, from Al Washa, from Al Khyberi, from Yunus Bin Zabyan,

'From Abu Abdullah[asws], he (the narrator) said, 'I heard him[asws] saying: 'Had Allah[azwj] not Created Amir Al-Momineen[asws] for Fatima[asws], there would not have been any match for her[asws] in the earth''.[236]

7- ما، الأمالي للشيخ الطوسي رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع دَخَلَ بِفَاطِمَةَ بَعْدَ وَفَاةِ أُخْتِهَا رُقَيَّةَ زَوْجَةِ عُثْمَانَ بِسِتَّةَ عَشَرَ يَوْماً وَ ذَلِكَ بَعْدَ رُجُوعِهِ مِنْ بَدْرٍ وَ ذَلِكَ لِأَيَّامٍ خَلَتْ مِنْ شَوَّالٍ وَ رُوِيَ أَنَّهُ دَخَلَ بِهَا يَوْمَ الثَّلَاثَاءِ لِسِتٍّ خَلَوْنَ مِنْ ذِي الْحِجَّةِ وَ اللَّهُ تَعَالَى أَعْلَمُ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Amir Al-Momineen[asws] lived with (Syeda) Fatima[asws] after the death of her[asws] sister Ruqaiyya[as], (ex) wife of Usman (Usman Ibn Mazoun brother of Ali[asws]), by sixteen days, and that was after his[asws] return from Badr, and that was some days vacant from Shawwal. And it is reported that he[asws] lived with her[asws] on the day of Tuesday, six days vacant from Zul Hijja. And Allah[azwj] the Exalted is more Knowing''.[237]

8- ل، الخصال الطَّالَقَانِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَدَوِيِّ عَنْ عَمْرِو بْنِ الْمُخْتَارِ عَنْ يَحْيَى الْحِمَّانِيِّ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنِ الْأَعْمَشِ عَنْ عَبَايَةَ بْنِ رِبْعِيٍّ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: إِنَّ رَسُولَ اللَّهِ ص مَرِضَ مَرَضَهُ فَأَتَتْهُ فَاطِمَةُ ع تَعُودُهُ وَ هُوَ نَاقِهٌ مِنْ مَرَضِهِ فَلَمَّا رَأَتْ مَا بِرَسُولِ اللَّهِ ص مِنَ الْجُهْدِ وَ الضَّعْفِ خَنَقَتْهَا الْعَبْرَةُ حَتَّى جَرَتْ دَمْعَتُهَا عَلَى خَدِّهَا

[235] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 5
[236] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 6
[237] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 7

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(The book) 'Al Khisaal' – Al Talaqany, from Al-Hassan Bin Ali Al Adawy, from Amro Bin Al Mukhtar, from Yahya Al Himmany, from Qays Bin Al Rabie, from Al Amsh, from Abaya Bin Rabie, from Abu Ayoub Al Ansari having said,

'Rasool-Allah[saww] fell ill in his[saww] illness, so (Syeda) Fatima[asws] came to console him[saww], and he[saww] was weak from his[saww] illness. When she[asws] saw what was with Rasool-Allah[saww], from the tiredness and the weakness, the tears choked her[asws] until her[asws] tears flowed upon her[asws] cheeks.

فَقَالَ النَّبِيُّ ص لَهَا يَا فَاطِمَةُ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ اطَّلَعَ إِلَى الْأَرْضِ اطِّلَاعَةً فَاخْتَارَ مِنْهَا بَعْلَكِ فَأَوْحَى إِلَيَّ فَأَنْكَحْتُكَهُ أَ مَا عَلِمْتِ يَا فَاطِمَةُ أَنَّ لِكَرَامَةِ اللَّهِ إِيَّاكِ زَوَّجَكِ أَقْدَمَهُمْ سِلْماً وَ أَعْظَمَهُمْ حِلْماً وَ أَكْثَرَهُمْ عِلْماً

The Prophet[saww] said to her[asws]: 'O Fatima[asws]! Allah[azwj], Majestic is His[azwj] Mention, Noticed to the earth with a notification, and Chose your[asws] husband from it. He[saww] Revealed to me[saww], so I[saww] got you[asws] married to him[asws]. Do you[asws] not know, O Fatima[asws], that it was due to the Benevolence of Allah[azwj] to you[asws] He[azwj] got you[asws] married to their most advanced in being a Muslim, and their mightiest in forbearance, and their most abundant in knowledge?'

قَالَ فَسُرَّتْ بِذَلِكَ فَاطِمَةُ ع وَ اسْتَبْشَرَتْ بِمَا قَالَ لَهَا رَسُولُ اللَّهِ ص فَأَرَادَ رَسُولُ اللَّهِ ص أَنْ يَزِيدَهَا مَزِيدَ الْخَيْرِ كُلِّهِ مِنَ الَّذِي قَسَمَهُ اللَّهُ لَهُ وَ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ

He (the narrator) said, '(Syeda) Fatima[asws] was cheered by that and smiled due to what Rasool-Allah[saww] had said to her[asws]. Rasool-Allah[saww] wanted to increase better for her[asws], all of it from that which Allah[azwj] has Apportioned for him[asws], and for Muhammad[saww] and Progeny[asws] of Muhammad[saww].

فَقَالَ يَا فَاطِمَةُ لِعَلِيٍّ ثَمَانُ خِصَالٍ إِيمَانُهُ بِاللَّهِ وَ بِرَسُولِهِ وَ عِلْمُهُ وَ حِكْمَتُهُ وَ زَوْجَتُهُ وَ سِبْطَاهُ الْحَسَنُ وَ الْحُسَيْنُ وَ أَمْرُهُ بِالْمَعْرُوفِ وَ نَهْيُهُ عَنِ الْمُنْكَرِ وَ قَضَاؤُهُ بِكِتَابِ اللَّهِ

He[saww] said: 'O Fatima[asws]! For Ali[asws], there are eight qualities – Eman with Allah[azwj], and with His[azwj] Rasool[saww], and his[asws] knowledge, and his[asws] wisdom, and his[asws] two chiefs Al-Hassan[asws] and Al-Husayn[asws], and his[asws] enjoining with the good and forbidding from the evil, and his[asws] judging by the Book of Allah[azwj].

يَا فَاطِمَةُ إِنَّا أَهْلُ بَيْتٍ أُعْطِينَا سَبْعَ خِصَالٍ لَمْ يُعْطَهَا أَحَدٌ مِنَ الْأَوَّلِينَ قَبْلَنَا وَ لَا يُدْرِكُهَا أَحَدٌ مِنَ الْآخِرِينَ بَعْدَنَا

O Fatima[asws]! We[asws], People[asws] of the Household, have been Given seven qualities, not one from the former ones have been Given before us[asws], nor will anyone from the latter ones attain these after us[asws].

نَبِيُّنَا خَيْرُ الْأَنْبِيَاءِ وَ هُوَ أَبُوكِ وَ وَصِيُّنَا خَيْرُ الْأَوْصِيَاءِ وَ هُوَ بَعْلُكِ وَ شَهِيدُنَا سَيِّدُ الشُّهَدَاءِ وَ هُوَ حَمْزَةُ عَمُّ أَبِيكِ وَ مِنَّا مَنْ لَهُ جَنَاحَانِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ وَ هُوَ جَعْفَرٌ وَ مِنَّا سِبْطَا هَذِهِ الْأُمَّةِ وَ هُمَا ابْنَاكِ.

Our[asws] Prophet[saww] is best of the Prophets[as], and he[saww] is your[asws] father[saww], and our[asws] successor[asws] is best of the successors[as], and he[asws] is your[asws] husband, and our[asws] martyr is chief of the martyrs, and he[as] is Hamza[asws], uncle[as] of your[asws] father[saww]. And from us[asws] there

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is one who has two wings for him, he is flying with them in the Paradise, and he[asws] is Ja'far[asws], and from us[asws] are two chiefs of this community, and they[asws] are your[asws] two sons[asws]''.[238]

9- لي، الأمالي للصدوق أَبِي وَ الْعَطَّارُ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَبِي أَحْمَدَ الْأَزْدِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى آخَى بَيْنِي وَ بَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ زَوَّجَهُ ابْنَتِي مِنْ فَوْقِ سَبْعِ سَمَاوَاتِهِ وَ أَشْهَدَ عَلَى ذَلِكَ مُقَرَّبِي مَلَائِكَتِهِ وَ جَعَلَهُ لِي وَصِيّاً وَ خَلِيفَةً

(The book) 'Al Amaali of Al Sadouq – My father and Al Attar, from Muhammad Bin Abdul Jabbar, from Abu Ahmad Al Azdy, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrimah (Bin Abu Jahl[la]) from Ibn Abbas who said,

'Rasool-Allah[saww] said: 'Allah[azwj] Blessed and Exalted Established brotherhood between me[saww] and Ali[asws] Bin Abu Talib[asws], and Married him[asws] to my[saww] daughter[asws] from above His[azwj] seven skies, and that was witnessed by His[azwj] Angels of Proximity, and Made him[asws] a successor[asws] for me[saww] and a caliph.

فَعَلِيٌّ مِنِّي وَ أَنَا مِنْهُ مُحِبُّهُ مُحِبِّي وَ مُبْغِضُهُ مُبْغِضِي وَ إِنَّ الْمَلَائِكَةَ لَتَتَقَرَّبُ إِلَى اللَّهِ بِمَحَبَّتِهِ.

So Ali[asws] is from me[saww] and I[saww] am from him[asws]. One loving him[asws] loves me[saww] and one hating him[asws] hates me[saww], and the Angels tend to draw closer to Allah[azwj] by having his[asws] love''.[239]

10- لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع دَخَلَتْ أُمُّ أَيْمَنَ عَلَى النَّبِيِّ ص وَ فِي مِلْحَفَتِهَا شَيْءٌ فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا مَعَكِ يَا أُمَّ أَيْمَنَ فَقَالَتْ إِنَّ فُلَانَةَ أَمْلَكُوهَا فَنَثَرُوا عَلَيْهَا فَأَخَذْتُ مِنْ نُثَارِهَا

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Al-Husayn Bin Abu Al A'ala,

'From Al-Sadiq[asws], from his[asws] forefathers[asws] having said: 'Amir Al-Momineen[asws] said: 'Umm Ayman entered to see the Prophet[saww] and there was something in her blanket. Rasool-Allah[saww] said: 'What is with you, O Umm Ayman?' She said, 'So and so had owned it. They sprinkled (confetti) upon her (at a wedding), so I took from its scatterings'.

ثُمَّ بَكَتْ أُمُّ أَيْمَنَ وَ قَالَتْ يَا رَسُولَ اللَّهِ فَاطِمَةُ زَوَّجْتَهَا وَ لَمْ تَنْثُرْ عَلَيْهَا شَيْئاً

Then Umm Ayman cried and said, 'O Rasool-Allah[saww]! You[saww] got Fatima[asws] married and you[saww] did not sprinkle anything upon her[asws]!'

فَقَالَ رَسُولُ اللَّهِ ص يَا أُمَّ أَيْمَنَ لِمَ تَكْذِبِينَ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا زَوَّجْتُ فَاطِمَةَ عَلِيّاً ع أَمَرَ أَشْجَارَ الْجَنَّةِ أَنْ تَنْثُرَ عَلَيْهِمْ مِنْ حُلِيِّهَا وَ حُلَلِهَا وَ يَاقُوتِهَا وَ دُرِّهَا وَ زُمُرُّدِهَا وَ إِسْتَبْرَقِهَا فَأَخَذُوا مِنْهَا مَا لَا يَعْلَمُونَ وَ لَقَدْ نَحَلَ اللَّهُ طُوبَى فِي مَهْرِ فَاطِمَةَ ع فَجَعَلَهَا فِي مَنْزِلِ عَلِيٍّ ع.

Rasool-Allah[saww] said: 'O Umm Ayman! Why are you lying? When Allah[azwj] Blessed and Exalted Married (Syeda) Fatima[asws] to Ali[asws], Commanded the trees of Paradise to sprinkle upon them

[238] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 8
[239] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 9

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from their ornaments and garments, and their rubies, and their gems, and their emeralds, and their brocades. They took from these what they did not know, and Allah[azwj] has Released (the tree of) Tooba to be in the dower of (Syeda) Fatima[asws], and Made it to be in the house of Ali[asws]''.[240]

11- فس، تفسير القمي أَبِي عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ: كَانَتْ فَاطِمَةُ ع لَا يَذْكُرُهَا أَحَدٌ لِرَسُولِ اللَّهِ ص إِلَّا أَعْرَضَ عَنْهُ حَتَّى أَيِسَ النَّاسُ مِنْهَا فَلَمَّا أَرَادَ أَنْ يُزَوِّجَهَا مِنْ عَلِيٍّ أَسَرَّ إِلَيْهَا

Tafseer Al Qummi – My father, from one of his companions raising it, said,

'(Syeda) Fatima[asws], no one mentioned her[asws] to Rasool-Allah[saww] (for marriage) except he[saww] turned away from him, until the people despaired from her[asws]. When he[saww] wanted her[asws] to be married to Ali[asws], he[saww] was secretive to her[asws].

فَقَالَتْ يَا رَسُولَ اللَّهِ أَنْتَ أَوْلَى بِمَا تَرَى غَيْرَ أَنَّ نِسَاءَ قُرَيْشٍ تُحَدِّثُنِي عَنْهُ أَنَّهُ رَجُلٌ دَحْدَاحُ الْبَطْنِ طَوِيلُ الذِّرَاعَيْنِ ضَخْمُ الْكَرَادِيسِ أَنْزَعُ عَظِيمُ الْعَيْنَيْنِ وَ السَّكِينَةِ [مشاشار كَمَشَاشِيرِ الْبَعِيرِ] ضَاحِكُ السِّنِّ لَا مَالَ لَهُ

She[asws] said: 'O Rasool-Allah[saww]! You[saww] are foremost with what you[saww] view, apart from that the women of Qureysh are narrated to me[asws] about him[asws], that he[asws] is a man of stocky belly, long forearms, enormous shoulders, large eyes and neck, shoulder humps like the humps of a camel, laughing with the teeth (showing), there is no wealth for him[asws]'.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا فَاطِمَةُ أَ مَا عَلِمْتِ أَنَّ اللَّهَ أَشْرَفَ عَلَى الدُّنْيَا فَاخْتَارَنِي عَلَى رِجَالِ الْعَالَمِينَ ثُمَّ اطَّلَعَ فَاخْتَارَ عَلِيّاً عَلَى رِجَالِ الْعَالَمِينَ ثُمَّ اطَّلَعَ فَاخْتَارَكِ عَلَى نِسَاءِ الْعَالَمِينَ

Rasool-Allah[saww] said to her[asws]: 'O Fatima[asws]! Allah[azwj] Overlooked upon the world and Chose me[saww] over the men of the worlds. Then He[azwj] Noticed, and Chose Ali[asws] over the men of the worlds. Then He[azwj] Noticed and Chose you[asws] over the women of the worlds.

يَا فَاطِمَةُ إِنَّهُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ وَجَدْتُ مَكْتُوباً عَلَى صَخْرَةِ بَيْتِ الْمَقْدِسِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيَّدْتُهُ بِوَزِيرِهِ وَ نَصَرْتُهُ بِوَزِيرِهِ

O Fatima[asws]! When there was an ascension with me[saww] to the sky, I[saww] found inscribed upon the rock at Bayt Al-Maqdis: "There is no god except Allah[azwj], Muhammad[saww] is Rasool-Allah[saww]. I[azwj] Supported him[saww] by his[saww] Vizier and Helped him[asws] by his[saww] Vizier".

فَقُلْتُ لِجَبْرَئِيلَ وَ مَنْ وَزِيرِي فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ

I[saww] said to Jibraeel[as]: 'And who is my[saww] Vizier?' He[as] said: 'Ali[asws] Bin Abu Talib[asws]'.

فَلَمَّا انْتَهَيْتُ إِلَى سِدْرَةِ الْمُنْتَهَى وَجَدْتُ مَكْتُوباً عَلَيْهَا إِنِّي أَنَا اللَّهُ لا إِلهَ إِلَّا أَنَا وَحْدِي مُحَمَّدٌ صَفْوَتِي مِنْ خَلْقِي أَيَّدْتُهُ بِوَزِيرِهِ وَ نَصَرْتُهُ بِوَزِيرِهِ

[240] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 10

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When I[saww] ended up to Sidrat Al-Muntaha, I[saww] found inscribed upon it: "Surely, I[azwj] am Allah[azwj]. There is no god except I[azwj], Alone. Muhammad[saww] is My[azwj] elite from My[azwj] creatures. I[azwj] Supported him[saww] with his[saww] Vizier and Helped him[saww] by his[saww] Vizier".

فَقُلْتُ لِجَبْرَئِيلَ وَ مَنْ وَزِيرِي قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

I[saww] said to Jibraeel[as]: 'And who is my[saww] Vizier?' He[as] said: 'Ali[asws] Bin Abu Talib[asws]'.

فَلَمَّا جَاوَزْتُ السِّدْرَةَ انْتَهَيْتُ إِلَى عَرْشِ رَبِّ الْعَالَمِينَ وَجَدْتُ مَكْتُوباً عَلَى قَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ أَنَا اللَّهُ لا إِلهَ إِلَّا أَنَا مُحَمَّدٌ حَبِيبِي أَيَّدْتُهُ بِوَزِيرِهِ وَ نَصَرْتُهُ بِوَزِيرِهِ

When I[saww] crossed past Sidrat Al-Muntaha to the Throne of Lord[azwj] of the worlds, I[saww] found inscribed upon its Leg from legs of the Throne: "I[azwj] am Allah[azwj]. There is no god except I[azwj]. Muhammad[saww] is My[azwj] Beloved. I[azwj] Supported him[saww] by his[saww] Vizier, and Helped him[saww] by his[saww] Vizier".

فَلَمَّا دَخَلْتُ الْجَنَّةَ رَأَيْتُ فِي الْجَنَّةِ شَجَرَةَ طُوبَى أَصْلُهَا فِي دَارِ عَلِيٍّ وَ مَا فِي الْجَنَّةِ قَصْرٌ وَ لَا مَنْزِلٌ إِلَّا وَ فِيهَا فِتْرٌ مِنْهَا وَ أَعْلَاهَا أَسْفَاطُ حُلَلٍ مِنْ سُنْدُسٍ وَ إِسْتَبْرَقٍ يَكُونُ لِلْعَبْدِ الْمُؤْمِنِ أَلْفُ أَلْفِ سَفَطٍ فِي كُلِّ سَفَطٍ مِائَةُ أَلْفِ حُلَّةٍ مَا فِيهِ حُلَّةٌ تُشْبِهُ الْأُخْرَى عَلَى أَلْوَانٍ مُخْتَلِفَةٍ وَ هُوَ ثِيَابُ أَهْلِ الْجَنَّةِ

When I[azwj] entered the Paradise, I[saww] in the Tooba tree in the Paradise. Its roots were in the house of Ali[asws], and there is no castle in the Paradise, nor any house, and there is a branch from it, and its top part grown garments of silk and brocade. There will happen to be for the Momin servant, there would be thousands and thousands of growths, in each growth would be one hundred thousand garments. There would be no garment in it resembling the other, being upon difference colours (and types), and it is the clothing of the people of Paradise.

وَسَطُهَا ظِلٌّ مَمْدُودٌ عَرْضُ الْجَنَّةِ كَعَرْضِ السَّماءِ وَ الْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ يَسِيرُ الرَّاكِبُ فِي ذَلِكَ الظِّلِّ مَسِيرَةَ مِائَةِ عَامٍ فَلَا يَقْطَعُهُ وَ ذَلِكَ قَوْلُهُ وَ ظِلٍّ مَمْدُودٍ

Its middle part is an extended shade in the expanse of Paradise, ***like the expanse of the sky and the earth, Prepared for those who are believing in Allah and His Rasools [57:21]***. The rider would ride in that shade a travel distance of one hundred years, but he will not cross it, and that is His[azwj] Word: ***And extended shades [56:30]***.

وَ أَسْفَلُهَا ثِمَارُ أَهْلِ الْجَنَّةِ وَ طَعَامُهُمْ مُتَدَلِّلٌ فِي بُيُوتِهِمْ يَكُونُ فِي الْقَضِيبِ مِنْهَا مِائَةُ لَوْنٍ مِنَ الْفَاكِهَةِ مِمَّا رَأَيْتُمْ فِي دَارِ الدُّنْيَا وَ مَا لَمْ تَرَوْهُ وَ مَا سَمِعْتُمْ بِهِ وَ مَا لَمْ تَسْمَعُوا مِثْلَهَا وَ كُلَّمَا يُجْتَنَى مِنْهَا شَيْءٌ نَبَتَتْ مَكَانَهَا أُخْرَى لا مَقْطُوعَةٍ وَ لا مَمْنُوعَةٍ

And in its bottom part are fruits for the people of Paradise and their food, lowering down into their houses. There would happen to be in the twig from it, one hundred types of fruits from what you tend to see in the house of the world and what you have not seen, and what you have heard of and what you have not heard of, the likes of it. And every time something is harvested (taken) from it, another one grows in its place, ***Neither interrupted nor forbidden [56:33]***.

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وَ يَجْرِي نَهَرٌ فِي أَصْلِ تِلْكَ الشَّجَرَةِ تَنْفَجِرُ مِنْهَا الْأَنْهَارُ الْأَرْبَعَةُ أَنْهَارٌ مِنْ ماءٍ غَيْرِ آسِنٍ وَ أَنْهارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَ أَنْهارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَ أَنْهارٌ مِنْ عَسَلٍ مُصَفًّى

And a river flows in the base of that tree, four rivers burst out from it: ***rivers of water without stagnation, and rivers of milk the taste of it does not change, and rivers of (pure) wine pleasurable for the drinkers, and rivers of clear honey; [47:15]***.

يَا فَاطِمَةُ إِنَّ اللَّهَ أَعْطَانِي فِي عَلِيٍّ سَبْعَ خِصَالٍ هُوَ أَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ مَعِي وَ هُوَ أَوَّلُ مَنْ يَقِفُ مَعِي عَلَى الصِّرَاطِ فَيَقُولُ لِلنَّارِ خُذِي ذَا وَ ذَرِي ذَا

O Fatima[asws]! Allah[azwj] has Given me seven qualities regarding Ali[asws] – He[asws] is the first one the grave would split from him[asws] along with me[saww], and he[asws] is the first to pause with me[saww] at the Bridge and say to the Fire: 'Take that one and leave that one!',

وَ أَوَّلُ مَنْ يُكْسَى إِذَا كُسِيتُ وَ أَوَّلُ مَنْ يَقِفُ مَعِي عَلَى يَمِينِ الْعَرْشِ وَ أَوَّلُ مَنْ يُقْرِعُ مَعِي بَابَ الْجَنَّةِ وَ أَوَّلُ مَنْ يَسْكُنُ مَعِي عِلِّيِّينَ وَ أَوَّلُ مَنْ يَشْرَبُ مَعِي مِنَ الرَّحِيقِ الْمَخْتُومِ خِتامُهُ مِسْكٌ وَ فِي ذلِكَ فَلْيَتَنافَسِ الْمُتَنافِسُونَ

And he[asws] is the first one to be clothed when I[saww] am clothed, and the first one to pause with me[saww] on the right of the Throne, and the first one to knock the door of Paradise with me[saww], and the first one to settle with me[saww] in Illiyeen, and the first one to drink with me[saww] from the sealed nectar: ***Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26]***.

يَا فَاطِمَةُ هَذَا مَا أَعْطَاهُ اللَّهُ عَلِيّاً فِي الْآخِرَةِ وَ أَعَدَّ لَهُ فِي الْجَنَّةِ إِذَا كَانَ فِي الدُّنْيَا لَا مَالَ لَهُ فَأَمَّا مَا قُلْتَ إِنَّهُ بَطِينٌ فَإِنَّهُ مَمْلُوءٌ مِنْ عِلْمٍ خَصَّهُ اللَّهُ بِهِ وَ أَكْرَمَهُ مِنْ بَيْنِ أُمَّتِي

O Fatima[asws]! This is what Allah[azwj] has Given Ali[asws] in the Hereafter, and Prepared for him[asws] in the Paradise, when there was no wealth for him[asws] in the world. As for you[asws] said that he[asws] has a large belly, so it is filled from the knowledge Allah[azwj] has Specialised him[asws] with it and has Honoured him[asws] from between my[saww] community.

وَ أَمَّا مَا قُلْتَ إِنَّهُ أَنْزَعُ عَظِيمُ الْعَيْنَيْنِ فَإِنَّ اللَّهَ خَلَقَهُ بِصِفَةِ آدَمَ ع وَ أَمَّا طُولُ يَدَيْهِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ طَوَّلَهَا لِيَقْتُلَ بِهَا أَعْدَاءَهُ وَ أَعْدَاءَ رَسُولِهِ

And as for what you[asws] said that he[asws] is of large eyes, so Allah[azwj] has Created him[asws] with attributes of Adam[as]. And as for the length of his[asws] arms, Allah[azwj] Mighty and Majestic has Elongated these for him[asws] to kill His[azwj] enemies with it and enemies of His[azwj] Rasool[saww].

وَ بِهِ يُظْهِرُ اللَّهُ الدِّينَ وَ لَوْ كَرِهَ الْمُشْرِكُونَ وَ بِهِ يَفْتَحُ اللَّهُ الْفُتُوحَ وَ يُقَاتِلُ الْمُشْرِكِينَ عَلَى تَنْزِيلِ الْقُرْآنِ وَ الْمُنَافِقِينَ مِنْ أَهْلِ الْبَغْيِ وَ النَّكْثِ وَ الْفُسُوقِ عَلَى تَأْوِيلِهِ وَ يُخْرِجُ اللَّهُ مِنْ صُلْبِهِ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ وَ يُزَيِّنُ بِهِمَا عَرْشَهُ

And by him[asws], Allah[azwj] will Prevail the religion, and even if the Polytheists dislike it, and by him[asws] Allah[azwj] will Open the victories, and he[asws] will fight the Polytheists upon the Revelation of the Quran, and the hypocrite from the people of rebellion, and the allegiance-breakers, and the mischief, upon its interpretation, and Allah[azwj] will Extract from his[asws] Sulb, two chiefs of the youths of the people of Paradise, and Adorns His[azwj] Throne by them[asws].

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يَا فَاطِمَةُ مَا بَعَثَ اللَّهُ نَبِيّاً إِلَّا جَعَلَ لَهُ ذُرِّيَّةً مِنْ صُلْبِهِ وَ جَعَلَ ذُرِّيَّتِي مِنْ صُلْبِ عَلِيٍّ وَ لَوْ لَا عَلِيٌّ مَا كَانَتْ لِي ذُرِّيَّةٌ

O Fatima[asws]! Allah[azwj] has not Sent any Prophet[saww] except Made his[as] offspring to be from his[as] Sulb, and Made my[saww] offspring to be from Sulb of Ali[asws], and had it not been for Ali[asws], there would have been no offspring for me[saww]!'

فَقَالَتْ فَاطِمَةُ يَا رَسُولَ اللَّهِ مَا أَخْتَارُ عَلَيْهِ أَحَداً مِنْ أَهْلِ الْأَرْضِ فَزَوَّجَهَا رَسُولُ اللَّهِ ص

(Syeda) Fatima[asws] said: 'O Rasool-Allah[saww]! I[asws] do not choose anyone from the people of the earth, over him[asws]'. So, Rasool-Allah[saww] got her married'.

فَقَالَ ابْنُ عَبَّاسٍ عِنْدَ ذَلِكَ وَ اللَّهِ مَا كَانَ لِفَاطِمَةَ كُفْوٌ غَيْرُ عَلِيٍّ ع.

Ibn Abbas said during that, 'By Allah[azwj]! There was no match for (Syeda) Fatima[asws] apart from Ali[asws]''.[241]

12- لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُقَاتِلٍ عَنْ حَامِدِ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ هَارُونَ عَنِ الصَّادِقِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: لَقَدْ هَمَمْتُ بِتَزْوِيجِ فَاطِمَةَ ابْنَةِ مُحَمَّدٍ ص وَ لَمْ أَتَجَرَّأْ أَنْ أَذْكُرَ ذَلِكَ لِلنَّبِيِّ وَ إِنَّ ذَلِكَ لَيَخْتَلِجُ فِي صَدْرِي لَيْلِي وَ نَهَارِي حَتَّى دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Salama Bin Al Khattab, from Ibrahim Bin Muqatil, from Hamid Bin Muhammad, from Umar Bin Haroun,

'From Al-Sadiq[asws], from his[asws] forefathers[asws], from Ali[asws] having said: 'I[asws] had thought of marrying (Syeda) Fatima[asws], daughter[asws] of Muhammad[saww], and I[asws] did not have the courage to mention that to the Prophet[saww], and that kept knocking in my[asws] chest during my[asws] night and day, until (one day) I[asws] entered to see Rasool-Allah[saww].

فَقَالَ يَا عَلِيُّ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ هَلْ لَكَ فِي التَّزْوِيجِ قُلْتُ رَسُولُ اللَّهِ أَعْلَمُ وَ إِذَا هُوَ يُرِيدُ أَنْ يُزَوِّجَنِي بَعْضَ نِسَاءِ قُرَيْشٍ وَ إِنِّي لَخَائِفٌ عَلَى فَوْتِ فَاطِمَةَ

He[saww] said to me[asws]: 'O Ali[asws]!' I[asws] said: 'Here I[asws] am, O Rasool-Allah[azwj]!' He[saww] said: 'Is it for you[asws] regarding the marriage?' I[asws] said: 'O Rasool-Allah[saww] is more knowing', and there, he[saww] was intending to get me[asws] married to one of the women of Qureysh, and I[asws] was fearful upon losing (Syeda) Fatima[asws].

فَمَا شَعَرْتُ بِشَيْءٍ إِذْ أَتَانِي رَسُولُ رَسُولِ اللَّهِ ص فَقَالَ لِي أَجِبِ النَّبِيَّ ص وَ أَسْرِعْ فَمَا رَأَيْنَا رَسُولَ اللَّهِ ص أَشَدَّ فَرَحاً مِنْهُ الْيَوْمَ

So, I[asws] was not aware of anything when a messenger of Rasool-Allah[saww] came to me[asws] and said to me[asws], 'Answer the Prophet[saww] and be quick, for we have not seen Rasool-Allah[saww] happier than it (like) today'.

[241] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 11

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قَالَ فَأَتَيْتُهُ مُسْرِعاً فَإِذَا هُوَ فِي حُجْرَةِ أُمِّ سَلَمَةَ فَلَمَّا نَظَرَ إِلَيَّ تَهَلَّلَ وَجْهُهُ فَرَحاً وَ تَبَسَّمَ حَتَّى نَظَرْتُ إِلَى بَيَاضِ أَسْنَانِهِ يَبْرُقُ فَقَالَ أَبْشِرْ يَا عَلِيُّ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ كَفَانِي مَا قَدْ كَانَ أَهَمَّنِي مِنْ أَمْرِ تَزْوِيجِكَ فَقُلْتُ

He[asws] said: 'I[asws] came to him[saww] quickly, and there he[saww] was in the chamber of Umm Salama[ra]. When he[saww] looked at me[asws], his[saww] face beamed happily and he[saww] smiled until I[asws] looked at the whiteness of his[saww] teeth flashing. He[saww] said: 'Receive glad tidings, O Ali[asws], for Allah[azwj] Mighty and Majestic has Sufficed me[saww] what had been worrying me[asws] from the matter of your[asws] marriage'.

وَ كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ أَتَانِي جَبْرَئِيلُ وَ مَعَهُ مِنْ سُنْبُلِ الْجَنَّةِ وَ قَرَنْفُلِهَا فَنَاوَلَنِيهِمَا فَأَخَذْتُهُمَا وَ شَمِمْتُهُمَا فَقُلْتُ مَا سَبَبُ هَذَا السُّنْبُلِ وَ الْقَرَنْفُلِ

I[asws] said: 'And how is that so, O Rasool-Allah[saww]?' He[saww] said: 'Jibraeel[as] came to me[saww] and with him[as] was from the confetti of Paradise and its carnations. He[as] gave them to me[asws]. I[saww] took them and smelt them. I[saww] said: 'What is the cause of this confetti and the carnations?'

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ سُكَّانَ الْجِنَانِ مِنَ الْمَلَائِكَةِ وَ مَنْ فِيهَا أَنْ يُزَيِّنُوا الْجِنَانَ كُلَّهَا بِمَغَارِسِهَا وَ أَشْجَارِهَا وَ ثِمَارِهَا وَ قُصُورِهَا وَ أَمَرَ رِيحَهَا فَهَبَّتْ بِأَنْوَاعِ الْعِطْرِ وَ الطِّيبِ وَ أَمَرَ حُورَ عِينِهَا بِالْقِرَاءَةِ فِيهَا بِسُورَةِ طه وَ طَوَاسِينَ وَ يس وَ حمعسق

He[as] said: 'Allah[azwj] Blessed and Exalted Commanded the settlers of the gardens, from the Angels and the ones therein, that they should adorn the gardens, all of them, with its plants, and its trees, and its fruits, and its castles; and He[azwj] Commanded its aroma, so it came down with a variety of the fragrances and its perfumes, and Commanded the Maiden Houries with recitation in these with Surah Ta Ha (Chapter 20), and Tawaseen (Chapters 26, 27 & 28), and Ha Mim Ayn Sin Qaf (Chapter 41).

ثُمَّ نَادَى مُنَادٍ مِنْ تَحْتِ الْعَرْشِ أَلَا إِنَّ الْيَوْمَ يَوْمُ وَلِيمَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَلَا إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ زَوَّجْتُ فَاطِمَةَ بِنْتَ مُحَمَّدٍ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رِضًى مِنِّي بَعْضُهُمَا لِبَعْضٍ

Then a caller called out from beneath the Throne: "Indeed! Today is the day of the wedding feast of Ali[asws] Bin Abu Talib[asws]. Indeed! I[saww] Keep you all as witnesses I[azwj] have Married Fatima[asws] Bin Muhammad[asws] to Ali[asws] Bin Abu Talib[asws]! They[asws] are both pleased from Me[azwj] (and) with each other!"

ثُمَّ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى سَحَابَةً بَيْضَاءَ فَقَطَرَتْ عَلَيْهِمْ مِنْ لُؤْلُئِهَا وَ زَبَرْجَدِهَا وَ يَوَاقِيتِهَا وَ قَامَتِ الْمَلَائِكَةُ فَنَثَرَتْ مِنْ سُنْبُلِ الْجَنَّةِ وَ قَرَنْفُلِهَا هَذَا مِمَّا نَثَرَتِ الْمَلَائِكَةُ

Then Allah[azwj] Blessed and Exalted Sent a white cloud, so it rained upon them, from its pearls, and its emeralds, and its rubies; and the Angels stood and they sprinkle from the confetti of Paradise and its carnations. This is from what the Angels had sprinkled.

ثُمَّ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَلَكاً مِنْ مَلَائِكَةِ الْجَنَّةِ يُقَالُ لَهُ رَاحِيلُ وَ لَيْسَ فِي الْمَلَائِكَةِ أَبْلَغُ مِنْهُ فَقَالَ اخْطُبْ يَا رَاحِيلُ فَخَطَبَ بِخُطْبَةٍ لَمْ يَسْمَعْ بِمِثْلِهَا أَهْلُ السَّمَاءِ وَ لَا أَهْلُ الْأَرْضِ

Then Allah[azwj] Blessed and Exalted Commanded an Angel from the Angels of Paradise called Raheel, and there isn't anyone from the Angels more mature than him. He[azwj] Said: 'Address,

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O Raheel!' He preached with a sermon, the like of it had neither been heard by people of the sky nor people of the earth.

ثُمَّ نَادَى مُنَادٍ أَلَا يَا مَلَائِكَتِي وَ سُكَّانَ جَنَّتِي بَارِكُوا عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ حَبِيبِ مُحَمَّدٍ وَ فَاطِمَةَ بِنْتِ مُحَمَّدٍ فَقَدْ بَارَكْتُ عَلَيْهِمَا أَلَا إِنِّي قَدْ زَوَّجْتُ أَحَبَّ النِّسَاءِ إِلَيَّ مِنْ أَحَبِّ الرِّجَالِ إِلَيَّ بَعْدَ النَّبِيِّينَ وَ الْمُرْسَلِينَ

Then a caller called out: "O My[azwj] Angels and dwellers in My[azwj] Paradise! Bless upon Ali[asws] Bin Abu Talib[asws], beloved of Muhammad[saww], and (Syeda) Fatima[asws] Bint Muhammad[asws], for I[azwj] have Blessed upon them[asws]. Indeed! I[azwj] have got Married the most Beloved of the women to Me[azwj], to the most Beloved of the men to Me[azwj] after the Prophets[as] and the Messengers[as]!"

فَقَالَ رَاحِيلُ الْمَلَكُ يَا رَبِّ وَ مَا بَرَكَتُكَ فِيهِمَا بِأَكْثَرَ مِمَّا رَأَيْنَا لَهُمَا فِي جِنَانِكَ وَ دَارِكَ

The Angel Raheel said, 'O Lord[azwj]! And what are Your[azwj] Blessings regarding them[asws], more than what we have seen for them[asws] in Your[azwj] Gardens and Your[azwj] House?'

فَقَالَ عَزَّ وَ جَلَّ يَا رَاحِيلُ إِنَّ مِنْ بَرَكَتِي عَلَيْهِمَا أَنْ أَجْمَعَهُمَا عَلَى مَحَبَّتِي وَ أَجْعَلَهُمَا حُجَّةً عَلَى خَلْقِي وَ عِزَّتِي وَ جَلَالِي لَأَخْلُقَنَّ مِنْهُمَا خَلْقاً وَ لَأُنْشِئَنَّ مِنْهُمَا ذُرِّيَّةً أَجْعَلُهُمْ خُزَّانِي فِي أَرْضِي وَ مَعَادِنَ لِعِلْمِي وَ دُعَاةً إِلَى دِينِي بِهِمْ أَحْتَجُّ عَلَى خَلْقِي بَعْدَ النَّبِيِّينَ وَ الْمُرْسَلِينَ

The Mighty and Majestic Said: "O Raheel! From My[azwj] Blessings upon them[asws] is that I[azwj] shall unite them[asws] upon My[azwj] Love, and Make them[asws] Divine Authorities upon My[azwj] creatures. By My[azwj] Might and My[azwj] Majesty! I[azwj] shall Create creatures from them[asws] and Grow offspring from them[asws]. I[azwj] shall Make them[asws] My[azwj] treasurers in My[azwj] earth, and mines of My[azwj] Knowledge, and callers to My[azwj] religion. I[azwj] shall Argue by them[asws] against My[azwj] creatures, after the Prophets[as] and the Messengers[as]!"

فَأَبْشِرْ يَا عَلِيُّ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَكْرَمَكَ كَرَامَةً لَمْ يُكْرِمْ بِمِثْلِهَا أَحَداً وَ قَدْ زَوَّجْتُكَ ابْنَتِي فَاطِمَةَ عَلَى مَا زَوَّجَكَ الرَّحْمَنُ وَ قَدْ رَضِيتُ لَهَا بِمَا رَضِيَ اللَّهُ لَهَا فَدُونَكَ أَهْلَكَ فَإِنَّكَ أَحَقُّ بِهَا مِنِّي

Receive glad tidings, O Ali[asws], for Allah[azwj] Mighty and Majestic has Honoured you[asws] with such an honour, He[azwj] has not Honoured anyone like it, and I[saww] have got you[asws] married to my[saww] daughter[asws] based upon what the Beneficent got you[asws] married, and I[saww] am pleased for her[asws] with what Allah[azwj] is Pleased for her[asws]. So, besides your[asws] family, you[asws] are more rightful with her[asws] than me[saww].

وَ لَقَدْ أَخْبَرَنِي جَبْرَئِيلُ ع أَنَّ الْجَنَّةَ مُشْتَاقَةٌ إِلَيْكُمَا وَ لَوْ لَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدَّرَ أَنْ يُخْرِجَ مِنْكُمَا مَا يَتَّخِذُهُ عَلَى الْخَلْقِ حُجَّةً لَأَجَابَ فِيكُمَا الْجَنَّةَ وَ أَهْلَهَا فَنِعْمَ الْأَخُ أَنْتَ وَ نِعْمَ الْخَتَنُ أَنْتَ وَ نِعْمَ الصَّاحِبُ أَنْتَ وَ كَفَاكَ بِرِضَى اللَّهِ رِضًى

And Jibraeel[as] has informed me[saww] that the Paradise is desirous to both of you[asws], and if Allah[azwj] had not Determined to extract from you[asws] two what He[azwj] can Take upon the creatures as an argument, He[azwj] would have Obligated the Paradise regarding you[asws] both and its inhabitants. You[asws] are the best brother and you[asws] are the best son-in-law, and you[asws] are the best companions, and is suffices you[asws] to be pleased with the Pleasure of Allah[azwj]'.

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قَالَ عَلِيٌّ ع فَقُلْتُ يَا رَسُولَ اللَّهِ بَلَغَ مِنْ قَدْرِي حَتَّى إِنِّي ذُكِرْتُ فِي الْجَنَّةِ وَ زَوَّجَنِيَ اللَّهُ فِي مَلَائِكَتِهِ

Ali[asws] said: 'I[asws] said: 'O Rasool-Allah[saww]! My[asws] worth has reached such that I[asws] am mentioned in the Paradise, and Allah[azwj] has got me[asws] married among His[azwj] Angels?'

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَكْرَمَ وَلِيَّهُ وَ أَحَبَّهُ أَكْرَمَهُ بِمَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ فَحَبَاهَا اللَّهُ لَكَ يَا عَلِيُّ

He[saww] said: 'When Allah[azwj] Mighty and Majestic Honours His[azwj] friend and Loves him, He[azwj] Honours him with what neither an eye has seen nor has an ear heard. Allah[azwj] has Gifted these to you[asws], O Ali[asws]!'

فَقَالَ عَلِيٌّ ع رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَ فَقَالَ رَسُولُ اللَّهِ ص آمِينَ.

Ali[asws] said: '***My Lord! Support me that I should thank for Your Favours which You Favoured upon me [27:19]***!' Rasool-Allah[saww] said: 'Ameen!''[242]

13- فر، تفسير فرات بن إبراهيم عُقْبَةُ بْنُ مُكْرِمٍ الضَّبِّيُّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَمْرٍو عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ هَارُونَ الطُّوسِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الشَّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع مِثْلَهُ وَ فِي آخِرِهِ فَإِنَّمَا حَبَاكَ اللَّهُ فِي الْجَنَّةِ بِمَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ

Tafseer Furaat Bin Ibrahim – Uqba Bin Mukram Al Zaby, from Muhammad Bin Ali Bin Amro, from Amro Bin Abdullah Bin Haroun Al Tuweysi, from Ahmad Bin Ubeydullah Al Shaybany,

'From Muhammad[asws] Bin Ja'far[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Al-Husayn[asws], from his[asws] father[asws], from his[asws] forefatrhers[asws], from Ali[asws] – similar to it, and in its end: 'But rather, Allah[azwj] has Gifted you[asws] in the Paradise what no eye has seen and no ear has heard'.

فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَا رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلى والِدَيَّ وَ أَنْ أَعْمَلَ صالِحاً تَرْضاهُ وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي فَقَالَ النَّبِيُّ ص آمِينَ يَا رَبَّ الْعَالَمِينَ وَ يَا خَيْرَ النَّاصِرِينَ.

Ali[asws] Bin Abu Talib[asws] said: '***My Lord! Support me that I should thank for Your Favours which You Favoured upon me and upon my parents, and that I should perform righteous deeds You would be Pleased with and Enter me by Your Mercy to be among Your righteous servants!' [27:19]***'. The Prophet[saww] said: 'Ameen, O Lord[azwj] of the worlds, and O best of the Helpers!''[243]

14- ب، قرب الإسناد ابْنُ طَرِيفٍ عَنِ ابْنِ عُلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانَ فِرَاشُ عَلِيٍّ وَ فَاطِمَةَ حِينَ دَخَلَتْ عَلَيْهِ إِهَابُ كَبْشٍ إِذَا أَرَادَا أَنْ يَنَامَا عَلَيْهِ قَلَّبَاهُ فَنَامَا عَلَى صُوفِهِ

(The book) 'Qurb Al Asnad' – Ibn Tareyf, from Ibn Ulwan,

[242] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 12
[243] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 13

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‘From Ja’far[asws], from his[asws] father[asws] having said: ‘The bed of Ali[asws] and (Syeda) Fatima[asws], when she[asws] entered to be with him[asws], was a skin of a ram. When they[asws] wanted to sleep upon it, they[asws] would overturn it and sleep upon its wool’.

قَالَ وَ كَانَتْ وِسَادَتُهُمَا أَدَماً حَشْوُهَا لِيفٌ

He[asws] said: ‘And their[asws] pillow was of skin stuffed with fibre’.

قَالَ وَ كَانَ صَدَاقُهَا دِرْعاً مِنْ حَدِيدٍ.

He[asws] said: ‘And her[asws] dowry was an iron shield’.[244]

15- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ الْمَرْوَزِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا زَوَّجَ رَسُولُ اللَّهِ ص فَاطِمَةَ مِنْ عَلِيٍّ أَتَاهُ أُنَاسٌ مِنْ قُرَيْشٍ فَقَالُوا إِنَّكَ زَوَّجْتَ عَلِيّاً بِمَهْرٍ خَسِيسٍ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Muhammad Bin Ahmad Bin Al-Hassan, from Musa Bin Ibrahim Al Marouzy,

‘From Musa[asws] Bin Ja’far[asws], from his[asws] father[asws], from his[asws] grandfather[asws], from Jabir Bin Abdullah having said, ‘When Rasool-Allah[saww] got (Syeda) Fatima[asws] to be married to Ali[asws], some people from Qureysh came to him[saww]. They said, ‘You[saww] have got her[asws] married to Ali[asws] with a lousy dowry!’

فَقَالَ مَا أَنَا زَوَّجْتُ عَلِيّاً وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ زَوَّجَهُ لَيْلَةَ أُسْرِيَ بِي عِنْدَ سِدْرَةِ الْمُنْتَهَى أَوْحَى اللَّهُ إِلَى السِّدْرَةِ أَنِ انْثُرِي مَا عَلَيْكِ فَنَثَرَتِ الدُّرَّ وَ الْجَوْهَرَ وَ الْمَرْجَانَ فَابْتَدَرَ الْحُورُ الْعِينُ فَالْتَقَطْنَ فَهُنَّ يَتَهَادَيْنَهُ وَ يَتَفَاخَرْنَ وَ يَقُلْنَ هَذَا مِنْ نُثَارِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ ص

He[saww] said: ‘It was not I[azwj] who married her[asws] to Ali[asws], But Allah Mighty and Majestic got him[asws] married on the night there was an ascension with me[saww], at the Sidrat Al-Muntaha. Allah[azwj] Revealed to Al-Sidrat: “Sprinkle whatever is upon you!” So, it sprinkled the gems, and the jewels, and the coral. The Maiden Houries rushed and picked them up, and they gifted to each other and prided and said, ‘This is from the confetti of (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww]!’’

فَلَمَّا كَانَتْ لَيْلَةُ الزِّفَافِ أَتَى النَّبِيُّ بِبَغْلَتِهِ الشَّهْبَاءِ وَ ثَنَى عَلَيْهَا قَطِيفَةً وَ قَالَ لِفَاطِمَةَ ارْكَبِي وَ أَمَرَ سَلْمَانَ أَنْ يَقُودَهَا وَ النَّبِيُّ ص يَسُوقُهَا فَبَيْنَمَا هُوَ فِي بَعْضِ الطَّرِيقِ إِذْ سَمِعَ النَّبِيُّ ص وَجْبَةً فَإِذَا هُوَ بِجَبْرَئِيلَ فِي سَبْعِينَ أَلْفاً وَ مِيكَائِيلَ فِي سَبْعِينَ أَلْفاً

When it was the night of the wedding, the Prophet[saww] came with his[saww] mule, Al-Shaba’a, and placed a blanket upon it and said to (Syeda) Fatima[asws]: ‘Ride!’ And he[saww] instructed Salman[ra] to guide it, and the Prophet[saww] was ushering it. While he[saww] was in one of the streets when the Prophet[saww] heard a thud, and there it was Jibraeel[as] among seventy thousand and Mikaeel[as] among seventy thousand.

[244] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 14

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فَقَالَ النَّبِيُّ ص مَا أَهْبَطَكُمْ إِلَى الْأَرْضِ قَالُوا جِئْنَا نَزُفُّ فَاطِمَةَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَكَبَّرَ جَبْرَئِيلُ وَ كَبَّرَ مِيكَائِيلُ وَ كَبَّرَتِ الْمَلَائِكَةُ وَ كَبَّرَ مُحَمَّدٌ ص فَوَقَعَ التَّكْبِيرُ عَلَى الْعَرَائِسِ مِنْ تِلْكَ اللَّيْلَةِ.

The Prophet[saww] said: 'What made you[as] two to come down to the earth?' They[as] said, 'We[as] have come to escort (Syeda) Fatima[asws] to Ali[asws] Bin Abu Talib[asws]'. Jibraeel[as] exclaimed Takbeer and Mikaeel[as] exclaimed Takbeer, and the Angels exclaimed Takbeer, and Muhammad[saww] exclaimed Takbeer. The Takbeers fell upon the brides from that night (became customary)''.[245]

16- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص مَا زَوَّجْتُ فَاطِمَةَ إِلَّا بَعْدَ مَا أَمَرَنِيَ اللَّهُ عَزَّ وَ جَلَّ بِتَزْوِيجِهَا.

(The book) 'Uyoon Akhbar Al-Reza[asws]', by a chain of Al-Tameemi, from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'The Prophet[saww] said: 'I[saww] did not get (Syeda) Fatima[asws] married except after Allah[azwj] Mighty and Majestic has Commanded me[saww] with getting her[asws] married''.[246]

17- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَانِي مَلَكٌ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ قَدْ زَوَّجْتُ فَاطِمَةَ مِنْ عَلِيٍّ فَزَوِّجْهَا مِنْهُ وَ قَدْ أَمَرْتُ شَجَرَةَ طُوبَى أَنْ تَحْمِلَ الدُّرَّ وَ الْيَاقُوتَ وَ الْمَرْجَانَ وَ إِنَّ أَهْلَ السَّمَاءِ قَدْ فَرِحُوا لِذَلِكَ

(The book) 'Uyoon Akhbar Al-Reza[asws], by the three chains from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'An Angel came to me[saww]. He said, 'O Muhammad[saww]! Allah[azwj] Conveys the Greetings to you[saww] and Says to you[saww]: "I[azwj] have got (Syeda) Fatima[asws] married to Ali[asws], so you[saww] get her[asws] married to him[asws], and I[azwj] have Commanded the Tooba tree to bear the gems, and the rubies, and the coral, and the people of the sky have rejoiced at that.

وَ سَيُولَدُ مِنْهَا وَلَدَانِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ بِهِمَا يُزَيَّنُ أَهْلُ الْجَنَّةِ فَأَبْشِرْ يَا مُحَمَّدُ فَإِنَّكَ خَيْرُ الْأَوَّلِينَ وَ الْآخِرِينَ.

And two sons[asws] shall be born from her[asws], two chiefs of the inhabitants of Paradise, and by them[asws] the people of Paradise would be adorned!" So, receive glad tidings, O Muhammad[saww], for you[asws] are best of the former ones and the latter ones''.[247]

18- ما، الأمالي للشيخ الطوسي الْخَفَّارُ عَنِ الْجِعَابِيِّ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْعِجْلِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: جَاءَ رَسُولُ اللَّهِ ص يَطْلُبُنِي فَقَالَ أَيْنَ أَخِي يَا أُمَّ أَيْمَنَ قَالَتْ وَ مَنْ أَخُوكَ قَالَ عَلِيٌّ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Haffar, from Al Jiany, from Ali Bin Ahmad Al Ijaly, from Abbad Bin Yaqoub, from Isa Bin Abdullah Al Alawy, from his father, from his father, from his grandfather,

[245] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 15
[246] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 16
[247] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 17

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‘From Ali[asws] having said: ‘Rasool-Allah[saww] came searching for me[asws]. He[saww] said: ‘Where is my[saww] brother[asws], O Umm Ayman?’ She said, ‘And who is your[saww] brother?’ He[saww] said: ‘Ali[asws]’.

قَالَتْ يَا رَسُولَ اللَّهِ تُزَوِّجُهُ ابْنَتَكَ وَ هُوَ أَخُوكَ قَالَ نَعَمْ أَمَا وَ اللَّهِ يَا أُمَّ أَيْمَنَ لَقَدْ زَوَّجْتُهَا كُفْواً شَرِيفاً وَجِيهاً فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ.

She said, ‘O Rasool-Allah[saww]! You[saww] married your[saww] daughter[asws] to him[asws], and he[asws] is your[saww] brother[asws]?’ He[saww] said: ‘Yes. But, by Allah[azwj], O Umm Ayman! I[saww] have married her[asws] to a noble match, ***worthy of regard in the world and the Hereafter and from those of Proximity [3:45]***’’.[248]

19- ما، الأمالي للشيخ الطوسي الْحُسَيْنُ بْنُ إِبْرَاهِيمَ الْقَزْوِينِيُّ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ عَلِيِّ بْنِ حُبَيْشٍ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ الْحُسَيْنِ بْنِ أَبِي غُنْدَرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمْهَرَ فَاطِمَةَ ع رُبُعَ الدُّنْيَا فَرُبُعُهَا لَهَا وَ أَمْهَرَهَا الْجَنَّةَ وَ النَّارَ تُدْخِلُ أَعْدَاءَهَا النَّارَ وَ تُدْخِلُ أَوْلِيَاءَهَا الْجَنَّةَ وَ هِيَ الصِّدِّيقَةُ الْكُبْرَى وَ عَلَى مَعْرِفَتِهَا دَارَتِ الْقُرُونُ الْأُولَى.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al-Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ali Bin Hubeysh, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan, from Al-Husayn Bin Abu Gundar, from Is’haq Bin Ammar, and Abu Baseer,

‘From Abu Abdullah[asws] having said: ‘Allah[azwj] Blessed and Exalted Dowered (Syeda) Fatima with a quarter of the world, so a quarter of it is for her[asws]. And He[azwj] Dowered her[asws] with the Paradise and the Fire. She[asws] would enter her[asws] enemies into the Fire, and enter her[asws] friends into the Paradise, and she[asws] is the great truthful, and upon her[asws] recognition, the former generations had rotated’’.[249]

20- ب، قرب الإسناد مُحَمَّدُ بْنُ الْوَلِيدِ عَنِ ابْنِ بُكَيْرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ زَوَّجَ رَسُولُ اللَّهِ ص عَلِيّاً فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا عَلَى دِرْعٍ لَهُ حُطَمِيَّةٍ تَسْوَى ثَلَاثِينَ دِرْهَماً.

(The book) ‘Qurb Al Asnaad’ – Muhammad Bin Al Waleed, from Ibn Bukeyr who said,

‘I heard Abu Abdullah[asws] saying: ‘Rasool-Allah[saww] got Ali[asws] and (Syeda) Fatima[asws] married upon an armour of his[asws], ‘Al-Huteyma’ (sword-breaker) valued at thirty Dirhams’’.[250]

أَقُولُ سَيَأْتِي فِي تَزْوِيجِ أَبِي جَعْفَرٍ الثَّانِي ع أَنَّهُ قَالَ إِنَّ مُحَمَّدَ بْنَ عَلِيِّ بْنِ مُوسَى يَخْطُبُ أُمَّ الْفَضْلِ بِنْتَ عَبْدِ اللَّهِ الْمَأْمُونِ وَ بَذَلَ لَهَا مِنَ الصَّدَاقِ مَهْرَ جَدَّتِهِ فَاطِمَةَ وَ هُوَ خَمْسُمِائَةِ دِرْهَمٍ جِيَادٍ.

I (Majlisi) am saying, ‘I shall be coming with it regarding the marriage, Abu Ja’far[asws] the 2nd having said: ‘Muhammad[asws] Bin Ali[asws] Bin Musa[asws] proposed for Umm Al-Fazl Bint Abdullah Al-Mamoun, and spent for her from the dowry of his grandmother[asws] (Syeda) Fatima[asws], and it was five hundred new Dirhams’’.[251]

[248] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 18
[249] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 19
[250] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 20 a
[251] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 20 b

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21- يج، الخرائج و الجرائح رُوِيَ أَنَّهُ لَمَّا كَانَ وَقْتُ زِفَافِ فَاطِمَةَ ع اتَّخَذَ النَّبِيُّ ص طَعَاماً وَ خَبِيصاً وَ قَالَ لِعَلِيٍّ ادْعُ النَّاسَ قَالَ عَلِيٌّ ع جِئْتُ إِلَى النَّاسِ فَقُلْتُ أَجِيبُوا الْوَلِيمَةَ فَأَقْبَلُوا

(The book) 'Al Kharaij Wa Al Jaraih' –

It is reported that when it was the time of the wedding of (Syeda) Fatima[asws], the Prophet[saww] prepared food and 'Khabees', and said to Ali[asws]: 'Invite the people!' Ali[asws] said: 'I[asws] went to the people and said: 'Answer the wedding feast!' So, they came.

فَقَالَ النَّبِيُّ ص أَدْخِلْ عَشَرَةً فَدَخَلُوا وَ قَدَّمَ إِلَيْهِمُ الطَّعَامَ وَ الثَّرِيدَ فَأَكَلُوا ثُمَّ أَطْعَمَهُمُ السَّمْنَ وَ التَّمْرَ فَلَا يَزْدَادُ الطَّعَامُ إِلَّا بَرَكَةً

The Prophet[saww] said: 'Enter ten!' They entered, and he[saww] forwarded the food to them and the porridge, and they ate. Then he[saww] fed them the bitter and the dates, and the meal did not increase except in Blessing.

فَلَمَّا أَطْعَمَ الرِّجَالَ عَمَدَ إِلَى مَا فَضَلَ مِنْهَا فَتَفَلَ فِيهَا وَ بَارَكَ عَلَيْهَا وَ بَعَثَ مِنْهَا إِلَى نِسَائِهِ وَ قَالَ قُلْ لَهُنَّ كُلْنَ وَ أَطْعِمْنَ مَنْ غَشِيَكُنَّ

When the people had eaten, he[saww] deliberated to what was left over from it. He[saww] spat in it and Blessed upon it, and sent from it to his[saww] wives and said: 'Say to them: 'Eat and feed the ones you like'.

ثُمَّ إِنَّ رَسُولَ اللَّهِ ص دَعَا بِصَحْفَةٍ فَجَعَلَ فِيهَا نَصِيباً فَقَالَ هَذَا لَكَ وَ لِأَهْلِكَ وَ هَبَطَ جَبْرَئِيلُ فِي زُمْرَةٍ مِنَ الْمَلَائِكَةِ بِهَدِيَّةٍ فَقَالَ لِأُمِّ سَلَمَةَ امْلَئِي الْقَعْبَ مَاءً فَقَالَ لِي يَا عَلِيُّ اشْرَبْ نِصْفَهُ ثُمَّ قَالَ لِفَاطِمَةَ اشْرَبِي وَ أَبْقِي ثُمَّ أَخَذَ الْبَاقِيَ فَصَبَّهُ عَلَى وَجْهِهَا وَ نَحْرِهَا

Then Rasool-Allah[saww] called for a tray and made a portion to be in it. He[saww] said: 'This is for you[asws] and for your[asws] wife. And Jibraeel[as] came down in a group of Angels with (a basket of) gifts. He[saww] said to Umm Salama[ra]: 'Fill the cup with water for me[saww]!' He[saww] said to me[asws]: 'O Ali[asws]! Drink half of it!' Then said to Fatima[asws]: 'Drink and keep some!' Then he[saww] took the remainder and poured it upon her[asws] face and her[asws] throat.

ثُمَّ فَتَحَ السَّلَّةَ فَإِذَا فِيهَا كَعْكٌ وَ مَوْزٌ وَ زَبِيبٌ فَقَالَ هَذَا هَدِيَّةُ جَبْرَئِيلَ ثُمَّ أَقْبَلَ مِنْ يَدِهِ سَفَرْجَلَةً فَشَقَّهَا نِصْفَيْنِ وَ أَعْطَى عَلِيّاً وَ قَالَ هَذِهِ هَدِيَّةٌ مِنَ الْجَنَّةِ إِلَيْكُمَا وَ أَعْطَى عَلِيّاً نِصْفاً وَ فَاطِمَةَ نِصْفاً.

Then he[saww] opened the basket, and therein were cakes, and bananas, and raisings. He[saww] said: 'This is a gift of Jibraeel[as]'. Then he[saww] turned a quince in his[saww] hand and split it in two halves and gave it to Ali[asws] and said: 'This is a gift from the Paradise to you[asws] both', and he[saww] gave Ali[asws] half, and half to (Syeda) Fatima[asws]''.[252]

22- قب، المناقب لابن شهرآشوب ابْنُ عَبَّاسٍ وَ ابْنُ مَسْعُودٍ وَ جَابِرٌ وَ الْبَرَاءُ وَ أَنَسٌ وَ أُمُّ سَلَمَةَ وَ السُّدِّيُّ وَ ابْنُ سِيرِينَ وَ الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً قَالُوا هُوَ مُحَمَّدٌ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ ع

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ibn Abbas, and Ibn Masoud and Jabir, and Al Bara'a, and Anas (well-known fabricator), and Umm Salama[ra], and Al Sudy, and Ibn Sirreen,

[252] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 21

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'And Al-Baqir[asws] regarding Words of the Exalted: ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage [25:54]***, they (all) said: 'It is Muhammad[saww], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]'.

وَ كانَ رَبُّكَ قَدِيراً الْقَائِمُ فِي آخِرِ الزَّمَانِ لِأَنَّهُ لَمْ يَجْتَمِعْ نَسَبٌ وَ سَبَبٌ فِي الصَّحَابَةِ وَ الْقَرَابَةِ إِلَّا لَهُ فَلِأَجْلِ ذَلِكَ اسْتَحَقَّ الْمِيرَاثَ بِالنَّسَبِ وَ السَّبَبِ

and your Lord was always Powerful [25:54] – Al-Qaim[asws] at the end of times, because there has not been gathered a lineage and cause in the companions and the relatives except for him[asws], so for that reason he[asws] is rightful of the inheritance with the lineage and the cause.

وَ فِي رِوَايَةٍ الْبَشَرُ الرَّسُولُ وَ النَّسَبُ فَاطِمَةُ وَ الصِّهْرُ عَلِيٌّ ع.

And in a report – 'The person' is the Rasool[saww], and the 'lineage' is Fatima[asws] and the 'marriage' is Ali[asws]''.[253]

تَفْسِيرُ الثَّعْلَبِيِّ، قَالَ ابْنُ سِيرِينَ نَزَلَتْ فِي النَّبِيِّ وَ عَلِيٍّ زَوْجِ فَاطِمَةَ وَ هُوَ ابْنُ عَمِّهِ وَ زَوْجُ ابْنَتِهِ فَكَانَ نَسَباً وَ صِهْراً.

Tafseer Al-Sa'alby – 'Ibn Sirreen said, 'It was Revealed regarding the Prophet[saww], and Ali[asws] married (Syeda) Fatima[asws], and he[asws] is son[asws] of his[asws] uncle[as], and he[asws] married his[saww] daughter, so it was ***lineage and marriage [25:54]***''.[254]

الصَّادِقُ ع أَوْحَى اللَّهُ تَعَالَى إِلَى رَسُولِ اللَّهِ ص قُلْ لِفَاطِمَةَ لَا تَعْصِي عَلِيّاً فَإِنَّهُ إِنْ غَضِبَ غَضِبْتُ لِغَضَبِهِ.

Al-Sadiq[asws]: 'Allah[azwj] the Exalted Revealed to Rasool-Allah[saww]: "Say to Fatima[asws]: 'Do not disobey Ali[asws] for if he[asws] is angered, I[azwj] would be Angered for his[asws] anger"'.[255]

عُوتِبَ النَّبِيُّ ص فِي أَمْرِ فَاطِمَةَ فَقَالَ لَوْ لَمْ يَخْلُقِ اللَّهُ عَلِيَّ بْنَ أَبِي طَالِبٍ مَا كَانَ لِفَاطِمَةَ كُفْوٌ

The Prophet[saww] was faulted (by the people) regarding the matter of (Syeda) Fatima[asws]. He[azwj]: 'If Allah[azwj] had not Created Ali[asws] Bin Abu Talib[asws], there would not have been any match for (Syeda) Fatima[asws]'.

وَ فِي خَبَرٍ لَوْلَاكَ لَمَا كَانَ لَهَا كُفْوٌ عَلَى وَجْهِ الْأَرْضِ.

And in a Hadeeth: 'Had it not been for you[asws], there would not have been any match for her[asws] upon the surface of the earth''.[256]

الْمُفَضَّلُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ لَا أَنَّ اللَّهَ تَعَالَى خَلَقَ أَمِيرَ الْمُؤْمِنِينَ لَمْ يَكُنْ لِفَاطِمَةَ كُفْوٌ عَلَى وَجْهِ الْأَرْضِ آدَمُ فَمَنْ دُونَهُ.

[253] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 a
[254] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 b
[255] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 c
[256] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 d

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Al-Mufazzal, from Abu Abdullah[asws] having said: 'If Allah[azwj] had not Created Amir Al-Momineen[asws], there would not have been any match for (Syeda) Fatima[asws] upon the surface of the earth, Adam[as] and the ones besides him[as]''.[257]

ابْنُ شَاهِينَ الْمَرْوَزِيُّ فِي كِتَابِ فَضَائِلِ فَاطِمَةَ ع بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ أَبِي بُرَيْدَةَ عَنْ أَبِيهِ وَ الْبَلاذُرِيُّ فِي التَّارِيخِ بِأَسَانِيدِهِ أَنَّ أَبَا بَكْرٍ خَطَبَ إِلَى النَّبِيِّ ص فَاطِمَةَ ع فَقَالَ أَنْتَظِرُ لَهَا الْقَضَاءَ ثُمَّ خَطَبَ إِلَيْهِ عُمَرُ فَقَالَ أَنْتَظِرُ لَهَا الْقَضَاءَ الْخَبَرَ.

Ibn Shaheed Al Marouzy, in the book 'Fazail Fatima[asws]', by his chain from Al-Husayn Bin Waaid, from Abu Bureyda, from his father, and Al Balazury in 'Al Tareekh', by his chains,

'Abu Bakr proposed to the Prophet[saww] regarding (Syeda) Fatima[asws]. He[saww] said: 'I[saww] am awaiting the Decree (of Allah[azwj]) for her[asws]. Then Umar proposed to him[saww] (for her[asws]). He[saww] said: 'I[saww] am awaiting the Decree (of Allah[azwj]) for her[asws]' – the Hadeeth''.[258]

مُسْنَدُ أَحْمَدَ وَ فَضَائِلُهُ وَ سُنَنُ أَبِي دَاوُدَ وَ إِبَانَةُ ابْنِ بَطَّةَ وَ تَارِيخُ الْخَطِيبِ وَ كِتَابُ ابْنِ شَاهِينَ وَ اللَّفْظُ لَهُ بِالْإِسْنَادِ عَنْ خَالِدٍ الْحِذَاءِ وَ أَبِي أَيُّوبَ وَ عِكْرِمَةَ وَ أَبِي نَجِيحٍ وَ عُبَيْدَةَ بْنِ سُلَيْمَانَ كُلُّهُمْ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ لَمَّا زَوَّجَ النَّبِيُّ ص فَاطِمَةَ عَلِيّاً قَالَ لَهُ النَّبِيُّ أَعْطِهَا شَيْئاً قَالَ مَا عِنْدِي شَيْءٌ قَالَ فَأَيْنَ دِرْعُكَ الْحُطَمِيَّةُ

(The book) 'Musnad' of Ahmad, and his 'Fazaail', and 'Sunan' of Abu Dawood, and 'Ibanah' of Ibn Batta, and 'Tareekh' of Al Khateeb, and the book of Ibn Shaheen, and the wordings are his, by the chain from Khalid Al Hiza'a, and Abu Ayoub, and Ikrimah (Bin Abu Jahl[la]), and Abu Najeeh, and Ubeyda Bin Suleyman, all of them from Ibn Abbas,

'When the Prophet[saww] got (Syeda) Fatima[asws] married to Ali[asws], the Prophet[saww] said to him[asws]: 'Give her[asws] something'. He[asws] said: 'There is nothing with me[asws]'. He[saww] said: 'So where is your[asws] armour Al-Hutamiya (sword-breaker)?''

وَ فِي رِوَايَةٍ غَيْرِهِ أَنَّهُ قَالَ عَلِيٌّ عِنْدِي قَالَ فَأَعْطِهَا إِيَّاهَا.

And in another report – Ali[asws] said: 'With me[asws] (is the armour)'. He[saww] said give it to her[asws]''.[259]

تَارِيخِ الْخَطِيبِ وَ الْبَلَاذُرِيِّ وَ حِلْيَةِ أَبِي نُعَيْمٍ وَ إِبَانَةِ الْعُكْبَرِيِّ سُفْيَانُ الثَّوْرِيُّ عَنِ الْأَعْمَشِ عَنِ الثَّوْرِيِّ عَنْ عَلْقَمَةَ عَنِ ابْنِ مَسْعُودٍ قَالَ: أَصَابَ فَاطِمَةَ صَبِيحَةَ يَوْمِ الْعُرْسِ رِعْدَةٌ فَقَالَ لَهَا النَّبِيُّ ص يَا فَاطِمَةُ زَوَّجْتُكِ سَيِّداً فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ*

(The books) 'Tareekh' of Al Khateeb and Balazury, and 'Hilya' of Abu Nueym, and 'Ibanah' of Al Ukbary – Sufyan Al Sowry, from Al Amsh, from Al Sowry, from Alqamah, from Ibn Masoud who said,

'(Syeda) Fatima[asws] was afflicted with trembling in the morning of the wedding day. The Prophet[saww] said to her[asws]: 'O Fatima[asws]! I[saww] have got you[asws] married to a chief ***in the world; and in the Hereafter he would be from the righteous ones [2:130]***.

[257] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 e
[258] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 f
[259] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 g

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يَا فَاطِمَةُ لَمَّا أَرَادَ اللَّهُ تَعَالَى أَنْ أُمْلِكَكِ بِعَلِيٍّ أَمَرَ اللَّهُ تَعَالَى جَبْرَئِيلَ فَقَامَ فِي السَّمَاءِ الرَّابِعَةِ فَصَفَّ الْمَلَائِكَةَ صُفُوفاً ثُمَّ خَطَبَ عَلَيْهِمْ فَزَوَّجَكِ مِنْ عَلِيٍّ ثُمَّ أَمَرَ اللَّهُ سُبْحَانَهُ شَجَرَ الْجِنَانِ فَحَمَلَتِ الْحُلِيَّ وَ الْحُلَلَ

O Fatima[asws]! When Allah[azwj] the Exalted Wanted you[asws] to be possessed by Ali[asws], Allah[azwj] the Exalted Commanded Jibraeel[as]. He[as] stood in the fourth sky, and the Angels formed rows. Then he[saww] addressed them and got you[asws] married to Ali[asws]. Then Allah[azwj] the Glorious Commanded trees of the gardens, so they bore the ornaments and the garments.

ثُمَّ أَمَرَهَا فَنَثَرَتْهُ عَلَى الْمَلَائِكَةِ فَمَنْ أَخَذَ مِنْهُمْ يَوْمَئِذٍ شَيْئاً أَكْثَرَ مِمَّا أَخَذَ غَيْرُهُ افْتَخَرَ بِهِ إِلَى يَوْمِ الْقِيَامَةِ

Then He[azwj] Commanded them and sprinkled upon the Angels. So, the one from them who took anything on that day more than the others had, would be priding with it up to the Day of Qiyamah'.

قَالَتْ أُمُّ سَلَمَةَ لَقَدْ كَانَتْ فَاطِمَةُ ع تَفْتَخِرُ عَلَى النِّسَاءِ لِأَنَّهَا مَنْ خَطَبَ عَلَيْهَا جَبْرَئِيلُ ع.

Umm Salama[ra] said, '(Syeda) Fatima[asws] used to pride over the women because the one who had brought the proposal to her[asws] was Jibraeel[as]''.[260]

وَ قَدِ اشْتَهَرَ فِي الصِّحَاحِ بِالْأَسَانِيدِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ ابْنِ عَبَّاسٍ وَ ابْنِ مَسْعُودٍ وَ جَابِرٍ الْأَنْصَارِيِّ وَ أَنَسِ بْنِ مَالِكٍ وَ الْبَرَاءِ بْنِ عَازِبٍ وَ أُمِّ سَلَمَةَ بِأَلْفَاظٍ مُخْتَلِفَةٍ وَ مَعَانٍ مُتَّفِقَةٍ أَنَّ أَبَا بَكْرٍ وَ عُمَرَ خَطَبَا إِلَى النَّبِيِّ ص فَاطِمَةَ مَرَّةً بَعْدَ أُخْرَى فَرَدَّهُمَا.

And it has been well-publicised in 'Al-Sihaah', by the chains from Amir Al-Momineen[asws], and Ibn Abbas, and Ibn Masoud, and Jabir Al-Ansari, and Anas Bin Malik (well-known fabricator), and Al-Bara'a Bin Aazib, and Umm Salama[ra], and the wordings are various, and the meaning is harmonious, that Abu Bakr and Umar had both proposed to the Prophet[saww] for (Syeda) Fatima[asws], time and again, but he[saww] had rejected them''.[261]

وَ رَوَى أَحْمَدُ فِي الْفَضَائِلِ عَنْ بُرَيْدَةَ أَنَّ أَبَا بَكْرٍ وَ عُمَرَ خَطَبَا إِلَى النَّبِيِّ ص فَاطِمَةَ فَقَالَ إِنَّهَا صَغِيرَةٌ.

And it is reported by Ahmad in (the book) 'Fazaail', from Bureyda,

'Abu Bakr and Umar had both proposed to the Prophet[saww] regarding (Syeda) Fatima[asws]. He[saww] said: 'She[asws] is too young''.[262]

وَ رَوَى ابْنُ بَطَّةَ فِي الْإِبَانَةِ أَنَّهُ خَطَبَهَا عَبْدُ الرَّحْمَنِ فَلَمْ يُجِبْهُ

And it is reported by Ibn Battah in (the book) 'Al Ibanah' –

'Abdul Rahman proposed for her[asws], but he[saww] did not answer him'.

[260] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 h
[261] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 i
[262] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 j

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وَ فِي رِوَايَةِ غَيْرِهِ أَنَّهُ قَالَ بِكَذَا مِنَ الْمَهْرِ فَغَضِبَ ص وَ مَدَّ يَدَهُ إِلَى حَصًى فَرَفَعَهَا فَسَبَّحَتْ فِي يَدِهِ فَجَعَلَهَا فِي ذَيْلِهِ فَصَارَتْ دُرّاً وَ مَرْجَاناً يُعَرِّضُ بِهِ جَوَابَ الْمَهْرِ

And it has been reported by someone else, he said, 'With such and such dowry'. He[saww] got angry and extended his[saww] hand to some pebbles. He[saww] raised them, and they glorified (Allah[azwj]) in his[saww] hand. He[azwj] made them to be in his[saww] cloth, and these became gems and coral, presenting by it an answer of the dowry.

وَ لَمَّا خَطَبَ عَلِيٌّ ع قَالَ سَمِعْتُكَ يَا رَسُولَ اللَّهِ تَقُولُ كُلُّ سَبَبٍ وَ نَسَبٍ مُنْقَطِعٌ إِلَّا سَبَبِي وَ نَسَبِي

And when Ali[asws] proposed, he[asws] said: 'I[asws] heard you[saww], O Rasool-Allah[saww] saying: 'All means and lineages would be terminated except for my[saww] means and my[saww] lineage'.

فَقَالَ النَّبِيُّ ص أَمَّا السَّبَبُ فَقَدْ سَبَّبَ اللَّهُ وَ أَمَّا النَّسَبُ فَقَدْ قَرَّبَ اللَّهُ وَ هَشَّ وَ بَشَّ فِي وَجْهِهِ وَ قَالَ أَ لَكَ شَيْءٌ أُزَوِّجُكَ مِنْهَا فَقَالَ لَا يَخْفَى عَلَيْكَ حَالِي إِنَّ لِي فَرَساً وَ بَغْلًا وَ سَيْفاً وَ دِرْعاً فَقَالَ بِعِ الدِّرْعَ.

The Prophet[saww] said: 'As for the means, so Allah[azwj] has the means, and as for the lineage, so you[asws] are close to Allah[azwj]'. And he[saww] was happy and smiling in his[asws] face, and said: 'Is there anything for you[asws] I[saww] can get you[asws] married to her[asws]?' He[asws] said: 'My[asws] situation is not hidden from you[saww]. There is a horse for me[asws], and a mule, and a sword, and an armour'. He[saww] said: 'Sell the armour''.[263]

وَ رُوِيَ أَنَّهُ أَتَى سَلْمَانُ إِلَيْهِ وَ قَالَ أَجِبْ رَسُولَ اللَّهِ ص فَلَمَّا دَخَلَ عَلَيْهِ قَالَ أَبْشِرْ يَا عَلِيُّ فَإِنَّ اللَّهَ قَدْ زَوَّجَكَ بِهَا فِي السَّمَاءِ قَبْلَ أَنْ أُزَوِّجَكَهَا فِي الْأَرْضِ

And it is reported that Salman[ra] came to him[asws] and said, 'Answer Rasool-Allah[saww]!' When he[asws] entered to see him[saww], he[saww] said: 'Receive glad tidings, O Ali[asws]! Allah[azwj] has got you[asws] married with her[asws] in the sky before I[saww] got you[asws] two married in the earth.

وَ لَقَدْ أَتَانِي مَلَكٌ وَ قَالَ أَبْشِرْ يَا مُحَمَّدُ بِاجْتِمَاعِ الشَّمْلِ وَ طَهَارَةِ النَّسْلِ قُلْتُ وَ مَا اسْمُكَ قَالَ نَسْطَائِيلُ مِنْ مُوَكَّلِي قَوَائِمِ الْعَرْشِ سَأَلْتُ اللَّهَ هَذِهِ الْبِشَارَةَ وَ جَبْرَئِيلُ عَلَى أَثَرِي.

And an Angel had come to me[saww] and said, 'Receive glad tidings, O Muhammad[saww], with a unison of the association and the clean lineage'. I[saww] said: 'And what is your name?' He said, 'Nastaeel, from the ones allocated with the legs of the Throne. I asked Allah[azwj] for giving this good news, and Jibraeel[as] is on my tracks''.[264]

أَبُو بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ عَلِيّاً ع خَطَبَ فَاطِمَةَ فَقَالَ لَهُ النَّبِيُّ ص مَرْحَباً وَ أَهْلًا فَقِيلَ لِعَلِيٍّ يَكْفِيكَ مِنْ رَسُولِ اللَّهِ ص إِحْدَاهُمَا أَعْطَاكَ الْأَهْلَ وَ أَعْطَاكَ الرَّحْبَ.

Abu Bureyda, from his father,

[263] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 k
[264] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 l

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'Ali[asws] proposed for (Syeda) Fatima[asws]. The Prophet[saww] said to him[asws]: 'Hello and welcome!' It was said to Ali[asws], 'It would have sufficed you[asws] from Rasool-Allah[saww], one of the two, giving you[asws] the hello and giving you[asws] the welcome''.[265]

ابْنُ بَطَّةَ وَ ابْنُ الْمُؤَذِّنِ وَ السَّمْعَانِيُّ فِي كُتُبِهِمْ بِالْإِسْنَادِ عَنِ ابْنِ عَبَّاسٍ وَ أَنَسِ بْنِ مَالِكٍ قَالا بَيْنَمَا رَسُولُ اللَّهِ ص جَالِسٌ إِذْ جَاءَ عَلِيٌّ فَقَالَ يَا عَلِيُّ مَا جَاءَ بِكَ قَالَ جِئْتُ أُسَلِّمُ عَلَيْكَ

Ibn Battah, and Ibn Al Muwazin, and Al Sam'any in their books with the chains, from Ibn Abbas, and Anas Bin Malik (well-known fabricator) both said,

'While Rasool-Allah[saww] was seated, when Ali[asws] came. He[saww] said: 'O Ali[asws]! What have you[asws] come for?' He[asws] said: 'I[asws] came to greet unto you[saww].

قَالَ هَذَا جَبْرَئِيلُ يُخْبِرُنِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ زَوَّجَكَ فَاطِمَةَ وَ أَشْهَدَ عَلَى تَزْوِيجِهَا أَرْبَعِينَ أَلْفَ مَلَكٍ وَ أَوْحَى اللَّهُ إِلَى شَجَرَةِ طُوبَى أَنِ انْثُرِي عَلَيْهِمُ الدُّرَّ وَ الْيَاقُوتَ فَنَثَرَتْ عَلَيْهِمُ الدُّرَّ وَ الْيَاقُوتَ

He[saww] said: 'This is Jibraeel[as] informing me[saww] that Allah[azwj] Mighty and Majestic has got you[asws] married to (Syeda) Fatima[asws], and forty thousand Angels have witnessed upon her[asws] marriage, and Allah[azwj] Revealed to the Tooba tree to sprinkle upon them with the gems and the rubies. So, it sprinkled the gems and rubies upon them.

فَابْتَدَرْنَ إِلَيْهِ الْحُورُ الْعِينُ يَلْتَقِطْنَ فِي أَطْبَاقِ الدُّرِّ وَ الْيَاقُوتِ وَ هُنَّ يَتَهَادَيْنَهُ بَيْنَهُنَّ إِلَى يَوْمِ الْقِيَامَةِ وَ كَانُوا يَتَهَادَوْنَ وَ يَقُولُونَ هَذِهِ تُحْفَةُ خَيْرِ النِّسَاءِ

The Maiden Houries rushed picking up the gems and rubies in trays, and they are gifting these between them up to the Day of Qiyamah, and they would be gifting and saying, 'This is a gift of best of the women.

وَ فِي رِوَايَةِ ابْنِ بَطَّةَ عَنْ عَبْدِ اللَّهِ فَمَنْ أَخَذَ مِنْهُ يَوْمَئِذٍ شَيْئاً أَكْثَرَ مِمَّا أَخَذَ صَاحِبُهُ أَوْ أَحْسَنَ افْتَخَرَ بِهِ عَلَى صَاحِبِهِ إِلَى يَوْمِ الْقِيَامَةِ.

And in a report of Ibn Battah, from Abdullah – 'The one who took on that day more than what his companion had taken, or better, will be priding with it over his companion up to the Day of Qiyamah''.[266]

ابْنُ مَرْدَوَيْهِ فِي كِتَابِهِ بِإِسْنَادِهِ عَنْ عَلْقَمَةَ قَالَ: لَمَّا تَزَوَّجَ عَلِيٌّ فَاطِمَةَ تَنَاثَرَ ثِمَارُ الْجَنَّةِ عَلَى الْمَلَائِكَةِ.

Ibn Mardawayh in his book, by his chain, from Alqamah, said,

'When Ali[asws] married (Syeda) Fatima[asws], the fruits of Paradise were sprinkled upon the Angels''.[267]

عَبْدُ الرَّزَّاقِ بِإِسْنَادِهِ إِلَى أُمِّ أَيْمَنَ فِي خَبَرٍ طَوِيلٍ عَنِ النَّبِيِّ ص وَ عَقَدَ جَبْرَئِيلُ وَ مِيكَائِيلُ فِي السَّمَاءِ نِكَاحَ عَلِيٍّ وَ فَاطِمَةَ فَكَانَ جَبْرَئِيلُ الْمُتَكَلِّمَ عَنْ عَلِيٍّ وَ مِيكَائِيلُ الرَّادَّ عَنِّي

[265] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 m
[266] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 n
[267] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 o

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Abdul Razzaq, by his chain to Umm Ayman,

'In a lengthy Hadeeth from the Prophet[saww]: 'Jibraeel[as] and Mikaeel[as] tied the knot of marriage of Ali[asws] and (Syeda) Fatima[asws]. Jibraeel[as] spoke on behalf of Ali[asws], and Mikaeel[as] was responding on my[saww] behalf'.

وَ فِي حَدِيثِ خَبَّابِ بْنِ الْأَرَتِّ أَنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى جَبْرَئِيلَ زَوِّجِ النُّورَ مِنَ النُّورِ وَ كَانَ الْوَلِيُّ اللَّهَ وَ الْخَطِيبُ جَبْرَئِيلَ وَ الْمُنَادِي مِيكَائِيلَ وَ الدَّاعِي إِسْرَافِيلَ وَ النَّاثِرُ عِزْرَائِيلَ وَ الشُّهُودُ مَلَائِكَةَ السَّمَاوَاتِ وَ الْأَرَضِينَ

And in a Hadeeth by Khabbab Bin Al-Arat – 'Allah[azwj] the Exalted Revealed to Jibraeel[as] to get the Noor married to the Noor. And the Guardian was Allah[azwj], and the proposer was Jibraeel[as], and the caller was Mikaeel[as], and the inviter was Israfeel[as], and the sprinkler was Izraeel[as], and the witnessed were Angels of the skies and the earths'.

ثُمَّ أَوْحَى إِلَى شَجَرَةِ طُوبَى أَنِ انْثُرِي مَا عَلَيْكِ فَنَثَرَتِ الدُّرَّ الْأَبْيَضَ وَ الْيَاقُوتَ الْأَحْمَرَ وَ الزَّبَرْجَدَ الْأَخْضَرَ وَ اللُّؤْلُؤَ الرَّطْبَ فَبَادَرَنَ الْحُورُ الْعِينُ يَلْتَقِطْنَ وَ يَهْدِينَ بَعْضُهُنَّ إِلَى بَعْضٍ.

Then He[azwj] Revealed the Tooba: "Sprinkle with whatever is upon you!" It sprinkled the while gems, and the red rubies, and the green emeralds, and the wet pearls. The Maiden Houries rushed to pick them up and gifted to each other''.[268]

الصَّادِقُ ع فِي خَبَرٍ أَنَّهُ دَعَاهُ رَسُولُ اللَّهِ ص وَ قَالَ أَبْشِرْ يَا عَلِيُّ فَإِنَّ اللَّهَ قَدْ كَفَانِي مَا كَانَ هَمَّنِي مِنْ تَزْوِيجِكَ.

Al-Sadiq[asws] in a Hadeeth: 'Rasool-Allah[saww] called him[asws] and said: 'Receive glad tidings O Ali[asws], for Allah[azwj] has Sufficed me[saww] of what was worrying me[saww] of getting you[asws] married''.[269]

ثُمَّ ذَكَرَ ابْنُ شَهْرَآشُوبَ مُخْتَصَراً مِمَّا مَرَّ بِرِوَايَةِ الصَّدُوقِ رَحِمَهُ اللَّهُ ثُمَّ قَالَ وَ قَدْ جَاءَ فِي بَعْضِ الْكُتُبِ أَنَّهُ خَطَبَ رَاحِيلُ فِي الْبَيْتِ الْمَعْمُورِ فِي جَمْعٍ مِنْ أَهْلِ السَّمَاوَاتِ السَّبْعِ فَقَالَ الْحَمْدُ لِلَّهِ الْأَوَّلِ قَبْلَ أَوَّلِيَّةِ الْأَوَّلِينَ الْبَاقِي بَعْدَ فَنَاءِ الْعَالَمِينَ نَحْمَدُهُ إِذْ جَعَلَنَا مَلَائِكَةً رُوحَانِيِّينَ وَ بِرُبُوبِيَّتِهِ مُذْعِنِينَ وَ لَهُ عَلَى مَا أَنْعَمَ عَلَيْنَا شَاكِرِينَ حَجَبَنَا مِنَ الذُّنُوبِ وَ سَتَرَنَا مِنَ الْعُيُوبِ

Then Ibn Shehr Ashub mentioned briefly from what has passed in the report by Al Sadouq, then said, 'And it has come in one of the books,

'(The Angel) Raheel addressed in Bayt Al-Mamour among a crowd of the inhabitants of the seven skies. He said, 'The Praise is for Allah[azwj], the first before the firstness, the Lasting after the annihilation of the worlds. We praise Him[azwj] when He[azwj] Made us spiritual Angels, and compliant with His[azwj] Lordship, and thankful to Him[azwj] upon what He[azwj] Favoured us with, having Veiled us from the sins, and Covered us from the faults.

أَسْكَنَنَا فِي السَّمَاوَاتِ وَ قَرَّبَنَا إِلَى السُّرَادِقَاتِ وَ حَجَبَ عَنَّا النَّهَمَ لِلشَّهَوَاتِ وَ جَعَلَ نُهْمَتَنَا وَ شَهْوَتَنَا فِي تَقْدِيسِهِ وَ تَسْبِيحِهِ الْبَاسِطِ رَحْمَتَهُ الْوَاهِبِ نِعْمَتَهُ جَلَّ عَنْ إِلْحَادِ أَهْلِ الْأَرْضِ مِنَ الْمُشْرِكِينَ وَ تَعَالَى بِعَظَمَتِهِ عَنْ إِفْكِ الْمُلْحِدِينَ

[268] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 p
[269] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 r

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He[azwj] Settled us in the skies and Drew us near to the pavilions and Barred from us the gluttony of the lustful desires, and Made our gluttony and our desires to be in extolling His[azwj] Holiness and glorifying Him[azwj], the Provider of His[azwj] Mercy, and the Benefactor of His[azwj] Bounties. He[azwj] is Majestic from the apostasy of the Polytheists from people of the earth, and Exalted due to His[azwj] Magnificent from the blatant lies of the atheists.

ثُمَّ قَالَ بَعْدَ كَلَامٍ اخْتَارَ الْمَلِكُ الْجَبَّارُ صَفْوَةَ كَرَمِهِ وَ عَبْدَ عَظَمَتِهِ لِأَمَتِهِ سَيِّدَةِ النِّسَاءِ بِنْتِ خَيْرِ النَّبِيِّينَ وَ سَيِّدِ الْمُرْسَلِينَ وَ إِمَامِ الْمُتَّقِينَ فَوَصَلَ حَبْلَهُ بِحَبْلِ رَجُلٍ مِنْ أَهْلِهِ وَ صَاحِبِهِ الْمُصَدِّقِ دَعْوَتَهُ الْمُبَادِرِ إِلَى كَلِمَتِهِ عَلِيِّ الْوَصُولِ بِفَاطِمَةَ الْبَتُولِ ابْنَةِ الرَّسُولِ

Then he said after a speech: ‘The King, the Subduer Chose the elite of His[azwj] Generosity, and a servant of His[azwj] Magnificent for His[azwj] community, chieftess of the women, daughter[asws] of best of the Prophets[as] and chief of the Messengers[as], and Imam[saww] of the pious. So, He[azwj] Connected his[saww] rope with the top of a man[asws] from his[saww] family, and his[asws] companion, the ratifier of his[saww] call, the rusher to his[saww] word, Ali[asws], connected with (Syeda) Fatima[asws] the chaste daughter[asws] of the Rasool[saww]’.

وَ رُوِيَ أَنَّ جَبْرَئِيلَ رَوَى عَنِ اللَّهِ تَعَالَى عَقِيبَهَا قَوْلَهُ عَزَّ وَ جَلَّ الْحَمْدُ رِدَائِي وَ الْعَظَمَةُ كِبْرِيَائِي وَ الْخَلْقُ كُلُّهُمْ عَبِيدِي وَ إِمَائِي زَوَّجْتُ فَاطِمَةَ أَمَتِي مِنْ عَلِيٍّ صَفْوَتِي اشْهَدُوا مَلَائِكَتِي

And it is reported that Jibraeel[as] reported from Allah[azwj] the Exalted in a follow-up of His[azwj] Words, Mighty and Majestic: ‘The Praise is My[azwj] Robe, and the Magnificent is My[azwj] Greatness, and the creatures, all of them are My[azwj] slaves and My[azwj] maids. I[azwj] have hereby Married My[azwj] maid Fatima[asws] to My[azwj] elite Ali[asws]. Be witnesses, My[azwj] Angels!”

وَ كَانَ بَيْنَ تَزْوِيجِ أَمِيرِ الْمُؤْمِنِينَ وَ فَاطِمَةَ ع فِي السَّمَاءِ إِلَى تَزْوِيجِهِمَا فِي الْأَرْضِ أَرْبَعِينَ يَوْماً زَوَّجَهَا رَسُولُ اللَّهِ ص مِنْ عَلِيٍّ أَوَّلَ يَوْمٍ مِنْ ذِي الْحِجَّةِ وَ رُوِيَ أَنَّهُ كَانَ يَوْمَ السَّادِسِ مِنْهُ.

And between the marriage of Amir Al-Momineen[asws] and (Syeda) Fatima[asws] in the sky up to her[asws] marriage in the earth, were forty days. Rasool-Allah[saww] married her[asws] to Ali[asws] on the first day of Zul Hijja. And it is reported that it was the sixth day from it’’.[270]

23- مع، معاني الأخبار ل، الخصال لي، الأمالي للصدوق ابْنُ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنِ الْمُعَلَّى عَنِ الْبَزَنْطِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع يَقُولُ بَيْنَا رَسُولُ اللَّهِ ص جَالِسٌ إِذْ دَخَلَ عَلَيْهِ مَلَكٌ لَهُ أَرْبَعَةٌ وَ عِشْرُونَ وَجْهاً فَقَالَ لَهُ رَسُولُ اللَّهِ ص حَبِيبِي جَبْرَئِيلُ لَمْ أَرَكَ فِي مِثْلِ هَذِهِ الصُّورَةِ

(The book) ‘Ma’any Al Akhbar’, (and) ‘Al Khisaal’, (and) ‘Al Amaali’ of Al Sadouq – Ibn Masrour, from Ibn Aamir, from Al Moalla, from Al Bazanty,

‘From Ali[asws] son of Ja’far[asws] who said, ‘I heard Abu Al-Hassan Musa[asws] Bin Ja’far[asws] saying: ‘While Rasool-Allah[saww] was seated when an Angel entered to see him[saww], having twenty four faces for him. Rasool-Allah[saww] said to him: ‘My[saww] beloved Jibraeel[as]! I[saww] have not seen you in the like of this image (before)?’

[270] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 22 s

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فَقَالَ الْمَلَكُ لَسْتُ بِجَبْرَئِيلَ أَنَا مَحْمُودٌ بَعَثَنِيَ اللَّهُ عَزَّ وَ جَلَّ أَنْ أُزَوِّجَ النُّورَ مِنَ النُّورِ قَالَ مَنْ مِمَّنْ فَقَالَ فَاطِمَةَ مِنْ عَلِيٍّ

The Angel said, 'I am not Jibraeel[as], I am Mahmoud. Allah[azwj] Mighty and Majestic Sent me to get the Noor to be married to the Noor'. He[saww] said: 'From who to who?' He said, '(Syeda) Fatima[asws] from Ali[asws]'.

قَالَ فَلَمَّا وَلَّى الْمَلَكُ إِذاً بَيْنَ كَتِفَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَصِيُّهُ فَقَالَ لَهُ رَسُولُ اللَّهِ ص مُنْذُ كَمْ كُتِبَ هَذَا بَيْنَ كَتِفَيْكَ فَقَالَ مِنْ قَبْلِ أَنْ يَخْلُقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ بِاثْنَيْنِ وَ عِشْرِينَ أَلْفَ عَامٍ.

He[asws] said: 'When the Angel turned around, there, between his shoulders (was an inscription): "Muhammad[saww] is Rasool[saww] of Allah[azwj], Ali[asws] is his[saww] successor[asws]". Rasool-Allah[saww] said to him: 'Since how long has this been written between your shoulders?' He said, 'From before Allah[azwj] Mighty and Majestic Created Adam[as], by twenty-two thousand years''.[271]

قب، المناقب لابن شهرآشوب عَنْ عَلِيِّ بْنِ جَعْفَرٍ مِثْلَهُ ثُمَّ قَالَ وَ فِي رِوَايَةٍ بِأَرْبَعَةٍ وَ عِشْرِينَ أَلْفَ عَامٍ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub,

'From Ali son of Ja'far[asws] – similar to it. And in a report: 'Twenty-four thousand years''.[272]

عَبْدُ اللَّهِ بْنُ مَيْمُونٍ حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ الْأَنْصَارِيِّ فِي حَدِيثِ مَحْمُودٍ وَ أَنْبَأَنِي أَبُو يَعْلَى الْعَطَّارُ وَ أَبُو الْمُؤَيَّدِ الْخَطِيبُ بِنَحْوِ هَذَا الْخَبَرِ إِلَّا أَنَّهُمَا رَوَيَا مَلَكٌ لَهُ عِشْرُونَ رَأْساً فِي كُلِّ رَأْسٍ أَلْفُ لِسَانٍ وَ كَانَ اسْمُ الْمَلَكِ صَرْصَائِيلَ.

Abdullah Bin Maymoun, 'It is narrated to us by Abu Hureyra, from Abu Al Zubeyr, from Jabir Al Amsari in a Hadeeth of Mahmoud, and it is informed to us by Abu Ya'la Al Attar, and Abu Al Muwayyid Al Khateeb approximate to this Hadeeth except that they reported,

'An Angel having twenty heard, in each head were a thousand tongues, and the name of the Angel of Sarsaeel''.[273]

أَبُو بَكْرٍ مَرْدَوَيْهِ فِي فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ بِالْإِسْنَادِ عَنْ أَنَسِ بْنِ مَالِكٍ وَ كِتَابِ أَبِي الْقَاسِمِ سُلَيْمَانَ الطَّبَرِيِّ بِإِسْنَادِهِ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنِ ابْنِ مَسْعُودٍ كِلَاهُمَا أَنَّ النَّبِيَّ ص قَالَ: إِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أُزَوِّجَ فَاطِمَةَ مِنْ عَلِيٍّ.

Abu Bakr Mardaway in (the book) 'Fazaail Amir Al-Momineen[asws]', by the chain from Anas Bin Malik (well-known fabricator), and the book of Abu Al Qasim Suleyman Al Tabari, by his chain from Shuba, from Amro Bin Murrah, from Ibrahim, from Masrouq, from Ibn Masoud, both of them,

'The Prophet[saww] said: 'Allah[azwj] the Exalted Commanded me[saww] to get (Syeda) Fatima[asws] married to Ali[asws]''.[274]

[271] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 1
[272] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 2
[273] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 3
[274] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 4

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كِتَابُ ابْنِ مَرْدَوَيْهِ قَالَ ابْنُ سِيرِينَ قَالَ عُبَيْدَةُ إِنَّ عُمَرَ بْنَ الْخَطَّابِ ذَكَرَ عَلِيّاً فَقَالَ ذَاكَ صِهْرُ رَسُولِ اللَّهِ ص نَزَلَ جَبْرَئِيلُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُزَوِّجَ فَاطِمَةَ مِنْ عَلِيٍّ.

The book of Ibn Mardawayh, 'Ibn Sirreen said, 'Ubeyda said,

'Umar Bin Al-Khattab mentioned Ali[asws]. He said, 'That is a son-in-law of Rasool-Allah[saww]. Jibraeel[as] had descended unto Rasool-Allah[saww] and said: 'Allah[azwj] is Commanding you[saww] to get (Syeda) Fatima[asws] married to Ali[asws]''.[275]

ابْنُ شَاهِينَ بِالْإِسْنَادِ عَنْ أَبِي أَيُّوبَ قَالَ النَّبِيُّ ص أُمِرْتُ بِتَزْوِيجِكَ مِنَ الْبَيْضَاءِ وَ فِي رِوَايَةٍ مِنَ السَّمَاءِ.

Ibn Shaheen, by the chain from Abu Ayoub,

'The Prophet[saww] said: 'I[azwj] have been Commanded to get you (Ali[asws]) to be married to the white one (fair)'. And in a report, 'From the sky''.[276]

الضَّحَّاكُ أَنَّ النَّبِيَّ ص قَالَ لِفَاطِمَةَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ مِمَّنْ قَدْ عَرَفْتَ قَرَابَتَهُ وَ فَضْلَهُ مِنَ الْإِسْلَامِ وَ إِنِّي سَأَلْتُ رَبِّي أَنْ يُزَوِّجَكِ خَيْرَ خَلْقِهِ وَ أَحَبَّهُمْ إِلَيْهِ وَ قَدْ ذَكَرَ مِنْ أَمْرِكِ شَيْئاً فَمَا تَرَيْنَ

Al-Zahhak – The Prophet[saww] said to (Syeda) Fatima[asws]: 'Ali[asws] Bin Abu Talib[asws] is from the one you[asws] know of his[asws] kinship, and his[asws] merit in Al-Islam, and I[saww] asked my[saww] Lord[azwj] to get you[asws] married to best of His[azwj] creatures, and their most Beloved to Him[azwj], and he[asws] has mentioned something from your[asws] matter. So, what is your[asws] view?'

فَسَكَتَتْ فَخَرَجَ رَسُولُ اللَّهِ ص وَ هُوَ يَقُولُ اللَّهُ أَكْبَرُ سُكُوتُهَا إِقْرَارُهَا.

She[asws] was silent. So, Rasool-Allah[saww] came out and he[saww] was saying: 'Allah[azwj] is the Greatest! Her[asws] silence is her[asws] acceptance''.[277]

وَ رَوَى ابْنُ مَرْدَوَيْهِ أَنَّهُ ص قَالَ لِعَلِيٍّ تَكَلَّمْ خَطِيباً لِنَفْسِكَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي قَرُبَ مِنْ حَامِدِيهِ وَ دَنَا مِنْ سَائِلِيهِ وَ وَعَدَ الْجَنَّةَ مَنْ يَتَّقِيهِ وَ أَنْذَرَ بِالنَّارِ مَنْ يَعْصِيهِ

And it is reported by Ibn Mardawayh,

'He[saww] said to Ali[asws]: 'Speak, proposing for yourself[asws]'. He[asws] said: 'The Praise is for Allah[azwj] Who is near to His[azwj] praiser, and closer to His[azwj] beggar, and He[azwj] Promised the Paradise to the one fearing Him[azwj] and Warned of the Fire to the one disobeying Him[azwj].

نَحْمَدُهُ عَلَى قَدِيمِ إِحْسَانِهِ وَ أَيَادِيهِ حَمْدَ مَنْ يَعْلَمُ أَنَّهُ خَالِقُهُ وَ بَارِيهِ وَ مُمِيتُهُ وَ مُحْيِيهِ وَ مُسَائِلُهُ عَنْ مَسَاوِيهِ وَ نَسْتَعِينُهُ وَ نَسْتَهْدِيهِ وَ نُؤْمِنُ بِهِ

We[asws] praise Him[azwj] upon the ancientness of His[azwj] Favours and His[azwj] Assistance, a praise by the one who knows that He[azwj] is his Creator, and his Fashioner, and Causer of his death,

[275] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 5
[276] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 6
[277] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 7

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and Causer of his life, and Answered of his requests, and his Aider, and his Guide, and he believes in Him[azwj].

وَ نَسْتَكْفِيهِ وَ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ شَهَادَةً تَبْلُغُهُ وَ تُرْضِيهِ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ ص صَلَاةً تُزْلِفُهُ وَ تُحْظِيهِ وَ تَرْفَعُهُ وَ تَصْطَفِيهِ

And we[asws] suffice with Him[azwj] and testify that there is no god except Allah[azwj] Alone. There is no associate for Him[azwj], being a testimony reaching Him[azwj] and Pleasing Him[azwj]. And that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww], Salawaat Adulating (Praising) him[saww], and Blessing him[saww], and Raising him[saww], and Choosing him[saww].

وَ النِّكَاحُ مِمَّا أَمَرَ اللَّهُ بِهِ وَ يَرْضِيهُ وَ اجْتِمَاعُنَا مِمَّا قَدَّرَهُ اللَّهُ وَ أَذِنَ فِيهِ وَ هَذَا رَسُولُ اللَّهِ ص زَوَّجَنِي ابْنَتَهُ فَاطِمَةَ عَلَى خَمْسِمِائَةِ دِرْهَمٍ وَ قَدْ رَضِيتُ فَاسْأَلُوهُ وَ اشْهَدُوا

And the marriage is from what Allah[azwj] has Commanded with, and Pleases Him[asws], and our uniting is from what Allah[azwj] has Determined, and Permitted regarding it. And this, Rasool-Allah[saww] is getting his[saww] daughter[asws] Fatima[asws] to me[asws], upon (a dower of) five hundred Dirham, and I[asws] agreed. So, ask him[saww] and bear witness'.

وَ فِي خَبَرٍ وَ قَدْ زَوَّجْتُكَ ابْنَتِي فَاطِمَةَ عَلَى مَا زَوَّجَكَ الرَّحْمَنُ وَ قَدْ رَضِيتُ بِمَا رَضِيَ اللَّهُ لَهَا فَدُونَكَ أَهْلَكَ فَإِنَّكَ أَحَقُّ بِهَا مِنِّي

And in a Hadeeth – 'And I[saww] hereby marry my[saww] daughter[asws] Fatima[asws] to you[asws] upon what the Beneficent had got you[asws] married, and I[saww] am pleased with what Allah[azwj] is Pleased for her[asws]. So, besides you[asws], your[asws] family, you[asws] are more rightful with her[asws] than me[saww]'.

وَ فِي خَبَرٍ فَنِعْمَ الْأَخُ أَنْتَ وَ نِعْمَ الْخَتَنُ أَنْتَ وَ نِعْمَ الصَّاحِبُ أَنْتَ وَ كَفَاكَ بِرِضَى اللَّهِ رِضًى

And in a Hadeeth – 'You[asws] are the best brother, and you[asws] are the best son-in-law, and you[asws] are the best companion, and is suffices you[asws] as pleasure, Pleasure of Allah[azwj]'.

فَخَرَّ عَلِيٌّ سَاجِداً شُكْراً لِلَّهِ تَعَالَى وَ هُوَ يَقُولُ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَ الْآيَةَ فَقَالَ النَّبِيُّ ص آمِينَ

Ali[asws] fell in Sajdah of thanks to Allah[azwj] the Exalted, and he[asws] was saying: ***Support me that I should thank for Your Favours which You Favoured upon me [27:19]*** – the Verse. The Prophet[saww] said: 'Ameen!'

فَلَمَّا رَفَعَ رَأْسَهُ قَالَ النَّبِيُّ ص بَارَكَ اللَّهُ عَلَيْكُمَا وَ بَارَكَ فِيكُمَا وَ أَسْعَدَ جَدَّكُمَا وَ جَمَعَ بَيْنَكُمَا وَ أَخْرَجَ مِنْكُمَا الْكَثِيرَ الطَّيِّبَ

When he[asws] raised his[asws] head, the Prophet[saww] said: 'May Allah[azwj] Bless upon you[asws] both, and Bless regarding you[asws], and Assist in your[asws] efforts, and unite between you[asws], and Bring out a lot of good from you[asws] both'.

ثُمَّ أَمَرَ النَّبِيُّ ص بِطَبَقِ بُسْرٍ وَ أَمَرَ بِنَهْبِهِ وَ دَخَلَ حُجْرَةَ النِّسَاءِ وَ أَمَرَ بِضَرْبِ الدَّفِّ.

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Then the Prophet[saww] ordered for a tray of unripen dates to be plundered (in celebration), and entered the chamber of the women, and instructed with the tambourines to be struck (in celebration)''.[278]

الْحُسَيْنُ بْنُ عَلِيٍّ ع فِي خَبَرٍ زَوَّجَ النَّبِيُّ ص فَاطِمَةَ عَلِيّاً عَلَى أَرْبَعِمِائَةٍ وَ ثَمَانِينَ دِرْهَماً.

Al-Husayn [asws] Bin Ali[asws] in a Hadeeth – The Prophet[saww] married (Syeda) Fatima[asws] to Ali[asws] upon four hundred and eighty Dirhams (dower)''.[279]

وَ رُوِيَ أَنَّ مَهْرَهَا أَرْبَعُمِائَةِ مِثْقَالِ فِضَّةٍ.

And it is reported that her[asws] dower was four hundred ounces (misqal) of silver''.[280]

وَ رُوِيَ أَنَّهُ كَانَ خَمْسَمِائَةِ دِرْهَمٍ.

And it is reported that it was five hundred Dirhams.[281]

رَوَى عَمْرُو بْنُ أَبِي الْمِقْدَامِ وَ جَابِرٌ الْجُعْفِيُّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ صَدَاقُ فَاطِمَةَ بُرْدَ حِبَرَةٍ وَ إِهَابَ شَاةٍ عَلَى عِرَارٍ.

It is reported by Amro Bin Abu Al Miqdam, and Jabir Al Jufy,

'From Abu Ja'far[asws] having said: 'The dower of (Syeda) Fatima[asws] was a Yemeni cloak, and untanned skin of sheep upon barter''.[282]

وَ رُوِيَ عَنِ الصَّادِقِ ع قَالَ: كَانَ صَدَاقُ فَاطِمَةَ دِرْعَ حُطَمِيَّةٍ وَ إِهَابَ كَبْشٍ أَوْ جَدْيٍ.

And it is reported from Al-Sadiq[asws] having said: 'The dower of (Syeda) Fatima[asws] was a 'Huteymi' armour, and an untanned skin of a ram, or a young goat''.[283]

كَافِي الْكُلَيْنِي زَوَّجَ النَّبِيُّ ص فَاطِمَةَ مِنْ عَلِيٍّ عَلَى جَرْدِ بُرْدٍ.

(The book) 'Kafi' of Al-Kuleyni – 'The Prophet[saww] got (Syeda) Fatima[asws] married to Ali[asws] upon (a dower of) a strip of cloak''.

وَ قِيلَ لِلنَّبِيِّ ص قَدْ عَلِمْنَا مَهْرَ فَاطِمَةَ فِي الْأَرْضِ فَمَا مَهْرُهَا فِي السَّمَاءِ قَالَ سَلْ عَمَّا يَعْنِيكَ وَ دَعْ مَا لَا يَعْنِيكَ قِيلَ هَذَا مِمَّا يَعْنِينَا يَا رَسُولَ اللَّهِ

And it was said to the Prophet[saww], 'We have known the dower of (Syeda) Fatima[asws] in the earth, what it was. What is her[asws] dower in the sky?' He[saww] said: 'Ask about what concerns

[278] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 8
[279] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 9
[280] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 10
[281] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 11
[282] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 12
[283] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 13

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you and leave what does not concern you'. It was said, 'This is from what concerns us, O Rasool-Allah[saww]!'

قَالَ كَانَ مَهْرُهَا فِي السَّمَاءِ خُمُسَ الْأَرْضِ فَمَنْ مَشَى عَلَيْهَا مُغْضَباً لَهَا وَ لِوُلْدِهَا مَشَى عَلَيْهَا حَرَاماً إِلَى أَنْ تَقُومَ السَّاعَةُ.

He[saww] said: 'Her[asws] dower in the sky was a fifth of the earth. So, the one who walks upon it, being hateful to her[asws] and her[asws] children, is walking upon it unlawfully, up to the Establishment of the Hour''.[284]

وَ فِي الْجِلَاءِ وَ الشِّفَاءِ فِي خَبَرٍ طَوِيلٍ عَنِ الْبَاقِرِ ع وَ جُعِلَتْ نِحْلَتُهَا مِنْ عَلِيٍّ خُمُسَ الدُّنْيَا وَ ثُلُثَ الْجَنَّةِ وَ جُعِلَتْ لَهَا فِي الْأَرْضِ أَرْبَعَةُ أَنْهَارٍ الْفُرَاتُ وَ نِيلُ مِصْرَ وَ نَهْرَوَانُ وَ نَهْرُ بَلْخٍ فَزَوِّجْهَا أَنْتَ يَا مُحَمَّدُ بِخَمْسِمِائَةِ دِرْهَمٍ تَكُونُ سُنَّةً لِأُمَّتِكَ.

And in (the book) 'Al Jila'a Wa Al Shifa'a' –

'In a lengthy Hadeeth from Al-Baqir[asws]: 'And her[asws] release (dower) from Ali[asws] was made to be a fifth of the world and a third of the Paradise. And in the earth, it was made for her[asws], four rivers – the Euphrates, and Nile of Egypt, and Nahrwan, and the river Balkh. So you[saww], O Muhammad[saww], get her[asws] married with five hundred Dirham, to become a Sunnah for your[saww] community''.[285]

وَ فِي حَدِيثِ خَبَّابِ بْنِ الْأَرَتِّ ثُمَّ قَالَ النَّبِيُّ ص زَوَّجْتُ فَاطِمَةَ ابْنَتِي مِنْكَ بِأَمْرِ اللَّهِ تَعَالَى عَلَى صَدَاقِ خُمُسِ الْأَرْضِ وَ أَرْبَعِمِائَةٍ وَ ثَمَانِينَ دِرْهَماً الْآجِلُ خُمُسُ الْأَرْضِ وَ الْعَاجِلُ أَرْبَعُمِائَةٍ وَ ثَمَانِينَ دِرْهَماً.

And in a Hadeeth of Khabab Bin Al Art –

'Then the Prophet[saww] said: 'I[saww] got my[saww] daughter[asws] Fatima[asws] married by the Command of Allah[azwj] the Exalted based upon a dower of a fifth of the earth, and four hundred and eighty Dirhams for the future, a fifth of the earth; and four hundred and eighty Dirhams immediate''.[286]

إِسْحَاقُ بْنُ عَمَّارٍ وَ أَبُو بَصِيرٍ قَالَ الصَّادِقُ ع إِنَّ اللَّهَ تَعَالَى مَهَرَ فَاطِمَةَ رُبُعَ الدُّنْيَا فَرُبُعُهَا لَهَا وَ مَهْرُهَا الْجَنَّةُ وَ النَّارُ فَتُدْخِلُ أَوْلِيَاءَهَا الْجَنَّةَ وَ أَعْدَاءَهَا النَّارَ.

Is'haq Bin Ammar and Abu Baseer –

'Al-Sadiq[asws] said: 'Allah[azwj] the Exalted Dowered Fatima[asws] with a quarter of the world. So, a quarter of it is for her[asws], and Dowered her[asws] the Paradise and the Fire, so she[asws] would enter her[asws] friends in the Paradise, and her[asws] enemies in the Hell''.[287]

أَمَالِي أَبِي جَعْفَرٍ الطُّوسِيِّ قَالَ الصَّادِقُ ع فِي خَبَرٍ وَ سَكَبَ الدَّرَاهِمَ فِي حَجْرِهِ فَأَعْطَى مِنْهَا قَبْضَةً كَانَتْ ثَلَاثَةً وَ سِتِّينَ أَوْ سِتَّةً وَ سِتِّينَ إِلَى أُمِّ أَيْمَنَ لِمَتَاعِ الْبَيْتِ وَ قَبْضَةً إِلَى أَسْمَاءَ بِنْتِ عُمَيْسٍ لِلطِّيبِ وَ قَبْضَةً إِلَى أُمِّ سَلَمَةَ لِلطَّعَامِ وَ أَنْفَذَ عَمَّاراً وَ أَبَا بَكْرٍ وَ بِلَالًا لِابْتِيَاعِ مَا يُصْلِحُهَا.

[284] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 14
[285] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 15
[286] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 16
[287] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 17

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(The book) ‘Al Amaali’ – Abu Ja’far Al Tusi,

‘Al-Sadiq[asws] said in a Hadeeth: ‘And he[saww] poured the Dirhams (from the sale of the armour of Amir Al-Momineen[asws]). From it, he[saww] gave a handful, which were either sixty three or sixty six, to Umm Ayman for the chattels of the house, and a handful to Asma Bint Umays for the perfume, and a handful to Umm Salama[ra] for the food and he[saww] sent Ammar[ra], and Abu Bakr, and Bilal to buy what would be correct for her[asws]’’.[288]

أَقُولُ ثُمَّ ذَكَرَ نَحْواً مِمَّا نَقَلْنَا عَنْ أَمَالِي الشَّيْخِ إِلَى قَوْلِهِ وَ جَرَّةٍ خَضْرَاءَ وَ كِيزَانِ خَزَفٍ.

I (Majlisi) am saying, ‘Then he mentioned approximate to what we have transmitted from (the book) ‘Amaali’ of the sheykh – up to his[asws] words: ‘A green jar and two earthen pots’’.[289]

ثُمَّ قَالَ وَ فِي رِوَايَةٍ وَ نَطْعٍ مِنْ أَدَمٍ وَ عَبَاءٍ قَطَوَانِيٍّ وَ قِرْبَةِ مَاءٍ.

Then he said in a report – ‘And a rug of (animal) skin, and a Qatwany cloak, and a pitcher of water’’.[290]

وَهْبُ بْنُ وَهْبٍ الْقُرَشِيُّ وَ كَانَ مِنْ تَجْهِيزِ عَلِيٍّ دَارَهُ انْتِشَارُ رَمْلٍ لَيِّنٍ وَ نَصْبُ خَشَبَةٍ مِنْ حَائِطٍ إِلَى حَائِطٍ لِلثِّيَابِ وَ بَسْطُ إِهَابِ كَبْشٍ وَ مِخَدَّةِ لِيفٍ.

Wahab Bin Wahab Al Qurashy –

‘And it was from the preparation of Ali[asws] in his[asws] house, sprinkling of soft sand (on the floor), and installing a plank of wood from a wall to a wall for (keeping) the clothes, and a rug of untanned skin of a ram, and fibre pillow’’.[291]

أَبُو بَكْرٍ مَرْدَوَيْهِ فِي حَدِيثِهِ فَمَكَثَ عَلِيٌّ تِسْعاً وَ عِشْرِينَ لَيْلَةً فَقَالَ لَهُ جَعْفَرٌ وَ عَقِيلٌ سَلْهُ أَنْ يُدْخِلَ عَلَيْكَ أَهْلَكَ فَعَرَفَتْ أُمُّ أَيْمَنَ ذَلِكَ وَ قَالَتْ هَذَا مِنْ أَمْرِ النِّسَاءِ وَ خَلَتْ بِهِ أُمَّ سَلَمَةَ فَطَالَبَتْهُ بِذَلِكَ

Abu Bakr Bin Mardawayh in his Hadeeth,

‘Ali[asws] remained for twenty-nine nights. Ja’far[asws] and Aqeel said to him[asws], ‘Ask him[saww] to get your[asws] wife[asws] to live with you[asws]’. Umm Ayman recognised that and said, ‘This is from the matters of women’, and isolated with Umm Salama[ra], and she[ra] sought that.

فَدَعَاهُ النَّبِيُّ ص وَ قَالَ حُبّاً وَ كَرَامَةً فَأَتَى الصَّحَابَةُ بِالْهَدَايَا فَأَمَرَ بِطَحْنِ الْبُرِّ وَ خَبْزِهِ وَ أَمَرَ عَلِيّاً بِذَبْحِ الْبَقَرِ وَ الْغَنَمِ فَكَانَ النَّبِيُّ ص يَفْصِلُ وَ لَمْ يُرَ عَلَى يَدِهِ أَثَرُ دَمٍ

The Prophet[saww] called him[asws] and said: ‘Welcome and honour!’ The companions came with the gifts. He[saww] instructed with grinding the wheat and made bread with it, and instructed

[288] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 18
[289] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 19
[290] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 20
[291] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 23 / 21

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Ali[asws] to slaughter the cows and the sheep. The Prophet[saww] was separating (the meat to be cooked) and no traces of blood were seen to be upon his[saww] hands.

فَلَمَّا فَرَغُوا مِنَ الطَّبْخِ أَمَرَ النَّبِيُّ ص أَنْ يُنَادَى عَلَى رَأْسِ دَارِهِ أَجِيبُوا رَسُولَ اللَّهِ وَ ذَلِكَ كَقَوْلِهِ وَ أَذِّنْ فِي النَّاسِ بِالْحَجِ فَأَجَابُوا مِنَ النَّخَلَاتِ وَ الزُّرُوعِ فَبُسِطَ النُّطُوعَ فِي الْمَسْجِدِ وَ صَدَرَ النَّاسُ وَ هُمْ أَكْثَرُ مِنْ أَرْبَعَةِ آلَافِ رَجُلٍ وَ سَائِرُ نِسَاءِ الْمَدِينَةِ وَ رَفَعُوا مِنْهَا مَا أَرَادُوا وَ لَمْ يَنْقُصْ مِنَ الطَّعَامِ شَيْءٌ

When they were free from the cooking, the Prophet[saww] instructed the people to be called out to from the top of his[saww] house: 'Answer Rasool-Allah[saww]!', and that is like His[azwj] Words: ***And proclaim among the people with the (performance of) Hajj. [22:27]***. They answered from the palm tree plantations and the farms. The carpet was spread out in the Masjid, and the people came, and they were more than four thousand men, and rest of the women of Al-Medina, and they raised from it (food) whatever they wanted, the nothing was reduced from the food.

ثُمَّ عَادَوْا فِي الْيَوْمِ الثَّانِي وَ أَكَلُوا وَ فِي الْيَوْمِ الثَّالِثِ أَكَلُوا مَبْعُوثَةَ أَبِي أَيُّوبَ ثُمَّ دَعَا رَسُولُ اللَّهِ ص بِالصِّحَافِ فَمُلِئَتْ وَ وَجَّهَ إِلَى مَنَازِلِ أَزْوَاجِهِ ثُمَّ أَخَذَ صَحْفَةً وَ قَالَ هَذَا لِفَاطِمَةَ وَ بَعْلِهَا

Then they returned on the second day and ate, and during the third day they ate the despatch of Abu Ayoub. Then Rasool-Allah[saww] for the plates and these were filled and sent to the houses of his[saww] wives. Then he[saww] grabbed a plate and said: 'This is for (Syeda) Fatima[asws] and her[asws] husband.

ثُمَّ دَعَا فَاطِمَةَ وَ أَخَذَ يَدَهَا فَوَضَعَهَا فِي يَدِ عَلِيٍّ وَ قَالَ بَارَكَ اللَّهُ لَكَ فِي ابْنَةِ رَسُولِ اللَّهِ يَا عَلِيُّ نِعْمَ الزَّوْجُ فَاطِمَةُ وَ يَا فَاطِمَةُ نِعْمَ الْبَعْلُ عَلِيٌّ

Then he[saww] called (Syeda) Fatima[asws] and held her[asws] hand and placed it in the hand of Ali[asws] and said: 'May Allah[azwj] Bless you[asws] regarding the daughter[asws] of Rasool-Allah[saww], O Ali[asws], best husband for Fatima[asws]! And O Fatima[asws]! Best husband is Ali[asws]'.

وَ كَانَ النَّبِيُّ ص أَمَرَ نِسَاءَهُ أَنْ يُزَيِّنَّهَا وَ يُصْلِحْنَ مِنْ شَأْنِهَا فِي حُجْرَةِ أُمِّ سَلَمَةَ فَاسْتَدْعَيْنَ مِنْ فَاطِمَةَ ع طِيباً فَأَتَتْ بِقَارُورَةٍ فَسُئِلَتْ عَنْهَا فَقَالَتْ كَانَ دِحْيَةُ الْكَلْبِيُّ يَدْخُلُ عَلَى رَسُولِ اللَّهِ ص فَيَقُولُ لِي يَا فَاطِمَةُ هَاتِي الْوِسَادَةَ فَاطْرَحِيهَا لِعَمِّكِ فَكَانَ إِذَا نَهَضَ سَقَطَ مِنْ بَيْنِ ثِيَابِهِ شَيْءٌ فَيَأْمُرُنِي بِجَمْعِهِ

And the Prophet[saww] instructed his[saww] wives to adorn her[asws] and correct her[asws] matter in the chamber of Umm Salama[ra]. She[ra] requested perfume from Fatima[asws]. She[asws] came with a glass. She[ra] asked her[asws] about it. She[asws] said: 'Dahiyat Al-Kalby had come to Rasool-Allah[saww]. He said to me[asws], 'O Fatima[asws], give me the pillow, and place it for your[asws] uncle!' It so happened that when he got up, something fell from between his clothes. He instructed me[asws] with collecting it'.

فَسُئِلَ رَسُولُ اللَّهِ ص عَنْ ذَلِكَ فَقَالَ هُوَ عَنْبَرٌ يَسْقُطُ مِنْ أَجْنِحَةِ جَبْرَئِيلَ وَ أَتَتْ بِمَاءِ وَرْدٍ فَسَأَلَتْ أُمُّ سَلَمَةَ عَنْهُ فَقَالَتْ هَذَا عَرَقُ رَسُولِ اللَّهِ ص كُنْتُ آخُذُهُ عِنْدَ قَيْلُولَةِ النَّبِيِّ ص عِنْدِي

Rasool-Allah[saww] was asked about that. He[saww] said: 'It is ambergris having fallen from the wings of Jibraeel[as]. And I came with rose water and asked Umm Salama[ra] about it. She[ra] said: 'This is perspiration of Rasool-Allah[saww]. I[ra] had taken it during afternoon nap of the Prophet[saww], (and kept it) with me[ra]'.

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وَ رُوِيَ أَنَّ جَبْرَئِيلَ أَتَى بِحُلَّةٍ قِيمَتُهَا الدُّنْيَا فَلَمَّا لَبِسَتْهَا تَحَيَّرَتْ نِسْوَةُ قُرَيْشٍ مِنْهَا وَ قُلْنَ مِنْ أَيْنَ لَكِ هَذَا قَالَتْ هَذَا مِنْ عِنْدِ اللَّهِ.

And it is reported that Jibraeel[as] with a dress, its value was the (whole) world. When she[asws] wore it, the women of Qureysh were astonished from it and said, 'From where is this for you[asws]?' She[asws] said: 'From the Presence of Allah[azwj]''.[292]

تَارِيخُ الْخَطِيبِ وَ كِتَابُ ابْنِ مَرْدَوَيْهِ وَ ابْنُ الْمُؤَذِّنِ وَ شِيرَوَيْهِ الدَّيْلَمِيُّ بِأَسَانِيدِهِمْ عَنْ عَلِيِّ بْنِ الْجَعْدِ عَنِ ابْنِ بِسْطَامَ عَنْ شُعْبَةَ بْنِ الْحَجَّاجِ وَ عَنْ عُلْوَانَ عَنْ شُعْبَةَ عَنْ أَبِي حَمْزَةَ الضُّبَعِيِّ عَنِ ابْنِ عَبَّاسٍ وَ جَابِرٍ أَنَّهُ لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي زُفَّتْ فَاطِمَةُ إِلَى عَلِيٍّ ع كَانَ النَّبِيُّ ص أَمَامَهَا وَ جَبْرَئِيلُ عَنْ يَمِينِهَا وَ مِيكَائِيلُ عَنْ يَسَارِهَا وَ سَبْعُونَ أَلْفَ مَلَكٍ مِنْ خَلْفِهَا يُسَبِّحُونَ اللَّهَ وَ يُقَدِّسُونَهُ حَتَّى طَلَعَ الْفَجْرُ.

(The book) 'Tareekh' of Al Khateeb, and the book of Ibn Mardawayh, and Ibn Al Muwazzin, and Sheyrawiya Al Daylami, by their chain from Ali Bin Al Ja'ad, from Ibn Bistam, from Shuba Bin Al Hajjaj, and from Ulwan, from Shuba, from Abu Hamza Al Zabie, from Ibn Abbas and Jabir,

'When it was the night which (Syeda) Fatima[asws] was wedded to Ali[asws], the Prophet[saww] was in front of her[asws], and Jibraeel[as] on her[asws] right, and Mikaeel[as] on her[asws] left, and seventy thousand Angels behind her[asws], glorifying Allah[azwj] and extolling His[azwj] Holiness until the emergence of dawn''.[293]

كِتَابُ مَوْلِدِ فَاطِمَةَ عَنِ ابْنِ بَابَوَيْهِ فِي خَبَرٍ أَمَرَ النَّبِيُّ ص بَنَاتِ عَبْدِ الْمُطَّلِبِ وَ نِسَاءَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَنْ يَمْضِينَ فِي صُحْبَةِ فَاطِمَةَ وَ أَنْ يَفْرَحْنَ وَ يَرْجُزْنَ وَ يُكَبِّرْنَ وَ يَحْمَدْنَ وَ لَا يَقُلْنَ مَا لَا يُرْضِي اللَّهَ

The book 'Mowlud Fatima[asws]' – From Ibn Babuwayh in a Hadeeth,

'The Prophet[saww] instructed the daughters of Abdul Muttalib[asws], and women of the Emigrants and the Helpers that they should go in the accompaniment of (Syeda) Fatima[asws], and they should be rejoicing, and recite poems, and exclaim Takbeer, and praise (Allah[azwj]) and should not be saying what does not Please Allah[azwj]'.

قَالَ جَابِرٌ فَأَرْكَبَهَا عَلَى نَاقَتِهِ وَ فِي رِوَايَةٍ عَلَى بَغْلَتِهِ الشَّهْبَاءِ وَ أَخَذَ سَلْمَانُ زِمَامَهَا وَ حَوْلَهَا سَبْعُونَ أَلْفَ حَوْرَاءَ وَ النَّبِيُّ ص وَ حَمْزَةُ وَ عَقِيلٌ وَ جَعْفَرٌ وَ أَهْلُ الْبَيْتِ يَمْشُونَ خَلْفَهَا مُشْهِرِينَ سُيُوفَهُمْ وَ نِسَاءُ النَّبِيِّ ص قُدَّامَهَا يَرْجُزْنَ

Jabir said, 'I rode her[asws] upon his[saww] she-camel'. And in a report, 'Upon his[saww] mule 'Al Shahba', and Salman[ra] grabbed its reins, and around her[asws] were seventy thousand Houries, and the Prophet[saww], and Hamza[asws], and Aqeel, and Ja'far[asws], and family members walking behind her[asws] waving their swords, and wives of the Prophet[as] were in front of her[asws].

وَ كَانَتِ النِّسْوَةُ يُرَجِّعْنَ أَوَّلَ بَيْتٍ مِنْ كُلِّ رَجَزٍ ثُمَّ يُكَبِّرْنَ وَ دَخَلْنَ الدَّارَ ثُمَّ أَنْفَذَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ وَ دَعَاهُ إِلَى الْمَسْجِدِ ثُمَّ دَعَا فَاطِمَةَ فَأَخَذَ يَدَيْهَا وَ وَضَعَهَا فِي يَدِهِ وَ قَالَ بَارَكَ اللَّهُ فِي ابْنَةِ رَسُولِ اللَّهِ.

And the women were repeating the first couplet from every poem, then exclaiming Takbeer, and they entered the house. Then Rasool-Allah[saww] sent a message to Ali[asws] and called him[asws]

[292] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 24 / 1
[293] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 24 / 2

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to the Masjid. Then he[saww] called (Syeda) Fatima[asws], held her[asws] hand and placed it in his[asws] hand and said: 'May Allah[azwj] Bless you[asws] regarding the daughter of Rasool-Allah[saww]''.[294]

كِتَابُ ابْنِ مَرْدَوَيْهِ أَنَّ النَّبِيَّ سَأَلَ مَاءً فَأَخَذَ مِنْهُ جُرْعَةً فَتَمَضْمَضَ بِهَا ثُمَّ مَجَّهَا فِي الْقَعْبِ ثُمَّ صَبَّهَا عَلَى رَأْسِهَا ثُمَّ قَالَ أَقْبِلِي فَلَمَّا أَقْبَلَتْ نَضَحَ مِنْ بَيْنِ ثَدْيَيْهَا ثُمَّ قَالَ أَدْبِرِي فَلَمَّا أَدْبَرَتْ نَضَحَ مِنْ بَيْنِ كَتِفَيْهَا ثُمَّ دَعَا لَهُمَا

The book of Ibn Mardawayh –

'The Prophet[saww] asked for water. He[saww] took a gulp from it, rinsed with it, then squirted it back into the cup. Then he[saww] poured it upon her[asws] head, then said: 'Come forward!' When she[asws] came, he[saww] sprinkled on her[asws] front. Then he[saww] said: 'Turn around!' When she[asws] turned around, he[saww] between her[asws] shoulders. Then he[saww] supplicated for them[asws] both'.

كِتَابُ ابْنِ مَرْدَوَيْهِ اللَّهُمَّ بَارِكْ فِيهِمَا وَ بَارِكْ عَلَيْهِمَا وَ بَارِكْ لَهُمَا فِي شِبْلَيْهِمَا

The book of Ibn Mardawayh, 'O Allah[azwj]! Bless in them[asws] both, and Bless upon them[asws], and Bless for them[asws] in their[asws] cubs (children)''.

وَ رُوِيَ أَنَّهُ قَالَ اللَّهُمَّ إِنَّهُمَا أَحَبُّ خَلْقِكَ إِلَيَّ فَأَحِبَّهُمَا وَ بَارِكْ فِي ذُرِّيَّتِهِمَا وَ اجْعَلْ عَلَيْهِمَا مِنْكَ حَافِظاً وَ إِنِّي أُعِيذُهُمَا بِكَ وَ ذُرِّيَّتَهُمَا مِنَ الشَّيْطَانِ الرَّجِيمِ

And it is reported – He[saww] said: 'O Allah[azwj]! They[asws] are the most beloved of Your[azwj] creatures to me[saww], so Love them[asws] and Bless in their[asws] offspring, and Make upon them[asws] to be a protector from You[azwj], and I[asws] seek Refuge with You[azwj] for them[asws] and their[asws] offspring, from the Pelted Satan[la]'.

وَ رُوِيَ أَنَّهُ دَعَا لَهَا فَقَالَ أَذْهَبَ اللَّهُ عَنْكِ الرِّجْسَ وَ طَهَّرَكِ تَطْهِيراً.

And it is reported – He[saww] supplicated for her[asws]. He[saww] said: 'May Allah[azwj] Keep uncleanness away from you[asws] and Purify you[asws] with a Purification''. [295]

وَ رُوِيَ أَنَّهُ قَالَ: مَرْحَباً بِبَحْرَيْنِ يَلْتَقِيَانِ وَ نَجْمَيْنِ يَقْتَرِنَانِ ثُمَّ خَرَجَ إِلَى الْبَابِ يَقُولُ طَهَّرَكُمَا وَ طَهَّرَ نَسْلَكُمَا أَنَا سِلْمٌ لِمَنْ سَالَمَكُمَا وَ حَرْبٌ لِمَنْ حَارَبَكُمَا أَسْتَوْدِعُكُمَا اللَّهَ وَ أَسْتَخْلِفُهُ عَلَيْكُمَا

And it is reported that he[saww] said: 'Welcome to the two oceans meeting and two stars coming together!' Then he[saww] went out to the door saying: 'You[asws] are both Purified, and your[asws] lineage is Purified. I[saww] am at peace to the one being at peace with you[asws] both, and at war to the one being at war with you[asws]. I[saww] entrust you[asws] to Allah[azwj] and Replace Him[saww] to be upon you[asws] both'.

وَ بَاتَتْ عِنْدَهَا أَسْمَاءُ بِنْتُ عُمَيْسٍ أُسْبُوعاً بِوَصِيَّةِ خَدِيجَةَ إِلَيْهَا فَدَعَا لَهَا النَّبِيُّ ص فِي دُنْيَاهَا وَ آخِرَتِهَا ثُمَّ أَتَاهُمَا فِي صَبِيحَتِهِمَا وَ قَالَ السَّلَامُ عَلَيْكُمْ أَدْخُلُ رَحِمَكُمُ اللَّهُ

[294] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 24 / 3
[295] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 24 / 4

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And Asma Bint Umeys spent the night with her[asws] for a week, due to a bequest of (Syeda) Khadeeja[asws] to her. The Prophet[saww] supplicated for her regarding her world and her Hereafter. Then he[saww] came to them[asws] in their (first) morning and said: 'The greetings be unto you[asws]! Can I[saww] enter! May Allah[azwj] have Mercy on you[asws] all.'

فَفَتَحَتْ أَسْمَاءُ الْبَابَ وَ كَانَا نَائِمَيْنِ تَحْتَ كِسَاءٍ فَقَالَ عَلَى حَالِكُمَا فَأَدْخَلَ رِجْلَيْهِ بَيْنَ أَرْجُلِهِمَا فَأَخْبَرَ اللَّهُ عَنْ أَوْرَادِهِمَا تَتَجَافى جُنُوبُهُمْ عَنِ الْمَضاجِعِ الْآيَةَ

Asma Bint Umeys opened the door, and they[asws] were both sleeping beneath a cloak. He[saww] said: 'Be upon your[asws] state!' He[saww] sat between them[asws]. So, Allah[azwj] Informed about their[asws] ***Their sides forsake their beds, [32:16]*** – the Verse.

فَسَأَلَ عَلِيّاً كَيْفَ وَجَدْتَ أَهْلَكَ قَالَ نِعْمَ الْعَوْنُ عَلَى طَاعَةِ اللَّهِ وَ سَأَلَ فَاطِمَةَ فَقَالَتْ خَيْرُ بَعْلٍ

He[saww] asked Ali[asws]: 'How do you[asws] find your[asws] wife[asws] to be?' He[asws] said: 'Best assistant upon obedience of Allah[azwj]'. And he[saww] asked (Syeda) Fatima[asws]. She[asws] said: 'Best husband'.

فَقَالَ اللَّهُمَّ اجْمَعْ شَمْلَهُمَا وَ أَلِّفْ بَيْنَ قُلُوبِهِمَا وَ اجْعَلْهُمَا وَ ذُرِّيَّتَهُمَا مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ وَ ارْزُقْهُمَا ذُرِّيَّةً طَاهِرَةً طَيِّبَةً مُبَارَكَةً وَ اجْعَلْ فِي ذُرِّيَّتِهِمَا الْبَرَكَةَ وَ اجْعَلْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِكَ إِلَى طَاعَتِكَ وَ يَأْمُرُونَ بِمَا يُرْضِيكَ

He[saww] said: 'O Allah[azwj]! Unite their[asws] comprehension and love between their[asws] hearts, and Make them[asws] and their[asws] offspring to be from the inheritors of the Gardens of Bliss, and Grace them[asws] clean offspring, good, Blessed, and Make the Blessings to be in their[asws] offspring, and Make them[asws] Imams[asws] Guiding by Your[azwj] Command to Your[azwj] obedience, and instructing with what Pleases You[azwj]!'

ثُمَّ أَمَرَ بِخُرُوجِ أَسْمَاءَ وَ قَالَ جَزَاكِ اللَّهُ خَيْراً ثُمَّ خَلَا بِهَا بِإِشَارَةِ الرَّسُولِ ص.

Then he[saww] instructed Asma to go out and said: 'May Allah[azwj] Recompense you goodly'. Then he left her[asws], by the indication of the Rasool[saww]''.[296]

وَ رَوَى شُرَحْبِيلُ بِإِسْنَادِهِ قَالَ: لَمَّا كَانَ صَبِيحَةُ عُرْسِ فَاطِمَةَ جَاءَ النَّبِيُّ بِعُسٍّ فِيهِ لَبَنٌ فَقَالَ لِفَاطِمَةَ اشْرَبِي فِدَاكِ أَبُوكِ وَ قَالَ لِعَلِيٍّ اشْرَبْ فِدَاكَ ابْنُ عَمِّكَ.

And it is reported by Shurahbeel, by his chain, said,

'When it was the morning of the wedding day of (Syeda) Fatima[asws], the Prophet[saww] came with a jar having milk in it. He[saww] said to (Syeda) Fatima[asws]: 'Drink, may your[asws] father[saww] be sacrificed for you[asws]!' And he[saww] said to Ali[asws]: 'Drink, may the son[saww] of your[asws] uncle[as] be sacrificed for you[asws]!''[297]

25- مكا، مكارم الأخلاق عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا تَزَوَّجَ عَلِيٌّ فَاطِمَةَ بَسَطَ الْبَيْتَ كَثِيباً وَ كَانَ فِرَاشُهُمَا إِهَابَ كَبْشٍ وَ مِرْفَقُهُمَا مَحْشُوَّةٌ لِيفاً وَ نَصَبُوا عُوداً يُوضَعُ عَلَيْهِ السِّقَاءُ فَسَتَرَهُ بِكِسَاءٍ.

(The book) 'Makarim Al Akhlaq' – From Jabir,

[296] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 24 / 5
[297] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 24 / 6

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‘From Abu Ja’far[asws] having said: ‘When Ali[asws] was married to (Syeda) Fatima[asws], a heap of find sand was spread in the house (floor), and their bedding was an untanned skin of sheep, and their[asws] pillow was stuffed with fibre, and they[asws] installed a wooden plank to place the water-skin upon it, and veiled it with a curtain’’.[298]

عَنِ الْحُسَيْنِ بْنِ نُعَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أَدْخَلَ رَسُولُ اللَّهِ ص فَاطِمَةَ عَلَى عَلِيٍّ وَ سِتْرُهَا عَبَاءَةٌ وَ فَرْشُهَا إِهَابُ كَبْشٍ وَ وِسَادَتُهَا أَدَمٌ مَحْشُوَّةٌ بِمَسَدٍ.

From Al-Husayn Bin Nueym,

‘From Abu Abdullah[asws], he (the narrator) said, ‘I heard him[asws] saying: ‘Rasool-Allah[saww] took Fatima[asws] to live with Ali[asws], and her[asws] veil was a cloak, and her[asws] bedding was an untanned skin of a ram, and her[asws] pillow was of skin stuffed with fibre’’.[299]

26- كشف، كشف الغمة رَوَى الْحَافِظُ مُحَمَّدُ بْنُ مَحْمُودٍ النَّجَّارُ عَنْ رِجَالٍ ذَكَرَهُمْ قَالَ سَمِعْتُ أَسْمَاءَ بِنْتَ عُمَيْسٍ تَقُولُ سَمِعْتُ سَيِّدَتِي فَاطِمَةَ ع تَقُولُ لَيْلَةَ دَخَلَ بِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع أَفْزَعَنِي فِي فِرَاشِي فَقُلْتُ أَ فَزِعْتِ يَا سَيِّدَةَ النِّسَاءِ قَالَتْ سَمِعْتُ الْأَرْضَ تُحَدِّثُهُ وَ يُحَدِّثُهَا فَأَصْبَحْتُ وَ أَنَا فَزِعَةٌ فَأَخْبَرْتُ وَالِدِي ص

(The book) ‘Kashf Al Ghumma’ – It is reported by Al Hafiz Bin Mahoud Al Najjar, from men he mentioned, said, ‘I heard Asma Bint Umeyr saying,

‘I heard my Chieftess Fatima[asws] saying: ‘On the night they[asws] came with me[asws] to Ali[asws] Bin Abu Talib[asws], I[asws] was alarmed in my[asws] bed’. I[asws] said, ‘You[asws] panicked, O chieftess of the women?’ She[asws] said, ‘I[asws] heard the ground narrating to him[asws] and he[asws] was narrating to it. So, in the morning, I[asws] was alarmed and I[asws] informed my[asws] father[saww].

فَسَجَدَ سَجْدَةً طَوِيلَةً ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ يَا فَاطِمَةُ أَبْشِرِي بِطِيبِ النَّسْلِ فَإِنَّ اللَّهَ فَضَّلَ بَعْلَكِ عَلَى سَائِرِ خَلْقِهِ وَ أَمَرَ الْأَرْضَ أَنْ تُحَدِّثَهُ بِأَخْبَارِهَا وَ مَا يَجْرِي عَلَى وَجْهِهَا مِنْ شَرْقِ الْأَرْضِ إِلَى غَرْبِهَا.

He[saww] performed a lengthy Sajdah, then raised his[saww] head and said: ‘O Fatima[asws]! Receive good news of the goodly lineage, for Allah[azwj] has Graced your[asws] husband over rest of His[azwj] creatures, and Commanded the earth to narrate to him[asws] with its news, and whatever had flowed (happened) upon its surface, from the east of the earth to its west!’’[300]

27- مل، كامل الزيارات قل، إقبال الأعمال أَخْبَرَنِي مُحَمَّدُ بْنُ النَّجَّارِ فِيمَا أَجَازَهُ لِي مِنْ كِتَابِ تَذْيِيلِهِ عَلَى تَارِيخِ الْخَطِيبِ فِي تَرْجَمَةِ أَحْمَدَ بْنِ مُحَمَّدٍ الدَّلَّالِ حَدَّثَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْأُطْرُوشِ وَ أَبِي بَكْرٍ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ دُرَيْدٍ الْأَزْدِيِّ رَوَى عَنْهُ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ يُوسُفَ الْبَزَّازُ وَ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْفَحَّامُ السَّامِرِيَّانِ أَخْبَرَنَا أَبُو عَلِيٍّ ضِيَاءُ بْنُ أَحْمَدَ بْنِ أَبِي عَلِيٍّ وَ أَبُو حَامِدٍ عَبْدُ اللَّهِ بْنُ مُسْلِمِ بْنِ ثَابِتٍ وَ يُوسُفُ بْنُ الْمَيَّالِ بْنِ كَامِلٍ قَالُوا أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَبْدِ الْبَاقِي الْبَزَّازُ أَخْبَرَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ أَحْمَدَ الْبُرْسِيُّ قَالَ حَدَّثَنِي الْقَاضِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ السَّامِرِيُّ حَدَّثَنَا أَبُو الطَّيِّبِ أَحْمَدُ بْنُ مُحَمَّدٍ الشَّاهِدُ الْمَعْرُوفُ بِالدَّلَّالِ أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ الْمَعْرُوفُ بِالْأُطْرُوشِ أَخْبَرَنَا أَبُو عَمْرٍو سُلَيْمَانُ بْنُ أَبِي مَعْشَرٍ عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَسْمَاءَ بِنْتِ وَاثِلَةَ بْنِ الْأَسْقَعِ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ مِثْلَهُ.

[298] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 24 / 7
[299] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 25
[300] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 26

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(The books) 'Kamil Al Ziyarat', (and) 'Iqbal Al Amaal' – I am informed by Muhammad Bin Al Najjar, regarding what he allowed me from the book of his footnotes on 'Tareekh' of Al Khateeb, in a translation of Ahmad Bin Muhammad Al Dallal, narrating from Ahmad Bin Muhammad Bin Atroush, and Abu Bakr Muhammad Bin Al-Hassan Bin Dureyd Al Azdy. It is reported from him by Abu Al-Hassan Ali Bin Muhammad Bin Muhammad Bin Yusuf Al Bazzaz, and Abu Muhammad Al-Hassan Bin Muhammad Bin Yahya Al Fahham Al Samiriyan. We are informed by Abu Ali Ziya Bin Ahmad Bin Abu Ali and Abu Hamid Abdullah Bin Muslim Bin Sabid, and Yusuf Bin Al Mayyal Bin Kamil. They said, 'We are informed by Abu Bakr Muhammad Bin Abdul Baqy Al Bazzaz, 'We are informed by Abu Al-Husayn Muhammad Bin Ahmad Al Bursy who said, 'It is narrated to me by the judge Ahmad Bin Muhammad Bin Yusuf Al Samiry. It is narrated to us by Abu Al Tayyib Ahmad Bin Muhammad Al Shahid well known as Al Dalal, 'We are informed by Muhammad Bin Ahmad well known as Al Atroush, 'we are informed by Abu Amro Suleyman Bin Abu Ma'shar, from Suleyman Bin Abdul Rahman, from Muhammad Bin Abdul Rahman, from Asma Bint Wasila Bin Al Asqa'a,

'From Asma Bint Umeys – similar to it''.[301]

28- كشف، كشف الغمة مِنْ مَنَاقِبِ الْخُوارِزْمِيِّ عَنْ عَلِيٍّ ع قَالَ: خَطَبْتُ فَاطِمَةَ إِلَى رَسُولِ اللَّهِ ص فَقَالَتْ لِي مَؤْلَاةٌ هَلْ عَلِمْتَ أَنَّ فَاطِمَةَ قَدْ خُطِبَتْ إِلَى رَسُولِ اللَّهِ ص قُلْتُ لَا قَالَتْ فَقَدْ خُطِبَتْ فَمَا يَمْنَعُكَ أَنْ تَأْتِيَ رَسُولَ اللَّهِ ص فَيُزَوِّجَكَ فَقُلْتُ وَ عِنْدِي شَيْءٌ أَتَزَوَّجُ بِهِ قَالَتْ إِنَّكَ إِنْ جِئْتَ إِلَى رَسُولِ اللَّهِ زَوَّجَكَ

(The books) 'Kashf Al Ghumma', from 'Manaqib' of Al Khuwarizmy,

'From Ali[asws] having said: 'I[asws] proposed for (Syeda) Fatima[asws] to Rasool-Allah[saww]. A lady said to me[asws], 'Do you[asws] know that (Syeda) Fatima[asws] has been spoken for to Rasool-Allah[saww]?' I[asws] said: 'No'. She said, 'She has been spoken for, but he[saww] will not refuse you[asws]. If you[asws] were to go to Rasool-Allah[saww], he[saww] will get you[asws] married'. I[asws] said: 'And is there anything in my[asws] possession I[asws] can get married with?' She said, 'You[asws], if you[asws] were to go to Rasool-Allah[saww], he[saww] will get you[asws] married'.

فَوَ اللَّهِ مَا زَالَتْ تُزْجِينِي حَتَّى دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ كَانَ لِرَسُولِ اللَّهِ ص جَلَالَةٌ وَ هَيْبَةٌ فَلَمَّا قَعَدْتُ بَيْنَ يَدَيْهِ أُفْحِمْتُ فَوَ اللَّهِ مَا اسْتَطَعْتُ أَنْ أَتَكَلَّمَ فَقَالَ رَسُولُ اللَّهِ ص مَا جَاءَ بِكَ أَ لَكَ حَاجَةٌ فَسَكَتُّ

By Allah[azwj]! She did not cease to urge me[asws] until I[asws] entered to see Rasool-Allah[saww]. And there was majesty and awe for Rasool-Allah[saww]. When I[asws] was seated in front of him[saww], I[asws] was confounded. By Allah[azwj], I[asws] had no ability to speak'. Rasool-Allah[saww] said: 'What have you[asws] come for? Is there a need for you[asws]?' I[asws] silent.

فَقَالَ لَعَلَّكَ جِئْتَ تَخْطُبُ فَاطِمَةَ فَقُلْتُ نَعَمْ فَقَالَ وَ هَلْ عِنْدَكَ مِنْ شَيْءٍ تَسْتَحِلُّهَا بِهِ فَقُلْتُ لَا وَ اللَّهِ يَا رَسُولَ اللَّهِ قَالَ مَا فَعَلْتَ الدِّرْعَ الَّتِي سَلَّحْتُكَهَا

He[saww] said: 'Perhaps you[asws] have come to propose to (Syeda) Fatima[asws]'. I[asws] said: 'Yes'. He[saww] said: 'And is there anything in your[asws] possession to release her[asws] with it?' I[asws] said: 'No, by Allah[azwj], O Rasool-Allah[saww]!' He[saww] said: 'What happened to the armour which you[asws] had been arming with?'

فَقُلْتُ عِنْدِي فَوَ الَّذِي نَفْسُ عَلِيٍّ بِيَدِهِ إِنَّهَا لَحُطَمِيَّةٌ مَا ثَمَنُهَا أَرْبَعُمِائَةِ دِرْهَمٍ فَقَالَ ص قَدْ زَوَّجْتُكَهَا فَابْعَثْ بِهَا إِلَيْهَا فَاسْتَحِلَّهَا بِهَا فإن [فَإِنَّهَا] كَانَتْ لَصَدَاقُ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص.

[301] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 27

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I[asws] said: 'It is with me[asws]. By the One[azwj] in Whose Hand is my[asws] soul! It is latticed, what its prices is four hundred Dirhams'. He[saww] said: 'I[saww] have married her[asws] to you[asws], so send it to her[asws] and I[saww] shall release her[asws] with it'. So, it was a dower of (Syeda) Fatima[asws], daughter[asws] of Rasool-Allah[saww]''.[302]

29- كشف، كشف الغمة وَ عَنْهُ عَنْ أَنَسٍ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص فَغَشِيَهُ الْوَحْيُ فَلَمَّا أَفَاقَ قَالَ لِي يَا أَنَسُ أَ تَدْرِي مَا جَاءَنِي بِهِ جَبْرَئِيلُ مِنْ عِنْدِ صَاحِبِ الْعَرْشِ قَالَ قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

(The book) 'Kashf Al Ghumma' – And from him, from Anas (well known fabricator), said,

'I was in the presence of the Prophet[saww] and the Revelation overwhelmed him[saww]. When he[saww] awoke, he[saww] said to me: 'O Anas! Do you know what Jibraeel[as] has come to me[saww] with from Owner of the Throne?' I said, 'Allah[azwj] and His[azwj] Rasool[saww] are more knowing'.

قَالَ أَمَرَنِي أَنْ أُزَوِّجَ فَاطِمَةَ مِنْ عَلِيٍّ فَانْطَلِقْ فَادْعُ لِي أَبَا بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ وَ عَلِيّاً وَ طَلْحَةَ وَ الزُّبَيْرَ وَ بِعَدَدِهِمْ مِنَ الْأَنْصَارِ

He[saww] said: 'He[azwj] has Commanded me[saww] that I[saww] get (Syeda) Fatima[asws] married to Ali[asws], so got and call Abu Bakr, and Umar, and Usman, and Ali[asws], and Talha, and Al-Zubeyr, and a (same) number of them from the Helpers'.

قَالَ فَانْطَلَقْتُ فَدَعَوْتُهُمْ لَهُ فَلَمَّا أَنْ أَخَذُوا مَجَالِسَهُمْ قَالَ رَسُولُ اللَّهِ ص الْحَمْدُ لِلَّهِ الْمَحْمُودِ بِنِعْمَتِهِ الْمَعْبُودِ بِقُدْرَتِهِ الْمُطَاعِ فِي سُلْطَانِهِ الْمَرْهُوبِ مِنْ عَذَابِهِ الْمَرْغُوبِ إِلَيْهِ فِيمَا عِنْدَهُ النَّافِذِ أَمْرُهُ فِي أَرْضِهِ وَ سَمَائِهِ

He said, 'I went and called them to him[saww]. When they had taken their seats, Rasool-Allah[saww] said: 'The Praise is for Allah[azwj], the most Praised due to His[azwj] Favours, the Worshipped due to His[azwj] Power, the Obeyed in His[azwj] Authority, and Feared from His[azwj] Punishment, the Desired to regarding what is with Him[azwj], the Implementer of His[azwj] Command in His[azwj] earth and His[azwj] sky.

الَّذِي خَلَقَ الْخَلْقَ بِقُدْرَتِهِ وَ مَيَّزَهُمْ بِأَحْكَامِهِ وَ أَعَزَّهُمْ بِدِينِهِ وَ أَكْرَمَهُمْ بِنَبِيِّهِ مُحَمَّدٍ

The One[azwj] Who Created the creatures by His[azwj] Power, and Distinguished them by His[azwj] Wisdom, and Endeared them by His[azwj] religion, and Honoured them by His[azwj] Prophet[saww] Muhammad[saww].

إِنَّ اللَّهَ جَعَلَ الْمُصَاهَرَةَ نَسَباً لَاحِقاً وَ أَمْراً مُفْتَرَضاً وَ شَجَّ بِهَا الْأَرْحَامَ وَ أَلْزَمَهَا الْأَنَامَ فَقَالَ تَبَارَكَ اسْمُهُ وَ تَعَالَى جَدُّهُ وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً وَ كانَ رَبُّكَ قَدِيراً

Allah[azwj] Made the affiliation of marriage to join the lineage, and it is an obligatory matter, and the wombs are impacted by it, and the people are necessitated it. He[azwj] Said, Blessed is His[azwj] Name, and Exalted is His[azwj] Endeavour, ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54]***.

[302] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 28

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فَأَمْرُ اللَّهِ يَجْرِي إِلَى قَضَائِهِ وَ قَضَاؤُهُ يَجْرِي إِلَى قَدَرِهِ فَلِكُلِّ قَضَاءٍ قَدَرٌ وَ لِكُلِّ قَدَرٍ أَجَلٌ وَ لِكُلِّ أَجَلٍ كِتابٌ يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ

The Command of Allah[azwj] Flows to its Decreet, and His[azwj] Decree flows to His[azwj] Pre-determination. For every Decree there is a pre-determination, and for every pre-determination there is a term, ***for every term there is an Ordainment [13:38] Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]***.

ثُمَّ إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ زَوَّجْتُ فَاطِمَةَ مِنْ عَلِيٍّ عَلَى أَرْبَعِمِائَةِ مِثْقَالِ فِضَّةٍ إِنْ رَضِيَ بِذَلِكَ عَلِيٌّ وَ كَانَ غَائِباً قَدْ بَعَثَهُ رَسُولُ اللَّهِ ص فِي حَاجَةٍ

Then I[saww] hereby keep you witnesses that I[saww] am getting Fatima[asws] married to Ali[asws] upon four hundred ounces of silver, if Ali[asws] agrees with that', and he[asws] was absent. Rasool-Allah[saww] had sent him[asws] regarding a need.

ثُمَّ أَمَرَ رَسُولُ اللَّهِ ص بِطَبَقٍ فِيهِ بُسْرٌ فَوَضَعَ بَيْنَ أَيْدِينَا ثُمَّ قَالَ انْتَهِبُوا فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ أَقْبَلَ عَلِيٌّ فَتَبَسَّمَ إِلَيْهِ رَسُولُ اللَّهِ ص ثُمَّ قَالَ يَا عَلِيُّ إِنَّ اللَّهَ أَمَرَنِي أَنْ أُزَوِّجَكَ فَاطِمَةَ وَ قَدْ زَوَّجْتُكَهَا عَلَى أَرْبَعِمِائَةِ مِثْقَالٍ فِضَّةً أَ رَضِيتَ

Then Rasool-Allah[saww] ordered for a tray wherein were un-ripened dates, and he[saww] placed it in front of us, then said: 'Plunder!' While we were doing that when Ali[asws] came. Rasool-Allah[saww] smiled at him[asws], then said: 'O Ali[asws]! Allah[azwj] has Commanded me[saww] to get you[asws] married to Fatima[asws], and I[saww] have married her[asws] to you[asws] with four hundred ounces of silver. Do you[asws] agree?'

قَالَ رَضِيتُ يَا رَسُولَ اللَّهِ ثُمَّ قَامَ عَلِيٌّ فَخَرَّ لِلَّهِ سَاجِداً فَقَالَ النَّبِيُّ ص جَعَلَ اللَّهُ فِيكُمُ الْخَيْرَ الْكَثِيرَ الطَّيِّبَ وَ بَارَكَ فِيكُمَا

He[asws] said: 'I[asws] agree, O Rasool-Allah[saww]!' Then Ali[asws] stood up and fell in Sajdah to Allah[azwj]. The Prophet[saww] said: 'May Allah[azwj] Make a lot of good to be in you[asws], the goodness, and Bless you[asws] both!'

قَالَ أَنَسٌ وَ اللَّهِ لَقَدْ أُخْرِجَ مِنْهَا الْكَثِيرُ الطَّيِّبُ

Anas said, 'By Allah[azwj]! A lot of good emerged from her[asws]''.[303]

30- كشف، كشف الغمة وَ مِنَ الْمَنَاقِبِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا فَاطِمَةُ زَوَّجْتُكِ سَيِّداً فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ لَمَّا أَرَادَ اللَّهُ أَنْ أُمْلِكَكِ مِنْ عَلِيٍّ أَمَرَ اللَّهُ جَبْرَئِيلَ فَقَامَ فِي السَّمَاءِ الرَّابِعَةِ وَ صَفَّ الْمَلَائِكَةَ صُفُوفاً ثُمَّ خَطَبَ عَلَيْهِمْ فَزَوَّجَكِ مِنْ عَلِيٍّ

(The books) 'Kashf Al Ghumma', and from 'Al Manaqib' – From Abdullah Bin Masoud who said,

'Rasool-Allah[saww] said: 'O Fatima[asws]! I[saww] have got you[asws] married to a chief in the world, ***and in the Hereafter, he would be from the righteous ones [2:130]*** When Allah[azwj] Wanted you[asws] to be possessed by Ali[asws], Allah[azwj] Commanded Jibraeel[as], so he[as] stood in the fourth sky, and the Angels formed rows. Then he[as] addressed to them and got you[saww] married to Ali[asws].

ثُمَّ أَمَرَ اللَّهُ شَجَرَ الْجِنَانِ فَحَمَلَتِ الْحُلِيَّ وَ الْحُلَلَ ثُمَّ أَمَرَهَا فَنَثَرَتْ عَلَى الْمَلَائِكَةِ فَمَنْ أَخَذَ مِنْهَا شَيْئاً أَكْثَرَ مِمَّا أَخَذَهُ غَيْرُهُ افْتَخَرَ بِهِ إِلَى يَوْمِ الْقِيَامَةِ.

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The Allah[azwj] Commanded the trees of the Gardens, so they bore the ornaments and the garments. Then He[azwj] Commanded these, so these were sprinkled upon the Angels. So the one who took anything from it, more than what someone else had taken, would be priding with it up to the Day of Qiyamah''.[304]

وَ مِنْهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ فَاطِمَةُ تَذْكُرُ لِرَسُولِ اللَّهِ ص فَلَا يَذْكُرُهَا أَحَدٌ إِلَّا صَدَّ عَنْهُ حَتَّى يَئِسُوا مِنْهَا فَلَقِيَ سَعْدُ بْنُ مُعَاذٍ عَلِيّاً فَقَالَ إِنِّي وَ اللَّهِ مَا أَرَى رَسُولَ اللَّهِ ص يَحْبِسُهَا إِلَّا عَلَيْكَ

And from him, from Ibn Abbas who said,

'(Syeda) Fatima[asws] was mentioned to Rasool-Allah[saww], but no one had mentioned her[asws] except he[saww] blocked him off, until they despaired from (marrying) her. Sa'ad Bin Muaz met Ali[asws]. He said, 'By Allah[azwj]! I do not see Rasool-Allah[azwj] withholding her[asws] except for you[asws]'.

فَقَالَ لَهُ عَلِيٌّ فَلِمَ تَرَى ذَلِكَ فَوَ اللَّهِ مَا أَنَا بِوَاحِدِ الرَّجُلَيْنِ مَا أَنَا بِصَاحِبِ دُنْيَا يُلْتَمَسُ مَا عِنْدِي وَ قَدْ عَلِمَ مَا لِي صَفْرَاءُ وَ لَا بَيْضَاءُ

Ali[asws] said to him: 'Why do you view that? By Allah[azwj]! I[asws] am not one of the two (types of) men. I[asws] am neither an owner of the world (wealth) he[saww] can seek what is with me[asws] and he[saww] knows there is neither any yellow (gold) nor any white (silver) for me[asws]'.

قَالَ سَعْدٌ فَإِنِّي أَعْزِمُ عَلَيْكَ لَتُفَرِّجَنَّهَا عَنِّي فَإِنَّ لِي فِي ذَلِكَ فَرَجاً قَالَ فَأَقُولُ مَا ذَا قَالَ تَقُولُ جِئْتُ خَاطِباً إِلَى اللَّهِ وَ إِلَى رَسُولِهِ فَاطِمَةَ بِنْتَ مُحَمَّدٍ ص

Sa'ad said, 'I am determined upon you[asws] to relieve it from me, for there would be a relief in that for me'. He[asws] said: 'What is that I[asws] should say?' He said, 'You[asws] should say: 'I[asws] have come proposing to Allah[azwj] and to His[azwj] Rasool[saww] for Fatima[asws] daughter[asws] of Muhammad[saww]''.

قَالَ فَانْطَلَقَ عَلِيٌّ فَعَرَضَ لِلنَّبِيِّ ص وَ هُوَ ثَقِيلٌ حَصِرٌ فَقَالَ لَهُ النَّبِيُّ ص كَانَ لَكَ حَاجَةٌ يَا عَلِيُّ قَالَ أَجَلْ جِئْتُكَ خَاطِباً إِلَى اللَّهِ وَ إِلَى رَسُولِهِ فَاطِمَةَ بِنْتَ مُحَمَّدٍ

He (Ibn Abbas) said, 'Ali[asws] went and presented to the Prophet[saww], and he[asws] was (feeling) sluggish, restricted. The Prophet[saww] said to him[asws]: 'Was there a need for you[asws], O Ali[asws]?' He[asws] said: 'Yes, I[asws] have come proposing to Allah[azwj] and to His[azwj] Rasool[saww] for (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww]'.

فَقَالَ لَهُ النَّبِيُّ ص مَرْحَباً كَلِمَةً ضَعِيفَةً فَعَادَ إِلَى سَعْدٍ فَأَخْبَرَهُ فَقَالَ أَنْكَحَكَ فَوَ الَّذِي بَعَثَهُ بِالْحَقِّ إِنَّهُ لَا خُلْفَ الْآنَ وَ لَا كِذْبَ عِنْدَهُ أَعْزِمُ عَلَيْكَ لَتَأْتِيَنَّهُ غَداً وَ لَتَقُولَنَّ يَا نَبِيَّ اللَّهِ مَتَى تُبَيِّنُ لِي قَالَ عَلِيٌّ هَذَا أَشَدُّ عَلَيَّ مِنَ الْأُولَى أَ وَ لَا أَقُولُ يَا رَسُولَ اللَّهِ حَاجَتِي قَالَ قُلْ كَمَا أَمَرْتُكَ

The Prophet[saww] said to him[asws]: 'Hello! (It is) a weak word'. So, he[asws] returned to Sa'ad and informed him. He said, 'I will get you[asws] married, by the One[azwj] Who Sent him[saww] with the truth! He[azwj] will neither stay behind now, nor will there be any lies in his[saww] presence! I determine upon you[asws] to go to him[saww] tomorrow morning and say: 'O Prophet[saww] of Allah[azwj]! When will you[asws] tell me[asws]?'' Ali[asws] said: 'This is severer than the first, or should

[304] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 30 a

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I[asws] not be saying: 'O Rasool-Allah[saww]! My[asws] need!' He said, 'Say like what I have instructed you[asws]'.

فَانْطَلَقَ عَلِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى تُبَيِّنُ لِي قَالَ اللَّيْلَةَ إِنْ شَاءَ اللَّهُ ثُمَّ دَعَا بِلَالًا فَقَالَ يَا بِلَالُ إِنِّي قَدْ زَوَّجْتُ ابْنَتِي مِنِ ابْنِ عَمِّي وَ أَنَا أُحِبُّ أَنْ يَكُونَ مِنْ سُنَّةِ أُمَّتِيَ الطَّعَامُ عِنْدَ النِّكَاحِ فَأْتِ الْغَنَمَ فَخُذْ شَاةً مِنْهَا وَ أَرْبَعَةَ أَمْدَادٍ فَاجْعَلْ لِي قَصْعَةً لَعَلِّي أَجْمَعُ عَلَيْهَا الْمُهَاجِرِينَ وَ الْأَنْصَارَ فَإِذَا فَرَغْتَ مِنْهَا فَآذِنِّي بِهَا

Ali[asws] went and said: 'O Rasool-Allah[saww]! When will you[saww] tell me[asws]?' He[saww] said: 'Tonight, if Allah[azwj] so Desires'. Then he[saww] called Bilal and said: 'O Bilal! I[saww] am getting my[saww] daughter[asws] to the son[asws] of my[saww] uncle[as], and I[saww] would love it if there would happen to be a meal to be a Sunnah for my[saww] community during the marriage. So, go to the enclosure and take a sheep from it and four (more) for supplies, and make a large bowl to be for me[saww], perhaps the Emigrants and the Helpers would gather upon it. When you are free from it, then let me[saww] know of it'.

فَانْطَلَقَ فَفَعَلَ مَا أَمَرَ بِهِ ثُمَّ أَتَاهُ بِقَصْعَةٍ فَوَضَعَهَا بَيْنَ يَدَيْهِ فَطَعَنَ رَسُولُ اللَّهِ فِي رَأْسِهَا ثُمَّ قَالَ أَدْخِلْ عَلَيَّ النَّاسَ زُفَّةً زُفَّةً لَا تُغَادِرْ زُفَّةً إِلَى غَيْرِهَا يَعْنِي إِذَا فَرَغَتْ زُفَّةٌ لَمْ تَعُدْ ثَانِيَةً

He went and did what he had been instructed with. Then he came to him[saww] with a large bowl and placed it in front of him[saww]. Rasool-Allah[saww] stabbed in its top layer, then said: 'Let the people enter unto me[saww] group by group. No group should leave a group to another, meaning when a group is free, then not be counted again'.

فَجَعَلَ النَّاسُ يَزِفُّونَ كُلَّمَا فَرَغَتْ زُفَّةٌ وَرَدَتْ أُخْرَى حَتَّى فَرَغَ النَّاسُ ثُمَّ عَمَدَ النَّبِيُّ ص إِلَى فَضْلِ مَا فِيهَا فَتَفَلَ فِيهِ وَ بَارَكَ وَ قَالَ يَا بِلَالُ احْمِلْهَا إِلَى أُمَّهَاتِكَ وَ قُلْ لَهُنَّ كُلْنَ وَ أَطْعِمْنَ مَنْ غَشِيَكُنَّ

The people went on coming. Every time a group was free (from eating), another group arrived, until the people were free. Then the Prophet[saww] deliberated to the leftovers of what was in it. He[saww] spat in it and Blessed, and said: 'O Bilal! Carry it to your mothers (wives of the Prophet[saww]) and say to them, 'Eat and feed the ones you like'.

ثُمَّ إِنَّ النَّبِيَّ ص قَامَ حَتَّى دَخَلَ عَلَى النِّسَاءِ فَقَالَ إِنِّي زَوَّجْتُ ابْنَتِي ابْنَ عَمِّي وَ قَدْ عَلِمْتُنَّ مَنْزِلَتَهَا مِنِّي وَ إِنِّي لَدَافِعُهَا إِلَيْهِ أَلَا فَدُونَكُنَّ ابْنَتَكُنَّ

Then the Prophet[saww] stood up until he[saww] entered to see the wives. He[saww] said: 'I[saww] have got my[saww] daughter[asws] married to the son[asws] of my[saww] uncle[as], and you well know of her[asws] status from me[saww], and I[saww] shall be handing her[asws] over to him[asws]. Indeed! She[asws] is (like) your daughter[asws]'.

فَقَامَ النِّسَاءُ فَغَلَفْنَهَا مِنْ طِيبِهِنَّ وَ حُلِيِّهِنَّ وَ جَعَلْنَ فِي بَيْتِهَا فِرَاشاً حَشْوُهُ لِيفٌ وَ وِسَادَةً وَ كِسَاءً خَيْبَرِيّاً وَ مِخْضَباً وَ اتَّخَذْنَ أُمُّ أَيْمَنَ بَوَّابَهُ ثُمَّ إِنَّ النَّبِيَّ ص دَخَلَ فَلَمَّا رَآهُ النِّسَاءُ وَثَبْنَ وَ بَيْنَهُنَّ وَ بَيْنَ النَّبِيِّ ص سُتْرَةٌ وَ تَخَلَّفَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ

The wives stood up and covered her[asws] from their perfumes, and their ornaments, and made a bedding stuffed with fibre to be in her[asws] house, and a pillow, and a Khyberiya cloak, and Umm Ayman took to its door. Then the Prophet[saww] entered. When the wives saw him[saww],

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they placed a curtain between them and the Prophet[saww], and Asma Bint Umeys stayed behind.

فَقَالَ لَهَا النَّبِيُّ ص كَمَا أَنْتِ عَلَى رِسْلِكِ مَنْ أَنْتِ قَالَتْ أَنَا الَّتِي أَحْرِسُ ابْنَتَكَ إِنَّ الْفَتَاةَ لَيْلَةَ يُبْنَى بِهَا لَا بُدَّ لَهَا مِنِ امْرَأَةٍ تَكُونُ قَرِيبَةً مِنْهَا إِنْ عُرِضَتْ لَهَا حَاجَةٌ أَوْ أَرَادَتْ شَيْئاً أَفْضَتْ بِذَلِكَ إِلَيْهَا

The Prophet[saww] said to her[asws]: 'Stay as you are upon your message. Who are you?' She said, 'I am the one who shall guard your[saww] daughter[asws]. The young girl, her night needs to be built with. It is inevitable for her[asws] to have a woman to be nearby from her[asws], just in cast a need is presented to her[asws], or she[asws] wants something, I can come with that to her[asws]'.

قَالَ فَإِنِّي أَسْأَلُ اللَّهَ أَنْ يَحْرُسُكِ مِنْ بَيْنِ يَدَيْكِ وَ مِنْ خَلْفِكِ وَ عَنْ يَمِينِكِ وَ عَنْ شِمَالِكِ مِنَ الشَّيْطَانِ الرَّجِيمِ

He[saww] said: 'I[saww] ask Allah[azwj] to Guard you in front of you, and behind you, and on your right and on your left, from the Pelted Satan[la]'.

ثُمَّ صَرَخَ بِفَاطِمَةَ فَأَقْبَلَتْ فَلَمَّا رَأَتْ عَلِيّاً جَالِساً إِلَى جَنْبِ رَسُولِ اللَّهِ ص حَصِرَتْ وَ بَكَتْ فَأَشْفَقَ النَّبِيُّ ص أَنْ يَكُونَ بُكَاؤُهَا لِأَنَّ عَلِيّاً لَا مَالَ لَهُ فَقَالَ لَهَا النَّبِيُّ ص مَا يُبْكِيكِ فَوَ اللَّهِ مَا أَلَوْتُكِ وَ نَفْسِي فَقَدْ أَصَبْتُ لَكِ خَيْرَ أَهْلِي وَ ايْمُ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ زَوَّجْتُكِهِ سَيِّداً فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

Then he[saww] shouted for (Syeda) Fatima[asws], so she[asws] came. When she[asws] saw Ali[asws] seated to the side of Rasool-Allah[azwj], she[asws] enclosed and cried. The Prophet[saww] feared that her[asws] crying may be because there was not wealth for Ali[asws]. The Prophet[saww] said to her[asws]: 'What makes you[asws] cry? By Allah[azwj]! I[saww] swear to you[asws] by myself[saww]! I[saww] have found for you[asws] best of my[saww] family. And I[saww] swear by the One[azwj] in Whose Hand is my[saww] soul! I[saww] have married to you[asws] to a chief in the world, ***and in the Hereafter he would be from the righteous ones [2:130]***.

فَلَانَ مِنْهَا وَ أَمْكَنَتْهُ مِنْ كَفِّهَا فَقَالَ النَّبِيُّ ص يَا أَسْمَاءُ ائْتِينِي بِالْمِخْضَبِ فَمَلَأَتْهُ مَاءً فَمَجَّ النَّبِيُّ ص فِيهِ وَ غَسَلَ قَدَمَيْهِ وَ وَجْهَهُ ثُمَّ دَعَا بِفَاطِمَةَ فَأَخَذَ كَفّاً مِنْ مَاءٍ فَضَرَبَ بِهِ عَلَى رَأْسِهَا وَ كَفّاً بَيْنَ يَدَيْهَا ثُمَّ رَشَّ جِلْدَهُ وَ جِلْدَهَا

He[saww] came to her[asws] and enabled him[asws] from her[asws] palm. The Prophet[saww] said: 'O Asma! Bring me the bowl and fill it with water!' The Prophet[saww] spat in it and washed his[saww] feet and his[saww] face. Then he[saww] called for (Syeda) Fatima[asws], took a handful of water and struck it upon her[asws] head and sprinkled between her[asws] hands. Then he[saww] sprinkled his[asws] skin and her[asws] skin.

ثُمَّ الْتَزَمَهَا فَقَالَ اللَّهُمَّ إِنَّهَا مِنِّي وَ أَنَا مِنْهَا اللَّهُمَّ كَمَا أَذْهَبْتَ عَنِّي الرِّجْسَ وَ طَهَّرْتَنِي فَطَهِّرْهَا

Then he[saww] held on to her[asws] and said: 'O Allah[azwj]! She[asws] is from me[saww] and I[saww] am from her[asws]. O Allah[azwj]! Just like You[azwj] Removed the uncleanness from me[saww] and Purified me[saww], so Purify her[asws] (likewise)'.

ثُمَّ دَعَا بِمِخْضَبٍ آخَرَ ثُمَّ دَعَا عَلِيّاً ع فَصَنَعَ بِهِ كَمَا صَنَعَ بِهَا ثُمَّ دَعَا لَهُ كَمَا دَعَا لَهَا ثُمَّ قَالَ قُومَا إِلَى بَيْتِكُمَا جَمَعَ اللَّهُ بَيْنَكُمَا وَ بَارَكَ فِي نَسْلِكُمَا وَ أَصْلَحَ بَالَكُمَا ثُمَّ قَامَ فَأَغْلَقَ عَلَيْهِ بَابَهُ

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Then he[saww] called for another bowl. Then he[saww] called Ali[asws] and did with him[asws] like what he[saww] had done with her[asws]. Then he[saww] supplicated for him[asws] lie what he[saww] had supplicated for her[asws]. Then he[saww] said: 'Both of you[asws] arise to go to your[asws] house. May Allah[azwj] Unite between you[asws] and Bless you[asws] in your[asws] lineage, and correct your[asws] matters'. Then he[saww] stood up and closed his[asws] door to him[asws]''.

قَالَ ابْنُ عَبَّاسٍ فَأَخْبَرَتْنِي أَسْمَاءُ بِنْتُ عُمَيْسٍ أَنَّهَا رَمَقَتْ رَسُولَ اللَّهِ ص فَلَمْ يَزَلْ يَدْعُو لَهُمَا خَاصَّةً وَ لَا يُشْرِكُهُمَا فِي دُعَائِهِ أَحَداً حَتَّى تَوَارَى فِي حُجْرَتِهِ.

Ibn Abbas said, 'Asma Bint Umeys informed me that she had looked at Rasool-Allah[saww], and he[saww] did not cease to supplicate for them[asws], nor did he[saww] included anyone else in his[saww] supplications, until they[asws] disappeared into his[asws] chamber''.[305]

31- كشف، كشف الغمة قَالَ الْخُوارِزْمِيُّ وَ أَنْبَأَنِي أَبُو الْعَلَاءِ الْحَافِظُ الْهَمْدَانِيُّ يَرْفَعُهُ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: بَيْنَا رَسُولُ اللَّهِ ص فِي بَيْتِ أُمِّ سَلَمَةَ إِذْ هَبَطَ عَلَيْهِ مَلَكٌ لَهُ عِشْرُونَ رَأْساً فِي كُلِّ رَأْسٍ أَلْفُ لِسَانٍ يُسَبِّحُ اللَّهَ وَ يُقَدِّسُهُ بِلُغَةٍ لَا تُشْبِهُ الْأُخْرَى وَ رَاحَتُهُ أَوْسَعُ مِنْ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرَضِينَ

(The book) 'Kashf Al Ghumma' – Al Khuwarizmy said, 'And we are informed by Abu Al A'la Al Hafiz Al Hamdany, raising it to,

'Al-Husayn[asws] Bin Ali[asws] having said: 'While Rasool-Allah[saww] was in the house of Umm Salama[ra] when an Angel descended unto him[saww] having twenty heads for it, in each head were a thousand tongues, glorifying Allah[azwj] and extolling His[azwj] Holiness in languages not resembling each other, and his stature was vaster than seven skies and seven firmaments.

فَحَسِبَ النَّبِيُّ ص أَنَّهُ جَبْرَئِيلُ فَقَالَ يَا جَبْرَئِيلُ لَمْ تَأْتِنِي فِي مِثْلِ هَذِهِ الصُّورَةِ قَطُّ قَالَ مَا أَنَا جَبْرَئِيلَ أَنَا صَرْصَائِيلُ بَعَثَنِيَ اللَّهُ إِلَيْكَ لِتُزَوِّجَ النُّورَ مِنَ النُّورِ

The Prophet[saww] reckoned it was Jibraeel[as], so he[saww] said: 'O Jibraeel[as]! You[as] have not come to me[saww] in the like of this image, at all?' He said, 'I am not Jibraeel[as]. I am Sarsaeel. Allah[azwj] has Sent me to you[saww] for you[saww] to get the Noor to be married to the Noor'.

فَقَالَ النَّبِيُّ ص مَنْ مِمَّنْ قَالَ ابْنَتَكَ فَاطِمَةَ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَزَوَّجَ النَّبِيُّ ص فَاطِمَةَ مِنْ عَلِيٍّ بِشَهَادَةِ جَبْرَئِيلَ وَ مِيكَائِيلَ وَ صَرْصَائِيلَ

The Prophet[saww] said: 'Whom to who?' He said, 'Your[saww] daughter[asws] Fatima[asws] to Ali[asws] Bin Abu Talib[asws]'. So, the Prophet[saww] got Fatima[asws] married to Ali[asws] with the witnessing of Jibraeel[as], and Mikaeel[as], and Sarsaeel'.

قَالَ فَنَظَرَ النَّبِيُّ ص فَإِذَا بَيْنَ كَتِفَيْ صَرْصَائِيلَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ بْنُ أَبِي طَالِبٍ مُقِيمُ الْحُجَّةِ

He[asws] said: 'The Prophet[saww] looked, and there, between the shoulders of Sarsaeel was (inscribed): "There is no god except Allah[azwj]. Muhammad[saww] is Rasool[saww] of Allah[azwj]. Ali[asws] Bin Abu Talib[asws] is the resident Divine Authority".

فَقَالَ النَّبِيُّ ص يَا صَرْصَائِيلُ مُنْذُ كَمْ هَذَا كُتِبَ بَيْنَ كَتِفَيْكَ قَالَ مِنْ قَبْلِ أَنْ يَخْلُقَ اللَّهُ الدُّنْيَا بِاثْنَيْ عَشَرَ أَلْفَ سَنَةٍ.

[305] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 30 b

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The Prophet[saww] said: 'O Sarsaeel! For how long has this been written between your shoulders?' He said, 'From before Allah[azwj] Created the world, by twelve thousand years''.[306]

وَ مِنْ كِتَابِ الْمَنَاقِبِ، عَنْ بِلَالِ بْنِ حَمَامَةَ قَالَ: طَلَعَ عَلَيْنَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ وَ وَجْهُهُ مُشْرِقٌ كَدَارَةِ الْقَمَرِ فَقَامَ إِلَيْهِ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَقَالَ يَا رَسُولَ اللَّهِ مَا هَذَا النُّورُ قَالَ بِشَارَةٌ أَتَتْنِي مِنْ رَبِّي فِي أَخِي وَ ابْنِ عَمِّي وَ ابْنَتِي

And from the book 'Al Manaqib', from Bilal Bin Hamama who said,

'Rasool-Allah[saww] emerged to us one day and his[saww] face was radiant like the circular moon. Abdul Rahman Bin Awf stood up to him[saww] and said, 'O Rasool-Allah[saww]! What is this Noor?' He[saww] said: 'Glad tidings have come to me[asws] from my[saww] Lord[azwj] regarding my[saww] brother[asws] and son[asws] of my[saww] uncle[as] and my[saww] daughter[asws].

وَ أَنَّ اللَّهَ زَوَّجَ عَلِيّاً مِنْ فَاطِمَةَ وَ أَمَرَ رِضْوَانَ خَازِنَ الْجِنَانِ فَهَزَّ شَجَرَةَ طُوبَى فَحَمَلَتْ رِقَاعاً يَعْنِي صِكَاكاً بِعَدَدِ مُحِبِّي أَهْلِ بَيْتِي وَ أَنْشَأَ مِنْ تَحْتِهَا مَلَائِكَةً مِنْ نُورٍ وَ دَفَعَ إِلَى كُلِّ مَلَكٍ صَكّاً

And Allah[azwj] has Married Ali[asws] to (Syeda) Fatima[asws] and Commanded Rizwaan, keeper of the Gardens. He shook the Tooba tree, so it bore notes, meaning promissory notes of the number of the ones loving People[asws] of my[saww] Household, and beneath it, Angels of light grew, and a promissory note was handed to every Angel.

فَإِذَا اسْتَوَتِ الْقِيَامَةُ بِأَهْلِهَا نَادَتِ الْمَلَائِكَةُ فِي الْخَلَائِقِ فَلَا يَبْقَى مُحِبٌّ لِأَهْلِ الْبَيْتِ إِلَّا دَفَعَتْ إِلَيْهِ صَكّاً فِيهِ فَكَاكُهُ مِنَ النَّارِ بِأَخِي وَ ابْنِ عَمِّي وَ ابْنَتِي فَكَاكُ رِقَابِ رِجَالٍ وَ نِسَاءٍ مِنْ أُمَّتِي مِنَ النَّارِ.

When Qiyamah is evened out with its people, the Angels will call out among the creatures. So, there will not remain any on loving the People[asws] of the Household, except a promissory note would be handed to him, in it would be his freedom from the Fire through my[saww] brother[asws], and son[asws] of my[saww] uncle[as], and my[saww] daughter[asws], liberating the necks of men and women of my[saww] community from the Fire''.[307]

قب، المناقب لابن شهرآشوب تَارِيخُ بَغْدَادَ بِالْإِسْنَادِ عَنْ بِلَالِ بْنِ حَمَامَةَ مِثْلَهُ ثُمَّ قَالَ وَ فِي رِوَايَةٍ أَنَّهُ يَكُونُ فِي الصُّكُوكِ بَرَاءَةٌ مِنَ الْعَلِيِّ الْجَبَّارِ لِشِيعَةِ عَلِيٍّ وَ فَاطِمَةَ مِنَ النَّارِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Tareekh Baghdad', by the chains from Bilal Bin Hamama

'Similar to it. Then he said, 'And in a report: 'There would be in the promissory notes, freedom pass from the Exalted, the Subduer, for the Shias of Ali[asws] and (Syeda) Fatima[asws], from the Fire''.[308]

32- كشف، كشف الغمة وَ مِنَ الْمَنَاقِبِ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَنْ كَانَتْ لَيْلَةُ زُفَّتْ فَاطِمَةُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ كَانَ النَّبِيُّ ص قُدَّامَهَا وَ جَبْرَئِيلُ عَنْ يَمِينِهَا وَ مِيكَائِيلُ عَنْ يَسَارِهَا وَ سَبْعُونَ أَلْفَ مَلَكٍ مِنْ وَرَائِهَا يُسَبِّحُونَ اللَّهَ وَ يُقَدِّسُونَهُ حَتَّى طَلَعَ الْفَجْرُ.

[306] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 31 a
[307] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 31 b
[308] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 31 c

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(The books) 'Kashf Al Ghumma', and from 'Al Manaqib' – From Ibn Abbas who said,

'When it was the wedding night of (Syeda) Fatima[asws] to Ali[asws] Bin Abu Talib[asws], the Prophet[saww] was in front of her[asws], and Jibraeel[as] on her[asws] night, and Mikaeel[as] on her[asws] left, and there were seventy thousand Angels behind her[asws], glorifying Allah[azwj] and extolling His[azwj] Holiness until the emergence of dawn''.[309]

وَ مِنَ الْمَنَاقِبِ، عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَانِي مَلَكٌ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ قَدْ زَوَّجْتُ فَاطِمَةَ مِنْ عَلِيٍّ فَزَوِّجْهَا مِنْهُ وَ قَدْ أَمَرْتُ شَجَرَةَ طُوبَى أَنْ تَحْمِلَ الدُّرَّ وَ الْيَاقُوتَ وَ الْمَرْجَانَ وَ إِنَّ أَهْلَ السَّمَاءِ قَدْ فَرِحُوا لِذَلِكَ وَ سَيُولَدُ مِنْهُمَا وَلَدَانِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ بِهِمَا يُزَيَّنُ الْجَنَّةُ فَأَبْشِرْ يَا مُحَمَّدُ فَإِنَّكَ خَيْرُ الْأَوَّلِينَ وَ الْآخِرِينَ.

And from (the book) 'Al Manaqib' –

'From Ali[asws] having said: 'Rasool-Allah[saww] said: 'And Angel came to me[saww]. He said, 'O Muhammad[saww]! Allah[azwj] Mighty and Majestic Conveys the greetings unto you[saww] and Says: "I[azwj] have got Fatima[asws] married to Ali[asws], so get her[asws] married to him[asws]; and I[azwj] have Commanded the Tooba tree to bear the gems, and the rubies, and the coral, and the people of the sky have rejoiced at that; and there shall be born from them[asws], two chiefs of the youths of the inhabitants of Paradise, and by them[asws] the Paradise would be adorned. O Muhammad[saww]! Surely you[saww] as best of the former ones and the latter ones!"'[310]

وَ مِنَ الْمَنَاقِبِ، عَنْ أُمِّ سَلَمَةَ وَ سَلْمَانَ الْفَارِسِيِّ وَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ كُلٌّ قَالُوا إِنَّهُ لَمَّا أَدْرَكَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص مُدْرَكَ النِّسَاءِ خَطَبَهَا أَكَابِرُ قُرَيْشٍ مِنْ أَهْلِ الْفَضْلِ وَ السَّابِقَةِ فِي الْإِسْلَامِ وَ الشَّرَفِ وَ الْمَالِ

And from (the book) 'Al-Manaqib' –

'From Umm Salama[ra], and Salman Al-Farsi[ra] and Ali[asws] Bin Abu Talib[asws], and they all said: 'When Fatima[asws] daughter[asws] of Rasool-Allah[saww] attained maturity, maturity of the women, the great ones of Qureysh from the people of merit and precedence in Al-Islam, and the nobility, and the wealth proposed for her[asws].

وَ كَانَ كُلَّمَا ذَكَرَهَا رَجُلٌ مِنْ قُرَيْشٍ لِرَسُولِ اللَّهِ ص أَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ص بِوَجْهِهِ حَتَّى كَانَ الرَّجُلُ مِنْهُمْ يَظُنُّ فِي نَفْسِهِ أَنَّ رَسُولَ اللَّهِ ص سَاخِطٌ عَلَيْهِ أَوْ قَدْ نَزَلَ عَلَى رَسُولِ اللَّهِ ص فِيهِ وَحْيٌ مِنَ السَّمَاءِ

And it so happened that every time a man from Qureysh mentioned her[asws] to Rasool-Allah[saww], Rasool-Allah[azwj] turned away from him with his[saww] face, until the man from them thought within himself that Rasool-Allah[saww] was angry upon him, or a Revelation had descended from the sky unto Rasool-Allah[saww] regarding him.

وَ لَقَدْ خَطَبَهَا مِنْ رَسُولِ اللَّهِ ص أَبُو بَكْرٍ فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَمْرُهَا إِلَى رَبِّهَا وَ خَطَبَهَا بَعْدَ أَبِي بَكْرٍ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص كَمَقَالَتِهِ لِأَبِي بَكْرٍ

[309] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 32 a
[310] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 32 b

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And Abu Bakr has proposed for her[asws] to Rasool-Allah[saww]. Rasool-Allah[saww] said to him: 'Her[asws] matter is up to her[asws] Lord[azwj]. And after Abu Bakr, Umar Bin Al-Khattab proposed for her[asws]. Rasool-Allah[saww] said to him like his[saww] words of Abu Bakr.

قَالَ وَ إِنَّ أَبَا بَكْرٍ وَ عُمَرَ كَانَا ذَاتَ يَوْمٍ جَالِسَيْنِ فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ مَعَهُمَا سَعْدُ بْنُ مُعَاذٍ الْأَنْصَارِيُّ ثُمَّ الْأَوْسِيُّ فَتَذَاكَرُوا مِنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص فَقَالَ أَبُو بَكْرٍ قَدْ خَطَبَهَا الْأَشْرَافُ مِنْ رَسُولِ اللَّهِ ص فَقَالَ إِنَّ أَمْرَهَا إِلَى رَبِّهَا إِنْ شَاءَ أَنْ يُزَوِّجَهَا زَوَّجَهَا

He (the narrator) said, 'One day Abu Bakr and Umar were seated in the Masjid of Rasool-Allah[saww] and with them was Sa'ad Bin Muaz the Helper, then Al-Awsy. They mentioned Fatima[asws] daughter[asws] of Rasool-Allah[saww]. Abu Bakr said, 'The nobles have proposed her[asws] to Rasool-Allah[saww], and he[saww] said: 'Her[asws] matter is up to her[asws] Lord[azwj], if He[azwj] Desires to get her[asws] married, I[saww] get her[asws] married'.

وَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ لَمْ يَخْطُبْهَا مِنْ رَسُولِ اللَّهِ ص وَ لَمْ يَذْكُرْهَا لَهُ وَ لَا أَرَاهُ يَمْنَعُهُ مِنْ ذَلِكَ إِلَّا قِلَّةُ ذَاتِ الْيَدِ وَ إِنَّهُ لَيَقَعُ فِي نَفْسِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ وَ رَسُولَهُ ص إِنَّمَا يَحْبِسَانِهَا عَلَيْهِ

And Ali[asws] Bin Abu Talib[asws] has not proposed her[asws] to Rasool-Allah[saww] and has not mentioned her[asws] to him[saww], and I do not see anything preventing him[asws] from that except the scarcity of possessions of the hand, and it has occurred in myself that Allah[azwj] Mighty and Majestic and His[azwj] Rasool[saww] have rather withheld her[asws] for him[asws]'.

قَالَ ثُمَّ أَقْبَلَ أَبُو بَكْرٍ عَلَى عُمَرَ بْنِ الْخَطَّابِ وَ عَلَى سَعْدِ بْنِ مُعَاذٍ فَقَالَ هَلْ لَكُمَا فِي الْقِيَامِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ حَتَّى نَذْكُرَ لَهُ هَذَا فَإِنْ مَنَعَهُ قِلَّةُ ذَاتِ الْيَدِ وَاسَيْنَاهُ وَ أَسْعَفْنَاهُ

He (the narrator) said, 'Then Abu Bakr came to Umar Bin Al-Khattab and to Sa'ad Bin Muaz and said, 'Is it for you two to stand to Ali[asws] Bin Abu Talib[asws] we mention this to him[asws]? So, if it is the scarcity of possessions that prevents him[asws], we shall give him[asws] and help him[asws]'.

فَقَالَ لَهُ سَعْدُ بْنُ مُعَاذٍ وَفَّقَكَ اللَّهُ يَا أَبَا بَكْرٍ فَمَا زِلْتَ مُوَفَّقاً قُومُوا بِنَا عَلَى بَرَكَةِ اللَّهِ وَ يُمْنِهِ

Sa'ad bin Muaz said to him, 'May Allah[azwj] Bless you, O Abu Bakr! Okay, arise with us upon the Blessings of Allah[azwj] and confer on him[asws]'.

قَالَ سَلْمَانُ الْفَارِسِيُّ فَخَرَجُوا مِنَ الْمَسْجِدِ وَ الْتَمَسُوا عَلِيّاً فِي مَنْزِلِهِ فَلَمْ يَجِدُوهُ وَ كَانَ يَنْضَحُ بِبَعِيرٍ كَانَ لَهُ الْمَاءَ عَلَى نَخْلِ رَجُلٍ مِنَ الْأَنْصَارِ بِأُجْرَةٍ فَانْطَلَقُوا نَحْوَهُ فَلَمَّا نَظَرَ إِلَيْهِمْ عَلِيٌّ ع قَالَ مَا وَرَاءَكُمْ وَ مَا الَّذِي جِئْتُمْ لَهُ

Salman Al-Farsi[ra] said, 'They went out from the Masjid and sought Ali[asws] in his[asws] house. They could not find him[asws], and he[asws] was washing a camel. There was water for him[asws] upon palm trees of a man from the Helpers, for a wage. They went towards him[asws]. When Ali[asws] looked at them, he[asws] said: 'What is behind you all, and what is that which you have come for?'

فَقَالَ أَبُو بَكْرٍ يَا أَبَا الْحَسَنِ إِنَّهُ لَمْ يَبْقَ خَصْلَةٌ مِنْ خِصَالِ الْخَيْرِ إِلَّا وَ لَكَ فِيهَا سَابِقَةٌ وَ فَضْلٌ وَ أَنْتَ مِنْ رَسُولِ اللَّهِ ص بِالْمَكَانِ الَّذِي قَدْ عَرَفْتَ مِنَ الْقَرَابَةِ وَ الصُّحْبَةِ وَ السَّابِقَةِ وَ قَدْ خَطَبَ الْأَشْرَافُ مِنْ قُرَيْشٍ إِلَى رَسُولِ اللَّهِ ص ابْنَتَهُ فَاطِمَةَ فَرَدَّهُمْ وَ قَالَ إِنَّ أَمْرَهَا إِلَى رَبِّهَا إِنْ شَاءَ أَنْ يُزَوِّجَهَا زَوَّجَهَا

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Abu Bakr said, ‘O Abu Al-Hassan[asws]! There does not remain any quality from the good qualities except and there is a precedence for regarding it, and a merit, and you[asws] are with the position from Rasool-Allah[saww] which you[asws] known, from the kinship and the accompaniment and the precedence, and the nobles of Qureysh have proposed to Rasool-Allah[saww] for his[saww] daughter[asws] Fatima[asws]. But, he[saww] rejected them and said: ‘Her[asws] matter is up to her[asws] Lord[azwj]. If He[azwj] so Desires to get her[asws] married, I[saww] will get her[asws] married’.

فَمَا يَمْنَعُكَ أَنْ تَذْكُرَهَا لِرَسُولِ اللَّهِ ص وَ تَخْطُبَهَا مِنْهُ فَإِنِّي أَرْجُو أَنْ يَكُونَ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولَهُ ص إِنَّمَا يَحْبِسَانِهَا عَلَيْكَ

So, what prevents you[asws] from mentioning her[asws] to Rasool-Allah[saww] and proposing for her[asws] to him[saww], for I am hoping that Allah[azwj] Mighty and Majestic and His[azwj] Rasool-Allah[saww] are rather withholding her[asws] for you[asws]’.

قَالَ فَتَعَرْغَرَتْ عَيْنَا عَلِيٍّ بِالدُّمُوعِ وَ قَالَ يَا أَبَا بَكْرٍ لَقَدْ هَيَّجْتَ مِنِّي سَاكِناً وَ أَيْقَظْتَنِي لِأَمْرٍ كُنْتُ عَنْهُ غَافِلًا وَ اللَّهِ إِنَّ فَاطِمَةَ لَمَوْضِعُ رَغْبَةٍ وَ مَا مِثْلِي قَعَدَ عَنْ مِثْلِهَا غَيْرَ أَنَّهُ يَمْنَعُنِي مِنْ ذَلِكَ قِلَّةُ ذَاتِ الْيَدِ

He (the narrator) said, ‘The eyes of Ali[asws] flowed with tears and he[asws] said: ‘O Abu Bakr! You have agitated a calmness from me[asws] and have awoken me[asws] for a matter I[asws] has heedless from it. By Allah[azwj]! (Syeda) Fatima[asws] is a desirable subject and the like of me[asws] would not sit back from the like of her[asws], apart from, I[asws] am prevented from that by the scarcity of the possessions of the hand’.

فَقَالَ أَبُو بَكْرٍ لَا تَقُلْ هَذَا يَا أَبَا الْحَسَنِ فَإِنَّ الدُّنْيَا وَ مَا فِيهَا عِنْدَ اللَّهِ تَعَالَى وَ رَسُولِهِ كَهَبَاءٍ مَنْثُورٍ

Abu Bakr said, ‘Do not say this, O Abu Al-Hassan[asws], for the world and whatever is in it, in the Presence of Allah[azwj] and His[azwj] Rasool[saww] is like floating dust’.

قَالَ ثُمَّ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع حَلَّ عَنْ نَاضِحِهِ وَ أَقْبَلَ يَقُودُهُ إِلَى مَنْزِلِهِ فَشَدَّهُ فِيهِ وَ لَبِسَ نَعْلَهُ وَ أَقْبَلَ إِلَى رَسُولِ اللَّهِ ص فَكَانَ رَسُولُ اللَّهِ ص فِي مَنْزِلِ زَوْجَتِهِ أُمِّ سَلَمَةَ ابْنَةِ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ الْمَخْزُومِيِّ

He (the narrator) said, ‘Then Ali[asws] Bin Abu Talib[asws] released his[asws] camel and came guiding it to his[asws] house, and tied it therein, and wore his[asws] slippers, and came to Rasool-Allah[saww]. Rasool-Allah[saww] was in the house of his[saww] wife Umm Salama[ra], daughter[ra] of Abu Umayya Bin Al-Mugheira Al-Makhzumi.

فَدَقَّ عَلِيٌّ ع الْبَابَ فَقَالَتْ أُمُّ سَلَمَةَ مَنْ بِالْبَابِ فَقَالَ لَهَا رَسُولُ اللَّهِ ص مِنْ قَبْلِ أَنْ يَقُولَ عَلِيٌّ أَنَا عَلِيٌّ قُومِي يَا أُمَّ سَلَمَةَ فَافْتَحِي لَهُ الْبَابَ وَ مُرِيهِ بِالدُّخُولِ فَهَذَا رَجُلٌ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّهُمَا

Ali[asws] knocked the door. Umm Salama[ra] said, ‘Who is at the door?’ Rasool-Allah[saww] said to her[asws], from before Ali[asws] had said: ‘I[asws] am Ali[asws]!’: ‘Arise, O Umm Salama[ra], and open the door for him[asws], and be welcoming to him[asws] with the entry. This is a man whom Allah[azwj] and His[azwj] Rasool[saww] love, and he[asws] loves them!’

فَقَالَتْ أُمُّ سَلَمَةَ فِدَاكَ أَبِي وَ أُمِّي وَ مَنْ هَذَا الَّذِي تَذْكُرُ فِيهِ هَذَا وَ أَنْتَ لَمْ تَرَهُ

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Umm Salama[ra] said: 'May my[ra] father and my[ra] mother be sacrificed for you[saww]! And who is the one you[saww] are mentioning regarding him[asws], and you[saww] have not seen him[asws] yet?'

فَقَالَ مَهْ يَا أُمَّ سَلَمَةَ فَهَذَا رَجُلٌ لَيْسَ بِالْخَرِقِ وَ لَا بِالنَّزِقِ هَذَا أَخِي وَ ابْنُ عَمِّي وَ أَحَبُّ الْخَلْقِ إِلَيَّ

He[saww] said: 'Shh, O Umm Salama[ra]! This is a man who is neither with the clumsiness nor the rashness. This is my[saww] brother[asws] and son[asws] of my[saww] uncle[asws], and the most beloved of the creatures to me[saww]'.

قَالَتْ أُمُّ سَلَمَةَ فَقُمْتُ مُبَادِرَةً أَكَادُ أَنْ أَعْثُرَ بِمِرْطِي فَفَتَحْتُ الْبَابَ فَإِذَا أَنَا بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ وَ اللَّهِ مَا دَخَلَ حِينَ فَتَحْتُ حَتَّى عَلِمَ أَنِّي قَدْ رَجَعْتُ إِلَى خِدْرِي ثُمَّ إِنَّهُ دَخَلَ عَلَى رَسُولِ اللَّهِ ص

Umm Salama[ra] said, 'I[ra] stood up rushing. I[ra] almost stumbled with my[ra] dress. I[ra] opened the door, and there I[ra] was with Ali[asws] Bin Abu Talib[asws], and by Allah[azwj], he[asws] did not enter when I[ra] opened (the door), until he[asws] knew I[ra] had returned to my[ra] room. Then he[asws] entered to see Rasool-Allah[saww].

فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَقَالَ لَهُ النَّبِيُّ ص وَ عَلَيْكَ السَّلَامُ يَا أَبَا الْحَسَنِ اجْلِسْ

He[asws] said: 'The greetings be unto you[asws], O Rasool-Allah[saww], and Mercy of Allah[azwj] and His[azwj] Blessings!' The Prophet[saww] said to him[asws]: 'And upon you[asws] be the greetings, O Abu Al-Hassan[asws]! Be seated'.

قَالَتْ أُمُّ سَلَمَةَ فَجَلَسَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ جَعَلَ يَنْظُرُ إِلَى الْأَرْضِ كَأَنَّهُ قَصَدَ الْحَاجَةَ وَ هُوَ يَسْتَحْيِي أَنْ يُبْدِيَهَا فَهُوَ مُطْرِقٌ إِلَى الْأَرْضِ حَيَاءً مِنْ رَسُولِ اللَّهِ ص

Umm Salama[ra] said, 'Ali[asws] Bin Abu Talib[asws] sat down in front of Rasool-Allah[saww], and went on looking at the ground, it is as if he[asws] was aiming for the need and he[asws] was too embarrassed from manifesting it, so he[asws] was lowering his[asws] head about of bashfulness from Rasool-Allah[saww]'.

فَقَالَتْ أُمُّ سَلَمَةَ فَكَانَ النَّبِيُّ ص عَلِمَ مَا فِي نَفْسِ عَلِيٍّ ع فَقَالَ لَهُ يَا أَبَا الْحَسَنِ إِنِّي أَرَى أَنَّكَ أَتَيْتَ لِحَاجَةٍ فَهُلْ حَاجَتَكَ وَ أَبْدِ مَا فِي نَفْسِكَ فَكُلُّ حَاجَةٍ لَكَ عِنْدِي مَقْضِيَّةٌ

Umm Salama[ra] said, 'The Prophet[saww] had known what was in the soul of Ali[asws]. He[saww] said to him[asws]: 'O Abu Al-Hassan[asws]! I[saww] see that you[asws] have come for a need, so speak your[asws] need and reveal whatever is within yourself[asws], for every need of yours[asws] with me[saww] would be fulfilled'.

قَالَ عَلِيٌّ ع فَقُلْتُ فِدَاكَ أَبِي وَ أُمِّي إِنَّكَ لَتَعْلَمُ أَنَّكَ أَخَذْتَنِي مِنْ عَمِّكَ أَبِي طَالِبٍ وَ مِنْ فَاطِمَةَ بِنْتِ أَسَدٍ وَ أَنَا صَبِيٌّ لَا عَقْلَ لِي فَغَذَّيْتَنِي بِغَذَائِكَ وَ أَدَّبْتَنِي بِأَدَبِكَ فَكُنْتَ إِلَيَّ أَفْضَلَ مِنْ أَبِي طَالِبٍ وَ مِنْ فَاطِمَةَ بِنْتِ أَسَدٍ فِي الْبِرِّ وَ الشَّفَقَةِ

Ali[asws] said: 'I[asws] said: 'May my[asws] father[as] and my[asws] mother[as] be sacrificed for you[saww]! You[saww] know that you[saww] took me[asws] from your[saww] uncle[as] Abu Talib[asws] and from Fatima[asws] Bint Asad[as], and I[asws] was a child, there was no intellect for me[asws]. You[saww] provided me[asws]

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with your[saww] provisions and educated me[asws] with your[saww] education. So, you[saww] have been superior to me[asws] than Abu Talib[asws] and Fatima[asws] Bint Asad[as], regarding the kindness and the compassion.

وَ إِنَّ اللَّهَ تَعَالَى هَدَانِي بِكَ وَ عَلَى يَدَيْكَ وَ اسْتَنْقَذَنِي مِمَّا كَانَ عَلَيْهِ آبَائِي وَ أُعْمَامِي مِنَ الْحَيْرَةِ وَ الشَّكِّ وَ إِنَّكَ وَ اللَّهِ يَا رَسُولَ اللَّهِ ذُخْرِي وَ ذَخِيرَتِي فِي الدُّنْيَا وَ الْآخِرَةِ

And Allah[azwj] the Exalted Guided me[asws] through you[saww] and upon your[saww] hands, and saved me[asws] from what my[asws] forefathers and my[asws] foremothers had been upon, from the confusion and the doubts. And by Allah[azwj], O Rasool-Allah[saww]! You[saww] are my[asws] supplier and my[asws] treasure in the world and the Hereafter.

يَا رَسُولَ اللَّهِ فَقَدْ أَحْبَبْتُ مَعَ مَا شَدَّ اللَّهُ مِنْ عَضُدِي بِكَ أَنْ يَكُونَ لِي بَيْتٌ وَ أَنْ يَكُونَ لِي زَوْجَةٌ أَسْكُنُ إِلَيْهَا وَ قَدْ أَتَيْتُكَ خَاطِباً رَاغِباً أَخْطُبُ إِلَيْكَ ابْنَتَكَ فَاطِمَةَ فَهَلْ أَنْتَ مُزَوِّجِي يَا رَسُولَ اللَّهِ

O Rasool-Allah[saww]! Along with what Allah[azwj] has Strengthened my[asws] arm by you[saww], I[asws] would love it for there to be a house for me[asws], and there should be a wife for me[asws] I can dwell with, and I[asws] have come to you[saww] proposing, wishing, proposing for your[saww] daughter[asws] Fatima[asws]. So, will you[asws] marry her[asws] to me[asws], O Rasool-Allah[saww]?'

قَالَتْ أُمُّ سَلَمَةَ فَرَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ص يَتَهَلَّلُ فَرَحاً وَ سُرُوراً ثُمَّ تَبَسَّمَ فِي وَجْهِ عَلِيٍّ ع فَقَالَ يَا أَبَا الْحَسَنِ فَهَلْ مَعَكَ شَيْ‌ءٌ أُزَوِّجُكَ بِهِ

Umm Salama[ra] said, 'I[ra] saw the face of Rasool-Allah[saww] beaming with happiness and joy. Then he[saww] smiled in the face of Ali[asws]. He[saww] said: 'O Abu Al-Hassan[asws]! Is there anything with you[asws] I[saww] can get you married with it?'

فَقَالَ عَلِيٌّ ع فِدَاكَ أَبِي وَ أُمِّي وَ اللَّهِ مَا يَخْفَى عَلَيْكَ مِنْ أَمْرِي شَيْ‌ءٌ أَمْلِكُ سَيْفِي وَ دِرْعِي وَ نَاضِحِي وَ مَا أَمْلِكُ شَيْئاً غَيْرَ هَذَا

Ali[asws] said: 'May my[asws] father[as] and my[asws] mother[as] be sacrificed for you[saww]! By Allah[azwj]! Nothing from my[asws] affairs is hidden unto you[saww]. I[asws] own my[asws] sword, and my[asws] armour, and my[asws] camel, and I[asws] do not own anything other than this'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَمَّا سَيْفُكَ فَلَا غِنًى بِكَ عَنْهُ تُجَاهِدُ بِهِ فِي سَبِيلِ اللَّهِ وَ تُقَاتِلُ بِهِ أَعْدَاءَ اللَّهِ وَ نَاضِحُكَ تَنْضِحُ بِهِ عَلَى نَخْلِكَ وَ أَهْلِكَ وَ تَحْمِلُ عَلَيْهِ رَحْلَكَ فِي سَفَرِكَ وَ لَكِنِّي قَدْ زَوَّجْتُكَ بِالدِّرْعِ وَ رَضِيتُ بِهَا مِنْكَ يَا أَبَا الْحَسَنِ أَبَشِّرُكَ

Rasool-Allah[saww] said to him[asws]: 'O Ali[asws]! As for your[asws] sword, so you[asws] are not needless from it. You[asws] are fighting in the Way of Allah[azwj] by it and are killing the enemies of Allah[azwj] by it. And your[asws] camel, you[asws] tend to water with it upon your[asws] palm trees and your[asws] family members, and you[asws] are carrying your[asws] luggage upon it during your[asws] journey. But, I[saww] shall get you[asws] married with the armour, and would be pleased with it from you[asws], O Abu Al-Hassan[asws]. Have I[saww] made you[asws] happy?'

قَالَ عَلِيٌّ ع قُلْتُ نَعَمْ فِدَاكَ أَبِي وَ أُمِّي بَشَّرَنِي فَإِنَّكَ لَمْ تَزَلْ مَيْمُونَ النَّقِيبَةِ مُبَارَكَ الطَّائِرِ رَشِيدَ الْأَمْرِ صَلَّى اللَّهُ عَلَيْكَ

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Ali[asws] said: 'I[asws] said: 'Yes, may my[asws] father[as] and my[asws] mother[as] be sacrificed for you[asws]! You[saww] have cheered me[asws], for you[saww] have not ceased to be auspicious, distinguished, Blessed, rational of the matter. May Allah[azwj] Send Salawaat upon you[saww]!'

فَقَالَ لِي رَسُولُ اللَّهِ ص أَبْشِرْ يَا أَبَا الْحَسَنِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ زَوَّجَكَهَا فِي السَّمَاءِ مِنْ قَبْلِ أَنْ أُزَوِّجَكَ فِي الْأَرْضِ وَ لَقَدْ هَبَطَ عَلَيَّ فِي مَوْضِعِي مِنْ قَبْلِ أَنْ تَأْتِيَنِي مَلَكٌ مِنَ السَّمَاءِ لَهُ وُجُوهٌ شَتَّى وَ أَجْنِحَةٌ شَتَّى لَمْ أَرَ قَبْلَهُ مِنَ الْمَلَائِكَةِ مِثْلَهُ

Rasool-Allah[saww] said to me[asws]: 'Receive glad tidings, O Abu Al-Hassan[asws], for Allah[azwj] Mighty and Majestic has got you[saww] to be married in the sky, from before I[saww] am getting you[asws] married in the earth, and an Angel from the sky had come down to me[saww] in my[saww] place, before you[asws] came to me[asws], having various faces for him and various wings. I[saww] have not seen from the Angels the like of him before.

فَقَالَ لِي السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَبْشِرْ يَا مُحَمَّدُ بِاجْتِمَاعِ الشَّمْلِ وَ طَهَارَةِ النَّسْلِ فَقُلْتُ وَ مَا ذَاكَ أَيُّهَا الْمَلِكُ فَقَالَ لِي يَا مُحَمَّدُ أَنَا سَيْطَائِيلُ الْمَلَكُ الْمُوَكَّلُ بِإِحْدَى قَوَائِمِ الْعَرْشِ سَأَلْتُ رَبِّي عَزَّ وَ جَلَّ أَنْ يَأْذَنَ لِي فِي بِشَارَتِكَ وَ هَذَا جَبْرَئِيلُ ع فِي أَثَرِي يُخْبِرُكَ عَنْ رَبِّكَ عَزَّ وَ جَلَّ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ

He said to me[saww], 'The greetings be unto you[saww], and Mercy of Allah[azwj] and His[azwj] Blessings, O Muhammad[saww], due to the unison of the association and the cleanness of the lineage!' I[saww] said: 'And what is that, O Angel?' He said to me[saww], 'O Muhammad[saww]! I am Saytaeel, the Angel allocated with one of the pillars of the Throne. I has asked my Lord[azwj] Mighty and Majestic to permit me in giving you[saww] the goodness, and this here is Jibraeel[as] in my tracks, informing you[saww] from your[saww] Lord[azwj] Mighty and Majestic with the Benevolence of Allah[azwj] Mighty and Majestic'.

قَالَ النَّبِيُّ ص فَمَا اسْتَتَمَّ كَلَامَهُ حَتَّى هَبَطَ عَلَيَّ جَبْرَئِيلُ فَقَالَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ يَا نَبِيَّ اللَّهِ ثُمَّ إِنَّهُ وَضَعَ فِي يَدِي حَرِيرَةً بَيْضَاءَ مِنْ حَرِيرِ الْجَنَّةِ وَ فِيهِ سَطْرَانِ مَكْتُوبَانِ بِالنُّورِ

The Prophet[saww] said: 'His speech had not completed until Jibraeel[as] came down unto me[saww]. He[as] said: 'The greetings be unto you[saww], and Mercy of Allah[azwj] and His[azwj] Blessings, O Prophet[saww] of Allah[azwj]!' Then he[as] placed a white silk (cloth) in my[saww] hand, from the silk of Paradise, and therein were two lines inscribed with the light'.

فَقُلْتُ حَبِيبِي جَبْرَئِيلُ مَا هَذِهِ الْحَرِيرَةُ وَ مَا هَذِهِ الْخُطُوطُ فَقَالَ جَبْرَئِيلُ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اطَّلَعَ إِلَى الْأَرْضِ اطِّلَاعَةً فَاخْتَارَكَ مِنْ خَلْقِهِ فَبَعَثَكَ بِرِسَالَتِهِ ثُمَّ اطَّلَعَ إِلَى الْأَرْضِ ثَانِيَةً فَاخْتَارَ لَكَ مِنْهَا أَخاً وَ وَزِيراً وَ صَاحِباً وَ خَتَناً فَزَوِّجَهُ ابْنَتَكَ فَاطِمَةَ

I[saww] said: 'My[saww] beloved Jibraeel[as]! What is this silk, and what are these writings?' Jibraeel[as] said: 'Allah[azwj] Mighty and Majestic Noticed to the earth with a Notice and Chose you[saww] from His[azwj] creatures. So, He[azwj] Sent you[saww] with His[azwj] Message. Then He[azwj] Noticed to the earth secondly and Chose for you[saww] from it, a brother, and a Vizier, and a companion, and a son-in-law. So, get your[saww] daughter[asws] Fatima[asws] married to him[asws]'.

فَقُلْتُ حَبِيبِي جَبْرَئِيلُ وَ مَنْ هَذَا الرَّجُلُ فَقَالَ لِي يَا مُحَمَّدُ أَخُوكَ فِي الدُّنْيَا وَ ابْنُ عَمِّكَ فِي النَّسَبِ عَلِيُّ بْنُ أَبِي طَالِبٍ

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I[saww] said: 'My[saww] beloved Jibraeel[as]! And who is this man?' He[as] said to me[saww]: 'O Muhammad[saww]! Your[saww] brother[asws] in the world, and son[asws] of your[saww] uncle[as] in the lineage, Ali[asws] Bin Abu Talib[asws].

وَ إِنَّ اللَّهَ أَوْحَى إِلَى الْجِنَانِ أَنْ تَزَخْرَفِي فَتَزَخْرَفَتِ الْجِنَانُ وَ إِلَى شَجَرَةِ طُوبَى احْمِلِي الْحُلِيَّ وَ الْحُلَلَ وَ تَزَيَّنَتِ الْحُورُ الْعِينُ وَ أَمَرَ اللَّهُ الْمَلَائِكَةَ أَنْ تَجْتَمِعَ فِي السَّمَاءِ الرَّابِعَةِ عِنْدَ الْبَيْتِ الْمَعْمُورِ فَهَبَطَ مِنْ فَوْقِهَا إِلَيْهَا وَ صَعِدَ مِنْ تَحْتِهَا إِلَيْهَا

And Allah[azwj] Revealed to the Gardens that they should be decorated. So the Gardens were decorated. And (Commanded) to the Tooba tree: "Bear the ornaments and the garments, and adores the Maiden Houries!" And He[azwj] Commanded the Angels: "Gather in the fourth sky by Al-Bayt Al-Mamour!' So, then came down from above it and ascended from beneath to it.

وَ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ رِضْوَانَ فَنَصَبَ مِنْبَرَ الْكَرَامَةِ عَلَى بَابِ الْبَيْتِ الْمَعْمُورِ وَ هُوَ الَّذِي خَطَبَ عَلَيْهِ آدَمُ عَرَضَ الْأَسْمَاءِ عَلَى الْمَلَائِكَةِ وَ هُوَ مِنْبَرٌ مِنْ نُورٍ فَأَوْحَى إِلَى مَلَكٍ مِنْ مَلَائِكَةِ حُجُبِهِ يُقَالُ لَهُ رَاحِيلُ أَنْ يَعْلُوَ ذَلِكَ الْمِنْبَرَ وَ أَنْ يَحْمَدَهُ بِمَحَامِدِهِ وَ يُمَجِّدَهُ وَ بِتَمْجِيدِهِ وَ أَنْ يُثَنِّيَ عَلَيْهِ بِمَا هُوَ أَهْلُهُ

And Allah[azwj] Mighty and Majestic Commanded Rizwaan (Keeper of Paradise), so he installed a pulpit of honour at the door of Al-Bayt Al-Mamoun, and it is which Adam[as] addressed upon the expanse of the sky to the Angels, and it is a pulpit of light. He[azwj] Revealed to an Angel from the Angels of His[azwj] Veils, called Raheel, that he should go to the top of that pulpit and praise Him[azwj] with His[azwj] Praises, and with His[azwj] Glory, and His[azwj] thanks, and that he should praise upon Him[azwj] with what He[azwj] rightful of.

وَ لَيْسَ فِي الْمَلَائِكَةِ أَحْسَنُ مَنْطِقاً وَ لَا أَحْلَى لُغَةً مِنْ رَاحِيلَ الْمَلَكِ فَعَلَا الْمِنْبَرَ وَ حَمِدَ رَبَّهُ وَ مَجَّدَهُ وَ قَدَّسَهُ وَ أَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ فَارْتَجَّتِ السَّمَاوَاتُ فَرَحاً وَ سُرُوراً قَالَ جَبْرَئِيلُ

And there isn't anyone among the Angels of more excellent speaking, nor sweeter language than the Angel Raheel. So, he went to the top of the pulpit and praises his Lord[azwj], and glorified Him[azwj], and extolled His[azwj] Holiness, and praised upon Him[azwj] with what He[azwj] is rightful of. So the skies shuddered out of happiness and joy'.

ثُمَّ أَوْحَى اللَّهُ إِلَيَّ أَنِ اعْقِدْ عُقْدَةَ النِّكَاحِ فَإِنِّي قَدْ زَوَّجْتُ أَمَتِي فَاطِمَةَ بِنْتَ حَبِيبِي مُحَمَّدٍ عَبْدِي عَلِيَّ بْنَ أَبِي طَالِبٍ فَعَقَدْتُ عُقْدَةَ النِّكَاحِ وَ أَشْهَدْتُ عَلَى ذَلِكَ الْمَلَائِكَةَ أَجْمَعِينَ وَ كُتِبَ شَهَادَتُهُمْ فِي هَذِهِ الْحَرِيرَةِ وَ قَدْ أَمَرَنِي رَبِّي عَزَّ وَ جَلَّ أَنْ أَعْرِضَهَا عَلَيْكَ وَ أَنْ أَخْتِمَهَا بِخَاتَمِ مِسْكٍ وَ أَنْ أَدْفَعَهَا إِلَى رِضْوَانَ

Then Allah[azwj] Revealed to me[as]: "Tie the knot of marriage, for I[azwj] have got My[azwj] maid Fatima[asws] Bint Muhammad[saww] to My[azwj] servant Ali[asws] Bin Abu Talib[asws]!" So, I[as] tied the knot of marriage and entirety of the Angels witnessed upon that, and their testimonies were written down in this silk (cloth), and my[saww] Lord[azwj] Mighty and Majestic has Commanded me[as] to display it to you[saww] and to seal with, with the seal of musk, and that I[saww] should hand it over to Rizwaan.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَشْهَدَ الْمَلَائِكَةَ عَلَى تَزْوِيجِ عَلِيٍّ مِنْ فَاطِمَةَ أَمَرَ شَجَرَةَ طُوبَى أَنْ تَنْثُرَ حَمْلَهَا مِنَ الْحُلِيِّ وَ الْحُلَلِ فَنَثَرَتْ مَا فِيهَا فَالْتَقَطَتْهُ الْمَلَائِكَةُ وَ الْحُورُ الْعِينُ وَ إِنَّ الْحُورَ الْعِينَ لَيَتَهَادَيْنَهُ وَ يَفْخَرْنَ بِهِ إِلَى يَوْمِ الْقِيَامَةِ

And Allah[azwj] Mighty and Majestic, when He[azwj] Kept the Angels as witnessed upon the marriage of Ali[asws] and Fatima[asws], Commanded the Tooba tree to sprinkle its load, from the

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ornaments and the garments. So it sprinkled whatever was in it, and the Angels and the Maiden Houries picked them up. And the Maiden Houries will be gifting each other and rejoicing with it up to the Day of Qiyamah.

يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ آمُرَكَ أَنْ تُزَوِّجَ عَلِيّاً فِي الْأَرْضِ فَاطِمَةَ وَ تُبَشِّرَهُمَا بِغُلَامَيْنِ زَكِيَّيْنِ نَجِيبَيْنِ طَاهِرَيْنِ طَيِّبَيْنِ خَيِّرَيْنِ فَاضِلَيْنِ فِي الدُّنْيَا وَ الْآخِرَةِ

O Muhammad[saww]! Allah[azwj] Mighty and Majestic Commanded me[saww] to instruct you[saww] to get Ali[asws] married to (Syeda) Fatima[asws] in the earth, and give them[asws] glad tidings of two boys[asws], pure, excellent, clean, good, best, meritorious in the world and the Hereafter'.

يَا أَبَا الْحَسَنِ فَوَ اللَّهِ مَا عَرَجَ الْمَلَكُ مِنْ عِنْدِي حَتَّى دَقَقْتَ الْبَابَ أَلَا وَ إِنِّي مُنْفِذٌ فِيكَ أَمْرَ رَبِّي عَزَّ وَ جَلَّ امْضِ يَا أَبَا الْحَسَنِ أَمَامِي فَإِنِّي خَارِجٌ إِلَى الْمَسْجِدِ وَ مُزَوِّجُكَ عَلَى رُءُوسِ النَّاسِ وَ ذَاكِرٌ مِنْ فَضْلِكَ مَا تَقَرُّ بِهِ عَيْنُكَ وَ أَعْيُنُ مُحِبِّيكَ فِي الدُّنْيَا وَ الْآخِرَةِ

O Abu Al-Hassan[asws]! By Allah[azwj]! The Angel did not ascend from my[saww] presence until you[asws] knocked the door. Indeed! And I[saww] shall implement regarding you[asws] the Command of my[saww] Lord[azwj], Mighty and Majestic. O Abu Al-Hassan[asws]! Go ahead in front of me[saww], for I[saww] am going out to the Masjid and (announce) your[asws] marriage upon the heads of the people, and mention from your[asws] merits what your[asws] eyes would be delighted with, and the eyes of the ones loving you[asws] in the world and the Hereafter'.

قَالَ عَلِيٌّ فَخَرَجْتُ مِنْ عِنْدِ رَسُولِ اللَّهِ ص مُسْرِعاً وَ أَنَا لَا أَعْقِلُ فَرَحاً وَ سُرُوراً فَاسْتَقْبَلَنِي أَبُو بَكْرٍ وَ عُمَرُ فَقَالا مَا وَرَاءَكَ فَقُلْتُ زَوَّجَنِي رَسُولُ اللَّهِ ص ابْنَتَهُ فَاطِمَةَ وَ أَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ زَوَّجَنِيهَا مِنَ السَّمَاءِ وَ هَذَا رَسُولُ اللَّهِ ص خَارِجٌ فِي أَثَرِي لِيُظْهِرَ ذَلِكَ بِحَضْرَةِ النَّاسِ

Ali[asws] said: 'I[asws] went out from the presence of Rasool-Allah[saww] quickly, and I[asws] could not (fathom) the happiness and the joy in my[asws] mind. Abu Bakr and Umar met me. They said, 'What is behind you[asws]?' I[asws] said: 'Rasool-Allah[saww] has got me[asws] married to his[saww] daughter[asws] Fatima[asws], and informed me[asws] that Allah[azwj] Mighty and Majestic had got her[asws] married in the sky, and this is Rasool-Allah[saww] coming out in my[asws] tracks to reveal that in the presence of the people'.

فَفَرِحَا بِذَلِكَ فَرَحاً شَدِيداً وَ رَجَعَا مَعِي إِلَى الْمَسْجِدِ فَمَا تَوَسَّطْنَاهُ حَتَّى لَحِقَ بِنَا رَسُولُ اللَّهِ ص وَ إِنَّ وَجْهَهُ لَيَتَهَلَّلُ سُرُوراً وَ فَرَحاً فَقَالَ يَا بِلَالُ فَأَجَابَهُ فَقَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ اجْمَعْ إِلَيَّ الْمُهَاجِرِينَ وَ الْأَنْصَارَ فَجَمَعَهُمْ

They were both happy with intense happiness, and they returned with me[asws] to the Masjid. We had not sat evenly in it until Rasool-Allah[saww] joined up with us, and his[saww] face was beaming with joy and happiness. He[saww] said: 'O Bilal! He said, 'Here I am, O Rasool-Allah[saww]! He[saww] said: 'Gather the Emigrants and the Helpers to me[asws]'. He gathered them.

ثُمَّ رَقِيَ دَرَجَةً مِنَ الْمِنْبَرِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ قَالَ مَعَاشِرَ الْمُسْلِمِينَ إِنَّ جَبْرَئِيلَ أَتَانِي آنِفاً فَأَخْبَرَنِي عَنْ رَبِّي عَزَّ وَ جَلَّ أَنَّهُ جَمَعَ الْمَلَائِكَةَ عِنْدَ الْبَيْتِ الْمَعْمُورِ وَ أَنَّهُ أَشْهَدَهُمْ جَمِيعاً أَنَّهُ زَوَّجَ أَمَتَهُ فَاطِمَةَ ابْنَةَ رَسُولِ اللَّهِ مِنْ عَبْدِهِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ أَمَرَنِي أَنْ أُزَوِّجَهُ فِي الْأَرْضِ وَ أُشْهِدَكُمْ عَلَى ذَلِكَ

Then he[asws] climbed one step from the pulpit. He[azwj] praised Allah[azwj] and extolled upon Him[azwj] and said: 'Community of Muslims! Jibraeel[as] came to me[saww] just now and informed me[saww] from my[saww] Lord[azwj] Mighty and Majestic that He[azwj] had Gathered the Angels at Al-Bayt Al-Mamour, and He[azwj] Kept them as witnessed, all of them, that He[azwj] has got His[azwj] maid Fatima[asws] daughter[asws] of Rasool-Allah[azwj] to His[azwj] servant Ali[asws] Bin Abu Talib[asws], and

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Commanded me[saww] to get him[asws] married in the earth and keep you all as witnesses upon that!'

ثُمَّ جَلَسَ وَ قَالَ لِعَلِيٍّ ع قُمْ يَا أَبَا الْحَسَنِ فَاخْطُبْ أَنْتَ لِنَفْسِكَ

Then he[saww] sat down and said to Ali[asws]: 'Stand, O Abu Al-Hassan[asws], and you[asws] address for yourself[asws]'.

قَالَ فَقَامَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص وَ قَالَ الْحَمْدُ لِلَّهِ شُكْراً لِأَنْعُمِهِ وَ أَيَادِيهِ وَ لَا إِلَهَ إِلَّا اللَّهُ شَهَادَةً تَبْلُغُهُ وَ تُرْضِيهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَاةً تُزْلِفُهُ وَ تُحْظِيهِ

He (the narrator) said, 'He[asws] stood up. He[asws] praised Allah[azwj] and extolled upon Him[azwj] and sent Salawaat upon the Prophet[saww], and said: 'The Praise is for Allah[azwj], thanking for His[azwj] Favours and His[azwj] Assistance, and there is no god except Allah[azwj], a testimony You[azwj] Delivered and are Pleased with. And Send Salawaat upon Muhammad[saww], adulating him[saww] and ratifying him[saww].

وَ النِّكَاحُ مِمَّا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ رَضِيَهُ وَ مَجْلِسُنَا هَذَا مِمَّا قَضَاهُ اللَّهُ وَ أَذِنَ فِيهِ وَ قَدْ زَوَّجَنِي رَسُولُ اللَّهِ ص ابْنَتَهُ فَاطِمَةَ وَ جَعَلَ صَدَاقَهَا دِرْعِي هَذَا وَ قَدْ رَضِيتُ بِذَلِكَ فَاسْأَلُوهُ وَ اشْهَدُوا

And the marriage is from what Allah[azwj] Mighty and Majestic has Commanded with and is Pleased with, and this gathering of ours[asws] is from what Allah[azwj] has Decreed, and Permitted regarding it. And Rasool-Allah[saww] has married me[asws] to his[saww] daughter[asws] Fatima[asws], and has made her[asws] dower to be this armour of mine, and I[asws] have agreed with that. So, ask him[saww] and bear witness!'

فَقَالَ الْمُسْلِمُونَ لِرَسُولِ اللَّهِ ص زَوَّجْتَهُ يَا رَسُولَ اللَّهِ فَقَالَ نَعَمْ فَقَالُوا بَارَكَ اللَّهُ لَهُمَا وَ عَلَيْهِمَا وَ جَمَعَ شَمْلَهُمَا

The Muslims said to Rasool-Allah[saww]! You[saww] have go him[asws] married, O Rasool-Allah[azwj]?' He[saww] said: 'Yes'. They said, 'May Allah[azwj] Bless for them[asws], and upon them[asws], and unite their association'.

وَ انْصَرَفَ رَسُولُ اللَّهِ إِلَى أَزْوَاجِهِ فَأَمَرَهُنَّ أَنْ يُدَفِّفْنَ لِفَاطِمَةَ فَضَرَبْنَ بِالدُّفُوفِ

And Rasool-Allah[saww] went to his[saww] wives and instructed them to strike the tambourines for Fatima[asws]. So, they struck the tambourines.

قَالَ عَلِيٌّ فَأَقْبَلَ رَسُولُ اللَّهِ ص فَقَالَ يَا أَبَا الْحَسَنِ انْطَلِقِ الْآنَ فَبِعْ دِرْعَكَ وَ ائْتِنِي بِثَمَنِهِ حَتَّى أُهَيِّئَ لَكَ وَ لِابْنَتِي فَاطِمَةَ مَا يُصْلِحُكُمَا

Ali[asws] said: 'Rasool-Allah[saww] came back and said: 'O Abu Al-Hassan[asws]! Go now and sell your[asws] armour and come to me[saww] with its price until I[saww] make preparations for you[asws] and for my[saww] daughter[asws] Fatima[asws] what would be correct for both of you[asws]'.

قَالَ عَلِيٌّ فَانْطَلَقْتُ فَبِعْتُهُ بِأَرْبَعِمِائَةِ دِرْهَمٍ سُودٍ هَجَرِيَّةٍ مِنْ عُثْمَانَ بْنِ عَفَّانَ فَلَمَّا قَبَضْتُ الدَّرَاهِمَ مِنْهُ وَ قَبَضَ الدِّرْعَ مِنِّي قَالَ يَا أَبَا الْحَسَنِ لَسْتُ أَوْلَى بِالدِّرْعِ مِنْكَ وَ أَنْتَ أَوْلَى بِالدِّرْهَمِ مِنِّي فَقُلْتُ بَلَى قَالَ فَإِنَّ الدِّرْعَ هَدِيَّةٌ مِنِّي إِلَيْكَ

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Ali[asws] said: 'So I[asws] went and sold it for four hundred Dirhams, 'Sowd Hiiriya' from Usman Bin Affan. When I[asws] had taken possession of the Dirhams from him and he had taken possession of the armour from me, he said, 'O Abu Al-Hassan[asws]! I am not foremost with the armour than you[asws] are, and you[asws] are foremost with the Dirhams than me'. I[asws] said: 'Yes'. So, the armour is hereby a gift from me to you[asws]'.

فَأَخَذْتُ الدِّرْعَ وَ الدَّرَاهِمَ وَ أَقْبَلْتُ إِلَى رَسُولِ اللَّهِ ص فَطَرَحْتُ الدِّرْعَ وَ الدَّرَاهِمَ بَيْنَ يَدَيْهِ وَ أَخْبَرْتُهُ بِمَا كَانَ مِنْ أَمْرِ عُثْمَانَ فَدَعَا لَهُ بِخَيْرٍ

I[asws] took the armour and the Dirham and came back to Rasool-Allah[saww]'. I[asws] dropped the armour and the Dirhams in front of him[saww], and I[asws] informed him[saww] with what had happened from the matter of Usman. He[saww] supplicated for him with goodness.

وَ قَبَضَ رَسُولُ اللَّهِ ص قَبْضَةً مِنَ الدَّرَاهِمِ وَ دَعَا بِأَبِي بَكْرٍ فَدَفَعَهَا إِلَيْهِ وَ قَالَ يَا أَبَا بَكْرٍ اشْتَرِ بِهَذِهِ الدَّرَاهِمِ لِابْنَتِي مَا يُصْلِحُ لَهَا فِي بَيْتِهَا وَ بَعَثَ مَعَهُ سَلْمَانَ وَ بِلَالًا لِيُعِينَاهُ عَلَى حَمْلِ مَا يَشْتَرِيهِ

And Rasool-Allah[saww] grabbed a handful from the Dirhams and called Abu Bakr and handed these to him and said: 'O Abu Bakr! Buy with these Dirhams for my[saww] daughter[asws] what would be correct for her[asws] in her[asws] house'. And he[saww] sent Salman[ra] and Bilal with him to assist him upon loading whatever he bought.

قَالَ أَبُو بَكْرٍ وَ كَانَتِ الدَّرَاهِمُ الَّتِي أَعْطَانِيهَا ثَلَاثَةً وَ سِتِّينَ دِرْهَماً فَانْطَلَقْتُ وَ اشْتَرَيْتُ فِرَاشاً مِنْ خَيْشِ مِصْرَ مَحْشُوّاً بِالصُّوفِ وَ نَطْعاً مِنْ أَدَمٍ وَ وِسَادَةً مِنْ أَدَمٍ حَشْوُهَا مِنْ لِيفِ النَّخْلِ وَ عَبَاءَةً خَيْبَرِيَّةً وَ قِرْبَةً لِلْمَاءِ وَ كِيزَاناً وَ جِرَاراً وَ مِطْهَرَةً لِلْمَاءِ وَ سِتْرَ صُوفٍ رَقِيقاً وَ حَمَلْنَاهُ جَمِيعاً حَتَّى وَضَعْنَاهُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص

Abu Bakr said, 'And the Dirhams which I had been given were sixty three Dirhams. So, I went and bought a bedding of Egyptian sack cloth stuffed with wool, and a mat of skin, and a pillow from skin stuffed with fibre of the palm tree, and a Khyberi cloak, and a pitcher for the water, and two cups and a jar, and a basin for the water, and a thin woollen curtain, and we all carried these until we place it in front of Rasool-Allah[saww].

فَلَمَّا نَظَرَ إِلَيْهِ بَكَى وَ جَرَتْ دُمُوعُهُ ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ بَارِكْ لِقَوْمٍ جُلُّ آنِيَتِهِمُ الْخَزَفُ

When he[saww] looked at it he[saww] wept and his[saww] tears flowed. Then he[saww] raised his[saww] towards the sky and said: 'O Allah[azwj]! Bless a people whose most utensils are of pottery (earthenware)'.

قَالَ عَلِيٌّ وَ دَفَعَ رَسُولُ اللَّهِ ص بَاقِيَ ثَمَنِ الدِّرْعِ إِلَى أُمِّ سَلَمَةَ فَقَالَ اتْرُكِي هَذِهِ الدَّرَاهِمَ عِنْدَكِ وَ مَكَثْتُ بَعْدَ ذَلِكَ شَهْراً لَا أُعَاوِدُ رَسُولَ اللَّهِ ص فِي أَمْرِ فَاطِمَةَ بِشَيْءٍ اسْتِحْيَاءً مِنْ رَسُولِ اللَّهِ ص

Ali[asws] said: 'And Rasool-Allah[saww] handed the remainder of the price of the armour to Umm Salama[ra]. He[saww] said: 'Leave this Dirhams with you[ra]'. And I[asws] waited for a month after that, not referring to the matter of (Syeda) Fatima[asws] to Rasool-Allah[saww] with anything, out of shyness from Rasool-Allah[saww].

غَيْرَ أَنِّي كُنْتُ إِذَا خَلَوْتُ بِرَسُولِ اللَّهِ يَقُولُ لِي يَا أَبَا الْحَسَنِ مَا أَحْسَنَ زَوْجَتَكِ وَ أَجْمَلَهَا أَبْشِرْ يَا أَبَا الْحَسَنِ فَقَدْ زَوَّجْتُكِ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ

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Apart from that, whenever I[asws] was along with Rasool-Allah[saww], he[saww] would say to me[asws]: ‘O Abu Al-Hassan[asws]! How excellent is your[asws] wife and how beautiful she[asws] is, O Abu Al-Hassan[asws]! I[saww] have got you[asws] married to chieftess of women of the worlds’.

قَالَ عَلِيٌّ فَلَمَّا كَانَ بَعْدَ شَهْرٍ دَخَلَ عَلَيَّ أَخِي عَقِيلُ بْنُ أَبِي طَالِبٍ فَقَالَ يَا أَخِي مَا فَرِحْتُ بِشَيْءٍ كَفَرَحِي بِتَزْوِيجِكَ فَاطِمَةَ بِنْتَ مُحَمَّدٍ ص يَا أَخِي فَمَا بَالُكَ لَا تَسْأَلُ رَسُولَ اللَّهِ ص يُدْخِلُهَا عَلَيْكَ فَنَقَرَّ عَيْناً بِاجْتِمَاعِ شَمْلِكُمَا

Ali[asws] said: ‘When it was after a month, my[asws] brother Aqeel son of Abu Talib[asws] entered to see me[asws]. He said, ‘O my brother[asws]! I have not been happy with anything like my happiness with your[asws] marriage to Fatima[asws] daughter[asws] of Muhammad[saww]. O my brother[asws]! What is the matter you[asws] are not asking Rasool-Allah[saww] to send her[asws] to live with you[asws]? Our eyes would be delighted with your[asws] united association’.

قَالَ عَلِيٌّ وَ اللَّهِ يَا أَخِي إِنِّي لَأُحِبُّ ذَلِكَ وَ مَا يَمْنَعُنِي مِنْ مَسْأَلَتِهِ إِلَّا الْحَيَاءُ مِنْهُ فَقَالَ أَقْسَمْتُ عَلَيْكَ إِلَّا قُمْتَ مَعِي فَقُمْنَا نُرِيدُ رَسُولَ اللَّهِ ص فَلَقِينَا فِي طَرِيقِنَا أُمَّ أَيْمَنَ مَوْلَاةَ رَسُولِ اللَّهِ ص فَذَكَرْنَا ذَلِكَ لَهَا فَقَالَتْ لَا تَفْعَلْ وَ دَعْنَا نَحْنُ نُكَلِّمُهُ فَإِنَّ كَلَامَ النِّسَاءِ فِي هَذَا الْأَمْرِ أَحْسَنُ وَ أَوْقَعُ بِقُلُوبِ الرِّجَالِ

Ali[asws] said: ‘By Allah[azwj], O my[asws] brother! I[asws] would love that, and nothing is preventing me[asws] from asking him[saww] except the shyness from him[saww]’. He said, ‘I swear upon you[asws], only stand up with me!’ We stood up intending Rasool-Allah[saww]. We met in our road, Umm Ayman, slave girl of Rasool-Allah[saww]. We mentioned that to her. She said, ‘Don’t do it, and leave us, we will speak to him[saww], for the talk of women in this matter is better and more occurring in the hearts of men’.

ثُمَّ انْثَنَتْ رَاجِعَةً فَدَخَلَتْ إِلَى أُمِّ سَلَمَةَ فَأَعْلَمَتْهَا بِذَلِكَ وَ أَعْلَمَتْ نِسَاءَ النَّبِيِّ ص فَاجْتَمَعْنَ عِنْدَ رَسُولِ اللَّهِ ص وَ كَانَ فِي بَيْتِ عَائِشَةَ فَأَحْدَقْنَ بِهِ وَ قُلْنَ فَدَيْنَاكَ بِآبَائِنَا وَ أُمَّهَاتِنَا يَا رَسُولَ اللَّهِ قَدِ اجْتَمَعْنَا لِأَمْرٍ لَوْ أَنَّ خَدِيجَةَ فِي الْأَحْيَاءِ لَقَرَّتْ بِذَلِكَ عَيْنُهَا

Then she turned back returning, so I[asws] entered to see Umm Salama[ra]. I[asws] let her know of that, and she let the wives of the Prophet[saww] know. They gathered in the presence of Rasool-Allah[saww], and he[saww] was in the house of Ayesha. They stared at him[saww] and said: ‘May our fathers and our mothers be sacrificed for you[saww], O Rasool-Allah[saww]! We have gathered for the matter, if (Syeda) Khadeeja[asws] had been alive, it would have delighted her[as] eyes.

قَالَتْ أُمُّ سَلَمَةَ فَلَمَّا ذَكَرْنَا خَدِيجَةَ بَكَى رَسُولُ اللَّهِ ص ثُمَّ قَالَ خَدِيجَةُ وَ أَيْنَ مِثْلُ خَدِيجَةَ صَدَّقَتْنِي حِينَ كَذَّبَنِي النَّاسُ وَ وَازَرَتْنِي عَلَى دِينِ اللَّهِ وَ أَعَانَتْنِي عَلَيْهِ بِمَالِهَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي أَنْ أُبَشِّرَ خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبِ الزُّمُرُّدِ لَا صَخَبَ فِيهِ وَ لَا نَصَبَ

Umm Salama[ra] said: ‘When we mentioned (Syeda) Khadeeja[asws], Rasool-Allah[saww] wept, then said: ‘Khadeeja[asws]! And where is the like of (Syeda) Khadeeja[asws]? She[asws] ratified me[saww] when the people belied me[saww], and supported me[saww] upon the religion of Allah[azwj], and assisted me[saww] upon it with her[as] wealth. Allah[azwj] Mighty and Majestic has Commanded me to give glad tidings to (Syeda) Khadeeja[asws] of a house in the Paradise from the sticks of emeralds, neither having any noise in it nor tiredness’.

قَالَتْ أُمُّ سَلَمَةَ فَقُلْنَا فَدَيْنَاكَ بِآبَائِنَا وَ أُمَّهَاتِنَا يَا رَسُولَ اللَّهِ إِنَّكَ لَمْ تَذْكُرْ مِنْ خَدِيجَةَ أَمْراً إِلَّا وَ قَدْ كَانَتْ كَذَلِكَ غَيْرَ أَنَّهَا قَدْ مَضَتْ إِلَى رَبِّهَا فَهَنَّأَهَا اللَّهُ بِذَلِكَ وَ جَمَعَ بَيْنَنَا وَ بَيْنَهَا فِي دَرَجَاتِ جَنَّتِهِ وَ رِضْوَانِهِ وَ رَحْمَتِهِ

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Umm Salama[ra] said, 'We said, 'May our fathers and our mothers be sacrificed for you[saww], O Rasool-Allah[saww]! You[saww] do not mention any matter of (Syeda) Khadeeja[asws] except and she[as] was like that. Anyhow, she[as] has passed to her[as] Lord[azwj], so Allah[azwj] will Congratulate her[as] with that, and Gather between us and her[asws] in the ranks of His[azwj] Paradise and His[azwj] Pleasure and His[azwj] Mercy.

يَا رَسُولَ اللَّهِ وَ هَذَا أَخُوكَ فِي الدُّنْيَا وَ ابْنُ عَمِّكَ فِي النَّسَبِ عَلِيُّ بْنُ أَبِي طَالِبٍ يُحِبُّ أَنْ تُدْخِلَ عَلَيْهِ زَوْجَتَهُ فَاطِمَةَ ع وَ تَجْمَعَ بِهَا شَمْلَهُ

O Rasool-Allah[saww]! And this your[saww] brother[asws] in the world and son[asws] of your[saww] uncle[as] in the lineage, Ali Bin Abu Talib[asws], would love for his[asws] wife (Syeda) Fatima[asws] to be brought to him[asws], and unite his[asws] association with her[asws]'.

فَقَالَ يَا أُمَّ سَلَمَةَ فَمَا بَالُ عَلِيٍّ لَا يَسْأَلُنِي ذَلِكَ فَقُلْتُ يَمْنَعُهُ الْحَيَاءُ مِنْكَ يَا رَسُولَ اللَّهِ

He[saww] said: 'O Umm Salama[ra]! So, what is the matter Ali[asws] is not asking me[saww] for that?' I[ra] said: 'The bashfulness is preventing him[asws] from you[saww], O Rasool-Allah[saww]!'

قَالَتْ أُمُّ أَيْمَنَ فَقَالَ لِي رَسُولُ اللَّهِ ص انْطَلِقِي إِلَى عَلِيٍّ فَأْتِينِي بِهِ فَخَرَجْتُ مِنْ عِنْدِ رَسُولِ اللَّهِ ص فَإِذَا عَلِيٌّ يَنْتَظِرُنِي لِيَسْأَلَنِي عَنْ جَوَابِ رَسُولِ اللَّهِ ص فَلَمَّا رَآنِي قَالَ مَا وَرَاكِ يَا أُمَّ أَيْمَنَ قُلْتُ أَجِبْ رَسُولَ اللَّهِ ص

Umm Ayman said, 'Rasool-Allah[saww] said to me: 'Go to Ali[asws] and bring him[asws] to me[saww]'. I went out from the presence of Rasool-Allah[saww], and there was Ali[asws] awaiting me to ask me about the answer of Rasool-Allah[saww], When he[asws] saw me, he[asws] said: 'What is behind you, O Umm Ayman?' I said, 'Answer Rasool-Allah[saww]!'

قَالَ ع فَدَخَلْتُ عَلَيْهِ وَ قُمْنَ أَزْوَاجُهُ فَدَخَلْنَ الْبَيْتَ وَ جَلَسْتُ بَيْنَ يَدَيْهِ مُطْرِقاً نَحْوَ الْأَرْضِ حَيَاءً مِنْهُ فَقَالَ أَ تُحِبُّ أَنْ تَدْخُلَ عَلَيْكَ زَوْجَتُكَ فَقُلْتُ وَ أَنَا مُطْرِقٌ نَعَمْ فِدَاكَ أَبِي وَ أُمِّي

He[asws] said: 'I[asws] entered to see him[saww] and his[saww] wives stood up and entered the room, and I[asws] sat in front of him[saww], lowering my[asws] head to the ground out of shyness from him[saww]. He[saww] said: 'Would you[asws] like your[asws] wife[asws] to enter to live with you[asws]?' I[asws] said while lowering my[asws] head: 'Yes, may my[asws] father[as] and my[asws] mother[as] be sacrificed for you[saww]!'

فَقَالَ نَعَمْ وَ كَرَامَةً يَا أَبَا الْحَسَنِ أُدْخِلُهَا عَلَيْكَ فِي لَيْلَتِنَا هَذِهِ أَوْ فِي لَيْلَةِ غَدٍ إِنْ شَاءَ اللَّهُ فَقُمْتُ فَرِحاً مَسْرُوراً وَ أَمَرَ ص أَزْوَاجَهُ أَنْ يُزَيِّنَ فَاطِمَةَ ع وَ يُطَيِّبْنَهَا وَ يَفْرُشْنَ لَهَا بَيْتاً لِيُدْخِلْنَهَا عَلَى بَعْلِهَا فَفَعَلْنَ ذَلِكَ

He[saww] said: 'Yes, and (it is an) honour, O Abu Al-Hassan[asws]! I[saww] shall bring her[asws] to you[asws] during this night of ours[asws], or tomorrow night, if Allah[azwj] so Desires'. I[asws] stood up happily, joyful, and he[saww] instructed his[saww] wives to adorn (Syeda) Fatima[asws] and perfume her[asws] and furnish a room for her[asws] for her[asws] to enter to be with her[asws] husband'. They did that.

وَ أَخَذَ رَسُولُ اللَّهِ ص مِنَ الدَّرَاهِمِ الَّتِي سَلَّمَهَا إِلَى أُمِّ سَلَمَةَ عَشَرَةَ دَرَاهِمَ فَدَفَعَهَا إِلَيَّ وَ قَالَ اشْتَرِ سَمْناً وَ تَمْراً وَ أَقِطاً فَاشْتَرَيْتُ وَ أَقْبَلْتُ بِهِ إِلَى رَسُولِ اللَّهِ ص فَحَسَرَ عَنْ ذِرَاعَيْهِ وَ دَعَا بِسُفْرَةٍ مِنْ أَدَمٍ وَ جَعَلَ يَشْدَخُ التَّمْرَ وَ السَّمْنَ وَ يَخْلِطُهُمَا بِالْأَقِطِ حَتَّى اتَّخَذَهُ حَيْساً

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And Rasool-Allah[saww] took ten Dirhams from the Dirhams which he[saww] had submitted to Umm Salama[ra] and handed these to me[asws] and said: 'Butter, and dates and cheese'. I[asws] bought and came back to Rasool-Allah[saww]. He[saww] bared from his[saww] forearm and called for a spread of skin and went on to cleaving the dates and the butter and mixing them with the cheese until he[saww] had made 'Heys'.

ثُمَّ قَالَ يَا عَلِيُّ ادْعُ مَنْ أَحْبَبْتَ فَخَرَجْتُ إِلَى الْمَسْجِدِ وَ أَصْحَابُ رَسُولِ اللَّهِ ص مُتَوَافِرُونَ فَقُلْتُ أَجِيبُوا رَسُولَ اللَّهِ ص فَقَامُوا جَمِيعاً وَ أَقْبَلُوا نَحْوَ النَّبِيِّ ص فَأَخْبَرْتُهُ أَنَّ الْقَوْمَ كَثِيرٌ فَجَلَّلَ السُّفْرَةَ بِمِنْدِيلٍ وَ قَالَ أَدْخِلْ عَلَيَّ عَشَرَةً بَعْدَ عَشَرَةٍ

Then he[saww] said: 'O Ali[asws]! Invites the ones you[asws] like!' I[asws] went out to the Masjid and, and companions of Rasool-Allah[saww] were plenty. I[asws] said: 'Answer Rasool-Allah[saww]!' They stood up altogether and came towards the Prophet[saww]. I[asws] informed him[saww] that the people are a lot, so he[saww] covered the meal with the towel and said: 'Let ten enter to me[saww] after ten'.

فَفَعَلْتُ وَ جَعَلُوا يَأْكُلُونَ وَ يَخْرُجُونَ وَ لَا يَنْقُصُ الطَّعَامُ حَتَّى لَقَدْ أَكَلَ مِنْ ذَلِكَ الْحَيْسِ سَبْعُمِائَةِ رَجُلٍ وَ امْرَأَةٍ بِبَرَكَةِ النَّبِيِّ ص

I[asws] did so, and they went on to eat and going out, and the food was not reduced until seven hundred men and women had eaten from that 'Heys' by the Blessings of the Prophet[saww].

قَالَتْ أُمُّ سَلَمَةَ ثُمَّ دَعَا بِابْنَتِهِ فَاطِمَةَ وَ دَعَا بِعَلِيٍّ ع فَأَخَذَ عَلِيّاً بِيَمِينِهِ وَ فَاطِمَةَ بِشِمَالِهِ وَ جَمَعَهُمَا إِلَى صَدْرِهِ فَقَبَّلَ بَيْنَ أَعْيُنِهِمَا وَ دَفَعَ فَاطِمَةَ إِلَى عَلِيٍّ وَ قَالَ يَا عَلِيُّ نِعْمَ الزَّوْجَةُ زَوْجَتُكَ ثُمَّ أَقْبَلَ عَلَى فَاطِمَةَ وَ قَالَ يَا فَاطِمَةُ نِعْمَ الْبَعْلُ بَعْلُكِ

Umm Salama[ra] said, 'Then he[saww] his[saww] daughter[asws] Fatima[asws] and called Ali[asws]. He[saww] held by his[saww] right hand Fatima[asws] by his[saww] left hand and gathered them[asws] to his[saww] chest. He[saww] kissed between their[asws] eyes and handed (Syeda) Fatima[asws] over to Ali[asws] and said: 'O Ali[asws]! Best of the wives is your[asws] wife[asws]'. Then he[saww] turned to Fatima[asws] and said: 'O Fatima[asws]! Best of the husbands is your[asws] husband[asws]'.

ثُمَّ قَامَ يَمْشِي بَيْنَهُمَا حَتَّى أَدْخَلَهُمَا بَيْتَهُمَا الَّذِي هُيِّئَ لَهُمَا ثُمَّ خَرَجَ مِنْ عِنْدِهِمَا فَأَخَذَ بِعِضَادَتَيِ الْبَابِ فَقَالَ طَهَّرَكُمَا اللَّهُ وَ طَهَّرَ نَسْلَكُمَا أَنَا سِلْمٌ لِمَنْ سَالَمَكُمَا وَ حَرْبٌ لِمَنْ حَارَبَكُمَا أَسْتَوْدِعُكُمَا اللَّهَ وَ أَسْتَخْلِفُهُ عَلَيْكُمَا

Then he[saww] stood up walking between them until he[saww] had entered both of them[asws] into their room which had been prepared for them. Then he[saww] went out from their[asws] presence and grabbed the two beams of the door and said: 'May Allah[azwj] Purify you[asws] both and your[asws] lineage. I[saww] at peace to the one at peace with you[asws], and at war to the one at war with you[asws]. I[saww] entrust you[asws] both to Allah[azwj] and replaced with Him[azwj] upon you[asws]!'

قَالَ عَلِيٌّ وَ مَكَثَ رَسُولُ اللَّهِ ص بَعْدَ ذَلِكَ ثَلَاثاً لَا يَدْخُلُ عَلَيْنَا فَلَمَّا كَانَ فِي صَبِيحَةِ الْيَوْمِ الرَّابِعِ جَاءَنَا لِيَدْخُلَ عَلَيْنَا فَصَادَفَ فِي حُجْرَتِنَا أَسْمَاءَ بِنْتَ عُمَيْسٍ الْخَثْعَمِيَّةَ فَقَالَ لَهَا مَا يَقِفُكِ هَاهُنَا وَ فِي الْحُجْرَةِ رَجُلٌ

Ali[asws] said: 'And Rasool-Allah[saww] waited for three (days) not entering to us[asws]. What it was the morning of the fourth (day), he[saww] came to us[asws] to enter to see us[asws]. He[saww] encountered Asma Bint Umeys Al-Khas'amiya in our[asws] chamber. He[saww] said to her: 'What made you pause over here in the chamber of a man?'

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فَقَالَتْ فِدَاكَ أَبِي وَ أُمِّي إِنَّ الْفَتَاةَ إِذَا زُفَّتْ إِلَى زَوْجِهَا تَحْتَاجُ إِلَى امْرَأَةٍ تَتَعَاهَدُهَا وَ تَقُومُ بِحَوَائِجِهَا فَأَقَمْتُ هَاهُنَا لِأَقْضِيَ حَوَائِجَ فَاطِمَةَ ع

She said, 'May my father and my mother be sacrificed for you[saww]! The young girl, when she is wedded to her husband, tends to be needy to a woman to assist her and stand with her needs. So, I stayed over here to fulfil the needs of (Syeda) Fatima[asws]'.

قَالَ ص يَا أَسْمَاءُ قَضَى اللَّهُ لَكِ حَوَائِجَ الدُّنْيَا وَ الْآخِرَةِ

He[saww] said: 'O Asma! May Allah[azwj] Fulfil for you the needs of the world and the Hereafter'.

قَالَ عَلِيٌّ ع وَ كَانَتْ غَدَاةَ قَرَّةٍ وَ كُنْتُ أَنَا وَ فَاطِمَةُ تَحْتَ الْعَبَاءِ فَلَمَّا سَمِعْنَا كَلَامَ رَسُولِ اللَّهِ ص لِأَسْمَاءَ ذَهَبْنَا لِنَقُومَ فَقَالَ بِحَقِّي عَلَيْكُمَا لَا تَفْتَرِقَا حَتَّى أَدْخُلَ عَلَيْكُمَا

Ali[asws] said: 'And in the morning I[asws] and Fatima[asws] were under the cloak. When we[asws] heard the talk of Rasool-Allah[saww] to Asma we went on to stand. He[saww] said: 'By my[saww] right upon you[asws] both! Do not separate until I[saww] enter to see you[asws]!'

فَرَجَعْنَا إِلَى حَالِنَا وَ دَخَلَ ص وَ جَلَسَ عِنْدَ رُءُوسِنَا وَ أَدْخَلَ رِجْلَيْهِ فِيمَا بَيْنَنَا وَ أَخَذْتُ رِجْلَهُ الْيُمْنَى فَضَمَمْتُهَا إِلَى صَدْرِي وَ أَخَذَتْ فَاطِمَةُ رِجْلَهُ الْيُسْرَى فَضَمَّتْهَا إِلَى صَدْرِهَا وَ جَعَلْنَا نُدْفِئُ رِجْلَيْهِ مِنَ الْقُرِّ حَتَّى إِذَا دُفِئَتَا

So, we[asws] returned to our[asws] state, and he[saww] entered and sat by our[asws] heads and inserted his[saww] feet in (the space) which was between us[asws], and I[asws] grabbed his[saww] right leg and pressed it to my[asws] chest, and (Syeda) Fatima[asws] grabbed his[asws] left leg and pressed it to her[asws] chest, and we[asws] went on to push his[saww] feet away from the seat, until we[asws] had pushed it away.

قَالَ يَا عَلِيُّ ائْتِنِي بِكُوزٍ مِنْ مَاءٍ فَأَتَيْتُهُ فَتَفَلَ فِيهِ ثَلَاثاً وَ قَرَأَ فِيهِ آيَاتٍ مِنْ كِتَابِ اللَّهِ تَعَالَى ثُمَّ قَالَ يَا عَلِيُّ اشْرَبْهُ وَ اتْرُكْ فِيهِ قَلِيلًا فَفَعَلْتُ ذَلِكَ فَرَشَّ بَاقِيَ الْمَاءِ عَلَى رَأْسِي وَ صَدْرِي وَ قَالَ أَذْهَبَ اللَّهُ عَنْكَ الرِّجْسَ يَا أَبَا الْحَسَنِ وَ طَهَّرَكَ تَطْهِيراً

He[saww] said: 'O Ali[asws]! Bring me[as] a pitcher of water'. I[asws] brought it. He[saww] spat in it thrice and recited Verses from the Book of Allah[azwj] the Exalted in it, then said: 'Drink it and leave a little in it'. I[asws] did that, and he[saww] sprinkled the remainder of the water upon my[asws] head and my[asws] chest, and said: 'May Allah[azwj] Remove the uncleanness from you[asws], O Abu Al-Hassan[asws] and Purify you[asws] a Purification'.

وَ قَالَ ائْتِنِي بِمَاءٍ جَدِيدٍ فَأَتَيْتُهُ بِهِ فَفَعَلَ كَمَا فَعَلَ وَ سَلَّمَهُ إِلَى ابْنَتِهِ ع وَ قَالَ لَهَا اشْرَبِي وَ اتْرُكِي مِنْهُ قَلِيلًا فَفَعَلَتْ فَرَشَّهُ عَلَى رَأْسِهَا وَ صَدْرِهَا وَ قَالَ ص أَذْهَبَ اللَّهُ عَنْكِ الرِّجْسَ وَ طَهَّرَكِ تَطْهِيراً

And he[saww] said: 'Bring me[saww] new water'. I[asws] brought it, and he[saww] did what he[saww] had done and submitted it to his[saww] daughter[asws] and said to her[asws]: 'Drink and leave a little from it'. She[asws] did so. He[saww] sprinkled upon her[asws] head and her[asws] front, and he[saww] said: 'May Allah[azwj] Keep uncleanness away from you[asws] and Purify you[asws] a Purification!'

وَ أَمَرَنِي بِالْخُرُوجِ مِنَ الْبَيْتِ وَ خَلَا بِابْنَتِهِ وَ قَالَ كَيْفَ أَنْتِ يَا بُنَيَّةِ وَ كَيْفَ رَأَيْتِ زَوْجَكِ

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And he[saww] instructed me[saww] with going out from the room and he[saww] was alone with his[saww] daughter[asws] and said: 'How are you[asws], O daughter[asws], and how do you[asws] view your[asws] husband[asws]?'

قَالَتْ لَهُ يَا أَبَتِ خَيْرَ زَوْجٍ إِلَّا أَنَّهُ دَخَلَ عَلَيَّ نِسَاءٌ مِنْ قُرَيْشٍ وَ قُلْنَ لِي زَوَّجَكِ رَسُولُ اللَّهِ ص مِنْ فَقِيرٍ لَا مَالَ لَهُ

She[asws] said to him[saww]: 'O father[saww]! Best husband except that women of Qureysh had come and said to me[asws], 'Rasool-Allah[saww] has married you[asws] to a poor man, there is no wealth for him[asws]'.

فَقَالَ لَهَا يَا بُنَيَّةِ مَا أَبُوكِ بِفَقِيرٍ وَ لَا بَعْلُكِ بِفَقِيرٍ وَ لَقَدْ عُرِضَتْ عَلَيَّ خَزَائِنُ الْأَرْضِ مِنَ الذَّهَبِ وَ الْفِضَّةِ فَاخْتَرْتُ مَا عِنْدَ رَبِّي عَزَّ وَ جَلَّ يَا بُنَيَّةِ لَوْ تَعْلَمِينَ مَا عَلِمَ أَبُوكِ لَسَمُجَتِ الدُّنْيَا فِي عَيْنَيْكِ

He[saww] said to her[asws]: 'O daughter[asws]! Neither is your[asws] father[saww] poor nor is your[asws] husband[asws] poor, and the treasures of the earth had been presented to me[saww], from the gold and silver, but I[saww] chose what is in the Presence of my[saww] Lord[azwj] Mighty and Majestic. O daughter[asws]! Had you[asws] known what your[asws] father[saww] knows, the world would be disgusting in your[asws] eyes!'

وَ اللَّهِ يَا بُنَيَّةِ مَا أَلَوْتُكِ نُصْحاً إِنْ زَوَّجْتُكِ أَقْدَمَهُمْ سِلْماً وَ أَكْثَرَهُمْ عِلْماً وَ أَعْظَمَهُمْ حِلْماً

By Allah[azwj], O daughter[asws]! I[saww] cannot be more advising that marrying you[asws] to their most advanced in being a Muslim, and their most abundant of knowledge, and their mightiest in forbearance.

يَا بُنَيَّةِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اطَّلَعَ إِلَى الْأَرْضِ اطِّلَاعَةً فَاخْتَارَ مِنْ أَهْلِهَا رَجُلَيْنِ فَجَعَلَ أَحَدَهُمَا أَبَاكِ وَ الْآخَرَ بَعْلَكِ يَا بُنَيَّةِ نِعْمَ الزَّوْجُ زَوْجُكِ لَا تَعْصِي لَهُ أَمْراً

O daughter[asws]! Allah[azwj] Mighty and Majestic Noticed to the earth a notice, so He[azwj] Chose two men from its people. So, He[azwj] Made one of them to be your[asws] father[saww], and the other your[asws] husband[asws]. O daughter! Best of the husbands is your[asws] husband[asws]. Do not be disobedient to him[asws] of any matter'.

ثُمَّ صَاحَ بِي رَسُولُ اللَّهِ ص يَا عَلِيُّ فَقُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ ادْخُلْ بَيْتَكَ وَ الْطُفْ بِزَوْجَتِكَ وَ ارْفُقْ بِهَا فَإِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي يُؤْلِمُنِي مَا يُؤْلِمُهَا وَ يَسُرُّنِي مَا يَسُرُّهَا أَسْتَوْدِعُكُمَا اللَّهَ وَ أَسْتَخْلِفُهُ عَلَيْكُمَا

Then Rasool-Allah[saww] shouted to me[asws]: 'O Ali[asws]!' I[asws] said: 'Here I[asws] am, O Rasool-Allah[saww]!' He[saww] said: 'Enter your[asws] room and be subtle to your[asws] wife[asws] and kind with her[asws], for Fatima[asws] is a part of me[saww]. It pains me[saww] what pains her[asws], and it cheers me[saww] what cheers her[asws]. I[asws] entrust both of you[asws] to Allah[azwj] and Replace Him[azwj] upon you[asws]'.

قَالَ عَلِيٌّ ع فَوَ اللَّهِ مَا أَغْضَبْتُهَا وَ لَا أَكْرَهْتُهَا عَلَى أَمْرٍ حَتَّى قَبَضَهَا اللَّهُ عَزَّ وَ جَلَّ وَ لَا أَغْضَبَتْنِي وَ لَا عَصَتْ لِي أَمْراً وَ لَقَدْ كُنْتُ أَنْظُرُ إِلَيْهَا فَتَنْكَشِفُ عَنِّي الْهُمُومُ وَ الْأَحْزَانُ

Ali[asws] said: 'By Allah[azwj]! I[asws] neither angered her[asws] nor disliked her[asws] upon any matter until Allah[azwj] Mighty and Majestic Took her[asws], nor did she[asws] anger me[asws] nor was she[asws]

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disobedient to me[asws] of any matter, and I[asws] used to look at her[asws], and the worries and the grief used to be removed from me[asws]'.

قَالَ عَلِيٌّ ع ثُمَّ قَامَ رَسُولُ اللَّهِ ص لِيَنْصَرِفَ فَقَالَتْ لَهُ فَاطِمَةُ يَا أَبَتِ لَا طَاقَةَ لِي بِخِدْمَةِ الْبَيْتِ فَأَخْدِمْنِي خَادِماً تَخْدُمُنِي وَ تُعِينُنِي عَلَى أَمْرِ الْبَيْتِ

Ali[asws] said: 'Then Rasool-Allah[saww] stood up to leave. Fatima[asws] said to him[saww]: 'O father[saww]! There is no strength for me[asws] for housework, so provide me[asws] with a servant to serve me[asws] and assist me[asws] upon the housework'.

فَقَالَ لَهَا يَا فَاطِمَةُ أَ وَ لَا تُرِيدِينَ خَيْراً مِنَ الْخَادِمِ فَقَالَ عَلِيٌّ قُولِي بَلَى قَالَتْ يَا أَبَتِ خَيْراً مِنَ الْخَادِمِ

He[saww] said to her[asws]: 'O Fatima[asws]! Or don't you[asws] want (something) better than the servant?' Ali[asws] said: 'Say, yes'. She[asws] said: 'O father[saww]! Better than the servant?'

فَقَالَ تُسَبِّحِينَ اللَّهَ عَزَّ وَ جَلَّ فِي كُلِّ يَوْمٍ ثَلَاثاً وَ ثَلَاثِينَ مَرَّةً وَ تُحَمِّدِينَهُ ثَلَاثاً وَ ثَلَاثِينَ مَرَّةً وَ تُكَبِّرِينَهُ أَرْبَعاً وَ ثَلَاثِينَ مَرَّةً فَذَلِكِ مِائَةٌ بِاللِّسَانِ وَ أَلْفُ حَسَنَةٍ فِي الْمِيزَانِ

He[saww] said: 'You[asws] should glorify Allah[azwj] Mighty and Majestic during every day thirty-three times, and praise Him[azwj] thirty-three times, and exclaim His[azwj] Greatness thirty-four times. So, that would be one hundred, by the tongue, and a thousand good deeds in the Scale.

يَا فَاطِمَةُ إِنَّكِ إِنْ قُلْتِهَا فِي صَبِيحَةِ كُلِّ يَوْمٍ كَفَاكِ اللَّهُ مَا أَهَمَّكِ مِنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ.

O Fatima[asws]! You[asws], if you[asws] were to say these in the morning every day, Allah[azwj] would Suffice you[asws] of whatever worries you from the matters of the world and the Hereafter''.[311]

33- كشف، كشف الغمة وَ نَقَلْتُ مِنْ كِتَابِ الذُّرِّيَّةِ الطَّاهِرَةِ، تَصْنِيفِ أَبِي بِشْرٍ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ حَمَّادٍ الْأَنْصَارِيِّ الْمَعْرُوفِ بِالدُّولَابِيِّ مِنْ نُسْخَةٍ بِخَطِّ الشَّيْخِ ابْنِ وَضَّاحٍ الْحَنْبَلِيِّ الشَّهْرَبَانِيِّ وَ أَجَازَ لِي أَنْ أَرْوِيَ عَنْهُ كُلَّ مَا يَرْوِي عَنْ مَشَايِخِهِ وَ هُوَ يَرْوِي كَثِيراً وَ أَجَازَ لِيَ السَّيِّدُ جَلَالُ الدِّينِ بْنُ عَبْدِ الْحَمِيدِ بْنِ فَخَّارٍ الْمُوسَوِيُّ الْحَائِرِيُّ أَدَامَ اللَّهُ شَرَفَهُ أَنْ أَرْوِيَهُ عَنْهُ عَنِ الشَّيْخِ عَبْدِ الْعَزِيزِ بْنِ الْأَخْضَرِ الْمُحَدِّثِ إِجَازَةً فِي مُحَرَّمِ سَنَةَ عَشْرٍ وَ سِتِّمِائَةٍ وَ عَنِ الشَّيْخِ بُرْهَانِ الدِّينِ أَبِي الْحُسَيْنِ أَحْمَدَ بْنِ عَلِيٍّ الْغَزْنَوِيِّ إِجَازَةً فِي رَبِيعٍ الْأَوَّلِ سَنَةَ أَرْبَعَ عَشْرَةَ وَ سِتِّمِائَةٍ كِلَاهُمَا عَنِ الشَّيْخِ الْحَافِظِ أَبِي الْفَضْلِ مُحَمَّدِ بْنِ نَاصِرٍ السَّلَامِيِّ بِإِسْنَادِهِ وَ السَّيِّدُ أَجَازَ لِي قَدِيماً رِوَايَةَ كُلِّمَا يَرْوِيهِ وَ بِهَذَا الْكِتَابِ فِي ذِي الْحِجَّةِ مِنْ سَنَةِ سِتٍّ وَ سَبْعِينَ وَ سِتِّمِائَةٍ

(The book) 'Kashf Al Ghumma' – And it is copied from the book 'Zurriyat Al Tahira' authored by Abu Bisr Muhammad Bin Ahmad Bin Hammad Al Ansari, well known at Al Dowlaby, from a copy in the handwriting of the sheykh Ibn Wazzah Al Hanbali Al Shahrbany, and he allowed me to report from him all what he had reported from his elders, and he had reported a lot, and it was allowed to me by the sheykh Jalal Al Denn Bin Abdul Hameed Bin Fakhar Al Musawy Al Hairy, and I am reporting from him from the sheykh Abdul Aziz Bin Al Akhzar Al Muhaddis, permitting in Muhammad of the year six hundred and ten, and from the sheykh Burhan Al Deen Abu Al-Husayn Ahmad Bin Ali Al Gazwany, allowing in Rabbi Al Awwal of the year six hundred and ten, both of them from the sheykh Al Hafiz Abu Al Fazl Muhammad Bin Nasir Al Salamy, by his chain, and the Seyyid allowed for me a long time before to report all what he had reported, and with this book during Zul Hijjah of th year six hundred and seventy-six,

عَنْ عَلِيٍّ ع قَالَ: خَطَبَ أَبُو بَكْرٍ وَ عُمَرُ إِلَى رَسُولِ اللَّهِ ص فَأَبَى رَسُولُ اللَّهِ ص فَقَالَ عُمَرُ أَنْتَ لَهَا يَا عَلِيُّ فَقَالَ مَا لِي مِنْ شَيْءٍ إِلَّا دِرْعِي أَرْهَنُهَا

[311] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 32 c

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‘From Aliasws having said: ‘Abu Bakr and Umar proposed to Rasool-Allahsaww (for Syeda Fatimaasws), but Rasoo-Allahsaww refused. Umar said, ‘Youasws are for herasws, O Aliasws!’ Heasws said: ‘There is nothing for measws except myasws armour. Iasws shall pawn it’.

فَزَوَّجَهُ رَسُولُ اللَّهِ ص فَاطِمَةَ فَلَمَّا بَلَغَ ذَلِكَ فَاطِمَةَ بَكَتْ قَالَ فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ص فَقَالَ مَا يُبْكِيكِ يَا فَاطِمَةُ فَوَ اللَّهِ لَقَدْ أَنْكَحْتُكِ أَكْثَرَهُمْ عِلْماً وَ أَفْضَلَهُمْ حِلْماً وَ أَوَّلَهُمْ سِلْماً.

Rasool-Allahsaww married himasws to Syeda Fatimaasws. When that reached Fatimaasws, sheasws cried, so Rasool-Allahsaww entered to see herasws. Hesaww said: ‘What makes youasws cry, O Fatimaasws?’ By Allahazwj! Isaww have got youasws married to their most abundant in knowledge, and their highest in forbearance, and their first of being a Muslim’’.[312]

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: تَزَوَّجَ عَلِيٌّ فَاطِمَةَ فِي شَهْرِ رَمَضَانَ وَ بَنَى بِهَا فِي ذِي الْحِجَّةِ مِنَ السَّنَةِ الثَّانِيَةِ مِنَ الْهِجْرَةِ.

And from Ja’farasws Bin Muhammadasws having said: ‘Aliasws married Syeda Fatimaasws during the month of Ramazan, and lived with herasws in Zul Hijjah of the year two from the Emigration’’.[313]

وَ عَنْ مُجَاهِدٍ عَنْ عَلِيٍّ ع قَالَ: خَطَبْتُ فَاطِمَةَ إِلَى رَسُولِ اللَّهِ ص فَقَالَتْ مَوْلَاةٌ لِي هَلْ عَلِمْتَ أَنَّ فَاطِمَةَ قَدْ خُطِبَتْ إِلَى رَسُولِ اللَّهِ ص قُلْتُ لَا قَالَتْ فَقَدْ خُطِبَتْ فَمَا يَمْنَعُكَ أَنْ تَأْتِيَ رَسُولَ اللَّهِ ص فَيُزَوِّجَكَ

And from Mujahid,

‘From Aliasws: ‘Iasws proposed for Syeda Fatimaasws to Rasool-Allahsaww. A slave girl said to measws, ‘Do youasws know that Fatimaasws has been proposed for to Rasool-Allahsaww?’ Iasws said: ‘No’. She said, ‘Sheasws has been proposed for, so what is preventing youasws in going to Rasool-Allahsaww, so hesaww can get youasws married (to herasws)?’

فَقُلْتُ وَ هَلْ عِنْدِي شَيْءٌ أَتَزَوَّجُ بِهِ فَقَالَتْ إِنَّكَ إِنْ جِئْتَ إِلَى رَسُولِ اللَّهِ ص زَوَّجَكَ

Iasws said: ‘And is there anything with mesaww Iasws can get married with?’ She said, ‘Youasws, if youasws were to go to Rasool-Allahsaww, hesaww will get youasws married (to herasws)’.

فَوَ اللَّهِ مَا زَالَتْ تُرْجِينِي حَتَّى دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ كَانَتْ لَهُ جَلَالَةٌ وَ هَيْبَةٌ فَلَمَّا قَعَدْتُ بَيْنَ يَدَيْهِ أُفْحِمْتُ فَوَ اللَّهِ مَا اسْتَطَعْتُ أَنْ أَتَكَلَّمَ

By Allahazwj! She did not cease urging measws until Iasws entered to see Rasool-Allahsaww. And it was so that there was majestic and awe for himsaww. When Iasws was seated in front of himsaww, Iasws was confounded. By Allahazwj! Iasws did not have the ability to speak.

فَقَالَ مَا جَاءَ بِكَ أَ لَكَ حَاجَةٌ فَسَكَتُّ فَقَالَ لَعَلَّكَ جِئْتَ تَخْطُبُ فَاطِمَةَ قُلْتُ نَعَمْ قَالَ فَهَلْ عِنْدَكَ مِنْ شَيْءٍ تَسْتَحِلُّهَا بِهِ قُلْتُ لَا وَ اللَّهِ يَا رَسُولَ اللَّهِ

Hesaww said: ‘What have youasws come for? Is there a need for youasws?’ Iasws was silent. Hesaww said: ‘Perhaps youasws have come to propose for Syeda Fatimaasws’. Iasws said: ‘Yes’. Hesaww said:

[312] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 5 H 33 a
[313] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 5 H 33 b

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'Is there anything in your[asws] possession you[asws] can release her[asws] with?' I[asws] said: 'No, by Allah[azwj], O Rasool-Allah[saww]!'

فَقَالَ مَا فَعَلْتَ الدِّرْعَ الَّتِي سَلَّحْتُكَهَا فَقُلْتُ عِنْدِي وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَخَطِيَّةٌ مَا ثَمَنُهَا إِلَّا أَرْبَعُمِائَةِ دِرْهَمٍ قَالَ قَدْ زَوَّجْتُكَهَا فَابْعَثْ بِهَا

He[saww] said: 'What happened to the armour which you[asws] have been arming with?' I[asws] said: 'It is with me[asws]. By the One[azwj] in Whose Hand is my[asws] soul! It is a sword-breaker. Its price isn't except four hundred Dirhams'. He[saww] said: 'I[saww] have got you[asws] married to her[asws]. Send it!'

فإن [فَإِنَّهَا] كَانَتْ لَصَدَاقَ بِنْتِ رَسُولِ اللَّهِ ص.

Thus, it was a dower of the daughter[asws] of Rasool-Allah[saww]''.[314]

34- كشف، كشف الغمة وَ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: لَمَّا خَطَبَ عَلِيٌّ فَاطِمَةَ أَتَاهَا رَسُولُ اللَّهِ ص فَقَالَ إِنَّ عَلِيّاً قَدْ ذَكَرَكِ فَسَكَتَتْ فَخَرَجَ فَزَوَّجَهَا.

(The book) 'Kashf Al Ghumma', and from Ata'a Bin Abu Rabah who said,

'When Ali[asws] proposed for Syeda Fatima[asws], Rasool-Allah[saww] came to her[asws] and said: 'Ali[asws] has mentioned you[asws]'. She[asws] was silent. He[saww] went out and got her[asws] married (to him[asws])''.[315]

وَ عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ نَفَرٌ مِنَ الْأَنْصَارِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع اخْطُبْ فَاطِمَةَ فَأَتَى رَسُولَ اللَّهِ ص فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ مَا حَاجَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ يَا رَسُولَ اللَّهِ ذَكَرْتُ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص فَقَالَ مَرْحَباً وَ أَهْلًا لَمْ يَزِدْ عَلَيْهَا

And from Ibn Bureyda, from his father having said,

'A number of Helpers said to Ali[asws] Bin Abu Talib[asws], 'Propose for Fatima[asws]'. He[asws] went to Rasool-Allah[saww] and greeted unto him[saww]. He[saww] said: 'What is the need of Ali[asws] Bin Abu Talib[asws]?' He[asws] said: 'O Rasool-Allah[saww]! I[asws] hereby mention Syeda Fatima[asws] daughter[asws] of Rasool-Allah[saww]'. He[saww] said: 'Hello and welcome!' Not increasing upon it.

فَخَرَجَ عَلِيٌّ عَلَى أُولَئِكَ الرَّهْطِ مِنَ الْأَنْصَارِ وَ كَانُوا يَنْتَظِرُونَهُ قَالُوا مَا وَرَاكَ قَالَ مَا أَدْرِي غَيْرَ أَنَّهُ ص قَالَ مَرْحَباً وَ أَهْلًا قَالُوا يَكْفِيكَ مِنْ رَسُولِ اللَّهِ أَحَدُهُمَا أَعْطَاكَ الْأَهْلَ وَ الرَّحْبَ

So Ali[asws] went out to that group from the Helpers, and they were awaiting him[asws]. They said, 'What is behind you[asws]?' He[asws] said: 'I[asws] don't know, apart from that he[saww] said: 'Hello and welcome''. They said, 'It suffices you[asws] from Rasool-Allah[saww], one of the two he[saww] gave you[asws], the hello and the welcome'.

فَلَمَّا كَانَ بَعْدَ ذَلِكَ قَالَ يَا عَلِيُّ إِنَّهُ لَا بُدَّ لِلْعُرْسِ مِنْ وَلِيمَةٍ فَقَالَ سَعْدٌ عِنْدِي كَبْشٌ وَ جَمَعَ لَهُ رَهْطٌ مِنَ الْأَنْصَارِ آصُعاً مِنْ ذُرَةٍ فَلَمَّا كَانَ لَيْلَةُ الْبِنَاءِ قَالَ لَا تُحْدِثَنَّ شَيْئاً حَتَّى تَلْقَانِي

[314] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 33 c
[315] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 34 a

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When it was after that, he[saww] said: 'O Ali[asws]! Surely there is no escape for a wedding from the wedding feast'. Sa'ad said, 'There is a ram with me', and a group from the Helpers gathered to him[saww] 'Sa'as' of corn. When it was the night of the wedding, he[saww] said: 'Do not do anything new until you[asws] both meet me[saww]'.

فَدَعَا رَسُولُ اللَّهِ ص بِمَاءٍ فَتَوَضَّأَ مِنْهُ ثُمَّ أَفْرَغَهُ عَلَى عَلِيٍّ وَ قَالَ اللَّهُمَّ بَارِكْ فِيهِمَا وَ بَارِكْ عَلَيْهِمَا وَ بَارِكْ لَهُمَا فِي شِبْلَيْهِمَا وَ قَالَ ابْنُ نَاصِرٍ فِي نَسْلَيْهِمَا.

Rasool-Allah[saww] called for the water. He[saww] performed wud'u from it, then poured it upon Ali[asws] and said: 'O Allah[azwj]! Bless in them[asws], and Bless upon them[asws], and Bless for them[asws] in their[asws] association'. And Ibn Nasir said, 'In their[asws] lineage''.[316]

وَ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ كُنْتُ فِي زِفَافِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص فَلَمَّا أَصْبَحْنَا جَاءَ النَّبِيُّ ص إِلَى الْبَابِ فَقَالَ يَا أُمَّ أَيْمَنَ ادْعِي لِي أَخِي قَالَتْ هُوَ أَخُوكَ وَ تُنْكِحُهُ ابْنَتَكَ قَالَ نَعَمْ يَا أُمَّ أَيْمَنَ

And from Asma Bint Umeys said,

'I was in the wedding of Syeda Fatima[asws] daughter[asws] of Rasool-Allah[saww]. When it was morning, the Prophet[saww] came to the door and said: 'O Umm Ayman! Call my[saww] brother[asws] for me[saww]!' She said, 'He[asws] is your[saww] brother[asws] and you[saww] got him[asws] married to your[asws] daughter[asws]?' He[saww] said: 'Yes, O Umm Ayman'.

قَالَتْ وَ سَمِعَ النِّسَاءُ صَوْتَ النَّبِيِّ ص فَتَنَحَّيْنَ وَ اخْتَبَيْتُ أَنَا فِي نَاحِيَةٍ فَجَاءَ عَلِيٌّ ع فَنَضَحَ النَّبِيُّ ص مِنَ الْمَاءِ وَ دَعَا لَهُ ثُمَّ قَالَ ادْعِي لِي فَاطِمَةَ فَجَاءَتْ خَرِقَةً مِنَ الْحَيَاءِ

She said, 'And the women heard the voice of the Prophet[saww], so they went aside and I hid in a corner. Ali[asws] came. The Prophet[saww] sprinkled water (on him[asws]) and supplicated for him[asws], then said: 'Call Fatima[asws] to me[saww]'. She[asws] came, bashfully.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص اسْكُنِي لَقَدْ أَنْكَحْتُكِ أَحَبَّ أَهْلِ بَيْتِي إِلَيَّ ثُمَّ نَضَحَ عَلَيْهَا مِنَ الْمَاءِ وَ دَعَا لَهَا

Rasool-Allah[saww] said to her[asws]: 'Be tranquil. I[saww] have got you[asws] married to the most beloved of my[saww] family members to me[asws]'. Then he[saww] sprinkled water upon her[asws] and supplicated for her[asws]'.

قَالَتْ ثُمَّ رَجَعَ رَسُولُ اللَّهِ ص فَرَأَى سَوَاداً بَيْنَ يَدَيْهِ فَقَالَ مَنْ هَذَا فَقُلْتُ أَنَا أَسْمَاءُ بِنْتُ عُمَيْسٍ قَالَ جِئْتِ فِي زِفَافِ فَاطِمَةَ تُكْرِمِينَهَا قُلْتُ نَعَمْ قَالَتْ فَدَعَا لِي.

She said, 'Then Rasool-Allah[saww] returned he[saww] saw a darkness (shadow) in front of him[saww]. He[saww] said: 'Who is this?' I said, 'I am Asma Bint Umeys'. He[saww] said: 'You have come in the wedding of (Syeda) Fatima[asws] to honour her[asws]'. I said, 'Yes'. She said, 'He[saww] supplicated for me''.[317]

[316] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 34 b
[317] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 34 c

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قَالَ عَلِيُّ بْنُ عِيسَى وَ حَدَّثَنِي السَّيِّدُ جَلَالُ الدِّينِ عَبْدُ الْحَمِيدِ بْنُ فَخَّارٍ الْمُوسَوِيُّ بِمَا هَذَا مَعْنَاهُ وَ رُبَّمَا اخْتُلِفَ الْأَلْفَاظُ قَالَ قَالَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ هَذِهِ حَضَرَتْ وَفَاةُ خَدِيجَةَ ع فَبَكَتْ فَقُلْتُ أَ تَبْكِينَ وَ أَنْتِ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ أَنْتِ زَوْجَةُ النَّبِيِّ ص مُبَشَّرَةٌ عَلَى لِسَانِهِ بِالْجَنَّةِ

Ali Bin Isa said, 'And it is narrated to me by the Seyyid Jalal Al Deen Abdul Hameed Bin Fakhar Al Musawy with what is this meaning, and sometimes the wording is different. He said,

'Asma Bint Umeys said this, 'I attended the expiry of (Syeda) Khadeeja[asws]. She[as] cried. I said, 'You[as] are crying and you[as] are chieftess of women of the worlds, and you[asws] are wife of the Prophet[saww], having received glad tidings of the Paradise upon his[saww] tongue?'

فَقَالَتْ مَا لِهَذَا بَكَيْتُ وَ لَكِنَّ الْمَرْأَةَ لَيْلَةَ زِفَافِهَا لَا بُدَّ لَهَا مِنِ امْرَأَةٍ تُفْضِي إِلَيْهَا بِسِرِّهَا وَ تَسْتَعِينُ بِهَا عَلَى حَوَائِجِهَا وَ فَاطِمَةُ حَدِيثَةُ عَهْدٍ بِصِبًا وَ أَخَافُ أَنْ لَا يَكُونَ لَهَا مَنْ يَتَوَلَّى أَمْرَهَا حِينَئِذٍ

She[as] said, 'I[as] am not crying for this, but on the wedding night of the woman, there is no escape for her from having a woman she can divulge her secrets to her and be assisted by her upon her needs, and (Syeda) Fatima[asws] is of young age, and I[as] fear that there might not be anyone for her[asws] who will take charge of her[asws] matter on that day'.

فَقُلْتُ يَا سَيِّدَتِي لَكِ عَلَيَّ عَهْدُ اللَّهِ إِنْ بَقِيتُ إِلَى ذَلِكَ الْوَقْتِ أَنْ أَقُومَ مَقَامَكِ فِي هَذَا الْأَمْرِ

I said, 'O my chieftess! For you, upon me is a pact of Allah[azwj] if I am alive to that time, that I shall stand in your[asws] position regarding this matter'.

فَلَمَّا كَانَتْ تِلْكَ اللَّيْلَةُ وَ جَاءَ النَّبِيُّ ص أَمَرَ النِّسَاءَ فَخَرَجْنَ وَ بَقِيتُ فَلَمَّا أَرَادَ الْخُرُوجَ رَأَى سَوَادِي فَقَالَ مَنْ أَنْتِ فَقُلْتُ أَسْمَاءُ بِنْتُ عُمَيْسٍ فَقَالَ أَ لَمْ آمُرْكِ أَنْ تَخْرُجِي

When it was that night, and the Prophet[saww] came, he[saww] instructed the women, so they went out, and I remained. When I intended to go out, he saw my darkness (shadow). He[saww] said: 'Who are you?' I said, 'Asma Bint Umeys'. He[saww] said: 'Did I[saww] not instruct you to go out?'

فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ فِدَاكَ أَبِي وَ أُمِّي وَ مَا قَصَدْتُ خِلَافَكَ وَ لَكِنِّي أَعْطَيْتُ خَدِيجَةَ عَهْداً وَ حَدَّثْتُهُ فَبَكَى فَقَالَ بِاللَّهِ لِهَذَا وَقَفْتِ فَقُلْتُ نَعَمْ وَ اللَّهِ فَدَعَا لِي.

I said, 'Yes, O Rasool-Allah[saww]! May my father and my mother be sacrificed for you[saww]! And I did not aim to oppose you[saww], but I had given Khadeeja[asws] a pact', and I narrated to him[saww]. He[saww] cried and said: 'By Allah[azwj]! (It was) for this time'. I said, 'Yes, by Allah[azwj]'. He[saww] supplicated for me''.[318]

عُدْنَا إِلَى مَا أَوْرَدَهُ الدُّولَابِيُّ وَ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ لَقَدْ جُهِّزَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ مَا كَانَ حَشْوُ فُرُشِهِمَا وَ وَسَائِدِهِمَا إِلَّا لِيفٌ وَ لَقَدْ أَوْلَمَ عَلِيٌّ لِفَاطِمَةَ ع فَمَا كَانَتْ وَلِيمَةُ ذَلِكَ الزَّمَانِ أَفْضَلَ مِنْ وَلِيمَتِهِ رَهَنَ دِرْعَهُ عِنْدَ يَهُودِيٍّ وَ كَانَتْ وَلِيمَتُهُ آصُعاً مِنْ شَعِيرٍ وَ تَمْرٍ وَ حَيْسٍ.

We return to what is reported by Al Dowlaby, and from Asma Bint Umeys, she said,

[318] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 34 d

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‘I had prepared (Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] to go to Ali[asws] Bin Abu Talib[asws], and the stuffing of their[asws] bed spread and their[asws] pillow wasn’t except fibre, and Ali[asws] had prepared a wedding feast for (Syeda) Fatima. The wedding feast of that time used to be better than his[asws] wedding feast. He[asws] had pawned his[asws] armour with a Jew, and his[asws] wedding feast was some barley, and dates, and ‘Heys’’.[319]

35- كشف، كشف الغمة وَ مِنْ كِتَابِ كِفَايَةِ الطَّالِبِ فِي مَنَاقِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع تَأْلِيفِ مُحَمَّدِ بْنِ يُوسُفَ الْكَنْجِيِّ الشَّافِعِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَتْ فَاطِمَةُ يَا رَسُولَ اللَّهِ زَوَّجْتَنِي عَلِيَّ بْنَ أَبِي طَالِبٍ وَ هُوَ فَقِيرٌ لَا مَالَ لَهُ فَقَالَ يَا فَاطِمَةُ أَ مَا تَرْضَيْنَ أَنَّ اللَّهَ اطَّلَعَ إِلَى الْأَرْضِ اطِّلَاعَةً فَاخْتَارَ مِنْهَا رَجُلَيْنِ أَحَدُهُمَا أَبُوكِ وَ الْآخَرُ بَعْلُكِ.

(The book) ‘Kashf Al Ghumma’, and from the book ‘Kifayat Al Talib’ regarding the virtues of Ali[asws] Bin Abu Talib[asws] compiled by Muhammad Bin Yusuf Al Shafie, from Abu Hureyra (well-known fabricator) having said,

‘(Syeda) Fatima[asws] said: ‘O Rasool-Allah[saww]! You[saww] have got me[asws] married to Ali[asws] Bin Abu Talib[asws], and he[asws] is poor, there is no wealth for him[asws]’. He[saww] said: ‘O Fatima[asws]! Are you[asws] not please that Allah[azwj] Noticed to the earth a notice, so He[azwj] Chose two men, one of them is your[asws] father[saww] and the other is your[asws] husband’’.[320] (A non-Shia source)

وَ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَيُّهَا النَّاسُ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ أَنْتُمْ تَزْعُمُونَ أَنِّي أَنَا زَوَّجْتُهُ ابْنَتِي فَاطِمَةَ وَ لَقَدْ خَطَبَهَا إِلَيَّ أَشْرَافُ قُرَيْشٍ فَلَمْ أُجِبْ كُلَّ ذَلِكَ أَتَوَقَّعُ الْخَبَرَ مِنَ السَّمَاءِ حَتَّى جَاءَنِي جَبْرَئِيلُ لَيْلَةَ أَرْبَعٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ

And from Jabir Bin Samurah who said,

‘Rasool-Allah[saww] said: ‘O you people! This is Ali[asws] Bin Abu Talib[asws], and you are alleging that I[saww] married my[asws] daughter[asws] to him[asws] and although the nobles of Qureys had proposed for her[asws]. But I[saww] did not answer all of them anticipating the news from the sky, until Jibraeel[as] came to me[saww] on the night of twenty-fourth of the month of Ramazan.

فَقَالَ يَا مُحَمَّدُ الْعَلِيُّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ وَ قَدْ جَمَعَ الرُّوحَانِيِّينَ وَ الْكَرُوبِيِّينَ فِي وَادٍ يُقَالُ لَهُ الْأَفْيَحُ تَحْتَ شَجَرَةِ طُوبَى وَ زَوَّجَ فَاطِمَةَ عَلِيّاً وَ أَمَرَنِي فَكُنْتُ الْخَاطِبَ وَ اللَّهُ تَعَالَى الْوَلِيَّ

He[as] said: ‘O Muhammad[saww]! The most Exalted Conveys the Greetings to you[saww] and He[azwj] has Gathered the spirits and the cherubs (angels) in a valley called Al-Afeeh, beneath the Tooba tree, and He[azwj] got (Syeda) Fatima[asws] married to Ali[asws], and Commanded me[as] to be the proposer, and Allah[azwj] the Exalted was the Guardian.

وَ أَمَرَ شَجَرَةَ طُوبَى فَحَمَلَتِ الْحُلِيَّ وَ الْحُلَلَ وَ الدُّرَّ وَ الْيَاقُوتَ ثُمَّ نَثَرَتْهُ وَ أَمَرَ الْحُورَ الْعِينَ فَاجْتَمَعْنَ فَلَقَّطْنَ فَهُنَّ يَتَهَادَيْنَهُ إِلَى يَوْمِ الْقِيَامَةِ وَ يَقُلْنَ هَذَا نُثَارُ فَاطِمَةَ.

And He[azwj] Commanded Tooba, so it bore the ornaments, and the garments, and the gems, and the rubies. Then it sprinkled. And He[azwj] Commanded the Maiden Houries to collect these.

[319] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 34 e
[320] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 35 a

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So they picked up, and they will be gifting to each other up to the Day of Qiyamah and be saying: 'This is from the confetti of (Syeda) Fatima[asws]''.[321]

وَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: أَصَابَ فَاطِمَةَ ع لَيْلَةَ صَبِيحَةِ الْعُرْسِ رِعْدَةٌ فَقَالَ لَهَا النَّبِيُّ ص زَوَّجْتُكِ سَيِّداً فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

And from Alqamah, from Abdullah having said,

'On the morning of the wedding night, (Syeda) Fatima[asws] was afflicted with shivers. The Prophet[saww] said to her[asws]: 'I[saww] have got you[asws] married to a chief in the world ***and in the Hereafter he would be from the righteous ones [2:130]***.

يَا فَاطِمَةُ لَمَّا أَرَدْتُ أَنْ أُمْلِكَكِ بِعَلِيٍّ أَمَرَ اللَّهُ شَجَرَ الْجِنَانِ فَحَمَلَتْ حُلِيّاً وَ حُلَلًا وَ أَمَرَهَا فَنَثَرَتْهُ عَلَى الْمَلَائِكَةِ فَمَنْ أَخَذَ مِنْهُ يَوْمَئِذٍ شَيْئاً أَكْثَرَ مِمَّا أَخَذَ مِنْهُ صَاحِبُهُ أَوْ أَحْسَنَ افْتَخَرَ بِهِ عَلَى صَاحِبِهِ إِلَى يَوْمِ الْقِيَامَةِ

O Fatima[asws]! When He[azwj] Wanted you[asws] to be possessed by Ali[asws], Allah[azwj] Commanded a tree of the Gardens, so it bore ornaments, and garments, and He[azwj] Commanded it to sprinkle upon the Angels. So, on that day, the one from them who took something more than what his companion had taken, or better, would be priding with it over his companion up to the Day of Qiyamah'.

قَالَتْ أُمُّ سَلَمَةَ فَلَقَدْ كَانَتْ فَاطِمَةُ تَفْتَخِرُ عَلَى النِّسَاءِ لِأَنَّ أَوَّلَ مَنْ خَطَبَ عَلَيْهَا جَبْرَئِيلُ.

Umm Salama said, '(Syeda) Fatima[asws] used to pride upon the women because the first one to propose to her[asws] (on behalf of Ali[asws]), was Jibraeel[as]''.[322]

وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ص دَخَلَ عَلَى فَاطِمَةَ لَيْلَةَ عُرْسِهَا بِقَدَحٍ مِنْ لَبَنٍ فَقَالَ اشْرَبِي هَذَا فِدَاكَ أَبُوكِ ثُمَّ قَالَ لِعَلِيٍّ ع اشْرَبْ فِدَاكَ ابْنُ عَمِّكَ.

And it is reported that Rasool-Allah[saww] entered to see (Syeda) Fatima[asws] on the night of her[asws] wedding with a cup of milk. He[saww] said: 'Drink this, may your[asws] father[saww] be sacrificed for you[asws]!' Then he[saww] said to Ali[asws]: 'Drink, may the son[saww] of your[asws] uncle[as] be sacrificed for you[asws]!''[323]

وَ رُوِيَ أَنَّهُ لَمَّا زُفَّتْ فَاطِمَةُ إِلَى عَلِيٍّ ع نَزَلَ جَبْرَئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ مَعَهُمْ سَبْعُونَ أَلْفَ مَلَكٍ وَ قُدِّمَتْ بَغْلَةُ رَسُولِ اللَّهِ ص الدُّلْدُلُ وَ عَلَيْهَا فَاطِمَةُ ع مُشْتَمِلَةٌ

It is reported that when (Syeda) Fatima[asws] was wedded to Ali[asws], Jibraeel[as] and Mikaeel[as] and Israfeel[as] descended, and with them were seventy thousand Angels, and a mule of Rasool-Allah[saww] (called) 'Duldul' was brought forwards, and (Syeda) Fatima[asws] was upon it, covered.

قَالَ فَأَمْسَكَ جَبْرَئِيلُ بِاللِّجَامِ وَ أَمْسَكَ إِسْرَافِيلُ بِالرِّكَابِ وَ أَمْسَكَ مِيكَائِيلُ بِالثَّفَرِ وَ رَسُولُ اللَّهِ ص يُسَوِّي عَلَيْهَا الثِّيَابَ فَكَبَّرَ جَبْرَئِيلُ وَ كَبَّرَ إِسْرَافِيلُ وَ كَبَّرَ مِيكَائِيلُ وَ كَبَّرَتِ الْمَلَائِكَةُ وَ جَرَتِ السُّنَّةُ بِالتَّكْبِيرِ فِي الزِّفَافِ إِلَى يَوْمِ الْقِيَامَةِ.

[321] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 35 b
[322] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 35 c
[323] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 35 d

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He (the narrator) said, 'Jibraeel[as] held on to the rein, and Israfeel[as] held on to the stirrups, and Mikaeel[as], with the tail end of the saddle, and Rasool-Allah[saww] was evening the clothes upon her. Jibraeel[as] exclaimed Takbeer, and Israfeel[as] exclaimed Takbeer, and Mikaeel[as] exclaimed Takbeer, and the Angels exclaimed Takbeer, and it flowed as a Sunnah, the exclamations of Takbeers during the wedding, up to the Day of Qiyamah''.[324]

36- كشف، كشف الغمة وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ أَبَا بَكْرٍ أَتَى النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ ص زَوِّجْنِي فَاطِمَةَ فَأَعْرَضَ عَنْهُ فَأَتَاهُ عُمَرُ فَقَالَ مِثْلَ ذَلِكَ فَأَعْرَضَ عَنْهُ

(The book) 'Kashf Al Ghumma' –

'And from Ja'far[asws] Bin Muhammad[asws], from his[asws] forefathers[asws]: 'Abu Bakr came to the Prophet[saww]. He said, 'O Rasool-Allah[saww]! Get (Syeda) Fatima[asws] married to me'. He[saww] turned away from him. So, Umar came to him[saww] and said similar to that. He[azwj] turned away from him.

فَأَتَيَا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَقَالا أَنْتَ أَكْثَرُ قُرَيْشٍ مَالًا فَلَوْ أَتَيْتَ رَسُولَ اللَّهِ ص فَخَطَبْتَ إِلَيْهِ فَاطِمَةَ زَادَكَ اللَّهُ مَالًا إِلَى مَالِكَ وَ شَرَفاً إِلَى شَرَفِكَ فَأَتَى النَّبِيَّ ص فَقَالَ لَهُ ذَلِكَ فَأَعْرَضَ عَنْهُ

So, they both came to Abdul Rahman Bin Awf and said, 'You are the wealthiest of Qureysh. If you could go to Rasool-Allah[saww] and propose to him[saww] for (Syeda) Fatima[asws], Allah[azwj] would Increase you in wealth to your (current) wealth, and nobility to your (current) nobility'. So, he went to the Prophet[saww] and said that to him[saww]. But, he[saww] turned away from him.

فَأَتَاهُمَا فَقَالَ قَدْ نَزَلَ بِي مِثْلُ الَّذِي نَزَلَ بِكُمَا فَأَتَيَا عَلِيَّ بْنَ أَبِي طَالِبٍ وَ هُوَ يَسْقِي نَخَلَاتٍ لَهُ فَقَالا قَدْ عَرَفْنَا قَرَابَتَكَ مِنْ رَسُولِ اللَّهِ ص وَ قِدْمَتَكَ فِي الْإِسْلَامِ فَلَوْ أَتَيْتَ رَسُولَ اللَّهِ ص فَخَطَبْتَ إِلَيْهِ فَاطِمَةَ لَزَادَكَ اللَّهُ فَضْلًا إِلَى فَضْلِكَ وَ شَرَفاً إِلَى شَرَفِكَ

He went to them both and said, 'It has befallen with me similar to that which had befallen you two'. So, they went to Ali[asws] Bin Abu Talib[asws], and he[asws] was watering the palm trees of his[asws]. They said, 'We have recognised your[asws] kinship from Rasool-Allah[saww], and your[asws] precedence in Al-Islam, so if you[asws] could go to Rasool-Allah[saww] and propose to him[saww] for (Syeda) Fatima[asws], Allah[azwj] would Increase merits to your[asws] (current) merits, and nobility to your[asws] (current) nobility'.

فَقَالَ لَقَدْ نَبَّهْتُمَانِي فَانْطَلَقَ فَتَوَضَّأَ ثُمَّ اغْتَسَلَ وَ لَبِسَ كِسَاءً قِطْرِيّاً وَ صَلَّى رَكْعَتَيْنِ ثُمَّ أَتَى النَّبِيَّ ص وَ قَالَ يَا رَسُولَ اللَّهِ زَوِّجْنِي فَاطِمَةَ

He[asws] said: 'You two have awoken me[asws]'. He[asws] went and performed wud'u, then washed and put on a Qitriya robe and prayed two Cycles Salat. Then he[asws] went to the Prophet[saww] and said: 'O Rasool-Allah[saww]! Get (Syeda) Fatima[asws] married to me[asws]'.

قَالَ إِذَا زَوَّجْتُكَهَا فَمَا تُصْدِقُهَا قَالَ أُصْدِقُهَا سَيْفِي وَ فَرَسِي وَ دِرْعِي وَ نَاضِحِي

[324] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 35 e

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He[saww] said: 'When I[saww] get you[asws] married to her[asws], so what would be your[asws] dower for her[asws]?' He[asws] said: 'I[asws] shall dower her[asws] with my[asws] sword, and my[asws] armour, and my[asws] camel'.

قَالَ أَمَّا نَاضِحُكَ وَ سَيْفُكَ وَ فَرَسُكَ فَلَا غِنًى بِكَ عَنْهَا تُقَاتِلُ الْمُشْرِكِينَ وَ أَمَّا دِرْعُكَ فَشَأْنُكَ بِهَا

He[saww] said: 'As for your[asws] camel and your[asws] sword and your[asws] horse, you[asws] are not needless from these. You[asws] are fighting the Polytheists. And as for your[asws] armour, its your[asws] concern with it'.

فَانْطَلَقَ عَلِيٌّ وَ بَاعَ دِرْعَهُ بِأَرْبَعِمِائَةٍ وَ ثَمَانِينَ دِرْهَماً قِطْرِيّاً فَصَبَّهَا بَيْنَ يَدَيِ النَّبِيِّ ص فَلَمْ يَسْأَلْهُ عَنْ عَدَدِهَا وَ لَا هُوَ أَخْبَرَهُ عَنْهَا

Ali[asws] went and sold his[asws] armour for four hundred and eighty Dirham Qitriya. He[asws] poured these in front of the Prophet[saww]. He[saww] did not ask him[asws] about their number, nor did he[asws] inform him[saww] about it.

فَأَخَذَ مِنْهَا رَسُولُ اللَّهِ ص قَبْضَةً فَدَفَعَهَا إِلَى الْمِقْدَادِ بْنِ الْأَسْوَدِ فَقَالَ ابْتَعْ مِنْ هَذَا مَا تُجَهَّزُ بِهِ فَاطِمَةُ وَ أَكْثِرْ لَهَا مِنَ الطِّيبِ فَانْطَلَقَ الْمِقْدَادُ فَاشْتَرَى لَهَا رَحًى وَ قِرْبَةً وَ وِسَادَةً مِنْ أَدَمٍ وَ حَصِيراً قِطْرِيّاً فَجَاءَ بِهِ فَوَضَعَهُ بَيْنَ يَدَيِ النَّبِيِّ ص

Rasool-Allah[saww] took a handful from these and handed them to Al-Miqdad Bin Al-Aswad[ra] and he[saww] said: 'Buy from this what (Syeda) Fatima[asws] can be equipped with, and buy more perfume with it'. Al-Miqdad[ra] went and bought a grinding mill for her[asws], and a water skin, and a pillow of skin, and a Qitriya mat. He[ra] came with it and placed it in front of the Prophet[saww].

وَ أَسْمَاءُ بِنْتُ عُمَيْسٍ مَعَهُ فَقَالَتْ يَا رَسُولَ اللَّهِ خَطَبَ إِلَيْكَ ذَوُو الْأَسْنَانِ وَ الْأَمْوَالِ مِنْ قُرَيْشٍ وَ لَمْ تُزَوِّجْهُمْ فَزَوَّجْتَهَا مِنْ هَذَا الْغُلَامِ

And Asma Bint Umeys was with him[saww]. She said, 'O Rasool-Allah[saww]! The ones with teeth (power) and the wealth from Qureysh had brought proposals to you[saww], and you[saww] did not marry (her[asws] to) them, and you[saww] married her[asws] to this boy (Ali[asws])?'

فَقَالَ يَا أَسْمَاءُ أَمَا إِنَّكِ سَتُزَوَّجِينَ بِهَذَا الْغُلَامِ وَ تَلِدِينَ لَهُ غُلَاماً هَذَا مَعَ مَا رُوِيَ أَنَّهَا كَانَتْ فِي الْحَبَشَةِ غَرِيبٌ فَإِنَّهَا تَزَوَّجَتْ بِأَمِيرِ الْمُؤْمِنِينَ ع وَ وَلَدَتْ مِنْهُ كَمَا ذَكَرَ ص

He[saww] said: 'O Asma! As for you[asws], you will (also) be marrying this boy'. This, along with what is reported that she was an Ethiopian, stranger. She did marry Amir Al-Momineen[asws] and gave birth from him[asws] like what he[saww] had mentioned.

فَلَمَّا كَانَ اللَّيْلُ قَالَ لِسَلْمَانَ ائْتِنِي بِبَغْلَتِيَ الشَّهْبَاءِ فَأَتَاهُ بِهَا فَحَمَلَ عَلَيْهَا فَاطِمَةَ ع فَكَانَ سَلْمَانُ يَقُودُهَا وَ رَسُولُ اللَّهِ ص يَقُومُ بِهَا فَبَيْنَا هُوَ كَذَلِكَ إِذْ سَمِعَ حِسّاً خَلْفَ ظَهْرِهِ فَالْتَفَتَ فَإِذَا هُوَ جَبْرَئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ فِي جَمْعٍ كَثِيرٍ مِنَ الْمَلَائِكَةِ

When it was the night, he[saww] said to Salman[ra]: 'Bring my[saww] mule Al-Shahba'a to me[saww]'. He[ra] brought it. He[saww] carried (Syeda) Fatima[asws] upon it. Salman[ra] was leading it, and Rasool-Allah[saww] was standing by it. While he[saww] was like that, when he[saww] heard a hiss behind his[saww] back. He[saww] turned around, there, he[saww] was with Jibraeel[as], and Mikaeel[as], and Israfeel[as] in a large group from the Angels'.

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فَقَالَ يَا جَبْرَئِيلُ مَا أَنْزَلَكُمْ قَالَ نَزُفُّ فَاطِمَةَ إِلَى زَوْجِهَا فَكَبَّرَ جَبْرَئِيلُ ثُمَّ كَبَّرَ مِيكَائِيلُ ثُمَّ كَبَّرَ إِسْرَافِيلُ ثُمَّ كَبَّرَتِ الْمَلَائِكَةُ ثُمَّ كَبَّرَ النَّبِيُّ ص ثُمَّ كَبَّرَ سَلْمَانُ الْفَارِسِيُّ فَصَارَ التَّكْبِيرُ خَلْفَ الْعَرَائِسِ سُنَّةً مِنْ تِلْكَ اللَّيْلَةِ

He[saww] said: 'O Jibraeel[as]! What made you all to descend?' He[as] said: 'We escorted Ali[asws] (Syeda) Fatima[asws] to her[asws] husband[asws]. Jibraeel[as] exclaimed Takbeer, then Mikaeel[as] exclaimed Takbeer, then Israfeel[as] exclaimed Takbeer, then the Angels exclaimed Takbeer, then the Prophet[saww] exclaimed Takbeer, then Salman Al-Farsi[ra] exclaimed Tafseer. Thus, the exclaiming of Takbeers because a Sunnah of the wedding, from that night onwards.

فَجَاءَ بِهَا فَأَدْخَلَهَا عَلَى عَلِيٍّ ع فَأَجْلَسَهَا إِلَى جَنْبِهِ عَلَى الْحَصِيرِ الْقِطْرِيِّ ثُمَّ قَالَ يَا عَلِيُّ هَذِهِ بِنْتِي فَمَنْ أَكْرَمَهَا فَقَدْ أَكْرَمَنِي وَ مَنْ أَهَانَهَا فَقَدْ أَهَانَنِي

They came with her[asws] and made her[asws] entered to Ali[asws]. He[saww] seated her[asws] by his[asws] side upon the Qitry mat. Then he[saww] said: 'O Ali[asws]! This is my[saww] daughter[asws], so the one who honours her[asws], he has honoured me[saww] and one who dishonours her[asws], he has dishonoured me[saww]'.

ثُمَّ قَالَ اللَّهُمَّ بَارِكْ لَهُمَا وَ بَارِكْ عَلَيْهِمَا وَ اجْعَلْ لَهُمَا ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعاءِ ثُمَّ وَثَبَ فَتَعَلَّقَتْ بِهِ وَ بَكَتْ فَقَالَ لَهَا مَا يُبْكِيكِ فَقَدْ زَوَّجْتُكِ أَعْظَمَهُمْ حِلْماً وَ أَكْثَرَهُمْ عِلْماً.

Then he[saww] said: 'O Allah[azwj]! Then he[saww] said: 'O Allah[azwj]! Bless for them[asws], and Bless upon them, and Make for them[asws] ***good offspring from You, surely You are the Hearer of the supplication' [3:38]***. Then he[saww] got up and linked her[asws] with him[asws], and she[asws] cried. He[saww] said to her[asws]: 'What makes you[asws] cry, for I[saww] have married you[asws] to their mightiest in forbearance, and their most abundance in knowledge''.[325]

37- كشف، كشف الغمة قَدْ أَوْرَدَ صَاحِبُ كِتَابِ الْفِرْدَوْسِ فِي الْأَحَادِيثِ عَنِ النَّبِيِّ ص لَوْ لَا عَلِيٌّ لَمْ يَكُنْ لِفَاطِمَةَ كُفْوٌ.

(The book) 'Kashf Al-Ghumma' – It has been referred to by the author of the book 'Al-Firdows' in the Ahadeeth from the Prophet[saww]: 'Had it not been for Ali[asws], there would not have been a match for (Syeda) Fatima[asws]''.[326]

وَ رَوَى صَاحِبُ الْفِرْدَوْسِ أَيْضاً عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص يَا عَلِيُّ إِنَّ اللَّهَ زَوَّجَكَ فَاطِمَةَ وَ جَعَلَ صَدَاقَهَا الْأَرْضَ فَمَنْ مَشَى عَلَيْهَا مُبْغِضاً لَكَ مَشَى حَرَاماً.

And it is reported by the author of 'Al Firdows' as well, from Ibn Abbas,

'From the Prophet[saww]: 'O Ali[asws]: 'Allah[azwj] has Married you[asws] to (Syeda) Fatima[asws] and Made her[asws] dower to be the earth. So, the one who walks upon it hateful to you[asws] is walking unlawfully''.[327]

[325] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 36
[326] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 37 a
[327] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 37 b

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وَ رَوَى ابْنُ بَابَوَيْهِ مِنْ حَدِيثٍ طَوِيلٍ أَوْرَدَهُ فِي تَزْوِيجِ أَمِيرِ الْمُؤْمِنِينَ بِفَاطِمَةَ ع أَنَّهُ أَخَذَ فِي فِيهِ مَاءً وَ دَعَا فَاطِمَةَ فَأَجْلَسَهَا بَيْنَ يَدَيْهِ ثُمَّ مَجَّ الْمَاءَ فِي الْمِخْضَبِ وَ هُوَ الْمِرْكَنُ وَ غَسَّلَ قَدَمَيْهِ وَ وَجْهَهُ ثُمَّ دَعَا فَاطِمَةَ ع وَ أَخَذَ كَفّاً مِنْ مَاءٍ فَضَرَبَ بِهِ عَلَى رَأْسِهَا وَ كَفّاً بَيْنَ يَدَيْهَا ثُمَّ رَشَّ جِلْدَهَا

And it is reported by Ibn Babuwayh,

'From a lengthy Hadeeth referring to the marriage of Amir Al-Momineen[asws] with (Syeda) Fatima[asws]: 'He[saww] took some water in his[saww] mouth and called (Syeda) Fatima[asws]. He[saww] seated in front of him[saww], then squirted the water in the bowl, and it is the washtub, and washed his[saww] feet and his[saww] face. Then he[saww] called (Syeda) Fatima[asws] and took a palm-full of water and threw it upon her[asws] head, and a palm-full in her[asws] front, then he[saww] sprinkled it on her[asws] skin.

ثُمَّ دَعَا بِمِخْضَبٍ آخَرَ ثُمَّ دَعَا عَلِيّاً فَصَنَعَ بِهِ كَمَا صَنَعَ بِهَا ثُمَّ الْتَزَمَهُمَا فَقَالَ اللَّهُمَّ إِنَّهُمَا مِنِّي وَ أَنَا مِنْهُمَا اللَّهُمَّ كَمَا أَذْهَبْتَ عَنِّي الرِّجْسَ وَ طَهَّرْتَنِي تَطْهِيراً فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَ طَهِّرْهُمْ تَطْهِيراً

Then he[saww] called for another washtub, then called Ali[asws], and he[saww] did with him[asws] like what he[saww] had done with her[asws]. Then he[saww] hugged them[asws] and said: 'O Allah[azwj]! They[asws] are from me[saww] and I[saww] am from them[asws]. O Allah[azwj]! Like what You[azwj] Keep the uncleanness away from me[saww] and Purified me[saww] by a Purification, so Remove the uncleanness from them and Purify them[asws] by a Purification'.

ثُمَّ قَالَ قُومَا إِلَى بَيْتِكُمَا جَمَعَ اللَّهُ بَيْنَكُمَا وَ بَارَكَ فِي سِيَرِكُمَا وَ أَصْلَحَ بَالَكُمَا ثُمَّ قَامَ فَأَغْلَقَ عَلَيْهِمَا الْبَابَ بِيَدِهِ

Then he[saww] said: 'Stand to go to your[asws] house. May Allah[azwj] Gather between you[asws] both, and Bless in your[asws] travels, and Correct your[asws] matters'. Then he[saww] stood up and closed the door upon them[asws] by his[saww] hand.

قَالَ ابْنُ عَبَّاسٍ فَأَخْبَرَتْنِي أَسْمَاءُ أَنَّهَا رَمَقَتْ رَسُولَ اللَّهِ ص فَلَمْ يَزَلْ يَدْعُو لَهُمَا خَاصَّةً لَا يُشْرِكُهُمَا فِي دُعَائِهِ أَحَداً حَتَّى تَوَارَى فِي حُجْرَتِهِ

Ibn Abbas said, 'Asma informed me that she looked at Rasool-Allah[saww], and he[saww] did not cease to supplicate for them[asws] in particular, not participating anyone else in his[saww] supplication for them[asws], until they[asws] disappeared in his[saww] chamber'.

وَ فِي رِوَايَةٍ أَنَّهُ قَالَ بَارَكَ اللَّهُ لَكُمَا فِي سِيَرِكُمَا وَ جَمَعَ شَمْلَكُمَا وَ أَلَّفَ عَلَى الْإِيمَانِ بَيْنَ قُلُوبِكُمَا شَأْنَكَ بِأَهْلِكَ السَّلَامُ عَلَيْكُمَا.

And in a report, he[saww] said: 'May Allah[azwj] Bless for you[asws] both in your travel, and Gather your[asws] association, and Compile the Eman between your[asws] hearts. It is your[asws] concern with your[asws] wife[asws]. The greetings be unto you[asws] both!''[328]

وَ رُوِيَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا زَوَّجَ رَسُولُ اللَّهِ ص فَاطِمَةَ مِنْ عَلِيٍّ ع كَانَ اللَّهُ تَعَالَى مُزَوِّجَهُ مِنْ فَوْقِ عَرْشِهِ وَ كَانَ جَبْرَئِيلُ الْخَاطِبَ وَ كَانَ مِيكَائِيلُ وَ إِسْرَافِيلُ فِي سَبْعِينَ أَلْفاً مِنَ الْمَلَائِكَةِ شُهُوداً

And it is reported from Jabir Bin Abdullah who said,

[328] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 37 c

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‘When Allah[azwj] got (Syeda) Fatima[asws] married to Ali[asws], Allah[azwj] the Exalted had got him[asws] married from above His[azwj] Throne, and Jibraeel[as] was a the proposer (on behalf of Ali[asws]), and Mikaeel[as] and Israfeel[as] were among seventy thousand from the Angels, witnessing.

وَ أَوْحَى اللَّهُ إِلَى شَجَرَةِ طُوبَى أَنِ انْثُرِي مَا فِيكِ مِنَ الدُّرِّ وَ الْيَاقُوتِ وَ اللُّؤْلُؤِ وَ أَوْحَى اللَّهُ إِلَى الْحُورِ الْعِينِ أَنِ الْتَقِطْنَهُ فَهُنَّ يَتَهَادَيْنَهُ إِلَى يَوْمِ الْقِيَامَةِ فَرَحاً بِتَزْوِيجِ فَاطِمَةَ عَلِيّاً.

And Allah[azwj] Revealed to the Tooba tree: “Sprinkle what there is in you, from the gems, and the rubies, and the pearls!” And Allah[azwj] Revealed to the Maiden Houries to pick them upon. So, they will be gifting to each other up to the Day of Qiyamah, rejoicing at the marriage of (Syeda) Fatima[asws] to Ali[asws]’’.[329]

وَ عَنْ شُرَحْبِيلَ بْنِ سَعِيدٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى فَاطِمَةَ فِي صَبِيحَةِ عُرْسِهَا بِقَدَحٍ فِيهِ لَبَنٌ فَقَالَ اشْرَبِي فِدَاكِ أَبُوكِ ثُمَّ قَالَ لِعَلِيٍّ ع اشْرَبْ فِدَاكَ ابْنُ عَمِّكَ.

And from Shurahbeel Bin Saeed who said,

‘Rasool-Allah[saww] entered to see (Syeda) Fatima[asws] in the morning (after) her[asws] wedding, with a cup of milk. He[saww] said: ‘Drink, may your[asws] father[saww] be sacrificed for you[asws]!’ Then he[saww] said to Ali[asws]: ‘Drink, may the son[saww] of your[asws] uncle be sacrificed for you[asws]’’.[330]

وَ عَنْ شُرَحْبِيلَ بْنِ سَعِيدٍ الْأَنْصَارِيِّ قَالَ: لَمَّا كَانَتْ صَبِيحَةُ الْعُرْسِ أَصَابَ فَاطِمَةَ ع رِعْدَةٌ فَقَالَ لَهَا رَسُولُ اللَّهِ ص زَوَّجْتُكِ سَيِّداً فِي الدُّنْيَا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ.

And from Shurahbeel Bin Saeed Al Ansari who said,

~~‘When it was the morning of the wedding, Fatima[asws] was afflicted with the shivers. Rasool-Allah[saww] said: ‘I[saww] am getting you[asws] married to a chief in the world, ***and in the Hereafter he would be from the righteous ones [2:130]***~~’’.[331]

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: شَكَتْ فَاطِمَةُ ع إِلَى رَسُولِ اللَّهِ ص عَلِيّاً فَقَالَتْ يَا رَسُولَ اللَّهِ مَا يَدَعُ شَيْئاً مِنْ رِزْقِهِ إِلَّا وَزَّعَهُ بَيْنَ الْمَسَاكِينِ

~~And from Abu Ja’far[asws] having said: ‘Fatima[asws] complained to Rasool-Allah[saww] about Ali[asws]. She[asws] said: ‘O Rasool-Allah[saww]! He[asws] does not leave anything from his[asws] sustenance except he[asws] distributes it between the poor!’~~

فَقَالَ لَهَا يَا فَاطِمَةُ أَ تُسْخِطِينِي فِي أَخِي وَ ابْنِ عَمِّي إِنَّ سَخَطَهُ سَخَطِي وَ إِنَّ سَخَطِي لَسَخَطُ اللَّهِ فَقَالَتْ أَعُوذُ بِاللَّهِ مِنْ سَخَطِ اللَّهِ وَ سَخَطِ رَسُولِهِ.

~~He[saww] said to her[asws]: ‘O Fatima[asws]! Are you[asws] angering me[saww] regarding my[saww] brother[asws] and son[asws] of my[saww] uncle[as]?’ His[asws] anger is my[saww] anger, and my[saww] anger is Wrath of Allah[azwj]’. She[asws] said: ‘I[asws] seek Refuge from the Wrath of Allah[azwj] and anger of His[azwj] Rasool[saww]!’’~~ (Derogatory - (A non-Shia source)- also it’s not a Hadith)

[329] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 37 d
[330] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 37 e
[331] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 37 f

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وَ رُوِيَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ وَ اللَّهِ لَأَتَكَلَّمَنَّ بِكَلَامٍ لَا يَتَكَلَّمُ بِهِ غَيْرِي إِلَّا كَذَّابٌ وَرِثْتُ نَبِيَّ الرَّحْمَةِ وَ زَوْجَتِي خَيْرُ نِسَاءِ الْأُمَّةِ وَ أَنَا خَيْرُ الْوَصِيِّينَ.

And it is reported from Al Asbagh Bin Nubata who said,

'I heard Amir Al-Momineen[asws] saying: 'By Allah[azwj]! I[asws] shall speak with such a speech, no one will speak with it apart from me[asws] except a liar! I[asws] inherited the Prophet[saww] of the Beneficent, and my[asws] wife[asws] is best woman of the community, and I[asws] am best of the successors[asws]''.[332]

38- كا، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنِ الْبَزَنْطِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ عَلِيّاً تَزَوَّجَ فَاطِمَةَ ع عَلَى جَرْدِ بُرْدٍ وَ دِرْعٍ وَ فِرَاشٍ كَانَ مِنْ إِهَابِ كَبْشٍ.

(The book) 'Al Kafi' – The number, from Sahl Bin Al Bazanty, from Abdul Kareem Bin Amro, from Ibn Yafour who said,

'I heard Abu Abdullah[asws] saying: 'Ali[asws] married (Syeda) Fatima[asws] based upon a piece of cloak, and an armour, and a bedspread which was from the untanned skin of a ram''.[333]

39- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ زَوَّجَ رَسُولُ اللَّهِ ص فَاطِمَةَ عَلَى دِرْعٍ حُطَمِيَّةٍ يَسْوَى ثَلَاثِينَ دِرْهَماً.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr who said,

'I heard Abu Abdullah[asws] saying: 'Rasool-Allah[saww] got (Syeda) Fatima[asws] married to Ali[asws] (based upon) an arrow-breaking armour equating to thirty Dirhams''.[334]

40- كا، الكافي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: زَوَّجَ رَسُولُ اللَّهِ ص عَلِيّاً فَاطِمَةَ عَلَى دِرْعٍ حُطَمِيَّةٍ وَ كَانَ فِرَاشُهَا إِهَابَ كَبْشٍ يَجْعَلَانِ الصُّوفَ إِذَا اضْطَجَعَا تَحْتَ جُنُوبِهِمَا.

(The book) 'Al Kafi' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] got Ali[asws] and (Syeda) Fatima[asws] married based upon an arrow-breaking armour, and her[asws] bedspread was an untanned skin of a ram. They[asws] made the wool (the exterior) to be under them[asws] when they[asws] lied down''.[335]

41- كا، الكافي بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: زَوَّجَ رَسُولُ اللَّهِ ص عَلِيّاً فَاطِمَةَ عَلَى دِرْعٍ حُطَمِيَّةٍ تُسَاوِي ثَلَاثِينَ دِرْهَماً.

[332] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 37 g
[333] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 38
[334] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 39
[335] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 40

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(The book) ‘Al Kafi’ – One of our companions, from Ali Bin Al-Husayn, from Al Abbas Bin Aamir, from Abdullah Bin Abu Bukeyr,

‘From Abu Abdullah[asws] having said: ‘Rasool-Allah[saww] got Ali[asws] and (Syeda) Fatima[asws] married based upon an arrow-breaking armour equating to thirty Dirhams’’.[336]

42- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْخَزَّازِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ صَدَاقُ فَاطِمَةَ جَرْدَ بُرْدٍ حِبَرَةٍ وَ دِرْعَ حُطَمِيَّةٍ وَ كَانَ فِرَاشُهَا إِهَابَ كَبْشٍ يُلْقِيَانِهِ وَ يَفْرُشَانِهِ وَ يَنَامَانِ عَلَيْهِ.

(The book) ‘Al Kafi’ – A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed Al Khazaz, from Yunus Bin Yaqoub, from Abu Maryam Al Ansari,

‘From Abu Ja’far[asws] having said: ‘The dower of (Syeda) Fatima[asws] was a piece of cloak, and an arrow-breaking armour, and her[asws] bedspread was an untanned skin of a ram. They would cast it and spread it and sleep upon it’’.[337]

43- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ دَاوُدَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ: لَمَّا زَوَّجَ رَسُولُ اللَّهِ ص عَلِيّاً فَاطِمَةَ دَخَلَ عَلَيْهَا وَ هِيَ تَبْكِي فَقَالَ لَهَا مَا يُبْكِيكِ فَوَ اللَّهِ لَوْ كَانَ فِي أَهْلِي خَيْرٌ مِنْهُ مَا زَوَّجْتُكِهِ وَ مَا أَنَا زَوَّجْتُكِهِ وَ لَكِنَّ اللَّهَ زَوَّجَكِ وَ أَصْدَقَ عَنْكِ الْخُمُسَ مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ.

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Asbat, from Dawood, from Yaqouob Bin Shueyb who said,

‘When Rasool-Allah[saww] got Ali[asws] and (Syeda) Fatima[asws] married, he[saww] entered to see her[asws] and she[asws] was crying. He[saww] said to her[asws]: ‘What make you[asws] cry? By Allah[azwj]! Had there been anyone among my[saww] family members better than him[asws], I[asws] would not have got you[asws] married to him[asws], but Allah[azwj] has got you[asws] married and Gave the dower to you[asws], the Khums, for as long as the skies and the earth endure’’.[338]

44- كا، الكافي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ سُلَيْمَانَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فَاطِمَةَ ع قَالَتْ لِرَسُولِ اللَّهِ ص زَوَّجْتَنِي بِالْمَهْرِ الْخَسِيسِ فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا أَنَا زَوَّجْتُكِ وَ لَكِنَّ اللَّهَ زَوَّجَكِ مِنَ السَّمَاءِ وَ جَعَلَ مَهْرَكِ خُمُسَ الدُّنْيَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ.

(The book) ‘Al Kafi’ – Ali Bin Muhammad, from Abdullah Bin Is’haq, from Al-Husayn Bin Ail Bin Suleyman, from the one who narrated it,

‘From Abu Abdullah[asws] having said: ‘Fatima[asws] said to Rasool-Allah[saww]: ‘You[saww] have got me[asws] married with the small dowry!’ Rasool-Allah[saww] said to her[asws]: ‘It was not I[saww] who got you[asws] married, but Allah[azwj] got you[asws] married from the sky and Made your[asws] dower to be a fifth of the world, for as long as the skies and the earth endure’’.[339]

[336] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 41
[337] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 42
[338] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 43
[339] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 44

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45- كا عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا غَيْرَةَ فِي الْحَلَالِ بَعْدَ قَوْلِ رَسُولِ اللَّهِ ص لَا تُحْدِثَا شَيْئاً حَتَّى أَرْجِعَ إِلَيْكُمَا فَلَمَّا أَتَاهُمَا أَدْخَلَ رِجْلَيْهِ بَيْنَهُمَا فِي الْفِرَاشِ.

(The book) 'Al-Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

'From Abu Abdullah[asws] having said: 'There is no self-esteem in the Permissible after the words of Rasool-Allah[saww]: 'Do not do anything new until I[saww] return to you[asws] both'. When he[saww] came to them[asws], he[saww] inserted his[saww] leg between them[asws] in the bedspread (as a blessing)''.[340]

46- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ رَفَعَهُ قَالَ: لَمَّا زَوَّجَ رَسُولُ اللَّهِ ص فَاطِمَةَ قَالُوا بِالرِّفَاءِ وَ الْبَنِينَ قَالَ لَا بَلْ عَلَى الْخَيْرِ وَ الْبَرَكَةِ.

(The book) 'Al Kafi' – Ali, from his father, from Abu Abdullah Al Barqy, raising it, said,

'When Rasool-Allah[saww] got (Syeda) Fatima[asws] married, they said, 'With the well-being and the sons'. He[saww] said: 'No, but upon the good and the Blessings''.[341]

47- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَارَ عَنْ مُخَلَّدِ بْنِ مُوسَى عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ يَحْيَى الْيَرْبُوعِيِّ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَتَزَوَّجُ فِيكُمْ وَ أُزَوِّجُكُمْ إِلَّا فَاطِمَةَ فَإِنَّ تَزْوِيجَهَا نَزَلَ مِنَ السَّمَاءِ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Marouf, from Ibn Mahziyar, from Mukhallad Bin Musa, from Ibrahim Bin Ali, from Ali Bin Yahya Al Yarbouie, from Aban Bin Taghlib,

'From Abu Ja'far[asws] having said: 'Rasool-Allah[saww] said: '***Say: 'But rather, I am a human being like you. [18:110]***. I[saww] am marrying among you all, and I[saww] am getting you married, except for (Syeda) Fatima[asws], for her[asws] marriage descended from the sky''.[342]

48- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ مُحَمَّدِ بْنِ مَخْلَدٍ الْجُعْفِيُّ مُعَنْعَناً عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِ اللَّهِ تَعَالَى وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً قَالَ خَلَقَ اللَّهُ نُطْفَةً بَيْضَاءَ مَكْنُونَةً فَجَعَلَهَا فِي صُلْبِ آدَمَ ثُمَّ نَقَلَهَا مِنْ صُلْبِ آدَمَ إِلَى صُلْبِ شَيْثٍ وَ مِنْ صُلْبِ شَيْثٍ إِلَى صُلْبِ أَنُوشَ وَ مِنْ صُلْبِ أَنُوشَ إِلَى صُلْبِ قَيْنَانَ حَتَّى تَوَارَثَتْهَا كِرَامُ الْأَصْلَابِ فِي مُطَهَّرَاتِ الْأَرْحَامِ حَتَّى جَعَلَهَا اللَّهُ فِي صُلْبِ عَبْدِ الْمُطَّلِبِ

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Bin Makhlad Al Jufy, transmitting from Ibn Abbas,

'Regarding Words of Allah[azwj] the Exalted: ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54]***. Allah[azwj] Created a white seed, hidden. He[azwj] Made it to be in the Sulb of Adam[as]. Then He[azwj] Transferred it from the Sulb of Adam[as] to the Sulb of Shees[as], and from the Sulb of Shees[as], to the Sulb of Anush[as], and from the Sulb of Anush[as] to the Sulb of Kanaan[as], until the honourable Sulbs inherited it in the clean wombs, until Allah[azwj] Made it to be in the Sulb of Abdul Muttalib[asws].

ثُمَّ قَسَمَهَا نِصْفَيْنِ فَأَلْقَى نِصْفَهَا إِلَى صُلْبِ عَبْدِ اللَّهِ وَ نِصْفَهَا إِلَى صُلْبِ أَبِي طَالِبٍ وَ هِيَ سُلَالَةٌ تُولِدُ مِنْ عَبْدِ اللَّهِ مُحَمَّداً وَ مِنْ أَبِي طَالِبٍ عَلِيّاً عَلَيْهِمَا الصَّلَاةُ وَ السَّلَامُ

[340] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 45
[341] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 46
[342] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 47

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The He[azwj] Divided it into two halves, (one half) to the Sulb of Abdullah[asws] and (one half) to the Sulb of Abu Talib[asws], and it is a strain begetting Muhammad[saww] from Abdullah[asws], and Ali[asws] from Abu Talib[asws], may the Salawaat and the greetings be upon them[asws].

فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً وَ زَوَّجَ فَاطِمَةَ بِنْتَ مُحَمَّدٍ عَلِيّاً فَعَلِيٌّ مِنْ مُحَمَّدٍ وَ مُحَمَّدٌ مِنْ عَلِيٍّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ نَسَبٌ وَ عَلِيٌّ الصِّهْرُ.

So that is the Word of Allah[azwj] the Exalted: ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; [25:54]***. And Fatima[asws] daughter[asws] of Muhammad[saww] married Ali[asws]. So, Ali[asws] is from Muhammad[saww] and Muhammad[saww] is from Ali[asws], and Al-Hassan[asws] and Al-Husayn[asws] and (Syeda) Fatima[asws] are 'lineage', and Ali[asws] is 'marriage''.[343]

49- مِصْبَاحُ الْأَنْوَارُ، وَ كِتَابُ الْمُخْتَصَرِ، لِلْحَسَنِ بْنِ سُلَيْمَانَ نَقْلًا مِنْ كِتَابِ الْفِرْدَوْسِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَوْ لَا عَلِيٌّ لَمْ يَكُنْ لِفَاطِمَةَ كُفْوٌ.

(The books) 'Misbah Al Anwaar', and 'Kitab Al Mukhtasar' of Al-Hassan Bin Suleyman, copied from the book 'Al Firdows',

'From the Prophet[saww] having said: 'Had it not been for Ali[asws], there would not have been a match for (Syeda) Fatima[asws]''.[344]

وَ مِنْهُ رَفَعَهُ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص قَالَ لِعَلِيٍّ ع يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ زَوَّجَكَ فَاطِمَةَ وَ جَعَلَ صَدَاقَهَا الْأَرْضَ فَمَنْ مَشَى عَلَيْهَا مُبْغِضاً لَكَ مَشَى عَلَيْهَا حَرَاماً.

And from him, raising it, by his chain from Ibn Abbas,

'The Prophet[saww] said to Ali[asws]: 'O Ali[asws]! Allah[azwj] Mighty and Majestic has got you[asws] married to (Syeda) Fatima[asws], and Made the earth to be her[asws] dowry. So, the one who walks upon it being hateful to you[asws], is walking upon it unlawfully''.[345]

[343] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 48
[344] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 49 a
[345] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 5 H 49 b

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باب 6 كيفية معاشرتها مع علي ع

CHAPTER 6 – MANNER OF HER[asws] LIFE WITH ALI[asws]

1- ع، علل الشرائع الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْعَبْدِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص الْفَجْرَ ثُمَّ قَامَ بِوَجْهٍ كَئِيبٍ وَ قُمْنَا مَعَهُ حَتَّى صَارَ إِلَى مَنْزِلِ فَاطِمَةَ ع فَأَبْصَرَ عَلِيّاً نَائِماً بَيْنَ يَدَيِ الْبَابِ عَلَى الدَّقْعَاءِ فَجَلَسَ النَّبِيُّ ص فَجَعَلَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ وَ يَقُولُ قُمْ فِدَاكَ أَبِي وَ أُمِّي يَا أَبَا تُرَابٍ

(The book) 'Illal Al Sharaie' – Al Qattan, from Al Sukry, from Al-Husayn Bin Ali Al Abdy, from Abdul Aziz Bin Muslim, from Yahya Bin Abdullah, from his father, from Abu Hureyra (well-known fabricator) **who** said,

'~~Rasool-Allah[saww] prayed Salat Al Fajr (leading) us. Then he[saww] stood with a sad face, and we stood up with him[saww], until he[saww] came to the house of Fatima[asws]. He[saww] sighted Ali[asws] sleeping in front of the door upon the soil. The Prophet[saww] sat down and went on to wipe the soil from his[asws] back and saying: 'Arise! May my[saww] father[as] and my[saww] mother[as] be sacrificed for you[asws], O Abu Turab (Father of the soil)!~~'

ثُمَّ أَخَذَ بِيَدِهِ وَ دَخَلَا مَنْزِلَ فَاطِمَةَ فَمَكَثْنَا هُنَيْئَةً ثُمَّ سَمِعْنَا ضَحِكاً عَالِياً ثُمَّ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص بِوَجْهٍ مُشْرِقٍ فَقُلْنَا يَا رَسُولَ اللَّهِ دَخَلْتَ بِوَجْهٍ كَئِيبٍ وَ خَرَجْتَ بِخِلَافِهِ

~~Then he[saww] held his[asws] hand and they[asws] entered the house of Fatima[asws]. They[asws] stayed there for a while, then we heard loud laughter. Then Rasool-Allah[saww] came out with a beaming face. We said, 'O Rasool-Allah[saww]! You[saww] entered with a sad face and have come out opposite to it!~~'

فَقَالَ كَيْفَ لَا أَفْرَحُ وَ قَدْ أَصْلَحْتُ بَيْنَ اثْنَيْنِ أَحَبِّ أَهْلِ الْأَرْضِ إِلَى أَهْلِ السَّمَاءِ.

~~He[saww] said: 'How can I[saww] not be happy and I[saww] have reconciled between two most beloved people of the earth to the people of the sky~~''.[346] (Derogatory) (A non-Shia source)

2- ع، علل الشرائع الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنْ عُثْمَانَ بْنِ عِمْرَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ عَبْدِ الْعَزِيزِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: كَانَ بَيْنَ عَلِيٍّ وَ فَاطِمَةَ ع كَلَامٌ فَدَخَلَ رَسُولُ اللَّهِ ص وَ أُلْقِيَ لَهُ مِثَالٌ فَاضْطَجَعَ عَلَيْهِ فَجَاءَتْ فَاطِمَةُ ع فَاضْطَجَعَتْ مِنْ جَانِبٍ وَ جَاءَ عَلِيٌّ ع فَاضْطَجَعَ مِنْ جَانِبٍ

(The book) 'Illal Al Sharaie' – Al Qattan, from Al Sukry, from Usman Bin Imran, from Ubeydullah Bin Musa, from Abdul Aziz, from Habeeb Bin Abu Sabit who said,

'~~There was (heated) talk between Ali[asws] and Fatima[asws], so Rasool-Allah[saww] entered and a mat was cast for him[saww]. He[azwj] lied down upon it. Fatima[asws] came and lied down on one side, and Ali[asws] came and lied down on (the other) side.~~

قَالَ فَأَخَذَ رَسُولُ اللَّهِ ص يَدَ عَلِيٍّ فَوَضَعَهَا عَلَى سُرَّتِهِ وَ أَخَذَ يَدَ فَاطِمَةَ فَوَضَعَهَا عَلَى سُرَّتِهِ فَلَمْ يَزَلْ حَتَّى أَصْلَحَ بَيْنَهُمَا ثُمَّ خَرَجَ

[346] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 1

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~~He (the narrator) said, 'Rasool-Allah[saww] grabbed a hand of Ali[asws] and placed it upon his[saww] navel, and grabbed a hand of Fatima[asws] and placed it upon his[saww] navel. He[saww] did not cease until he[saww] had reconciled between the two. Then he[saww] came out.~~

فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ دَخَلْتَ وَ أَنْتَ عَلَى حَالٍ وَ خَرَجْتَ وَ نَحْنُ نَرَى الْبُشْرَى فِي وَجْهِكَ

~~It was said to him[saww], 'O Rasool-Allah[saww]! You[saww] entered and you[saww] were upon a (particular) state, and you[saww] have come out and we are seeing the smile in your[saww] face!'~~

قَالَ وَ مَا يَمْنَعُنِي وَ قَدْ أَصْلَحْتُ بَيْنَ اثْنَيْنِ أَحَبِّ مَنْ عَلَى وَجْهِ الْأَرْضِ إِلَيَّ.

~~He[saww] said: 'And what would prevent me[saww], and I[saww] have reconciled between the two most beloved ones to me[saww] upon the surface of the earth?''~~[347] (Derogatory) (A non-Shia source)

قال الصدوق رحمه الله ليس هذا الخبر عندي بمعتمد و لا هو لي بمعتقد في هذه العلة لأن عليا و فاطمة ع ما كانا ليقع بينهما كلام يحتاج رسول الله ص إلى الإصلاح بينهما لأنه ع سيد الوصيين و هي سيدة نساء العالمين مقتديان بنبي الله ص في حسن الخلق

Note: Al-Sadouq (compiler of Illal Al Sharaie) said, 'This Hadeeth is not reliable in my view, nor is it with a belief for me for this reason, because Ali[asws] and Fatima[asws], no (heated) talk occurred between them[asws] needing Rasool-Allah[saww] to reconcile between them[asws], because he[asws] is chief of the successors[asws] and she[asws] is chieftess of women of the worlds, following the Prophet[saww] of Allah[azwj] in excellent mannerisms'.

3- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنِ الْحَسَنِ بْنِ عَرَفَةَ عَنْ وَكِيعٍ عَنْ مُحَمَّدِ بْنِ إِسْرَائِيلَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي ذَرٍّ رَحْمَةُ اللَّهِ عَلَيْهِ قَالَ: كُنْتُ أَنَا وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ مُهَاجِرَيْنِ إِلَى بِلَادِ الْحَبَشَةِ فَأُهْدِيَتْ لِجَعْفَرٍ جَارِيَةٌ قِيمَتُهَا أَرْبَعَةُ آلَافِ دِرْهَمٍ فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَهْدَاهَا لِعَلِيٍّ ع تَخْدُمُهُ فَجَعَلَهَا عَلِيٌّ فِي مَنْزِلِ فَاطِمَةَ

(The book) 'Illal Al Sharaie' – My father, from Sa'ad, from Al-Hassan Bin Arafat, from Wakie, from Muhammad Bin Israel, from Abu Salih,

~~'From Abu Zarr[ra], may Allah[azwj] have Mercy upon him[ra], said, 'I[ra] and Ja'far Bin Abu Talib[asws] were emigrating to the land of Ethiopia. A slave girl was gifted to Ja'far[as], her value was four thousand Dirhams. When we arrived at Al Medina, he[as] gifted her to Ali[asws] to serve him[asws]. Ali[asws] made her to be in the house of Fatima[asws].~~

فَدَخَلَتْ فَاطِمَةُ ع يَوْماً فَنَظَرَتْ إِلَى رَأْسِ عَلِيٍّ ع فِي حَجْرِ الْجَارِيَةِ فَقَالَتْ يَا أَبَا الْحَسَنِ فَعَلْتَهَا فَقَالَ لَا وَ اللَّهِ يَا بِنْتَ مُحَمَّدٍ مَا فَعَلْتُ شَيْئاً فَمَا الَّذِي تُرِيدِينَ قَالَتْ تَأْذَنُ لِي فِي الْمَصِيرِ إِلَى مَنْزِلِ أَبِي رَسُولِ اللَّهِ ص فَقَالَ لَهَا قَدْ أَذِنْتُ لَكِ

~~One day Fatima[asws] entered and looked at the head of Ali[asws] being in the lap of the slave girl. She[asws] said: 'O Abu Al Hassan[asws]! You[asws] have done it?' He[asws] said: 'No, by Allah[azwj], O daughter[asws] of Rasool Allah[saww]! I[asws] have not done anything. So, what is that which you~~

[347] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 2

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want?' She[asws] said: 'Will you[asws] permit me to go to the house of my[asws] father[saww], Rasool-Allah[saww]?' He[asws] said to her[asws]: 'I[asws] have permitted to you[asws]'.

فَتَجَلَّلَتْ بِجَلَالِهَا وَ تَبَرْقَعَتْ بِبُرْقُعِهَا وَ أَرَادَتِ النَّبِيَّ ص فَهَبَطَ جَبْرَئِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ هَذِهِ فَاطِمَةُ قَدْ أَقْبَلَتْ تَشْكُو عَلِيّاً فَلَا تَقْبَلْ مِنْهَا فِي عَلِيٍّ شَيْئاً

She[asws] covered with her[asws] covering and veiled with her[asws] veil and intended the Prophet[saww]. Jibraeel[as] came down and said: 'O Muhammad[saww]! Allah[azwj] Conveys the greetings to you[saww] and Says: "This is Fatima[asws] coming over complaining to you[saww] about Ali[asws], so do not accept anything from her[asws] regarding Ali[asws]"'.

فَدَخَلَتْ فَاطِمَةُ فَقَالَ لَهَا رَسُولُ اللَّهِ ص جِئْتِ تَشْكِينَ عَلِيّاً قَالَتْ إِي وَ رَبِّ الْكَعْبَةِ فَقَالَ لَهَا ارْجِعِي إِلَيْهِ فَقُولِي لَهُ رَغِمَ أَنْفِي لِرِضَاكَ

Fatima[asws] entered. Rasool-Allah[saww] said to her[asws]: 'You[asws] have come to complain about Ali[asws]?' She[asws] said, 'Yes, by the Lord[azwj] of Kaaba!' He[saww] said to her[asws]: 'Return to him[asws] and say to him[asws]: 'My[asws] nose is rubbed to your[asws] pleasure''.

فَرَجَعَتْ إِلَى عَلِيٍّ ع فَقَالَتْ لَهُ يَا أَبَا الْحَسَنِ رَغِمَ أَنْفِي لِرِضَاكَ تَقُولُهَا ثَلَاثاً

She[asws] returned to Ali[asws]. She[asws] said to him[asws]: 'O Abu Al Hassan[asws]! My[asws] nose is rubbed to your[asws] pleasure'. She[asws] said it thrice.

فَقَالَ لَهَا عَلِيٌّ شَكَوْتِنِي إِلَى خَلِيلِي وَ حَبِيبِي رَسُولِ اللَّهِ ص وَا سَوْأَتَاهْ مِنْ رَسُولِ اللَّهِ ص أُشْهِدُ اللَّهَ يَا فَاطِمَةُ أَنَّ الْجَارِيَةَ حُرَّةٌ لِوَجْهِ اللَّهِ وَ أَنَّ الْأَرْبَعَمِائَةِ دِرْهَمٍ الَّتِي فَضَلَتْ مِنْ عَطَائِي صَدَقَةٌ عَلَى فُقَرَاءِ أَهْلِ الْمَدِينَةِ

Ali[asws] said to her[asws]: 'You[asws] complained about me[asws] to my[asws] friend and my[asws] beloved Rasool-Allah[saww]? Oh the evil of it from (facing) Rasool-Allah[saww]! I keep Allah[azwj] as Witness, O Fatima[asws], that the slave girl is hereby free for the Face of Allah[azwj], and the four hundred Dirhams which are remaining from my[asws] stipend is a charity upon the poor people of Al Medina''.

ثُمَّ تَلَبَّسَ وَ انْتَعَلَ وَ أَرَادَ النَّبِيَّ ص فَهَبَطَ جَبْرَئِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ قُلْ لِعَلِيٍّ قَدْ أَعْطَيْتُكَ الْجَنَّةَ بِعِتْقِكَ الْجَارِيَةَ فِي رِضَى فَاطِمَةَ وَ النَّارَ بِالْأَرْبَعِمِائَةِ دِرْهَمٍ الَّتِي تَصَدَّقْتَ بِهَا فَأَدْخِلِ الْجَنَّةَ مَنْ شِئْتَ بِرَحْمَتِي وَ أَخْرِجْ مِنَ النَّارِ مَنْ شِئْتَ بِعَفْوِي

Then he[asws] dressed up and wore the slippers and intended the Prophet[saww]. Jibraeel[as] came down and said: 'O Muhammad[saww]! Allah[azwj] Conveys the Greetings to you[asws] and Says to you[saww]: "Say to Ali[asws]: 'I[azwj] have Given you[asws] the Paradise due to your[asws] freeing the slave girl for the pleasure of Fatima[asws], and the Fire due to the four hundred Dirhams which you[asws] have given charity with. So, enter the Paradise the one you[asws] so desire to by My[azwj] Mercy, and extract from the Fire the one you[asws] so desire to by My[azwj] Pardon!"'

فَعِنْدَهَا قَالَ عَلِيٌّ ع أَنَا قَسِيمُ اللَّهِ بَيْنَ الْجَنَّةِ وَ النَّارِ.

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During it, Ali[asws] said: 'I[asws] am the distributor of Allah[azwj] between the Paradise and the Fire''.[348] (Derogatory – First of all, Abu Zarr[ra] did not emigrate to Ethiopia. This is a clear fabrication)

4- قب، المناقب لابن شهرآشوب لَمَّا انْصَرَفَتْ فَاطِمَةُ مِنْ عِنْدِ أَبِي بَكْرٍ أَقْبَلَتْ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَتْ لَهُ يَا ابْنَ أَبِي طَالِبٍ اشْتَمَلْتَ شِيمَةَ الْجَنِينِ وَ قَعَدْتَ حُجْرَةَ الظَّنِينِ فَنَقَضْتَ قَادِمَةَ الْأَجْدَلِ فَخَانَكَ رِيشُ الْأَعْزَلِ أَضْرَعْتَ خَدَّكَ يَوْمَ أَضَعْتَ حِدَّكَ افْتَرَسْتَ الذِّئَابَ وَ افْتَرَشْتَ التُّرَابَ مَا كَفَفْتَ قَائِلًا وَ لَا أَغْنَيْتَ بَاطِلًا

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

'When Fatima[asws] left from the presence of Abu Bakr, she[asws] came to Amir Al Momineen[asws]. She[asws] said to him[asws]: 'O son[asws] of Abu Talib[asws]! I[asws] collected the umbilical cord of the foetus, and sat in the chamber of the despicable one, so the twisted one fell in advance. The covering of feathers betrayed you[asws]. Your[asws] cheek was humbled on the day you[asws] lost your[asws] efforts. The wolves have prayed, and the dust has been spread. You[asws] have neither ceased speaking nor availed a falsehood.

هَذَا ابْنُ أَبِي قُحَافَةَ يَبْتَزُّنِي نُحَيْلَةَ أَبِي وَ بُلَيْغَةَ ابْنِي وَ اللَّهِ لَقَدْ أَجْهَرَ فِي خِصَامِي وَ أَلْفَيْتُهُ أَلَدَّ فِي كَلَامِي حَتَّى مَنَعَتْنِي الْقَيْلَةُ نَصْرَهَا وَ الْمُهَاجِرَةُ وَصْلَهَا وَ غَضَّتِ الْجَمَاعَةُ دُونِي طَرْفَهَا

This Ibn Qohafa (Abu Bakr) has robbed me[asws] the claim of my[saww] father[saww] and inheritance of my[asws] sons[asws]. By Allah[azwj]! He was loud in disputing me[asws] and vehemently fended off my[asws] speech to the extent that the double-talkers (Helpers) prevented me[asws] their help and the Emigrants of their connection, and the community closed their eyes besides me[asws].

فَلَا دَافِعَ وَ لَا مَانِعَ خَرَجْتُ كَاظِمَةً وَ عُدْتُ رَاغِمَةً وَ لَا خِيَارَ لِي لَيْتَنِي مِتُّ قَبْلَ هِينَتِي وَ دُونَ زَلَّتِي عَذِيرِيَ اللَّهُ مِنْكَ عَادِياً وَ مِنْكَ حَامِياً وَيْلَايَ فِي كُلِّ شَارِقٍ وَيْلَايَ مَاتَ الْعَمَدُ وَ وَهَنَتِ الْعَضُدُ وَ شَكْوَايَ إِلَى أَبِي وَ عُدْوَايَ إِلَى رَبِّي اللَّهُمَّ أَنْتَ أَشَدُّ قُوَّةً

So there was neither any defence nor any preventer. I[asws] came out in rage and returned crying, humiliated, and there is no choice for me[asws]. If only I[asws] had died before my[asws] indignity, and besides my[asws] stumble! Allah[azwj] is my[asws] excuse. From you[asws] is the help and from you[asws] is protection. My[asws] woe is in every direction! My[asws] woe! The backbone (Rasool-Allah[saww]) has died, and the forearm is weakened, and my[asws] complaint is to my[asws] father[saww], and my[asws] supplication is to my[asws] Lord[azwj]. O Allah[azwj]! You[azwj] are of most Intense strength!'

فَأَجَابَهَا أَمِيرُ الْمُؤْمِنِينَ لَا وَيْلَ لَكِ بَلِ الْوَيْلُ لِشَانِئِكِ نَهْنِهِي عَنْ وَجْدِكِ يَا بُنَيَّةَ الصَّفْوَةِ وَ بَقِيَّةَ النُّبُوَّةِ فَمَا وَنَيْتُ عَنْ دِينِي وَ لَا أَخْطَأْتُ مَقْدُورِي

Amir Al Momineen[asws] answered her[asws]: 'There is no woe for you[asws], but the woe is for your[asws] adversaries. My[asws] sobbing is for your[asws] feelings, O daughter[asws] of the elite, and remainder of the Prophet-hood! I[asws] have neither weakened in my[asws] religion nor am I[asws] mistaken in my[asws] evaluation.

[348] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 3

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فَإِنْ كُنْتِ تُرِيدِينَ الْبُلْغَةَ فَرِزْقُكِ مَضْمُونٌ وَ كَفِيلُكِ مَأْمُونٌ وَ مَا أُعِدَّ لَكِ خَيْرٌ مِمَّا قُطِعَ عَنْكِ فَاحْتَسِبِي اللَّهَ فَقَالَتْ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ.

So, if you[asws] were wanting the life's needs, then your[asws] sustenance is guaranteed, and your[asws] Guarantor is reliable, and what has been prepared for you[asws] is better than what has been cut off from you[asws], so suffice with Allah[azwj]'. She[asws] said: 'Allah[azwj] is sufficient for me[asws] and is the best Protector''.[349] (A non-Shia source)

5- قب، المناقب لابن شهرآشوب مَعْقِلُ بْنُ يَسَارٍ وَ أَبُو قُبَيْلٍ وَ ابْنُ إِسْحَاقَ وَ حَبِيبُ بْنُ أَبِي ثَابِتٍ وَ عِمْرَانُ بْنُ الْحُصَيْنِ وَ ابْنُ غَسَّانَ وَ الْبَاقِرُ ع مَعَ اخْتِلَافِ الرِّوَايَاتِ وَ اتِّفَاقِ الْمَعْنَى أَنَّ النِّسْوَةَ قُلْنَ يَا بِنْتَ رَسُولِ اللَّهِ خَطَبَكِ فُلَانٌ وَ فُلَانٌ فَرَدَّهُمْ أَبُوكِ وَ زَوَّجَكِ عَائِلًا

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ma'qil Bin Yasaar, and Abu Qubeyl, and Ibn Is'haq, and Habeeb Bin Abu Sabit, and Imran Bin Al-Husayn, and Ibn Gassan,

'And Al-Baqir[asws] along with different reports and concordant meaning: 'The women said, 'O daughter[asws] of Rasool-Allah[saww]! So and so, and so and so had proposed for you[asws] but your[asws] father[saww] rejected them, and got you[asws] married to a destitute'.

فَدَخَلَ رَسُولُ اللَّهِ ص فَقَالَتْ يَا رَسُولَ اللَّهِ زَوَّجْتَنِي عَائِلًا

Rasool-Allah[saww] entered. She[asws] said: 'O Rasool-Allah[saww]! You[asws] got me[asws] married to a destitute!'

فَهَزَّ رَسُولُ اللَّهِ ص بِيَدِهِ مِعْصَمَهَا وَ قَالَ لَا يَا فَاطِمَةُ وَ لَكِنْ زَوَّجْتُكِ أَقْدَمَهُمْ سِلْماً وَ أَكْثَرَهُمْ عِلْماً وَ أَعْظَمَهُمْ حِلْماً أَ مَا عَلِمْتِ يَا فَاطِمَةُ أَنَّهُ أَخِي فِي الدُّنْيَا وَ الْآخِرَةِ فَضَحِكَتْ وَ قَالَتْ رَضِيتُ يَا رَسُولَ اللَّهِ.

Rasool-Allah[saww] shook her[asws] wrist with his[saww] hand and said: 'No, O Fatima[asws], but I[saww] have got you[asws] married to their most advanced in Al Islam, and their most abundance in knowledge, and their mightiest in forbearance. Don't you[asws] know, O Fatima[asws], he[asws] is my[saww] brother[asws] in the world and the Hereafter?' She[asws] laughed and said: 'I[asws] am pleased, O Rasool-Allah[saww]!''[350]

وَ فِي رِوَايَةِ أَبِي قُبَيْلٍ لَمْ أُزَوِّجْكِ حَتَّى أَمَرَنِي جَبْرَئِيلُ.

And in a report of Abu Qubeyl: 'I[saww] did not get you[asws] married until Jibraeel[as] had instructed me[saww] so''.[351]

وَ فِي رِوَايَةِ عِمْرَانَ بْنِ الْحُصَيْنِ وَ حَبِيبِ بْنِ أَبِي ثَابِتٍ أَمَا إِنِّي قَدْ زَوَّجْتُكِ خَيْرَ مَنْ أَعْلَمُ.

And in a report of Imran Bin Al-Huseyn, and Habeeb Bin Abu Sabit: 'But I[saww] have got you[asws] married to the best one I[saww] know of''.

[349] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 4
[350] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 5 a
[351] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 5 b

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وَ فِي رِوَايَةِ ابْنِ غَسَّانَ زَوَّجْتُكِ خَيْرَهُمْ.

And in a report of Ibn Gassan: 'I[saww] got you[asws] married to their best one''.[352]

وَ فِي كِتَابِ ابْنِ شَاهِينَ عَبْدِ الرَّزَّاقِ عَنْ مُعَمَّرٍ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ قَالَ النَّبِيُّ ص أَنْكَحْتُكِ أَحَبَّ أَهْلِي إِلَيَّ.

And in the book of Ibn Shaheen Abdul Razzaq, from Muammar, from Ayoub, from Ikrimah (Bin Abu Jahl[la]),

'The Prophet[saww] said: 'I[saww] got you[asws] married to the most beloved of my[saww] family members to me[saww]''.[353]

6- فض، كتاب الروضة يل، الفضائل لابن شاذان عَنِ ابْنِ عَبَّاسٍ يَرْفَعُهُ إِلَى سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهِ عَنْهُ قَالَ: كُنْتُ وَاقِفاً بَيْنَ يَدَيْ رَسُولِ اللَّهِ أَسْكُبُ الْمَاءَ عَلَى يَدَيْهِ إِذَا دَخَلَتْ فَاطِمَةُ وَ هِيَ تَبْكِي فَوَضَعَ النَّبِيُّ ص يَدَهُ عَلَى رَأْسِهَا وَ قَالَ مَا يُبْكِيكِ لَا أَبْكَى اللَّهُ عَيْنَيْكِ يَا حُورِيَّةُ

(The books) 'Kitab Al Rowza', (and) 'Al Fazaail' of Ibn Shazaan, from Ibn Abbas, raising it to,

'Salman Al-Farsi[ra], may Allah[azwj] be Pleased with him[ra], said, 'I[ra] was standing in front of Rasool-Allah[saww] pouring the water upon his[saww] hands, when (Syeda) Fatima[asws] entered, and she[asws] was crying. The Prophet[saww] placed his[saww] hand upon her[asws] hand and said: 'What makes you[asws] cry? May Allah[azwj] not Make your[asws] eyes to cry, O Hourie!'

قَالَتْ مَرَرْتُ عَلَى مَلَإٍ مِنْ نِسَاءِ قُرَيْشٍ وَ هُنَّ مُخَضَّبَاتٌ فَلَمَّا نَظَرْنَ إِلَيَّ وَقَعُوا فِيَّ وَ فِي ابْنِ عَمِّي فَقَالَ لَهَا وَ مَا سَمِعْتِ مِنْهُنَّ

She[asws] said: 'I[asws] passed by an assembly of the women of Qureysh and they had dyed (their hair). When they looked at me[asws], they talked badly regarding me[asws] and regarding the son[asws] of my[saww] uncle[as]'. He[saww] said: 'What did you[asws] hear from them?'

قَالَتْ قُلْنَ كَانَ قَدْ عَزَّ عَلَى مُحَمَّدٍ أَنْ يُزَوِّجَ ابْنَتَهُ مِنْ رَجُلٍ فَقِيرِ قُرَيْشٍ وَ أَقَلِّهِمْ مَالًا

She[asws] said: 'They said, 'We used to honour Muhammad[saww], then he[saww] married his[saww] daughter[asws] to a poor man of Qureysh and their least of wealth'.

فَقَالَ لَهَا وَ اللَّهِ يَا بُنَيَّةِ مَا زَوَّجْتُكِ وَ لَكِنَّ اللَّهَ زَوَّجَكِ مِنْ عَلِيٍّ فَكَانَ بَدْؤُهُ مِنْهُ وَ ذَلِكِ أَنَّهُ خَطَبَكِ فُلَانٌ وَ فُلَانٌ فَعِنْدَ ذَلِكِ جَعَلْتُ أَمْرَكِ إِلَى اللَّهِ تَعَالَى وَ أَمْسَكْتُ عَنِ النَّاسِ

He[saww] said to her[asws]: 'By Allah[azwj], O daughter[asws]! I[saww] did not get you[asws] married, but Allah[azwj] got you[asws] married to Ali[asws]! They distanced from him[asws], and that is because so and so, and so and so had proposed for you[asws], so during that, I[saww] made your[asws] matter to be up to Allah[azwj] the Exalted, and I[saww] held back from the people.

فَبَيْنَا صَلَّيْتُ يَوْمَ الْجُمُعَةِ صَلَاةَ الْفَجْرِ إِذْ سَمِعْتُ حَفِيفَ الْمَلَائِكَةِ وَ إِذَا بِحَبِيبِي جَبْرَئِيلَ وَ مَعَهُ سَبْعُونَ صَفّاً مِنَ الْمَلَائِكَةِ مُتَوَّجِينَ مُقَرَّطِينَ مُدَمْلِجِينَ فَقُلْتُ مَا هَذِهِ الْقَعْقَعَةُ مِنَ السَّمَاءِ يَا أَخِي جَبْرَئِيلُ

[352] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 5 c
[353] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 5 d

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While I[asws] prayed Salat on the day of Friday Al-Fajr Salat, when I[saww] heard the swish of the Angels, and there was my[saww] beloved Jibraeel[as], and with him[as] were seven rows from the Angels, crowned, wearing earrings, robed'. I[saww] said: 'What is this clatter in the sky, O my[saww] brother[as] Jibraeel[as]?'

فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ اطَّلَعَ إِلَى الْأَرْضِ اطِّلَاعَةً فَاخْتَارَ مِنْهَا مِنَ الرِّجَالِ عَلِيّاً ع وَ مِنَ النِّسَاءِ فَاطِمَةَ ع فَزَوَّجَ فَاطِمَةَ مِنْ عَلِيٍّ

He[as] said: 'O Muhammad[saww]! Allah[azwj] Mighty and Majestic Noticed to the earth with a notice, so He[azwj] Chose Ali[asws] from the men and (Syeda) Fatima[asws] from the women. So, He[azwj] got Fatima[asws] married to Ali[asws]''.

فَرَفَعَتْ رَأْسَهَا وَ تَبَسَّمَتْ بَعْدَ بُكَائِهَا وَ قَالَتْ رَضِيتُ بِمَا رَضِيَ اللَّهُ وَ رَسُولُهُ فَقَالَ ص أَ لَا أَزِيدُكِ يَا فَاطِمَةُ فِي عَلِيٍّ رَغْبَةً قَالَتْ بَلَى

She[asws] raised her[asws] head and smiled after her crying and said: 'I[asws] am pleased with whatever Allah[azwj] and His[azwj] Rasool[saww] are pleased with'. He[saww] said: 'Shall I[saww] increase the desire for you[asws] regarding Ali[asws], O Fatima[asws]?' She[asws] said: 'Yes'.

قَالَ لَا يَرِدُ عَلَى اللَّهِ عَزَّ وَ جَلَّ رُكْبَانٌ أَكْرَمُ مِنَّا أَرْبَعَةٌ أَخِي صَالِحٌ عَلَى نَاقَتِهِ وَ عَمِّي حَمْزَةُ عَلَى نَاقَتِيَ الْعَضْبَاءِ وَ أَنَا عَلَى الْبُرَاقِ وَ بَعْلُكِ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ

He[saww] said: 'No riders would return to Allah[azwj] Mighty and Majestic more honourable than us four – my[saww] brother[as] Salih[as] being upon his[as] she-camel, and my[saww] uncle[as] Hamza[asws] being upon my[saww] she-camel Al Azba'a, and I[saww] being upon Al Buraq, and your[asws] husband[asws] Ali Bin Abu Talib[asws] being upon a she-camel from the she-camels of Paradise'.

فَقَالَتْ صِفْ لِيَ النَّاقَةَ مِنْ أَيِّ شَيْءٍ خُلِقَتْ قَالَ نَاقَةٌ خُلِقَتْ مِنْ نُورِ اللَّهِ عَزَّ وَ جَلَّ مُدَبَّجَةُ الْجَنْبَيْنِ صَفْرَاءُ حَمْرَاءُ الرَّأْسِ سَوْدَاءُ الْحَدَقِ قَوَائِمُهَا مِنَ الذَّهَبِ خِطَامُهَا مِنَ اللُّؤْلُؤِ الرَّطْبِ عَيْنَاهَا مِنَ الْيَاقُوتِ وَ بَطْنُهَا مِنَ الزَّبَرْجَدِ الْأَخْضَرِ عَلَيْهَا قُبَّةٌ مِنْ لُؤْلُؤَةٍ بَيْضَاءَ يُرَى بَاطِنُهَا مِنْ ظَاهِرِهَا وَ ظَاهِرُهَا مِنْ بَاطِنِهَا

She[asws] said: 'Describe the she-camel to me[asws], from which thing is it created?' He[saww] said: 'A she-camel created from Noor of Allah[azwj] Mighty and Majestic, brocaded in the two sides in yellow, red head, black eyes, its legs are of god, its rein is from wet pearls, its eyes are from sapphire, and its belly is from green emeralds. Upon it is a dome of white pearls. Its inside can be seen from its outside, and its outside from its inside.

خُلِقَتْ مِنْ عَفْوِ اللَّهِ عَزَّ وَ جَلَ تِلْكِ النَّاقَةُ مِنْ نُوقِ اللَّهِ لَهَا سَبْعُونَ أَلْفَ رُكْناً بَيْنَ الرُّكْنِ وَ الرُّكْنِ سَبْعُونَ أَلْفَ مَلَكٍ يُسَبِّحُونَ اللَّهَ عَزَّ وَ جَلَّ بِأَنْوَاعِ التَّسْبِيحِ لَا يَمُرُّ عَلَى مَلَإٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَنْ هَذَا الْعَبْدُ مَا أَكْرَمَهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَ تَرَاهُ نَبِيّاً مُرْسَلًا أَوْ مَلَكاً مُقَرَّباً أَوْ حَامِلَ عَرْشٍ أَوْ حَامِلَ كُرْسِيٍّ

It has been created from the Pardon of Allah[azwj] Mighty and Majestic. That she-camel is from the she-camels of Allah[azwj]. For her are seventy thousand corners. Between the corner and the corner are seventy thousand Angels glorifying Allah[azwj] Mighty and Majestic with a variety of glorifications. He[asws] will not pass by any assembly from the Angels except they would said, 'Who is this servant? How prestigious is he[asws] to Allah[azwj] Mighty and Majestic! Do you view he[asws] is a Messenger[as] Prophet[as], or an Angel of Proximity, or a bearer of the Throne, or a bearer of the Chair?'

فَيُنَادِي مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيُّهَا النَّاسُ لَيْسَ هَذَا بِنَبِيٍّ مُرْسَلٍ وَ لَا مَلَكٍ مُقَرَّبٍ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ

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A caller will call out from the interior of the Throne: "O you people! This is neither a Messenger[as] Prophet[as], nor an Angel of Proximity! This is Ali[asws] Bin Abu Talib[asws], may the Salawaat of Allah[azwj] and His[azwj] Greetings be upon him[asws]!'

فَيَبْدُرُونَ رِجَالًا رِجَالًا فَيَقُولُونَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجِعُونَ حَدَّثُونَا فَلَمْ نُصَدِّقْ وَ نَصَحُونَا فَلَمْ نَقْبَلْ وَ الَّذِينَ يُحِبُّونَهُ تَعَلَّقُوا بِالْعُرْوَةِ الْوُثْقَى كَذَلِكَ يَنْجُونَ فِي الْآخِرَةِ يَا فَاطِمَةُ أَ لَا أَزِيدُكِ فِي عَلِيٍّ رَغْبَةً قَالَتْ زِدْنِي يَا أَبَتَاهْ

He[asws] would go around man by man, and they would be saying, 'We are from Allah[azwj] and are returning to Him[azwj]!' He[asws] narrated to us but we did not ratify, and we were advised but we did not accept. By the One[azwj] Loving him[asws]! Attach with the Firmest Handhold!' Like that, they would be rescued in the Hereafter, O Fatima[asws]! Shall I[saww] increase you[asws] in desire regarding Ali[asws]?' She[asws] said: 'Increase for me[asws], O father[saww]!'

قَالَ النَّبِيُّ ص إِنَّ عَلِيّاً أَكْرَمُ عَلَى اللَّهِ مِنْ هَارُونَ لِأَنَّ هَارُونَ أَغْضَبَ مُوسَى وَ عَلِيٌّ لَمْ يُغْضِبْنِي قَطُّ وَ الَّذِي بَعَثَ أَبَاكِ بِالْحَقِّ نَبِيّاً مَا غَضِبْتُ عَلَيْهِ يَوْماً قَطُّ وَ مَا نَظَرْتُ فِي وَجْهِ عَلِيٍّ إِلَّا ذَهَبَ الْغَضَبُ عَنِّي يَا فَاطِمَةُ أَ لَا أَزِيدُكِ فِي عَلِيٍّ رَغْبَةً قَالَتْ زِدْنِي يَا نَبِيَّ اللَّهِ

The Prophet[saww] said: 'Ali[asws] is more honourable to Allah[azwj] than Haroun[as], because Haroun[as] hand angered Musa[as], and Ali[asws] has not angered me[saww] at all. By the One[azwj] who Sent your[asws] father[saww] with the truth as a Prophet[saww]! I[saww] have not been angry upon him[asws] even for one day at all, and I[saww] have not looked into the face of Ali[asws] except and the anger went away from me[saww]. O Fatima[asws]! Shall I[saww] increase you[asws] in the desire regarding Ali[asws]?' She[asws] said: 'Increase for me[asws], O Prophet[saww] of Allah[azwj]!'

قَالَ هَبَطَ عَلَيَّ جَبْرَئِيلُ وَ قَالَ يَا مُحَمَّدُ اقْرَأْ عَلِيّاً مِنَ السَّلَامِ السَّلَامَ

He[saww] said: 'Jibraeel[as] came down unto me[saww] and said: 'O Muhammad[saww]! Convey the greetings to Ali[asws] from 'Al-Salaam' (The Grantor of Peace)!'

فَقَامَتْ وَ قَالَتْ فَاطِمَةُ ع رَضِيتُ بِاللَّهِ رَبّاً وَ بِكَ يَا أَبَتَاهْ نَبِيّاً وَ بِابْنِ عَمِّي بَعْلًا وَ وَلِيّاً.

Fatima[asws] stood up and said: 'I[asws] am pleased with Allah[azwj] as Lord[azwj], and with you[saww], O father[saww], as Prophet[saww], and with the son[asws] of my[asws] uncle[as] as husband[asws] and guardian[asws]''.[354]

7- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَحْتَطِبُ وَ يَسْتَقِي وَ يَكْنُسُ وَ كَانَتْ فَاطِمَةُ ع تَطْحَنُ وَ تَعْجِنُ وَ تَخْبِزُ.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah[asws] having said: 'Amir Al-Momineen[asws] used to gather firewood, and draw water, and sweep (the house), and (Syeda) Fatima[asws] would grind the mill, and knead (the flour) and make bread''.[355]

[354] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 6
[355] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 7

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8- ما، الأمالي للشيخ الطوسي الْحُسَيْنُ عَنِ ابْنِ وَهْبَانَ عَنْ عَلِيِّ بْنِ حُبَيْشٍ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ الْحُسَيْنِ بْنِ أَبِي غُنْدَرٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى رَسُولِ اللَّهِ ص قُلْ لِفَاطِمَةَ لَا تَعْصِي عَلِيّاً فَإِنَّهُ إِنْ غَضِبَ غَضِبْتُ لِغَضَبِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn, from Ibn Wahban, from Ali Bin Hubeysh, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan, from Al-Husayn Bin Abu Undar, from Abu Yafour,

'From Abu Abdullah[asws] having said: 'Allah[azwj] the Exalted Revealed to Rasool-Allah[saww]: "Say to (Syeda) Fatima[asws]: 'Do not disobey Ali[asws], for if he[asws] is angered, I[azwj] will be Wrathful to his[asws] anger!"'[356]

9- وَ فِي الدِّيوَانِ الْمَنْسُوبَةِ أَبْيَاتُهَا إِلَى أَمِيرِ الْمُؤْمِنِينَ، أَنَّهُ قَالَ فِي مَرَضِهِ مُخَاطِباً لِفَاطِمَةَ مَا رُوِيَ عَنْ أَبِي الْعَلَاءِ الْحَسَنِ الْعَطَّارِ عَنِ الْحَسَنِ الْمُقْرِي عَنْ أَبِي عَبْدِ اللَّهِ الْحَافِظِ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْمُقْرِي عَنْ زَيْدِ بْنِ مُسْكَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَلَوِي أَنَّهُ ع أَنْشَدَ هَذِهِ الْأَبْيَاتَ وَ هُوَ مَحْمُومٌ يَرْثِي فَاطِمَةَ ع

وَ إِنَّ حَيَاتِي مِنْكِ يَا بِنْتَ أَحْمَدَ ... بِإِظْهَارِ مَا أَخْفَيْتُهُ لَشَدِيدٌ
وَ لَكِنْ لِأَمْرِ اللَّهِ تَعْنُو رِقَابُنَا ... وَ لَيْسَ عَلَى أَمْرِ الْإِلَهِ جَلِيدٌ
أَ تُصْرِعُنِي الْحُمَّى لَدَيْكِ وَ أَشْتَكِي ... إِلَيْكِ وَ مَا لِي فِي الرِّجَالِ نَدِيدٌ
أُصِرُّ عَلَى صَبْرٍ وَ أَقْوَى عَلَى مُنًى ... إِذَا صَبْرُ حَوَّارِ الرِّجَالِ بَعِيدٌ
وَ فِي هَذِهِ الْحُمَّى دَلِيلٌ بِأَنَّهَا ... لِمَوْتِ الْبَرَايَا قَائِدٌ وَ بَرِيدٌ

9- وَ فِي الدِّيوَانِ الْمَنْسُوبَةِ أَبْيَاتُهَا إِلَى أَمِيرِ الْمُؤْمِنِينَ، أَنَّهُ قَالَ فِي مَرَضِهِ مُخَاطِباً لِفَاطِمَةَ مَا رُوِيَ عَنْ أَبِي الْعَلَاءِ الْحَسَنِ الْعَطَّارِ عَنِ الْحَسَنِ الْمُقْرِي عَنْ أَبِي عَبْدِ اللَّهِ الْحَافِظِ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْمُقْرِي عَنْ زَيْدِ بْنِ مُسْكَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَلَوِي أَنَّهُ ع أَنْشَدَ هَذِهِ الْأَبْيَاتَ وَ هُوَ مَحْمُومٌ يَرْثِي فَاطِمَةَ ع

وَ إِنَّ حَيَاتِي مِنْكِ يَا بِنْتَ أَحْمَدَ ... بِإِظْهَارِ مَا أَخْفَيْتُهُ لَشَدِيدٌ
وَ لَكِنْ لِأَمْرِ اللَّهِ تَعْنُو رِقَابُنَا ... وَ لَيْسَ عَلَى أَمْرِ الْإِلَهِ جَلِيدٌ
أَ تُصْرِعُنِي الْحُمَّى لَدَيْكِ وَ أَشْتَكِي ... إِلَيْكِ وَ مَا لِي فِي الرِّجَالِ نَدِيدٌ
أُصِرُّ عَلَى صَبْرٍ وَ أَقْوَى عَلَى مُنًى ... إِذَا صَبْرُ حَوَّارِ الرِّجَالِ بَعِيدٌ
وَ فِي هَذِهِ الْحُمَّى دَلِيلٌ بِأَنَّهَا ... لِمَوْتِ الْبَرَايَا قَائِدٌ وَ بَرِيدٌ

And in 'Al Diwaan', its couplets are attributed to Amir Al-Momineen[asws]. He[asws] had said during his[asws] illness addressing to (Syeda) Fatima[asws], what is reported from Abu Al A'ala Al-Hassan Al Attar, from Al-Hassan Al Muqry, from Abu Abdullah Al Hafiz, from Ali Bin Ahmad Al Muqry, from Zayd Bin Muskan, from Ubeydullah Bin Muhammad Bin Al Balwy,

'He[asws] prosed these couplets and he[asws] was saddened, eulogising Fatima[asws]: '*And my[asws] life is from you[asws], O daughter[asws] of Ahmad[saww], by my[asws] revealing what difficulties what you[asws] had concealed, but for the Command of Allah[azwj] our necks are stabbed, and there isn't endurance upon the Command of God[azwj]. Are you hitting me[asws] the fever from You[azwj] and I[asws] am complaining to You[azwj], and there is no peer for me[asws] among the men. I[asws] am persistent upon the patience and stronger upon death, when the patience of the people is*

[356] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 8

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remote, and in this fever, there is evidence that it is the freedom of death, leading and sending''.[357]

10- دَعَوَاتُ الرَّاوَنْدِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: أَصَابَتْ عَلِيّاً ع شِدَّةٌ فَأَتَتْ فَاطِمَةُ ع رَسُولَ اللَّهِ ص فَدَقَّتِ الْبَابَ فَقَالَ أَسْمَعُ حِسَّ حَبِيبِي بِالْبَابِ يَا أُمَّ أَيْمَنَ قُومِي وَ انْظُرِي فَفَتَحَتْ لَهَا الْبَابَ فَدَخَلَتْ

(The book) 'Da'waat' of Al Rawandy, from Suweyd Bin Gafala who said,

'Ali[asws] was afflicted with difficulty, so (Syeda) Fatima[asws] came to Rasool-Allah[saww]. She[asws] knocked the door. He[saww] said: 'I[saww] hear the hiss of my[saww] beloved at the door. O Umm Ayman! Arise and look!' She opened the door for her[asws]. She[asws] entered.

فَقَالَ ص لَقَدْ جِئْتِنَا فِي وَقْتٍ مَا كُنْتِ تَأْتِينَا فِي مِثْلِهِ فَقَالَتْ فَاطِمَةُ يَا رَسُولَ اللَّهِ ص مَا طَعَامُ الْمَلَائِكَةِ عِنْدَ رَبِّنَا فَقَالَ التَّحْمِيدُ

He[saww] said: 'You[asws] have come to us at a time like what you[asws] (normally) do not come to us[asws]'. (Syeda) Fatima[asws] said: 'O Rasool-Allah[saww]! What is the food of the Angels in the Presence of our Lord[azwj]?' He[saww] said: 'The praising'.

فَقَالَتْ مَا طَعَامُنَا قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي نَفْسِي بِيَدِهِ مَا أَقْتَبِسُ فِي آلِ مُحَمَّدٍ شَهْراً نَاراً وَ أُعَلِّمُكِ خَمْسَ كَلِمَاتٍ عَلَّمَنِيهِنَّ جَبْرَئِيلُ ع قَالَتْ يَا رَسُولَ اللَّهِ مَا الْخَمْسُ الْكَلِمَاتُ

She[asws] said: 'What is our food?' Rasool-Allah[saww] said: 'By the One[azwj] in Whose Hand is my[saww] soul! There will not be any fire (for cooking) for a month among the Progeny[asws] of Muhammad[saww], and I[saww] shall teach you five phrases which Jibraeel[as] has taught me[saww]'. She[asws] said: 'And what are these five phrases?'

قَالَ يَا رَبَّ الْأَوَّلِينَ وَ الْآخِرِينَ يَا ذَا الْقُوَّةِ الْمَتِينَ وَ يَا رَاحِمَ الْمَسَاكِينِ وَ يَا أَرْحَمَ الرَّاحِمِينَ

He[saww] said: 'O Lord[azwj] of the former ones and the latter ones! O One[azwj] with the Strong Power! And O Merciful to the poor! And O most Merciful of the merciful ones!'

وَ رَجَعَتْ فَلَمَّا أَبْصَرَهَا عَلِيٌّ ع قَالَ بِأَبِي أَنْتِ وَ أُمِّي مَا وَرَاءَكِ يَا فَاطِمَةُ قَالَتْ ذَهَبْتُ لِلدُّنْيَا وَ جِئْتُ لِلْآخِرَةِ قَالَ عَلِيٌّ ع خَيْرٌ أَمَامَكِ خَيْرٌ أَمَامَكِ.

And she[asws] returned. When Ali[asws] sighted her[asws], he[asws] said: 'May my[asws] father[as] and my[asws] mother[as] (be sacrificed for) you[asws]! What is behind you[asws], O (Syeda) Fatima[asws]?' She[asws] said: 'I[asws] had gone for the world and have come (back) for the Hereafter'. Ali[asws] said: 'The best is ahead of you[asws]! The best is ahead of you[asws]!''[358]

11- مِصْبَاحُ الْأَنْوَارِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: شَكَتْ فَاطِمَةُ إِلَى رَسُولِ اللَّهِ ص عَلِيّاً فَقَالَتْ يَا رَسُولَ اللَّهِ لَا يَدَعُ شَيْئاً مِنْ رِزْقِهِ إِلَّا وَزَّعَهُ عَلَى الْمَسَاكِينِ

(The book) 'Misbah Al Anwaar' –

[357] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 9
[358] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 10

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‘From Ja’far[asws] Bin Muhammad[asws] having said: ‘(Syeda) Fatima[asws] complained to Rasool-Allah[saww] about Ali[asws]. She[asws] said: ‘O Rasool-Allah[saww]! He[asws] does not leave anything from his[asws] sustenance except he[asws] distributes it upon the poor!’

فَقَالَ لَهَا يَا فَاطِمَةُ أَ تُسْخِطِينِي فِي أَخِي وَ ابْنِ عَمِّي إِنَّ سَخَطَهُ سَخَطِي وَ إِنَّ سَخَطِي سَخَطُ اللَّهِ عَزَّ وَ جَلَّ.

He[saww] said to her[asws]: ‘O Fatima[asws]! Are you[asws] angering me[saww] regarding my[saww] brother[asws] and son[asws] of my[saww] uncle[as]? His[asws] anger is my[saww] anger and my[saww] anger is Wrath of Allah[azwj] Mighty and Majestic’’.[359]

12- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي غَالِبٍ الزُّرَارِيِّ عَنْ خَالِهِ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ الْكَاتِبِ عَنْ أَبِي طَالِبٍ الْغَنَوِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى عَلِيٍّ النِّسَاءَ مَا دَامَتْ فَاطِمَةُ حَيَّةً قُلْتُ وَ كَيْفَ قَالَ لِأَنَّهَا طَاهِرَةٌ لَا تَحِيضُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Ghalib Al Zurary, from his maternal uncle, from Al Ash’ary, from Abu Abdullah, from Mansour Bin Al Abbas, from ismail Bin Sahl the scribe, from Abu Talib Al Ghanawy, from Ali Bin Abu Hamza, from Abu Baseer,

‘Abu Abdullah[asws] having said: ‘Allah[azwj] Mighty and Majestic had Prohibited the women unto Ali[asws] for as long as (Syeda) Fatima[asws] was alive’. I said, ‘And how come?’ He[asws] said: ‘Because she[asws] was clean, not (unlike general women who become) menstruating (unclean)’’.[360]

13- قب، المناقب لابن شهرآشوب سُئِلَ عَالِمٌ فَقِيلَ إِنَّ اللَّهَ تَعَالَى قَدْ أَنْزَلَ هَلْ أَتَى فِي أَهْلِ الْبَيْتِ وَ لَيْسَ شَيْءٌ مِنْ نَعِيمِ الْجَنَّةِ إِلَّا وَ ذَكَرَ فِيهِ إِلَّا الْحُورَ الْعِينَ قَالَ ذَلِكَ إِجْلَالًا لِفَاطِمَةَ ع.

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

‘A Scholar[asws] was asked. It was said, ‘Allah[azwj] the Exalted has Revealed: ***Didn’t there come [76:1]*** (Surah al Dahr) regarding People[asws] of the Household, and there isn’t anything from the Bounties of Paradise except and He[azwj] has Mentioned in it (the Quran), except the Maiden Houries’. He[asws] said: ‘That is in respect of (Syeda) Fatima[asws]’’.[361]

سُفْيَانُ الثَّوْرِيُّ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ فِي قَوْلِهِ وَ إِذَا النُّفُوسُ زُوِّجَتْ قَالَ مَا مِنْ مُؤْمِنٍ يَوْمَ الْقِيَامَةِ إِلَّا إِذَا قَطَعَ الصِّرَاطَ زَوَّجَهُ اللَّهُ عَلَى بَابِ الْجَنَّةِ بِأَرْبَعِ نِسْوَةٍ مِنْ نِسَاءِ الدُّنْيَا وَ سَبْعِينَ أَلْفَ حُورِيَّةٍ مِنْ حُورِ الْجَنَّةِ إِلَّا عَلِيَّ بْنَ أَبِي طَالِبٍ فَإِنَّهُ زَوَّجَ الْبَتُولَ فَاطِمَةَ فِي الدُّنْيَا وَ هُوَ زَوْجُهَا فِي الْآخِرَةِ فِي الْجَنَّةِ لَيْسَتْ لَهُ زَوْجَةٌ فِي الْجَنَّةِ غَيْرُهَا مِنْ نِسَاءِ الدُّنْيَا لَكِنْ لَهُ فِي الْجِنَانِ سَبْعُونَ أَلْفَ حُوراً لِكُلِّ حُورٍ سَبْعُونَ أَلْفَ خَادِمٍ.

Sufyan Al Sowry (an enemy of Ahl Al-Bayt[asws]), from Al Amsh, from Abu Salih –

‘Regarding His[azwj] Words: ***And when souls are paired [81:7]***. He said, ‘There will be none from a Momin of the Day of Qiyamah except when he cuts across the Bridge, Allah[azwj] will get him married with four women, from the women of the world, and seven thousand Houries from the Houries of Paradise, except for Ali[asws] Bin Abu Talib[asws], for he[asws] would be married to the chaste (Syeda) Fatima[asws] in the world, and he[asws] would be her[asws] husband in the Hereafter

[359] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 11
[360] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 12
[361] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 13

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in the Paradise. There wouldn't be any wife for him from the women of the world, but for him[asws] would be seventy thousand Houries in the Gardens, for each Hourie being seventy thousand servants''.[362] (A non-Shia source)

[362] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 6 H 14

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باب 7 ما وقع عليها من الظلم و بكائها و حزنها و شكايتها في مرضها إلى شهادتها و غسلها و دفنها و بيان العلة في إخفاء دفنها صلوات الله عليها و لعنة الله على من ظلمها

CHAPTER 7 - WHAT OCCURRED UPON HER[asws], FROM THE INJUSTICE, AND HER[asws] CRYING, AND HER[asws] GRIEF, AND HER[asws] COMPLAINTS DURING HER[asws] ILLNESS UP TO HER[asws] MARTYRDOM, AND HER[asws] WASHINIG, AND HER[asws] BURIAL, AND EXPLANATION OF THE REASON IS CONCEALING HER[asws] BURIAL, MAY THE SALAWAAT OF ALLAH[azwj] BE UPON HER[asws] AND CURSE OF ALLAH[azwj] BE UPON THE ONE OPPRESSING HER[asws]

1- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ سُهَيْلٍ الْبَحْرَانِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: الْبَكَّاءُونَ خَمْسَةٌ آدَمُ وَ يَعْقُوبُ وَ يُوسُفُ وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ وَ عَلِيُّ بْنُ الْحُسَيْنِ ع

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Muhammad Bin Suheyl Al Bahrany raising it to,

'Abu Abdullah Al-Sadiq[asws] having said: 'The wailing ones are five – Adam[as], and Yaqoub[as], and Yusuf[as], and Fatima[asws] daughter[asws] of Muhammad[saww], and Ali[asws] Bin Al-Husayn[asws].

فَأَمَّا آدَمُ فَبَكَى عَلَى الْجَنَّةِ حَتَّى صَارَ فِي خَدَّيْهِ أَمْثَالُ الْأَوْدِيَةِ وَ أَمَّا يَعْقُوبُ فَبَكَى عَلَى يُوسُفَ حَتَّى ذَهَبَ بَصَرُهُ وَ حَتَّى قِيلَ لَهُ تَاللَّهِ تَفْتَؤُا تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضاً أَوْ تَكُونَ مِنَ الْهالِكِينَ

As for Adam[as], he[as] cried upon the Paradise to the extent that there became like the valleys in his[as] cheeks. And as for Yaqoub[as], he[as] cried upon Yusuf[as] to the extent his[as] eyesight was gone, and until it was said to him[as]: ***'By Allah! You will not cease remembering Yusuf until you become fatally ill or become from the perished ones' [12:85]***.

وَ أَمَّا يُوسُفُ فَبَكَى عَلَى يَعْقُوبَ حَتَّى تَأَذَّى بِهِ أَهْلُ السِّجْنِ فَقَالُوا لَهُ إِمَّا أَنْ تَبْكِيَ بِاللَّيْلِ وَ تَسْكُتَ بِالنَّهَارِ وَ إِمَّا أَنْ تَبْكِيَ بِالنَّهَارِ وَ تَسْكُتَ بِاللَّيْلِ فَصَالَحَهُمْ عَلَى وَاحِدَةٍ مِنْهُمَا

And as for Yusuf[as], he[as] cried upon Yaqoub[as] until the people of the prison were harmed by it. They said, 'Either you[asws] cry at night and be silent at night, or you[as] cry by the day and be silent at night'. So he[as] reconciled with them upon one of these.

وَ أَمَّا فَاطِمَةُ فَبَكَتْ عَلَى رَسُولِ اللَّهِ ص حَتَّى تَأَذَّى بِهِ أَهْلُ الْمَدِينَةِ فَقَالُوا لَهَا قَدْ آذَيْتِينَا بِكَثْرَةِ بُكَائِكِ فَكَانَتْ تَخْرُجُ إِلَى الْمَقَابِرِ مَقَابِرِ الشُّهَدَاءِ فَتَبْكِي حَتَّى تَقْضِيَ حَاجَتَهَا ثُمَّ تَنْصَرِفُ

And as for (Syeda) Fatima[asws], she[asws] cried upon Rasool-Allah[saww] until the people of Al-Medina were hurt by it. They said to her[asws], 'You are hurting us by the frequency of your[asws]

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crying'. So, she[asws] used to go out to the graveyard, the graves of the martyrs, and she[asws] would cry until her[asws] need was fulfilled. Then she[asws] would leave.

وَ أَمَّا عَلِيُّ بْنُ الْحُسَيْنِ فَبَكَى عَلَى الْحُسَيْنِ ع عِشْرِينَ سَنَةً أَوْ أَرْبَعِينَ سَنَةً مَا وُضِعَ بَيْنَ يَدَيْهِ طَعَامٌ إِلَّا بَكَى حَتَّى قَالَ لَهُ مَوْلًى لَهُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَخَافُ عَلَيْكَ أَنْ تَكُونَ مِنَ الْهَالِكِينَ

And as for Ali[asws] Bin Al-Husayn[asws] cried upon Al-Husayn[asws] for twenty years, or forty years. A meal wasn't placed in front of him[asws] except he[asws] would cry until a slave of his[asws] said to him[asws], 'May I be sacrificed for you[asws]! O son[asws] of Rasool-Allah[saww]! I am fearing upon you[asws] that you[asws] would (end up) being from the perished ones!'

قالَ إِنَّما أَشْكُوا بَثِّي وَ حُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ ما لا تَعْلَمُونَ إِنِّي لَمْ أَذْكُرْ مَصْرَعَ بَنِي فَاطِمَةَ إِلَّا خَنَقَتْنِي لِذَلِكَ عَبْرَةٌ.

He said: 'But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know' [12:86]. I[asws] do not remember the slain of the sons of (Syeda) Fatima[asws] except the tears choke me[asws] due to that''.[363]

2- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الصَّدُوقِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ عِكْرِمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ: لَمَّا حَضَرَتْ رَسُولَ اللَّهِ ص الْوَفَاةُ بَكَى حَتَّى بَلَّتْ دُمُوعُهُ لِحْيَتَهُ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ مَا يُبْكِيكَ

(The book) 'Al-Amaali' of the sheykh Al-Tusi, from Al Sadouq, from his father, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ibn Abu Umeyr, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrimah (Bin Abu Jahl[la]), from Abdullah Bin Al Abbas who said,

'When the expiry presented to Rasool-Allah[saww], he[saww] cried until his[saww] tears dampened his[saww] beard. It was said to him[asws], O Rasool-Allah[saww]! What makes you[saww] cry?'

فَقَالَ أَبْكِي لِذُرِّيَّتِي وَ مَا تَصْنَعُ بِهِمْ شِرَارُ أُمَّتِي مِنْ بَعْدِي كَأَنِّي بِفَاطِمَةَ بِنْتِي وَ قَدْ ظُلِمَتْ بَعْدِي وَ هِيَ تُنَادِي يَا أَبَتَاهْ فَلَا يُعِينُهَا أَحَدٌ مِنْ أُمَّتِي

He[saww] said: 'I[saww] am crying for my[saww] offspring and what the evil ones of my[saww] community would be doing with them[asws] from after me[saww]. It is as if I[saww] am with my[saww] daughter[asws] Fatima[asws], and she[asws] is being oppressed after me[saww], and she[asws] is calling out: 'O father[saww]!' But no one from my[saww] community is assisting her[asws]'.

فَسَمِعَتْ ذَلِكَ فَاطِمَةُ ع فَبَكَتْ فَقَالَ رَسُولُ اللَّهِ ص لَا تَبْكِينَّ يَا بُنَيَّةِ فَقَالَتْ لَسْتُ أَبْكِي لِمَا يُصْنَعُ بِي مِنْ بَعْدِكَ وَ لَكِنِّي أَبْكِي لِفِرَاقِكَ يَا رَسُولَ اللَّهِ

(Syeda) Fatima[asws] heard that, so she[asws] cried. Rasool-Allah[saww] said: 'Do not cry, O daughter[asws]!' She[asws] said: 'I[asws] am not crying at what would be done with me[asws] from after you[saww], but I[asws] am crying at your[saww] separation, O Rasool-Allah[saww]!'

فَقَالَ لَهَا أَبْشِرِي يَا بِنْتَ مُحَمَّدٍ بِسُرْعَةِ اللَّحَاقِ بِي فَإِنَّكِ أَوَّلُ مَنْ يَلْحَقُ بِي مِنْ أَهْلِ بَيْتِي.

[363] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 1

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He[saww] said to her[asws]: 'Receive glad tidings, O daughter[asws] of Muhammad[saww], of the quickness of the joining with me[saww], for you[asws] will be the first one from my[saww] family members to join with me[saww]''.[364]

3- ص، قصص الأنبياء عليهم السلام الصَّدُوقُ عَنِ السِّنَانِيِّ عَنِ الْأَسَدِيِّ عَنِ الْبَرْمَكِيِّ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنِ الْأَعْمَشِ عَنْ عَبَايَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: دَخَلَتْ فَاطِمَةُ عَلَى رَسُولِ اللَّهِ ص فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ قَالَ نُعِيَتْ إِلَيَّ نَفْسِي فَبَكَتْ فَاطِمَةُ

(The book) 'Qasas Al Anbiya[as]' – Al Sadouq, from Al Sinany, from Al Asady, from Al Barmakky, from Ja'far Bin Suleyman, from Abdullah Bin Yahya, from Al Amsh, from Abaya, from Ibn Abbas who said,

'(Syeda) Fatima[asws] entered to see Rasool-Allah[saww] during his[saww] illness which he[saww] expired in. He[saww] said: 'I[saww] have been Given the news of my[saww] own death'. (Syeda) Fatima[asws] cried.

فَقَالَ لَهَا لَا تَبْكِينَّ فَإِنَّكِ لَا تَمْكُثِينَ مِنْ بَعْدِي إِلَّا اثْنَيْنِ وَ سَبْعِينَ يَوْماً وَ نِصْفَ يَوْمٍ حَتَّى تَلْحَقِي بِي وَ لَا تلحقي [تَلْحَقِينَ] بِي حَتَّى تُتْحَفِي بِثِمَارِ الْجَنَّةِ فَضَحِكَتْ فَاطِمَةُ ع.

He[saww] said to her: 'Do not cry, for you[asws] will not be remaining after me[saww] except for seventy-two days and a half day, until you[asws] be joining with me[saww], and you[asws] will not be joining with me[saww] until you[asws] are gifted to with the fruits of Paradise'. So, (Syeda) Fatima[asws] smiled/laughed''.[365]

4- يج، الخرائج و الجرائح قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ فَاطِمَةَ مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ ص خَمْسَةً وَ سَبْعِينَ يَوْماً وَ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جَبْرَئِيلُ يَأْتِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُخْبِرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ فِي الْجَنَّةِ وَ يُخْبِرُهَا مَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَ كَانَ عَلِيٌّ يَكْتُبُ ذَلِكَ.

(The book) 'Al Kharaij Wa Al Jaraih' –

'Abu Abdullah[asws] said: '(Syeda) Fatima[asws] remained after Rasool-Allah[saww] for seventy-five days, and severe grief upon her[asws] father[saww] had entered her[asws], and Jibraeel[as] would come to her[asws] and make her[asws] feel better, and he[as] would inform her[asws] about her[asws] father[saww], and his[saww] place in the Paradise, and he[as] would inform her[asws] with would be happening regarding her[asws] offspring, and Ali[asws] would write that down''.[366]

5- قب، المناقب لابن شهرآشوب دَخَلَتْ أُمُّ سَلَمَةَ عَلَى فَاطِمَةَ ع فَقَالَتْ لَهَا كَيْفَ أَصْبَحْتِ عَنْ لَيْلَتِكِ يَا بِنْتَ رَسُولِ اللَّهِ ص قَالَتْ أَصْبَحْتُ بَيْنَ كَمَدٍ وَ كَرْبٍ فُقِدَ النَّبِيُّ وَ ظُلِمَ الْوَصِيُّ هُتِكَ وَ اللَّهِ حِجَابُهُ مَنْ أَصْبَحَتْ إِمَامَتُهُ مَقْبَضَةً عَلَى غَيْرِ مَا شَرَعَ اللَّهُ فِي التَّنْزِيلِ وَ سَنَّهَا النَّبِيُّ ص فِي التَّأْوِيلِ

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

'Umm Salama[ra] entered to see (Syeda) Fatima[asws]. She[ra] said to her[asws], 'How was your[asws] last night, O daughter[asws] of Rasool-Allah[saww]?' She[asws] said: 'I[asws] have come to be between depressed and worried. The Prophet[saww] is lost and the successor[asws] is oppressed. By Allah[azwj]! His[asws] veil is violated, one whose Imamate has been seized upon other than what

[364] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 2
[365] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 3
[366] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 4

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Allah[azwj] has Legislated in the Revelation and the Prophet[saww] had made a Sunnah of regarding the interpretation.

وَ لَكِنَّهَا أَحْقَادٌ بَدْرِيَّةٌ وَ تِرَاتٌ أُحُدِيَّةٌ كَانَتْ عَلَيْهَا قُلُوبُ النِّفَاقِ مُكْتَمِنَةً لِإِمْكَانِ الْوِشَاةِ فَلَمَّا اسْتُهْدِفَ الْأَمْرُ أَرْسَلَتْ عَلَيْنَا شَآبِيبَ الْآثَارِ مِنْ مُخِيلَةِ الشِّقَاقِ فَيَقْطَعُ وَتَرَ الْإِيمَانِ مِنْ قِسِيِّ صُدُورِهَا وَ لَبِئْسَ عَلَى مَا وَعَدَ اللَّهُ مِنْ حِفْظِ الرِّسَالَةِ وَ كَفَالَةِ الْمُؤْمِنِينَ أَحْرَزُوا عَائِدَتَهُمْ غُرُورَ الدُّنْيَا بَعْدَ اسْتِنْصَارٍ مِمَّنْ فَتَكَ بِآبَائِهِمْ فِي مَوَاطِنِ الْكَرْبِ وَ مَنَازِلِ الشَّهَادَاتِ.

But, (this is) malice of Badr and killings of Ohad, upon which are hypocritical hearts, concealing the places of the informants! When the command was targeted, he (Abu Bakr) sent punishing youths upon us[asws] from wretched imagination. He cut off the strings of Eman from the hardness of their chests, and it was evil upon what Allah[azwj] had Promised of preserving the Message, and the responsibility of the Momineen. They obtained their returning by deception of the world after adherence from the one[asws] who had destroyed their forefathers in paces of distress, and phases of martyrdom''.[367]

6- مِنْ بَعْضِ كُتُبِ الْمَنَاقِبِ، عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْهَمْدَانِيِّ عَنْ سُلَيْمَانَ بْنِ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُوسَى بْنِ مَرْدَوَيْهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ مُحَمَّدٍ الْجَرْمِيِّ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ أَبِيهِ عَنْ حَبَّةَ عَنْ عَلِيٍّ ع قَالَ: غَسَلْتُ النَّبِيَّ ص فِي قَمِيصِهِ فَكَانَتْ فَاطِمَةُ تَقُولُ أَرِنِي الْقَمِيصَ فَإِذَا شَمَّتْهُ غُشِيَ عَلَيْهَا فَلَمَّا رَأَيْتُ ذَلِكَ غَيَّبْتُهُ.

From one of the books of virtues, from Sa'ad Bin Abdullah Al Hamdany, from Suleyman Bin Ibrahim, from Ahmad Bin Musa Bin Mardawayh, from Ja'far Bin Muhammad Bin Marwan, from his father, from Saeed Bin Muhammad Al Jarmy, from Amro Bin Sabit, from his father, from Habbat,

'From Ali[asws]: 'I[asws] washed the Prophet[saww] being in his[saww] shirt. (Syeda) Fatima[asws] had said: 'Show me[asws] the shirt'. When she[asws] smelt it, she[asws] fainted. When I[asws] saw that, I[asws] hid it''.[368]

7- يه، من لا يحضره الفقيه رُوِيَ أَنَّهُ لَمَّا قُبِضَ النَّبِيُّ ص امْتَنَعَ بِلَالٌ مِنَ الْأَذَانِ قَالَ لَا أُؤَذِّنُ لِأَحَدٍ بَعْدَ رَسُولِ اللَّهِ ص وَ إِنَّ فَاطِمَةَ ع قَالَتْ ذَاتَ يَوْمٍ إِنِّي أَشْتَهِي أَنْ أَسْمَعَ صَوْتَ مُؤَذِّنِ أَبِي ع بِالْأَذَانِ

(The book) 'Man La Yahza Al-Faqeeh' – When the Prophet[saww] passed away, Bilal[ra] refused to proclaim the Azaan. He said, 'I will not proclaim Azaan for anyone after Rasool-Allah[saww]', and Fatima[asws] said one day: 'I[asws] am yearning to listen to the voice of the Muezzin of my[asws] father[saww]'.

فَبَلَغَ ذَلِكَ بِلَالًا فَأَخَذَ فِي الْأَذَانِ فَلَمَّا قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ذَكَرَتْ أَبَاهَا وَ أَيَّامَهُ فَلَمْ تَتَمَالَكْ مِنَ الْبُكَاءِ فَلَمَّا بَلَغَ إِلَى قَوْلِهِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ شَهَقَتْ فَاطِمَةُ ع وَ سَقَطَتْ لِوَجْهِهَا وَ غُشِيَ عَلَيْهَا

That reached Bilal, so he took to proclaiming the Azaan. When he said, 'Allah[azwj] is the Greatest! Allah[azwj] is the Greatest!' She[asws] remembered her[asws] father[saww] and his[saww] days, so she[asws] could not control herself[asws] from the crying. When he reached to his words, 'I testify

[367] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 5
[368] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 6

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that Muhammad[saww] is Rasool[saww] of Allah[azwj]!', Fatima[asws] sobbed and fell to her[asws] face and there was unconsciousness upon her[asws].

فَقَالَ النَّاسُ لِبِلَالٍ أَمْسِكْ يَا بِلَالُ فَقَدْ فَارَقَتِ ابْنَةُ رَسُولِ اللَّهِ ص الدُّنْيَا وَ ظَنُّوا أَنَّهَا قَدْ مَاتَتْ فَقَطَعَ أَذَانَهُ وَ لَمْ يُتِمَّهُ

The people said to Bilal, 'O Bilal! The daughter[asws] of Rasool-Allah[saww] has separated from the world!' And they had thought that she[asws] had died. So he terminated his Azaan and did not complete it.

فَأَفَاقَتْ فَاطِمَةُ ع وَ سَأَلَتْهُ أَنْ يُتِمَّ الْأَذَانَ فَلَمْ يَفْعَلْ وَ قَالَ لَهَا يَا سَيِّدَةَ النِّسْوَانِ إِنِّي أَخْشَى عَلَيْكِ مِمَّا تُنْزِلِينَهُ بِنَفْسِكِ إِذَا سَمِعْتِ صَوْتِي بِالْأَذَانِ فَأَعْفَتْهُ عَنْ ذَلِكَ.

(Syeda) Fatima[asws] woke up and asked him to complete the Azaan, but he did not do so and said to her[asws], 'O chieftess of the women! I fear upon you[asws] from what you[asws] took in within yourself[asws] when you[asws] heard my voice with the Azaan, so I have excused myself from that''.[369]

8- مع، معاني الأخبار حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ الْقَطَّانُ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ حَدَّثَنَا أَبُو الطَّيِّبِ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ حُمَيْدٍ اللَّخْمِيُّ قَالَ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ زَكَرِيَّا قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْمُهَلَّبِيُّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ ع قَالَتْ لَمَّا اشْتَدَّتْ عِلَّةُ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص وَ غَلَبَهَا اجْتَمَعَ عِنْدَهَا نِسَاءُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَقُلْنَ لَهَا يَا بِنْتَ رَسُولِ اللَّهِ كَيْفَ أَصْبَحْتِ عَنْ عِلَّتِكِ

(The book) 'Maany Al Akhbaar' – It is narrated to us by Ahmad Bin Al-Hassan Al Qattan who said, 'It is narrated to us by Abdul Rahman Bin Muhammad Al-Husayni who said, 'It is narrated to us by Abu Al Tayyib Muhammad Bin Al-Husayn Bin Humeyd Al Lakhmy who said, 'It is narrated by Abu Abdullah Muhammad Bin Zakariya who said, 'It is narrated to us by Muhammad Bin Abdul Rahman Al Muhallaby who said, 'It is narrated to us by Abdullah Bin Muhammad Bin Suleyman, from his father,

'From Abdullah son of Al-Hassan[asws], from his mother[asws] (Syeda) Fatima[asws] Bint Al-Husayn[asws], she[asws] said: 'When the illness of Fatima[asws], daughter[asws] of Rasool-Allah[saww], intensified and it overcame her[asws], the women of the Emigrants and the Helpers gathered in her[asws] presence. They said to her[asws], 'O daughter[asws] of Rasool-Allah[saww]! How are you[asws] feeling from your[asws] illness?'

فَقَالَتْ ع أَصْبَحْتُ وَ اللَّهِ عَائِفَةً لَدُنْيَاكُمْ قَالِيَةً لِرِجَالِكُمْ لَفَظْتُهُمْ قَبْلَ أَنْ عَجَمْتُهُمْ وَ شَنَئْتُهُمْ بَعْدَ أَنْ سَبَرْتُهُمْ فَقُبْحاً لِفُلُولِ الْحَدِّ وَ خَوَرِ الْقَنَاةِ وَ خَطَلِ الرَّأْيِ وَ بِئْسَ ما قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَ فِي الْعَذابِ هُمْ خالِدُونَ

She[asws] said: 'By Allah[azwj]! I[asws] have become disgusted with your world, hateful to your men. I[asws] understood their words before they had even spoken, and I[asws] was their adversary after I[asws] had probed them. They are of ugly deeds to the limit and enfeebled of the mind, and foolish of opinion, ***Evil is what their souls have sent forward. Allah is Wrathful upon them, and they would be in the Punishment eternally [5:80]***.

[369] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 7

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لَا جَرَمَ لَقَدْ قَلَّدْتُهُمْ رِبْقَتَهَا وَ شَنَنْتُ عَلَيْهِمْ غَارَهَا فَجَدْعاً وَ عَقْراً وَ سُحْقاً لِلْقَوْمِ الظَّالِمِينَ

There is no doubt, its noose would tighten with them, and His[azwj] Anger would be launched upon them, so mutilation, and slaying, and remoteness is for the unjust people.

وَيْحَهُمْ أَنَّى زَحْزَحُوهَا عَنْ رَوَاسِي الرِّسَالَةِ وَ قَوَاعِدِ النُّبُوَّةِ وَ مَهْبِطِ الْوَحْيِ الْأَمِينِ وَ الطَّبِينِ بِأَمْرِ الدُّنْيَا وَ الدِّينِ أَلا ذلِكَ هُوَ الْخُسْرانُ الْمُبِينُ

Woe be unto them! They have moved away from the anchor of the Message, and the pillars of Prophet-hood, and place of descent of the Revelation by the trustworthy (Jibraeel[as]), with the matters of the world and the religion, ***Indeed! That is the manifest loss' [39:15]***.

وَ مَا نَقَمُوا مِنْ أَبِي الْحَسَنِ نَقَمُوا وَ اللَّهِ مِنْهُ نَكِيرَ سَيْفِهِ وَ شِدَّةَ وَطْئِهِ وَ نَكَالَ وَقْعَتِهِ وَ تَنَمُّرَهُ فِي ذَاتِ اللَّهِ عَزَّ وَ جَلَّ

And what are they avenging from Abu Al-Hassan[asws] with their vengeance? By Allah[azwj]! From him[asws] was the punishment of his[asws] sword, and severity of his[asws] treading, and exemplary punishment of his[asws] occurrence and his[asws] rage for the Sake of Allah[azwj] Mighty and Majestic.

وَ اللَّهِ لَوْ تَكَافُّوا عَنْ زِمَامٍ نَبَذَهُ رَسُولُ اللَّهِ ص إِلَيْهِ لَاعْتَلَقَهُ وَ لَسَارَ بِهِمْ سَيْراً سُجُحاً لَا يَكْلُمُ خِشَاشُهُ وَ لَا يُتَعْتَعُ رَاكِبُهُ وَ لَأَوْرَدَهُمْ مَنْهَلًا نَمِيراً فَضْفَاضاً تَطْفَحُ ضَفَّتَاهُ وَ لَأَصْدَرَهُمْ بِطَاناً قَدْ تَحَيَّرَ بِهِمُ الرَّيُّ غَيْرَ مُتَحَلٍّ مِنْهُ بِطَائِلٍ إِلَّا بِغَمْرِ الْمَاءِ وَ رَدْعِهِ شَرَرَهُ السَّاغِبَ وَ لَفُتِحَتْ عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّماءِ وَ الْأَرْضِ وَ سَيَأْخُذُهُمُ اللَّهُ بِمَا كَانُوا يَكْسِبُونَ

By Allah[azwj]! If only they had pulled the reins Rasool-Allah[saww] had enforced to him[asws], he[asws] would have travelled with them a beautiful travel, neither injuring an insect nor shaking its rider, and he[asws] would have brought to a watering place of tigers, plentiful, its sides being exuberant. He[asws] would have given them such esoteric matters the openers had been bewildered with them, without releasing any falsehood from it, except with submerging it in the water and deterring it from the evil hunger, and there would have opened upon them Blessings from the sky and the earth. And Allah[azwj] will be Seizing them due that they had been earning.

أَلَا هَلُمَّ فَاسْمَعْ وَ مَا عِشْتَ أَرَاكَ الدَّهْرُ الْعَجَبَ وَ إِنْ تَعْجَبْ فَقَدْ أَعْجَبَكَ الْحَادِثُ إِلَى أَيِّ سِنَادٍ اسْتَنَدُوا وَ بِأَيِّ عُرْوَةٍ تَمَسَّكُوا اسْتَبْدَلُوا الذُّنَابَى وَ اللَّهِ بِالْقَوَادِمِ وَ الْعَجُزَ بِالْكَاهِلِ فَرَغْماً لِمَعَاطِسِ

Indeed! Come! Listen! And for as long as I[asws] lived, the times have shown you strange things, and if you marvelled, so the newly occurring events has astounded you. To which support will you be relying and with which handhold will you be holding on to. By Allah[azwj]! The sins have been replaced with the people, and the frustrations with the elders being devoid of emotions.

قَوْمٍ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَ لكِنْ لا يَشْعُرُونَ أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ

They are a people who ***are reckoning that they are good in what they do?' [18:104] Indeed! They themselves are the mischief makers, but they are not realising [2:12] Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?' [10:35]***.

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أَمَا لَعَمْرُ إِلَهِكَ لَقَدْ لَقِحَتْ فَنَظِرَةٌ رَيْثَمَا تُنْتَجُ ثُمَّ احْتَلَبُوا طِلَاعَ الْقَعْبِ دَماً عَبِيطاً وَ ذُعَافاً مُبْقِراً هُنَالِكَ يَخْسَرُ الْمُبْطِلُونَ وَ يُعْرَفُ التَّالُونَ غِبَّ مَا سَنَّ الْأَوَّلُونَ

As for the religion of your God[azwj], you have corrupted, so look until it produces, then milk the emergence of the consequences of unwitnessed blood and a house of lethal poison. Over there, the falsifiers would incur loss and the followers would understand the outcome of what the former ones had legislated.

ثُمَّ طِيبُوا عَنْ أَنْفُسِكُمْ أَنْفُساً وَ طَأْمِنُوا لِلْفِتْنَةِ جَأْشاً وَ أَبْشِرُوا بِسَيْفٍ صَارِمٍ وَ هَرْجٍ شَامِلٍ وَ اسْتِبْدَادٍ مِنَ الظَّالِمِينَ يَدَعُ فَيْئَكُمْ زَهِيداً وَ زَرْعَكُمْ حَصِيداً فَيَا حَسْرَتَى لَكُمْ وَ أَنَّى بِكُمْ وَ قَدْ عَمِيَتْ قُلُوبُكُمْ عَلَيْكُمْ أَ نُلْزِمُكُمُوها وَ أَنْتُمْ لَها كارِهُونَ.

Then feel good in your own souls, and rest assured of the simmering Fitna, and receive news of the sharp sword, and all-inclusive troubles, and tyranny from the oppressors, leaving an insignificant number among you, and harvest (all) your cultivations. O my[asws] regret for you all, and I[asws] am with you and your hearts have been blinded upon you! ***would we Impose it upon you although you are unwilling to it? [11:28]***''.[370]

ثُمَّ قَالَ وَ حَدَّثَنَا بِهَذَا الْحَدِيثِ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ الْمَعْرُوفُ بِابْنِ مَقْبُرَةَ الْقَزْوِينِيِّ قَالَ أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ حَسَنِ بْنِ جَعْفَرِ بْنِ حَسَنِ بْنِ حَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ الْهَاشِمِيُّ قَالَ حَدَّثَنَا عِيسَى بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: لَمَّا حَضَرَتْ فَاطِمَةَ ع الْوَفَاةُ دَعَتْنِي فَقَالَ أَ مُنْفِذٌ أَنْتَ وَصِيَّتِي وَ عَهْدِي قَالَ قُلْتُ بَلَى أُنْفِذُهَا

Then he said, 'And this Hadeeth was narrated to us by Abu Al-Hassan Ali Bin Muhammad Bin Al-Hassan, well known as Ibn Maqbara Al Qazwiny who said, 'It is narrated to us by Abu Abdullah Ja'far Bin Muhammad Bin Hassan Bin Ja'far son of Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws]. He said, 'It is narrated to us by Muhammad Bin Ali Al Hashimy who said, 'It is narrated to us by Isa Bin Abdullah Bin Muhammad Bin Umar son of Ali Bin Abu Talib[asws]. He said, 'It is narrated to me by my father, from his father, from his grandfather,

'From Ali[asws] Bin Abu Talib[asws] having said: 'When the expiry presented to Fatima[asws], she[asws] called me[asws] and said: 'Will you[asws] implement my[asws] bequest and my[asws] pact?' I[asws] said: 'Yes, I[asws] will implement it'.

فَأَوْصَتْ إِلَيْهِ وَ قَالَتْ إِذَا أَنَا مِتُّ فَادْفِنِّي لَيْلًا وَ لَا تُؤْذِنَنَّ رَجُلَيْنِ ذَكَرَتْهُمَا

So she[asws] bequeathed to him[asws] and said: 'When I[asws] am dead, then bury me[asws] at night and do not notify two men' – she[asws] mentioned them (Abu Bakr and Umar).

قَالَ فَلَمَّا اشْتَدَّتْ عِلَّتُهَا اجْتَمَعَ إِلَيْهَا نِسَاءُ الْمُهَاجِرِينَ وَ الْأَنْصَارُ فَقُلْنَ كَيْفَ أَصْبَحْتِ يَا بِنْتَ رَسُولِ اللَّهِ مِنْ عِلَّتِكِ فَقَالَتْ أَصْبَحْتُ وَ اللَّهِ عَائِفَةً لِدُنْيَاكُمْ وَ ذَكَرَ الْحَدِيثَ نَحْوَهُ.

He[asws] said: 'When her[asws] illness intensified, the women of the Emigrants and the Helpers gathered to her and they said, 'How are you[asws] feeling from your[asws] illness, O daughter[asws] of

[370] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 8 a

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Rasool-Allah[saww]?' She[asws] said: 'By Allah[azwj]! I[asws] have become disgusted with your world' – and he mentioned the Hadeeth approximate to it''.[371]

9- ج، الإحتجاج قَالَ سُوَيْدُ بْنُ غَفَلَةَ لَمَّا مَرِضَتْ فَاطِمَةُ ع الْمَرْضَةَ الَّتِي تُوُفِّيَتْ فِيهَا اجْتَمَعَ إِلَيْهَا نِسَاءُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ يَعُدْنَهَا فَقُلْنَ لَهَا كَيْفَ أَصْبَحْتِ مِنْ عِلَّتِكِ يَا ابْنَةَ رَسُولِ اللَّهِ

(The book) 'Al Ihtijaj' – Suweyd Bin Gafala said,

'When (Syeda) Fatima[asws] fell is with the illness which she[asws] expired in, the women of the Emigrants and the Helpers gathered to her[asws] to console her[asws]. They said to her[asws], 'How are you[asws] feeling from your[asws] illness, O daughter[asws] of Rasool-Allah[saww]?'

فَحَمِدَتِ اللَّهَ وَ صَلَّتْ عَلَى أَبِيهَا ص ثُمَّ قَالَتْ أَصْبَحْتُ وَ اللَّهِ عَائِفَةً لِدُنْيَاكُنَّ قَالِيَةً لِرِجَالِكُنَّ لَفَظْتُهُمْ بَعْدَ أَنْ عَجَمْتُهُمْ وَ شَنَأْتُهُمْ بَعْدَ أَنْ سَبَرْتُهُمْ فَقُبْحاً لِفُلُولِ الْحَدِّ وَ اللَّعِبِ بَعْدَ الْجِدِّ وَ قَرْعِ الصَّفَاةِ وَ صَدْعِ الْقَنَاةِ وَ خَطَلِ الْآرَاءِ وَ زَلَلِ الْأَهْوَاءِ وَ بِئْسَ ما قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَ فِي الْعَذابِ هُمْ خالِدُونَ

She[asws] praised Allah[azwj] and sent Salawaat upon her[asws] father[saww], then she[asws] said: 'By Allah[azwj]! I[asws] have become disgusted with your world, hateful to your men. I[asws] understood their words before they had even spoken, and I[asws] was their adversary after I[asws] had probed them. They are of ugly deeds to the limit and enfeebled of the mind, and foolish of opinion, and erroneous whims. ***Evil is what their souls have sent forward. Allah is Wrathful upon them, and they would be in the Punishment eternally [5:80]***.

لَا جَرَمَ لَقَدْ قَلَّدْتُهُمْ رِبْقَتَهَا وَ حَمَّلْتُهُمْ أَوْقَتَهَا وَ شَنَنْتُ عَلَيْهِمْ غَارَهَا فَجَدْعاً وَ عَقْراً وَ بُعْداً لِلْقَوْمِ الظَّالِمِينَ

There is no doubt, its noose would tighten with them, and His[azwj] Anger would be launched upon them, so mutilation, and slaying, and remoteness is for the unjust people.

وَيْحَهُمْ أَنَّى زَعْزَعُوهَا عَنْ رَوَاسِي الرِّسَالَةِ وَ قَوَاعِدِ النُّبُوَّةِ وَ الدَّلَالَةِ وَ مَهْبِطِ الرُّوحِ الْأَمِينِ وَ الطِّبِينِ بِأُمُورِ الدُّنْيَا وَ الدِّينِ أَلا ذلِكَ هُوَ الْخُسْرانُ الْمُبِينُ

Woe be unto them! They have moved away from the anchor of the Message, and the pillars of Prophet-hood, and place of descent of the Revelation by the trustworthy (Jibraeel[as]), with the matters of the world and the religion, ***Indeed! That is the manifest loss' [39:15]***.

وَ مَا الَّذِي نَقَمُوا مِنْ أَبِي الْحَسَنِ نَقَمُوا مِنْهُ وَ اللَّهِ نَكِيرَ سَيْفِهِ وَ قِلَّةَ مُبَالاتِهِ بِحَتْفِهِ وَ شِدَّةَ وَطْأَتِهِ وَ نَكَالَ وَقْعَتِهِ وَ تَنَمُّرَهُ فِي ذَاتِ اللَّهِ

And what are they avenging from Abu Al-Hassan[asws] with their vengeance? By Allah[azwj]! From him[asws] was the punishment of his[asws] sword, and severity of his[asws] treading, and exemplary punishment of his[asws] occurrence and his[asws] rage for the Sake of Allah[azwj].

وَ تَاللَّهِ لَوْ مَالُوا عَنِ الْمَحَجَّةِ اللَّائِحَةِ وَ زَالُوا عَنْ قَبُولِ الْحُجَّةِ الْوَاضِحَةِ لَرَدَّهُمْ إِلَيْهَا وَ حَمَلَهُمْ عَلَيْهَا وَ لَسَارَ بِهِمْ سَيْراً سُجُحاً لَا يَكْلُمُ خِشَاشُهُ وَ لَا يَكِلُّ سَائِرُهُ وَ لَا يُمَلُّ رَاكِبُهُ وَ لَأَوْرَدَهُمْ مَنْهَلًا نَمِيراً صَافِياً رَوِيّاً تَطْفَحُ ضَفَّتَاهُ وَ لَا يَتَرَنَّقُ جَانِبَاهُ

[371] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 8 b

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By Allah[azwj]! If they had inclined away from the legislative manifesto and slipped away from accepting the argument, he[asws] would have returned them to it and carried them upon it, and would have travelled with them a beautiful travel, neither injuring an insect, nor would its traveller had been devoured, nor its rider getting fed-up. He[asws] would have brought them to a watering place of tigers, clear, saturating, plentiful, its sides being exuberant.

وَ لَأَصْدَرَهُمْ بِطَاناً وَ نَصَحَ لَهُمْ سِرّاً وَ إِعْلَاناً وَ لَمْ يَكُنْ يُحَلِّي مِنَ الْغِنَى بِطَائِلٍ وَ لَا يَحْظَى مِنَ الدُّنْيَا بِنَائِلٍ غَيْرَ رَيِّ النَّاهِلِ وَ شُبْعَةِ الْكَلِّ وَ لَبَانَ لَهُمُ الزَّاهِدُ مِنَ الرَّاغِبِ وَ الصَّادِقُ مِنَ الْكَاذِبِ

He[asws] would have given them esoteric matter, and advised to them secretly and openly, and, and he[asws] would not have sweetened the falsehoods from the rich, nor taken a share from the world with an attainment, changing the view of the ones taking it and satiating all, and he[asws] would have distance the ascetic from the desirous, and the truthful from the liar.

وَ لَوْ أَنَّ أَهْلَ الْقُرى آمَنُوا وَ اتَّقَوْا لَفَتَحْنا عَلَيْهِمْ بَرَكاتٍ مِنَ السَّماءِ وَ الْأَرْضِ وَ لكِنْ كَذَّبُوا فَأَخَذْناهُمْ بِما كانُوا يَكْسِبُونَ وَ الَّذِينَ ظَلَمُوا مِنْ هؤُلاءِ سَيُصِيبُهُمْ سَيِّئاتُ ما كَسَبُوا وَ ما هُمْ بِمُعْجِزِينَ

And if the people of the towns had believed and feared, We would have Opened upon them Blessings from the sky and the earth. But, they belied, so We Seized them due to what they were earning [7:96] And those who were unjust from these ones, the evil of what have earned shall befall them, and they would not be escaping [39:51].

أَلَا هَلُمَّ فَاسْتَمِعْ وَ مَا عِشْتَ أَرَاكَ الدَّهْرُ عَجَباً وَ إِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ لَيْتَ شِعْرِي إِلَى أَيِّ سِنَادٍ اسْتَنَدُوا وَ عَلَى أَيِّ عِمَادٍ اعْتَمَدُوا وَ بِأَيَّةِ عُرْوَةٍ تَمَسَّكُوا وَ عَلَى أَيَّةِ ذُرِّيَّةٍ أَقْدَمُوا وَ احْتَنَكُوا لَبِئْسَ الْمَوْلى وَ لَبِئْسَ الْعَشِيرُ وَ بِئْسَ لِلظَّالِمِينَ بَدَلًا

Indeed! Come! Listen! And for as long as I[asws] lived, the times have shown strange things, ***And if you are astounded, then (even more) astonishing are their words, [13:5]***. I[asws] am not aware to which support you will be leaning, and upon which pillar you would be reclining, and with which handhold you will be adhering, and upon which offspring will they be advancing and afflicting. ***Evil is the guardian and evil is the associate [22:13]***, and ***Evil is the replacement of the unjust ones [18:50]***.

اسْتَبْدَلُوا وَ اللَّهِ الذَّنَابَى بِالْقَوَادِمِ وَ الْعَجُزَ بِالْكَاهِلِ فَرَغْماً لِمَعَاطِسِ قَوْمٍ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَ لكِنْ لا يَشْعُرُونَ

By Allah[azwj]! The sins have been replaced with the people, and the frustrations with the elders being devoid of emotions. They are a people who ***are reckoning that they are good in what they do?' [18:104] Indeed! They themselves are the mischief makers, but they are not realising [2:12]***.

وَيْحَهُمْ أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ

Woe be unto them! ***Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?' [10:35]***.

أَمَا لَعَمْرِي لَقَدْ لَقِحَتْ فَنَظِرَةٌ رَيْثَمَا تُنْتَجُ ثُمَّ احْتَلَبُوا مِلْءَ الْقَعْبِ دَماً عَبِيطاً وَ ذُعَافاً مُبِيداً هُنَالِكَ يَخْسَرُ الْمُبْطِلُونَ وَ يُعْرَفُ التَّالُونَ غِبَّ مَا أُسِّسَ الْأَوَّلُونَ

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As for the religion of your God[azwj], you have corrupted, so look until it produces, then milk the emergence of the consequences of unwitnessed blood and a house of lethal poison. Over there, the falsifiers would incur loss and the followers would understand the outcome of what the former ones had legislated.

ثُمَّ طِيبُوا عَنْ دُنْيَاكُمْ أَنْفُساً وَ اطْمَئِنُّوا لِلْفِتْنَةِ جَأْشاً وَ أَبْشِرُوا بِسَيْفٍ صَارِمٍ وَ سَطْوَةِ مُعْتَدٍ غَاشِمٍ وَ بِهَرْجٍ شَامِلٍ وَ اسْتِبْدَادٍ مِنَ الظَّالِمِينَ يَدَعُ فَيْئَكُمْ زَهِيداً وَ جَمْعَكُمْ حَصِيداً فَيَا حَسْرَةً لَكُمْ وَ أَنَّى بِكُمْ وَ قَدْ عَمِيَتْ عَلَيْكُمْ أَ نُلْزِمُكُمُوها وَ أَنْتُمْ لَها كارِهُونَ

Then feel good about your world in your own souls, and rest assured of the simmering Fitna, and receive news of the sharp sword, and the prowess of the aggressors, and all-inclusive troubles, and tyranny from the oppressors, leaving an insignificant number among you, and harvest (all) your cultivations. O my[asws] regret for you all, and I[asws] am with you and your hearts have been blinded upon you! ***would we Impose it upon you although you are unwilling to it? [11:28]***'.

قَالَ سُوَيْدُ بْنُ غَفَلَةَ فَأَعَادَتِ النِّسَاءُ قَوْلَهَا ع عَلَى رِجَالِهِنَّ فَجَاءَ إِلَيْهَا قَوْمٌ مِنْ وُجُوهِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ مُعْتَذِرِينَ وَ قَالُوا يَا سَيِّدَةَ النِّسَاءِ لَوْ كَانَ أَبُو الْحَسَنِ ذَكَرَ لَنَا هَذَا الْأَمْرَ مِنْ قَبْلِ أَنْ نُبْرِمَ الْعَهْدَ وَ نُحْكِمَ الْعَقْدَ لَمَا عَدَلْنَا عَنْهُ إِلَى غَيْرِهِ

Suweyd Bin Gafala (the narrator) said, 'The women repeated her[asws] words to their men, so a group came to her[asws], being faces from the Emigrants and the Helpers, apologising, and they said, 'O chieftess of the women! If only Abu Al-Hassan[asws] had mentioned this matter to us from before we accomplished the pact (pledged allegiances) and decided the pact, we would not had turned away from him[asws] to someone else'.

فَقَالَتْ ع إِلَيْكُمْ عَنِّي فَلَا عُذْرَ بَعْدَ تَعْذِيرِكُمْ وَ لَا أَمْرَ بَعْدَ تَقْصِيرِكُمْ.

She[asws] said, '(I[asws] say) to you all, get away from me[asws]! There is no excuse after your excuses nor is there any matter after your derogation!''[372]

10- ما، الأمالي للشيخ الطوسي الْخَفَّارُ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الدِّعْبِلِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْخَزَّازِ عَنْ أَبِي سَهْلٍ الدَّقَّاقِ عَنْ عَبْدِ الرَّزَّاقِ وَ قَالَ الدِّعْبِلِيُّ وَ حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدَّيْرِيُّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: دَخَلْنَ نِسْوَةٌ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص يَعُدْنَهَا فِي عِلَّتِهَا فَقُلْنَ السَّلَامُ عَلَيْكِ يَا بِنْتَ رَسُولِ اللَّهِ ص كَيْفَ أَصْبَحْتِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Haffar, from Ismail Bin Ali Al Deobaly, from Ahmad Bin Ali Al Khazaz, from Abu Sahl Al Daqqaq, from Abdul Razaq, and Al Deoblay said, 'It is narrated to us by Is'haq Bin Ibrahim Al Deyri, from Abdul Razzaq, from Ma'mar, from Al Zuhry, from Ubeydullah Bin Abdullah Bin Utba Bin Masoud, from Ibn Abbas who said,

'Women from the Emigrants and the Helpers entered to see (Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] to console her[asws] during her[asws] illness. They said, 'The greetings be unto you[asws], O daughter[asws] of Rasool-Allah[saww]! How are you[asws]?'

[372] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 9

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فَقَالَتْ أَصْبَحْتُ وَ اللَّهِ عَائِفَةً لِدُنْيَاكُنَّ قَالِيَةً لِرِجَالِكُنَّ لَفَظْتُهُمْ بَعْدَ إِذْ عَجَمْتُهُمْ وَ سَئِمْتُهُمْ بَعْدَ أَنْ سَبَرْتُهُمْ فَقُبْحاً لِأُفُونِ الرَّأْيِ وَ خَطَلِ الْقَوْلِ وَ خَوَرِ الْقَنَاةِ وَ لَبِئْسَ ما قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَ فِي الْعَذابِ هُمْ خالِدُونَ

She[asws] said: 'By Allah[azwj]! I[asws] have become disgusted with your world, hateful to your men. I[asws] understood their words before they had even spoken, and I[asws] was their adversary after I[asws] had probed them. They are of ugly deeds to the limit and enfeebled of the mind, and foolish of opinion, and erroneous whims. ***Evil is what their souls have sent forward. Allah is Wrathful upon them, and they would be in the Punishment eternally [5:80]***.

لَا جَرَمَ وَ اللَّهِ لَقَدْ قَلَّدْتُهُمْ رِبْقَتَهَا وَ شَنَنْتُ عَلَيْهِمْ غَارَهَا فَجَدْعاً وَ رَغْماً لِلْقَوْمِ الظَّالِمِينَ

By Allah[azwj]! There is no doubt its noose would tighten with them, and His[azwj] Anger would be launched upon them, so mutilation, and slaying, and nose-rubbing is for the unjust people.

وَيْحَهُمْ أَنَّى زَحْزَحُوهَا عَنْ أَبِي الْحَسَنِ مَا نَقَمُوا وَ اللَّهِ مِنْهُ إِلَّا نَكِيرَ سَيْفِهِ وَ نَكَالَ وَقْعِهِ وَ تَنَمُّرَهُ فِي ذَاتِ اللَّهِ

Woe be unto them! Where are they going away from Abu Al-Hassan[asws]? By Allah[azwj]! They are not avenging from him[asws] except the punishment of his[asws] sword, and severity of his[asws] treading, and his[asws] exemplary punishment for the Sake of Allah[azwj].

وَ تَاللَّهِ لَوْ تَكَافُّوا عَلَيْهِ عَنْ زِمَامٍ نَبَذَهُ إِلَيْهِ رَسُولُ اللَّهِ ص لَاعْتَلَقَهُ ثُمَّ لَسَارَ بِهِمْ سِيرَةً سُجُحاً فَإِنَّهُ قَوَاعِدُ الرِّسَالَةِ وَ رَوَاسِي النُّبُوَّةِ وَ مَهْبِطُ الرُّوحِ الْأَمِينِ وَ الطِّبِّينِ بِأَمْرِ الدِّينِ وَ الدُّنْيَا وَ الْآخِرَةِ أَلَا ذلِكَ هُوَ الْخُسْرانُ الْمُبِينُ

By Allah[azwj]! If they pulled the reins Rasool-Allah[saww] had enforced to him[asws], he[asws] would have linked with him[asws], then he[asws] would have travelled with them a beautiful travel, for he[asws] is the pillar of the Message, and head of the Prophet-hood, and landing place of the trustworthy Spirit, and the physician with the matters of religion and the world and the Hereafter. ***Indeed! That is the manifest loss' [39:15]***.

وَ اللَّهِ لَا يَكْتَلِمُ خِشَاشُهُ وَ لَا يُتَعْتَعُ رَاكِبُهُ وَ لَأَوْرَدَهُمْ مَنْهَلًا رَوِيّاً فَضْفَاضاً تَطْفَحُ ضَفَّتُهُ وَ لَأَصْدَرَهُمْ بِطَاناً قَدْ خَثَرَ بِهِمُ الرِّيُّ غَيْرَ مُتَحَلٍّ بِطَائِلٍ إِلَّا تَغَمُّرَ النَّاهِلِ وَ رَدْعَ سَوْرَةِ سَغَبٍ وَ لَفُتِحَتْ عَلَيْهِمْ بَرَكاتٍ مِنَ السَّماءِ وَ الْأَرْضِ وَ سَيَأْخُذُهُمُ اللَّهُ بِما كانُوا يَكْسِبُونَ

By Allah[azwj]! He[asws] would have neither injured an insect, nor shaken its rider, and would have brought to a watering place of saturation, its sides being exuberant, and he[asws] would have given them such esoteric matters the opinions would have reached an understanding with them, without releasing any falsehood except it would have changed the taker, and deterred the hunger, and would have opened upon them Blessings from the sky and the earth. And Allah[azwj] will be Seizing them due to what they had been earning.

Indeed! Come! Listen! And for as long as I[asws] lived, the times have shown you strange things, and if you marvelled, so the newly occurring events has astounded you. So, what does it matter with them by which with which support they would be relying and with which handhold they would be holding,

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فَهَلُمَّ فَاسْمَعْ فَمَا عِشْتَ أَرَاكَ الدَّهْرُ عَجَباً وَ إِنْ تَعْجَبْ بَعْدَ الْحَادِثِ فَمَا بَالُهُمْ بِأَيِّ سَنَدٍ اسْتَنَدُوا أَمْ بِأَيَّةِ عُرْوَةٍ تَمَسَّكُوا لَبِئْسَ الْمَوْلى وَ لَبِئْسَ الْعَشِيرُ وَ بِئْسَ لِلظَّالِمِينَ بَدَلًا اسْتَبْدَلُوا الذُّنَابَى بِالْقَوَادِمِ وَ الْخُزُونَ بِالْقَاحِمِ وَ الْعَجُزَ بِالْكَاهِلِ

To which support will you be relying and with which handhold will you be holding on to. By Allah[azwj]! The sins have been replaced with the people, and the frustrations with the elders being devoid of emotions. ***Evil is the guardian and evil is the associate [22:13]***, and ***Evil is the replacement of the unjust ones [18:50]***. They have replaced the sins with legislation and the stubbornness with the raids, and the elderly with the middle-aged.

فَتَعْساً لِقَوْمٍ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَ لكِنْ لا يَشْعُرُونَ أَ فَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّي إِلَّا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ

So, misery is for a people who ***are reckoning that they are good in what they do?' [18:104] Indeed! They themselves are the mischief makers, but they are not realising [2:12]***. ***Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So what is the matter with you all? How are you judging?' [10:35]***.

لَقِحَتْ فَنَظِرَةٌ رَيْثَمَا تُنْتَجُ ثُمَّ احْتَلَبُوا طِلَاعَ الْقَعْبِ دَماً عَبِيطاً وَ ذُعَافاً مُبِيداً هُنَالِكَ يَخْسَرُ الْمُبْطِلُونَ وَ يَعْرِفُ التَّالُونَ غِبَّ مَا أَسَّسَ الْأَوَّلُونَ

As for the religion of your God[azwj], you have corrupted, so look until it produces, then milk the emergence of the consequences of unwitnessed blood and a house of lethal poison. Over there, the falsifiers would incur loss and the followers would understand the outcome of what the former ones had legislated.

ثُمَّ طِيبُوا بَعْدَ ذَلِكَ عَنْ أَنْفُسِكُمْ لِفِتَنِهَا ثُمَّ اطْمَئِنُّوا لِلْفِتْنَةِ جَأْشاً وَ أَبْشِرُوا بِسَيْفٍ صَارِمٍ وَ هَرْجٍ دَائِمٍ شَامِلٍ وَ اسْتِبْدَادٍ مِنَ الظَّالِمِينَ فَزَرَعَ فَيْئُكُمْ زَهِيداً وَ جَمْعَكُمْ حَصِيداً فَيَا حَسْرَةً لَهُمْ وَ قَدْ عَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ أَ نُلْزِمُكُمُوها وَ أَنْتُمْ لَها كارِهُونَ.

Then feel good after that about yourselves for its Fitna, then rest assured for the simmering Fitna, and receive news of the sharp sword, and constant all-inclusive troubles, and tyranny from the oppressors. You will sow the seeds and they will collect your harvest. O my[asws] regret for them, and the news have been blinded upon them! ***would we Impose it upon you although you are unwilling to it? [11:28]***''.[373]

11- كِتَابُ دَلَائِلِ الْإِمَامَةِ لِلطَّبَرِيِّ، عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ مُوسَى التَّلَّعُكْبَرِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ أَحْمَدَ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُبِضَتْ فَاطِمَةُ ع فِي جُمَادَى الْآخِرَةِ يَوْمَ الثَّلَاثَاءِ لِثَلَاثٍ خَلَوْنَ مِنْهُ سَنَةَ إِحْدَى عَشْرَةَ مِنَ الْهِجْرَةِ وَ كَانَ سَبَبُ وَفَاتِهَا أَنَّ قُنْفُذاً مَوْلَى عُمَرَ لَكَزَهَا بِنَعْلِ السَّيْفِ بِأَمْرِهِ

The book 'Dalail Al Imama' of Al Tabari, from Muhammad Bin Haroun Bin Musa Al Talukbary, from his father, from Muhammad Bin Hammam, from Ahmad Al Barqy, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah[asws] having said: '(Syeda) Fatima[asws] passed away during Jumadi Al-Aakhira on the day of Tuesday for three vacant from it, of the year eleven from the Emigration, and

[373] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 10

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the cause of her[asws] expiry was that Qunfuz[la], a slave of Umar had thrusted her repeatedly with the hilt of the sword, by his orders.

فَأَسْقَطَتْ مُحَسِّناً وَ مَرِضَتْ مِنْ ذَلِكَ مَرَضاً شَدِيداً وَ لَمْ تَدَعْ أَحَداً مِمَّنْ آذَاهَا يَدْخُلُ عَلَيْهَا وَ كَانَ الرَّجُلَانِ مِنْ أَصْحَابِ النَّبِيِّ ص سَأَلَا أَمِيرَ الْمُؤْمِنِينَ ص أَنْ يَشْفَعَ لَهُمَا إِلَيْهَا فَسَأَلَهَا أَمِيرُ الْمُؤْمِنِينَ ع

So Muhassin[asws] was martyred and she[asws] fell ill from that with a severe illness and did not let anyone from the ones who had hurt her[asws] to enter to see her[asws], and they were two men (Abu Bakr and Umar) from the companions of the Prophet[saww]. They asked Amir Al-Momineen[asws] to intercede for them to see her[asws]. Amir Al-Momineen[asws] asked her[asws].

فَلَمَّا دَخَلَا عَلَيْهَا قَالا لَهَا كَيْفَ أَنْتِ يَا بِنْتَ رَسُولِ اللَّهِ قَالَتْ بِخَيْرٍ بِحَمْدِ اللَّهِ ثُمَّ قَالَتْ لَهُمَا مَا سَمِعْتُمَا النَّبِيَ يَقُولُ فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ

When they entered to see her[asws], they said to her[asws], 'How are you[asws], O daughter[asws] of Rasool-Allah[saww]?' She[asws] said: 'With goodness, by the Praise of Allah[azwj]'. Then she[asws] said to them: 'Did you two nor hear from the Prophet[saww] saying: 'Fatima[asws] is a part of me[saww], so the one who hurts her[asws] had hurt me[saww], and one who hurts me[saww] has hurt Allah[azwj]'?'

قَالا بَلَى قَالَتْ فَوَ اللَّهِ لَقَدْ آذَيْتُمَانِي

They said, 'Yes'. She[asws] said: 'By Allah[azwj]! You two have hurt me[asws]!'

قَالَ فَخَرَجَا مِنْ عِنْدِهَا ع وَ هِيَ سَاخِطَةٌ عَلَيْهِمَا

He (Abu Abdullah[asws]) said, 'They went out from her[asws] presence and she[asws] was angry upon them'.

قَالَ مُحَمَّدُ بْنُ هَمَّامٍ وَ رُوِيَ أَنَّهَا قُبِضَتْ لِعَشْرٍ بَقِينَ مِنْ جُمَادَى الْآخِرَةِ وَ قَدْ كَمَلَ عُمُرُهَا يَوْمَ قُبِضَتْ ثَمَانِيَ عَشْرَةَ سَنَةً وَ خَمْساً وَ ثَمَانِينَ يَوْماً بَعْدَ وَفَاةِ أَبِيهَا فَغَسَلَهَا أَمِيرُ الْمُؤْمِنِينَ ع وَ لَمْ يَحْضُرْهَا غَيْرُهُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ زَيْنَبُ وَ أُمُّ كُلْثُومٍ وَ فِضَّةُ جَارِيَتُهَا وَ أَسْمَاءُ بِنْتُ عُمَيْسٍ

Muhammad Bin Hammam said, 'And it is reported that she[asws] passed away on ten vacant from Jumadi Al-Aakhira, and her[asws] complete age on the day she[asws] passed away was of eighteen years, and eighty five days after the expiry of her[asws] father[saww]. Amir Al-Momineen[asws] washed her[asws] and no one was present apart from him[asws], and Al-Hassan[asws], and Al-Husayn[asws], and (Syeda) Zainab[asws], and (Syeda) Umm Kulsoom[asws], and Fizza[as] her[asws] maid, and Asma Bint Umeys.

وَ أَخْرَجَهَا إِلَى الْبَقِيعِ فِي اللَّيْلِ وَ مَعَهُ الْحَسَنُ وَ الْحُسَيْنُ وَ صَلَّى عَلَيْهَا وَ لَمْ يَعْلَمْ بِهَا وَ لَا حَضَرَ وَفَاتَهَا وَ لَا صَلَّى عَلَيْهَا أَحَدٌ مِنْ سَائِرِ النَّاسِ غَيْرُهُمْ وَ دَفَنَهَا بِالرَّوْضَةِ وَ عَمَّى مَوْضِعَ قَبْرِهَا وَ أَصْبَحَ الْبَقِيعُ لَيْلَةَ دُفِنَتْ وَ فِيهِ أَرْبَعُونَ قَبْراً جُدُداً

And he[asws] brought her[asws] out to Al-Baqie (cemetery) during the night, and with him[asws] were Al-Hassan[asws] and Al-Husayn[asws], and he[asws] prayed Salat upon her[asws], and did not let (anyone) know of it nor was anyone present at her[asws] expiry, nor did anyone from rest of the people pray Salat upon her[asws] apart from them[asws], and buried her[asws] at an open field, and effaced

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the place of her[asws] grave; and on the night she[asws] was buried, Al Baqie became having forty new graves in it.

وَ إِنَّ الْمُسْلِمِينَ لَمَّا عَلِمُوا وَفَاتَهَا جَاءُوا إِلَى الْبَقِيعِ فَوَجَدُوا فِيهِ أَرْبَعِينَ قَبْراً فَأَشْكَلَ عَلَيْهِمْ قَبْرُهَا مِنْ سَائِرِ الْقُبُورِ فَضَجَّ النَّاسُ وَ لَامَ بَعْضُهُمْ بَعْضاً وَ قَالُوا لَمْ يُخَلِّفْ نَبِيُّكُمْ فِيكُمْ إِلَّا بِنْتاً وَاحِدَةً تَمُوتُ وَ تُدْفَنُ وَ لَمْ تَحْضُرُوا وَفَاتَهَا وَ الصَّلَاةَ عَلَيْهَا وَ لَا تَعْرِفُوا قَبْرَهَا

And when the Muslims came to know of her[asws] expiry, they came to Al-Baqie and they found forty (new) graves in it, so her[asws] grave was ambiguous upon them from rest of the graves. The people clamoured and blamed each other and said, 'Your Prophet[saww] did not leave behind among you all except for one daughter[asws]. She[asws] died and was buried, and you did not attend her[asws] expiry, and the Salat upon her[asws], and you do not (even) know of her[asws] grave'.

ثُمَّ قَالَ وُلَاةُ الْأَمْرِ مِنْهُمْ هَاتُوا مِنْ نِسَاءِ الْمُسْلِمِينَ مَنْ يَنْبُشُ هَذِهِ الْقُبُورَ حَتَّى نَجِدَهَا فَنُصَلِّيَ عَلَيْهَا وَ نَزُورَ قَبْرَهَا

The ruling authority from them (Abu Bakr) said, 'Bring from the Muslim women one who can exhume these graves until we find her[asws], so we can pray Salat upon her[asws] and visit her[asws] grave!'

فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَخَرَجَ مُغْضَباً قَدِ احْمَرَّتْ عَيْنَاهُ وَ دَرَّتْ أَوْدَاجُهُ وَ عَلَيْهِ قَبَاهُ الْأَصْفَرُ الَّذِي كَانَ يَلْبَسُهُ فِي كُلِّ كَرِيهَةٍ وَ هُوَ مُتَوَكِّئٌ عَلَى سَيْفِهِ ذِي الْفَقَارِ حَتَّى وَرَدَ الْبَقِيعَ

That reached Amir Al-Momineen[asws], may the Salawaat of Allah[azwj] be upon him[asws], so he[asws] came out angrily, his[asws] eyes had reddened, and his[asws] cheeks were flowing with tears, and upon him[asws] was the yellow cloak which he[asws] used to wear during every abhorrence, and he[asws] was leaning upon his[asws] sword Zulfiqar, until he[asws] arrived at Al-Baqie.

فَسَارَ إِلَى النَّاسِ النَّذِيرُ وَ قَالُوا هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ قَدْ أَقْبَلَ كَمَا تَرَوْنَهُ يُقْسِمُ بِاللَّهِ لَئِنْ حُوِّلَ مِنْ هَذِهِ الْقُبُورِ حَجَرٌ لَيَضَعَنَّ السَّيْفَ عَلَى غَابِرِ الْآخِرِ

The warners came to the people and said, 'This Ali[asws] Bin Abu Talib[asws] is coming like what you can see. He[asws] is swearing by Allah[azwj], if you were to turn over even a stone from these graves, he[asws] would place the sword upon every last one (of you)'.

فَتَلَقَّاهُ عُمَرُ وَ مَنْ مَعَهُ مِنْ أَصْحَابِهِ وَ قَالَ لَهُ مَا لَكَ يَا أَبَا الْحَسَنِ وَ اللَّهِ لَنَنْبُشَنَّ قَبْرَهَا وَ لَنُصَلِّيَنَّ عَلَيْهَا

Umar and the ones from his companions who were with him, met him[asws] and said to him[asws], 'What is the matter with you[asws], O Abu Al-Hassan[asws]! By Allah[azwj]! We shall exhume her[asws] grave and we shall pray upon her[asws]!'

فَضَرَبَ عَلِيٌّ ع بِيَدِهِ إِلَى جَوَامِعِ ثَوْبِهِ فَهَزَّهُ ثُمَّ ضَرَبَ بِهِ الْأَرْضَ وَ قَالَ لَهُ يَا ابْنَ السَّوْدَاءِ أَمَّا حَقِّي فَقَدْ تَرَكْتُهُ مَخَافَةَ أَنْ يَرْتَدَّ النَّاسُ عَنْ دِينِهِمْ وَ أَمَّا قَبْرُ فَاطِمَةَ فَوَ الَّذِي نَفْسُ عَلِيٍّ بِيَدِهِ لَئِنْ رُمْتَ وَ أَصْحَابُكَ شَيْئاً مِنْ ذَلِكَ لَأُسْقِيَنَّ الْأَرْضَ مِنْ دِمَائِكُمْ فَإِنْ شِئْتَ فَاعْرِضْ يَا عُمَرُ

Ali[asws] struck his[asws] hand to the total of his clothes, then struck him to the ground and said to him: 'O son of darkness! As for my[asws] right, so I[asws] have left it fearing that the people would retract from their religion, and as for the grave of (Syeda) Fatima[asws], by the One[azwj] is Who

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Hand is the soul of Aliasws! If you and your companions were to dig anything from that, Iasws shall quench the ground from your blood! If you like, so turn away, O Umar!'

فَتَلَقَّاهُ أَبُو بَكْرٍ فَقَالَ يَا أَبَا الْحَسَنِ بِحَقِّ رَسُولِ اللَّهِ وَ بِحَقِّ مَنْ فَوْقَ الْعَرْشِ إِلَّا خَلَّيْتَ عَنْهُ فَإِنَّا غَيْرُ فَاعِلِينَ شَيْئاً تَكْرَهُهُ

Abu Bakr met himasws. He said, 'O Abu Al-Hassanasws! By the right of Rasool-Allahsaww, and by the Right of the Oneazwj above the Throne! Please leave from him, for we will not be doing anything youasws dislike'.

قَالَ فَخَلَّى عَنْهُ وَ تَفَرَّقَ النَّاسُ وَ لَمْ يَعُودُوا إِلَى ذَلِكَ.

Heasws said: 'So heasws let him go, and the people dispersed, and they did not repeat to that''.[374]

12- ما، الأمالي للشيخ الطوسي ابْنُ حَمَّوَيْهِ عَنْ أَبِي الْحُسَيْنِ عَنْ أَبِي خَلِيفَةَ عَنِ الْعَبَّاسِ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ أَبِي رَجَاءٍ عَنْ إِبْرَاهِيمَ عَنْ سَعْدٍ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ سَلْمَى امْرَأَةِ أَبِي رَافِعٍ قَالَتْ مَرِضَتْ فَاطِمَةُ فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَتْ فِيهِ قَالَتْ هَيِّئِي لِي مَاءً فَصَبَبْتُ لَهَا فَاغْتَسَلَتْ كَأَحْسَنِ مَا كَانَتْ تَغْتَسِلُ ثُمَّ قَالَتِ ائْتِينِي بِثِيَابٍ جُدُدٍ فَلَبِسَتْهَا

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Hamawayh, from Abu Al-Husayn, from Abu Khaleefa, from Al Abbas Bin Al Fazl, from Muhammad Bin Abu Raja'a, from Ibrahim, from Sa'ad, from Abu Is'haq, from Abdullah Bin Ali Bin Abu Rafie, from his father, from Salma wife of Abu Rafie, she said,

'(Syeda) Fatimaasws fell ill. When it was the day in which sheasws passed away, sheasws said: 'Prepare some water for measws'. It was poured for herasws. Sheasws washed as best what sheasws used to wash. Then sheasws said: 'Bring measws new clothes!' Sheasws wore them.

ثُمَّ أَتَتِ الْبَيْتَ الَّذِي كَانَتْ فِيهِ فَقَالَتِ افْرُشِي لِي فِي وَسَطِهِ ثُمَّ اضْطَجَعَتْ وَ اسْتَقْبَلَتِ الْقِبْلَةَ وَ وَضَعَتْ يَدَهَا تَحْتَ خَدِّهَا وَ قَالَتْ إِنِّي مَقْبُوضَةٌ الْآنَ فَلَا أُكْشَفَنَّ فَإِنِّي قَدِ اغْتَسَلْتُ

Then sheasws came to the room which sheasws used to be in. Sheasws said: 'Spread (a bed spread) for measws in the middle of it'. Then sheasws lied down and faced the Qiblah, and sheasws placed herasws hand beneath herasws cheek and said: 'Iasws shall be passing away now, so Iasws should not be uncovered for Iasws have already washed'.

قَالَتْ وَ مَاتَتْ فَلَمَّا جَاءَ عَلِيٌّ أَخْبَرْتُهُ فَقَالَ لَا تُكْشَفُ فَحَمَلَهَا يَغْسِلُهَا ع.

She (the narrator) said, 'And she passed away. When Aliasws came, Iasws informed himasws. Heasws said: 'Do not uncover!' Heasws carried herasws and washed herasws''.[375]

13- لي، الأمالي للصدوق الدَّقَّاقُ عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنِ ابْنِ الْبَطَائِنِيِّ عَنْ أَبِيهِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ فِي خَبَرٍ طَوِيلٍ قَدْ أَثْبَتْنَاهُ فِي بَابِ مَا أَخْبَرَ النَّبِيُّ ص بِظُلْمِ أَهْلِ الْبَيْتِ قَالَ ص وَ أَمَّا ابْنَتِي فَاطِمَةُ فَإِنَّهَا سَيِّدَةُ نِسَاءِ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ هِيَ بَضْعَةٌ مِنِّي وَ هِيَ نُورُ عَيْنِي وَ هِيَ ثَمَرَةُ فُؤَادِي وَ هِيَ رُوحِي الَّتِي بَيْنَ جَنْبَيَّ وَ هِيَ الْحَوْرَاءُ الْإِنْسِيَّةُ

[374] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 7 H 11
[375] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 7 H 12

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(The book) 'Al Amaali' of Al Sadouq – Al Daqqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ibn Al Batainiy, from his father, from Ibn Jubeyr, from Ibn Abbas,

'In a lengthy Hadeeth was have affirmed it in the chapter 'What the Prophet[saww] informed from the injustices faced by People[asws] of the Household'. He[saww] said: 'And as for my[saww] daughter[asws] (Syeda) Fatima[asws]! She[asws] is chieftess of women of the worlds, from the former ones and the latter ones, and she[asws] is a part of me[saww], and she is light of my[asws] eyes, and she[asws] is fruit of my[asws] heart, and she[asws] is my[saww] would which is between my[saww] two sides, and she[asws] is the human Hourie.

مَتَى قَامَتْ فِي مِحْرَابِهَا بَيْنَ يَدَيْ رَبِّهَا جَلَّ جَلَالُهُ زَهَرَ نُورُهَا لِمَلَائِكَةِ السَّمَاءِ كَمَا يَزْهَرُ نُورُ الْكَوَاكِبِ لِأَهْلِ الْأَرْضِ

When she[asws] stands in her[asws] prayer niche in front of her[asws] Lord[azwj], Majestic is His[azwj] Majesty, her[asws] Noor (radiance) blossoms (sparkles) to the Angels of the sky like what the radiance of the stars sparkles to the people of the earth.

وَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِمَلَائِكَتِهِ يَا مَلَائِكَتِي انْظُرُوا إِلَى أَمَتِي فَاطِمَةَ سَيِّدَةِ إِمَائِي قَائِمَةً بَيْنَ يَدَيَّ تَرْتَعِدُ فَرَائِصُهَا مِنْ خِيفَتِي وَ قَدْ أَقْبَلَتْ بِقَلْبِهَا عَلَى عِبَادَتِي أُشْهِدُكُمْ أَنِّي قَدْ آمَنْتُ شِيعَتَهَا مِنَ النَّارِ

And Allah[azwj] Mighty and Majestic Says to His[azwj] Angels: "O My[azwj] Angels! Look at My[azwj] maid Fatima[asws], chieftess of My[azwj] maids, standing in front of Me[azwj]. Her[asws] limbs are trembling from My[azwj] fear, and she[asws] has come to My[azwj] worship with her[asws] heart! I[azwj] Keep you witnessed I[saww] has Secured her[asws] Shias from the Fire!"

وَ إِنِّي لَمَّا رَأَيْتُهَا ذَكَرْتُ مَا يُصْنَعُ بِهَا بَعْدِي كَأَنِّي بِهَا وَ قَدْ دَخَلَ الذُّلُّ بَيْتَهَا وَ انْتُهِكَتْ حُرْمَتُهَا وَ غُصِبَتْ حَقَّهَا وَ مُنِعَتْ إِرْثَهَا وَ كُسِرَ جَنْبُهَا وَ أَسْقَطَتْ جَنِينَهَا وَ هِيَ تُنَادِي يَا مُحَمَّدَاهْ فَلَا تُجَابُ وَ تَسْتَغِيثُ فَلَا تُغَاثُ

And when I[saww] see her[asws], I[saww] remember what would be done with her[asws] after me[saww]. It is as if I[saww] am with her[asws] and the humiliation has entered her[asws] house, and her[asws] sanctity has been violated, and her[asws] rights have been usurped, and her[asws] inheritance has been prevented, and her[asws] side has been broken, and her[asws] baby has been miscarried, and she[asws] is calling out: 'O Muhammad[saww]!' But she[asws] is not answered, and she[asws] seeks help, but no one comes to help.

فَلَا تَزَالُ بَعْدِي مَحْزُونَةً مَكْرُوبَةً بَاكِيَةً تَتَذَكَّرُ انْقِطَاعَ الْوَحْيِ عَنْ بَيْتِهَا مَرَّةً وَ تَتَذَكَّرُ فِرَاقِي أُخْرَى وَ تَسْتَوْحِشُ إِذَا جَنَّهَا اللَّيْلُ لِفَقْدِ صَوْتِيَ الَّذِي كَانَتْ تَسْتَمِعُ إِلَيْهِ إِذَا تَهَجَّدْتُ بِالْقُرْآنِ

So, she[asws] will not cease to be grieving after me[saww], distressed, crying, remembering the termination of the Revelation from her[asws] house at times, and remembering my[saww] separation at other times. And she[asws] will feel lonely when the night shields her[asws] for the loss of my[saww] voice which she[asws] used to listen to whenever I[saww] held a vigil with the Quran.

ثُمَّ تَرَى نَفْسَهَا ذَلِيلَةً بَعْدَ أَنْ كَانَتْ فِي أَيَّامِ أَبِيهَا عَزِيزَةً فَعِنْدَ ذَلِكَ يُؤْنِسُهَا اللَّهُ تَعَالَى ذِكْرُهُ بِالْمَلَائِكَةِ فَنَادَتْهَا بِمَا نَادَتْ بِهِ مَرْيَمُ بِنْتُ عِمْرَانَ فَتَقُولُ يَا فَاطِمَةُ إِنَّ اللَّهَ اصْطَفَاكِ وَ طَهَّرَكِ وَ اصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ يَا فَاطِمَةُ اقْنُتِي لِرَبِّكِ وَ اسْجُدِي وَ ارْكَعِي مَعَ الرَّاكِعِينَ

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The she[asws] would see herself[asws] as humiliated after she[asws] had been dear during the days of her[asws] father[saww]. During that, Allah[azwj], Exalted is His[azwj] Mention, would Comfort her[asws] with the Angels. So, they will call out to her[asws] with that they had called out to Maryam Bint Imran[as] with, saying: 'O Fatima[asws]! ***Allah has Chosen you and Purified you and Chosen you above the women of the worlds' [3:42]***. And O Fatima[asws]! ***Be obedient to your Lord and perform Sajdahs and Rukus along with the Ruku performers [3:43]***.

ثُمَّ يَبْتَدِئُ بِهَا الْوَجَعُ فَتَمْرَضُ فَيَبْعَثُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا مَرْيَمَ بِنْتَ عِمْرَانَ تُمَرِّضُهَا وَ تُؤْنِسُهَا فِي عِلَّتِهَا فَتَقُولُ عِنْدَ ذَلِكَ يَا رَبِّ إِنِّي قَدْ سَئِمْتُ الْحَيَاةَ وَ تَبَرَّمْتُ بِأَهْلِ الدُّنْيَا فَأَلْحِقْنِي بِأَبِي

Then the pain would begin with her[asws] and she[asws] would fall ill, so Allah[azwj] Mighty and Majestic would Send to her[asws] Maryam Bint Imran[as] to please her[asws] and comfort her[asws] during her[asws] illness. During that she[asws] would say: 'O Lord[azwj]! I[asws] am fed up of the life and am tired with the people of the world, so join me[asws] with my[asws] father[saww]'.

فَيُلْحِقُهَا اللَّهُ عَزَّ وَ جَلَّ بِي فَتَكُونُ أَوَّلَ مَنْ يَلْحَقُنِي مِنْ أَهْلِ بَيْتِي فَتَقْدَمُ عَلَيَّ مَحْزُونَةً مَكْرُوبَةً مَغْمُومَةً مَغْصُوبَةً مَقْتُولَةً

So Allah[azwj] Mighty and Majestic would Join her[asws] with me[saww] and she[asws] would become the first one from my[saww] family members to join with me[saww]. She[asws] would come forward to me[saww] grieving, distressed, angry, murdered.

فَأَقُولُ عِنْدَ ذَلِكَ اللَّهُمَّ الْعَنْ مَنْ ظَلَمَهَا وَ عَاقِبْ مَنْ غَصَبَهَا وَ ذَلِّلْ مَنْ أَذَلَّهَا وَ خَلِّدْ فِي نَارِكَ مَنْ ضَرَبَ جَنْبَيْهَا حَتَّى أَلْقَتْ وَلَدَهَا فَتَقُولُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ آمِينَ.

I[saww] shall be saying during that: 'O Allah[azwj]! Curse the one who oppressed her[asws], and Punish the one who usurped her[asws], and Disgrace the one who humiliated her[asws], and Keep him eternally in Your[azwj] Fire the one who struck her[asws] side until her[asws] son[asws] was martyred!' The Angels would be saying at that: 'Ameen!''[376]

14- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع قَبْلَ مَوْتِهِ بِثَلَاثٍ سَلَامٌ عَلَيْكَ يَا أَبَا الرَّيْحَانَتَيْنِ أُوصِيكَ بِرَيْحَانَتَيَّ مِنَ الدُّنْيَا فَعَنْ قَلِيلٍ يَنْهَدُّ رُكْنَاكَ وَ اللَّهُ خَلِيفَتِي عَلَيْكَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Hammad Bin Isa,

'From Al-Sadiq[asws], from his[asws] father[asws] having said: 'Jabir Bin Abdullah[asws] said, 'I heard Rasool-Allah[saww] saying to Ali[asws] Bin Abu Talib[asws] before his[saww] expiry by three (days): 'Greetings be upon you[asws], O father[asws] of the two aromas (Al-Hassan[asws] and Al-Husayn[asws])! I[saww] hereby bequeath you[asws] with two aromas from the world, for after a little while your[asws] pillars would be weakened, and Allah[azwj] is my[saww] replacement upon you[asws]'.

[376] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 13

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فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ص قَالَ عَلِيٌّ ع هَذَا أَحَدُ رُكْنَيَّ الَّذِي قَالَ لِي رَسُولُ اللَّهِ ص فَلَمَّا مَاتَتْ فَاطِمَةُ ع قَالَ عَلِيٌّ هَذَا الرُّكْنُ الثَّانِي الَّذِي قَالَ رَسُولُ اللَّهِ ص.

When Rasool-Allah[saww] passed away, Ali[asws] said: 'This is one of my[asws] pillars which Rasool-Allah[saww] had said to me[saww]'. When (Syeda) Fatima[asws] passed away, Ali[asws] said: 'This is the second pillar which Rasool-Allah[saww] had said''.[377]

15- أَقُولُ وَجَدْتُ فِي بَعْضِ الْكُتُبِ خَبَراً فِي وَفَاتِهَا ع فَأَحْبَبْتُ إِيرَادَهُ وَ إِنْ لَمْ آخُذْهُ مِنْ أَصْلٍ يُعَوَّلُ عَلَيْهِ رَوَى وَرَقَةُ بْنُ عَبْدِ اللَّهِ الْأَزْدِيُّ قَالَ: خَرَجْتُ حَاجّاً إِلَى بَيْتِ اللَّهِ الْحَرَامِ رَاجِياً لِثَوَابِ اللَّهِ رَبِّ الْعَالَمِينَ فَبَيْنَمَا أَنَا أَطُوفُ وَ إِذَا أَنَا بِجَارِيَةٍ سَمْرَاءَ وَ مَلِيحَةِ الْوَجْهِ عَذْبَةِ الْكَلَامِ وَ هِيَ تُنَادِي بِفَصَاحَةِ مَنْطِقِهَا وَ هِيَ تَقُولُ اللَّهُمَّ رَبَّ الْكَعْبَةِ الْحَرَامِ وَ الْحَفَظَةِ الْكِرَامِ وَ زَمْزَمَ وَ الْمَقَامِ وَ الْمَشَاعِرِ الْعِظَامِ وَ رَبَّ مُحَمَّدٍ خَيْرِ الْأَنَامِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الْبَرَرَةِ الْكِرَامِ

I (Majlisi) am saying, 'I found in one of the books of Ahadeeth regarding her[asws] expiry, so I loved to refer to it, and that I did not take it from the original relying upon it, reported by Waraqa Bin Abdullah Al Azdy who said,

'I went out as a pilgrim to the Sacred House of Allah[azwj] hoping for the Rewards of Allah[azwj], Lord[azwj] of the worlds. While I was performing Tawaaf, there I was with a brown girl of pretty face, sweet talking, and she was calling out with eloquent talk, and she was saying, 'O Allah[azwj]! Lord[azwj] of the Sacred House, and Preserver of the honour and Zamzam, and the standing place (of Ibrahim[as]), and the Mighty Monuments, and Lord[azwj] of Muhammad[saww], best of the people, may the Salawaat of Allah[azwj] be upon him[saww] and his[saww] Progeny[asws], the righteous, the honourable.

أَسْأَلُكَ أَنْ تَحْشُرَنِي مَعَ سَادَاتِيَ الطَّاهِرِينَ وَ أَبْنَائِهِمُ الْغُرِّ الْمُحَجَّلِينَ الْمَيَامِينِ أَلَا فَاشْهَدُوا يَا جَمَاعَةَ الْحُجَّاجِ وَ الْمُعْتَمِرِينَ أَنَّ مَوَالِيَّ خِيَرَةُ الْأَخْيَارِ وَ صَفْوَةُ الْأَبْرَارِ وَ الَّذِينَ عَلَا قَدْرُهُمْ عَلَى الْأَقْدَارِ وَ ارْتَفَعَ ذِكْرُهُمْ فِي سَائِرِ الْأَمْصَارِ الْمُرْتَدِينَ بِالْفَخَارِ

I ask You[azwj] to Resurrect me with my Pure Chiefs, and their sons[asws], the resplendent, the auspicious. Indeed! Be witnesses, O community of pilgrims of Hajj and Umrah! My Masters[asws] are best of the best, elites of the righteous, and those who worth is higher than the highest worth, and their mention is raised in rest of the cities, the ones wearing the pride-worthy robes!'

قَالَ وَرَقَةُ بْنُ عَبْدِ اللَّهِ فَقُلْتُ يَا جَارِيَةُ إِنِّي لَأَظُنُّكِ مِنْ مَوَالِي أَهْلِ الْبَيْتِ ع فَقَالَتْ أَجَلْ قُلْتُ لَهَا وَ مَنْ أَنْتِ مِنْ مَوَالِيهِمْ قَالَتْ أَنَا فِضَّةُ أَمَةُ فَاطِمَةَ الزَّهْرَاءِ ابْنَةِ مُحَمَّدٍ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ بَنِيهَا

Waraqa Bin Abdullah said, 'I said, 'O girl! I think you are from friends of People[asws] of the Household!' She said, 'Yes'. I said to her[asws], 'And from their[asws] slaves?' She said, 'I[ra] am Fizza[ra], maid of Fatima Al-Zahra[asws] daughter[asws] of Muhammad Al-Mustafa[saww]. May Allah[azwj] Send Salawaat upon her[asws] and upon her[asws] father[saww], and her[asws] husband, and her[asws] two sons'.

فَقُلْتُ لَهَا مَرْحَباً بِكِ وَ أَهْلًا وَ سَهْلًا فَلَقَدْ كُنْتُ مُشْتَاقاً إِلَى كَلَامِكِ وَ مَنْطِقِكِ فَأُرِيدُ مِنْكِ السَّاعَةَ أَنْ تُجِيبِينِي مِنْ مَسْأَلَةٍ أَسْأَلُكِ فَإِذَا أَنْتِ فَرَغْتِ مِنَ الطَّوَافِ قِفِي لِي عِنْدَ سُوقِ الطَّعَامِ حَتَّى آتِيَكِ وَ أَنْتِ مُثَابَةٌ مَأْجُورَةٌ

I said to her[ra], 'Welcome to you[ra] and hello! I had been desirous to your[ra] talk and your[ra] speaking, so I want the time from you[ra] if you[ra] could answer me some issues I would like to

[377] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 14

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ask you[ra]. So, when you[ra] are free from performing the Tawaaf, then pause for me at the food market until I come to you[ra], and you[ra] will be rewarded, paid'.

فَافْتَرَقْنَا فَلَمَّا فَرَغْتُ مِنَ الطَّوَافِ وَ أَرَدْتُ الرُّجُوعَ إِلَى مَنْزِلِي جَعَلْتُ طَرِيقِي عَلَى سُوقِ الطَّعَامِ وَ إِذَا أَنَا بِهَا جَالِسَةً فِي مَعْزِلٍ عَنِ النَّاسِ فَأَقْبَلْتُ عَلَيْهَا وَ اعْتَزَلْتُ بِهَا وَ أَهْدَيْتُ إِلَيْهَا هَدِيَّةً وَ لَمْ أَعْتَقِدْ أَنَّهَا صَدَقَةٌ

We separated. When she[ra] was free from performing the Tawaaf and I wanted to return to my house, I made my way to the food market, and there I was with her[ra] seated isolated from the people. I faced towards her and Isolated with her[ra] and gave a gift to her[ra], and I[ra] did not believe that it was charity.

ثُمَّ قُلْتُ لَهَا يَا فِضَّةُ أَخْبِرِينِي عَنْ مَوْلَاتِكِ فَاطِمَةَ الزَّهْرَاءِ ع وَ مَا الَّذِي رَأَيْتِ مِنْهَا عِنْدَ وَفَاتِهَا بَعْدَ مَوْتِ أَبِيهَا مُحَمَّدٍ ص

Then I said to her, 'O Fizza[ra]! Inform me about my chieftess, Fatima Al-Zahra[asws], and what is that which you[ra] have seen from her[asws] during her[asws] expiry, after the death of her[asws] father[saww] Muhammad[saww]'.

قَالَ وَرَقَةُ فَلَمَّا سَمِعَتْ كَلَامِي تَغَرْغَرَتْ عَيْنَاهَا بِالدُّمُوعِ ثُمَّ انْتَحَبَتْ نَادِبَةً وَ قَالَتْ يَا وَرَقَةَ بْنَ عَبْدِ اللَّهِ هَيَّجْتَ عَلَيَّ حُزْناً سَاكِناً وَ أَشْجَاناً فِي فُؤَادِي كَانَتْ كَامِنَةً

Waraqa said, 'When she[ra] heard my speech, her[ra] eyes overflowed with tears, then she[ra] lamented calling out and said, 'O Waraqa Bin Abdullah! You have agitated the calm grief upon me[ra] and have saddened my[ra] heart which was latent.

فَاسْمَعِ الْآنَ مَا شَاهَدْتُ مِنْهَا ع اعْلَمْ أَنَّهُ لَمَّا قُبِضَ رَسُولُ اللَّهِ افْتَجَعَ لَهُ الصَّغِيرُ وَ الْكَبِيرُ وَ كَثُرَ عَلَيْهِ الْبُكَاءُ وَ قَلَّ الْعَزَاءُ وَ عَظُمَ رُزْؤُهُ عَلَى الْأَقْرِبَاءِ وَ الْأَصْحَابِ وَ الْأَوْلِيَاءِ وَ الْأَحْبَابِ وَ الْغُرَبَاءِ وَ الْأَنْسَابِ

So, listen now what I[ra] have witnessed from her[asws]. Know that when Rasool-Allah[saww] passed away, the young and the old were upset for him[saww], and the crying upon him[saww] was a lot, and scarce was the consolation, and mighty was his[saww] pride upon the relatives, and the companions, and the friends, and the beloved ones, and the strangers, and the affiliations.

وَ لَمْ تَلْقَ إِلَّا كُلَّ بَاكٍ وَ بَاكِيَةٍ وَ نَادِبٍ وَ نَادِبَةٍ وَ لَمْ يَكُنْ فِي أَهْلِ الْأَرْضِ وَ الْأَصْحَابِ وَ الْأَقْرِبَاءِ وَ الْأَحْبَابِ أَشَدَّ حُزْناً وَ أَعْظَمَ بُكَاءً وَ انْتِحَاباً مِنْ مَوْلَاتِي فَاطِمَةَ الزَّهْرَاءِ ع وَ كَانَ حُزْنُهَا يَتَجَدَّدُ وَ يَزِيدُ وَ بُكَاؤُهَا يَشْتَدُّ

And every crying man and crying women, and lamenting man and lamenting woman, and there was no one among the people of the earth, and the companions, and the relatives, and the beloved ones facing more severe grief and mightier crying and wailing than my[ra] chieftess Fatima Al-Zahra[asws], and her[asws] grieving and wailing kept renewing and increasing, and her crying intensified.

فَجَلَسْتُ سَبْعَةَ أَيَّامٍ لَا يَهْدَأُ لَهَا أَنِينٌ وَ لَا يَسْكُنُ مِنْهَا الْحَنِينُ كُلُّ يَوْمٍ جَاءَ كَانَ بُكَاؤُهَا أَكْثَرَ مِنَ الْيَوْمِ الْأَوَّلِ فَلَمَّا فِي الْيَوْمِ الثَّامِنِ أَبْدَتْ مَا كَتَمَتْ مِنَ الْحُزْنِ فَلَمْ تُطِقْ صَبْراً إِذْ خَرَجَتْ وَ صَرَخَتْ

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I[asws] sat for seven days, neither was the sobbing subsiding for her[asws], nor was her[asws] yearning (for him[saww]) was calming down. Every day came, her[asws] crying was more than the day before. When it's was the eighth day, I[asws] revealed what I[asws] have been concealing from the grief. I could no longer endure the patience, when she[asws] came out and shrieked.

فَكَأَنَّهَا مِنْ فَمِ رَسُولِ اللَّهِ ص تَنْطِقُ فَتَبَادَرَتِ النِّسْوَانُ وَ خَرَجَتِ الْوَلَائِدُ وَ الْوِلْدَانُ وَ ضَجَّ النَّاسُ بِالْبُكَاءِ وَ النَّحِيبِ وَ جَاءَ النَّاسُ مِنْ كُلِّ مَكَانٍ وَ أُطْفِئَتِ الْمَصَابِيحُ لِكَيْلَا تَتَبَيَّنَ صَفَحَاتُ النِّسَاءِ وَ خُيِّلَ إِلَى النِّسْوَانِ أَنَّ رَسُولَ اللَّهِ ص قَدْ قَامَ مِنْ قَبْرِهِ وَ صَارَتِ النَّاسُ فِي دَهْشَةٍ وَ حَيْرَةٍ لِمَا قَدْ رَهِقَهُمْ

It was as if she[asws] was speaking from the mouth of Rasool-Allah[saww]. The women rushed, and the children and the boys came out, and the people clamours with the crying and the wailing, and the people came from every place, and the lamps were extinguished lest the women's face might be seen, and it came into the imagination of the women that Rasool-Allah[saww] had stood up from his[saww] grave, and the people came to be in astonishment and confusion due to what have overwhelmed them.

وَ هِيَ ع تُنَادِي وَ تَنْدُبُ أَبَاهُ وَا أَبَتَاهْ وَا صَفِيَّاهْ وَا مُحَمَّدَاهْ وَا أَبَا الْقَاسِمَاهْ وَا رَبِيعَ الْأَرَامِلِ وَ الْيَتَامَى مَنْ لِلْقِبْلَةِ وَ الْمُصَلَّى وَ مَنْ لِابْنَتِكَ الْوَاهِلَةِ الثَّكْلَى

And she[asws] was calling out and wailing her[asws] father[saww]: 'O father[saww]! O elite! O Muhammad[saww]! O Abul Qasim[saww]! O caretaker of the widows and the orphans! Who is for the Qiblah and the prayer mat? And who is for your[saww] daughter[asws] aggrieved daughter[asws], the bereaved?'

ثُمَّ أَقْبَلَتْ تَعْثُرُ فِي أَذْيَالِهَا وَ هِيَ لَا تُبْصِرُ شَيْئاً مِنْ عَبْرَتِهَا وَ مِنْ تَوَاتُرِ دَمْعَتِهَا حَتَّى دَنَتْ مِنْ قَبْرِ أَبِيهَا مُحَمَّدٍ ص فَلَمَّا نَظَرَتْ إِلَى الْحُجْرَةِ وَقَعَ طَرْفُهَا عَلَى الْمِأْذَنَةِ فَقَصُرَتْ خُطَاهَا وَ دَامَ نَحِيبُهَا وَ بُكَاهَا إِلَى أَنْ أُغْمِيَ عَلَيْهَا

Then she[asws] came stumbling in her[asws] dress and she[asws] see anything from her[asws] tears, and from the frequency of her[asws] tears, until she[asws] went near to the grave of her[asws] father[saww] Muhammad[saww]. When she[asws] looked at the chamber, her[asws] sight fell upon the minaret. She[asws] reduced her[asws] steps and perpetuated her[asws] lamentation and her[asws] wailing until there was unconsciousness upon her[asws].

فَتَبَادَرَتِ النِّسْوَانُ إِلَيْهَا فَنَضَحْنَ الْمَاءَ عَلَيْهَا وَ عَلَى صَدْرِهَا وَ جَبِينِهَا حَتَّى أَفَاقَتْ فَلَمَّا أَفَاقَتْ مِنْ غَشْيَتِهَا قَامَتْ وَ هِيَ تَقُولُ رُفِعَتْ قُوَّتِي وَ خَانَنِي جِلْدِي وَ شَمِتَ بِي عَدُوِّي وَ الْكَمَدُ قَاتِلِي

The women rushed towards her[asws] and sprinkled the water upon her[asws] and upon her[asws] chest and her[asws] forehead until she[asws] woke up. When she[asws] woke up from her[asws] fainting, she[asws] stood up and she[asws] said: 'My[asws] strength has been raised (gone), and my[asws] skin has betrayed me[asws], and my[asws] enemies are gloating with me[asws], and the fatigue is killing me[asws]!

يَا أَبَتَاهْ بَقِيتُ وَاهِلَةً وَحِيدَةً وَ حَيْرَانَةً فَرِيدَةً فَقَدِ انْحَمَدَ صَوْتِي وَ انْقَطَعَ ظَهْرِي وَ تَنَغَّصَ عَيْشِي وَ تَكَدَّرَ دَهْرِي فَمَا أَجِدُ يَا أَبَتَاهْ بَعْدَكَ أَنِيساً لِوَحْشَتِي وَ لَا رَادّاً لِدَمْعَتِي وَ لَا مُعِيناً لِضَعْفِي

O father[saww]! I[asws] remain grieving alone, and confused individual! My[asws] voice has subsided, and my[asws] back is broken, and my[asws] life is embittered, and my[asws] life is spoilt! O father[saww]! I[asws] cannot find after you[saww] any comforter for my[asws] loneliness, nor any repeller for my[asws] tears, nor any assister for my[asws] weakness!

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فَقَدْ فَنِيَ بَعْدَكَ مُحْكَمُ التَّنْزِيلِ وَ مَهْبِطُ جَبْرَئِيلَ وَ مَحَلُّ مِيكَائِيلَ انْقَلَبَتْ بَعْدَكَ يَا أَبَتَاهْ الْأَسْبَابُ وَ تَعَلَّقَتْ دُونِيَ الْأَبْوَابُ فَأَنَا لِلدُّنْيَا بَعْدَكَ قَالِيَةٌ وَ عَلَيْكَ مَا تَرَدَّدَتْ أَنْفَاسِي بَاكِيَةٌ لَا يَنْفَدُ شَوْقِي إِلَيْكَ وَ لَا حُزْنِي عَلَيْكَ ثُمَّ نَادَتْ يَا أَبَتَاهْ وَا لُبَّاهْ

There have perished after you[saww], the Decisive Verses of the Revelation, and the descent of Jibraeel[as], and the place of Mikaeel[as]. O Father[asws]! The causes have been overturned after you[saww], and the doors have been closed from me[asws]. So, I[asws] am disgusted at the world after you[saww], and upon you[saww] my[asws] breaths will not hesitate to cry! Neither will my[asws] desire for you[saww] be depleted, nor will my[asws] grief upon you[saww]'. Then she called out: 'O father[saww]! O beloved!'

ثُمَّ قَالَتْ

إِنَّ حُزْنِي عَلَيْكَ حُزْنٌ جَدِيدٌ وَ فُؤَادِي وَ اللَّهِ صَبٌّ عَنِيدٌ
كُلَّ يَوْمٍ يَزِيدُ فِيهِ شُجُونِي وَ اكْتِيَابِي عَلَيْكَ لَيْسَ يَبِيدُ
جَلَّ خَطْبِي فَبَانَ عَنِّي عَزَائِي فَبُكَائِي كُلَّ وَقْتٍ جَدِيدٌ
إِنَّ قَلْباً عَلَيْكَ يَأْلَفُ صَبْراً أَوْ عَزَاءً فَإِنَّهُ لَجَلِيدٌ

Then she[asws] said (a poem): '*My[asws] grief upon you[saww] is renewed grief, and by Allah[azwj], my[asws] heart is difficult, stubborn. Every day my[asws] sorrows increase in it, and my[asws] writings upon you[saww] will not deplete. My[asws] sermons are majestic, and my[asws] consolation is irrevocably distanced from me[asws]. Thus my[asws] crying is renewed all the time. If a heart can be more patient upon you[saww], or consoling, then it is just skin!*''

ثُمَّ نَادَتْ يَا أَبَتَاهْ انْقَطَعَتْ بِكَ الدُّنْيَا بِأَنْوَارِهَا وَ زَوَتْ زَهْرَتُهَا وَ كَانَتْ بِبَهْجَتِكَ زَاهِرَةً فَقَدِ اسْوَدَّ نَهَارُهَا فَصَارَ يَحْكِي حَنَادِسَهَا رَطْبُهَا وَ يَابِسَهَا

Then she[asws] called out: 'O father[saww]! The world is cut off with its radiance by you[saww], and its blossoms are dimmed, and your[saww] glory was blooming, so (now) its days are darkened and have become telling of the dark nights, its wet and its dry.

يَا أَبَتَاهْ لَا زِلْتُ آسِفَةً عَلَيْكَ إِلَى التَّلَاقِ يَا أَبَتَاهْ زَالَ غُمْضِي مُنْذُ حَقَّ الْفِرَاقُ يَا أَبَتَاهْ مَنْ لِلْأَرَامِلِ وَ الْمَسَاكِينِ وَ مَنْ لِلْأُمَّةِ إِلَى يَوْمِ الدِّينِ

O father[saww]! I[asws] not ceased to be sorry upon you[saww] up to the separation. O father[saww]! My[asws] eyes have shut down since the reality of the separation. O father[saww]! Who is for the widows and the poor? And who is for the community up to the Day of Religion (Qiyamah)?

يَا أَبَتَاهْ أَمْسَيْنَا بَعْدَكَ مِنَ الْمُسْتَضْعَفِينَ يَا أَبَتَاهْ أَصْبَحَتِ النَّاسُ عَنَّا مُعْرِضِينَ وَ لَقَدْ كُنَّا بِكَ مُعَظِّمِينَ فِي النَّاسِ غَيْرَ مُسْتَضْعَفِينَ فَأَيُّ دَمْعَةٍ لِفِرَاقِكَ لَا تَنْهَمِلُ وَ أَيُّ حُزْنٍ بَعْدَكَ عَلَيْكَ لَا يَتَّصِلُ وَ أَيُّ جَفْنٍ بَعْدَكَ بِالنَّوْمِ يَكْتَحِلُ

O father[saww]! We[asws] have become weakened, the evening after your[saww]. O father[saww]! The people have become turning away from us[asws], and we[asws] used to be great among the people due to you[saww], not weakened! So, which tears of your[saww] separation cannot be neglected? And which grief upon you[asws] after you[saww] cannot be connected? And which eyelid would be with the sleep after you[saww], being applied with kohl?

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وَ أَنْتَ رَبِيعُ الدِّينِ وَ نُورُ النَّبِيِّينَ فَكَيْفَ لِلْجِبَالِ لَا تَمُورُ وَ لِلْبِحَارِ بَعْدَكَ لَا تَغُورُ وَ الْأَرْضُ كَيْفَ لَمْ تَتَزَلْزَلْ رُمِيتُ يَا أَبَتَاهْ بِالْخَطْبِ الْجَلِيلِ وَ لَمْ تَكُنِ الرَّزِيَّةُ بِالْقَلِيلِ وَ طُرِقْتُ يَا أَبَتَاهْ بِالْمُصَابِ الْعَظِيمِ وَ بِالْفَادِحِ الْمُهُولِ بَكَتْكَ

And you[saww] are the nourisher of the religion, and Noor of the Prophets[as]. So, how can it be for the mountains not to sway, and for the oceans not to subside after you[saww]? How come the ground is not quaking? O father[saww] with the solemn sermons! And the distress is not becoming any less, repeatedly. O father[saww]! With the mighty calamity and in the terrible calamity I[asws] cry for you[saww]!

يَا أَبَتَاهْ الْأَمْلَاكُ وَ وَقَفَتِ الْأَفْلَاكُ فَمِنْبَرُكَ بَعْدَكَ مُسْتَوْحَشٌ وَ مِحْرَابُكَ خَالٍ مِنْ مُنَاجَاتِكَ وَ قَبْرُكَ فَرِحٌ بِمُوَارَاتِكَ وَ الْجَنَّةُ مُشْتَاقَةٌ إِلَيْكَ وَ إِلَى دُعَائِكَ وَ صَلَاتِكَ

O father[saww]! The Angels and the skies are paused. Your[saww] pulpit and your[saww] prayer niche is lonely after you[saww], vacant from your[saww] whisperings, and your[saww] grave is happy with your[saww] having embraced you[saww], and the Paradise is desirous to you[saww] and to your[saww] supplications and your[saww] Salats.

يَا أَبَتَاهْ مَا أَعْظَمَ ظُلْمَةَ مَجَالِسِكَ فَوَا أَسَفَاهْ عَلَيْكَ إِلَى أَنْ أَقْدِمَ عَاجِلًا عَلَيْكَ وَ أُثْكِلَ أَبُو الْحَسَنِ الْمُؤْتَمَنُ أَبُو وَلَدَيْكَ الْحَسَنِ وَ الْحُسَيْنِ وَ أَخُوكَ وَ وَلِيُّكَ وَ حَبِيبُكَ وَ مَنْ رَبَّيْتَهُ صَغِيراً وَ وَاخَيْتَهُ كَبِيراً وَ أَحْلَى أَحْبَابِكَ وَ أَصْحَابِكَ إِلَيْكَ مَنْ كَانَ مِنْهُمْ سَابِقاً وَ مُهَاجِراً وَ نَاصِراً

O father[saww]! How mighty is the injustice of your[saww] gatherers! Oh the regret upon you[asws] until I[asws] arrive hastily to you[saww] and bereave Abu Al-Hassan[asws], the trusted father[asws] of your[saww] (grand) sons[asws] Al-Hassan[asws] and Al-Husayn[asws], and your[saww] brother[asws], and your[saww] friend, and your[saww] beloved, and the one whom you[saww] nourished as young and established brotherhood with when older, and the sweetest of your[saww] loved ones and your[saww] companions to you[saww], one who had preceded, and emigrated, and helped.

وَ الثُّكْلُ شَامِلُنَا وَ الْبُكَاءُ قَاتِلُنَا وَ الْأَسَى لَازِمُنَا ثُمَّ زَفَرَتْ زَفْرَةً وَ أَنَّتْ أَنَّةً كَادَتْ رُوحُهَا أَنْ تَخْرُجَ

And the bereavement is encompassing us[asws], and the wailing is killing, and the misery is attached to us[asws]'. Then she[asws] exhaled and exhalation and groaned such a groan, her[asws] soul almost exited.

ثُمَّ قَالَتْ

قَلَّ صَبْرِي وَ بَانَ عَنِّي عَزَائِي ... بَعْدَ فَقْدِي لِخَاتَمِ الْأَنْبِيَاءِ
عَيْنُ يَا عَيْنُ اسْكُبِي الدَّمْعَ سَحّاً ... وَيْكِ لَا تَبْخَلِي بِفَيْضِ الدِّمَاءِ
يَا رَسُولَ الْإِلَهِ يَا خِيَرَةَ اللَّهِ ... وَ كَهْفَ الْأَيْتَامِ وَ الضُّعَفَاءِ
قَدْ بَكَتْكَ الْجِبَالُ وَ الْوَحْشُ جَمْعاً ... وَ الطَّيْرُ وَ الْأَرْضُ بَعْدُ بَكَى السَّمَاءُ

Then she[asws] said (a poem): '*My[asws] patience is diminished, and my[asws] consolation is irrevocably distanced from me[asws] after my[asws] losing the Seal of the Prophets[as]. Eye, O eye! Pour out the tears like a stream and do not be stingy in pouring out the blood. O Rasool[saww] of God[azwj]! O Choice of Allah[azwj] and cave for the orphans and the weak! The mountains and the*

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beasts have cried upon you[saww] altogether, and (so have) the birds, and the earth, after the crying of the sky.

وَ بَكَاكَ الْحُجُونُ وَ الرُّكْنُ وَ الْمَشْعَرُ يَا سَيِّدِي مَعَ الْبَطْحَاءِ
وَ بَكَاكَ الْمِحْرَابُ وَ الدِّرْسُ لِلْقُرْآنِ فِي الصُّبْحِ مُعْلِناً وَ الْمَسَاءِ
وَ بَكَاكَ الْإِسْلَامُ إِذْ صَارَ فِي النَّاسِ غَرِيباً مِنْ سَائِرِ الْغُرَبَاءِ
لَوْ تَرَى الْمِنْبَرَ الَّذِي كُنْتَ تَعْلُوهُ عَلَاهُ الظَّلَامُ بَعْدَ الضِّيَاءِ
يَا إِلَهِي عَجِّلْ وَفَاتِي سَرِيعاً فَلَقَدْ تَنَغَّصَتِ الْحَيَاةُ يَا مَوْلَائِي

And the pilgrims, and the (Yemeni) corner, and the Monuments have cried upon you[saww], of my[asws] Chief, along with Al Bat'ha, and the spout (of the Kaaba) cried over you[saww], and the open classes of the Quran in the morning and evening, and Al Islam cried upon you[saww] when it came to be among the people, strangers from rest of the strangers. If only you[saww] could see the pulpit which you[saww] used to ascend it. The darkness is on top after the brightness. O my[asws] God[azwj]! Hasten my[asws] expiry quickly, for the life is choking me[asws], O my[asws] Master[azwj]!'

قَالَتْ ثُمَّ رَجَعَتْ إِلَى مَنْزِلِهَا وَ أَخَذَتْ بِالْبُكَاءِ وَ الْعَوِيلِ لَيْلَهَا وَ نَهَارَهَا وَ هِيَ لَا تَرْقَأُ دَمْعَتُهَا وَ لَا تَهْدَأُ زَفْرَتُهَا

She (Fizza[ra]) said, 'Then she[asws] returned to her[asws] house and took to the crying and the wailing, her[asws] nights and her[asws] days, and she[asws] did not leave her[asws] tears no limited her[asws] exhalation.

وَ اجْتَمَعَ شُيُوخُ أَهْلِ الْمَدِينَةِ وَ أَقْبَلُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالُوا لَهُ يَا أَبَا الْحَسَنِ إِنَّ فَاطِمَةَ ع تَبْكِي اللَّيْلَ وَ النَّهَارَ فَلَا أَحَدٌ مِنَّا يَتَهَنَّأُ بِالنَّوْمِ فِي اللَّيْلِ عَلَى فُرُشِنَا وَ لَا بِالنَّهَارِ لَنَا قَرَارٌ عَلَى أَشْغَالِنَا وَ طَلَبِ مَعَايِشِنَا وَ إِنَّا نُخْبِرُكَ أَنْ تَسْأَلَهَا إِمَّا أَنْ تَبْكِيَ لَيْلًا أَوْ نَهَاراً

And the elders of the people of Al Medina gathered and they came to Amir Al-Momineen[asws]. They said to him[asws], 'O Abu Al-Hassan[asws]! Fatima[asws] is crying night and day, so there is no one from us who can get good sleep during the night upon our beds, nor is there any tranquillity for us upon our occupations, and seeking of our livelihoods, and we are informing you[asws] to ask her[asws], either she[asws] should cry at night or at daytime'.

فَقَالَ ع حُبّاً وَ كَرَامَةً فَأَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع حَتَّى دَخَلَ عَلَى فَاطِمَةَ ع وَ هِيَ لَا تُفِيقُ مِنَ الْبُكَاءِ وَ لَا يَنْفَعُ فِيهَا الْعَزَاءُ فَلَمَّا رَأَتْهُ سَكَنَتْ هُنَيْئَةً لَهُ فَقَالَ لَهَا يَا بِنْتَ رَسُولِ اللَّهِ ص إِنَّ شُيُوخَ الْمَدِينَةِ يَسْأَلُونِّي أَنْ أَسْأَلَكِ إِمَّا أَنْ تَبْكِينَ أَبَاكِ لَيْلًا وَ إِمَّا نَهَاراً

He[asws] said: 'Love and prestige (to you all)!' Amir Al-Momineen[asws] came until he[asws] entered to see Fatima[asws], and she[asws] was neither waking up (pausing) from the crying nor was the consoling beneficial to her[asws]. When she[asws] saw him[asws], she[asws] calmed down being welcoming to him[asws]. He[asws] said to her[asws]: 'O daughter[asws] of Rasool-Allah[saww]! The elders of Al Medina are asking me[asws] to ask you[asws], either you[asws] should cry your[asws] father[saww] at night or at daytime'.

فَقَالَتْ يَا أَبَا الْحَسَنِ مَا أَقَلَّ مَكْثِي بَيْنَهُمْ وَ مَا أَقْرَبَ مَغِيبِي مِنْ بَيْنِ أَظْهُرِهِمْ فَوَ اللَّهِ لَا أَسْكُتُ لَيْلًا وَ لَا نَهَاراً أَوْ أَلْحَقَ بِأَبِي رَسُولِ اللَّهِ ص

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She[asws] said: 'O Abu Al-Hassan[asws]! How little is my[asws] stay between them, and how near is my[asws] absence from their midst. By Allah[azwj]! I[asws] will neither be silent at night nor at daytime, or I[asws] join with my[asws] father[saww] Rasool-Allah[saww]!'

فَقَالَ لَهَا عَلِيٌّ ع افْعَلِي يَا بِنْتَ رَسُولِ اللَّهِ مَا بَدَا لَكِ ثُمَّ إِنَّهُ بَنَى لَهَا بَيْتاً فِي الْبَقِيعِ نَازِحاً عَنِ الْمَدِينَةِ يُسَمَّى بَيْتَ الْأَحْزَانِ وَ كَانَتْ إِذَا أَصْبَحَتْ قَدَّمَتِ الْحَسَنَ وَ الْحُسَيْنَ ع أَمَامَهَا وَ خَرَجَتْ إِلَى الْبَقِيعِ بَاكِيَةً فَلَا تَزَالُ بَيْنَ الْقُبُورِ بَاكِيَةً

Ali[asws] said to her[asws]: 'O daughter[asws] of Rasool-Allah[saww], do whatever comes to you[asws]'. Then he[asws] built a room for her[asws] in Al Baqie (cemetery), remote from Al Medina, named as 'The house of griefs', and it was so that whenever it was morning, she[asws] would place Al-Hassan[asws] and Husayn[asws] in front of her[asws] and would go out to Al-Baqie crying. So, she[asws] would not cease to be between the graves, crying.

فَإِذَا جَاءَ اللَّيْلُ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَيْهَا وَ سَاقَهَا بَيْنَ يَدَيْهِ إِلَى مَنْزِلِهَا وَ لَمْ تَزَلْ عَلَى ذَلِكَ إِلَى أَنْ مَضَى لَهَا بَعْدَ مَوْتِ أَبِيهَا سَبْعَةٌ وَ عِشْرُونَ يَوْماً وَ اعْتَلَّتِ الْعِلَّةَ الَّتِي تُوُفِّيَتْ فِيهَا

So when the night would come, Amir Al-Momineen[asws] would come to her[asws] and escort her[asws] in front of him[asws] to her[asws] house. And she[asws] did not cease to be upon that until twenty-seven days had passed by for her[asws] after the death of her[asws] father[saww], and she[asws] fell ill with the illness she[asws] expired in.

فَبَقِيَتْ إِلَى يَوْمِ الْأَرْبَعِينَ وَ قَدْ صَلَّى أَمِيرُ الْمُؤْمِنِينَ ع صَلَاةَ الظُّهْرِ وَ أَقْبَلَ يُرِيدُ الْمَنْزِلَ إِذَا اسْتَقْبَلَتْهُ الْجَوَارِي بَاكِيَاتٍ حَزِينَاتٍ فَقَالَ لَهُنَّ مَا الْخَبَرُ وَ مَا لِي أَرَاكُنَّ مُتَغَيِّرَاتِ الْوُجُوهِ وَ الصُّوَرِ فَقُلْنَ يَا أَمِيرَ الْمُؤْمِنِينَ أَدْرِكْ ابْنَةَ عَمِّكَ الزَّهْرَاءَ ع وَ مَا نَظُنُّكَ تُدْرِكُهَا

She[asws] remained up to the day forty, and Amir Al-Momineen[asws] had prayed Salat Al-Zohr, and he[asws] came back intending the house, when the women neighbours came crying, grieving. He[asws] said to them: 'What is the news, and what is the matter I[asws] am seeing you all changed of faces and images?' They said, 'O Amir Al-Momineen[asws]! Go to the daughter[asws] of your[asws] uncle[saww] Al-Zahra[asws], and we do not think you[asws] will be able to get to her[asws] (in time)'.

فَأَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع مُسْرِعاً حَتَّى دَخَلَ عَلَيْهَا وَ إِذَا بِهَا مُلْقَاةٌ عَلَى فِرَاشِهَا وَ هُوَ مِنْ قَبَاطِيِّ مِصْرَ وَ هِيَ تَقْبِضُ يَميناً وَ تَمُدُّ شِمَالًا فَأَلْقَى الرِّدَاءَ عَنْ عَاتِقِهِ وَ الْعِمَامَةَ عَنْ رَأْسِهِ وَ حَلَّ أَزْرَارَهُ وَ أَقْبَلَ حَتَّى أَخَذَ رَأْسَهَا وَ تَرَكَهُ فِي حَجْرِهِ وَ نَادَاهَا يَا زَهْرَاءُ فَلَمْ تُكَلِّمْهُ

Amir Al-Momineen[asws] came back quickly until he[asws] entered to see her[asws], and there she[asws] was, having thrown herself[asws] upon her[asws] bedspread, and it was from Egyptian sackcloth, and she[asws] was gripping her[asws] right hand and stretching her[asws] left. He[asws] cast off the robe from his[asws] shoulder and the turban from his[asws] head, and he[asws] loosened his[asws] waist band, and he[asws] came until he[asws] took her[asws] head and placed it in his[asws] lap and called out to her[asws]: 'O Zahra[asws]!' She[asws] did not speak to him[asws].

فَنَادَاهَا يَا بِنْتَ مُحَمَّدٍ الْمُصْطَفَى فَلَمْ تُكَلِّمْهُ فَنَادَاهَا يَا بِنْتَ مَنْ حَمَلَ الزَّكَاةَ فِي طَرَفِ رِدَائِهِ وَ بَذَلَهَا عَلَى الْفُقَرَاءِ فَلَمْ تُكَلِّمْهُ فَنَادَاهَا يَا ابْنَةَ مَنْ صَلَّى بِالْمَلَائِكَةِ فِي السَّمَاءِ مَثْنَى مَثْنَى فَلَمْ تُكَلِّمْهُ فَنَادَاهَا يَا فَاطِمَةُ كَلِّمِينِي فَأَنَا ابْنُ عَمِّكِ عَلِيُّ بْنُ أَبِي طَالِبٍ

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He[asws] called out to her[asws]: 'O daughter[asws] of Muhammad Al Mustafa[saww]!' She[asws] did not speak to him[asws]. He[asws] called out to her[asws]: 'O daughter[asws] of the one[saww] who carried the Zakaat in an end of his[saww] robe and distributed it upon the poor!' She[asws] did not speak to him[asws]. So, he[asws] called out to her[asws]: 'O Fatima[asws], speak to me[asws], for I[asws] am the son[asws] of your[asws] uncle[as], Ali Bin Abu Talib[asws]!'

قَالَ فَفَتَحَتْ عَيْنَيْهَا فِي وَجْهِهِ وَ نَظَرَتْ إِلَيْهِ وَ بَكَتْ وَ بَكَى وَ قَالَ مَا الَّذِي تَجِدِينَهُ فَأَنَا ابْنُ عَمِّكِ عَلِيُّ بْنُ أَبِي طَالِبٍ

He (the narrator) said, 'She[asws] opened her[asws] eyes in his[asws] face and looked at him[asws] and she[asws] cried, and he[asws] cried, and said: 'What is that which you[asws] are feeling? I[asws] am the son[asws] of your[asws] uncle[as] Ali[asws] Bin Abu Talib[asws]'.

فَقَالَتْ يَا ابْنَ الْعَمِّ إِنِّي أَجِدُ الْمَوْتَ الَّذِي لَا بُدَّ مِنْهُ وَ لَا مَحِيصَ عَنْهُ وَ أَنَا أَعْلَمُ أَنَّكَ بَعْدِي لَا تَصْبِرُ عَلَى قِلَّةِ التَّزْوِيجِ فَإِنْ أَنْتَ تَزَوَّجْتَ امْرَأَةً اجْعَلْ لَهَا يَوْماً وَ لَيْلَةً وَ اجْعَلْ لِأَوْلَادِي يَوْماً وَ لَيْلَةً

She[asws] said: 'O son[asws] of the uncle[as]! I[asws] am feeling the death which there is no escape from it, nor is there any alternative way out from it, and I[asws] know that after me[asws], you[asws] will not be patient upon scarcity of the marriage. So, if you[asws] do get married, then make a day and a night to be for her and make a day and a night to be for my[asws] children.

يَا أَبَا الْحَسَنِ وَ لَا تَصِحْ فِي وُجُوهِهِمَا فَيُصْبِحَانِ يَتِيمَيْنِ مُنْكَسِرَيْنِ غَرِيبَيْنِ فَإِنَّهُمَا بِالْأَمْسِ فَقَدَا جَدَّهُمَا وَ الْيَوْمَ يَفْقِدَانِ أُمَّهُمَا فَالْوَيْلُ لِأُمَّةٍ تَقْتُلُهُمَا وَ تُبْغِضُهُمَا

O Abu Al-Hassan[asws]! And do not shout in their[asws] faces, for they[asws] would have become orphans, strangers, broken, for they[asws] lost their[asws] grandfather[saww] yesterday, and today they[asws] are losing their[asws] mother[asws]. So, woe be to the community who will be killing them[asws] and hating them[asws]!'

ثُمَّ أَنْشَأَتْ تَقُولُ

ابْكِنِي إِنْ بَكَيْتَ يَا خَيْرَ هَادٍ ... وَ اسْبِلِ الدَّمْعَ فَهُوَ يَوْمُ الْفِرَاقِ
يَا قَرِينَ الْبَتُولِ أُوصِيكَ بِالنَّسْلِ ... فَقَدْ أَصْبَحَا حَلِيفَ اشْتِيَاقِ
ابْكِنِي وَ ابْكِ لِلْيَتَامَى وَ لَا ... تَنْسَ قَتِيلَ الْعِدَى بِطَفِّ الْعِرَاقِ
فَارَقُوا فَأَصْبَحُوا يَتَامَى حَيَارَى ... يَحْلِفُ اللَّهَ فَهُوَ يَوْمُ الْفِرَاقِ

Then she[asws] prosed saying: '*It would make me[asws] cry if you[asws] were to cry, O best of the guides and shed the tears, for it is a day of separation. O pair of the chaste! I[asws] bequeath you[asws] with the offspring, for they[asws] have become allies of the craving. Cry and mourn for orphans and do not forget the slain by the enemies as Taff (Karbala) Al Iraq. They[asws] are separating and becoming orphans, confused. And I[asws] swear by Allah[azwj], it is the day of separation*'.

قَالَتْ فَقَالَ لَهَا عَلِيٌّ ع مِنْ أَيْنَ لَكِ يَا بِنْتَ رَسُولِ اللَّهِ هَذَا الْخَبَرُ وَ الْوَحْيُ قَدِ انْقَطَعَ عَنَّا

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She (Fizza[ra]) said, 'Ali[asws] said to her[asws]: 'From where is this news for you[asws], O daughter[asws] of Rasool-Allah[saww], and the Revelation has been terminated from us[asws]?'

فَقَالَتْ يَا أَبَا الْحَسَنِ رَقَدْتُ السَّاعَةَ فَرَأَيْتُ حَبِيبِي رَسُولَ اللَّهِ ص فِي قَصْرٍ مِنَ الدُّرِّ الْأَبْيَضِ فَلَمَّا رَآنِي قَالَ هَلُمِّي إِلَيَّ يَا بُنَيَّةَ فَإِنِّي إِلَيْكِ مُشْتَاقٌ فَقُلْتُ وَ اللَّهِ إِنِّي لَأَشَدُّ شَوْقاً مِنْكَ إِلَى لِقَائِكَ

She[asws] said: 'O Abu Al-Hassan[asws]! I[asws] lied down for a while and I[asws] saw my[asws] beloved Rasool-Allah[saww] in a castle of white gems. When he[saww] saw me[asws], he[saww] said: 'Come to me[saww] O daughter[asws], for I[asws] am yearning for you[asws]!' I[asws] said: 'By Allah[azwj]! I[asws] and intensely desirous to meet you[saww]'.

فَقَالَ أَنْتِ اللَّيْلَةَ عِنْدِي وَ هُوَ الصَّادِقُ لِمَا وَعَدَ وَ الْمُوفِي لِمَا عَاهَدَ فَإِذَا أَنْتَ قَرَأْتَ يس فَاعْلَمْ أَنِّي قَدْ قَضَيْتُ نَحْبِي فَغَسِّلْنِي وَ لَا تَكْشِفْ عَنِّي فَإِنِّي طَاهِرَةٌ مُطَهَّرَةٌ وَ لْيُصَلِّ عَلَيَّ مَعَكَ مِنْ أَهْلِيَ الْأَدْنَى فَالْأَدْنَى وَ مَنْ رُزِقَ أَجْرِي وَ ادْفِنِّي لَيْلًا فِي قَبْرِي بِهَذَا أَخْبَرَنِي حَبِيبِي رَسُولُ اللَّهِ ص

He[saww] said: 'Tonight you[asws] will be with me[saww]', and he[saww] is truthful of whatever he[saww] promises, and fulfiller of whatever he[saww] pacts. So, when you[asws] have recited (Surah) 'Yaseen', then know that I[asws] have fulfilled my[asws] vow. So, wash me[asws] and do not uncover from me[asws], for I[asws] am already clean, Purified, and let them pray Salat upon me[asws], the closest of the closest of my[asws] family, and the ones you[asws] hire, and bury me[asws] at night in my[asws] grave. My[asws] beloved Rasool-Allah[saww] had informed me[asws] with this'.

فَقَالَ عَلِيٌّ وَ اللَّهِ لَقَدْ أَخَذْتُ فِي أَمْرِهَا وَ غَسَّلْتُهَا فِي قَمِيصِهَا وَ لَمْ أَكْشِفْهُ عَنْهَا فَوَ اللَّهِ لَقَدْ كَانَتْ مَيْمُونَةً طَاهِرَةً مُطَهَّرَةً ثُمَّ حَنَّطْتُهَا مِنْ فَضْلَةِ حَنُوطِ رَسُولِ اللَّهِ ص وَ كَفَّنْتُهَا وَ أَدْرَجْتُهَا فِي أَكْفَانِهَا

Ali[asws] said: 'By Allah[azwj]! I[asws] did take with her[asws] matter, and washed her[asws] in her[asws] shirt (clothes), and I[asws] did not uncover from her. By Allah[azwj]! She[asws] was auspicious, clean, Purified. Then I[asws] embalmed her from the remnants of the embalmment of Rasool-Allah[saww], and enshrouded her[asws], and layered her[asws] in her[asws] shroud.

فَلَمَّا هَمَمْتُ أَنْ أَعْقِدَ الرِّدَاءَ نَادَيْتُ يَا أُمَّ كُلْثُومٍ يَا زَيْنَبُ يَا سُكَيْنَةُ يَا فِضَّةُ يَا حَسَنُ يَا حُسَيْنُ هَلُمُّوا تَزَوَّدُوا مِنْ أُمِّكُمْ فَهَذَا الْفِرَاقُ وَ اللِّقَاءُ فِي الْجَنَّةِ

When I[asws] thought of tying the robe, I[asws] called out: 'O Umm Kulsoom[asws]! O Zainab[asws]! O Sukaina[asws]! O Fizza[asws]! O Hassan[asws]! O Husayn[asws]! Come and provide (look) are your[asws] mother[asws], for this is the separation and the meeting would be in the Paradise!'

فَأَقْبَلَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ هُمَا يُنَادِيَانِ وَا حَسْرَتَا لَا تَنْطَفِئُ أَبَداً مِنْ فَقْدِ جَدِّنَا مُحَمَّدٍ الْمُصْطَفَى وَ أُمِّنَا فَاطِمَةَ الزَّهْرَاءِ يَا أُمَّ الْحَسَنِ يَا أُمَّ الْحُسَيْنِ إِذَا لَقِيتِ جَدَّنَا مُحَمَّداً الْمُصْطَفَى فَأَقْرِئِيهِ مِنَّا السَّلَامَ وَ قُولِي لَهُ إِنَّا قَدْ بَقِينَا بَعْدَكَ يَتِيمَيْنِ فِي دَارِ الدُّنْيَا

Al-Hassan[asws] and Al-Husayn[asws] came, and they[asws] were calling out: 'O regret which will not subside ever, from the loss our[asws] grandfather[saww] Muhammad Al Mustafa[saww] and our[asws] mother[asws] Fatima Al Zahra[asws]! O mother[asws] of Al-Hassan[asws]! O mother[asws] of Al-Husayn[asws]! When you[asws] meet our[asws] grandfather[saww] Muhammad Al Mustafa[saww], then covey the greetings from us[asws] and say to him[saww]: 'We[asws] have remained as two orphans after you[saww] in the house of the world!'

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فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنِّي أُشْهِدُ اللَّهَ أَنَّهَا قَدْ حَنَّتْ وَ أَنَّتْ وَ مَدَّتْ يَدَيْهَا وَ ضَمَّتْهُمَا إِلَى صَدْرِهَا مَلِيّاً وَ إِذَا بِهَاتِفٍ مِنَ السَّمَاءِ يُنَادِي يَا أَبَا الْحَسَنِ ارْفَعْهُمَا عَنْهَا فَلَقَدْ أَبْكَيَا وَ اللَّهِ مَلَائِكَةَ السَّمَاوَاتِ فَقَدِ اشْتَاقَ الْحَبِيبُ إِلَى الْمَحْبُوبِ

Amir Al-Momineen[asws] said: 'I[asws] testify to Allah[azwj]! She[asws] had groaned and sighed and extended her[asws] and pressed it her[asws] chest for a while, and there was a caller from the sky calling out: 'O Abu Al-Hassan[asws]! Raise them[asws] both from her[asws]. By Allah[azwj]! The Angels of the skies have yearned the beloved to the beloved!'

قَالَ فَرَفَعْتُهُمَا عَنْ صَدْرِهَا وَ جَعَلْتُ أَعْقِدُ الرِّدَاءَ وَ أَنَا أُنْشِدُ بِهَذِهِ الْأَبْيَاتِ

فِرَاقُكِ أَعْظَمُ الْأَشْيَاءِ عِنْدِي ... وَ فَقْدُكِ فَاطِمُ أَدْهَى الثُّكُولِ
سَأَبْكِي حَسْرَةً وَ أَنُوحُ شَجْواً ... عَلَى خَلِّ مَضَى أَسْنَى سَبِيلِ
أَلَا يَا عَيْنُ جُودِي وَ أَسْعِدِينِي ... فَحُزْنِي دَائِمٌ أَبْكِي خَلِيلِي

Ali[asws] said: 'I[asws] raised them[asws] away from her[asws] chest and went on to tie the robe, and I[asws] prosed with these couplets: '*Your[asws] separation is the most grievous of the things with me[asws], and your[asws] loss, Fatima[asws], is the most grievous bereavement. I[asws] shall be crying in regret and lament upon the vacant past in the way. Indeed, O eye! Be good and make me[asws] happy, for my[asws] grief is constant crying my[asws] friend[saww]*'.

ثُمَّ حَمَلَهَا عَلَى يَدِهِ وَ أَقْبَلَ بِهَا إِلَى قَبْرِ أَبِيهَا وَ نَادَى السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ مِنِّي السَّلَامُ عَلَيْكَ وَ التَّحِيَّةُ وَاصِلَةٌ مِنِّي إِلَيْكَ وَ لَدَيْكَ وَ مِنِ ابْنَتِكَ النَّازِلَةِ عَلَيْكَ بِفِنَائِكَ

Then he[asws] carried her[asws] upon his[asws] hands and came with her[asws] to the grave of her[asws] father[saww] and said: 'The greetings be upon you[saww], O Rasool-Allah[saww]! The greetings be upon you[saww], O Beloved of Allah[azwj]! The greetings be upon you[saww], O Noor of Allah[azwj]! The greetings be upon you[saww] O elite of Allah[azwj]! The greetings from me[asws] to you[saww], and regards from me[asws] to you[saww], and for you[saww] and from your[saww] daughter[asws] descending to you[saww] in your[saww] courtyard.

وَ إِنَّ الْوَدِيعَةَ قَدِ اسْتُرِدَّتْ وَ الرَّهِينَةَ قَدْ أُخِذَتْ فَوَا حُزْنَاهُ عَلَى الرَّسُولِ ثُمَّ مِنْ بَعْدِهِ عَلَى الْبَتُولِ وَ لَقَدِ اسْوَدَّتْ عَلَيَّ الْغَبْرَاءُ وَ بَعُدَتْ عَنِّي الْخَضْرَاءُ فَوَا حُزْنَاهُ ثُمَّ وَا أَسَفَاهْ

And the entrustment has been returned, and the pledge has been taken. Oh its grief upon the Rasool[saww]! Then from after him[saww], upon the chaste! And the earth has been darkened upon me[asws], and the greenery has been distanced from me[asws]. Oh its grief! Then Oh its regret!'

ثُمَّ عَدَلَ بِهَا عَلَى الرَّوْضَةِ فَصَلَّى عَلَيْهِ فِي أَهْلِهِ وَ أَصْحَابِهِ وَ مَوَالِيهِ وَ أَحِبَّائِهِ وَ طَائِفَةٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

Then he[asws] evenly laid her[asws] upon the grass and there prayed Salat upon it among his[asws] family, and his[asws] companions, and his[asws] friends, and his[asws] beloved ones, and a group from the Emigrants and the Helpers.

فَلَمَّا وَارَاهَا وَ أَلْحَدَهَا فِي لَحْدِهَا أَنْشَأَ بِهَذِهِ الْأَبْيَاتِ يَقُولُ

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أَرَى عِلَلَ الدُّنْيَا عَلَيَّ كَثِيرَةً وَ صَاحِبُهَا حَتَّى الْمَمَاتِ عَلِيلٌ
لِكُلِّ اجْتِمَاعٍ مِنْ خَلِيلَيْنِ فُرْقَةٌ وَ إِنَّ بَقَائِي عِنْدَكُمْ لَقَلِيلٌ
وَ إِنَّ افْتِقَادِي فَاطِماً بَعْدَ أَحْمَدَ دَلِيلٌ عَلَى أَنْ لَا يَدُومَ خَلِيلٌ

When he[asws] had covered her[asws] and buried her[asws] in her[asws] grave, he[asws] prosed couplets saying: '*I[asws] see the problems of the world upon many (aspects) and accompany it until the sick one dies. For every unison of two friends, there is separation, and my[asws] remaining with you all is for a little while, and my[asws] losing Fatima[asws] after Ahmad[saww] is evidence upon that there is no permanent friend*''.[378]

16- قب، المناقب لابن شهرآشوب قُبِضَ النَّبِيُّ ص وَ لَهَا يَوْمَئِذٍ ثَمَانِيَ عَشْرَةَ سَنَةً وَ سَبْعَةُ أَشْهُرٍ وَ عَاشَتْ بَعْدَهُ اثْنَيْنِ وَ سَبْعِينَ يَوْماً وَ يُقَالُ خَمْسَةً وَ سَبْعِينَ يَوْماً وَ قِيلَ أَرْبَعَةَ أَشْهُرٍ وَ قَالَ الْقُرْبَانِيُّ قَدْ قِيلَ أَرْبَعِينَ يَوْماً وَ هُوَ أَصَحُّ

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

'The Prophet[saww] passed away and on that day, there were eighteen years seven months for her (Syeda Fatima[asws]), and she[asws] lived after him[saww] seventy-two days. And it is said, 'Seventy-five days'. And it is said, 'Four months'. And Al Qurbany said, 'And it has been said forty days, and it is most correct.

وَ تُوُفِّيَتْ ع لَيْلَةَ الْأَحَدِ لِثَلَاثَ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ شَهْرِ رَبِيعٍ الْآخِرِ سَنَةَ إِحْدَى عَشْرَةَ مِنَ الْهِجْرَةِ وَ مَشْهَدُهَا بِالْبَقِيعِ وَ قَالُوا إِنَّهَا دُفِنَتْ فِي بَيْتِهَا وَ قَالُوا قَبْرُهَا بَيْنَ قَبْرِ رَسُولِ اللَّهِ ص وَ مِنْبَرِهِ.

And she[asws] expired on the night of Sunday of the tenth night vacant from the month of Rabbi Al Aakhir of the eleventh year from the Emigration, and her[asws] monument (grave) is at Al Baqie (cemetery). And they said she[asws] was buried in her[asws] house. And they said her[asws] grave is between the grave of Rasool-Allah[saww] and his[saww] pulpit''.[379]

السَّمْعَانِيُّ فِي الرِّسَالَةِ وَ أَبُو نُعَيْمٍ فِي الْحِلْيَةِ وَ أَحْمَدُ فِي فَضَائِلِ الصَّحَابَةِ وَ النَّطَنْزِيُّ فِي الْخَصَائِصِ وَ ابْنُ مَرْدَوَيْهِ فِي فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ ع وَ الزَّمَخْشَرِيُّ فِي الْفَائِقِ عَنْ جَابِرٍ قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ قَبْلَ مَوْتِهِ السَّلَامُ عَلَيْكَ أَبَا الرَّيْحَانَتَيْنِ أُوصِيكَ بِرَيْحَانَتَيَّ مِنَ الدُّنْيَا فَعَنْ قَلِيلٍ يَنْهَدُّ رُكْنَاكَ عَلَيْكَ

Al Sam'any in 'Al Risalah', and Abu Nueym in 'Al Hilya', and Ahmad in Fazaail Al Sahaba', and Al Natanzy in 'Al Khasais', and Ibn Mardawayh in 'Fazaail Amir Al-Momineen[asws]', and Al Zamakhshary in 'Al Faiq', from Jabir,

'Rasool-Allah[saww] said to Ali[asws] before his[saww] expiry: 'The greetings be to you[asws], O father[asws] of the two aromas (Al-Hassan[asws] and Al-Husayn[asws]). I[saww] bequeath you[asws] with my[saww] two aromas in the world, for after a little while, your[asws] two pillars would be broken upon you[asws]'.

قَالَ فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ص قَالَ عَلِيٌّ هَذَا أَحَدُ الرُّكْنَيْنِ فَلَمَّا مَاتَتْ فَاطِمَةُ قَالَ عَلِيٌّ هَذَا هُوَ الرُّكْنُ الثَّانِي.

[378] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 15
[379] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 1

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He (the narrator) said, 'When Rasool-Allah[saww] passed away, Ali[asws] said: 'This is one of the two pillars'. When (Syeda) Fatima[asws] passed away, Ali[asws] said: 'This, it is the second pillar''.[380]

الْبُخَارِيُّ وَ مُسْلِمٌ وَ الْحِلْيَةُ وَ مُسْنَدُ أَحْمَدَ بْنِ حَنْبَلٍ رَوَتْ عَائِشَةُ أَنَّ النَّبِيَّ ص دَعَا فَاطِمَةَ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ فَسَارَّهَا بِشَيْءٍ فَبَكَتْ ثُمَّ دَعَاهَا فَسَارَّهَا فَضَحِكَتْ

(The books) 'Al Bukhari', and 'Muslim', and Al 'Al Hilya', and 'Musnad' – Ayesha (well-known fabricator) reported,

'The Prophet[saww] called (Syeda) Fatima[asws] during his[saww] (health) complaint which he[saww] passed away in. He[saww] divulged a secret to her[asws] with something, so she[asws] cried. Then he[asws] called her[asws], divulged a secret, so she[asws] smiled.

فَسَأَلْتُ عَنْ ذَلِكَ فَقَالَتْ أَخْبَرَنِي النَّبِيُّ ص أَنَّهُ مَقْبُوضٌ فَبَكَيْتُ ثُمَّ أَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِهِ لُحُوقاً بِهِ فَضَحِكْتُ.

She[asws] was asked about that. She[asws] said: 'The Prophet[saww] informed me[asws] that he[saww] is to pass away, so I[asws] cried. Then he[saww] informed me[asws] that I[asws] would be the first one or his[saww] family to join with him[saww], so I[asws] smiled''.[381]

كِتَابُ ابْنِ شَاهِينَ قَالَتْ أُمُّ سَلَمَةَ وَ عَائِشَةُ إِنَّهَا لَمَّا سُئِلَتْ عَنْ بُكَائِهَا وَ ضِحْكِهَا قَالَتْ أَخْبَرَنِي النَّبِيُّ ص أَنَّهُ مَقْبُوضٌ ثُمَّ أَخْبَرَ أَنَّ بَنِيَّ سَيُصِيبُهُمْ بَعْدِي شِدَّةٌ فَبَكَيْتُ ثُمَّ أَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِهِ لُحُوقاً بِهِ فَضَحِكْتُ.

The book of Ibn Shaheen –

'Umm Salama[ra] and Ayesha said, 'When she[asws] was asked about her[asws] crying and smiling, she[asws] said: 'The Prophet[saww] informed me[asws] that he[saww] is to pass away, then informed: 'My[asws] daughter[asws]! They[asws] would be afflicted with severities'. So, I[asws] cried. Then he[saww] informed me[asws] that I[asws] would be the first of his[saww] family members to join with him[saww], so I[asws] smiled''.[382]

وَ فِي رِوَايَةِ أَبِي بَكْرٍ الْجِعَابِيِّ وَ أَبِي نُعَيْمٍ الْفَضْلِ بْنِ دُكَيْنٍ وَ الشَّعْبِيِّ عَنْ مَسْرُوقٍ وَ فِي السُّنَنِ عَنِ الْقَزْوِينِيِّ وَ الْإِبَانَةِ عَنِ الْعُكْبَرِيِّ وَ الْمُسْنَدِ عَنِ الْمَوْصِلِيِّ وَ الْفَضَائِلِ عَنْ أَحْمَدَ بِأَسَانِيدِهِمْ عَنْ عُرْوَةَ عَنْ مَسْرُوقٍ قَالَتْ عَائِشَةُ أَقْبَلَتْ فَاطِمَةُ تَمْشِي كَأَنَّ مِشْيَتَهَا مِشْيَةُ رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص مَرْحَباً بِابْنَتِي فَأَجْلَسَهَا عَنْ يَمِينِهِ وَ أَسَرَّ إِلَيْهَا حَدِيثاً فَبَكَتْ ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثاً فَضَحِكَتْ

And in a report of Abu Bakr Al JIany, and Abu Nueym Al FAzl Bin Dukeyn, and Al Shaby, from Masrouq, and in 'Al Sunan' from Al Quzweyni, and Al Ibanah, from Al Ukbary, and 'Al Musnad' from Al Mowsily, and 'Al Fazaail', from Ahmad, by their chains from Urwah, from Masrouq, 'Ayesha (well-known fabricator) said,

'(Syeda) Fatima[asws] came walking as if resembling the walk of Rasool-Allah[saww]. Rasool-Allah[saww] said: 'Welcome to my[saww] daughter[asws]!' He[saww] seated her[asws] on his[saww] right and divulged a secret Hadeeth to her[asws]. So, she[asws] cried. Then he[saww] divulged a secret Hadeeth to her[asws]. So, she[asws] smiled.

[380] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 2
[381] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 3
[382] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 4

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فَسَأَلْتُهَا عَنْ ذَلِكَ فَقَالَتْ مَا أُفْشِي سِرَّ رَسُولِ اللَّهِ ص حَتَّى إِذَا قُبِضَ سَأَلْتُهَا فَقَالَتْ إِنَّهُ أَسَرَّ إِلَيَّ فَقَالَ إِنَّ جَبْرَئِيلَ كَانَ يُعَارِضُنِي بِالْقُرْآنِ كُلَّ سَنَةٍ مَرَّةً وَ إِنَّهُ عَارَضَنِي بِهِ الْعَامَ مَرَّتَيْنِ وَ لَا أَرَانِي إِلَّا وَ قَدْ حَضَرَ أَجَلِي وَ إِنَّكِ لَأَوَّلُ أَهْلِ بَيْتِي لُحُوقاً بِي وَ نِعْمَ السَّلَفُ أَنَا لَكِ بَكَيْتُ لِذَلِكِ

I asked her[asws] about that. She[asws] said: 'I[asws] will not broadcast a secret of Rasool-Allah[saww]'. Until when he[saww] passed away, I asked her[asws]. She[asws] said: 'He[saww] divulged a secret to me[asws]. He[saww] said: 'Jibraeel[as] used to display the Quran to me[saww] once during every year, and this year he[as] has displayed it to me[saww] twice, and I[saww] do not view except and my death has presented, and you[asws] will be the first of my[saww] family to join with me[saww], and I[saww] am the best ancestor to you[asws]'. I[asws] cried at that.

ثُمَّ قَالَ أَ لَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ فَضَحِكْتُ لِذَلِكِ.

Then he[saww] said: 'Are you[asws] not pleased that you[asws] happen to be the chieftess of the women of the Momineen?' So, I[asws] smiled at that''.[383]

وَ رُوِيَ أَنَّهَا مَا زَالَتْ بَعْدَ أَبِيهَا مُعَصَّبَةَ الرَّأْسِ نَاحِلَةَ الْجِسْمِ مُنْهَدَّةَ الرُّكْنِ بَاكِيَةَ الْعَيْنِ مُحْتَرِقَةَ الْقَلْبِ يُغْشَى عَلَيْهَا سَاعَةً بَعْدَ سَاعَةٍ

And it is reported –

'She[asws] did not cease to be bandaged of hear after her[asws] father[saww], thin of body, sighing in the corner, crying of the eyes, burning of the heart, there was fainting upon her[asws] time after time.

وَ تَقُولُ لِوَلَدَيْهَا أَيْنَ أَبُوكُمَا الَّذِي كَانَ يُكْرِمُكُمَا وَ يَحْمِلُكُمَا مَرَّةً بَعْدَ مَرَّةٍ أَيْنَ أَبُوكُمَا الَّذِي كَانَ أَشَدَّ النَّاسِ شَفَقَةً عَلَيْكُمَا فَلَا يَدَعُكُمَا تَمْشِيَانِ عَلَى الْأَرْضِ وَ لَا أَرَاهُ يَفْتَحُ هَذَا الْبَابَ أَبَداً وَ لَا يَحْمِلُكُمَا عَلَى عَاتِقِهِ كَمَا لَمْ يَزَلْ يَفْعَلُ بِكُمَا

And she[asws] was saying to her[asws] two sons[asws]: 'Where is your[asws] (grand) father[saww] who used to honour you[asws], and carry you[asws] time after time! Where is your[asws] (grand) father[saww] who was the most intensely compassionate upon you[asws], so he[saww] would not leave you[asws] walking upon the ground nor do I[asws] see him[saww] opening this door, ever, nor will he[saww] be carrying you[asws] upon his[saww] shoulders like what he[saww] used to do with you[asws] both'.

ثُمَّ مَرِضَتْ وَ مَكَثَتْ أَرْبَعِينَ لَيْلَةً ثُمَّ دَعَتْ أُمَّ أَيْمَنَ وَ أَسْمَاءَ بِنْتَ عُمَيْسٍ وَ عَلِيّاً ع وَ أَوْصَتْ إِلَى عَلِيٍّ بِثَلَاثٍ أَنْ يَتَزَوَّجَ بِابْنَةِ أُخْتِهَا أُمَامَةَ لِحُبِّهَا أَوْلَادَهَا وَ أَنْ يَتَّخِذَ نَعْشاً لِأَنَّهَا كَانَتْ رَأَتِ الْمَلَائِكَةَ تَصَوَّرُوا صُورَتَهُ وَ وَصَفَتْهُ لَهُ وَ أَنْ لَا يَشْهَدَ أَحَدٌ جَنَازَتَهَا مِمَّنْ ظَلَمَهَا وَ أَنْ لَا يَتْرُكَ أَنْ يُصَلِّيَ عَلَيْهَا أَحَدٌ مِنْهُمْ.

Then she[asws] fell ill (after being getting injured from the attack by the Muslims on her[asws] house), and she[asws] remained (alive) for forty nights. Then she[asws] called Umm Ayman, and Asma Bint Umeys, and Ali[asws], and bequeathed to Ali[asws] with three (matters), that he[asws] should get married to the daughter (Amamah) of her[asws] sister[as] (Zainab[as]) due to her love for her[asws] children; and that he[asws] should take a coffin (to be for her[asws]) because she[asws] had seen the Angels had imaged its image and she[asws] described it to him[asws]; and that no one from

[383] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 5

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the ones who had oppressed her[asws] should attend her[asws] funeral and he[asws] should not let anyone one of them to pray Salat upon her[asws]''.[384]

وَ ذَكَرَ مُسْلِمٌ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ وَ فِي حَدِيثِ اللَّيْثِ بْنِ سَعْدٍ عَنْ عَقِيلٍ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ فِي خَبَرٍ طَوِيلٍ يَذْكُرُ فِيهِ أَنَّ فَاطِمَةَ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ الْقِصَّةَ قَالَ فَهَجَرَتْهُ وَ لَمْ تُكَلِّمْهُ حَتَّى تُوُفِّيَتْ وَ لَمْ يُؤْذَنْ بِهَا أَبُو بَكْرٍ يُصَلِّي عَلَيْهَا.

And it is mentioned by Muslim, from Abdul Razzaq, from Ma'mar, from Al Zuhry, from Urwah, from Ayesha (well-known fabricator), and in a Hadeeth of Al Lays Bin Sa'ad, from Aqeel, from Ibn Shihab, from Urwah, from Ayesha (well-known fabricator), in a lengthy Hadeeth mentioning in it,

'(Syeda) Fatima[asws] sent a message to Abu Bakr asking for her[asws] inheritance from Rasool-Allah[saww] – story. She[asws] deserted him and did not speak to him until she[asws] passed away, and Abu Bakr was not informed with it to pray Salat upon her[asws]''.[385]

الْوَاقِدِيُ أَنَّ فَاطِمَةَ لَمَّا حَضَرَتْهَا الْوَفَاةُ أَوْصَتْ عَلِيّاً أَنْ لَا يُصَلِّيَ عَلَيْهَا أَبُو بَكْرٍ وَ عُمَرُ فَعَمِلَ بِوَصِيَّتِهَا.

Al-Waqidy (Wahabi historian) – '(Syeda) Fatima[asws], when the expiry presented to her[asws], she[asws] bequeathed to Ali[asws] that Abu Bakr and Umar should not pray Salat upon her[asws], and he[asws] acted in accordance with her[asws] bequest''.[386]

عِيسَى بْنُ مِهْرَانَ عَنْ مُخَوَّلِ بْنِ إِبْرَاهِيمَ عَنْ عُمَرَ بْنِ ثَابِتٍ عَنْ أَبِي إِسْحَاقَ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَوْصَتْ فَاطِمَةُ أَنْ لَا يَعْلَمَ إِذَا مَاتَتْ أَبُو بَكْرٍ وَ لَا عُمَرُ وَ لَا يُصَلِّيَا عَلَيْهَا قَالَ فَدَفَنَهَا عَلِيٌّ ع لَيْلًا وَ لَمْ يُعْلِمْهُمَا بِذَلِكَ.

Isa Bin Mihran, from Mukhawwal Bin Ibrahim, from Umar Bin sabir, from Abu Is'haq, from Ibn Jubeyr, from Ibn Abbas who said,

'(Syeda) Fatima[asws] bequeathed that when she[asws] passes away, he[asws] neither let Abu Bakr know nor Umar, nor should they (be allowed to) pray Salat upon her[asws]. Ali[asws] buried her[asws] at night and did not let them know of that''.[387]

تَارِيخُ أَبِي بَكْرِ بْنِ كَامِلٍ قَالَتْ عَائِشَةُ عَاشَتْ فَاطِمَةُ بَعْدَ رَسُولِ اللَّهِ ص سِتَّةَ أَشْهُرٍ فَلَمَّا تُوُفِّيَتْ دَفَنَهَا عَلِيٌّ لَيْلًا وَ صَلَّى عَلَيْهَا عَلِيٌّ.

(The book) 'Tareekh' of Abu Bakr Bin Kamil – Ayesha (well-known fabricator) said,

'(Syeda) Fatima[asws] lived after Rasool-Allah[azwj] for six months. When she[asws] passed away, Ali[asws] buried her[asws] at night, and Ali[asws] prayed Salat upon her[asws]''.[388] (This is a historical account and not a Hadith and from a non-Shia source)

وَ رُوِيَ فِيهِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ وَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ وَ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِ أَنَّ فَاطِمَةَ ع دُفِنَتْ لَيْلًا وَ عَنْهُ فِي هَذَا الْكِتَابِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع دَفَنُوهَا لَيْلًا وَ غَيَّبُوا قَبْرَهَا.

[384] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 6
[385] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 7
[386] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 8
[387] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 9
[388] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 10

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And it is reported regarding it, from Sufyan Bin Uyayna, and from Al-Hassan Bin Muhammad, and Abdullah Bin Abu Sheyba, from Yahya Bin Saeed Al Qattan, from Ma'mar, from Zuhry,

'(Syeda) Fatima[asws] was buried at night'. And from him, in this book, 'Amir Al-Momineen[asws], and Al-Hassan[asws], and Al-Husayn[asws] buried her[asws] at night and they effaced/erased (the traces of) her[asws] grave''.[389]

تَارِيخُ الطَّبَرِيِ إِنَّ فَاطِمَةَ دُفِنَتْ لَيْلًا وَ لَمْ يَحْضُرْهَا إِلَّا الْعَبَّاسُ وَ عَلِيٌّ وَ الْمِقْدَادُ وَ الزُّبَيْرُ

(The book) 'Tareekh' of Al Tabari –

'(Syeda) Fatima[asws] was buried at night and no one attended it (burial) except Al-Abbas, and Ali[asws], and Al-Miqdad[ra], and Al-Zubeyr'.

وَ فِي رِوَايَاتِنَا أَنَّهُ صَلَّى عَلَيْهَا أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَقِيلٌ وَ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ عَمَّارٌ وَ بُرَيْدَةُ

And in our reports, there prayed Salat upon her[asws], Amir Al-Momineen[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Aqeel, and Salman[ra], and Abu Zarr[ra], and Al-Miqdad[ra], and Ammar[ra], and Bureyda'.

وَ فِي رِوَايَةٍ وَ الْعَبَّاسُ وَ ابْنُهُ الْفَضْلُ وَ فِي رِوَايَةٍ وَ حُذَيْفَةُ وَ ابْنُ مَسْعُودٍ.

And in a report, 'And Al-Abbas and his son Al Fazl'. And in a report, 'And Huzyefa and Ibn Masoud''.[390]

الْأَصْبَغُ بْنُ نُبَاتَةَ أَنَّهُ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ دَفْنِهَا لَيْلًا فَقَالَ إِنَّهَا كَانَتْ سَاخِطَةً عَلَى قَوْمٍ كَرِهَتْ حُضُورَهُمْ جِنَازَتَهَا وَ حَرَامٌ عَلَى مَنْ يَتَوَلَّاهُمْ أَنْ يُصَلِّيَ عَلَى أَحَدٍ مِنْ وُلْدِهَا.

Al Asbagh Bin Nubata –

'He asked Amir Al-Momineen[asws] about her[asws] burial at night. He[asws] said: 'She[asws] was angry upon a group. She[asws] disliked their being present at her[asws] funeral, and it is Prohibited upon the ones who befriend them (Abu Bakr and Umar) to pray Salat upon anyone from her[asws] children''.[391]

وَ رُوِيَ أَنَّهُ سَوَّى قَبْرَهَا مَعَ الْأَرْضِ مُسْتَوِياً وَ قَالُوا سَوَّى حَوَالَيْهَا قُبُوراً مُزَوَّرَةً مِقْدَارَ سَبْعَةٍ حَتَّى لَا يُعْرَفَ قَبْرُهَا.

And it is reported that he[asws] evened her[asws] grave with the ground, levelling. And they said, 'He[asws] evened the graves around it a measurement (number of graves) seven, until her[asws] grave was not known''.[392]

وَ رُوِيَ أَنَّهُ رَشَّ أَرْبَعِينَ قَبْراً حَتَّى لَا يَبِينَ قَبْرُهَا مِنْ غَيْرِهِ مِنَ الْقُبُورِ فَيُصَلُّوا عَلَيْهَا.

[389] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 11
[390] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 12
[391] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 13
[392] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 14

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And it is reported that he[asws] sprinkled upon (newly dug empty) forty graves until her[asws] grave was not clear from the other graves, then they[asws] prayed Salat upon her[asws]''.[393]

أَبُو عَبْدِ اللَّهِ حَمَّوَيْهِ بْنُ عَلِيٍّ الْبَصْرِيُّ وَ أَحْمَدُ بْنُ حَنْبَلٍ وَ أَبُو عَبْدِ اللَّهِ بْنُ بَطَّةَ بِأَسَانِيدِهِمْ قَالَتْ أُمُّ سَلْمَى امْرَأَةُ أَبِي رَافِعٍ اشْتَكَتْ فَاطِمَةُ شَكْوَاهَا الَّتِي قُبِضَتْ فِيهَا وَ كُنْتُ أُمَرِّضُهَا فَأَصْبَحْتُ يَوْماً أُسَكِّنُ مَا كَانَتْ فَخَرَجَ عَلِيٌّ إِلَى بَعْضِ حَوَائِجِهِ فَقَالَتِ اسْكُبِي لِي غَسْلًا فَسَكَبْتُ

Abu Abdullah Hamawiya Bin Ali Al Basry, and Ahmad Bin Hanbal, and Abu Abdullah Bin Battah, by their chains, 'Umm Salama, a woman from Abu Rafie said,

'(Syeda) Fatima[asws] complained of her[asws] (health) complaint which she[asws] passed away in, and I was looking after her[asws]. One day I was silent as could be, and Ali[asws] went out to one of his[asws] needs. She[asws] said: 'Get some water for me[asws] to wash'. I prepared it.

فَقَامَتْ وَ اغْتَسَلَتْ أَحْسَنَ مَا يَكُونُ مِنَ الْغُسْلِ ثُمَّ لَبِسَتْ أَثْوَابَهَا الْجُدُدَ ثُمَّ قَالَتِ افْرُشِي فِرَاشِي وَسَطَ الْبَيْتِ ثُمَّ اسْتَقْبَلَتِ الْقِبْلَةَ وَ نَامَتْ وَ قَالَتْ أَنَا مَقْبُوضَةٌ وَ قَدِ اغْتَسَلْتُ فَلَا يَكْشِفُنِي أَحَدٌ ثُمَّ وَضَعَتْ خَدَّهَا عَلَى يَدِهَا وَ مَاتَتْ.

She[asws] stood up and washed as good as could happen to be from the washing. Then she[asws] wore her[asws] new clothes. Then she[asws] said: 'Spread out my[asws] bed-spread in the middle of the room'. Then she[asws] faced the Qiblah and slept (lied down) and said: 'I[asws] am (about to) pass away, and I[asws] have already washed, so no one should uncover me[asws]'. Then she[asws] placed her[asws] cheek upon her[asws] hand, and passed away''.[394]

وَ قَالَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ أَوْصَتْ إِلَيَّ فَاطِمَةُ أَنْ لَا يُغَسِّلَهَا إِذَا مَاتَتْ إِلَّا أَنَا وَ عَلِيٌّ فَأَعَنْتُ عَلِيّاً عَلَى غُسْلِهَا.

And Asma Bint Umeys – '(Syeda) Fatima[asws] bequeathed to me that no one should wash her[asws] when she[asws] passes away except I and Ali[asws]. So, I assisted Ali[asws] upon her[asws] washing''.[395]

كِتَابُ الْبَلَاذُرِيِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع غَسَلَهَا مِنْ مَعْقِدِ الْإِزَارِ وَ إِنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ غَسَلَتْهَا مِنْ أَسْفَلِ ذَلِكَ.

The book of 'Al-Balazury' – Amir Al-Momineen[asws] washed her[asws] from the belt of the trouser upwards, and Asma Bint Umeyr washed her[asws] from below that''.[396]

أَبُو الْحَسَنِ الْخَزَّازُ الْقُمِّيُّ فِي الْأَحْكَامِ الشَّرْعِيَّةِ سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ فَاطِمَةَ مَنْ غَسَّلَهَا فَقَالَ غَسَّلَهَا أَمِيرُ الْمُؤْمِنِينَ لِأَنَّهَا كَانَتْ صِدِّيقَةً وَ لَمْ يَكُنْ لِيُغَسِّلَهَا إِلَّا صِدِّيقٌ

Abu Al-Hassan Al Khazzaz Al Qummi in (the book) 'Al Ahkam Al Sharie' –

'Abu Abdullah[asws] was asked about (Syeda) Fatima[asws], of her[asws] washing. He[asws] said: 'Amir Al-Momineen[asws] washed her[asws] because she[asws] as a truthful (Siddiqa), and no one could have washed her[asws] except a truthful (Siddiq)'.

[393] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 15
[394] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 16
[395] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 17
[396] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 18

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وَ رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ عِنْدَ دَفْنِهَا السَّلَامُ عَلَيْكَ إِلَى آخِرِ مَا سَيَأْتِي نَقْلًا مِنَ الْكَافِي وَ رُوِيَ أَنَّهُ لَمَّا صَارَ بِهَا إِلَى الْقَبْرِ الْمُبَارَكِ خَرَجَتْ يَدٌ فَتَنَاوَلَتْهَا وَ انْصَرَفَ.

And it is reported that Amir Al-Momineen[asws] said during her[asws] burial: 'The greetings be to you[asws]' – up to the end of what I (Majlisi) shall be coming with, copying from Al-Kafi. And it is reported that when he[asws] came with her[asws] to the Blessed grave, a hand emerged and grabbed her[asws] and left''.[397]

17- قب، المناقب لابن شهرآشوب قَالَ أَبُو جَعْفَرٍ الطُّوسِيُّ الْأَصْوَبُ أَنَّهَا مَدْفُونَةٌ فِي دَارِهَا أَوْ فِي الرَّوْضَةِ يُؤَيِّدُ قَوْلَهُ قَوْلُ النَّبِيِّ ص إِنَّ بَيْنَ قَبْرِي وَ مِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ

(The book) 'Al Manaqib' of Ibn shehr Ashub – 'Abu Ja'far Al Tusi said,

'The most correct is that she[asws] was buried in her[asws] house, or in the 'Rowza' (of Rasool-Allah[saww]'. It is supported by words of the Prophet[saww]: 'Between my[saww] grave and my[saww] pulpit is a garden from the gardens of Paradise'.

وَ فِي الْبُخَارِيِّ بَيْنَ بَيْتِي وَ مِنْبَرِي وَ فِي الْمُوَطَّإِ وَ الْحِلْيَةِ وَ التِّرْمِذِيِّ وَ مُسْنَدِ أَحْمَدَ بْنِ حَنْبَلٍ مَا بَيْنَ بَيْتِي وَ مِنْبَرِي

And in Al-Bukhari (non-Shia source) – 'Between my[saww] house and my[saww] pulpit'. And in 'Al-Muwatta' and 'Al-Hilya', and (Saheeh of) 'Al-Tirmizi, and 'Musnad' of Ahmad Bin Hanbal: 'What is between my[saww] house and my[saww] pulpit'.

وَ قَالَ ص مِنْبَرِي عَلَى تُرْعَةٍ مِنْ تُرَعِ الْجَنَّةِ وَ قَالُوا حَدُّ الرَّوْضَةِ مَا بَيْنَ الْقَبْرِ إِلَى الْمِنْبَرِ إِلَى الْأَسَاطِينِ الَّتِي تَلِي صَحْنَ الْمَسْجِدِ.

And he[saww] said: 'My[saww] pulpit is upon a channel from the channels of Paradise'. And they said, 'The boundary of the 'Rowza' is what is between the grave to the pulpit, up to the pillars which follow the courtyard of the Masjid''.[398]

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ قَبْرِ فَاطِمَةَ فَقَالَ دُفِنَتْ فِي بَيْتِهَا فَلَمَّا زَادَتْ بَنُو أُمَيَّةَ فِي الْمَسْجِدِ صَارَتْ فِي الْمَسْجِدِ.

Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Abu Al-Hassan[asws] about the grave of (Syeda) Fatima[asws]. He[asws] said: 'She[asws] was buried in her[asws] house. When the clan of Umayya increased in the Masjid, it came to be in the Masjid''.[399]

يَزِيدُ بْنُ عَبْدِ الْمَلِكِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ ع فَبَدَأَتْنِي بِالسَّلَامِ ثُمَّ قَالَتْ مَا غَدَا بِكَ قُلْتُ طَلَبُ الْبَرَكَةِ قَالَتْ أَخْبَرَنِي أَبِي وَ هُوَ ذَا مَنْ سَلَّمَ عَلَيْهِ أَوْ عَلَيَّ ثَلَاثَةَ أَيَّامٍ أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ قُلْتُ لَهَا فِي حَيَاتِهِ وَ حَيَاتِكِ قَالَتْ نَعَمْ وَ بَعْدَ مَوْتِنَا.

Yazeed Bin Abdul Malik, from his father, from his grandfather who said,

[397] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 16 / 19
[398] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 17 / 1
[399] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 17 / 2

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‘I entered to see (Syeda) Fatima[asws]. She[asws] initiated me with the greetings, then said: ‘What made you come?’ I said, ‘Seeking the Blessings’. She[asws] said: ‘My[asws] father[saww] informed me[asws], and it is this that the one who greets unto him[saww] and unto me[asws] for three days, Allah[azwj] would Obligate the Paradise for him’. I said to her[asws]: ‘During his[saww] lifetime and your[asws] lifetime?’ She[asws] said: ‘Yes, and after our[asws] deaths’’.[400]

18- كشف، كشف الغمة رُوِيَ أَنَّ أَبَا جَعْفَرٍ ع أَخْرَجَ سَفَطاً أَوْ حُقّاً وَ أَخْرَجَ مِنْهُ كِتَاباً فَقَرَأَهُ وَ فِيهِ وَصِيَّةُ فَاطِمَةَ ع

(The book) ‘Kashf Al Ghumma’ –

‘It is reported that Abu Ja’far[asws] brought out a basket, or a container, and took out a book from it. He[asws] read it and in it was the bequest of (Syeda) Fatima[asws]: -

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ هَذَا مَا أَوْصَتْ بِهِ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص أَوْصَتْ بِخَوَاتِيمِهَا السَّبْعَةِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنْ مَضَى فَإِلَى الْحَسَنِ فَإِنْ مَضَى فَإِلَى الْحُسَيْنِ فَإِنْ مَضَى فَإِلَى الْأَكَابِرِ مِنْ وُلْدِي شَهِدَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ الزُّبَيْرُ بْنُ الْعَوَّامِ وَ كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

‘In the Name of Allah[azwj] the Beneficent, the Merciful! This is what is being bequeathed by Fatima[asws] daughter[asws] of Muhammad[saww] bequeathing with seven of her[asws] matters to Ali[asws] Bin Abu Talib[asws]. If he[asws] has passed away, then to Al-Hassan[asws]. If he[asws] has passed away, then to Al-Husayn[asws]. If he[asws] has passed away, then to the eldest of my[asws] children’. Witnessed by Al-Miqdad Bin Al-Aswad[ra], and Al-Zubeyr Bin Al-Awwam, and written by Ali [asws] Bin Abu Talib[asws]’’.[401]

وَ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ أَوْصَتْنِي فَاطِمَةُ ع أَنْ لَا يُغَسِّلَهَا إِذَا مَاتَتْ إِلَّا أَنَا وَ عَلِيٌّ فَغَسَّلْتُهَا أَنَا وَ عَلِيٌّ ع.

And from Asma Bin Umeyr who said,

‘(Syeda) Fatima[asws] bequeathed to me[asws] that no one should wash her[asws] when she[asws] passes away except I and Ali[asws]. So, I and Ali[asws] washed her[asws]’’.[402]

وَ قِيلَ قَالَتْ فَاطِمَةُ ع لِأَسْمَاءَ بِنْتِ عُمَيْسٍ حِينَ تَوَضَّأَتْ وُضُوءَهَا لِلصَّلَاةِ هَاتِي طِيبِيَ الَّذِي أَتَطَيَّبُ بِهِ وَ هَاتِي ثِيَابِيَ الَّتِي أُصَلِّي فِيهَا

And it is said, ‘(Syeda) Fatima[asws] said to Asma Bint Umeyr when she[asws] had performed wud’u for the Salat: ‘Bring me[asws] my[asws] perfume which I[asws] have been perfuming with, and bring me[asws] my[asws] clothes which I[asws] have been praying Salat in’.

فَتَوَضَّأَتْ ثُمَّ وَضَعَتْ رَأْسَهَا فَقَالَتْ لَهَا اجْلِسِي عِنْدَ رَأْسِي فَإِذَا جَاءَ وَقْتُ الصَّلَاةِ فَأَقِيمِينِي فَإِنْ قُمْتُ وَ إِلَّا فَأَرْسِلِي إِلَى عَلِيٍّ

She[asws] performed wud’u, then placed down her[asws] head. She[asws] said to her: ‘Sit by my[asws] head. When the time of Salat comes, then stand me[asws] up. If I[asws] can stand up (fine), or else send a message to Ali[asws]’.

[400] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 17 / 3
[401] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 18 / 1
[402] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 18 / 2

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فَلَمَّا جَاءَ وَقْتُ الصَّلَاةِ قَالَتِ الصَّلَاةَ يَا بِنْتَ رَسُولِ اللَّهِ فَإِذَا هِيَ قَدْ قُبِضَتْ فَجَاءَ عَلِيٌّ فَقَالَتْ لَهُ قَدْ قُبِضَتْ ابْنَةُ رَسُولِ اللَّهِ قَالَ عَلِيٌّ مَتَى قَالَتْ حِينَ أَرْسَلْتُ إِلَيْكَ

When the time of Salat came, she said, 'Al-Salat, O daughter[asws] of Rasool-Allah[saww]!' But she[asws] had passed away. Ali[asws] came. She said to him[asws], 'The daughter[asws] Rasool-Allah[saww] has passed away'. Ali[asws] said: 'When?' She said, 'When I sent for you[asws]'.

قَالَ فَأَمَرَ أَسْمَاءَ فَغَسَّلَتْهَا وَ أَمَرَ الْحَسَنَ وَ الْحُسَيْنَ ع يُدْخِلَانِ الْمَاءَ وَ دَفَنَهَا لَيْلًا وَ سَوَّى قَبْرَهَا فَعُوتِبَ عَلَى ذَلِكَ فَقَالَ بِذَلِكَ أَمَرَتْنِي.

He (the narrator) said, 'He[asws] instructed Asma, so she washed her[asws], and he[asws] instructed Al-Hassan[asws] and Al-Husayn[asws], they[asws] entered (poured) the water, and he[asws] buried her[asws] at night and evened her[asws] grave. He[asws] was faulted (by Muslims) upon that. He[asws] said: 'She[asws] had instructed me[asws] with that''.[403]

وَ رُوِيَ أَنَّهَا بَقِيَتْ بَعْدَ أَبِيهَا أَرْبَعِينَ صَبَاحاً وَ لَمَّا حَضَرَتْهَا الْوَفَاةُ قَالَتْ لِأَسْمَاءَ إِنَّ جَبْرَئِيلَ أَتَى النَّبِيَّ ص لَمَّا حَضَرَتْهُ الْوَفَاةُ بِكَافُورٍ مِنَ الْجَنَّةِ فَقَسَمَهُ أَثْلَاثاً ثُلُثاً لِنَفْسِهِ وَ ثُلُثاً لِعَلِيٍّ وَ ثُلُثاً لِي وَ كَانَ أَرْبَعِينَ دِرْهَماً

And it is reported that Syeda[asws] remained alive after her[asws] father[saww], for forty morning. And when the expiry presented to her[asws], she[asws] said to Asma: 'Jibraeel[as] came to the Prophet[saww] when the expiry had presented to him[asws], with camphor from the Paradise. He[saww] divided it into three (segments) – a third for himself[saww], and a third for Ali[asws] and a third for me[asws], and it was (would have been) forty Dirhams.

فَقَالَتْ يَا أَسْمَاءُ ائْتِينِي بِبَقِيَّةِ حَنُوطِ وَالِدِي مِنْ مَوْضِعِ كَذَا وَ كَذَا فَضَعِيهِ عِنْدَ رَأْسِي فَوَضَعَتْهُ ثُمَّ تَسَجَّتْ بِثَوْبِهَا وَ قَالَتِ انْتَظِرِينِي هُنَيْهَةً وَ ادْعِينِي فَإِنْ أَجَبْتُكِ وَ إِلَّا فَاعْلَمِي أَنِّي قَدْ قَدِمْتُ عَلَى أَبِي ص

She[asws] said: 'O Asma! Bring me[asws] remainder of the embalmment of my[asws] father[saww], from such and such place, and place it by my[asws] head'. So she placed it. Then she[asws] took it with her[asws] cloth and said: 'Await me[asws] for a while and call out to me[asws]. If I[asws] answer (then fine) or else know that I[asws] have proceeded to my[asws] father[saww]'.

فَانْتَظَرَتْهَا هُنَيْهَةً ثُمَّ نَادَتْهَا فَلَمْ تُجِبْهَا فَنَادَتْ يَا بِنْتَ مُحَمَّدٍ الْمُصْطَفَى يَا بِنْتَ أَكْرَمِ مَنْ حَمَلَتْهُ النِّسَاءُ يَا بِنْتَ خَيْرِ مَنْ وَطِئَ الْحَصَا يَا بِنْتَ مَنْ كَانَ مِنْ رَبِّهِ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

She waited for a while, then called out. But she[asws] did not answer her. She called out, 'O daughter[asws] of Muhammad Al-Mustafa[saww]! O daughter[asws] of the most honourable one[saww] borne by the women! O daughter[asws] of the best one[saww] to tread the pebbles! O daughter[asws] of the one[saww] who as from his[saww] two bows or even closer!'

قَالَ فَلَمْ تُجِبْهَا فَكَشَفَتِ الثَّوْبَ عَنْ وَجْهِهَا فَإِذَا بِهَا قَدْ فَارَقَتِ الدُّنْيَا فَوَقَعَتْ عَلَيْهَا تُقَبِّلُهَا وَ هِيَ تَقُولُ فَاطِمَةُ إِذَا قَدِمْتِ عَلَى أَبِيكِ رَسُولِ اللَّهِ فَأَقْرِئِيهِ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ السَّلَامَ

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He (the narrator) said, 'She[asws] did not answer her. She uncovered the cloth from her[asws] face, and there, she[asws] had left the world. She fell upon her[asws], kissing her[asws], and she was saying, 'Fatima[asws]! When you[asws] arrive to your[asws] father[saww] Rasool-Allah[saww], then convey the greetings of Asma Bint Umeys to him[saww]'.

فَبَيْنَا هِيَ كَذَلِكَ إِذْ دَخَلَ الْحَسَنُ وَ الْحُسَيْنُ فَقَالا يَا أَسْمَاءُ مَا يُنِيمُ أُمَّنَا فِي هَذِهِ السَّاعَةِ قَالَتْ يَا ابْنَيْ رَسُولِ اللَّهِ لَيْسَتْ أُمُّكُمَا نَائِمَةً قَدْ فَارَقَتِ الدُّنْيَا فَوَقَعَ عَلَيْهَا الْحَسَنُ يُقَبِّلُهَا مَرَّةً وَ يَقُولُ يَا أُمَّاهْ كَلِّمِينِي قَبْلَ أَنْ تُفَارِقَ رُوحِي بَدَنِي

While she[asws] was like that, when Al-Hassan[asws] and Al-Husayn[asws] entered. They[asws] said: 'O Asma! Our[asws] does not tend to sleep at this time!' She said, 'O sons[asws] of Rasool-Allah[saww]! Your[asws] mother[asws] is not sleeping, she[asws] has left the world!' Al-Hassan[asws] fell upon her[asws] kissing her[asws] at times and saying: 'O mother[asws]! Speak to me[asws] before my[asws] soul leaves my[asws] body!'

قَالَتْ وَ أَقْبَلَ الْحُسَيْنُ يُقَبِّلُ رِجْلَهَا وَ يَقُولُ يَا أُمَّاهْ أَنَا ابْنُكِ الْحُسَيْنُ كَلِّمِينِي قَبْلَ أَنْ يَتَصَدَّعَ قَلْبِي فَأَمُوتَ

She said, 'And Al-Husayn[asws] came and kissed her[asws] feet and saying: 'O mother[asws]! I[asws] am your[asws] son[asws] Al-Husayn[asws], speak to me[asws] before my[asws] heart cracks and I[asws] die!'

قَالَتْ لَهُمَا أَسْمَاءُ يَا ابْنَيْ رَسُولِ اللَّهِ انْطَلِقَا إِلَى أَبِيكُمَا عَلِيٍّ فَأَخْبِرَاهُ بِمَوْتِ أُمِّكُمَا فَخَرَجَا حَتَّى إِذَا كَانَا قُرْبَ الْمَسْجِدِ رَفَعَا أَصْوَاتَهُمَا بِالْبُكَاءِ

Asma said to them[asws]: 'O sons[asws] of Rasool-Allah[saww]! Go to your[asws] father[asws] Ali[asws] and inform him[asws] with the death of your[asws] mother[asws]'. They[asws] went out until when they[asws] were nearby the Masjid, their[asws] voices were raised with the crying.

فَابْتَدَرَهُمَا جَمِيعُ الصَّحَابَةِ فَقَالُوا مَا يُبْكِيكُمَا يَا ابْنَيْ رَسُولِ اللَّهِ لَا أَبْكَى اللَّهُ أَعْيُنَكُمَا لَعَلَّكُمَا نَظَرْتُمَا إِلَى مَوْقِفِ جَدِّكُمَا فَبَكَيْتُمَا شَوْقاً إِلَيْهِ

The entirety of the companions rushed to them[asws]. They said, 'What makes you[asws] cry, O sons[asws] of Rasool-Allah[saww]! May Allah[azwj] not Make your[asws] eyes to cry! Perhaps you[asws] have looked at the place of your[saww] grandfather[saww], so you[asws] have cried yearning for him[saww]?'

فَقَالا لَا أَ وَ لَيْسَ قَدْ مَاتَتْ أُمُّنَا فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا قَالَ فَوَقَعَ عَلِيٌّ ع عَلَى وَجْهِهِ يَقُولُ بِمَنِ الْعَزَاءُ يَا بِنْتَ مُحَمَّدٍ كُنْتُ بِكِ أَتَعَزَّى فَفِيمَ الْعَزَاءُ مِنْ بَعْدِكِ

They[asws] said: 'No, and it isn't so. Our[asws] mother[asws] Fatima[asws], may the Salawaat of Allah[azwj] be upon her[asws] has passed away'.

Ali[asws] fell upon his[asws] face saying: 'With who would be the consolation, O daughter[asws] of Muhammad[saww]? I[asws] used to be consoled by you[asws]. So, among who would be the consolation from after you[asws]?'

ثُمَّ قَالَ

لِكُلِّ اجْتِمَاعٍ مِنْ خَلِيلَيْنِ فُرْقَةٌ وَ كُلُّ الَّذِي دُونَ الْفِرَاقِ قَلِيلٌ
وَ إِنَّ افْتِقَادِي فَاطِماً بَعْدَ أَحْمَدَ دَلِيلٌ عَلَى أَنْ لَا يَدُومَ خَلِيلٌ

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Then he[asws] said (prosing): ‘For the unison of every two friends, there is separation, and all that is which is besides the separation, is little, and surely my[asws] losing Fatima[asws] after Ahmad[saww] evidence upon that the friend is not permanent’.

ثُمَّ قَالَ ع يَا أَسْمَاءُ غَسِّلِيهَا وَ حَنِّطِيهَا وَ كَفِّنِيهَا قَالَ فَغَسَّلُوهَا وَ كَفَّنُوهَا وَ حَنَّطُوهَا وَ صَلَّوْا عَلَيْهَا لَيْلًا وَ دَفَنُوهَا بِالْبَقِيعِ وَ مَاتَتْ بَعْدَ الْعَصْرِ.

Then he[asws] said: ‘O Asma! Wash her[asws], and embalm her[asws], and enshroud her[asws]’. So, they washed her[asws], and enshrouded her[asws], and embalmed her[asws] and prayed Salat upon her[asws] at night, and they buried her[asws] at Al-Baqie (cemetery), and she[asws] had passed away after the afternoon’’.[404]

و قال ابن بابويه رحمه الله جاء هذا الخبر كذا و الصحيح عندي أنها دفنت في بيتها فلما زاد بنو أمية في المسجد صارت في المسجد.

Note: - And he said, ‘Ibn Babuwayh (Al-Sadouq) has come with this Hadeeth like this, and the correct in my view is that she[asws] was buried in her[asws] house. When the clan of Umayya increased in the Masjid, it came to be in the Masjid.

قلت الظاهر و المشهور مما نقله الناس و أرباب التواريخ و السير أنها ع دفنت بالبقيع كما تقدم.

I say the apparent and the well-known from what the people have transmitted, and the lords of history (historians) and the Seerah (autobiographers) that she[asws] is buried at Al-Baqie like what has preceded’.

وَ رَوَى مَرْفُوعاً إِلَى سَلْمَى أُمِّ بَنِي رَافِعٍ قَالَتْ كُنْتُ عِنْدَ فَاطِمَةَ بِنْتِ مُحَمَّدٍ ص فِي شَكْوَاهَا الَّتِي مَاتَتْ فِيهَا

And it is reported with an unbroken chain to Salma, Umm Bani Rafie who said,

‘I was in the presence of (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww] during her[asws] (health) complaint which she[asws] passed away in’.

قَالَتْ فَلَمَّا كَانَ فِي بَعْضِ الْأَيَّامِ وَ هِيَ أَخَفُّ مَا نَرَاهَا فَغَدَا عَلِيُّ بْنُ أَبِي طَالِبٍ فِي حَاجَتِهِ وَ هُوَ يَرَى يَوْمَئِذٍ أَنَّهَا أَمْثَلُ مَا كَانَتْ فَقَالَتْ يَا أُمَّهْ اسْكُبِي لِي غَسْلًا فَفَعَلْتُ فَاغْتَسَلَتْ كَأَشَدِّ مَا رَأَيْتُهَا

She said, ‘When it was during one of the days and she[asws] lighter (feeling better) than what we had seen her[asws] being, Ali[asws] Bin Abu Talib[asws] went regarding his[asws] need, and he[asws] had seen on that day that she was better as had been. She[asws] said: ‘O maid (of Allah[azwj])! Prepare washing for me[asws]’. I did so. She[asws] washed as intensely as I had seen her[asws].

ثُمَّ قَالَتْ لِي أَعْطِينِي ثِيَابِيَ الْجُدُدَ فَأَعْطَيْتُهَا فَلَبِسَتْ ثُمَّ قَالَتْ ضَعِي فِرَاشِي وَ اسْتَقْبِلِينِي ثُمَّ قَالَتْ إِنِّي قَدْ فَرَغْتُ مِنْ نَفْسِي فَلَا أُكْشَفَنَّ إِنِّي مَقْبُوضَةٌ الْآنَ ثُمَّ تَوَسَّدَتْ يَدَهَا الْيُمْنَى وَ اسْتَقْبَلَتِ الْقِبْلَةَ فَقُبِضَتْ

Then she[asws] said to me: ‘Bring me[asws] my[asws] new clothes’. I gave them to her[asws]. She dressed, then said: ‘Place my[asws] bed-spread and lie me[asws] down facing the Qiblah!’ Then she[asws] said:

[404] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 18 / 4

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'I[asws] am to be freed from my[asws] soul, so do not uncover. I[asws] shall be passing away now'. Then she[asws] pillowed by her[asws] right hand and faced the Qiblah and she[asws] passed away.

فَجَاءَ عَلِيٌّ ع وَ نَحْنُ نَصِيحُ فَسَأَلَ عَنْهَا فَأَخْبَرْتُهُ فَقَالَ إِذاً وَ اللَّهِ لَا تُكْشَفُ فَاحْتُمِلَتْ فِي ثِيَابِهَا فَغُيِّبَتْ.

Ali[asws] came and we were shrieking. He[asws] asked about her[asws], and I informed him[asws]. He[asws] said: 'By Allah[azwj]! Do not uncover!' She[asws] was carried in her[asws] clothes and disappeared (buried)''.[405]

أَقُولُ إِنَّ هَذَا الْحَدِيثَ قَدْ رَوَاهُ ابْنُ بَابَوَيْهِ رَحِمَهُ اللَّهُ كَمَا تَرَى وَ قَدْ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ عَنْ أُمِّ سَلْمَى قَالَتْ اشْتَكَتْ فَاطِمَةُ ع شَكْوَاهَا الَّتِي قُبِضَتْ فِيهِ فَكُنْتُ أُمَرِّضُهَا فَأَصْبَحْتُ يَوْماً كَأَمْثَلِ مَا رَأَيْتُهَا فِي شَكْوَاهَا ذَلِكَ

I (Majlisi) am saying, 'This Hadeeth has been reported by Ibn Babuwayh like what you see, and it has been reported by Ahmad Bin Hanbal in his 'Musnad', from Umm Salma (Abu Rafie) who said,

'(Syeda) Fatima[asws] complained of her[asws] (health) complaint which she[asws] passed away in, and I was looking after her[asws]. One day in the morning she[asws] was as better what I had seen her[asws] being during that complaint of hers[asws].

قَالَتْ وَ خَرَجَ عَلِيٌّ ع لِبَعْضِ حَاجَتِهِ فَقَالَتْ يَا أُمَّاهْ اسْكُبِي لِي غَسْلًا فَسَكَبْتُ لَهَا غَسْلًا فَاغْتَسَلَتْ كَأَحْسَنِ مَا رَأَيْتُهَا تَغْتَسِلُ ثُمَّ قَالَتْ يَا أُمَّاهْ أَعْطِنِي ثِيَابِيَ الْجُدُدَ فَأَعْطَيْتُهَا فَلَبِسَتْهَا

She said, 'And Ali[asws] went out for one of his[asws] needs. She[asws] said: 'O maid (of Allah[azwj])!' Prepare washing water for me[asws]'. I prepared the washing water for her[asws]. She[asws] washed as best what I had seen her[asws] wash, then she[asws] said: 'O maid (of Allah[azwj])! Bring me[asws] my[asws] new clothes'. I gave them to her[asws]. She[asws] wore them.

ثُمَّ قَالَتْ يَا أُمَّاهْ قَدِّمِي لِي فِرَاشِي وَسَطَ الْبَيْتِ فَفَعَلْتُ فَاضْطَجَعَتْ وَ اسْتَقْبَلَتِ الْقِبْلَةَ وَ جَعَلَتْ يَدَهَا تَحْتَ خَدِّهَا ثُمَّ قَالَتْ يَا أُمَّاهْ إِنِّي مَقْبُوضَةٌ الْآنَ وَ قَدْ تَطَهَّرْتُ فَلَا يَكْشِفْنِي أَحَدٌ فَقُبِضَتْ مَكَانَهَا قَالَتْ فَجَاءَ عَلِيٌّ ع فَأَخْبَرْتُهُ.

The she[asws] said: 'O maid (of Allah[azwj])! Forward my[asws] bedspread for me[asws] in the middle of the house'. I did so. She[asws] lied down and faced the Qiblah and made her[asws] hand to be under her[asws] cheek. Then she[asws] said: 'O maid (of Allah[azwj])! I[asws] am about to pass away now, and I[asws] have cleansed, so no one should uncover me[asws]'. She[asws] passed away in her[asws] place. Ali[asws] came and I informed him[asws]''.[406]

وَ رَوَى ابْنُ بَابَوَيْهِ مَرْفُوعاً إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّ عَلِيّاً غَسَّلَ فَاطِمَةَ ع وَ عَنْ عَلِيٍّ أَنَّهُ صَلَّى عَلَى فَاطِمَةَ وَ كَبَّرَ عَلَيْهَا خَمْساً وَ دَفَنَهَا لَيْلًا.

And it is reported by Ibn Babuwayh, raising it to Al-Hassan[asws] Bin Ali[asws]: 'Ali[asws] washed Fatima[asws]'. And from Ali[asws] and he[asws] prayed Salat upon Fatima[asws] and exclaimed five Takbeers and buried her[asws] at night''.[407]

[405] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 18 / 5
[406] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 18 / 6
[407] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 18 / 7

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وَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّ فَاطِمَةَ ع دُفِنَتْ لَيْلًا.

And from Muhammad[asws] Bin Ali[asws]: '(Syeda) Fatima[asws] was buried at night''.[408]

19- كشف، كشف الغمة وَ نَقَلْتُ مِنْ كِتَابِ الذُّرِّيَّةِ الطَّاهِرَةِ لِلدُّولَابِيِّ فِي وَفَاتِهَا ع مَا نَقَلَهُ مِنْ رِجَالِهِ قَالَ: لَبِثَتْ فَاطِمَةُ بَعْدَ النَّبِيِّ ص ثَلَاثَةَ أَشْهُرٍ وَ قَالَ ابْنُ شِهَابٍ سِتَّةَ أَشْهُرٍ وَ قَالَ الزُّهْرِيُّ سِتَّةَ أَشْهُرٍ وَ مِثْلُهُ عَنْ عَائِشَةَ وَ مِثْلُهُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ

(The book) 'Kashf Al Ghumma' – And it is copied from the book 'Al Zurriyat Al Taahira' of Al Dowlaby, regarding her[asws] expiry, what he transmitted from his men who said,

'Fatima[asws] remained alive after the Prophet[saww] for three months'. And Ibn Shihab said, 'Six months'. And Al-Zuhry said, 'Six months'. And similar to it is from Ayesha, and similar to it is from Urwah Bin Al-Zubeyr.

وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع خَمْساً وَ تِسْعِينَ لَيْلَةً فِي سَنَةِ إِحْدَى عَشْرَةَ وَ قَالَ ابْنُ قُتَيْبَةَ فِي مَعَارِفِهِ مِائَةَ يَوْمٍ وَ قِيلَ مَاتَتْ فِي سَنَةِ إِحْدَى عَشْرَةَ لَيْلَةَ الثَّلَاثَاءِ لِثَلَاثِ لَيَالٍ مِنْ شَهْرِ رَمَضَانَ وَ هِيَ بِنْتُ تِسْعٍ وَ عِشْرِينَ سَنَةً أَوْ نَحْوِهَا.

And from Abu Ja'far Muhammad[asws] Bin Ali[asws], sixty-five nights in the year eleven'. And Ibn Quteyba said in 'Ma'arifa', 'One hundred days'. And it is said she[asws] passed away in the year eleven on the night of Tuesday of the third night from the month of Ramazan, and she[asws] was twenty-nine years old or approximate to it''.[409]

~~وَ قِيلَ دَخَلَ الْعَبَّاسُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ وَ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص وَ أَحَدُهُمَا يَقُولُ لِصَاحِبِهِ أَيُّنَا أَكْبَرُ فَقَالَ الْعَبَّاسُ وُلِدْتَ يَا عَلِيُّ قَبْلَ بِنَاءِ قُرَيْشٍ الْبَيْتَ بِسَنَوَاتٍ وَ وُلِدَتْ ابْنَتِي وَ قُرَيْشٌ تَبْنِي الْبَيْتَ وَ رَسُولُ اللَّهِ ص ابْنُ خَمْسٍ وَ ثَلَاثِينَ سَنَةً قَبْلَ النُّبُوَّةِ بِخَمْسِ سِنِينَ.~~

~~And it is said, 'Al Abbas entered to see Ali[asws] Bin Abu Talib[asws] and Fatima[asws] daughter[asws] of Rasool-Allah[saww], and one[asws] of them[asws] was saying to the other[asws]: 'Which of us[asws] is older?' Al-Abbas said, 'O Ali[asws]! You[asws] were born before the Qureysh had built House (Kaaba) by two years, and my daughter[asws] was born and Qureysh had already build the House, and Rasool-Allah[saww] was thirty-five years, before the Prophet-hood by five years''.~~[410]

وَ رُوِيَ أَنَّهَا أَوْصَتْ عَلِيّاً ع وَ أَسْمَاءَ بِنْتَ عُمَيْسٍ أَنْ يُغَسِّلَاهَا.

And it is reported that she[asws] bequeathed to Ali[asws] and Asma Bint Umeys that they wash her[asws]''.[411]

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرِضَتْ فَاطِمَةُ مَرَضاً شَدِيداً فَقَالَتْ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ أَ لَا تَرَيْنَ إِلَى مَا بَلَغْتُ فَلَا تَحْمِلِينِي عَلَى سَرِيرٍ ظَاهِرٍ فَقَالَتْ لَا لَعَمْرِي وَ لَكِنْ أَصْنَعُ نَعْشاً كَمَا رَأَيْتُ يُصْنَعُ بِالْحَبَشَةِ

And from Ibn Abbas who said,

[408] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 18 / 8
[409] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 19 / 1
[410] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 19 / 2
[411] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 19 / 3

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‘(Syeda) Fatima[asws] fell ill with severe illness. She[asws] said to Asma Bint Umeys: ‘Can’t you see what I[asws] have reached to? So, do not carry me[asws] upon the bier, apparent’. She said, ‘By my life! But I shall make a casket like what I have seen being done at Ethiopia’.

قَالَتْ فَأَرِينِيهِ فَأَرْسَلَتْ إِلَى جَرَائِدَ رَطْبَةٍ فَقُطِّعَتْ مِنَ الْأَسْوَاقِ ثُمَّ جَعَلَتْ عَلَى السَّرِيرِ نَعْشاً وَ هُوَ أَوَّلُ مَا كَانَ النَّعْشُ فَتَبَسَّمَتْ وَ مَا رُئِيَتْ مُتَبَسِّمَةً إِلَّا يَوْمَئِذٍ ثُمَّ حَمَلْنَاهَا فَدَفَنَّاهَا لَيْلًا وَ صَلَّى عَلَيْهَا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ وَ نَزَلَ فِي حُفْرَتِهَا هُوَ وَ عَلِيٌّ وَ الْفَضْلُ بْنُ عَبَّاسٍ.

She said, ‘I showed it. I sent for branches of a date tree, had them cut in the markets, then I made these into a casket upon the bier, and it was the first casket what had happened. She[asws] smiled, and I had not seen her[asws] smiling except on that day. Then we carried her[asws] and buried her[asws] at night, and Al Abbas Bin Abdul Muttalib[asws] prayed Salat upon her[asws] and descended into her[asws] grave, him and Ali[asws] and Al-Fazl Bin Abbas’’.[412]

وَ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص قَالَتْ لِأَسْمَاءَ إِنِّي قَدِ اسْتَقْبَحْتُ مَا يُصْنَعُ بِالنِّسَاءِ أَنَّهُ يُطْرَحُ عَلَى الْمَرْأَةِ الثَّوْبُ فَيَصِفُهَا لِمَنْ رَأَى فَقَالَتْ أَسْمَاءُ يَا بِنْتَ رَسُولِ اللَّهِ أَنَا أُرِيكِ شَيْئاً رَأَيْتُهُ بِأَرْضِ الْحَبَشَةِ

And from Asma Bint Umeys –

‘(Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] said to Asma: ‘I[asws] abhor what is being done with the women (deceased). The cloth is being thrown upon the woman and she is being described (her shape is recognised) to the one who sees’. Asma said, ‘O daughter[asws] of Rasool-Allah[saww]! I shall show you something I have seen in the land of Ethiopia’.

قَالَ فَدَعَتْ بِجَرِيدَةٍ رَطْبَةٍ فَحَسَّنَتْهَا ثُمَّ طَرَحَتْ عَلَيْهَا ثَوْباً فَقَالَتْ فَاطِمَةُ ع مَا أَحْسَنَ هَذَا وَ أَجْمَلَهُ لَا تُعْرَفُ بِهِ الْمَرْأَةُ مِنَ الرَّجُلِ

He (the narrator) said, ‘She called for branches and improved them (made a dome), then dropped a cloth upon these. (Syeda) Fatima[asws] said: ‘How excellent this is and how beautiful! The woman cannot be known from the man’.

قَالَ قَالَتْ فَاطِمَةُ فَإِذَا مِتُّ فَاغْسِلِينِي أَنْتِ وَ لَا يَدْخُلَنَّ عَلَيَّ أَحَدٌ فَلَمَّا تُوُفِّيَتْ فَاطِمَةُ ع جَاءَتْ عَائِشَةُ تَدْخُلُ عَلَيْهَا فَقَالَتْ أَسْمَاءُ لَا تَدْخُلِي فَكَلَّمَتْ عَائِشَةُ أَبَا بَكْرٍ فَقَالَتْ إِنَّ هَذِهِ الْخَثْعَمِيَّةَ تَحُولُ بَيْنَنَا وَ بَيْنَ ابْنَةِ رَسُولِ اللَّهِ ص وَ قَدْ جَعَلَتْ لَهَا مِثْلَ هَوْدَجِ الْعَرُوسِ

He (the narrator) said, ‘(Syeda) Fatima[asws] said: ‘When I[asws] pass away, then wash me[asws], and do not enter anyone to see me[asws]’. When (Syeda) Fatima[asws] passed away, Ayesha came and entered to see her[asws]. Asma said, ‘Do not enter’. Ayesha spoke to Abu Bakr. She said, ‘This Khas’amiya (tribe) woman is forming a barrier between us and the daughter[asws] of Rasool-Allah[saww], and she has made for her[asws] like the bridal carriage (upon the bier)!’

فَقَالَتْ أَسْمَاءُ لِأَبِي بَكْرٍ أَمَرَتْنِي أَنْ لَا يَدْخُلَ عَلَيْهَا أَحَدٌ وَ أَرَيْتُهَا هَذَا الَّذِي صَنَعْتُ وَ هِيَ حَيَّةٌ فَأَمَرَتْنِي أَنْ أَصْنَعَ لَهَا ذَلِكَ فَقَالَ أَبُو بَكْرٍ اصْنَعِي مَا أَمَرَتْكِ فَانْصَرَفَ وَ غَسَّلَهَا عَلِيٌّ ع وَ أَسْمَاءُ.

Asma said to Abu Bakr, ‘She[asws] had instructed me not to let anyone enter to see her[asws], and I had shown her[asws] this which I have made, and she[asws] was bashful, so she[asws] instructed me

[412] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 19 / 4

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to make that for her[asws]'. Abu Bakr said, 'Make whatever you have been instructed with'. He left, and Ali[asws] and Asma washed her''.[413]

وَ رُوِيَ مِنْ غَيْرِ هَذَا أَنَّ أَبَا بَكْرٍ وَ عُمَرَ عَاتَبَا عَلِيّاً ع كَوْنَهُ لَمْ يُؤْذِنْهُمَا بِالصَّلَاةِ عَلَيْهَا فَاعْتَذَرَ أَنَّهَا أَوْصَتْهُ بِذَلِكَ وَ حَلَفَ لَهُمَا فَصَدَّقَاهُ وَ عَذَّرَاهُ

And it is reported from other than this – 'Abu Bakr and Umar faulted Ali[asws] of his[asws] manner of not allowing them for praying the Salat upon her[asws]. He[asws] excused (by saying) that she[asws] had bequeathed him[asws] with that and swore an oath to them. They ratified him[asws] and excused him[asws].

وَ قَالَ عَلِيٌّ ع عِنْدَ دَفْنِ فَاطِمَةَ ع كَالْمُنَاجِي بِذَلِكَ رَسُولَ اللَّهِ ص عِنْدَ قَبْرِهِ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ عَنِّي وَ عَنِ ابْنَتِكَ النَّازِلَةِ فِي جِوَارِكَ إِلَى آخِرِ مَا سَيَأْتِي.

And Ali[asws] said during the burial of (Syeda) Fatima, like the whispering to Rasool-Allah[azwj] with that at his[saww] grave: 'The greetings be to you[asws] O Rasool-Allah[saww], from me[asws] and from your[saww] daughter[asws], the one descending in your[saww] vicinity' – up to the end of what I (Majlisi) shall be coming with''.[414]

20- ضه، روضة الواعظين مَرِضَتْ فَاطِمَةُ ع مَرَضاً شَدِيداً وَ مَكَثَتْ أَرْبَعِينَ لَيْلَةً فِي مَرَضِهَا إِلَى أَنْ تُوُفِّيَتْ صَلَوَاتُ اللَّهِ عَلَيْهَا فَلَمَّا نُعِيَتْ إِلَيْهَا نَفْسُهَا دَعَتْ أُمَّ أَيْمَنَ وَ أَسْمَاءَ بِنْتَ عُمَيْسٍ وَ وَجَّهَتْ خَلْفَ عَلِيٍّ وَ أَحْضَرَتْهُ

(The book) 'Rowzat Al Waizeen' –

'(Syeda) Fatima[asws] fell ill with severe illness and remained alive for forty nights in her[asws] illness until she[asws] passed away, may the Salawaat of Allah[azwj] be upon her[asws]. When she[asws] was given the news of her[asws] own death to her[asws], she[asws] called Umm Ayman and Asma Bint Umeys, and directed them to be behind Ali[asws], and presented him[asws].

فَقَالَتْ يَا ابْنَ عَمِّ إِنَّهُ قَدْ نُعِيَتْ إِلَيَّ نَفْسِي وَ إِنِّي لَا أَرَى مَا بِي إِلَّا أَنِّي لَاحِقٌ بِأَبِي سَاعَةً بَعْدَ سَاعَةٍ وَ أَنَا أُوصِيكَ بِأَشْيَاءَ فِي قَلْبِي

She[asws] said: 'O son[asws] of uncle[as]! The news of my[asws] own death has been given to me[asws], and I[asws] do not see what is with me[asws] except that I[asws] shall be joining with my[asws] father[saww], now or after some time, and I[asws] would like to bequeath to you[asws] with things which are in my[asws] heart'.

قَالَ لَهَا عَلِيٌّ ع أَوْصِينِي بِمَا أَحْبَبْتِ يَا بِنْتَ رَسُولِ اللَّهِ فَجَلَسَ عِنْدَ رَأْسِهَا وَ أَحْرَجَ مَنْ كَانَ فِي الْبَيْتِ ثُمَّ قَالَتْ يَا ابْنَ عَمِّ مَا عَهِدْتَنِي كَاذِبَةً وَ لَا خَائِنَةً وَ لَا خَالَفْتُكَ مُنْذُ عَاشَرْتَنِي

Ali[asws] said to her[asws]: 'Bequeath to me[asws] with whatever you[asws] like to, O daughter[asws] of Rasool-Allah[saww]!' He[asws] sat by her[asws] head and brought the ones who were in the house. Then she[asws] said: 'O son[asws] of uncle[as]! You[asws] have neither found me[asws] to be a liar, or a betrayer, nor have I[asws] opposed you[asws] since you[asws] have lived with me[asws]'.

[413] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 19 / 5
[414] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 19 / 6

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فَقَالَ ع مَعَاذَ اللَّهِ أَنْتِ أَعْلَمُ بِاللَّهِ وَ أَبَرُّ وَ أَتْقَى وَ أَكْرَمُ وَ أَشَدُّ خَوْفاً مِنَ اللَّهِ مِنْ أَنْ أُوَبِّخَكِ بِمُخَالَفَتِي قَدْ عَزَّ عَلَيَّ مُفَارَقَتُكِ وَ تَفَقُّدُكِ إِلَّا أَنَّهُ أَمْرٌ لَا بُدَّ مِنْهُ

He[asws] said: 'Allah[azwj] Forbid! Your[asws] are more knowing with Allah[azwj], and more righteous, and more pious, and more honourable, and more intensely fearing from Allah[azwj] than for me[asws] to rebuke you[asws] for having opposed me[asws]. It is mighty upon me[asws], your separation and your[asws] loss, except that it is a matter there is no escape from it.

وَ اللَّهِ جَدَّدْتِ عَلَيَّ مُصِيبَةَ رَسُولِ اللَّهِ ص وَ قَدْ عَظُمَتْ وَفَاتُكِ وَ فَقْدُكِ فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجِعُونَ مِنْ مُصِيبَةٍ مَا أَفْجَعَهَا وَ آلَمَهَا وَ أَمَضَّهَا وَ أَحْزَنَهَا هَذِهِ وَ اللَّهِ مُصِيبَةٌ لَا عَزَاءَ لَهَا وَ رَزِيَّةٌ لَا خَلَفَ لَهَا

By Allah[azwj]! You[asws] have renewed upon me[asws] the calamity of Rasool-Allah[saww], and your[asws] expiry and your[asws] loss is grievous upon me[asws]. We are for Allah[azwj] and are returning to Him[azwj], from calamity. How its misery, and its pain, and its agony, and its grief. By Allah[azwj]! This is a calamity there is no consolation for it, and a calamity there is no replacement for it!'

ثُمَّ بَكَيَا جَمِيعاً سَاعَةً وَ أَخَذَ عَلَى رَأْسِهَا وَ ضَمَّهَا إِلَى صَدْرِهِ ثُمَّ قَالَ أُوصِينِي بِمَا شِئْتِ فَإِنَّكِ تجدني [تَجِدِينِي] فِيهَا أَمْضِي كَمَا أَمَرْتِنِي بِهِ وَ أَخْتَارُ أَمْرَكِ عَلَى أَمْرِي

Then they[asws] both cried together, and he[asws] took her[asws] head and pressed it to his[asws] chest, then said: 'Bequeath to me[asws] with whatever you[asws] so desire to, for you[asws] will find me[asws] accomplishing in it like what you[asws] had instructed me[asws] with, and I[asws] shall choose your[asws] matter over my[asws] matter'.

ثُمَّ قَالَتْ جَزَاكِ اللَّهُ عَنِّي خَيْرَ الْجَزَاءِ يَا ابْنَ عَمِّ رَسُولِ اللَّهِ أُوصِيكَ أَوَّلًا أَنْ تَتَزَوَّجَ بَعْدِي بِابْنَةِ أُخْتِي أُمَامَةَ فَإِنَّهَا تَكُونُ لِوُلْدِي مِثْلِي فَإِنَّ الرِّجَالَ لَا بُدَّ لَهُمْ مِنَ النِّسَاءِ

Then she[asws] said: 'May Allah[azwj] Recompense you[asws] good on my[asws] behalf, O son[asws] of uncle[as] of Rasool-Allah[saww]! The first is that you[asws] should marry the daughter of my[asws] sister (Zainab[as]), Umamah, for she would happen to be like me[asws] to my[asws] children, for the men, there is no escape for them from the women'.

قَالَ فَمِنْ أَجْلِ ذَلِكَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَرْبَعٌ لَيْسَ لِي إِلَى فِرَاقِهِ سَبِيلٌ بِنْتُ أَبِي الْعَاصِ أُمَامَةُ أَوْصَتْنِي بِهَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص

He (the narrator) said, 'From the reason of that Amir Al-Momineen[asws] said: 'Four (matters), there is no way for me to separate from it. (one is) Umamah Bint Abu Al-Aas. Fatima[asws] daughter[asws] of Muhammad[saww] bequeathed with her to me[asws]'.

ثُمَّ قَالَتْ أُوصِيكَ يَا ابْنَ عَمِّ أَنْ تَتَّخِذَ لِي نَعْشاً فَقَدْ رَأَيْتُ الْمَلَائِكَةَ صَوَّرُوا صُورَتَهُ فَقَالَ لَهَا صِفِيهِ لِي فَوَصَفَتْهُ فَاتَّخَذَهُ لَهَا فَأَوَّلُ نَعْشٍ عُمِلَ عَلَى وَجْهِ الْأَرْضِ ذَاكَ وَ مَا رَأَى أَحَدٌ قَبْلَهُ وَ لَا عَمِلَ أَحَدٌ

Then she[asws] said: 'O son[asws] of uncle[as]! You[asws] will take a casket to be for me[asws] (on my[asws] bier), for I[asws] have seen the Angel resembled its image'. He[asws] said to her[asws]: 'Describe it to me[asws]'. She[asws] described it. He[asws] took it for her[asws]. So, the first casket to have been made

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upon the surface of the earth was that, and no one had seen it before it nor had anyone made it.

ثُمَّ قَالَتْ أُوصِيكَ أَنْ لَا يَشْهَدَ أَحَدٌ جِنَازَتِي مِنْ هَؤُلَاءِ الَّذِينَ ظَلَمُونِي وَ أَخَذُوا حَقِّي فَإِنَّهُمْ عَدُوِّي وَ عَدُوُّ رَسُولِ اللَّهِ ص وَ لَا تَتْرُكُ أَنْ يُصَلِّيَ عَلَيَّ أَحَدٌ مِنْهُمْ وَ لَا مِنْ أَتْبَاعِهِمْ وَ ادْفِنِّي فِي اللَّيْلِ إِذَا هَدَأَتِ الْعُيُونُ وَ نَامَتِ الْأَبْصَارُ

Then she[asws] said: 'I[asws] bequeath you[asws], that you[asws] will not let anyone attend my[asws] funeral from them, those who have oppressed me[asws] and seized my[asws] right, for they are my[asws] enemies and enemies of Rasool-Allah[saww], nor will you[asws] leave anyone of them to pray Salat upon me[asws], from anyone from their followers, and bury me[asws] at night, when the eyes are calm, and the sights are sleeping'.

ثُمَّ تُوُفِّيَتْ صَلَوَاتُ اللَّهِ عَلَيْهَا وَ عَلَى أَبِيهَا وَ بَعْلِهَا وَ بَنِيهَا

Then she[asws] passed away. May the Salawaat of Allah[azwj] be upon her[asws], and upon her[asws] father[saww], and her[asws] husband, and her[asws] two sons[asws].

فَصَاحَتْ أَهْلُ الْمَدِينَةِ صَيْحَةً وَاحِدَةً وَ اجْتَمَعَتْ نِسَاءُ بَنِي هَاشِمٍ فِي دَارِهَا فَصَرَخُوا صَرْخَةً وَاحِدَةً كَادَتِ الْمَدِينَةُ أَنْ تَتَزَعْزَعَ مِنْ صُرَاخِهِنَّ وَ هُنَّ يَقُلْنَ يَا سَيِّدَتَاهْ يَا بِنْتَ رَسُولِ اللَّهِ وَ أَقْبَلَ النَّاسُ مِثْلَ عُرُفِ الْفَرَسِ إِلَى عَلِيٍّ ع وَ هُوَ جَالِسٌ وَ الْحَسَنُ وَ الْحُسَيْنُ ع بَيْنَ يَدَيْهِ يَبْكِيَانِ

The people of Al-Medina shouted with one shout, and the women of the clan of Hashim[as] gathered in her[asws] house. They shrieked with one shriek. Al-Medina was shaken from their shrieking and they were saying, 'O chieftess! O daughter[asws] of Rasool-Allah[saww]!' And the people came like the galloping horses, to Ali[asws], and he[asws] was seated, and Al-Hassan[asws] and Al-Husayn[asws] were in front of him[asws], crying.

فَبَكَى النَّاسُ لِبُكَائِهِمَا وَ خَرَجَتْ أُمُّ كُلْثُومٍ وَ عَلَيْهَا بُرْقُعَةٌ وَ تَجُرُّ ذَيْلَهَا مُتَجَلِّلَةً بِرِدَاءٍ عَلَيْهَا تُسَبِّجُهَا وَ هِيَ تَقُولُ يَا أَبَتَاهْ يَا رَسُولَ اللَّهِ الْآنَ حَقّاً فَقَدْنَاكَ فَقْداً لَا لِقَاءَ بَعْدَهُ أَبَداً

The people cried to their[asws] crying, and Umm Kulsoom[asws] came out, and upon her[asws] was a veil, and she[asws] was pulling the tail of her[asws] black robe, which was upon her[asws], and she[asws] was saying: 'O father[asws]! O Rasool-Allah[saww]! Now we[asws] have truly lost you[saww] with a losing! There is no meeting after it, ever!'

وَ اجْتَمَعَ النَّاسُ فَجَلَسُوا وَ هُمْ يَضِجُّونَ وَ يَنْتَظِرُونَ أَنْ تُخْرَجَ الْجِنَازَةُ فَيُصَلُّونَ عَلَيْهَا وَ خَرَجَ أَبُو ذَرٍّ وَ قَالَ انْصَرِفُوا فَإِنَّ ابْنَةَ رَسُولِ اللَّهِ ص قَدْ أُخِّرَ إِخْرَاجُهَا فِي هَذِهِ الْعَشِيَّةِ

And the people gathered. They sat, and they were clamouring and awaiting the emergence of the funeral bier, so they could pray Salat upon it, and Abu Zarr[ra] came out and said, 'Leave, for the daughter[asws] of Rasool-Allah[saww], her[asws] emergence is delayed in this evening!'

فَقَامَ النَّاسُ وَ انْصَرَفُوا فَلَمَّا أَنْ هَدَأَتِ الْعُيُونُ وَ مَضَى شَطْرٌ مِنَ اللَّيْلِ أَخْرَجَهَا عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ عَمَّارٌ وَ الْمِقْدَادُ وَ عَقِيلٌ وَ الزُّبَيْرُ وَ أَبُو ذَرٍّ وَ سَلْمَانُ وَ بُرَيْدَةُ وَ نَفَرٌ مِنْ بَنِي هَاشِمٍ وَ خَوَاصُّهُ صَلَّوْا عَلَيْهَا وَ دَفَنُوهَا فِي جَوْفِ اللَّيْلِ

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The people stood up and left. When the eyes were calm (sleeping), and half of the night had passed by, Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Ammar[ra], and Aqeel, and Al-Zubeyr, and Abu Zarr[ra], and Salman[ra], and Bureyda, and a number from the clan of Hashim[as], and his[asws] special ones brought her[asws] out. They prayed Salat upon her[asws] and buried her in the middle of the night.

وَ سَوَّى عَلِيٌّ ع حَوَالَيْهَا قُبُوراً مُزَوَّرَةً مِقْدَارَ سَبْعَةٍ حَتَّى لَا يُعْرَفَ قَبْرُهَا وَ قَالَ بَعْضُهُمْ مِنَ الْخَوَاصِّ قَبْرُهَا سُوِّيَ مَعَ الْأَرْضِ مُسْتَوِياً فَمَسَحَ مَسْحاً سَوَاءً مَعَ الْأَرْضِ حَتَّى لَا يُعْرَفَ مَوْضِعُهُ.

And Ali[asws] evened (the soil) around false graves, a measurement of seven, until her[asws] grave was not recognised. And one of the special ones said, 'Her grave was evened with the ground, flat. It was wiped with a wiping evenly with the ground until its place was no longer recognised''.[415]

21- كا، الكافي أَحْمَدُ بْنُ مِهْرَانَ رَحِمَهُ اللَّهُ رَفَعَهُ وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ الشَّيْبَانِيِّ قَالَ حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ الرَّازِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ الْهُرْمُزَانِيُّ عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: لَمَّا قُبِضَتْ فَاطِمَةُ ع دَفَنَهَا أَمِيرُ الْمُؤْمِنِينَ ع سِرّاً وَ عَفَا عَلَى مَوْضِعِ قَبْرِهَا ثُمَّ قَامَ فَحَوَّلَ وَجْهَهُ إِلَى قَبْرِ رَسُولِ اللَّهِ ص ثُمَّ قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ عَنِّي وَ السَّلَامُ عَلَيْكَ عَنِ ابْنَتِكَ وَ زَائِرَتِكَ وَ الْبَائِتَةِ فِي الثَّرَى بِبُقْعَتِكَ وَ الْمُخْتَارُ اللَّهُ لَهَا سُرْعَةَ اللَّحَاقِ بِكَ

(The book) 'Al Kafi' - Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar Al Shaybani who said, 'Al Qasim Bin Muhammad Al Razy narrated to me saying, 'Ali Bin Muhammad Al Hurmuzani,

'Abu Abdullah Al-Husayn[asws] Bin Ali[asws] having said: 'When (Syeda) Fatima[asws] passed away, Amir Al-Momineen[asws] buried her[asws] secretly, and effaced upon the place of her[asws] grave. Then he[asws] stood and turned his[asws] face towards the grave of Rasool-Allah[saww] and he[asws] said: 'The greetings be upon you[saww], O Rasool-Allah[saww] from me[asws] and the greetings be upon you[saww] from your[saww] daughter[asws], and she[asws] would be visiting you[saww] and spending the night in the soil in your[saww] spot, and Allah[azwj] Chose for her[asws] a quick meeting with you[saww].

قَلَّ يَا رَسُولَ اللَّهِ عَنْ صَفِيَّتِكَ صَبْرِي وَ عَفَا عَنْ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ تَجَلُّدِي إِلَّا أَنَّ فِي التَّأَسِّي لِي بِسُنَّتِكَ فِي فُرْقَتِكَ مَوْضِعَ تَعَزٍّ فَلَقَدْ وَسَّدْتُكَ فِي مَلْحُودَةِ قَبْرِكَ وَ فَاضَتْ نَفْسُكَ بَيْنَ نَحْرِي وَ صَدْرِي بَلَى وَ فِي كِتَابِ اللَّهِ لِي أَنْعَمُ الْقَبُولِ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجِعُونَ

Little is my[asws] patience from losing you[saww] and excuse my[asws] tolerance from (losing) the chief-tess of the women of the worlds, except that for me[asws] is the solace with your[saww] Sunnah during your[saww] separation in place of condolence. So I[asws] had placed your[saww] pillow in the chasm of your[saww] grave, and your[saww] soul left between my[asws] throat and my[asws] chest. Yes, and in the Book of Allah[azwj], there is for me[asws] the best of the acceptances: ***Surely we are for Allah and to Him we are returning [2:156]***.

قَدِ اسْتُرْجِعَتِ الْوَدِيعَةُ وَ أُخِذَتِ الرَّهِينَةُ وَ أُخْلِسَتِ الزَّهْرَاءُ فَمَا أَقْبَحَ الْخَضْرَاءَ وَ الْغَبْرَاءَ يَا رَسُولَ اللَّهِ أَمَّا حُزْنِي فَسَرْمَدٌ وَ أَمَّا لَيْلِي فَمُسَهَّدٌ وَ هَمٌّ لَا يَبْرَحُ مِنْ قَلْبِي أَوْ يَخْتَارَ اللَّهُ لِي دَارَكَ الَّتِي أَنْتَ فِيهَا مُقِيمٌ

[415] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 20

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Iasws have returned the deposit and taken the pledge, and the blossom (Al-Zahraasws) is no more. So how ugly is the greenery and the dust, O Rasool-Allahsaww! As for myasws grief, so it is perpetual, and as for myasws night, so it is sleepless, and the worries do not come out from myasws heart, unless Allahazwj Chooses for measws yoursaww dwelling which yousaww are staying in.

كَمَدٌ مُقَيِّحٌ وَ هَمٌّ مُهَيِّجٌ سَرْعَانَ مَا فَرَّقَ بَيْنَنَا وَ إِلَى اللَّهِ أَشْكُو وَ سَتُنْبِئُكَ ابْنَتُكَ بِتَظَافُرِ أُمَّتِكَ عَلَى هَضْمِهَا فَأَحْفِهَا السُّؤَالَ وَ اسْتَخْبِرْهَا الْحَالَ فَكَمْ مِنْ غَلِيلٍ مُعْتَلِجٍ بِصَدْرِهَا لَمْ تَجِدْ إِلَى بَثِّهِ سَبِيلًا وَ سَتَقُولُ وَ يَحْكُمُ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ

Iasws am heart sicken, sorrowful, anxious, upset. How quick was the separation between usasws. And to Allahazwj Iasws complain, and yoursaww daughterasws will be informing yousaww of the concerted efforts of yoursaww community upon devouring herasws. So as herasws, yousaww will come to know of the state. So how many were herasws sorrows grabbing herasws chest, sheasws could not find a way to expressing them, and sheasws was saying: 'And Allahazwj will Judge, and Heazwj is the best of the judges'.

وَ السَّلَامُ عَلَيْكُمَا سَلَامَ مُوَدِّعٍ لَا قَالٍ وَ لَا سَئِمٍ فَإِنْ أَنْصَرِفْ فَلَا عَنْ مَلَالَةٍ وَ إِنْ أُقِمْ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ وَاهاً وَاهاً وَ الصَّبْرُ أَيْمَنُ وَ أَجْمَلُ وَ لَوْ لَا غَلَبَةُ الْمُسْتَوْلِينَ لَجَعَلْتُ الْمُقَامَ وَ اللُّبْثَ لِزَاماً مَعْكُوفاً وَ لَأَعْوَلْتُ إِعْوَالَ الثَّكْلَى عَلَى جَلِيلِ الرَّزِيَّةِ

Greetings of farewell is not what Iasws say, nor out of weariness. So, if Iasws leave, it would not be from disappointment, and if Iasws stay it would not be from pessimism with what Allahazwj Promised the patient ones. Alas! And the patience is more fruitful and more beautiful, and were it not for the pre-dominance of the mischievous ones, Iasws would have made the place and the remaining (here) to be unambiguous and wailed the wailing of the bereaved mother upon the calamity of the child.

فَبِعَيْنِ اللَّهِ تُدْفَنُ ابْنَتُكَ سِرّاً وَ تُهْضَمُ حَقُّهَا وَ يُمْنَعُ إِرْثُهَا وَ لَمْ يَتَبَاعَدِ الْعَهْدُ وَ لَمْ يَخْلُقْ مِنْكَ الذِّكْرُ وَ إِلَى اللَّهِ يَا رَسُولَ اللَّهِ الْمُشْتَكَى وَ فِيكَ يَا رَسُولَ اللَّهِ أَحْسَنُ الْعَزَاءِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَيْهَا السَّلَامُ وَ الرِّضْوَانُ.

So in the Sight of Allahazwj, yoursaww daughter is buried secretly, and herasws rights have been devoured, and herasws inheritance prevented, and the covenant is not distance and yoursaww memories are still fresh; and to Allahazwj, O Rasool-Allahsaww, is the complaint, and regarding yousaww, O Rasool-Allahsaww is the best of the condolences. May Allahazwj Send *Salawat* upon yousaww and upon herasws, the peace and the (Divine) Pleasure''.[416]

22- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ: سَأَلَ أَبَا عَبْدِ اللَّهِ ع بَعْضُ أَصْحَابِنَا عَنِ الْجَفْرِ فَقَالَ هُوَ جِلْدُ ثَوْرٍ مَمْلُوءٌ عِلْماً

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

'Abu Abdullahasws was asked by one of our companions about the *Jaf'r*. So heasws said: 'It is an ox hide filled with knowledge'.

[416] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 7 H 21

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قَالَ لَهُ فَالْجَامِعَةُ قَالَ تِلْكَ صَحِيفَةٌ طُولُهَا سَبْعُونَ ذِرَاعاً فِي عَرْضِ الْأَدِيمِ مِثْلُ فَخِذِ الْفَالِجِ فِيهَا كُلُّ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ وَ لَيْسَ مِنْ قَضِيَّةٍ إِلَّا وَ هِيَ فِيهَا حَتَّى أَرْشُ الْخَدْشِ

He said to him[asws], 'So the *Jami'e*?' He[asws] said: 'That is a lengthy Parchment of seventy cubits in width of the leather, like a thigh of the camel. Therein is everything what the people would be needy to, and there isn't anything from a judgment except and it is therein, to the extent of the compensation for a scratch'.

قَالَ فَمُصْحَفُ فَاطِمَةَ ع قَالَ فَسَكَتَ طَوِيلًا ثُمَّ قَالَ إِنَّكُمْ لَتَبْحَثُونَ عَمَّا تُرِيدُونَ وَ عَمَّا لَا تُرِيدُونَ إِنَّ فَاطِمَةَ مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ ص خَمْسَةً وَ سَبْعِينَ يَوْماً وَ كَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَ كَانَ جَبْرَئِيلُ يَأْتِيهَا فَيُحْسِنُ عَزَاءَهَا عَلَى أَبِيهَا وَ يُطَيِّبُ نَفْسَهَا وَ يُخْبِرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخْبِرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرِّيَّتِهَا وَ كَانَ عَلِيٌّ ع يَكْتُبُ ذَلِكَ فَهَذَا مُصْحَفُ فَاطِمَةَ ع.

He said, 'The Parchment of (Syeda) Fatima[asws]?' He[asws] was silent for a long while, then said: 'You all are exploring about what you need and about that which you do not need! Fatima[asws] remained after Rasool-Allah[saww] for seventy-five (75) days, and intense grief entered into her[asws] for her[asws] father[saww], and it was so that Jibraeel[as] would come to her[asws] and would give condolences upon her[asws] father[saww], and that would better her[asws] self, and he[as] informed her[asws] about her[asws] father[saww], and his[saww] place, and he[as] informed her[asws] with what would be happening after her[asws] in her[asws] children, and Ali[asws] would write that down. So this is the Parchment of Fatima[asws]''.[417]

23- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ أَسْقَاطَكُمْ إِذَا لَقُوكُمْ يَوْمَ الْقِيَامَةِ وَ لَمْ تُسَمُّوهُمْ يَقُولُ السِّقْطُ لِأَبِيهِ أَلَّا سَمَّيْتَنِي وَ قَدْ سَمَّى رَسُولُ اللَّهِ ص مُحَسِّناً قَبْلَ أَنْ يُولَدَ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from al Qasim, from his grandfather, from Abu Baseer,

'From Abu Abdullah[asws], from his[asws] forefathers[asws] having said: 'Amir Al-Momineen[asws] said: 'Your miscarried children, when you meet them on the Day of Qiyamah and you have not named them, the miscarried child would said to his father, 'Why didn't you name me, and Rasool-Allah[saww] had named Mohsin[asws] before he[asws] had been born?''[418]

24- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ عَاشَتْ فَاطِمَةُ بَعْدَ رَسُولِ اللَّهِ ص خَمْسَةً وَ سَبْعِينَ يَوْماً لَمْ تُرَ كَاشِرَةً وَ لَا ضَاحِكَةً تَأْتِي قُبُورَ الشُّهَدَاءِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ الْإِثْنَيْنَ وَ الْخَمِيسَ فَتَقُولُ ع هَاهُنَا كَانَ رَسُولُ اللَّهِ وَ هَاهُنَا كَانَ الْمُشْرِكُونَ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazr, from Hisham Bin Salim,

'From Abdullah[asws], he (the narrator) said, '(Syeda) Fatima[asws] lived after Rasool-Allah[saww] for seventy-five days. She[asws] was neither seen to have manifested her[asws] teeth nor smiled. She[asws] used to go to the graves of the martyrs twice during every week, Monday and

[417] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 22
[418] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 23

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Thursday. She[asws] would say: 'Over her was Rasool-Allah[saww] and over there were the Polytheists''.[419]

وَ فِي رِوَايَةِ أَبَانٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهَا كَانَتْ تُصَلِّي هُنَاكَ وَ تَدْعُو حَتَّى مَاتَتْ ع.

And in a report of Aban, from the one who informed him,

'From Abu Abdullah[asws]: 'She[asws] used to pray Salat over there and supplicate, until (the time) she[asws] passed away''.[420]

25- كا، الكافي حُمَيْدٌ عَنِ ابْنِ سَمَاعَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبَانٍ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ جَاءَتْ فَاطِمَةُ ع إِلَى سَارِيَةٍ فِي الْمَسْجِدِ وَ هِيَ تَقُولُ وَ تُخَاطِبُ النَّبِيَّ ص

قَدْ كَانَ بَعْدَكَ أَنْبَاءٌ وَ هَنْبَثَةٌ ... لَوْ كُنْتَ شَاهِدَهَا لَمْ يَكْثُرِ الْخَطْبُ

إِنَّا فَقَدْنَاكَ فَقْدَ الْأَرْضِ وَابِلَهَا ... وَ اخْتَلَّ قَوْمُكَ فَاشْهَدْهُمْ وَ لَا تَغِبْ

(The book) 'Al Kafi' – Humeyd, from Ibn Sama'at, from Ahmad Bin Al-Hassan, from Aban, from Muhammad Bin Al Mufazzal who said,

'I heard Abu Abdullah[asws] saying: '(Syeda) Fatima[asws] came to a column in the Masjid and she[asws] was saying and addressing the Prophet[saww], (prosing): '*News and painful matters have happened after you[saww], had you[saww] witnessed these, you[saww] would not have addressed frequently. We[asws] lost you[saww] like the ground loses its heavy rain, and your[saww] people are in great confusion, so witness them and to not overlook!*''[421]

26- قل، إقبال الأعمال رُوِّينَا عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا ذَكَرْنَاهُمْ فِي كِتَابِ التَّعْرِيفِ لِلْمَوْلِدِ الشَّرِيفِ أَنَّ وَفَاةَ فَاطِمَةَ ع صَارَتْ يَوْمَ ثَالِثِ جُمَادَى الْآخِرَةِ.

(The book) 'Iqbal Al Amaal' – 'We are reporting from a group of our companions we mentioned in the book 'Al Tareef Al Mowlid Al Shareef',

'The expiry of (Syeda) Fatima[asws] came on the third day of Jumadi Al-Aakhira''.[422]

27- قب، المناقب لابن شهرآشوب أَنْشَدَتِ الزَّهْرَاءُ ع بَعْدَ وَفَاةِ أَبِيهَا ص

وَ قَدْ رُزِئْنَا بِهِ مَحْضاً خَلِيقَتُهُ ... صَافِي الضَّرَائِبِ وَ الْأَعْرَاقِ وَ النَّسَبِ

وَ كُنْتَ بَدْراً وَ نُوراً يُسْتَضَاءُ بِهِ ... عَلَيْكَ تَنْزِلُ مِنْ ذِي الْعِزَّةِ الْكُتُبُ

وَ كَانَ جَبْرَئِيلُ رُوحُ الْقُدْسِ زَائِرَنَا ... فَغَابَ عَنَّا وَ كُلُّ الْخَيْرِ مُحْتَجَبٌ

فَلَيْتَ قَبْلَكَ كَانَ الْمَوْتُ صَادَفَنَا ... لَمَّا مَضَيْتَ وَ حَالَتْ دُونَكَ الْحُجُبُ

In (the book) 'Al Manaqib' of Ibn Shehr Ashub –

[419] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 24 a
[420] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 24 b
[421] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 25
[422] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 26

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'Al Zahra[asws] prosed after the expiry of her[asws] father[saww]: '*We[asws] have been afflicted with it by pure moral depravity of the tribes, and the races and the lineage. And you[saww] were a full moon and a Noor illuminated with upon you[asws], a Revelation from the One[azwj] with the Honourable Books, and Jibraeel[as] the Holy Spirit used to visit us[asws]. He[as] has disappeared from us[asws] and every good has been veiled. If only we[asws] had encountered the death before you[saww], due to what has passed, and it had made a barrier of the veils besides you[saww]*.

إِنَّا رُزِئْنَا بِمَا لَمْ يُرْزَ ذُو شَجَنٍ مِنَ الْبَرِيَّةِ لَا عَجَمٌ وَ لَا عَرَبُ
ضَاقَتْ عَلَيَّ بِلَادٌ بَعْدَ مَا رَحُبَتْ وَ سِيمَ سِبْطَاكَ خَسْفاً فِيهِ لِي نَصَبُ
فَأَنْتَ وَ اللَّهِ خَيْرُ الْخَلْقِ كُلِّهِمْ وَ أَصْدَقُ النَّاسِ حَيْثُ الصِّدْقُ وَ الْكَذِبُ
فَسَوْفَ نَبْكِيكَ مَا عِشْنَا وَ مَا بَقِيَتْ مِنَّا الْعُيُونُ بِتِهْمَالٍ لَهَا سَكْبُ

We[asws] are afflicted with what we[asws] had not been afflicted the sorrow from the citizens, neither the non-Arabs nor the Arabs (before). The city is straitened upon me[asws] after it had been welcoming, and your[saww] two grandsons[asws] are disregarded, a share of mine[asws] has been eclipsed during it. By Allah[azwj]! You[saww] are best of the creatures, all of them, and most truthful of the people, where there is truth and lies. Soon we[asws] shall be crying for you[saww] for as long as we[asws] live, and whatever eyes remain from us[asws], the outpouring being incessant for it''.[423]

عَمْرُو بْنُ دِينَارٍ عَنِ الْبَاقِرِ ع قَالَ: مَا رُئِيَتْ فَاطِمَةُ ع ضَاحِكَةً قَطُّ مُنْذُ قُبِضَ رَسُولُ اللَّهِ ص حَتَّى قُبِضَتْ.

Amro Bin Dinar,

'From Al-Baqir[asws] having said: '(Syeda) Fatima[asws] was not seen smiling at all since Rasool-Allah[saww] passed away until she[asws] passed away''.[424]

28- ج، الإحتجاج فِيمَا احْتَجَّ بِهِ الْحَسَنُ ع عَلَى مُعَاوِيَةَ وَ أَصْحَابِهِ أَنَّهُ قَالَ لِمُغِيرَةَ بْنِ شُعْبَةَ أَنْتَ ضَرَبْتَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص حَتَّى أَدْمَيْتَهَا وَ أَلْقَتْ مَا فِي بَطْنِهَا اسْتِذْلَالًا مِنْكَ لِرَسُولِ اللَّهِ ص وَ مُخَالَفَةً مِنْكَ لِأَمْرِهِ وَ انْتِهَاكاً لِحُرْمَتِهِ وَ قَدْ قَالَ رَسُولُ اللَّهِ ص أَنْتِ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَ اللَّهُ مُصَيِّرُكَ إِلَى النَّارِ.

(The book) 'Al-Ihtijaj' –

'Among what Al-Hassan[asws] had argued against Muawiya and his companions, he[asws] said to Al-Mugheira Bin Shu'ba: 'You hit (Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] until she[asws] bled, and what was in her[asws] lap was lost (martyred), being a humiliation from you to Rasool-Allah[saww], and an opposition from you to his[saww] orders, and your violation of his[saww] sanctity; and Rasool-Allah[saww] had said (to her[asws]): 'You[asws] are chieftess of women of the people of Paradise'. By Allah[azwj]! Your destination is to the Fire!''[425]

[423] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 27 a
[424] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 27 b
[425] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 28

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29- أَقُولُ، وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ الْهِلَالِيِّ بِرِوَايَةِ أَبَانِ بْنِ أَبِي عَيَّاشٍ عَنْهُ عَنْ سَلْمَانَ وَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالا تُوُفِّيَ رَسُولُ اللَّهِ ص يَوْمَ تُوُفِّيَ فَلَمْ يُوضَعْ فِي حُفْرَتِهِ حَتَّى نَكَثَ النَّاسُ وَ ارْتَدُّوا وَ أَجْمَعُوا عَلَى الْخِلَافِ وَ اشْتَغَلَ عَلِيٌّ ع بِرَسُولِ اللَّهِ ص حَتَّى فَرَغَ مِنْ غُسْلِهِ وَ تَكْفِينِهِ وَ تَحْنِيطِهِ وَ وَضْعِهِ فِي حُفْرَتِهِ

I (Majlisi) am saying, 'I found in the book of Suleym Bin Qays Al Hilaly, by a report of Aban Bin Abu Ayyash, from him,

'From Salman[ra] and Abdullah Bin Al-Abbas who both said, 'When Rasool-Allah[saww] expired on the day he[saww] expired. He[saww] had not even been placed in his[saww] grave until the people had broken the allegiances and had reneged, and they united upon the opposition, and Ali[asws] was pre-occupied with Rasool-Allah[saww] until he[asws] was free from washing him[saww], and enshrouding him[saww], and embalming him[asws], and placing him[saww] in his[saww] grave.

ثُمَّ أَقْبَلَ عَلَى تَأْلِيفِ الْقُرْآنِ وَ شُغِلَ عَنْهُمْ بِوَصِيَّةِ رَسُولِ اللَّهِ ص فَقَالَ عُمَرُ لِأَبِي بَكْرٍ يَا هَذَا إِنَّ النَّاسَ أَجْمَعِينَ قَدْ بَايَعُوكَ مَا خَلَا هَذَا الرَّجُلَ وَ أَهْلَ بَيْتِهِ فَابْعَثْ إِلَيْهِ

Then he[asws] turned to compiling the Quran and pre-occupied away from them with the bequest of Rasool-Allah[saww]. Umar said to Abu Bakr, 'O you! The people gathered and pledged allegiance to you apart from this man and his[asws] family members, so send someone to him[asws]!'

فَبَعَثَ إِلَيْهِ ابْنَ عَمٍّ لِعُمَرَ يُقَالُ لَهُ قُنْفُذٌ فَقَالَ لَهُ يَا قُنْفُذُ انْطَلِقْ إِلَى عَلِيٍّ فَقُلْ لَهُ أَجِبْ خَلِيفَةَ رَسُولِ اللَّهِ فَبَعَثَا مِرَاراً وَ أَبَى عَلِيٌّ ع أَنْ يَأْتِيَهُمْ فَوَثَبَ عُمَرُ غَضْبَانَ وَ نَادَى خَالِدَ بْنَ الْوَلِيدِ وَ قُنْفُذاً فَأَمَرَهُمَا أَنْ يَحْمِلَا حَطَباً وَ نَاراً ثُمَّ أَقْبَلَ حَتَّى انْتَهَى إِلَى بَابِ عَلِيٍّ وَ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

So he (Abu Bakr) sent a son of an uncle of Umar called Qunfuz. He said to him, 'O Qunfuz! Go to Ali[asws] and say to him, 'Answer the caliph of Rasool-Allah[saww]!' He sent repeatedly and Ali[asws] kept refusing to go to them. Umar leapt up angrily and called Khalid Bin Al Waleed and Qunfuz and instructed them to carry firewood and fire. Then he came until he ended to the door of Ali[asws] and Fatima[asws], may the Salawaat of Allah[azwj] be upon them[asws].

وَ فَاطِمَةُ قَاعِدَةٌ خَلْفَ الْبَابِ قَدْ عَصَبَتْ رَأْسَهَا وَ نَحِلَ جِسْمُهَا فِي وَفَاةِ رَسُولِ اللَّهِ ص فَأَقْبَلَ عُمَرُ حَتَّى ضَرَبَ الْبَابَ ثُمَّ نَادَى يَا ابْنَ أَبِي طَالِبٍ افْتَحِ الْبَابَ فَقَالَ فَاطِمَةُ يَا عُمَرُ مَا لَنَا وَ لَكَ لَا تَدَعُنَا وَ مَا نَحْنُ فِيهِ

And (Syeda) Fatima[asws] was seated behind the door having bandaged her[asws] head, and her[asws] body had thinned because of the expiry of Rasool-Allah[saww]. Umar came until he struck the door, then called out, 'O son[asws] of Abu Talib[asws], open the door!' Fatima[asws] said: 'O Umar! What is the matter you are not leaving us and what (grief) we are in?'

قَالَ افْتَحِي الْبَابَ وَ إِلَّا أَحْرَقْنَا عَلَيْكُمْ فَقَالَتْ يَا عُمَرُ أَ مَا تَتَّقِي اللَّهَ عَزَّ وَ جَلَّ تَدْخُلُ عَلَى بَيْتِي وَ تَهْجُمُ عَلَى دَارِي فَأَبَى أَنْ يَنْصَرِفَ

He said, 'Open the door or else I will burn it down upon you[asws] all!' She[asws] said: 'O Umar! Are you not fearing Allah[azwj] Mighty and Majestic entering into my[asws] house and crowding at my[asws] house?' But he refused to leave.

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ثُمَّ دَعَا عُمَرُ بِالنَّارِ فَأَضْرَمَهَا فِي الْبَابِ فَأَحْرَقَ الْبَابَ ثُمَّ دَفَعَهُ عُمَرُ فَاسْتَقْبَلَتْهُ فَاطِمَةُ ع وَ صَاحَتْ يَا أَبَتَاهْ يَا رَسُولَ اللَّهِ فَرَفَعَ السَّيْفَ وَ هُوَ فِي غِمْدِهِ فَوَجَأَ بِهِ جَنْبَهَا فَصَرَخَتْ فَرَفَعَ السَّوْطَ فَضَرَبَ بِهِ ذِرَاعَهَا فَصَاحَتْ يَا أَبَتَاهْ

Then Umar called for the fire and ignited it in the door. The door burned. Then Umar pushed it. Fatima[asws] faced him and shouted: 'O father[saww]! O Rasool-Allah[saww]!' He raised the sword, and it was in its sheath, and pained her[asws] side with it. She[asws] shrieked. He raised the whip and struck her[asws] forearm with it. She[asws] shouted: 'O father[saww]!'

فَوَثَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَأَخَذَ بِتَلَابِيبِ عُمَرَ ثُمَّ هَزَّهُ فَصَرَعَهُ وَ وَجَأَ أَنْفَهُ وَ رَقَبَتَهُ وَ هَمَّ بِقَتْلِهِ فَذَكَرَ قَوْلَ رَسُولِ اللَّهِ ص وَ مَا أَوْصَاهُ بِهِ مِنَ الصَّبْرِ وَ الطَّاعَةِ فَقَالَ وَ الَّذِي كَرَّمَ مُحَمَّداً بِالنُّبُوَّةِ يَا ابْنَ صُهَاكَ لَوْ لا كِتابٌ مِنَ اللَّهِ سَبَقَ لَعَلِمْتَ أَنَّكَ لَا تَدْخُلُ بَيْتِي

Ali[asws] Bin Abu Talib[asws] leapt and grabbed the lapel of Umar, then shook him, wrestling him to the ground and pained his neck, and rode upon him, and thought of killing him. Then he[asws] remembered the words of Rasool-Allah[saww] and what he[saww] had bequeathed him[asws] with of the patience and the obedience. He[asws] said: 'By the One[azwj] Who Honoured Muhammad[saww] with the Prophet[saww], O son of Suhak! Had the Writing from Allah[azwj] not preceded, you would have known you cannot enter my[asws] house!'

فَأَرْسَلَ عُمَرُ يَسْتَغِيثُ فَأَقْبَلَ النَّاسُ حَتَّى دَخَلُوا الدَّارَ فَكَاثَرُوهُ وَ أَلْقَوْا فِي عُنُقِهِ حَبْلًا فَحَالَتْ بَيْنَهُمْ وَ بَيْنَهُ فَاطِمَةُ عِنْدَ بَابِ الْبَيْتِ فَضَرَبَهَا قُنْفُذٌ الْمَلْعُونُ بِالسَّوْطِ فَمَاتَتْ حِينَ مَاتَتْ وَ إِنَّ فِي عَضُدِهَا كَمِثْلِ الدُّمْلُجِ مِنْ ضَرْبَتِهِ لَعَنَهُ اللَّهُ

Umar cried out for help, and the people came until they entered the house. They outnumbered him[asws] and threw a rope in his[asws] neck. So, (Syeda) Fatima[asws] formed a barrier between them and him[asws] at the door of the house. Qunfuz the Accursed hit her[asws] with the whip. She[asws] died when she[asws] died, and in her[asws] forearm was like the dark swelling from his strike. May Allah[azwj] Curse him!

فَأَلْجَأَهَا إِلَى عِضَادَةِ بَيْتِهَا وَ دَفَعَهَا فَكَسَرَ ضِلْعَهَا مِنْ جَنْبِهَا فَأَلْقَتْ جَنِيناً مِنْ بَطْنِهَا فَلَمْ تَزَلْ صَاحِبَةَ فِرَاشٍ حَتَّى مَاتَتْ صَلَّى اللَّهُ عَلَيْهَا مِنْ ذَلِكَ شَهِيدَةً

He made her[asws] shelter to the door frame of her[asws] house and he pushed her and broke her[asws] ribs of her[asws] side of the belly. She[asws] did not cease to be bed-ridden until she[asws] passed away, may the Salawaat of Allah[azwj] be upon her, being martyred from that.

وَ سَاقَ الْحَدِيثَ الطَّوِيلَ فِي الدَّاهِيَةِ الْعُظْمَى وَ الْمُصِيبَةِ الْكُبْرَى إِلَى أَنْ قَالَ ابْنُ عَبَّاسٍ ثُمَّ إِنَّ فَاطِمَةَ ع بَلَغَهَا أَنَّ أَبَا بَكْرٍ قَبَضَ فَدَكاً فَخَرَجَتْ فِي نِسَاءِ بَنِي هَاشِمٍ حَتَّى دَخَلَتْ عَلَى أَبِي بَكْرٍ فَقَالَتْ يَا أَبَا بَكْرٍ تُرِيدُ أَنْ تَأْخُذَ مِنِّي أَرْضاً جَعَلَهَا لِي رَسُولُ اللَّهِ ص

And he (the narrator) continued the lengthy Hadeeth regarding the mighty suffering and the great calamity up to Ibn Abbas said, 'Then it reached Fatima[asws] that Abu Bakr had seized (estate of) Fadak. She[asws] came out among women of the clan of Hashim[as] until she[asws] entered to see Abu Bakr. She[asws] said: 'O Abu Bakr! You want to seize a land from me[asws] Rasool-Allah[saww] had made it to be for me[asws]?'

فَدَعَا أَبُو بَكْرٍ بِدَوَاةٍ لِيَكْتُبَ بِهِ لَهَا فَدَخَلَ عُمَرُ فَقَالَ يَا خَلِيفَةَ رَسُولِ اللَّهِ لَا تَكْتُبْ لَهَا حَتَّى تُقِيمَ الْبَيِّنَةَ بِمَا تَدَّعِي

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Abu Bakr called for ink to write it for her[asws]. Umar entered and said, 'O caliph of Rasool-Allah[saww]! Do not write it for her[asws] until she[asws] establishes the proof of what she[asws] is claiming for!'

فَقَالَتْ فَاطِمَةُ ع عَلِيٌّ وَ أُمُّ أَيْمَنَ يَشْهَدَانِ بِذَلِكَ فَقَالَ عُمَرُ لَا تُقْبَلُ شَهَادَةُ امْرَأَةٍ أَعْجَمِيَّةٍ لَا تُفْصِحُ وَ أَمَّا عَلِيٌّ فَيَجُرُّ النَّارَ إِلَى قُرْصَتِهِ

(Syeda) Fatima[asws] said: 'Ali[asws] and Umm Ayman are two witnesses of that'. Umar said, 'The testimony of a non-Arab woman, not eloquent, is not acceptable, and as for Ali[asws], he[asws] pulls the fire to its disc (metaphor)'.

فَرَجَعَتْ فَاطِمَةُ مُغْتَاظَةً فَمَرِضَتْ وَ كَانَ عَلِيٌّ يُصَلِّي فِي الْمَسْجِدِ الصَّلَوَاتِ الْخَمْسَ فَلَمَّا صَلَّى قَالَ لَهُ أَبُو بَكْرٍ وَ عُمَرُ كَيْفَ بِنْتُ رَسُولِ اللَّهِ إِلَى أَنْ ثَقُلَتْ فَسَأَلَا عَنْهَا وَ قَالَا قَدْ كَانَ بَيْنَنَا وَ بَيْنَهَا مَا قَدْ عَلِمْتَ فَإِنْ رَأَيْتَ أَنْ تَأْذَنَ لَنَا لِنَعْتَذِرَ إِلَيْهَا مِنْ ذَنْبِنَا

(Syeda) Fatima[asws] returned offended and she[asws] fell ill, and Ali[asws] was playing the five (daily) Salats in the Masjid. When he[asws] had prayed, Abu Bakr and Umar said to him[asws], 'How is the daughter[asws] of Rasool-Allah[saww] until she[asws] is ill?' They asked about her[asws] and said, 'There has happened between us and her[asws] what you[asws] have known, so if you[asws] see fit, then get permission for us[asws] to apologise to her[asws] from our sin'.

قَالَ ذَاكَ إِلَيْكُمَا فَقَامَا فَجَلَسَا بِالْبَابِ وَ دَخَلَ عَلِيٌّ ع عَلَى فَاطِمَةَ ع فَقَالَ لَهَا أَيَّتُهَا الْحُرَّةُ فُلَانٌ وَ فُلَانٌ بِالْبَابِ يُرِيدَانِ أَنْ يُسَلِّمَا عَلَيْكِ فَمَا تُرِيدِينَ قَالَتِ الْبَيْتُ بَيْتُكَ وَ الْحُرَّةُ زَوْجَتُكَ افْعَلْ مَا تَشَاءُ

He[asws] said: 'That is up to you both!' They stood up and sat by the door, and Ali[asws] entered to see (Syeda) Fatima[asws]. He[asws] said to her[asws]: 'O you[asws] Hourie! So and so, and so and so are at the door wanting to greet unto you[asws], so what do you[asws] want?' She[asws] said: 'The house is your[asws] house and the Hourie is your[asws] wife. Do whatever you[asws] so desire to'.

فَقَالَ سُدِّي قِنَاعَكِ فَسَدَّتْ قِنَاعَهَا وَ حَوَّلَتْ وَجْهَهَا إِلَى الْحَائِطِ فَدَخَلَا وَ سَلَّمَا وَ قَالَا ارْضَيْ عَنَّا رَضِيَ اللَّهُ عَنْكِ فَقَالَتْ مَا دَعَا إِلَى هَذَا فَقَالَا اعْتَرَفْنَا بِالْإِسَاءَةِ وَ رَجَوْنَا أَنْ تَعْفِي عَنَّا

He[asws] said: 'Cover with your[asws] veil'. She[asws] covered with her[asws] veil and turn around her[asws] face towards the wall. They both entered and greeted, and said, 'Be pleased from us, may Allah[azwj] be Pleased from you[asws]'. She[asws] said: 'What called you to do this?' They said, 'We are acknowledging with the injustice and we hope that you[asws] will pardon us'.

فَقَالَتْ إِنْ كُنْتُمَا صَادِقَيْنِ فَأَخْبِرَانِي عَمَّا أَسْأَلُكُمَا عَنْهُ فَإِنِّي لَا أَسْأَلُكُمَا عَنْ أَمْرٍ إِلَّا وَ أَنَا عَارِفَةٌ بِأَنَّكُمَا تَعْلَمَانِهِ فَإِنْ صَدَقْتُمَا عَلِمْتُ أَنَّكُمَا صَادِقَانِ فِي مَجِيئِكُمَا قَالَا سَلِي عَمَّا بَدَا لَكِ

She[asws] said: 'If you are truthful, then inform me[asws] about what I[asws] am asking you both about, and I[asws] will not be asking you about any matter except and I[asws] know that you both know it. If you speak the truth, then I[asws] will know that you are truthful in your coming'. They said, 'As about whatever comes to you[asws]'.

قَالَتْ نَشَدْتُكُمَا بِاللَّهِ هَلْ سَمِعْتُمَا رَسُولَ اللَّهِ ص يَقُولُ فَاطِمَةُ بَضْعَةٌ مِنِّي فَمَنْ آذَاهَا فَقَدْ آذَانِي قَالَا نَعَمْ

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Sheasws said: 'Iasws adjure you both with Allahazwj! Have you heard Rasool-Allahsaww saying: 'Fatimaasws is a part of mesaww, the one who hurts herasws so he has hurt mesaww'?' They said, 'Yes'.

فَرَفَعَتْ يَدَهَا إِلَى السَّمَاءِ فَقَالَتِ اللَّهُمَّ إِنَّهُمَا قَدْ آذَيَانِي فَأَنَا أَشْكُوهُمَا إِلَيْكَ وَ إِلَى رَسُولِكَ لَا وَ اللَّهِ لَا أَرْضَى عَنْكُمَا أَبَداً حَتَّى أَلْقَى أَبِي رَسُولَ اللَّهِ ص وَ أُخْبِرَهُ بِمَا صَنَعْتُمَا فَيَكُونَ هُوَ الْحَاكِمَ فِيكُمَا

Sheasws raised herasws hand towards the sky, and sheasws said: 'O Allahazwj! They have both hurt measws, and Iasws hereby complain about them to Youazwj and to Yourazwj Rasoolsaww! No, by Allahazwj! Iasws will not be pleased with you two, ever, until Iasws meet myasws fathersaww Rasool-Allahsaww and inform himsaww with what you two have done, so hesaww become the judge regarding you both!'

قَالَ فَعِنْدَ ذَلِكَ دَعَا أَبُو بَكْرٍ بِالْوَيْلِ وَ الثُّبُورِ وَ جَزِعَ جَزَعاً شَدِيداً فَقَالَ عُمَرُ تَجْزَعُ يَا خَلِيفَةَ رَسُولِ اللَّهِ مِنْ قَوْلِ امْرَأَةٍ

He (the narrator) said, 'During that, Abu Bakr called for the doom and the ruination (upon himself) and panicked with a severe panic. Umar said, 'Are you panicking, O caliph of Rasool-Allahsaww, from the word of a woman?'

قَالَ فَبَقِيَتْ فَاطِمَةُ ع بَعْدَ وَفَاةِ أَبِيهَا ع أَرْبَعِينَ لَيْلَةً فَلَمَّا اشْتَدَّ بِهَا الْأَمْرُ دَعَتْ عَلِيّاً ع وَ قَالَتْ يَا ابْنَ عَمِّ مَا أَرَانِي إِلَّا لِمَا بِي وَ أَنَا أُوصِيكَ أَنْ تَتَزَوَّجَ بِأُمَامَةَ بِنْتِ أُخْتِي زَيْنَبَ تَكُونُ لِوُلْدِي مِثْلِي وَ

He (the narrator) said, '(Syeda) Fatimaasws remained alive after the expiry of herasws fathersaww for forty nights. When the matter (illness) intensified with herasws, sheasws called Aliasws and said: 'O sonasws of uncleas! Iasws do not see except at what (illness) there is with measws, and Iasws hereby bequeath youasws to get married to Umamah daughter of myasws sisteras Zainabas. Sheas will become like measws to myasws children.

اتَّخِذْ لِي نَعْشاً فَإِنِّي رَأَيْتُ الْمَلَائِكَةَ يَصِفُونَهُ لِي وَ أَنْ لَا يَشْهَدَ أَحَدٌ مِنْ أَعْدَاءِ اللَّهِ جِنَازَتِي وَ لَا دَفْنِي وَ لَا الصَّلَاةَ عَلَيَّ

And take a casket for measws, for Iasws have seen the Angels describing it to measws. And no one from the enemies of Allahazwj should attend myasws funeral, nor myasws burial, nor the Salat upon measws'.

قَالَ ابْنُ عَبَّاسٍ فَقُبِضَتْ فَاطِمَةُ ع مِنْ يَوْمِهَا فَارْتَجَّتِ الْمَدِينَةُ بِالْبُكَاءِ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ دَهِشَ النَّاسُ كَيَوْمٍ قُبِضَ فِيهِ رَسُولُ اللَّهِ ص

Ibn Abbas said, '(Syeda) Fatimaasws passed away from herasws day, and Al Medina shook with the crying, from the men and the women, and the people were stunned like the day Rasool-Allahsaww had passed away in.

فَأَقْبَلَ أَبُو بَكْرٍ وَ عُمَرُ يُعَزِّيَانِ عَلِيّاً ع وَ يَقُولَانِ لَهُ يَا أَبَا الْحَسَنِ لَا تَسْبِقْنَا بِالصَّلَاةِ عَلَى ابْنَةِ رَسُولِ اللَّهِ

Abu Bakr and Umar came to console Aliasws and said to himasws, 'O Abu Al-Hassanasws! Do not precede us with the Salat upon the daughter of Rasool-Allahsaww!'

فَلَمَّا كَانَ اللَّيْلُ دَعَا عَلِيٌّ ع الْعَبَّاسَ وَ الْفَضْلَ وَ الْمِقْدَادَ وَ سَلْمَانَ وَ أَبَا ذَرٍّ وَ عَمَّاراً فَقَدَّمَ الْعَبَّاسَ فَصَلَّى عَلَيْهَا وَ دَفَنُوهَا

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When it was the night, Aliasws called Al Abbas, and Al Fazl, and Al Miqdadra, and Salmanra, and Abu Zarrra, and Ammarra. Al Abbas went ahead and prayed Salat upon her and they buried her.

فَلَمَّا أَصْبَحَ النَّاسُ أَقْبَلَ أَبُو بَكْرٍ وَ عُمَرُ وَ النَّاسُ يُرِيدُونَ الصَّلَاةَ عَلَى فَاطِمَةَ ع فَقَالَ الْمِقْدَادُ قَدْ دَفَنَّا فَاطِمَةَ الْبَارِحَةَ فَالْتَفَتَ عُمَرُ إِلَى أَبِي بَكْرٍ فَقَالَ لَمْ أَقُلْ لَكَ إِنَّهُمْ سَيَفْعَلُونَ قَالَ الْعَبَّاسُ إِنَّهَا أَوْصَتْ أَنْ لَا تُصَلِّيَا عَلَيْهَا

When the people woke up in the morning, Abu Bakr and Umar and the people came wanting (to pray) the Salat upon Fatimaasws. Al Miqdadra said, 'We have buried Fatimaasws last night!' Umar turned to Abu Bakr and said, 'Did I not say to you they would be doing so?' Al Abbas said, 'Sheasws had bequeathed that you two should not pray Salat upon herasws'.

فَقَالَ عُمَرُ لَا تَتْرُكُونَ يَا بَنِي هَاشِمٍ حَسَدَكُمُ الْقَدِيمَ لَنَا أَبَداً إِنَّ هَذِهِ الضَّغَائِنَ الَّتِي فِي صُدُورِكُمْ لَنْ تَذْهَبَ وَ اللَّهِ لَقَدْ هَمَمْتُ أَنْ أَنْبُشَهَا فَأُصَلِّيَ عَلَيْهَا

Umar said, 'O clan of Hashimas! You will not be leaving your ancient envy towards us, ever! These are the grudges which in your chests will never go away. By Allahazwj! I am thinking of exhuming herasws and praying Salat upon herasws!'

فَقَالَ عَلِيٌّ ع وَ اللَّهِ لَوْ رُمْتَ ذَاكَ يَا ابْنَ صُهَاكَ لَا رَجَعَتْ إِلَيْكَ يَمِينُكَ لَئِنْ سَلَلْتُ سَيْفِي لَا غَمَدْتُهُ دُونَ إِزْهَاقِ نَفْسِكَ

Aliasws said: 'By Allahazwj, O Ibn Suhak! If you were to do that, your right hand will not even (be able to) return to you! If Iasws unsheathe myasws sword, Iasws will not sheath it without taking your soul!'

فَانْكَسَرَ عُمَرُ وَ سَكَتَ وَ عَلِمَ أَنَّ عَلِيّاً ع إِذَا حَلَفَ صَدَقَ ثُمَّ قَالَ عَلِيٌّ ع يَا عُمَرُ أَ لَسْتَ الَّذِي هَمَّ بِكَ رَسُولُ اللَّهِ ص وَ أَرْسَلَ إِلَيَّ فَجِئْتُ مُتَقَلِّداً سَيْفِي ثُمَّ أَقْبَلْتُ نَحْوَكَ لِأَقْتُلَكَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَ فَلا تَعْجَلْ عَلَيْهِمْ إِنَّما نَعُدُّ لَهُمْ عَدًّا.

Umar was broken and was silent, and he knew that whenever Aliasws swears, heasws is truthful. Then Aliasws said: 'O Umar! Aren't you the one whom Rasool-Allahsaww had thought of killing, and hesaww had sent a message to measws, so Iasws came collared with myasws sword, then Iasws came towards you to kill you, but Allahazwj Mighty and Majestic Revealed: '***Therefore, do not be hasty against them, but rather We only Number out a number to them [19:84]***''.[426]

أقول: تمام الخبر مع الأخبار الأخر المشتملة على ما وقع عليها من الظلم أوردتها في كتاب الفتن.

Note: I (Majlisi) am saying, 'The complete Hadeeth is with another Hadeeth, inclusive upon what occurred upon herasws of the injustices. I have referred it in the book of Fitna'.

30- مِصْبَاحُ الْأَنْوَارِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: مَاتَتْ فَاطِمَةُ ع مَا بَيْنَ الْمَغْرِبِ وَ الْعِشَاءِ.

(The book) 'Misbah Al Anwaar' –

[426] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahraasws, Ch 7 H 29

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‘From Ja’far[asws] Bin Muhammad[asws], from his[asws] forefathers[asws]: ‘(Syeda) Fatima[asws] passed away (during the time) what is between Al-Maghrib and Al-Isha’’.[427]

وَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص لَمَّا احْتُضِرَتْ نَظَرَتْ نَظَراً حَادّاً ثُمَّ قَالَتْ السَّلَامُ عَلَى جَبْرَئِيلَ السَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ مَعَ رَسُولِكَ اللَّهُمَّ فِي رِضْوَانِكَ وَ جِوَارِكَ وَ دَارِكَ دَارِ السَّلَامِ

And from Abdullah son of Al-Hassan[asws], from his father[asws], from his grandfather[asws], ‘(Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww], when she[asws] was presented (with death), she[asws] looked with a sharp look, then said: ‘The greetings be upon Jibraeel[as]! The greetings be upon Rasool-Allah[saww]! O Allah[azwj]! With Your[azwj] Rasool[saww]! O Allah[azwj]! In Your[azwj] Pleasure and Your[azwj] House, the House of Peace’.

ثُمَّ قَالَتْ أَ تَرَوْنَ مَا أَرَى فَقِيلَ لَهَا مَا تَرَى قَالَتْ هَذِهِ مَوَاكِبُ أَهْلِ السَّمَاوَاتِ وَ هَذَا جَبْرَئِيلُ وَ هَذَا رَسُولُ اللَّهِ وَ يَقُولُ يَا بُنَيَّةِ اقْدَمِي فَمَا أَمَامَكِ خَيْرٌ لَكِ.

Then she[asws] said: ‘Do you see what I[asws] see?’ It was said to her[asws], ‘What do you[asws] see?’ She[asws] said: ‘These here are the convoys of the inhabitants of the skies, and this here is Jibraeel[as], and this here is Rasool-Allah[saww] and he[saww] is saying: ‘O daughter[asws]! Proceed to me[saww], for whatever is in front of you[asws], is better for you[asws]!’’[428]

وَ عَنْ زَيْدِ بْنِ عَلِيٍّ ع أَنَّ فَاطِمَةَ ع لَمَّا احْتُضِرَتْ سَلَّمَتْ عَلَى جَبْرَئِيلَ وَ عَلَى النَّبِيِّ ص وَ سَلَّمَتْ عَلَى مَلَكِ الْمَوْتِ وَ سَمِعُوا حِسَّ الْمَلَائِكَةِ وَ وَجَدُوا رَائِحَةً طَيِّبَةً كَأَطْيَبِ مَا يَكُونُ مِنَ الطِّيبِ.

And from Zayd son of Ali[asws] (Bin Al-Husayn[asws]): ‘When (Syeda) Fatima[asws] was presented the death, she[asws] greeted unto Jibraeel[as] and unto the Prophet[saww], and she[asws] greeted unto the Angel of death, and they heard the hiss of Angels, and they felt the aroma of perfume as good as can be from the perfume’’.[429]

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ فَاطِمَةَ عَاشَتْ بَعْدَ رَسُولِ اللَّهِ ص سِتَّةَ أَشْهُرٍ.

And from Abu Ja’far[asws] having said: ‘(Syeda) Fatima[asws] lived after Rasool-Allah[azwj] for six months’’.[430]

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَكَثَتْ فَاطِمَةُ ع فِي مَرَضِهَا خَمْسَةَ عَشَرَ يَوْماً وَ تُوُفِّيَتْ.

And from Abu Ja’far[asws] having said: ‘(Syeda) Fatima[asws] remained in her[asws] illness for fifteen days and she[asws] passed away’’.[431]

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: شَهِدَ دَفْنَهَا سَلْمَانُ الْفَارِسِيُّ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرٍّ الْغِفَارِيُّ وَ ابْنُ مَسْعُودٍ وَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ وَ الزُّبَيْرُ بْنُ الْعَوَّامِ.

[427] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 30 a
[428] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 30 b
[429] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 30 c
[430] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 30 d
[431] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 30 e

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And from Ja'far Bin Muhammad[asws] having said: 'Her[asws] burial was witnessed by Salman Al-Farsi[ra], and Al-Miqdad Bin Al-Aswad[ra], and Abu Zarr Al-Ghifari[ra], and Ibn Masoud, and Al-Abbas son of Abdul Muttalib[asws], and Al-Zubeyr Bin Al-Awwam''.[432]

وَ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص عَاشَتْ بَعْدَ النَّبِيِّ ص سِتَّةَ أَشْهُرٍ مَا رُئِيَتْ ضَاحِكَةً وَ عَنْهُ ع أَنَّ فَاطِمَةَ كُفِّنَتْ فِي سَبْعَةِ أَثْوَابٍ.

And from Abu Ja'far[asws], from his[asws] forefathers[asws]: '(Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww], lived after the Prophet[saww] for six months. She[asws] was not seen to be laughing'. And from him[asws]: 'Fatima[asws] was enshrouded in seven clothes''.[433]

وَ عَنْ حُسَيْنِ بْنِ عُلْوَانَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بُدُوُّ مَرَضِ فَاطِمَةَ بَعْدَ خَمْسِينَ لَيْلَةً مِنْ وَفَاةِ رَسُولِ اللَّهِ ص فَعَلِمَتْ أَنَّهَا الْوَفَاةُ فَاجْتَمَعَتْ لِذَلِكَ تَأْمُرُ عَلِيّاً بِأَمْرِهَا وَ تُوصِيهِ بِوَصِيَّتِهَا وَ تَعْهَدُ إِلَيْهِ عُهُودَهَا وَ أَمِيرُ الْمُؤْمِنِينَ ع يَجْزَعُ لِذَلِكَ وَ يُطِيعُهَا فِي جَمِيعِ مَا تَأْمُرُهُ

And from Husayn Bin Ulwan, from Sa'ad Bin Tareyf,

'From Abu Ja'far[asws] having said: 'The illness of Fatima[asws] began after five nights from the expiry of Rasool-Allah[saww], so she[asws] knew that it would be the expiry. She[asws] gathered (her[asws] affairs) for that. She[asws] instructed Ali[asws] with her[asws] instruction and bequeathed him[asws] with her[asws] bequest, and pacted to him[asws] with her[asws] pact, and Amir Al-Momineen[asws] fulfilled (all) that and obeyed her[asws] in the entirety of what she[asws] had instructed.

فَقَالَتْ يَا أَبَا الْحَسَنِ إِنَّ رَسُولَ اللَّهِ ص عَهِدَ إِلَيَّ وَ حَدَّثَنِي أَنِّي أَوَّلُ أَهْلِهِ لُحُوقاً بِهِ وَ لَا بُدَّ مِمَّا لَا بُدَّ مِنْهُ فَاصْبِرْ لِأَمْرِ اللَّهِ تَعَالَى وَ ارْضَ بِقَضَائِهِ

She[asws] said: 'O Abu Al-Hassan[asws]! Rasool-Allah[saww] had made a pact to me[asws] and narrated to me[asws] that I[asws] would be the first of his[saww] family to join with him[saww], and there is no escape from it. So, be patient to the Command of Allah[azwj] the Exalted, and be pleased with His[azwj] Decree'.

قَالَ وَ أَوْصَتْهُ بِغُسْلِهَا وَ جَهَازِهَا وَ دَفْنِهَا لَيْلًا فَفَعَلَ

He (Abu Ja'far[asws]) said: 'And she[asws] bequeathed him[asws] with washing her[asws] and preparing her (funeral) and her burial to be at night. He[asws] did so'.

قَالَ وَ أَوْصَتْهُ بِصَدَقَتِهَا وَ تَرَكَتِهَا

He (Abu Ja'far[asws]) said: 'And she[asws] bequeathed him[asws] with her[asws] charities and her[asws] inheritance'.

قَالَ فَلَمَّا فَرَغَ أَمِيرُ الْمُؤْمِنِينَ مِنْ دَفْنِهَا لَقِيَهُ الرَّجُلَانِ فَقَالا لَهُ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ قَالَ وَصِيَّتُهَا وَ عَهْدُهَا.

[432] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 30 f
[433] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 30 g

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He (Abu Ja'far[asws]) said: 'When Amir Al-Momineen[asws] free from burying her[asws], two men (Abu Bakr and Umar) met him[asws]. They said to him[asws], 'What carried you[asws] upon what you[asws] did?' He[asws] said: 'Her[asws] bequest and her[asws] pact''.[434]

31- ع، علل الشرائع حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ قَالَ حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ وَ زِيَادِ بْنِ عَبْدِ اللَّهِ قَالا أَتَى رَجُلٌ أَبَا عَبْدِ اللَّهِ ع فَقَالَ لَهُ يَرْحَمُكَ اللَّهُ هَلْ تُشَيَّعُ الْجِنَازَةُ بِنَارٍ وَ يُمْشَى مَعَهَا بِمِجْمَرَةٍ وَ قِنْدِيلٍ أَوْ غَيْرِ ذَلِكَ مِمَّا يُضَاءُ بِهِ

(The book) 'Illal Al Sharaie' – It is narrated to us by Ali Bin Ahmad who said, 'It is narrated to us by Abu Al Abbas Ahmad Bin Muhammad Bin Yahya, from Amro Bin Abu Al Miqdam and Ziyad Bin Abdullah, both said,

'A man came to Abu Abdullah[asws]. He said to him[asws], 'May Allah[azwj] have Mercy on you[asws]! Can the funeral be escorted with fire (torches), and be walked with it with incense burning and lamps, or other than that from what one can illuminate with?'

قَالَ فَتَغَيَّرَ لَوْنُ أَبِي عَبْدِ اللَّهِ ع مِنْ ذَلِكَ وَ اسْتَوَى جَالِساً ثُمَّ قَالَ إِنَّهُ جَاءَ شَقِيٌّ مِنَ الْأَشْقِيَاءِ إِلَى فَاطِمَةَ بِنْتِ مُحَمَّدٍ ص فَقَالَ لَهَا أَ مَا عَلِمْتِ أَنَّ عَلِيّاً قَدْ خَطَبَ بِنْتَ أَبِي جَهْلٍ فَقَالَتْ حَقّاً مَا تَقُولُ فَقَالَ حَقّاً مَا أَقُولُ ثَلَاثَ مَرَّاتٍ

He (the narrator) said, 'The colour of Abu Abdullah[asws] changed from that and he[asws] sat up straight, then said: 'A wretch from the wretched ones came to (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww]. He said to her[asws], 'Don't you[asws] know that Ali[asws] has proposed to the daughter of Abu Jahl[la]?' She[asws] said: 'Is it true what you are saying?' He said, 'True is what I am saying' – three times.

فَدَخَلَهَا مِنَ الْغَيْرَةِ مَا لَا تَمْلِكُ نَفْسَهَا وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَتَبَ عَلَى النِّسَاءِ غَيْرَةً وَ كَتَبَ عَلَى الرِّجَالِ جِهَاداً وَ جَعَلَ لِلْمُحْتَسِبَةِ الصَّابِرَةِ مِنْهُنَّ مِنَ الْأَجْرِ مَا جَعَلَ لِلْمُرَابِطِ الْمُهَاجِرِ فِي سَبِيلِ اللَّهِ

The tears entered her[asws] and she[asws] could not control herself[asws], and that is because Allah[azwj] Blessed and Exalted has Decreed self-esteem upon the women and Jihad upon the men, and Made such Recompense to be for the anticipating, the patient from them, what He[azwj] has Made to be for the pious emigrant in the Way of Allah[azwj].

قَالَ فَاشْتَدَّ غَمُّ فَاطِمَةَ ع مِنْ ذَلِكَ وَ بَقِيَتْ مُتَفَكِّرَةً هِيَ حَتَّى أَمْسَتْ وَ جَاءَ اللَّيْلُ حَمَلَتِ الْحَسَنَ عَلَى عَاتِقِهَا الْأَيْمَنِ وَ الْحُسَيْنَ عَلَى عَاتِقِهَا الْأَيْسَرِ وَ أَخَذَتْ بِيَدِ أُمِّ كُلْثُومٍ الْيُسْرَى بِيَدِهَا الْيُمْنَى ثُمَّ تَحَوَّلَتْ إِلَى حُجْرَةِ أَبِيهَا

He[asws] said: 'The sorrow of (Syeda) Fatima[asws] intensified from that and she[asws] remained thoughtful until evening, and the night came. She[asws] carried Al-Hassan[asws] upon her[asws] right shoulder and Al-Husayn[asws] upon her[asws] left shoulder, and held the left hand of Umm Kulsoom[asws] with her[asws] right hand, then transferred to the chamber of her[asws] father[saww].

فَجَاءَ عَلِيٌّ ع فَدَخَلَ فِي حُجْرَتِهِ فَلَمْ يَرَ فَاطِمَةَ ع فَاشْتَدَّ لِذَلِكَ غَمُّهُ وَ عَظُمَ عَلَيْهِ وَ لَمْ يَعْلَمِ الْقِصَّةَ مَا هِيَ فَاسْتَحْيَا أَنْ يَدْعُوَهَا مِنْ مَنْزِلِ أَبِيهَا فَخَرَجَ إِلَى الْمَسْجِدِ فَصَلَّى فِيهِ مَا شَاءَ اللَّهُ ثُمَّ جَمَعَ شَيْئاً مِنْ كَثِيبِ الْمَسْجِدِ وَ اتَّكَأَ عَلَيْهِ

Ali[asws] came and entered into his[asws] chamber, but could not see (Syeda) Fatima[asws]. His[asws] sorrow intensified to that and was grievous upon him[asws], and he[asws] did not know the story,

[434] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 30 h

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what it was. He[asws] was too embarrassed to call her[asws] from the house of her[asws] father[saww]. So, he[asws] went out to the Masjid and prayed Salat in it for as long as Allah[azwj] so Desired. Then he[asws] (collected) something from the sand of the Masjid and leaned upon it.

فَلَمَّا رَأَى النَّبِيُّ ص مَا بِفَاطِمَةَ مِنَ الْحُزْنِ أَفَاضَ عَلَيْهِ الْمَاءَ ثُمَّ لَبِسَ ثَوْبَهُ وَ دَخَلَ الْمَسْجِدَ فَلَمْ يَزَلْ يُصَلِّي بَيْنَ رَاكِعٍ وَ سَاجِدٍ وَ كُلَّمَا صَلَّى رَكْعَتَيْنِ دَعَا اللَّهَ أَنْ يُذْهِبَ مَا بِفَاطِمَةَ مِنَ الْحُزْنِ وَ الْغَمِّ وَ ذَلِكَ أَنَّهُ خَرَجَ مِنْ عِنْدِهَا وَ هِيَ تَتَقَلَّبُ وَ تَتَنَفَّسُ الصُّعَدَاءَ

When the Prophet[saww] saw what grief there was with (Syeda) Fatima[asws], he[saww] poured the water upon himself[saww], then wore his[saww] clothes and entered the Masjid. He[saww] did not cease to pray Salat, being between performing the ruk'u and Sajdah, and every time he[saww] had prayed two Cycles, he[saww] supplicated to Allah[azwj] to Remove whatever grief and sorrow there was with (Syeda) Fatima[asws], and that was because he[saww] had gone out from her[asws] presence and she[asws] kept (tossing and) turning and breathing the sighs.

فَلَمَّا رَآهَا النَّبِيُّ ص أَنَّهَا لَا يَهْنَؤُهَا النَّوْمُ وَ لَيْسَ لَهَا قَرَارٌ قَالَ لَهَا قُومِي يَا بُنَيَّةِ فَقَامَتْ فَحَمَلَ النَّبِيُّ ص الْحَسَنَ وَ حَمَلَتْ فَاطِمَةُ الْحُسَيْنَ وَ أَخَذَتْ بِيَدِ أُمِّ كُلْثُومٍ فَانْتَهَى إِلَى عَلِيٍّ ع وَ هُوَ نَائِمٌ

When the Prophet[saww] saw her[asws] that the sleep is not welcoming her and there wasn't any calmness with her[asws] and the sleep was not welcoming her[asws], he[saww] said to her[asws]: 'Arise O daughter[asws]!' She[asws] stood up. The Prophet[saww] carried Al-Hassan[asws] and (Syeda) Fatima[asws] carried Al-Husayn[asws], and she[asws] held a hand of Umm Kulsoom[asws] and ended up to Ali[asws], and he[asws] was sleeping.

فَوَضَعَ النَّبِيُّ رِجْلَهُ عَلَى رِجْلِ عَلِيٍّ فَغَمَزَهُ وَ قَالَ قُمْ يَا أَبَا تُرَابٍ فَكَمْ سَاكِنٍ أَزْعَجْتَهُ ادْعُ لِي أَبَا بَكْرٍ مِنْ دَارِهِ وَ عُمَرَ مِنْ مَجْلِسِهِ وَ طَلْحَةَ فَخَرَجَ عَلِيٌّ ع فَاسْتَخْرَجَهُمَا مِنْ مَنْزِلِهِمَا وَ اجْتَمَعُوا عِنْدَ رَسُولِ اللَّهِ

The Prophet[saww] placed his[saww] leg upon a leg of Ali[asws] and pressed it and said: 'Arise, O Abu Turab[asws], for how many calm ones have been disturbed! Call Abu Bakr from his house, and Umar from his gathering, and Talha'. Ali[asws] went out and brought them from their houses and they gathered in the presence of Rasool-Allah[saww].

فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَ مَا عَلِمْتَ أَنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي وَ أَنَا مِنْهَا فَمَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَ مَنْ آذَاهَا بَعْدَ مَوْتِي كَانَ كَمَنْ آذَاهَا فِي حَيَاتِي وَ مَنْ آذَاهَا فِي حَيَاتِي كَانَ كَمَنْ آذَاهَا بَعْدَ مَوْتِي

Rasool-Allah[saww] said: 'O Ali[asws]! Don't you[asws] know that (Syeda) Fatima[asws] is a part of me[saww] and I[saww] am from her[asws]? The one who hurts her has hurt me[asws], and the one who hurts me[saww] has hurt Allah[azwj]. And the one who hurts her[asws] after my[saww] death is like the one who hurts her[asws] during my[saww] lifetime, and the one who hurts her[asws] during my[saww] lifetime would be like the one who hurts her[asws] after my[saww] death!'

قَالَ فَقَالَ عَلِيٌّ بَلَى يَا رَسُولَ اللَّهِ

He (the narrator) said: 'Ali[asws] said: 'Yes, O Rasool-Allah[saww]!'

قَالَ فَقَالَ فَمَا دَعَاكَ إِلَى مَا صَنَعْتَ فَقَالَ عَلِيٌّ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيّاً مَا كَانَ مِنِّي مِمَّا بَلَغَهَا شَيْءٌ وَ لَا حَدَّثَتْ بِهَا نَفْسِي

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He (the narrator) said: 'He[saww] said: 'So what called you[asws] to do what you[asws] did?' Ali[asws] said: 'By the One[azwj] Who Sent you[saww] with the truth as a Prophet[saww]! Nothing has happened from me[asws], from what has reached her[asws], nor have I[asws] even discussed it with myself[asws]'.

فَقَالَ النَّبِيُّ ص صَدَقْتَ وَ صَدَقَتْ فَفَرِحَتْ فَاطِمَةُ ع بِذَلِكَ وَ تَبَسَّمَتْ حَتَّى رُئِيَ ثَغْرُهَا

The Prophet[saww] said: 'You[asws] speak the truth, and it is true'. (Syeda) Fatima[asws] rejoiced with that and smiled until her front teeth were seen.

فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ إِنَّهُ لَعَجَبٌ لِحِينِهِ مَا دَعَاهُ إِلَى مَا دَعَانَا هَذِهِ السَّاعَةَ

One of the two said to his companion, 'It is a strange trial! What called him[saww] to call us at this time?'

قَالَ ثُمَّ أَخَذَ النَّبِيُّ ص بِيَدِ عَلِيٍّ ع فَشَبَّكَ أَصَابِعَهُ بِأَصَابِعِهِ فَحَمَلَ النَّبِيُّ ص الْحَسَنَ وَ حَمَلَ الْحُسَيْنَ عَلِيٌّ ع وَ حَمَلَتْ فَاطِمَةُ ع أُمَّ كُلْثُومٍ وَ أَدْخَلَهُمُ النَّبِيُّ ص بَيْتَهُمْ وَ وَضَعَ عَلَيْهِمْ قَطِيفَةً وَ اسْتَوْدَعَهُمُ اللَّهَ ثُمَّ خَرَجَ وَ صَلَّى بَقِيَّةَ اللَّيْلِ

He (the narrator) said, 'Then the Prophet[saww] held a hand of Ali[asws] and intertwined his[saww] fingers with his[asws] finger. The Prophet[saww] carried Al-Hassan[asws], and Ali[asws] carried Al-Husayn[asws], and (Syeda) Fatima[asws] carried Umm Kulsoom[asws], and the Prophet[saww] entered them into their house and placed a cloak upon them[asws], entrusting them[asws] to Allah[azwj]. Then he[saww] went out and prayed Salat remainder of the night.

فَلَمَّا مَرِضَتْ فَاطِمَةُ ع مَرَضَهَا الَّذِي مَاتَتْ فِيهِ أَتَيَاهَا عَائِدَيْنِ وَ اسْتَأْذَنَا عَلَيْهَا فَأَبَتْ أَنْ تَأْذَنَ لَهُمَا

When (Syeda) Fatima[asws] fell ill with her[asws] illness in which she[asws] passed away, two consolers (Abu Bakr and Umar) came to her[asws] and sought permission to see her[asws]. She[asws] refused to give permission to them.

فَلَمَّا رَأَى ذَلِكَ أَبُو بَكْرٍ أَعْطَى اللَّهَ عَهْداً لَا يُظِلُّهُ سَقْفُ بَيْتٍ حَتَّى يَدْخُلَ عَلَى فَاطِمَةَ ع وَ يَتَرَاضَاهَا فَبَاتَ لَيْلَةً فِي الصَّقِيعِ مَا أَظَلَّهُ شَيْءٌ

When Abu Bakr saw that, he gave a pact to Allah[azwj] that he will not shade under the roof of a house until he enters to see (Syeda) Fatima[asws] and pleases her[asws]. He spent the night in the freezing cold not shaded by anything.

ثُمَّ إِنَّ عُمَرَ أَتَى عَلِيّاً ع فَقَالَ لَهُ إِنَّ أَبَا بَكْرٍ شَيْخٌ رَقِيقُ الْقَلْبِ وَ قَدْ كَانَ مَعَ رَسُولِ اللَّهِ ص فِي الْغَارِ فَلَهُ صُحْبَةٌ وَ قَدْ أَتَيْنَاهَا غَيْرَ هَذِهِ الْمَرَّةِ مِرَاراً نُرِيدُ الْإِذْنَ عَلَيْهَا وَ هِيَ تَأْبَى أَنْ تَأْذَنَ لَنَا حَتَّى نَدْخُلَ عَلَيْهَا فَنَتَرَاضَى فَإِنْ رَأَيْتَ أَنْ تَسْتَأْذِنَ لَنَا عَلَيْهَا فَافْعَلْ قَالَ نَعَمْ

Then Umar came to Ali[asws] and said to him[asws], 'Abu Bakr is an old man or delicate heart, and he had been in the cave with Rasool-Allah[saww], so for him is the accompaniment; and we have gone to her[asws] other than this time, repeatedly, want the permission to see her[asws] and she[asws] keeps refusing to permit for us. We want to enter to see her[asws], so we can please her[asws]. So, if you see fit, then get permission for us to see her[asws]'. He[asws] said: 'Yes'.

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فَدَخَلَ عَلِيٌّ عَلَى فَاطِمَةَ ع فَقَالَ يَا بِنْتَ رَسُولِ اللَّهِ قَدْ كَانَ مِنْ هَذَيْنِ الرَّجُلَيْنِ مَا قَدْ رَأَيْتِ وَ قَدْ تَرَدَّدَا مِرَاراً كَثِيرَةً وَ رَدَدْتِهِمَا وَ لَمْ تَأْذَنِي لَهُمَا وَ قَدْ سَأَلَانِي أَنْ أَسْتَأْذِنَ لَهُمَا عَلَيْكِ

Ali[asws] entered to see (Syeda) Fatima[asws]. He[asws] said: 'O daughter[asws] of Rasool-Allah[saww]! It has happened from these two men what you[asws] have seen, and they returned many times and you[asws] had turned them back and did not permit for them, and they have asked me[asws] to get permission for them to see you[asws]'.

فَقَالَتْ وَ اللَّهِ لَا آذَنُ لَهُمَا وَ لَا أُكَلِّمُهُمَا كَلِمَةً مِنْ رَأْسِي حَتَّى أَلْقَى أَبِي فَأَشْكُوَهُمَا إِلَيْهِ بِمَا صَنَعَاهُ وَ ارْتَكَبَاهُ مِنِّي

She[asws] said: 'By Allah[azwj]! There is neither permission for them nor will I[asws] speak to them a word from my[asws] head until I[asws] meet my[asws] father and complain of them both to him[saww] with what they have done and committed from me[asws]!'

قَالَ عَلِيٌّ ع فَإِنِّي ضَمِنْتُ لَهُمَا ذَلِكِ قَالَتْ إِنْ كُنْتَ قَدْ ضَمِنْتَ لَهُمَا شَيْئاً فَالْبَيْتُ بَيْتُكَ وَ النِّسَاءُ تَتْبَعُ الرِّجَالَ لَا أُخَالِفُ عَلَيْكَ بِشَيْءٍ فَأْذَنْ لِمَنْ أَحْبَبْتَ فَخَرَجَ عَلِيٌّ ع فَأَذِنَ لَهُمَا

Ali[asws] said: 'I[asws] have guaranteed that for them'. She[asws] said: 'Since you[asws] have guaranteed something to them, then the house is your[asws] house and the women follow the men. I[asws] will not oppose you[asws] anything upon you[asws], so permit to the ones you[asws] so like to'. Ali[asws] went out and permitted for them.

فَلَمَّا وَقَعَ بَصَرُهُمَا عَلَى فَاطِمَةَ ع سَلَّمَا عَلَيْهَا فَلَمْ تَرُدَّ عَلَيْهِمَا وَ حَوَّلَتْ وَجْهَهَا عَنْهُمَا فَتَحَوَّلَا وَ اسْتَقْبَلَا وَجْهَهَا حَتَّى فَعَلَتْ مِرَاراً وَ قَالَتْ يَا عَلِيُّ جَافِ الثَّوْبَ وَ قَالَتْ لِنِسْوَةٍ حَوْلَهَا حَوِّلْنَ وَجْهِي فَلَمَّا حَوَّلْنَ وَجْهَهَا حَوَّلَا إِلَيْهَا

When their sights fell upon (Syeda) Fatima[asws], they greeted unto her[asws], but she[asws] did not respond to them and turned her[asws] face away from them and they tried to face her[asws] face, until she[asws] had done that repeatedly and said: 'O Ali[asws], place the cloth (curtain)!' And she[asws] said to the women around her[asws]: 'Turn my[asws] face around!' When they had turned her[asws], they both turned towards her[asws].

فَقَالَ أَبُو بَكْرٍ يَا بِنْتَ رَسُولِ اللَّهِ إِنَّمَا أَتَيْنَاكِ ابْتِغَاءَ مَرْضَاتِكِ وَ اجْتِنَابَ سَخَطِكِ نَسْأَلُكِ أَنْ تَغْفِرِي لَنَا وَ تَصْفَحِي عَمَّا كَانَ مِنَّا إِلَيْكِ

Abu Bakr said, 'O daughter[asws] of Rasool-Allah[saww]! But rather, I have come seeking your[asws] pleasure and for you[asws] to shun your[asws] anger. We ask you[asws] to forgive us and pardon from what has happened from us to you[asws]'.

قَالَتْ لَا أُكَلِّمُكُمَا مِنْ رَأْسِي كَلِمَةً وَاحِدَةً حَتَّى أَلْقَى أَبِي وَ أَشْكُوَكُمَا إِلَيْهِ وَ أَشْكُوَ صُنْعَكُمَا وَ فِعَالَكُمَا وَ مَا ارْتَكَبْتُمَا مِنِّي

She[asws] said: 'I[asws] will not speak to you two a single word from my[asws] until I[asws] meet my[asws] father[saww] and complain to him[saww] about you both, and I[asws] complain of your dealing and your deeds and what you two have perpetrated with me[asws]'.

قَالا إِنَّا جِئْنَا مُعْتَذِرَيْنِ مبتغين [مُبْتَغِيَيْنِ] مَرْضَاتَكِ فَاغْفِرِي وَ اصْفَحِي عَنَّا وَ لَا تُؤَاخِذِينَا بِمَا كَانَ مِنَّا

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They said, ‘We have come to apologise seeking your[asws] pleasure, so forgive and pardon us and do not seize us with what has happened from us’.

فَالْتَفَتَتْ إِلَى عَلِيٍّ ع وَ قَالَتْ إِنِّي لَا أُكَلِّمُهُمَا مِنْ رَأْسِي كَلِمَةً حَتَّى أَسْأَلَهُمَا عَنْ شَيْءٍ سَمِعَاهُ مِنْ رَسُولِ اللَّهِ ص فَإِنْ صَدَّقَانِي رَأَيْتُ رَأْيِي قَالا اللَّهُمَّ ذَلِكَ لَهَا وَ إِنَّا لَا نَقُولُ إِلَّا حَقّاً وَ لَا نَشْهَدُ إِلَّا صِدْقاً

She[asws] turned towards Ali[asws] and said: ‘I[asws] will not speak to them a word from my[asws] head until I[asws] ask them about something they have heard from Rasool-Allah[saww]. If they ratify me[asws], I[asws] shall view my view’. They said, ‘O Allah[azwj]! That is for her[asws], and we will not say except what is true and we will not testify except truthfully’.

فَقَالَتْ أَنْشُدُكُمَا بِاللَّهِ أَ تَذْكُرَانِ أَنَّ رَسُولَ اللَّهِ ص اسْتَخْرَجَكُمَا فِي جَوْفِ اللَّيْلِ بِشَيْءٍ كَانَ حَدَثَ مِنْ أَمْرِ عَلِيٍّ فَقَالا اللَّهُمَّ نَعَمْ

She[asws] said: ‘I[asws] adjure you both with Allah[azwj]! Do you to recall that Rasool-Allah[saww] had brought out both of you in the middle of the night for something which had occurred from the matter of Ali[asws]?’ They said, ‘O Allah[azwj], yes!’

فَقَالَتْ أَنْشُدُكُمَا بِاللَّهِ هَلْ سَمِعْتُمَا النَّبِيَّ ص يَقُولُ فَاطِمَةُ بَضْعَةٌ مِنِّي وَ أَنَا مِنْهَا مَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَ مَنْ آذَاهَا بَعْدَ مَوْتِي فَكَانَ كَمَنْ آذَاهَا فِي حَيَاتِي وَ مَنْ آذَاهَا فِي حَيَاتِي كَانَ كَمَنْ آذَاهَا بَعْدَ مَوْتِي قَالا اللَّهُمَّ نَعَمْ

She[asws] said: ‘I[asws] adjure you both with Allah[azwj]! Did you hear the Prophet[saww] saying: ‘Fatima[asws] is a part of me[saww] and I[saww] am from her[asws]. One hurting her[asws] has hurt me[saww], and one hurting me[saww] has hurt Allah[azwj], and one hurting her[asws] after my[saww] death would be like the one hurting her[asws] during my[saww] lifetime, and one hurting her[asws] during my[saww] lifetime is like the one hurting her[asws] after my[saww] death’?’ They said, ‘O Allah[azwj], yes!’

فَقَالَتِ الْحَمْدُ لِلَّهِ ثُمَّ قَالَتِ اللَّهُمَّ إِنِّي أُشْهِدُكَ فَاشْهَدُوا يَا مَنْ حَضَرَنِي أَنَّهُمَا قَدْ آذَيَانِي فِي حَيَاتِي وَ عِنْدَ مَوْتِي وَ اللَّهِ لَا أُكَلِّمُكُمَا مِنْ رَأْسِي كَلِمَةً حَتَّى أَلْقَى رَبِّي فَأَشْكُوَكُمَا إِلَيْهِ بِمَا صَنَعْتُمَا بِهِ وَ بِي وَ ارْتَكَبْتُمَا مِنِّي

She[asws] said: ‘The Praise is for Allah[azwj]!’ Then she[asws] said: ‘O Allah[azwj]! I[asws] Keep You[azwj] as Witness, and be my[asws] witnesses O ones who are present with me[asws]! They have both hurt me[asws] during my[asws] lifetime and during my[asws] death. By Allah[azwj]! I[asws] will not speak to them a word from my[asws] head until I[asws] meet my[asws] Lord[azwj] and I[asws] complain to Him[azwj] about them with what they have done with him[asws] and me[asws], and perpetrated to me[asws]!’

فَدَعَا أَبُو بَكْرٍ بِالْوَيْلِ وَ الثُّبُورِ وَ قَالَ لَيْتَ أُمِّي لَمْ تَلِدْنِي فَقَالَ عُمَرُ عَجَباً لِلنَّاسِ كَيْفَ وَلَّوْكَ أُمُورَهُمْ وَ أَنْتَ شَيْخٌ قَدْ خَرِفْتَ تَجْزَعُ لِغَضَبِ امْرَأَةٍ وَ تَفْرَحُ بِرِضَاهَا وَ مَا لِمَنْ أَغْضَبَ امْرَأَةً وَ قَامَا وَ خَرَجَا

Abu Bakr called for the doom and the ruination (upon himself) and said, ‘If only my mother had not given birth to me!’ Umar said, ‘It is surprising of the people how they have made you in charge of their affairs, and you are an old man having become senile. You are panicking at the anger of a woman and being happy with her[asws] pleasure? And what can happen to one (from) a woman’s anger?’ And they got up and went out.

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قَالَ فَلَمَّا نُعِيَ إِلَى فَاطِمَةَ ع نَفْسُهَا أَرْسَلَتْ إِلَى أُمِّ أَيْمَنَ وَ كَانَتْ أَوْثَقَ نِسَائِهَا عِنْدَهَا وَ فِي نَفْسِهَا فَقَالَتْ يَا أُمَّ أَيْمَنَ إِنَّ نَفْسِي نُعِيَتْ إِلَيَّ فَادْعِي لِي عَلِيّاً فَدَعَتْهُ لَهَا

He (the narrator) said, 'When the news of her[asws] own (impending) death was given to (Syeda) Fatima[asws], she[asws] sent for Umm Ayman, and she used to be the most trustworthy of her[asws] womenfolk in her[asws] presence and within herself[asws]. She[asws] said: 'O Umm Ayman! My[asws] soul has given the news of my[asws] death to me[asws], so call Ali[asws] for me[asws]. She called him[asws] to her[asws].

فَلَمَّا دَخَلَ عَلَيْهَا قَالَتْ لَهُ يَا ابْنَ الْعَمِّ أُرِيدُ أَنْ أُوصِيَكَ بِأَشْيَاءَ فَاحْفَظْهَا عَلَيَّ فَقَالَ لَهَا قُولِي مَا أَحْبَبْتِ

When he[asws] entered to see her[asws], she[asws] said to him[asws]: 'O son[asws] of uncle[as]! I[asws] want to bequeath to you[asws] with certain things, so preserve these unto me[asws]'. He[asws] said to her[asws]: 'Say whatever you[asws] like'.

قَالَتْ لَهُ تَزَوَّجْ فُلَانَةَ تَكُونُ مُرَبِّيَةً لِوُلْدِي مِنْ بَعْدِي مِثْلِي وَ اعْمَلْ نَعْشاً رَأَيْتُ الْمَلَائِكَةَ قَدْ صَوَّرَتْهُ لِي

She[asws] said to him[asws]: 'You[asws] should get married to so and so (Umama daughter of Zainab[as]), she will become a governess for my[asws] children from after me[asws], just like me[asws]. And make a casket. I[asws] saw the Angels having imaged it for me[asws]'.

فَقَالَ لَهَا عَلِيٌّ أَرِينِي كَيْفَ صُورَتُهُ فَأَرَتْهُ ذَلِكَ كَمَا وَصَفَتْ لَهُ وَ كَمَا أَمَرَتْ بِهِ ثُمَّ قَالَتْ فَإِذَا أَنَا قَضَيْتُ نَحْبِي فَأَخْرِجْنِي مِنْ سَاعَتِكَ أَيَّ سَاعَةٍ كَانَتْ مِنْ لَيْلٍ أَوْ نَهَارٍ وَ لَا يَحْضُرَنَّ مِنْ أَعْدَاءِ اللَّهِ وَ أَعْدَاءِ رَسُولِهِ لِلصَّلَاةِ عَلَيَّ

Ali[asws] said to her[asws]: 'Show me[asws] how its image it'. She[asws] showed him[asws] that to him[asws] like what had been described and like what she[asws] had been instructed with. Then she[asws] said: 'When I[asws] have fulfilled my[asws] vow (passed away), then bring me[asws] out in your[asws], whichever time it may be, from the day or night, and do not let the enemies of Allah[azwj] and enemies of His[azwj] Rasool[saww] attend the Salat upon me[asws]'.

قَالَ عَلِيٌّ ع أَفْعَلُ فَلَمَّا قَضَتْ نَحْبَهَا صَلَّى اللَّهُ عَلَيْهَا وَ هُمْ فِي ذَلِكَ فِي جَوْفِ اللَّيْلِ أَخَذَ عَلِيٌّ ع فِي جَهَازِهَا مِنْ سَاعَتِهِ كَمَا أَوْصَتْهُ فَلَمَّا فَرَغَ مِنْ جَهَازِهَا أَخْرَجَ عَلِيٌّ الْجِنَازَةَ وَ أَشْعَلَ النَّارَ فِي جَرِيدِ النَّخْلِ وَ مَشَى مَعَ الْجِنَازَةِ بِالنَّارِ حَتَّى صَلَّى عَلَيْهَا وَ دَفَنَهَا لَيْلًا

Ali[asws] said: 'I[asws] shall do so'. When she[asws] fulfilled her[asws] term, may Allah[azwj] Sent Salawaat upon her[asws], and they, during that, were in the middle of the night. Ali[asws] took in her[asws] preparation from his[asws] time like what she[asws] had bequeathed. When he[asws] was free from her[asws] preparation, Ali[asws] brought out the bier, and ignited the fire in a branch of the palm tree and walked with the funeral with the fire until he[asws] had prayed upon her[asws] and buried her[asws] at night.

فَلَمَّا أَصْبَحَ أَبُو بَكْرٍ وَ عُمَرُ عَادَا عَائِدَيْنِ لِفَاطِمَةَ فَلَقِيَا رَجُلًا مِنْ قُرَيْشٍ فَقَالا لَهُ مِنْ أَيْنَ أَقْبَلْتَ قَالَ عَزَّيْتُ عَلِيّاً بِفَاطِمَةَ قَالا وَ قَدْ مَاتَتْ قَالَ نَعَمْ وَ دُفِنَتْ فِي جَوْفِ اللَّيْلِ

When Abu Bakr and Umar woke up in the morning, they came as two consolers to Fatima[asws]. They met a man from Qureysh (Al-Miqdad[ra]). They said to him, 'Where are you coming from?'

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He said, ‘From consoling Ali[asws] about Fatima[asws]’. They said, ‘And she[asws] had died?’ He said, ‘Yes, and buried in the middle of the night’.

فَجَزِعَا جَزَعاً شَدِيداً ثُمَّ أَقْبَلَا إِلَى عَلِيٍّ ع فَلَقِيَاهُ فَقَالا لَهُ وَ اللَّهِ مَا تَرَكْتَ شَيْئاً مِنْ غَوَائِلِنَا وَ مَسَاءَتِنَا وَ مَا هَذَا إِلَّا مِنْ شَيْءٍ فِي صَدْرِكَ عَلَيْنَا هَلْ هَذَا إِلَّا كَمَا غَسَّلْتَ رَسُولَ اللَّهِ ص دُونَنَا وَ لَمْ تُدْخِلْنَا مَعَكَ وَ كَمَا عَلَّمْتَ ابْنَكَ أَنْ يَصِيحَ بِأَبِي بَكْرٍ أَنِ انْزِلْ عَنْ مِنْبَرِ أَبِي

They were alarmed with severe alarm. Then they came to Ali[asws] and met him[asws]. They said to him[asws], ‘By Allah[azwj]! You[asws] have not left anything from ruining us and making us miserable, and this is not except something in your[asws] chest against us. Is this except like what you[asws] washed Rasool-Allah[saww] besides us, and did not include us with you[asws], and like what you[asws] taught your[asws] son[asws] (Al-Hassan[asws]) to shout at Abu Bakr: ‘Descend from the pulpit of my[asws] father[asws]!’?’

فَقَالَ لَهُمَا عَلِيٌّ ع أَ تُصَدِّقَانِّي إِنْ حَلَفْتُ لَكُمَا قَالا نَعَمْ فَحَلَفَ فَأَدْخَلَهُمَا عَلَى الْمَسْجِدِ قَالَ إِنَّ رَسُولَ اللَّهِ ص لَقَدْ أَوْصَانِي وَ قَدْ تَقَدَّمَ إِلَيَّ أَنَّهُ لَا يَطَّلِعُ عَلَى عَوْرَتِهِ أَحَدٌ إِلَّا ابْنُ عَمِّهِ فَكُنْتُ أُغَسِّلُهُ وَ الْمَلَائِكَةُ تُقَلِّبُهُ وَ الْفَضْلُ بْنُ الْعَبَّاسِ يُنَاوِلُنِي الْمَاءَ وَ هُوَ مَرْبُوطُ الْعَيْنَيْنِ بِالْخِرْقَةِ

Ali[asws] said to them: ‘Will you ratify me[asws] if I[asws] were to swear to you?’ They said, ‘Yes’. He[asws] swore an oath and entered them to the Masjid. He[asws] said: ‘Rasool-Allah[saww] had bequeathed me[saww] and had pacted to me[asws] that no one should notice his[saww] nakedness except the son[asws] of his[saww] uncle[as]. Thus, I[asws] washed him[asws] and the Angels were turning him[asws], and Al-Fazl Bin Al-Abbas was giving me[asws] the water, and he[asws] was blindfolded of the eyes with a cloth.

وَ لَقَدْ أَرَدْتُ أَنْ أَنْزِعَ الْقَمِيصَ فَصَاحَ بِي صَائِحٌ مِنَ الْبَيْتِ سَمِعْتُ الصَّوْتَ وَ لَمْ أَرَ الصُّورَةَ لَا تَنْزِعْ قَمِيصَ رَسُولِ اللَّهِ ص وَ لَقَدْ سَمِعْتُ الصَّوْتَ يُكَرِّرُهُ عَلَيَّ فَأَدْخَلْتُ يَدِي مِنْ بَيْنِ الْقَمِيصِ فَغَسَّلْتُهُ ثُمَّ قُدِّمَ إِلَيَّ الْكَفَنُ فَكَفَّنْتُهُ ثُمَّ نَزَعْتُ الْقَمِيصَ بَعْدَ مَا كَفَّنْتُهُ

And I[asws] had wanted to remove the shirt, but a shouter from the house shouted at me[asws]. I[asws] heard the voice and did not see the face, ‘Do not remove the shirt of Rasool-Allah[saww]!’ And I[asws] heard the voice reiterating upon me[asws]. I[asws] inserted my[asws] hand between the shirt and washed him[saww]. Then he forwarded the shroud to me[asws], so I[asws] enshrouded him. Then I[asws] removed the shirt after having enshrouded him[saww].

وَ أَمَّا الْحَسَنُ ابْنِي فَقَدْ تَعْلَمَانِ وَ يَعْلَمُ أَهْلُ الْمَدِينَةِ أَنَّهُ كَانَ يَتَخَطَّى الصُّفُوفَ حَتَّى يَأْتِيَ النَّبِيَّ ص وَ هُوَ سَاجِدٌ فَيَرْكَبَ ظَهْرَهُ فَيَقُومُ النَّبِيُّ ص وَ يَدُهُ عَلَى ظَهْرِ الْحَسَنِ وَ الْأُخْرَى عَلَى رُكْبَتِهِ حَتَّى يُتِمَّ الصَّلَاةَ قَالا نَعَمْ قَدْ عَلِمْنَا ذَلِكَ

And as for my[asws] son[asws] Al-Hassan[asws], both of you know and so do the people of Al Medina, he[asws] used to cut across the rows until he[asws] would come to the Prophet[saww] while he[saww] was performing Sajdah, and he[asws] would ride upon his[saww] back. The Prophet[saww] would stand and his[saww] hand would be upon the back of Al-Hassan[asws], and the other would be upon his[asws] knees (for support) until he[saww] completed the Salat’. They said, ‘Yes, we know that’.

ثُمَّ قَالَ تَعْلَمَانِ وَ يَعْلَمُ أَهْلُ الْمَدِينَةِ أَنَّ الْحَسَنَ كَانَ يَسْعَى إِلَى النَّبِيِّ ص وَ يَرْكَبُ عَلَى رَقَبَتِهِ وَ يُدْلِي الْحَسَنُ رِجْلَيْهِ عَلَى صَدْرِ النَّبِيِّ ص حَتَّى يُرَى بَرِيقُ خَلْخَالَيْهِ مِنْ أَقْصَى الْمَسْجِدِ وَ النَّبِيُّ ص يَخْطُبُ وَ لَا يَزَالُ عَلَى رَقَبَتِهِ حَتَّى يَفْرُغَ النَّبِيُّ ص مِنْ خُطْبَتِهِ وَ الْحَسَنُ عَلَى رَقَبَتِهِ

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Then he[asws] said: 'You both know that so do the people of Al-Medina that Al-Hassan[asws] used to sprint to the Prophet[saww] and ride upon his[saww] neck, and Al-Hassan[asws] would enter his[asws] legs upon the chest of the Prophet[saww] until the glitter of his[asws] anklets would be seen from the corner of the Masjid, and the Prophet[saww] was addressing and he[asws] did not cease to be upon his[saww] neck until the Prophet[saww] was free from his[saww] sermon, and Al-Hassan[asws] was still upon his[saww] neck.

فَلَمَّا رَأَى الصَّبِيُّ عَلَى مِنْبَرِ أَبِيهِ غَيْرَهُ شَقَّ عَلَيْهِ ذَلِكَ وَ اللَّهِ مَا أَمَرْتُهُ بِذَلِكَ وَ لَا فَعَلَهُ عَنْ أَمْرِي

So, when the child saw someone else upon the pulpit of his[asws] father[asws], that was grievous upon him. By Allah[azwj]! I[asws] did not instruct him[asws] with that, nor did he[asws] do it from my[asws] order.

وَ أَمَّا فَاطِمَةُ فَهِيَ الْمَرْأَةُ الَّتِي اسْتَأْذَنْتُ لَكُمَا عَلَيْهَا فَقَدْ رَأَيْتُمَا مَا كَانَ مِنْ كَلَامِهَا لَكُمَا وَ اللَّهِ لَقَدْ أَوْصَتْنِي أَنْ لَا تَحْضُرَا جِنَازَتَهَا وَ لَا الصَّلَاةَ عَلَيْهَا وَ مَا كُنْتُ الَّذِي أُخَالِفُ أَمْرَهَا وَ وَصِيَّتَهَا إِلَيَّ فِيكُمَا

And as for (Syeda) Fatima[asws], she[asws] which I[asws] had got the permission for both of you to see her[asws], and you have seen what happened from her[asws] speech to you. By Allah[azwj]! She[asws] had bequeathed me[asws] not to let you attend her[asws] funeral nor the Salat upon her[asws], and I[asws] was never going to oppose her[asws] instructions and her[asws] bequest to me[asws] regarding you two'.

فَقَالَ عُمَرُ دَعْ عَنْكَ هَذِهِ الْهُمْهَمَةَ أَنَا أَمْضِي إِلَى الْمَقَابِرِ فَأَنْبُشُهَا حَتَّى أُصَلِّيَ عَلَيْهَا

Umar said, Leave this distraction from you[asws]! I am going to the graveyard and will exhume her[asws] until I pray Salat upon her[asws]'.

فَقَالَ لَهُ عَلِيٌّ ع وَ اللَّهِ لَوْ ذَهَبْتَ تَرُومُ مِنْ ذَلِكَ شَيْئاً وَ عَلِمْتُ أَنَّكَ لَا تَصِلُ إِلَى ذَلِكَ حَتَّى يَنْدُرَ عَنْكَ الَّذِي فِيهِ عَيْنَاكَ فَإِنِّي كُنْتُ لَا أُعَامِلُكَ إِلَّا بِالسَّيْفِ قَبْلَ أَنْ تَصِلَ إِلَى شَيْءٍ مِنْ ذَلِكَ

Ali[asws] said to him: 'By Allah[azwj]! If you were to do anything from that, you will not arrive to that until that in which are your eyes would fall off away from you. So, I[asws] will not be dealing with you except by the sword before you reach to anything from that'.

فَوَقَعَ بَيْنَ عَلِيٍّ ع وَ عُمَرَ كَلَامٌ حَتَّى تَلَاحَيَا وَ اسْتَبْسَلَ وَ اجْتَمَعَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ فَقَالُوا وَ اللَّهِ مَا نَرْضَى بِهَذَا أَنْ يُقَالَ فِي ابْنِ عَمِّ رَسُولِ اللَّهِ وَ أَخِيهِ وَ وَصِيِّهِ وَ كَادَتْ أَنْ تَقَعَ فِتْنَةٌ فَتَفَرَّقَا.

(Heated) talk occurred between Ali[asws] and Umar until they confronted and wanted to kill each other. And the Emigrants and the Helpers gathered and said, 'By Allah[azwj]! We are not pleased with this that it would be said regarding the son[asws] the uncle[as] of Rasool-Allah[saww] and his[saww] brother[asws] and his[saww] successor[asws]'. And the Fitna (discord) almost occurred, and they were separated''.[435]

[435] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 31

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32- ع، علل الشرائع أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ ابْنِ عِيسَى عَنِ الْبَزَنْطِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنِ الْمُفَضَّلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ مَنْ غَسَّلَ فَاطِمَةَ قَالَ ذَاكَ أَمِيرُ الْمُؤْمِنِينَ ع

(The book) 'Illal Al Sharaie' – 'My father, from Ahmad Bin Idrees, from Ibn Isa, from Al Bazanty, from Abdul Rahman Bin Salim, from Al Mufazzal who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]! Who washed (Syeda) Fatima[asws]?' He[asws] said: 'That was Amir Al-Momineen[asws]'.

قَالَ فَكَأَنِّي اسْتَعْظَمْتُ ذَلِكَ مِنْ قَوْلِهِ فَقَالَ كَأَنَّكَ ضِقْتَ مِمَّا أَخْبَرْتُكَ بِهِ قُلْتُ قَدْ كَانَ ذَلِكَ جُعِلْتُ فِدَاكَ قَالَ لَا تَضِيقَنَّ فَإِنَّهَا صِدِّيقَةٌ لَا يُغَسِّلُهَا إِلَّا صِدِّيقٌ أَ مَا عَلِمْتَ أَنَّ مَرْيَمَ لَمْ يُغَسِّلْهَا إِلَّا عِيسَى ع.

He (the narrator) said, 'It is as if I was aggrieved from his[asws] words. He[asws] said: 'It is as if you[asws] are constrained from what I[asws] have informed you with'. I said, 'That has happened, may I be sacrificed for you[asws]!' He[asws] said: 'Do not be constrained, for she[asws] is a truthful (Siddiqa), no one can wash her[asws] except a truthful (Siddiq). Don't you know that Maryam[as], no one washed her[asws] except Isa[as]?''[436]

33- ب، قرب الإسناد ابْنُ طَرِيفٍ عَنِ ابْنِ عُلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ عَلِيّاً ع غَسَّلَ امْرَأَتَهُ فَاطِمَةَ ع بِنْتَ رَسُولِ اللَّهِ ص.

(The book) 'Qurb Al Asnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Ja'far[asws], from his[asws] father[asws]: 'Ali[asws] washed his[asws] wife Fatima[asws] daughter[asws] of Rasool-Allah[saww]''.[437]

34- ع، علل الشرائع عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنِ ابْنِ الْبَطَائِنِيِّ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع لِأَيِّ عِلَّةٍ دُفِنَتْ فَاطِمَةُ ع بِاللَّيْلِ وَ لَمْ تُدْفَنْ بِالنَّهَارِ قَالَ لِأَنَّهَا أَوْصَتْ أَنْ لَا يُصَلِّيَ عَلَيْهَا الرَّجُلَانِ الْأَعْرَابِيَّانِ.

(The book) 'Ilal Al Sharie' – Ali Bin Ahmad Bin Muhammad, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ibn Al Batainy from his father who said,

'I asked Abu Abdullah[asws], 'For which reason was (Syeda) Fatima[asws] buried at night and was not buried at daytime?' He[asws] said: 'Because she[asws] had bequeathed that two Bedouin (Al-Arabiyan) men (Abu Bakr and Umar) should not pray Salat upon her[asws]''.[438]

بيان الأعرابيان الكافران لقوله تعالى الْأَعْرابُ أَشَدُّ كُفْراً وَ نِفاقاً.

Explanation: - 'The two Bedouins, 'Al Arabiyan' are two Kafirs due to the Words of the Exalted: ***The Bedouins are more intense in Kufr and hypocrisy [9:97]***''.

[436] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 32
[437] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 33
[438] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 34

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35- ع، علل الشرائع لي، الأمالي للصدوق ابْنُ مُوسَى عَنِ ابْنِ زَكَرِيَّا الْقَطَّانِ عَنِ ابْنِ حَبِيبٍ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ وَ عَبْدِ اللَّهِ بْنِ الصَّلْتِ الْجُحْدَرِيِّ قَالا حَدَّثَنَا ابْنُ عَائِشَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْهَمْدَانِيِّ عَنْ أَبِيهِ قَالَ: لَمَّا دَفَنَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَاطِمَةَ ع قَامَ عَلَى شَفِيرِ الْقَبْرِ وَ ذَلِكَ فِي جَوْفِ اللَّيْلِ لِأَنَّهُ كَانَ دَفَنَهَا لَيْلًا ثُمَّ أَنْشَأَ يَقُولُ

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

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

'When Ali[asws] Bin Abu Talib[asws] had buried (Syeda) Fatima, he[asws] stood upon an edge of the grave, and that was in the middle of the night, because he[asws] had buried her[asws] at night. Then he[asws] prosed saying: 'For every unison of two friends, there is separation, and all that which is besides the death, is little, and my[asws] losses are one after one, evidencing upon that a friend is not permanent. You will be turning away from my[asws] mentioned and forget my[asws] love, and a friend would innovate for a friend after me[asws]''.[439]

36- كِتَابُ الدَّلَائِلِ لِلطَّبَرِيِّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْخَشَّابِ عَنْ زَكَرِيَّا بْنِ يَحْيَى عَنِ ابْنِ أَبِي زَائِدَةَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ ص مَا تَرَكَ إِلَّا الثَّقَلَيْنِ كِتَابَ اللَّهِ وَ عِتْرَتَهُ أَهْلَ بَيْتِهِ وَ كَانَ قَدْ أَسَرَّ إِلَى فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا أَنَّهَا لَاحِقَةٌ بِهِ أَوَّلُ أَهْلِ بَيْتِهِ لُحُوقاً

The book 'Al Dalail' of Al Tabari – From Ahmad Bin Muhammad Al Khashab, from Zakariya Bin Yahya, from Ibn Abu Zaida, from his father, from Muhammad Bin Al-Hassan, from Abu Baseer, from Abu Baseer,

'From Abu Abdullah[asws] having said: 'When Rasool-Allah[saww] passed away, he[saww] did not leave behind except for the two weighty things – the Book of Allah[azwj] and his[saww] family, People[asws] of his[asws] Household. And he[saww] had told a secret to (Syeda) Fatima[asws] that she[asws] would be the first of his[saww] family members to join with him[saww].

قَالَتْ بَيْنَا أَنِّي بَيْنَ النَّائِمَةِ وَ الْيَقْظَانَةِ بَعْدَ وَفَاةِ أَبِي بِأَيَّامٍ إِذْ رَأَيْتُ كَأَنَّ أَبِي قَدْ أَشْرَفَ عَلَيَّ فَلَمَّا رَأَيْتُهُ لَمْ أَمْلِكْ نَفْسِي أَنْ نَادَيْتُ يَا أَبَتَاهْ انْقَطَعَ عَنَّا خَبَرُ السَّمَاءِ

She[asws] said: 'While I[asws] was between the sleep and wakefulness after the expiry of my[asws] father[saww] with a few days, when I[asws] saw as if my[asws] father[saww] was overlooking upon me[asws]. When I[asws] saw him[saww], I[asws] could not control myself[asws]. I[asws] called out: 'O father[saww]! The news of the sky are cut off from us[asws]!'

فَبَيْنَا أَنَا كَذَلِكَ إِذْ أَتَتْنِي الْمَلَائِكَةُ صُفُوفاً يَقْدُمُهَا مَلَكَانِ حَتَّى أَخَذَانِي فَصَعِدَا بِي إِلَى السَّمَاءِ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِقُصُورٍ مُشَيَّدَةٍ وَ بَسَاتِينَ وَ أَنْهَارٍ تَطَّرِدُ وَ قَصْرٍ بَعْدَ قَصْرٍ وَ بُسْتَانٍ بَعْدَ بُسْتَانٍ وَ إِذَا قَدِ اطَّلَعَ عَلَيَّ مِنْ تِلْكَ الْقُصُورِ جَوَارٍ كَأَنَّهُنَّ اللُّعَبُ فَهُنَّ يَتَبَاشَرْنَ وَ يَضْحَكْنَ إِلَيَّ وَ يَقُلْنَ مَرْحَباً بِمَنْ خُلِقَتِ الْجَنَّةُ وَ خُلِقْنَا مِنْ أَجْلِ أَبِيهَا

[439] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 35

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While I[asws] was like that when the Angels came to me[asws] in rows, led by two Angels until they grabbed me[asws] and ascended with me[asws] to the sky. I[asws] raised my[asws] head, and there I[asws] was with constructed castles, and orchards, and rivers flowing down, and castle after castle, and orchard after orchard, and girls emerged to me[asws] from those castles as if they were toys. They were smiling and laughing to me[asws] and saying, 'Welcome to the one the Paradise is Created for, and we are Created for the reason of her[asws] father[saww]!'

فَلَمْ تَزَلِ الْمَلَائِكَةُ تَصْعَدُ بِي حَتَّى أَدْخَلُونِي إِلَى دَارٍ فِيهَا قُصُورٌ فِي كُلِّ قَصْرٍ مِنَ الْبُيُوتِ مَا لَا عَيْنٌ رَأَتْ وَ فِيهَا مِنَ السُّنْدُسِ وَ الْإِسْتَبْرَقِ عَلَى أَسِرَّةٍ وَ عَلَيْهَا أَلْحَافٌ مِنْ أَلْوَانِ الْحَرِيرِ وَ الدِّيبَاجِ وَ آنِيَةِ الذَّهَبِ وَ الْفِضَّةِ وَ فِيهَا مَوَائِدُ عَلَيْهَا مِنْ أَلْوَانِ الطَّعَامِ وَ فِي تِلْكَ الْجِنَانِ نَهَرٌ مُطَّرِدٌ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَ أَطْيَبُ رَائِحَةً مِنَ الْمِسْكِ الْأَذْفَرِ

The Angels did not cease to ascend with me[asws] until then entered me[asws] into a house wherein were castles. In each castle from the houses was what no eye had seen, and therein were silk and brocade thrones, and upon these were spreads of a variety of silk and brocade, and utensils of gold and silver, and in these were tables upon which were a variety of foods. And in those gardens was a river flowing, intensely whiter than the milk, and more aromatic than the yellow musk.

فَقُلْتُ لِمَنْ هَذِهِ الدَّارُ وَ مَا هَذَا النَّهَرُ فَقَالُوا هَذِهِ الدَّارُ الْفِرْدَوْسُ الْأَعْلَى الَّذِي لَيْسَ بَعْدَهُ جَنَّةٌ وَ هِيَ دَارُ أَبِيكِ وَ مَنْ مَعَهُ مِنَ النَّبِيِّينَ وَ مَنْ أَحَبَّ اللَّهَ قُلْتُ فَمَا هَذَا النَّهَرُ قَالُوا هَذَا الْكَوْثَرُ الَّذِي وَعَدَهُ أَنْ يُعْطِيَهُ إِيَّاهُ

I[asws] said: 'For who is this house and what is this river?' They said, 'This is the house, 'The lofty Al-Firdows' which, there isn't any garden after it, and it is a house of your[asws] father[saww] and the ones from the Prophets[as] with him[saww], and the ones Allah[azwj] Loves'. I[asws] said: 'So what is this river?' They said, 'This is Al-Kawser which Allah[azwj] had Promised him[saww] that He[azwj] would be Giving it to him[saww]'.

فَقُلْتُ فَأَيْنَ أَبِي قَالُوا السَّاعَةَ يَدْخُلُ عَلَيْكِ فَبَيْنَا أَنَا كَذَلِكَ إِذْ بَرَزَتْ لِي قُصُورٌ هِيَ أَشَدُّ بَيَاضاً وَ أَنْوَرُ مِنْ تِلْكَ وَ فَرْشٌ هِيَ أَحْسَنُ مِنْ تِلْكَ الْفُرُشِ وَ إِذَا بِفُرُشٍ مُرْتَفِعَةٍ عَلَى أَسِرَّةٍ وَ إِذَا أَبِي ص جَالِسٌ عَلَى تِلْكَ الْفُرُشِ وَ مَعَهُ جَمَاعَةٌ

I[asws] said: 'So where is my[asws] father[saww]?' They said, 'He[saww] shall enter to see you[asws] in a moment'. While I[asws] was like that, a castle appeared to me[asws] which was intensely white and more radiant than that, and a ground more beautiful than that ground, and there I[asws] was with a ground elevated upon the thrones, and my[asws] father[saww] was seated upon that chair, and with him[saww] was a group.

فَلَمَّا رَآنِي أَخَذَنِي فَضَمَّنِي وَ قَبَّلَ مَا بَيْنَ عَيْنَيَّ وَ قَالَ مَرْحَباً بِابْنَتِي وَ أَخَذَنِي وَ أَقْعَدَنِي فِي حَجْرِهِ ثُمَّ قَالَ لِي يَا حَبِيبَتِي أَ مَا تَرَيْنَ مَا أَعَدَّ اللَّهُ لَكِ وَ مَا تَقْدَمِينَ عَلَيْهِ

When he[saww] saw me[asws], he[saww] held me[asws] and hugged me[asws] and kissed what is between my[asws] eyes and said: 'Welcome to my[saww] daughter[asws]!' And he[saww] held me[asws] and seated me[asws] in his[saww] place, then said to me[asws]: 'O my[saww] beloved! Are you[asws] not seeing what Allah[azwj] has Prepared for you[asws] and what you[asws] are headed to?'

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فَأَرَانِي قُصُوراً مُشْرِقَاتٍ فِيهَا أَلْوَانُ الطَّرَائِفِ وَ الْحُلِيِّ وَ الْحُلَلِ وَ قَالَ هَذِهِ مَسْكَنُكِ وَ مَسْكَنُ زَوْجِكِ وَ وَلَدَيْكِ وَ مَنْ أَحَبَّكِ وَ أَحَبَّهُمَا فَطِيبِي نَفْساً فَإِنَّكِ قَادِمَةٌ عَلَيَّ إِلَى أَيَّامٍ

He[saww] showed me[asws] shining castles where were a variety of gifts, and ornaments, and garments, and said: 'This is your[asws] dwelling and dwelling of your[asws] husband, and your[asws] children, and the ones loving you[asws] and love them[asws] both. So, feel good yourself[asws] for you[asws] will be arriving to me[saww] in a few days'.

قَالَتْ فَطَارَ قَلْبِي وَ اشْتَدَّ شَوْقِي وَ انْتَبَهْتُ مِنْ رَقْدَتِي مَرْعُوبَةً

She[asws] said: 'My[asws] heart flew (high) and my[asws] yearning intensified, and I[asws] woke up from my[asws] slumber awed'.

قَالَ أَبُو عَبْدِ اللَّهِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَلَمَّا انْتَبَهَتْ مِنْ مَرْقَدِهَا صَاحَتْ بِي فَأَتَيْتُهَا فَقُلْتُ لَهَا مَا تَشْتَكِينَ فَخَبَّرَتْنِي بِخَبَرِ الرُّؤْيَا

Abu Abdullah[asws] said: 'Amir Al-Momineen[asws] said: 'When she[asws] woke up from her[asws] slumber, she[asws] shouted for me[asws]. I[asws] came to her[asws]. I[asws] said to her[asws]: 'What is your[asws] complaint?' She[asws] informed me[asws] with the news of the dream.

ثُمَّ أَخَذَتْ عَلَيَّ عَهْدَ اللَّهِ وَ رَسُولِهِ أَنَّهَا إِذَا تَوَفَّتْ لَا أُعْلِمُ أَحَداً إِلَّا أُمَّ سَلَمَةَ زَوْجَ رَسُولِ اللَّهِ ص وَ أُمَّ أَيْمَنَ وَ فِضَّةَ وَ مِنَ الرِّجَالِ ابْنَيْهَا وَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَ سَلْمَانَ الْفَارِسِيَّ وَ عَمَّارَ بْنَ يَاسِرٍ وَ الْمِقْدَادَ وَ أبو [أَبَا] ذَرٍّ وَ حُذَيْفَةَ

Then she[asws] took a pact of Allah[azwj] and His[azwj] Rasool[saww] upon me[asws] that when she[asws] passes away, I[asws] should not let anyone know except Umm Salama[ra], wife of Rasool-Allah[saww], and Umm Ayman, and Fizza[ra]; and from the men, her[asws] two sons[asws], and Abdullah Bin Abbas, and Salman Al-Farsi[ra], and Ammar Bin Yasser[ra], and Al-Miqdad[ra], and Abu Zarr[ra], Huzeyfa.

وَ قَالَتْ إِنِّي أَحْلَلْتُكَ مِنْ أَنْ تَرَانِي بَعْدَ مَوْتِي فَكُنْ مَعَ النِّسْوَةِ فِيمَنْ يُغَسِّلُنِي وَ لَا تَدْفِنِّي إِلَّا لَيْلًا وَ لَا تُعْلِمْ أَحَداً قَبْرِي

And she[asws] said: 'I[asws] allow you[asws] to see me[asws] after my[asws] death, so be with the women, among the ones washing me[asws], and do not bury me[asws] except at night, and do not let anyone know of my[asws] grave'.

فَلَمَّا كَانَتِ اللَّيْلَةُ الَّتِي أَرَادَ اللَّهُ أَنْ يُكْرِمَهَا وَ يَقْبِضَهَا إِلَيْهِ أَقْبَلَتْ تَقُولُ وَ عَلَيْكُمُ السَّلَامُ وَ هِيَ تَقُولُ لِي يَا ابْنَ عَمِّ قَدْ أَتَانِي جَبْرَئِيلُ مُسَلِّماً وَ قَالَ لِي السَّلَامُ يَقْرَأُ عَلَيْكِ السَّلَامَ يَا حَبِيبَةَ حَبِيبِ اللَّهِ وَ ثَمَرَةَ فُؤَادِهِ الْيَوْمَ تَلْحَقِينَ بِالرَّفِيعِ الْأَعْلَى وَ جَنَّةِ الْمَأْوَى ثُمَّ انْصَرَفَ عَنِّي

When it was the night which Allah[azwj] Wanted to Honour her[asws] and Call her[asws] back to Him[azwj], she[asws] came saying: 'And upon you all be the greetings!' And she[asws] said to me[asws]: 'O son[asws] of uncle[as]! Jibraeel[as] had come to me[asws] submissively and said to me[asws]: 'The Salaam (Grantor of peace) Conveys the greetings to you[asws], O beloved of the Beloved of Allah[azwj], and fruit of his[saww] heart! Today you[asws] shall be joining with the top loftiness and the garden of shelter!' Then he[as] left from me[asws]'.

ثُمَّ سَمِعْنَاهَا ثَانِيَةً تَقُولُ وَ عَلَيْكُمُ السَّلَامُ فَقَالَتْ يَا ابْنَ عَمِّ هَذَا وَ اللَّهِ مِيكَائِيلُ وَ قَالَ لِي كَقَوْلِ صَاحِبِهِ

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Then we heard her[asws] saying: 'And upon you be the greetings'. She[asws] said: 'O son[asws] of uncle[as]! By Allah[azwj], this is Mikaeel[as], and he[as] said to me[asws] like the words of his[as] companion'.

ثُمَّ تَقُولُ وَ عَلَيْكُمُ السَّلَامُ وَ رَأَيْنَاهَا قَدْ فَتَحَتْ عَيْنَيْهَا فَتْحاً شَدِيداً ثُمَّ قَالَتْ يَا ابْنَ عَمِّ هَذَا وَ اللَّهِ الْحَقُّ وَ هَذَا عِزْرَائِيلُ قَدْ نَشَرَ جَنَاحَهُ بِالْمَشْرِقِ وَ الْمَغْرِبِ وَ قَدْ وَصَفَهُ لِي أَبِي وَ هَذِهِ صِفَتُهُ

Then she[asws] said: 'And upon you be the greeting!' And we saw her[asws] to have opened her[asws] eyes with intense opening. Then she[asws] said: 'O son[asws] of uncle[as]! By Allah[azwj], this is the truth! And this is Izraeel[as] having spread his[as] wings in the east and the west, and my[asws] father[saww] had described him[as] to me[asws], and this is his[as] description'.

فَسَمِعْنَاهَا تَقُولُ وَ عَلَيْكَ السَّلَامُ يَا قَابِضَ الْأَرْوَاحِ عَجِّلْ بِي وَ لَا تُعَذِّبْنِي

We heard her[asws] saying: 'And upon you be the greetings, O capturer of the souls! Be quick with me[asws] and do not torment me[asws]!'

ثُمَّ سَمِعْنَاهَا تَقُولُ إِلَيْكَ رَبِّي لَا إِلَى النَّارِ ثُمَّ غَمَّضَتْ عَيْنَيْهَا وَ مَدَّتْ يَدَيْهَا وَ رِجْلَيْهَا كَأَنَّهَا لَمْ تَكُنْ حَيَّةً قَطُّ.

Then we heard her[asws] saying: 'To You[azwj] my[asws] Lord[azwj], not to the Fire!' Then she[asws] closed her[asws] eyes and extended her[asws] hands and her[asws] legs, and it was as if she[asws] was not alive at all!''[440]

37- الْمُكَتِّبُ عَنِ الْعَلَوِيِّ عَنِ الْفَزَارِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الزَّيَّاتِ عَنْ سُلَيْمَانَ بْنِ حَفْصٍ الْمَرْوَزِيِّ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عَنْ عِلَّةِ دَفْنِهِ لِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص لَيْلًا فَقَالَ إِنَّهَا كَانَتْ سَاخِطَةً عَلَى قَوْمٍ كَرِهَتْ حُضُورَهُمْ جِنَازَتَهَا وَ حَرَامٌ عَلَى مَنْ يَتَوَلَّاهُمْ أَنْ يُصَلِّيَ عَلَى أَحَدٍ مِنْ وُلْدِهَا.

Al Mukattib, from Al Alawy, from Al Fazary, from Muhammad Bin Al-Husayn Al Zayyat, from Suleyman Bin Hafs Al Marouzy, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] was asked about the reason of his[asws] burying Fatima[asws] daughter[asws] of Rasool-Allah[saww] at night. He[asws] said: 'She[asws] was angry upon a group she[asws] had dislike their attending her[asws] funeral, and she[asws] prohibited upon the ones who befriend them that they should pray upon any one of her[asws] children''.[441]

38- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْمَنْصُورِيِّ عَنْ سَلْمَانَ بْنِ سَهْلٍ عَنْ عِيسَى بْنِ إِسْحَاقَ الْقُرَشِيِّ عَنْ حَمْدَانَ بْنِ عَلِيٍّ الْخَفَّافِ عَنِ ابْنِ حُمَيْدٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ عَنْ أَبِيهِ ع عَنْ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ عَنْ أَبِيهِ قَالَ: لَمَّا مَرِضَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص مَرْضَتَهَا الَّتِي تُوُفِّيَتْ فِيهَا وَ ثَقُلَتْ- جَاءَهَا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ عَائِداً فَقِيلَ لَهُ إِنَّهَا ثَقِيلَةٌ وَ لَيْسَ يَدْخُلُ عَلَيْهَا أَحَدٌ

(The book) 'Al Amaali' of the sheykh Al Tusi, from Muhammad Bin Ahmad Al Mansoury, from Salman Bin Sahl, from Isa Bin Is'haq Al Qurshy, from Hamdan Bin Ali Al Khaffaf, from Ibn Humeyd, from Al Sumali,

[440] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 36
[441] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 37

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‘From Abu Ja’far Al-Baqir[asws], from his[asws] father[asws], from Muhammad Bin Amar Bin Yasser, from his father[ra] having said, ‘When (Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] fell ill of her[asws] illness in which she[asws] passed away and was heavy (bed-ridden), Al-Abbas son of Abdul Muttalib[asws] came consoling to her[asws]. It was said to him, ‘She[asws] is bed-ridden, and no one should enter to see her[asws]’.

فَانْصَرَفَ إِلَى دَارِهِ وَ أَرْسَلَ إِلَى عَلِيٍّ ع فَقَالَ لِرَسُولِهِ قُلْ لَهُ يَا ابْنَ أَخِ عَمُّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ لِلَّهِ قَدْ فَجَأَنِي مِنَ الْغَمِّ بِشَكَاةِ حَبِيبَةِ رَسُولِ اللَّهِ ص وَ قُرَّةِ عَيْنَيْهِ وَ عَيْنَيَّ فَاطِمَةَ مَا هَدَّنِي وَ إِنِّي لَأَظُنُّهَا أَوَّلَنَا لُحُوقاً بِرَسُولِ اللَّهِ ص يَخْتَارُ لَهَا وَ يَحْبُوهَا وَ يُزْلِفُهَا لِرَبِّهِ

He left to go to his house and sent a message to Ali[asws]. He said to his messenger, ‘Say to him[asws], ‘O son[asws] of brother[as]! Your[asws] uncle sends you[asws] the greetings and says to you[asws], ‘By Allah[azwj]! There has come to me such sorrow due to the (health) complaint of the beloved of Rasool-Allah[saww], and delight of his[saww] eyes and my eyes, (Syeda) Fatima[asws], what does not calm me, and I think she[asws] would be our first one to join with Rasool-Allah[saww]. He[saww] would choose her[asws], and love her[asws] and adorn her[asws] for his[saww] Lord[azwj].

فَإِنْ كَانَ مِنْ أَمْرِهَا مَا لَا بُدَّ مِنْهُ فَاجْمَعْ أَنَا لَكَ الْفِدَاءُ الْمُهَاجِرِينَ وَ الْأَنْصَارَ حَتَّى يُصِيبُوا الْأَجْرَ فِي حُضُورِهَا وَ الصَّلَاةَ عَلَيْهَا وَ فِي ذَلِكَ جَمَالٌ لِلدِّينِ

So it would be from her[asws] matter what there is no escape from it (death), then I shall gather for you[asws] great ones of the Emigrants and the Helpers until they attain the Rewards of being in her[asws] presence (at her[asws] funeral) and praying the Salat upon her[asws], and in that would be the beauty for the religion’’.

فَقَالَ عَلِيٌّ ع لِرَسُولِهِ وَ أَنَا حَاضِرٌ عِنْدَهُ أَبْلِغْ عَمِّيَ السَّلَامَ وَ قُلْ لَا عَدِمْتُ إِشْفَاقَكَ وَ تَحِيَّتَكَ وَ قَدْ عَرَفْتُ مَشُورَتَكَ وَ لِرَأْيِكَ فَضْلُهُ إِنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص لَمْ تَزَلْ مَظْلُومَةً مِنْ حَقِّهَا مَمْنُوعَةً وَ عَنْ مِيرَاثِهَا مَدْفُوعَةً لَمْ تُحْفَظْ فِيهَا وَصِيَّةُ رَسُولِ اللَّهِ ص وَ لَا رُعِيَ فِيهَا حَقُّهُ وَ لَا حَقُّ اللَّهِ عَزَّ وَ جَلَّ وَ كَفَى بِاللَّهِ حَاكِماً وَ مِنَ الظَّالِمِينَ مُنْتَقِماً

Ali[asws] said to his messenger, and I was in his[asws] presence, ‘Deliver to my[asws] uncle the greetings from me[asws] and said, ‘Your compassion and your welcome did not fail, and I[asws] have understood your consultation and there is a merit for your opinion. (Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] did not cease to be oppressed of her[asws] rights being presented, and pushed away from her[asws] inheritance, the bequest of Rasool-Allah[saww] was not preserved regarding her[asws], nor was his[saww] right regarding her[asws] was taken care of nor the Right of Allah[azwj] Mighty and Majestic, and Allah[azwj] Suffices as a Judge, and as an Avenger from the oppressors.

وَ أَنَا أَسْأَلُكَ يَا عَمِّ أَنْ تَسْمَحَ لِي بِتَرْكِ مَا أَشَرْتَ بِهِ فَإِنَّهَا وَصَّتْنِي بِسَتْرِ أَمْرِهَا

And I[asws] ask you, O uncle, to listen to me[asws] a bit what I[asws] am indicating with, for she[asws] has bequeathed to me[asws] with concealing her[asws] matter’’.

قَالَ فَلَمَّا أَتَى الْعَبَّاسَ رَسُولُهُ بِمَا قَالَ عَلِيٌّ ع قَالَ يَغْفِرُ اللَّهُ لِابْنِ أَخِي فَإِنَّهُ لَمَغْفُورٌ لَهُ إِنَّ رَأْيَ ابْنِ أَخِي لَا يُطْعَنُ فِيهِ إِنَّهُ لَمْ يُولَدْ لِعَبْدِ الْمُطَّلِبِ مَوْلُودٌ أَعْظَمُ بَرَكَةً مِنْ عَلِيٍّ إِلَّا النَّبِيُّ ص

He (the narrator) said, ‘When his messenger came to Al-Abbas with what Ali[asws] had said, he said, ‘May Allah[azwj] Forgive the son[asws] of my brother[as], for He[azwj] is already Forgiven. The view

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of the son[asws] of my brother[as], there is no discrediting in it. Surely, there has not been born any son for Abdul Muttalib[asws] of mightier Blessings than Ali[asws], except the Prophet[saww].

إِنَّ عَلِيّاً لَمْ يَزَلْ أَسْبَقَهُمْ إِلَى كُلِّ مَكْرُمَةٍ وَ أَعْلَمَهُمْ بِكُلِّ فَضِيلَةٍ وَ أَشْجَعَهُمْ فِي الْكَرِيهَةِ وَ أَشَدَّهُمْ جِهَاداً لِلْأَعْدَاءِ فِي نُصْرَةِ الْحَنِيفِيَّةِ وَ أَوَّلَ مَنْ آمَنَ بِاللَّهِ وَ رَسُولِهِ ص.

Ali[asws] has not ceased to preceded them to every honour, and is their most knowledgeable with every merit, and their bravest during the abhorrent (situations), and there severest of Jihad against the enemies regarding the upright help, and the first one to believe in Allah[azwj] and His[azwj] Rasool[saww]''.[442]

39- ل، الخصال مُحَمَّدُ بْنُ عُمَيْرٍ الْبَغْدَادِيُّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَبْدِ الْكَرِيمِ عَنْ عَبَّادِ بْنِ صُهَيْبٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: خُلِقَتِ الْأَرْضُ لِسَبْعَةٍ بِهِمْ يُرْزَقُونَ وَ بِهِمْ يُمْطَرُونَ وَ بِهِمْ يُنْصَرُونَ أَبُو ذَرٍّ وَ سَلْمَانُ وَ الْمِقْدَادُ وَ عَمَّارٌ وَ حُذَيْفَةُ وَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ

(The book) 'Al Khisaal' – Muhammad Bin Umeyr Al Baghdady, from Ahmad Bin Al-Hassan Bin Abdul Al Kareem, from Abbad Bin Suheyb, from Isa Bin Abdullah Al Umary, from his father, from his grandfather,

'From Ali[asws] having said: 'The earth has been Created for seven and they (people) are being sustained due to them, and due to them they (people) are being rained upon, and due to them they (people) are being Helped – Abu Zarr[ra], and Salman[ra], and Al-Miqdad[ra], and Ammar[ra], and Huzeyfa, and Abdullah Bin Masoud.

قَالَ عَلِيٌّ ع وَ أَنَا إِمَامُهُمْ وَ هُمُ الَّذِينَ شَهِدُوا الصَّلَاةَ عَلَى فَاطِمَةَ.

Ali[asws] said: 'And I[asws] am their Imam[asws], and they are the ones who attended the Salat upon (Syeda) Fatima[asws]''.[443]

40- جا، المجالس للمفيد ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الصَّدُوقِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الرَّازِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الهرمزاني عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ ع قَالَ: لَمَّا مَرِضَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص وَصَّتْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنْ يَكْتُمَ أَمْرَهَا وَ يُخْفِيَ خَبَرَهَا وَ لَا يُؤْذِنَ أَحَداً بِمَرَضِهَا فَفَعَلَ ذَلِكَ وَ كَانَ يُمَرِّضُهَا بِنَفْسِهِ وَ تُعِينُهُ عَلَى ذَلِكَ أَسْمَاءُ بِنْتُ عُمَيْسٍ رَحِمَهَا اللَّهُ عَلَى اسْتِسْرَارٍ بِذَلِكَ كَمَا وَصَّتْ بِهِ

(The book) 'Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Sadouq, from his father, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Al Qasim Bin Muhammad Al Razy, from Ali Bin Muhammad Al Harmarazy (Hurmazany),

'When (Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] fell ill, she[asws] bequeathed to Ali[asws] Bin Abu Talib[asws] to conceal her[asws] matter and hide her[asws] news and not to tell anyone the news of her[asws] illness. He[asws] did that. He[asws] used to look after her[asws] by himself[asws] and he[asws] was assisted upon that by Asma Bint Umeys, may Allah[azwj] have Mercy on her, upon the insistence with that like what she[asws] had bequeathed with.

فَلَمَّا حَضَرَتْهَا الْوَفَاةُ وَصَّتْ أَمِيرَ الْمُؤْمِنِينَ ع أَنْ يَتَوَلَّى أَمْرَهَا وَ يَدْفِنَهَا لَيْلًا وَ يُعَفِّيَ قَبْرَهَا فَتَوَلَّى ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع وَ دَفَنَهَا وَ عَفَّى مَوْضِعَ قَبْرِهَا

[442] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 38
[443] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 39

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When the expiry presented to her, she[asws] bequeathed to Amir Al-Momineen[asws] to be in charge of her[asws] matter and bury her[asws] at night and efface her[asws] grave. Amir Al-Momineen[asws] took charge of that and buried her and effaced the place of her[asws] grave.

فَلَمَّا نَفَضَ يَدَهُ مِنْ تُرَابِ الْقَبْرِ هَاجَ بِهِ الْحُزْنُ فَأَرْسَلَ دُمُوعَهُ عَلَى خَدَّيْهِ وَ حَوَّلَ وَجْهَهُ إِلَى قَبْرِ رَسُولِ اللَّهِ ص فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ مِنِ ابْنَتِكَ وَ حَبِيبَتِكَ وَ قُرَّةِ عَيْنِكَ وَ زَائِرَتِكَ وَ الْبَائِتَةِ فِي الثَّرَى بِبَقِيعِكَ الْمُخْتَارِ اللَّهُ لَهَا سُرْعَةَ اللَّحَاقِ بِكَ

When he[asws] had shaken off the soil of the grave from his[asws] hands, the grief was kindled with him[asws]. His[asws] tears flowed upon his[asws] cheeks and he[asws] turned his[asws] face towards the grave and said: 'The greetings be to you[saww], O Rasool-Allah[saww]! The greetings be to you[asws] from your[saww] daughter[asws] and your[saww] beloved and delight of your[asws] eyes, and your[saww] visitor, and the dweller in the soil at your[saww] spot, Chosen by Allah[azwj] for her[asws], joining quickly with you[saww].

قَلَّ يَا رَسُولَ اللَّهِ عَنْ صَفِيَّتِكَ صَبْرِي وَ ضَعُفَ عَنْ سَيِّدَةِ النِّسَاءِ تَجَلُّدِي إِلَّا أَنَّ فِي التَّأَسِّي لِي بِسُنَّتِكَ وَ الْحُزْنِ الَّذِي حَلَّ بِي لِفِرَاقِكَ مَوْضِعَ التَّعَزِّي وَ لَقَدْ وَسَّدْتُكَ فِي مَلْحُودِ قَبْرِكَ بَعْدَ أَنْ فَاضَتْ نَفْسُكَ عَلَى صَدْرِي وَ غَمَّضْتُكَ بِيَدِي وَ تَوَلَّيْتُ أَمْرَكَ بِنَفْسِي

O Rasool-Allah[saww]! My[asws] patience is little regarding your[saww] elite, and my[asws] steadfastness is weak from the chieftess of women, except that in the mutual consoling for me[asws] and the grief which has been released with me[asws] due to your[saww] separation, the position of condolences. I[asws] had laid you[saww] in the tomb of your[saww] grave after your[saww] breaths had flowed upon my[asws] chest, and I[asws] closed your[saww] eyes with my[asws] hand, and took charge of your[saww] matter by myself[asws].

نَعَمْ وَ فِي كِتَابِ اللَّهِ أَنْعَمُ الْقَبُولِ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجِعُونَ قَدِ اسْتُرْجِعَتِ الْوَدِيعَةُ وَ أُخِذَتِ الرَّهِينَةُ وَ اخْتُلِسَتِ الزَّهْرَاءُ فَمَا أَقْبَحَ الْخَضْرَاءَ وَ الْغَبْرَاءَ يَا رَسُولَ اللَّهِ

Yes, and in the Book of Allah[azwj] is the best Acceptance. We are for Allah[azwj] and are returning to Him[asws]. The entrustments were taken back and the pledges were seized, and Al-Zahra[asws] was embezzled. So, how ugly is the green (sky) and the dust (earth), O Rasool-Allah[saww]!

أَمَّا حُزْنِي فَسَرْمَدٌ وَ أَمَّا لَيْلِي فَمُسَهَّدٌ لَا يَبْرَحُ الْحُزْنُ مِنْ قَلْبِي أَوْ يَخْتَارَ اللَّهُ لِي دَارَكَ الَّتِي فِيهَا أَنْتَ مُقِيمٌ كَمَدٌ مُقَيِّحٌ وَ هَمٌّ مُهَيِّجٌ سَرْعَانَ مَا فَرَّقَ اللَّهُ بَيْنَنَا

As for my[asws] grief, it is perpetual, and as for my[asws] nights, these are sleepless. The grief does not depart from my[asws] heart, or Allah[azwj] may Choose your[saww] house for me[asws] which you are saying in. It is a prolonged worry and a rapidly worsening situation. May Allah[azwj] not Separate between us[asws].

وَ إِلَى اللَّهِ أَشْكُو وَ سَتُنَبِّئُكَ ابْنَتُكَ بِتَظَاهُرِ أُمَّتِكَ عَلَيَّ وَ عَلَى هَضْمِهَا حَقَّهَا فَاسْتَخْبِرْهَا الْحَالَ فَكَمْ مِنْ غَلِيلٍ مُعْتَلِجٍ بِصَدْرِهَا لَمْ تَجِدْ إِلَى بَثِّهِ سَبِيلًا وَ سَتَقُولُ وَ يَحْكُمُ اللَّهُ وَ هُوَ خَيْرُ الْحاكِمِينَ

And to Allah[azwj] I[asws] complain, and your[asws] daughter[asws] will inform you[saww] with the prevailing of your[saww] against me[asws], and upon digesting her[asws] right. So, ask her[asws] about the situation. How many aches are boiling in her[asws] chest. She[asws] could not even find a way to tell it, and she[asws] will be speaking (now), and Allah[azwj] will Judge, and He[azwj] is best of the judges.

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سَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ سَلَامَ مُوَدِّعٍ لَا سَئِمٍ وَ لَا قَالٍ فَإِنْ أَنْصَرِفْ فَلَا عَنْ مَلَالَةٍ وَ إِنْ أُقِمْ فَلَا عَنْ سُوءِ ظَنِّي بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ الصَّبْرُ أَيْمَنُ وَ أَجْمَلُ

Greetings be upon you[saww], O Rasool-Allah[saww], a greeting of farewell! And there is neither inability nor are there any words to express. So, if I[asws] were to leave, it would not be from exhaustion, and if I[asws] were to stay, it would not be from my[asws] evil thoughts with what Allah[azwj] has Promised the patient ones, the most right and most beautiful.

وَ لَوْ لَا غَلَبَةُ الْمُسْتَوْلِينَ عَلَيْنَا لَجَعَلْتُ الْمُقَامَ عِنْدَ قَبْرِكَ لِزَاماً وَ التَّلَبُّثَ عِنْدَهُ مَعْكُوفاً وَ لَأَعْوَلْتُ إِعْوَالَ الثَّكْلَى عَلَى جَلِيلِ الرَّزِيَّةِ فَبِعَيْنِ اللَّهِ تُدْفَنُ بِنْتُكَ سِرّاً

And had it not been for the oppressors prevailing upon us[asws], I[asws] would have made the staying by your[saww] grave as necessary, and the remaining at it as being 'Itikaaf' (isolating for worship), and I[asws] would have wailed the wailing of the bereaved upon the mighty calamity. I[asws] have buried your[saww] daughter[asws] secretly in the (Watchful) Eyes of Allah[azwj].

وَ يُهْتَضَمُ حَقُّهَا قَهْراً وَ يُمْنَعُ إِرْثُهَا جَهْراً وَ لَمْ يَطُلِ الْعَهْدُ وَ لَمْ يَخْلُقْ مِنْكَ الذِّكْرُ فَإِلَى اللَّهِ يَا رَسُولَ اللَّهِ الْمُشْتَكَى وَ فِيكَ أَجْمَلُ الْعَزَاءِ فَصَلَوَاتُ اللَّهِ عَلَيْهَا وَ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

They digested/usurped her[asws] rights forcibly and prevented her[asws] inheritance openly, and the time had not even prolonged, and your[saww] mention had not even worn out. O Rasool-Allah[saww]! To Allah[azwj] is the complaint and regarding you[saww] is the most beautiful condolence. May the Salawaat of Allah[azwj] be upon her[asws] and upon you[saww], and Mercy of Allah[azwj] and His[azwj] Blessings''.[444]

41- عُيُونُ الْمُعْجِزَاتِ، لِلسَّيِّدِ الْمُرْتَضَى رَحِمَهُ اللَّهُ رُوِيَ أَنَّ فَاطِمَةَ ع تُوُفِّيَتْ وَ لَهَا ثَمَانَ عَشْرَةَ سَنَةً وَ شَهْرَانِ وَ أَقَامَتْ بَعْدَ النَّبِيِّ ص خَمْسَةً وَ سَبْعِينَ يَوْماً وَ رُوِيَ أَرْبَعِينَ يَوْماً وَ تَوَلَّى غُسْلَهَا وَ تَكْفِينَهَا أَمِيرُ الْمُؤْمِنِينَ ع وَ أَخْرَجَهَا وَ مَعَهُ الْحَسَنُ وَ الْحُسَيْنُ فِي اللَّيْلِ وَ صَلَّوْا عَلَيْهَا وَ لَمْ يَعْلَمْ بِهَا أَحَدٌ وَ دَفَنَهَا فِي الْبَقِيعِ وَ جَدَّدَ أَرْبَعِينَ قَبْراً فَاسْتُشْكِلَ عَلَى النَّاسِ قَبْرُهَا

(The book) 'Uyoon Al Mojizaat' of the Seyyid Al Murtaza –

'It is reported that (Syeda) Fatima[asws] passed away for her[asws] were eighteen years and two months, and she[asws] stayed (alive) after the Prophet[saww], for seventy-five days. And it is reported, forty days, and Amir Al-Momineen[asws] was in charge of her[asws] washing and her[asws] enshrouding, and he[asws] brought her[asws] out during the night and with him[asws] were Al-Hassan[asws] and Al-Husayn[asws], and they[asws] prayed Salat upon her[asws], and he[asws] did not let anyone know of it, and buried her[asws] in Al-Baqie (cemetery), and dug up forty graves, so her[asws] grave was problematic (confusing) upon the people.

فَأَصْبَحَ النَّاسُ وَ لَامَ بَعْضُهُمْ بَعْضاً وَ قَالُوا إِنَّ نَبِيَّنَا ص خَلَّفَ بِنْتاً وَ لَمْ نَحْضُرْ وَفَاتَهَا وَ الصَّلَاةَ عَلَيْهَا وَ دَفْنَهَا وَ لَا نَعْرِفُ قَبْرَهَا فَنَزُورَهَا

The people woke up in the morning and blamed each other, and they said, 'Our Prophet[saww] left a daughter[asws] and we did not even attend her[asws] expiry, and the Salat upon her[asws], and her[asws] burial, and we do not even know her[asws] grave so we can visit her[asws]'.

[444] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 40

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فَقَالَ مَنْ تَوَلَّى الْأَمْرَ هَاتُوا مِنْ نِسَاءِ الْمُسْلِمِينَ مَنْ تَنْبُشُ هَذِهِ الْقُبُورَ حَتَّى نَجِدَ فَاطِمَةَ ع فَنُصَلِّيَ عَلَيْهَا وَ نَزُورَ قَبْرَهَا

So, the one who was in charge of the affairs (Abu Bakr) said, 'Bring from the women of the Muslims, one who can exhume these graves until we[asws] find (Syeda) Fatima[asws] and pray Salat upon her[asws] and visit her[asws] grave!'

فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ ع فَخَرَجَ مُغْضَباً قَدِ احْمَرَّتْ عَيْنَاهُ وَ قَدْ تَقَلَّدَ سَيْفَهُ ذَا الْفَقَارِ حَتَّى بَلَغَ الْبَقِيعَ وَ قَدِ اجْتَمَعُوا فِيهِ فَقَالَ ع لَوْ نَبَشْتُمْ قَبْراً مِنْ هَذِهِ الْقُبُورِ لَوَضَعْتُ السَّيْفَ فِيكُمْ فَتَوَلَّى الْقَوْمُ عَنِ الْبَقِيعِ.

That reached Amir Al-Momineen[asws]. He[asws] came out angrily, his[asws] eyes had reddened, and he[asws] had collared his[asws] sword Zulfiqar, until he[asws] reached Al-Baqie, and they had gathered in it. He[asws] said: 'If you exhume any grave from these graves, I[asws] will placed the sword among you!' The people turned back from Al-Baqie''.[445]

42- يب، تهذيب الأحكام سَلَمَةُ بْنُ الْخَطَّابِ عَنْ مُوسَى بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ أَوَّلِ مَنْ جُعِلَ لَهُ النَّعْشُ فَقَالَ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص.

(The book) 'Tahzeeb Al Ahkaam' – Salama Bin Al Khattab, from Musa Bin Umar Bin Yazeed, from Ali Bin Al Numan, from Ibn Muskan, from Suleyman Bin Khalid,

'From Abu Abdullah[asws], he (the narrator) said, 'I asked him[asws] about the first one a casket (upon the bier) was made to be for. He[asws] said: '(Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww]''.[446]

43- يب، تهذيب الأحكام سَلَمَةُ بْنُ الْخَطَّابِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ أَبِيهِ عَنْ حُمَيْدِ بْنِ الْمُثَنَّى عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحَذَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوَّلُ نَعْشٍ أُحْدِثَ فِي الْإِسْلَامِ نَعْشُ فَاطِمَةَ إِنَّهَا اشْتَكَتْ شَكْوَتَهَا الَّتِي قُبِضَتْ فِيهَا وَ قَالَتْ لِأَسْمَاءَ إِنِّي نَحِلْتُ وَ ذَهَبَ لَحْمِي أَ لَا تَجْعَلِينَ لِي شَيْئاً يَسْتُرُنِي

(The book) 'Tahzeeb Al Ahkaam' – Salama Bin Al Khattab, from Ahmad Bin Yahya Bin Zakariya, from his father, from Humeyd Bin Al Musanna, from Abu Abdul Rahman Al Haza'a,

'From Abu Abdullah[asws] having said: 'The first casket (upon the bier) to be created in Al-Islam was the casket of (Syeda) Fatima[asws]. She[asws] complained of her[asws] (health) complaint which she[asws] passed away in, and she[asws] said to Al-Asma: 'I[asws] have slimmed and my[asws] flesh is gone. Will you not make something for me[asws] to cheer me[asws]?'

قَالَتْ أَسْمَاءُ إِنِّي إِذْ كُنْتُ بِأَرْضِ الْحَبَشَةِ رَأَيْتُهُمْ يَصْنَعُونَ شَيْئاً أَ فَلَا أَصْنَعُ لَكِ فَإِنْ أَعْجَبَكِ أَصْنَعُ لَكِ قَالَتْ نَعَمْ

Asma said, 'When I was in the land of Ethiopia, I saw them doing something. So, shall I do it for you[asws]? If it is liked by you[asws], I shall make it for you[asws]'. She[asws] said: 'Yes'.

[445] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 41
[446] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 42

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فَدَعَتْ بِسَرِيرٍ فَأَكَبَّتْهُ لِوَجْهِهِ ثُمَّ دَعَتْ بِجَرَائِدَ فَشَدَّدَتْهُ عَلَى قَوَائِمِهِ ثُمَّ جَلَّلَتْهُ ثَوْباً فَقَالَتْ هَكَذَا رَأَيْتُهُمْ يَصْنَعُونَ فَقَالَتِ اصْنَعِي لِي مِثْلَهُ اسْتُرِينِي سَتَرَكِ اللَّهُ مِنَ النَّارِ.

She[asws] called for a bed and overturned it upon its face, then she called for branches and tied these upon its legs. Then she covered it with a cloth. She said, 'That is how I have seen them doing'. She[asws] said: 'Do similar to it for me[asws]. You have veiled me[asws], may Allah[azwj] Veil you from the Fire''.[447]

44- مِنْ بَعْضِ كُتُبِ الْمَنَاقِبِ الْقَدِيمَةِ، اخْتَلَفَ الرِّوَايَاتُ فِي وَقْتِ وَفَاتِهَا فَفِي رِوَايَةٍ أَنَّهَا بَقِيَتْ بَعْدَ رَسُولِ اللَّهِ ص شَهْرَيْنِ وَ فِي رِوَايَةٍ ثَلَاثَةَ أَشْهُرٍ وَ فِي رِوَايَةٍ مِائَةَ يَوْمٍ وَ فِي رِوَايَةٍ ثَمَانِيَةَ أَشْهُرٍ.

From one of the ancient books of virtues –

'The reports have differed regarding the time of her[asws] expiry. In a report, she[asws] remained (alive) after Rasool-Allah[saww] for two months. And in three reports, a month. And in a report, one hundred days. And in a report, eight months''.[448]

وَ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْعَاصِمِيِّ بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع عَنْ عَلِيٍّ ع أَنَّ فَاطِمَةَ لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ص كَانَتْ تَقُولُ وَا أَبَتَاهْ مِنْ رَبِّهِ مَا أَدْنَاهُ وَا أَبَتَاهْ جِنَانُ الْخُلْدِ مَثْوَاهُ وَا أَبَتَاهْ يُكْرِمُهُ رَبُّهُ إِذَا أَتَاهُ يَا أَبَتَاهْ الرَّبُّ وَ الرُّسُلُ تُسَلِّمُ عَلَيْهِ حِينَ تَلْقَاهُ

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

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

فَلَمَّا مَاتَتْ فَاطِمَةُ ع قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَرْثِيهَا

لِكُلِّ اجْتِمَاعٍ مِنْ خَلِيلَيْنِ فُرْقَةٌ

الْأَبْيَاتِ.

When Fatima[asws] passed away, Ali[asws] Bin Abu Talib[asws] eulogised her[asws]: '*For every unison of two friends there is separation*' – the couplets''.[449]

وَ ذَكَرَ الْحَاكِمُ أَنَّ فَاطِمَةَ لَمَّا مَاتَتْ أَنْشَأَ عَلِيٌّ ع

نَفْسِي عَلَى زَفَرَاتِهَا مَحْبُوسَةٌ ... يَا لَيْتَهَا خَرَجَتْ مَعَ الزَّفَرَاتِ

لَا خَيْرَ بَعْدَكِ فِي الْحَيَاةِ وَ إِنَّمَا ... أَبْكِي مَخَافَةَ أَنْ تَطُولَ حَيَاتِي

[447] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 43
[448] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 44 a
[449] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 44 b

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Al-Hakim mentioned, 'When Fatima[asws] passed away, Ali[asws] prosed: '*My[asws] soul is imprisoned upon its exhalations. Oh, if only it would exit along with the exhalations! There is no goodness in life after you[asws], and rather I[asws] am crying fearing that my[asws] life would be prolonged*''.[450]

وَ عَنْ سَيِّدِ الْحُفَّاظِ أَبِي مَنْصُورٍ الدَّيْلَمِيِّ بِإِسْنَادِهِ أَنَّ عَبْدَ اللَّهِ بْنَ الْحَسَنِ دَخَلَ عَلَى هِشَامِ بْنِ عَبْدِ الْمَلِكِ وَ عِنْدَهُ الْكَلْبِيُّ فَقَالَ هِشَامٌ لِعَبْدِ اللَّهِ بْنِ الْحَسَنِ يَا أَبَا مُحَمَّدٍ كَمْ بَلَغَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ مِنَ السِّنِّ فَقَالَ بَلَغَتْ ثَلَاثِينَ

And from chief of the memorisers Abu Mansour Al Daylami, by his chain,

'Abdullah Bin Al-Hassan entered to see Hisham Bin Abdul Malik, and Al-Kalby was with him. Hisham said to Abdullah Bin Al-Hassan, 'O Abu muhammad! How many years did (Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] reach?' He said, 'She[asws] reached thirty'.

فَقَالَ لِلْكَلْبِيِّ مَا تَقُولُ قَالَ بَلَغَتْ خَمْساً وَ ثَلَاثِينَ فَقَالَ هِشَامٌ لِعَبْدِ اللَّهِ أَ لَا تَسْمَعُ مَا يَقُولُ الْكَلْبِيُّ فَقَالَ عَبْدُ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ سَلْنِي عَنْ أُمِّي فَأَنَا أَعْلَمُ بِهَا وَ سَلِ الْكَلْبِيَّ عَنْ أُمِّهِ فَهُوَ أَعْلَمُ بِهَا.

He said to Al-Kalby, 'What do you say?' He said, 'She[asws] reached thirty-five'. Hisham said to Abdullah, 'Do you not hear what Al-Kalby said?' Abdullah said, 'O commander of the faithful! You asked me about my mother[asws], so I am more knowing with her, and you can ask Al-Kalby about his mother and he would be more knowing with her''.[451] (This is not a Hadith and is from non-Shia source and is an opinion)

وَ عَنِ الْعَاصِمِيِّ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عُمَرَ قَالَ: تُوُفِّيَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص لِثَلَاثِ لَيَالٍ خَلَوْنَ مِنْ شَهْرِ رَمَضَانَ وَ هِيَ بِنْتُ تِسْعٍ وَ عِشْرِينَ أَوْ نَحْوِهَا.

And from Al Aasimy, by his chain from Muhammad Bin Umar who said,

'(Syeda) Fatima[asws] daughter[asws] of Muhammad[saww] passed away on three nights vacant from the month of Ramazan, and she[asws] was twenty-nine (years old) or approximate to it''.[452] (This is not a Hadith and is from non-Shia source and is an opinion)

وَ ذَكَرَ أَبُو عَبْدِ اللَّهِ بْنُ مَنْدَةَ الْأَصْفَهَانِيُّ فِي كِتَابِ الْمَعْرِفَةِ أَنَّ عَلِيّاً تَزَوَّجَ فَاطِمَةَ بِالْمَدِينَةِ بَعْدَ سَنَةٍ مِنَ الْهِجْرَةِ وَ بَنَى بِهَا بَعْدَ ذَلِكَ بِنَحْوٍ مِنْ سَنَةٍ وَ وَلَدَتْ لِعَلِيٍّ الْحَسَنَ وَ الْحُسَيْنَ وَ الْمُحَسِّنَ وَ أُمَّ كُلْثُومٍ الْكُبْرَى وَ زَيْنَبَ الْكُبْرَى.

And it is mentioned by Abu Abdullah Bin Mandah Al Asfahany in the book 'Al Ma'rifa' –

'Ali[asws] married (Syeda) Fatima[asws] at Al-Medina after a year from the emigration, and lived with her[asws] after approximately one year, and she[asws] was blessed with, from Ali[asws] to Al-Hassan[asws], and Al-Husayn[asws], and Al-Muhassin[asws], and Umm Kulsoom[asws] the elder, and Zainab[asws] the elder''.[453]

[450] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 44 c
[451] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 44 d
[452] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 44 e
[453] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 44 f

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وَ قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ تُوُفِّيَتْ وَ لَهَا ثَمَانٌ وَ عِشْرُونَ سَنَةً وَ قِيلَ سَبْعٌ وَ عِشْرُونَ سَنَةً وَ فِي رِوَايَةٍ أَنَّهَا وُلِدَتْ عَلَى رَأْسِ سَنَةٍ إِحْدَى وَ أَرْبَعِينَ مِنْ مَوْلِدِ النَّبِيِّ ص فَيَكُونُ سِنُّهَا عَلَى هَذَا ثَلَاثاً وَ عِشْرِينَ وَ الْأَكْثَرُ عَلَى أَنَّهَا كَانَتْ بِنْتَ تِسْعٍ وَ عِشْرِينَ أَوْ ثَلَاثِينَ ع.

And Muhammad Bin Is'haq said,

'She[asws] passed away and for her[asws] were eighteen years, and it is said, twenty-seven years. And in a report, she[asws] was blessed (to her[asws] parents) in the beginning of the year forty-one from the birth of the Prophet[saww], so based upon that her[asws] age would be twenty-three and more, based upon the she[asws] was twenty-nine or thirty''.[454] (This is not a Hadith and is from non-Shia source and is an opinion)

وَ ذَكَرَ وَهْبُ بْنُ مُنَبِّهٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهَا بَقِيَتْ أَرْبَعِينَ يَوْماً بَعْدَهُ وَ فِي رِوَايَةٍ سِتَّةَ أَشْهُرٍ وَ سَاقَ ابْنُ عَبَّاسٍ الْحَدِيثَ إِلَى أَنْ قَالَ لَمَّا تُوُفِّيَتْ ع شَقَّتْ أَسْمَاءُ جَيْبَهَا وَ خَرَجَتْ فَتَلَقَّاهَا الْحَسَنُ وَ الْحُسَيْنُ فَقَالا أَيْنَ أُمُّنَا فَسَكَتَتْ

And Wahab Bin Manbah mentioned from Ibn Abbas,

'She remained (alive) for forty days after him[saww]'. And in a report, 'Six months'. And Ibn Abbas continued the Hadeeth up to he[asws] said, 'When she[asws] expired, Asma tore her pocket and came out. Al-Hassan[asws] and Al-Husayn[asws] met her. They[asws] said: 'Where is our[asws] mother[asws]! She was silent.

فَدَخَلَا الْبَيْتَ فَإِذَا هِيَ مُمَدَّدَةٌ فَحَرَّكَهَا الْحُسَيْنُ فَإِذَا هِيَ مَيِّتَةٌ فَقَالَ يَا أَخَاهْ آجَرَكَ اللَّهُ فِي الْوَالِدَةِ وَ خَرَجَا يُنَادِيَانِ يَا مُحَمَّدَاهْ يَا أَحْمَدَاهْ الْيَوْمَ جُدِّدَ لَنَا مَوْتُكَ إِذْ مَاتَتْ أُمُّنَا

They[asws] entered the room and there she[asws] was, stretched out. Al-Husayn[asws] moved her[asws], and there, she[asws] was deceased. He[asws] said: 'O brother[asws]! May Allah[azwj] Recompense you[asws] regarding the mother[asws]'. And they[asws] went out calling out: 'Oh Muhammad[saww]! O Ahmad[saww]! Today your[saww] expiry has been renewed for us[asws], when our[asws] mother[asws] has passed away!'

ثُمَّ أَخْبَرَا عَلِيّاً وَ هُوَ فِي الْمَسْجِدِ فَغُشِيَ عَلَيْهِ حَتَّى رُشَّ عَلَيْهِ الْمَاءُ ثُمَّ أَفَاقَ فَحَمَلَهُمَا حَتَّى أَدْخَلَهُمَا بَيْتَ فَاطِمَةَ وَ عِنْدَ رَأْسِهَا أَسْمَاءُ تَبْكِي وَ تَقُولُ وَا يَتَامَى مُحَمَّدٍ كُنَّا نَتَعَزَّى بِفَاطِمَةَ بَعْدَ مَوْتِ جَدِّكُمَا فَبِمَنْ نَتَعَزَّى بَعْدَهَا

Then they[asws] informed Ali[asws], and he[asws] was in the Masjid. There was unconsciousness upon him[asws] until the water was sprinkled upon him[asws]. Then he[asws] woke up. He[asws] carried them[asws] until he[asws] entered them[asws] into the room of (Syeda) Fatima, and by her[asws] head was Asma, crying and saying, 'Oh the orphans of Muhammad[saww]! We were consoled by (Syeda) Fatima[asws] after the expiry of your[asws] grandfather[saww], so with whom would we be consoled after her[asws]?'

فَكَشَفَ عَلِيٌّ عَنْ وَجْهِهَا فَإِذَا بِرُقْعَةٍ عِنْدَ رَأْسِهَا فَنَظَرَ فِيهَا فَإِذَا فِيهَا بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ هَذَا مَا أَوْصَتْ بِهِ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص أَوْصَتْ وَ هِيَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

[454] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 44 g

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Ali[asws] uncovered from her[asws] face, and there was a note by her[asws] head. He[asws] looked into it and there was (written) in it: 'In the Name of Allah[azwj] the Beneficent, the Merciful! This is what Fatima[asws] daughter[asws] of Rasool-Allah[saww] is bequeathing with, and she[asws] testified that there is no god except Allah[azwj] and that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww], and that the Paradise is true, and the Fire is true, ***And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]***.

يَا عَلِيُّ أَنَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ زَوَّجَنِيَ اللَّهُ مِنْكَ لِأَكُونَ لَكَ فِي الدُّنْيَا وَ الْآخِرَةِ أَنْتَ أَوْلَى بِي مِنْ غَيْرِي حَنِّطْنِي وَ غَسِّلْنِي وَ كَفِّنِّي بِاللَّيْلِ وَ صَلِّ عَلَيَّ وَ ادْفِنِّي بِاللَّيْلِ وَ لَا تُعْلِمْ أَحَداً وَ أَسْتَوْدِعُكَ اللَّهَ وَ أَقْرَأُ عَلَى وُلْدِيَ السَّلَامَ إِلَى يَوْمِ الْقِيَامَةِ

O Ali[asws]! I[asws] am (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww]. Allah[azwj] Got me[asws] married to you[asws], so I[asws] would be for you[asws] in the world and the Hereafter. You[asws] are foremost with me[asws] than others with embalming me[asws], and washing me[asws], and enshrouding me[asws] at night, and praying Salat upon me[asws], and burying me[asws] at night, and do not let anyone known, and I[asws] entrust you[asws] to Allah[azwj], and convey the greetings to my[asws] two sons[asws] up to the Day of Qiyamah'.

فَلَمَّا جَنَّ اللَّيْلُ غَسَّلَهَا عَلِيٌّ وَ وَضَعَهَا عَلَى السَّرِيرِ وَ قَالَ لِلْحَسَنِ ادْعُ لِي أَبَا ذَرٍّ فَدَعَاهُ فَحَمَلَاهُ إِلَى الْمُصَلَّى فَصَلَّى عَلَيْهَا ثُمَّ صَلَّى رَكْعَتَيْنِ وَ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ فَنَادَى هَذِهِ بِنْتُ نَبِيِّكَ فَاطِمَةُ أَخْرَجْتَهَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ فَأَضَاءَتِ الْأَرْضُ مِيلًا فِي مِيلٍ

When the night shielded, Ali[asws] washed her[asws] placed her[asws] upon the bier and said to Al-Hassan[asws]: 'Call Abu Zarr[ra] to me[asws]'. He[asws] called him[ra]. They carried it to the prayer mat and he[asws] prayed upon her[asws]. Then he[asws] prayed two Cycle and raised his[asws] hands towards the sky. He[asws] called out: 'This is the daughter[asws] of Your[azwj] Prophet[saww]. You[azwj] have Extracted her[asws] from the darkness to the Light, so the earth illuminated for miles and miles'.

فَلَمَّا أَرَادُوا أَنْ يَدْفِنُوهَا نُودُوا مِنْ بُقْعَةٍ مِنَ الْبَقِيعِ إِلَيَّ إِلَيَّ فَقَدْ رُفِعَ تُرْبَتُهَا مِنِّي فَنَظَرُوا فَإِذَا هِيَ بِقَبْرٍ مَحْفُورٍ فَحَمَلُوا السَّرِيرَ إِلَيْهَا فَدَفَنُوهَا

When they wanted to bury her[asws], there was a call from a spot from Al-Baqie (cemetery): 'To me! To me, for the soil has been raised from me!' They looked and there it was by a pre-dug grave. They carried the bier to it and buried her[asws].

فَجَلَسَ عَلِيٌّ عَلَى شَفِيرِ الْقَبْرِ فَقَالَ يَا أَرْضُ اسْتَوْدَعْتُكِ وَدِيعَتِي هَذِهِ بِنْتُ رَسُولِ اللَّهِ فَنُودِيَ مِنْهَا يَا عَلِيُّ أَنَا أَرْفَقُ بِهَا مِنْكَ فَارْجِعْ وَ لَا تَهْتَمَّ

Ali[asws] sat upon an edge of the grave. He[asws] said: 'O ground! I[asws] am depositing my[asws] deposit to you. This is the daughter[asws] of Rasool-Allah[saww]'. There was a call from it, 'O Ali[asws]! I would be kinder with her[asws] than you[asws] have been, so return and do not worry'.

فَرَجَعَ وَ انْسَدَّ الْقَبْرُ وَ اسْتَوَى بِالْأَرْضِ فَلَمْ يُعْلَمْ أَيْنَ كَانَ إِلَى يَوْمِ الْقِيَامَةِ.

He[asws] returned and blocked the grave and levelled it with the ground. So, no one will know where it was up to the Day of Qiyamah''.[455]

[455] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 44 h

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45- أَقُولُ قَالَ أَبُو الْفَرَجِ فِي مَقَاتِلِ الطَّالِبِيِّينَ، كَانَتْ وَفَاةُ فَاطِمَةَ ع بَعْدَ وَفَاةِ النَّبِيِّ ص بِمُدَّةٍ يُخْتَلَفُ فِي مَبْلَغِهَا فَالْمُكْثِرُ يَقُولُ ثَمَانِيَةَ أَشْهُرٍ وَ الْمُقِلُّ يَقُولُ أَرْبَعِينَ يَوْماً إِلَّا أَنَّ الثَّبْتَ فِي ذَلِكَ مَا رُوِيَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهَا تُوُفِّيَتْ بَعْدَهُ بِثَلَاثَةِ أَشْهُرٍ

I (Majlisi) am saying: 'Abu Al Faraj said in (the book) 'Maqatil Al Talibeen' –

'The expiry of (Syeda) Fatima[asws] after the expiry of the Prophet[saww] was with a period there is differing regarding its extent. The increasers say it was eight months, and the reducers say it was forty days, except that the proven in that is what is reported from Abu Ja'far Muhammad[asws] Bin Ali[asws] that she[asws] expired after him[saww] by three months.

حَدَّثَنِي بِذَلِكَ الْحَسَنُ بْنُ عَلِيٍّ عَنِ الْحَارِثِ عَنِ ابْنِ سَعْدٍ عَنِ الْوَاقِدِيِّ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع.

It was narrated to me with that by Al-Hassan[asws] Bin Ali, from Al-Haris, from Ibn Sa'ad, from Al-Waqidy, from Amro Bin Dinar, from Abu Ja'far Muhammad Bin Ali[asws]''.[456]

46- كف، المصباح للكفعمي مصبا، المصباحين فِي الثَّالِثِ مِنْ جُمَادَى الْآخِرَةِ كَانَ وَفَاةُ فَاطِمَةَ ع سَنَةَ إِحْدَى عَشْرَةَ.

(The book) 'Al-Misbah' of Al-Kaf'amy, 'Al-Misbaheyn' – 'During the third of Jumadi Al-Aakhira was the expiry of (Syeda) Fatima[asws], in the year eleven''.[457]

47- مصبا، المصباحين فِي الْيَوْمِ الْحَادِي وَ الْعِشْرِينَ مِنْ رَجَبٍ كَانَتْ وَفَاةُ الطَّاهِرَةِ فَاطِمَةَ ع فِي قَوْلِ ابْنِ عَبَّاسٍ.

(The book) 'Al-Misbaheyn' – 'During the day twenty-one of Rajab was the expiry of the Clean, (Syeda) Fatima[asws], in the words of Ibn Abbas''.[458]

48- أَقُولُ فِي الدِّيوَانِ الْمَنْسُوبِ إِلَيْهِ ع، أَنَّهُ أَنْشَدَ بَعْدَ وَفَاةِ فَاطِمَةَ ع

أَلَا هَلْ إِلَى طُولِ الْحَيَاةِ سَبِيلٌ — وَ أَنَّى وَ هَذَا الْمَوْتُ لَيْسَ يَحُولُ
وَ إِنِّي وَ إِنْ أَصْبَحْتُ بِالْمَوْتِ مُوقِناً — فَلِي أَمَلٌ مِنْ دُونِ ذَاكَ طَوِيلٌ
وَ لِلدَّهْرِ أَلْوَانٌ تَرُوحُ وَ تَغْتَدِي — وَ إِنَّ نُفُوساً بَيْنَهُنَّ تَسِيلُ

I (Majlisi) am saying, 'In 'Al-Diwaan' attributed to him[asws], he[asws] prosed after the expiry of (Syeda) Fatima[asws]: '*Indeed! Is there any way to prolong the life? And how (could it be so) and this is death which cannot be turned around. And how, and I[asws] have become convinced with the death. There are long hopes for me[asws] from besides that. And there are colours for the times which go and are nourished, and that the souls are flowing between them*.

وَ مَنْزِلُ حَقٍّ لَا مُعَرَّجَ دُونَهُ — لِكُلِّ امْرِئٍ مِنْهَا إِلَيْهِ سَبِيلٌ
قَطَعْتُ بِأَيَّامِ التَّعَزُّزِ ذِكْرَهُ — وَ كُلُّ عَزِيزٍ مَا هُنَاكَ ذَلِيلٌ
أَرَى عِلَلَ الدُّنْيَا عَلَيَّ كَثِيرَةً — وَ صَاحِبُهَا حَتَّى الْمَمَاتِ عَلِيلٌ
وَ إِنِّي لَمُشْتَاقٌ إِلَى مَنْ أُحِبُّهُ — فَهَلْ لِي إِلَى مَنْ قَدْ هَوِيتُ سَبِيلٌ

[456] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 45
[457] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 46
[458] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 47

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And a status of truth, there is not ascent besides it. For every matter from it there is a way to it. There is a termination with the day whose mention is mighty, and every dear one is humiliated over there. I[asws] see the illness of the world as being a lot upon me[asws], and its companion would be ill until the death. And I[asws] yearned for the one I[asws] love, so is there a way for me[asws] to the one who has collapsed?

وَ إِنِّي وَ إِنْ شَطَّتْ بِيَ الدَّارُ نَازِحاً ... وَ قَدْ مَاتَ قَبْلِي بِالْفِرَاقِ جَمِيلٌ
فَقَدْ قَالَ فِي الْأَمْثَالِ فِي الْبَيْنِ قَائِلٌ ... أَضَرَّ بِهِ يَوْمَ الْفِرَاقِ رَحِيلٌ
لِكُلِّ اجْتِمَاعٍ مِنْ خَلِيلَيْنِ فُرْقَةٌ ... وَ كُلُّ الَّذِي دُونَ الْفِرَاقِ قَلِيلٌ
وَ إِنَّ افْتِقَادِي فَاطِماً بَعْدَ أَحْمَدَ ... دَلِيلٌ عَلَى أَنْ لَا يَدُومَ خَلِيلٌ

And how, and even if you were to scatter the house with me[asws] displacing, and a beautiful one has died before me[asws] with the separation. A speaker has said clearly in the parables, I am hurt by the departed one on the day of the separation. For every unison of two friends, there is a separation, and all that which is besides the separation, is little, and my[asws] losing Fatima[asws] after Ahmad[saww] evidences upon than a friend is not permanent.

وَ كَيْفَ هَنَاكَ الْعَيْشُ مِنْ بَعْدِ فَقْدِهِمْ ... لَعَمْرُكَ شَيْءٌ مَا إِلَيْهِ سَبِيلٌ
سَيُعْرَضُ عَنْ ذِكْرِي وَ تُنْسَى مَوَدَّتِي ... وَ يَظْهَرُ بَعْدِي لِلْخَيْلِ عَدِيلٌ
وَ لَيْسَ خَلِيلِي بِالْمَلُولِ وَ لَا الَّذِي ... إِذَا غِبْتُ يَرْضَاهُ سِوَايَ بَدِيلٌ
وَ لَكِنْ خَلِيلِي مَنْ يَدُومُ وِصَالُهُ ... وَ يَحْفَظُ سِرِّي قَلْبُهُ وَ دَخِيلٌ

So, how is the life over there from after having lost them? By your life! There is no way to it. They would turn away from my[asws] mentioned and forget my[asws] cordiality, and there shall appear a just one after me[asws] for the cavalry, and my[asws] friend isn't with the weariness nor that which when I[asws] am no more, there would be any replacement to please him. But my[asws] friend is one who is permanent in his connection, and his heart preserves my secrets, and retains.

إِذَا انْقَطَعَتْ يَوْماً مِنَ الْعَيْشِ مُدَّتِي ... فَإِنَّ بُكَاءَ الْبَاكِيَاتِ قَلِيلٌ
يُرِيدُ الْفَتَى أَنْ لَا يَمُوتَ حَبِيبُهُ ... وَ لَيْسَ إِلَى مَا يَبْتَغِيهِ سَبِيلٌ
وَ لَيْسَ جَلِيلًا رُزْءُ مَالٍ وَ فَقْدُهُ ... وَ لَكِنَّ رُزْءَ الْأَكْرَمِينَ جَلِيلٌ
لِذَلِكَ جَنْبِي لَا يُؤَاتِيهِ مَضْجَعٌ ... وَ فِي الْقَلْبِ مِنْ حَرِّ الْفِرَاقِ غَلِيلٌ

When one day my[asws] period of life is terminated, the crying of the criers would be little. The youth wants that his love should not be dying, and there is no way to what he is seeking, and it isn't majestic, valuing wealth and losing it, but cultivating the honours is majestic. Due to that, my[asws] sides are not getting to lie down while in the heart there is the heat of separation, there is burning thirst''.[459]

وَ مِنْهُ، قَوْلُهُ ع عِنْدَ رِحْلَتِهَا ع

[459] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 48 a

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حَبِيبٌ لَيْسَ يَعْدِلُهُ حَبِيبٌ وَ مَا لِسِوَاهُ فِي قَلْبِي نَصِيبٌ
حَبِيبٌ غَابَ عَنْ عَيْنِي وَ جِسْمِي وَ عَنْ قَلْبِي حَبِيبِي لَا يَغِيبُ.

And from him, 'His[asws] words during her[asws] departure: 'A beloved, there isn't any beloved for such a beloved, and there is no share in my[asws] heart for besides him. A beloved disappeared from my[asws] eyes and my[asws] body, but my[asws] beloved is not absent from my[asws] heart''.[460]

وَ مِنْهُ، مُخَاطِباً لَهَا بَعْدَ وَفَاتِهَا

مَا لِي وَقَفْتُ عَلَى الْقُبُورِ مُسَلِّماً قَبْرَ الْحَبِيبِ فَلَمْ يَرُدَّ جَوَابِي
أَ حَبِيبُ مَا لَكَ لَا تَرُدُّ جَوَابَنَا أَ نَسِيتَ بَعْدِي خُلَّةَ الْأَحْبَابِ.

And from him – Addressing her[asws] after her[asws] expiry: '*What is the matter with me[asws] standing at the graves, greeting at a grave of the beloved, but he does not respond my[asws] answering to a beloved? What is the matter you are not responding an answer? Have you forgotten friendship of the beloved after me[asws]*?''[461]

وَ مِنْهُ، مُجِيباً لِنَفْسِهِ مِنْ قِبَلِهَا ع

قَالَ الْحَبِيبُ وَ كَيْفَ لِي بِجَوَابِكُمْ وَ أَنَا رَهِينُ جَنَادِلَ وَ تُرَابِ
أَكَلَ التُّرَابُ مَحَاسِنِي فَنَسِيتُكُمْ وَ حُجِبْتُ عَنْ أَهْلِي وَ عَنْ أَتْرَابِي
فَعَلَيْكُمُ مِنِّي السَّلَامُ تَقَطَّعَتْ عَنِّي وَ عَنْكُمْ خُلَّةُ الْأَحْبَابِ.

And from him – Answering to himself[asws] from her[asws]: '*The beloved says, 'And how can it be for me to answer you and I am a hostage of rocks and soil? The soil is eating my beauty, so I have forgotten you, and I am veiled from my family and from my in-laws. So, the greetings be from me to you all. The friendship of the beloved is cut off from me and you''*.[462]

49- مِصْبَاحُ الْأَنْوَارِ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ ص سِتِّينَ يَوْماً ثُمَّ مَرِضَتْ فَاشْتَدَّتْ عَلَيْهَا فَكَانَ مِنْ دُعَائِهَا فِي شَكْوَاهَا يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ فَأَغِثْنِي اللَّهُمَّ زَحْزِحْنِي عَنِ النَّارِ وَ أَدْخِلْنِي الْجَنَّةَ وَ أَلْحِقْنِي بِأَبِي مُحَمَّدٍ ص

(The book) 'Misbah Al Anwaar' –

'From Abu Ja'far[asws] having said: '(Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] remained (alive) after Rasool-Allah[saww] for sixty days. Then she[asws] fell ill which intensified upon her[asws]. It was from her[asws] supplications regarding her[asws] complaints: 'O Living One! O Eternal One! I[asws] cry for help to Your[azwj] Mercy, so Help me[asws]. O Allah[azwj]! Snatch me[asws] away from the Fire and Enter me[asws] into the Paradise and Join me[asws] with my[asws] father[saww] Muhammad[saww]!'

[460] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 48 b
[461] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 48 c
[462] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 48 d

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فَكَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ لَهَا يُعَافِيكِ اللَّهُ وَ يُبْقِيكِ فَتَقُولُ يَا أَبَا الْحَسَنِ مَا أَسْرَعَ اللِّحَاقَ بِاللَّهِ

Amir Al-Momineen[asws] said to her[asws]: 'May Allah[azwj] Grant you[asws] health and Make you[asws] live'. She[asws] said: 'O Abu Al-Hassan[asws]! How quick is the meeting with Allah[azwj]!'

وَ أَوْصَتْ بِصَدَقَتِهَا وَ مَتَاعِ الْبَيْتِ وَ أَوْصَتْهُ أَنْ يَتَزَوَّجَ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ وَ قَالَتْ بِنْتَ أُخْتِي وَ تَحَنَّنُ عَلَى وُلْدِي قَالَ وَ دَفَنَهَا لَيْلًا.

And she[asws] bequeathed with her[asws] charities and chattels of the house and bequeathed to him[asws] that he[asws] marries Umamah Bint Abu Al-Aas, and she[asws] said: 'Daughter of my[asws] sister (Zainab[as]), and she would be gracious upon my[asws] children'. He said, 'And he[asws] buried her[asws] at night''.[463]

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَتْ فَاطِمَةُ فِي مَنَامِهَا النَّبِيَّ ص قَالَتْ فَشَكَوْتُ إِلَيْهِ مَا نَالَنَا مِنْ بَعْدِهِ قَالَتْ فَقَالَ لِي رَسُولُ اللَّهِ ص لَكُمُ الْآخِرَةُ الَّتِي أُعِدَّتْ لِلْمُتَّقِينَ وَ إِنَّكِ قَادِمَةٌ عَلَيَّ عَنْ قَرِيبٍ.

And from Ibn Abbas who said,

'(Syeda) Fatima[asws] saw the Prophet[saww] in her[asws] dream. She[asws] said: 'I[asws] complained to him[asws] of what we[asws] had faced from after him[saww]'. She[asws] said: 'Rasool-Allah[saww] said to me[asws]: 'For you[asws] all is the Hereafter, which is Prepared for the pious, and you[asws] will be arriving to me[saww] shortly''.[464]

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: لَمَّا حَضَرَتْ فَاطِمَةَ الْوَفَاةُ بَكَتْ فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ يَا سَيِّدَتِي مَا يُبْكِيكِ قَالَتْ أَبْكِي لِمَا تَلْقَى بَعْدِي فَقَالَ لَهَا لَا تَبْكِي فَوَ اللَّهِ إِنَّ ذَلِكِ لَصَغِيرٌ عِنْدِي فِي ذَاتِ اللَّهِ

And from Ja'far[asws] Bin Muhammad[asws], from his[asws] forefathers[asws] having said: 'When the expiry presented to (Syeda) Fatima[asws], she[asws] cried. Amir Al-Momineen[asws] said to her[asws]: 'O my[asws] chieftess! What makes you[asws] cry?' She[asws] said: 'I[asws] am crying at what you[asws] will be facing after me[asws]'. He[asws] said to her[asws]: 'Do not cry, for by Allah[azwj], that is small in my[asws] presence regarding the Self of Allah[azwj]!'

قَالَ وَ أَوْصَتْهُ أَنْ لَا يُؤْذِنَ بِهَا الشَّيْخَيْنِ فَفَعَلَ.

He (Ja'far[asws] Bin Muhammad[asws]) said: 'And she[asws] bequeathed to him[asws]: 'Do not let the two old men (Sheykhain) know of it'. He[asws] did so''.[465]

50- كِتَابُ الدَّلَائِلِ لِلطَّبَرِيِّ، عَنْ أَبِي إِسْحَاقَ الْبَاقِرْجِي عَنْ فلايجة عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي أَحْمَدَ عَنْ مُحَمَّدِ بْنِ بَغْدَانَ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ أَبِي جَرِيحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ فَاطِمَةَ ع أَنَّهَا أَوْصَتْ لِأَزْوَاجِ النَّبِيِّ ص لِكُلِّ وَاحِدَةٍ مِنْهُنَّ بِاثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَ لِنِسَاءِ بَنِي هَاشِمٍ مِثْلَ ذَلِكَ وَ أَوْصَتْ لِأُمَامَةَ بِنْتِ أَبِي الْعَاصِ بِشَيْءٍ.

[463] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 49 a
[464] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 49 b
[465] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 49 c

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‘Kitab Al Dalail’ of Al Tabari – From Abu Is’haq Al Baqarjy, from Falayaja, from Abu Abdullah, from Abu Ahmad, from Muhammad Bin Baghdad, from Muhammad Bin Al Salt, from Abdullah Bin Saeed, from Jareeh,

‘From Ja’far[asws] Bin Muhammad[asws], from his[asws] father[asws], from (Syeda) Fatima[asws] that she[asws] had bequeathed to wives of the Prophet[saww], for each one being twelve ounces (gold), and for the women of the clan of Hashim[as] similar to that, and bequeathed to Umama Bint Abu Al-Aas with something’’.[466]

وَ بِإِسْنَادٍ آخَرَ عَنْ عَبْدِ اللَّهِ بْنِ حَسَنٍ عَنْ زَيْدِ بْنِ عَلِيٍ أَنَّ فَاطِمَةَ ع تَصَدَّقَتْ بِمَالِهَا عَلَى بَنِي هَاشِمٍ وَ بَنِي عَبْدِ الْمُطَّلِبِ وَ أَنَّ عَلِيّاً ع تَصَدَّقَ عَلَيْهِمْ وَ أَدْخَلَ مَعَهُمْ غَيْرَهُمْ.

And by another chain from Abdullah Bin Hassan,

‘From Zayd son of Ali[asws] (Bin Al-Husayn[asws]), ‘(Syeda) Fatima[asws] gave in charity with her[asws] wealth, upon the clan of Hashim[as], and the clan of Abdul Muttalib[asws], and Ali[asws] gave in charity to them, and included others with them’’.[467]

[466] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 50 a
[467] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 7 H 50 b

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باب 8 تظلمها صلوات الله عليها في القيامة و كيفية مجيئها إلى المحشر

CHAPTER 8 – HER[asws] GRIEVANCES DURING THE QIYAMAH AND MANNER OF HER[asws] COMING TO THE PLAINS (OF RESURRECTION), MAY THE SALAWAAT OF ALLAH[azwj] BE UPON HER[asws]

1- لي، الأمالي للصدوق الطَّالَقَانِيُّ عَنْ مُحَمَّدِ بْنِ جَرِيرٍ الطَّبَرِيِّ عَنْ الْحَسَنِ بْنِ عَبْدِ الْوَاحِدِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ السُّدِّيِّ عَنْ مَنِيعِ بْنِ الْحَجَّاجِ عَنْ عِيسَى بْنِ مُوسَى عَنْ جَعْفَرٍ الْأَحْمَرِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ تُقْبِلُ ابْنَتِي فَاطِمَةُ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ مُدَبَّجَةَ الْجَنْبَيْنِ خِطَامُهَا مِنْ لُؤْلُؤٍ رَطْبٍ قَوَائِمُهَا مِنَ الزُّمُرُّدِ الْأَخْضَرِ ذَنَبُهَا مِنَ الْمِسْكِ الْأَذْفَرِ عَيْنَاهَا يَاقُوتَتَانِ حَمْرَاوَانِ عَلَيْهَا قُبَّةٌ مِنْ نُورٍ يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَ بَاطِنُهَا مِنْ ظَاهِرِهَا دَاخِلُهَا عَفْوُ اللَّهِ وَ خَارِجُهَا رَحْمَةُ اللَّهِ

(The book) 'Al Amaali' of Al Sadouq – Al Talaqany, from Muhammad Bin Jareer Al Tabari, from Al-Hassan Bin Abdul Wahid, from Ismail Bin Ali Al Sudy, from Manie Bin Al Hajjaj, from Isa Bin Musa, from Ja'far Al Ahmar,

'From Abu Ja'far Muhammad[asws] Bin Ali Al Baqir[asws] having said: 'I[asws] heard Jabir Bin Abdullah Al-Ansari saying: 'Rasool-Allah[saww] said: 'When it will be the Day of Qiyamah, my[asws] daughter[asws] will come upon a camel from the camels of Paradise, brocaded of the two sides, its rein being from wet pearls, its left from green emeralds, its tail from yellow musk, its eyes being two red rubies, upon it would be a dome of light. Its exterior would be seen from its interior and its interior from its exterior, its inside would be Pardon of Allah[azwj] and its outside, Mercy of Allah[azwj].

عَلَى رَأْسِهَا تَاجٌ مِنْ نُورٍ لِلتَّاجِ سَبْعُونَ رُكْناً كُلُّ رُكْنٍ مُرَصَّعٌ بِالدُّرِّ وَ الْيَاقُوتِ يُضِيءُ كَمَا الْكَوْكَبُ الدُّرِّيُّ فِي أُفُقِ السَّمَاءِ وَ عَنْ يَمِينِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ عَنْ شِمَالِهَا سَبْعُونَ أَلْفَ مَلَكٍ وَ جَبْرَئِيلُ آخِذٌ بِخِطَامِ النَّاقَةِ يُنَادِي بِأَعْلَى صَوْتِهِ غُضُّوا أَبْصَارَكُمْ حَتَّى تَجُوزَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ

Upon her[asws] head would be a crown of light. There are seventy corners for the crown. Each corner is inlaid with gems and rubies illuminating like what the shining star does in the horizon of the sky; and on her[asws] right would be seventy thousand Angels, and on her[asws] left would be seventy thousand Angels, and Jibraeel[as] would be holding the rein of the camel calling out at the top of his[as] voice: 'Close your eyes until (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww] passes across!'

فَلَا يَبْقَى يَوْمَئِذٍ نَبِيٌّ وَ لَا رَسُولٌ وَ لَا صِدِّيقٌ وَ لَا شَهِيدٌ إِلَّا غَضُّوا أَبْصَارَهُمْ حَتَّى تَجُوزَ فَاطِمَةُ فَتَسِيرُ حَتَّى تُحَاذِيَ عَرْشَ رَبِّهَا جَلَّ جَلَالُهُ فَتَنْزَحُ بِنَفْسِهَا عَنْ نَاقَتِهَا وَ تَقُولُ إِلَهِي وَ سَيِّدِي احْكُمْ بَيْنِي وَ بَيْنَ مَنْ ظَلَمَنِي اللَّهُمَّ احْكُمْ بَيْنِي وَ بَيْنَ مَنْ قَتَلَ وُلْدِي

On that day there will neither remain any Prophet[saww], nor Rasool[as], not a truthful, nor a martyr, until (Syeda) Fatima[asws] crosses. She[asws] will travel until she[asws] is by the Throne of her[asws] Lord[azwj], Majestic is His[azwj] Majesty. She[asws] will get off from the camel by herself[asws] and say: 'My[asws] God[azwj] and my[asws] Master[azwj]! Judge between me[asws] and the ones who oppressed me[asws]. O Allah[azwj]! Judge between me[asws] and the ones who killed my[asws] son[asws]!'

فَإِذَا النِّدَاءُ مِنْ قِبَلِ اللَّهِ جَلَّ جَلَالُهُ يَا حَبِيبَتِي وَ ابْنَةَ حَبِيبِي سَلِينِي تُعْطَيْ وَ اشْفَعِي تُشَفَّعِي فَوَ عِزَّتِي وَ جَلَالِي لَا جَازَنِي ظُلْمُ ظَالِمٍ

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There will be call from the Direction of Allah[azwj], Majestic is His[azwj] Majesty: "O My[azwj] Beloved! Ask Me[azwj], you[asws] shall be Given, and intercede, you[asws] shall be Interceded for! By My[azwj] Might and My[azwj] Majesty! No injustice of an unjust would be Overlooked by Me[azwj]!"

فَتَقُولُ إِلَهِي وَ سَيِّدِي ذُرِّيَّتِي وَ شِيعَتِي وَ شِيعَةَ ذُرِّيَّتِي وَ مُحِبِّيَّ وَ مُحِبِّي ذُرِّيَّتِي

She[asws] would be saying: 'My[asws] God[azwj] and My[azwj] Master[azwj]! My[asws] offspring, and my[asws] Shias, and Shias of my[asws] offspring, and one loving me[asws], and loving my[asws] offspring!'

فَإِذَا النِّدَاءُ مِنْ قِبَلِ اللَّهِ جَلَّ جَلَالُهُ أَيْنَ ذُرِّيَّةُ فَاطِمَةَ وَ شِيعَتُهَا وَ مُحِبُّوهَا وَ مُحِبُّو ذُرِّيَّتِهَا

There will be a Call from the Direction of Allah[azwj], Majestic is His[azwj] Majesty: "Where are the offspring of (Syeda) Fatima[asws], and her[asws] Shias, and ones loving her[asws], and loving her[asws] offspring?"

فَيُقْبِلُونَ وَ قَدْ أَحَاطَ بِهِمْ مَلَائِكَةُ الرَّحْمَةِ فَتَقْدُمُهُمْ فَاطِمَةُ ع حَتَّى تُدْخِلَهُمُ الْجَنَّةَ.

They would come, and the Angels of the Beneficent would be all around them. (Syeda) Fatima[asws] would be leading them until they enter the Paradise''.[468]

2- ن، عيون أخبار الرضا عليه السلام أَحْمَدُ بْنُ أَبِي جَعْفَرٍ الْبَيْهَقِيُّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْجُرْجَانِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي عَبْدِ اللَّهِ الْقَطَّانِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ عَامِرٍ الطَّائِيِّ عَنْ أَبِي أَحْمَدَ بْنِ سُلَيْمَانَ الطَّائِيِّ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تُحْشَرُ ابْنَتِي فَاطِمَةُ ع يَوْمَ الْقِيَامَةِ وَ مَعَهَا ثِيَابٌ مَصْبُوغَةٌ بِالدِّمَاءِ تَتَعَلَّقُ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ تَقُولُ يَا عَدْلُ احْكُمْ بَيْنِي وَ بَيْنَ قَاتِلِ وُلْدِي

(The book) 'Uyoon Akhbaar Al-Reza[asws] – Ahmad Bin Abu Ja'far Al Bayhaqi, from Ahmad Bin Ali Al Jurjany, from Ismail Bin Abu Abdullah Al Qattan, from Ahmad Bin Abdullah Bin Aamir Al Taie, from Abu Ahmad Bin Suleyman Al Taie,

'From Ali[asws] Bin Musa Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww]: 'My[asws] daughter[asws] (Syeda) Fatima[asws] would be Resurrected on the Day of Qiyamah and with her[asws] would be a cloth dyed with blood. She[asws] will hang it with a leg from the legs of the Throne and say: 'O Just One! Judge between me[asws] and the killer of my[asws] son[asws]!'

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع قَالَ رَسُولُ اللَّهِ ص وَ يَحْكُمُ اللَّهُ لِابْنَتِي وَ رَبِّ الْكَعْبَةِ.

Ali[asws] Bin Abu Talib[asws] said: 'Rasool-Allah[saww] said: 'And Allah[azwj] will Judge for (in favour of) my[saww] daughter[asws], by the Lord[azwj] of Kabah!''[469]

3- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تُحْشَرُ ابْنَتِي فَاطِمَةُ يَوْمَ الْقِيَامَةِ وَ مَعَهَا ثِيَابٌ مَصْبُوغَةٌ بِالدَّمِ فَتَتَعَلَّقُ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ فَتَقُولُ يَا عَدْلُ احْكُمْ بَيْنِي وَ بَيْنَ قَاتِلِ وُلْدِي

(The book) 'Uyoon Akhbaar Al-Reza[asws]' – by the three chains from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'My[asws] daughter[asws] Fatima would be Resurrected on the Day of Qiyamah and with her[asws] would be a cloth dyed with blood. She[asws]

[468] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 8 H 1
[469] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 8 H 2

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would hang it with a leg from the legs of the Throne. She[asws] would say: 'O Just One! Judge between me[asws] and the killer of my[asws] son[asws]!'

قَالَ رَسُولُ اللَّهِ ص فَيَحْكُمُ لِابْنَتِي وَ رَبِّ الْكَعْبَةِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَغْضَبُ لِغَضَبِ فَاطِمَةَ وَ يَرْضَى لِرِضَاهَا.

Rasool-Allah[saww] said: 'He[azwj] will Judge for (in favour of) my[saww] daughter, by the Lord[azwj] of Kaaba! And Allah[azwj] Mighty and Majestic is Angered for the anger of (Syeda) Fatima[asws] and is Pleased for her[asws] pleasure''.[470]

4- ن، عيون أخبار الرضا عليه السلام بِالْإِسْنَادِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ يَا مَعْشَرَ الْخَلَائِقِ غُضُّوا أَبْصَارَكُمْ حَتَّى تَجُوزَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص.

(The book) 'Uyoon Akhbaar Al-Reza[asws] – By the three chains from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'When it will be the Day of Qiyamah, a caller will call out: 'O community of creatures! Close your eyes until (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww] passes across!''[471]

5- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنْ آبَائِهِ ع: مِثْلَهُ ثُمَّ قَالَ وَ فِي رِوَايَةٍ أُخْرَى إِذَا كَانَ يَوْمُ الْقِيَامَةِ قِيلَ يَا أَهْلَ الْجَمْعِ غُضُّوا أَبْصَارَكُمْ تَمُرُّ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص فَتَمُرُّ وَ عَلَيْهَا رَيْطَتَانِ حَمْرَاوَانِ.

(The book) 'Saheefa Al-Reza[asws]' – From Al-Reza[asws], from his[asws] forefathers[asws] – similar to it. Then he said, and in another report, 'When it will be the Day of Qiyamah, it would be said: 'O people of the gathering! Close your eyes, (Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] is passing by!' She[asws] will pass by and upon her[asws] would be two thin red clothes''.[472]

6- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تُحْشَرُ ابْنَتِي فَاطِمَةُ وَ عَلَيْهَا حُلَّةُ الْكَرَامَةِ قَدْ عُجِنَتْ بِمَاءِ الْحَيَوَانِ فَيَنْظُرُ إِلَيْهَا الْخَلَائِقُ فَيَتَعَجَّبُونَ مِنْهَا

(The book) 'Uyoon Akhbar Al-Reza[asws]' – By the three chains from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'My[asws] daughter[asws] Fatima[asws] would be Resurrected and upon her[asws] would be the garment of honour having been kneaded with the water of (river) Al-Haywaan. The creatures would look at her and would be astounded from it.

ثُمَّ تُكْسَى أَيْضاً مِنْ حُلَلِ الْجَنَّةِ أَلْفَ حُلَّةٍ مَكْتُوبٌ عَلَى كُلِّ حُلَّةٍ بِخَطٍّ أَخْضَرَ أُدْخِلُوا بِنْتَ مُحَمَّدٍ الْجَنَّةَ عَلَى أَحْسَنِ الصُّورَةِ وَ أَحْسَنِ الْكَرَامَةِ وَ أَحْسَنِ مَنْظَرٍ فَتُزَفُّ إِلَى الْجَنَّةِ كَمَا تُزَفُّ الْعَرُوسُ وَ يُوَكَّلُ بِهَا سَبْعُونَ أَلْفَ جَارِيَةٍ.

Then she[asws] would be clothed as well from the garments of Paradise, and thousand garments. There would be written upon each garment in green writing: 'Enter the Paradise, daughter[asws] of Muhammad[saww], upon an excellent image and excellent honour and excellent scene'.

[470] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 8 H 3
[471] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 8 H 4
[472] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 8 H 5

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She[asws] should be escorted to the Paradise like what the bride tends to be escorted, and seventy thousand girls (servants) would be allocated with her[asws]''.[473]

7- ثو، ثواب الأعمال مَاجِيلَوَيْهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُصِبَ لِفَاطِمَةَ ع قُبَّةٌ مِنْ نُورٍ وَ أَقْبَلَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِ رَأْسُهُ فِي يَدِهِ فَإِذَا رَأَتْهُ شَهَقَتْ شَهْقَةً لَا يَبْقَى فِي الْجَمْعِ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا عَبْدٌ مُؤْمِنٌ إِلَّا بَكَى لَهَا

(The book) 'Sawaab Al Amaal' – Majaylawiya, from Muhammad Al Attar, from Al Ash'ary, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from one of his companions,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww]: 'When it will be the Day of Qiyamah, a dome of light would be set up for (Syeda) Fatima[asws], and Al-Husayn[asws], may the Salawaat of Allah[azwj] be upon him[asws], would come and his[asws] head would be in his[asws] hand. When she[asws] sees him[asws], she[asws] would inhale with an inhalation, there will not remain anyone in the gathering, neither a Messenger Prophet[as], nor a Momin servant, except he would cry for her[asws].

فَيُمَثِّلُ اللَّهُ عَزَّ وَ جَلَّ رَجُلًا لَهَا فِي أَحْسَنِ صُورَةٍ وَ هُوَ يُخَاصِمُ قَتَلَتَهُ بِلَا رَأْسٍ فَيَجْمَعُ اللَّهُ قَتَلَتَهُ وَ الْمُجَهِّزِينَ عَلَيْهِ وَ مَنْ شَرِكَ فِي قَتْلِهِ فَيَقْتُلُهُمْ حَتَّى أَتَى عَلَى آخِرِهِمْ

Allah[azwj], Majestic is His[azwj] Majesty would Make a resemblance for her in an excellent image, and he (Al-Husayn[asws]) would be disputing his[asws] killers and their suppliers against him[asws], and the ones who participated in his[asws] killing. He[asws] would kill them until he[asws] comes to their last one.

ثُمَّ يُنْشَرُونَ فَيَقْتُلُهُمْ أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ يُنْشَرُونَ فَيَقْتُلُهُمُ الْحَسَنُ ع ثُمَّ يُنْشَرُونَ فَيَقْتُلُهُمُ الْحُسَيْنُ ع ثُمَّ يُنْشَرُونَ فَلَا يَبْقَى مِنْ ذُرِّيَّتِنَا أَحَدٌ إِلَّا قَتَلَهُمْ قَتْلَةً فَعِنْدَ ذَلِكَ يَكْشِفُ اللَّهُ الْغَيْظَ وَ يُنْسِي الْحُزْنَ

Then they would be Resurrected, and Amir Al-Momineen[asws] would kill them. Then they would be Resurrected and Al-Hassan[asws] would be killing them. Then they would be Resurrect and Al-Husayn[asws] would be killing them. Then they would be Resurrect, so there will not remain anyone from our[asws] offspring except he would kill them with a killing. During that, Allah[azwj] would Remove the rage and he[asws] would forget the grief'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع رَحِمَ اللَّهُ شِيعَتَنَا شِيعَتُنَا وَ اللَّهِ هُمُ الْمُؤْمِنُونَ فَقَدْ وَ اللَّهِ شَرَكُونَا فِي الْمُصِيبَةِ بِطُولِ الْحُزْنِ وَ الْحَسْرَةِ.

Then Abu Abdullah[asws] said: 'May Allah[azwj] have Mercy on our[asws] Shias. By Allah[azwj]! Our[asws] Shias, they are the Momineen for, by Allah[azwj], they have participated with us[asws] in the difficulties with prolonged grief and regret''.[474]

[473] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 8 H 6
[474] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 8 H 7

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8- ثو، ثواب الأعمال ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ رَجُلٍ عَنْ شَرِيكٍ يَرْفَعُهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَاءَتْ فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا فِي لُمَةٍ مِنْ نِسَائِهَا فَيُقَالُ لَهَا ادْخُلِي الْجَنَّةَ فَتَقُولُ لَا أَدْخُلُ حَتَّى أَعْلَمَ مَا صُنِعَ بِوَلَدِي مِنْ بَعْدِي فَيُقَالُ لَهَا انْظُرِي فِي قَلْبِ الْقِيَامَةِ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ash'ary, from Ibn Yazeed, from Muhammad Bin Mansour, from a man from Shareek, raising it, said,

'Rasool-Allah[saww] said: 'When it will be the Day of Qiyamah, (Syeda) Fatima[asws], may the Salawaat of Allah[azwj] be upon her[asws], will come in an assembly of her[asws] women. It would be said to her[asws], 'Enter the Paradise!' She[asws] would said: 'I[asws] will not enter until I[asws] know what happened with my[asws] son[asws] from after me[asws]'. It would be said to her[asws]: 'Look at the middle of the (plains of) Qiyamah!'

فَتَنْظُرُ إِلَى الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَائِماً وَ لَيْسَ عَلَيْهِ رَأْسٌ فَتَصْرُخُ صَرْخَةً وَ أَصْرُخُ لِصُرَاخِهَا وَ تَصْرُخُ الْمَلَائِكَةُ لِصُرَاخِنَا

She[asws] would look at Al-Husayn[asws], may the Salawaat of Allah[azwj] be upon him[asws], standing, and there wouldn't be a head upon him[asws]. She[asws] would scream a scream, and I[saww] would scream for her[asws] scream, and the Angels would scream for our[asws] scream.

فَيَغْضَبُ اللَّهُ عَزَّ وَ جَلَّ لَنَا عِنْدَ ذَلِكَ فَيَأْمُرُ نَاراً يُقَالُ لَهَا هَبْهَبُ قَدْ أُوقِدَ عَلَيْهَا أَلْفَ عَامٍ حَتَّى اسْوَدَّتْ لَا يَدْخُلُهَا رَوْحٌ أَبَداً وَ لَا يَخْرُجُ مِنْهَا غَمٌّ أَبَداً فَيُقَالُ لَهَا الْتَقِطِي قَتَلَةَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ حَمَلَةَ الْقُرْآنِ فَتَلْتَقِطُهُمْ

Allah[azwj] Mighty and Majestic would be Angered for her[asws] at that, and He[azwj] would Command a fire call Hab'hab. It would have been inflamed for a thousand years until it is blackened, nor air having entered it at all nor any smoke coming out from it ever!' He[azwj] will Say: "Catch the killers of Al-Husayn[asws] and bearers (memorisers) of the Quran!" So, it would catch them.

فَإِذَا صَارُوا فِي حَوْصَلَتِهَا صَهَلَتْ وَ صَهَلُوا بِهَا وَ شَهَقَتْ وَ شَهَقُوا بِهَا وَ زَفَرَتْ وَ زَفَرُوا بِهَا فَيَنْطِقُونَ بِأَلْسِنَةٍ ذَلْقَةٍ طَلْقَةٍ يَا رَبَّنَا أَوْجَبْتَ لَنَا النَّارَ قَبْلَ عَبَدَةِ الْأَوْثَانِ فَيَأْتِيهِمُ الْجَوَابُ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّ مَنْ عَلِمَ لَيْسَ كَمَنْ لَا يَعْلَمُ.

When they come to be in its beak (grasp) and groan, they would groan with it, and it would inhale, and they would inhale with it, and it would exhale and they would exhale with it. They would speak with eloquent, free tongue, 'O our Lord[azwj]! You[azwj] have Obligated the Fire for us before the worshippers of the idols!' The Answer would come on behalf of Allah[azwj] Mighty and Majestic: 'One who know isn't like the one who does not know''.[475]

9- ثو، ثواب الأعمال ابْنُ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ يَرْفَعُهُ إِلَى عَنْبَسَةَ الطَّائِيِّ عَنْ أَبِي خَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يُمَثَّلُ لِفَاطِمَةَ ع رَأْسُ الْحُسَيْنِ ع مُتَشَحِّطاً بِدَمِهِ فَتَصِيحُ وَا وَلَدَاهْ وَا ثَمَرَةَ فُؤَادَاهْ فَتَصْعَقُ الْمَلَائِكَةُ لِصَيْحَةِ فَاطِمَةَ ع وَ يُنَادِي أَهْلُ الْقِيَامَةِ قَتَلَ اللَّهُ قَاتِلَ وَلَدِكِ يَا فَاطِمَةُ

(The book) 'Sawaab Al Amaal' – Ibn Al Barqy, from his father, from his grandfather, from his father, from Muhammad Bin Khalid, raising it to Anbasa Al Taie, from Abu Khayr,

[475] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 8 H 8

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‘From Ali[asws] Bin Abu Talib[asws] having said: ‘Rasool-Allah[saww]: ‘The head of Al-Husayn[asws] would be resembled for (Syeda) Fatima[asws] smeared with his[asws] blood. She[asws] should scream: ‘Oh son[asws]! Oh fruit of the heart!’ The Angels would be stunned at the scream of (Syeda) Fatima[asws] and the people of Al-Qiyamah would call out, ‘May Allah[azwj] kill the killers of your[asws] son[asws], O (Syeda) Fatima[asws]!’

قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ أَفْعَلُ بِهِ وَ بِشِيعَتِهِ وَ أَحِبَّائِهِ وَ أَتْبَاعِهِ

He[saww] said: ‘Allah[azwj] Mighty and Majestic would Say: “That, I[azwj] shall Do with him[asws], and with his[asws] Shias and one who loving him[asws], and his[asws] followers!”

وَ إِنَّ فَاطِمَةَ ع فِي ذَلِكَ الْيَوْمِ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ مُدَبَّجَةِ الْجَنْبَيْنِ وَاضِحَةِ الْخَدَّيْنِ شَهْلَاءِ الْعَيْنَيْنِ رَأْسُهَا مِنَ الذَّهَبِ الْمُصَفَّى وَ أَعْنَاقُهَا مِنَ الْمِسْكِ وَ الْعَنْبَرِ خِطَامُهَا مِنَ الزَّبَرْجَدِ الْأَخْضَرِ رَحَائِلُهَا دُرٌّ مُفَضَّضٌ بِالْجَوْهَرِ عَلَى النَّاقَةِ هَوْدَجٌ غِشَاؤُهَا مِنْ نُورِ اللَّهِ وَ حَشْوُهَا مِنْ رَحْمَةِ اللَّهِ خِطَامُهَا فَرْسَخٌ مِنْ فَرَاسِخِ الدُّنْيَا

And during that day (Syeda) Fatima[asws] would be upon a camel from the camels of Paradise, brocaded of the two sides, clear cheeks, black eyes, its head is of clear gold, and its neck from the musk and ambergris, its rein from green emeralds, and its saddle cloth inlaid with gems. Upon the camel would be a carriage, its covering is from the Noor of Allah[azwj] and its sides from the Mercy of Allah[azwj]. Its steps would be a Farsakh (5 km) from the Farsakhs of the world.

يَحُفُّ بِهَوْدَجِهَا سَبْعُونَ أَلْفَ مَلَكٍ بِالتَّسْبِيحِ وَ التَّحْمِيدِ وَ التَّهْلِيلِ وَ التَّكْبِيرِ وَ الثَّنَاءِ عَلَى رَبِّ الْعَالَمِينَ

Seventy thousand Angels would be escorting her[asws] carriage with the glorification, and praises, and extollations of Holiness, and the exclamation of Takbeer, and the praising upon Lord[azwj] of the worlds.

ثُمَّ يُنَادِي مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ يَا أَهْلَ الْقِيَامَةِ غُضُّوا أَبْصَارَكُمْ فَهَذِهِ فَاطِمَةُ بِنْتُ مُحَمَّدٍ رَسُولِ اللَّهِ ص تَمُرُّ عَلَى الصِّرَاطِ فَتَمُرُّ فَاطِمَةُ ع وَ شِيعَتُهَا عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ

Then a caller would call out from the interior of the Throne: ‘O people of Qiyamah! Close your eyes, for this is Fatima[asws] daughter[asws] of Muhammad[saww], Rasool[saww] of Allah[azwj] passing upon the Bridge!’ Fatima[asws] and her[asws] Shias would pass upon the Bridge like the flash of lightning’.

قَالَ النَّبِيُّ ص وَ يُلْقَى أَعْدَاؤُهَا وَ أَعْدَاءُ ذُرِّيَّتِهَا فِي جَهَنَّمَ.

The Prophet[saww] said: ‘And her[asws] enemies and enemies of her[asws] of her[asws] offspring would be thrown into Hell’’.[476]

10- قب، المناقب لابن شهرآشوب السَّمْعَانِيُّ فِي الرِّسَالَةِ الْقَوَامِيَّةِ وَ الزَّعْفَرَانِيُّ فِي فَضَائِلِ الصَّحَابَةِ وَ الْأُشْنُهِيُّ فِي اعْتِقَادِ أَهْلِ السُّنَّةِ وَ الْعُكْبَرِيُّ فِي الْإِبَانَةِ وَ أَحْمَدُ فِي الْفَضَائِلِ وَ ابْنُ الْمُؤَذِّنِ فِي الْأَرْبَعِينَ بِأَسَانِيدِهِمْ عَنِ الشَّعْبِيِّ عَنْ أَبِي جُحَيْفَةَ وَ عَنِ ابْنِ عَبَّاسٍ وَ الْأَصْبَغُ عَنْ أَبِي أَيُّوبَ وَ قَدْ رَوَى حَفْصُ بْنُ

[476] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 8 H 9

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غِيَاثٍ عَنِ الْقَرْوِينِيِّ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ كُلُّهُمْ عَنِ النَّبِيِّ ص قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ وَقَفَ الْخَلَائِقُ بَيْنَ يَدَيِ اللَّهِ تَعَالَى نَادَى مُنَادٍ مِنْ وَرَاءِ حِجَابٍ أَيُّهَا النَّاسُ غُضُّوا أَبْصَارَكُمْ وَ نَكِّسُوا رُءُوسَكُمْ فَإِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ ص تَجُوزُ عَلَى الصِّرَاطِ

(The books) 'Al Manaqib' of Ibn Shehr Ashub Al Sam'any in 'Al Risala Al Qawamiya', and Al Zafrany in 'Fazaail Al Sahaba', and Al Ashnuhy in 'Itiqad Ahl Al Sunnah', and Al Ukbary in 'Al Ibana, and Ahmad in 'Al Fazaail', and Ibn Al Muwazzin in 'Al Arbaeen', by their chains from Al Shaie, from Abu Juheyfa, and from Ibn Abbas, and Al Asbagh, from Abu Ayoub, and it has been reported by Hafs Bin Giyas, from Al Qazwiny, from Ata'a, from Abu Hureyra (well-known fabricator),

'All of them from the Prophet[saww] having said: 'When it will be the Day of Qiyamah and the creatures are paused in front of Allah[azwj] the Exalted, a caller will call out from behind the Veil: 'O you people! Close your eyes and lower your heads, for (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww] is crossing over the Bridge!'

وَ فِي حَدِيثِ أَبِي أَيُّوبَ فَتَمُرُّ مَعَهَا سَبْعُونَ جَارِيَةً مِنَ الْحُورِ الْعِينِ كَالْبَرْقِ اللَّامِعِ.

And in Hadeeth of Abu Ayoub: 'Seventy thousand girls from the Maiden Houries would pass along with her[asws], like the bright flash''.[477]

11- جا، المجالس للمفيد الصَّدُوقُ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ الْأَوَّلِينَ وَ الْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيُنَادِي مُنَادٍ غُضُّوا أَبْصَارَكُمْ وَ نَكِّسُوا رُءُوسَكُمْ حَتَّى تَجُوزَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص الصِّرَاطَ

(The book) 'Al Majalis' of Al Mufeed – Al Sadouq, from his father, from Ali, from his father, from Ibn Abu Umeyr, from Aban Bin Usman,

'From Abu Abdullah[asws] having said: 'When it will be the Day of Qiyamah, Allah[azwj] would Gather the former ones and the latter ones in one plain. A caller would call out: 'Close your eyes and lower your heads until (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww] passes across the Bridge!''

قَالَ فَتَغُضُّ الْخَلَائِقُ أَبْصَارَهُمْ فَتَأْتِي فَاطِمَةُ ع عَلَى نَجِيبٍ مِنْ نُجُبِ الْجَنَّةِ يُشَيِّعُهَا سَبْعُونَ أَلْفَ مَلَكٍ فَتَقِفُ مَوْقِفاً شَرِيفاً مِنْ مَوَاقِفِ الْقِيَامَةِ ثُمَّ تَنْزِلُ عَنْ نَجِيبِهَا فَتَأْخُذُ قَمِيصَ الْحُسَيْنِ بْنِ عَلِيٍّ ع بِيَدِهَا مُضَمَّخاً بِدَمِهِ وَ تَقُولُ يَا رَبِّ هَذَا قَمِيصُ وَلَدِي وَ قَدْ عَلِمْتَ مَا صُنِعَ بِهِ

He[asws] said: 'So the creatures would close their eyes, and (Syeda) Fatima[asws] would come upon a ride from the rides of Paradise. Seventy thousand Angels would be escorting her[asws]. She[asws] would paused at a noble pausing from the pausings of Al-Qiyamah. Then she[asws] would descend from her[asws] ride. She[asws] would hold a shirt of Al-Husayn[asws] Bin Ali[asws] in her[asws] hand, having been stained with his[asws] blood, and she[asws] would say: 'O Lord[azwj]! This is a shirt of my[asws] son[asws], and You[azwj] have Known what happened with him[asws]!'

فَيَأْتِيهَا النِّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ يَا فَاطِمَةُ لَكِ عِنْدِيَ الرِّضَا فَتَقُولُ يَا رَبِّ انْتَصِرْ لِي مِنْ قَاتِلِهِ

[477] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 8 H 10

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The call would come to her[asws] from the Direction of Allah[azwj] Mighty and Majestic: "O Fatima[asws]! For you[asws] is the Pleasure in My[azwj] Presence!" She[asws] would say: 'O Lord[azwj]! Let there be victory for me[asws] over his[asws] killers!'

فَيَأْمُرُ اللَّهُ تَعَالَى عُنُقاً مِنَ النَّارِ فَتَخْرُجُ مِنْ جَهَنَّمَ فَتَلْتَقِطُ قَتَلَةَ الْحُسَيْنِ بْنِ عَلِيٍّ ع كَمَا يَلْتَقِطُ الطَّيْرُ الْحَبَّ ثُمَّ يَعُودُ الْعُنُقُ بِهِمْ إِلَى النَّارِ فَيُعَذَّبُونَ فِيهَا بِأَنْوَاعِ الْعَذَابِ

Allah[azwj] the Exalted would Command columns of the Fire, so these would emerge from Hell and seize the killers of Al-Husayn[asws] Bin Ali[asws], like what the bird tends to seize the seed. Then the columns would return with them into the Fire. They would be Punished therein with a variety of Punishments.

ثُمَّ تَرْكَبُ فَاطِمَةُ ع نَجِيبَهَا حَتَّى تَدْخُلَ الْجَنَّةَ وَ مَعَهَا الْمَلَائِكَةُ الْمُشَيِّعُونَ لَهَا وَ ذُرِّيَّتُهَا بَيْنَ يَدَيْهَا وَ أَوْلِيَاؤُهُمْ مِنَ النَّاسِ عَنْ يَمِينِهَا وَ شِمَالِهَا.

Then (Syeda) Fatima[asws] would ride her[asws] ride until she[asws] would enter the Paradise and with her[asws] would be the Angels, the ones escorting her[asws], and her[asws] offspring would be in front of her[asws], and their[asws] friends from the people would be on her[asws] left''.[478]

12- فر، تفسير فرات بن إبراهيم أَبُو الْقَاسِمِ الْعَلَوِيُّ الْحَسَنِيُّ مُعَنْعَناً عَنِ ابْنِ عَبَّاسٍ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ يَا مَعْشَرَ الْخَلَائِقِ غُضُّوا أَبْصَارَكُمْ حَتَّى تَمُرَّ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص فَتَكُونُ أَوَّلَ مَنْ تُكْسَى وَ يَسْتَقْبِلُهَا مِنَ الْفِرْدَوْسِ اثْنَتَا عَشْرَةَ أَلْفَ حَوْرَاءَ لَمْ يَسْتَقْبِلُوا أَحَداً قَبْلَهَا وَ لَا أَحَداً بَعْدَهَا

Tafseer Furaat Bin Ibrahim – Abu Al Qasim Al Alawy Al Hasany, transmitting from Ibn Abbas,

'When it will be the Day of Qiyamah, a caller would call out: 'O community of creatures! Close your eyes until (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww] passes by. She[asws] would be the first one to be clothed (with garments of Paradise), and she[asws] would be received from Al Firdows by twelve thousand Houries, not having received anyone else before her[asws] nor would they (receive) anyone after her[asws].

عَلَى نَجَائِبَ مِنْ يَاقُوتٍ أَجْنِحَتُهَا وَ أَزِمَّتُهَا اللُّؤْلُؤُ عَلَيْهَا رَحَائِلُ مِنْ دُرٍّ عَلَى كُلِّ رِحَالَةٍ مِنْهَا نُمْرُقَةٌ مِنْ سُنْدُسٍ وَ رَكَائِبُهَا زَبَرْجَدٌ فَيَجُوزُونَ بِهَا الصِّرَاطَ حَتَّى ينتهون [يَنْتَهُوا] بِهَا إِلَى الْفِرْدَوْسِ فَيَتَبَاشَرُ بِهَا أَهْلُ الْجِنَانِ

She[asws] would be upon a ride its wings would be of ruby, and its reins of pearls. Upon it would be a saddle-cloth of gems, upon each saddle cloth from it would be cushions of silk, and its stirrups would be of aquamarine. She[asws] would be crossing the Bridge with it until they end up with her[asws] to Al-Firdows. The people of the gardens would smile at her[asws].

وَ فِي بُطْنَانِ الْفِرْدَوْسِ قُصُورٌ بِيضٌ وَ قُصُورٌ صُفْرٌ مِنْ لُؤْلُؤَةٍ مِنْ غَرْزٍ وَاحِدٍ وَ إِنَّ فِي الْقُصُورِ الْبِيضِ لَسَبْعِينَ أَلْفَ دَارٍ مَنَازِلُ مُحَمَّدٍ وَ آلِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ إِنَّ فِي الْقُصُورِ الصُّفْرِ لَسَبْعِينَ أَلْفَ دَارٍ مَسَاكِنُ إِبْرَاهِيمَ وَ آلِهِ ع

And in the interior of Al-Firdows are white castles and yellow castles from pearls from one embedding, and in the white castles there are seventy thousand doors, being houses of Muhammad[saww] and his[saww] Progeny[asws], may the Salawaat of Allah[azwj] be upon them. And in

[478] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 8 H 11

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the yellow castles there are seventy thousand houses, being dwellings of Ibrahim[as] and his[as] Progeny[asws].

فَتَجْلِسُ عَلَى كُرْسِيٍّ مِنْ نُورٍ فَيَجْلِسُونَ حَوْلَهَا وَ يُبْعَثُ إِلَيْهَا مَلَكٌ لَمْ يُبْعَثْ إِلَى أَحَدٍ قَبْلَهَا وَ لَا يُبْعَثُ إِلَى أَحَدٍ بَعْدَهَا فَيَقُولُ إِنَّ رَبَّكِ يُقْرِئُكِ السَّلَامَ وَ يَقُولُ سَلِينِي أُعْطِكِ

She[asws] would sit upon a chair of light, and they would be sitting around her[asws]. And an Angel would be Sent to her[asws], not having been Sent to anyone before her[asws], nor would it be Sent to anyone after her[asws]. He would say, 'Your[asws] Lord[azwj] Conveys the greetings to you[asws] and Says: "Ask Me[azwj], I[saww] shall Give you[asws]!"

فَتَقُولُ قَدْ أَتَمَّ عَلَيَّ نِعْمَتَهُ وَ هَنَّأَنِي كَرَامَتَهُ وَ أَبَاحَنِي جَنَّتَهُ أَسْأَلُهُ وُلْدِي وَ ذُرِّيَّتِي وَ مَنْ وَدَّهُمْ

She[asws] would say: 'His[azwj] Favours have been Completed upon me[asws], and His[azwj] Honours have welcomed me[asws], and His[azwj] Paradise has been legalised for me[asws]. I[asws] ask Him[azwj] for my[asws] children, and my[asws] offspring, and the ones loving them!'

فَيُعْطِيهَا اللَّهُ ذُرِّيَّتَهَا وَ وُلْدَهَا وَ مَنْ وَدَّهُمْ لَهَا وَ حَفِظَهُمْ فِيهَا فَيَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ وَ أَقَرَّ بِعَيْنِي

So Allah[azwj] would Give her[asws], her[asws] offspring, and her[asws] children, and the ones who loved them for her[asws], and preserved them regarding her[asws]. He (She[asws]) would say: 'The Praise is for Allah[azwj] Who Removed the grief from us and delighted my[asws] eyes!'

قَالَ جَعْفَرٌ كَانَ أَبِي يَقُولُ كَانَ ابْنُ عَبَّاسٍ إِذَا ذَكَرَ هَذَا الْحَدِيثَ تَلَا هَذِهِ الْآيَةَ وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ.

Ja'far[asws] said: 'My[asws] father[asws] had said: 'Ibn Abbas was saying, whenever he mentioned this Hadeeth, he would recite this Verse: ***And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]***''.[479]

13- فر، تفسير فرات بن إبراهيم سُلَيْمَانُ بْنُ مُحَمَّدٍ مُعَنْعَناً عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ دَخَلَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ عَلَى فَاطِمَةَ ع وَ هِيَ حَزِينَةٌ فَقَالَ لَهَا مَا حُزْنُكِ يَا بُنَيَّةِ قَالَتْ يَا أَبَتِ ذَكَرْتُ الْمَحْشَرَ وَ وُقُوفَ النَّاسِ عُرَاةً يَوْمَ الْقِيَامَةِ

Tafseer Furaat Bin Ibrahim – Suleyman Bin Muhammad, transmitting from Ibn Abbas who said,

'I heard Amir Al-Momineen Ali[asws] Bin Abu Talib[asws] saying: 'One day Rasool-Allah[saww] entered to see (Syeda) Fatima[asws], and she[asws] was grief-stricken. He[saww] said to her[asws]: 'What grieves you[asws], O daughter[asws]?' She[asws] said: 'O father[asws]! I[asws] remembered the plains and the pausing of the people uncovered on the Day of Qiyamah'.

قَالَ يَا بُنَيَّةِ إِنَّهُ لَيَوْمٌ عَظِيمٌ وَ لَكِنْ قَدْ أَخْبَرَنِي جَبْرَئِيلُ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّهُ قَالَ أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ أَنَا ثُمَّ أَبِي إِبْرَاهِيمُ ثُمَّ بَعْلُكِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

He[saww] said: 'O daughter[asws]! It is a mighty Day, but Jibraeel[as] has informed me[saww] from Allah[azwj] Mighty and Majestic that He[azwj] has Said that the first one the ground would split

[479] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 8 H 12

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from on the Day of Qiyamah would be I[saww], then my[saww] father[as] Ibrahim[as], then your[asws] husband Ali[asws] Bin Abu Talib[asws].

ثُمَّ يَبْعَثُ اللَّهُ إِلَيْكِ جَبْرَئِيلَ فِي سَبْعِينَ أَلْفَ مَلَكٍ فَيَضْرِبُ عَلَى قَبْرِكِ سَبْعَ قِبَابٍ مِنْ نُورٍ ثُمَّ يَأْتِيكِ إِسْرَافِيلُ بِثَلَاثِ حُلَلٍ مِنْ نُورٍ فَيَقِفُ عِنْدَ رَأْسِكِ فَيُنَادِينَكِ يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ قُومِي إِلَى مَحْشَرِكِ فَتَقُومِينَ آمِنَةً رَوْعَتَكِ مَسْتُورَةً عَوْرَتُكِ

Then Allah[azwj] would Send Jibraeel[as] to you[asws] among seventy thousand Angels. They would pitch seven domes of light at your[asws] grave. Then Israfeel[as] would come to you[asws] with three garments of light, and he[as] would pause by your[asws] head. He[as] would call out to you[asws]: 'O Fatima[asws] daughter[asws] of Muhammad[saww]! Arise to your[asws] plains!' So, you[asws] will be standing, safe from your[asws] dread, your[asws] nakedness having been veiled.

فَيُنَاوِلُكِ إِسْرَافِيلُ الْحُلَلَ فَتَلْبَسِينَهَا وَ يَأْتِيكِ زُوقَائِيلُ بِنَجِيبَةٍ مِنْ نُورٍ زِمَامُهَا مِنْ لُؤْلُؤٍ رَطْبٍ عَلَيْهَا مِحَفَّةٌ مِنْ ذَهَبٍ فَتَرْكَبِينَهَا وَ يَقُودُ زُوقَائِيلُ بِزِمَامِهَا وَ بَيْنَ يَدَيْكِ سَبْعُونَ أَلْفَ مَلَكٍ بِأَيْدِيهِمْ أَلْوِيَةُ التَّسْبِيحِ

Israfeel[as] would give you[asws] the garments. You[asws] will wear these, and Zuqaeel[as] would come to you with a ride of light. Its reins would be of wet pearls. Upon it would be a palanquin of gold. You[asws] will be riding it and Zuqaeel[as] would guide with its reins, and in front of you[asws] would be seventy thousand Angels would be flags of glorification.

فَإِذَا جَدَّ بِكِ السَّيْرُ اسْتَقْبَلَتْكِ سَبْعُونَ أَلْفَ حَوْرَاءَ يَسْتَبْشِرُونَ بِالنَّظَرِ إِلَيْكِ بِيَدِ كُلِّ وَاحِدَةٍ مِنْهُنَّ مِجْمَرَةٌ مِنْ نُورٍ يَسْطَعُ مِنْهَا رِيحُ الْعُودِ مِنْ غَيْرِ نَارٍ وَ عَلَيْهِنَّ أَكَالِيلُ الْجَوْهَرِ الْمُرَصَّعِ بِالزَّبَرْجَدِ الْأَخْضَرِ

When the travel becomes prolonged for you[asws], seventy thousand Houries would receive you[asws] rejoicing with looking at you[asws]. In the hand of every one of them would be an incense burner of light, the aroma of 'Al-Oud' would be spreading from it from without any fire, and upon them would be garlands of jewels inlaid with green emeralds.

فَيَسِرْنَ عَنْ يَمِينِكِ فَإِذَا سِرْتِ مِثْلَ الَّذِي سِرْتِ مِنْ قَبْرِكِ إِلَى أَنْ لَقِينَكِ اسْتَقْبَلَتْكِ مَرْيَمُ بِنْتُ عِمْرَانَ فِي مِثْلِ مَنْ مَعَكِ مِنَ الْحُورِ فَتُسَلِّمُ عَلَيْكِ وَ تَسِيرُ هِيَ وَ مَنْ مَعَهَا عَنْ يَسَارِكِ

They would travel on your[asws] right. So, when you[asws] have travel like what which you[asws] travel from your[asws] grave to your meeting, Maryam Bint Imran[as] would meet you[asws] among similar to the ones from the Houries with you[asws]. She[as] would greet unto you[asws], and she[as] and the ones with her[as] would travel on your[asws] left.

ثُمَّ تَسْتَقْبِلُكِ أُمُّكِ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ أَوَّلُ الْمُؤْمِنَاتِ بِاللَّهِ وَ رَسُولِهِ وَ مَعَهَا سَبْعُونَ أَلْفَ مَلَكٍ بِأَيْدِيهِمْ أَلْوِيَةُ التَّكْبِيرِ

Then your[asws] mother[as] Khadeeja[asws] Bint Khuwaylid, the first woman to believe in Allah[azwj] and His[azwj] Rasool[saww] would meet you[asws], and with her[asws] would be seventy thousand Angels having flags of Takbeer.

فَإِذَا قَرُبْتِ مِنَ الْجَمْعِ اسْتَقْبَلَتْكِ حَوَّاءُ فِي سَبْعِينَ أَلْفَ حَوْرَاءَ وَ مَعَهَا آسِيَةُ بِنْتُ مُزَاحِمٍ فَتَسِيرُ هِيَ وَ مَنْ مَعَهَا مَعَكِ

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When you[asws] come near to the gathering, Hawwa[as] would receive you[asws] among seventy thousand Houries and with her[as] would be Aasiya Bint Muzahim[as]. She[as] and the ones with her[as] would travel with you[asws].

فَإِذَا تَوَسَّطْتِ الْجَمْعَ وَ ذَلِكِ أَنَّ اللَّهَ يَجْمَعُ الْخَلَائِقَ فِي صَعِيدٍ وَاحِدٍ فَيَسْتَوِي بِهِمُ الْأَقْدَامُ ثُمَّ يُنَادِي مُنَادٍ مِنْ تَحْتِ الْعَرْشِ يُسْمِعُ الْخَلَائِقَ غُضُّوا أَبْصَارَكُمْ حَتَّى تَجُوزَ فَاطِمَةُ الصِّدِّيقَةُ بِنْتُ مُحَمَّدٍ وَ مَنْ مَعَهَا

When you[asws] are in the middle of the gathering, and that is because Allah[azwj] would have Gathered the creatures in one plain. The feet would be level with them. Then a caller would call out from beneath the Throne, the creatures would hear: 'Close your[asws] eyes until (Syeda) Fatima[asws] the truthful daughter[asws] of Muhammad[saww] and the ones with her[asws] passes by!'

فَلَا يَنْظُرُ إِلَيْكِ يَوْمَئِذٍ إِلَّا إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ يَطْلُبُ آدَمُ حَوَّاءَ فَيَرَاهَا مَعَ أُمِّكِ خَدِيجَةَ أَمَامَكِ

On that day, no one will look at you[asws] except Ibrahim[as], Friend of the Beneficent, may the Salawaat of Allah[azwj] and His[azwj] Greetings be upon him[as], and Ali[asws] Bin Abu Talib[asws]. And Adam[as] would search for Hawwa[as], and he[as] would see her[as] being with your[asws] mother[asws] Khadeeja[asws] in front of you[asws].

ثُمَّ يُنْصَبُ لَكِ مِنْبَرٌ مِنَ النُّورِ فِيهِ سَبْعُ مَرَاقِيَ بَيْنَ الْمِرْقَاةِ إِلَى الْمِرْقَاةِ صُفُوفُ الْمَلَائِكَةِ بِأَيْدِيهِمْ أَلْوِيَةُ النُّورِ وَ يَصْطَفُّ الْحُورُ الْعِينُ عَنْ يَمِينِ الْمِنْبَرِ وَ عَنْ يَسَارِهِ وَ أَقْرَبُ النِّسَاءِ مَعَكِ عَنْ يَسَارِكِ حَوَّاءُ وَ آسِيَةُ

Then a pulpit of light would be set up for you[asws] having seven steps. Between the step to the step there are rows of Angels would be Angels having flags of light in their hands, and the Maiden Houries would be aligned on the right of the pulpit and on its left, and the closest of the women with you[asws] on your[asws] left would be Hawwa[as] and Aasiya[as].

فَإِذَا صِرْتِ فِي أَعْلَى الْمِنْبَرِ أَتَاكِ جَبْرَئِيلُ ع فَيَقُولُ لَكِ يَا فَاطِمَةُ سَلِي حَاجَتَكِ فَتَقُولِينَ يَا رَبِّ أَرِنِي الْحَسَنَ وَ الْحُسَيْنَ

When you[asws] come to be at the top of the pulpit, Jibraeel[as] would come to you[asws]. He[as] would say to you[asws] 'O Fatima[asws]! Ask your[asws] need'. You[asws] will say: 'O Lord[azwj]! Show me[asws] Al-Hassan[asws] and Al-Husayn[asws]!'

فَيَأْتِيَانِكِ وَ أَوْدَاجُ الْحُسَيْنِ تَشْخُبُ دَماً وَ هُوَ يَقُولُ يَا رَبِّ خُذْ لِيَ الْيَوْمَ حَقِّي مِمَّنْ ظَلَمَنِي

They[asws] would be brought to you[asws], and the veins of Al-Husayn[asws] would be flowing blood and he[asws] would say: 'O Lord[azwj]! Take my[asws] rights for me[asws] today from the ones who oppressed me[asws]!'

فَيَغْضَبُ عِنْدَ ذَلِكِ الْجَلِيلُ وَ يَغْضَبُ لِغَضَبِهِ جَهَنَّمُ وَ الْمَلَائِكَةُ أَجْمَعُونَ فَتَزْفِرُ جَهَنَّمُ عِنْدَ ذَلِكِ زَفْرَةً ثُمَّ يَخْرُجُ فَوْجٌ مِنَ النَّارِ وَ يَلْتَقِطُ قَتَلَةَ الْحُسَيْنِ وَ أَبْنَاءَهُمْ وَ أَبْنَاءَ أَبْنَائِهِمْ وَ يَقُولُونَ يَا رَبِّ إِنَّا لَمْ نَحْضُرِ الْحُسَيْنَ

During that the Majestic would be Angered, and Hell would be in fury for His[azwj] Anger, and so would the Angels in their entirety. Hell would exhale during that with an exhalation, then a wave of fire would emerge and seize the killers of Al-Husayn[asws], and their sons, and the

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sons of their sons, and they would be saying, 'O Lord[azwj]! We were not even present with Al-Husayn[asws]!'

فَيَقُولُ اللَّهُ لِزَبَانِيَةِ جَهَنَّمَ خُذُوهُمْ بِسِيمَاهُمْ بِزُرْقَةِ الْأَعْيُنِ وَ سَوَادِ الْوُجُوهِ خُذُوا بِنَوَاصِيهِمْ فَأَلْقُوهُمْ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ فَإِنَّهُمْ كَانُوا أَشَدَّ عَلَى أَوْلِيَاءِ الْحُسَيْنِ مِنْ آبَائِهِمُ الَّذِينَ حَارَبُوا الْحُسَيْنَ فَقَتَلُوهُ

Allah[azwj] would Say to Zabaniyya (Angels) of Hell: "Seize them with their markings of blue eyes and dark faces! Seize their forelocks and throw them in the lowest level of the Fire, for they were harsh upon the friends of Al-Husayn[asws] and their fathers were, those who had battled Al-Husayn[asws] and killed him[asws]!"

ثُمَّ يَقُولُ جَبْرَئِيلُ ع يَا فَاطِمَةُ سَلِي حَاجَتَكِ

Then Jibraeel[as] will say: 'O Fatima[asws]! Ask your[asws] need!'

فَتَقُولِينَ يَا رَبِّ شِيعَتِي فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ قَدْ غَفَرْتُ لَهُمْ

You[asws] would be saying: 'O Lord[azwj], my[asws] Shias!' Allah[azwj] Mighty and Majestic would Say: "I[azwj] have Forgiven (their sins) for them!"

فَتَقُولِينَ يَا رَبِّ شِيعَةُ وُلْدِي فَيَقُولُ اللَّهُ قَدْ غَفَرْتُ لَهُمْ

You[asws] would be saying: 'O Lord[azwj]! Shias of my[asws] son[asws]!' Allah[azwj] would Say: "I[azwj] have Forgiven (their sins) for them!"

فَتَقُولِينَ يَا رَبِّ شِيعَةُ شِيعَتِي فَيَقُولُ اللَّهُ انْطَلِقِي فَمَنِ اعْتَصَمَ بِكِ فَهُوَ مَعَكِ فِي الْجَنَّةِ

You[asws] would be saying; 'O Lord[azwj]! Shias of my[asws] Shias!' Allah[azwj] would Say: "Go! The one who adheres with you[asws], he would be with you[asws] in the Paradise!"

فَعِنْدَ ذَلِكِ يَوَدُّ الْخَلَائِقُ أَنَّهُمْ كَانُوا فَاطِمِيِّينَ فَتَسِيرِينَ وَ مَعَكِ شِيعَتُكِ وَ شِيعَةُ وُلْدِكِ وَ شِيعَةُ أَمِيرِ الْمُؤْمِنِينَ آمِنَةً رَوْعَاتِهِمْ مَسْتُورَةً عَوْرَاتُهُمْ قَدْ ذَهَبَتْ عَنْهُمُ الشَّدَائِدُ وَ سَهُلَتْ لَهُمُ الْمَوَارِدُ يَخَافُ النَّاسُ وَ هُمْ لَا يَخَافُونَ وَ يَظْمَأُ النَّاسُ وَ هُمْ لَا يَظْمَئُونَ

During that, the creatures would love if they would have been Fatimids (ones loving Fatima[asws]). You[asws] will travel and with you[asws] would be your[asws] Shias, and Shias of your[asws] sons[asws], and Shias of Amir Al-Momineen[asws], secure of their fear, their nakedness veiled, the difficulties having been removed from them, and the return having been eased for them. The people would fear and they will not be fearing, and the people would be thirsty and they will not be thirsty.

فَإِذَا بَلَغْتِ بَابَ الْجَنَّةِ تَلَقَّتْكِ اثْنَتَا عَشْـــرَةَ أَلْفَ حَوْرَاءَ لَمْ يَلْتَقِينَ أَحَداً قَبْلَكِ وَ لَا يَتَلَقَّيْنَ أَحَداً كَانَ بَعْدَكِ بِأَيْدِيهِمْ حِرَابٌ مِنْ نُورٍ عَلَى نَجَائِبَ مِنْ نُورٍ رَحَائِلُهَا مِنَ الذَّهَبِ الْأَصْفَرِ وَ الْيَاقُوتِ أَزِمَّتُهَا مِنْ لُؤْلُؤٍ رَطْبٍ عَلَى كُلِّ نَجِيبٍ نُمْرُقَةٌ مِنْ سُنْدُسٍ مَنْضُودٍ

When you[asws] reach the door of Paradise, twelve thousand Houries would receive you, not having received anyone else before you[asws], nor will they be receiving anyone who would happen to be after you[asws]. In their hands would be torches of light, being upon rides of light,

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their saddle clothes being of yellow gold and sapphire, and their reins being of wet pearl. Upon every ride would be pillows of layered silk.

فَإِذَا دَخَلْتِ الْجَنَّةَ تُبَاشِرُ بِكِ أَهْلُهَا وَ وُضِعَ لِشِيعَتِكِ مَوَائِدُ مِنْ جَوْهَرٍ عَلَى أَعْمِدَةٍ مِنْ نُورٍ فَيَأْكُلُونَ مِنْهَا وَ النَّاسُ فِي الْحِسَابِ وَ هُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خالِدُونَ

When you[asws] enter the Paradise, its inhabitants would rejoice with you[asws] and tables of jewels would be placed for your[asws] Shias being upon columns of light. They would be eating from it while the (other) people would be in the Reckoning, and they would be eternally in whatever they so desire for themselves.

وَ إِذَا اسْتَقَرَّ أَوْلِيَاءُ اللَّهِ فِي الْجَنَّةِ زَارَكِ آدَمُ وَ مَنْ دُونَهُ مِنَ النَّبِيِّينَ وَ إِنَّ فِي بُطْنَانِ الْفِرْدَوْسِ لؤلؤتان [لُؤْلُؤَتَيْنِ] مِنْ عِرْقٍ وَاحِدٍ لُؤْلُؤَةً بَيْضَاءَ وَ لُؤْلُؤَةً صَفْرَاءَ فِيهِمَا قُصُورٌ وَ دُورٌ فِي كُلِّ وَاحِدَةٍ سَبْعُونَ أَلْفَ دَارٍ

And when the friends of Allah[azwj] are settled in the Paradise, Adam[as] and the ones besides him[asws] from the Prophets[as] would be visiting you[asws]. And in the interior of Al Firdows there are two pearls from one embedding – a white pearl and a yellow pearl. In there are castles and house. In each one there a seventy thousand houses.

فَالْبَيْضَاءُ مَنَازِلُ لَنَا وَ لِشِيعَتِنَا وَ الصَّفْرَاءُ مَنَازِلُ لِإِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

The white are dwellings for us[asws] and for our[asws] Shias, and the yellow are dwellings for Ibrahim[as] and the Progeny of Ibrahim[as], may the Salawaat of Allah[azwj] be upon them in their entirety'.

قَالَتْ يَا أَبَتِ فَمَا كُنْتُ أُحِبُّ أَنْ أَرَى يَوْمَكَ وَ لَا أَبْقَى بَعْدَكَ

She[asws] said: 'O father[saww]! I[asws] would not like to see your[saww] day (of death) nor to remain (alive) after you[saww]'.

قَالَ يَا ابْنَتِي لَقَدْ أَخْبَرَنِي جَبْرَئِيلُ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّكِ أَوَّلُ مَنْ تَلْحَقُنِي مِنْ أَهْلِ بَيْتِي فَالْوَيْلُ كُلُّهُ لِمَنْ ظَلَمَكِ وَ الْفَوْزُ الْعَظِيمُ لِمَنْ نَصَرَكِ

He[saww] said: 'O my[saww] daughter[asws]! Jibraeel[as] informed me[saww] from Allah[azwj] Mighty and Majestic that you[asws] will be the first one from my[saww] family members to join with me[saww]. So, the woe, all of it is for the one oppressing you[asws], and the mighty success is for the one helping you[asws]''.

قَالَ عَطَاءٌ كَانَ ابْنُ عَبَّاسٍ إِذَا ذَكَرَ هَذَا الْحَدِيثَ تَلَا هَذِهِ الْآيَةَ وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ وَ ما أَلَتْناهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِما كَسَبَ رَهِينٌ.

Ata'a (the narrator) said, 'It was so that whenever Ibn Abbas mentioned this Hadeeth, he would recite this Verse: '***And those who believe and their offspring follow them with Eman,***

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We will Unite their offspring to be with them and We will not Deprive them of anything from their deeds. Every person is pledged with what he earns [52:21]''.[480]

[480] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 8 H 13

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CHAPTER 9 – HER[asws] CHILDREN, AND HER[asws] OFFSPRING, AND THEIR SITUTIONS, AND THEIR MERITS, AND THEY ARE FROM THE CHILDREN OF THE RASOOL[saww], TRULY

1- وَجَدْتُ فِي بَعْضِ كُتُبِ الْمَنَاقِبِ أَخْبَرَنَا عَلِيُّ بْنُ أَحْمَدَ الْعَاصِمِيُّ عَنْ إِسْمَاعِيلَ بْنِ أَحْمَدَ الْبَيْهَقِيِّ عَنْ أَبِيهِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ الْحَافِظِ عَنْ أَبِي مُحَمَّدٍ الْخُرَاسَانِيِّ عَنْ أَبِي بَكْرِ بْنِ أَبِي الْعَوَّامِ عَنْ أَبِيهِ عَنْ حَرِيزِ بْنِ عَبْدِ الْحَمِيدِ عَنْ شَيْبَةَ بْنِ نَعَامَةَ عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ فَاطِمَةَ الْكُبْرَى قَالَتْ قَالَ رَسُولُ اللَّهِ ص كُلُّ بَنِي أُمٍّ يَنْتَمُونَ إِلَى عَصَبَتِهِمْ إِلَّا وُلْدَ فَاطِمَةَ فَإِنِّي أَنَا أَبُوهُمْ وَ عَصَبَتُهُمْ.

I (Majlisi) found in one of the books of virtues, 'We are informed by Ali Bin Ahmad Al Aasimy, from Islamil Bin Ahmad Al Bayhaqi, from his father Ahmad Bin Al-Husayn, from Abu Abdullah Al Hafiz, from Abu Muhammad Al Khurasany, from Abu Bakkr Bin Abu Al Awaam, from his father, from Hareez Bin Abdul Hameed, from Shayba Bin Na'ama,

'From (Syeda) Fatima[asws] Bint Al-Husayn[asws], from (Syeda) Fatima[asws] the elder, she[asws] said: 'Rasool-Allah[saww] said: 'All children of a mother belong to their group except the children of (Syeda) Fatima[asws], for I[saww] am their father[saww] and their group (leader)''.[481]

وَ أَخْبَرَنَا أَبُو الْحَسَنِ بْنُ بُشْرَانَ الْعَدْلُ بِبَغْدَادَ عَنْ أَبِي عَمْرِو بْنِ السِّمَاكِ عَنْ حَنْبَلِ بْنِ إِسْحَاقَ عَنْ دَاوُدَ بْنِ عَمْرٍو عَنْ صَالِحِ بْنِ مُوسَى عَنْ عَاصِمِ بْنِ بَهْدَلَةَ عَنْ يَحْيَى بْنِ يَعْمُرَ الْعَامِرِيِّ قَالَ: بَعَثَ إِلَيَّ الْحَجَّاجُ فَقَالَ يَا يَحْيَى أَنْتَ الَّذِي تَزْعُمُ أَنَّ وُلْدَ عَلِيٍّ مِنْ فَاطِمَةَ وُلْدُ رَسُولِ اللَّهِ ص قُلْتُ لَهُ إِنَّ أَمَّنْتَنِي تَكَلَّمْتُ قَالَ فَأَنْتَ آمِنٌ

And we are informed by Abu Al-Hassan Bin Bushran Al Adl at Baghdad, from Abu Amro Bin Al Simak, from Hanbal Bin Is'haq, from Dawodd Bin Amro, from Salih Bin Musa Bin Aasim Bin Bahdalah, from Yahya Bin Ya'mar Al Aamiry who said,

'Al-Hajjaj sent for me. He said, 'O Yahya! You are the one who claims that the children of Ali[asws] and (Syeda) Fatima[asws] are from the children of Rasool-Allah[saww]?' I said to him, 'If you grant me amnesty, I shall speak'. He[asws] said: 'You are safe'.

قُلْتُ لَهُ نَعَمْ أَقْرَأُ عَلَيْكَ كِتَابَ اللَّهِ إِنَّ اللَّهَ يَقُولُ وَ وَهَبْنا لَهُ إِسْحاقَ وَ يَعْقُوبَ كُلًّا هَدَيْنا إِلَى أَنْ قَالَ وَ زَكَرِيَّا وَ يَحْيى وَ عِيسى وَ إِلْياسَ كُلٌّ مِنَ الصَّالِحِينَ وَ عِيسَى كَلِمَةُ اللَّهِ وَ رُوحُهُ أَلْقَاهَا إِلَى الْعَذْرَاءِ الْبَتُولِ وَ قَدْ نَسَبَهُ اللَّهُ تَعَالَى إِلَى إِبْرَاهِيمَ ع

I said to him, 'Yes. I shall recite to you the Book of Allah[azwj]. Allah[azwj] Says: ***And We Granted to him Is'haq and Yaqoub, each we Guided, [6:84]*** – up to He[azwj] Said: ***And Zakariyya, and Yahya, and Isa, and Ilyas –all were from the righteous ones [6:85]***. And Isa[as] is a Word of Allah[azwj] and His[azwj] Spirit He[azwj] had Cast to the chaste (Maryam[as]), and Allah[azwj] the Exalted has Attributed him[as] to Ibrahim[as]'.

قَالَ مَا دَعَاكَ إِلَى نَشْرِ هَذَا وَ ذِكْرِهِ قُلْتُ مَا اسْتَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ عَلَى أَهْلِ الْعِلْمِ فِي عِلْمِهِمْ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَ لا تَكْتُمُونَهُ الْآيَةَ قَالَ صَدَقْتَ وَ لَا تَعُودَنَّ لِذِكْرِ هَذَا وَ لَا نَشْرِهِ.

[481] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 1 a

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He said, 'What called you to bring this up and mention it?' I said, 'What Allah[azwj] Mighty and Majestic has Obligated upon the people of knowledge regarding their knowledge, ***"You shall manifest it to the people and you will not conceal it" [3:187]*** – the Verse'. He said, 'You speak the truth and do not repeat to mention this nor publicise it''.[482]

وَ جَاءَ الْحَدِيثُ مُرْسَلًا أَطْوَلَ مِنْ هَذَا عَنْ عَامِرٍ الشَّعْبِيِّ أَنَّهُ قَالَ: بَعَثَ إِلَيَّ الْحَجَّاجُ ذَاتَ لَيْلَةٍ فَخَشِيتُ فَقُمْتُ فَتَوَضَّأْتُ وَ أَوْصَيْتُ ثُمَّ دَخَلْتُ عَلَيْهِ فَنَظَرْتُ فَإِذَا نَطْعٌ مَنْشُورٌ وَ السَّيْفُ مَسْلُولٌ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ فَقَالَ لَا تَخَفْ فَقَدْ آمَنْتُكَ اللَّيْلَةَ وَ غَداً إِلَى الظُّهْرِ وَ أَجْلَسَنِي عِنْدَهُ

And the Hadeeth has come with an unbroken chain, longer than this, from Aamir Al Shaby having said,

'Al-Hajjaj sent for me one night, so I was scared. I stood up and performed wud'u and made my will. Then I entered to see him. I looked and there a leather rug had been spread (for beheading) and the sword was unsheathed. I greeted to him and he responded the greetings unto me. He said, 'Do not fear for I have granted you amnesty tonight and tomorrow until the afternoon', and seated me with him.

ثُمَّ أَشَارَ فَأُتِيَ بِرَجُلٍ مُقَيَّدٍ بِالْكُبُولِ وَ الْأَغْلَالِ فَوَضَعُوهُ بَيْنَ يَدَيْهِ فَقَالَ إِنَّ هَذَا الشَّيْخَ يَقُولُ إِنَّ الْحَسَنَ وَ الْحُسَيْنَ كَانَا ابْنَيْ رَسُولِ اللَّهِ ص لَيَأْتِيَنِي بِحُجَّةٍ مِنَ الْقُرْآنِ وَ إِلَّا لَأَضْرِبَنَّ عُنُقَهُ

Then he gestured, and a man was brought tied with shackles and handcuffs. They placed him in front of him. He said, 'This old man is saying that Al-Hassan[asws] and Al-Husayn[asws] were two sons[asws] of Rasool-Allah[saww]. Either he brings me a proof from the Quran or else I shall strike off his neck!'

فَقُلْتُ يَجِبُ أَنْ تُحِلَّ قَيْدَهُ فَإِنَّهُ إِذَا احْتَجَّ فَإِنَّهُ لَا مَحَالَةَ يَذْهَبُ وَ إِنْ لَمْ يَحْتَجَّ فَإِنَّ السَّيْفَ لَا يَقْطَعُ هَذَا الْحَدِيدَ فَحَلُّوا قُيُودَهُ وَ كُبُولَهُ فَنَظَرْتُ فَإِذَا هُوَ سَعِيدُ بْنُ جُبَيْرٍ فَحَزِنْتُ بِذَلِكَ وَ قُلْتُ كَيْفَ يَجِدُ حُجَّةً عَلَى ذَلِكَ مِنَ الْقُرْآنِ

I said, 'It is a must that you release his chains, for when he (gives) proof, then surely he will go (free), and if he does not (give) proof, then even the sword will not (be able to) cut this iron'. So, they released his chains and his ropes. I looked and it was Saeed Bin Jubeyr. I was aggrieved by that and said (to myself), 'How will he (be able to) find an argument upon that, from the Quran?'

فَقَالَ لَهُ الْحَجَّاجُ ائْتِنِي بِحُجَّةٍ مِنَ الْقُرْآنِ عَلَى مَا ادَّعَيْتَ وَ إِلَّا أَضْرِبْ عُنُقَكَ فَقَالَ لَهُ انْتَظِرْ فَسَكَتَ سَاعَةً ثُمَّ قَالَ لَهُ مِثْلَ ذَلِكَ فَقَالَ انْتَظِرْ فَسَكَتَ سَاعَةً ثُمَّ قَالَ لَهُ مِثْلَ ذَلِكَ

Al-Hajjaj said to him, 'Give be a proof from the Quran upon what you are claiming or else I will strike off your neck!' He said to him, 'Wait!' He was silent for a while. Then he said to him similar to that. He said, 'Wait'. He was silent for a while. Then he said to him similar to that.

فَقَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ ثُمَّ قَالَ وَ وَهَبْنا لَهُ إِسْحاقَ وَ يَعْقُوبَ إِلَى قَوْلِهِ وَ كَذلِكَ نَجْزِي الْمُحْسِنِينَ ثُمَّ سَكَتَ وَ قَالَ لِلْحَجَّاجِ اقْرَأْ مَا بَعْدَهُ فَقَرَأَ وَ زَكَرِيَّا وَ يَحْيى وَ عِيسى

[482] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 1 b

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He said, ‘I seek Refuge with Allah[azwj] from the Pelted Satan[la]. In the Name of Allah[azwj] the Beneficent, the Merciful’. Then he said, ‘***And We Granted to him Is’haq and Yaqoub, [6:84]*** – up to He[azwj] Said: ***and like that We Recompense the good doers [6:84]***. Then he was silent and said to Hajjaj, ‘Read what is after it: ***And Zakariyya, and Yahya, and Isa, [6:85]***’.

فَقَالَ سَعِيدٌ كَيْفَ يَلِيقُ هَاهُنَا عِيسَى قَالَ إِنَّهُ كَانَ مِنْ ذُرِّيَّتِهِ قَالَ إِنْ كَانَ عِيسَى مِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَ لَمْ يَكُنْ لَهُ أَبٌ بَلْ كَانَ ابْنَ ابْنَتِهِ فَنُسِبَ إِلَيْهِ مَعَ بُعْدِهِ فَالْحَسَنُ وَ الْحُسَيْنُ أَوْلَى أَنْ يُنْسَبَا إِلَى رَسُولِ اللَّهِ ص مَعَ قُرْبِهِمَا مِنْهُ

Saeed said, ‘How does Isa[as] fit over her?’ He said, ‘He[as] was from his[as] offspring’. He said, ‘If Isa[as] was from the offspring of Ibrahim[as], and (although) there was not father[as] for him[as], but he (Isa[as]) was a son[as] of his[as] daughter[as] (Maryam[as]), so he[as] was attributed to him[as] with his[as] remoteness (in years). Thus, Al-Hassan[asws] and Al-Husayn[asws] are foremost with being attributed to Rasool-Allah[saww] along with their nearness from him[saww]’.

فَأَمَرَ لَهُ بِعَشَرَةِ آلَافِ دِينَارٍ وَ أَمَرَ بِأَنْ يَحْمِلُوهَا مَعَهُ إِلَى دَارِهِ وَ أَذِنَ لَهُ فِي الرُّجُوعِ

He (Hajjaj) ordered with four thousand Dinars to be for him and ordered with carrying it with him to his house, and permitted for him regarding the returning’.

قَالَ الشَّعْبِيُّ فَلَمَّا أَصْبَحْتُ قُلْتُ فِي نَفْسِي قَدْ وَجَبَ عَلَيَّ أَنْ آتِيَ هَذَا الشَّيْخَ فَأَتَعَلَّمَ مِنْهُ مَعَانِيَ الْقُرْآنِ لِأَنِّي كُنْتُ أَظُنُّ أَنِّي أَعْرِفُهَا فَإِذَا أَنَا لَا أَعْرِفُهَا

Al-Shaby said, ‘When I woke up in the morning, I said within myself, ‘It is a must upon me to go to this old man (Saeed Bin Jubeyr) and learn from him the meanings of the Quran, because I used to think I had understood these, and here I am, not understanding it’.

فَأَتَيْتُهُ فَإِذَا هُوَ فِي الْمَسْجِدِ وَ تِلْكَ الدَّنَانِيرُ بَيْنَ يَدَيْهِ يُفَرِّقُهَا عَشْراً عَشْراً وَ يَتَصَدَّقُ بِهَا ثُمَّ قَالَ هَذَا كُلُّهُ بِبَرَكَةِ الْحَسَنِ وَ الْحُسَيْنِ ع لَئِنْ كُنَّا أَغْمَمْنَا وَاحِداً لَقَدْ أَفْرَحْنَا أَلْفاً وَ أَرْضَيْنَا اللَّهَ وَ رَسُولَهُ ص.

I went to him, and there he was in the Masjid, and those Dinars were in front of him. He was distributing them ten by ten and donating them. Then he said, ‘All of this is the Blessing of Al-Hassan[asws] and Al-Husayn[asws]. And if had one sorrow, so our happiness’s are a thousand, and we have pleased Allah[azwj] and His[azwj] Rasool[saww]’’.[483]

كِتَابُ الدَّلَائِلِ، لِمُحَمَّدِ بْنِ جَرِيرٍ الطَّبَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ أَحْمَدَ الطَّبَرِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْقَاضِي التَّنُوخِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ السَّلَامِ عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ عَنْ جَرِيرٍ عَنْ شَيْبَةَ بْنِ نَعَامَةَ عَنْ فَاطِمَةَ الصُّغْرَى عَنْ فَاطِمَةَ الْكُبْرَى قَالَتْ قَالَ النَّبِيُّ ص لِكُلِّ نَبِيٍّ عَصَبَةٌ يَنْتَمُونَ إِلَيْهِ وَ إِنَّ فَاطِمَةَ عَصَبَتِيَ الَّتِي تَنْتَمِي إِلَيَّ.

(The book) ‘Kitab Al Dalail’ of Muhammad Bin Jareer Al Tabari, from Ibrahim Bin Ahmad Al tabari, from Muhammad bin Ahmad Al Qazy Al Tanoukhy, from Ibrahim Bin Abdul Salam, from Usman Bin Abu Shayba, from Jareer, from Shayba Bin Na’ama,

[483] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 1 c

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‘(Syeda) Fatima[asws] the younger, from Fatima[asws] the elder who said: ‘The Prophet[saww] said: ‘For every Prophet[saww] there is a group he[as] belongs to, and (Syeda) Fatima[asws] is of my[saww] group, belonging to me[saww]’’.[484]

2- مع، معاني الأخبار الْحُسَيْنُ بْنُ أَحْمَدَ الْعَلَوِيُّ وَ مُحَمَّدُ بْنُ عَلِيِّ بْنِ بَشَّارٍ مَعاً عَنِ الْمُظَفَّرِ بْنِ أَحْمَدَ الْقَزْوِينِيِّ عَنْ صَالِحِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحَسَنِ بْنِ مُوسَى الْوَشَّاءِ الْبَغْدَادِيِّ قَالَ: كُنْتُ بِخُرَاسَانَ مَعَ عَلِيِّ بْنِ مُوسَى الرِّضَا ع فِي مَجْلِسِهِ وَ زَيْدُ بْنُ مُوسَى حَاضِرٌ وَ قَدْ أَقْبَلَ عَلَى جَمَاعَةٍ فِي الْمَجْلِسِ يَفْتَخِرُ عَلَيْهِمْ وَ يَقُولُ نَحْنُ وَ نَحْنُ

(The book) ‘Ma’any Al Akhbar’ – Al-Husayn Bin Ahmad Al Alawy and Muhammad Bin Ali Bin Bashar, both together from Al Muzaffar Bin Ahmad Al Qazwiny, from Salih Bin Ahmad, from Al-Hassan Bin Ziyad, from Salih Bin Abu Hammad, from Al-Hassan Bin Musa Al Washa Al Baghdady who said,

‘I was at Khurasan with Ali[asws] Bin Musa Al-Reza[asws] in his[asws] gathering, and Zayd son of Musa[as] was present, and he had faced towards a group in the gathering priding upon them and saying, ‘We and we!’

وَ أَبُو الْحَسَنِ ع مُقْبِلٌ عَلَى قَوْمٍ يُحَدِّثُهُمْ فَسَمِعَ مَقَالَةَ زَيْدٍ فَالْتَفَتَ إِلَيْهِ فَقَالَ يَا زَيْدُ أَ غَرَّكَ قَوْلُ بَقَّالِي الْكُوفَةِ إِنَّ فَاطِمَةَ أَحْصَنَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ وَ اللَّهِ مَا ذَلِكَ إِلَّا لِلْحَسَنِ وَ الْحُسَيْنِ وَ وُلْدِ بَطْنِهَا خَاصَّةً

And Abu Al-Hassan[asws] was facing towards a group, narrating to them. He[asws] heard the words of Zayd, so he[asws] turned towards him. He[asws] said: ‘O Zayd! Are you deceived by the words of the grocer of Al-Kufa? (Syeda) Fatima[asws] protected her[asws] chastity, so Allah[azwj] Prohibited her[asws] offspring upon the Fire. By Allah[azwj]! That was not except for Al-Hassan[asws] and Al-Husayn[asws] and the children of her[asws] belly in particular!

فَأَمَّا أَنْ يَكُونَ مُوسَى بْنُ جَعْفَرٍ ع يُطِيعُ اللَّهَ وَ يَصُومُ نَهَارَهُ وَ يَقُومُ لَيْلَهُ وَ تَعْصِيهِ أَنْتَ ثُمَّ تَجِيئَانِ يَوْمَ الْقِيَامَةِ سَوَاءً لَأَنْتَ أَعَزُّ عَلَى اللَّهِ عَزَّ وَ جَلَّ مِنْهُ

As for Musa[asws] Bin Ja’far[asws] happening to have obeyed Allah[azwj] and fasted his[asws] days, and stood his[asws] night (in Salat), and if you were to disobey Him[azwj] and you both come on the Day of Qiyamah as same, then you would be more honourable to Allah[azwj] Mighty and Majestic than him[asws].

إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ يَقُولُ لِمُحْسِنِنَا كِفْلَانِ مِنَ الْأَجْرِ وَ لِمُسِيئِنَا ضِعْفَانِ مِنَ الْعَذَابِ

Ali[asws] Bin Al-Husayn[asws] had said: ‘For our[asws] good doers, there are two portions from the Recompense, and for our[asws] evil doers, there is double from the Punishment’.

وَ قَالَ الْحَسَنُ الْوَشَّاءُ ثُمَّ الْتَفَتَ إِلَيَّ وَ قَالَ يَا حَسَنُ كَيْفَ تَقْرَءُونَ هَذِهِ الْآيَةَ قَالَ يا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صالِحٍ

And Al-Hassan Al-Washa (the narrator) said, ‘Then he[asws] turned towards me and said: ‘O Hassan! Are you reciting this Verse: ***He said: “O Noah! He is not from your family; he is (the doer of) other than righteous deeds, [11:46]***?’

[484] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 1 d

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فَقُلْتُ مِنَ النَّاسِ مَنْ يَقْرَأُ إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ وَ مِنْهُمْ مَنْ يَقْرَأُ إِنَّهُ عَمَلٌ غَيْرُ صالِحٍ نَفَاهُ عَنْ أَبِيهِ

I said, 'From the people there are ones reciting that it was a deed other than righteous, and them are ones reciting that ***he is (the doer of) other than righteous deeds, [11:46]***, negating him from his father[as]'.

فَقَالَ ع كَلَّا لَقَدْ كَانَ ابْنَهُ وَ لَكِنْ لَمَّا عَصَى اللَّهَ عَزَّ وَ جَلَّ نَفَاهُ اللَّهُ عَنْ أَبِيهِ كَذَا مَنْ كَانَ مِنَّا لَمْ يُطِعِ اللَّهَ فَلَيْسَ مِنَّا وَ أَنْتَ إِذَا أَطَعْتَ اللَّهَ فَأَنْتَ مِنَّا أَهْلَ الْبَيْتِ.

He[asws] said: 'Never! He was his[as] son, but when he disobeyed Allah[azwj] Mighty and Majestic, Allah[azwj] Negated him from his father[as]. Like that is the ones who were from us[asws], he does not obey Allah[azwj], so he isn't from us[asws], and you, when you obey Allah[azwj], then you are from us[asws], People[asws] of the Household''.[485]

3- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هَلْ قَالَ رَسُولُ اللَّهِ ص إِنَّ فَاطِمَةَ أَحْصَنَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ قَالَ نَعَمْ عَنَى بِذَلِكَ الْحَسَنَ وَ الْحُسَيْنَ وَ زَيْنَبَ وَ أُمَّ كُلْثُومٍ ع.

(The book) 'Ma'any Al Akhbaar' – 'My father, from Sa'ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih, from Muhammad Bin Marwan who said,

'I said to Abu Abdullah[asws], 'Did Rasool-Allah[saww] say: '(Syeda) Fatima[asws] protected her[asws] chastity so Allah[azwj] Prohibited her[asws] offspring upon the Fire'?' He[asws] said: 'Yes. He[saww] meant by that Al-Hassan[asws], and Al-Husayn[asws], and (Syeda) Zainab[asws], and (Syeda) Umm Kulsoom[asws]''.[486]

4- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَارَ عَنِ الْوَشَّاءِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْفُضَيْلِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ مَا مَعْنَى قَوْلِ رَسُولِ اللَّهِ ص إِنَّ فَاطِمَةَ أَحْصَنَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ

(The book) 'Ma'any Al Akhbaar' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Al Washa, from Muhammad Bin Al Qasim Bin Al Fuzeyl, from Hammad Bin Usman who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]! What is the meaning of the words of Rasool-Allah[saww]: '(Syeda) Fatima[asws] protected her[asws] chastity so Allah[azwj] Prohibited her[asws] offspring unto the Fire'?'

فَقَالَ الْمُعْتَقُونَ مِنَ النَّارِ هُمْ وُلْدُ بَطْنِهَا الْحَسَنُ وَ الْحُسَيْنُ وَ زَيْنَبُ وَ أُمُّ كُلْثُومٍ.

He[asws] said: 'The ones liberated from the Fire, they are the children of her[asws] belly – Al-Hassan[asws], and Al-Husayn[asws], and (Syeda) Zainab[asws], and (Syeda) Umm Kulsoom[asws]''.[487]

5- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِهِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص إِنَّ فَاطِمَةَ أَحْصَنَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ.

[485] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 2
[486] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 3
[487] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 4

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(The book) ‘Uyoon Akhbaar Al-Reza[asws]’ – By the three chains from Al-Reza[asws], from his forefathers[asws] having said: ‘The Prophet[saww] said: ‘(Syeda) Fatima[asws] protected her[asws] chastity, so Allah[azwj] Prohibited her[asws] offspring from the Fire’’.[488]

6- ن، عيون أخبار الرضا عليه السلام مَاجِيلَوَيْهِ وَ ابْنُ الْمُتَوَكِّلِ وَ الْهَمْدَانِيُّ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ يَاسِرٍ قَالَ: خَرَجَ زَيْدُ بْنُ مُوسَى أَخُو أَبِي الْحَسَنِ ع بِالْمَدِينَةِ وَ أَحْرَقَ وَ قَتَلَ وَ كَانَ يُسَمَّى زَيْدَ النَّارِ فَبَعَثَ إِلَيْهِ الْمَأْمُونُ فَأُسِرَ وَ حُمِلَ إِلَى الْمَأْمُونِ فَقَالَ الْمَأْمُونُ اذْهَبُوا بِهِ إِلَى أَبِي الْحَسَنِ

(The book) ‘Uyoon Akhbaar Al-Reza[asws]’ – Majaylawiya, and Ibn Al Mutawakkil, and Al Hamdany, from Ali, from his father, from Yasir who said,

‘Zayd son of Musa[asws], brother of Abu Al-Hassan (Al-Reza[asws]) emerged at Al-Medina, and burnt, and killed, and he was named as ‘Zayd the fire’. Al Mamoun sent (forces) to him and he was captured and carried to Al-Mamoun. Al-Mamoun said, ‘Go with him to Abu Al-Hassan[asws]!’

قَالَ يَاسِرٌ فَلَمَّا أُدْخِلَ إِلَيْهِ قَالَ لَهُ أَبُو الْحَسَنِ يَا زَيْدُ أَ غَرَّكَ قَوْلُ سَفِلَةِ أَهْلِ الْكُوفَةِ إِنَّ فَاطِمَةَ أَحْصَنَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ ذَاكَ لِلْحَسَنِ وَ الْحُسَيْنِ خَاصَّةً

Yasir said, ‘When he was entered to see him[asws], Abu Al-Hassan[asws] said to him: ‘O Zayd! Are you deceived by the lowly ones of the people of Al-Kufa (saying), ‘(Syeda) Fatima[asws] protected her[asws] chastity so Allah[azwj] Prohibited her[asws] offspring unto the Fire’? The is (only) for Al-Hassan[asws], and Al-Husayn[asws] in particular.

إِنْ كُنْتَ تَرَى أَنَّكَ تَعْصِي اللَّهَ وَ تَدْخُلُ الْجَنَّةَ وَ مُوسَى بْنُ جَعْفَرٍ أَطَاعَ اللَّهَ وَ دَخَلَ الْجَنَّةَ فَأَنْتَ إِذاً أَكْرَمُ عَلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ مُوسَى بْنِ جَعْفَرٍ وَ اللَّهِ مَا يَنَالُ أَحَدٌ مَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ إِلَّا بِطَاعَتِهِ وَ زَعَمْتَ أَنَّكَ تَنَالُهُ بِمَعْصِيَتِهِ فَبِئْسَ مَا زَعَمْتَ

If you are opining that you can disobey Allah[azwj] and enter the Paradise, and Musa[asws] Bin Ja’far[asws] obeys Allah[azwj] and enters the Paradise, then you would (end up being) more honourable to Allah[azwj] Mighty and Majestic than Musa[asws] Bin Ja’far[asws]! By Allah[azwj]! No one can achieve what is in the Presence of Allah[azwj] Mighty and Majestic except by obeying Him[azwj], and you are alleging that you will achieve it by disobeying Him[azwj]? Evil is what you claim!’

فَقَالَ لَهُ زَيْدٌ أَنَا أَخُوكَ وَ ابْنُ أَبِيكَ

Zayd said to him[asws], ‘I am your[asws] brother, and son of your[asws] father[asws]!’

فَقَالَ لَهُ أَبُو الْحَسَنِ ع أَنْتَ أَخِي مَا أَطَعْتَ اللَّهَ عَزَّ وَ جَلَّ إِنَّ نُوحاً ع قَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَ إِنَّ وَعْدَكَ الْحَقُّ وَ أَنْتَ أَحْكَمُ الْحاكِمِينَ فَقَالَ اللَّهُ عَزَّ وَ جَلَ يا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صالِحٍ فَأَخْرَجَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَنْ يَكُونَ مِنْ أَهْلِهِ بِمَعْصِيَتِهِ.

Abu Al-Hassan[asws] said: ‘You are my[asws] brother for as long as you obey Allah[azwj] Mighty and Majestic. Noah[as] said: ***‘Lord! Surely, my son is from my family, and Your Promise is the Truth and You are the best of the deciders’ [11:45]***. Allah[azwj] Mighty and Majestic Said: ***“O Noah! He is not from your family; he is (the doer of) other than righteous deeds, [11:46]***. Thus,

[488] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 5

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Allah[azwj] Mighty and Majestic Expelled him from being from his[as] family due to his (acts of) disobedience''.[489]

7- قب، المناقب لابن شهرآشوب تَارِيخُ بَغْدَادَ وَ كِتَابُ السَّمْعَانِيِّ وَ أَرْبَعِينُ الْمُؤَذِّنِ وَ مَنَاقِبُ فَاطِمَةَ عَنِ ابْنِ شَاهِينَ بِأَسَانِيدِهِمْ عَنْ حُذَيْفَةَ وَ ابْنِ مَسْعُودٍ قَالَ النَّبِيُّ ص إِنَّ فَاطِمَةَ أَحْصَنَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ ذُرِّيَّتَهَا عَلَى النَّارِ

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Tareekh Baghdad', and the book of 'Al Sam'any, and 'Arbaeen' of Al Muezzin, and 'Manaqib (Syeda) Fatima[asws] – From Ibn Shaheen, by their chains, from Huzeyfa and Ibn Masoud,

'The Prophet[saww] said: '(Syeda) Fatima[asws] protected her[asws] chastity, so Allah[azwj] Prohibited her[asws] offspring unto the Fire''.

قَالَ ابْنُ مَنْدَةَ خَاصٌّ بِالْحَسَنِ وَ الْحُسَيْنِ وَ يُقَالُ أَيُّ مَنْ وَلَدَتْهُ بِنَفْسِهَا وَ هُوَ الْمَرْوِيُّ عَنِ الرِّضَا ع وَ الْأَوْلَى كُلُّ مُؤْمِنٍ مِنْهُمْ.

Ibn Mandah said, 'It is especially for Al-Hassan[asws] and Al-Husayn[asws]. And it is said, whichever ones she[asws] begot herself[asws], and it is reported from Al-Reza[asws], and every Momin from them is foremost''.[490]

8- ج، الإحتجاج عَنْ أَبِي الْجَارُودِ قَالَ: قَالَ أَبُو جَعْفَرٍ ع يَا أَبَا الْجَارُودِ مَا يَقُولُونَ فِي الْحَسَنِ وَ الْحُسَيْنِ قُلْتُ يُنْكِرُونَ عَلَيْنَا أَنَّهُمَا ابْنَا رَسُولِ اللَّهِ ص

(The book) 'Al Ihtijaj' – From Abu Al Jaroud,

'Abu Ja'far[asws] said: 'O Abu Al-Jaroud! What are they saying regarding Al-Hassan[asws] and Al-Husayn[asws]?' I said, 'They are denying upon us that they[asws] are two sons[asws] of Rasool-Allah[saww]'.

قَالَ فَبِأَيِّ شَيْءٍ احْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ بِقَوْلِ اللَّهِ فِي عِيسَى بْنِ مَرْيَمَ وَ مِنْ ذُرِّيَّتِهِ داوُدَ إِلَى قَوْلِهِ كُلٌّ مِنَ الصَّالِحِينَ فَجَعَلَ عِيسَى مِنْ ذُرِّيَّةِ إِبْرَاهِيمَ

He[asws] said: 'By which thing are you arguing against them?' I said, 'By the Words of Allah[azwj] regarding Isa Bin Maryam[as]: ***and from his offspring Dawood, [6:84]*** – up to His[azwj] Words: ***all were from the righteous ones [6:85]***. So, Isa[as] is Made to be from the offspring of Ibrahim[as].

وَ احْتَجَجْنَا عَلَيْهِمْ بِقَوْلِهِ تَعَالَى فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ وَ أَنْفُسَنا وَ أَنْفُسَكُمْ

And we are arguing against them by the Words of the Exalted: ***(This is) the Truth from your Lord, so be not of the disputers [3:60] then say: 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, [3:61]***'.

قَالَ فَأَيَّ شَيْءٍ قَالُوا قَالَ قُلْتُ قَالُوا قَدْ يَكُونُ وَلَدُ الْبِنْتِ مِنَ الْوَلَدِ وَ لَا يَكُونُ مِنَ الصُّلْبِ

He[asws] said: 'So which thing are they saying?' I said, 'They are saying, 'It could be that a son of the daughter is from the sons, and may not be from the Sulb'.

[489] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 6
[490] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 7

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قَالَ فَقَالَ أَبُو جَعْفَرٍ ع وَ اللَّهِ يَا أَبَا الْجَارُودِ لَأُعْطِيَنَّكَهَا مِنْ كِتَابِ اللَّهِ آيَةً تُسَمِّي لِصُلْبِ رَسُولِ اللَّهِ ص لَا يَرُدُّهَا إِلَّا كَافِرٌ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ أَيْنَ

He (the narrator) said, 'Abu Ja'far[asws] said: 'By Allah[azwj], O Abu Al Jaroud! I[asws] shall give you a Verse from the Book of Allah[azwj], naming the Sulb of Rasool-Allah[saww]. No one will reject it except a Kafir!' I said, 'May I be sacrificed for you[asws]! And where (is it)?'

قَالَ حَيْثُ قَالَ اللَّهُ حُرِّمَتْ عَلَيْكُمْ أُمَّهاتُكُمْ وَ بَناتُكُمْ وَ أَخَواتُكُمْ إِلَى قَوْلِهِ وَ حَلائِلُ أَبْنائِكُمُ الَّذِينَ مِنْ أَصْلابِكُمْ

He[asws] said: 'Where Allah[azwj]: ***Prohibited unto you are your mothers, and your daughters, and your sisters,*** - up to His[azwj] Words: ***and the wives of your sons who are from your loins, [4:23]***.

فَسَلْهُمْ يَا أَبَا الْجَارُودِ هَلْ يَحِلُّ لِرَسُولِ اللَّهِ ص نِكَاحُ حَلِيلَتِهِمَا فَإِنْ قَالُوا نَعَمْ فَكَذَبُوا وَ اللَّهِ وَ إِنْ قَالُوا لَا فَهُمَا وَ اللَّهِ ابْنَا رَسُولِ اللَّهِ لِصُلْبِهِ وَ مَا حَرُمَتْ عَلَيْهِ إِلَّا لِلصُّلْبِ.

So, ask them, O Abu Al-Jaroud, is it Permissible for Rasool-Allah[saww] to marry their (Al-Hassan[asws] and Al-Husayn[asws]'s) wives? If they say yes, then by Allah[azwj] they are lying! And if they say no, then by Allah[azwj] they[asws] are two sons[asws] of Rasool-Allah[saww] of his[saww] Sulb, and it is not Prohibited unto him[saww] except for the Sulb''.[491]

9- فس، تفسير القمي أَبِي عَنْ ظَرِيفِ بْنِ نَاصِحٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لِي أَبُو جَعْفَرٍ يَا أَبَا الْجَارُودِ مَا يَقُولُونَ فِي الْحَسَنِ وَ الْحُسَيْنِ ع قُلْتُ يُنْكِرُونَ عَلَيْنَا أَنَّهُمَا ابْنَا رَسُولِ اللَّهِ ص

Tafseer Al Qummi – 'My father, from Tareyf Bin Nasih, from Abdul Samad Bin Bashir, from Abu Al Jaroud,

'From Abu Ja'far[asws] having said: 'Abu Ja'far[asws] said to me: 'O Abu Al Jaroud! What are they saying regarding Al-Hassan[asws] and Al-Husayn[asws]'. I said, 'They are denying upon us that they[asws] are sons[asws] of Rasool-Allah[saww]'.

قَالَ فَبِأَيِّ شَيْءٍ احْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي عِيسَى بْنِ مَرْيَمَ وَ مِنْ ذُرِّيَّتِهِ داوُدَ وَ سُلَيْمانَ إِلَى قَوْلِهِ وَ كَذلِكَ نَجْزِي الْمُحْسِنِينَ وَ جَعَلَ عِيسَى مِنْ ذُرِّيَّةِ إِبْرَاهِيمَ

He said, 'By which thing are you arguing against them?' I said, 'By the Words of Allah[azwj] mighty and Majestic regarding Isa Bin Maryam: ***and from his offspring Dawood, and Suleyman [6:84]*** – up to His[azwj] Words: ***and like that We Recompense the good doers [6:84]***. And He[azwj] Made Isa[as] to be from the offspring of Ibrahim[as]'.

قَالَ فَأَيَّ شَيْءٍ قَالُوا لَكُمْ قُلْتُ قَالُوا قَدْ يَكُونُ وَلَدُ الِابْنَةِ مِنَ الْوَلَدِ وَ لَا يَكُونُ مِنَ الصُّلْبِ

He[asws] said: 'Which thing do they say to you?' I said, 'They are saying, it could be a son of the daughter being from the son, and may not be from the Sulb'.

قَالَ فَبِأَيِّ شَيْءٍ احْتَجَجْتُمْ عَلَيْهِمْ قَالَ قُلْتُ احْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ تَعَالَى فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِساءَنا وَ نِساءَكُمْ الْآيَةَ

[491] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 8

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He[asws] said: 'By which thing are you arguing upon them?' I said, 'We are arguing upon them with the Words of Allah[azwj] the Exalted: ***then say: 'Come, let us call our sons and your sons, and our women and your women, [3:61]*** – the Verse.

قَالَ فَأَيَّ شَيْءٍ قَالُوا لَكُمْ قُلْتُ قَالُوا قَدْ يَكُونُ فِي كَلَامِ الْعَرَبِ ابني [ابْنَا] رَجُلٍ وَاحِدٍ فَيَقُولُ أَبْنَاؤُنَا وَ إِنَّمَا هُمَا ابن [ابْنَا] وَاحِدٍ

He[asws] said: 'So which thing are they saying to you?' I said, 'They are saying, 'It can be from the speech of the Arabs, 'my son' for one man, and he would say, 'Our sons', and rather they are one'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع وَ اللَّهِ يَا أَبَا الْجَارُودِ لَأُعْطِيَنَّكَهَا مِنْ كِتَابِ اللَّهِ تُسَمِّي لِصُلْبِ رَسُولِ اللَّهِ ص لَا يَرُدُّهَا إِلَّا كَافِرٌ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ أَيْنَ

He (the narrator) said, 'Abu Ja'far[asws] said: 'By Allah[azwj]! O Abu Al Jaroud! I[asws] shall give you (a Verse) from the Book of Allah[azwj] naming the Sulb of Rasool-Allah[azwj]. No one will reject it except a Kafir!' I said, 'May I be sacrificed for you[asws]! And where (is it)?'

قَالَ حَيْثُ قَالَ اللَّهُ حُرِّمَتْ عَلَيْكُمْ أُمَّهاتُكُمْ وَ بَناتُكُمْ إِلَى أَنْ يَنْتَهِيَ إِلَى قَوْلِهِ وَ حَلائِلُ أَبْنائِكُمُ الَّذِينَ مِنْ أَصْلابِكُمْ

He[asws] said: 'Where Allah[azwj]: ***Prohibited unto you are your mothers, and your daughters, and your sisters,*** - up to His[azwj] Words: ***and the wives of your sons who are from your loins, [4:23]***.

فَسَلْهُمْ يَا أَبَا الْجَارُودِ هَلْ حَلَّ لِرَسُولِ اللَّهِ ص نِكَاحُ حَلِيلَتِهِمَا فَإِنْ قَالُوا نَعَمْ فَكَذَبُوا وَ اللَّهِ وَ فَجَرُوا وَ إِنْ قَالُوا لَا فَهُمَا وَ اللَّهِ ابْنَاهُ لِصُلْبِهِ وَ مَا حَرُمَتَا عَلَيْهِ إِلَّا لِلصُّلْبِ.

So, ask them, O Abu Al-Jaroud, is it Permissible for Rasool-Allah[saww] to marry their (Al-Hassan[asws] and Al-Husayn[asws]'s) wives? If they say yes, then by Allah[azwj] they are lying and being immoral! And if they say no, then by Allah[azwj] they[asws] are two sons[asws] of Rasool-Allah[saww] of his[saww] Sulb, and it is not Prohibited unto him[saww] except for the Sulb''.[492]

10- قب، المناقب لابن شهرآشوب وَلَدَتِ الْحَسَنَ ع وَ لَهَا اثْنَتَا عَشْرَةَ سَنَةً وَ أَوْلَادُهَا الْحَسَنُ وَ الْحُسَيْنُ وَ الْمُحَسِّنُ سَقَطَ

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

'She[asws] gave birth to Al-Hassan[asws] and for her[asws] were twelve years, and she[asws] gave birth to Al-Hassan[asws] and Al-Husayn[asws], and Al-Muhassin[asws] was martyred.

وَ فِي مَعَارِفِ الْقُتَيْبِيِّ أَنَّ مُحَسِّناً فَسَدَ مِنْ زَخْمِ قُنْفُذٍ الْعَدَوِيِّ وَ زَيْنَبُ وَ أُمُّ كُلْثُومٍ.

And in (the book) 'Ma'arif' of Al Quteybi – 'Muhassin[asws] was spoilt (martyred) from a wound by Qunfuz Al-Adawy'. And (Syeda) Zainab[asws] and Umm Kulsoom[asws]''.[493]

[492] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 9
[493] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 10 a

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– قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ فِي شَرْحِ قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع فِي بَعْضِ أَيَّامِ صِفِّينَ حِينَ رَأَى ابْنَهُ الْحَسَنَ ع يَتَسَرَّعُ إِلَى الْحَرْبِ أَمْلِكُوا عَنِّي هَذَا الْغُلَامَ لَا يَهُدَّنِي فَإِنِّي أَنْفَسُ بِهَذَيْنِ يَعْنِي الْحَسَنَ وَ الْحُسَيْنَ عَنِ الْمَوْتِ لِئَلَّا يَنْقَطِعَ بِهِمَا نَسْلُ رَسُولِ اللَّهِ ص.

Abdul Hameed Bin Abu Al-Hadeed said in commentary of the words of Amir Al-Momineen[asws] during one of the days of Siffeen when he[asws] saw his[asws] son[asws] Al-Hassan[asws] being quick to the war: 'Control this boy[asws] on my[asws] behalf not to stress me[asws], for I[asws] am more precious with these two' – meaning Al-Hassan[asws] and Al-Husayn[asws] – 'from the death, lest the lineage of Rasool-Allah[azwj] be cut off with these two (being killed)'.

فَإِنْ قُلْتَ أَ يَجُوزُ أَنْ يُقَالَ لِلْحَسَنِ وَ الْحُسَيْنِ وَ وُلْدِهِمَا أَبْنَاءُ رَسُولِ اللَّهِ وَ وُلْدُ رَسُولِ اللَّهِ وَ ذُرِّيَّةُ رَسُولِ اللَّهِ وَ نَسْلُ رَسُولِ اللَّهِ ص قُلْتُ نَعَمْ لِأَنَّ اللَّهَ سَمَّاهُمْ أَبْنَاءَهُ فِي قَوْلِهِ تَعَالَى نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ إِنَّمَا عَنَى الْحَسَنَ وَ الْحُسَيْنَ

If you were to say, 'Is it allowed to be said for Al-Hassan[asws] and Al-Husayn[asws] and their[asws] children, 'sons[asws] of Rasool-Allah[saww], and 'children of Rasool-Allah[saww]', and 'offspring of Rasool-Allah[saww]', and 'lineage of Rasool-Allah[saww]'?' I say, 'Yes, because Allah[azwj] Named them[asws] as his[saww] two sons[asws] in the Words of the Exalted: ***our sons and your sons, [3:61]***, and rather it means Al-Hassan[asws] and Al-Husayn[asws].

وَ لَوْ أَوْصَى لِوُلْدِ فُلَانٍ بِمَالٍ دَخَلَ فِيهِ أَوْلَادُ الْبَنَاتِ وَ سَمَّى اللَّهُ تَعَالَى عِيسَى ذُرِّيَّةَ إِبْرَاهِيمَ وَ لَمْ يَخْتَلِفْ أَهْلُ اللُّغَةِ فِي أَنَّ وُلْدَ الْبَنَاتِ مِنْ نَسْلِ الرَّجُلِ.

And if it is bequeathed to a son of so and so with wealth, he is to be included in the children of the daughters, and Allah[azwj] the Exalted has Named Isa[as] as being offspring of Ibrahim[as], and the linguist are not differing in that children of the daughters are from the lineage of the men.

فَإِنْ قُلْتَ فَمَا تَصْنَعُ بِقَوْلِهِ تَعَالَى ما كانَ مُحَمَّدٌ أَبا أَحَدٍ مِنْ رِجالِكُمْ قُلْتُ أَسْأَلُكَ عَنْ أُبُوَّتِهِ لِإِبْرَاهِيمَ بْنِ مَارِيَةَ

Supposing it is said, 'So what will you do with the words of the Exalted: ***Muhammad was not a father of anyone of your men, [33:40]***?' I say, 'I ask you about his[saww] father-hood for Ibrahim[as] son[as] of Mariah (the Coptic).

فَكُلَّمَا تُجِيبُ بِهِ عَنْ ذَلِكَ فَهُوَ جَوَابِي عَنِ الْحَسَنِ وَ الْحُسَيْنِ ع وَ الْجَوَابُ الشَّامِلُ لِلْجَمِيعِ أَنَّهُ عَنَى زَيْدَ بْنَ الْحَارِثَةِ لِأَنَّ الْعَرَبَ كَانَتْ تَقُولُ زَيْدُ بْنُ مُحَمَّدٍ عَلَى عَادَتِهِمْ فِي تَبَنِّي الْعَبِيدِ

So, every time you answer with it about that, it would be my answer about Al-Hassan[asws] and Al-Husayn[asws], and the answer is inclusive for all. It means Zayd Bin Al Harisa, because the Arabs were saying, 'Zayd son of Muhammad[saww]' upon their norm, regarding adopting the servants.

فَأَبْطَلَ اللَّهُ تَعَالَى ذَلِكَ وَ نَهَى عَنْ سُنَّةِ الْجَاهِلِيَّةِ وَ قَالَ إِنَّ مُحَمَّداً لَيْسَ أَباً لِوَاحِدٍ مِنَ الرِّجَالِ الْبَالِغِينَ الْمَعْرُوفِينَ بَيْنَكُمْ وَ ذَلِكَ لَا يَنْفِي كَوْنَهُ أَباً لِأَطْفَالٍ لَمْ يُطْلَقْ عَلَيْهِمْ لَفْظَةُ الرِّجَالِ كَإِبْرَاهِيمَ وَ حَسَنٍ وَ حُسَيْنٍ ع.

So, Allah[azwj] the Exalted Invalidated that and Prohibited from the ways of the pre-Islamic period, and Said: 'Muhammad[saww] isn't a father[saww] for anyone from the men, and adults, the well-known between you all, and that does not negate his[saww] being a father[saww] to the

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children, the word ‘men’ not being linked upon them, like Ibrahim[as], and Hassan[asws] and Husayn[asws]’.

أَقُولُ ثُمَّ ذَكَرَ بَعْضَ الِاعْتِرَاضَاتِ وَ الْأَجْوِبَةِ الَّتِي لَيْسَ هَذَا الْبَابُ مَوْضِعَ ذِكْرِهَا.

I (Majlisi) am saying, ‘Then he (Abi Al-Hadeed) mentioned some of the objections and the answers which, this chapter isn’t the place of mentioning it’’.[494]

[494] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 9 H 10 b

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باب 10 أوقافها و صدقاتها صلوات الله عليها

CHAPTER 10 – HER[asws] ENDOWMENTS AND HER[asws] CHARITIES, MAY THE SALAWAAT OF ALLAH[azwj] BE UPON HER[asws]

1- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ أَبِي مَرْيَمَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ صَدَقَةِ رَسُولِ اللَّهِ ص وَ صَدَقَةِ عَلِيٍّ ع فَقَالَ هِيَ لَنَا حَلَالٌ وَ قَالَ إِنَّ فَاطِمَةَ ع جَعَلَتْ صَدَقَتَهَا لِبَنِي هَاشِمٍ وَ بَنِي الْمُطَّلِبِ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ahmad Bin Umar, from his father, from Abu Maryam who said,

'I asked Abu Abdullah[asws] about the charity of Rasool-Allah[saww] and charity of Ali[asws]. He[asws] said: 'It is Permissible for us[asws]'. And he[asws] said: '(Syeda) Fatima[asws] made her[asws] charities to be for the clan of Hashim[as] and clan of Abdul Muttalib[asws]''.[495]

2- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ أَبُو جَعْفَرٍ ع أَ لَا أُقْرِئُكَ وَصِيَّةَ فَاطِمَةَ قَالَ قُلْتُ بَلَى فَأَخْرَجَ حُقّاً أَوْ سَفَطاً فَأَخْرَجَ مِنْهُ كِتَاباً

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Abu Baseer who said,

'Abu Ja'far[asws] said: 'Shall I[asws] read out to you the bequest of (Syeda) Fatima[asws]?' I said, 'Yes'. He[asws] brought out a bag or a basket and extracted a letter from it.

فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ هَذَا مَا أَوْصَتْ بِهِ فَاطِمَةُ بِنْتُ مُحَمَّدٍ رَسُولِ اللَّهِ ص

He[asws] read: 'In the Name of Allah[azwj] the Beneficent, the Merciful. This is what is bequeathed by (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww], Rasool[saww] of Allah[azwj]'.

أَوْصَتْ بِحَوَائِطِهَا السَّبْعَةِ الْعَوَافِ وَ الدَّلَالِ وَ الْبُرْقَةِ وَ الْمَبِيتِ وَ الْحَسْنَى وَ الصَّافِيَةِ وَ مَا لِأُمِّ إِبْرَاهِيمَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَإِنْ مَضَى عَلِيٌّ فَإِلَى الْحَسَنِ فَإِنْ مَضَى الْحَسَنُ فَإِلَى الْحُسَيْنِ فَإِنْ مَضَى الْحُسَيْنُ فَإِلَى الْأَكْبَرِ مِنْ وُلْدِي شَهِدَ اللَّهُ عَلَى ذَلِكَ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ الزُّبَيْرُ بْنُ الْعَوَّامِ وَ كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

I[asws] bequeath with the seven gardens - Al-Awaaf, and Al-Dalail, and Al-Burqa, and Al-Mabeyt, and Al-Hasna, and Al-Safiyah, and what was for Umm Ibrahim, to Ali[asws] Bin Abu Talib[asws]. So, if Ali[asws] has passed away, then to Al-Hassan[asws]. If Al-Hassan[asws] has passed away, then to Al-Husayn[asws]. If Al-Husayn[asws] passes away, then to the elders of my[asws] sons[asws]. Allah[azwj] is Witness upon that, and Al-Miqdad Bin Al-Aswad[ra], and Al-Zubeyr Bin Al-Awwam'. And it was written by Ali[asws] Bin Abu Talib[asws]''.[496]

[495] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 10 H 1
[496] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 10 H 2 a

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كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ مِثْلَهُ وَ لَمْ يَذْكُرْ حُقّاً وَ لَا سَفَطاً وَ قَالَ إِلَى الْأَكْبَرِ مِنْ وُلْدِي دُونَ وُلْدِكَ.

(The book) 'Al-Kafi' – Ali, from his father, from Ibn Abu Umeyrs, from Aasim Bin Humeyd – similar to it, and he neither mentioned a bag nor a basket, and he said, 'To the eldest of my[asws] sons besides your[asws] sons''.[497]

3- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع أَ لَا أُقْرِئُكَ وَصِيَّةَ فَاطِمَةَ قُلْتُ بَلَى

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Abu Baseer who said,

'Abu Abdullah[asws] said: 'Shall I[asws] read out to you the bequest of (Syeda) Fatima[asws]?' I said, 'Yes'.

قَالَ فَأَخْرَجَ إِلَيَّ صَحِيفَةً هَذَا مَا عَهِدَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص فِي أَمْوَالِهَا إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنْ مَاتَ فَإِلَى الْحَسَنِ فَإِنْ مَاتَ فَإِلَى الْحُسَيْنِ فَإِنْ مَاتَ فَإِلَى الْأَكْبَرِ مِنْ وُلْدِي دُونَ وُلْدِكَ الدَّلَالُ وَ الْعَوَافُ وَ الْمَبِيتُ وَ الْبُرْقَةُ وَ الْحَسْنَى وَ الصَّافِيَةُ وَ مَا لِأُمِّ إِبْرَاهِيمَ شَهِدَ اللَّهُ عَزَّ وَ جَلَّ عَلَى ذَلِكَ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ الزُّبَيْرُ بْنُ الْعَوَّامِ.

He (the narrator) said, 'He[asws] brought out a paper to me: 'This is what (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww] is making a pact to Ali[asws] Bin Abu Talib[asws] with regarding her[asws] wealth. So, if he[asws] has died, then to Al-Hassan[asws]. If he[asws] had died, then to Al-Husayn[asws]. If he[asws] has died, then to the eldest of my[asws] children, besides your[asws] children – (the gardens called) 'Al-Dalal', and Al-Awaaf', and Al-Mabeyt', and Al-Burqah', and Al-Hasna', and Al-Safiya', and what is for Umm Ibrahim. Allah[azwj] Mighty and Majestic is Witness upon that, and Al-Miqdad Bin Al-Aswad, and Al-Zubeyr Bin Al-Awwam''.[498]

4- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى الْمُزَنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمَبِيتُ هُوَ الَّذِي كَاتَبَ عَلَيْهِ سَلْمَانُ فَأَفَاءَهُ اللَّهُ عَلَى رَسُولِهِ فَهُوَ فِي صَدَقَتِهَا.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Ibrahim Bin Abu Yahya Al Muzanny,

'From Abu Abdullah[asws] having said: '(The garden) 'Al-Mabeyt' is that which Salman[ra] had been contracted upon, so Allah[azwj] Legalised it to His[azwj] Rasool[saww], and it is among her[asws] charities''.[499]

5- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ الثَّانِي ع قَالَ: سَأَلْتُهُ عَنِ الْحِيطَانِ السَّبْعَةِ الَّتِي كَانَتْ مِيرَاثَ رَسُولِ اللَّهِ ص لِفَاطِمَةَ ع

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad,

'From Abu Al-Hassan[asws] the 2nd, he (the narrator) said, 'I asked him[asws] about the seven gardens which were an inheritance from Rasool-Allah[saww] to (Syeda) Fatima[asws].

[497] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 10 H 2 b
[498] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 10 H 3
[499] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 10 H 4

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فَقَالَ إِنَّمَا كَانَتْ وَقْفاً فَكَانَ رَسُولُ اللَّهِ ص يَأْخُذُ إِلَيْهِ مِنْهَا مَا يُنْفِقُ عَلَى أَضْيَافِهِ وَ التَّابِعَةُ تَلْزَمُهُ فِيهَا

He[asws] said: 'But rather it was an endowment (Waqf). Rasool-Allah[saww] was taking from it what he[saww] was spending upon his[saww] guests, and the female dependants which necessitated him[saww] regarding it.

فَلَمَّا قُبِضَ جَاءَ الْعَبَّاسُ يُخَاصِمُ فَاطِمَةَ فِيهَا فَشَهِدَ عَلِيٌّ وَ غَيْرُهُ أَنَّهَا وَقْفٌ عَلَى فَاطِمَةَ ع وَ هِيَ الدَّلَالُ وَ الْعَوَافُ وَ الْحُسْنَى وَ الصَّافِيَةُ وَ مَا لِأُمِّ إِبْرَاهِيمَ وَ الْمَبِيتُ وَ الْبُرْقَةُ.

When he[saww] passed away, Al-Abbas came disputing against (Syeda) Fatima[asws] regarding these. Ali[asws] and others testified that these are endowments (Waqf) unto (Syeda) Fatima[asws]. And these are – Al-Dalal, and Al-Awaaf, and Al-Hasna, and Al-Safiya, and what is for Umm Ibrahim, and Al-Mabeyt, and Al-Burqah''.[500]

[500] Bihar Al Anwaar – V 43, The book of History – Fatima Al Zahra[asws], Ch 10 H 5

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CHAPTERS ON HISTORY OF THE TWO IMPORTANT IMAMS[asws], DELIGHT OF THE EYES OF RASOOL[saww] OF THE TWO COMMUNITIES, THE JINN AND THE HUMAN BEINGS, AL-HASSAN[asws] AND AL-HUSAYN[asws], TWO CHIEFS OF THE YOUTHS OF THE PEOPLE OF PARADISE IN THEIR ENTIRETY, MAY THE SALAWAAT OF ALLAH[azwj] BE UPON THEM[asws], FOR EVER AND EVER, AND CURSE OF ALLAH[azwj] BE UPON THEIR[asws] ENEMIES DURING ALL TIMES

باب 11 ولادتهما و أسمائهما و عللها و نقش خواتيمهما صلوات الله عليهما

CHAPTER 11 – THEIR[asws] Coming (to World), AND THEIR[asws] NAMES AND ITS REASONS, AND ENGRAVING OF THEIR[asws] RINGS, MAY THE SALAWAAT OF ALLAH BE UPON THEM[asws]

1- قب، المناقب لابن شهرآشوب وُلِدَ الْحُسَيْنُ ع عَامَ الْخَنْدَقِ بِالْمَدِينَةِ يَوْمَ الْخَمِيسِ أَوْ يَوْمَ الثَّلَاثَاءِ لِخَمْسٍ خَلَوْنَ مِنْ شَعْبَانَ سَنَةَ أَرْبَعٍ مِنَ الْهِجْرَةِ بَعْدَ أَخِيهِ بِعَشَرَةِ أَشْهُرٍ وَ عِشْرِينَ يَوْماً

(The book) 'Al-Manaqib' of Ibn Shehr Ashub,

'Al-Husayn[asws] was blessed (to his[asws] parents) born in the year of (battle of) Al-Khandaq at Al-Medina on the day of Wednesday or the day of Tuesday of five vacant from Shaban on the year four from the Emigration after his[asws] brother[asws] (Al-Hassan[asws]) by ten months and twenty days.

وَ اسْمُهُ الْحُسَيْنُ وَ فِي التَّوْرَاةِ شَبِيرٌ وَ فِي الْإِنْجِيلِ طاب وَ كُنْيَتُهُ أَبُو عَبْدِ اللَّهِ وَ الْخَاصُّ أَبُو عَلِيٍّ وَ أَلْقَابُهُ الشَّهِيدُ السَّعِيدُ وَ السِّبْطُ الثَّانِي وَ الْإِمَامُ الثَّالِثُ.

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And his[asws] name is 'Al-Husayn', and in the Torah (it is) 'Shabbir', and in the Evangel (it is) 'Taab', and his[asws] teknonym is 'Abu Abdullah', and the special (it is) 'Abu Ali', and his[asws] title is 'Al-Shaheed Al-Saeed', and 'Al-Sibt Al-Sany', and 'Al-Imam Al-Salis (The Third)''.[501]

2- كشف، كشف الغمة قَالَ كَمَالُ الدِّينِ بْنُ طَلْحَةَ كُنْيَةُ الْحُسَيْنِ ع أَبُو عَبْدِ اللَّهِ لَا غَيْرُ وَ أَمَّا أَلْقَابُهُ فَكَثِيرَةٌ الرَّشِيدُ وَ الطَّيِّبُ وَ الْوَفِيُّ وَ السَّيِّدُ وَ الزَّكِيُّ وَ الْمُبَارَكُ وَ التَّابِعُ لِمَرْضَاةِ اللَّهِ وَ السِّبْطُ وَ أَشْهَرُهَا الزَّكِيُّ

(The book) 'Kashf Al Ghumma' – Kamal Al Deen Bin Talha said,

'The teknonym of Al-Husayn[asws] is 'Abu Abdullah', not any other, and as for his[asws] titles, they are many – 'Al-Rashed', and 'Al-Tayyib', and 'Al-Wafy', and 'Al-Saeyyid', and 'Al-Zaky', and 'Al-Mubarak', and 'Al-Tabie Li-Marzaat Allah[azwj]', and 'Al-Sibt', and most famous of these is 'Al-Zaky'.

وَ لَكِنَّ أَعْلَاهَا رُتْبَةً مَا لَقَّبَهُ بِهِ رَسُولُ اللَّهِ ص فِي قَوْلِهِ عَنْهُ وَ عَنْ أَخِيهِ إِنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ فَيَكُونُ السَّيِّدُ أَشْرَفَهَا وَ كَذَلِكَ السِّبْطُ فَإِنَّهُ صَحَّ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ.

But, its highest in rank is what Rasool-Allah[saww] had titled him[asws] with in his[saww] words, and about his[asws] brother[asws]: 'They are two chiefs of the people of the Paradise'. Thus 'Al-Seyyd' (the chief) happens to be its noblest, and like that is 'Al-Sibt', for it is the most correct from Rasool-Allah[saww]. He[saww] said: 'Husayn[asws] is a 'Sibt' (grandson) from the grandsons''.[502]

وَ قَالَ ابْنُ الْخَشَّابِ يُكَنَّى بِأَبِي عَبْدِ اللَّهِ لَقَبُهُ الرَّشِيدُ وَ الطَّيِّبُ وَ الْوَفِيُّ وَ السَّيِّدُ وَ الْمُبَارَكُ وَ التَّابِعُ لِمَرْضَاةِ اللَّهِ وَ الدَّلِيلُ عَلَى ذَاتِ اللَّهِ عَزَّ وَ جَلَّ وَ السِّبْطُ.

And Ibn Al Khashab said,

'He[asws] is teknonymed as 'Abu Abdullah'. His[asws] titles are – 'Al-Rasheed', and 'Al-Tayyib', and 'Al-Wafy', and 'Al-Seyyid', and 'Al-Mubarak', and 'Al-Tbaie Li-Marzat Allah[azwj], and 'Al-Daleel Ala Zaat Allah[azwj] Azz Wa Jall', and 'Al-Sibt''.[503]

3- ع، علل الشرائع لي، الأمالي للصدوق أَحْمَدُ بْنُ الْحَسَنِ الْقَطَّانُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ الضَّبِّيِّ عَنْ حَرْبِ بْنِ مَيْمُونٍ عَنِ النُّمَالِيِّ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: لَمَّا وَلَدَتْ فَاطِمَةُ الْحَسَنَ ع قَالَتْ لِعَلِيٍّ ع سَمِّهِ فَقَالَ مَا كُنْتُ لِأَسْبِقَ بِاسْمِهِ رَسُولَ اللَّهِ

(The books) 'Illal Al Sharaie', (and) 'Al Amaali' of Al Sadouq – Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Ali Al Sukry, from Al Jowhary, from Al aby, from Harb Bin Maymoun, from Al Sumaly,

'From Zayd son of Ali[asws], from his father Ali[asws] Bin Al-Husayn[asws] having said: 'When (Syeda) Fatima[asws] was blessed with Al-Hassan[asws], she[asws] said to Ali[asws]: 'Name him[asws]!' He[asws] said: 'I[asws] would not be preceding Rasool-Allah[saww] by naming him[asws]'.

فَجَاءَ رَسُولُ اللَّهِ ص فَأَخْرَجَ إِلَيْهِ فِي خِرْقَةٍ صَفْرَاءَ فَقَالَ أَ لَمْ أَنْهَكُمْ أَنْ تَلُفُّوهُ فِي خِرْقَةٍ صَفْرَاءَ ثُمَّ رَمَى بِهَا وَ أَخَذَ خِرْقَةً بَيْضَاءَ فَلَفَّهُ فِيهَا

[501] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 1
[502] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 2 a
[503] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 2 b

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Rasool-Allah[saww], so he[asws] brought him[asws] out to him[asws] (wrapped) in a yellow rag. He[saww] said: 'Did I[saww] not forbid you (Asma) from wrapping him[asws] in a yellow rag?' Then he[saww] threw it and took a white rag and wrapped him[asws] in it.

ثُمَّ قَالَ لِعَلِيٍّ ع هَلْ سَمَّيْتَهُ فَقَالَ مَا كُنْتُ لِأَسْبِقَكَ بِاسْمِهِ فَقَالَ ص وَ مَا كُنْتُ لِأَسْبِقَ بِاسْمِهِ رَبِّي عَزَّ وَ جَلَّ

Then he[saww] said to Ali[asws]: 'Have you[asws] named him[asws]?' He[asws] said: 'I[asws] was not going to precede you[saww] in naming him[asws]'. He[saww] said: 'I[saww] am not going to precede my[saww] Lord[azwj] Mighty and Majestic in Naming him[asws]'.

فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى جَبْرَئِيلَ أَنَّهُ قَدْ وُلِدَ لِمُحَمَّدٍ ابْنٌ فَاهْبِطْ فَأَقْرِئْهُ السَّلَامَ وَ هَنِّئْهُ وَ قُلْ لَهُ إِنَّ عَلِيّاً مِنْكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى فَسَمِّهِ بِاسْمِ ابْنِ هَارُونَ

Allah[azwj] Blessed and Exalted Revealed to Jibraeel[as]: "A son has been given to Muhammad[saww], so go down and convey the Greetings and congratulate him[saww] and say to him[saww] that Ali[asws], from you[saww], is at the status of Haroun[as] from Musa[as], so name him[asws] with the name of the son of Haroun!"

فَهَبَطَ جَبْرَئِيلُ ع فَهَنَّأَهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَأْمُرُكَ أَنْ تُسَمِّيَهُ بِاسْمِ ابْنِ هَارُونَ قَالَ وَ مَا كَانَ اسْمُهُ قَالَ شَبَّرَ قَالَ لِسَانِي عَرَبِيٌّ قَالَ سَمِّهِ الْحَسَنَ فَسَمَّاهُ الْحَسَنَ

Jibraeel[as] came down and congratulated him[saww] from Allah[azwj] Mighty and Majestic, then said: 'Allah[azwj] Blessed and Exalted Commands you to name him[asws] with the name of the son of Haroun[as]'. He[saww] said: 'And what was his name?' He[as] said: 'Shabbar!' He[saww] said: 'My[saww] language is Arabic'. He[as] said: 'Name him[asws] 'Al-Hassan''. So he[saww] named him[asws] 'Al-Hassan'.

فَلَمَّا وُلِدَ الْحُسَيْنُ ع أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى جَبْرَئِيلَ ع أَنَّهُ قَدْ وُلِدَ لِمُحَمَّدٍ ابْنٌ فَاهْبِطْ إِلَيْهِ فَهَنِّئْهُ وَ قُلْ لَهُ إِنَّ عَلِيّاً مِنْكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى فَسَمِّهِ بِاسْمِ ابْنِ هَارُونَ

When Al-Husayn[asws] was born, Allah[azwj] Mighty and Majestic Revealed to Jibraeel[as]: "A son has been given to Muhammad[saww], so go down to him[saww] and congratulate him and say to him[saww] that Ali[asws] from you[saww], is at the status of Haroun[as] from Musa[as], so name him[asws] with the name of the son of Haroun[as]!"

قَالَ فَهَبَطَ جَبْرَئِيلُ ع فَهَنَّأَهُ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى ثُمَّ قَالَ إِنَّ عَلِيّاً مِنْكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى فَسَمِّهِ بِاسْمِ ابْنِ هَارُونَ قَالَ وَ مَا اسْمُهُ قَالَ شَبِيرٌ قَالَ لِسَانِي عَرَبِيٌّ قَالَ سَمِّهِ الْحُسَيْنَ فَسَمَّاهُ الْحُسَيْنَ.

He (Ali[asws] Bin Al-Husayn[asws]) said: 'Jibraeel[as] came down and congratulated him[as] from Allah[azwj] Blessed and Exalted, then said: 'Ali[asws] from you[saww] is at the status of Haroun[as] from Musa[as], so name him[asws] with the name of Haroun[as]'. He[saww] said: 'And what is his name?' He[as] said: 'Shabbir'. He[saww] said: 'My[saww] language is Arabic'. He[as] said: 'Name him[asws] Al-Husayn[asws]'. So he[saww] named him[asws] as 'Al-Husayn''.[504]

[504] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 3

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بيان قال الفيروزآبادي شَبَّرٌ كَبَقَّمٍ و شَبِّيرٌ كَقَمَّيرٍ و مُشَبِّرٌ كَمُحَدِّثٍ أبناء هارون ع قيل و بأسمائهم سمى النبي ص الْحَسَنَ و الْحُسَيْنَ و الْمُحَسِّنَ.

Explanation – Al-Firoz-abady said, '(The name) 'Shabbar' is like 'Baqqam', and 'Shabbir' is like 'Qameer', and 'Mushabir' is like 'Muhaddis' – sons of Haroun[as]. It is said, 'And by their names the Prophet[saww] named Al-Hassan[asws], and Al-Husayn[asws], and Al-Muhassin[asws]''.

4- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ قَبِلْتُ جَدَّتَكَ فَاطِمَةَ ع بِالْحَسَنِ وَ الْحُسَيْنِ ع

(The book) 'Uyoon Akhbaar Al-Reza[asws]' – By the three chains from Al-Reza[asws], from his[asws] forefathers[asws], from Ali[asws] Bin Al-Husayn[asws], from Asma Bint Umeys, she said, 'I had served your[asws] grandmother[asws] Fatima[asws], with Al-Hassan[asws] and Al-Husayn[asws].

فَلَمَّا وُلِدَ الْحَسَنُ ع جَاءَ النَّبِيُّ ص فَقَالَ يَا أَسْمَاءُ هَاتِي ابْنِي فَدَفَعْتُهُ إِلَيْهِ فِي خِرْقَةٍ صَفْرَاءَ فَرَمَى بِهَا النَّبِيُّ ص وَ قَالَ يَا أَسْمَاءُ أَ لَمْ أَعْهَدْ إِلَيْكُمْ أَنْ لَا تَلُفُّوا الْمَوْلُودَ فِي خِرْقَةٍ صَفْرَاءَ فَلَفَفْتُهُ فِي خِرْقَةٍ بَيْضَاءَ وَ دَفَعْتُهُ إِلَيْهِ

When Al-Hassan[asws] was blessed (to his[asws] parents), the Prophet[saww] came and said: 'O Asma! Give me[saww] my[saww] son!' She handed him[asws] to him[saww] in a yellow cloth. The Prophet[saww] threw it and said: 'O Asma! Did I[saww] not pact to you all that you will not wrap the new-arrival in a yellow cloth?' She wrapped him[asws] in a white cloth and handed it to him[saww].

فَأَذَّنَ فِي أُذُنِهِ الْيُمْنَى وَ أَقَامَ فِي الْيُسْرَى ثُمَّ قَالَ لِعَلِيٍّ ع بِأَيِّ شَيْءٍ سَمَّيْتَ ابْنِي قَالَ مَا كُنْتُ أَسْبِقُكَ بِاسْمِهِ يَا رَسُولَ اللَّهِ ~~قَدْ كُنْتُ أُحِبُّ أَنْ أُسَمِّيَهُ حَرْباً~~ فَقَالَ النَّبِيُّ ص وَ لَا أَسْبِقُ أَنَا بِاسْمِهِ رَبِّي

He[saww] proclaimed Azaan in his[asws] right ear and the Iqaamah in the left. Then he[saww] said to Ali[asws]: 'With which thing have you[asws] named my[saww] son[asws]?' He[asws] said: 'I[asws] was not going to precede you[saww] in naming him[asws], O Rasool-Allah[saww]! ~~I[asws] would love it if he[asws] is named as 'Harb''~~. The Prophet[saww] said: 'And I[saww] will not precede my[saww] Lord[azwj] in naming him[asws]'.

ثُمَّ هَبَطَ جَبْرَئِيلُ ع فَقَالَ يَا مُحَمَّدُ الْعَلِيُّ الْأَعْلَى يُقْرِئُكَ السَّلَامَ وَ يَقُولُ عَلِيٌّ مِنْكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ لَا نَبِيَّ بَعْدَكَ سَمِّ ابْنَكَ هَذَا بِاسْمِ ابْنِ هَارُونَ

Then Jibraeel[as] came down and said: 'O Muhammad[saww]! The most Exalted Conveys the Greetings and Says: "Ali[asws] from you[saww] is at the status of Haroun[as] from Musa[as], and there is no Prophet[as] after you[saww]. Name this son[asws] of yours[saww] with the name of the son of Haroun[as]!"'

قَالَ النَّبِيُّ ص وَ مَا اسْمُ ابْنِ هَارُونَ قَالَ شَبَّرُ قَالَ النَّبِيُّ ص لِسَانِي عَرَبِيٌّ قَالَ جَبْرَئِيلُ ع سَمِّهِ الْحَسَنَ

The Prophet[saww] said: 'And what is the name of the son of Haroun[as]?' He[as] said: 'Shabbar!' The Prophet[saww] said: 'My[saww] language is Arabic'. Jibraeel[as] said: 'Name him[asws] as 'Al-Hassan''.

قَالَتْ أَسْمَاءُ فَسَمَّاهُ الْحَسَنَ فَلَمَّا كَانَ يَوْمُ سَابِعِهِ عَقَّ النَّبِيُّ ص عَنْهُ بِكَبْشَيْنِ أَمْلَحَيْنِ وَ أَعْطَى الْقَابِلَةَ فَخِذاً وَ دِينَاراً وَ حَلَقَ رَأْسَهُ وَ تَصَدَّقَ بِوَزْنِ الشَّعْرِ وَرِقاً وَ طَلَى رَأْسَهُ بِالْخَلُوقِ ثُمَّ قَالَ يَا أَسْمَاءُ الدَّمُ فِعْلُ الْجَاهِلِيَّةِ

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Asma said, ‘So he[saww] named him[asws] ‘Al-Hassan’. When it was the seventh day, the Prophet[saww] performed ‘Aqeeqa’ on him[asws] with (sacrificing) two white rams of black head, and gave the midwife a thigh (of the ram), and a Dinar, and he[saww] shaved his[asws] head and gave in charity silver of the weight of the hair, and covered his[asws] head with the cloth. Then he[saww] said: ‘O Asma! The blood is a deed of the pre-Islamic period’.

قَالَتْ أَسْمَاءُ فَلَمَّا كَانَ بَعْدَ حَوْلٍ وُلِدَ الْحُسَيْنُ ع وَ جَاءَنِي النَّبِيُّ ص فَقَالَ يَا أَسْمَاءُ هَلُمِّي ابْنِي فَدَفَعْتُهُ إِلَيْهِ فِي خِرْقَةٍ بَيْضَاءَ فَأَذَّنَ فِي أُذُنِهِ الْيُمْنَى وَ أَقَامَ فِي الْيُسْرَى وَ وَضَعَهُ فِي حَجْرِهِ فَبَكَى فَقَالَتْ

Asma said, ‘When it was after a year, Al-Husayn[asws] was blessed (to his[asws] parents), and the Prophet[saww] came to me and said: ‘O Asma! Give me[saww] my[saww] son[asws]!’ I handed him[asws] to him[saww] in a white cloth. He[saww] proclaimed Azaan in his[asws] right ear and the Iqaamah in the left and placed him[asws] in his[saww] lap and cried.

أَسْمَاءُ قُلْتُ فِدَاكَ أَبِي وَ أُمِّي مِمَّ بُكَاؤُكَ قَالَ عَلَى ابْنِي هَذَا قُلْتُ إِنَّهُ وُلِدَ السَّاعَةَ يَا رَسُولَ اللَّهِ ص فَقَالَ تَقْتُلُهُ الْفِئَةُ الْبَاغِيَةُ مِنْ بَعْدِي لَا أَنَالَهُمُ اللَّهُ شَفَاعَتِي

Asma said, ‘I said, ‘May my father and my mother be sacrificed for you[saww]! What are you[saww] crying from?’ He[saww] said: ‘Upon this son[asws] of mine[saww]’. I said, ‘He[asws] has just been blessed (to his[asws] parents), O Rasool-Allah[saww]!’ He[saww] said: ‘The rebel group will be killing him[asws] from after me[saww], may Allah[azwj] not let them attain my[saww] intercession’.

~~ثُمَّ قَالَ يَا أَسْمَاءُ لَا تُخْبِرِي فَاطِمَةَ بِهَذَا فَإِنَّهَا قَرِيبَةُ عَهْدٍ بِوِلَادَتِهِ~~

~~Then he[saww] said: ‘O Asma! Do not inform Fatima[asws] with this, for she[asws] is close to the time of his[asws] birth’.~~

ثُمَّ قَالَ لِعَلِيٍّ ع أَيَّ شَيْءٍ سَمَّيْتَ ابْنِي قَالَ مَا كُنْتُ لِأَسْبِقَكَ بِاسْمِهِ يَا رَسُولَ اللَّهِ وَ قَدْ كُنْتُ أُحِبُّ أَنْ أُسَمِّيَهُ حَرْباً فَقَالَ النَّبِيُّ ص وَ لَا أَسْبِقُ بِاسْمِهِ رَبِّي عَزَّ وَ جَلَّ

Then he[saww] said to Ali[asws]: ‘Which thing have you[asws] named my[saww] son[asws]?’ He[asws] said: ‘I[asws] was not going to precede you[saww] in naming him[asws], O Rasool-Allah[saww], ~~and I[asws] would love it if he[asws] is named as ‘Harb’’.~~ The Prophet[saww] said: ‘And I[saww] will not precede my[saww] Lord[azwj] Mighty and Majestic in naming him[asws]’.

ثُمَّ هَبَطَ جَبْرَئِيلُ ع فَقَالَ يَا مُحَمَّدُ الْعَلِيُّ الْأَعْلَى يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ عَلِيٌّ مِنْكَ كَهَارُونَ مِنْ مُوسَى سَمِّ ابْنَكَ هَذَا بِاسْمِ ابْنِ هَارُونَ

Then Jibraeel[as] came down. He[as] said: ‘O Muhammad[saww]! The most Exalted Conveys the Greetings and Says to you[saww]: ‘Ali[asws], from you[saww], is like Haroun[as] from Musa[as]. Name your[saww] son[asws] with a name of the son of Haroun[as]!”’

قَالَ النَّبِيُّ ص وَ مَا اسْمُ ابْنِ هَارُونَ قَالَ شَبِيرٌ قَالَ النَّبِيُّ ص لِسَانِي عَرَبِيٌّ قَالَ جَبْرَئِيلُ سَمِّهِ الْحُسَيْنَ فَسَمَّاهُ الْحُسَيْنَ

The Prophet[saww] said: ‘And what is the name of the son of Haroun[as]?’ He[as] said: ‘Shabbir!’ The Prophet[saww] said: ‘My[saww] language is Arabic’. Jibraeel[as] said: ‘So, name him[asws] as ‘Al-Husayn’’. So, he[saww] named him[asws] as ‘Al-Husayn’.

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فَلَمَّا كَانَ يَوْمُ سَابِعِهِ عَقَّ عَنْهُ النَّبِيُّ ص بِكَبْشَيْنِ أَمْلَحَيْنِ وَ أَعْطَى الْقَابِلَةَ فَخِذاً وَ دِينَاراً ثُمَّ حَلَقَ رَأْسَهُ وَ تَصَدَّقَ بِوَزْنِ الشَّعْرِ وَرِقاً وَ طَلَى رَأْسَهُ بِالْخُلُوقِ فَقَالَ يَا أَسْمَاءُ الدَّمُ فِعْلُ الْجَاهِلِيَّةِ.

When it was the seventh day, the Prophet[saww] performed Aqeeqa on him[asws] by (sacrificing) two white rams with black heads and gave the midwife a thigh (of the ram), and a Dinar. Then he[saww] shaved off his[asws] head and gave silver in charity with the weight of the hair, and covered his[asws] head with a cloth. He[saww] said: 'O Asma! The blood is a deed of the pre-Islamic period''.[505]

5- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ سُمِّيَ حَسَناً يَوْمَ السَّابِعِ وَ اشْتُقَّ مِنِ اسْمِ الْحَسَنِ حُسَيْناً وَ ذَكَرَ أَنَّهُ لَمْ يَكُنْ بَيْنَهُمَا إِلَّا الْحَمْلُ.

(The book) 'Uyoon Akhbaar Al-Reza[asws]' – By this chain, from Al-Hassan[asws] Bin Ali[asws] (11th Imam[asws]): 'Hassan[asws] was named on the seventh day and the name 'Husayn' was derived from the name of Al-Hassan[asws]'. And he[asws] mentioned that there did not happen to be between the two except the nine months''.[506]

6- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ: إِنَّ النَّبِيَّ ص أَذَّنَ فِي أُذُنِ الْحُسَيْنِ بِالصَّلَاةِ يَوْمَ وُلِدَ.

(The book) 'Uyoon Akhbar Al-Reza[asws]' – By this chain, 'From Ali[asws] Bin Al-Husayn[asws] having said: 'The Prophet[saww] proclaimed Azaan in an ear of Al-Husayn[asws] with the Salawaat on the day he[asws] was blessed (to his[asws] parents)''.[507]

7- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ فَاطِمَةَ ع عَقَّتْ عَنِ الْحَسَنِ وَ الْحُسَيْنِ ع وَ أَعْطَتِ الْقَابِلَةَ رِجْلَ شَاةٍ وَ دِينَاراً.

(The book) 'Uyoon Akhbar Al-Reza[asws]' – By the chain from Ali[asws] Bin Al-Husayn[asws] having said: '(Syeda) Fatima[asws] performed Aqeeqa on Al-Hassan[asws] and Al-Husayn[asws] and gave the midwife a leg of a sheep and a Dinar''.[508]

8- مع، معاني الأخبار ع، علل الشرائع الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ الضَّبِّيِّ عَنْ عَبَّادِ بْنِ كَثِيرٍ وَ أَبِي بَكْرٍ الْهُذَلِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: لَمَّا حَمَلَتْ فَاطِمَةُ بِالْحَسَنِ فَوَلَدَتْ وَ قَدْ كَانَ النَّبِيُّ ص أَمَرَهُمْ أَنْ يَلُفُّوهُ فِي خِرْقَةٍ بَيْضَاءَ فَلَفُّوهُ فِي صَفْرَاءَ وَ قَالَتْ فَاطِمَةُ يَا عَلِيُّ سَمِّهِ فَقَالَ مَا كُنْتُ لِأَسْبِقَ بِاسْمِهِ رَسُولَ اللَّهِ ص

(The books) 'Ma'any Al Akhbaar', (and) 'Illal Al Sharaie' – Al Qattan, from Al Sukty, from Al Jowhary, from Al Zaby, from Abbad Bin Kaseer, and Abu Bakr Al Huzaly, from Abu Al Zubeyr, from Jabir who said,

'When (Syeda) Fatima[asws] was to be blessed with Al-Hassan[asws] and he[asws] was blessed (to his[asws] parents), and the Prophet[saww] had instructed them to wrap him[asws] in a white cloth, but

[505] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 4
[506] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 5
[507] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 6
[508] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 7

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they (Asma) wrapped him[asws] in yellow, and (Syeda) Fatima[asws] said to Ali[asws]: 'Name him[asws]'. He[asws] said: 'I[asws] would not precede Rasool-Allah[saww] in naming him[asws].

فَجَاءَ النَّبِيُّ فَأَخَذَهُ وَ قَبَّلَهُ وَ أَدْخَلَ لِسَانَهُ فِي فِيهِ فَجَعَلَ الْحَسَنُ ع يَمَصُّهُ ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ص أَ لَمْ أَتَقَدَّمْ إِلَيْكُمْ أَنْ لَا تَلُفُّوهُ فِي خِرْقَةٍ صَفْرَاءَ فَدَعَا ص بِخِرْقَةٍ بَيْضَاءَ فَلَفَّهُ فِيهَا وَ رَمَى بِالصَّفْرَاءِ وَ أَذَّنَ فِي أُذُنِهِ الْيُمْنَى وَ أَقَامَ فِي الْيُسْرَى

The Prophet[saww] came. He[saww] took him[asws] and kissed him[asws] and inserted his[saww] tongue into his[asws] mouth. Al-Hassan[asws] went on to suck it. Then Rasool-Allah[saww] said to them: 'Did I[saww] not send a message to you not to wrap him[asws] in a yellow cloth?' He[saww] called for a white cloth and wrapped him[asws] in it and threw away the yellow, and he[saww] proclaimed Azaan in his[asws] right ear and Iqaamah in the left.

ثُمَّ قَالَ لِعَلِيٍّ ع مَا سَمَّيْتَهُ قَالَ مَا كُنْتُ لِأَسْبِقَكَ بِاسْمِهِ فَقَالَ رَسُولُ اللَّهِ ص مَا كُنْتُ لِأَسْبِقَ رَبِّي بِاسْمِهِ

Then he[saww] said to Ali[asws]: 'What have you[asws] named him[asws] as?' He[asws] said: 'I[asws] was not going to precede you[saww] in naming him[asws]'. Rasool-Allah[saww] said: 'I[saww] am not going to precede by Lord[azwj] in naming him[asws]'.

قَالَ فَأَوْحَى اللَّهُ عَزَّ ذِكْرُهُ إِلَى جَبْرَئِيلَ ع أَنَّهُ قَدْ وُلِدَ لِمُحَمَّدٍ ابْنٌ فَاهْبِطْ إِلَيْهِ فَأَقْرِئْهُ السَّلَامَ وَ هَنِّئْهُ مِنِّي وَ مِنْكَ وَ قُلْ لَهُ إِنَّ عَلِيّاً مِنْكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى فَسَمِّهِ بِاسْمِ ابْنِ هَارُونَ

He (the narrator) said, 'Allah[azwj], Mighty is His[azwj] Mention, Revealed to Jibraeel[as]: "A son[asws] has been born for Muhammad[saww], so go down to him[saww] and convey the Greetings and congratulate him[saww] from Me[azwj] and from you[as], and say to him[saww]: 'Ali[asws] is from you[saww] at the status of Haroun[as] from Musa[as], so name him[asws] with the name of the son of Haroun[as]!"'

فَهَبَطَ جَبْرَئِيلُ عَلَى النَّبِيِّ وَ هَنَّأَهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْهُ ثُمَّ قَالَ لَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُكَ أَنْ تُسَمِّيَهُ بِاسْمِ ابْنِ هَارُونَ قَالَ وَ مَا كَانَ اسْمُهُ قَالَ شَبَّرَ قَالَ لِسَانِي عَرَبِيٌّ قَالَ سَمِّهِ الْحَسَنَ فَسَمَّاهُ الْحَسَنَ

Jibraeel[as] came down unto the Prophet[saww] and congratulated him[saww] from Allah[azwj] Mighty and Majestic and from himself[as], then said to him[saww]: 'Allah[azwj] Mighty and Majestic Commands you[saww] to name him[asws] with the name of the son of Haroun[as]'. He[saww] said: 'And what was his name?' He[as] said: 'Shabbar!' He[saww] said: 'My[saww] language is Arabic'. He[as] said: 'Name him[asws] 'Al-Hassan''. So he[saww] named him[asws] as 'Al-Hassan'.

فَلَمَّا وُلِدَ الْحُسَيْنُ جَاءَ إِلَيْهِمُ النَّبِيُّ ص فَفَعَلَ بِهِ كَمَا فَعَلَ بِالْحَسَنِ ع وَ هَبَطَ جَبْرَئِيلُ عَلَى النَّبِيِّ ص فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ عَلِيّاً ع مِنْكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى فَسَمِّهِ بِاسْمِ ابْنِ هَارُونَ

When Al-Husayn[asws] was blessed (to his[asws] parents), the Prophet[saww] came to them and he[saww] dealt with him[asws] like what he[saww] had dealt with Al-Hassan[asws], and Jibraeel[as] came down to the Prophet[saww]. He[as] said: 'Allah[azwj] Mighty and Majestic Conveys the Greetings and Says to you[saww]: "Ali[asws], from you[saww], is at the status of Haroun[as] from Musa[as], so name him[asws] with the name of a son of Haroun[as]'.

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قَالَ وَ مَا كَانَ اسْمُهُ قَالَ شَبِيراً قَالَ لِسَانِي عَرَبِيٌّ قَالَ فَسَمِّهِ الْحُسَيْنَ فَسَمَّاهُ الْحُسَيْنَ.

He[saww] said: 'And what was his name?' He[as] said: 'Shabbir!' He[saww] said: 'My[saww] language is Arabic'. He[as] said: 'Name him[as] 'Al-Husayn'. So he[saww] named him[asws] as 'Al-Husayn''.[509]

9- ع، علل الشرائع بِالْإِسْنَادِ عَنِ الْجَوْهَرِيِّ عَنِ الْحَكَمِ بْنِ أَسْلَمَ عَنْ وَكِيعٍ عَنْ الْأَعْمَشِ عَنْ سَالِمٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي سَمَّيْتُ ابْنَيَّ هَذَيْنِ بِاسْمِ ابْنَيْ هَارُونَ شبرا [شَبَّرَ] وَ شَبِيراً.

(The book) 'Illal Al Sharaie' – By the chain from Al Jowhary, from Al Hakam Bin Aslam, from Wakie, from Al Amsh, from Salim who said,

'Rasool-Allah[saww] said: 'I[saww] have named these two sons[asws] of mine[saww] the names of the two sons of Haroun[as], 'Shabbar' and 'Shabbir''.[510]

10- ع، علل الشرائع بِالْإِسْنَادِ عَنِ الضَّبِّيِّ عَنْ حَرْبِ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ النَّبِيُّ ص يَا فَاطِمَةُ اسْمُ الْحَسَنِ وَ الْحُسَيْنِ فِي ابْنَيْ هَارُونَ شَبَّرَ وَ شَبِيرٍ لِكَرَامَتِهِمَا عَلَى اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Illal Al Sharaie' – By the chain from Al Zaby, from Harb Bin Maymoun, from Muhammad bin ali Bin Abdullah Bin Abbas, from his father, from his grandfather who said,

'The Prophet[saww] said: 'O Fatima[asws]! Names of Al-Hassan[asws] and Al-Husayn[asws] regarding two sons of Haroun[as] Shabbar and Shabbir, are due to their[asws] prestige unto Allah[azwj] Mighty and Majestic''.[511]

11- مع، معاني الأخبار ع، علل الشرائع الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْعَلَوِيُّ عَنْ جَدِّهِ عَنْ أَحْمَدَ بْنِ صَالِحٍ التَّمِيمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: أَهْدَى جَبْرَئِيلُ إِلَى رَسُولِ اللَّهِ ص اسْمَ الْحَسَنِ بْنِ عَلِيٍّ وَ خِرْقَةَ حَرِيرٍ مِنْ ثِيَابِ الْجَنَّةِ وَ اشْتَقَّ اسْمَ الْحُسَيْنِ مِنِ اسْمِ الْحَسَنِ.

(The books) 'Ma'any Al Akhbar', (and) 'Illal Al Sharaie' – Al-Hassan Bin Muhammad Bin Yahya Al Alawy, from his grandfather, from Ahmad Bin Sali Al Tameemy, from Abdullah Bin Isa,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] having said: 'Jibraeel[as] gifted to Rasool-Allah[saww] the name of Al-Hassan[asws] Bin Ali[asws] and a silk cloth from the clothes of Paradise, and the name of Al-Husayn[asws] was derived from the name of Al-Hassan[asws]''.[512]

12- مع، معاني الأخبار ع، علل الشرائع الْحَسَنُ الْعَلَوِيُّ عَنْ جَدِّهِ عَنْ دَاوُدَ بْنِ الْقَاسِمِ عَنْ عِيسَى عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنِ ابْنِ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ قَالَ: لَمَّا وَلَدَتْ فَاطِمَةُ الْحَسَنَ جَاءَتْ بِهِ إِلَى النَّبِيِّ ص فَسَمَّاهُ حَسَناً فَلَمَّا وَلَدَتِ الْحُسَيْنَ جَاءَتْ بِهِ إِلَيْهِ فَقَالَتْ يَا رَسُولَ اللَّهِ هَذَا أَحْسَنُ مِنْ هَذَا فَسَمَّاهُ حُسَيْناً.

(The book) 'Ma'any Al Akhbaar', (and) 'Illal Al Sharaie' – Al-Hassan Al Alawy, from his grandfather, from Dawood Bin Al Qasim, from Isa, from Yusuf Bin Yaqoub, from Ibn Uyayna, from Amro Bin Dinar, from Ikrimah (Bin Abu Jahl[la]) having said,

[509] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 8
[510] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 9
[511] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 10
[512] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 11

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'When (Syeda) Fatima[asws] was blessed with Al-Hassan[asws], she[asws] came with him[asws] to the Prophet[saww]. He[saww] named him[asws] as 'Hassan'. When Al-Husayn[asws] was blessed (to his[asws] parents), she[asws] came with him[asws] to him[saww]. She[asws] said: 'O Rasool-Allah[saww]! This one is better than this one'. So he[asws] named him[asws] as 'Husayn''.[513]

13- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْحَسَنِ بْنِ أَبِي الْعُقْبَةِ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنِ الرِّضَا ع قَالَ: كَانَ نَقْشُ خَاتَمِ الْحَسَنِ ع الْعِزَّةُ لِلَّهِ وَ كَانَ نَقْشُ خَاتَمِ الْحُسَيْنِ ع إِنَّ اللَّهَ بالِغُ أَمْرِهِ الْخَبَرَ.

(The book) 'Uyoon 'Akhbaar Al-Reza[asws]', (and) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Barqy Bin Ali Al Kufy, from Al-Hassan Bin Abu Al Uqbah, from Al-Husayn Bin Khalid,

'From Al-Reza[asws] having said: 'An engraving on a ring of Al-Hassan[asws] was: 'The Honour is for Allah[azwj]', and an engraving on a ring of Al-Husayn[asws] was: 'Allah[azwj] will Accomplish His[azwj] Command' – the Hadeeth''.[514]

~~14- د، العدد القوية رُوِيَ عَنْ أُمِّ الْفَضْلِ زَوْجَةِ الْعَبَّاسِ أَنَّهَا قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ رَأَيْتُ فِي الْمَنَامِ كَأَنَّ عُضْواً مِنْ أَعْضَائِكَ فِي حَجْرِي فَقَالَ ص تَلِدُ فَاطِمَةُ غُلَاماً فتكفليه [فَتَكْفُلِينَهُ] فَوَضَعَتْ فَاطِمَةُ الْحَسَنَ فَدَفَعَهُ إِلَيْهَا النَّبِيُّ ص فَرَضَعَتْهُ بِلَبَنِ قُثَمِ بْنِ الْعَبَّاسِ.~~

~~(The book) 'Al Adad Al Qawiya' – It is reported from Umm Al Fazl, wife of Al Abbas, she said,~~

~~'I said, 'O Rasool-Allah[saww], may the Salawaat of Allah[azwj] be upon you[saww]! I saw in the dream as if your[saww] eyes are closed in my lap'. He[saww] said: '(Syeda) Fatima[asws] will be blessed with a boy, so you will take his[asws] responsibility'. Fatima[asws] placed Al Hassan[asws], so the Prophet[saww] handed him[asws] to her. She had him[asws] breast-fed with the milk of Qusam Bin Al Abbas''.[515]~~

15- لي، الأمالي للصدوق أَبِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى وَ أَبِي إِسْحَاقَ النَّهَاوَنْدِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَقْبَلَ جِيرَانُ أُمِّ أَيْمَنَ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ أُمَّ أَيْمَنَ لَمْ تَنَمِ الْبَارِحَةَ مِنَ الْبُكَاءِ لَمْ تَزَلْ تَبْكِي حَتَّى أَصْبَحَتْ

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad Bin Abdullah, from Al Barqy, from Muhammad Bin Isa, and Abu Is'haq Al Nahwandy, from Ubeydullah Bin Hammad, from Abdullah Bin Sinan,

'From Abu Abdullah[asws] having said: 'Neighbours of Umm Ayman came to Rasool-Allah[saww]. They said, 'O Rasool-Allah[saww]! Umm Ayman did not sleep last night from the crying. She did not stop crying until morning'.

قَالَ فَبَعَثَ رَسُولُ اللَّهِ إِلَى أُمِّ أَيْمَنَ فَجَاءَتْهُ فَقَالَ لَهَا يَا أُمَّ أَيْمَنَ لَا أَبْكَى اللَّهُ عَيْنَكِ إِنَّ جِيرَانَكِ أَتَوْنِي وَ أَخْبَرُونِي أَنَّكِ لَمْ تَزَلِ اللَّيْلَ تَبْكِينَ أَجْمَعَ فَلَا أَبْكَى اللَّهُ عَيْنَكِ مَا الَّذِي أَبْكَاكِ

He (the narrator) said, 'Rasool-Allah[saww] sent for Umm Ayman. She came to him[saww]. He[saww] said to her[asws]: 'O Umm Ayman! May Allah[azwj] not Make your eyes to cry. Your neighbours came to me and informed me that you did not stop crying last night. May Allah[azwj] not Make your eyes to cry! What is that which made you cry?'

[513] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 12
[514] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 13
[515] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 14

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قَالَتْ يَا رَسُولَ اللَّهِ رَأَيْتُ رُؤْيَا عَظِيمَةً شَدِيدَةً فَلَمْ أَزَلْ أَبْكِي اللَّيْلَ أَجْمَعَ فَقَالَ لَهَا رَسُولُ اللَّهِ ص فَقُصِّيهَا عَلَى رَسُولِ اللَّهِ فَإِنَّ اللَّهَ وَ رَسُولَهُ أَعْلَمُ فَقَالَتْ تَعْظُمُ عَلَيَّ أَنْ أَتَكَلَّمَ بِهَا فَقَالَ لَهَا إِنَّ الرُّؤْيَا لَيْسَتْ عَلَى مَا تَرَى

She said, 'O Rasool-Allah[saww]! I saw a mighty dream, harsh, so I did not cease to cry all night'. Rasool-Allah[saww] said to her: 'Narrate it to Rasool[saww] of Allah[azwj], for Allah[azwj] and His[azwj] Rasool[saww] are more knowing'. She said, 'It is too grievous upon me to speak with'. He[saww] said: 'The dream isn't upon what you see'.

فَقُصِّيهَا عَلَى رَسُولِ اللَّهِ قَالَتْ رَأَيْتُ فِي لَيْلَتِي هَذِهِ كَأَنَّ بَعْضَ أَعْضَائِكَ مُلْقًى فِي بَيْتِي فَقَالَ لَهَا رَسُولُ اللَّهِ ص نَامَتْ عَيْنُكِ يَا أُمَّ أَيْمَنَ تَلِدُ فَاطِمَةُ الْحُسَيْنَ فَتُرَبِّينَهُ وَ تَلْبَيْنَهُ فَيَكُونُ بَعْضُ أَعْضَائِي فِي بَيْتِكِ

She narrated it unto Rasool-Allah[saww]. She said, 'I saw during this night of mine as if part of your[asws] limb has been thrown in my house'. Rasool-Allah[saww] said to her: 'Sleep (rest) your eyes, O Umm Ayman! Fatima[asws] will be blessed with Al-Husayn[asws], so you will be nourishing him[asws] ~~have him[asws] breast-fed~~, for he[asws] happens to be part of my[asws] limbs in your house'.

فَلَمَّا وَلَدَتْ فَاطِمَةُ الْحُسَيْنَ ع فَكَانَ يَوْمُ السَّابِعِ أَمَرَ رَسُولُ اللَّهِ ص فَحُلِقَ رَأْسُهُ وَ تُصُدِّقَ بِوَزْنِ شَعْرِهِ فِضَّةً وَ عُقَّ عَنْهُ ثُمَّ هَيَّأَتْهُ أُمُّ أَيْمَنَ وَ لَفَّتْهُ فِي بُرْدِ رَسُولِ اللَّهِ ص ثُمَّ أَقْبَلَتْ بِهِ إِلَى رَسُولِ اللَّهِ ص فَقَالَ مَرْحَباً بِالْحَامِلِ وَ الْمَحْمُولِ يَا أُمَّ أَيْمَنَ هَذَا تَأْوِيلُ رُؤْيَاكِ.

When (Syeda) Fatima[asws] was blessed with Al-Husayn[asws], (and) it was the seventh day, Rasool-Allah[saww] instructed, so his[asws] head was shaved, and silver to the weight of his[asws] hair was given in charity, and performed Aqeeqah from him[asws]. Then Umm Ayman prepared him[asws] and wrapped him[asws] in a cloak of Rasool-Allah[saww]. Then she[asws] came with him[asws] to Rasool-Allah[saww]. He[saww] said: 'Welcome to the carrier and the carried! O Umm Ayman! This is the interpretation of your dream''.[516]

16- لي، الأمالي للصدوق أَحْمَدُ بْنُ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ الضَّبِّيِّ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ عَنْ صَفِيَّةَ بِنْتِ عَبْدِ الْمُطَّلِبِ قَالَتْ لَمَّا سَقَطَ الْحُسَيْنُ مِنْ بَطْنِ أُمِّهِ وَ كُنْتُ وَلِيتُهَا ع قَالَ النَّبِيُّ ص يَا عَمَّةِ هَلُمِّي إِلَيَّ ابْنِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا لَمْ نُنَظِّفْهُ بَعْدُ فَقَالَ يَا عَمَّةِ أَنْتِ تُنَظِّفِينَهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ نَظَّفَهُ وَ طَهَّرَهُ.

(The book) 'Al Amaali' of Al Sadouq – Ahmad Bin Al-Husayn, from Al-Hassan Bin Ali Al-Sukry, from Al-Jowhary, from Al Zaby, from Al-Husayn Bin Yazeed, 'From Umar son of Ali Bin Al-Husaynasws, from Fatima Bint Al-Husayn, from Asma Bint Abu Bakr, from Safiya daughter of Abdul Muttalib[asws], she said,

'When Al-Husayn[asws] was blessed to his[asws] mother[asws], and I was in charge of her[asws] (matter), the Prophet[saww] said: 'O aunt, give him[asws] to me[saww]'. I said, 'O Rasool-Allah[saww]! I have not cleaned him[asws] yet'. He[saww] said: 'O aunt! You will be cleaning him[asws]? Allah[azwj] Blessed and Exalted has already Cleaned him[asws] as Purified him[asws]''.[517]

17- لي، الأمالي للصدوق بِهَذَا الْإِسْنَادِ عَنْ صَفِيَّةَ بِنْتِ عَبْدِ الْمُطَّلِبِ قَالَتْ لَمَّا سَقَطَ الْحُسَيْنُ ع مِنْ بَطْنِ أُمِّهِ فَدَفَعْتُهُ إِلَى النَّبِيِّ ص فَوَضَعَ النَّبِيُّ ص لِسَانَهُ فِي فِيهِ وَ أَقْبَلَ الْحُسَيْنُ عَلَى لِسَانِ رَسُولِ اللَّهِ ص يَمَصُّهُ

[516] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 15
[517] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 16

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(The book) ‘Al Amaali’ of Al Sadouq – By this chain from Safiya daughter of Abdul Muttalib[asws]. She said,

‘When Al-Husayn[asws] was blessed to his[asws] mother[asws], I handed him[asws] to the Prophet[saww]. The Prophet[saww] placed his[saww] tongue into his[asws] mouth and Al-Husayn[asws] went on to such upon the tongue of Rasool-Allah[saww]’.

قَالَتْ فَمَا كُنْتُ أَحْسَبُ رَسُولَ اللَّهِ يَغْذُوهُ إِلَّا لَبَناً أَوْ عَسَلًا قَالَتْ فَبَالَ الْحُسَيْنُ ع فَقَبَّلَ النَّبِيُّ ص بَيْنَ عَيْنَيْهِ ثُمَّ دَفَعَهُ إِلَيَّ وَ هُوَ يَبْكِي وَ يَقُولُ لَعَنَ اللَّهُ قَوْماً هُمْ قَاتِلُوكَ يَا بُنَيَّ يَقُولُهَا ثَلَاثاً

She said, ‘So I was not reckoning the provision of Rasool-Allah[saww] as being except milk or honey. ~~She said, ‘Al-Husayn[asws] urinated.~~ The Prophet[saww] kissed between his[asws] eyes, then handed it to me, and he[saww] was crying and saying: ‘May Allah[azwj] Kill a people who will be killing you[asws], O my[saww] son[asws]’ – saying it thrice.

قَالَتْ فَقُلْتُ فِدَاكَ أَبِي وَ أُمِّي وَ مَنْ يَقْتُلُهُ قَالَ بَقِيَّةُ الْفِئَةِ الْبَاغِيَةِ مِنْ بَنِي أُمَيَّةَ لَعَنَهُمُ اللَّهُ.

She said, ‘I said, ‘May my father and my mother be sacrificed for you[asws]! And who will be killing him[asws]?’ He[saww] said: ‘The remainder of the rebel group from the clan of Umayya would be killing him[asws]. May Allah[azwj] Curse them!’’[518]

18- لي، الأمالي للصدوق الْعَطَّارُ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ صَبَّاحٍ عَنْ إِبْرَاهِيمَ بْنِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ لَمَّا وُلِدَ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ جَبْرَئِيلَ أَنْ يَهْبِطَ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ فَيُهَنِّئَ رَسُولَ اللَّهِ ص مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ جَبْرَئِيلَ

(The book) ‘Al Amaali’ of Al Sadouq – Al Attar, from his father, from Al Ash’ary, from Musa Bin Umar, from Abdullah Bin Sabbah, from Ibrahim Bin Shuayb who said,

‘I heard Abu Abdullah[asws] saying: ‘When Al-Husayn[asws] Bin Ali[asws] was blessed to his[asws] mother[asws], Allah[azwj] Mighty and Majestic Commanded Jibraeel[as] to go down among a thousand from the Angels and congratulate Rasool-Allah[saww] from Allah[azwj] Mighty and Majestic and from Jibraeel[as].

قَالَ فَهَبَطَ جَبْرَئِيلُ فَمَرَّ عَلَى جَزِيرَةٍ فِي الْبَحْرِ فِيهَا مَلَكٌ يُقَالُ لَهُ فُطْرُسُ كَانَ مِنَ الْحَمَلَةِ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ فِي شَيْءٍ فَأَبْطَأَ عَلَيْهِ فَكَسَرَ جَنَاحَهُ وَ أَلْقَاهُ فِي تِلْكَ الْجَزِيرَةِ فَعَبَدَ اللَّهَ تَبَارَكَ وَ تَعَالَى فِيهَا سَبْعَمِائَةِ عَامٍ حَتَّى وُلِدَ الْحُسَيْنُ بْنُ عَلِيٍّ ع

He[asws] said: ‘So Jibraeel[as] came down. He[as] passed by an island in the sea wherein was an Angel called Futrus. He used to be from the bearers (of the Throne of Allah[azwj] Mighty and Majestic). Allah[azwj] Mighty and Majestic has Sent him regarding something, but he delayed upon it, so his wings were broken, and he was thrown in that island. He worshipped Allah[azwj] Blessed and Exalted therein for seven hundred years until Al-Husayn Bin Ali[asws] was blessed (to his[asws] parents).

فَقَالَ الْمَلَكُ لِجَبْرَئِيلَ يَا جَبْرَئِيلُ أَيْنَ تُرِيدُ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْعَمَ عَلَى مُحَمَّدٍ بِنِعْمَةٍ فَبُعِثْتُ أُهَنِّئُهُ مِنَ اللَّهِ وَ مِنِّي فَقَالَ يَا جَبْرَئِيلُ احْمِلْنِي مَعَكَ لَعَلَّ مُحَمَّداً ص يَدْعُو لِي

[518] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 17

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The Angel said to Jibraeel[as], ‘O Jibraeel[as]! Where are you intending (to go to)?’ He[as] said: ‘Allah[azwj] Mighty and Majestic has Favoured upon Muhammad[saww] with a Bounty. I[as] am going to congratulate him[saww] from Allah[azwj] and from me[as]’. He said, ‘O Jibraeel[as]! Carry me with you[as], perhaps Muhammad[saww] would supplicate for me’.

قَالَ فَحَمَلَهُ قَالَ فَلَمَّا دَخَلَ جَبْرَئِيلُ عَلَى النَّبِيِّ ص هَنَّأَهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْهُ وَ أَخْبَرَهُ بِحَالِ فُطْرُسَ فَقَالَ النَّبِيُّ ص قُلْ لَهُ تَمَسَّحْ بِهَذَا الْمَوْلُودِ وَ عُدْ إِلَى مَكَانِكَ

He[asws] said: ‘He[as] carried him. When Jibraeel[as] entered to see the Prophet[saww], he[as] congratulated him[saww] from Allah[azwj] Mighty and Majestic and from himself[as], and informed him[saww] with the situation of Futrus. The Prophet[saww] said: ‘Say to him: ‘Wipe with this new arrival and return to your place’’.

قَالَ فَتَمَسَّحَ فُطْرُسُ بِالْحُسَيْنِ بْنِ عَلِيٍّ ع وَ ارْتَفَعَ فَقَالَ يَا رَسُولَ اللَّهِ أَمَا إِنَّ أُمَّتَكَ سَتَقْتُلُهُ وَ لَهُ عَلَيَّ مُكَافَاةٌ أَلَّا يَزُورَهُ زَائِرٌ إِلَّا أَبْلَغْتُهُ عَنْهُ وَ لَا يُسَلِّمَ عَلَيْهِ مُسَلِّمٌ إِلَّا أَبْلَغْتُهُ سَلَامَهُ وَ لَا يُصَلِّي عَلَيْهِ مُصَلٍّ إِلَّا أَبْلَغْتُهُ صَلَاتَهُ ثُمَّ ارْتَفَعَ.

He[asws] said: ‘Futrus wiped with Al-Husayn[asws] Bin Ali[asws] and rose up. He said, ‘O Rasool-Allah[saww]! But, if your[saww] community will be killing him[asws], and for him[asws], upon me, is a sufficing. No visitor would visit him[asws] except I shall deliver on his behalf to him[asws], nor will any Muslim greet unto him[asws] except I shall deliver his greeting to him[asws], nor will anyone praying one send Salawaat upon him[asws] except I shall deliver his Salawaat to him[asws]!’ Then he rose (flew away)’’.[519]

19- وَ فِي الْمَسْأَلَةِ الْبَاهِرَةِ فِي تَفْضِيلِ الزَّهْرَاءِ الطَّاهِرَةِ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ طَاهِرٍ الْقَائِمِيِّ الْهَاشِمِيِّ أَنَّ اللَّهَ تَعَالَى كَانَ خَيَّرَهُ بَيْنَ عَذَابِهِ فِي الدُّنْيَا أَوْ فِي الْآخِرَةِ فَاخْتَارَ عَذَابَ الدُّنْيَا فَكَانَ مُعَلَّقاً بِأَشْفَارِ عَيْنَيْهِ فِي جَزِيرَةٍ فِي الْبَحْرِ لَا يَمُرُّ بِهِ حَيَوَانٌ وَ تَحْتَهُ دُخَانٌ مُنْتِنٌ غَيْرُ مُنْقَطِعٍ

And in (the book) ‘Mas’alat Al Bahira Fi Tafzeel Al Zahra[asws’] – From Abu Muhammad Al-Hassan Bin Tahir Al Qaimy Al Hashimy,

‘Allah the Exalted has Given him (Futrus) a choice between His[azwj] Punishment in the world or in the Hereafter. He chose the Punishment of the world, so he was thrown hanging by the ends of his eyes in an island in the sea, no animal was passing by it, and beneath him was stinky smoke, without termination.

فَلَمَّا أَحَسَّ الْمَلَائِكَةَ نَازِلِينَ سَأَلَ مَنْ مَرَّ بِهِ مِنْهُمْ عَمَّا أَوْجَبَ لَهُمْ ذَلِكَ فَقَالَ وُلِدَ لِلْحَاشِرِ النَّبِيِّ الْأُمِّيِّ أَحْمَدَ مِنْ بِنْتِهِ وَ وَصِيِّهِ وَلَدٌ يَكُونُ مِنْهُ أَئِمَّةُ الْهُدَى إِلَى يَوْمِ الْقِيَامَةِ فَسَأَلَ مَنْ أَخْبَرَهُ أَنَّهُ يُهَنِّئُ رَسُولَ اللَّهِ ص بِتِلْكَ عَنْهُ وَ يُعْلِمُهُ بِحَالِهِ

When he sensed the descending Angel, he asked the one from them who passed by him, about what had obligated them of that. He said, ‘There has been blessed ‘Al-Haashir Al-Ummy’ Prophet[saww] Ahmad[saww], a son[asws] from his[saww] daughter[asws]. The Imams[asws] of guidance will happen to be from him[asws] up to the Day of Qiyamah’. He asked the one who had informed him whether he would congratulate Rasool-Allah[azwj] with that on his behalf and let him[saww] know of his state.

[519] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 18

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فَلَمَّا عَلِمَ النَّبِيُّ ص بِذَلِكَ سَأَلَ اللَّهَ تَعَالَى أَنْ يُعْتِقَهُ لِلْحُسَيْنِ فَفَعَلَ سُبْحَانَهُ فَحَضَرَ فُطْرُسُ وَ هَنَّأَ النَّبِيَّ ص وَ عَرَجَ إِلَى مَوْضِعِهِ وَ هُوَ يَقُولُ مَنْ مِثْلِي وَ أَنَا عَتَاقَةُ الْحُسَيْنِ بْنِ عَلِيٍّ وَ فَاطِمَةَ وَ جَدِّهِ أَحْمَدَ الْحَاشِرِ.

When the Prophet[saww] came to know of that, he[saww] asked Allah[azwj] the Exalted to liberate him for Al-Husayn[asws]'. The Glorious Did so. Futrus presented and congratulated the Prophet[saww] and ascended back to his place, and he was saying: 'Who is like me, and I am a liberated one of Al-Husayn[asws] Bin Ali[asws], and (Syeda) Fatima[asws], and his[asws] grandfather[saww] Ahmad[saww], Al-Haashir''.[520]

20 ع، علل الشرائع أَحْمَدُ بْنُ الْحَسَنِ عَنِ ابْنِ زَكَرِيَّا عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ بُهْلُولٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ الْهَاشِمِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ مِنْ أَيْنَ جَاءَ لِوُلْدِ الْحُسَيْنِ الْفَضْلُ عَلَى وُلْدِ الْحَسَنِ وَ هُمَا يَجْرِيَانِ فِي شِرْعٍ وَاحِدٍ

(The book) 'Al Illal Al Sharaie' – Ahmad Bin Al Hassan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer Al Hashimy who said,

'I said to Abu Abdullah[asws], 'May I be sacrificed for you[asws]! From where has come the merit for the sons[asws] of Al Husayn[asws] over the sons[asws] of Al Hassan[asws], and they[asws] both flowing in one beginning (origin)?'

فَقَالَ لَا أَرَاكُمْ تَأْخُذُونَ بِهِ إِنَّ جَبْرَئِيلَ ع نَزَلَ عَلَى مُحَمَّدٍ ص وَ مَا وُلِدَ الْحُسَيْنُ بَعْدُ فَقَالَ لَهُ يُولَدُ لَكَ غُلَامٌ تَقْتُلُهُ أُمَّتُكَ مِنْ بَعْدِكَ فَقَالَ يَا جَبْرَئِيلُ لَا حَاجَةَ لِي فِيهِ فَخَاطَبَهُ ثَلَاثاً فَقَالَ لَا أَرَاكُمْ تَأْخُذُونَ بِهِ إِنَّ جَبْرَئِيلَ ع نَزَلَ عَلَى مُحَمَّدٍ ص وَ مَا وُلِدَ الْحُسَيْنُ بَعْدُ فَقَالَ لَهُ يُولَدُ لَكَ غُلَامٌ تَقْتُلُهُ أُمَّتُكَ مِنْ بَعْدِكَ فَقَالَ يَا جَبْرَئِيلُ لَا حَاجَةَ لِي فِيهِ فَخَاطَبَهُ ثَلَاثاً

He[asws] said: 'I[asws] do not see you all taking with it. Jibraeel[as] descended unto Muhammad[saww], and Al-Husayn[asws] had not been was blessed (to his[asws] parents) yet. He[as] said to him[saww]: 'A boy would be given to you[saww], your[saww] community will be killing him[asws] from after you[saww]'. He[saww] said: 'O Jibraeel[as]! There is no need for me[saww] regarding him[asws]. He[saww] addressed him[asws] thrice.

ثُمَّ دَعَا عَلِيّاً ع فَقَالَ لَهُ إِنَّ جَبْرَئِيلَ يُخْبِرُنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّهُ يُولَدُ لَكَ غُلَامٌ تَقْتُلُهُ أُمَّتُكَ مِنْ بَعْدِكَ فَقَالَ لَا حَاجَةَ لِي فِيهِ يَا رَسُولَ اللَّهِ فَخَاطَبَ عَلِيّاً ع ثَلَاثاً

Then he[saww] called Ali[asws] and said to him[asws]: 'Jibraeel[as] informed me[saww] from Allah[azwj] Mighty and Majestic: 'A boy would be given to you[saww], your[saww] community would be killing him[asws] from after you[saww]''. He[asws] said: 'There is no need for me[asws] regarding him[asws], O Rasool-Allah[saww]!' He[saww] addressed Ali[asws] thrice.

ثُمَّ قَالَ إِنَّهُ يَكُونُ فِيهِ وَ فِي وُلْدِهِ الْإِمَامَةُ وَ الْوِرَاثَةُ وَ الْخِزَانَةُ فَأَرْسَلَ إِلَى فَاطِمَةَ ع أَنَّ اللَّهَ يُبَشِّرُكِ بِغُلَامٍ تَقْتُلُهُ أُمَّتِي مِنْ بَعْدِي فَقَالَتْ فَاطِمَةُ لَيْسَ لِي حَاجَةٌ فِيهِ يَا أَبَتِ

Then he[saww] said: 'There will happen to be in him[asws] and in his[asws] sons[asws], the Imamate, and the inheritance, and the treasure (of knowledge)'. So he[saww] sent a message to (Syeda)

[520] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 19

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Fatima[asws]: 'Allah[azwj] Gives you[asws] good news of a boy, my[saww] community will be killing him[asws] from after me[asws]'. She[asws] said: 'There isn't a need for me[asws] regarding him[asws], O father[saww]!'

فَحَاطَبَهَا ثَلَاثاً ثُمَّ أَرْسَلَ إِلَيْهَا لَا بُدَّ أَنْ يَكُونَ فِيهِ الْإِمَامَةُ وَ الْوِرَاثَةُ وَ الْخِزَانَةُ فَقَالَتْ لَهُ رَضِيتُ عَنِ اللَّهِ عَزَّ وَ جَلَّ

He[saww] addressed her[asws] thrice, then sent a message to her[asws]: 'It is inevitable that the Imamate, and the inheritance, and the treasure (knowledge) would happen to be in him[asws]'. She[asws] said to him[saww]: 'I[asws] am pleased from Allah[azwj] Mighty and Majestic.

فَعَلِقَتْ وَ حَمَلَتْ بِالْحُسَيْنِ ع فَحَمَلَتْ سِتَّةَ أَشْهُرٍ ثُمَّ وَضَعَتْهُ وَ لَمْ يَعِشْ مَوْلُودٌ قَطُّ لِسِتَّةِ أَشْهُرٍ غَيْرُ الْحُسَيْنِ بْنِ عَلِيٍّ وَ عِيسَى بْنِ مَرْيَمَ ع

She[asws] conceived and fell pregnant with Al-Husayn[asws]. She[asws] carried him[asws] for six months, then she[asws] placed him[asws]; and no new-born of six months (pregnancy) has lived at all apart from Al-Husayn[asws] Bin Ali[asws] and Isa Bin Maryam[as].

فَكَفَلَتْهُ أُمُّ سَلَمَةَ وَ كَانَ رَسُولُ اللَّهِ ص يَأْتِيهِ فِي كُلِّ يَوْمٍ فَيَضَعُ لِسَانَهُ فِي فَمِ الْحُسَيْنِ فَيَمَصُّهُ حَتَّى يَرْوَى فَأَنْبَتَ اللَّهُ عَزَّ وَ جَلَّ لَحْمَهُ مِنْ لَحْمِ رَسُولِ اللَّهِ ص وَ لَمْ يَرْضَعْ مِنْ فَاطِمَةَ ع وَ لَا مِنْ غَيْرِهَا لَبَناً قَطُّ

Umm Salama[ra] took his[asws] responsibility. And Rasool Allah[saww] was coming to him[asws] during every day, and he[saww] would place his[saww] tongue in the mouth of Al Hassan[asws], and he[asws] would suck it until he[asws] was saturated. So, Allah[azwj] Mighty and Majestic Caused his[asws] flesh to grow from the flesh of Rasool-Allah[saww], and he[asws] did not breast-feed any milk from Fatima[asws] nor from anyone else at all.

فَلَمَّا أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِ وَ حَمْلُهُ وَ فِصالُهُ ثَلاثُونَ شَهْراً حَتَّى إِذا بَلَغَ أَشُدَّهُ وَ بَلَغَ أَرْبَعِينَ سَنَةً قالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلى والِدَيَّ وَ أَنْ أَعْمَلَ صالِحاً تَرْضاهُ وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي فَلَوْ قَالَ أَصْلِحْ لِي فِي ذُرِّيَّتِي كَانُوا كُلُّهُمْ أَئِمَّةً وَ لَكِنْ خَصَّ هَكَذَا.

When Allah[azwj] Blessed and Exalted Revealed regarding him[asws]: ***and his bearing and his weaning is of thirty months; until when he reaches his maturity and reaches forty years, he should say, 'Lord! Strengthen me that I thank for Your Favours which You Favoured upon me and upon my parents, and that I act righteously You are Pleased with, and Rectify for me regarding my offspring. [46:15]***. If He[azwj] had Said, 'Rectify my offspring for me', they would all have been Imams[asws], but He[azwj] Particularised like this''.[521]

بيان قال الجوهري قوله ع لا أراكم تأخذون به أي لا تعتقدون المساواة أيضا بل تفضلون ولد الحسن.

Explanation – Al Jowhary said, 'His[asws] words: 'I[asws] do not see you all taking with it' – i.e. you will not be believing with the equality (of Al Hassan[asws] and Al Husayn[asws]) as well. But you are giving preference to the sons of Al Hassan[asws]''. (This seems to be an opinion presented as a Hadith as the Hadith is unrelated to the question).

21- فس، تفسير القمي وَ وَصَّيْنَا الْإِنْسانَ بِوالِدَيْهِ إِحْساناً قَالَ الْإِحْسَانُ رَسُولُ اللَّهِ ص قَوْلُهُ بِوالِدَيْهِ إِنَّمَا عَنَى الْحَسَنَ وَ الْحُسَيْنَ ع

[521] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 20

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Tafseer Al-Qummi - ***And We Bequeathed the human with being kind to his parents [46:15]***. He said, 'The 'kindness' is Rasool-Allah[saww]. His[azwj] Words: 'To his parents' rather means Al-Hassan[asws] and Al-Husayn[asws].

ثُمَّ عَطَفَ عَلَى الْحُسَيْنِ فَقَالَ حَمَلَتْهُ أُمُّهُ كُرْهاً وَ وَضَعَتْهُ كُرْهاً وَ ذَلِكَ أَنَّ اللَّهَ أَخْبَرَ رَسُولَ اللَّهِ ص وَ بَشَّرَهُ بِالْحُسَيْنِ قَبْلَ حَمْلِهِ وَ أَنَّ الْإِمَامَةَ تَكُونُ فِي وُلْدِهِ إِلَى يَوْمِ الْقِيَامَةِ

Then He[azwj] Turned to Al-Husayn[asws], so He[azwj] Said: ***His mother bore with abhorrence and gave birth to him with abhorrence*** – and that is because Allah[azwj] had Informed Rasool-Allah[saww] and Gave him[saww] glad tidings of Al-Husayn[asws] before he[asws] had been borne, and that the Imamate would happen to be in his[asws] sons[asws] up to the Day of Qiyamah.

ثُمَّ أَخْبَرَهُ بِمَا يُصِيبُهُ مِنَ الْقَتْلِ وَ الْمُصِيبَةِ فِي نَفْسِهِ وَ وُلْدِهِ ثُمَّ عَوَّضَهُ بِأَنْ جَعَلَ الْإِمَامَةَ فِي عَقِبِهِ وَ أَعْلَمَهُ أَنَّهُ يُقْتَلُ ثُمَّ يَرُدُّهُ إِلَى الدُّنْيَا وَ يَنْصُرُهُ حَتَّى يَقْتُلَ أَعْدَاءَهُ وَ يُمَلِّكَهُ الْأَرْضَ

Then He[azwj] Informed with what he[asws] would be afflicted with, from the killing and the difficulties regarding himself[asws] and his[asws] sons. Then He[azwj] Offset with that the Imamate would be in his[asws] posterity and Let him[asws] know that he[asws] would be killed, then he[asws] would return to the word and He[azwj] would help him[asws] until he[asws] kills his[asws] enemies and rule the earth.

وَ هُوَ قَوْلُهُ وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ الْآيَةَ وَ قَوْلُهُ وَ لَقَدْ كَتَبْنا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُها عِبادِيَ الصَّالِحُونَ

And it is His[azwj] Words: ***And We Intend to Confer upon those who were weakened in the land, [28:5]*** – the Verse. And His[azwj] Words: ***And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105]***.

فَبَشَّرَ اللَّهُ نَبِيَّهُ ص أَنَّ أَهْلَ بَيْتِكَ يَمْلِكُونَ الْأَرْضَ وَ يَرْجِعُونَ إِلَيْهَا وَ يَقْتُلُونَ أَعْدَاءَهُمْ فَأَخْبَرَ رَسُولُ اللَّهِ ص فَاطِمَةَ ع بِخَبَرِ الْحُسَيْنِ ع وَ قَتْلِهِ فَحَمَلَتْهُ كُرْهاً

Allah[azwj] Gave glad tidings to His[azwj] Prophet[saww]: "Your[saww] People[asws] of the Household would be ruling the earth and they[asws] would be returning to it and killing their[asws] enemies". Rasool-Allah[saww] informed Fatima[asws] with the news of Al-Husayn[asws] and his[asws] being killed, and his[asws] being borne unwilling'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع فَهَلْ رَأَيْتُمْ أَحَداً يُبَشَّرُهُ بِوَلَدٍ ذَكَرٍ فَيَحْمِلُهُ كُرْهاً أَيْ إِنَّهَا اغْتَمَّتْ وَ كَرِهَتْ لِمَا أُخْبِرَتْ بِقَتْلِهِ وَ وَضَعَتْهُ كُرْهاً لِمَا عَلِمَتْ مِنْ ذَلِكَ

Then Abu Abdullah[asws] said: 'Have you ever seen anyone been given glad tidings of a son and he is borne unwillingly? Yes, she[asws] was saddened and was unwilling due to what she[asws] had been informed with his[asws] being killed, ***and gave birth to him with abhorrence***, due to what she[asws] had known from that.

وَ كَانَ بَيْنَ الْحَسَنِ وَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا طُهْرٌ وَاحِدٌ وَ كَانَ الْحُسَيْنُ ع فِي بَطْنِ أُمِّهِ سِتَّةَ أَشْهُرٍ وَ فِصَالُهُ أَرْبَعَةٌ وَ عِشْرُونَ شَهْراً وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ وَ حَمْلُهُ وَ فِصالُهُ ثَلاثُونَ شَهْراً.

And there was only one menstruation-free period between Al-Hassan[asws] and Al-Husayn[asws], and Al-Husayn[asws] was in the belly of his[asws] mother for six months, and his[asws] weaning was of

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twenty-four months, and it is the word of Allah[azwj] Mighty and Majestic: ***and his bearing and his weaning is of thirty months [21:105]***''.[522] (There are no transmitters of this Hadith, so cannot be trusted as Hadith)

22- لي، الأمالي للصدوق ابْنُ مُوسَى عَنِ الْأَسَدِيِ عَنِ النَّوْفَلِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: كَانَ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع خَاتَمَانِ نَقْشُ أَحَدِهِمَا لَا إِلَهَ إِلَّا اللَّهُ عُدَّةٌ لِلِقَاءِ اللَّهِ وَ نَقْشُ الْآخَرِ إِنَّ اللَّهَ بالِغُ أَمْرِهِ

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Nowfaly, from Al-Hassan Bin Ali Bin Salim, from his father,

'From Al-Sadiq Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] having said: 'There were two rings for Al-Husayn[asws]. The engraving on one of them: "There is no god except Allah[azwj]. Prepare to meet Allah[azwj]"; and the engraving of the other was : "Allah[azwj] will Accomplish His[azwj] Command".

وَ كَانَ نَقْشُ خَاتَمِ عَلِيِّ بْنِ الْحُسَيْنِ ع خَزِيَ وَ شَقِيَ قَاتِلُ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

And the engraving on the ring of Ali[asws] Bin Al-Husayn[asws] was: "Disgrace and wretched are the killers of Al-Husayn Bin Ali[asws]"'.[523]

23- لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْمُثَنَّى عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ خَاتَمِ الْحُسَيْنِ بْنِ عَلِيٍّ ع إِلَى مَنْ صَارَ وَ ذَكَرْتُ لَهُ إِنِّي سَمِعْتُ أَنَّهُ أُخِذَ مِنْ إِصْبَعِهِ فِيمَا أُخِذَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Ibn Abu Najran, from Al Musanna, from Muhammad Bin Muslim who said,

'I asked Al-Sadiq Ja'far[asws] Bin Muhammad[asws] about the ring of Al-Husayn[asws] Bin Ali[asws], to whom has it come to be, and I mentioned to him[asws] and I had heard that it was seized from his[asws] finger among what was seized.

قَالَ ع لَيْسَ كَمَا قَالُوا إِنَّ الْحُسَيْنَ ع أَوْصَى إِلَى ابْنِهِ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ جَعَلَ خَاتَمَهُ فِي إِصْبَعِهِ وَ فَوَّضَ إِلَيْهِ أَمْرَهُ كَمَا فَعَلَهُ رَسُولُ اللَّهِ ص بِأَمِيرِ الْمُؤْمِنِينَ ع وَ فَعَلَهُ أَمِيرُ الْمُؤْمِنِينَ بِالْحَسَنِ وَ فَعَلَهُ الْحَسَنُ بِالْحُسَيْنِ ع

He[asws] said: 'It isn't like what they are saying. Al-Husayn[asws] had bequeathed to his[asws] son[asws] Ali[asws] Bin Al-Husayn[asws] and made his[asws] ring to be in his[asws] finger, and delegated his[asws] command to him[asws] like what Rasool-Allah[saww] had done with Amir Al-Momineen[asws], and Amir Al-Momineen[asws] had done with Al-Hassan[asws], and Al-Hassan[asws] had done with Al-Husayn[asws].

ثُمَّ صَارَ ذَلِكَ الْخَاتَمُ إِلَى أَبِي ع بَعْدَ أَبِيهِ وَ مِنْهُ صَارَ إِلَيَّ فَهُوَ عِنْدِي وَ إِنِّي لَأَلْبَسُهُ كُلَّ جُمُعَةٍ وَ أُصَلِّي فِيهِ

Then that ring came to my[asws] father[asws], and from him[asws] it came to me[asws], so it is in my[asws] possession and I[asws] tend to wear it every Friday and pray Salat in it'.

[522] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 21
[523] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 22

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قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ فَدَخَلْتُ إِلَيْهِ يَوْمَ الْجُمُعَةِ وَ هُوَ يُصَلِّي فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ مَدَّ إِلَيَّ يَدَهُ فَرَأَيْتُ فِي إِصْبَعِهِ خَاتَماً نَقْشُهُ لَا إِلَهَ إِلَّا اللَّهُ عُدَّةٌ لِلِقَاءِ اللَّهِ فَقَالَ هَذَا خَاتَمُ جَدِّي أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

Muhammad Bin Muslim said, 'I entered to see him[asws] on the day of Friday and he[asws] was praying Salat. When he[asws] was free from the Salat, he[asws] extended his[asws] hand to me[asws] and I saw a ring in his[asws] finger, its engraving was: "There is no god except Allah[azwj]. Prepare to meet Allah[azwj]". He[asws] said: 'This is a ring of my[asws] grandfather[asws] Abu Abdullah Al-Husayn[asws] Bin Ali[asws]''.[524]

24- ك، إكمال الدين مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنِ الْكُوفِيِّ عَنْ أَبِي الرَّبِيعِ الزاهراني [الزَّهْرَانِيِّ] عَنْ حَرِيزٍ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ عَنْ مُجَاهِدٍ قَالَ قَالَ ابْنُ عَبَّاسٍ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى مَلَكاً يُقَالُ لَهُ دَرْدَائِيلُ كَانَ لَهُ سِتَّةَ عَشَرَ أَلْفَ جَنَاحٍ مَا بَيْنَ الْجَنَاحِ إِلَى الْجَنَاحِ هَوَاءٌ وَ الْهَوَاءُ كَمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ

(The book) 'Ikmal Al Deen' – Majaylawiya, from his uncle, from Al Barqy, from Al Kufy, from Abu Al Rabie Al Zahrany, from Hareyz, from Lays Bin Abu Suleym, from Mujahid who said, 'Ibn Abbas said,

'Rasool-Allah[saww] said: 'For Allah[azwj] the Exalted there is an Angel called Dardaeel. There are sixteen thousand wings for him. What is between the wing to the wing there is air, and the air is like what is between the sky and the earth.

فَجَعَلَ يَوْماً يَقُولُ فِي نَفْسِهِ أَ فَوْقَ رَبِّنَا جَلَّ جَلَالُهُ شَيْءٌ فَعَلِمَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا قَالَ فَزَادَهُ أَجْنِحَةً مِثْلَهَا فَصَارَ لَهُ اثْنَانِ وَ ثَلَاثُونَ أَلْفَ جَنَاحٍ ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ طِرْ فَطَارَ مِقْدَارَ خَمْسِمِائَةِ عَامٍ فَلَمْ يَنَلْ رَأْسُهُ قَائِمَةً مِنْ قَوَائِمِ الْعَرْشِ

One day he went on to say within himself, 'Is there anything above our Lord[azwj], Majestic is His[azwj] Majesty?' Allah[azwj] Blessed and Exalted Knew what he had said, so He[azwj] Increased wings like it to him. So there came to be thirty-two thousand wings for him. Then Allah[azwj] Mighty and Majestic Revealed to him to fly. So, he flew a measurement of five hundred years, but his head could not reach a leg from the legs of the Throne.

فَلَمَّا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ إِتْعَابَهُ أَوْحَى إِلَيْهِ أَيُّهَا الْمَلَكُ عُدْ إِلَى مَكَانِكَ فَأَنَا عَظِيمٌ فَوْقَ كُلِّ عَظِيمٍ وَ لَيْسَ فَوْقِي شَيْءٌ وَ لَا أُوصَفُ بِمَكَانٍ فَسَلَبَهُ اللَّهُ أَجْنِحَتَهُ وَ مَقَامَهُ مِنْ صُفُوفِ الْمَلَائِكَةِ

When Allah[azwj] Mighty and Majestic Knew of his fatigue, Revealed to him: "O you Angel! I[azwj] am Magnificent above even magnificence, and there isn't anything above Me[azwj], nor can I[azwj] be described with a place!" Then Allah[azwj] Confiscated his wings and his position from the rows of the Angels.

فَلَمَّا وُلِدَ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ كَانَ مَوْلِدُهُ عَشِيَّةَ الْخَمِيسِ لَيْلَةَ الْجُمُعَةِ أَوْحَى اللَّهُ إِلَى ملك [مَالِكٍ] خَازِنِ النِّيرَانِ أَنْ أَخْمِدِ النِّيرَانَ عَلَى أَهْلِهَا لِكَرَامَةِ مَوْلُودٍ وُلِدَ لِمُحَمَّدٍ ص وَ أَوْحَى إِلَى رِضْوَانَ خَازِنِ الْجِنَانِ أَنْ زَخْرِفِ الْجِنَانَ وَ طَيِّبْهَا لِكَرَامَةِ مَوْلِدِ وُلِدَ لِمُحَمَّدٍ ص فِي دَارِ الدُّنْيَا

When Al-Husayn[asws] Bin Ali[asws], may the Salawaat of Allah[azwj] be upon them[asws] both, was blessed (to his[asws] parents), and his[asws] coming (to the world) was on the evening of Thursday, night of Friday, Allah[azwj] Revealed to Maalik, warden of the Fire to freeze the fires upon its inhabitants due to the prestige of the new-arrival having been given to Muhammad[saww], and

[524] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 23

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Revealed to Rizwaan, treasurer of the gardens to adorn the gardens and perfume them for the prestige of the new-born having been born for Muhammad[saww] in the house of the world.

وَ أَوْحَى إِلَى حُورِ الْعِينِ أَنْ تَزَيَّنَّ وَ تَزَاوَرْنَ لِكَرَامَةِ مَوْلُودٍ وُلِدَ لِمُحَمَّدٍ ص فِي دَارِ الدُّنْيَا وَ أَوْحَى اللَّهُ إِلَى الْمَلَائِكَةِ أَنْ قُومُوا صُفُوفاً بِالتَّسْبِيحِ وَ التَّحْمِيدِ وَ التَّمْجِيدِ وَ التَّكْبِيرِ لِكَرَامَةِ مَوْلُودٍ وُلِدَ لِمُحَمَّدٍ ص فِي دَارِ الدُّنْيَا

And He[azwj] Revealed to the Maiden Houries to adorn themselves and visit each other for the prestige of the new arrival having been given to Muhammad[saww] in the house of the world. And He[azwj] Revealed to the Angels to stand in rows with the glorification and the praising and the extolling, and the Takbeer for the prestige of the new-born having been born for Muhammad in the house of the world.

And Allah[azwj] Mighty and Majestic Revealed to Jibraeel[as]: "Go down to My[azwj] Prophet[saww] Muhammad[saww] among a thousand 'Qabeel'".

فِي الْقَبِيلِ أَلْفُ أَلْفِ مَلَكٍ عَلَى خُيُولٍ بُلْقٍ مُسْرَجَةٍ مُلْجَمَةٍ عَلَيْهَا قِبَابُ الدُّرِّ وَ الْيَاقُوتِ مَعَهُمْ مَلَائِكَةٌ يُقَالُ لَهُمُ الرُّوحَانِيُّونَ بِأَيْدِيهِمْ حِرَابٌ مِنْ نُورٍ

(In the 'Qabeel' there are a thousand thousand (million) Angels upon spotted horses, saddled, reined. Upon these are domes of gems and rubies. There are Angels with them called Al-Rawhaneen. In their hands are bayonets of light).

أَنْ هَنِّئُوا مُحَمَّداً بِمَوْلُودِهِ وَ أَخْبِرْهُ يَا جَبْرَئِيلُ إِنِّي قَدْ سَمَّيْتُهُ الْحُسَيْنَ وَ عَزِّهِ وَ قُلْ لَهُ يَا مُحَمَّدُ يَقْتُلُهُ شِرَارُ أُمَّتِكَ عَلَى شِرَارِ الدَّوَابِّ فَوَيْلٌ لِلْقَاتِلِ وَ وَيْلٌ لِلسَّائِقِ وَ وَيْلٌ لِلْقَائِدِ قَاتِلِ الْحُسَيْنِ

"Go down to congratulate Muhammad[saww] of his[saww] new-arrival and inform him[saww], O Jibraeel[as], that I[azwj] have Named him[asws] as 'Al-Husayn', and honour him[saww] and say to him[saww]: 'O Muhammad[saww]! The evil ones of your[saww] community will kill him[asws] upon evil animals. So, doom is for the killers, and doom is for the ushers, and doom is for the guides of killer of Al-Husayn[asws]!

أَنَا مِنْهُ بَرِيءٌ وَ هُوَ مِنِّي بَرِيءٌ لِأَنَّهُ لَا يَأْتِي أَحَدٌ يَوْمَ الْقِيَامَةِ إِلَّا وَ قَاتِلُ الْحُسَيْنِ أَعْظَمُ جُرْماً مِنْهُ قَاتِلُ الْحُسَيْنِ يَدْخُلُ النَّارَ يَوْمَ الْقِيَامَةِ مَعَ الَّذِينَ يَزْعُمُونَ أَنَّ مَعَ اللَّهِ إِلهاً آخَرَ* وَ النَّارُ أَشْوَقُ إِلَى قَاتِلِ الْحُسَيْنِ مِمَّنْ أَطَاعَ اللَّهَ إِلَى الْجَنَّةِ

I[azwj] am Disavowed from him and he is disavowed from Me[azwj], because no one will come on the Day of Qiyamah except and the killer of Al-Husayn[asws] would be of biggest crime than him. The killer of Al-Husayn[asws] would enter the Fire on the Day of Qiyamah along with those who are claiming that there is another god along with Allah[azwj]. And the Fire is more yearning to the killer of Al-Husayn[asws] and the one obeying Allah[azwj] is to the Paradise!"

قَالَ فَبَيْنَا جَبْرَئِيلُ يَهْبِطُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ إِذْ مَرَّ بِدَرْدَائِيلَ فَقَالَ لَهُ دَرْدَائِيلُ يَا جَبْرَائِيلُ مَا هَذِهِ اللَّيْلَةُ فِي السَّمَاءِ هَلْ قَامَتِ الْقِيَامَةُ عَلَى أَهْلِ الدُّنْيَا قَالَ لَا وَ لَكِنْ وُلِدَ لِمُحَمَّدٍ مَوْلُودٌ فِي دَارِ الدُّنْيَا وَ قَدْ بَعَثَنِيَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ لِأُهَنِّئَهُ بِمَوْلُودِهِ

He[saww] said: 'While Jibraeel[as] was coming down from the sky to the earth when he[as] passed by Dardaeel. Dardaeel said to him[as], 'O Jibraeel[as]! What is night in the sky? Has Al Qiyamah been established upon the people of the world?' He[as] said: 'No, but a new-arrival has been

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given to Muhammad[saww] in the house of the world, and Allah[azwj] Mighty and Majestic has Sent me[as] to him[saww] to congratulate him[saww] for his[saww] new-arrival'.

فَقَالَ الْمَلَكُ لَهُ يَا جَبْرَئِيلُ بِالَّذِي خَلَقَكَ وَ خَلَقَنِي إِنْ هَبَطْتَ إِلَى مُحَمَّدٍ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ بِحَقِّ هَذَا الْمَوْلُودِ عَلَيْكَ إِلَّا مَا سَأَلْتَ اللَّهَ رَبَّكَ أَنْ يَرْضَى عَنِّي وَ يَرُدَّ عَلَيَّ أَجْنِحَتِي وَ مَقَامِي مِنْ صُفُوفِ الْمَلَائِكَةِ

The Angels said to him, 'O Jibraeel[as]! By the One[azwj] Who Created you[as] and Created me! When you[as] get down to Muhammad[saww], then convey the greeting to him[saww] from me and say to him[saww], 'By the right of this new-arrival upon you[saww], if you[saww] could ask your[saww] Lord[azwj] to be Pleased from me and Return my wings unto me and my position from the rows of the Angels''.

فَهَبَطَ جَبْرَئِيلُ عَلَى النَّبِيِّ ص وَ هَنَّأَهُ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ وَ عَزَّاهُ فَقَالَ النَّبِيُّ ص تَقْتُلُهُ أُمَّتِي قَالَ نَعَمْ فَقَالَ النَّبِيُّ ص مَا هَؤُلَاءِ بِأُمَّتِي أَنَا بَرِيءٌ مِنْهُمْ وَ اللَّهُ بَرِيءٌ مِنْهُمْ قَالَ جَبْرَئِيلُ وَ أَنَا بَرِيءٌ مِنْهُمْ يَا مُحَمَّدُ

Jibraeel[as] came down unto the Prophet[saww] and congratulated him[saww] like what Allah[azwj] Mighty and Majestic has Commanded him. The Prophet[saww] said: 'My[saww] community will be killing him[asws]?' He[as] said: 'Yes'. The Prophet[saww] said: 'They are not my[saww] community! I[saww] am disavowed from them and Allah[azwj] is Disavowed from them!' Jibraeel[as] said: 'And I[as] am disavowed from them, O Muhammad[saww]!'

فَدَخَلَ النَّبِيُّ ص عَلَى فَاطِمَةَ وَ هَنَّأَهَا وَ عَزَّاهَا فَبَكَتْ فَاطِمَةُ ع وَ قَالَتْ يَا لَيْتَنِي لَمْ أَلِدْهُ قَاتِلُ الْحُسَيْنِ فِي النَّارِ

The Prophet[saww] entered to see (Syeda) Fatima[asws] and congratulated her[asws] and consoled her[asws]. Fatima[asws] cried and said: ~~'Oh if only I[asws] do not give birth to him[asws]!~~ Oh my[asws] son[asws]'s killers (then) would be in the Fire!'

وَ قَالَ النَّبِيُّ ص أَنَا أَشْهَدُ بِذَلِكِ يَا فَاطِمَةُ وَ لَكِنَّهُ لَا يُقْتَلُ حَتَّى يَكُونَ مِنْهُ إِمَامٌ تَكُونُ مِنْهُ الْأَئِمَّةُ الْهَادِيَةُ بَعْدَهُ

And the Prophet[saww] said: 'I[saww] testify with that, O Fatima[asws], but he[asws] will not be killed until an Imam[asws] happens to be from him[asws]. The guiding Imams[asws] would happen to be from him[asws], after him[asws]'.

ثُمَّ قَالَ ص الْأَئِمَّةُ بَعْدِي الْهَادِي عَلِيٌّ الْمُهْتَدِي الْحَسَنُ النَّاصِرُ الْحُسَيْنُ الْمَنْصُورُ عَلِيُّ بْنُ الْحُسَيْنِ الشَّافِعُ مُحَمَّدُ بْنُ عَلِيٍّ النَّفَّاعُ جَعْفَرُ بْنُ مُحَمَّدٍ الْأَمِينُ مُوسَى بْنُ جَعْفَرٍ الرِّضَا عَلِيُّ بْنُ مُوسَى الْفَعَّالُ مُحَمَّدُ بْنُ عَلِيٍّ الْمُؤْتَمَنُ عَلِيُّ بْنُ مُحَمَّدٍ الْعَلَّامُ الْحَسَنُ بْنُ عَلِيٍّ وَ مَنْ يُصَلِّي خَلْفَهُ عِيسَى بْنُ مَرْيَمَ

The he[saww] said: 'The Imams[asws] after me[saww] are Ali[asws] the guide, the Guided Al-Hassan[asws], the helper Al-Husayn[asws], the Helped Ali[asws] Bin Al-Husayn[asws], the intercessor Muhammad[asws] Bin Ali[asws], the beneficial Ja'far[asws] Bin Muhammad[asws], the trustworthy Musa[asws] Bin Ja'far[asws], the pleasing Ali[asws] Bin Musa[asws], the munificent Muhammad[asws] Bin Ali[asws], the truthful Ali[asws] Bin Muhammad[asws] the knowledgeable Al-Hassan[asws] Bin Ali[asws], and the one[asws] behind whom Isa[as] Bin Maryam[as] will pray Salat'.

فَسَكَنَتْ فَاطِمَةُ مِنَ الْبُكَاءِ ثُمَّ أَخْبَرَ جَبْرَئِيلُ النَّبِيَّ ص بِقَضِيَّةِ الْمَلَكِ وَ مَا أُصِيبَ بِهِ

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(Syeda) Fatima[asws] quietened from the crying. Then Jibraeel[as] informed the Prophet[saww] with the case of the Angel and what he had been afflicted with'.

قَالَ ابْنُ عَبَّاسٍ فَأَخَذَ النَّبِيُّ ص الْحُسَيْنَ وَ هُوَ مَلْفُوفٌ فِي خِرَقٍ مِنْ صُوفٍ فَأَشَارَ بِهِ إِلَى السَّمَاءِ ثُمَّ قَالَ اللَّهُمَّ بِحَقِّ هَذَا الْمَوْلُودِ عَلَيْكَ لَا بَلْ بِحَقِّكَ عَلَيْهِ وَ عَلَى جَدِّهِ مُحَمَّدٍ وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ إِنْ كَانَ لِلْحُسَيْنِ بْنِ عَلِيِّ ابْنِ فَاطِمَةَ عِنْدَكَ قَدْرٌ فَارْضَ عَنْ دَرْدَائِيلَ وَ رُدَّ عَلَيْهِ أَجْنِحَتَهُ وَ مَقَامَهُ مِنْ صُفُوفِ الْمَلَائِكَةِ

Ibn Abbas said, 'The Prophet[saww] held Al-Husayn[asws], and he[asws] was wrapped in a woollen cloth. He[saww] indicated with him[asws] towards the sky, then said: 'O Allah[azwj]! By the right of this new-born upon You[azwj]! No, but by Your[azwj] Right upon him[asws], and upon his[asws] grandfather[saww] Muhammad[saww], and Ibrahim[as], and Ismail[as], and Is'haq[as], and Yaqoub[as]! If there is worth for Al-Husayn[asws] Bin Ali[asws], son[asws] of Fatima[asws], then be Pleased from Dardaeel, and Return his wings unto him and his position from the rows of the Angels!'

فَاسْتَجَابَ اللَّهُ دُعَاءَهُ وَ غَفَرَ لِلْمَلَكِ وَ الْمَلَكُ لَا يُعْرَفُ فِي الْجَنَّةِ إِلَّا بِأَنْ يُقَالَ هَذَا مَوْلَى الْحُسَيْنِ بْنِ عَلِيِّ ابْنِ رَسُولِ اللَّهِ ص.

Allah[azwj] Answered his[saww] supplication and Forgave the Angel. And the Angel is not known in the Paradise except that it is said, 'This is a slave of Al-Husayn[asws] Bin Ali[asws], son[asws] of Rasool-Allah[saww]''.[525]

~~25 يج، الخرائج و الجرائح رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْتِي مَرَاضِعَ فَاطِمَةَ فَيَتْفُلُ فِي أَفْوَاهِهِمْ وَ يَقُولُ لِفَاطِمَةَ لَا تُرْضِعِيهِمْ.~~

~~(The book) 'Al Kharaij Wa Al Jaraih' –~~

~~'It is reported from Abu Abdullah[asws] having said: 'Rasool Allah[saww] to come to the infants of Fatima[asws] and he[saww] would spit into their[asws] mouths and said to (Syeda) Fatima[asws]: 'Do not feed them[asws]!''[526]~~

26- شا، الإرشاد كُنْيَةُ الْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا أَبُو مُحَمَّدٍ وُلِدَ بِالْمَدِينَةِ لَيْلَةَ النِّصْفِ مِنْ شَهْرِ رَمَضَانَ سَنَةَ ثَلَاثٍ مِنَ الْهِجْرَةِ وَ جَاءَتْ بِهِ أُمُّهُ فَاطِمَةُ ع إِلَى النَّبِيِّ ص يَوْمَ السَّابِعِ مِنْ مَوْلِدِهِ فِي خِرْقَةٍ مِنْ حَرِيرِ الْجَنَّةِ كَانَ جَبْرَئِيلُ ع نَزَلَ بِهَا إِلَى النَّبِيِّ ص فَسَمَّاهُ حَسَناً وَ عَقَّ عَنْهُ كَبْشاً

(The book) 'Al Irshad' –

'A teknonym of Al-Hassan[asws] Bin Ali[asws], may the Salawaat of Allah[azwj] be upon them[asws] both, is 'Abu Muhammad'. He[asws] was blessed (to his[asws] parents) at Al-Medina on the night of the middle of the month of Ramazan of the year three from the Emigration, and his[asws] mother[asws] (Syeda) Fatima[asws] came with him[asws] to the Prophet[saww] on the seventh day from his[asws] (wrapped) in a silk cloth from the silk of Paradise. Jibraeel[as] had descended with it to the Prophet[saww]. He[saww] named him[asws] 'Hassan' and performed Aqeeqah from him with (sacrificing) a ram''.[527]

[525] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 24
[526] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 25
[527] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 26 a

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رَوَى ذَلِكَ جَمَاعَةٌ مِنْهُمْ أَحْمَدُ بْنُ صَالِحٍ التَّمِيمِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع وَ كُنْيَةُ الْحُسَيْنِ ع أَبُو عَبْدِ اللَّهِ وُلِدَ بِالْمَدِينَةِ لِخَمْسِ لَيَالٍ خَلَوْنَ مِنْ شَعْبَانَ سَنَةَ أَرْبَعٍ مِنَ الْهِجْرَةِ وَ جَاءَتْ بِهِ أُمُّهُ فَاطِمَةُ إِلَى جَدِّهِ رَسُولِ اللَّهِ ص فَاسْتَبْشَرَ بِهِ وَ سَمَّاهُ حُسَيْناً وَ عَقَّ عَنْهُ كَبْشاً.

It is reported that a group, from them being Ahmad Bin Salih Al Tameemi, from Abdullah Bin Isa,

'From Ja'far[asws] Bin Muhammad Al-Sadiq[asws]: 'And the teknonym of Al-Husayn[asws] was Abu Abdullah[asws], was blessed (to his[asws] parents) at Al-Medina on the fifth night vacant from Shaban of the year four from the Emigration, and his[asws] mother[asws] Fatima[asws] came to his[asws] grandfather[saww] Rasool-Allah[saww]. He[saww] rejoiced with him[asws] and named him[asws] 'Husayn' and performed Aqeeqah from him[asws] by (sacrificing) a ram''.[528]

27- سر، السرائر فِي جَامِعِ الْبَزَنْطِيِّ عَنْ عيسان [عَنَّانٍ] مَوْلَى سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ وَ ذَكَرَهُ غَيْرُ وَاحِدٍ مِنْ أَصْحَابِنَا أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ: إِنَّ فُطْرُسَ مَلَكٌ كَانَ يَطُوفُ بِالْعَرْشِ فَتَلَكَّأَ فِي شَيْءٍ مِنْ أَمْرِ اللَّهِ فَقَصَّ جَنَاحَهُ وَ رَمَى بِهِ عَلَى جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ

(The book) 'Al-Saraair' – In (the book) 'Jamie' of Al-Bazanty, from Aysan, a slave of Sadeyr, from Abu Abdullah[asws], and from a man from our companions, from his father, from Abu Abdullah[asws]. He said, 'And some else from our companions mentioned that Abu Abdullah[asws] said: 'The Angel Futrus was performing Tawaaf of the Throne. He delayed regarding something from the Commands of Allah[azwj]. So, his wings were clipped, and he was thrown with upon an island from the islands of the sea.

فَلَمَّا وُلِدَ الْحُسَيْنُ ع هَبَطَ جَبْرَئِيلُ إِلَى رَسُولِ اللَّهِ ص يُهَنِّئُهُ بِوِلَادَةِ الْحُسَيْنِ ع فَمَرَّ بِهِ فَعَادَ بِجَبْرَئِيلَ فَقَالَ قَدْ بُعِثْتُ إِلَى مُحَمَّدٍ أُهَنِّئُهُ بِمَوْلُودٍ وُلِدَ لَهُ فَإِنْ شِئْتَ حَمَلْتُكَ إِلَيْهِ

When Al-Husayn[asws] was blessed (to his[asws] parents), Jibraeel[as] came down to Rasool-Allah[saww] to congratulate him[saww] of the arrival of Al-Husayn[asws]. He[as] passed by him. Jibraeel[as] retraced and said: 'I[as] have been Sent to Muhammad[saww] to congratulate him[saww] of the new-arrival son for him[saww]. If you so desire, I[as] can carry you to him[saww]'.

فَقَالَ قَدْ شِئْتُ فَحَمَلَهُ فَوَضَعَهُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَبَصْبَصَ بِإِصْبَعِهِ إِلَيْهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص امْسَحْ جَنَاحَكَ بِحُسَيْنٍ فَمَسَحَ جَنَاحَهُ بِحُسَيْنٍ فَعَرَجَ.

He said, 'I do so desire'. So he[as] carried him and placed him in front of Rasool-Allah[saww]. He wagged with his finger (beseeching) to him[saww]. Rasool-Allah[saww] said to him: 'Wipe your wings with Husayn[asws]'. He wiped his wings with Husayn[asws], and ascended''.[529]

28- قب، المناقب لابن شهرآشوب مُسْنَدُ أَحْمَدَ بِالْإِسْنَادِ عَنْ هَانِئِ بْنِ هَانِئٍ عَنْ عَلِيٍّ ع وَ فِي رِوَايَةِ غَيْرِهِ عَنْ أَبِي غَسَّانَ بِإِسْنَادِهِ عَنْ عَلِيٍّ ع قَالَ: لَمَّا وُلِدَ الْحَسَنُ جَاءَ النَّبِيُّ ص فَقَالَ أَرُونِي ابْنِي مَا سَمَّيْتُمُوهُ قُلْتُ سَمَّيْتُهُ حَرْباً قَالَ بَلْ هُوَ حَسَنٌ.

(The books) 'Al-Manaqib' of Ibn Shehr Ashub, (and) 'Musnad' of Ahmad, by the chain from Hany Bin Hany, from Ali[asws]. And in a report of someone else, from Abu Gassan, by his chain from Ali[asws] having said: 'When Al-Hassan[asws] was blessed (to his[asws] parents), the Prophet[saww]

[528] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 26 b
[529] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 27

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came and said: 'Show me[saww] my[saww] son[asws]! What have you[asws] named him[asws] as?' I[asws] said: ~~'I[asws] have named him[asws] as 'Harb''.~~ He[saww] said: 'But, he[asws] is Hassan[asws]''.[530]

~~مُسْنَدَيْ أَحْمَدَ وَ أَبِي يَعْلَى قَالَ: لَمَّا وُلِدَ الْحَسَنُ سَمَّاهُ حَمْزَةَ فَلَمَّا وُلِدَ الْحُسَيْنُ سَمَّاهُ جَعْفَراً قَالَ عَلِيٌّ فَدَعَانِي رَسُولُ اللَّهِ ص فَقَالَ إِنِّي أُمِرْتُ أَنْ أُغَيِّرَ اسْمَ هَذَيْنِ فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ فَسَمَّاهُمَا حَسَناً وَ حُسَيْناً.~~

~~(The two books) 'Musnad' of Ahmad and Abu Ya'la, said,~~

~~'When Al-Hassan[asws] was blessed (to his[asws] parents), he[asws] was named as 'Hamza'. When Al-Husayn[asws] was blessed (to his[asws] parents), he[asws] was named as 'Ja'far'. Rasool-Allah[saww] called me and said: 'I[saww] have been Commanded to change the names of these two'. I said, 'Allah[azwj] and His[azwj] Rasool[saww] are more knowing'. Then he[saww] named them[asws] as 'Hassan' and 'Husayn''.[531]~~ (taken from a non-Shia book)

مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ ع قَالَ رَسُولُ اللَّهِ ص أُمِرْتُ أَنْ أُسَمِّيَ ابْنَيَّ هَذَيْنِ حَسَناً وَ حُسَيْناً.

Muhammad Bin Ali[asws], from his[asws] father[asws]: 'Rasool-Allah[saww]: 'I[saww] am Commanded to name these two sons[asws] of mine[saww] as 'Hassan' and 'Husayn''.[532]

شَرْحُ الْأَخْبَارِ قَالَ الصَّادِقُ ع لَمَّا وُلِدَ الْحَسَنُ بْنُ عَلِيٍّ أَهْدَى جَبْرَئِيلُ إِلَى رَسُولِ اللَّهِ ص اسْمَهُ فِي سَرَقَةٍ مِنْ حَرِيرٍ مِنْ ثِيَابِ الْجَنَّةِ فِيهَا حَسَنٌ وَ اشْتُقَّ مِنْهَا اسْمُ الْحُسَيْنِ

(The book) 'Sharah Al Akhbar' –

'Al-Sadiq[asws] said: 'When Al-Hassan[asws] Bin Ali[asws] was blessed (to his[asws] parents), Jibraeel[as] gifted his[asws] name to Rasool-Allah[saww] in a silken cloth from the clothes of Paradise, wherein was (inscribed) 'Hassan', and the name 'Al-Husayn[asws]' was derived from it.

فَلَمَّا وَلَدَتْ فَاطِمَةُ الْحَسَنَ أَتَتْ بِهِ رَسُولَ اللَّهِ ص فَسَمَّاهُ حَسَناً فَلَمَّا وَلَدَتِ الْحُسَيْنَ أَتَتْهُ بِهِ قَالَ هَذَا أَحْسَنُ مِنْ ذَاكَ فَسَمَّاهُ الْحُسَيْنَ.

When (Syeda) Fatima[asws] was blessed with Al-Hassan[asws], she[asws] came with him[as] to Rasool-Allah[saww]. He[saww] named him[asws] as 'Hassan'. When Al-Husayn[asws] was blessed to his[asws] mother[asws], she[asws] came with him[asws]. He[saww] said: 'This one is better than that'. So, he[saww] named him[asws] as 'Al-Husayn''.[533]

29- قب، المناقب لابن شهرآشوب ابْنُ بَطَّةَ فِي الْإِبَانَةِ مِنْ أَرْبَعِ طُرُقٍ مِنْهَا أَبُو الْخَلِيلِ عَنْ سَلْمَانَ قَالَ رَسُولُ اللَّهِ ص سَمَّى هَارُونُ ابْنَيْهِ شبرا [شَبَّرَ] وَ شَبِيراً وَ إِنِّي سَمَّيْتُ ابْنَيَّ الْحَسَنَ وَ الْحُسَيْنَ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ibn Battah in 'Al Ibanah', from four ways, from it being Abu Al Khaleel,

[530] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 28 a
[531] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 28 b
[532] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 28 c
[533] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 28 d

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‘From Salman[ra], ‘Rasool-Allah[saww] said: ‘Haroun[as] named his[as] two sons as ‘Shabbar’ and ‘Shabbir’, and I[saww] named my[saww] two sons as ‘Al-Hassan’ and ‘Al-Husayn’’.[534]

مُسْنَدُ أَحْمَدَ وَ تَارِيخُ الْبَلَاذُرِيِّ وَ كُتُبُ الشِّيعَةِ أَنَّهُ قَالَ: إِنَّمَا سَمَّيْتُهُمْ بِأَسْمَاءِ أَوْلَادِ هَارُونَ شبرا [شَبَّرَ] وَ شَبِيراً وَ مُشَبِّراً.

(The books) ‘Musnad’ of Ahmad, and ‘Tareekh’ of Al-Balazury, and books of the Shias, he[saww] said: ‘But rather I[saww] have named them with names of the children of Haroun[as] ‘Shabbar’, and ‘Shabbir’, and ‘Mushabbir’’.[535]

فِرْدَوْسُ الدَّيْلَمِيُّ عَنْ سَلْمَانَ قَالَ النَّبِيُّ ص سَمَّى هَارُونُ ابْنَيْهِ شبرا [شَبَّرَ] وَ شَبِيراً وَ إِنِّي سَمَّيْتُ ابْنَيَّ الْحَسَنَ وَ الْحُسَيْنَ بِمَا سَمَّى هَارُونُ ابْنَيْهِ.

(The book) ‘Firdows’ of Al Daylamy,

‘From Salman[ra], ‘The Prophet[saww] said: ‘Haroun[as] named his[as] two sons ‘Shabbar’ and ‘Shabbir’, and I[saww] named my[saww] two sons[asws] as ‘Al-Hassan’ and ‘Al-Husayn’, due to what Haroun[as] has named his[as] sons’’.[536]

عَطَاءُ بْنُ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَدِمَ رَاهِبٌ عَلَى قَعُودٍ لَهُ فَقَالَ دُلُّونِي عَلَى مَنْزِلِ فَاطِمَةَ ع قَالَ فَدَلُّوهُ عَلَيْهَا

Ata’a Bin Yasaar, from Abu Hureyra who said,

‘A monk arrived upon a young camel of his. He said, ‘Point me to the house of (Syeda) Fatima[asws]’. They pointed him to it.

فَقَالَ لَهَا يَا بِنْتَ رَسُولِ اللَّهِ أَخْرِجِي إِلَيَّ ابْنَيْكِ فَأَخْرَجَتْ إِلَيْهِ الْحَسَنَ وَ الْحُسَيْنَ فَجَعَلَ يُقَبِّلُهُمَا وَ يَبْكِي وَ يَقُولُ اسْمُهُمَا فِي التَّوْرَاةِ شَبِيرٌ وَ شَبَّرُ وَ فِي الْإِنْجِيلِ طاب وَ طَيِّبٌ

He said to her[asws], ‘O daughter[asws] of Rasool-Allah[saww]! Bring your[asws] two sons[asws] out to me!’ She[asws] brought Al-Hassan[asws] and Al-Husayn[asws] to him. He went on to kissing them[asws] and crying and saying, ‘Their[asws] names in the Torah are ‘Shabbar’ and ‘Shabbir’, and in the Evangel are ‘Taab’ and ‘Tayyib’’.

ثُمَّ سَأَلَهُ عَنْ صِفَةِ النَّبِيِّ ص فَلَمَّا ذَكَرُوهُ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ ص.

Then he asked him[asws] about the description of the Prophet[saww]. When they[asws] mentioned it, he said, ‘I testify that there is no god except Allah[azwj], and I testify that Muhammad[saww] is Rasool[saww] of Allah[azwj]’’.[537]

30- قب، المناقب لابن شهرآشوب عِمْرَانُ بْنُ سَلْمَانَ وَ عَمْرُو بْنُ ثَابِتٍ قَالا الْحَسَنُ وَ الْحُسَيْنُ اسْمَانِ مِنْ أَسَامِي أَهْلِ الْجَنَّةِ وَ لَمْ يَكُونَا فِي الدُّنْيَا.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Imran Bin Salman and Amro Bin Sabit both said,

[534] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 29 a
[535] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 29 b
[536] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 29 c
[537] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 29 d

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'Al-Hassan[asws] and Al-Husayn[asws] are two names from names of the people of Paradise, and they did not exist in the world''.[538]

جَابِرٌ قَالَ النَّبِيُّ ص سُمِّيَ الْحَسَنُ حَسَناً لِأَنَّ بِإِحْسَانِ اللَّهِ قَامَتِ السَّمَاوَاتُ وَ الْأَرَضُونَ وَ اشْتُقَّ الْحُسَيْنُ مِنَ الْإِحْسَانِ وَ عَلِيٌّ وَ الْحَسَنُ اسْمَانِ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى وَ الْحُسَيْنُ تَصْغِيرُ الْحَسَنِ.

Jabir, 'The Prophet[saww] said: 'Al-Hassan[asws] was named as 'Hassan' because he[asws] was by a Favour of Allah[azwj] the skies and the earths stood, and 'Al-Husayn' was derived from the Favour (Al-Ihsaan), and 'Ali' and 'Al-Hassan' are two names from the Names of Allah[azwj] the Exalted, and 'Al-Husayn' is the smaller of 'Al-Hassan''.[539]

31- قب، المناقب لابن شهرآشوب كِتَابُ الْأَنْوَارِ إِنَّ اللَّهَ تَعَالَى هَنَّأَ النَّبِيَّ ص بِحَمْلِ الْحُسَيْنِ وَ وِلَادَتِهِ وَ عَزَّاهُ بِقَتْلِهِ فَعَرَفَتْ فَاطِمَةُ فَكَرِهَتْ ذَلِكَ فَنَزَلَتْ حَمَلَتْهُ أُمُّهُ كُرْهاً وَ وَضَعَتْهُ كُرْهاً وَ حَمْلُهُ وَ فِصالُهُ ثَلاثُونَ شَهْراً فَحَمْلُ النِّسَاءِ تِسْعَةُ أَشْهُرٍ وَ لَمْ يُولَدْ مَوْلُودٌ لِسِتَّةِ أَشْهُرٍ عَاشَ غَيْرَ عِيسَى وَ الْحُسَيْنِ ع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Kitab Al Anwaar' –

'Allah[azwj] the Exalted Congratulated His[azwj] Prophet[saww] for the bearing of Al-Husayn[asws] and his[asws] arrival, and Consoled him[saww] of his[asws] killing. (Syeda) Fatima[asws] realised, so she[asws] disliked that. So, it was Revealed: ***His mother bore with abhorrence and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months; [46:15]***. So, the bearing by the women is of nine months, and no new-born was born at six months and lived, apart from Isa[as] and Al-Husayn[asws]'.[540] (This is not a Hadith)

غُرَرُ أَبِي الْفَضْلِ بْنِ خَيْرَانَةَ بِإِسْنَادِهِ أَنَّهُ اعْتَلَّتْ فَاطِمَةُ لَمَّا وَلَدَتِ الْحُسَيْنَ ع وَ جَفَّ لَبَنُهَا فَطَلَبَ رَسُولُ اللَّهِ ص مُرْضِعاً فَلَمْ يَجِدْ فَكَانَ يَأْتِيهِ فَيُلْقِمُهُ إِبْهَامَهُ فَيَمَصُّهَا فَيَجْعَلُ اللَّهُ لَهُ فِي إِبْهَامِ رَسُولِ اللَّهِ ص رِزْقاً يَغْذُوهُ

'Gurar' Abu Al Fazl Bin Khayrana, by his chain,

'(Syeda) Fatima[asws] fell ill when she[asws] was blessed with Al-Husayn[asws] and she[asws] was unable to feed, so Rasool-Allah[saww] sought a wet-nurse, but could not find. So, he[saww] used to come and give him[asws] his[saww] thumb, and he[asws] would suck it. Allah[azwj] Made sustenance to be in the thumb of Rasool-Allah[saww] to provide him[asws].

وَ يُقَالُ بَلْ كَانَ رَسُولُ اللَّهِ ص يُدْخِلُ لِسَانَهُ فِي فِيهِ فَيَغُرُّهُ كَمَا يَغُرُّ الطَّيْرُ فَرْخَهُ فَجَعَلَ اللَّهُ لَهُ فِي ذَلِكَ رِزْقاً فَفَعَلَ ذَلِكَ أَرْبَعِينَ يَوْماً وَ لَيْلَةً فَنَبَتَ لَحْمُهُ مِنْ لَحْمِ رَسُولِ اللَّهِ ص.

And it is said, but Rasool-Allah[saww] would insert his[saww] tongue in his[asws] mouth, so he[asws] would make quavering sound like quavering of the birds at spawning. Allah[azwj] Made sustenance to be for him[asws] during that. He[saww] did that for forty days and nights. Thus, his[asws] flesh was built from the flesh of Rasool-Allah[saww]''.[541] (This is not a Hadith)

[538] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 30 a
[539] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 30 b
[540] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 31 a
[541] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 31 b

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32 قب، المناقب لابن شهرآشوب بَرَّةُ ابْنَةُ أُمَيَّةَ الْخُزَاعِيِّ قَالَتْ لَمَّا حَمَلَتْ فَاطِمَةُ ع بِالْحَسَنِ خَرَجَ النَّبِيُّ ص فِي بَعْضِ وُجُوهِهِ فَقَالَ لَهَا إِنَّكِ سَتَلِدِينَ غُلَاماً قَدْ هَنَّأَنِي بِهِ جَبْرَئِيلُ فَلَا تُرْضِعِيهِ حَتَّى أَصِيرَ إِلَيْكِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'Barrah, a daughter of Umayya Al Khuzaie said,

'When (Syeda) Fatima[asws] was bearing Al-Husayn[asws], the Prophet[saww] came during one of his[saww] headings. He[saww] said to her[asws]: 'You[asws] will be blessed with a boy. Jibraeel[as] has congratulated me[saww] with it, until I[saww] have come to you[asws]'.

قَالَتْ فَدَخَلْتُ عَلَى فَاطِمَةَ حِينَ وَلَدَتِ الْحَسَنَ ع وَ لَهُ ثَلَاثٌ مَا أَرْضَعَتْهُ فَقُلْتُ لَهَا أَعْطِينِيهِ حَتَّى أُرْضِعَهُ فَقَالَتْ كَلَّا ثُمَّ أَدْرَكَتْهَا رِقَّةُ الْأُمَّهَاتِ فَأَرْضَعَتْهُ

She (the narrator) said, 'I entered to see (Syeda) Fatima[asws] when she[asws] was blessed with Al-Husayn[asws], and for him[asws] had been three (days) he[asws] had not been fed. I said to her[asws], 'Give him[asws] to me until I feed him'. She[asws] said: 'Never!' Then the kindness of motherhood came to her[asws] and she[asws] gave him to me for feeding him[asws].

فَلَمَّا جَاءَ النَّبِيُّ ص قَالَ لَهَا مَا ذَا صَنَعْتِ قَالَتْ أَدْرَكَنِي عَلَيْهِ رِقَّةُ الْأُمَّهَاتِ فَأَرْضَعْتُهُ فَقَالَ أَبَى اللَّهُ عَزَّ وَ جَلَّ إِلَّا مَا أَرَادَ

When the Prophet[saww] came, he[saww] said to her[asws]: 'What is that you[asws] have done?' She[asws] said: 'The kindness of the mother-hood came to me[asws] so I[asws] gave him[asws] for -feeding'. He[saww] said: 'Allah[azwj] Mighty and Majestic has Refused except what He[azwj] Wants'.

فَلَمَّا حَمَلَتْ بِالْحُسَيْنِ ع قَالَ لَهَا يَا فَاطِمَةُ إِنَّكِ سَتَلِدِينَ غُلَاماً قَدْ هَنَّأَنِي بِهِ جَبْرَئِيلُ فَلَا تُرْضِعِيهِ حَتَّى أَجِيءَ إِلَيْكِ وَ لَوْ أَقَمْتِ شَهْراً قَالَتْ أَفْعَلُ ذَلِكَ

When she[asws] was bearing Al-Husayn[asws], he[saww] said to her[asws]: 'O Fatima[asws]! You[asws] will be blessed with a boy. Jibraeel[as] has congratulated me[saww] with it, so do not give for feeding until I[saww] come to you[asws], and even if you[asws] have to wait a month'. She[asws] said: 'I[asws] shall do that'.

وَ خَرَجَ رَسُولُ اللَّهِ ص فِي بَعْضِ وُجُوهِهِ فَوَلَدَتْ فَاطِمَةُ الْحُسَيْنَ ع فَمَا أَرْضَعَتْهُ حَتَّى جَاءَ رَسُولُ اللَّهِ ص فَقَالَ لَهَا مَا ذَا صَنَعْتِ قَالَتْ مَا أَرْضَعْتُهُ

And Rasool-Allah[saww] went out in one of his[saww] headings, and Fatima[asws] was blessed with Al-Husayn[asws]. But, she[asws] did not feed him[asws] until Rasool-Allah[saww] came. He[saww] said to her[asws]: 'What is that you[asws] have done?' She[asws] said: 'I[asws] have not fed him[asws]'.

فَأَخَذَهُ فَجَعَلَ لِسَانَهُ فِي فَمِهِ فَجَعَلَ الْحُسَيْنُ يَمَصُّ حَتَّى قَالَ النَّبِيُّ ص إِيهاً حُسَيْنُ إِيهاً حُسَيْنُ ثُمَّ قَالَ أَبَى اللَّهُ إِلَّا مَا يُرِيدُ هِيَ فِيكَ وَ فِي وُلْدِكَ يَعْنِي الْإِمَامَةَ.

He[saww] took him[asws] and made his[saww] tongue into his[asws] mouth, and Al-Husayn[asws] went on to suck until the Prophet[saww] said: 'Hey Husayn[asws]! Hey Husayn[asws]!' Then he[saww] said: 'Allah[azwj] has Refused except what He[azwj] Wants. It is in you[asws] and your[asws] sons[asws]' – meaning the Imamate''.[542] (Derogatory)

[542] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 32

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33- كشف، كشف الغمة قَالَ كَمَالُ الدِّينِ بْنُ طَلْحَةَ اعْلَمْ أَنَّ هَذَا الِاسْمَ الْحَسَنَ سَمَّاهُ بِهِ جَدُّهُ رَسُولُ اللَّهِ ص فَإِنَّهُ لَمَّا وُلِدَ ع قَالَ مَا سَمَّيْتُمُوهُ قَالُوا حَرْباً قَالَ بَلْ سَمُّوهُ حَسَناً

(The book) 'Kashf Al Ghumma' – Kamal Al Deen Bin Talha said,

'Know that this name 'Al-Hassan', his[asws] grandfather[saww] had named him[asws] with it. When he[asws] was blessed (to his[asws] parents), he[saww] said: 'What have you[asws] named him[asws] as?' They[asws] said: 'Harb' He[saww] said: 'But, name him[asws] 'Hassan''. (Not a Hadeeth).

ثُمَّ إِنَّهُ ص عَقَّ عَنْهُ كَبْشاً وَ بِذَلِكَ احْتَجَّ الشَّافِعِيُّ فِي كَوْنِ الْعَقِيقَةِ سُنَّةً عَنِ الْمَوْلُودِ وَ تَوَلَّى ذَلِكَ النَّبِيُّ ص وَ مَنَعَ أَنْ تَفْعَلَهُ فَاطِمَةُ ع وَ قَالَ لَهَا احْلِقِي رَأْسَهُ وَ تَصَدَّقِي بِوَزْنِ الشَّعْرِ فِضَّةً

The he[saww] performed Aqeeqa on him[asws] by (sacrificing) a ram, and with that, Al Shafie argued regarding the method of the Aqeeqa of the new-born. And the Prophet[saww] took charge of that and forbade (Syeda) Fatima[asws] from doing it, and said to her[asws]: 'Shave off his[asws] head and give in charity silver of the weight of the hair'.

فَفَعَلَتْ ذَلِكَ وَ كَانَ وَزْنُ شَعْرِهِ يَوْمَ حَلْقِهِ دِرْهَماً وَ شَيْئاً فَتَصَدَّقَتْ بِهِ فَصَارَتِ الْعَقِيقَةُ وَ التَّصَدُّقُ بِزِنَةِ الشَّعْرِ سُنَّةً مُسْتَمِرَّةً بِمَا شَرَّعَهُ النَّبِيُّ ص فِي حَقِّ الْحَسَنِ ع وَ كَذَا اعْتُمِدَ فِي حَقِّ الْحُسَيْنِ ع عِنْدَ وِلَادَتِهِ وَ سَيَأْتِي ذِكْرُهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

She[asws] did that, and the weight of his[asws] hair on the day of his[asws] shaving was a Dirham and something. So, it was given in charity with it and the Aqeeqa and the charity by the weight of the hair became a Sunnah to be continued with due to what the Prophet[saww] had begun in the right of Al-Hassan[asws], and like that it was adopted in the right of Al-Husayn[asws] during his[asws] birth, and I (Majlisi) shall come with its mention, if Allah[azwj] so Desires''.[543]

وَ رَوَى الْجَنَابِذِيُّ أَنَّ عَلِيّاً ع سَمَّى الْحَسَنَ حَمْزَةَ وَ الْحُسَيْنَ جَعْفَراً فَدَعَا رَسُولُ اللَّهِ ص عَلِيّاً وَ قَالَ لَهُ قَدْ أُمِرْتُ أَنْ أُغَيِّرَ اسْمَ ابْنَيَّ هَذَيْنِ قَالَ فَمَا شَاءَ اللَّهُ وَ رَسُولُهُ قَالَ فَهُمَا الْحَسَنُ وَ الْحُسَيْنُ.

And it is reported by Al Janabizy –

'Ali[asws] named Al-Hassan[asws] as 'Hamza', and 'Al-Husayn[asws]' as 'Ja'far'. Rasool-Allah[saww] called Ali[asws] and said to him[asws]: 'I[saww] am Commanded to change the names of these two sons[asws] of mine[saww]'. He[asws] said: 'Whatever Allah[azwj] and His[azwj] Rasool[saww] so desire'. He[saww] said: 'So they[asws] are 'Al-Hassan' and 'Al-Husayn''.[544] (This is not a Hadith)

وَ قَالَ ابْنُ الْخَشَّابِ كُنْيَتُهُ أَبُو مُحَمَّدٍ وَ أَلْقَابُهُ الْوَزِيرُ وَ التَّقِيُّ وَ الْقَائِمُ وَ الطَّيِّبُ وَ الْحُجَّةُ وَ السَّيِّدُ وَ السِّبْطُ وَ الْوَلِيُّ.

And Ibn Al-Khashab said, 'His[asws] teknonym is 'Abu Muhammad', and his[asws] titles are – 'Al-Wazeer', and 'Al-Taqy', and 'Al-Qaim', and 'Al-Tayyib', and 'Al-Hujjah', and 'Al-Seyyid', and 'Al-Sibt', and 'Al-Waly''.[545]

[543] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 33 a
[544] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 33 b
[545] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 33 c

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وَ رُوِيَ مَرْفُوعاً إِلَى أُمِّ الْفَضْلِ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ ص رَأَيْتُ فِي الْمَنَامِ كَأَنَّ عُضْواً مِنْ أَعْضَائِكَ فِي بَيْتِي قَالَ خَيْراً رَأَيْتِ تَلِدُ فَاطِمَةُ غُلَاماً تُرْضِعِينَهُ بِلَبَنِ قُثَمَ فَوَلَدَتِ الْحَسَنَ فَأَرْضَعْتُهُ بِلَبَنِ قُثَمَ.

And it is reported by an unbroken chain to Umm Al Fazl, she said,

'I said, 'O Rasool-Allah[saww]! I saw in the dream as if a limb from your[saww] limbs is in my house'. He[saww] said: 'Good is what you have seen. (Syeda) Fatima[asws] will be blessed with a boy, you will feed him[asws] the milk'. Then she[asws] was blessed with Al-Hassan[asws] and I fed him[asws] the milk of Qusam (a wet-nurse)''.[546]

وَ رُوِيَ مَرْفُوعاً إِلَى عَلِيٍّ ع قَالَ: لَمَّا حَضَرَتْ وِلَادَةُ فَاطِمَةَ ع قَالَ رَسُولُ اللَّهِ ص لِأَسْمَاءَ بِنْتِ عُمَيْسٍ وَ أُمِّ سَلَمَةَ احْضُرَاهَا فَإِذَا وَقَعَ وَلَدُهَا وَ اسْتَهَلَّ فَأَذِّنَا فِي أُذُنِهِ الْيُمْنَى وَ أَقِيمَا فِي أُذُنِهِ الْيُسْرَى فَإِنَّهُ لَا يُفْعَلُ ذَلِكَ بِمِثْلِهِ إِلَّا عُصِمَ مِنَ الشَّيْطَانِ وَ لَا تُحْدِثَا شَيْئاً حَتَّى آتِيَكُمَا

And it is reported with an unbroken chain to Ali[asws] having said: Rasool-Allah[saww] said to Al-Asma Bint Umeys, and Umm Salama[ra]: 'Attend Fatima[asws]! So, when her[asws] son[asws] arrives and is free, then proclaim Azaan in his[asws] right earth and Iqaamah in his[asws] left earth, for the like of it will not be done except he[asws] would be deaf from the Satan[la], and do not do anything new until I[saww] come to you'.

فَلَمَّا وَلَدَتْ فَعَلَتَا ذَلِكَ فَأَتَاهُ النَّبِيُّ ص فَسَرَّهُ وَ لَبَأَهُ بِرِيقِهِ وَ قَالَ اللَّهُمَّ إِنِّي أُعِيذُهُ بِكَ وَ وُلْدَهُ مِنَ الشَّيْطَانِ الرَّجِيمِ.

When she[asws] was blessed with a boy, they did that. They came with him[asws] to the Prophet[saww]. It cheered him[saww] and he[saww] fed him[asws] his[saww] saliva and said: 'O Allah[azwj]! I[saww] seek his[asws] refuge with You[azwj] and (for) his[asws] sons[asws] from the Pelted Satan[la]''.[547]

وَ مِنْ كِتَابِ الْفِرْدَوْسِ عَنِ النَّبِيِّ ص أُمِرْتُ أَنْ أُسَمِّيَ ابْنَيَّ هَذَيْنِ حَسَناً وَ حُسَيْناً.

And from the book 'Al-Firdows' – From the Prophet[saww]: 'I[saww] am Commanded to name these two sons[asws] of mine as 'Hassan' and 'Husayn''.[548]

34- عُيُونُ الْمُعْجِزَاتِ، لِلْمُرْتَضَى رُوِيَ أَنَّ فَاطِمَةَ وَلَدَتِ الْحَسَنَ وَ الْحُسَيْنَ مِنْ فَخِذِهَا الْأَيْسَرِ وَ رُوِيَ أَنَّ مَرْيَمَ وَلَدَتِ الْمَسِيحَ مِنْ فَخِذِهَا الْأَيْمَنِ.

(The book) 'Uyoon Al-Mojizaat' of Al Murtaza –

'It is reported that (Syeda) Fatima[asws] was blessed with Al-Hassan[asws] and Al-Husayn[asws] from her[asws] left thigh. And it is reported that Maryam[as] was blessed with the Messiah from her[asws] right thigh''.[549]

[546] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 33 d
[547] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 33 e
[548] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 34 a
[549] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 34 b

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وَ حَدِيثُ هَذِهِ الْحِكَايَةِ فِي كِتَابِ الْأَنْوَارِ وَ فِي كُتُبٍ كَثِيرَةٍ وَ رَوَى الْعَلَائِيُّ فِي كِتَابِهِ يَرْفَعُ الْحَدِيثَ إِلَى صَفِيَّةَ بِنْتِ عَبْدِ الْمُطَّلِبِ قَالَتْ لَمَّا سَقَطَ الْحُسَيْنُ بْنُ فَاطِمَةَ ع كُنْتُ بَيْنَ يَدَيْهَا فَقَالَ لِيَ النَّبِيُّ ص هَلُمِّي إِلَيَّ بِابْنِيَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّا لَمْ نُنَظِّفْهُ بَعْدُ فَقَالَ النَّبِيُّ ص أَنْتَ تُنَظِّفِينَهُ إِنَّ اللَّهَ قَدْ نَظَّفَهُ وَ طَهَّرَهُ.

And I found this narration in 'Kitab Al-Anwaar', and in many books, and it is reported by Al-Alaie in his book, raising the Hadeeth to Safiya daughter of Abdul Muttalib[asws]. She said, 'When Al-Husayn[asws] son[asws] of (Syeda) Fatima[asws] was blessed (to his[asws] parents), I was in her[asws] presence. The Prophet[saww] said to me: 'Give my[saww] son[asws] me[saww]'. I said, 'O Rasool-Allah[saww]! I have not cleaned him[asws] yet!' The Prophet[saww] said: 'You will clean him[asws]? Allah[azwj] has already Cleaned him[asws] and Purified him[asws]''.[550]

وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ص قَامَ إِلَيْهِ وَ أَخَذَهُ فَكَانَ يُسَبِّحُ وَ يُهَلِّلُ وَ يُمَجِّدُ صَلَوَاتُ اللَّهِ عَلَيْهِ.

And it is reported that Rasool-Allah[saww] stood up to him[asws] and took him[asws], and he[asws] was glorifying (Allah[azwj], and extolling His[azwj] Holiness and praising Him[azwj], may the Salawaat of Allah[azwj] be upon him[asws]''.[551]

35- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مُعَاذٍ الْهُرَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْغُلَامُ رَهْنٌ بِسَابِعِهِ بِكَبْشٍ يُسَمَّى فِيهِ وَ يُعَقُّ عَنْهُ وَ قَالَ إِنَّ فَاطِمَةَ ع حَلَقَتْ ابْنَيْهَا وَ تَصَدَّقَتْ بِوَزْنِ شَعْرِهِمَا فِضَّةً.

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad Bin Al Moalla, from Al Washa, from Abdullah Bin Sinan, from Muaz Al Hara'a,

'From Abu Abdullah[asws] having said: 'The boy is pledged with his seventh (day) by (sacrificing) a ram, naming him during it and there is Aqeeqah performed from him[asws]'. And he[asws] said: '(Syeda) Fatima[asws] shaved the heads of her[asws] two sons[asws] and gave silver in charity by the weight of their[asws] hair''.[552]

36- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَقَّ رَسُولُ اللَّهِ ص عَنِ الْحَسَنِ ع بِيَدِهِ وَ قَالَ بِسْمِ اللَّهِ عَقِيقَةٌ عَنِ الْحَسَنِ وَ قَالَ اللَّهُمَّ عَظْمُهَا بِعَظْمِهِ وَ لَحْمُهَا بِلَحْمِهِ وَ دَمُهَا بِدَمِهِ وَ شَعْرُهَا بِشَعْرِهِ اللَّهُمَّ اجْعَلْهَا وِقَاءً لِمُحَمَّدٍ وَ آلِهِ.

(The book) 'Al Kafi' – Ali, from his father, from Ismail Bin Marrar, from Yunus, from one of his companions,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] performed Aqeeqah of Al-Hassan[asws] by his[saww] own hands, and said: 'In the Name of Allah[azwj] I[saww] hereby do Aqeeqah of Al-Hassan[asws]'. And he[saww] said: 'O Allah[azwj]! Its bones (the ram) by his[asws] bones, and its flesh by his[asws] flesh, and its blood by his[asws] blood, and its hair by his[asws] hair. O Allah[azwj]! Make it to be a dignity for Muhammad[saww] and his[saww] Progeny[asws]''.[553]

37- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع عَقَّتْ فَاطِمَةُ ع عَنِ ابْنَيْهَا صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ حَلَقَتْ رُءُوسَهُمَا فِي الْيَوْمِ السَّابِعِ وَ تَصَدَّقَتْ بِوَزْنِ الشَّعْرِ وَرِقاً.

[550] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 34 c
[551] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 34 d
[552] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 35
[553] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 36

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(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'Abu Abdullah[asws] having said: '(Syeda) Fatima[asws] performed Aqeeqah of her[asws] two sons[asws], may the Salawaat of Allah[azwj] be upon them[asws] both, and she[asws] shaved off their[asws] head during the seventh day and gave silver in charity by the weight of the hair''.[554]

38- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَاصِمٍ الْكُوزِيِّ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَذْكُرُ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ص عَقَّ عَنِ الْحَسَنِ ع بِكَبْشٍ وَ عَنِ الْحُسَيْنِ ع بِكَبْشٍ وَ أَعْطَى الْقَابِلَةَ شَيْئاً وَ حَلَقَ رُءُوسَهُمَا يَوْمَ سَابِعِهِمَا وَ وَزَنَ شَعْرَهُمَا فَتَصَدَّقَ بِوَزْنِهِ فِضَّةً.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Aasim Al Kowzy who said,

'I heard Abu Abdullah[asws] mentioning from his[asws] father[asws]: 'Rasool-Allah[saww] performed Aqeeqah of Al-Hassan[asws] by (sacrificing) a ram, and of Al-Husayn[asws] by (sacrificing) a ram, and gave something to the midwife, and shave their[asws] heads on their[asws] seventh day, and the weight of their[asws] hair was given in charity by the weight of silver''.[555]

39- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانٍ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمَّى رَسُولُ اللَّهِ ص حَسَناً وَ حُسَيْناً ع يَوْمَ سَابِعِهِمَا وَ شَقَّ مِنِ اسْمِ الْحَسَنِ الْحُسَيْنَ وَ عَقَّ عَنْهُمَا شَاةً شَاةً وَ بَعَثُوا بِرِجْلِ شَاةٍ إِلَى الْقَابِلَةِ وَ نَظَرُوا مَا غَيْرُهُ فَأَكَلُوا مِنْهُ وَ أَهْدَوْا إِلَى الْجِيرَانِ وَ حَلَقَتْ فَاطِمَةُ ع رُءُوسَهُمَا وَ تَصَدَّقَتْ بِوَزْنِ شَعْرِهِمَا فِضَّةً.

(The book) 'Al Kafi' – Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from one of his companions, from Aban, from Yahya Bin Abu Al A'ala,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] named Hassan[asws] and Husayn[asws] on their[asws] seventh day, and derived 'Al-Husayn' from the name 'Al-Hassan', and performed Aqeeqah of them[asws], a sheep, a sheep, with a leg of the sheep given to the midwife, and they looked at what else there was and they ate from it, and gifted to the neighbours; and Fatima[asws] shaved their[asws] heads and gave silver in charity with the weight of their[asws] hair''.[556]

40- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنِ التَّهْنِئَةِ بِالْوَلَدِ مَتَى فَقَالَ أَمَا إِنَّهُ لَمَّا وُلِدَ الْحَسَنُ بْنُ عَلِيٍّ هَبَطَ جَبْرَئِيلُ عَلَى النَّبِيِّ ص بِالتَّهْنِئَةِ فِي الْيَوْمِ السَّابِعِ وَ أَمَرَهُ أَنْ يُسَمِّيَهُ وَ يُكَنِّيَهُ وَ يَحْلِقَ رَأْسَهُ وَ يَعُقَّ عَنْهُ وَ يَثْقُبَ أُذُنَهُ وَ كَذَلِكَ كَانَ حِينَ وُلِدَ الْحُسَيْنُ ع أَتَاهُ فِي الْيَوْمِ السَّابِعِ فَأَمَرَهُ بِمِثْلِ ذَلِكَ

(The book) 'Al Kafi' – Ali, from his father, from Al-Husayn Bin Khalid having said,

'I asked Abu Al-Hassan Al-Reza[asws] about the felicitation with the son, when (should it be)?' He[asws] said: 'As for when Al-Hassan[asws] Bin Ali[asws] was born, Jibraeel[as] came down unto the Prophet[saww] with the congratulations during the seventh day and instructed him[saww] to name him[asws], and teknonym him[asws], and shave his[asws] head, and perform Aqeeqah on him[asws], and pierce his[asws] ears; and like that it was when Al-Husayn[asws] was born. He[as] came to him[saww] during the seventh day and instructed him[saww] with similar to that'.

[554] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 37
[555] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 38
[556] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 39

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قَالَ وَ كَانَ لَهُمَا ذُؤَابَتَانِ فِي الْقَرْنِ الْأَيْسَرِ وَ كَانَ الثَّقْبُ فِي الْأُذُنِ الْيُمْنَى فِي شَحْمَةِ الْأُذُنِ وَ فِي الْيُسْرَى فِي أَعْلَى الْأُذُنِ فَالْقُرْطُ فِي الْيُمْنَى وَ الشَّنْفُ فِي الْيُسْرَى

He[asws] said: 'And for them were two pony tails in the left (side of) the head, and the piercing in the right ear in its lobe, and in the left in the top part of the ear, and the ear-ring in the right and the ear-ring in the left'.

وَ قَدْ رُوِيَ أَنَّ النَّبِيَّ ص تَرَكَ لَهُمَا ذُؤَابَتَيْنِ فِي وَسَطِ الرَّأْسِ وَ هُوَ أَصَحُّ مِنَ الْقَرْنِ.

And it has been reported that the Prophet[saww] left for them[asws], two ponytails in the middle of the head, and it is more correct from the head''.[557]

41- كا، الكافي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ الْعَامِرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا عُرِجَ بِرَسُولِ اللَّهِ ص نَزَلَ بِالصَّلَاةِ عَشْرَ رَكَعَاتٍ رَكْعَتَيْنِ رَكْعَتَيْنِ فَلَمَّا وُلِدَ الْحَسَنُ وَ الْحُسَيْنُ زَادَ رَسُولُ اللَّهِ ص سَبْعَ رَكَعَاتٍ شُكْراً لِلَّهِ فَأَجَازَ اللَّهُ لَهُ ذَلِكَ.

(The book) 'Al Kafi' – Ali Bin Muhammad, from one of our companions, from Ali Bin Al Hakam, from Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman Al Aamiry,

'From Abu Ja'far[asws] said: 'When there was an ascension with Rasool-Allah[saww], he[saww] descended with ten Cycles (daily) of Salats, two Cycles, two Cycles. When Al-Hassan[asws] and Husayn were blessed to (their[asws] parents), Rasool-Allah[saww] increased seven Cycles in thanking to Allah[azwj]. Allah[azwj] Allowed that for him[saww]''.[558]

42- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنِ ابْنِ ظَبْيَانَ وَ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: كَانَ فِي خَاتَمِ الْحَسَنِ وَ الْحُسَيْنِ الْحَمْدُ لِلَّهِ.

(The book) 'Al-Kafi' – From his father, from Ibn Abu Umeyr, from Jameel, from Ibn Zabyan, and Hafs Bin Giyas,

'From Abu Abdullah[asws] having said: 'There was (an engraving) in the ring of Al-Hassan[asws] and Al-Husayn[asws]: "The Praise is for Allah[azwj]"'.[559]

43- كا، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنِ الرِّضَا ع قَالَ: كَانَ نَقْشُ خَاتَمِ الْحَسَنِ ع الْعِزَّةُ لِلَّهِ وَ خَاتَمِ الْحُسَيْنِ ع إِنَّ اللَّهَ بالِغُ أَمْرِهِ.

(The book) 'Al Kafi' – The number, from Sahl, from Muhammad Bin Isa, from Al-Husayn Bin Khalid,

'From Al-Reza[asws] having said: 'The engraving on the ring of Al-Hassan[asws] was: "The Honour is for Allah[azwj]', and the ring of Al-Husayn: "Allah[azwj] will Accomplish His[azwj] Command"'.[560]

[557] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 40
[558] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 41
[559] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 42
[560] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 43

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44- كا، الكافي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا سَقَطَ لِسِتَّةِ أَشْهُرٍ فَهُوَ تَامٌّ وَ ذَلِكَ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ ع وُلِدَ وَ هُوَ ابْنُ سِتَّةِ أَشْهُرٍ.

(The book) 'Al Kafi' – Ali Bin Al-Husayn, from Sa'ad, from Muhammad Bin Al-Husayn, from Al-Hassan Bin Musa, from Zurara,

'From Abu Abdullah[asws] having said: 'When he[asws] (Al-Husayn[asws]) was blessed (to his[asws] parents) at six months (bearing), he[asws] was complete, and that is because Al-Husayn[asws] Bin Ali[asws] was blessed (to his[asws] parents) and he[asws] was already six months old''.[561]

45- ما، الأمالي للشيخ الطوسي الْحُسَيْنُ بْنُ إِبْرَاهِيمَ الْقَزْوِينِيُّ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الزَّعْفَرَانِيِّ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حُمِلَ الْحُسَيْنُ بْنُ عَلِيٍّ سِتَّةَ أَشْهُرٍ وَ أُرْضِعَ سَنَتَيْنِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ وَ وَصَّيْنَا الْإِنْسانَ بِوالِدَيْهِ إِحْساناً حَمَلَتْهُ أُمُّهُ كُرْهاً وَ وَضَعَتْهُ كُرْهاً وَ حَمْلُهُ وَ فِصالُهُ ثَلاثُونَ شَهْراً.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah[asws] having said: 'Al-Husayn Bin Ali[asws] was blessed (to his[asws] parents) for six months, and was fed for two years, and it is the Word of Allah[azwj] Mighty and Majestic: ***His mother bore with abhorrence and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months; [46:15]***''.[562]

46- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ الْعَرْزَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ بَيْنَ الْحَسَنِ وَ الْحُسَيْنِ ع طُهْرٌ وَ كَانَ بَيْنَهُمَا فِي الْمِيلَادِ سِتَّةُ أَشْهُرٍ وَ عشرا [عَشْرٌ].

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Al Arzamy,

'From Abdullah[asws] having said: 'Between Al-Hassan[asws] and Al-Husayn[asws] was time period of six months and ten (days)''.[563]

47- أَقُولُ فِي حَدِيثِ الْمُفَضَّلِ بِطُولِهِ الَّذِي يَأْتِي بِإِسْنَادِهِ فِي كِتَابِ الْغَيْبَةِ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: كَانَ مَلَكٌ بَيْنَ الْمُؤْمِنِينَ يُقَالُ لَهُ صَلْصَائِيلُ بَعَثَهُ اللَّهُ فِي بَعْثٍ فَأَبْطَأَ فَسَلَبَهُ رِيشَهُ وَ دَقَّ جَنَاحَيْهِ وَ أَسْكَنَهُ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ إِلَى لَيْلَةٍ وُلِدَ الْحُسَيْنُ ع

I (Majlisi) am saying, 'In a Hadeeth of Al Mufazzal, in its length which I shall come with in the book of Occultation,

'From Al-Sadiq[asws] having said: 'There was an Angel between the believers called Salsaeel. Allah[azwj] Sent him regarding a task, but he delays, so He[azwj] Confiscated his feathers and clipped his wings and Settled him in an island from the islands of the sea up to the night Al-Husayn[asws] was blessed (to his[asws] parents).

[561] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 44
[562] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 45
[563] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 46

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فَنَزَلَتِ الْمَلَائِكَةُ وَ اسْتَأْذَنَتِ اللَّهَ فِي تَهْنِئَةِ جَدِّي رَسُولِ اللَّهِ ص وَ تَهْنِئَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ فَاطِمَةَ ع فَأَذِنَ اللَّهُ لَهُمْ فَنَزَلُوا أَفْوَاجاً مِنَ الْعَرْشِ وَ مِنْ سَمَاءٍ سَمَاءٍ

The Angels descended and sought Permission of Allah[azwj] in congratulating my[asws] grandfather[saww] Rasool-Allah[saww] and congratulating Amir Al-Momineen[asws] and (Syeda) Fatima[asws]. Allah[azwj] Gave Permission to them, so they descended from the Throne in droves, and from sky by sky.

فَمَرُّوا بِصَلْصَائِيلَ وَ هُوَ مُلْقًى بِالْجَزِيرَةِ فَلَمَّا نَظَرُوا إِلَيْهِ وَقَفُوا فَقَالَ لَهُمْ يَا مَلَائِكَةَ رَبِّي إِلَى أَيْنَ تُرِيدُونَ وَ فِيمَ هَبَطْتُمْ

They passed by Salsaeel, and he was thrown at the island. When they looked at him, they paused. He said to them, ‘O Angels of my Lord[azwj]! Where are you intending, and regarding what have you come down?’

فَقَالَتْ لَهُ الْمَلَائِكَةُ يَا صَلْصَائِيلُ قَدْ وُلِدَ فِي هَذِهِ اللَّيْلَةِ أَكْرَمُ مَوْلُودٍ وُلِدَ فِي الدُّنْيَا بَعْدَ جَدِّهِ رَسُولِ اللَّهِ ص وَ أَبِيهِ عَلِيٍّ وَ أُمِّهِ فَاطِمَةَ وَ أَخِيهِ الْحَسَنِ وَ هُوَ الْحُسَيْنُ وَ قَدْ اسْتَأْذَنَّا اللَّهَ فِي تَهْنِئَةِ حَبِيبَةِ مُحَمَّدٍ ص لِوَلَدِهِ فَأَذِنَ لَنَا

The Angels said to him, ‘O Salsaeel! There has been blessed (to his[asws] parents) during this night, the most prestigious of baby sons in the world, after his[asws] grandfather[saww] Rasool-Allah[saww], and his[asws] father[asws] Ali[asws], and his[asws] mother[asws] Fatima[asws], and his[asws] brother[asws] Al-Hassan[asws], and he[asws] is Al-Husayn[asws]. And Allah[azwj] has Permitted us in congratulating beloved Muhammad[saww] for his[saww] son[asws]. So He[azwj] Permitted for us’.

فَقَالَ صَلْصَائِيلُ يَا مَلَائِكَةَ اللَّهِ إِنِّي أَسْأَلُكُمْ بِاللَّهِ رَبَّنَا وَ رَبِّكُمْ وَ بِحَبِيبِهِ مُحَمَّدٍ ص وَ بِهَذَا الْمَوْلُودِ أَنْ تَحْمِلُونِي مَعَكُمْ إِلَى حَبِيبِ اللَّهِ وَ تَسْأَلُونَهُ وَ أَسْأَلُهُ أَنْ يَسْأَلَ اللَّهَ بِحَقِّ هَذَا الْمَوْلُودِ الَّذِي وَهَبَهُ اللَّهُ لَهُ أَنْ يَغْفِرَ لِي خَطِيئَتِي وَ يَجْبُرَ كَسْرَ جَنَاحِي وَ يَرُدَّنِي إِلَى مَقَامِي مَعَ الْمَلَائِكَةِ الْمُقَرَّبِينَ

Salsaeel said, ‘O Angels of Allah[azwj]! I ask you all by Allah[azwj], our Lord[azwj], and by His[azwj] Beloved Muhammad[saww], and by this new-arrival, if you could carry me along with you to the Beloved of Allah[azwj], and you ask him[saww] and I shall ask him[saww] to ask Allah[azwj] by the right of this new-born who Allah[azwj] has Gifted to him[saww] to Forgive my mistake for me, restoring the breakage of my wings, and to Return me to my (former) position with the Angels of Proximity’.

فَحَمَلُوهُ وَ جَاءُوا بِهِ إِلَى رَسُولِ اللَّهِ ص فَهَنَّئُوهُ بِابْنِهِ الْحُسَيْنِ ع وَ قَصُّوا عَلَيْهِ قِصَّةَ الْمَلَكِ وَ سَأَلُوهُ مَسْأَلَةَ اللَّهِ وَ الْإِقْسَامَ عَلَيْهِ بِحَقِّ الْحُسَيْنِ ع أَنْ يَغْفِرَ لَهُ خَطِيئَتَهُ وَ يَجْبُرَ كَسْرَ جَنَاحِهِ وَ يَرُدَّهُ إِلَى مَقَامِهِ مَعَ الْمَلَائِكَةِ الْمُقَرَّبِينَ

They carried him and came with him to Rasool-Allah[saww]. They congratulated him[saww] of his[saww] son[asws] and narrated the story of the Angel to him[as] and asked him[saww] to ask Allah[azwj] and the swearing to Him[azwj] by the right of Al-Husayn[asws] to Forgive his mistake for him and restore the breakage of his wings, and to return him to his (former) position with the Angels of Proximity’.

فَقَامَ رَسُولُ اللَّهِ ص فَدَخَلَ عَلَى فَاطِمَةَ ع فَقَالَ لَهَا نَاوِلِينِي ابْنِيَ الْحُسَيْنَ فَأَخْرَجَتْهُ إِلَيْهِ مَقْمُوطاً يُنَاغِي جَدَّهُ رَسُولَ اللَّهِ ص فَخَرَجَ بِهِ إِلَى الْمَلَائِكَةِ فَحَمَلَهُ عَلَى بَطْنِ كَفِّهِ

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Rasool-Allah[saww] stood up and entered to see (Syeda) Fatima[asws]. He[saww] said to her[asws]: 'Give me[saww] my[saww] son[asws] Al-Husayn[asws]'. She[asws] brought him[asws] out to him [saww] in a new swaddle-cloth of his[saww] grandfather[saww] Rasool-Allah[saww]. He[saww] came out with him[asws] to the Angels carrying him[asws] upon the inside of his[saww] palms.

فَهَلَّلُوا وَ كَبَّرُوا وَ حَمَّدُوا اللَّهَ تَعَالَى وَ أَثْنَوْا عَلَيْهِ فَتَوَجَّهَ بِهِ إِلَى الْقِبْلَةِ نَحْوَ السَّمَاءِ فَقَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ ابْنَيِ الْحُسَيْنِ أَنْ تَغْفِرَ لِصَلْصَائِيلَ خَطِيئَتَهُ وَ تَجْبُرَ كَسْرَ جَنَاحِهِ وَ تَرُدَّهُ إِلَى مَقَامِهِ مَعَ الْمَلَائِكَةِ الْمُقَرَّبِينَ

They extolled the Holiness and exclaimed Takbeers and praised Allah[azwj] the Exalted, and they glorified upon Him[azwj]. He[saww] diverted with him[asws] towards the Qiblah towards the sky and said: 'O Allah[azwj]! I[saww] ask You[azwj] by the right of my[saww] son[asws] Al-Husayn[asws] to Forgive Salsaeel of his mistake, restoring the breakage of his wings and return him to his position with the Angels of Proximity'.

فَتَقَبَّلَ اللَّهُ تَعَالَى مِنَ النَّبِيِّ ص مَا أَقْسَمَ بِهِ عَلَيْهِ وَ غَفَرَ لِصَلْصَائِيلَ خَطِيئَتَهُ وَ جَبَرَ كَسْرَ جَنَاحِهِ وَ رَدَّهُ إِلَى مَقَامِهِ مَعَ الْمَلَائِكَةِ الْمُقَرَّبِينَ.

Allah[azwj] the Exalted Accepted from the Prophet[saww] what he[saww] had sworn to Him[azwj] with and Forgave Salsaeel his mistake, and restored the breakage of his wings, and returned him to his position with the Angels of Proximity''.[564]

48- مصباح، خَرَجَ إِلَى الْقَاسِمِ بْنِ عَلَاءٍ الْهَمْدَانِيِّ وَكِيلِ أَبِي مُحَمَّدٍ ع أَنَّ مَوْلَانَا الْحُسَيْنَ ع وُلِدَ يَوْمَ الْخَمِيسِ لِثَلَاثٍ خَلَوْنَ مِنْ شَعْبَانَ.

(The book) 'Misbah' – A representative of Abu Muhammad[asws] came out to Al Qasim Bin Ala'a Al-Hamdany, 'Our Master[asws] Al-Husayn[asws] was blessed (to his[asws] parents) on the day of Thursday of the third vacant from Shaban''.[565]

وَ رَوَى الْحُسَيْنُ بْنُ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: وُلِدَ الْحُسَيْنُ بْنُ عَلِيٍّ لِخَمْسِ لَيَالٍ خَلَوْنَ مِنْ شَعْبَانَ سَنَةَ أَرْبَعٍ مِنَ الْهِجْرَةِ.

And it is reported by Al-Husayn Bin Zayd,

'From Ja'far[asws] Bin Muhammad[asws] having said: 'Al-Husayn Bin Ali[asws] was blessed (to his[asws] parents) on the fifth night vacant from Shaban of the year four from the Emigration''.[566]

[564] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 47
[565] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 48 a
[566] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 11 H 48 b

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CHAPTER 12 – THEIR[asws] MERITS AND THEIR[asws] VIRTUES AND THE TEXTS UPON THEM[asws], MAY THE SALAWAAT OF ALLAH BE UPON THEM[asws] BOTH

1- كشف، كشف الغمة التِّرْمِذِيُّ بِسَنَدِهِ عَنْ يَعْلَى بْنِ مُرَّةَ قَالَ قَالَ رَسُولُ اللَّهِ ص حُسَيْنٌ مِنِّي وَ أَنَا مِنْ حُسَيْنٍ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْناً حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ.

(The book) 'Kashf Al-Ghumma' – Al Tirmizy, by his chain from Ya'la Bin Murrah who said,

'Rasool-Allah[saww] said: 'Husayn[asws] is from me[saww] and I[saww] am from Husayn[asws]. Allah[azwj] Loves the one who loves Husayn[asws]. Husayn[asws] is a tribe (grandson) from the tribes (grandsons)''.[567]

2- قب، المناقب لابن شهرآشوب تَفْسِيرُ النَّقَّاشِ بِإِسْنَادِهِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص وَ عَلَى فَخِذِهِ الْأَيْسَرِ ابْنُهُ إِبْرَاهِيمُ وَ عَلَى فَخِذِهِ الْأَيْمَنِ الْحُسَيْنُ بْنُ عَلِيٍّ وَ هُوَ تَارَةً يُقَبِّلُ هَذَا وَ تَارَةً يُقَبِّلُ هَذَا إِذْ هَبَطَ جَبْرَئِيلُ بِوَحْيٍ مِنْ رَبِّ الْعَالَمِينَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Tafseer al Naqqashy, by his chain from Sufyan Al Sowry, from Qabous Bin Abu Zabyan, from his father, from Ibn Abbas who said,

'I was in the presence of the Prophet[saww] and upon his[saww] left thigh was his[saww] son[asws] Ibrahim and upon his[saww] right thigh was Al-Husayn[asws] Bin Ali[asws], and at times he[saww] was kissing this one and at times killing this one, when Jibraeel[as] came down with a Revelation from Lord[azwj] of the Prophet[saww].

فَلَمَّا سُرِّيَ عَنْهُ قَالَ أَتَانِي جَبْرَئِيلُ مِنْ رَبِّي فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَسْتُ أَجْمَعُهُمَا لَكَ فَافْدِ أَحَدَهُمَا بِصَاحِبِهِ

When he[saww] had held a secret conversation with him[as], he[saww] said: 'Jibraeel[as] came to me[saww] from his[as] Lord[azwj]. He[as] said: 'O Muhammad[saww]! Your[saww] Lord[azwj] Conveys the Greetings to you[saww] and Says: "I[azwj] will not Gather both of them[asws] for you[saww], so sacrifice one of the two with his[asws] companion!"

فَنَظَرَ النَّبِيُّ ص إِلَى إِبْرَاهِيمَ فَبَكَى وَ نَظَرَ إِلَى الْحُسَيْنِ فَبَكَى وَ قَالَ إِنَّ إِبْرَاهِيمَ أُمُّهُ أَمَةٌ وَ مَتَى مَاتَ لَمْ يَحْزَنْ عَلَيْهِ غَيْرِي وَ أُمُّ الْحُسَيْنِ فَاطِمَةُ وَ أَبُوهُ عَلِيٌّ ابْنُ عَمِّي لَحْمِي وَ دَمِي وَ مَتَى مَاتَ حَزِنَتْ ابْنَتِي وَ حَزِنَ ابْنُ عَمِّي وَ حَزِنْتُ أَنَا عَلَيْهِ وَ أَنَا أُوتِرُ حُزْنِي عَلَى حُزْنِهِمَا يَا جَبْرَئِيلُ يُقْبَضُ إِبْرَاهِيمُ فَدَيْتُهُ لِلْحُسَيْنِ

The Prophet[saww] looked at Ibrahim[asws] and cried, and he[saww] looked at Al-Husayn[asws] and cried, and he[saww] said: 'Ibrahim[asws], his[asws] mother is a maid and when he[saww] died, no one will grieve upon him[asws] apart from me[saww], while the mother[asws] of Al-Husayn[asws] is (Syeda) Fatima[asws], and his[asws] father[asws] is Ali[asws], son[asws] of my[saww] uncle[as], my[saww] flesh and my[saww] blood, and when he[asws] dies, my[saww] daughter[asws] will grieve, and the son[asws] of my[saww] uncle[as] will grieve, and I[saww] will grieve upon him[asws], and I[saww] prefer my[saww] grief over their[asws] grief. O Jibraeel[as]! Capture Ibrahim[asws]. I[saww] hereby sacrifice him[asws] for Al-Husayn[asws]'.

[567] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 1

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قَالَ فَقُبِضَ بَعْدَ ثَلَاثٍ فَكَانَ النَّبِيُّ ص إِذَا رَأَى الْحُسَيْنَ ع مُقْبِلًا قَبَّلَهُ وَ ضَمَّهُ إِلَى صَدْرِهِ وَ رَشَفَ ثَنَايَاهُ وَ قَالَ فُدِيتُ مَنْ فَدَيْتُهُ بِابْنِي إِبْرَاهِيمَ.

He (Ibn Abbas), 'He[asws] passed away after three (days). So the Prophet[saww], whenever he[saww] was Al-Husayn[asws] coming, would kiss him[asws] and hug him[asws] to his[saww] chest and quench him[asws] with his[saww] mouth, and said: 'I[saww] sacrificed the one I[saww] sacrificed for, with my[saww] son[asws] Ibrahim[asws]''.[568]

3- لي، الأمالي للصدوق أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ يُوسُفَ بْنِ الْحَارِثِ عَنْ مُحَمَّدِ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مُعَمَّرٍ عَنْ إِسْمَاعِيلَ بْنِ مُعَاوِيَةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ زُيِّنَ عَرْشُ رَبِّ الْعَالَمِينَ بِكُلِّ زِينَةٍ ثُمَّ يُؤْتَى بِمِنْبَرَيْنِ مِنْ نُورٍ طُولُهُمَا مِائَةُ مِيلٍ فَيُوضَعُ أَحَدُهُمَا عَنْ يَمِينِ الْعَرْشِ وَ الْآخَرُ عَنْ يَسَارِ الْعَرْشِ

(The book) 'Al Amaali' of Al Sadouq – 'My father, from Muhammad Al Attar, from Al Ash'ary, from Yusuf Bin Al Haris, from Muhammad Bin Mihran, from Ali Bin Al-Hassan, from Abdul Razaq, from Muammar, from Ismail Bin Muawiya, from Nafie, from Ibn Umar who said,

'Rasool-Allah[saww] said: 'When it will be the Day of Qiyamah, the Throne of Lord[azwj] of the worlds would be adorned with every adornment. Then they would come with two pulpits of light, their height is of one hundred miles. They would place one of them on the right of the Throne and the other on the left of the Throne.

ثُمَّ يُؤْتَى بِالْحَسَنِ وَ الْحُسَيْنِ ع فَيَقُومُ الْحَسَنُ عَلَى أَحَدِهِمَا وَ الْحُسَيْنُ عَلَى الْآخَرِ يُزَيِّنُ الرَّبُّ تَبَارَكَ وَ تَعَالَى بِهِمَا عَرْشَهُ كَمَا يُزَيِّنُ الْمَرْأَةُ قُرْطَاهَا.

Then they would come with Al-Hassan[asws] and Al-Husayn[asws]. Al-Hassan[asws] would be standing upon one of them, and Al-Husayn[asws] upon the other. The Lord[azwj] Blessed and Exalted would Adorn His[azwj] Throne with them[asws] like what the woman tends to adorn by her ear-rings''.[569]

4- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع قَبْلَ مَوْتِهِ بِثَلَاثٍ سَلَامُ اللَّهِ عَلَيْكَ أَبَا الرَّيْحَانَتَيْنِ أُوصِيكَ بِرَيْحَانَتَيَّ مِنَ الدُّنْيَا فَعَنْ قَلِيلٍ يَنْهَدُّ رُكْنَاكَ وَ اللَّهُ خَلِيفَتِي عَلَيْكَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Hammad Bin Isa,

'From Al-Sadiq[asws], from his[asws] father[asws] having said: 'Jabir Bin Abdullah Al-Ansary said, 'I heard Rasool-Allah[saww] saying to Ali[asws] Bin Abu Talib[asws] before his[saww] expiry by three (days): 'Greetings of Allah[azwj] be upon you[asws], O father[asws] of the two aromas! I[saww] bequeath you[asws] with my[saww] two aromas from the world, for after a little while your[asws] two pillars would be weakened, and Allah[azwj] is my[saww] Replacement upon you[asws]'.

فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ص قَالَ عَلِيٌّ هَذَا أَحَدُ رُكْنَيَّ الَّذِي قَالَ لِي رَسُولُ اللَّهِ ص فَلَمَّا مَاتَتْ فَاطِمَةُ ع قَالَ عَلِيٌّ هَذَا الرُّكْنُ الثَّانِي الَّذِي قَالَ لِي رَسُولُ اللَّهِ ص.

[568] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 2
[569] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 3

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When Rasool-Allah[saww] passed away, Ali[asws] said: 'This is one of my[asws] pillars which Rasool-Allah[saww] had said to me[asws]'. When (Syeda) Fatima[asws] passed away, Ali[asws] said: 'This is the second pillar which Rasool-Allah[saww] had said to me[asws]''.[570]

5- لي، الأمالي للصدوق الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عَائِشَةَ وَ الْحَكَمِ وَ الْعَبَّاسِ جَمِيعاً عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَنِ ابْنِ أَبِي نُعَيْمٍ قَالَ: شَهِدْتُ ابْنَ عُمَرَ وَ أَتَاهُ رَجُلٌ فَسَأَلَهُ عَنْ دَمِ الْبَعُوضَةِ فَقَالَ مِمَّنْ أَنْتَ قَالَ مِنْ أَهْلِ الْعِرَاقِ قَالَ انْظُرُوا إِلَى هَذَا يَسْأَلُنِي عَنْ دَمِ الْبَعُوضَةِ وَ قَدْ قَتَلُوا ابْنَ رَسُولِ اللَّهِ ص وَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّهُمَا رَيْحَانَتَيَّ مِنَ الدُّنْيَا يَعْنِي الْحَسَنَ وَ الْحُسَيْنَ ع.

(The book) 'Al Amaali' of Al Sadouq – Al Qattan, from Al Sukry, from Al Jowhary, from Ibn Ayesha, and Al Hakam and Al Abbas both together, from Mahdy Bin Maaymoun, from Muhammad Bin Abdullah Bin Abu Yaqoub, from Ibn Abu Nueym who said,

'I witnessed Ibn Umar, and a man came and asked him about the blood (compensation of killing) a mosquito. He said, 'Who are you from?' He said, 'From the people of Al-Iraq'. He said, 'Look at this one asking me about the blood of the mosquito, and they have killed the son[asws] of Rasool-Allah[saww], and I have heard Rasool-Allah[saww] saying: 'They[asws] are my[saww] two aromas from the world' – meaning Al-Hassan[asws] and Al-Husayn[asws]''.[571]

Note from translator:

Abdullah Ibn Umar was also among those who pledged his allegiance to Yazid[la] and supported Yazid[la] in Madinah by fabricating a Hadith that Rasool-Allah[saww] said: 'When there is a division among Ummah (Islamic Nation) then stay with the mainstream (majority)' – hence I (Ibn Umar) pledge my allegiance with Yazid[la])

6- لي، الأمالي للصدوق الْقَطَّانُ عَنِ السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنْ عُمَيْرِ بْنِ عِمْرَانَ عَنْ سُلَيْمَانَ بْنِ عِمْرَانَ النَّخَعِيِّ عَنْ رِبْعِيِّ بْنِ خِرَاشٍ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: رَأَيْتُ النَّبِيَّ ص آخِذاً بِيَدِ الْحُسَيْنِ بْنِ عَلِيٍّ ع وَ هُوَ يَقُولُ يَا أَيُّهَا النَّاسُ هَذَا الْحُسَيْنُ بْنُ عَلِيٍّ فَاعْرِفُوهُ فَوَ الَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَفِي الْجَنَّةِ وَ مُحِبِّيهِ فِي الْجَنَّةِ وَ مُحِبِّي مُحِبِّيهِ فِي الْجَنَّةِ.

(The book) 'Al Amaali' of Al Sadouq – Al Qattan, from Al Sukary, from Al Jowhary, from Umeyr Bin Imran, from Suleyman Bin Imran Al Nakhaie, from Rabie Bin Khirash, from Huzeyfa Bin Al Yamani who said,

'I saw the Prophet[saww] holding a hand of Al-Husayn[asws] Bin Ali[asws] and he[saww] was saying: 'O you people! This is Al-Husayn[asws] Bin Ali[asws], so recognise him[asws]! By the One[azwj] in Whose Hand is my[saww] soul! He[asws] would be in the Paradise, and one loving him[asws] would be in the Paradise, and the one loving 'the one loving him[asws]' would be in the Paradise''.[572]

7- ب، قرب الإسناد ابْنُ طَرِيفٍ عَنِ ابْنِ عُلْوَانَ عَنْ جَعْفَرٍ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: بَيْنَمَا الْحَسَنُ وَ الْحُسَيْنُ يَصْطَرِعَانِ عِنْدَ النَّبِيِّ ص فَقَالَ النَّبِيُّ ص هَيِّ يَا حَسَنُ فَقَالَتْ فَاطِمَةُ يَا رَسُولَ اللَّهِ تُعِينُ الْكَبِيرُ عَلَى الصَّغِيرِ فَقَالَ رَسُولُ اللَّهِ ص جَبْرَئِيلُ يَقُولُ هَيِّ يَا حُسَيْنُ وَ أَنَا أَقُولُ هَيِّ يَا حَسَنُ.

(The book) 'Qurb Al Asnaad' – Ibn tareyf, from Ibn Ulwan,

[570] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 4
[571] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 5
[572] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 6

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‘From Ja’far[asws], from his[asws] forefathers[asws], from Ali[asws] having said: ‘While Al-Hassan[asws] and Al-Husayn[asws] were wrestling in the presence of the Prophet[saww], the Prophet[saww] said: ‘Hey O Hassan[asws]!’ (urging him[saww]). (Syeda) Fatima[asws] said: ‘O Rasool-Allah[saww]! You[saww] are assisting the elder against the younger?’ Rasool-Allah[saww] said: ‘Jibraeel[as] is saying: ‘Hey O Husayn[asws]!’, and I[saww] am saying: ‘Hey, O Hassan[asws]!’’[573]

8- ب، قرب الإسناد ابْنُ طَرِيفٍ عَنِ ابْنِ عُلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا.

(The book) ‘Qurb Al Asnaad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Ja’far[asws], from his[asws] father[asws] having said: ‘Rasool-Allah[saww] said: ‘Al-Hassan[asws] and Al-Husayn[asws] are two chiefs of the youths of the people of Paradise, and their[asws] father[asws] is better than them[asws]’’.[574]

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَمَّا الْحَسَنُ فَأَنْحَلُهُ الْهَيْبَةَ وَ الْعِلْمَ وَ أَمَّا الْحُسَيْنُ فَأَنْحَلُهُ الْجُودَ وَ الرَّحْمَةَ.

And by this chain who said,

‘Rasool-Allah[saww] said: ‘As for Al-Hassan[asws], so I[saww] released to him[asws] the awe and the knowledge, and as for Al-Husayn[asws], so I[saww] am releasing the generosity and the mercy’’.[575]

9- ل، الخصال ابْنُ مَقْبُرَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحَضْرَمِيِّ عَنْ أَحْمَدَ بْنِ يَحْيَى الْأَحْوَلِ عَنْ خَلَّادٍ الْمِنْقَرِيِّ عَنْ قَيْسٍ عَنْ أَبِي حُصَيْنٍ عَنْ يَحْيَى بْنِ وَثَّابٍ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ عَلَى الْحَسَنِ وَ الْحُسَيْنِ ع تَعْوِيذَانِ حَشْوُهُمَا مِنْ زَغَبِ جَنَاحِ جَبْرَئِيلَ ع.

(The book) ‘Al Khisaal’ – Ibn Maqbara, from Muhammad Bin Abdullah Al Hazramy, from Ahmad Bin Yahya Al Ahowl, from Khallad Al Minqary, from Qays, from Abu Husayn, from Yahya Bin Wassab, from Ibn Umar who said,

‘There were two amulets upon Al-Hassan[asws] and Al-Husayn, their stuffing was from the fluff of the wings of Jibraeel[as]’’.[576]

10- ل، الخصال الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْعَلَوِيُّ عَنْ جَدِّهِ عَنِ الزُّبَيْرِ بْنِ أَبِي بَكْرٍ عَنْ إِبْرَاهِيمَ بْنِ حَمْزَةَ الزُّبَيْرِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ الرَّافِعِيِّ عَنْ أَبِيهِ عَنْ جَدَّتِهِ زَيْنَبَ بِنْتِ أَبِي رَافِعٍ قَالَتْ أَتَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص بِابْنَيْهَا الْحَسَنِ وَ الْحُسَيْنِ ع إِلَى رَسُولِ اللَّهِ ص فِي شَكْوَاهُ الَّذِي تُوُفِّيَ فِيهِ فَقَالَتْ يَا رَسُولَ اللَّهِ هَذَانِ ابْنَاكَ فَوَرِّثْهُمَا شَيْئاً فَقَالَ أَمَّا الْحَسَنُ فَإِنَّ لَهُ هَيْبَتِي وَ سُؤْدُدِي وَ أَمَّا الْحُسَيْنُ فَإِنَّ لَهُ شَجَاعَتِي وَ جُودِي.

(The book) ‘Al-Khisaal – Al-Hassan Bin Muhammad Bin Yahya Al-Alawy, from his grandfather, from Al-Zubeyr Bin Abu Bakr, from Ibrahim Bin Hamza Al-Zubeyri, from Ibrahim Bin Ali Al-Rafie, from his father, from his grandmother Zainab Bint Abu Rafie who said,

‘(Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] came with her[asws] two sons[asws], Al-Hassan[asws] and Al-Husayn[asws], to Rasool-Allah[saww] during her (health) complaint which she[asws] passed away in. She[asws] said: ‘O Rasool-Allah[saww]! These two are your[saww] sons[asws] so make them[asws] inherit something. He[saww] said: ‘As for Al-Hassan[asws], for him[asws] would be my[saww] awe

[573] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 7
[574] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 8 a
[575] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 8 b
[576] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 9

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and my[saww] high rank, and as for Al-Husayn[asws], for him[asws] would be my[saww] bravery and my[saww] generosity''.[577]

11- ل، الخصال الْحَسَنُ بْنُ مُحَمَّدٍ الْعَلَوِيُّ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ وَ حُسَيْنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ شَيْخٍ مِنَ الْأَنْصَارِ يَرْفَعُهُ إِلَى زَيْنَبَ بِنْتِ أَبِي رَافِعٍ عَنْ أُمِّهَا قَالَتْ قَالَتْ فَاطِمَةُ ع يَا رَسُولَ اللَّهِ هَذَانِ ابْنَاكَ فَانْحَلْهُمَا فَقَالَ رَسُولُ اللَّهِ ص أَمَّا الْحَسَنَ فَنَحَلْتُهُ هَيْبَتِي وَ سُؤْدُدِي وَ أَمَّا الْحُسَيْنَ فَنَحَلْتُهُ سَخَائِي وَ شَجَاعَتِي.

(The book) 'Al Khisaal' – Al-Hassan Bin Muhammad Al Alawy, from his grandfather, from Muhammad Bin Ali, from Abdullah Bin Al-Hassan Bin Muhammad, and Husayn Bin Ali Bin Abdullah Bin Abu Rafie, from his father, from an elder from the Helpers, raising it to Zainab Bint Abu Rafie, from her mother who said,

'(Syeda) Fatima[asws] said: 'O Rasool-Allah[saww]! These two are your[saww] sons[asws], so release to them[asws] (a gift)'. Rasool-Allah[saww] said: 'As for Al-Hassan[asws], I release to him[asws] my[saww] awe and my[saww] high rank, and as for Al-Husayn[asws], I[saww] release to him[asws] my[saww] generosity and my[saww] bravery''.[578]

12- ل، الخصال الْحَسَنُ بْنُ مُحَمَّدٍ الْعَلَوِيُّ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ سُلَيْمَانَ أَنَّ النَّبِيَّ ص قَالَ: أَمَّا الْحَسَنُ فَأَنْحَلُهُ الْهَيْبَةَ وَ الْحِلْمَ وَ أَمَّا الْحُسَيْنُ فَأَنْحَلُهُ الْجُودَ وَ الرَّحْمَةَ.

(The book) 'Al Khisaal' – Al-Hassan Bin Muhammad Al Alawy, from his grandfather, from Muhammad Bin Ja'far, from his father, from Ibrahim Bin Muhammad, from Safwan Bin Suleyman,

'The Prophet[saww] said: 'As for Al-Hassan[asws], I[saww] release to him[asws] the awe and the forbearance, and as for Al-Husayn[asws], I[saww] release to him[asws] the generosity and the mercy''.[579]

13- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْوَلَدُ رَيْحَانَةٌ وَ رَيْحَانَتَايَ الْحَسَنُ وَ الْحُسَيْنُ ع.

(The book) 'Uyoon Akhbaar Al-Reza[asws]' – By the three chains from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'The son is an aroma, and my[saww] two aromas are Al-Hassan[asws] and Al-Husayn[asws]''.[580]

14- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا.

(The book) 'Uyoon Akhbaar Al-Reza[asws] – By this chain, said, 'Rasool-Allah[saww] said: 'Al-Hassan[asws] and Al-Husayn[asws] are two chiefs of the youths of the people of Paradise, and their[asws] father[asws] is better than them[asws]''.[581]

15- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص الْحَسَنُ وَ الْحُسَيْنُ خَيْرُ أَهْلِ الْأَرْضِ بَعْدِي وَ بَعْدَ أَبِيهِمَا وَ أُمُّهُمَا أَفْضَلُ نِسَاءِ أَهْلِ الْأَرْضِ.

[577] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 10
[578] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 11
[579] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 12
[580] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 13
[581] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 14

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(The book) 'Uyoon Akhbaar Al-Reza[asws]' – By the chain of Tameemy, from Al-Reza[asws], from his[asws] forefathers[asws], from his[asws] forefathers[asws] having said: 'The Prophet[saww] said: 'Al-Hassan[asws] and Al-Husayn[asws] are best people of the earth after me[saww], and after their[asws] father[asws], and their[asws] mother[asws] is the most superior woman of the people of the earth!''[582]

16- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّاشِدِيِّ عَنْ عَلِيِّ بْنِ ثَابِتٍ الْعَطَّارِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْسَرَةَ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص حَامِلَ الْحُسَيْنِ ع وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Muhammad Bin Ismail Al Rashidy, from Ali Bin Sabit Al Attar, from Abdullah Bin Maysara, from Aday Bin Sabit, from Al Bara'a Bin Aazib who said,

'I saw Rasool-Allah[saww] carrying Al-Husayn[asws] and he[saww] was saying: 'O Allah[azwj]! I[saww] love him[asws], so Love Him[azwj]!''[583]

17- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ يَحْيَى بْنِ زَكَرِيَّا بْنِ شَيْبَانَ عَنْ أَرْطَاةَ بْنِ حَيْدَرٍ عَنْ أَيُّوبَ بْنِ وَاقِدٍ عَنْ يُونُسَ بْنِ حُبَابٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَحَبَّ الْحَسَنَ وَ الْحُسَيْنَ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Yahya Bin Zakariya Bin Shayban, from Artah Bin Hyder, from Ayoub Bin Waqid, from Yunus Bin Hubab, from Abu Hazim, from Abu Hureyra (well-known fabricator) who said,

'I heard Rasool-Allah[saww] saying: 'One who loves Al-Hassan[asws] and Al-Husayn[asws], so he has loved me[saww], and one who hates them[asws], so he has hated me[saww]''.[584]

18- فض، كتاب الروضة مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْأُشْنَانِيِّ عَنْ مُحَمَّدِ بْنِ يَزِيدَ الْقَاضِي عَنْ مُحَمَّدِ بْنِ آدَمَ عَنْ جَعْفَرِ بْنِ زِيَادٍ الْأَحْمَرِ عَنْ أَبِي الصَّيْرَفِيِّ عَنْ صَفْوَانَ بْنِ قَمِيصَةَ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لِلْحَسَنِ وَ الْحُسَيْنِ أَنْتُمَا إِمَامَانِ بِعَقِبِي وَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ الْمَعْصُومَانِ حَفَظَكُمَا اللَّهُ وَ لَعْنَةُ اللَّهِ عَلَى مَنْ عَادَاكُمَا.

(The book) 'Kitab Al Rowza' – Muhammad Bin Abdullah, from Muhammad Bin Al-Husayn Al Ashnaie, from Muhammad Bin Yazeed Al Qazy, from Muhammad Bin Adam, from Ja'far Bin Ziyad Al Ahmar, from Abu Al Sayrafi, from Safwan Bin Qamees, from Tariq Bin Shihab who said,

'Amir Al-Momineen[asws], may the Salawaat of Allah[azwj] be upon him[asws], said to Al-Hassan[asws] and Al-Husayn[asws]: 'You[asws] both are two Imams[asws] in my[asws] posterity, and two chiefs of the youths of the people of Paradise, and the two infallible(s). May Allah[azwj] Protect you[asws] both and Curse of Allah[azwj] be upon the ones being inimical to you[asws] both!''[585]

19- ما، الأمالي للشيخ الطوسي ابْنُ حَشِيشٍ عَنْ أَبِي ذَرٍّ عَنْ عَبْدِ اللَّهِ عَنْ فَضْلِ بْنِ يُوسُفَ عَنْ مُخَوَّلٍ عَنْ مَنْصُورِ بْنِ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ عَنِ الشَّعْبِيِّ عَنِ الْحَارِثِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Hasheesh, from Abu Zarr, from Abdullah, from Fazl Bin Yusuf, from Mukhawwal, from Mansour Bin Abu Al Aswad, from his father, from Al Shaby, from Al Haris,

[582] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 15
[583] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 16
[584] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 17
[585] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 18

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‘From Aliasws having said: ‘Rasool-Allahsaww said: ‘Al-Hassanasws and Al-Husaynasws are two chiefs of the youths of the people of Paradise’’.[586]

20- ما، الأمالي للشيخ الطوسي الْحَفَّارُ عَنْ عِيسَى بْنِ مُوسَى عَنْ عَلِيِّ بْنِ عُبَيْدِ اللَّهِ بْنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع عَنِ النَّبِيِّ ص قَالَ: الْحَسَنُ وَ الْحُسَيْنُ ع يَوْمَ الْقِيَامَةِ عَنْ جَنْبَيْ عَرْشِ الرَّحْمَنِ تَبَارَكَ وَ تَعَالَى بِمَنْزِلَةِ الشَّنْفَيْنِ مِنَ الْوَجْهِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A; Haffar, from Isa Bin Mua, from Ali Bin Ubeydullah Bin Al A’ala, from his father,

‘From Zayd son of Aliasws (Bin Al-Husaynasws), from his fatherasws, from his grandfatherasws, from Aliasws, from the Prophetsaww having said: ‘Al-Hassanasws and Al-Husaynasws, on the Day of Qiyamah would be on two sides of the Throne of the Beneficent, Blessed and Exalted, being at the status of the two ear-rings from the face’’.[587]

21- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ جَرِيرٍ الطَّبَرِيِّ عَنْ عَمْرِو بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ خَلِيفَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: اصْطَرَعَ الْحَسَنُ وَ الْحُسَيْنُ فَقَالَ رَسُولُ اللَّهِ ص إِيهاً حَسَنُ فَقَالَتْ فَاطِمَةُ ع يَا رَسُولَ اللَّهِ تَقُولُ إِيهاً حَسَنُ وَ هُوَ أَكْبَرُ الْغُلَامَيْنِ فَقَالَ رَسُولُ اللَّهِ ص أَقُولُ إِيهاً حَسَنُ وَ يَقُولُ جَبْرَئِيلُ إِيهاً حُسَيْنُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Jareer Al Tabari, from Amro Bin Ali, from Amro Bin Khaleefa, from Muhammad Bin Ziyad, from Abu Hureyra (well-known fabricator) who said,

‘Al-Hassanasws and Al-Husaynasws wrestled. Rasool-Allahsaww said: ‘Hey Hassanasws!’ (encouragingly). (Syeda) Fatimaasws said: ‘O Rasool-Allahsaww! Yousaww are saying ‘Hey Hassanasws) (encouragingly), and (although) heasws is older of the two boys?’ Rasool-Allahsaww said: ‘Isaww am saying ‘Hey Hassanasws!’ (encouragingly), and Jibraeelas is saying: ‘Hey Husaynasws!’ (encouragingly)’’.[588]

~~22- ب، قرب الإسناد مع، معاني الأخبار مُحَمَّدُ بْنُ هَارُونَ الزَّنْجَانِيُّ فِيمَا كَتَبَ إِلَيَّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عُبَيْدٍ الْقَاسِمِ بْنِ سَلَّامٍ عَنْ هَيْثَمٍ عَنْ يُونُسَ عَنِ الْحَسَنِ أَنَّ رَسُولَ اللَّهِ ص أُتِيَ بِالْحُسَيْنِ بْنِ عَلِيٍّ ع فَوُضِعَ فِي حَجْرِهِ فَبَالَ عَلَيْهِ فَأُخِذَ فَقَالَ لَا تَرُوعُوا ابْنِي ثُمَّ دُعِيَ بِمَاءٍ فَصَبَّ عَلَيْهِ.~~

~~(The book) ‘Qurb Al Asnaad’, (and) ‘Ma’any Al Akhbaar’ – Muhammad Bin Haroun Al Zanjany among what he wrote to me, from Ali Bin Abdul Aziz, from Abu Ubeyd Al Qasim Bin Sallam, from Haysam, from Yunus, from Al-Hassan,~~

~~‘Al-Husaynasws Bin Aliasws was brought to Rasool-Allahsaww and was placed in hissaww lap. Heasws urinated upon himsaww. So heasws was taken. Hesaww said: ‘Do not blame mysaww sonasws!’ Then hesaww called for water and poured upon it (clothes)’’.[589]~~ (This is not a Hadith)

[586] Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 19
[587] Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 20
[588] Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 21
[589] Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 22

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23- كشف، كشف الغمة مِنْ كِتَابِ مَعَالِمِ الْعِتْرَةِ الطَّاهِرَةِ لِلْجَنَابِذِيِّ عَنْ أُمِّ عُثْمَانَ أُمِّ وَلَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَتْ كَانَ لِآلِ رَسُولِ اللَّهِ ص قَطِيفَةٌ يَجْلِسُ عَلَيْهَا جَبْرَئِيلُ وَ لَا يَجْلِسُ عَلَيْهَا غَيْرُهُ وَ إِذَا عَرَجَ طُوِيَتْ وَ كَانَ إِذَا عَرَجَ انْتَقَضَ فَيَسْقُطُ مِنْ زَغَبِ رِيشِهِ فَيَقُومُ فَيَتَّبِعُهُ فَيَجْعَلُهُ فِي تَمَائِمِ الْحَسَنِ وَ الْحُسَيْنِ ع.

(The book) 'Kashf Al Ghumma', from the book 'Ma'alim Al Itrah Al Tahira' of Al Jinabizy, from Umm Usman,

'Mother of a son of Ali[asws] Bin Abu Talib[asws] said, 'There used to be a (special) spread cloth Jibraeel[as] used to sit upon, and no one else sat upon it. And when he[as] would ascend, it would be folded. And whenever he[as] would ascend, he[as] would lean back, so the fluff of his[as] feathers would fall off. They[asws] would pursue it and make it to be in the amulets of Al-Hassan[asws] and Al-Husayn[asws]''.[590]

وَ مِنْ كِتَابِ حِلْيَةِ الْأَوْلِيَاءِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص وَاضِعاً الْحَسَنَ عَلَى عَاتِقِهِ وَ قَالَ مَنْ أَحَبَّنِي فَلْيُحِبَّهُ.

And from the book 'Hilyat Al Awliya' who said,

'I saw Rasool-Allah[saww] place Al-Hassan[asws] Upon his[asws] shoulder and say: 'One who loves me[saww], so let him love him[asws]''.[591]

وَ عَنْ نُعَيْمٍ قَالَ قَالَ أَبُو هُرَيْرَةَ مَا رَأَيْتُ الْحَسَنَ قَطُّ إِلَّا فَاضَتْ عَيْنَايَ دُمُوعاً وَ ذَلِكَ أَنَّهُ أَتَى يَوْماً يَشْتَدُّ حَتَّى قَعَدَ فِي حَجْرِ رَسُولِ اللَّهِ ص وَ رَسُولُ اللَّهِ ص يَفْتَحُ فَمَهُ ثُمَّ يُدْخِلُ فَمَهُ فِي فَمِهِ وَ يَقُولُ اللَّهُمَّ إِنِّي أُحِبُّهُ وَ أُحِبُّ مَنْ يُحِبُّهُ يَقُولُهَا ثَلَاثَ مَرَّاتٍ.

And from Nueym who said, 'Abu Hureyra (well-known fabricator) said,

'I did not see Al-Hassan[asws] at all except my eyes overflowed with tears, and that is because he[asws] came one day he[asws] was stronger until he[asws] sat in the lap of Rasool-Allah[saww], and Rasool-Allah[saww] opened his[asws] mouth and inserted his[saww] mouth into his[asws] mouth and said: 'O Allah[azwj]! I[saww] love him[asws], and I[saww] love the one loving him[asws]' – saying it three times''.[592]

24- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: إِنَّ الْحَسَنَ وَ الْحُسَيْنَ ع كَانَا يَلْعَبَانِ عِنْدَ النَّبِيِّ ص حَتَّى مَضَى عَامَّةُ اللَّيْلِ ثُمَّ قَالَ لَهُمَا انْصَرِفَا إِلَى أُمِّكُمَا

(The book) 'Uyoon Akhbaar Al-Reza[asws]' – By the tree chains from Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Al-Hassan[asws] and Al-Husayn[asws] were both playing in the presence of the Prophet[saww] until generality of the night passed. Then he[saww] said to them[asws]: 'Leave to go to your[asws] mother[asws]!'

فَبَرَقَتْ بَرْقَةٌ فَمَا زَالَتْ تُضِيءُ لَهُمَا حَتَّى دَخَلَا عَلَى فَاطِمَةَ ع وَ النَّبِيُّ ص يَنْظُرُ إِلَى الْبَرْقَةِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا أَهْلَ الْبَيْتِ.

[590] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 23 a
[591] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 23 b
[592] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 23 c

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A lightning flashed, and it did not cease to illuminate for them[asws] until they[asws] entered to see (Syeda) Fatima[asws], and the Prophet[saww] was looking at the lightning. He[saww] said: 'The Praise is for Allah[azwj] Who Honoured us[asws], People[asws] of the Household!''[593]

25- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدَآبَادِيِّ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: مَرِضَ النَّبِيُّ ص الْمَرْضَةَ الَّتِي عُوفِيَ مِنْهَا فَعَادَتْهُ فَاطِمَةُ سَيِّدَةُ النِّسَاءِ وَ مَعَهَا الْحَسَنُ وَ الْحُسَيْنُ ع قَدْ أَخَذَتِ الْحَسَنَ بِيَدِهَا الْيُمْنَى وَ أَخَذَتِ الْحُسَيْنَ بِيَدِهَا الْيُسْرَى وَ هُمَا يَمْشِيَانِ وَ فَاطِمَةُ بَيْنَهُمَا حَتَّى دَخَلُوا مَنْزِلَ عَائِشَةَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkal, from Al Asdabady, from Al Barqy, from his father, from Fazalat, from Zayd Al Shaham,

'From Abu Abdullah[asws] Al-Sadiq[asws], from his[asws] father[asws], from his[asws] grandfather[asws] having said: 'The Prophet[saww] fell ill which he[saww] recovered from it. (Syeda) Fatima[asws], chieftess of the women, consoled him[saww] and with her[asws] were Al-Hassan[asws] and Al-Husayn[asws]. She[asws] had held Al-Hassan[asws] by her[asws] right hand and held Al-Husayn[asws] be her[asws] left hand, and they[asws] were both walking, and (Syeda) Fatima[asws] was between them[asws], until they[asws] entered the house of Ayesha.

فَقَعَدَ الْحَسَنُ ع عَلَى جَانِبِ رَسُولِ اللَّهِ ص الْأَيْمَنِ وَ الْحُسَيْنُ ع عَلَى جَانِبِ رَسُولِ اللَّهِ ص الْأَيْسَرِ فَأَقْبَلَا يَغْمِزَانِ مَا يَلِيهِمَا مِنْ بَدَنِ رَسُولِ اللَّهِ ص فَمَا أَفَاقَ النَّبِيُّ ص مِنْ نَوْمِهِ

Al-Hassan[asws] sat down on the right side of Rasool-Allah[saww], and Al-Husayn[asws] sat on the left side of Rasool-Allah[saww]. They[asws] went on to touch Rasool-Allah[saww], what was close from the body of Rasool-Allah[saww], but the Prophet[saww] did not wake up from his[saww] sleep.

فَقَالَتْ فَاطِمَةُ لِلْحَسَنِ وَ الْحُسَيْنِ حَبِيبَيَّ إِنَّ جَدَّكُمَا قَدْ غَفَا فَانْصَرِفَا سَاعَتَكُمَا هَذِهِ وَ دَعَاهُ حَتَّى يُفِيقَ وَ تَرْجِعَانِ إِلَيْهِ فَقَالا لَسْنَا بِبَارِحَيْنِ فِي وَقْتِنَا هَذَا

(Syeda) Fatima[asws] said to Al-Hassan[asws] and Al-Husayn[asws]: 'My[asws] beloveds! Your[asws] grandfather[saww] has dozed off, so leave at this time and let him[saww] be. When he[saww] wakes up, then return to him[saww]'. They[asws] said: 'We[asws] are not going to go at this time of ours[asws]'.

فَاضْطَجَعَ الْحَسَنُ عَلَى عَضُدِ النَّبِيِّ الْأَيْمَنِ وَ الْحُسَيْنُ عَلَى عَضُدِهِ الْأَيْسَرِ فَغَفَيَا وَ انْتَبَهَا قَبْلَ أَنْ يَنْتَبِهَ النَّبِيُّ ص وَ قَدْ كَانَتْ فَاطِمَةُ ع لَمَّا نَامَا انْصَرَفَتْ إِلَى مَنْزِلِهَا

Al-Hassan[asws] lied down upon the right forearm of the Prophet[saww], and Al-Husayn[asws] upon his[saww] left forearm. They[asws] dozed off and woke up before the Prophet[saww] woke up, and when they[asws] had both slept, (Syeda) Fatima[asws] had left to go to her[asws] house.

فَقَالا لِعَائِشَةَ مَا فَعَلَتْ أُمُّنَا قَالَتْ لَمَّا نُمْتُمَا رَجَعَتْ إِلَى مَنْزِلِهَا فَخَرَجَا فِي لَيْلَةٍ ظَلْمَاءَ مُدْلَهِمَّةٍ ذَاتِ رَعْدٍ وَ بَرْقٍ وَ قَدْ أَرْخَتِ السَّمَاءُ عَزَالِيَهَا فَسَطَعَ لَهُمَا نُورٌ فَلَمْ يَزَالا يَمْشِيَانِ فِي ذَلِكَ النُّورِ وَ الْحَسَنُ قَابِضٌ بِيَدِهِ الْيُمْنَى عَلَى يَدِ الْحُسَيْنِ الْيُسْرَى وَ هُمَا يَتَمَاشَيَانِ وَ يَتَحَدَّثَانِ حَتَّى أَتَيَا حَدِيقَةَ بَنِي النَّجَّارِ

They[asws] said to Ayesha, 'What happened to our[asws] mother[asws]?' She said, 'When you[asws] both fell asleep, she[asws] returned to her[asws] house'. They[asws] both went out during a dark night, pitch black with thunders, and the sky had released its rain. A light shone for them and they[asws] did

[593] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 24

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not cease to walk in that light, and Al-Hassan[asws] had grabbed by his[asws] right hand, the left hand of Al-Husayn[asws], and they[asws] were walking and discussing until they[asws] came to a garden of the clan of Najjar.

فَلَمَّا بَلَغَا الْحَدِيقَةَ حَارَا فَبَقِيَا لَا يَعْلَمَانِ أَيْنَ يَأْخُذَانِ فَقَالَ الْحَسَنُ لِلْحُسَيْنِ إِنَّا قَدْ حِرْنَا وَ بَقِينَا عَلَى حَالَتِنَا هَذِهِ وَ مَا نَدْرِي أَيْنَ نَسْلُكُ فَلَا عَلَيْكَ أَنْ نَنَامَ فِي وَقْتِنَا هَذَا حَتَّى نُصْبِحَ فَقَالَ لَهُ الْحُسَيْنُ ع دُونَكَ يَا أَخِي فَافْعَلْ مَا تَرَى

When they[asws] reached the garden they[asws] were confused, not knowing where they[asws] should be taking to. Al-Hassan[asws] said to Al-Husayn[asws]: 'We[asws] are confused and have remain upon this situation of ours[asws], and we[asws] do not know where we[asws] should be going. So, is it for you[asws] to sleep during this time of ours[asws] until we come to the morning?' Al-Husayn[asws] said to him[asws]: 'Up to you[asws], O my[asws] brother[asws], so do whatever you[asws] see fit'.

فَاضْطَجَعَا جَمِيعاً وَ اعْتَنَقَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَ نَامَا وَ انْتَبَهَ النَّبِيُّ ص عَنْ نَوْمَتِهِ الَّتِي نَامَهَا فَطَلَبَهُمَا فِي مَنْزِلِ فَاطِمَةَ فَلَمْ يَكُونَا فِيهِ وَ افْتَقَدَهُمَا فَقَامَ ص قَائِماً عَلَى رِجْلَيْهِ وَ هُوَ يَقُولُ إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ هَذَانِ شِبْلَايَ خَرَجَا مِنَ الْمَخْمَصَةِ وَ الْمَجَاعَةِ اللَّهُمَّ أَنْتَ وَكِيلِي عَلَيْهِمَا

They[asws] lied down together and each one hugged his[asws] companion, and they[asws] slept. And the Prophet[saww] woke up from his[saww] sleep which he[saww] had been sleeping in. He[saww] searched for them[asws] in the house of (Syeda) Fatima[asws], but they[asws] were not in it, and they[asws] were lost. He[saww] stood up upon his[saww] feet and he[saww] was saying: 'My[saww] God[azwj], and My[azwj] Chief, and my[saww] Master! These two are my[saww] cubs (must be) starving and hungry. O Allah[azwj]! You[azwj] are the Protector upon them[asws]!'

فَسَطَعَ لِلنَّبِيِّ ص نُورٌ فَلَمْ يَزَلْ يَمْضِي فِي ذَلِكَ النُّورِ حَتَّى أَتَى حَدِيقَةَ بَنِي النَّجَّارِ فَإِذَا هُمَا نَائِمَانِ قَدِ اعْتَنَقَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَ قَدْ تَقَشَّعَتِ السَّمَاءُ فَوْقَهُمَا كَطَبَقٍ فَهِيَ تُمْطِرُ كَأَشَدِّ مَطَرٍ مَا رَآهُ النَّاسُ قَطُّ وَ قَدْ مَنَعَ اللَّهُ عَزَّ وَ جَلَّ الْمَطَرَ مِنْهُمَا فِي الْبُقْعَةِ الَّتِي هُمَا فِيهَا نَائِمَانِ لَا يُمْطِرُ عَلَيْهِمَا قَطْرَةً

A light shone for the Prophet[saww], and he[saww] did not cease to go in that light until he[saww] came to the garden of the clan of Najjar, there they[asws] were, asleep, each one hugging his[asws] companion. And the sky had spread above them[asws] like a layer, and it was raining so heavily, the people had not seen it (rain like this) at all, and Allah[azwj] Mighty and Majestic had Prevented the rain falling upon them[asws] in the spot which they[asws] were sleeping in. Not a drop of rain had fallen upon them[asws].

وَ قَدِ اكْتَنَفَتْهُمَا حَيَّةٌ لَهَا شَعَرَاتٌ كَآجَامِ الْقَصَبِ وَ جَنَاحَانِ جَنَاحٌ قَدْ غَطَّتْ بِهِ الْحَسَنَ وَ جَنَاحٌ قَدْ غَطَّتْ بِهِ الْحُسَيْنَ فَلَمَّا أَنْ بَصُرَ بِهِمَا النَّبِيُّ ص تَنَحْنَحَ فَانْسَابَتِ الْحَيَّةُ وَ هِيَ تَقُولُ اللَّهُمَّ إِنِّي أُشْهِدُكَ وَ أُشْهِدُ مَلَائِكَتَكَ أَنَّ هَذَيْنِ شِبْلَا نَبِيِّكَ قَدْ حَفِظْتُهُمَا عَلَيْهِ وَ دَفَعْتُهُمَا إِلَيْهِ سَالِمَيْنِ صَحِيحَيْنِ

And a serpent had surrounded them[asws], having hair like the reeds and two wings. A wing it had covered Al-Hassan[asws] with it and a wing it had covered Al-Husayn[asws] with it. When the Prophet[saww] saw them[asws], he[saww] hemmed (cleared his[saww] throat). So, the serpent glided off and it was saying, 'O Allah[azwj]! I keep You[azwj] as Witness and keep the Your[azwj] Angels as witnesses that these two cubs of Your[azwj] Prophet[saww], I have protected them for him[saww] and am handing them[asws] over to him[saww] safe and sound'.

فَقَالَ لَهَا النَّبِيُّ ص أَيَّتُهَا الْحَيَّةُ مِمَّنْ أَنْتِ قَالَتْ أَنَا رَسُولُ الْجِنِّ إِلَيْكَ قَالَ وَ أَيُّ الْجِنِّ قَالَتْ جِنُّ نَصِيبِينَ نَفَرٌ مِنْ بَنِي مُلَيْحٍ نَسِينَا آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فَبَعَثُونِي إِلَيْكَ لِتُعَلِّمَنَا مَا نَسِينَا مِنْ كِتَابِ اللَّهِ

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The Prophet[saww] said to it, ‘O you serpent! Who are you from?’ It said, ‘I am a messenger of the Jinn to you[saww]’. He[saww] said: ‘And which Jinn?’ It said, ‘Jinn of the two segments of the clan of Muleyh. We have forgotten a Verse from the Book of Allah[azwj] Mighty and Majestic, so they sent me to you[saww] for you[saww] to teach us what we have forgotten from the Book of Allah[azwj].

فَلَمَّا بَلَغْتُ هَذَا الْمَوْضِعَ سَمِعْتُ مُنَادِياً يُنَادِي أَيَّتُهَا الْحَيَّةُ هَذَانِ شِبْلَا رَسُولِ اللَّهِ فَاحْفَظِيهِمَا مِنَ الْعَاهَاتِ وَ الْآفَاتِ وَ مِنْ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ فَقَدْ حَفِظْتُهُمَا وَ سَلَّمْتُهُمَا إِلَيْكَ سَالِمَيْنِ صَحِيحَيْنِ وَ أَخَذَتِ الْحَيَّةُ الْآيَةَ وَ انْصَرَفَتْ

When I reached this place, I heard a caller calling out, ‘O you serpent! These two are sons[asws] of Rasool-Allah[saww], so protect them[asws] from the harm and the insects, and from the storms of the night and day!’ So, I protected them[asws] and am submitting them[asws] to you[saww] safe and sound’. And the serpent took the Verse and left.

فَأَخَذَ النَّبِيُّ ص الْحَسَنَ فَوَضَعَهُ عَلَى عَاتِقِهِ الْأَيْمَنِ وَ وَضَعَ الْحُسَيْنَ عَلَى عَاتِقِهِ الْأَيْسَرِ وَ خَرَجَ عَلِيٌّ ع فَلَحِقَ بِرَسُولِ اللَّهِ ص

The Prophet[saww] took Al-Hassan[asws] and placed him[asws] upon his[saww] right shoulder, and placed Al-Husayn[asws] upon his[saww] left shoulder. And Ali[asws] came out and joined with Rasool-Allah[saww].

فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ بِأَبِي أَنْتَ وَ أُمِّي ادْفَعْ إِلَيَّ أَحَدَ شِبْلَيْكَ أُخَفِّفْ عَنْكَ فَقَالَ امْضِ فَقَدْ سَمِعَ اللَّهُ كَلَامَكَ وَ عَرَفَ مَقَامَكَ

One of his[saww] companions said to him[saww], ‘May my father and my mother be (sacrificed for) you[saww]! Hand over one of your[saww] cubs to me so I can lighten (the load) from you[saww]. He[saww] said: ‘Go, for Allah[azwj] has Heard your speech and has Recognised your position’.

وَ تَلَقَّاهُ آخَرُ فَقَالَ بِأَبِي أَنْتَ وَ أُمِّي ادْفَعْ إِلَيَّ أَحَدَ شِبْلَيْكَ أُخَفِّفْ عَنْكَ فَقَالَ امْضِ فَقَدْ سَمِعَ اللَّهُ كَلَامَكَ وَ عَرَفَ مَقَامَكَ

And another one met him[saww]. He said, ‘May my father and my mother be (sacrificed for) you[saww]! Hand over one of your[saww] cubs to me[asws], I shall lighten (the load) from you[saww]. He[saww] said: ‘Go, for Allah[azwj] has Heard your speech and Recognised your position’.

فَتَلَقَّاهُ عَلِيٌّ ع فَقَالَ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ ادْفَعْ إِلَيَّ أَحَدَ شِبْلَيَّ وَ شِبْلَيْكَ حَتَّى أُخَفِّفَ عَنْكَ

Ali[asws] met him[saww]. He[asws] said: ‘May my[asws] father[as] and my[asws] mother[as] be (sacrificed for) you[saww], O Rasool-Allah[saww]! Hand over one of my[asws] cubs to me[asws] until I[asws] lighten (the load) from you[saww]’.

فَالْتَفَتَ النَّبِيُّ ص إِلَى الْحَسَنِ فَقَالَ يَا حَسَنُ هَلْ تَمْضِي إِلَى كَتِفِ أَبِيكَ فَقَالَ لَهُ وَ اللَّهِ يَا جَدَّاهْ إِنَّ كَتِفَكَ لَأَحَبُّ إِلَيَّ مِنْ كَتِفِ أَبِي

The Prophet[saww] turned to Al-Hassan[asws] and said: ‘O Hassan[asws]! Will you[asws] go to the shoulder of your[asws] father[asws]?’ He[asws] said to him[saww]: ‘By Allah[azwj], O grandfather[saww]! Your[saww] shoulder is more beloved to me[asws] than the shoulder of my[asws] father[asws]!’

ثُمَّ الْتَفَتَ إِلَى الْحُسَيْنِ ع فَقَالَ يَا حُسَيْنُ هَلْ تَمْضِي إِلَى كَتِفِ أَبِيكَ فَقَالَ لَهُ وَ اللَّهِ يَا جَدَّاهْ إِنِّي لَأَقُولُ لَكَ كَمَا قَالَ أَخِي الْحَسَنُ إِنَّ كَتِفَكَ لَأَحَبُّ إِلَيَّ مِنْ كَتِفِ أَبِي

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Then he[saww] turned to Al-Husayn[asws] and said: 'O Husayn[asws]! Will you[asws] go to the shoulder of your[asws] father[asws]?' He[asws] said to him[saww]: 'By Allah[azwj], O grandfather[saww]! I[asws] say to you[saww] like what my[asws] brother[asws] Al-Hassan[asws] has said. Your[saww] shoulder is more beloved to me[asws] than the shoulder of my[asws] father[asws]'.

فَأَقْبَلَ بِهِمَا إِلَى مَنْزِلِ فَاطِمَةَ ع وَ قَدِ ادَّخَرَتْ لَهُمَا تُمَيْرَاتٍ فَوَضَعَتْهَا بَيْنَ أَيْدِيهِمَا فَأَكَلَا وَ شَبِعَا وَ فَرِحَا فَقَالَ لَهُمَا النَّبِيُّ ص قُومَا الْآنَ فَاصْطَرِعَا فَقَامَا لِيَصْطَرِعَا وَ قَدْ خَرَجَتْ فَاطِمَةُ فِي بَعْضِ حَاجَتِهَا

He[saww] came with them[asws] to the house of (Syeda) Fatima[asws], and she[asws] had kept aside some dates for them[asws]. She[asws] placed these in front of them[asws]. They[asws] ate and were satiated and were happy. The Prophet[saww] said to them[asws]: 'Stand now and wrestle'. They[asws] stood up and wrestled, and (Syeda) Fatima[asws] had gone out regarding one of her[asws] needs.

فَدَخَلَتْ فَسَمِعَتِ النَّبِيَّ ص وَ هُوَ يَقُولُ إِيهِ يَا حَسَنُ شُدَّ عَلَى الْحُسَيْنِ فَاصْرَعْهُ فَقَالَتْ لَهُ يَا أَبَتِ وَا عَجَبَاهْ أَ تُشَجِّعُ هَذَا عَلَى هَذَا تُشَجِّعُ الْكَبِيرَ عَلَى الصَّغِيرِ

She[asws] entered and heard the Prophet[saww], and he[saww] was saying: 'Hey O Hassan[asws]! (encouragingly) Be strong upon Al-Husayn[asws] and wrestle him[asws] (to the ground)!' She[asws] said to him[saww]: 'O father[saww]! Oh how strange! You[saww] are encouraging this one (Al-Hassan[asws]) over this one (Al-Husayn[asws])? This is encouragement to the elder over the younger!'

فَقَالَ لَهَا يَا بُنَيَّةِ أَ مَا تَرْضَيْنَ أَنْ أَقُولَ أَنَا يَا حَسَنُ شُدَّ عَلَى الْحُسَيْنِ فَاصْرَعْهُ وَ هَذَا حَبِيبِي جَبْرَئِيلُ يَقُولُ يَا حُسَيْنُ شُدَّ عَلَى الْحَسَنِ فَاصْرَعْهُ.

He[saww] said to her[asws]: 'O daughter[asws]! Are you[asws] not pleased that I[saww] am Saying: 'O Hassan[asws] be strong against Al-Husayn[asws] and wrestle him[asws], and this here is my[saww] beloved Jibraeel[as] saying: 'O Husayn[asws]! Be strong against Al-Hassan[asws] and wrestle him[asws]?''[594]

26- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ وَ الْحِمْيَرِيِّ وَ مُحَمَّدٍ الْعَطَّارِ جَمِيعاً عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ غَيْرِهِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَخِيهِ نُوحٍ عَنِ الْأَجْلَحِ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ عَبْدِ الْعَزِيزِ عَنْ عَلِيٍّ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَا عَلِيُّ لَقَدْ أَذْهَلَنِي هَذَانِ الْغُلَامَانِ يَعْنِي الْحَسَنَ وَ الْحُسَيْنَ أَنْ أُحِبَّ بَعْدَهُمَا أَحَداً إِنَّ رَبِّي أَمَرَنِي أَنْ أُحِبَّهُمَا وَ أُحِبَّ مَنْ يُحِبُّهُمَا.

(The book) 'Kaamil Al Ziyaraat' – 'My father, from Sa'ad and Al Himeyri, and Muhammad Al Attar, altogether from Ibn Isa, from Ali Bin Al Hakam, and someone else from Jameel Bin Darraj, from his brother Noah, from Al Ajla'a, from Salamah Bin Kuheyl, from Abdul Aziz,

'From Ali[asws] having said: 'I[asws] heard Rasool-Allah[saww] saying: 'O Ali[asws]! These two boys have amazed me[saww]' – meaning Al-Hassan[asws] and Al-Husayn[asws] – 'If I[saww] can love anyone after them[asws]. My[saww] Lord[azwj] has Commanded me[asws] to love them[asws], and love the ones loving them[asws]''.[595]

[594] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 25
[595] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 26

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27- مل، كامل الزيارات مُحَمَّدُ بْنُ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الزَّيْدِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ عَبَّاسٍ وَ عَبْدِ السَّلَامِ بْنِ حَرْبٍ مَعاً عَمَّنْ سَمِعَ بَكْرَ بْنَ عَبْدِ اللَّهِ الْمُزَنِيَّ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِي يَا عِمْرَانَ بْنَ حُصَيْنٍ إِنَّ لِكُلِّ شَيْءٍ مَوْقِعاً مِنَ الْقَلْبِ وَ مَا وَقَعَ مَوْقِعَ هَذَيْنِ الْغُلَامَيْنِ مِنْ قَلْبِي شَيْءٌ قَطُّ فَقُلْتُ كُلُّ هَذَا يَا رَسُولَ اللَّهِ قَالَ يَا عِمْرَانُ وَ مَا خَفِيَ عَلَيْكَ أَكْثَرُ إِنَّ اللَّهَ أَمَرَنِي بِحُبِّهِمَا.

(The book) 'Kaamil Al Ziyaraat' – Muhammad Bin Ahmad Bin Ibrahim, from Al-Husayn Bin Ali Al Zaydi, from his father, from Ali Bin Abbas, and Abdul Salam Bin Harb, both together, from the one who heard Bakr Bin Abdullah Al Muzanny, from Imran Bin Al-Husayn who said,

'Rasool-Allah[saww] said to me: 'O Imran Bin Husayn! For everything there is a (negative) occurrence from the heart, and no (negative) occurrence of these two boys has occurred from my[saww] heart at all!' I said, 'All this, O Rasool-Allah[saww]?' He[saww] said: 'O Imran! And it is not hidden to you[asws] how frequently Allah[azwj] has Commanded with loving them[asws]''.[596]

28- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَمَّنْ حَدَّثَهُ عَنْ سُفْيَانَ الْجَرِيرِيِّ عَنْ أَبِيهِ عَنْ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَبِي رَافِعٍ عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ بِحُبِّ الْحَسَنِ وَ الْحُسَيْنِ فَأَحْبَبْتُهُمَا وَ أَنَا أُحِبُّ مَنْ يُحِبُّهُمَا لِحُبِّ رَسُولِ اللَّهِ ص إِيَّاهُمَا.

(The book) 'Kaamil Al Ziyaraat' – 'My father, from Sa'ad, from Ibn Abu Al Khattab, from the one who narrated it, from Sufyan Al Jareery, from his father, from Abu Rafie, from his father, from his grandfather Abu Rafie,

'From Abu Zarr Al-Ghifari[ra] having said, 'Rasool-Allah[saww] instructed me[ra] with loving Al-Hassan[asws] and Al-Husayn[asws]. So, I[ra] love them[asws], and I[ra] love the one who loves them[asws] for the love of Rasool-Allah[saww] for them[asws]''.[597]

29- مل، كامل الزيارات أَبِي عَنِ الْحِمْيَرِيِّ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ مُهَلْهَلٍ الْعَبْدِيِّ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ رَبِيعَةَ السَّعْدِيِّ عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص يُقَبِّلُ الْحُسَيْنَ بْنَ عَلِيٍّ وَ هُوَ يَقُولُ مَنْ أَحَبَّ الْحَسَنَ وَ الْحُسَيْنَ وَ ذُرِّيَّتَهُمَا مُخْلِصاً لَمْ تَلْفَحِ النَّارُ وَجْهَهُ وَ لَوْ كَانَتْ ذُنُوبُهُ بِعَدَدِ رَمْلِ عَالِجٍ إِلَّا أَنْ يَكُونَ ذَنْباً يُخْرِجُهُ مِنَ الْإِيمَانِ.

(The book) 'Kaamil Al Ziyaraat' – 'My father, from Al Himeyri, from a man from our companions, from Abdullah Bin Musa, from Muhalhal Al Abdy, from Abu Haroun Al Abdy, from Rabie Al Sa'dy,

'From Abu Zarr Al-Ghifari[ra] having said, 'I[ra] saw Rasool-Allah[saww] kissing Al-Husayn[asws] Bin Ali[asws] and he[saww] was saying: 'The one who loves Al-Hassan[asws] and Al-Husayn[asws] and their[asws] offspring sincerely, the Fire will not burn his face, and even if his sins were of the number of the sands of a desert, except if he had a sin expelling him from the Eman''.[598]

30- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ عَابِسٍ عَنِ الْجَحَّافِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ عَنْ عَبِيدَةَ السَّلْمَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ كَانَ يُحِبُّنِي فَلْيُحِبَّ ابْنَيَّ هَذَيْنِ فَإِنَّ اللَّهَ أَمَرَنِي بِحُبِّهِمَا.

(The book) 'Kaamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Ibn Abu Al Khattab, from Ibn Mahboub, from the one who mentioned it, from Ali Bin Abbas, from Al Jahhaf, from Amro Bin Murrah, from Abdullah Bin Salamah, from Ubeydah Al Salmany, from Abdullah Bin Masoud who said,

[596] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 27
[597] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 28
[598] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 29

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‘I heard Rasool-Allah[saww] saying: ‘One who was loving me[saww], so let him love these two sons[asws] of mine[saww], for Allah[azwj] has Commanded me[saww] to love them[asws]’’.[599]

31- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الْبَزَّازِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ أَنْ يَتَمَسَّكَ بِعُرْوَةِ اللَّهِ الْوُثْقَى الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلْيَتَوَالَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ الْحَسَنَ وَ الْحُسَيْنَ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُحِبُّهُمَا مِنْ فَوْقِ عَرْشِهِ.

(The book) ‘Kamil Al Ziyaraat’ – ‘My father,, from Sa’ad, from Ibn Isa, from his father, from Abdullah Bin Al Mugheira, from Muhammad Bin Suleyman Al Bazzaz, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far[asws] having said: ‘Rasool-Allah[saww] said: ‘The one who wants to adhere with the Handhold of Allah[azwj] which Allah[azwj] has Spoken of in His[azwj] Book, so let him befriend Ali[asws] Bin Abu Talib[asws], and Al-Hassan[asws] and Al-Husayn[asws], for Allah[azwj] Blessed and Exalted Loves them[asws] both from above His[azwj] Throne’’.[600]

32- مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَ ابْنِ أَبِي نَجْرَانَ عَنْ رَجُلٍ عَنْ عَبَّاسِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَبْغَضَ الْحَسَنَ وَ الْحُسَيْنَ جَاءَ يَوْمَ الْقِيَامَةِ وَ لَيْسَ عَلَى وَجْهِهِ لَحْمٌ وَ لَمْ تَنَلْهُ شَفَاعَتِي.

(The book) ‘Kaamil Al Ziyaraat’ – ‘My father, from Sa’ad, from Ahmad Bin Muhammad, from his father, and Ibn Abu Najran, from a man from Abbas Bin Al Waleed, from his father,

‘From Abu Abdullah[asws] having said: ‘Rasool-Allah[saww] said: ‘One who hates Al-Hassan[asws] and Al-Husayn[asws] would come on the Day of Qiyamah, and there wouldn’t be any flesh upon his face, and he will not attain my[saww] intercession’’.[601]

33- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ص قُرَّةُ عَيْنِي النِّسَاءُ وَ رَيْحَانَتِي الْحَسَنُ وَ الْحُسَيْنُ.

(The book) ‘Kaamil Al Ziyaraat’ – Muhammad Bin Ja’far Al Razzaz, from Ibn Abu Al Khattab, from Muhammad Bin Ismail, from Abu Al Magra’a, from Abu Baseer,

‘From Abu Abdullah[asws], he (the narrator) said, ‘I heard him[asws] saying: ‘Rasool-Allah[saww] said: ‘Delight of my[saww] eyes (comfort) are the women, and my[saww] two aromas are Al-Hassan[asws] and Al-Husayn[asws]’’.[602]

34- مل، كامل الزيارات الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ عَبَّاسٍ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنِ الْأَصْبَغِ عَنْ زَاذَانَ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فِي الرَّحْبَةِ يَقُولُ الْحَسَنُ وَ الْحُسَيْنُ رَيْحَانَتَا رَسُولِ اللَّهِ ص.

(The book) ‘Kaamil Al Ziyaraat’ – Al-Hassan Bin Abdullah Bin Muhammad, from his father, from Ibn Mahboub, from the one who mentioned it, from Ali Bin Abbas, from Al Minhal Bin Amro, from Al Asbagh, from Zazan who said,

[599] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 30
[600] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 31
[601] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 32
[602] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 33

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'I heard Ali[asws] Bin Abu Talib[asws] in Al-Rahba saying: 'Al-Hassan[asws] and Al-Husayn[asws] are two aromas of Rasool-Allah[saww]''.[603]

35- مل، كامل الزيارات الْحُسَيْنُ بْنُ عَلِيٍّ الزَّعْفَرَانِيُّ عَنْ يَحْيَى بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ عَنْ يَعْلَى بْنِ مُرَّةَ قَالَ قَالَ رَسُولُ اللَّهِ ص حُسَيْنٌ مِنِّي وَ أَنَا مِنْ حُسَيْنٍ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْناً حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ.

(The book) 'Kaamil Al Ziyaraat' – 'Al-Husayn Bin Ali Al Zafrany, from Yahya Bin Suleyman, from Abdullah Bin Usman Bin Huseym, from Saeed Bin Abu Rashid, from Ya'ala Bin Marrah who said,

'Rasool-Allah[saww] said: 'Husayn[asws] is from me[saww] and I[saww] am from Husayn[asws]. Allah[azwj] Loves the one who loves Husayn[asws]. Husayn[asws] is a tribe (grandson) from the tribes (grandsons)''.[604]

36- مل، كامل الزيارات مُحَمَّدٌ الْحِمْيَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ زَكَرِيَّا عَنْ عَبْدِ الْأَعْلَى بْنِ حَمَّادٍ عَنْ وَهْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ سَعِيدِ بْنِ أَبِي رَاشِدٍ عَنْ يَعْلَى الْعَامِرِيِ أَنَّهُ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ ص إِلَى طَعَامٍ دُعِيَ إِلَيْهِ فَإِذَا هُوَ بِحُسَيْنٍ يَلْعَبُ مَعَ الصِّبْيَانِ فَاسْتَقْبَلَ النَّبِيُّ ص أَمَامَ الْقَوْمِ ثُمَّ بَسَطَ يَدَيْهِ فَطَفَرَ الصَّبِيُّ هَاهُنَا مَرَّةً وَ هَاهُنَا مَرَّةً وَ جَعَلَ رَسُولُ اللَّهِ يُضَاحِكُهُ حَتَّى أَخَذَهُ

(The book) 'Kaamil Al Ziyaraat' – Muhammad Al Himeyri, from Al-Hassan bin Ali Bin Zakariya, from Abdul A'ala Bin Hammad, from Wahb, from Abdullah Bin Usman, from Saeed Bin Abu Rashid, from Ya'la Al Aamiry,

'He went out from the presence of Rasool-Allah[saww] to a meal he had been invited to, and there was Husayn[asws] playing with the children. The Prophet[saww] came in front of the group, then extended his[saww] hands (chasing them). The children jumped playfully and were going over here at times and over there at times, and Rasool-Allah[saww] kept on making them laugh, until he[saww] grabbed him[asws].

فَجَعَلَ إِحْدَى يَدَيْهِ تَحْتَ ذَقَنِهِ وَ الْأُخْرَى تَحْتَ قَفَاهُ وَ وَضَعَ فَاهُ عَلَى فِيهِ وَ قَبَّلَهُ ثُمَّ قَالَ حُسَيْنٌ مِنِّي وَ أَنَا مِنْهُ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْناً حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ.

He[saww] made one of his[saww] hand to be under his[asws] chin and the other under his[asws] shoulders and placed his[saww] mouth upon his[asws] mouth and kissed him[asws], then said: 'Husayn[asws] is from me[saww] and I[saww] am from him[asws]. Allah[azwj] Loves the one who loves Husayn[asws]. Husayn[asws] is a tribe (grandson) from the tribes (grandsons)''.[605]

37- مل، كامل الزيارات مُحَمَّدٌ الْحِمْيَرِيُّ عَنْ سَعِيدٍ عَنْ نَضْرِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى قَالَ: أَخَذَ رَسُولُ اللَّهِ ص بِيَدِ الْحَسَنِ وَ الْحُسَيْنِ فَقَالَ مَنْ أَحَبَّ هَذَيْنِ الْغُلَامَيْنِ وَ أَبَاهُمَا وَ أُمَّهُمَا فَهُوَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

(The book) 'Kaamil Al Ziyaraat' – Muhammad Al Himeyri, from Saeed, from Nazr Bin Ali,

'From Ali son of Ja'far[asws], from his brother[asws] Musa[asws] having said: 'Rasool-Allah[saww] held a hand of Al-Hassan[asws] and Al-Husayn[asws]. He[saww] said: 'One who loves these two boys, and

[603] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 34
[604] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 35
[605] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 36

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their[asws] father[asws], and their[asws] mother[asws], so he would be with me[saww] in my[saww] rank during the Day of Qiyamah''.[606]

38- أَقُولُ رَوَى بَعْضُ مُؤَلِّفِي أَصْحَابِنَا عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أُمِّ سَلَمَةَ أَنَّهَا قَالَتْ رَأَيْتُ رَسُولَ اللَّهِ ص يُلْبِسُ وَلَدَهُ الْحُسَيْنَ ع حُلَّةً لَيْسَتْ مِنْ ثِيَابِ الدُّنْيَا فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْحُلَّةُ

I (Majlisi) am saying, 'It is reported by the our compiling companions, from Hisham Bin Urwah,

'From Umm Salama[ra], she[ra] said, 'I[ra] saw Rasool-Allah[saww] dressing his[as] son[asws] Al-Husayn[asws] with a garment, not being from the clothes of the world. I[ra] said to him[saww], 'O Rasool-Allah[saww]! What is this garment?'

فَقَالَ هَذِهِ هَدِيَّةٌ أَهْدَاهَا إِلَيَّ رَبِّي لِلْحُسَيْنِ ع وَ إِنَّ لُحْمَتَهَا مِنْ زَغَبِ جَنَاحِ جَبْرَئِيلَ وَ هَا أَنَا أُلْبِسُهُ إِيَّاهَا وَ أُزَيِّنُهُ بِهَا فَإِنَّ الْيَوْمَ يَوْمُ الزِّينَةِ وَ إِنِّي أُحِبُّهُ.

He[saww] said: 'This is a gift my[saww] Lord[azwj] has Gifted to me[saww] for Al-Husayn[asws], and it hemming is from the fluff of a wing of Jibraeel[as], and here I[saww] dressing him[asws] in it and adorning him[asws] with it, for today is a day of adorning and I[saww] love him[asws]''.[607]

39- يج، الخرائج و الجرائح مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبَرْمَكِيُّ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ عَنْ شَرِيكِ بْنِ حَمَّادٍ عَنْ أَبِي ثَوْبَانَ الْأَسَدِيِّ وَ كَانَ مِنْ أَصْحَابِ أَبِي جَعْفَرٍ عَنِ الصَّلْتِ بْنِ الْمُنْذِرِ عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ الْكِنْدِيِ أَنَّ النَّبِيَّ ص خَرَجَ فِي طَلَبِ الْحَسَنِ وَ الْحُسَيْنِ وَ قَدْ خَرَجَا مِنَ الْبَيْتِ وَ أَنَا مَعَهُ فَرَأَيْتُ أَفْعًى عَلَى الْأَرْضِ فَلَمَّا أَحَسَّتْ بِوَطْءِ النَّبِيِّ ص قَامَتْ وَ نَظَرَتْ وَ كَانَتْ أَعْلَى مِنَ النَّخْلَةِ وَ أَضْخَمَ مِنَ الْبَكْرِ يَخْرُجُ مِنْ فِيهَا النَّارُ فَهَالَنِي ذَلِكَ

(The book) 'Al Kharaij Wa Al Jaraih' – Muhammad Bin Ismail Al Barmakky, from Al-Husayn Bin Al-Hassan, from Yahya Bin Abdul Hameed, from Shareek Bin Hammad, from Abu Sowban Al Asady, and he as from the companions of Abu Ja'far[asws], from Al-Salt Bin Al Munzir, from Al Miqdad Bin Al Aswad Al Kindy,

'The Prophet[saww] went out in search for Al-Hassan[asws] and Al-Husayn[asws], and they[asws] had gone out from the house, and I was with him[saww]. I saw a snake upon the ground. When it sensed the treading of the Prophet[saww], it stretched up and looked, and it was taller than the palm tree and larger than a young camel. The flames were emerging from its mouth. That terrified me.

فَلَمَّا رَأَتْ رَسُولَ اللَّهِ ص صَارَتْ كَأَنَّهَا خَيْطٌ فَالْتَفَتَ إِلَيَّ رَسُولُ اللَّهِ ص فَقَالَ أَ لَا تَدْرِي مَا تَقُولُ هَذِهِ يَا أَخَا كِنْدَةَ قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ قَالَتِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُمِتْنِي حَتَّى جَعَلَنِي حَارِساً لِابْنَيْ رَسُولِ اللَّهِ وَ جَرَتْ فِي الرَّمْلِ رَمْلِ الثِّعَابِ

When I saw Rasool-Allah[saww] coming it became as if it was a (piece of) thread. Rasool-Allah[saww] turned towards me and said: 'Do you know what this (serpent) is saying, O brother of Kinda?' I said, 'Allah[azwj] and His[azwj] Rasool[saww] are more knowing'. He[saww] said: 'It said, 'The Praise is for Allah[azwj] Who did not Cause me to die until He[azwj] Made me a protector for the two sons[asws] of Rasool-Allah[saww]'. And it slithered in the sand, running into the sand.

[606] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 37
[607] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 38

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فَنَظَرْتُ إِلَى شَجَرَةٍ لَا أَعْرِفُهَا بِذَلِكَ الْمَوْضِعِ لِأَنِّي مَا رَأَيْتُ فِيهِ شَجَرَةً قَطُّ قَبْلَ يَوْمِي ذَلِكَ وَ لَقَدْ أَتَيْتُ بَعْدَ ذَلِكَ الْيَوْمِ أَطْلُبُ الشَّجَرَةَ فَلَمْ أَجِدْهَا وَ كَانَتِ الشَّجَرَةُ أَظَلَّتْهُمَا بِوَرَقٍ

I looked at a tree I did not recognise it being in that place, because I had not seen a tree being in it, at all before that day of mine, and I had come back after that day searching for the tree, but could not find it, and the tree had shaded both of them[asws] (Al-Hassan[asws] and Al-Husayn[asws]) with a leaf.

وَ جَلَسَ النَّبِيُّ بَيْنَهُمَا فَبَدَأَ بِالْحُسَيْنِ فَوَضَعَ رَأْسَهُ عَلَى فَخِذِهِ الْأَيْمَنِ ثُمَّ وَضَعَ رَأْسَ الْحَسَنِ عَلَى فَخِذِهِ الْأَيْسَرِ ثُمَّ جَعَلَ يُرْخِي لِسَانَهُ فِي فَمِ الْحُسَيْنِ فَانْتَبَهَ الْحُسَيْنُ فَقَالَ يَا أَبَتِ ثُمَّ عَادَ فِي نَوْمِهِ فَانْتَبَهَ الْحَسَنُ وَ قَالَ يَا أَبَتِ وَ عَادَ فِي نَوْمِهِ

And the Prophet[saww] sat down between them[asws]. He[saww] began with Al-Husayn[asws]. He[saww] placed his[asws] head upon his[saww] right thing. Then he[saww] placed Al-Hassan[asws] upon his[saww] left thigh. Then he[saww] went on to dangle his[saww] tongue into the mouth of Al-Husayn[asws]. Al-Husayn[asws] woke up and said: 'O father[saww]!' Then he[asws] returned to his[asws] sleep. Al-Hassan[asws] woke up and said: 'O father[saww]!' And he[asws] returned to his[asws] sleep.

فَقُلْتُ كَأَنَّ الْحُسَيْنَ أَكْبَرُ فَقَالَ النَّبِيُّ ص إِنَّ لِلْحُسَيْنِ فِي بَوَاطِنِ الْمُؤْمِنِينَ مَعْرِفَةً مَكْتُومَةً سَلْ أُمَّهُ عَنْهُ فَلَمَّا انْتَبَهَا حَمَلَهُمَا عَلَى مَنْكِبِهِ

I said, 'It is as if Al-Husayn[asws] is older'. The Prophet[saww] said: 'For Al-Husayn[asws] there is hidden understanding in the interior of the Momineen. His[asws] mother[asws] has asked about it'. When they[asws] woke up, he[saww] carried them[asws] upon his[saww] shoulders.

ثُمَّ أَتَيْتُ فَاطِمَةَ فَوَقَفْتُ بِالْبَابِ فَأَتَتْ حَمَامَةُ وَ قَالَتْ يَا أَخَا كِنْدَةَ قُلْتُ مَنْ أَعْلَمَكِ أَنِّي بِالْبَابِ فَقَالَتْ أَخْبَرَتْنِي سَيِّدَتِي أَنَّ بِالْبَابِ رَجُلًا مِنْ كِنْدَةَ مِنْ أَطْيَبِهَا أَخْبَاراً يَسْأَلُنِي عَنْ مَوْضِعِ قُرَّةِ عَيْنِي

Then I went to (Syeda) Fatima[asws]. I paused at the door. Hamamah came and said, 'O brother of Kinda!' I said, 'Who let you know I am at the door?' She said, 'My chief[asws] informed me that there is a man from Kinda at the door, from its good ones with news, to ask me[asws] about the whereabouts of the delight of my[asws] eyes'.

فَكَبُرَ ذَلِكَ عِنْدِي فَوَلَّيْتُهَا ظَهْرِي كَمَا كُنْتُ أَفْعَلُ حِينَ أَدْخُلُ عَلَى رَسُولِ اللَّهِ ص فِي مَنْزِلِ أُمِّ سَلَمَةَ فَقُلْتُ لِفَاطِمَةَ مَا مَنْزِلَةُ الْحُسَيْنِ

That was too big a think in my view, so I turned around my back, like what I used to do whenever I had entered to see Rasool-Allah[azwj] in the house of Umm Salama[ra]. I said to (Syeda) Fatima[asws], 'What is the status of Al-Husayn[asws]?'

قَالَتْ إِنَّهُ لَمَّا وَلَدْتُ الْحَسَنَ أَمَرَنِي أَبِي أَنْ لَا أُلْبِسَ ثَوْباً أَجِدُ فِيهِ اللَّذَّةَ حَتَّى أُفْطِمَهُ فَأَتَانِي أَبِي زَائِراً فَنَظَرَ إِلَى الْحَسَنِ وَ هُوَ يَمَصُّ الثَّدْيَ فَقَالَ فَطَمْتِيهِ قُلْتُ نَعَمْ قَالَ إِذَا أَحَبَّ عَلِيٌّ الِاشْتِمَالَ فَلَا تُنَغِّصِيهِ فَإِنِّي أَرَى فِي مُقَدَّمِ وَجْهِكِ ضَوْءاً وَ نُوراً وَ ذَلِكِ إِنَّكِ سَتَلِدِينَ حُجَّةً لِهَذَا الْخَلْقِ

She[asws] said: 'When Al-Hassan[asws] was blessed, my[asws] father[saww] instructed me[asws] not to dress him[asws] in such clothes I[asws] would find the pleasure in it until I[asws] had weaned him[asws]. My[saww] father[saww] came visiting and looked at Al-Hassan[asws], and he[asws] was feeding. He[saww] said: 'Are you[asws] weaning him[asws]?' I[asws] said, 'Yes'. He[saww] said: 'The completeness is more beloved unto

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me[saww], so do not prevent him[asws], for I[saww] can see clearness and Noor in your[asws] face, and that is because you[asws] will be blessed with a Divine Authority for these people'.

فَلَمَّا تَمَّ شَهْرٌ مِنْ حَمْلِي وَجَدْتُ فِيَّ سُخْنَةً فَقُلْتُ لِأَبِي ذَلِكَ فَدَعَا بِكُوزٍ مِنْ مَاءٍ فَتَكَلَّمَ عَلَيْهِ وَ تَفَلَ عَلَيْهِ وَ قَالَ اشْرَبِي فَشَرِبْتُ فَطَرَدَ اللَّهُ عَنِّي مَا كُنْتُ أَجِدُ وَ صِرْتُ فِي الْأَرْبَعِينَ مِنَ الْأَيَّامِ فَوَجَدْتُ دَبِيباً فِي ظَهْرِي كَدَبِيبِ النَّمْلِ فِي بَيْنِ الْجِلْدَةِ وَ الثَّوْبِ فَلَمْ أَزَلْ عَلَى ذَلِكَ حَتَّى تَمَّ الشَّهْرُ الثَّانِي

Then the moth was complete from my[asws] bearing, I[asws] felt heat within me[asws]. So he[saww] called for a jug of water and spoke upon it and spat upon it and said: 'Drink!' I[asws] drank and Allah[azwj] Repelled that away from me[asws], what I[asws] had been feeling. I[asws] came to the forty from the days and I[asws] felt footsteps in my[asws] back like the walking of the ant in between the skin and the cloth. I[asws] did not cease to be upon that (state) until the second month was complete.

فَوَجَدْتُ الِاضْطِرَابَ وَ الْحَرَكَةَ فَوَ اللَّهِ لَقَدْ تَحَرَّكَ وَ أَنَا بَعِيدٌ عَنِ الْمَطْعَمِ وَ الْمَشْرَبِ فَعَصَمَنِيَ اللَّهُ كَأَنِّي شَرِبْتُ لَبَناً حَتَّى تَمَّتِ الثَّلَاثَةُ أَشْهُرٍ وَ أَنَا أَجِدُ الزِّيَادَةَ وَ الْخَيْرَ فِي مَنْزِلِي فَلَمَّا صِرْتُ فِي الْأَرْبَعَةِ آنَسَ اللَّهُ بِهِ وَحْشَتِي وَ لَزِمْتُ الْمَسْجِدَ لَا أَبْرَحُ مِنْهُ إِلَّا لِحَاجَةٍ تَظْهَرُ لِي

I felt the restlessness and the movement. By Allah[azwj]! There was movement and I[asws] was far from the feeding and the drinking. Allah[azwj] Protected me[asws]. It was as if I[asws] had drunk milk, until the three months were complete, and I[asws] found an increase in the goodness in my[asws] house. When I[asws] came to the fourth, Allah[azwj] Comforted my[asws] loneliness with him[asws], and I[asws] adhered with the Masjid (prayer niche), not departing from it except for a need appearing to me[asws].

فَكُنْتُ فِي الزِّيَادَةِ وَ الْخِفَّةِ فِي الظَّاهِرِ وَ الْبَاطِنِ حَتَّى تَمَّتِ الْخَمْسَةُ فَلَمَّا صَارَتِ السِّتَّةُ كُنْتُ لَا أَحْتَاجُ فِي اللَّيْلَةِ الظَّلْمَاءِ إِلَى مِصْبَاحٍ وَ جَعَلْتُ أَسْمَعُ إِذَا خَلَوْتُ بِنَفْسِي فِي مُصَلَّايَ التَّسْبِيحَ وَ التَّقْدِيسَ فِي بَاطِنِي فَلَمَّا مَضَى فَوْقَ ذَلِكَ تِسْعٌ ازْدَدْتُ قُوَّةً

I[asws] was in the increase, and the (feeling of) lightness in the apparent and the esoteric, until the fifth (stage) was complete. When the sixth (stage) came, I[asws] was not longer in need of a lamp in the dark night, and I[asws] went on to her, when I[asws] was along with myself[asws] in my[asws] prayer mat, the glorification (of Allah[azwj]), and the extollation of the Holiness in my[asws] inside. When nine (days) passed above that, I[asws] was increased in strength.

فَذَكَرْتُ ذَلِكَ لِأُمِّ سَلَمَةَ فَشَدَّ اللَّهُ بِهَا أَزْرِي فَلَمَّا زَادَتِ الْعَشْرُ غَلَبَتْنِي عَيْنِي وَ أَتَانِي آتٍ فَمَسَحَ جَنَاحَهُ عَلَى ظَهْرِي فَقُمْتُ وَ أَسْبَغْتُ الْوُضُوءَ وَ صَلَّيْتُ رَكْعَتَيْنِ ثُمَّ غَلَبَتْنِي عَيْنِي فَأَتَانِي آتٍ فِي مَنَامِي وَ عَلَيْهِ ثِيَابٌ بِيضٌ فَجَلَسَ عِنْدَ رَأْسِي وَ نَفَخَ فِي وَجْهِي وَ فِي قَفَايَ

I[asws] mentioned that to Umm Salama[ra], Allah[azwj] Strengthened my[asws] back with her[ra]. When I[asws] past the ten (days), my[asws] eyes overcame me[asws], and a comer came and wipes his wings upon my[asws] back. I[asws] stood up and perfected the wud'u and prayed two Cycles. Then my[asws] eyes overcame me[asws]. A comer came to me[asws] in my[asws] dream, and upon him were white clothes. He sat by my[asws] head and blew into my[asws] face and in my shoulders.

فَقُمْتُ وَ أَنَا خَائِفَةٌ فَأَسْبَغْتُ الْوُضُوءَ وَ أَدَّيْتُ أَرْبَعاً ثُمَّ غَلَبَتْنِي عَيْنِي فَأَتَانِي آتٍ فِي مَنَامِي فَأَقْعَدَنِي وَ رَقَانِي وَ عَوَّذَنِي

I[asws] stood up and I[asws] was fearful, so I[asws] perfected the wud'u and I[asws] did four (Cycles Salat). Then my[asws] eyes overcame me[asws]. A comer came in my[asws] dream, and he made me[asws] sit up, and he chanted (Ruqan) to me[asws] and sought Refuge (with Allah[azwj]) for me[asws].

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فَأَصْبَحْتُ وَ كَانَ يَوْمَ أُمِّ سَلَمَةَ فَدَخَلْتُ فِي ثَوْبٍ حَمَامَةً ثُمَّ أَتَيْتُ أُمَّ سَلَمَةَ فَنَظَرَ النَّبِيُّ ص إِلَى وَجْهِي فَرَأَيْتُ أَثَرَ السُّرُورِ فِي وَجْهِهِ فَذَهَبَ عَنِّي مَا كُنْتُ أَجِدُ وَ حَكَيْتُ ذَلِكَ لِلنَّبِيِّ ص

I[asws] woke up in the morning, and it was a day of Umm Salama[ra]. I[asws] inserted a dove in a cloth, then came to Umm Salama[ra]. The Prophet[saww] looked into my[asws] face. He[saww] saw the impact of cheerfulness in my[asws] face, and whatever I[asws] had been feeling had gone away from me[asws].

فَقَالَ أَبْشِرِي أَمَّا الْأَوَّلُ فَخَلِيلِي عِزْرَائِيلُ الْمُوَكَّلُ بِأَرْحَامِ النِّسَاءِ وَ أَمَّا الثَّانِي فَخَلِيلِي مِيكَائِيلُ الْمُوَكَّلُ بِأَرْحَامِ أَهْلِ بَيْتِي فَنَفَخَ فِيكِ قُلْتُ نَعَمْ فَبَكَى ثُمَّ ضَمَّنِي إِلَيْهِ وَ قَالَ وَ أَمَّا الثَّالِثُ فَذَاكِ حَبِيبِي جَبْرَئِيلُ يُخْدِمُهُ اللَّهُ وَلَدَكِ فَرَجَعْتُ فَنَزَلَ تَمَامَ السَّنَةِ.

He[saww] said: 'Receive good news! As for the first, it was my[saww] friend (the Angel) Izraeel[as], the one allocated with wombs of the women. And as for the second, it was my[saww] friend Mikaeel[as], the one allocated with the wombs of the People[asws] of my[saww] Household. He[as] blew into you[asws]?' I[asws] said: 'Yes'. He[saww] cried, then hugged me[asws] to him[saww] and said: 'And as for the third, so that is my[saww] beloved Jibraeel[as]. Allah[azwj] has (Commanded) him[as] with serving your[asws] son[asws]. He[as] had returned and descended for the complete year''.[608] (This is embarrassing as well as derogatory)

40- يج، الخرائج و الجرائح عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ أَبِي سُمَيْنَةَ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ: خَرَجَ الْحَسَنُ وَ الْحُسَيْنُ حَتَّى أَتَيَا نَخْلَ الْعَجْوَةِ لِلْخَلَاءِ فَهَوَيَا إِلَى مَكَانٍ وَ وَلَّى كُلُّ وَاحِدٍ مِنْهُمَا بِظَهْرِهِ إِلَى صَاحِبِهِ فَرَمَى اللَّهُ بَيْنَهُمَا بِجِدَارٍ يَسْتُرُ أَحَدَهُمَا عَنْ صَاحِبِهِ فَلَمَّا قَضَيَا حَاجَتَهُمَا ذَهَبَ الْجِدَارُ وَ ارْتَفَعَ عَنْ مَوْضِعِهِ وَ صَارَ فِي الْمَوْضِعِ عَيْنُ مَاءٍ وَ جَنَّتَانِ

(The book) 'Al Kharaij Wa Al Jaraaih' – From Al-Husayn Bin Al-Hassan, from Abu Sumeyna Muhammad Bin Ali, from Ja'far Bin Muhammad, from Al-Hassan Bin Rashid, from Yaqoub Bin Ja'far Bin Ibrahim Al Ja'fary,

'From Abu Ibrahim (7th Imam[asws]) having said: 'Al-Hassan[asws] and Al-Husayn[asws] went out until they[asws] came to the Al-Ajwa date tree. They[asws] transferred to a place and each one turned his[asws] back to his[asws] companion. Allah[azwj] Cast a wall between the two to veil one of them[asws] from his[asws] companion. When they[asws] had fulfilled the need, the wall was gone and it had been realised from its place, and a spring of water came to be in the place, and two wash basins.

فَتَوَضَّئَا وَ قَضَيَا مَا أَرَادَا ثُمَّ انْطَلَقَا حَتَّى صَارَا فِي بَعْضِ الطَّرِيقِ عَرَضَ لَهُمَا رَجُلٌ فَظٌّ غَلِيظٌ فَقَالَ لَهُمَا مَا خِفْتُمَا عَدُوَّكُمَا مِنْ أَيْنَ جِئْتُمَا فَقَالا إِنَّهُمَا جَاءَا مِنَ الْخَلَاءِ

They[asws] washed and fulfilled what they[asws] wanted, then they[asws] walked until they[asws] came to be in one of the roads. A man presented to them[asws], a rude, harsh man presented to them[asws]. He said to them[asws], 'Did you[asws] two not fear from your[asws] enemies where you[asws] are coming from?' They[asws] said that they[asws] were coming from the defecation.

فَهَمَّ بِهِمَا فَسَمِعُوا صَوْتاً يَقُولُ يَا شَيْطَانُ أَ تُرِيدُ أَنْ تُنَاوِيَ ابْنَيْ مُحَمَّدٍ وَ قَدْ عَلِمْتَ بِالْأَمْسِ مَا فَعَلْتُ وَ نَاوَيْتَ أُمَّهُمَا وَ أَحْدَثْتَ فِي دِينِ اللَّهِ وَ سَلَكْتَ عَنِ الطَّرِيقِ

[608] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 39

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He thought (of killing) them[asws]. They heard a voice saying: 'O Satan[la]! Are you[la] intending evil with the two sons[asws] of Muhammad[saww], and you[la] have known what you[la] had done yesterday, and you[asws] had been evil to their[asws] mother[asws], and innovated in the religion of Allah[azwj], and travelled away from the road!'

وَ أَغْلَظَ لَهُ الْحُسَيْنُ أَيْضاً فَهَوَى بِيَدِهِ لِيَضْرِبَ بِهِ وَجْهَ الْحُسَيْنِ فَأَيْبَسَهَا اللَّهُ مِنْ مَنْكِبِهِ فَأَهْوَى بِالْيُسْرَى فَفَعَلَ اللَّهُ بِهِ مِثْلَ ذَلِكَ

And Al-Husayn[asws] was harsh to him[la] as well, so he[la] raised his[la] hand to hit the face of Al-Husayn[asws] with it, but Allah[azwj] Dried it in its place. He[la] raised the left hand, and Allah[azwj] Did with him[la] similar to that.

فَقَالَ أَسْأَلُكُمَا بِحَقِّ أَبِيكُمَا وَ جَدِّكُمَا لَمَّا دَعَوْتُمَا اللَّهَ أَنْ يُطْلِقَنِي

He[la] said: 'I[la] ask you[asws] both by the right of your[asws] father[asws] and your[asws] grandfather[saww], if you[asws] could supplicate to Allah[azwj] to free me[la] (my[la] hands)'.

فَقَالَ الْحُسَيْنُ اللَّهُمَّ أَطْلِقْهُ وَ اجْعَلْ لَهُ فِي هَذَا عِبْرَةً وَ اجْعَلْ ذَلِكَ عَلَيْهِ حُجَّةً فَأَطْلَقَ اللَّهُ يَدَهُ فَانْطَلَقَ قُدَّامَهُمَا حَتَّى أَتَيَا عَلِيّاً وَ أَقْبَلَ عَلَيْهِ بِالْخُصُومَةِ فَقَالَ أَيْنَ دَسَسْتَهُمَا وَ كَانَ هَذَا بَعْدَ يَوْمِ السَّقِيفَةِ بِقَلِيلٍ فَقَالَ عَلِيٌّ ع مَا خَرَجَا إِلَّا لِلْخَلَاءِ

Al-Husayn[asws] said: 'O Allah[azwj]! Free him[la], make a lesson to be for him[la] in this, and Make that to be a Proof upon him[la]!' Allah[azwj] Freed his[la] hands. He[la] walked in front of them[asws] until they[asws] came to Ali[asws], and he turned to him [asws] with the contention. He[asws] said: 'Where did you[asws] send them[asws] to?' And this was a few days after (the conspiracy of) Al-Saqeefa. Ali[asws] said: 'They[asws] did not go out except for the defecation'.

وَ جَذَبَ رَجُلٌ مِنْهُمْ عَلِيّاً حَتَّى شَقَّ رِدَاءَهُ فَقَالَ الْحُسَيْنُ لِلرَّجُلِ لَا أَخْرَجَكَ اللَّهُ مِنَ الدُّنْيَا حَتَّى تُبْتَلَى بِالدِّيَاثَةِ فِي أَهْلِكَ وَ وُلْدِكَ وَ قَدْ كَانَ الرَّجُلُ قَادَ ابْنَتَهُ إِلَى رَجُلٍ مِنَ الْعِرَاقِ

And a man from them pulled Ali[asws] until he tore his[asws] cloak. Al-Husayn[asws] said to the man, 'May Allah[azwj] not Exit you from the world until Allah[azwj] Afflicts you with the cuckold regarding your wife and your children!' And it was so that the man had guided his own daughter to a man from Al-Iraq.

فَلَمَّا خَرَجَا إِلَى مَنْزِلِهِمَا قَالَ الْحُسَيْنُ لِلْحَسَنِ سَمِعْتُ جَدِّي يَقُولُ إِنَّمَا مَثَلُكُمَا مَثَلُ يُونُسَ إِذْ أَخْرَجَهُ اللَّهُ مِنْ بَطْنِ الْحُوتِ وَ أَلْقَاهُ بِظَهْرِ الْأَرْضِ وَ أَنْبَتَ عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ وَ أَخْرَجَ لَهُ عَيْناً مِنْ تَحْتِهَا فَكَانَ يَأْكُلُ مِنَ الْيَقْطِينِ وَ يَشْرَبُ مِنْ مَاءِ الْعَيْنِ

When they[asws] went out to their[asws] houses, Al-Husayn[asws] said to Al-Hassan[asws]: 'I[asws] heard my[asws] grandfather[saww] saying: 'But rather both your[asws] examples is like an example of Yunus[as], when Allah[azwj] Extracted him[saww] from the belly of the whale and it threw him[asws] on the surface of the earth, and Grew a gourd tree upon it, and Caused a spring to emerge for him[as], from beneath it. So, he[as] was eating from the gourd and drinking from the spring water.

وَ سَمِعْتُ جَدِّي يَقُولُ أَمَّا الْعَيْنُ فَلَكُمْ وَ أَمَّا الْيَقْطِينُ فَأَنْتُمْ عَنْهُ أَغْنِيَاءُ وَ قَدْ قَالَ اللَّهُ فِي يُونُسَ وَ أَرْسَلْناهُ إِلى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ فَآمَنُوا فَمَتَّعْناهُمْ إِلى حِينٍ

And I[asws] heard my[asws] grandfather[saww] saying: 'As for the spring, it is for you[asws], and as for the gourd, so you[asws] are needless from it. And Allah[azwj] has Said regarding Yunus[as]: ***And We sent***

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him to a hundred thousand, or more [37:147] And they believed, so We Provided for them up to a time [37:148].

وَ لَسْنَا نَحْتَاجُ إِلَى الْيَقْطِينِ وَ لَكِنْ عَلِمَ اللَّهُ حَاجَتَنَا إِلَى الْعَيْنِ فَأَخْرَجَهَا لَنَا وَ سَنُرْسَلُ إِلَى أَكْثَرَ مِنْ ذَلِكَ فَيَكْفُرُونَ وَ يَتَمَتَّعُونَ إِلَى حِينٍ فَقَالَ الْحَسَنُ قَدْ سَمِعْتُ هَذَا.

And we[asws] are not need to the gourd, but Allah[azwj] Knows our[asws] need to the spring, so He[azwj] has Brought out for us[asws] and we[asws] shall be going to more than that. They (people) are disbelieving and enjoying up to a time'. Al-Hassan[asws] said: 'I[asws] have heard this''.[609]

41- شا، الإرشاد كَانَ الْحَسَنُ بْنُ عَلِيٍّ ع يُشْبِهُ بِالنَّبِيِّ ص مِنْ صَدْرِهِ إِلَى رَأْسِهِ وَ الْحُسَيْنُ يُشْبِهُ مِنْ صَدْرِهِ إِلَى رِجْلَيْهِ وَ كَانَا ع حَبِيبَيْ رَسُولِ اللَّهِ ص مِنْ بَيْنِ جَمِيعِ أَهْلِهِ وَ وُلْدِهِ.

(The book) 'Al Irshad' –

'Al-Hassan[asws] Bin Ali[asws] was resembling with the Prophet[saww] from his[asws] chest to his[asws] head, and Al-Husayn[asws] resembled him[saww] from his[asws] chest to his[asws] legs, and they[asws] were both beloveds of Rasool-Allah[saww] between the entirety of his[as] family and his[saww] children''.[610]

42- شا، الإرشاد رَوَى زَاذَانُ عَنْ سَلْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي الْحَسَنِ وَ الْحُسَيْنِ ع اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا وَ أَحْبِبْ مَنْ أَحَبَّهُمَا

(The book) 'Al Irshad' – It is reported by Zazan, from Suleyman who said,

'I heard Rasool-Allah[saww] saying regarding Al-Hassan[asws] and Al-Husayn[asws]: 'O Allah[azwj]! I[saww] love them[asws], so You[azwj] Love them[asws], and Love the one who loves them[asws]'.

وَ قَالَ ص مَنْ أَحَبَّ الْحَسَنَ وَ الْحُسَيْنَ أَحْبَبْتُهُ وَ مَنْ أَحْبَبْتُهُ أَحَبَّهُ اللَّهُ وَ مَنْ أَحَبَّهُ اللَّهُ أَدْخَلَهُ الْجَنَّةَ وَ مَنْ أَبْغَضَهُمَا أَبْغَضْتُهُ وَ مَنْ أَبْغَضْتُهُ أَبْغَضَهُ اللَّهُ وَ مَنْ أَبْغَضَهُ اللَّهُ أَدْخَلَهُ النَّارَ

And he[saww] said: 'One who loves Al-Hassan[asws] and Al-Husayn[asws], I[saww] love him, and one I[saww] love, Allah[azwj] Loves him, and the one Allah[azwj] Loves, He[azwj] would Enter him into the Paradise; and the one who hates them[asws], I[saww] hate him, and the one I[saww] hate, Allah[azwj] Hates him, and the one Allah[azwj] Hates, He[azwj] would Enter him into the Fire'.

وَ قَالَ ص إِنَّ ابْنَيَّ هَذَيْنِ رَيْحَانَتِي مِنَ الدُّنْيَا.

And he[saww] said: 'These two sons[asws] of mine[saww] are my[saww] two aromas from the world''.[611]

43- شا، الإرشاد رَوَى زِرُّ بْنُ حُبَيْشٍ عَنِ ابْنِ مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ ص يُصَلِّي فَجَاءَ الْحَسَنُ وَ الْحُسَيْنُ ع فَارْتَدَفَاهُ فَلَمَّا رَفَعَ رَأْسَهُ أَخَذَهُمَا أَخْذاً رَفِيقاً فَلَمَّا عَادَ عَادَا

(The book) 'Al Irshad' – It is reported by Zirr Bin Hubeysh, from Ibn Masoud who said,

[609] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 40
[610] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 41
[611] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 42

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‘The Prophetsaww was praying Salat. Al-Hassanasws and Al-Husaynasws came and rode upon hissaww back. When hesaww raised hissaww head (from the Sajdah), hesaww held themasws with a gentle holding. When hesaww returned (to the Sajdah), theyasws returned (to hissaww) back.

فَلَمَّا انْصَرَفَ أَجْلَسَ هَذَا عَلَى فَخِذِهِ الْأَيْمَنِ وَ هَذَا عَلَى فَخِذِهِ الْأَيْسَرِ ثُمَّ قَالَ مَنْ أَحَبَّنِي فَلْيُحِبَّ هَذَيْنِ

When hesaww finished, hesaww seated this one upon hissaww right thigh and this one upon hissaww left thigh. Then hesaww said: ‘One who loves mesaww, so let him love these two’.

وَ كَانَا ع حُجَّةَ اللَّهِ لِنَبِيِّهِ ص فِي الْمُبَاهَلَةِ وَ حُجَّةَ اللَّهِ مِنْ بَعْدِ أَبِيهِمَا أَمِيرِ الْمُؤْمِنِينَ ع عَلَى الْأُمَّةِ فِي الدِّينِ وَ الْمِنَّةُ لِلَّهِ.

And theyasws were both Divine Authorities of Allahazwj for Hisazwj Prophetsaww during the Imprecation (Mubahila), and Divine Authorities of Allahazwj from after theirasws fatherasws Amir Al-Momineenasws, upon the community, in the religion and the Conferment of Allahazwj’’.[612]

44- شا، الإرشاد ابْنُ لَهِيعَةَ عَنْ أَبِي عَوَانَةَ يَرْفَعُهُ إِلَى النَّبِيِّ ص قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْحَسَنَ وَ الْحُسَيْنَ شَنْفَا الْعَرْشِ وَ إِنَّ الْجَنَّةَ قَالَتْ يَا رَبِّ أَسْكَنْتَنِي الضُّعَفَاءَ وَ الْمَسَاكِينَ فَقَالَ لَهَا اللَّهُ تَعَالَى أَ لَا تَرْضَيْنَ أَنِّي زَيَّنْتُ أَرْكَانَكِ بِالْحَسَنِ وَ الْحُسَيْنِ قَالَ فَمَاسَتْ كَمَا تَمِيسُ الْعَرُوسُ فَرَحاً.

(The book) ‘Al Irshad’ – Ibn Lahiya, from Abu Awanah,

‘Raising it to the Prophetsaww, he (the narrator) said, ‘Rasool-Allahsaww said: ‘Al-Hassanasws and Al-Husaynasws are two earrings of the Throne, and the Paradise said: ‘O Lordazwj! Let the weak ones and the poor dwell in it!’ Allahazwj the Exalted Said to it: ‘Are you not pleased that Iazwj have Adorned your pillars with Al-Hassanasws and Al-Husaynasws?” Hesaww said: ‘So it was touched, like what the bride gets touched with happiness’’.[613]

45- عم، إعلام الورى شا، الإرشاد رَوَى عَبْدُ اللَّهِ بْنُ مَيْمُونٍ الْقَدَّاحُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع قَالَ: اصْطَرَعَ الْحَسَنُ وَ الْحُسَيْنُ ع بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص إِيهاً حَسَنُ خُذْ حُسَيْناً فَقَالَتْ

(The books) ‘I’lam Al Wara’, (and) ‘Al Irshad’ – It is reported by Abdullah Bin Maymoun Al Qaddah,

‘From Ja’farasws Bin Muhammad Al-Sadiqasws having said: ‘Al-Hassanasws and Al-Husaynasws wrestled in front of Rasool-Allahsaww. Rasool-Allahsaww said: ‘Hey Al-Hassanasws! (encouragingly), seize Al-Husaynasws!’

فَاطِمَةُ ع يَا رَسُولَ اللَّهِ تَسْتَنْهِضُ الْكَبِيرَ عَلَى الصَّغِيرِ فَقَالَ رَسُولُ اللَّهِ ص هَذَا جَبْرَئِيلُ ع يَقُولُ لِلْحُسَيْنِ إِيهاً يَا حُسَيْنُ خُذِ الْحَسَنَ.

(Syeda) Fatimaasws said: ‘O Rasool-Allahsaww! Youasws are lifting the elder over the younger?’ Rasool-Allahsaww said: ‘This here is Jibraeelas saying to Al-Husaynasws: ‘Hey Al-Husaynasws! (encouragingly), seize Al-Hassanasws!’’[614]

[612] Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 43
[613] Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 44
[614] Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 45

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46- قب، المناقب لابن شهرآشوب شا، الإرشاد رَوَى إِبْرَاهِيمُ الرَّافِعِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: رَأَيْتُ الْحَسَنَ وَ الْحُسَيْنَ ع يَمْشِيَانِ إِلَى الْحَجِّ فَلَمْ يَمُرَّا بِرَجُلٍ رَاكِبٍ إِلَّا نَزَلَ يَمْشِي فَثَقُلَ ذَلِكَ عَلَى بَعْضِهِمْ فَقَالُوا لِسَعْدِ بْنِ أَبِي وَقَّاصٍ قَدْ ثَقُلَ عَلَيْنَا الْمَشْيُ وَ لَا نَسْتَحْسِنُ أَنْ نَرْكَبَ وَ هَذَانِ السَّيِّدَانِ يَمْشِيَانِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Irshad' – It is reported by Ibrahim Al Rafie, from his father, from his grandfather who said,

'I saw Al-Hassan[asws] and Al-Husayn[asws] walking to the Hajj. They[asws] did not pass by any riding man except he descended and (started) walking (as well). That became heavy upon some of them, so they said to Sa'ad Bin Abu Waqqas (a well-known enemy of Ahl Al-Bayt[asws]), 'The walking has become heavy upon us and we cannot be good riding while these two chiefs are walking'.

فَقَالَ سَعْدٌ لِلْحَسَنِ يَا أَبَا مُحَمَّدٍ إِنَّ الْمَشْيَ قَدْ ثَقُلَ عَلَى جَمَاعَةٍ مِمَّنْ مَعَكَ وَ النَّاسُ إِذَا رَأَوْكُمَا تَمْشِيَانِ لَمْ تَطِبْ أَنْفُسُهُمْ أَنْ يَرْكَبُوا فَلَوْ رَكِبْتُمَا

Sa'ad said to Al-Hassan[asws], 'O Abu Muhammad[asws]! The walking has become heavy upon a group of the ones with you[asws], and the people, when they see you[asws] two walking, do not feel good of themselves if they were to ride. If you[asws] could both ride'.

فَقَالَ الْحَسَنُ ع لَا نَرْكَبُ قَدْ جَعَلْنَا عَلَى أَنْفُسِنَا الْمَشْيَ إِلَى بَيْتِ اللَّهِ الْحَرَامِ عَلَى أَقْدَامِنَا وَ لَكِنَّا نَتَنَكَّبُ عَنِ الطَّرِيقِ فَأَخَذَا جَانِباً مِنَ النَّاسِ.

Al-Hassan[asws] said: 'We[asws] will not ride as we[asws] have made the walking upon our[asws] feet to be upon us[asws] up to the Sacred House of Allah[azwj], but we[asws] shall deviate away from the (main) road'. They[asws] went aside from the people''.[615]

47- جا، المجالس للمفيد الْجِعَابِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَفَّانَ عَنْ بُرَيْدِ بْنِ هَارُونَ عَنْ حُمَيْدٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص آخِذاً بِيَدِ الْحَسَنِ وَ الْحُسَيْنِ ع فَقَالَ إِنَّ ابْنَيَّ هَذَيْنِ رَبَّيْتُهُمَا صَغِيرَيْنِ وَ دَعَوْتُ لَهُمَا كَبِيرَيْنِ وَ سَأَلْتُ اللَّهَ لَهُمَا ثَلَاثاً فَأَعْطَانِي اثْنَتَيْنِ وَ مَنَعَنِي وَاحِدَةً

(The book) 'Al Majalis' of Al Mufeed – Al Jiany, from Ahmad Bin Muhammad Bin Ziyad, from Al-Hassan Bin Ali Bin Affan, from Bureyd in Haroun, from Humeyd, from Jabir Bin Abdullah Al Ansari who said,

'Rasool-Allah[saww] came out to us holding the hand of Al-Hassan[asws] and Al-Husayn[asws]. He[saww] said: 'These two sons[asws] of mine[saww], I[saww] have nourished them[asws] when young and supplicated for them[asws] when get older, and I[saww] have asked Allah[azwj] three things for them[asws]. He[saww] Gave me[saww] two and Refused me[saww] one.

سَأَلْتُ اللَّهَ لَهُمَا أَنْ يَجْعَلَهُمَا طَاهِرَيْنِ مُطَهَّرَيْنِ زَكِيَّيْنِ فَأَجَابَنِي إِلَى ذَلِكَ وَ سَأَلْتُ اللَّهَ أَنْ يَقِيَهُمَا وَ ذُرِّيَّتَهُمَا وَ شِيعَتَهُمَا النَّارَ فَأَعْطَانِي ذَلِكَ

I[saww] asked Allah[azwj] for them[asws] that He[azwj] Make them[asws] to be clean, Purified, pure, and He[azwj] Answered me[saww] to that. And I[saww] asked Allah[azwj] to Save them[asws] and their[asws] offspring and their[asws] Shias from the Fire, and He[azwj] Gave me[saww] that.

[615] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 46

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وَ سَأَلْتُ اللَّهَ أَنْ يَجْمَعَ الْأُمَّةَ عَلَى مَحَبَّتِهِمَا فَقَالَ يَا مُحَمَّدُ إِنِّي قَضَيْتُ قَضَاءً وَ قَدَرْتُ قَدَراً وَ إِنَّ طَائِفَةً مِنْ أُمَّتِكَ سَتَفِي لَكَ بِذِمَّتِكَ فِي الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ سَيَخْفِرُونَ ذِمَّتَكَ فِي وُلْدِكَ وَ إِنِّي أَوْجَبْتُ عَلَى نَفْسِي لِمَنْ فَعَلَ ذَلِكَ أَلَّا أُحِلَّهُ مَحَلَّ كَرَامَتِي وَ لَا أُسْكِنَهُ جَنَّتِي وَ لَا أَنْظُرَ إِلَيْهِ بِعَيْنِ رَحْمَتِي يَوْمَ الْقِيَامَةِ.

And I[saww] asked Allah[azwj] to Unite the community upon loving them[asws]. He[azwj] Said: 'I[azwj] have Decreed a Decree, and have Determined a Pre-determination that a group from your[saww] community will not be meeting their obligations to you[saww] among the Jews and the Christians and the Magians, and they would be shame-faced of your[saww] duty regarding your[saww] children, and I[azwj] have Obligated upon Myself[azwj] for the one who does that, that I[azwj] will not Release My[azwj] Benevolence, nor will I[azwj] Settle him in My[azwj] Paradise, nor will I[azwj] be Looking at him with an eye of My[azwj] Mercy on the Day of Qiyamah!"'[616]

48 قب، المناقب لابن شهرآشوب قَالَ اللَّهُ تَعَالَى وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمانٍ وَ لَا اتِّبَاعَ أَحْسَنُ مِنِ اتِّبَاعِ الْحَسَنِ وَ الْحُسَيْنِ وَ قَالَ تَعَالَى أَلْحَقْنا بِهِمْ ذُرِّيَّتَهُمْ فَقَدْ أَلْحَقَ اللَّهُ بِهِمَا ذُرِّيَّتَهُمَا بِرَسُولِ اللَّهِ ص وَ شَهِدَ بِذَلِكَ كِتَابُهُ فَوَجَبَ لَهُمُ الطَّاعَةُ لِحَقِّ الْإِمَامَةِ مِثْلُ مَا وَجَبَ لِلنَّبِيِّ ص لِحَقِّ النُّبُوَّةِ وَ قَالَ تَعَالَى حِكَايَةً عَنْ حَمَلَةِ الْعَرْشِ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ... وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْماً فَاغْفِرْ لِلَّذِينَ تابُوا وَ اتَّبَعُوا سَبِيلَكَ وَ قِهِمْ عَذابَ الْجَحِيمِ رَبَّنا وَ أَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَ مَنْ صَلَحَ مِنْ آبائِهِمْ وَ أَزْواجِهِمْ وَ ذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ وَ قِهِمُ السَّيِّئاتِ وَ قَالَ أَيْضاً وَ الَّذِينَ يَقُولُونَ رَبَّنا هَبْ لَنا مِنْ أَزْواجِنا وَ ذُرِّيَّاتِنا قُرَّةَ أَعْيُنٍ وَ لَا يُسْبَقُ النَّبِيُّ ص فِي فَضِيلَةٍ وَ لَيْسَ أَحَقُّ بِهَذَا الدُّعَاءِ بِهَذِهِ الصِّيغَةِ مِنْهُ وَ ذُرِّيَّتِهِ فَقَدْ وَجَبَ لَهُمُ الْإِمَامَةُ وَ يُسْتَدَلُّ عَلَى إِمَامَتِهِمَا بِمَا رَوَاهُ الطَّرِيقَانِ الْمُخْتَلِفَانِ وَ الطَّائِفَتَانِ الْمُتَبَايِنَتَانِ مِنْ نَصِّ النَّبِيِّ ص عَلَى إِمَامَةِ الِاثْنَيْ عَشَرَ وَ إِذَا ثَبَتَ ذَلِكَ فَكُلُّ مَنْ قَالَ بِإِمَامَةِ الِاثْنَيْ عَشَرَ قَطَعَ عَلَى إِمَامَتِهِمَا وَ يَدُلُّ أَيْضاً مَا ثَبَتَ بِلَا خِلَافٍ أَنَّهُمَا دَعَوَا النَّاسَ إِلَى بَيْعَتِهِمَا وَ الْقَوْلُ بِإِمَامَتِهِمَا فَلَا يَخْلُو مِنْ أَنْ يَكُونَا مُحِقَّيْنِ أَوْ مُبْطِلَيْنِ فَإِنْ كَانَا مُحِقَّيْنِ فَقَدْ ثَبَتَ إِمَامَتُهُمَا وَ إِنْ كَانَا مُبْطِلَيْنِ وَجَبَ الْقَوْلُ بِتَفْسِيقِهِمَا وَ تَضْلِيلِهِمَا وَ هَذَا لَا يَقُولُهُ مُسْلِمٌ وَ يُسْتَدَلُّ أَيْضاً بِأَنَّ طَرِيقَ الْإِمَامَةِ لَا يَخْلُو إِمَّا أَنْ يَكُونَ هُوَ النَّصَّ أَوِ الْوَصْفَ وَ الِاخْتِيَارَ وَ كُلُّ ذَلِكَ قَدْ حَصَلَ فِي حَقِّهِمَا فَوَجَبَ الْقَوْلُ بِإِمَامَتِهِمَا وَ يُسْتَدَلُّ أَيْضاً بِمَا قَدْ ثَبَتَ بِأَنَّهُمَا خَرَجَا وَ ادَّعَيَا وَ لَمْ يَكُنْ فِي زَمَانِهِمَا غَيْرُ مُعَاوِيَةَ وَ يَزِيدَ وَ هُمَا قَدْ ثَبَتَ فِسْقُهُمَا بَلْ كُفْرُهُمَا فَيَجِبُ أَنْ تَكُونَ الْإِمَامَةُ لِلْحَسَنِ وَ الْحُسَيْنِ وَ يُسْتَدَلُّ أَيْضاً بِإِجْمَاعِ أَهْلِ الْبَيْتِ ع لِأَنَّهُمْ أَجْمَعُوا عَلَى إِمَامَتِهِمَا وَ إِجْمَاعُهُمْ حُجَّةٌ وَ يُسْتَدَلُّ بِالْخَبَرِ الْمَشْهُورِ أَنَّهُ قَالَ ع ابْنَايَ هَذَانِ إِمَامَانِ قَامَا أَوْ قَعَدَا أَوْجَبَ لَهُمَا الْإِمَامَةَ بِمُوجِبِ الْقَوْلِ سَوَاءٌ نَهَضَا بِالْجِهَادِ أَوْ قَعَدَا عَنْهُ دَعَيَا إِلَى أَنْفُسِهِمَا أَوْ تَرَكَا ذَلِكَ وَ طَرِيقُهُ الْعِصْمَةُ وَ النُّصُوصُ وَ كَوْنُهُمَا أَفْضَلَ الْخَلْقِ يَدُلُّ عَلَى إِمَامَتِهِمَا وَ كَانَتِ الْخِلَافَةُ فِي أَوْلَادِ الْأَنْبِيَاءِ وَ مَا بَقِيَ لِنَبِيِّنَا وَلَدٌ سِوَاهُمَا وَ مِنْ بُرْهَانِهِمَا بَيْعَةُ رَسُولِ اللَّهِ ص لَهُمَا وَ لَمْ يُبَايِعْ صَغِيراً غَيْرُهُمَا وَ نَزَلَ الْقُرْآنُ بِإِيجَابِ ثَوَابِ الْجَنَّةِ مِنْ عَمَلِهِمَا مَعَ ظَاهِرِ الطُّفُولِيَّةِ مِنْهُمَا قَوْلُهُ تَعَالَى وَ يُطْعِمُونَ الطَّعامَ الْآيَاتِ فَعَمَّهُمَا بِهَذَا الْقَوْلِ مَعَ أَبَوَيْهِمَا وَ إِدْخَالُهُمَا فِي الْمُبَاهَلَةِ قَالَ ابْنُ عَلَّانٍ الْمُعْتَزِلِيُّ هَذَا يَدُلُّ عَلَى أَنَّهُمَا كَانَا مُكَلَّفَيْنِ فِي تِلْكَ الْحَالِ لِأَنَّ الْمُبَاهَلَةَ لَا تَجُوزُ إِلَّا مَعَ الْبَالِغِينَ وَ قَالَ أَصْحَابُنَا إِنَّ صِغَرَ السِّنِّ عَنْ حَدِّ الْبُلُوغِ لَا يُنَافِي كَمَالَ الْعَقْلِ وَ بُلُوغَ الْحُلُمِ حَدٌّ لِتَعَلُّقِ الْأَحْكَامِ الشَّرْعِيَّةِ فَكَانَ ذَلِكَ لِخَرْقِ الْعَادَةِ فَثَبَتَ بِذَلِكَ أَنَّهُمَا كَانَا حُجَّةَ اللَّهِ لِنَبِيِّهِ فِي الْمُبَاهَلَةِ مَعَ طُفُولِيَّتِهِمَا وَ لَوْ لَمْ يَكُونَا إِمَامَيْنِ لَمْ يَحْتَجَّ اللَّهُ بِهِمَا مَعَ صِغَرِ سِنِّهِمَا عَلَى أَعْدَائِهِ وَ لَمْ يَتَبَيَّنْ فِي الْآيَةِ ذِكْرُ قَبُولِ دُعَائِهِمَا وَ لَوْ أَنَّ رَسُولَ اللَّهِ ص وَجَدَ مَنْ يَقُومُ مَقَامَهُمْ غَيْرَهُمْ لَبَاهَلَ بِهِمْ أَوْ جَمَعَهُمْ مَعَهُمْ فَاقْتِصَارُهُ عَلَيْهِمْ يُبَيِّنُ فَضْلَهُمْ وَ نَقْصَ غَيْرِهِمْ وَ قَدْ قَدَّمَهُمْ فِي الذِّكْرِ عَلَى الْأَنْفُسِ لِيُبَيِّنَ عَنْ لُطْفِ مَكَانِهِمْ وَ قُرْبِ مَنْزِلَتِهِمْ وَ لِيُؤْذِنَ بِأَنَّهُمْ مُقَدَّمُونَ عَلَى الْأَنْفُسِ مُعَدُّونَ بِهَا وَ فِيهِ دَلِيلٌ لَا شَيْءَ أَقْوَى مِنْهُ أَنَّهُمْ أَفْضَلُ خَلْقِ اللَّهِ وَ اعْلَمْ أَنَّ اللَّهَ تَعَالَى قَالَ فِي التَّوْحِيدِ وَ الْعَدْلِ قُلْ يا أَهْلَ الْكِتابِ تَعالَوْا إِلى كَلِمَةٍ سَواءٍ بَيْنَنا وَ بَيْنَكُمْ وَ فِي النُّبُوَّةِ وَ الْإِمَامَةِ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ فِي الشَّرْعِيَّاتِ قُلْ تَعالَوْا أَتْلُ ما حَرَّمَ رَبُّكُمْ وَ قَدْ أَجْمَعَ الْمُفَسِّرُونَ بِأَنَّ الْمُرَادَ بِأَبْنَائِنَا الْحَسَنُ وَ الْحُسَيْنُ قَالَ أَبُو بَكْرٍ الرَّازِيُّ هَذَا يَدُلُّ عَلَى أَنَّهُمَا ابْنَا رَسُولِ اللَّهِ ص وَ أَنَّ وَلَدَ الِابْنَةِ ابْنٌ عَلَى الْحَقِيقَةِ

(A personal viewpoint on the Holy Quran – forbidden by Rasool-Allah[saww] and Amir Al-Momineen[asws])[617]

[616] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 47
[617] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 a

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Abu Salih, from Ibn Abbas,

أَبُو صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى قُلِ الْحَمْدُ لِلَّهِ وَ سَلامٌ عَلى عِبادِهِ الَّذِينَ اصْطَفى قَالَ هُمْ أَهْلُ بَيْتِ رَسُولِ اللَّهِ ص عَلِيُّ بْنُ أَبِي طَالِبٍ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ أَوْلَادُهُمْ إِلَى يَوْمِ الْقِيَامَةِ هُمْ صَفْوَةُ اللَّهِ وَ خِيَرَتُهُ مِنْ خَلْقِهِ.

(A personal viewpoint on the Holy Quran – forbidden by Rasool-Allah[saww] and Amir Al-Momineen[asws])[618]

أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ عَنْ سُفْيَانَ عَنِ الْأَعْمَشِ عَنْ مُسْلِمِ بْنِ الْبَطِينِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ فِي قَوْلِهِ تَعَالَى وَ الَّذِينَ يَقُولُونَ رَبَّنا هَبْ لَنا مِنْ أَزْواجِنا وَ ذُرِّيَّاتِنا الْآيَةَ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ وَ اللَّهِ خَاصَّةً فِي أَمِيرِ الْمُؤْمِنِينَ ع قَالَ كَانَ أَكْثَرُ دُعَائِهِ يَقُولُ رَبَّنا هَبْ لَنا مِنْ أَزْواجِنا يَعْنِي فَاطِمَةَ وَ ذُرِّيَّاتِنا الْحَسَنَ وَ الْحُسَيْنَ قُرَّةَ أَعْيُنٍ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ اللَّهِ مَا سَأَلْتُ رَبِّي وَلَداً نَضِيرَ الْوَجْهِ وَ لَا سَأَلْتُهُ وَلَداً حَسَنَ الْقَامَةِ وَ لَكِنْ سَأَلْتُ رَبِّي وُلْداً مُطِيعِينَ لِلَّهِ خَائِفِينَ وَجِلِينَ مِنْهُ حَتَّى إِذَا نَظَرْتُ إِلَيْهِ وَ هُوَ مُطِيعٌ لِلَّهِ قَرَّتْ بِهِ عَيْنِي قَالَ وَ اجْعَلْنا لِلْمُتَّقِينَ إِماماً قَالَ نَقْتَدِي بِمَنْ قَبْلَنَا مِنَ الْمُتَّقِينَ فَيَقْتَدِي الْمُتَّقُونَ بِنَا مِنْ بَعْدِنَا وَ قَالَ اللَّهُ أُولئِكَ يُجْزَوْنَ الْغُرْفَةَ بِما صَبَرُوا يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ فَاطِمَةَ وَ يُلَقَّوْنَ فِيها تَحِيَّةً وَ سَلاماً خالِدِينَ فِيها حَسُنَتْ مُسْتَقَرًّا وَ مُقاماً وَ قَدْ رُوِيَ أَنَّ وَ التِّينِ وَ الزَّيْتُونِ نَزَلَتْ فِيهِمْ.

(A personal viewpoint on the Holy Quran – forbidden by Rasool-Allah[saww] and Amir Al-Momineen[asws])[619]

الصَّادِقُ ع فِي قَوْلِهِ تَعَالَى يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ آمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَ يَجْعَلْ لَكُمْ نُوراً تَمْشُونَ بِهِ قَالَ الْكِفْلَيْنِ الْحَسَنُ وَ الْحُسَيْنُ وَ النُّورُ عَلِيٌّ.

Al-Sadiq[asws] regarding Words of the Exalted: ***O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with, [57:28]***. He[asws] said: 'The 'two portions' are Al-Hassan[asws] and Al-Husayn[asws], and the 'Light' is Ali[asws]''.[620]

وَ فِي رِوَايَةِ سَمَاعَةَ عَنْهُ ع نُوراً تَمْشُونَ بِهِ قَالَ إِمَاماً تَأْتَمُّونَ بِهِ فِي مَحَبَّةِ النَّبِيِّ ص لَهُمَا.

And in a report of Sama'at –

'From him[asws]: '***a Light to be for you to be walking with, [57:28]***. He[asws] said: 'An Imam[asws] they would be led by in the love of the Prophet[saww] for them[asws] (Al-Hassan[asws] and Al-Husayn[asws])''.[621]

أَحْمَدُ بْنُ حَنْبَلٍ وَ أَبُو يَعْلَى الْمَوْصِلِيُّ فِي مُسْنَدَيْهِمَا وَ ابْنُ مَاجَهْ فِي السُّنَنِ وَ ابْنُ بَطَّةَ فِي الْإِبَانَةِ وَ أَبُو سَعِيدٍ فِي شَرَفِ النَّبِيِّ ص وَ السَّمْعَانِيُّ فِي فَضَائِلِ الصَّحَابَةِ بِأَسَانِيدِهِمْ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ النَّبِيُّ ص مَنْ أَحَبَّ الْحَسَنَ وَ الْحُسَيْنَ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي.

Ahmad Bin Hanbal and Abu Ya'la Al Mowsily in their (two books) 'Musnad', and Ibn Maja in 'Al Sumam', and Ibn Battah in 'Al Ibanah', and Abu Saeed in 'Sharf Al Nabi[saww]', and 'Al Sam'any in 'Fazaail Al Sahaba', by their chains from Abu Hazim, from Abu Hureyra (well-known fabricator),

[618] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 b
[619] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 c
[620] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 d
[621] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 e

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‘The Prophet[saww] said: ‘One who loves Al-Hassan[asws] and Al-Husayn[asws] so he has loved me[saww], and one hating them[asws] has hated me[saww]’’.[622]

جَامِعُ التِّرْمِذِيِّ بِإِسْنَادِهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ص أَيُّ أَهْلِ بَيْتِكَ أَحَبُّ إِلَيْكَ قَالَ الْحَسَنُ وَ الْحُسَيْنُ

(The book) ‘Jamie’ Al Tirmizi’, by his chain from Anas Bin Malik (well-known fabricator) having said,

‘Rasool-Allah[saww] was asked: ‘Which of your[saww] family members is most beloved to you[saww]?’ He[saww] said: ‘Al-Hassan[asws] and Al-Husayn[asws]’.[623]

وَ قَالَ ص مَنْ أَحَبَّ الْحَسَنَ وَ الْحُسَيْنَ أَحْبَبْتُهُ وَ مَنْ أَحْبَبْتُهُ أَحَبَّهُ اللَّهُ وَ مَنْ أَحَبَّهُ اللَّهُ أَدْخَلَهُ الْجَنَّةَ وَ مَنْ أَبْغَضَهُمَا أَبْغَضْتُهُ وَ مَنْ أَبْغَضْتُهُ أَبْغَضَهُ اللَّهُ وَ مَنْ أَبْغَضَهُ اللَّهُ خَلَّدَهُ النَّارَ.

And he[saww] said: ‘One who loves Al-Hassan[asws] and Al-Husayn[asws], I[saww] would love him[saww], and the one I[saww] love, Allah[azwj] would Love him, and the one Allah[azwj] Loves, He[azwj] would Enter him into the Paradise; and the one who hates them[asws], I will hate him, and the one I[azwj] hate, Allah[azwj] would Hate him, and the one Allah[azwj] Hates, He[azwj] would Keep him in the Fire eternally’’.[624]

جَامِعُ التِّرْمِذِيِّ وَ فَضَائِلُ أَحْمَدَ وَ شَرَفُ الْمُصْطَفَى وَ فَضَائِلُ السَّمْعَانِيِّ وَ أَمَالِي ابْنِ شُرَيْحٍ وَ إِبَانَةُ ابْنِ بَطَّةَ أَنَّ النَّبِيَّ ص أَخَذَ بِيَدِ الْحَسَنِ وَ الْحُسَيْنِ فَقَالَ مَنْ أَحَبَّنِي وَ أَحَبَّ هَذَيْنِ وَ أَبَاهُمَا وَ أُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي فِي الْجَنَّةِ يَوْمَ الْقِيَامَةِ.

(The books) ‘Jamie’ of Al Tirmizy, and ‘Fazaail’ of Ahmad, and ‘Sharaf Al Mustafa[saww]’, and ‘Fazaail’ of Al Sama’any’, and ‘Amaali’ of Ibn Shureyh, and ‘Ibanah’ of Ibn Battah,

‘The Prophet[saww] held a hand of Al-Hassan[asws] and Al-Husayn[asws]. He[saww] said: ‘One who loves me[saww] and loves these two, and their[asws] father[asws], and their[asws] mother[asws], would be with me[saww] in my[saww] rank in the Paradise on the Day of Qiyamah’’.[625]

وَ قَدْ نَظَمَهُ أَبُو الْحُسَيْنِ فِي نَظْمِ الْأَخْبَارِ فَقَالَ

أَخَذَ النَّبِيُّ يَدَ الْحُسَيْنِ وَ صِنْوِهِ ... يَوْماً وَ قَالَ وَ صَحْبُهُ فِي مَجْمَعٍ

مَنْ وَدَّنِي يَا قَوْمِ أَوْ هَذَيْنِ أَوْ ... أَبَوَيْهِمَا فَالْخُلْدُ مَسْكَنُهُ مَعِي.

And Abu Al-Husayn has composed it in a composition of the Hadeeth. He said, (in prose), ‘*The Prophet[saww] held a hand of Al-Husayn[asws] and his[asws] elder brother[asws] one day and said, and his[saww] companions were in the gathering: ‘One who loves me[saww], O people, or these two, or their[asws] father[asws], so his eternal dwelling would be with me[saww]’’*.[626]

[622] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 f
[623] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 g
[624] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 h
[625] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 i
[626] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 j

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جَامِعُ التِّرْمِذِيِّ وَ إِبَانَةُ الْعُكْبَرِيِّ وَ كِتَابُ السَّمْعَانِيِّ بِالْإِسْنَادِ عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: طَرَقْتُ عَلَى النَّبِيِّ ص ذَاتَ لَيْلَةٍ فِي بَعْضِ الْحَاجَةِ فَخَرَجَ إِلَيَّ وَ هُوَ مُشْتَمِلٌ عَلَى شَيْءٍ مَا أَدْرِي مَا هُوَ فَلَمَّا فَرَغْتُ مِنْ حَاجَتِي فَقُلْتُ مَا هَذَا الَّذِي أَنْتَ مُشْتَمِلٌ عَلَيْهِ فَكَشَفَهُ فَإِذَا هُوَ الْحَسَنُ وَ الْحُسَيْنُ عَلَى وَرِكَيْهِ فَقَالَ هَذَانِ ابْنَايَ وَ ابْنَا ابْنَتِي اللَّهُمَّ إِنِّي أُحِبُّهُمَا وَ أُحِبُّ مَنْ يُحِبُّهُمَا.

(The book) 'Jamie' of Al Tirmizy', and 'Ibanah' of Al Ukbary', and the book of Al Sam'any, by the chain from Usama Bin Zayd who said,

'I knocked the door of the Prophet[saww] one night regarding one of the needs. He[saww] came out to me and he[saww] was covering upon something, I did not know what it was. When I was free from my need, I said, 'What is this which you[saww] are covering upon?' He[saww] removed the covering and there it was Al-Hassan[asws] and Al-Husayn[asws] upon his[saww] back. He[saww] said: 'These are my[saww] two sons[asws], and sons[asws] of my[saww] daughter[asws]. O Allah[azwj]! I[saww] love them[asws] and love the ones loving them[asws]''.[627]

فَضَائِلُ أَحْمَدَ وَ تَارِيخُ بَغْدَادَ بِالْإِسْنَادِ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ قَالَ زَعَمَتِ الْمَرْأَةُ الصَّالِحَةُ خَوْلَةُ بِنْتُ حَكِيمٍ أَنَّ رَسُولَ اللَّهِ ص خَرَجَ وَ هُوَ مُحْتَضِنٌ أَحَدَ ابْنَيْ ابْنَتِهِ حَسَناً أَوْ حُسَيْناً وَ هُوَ يَقُولُ إِنَّكُمْ لَتُجَنِّبُونَ وَ تُجْهَلُونَ وَ تُبْخَلُونَ وَ إِنَّكُمْ لَمِنْ رَيْحَانِ اللَّهِ.

(The books) 'Fazaail' of Ahmad, and 'Tareekh Baghdad' from Umar Bin Abdul Aziz who said,

'A righteous woman Khowlah Bint Hakeem claimed that Rasool-Allah[saww] came out and he[saww] was hugging one of the sons[asws] of his[saww] daughter[asws], Hassan[asws] or Husayn[asws], and he[saww] was saying: 'You are shunning, and ignoring, and being neglectful and you are (away) from an aroma of Allah[azwj]!''[628]

عَلِيُّ بْنُ صَالِحِ بْنِ أَبِي النَّجُودِ عَنْ زِرِّ بْنِ حُبَيْشٍ عَنِ ابْنِ مَسْعُودٍ قَالَ النَّبِيُّ ص وَ الْحَسَنُ وَ الْحُسَيْنُ جَالِسَانِ عَلَى فَخِذَيْهِ مَنْ أَحَبَّنِي فَلْيُحِبَّ هَذَيْنِ.

Ali Bin Salih Bin Abu Al Najoud, from Zirr Bin Hubeysh, from Ibn Masoud,

'The Prophet[saww] said while Al-Hassan[asws] and Al-Husayn[asws] were seated upon his[saww] thighs: 'One who loves me[saww], so let him love these two''.[629]

أَبُو صَالِحٍ وَ أَبُو حَازِمٍ عَنِ ابْنِ مَسْعُودٍ وَ أَبُو هُرَيْرَةَ قَالا خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص وَ مَعَهُ الْحَسَنُ وَ الْحُسَيْنُ هَذَا عَلَى عَاتِقِهِ وَ هَذَا عَلَى عَاتِقِهِ وَ هُوَ يَلْثِمُ هَذَا مَرَّةً وَ هَذَا مَرَّةً حَتَّى انْتَهَى إِلَيْنَا

Abu Salih, and Abu Hazim, from Ibn Masoud and Abu Hureyra (well-known fabricator) both said,

'Rasool-Allah[saww] came out to us and with him[saww] were Al-Hassan[asws] and Al-Husayn[asws]. This one upon his[saww] (one) shoulder, and this one upon his[saww] (other) shoulder, and he[saww] kissing this one at times and kissing this one at times, until he[saww] ended up to us.

فَقَالَ لَهُ رَجُلٌ يَا رَسُولَ اللَّهِ إِنَّكَ لَتُحِبُّهُمَا فَقَالَ مَنْ أَحَبَّهُمَا فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي.

[627] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 k
[628] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 l
[629] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 m

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A man said to him[saww], 'O Rasool-Allah[saww]! You[saww] love them[asws] both!' He[saww] said: 'The one who loves them[asws] has love me[saww], and one who hates them[asws] has hated me[saww]''.[630]

التِّرْمِذِيُّ فِي الْجَامِعِ وَ السَّمْعَانِيُّ فِي الْفَضَائِلِ عَنْ يَعْلَى بْنِ مُرَّةَ الثَّقَفِيِّ وَ الْبَرَاءِ بْنِ عَازِبٍ وَ أُسَامَةَ بْنِ زَيْدٍ وَ أَبِي هُرَيْرَةَ وَ أُمِّ سَلَمَةَ فِي أَحَادِيثِهِمْ أَنَّ النَّبِيَّ ص قَالَ لِلْحَسَنِ وَ الْحُسَيْنِ اللَّهُمَّ إِنِّي أُحِبُّهُمَا وَ فِي رِوَايَةٍ وَ أُحِبُّ مَنْ أَحَبَّهُمَا.

Al Tirmizy in (the book) 'Al Jamie', and Al Sam'any in 'Al Fazaail', from Ya'la Bin Murrah Al Saqafy, and Al Bara'a Bin Aazib, and Usama Bin Zayd, and Abu Hureyra (well-known fabricator),

'And Umm Salama[ra], in the Ahadeeth, 'The Prophet[saww] said for Al-Hassan[asws] and Al-Husayn[asws]: 'O Allah[azwj]! I[saww] love them[asws]!' And in a report: 'And I[saww] love the one loving them[asws]''.[631]

أَبُو الْحُوَيْرِثِ أَنَّ النَّبِيَّ ص قَالَ اللَّهُمَّ أَحِبَّ حَسَناً وَ حُسَيْناً وَ أَحِبَّ مَنْ يُحِبُّهُمَا.

Abu Al Huwareys –

'The Prophet[saww] said: 'O Allah[azwj]! I[saww] love the one who loves Hassan[asws] and Husayn[asws], and I[saww] love the ones loving them[asws]''.[632]

مُعَاوِيَةُ بْنُ عَمَّارٍ عَنِ الصَّادِقِ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ حُبَّ عَلِيٍّ قُذِفَ فِي قُلُوبِ الْمُؤْمِنِينَ فَلَا يُحِبُّهُ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُ إِلَّا مُنَافِقٌ وَ إِنَّ حُبَّ الْحَسَنِ وَ الْحُسَيْنِ قُذِفَ فِي قُلُوبِ الْمُؤْمِنِينَ وَ الْمُنَافِقِينَ وَ الْكَافِرِينَ فَلَا تَرَى لَهُمْ ذَامّاً

Muawiya Bin Ammar,

'From Al-Sadiq[asws]: 'The love for Ali[asws] has been Cast into the hearts of the Momineen, so no one will love him[asws] except a Momin nor hate him[asws] except a hypocrite. And the love for Al-Hassan[asws] and Al-Husayn[asws] has been Cast into the hearts of the Momineen[asws] and the Kafirs and the hypocrites, so you will not see any condemner for them[asws].

وَ دَعَا النَّبِيُّ ص الْحَسَنَ وَ الْحُسَيْنَ قُرْبَ مَوْتِهِ فَقَرَّبَهُمَا وَ شَمَّهُمَا وَ جَعَلَ يَرْشُفُهُمَا وَ عَيْنَاهُ تَهْمِلَانِ.

And the Prophet[saww] call Al-Hassan[asws] and Al-Husayn[asws] near to his[saww] expiry. He[saww] drew them[asws] closer, and smelt them[asws] and went on to hug them and his[saww] were filled up (with tears)''.[633]

49- قب، المناقب لابن شهرآشوب شَرَفُ النَّبِيِّ ص عَنِ الْخَرْكُوشِيِّ وَ الْفِرْدَوْسُ عَنِ الدَّيْلَمِيِّ عَنِ ابْنِ عُمَرَ وَ الْجَامِعُ عَنِ التِّرْمِذِيِّ عَنْ أَبِي هُرَيْرَةَ وَ الصَّحِيحُ عَنِ الْبُخَارِيِّ وَ مُسْنَدُ الرِّضَا عَنْ آبَائِهِ عَنِ النَّبِيِّ ص وَ اللَّفْظُ لَهُ قَالَ: الْوَلَدُ رَيْحَانَةٌ وَ الْحَسَنُ وَ الْحُسَيْنُ رَيْحَانَتَايَ مِنَ الدُّنْيَا.

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and), 'Sharaf Al Nabi[saww]', from Al Kharkowshy, and 'Al Fordows' from Al Daylami, from Ibn Umar, and 'Al Jamie' from Al Tirmizy, from Abu Hureyra (well-known fabricator), and 'Al Saheeh' from Al Bukhari,

630 Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 n
631 Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 o
632 Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 p
633 Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 48 q

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‘And ‘Musnad Al-Reza[asws]’, from his[asws] forefathers[asws], from the Prophet[saww], and the wordings are his, said: ‘The son is an aroma, and Al-Hassan[asws] and Al-Husayn[asws] are my[saww] two aromas from the world’’.[634]

قَالَ التِّرْمِذِيُّ وَ هَذَا حَدِيثٌ صَحِيحٌ وَ قَدْ رَوَاهُ شُعْبَةُ وَ مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ. وَ يُرْوَى عَنْهُ ص أَنَّهُ قَالَ لَهُمَا إِنَّكُمَا مِنْ رَيْحَانِ اللَّهِ.

Al Tirmizy said, ‘And this is a correct Hadeeth having been reported by Shu’ba, and Mahdy Bin Maymoun, from Muhammad Bin Yaqoub,

‘And it is reported from him[saww] having said to them[asws] both: ‘You[asws] two are from the aromas of Allah[azwj]’’.[635]

وَ فِي رِوَايَةِ عُتْبَةَ بْنِ غَزْوَانَ أَنَّهُ وَضَعَهُمَا فِي حَجْرِهِ وَ جَعَلَ يُقَبِّلُ هَذَا مَرَّةً وَ هَذَا مَرَّةً فَقَالَ قَوْمٌ أَ تُحِبُّهُمَا يَا رَسُولَ اللَّهِ فَقَالَ مَا لِي لَا أُحِبُّ رَيْحَانَتَيَّ مِنَ الدُّنْيَا.

And in a report of Utbah Bin Gazwan –

‘He[saww] placed them[asws] both in his[saww] lap and went on to kiss this one at times and this one at times. A group of people said, ‘Do you[saww] love them[asws] both, O Rasoo-Allah[saww]?’ He[saww] said: ‘Why should I[saww] not love my[saww] two aromas of the world?’’[636]

وَ مِنْ شَفَقَتِهِ مَا رَوَاهُ صَاحِبُ الْحِلْيَةِ بِالْإِسْنَادِ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ عَنْ إِبْرَاهِيمَ بْنِ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ وَ عَنِ ابْنِ عُمَرَ قَالَ: كُلُّ وَاحِدٍ مِنَّا كُنَّا جُلُوساً عِنْدَ رَسُولِ اللَّهِ إِذْ مَرَّ بِهِ الْحَسَنُ وَ الْحُسَيْنُ وَ هُمَا صَبِيَّانِ فَقَالَ هَاتِ ابْنَيَّ أُعَوِّذْهُمَا بِمَا عَوَّذَ بِهِ إِبْرَاهِيمُ ابْنَيْهِ إِسْمَاعِيلَ وَ إِسْحَاقَ

And from his[saww] compassion is what is reported by the author of ‘Al Hilyah’, by the chain from Mansour Bin Al Motamar, from Ibrahim Bin Alqamah, from Abdullah, from Ibn Umar who said,

‘Every one of us was seated in the presence of Rasool-Allah[saww], when Al-Hassan[asws] and Al-Husayn[asws] passed by, and they[asws] were both children. He[saww] said: ‘Bring me[saww] my[saww] sons[asws], I[saww] shall seek Refuge for them[asws] with what Ibrahim[as] had sought Refuge for his[as] sons[as] Ismail[as] and Is’haq’.

فَقَالَ أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ عَيْنٍ لَامَّةٍ وَ مِنْ كُلِّ شَيْطَانٍ وَ هَامَّةٍ.

He[saww] said: ‘I[saww] hereby seek Refuge for both of you[asws] by the Complete Words of Allah[azwj], from every evil eye and from every Satan[la] and vermin’’.[637]

ابْنُ مَاجَةْ فِي السُّنَنِ وَ أَبُو نُعَيْمٍ فِي الْحِلْيَةِ وَ السَّمْعَانِيُّ فِي الْفَضَائِلِ بِالْإِسْنَادِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص كَانَ يُعَوِّذُ حَسَناً وَ حُسَيْناً فَيَقُولُ أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَ مِنْ كُلِّ عَيْنٍ لَامَّةٍ وَ كَانَ إِبْرَاهِيمُ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَ إِسْحَاقَ.

Ibn Maja in (the book) ‘Al Sunan’, and Abu Nueym in ‘Al Hilyah’, and Al Sam’any in ‘Al Fazaail’, by the chain from Saeed Bin Jubeyr, from Ibn Abbas,

[634] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 a
[635] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 b
[636] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 c
[637] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 d

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‘The Prophet[saww] had sought Refuge for Hassan[asws] and Husayn[asws], so he[saww] said: ‘I[saww] hereby seek Refuge for you[asws] both by the complete Words of Allah[azwj], from every Satan[la], and vermin, and from every evil eye!’ And Ibrahim[as] had sought Refuge with it for Ismail[as] and Is’haq[as]’’.[638]

وَ جَاءَ فِي أَكْثَرِ التَّفَاسِيرِ أَنَّ النَّبِيَّ ص كَانَ يُعَوِّذُهُمَا بِالْمُعَوِّذَتَيْنِ وَ لِهَذَا سُمِّيَ الْمُعَوِّذَتَيْنِ.

And it has come is many Tafseers – ‘The Prophet[saww] had sought Refuge for them[asws] both with Al Mawazateyn (Chapters 113 & 114 of the Holy Quran), and for this reason these are named as ‘Al-Mawazateyn’’.[639]

وَ زَادَ أَبُو سَعِيدٍ الْخُدْرِيُّ فِي الرِّوَايَةِ ثُمَّ يَقُولُ ع هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ ابْنَيْهِ إِسْمَاعِيلَ وَ إِسْحَاقَ كَانَ يَتْفُلُ عَلَيْهِمَا.

And Abu Dawood has an increase in the report, ‘Then he[saww] explained: ‘This is how Ibrahim[as] had sought Refuge for his[as] two sons[as] Ismail[as] and Ishaq[as]. He[as] had spat upon them[as]’’.[640]

ابْنُ بَطَّةَ فِي الْإِبَانَةِ وَ أَبُو نُعَيْمِ بْنُ دُكَيْنٍ بِإِسْنَادِهِمَا عَنْ أَبِي رَافِعٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص أَذَّنَ فِي أُذُنِ الْحَسَنِ لَمَّا وُلِدَ وَ أَذَّنَ كَذَلِكَ فِي أُذُنِ الْحُسَيْنِ ع لَمَّا وُلِدَ.

Ibn Battah in ‘Al Ibanah’, and Abu Nueym Bin Dukeyn by their chains from Abu Rafie who said,

‘I saw Rasool-Allah[saww] proclaim Azaan in an ear of Al-Hassan[asws] when he[asws] was blessed (to his[asws] parents), and proclaimed Azaan like that in an ear of Al-Husayn[asws] when he[asws] was blessed (to his[asws] parents)’’.[641]

ابْنُ غَسَّانَ بِإِسْنَادِهِ أَنَّ النَّبِيَّ ص عَقَّ الْحَسَنَ وَ الْحُسَيْنَ شَاةً شَاةً وَ قَالَ كُلُوا وَ أَطْعِمُوا وَ ابْعَثُوا إِلَى الْقَابِلَةِ بِرِجْلٍ.

Ibn Gassan, by his chain – ‘The Prophet[saww] performed Aqeeqa on Al-Hassan[asws] and Al-Husayn[asws], a sheep, a sheep, and said: ‘Eat and feed’, and they sent a leg to the midwife’’.[642]

أَحْمَدُ بْنُ حَنْبَلٍ فِي الْمُسْنَدِ عَنْ أَبِي هُرَيْرَةَ كَانَ رَسُولُ اللَّهِ ص يُقَبِّلُ الْحَسَنَ وَ الْحُسَيْنَ

Ahmad Bin Hanbal in ‘Al-Musnad’, from Abu Hureyra (well-known fabricator),

‘Rasool-Allah[saww] used to kiss Al-Hassan[asws] and Al-Husayn[asws]’.

فَقَالَ عُيَيْنَةُ وَ فِي رِوَايَةِ غَيْرِهِ الْأَقْرَعُ بْنُ حَابِسٍ أَنَّ لِي عَشَرَةً مَا قَبَّلْتُ وَاحِداً مِنْهُمْ قَطُّ فَقَالَ ع مَنْ لَا يَرْحَمْ لَا يُرْحَمْ

[638] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 e
[639] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 f
[640] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 g
[641] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 h
[642] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 i

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Uyayna said, ‘And in another report of Al-Aqra’a Bin Hasib, ‘It has been ten (days) for me I have not kissed one of them[asws] at all’. He[saww] said: ‘One who does not show mercy will not be Mercied’.

وَ فِي رِوَايَةِ حَفْصٍ الْفَرَّاءِ فَغَضِبَ رَسُولُ اللَّهِ ص حَتَّى الْتُمِعَ لَوْنُهُ وَ قَالَ لِلرَّجُلِ إِنْ كَانَ اللَّهُ قَدْ نَزَعَ الرَّحْمَةَ مِنْ قَلْبِكَ فَمَا أَصْنَعُ بِكَ مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَ لَمْ يُعَزِّزْ كَبِيرَنَا فَلَيْسَ مِنَّا.

And in a report of Hafs Al-Fara’a – ‘Rasool-Allah[saww] got angered until his[saww] colour flashed, and he said to the man: ‘If Allah[azwj] has Removed the mercy from your heart, so what shall I[saww] do with you? One who does not show mercy to our[asws] young ones and does not honour our[asws] older ones, he isn’t from us!’’[643]

أَبُو يَعْلَى الْمَوْصِلِيُّ فِي الْمُسْنَدِ عَنْ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ بِإِسْنَادِهِ عَنِ ابْنِ مَسْعُودٍ وَ السَّمْعَانِيّ فِي فَضَائِلِ الصَّحَابَةِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ النَّبِيُّ ص يُصَلِّي فَإِذَا سَجَدَ وَثَبَ الْحَسَنُ وَ الْحُسَيْنُ عَلَى ظَهْرِهِ فَإِذَا أَرَادُوا أَنْ يَمْنَعُوهُمَا أَشَارَ إِلَيْهِمْ أَنْ دَعُوهُمَا فَلَمَّا قَضَى الصَّلَاةَ وَضَعَهُمَا فِي حَجْرِهِ وَ قَالَ مَنْ أَحَبَّنِي فَلْيُحِبَّ هَذَيْنِ.

Abu Ya’la Al Mowsily in ‘Al Musnad’, from Abu Bakr Bin Abu Shayba, by his chain from Ibn Masoud, and Al Sam’any in ‘Fazaail Al Sahaaba’, from Abu Salih, from Abu Hureyra (well-known fabricator),

‘The Prophet[saww] was praying Salat. When he[saww] performed Sajdah, Al-Hassan[asws] and Al-Husayn[asws] leapt upon his[saww] back. When they (people) wanted to prevent them[asws], he[saww] indicated to them to let them[asws] be. When he[saww] had fulfilled the Salat, he[saww] placed them[asws] in his[saww] lap and said: ‘One who love me[saww], so let him love these two’’.[644]

وَ فِي رِوَايَةِ الْحِلْيَةِ ذَرُوهُمَا بِأَبِي وَ أُمِّي مَنْ أَحَبَّنِي فَلْيُحِبَّ هَذَيْنِ.

And in a report of (the book) ‘Al-Hilyah’ – ‘Let them[asws] be! By my[saww] father[as] my[saww] mother[as]! One who loves me[saww], so let him love these two’’.[645]

تَفْسِيرُ الثَّعْلَبِيِّ قَالَ الرَّبِيعُ بْنُ خُثَيْمٍ لِبَعْضِ مَنْ شَهِدَ قَتْلَ الْحُسَيْنِ ع جِئْتُمْ بِهَا مُعَلِّقِيهَا يَعْنِي الرُّءُوسَ ثُمَّ قَالَ وَ اللَّهِ لَقَدْ قَتَلْتُمْ صَفْوَةً لَوْ أَدْرَكَهُمْ رَسُولُ اللَّهِ ص لَقَبَّلَ أَفْوَاهَهُمْ وَ أَجْلَسَهُمْ فِي حَجْرِهِ

Tafseer Al-Sa’alby – ‘Al-Rabie Bin Khuseym said to one who had witnessed the killing of Al-Husayn[asws], ‘You came with these hanging?’ – meaning the heads. Then he said, ‘By Allah[azwj]! You have killed elites. If Rasool-Allah[saww] had come across them, he[saww] would have kissed their mouths and seated them in his[saww] lap’.

ثُمَّ قَرَأَ اللَّهُمَّ فاطِرَ السَّماواتِ وَ الْأَرْضِ عالِمَ الْغَيْبِ وَ الشَّهادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبادِكَ فِي ما كانُوا فِيهِ يَخْتَلِفُونَ.

[643] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 j
[644] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 k
[645] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 l

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The he recited: ***'O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! You will Judge between Your servants regarding what they were differing in' [39:46]***''.[646]

وَ مِنْ إِيثَارِهِمَا عَلَى نَفْسِهِ ص مَا رُوِيَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: عَطِشَ الْمُسْلِمُونَ عَطَشاً شَدِيداً فَجَاءَتْ فَاطِمَةُ بِالْحَسَنِ وَ الْحُسَيْنِ إِلَى النَّبِيِّ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّهُمَا صَغِيرَانِ لَا يَحْتَمِلَانِ الْعَطَشَ

And from both their[asws] impacts upon himself[saww], is what is reported from Ali[asws] having said: 'The Muslims were thirsty with severe thirst, so (Syeda) Fatima[asws] came with Al-Hassan[asws] and Al-Husayn[asws] to the Prophet[saww]. She[asws] said: 'O Rasool-Allah[saww]! They[asws] are both young. They[asws] cannot endure the thirst'.

فَدَعَا الْحَسَنَ فَأَعْطَاهُ لِسَانَهُ فَمَصَّهُ حَتَّى ارْتَوَى ثُمَّ دَعَا الْحُسَيْنَ فَأَعْطَاهُ لِسَانَهُ فَمَصَّهُ حَتَّى ارْتَوَى.

He[saww] called Al-Hassan[asws] and gave him[asws] his[saww] tongue. He[asws] sucked it until he[asws] was saturated. Then he[asws] called Al-Husayn[asws] and gave him[asws] his[saww] tongue. He[asws] sucked it until he[asws] was saturated''.[647]

أَبُو صَالِحٍ الْمُؤَذِّنُ فِي الْأَرْبَعِينَ وَ ابْنُ بَطَّةَ فِي الْإِبَانَةِ عَنْ عَلِيٍّ وَ عَنْ الْخُدْرِيِّ وَ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِ الْعَشَرَةِ وَ فَضَائِلِ الصَّحَابَةِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَزْرَقِ عَنْ عَلِيٍّ ع وَ قَدْ رَوَى جَمَاعَةٌ عَنْ أُمِّ سَلَمَةَ وَ عَنْ مَيْمُونَةَ وَ اللَّفْظُ لَهُ عَنْ عَلِيٍّ ع قَالَ: رَأَيْنَا رَسُولَ اللَّهِ ص قَدْ أَدْخَلَ رِجْلَهُ فِي اللِّحَافِ أَوْ فِي الشِّعَارِ فَاسْتَسْقَى الْحَسَنُ فَوَثَبَ النَّبِيُّ ص إِلَى مَنِيحَةٍ لَنَا فَمَصَّ مِنْ ضَرْعِهَا فَجَعَلَهُ فِي قَدَحٍ ثُمَّ وَضَعَهُ فِي يَدِ الْحَسَنِ

Abu Salih Al Muwazzin in (the book) 'Al Arbaeen', and Ibn Battah in 'Al Ibanah', from Ali, and from Al Khudry. And it is reported by Ahmad Bin Hanbal in 'Musnad Al Ashra', and 'Fazaail Al Sahaba', from Abdul Rahman Bin Al Azraq,

'From Ali[asws]. And a group has reported from Umm Salama[ra], and from Maymouna, and the wordings are his from Ali[asws] having said: 'We saw Rasool-Allah[saww], and he[saww] had inserted his[saww] leg in the quilt, or in the hair (of the quilt). Al-Hassan[asws] sought to be quenched, so the Prophet[saww] leapt up to a camel of ours and milked from its udder and made it to be in a cup. Then he[saww] placed it in the hand of Al-Hassan[asws].

فَجَعَلَ الْحُسَيْنُ يَثِبُ عَلَيْهِ وَ رَسُولُ اللَّهِ ص يَمْنَعُهُ فَقَالَتْ فَاطِمَةُ كَأَنَّهُ أَحَبُّهُمَا إِلَيْكَ يَا رَسُولَ اللَّهِ قَالَ مَا هُوَ بِأَحَبِّهِمَا إِلَيَّ وَ لَكِنَّهُ اسْتَسْقَى أَوَّلَ مَرَّةٍ وَ إِنِّي وَ إِيَّاكِ وَ هَذَيْنِ وَ هَذَا الْمُنْجَدَلُ يَوْمَ الْقِيَامَةِ فِي مَكَانٍ وَاحِدٍ.

فَجَعَلَ الْحُسَيْنُ يَثِبُ عَلَيْهِ وَ رَسُولُ اللَّهِ ص يَمْنَعُهُ فَقَالَتْ فَاطِمَةُ كَأَنَّهُ أَحَبُّهُمَا إِلَيْكَ يَا رَسُولَ اللَّهِ قَالَ مَا هُوَ بِأَحَبِّهِمَا إِلَيَّ وَ لَكِنَّهُ اسْتَسْقَى أَوَّلَ مَرَّةٍ وَ إِنِّي وَ إِيَّاكِ وَ هَذَيْنِ وَ هَذَا الْمُنْجَدَلُ يَوْمَ الْقِيَامَةِ فِي مَكَانٍ وَاحِدٍ.

Al-Husayn[asws] on to pounce upon it, and Rasool-Allah[saww] was preventing him[asws]. (Syeda) Fatima[asws] said: 'It is as if he (Al-Hassan[asws]) is more beloved of the two to you[saww], O Rasool-Allah[saww]!' He[saww] said: 'He[asws] is not the more beloved of the two to me[asws], but I[saww] had

[646] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 m
[647] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 n

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quenched him[asws] first; and I[saww], and you[asws], and these two, and this leaning one (Ali[asws]) would be in one place on the Day of Qiyamah''.[648]

50- قب، المناقب لابن شهرآشوب أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: رَأَيْتُ النَّبِيَّ ص يَمَصُّ لُعَابَ الْحَسَنِ وَ الْحُسَيْنِ كَمَا يَمَصُّ الرَّجُلُ التَّمَرَةَ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Hazim, from Abu Hureyra (well-known fabricator) having said,

'I was the Prophet[saww] making Al-Hassan[asws] and Al-Husayn[asws] suck the saliva like what the man would suck the fruit''.[649]

وَ مِنْ فَرْطِ مَحَبَّتِهِ لَهُمَا مَا رَوَى يَحْيَى بْنُ كَثِيرٍ وَ سُفْيَانُ بْنُ عُيَيْنَةَ بِإِسْنَادِهِمَا أَنَّهُ سَمِعَ رَسُولُ اللَّهِ ص بُكَاءَ الْحَسَنِ وَ الْحُسَيْنِ وَ هُوَ عَلَى الْمِنْبَرِ فَقَامَ فَزِعاً ثُمَّ قَالَ أَيُّهَا النَّاسُ مَا الْوَلَدُ إِلَّا فِتْنَةٌ لَقَدْ قُمْتُ إِلَيْهِمَا وَ مَا مَعِي عَقْلِي وَ فِي رِوَايَةٍ وَ مَا أَعْقِلُ.

And from his[saww] excessive love for them[asws] both is what is reported by Yahya Bin Kaseer, and Sufyan Bin Uyayna by their chains,

~~'Rasool-Allah[saww] heard the crying of Al-Hassan[asws] and Al-Husayn[asws] while he[saww] was upon the pulpit. He[saww] stood up in alarm, then said: 'O you people! The child is not except a Fitna. I[saww] have stood up to them[asws] both and there is no intellect with me[saww]'. And in a report: 'And I[saww] did not mind''.[650]~~ (Derogatory)

الْخَرْكُوشِيُّ فِي اللَّوَامِعِ وَ فِي شَرَفِ النَّبِيِّ أَيْضاً وَ السَّمْعَانِيُّ فِي الْفَضَائِلِ وَ التِّرْمِذِيُّ فِي الْجَامِعِ وَ الثَّعْلَبِيُّ فِي الْكَشْفِ وَ الْوَاحِدِيُّ فِي الْوَسِيطِ وَ أَحْمَدُ بْنُ حَنْبَلٍ فِي الْفَضَائِلِ وَ رَوَى الْخَلْقُ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ قَالَ سَمِعْتُ أَبِي يَقُولُ كَانَ رَسُولُ اللَّهِ ص يَخْطُبُ عَلَى الْمِنْبَرِ فَجَاءَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَ يَعْثُرَانِ فَنَزَلَ رَسُولُ اللَّهِ ص مِنَ الْمِنْبَرِ فَحَمَلَهُمَا وَ وَضَعَهُمَا بَيْنَ يَدَيْهِ ثُمَّ قَالَ إِنَّمَا أَمْوالُكُمْ وَ أَوْلادُكُمْ فِتْنَةٌ إِلَى آخِرِ كَلَامِهِ.

Al Kharkowshy in 'Al Lawamie', and in 'Sharaf Al Nabi[saww]' as well, and Al Sam'any in 'Al Fazaail', and Al Tirmizy in 'Al Jamie', and Al Sa'alby in 'Al Kashf', and Al Wahidy in 'Al Waseet', and Ahmad Bin Hanbal' in Al Fazaail', and it is reported by Al Khalq, from Abdullah Bin Bureyda who said, I heard my father saying,

'Rasool-Allah[saww] was addressing upon the pulpit. Al-Hassan[asws] and Al-Husayn[asws] came, and upon them[asws] were two red shirts, and they[asws] stumbled. Rasool-Allah[saww] descended from the pulpit and carried them[asws] and placed them[asws] in front of him[saww], the said: '***rather your wealth and your children are a Fitna (strife), [8:28]*** – up to the end of his[saww] speech''.[651]

وَ قَدْ ذَكَرَهُ أَبُو طَالِبٍ الْحَارِثِيُّ فِي قُوتِ الْقُلُوبِ إِلَّا أَنَّهُ تَفَرَّدَ بِالْحَسَنِ بْنِ عَلِيٍّ ع.

And Abu Bakr Al-Harisy has mentioned it in (the book) 'Quwat Al-Quloob' – 'Except that he[saww] individualised with Hassan[asws] Bin Ali[asws]''.[652]

وَ فِي خَبَرٍ أَوْلَادُنَا أَكْبَادُنَا يَمْشُونَ عَلَى الْأَرْضِ.

[648] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 49 o
[649] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 50 a
[650] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 50 b
[651] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 50 c
[652] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 50 d

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And in a Hadeeth: ‘Our children are our livers walking upon the earth’’.[653]

مُعْجَمُ الطَّبَرَانِيِّ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ وَ أَرْبَعِينُ الْمُؤَذِّنِ وَ تَارِيخُ الْخَطِيبِ بِأَسَانِيدِهِمْ إِلَى جَابِرٍ قَالَ النَّبِيُّ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ ذُرِّيَّةَ كُلِّ نَبِيٍّ مِنْ صُلْبِهِ خَاصَّةً وَ جَعَلَ ذُرِّيَّتِي مِنْ صُلْبِي وَ مِنْ صُلْبِ عَلِيِّ بْنِ أَبِي طَالِبٍ إِنَّ كُلَّ بَنِي بِنْتٍ يُنْسَبُونَ إِلَى أَبِيهِمْ إِلَّا أَوْلَادَ فَاطِمَةَ فَإِنِّي أَنَا أَبُوهُمْ.

(The book) ‘Mo’jam’ of Al Tabari, by his chain from Ibn Abbas, and ‘Arbaeen’ of Al Muezzin, and ‘Tareekh’ of Al Khateeb, by their chain to Jabir,

‘The Prophet[saww] said: ‘Allah[azwj] Mighty and Majestic Made the offspring of every Prophet[saww] from his[as] Sulb in particular, and He[azwj] Made my[saww] offspring to be from my[saww] Sulb and Sulb of Ali[asws] Bin Abu Talib[asws]. Every son (and) daughter are attributed to their fathers except the children of (Syeda) Fatima[asws], for I[azwj] am their father[saww]’’.[654]

الْإِحْيَاءُ عَنِ الْغَزَّالِيِّ وَ الْفِرْدَوْسُ عَنِ الدَّيْلَمِيِّ قَالَ الْمِقْدَامُ بْنُ مَعْدِيكَرِبَ قَالَ النَّبِيُّ ص حَسَنٌ مِنِّي وَ حُسَيْنٌ مِنْ عَلِيٍّ وَ قَالَ ص هُمَا وَدِيعَتِي فِي أُمَّتِي.

(The books) ‘Al Ahya’ from Al Azzaly, and ‘Al Firdows’ from Al Daylami – ‘Al Miqdam Bin Ma’daykarb said,

‘The Prophet[saww] said: ‘Hassan[asws] is from me[saww] and Husayn[asws] is from Ali[asws]’. And he[saww] said: ‘They[asws] are both my[saww] offspring in my[saww] community’’.[655]

وَ مِنْ مُلَاعَبَتِهِ ص مَعَهُمَا مَا رَوَاهُ ابْنُ بَطَّةَ فِي الْإِبَانَةِ مِنْ أَرْبَعَةِ طُرُقٍ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ص وَ الْحَسَنُ وَ الْحُسَيْنُ ع عَلَى ظَهْرِهِ وَ هُوَ يَجْثُو لَهُمَا وَ يَقُولُ نِعْمَ الْجَمَلُ جَمَلُكُمَا وَ نِعْمَ الْعَدْلَانِ أَنْتُمَا.

And from his[saww] playfulness with them[asws] both is what is reported by Ibn Battah in ‘Al Ibanah’ from four ways, from Sufyan Al Sowry, from Abu Al Zubeyr, from Jabir who said,

‘I entered to see the Prophet[saww], and Al-Hassan[asws] and Al-Husayn[asws] were upon his[saww] back, and he[saww] was kneeling for them[asws] and saying: ‘Best of the camels is your[asws] camel, and best of the riders are you[asws] two’’.[656]

ابْنُ نَجِيحٍ كَانَ الْحَسَنُ وَ الْحُسَيْنُ يَرْكَبَانِ ظَهْرَ النَّبِيِّ ص وَ يَقُولَانِ حَلْ حَلْ وَ يَقُولُ نِعْمَ الْجَمَلُ جَمَلُكُمَا.

Ibn Najeeh – ‘Al-Hassan[asws] and Al-Husayn[asws] were riding on the back of the Prophet[saww] and saying: ‘Hal! Hal!’ And he[saww] kept saying: ‘Best camel is your[asws] camel!’’[657]

السَّمْعَانِيُّ فِي الْفَضَائِلِ عَنْ أَسْلَمَ مَوْلَى عُمَرَ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: رَأَيْتُ الْحَسَنَ وَ الْحُسَيْنَ عَلَى عَاتِقَيْ رَسُولِ اللَّهِ ص فَقُلْتُ نِعْمَ الْفَرَسُ لَكُمَا فَقَالَ رَسُولُ اللَّهِ ص وَ نِعْمَ الْفَارِسَانِ هُمَا.

Al Sam’any in ‘Al Fazaail’, from Aslam a slave of Umar, from Umar Bin Al-Khattab having said,

[653] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 50 e
[654] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 50 f
[655] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 50 g
[656] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 50 h
[657] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 50 i

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‘I saw Al-Hassan[asws] and Al-Husayn[asws] upon the shoulders of Rasool-Allah[saww]. I said, ‘Best is the horse for you[asws] two!’ Rasool-Allah[saww] said: ‘They[asws] are best of the horse-riders’’.[658]

ابْنُ حَمَّادٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ص بَرَّكَ لِلْحَسَنِ وَ الْحُسَيْنِ فَحَمَلَهُمَا وَ خَالَفَ بَيْنَ أَيْدِيهِمَا وَ أَرْجُلِهِمَا وَ قَالَ نِعْمَ الْجَمَلُ جَمَلُكُمَا.

Ibn Hammad, from his father,

‘The Prophet[saww] knelt for Al-Hassan[asws] and Al-Husayn[asws]. He[saww] carried them[asws] and held between their[asws] hands and their[asws] legs and said: ‘Best camel is your[asws] camel’’.[659]

51- قب، المناقب لابن شهرآشوب الْخَرْكُوشِيُّ فِي شَرَفِ النَّبِيِّ ص عَنْ عَبْدِ الْعَزِيزِ بِإِسْنَادِهِ عَنِ النَّبِيِّ ص أَنَّهُ كَانَ جَالِساً فَأَقْبَلَ الْحَسَنُ وَ الْحُسَيْنُ فَلَمَّا رَآهُمَا النَّبِيُّ ص قَامَ لَهُمَا وَ اسْتَبْطَأَ بُلُوغَهُمَا إِلَيْهِ فَاسْتَقْبَلَهُمَا وَ حَمَلَهُمَا عَلَى كَتِفَيْهِ وَ قَالَ نِعْمَ الْمَطِيُّ مَطِيُّكُمَا وَ نِعْمَ الرَّاكِبَانِ أَنْتُمَا وَ أَبُوكُمَا خَيْرٌ مِنْكُمَا.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) Al-Kharhowshy in ‘Sharaf Al-Nabi[saww]’, from Abdul Aziz, by his chain,

‘From the Prophet[saww] having been seated, and Al-Hassan[asws] and Al-Husayn[asws] came. When the Prophet[saww] saw them[asws], he[saww] stood up for them[asws] and slowed their[asws] coming to him[saww] and carried them upon his[saww] shoulders and said: ‘Best ride is your[asws] ride, and best riders are you[asws] two, and your[asws] father[asws] is better than your[asws] both’’.[660]

تَفْسِيرُ أَبِي يُوسُفَ يَعْقُوبَ بْنِ سُفْيَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنِ ابْنِ مَسْعُودٍ قَالَ: حَمَلَ رَسُولُ اللَّهِ ص الْحَسَنَ وَ الْحُسَيْنَ عَلَى ظَهْرِهِ الْحَسَنَ عَلَى أَضْلَاعِهِ الْيُمْنَى وَ الْحُسَيْنَ عَلَى أَضْلَاعِهِ الْيُسْرَى ثُمَّ مَشَى وَ قَالَ نِعْمَ الْمَطِيُّ مَطِيُّكُمَا وَ نِعْمَ الرَّاكِبَانِ أَنْتُمَا وَ أَبُوكُمَا خَيْرٌ مِنْكُمَا.

Tafseer Abu Yusuf Yaqoub Bin Sufyan, from Ubeydullah Bin Musa, from Sufyan, from Mansour, from Ibrahim, from Alqamah, from Ibn Masoud who said,

‘Rasool-Allah[saww] carried Al-Hassan[asws] and Al-Husayn[asws] upon his[saww] back – Al-Hassan[asws] upon his[saww] right ribs and Al-Husayn[asws] upon his[saww] left ribs. Then he[saww] walked and said: ‘The best ride is your[asws] ride and best of the riders are you[asws] two, and your[asws] father[asws] is better you[asws] both’’.[661]

وَ رُوِيَ أَنَّ النَّبِيَّ ص تَرَكَ لَهُمَا ذُؤَابَتَيْنِ فِي وَسَطِ الرَّأْسِ.

And it is report that the Prophet[saww] left two ponytails for them[asws] in the middle of the head (hair style)’’.[662]

مرزد [مُزَرِّدٌ] قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ سَمِعَ أُذُنَايَ هَاتَانِ وَ بَصُرَ عَيْنَايَ هَاتَانِ رَسُولَ اللَّهِ ص وَ هُوَ آخِذٌ بِيَدَيْهِ جَمِيعاً بِكَتِفَيِ الْحَسَنِ وَ الْحُسَيْنِ وَ قَدَمَاهُمَا عَلَى قَدَمِ رَسُولِ اللَّهِ ص وَ يَقُولُ تَرَقَّ عَيْنَ بَقَّةَ

[658] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 50 j
[659] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 50 k
[660] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 51 a
[661] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 51 b
[662] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 51 c

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Muzarrid said, 'I heard Abu Hureyra (a well-known fabricator) saying, 'These two ears of mine heard, and these two eyes of mine saw Rasool-Allah[saww] and he[saww] was holding by both his[saww] hands, the shoulders of Al-Hassan[asws] and Al-Husayn[asws], and their[asws] feet were upon the feet of Rasool-Allah[saww], and he[saww] was saying: 'O delight of the eye, fly!'

قَالَ فَرَقَا الْغُلَامُ حَتَّى وَضَعَ قَدَمَيْهِ عَلَى صَدْرِ رَسُولِ اللَّهِ ص ثُمَّ قَالَ لَهُ افْتَحْ فَاكَ ثُمَّ قَبَّلَهُ ثُمَّ قَالَ اللَّهُمَّ أَحِبَّهُ فَإِنِّي أُحِبُّهُ.

He (Abu Hureyra) said, 'The boy jumped until he[asws] had placed his[asws] foot upon the chest of Rasool-Allah[saww]. Then he[saww] said to him[asws]: 'Open your[asws] mouth'. Then he[saww] kissed him[asws], then said: 'O Allah[azwj]! Love him[asws], for I[saww] love him[asws]''.[663]

52- قب، المناقب لابن شهرآشوب فِي مُعْجِزَاتِهِمَا ع أَحْمَدُ بْنُ حَنْبَلٍ فِي الْمُسْنَدِ وَ ابْنُ بَطَّةَ فِي الْإِبَانَةِ وَ النَّطَنْزِيُّ فِي الْخَصَائِصِ وَ الْخَرْكُوشِيُّ فِي شَرَفِ النَّبِيِّ ص وَ اللَّفْظُ لَهُ وَ رَوَى جَمَاعَةٌ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ وَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ وَ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ الْحَسَنَ وَ الْحُسَيْنَ كَانَا يَلْعَبَانِ عِنْدَ النَّبِيِّ ص حَتَّى مَضَى عَامَّةُ اللَّيْلِ ثُمَّ قَالَ لَهُمَا انْصَرِفَا إِلَى أُمِّكُمَا فَبَرَقَتْ بَرْقَةٌ فَمَا زَالَتْ تُضِيءُ لَهُمَا حَتَّى دَخَلَا عَلَى فَاطِمَةَ وَ النَّبِيُّ ص يَنْظُرُ إِلَى الْبَرْقَةِ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا أَهْلَ الْبَيْتِ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub regarding both their[asws] miracles – Ahmad Bin Hanbal in 'Musnad', and Ibn Battah in 'Al Ibanah', and al Natanzy in 'Al Khasaais', and Al Kharkowshy in 'Sharaf Al Nabi[saww]', and the wordings are him, and it is reported by a group, from Abu Salih, from Abu Hureyra (well-known fabricator), and from Safwan Bin Yahya, and from Muhammad Bin Ali Bin Al-Husayn,

'And from Ali Bin Musa Al-Reza[asws] and from Amir Al-Momineen[asws]: 'Al-Hassan[asws] and Al-Husayn[asws] were playing in the presence of the Prophet[saww] until the generality of the night had passed. Then he[saww] said to them[asws]: 'Leave to go to your[asws] mother[asws]'. A lightning flashed and it did not cease to illuminate for them[asws] until they[asws] entered to see (Syeda) Fatima[asws], and the Prophet[saww] was looking at the lightning and said: 'The Praise is for Allah[azwj] Who Honoured us[asws] People[asws] of the Household''.[664]

وَ قَدْ رَوَاهُ السَّمْعَانِيُّ وَ أَبُو السَّعَادَاتِ فِي فَضَائِلِهِمَا عَنْ أَبِي جُحَيْفَةَ إِلَّا أَنَّهُمَا تَفَرَّدَا فِي حَقِّ الْحَسَنِ ع.

And it is reported by Al-Sam'any and Abu Al-Sa'adaat regarding both their[asws] merits, from Abu Juheyfa, except that they individualised in the right of Al-Hassan[asws].[665]

وَ فِي حَدِيثِ عَفِيفٍ الْكِنْدِيِ أَنَّهُ قَالَ الْفَارِسُ لَهُ إِذَا رَأَيْتَ فِي دَارِهِ ع حَمَامَةً يَطِيرُ مَعَهَا فَرْخَاهَا فَاعْلَمْ أَنَّهُ وُلِدَ لَهُ يَعْنِي عَلِيّاً ع ثُمَّ قَالَ بَعْدَ كَلَامٍ بَلَغَنِي بَعْدَ بُرْهَةٍ ظُهُورُ النَّبِيِّ ص فَأَسْلَمْتُ فَكُنْتُ أَرَى الْحَمَامَةَ فِي دَارِ عَلِيٍّ تُفْرِخُ مِنْ غَيْرِ وَكْرٍ وَ إِذَا رَأَيْتُ الْحَسَنَ وَ الْحُسَيْنَ عِنْدَ رَسُولِ اللَّهِ ص ذَكَرْتُ قَوْلَ الْفَارِسِ

And in a Hadeeth of Afeef Al Kindy –

'A horseman of his said when he saw a group in his[asws] house, two chicks were flying with him, so he knew that there has been a son for him[asws], meaning Ali[asws]. Then he said after a speech, 'It reached me after the moment of the appearance of the Prophet[saww], so I became a Muslim, and I used to see the doves in the house of Ali[asws], spawning without a nest, and when I saw

[663] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 51 d
[664] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 52 a
[665] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 52 b

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Al-Hassan[asws] and Al-Husayn[asws] in the presence of Rasool-Allah[saww], I remembered the words of the horseman''.[666]

وَ فِي رِوَايَةِ بِسْطَامَ عَنْهُ فِي حَدِيثٍ طَوِيلٍ فَلَمَّا قُتِلَ عَلِيٌّ ذَهَبْتُ فَمَا رَأَيْتُ.

And in a report of Bistam, from him, in a lengthy Hadeeth, 'When Ali[asws] was killed, they (doves) went away and were not seen''.[667]

وَ فِي رِوَايَةِ أَبِي عَقِيلٍ رَأَيْتُ فِي مَنْزِلِ عَلِيٍّ بَعْدَ مَوْتِهِ طَيْرَانِ يَطِيرَانِ فَلَمَّا مَاتَ الْحَسَنُ غَابَ أَحَدُهُمَا فَلَمَّا قُتِلَ الْحُسَيْنُ غَابَ الْآخَرُ.

And in a report of Abu Aqeel,

'I saw in the house of Ali[asws] after his[asws] expiry, two birds flying around. When Al-Hassan[asws] passed away, one of them disappeared. When Al-Husayn[asws] was killed, the other one disappeared''.[668]

الْكَشْفُ وَ الْبَيَانُ عَنِ الثَّعْلَبِيِّ بِالْإِسْنَادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: مَرِضَ النَّبِيُّ ص فَأَتَاهُ جَبْرَئِيلُ بِطَبَقٍ فِيهِ رُمَّانٌ وَ عِنَبٌ فَأَكَلَ النَّبِيُّ ص مِنْهُ فَسَبَّحَ ثُمَّ دَخَلَ عَلَيْهِ الْحَسَنُ وَ الْحُسَيْنُ فَتَنَاوَلَا مِنْهُ فَسَبَّحَ الرُّمَّانُ وَ الْعِنَبُ

(The books) 'Al Kashf' and 'Al Bayan', from Al Sa'alby, by the chain,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] having said: 'The Prophet[saww] fell ill, so Jibraeel[as] came to him[saww] with a tray wherein were pomegranates and grapes. The Prophet[saww] ate from it. (The pomegranates and grapes) glorified (Allah[azwj]). Then Al-Hassan[asws] and Al-Husayn[asws] entered and took from it. The pomegranates and the grapes glorified (Allah[azwj]).

ثُمَّ دَخَلَ عَلِيٌّ فَتَنَاوَلَ مِنْهُ فَسَبَّحَ أَيْضاً ثُمَّ دَخَلَ رَجُلٌ مِنْ أَصْحَابِهِ فَأَكَلَ فَلَمْ يُسَبِّحْ فَقَالَ جَبْرَئِيلُ إِنَّمَا يَأْكُلُ هَذَا نَبِيٌّ أَوْ وَصِيُّ أَوْ وَلَدُ نَبِيٍّ.

Then Ali[asws] entered and took from it. They glorified as well. Then a man from his[saww] companions entered and ate, but they did not glorify. Jibraeel[as] said: 'But rather, this should be eaten either by a Prophet[as], or a successor[as], or a son of a Prophet[as]''.[669]

أَبُو عَبْدِ اللَّهِ الْمُفِيدُ النَّيْسَابُورِيُّ فِي أَمَالِيهِ قَالَ الرِّضَا ع عَرِيَ الْحَسَنُ وَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ أَدْرَكَهُمَا الْعِيدُ فَقَالا لِأُمِّهِمَا قَدْ زَيَّنُوا صِبْيَانَ الْمَدِينَةِ إِلَّا نَحْنُ فَمَا لَكِ لَا تزينا [تُزَيِّنِينَّا] أَبُو عَبْدِ اللَّهِ الْمُفِيدُ النَّيْسَابُورِيُّ فِي أَمَالِيهِ قَالَ الرِّضَا ع عَرِيَ الْحَسَنُ وَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ أَدْرَكَهُمَا الْعِيدُ فَقَالا لِأُمِّهِمَا قَدْ زَيَّنُوا صِبْيَانَ الْمَدِينَةِ إِلَّا نَحْنُ فَمَا لَكِ لَا تزينا [تُزَيِّنِينَّا]

Abu Abdullah Al Mufeed Al Neyshapuri in his (book) 'Amaali' –

'Al-Reza[asws] said: 'Al-Hassan[asws] and Al-Husayn[asws], may the Salawaat of Allah[azwj] be upon them[asws] both, were without (new) clothes and the Eid approached. They[asws] said to their[asws]

[666] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 52 c
[667] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 52 d
[668] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 52 e
[669] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 52 f

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mother[asws]: 'The (other) children of Al-Medina have (all) adorned except us[asws]. So, what is the matter you[asws] are not adorning us[asws]?'

فَقَالَتْ إِنَّ ثِيَابَكُمَا عِنْدَ الْخَيَّاطِ فَإِذَا أَتَانِي زَيَّنْتُكُمَا

She[asws] said: 'Your[asws] clothes are with the tailor, so when these come to me[asws], I[asws] shall adorn you[asws] both'.

فَلَمَّا كَانَتْ لَيْلَةُ الْعِيدِ أَعَادَا الْقَوْلَ عَلَى أُمِّهِمَا فَبَكَتْ وَ رَحِمَتْهُمَا فَقَالَتْ لَهُمَا مَا قَالَتْ فِي الْأُولَى فَرَدُّوا عَلَيْهَا فَلَمَّا أَخَذَ الظَّلَامُ قَرَعَ الْبَابَ قَارِعٌ فَقَالَتْ فَاطِمَةُ مَنْ هَذَا قَالَ يَا بِنْتَ رَسُولِ اللَّهِ أَنَا الْخَيَّاطُ جِئْتُ بِالثِّيَابِ

When it was the night of Eid, they[asws] repeated the words to their[asws] mother[asws]. She[asws] cried and pitied them[asws]. She[asws] said to them[asws] what she[asws] had said in the beginning. They responded to her[asws]. When the darkness took over, someone knocked at the door. (Syeda) Fatima[asws] said: 'Who is this?' He said, 'O daughter[asws] of Rasool-Allah[saww]! I am the tailor. I have come with the clothes!'

فَفَتَحَتِ الْبَابَ فَإِذَا رَجُلٌ وَ مَعَهُ مِنْ لِبَاسِ الْعِيدِ قَالَتْ فَاطِمَةُ وَ اللَّهِ لَمْ أَرَ رَجُلًا أَهْيَبَ سِيمَةً مِنْهُ فَنَاوَلَهَا مِنْدِيلًا مَشْدُوداً ثُمَّ انْصَرَفَ فَدَخَلَتْ فَاطِمَةُ فَفَتَحَتِ الْمِنْدِيلَ فَإِذَا فِيهِ قَمِيصَانِ وَ دُرَّاعَتَانِ وَ سَرَاوِيلَانِ وَ رِدَاءَانِ وَ عِمَامَتَانِ وَ خُفَّانِ أَسْوَدَانِ مُعَقَّبَانِ بِحُمْرَةٍ

She[asws] opened the door, and there was a man and with him were the clothes for Eid. (Syeda) Fatima[asws] said: 'By Allah[azwj]! I[asws] had not seen any man more awesome appearance than him'. He gave her[asws] a tied towel (bundle), then left. (Syeda) Fatima[asws] entered and opened the towel, and there were two shirts in it, and two waistcoats, and two trousers, and two robes, and two turbans, and two black shoes with red heels.

فَأَيْقَظَتْهُمَا وَ أَلْبَسَتْهُمَا فَدَخَلَ رَسُولُ اللَّهِ ص وَ هُمَا مُزَيَّنَانِ فَحَمَلَهُمَا وَ قَبَّلَهُمَا ثُمَّ قَالَ رَأَيْتِ الْخَيَّاطَ قَالَتْ نَعَمْ يَا رَسُولَ اللَّهِ وَ الَّذِي أَنْقَذَتْهُ مِنَ الثِّيَابِ

She[asws] woke them[asws] up and dressed them[asws]. Rasool-Allah[saww] entered and they[asws] had been adorned. He[saww] carried them[asws] and kissed them[asws], then said: 'Did you[asws] see the tailor?' She[asws] said: 'Yes, O Rasool-Allah[saww], and that is the one who brought the clothes'.

قَالَ يَا بُنَيَّةِ مَا هُوَ خَيَّاطٌ إِنَّمَا هُوَ رِضْوَانُ خَازِنُ الْجَنَّةِ قَالَتْ فَاطِمَةُ فَمَنْ أَخْبَرَكَ يَا رَسُولَ اللَّهِ قَالَ مَا عَرَجَ حَتَّى جَاءَنِي وَ أَخْبَرَنِي بِذَلِكِ.

He[saww] said: 'O daughter[asws]! He is not a tailor. But rather, he is Rizwaan, treasurer of Paradise'. (Syeda) Fatima[asws] said: 'Who informed you[saww], O Rasool-Allah[saww]?' He[saww] said: 'He[as] did not ascend until he[as] came to me[saww] and informed me[saww] of that''.[670]

الْحَسَنُ الْبَصْرِيُّ وَ أُمُّ سَلَمَةَ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ دَخَلَا عَلَى رَسُولِ اللَّهِ ص وَ بَيْنَ يَدَيْهِ جَبْرَئِيلُ فَجَعَلَا يَدُورَانِ حَوْلَهُ يُشَبِّهَانِهِ بِدِحْيَةَ الْكَلْبِيِّ فَجَعَلَ جَبْرَئِيلُ يُومِئُ بِيَدَيْهِ كَالْمُتَنَاوِلِ شَيْئاً فَإِذَا فِي يَدِهِ تُفَّاحَةٌ وَ سَفَرْجَلَةٌ وَ رُمَّانَةٌ

Al-Hassan Al Basry and,

[670] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 52 g

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Umm Salama[ra], Al-Hassan[asws] and Al-Husayn[asws] entered to see Rasool-Allah[saww] and Jibraeel[as] was in front of him[saww]. They[asws] went on to circle around him[as], him[as] having resembled with Dahiyat Al-Kalby. Jibraeel[as] gestured by his[as] hand, like taking something, and there (appeared) in his[as] hand, an apple, a quince, and a pomegranate.

فَنَاوَلَهُمَا وَ تَهَلَّلَتْ وُجُوهُهُمَا وَ سَعَيَا إِلَى جَدِّهِمَا فَأَخَذَ مِنْهُمَا فَشَمَّهَا ثُمَّ قَالَ صِيرَا إِلَى أُمِّكُمَا بِمَا مَعَكُمَا وَ بَدْؤُكُمَا بِأَبِيكُمَا أَعْجَبُ

He[as] gave it to them[asws], and their[asws] faces beamed, and they went to their[asws] grandfather[saww]. He[saww] took from them[asws] and smelt them. Then he[saww] said: 'Go to your[asws] mother[asws] with whatever wonder is with you[asws] and begin with your[asws] father[asws].

فَصَارَا كَمَا أَمَرَهُمَا فَلَمْ يَأْكُلُوا حَتَّى صَارَ النَّبِيُّ ص إِلَيْهِمْ فَأَكَلُوا جَمِيعاً فَلَمْ يَزَلْ كُلَّمَا أُكِلَ مِنْهُ عَادَ إِلَى مَا كَانَ حَتَّى قُبِضَ رَسُولُ اللَّهِ ص

They[asws] went like they[asws] had been instructed and they[asws] did not eat until the Prophet[saww] came to them[asws]. They[asws] all ate together. It did not cease to be so that every time they[asws] ate from it, it returned to what it had been (uneaten), until (the time) Rasool-Allah[saww] passed away.

قَالَ الْحُسَيْنُ ع فَلَمْ يَلْحَقْهُ التَّغْيِيرُ وَ النُّقْصَانُ أَيَّامَ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص حَتَّى تُوُفِّيَتْ فَلَمَّا تُوُفِّيَتْ فَقَدْنَا الرُّمَّانَ وَ بَقِيَ التُّفَّاحُ وَ السَّفَرْجَلُ أَيَّامَ أَبِي

Al-Husayn[asws] said: 'Neither any change nor reduction occurred during the days of (Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww] until she[asws] passed away. When she[asws] had passed away, we[asws] lost the pomegranate, and there remain the apple and the quince for the days of my[asws] father[asws].

فَلَمَّا اسْتُشْهِدَ أَمِيرُ الْمُؤْمِنِينَ فُقِدَ السَّفَرْجَلُ وَ بَقِيَ التُّفَّاحُ عَلَى هَيْأَتِهِ لِلْحَسَنِ حَتَّى مَاتَ فِي سَمِّهِ وَ بَقِيَتِ التُّفَّاحَةُ إِلَى الْوَقْتِ الَّذِي حُوصِرْتُ عَنِ الْمَاءِ فَكُنْتُ أَشَمُّهَا إِذَا عَطِشْتُ فَيَسْكُنُ لَهَبُ عَطَشِي فَلَمَّا اشْتَدَّ عَلَيَّ الْعَطَشُ عَضَضْتُهَا وَ أَيْقَنْتُ بِالْفَنَاءِ

When Amir Al-Momineen[asws] was martyred, the quince was lost, and there remained the apple upon its form for Al-Hassan[asws] until he[asws] passed away during his[asws] poisoning, and the apple remained up to the time which I[asws] was surrounded (prevented) from the water. I[asws] used to smell it whenever I[asws] was thirsty, and the flame of my[asws] thirst would calm down. When the thirst intensified upon me[asws], I[asws] bit it and was convinced with the annihilation.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع سَمِعْتُهُ يَقُولُ ذَلِكَ قَبْلَ قَتْلِهِ بِسَاعَةٍ فَلَمَّا قَضَى نَحْبَهُ وُجِدَ رِيحُهَا فِي مَصْرَعِهِ فَالْتُمِسَتْ فَلَمْ يُرَ لَهَا أَثَرٌ فَبَقِيَ رِيحُهَا بَعْدَ الْحُسَيْنِ ع وَ لَقَدْ زُرْتُ قَبْرَهُ فَوَجَدْتُ رِيحَهَا يَفُوحُ مِنْ قَبْرِهِ

Ali[asws] Bin Al-Husayn[asws] said: 'I[asws] heard him[asws] saying that before he[asws] was killed by a while. When he[asws] had fulfilled his[asws] vow (killed), its aroma was felt in his[asws] slaying place. It was searched for, but no trace was found for it. Its aroma remained after Al-Husayn[asws]. And I[asws] had visited his[asws] grave and found its aroma exuding from his[asws] grave.

فَمَنْ أَرَادَ ذَلِكَ مِنْ شِيعَتِنَا الزَّائِرِينَ لِلْقَبْرِ فَلْيَلْتَمِسْ ذَلِكَ فِي أَوْقَاتِ السَّحَرِ فَإِنَّهُ يَجِدُهُ إِذَا كَانَ مُخْلِصاً.

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So, the one from our[asws] Shias, the visitors to the grave, who want that, let him seek that during the timings of pre-dawn, for he will find it, if he were sincere''.[671]

أَمَالِي أَبِي الْفَتْحِ الْحَفَّارِ ابْنُ عَبَّاسٍ وَ أَبُو رَافِعٍ كُنَّا جُلُوساً مَعَ النَّبِيِّ ص إِذْ هَبَطَ عَلَيْهِ جَبْرَئِيلُ وَ مَعَهُ جَامٌ مِنَ الْبِلَّوْرِ الْأَحْمَرِ مَمْلُوءاً مِسْكاً وَ عَنْبَراً فَقَالَ لَهُ السَّلَامُ عَلَيْكَ اللَّهُ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يُحَيِّيكَ بِهَذِهِ التَّحِيَّةِ وَ يَأْمُرُكَ أَنْ تُحَيِّيَ بِهَا عَلِيّاً وَ وَلَدَيْهِ

(The book) 'Amaali' – Abu Al Fat'h Al Haffar, Ibn Abbas and Abu Rafie,

'We were seated with the Prophet[saww] when Jibraeel[as] came down to him[saww], and with him[saww] was a bowl of red crystal filled with musk and ambergris. He[as] said to him[saww]: 'The greetings unto you[saww]! Allah[azwj] Conveys the Greetings to you[saww] and Welcomes you[saww] with this welcome and Commands you[saww] to welcome it to Ali[asws] and his[asws] two sons[asws]'.

فَلَمَّا صَارَتْ فِي كَفِّ النَّبِيِّ ص هَلَّلَتْ ثَلَاثاً وَ كَبَّرَتْ ثَلَاثاً ثُمَّ قَالَ بِلِسَانٍ ذَرِبٍ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ طه ما أَنْزَلْنا عَلَيْكَ الْقُرْآنَ لِتَشْقى فَأَشَمَّهَا النَّبِيُّ ص ثُمَّ حَيَّا بِهَا عَلِيّاً

When it came to be in the palm of the Prophet[saww], it extolled the Oneness (of Allah[azwj]) thrice. Then it said in an eloquent tongue, ***In the Name of Allah the Beneficent, the Merciful' [1:1] Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]***'. The Prophet[saww] smelt it, then welcomed Ali[asws] with it.

فَلَمَّا صَارَتْ فِي كَفِّ عَلِيٍّ قَالَتْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ* إِنَّما وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ الْآيَةَ فَأَشَمَّهَا عَلِيٌّ وَ حَيَّى بِهَا الْحَسَنَ

When it came to be in the palm of Ali[asws], it said, ***In the Name of Allah the Beneficent, the Merciful' [1:1] But rather, your Guardian is Allah, and His Rasool, [5:55]*** – the Verse. Ali[asws] smelt it and welcome Al-Hassan[asws] with it.

فَلَمَّا صَارَتْ فِي كَفِّ الْحَسَنِ قَالَتْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ عَمَّ يَتَساءَلُونَ عَنِ النَّبَإِ الْعَظِيمِ الْآيَةَ فَأَشَمَّهَا الْحَسَنَ وَ حَيَّى بِهَا الْحُسَيْنَ

When it came to be in the palm of Al-Hassan[asws], it said, '***In the Name of Allah the Beneficent, the Merciful' [1:1] What are they asking about? [78:1] About the Magnificent News, [78:2]*** – the Verse. Al-Hassan[asws] smelt it and welcomed Al-Husayn[asws] with it.

فَلَمَّا صَارَتْ فِي كَفِّ الْحُسَيْنِ قَالَتْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى

When it came to be in the palm of Al-Husayn[asws], it said, '***In the Name of Allah the Beneficent, the Merciful' [1:1] In the Name of Allah the Beneficent, the Merciful' [1:1] Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23]***.

ثُمَّ رُدَّتْ إِلَى النَّبِيِّ فَقَالَتْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ اللَّهُ نُورُ السَّماواتِ وَ الْأَرْضِ فَلَمْ أَدْرِ عَلَى السَّمَاءِ صَعِدَتْ أَمْ فِي الْأَرْضِ نَزَلَتْ بِقُدْرَةِ اللَّهِ تَعَالَى.

[671] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 52 h

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Then it was returned to the Prophet[saww]. It said, '***In the Name of Allah the Beneficent, the Merciful*' *[1:1] Allah is Light of the skies and the earth. [24:35]***'. It is not known whether it ascended to the sky or it descended in the earth, by the Power of Allah[azwj] the Exalted''.[672]

53- قب، المناقب لابن شهرآشوب كِتَابُ الْمَعَالِمِ إِنَّ مَلَكاً نَزَلَ مِنَ السَّمَاءِ عَلَى صِفَةِ الطَّيْرِ فَقَعَدَ عَلَى يَدِ النَّبِيِّ ص فَسَلَّمَ عَلَيْهِ بِالنُّبُوَّةِ وَ عَلَى يَدِ عَلِيٍّ فَسَلَّمَ عَلَيْهِ بِالْوَصِيَّةِ وَ عَلَى يَدِ الْحَسَنِ وَ الْحُسَيْنِ فَسَلَّمَ عَلَيْهِمَا بِالْخِلَافَةِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub in 'Kitab Al Ma'alim' –

'An angel, being upon the description of the bird, descended from the sky and sat upon a hand of the Prophet[saww]. He greeted unto him[saww] with the Prophet-hood, and upon a hand of Ali[asws], and greeted to him[asws] with the successorship, and upon a hand of Al-Hassan[asws] and Al-Husayn[asws], and greeted unto them[asws] with the caliphate.

فَقَالَ رَسُولُ اللَّهِ ص لِمَ لَمْ تَقْعُدْ عَلَى يَدِ فُلَانٍ فَقَالَ لَا أَقْعُدُ فِي أَرْضٍ عُصِيَ عَلَيْهَا اللَّهُ فَكَيْفَ أَقْعُدُ عَلَى يَدٍ عَصَتِ اللَّهَ.

Rasool-Allah[saww] said: 'Why didn't you sit upon a hand of so and so?' He said, 'I cannot sit upon a land Allah[azwj] is disobeyed upon, so how can I sit upon a hand of one who disobeys Allah[azwj]?''[673]

أَرْبَعِينُ الْمُؤَذِّنِ وَ إِبَانَةُ الْعُكْبَرِيِّ وَ خَصَائِصُ النَّطَنْزِيِّ قَالَ ابْنُ عُمَرَ كَانَ لِلْحَسَنِ وَ الْحُسَيْنِ تَعْوِيذَانِ حَشْوُهُمَا مِنْ زَغَبِ جَنَاحِ جَبْرَئِيلَ وَ فِي رِوَايَةٍ فِيهِمَا مِنْ جَنَاحِ جَبْرَئِيلَ.

(The book) 'Arbaeen' of Al Muwazzin, and 'Ibanah' of Al Ukbary, and 'Khasaais' of Al Natanzy – Ibn Umar said,

'There were two amulets for Al-Hassan[asws] and Al-Husayn[asws] from fluff of a wing of Jibraeel[as]'. And in a report, 'And in these was fluff from a wing of Jibraeel[as]''.[674]

وَ عَنْ أُمِّ عُثْمَانَ أُمِّ وَلَدٍ لِعَلِيٍّ ع قَالَتْ كَانَتْ لِآلِ مُحَمَّدٍ ص وِسَادَةٌ لَا يَجْلِسُ عَلَيْهَا إِلَّا جَبْرَئِيلُ فَإِذَا قَامَ عَنْهَا طُوِيَتْ فَكَانَ إِذَا قَامَ انْتَفَضَ مِنْ زَغَبِهِ فَتَلْتَقِطُهُ فَاطِمَةُ فَتَجْعَلُهُ فِي تَمَائِمِ الْحَسَنِ وَ الْحُسَيْنِ.

And from Umm Usman, mother of the children for Ali[asws], she said, 'There was a pillow for the Progeny[asws] of Muhammad[saww], no one sat upon it except Jibraeel[as]. So, whenever he[as] stood from it, it was folded (put away). It so happened that whenever she[as] got up, fluff would drop off and (Syeda) Fatima[asws] would pick it up and make it to be in the amulets of Al-Hassan[asws] and Al-Husayn[asws]''.[675]

أَبُو هُرَيْرَةَ وَ ابْنُ عَبَّاسٍ وَ الْحَارِثُ الْهَمْدَانِيُّ وَ أَبُو ذَرٍّ وَ الصَّادِقُ أَنَّهُ اصْطَرَعَ الْحَسَنُ وَ الْحُسَيْنُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص إِيهِ حَسَنُ إِيهِ حَسَنُ خُذْ حُسَيْناً

Abu Hureyra (well-known fabricator), and Ibn Abbas, and Al Haris Al Hamdany,

[672] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 52 i
[673] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 53 a
[674] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 53 b
[675] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 53 c

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And Abu Zarr[ra], and Al-Sadiq[asws]: 'Al-Hassan[asws] and Al-Husayn[asws] wrestled in front of Rasool-Allah[saww]. Rasool-Allah[saww] said: 'Hey Hassan[asws]! Hey Hassan[asws]! Seize Husayn[asws]!'

فَقَالَتْ فَاطِمَةُ يَا رَسُولَ اللَّهِ ص أَ تَسْتَنْهِضُ الْكَبِيرَ عَلَى الصَّغِيرِ فَقَالَ هَذَا جَبْرَئِيلُ يَقُولُ لِلْحُسَيْنِ إِيهاً حُسَيْنُ خُذْ حَسَناً.

(Syeda) Fatima[asws] said: 'O Rasool-Allah[saww]! Are you[saww] you encouraging the elder against the younger?' He[saww] said: 'This here is Jibraeel[as] saying to Al-Husayn[asws]: 'Hey Husayn[asws]! Seize Hassan[asws]!''[676]

54- قب، المناقب لابن شهرآشوب فِي مَعَالِي أُمُورِهِمَا ع مُقَاتِلُ بْنُ مُقَاتِلٍ عَنْ مُرَازِمٍ عَنْ مُوسَى بْنِ جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ التِّينِ وَ الزَّيْتُونِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub regarding ennobling their[asws] affairs – Muqatil Bin Muqatil, from Murazim,

'Musa[asws] Bin Ja'far[asws] said regarding Words of the Exalted: ***(I Swear) by the fig and the olive [95:1]*** – Al-Hassan[asws] and Al-Husayn[asws]'.

وَ طُورِ سِينِينَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ

And (mount) Toor of Sinai [95:2], he[asws] said: 'Ali[asws] Bin Abu Talib[asws]'.

وَ هذَا الْبَلَدِ الْأَمِينِ قَالَ مُحَمَّدٌ ص

And this secure city [95:3], he[asws] said: 'Muhammad[saww]'.

لَقَدْ خَلَقْنَا الْإِنْسانَ فِي أَحْسَنِ تَقْوِيمٍ قَالَ الْأَوَّلُ ثُمَّ رَدَدْناهُ أَسْفَلَ سافِلِينَ بِبُغْضِهِ أَمِيرَ الْمُؤْمِنِينَ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ عَلِيُّ بْنُ أَبِي طَالِبٍ فَما يُكَذِّبُكَ بَعْدُ بِالدِّينِ يَا مُحَمَّدُ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ.

We have Created the human being in an excellent form [95:4], he[asws] said: 'The first one (Abu Bakr), ***Then We Returned him (to be) as lowest of the low [95:5]*** due to his hatred for Amir Al-Momineen[asws], ***Except those who believe and do righteous deeds, [95:6]*** - Ali[asws] Bin Abu Talib[asws], ***So what would make you belie the Religion afterwards? [95:7]***, O Muhammad[saww], Wilayah of Ali[asws] Bin Abu Talib[asws]''.[677]

وَ اجْتَمَعَ أَهْلُ الْقِبْلَةِ عَلَى أَنَّ النَّبِيَّ ص قَالَ: الْحَسَنُ وَ الْحُسَيْنُ إِمَامَانِ قَامَا أَوْ قَعَدَا.

And the people of the Qiblah are united upon, that the Prophet[saww] said: 'Al-Hassan[asws] and Al-Husayn[asws] are two Imams[asws], whether standing (having made a stand) or seated (held back)''.[678]

وَ اجْتَمَعُوا أَيْضاً أَنَّهُ قَالَ: الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

[676] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 53 d
[677] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 a
[678] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 b

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And they are united as well that he[saww] said: 'Al-Hassan[asws] and Al-Husayn[asws] are two chiefs of the youths of the people of Paradise''.[679]

وَ رَوَى الدَّارَقُطْنِيُّ بِالْإِسْنَادِ عَنِ ابْنِ عُمَرَ قَالَ قَالَ ص ابْنَايَ هَذَانِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا.

And it is reported by Al Daraqutny, by the chain from Ibn Umar who said,

'He[saww] said: 'These two sons[asws] of mine are two chiefs of the youths of the people of Paradise, and their[asws] father[asws] is better than them''.[680]

وَ رَوَاهُ الْخُدْرِيُّ وَ ابْنُ مَسْعودٍ وَ جَابِرٌ الْأَنْصَارِيُّ وَ أَبُو جُحَيْفَةَ وَ أَبُو هُرَيْرَةَ وَ عُمَرُ بْنُ الْخَطَّابِ وَ حُذَيْفَةُ وَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَ أُمُّ سَلَمَةَ وَ مُسْلِمُ بْنُ يَسَارٍ وَ الزِّبْرِقَانُ بْنُ أَظْلَمَ الْحِمْيَرِيُّ وَ رَوَاهُ الْأَعْمَشُ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ وَ فِي حِلْيَةِ الْأَوْلِيَاءِ وَ اعْتِقَادِ أَهْلِ السُّنَّةِ وَ مُسْنَدِ الْأَنْصَارِ عَنْ أَحْمَدَ بِالْإِسْنَادِ عَنْ حُذَيْفَةَ قَالَ النَّبِيُّ ص فِي خَبَرٍ أَ مَا رَأَيْتَ الْعَارِضَ الَّذِي عَرَضَ لِي قُلْتُ بَلَى قَالَ ذَاكَ مَلَكٌ لَمْ يَهْبِطْ إِلَى الْأَرْضِ قَبْلَ السَّاعَةِ فَاسْتَأْذِنِ اللَّهَ تَعَالَى أَنْ يَسْلَمَ عَلَيَّ وَ يُبَشِّرَنِي أَنَّ الْحَسَنَ وَ الْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ.

And it is reported by Al Khudry, and Ibn Masoud, and Jabir Al Ansari, and Abu Juheyfa and Abu Hureyra (well-known fabricator), and Umar Bin Al Khattab, and Huzeyfa, and Abdullah Bin Umar, and Umm Salama[ra], and Muslim Bin Yasaar, and Al Zibirqan Bin Azlam Al Himeyri, and it is reported by Al Amsh, from Ibrahim, from Alqamah, from Abdullah, and in (the book) 'Hiliyah Al Awliya', and 'Itiqad Ahl Al Sunna, and 'Musnad' Al Ansar, from Ahmad, by the chain from Huzeyfa,

'The Prophet[saww] said in a Hadeeth: 'Did you not see the one present who had presented to me[saww]?' I said, 'Yes'. He[saww] said: 'That is an Angel not having descended to the earth before now. He sought Permission of Allah[azwj] the Exalted to greet unto me[asws] and give me[saww] the glad tidings that Al-Hassan[asws] and Al-Husayn[asws] are two chiefs of the youths of the Paradise and that (Syeda) Fatima[asws] is chieftess of the women of the people of Paradise''.[681]

سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ فَقَالَ هُمَا وَ اللَّهِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ.

Abu Abdullah[asws] was asked about his[saww] words: 'Al-Hassan[asws] and Al-Husayn[asws] are two chiefs of the youths of the people of Paradise. He[asws] said: 'By Allah[azwj]! They[asws] are two chiefs of the youths of the people of Paradise, from the former ones and the latter ones''.[682]

وَ الْمَشْهُورُ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: أَهْلُ الْجَنَّةِ شَبَابٌ كُلُّهُمْ.

And the famous from the Prophet[saww] having said: 'The people of Paradise, all of the youths''.[683]

وَ مِنْ كَثْرَةِ فَضْلِهِمَا وَ مَحَبَّةِ النَّبِيِّ ص إِيَّاهُمَا أَنَّهُ جَعَلَ نَوَافِلَ الْمَغْرِبِ وَ هِيَ أَرْبَعُ رَكَعَاتٍ كُلَّ رَكْعَتَيْنِ مِنْهَا عِنْدَ وِلَادَةِ كُلِّ وَاحِدٍ مِنْهُمَا.

[679] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 c
[680] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 d
[681] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 e
[682] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 f
[683] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 g

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And from the frequent of their[asws] merits and the love of the Prophet[saww] for them[asws] is that he[saww] made the optional (Salat) of Al-Maghrib, and these are four Cycles, each two Cycles from these during the birth of each one of them[asws]'.[684]

سُلَيْمَانُ بْنُ أَحْمَدَ الطَّبَرَانِيُّ وَ الْقَاضِي أَبُو الْحَسَنِ الْجَرَّاحِيُّ وَ أَبُو الْفَتْحِ الْحَفَّارُ وَ الْكِيَاشِيرَوَيْهِ وَ الْقَاضِي النَّطَنْزِيُّ بِأَسَانِيدِهِمْ عَنْ عُقْبَةَ عَنْ عَامِرٍ الْجُهَنِيِّ وَ أَبِي دُجَانَةَ وَ زَيْدِ بْنِ عَلِيٍّ عَنِ النَّبِيِّ ص قَالَ: الْحَسَنُ وَ الْحُسَيْنُ شَنْفَا الْعَرْشِ وَ فِي رِوَايَةٍ وَ لَيْسَا بِمُعَلَّقَيْنِ وَ إِنَّ الْجَنَّةَ قَالَتْ يَا رَبِّ أَسْكَنْتَنِي الضُّعَفَاءَ وَ الْمَسَاكِينَ فَقَالَ اللَّهُ تَعَالَى أَ لَا تَرْضَيْنَ أَنِّي زَيَّنْتُ أَرْكَانَكِ بِالْحَسَنِ وَ الْحُسَيْنِ فَمَاسَتْ كَمَا تَمِيسُ الْعَرُوسُ فَرَحاً.

Suleyman Bin Ahmad Al Tabrany, and Al Qazy Abu Al-Hassan Al Jarrahy, and Abu Al Aft'h Al Haffar, and Al Kiyasheyrawiya, and Al Qazy Al Natanzy, by their chains from Aamir Al Juhanny, and Abu Dujanah,

'And Zayd son of Ali[asws] (Bin Al-Husayn[asws]), from the Prophet[saww] having said: 'Al-Hassan[asws] and Al-Husayn[asws] are two earrings of the Throne'. And in a report: 'They[asws] wouldn't be hanging, and that the Paradise said, 'O Lord[azwj]! Dwell the weak and the poor in me!' Allah[azwj] the Exalted Said: 'Are you not please that I[azwj] have Adorned your corners with Al-Hassan[asws] and Al-Husayn[asws]?' It was touched with happiness like the bride gets touched''.[685]

وَ فِي خَبَرٍ عَنْهُ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ زُيِّنَ عَرْشُ الرَّحْمَنِ بِكُلِّ زِينَةٍ ثُمَّ يُؤْتَى بِمِنْبَرَيْنِ مِنْ نُورٍ طُولُهُمَا مِائَةُ مِيلٍ فَيُوضَعُ أَحَدُهُمَا عَنْ يَمِينِ الْعَرْشِ وَ الْآخَرُ عَنْ يَسَارِ الْعَرْشِ ثُمَّ يُؤْتَى بِالْحَسَنِ وَ الْحُسَيْنِ وَ يُزَيِّنُ الرَّبُّ تَبَارَكَ وَ تَعَالَى بِهِمَا عَرْشَهُ كَمَا تُزَيِّنُ الْمَرْأَةُ قُرْطَاهَا.

And in a Hadeeth from him[saww]: 'When it will be the Day of Qiyamah, the Throne of the Beneficent would be adorned with all adornments. Then they would come with two pulpits of light. Their height would be of one hundred miles. They would place one of them on the right of the Throne, and the other on the left of the Throne. Then they would come with Al-Hassan[asws] and Al-Husayn[asws], and the Lord[azwj] Blessed and Exalted would Adorn His[azwj] Throne with them[asws] like what the woman tends to adorn with her earrings''.[686]

وَ فِي رِوَايَةِ أَبِي لَهِيعَةَ الْبَصْرِيِّ قَالَ: سَأَلَتِ الْجَنَّةُ رَبَّهَا أَنْ يُزَيِّنَ رُكْناً مِنْ أَرْكَانِهَا فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهَا أَنِّي قَدْ زَيَّنْتُكِ بِالْحَسَنِ وَ الْحُسَيْنِ فَزَادَتِ الْجَنَّةُ سُرُوراً بِذَلِكَ.

And in a report of Abu Lahiya Al Basry who said,

'The Paradise asked its Lord[azwj] to Adorn its corners. So Allah[azwj] the Exalted Revealed to it: "I[azwj] have Adorned you with Al-Hassan[asws] and Al-Husayn[asws], and the Paradise was increased with happiness due to that''.[687]

كِتَابُ السُّؤْدُدِ بِالْإِسْنَادِ عَنْ سُفْيَانَ بْنِ سُلَيْمٍ وَ الْإِبَانَةُ عَنِ الْعُكْبَرِيِّ بِالْإِسْنَادِ عَنْ زَيْنَبَ بِنْتِ أَبِي رَافِعٍ أَنَّ فَاطِمَةَ ع أَتَتْ بِابْنَيْهَا الْحَسَنِ وَ الْحُسَيْنِ إِلَى رَسُولِ اللَّهِ ص وَ قَالَتِ انْحَلْ ابْنَيَّ هَذَيْنِ يَا رَسُولَ اللَّهِ وَ فِي رِوَايَةٍ هَذَانِ ابْنَاكَ فَوَرِّثْهُمَا شَيْئاً

'Kitab Al Sudoudy' – By the chain from Sufyan Bin Suleym, and 'Al Ibanah' from Al Ukbary, by the chain from Zainab Bin Abu Rafie,

[684] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 h
[685] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 i
[686] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 j
[687] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 k

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‘(Syeda) Fatima[asws] came with their[asws] two sons[asws] Al-Hassan[asws] and Al-Husayn[asws] to Rasool-Allah[saww] and said: ‘Gift to these two sons[asws] of mine[asws], O Rasool-Allah[saww]’. And in a report: ‘These two are your[saww] sons[asws], so make them inherit something’.

فَقَالَ أَمَّا الْحَسَنُ فَلَهُ هَيْبَتِي وَ سُؤْدُدِي وَ أَمَّا الْحُسَيْنُ فَإِنَّ لَهُ جُرْأَتِي وَ جُودِي

He[saww] said: ‘As for Al-Hassan[asws], for him[asws] would be my[saww] awe and my[saww] high rank, and as for Al-Husayn[asws], from him[asws] would be my[saww] courage and my[saww] generosity’.

وَ فِي كِتَابٍ آخَرَ أَنَّ فَاطِمَةَ قَالَتْ رَضِيتُ يَا رَسُولَ اللَّهِ فَلِذَلِكَ كَانَ الْحَسَنُ حَلِيماً مَهِيباً وَ الْحُسَيْنُ نَجْداً جَوَاداً.

And in another book, ‘(Syeda) Fatima[asws] said: ‘I[asws] am pleased, O Rasool-Allah[saww]’. Therefore, for that (reason) Al-Hassan[asws] was forbearing, awesome, and Al-Husayn[asws] was brave, generous’’.[688]

الْإِرْشَادُ وَ الرَّوْضَةُ وَ الْأَعْلَامُ وَ شَرَفُ النَّبِيِّ ص وَ جَامِعُ التِّرْمِذِيِّ وَ إِبَانَةُ الْعُكْبَرِيِّ مِنْ ثَمَانِيَةِ طُرُقٍ رَوَاهُ أَنَسٌ وَ أَبُو جُحَيْفَةَ أَنَّ الْحُسَيْنَ كَانَ يُشْبِهُ النَّبِيَّ ص مِنْ صَدْرِهِ إِلَى رَأْسِهِ وَ الْحَسَنَ يُشْبِهُ بِهِ مِنْ صَدْرِهِ إِلَى رِجْلَيْهِ.

(The books) ‘Al Irshad’, and ‘Al Rawza’, and ‘Al A’laam’, and ‘Sharaf Al Nabi[saww]’, and ‘Jamie’ of Al Tirmizy, and ‘Ibanah’ of Al Ukbary, from eight ways, reported by Anas (well-known fabricator), and Abu Juheyfa,

‘Al-Husayn[asws] was resembling the Prophet[saww] from his[asws] chest to his[asws] head, and Al-Husayn[asws] was resembling him[saww] from his[asws] chest to his[asws] legs’’.[689]

الْمُحَاضَرَاتُ عَنِ الرَّاغِبِ رَوَى أَبُو هُرَيْرَةَ وَ بُرَيْدَةُ رَأَيْتُ النَّبِيَّ ص يَخْطُبُ عَلَى الْمِنْبَرِ يَنْظُرُ إِلَى النَّاسِ مَرَّةً وَ إِلَى الْحَسَنِ مَرَّةً وَ قَالَ إِنَّ ابْنِي هَذَا سَيُصْلِحُ اللَّهُ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ.

(The book) ‘Al Mohazaraat’, from Al Raghib – Abu Hureyra (well-known fabricator) –

‘I saw the Prophet[saww] addressing upon the pulpit, looking at the people at times, and to Al-Hassan[asws] at times, and he[saww] said: ‘This son[asws] of mine, Allah[azwj] will Reconcile between two parties of the Muslims by him[asws]’’.[690]

وَ رَوَى الْبُخَارِيُّ وَ الْمَوْصِلِيُّ وَ أَبُو السَّعَادَاتِ وَ السَّمْعَانِيُّ قَالَ إِسْمَاعِيلُ بْنُ خَالِدٍ لِأَبِي جُحَيْفَةَ رَأَيْتَ رَسُولَ اللَّهِ ص قَالَ نَعَمْ وَ كَانَ الْحَسَنُ يُشْبِهُهُ.

And it is reported by Al Bukhari, and Al Mowsily, and Abu Al Sa’adaat and Al Sim’any,

‘Ismail Bin Khalid said to Abu Juheyfa, ‘Did you see Rasool-Allah[saww]?’ He said, ‘Yes, and Al-Hassan[asws] resembles him[saww]’’.[691]

أَبُو هُرَيْرَةَ قَالَ: دَخَلَ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ هُوَ مُعْتَمٌّ فَظَنَنْتُ أَنَّ النَّبِيَّ ص قَدْ بُعِثَ.

[688] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 l
[689] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 m
[690] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 n
[691] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 o

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Abu Hureyra (a well-known fabricator) said,

‘Al-Husayn Bin Ali[asws] entered, and he[asws] was turbaned. I thought that the Prophet[saww] had been Sent’’.[692]

الْغَزَّالِيُّ وَ الْمَكِّيُّ فِي الْإِحْيَاءِ وَ قُوتِ الْقُلُوبِ قَالَ النَّبِيُّ ص لِلْحَسَنِ ع أَشْبَهْتَ خَلْقِي وَ خُلُقِي.

Al Azzaly and Al Makky in (the books) ‘Al Ihya’ and ‘Quwat Al Quloob’ –

‘The Prophet[saww] said to Al-Hassan[asws]: ‘You[asws] resemble my[saww] physique and my[saww] mannerisms’’.[693]

55- قب، المناقب لابن شهرآشوب فِي مَحَبَّةِ النَّبِيِّ ص لِلْحَسَنِ ع رَوَى أَبُو عَلِيٍّ الْجُبَّائِيُّ عَنْ مُسْنَدِ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ عَنِ ابْنِ مَسْعُودٍ وَ رَوَى عَبْدُ اللَّهِ بْنُ شَدَّادٍ عَنْ أَبِيهِ وَ أَبُو يَعْلَى الْمَوْصِلِيُّ فِي الْمُسْنَدِ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسٍ وَ عَبْدِ اللَّهِ بْنِ شَيْبَةَ عَنْ أَبِيهِ أَنَّهُ دُعِيَ النَّبِيُّ ص إِلَى صَلَاةٍ وَ الْحَسَنُ مُتَعَلِّقٌ بِهِ فَوَضَعَهُ النَّبِيُّ ص مُقَابِلَ جَنْبِهِ وَ صَلَّى فَلَمَّا سَجَدَ أَطَالَ السُّجُودَ فَرَفَعْتُ رَأْسِي مِنْ بَيْنِ الْقَوْمِ فَإِذَا الْحَسَنُ عَلَى كَتِفِ رَسُولِ اللَّهِ ص

(The book) ‘Al Manaqib’ of Ibn shehr Ashub regarding the love of the Prophet[saww] for Al-Hassan[asws], it is reported by Abu Ali Jubbany, from ‘Musnad’ of Abu Bakr Bin Abu Shayba, from Ibn Masoud. And it is reported by Abdullah Bin Shaddad, from his father, and Abu Ya’la Al Mowsily in ‘Al Musnad’, from Sabit Al Bunany, from Anas (well-known fabricator), and Abdullah Bin Shayba, from his father,

‘The Prophet[saww] was called to the Salat, and Al-Hassan[asws] was hanging with him[saww]. The Prophet[saww] placed him[asws] by his[saww] side and prayed Salat. When he[saww] performed Sajdah, the Sajdahs (of the people following) were prolonged. So, I raised my head from between the people, and there was Al-Hassan[asws] upon a shoulder of Rasool-Allah[saww].

فَلَمَّا سَلَّمَ ع قَالَ لَهُ الْقَوْمُ يَا رَسُولَ اللَّهِ لَقَدْ سَجَدْتَ فِي صَلَاتِكَ هَذِهِ سَجْدَةً مَا كُنْتَ تَسْجُدُهَا كَأَنَّمَا يُوحَى إِلَيْكَ

When he[saww] performed Salaam, the people said to him[saww], ‘O Rasool-Allah[saww]! You[saww] have performed such a Sajdah in this Salat of yours[saww] what you[saww] have not performed. It is as if it was been Revealed to you[saww]!’

فَقَالَ ص لَمْ يُوحَ إِلَيَّ وَ لَكِنَّ ابْنِي كَانَ عَلَى كَتِفِي فَكَرِهْتُ أَنْ أُعَجِّلَهُ حَتَّى نَزَلَ

He[saww] said: ‘It was not Revealed to me[saww], but my[saww] son[asws] was upon my[saww] shoulders, so I[saww] disliked to hasten (dislodge) him[asws] until he[asws] descended (himself[asws])’.

وَ فِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ شَدَّادٍ أَنَّهُ قَالَ ص إِنَّ ابْنِي هَذَا ارْتَحَلَنِي فَكَرِهْتُ أَنْ أُعَجِّلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ.

And in a report of Abdullah Bin Shaddad, he[saww] said: ‘This son[asws] of mine[saww] was riding me[saww], so I[saww] dislike to hasten (dislodge) him[asws] until he[asws] had fulfilled his[asws] need’’.[694]

[692] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 p
[693] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 54 q
[694] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 55 a

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الْحِلْيَةُ بِالْإِسْنَادِ عَنْ أَبِي بُكْرَةَ قَالَ: كَانَ النَّبِيُّ ص يُصَلِّي بِنَا وَ هُوَ سَاجِدٌ فَيَجِيءُ الْحَسَنُ وَ هُوَ صَبِيٌّ صَغِيرٌ حَتَّى يَصِيرَ عَلَى ظَهْرِهِ أَوْ رَقَبَتِهِ فَيَرْفَعُهُ رَفْعاً رَفِيقاً فَلَمَّا صَلَّى صَلَاتَهُ قَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ لَتَصْنَعُ بِهَذَا الصَّبِيِّ شَيْئاً لَمْ تَصْنَعْهُ بِأَحَدٍ فَقَالَ إِنَّ هَذَا رَيْحَانَتِي الْخَبَرَ.

(The book) 'Al Hilyah', by the chain from Abu Bukrah who said,

'The Prophet[saww] was praying Salat (leading) with us and he[saww] performed Sajdah. Al-Hassan[asws] came, and he[asws] was a young child, until he[asws] came to be upon his[saww] back, or his[saww] knee. He[saww] raised him[asws] a gentle raising. When he[saww] had prayed his[saww] Salat, they said, 'O Rasool-Allah[saww]! You[saww] have done something with this child which you[saww] had not done with anyone else!' He[saww] said: 'This is my[saww] aroma' – the Hadeeth''.[695]

وَ فِيهَا عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص وَاضِعاً الْحَسَنَ عَلَى عَاتِقِهِ فَقَالَ مَنْ أَحَبَّنِي فَلْيُحِبَّهُ.

And in it, from Al Bara'a Bin Aazib who said,

'I saw Rasool-Allah[saww] place Al-Hassan[asws] upon his[saww] shoulder and said: 'One who loves me[saww], so let him love him[asws]''.[696]

سُنَنُ ابْنِ مَاجَهْ وَ فَضَائِلُ أَحْمَدَ رَوَى نَافِعٌ عَنِ ابْنِ جُبَيْرٍ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ ص قَالَ: اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ وَ أَحِبَّ مَنْ يُحِبُّهُ قَالَ وَ ضَمَّهُ إِلَى صَدْرِهِ.

(The book) 'Sunan Ibn Majah', and 'Fazaail' of Ahmad – It is reported by Nafie, from Ibn Jubeyr, from Abu Hureyra (well-known fabricator),

'He[saww] said: 'O Allah[azwj]! I[saww] love him[asws], so Love him[asws], and I[saww] love the one loving him[asws]'. He (the narrator) said, 'And he[saww] hugged him[asws] to his[saww] chest''.[697]

مُسْنَدُ أَحْمَدَ عَنْ أَبِي هُرَيْرَةَ قَالَ النَّبِيُّ ص وَ قَدْ جَاءَهُ الْحَسَنُ وَ فِي عُنُقِهِ السِّخَابُ فَالْتَزَمَهُ رَسُولُ اللَّهِ وَ الْتَزَمَ هُوَ رَسُولَ اللَّهِ وَ قَالَ اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ وَ أَحِبَّ مَنْ يُحِبُّهُ ثَلَاثَ مَرَّاتٍ.

(The book) 'Musnad' of Ahmad, from Abu Hureyra (well-known fabricator),

'The Prophet[saww] said: 'And Al-Hassan[asws] had come to him[saww], and the beaded necklace was in his[asws] neck. Rasool-Allah[saww] held him[asws] and he[asws] held on to Rasool-Allah[saww], and he[saww] said: 'O Allah[azwj] I[saww] love him[asws], so Love him[asws], and I[saww] love the one loving him[asws]' – three times''.[698]

56- قب، المناقب لابن شهرآشوب وَ عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ ص قَبَّلَ الْحَسَنَ وَ هُوَ يُصَلِّي.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, and from Abu Qatadah –

'The Prophet[saww] kissed Al-Hassan[asws] while he[saww] was praying Salat''.[699]

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[695] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 55 b
[696] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 55 c
[697] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 55 d
[698] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 55 e
[699] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 56 a

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الْخُدْرِيُ أَنَّ الْحَسَنَ جَاءَ وَ النَّبِيُّ ص يُصَلِّي فَأَخَذَ بِعُنُقِهِ وَ هُوَ جَالِسٌ فَقَامَ النَّبِيُّ ص وَ إِنَّهُ لَيُمْسِكُ بِيَدَيْهِ حَتَّى رَكَعَ.

Al Khudry –

'Al-Hassan[asws] came and the Prophet[saww] was praying Salat. He[saww] grabbed him[asws] by his[asws] neck and he[saww] was seated. The Prophet[saww] stood up, and he[asws] was adhered with his[saww] hand until he[saww] performed ruk'u''.[700]

فَضَائِلُ عَبْدِ الْمَلِكِ قَالَ أَبُو هُرَيْرَةَ كَانَ النَّبِيُّ ص يُقَبِّلُ الْحَسَنَ فَقَالَ الْأَقْرَعُ بْنُ حَابِسٍ إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ أَحَداً مِنْهُمْ فَقَالَ ص مَنْ لَا يَرْحَمْ لَا يُرْحَمْ.

(The book) 'Fazaail' of Abdul Malik – Abu Hureyra (well-known fabricator) said,

'The kissed Al-Hassan[asws], so Al-Aqra'a Bin Habis said, 'There are ten sons for me, I have not kissed anyone of them!' He[saww] said: 'One who has not mercy, will not be Mercied''.[701]

مُسْنَدُ الْعَشَرَةِ وَ إِبَانَةُ الْعُكْبَرِيِّ وَ شَرَفُ النَّبِيِّ ص وَ فَضَائِلُ السَّمْعَانِيِّ وَ قَدْ تَدَاخَلَتِ الرِّوَايَاتُ بَعْضُهَا فِي بَعْضٍ عَنْ عُمَيْرِ بْنِ إِسْحَاقَ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ فِي طَرِيقٍ قَالَ لِلْحَسَنِ بْنِ عَلِيٍّ ع أَرِنِي الْمَوْضِعَ الَّذِي قَبَّلَهُ النَّبِيُّ ص قَالَ فَكَشَفَ عَنْ بَطْنِهِ فَقَبَّلَ سُرَّتَهُ.

(The book) 'Musnad Al Ashra', and 'Ibanah' of Al Ukbary, and 'Sharaf Al Nabi[saww]', and 'Fazaail' of Al Sam'any, and the reports have mingled with each other, from Umeyr Bin Is'haq who said,

'I saw Abu Hureyra (a well-known fabricator) in the street. He (the narrator) said, 'For Al-Hassan[asws] Bin Ali[asws], show me the place which the Prophet[saww] kissed it'. He (Abu Hureyra) said, 'He[saww] uncovered from his[asws] shirt and kissed his[asws] navel''.[702]

سُلَيْمُ بْنُ قَيْسٍ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: كَانَ الْحُسَيْنُ ع عَلَى فَخِذِ رَسُولِ اللَّهِ ص وَ هُوَ يُقَبِّلُهُ وَ يَقُولُ أَنْتَ السَّيِّدُ ابْنُ السَّيِّدِ أَبُو السَّادَةِ أَنْتَ الْإِمَامُ ابْنُ الْإِمَامِ أَبُو الْأَئِمَّةِ أَنْتَ الْحُجَّةُ ابْنُ الْحُجَّةِ أَبُو الْحُجَجِ تِسْعَةٌ مِنْ صُلْبِكَ وَ تَاسِعُهُمْ قَائِمُهُمْ.

Suleym Bin Qays, from Salman Al-Farsi[ra] having said: 'Al-Husayn[asws] was upon a thigh of Rasool-Allah[saww], and he[saww] was kissing him[asws] and saying: 'You[asws] are the chief, son[asws] of the chief, father[asws] of the chiefs. You[asws] are the Imam[asws], son[asws] of the Imam[asws], father[asws] of the Imams[asws]. You[asws] are the Divine Authority, son[asws] of the Divine Authority, father[asws] of the Divine Authorities, nine from your[asws] Sulb, and their[asws] ninth one being their[asws] Qaim[asws]''.[703]

ابْنُ عُمَرَ إِنَّ النَّبِيَّ ص بَيْنَمَا هُوَ يَخْطُبُ عَلَى الْمِنْبَرِ إِذْ خَرَجَ الْحُسَيْنُ ع فَوُطِئَ فِي ثَوْبِهِ فَسَقَطَ فَبَكَى فَنَزَلَ النَّبِيُّ ص عَنِ الْمِنْبَرِ فَضَمَّهُ إِلَيْهِ وَ قَالَ قَاتَلَ اللَّهُ الشَّيْطَانَ إِنَّ الْوَلَدَ لَفِتْنَةٌ وَ الَّذِي نَفْسِي بِيَدِهِ مَا دَرَيْتُ أَنِّي نَزَلْتُ عَنْ مِنْبَرِي.

Ibn Umar –

[700] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 56 b
[701] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 56 c
[702] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 56 d
[703] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 56 e

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‘While the Prophet[saww] was addressing upon the pulpit, Al-Husayn[asws] came out. He[asws] trod upon his[asws] clothes and fell down, so he[asws] cried. The Prophet[saww] descended from the pulpit and hugged him[asws] to him[saww] and said: ‘May Allah[azwj] Fight the Satan[la]! The son[asws] is a Fitna. By the One[azwj] in Whose Hand is my[saww] soul! I[saww] did not know I[saww] would be descending from my[saww] pulpit’’.[704] (A non-Shia source and is against many well established authentic Ahadith)

أَبُو السَّعَادَاتِ فِي فَضَائِلِ الْعَشَرَةِ قَالَ يَزِيدُ بْنُ أَبِي زِيَادٍ خَرَجَ النَّبِيُّ ص مِنْ بَيْتِ عَائِشَةَ فَمَرَّ عَلَى بَيْتِ فَاطِمَةَ فَسَمِعَ الْحُسَيْنَ يَبْكِي فَقَالَ أَ لَمْ تَعْلَمِي أَنَ بُكَاءَهُ يُؤْذِينِي.

Abu Al Sa’adaat in ‘Fazaail Al Ashara’ – Yazeed Bin Abu Ziyad said,

‘The Prophet[saww] came out from the house of Ayesha. He[saww] passed by the house of (Syeda) Fatima[asws], and he[saww] heard Al-Husayn[asws] crying. He[saww] said: ‘Don’t you know that his[asws] crying hurts me[saww]?’’[705]

ابْنُ مَاجَهْ فِي السُّنَنِ وَ الزَّمَخْشَرِيُّ فِي الْفَائِقِ رَأَى النَّبِيُّ ص الْحُسَيْنَ يَلْعَبُ مَعَ الصِّبْيَانِ فِي السِّكَّةِ فَاسْتَقْبَلَ النَّبِيُّ ص أَمَامَ الْقَوْمِ فَبَسَطَ إِحْدَى يَدَيْهِ فَطَفِقَ الصَّبِيُّ يَفِرُّ مَرَّةً مِنْ هَاهُنَا وَ مَرَّةً مِنْ هَاهُنَا وَ رَسُولُ اللَّهِ يُضَاحِكُهُ

Ibn Maja in ‘Al Sunan’, and Al Zamakhshari in ‘Al Faiq’ –

‘The Prophet[saww] saw Al-Husayn[asws] playing with the children in the street. The Prophet[saww] went ahead of the people and extended one of his[saww] hands. The children began running around, at times over here, and at times over there, and Rasool-Allah[saww] was making them laugh.

ثُمَّ أَخَذَهُ فَجَعَلَ إِحْدَى يَدَيْهِ تَحْتَ ذَقَنِهِ وَ الْأُخْرَى عَلَى فَأْسِ رَأْسِهِ وَ أَقْنَعَهُ فَقَبَّلَهُ وَ قَالَ أَنَا مِنْ حُسَيْنٍ وَ حُسَيْنٌ مِنِّي أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْناً حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ.

Then he[saww] grabbed him[asws] making one of his[saww] hands beneath his[asws] chin and the other upon the back of his[asws] face and won him[asws] over and said: ‘I[saww] am from Husayn[asws] and Husayn[asws] is from me[saww]. Allah[azwj] Loves the one who loves Husayn[asws]. Husayn[asws] is a tribe (grandson) from the tribes (grandsons)’’.[706]

57 ~~عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى قَالَ: كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ص إِذْ أَقْبَلَ الْحُسَيْنُ ع فَجَعَلَ يَثْبُو عَلَى ظَهْرِ النَّبِيِّ ص وَ عَلَى بَطْنِهِ فَبَالَ فَقَالَ دَعُوهُ.~~

~~Abdul Rahman Bin Abu layli said,~~

~~‘We were seated in the presence of the Prophet[saww] when Al Husayn[asws] came. He[saww] went on ride upon the back of the Prophet[saww] and upon his[saww] stomach. He[asws] urinated. He[saww] said: ‘let him be!’’~~[707] (A non-Shia source)

[704] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 56 f
[705] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 56 g
[706] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 56 h
[707] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 57 a

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أَبُو عُبَيْدٍ فِي غَرِيبِ الْحَدِيثِ أَنَّهُ قَالَ ص لَا تُزْرِمُوا ابْنِي أَيْ لَا تَقْطَعُوا عَلَيْهِ بَوْلَهُ ثُمَّ دَعَا بِمَاءٍ فَصَبَّهُ عَلَى بَوْلِهِ.

Abu Ubeyd in a strange Hadeeth,

'He[saww] said: 'Do not interrupt my[saww] son[asws]!' i.e., do not make his stop upon his[asws] urination. Then he[saww] called for water and poured it upon his[asws] urine''.[708] (A non-Shia source)

سَنَنُ أَبِي دَاوُدَ إِنَّ الْحُسَيْنَ ع بَالَ فِي حَجْرِ رَسُولِ اللَّهِ ص فَقَالَتْ لُبَابَةُ أَعْطِنِي إِزَارَكَ حَتَّى أَغْسِلَهُ قَالَ إِنَّمَا يُغْسَلُ مِنْ بَوْلِ الْأُنْثَى وَ يُنْضَحُ مِنْ بَوْلِ الذَّكَرِ.

(The book) 'Sunan Ibn Dawood' –

'Al-Husayn[asws] urinated in the lap of Rasool-Allah[saww]. Lubanah said, 'Give me your[saww] trouser until I wash it'. He[saww] said: 'But rather it would be washed from the urine of a female and sprinkled from the urine of the male''.[709] (A non-Shia source)

أَحَادِيثُ اللَّيْثِ بْنِ سَعْدٍ أَنَّ النَّبِيَّ ص كَانَ يُصَلِّي يَوْماً فِي فِئَةٍ وَ الْحُسَيْنُ صَغِيرٌ بِالْقُرْبِ مِنْهُ فَكَانَ النَّبِيُّ ص إِذَا سَجَدَ جَاءَ الْحُسَيْنُ فَرَكِبَ ظَهْرَهُ ثُمَّ حَرَّكَ رِجْلَيْهِ وَ قَالَ حَلْ حَلْ

Ahadeeth of Lays Bin Sa'ad,

'The Prophet[saww] was praying Salat one day among a group, and the young Al-Husayn[asws] was nearby him[saww]. So, whenever the Prophet[saww] performed Sajdah, Al-Husayn[asws] would come and ride on his[saww] back. Then he[asws] moved his[asws] legs and said: 'Hal! Hal!' (like it was said to a camel when riding).

فَإِذَا أَرَادَ رَسُولُ اللَّهِ ص أَنْ يَرْفَعَ رَأْسَهُ أَخَذَهُ فَوَضَعَهُ إِلَى جَانِبِهِ فَإِذَا سَجَدَ عَادَ عَلَى ظَهْرِهِ وَ قَالَ حَلْ حَلْ فَلَمْ يَزَلْ يَفْعَلُ ذَلِكَ حَتَّى فَرَغَ النَّبِيُّ ص مِنْ صَلَاتِهِ

Whenever Rasool-Allah[saww] wanted to raise his[saww] head, he[saww] would grab him[asws] and place him[asws] to his[saww] side. When he[saww] performed Sajdah, he[asws] returned to his[saww] back and said: 'Hal! Hal!' He[asws] did not cease to do that until the Prophet[saww] was free from his[saww] Salat.

A Jew said, 'O Muhammad[saww]! You (Muslims) are doing something with the children what we (Jews) do not tend to do so!'

فَقَالَ يَهُودِيٌّ يَا مُحَمَّدُ إِنَّكُمْ لَتَفْعَلُونَ بِالصِّبْيَانِ شَيْئاً مَا نَفْعَلُهُ نَحْنُ فَقَالَ النَّبِيُّ ص أَمَا لَوْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَ رَسُولِهِ لَرَحِمْتُمُ الصِّبْيَانَ قَالَ فَإِنِّي أُومِنُ بِاللَّهِ وَ بِرَسُولِهِ فَأَسْلَمَ لَمَّا رَأَى كَرَمَهُ مَعَ عِظَمِ قَدْرِهِ.

He[saww] said: 'But, had you (Jews) believed in Allah[azwj] and His[azwj] Rasool[saww], you would have mercied the children'. He said, 'So, I hereby believe in Allah[azwj] and His[azwj] Rasool[saww]'. He became a Muslim when he saw his[saww] honour with the magnificent of his[asws] worth''.[710]

[708] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 57 b
[709] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 57 c
[710] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 57 d

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58- قب، المناقب لابن شهرآشوب أَمَالِي الْحَاكِمِ قَالَ أَبُو رَافِعٍ كُنْتُ أُلَاعِبُ الْحُسَيْنَ ع وَ هُوَ صَبِيٌّ بِالْمَدَاحِي فَإِذَا أَصَابَتْ مِدْحَاتِي مِدْحَاتَهُ قُلْتُ احْمِلْنِي فَيَقُولُ أَ تَرْكَبُ ظَهْراً حَمَلَهُ رَسُولُ اللَّهِ فَأَتْرُكُهُ فَإِذَا أَصَابَتْ مِدْحَاتُهُ مِدْحَاتِي قُلْتُ لَا أَحْمِلُكَ كَمَا لَمْ تَحْمِلْنِي فَيَقُولُ أَ مَا تَرْضَى أَنْ تَحْمِلَ بَدَناً حَمَلَهُ رَسُولُ اللَّهِ ص فَأَحْمِلُهُ.

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Amaali' of Al Haakim, 'Abu Rafie said,

'I used to play with Al-Husayn[asws] while he[asws] was a child with the Madahy (game played with pebbles and a hole in the ground). When my 'Madahy' hit his[asws] 'Madahy', I said, 'Carry me'. He[asws] said: 'Will you ride upon a back Rasool Allah[saww] has carried?' So, I left him[asws]. Then his[asws] 'Madahy' hit my Madahy'. I said, 'I will not carry you[asws] like what you[asws] did not carry me'. He[asws] said: 'Are you not pleased to carry a body Rasool Allah[saww] has carried?' So, I carried him[asws]''.[711] (Taken from a non-Shia source)

59- قب، المناقب لابن شهرآشوب الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى أَحَبِّ أَهْلِ الْأَرْضِ إِلَى أَهْلِ السَّمَاءِ فَلْيَنْظُرْ إِلَى الْحُسَيْنِ.

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

'Al-Reza[asws], from his[asws] forefathers[asws] having said: 'Rasool-Allah[saww] said: 'One who loves to look at the most beloved of the people of the earth to the people of the sky, let him look at Al-Husayn[asws]''.[712]

رَوَاهُ الطَّبَرِيَّانِ فِي الْوَلَايَةِ وَ الْمَنَاقِبِ وَ السَّمْعَانِيُّ فِي الْفَضَائِلِ بِأَسَانِيدِهِمْ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ وَ عَمْرُو بْنُ شُعَيْبٍ أَنَّهُ مَرَّ الْحُسَيْنُ ع عَلَى عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ فَقَالَ عَبْدُ اللَّهِ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى أَحَبِّ أَهْلِ الْأَرْضِ إِلَى أَهْلِ السَّمَاءِ فَلْيَنْظُرْ إِلَى هَذَا الْمُجْتَازِ

It is reported by Al Tabrany in 'Al Wilayah Wa Al Manaqib', and Al Sam'any in 'Al Fazaail', by their chains, from Ismail Bin Raja'a, and Amro Bin Shuayb,

'Al-Husayn[asws] passed by Abdullah Bin Amro Bin Al-Aas (son of notorious enemy of Amir ul Momineen[asws] – Amro Bin Al-Aas). Abdullah said, 'One who loves to look at the most beloved of the people of the earth to the people of the sky, so let him look at this one passing by'.

فَمَا كَلَّمْتُهُ مُنْذُ لَيَالِي صِفِّينَ فَأَتَى بِهِ أَبُو سَعِيدٍ الْخُدْرِيُّ إِلَى الْحُسَيْنِ ع فَقَالَ لَهُ الْحُسَيْنُ أَ تَعْلَمُ أَنِّي أَحَبُّ أَهْلِ الْأَرْضِ إِلَى أَهْلِ السَّمَاءِ وَ تُقَاتِلُنِي وَ أَبِي يَوْمَ صِفِّينَ وَ اللَّهِ إِنَّ أَبِي لَخَيْرٌ مِنِّي

I had not spoken to him since the nights of (battle of) Siffeen. Abu Saeed Al-Khudry came with him to Al-Husayn[asws]. Al-Husayn[asws] said to him: 'You do know I[asws] am the most beloved of the people of the earth to the people of the sky, and you still fought against me[asws] and my[asws] father[asws] on the day of Siffeen? By Allah[azwj], my[asws] father[asws] is better than me[asws]'.

فَاسْتَعْذَرَ وَ قَالَ إِنَّ النَّبِيَّ ص قَالَ لِي أَطِعْ أَبَاكَ

[711] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 58
[712] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 59 a

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He apologised and said, 'The Prophet[saww] had told me to obey your[asws] father[asws]'.

فَقَالَ لَهُ الْحُسَيْنُ ع أَ مَا سَمِعْتَ قَوْلَ اللَّهِ تَعَالَى وَ إِنْ جاهَداكَ عَلى أَنْ تُشْرِكَ بِي ما لَيْسَ لَكَ بِهِ عِلْمٌ فَلا تُطِعْهُما وَ قَوْلَ رَسُولِ اللَّهِ ص إِنَّمَا الطَّاعَةُ الطَّاعَةُ فِي الْمَعْرُوفِ وَ قَوْلَهُ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

Al-Husayn[asws] said to him: 'Have you not heard the Words of Allah[azwj] the Exalted: ***And if they both strive against you upon that you should associate with Me, what there isn't any knowledge for you of it, then do not obey them, [31:15]***? And the words of Rasool-Allah[saww]: 'But rather the obedience, is the obedience regarding the good deeds', and his[saww] words: 'There is no obedience to a created being in disobedience to the Creator''.[713]

وَ فِي الْمَسْأَلَةَ الْبَاهِرَةِ فِي تَفْضِيلِ الزَّهْرَاءِ الطَّاهِرَةِ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ طَاهِرٍ الْقَائِنِيِّ الْهَاشِمِيِّ قَالَ جَاءَ الْحَدِيثُ أَنَّ جَبْرَئِيلَ نَزَلَ يَوْماً فَوَجَدَ الزَّهْرَاءَ نَائِمَةً وَ الْحُسَيْنَ قَلِقاً عَلَى عَادَةِ الْأَطْفَالِ مَعَ أُمَّهَاتِهِمْ فَقَعَدَ جَبْرَئِيلُ يُلْهِيهِ عَنِ الْبُكَاءِ حَتَّى اسْتَيْقَظَتْ فَأَعْلَمَهَا رَسُولُ اللَّهِ ص بِذَلِكَ.

And in (the book) 'Mas'alat Al Baahira Fi Tafzeel Al-Zahra[asws] Al Taahira' – From Abu Muhammad Al-Hassan Bin Tahir Al Qaimy Al Hashimy who said,

'The Hadeeth has come that one day Jibraeel[as] descended and found Al-Zahra[asws] asleep and Al-Husayn[asws] was restless as per the norm of the children with their mother. Jibraeel[as] sat down to distract him[asws] from the crying until she[asws] woke up. Rasool-Allah[saww] let her[asws] know with that''.[714] (A non-Shia source)

الطَّبَرِيُّ طَاوُسٌ الْيَمَانِيُّ عَنِ ابْنِ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ص رَأَيْتُ فِي الْجَنَّةِ قَصْراً مِنْ دُرَّةٍ بَيْضَاءَ لَا صَدْعَ فِيهَا وَ لَا وَصْلَ فَقُلْتُ حَبِيبِي جَبْرَئِيلُ لِمَنْ هَذَا الْقَصْرُ قَالَ لِلْحُسَيْنِ ابْنِكَ

Al Tabari, Tawoos Al Yamani, from Ibn Abbas,

'Rasool-Allah[saww] said: 'I[saww] saw in the Paradise a castle of white gems, neither having any crack in it nor connection (one solid gem). I[saww] said: 'My[saww] beloved Jibraeel[as]! For who is this castle?' He[as] said: 'For your[saww] son[asws] Al-Husayn[asws]'.

ثُمَّ تَقَدَّمْتُ أَمَامَهُ فَإِذَا أَنَا بِتُفَّاحٍ فَأَخَذْتُ تُفَّاحَةً فَفَلَقْتُهَا فَخَرَجَتْ مِنْهَا حَوْرَاءُ كَأَنَّ مَقَادِيمَ النُّسُورِ أَشْفَارُ عَيْنَيْهَا فَقُلْتُ لِمَنْ أَنْتِ فَبَكَتْ ثُمَّ قَالَتْ لِابْنِكَ الْحُسَيْنِ.

Then I[saww] proceeded in front of him[as], and there I[saww] was with an apple. I[saww] took the apple and split it, and a Hourie came out from it, as if she had eagle eyes, wide open. I[saww] said: 'Who are you for?' She cried, then said, 'For your[saww] son[asws] Al-Husayn[asws]''.[715]

60- قب، المناقب لابن شهرآشوب عم، إعلام الورى فِي كِتَابِ شَرَفِ النَّبِيِّ ص عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى سَيِّدِ شَبَابِ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ.

[713] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 59 b
[714] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 59 c
[715] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 59 d

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(The books) 'Al Manaqib of Ibn Shehr Ashub, (and) 'I'lam Al Wara', in the book 'Sharaf Al Nabi[saww], from Jabir who said,

'One whom it cheers to look at a chief of the youths of the people of Paradise, then let him look at Al-Husayn[asws] Bin Ali[asws]''.[716]

61- قب، المناقب لابن شهرآشوب عم، إعلام الورى عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: انْطَلَقْتُ مَعَ رَسُولِ اللَّهِ ص فَنَادَى عَلَى بَابِ فَاطِمَةَ ثَلَاثاً فَلَمْ يُجِبْهُ أَحَدٌ فَمَالَ إِلَى الْحَائِطِ فَقَعَدَ فِيهِ وَ قَعَدَتْ إِلَى جَانِبِهِ

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and), 'I'lam Al Wara', reported by Abdullah Bin Bureyda, from Ibn Abbas who said,

'I went with Rasool-Allah[saww]. He[saww] called out at the door of (Syeda) Fatima[asws], thrice. But no one answered him[saww]. He[saww] leaned to the wall and sat by it, and I sat down by his[saww] side.

فَبَيْنَا هُوَ كَذَلِكَ إِذْ خَرَجَ الْحَسَنُ بْنُ عَلِيٍّ قَدْ غَسَّلَ وَجْهَهُ وَ عَلِقَتْ عَلَيْهِ سَبْحَةٌ قَالَ فَبَسَطَ النَّبِيُّ ص يَدَيْهِ وَ مَدَّهُمَا ثُمَّ ضَمَّ الْحَسَنَ إِلَى صَدْرِهِ وَ قَبَّلَهُ وَ قَالَ إِنَّ ابْنِي هَذَا سَيِّدٌ وَ لَعَلَّ اللَّهَ عَزَّ وَ جَلَّ يُصْلِحُ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ.

While he[saww] was like that when Al-Hassan[asws] Bin Ali[asws] came out having had washed his[asws] face and a rosary had been hung upon him[asws]. The Prophet[saww] raised his[saww] and extended them, then hugged Al-Hassan[asws] to his[saww] chest and kissed him[asws] and said: 'This son of mine[asws] is a chief, and perhaps Allah[azwj] Mighty and Majestic would reconcile between two parties of the Muslims by him[asws]''.[717]

62- كشف، كشف الغمة قَالَ ابْنُ طَلْحَةَ رُوِيَ مَرْفُوعاً إِلَى أَبِي بَكْرَةَ نُفَيْعِ بْنِ الْحَارِثِ الثَّقَفِيِّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص وَ الْحَسَنُ بْنُ عَلِيٍّ إِلَى جَنْبِهِ وَ هُوَ يُقْبِلُ عَلَى النَّاسِ مَرَّةً وَ عَلَيْهِ مَرَّةً وَ يَقُولُ إِنَّ ابْنِي هَذَا سَيِّدٌ وَ لَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ عَظِيمَتَيْنِ رَوَاهُ الْجُنَابِذِيُ.

(The book) 'Kashf Al Ghumma' – Ibn Talha said, 'It is reported by an unbroken chain to Abu Bakrah Nufie Bin Al Haris Al Saqafy who said,

'I saw Rasool-Allah[saww], and Al-Hassan[asws] Bin Ali[asws] was to his[saww] side, and he[saww] kept facing the people at times and towards him[asws] at time, and he[saww] said: 'This son[asws] of mine[saww] is a chief, and perhaps Allah[azwj] will reconcile by him[asws] between two mighty parties of Muslims''. It is reported by Al-Janabizy.[718] (A non-Shia source)

وَ رُوِيَ عَنْ صَحِيحَيْ مُسْلِمٍ وَ الْبُخَارِيِّ مَرْفُوعاً إِلَى الْبَرَاءِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص وَ الْحَسَنُ بْنُ عَلِيٍّ عَلَى عَاتِقِهِ يَقُولُ اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ.

And it is reported from (the book) 'Saheeh Muslim' and 'Al Bukhari', raising it to Al Bara'a who said,

'I saw Rasool-Allah[saww], and Al-Hassan[asws] Bin Ali[asws] was upon his[saww] shoulders. He[saww] said: 'O Allah[azwj]! I[saww] love him[asws], so Love him[asws]!''[719]

[716] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 60
[717] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 61
[718] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 62 a
[719] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 62 b

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وَ رَوَى التِّرْمِذِيُّ مَرْفُوعاً إِلَى ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ص حَامِلَ الْحَسَنِ بْنِ عَلِيٍّ عَلَى عَاتِقِهِ فَقَالَ رَجُلٌ نِعْمَ الْمَرْكَبُ رَكِبْتَ يَا غُلَامُ فَقَالَ النَّبِيُّ ص وَ نِعْمَ الرَّاكِبُ هُوَ رَوَاهُ الْجَنَابِذِيُّ.

And it is reported by Al Tirmizy, raising it to Ibn Abbas having said,

'Rasool-Allah[saww] was carrying Al-Hassan[asws] Bin Ali[asws] upon his[saww] shoulder. A man said, 'Best ride you[asws] a riding upon, O boy!' The Prophet[saww] said: 'And best is the rider!'' It is reported by Al-Janabizy.[720]

وَ رُوِيَ عَنِ الْحَافِظِ أَبِي نُعَيْمٍ مَا أَوْرَدَهُ فِي حِلْيَتِهِ عَنْ أَبِي بَكْرَةَ قَالَ: كَانَ النَّبِيُّ ص يُصَلِّي بِنَا فَجَاءَهُ الْحَسَنُ وَ هُوَ سَاجِدٌ وَ هُوَ صَغِيرٌ حَتَّى يَصِيرَ عَلَى ظَهْرِهِ أَوْ رَقَبَتِهِ فَيَرْفَعُهُ رَفْعاً رَفِيقاً

And it is reported from Al Hafiz Abu Nueym, what is referred to in his (book) Hilyah', from Abu Bakrah who said,

'The Prophet[saww] was praying Salat (leading) us, and Al-Hassan[asws] came while he[saww] was performing Sajdah, and he[asws] was young, until he[asws] came to be upon his[saww] back or his[saww] knee. He[saww] raised him[asws] with a gentle raising.

فَلَمَّا صَلَّى قَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ تَصْنَعُ بِهَذَا الصَّبِيِّ شَيْئاً لَا تَصْنَعُهُ بِأَحَدٍ فَقَالَ إِنَّ هَذَا رَيْحَانَتِي وَ إِنَّ ابْنِي هَذَا سَيِّدٌ وَ عَسَى أَنْ يُصْلِحَ اللَّهُ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ رَوَاهُ الْجَنَابِذِيُّ فِي كِتَابِهِ.

When he[saww] had (finished) Salat, they said, 'O Rasool-Allah[saww]! You[saww] done something with this child you[saww] have not done with anyone (else)!' He[saww] said: 'This is my[saww] aroma and my[saww] son[asws]. This is a chief, and maybe Allah[azwj] would reconcile through him[asws] between the two parties of the Muslims''. It is reported by Al-Janabizy in his book.[721]

وَ رُوِيَ عَنِ التِّرْمِذِيِّ مِنْ صَحِيحِهِ يَرْفَعُهُ بِسَنَدِهِ إِلَى أَنَسِ بْنِ مَالِكٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ص أَيُّ أَهْلِ بَيْتِكَ أَحَبُّ إِلَيْكَ قَالَ الْحَسَنُ وَ الْحُسَيْنُ وَ كَانَ يَقُولُ لِفَاطِمَةَ ع ادْعِي لِي ابْنَيَّ فَيَشَمُّهُمَا وَ يَضُمُّهُمَا إِلَيْهِ.

And it is reported from Al Tirmiz from his (book) 'Saheeh', raising it by his chain to Anas Bin Malik (well-known fabricator), who said,

'Rasool-Allah[saww] was asked, 'Which of your[saww] family members is most beloved to you[asws]?' He[saww] said: 'Al-Hassan[asws] and Al-Husayn[asws]'. And he[saww] had said to (Syeda) Fatima[asws]: 'Leave my[saww] sons for me[saww]'. Then he[saww] smelt them[asws] and hugged them[asws] to him[saww]''.[722]

~~وَ رُوِيَ عَنْ مُسْلِمٍ وَ الْبُخَارِيِّ بِسَنَدَيْهِمَا عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ص طَائِفَةً مِنَ النَّهَارِ لَا يُكَلِّمُنِي وَ لَا أُكَلِّمُهُ حَتَّى جَاءَ سُوقَ بَنِي قَيْنُقَاعَ ثُمَّ انْصَرَفَ حَتَّى أَتَى مَبْنَأً وَ هُوَ الْمِحْدَعُ فَقَالَ أَ ثَمَّ لُكَعُ أَ ثَمَّ لُكَعُ يَعْنِي حَسَناً~~

~~And it is reported from Muslim and Al Bukhari, by their chains~~ from Abu Hureyra (well-known fabricator) having ~~said,~~

[720] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 62 c
[721] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 62 d
[722] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 62 e

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~~‘I went out with Rasool-Allah[saww] part of the day. Neither did he[saww] speak to me nor did I speak to him[saww] until he[saww] came to a market of the clan of Qaynaqa’a. Then he[saww] left until he[saww] came wrapped, and he[saww] was lying in wait (disguised). He[saww] said: ‘Here comes a monster! Here comes a monster!’ Meaning Hassan[asws].~~

~~فَظَنَنَّا أَنَّمَا تُحْبِسُهُ أُمُّهُ لِأَنْ تَغْسِلَهُ أَوْ تُلْبِسَهُ سِخَاباً فَلَمْ يَلْبَثْ أَنْ جَاءَ يَسْعَى حَتَّى اعْتَنَقَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ~~

~~We thought that rather his[asws] mother had withheld him[asws] because she[asws] was bathing him[asws], or dressing him[asws] with a beaded necklace. It was not long because he[asws] came running until each one hugged his companion.~~

~~فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ إِنِّي أُحِبُّهُ وَ أُحِبُّ مَنْ يُحِبُّهُ وَ فِي رِوَايَةٍ أُخْرَى اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ وَ أَحِبَّ مَنْ يُحِبُّهُ~~

~~Rasool-Allah[saww] said: ‘O Allah[azwj]! I[saww] love him[asws] and I[saww] love the one loving him[asws]’. And in another report: ‘O Allah[azwj]! I[saww] love him[asws], so Love him[asws], and I[saww] love the one loving him[asws]’.~~

~~قَالَ أَبُو هُرَيْرَةَ فَمَا كَانَ أَحَدٌ أَحَبَّ إِلَيَّ مِنَ الْحَسَنِ بْنِ عَلِيٍّ بَعْدَ مَا قَالَ رَسُولُ اللَّهِ ص مَا قَالَ.~~

~~Abu Hureyra said, ‘So there was no one more beloved to me than Al-Hassan[asws] Bin Ali[asws] after what Rasool Allah[saww] had said what he[saww] said’’.[723]~~ (A non-Shia source)

63- كشف، كشف الغمة رُوِيَ عَنِ التِّرْمِذِيِّ فِي صَحِيحِهِ مَرْفُوعاً إِلَى أُسَامَةَ بْنِ زَيْدٍ قَالَ: طَرَقْتُ النَّبِيَّ ص ذَاتَ لَيْلَةٍ فِي بَعْضِ الْحَاجَةِ فَخَرَجَ وَ هُوَ مُشْتَمِلٌ عَلَى شَيْءٍ مَا أَدْرِي مَا هُوَ فَلَمَّا فَرَغْتُ مِنْ حَاجَتِي قُلْتُ مَا هَذَا الَّذِي أَنْتَ مُشْتَمِلٌ عَلَيْهِ

(The book) ‘Kashf Al Ghumma’ – It is reported from Al Tirmizi in his (book) ‘Saheeh’, raising it to Usama Bin Zayd who said,

‘I knocked the door of the Prophet[saww] one night regarding one of the needs. He[saww] came out and he[asws] was covering upon something, I did not know what it was. When I was free from my need, I said, ‘What is this which you[saww] are covering upon?’

فَكَشَفَهُ فَإِذَا حَسَنٌ وَ حُسَيْنٌ عَلَى وَرِكَيْهِ فَقَالَ هَذَانِ ابْنَايَ وَ ابْنَا ابْنَتِي اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا وَ أَحِبَّ مَنْ يُحِبُّهُمَا.

He[saww] uncovered, there were Hassan[asws] and Husayn[asws] upon his[saww] thighs. He[saww] said: ‘These two are my[saww] sons[asws] and sons[asws] of my[saww] daughter[asws]. O Allah[azwj]! I[saww] love them[asws], so You[azwj] Love them[asws], and I[saww] love the ones who love them[asws]!’’[724]

وَ رُوِيَ عَنِ التِّرْمِذِيِّ بِسَنَدِهِ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ.

And it is reported from Al Tirmizi by his chain, from Abu Saeed who said,

[723] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 62 f
[724] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 63 a

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‘Rasool-Allah[saww] said: ‘Al-Hassan[asws] and Al-Husayn[asws] are two chiefs of the youths of the people of Paradise’’.[725]

وَ عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ هُمَا رَيْحَانَتَايَ مِنَ الدُّنْيَا.

And from Ibn Umar who said,

‘I heard the Prophet[saww] saying: ‘They[asws] are my[saww] two aromas from the world’’.[726]

وَ رُوِيَ عَنِ النَّسَائِيِّ بِسَنَدِهِ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ عَنْ أَبِيهِ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ فِي إِحْدَى صَلَاتَيِ الْعِشَاءِ وَ هُوَ حَامِلٌ حَسَناً فَتَقَدَّمَ النَّبِيُّ ص فَوَضَعَهُ ثُمَّ كَبَّرَ لِلصَّلَاةِ فَصَلَّى فَسَجَدَ بَيْنَ ظَهْرَانَيْ صَلَاتِهِ سَجْدَةً فَأَطَالَهَا

And it is reported from Al Nasaie, by his chain from Abdullah Bin Shaddad, from his father who said,

‘Rasool-Allah[saww] came out to us regarding one of my Al-Isha Salat, and he[saww] was carrying Hassan[asws]. The Prophet[saww] went ahead and placed him[asws] down, then exclaimed Takbeer for the Salaat. He[saww] prayed. He[saww] performed Sajdah in my midst in his[saww] Salaat, and prolonged it.

قَالَ أَبِي فَرَفَعْتُ رَأْسِي فَإِذَا الصَّبِيُّ عَلَى ظَهْرِ رَسُولِ اللَّهِ ص وَ هُوَ سَاجِدٌ فَرَجَعْتُ إِلَى سُجُودِي

He (the narrator) said, ‘I refused (to prolong it any longer), so I raised my head, and there, the child was upon the back of Rasool-Allah[saww] and he[saww] was in Sajdah. I returned to my Sajdah.

فَلَمَّا قَضَى رَسُولُ اللَّهِ ص الصَّلَاةَ قَالَ النَّاسُ يَا رَسُولَ اللَّهِ إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَانَيْ صَلَاتِكَ سَجْدَةً أَطَلْتَهَا حَتَّى ظَنَنَّا أَنَّهُ قَدْ حَدَثَ أَمْرٌ أَوْ أَنَّهُ يُوحَى إِلَيْكَ

When Rasool-Allah[saww] had fulfilled the Salat, the people said, ‘O Rasool-Allah[saww]! You[saww] performed Sajdah in our midst in your[saww] Salat and prolonged it until we thousand there a new Command had occurred, or there has been a Revelation to you[saww]’.

قَالَ كُلُّ ذَلِكَ لَمْ يَكُنْ وَ لَكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أُعَجِّلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ.

He[saww] said: ‘All that did not happen, but my[saww] son[asws] was riding upon me[saww] so I[saww] disliked to hasten (dislodge) him[asws] until he[asws] fulfilled his[asws] need’’.[727]

64- كشف، كشف الغمة وَ رُوِيَ عَنِ التِّرْمِذِيِّ وَ النَّسَائِيِّ فِي صِحَاحِهِمْ كُلٌّ مِنْهُمْ بِسَنَدِهِ يَرْفَعُهُ إِلَى بُرَيْدَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَخْطُبُ فَجَاءَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَ يَعْثُرَانِ فَنَزَلَ رَسُولُ اللَّهِ ص مِنَ الْمِنْبَرِ فَحَمَلَهُمَا وَ وَضَعَهُمَا بَيْنَ يَدَيْهِ ثُمَّ قَالَ صَدَقَ اللَّهُ إِنَّمَا أَمْوالُكُمْ وَ أَوْلادُكُمْ فِتْنَةٌ فَنَظَرْتُ إِلَى هَذَيْنِ الصَّبِيَّيْنِ يَمْشِيَانِ وَ يَعْثُرَانِ فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَ رَفَعْتُهُمَا.

(The book) ‘Kashf Al Ghumma’ – And it is reported from Al Tirmizi, and Al Nasaie in their books ‘Saheeh’, each one of them by his chain, raising it to Bureyda who said,

[725] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 63 b
[726] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 63 c
[727] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 63 d

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‘Rasool-Allah[saww] was addressing (on the pulpit). Al-Hassan[asws] and Al-Husayn[asws] came walking, and upon them were red shirts. Rasool-Allah[saww] descended from the pulpit and carried them[asws] and placed them[asws] in front of him[saww], then said: ‘***And know that rather your wealth and your children are a Fitna (strife), [8:28]***. So, I[saww] looked at these two children walking and they[asws] were stumbling, so I[saww] could not be patient until I[saww] cut off my[saww] Hadeeth and lifted them[asws] up’’.[728]

وَ رُوِيَ عَنِ التِّرْمِذِيِّ بِسَنَدِهِ فِي صَحِيحِهِ يَرْفَعُهُ إِلَى أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ص وَ كَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ.

And it is reported from Al Tirmizi, by his chain in his (book) ‘Saheeh’, raising it to Abu Juheyfa who said,

‘I saw Rasool-Allah[azwj], and Al-Hassan[asws] Bin Ali[asws] resembled him[saww]’’.[729]

وَ عَنْ أَنَسٍ قَالَ: لَمْ يَكُنْ أَحَدٌ أَشْبَهَ بِرَسُولِ اللَّهِ مِنَ الْحَسَنِ بْنِ عَلِيٍّ.

And from Anas (well-known fabricator) who said, ‘There was no one more resembling with Rasool-Allah[saww] than Al-Hassan[asws] Bin Ali[asws]’’.[730]

وَ عَنْ عَلِيٍّ ع قَالَ: كَانَ الْحَسَنُ بْنُ عَلِيٍّ أَشْبَهَ بِرَسُولِ اللَّهِ ص مَا بَيْنَ الصَّدْرِ إِلَى الرَّأْسِ وَ الْحُسَيْنُ أَشْبَهُ فِيمَا كَانَ أَسْفَلَ مِنْ ذَلِكَ.

And from Ali[asws] having said: ‘Al-Hassan[asws] Bin Ali[asws] resembled with Rasool-Allah[saww] what is between the chest to the head, and Al-Husayn[asws] resembled him[saww] regarding what was lower from that’’.[731]

وَ رُوِيَ عَنِ الْبُخَارِيِّ فِي صَحِيحِهِ يَرْفَعُهُ إِلَى عُقْبَةَ بْنِ الْحَارِثِ قَالَ: صَلَّى أَبُو بَكْرٍ الْعَصْرَ ثُمَّ خَرَجَ يَمْشِي وَ مَعَهُ عَلِيٌّ ع فَرَأَى الْحَسَنَ يَلْعَبُ بَيْنَ الصِّبْيَانِ فَحَمَلَهُ أَبُو بَكْرٍ عَلَى عَاتِقِهِ وَ قَالَ

بِأَبِي شَبِيهٌ بِالنَّبِيِّ لَيْسَ شَبِيهاً بِعَلِيٍّ

وَ عَلِيٌّ ع يَضْحَكُ.

And it is reported from Al Bukhari in his (book) ‘Saheeh’, raising it to Uqba Bin Al Haris who said,

‘Abu Bakr prayed Al-Asr Salat then came out walking, and with him was Ali[asws]. He saw Al-Hassan[asws] playing between the children. Abu Bakr carried him[asws] upon his shoulder and said (a couplet), ‘*By my father! A resemblance with the Prophet[saww], not resembling with Ali[asws]*’. And Ali[asws] laughed’’.[732] (a non-Shia source)

وَ رَوَى الْجَنَابِذِيُّ هَذَا الْحَدِيثَ فَقَالَ:

بِأَبِي شِبْهُ النَّبِيِّ لَا شَبِيهاً بِعَلِيٍّ

[728] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 64 a
[729] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 64 b
[730] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 64 c
[731] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 64 d
[732] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 64 e

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قَالَ وَ عَلِيٌّ يَتَبَسَّمُ.

And this Hadeeth is reported by Al-Janabizy. He (Abu Bakr) said, '*By my father! A resemblance with the Prophet[saww], not resembling with Ali[asws]*'. And Ali[asws] smiled''.[733]

وَ رُوِيَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: قُلْتُ لِأَبِي جُحَيْفَةَ هَلْ رَأَيْتَ رَسُولَ اللَّهِ ص قَالَ نَعَمْ وَ الْحَسَنُ بْنُ عَلِيٍّ يُشْبِهُهُ.

And it is reported from Ismail Bin Abu Khalid who said,

'I said to Abu Juheyfa, 'Did you see Rasool-Allah[saww]?' He said, 'Yes, and Al-Hassan[asws] Bin Ali[asws] resembles him[saww]''.[734]

وَ رُوِيَ عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا رَأَيْتُ الْحَسَنَ بْنَ عَلِيٍّ إِلَّا فَاضَتْ عَيْنَايَ دُمُوعاً وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص خَرَجَ يَوْماً فَوَجَدَنِي فِي الْمَسْجِدِ فَأَخَذَ بِيَدِي فَاتَّكَأَ عَلَيَّ ثُمَّ انْطَلَقْتُ حَتَّى جِئْنَا سُوقَ بَنِي قَيْنُقَاعَ فَمَا كَلَّمَنِي فَطَافَ وَ نَظَرَ ثُمَّ رَجَعَ وَ رَجَعْتُ مَعَهُ

And it is reported from Abu Hureyra (well-known fabricator) who said,

'I did not see Al-Hassan[asws] Bin Ali[asws] except my eyes poured out tears, and that is because one day Rasool-Allah[saww] had gone out and found me in the Masjid. He[saww] held my hand and leaned upon me. Then he[saww] went until we came to a market of the clan of Qaynuqa. He[saww] did not speak to me. He[saww] went and looked around, then returned, and I returned with him[saww].

فَجَلَسَ فِي الْمَسْجِدِ فَاحْتَبَى ثُمَّ قَالَ لِيَ ادْعُ لُكَعَ فَأَتَى حَسَنٌ يَشْتَدُّ حَتَّى وَقَعَ فِي حَجْرِهِ فَجَعَلَ يُدْخِلُ يَدَهُ فِي لِحْيَةِ رَسُولِ اللَّهِ ص وَ جَعَلَ رَسُولُ اللَّهِ ص يَفْتَحُ فَمَهُ وَ يُدْخِلُ فَمَهُ فِي فَمِهِ وَ يَقُولُ اللَّهُمَّ إِنِّي أُحِبُّهُ وَ أُحِبُّ مَنْ يُحِبُّهُ ثَلَاثاً.

He[saww] sat in the Masjid. He[saww] sat down, then said to me: '~~Call out, 'Monster~~!''. Hassan[asws] came strongly until he[asws] fell in his[saww] lap. He[asws] went on to insert his[asws] hand in the beard of Rasool-Allah[saww], and Rasool-Allah[saww] went on to open his[asws] mouth and entering his[saww] mouth into his[asws] mouth and saying: 'O Allah[azwj]! I[saww] love him[asws], and I[saww] love the ones loving him[asws]' – thrice''.[735]

65- كشف، كشف الغمة وَ رَوَى الْجَنَابِذِيُّ بِسَنَدِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَبْدَ الرَّحْمَنِ أَ لَا أُعَلِّمُكَ عُوذَةً كَانَ يُعَوِّذُ بِهَا إِبْرَاهِيمُ ابْنَيْهِ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ أَنَا أُعَوِّذُ بِهِمَا ابْنَيَّ الْحَسَنَ وَ الْحُسَيْنَ قُلْ كَفَى بِسَمْعِ اللَّهِ وَاعِياً لِمَنْ دَعَا وَ لَا مَرْمًى وَرَاءَ أَمْرِ اللَّهِ لِرَامٍ رَمَى.

(The book) 'Kashf Al Ghumma' – And it is reported by Al Janabizy, by his chain from Abdul Rahman Bin Awf who said,

'Rasool-Allah[saww] said: 'O Abdul Rahman! Shall I[saww] teach you an amulet which Ibrahim[as] used to seek Refuge with for his[as] sons[as] Ismail[as] and Is'haq[as], and I[saww] seek Refuge for them[asws],

[733] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 64 f
[734] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 64 g
[735] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 64 h

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my[saww] sons[asws] Al-Hassan[asws] and Al-Husayn[asws]? Say, 'I suffice with the Hearing of Allah[azwj] as a retainer, and there is no target behind a Command of Allah[azwj] for an archer to shoot at''.[736]

وَ رَوَى مَرْفُوعاً إِلَى إِسْحَاقَ بْنِ سُلَيْمَانَ الْهَاشِمِيِّ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ هَارُونَ الرَّشِيدَ فَتَذَاكَرُوا عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ أَمِيرُ الْمُؤْمِنِينَ هَارُونُ تَزْعُمُ الْعَوَامُّ أَنِّي أُبْغِضُ عَلِيّاً وَ وُلْدَهُ حَسَناً وَ حُسَيْناً وَ لَا وَ اللَّهِ مَا ذَلِكَ كَمَا يَظُنُّونَ وَ لَكِنَّ وُلْدَهُ هَؤُلَاءِ طَالَبْنَا بِدَمِ الْحُسَيْنِ مَعَهُمْ فِي السَّهْلِ وَ الْجَبَلِ حَتَّى قَتَلْنَا قَتَلَتَهُ ثُمَّ أَفْضَى إِلَيْنَا هَذَا الْأَمْرُ فَحَالَطْنَاهُمْ فَحَسَدُونَا وَ خَرَجُوا عَلَيْنَا فَحَلُّوا قَطِيعَتَهُمْ

And it is reported with an unbroken chain to Is'haq Bin Suleyman Al Hashimy, from his father who said,

'We were in the presence of the commander of the faithful Haroun Al-Rasheed. They discussed Ali[asws] Bin Abu Talib[asws]. The commander of the faithful Rasheed said, 'The general public think that I hate Ali[asws] and his[asws] sons[asws] Hassan[asws] and Husayn[asws], and no, by Allah[azwj]! That is not like what they are thinking, but his[asws] son are these one. We sought the blood (retaliation) of Al-Husayn[asws] with them in the coast and the mountain until we killed a killing. Then this command came to us. We participated them, and they envied us and came out against us and they divided the flock.

وَ اللَّهِ لَقَدْ حَدَّثَنِي أَمِيرُ الْمُؤْمِنِينَ الْمَهْدِيُّ عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي جَعْفَرٍ الْمَنْصُورِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ص إِذْ أَقْبَلَتْ فَاطِمَةُ ع تَبْكِي فَقَالَ لَهَا النَّبِيُّ ص مَا يُبْكِيكِ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ الْحَسَنَ وَ الْحُسَيْنَ خَرَجَا فَوَ اللَّهِ مَا أَدْرِي أَيْنَ سَلَكَا

By Allah[azwj]! The commander of the faithful Al-Mahdy (caliph) narrated to me from commander of the faithful Abu Ja'far Al-Mansour (caliph), from Muhammad Bin Ali Bin Abdullah Bin Abbas who said, 'While we were in the presence of Rasool-Allah[azwj] when (Syeda) Fatima[asws] came crying. The Prophet[saww] said to her[asws]: 'What makes you[asws] cry?' She[asws] said: 'O Rasool-Allah[saww]! Al-Hassan[asws] and Al-Husayn[asws] have gone out. By Allah[azwj]! I[asws] do not know where they[asws] have gone!'

فَقَالَ النَّبِيُّ ص لَا تَبْكِينَّ فِدَاكِ أَبُوكِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَهُمَا وَ هُوَ أَرْحَمُ بِهِمَا اللَّهُمَّ إِنْ كَانَا أَخَذَا فِي بَرٍّ فَاحْفَظْهُمَا وَ إِنْ كَانَا أَخَذَا فِي بَحْرٍ فَسَلِّمْهَا

The Prophet[saww] said: 'Do not cry. May your[asws] father[saww] be sacrificed for you[asws]! Allah[azwj] Mighty and Majestic has Created them[asws], and He[azwj] is more Merciful with them[asws]. O Allah[azwj]! If they[asws] have taken to the land, then Protect them, and if they[asws] have taken to the sea, then Keep them[asws] safe!'

فَهَبَطَ جَبْرَئِيلُ ع فَقَالَ يَا أَحْمَدُ لَا تَغْتَمَّ وَ لَا تَحْزَنْ هُمَا فَاضِلَانِ فِي الدُّنْيَا فَاضِلَانِ فِي الْآخِرَةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا وَ هُمَا فِي حَظِيرَةٍ بَنِي النَّجَّارِ نَائِمَيْنِ وَ قَدْ وَكَّلَ اللَّهُ بِهِمَا مَلَكاً يَحْفَظُهُمَا

Jibraeel[as] came down. He[as] said: 'O Ahmad[saww]! Do not be gloomy nor grieve. They[asws] are meritorious in the world, meritorious in the Hereafter, and their[asws] father[asws] is better than them[asws], and (at the moment) they[asws] an in an enclosure of the clan of Najjar, sleeping, and Allah[azwj] has Allocated an Angel with them[asws], protecting them[asws]'.

[736] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 1

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قَالَ ابْنُ عَبَّاسٍ فَقَامَ رَسُولُ اللَّهِ ص وَ قُمْنَا مَعَهُ حَتَّى أَتَيْنَا حَظِيرَةَ بَنِي النَّجَّارِ فَإِذَا الْحَسَنُ مُعَانِقُ الْحُسَيْنِ وَ إِذَا الْمَلَكُ قَدْ غَطَّاهُمَا بِأَحَدِ جَنَاحَيْهِ فَحَمَلَ النَّبِيُّ ص الْحَسَنَ وَ أَخَذَ الْحُسَيْنَ الْمَلَكُ وَ النَّاسُ يَرَوْنَ أَنَّهُ حَامِلُهُمَا

Ibn Abbas said, 'Rasool-Allah[saww] stood up, and we stood up with him[saww], until we came to the enclosure of the clan of Al-Najjar, there was Al-Hassan[asws] hugging Al-Husayn[asws], and there, the Angel had covered them[asws] with one of his wings. The Prophet[saww] carried Al-Hassan[asws] and the Angel took Al-Husayn[asws], and the people were seeing that he[saww] had carried them[asws] both.

فَقَالَ لَهُ أَبُو بَكْرٍ وَ أَبُو أَيُّوبَ الْأَنْصَارِيُّ يَا رَسُولَ اللَّهِ أَ لَا نُخَفِّفُ عَنْكَ بِأَحَدِ الصَّبِيَّيْنِ فَقَالَ دَعَاهُمَا فَإِنَّهُمَا فَاضِلَانِ فِي الدُّنْيَا فَاضِلَانِ فِي الْآخِرَةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا

Abu Bakr and Abu Ayoub Al-Ansary said to him[saww], 'O Rasool-Allah[saww]! Shall we lighten from you[saww] with one of the children?' He[saww] said: 'Leave them[asws], for they[asws] are meritorious in the world, meritorious in the Hereafter, and their[asws] father[asws] is better than them'.

ثُمَّ قَالَ وَ اللَّهِ لَأُشَرِّفَنَّهُمَا الْيَوْمَ بِمَا شَرَّفَهُمَا اللَّهُ فَخَطَبَ فَقَالَ يَا أَيُّهَا النَّاسُ أَ لَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ جَدّاً وَ جَدَّةً قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ جَدُّهُمَا رَسُولُ اللَّهِ وَ جَدَّتُهُمَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ

Then he[saww] said: 'By Allah[azwj]! I[saww] shall ennoble them[asws] today with what Allah[azwj] has Ennobled them[asws]. He[saww] addressed. He[saww] said: 'O you people! Shall I[saww] inform you all with best of the people of a grandfather and grandmother?' They said, 'Yes, O Rasool-Allah[saww]!' He[saww] said: 'Al-Hassan[asws] and Al-Husayn[asws]! Their[asws] grandfather[saww] is Rasool-Allah[saww] and their[asws] grandmother[asws] is (Syeda) Khadeeja[asws] Bint Khuwaylid[as].

أَ لَا أُخْبِرُكُمْ أَيُّهَا النَّاسُ بِخَيْرِ النَّاسِ أَباً وَ أُمّاً قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ أَبُوهُمَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ أُمُّهُمَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ

Shall I[saww] inform you all, O you people, with best of the people of father and mother?' They said, 'Yes, O Rasool-Allah[saww]. He[saww] said: 'Al-Hassan[asws] and Al-Husayn[asws]! Their[asws] father is Ali[asws] Bin Abu Talib[asws] and their[asws] mother[asws] is (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww].

أَ لَا أُخْبِرُكُمْ أَيُّهَا النَّاسُ بِخَيْرِ النَّاسِ عَمّاً وَ عَمَّةً قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ عَمُّهُمَا جَعْفَرُ بْنُ أَبِي طَالِبٍ وَ عَمَّتُهُمَا أُمُّ هَانِي بِنْتُ أَبِي طَالِبٍ

Shall I[saww] inform you all, O you people, with best of the people of paternal uncle and paternal aunt?' They said, 'Yes, O Rasool-Allah[saww]!' He[saww] said: 'Al-Hassan[asws] and Al-Husayn[asws]! Their[asws] paternal uncle is Ja'far[asws] Bin Abu Talib[asws], and their paternal aunt is Umm Hany[asws] Bint Abu Talib[asws].

أَلَا يَا أَيُّهَا النَّاسُ أَ لَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ خَالًا وَ خَالَةً قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ خَالُهُمَا الْقَاسِمُ بْنُ رَسُولِ اللَّهِ وَ خَالَتُهُمَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ص

Indeed, O you people! Shall I[saww] inform you all with best of the people of a maternal uncle and maternal aunt?' They said, 'Yes, O Rasool-Allah[saww]!' He[saww] said: 'Al-Hassan[asws] and Al-

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Husaynasws! Their maternal uncle is Al-Qasimasws sonasws of Rasool-Allahsaww, and theirasws maternal aunt is Zainabasws daughterasws of Rasool-Allahsaww.

أَلَا إِنَّ أَبَاهُمَا فِي الْجَنَّةِ وَ أُمَّهُمَا فِي الْجَنَّةِ وَ جَدُّهُمَا فِي الْجَنَّةِ وَ جَدَّتُهُمَا فِي الْجَنَّةِ وَ خَالَتُهُمَا فِي الْجَنَّةِ وَ عَمُّهُمَا فِي الْجَنَّةِ وَ عَمَّتُهُمَا فِي الْجَنَّةِ وَ هُمَا فِي الْجَنَّةِ وَ مَنْ أَحَبَّهُمَا فِي الْجَنَّةِ وَ مَنْ أَحَبَّ مَنْ أَحَبَّهُمَا فِي الْجَنَّةِ.

Indeed! Theirasws fatherasws would be in the Paradise, and theirasws motherasws would be in the Paradise, and theirasws grandfathersaww would be in the Paradise, and theirasws grandmotherasws would be in the Paradise, and theirasws maternal uncle would be in the Paradise, and theirasws maternal aunt would be in the Paradise, and theirasws paternal uncle would be in the Paradise, and their paternal aunt would be in the Paradise, and theyasws would be in the Paradise, and the ones who love themasws would be in the Paradise, and the one who loves the ones who love themasws would be in the Paradise''.[737]

وَ رُوِيَ مَرْفُوعاً إِلَى أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَيُّوبَ الْمُغَيْرِيِّ قَالَ: كَانَ الْحَسَنُ بْنُ عَلِيٍّ ع أَبْيَضَ مُشْرَباً حُمْرَةً أَدْعَجَ الْعَيْنَيْنِ سَهْلَ الْخَدَّيْنِ دَقِيقَ الْمَسْرُبَةِ كَثَّ اللِّحْيَةِ ذَا وَفْرَةٍ كَأَنَّ عُنُقَهُ إِبْرِيقُ فِضَّةٍ عَظِيمَ الْكَرَادِيسِ بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ رَبْعَةً لَيْسَ بِالطَّوِيلِ وَ لَا الْقَصِيرِ مَلِيحاً مِنْ أَحْسَنِ النَّاسِ وَجْهاً وَ كَانَ يَخْضِبُ بِالسَّوَادِ وَ كَانَ جَعْدَ الشَّعْرِ حَسَنَ الْبَدَنِ.

And it is reported with an unbroken chain to Ahmad Bin Muhammad Bin Ayoub Al Mugheiry who said,

'Al-Hassanasws Bin Aliasws was white (fair skinned), red moustache, black-eyed, soft cheeks, thin line of hair between the chest and navel, bushy beard with abundance, hisasws neck was as if it was a silver pitcher, large shoulders, distant what was between the shoulders, medium-sized neither tall nor short, handsome from the best of people of face, and heasws used to dye with the black (colour), and heasws was curly haired, good physique''.[738]

وَ مِمَّا جَمَعَهُ صَدِيقُنَا الْعِزُّ الْمُحَدِّثُ مَرْفُوعاً إِلَى ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْلَةَ عُرِجَ بِي إِلَى السَّمَاءِ رَأَيْتُ إِلَى بَابِ الْجَنَّةِ مَكْتُوباً لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ص عَلِيٌّ حَبِيبُ اللَّهِ الْحَسَنُ وَ الْحُسَيْنُ صَفْوَةُ اللَّهِ فَاطِمَةُ أَمَةُ اللَّهِ عَلَى بَاغِضِيهِمْ لَعْنَةُ اللَّهِ.

And from what our friends have collected, the honourable narrators, raising it to Ibn Abbas who said,

'Rasool-Allahsaww said: 'On the night there was an ascension with mesaww to the sky, Isaww wrote on the door of Paradise: "There is no god except Allahazwj, Muhammadsaww is Rasoolsaww of Allahazwj, Aliasws is Beloved of Allahazwj, Al-Hassanasws and Al-Husaynasws are elites of Allahazwj, (Syeda) Fatimaasws is maid of Allahazwj. The Curse of Allahazwj is upon ones hating themasws"'.[739]

وَ بِإِسْنَادِهِ قَالَ عُمَرُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ فَاطِمَةَ وَ عَلِيّاً وَ الْحَسَنَ وَ الْحُسَيْنَ فِي حَظِيرَةِ الْقُدْسِ فِي قُبَّةٍ بَيْضَاءَ سَقْفُهَا عَرْشُ الرَّحْمَنِ عَزَّ وَ جَلَّ.

And by his chain, Umar said,

[737] Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 65 / 2
[738] Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 65 / 3
[739] Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 65 / 4

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‘I heard Rasool-Allah[saww] saying: ‘(Syeda) Fatima[asws], and Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws] would be in a Holy enclosure in a white dome, its roof would be the Throne of the Beneficent, Mighty and Majestic’’.[740]

وَ بِإِسْنَادِهِ عَنْهُ أَنَّ رَسُولَ اللَّهِ ص قَالَ: ابْنَايَ هَذَانِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا.

And by his chain, from him,

‘Rasool-Allah[saww] said: ‘These two sons[asws] of mine[saww] are two chiefs of the people of Paradise, and their[asws] father[asws] is better than them[asws]’’.[741]

وَ عَنْ كِتَابِ الْآلِ لِابْنِ خَالَوَيْهِ اللُّغَوِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص حَسَنٌ وَ حُسَيْنٌ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ مَنْ أَحَبَّهُمَا أَحَبَّنِي وَ مَنْ أَبْغَضَهُمَا أَبْغَضَنِي.

And from the book ‘Al Aal’ of Ibn Khalawiya, from Ibn Abbas who said,

‘Rasool-Allah[saww] having said: ‘Hassan[asws] and Husayn[asws] are two chiefs of the youths of the people of Paradise. One who loves them[asws] loves me[asws] and one hating them[asws] hates me[saww]’’.[742]

وَ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْجَنَّةَ تَشْتَاقُ إِلَى أَرْبَعَةٍ مِنْ أَهْلِي قَدْ أَحَبَّهُمُ اللَّهُ وَ أَمَرَنِي بِحُبِّهِمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِمُ الَّذِي يُصَلِّي خَلْفَهُ عِيسَى بْنُ مَرْيَمَ ع.

And from Jabir who said,

‘Rasool-Allah[saww] said: ‘The Paradise is yearning to four of my[saww] family members. Allah[azwj] Loves them[asws] and has Commanded me[saww] to love them[asws] – Ali[asws] Bin Abu Talib[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Al-Mahdi[asws]. May the Salawaat of Allah[azwj] be upon them[asws]. Isa[as] Bin Maryam[as] would pray Salat behind him[asws]’’.[743]

وَ مِنْ كِتَابِ الْآلِ مَرْفُوعاً إِلَى عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَتِ الْجَنَّةُ يَا رَبِّ أَ لَيْسَ قَدْ وَعَدْتَنِي أَنْ تُسْكِنَنِي زُكْناً مِنْ أَزْكَانِكَ قَالَ فَأَوْحَى اللَّهُ إِلَيْهَا أَ مَا تَرْضَيْنَ أَنِّي زَيَّنْتُكِ بِالْحَسَنِ وَ الْحُسَيْنِ فَأَقْبَلَتْ تَمِيسُ كَمَا تَمِيسُ الْعَرُوسُ.

And from the book ‘Al Aal’ raising to Uqnah Bin Aamir who said,

‘The Paradise said, ‘O Lord[azwj]! Haven’t You[azwj] Promised me that You[azwj] would Settle an element from Your[azwj] elements in me?’ Allah[azwj] Revealed to it: “Are you not please that I[saww] am adorning you with Al-Hassan[asws] and Al-Husayn[asws]?” It went on to be touched (with joy) like that bride gets touched’’.[744]

[740] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 5
[741] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 6
[742] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 7
[743] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 8
[744] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 9

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وَ مِنْ كِتَابِ الْأَرْبَعِينِ لِلْفَتُوَانِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ص وَ هُوَ يَمْشِي عَلَى أَرْبَعٍ وَ الْحَسَنُ وَ الْحُسَيْنُ عَلَى ظَهْرِهِ وَ يَقُولُ نِعْمَ الْجَمَلُ جَمَلُكُمَا وَ نِعْمَ الْحَمْلَانِ أَنْتُمَا.

And from the book 'Al Arbaeen' of Al Fatwany, from Jabir Bin Abdullah who said,

'I entered to see the Prophet[saww] and he[saww] was walking upon four (crawling), and Al-Hassan[asws] and Al-Husayn[asws] were upon his[saww] back, and he[saww] was saying: 'Best of the camels is your[asws] camel, and best of the carried ones are you[asws] two''.[745]

وَ رَوَى اللَّفْتُوَانِيُّ أَنَّ النَّبِيَّ ص دَعَا الْحَسَنَ فَأَقْبَلَ وَ فِي عُنُقِهِ سِخَابٌ فَظَنَنْتُ أَنَّ أُمَّهُ حَبَسَتْهُ لِتُلْبِسَهُ فَقَالَ النَّبِيُّ ص هَكَذَا وَ قَالَ الْحَسَنُ ع هَكَذَا بِيَدِهِ فَالْتَزَمَهُ فَقَالَ النَّبِيُّ ص اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ وَ أَحِبَّ مَنْ أَحَبَّهُ ثَلَاثَ مَرَّاتٍ.

And it is reported by Al Fatwany –

'The Prophet[saww] called Al-Hassan[asws]. He[asws] came and in his[asws] neck was a necklace. I thought that his[asws] mother[asws] had withheld him[asws] to put it on him[asws]. The Prophet[saww] said: '(Hug) like this!' And Al-Hassan[asws] said: '(Hug) like this!', (gesturing) by his[asws] hand, and hugged him[saww]. The Prophet[saww] said: 'O Allah[azwj]! I[saww] love him[asws], so Love him[asws], and I[saww] love the one who loves him[asws]' – three times''.[746]

وَ رَوَى الْحَافِظُ أَبُو بَكْرٍ مُحَمَّدٍ اللَّفْتُوَانِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع قَالَ السَّلَامُ عَلَيْكُمْ فَرَدَّ أَبُو هُرَيْرَةَ فَقَالَ بِأَبِي رَأَيْتُ رَسُولَ اللَّهِ ص يُصَلِّي فَسَجَدَ فَجَاءَ الْحَسَنُ ع فَرَكِبَ ظَهْرَهُ وَ هُوَ سَاجِدٌ ثُمَّ جَاءَ الْحُسَيْنُ ع فَرَكِبَ ظَهْرَهُ مَعَ أَخِيهِ وَ هُوَ سَاجِدٌ فَثَقُلَا عَلَى ظَهْرِهِ فَجِئْتُ فَأَخَذْتُهُمَا عَنْ ظَهْرِهِ

And it is reported by Al Hafiz Abu Bakr Muhammad Al Fatwany, from Abu Hureyra (well-known fabricator),

'Al-Hassan[asws] Bin Ali[asws] said: 'The greetings be unto you all!' Abu Hureyra replied, 'By my father! I saw Rasool-Allah[saww], and he[saww] was performing Sajdah. Al-Hassan[asws] came and rode upon his[saww] back while he[saww] was in Sajdah. The Al-Husayn[asws] came and rode upon his[saww] back along with his[asws] brother[asws], while he[saww] was in Sajdah. So, they[asws] were heavy upon his[saww] back. I came and took them[asws] away from his[saww] back'.

وَ ذَكَرَ كَلَاماً سَقَطَ عَلَى أَبِي يَعْلَى وَ مَسَحَ عَلَى رُءُوسِهِمَا وَ قَالَ مَنْ أَحَبَّنِي فَلْيُحِبَّهُمَا ثَلَاثاً.

And he[saww] mentioned a speech (It was dropped by Abu Ya'ala a narrator), 'And he[saww] caressed upon their[asws] heads and said: 'One who loves me[saww], so let him love them[asws] both' – three times''.[747]

وَ عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَحَبَّ الْحَسَنَ وَ الْحُسَيْنَ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي.

And from Abu Hureyra (well-known fabricator) said,

[745] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 10
[746] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 11
[747] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 12

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‘I heard Rasool-Allah[saww] saying: ‘One who loves Al-Hassan[asws] and Al-Husayn[asws], so he has loved me[saww], and the one hating them[asws] has hated me[saww]’’.[748]

وَ رُوِيَ أَنَّ الْعَبَّاسَ جَاءَ يَعُودُ النَّبِيَّ ص فِي مَرَضِهِ فَرَفَعَهُ وَ أَجْلَسَهُ فِي مَجْلِسِهِ عَلَى سَرِيرِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص رَفَعَكَ اللَّهُ يَا عَمِّ فَقَالَ الْعَبَّاسُ هَذَا عَلِيٌّ يَسْتَأْذِنُ فَقَالَ يَدْخُلُ

And report –

‘Al-Abbas came to console the Prophet[saww] during his[saww] illness. He raised him[saww] and seated him[saww] in his[saww] seat upon his[saww] bed. Rasool-Allah[saww] said to him: ‘May Allah[azwj] Raise you, O uncle!’ Al-Abbas said, ‘This here is Ali[asws] seeking permission (to see you[saww])’. He[asws] said: ‘(Let him[asws]) enter’.

فَدَخَلَ وَ مَعَهُ الْحَسَنُ وَ الْحُسَيْنُ ع فَقَالَ الْعَبَّاسُ هَؤُلَاءِ وُلْدُكَ يَا رَسُولَ اللَّهِ ص قَالَ هُمْ وُلْدُكَ يَا عَمِّ فَقَالَ أَ تُحِبُّهُمَا قَالَ نَعَمْ قَالَ أَحَبَّكَ اللَّهُ كَمَا أَحْبَبْتَهُمَا.

He[asws] entered, and with him[asws] were Al-Hassan[asws] and Al-Husayn[asws]. Al-Abbas said, ‘They[asws] are your[saww] sons[asws], O Rasool-Allah[saww]?’ He[saww] said: ‘They[asws] are your[asws] sons[asws], O uncle!’ He said, ‘Do you[saww] love them[asws]?’ He[saww] said: ‘Yes’. He said, ‘May Allah[azwj] Love you like what you[saww] love them[asws]’’.[749]

وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ أُتِيَ بِتَمْرٍ مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَ يَقْسِمُهُ فَلَمَّا فَرَغَ حَمَلَ الصَّبِيَّ وَ قَامَ فَإِذَا الْحَسَنُ فِي فِيهِ تَمْرَةٌ يَلُوكُهَا فَسَالَ لُعَابُهُ عَلَيْهِ

And from Abu Hureyra (well-known fabricator) –

‘The Prophet[saww] was brought dates from the dates of charity. He[saww] went on to distribute it. When he[saww] was free, he[saww] carried the child and stood up, and there, Al-Hassan[asws] had a date in his[asws] mouth. He[asws] was eating it and his[asws] saliva was flowing upon it.

فَرَفَعَ رَأْسَهُ يَنْظُرُ إِلَيْهِ فَضَرَبَ شِدْقَهُ وَ قَالَ كَخْ أَيْ بُنَيَّ أَ مَا شَعَرْتَ أَنَّ آلَ مُحَمَّدٍ لَا يَأْكُلُونَ الصَّدَقَةَ.

He[saww] raised his[saww] head looking at him[asws]. He[saww] struck his[asws] jaw and said: ‘Dirty! My[saww] son[asws]. Are you[asws] not aware that the Progeny[asws] of Muhammad[saww] cannot be eating the charity?’’[750] (This is a fabricated story as a child as well as a grown up from Ahl Al-Bayt[asws] is infallible).

قُلْتُ وَ قَدْ أَوْرَدَهُ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ بِأَلْفَاظٍ غَيْرِ هَذِهِ قَالَ الْحَسَنُ فَأَدْخَلَ إِصْبَعَهُ فِي فَمِي وَ قَالَ كَخْ كَخْ وَ كَأَنِّي أَنْظُرُ لُعَابِي عَلَى إِصْبَعِهِ.

I say, ‘And it has been referred to by Ahmad Bin Hanbal in his (book) ‘Musnad’, with the words other than this,

‘Al-Hassan[asws] said: ‘He[saww] inserted his[saww] finger into my[asws] mouth and said: ‘Dirty! Dirty!’ And it is was if I[asws] am looking at my[asws] saliva upon his[saww] finger’’.[751] (A non-Shia sourced report)

[748] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 13
[749] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 14
[750] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 15
[751] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 16

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وَ رَوَى عَنْ أَبِي عَمِيرَةَ رُشَيْدِ بْنِ مَالِكٍ هَذَا الْحَدِيثَ بِأَلْفَاظٍ أُخْرَى وَ ذَكَرَ أَنَّ رَجُلًا أَتَاهُ بِطَبَقٍ مِنْ تَمْرٍ فَقَالَ أَ هَذَا هَدِيَّةٌ أَمْ صَدَقَةٌ قَالَ الرَّجُلُ صَدَقَةٌ فَقَدَّمَهَا إِلَى الْقَوْمِ

And it is reported from Abu Ameyra Rusheyd Bin Malik, this Hadeeth in other words, and he mentioned,

'A man came to him[saww] with a tray of dates. He[saww] said: 'Is this a gift or charity?' The man said, 'Charity'. He[saww] forwarded it to the people'.

قَالَ وَ حَسَنٌ بَيْنَ يَدَيْهِ يَتَمَعَّرُ قَالَ فَأَخَذَ الصَّبِيُّ تَمْرَةً فَجَعَلَهَا فِي فَمِهِ قَالَ فَفَطَنَ لَهُ رَسُولُ اللَّهِ ص فَأَدْخَلَ إِصْبَعَهُ فِي فِي الصَّبِيِّ فَانْتَزَعَ التَّمْرَةَ ثُمَّ قَذَفَ بِهَا وَ قَالَ إِنَّا آلَ مُحَمَّدٍ لَا نَأْكُلُ الصَّدَقَةَ.

He (the narrator) said, 'And Hassan[asws] was in front of him[saww] wallowing in the dust. The child grabbed a date and made it to be in its mouth. Rasool-Allah[saww] discerned it, so he[saww] inserted his[saww] finger in the mouth of the child and removed the date. Then he[saww] threw it and said: 'We[asws], Progeny[asws] of Muhammad[saww] cannot eat the charity''.[752] (A non-shia sourced report)

وَ فِي حَدِيثٍ آخَرَ إِنَّا آلَ مُحَمَّدٍ لَا نَأْكُلُ الصَّدَقَةَ.

And in another Hadeeth: 'We[asws], Progeny[asws] of Muhammad[saww] do not eat the charity''.[753]

وَ قَالَ مَعْرُوفٌ فَحَدَّثَنِي أَنَّهُ يُدْخِلُ إِصْبَعَهُ لِيُخْرِجَهَا فَيَقُولُ هَكَذَا كَأَنَّهُ يَلْتَوِي عَلَيْهِ وَ يَكْرَهُ أَنْ يُؤْذِيَهُ ع.

And Marouf said,

'It is narrated to me that he[saww] inserted his[saww] in order to extract it. He[saww] said: 'Like this!' As if he[saww] was twisting upon him[asws] and disliking to hurt him[asws]''.[754] (A non-shia sourced report)

وَ رُوِيَ مَرْفُوعاً إِلَى أُسَامَةَ بْنِ زَيْدٍ أَنَّ النَّبِيَّ ص كَانَ يُقْعِدُهُ عَلَى فَخِذِهِ وَ يُقْعِدُ الْحُسَيْنَ عَلَى الْفَخِذِ الْأُخْرَى وَ يَقُولُ اللَّهُمَّ ارْحَمْهُمَا فَإِنِّي أَرْحَمُهُمَا.

And it is reported raising to Usama Bin Zayd,

'The Prophet[saww] used to make him[asws] seated upon his[saww] thigh, and make Al-Husayn[asws] to be seated upon other thigh, and he[saww] would say: 'O Allah[azwj]! Be Merciful to them[asws], for I[saww] are merciful to them[asws]''.[755]

وَ رَوَى مَرْفُوعاً إِلَى أَبِي بَكْرٍ قَالَ: سَمِعْتُ النَّبِيَّ ص عَلَى الْمِنْبَرِ وَ الْحَسَنُ إِلَى جَنْبِهِ يَنْظُرُ إِلَى النَّاسِ مَرَّةً وَ إِلَيْهِ مَرَّةً وَ قَالَ إِنَّ ابْنِي هَذَا سَيِّدٌ وَ لَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ مَا بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ.

And it is reported with an unbroken chain to Abu Bakr having said,

[752] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 17
[753] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 18
[754] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 19
[755] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 20

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‘I heard the Prophet[saww] (saying) upon the pulpit, and Al-Hassan[asws] was to his[saww] side, looking at the people at times, and to him[asws] at times, and he[saww] said: ‘This son[asws] of mine[saww] is a chief, and perhaps Allah[azwj] would reconcile what is between the two parties of the Muslims through him[asws]’’.[756]

وَ رَوَى عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّ النَّبِيَّ ص قَالَ لِعَلِيٍّ وَ فَاطِمَةَ وَ حَسَنٍ وَ حُسَيْنٍ أَنَا سِلْمٌ لِمَنْ سَالَمْتُمْ وَ حَرْبٌ لِمَنْ حَارَبْتُمْ.

And it is reported from Zayd Bin Arqam –

‘The Prophet[saww] said for Ali[asws], and (Syeda) Fatima[asws], and Hassan[asws], and Husayn[asws]: ‘I[saww] am at peace to the one being at peace with them[asws], and an war to the one being at war with them[asws]’’.[757]

وَ قَدْ رَوَى أَحْمَدُ بْنُ حَنْبَلٍ أَنَّ النَّبِيَّ ص قَالَ وَ قَدْ نَظَرَ إِلَى الْحَسَنِ وَ الْحُسَيْنِ ع مَنْ أَحَبَّ هَذَيْنِ وَ أَبَاهُمَا وَ أُمَّهُمَا كَانَ مَعِي فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.

And it has been reported by Ahmad Bin Hanbal,

‘The Prophet[saww] said, and he[saww] had looked at Al-Hassan[asws] and Al-Husayn[asws]: ‘One who loves these two and their[asws] father[asws] and their[asws] mother[asws], would be with me[saww] in my[saww] rank on the Day of Qiyamah’’.[758]

وَ مِنْ كِتَابِ الْفِرْدَوْسِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ص قَالَ: سَأَلَتِ الْفِرْدَوْسُ رَبَّهَا فَقَالَ أَيْ رَبِّ زَيِّنِّي فَإِنَّ أَصْحَابِي وَ أَهْلِي أَتْقِيَاءُ أَبْرَارٌ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا أَ لَمْ أُزَيِّنْكِ بِالْحَسَنِ وَ الْحُسَيْنِ.

And the book ‘Al Firdows’ – From Ayesha (well-known fabricator),

‘From the Prophet[saww] having said: ‘Al-Firdows (Garden of Paradise) asked its Lord[azwj] saying, ‘Yes, Lord[azwj], adorn me, for my companions, and my people are the pious, the righteous’. Allah[azwj] Mighty and Majestic Revealed to it: “Did I[azwj] not Adorn you with Al-Hassan[asws] and Al-Husayn[asws]?”’[759]

66- بشا، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيِّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْكَرْخِيِّ عَنْ أَحْمَدَ بْنِ الْخَلِيلِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبُخَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ يَعْلَى بْنِ مُرَّةَ أَنَّهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ص دُعِينَا إِلَى طَعَامٍ فَإِذَا الْحَسَنُ يَلْعَبُ فِي الطَّرِيقِ فَأَسْرَعَ النَّبِيُّ ص أَمَامَ الْقَوْمِ ثُمَّ بَسَطَ يَدَهُ فَجَعَلَ يَمُرُّ مَرَّةً هَاهُنَا وَ مَرَّةً هَاهُنَا يُضَاحِكُهُ حَتَّى أَخَذَهُ

(The book) ‘Bashaarat Al Mustafa[saww]’ – Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Ahmad Bin Muhammad Al Karkhy, from Ahmad Bin Al Khaleel, from Muhammad Bin Ismail Al Bukhari, from Abdullah Bin Salih, from Muawiya Bin Salih, from Rashid Bin Sa’ad, from Ya’la Bin Murrah having said,

‘We went out with the Prophet[saww] having being invited to a meal, and there, Al-Hassan[asws] was playing in the street. The Prophet[saww] hastened in front of the people, then extended

[756] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 21
[757] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 22
[758] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 23
[759] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 65 / 24

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his[saww] hand, so he[saww] went on to run over here at times and over there at times, making him[asws] laugh until he[saww] had grabbed him[asws].

فَجَعَلَ إِحْدَى يَدَيْهِ فِي ذَقَنِهِ وَ الْأُخْرَى بَيْنَ رَأْسِهِ ثُمَّ اعْتَنَقَهُ فَقَبَّلَهُ ثُمَّ قَالَ رَسُولُ اللَّهِ حَسَنٌ مِنِّي وَ أَنَا مِنْهُ أَحَبَّ اللَّهَ مَنْ أَحَبَّهُ الْحَسَنُ وَ الْحُسَيْنُ سِبْطَانِ مِنَ الْأَسْبَاطِ.

He[saww] made one of his[saww] hand to be in his[asws] chin and the other between his[asws] head, then hugged him[asws]. He[saww] kissed him[asws]. Then Rasool-Allah[saww] said: 'Hassan[asws] is from me[saww] and I[saww] am from him[asws]. Allah[azwj] Loves him[asws]. Al-Hassan[asws] and Al-Husayn[asws] are two grandsons[asws] from the grandsons (of elite parents)''.[760]

67- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع رَقَا النَّبِيُّ ص حَسَناً وَ حُسَيْناً فَقَالَ أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ وَ أَسْمَائِهِ الْحُسْنَى كُلِّهَا عَامَّةً مِنْ شَرِّ السَّامَّةِ وَ الْهَامَّةِ وَ مِنْ شَرِّ كُلِّ عَيْنٍ لَامَّةٍ وَ مِنْ شَرِّ كُلِ حاسِدٍ إِذا حَسَدَ

(The book) 'Al Kafi' – Ali, from his father, from one of his companions, from Al Qaddah,

'From Abu Abdullah[asws] having said: 'Amir Al-Momineen[asws] said: 'The Prophet[saww] wanted to protect Hassan[asws] and Husayn[asws]. He[saww] said: 'I[saww] shall seek Refuge for you[asws] both by the complete Words of Allah[azwj] and His[azwj] Magnificent Names, all of them, generally from the evil of the poison and the vermins, and from the evil of every evil eye, and from evil of every envier when he envies'.

ثُمَّ الْتَفَتَ النَّبِيُّ ص إِلَيْنَا فَقَالَ هَكَذَا كَانَ يُعَوِّذُ إِبْرَاهِيمُ إِسْمَاعِيلَ وَ إِسْحَاقَ ع.

Then the Prophet[saww] turned towards us and said: 'That is how Ibrahim[as] was seeking Refuge for Ismail[as] and Is'haq[as]''.[761]

68- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْوَلَدُ الصَّالِحُ رَيْحَانَةٌ مِنَ اللَّهِ قَسَمَهَا بَيْنَ عِبَادِهِ وَ إِنَّ رَيْحَانَتَيَّ مِنَ الدُّنْيَا الْحَسَنُ وَ الْحُسَيْنُ ع سَمَّيْتُهُمَا بِاسْمِ سِبْطَيْنِ مِنْ بَنِي إِسْرَائِيلَ شبرا [شَبَّرَ] وَ شَبِيراً.

(The book) 'Al Kafi' – Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] said: 'The righteous son is an aroma from Allah[azwj] Apportioned between His[azwj] servants, and my[saww] to aromas from the world are Al-Hassan[asws] and Al-Husayn[asws]. I[saww] have named them[asws] with the names of two grandsons of the children of Israel, 'Shabbar' and 'Shabbir''.[762]

69- يب، تهذيب الأحكام الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّضْرِ وَ فَضَالَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص كَانَ فِي الصَّلَاةِ وَ إِلَى جَانِبِهِ الْحُسَيْنُ بْنُ عَلِيٍّ فَكَبَّرَ رَسُولُ اللَّهِ ص فَلَمْ يُحِرِ الْحُسَيْنُ التَّكْبِيرَ وَ لَمْ يَزَلْ رَسُولُ اللَّهِ ص يُكَبِّرُ وَ يُعَالِجُ الْحُسَيْنُ التَّكْبِيرَ وَ لَمْ يُحِرْ حَتَّى أَكْمَلَ سَبْعَ تَكْبِيرَاتٍ فَأَحَارَ الْحُسَيْنُ التَّكْبِيرَ فِي السَّابِعَةِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَصَارَتْ سُنَّةً.

[760] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 66
[761] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 67
[762] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 68

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(The book) 'Tahzeeb Al Ahkaam' – Al-Husayn Bin Saeed, from Al Nazar, and Fazalat, from Abdullah Bin Sinan, from Hafs,

'From Abu Abdullah[asws] having said: 'Rasool-Allah[saww] was performing Salat and Al-Husayn[asws] Bin Ali[asws] was to his[saww] side. Rasool-Allah[saww] exclaimed Takbeer, but Al-Husayn[asws] did not repeat the Takbeer, and Rasool-Allah[saww] did not cease to exclaim Takbeers, and he[asws] did not respond until seven Takbeers were complete. Al-Husayn[asws] responded the Takbeer during the seventh'. Abu Abdullah[asws] said: 'So it became a Sunnah''.[763]

70- فر، تفسير فرات بن إبراهيم جَعْفَرٌ الْفَزَارِيُّ مُعَنْعَناً عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ تَعَالَى يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ آمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ قَالَ الْحَسَنُ وَ الْحُسَيْنُ وَ يَجْعَلْ لَكُمْ نُوراً تَمْشُونَ بِهِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Tafseer Furaat Bin Ibrahim – Ja'afar Al Fazary, transmitting from Ibn Abbas,

'Regarding Words of Allah[azwj] the Exalted: ***O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with, and He would Forgive (your sins) for you, and Allah is Forgiving, Merciful [57:28]***. He said, 'Al-Hassan[asws] and Al-Husayn[asws]: ***and He would Make a Light to be for you to be walking with***, he said, 'Amir Al-Momineen Ali[asws] Bin Abu Talib[asws]''.[764] (opinion)

71- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ مُحَمَّدٍ الزُّهْرِيُّ مُعَنْعَناً عَنْ جَابِرٍ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ يَعْنِي حَسَناً وَ حُسَيْناً

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Al Zuhry transmitting from Jabir Bin Al-Ansari,

'From Abu Ja'far[asws] regarding Words of the Exalted: ***He will Give you two portions from His Mercy [57:28]*** – meaning Hassan[asws] and Husayn[asws]'.

قَالَ مَا ضَرَّ مَنْ أَكْرَمَهُ اللَّهُ أَنْ يَكُونَ مِنْ شِيعَتِنَا مَا أَصَابَهُ فِي الدُّنْيَا وَ لَوْ لَمْ يَقْدِرْ عَلَى شَيْءٍ يَأْكُلُهُ إِلَّا الْحَشِيشَ.

He[asws] said: 'The one whom Allah[azwj] Honours that he happens to be from our[asws] Shias, it would not harm him whatever he is afflicted with in the world, and even if he is no longer able upon eating anything except for the grass''.[765]

72- فِي بَعْضِ كُتُبِ الْمَنَاقِبِ الْقَدِيمَةِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ شَاذَانَ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ جَالِساً بَيْنَ يَدَيِ النَّبِيِّ ص ذَاتَ يَوْمٍ وَ بَيْنَ يَدَيْهِ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ إِذْ هَبَطَ جَبْرَئِيلُ ع وَ مَعَهُ تُفَّاحَةٌ فَحَيَّا بِهَا النَّبِيَّ ص فَتَحَيَّا بِهَا النَّبِيُّ ص وَ حَيَّا بِهَا عَلِيَّ بْنَ أَبِي طَالِبٍ فَتَحَيَّا بِهَا عَلِيٌّ وَ قَبَّلَهَا وَ رَدَّهَا إِلَى رَسُولِ اللَّهِ ص

In one of the ancient books of the virtues, from Muhammad Bin Ahmad Bin Ali Bin Shazan, from Ibn Abbas who said,

'I was seated in front of the Prophet[saww] on day, and in front of him[saww] were Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], when Jibraeel[as] came down, and with

[763] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 69
[764] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 70
[765] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 71

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him[as] was an apple. He[as] welcomed with the Prophet[saww] with it, so the Prophet[saww] welcomed it, and welcomed Ali[asws] Bin Abu Talib[asws] with it. Ali[asws] welcomed it, and kissed it and returned it to Rasool-Allah[azwj].

فَتَحَيَّا بِهَا رَسُولُ اللَّهِ ص وَ حَيَّا بِهَا الْحَسَنَ وَ تَحَيَّا بِهَا الْحَسَنُ وَ قَبَّلَهَا وَ رَدَّهَا إِلَى رَسُولِ اللَّهِ ص

Rasool-Allah[saww] welcomed it and welcomed Al-Hassan[asws] with it, and Al-Hassan[asws] welcomed it and kissed it and returned it to Rasool-Allah[saww].

فَتَحَيَّا بِهَا رَسُولُ اللَّهِ وَ حَيَّا بِهَا الْحُسَيْنَ فَتَحَيَّا بِهَا الْحُسَيْنُ وَ قَبَّلَهَا وَ رَدَّهَا إِلَى رَسُولِ اللَّهِ ص

Rasool-Allah[saww] welcomed it, and welcomed Al-Husayn[asws] with it. Al-Husayn[asws] welcomed it and kissed it and returned it to Rasool-Allah[saww].

فَتَحَيَّا بِهَا وَ حَيَّا بِهَا فَاطِمَةَ فَتَحَيَّتْ بِهَا وَ قَبَّلَتْهَا وَ رَدَّتْهَا إِلَى النَّبِيِّ ص

He[saww] welcomed it and welcomed (Syeda) Fatima[asws] with it. She[asws] welcomed it and kissed it and returned it to the Prophet[saww].

فَتَحَيَّا بِهَا الرَّابِعَةَ وَ حَيَّا بِهَا عَلِيَّ بْنَ أَبِي طَالِبٍ فَتَحَيَّا بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَلَمَّا هَمَّ أَنْ يَرُدَّهَا إِلَى رَسُولِ اللَّهِ ص سَقَطَتِ التُّفَّاحَةُ مِنْ بَيْنِ أَنَامِلِهِ فَانْفَلَقَتْ بِنِصْفَيْنِ فَسَطَعَ مِنْهَا نُورٌ حَتَّى بَلَغَ إِلَى السَّمَاءِ الدُّنْيَا فَإِذَا عَلَيْهَا سَطْرَانِ مَكْتُوبَانِ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ تَحِيَّةٌ مِنَ اللَّهِ تَعَالَى إِلَى مُحَمَّدٍ الْمُصْطَفَى وَ عَلِيٍّ الْمُرْتَضَى وَ فَاطِمَةَ الزَّهْرَاءِ وَ الْحَسَنِ وَ الْحُسَيْنِ سِبْطَيْ رَسُولِ اللَّهِ ص وَ أَمَانٌ لِمُحِبِّيهِمْ يَوْمَ الْقِيَامَةِ مِنَ النَّارِ.

He[saww] welcomed the fourth (time) and welcomed Ali[asws] Bin Abu Talib[asws] with it. Ali[asws] Bin Abu Talib[asws] welcomed it. When he[asws] thought of returned it to Rasool-Allah[saww], the apple fell from between his[asws] nails and it split into two halves. A light shone from it reaching to the sky of the world, and there were two lines written upon it: "In the Name of Allah[azwj], the Beneficent, the Merciful. A Welcome from Allah[azwj] the Exalted to Muhammad Al-Mustafa[saww], and Ali Al-Murtaza[asws], and Fatima Al-Zahra[asws], and Al-Hassan[asws], and Al-Husayn[asws], two grandsons[asws] of Rasool-Allah[saww], and there would be security for ones loving them[asws] on the Day of Qiyamah from the Fire''.[766]

وَ عَنِ ابْنِ شَاذَانَ بِإِسْنَادِهِ عَنْ زَاذَانَ عَنْ سَلْمَانَ قَالَ: أَتَيْتُ النَّبِيَّ ص فَسَلَّمْتُ عَلَيْهِ ثُمَّ دَخَلْتُ عَلَى فَاطِمَةَ ع فَقَالَتْ يَا عَبْدَ اللَّهِ هَذَانِ الْحَسَنُ وَ الْحُسَيْنُ جَائِعَانِ يَبْكِيَانِ فَخُذْ بِأَيْدِيهِمَا فَاخْرُجْ بِهِمَا إِلَى جَدِّهِمَا

And from Ibn Shazan, by his chain from Zazan,

'From Salman[ra] having said, 'I[ra] came to the Prophet[saww]. I[ra] greeted unto him[saww], then entered to see (Syeda) Fatima[asws]. She[asws] said: 'O Abdullah! These two, Al-Hassan[asws] and Al-Husayn[asws] are hungry, crying, so hold their[asws] hands and go out with them[asws] to their[asws] grandfather[saww]'.

فَأَخَذْتُ بِأَيْدِيهِمَا وَ حَمَلْتُهُمَا حَتَّى أَتَيْتُ بِهِمَا إِلَى النَّبِيِّ ص فَقَالَ مَا لَكُمَا يَا حَسَنَايَ قَالا نَشْتَهِي طَعَاماً يَا رَسُولَ اللَّهِ فَقَالَ النَّبِيُّ ص اللَّهُمَّ أَطْعِمْهُمَا ثَلَاثاً

[766] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 72 a

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So I[ra] held their[asws] hands and carried them[asws] until I[ra] came with them[asws] to the Prophet[saww]. He[saww] said: 'What is the matter with you[asws] two, O my[saww] excellent ones?' They[asws] said: 'We desire food, O Rasool-Allah[saww]!' The Prophet[saww] said: 'O Allah[azwj], Feed them[asws]!' – thrice.

قَالَ فَنَظَرْتُ فَإِذَا سَفَرْجَلَةٌ فِي يَدِ رَسُولِ اللَّهِ ص شَبِيهَةٌ بِقُلَّةٍ مِنْ قِلَالِ هَجَرَ أَشَدُّ بَيَاضاً مِنَ الثَّلْجِ وَ أَحْلَى مِنَ الْعَسَلِ وَ أَلْيَنُ مِنَ الزُّبْدِ فَفَرَكَهَا ص بِإِبْهَامِهِ فَصَيَّرَهَا نِصْفَيْنِ ثُمَّ دَفَعَ إِلَى الْحَسَنِ نِصْفَهَا وَ إِلَى الْحُسَيْنِ نِصْفَهَا

He (Salman[ra]) said, 'I[ra] looked, and there was a quince in the hand of Rasool-Allah[saww], resembling a vegetable from the far desert, being intensely whiter than the snow, and sweeter than the honey, and softer than the butter. He[saww] separated it with his[saww] thumb and made it into two halves, then handed half of it to Al-Hassan[asws] and half of it to Al-Husayn[asws].

فَجَعَلْتُ أَنْظُرُ إِلَى النِّصْفَيْنِ فِي أَيْدِيهِمَا وَ أَنَا أَشْتَهِيهَا قَالَ يَا سَلْمَانُ هَذَا طَعَامٌ مِنَ الْجَنَّةِ لَا يَأْكُلُهُ أَحَدٌ حَتَّى يَنْجُوَ مِنَ الْحِسَابِ.

I[ra] went on to look at the two halves in their[asws] hands and I[ra] was desiring it. He[saww] said: 'O Salman[ra]! This is food from the Paradise. No one shall eat it until he would be rescued from the Reckoning''.[767]

وَ بِإِسْنَادِهِ عَنِ الطَّبَرَانِيِّ بِإِسْنَادِهِ عَنْ سَلْمَانَ قَالَ: كُنَّا حَوْلَ النَّبِيِّ ص فَجَاءَتْ أُمُّ أَيْمَنَ فَقَالَتْ يَا رَسُولَ اللَّهِ لَقَدْ ضَلَّ الْحَسَنُ وَ الْحُسَيْنُ وَ ذَلِكَ عِنْدَ ارْتِفَاعِ النَّهَارِ

And by his chain from Al Tabrany, by his chain,

'From Salman[ra] having said, 'We were around the Prophet[saww], and Umm Ayman came up. She said, 'O Rasool-Allah[saww]! Al-Hassan[asws] and Al-Husayn[asws] are lost', and that was during the descending (end) of the day.

فَقَالَ رَسُولُ اللَّهِ ص قُومُوا فَاطْلُبُوا ابْنَيَّ فَأَخَذَ كُلُّ رَجُلٍ نَاحِيَةً وَجْهِهِ وَ أَخَذْتُ نَحْوَ النَّبِيِّ ص فَلَمْ يَزَلْ حَتَّى أَتَى سَفْحَ الْجَبَلِ وَ إِذَا الْحَسَنُ وَ الْحُسَيْنُ ع مُلْتَزِقٌ كُلُّ وَاحِدٍ مِنْهُمَا بِصَاحِبِهِ وَ إِذَا شُجَاعٌ قَائِمٌ عَلَى ذَنَبِهِ يَخْرُجُ مِنْ فِيهِ شِبْهُ النَّارِ

Rasool-Allah[saww] said: 'Arise and search for my[saww] two sons[asws]!' Every man took to his direction, and I[ra] took towards the Prophet[saww]. He[saww] did not cease until he[saww] came to a base of the mountain, and there were Al-Hassan[asws] and Al-Husayn[asws], each one hugging to his[asws] companion, and there was a serpent standing upon its tail, the semblances of flames coming out from its mouth.

فَأَسْرَعَ إِلَيْهِ رَسُولُ اللَّهِ ص فَالْتَفَتَ مُخَاطِباً لِرَسُولِ اللَّهِ ص ثُمَّ انْسَابَ فَدَخَلَ بَعْضَ الْأَجْحِرَةِ ثُمَّ أَتَاهُمَا فَأَفْرَقَ بَيْنَهُمَاوَ مَسَحَ وُجُوهَهُمَا وَ قَالَ بِأَبِي وَ أُمِّي أَنْتُمَا مَا أَكْرَمَكُمَا عَلَى اللَّهِ

Rasool-Allah[saww] hastened towards it, but it turned addressing to Rasool-Allah[saww], then it slithered and entered the rocks. Then he[saww] came to them[asws], separated between the two

[767] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 72 b

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and wiped their[asws] faces and said: 'May my[saww] father[as] and my[saww] mother[as] be sacrificed for you[asws] both! How prestigious you[asws] are unto Allah[azwj]!'

ثُمَّ حَمَلَ أَحَدَهُمَا عَلَى عَاتِقِهِ الْأَيْمَنِ وَ الْآخَرَ عَلَى عَاتِقِهِ الْأَيْسَرِ فَقُلْتُ طُوبَاكُمَا نِعْمَ الْمَطِيَّةُ مَطِيَّتُكُمَا فَقَالَ رَسُولُ اللَّهِ وَ نِعْمَ الرَّاكِبَانِ هُمَا وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا.

Then he[saww] carried one of them[asws] upon his[saww] shoulder and the other upon his[saww] left shoulder. I[ra] said, 'Beatitude be to both of you[asws]! Best of the rides is your[asws] ride!' Rasool-Allah[saww] said: 'And best of the riders are these two, and their[asws] father[asws] is better than them[asws]''.[768]

وَ رُوِيَ فِي الْمَرَاسِيلِ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ كَانَا يَكْتُبَانِ فَقَالَ الْحَسَنُ لِلْحُسَيْنِ خَطِّي أَحْسَنُ مِنْ خَطِّكَ وَ قَالَ الْحُسَيْنُ لَا بَلْ خَطِّي أَحْسَنُ مِنْ خَطِّكَ فَقَالا لِفَاطِمَةَ احْكُمِي بَيْنَنَا فَكَرِهَتْ فَاطِمَةُ أَنْ تُؤْذِيَ أَحَدَهُمَا فَقَالَتْ لَهُمَا سَلَا أَبَاكُمَا فَسَأَلَاهُ

And it is reported in (the book) 'Al Maraseel' –

'Al-Hassan[asws] and Al-Husayn[asws] were writing. Al-Hassan[asws] said to Al-Husayn[asws]: 'My[asws] handwriting is better than your[asws] handwriting'. And Al-Husayn[asws] said to Al-Hassan[asws]: 'No, but my[asws] handwriting is better than your[asws] handwriting'. They[asws] said to (Syeda) Fatima[asws]: 'Decide between us[asws]'. (Syeda) Fatima[asws] disliked to hurt any of them[asws], so she[asws] said to them[asws]: 'Go to your[asws] father[asws] and ask him[asws]'.

فَكَرِهَ أَنْ يُؤْذِيَ أَحَدَهُمَا فَقَالَ سَلَا جَدَّكُمَا رَسُولَ اللَّهِ ص فَقَالَ ص لَا أَحْكُمُ بَيْنَكُمَا حَتَّى أَسْأَلَ جَبْرَئِيلَ فَلَمَّا جَاءَ جَبْرَئِيلُ قَالَ لَا أَحْكُمُ بَيْنَهُمَا وَ لَكِنَّ إِسْرَافِيلَ يَحْكُمُ بَيْنَهُمَا فَقَالَ إِسْرَافِيلُ لَا أَحْكُمُ بَيْنَهُمَا وَ لَكِنَّ أَسْأَلُ اللَّهَ أَنْ يَحْكُمَ بَيْنَهُمَا

He[asws] disliked to hurt any one of them[asws], so he[asws] said: 'Go to your[asws] grandfather[saww] Rasool-Allah[saww]'. He[saww] said: 'I[saww] will not decide between you[asws] two until I[saww] ask Jibraeel[as]'. When Jibraeel[as] came, he[as] said: 'I[as] will not decide between them[asws], but Israfeel[as] shall decide between them[asws]'. Israfeel[as] said: 'I[as] will not decide between them, but I[as] shall Ask Allah[azwj] to Judge between them[asws]'.

فَسَأَلَ اللَّهَ تَعَالَى ذَلِكَ فَقَالَ تَعَالَى لَا أَحْكُمُ بَيْنَهُمَا وَ لَكِنَّ أُمَّهُمَا فَاطِمَةَ تَحْكُمُ بَيْنَهُمَا فَقَالَتْ فَاطِمَةُ احْكُمْ بَيْنَهُمَا يَا رَبِّ وَ كَانَتْ لَهَا قِلَادَةٌ فَقَالَتْ لَهُمَا أَنَا أَنْثُرُ بَيْنَكُمَا جَوَاهِرَ هَذِهِ الْقِلَادَةِ فَمَنْ أَخَذَ منهما [مِنْهَا] أَكْثَرَ فَخَطُّهُ أَحْسَنُ

So he[as] asked Allah[azwj] the Exalted that. The Exalted Said: 'I[azwj] will not Judge between them[asws], but their[asws] mother[asws] shall decide between them[asws]'. (Syeda) Fatima[asws] said: 'I[asws] shall decide between the two, O Lord[azwj]'. And there was a beaded necklace for her[asws]. She[asws] said to them[asws]: 'I[asws] shall scatter the beads of this necklace between you[asws] two, so the one who takes more from these, his[asws] handwriting is better'.

فَنَثَرَتْهَا وَ كَانَ جَبْرَئِيلُ وَقْتَئِذٍ عِنْدَ قَائِمَةِ الْعَرْشِ فَأَمَرَهُ اللَّهُ تَعَالَى أَنْ يَهْبِطَ إِلَى الْأَرْضِ وَ يُنَصِّفَ الْجَوَاهِرَ بَيْنَهُمَا كَيْلَا يَتَأَذَّى أَحَدُهُمَا فَفَعَلَ ذَلِكَ جَبْرَئِيلُ إِكْرَاماً لَهُمَا وَ تَعْظِيماً.

[768] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 72 c

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She[asws] scattered them, and at that moment Jibraeel[as] was by a leg of the Throne. Allah[azwj] the Exalted Commanded him[as] to go down to the earth and split the beads between them[asws] equally lest one of them[asws] be hurt. Jibraeel[as] did that in honour and reverence to them[asws]''.[769]

وَ رَوَى رُكْنُ الْأَئِمَّةِ عَبْدُ الْحَمِيدِ بْنُ مِيكَائِيلَ عَنْ يُوسُفَ بْنِ مَنْصُورٍ السَّاوِي عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ سَهْلِ بْنِ عُثْمَانَ عَنْ مَنْصُورِ بْنِ مُحَمَّدٍ النَّسَفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ سَعْدَانَ عَنْ مَالِكِ بْنِ سُلَيْمَانَ عَنِ ابْنِ جَرِيحٍ عَنْ عَطَاءٍ عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ ص جَائِعاً لَا يَقْدِرُ عَلَى مَا يَأْكُلُ فَقَالَ لِي هَاتِي رِدَايَ فَقُلْتُ أَيْنَ تُرِيدُ قَالَ إِلَى فَاطِمَةَ ابْنَتِي فَأَنْظُرُ إِلَى الْحَسَنِ وَ الْحُسَيْنِ فَيَذْهَبُ بَعْضَ مَا بِي مِنَ الْجُوعِ

And it is reported in (the book) 'Rukn Al Aimma' by Abdul Hameed Bin Mikaeel, from Yusuf Bin Mansour Al Saawy, from Abdullah Bin Muhammad Al Azdy, from Sahl Bin Usman, from Mansour Bin Muhammad Al Nasafy, from Abdullah BinAmro, from Al-Hassan Bin Musa, from Sa'daan, from Malik Bin Suleyman, from Ibn Jareeh, from Ata'a, from Ayesha (well-known fabricator) who said,

'Rasool-Allah[saww] was hungry, not able upon what he[saww] eats. He[saww] said to me: 'Give me[saww] my[saww] robe. I said, 'Where are you[saww] intending (to go to)?' He[saww] said: 'To my[saww] daughter[asws] Fatima[asws], so I[saww] can look at Al-Hassan[asws] and Al-Husayn[asws], so that part of the hunger what is with me[saww], would go away'.

فَخَرَجَ حَتَّى دَخَلَ عَلَى فَاطِمَةَ ع فَقَالَ يَا فَاطِمَةُ أَيْنَ ابْنَايَ فَقَالَتْ يَا رَسُولَ اللَّهِ خَرَجَا مِنَ الْجُوعِ وَ هُمَا يَبْكِيَانِ فَخَرَجَ النَّبِيُّ ص فِي طَلَبِهِمَا فَرَأَى أَبَا الدَّرْدَاءِ فَقَالَ يَا عُوَيْمِرُ هَلْ رَأَيْتَ ابْنَيَّ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ هُمَا نَائِمَانِ فِي ظِلِّ حَائِطِ بَنِي جُدْعَانَ

He[saww] went out until he[saww] entered to see (Syeda) Fatima[asws]. He[saww] said: 'O Fatima[asws]! Where are my[saww] two sons[asws]?' She[asws] said: 'O Rasool-Allah[saww]! They[asws] went out crying due to hunger'. The Prophet[saww] went out in searching for them[asws]. He[saww] saw Abu Al-Darda'a. He[saww] said: 'O Uweymir! Have you[saww] seen my[saww] two sons[asws]?' He said, 'Yes, O Rasool-Allah[saww]! They[asws] are sleeping in the shade of a garden of the clan of Jud'an'.

فَانْطَلَقَ النَّبِيُّ فَضَمَّهُمَا وَ هُمَا يَبْكِيَانِ وَ هُوَ يَمْسَحُ الدُّمُوعَ عَنْهُمَا فَقَالَ لَهُ أَبُو الدَّرْدَاءِ دَعْنِي أَحْمِلْهُمَا فَقَالَ يَا أَبَا الدَّرْدَاءِ دَعْنِي أَمْسَحِ الدُّمُوعَ عَنْهُمَا فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً لَوْ قَطَرَ قَطْرَةٌ فِي الْأَرْضِ لَبَقِيَتِ الْمَجَاعَةُ فِي أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ

The Prophet[saww] went and hugged them[asws], and they[asws] were crying, and he[saww] was wiping the tears away from them[asws]. Abu Al-Darda'a said to him[saww], 'Leave me, I shall carry them[asws]'. He[saww] said: 'O Abu Al Darda'a! Leave me[saww] to wipe the tears away from them[asws]. By the One[azwj] Who Sent me[saww] with the truth as a Prophet[saww]! Even if one drop were to drop in the earth, the starvation would remain in my[saww] community up to the Day of Qiyamah'.

ثُمَّ حَمَلَهُمَا وَ هُمَا يَبْكِيَانِ وَ هُوَ يَبْكِي فَجَاءَ جَبْرَئِيلُ فَقَالَ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ رَبُّ الْعِزَّةِ جَلَّ جَلَالُهُ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ مَا هَذَا الْجَزَعُ فَقَالَ النَّبِيُّ ص يَا جَبْرَئِيلُ مَا أَبْكِي جَزَعاً بَلْ أَبْكِي مِنْ ذُلِّ الدُّنْيَا

Then he[saww] carried them[asws], and they[asws] were crying and he[saww] was crying. Jibraeel[as] came and said: 'The greetings be unto you[saww], O Muhammad[saww]! Lord[azwj] of the Might, Majestic is His[azwj] Majesty, Conveys the Greetings to you[saww] and Says: "What is this alarm!" He[saww] said:

[769] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 72 d

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‘O Jibraeel[as]! I[saww] am not crying out of alarm, but I[saww] am crying from the humiliation of the world’.

فَقَالَ جَبْرَئِيلُ إِنَّ اللَّهَ تَعَالَى يَقُولُ أَ يَسُرُّكَ أَنْ أُحَوِّلَ لَكَ أُحُداً ذَهَباً وَ لَا يَنْقُصُ لَكَ مِمَّا عِنْدِي شَيْءٌ قَالَ لَا قَالَ لِمَ قَالَ لِأَنَّ اللَّهَ تَعَالَى لَمْ يُحِبَّ الدُّنْيَا وَ لَوْ أَحَبَّهَا لَمَا جَعَلَ لِلْكَافِرِ أَكْمَلَهَا

Jibraeel[as] said: ‘Allah[azwj] the Exalted Says: “Would it cheer you[saww] if I[azwj] to Transform (mount) Ohad into gold for you[saww] for something what is with Me[azwj]?”’ He[saww] said: ‘No’. He[as] said: ‘Why not?’ He[saww] said: ‘Because Allah[azwj] the Exalted does not Love the world, and had He[azwj] Loved it, He[azwj] would not have Made its perfection to be for the Kafir’.

فَقَالَ جَبْرَئِيلُ ع يَا مُحَمَّدُ ادْعُ بِالْجَفْنَةِ الْمَنْكُوسَةِ الَّتِي فِي نَاحِيَةِ الْبَيْتِ قَالَ فَدَعَا بِهَا فَلَمَّا حُمِلَتْ فَإِذَا فِيهَا ثَرِيدٌ وَ لَحْمٌ كَثِيرٌ فَقَالَ كُلْ يَا مُحَمَّدُ وَ أَطْعِمِ ابْنَيْكَ وَ أَهْلَ بَيْتِكَ قَالَ فَأَكَلُوا فَشَبِعُوا

Jibraeel[as] said: ‘O Muhammad[saww]! Called for the overturned pot which is in a corner of the house’. He[saww] called for it. When it was carried over, there was porridge in it, and a lot of meat. He[as] said: ‘Eat, O Muhammad[saww] and feed your[saww] two sons[asws] and your[asws] family members’. So, they ate and were satiated.

قَالَ ثُمَّ أُرْسِلَ بِهَا إِلَيَّ فَأَكَلُوا وَ شَبِعُوا وَ هُوَ عَلَى حَالِهَا قَالَ مَا رَأَيْتُ جَفْنَةً أَعْظَمَ بَرَكَةً مِنْهَا فَرُفِعَتْ عَنْهُمْ فَقَالَ النَّبِيُّ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَوْ سَكَتَّ لَتَدَاوَلَهَا فُقَرَاءُ أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ.

He (Salman[ra]) said, ‘Then he[saww] sent (some) to me[ra]. They[asws] ate and were satiated, and it was upon its (untouched) state. He (Salman[ra]) said, ‘I[ra] have not seen any pot of mightier Blessings than it’. So, it was raised from them[asws]. The Prophet[saww] said: ‘By the One[azwj] Who Sent me[saww] with the truth! Had you[ra] been silent, it would have sufficed the poor of my[saww] community up to the Day of Qiyamah’’.[770]

73- أَقُولُ، وَجَدْتُ فِي بَعْضِ مُؤَلَّفَاتِ أَصْحَابِنَا أَنَّهُ رُوِيَ مُرْسَلًا عَنْ جَمَاعَةٍ مِنَ الصَّحَابَةِ قَالُوا دَخَلَ النَّبِيُّ ص دَارَ فَاطِمَةَ ع فَقَالَ يَا فَاطِمَةُ إِنَّ أَبَاكِ الْيَوْمَ ضَيْفُكِ فَقَالَتْ ع يَا أَبَتِ إِنَّ الْحَسَنَ وَ الْحُسَيْنَ يُطَالِبَانِّي بِشَيْءٍ مِنَ الزَّادِ فَلَمْ أَجِدْ لَهُمَا شَيْئاً يَقْتَاتَانِ بِهِ

I (Majlisi) am saying, ‘I found in one of the compilations of our companions, having been reported with an unbroken chain from a group of the companions. They said,

‘The Prophet[saww] entered the house of (Syeda) Fatima[asws]. He[saww] said: ‘O Fatima[asws]! Today, your[asws] father[saww] is your[asws] guest’. She[asws] said: ‘O father[saww]! Al-Hassan[asws] and Al-Husayn[asws] are requesting for something from the provisions (food). Can you[saww] something for them[asws] they[asws] can feed with?’

ثُمَّ إِنَّ النَّبِيَّ ص دَخَلَ وَ جَلَسَ مَعَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ فَاطِمَةَ ع وَ فَاطِمَةُ مُتَحَيِّرَةٌ مَا تَدْرِي كَيْفَ تَصْنَعُ ثُمَّ إِنَّ النَّبِيَّ ص نَظَرَ إِلَى السَّمَاءِ سَاعَةً وَ إِذَا بِجَبْرَئِيلَ ع قَدْ نَزَلَ وَ قَالَ يَا مُحَمَّدُ الْعَلِيُّ الْأَعْلَى يُقْرِئُكَ السَّلَامَ وَ يَخُصُّكَ بِالتَّحِيَّةِ وَ الْإِكْرَامِ وَ يَقُولُ لَكَ قُلْ لِعَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ أَيَّ شَيْءٍ يَشْتَهُونَ مِنْ فَوَاكِهِ الْجَنَّةِ

[770] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 72 e

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Then the Prophet[saww] entered and sat with Ali[asws], and Al-Hassan[asws], and Al-Husayn[asws], and Fatima[asws]. And (Syeda) Fatima[asws] was confused not know how she[asws] could make (a meal). Then the Prophet[saww] looked at the sky for a while, and there was Jibraeel[as] having had descended, and he[as] said: 'O Muhammad[saww]! The most Exalted Conveys the Greetings to you[saww] and Specialises you[saww] with the salutation and the honour and Says to you[saww]: "Say to Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws]: 'Which thing (to eat) are you[asws] desiring from the fruits of Paradise?"'

فَقَالَ النَّبِيُّ ص يَا عَلِيُّ وَ يَا فَاطِمَةُ وَ يَا حَسَنُ وَ يَا حُسَيْنُ إِنَّ رَبَّ الْعِزَّةِ عَلِمَ أَنَّكُمْ جِيَاعٌ فَأَيَّ شَيْءٍ تَشْتَهُونَ مِنْ فَوَاكِهِ الْجَنَّةِ فَأَمْسَكُوا عَنِ الْكَلَامِ وَ لَمْ يَرُدُّوا جَوَاباً حَيَاءً مِنَ النَّبِيِّ ص

The Prophet[saww] said: 'O Ali[asws], and O Fatima[asws], and O Hassan[asws], and O Husayn[asws]! The Lord[azwj] of Mighty Knows you[asws] are all hungry, so which thing are you[asws] desiring from the fruits of Paradise?' They withheld from the speaking and did not respond any answer, out of bashfulness from the Prophet[saww].

فَقَالَ الْحُسَيْنُ ع عَنْ إِذْنِكَ يَا أَبَاهْ يَا أَمِيرَ الْمُؤْمِنِينَ وَ عَنْ إِذْنِكِ يَا أُمَّاهْ يَا سَيِّدَةَ نِسَاءِ الْعَالَمِينَ وَ عَنْ إِذْنِكَ يَا أَخَاهْ الْحَسَنَ الزَّكِيَّ أَخْتَارُ لَكُمْ شَيْئاً مِنْ فَوَاكِهِ الْجَنَّةِ

Al-Husayn[asws] said, 'By your[asws] permission, O father[asws], O Amir Al-Momineen[asws], and by your[asws] permission, O mother[asws], O chieftess of women of the worlds, and by your[asws] permission, O brother[asws] Al-Hassan[asws], the pure, shall I[asws] choose something from the fruits of Paradise?'

فَقَالُوا جَمِيعاً قُلْ يَا حُسَيْنُ مَا شِئْتَ فَقَدْ رَضِينَا بِمَا تَخْتَارُهُ لَنَا فَقَالَ يَا رَسُولَ اللَّهِ قُلْ لِجَبْرَئِيلَ إِنَّا نَشْتَهِي رُطَباً جَنِيّاً فَقَالَ النَّبِيُّ ص قَدْ عَلِمَ اللَّهُ ذَلِكَ

They[asws] all said: 'Speak, O Husayn[asws], whatever you[asws] so desired to, for we[asws] shall agree with whatever you[asws] choose for us[asws]'. He[asws] said: 'O Rasool-Allah[saww]! Say to Jibraeel[as] that we[asws] crave for fresh dates'. The Prophet[saww] said: 'Allah[azwj] has Known that'.

ثُمَّ قَالَ يَا فَاطِمَةُ قُومِي وَ ادْخُلِي الْبَيْتَ وَ أَحْضِرِي إِلَيْنَا مَا فِيهِ فَدَخَلَتْ فَرَأَتْ فِيهِ طَبَقاً مِنَ الْبِلَّوْرِ مُغَطًّى بِمِنْدِيلٍ مِنَ السُّنْدُسِ الْأَخْضَرِ وَ فِيهِ رُطَبٌ جَنِيٌّ فِي غَيْرِ أَوَانِهِ

Then he[saww] said: 'O Fatima[asws]! Arise and enter the room and present to us[asws] whatever is in it'. She[asws] entered and saw therein a glass tray covered with a green silk towel, and in it were fresh dates in other than its season.

فَقَالَ النَّبِيُّ يَا فَاطِمَةُ أَنَّى لَكِ هذا قالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشاءُ بِغَيْرِ حِسابٍ كَمَا قَالَتْ مَرْيَمُ بِنْتُ عِمْرَانَ

The Prophet[saww] said: 'O Fatima[asws]: ***From where does this come to you?' She said: 'It is from Allah. Surely Allah Gives to whom He so Desires to without measure' [3:37]***, like what Maryam[as] Bint Imran[as] had said.

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فَقَامَ النَّبِيُّ ص وَ تَنَاوَلَهُ وَ قَدَّمَهُ بَيْنَ أَيْدِيهِمْ ثُمَّ قَالَ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ ثُمَّ أَخَذَ رُطَبَةً وَاحِدَةً فَوَضَعَهَا فِي فَمِ الْحُسَيْنِ ع فَقَالَ هَنِيئاً مَرِيئاً لَكَ يَا حُسَيْنُ ثُمَّ أَخَذَ رُطَبَةً فَوَضَعَهَا فِي فَمِ الْحَسَنِ وَ قَالَ هَنِيئاً مَرِيئاً يَا حَسَنُ ثُمَّ أَخَذَ رُطَبَةً ثَالِثَةً فَوَضَعَهَا فِي فَمِ فَاطِمَةَ الزَّهْرَاءِ ع وَ قَالَ لَهَا هَنِيئاً مَرِيئاً لَكِ يَا فَاطِمَةُ الزَّهْرَاءُ

The Prophet[saww] stood up and took it and forwarded it in front of them[asws], then said: 'In the Name of Allah[azwj] the Beneficent, the Merciful'. Then he[saww] took one date and placed it in the mouth of Al-Husayn[asws]. He[saww] said: 'Good appetite to you[asws], O Husayn[asws]!' Then he[saww] took a date and placed it in the mouth of Al-Hassan[asws] and said: 'Good appetite to you[asws], O Hassan[asws]!' Then he[saww] a third and placed it in the mouth of Fatima Al-Zahra[asws] and said to her[asws]: 'Good appetite to you[asws], O Fatima Al-Zahra[asws]!'

ثُمَّ أَخَذَ رُطَبَةً رَابِعَةً فَوَضَعَهَا فِي فَمِ عَلِيٍّ ع وَ قَالَ هَنِيئاً مَرِيئاً لَكَ يَا عَلِيُّ ثُمَّ نَاوَلَ عَلِيّاً رُطَبَةً أُخْرَى وَ النَّبِيُّ ص يَقُولُ لَهُ هَنِيئاً مَرِيئاً لَكَ يَا عَلِيُّ ثُمَّ وَثَبَ النَّبِيُّ ص قَائِماً ثُمَّ جَلَسَ ثُمَّ أَكَلُوا جَمِيعاً عَنْ ذَلِكَ الرُّطَبِ

Then he[saww] took a fourth and placed it in the mouth of Ali[asws] and said: 'Good appetite to you[asws], O Ali[asws]!' Then Ali[asws] took another date, and the Prophet[saww] said: 'Good appetite to you[asws], O Ali[asws]!' Then the Prophet[saww] stood up, then sat down, then they[asws] all ate together from those dates.

فَلَمَّا اكْتَفَوْا وَ شَبِعُوا ارْتَفَعَتِ الْمَائِدَةُ إِلَى السَّمَاءِ بِإِذْنِ اللَّهِ تَعَالَى فَقَالَتْ فَاطِمَةُ يَا أَبَتِ لَقَدْ رَأَيْتُ الْيَوْمَ مِنْكَ عَجَباً فَقَالَ يَا فَاطِمَةُ أَمَّا الرُّطَبَةُ الْأُولَى الَّتِي وَضَعْتُهَا فِي فَمِ الْحُسَيْنِ وَ قُلْتُ لَهُ هَنِيئاً يَا حُسَيْنُ فَإِنِّي سَمِعْتُ مِيكَائِيلَ وَ إِسْرَافِيلَ يَقُولَانِ هَنِيئاً لَكَ يَا حُسَيْنُ فَقُلْتُ أَيْضاً مُوَافِقاً لَهُمَا فِي الْقَوْلِ

When they[asws] were sufficed and satiated, the meal was raised to the sky, by the Permission of Allah[azwj] the Exalted. (Syeda) Fatima[asws] said: 'O father[saww]! I[asws] have seen a wonder from you[saww] today!' He[saww] said: 'O Fatima[asws]! As for the first date which I[saww] had placed in the mouth of Al-Hassan[asws] and said to him[asws]: 'Good appetite to you[asws], O Husayn[asws]', I[saww] heard Mikaeel[as] and Israfeel[as] both saying: 'Good appetite to you[asws], O Husayn[asws]'. So, I[saww] said it as wellbeing concordant to them[as] in the words.

ثُمَّ أَخَذْتُ الثَّانِيَةَ فَوَضَعْتُهَا فِي فَمِ الْحَسَنِ فَسَمِعْتُ جَبْرَئِيلَ وَ مِيكَائِيلَ يَقُولَانِ هَنِيئاً لَكَ يَا حَسَنُ فَقُلْتُ أَنَا مُوَافِقاً لَهُمَا فِي الْقَوْلِ

Then I[asws] took the second and placed it in the mouth of Al-Hassan[asws]. I[saww] heard Jibraeel[as] and Mikaeel[as] both saying: 'Good appetite to you[asws], O Hassan[asws]!' So, I[saww] said in accordance with them[as] in the words.

ثُمَّ أَخَذْتُ الثَّالِثَةَ فَوَضَعْتُهَا فِي فَمِكِ يَا فَاطِمَةُ فَسَمِعْتُ الْحُورَ الْعِينَ مَسْرُورِينَ مُشْرِفِينَ عَلَيْنَا مِنَ الْجِنَانِ وَ هُنَّ يَقُلْنَ هَنِيئاً لَكِ يَا فَاطِمَةُ فَقُلْتُ مُوَافِقاً لَهُنَّ بِالْقَوْلِ

Then I[saww] took the third and placed it in your[asws] mouth, O Fatima[asws]. I[saww] heard the Maiden Houries, joyfully overlooking upon us[asws] from the Gardens, and they were saying, 'Good appetite to you[asws], O Fatima[asws]!' So, I[saww] said in accordance to them with the words.

وَ لَمَّا أَخَذْتُ الرَّابِعَةَ فَوَضَعْتُهَا فِي فَمِ عَلِيٍّ سَمِعْتُ النِّدَاءَ مِنْ قِبَلِ الْحَقِّ سُبْحَانَهُ وَ تَعَالَى يَقُولُ هَنِيئاً مَرِيئاً لَكَ يَا عَلِيُّ فَقُلْتُ مُوَافِقاً لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ

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And when I[saww] took the fourth and placed it in the mouth of Ali[asws], I[saww] heard the Call from the direction of the Truth, Glorious and Exalted Saying: "Good appetite to you[asws], O Ali[asws]!" So, I[saww] said being concordant with the words of Allah[azwj] Mighty and Majestic.

ثُمَّ نَاوَلْتُ عَلِيّاً رُطَبَةً أُخْرَى ثُمَّ أُخْرَى وَ أَنَا أَسْمَعُ صَوْتَ الْحَقِّ سُبْحَانَهُ وَ تَعَالَى يَقُولُ هَنِيئاً مَرِيئاً لَكَ يَا عَلِيُّ

Then I[saww] gave Ali[asws] another day, then another, and I[saww] heard the Voice of the Truth, the Glorious and Exalted Saying: "Good appetite to you[asws], O Ali[asws]!"

ثُمَّ قُمْتُ إِجْلَالًا لِرَبِّ الْعِزَّةِ جَلَّ جَلَالُهُ فَسَمِعْتُهُ يَقُولُ يَا مُحَمَّدُ وَ عِزَّتِي وَ جَلَالِي لَوْ نَاوَلْتَ عَلِيّاً مِنْ هَذِهِ السَّاعَةِ إِلَى يَوْمِ الْقِيَامَةِ رُطَبَةً رُطَبَةً لَقُلْتُ لَهُ هَنِيئاً مَرِيئاً بِغَيْرِ انْقِطَاعٍ.

Then I[saww] stood up in reverence to the Lord[azwj] of Mighty, Majestic is His[azwj] Majesty, and I[saww] heard Him[azwj] Saying: "O Muhammad[saww]! By My[azwj] Might and My[azwj] Majesty! Even if you[saww] had given Ali[asws], date after date, from this moment up to the Day of Qiyamah, I[azwj] would have Said to him[asws]: "Good appetite to you[asws]!", without termination!"'[771]

وَ رُوِيَ فِي بَعْضِ الْأَخْبَارِ أَنَّ أَعْرَابِيّاً أَتَى الرَّسُولَ ص فَقَالَ لَهُ يَا رَسُولَ اللَّهِ لَقَدْ صِدْتُ خِشْفَةَ غَزَالَةٍ وَ أَتَيْتُ بِهَا إِلَيْكَ هَدِيَّةً لِوَلَدَيْكَ الْحَسَنِ وَ الْحُسَيْنِ فَقَبِلَهَا النَّبِيُّ ص وَ دَعَا لَهُ بِالْخَيْرِ

And it is reported in one of the Ahadeeth,

'A Bedouin came to the Rasool[saww] and said to him[saww], 'O Rasool-Allah[saww]! I have hunted a fawn gazelle and have come with it to you[saww] as a gift for your[saww] two sons[asws] Al-Hassan[asws] and Al-Husayn[asws]'. The Prophet[saww] accepted it and supplicated for him with goodness.

فَإِذَا الْحَسَنُ ع وَاقِفٌ عِنْدَ جَدِّهِ فَرَغِبَ إِلَيْهَا فَأَعْطَاهُ إِيَّاهَا فَمَا مَضَى سَاعَةٌ إِلَّا وَ الْحُسَيْنُ ع قَدْ أَقْبَلَ فَرَأَى الْخِشْفَةَ عِنْدَ أَخِيهِ يَلْعَبُ بِهَا فَقَالَ يَا أَخِي مِنْ أَيْنَ لَكَ هَذِهِ الْخِشْفَةُ فَقَالَ الْحَسَنُ ع أَعْطَانِيهَا جَدِّي رَسُولُ اللَّهِ ص

Al-Hassan[asws] was standing in the presence of his[asws] grandfather[saww]. He[asws] was desirous to it, so he[saww] gave it to him[asws]. Not an hour had passed except and Al-Husayn[asws] came and saw the fawn with his[asws] brother[asws] playing with it. He[asws] said: 'O my[asws] brother[asws]! From where is this fawn for you[asws]?' Al-Hassan[asws] said: 'My[asws] grandfather[saww] Rasool-Allah[saww] gave it to me[asws]'.

فَسَارَ الْحُسَيْنُ ع مُسْرِعاً إِلَى جَدِّهِ فَقَالَ يَا جَدَّاهْ أَعْطَيْتَ أَخِي خِشْفَةً يَلْعَبُ بِهَا وَ لَمْ تُعْطِنِي مِثْلَهَا وَ جَعَلَ يُكَرِّرُ الْقَوْلَ عَلَى جَدِّهِ وَ هُوَ سَاكِتٌ لَكِنَّهُ يُسَلِّي خَاطِرَهُ وَ يُلَاطِفُهُ بِشَيْءٍ مِنَ الْكَلَامِ حَتَّى أَفْضَى مِنْ أَمْرِ الْحُسَيْنِ ع إِلَى أَنْ هَمَّ بِبُكَي

Al-Husayn[asws] came quickly to his[asws] grandfather[saww] and said: 'O grandfather[saww]! You[saww] gave a fawn to my[asws] brother, he[asws] is playing with it, and you[saww] did not give me[asws] like it'. And he[asws] went on repeating the words to his[asws] grandfather[saww], and he[saww] was silent. But, his[saww] mind was entertaining with something he[saww] could be nice with from the speech, until it led to the matter of Al-Husayn[asws], until he[asws] thought of crying.

[771] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 a

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فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ نَحْنُ بِصِيَاحٍ قَدِ ارْتَفَعَ عِنْدَ بَابِ الْمَسْجِدِ فَنَظَرْنَا فَإِذَا ظَبْيَةٌ وَ مَعَهَا خِشْفُهَا وَ مِنْ خَلْفِهَا ذِئْبَةٌ تَسُوقُهَا إِلَى رَسُولِ اللَّهِ ص وَ تَضْرِبُهَا بِأَحَدِ أَطْرَافِهَا حَتَّى أَتَتْ بِهَا إِلَى النَّبِيِّ ص

While he[saww] was like that when we saw squealing to have been raised by the door of the Masjid. We looked and there was a gazelle and with it was its fawn, and behind her was a wolf ushering it to Rasool-Allah[saww] and hitting it with one of its sides until it came with it to the Prophet[saww].

ثُمَّ نَطَقَتِ الْغَزَالَةُ بِلِسَانٍ فَصِيحٍ وَ قَالَتْ يَا رَسُولَ اللَّهِ قَدْ كَانَتْ لِي خِشْفَتَانِ إِحْدَاهُمَا صَادَهَا الصَّيَّادُ وَ أَتَى بِهَا إِلَيْكَ وَ بَقِيَتْ لِي هَذِهِ الْأُخْرَى وَ أَنَا بِهَا مَسْرُورَةٌ وَ إِنِّي كُنْتُ الْآنَ أُرْضِعُهَا فَسَمِعْتُ قَائِلًا يَقُولُ أَسْرِعِي أَسْرِعِي يَا غَزَالَةُ بِخِشْفِكِ إِلَى النَّبِيِّ مُحَمَّدٍ وَ أَوصِلِيهِ سَرِيعاً لِأَنَّ الْحُسَيْنَ وَاقِفٌ بَيْنَ يَدَيْ جَدِّهِ وَ قَدْ هَمَّ أَنْ يَبْكِيَ وَ الْمَلَائِكَةُ بِأَجْمَعِهِمْ قَدْ رَفَعُوا رُءُوسَهُمْ مِنْ صَوَامِعِ الْعِبَادَةِ وَ لَوْ بَكَى الْحُسَيْنُ ع لَبَكَتِ الْمَلَائِكَةُ الْمُقَرَّبُونَ لِبُكَائِهِ

Then the gazelle spoke with an eloquent tongue and it said, 'O Rasool-Allah[saww]! There were two fawns for me. One of them was hunted by the hunter, and he came with it to you[saww], and there remains this other one for me, and I am joyful with it, and I was feeding it now when I heard a speaker saying: 'Quick! Quick, O gazelle, with your fawn to the Prophet[saww] Muhammad[saww], and arrive to him[saww] quickly, because Al-Husayn[asws] is standing in front of his[asws] grandfather[saww], and he[asws] has thought of crying, and the Angels in their entirety have raised their heads from their cloisters of the worship, and if Al-Husayn[asws] were to cry, the Angels of Proximity would cry for his[asws] crying!'

وَ سَمِعْتُ أَيْضاً قَائِلًا يَقُولُ أَسْرِعِي يَا غَزَالَةُ قَبْلَ جَرَيَانِ الدُّمُوعِ عَلَى خَدِّ الْحُسَيْنِ ع فَإِنْ لَمْ تَفْعَلِي سَلَّطْتُ عَلَيْكِ هَذِهِ الذِّئْبَةَ تَأْكُلُكِ مَعَ خِشْفِكِ فَأَتَيْتُ بِخِشْفِي إِلَيْكَ يَا رَسُولَ اللَّهِ وَ قَطَعْتُ مَسَافَةً بَعِيدَةً وَ لَكِنْ طُوِيَتْ لِيَ الْأَرْضُ حَتَّى أَتَيْتُكَ سَرِيعَةً وَ أَنَا أَحْمَدُ اللَّهَ رَبِّي عَلَى أَنْ جِئْتُكَ قَبْلَ جَرَيَانِ دُمُوعِ الْحُسَيْنِ ع عَلَى خَدِّهِ

And I heard a speaker as well saying: 'Quick, O gazelle, before the tears flow upon the cheeks of Al-Husayn[asws], for if you do not do so, I shall cause this wolf to overcome upon you and it will devour you along with your fawn!' So, I have come with my fawn to you[saww], O Rasool-Allah[saww], and cut across a far distance, but the ground was folded for me until I came to you[saww] quickly, and I praise Allah[azwj], my Lord[azwj], upon having come to you[saww] before the tears of Al-Husayn[asws] had flowed upon his[asws] cheeks'.

فَارْتَفَعَ التَّهْلِيلُ وَ التَّكْبِيرُ مِنَ الْأَصْحَابِ وَ دَعَا النَّبِيُّ ص لِلْغَزَالَةِ بِالْخَيْرِ وَ الْبَرَكَةِ وَ أَخَذَ الْحُسَيْنُ ع الْخِشْفَةَ وَ أَتَى بِهَا إِلَى أُمِّهِ الزَّهْرَاءِ ع فَسُرَّتْ بِذَلِكَ سُرُوراً عَظِيماً.

The extollations of Oneness, and the exclamations of Takbeer rose from the companions, and the Prophet[saww] supplicated for the gazelle with the goodness and the Blessings, and Al-Husayn[asws] took the fawn and came with it to his[asws] mother[asws] Al-Zahra[asws]. She[asws] was joyful with that with mighty joy''.[772]

وَ رُوِيَ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: أُهْدِيَ إِلَى النَّبِيِّ ص قِطْفٌ مِنَ الْعِنَبِ فِي غَيْرِ أَوَانِهِ فَقَالَ لِي يَا سَلْمَانُ ائْتِنِي بِوَلَدَيَّ الْحَسَنِ وَ الْحُسَيْنِ لِيَأْكُلَا مَعِي مِنْ هَذَا الْعِنَبِ

[772] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 b

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And in a report from Salman Al-Farsi[ra] having said, 'A bunch of grapes was gifted to the Prophet[saww] in other than its season. He[saww] said to me[ra]: 'O Salman[ra]! Bring my[saww] to sons[asws] Al-Hassan[asws] and Al-Husayn[asws] for them[asws] to eat from these grapes'.

قَالَ سَلْمَانُ الْفَارِسِيُّ فَذَهَبْتُ أَطْرُقُ عَلَيْهِمَا مَنْزِلَ أُمِّهِمَا فَلَمْ أَرَهُمَا فَأَتَيْتُ مَنْزِلَ أختهما [أُخْتِهَا] أُمِّ كُلْثُومٍ فَلَمْ أَرَهُمَا فَجِئْتُ فَخَبَّرْتُ النَّبِيَّ ص بِذَلِكَ

Salman[ra] said, 'I[ra] went to knock to them[asws] at the house of their[asws] mother[asws], but I[ra] did not see them[asws]. So, I[ra] went to the house of their[asws] sister Umm Kulsoom[asws], but could not see them[asws]. So, I[ra] came and informed the Prophet[saww] with that.

فَاضْطَرَبَ وَ وَثَبَ قَائِماً وَ هُوَ يَقُولُ وَا وَلَدَاهْ وَا قُرَّةَ عَيْنَاهْ مَنْ يُرْشِدُنِي عَلَيْهِمَا فَلَهُ عَلَى اللَّهِ الْجَنَّةُ

He[saww] was restless and leapt up standing, and he[saww] said: 'Oh children! O delight of the eyes! Whoever leads me[saww] to them[asws], for him would be the Paradise, based upon Allah[azwj]!'

فَنَزَلَ جَبْرَئِيلُ مِنَ السَّمَاءِ وَ قَالَ يَا مُحَمَّدُ عَلَامَ هَذَا الِانْزِعَاجُ فَقَالَ عَلَى وَلَدَيَّ الْحَسَنِ وَ الْحُسَيْنِ فَإِنِّي خَائِفٌ عَلَيْهِمَا مِنْ كَيْدِ الْيَهُودِ

Jibraeel[as] descended from the sky and said: 'O Muhammad[saww]! Upon what is this discomfort?' He[saww] said: 'Upon my[saww] two sons[asws], Al-Hassan[asws] and Al-Husayn[asws], for I[saww] fear upon them[asws] from the plots of the Jews'.

فَقَالَ جَبْرَئِيلُ يَا مُحَمَّدُ بَلْ خِفْ عَلَيْهِمَا مِنْ كَيْدِ الْمُنَافِقِينَ فَإِنَّ كَيْدَهُمْ أَشَدُّ مِنْ كَيْدِ الْيَهُودِ وَ اعْلَمْ يَا مُحَمَّدُ إِنَّ ابْنَيْكَ الْحَسَنَ وَ الْحُسَيْنَ نَائِمَانِ فِي حَدِيقَةِ أَبِي الدَّحْدَاحِ

Jibraeel[as] said: 'O Muhammad[saww]! But, fear upon them from the plots of the hypocrites, for their plots are severer than the plots of the Jews! And know, O Muhammad[saww], that your[saww] two sons[asws] Al-Hassan[asws] and Al-Husayn[asws] are both sleeping in a garden of Abu Al-Dahdaah'.

فَصَارَ النَّبِيُّ ص مِنْ وَقْتِهِ وَ سَاعَتِهِ إِلَى الْحَدِيقَةِ وَ أَنَا مَعَهُ حَتَّى دَخَلْنَا الْحَدِيقَةَ وَ إِذَا هُمَا نَائِمَانِ وَ قَدِ اعْتَنَقَ أَحَدُهُمَا الْآخَرَ وَ ثُعْبَانٌ فِي فِيهِ طَاقَةُ رَيْحَانٍ يَرُوحُ بِهَا وَجْهَيْهِمَا

The Prophet[saww] came from his[saww] very time and his[saww] moment, to the garden, and I[ra] was with him[saww], until we entered the garden, and there they[asws] were, both asleep, and one of them[asws] had hugged the other, and there was a serpent with a bundle of basil in its mouth, aerating their[asws] faces with it.

فَلَمَّا رَأَى الثُّعْبَانُ النَّبِيَّ ص أَلْقَى مَا كَانَ فِي فِيهِ فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ لَسْتُ أَنَا ثُعْبَاناً وَ لَكِنِّي مَلَكٌ مِنْ مَلَائِكَةِ اللَّهِ الْكَرُوبِيِّينَ غَفَلْتُ عَنْ ذِكْرِ رَبِّي طَرْفَةَ عَيْنٍ فَغَضِبَ عَلَيَّ رَبِّي وَ مَسَخَنِي ثُعْبَاناً كَمَا تَرَى وَ طَرَدَنِي مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ إِنِّي مُنْذُ سِنِينَ كَثِيرَةٍ أَقْصِدُ كَرِيماً عَلَى اللَّهِ فَأَسْأَلُهُ أَنْ يَشْفَعَ لِي عِنْدَ رَبِّي عَسَى أَنْ يَرْحَمَنِي وَ يُعِيدَنِي مَلَكاً كَمَا كُنْتُ أَوَّلًا إِنَّهُ عَلى كُلِّ شَيْءٍ قَدِيرٌ

When the serpent saw the Prophet[saww], threw out whatever was in its mouth and said, 'The greetings be to you[saww], O Rasool-Allah[saww]! I am not a serpent, but I am an angel from the Angels of the Lord[azwj], the cherubs. I was heedless from the Mention of my Lord[azwj] for the blink of an eye. My Lord[azwj] was Wrathful upon me and Morphed me into a serpent like what you[asws] see, and Expelled me from the sky to the earth, and for years I have been frequently

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aiming to a generous one of Allah[azwj] and asking him to intercede for me in the Presence of my Lord[azwj]. Perhaps He[azwj] will Mercy me and Return me to be an Angel like what I used to be at first. He[azwj] is Able upon all things'.

قَالَ فَجَثَا النَّبِيُّ ص يُقَبِّلُهُمَا حَتَّى اسْتَيْقَظَا فَجَلَسَا عَلَى رُكْبَتَيِ النَّبِيِّ ص فَقَالَ لَهُمَا النَّبِيُّ ص انْظُرَا يَا وَلَدَيَّ هَذَا مَلَكٌ مِنْ مَلَائِكَةِ اللَّهِ الْكَرُوبِيِّينَ قَدْ غَفَلَ عَنْ ذِكْرِ رَبِّهِ طَرْفَةَ عَيْنٍ فَجَعَلَهُ اللَّهُ هَكَذَا وَ أَنَا مُسْتَشْفِعٌ بِكُمَا إِلَى اللَّهِ تَعَالَى فَاشْفَعَا لَهُ

He (the narrator) said, 'The Prophet[saww] knelt kissing them[asws] until they woke up and sat up straight upon the knees of the Prophet[saww]. The Prophet[saww] said to them[asws]: 'Look, O my[saww] sons! This is an Angel from the Angels of Allah[azwj], the cherubs. He was heedless from the mention of his Lord[azwj] for the blink of an eye, so Allah[azwj] Made him to be like this, and I[saww] am interceding with you[asws] both to Allah[azwj] the Exalted, so intercede for him'.

فَوَثَبَ الْحَسَنُ وَ الْحُسَيْنُ ع فَأَسْبَغَا الْوُضُوءَ وَ صَلَّيَا رَكْعَتَيْنِ وَ قَالا اللَّهُمَّ بِحَقِّ جَدِّنَا الْجَلِيلِ الْحَبِيبِ مُحَمَّدٍ الْمُصْطَفَى وَ بِأَبِينَا عَلِيٍّ الْمُرْتَضَى وَ بِأُمِّنَا فَاطِمَةَ الزَّهْرَاءِ إِلَّا مَا رَدَدْتَهُ إِلَى حَالَتِهِ الْأُولَى

Al-Hassan[asws] and Al-Husayn[asws] leapt up and perfected the wud'u and prayed two Cycles, and said: 'O Allah[azwj]! By the right of our[asws] grandfather[saww], the majestic, the beloved Muhammad[saww], Al-Mustafa[saww], and by our[asws] father[asws] Ali[asws], Al-Murtaza[asws], and by our[asws] mother[asws] Fatima Al-Zahra[asws], if You[azwj] could Return him to his former state!'

قَالَ فَمَا اسْتَتَمَّ دُعَاءَهُمَا فَإِذَا بِجَبْرَئِيلَ قَدْ نَزَلَ مِنَ السَّمَاءِ فِي رَهْطٍ مِنَ الْمَلَائِكَةِ وَ بَشَّرَ ذَلِكَ الْمَلَكَ بِرِضَى اللَّهِ عَنْهُ وَ بِرَدِّهِ إِلَى سِيرَتِهِ الْأُولَى ثُمَّ ارْتَفِعُوا بِهِ إِلَى السَّمَاءِ وَ هُمْ يُسَبِّحُونَ اللَّهَ تَعَالَى

He (the narrator) said, 'Their[asws] supplication had not even completed, and there was Jibraeel[as], having descended from the sky among a group of Angels, and he[as] gave glad tidings to that Angel of Allah[azwj] being Pleased from him, and with his being returned to his former position. Then they arose with him to the sky, and they were glorifying Allah[azwj] the Exalted.

ثُمَّ رَجَعَ جَبْرَئِيلُ إِلَى النَّبِيِّ ص وَ هُوَ مُتَبَسِّمٌ وَ قَالَ يَا رَسُولَ اللَّهِ إِنَّ ذَلِكَ الْمَلَكَ يَفْتَخِرُ عَلَى مَلَائِكَةِ السَّبْعِ السَّمَاوَاتِ وَ يَقُولُ لَهُمْ مَنْ مِثْلِي وَ أَنَا فِي شَفَاعَةِ السَّيِّدَيْنِ السِّبْطَيْنِ الْحَسَنِ وَ الْحُسَيْنِ.

Then Jibraeel[as] returned to the Prophet[saww] and he[as] was smiling, and he[as] said: 'O Rasool-Allah[saww]! That Angel is priding upon the Angels of the seven skies and is saying to them, 'Who is like me, and I am in the intercession of the two chiefs, the two grandsons[asws], Al-Hassan[asws] and Al-Husayn[asws]''.[773]

وَ قَالَ حُكِيَ عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ: حَجَجْتُ فِي بَعْضِ السِّنِينَ فَدَخَلْتُ مَسْجِدَ رَسُولِ اللَّهِ ص فَوَجَدْتُ رَسُولَ اللَّهِ جَالِساً وَ حَوْلَهُ غُلَامَانِ يَافِعَانِ وَ هُوَ يُقَبِّلُ هَذَا مَرَّةً وَ هَذَا أُخْرَى فَإِذَا رَآهُ النَّاسُ يَفْعَلُ ذَلِكَ أَمْسَكُوا عَنْ كَلَامِهِ حَتَّى يَقْضِيَ وَطَرَهُ مِنْهُمَا وَ مَا يَعْرِفُونَ لِأَيِّ سَبَبٍ حُبُّهُ إِيَّاهُمَا

And he said, 'It is narrated from Urwah Al Bariqy who said,

'I performed Hajj in one of the years. I entered Masjid of Rasool-Allah[saww] and I found Rasool-Allah[saww] seated, and around him[saww] were two young boys, and he[saww] was kissing this one

[773] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 c

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at times, and this one at other time. When the people saw him[saww] doing that, they withheld from talking to him[saww] until he[saww] had fulfilled his[saww] attention from them[asws], and they could not understand for which reason what his[saww] love for them[asws].

فَجِئْتُهُ وَ هُوَ يَفْعَلُ ذَلِكَ بِهِمَا فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَانِ ابْنَاكَ فَقَالَ إِنَّهُمَا ابْنَا ابْنَتِي وَ ابْنَا أَخِي وَ ابْنِ عَمِّي وَ أَحَبِّ الرِّجَالِ إِلَيَّ وَ مَنْ هُوَ سَمْعِي وَ بَصَرِي وَ مَنْ نَفْسُهُ نَفْسِي وَ نَفْسِي نَفْسُهُ وَ مَنْ أَحْزَنُ لِحُزْنِهِ وَ يَحْزَنُ لِحُزْنِي

I came to him[saww] while he[saww] was doing that with them[asws], so I said, 'O Rasool-Allah[saww]! These two are your[saww] sons[asws]. He[saww] said: 'They[asws] are two sons[asws] of my[saww] daughter[asws], and sons[asws] of my[saww] brother[asws] and son[asws] of my[saww] uncle, and the most beloved of the men to me[asws], and one who is my[saww] ears, and my[saww] eyes, and the one his[asws] soul is my[saww] soul, and my[saww] soul is his[asws] soul, and one I[saww] grieve of his[asws] grief, and he[asws] grieves to my[saww] grief'.

فَقُلْتُ لَهُ قَدْ عَجِبْتُ يَا رَسُولَ اللَّهِ مِنْ فِعْلِكَ بِهِمَا وَ حُبِّكَ لَهُمَا

I said to him[saww], 'I am surprised, O Rasool-Allah[saww], from your[saww] deed, and your[saww] love for them[asws]'.

فَقَالَ لِي أُحَدِّثُكَ أَيُّهَا الرَّجُلُ إِنِّي لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ وَ دَخَلْتُ الْجَنَّةَ انْتَهَيْتُ إِلَى شَجَرَةٍ فِي رِيَاضِ الْجَنَّةِ فَعَجِبْتُ مِنْ طِيبِ رَائِحَتِهَا فَقَالَ لِي جَبْرَئِيلُ يَا مُحَمَّدُ لَا تَعْجَبْ مِنْ هَذِهِ الشَّجَرَةِ فَثَمَرُهَا أَطْيَبُ مِنْ رِيحِهَا

He[saww] said to me: 'I[saww] shall narrate to you, O you man! When there was an ascension with me to the sky and I[saww] entered the Paradise, I[saww] ended up to a tree in a garden of Paradise. I[saww] was astounded from the wonderful aroma. Jibraeel[as] said to me[saww]: 'O Muhammad[saww]! Do not be astounded form this tree. Its fruits are even better than its aroma'.

فَجَعَلَ جَبْرَئِيلُ يُتْحِفُنِي مِنْ ثَمَرِهَا وَ يُطْعِمُنِي مِنْ فَاكِهَتِهَا وَ أَنَا لَا أَمَلُّ مِنْهَا ثُمَّ مَرَرْنَا بِشَجَرَةٍ أُخْرَى فَقَالَ لِي جَبْرَئِيلُ يَا مُحَمَّدُ كُلْ مِنْ هَذِهِ الشَّجَرَةِ فَإِنَّهَا تُشْبِهُ الشَّجَرَةَ الَّتِي أَكَلْتَ مِنْهَا الثَّمَرَ فَهِيَ أَطْيَبُ طَعْماً وَ أَذْكَى رَائِحَةً

Jibraeel[as] went on to gift me[saww] from its fruits and feeding me[saww] from its fruits, and I[saww] was not getting filled from them. Then we passed by another tree. Jibraeel[as] said to me[saww]: 'O Muhammad[saww]! All this is from this tree, for it resembles the tree which you[saww] have eaten the fruits from, and it is better in taste and of purer aroma'.

قَالَ فَجَعَلَ جَبْرَئِيلُ يُتْحِفُنِي بِثَمَرِهَا وَ يُشِمُّنِي مِنْ رَائِحَتِهَا وَ أَنَا لَا أَمَلُّ مِنْهَا فَقُلْتُ يَا أَخِي جَبْرَئِيلُ مَا رَأَيْتُ فِي الْأَشْجَارِ أَطْيَبَ وَ لَا أَحْسَنَ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ فَقَالَ لِي يَا مُحَمَّدُ أَ تَدْرِي مَا اسْمُ هَاتَيْنِ الشَّجَرَتَيْنِ فَقُلْتُ لَا أَدْرِي

He[saww] said: 'Jibraeel[as] went on to gift me[saww] with its fruits and making me[saww] smell form its aroma, and I[saww] was not getting filled from it. I[saww] said: 'O my[saww] brother[as] Jibraeel[as]! I[saww] have not seen among the trees any more aromatic nor any better than these two trees'. He[as] said to me[saww]: 'Do you[saww] what are the names of these two trees?' I[saww] said: 'I[saww] do not know'.

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فَقَالَ إِحْدَاهُمَا الْحَسَنُ وَ الْأُخْرَى الْحُسَيْنُ فَإِذَا هَبَطْتَ يَا مُحَمَّدُ إِلَى الْأَرْضِ مِنْ فَوْرِكَ فَأْتِ زَوْجَتَكَ خَدِيجَةَ وَ وَاقِعْهَا مِنْ وَقْتِكَ وَ سَاعَتِكَ فَإِنَّهُ يَخْرُجُ مِنْكَ طِيبُ رَائِحَةِ الثَّمَرِ الَّذِي أَكَلْتَهُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ فَتَلِدُ لَكَ فَاطِمَةَ الزَّهْرَاءَ

He[as] said: 'One of these (is called) 'Al-Hassan' and the other is 'Al-Husayn'. So, when you[saww] go down to the earth, O Muhammad[saww], immediately, so go to your[saww] wife[asws] Khadeeja[asws], and sleep with her[asws] in your[saww] time and moment, a good aroma will emerge from you[saww], from the fruit which you[saww] have eaten from these two trees, so (Syeda) Fatima Al-Zahra[asws] would be born for you[saww].

ثُمَّ زَوِّجْهَا أَخَاكَ عَلِيّاً فَتَلِدُ لَهُ ابْنَيْنِ فَسَمِّ أَحَدَهُمَا الْحَسَنَ وَ الْآخَرَ الْحُسَيْنَ

Then get her[asws] married to your[saww] brother[asws] Ali[asws], so (they) will be blessed with two sons[asws] ~~would be born for you[saww]~~. Name one of them as 'Al-Hassan[asws]', and the other as 'Al-Husayn[asws]''.

قَالَ رَسُولُ اللَّهِ ص فَفَعَلْتُ مَا أَمَرَنِي أَخِي جَبْرَئِيلُ فَكَانَ الْأَمْرُ مَا كَانَ فَنَزَلَ إِلَيَّ جَبْرَئِيلُ بَعْدَ مَا وُلِدَ الْحَسَنُ وَ الْحُسَيْنُ فَقُلْتُ لَهُ يَا جَبْرَئِيلُ مَا أَشْوَقَنِي إِلَى تَيْنِكَ الشَّجَرَتَيْنِ

Rasool-Allah[saww] said: 'I[saww] did what my[saww] brother[as] Jibraeel[as] had instructed me[saww], and the matter transpired what transpired. Jibraeel[as] descended to me[saww] after Al-Hassan[asws] and Al-Husayn[asws] had been born. I[saww] said to him[as]: 'O Jibraeel[as]! How desirous I[saww] am to those two trees!'

فَقَالَ لِي يَا مُحَمَّدُ إِذَا اشْتَقْتَ إِلَى الْأَكْلِ مِنْ ثَمَرَةِ تَيْنِكَ الشَّجَرَتَيْنِ فَشَمِّ الْحَسَنَ وَ الْحُسَيْنَ

He[as] said to me[saww], O Muhammad[saww]! Whenever you[saww] are desired to eat from the fruits of those two trees, then smell Al-Hassan[asws] and Al-Husayn[asws]'.

قَالَ فَجَعَلَ النَّبِيُّ ص كُلَّمَا اشْتَاقَ إِلَى الشَّجَرَتَيْنِ يَشَمُّ الْحَسَنَ وَ الْحُسَيْنَ وَ يَلْثِمُهُمَا وَ هُوَ يَقُولُ صَدَقَ أَخِي جَبْرَئِيلُ ع ثُمَّ يُقَبِّلُ الْحَسَنَ وَ الْحُسَيْنَ وَ يَقُولُ يَا أَصْحَابِي إِنِّي أَوَدُّ أَنِّي أُقَاسِمُهُمَا حَيَاتِي لِحُبِّي لَهُمَا فَهُمَا رَيْحَانَتَايَ مِنَ الدُّنْيَا

He (the narrator) said, 'The Prophet[saww], every time he[saww] was desirous to the two trees, went on to smell Al-Hassan[asws] and Al-Husayn[asws] and kiss them[asws], and he[saww] would say: 'My[saww] brother[as] Jibraeel[as] spoke the truth!' Then he[saww] would kiss Al-Hassan[asws] and Al-Husayn[asws] and say: 'O my[saww] companion! I[asws] would love to divide my[saww] life for them[asws] due to my[saww] love for them[asws], for they[asws] are both my[saww] aromas from the world'.

فَتَعَجَّبَ الرَّجُلُ مِنْ وَصْفِ النَّبِيِّ ص لِلْحَسَنِ وَ الْحُسَيْنِ فَكَيْفَ لَوْ شَاهَدَ النَّبِيُّ ص مَنْ سَفَكَ دِمَاءَهُمْ وَ قَتَلَ رِجَالَهُمْ وَ ذَبَحَ أَطْفَالَهُمْ وَ نَهَبَ أَمْوَالَهُمْ وَ سَبَى حَرِيمَهُمْ أُولئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَ الْمَلائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

The man was astonished from the description of the Prophet[saww] of Al-Hassan[asws] and Al-Husayn[asws]. So, how would it be if he[saww] were to witness the ones who spilt their[asws] blood, and killed their[asws] men, and slaughtered their[asws] children, and plundered their[asws] wealth, and captured their sanctities, ***those, upon them is the Curse of Allah and the Angels and the***

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people altogether [2:161] And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]''.[774]

وَ رَوَى الدَّيْلَمِيُّ فِي فِرْدَوْسِ الْأَخْبَارِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ مُوسَى بْنِ عِمْرَانَ سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ فَقَالَ يَا رَبِّ إِنَّ أَخِي هَارُونَ مَاتَ فَاغْفِرْ لَهُ فَأَوْحَى اللَّهُ أَنْ يَا مُوسَى لَوْ سَأَلْتَنِي فِي الْأَوَّلِينَ وَ الْآخِرِينَ لَأَجَبْتُكَ مَا خَلَا قَاتِلَ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَإِنِّي أَنْتَقِمُ لَهُ مِنْهُ.

And it is reported by Al Daylami in (the book) 'Firdows' –

'The Ahadeeth from Amir Al-Momineen[asws]: 'Musa[as] Bin Imran[as] asked his[as] Lord[azwj] Mighty and Majestic, he[as]: 'O Lord[azwj]! My[as] brother[as] Haroun[as] has passed away, for Forgive him[as]'. Allah[azwj] Revealed: "O Musa[as]! Even if you[as] were to ask Me[azwj] regarding the former ones and the latter ones, I[azwj] would Answer you[as], apart from the killers of Al-Husayn[asws] Bin Ali[asws] Bin Abu Talib[asws], for I[azwj] shall be Avenging for him[asws]!"'[775]

وَ رُوِيَ أَيْضاً عَنْهُ ع أَنَّ مُوسَى بْنَ عِمْرَانَ سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ زِيَارَةَ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ فَزَارَهُ فِي سَبْعِينَ أَلْفاً مِنَ الْمَلَائِكَةِ.

And it is reported as well from him[asws]: 'Musa[as] Bin Imran[as] asked his[as] Lord[azwj] Mighty and Majestic to visit the grave of Al-Husayn[asws] Bin Ali[asws]. So, he[saww] visited him[asws] among seventy thousands of the Angels''.[776]

وَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ع اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ وَ أَحِبَّ مَنْ يُحِبُّهُ ثَلَاثاً يَعْنِي الْحُسَيْنَ بْنَ عَلِيٍّ ع.

And from Abu Hureyra (well-known fabricator),

'From the Prophet[saww]: 'O Allah[azwj]! I[saww] love him[asws] and love the one loving him[asws]' – thrice, meaning Al-Husayn[asws] Bin Ali[asws]''.[777]

وَ عَنْ أَبِي سَعِيدٍ عَنْهُ ص الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ إِلَّا ابْنَيِ الْخَالَةِ عِيسَى وَ يَحْيَى بْنَ زَكَرِيَّا.

And from Abu Saeed,

'From him[saww]: 'Al-Hassan[asws] and Al-Husayn[asws] are two chiefs of the youths of the people of Paradise, except the two sons[as] of the maternal aunt, Isa[as] and Yahya Bin Zakariya[as]''.[778]

ابْنُ عُمَرَ عَنْهُ ع الْحَسَنُ وَ الْحُسَيْنُ هُمَا رَيْحَانَايَ [رَيْحَانَتَايَ] مِنَ الدُّنْيَا.

Ibn Umar,

'From him[saww]: 'Al-Hassan[asws] and Al-Husayn[asws], they[asws] are my[saww] two aromas from the world''.[779]

[774] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 d
[775] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 e
[776] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 f
[777] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 g
[778] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 h
[779] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 i

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يَعْلَى بْنُ مُرَّةَ الْحُسَيْنُ مِنِّي وَ أَنَا مِنْ حُسَيْنٍ أَحَبَّ اللَّهُ مَنْ أَحَبَّ حُسَيْناً حُسَيْنٌ سِبْطٌ مِنَ الْأَسْبَاطِ.

Ya'la Bin Murrah –

'Al-Husayn[asws] is from me[saww], and I[saww] am from Husayn[asws]. Allah[azwj] Loves Husayn[asws]. Husayn[asws] is a grandson[asws] from the grandsons[asws]''.[780]

عَلِيُّ بْنُ أَبِي طَالِبٍ ع الْحَسَنُ وَ الْحُسَيْنُ يَوْمَ الْقِيَامَةِ عَنْ جَنْبَيْ عَرْشِ الرَّحْمَنِ بِمَنْزِلَةِ الشَّنْفَيْنِ مِنَ الْوَجْهِ.

Ali[asws] Bin Abu Talib[asws] said: 'On the Day of Qiyamah, Al-Hassan[asws] and Al-Husayn[asws] would be on the two sides of the Throne of the Beneficent, at the status of the two earrings from the face''.[781]

حُذَيْفَةُ عَنْهُ ص الْحُسَيْنُ أُعْطِيَ مِنَ الْفَضْلِ مَا لَمْ يُعْطَ أَحَدٌ مِنْ وُلْدِ آدَمَ مَا خَلَا يُوسُفَ بْنَ يَعْقُوبَ.

Huzeyfa,

'From him[saww]: 'Al-Husayn[asws] has been Given from the merits, what not one from the sons of Adam[as] had been Given, apart from Yusuf Bin Yaqoub[as]''.[782]

وَ عَنْ عَائِشَةَ عَنْهُ ص قَالَ: سَأَلَتِ الْفِرْدَوْسُ رَبَّهَا عَزَّ وَ جَلَّ فَقَالَتْ أَيْ رَبِّ زَيِّنِّي فَإِنَّ أَصْحَابِي وَ أَهْلِي أَتْقِيَاءُ أَبْرَارٌ فَأَوْحَى اللَّهُ إِلَيْهَا أَ وَ لَمْ أُزَيِّنْكِ بِالْحَسَنِ وَ الْحُسَيْنِ.

And from Ayesha,

'From him[saww] having said: 'Al-Firdows (garden of Paradise) asked its Lord[azwj] Mighty and Majestic. It said, 'Yes, Lord[azwj]! Adorn me, from my companions and my people are the pious, the righteous'. Allah[azwj] Revealed to it: "Have I[azwj] not Adorned you with Al-Hassan[asws] and Al-Husayn[asws]''.[783]

وَ رَوَى ابْنُ نَمَا فِي مُثِيرِ الْأَحْزَانِ مِنْ تَارِيخِ الْبَلَاذُرِيِّ قَالَ حَدَّثَ مُحَمَّدُ بْنُ يَزِيدَ الْمُبَرِّدُ النَّحْوِيُّ فِي إِسْنَادٍ ذَكَرَهُ قَالَ: انْصَرَفَ النَّبِيُّ إِلَى مَنْزِلِ فَاطِمَةَ فَرَآهَا قَائِمَةً خَلْفَ بَابِهَا فَقَالَ مَا بَالُ حَبِيبَتِي هَاهُنَا فَقَالَتِ ابْنَاكَ خَرَجَا غُدْوَةً وَ قَدْ غَبِيَ عَلَيَّ خَبَرُهُمَا

And it is reported by Ibn Nama in (the book) 'Museyr Al Ahzaan', from 'Tareekh' of Al Balazury who said, 'Muhammad Bin Yazeed Al Mubarrad Al Nahwy narrated in 'Isnad', mentioning it who said,

'The Prophet[saww] left to go to the house of (Syeda) Fatima[asws]. He[saww] saw her[asws] standing behind her[asws] door. He[saww] said: 'What is the matter, my[saww] beloved, you[asws] are over here?' She[asws] said: 'Your[saww] two sons[asws] went out and their[asws] news is unknown to me[asws]'.

[780] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 j
[781] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 k
[782] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 l
[783] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 m

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فَمَضَى رَسُولُ اللَّهِ ص يَقْفُو آثَارَهُمَا حَتَّى صَارَ إِلَى كَهْفِ جَبَلٍ فَوَجَدَهُمَا نَائِمَيْنِ وَ حَيَّةٌ مُطَوَّقَةٌ عِنْدَ رُءُوسِهِمَا فَأَخَذَ حَجَراً وَ أَهْوَى إِلَيْهَا فَقَالَتِ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ اللَّهِ مَا نِمْتُ عِنْدَ رُءُوسِهِمَا إِلَّا حِرَاسَةً لَهُمَا فَدَعَا لَهَا بِخَيْرٍ

Rasool-Allah[saww] went upon their[asws] tracks until he[saww] came to a cave of a mountain. He[saww] found them[asws] sleeping and there was a serpent encircling by their[asws] heads. He[saww] grabbed a stone and threw towards it. It said, 'The greetings to you[asws], O Rasool-Allah[saww]! By Allah[azwj]! I did not sleep by their[asws] except as a guard to them[asws]'. He[saww] supplicate for it with goodness.

ثُمَّ حَمَلَ الْحَسَنَ عَلَى كَتِفِهِ الْيُمْنَى وَ الْحُسَيْنَ عَلَى كَتِفِهِ الْيُسْرَى فَنَزَلَ جَبْرَئِيلُ فَأَخَذَ الْحُسَيْنَ وَ حَمَلَهُ فَكَانَا بَعْدَ ذَلِكَ يَفْتَخِرَانِ فَيَقُولُ الْحَسَنُ حَمَلَنِي خَيْرُ أَهْلِ الْأَرْضِ وَ يَقُولُ الْحُسَيْنُ حَمَلَنِي خَيْرُ أَهْلِ السَّمَاءِ.

Then he[saww] carried Al-Hassan[asws] upon his[saww] right shoulder, and Al-Husayn[asws] upon his[saww] left shoulder. Jibraeel[as] descended and held Al-Husayn[asws] and carried him[asws]. After that, they[asws] were priding. Al-Hassan[asws] was saying: 'The best of the people of the earth carried me[asws]!' And Al-Husayn[asws] was saying: 'The best of the people of the sky carried me[asws]!''[784]

74- د، العدد القوية مِنْ كِتَابِ الدُّرِّ ذَكَرَ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ حَدِيثاً عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِلْحَسَنِ اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّ مَنْ يُحِبُّهُ.

(The book) 'Al Adad Al Quwa', from the book 'Al Durr', mention by Abdullah Bin Ahmad Bin Hanbal, there is a Hadeeth from Abu Hureyra (well-known fabricator),

'From the Prophet[saww] having said for Al-Hassan[asws]: 'O Allah[azwj]! I[asws] love him, so Love him[asws]. I[asws] love the one who loves him[asws]''.[785]

وَ حَدَّثَ عَبْدُ اللَّهِ عَنْ أَبِيهِ عَنْ رِجَالِهِ عَنْ عُمَيْرِ بْنِ إِسْحَاقَ قَالَ: كُنْتُ مَعَ الْحَسَنِ بْنِ عَلِيٍّ ع فَلَقِيَنَا أَبُو هُرَيْرَةَ فَقَالَ أَرِنِي أُقَبِّلْ مِنْكَ حَيْثُ رَأَيْتُ رَسُولَ اللَّهِ ص يُقَبِّلُ

And it is narrated by Abdullah, from his father, from his men, from Umeyr Bin Is'haq who said,

'I was with Al-Hassan[asws] Bin Ali[asws] and we met Abu Hureyra (a well-known fabricator). He said, 'Show me so I can kiss you[asws] where I had seen Rasool-Allah[saww] kiss you[asws]'.

قَالَ فَقَالَ لِقَمِيصِهِ كَذَا فَكَشَفَهُ عَنْ سُرَّتِهِ.

He (the narrator) said, 'He[asws] said (raising) his[asws] shirt: 'Like this!' He[asws] had uncovered from his[asws] navel''.[786]

~~وَ عَنْهُ عَنْ رِجَالِهِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ص فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ يَدُبُّ حَتَّى صَعِدَ عَلَى صَدْرِهِ فَبَالَ عَلَيْهِ فَابْتَدَرْنَاهُ لِنَأْخُذَهُ فَقَالَ النَّبِيُّ ص ابْنِي ابْنِي ثُمَّ دَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ.~~

~~And from him, from his men who said,~~

[784] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 73 n
[785] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 74 a
[786] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 12 H 74 b

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~~‘We were in the presence of the Prophetsaww. Al-Hassanasws Bin Aliasws came towards himsaww until heasws climbed upon hissaww chest. Heasws urinated upon himsaww. we rushed to take himasws. The Prophetsaww said: ‘Mysaww sonasws! Mysaww sonasws!’ Then hesaww called for the water and poured upon it’’.[787]~~ (A non-Shia sourced report)

قَالَ الْمُسَهَّرُ مَوْلَى الزُّبَيْرِ تَذَاكَرْنَا مَنْ أَشْبَهَ النَّبِيَّ ص مِنْ أَهْلِهِ فَدَخَلَ عَلَيْنَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَقَالَ أَنَا أُحَدِّثُكُمْ بِأَشْبَهِ أَهْلِهِ إِلَيْهِ الْحَسَنِ بْنِ عَلِيٍّ رَأَيْتُهُ يَجِيءُ وَ هُوَ سَاجِدٌ فَيَرْكَبُ ظَهْرَهُ فَمَا يُنْزِلُهُ حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِلُ

Al Musahher, slave of Al Zubeyr said,

‘We discussed who was the most resembling with the Prophetsaww from hissaww family members. Abdullah Bin Al-Zubeyr entered to see us. He said, ‘I will narrate to you with the most resembling of hissaww family members to himsaww – Al-Hassanasws Bin Aliasws. I saw himasws coming and hesaww was performing Sajdah. Heasws rode upon hissaww back. Hesaww did not make himasws descend until heasws became the one who descended.

وَ رَأَيْتُهُ يَجِيءُ وَ هُوَ رَاكِعٌ فَيُفَرِّجُ لَهُ بَيْنَ رِجْلَيْهِ حَتَّى يَخْرُجَ مِنَ الْجَانِبِ الْآخَرِ وَ قَالَ فِيهِ رَسُولُ اللَّهِ ص هُوَ رَيْحَانِي مِنَ الدُّنْيَا وَ إِنَّ ابْنِي هَذَا سَيِّدٌ يُصْلِحُ اللَّهُ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ وَ قَالَ اللَّهُمَّ إِنِّي أُحِبُّهُ وَ أُحِبُّ مَنْ يُحِبُّهُ.

And I saw himasws coming, and hesaww was performing ruk’u. Hesaww moved hissaww legs apart until heasws came out from the other side. And Rasool-Allahsaww said regarding himasws: ‘Heasws is mysaww aroma from the world, and this sonasws of minesaww is a chief. Allahazwj will reconcile through himasws between two parties of the Muslims. And hesaww said: ‘O Allahazwj! Isaww love himasws, and Isaww love the one who loves himasws’’.[788]

75- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع إِنَّ النَّبِيَّ ص قَبَّلَ زُبَّ الْحُسَيْنِ بْنِ عَلِيٍّ كَشَفَ عَنْ أُرْبِيَّتِهِ وَ قَامَ فَصَلَّى مِنْ غَيْرِ أَنْ يَتَوَضَّأَ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘~~From Musa Bin Ja’farasws, from hisasws forefathersasws having said: ‘Aliasws said: ‘The Prophetsaww kissed Al-Husayn Bin Aliasws having uncovered from the base of hisasws thighs, and hesaww stood up and prayed Salat from without having performed wud’u~~’’.[789] (Derogatory)

[787] Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 74 c
[788] Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 74 d
[789] Bihar Al Anwaar – V 43, The book of History – Al Hassanasws and Al Husaynasws, Ch 12 H 75

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باب 13 مكارم أخلاقهما صلوات الله عليهما و إقرار المخالف و المؤالف بفضلهما

CHAPTER 13 – THEIR[asws] NOBLE MANNERS, MAY THE SALAWAAT OF ALLAH[azwj] BE UPON THEM[asws], AND ACKNOWLEDGMENT OF THE ADVERSARY, AND COMPILATION OF THEIR[asws] MERITS

1- قب، المناقب لابن شهرآشوب اسْتَفْتَى أَعْرَابِيٌّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَ عَمْرَو بْنَ عُثْمَانَ فَتَوَاكَلَا فَقَالَ اتَّقِيَا اللَّهَ فَإِنِّي أَتَيْتُكُمَا مُسْتَرْشِداً أَ مُوَاكَلَةٌ فِي الدِّينِ فَأَشَارَا عَلَيْهِ بِالْحَسَنِ وَ الْحُسَيْنِ فَأَفْتَيَاهُ فَأَنْشَأَ أَبْيَاتاً مِنْهَا

جَعَلَ اللَّهُ حُرَّ وَجْهَيْكُمَا نَعْلَيْنِ سِبْتاً يَطَؤُهُمَا الْحَسَنَانِ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub –

'A Bedouin sought a verdict with Abdullah Bin Al-Zubeyr and Amro Bin Usman. But, they were non-committal. He said, 'Fear Allah[azwj]! I came to you two to be rightfully guided and you are non-committal in the religion?' He indicated him to Al-Hassan[asws] and Al-Husayn[asws]. They[asws] gave him a verdict. He prosed a couplet about it, '*May Allah[azwj] Make your faces be of skin slippers, Al-Hassan[asws] and Al-Husayn[asws] tread upon it*''.[790]

2- قب، المناقب لابن شهرآشوب إِسْمَاعِيلُ بْنُ بُرَيْدٍ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: أَذْنَبَ رَجُلٌ ذَنْباً فِي حَيَاةِ رَسُولِ اللَّهِ ص فَتَغَيَّبَ حَتَّى وَجَدَ الْحَسَنَ وَ الْحُسَيْنَ ع فِي طَرِيقٍ خَالٍ فَأَخَذَهُمَا فَاحْتَمَلَهُمَا عَلَى عَاتِقَيْهِ وَ أَتَى بِهِمَا النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي مُسْتَجِيرٌ بِاللَّهِ وَ بِهِمَا

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ismail Bin Bureyd, by his chain,

'From Muhammad[asws] Bin Ali[asws] having said: 'A man committed a sin during the lifetime of Rasool-Allah[saww]. He was absent until he found Al-Hassan[asws] and Al-Husayn[asws] in an empty street. He[asws] grabbed them[asws] and carried them upon his shoulders and came with them to the Prophet[saww]. He said, 'I have been hired by Allah[azwj] and by them[asws]!'

فَضَحِكَ رَسُولُ اللَّهِ ص حَتَّى رَدَّ يَدَهُ إِلَى فَمِهِ ثُمَّ قَالَ لِلرَّجُلِ اذْهَبْ فَأَنْتَ طَلِيقٌ وَ قَالَ لِلْحَسَنِ وَ الْحُسَيْنِ قَدْ شَفَّعْتُكُمَا فِيهِ أَيْ فَتَيَانِ فَأَنْزَلَ اللَّهُ تَعَالَى وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جاؤُكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً.

Rasool-Allah[saww] laughed until he[saww] placed his[saww] hand upon his[saww] mouth, then said to the man: 'Go, for you are free!' And he[saww] said to Al-Hassan[asws] and Al-Husayn[asws]: 'I[saww] have accepted both your[asws] intercession regarding him, whichever you[asws] two intercede for'. Allah[azwj] the Exalted Revealed: ***and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]***''.[791]

[790] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 13 H 1
[791] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 13 H 2 a

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أَخْبَارُ اللَّيْثِ بْنِ سَعْدٍ بِإِسْنَادِهِ أَنَّ رَجُلًا نَذَرَ أَنْ يَدْهُنَ بِقَارُورَةٍ رِجْلَيْ أَفْضَلِ قُرَيْشٍ فَسَأَلَ عَنْ ذَلِكَ فَقِيلَ إِنَّ مَخْرَمَةَ أَعْلَمُ النَّاسِ الْيَوْمَ بِأَنْسَابِ قُرَيْشٍ فَاسْأَلْهُ عَنْ ذَلِكَ فَأَتَاهُ وَ سَأَلَهُ وَ قَدْ خَرِفَ وَ عِنْدَهُ ابْنُهُ الْمِسْوَرُ فَمَدَّ الشَّيْخُ رِجْلَيْهِ وَ قَالَ ادْهُنْهُمَا

Ahadeeth from Al Lays Bin Sa'ad, by his chain,

'A man vowed that he would anoint the two feet of the most superior man of Qureysh. He asked about that. It was said to him, 'Makhramah is the most learned of the people today with the lineages of Qureysh, so ask him about that'. He came to him and asked him, and he had become senile, and with him was his son Al-Miswar. The old man extended his legs and said, 'Anoint these!'

فَقَالَ الْمِسْوَرُ ابْنُهُ لِلرَّجُلِ لَا تَفْعَلْ أَيُّهَا الرَّجُلُ فَإِنَّ الشَّيْخَ قَدْ خَرِفَ وَ إِنَّمَا ذَهَبَ إِلَى مَا كَانَ فِي الْجَاهِلِيَّةِ وَ أَرْسَلَهُ إِلَى الْحَسَنِ وَ الْحُسَيْنِ ع وَ قَالَ ادْهُنْ بِهَا أَرْجُلَهُمَا فَهُمَا أَفْضَلُ النَّاسِ وَ أَكْرَمُهُمُ الْيَوْمَ.

His son Al-Miswar said to the man, 'Do not do it, O man, for the sheykh has become senile, and rather he has gone back to he used to be during the pre-Islamic period', and he sent him to Al-Hassan[aswS] and Al-Husayn[aswS], and said, 'Anoint the legs of both of them[aswS], for they[aswS] are the most superior of the people and their[aswS] most honourable today''.[792]

وَ فِي حَدِيثِ مُدْرِكِ بْنِ أَبِي زِيَادٍ قُلْتُ لِابْنِ عَبَّاسٍ وَ قَدْ أَمْسَكَ لِلْحَسَنِ ثُمَّ الْحُسَيْنِ بِالرِّكَابِ وَ سَوَّى عَلَيْهِمَا أَنْتَ أَسَنُّ مِنْهُمَا تُمْسِكُ لَهُمَا بِالرِّكَابِ فَقَالَ يَا لُكَعُ وَ مَا تَدْرِي مَنْ هَذَانِ هَذَانِ ابْنَا رَسُولِ اللَّهِ ص أَ وَ لَيْسَ مِمَّا أَنْعَمَ اللَّهُ عَلَيَّ بِهِ أَنْ أُمْسِكَ لَهُمَا وَ أُسَوِّيَ عَلَيْهِمَا.

And in a Hadeeth of Mudrik Bin Abu Ziyad –

'I said to Ibn Abbas, and he had held the stirrups for Al-Hassan[aswS], then Al-Husayn and settled them[aswS], 'You are older than them[aswS] and you are holding the stirrups for them[aswS]?' He said, 'O idiot! And what do you know who these two are? They[aswS] are two sons[aswS] of Rasool-Allah[saww]. And isn't is a Favour of Allah[azwj] upon me that I am holding for them[aswS] and settling them[aswS] upon them (upon the horse)?''[793]

عُيُونُ الْمَحَاسِنِ عَنِ الرُّويَانِيِّ أَنَّ الْحَسَنَ وَ الْحُسَيْنَ مَرَّا عَلَى شَيْخٍ يَتَوَضَّأُ وَ لَا يُحْسِنُ فَأَخَذَا فِي التَّنَازُعِ يَقُولُ كُلُّ وَاحِدٍ مِنْهُمَا أَنْتَ لَا تُحْسِنُ الْوُضُوءَ فَقَالا أَيُّهَا الشَّيْخُ كُنْ حَكَماً بَيْنَنَا يَتَوَضَّأُ كُلُّ وَاحِدٍ مِنَّا

(The book) 'Al Mahasis' – From al Rowbany,

'Al-Hassan[aswS] and Al-Husayn[aswS] passed by an old man performing wud'u, and he was not good (at it). They[aswS] took to contending, each one of them[aswS] saying: 'You[aswS] are not good at doing wud'u!' They[aswS] said: 'O you sheykh! Be a judge between us[aswS]. Each one of us[aswS] will do wud'u!'

فَتَوَضَّئَا ثُمَّ قَالا أَيُّنَا يُحْسِنُ قَالَ كِلَاكُمَا تُحْسِنَانِ الْوُضُوءَ وَ لَكِنَّ هَذَا الشَّيْخَ الْجَاهِلَ هُوَ الَّذِي لَمْ يَكُنْ يُحْسِنُ وَ قَدْ تَعَلَّمَ الْآنَ مِنْكُمَا وَ تَابَ عَلَى يَدَيْكُمَا بِبَرَكَتِكُمَا وَ شَفَقَتِكُمَا عَلَى أُمَّةِ جَدِّكُمَا.

[792] Bihar Al Anwaar – V 43, The book of History – Al Hassan[aswS] and Al Husayn[aswS], Ch 13 H 2 b
[793] Bihar Al Anwaar – V 43, The book of History – Al Hassan[aswS] and Al Husayn[aswS], Ch 13 H 2 c

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They[asws] performed wud'u, then said: 'Which one of us[asws] is better (at it)?' He said, 'Both of you[asws] are good at performing wud'u, but this old man is ignorant (meaning himself). He is the one who did not happen to be good, and now he has come to know from you[asws], and he repents upon your[asws] hands, with your[asws] Blessings and your[asws] interceding upon the community of your[asws] grandfather[saww]''.[794]

الْبَاقِرُ ع قَالَ: مَا تَكَلَّمَ الْحُسَيْنُ بَيْنَ يَدَيِ الْحَسَنِ إِعْظَاماً لَهُ وَ لَا تَكَلَّمَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ بَيْنَ يَدَيِ الْحُسَيْنِ ع إِعْظَاماً لَهُ.

Al-Baqir[asws] said: 'Al-Husayn[asws] did not speak in front of Al-Hassan[asws] in reverence to him[asws], and Muhammad Bin Al-Hanafiya did not speak in front of Al-Husayn[asws] in reverence to him[asws]''.[795]

وَ قَالُوا قِيلَ لِأَيُّوبَ ع نِعْمَ الْعَبْدُ وَ لِلْحَسَنِ وَ الْحُسَيْنِ نِعْمَ الْمَطِيَّةُ مَطِيَّتُكُمَا وَ نِعْمَ الرَّاكِبَانِ أَنْتُمَا وَ قَالَ وَ إِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ وَ قَالَ الْحُسَيْنُ ع إِنْ لَمْ تُصَدِّقُونِي فَاعْتَزِلُونِي وَ لَا تَقْتُلُونِي.

And they said,

'It was said to Ayoub[as] ***the excellent servant. He was penitent [38:44]***, and for Al-Hassan[asws] and Al-Husayn[asws], 'Best ride is your[asws] ride and best of the riders are you[asws] two' and Said: ***And if you do not believe in me, then leave me alone' [44:21]***. And Al-Husayn[asws] said: 'If you are not ratifying me[asws], then leave me[asws] alone and do not kill me[asws]''.[796]

3- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ النَّيْسَابُورِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ زَكَرِيَّا وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي سَعِيدٍ عَقِيصَا التَّمِيمِيِّ قَالَ: مَرَرْتُ بِالْحَسَنِ وَ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِمَا وَ هُمَا فِي الْفُرَاتِ مُسْتَنْقِعَانِ فِي إِزَارَيْنِ فَقُلْتُ لَهُمَا يَا ابْنَيْ رَسُولِ اللَّهِ أَفْسَدْتُمَا الْإِزَارَيْنِ فَقَالا لِي يَا بَا سَعِيدٍ فَسَادُ الْإِزَارَيْنِ أَحَبُّ إِلَيْنَا مِنْ فَسَادِ الدِّينِ إِنَّ لِلْمَاءِ أَهْلًا وَ سُكَّاناً كَسُكَّانِ الْأَرْضِ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Hamdan Bin Suleyman Al Neshapuri, from Muhammad Bin Yahya Bin Zakariya, and a number of our companion, from Ahmad Bin Abu Abdullah, from his father altogether, from Muhammad Bin Sinan, from Abu Al Jaroud, from Abu Saeed Aqeysa Al Tameemy who said,

'I passed by Al-Hassan[asws] and Al-Husayn[asws], may the Salawaat of Allah[azwj] be upon them[asws], and they[asws] were in the Euphrates soaking in trousers. I said to them[asws], 'O sons[asws] of Rasool-Allah[saww]! You[asws] are spoiling your[asws] trousers!' They[asws] said to me: 'O Abu Saeed! Spoiling of the trousers is more beloved to us that spoiling the religion. For the water there are people and dwellers like the dwellers of the earth'.

ثُمَّ قَالا لِي أَيْنَ تُرِيدُ فَقُلْتُ إِلَى هَذَا الْمَاءِ فَقَالا وَ مَا هَذَا الْمَاءُ فَقُلْتُ أُرِيدُ دَوَاءَهُ أَشْرَبُ مِنْ هَذَا الْمَاءِ الْمُرِّ لِعِلَّةٍ بِي أَرْجُو أَنْ يُخَفَّفَ لَهُ الْجَسَدُ وَ يُسْهِلَ الْبَطْنَ

Then they[asws] said to me: 'Where are you intending (to go to)?' I said, 'To this water'. They[asws] said: 'And what is this water?' I said, 'I want to medicate by drinking from this bitter water for

[794] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 13 H 2 d
[795] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 13 H 2 e
[796] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 13 H 2 f

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an illness which is with me, hoping that the body would be lightened due to it and the stomach would ease'.

فَقَالا مَا نَحْسَبُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ فِي شَيْءٍ قَدْ لَعَنَهُ شِفَاءً قُلْتُ وَ لِمَ ذَاكَ فَقَالا لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا آسَفَهُ قَوْمُ نُوحٍ فَتَحَ السَّمَاءَ بِماءٍ مُنْهَمِرٍ وَ أَوْحَى إِلَى الْأَرْضِ فَاسْتَعْصَتْ عَلَيْهِ عُيُونٌ مِنْهَا فَلَعَنَهَا وَ جَعَلَهَا مِلْحاً أُجَاجاً

They[asws] said: 'We[asws] do not reckon that Allah[azwj] Mighty and Majestic would Make healing to be in something He[azwj] has Cursed'. I said, 'And why is that so?' They[asws] said: 'Because Allah[azwj] Blessed and Exalted, when the people of Noah[as] had Angered Him[azwj], He[azwj] Opened the sky ***with water pouring out [54:11]***, and He[azwj] Revealed to the earth, but certain springs from it were disobedient to Him[azwj], so He[azwj] Cursed these and Made these two be salty, bitter''.[797]

وَ فِي رِوَايَةِ حَمْدَانَ بْنِ سُلَيْمَانَ أَنَّهُمَا قَالا ع يَا بَا سَعِيدٍ تَأْتِي مَاءً يُنْكِرُ وَلَايَتَنَا فِي كُلِّ يَوْمٍ ثَلَاثَ مَرَّاتٍ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَرَضَ وَلَايَتَنَا عَلَى الْمِيَاهِ فَمَا قَبِلَ وَلَايَتَنَا عَذُبَ وَ طَابَ وَ مَا جَحَدَ وَلَايَتَنَا جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ مُرّاً وَ مِلْحاً أُجَاجاً.

And in a report of Hamdan Bin Suleyman,

'They[asws] said: 'O Abu Saeed! You have come to a water (spring) denying our[asws] Wilayah three times every day. Allah[azwj] Mighty and Majestic has Presented our[asws] Wilayah upon the waters. So, whatever accepted our[asws] Wilayah was fresh and good, and whatever rejected our[asws] Wilayah, Allah[azwj] Mighty and Majestic Made it to be distasteful, and salty, bitter''.[798]

4- كا، الكافي الْعِدَّةُ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ الْعَرْزَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى الْحَسَنِ وَ الْحُسَيْنِ ع وَ هُمَا جَالِسَانِ عَلَى الصَّفَا فَسَأَلَهُمَا فَقَالا إِنَّ الصَّدَقَةَ لَا تَحِلُّ إِلَّا فِي دَيْنٍ مُوجِعٍ أَوْ غُرْمٍ مُفْظِعٍ أَوْ فَقْرٍ مُدْقِعٍ فَفِيكَ شَيْءٌ مِنْ هَذَا قَالَ نَعَمْ فَأَعْطَيَاهُ

(The book) 'Al Kafi' – The number, from Al Barqy, from his father, from the one who narrated it, from Abdul Rahman Al Arzamy,

'From Abu Abdullah[asws] having said: 'A man came to Al-Hassan[asws] and Al-Husayn[asws], and they[asws] were both seated upon Al-Safa. He begged them[asws]. They[asws] said: 'That charities are not Permissible except in a painful debt, or a terrible fine, or destitute poverty. Is there anything from this in you?' He said, 'Yes'. So, they[asws] gave him (charity).

وَ قَدْ كَانَ الرَّجُلُ سَأَلَ عَبْدَ اللَّهِ بْنَ عُمَرَ وَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ فَأَعْطَيَاهُ وَ لَمْ يَسْأَلَاهُ عَنْ شَيْءٍ فَرَجَعَ إِلَيْهِمَا فَقَالَ لَهُمَا مَا لَكُمَا لَمْ تَسْأَلَانِي عَمَّا سَأَلَنِي عَنْهُ الْحَسَنُ وَ الْحُسَيْنُ وَ أَخْبَرَهُمَا بِمَا قَالا فَقَالا إِنَّهُمَا غُذِّيَا بِالْعِلْمِ غِذَاءً.

And the man had begged Abdullah Bin Umar, and Abdul Rahman Bin Abu Bakr, and they had given him, and they had not asked him about anything. So, he returned to them and said to them, 'Why did you not ask me about what Al-Hassan[asws] and Al-Husayn[asws] had asked me about?' And he informed them with what they[asws] had said. They said, 'They[asws] have been provided (fed) with knowledge as food''.[799]

[797] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 13 H 3 a
[798] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 13 H 3 b
[799] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 13 H 4

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5- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَاتَ الْحَسَنُ ع وَ عَلَيْهِ دَيْنٌ وَ قُتِلَ الْحُسَيْنُ ع وَ عَلَيْهِ دَيْنٌ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazar, from Yahya Al Halby, from Muawiya Bin Wahab,

'From Abu Abdullah[asws] having said: 'Al-Hassan[asws] passed away and upon him[asws] were debts, and Al-Husayn[asws] was killed and upon him[asws] were debt''.[800]

أَقُولُ رَوَى السَّيِّدُ بْنُ طَاوُسٍ فِي كَشْفِ الْمَحَجَّةِ بِإِسْنَادِهِ مِنْ كِتَابِ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع أَنَّ الْحُسَيْنَ ع قُتِلَ وَ عَلَيْهِ دَيْنٌ وَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع بَاعَ ضَيْعَةً لَهُ بِثَلَاثِمِائَةِ أَلْفٍ لِيَقْضِيَ دَيْنَ الْحُسَيْنِ ع وَ عِدَاتٍ كَانَتْ عَلَيْهِ.

I (Majlisi) am saying, 'It is reported by Al Seyyd Bin Tawoos in (the book) 'Kashf Al Mahajja', by his chain from the book of Abdullah Bin Bukeyr, by his chain,

'From Abu Ja'far[asws]: 'Al-Husayn[asws] was killed, and upon him[asws] were debts, and Ali Bin Al-Husayn[asws] sold an estate of his[asws] for three hundred thousand in order to pay off the debts of Al-Husayn[asws] and (fulfil) the promises which were upon him[asws]''.[801]

[800] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 13 H 5 a
[801] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws] and Al Husayn[asws], Ch 13 H 5 b

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أبواب ما يختص بالإمام الزكي سيد شباب أهل الجنة الحسن بن علي صلوات الله عليهما

CHAPTERS ON WHAT IS IN PARTICULAR WITH THE PURE IMAM[asws], CHIEF OF THE YOUTHS OF THE PEOPLE OF PARADISE, AL-HASSAN[asws] BIN ALI[asws], MAY THE SALAWAAT OF ALLAH[azwj] BE UPON THEM[asws]

باب 14 النص عليه صلوات الله عليه

CHAPTER 14 – THE TEXT UPON HIM[asws], MAY THE SALWAAT OF ALLAH[azwj] BE UPON HIM[asws]

1- عم، إعلام الورى الْكُلَيْنِيُّ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ: شَهِدْتُ أَمِيرَ الْمُؤْمِنِينَ حِينَ أَوْصَى إِلَى ابْنِهِ الْحَسَنِ وَ أَشْهَدَ عَلَى وَصِيَّتِهِ الْحُسَيْنَ وَ مُحَمَّداً وَ جَمِيعَ وُلْدِهِ وَ رُؤَسَاءَ شِيعَتِهِ وَ أَهْلَ بَيْتِهِ

(The book) 'I'lam Al Wara' – Al Kulayni, from Ali, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamany, from Suleym Bin Qays who said,

'I witnessed Amir Al-Momineen[asws] when he[asws] bequeathed to his[asws] son[asws] Al-Hassan[asws], and I witnessed upon his[asws] bequeathing to Al-Husayn[asws] and Muhammad, and entirety of his[asws] children and chiefs of his[asws] Shias and members of his[asws] family.

ثُمَّ دَفَعَ إِلَيْهِ الْكِتَابَ وَ السِّلَاحَ وَ قَالَ لَهُ يَا بُنَيَّ أَمَرَنِي رَسُولُ اللَّهِ أَنْ أُوصِيَ إِلَيْكَ وَ أَدْفَعَ إِلَيْكَ كُتُبِي وَ سِلَاحِي كَمَا أَوْصَى إِلَيَّ وَ دَفَعَ إِلَيَّ كُتُبَهُ وَ سِلَاحَهُ وَ أَمَرَنِي أَنْ آمُرَكَ إِذَا حَضَرَكَ الْمَوْتُ أَنْ تَدْفَعَهَا إِلَى أَخِيكَ الْحُسَيْنِ

Then he[asws] handed over the book and the weapons and said to him[asws]: 'O my[asws] son[asws]! Rasool-Allah[saww] instructed me[asws] to bequeath to you[asws] and hand over my[asws] books to you[asws] and my[asws] weapons, like what he[saww] had bequeathed to me[asws], and had handed over his[saww] books to me[asws] and his[saww] weapons, and he[saww] instructed me[asws] to instruct you[asws] that when the death presents to you[asws], you[asws] should hand it over to your[asws] brother[asws] Al-Husayn[asws]'.

ثُمَّ أَقْبَلَ عَلَى ابْنِهِ الْحُسَيْنِ فَقَالَ وَ أَمَرَكَ رَسُولُ اللَّهِ ص أَنْ تَدْفَعَهَا إِلَى ابْنِكَ هَذَا ثُمَّ أَخَذَ بِيَدِ عَلِيِّ بْنِ الْحُسَيْنِ وَ قَالَ وَ أَمَرَكَ رَسُولُ اللَّهِ ص أَنْ تَدْفَعَهَا إِلَى ابْنِكَ مُحَمَّدِ بْنِ عَلِيٍّ فَأَقْرِئْهُ مِنْ رَسُولِ اللَّهِ وَ مِنِّي السَّلَامَ.

Then he[asws] faced towards his[asws] son[asws] Al-Husayn[asws]. He[asws] said: 'And Rasool-Allah[saww] has instructed you[asws] to hand it over to this son[asws] of yours[asws]' – then he[asws] held the hand of Ali[asws] Bin Al-Husayn[asws] and said: 'And Rasool-Allah[saww] has instructed you[asws] to hand it over

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to your[asws] son[asws] Muhammad[asws] Bin Ali[asws], so convey the greetings to him[asws] from Rasool-Allah[saww] and from me[asws]''.[802]

2- عم، إعلام الورى الْكُلَيْنِيُّ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنِ ابْنِ عِيسَى عَنِ الْأَهْوَازِيِّ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع مِثْلَهُ.

(The book) 'I'lam Al Wara' – Al Kulayni, from a number of his companions, from Ibn Isa, from Al Ahwazy, from Hammad Bin Isa, from Amro Bin Shimr, from Jabir, from Abu Ja'far[asws] – similar to it.[803]

3- عم، إعلام الورى الْكُلَيْنِيُّ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ لَمَّا حَضَرَهُ الْوَفَاةُ قَالَ لِابْنِهِ الْحَسَنِ ادْنُ مِنِّي حَتَّى أُسِرَّ إِلَيْكَ مَا أَسَرَّ إِلَيَّ رَسُولُ اللَّهِ وَ آتَمِنَكَ عَلَى مَا ائْتَمَنَنِي عَلَيْهِ فَفَعَلَ.

(The book) 'I'lam Al Wara' – Al Kulayni, from Ali, from his father, from Ibn Abu Umeyr, from Abdul Samad Bin Bashir, from Abu Al Jaroud,

'From Abu Ja'far[asws] having said: 'When the expiry presented to Amir Al-Momineen[asws], he[asws] said to his[asws] son[asws] Al-Hassan[asws]: 'Come near me[asws] until I[asws] divulge a secret to you[asws] what Rasool-Allah[saww] had divulged to me[asws], and I[asws] can entrust you[asws] upon what he[saww] had entrusted me[asws] upon'. He[asws] did so''.[804]

4- عم، إعلام الورى بِإِسْنَادِهِ يَرْفَعُهُ إِلَى شَهْرِ بْنِ حَوْشَبٍ أَنَّ عَلِيّاً ع لَمَّا سَارَ إِلَى الْكُوفَةِ اسْتَوْدَعَ أُمَّ سَلَمَةَ كُتُبَهُ وَ الْوَصِيَّةَ فَلَمَّا رَجَعَ الْحَسَنُ دَفَعَتْهَا إِلَيْهِ.

(The book) 'I'lam Al-Wara' – By his chain, raising it to Shahr Bin Howshab,

'When Ali[asws] travelled to Al-Kufa, he[asws] his[asws] books and the bequest with Umm Salama[ra]. When Al-Hassan[asws] returned, she[ra] handed these over to him[asws]''.[805]

[802] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 14 H 1
[803] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 14 H 2
[804] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 14 H 3
[805] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 14 H 4

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باب 15 معجزاته صلوات الله عليه

CHAPTER 15 – HIS[asws] MIRACLES, MAY THE SALAWAAT OF ALLAH[azwj] BE UPON HIM[asws]

1- بر، بصائر الدرجات الْهَيْثَمُ النَّهْدِيُّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجَ الْحَسَنُ بْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي بَعْضِ عُمَرِهِ وَ مَعَهُ رَجُلٌ مِنْ وُلْدِ الزُّبَيْرِ كَانَ يَقُولُ بِإِمَامَتِهِ

(The book) 'Basaair Al Darajaat' - Al Haysam Al Nahdy, from Ismail Bin Marwan, from Abdullah Al Kunasy,

'From Abu Abdullah[asws] having said: 'Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] went in one of his matters and with him[asws] was a man from the sons of Al-Zubeyr saying (believing) in his[asws] Imamate.

قَالَ فَنَزَلُوا فِي مَنْهَلٍ مِنْ تِلْكَ الْمَنَاهِلِ قَالَ نَزَلُوا تَحْتَ نَخْلٍ يَابِسٍ قَدْ يَبِسَ مِنَ الْعَطَشِ قَالَ فَفُرِشَ لِلْحَسَنِ ع تَحْتَ نَخْلَةٍ وَ لِلزُّبَيْرِيِّ بِحِذَائِهِ تَحْتَ نَخْلَةٍ أُخْرَى

He (the narrator) said, 'They encamped by a spring from those springs. They encamped beneath a dry palm tree which had dried up from the thirst. Al-Hassan[asws] furnished (a carpet) beneath the palm tree, and for Al-Zubeyri was parallel to him[asws] beneath another palm tree.

قَالَ فَقَالَ الزُّبَيْرِيُّ وَ رَفَعَ رَأْسَهُ لَوْ كَانَ فِي هَذَا النَّخْلِ رُطَبٌ لَأَكَلْنَا مِنْهُ قَالَ فَقَالَ لَهُ الْحَسَنُ ع وَ إِنَّكَ لَتَشْتَهِي الرُّطَبَ قَالَ نَعَمْ

He (the narrator) said, 'Al-Zubeyri said, and he had raised his head, 'If only there were some dates in this palm tree, we could have eaten from it. Al-Hassan[asws] said to him: 'And you are desirous for the dates?' He said, 'Yes'.

فَرَفَعَ الْحَسَنُ ع يَدَهُ إِلَى السَّمَاءِ فَدَعَا بِكَلَامٍ لَمْ يَفْهَمْهُ الزُّبَيْرِيُّ فَاخْضَرَّتِ النَّخْلَةُ ثُمَّ صَارَتْ إِلَى حَالِهَا فَأَوْرَقَتْ وَ حَمَلَتْ رُطَباً

Al-Hassan[asws] raised his[asws] hands towards the sky and supplicated with a such a speech Al-Zubeyri could not understand it, and the palm tree turned green, then came to be in its (former) state, and it sprouted leaves, and bore dates.

قَالَ فَقَالَ لَهُ الْجَمَّالُ الَّذِي اكْتَرَوْا مِنْهُ سِحْرٌ وَ اللَّهِ قَالَ فَقَالَ لَهُ الْحَسَنُ وَيْلَكَ لَيْسَ بِسِحْرٍ وَ لَكِنْ دَعْوَةُ ابْنِ النَّبِيِّ مُجَابَةٌ

He (the narrator) said, 'The camelier said to him[asws], the one he[asws] had hired (camels) from, 'Sorcery, by Allah[azwj]!' Al-Hassan[asws] said to him: 'Woe be unto you! It isn't sorcery, but a son[asws] of the Prophet[saww] supplicated is (always) Answered'.

قَالَ فَصَعِدُوا إِلَى النَّخْلَةِ حَتَّى صَرَمُوا مِمَّا كَانَ فِيهَا مَا كَفَاهُمْ.

He (the narrator) said, 'They climbed up the palm tree until they had cut off from whatever was in it, and it sufficed them (all)''.[806]

[806] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 1

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2- يج، الخرائج و الجرائح رُوِيَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع أَنَّ الْحَسَنَ ع قَالَ يَوْماً لِأَخِيهِ الْحُسَيْنِ وَ لِعَبْدِ اللَّهِ بْنِ جَعْفَرٍ إِنَّ مُعَاوِيَةَ بَعَثَ إِلَيْكُمْ بِجَوَائِزِكُمْ وَ هِيَ تَصِلُ إِلَيْكُمْ يَوْمَ كَذَا لِمُسْتَهَلِّ الْهِلَالِ وَ قَدْ أَضَاقَا فَوَصَلَتْ فِي السَّاعَةِ الَّتِي ذَكَرَهَا

(The book) 'Al-Kharaij Wa Al-Jaraih' –

'It is reported from Al-Sadiq[asws], from his[asws] forefathers[asws]: 'One day Al-Hassan[asws] said to his[asws] brother[asws] Al-Husayn[asws] and to Abdullah son of Ja'far[asws]: 'Muawiya is sending your rewards and it would be arriving to you on such and such day beginning of the crescent and your wealth has gone'. It arrive at the time which he[asws] had mentioned it.

لَمَّا كَانَ رَأْسُ الْهِلَالِ فَلَمَّا وَافَاهُمُ الْمَالُ كَانَ عَلَى الْحَسَنِ ع دَيْنٌ كَثِيرٌ فَقَضَاهُ مِمَّا بَعَثَهُ إِلَيْهِ فَفَضَلَتْ فَضْلَةٌ فَفَرَّقَهَا فِي أَهْلِ بَيْتِهِ وَ مَوَالِيهِ وَ قَضَى الْحُسَيْنُ ع دَيْنَهُ وَ قَسَمَ ثُلُثَ مَا بَقِيَ فِي أَهْلِ بَيْتِهِ وَ مَوَالِيهِ وَ حَمَلَ الْبَاقِيَ إِلَى عِيَالِهِ

When it was the beginning of the crescent, when the wealth had come to them, there was a lot of debt upon Al-Hassan[asws]. He[asws] paid it off from what had been sent to him[asws]. There remained a remainder, so he[asws] distributed it among his[asws] family members and his[asws] friends. And Al-Husayn[asws] paid off his[asws] debts and distributed a third of what had remained among his[asws] family members and his[asws] friends, and carried the remainder to his[asws] dependants.

وَ أَمَّا عَبْدُ اللَّهِ فَقَضَى دَيْنَهُ وَ مَا فَضَلَ دَفَعَهُ إِلَى الرَّسُولِ لِيَتَعَرَّفَ مُعَاوِيَةُ مِنَ الرَّسُولِ مَا فَعَلُوا فَبَعَثَ إِلَى عَبْدِ اللَّهِ أَمْوَالًا حَسَنَةً.

And as for Abdullah, he paid off his debts, and whatever remained, he handed it to the messengers to let Muawiya know from the messenger what they had done. So, he send good wealth to Abdullah''.[807] (This is an unusual account from a book)

3- يج، الخرائج و الجرائح رُوِيَ عَنْ مَنْدَلِ بْنِ أُسَامَةَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع أَنَّ الْحَسَنَ ع خَرَجَ مِنْ مَكَّةَ مَاشِياً إِلَى الْمَدِينَةِ فَتَوَرَّمَتْ قَدَمَاهُ فَقِيلَ لَهُ لَوْ رَكِبْتَ لَيَسْكُنَ عَنْكَ هَذَا الْوَرَمُ فَقَالَ كَلَّا وَ لَكِنَّا إِذَا أَتَيْنَا الْمَنْزِلَ فَإِنَّهُ يَسْتَقْبِلُنَا أَسْوَدُ مَعَهُ دُهْنٌ يَصْلُحُ لِهَذَا الْوَرَمِ فَاشْتَرُوا مِنْهُ وَ لَا تُمَاكِسُوهُ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Mandal Bin Usama,

'From Al-Sadiq[asws], from his[asws] forefathers[asws]: 'Al-Hassan[asws] went out walking from Makkah to Al-Medina, so his[asws] feet were swollen. It was said to him[asws], 'If only you[asws] could have ridden, this swelling would have settled down from you[asws]'. He[asws] said: 'Never! But, when we come to the descent (a place to stop), a black man would come and with him would be oil to correct this swelling, so buy from him and do not bargain with him'.

فَقَالَ لَهُ بَعْضُ مَوَالِيهِ لَيْسَ أَمَامَنَا مَنْزِلٌ فِيهِ أَحَدٌ يَبِيعُ هَذَا الدَّوَاءَ فَقَالَ بَلَى إِنَّهُ أَمَامَنَا وَ سَارُوا أَمْيَالًا فَإِذَا الْأَسْوَدُ قَدِ اسْتَقْبَلَهُمْ فَقَالَ الْحَسَنُ لِمَوْلَاهُ دُونَكَ الْأَسْوَدَ فَخُذِ الدُّهْنَ مِنْهُ بِثَمَنِهِ فَقَالَ الْأَسْوَدُ لِمَنْ تَأْخُذُ هَذَا الدُّهْنَ قَالَ لِلْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ انْطَلِقْ بِي إِلَيْهِ

One of his[asws] friends said, 'There is no descent (a place to stop) in front of us wherein is anyone who is selling this medication'. He[asws] said: 'Yes, he is in front of us'. They travelled for two miles and there was the black man facing them. Al-Hassan[asws] said to his[asws] slave: 'Deal with the black man!' He took the oil from him for its price. The black man said, 'For whom are

[807] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 2

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you taking this oil?' He said, 'For Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws]'. He said, 'Take me to him[asws]'.

فَصَارَ الْأَسْوَدُ إِلَيْهِ فَقَالَ الْأَسْوَدُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي مَوْلَاكَ لَا آخُذُ لَهُ ثَمَناً وَ لَكِنِ ادْعُ اللَّهَ أَنْ يَرْزُقَنِي وَلَداً سَوِيّاً ذَكَراً يُحِبُّكُمْ أَهْلَ الْبَيْتِ فَإِنِّي خَلَّفْتُ امْرَأَتِي تَمْخَضُ

The black man came to him[asws]. The black man said, 'O son[asws] of Rasool-Allah[saww]! I am your friend. I will not take any price for it, but (instead) supplicate to Allah[azwj] that He[azwj] Graces me a male child, complete (not disabled), who will love you[asws] People[asws] of the Household. I have left behind my wife about to give birth'.

فَقَالَ انْطَلِقْ إِلَى مَنْزِلِكَ فَإِنَّ اللَّهَ تَعَالَى قَدْ وَهَبَ لَكَ وَلَداً ذَكَراً سَوِيّاً فَرَجَعَ الْأَسْوَدُ مِنْ فَوْرِهِ فَإِذَا امْرَأَتُهُ قَدْ وَلَدَتْ غُلَاماً سَوِيّاً ثُمَّ رَجَعَ الْأَسْوَدُ إِلَى الْحَسَنِ ع وَ دَعَا لَهُ بِالْخَيْرِ بِوِلَادَةِ الْغُلَامِ لَهُ وَ إِنَّ الْحَسَنَ قَدْ مَسَحَ رِجْلَيْهِ بِذَلِكَ الدُّهْنِ فَمَا قَامَ عَنْ مَوْضِعِهِ حَتَّى زَالَ الْوَرَمُ.

He[asws] said: 'Go to your house, for Allah[azwj] the Exalted has Gifted you a male child, complete (not disabled)'. So, the black man returned immediately and there, his wife had given birth to a complete boy. Then the black man returned to Al-Hassan[asws] and supplicate for him[asws] with goodness due to the birth of the boy for him, and Al-Hassan[asws] had applied that oil to his[asws] legs. He[asws] did not stand up, until the swelling had declined''.[808]

4 كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ النُّعْمَانِ عَنْ صَنْدَلٍ عَنْ أَبِي أُسَامَةَ مِثْلَهُ إِلَى قَوْلِهِ فَقَدْ وَهَبَ اللَّهُ لَكَ ذَكَراً سَوِيّاً وَ هُوَ مِنْ شِيعَتِنَا.

(The book) 'Al-Kafi' – From Al-Husayn Bin Muhammad, from Al-Moalla, from Ahmad Bin Muhammad, from Muhammad Bin Ali Bin Al-Numan, from Sandal, from Abu Usama – similar to it, up to his[asws] words: 'Allah[azwj] has Gifted a complete boy to you, and he is from our[asws] Shias''.[809]

5- يج، الخرائج و الجرائح رُوِيَ أَنَّ عَلِيّاً ع كَانَ فِي الرَّحْبَةِ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ أَنَا مِنْ رَعِيَّتِكَ وَ أَهْلِ بِلَادِكَ قَالَ ع لَسْتَ مِنْ رَعِيَّتِي وَ لَا مِنْ أَهْلِ بِلَادِي وَ إِنَّ ابْنَ الْأَصْفَرِ بَعَثَ بِمَسَائِلَ إِلَى مُعَاوِيَةَ فَأَقْلَقَتْهُ وَ أَرْسَلَكَ إِلَيَّ لِأَجْلِهَا

(The book) 'Al Kharaij Wa Al Jaraih' –

'It is reported that Ali[asws] was in Al-Rahba, a man stood up to him[asws] and said, 'I am from your[asws] citizens and people of your[asws] city'. He[asws] said: 'You are neither from my[asws] citizens nor from the people of my[asws] city, and a son of the yellow (ruler of Rome) has sent some questions to Muawiya which have frustrated him, and he has sent you to me[asws], for its reason'.

قَالَ صَدَقْتَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ مُعَاوِيَةَ أَرْسَلَنِي إِلَيْكَ فِي خُفْيَةٍ وَ أَنْتَ قَدِ اطَّلَعْتَ عَلَى ذَلِكَ وَ لَا يَعْلَمُهَا غَيْرُ اللَّهِ فَقَالَ ع سَلْ أَحَدَ ابْنَيَّ هَذَيْنِ قَالَ أَسْأَلُ ذَا الْوَفْرَةِ يَعْنِي الْحَسَنَ

[808] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 3
[809] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 4

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He said, 'You[asws] speak the truth, O Amir Al-Momineen[asws]! Muawiya has sent me to you[asws] privately, and you[asws] have been notified upon that, and no one knew of it apart from Allah[azwj]!' He[asws] said: 'As one of these two sons[asws] of mine[asws]!' He said, 'I shall ask the one with the long hair' – meaning Al-Hassan[asws].

فَأَتَاهُ فَقَالَ لَهُ الْحَسَنُ جِئْتَ تَسْأَلُ كَمْ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ كَمْ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ كَمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا قَوْسُ قُزَحَ وَ مَا الْمُؤَنَّثُ وَ مَا عَشَرَةُ أَشْيَاءَ بَعْضُهَا أَشَدُّ مِنْ بَعْضٍ قَالَ نَعَمْ

He came to him[asws]. Al-Hassan[asws] said: 'You have come to ask how much (distance) there is between the truth and the falsehood, and how much between the sky and the earth, and how much is between the east and the west, and what is a 'Qaws Qazh' (rainbow), and what is the feminine, and what are the ten things stronger than the other'. He said, 'Yes'.

قَالَ الْحَسَنُ ع بَيْنَ الْحَقِّ وَ الْبَاطِلِ أَرْبَعُ أَصَابِعَ مَا رَأَيْتَهُ بِعَيْنِكَ فَهُوَ حَقٌّ وَ قَدْ تَسْمَعُ بِأُذُنَيْكَ بَاطِلًا وَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ دَعْوَةُ الْمَظْلُومِ وَ مَدُّ الْبَصَرِ وَ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ مَسِيرَةُ يَوْمٍ لِلشَّمْسِ وَ قُزَحُ اسْمُ الشَّيْطَانِ وَ هُوَ قَوْسُ اللَّهِ وَ عَلَامَةُ الْخِصْبِ وَ أَمَانٌ لِأَهْلِ الْأَرْضِ مِنَ الْغَرَقِ

Al-Hassan[asws] said: 'Between the truth and falsehood there are four fingers. What you see with your eyes, it is true, and what you have heard with your ears is false; and between the sky and the earth there is the call of the oppressed and extent of the sight; and between the east and the west there is a travel distance of one day of the sun; and the (Qazh) rainbow is a name of Satan[la] and it is a bow of Allah[azwj] and a sign of flourishing and security for the people of the earth from drowning.

وَ أَمَّا الْمُؤَنَّثُ فَهُوَ الَّذِي لَا يُدْرَى أَ ذَكَرٌ أَمْ أُنْثَى فَإِنَّهُ يُنْتَظَرُ بِهِ فَإِنْ كَانَ ذَكَراً احْتَلَمَ وَ إِنْ كَانَتْ أُنْثَى حَاضَتْ وَ بَدَا ثَدْيُهَا وَ إِلَّا قِيلَ لَهُ بُلْ فَإِنْ أَصَابَ بَوْلُهُ الْحَائِطَ فَهُوَ ذَكَرٌ وَ إِنِ انْتَكَصَ بَوْلُهُ عَلَى رِجْلَيْهِ كَمَا يَنْتَكِصُ بَوْلُ الْبَعِيرِ فَهُوَ أُنْثَى

And as for the feminine, he is the one who does not know whether he is a male or a female. He would be awaited with. If he was a male, he will experience bed-wetting, and if he was a female, she would menstruate and her breasts would appear, or else it would be said to him, 'Urinate!' If his urine hits the wall, he is a male, and if his urine regresses (falling) upon his legs like what the urine of the camel does, then he is female.

وَ أَمَّا عَشَرَةُ أَشْيَاءَ بَعْضُهَا أَشَدُّ مِنْ بَعْضٍ فَأَشَدُّ شَيْءٍ خَلَقَ اللَّهُ الْحَجَرُ وَ أَشَدُّ مِنْهُ الْحَدِيدُ يُقْطَعُ بِهِ الْحَجَرُ وَ أَشَدُّ مِنَ الْحَدِيدِ النَّارُ تُذِيبُ الْحَدِيدَ وَ أَشَدُّ مِنَ النَّارِ الْمَاءُ وَ أَشَدُّ مِنَ الْمَاءِ السَّحَابُ وَ أَشَدُّ مِنَ السَّحَابِ الرِّيحُ تَحْمِلُ السَّحَابَ وَ أَشَدُّ مِنَ الرِّيحِ الْمَلَكُ الَّذِي يَرُدُّهَا وَ أَشَدُّ مِنَ الْمَلَكِ مَلَكُ الْمَوْتِ الَّذِي يُمِيتُ الْمَلَكَ وَ أَشَدُّ مِنْ مَلَكِ الْمَوْتِ الْمَوْتُ الَّذِي يُمِيتُ مَلَكَ الْمَوْتِ وَ أَشَدُّ مِنَ الْمَوْتِ أَمْرُ اللَّهِ الَّذِي يَدْفَعُ الْمَوْتَ.

And as for ten things which one of them is stronger than the other, so Allah[azwj] Created the stone, and stronger than it is the iron, the stone is cut by it; and stronger than the iron is the fire, it melts the iron; and stronger than the fire is the water; and stronger than the water is the cloud; and stronger than the cloud is the wind carrying the cloud; and stronger than the wind is the Angel who repels it; and stronger than the Angel is the Angel of death who causes the Angel to die; and stronger than the Angel of death is the death (itself) which will kill the

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Angel of death; and stronger than the death is the Command of Allah[azwj] which deters the death''.[810]

6- قب، المناقب لابن شهرآشوب مُحَمَّدُ بْنُ إِسْحَاقَ بِالْإِسْنَادِ جَاءَ أَبُو سُفْيَانَ إِلَى عَلِيٍّ ع فَقَالَ يَا أَبَا الْحَسَنِ جِئْتُكَ فِي حَاجَةٍ قَالَ وَ فِيمَ جِئْتَنِي قَالَ تَمْشِي مَعِي إِلَى ابْنِ عَمِّكَ مُحَمَّدٍ فَتَسْأَلُهُ أَنْ يَعْقِدَ لَنَا عَقْداً وَ يَكْتُبَ لَنَا كِتَاباً

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Is'haq, by the chain,

'Abu Sufyan said to Ali[asws], he said, 'O Abu Al-Hassan[asws]! I have come to you[asws] regarding a need'. He[asws] said: 'And regarding what have you come to me[asws]'. He said, 'Walk with me to go to the son[saww] of your[asws] uncle[as] Muhammad[saww], and you[asws] ask him[saww] pact a pact for us and write out an (agreement) letter for us'.

فَقَالَ يَا أَبَا سُفْيَانَ لَقَدْ عَقَدَ لَكَ رَسُولُ اللَّهِ عَقْداً لَا يَرْجِعُ عَنْهُ أَبَداً وَ كَانَتْ فَاطِمَةُ مِنْ وَرَاءِ السِّتْرِ وَ الْحَسَنُ يَدْرُجُ بَيْنَ يَدَيْهَا وَ هُوَ طِفْلٌ مِنْ أَبْنَاءِ أَرْبَعَةَ عَشَرَ شَهْراً

He[asws] said: 'O Abu Sufyan! Rasool-Allah[saww] has already written out a pact for you, he[saww] will not retract from it, ever!' And (Syeda) Fatima[asws] was from behind the curtain, and Al-Hassan[asws] was crawling in front of her[asws], and he[asws] was a child of fourteen months old.

فَقَالَ لَهَا يَا بِنْتَ مُحَمَّدٍ قُولِي لِهَذَا الطِّفْلِ يُكَلِّمْ لِي جَدَّهُ فَيَسُودَ بِكَلَامِهِ الْعَرَبَ وَ الْعَجَمَ

He said to her[asws], 'O daughter[asws] of Muhammad[saww]! Say to this child to speak to his[asws] grandfather[saww] for me, so the Arabs and the non-Arabs would prevail by his[asws] speech'.

فَأَقْبَلَ الْحَسَنُ ع إِلَى أَبِي سُفْيَانَ وَ ضَرَبَ إِحْدَى يَدَيْهِ عَلَى أَنْفِهِ وَ الْأُخْرَى عَلَى لِحْيَتِهِ ثُمَّ أَنْطَقَهُ اللَّهُ عَزَّ وَ جَلَّ بِأَنْ قَالَ يَا أَبَا سُفْيَانَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ حَتَّى أَكُونَ شَفِيعاً

Al-Hassan[asws] came towards Abu Sufyan and struck one of his hands upon his nose and the other upon his beard, then Allah[azwj] Mighty and Majestic Caused him[asws] to speak. He[asws] said: 'O Abu Sufyan! Say, 'There is no god except Allah[azwj], Muhammad[saww] is Rasool[saww] of Allah[azwj]', until I[asws] become an intercessor'.

فَقَالَ ع الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي آلِ مُحَمَّدٍ مِنْ ذُرِّيَّةِ مُحَمَّدٍ الْمُصْطَفَى نَظِيرَ يَحْيَى بْنِ زَكَرِيَّا وَ آتَيْنَاهُ الْحُكْمَ صَبِيًّا.

He[asws] said: 'The Praise is for Allah[azwj] Who Made in the Progeny[asws] of Muhammad, from the offspring of Muhammad Al-Mustafa[saww], a match of Yahya Bin Zakariya[as], ***and We Gave him the Wisdom as a boy [19:12]***''.[811]

أَبُو حَمْزَةَ الثُّمَالِيُّ عَنْ زَيْنِ الْعَابِدِينَ ع قَالَ: كَانَ الْحَسَنُ بْنُ عَلِيٍّ جَالِساً فَأَتَاهُ آتٍ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ قَدِ احْتَرَقَتْ دَارُكَ قَالَ لَا مَا احْتَرَقَتْ إِذْ أَتَاهُ آتٍ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ قَدْ وَقَعَتِ النَّارُ فِي دَارٍ إِلَى جَنْبِ دَارِكَ حَتَّى مَا شَكَكْنَا أَنَّهَا سَتُحْرِقُ دَارَكَ ثُمَّ إِنَّ اللَّهَ صَرَفَهَا عَنْهَا.

[810] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 5
[811] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 6 a

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Abu Hamza Al Sumali,

‘From Zayn Al-Abideen[asws] having said: ‘Al-Hassan[asws] Bin Ali[asws] was seated and a comer came to him[asws]. He said, ‘O son[asws] of Rasool-Allah[saww]! Your[asws] house has burnt down’. He[asws] said: ‘No, it has not burnt down’. Then a comer came to him[asws] and said, ‘O son[asws] of Rasool-Allah[saww]! The fire has occurred in a house to the side of your[asws] house to the extent, there was no doubt that it would burn down your[asws] house, then Allah[azwj] Turned it away from it.

وَ اسْتَغَاثَ النَّاسُ مِنْ زِيَادٍ إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع فَرَفَعَ يَدَهُ وَ قَالَ اللَّهُمَّ خُذْ لَنَا وَ لِشِيعَتِنَا مِنْ زِيَادِ بْنِ أَبِيهِ وَ أَرِنَا فِيهِ نَكَالًا عَاجِلًا إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

And the people cried for help to Al-Hassan[asws] Bin Ali[asws] from Ziyad. He[asws] raised his[asws] hands and said: ‘O Allah[azwj]! Seize Ziyad Bin Abeeh for us[asws] and for our[asws] Shias and Show us in him an immediate exemplary punishment, You[azwj] are Able upon all things!’

قَالَ فَخَرَجَ خُرَاجٌ فِي إِبْهَامِ يَمِينِهِ يُقَالُ لَهَا السِّلْعَةُ وَ وَرِمَ إِلَى عُنُقِهِ فَمَاتَ.

He (the narrator) said, ‘Something (an illness) called ‘Al Sil’ah’ came out from the right thumb and swelled up to his neck, and he died’’.

ادَّعَى رَجُلٌ عَلَى الْحَسَنِ بْنِ عَلِيٍّ ع أَلْفَ دِينَارٍ كَذِباً وَ لَمْ يَكُنْ لَهُ عَلَيْهِ فَذَهَبَا إِلَى شُرَيْحٍ فَقَالَ لِلْحَسَنِ ع أَ تَحْلِفُ قَالَ إِنْ حَلَفَ خَصْمِي أُعْطِيهِ

A man falsely claimed a thousand Dinars upon Al-Hassan[asws] Bin Ali[asws], and it did not happen to be for him upon him[asws]. They went to Shureyh (a judge). He said to Al-Hassan[asws], ‘Will you[asws] swear an oath?’ He[asws] said: ‘If my[asws] disputant were to swear, I[asws] shall give it to him’.

فَقَالَ شُرَيْحٌ لِلرَّجُلِ قُلْ بِاللَّهِ الَّذِي لا إِلهَ إِلَّا هُوَ عالِمُ الْغَيْبِ وَ الشَّهادَةِ فَقَالَ الْحَسَنُ لَا أُرِيدُ مِثْلَ هَذَا لَكِنْ قُلْ بِاللَّهِ إِنَّ لَكَ عَلَيَّ هَذَا وَ خُذِ الْأَلْفَ فَقَالَ الرَّجُلُ ذَلِكَ وَ أَخَذَ الدَّنَانِيرَ

Shureyh said to the man, ‘Say, by Allah[azwj] Who, there is not god except He[azwj], Knower of the unseen matters and the seen’. Al-Hassan[asws] said: ‘I[asws] did not intend the like of this. But say, ‘By Allah[azwj], for you upon me[asws] is this’, and take the thousand’. The man said that and took the Dinars.

فَلَمَّا قَامَ خَرَّ إِلَى الْأَرْضِ وَ مَاتَ فَسُئِلَ الْحَسَنُ ع عَنْ ذَلِكَ فَقَالَ خَشِيتُ أَنَّهُ لَوْ تَكَلَّمَ بِالتَّوْحِيدِ يُغْفَرُ لَهُ يَمِينُهُ بِبَرَكَةِ التَّوْحِيدِ وَ يُحْجَبُ عَنْهُ عُقُوبَةُ يَمِينِهِ.

When he stood up, he fell to the ground and died. Al-Hassan[asws] was asked about that. He[asws] said: ‘I[asws] feared that if he had spoken with the Tawheed, he would have been Forgiven for his (false) oath by the Blessings of the Tawheed, and the Punishment of his (false) oath would have been veiled from him’’.[812]

[812] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 6 b

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مُحَمَّدٌ الْفَتَّالُ النَّيْسَابُورِيُّ فِي مُونِسِ الْحَزِينِ بِالْإِسْنَادِ عَنْ عِيسَى بْنِ الْحَسَنِ عَنِ الصَّادِقِ ع قَالَ بَعْضُهُمْ لِلْحَسَنِ بْنِ عَلِيٍّ ع فِي احْتِمَالِهِ الشَّدَائِدَ عَنْ مُعَاوِيَةَ فَقَالَ ع كَلَاماً مَعْنَاهُ لَوْ دَعَوْتُ اللَّهَ تَعَالَى لَجَعَلَ الْعِرَاقَ شَاماً وَ الشَّامَ عِرَاقاً وَ جَعَلَ الْمَرْأَةَ رَجُلًا وَ الرَّجُلَ امْرَأَةً

Muhammad Al Fattal Al Neshapuri in (the book) ‘Al Mownis Al Hazeen’, by the chain from isa Bin Al-Hassan,

‘From Al-Sadiq[asws]: ‘One of them (Syrians) spoke to Al-Hassan[asws] Bin Ali[asws] regarding his[asws] enduring the difficulties from Muawiya. He[asws] said: ‘Talk meaningful. If I[asws] were to supplicate to Allah[azwj] the Exalted, He[azwj] would Make Iraq to be Syrian and Syria to be Iraq, and make the woman to be a man and the man to be a woman’.

فَقَالَ الشَّامِيُّ وَ مَنْ يَقْدِرُ عَلَى ذَلِكَ فَقَالَ ع انْهَضِي أَ لَا تَسْتَحِينَ أَنْ تَقْعُدِي بَيْنَ الرِّجَالِ فَوَجَدَ الرَّجُلُ نَفْسَهُ امْرَأَةً ثُمَّ قَالَ وَ صَارَتْ عِيَالُكَ رَجُلًا وَ تُقَارِبُكَ وَ تَحْمِلُ عَنْهَا وَ تَلِدُ وَلَداً خُنْثَى فَكَانَ كَمَا قَالَ ع ثُمَّ إِنَّهُمَا تَابَا وَ جَاءَا إِلَيْهِ فَدَعَا اللَّهَ تَعَالَى فَعَادَا إِلَى الْحَالَةِ الْأُولَى.

The Syrian said, ‘And who can be able upon that?’ He[asws] said: ‘Get up! Are you not ashamed to be sitting between the men?’ The man found himself to be a woman. Then he[asws] said: ‘And your wife has become a man and will come near you and you will become pregnant from her, and give birth to a eunuch’. It happened like what he[asws] had said. Then they both repented and came to him[asws]. He[asws] supplicated to Allah[azwj] the Exalted, and they returned to their former state’’.[813]

الْحُسَيْنُ بْنُ أَبِي الْعَلَاءِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع لِأَهْلِ بَيْتِهِ يَا قَوْمِ إِنِّي أَمُوتُ بِالسَّمِّ كَمَا مَاتَ رَسُولُ اللَّهِ ص فَقَالَ لَهُ أَهْلُ بَيْتِهِ وَ مَنِ الَّذِي يَسُمُّكَ قَالَ جَارِيَتِي أَوِ امْرَأَتِي

Al-Husayn Bin Abu Al A’ala,

‘From Ja’far[asws] Bin Muhammad[asws]: ‘Al-Hassan[asws] Bin Ali[asws] said to his[asws] family members: ‘O people! I[asws] will be dying by poison like what Rasool-Allah[saww] had died’. His[asws] family said to him[asws], ‘And who is the one who will be poisoning you[asws]?’ He[asws] said: ‘My[asws] ~~slave girl~~’ companion’ -or ‘My[asws] wife!’

فَقَالُوا لَهُ أَخْرِجْهَا مِنْ مِلْكِكَ عَلَيْهَا لَعْنَةُ اللَّهِ فَقَالَ هَيْهَاتَ مِنْ إِخْرَاجِهَا وَ مَنِيَّتِي عَلَى يَدِهَا مَا لِي مِنْهَا مَحِيصٌ وَ لَوْ أَخْرَجْتُهَا مَا يَقْتُلُنِي غَيْرُهَا كَانَ قَضَاءً مَقْضِيّاً وَ أَمْراً وَاجِباً مِنَ اللَّهِ

They said to him[asws], ‘Expel her from your[asws] possessions! Upon her be the Curse of Allah[azwj]!’ He[asws] said: ‘Far be it from expelling her and my[asws] death is to be upon her hands. There is no escape for me[asws] from her. And if I[asws] were to expel her, no one else would kill me[asws]. It is a Decree Ordained and an Obligatory Command from Allah[azwj]’.

فَمَا ذَهَبَتِ الْأَيَّامُ حَتَّى بَعَثَ مُعَاوِيَةُ إِلَى امْرَأَتِهِ قَالَ فَقَالَ الْحَسَنُ ع هَلْ عِنْدَكِ مِنْ شَرْبَةِ لَبَنٍ فَقَالَتْ نَعَمْ وَ فِيهِ ذَلِكَ السَّمُّ الَّذِي بَعَثَ بِهِ مُعَاوِيَةُ

The days did not pass by until Muawiya sent a message to his[asws] wife. Al-Hassan[asws] said: ‘Is there any milk with you I[asws] can drink?’ She said, ‘Yes’, and in it was that poison which Muawiya had sent.

[813] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 6 c

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فَلَمَّا شَرِبَهُ وَجَدَ مَسَّ السَّمِّ فِي جَسَدِهِ فَقَالَ يَا عَدُوَّةَ اللَّهِ قَتَلْتِينِي قَاتَلَكِ اللَّهِ أَمَا وَ اللَّهِ لَا تُصِيبِينَ مِنِّي خَلَفاً وَ لَا تَنَالِينَ مِنَ الْفَاسِقِ عَدُوِّ اللَّهِ اللَّعِينِ خَيْراً أَبَداً.

When he[asws] had drunk it, he[asws] found the feeling of poison in his[asws] body. He[asws] said: 'O enemy of Allah[azwj]! You have killed me[asws], may Allah[azwj] Kill you. By Allah[azwj]! You will not achieve any replacement from me[asws], nor will you attain any good from the mischief-maker enemy of Allah[azwj], the Accursed, ever!''[814]

7- نجم، كتاب النجوم مِنْ كِتَابِ الدَّلَائِلِ لِأَبِي جَعْفَرِ بْنِ رُسْتُمَ الطَّبَرِيِّ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: مَرَّتْ بِالْحَسَنِ بْنِ عَلِيٍّ ع بَقَرَةٌ فَقَالَ هَذِهِ حُبْلَى بِعِجْلَةٍ أُنْثَى لَهَا غُرَّةٌ فِي جَبِينِهَا وَ رَأْسُ ذَنَبِهَا أَبْيَضُ

(The book) 'Al Najoum', from the book 'Al Dalail' of Abu Ja'far Bin Rustam Al Tabari, by his chain to Abdullah Bin Abbas who said,

'A cow passed by Al-Hassan[asws] Bin Ali[asws]. He[asws] said: 'This one is pregnant with a female calf having a white spot of its forehead and the top of its tail'.

فَانْطَلَقْنَا مَعَ الْقَصَّابِ حَتَّى ذَبَحَهَا فَوَجَدْنَا الْعِجْلَةَ كَمَا وَصَفَ عَلَى صُورَتِهَا فَقُلْنَا أَ وَ لَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ يَعْلَمُ ما فِي الْأَرْحامِ فَكَيْفَ عَلِمْتَ

They[asws] went with the butcher until they slaughtered it. We found the calf like what he[asws] had described being upon its image. We said, 'Or doesn't Allah[azwj] Mighty and Majestic Say ***and He Knows what is in the wombs [31:34]***? So how did you[asws] know?'

فَقَالَ مَا يَعْلَمُ الْمَخْزُونَ الْمَكْنُونَ الْمَجْزُومَ الْمَكْتُومَ الَّذِي لَمْ يَطَّلِعْ عَلَيْهِ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ غَيْرُ مُحَمَّدٍ وَ ذُرِّيَّتِهِ.

He[asws] said: 'No one knows the treasured, the hidden, the terminated, the concealed which neither has An Angel of Proximity has been Notified upon nor any Messenger Prophet[as], apart from Muhammad[saww] and his[saww] offspring''.[815]

8- نجم، كتاب النجوم مِنْ كِتَابِ مَوْلِدِ النَّبِيِّ ص وَ مَوْلِدِ الْأَصْفِيَاءِ ع تَأْلِيفِ الشَّيْخِ الْمُفِيدِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ إِلَى جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ النَّاسُ إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع فَقَالُوا أَرِنَا مِنْ عَجَائِبِ أَبِيكَ الَّتِي كَانَ يُرِينَا فَقَالَ وَ تُؤْمِنُونَ بِذَلِكَ قَالُوا نَعَمْ نُؤْمِنُ وَ اللَّهِ بِذَلِكَ قَالَ أَ لَيْسَ تَعْرِفُونَ أَبِي قَالُوا جَمِيعاً بَلْ نَعْرِفُهُ

The book 'Al Najoum', from the book 'Mawlid Al Nabi[saww] Wa Mawlid Al Asfiyah[asws]' compiled by Sheykh Al Mufeed, by his chain to Jabir,

'From Abu Ja'far[asws] having said: 'The people came to Al-Hassan[asws] Bin Ali[asws]. They said, 'Show us from the wonders of your[asws] father[asws] which he[asws] used to show us!' He[asws] said: 'And will you be believing with that?' They said, 'Yes, by Allah[azwj], we will believe with that!' He[asws] said: 'Would you recognise my[asws] father[asws]?' They all said, 'But we do recognise him[asws]!'

[814] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 6 d
[815] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 7

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فَرَفَعَ لَهُمْ جَانِبَ السِّتْرِ فَإِذَا أَمِيرُ الْمُؤْمِنِينَ ع قَاعِدٌ فَقَالَ تَعْرِفُونَهُ قَالُوا بِأَجْمَعِهِمْ هَذَا أَمِيرُ الْمُؤْمِنِينَ ع وَ نَشْهَدُ أَنَّكَ أَنْتَ وَلِيُّ اللَّهِ حَقّاً وَ الْإِمَامُ مِنْ بَعْدِهِ وَ لَقَدْ أَرَيْتَنَا أَمِيرَ الْمُؤْمِنِينَ ع بَعْدَ مَوْتِهِ كَمَا أَرَى أَبُوكَ أَبَا بَكْرٍ رَسُولَ اللَّهِ ص فِي مَسْجِدِ قُبَا بَعْدَ مَوْتِهِ

He[asws] raised for them a side of the curtain, and there was Amir Al-Momineen[asws], seated. He[asws] said: 'Do you recognise him[asws]?' They all said, 'This is Amir Al-Momineen[asws], and we testify that you[asws] are a Guardian of Allah[azwj] truly, and the Imam[asws] from after him[asws], and you[asws] have shown us Amir Al-Momineen[asws] after his[asws] death like what your[asws] father[asws] had shown Abu Bakr, Rasool-Allah[azwj] in Masjid Quba after his[saww] death'.

فَقَالَ الْحَسَنُ ع وَيْحَكُمْ أَ مَا سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَ وَ لا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ بَلْ أَحْياءٌ وَ لكِنْ لا تَشْعُرُونَ فَإِذَا كَانَ هَذَا نَزَلَ فِيمَنْ قُتِلَ فِي سَبِيلِ اللَّهِ مَا تَقُولُونَ فِينَا قَالُوا آمَنَّا وَ صَدَّقْنَا يَا ابْنَ رَسُولِ اللَّهِ.

Al-Hassan[asws] said: 'Woe be unto you all! Have you not heard the Words of Allah[azwj] Mighty and Majestic: ***And do not be saying for the ones killed in the Way of Allah as dead ones; but they are alive, but you are not perceiving [2:154]***? So, when this has been Revealed regarding the ones killed in the Way of Allah[azwj], what would you say regarding us[asws]?' They said, 'We believe and we ratify, O son[asws] of Rasool-Allah[saww]!''[816]

9- نجم، كتاب النجوم وَجَدْتُ فِي جُزْءٍ بِخَطِّ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ مَهْزِيَارَ وَ نُسْخَةٍ فِي سَنَةِ ثَمَانٍ وَ أَرْبَعِينَ وَ أَرْبَعِمِائَةٍ وَ كَانَ عَلَى ظَهْرِ الَّذِي نُقِلَ مِنْهُ هَذَا الْحَدِيثُ مَا هَذَا الْمُرَادُ مِنْ لَفْظِهِ مِنْ حَدِيثِ أَبِي الْحَسَنِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ قَدِمَ عَلَيْنَا فِي سَنَةِ أَرْبَعِينَ وَ ثَلَاثِمِائَةٍ وَ أَمَّا لَفْظَةُ الْحَدِيثِ فَهُوَ حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْأَحْمَرِيُّ الْمَعْرُوفُ بِابْنِ دَاهِرٍ الرَّازِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الصَّيْرَفِيُّ الْقُرَشِيُّ أَبُو سُمَيْنَةَ قَالَ حَدَّثَنِي دَاوُدُ بْنُ كَثِيرٍ الرَّقِّيُّ

The book 'Al Najoum' – 'I found in a volume in the handwriting of muhammad Bin Ali Bin Al-Husayn Bin Mahziyar, and a copy in the year four hundred and forty eight, and it was upon the back of which I had copied this Hadeeth from it, what is the intended from its wordings from a Hadeeth of Abu Al-Hassan Bin Ali Bin Muhammad Bin Abdul Wahhab, arriving to us in the year three hundred and forty. And as for the wordings of the Hadeeth, so it is, 'It is narrated to us by Abu Muhammad Abdullah Bin Muhammad Al Ahmary, well known as Ibn Dahir Al Razy who said, 'It is narrated to me by Abu Ja'far Muhammad Bin Ali Al Sayrafi Al Qareyshi Abu Sumeyna who said, 'It is narrated to me by Dawood Bin Kaseer Al Raqy,

عَنْ أَبِي عَبْدِ اللَّهِ ع لَمَّا صَالَحَ الْحَسَنُ بْنُ عَلِيٍّ ع مُعَاوِيَةَ جَلَسَا بِالنُّخَيْلَةِ فَقَالَ مُعَاوِيَةُ يَا أَبَا مُحَمَّدٍ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ ص كَانَ يَخْرُصُ النَّخْلَ فَهَلْ عِنْدَكَ مِنْ ذَلِكَ عِلْمٌ فَإِنَّ شِيعَتَكُمْ يَزْعُمُونَ أَنَّهُ لَا يَغْرُبُ عَنْكُمْ عِلْمُ شَيْءٍ فِي الْأَرْضِ وَ لا فِي السَّماءِ*

'From Abu Abdullah[asws] having said: 'When Al-Hassan[asws] Bin Ali[asws] was reconciling with Muawiya, they both sat by the palm trees. Muawiya said, 'O Abu Muhammad[asws]! It has reached me that Rasool-Allah[saww] used to accurately guess the number of palm trees. Is there any knowledge with you[asws] of that, for your[asws] Shias are claiming that no knowledge of anything is hidden from you[asws] all, neither in the earth nor in the sky'.

فَقَالَ الْحَسَنُ ع إِنَّ رَسُولَ اللَّهِ ص كَانَ يَخْرُصُ كَيْلًا وَ أَنَا أَحْرُصُ عَدَداً فَقَالَ مُعَاوِيَةُ كَمْ فِي هَذِهِ النَّخْلَةِ فَقَالَ الْحَسَنُ ع أَرْبَعَةُ آلَافِ بُسْرَةٍ وَ أَرْبَعُ بُسْرَاتٍ

[816] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 8

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Al-Hassan[asws] said: 'Rasool-Allah[saww] used to accurately estimate a weight, and I[asws] can accurately estimate a number'. Muawiya said, 'How many dates are there in this palm tree?' Al-Hassan[asws] said: 'Four thousand and four un-ripened dates''.

أَقُولُ وَ وَجَدْتُ قَدِ انْقَطَعَ مِنَ الْمُخْتَصَرِ الْمَذْكُورِ كَلِمَاتٌ فَوَجَدْتُهَا فِي رِوَايَةِ ابْنِ عَيَّاشٍ الْجَوْهَرِيِّ.

I (Majlisi) am saying, 'And I found it to have been cut off from the briefly mentioned words and I found these in a report of Ibn Ayyash Al-Jowhary.

فَأَمَرَ مُعَاوِيَةُ بِهَا فَصُرِمَتْ وَ عُدَّتْ فَجَاءَتْ أَرْبَعَةَ آلَافٍ وَ ثَلَاثُ بُسْرَاتٍ

'Muawiya ordered with it and these were cut off (from the tree) and counted, and these came to be four thousand and three un-ripened dates'.

ثُمَّ صَحَّ الْحَدِيثُ بِلَفْظِهَا فَقَالَ وَ اللَّهِ مَا كَذَبْتُ وَ لَا كُذِبْتُ فَنُظِرَ فَإِذَا فِي يَدِ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ كُرَيْزٍ بُسْرَةٌ

Then the Hadeeth is correct with its wordings. 'He[asws] said: 'By Allah[azwj]! Neither have I[asws] lied nor have I[asws] been lied to!' It was looked into, and there was one un-ripened date in the hand of Abdullah Bin Aamir Bin Kureyz.

ثُمَّ قَالَ يَا مُعَاوِيَةُ أَمَا وَ اللَّهِ لَوْ لَا أَنَّكَ تَكْفُرُ لَأَخْبَرْتُكَ بِمَا تَعْمَلُهُ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ فِي زَمَانٍ لَا يُكَذَّبُ وَ أَنْتَ تُكَذِّبُ وَ تَقُولُ مَتَى سَمِعَ مِنْ جَدِّهِ عَلَى صِغَرِ سِنِّهِ وَ اللَّهِ لتدعن [لَتَدَّعِيَنَّ] زِيَاداً وَ لَتَقْتُلَنَّ حُجْراً وَ لَتُحْمَلَنَّ إِلَيْكَ الرُّءُوسُ مِنْ بَلَدٍ إِلَى بَلَدٍ

Then he[asws] said: 'O Muawiya! But, by Allah[azwj]! If you do not disbelieve, I[asws] shall inform you with what you can do it, and that is because Rasool-Allah[saww] was in an era he[saww] was not being belied, and you are lying, 'When did he[asws] hear from his[asws] grandfather[asws] in his[asws] young age?' By Allah[azwj]! You will be calling Ziyad and Hujr would be killed, and the head would be carried to you from a city to a city'.

فَادَّعَى زِيَاداً وَ قَتَلَ حُجْراً وَ حُمِلَ إِلَيْهِ رَأْسُ عَمْرِو بْنِ الْحَمِقِ الْخُزَاعِيِّ.

He called Ziyad and he killed Hujr, and the head of Amro Bin Al-Hamiq Al-Khuzaie was carried to him''.[817]

10- يج، الخرائج و الجرائح عَنْ عَبْدِ الْغَفَّارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْحَسَنَ بْنَ عَلِيٍّ ع كَانَ عِنْدَهُ رَجُلَانِ فَقَالَ لِأَحَدِهِمَا إِنَّكَ حَدَّثْتَ الْبَارِحَةَ فُلَاناً بِحَدِيثِ كَذَا وَ كَذَا فَقَالَ الرَّجُلُ إِنَّهُ لَيَعْلَمُ مَا كَانَ وَ عَجِبَ مِنْ ذَلِكَ فَقَالَ ع إِنَّا لَنَعْلَمُ مَا يَجْرِي فِي اللَّيْلِ وَ النَّهَارِ

(The book) 'Al Kharaij Wa Al Jaraih' – From Al Gaffar Al Jazy,

'From Abu Abdullah[asws] having said: 'Al-Hassan[asws] Bin Ali[asws], two men were in his[asws] presence. He[asws] said to one of them: 'Yesterday you narrated to so and so with such and such Hadeeth'. The man said, 'He[asws] knows what happened?' And he was surprised from that. He[asws] said: 'We[asws] know what flows (transpires) in the night and the day'.

[817] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 9

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ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَلَّمَ رَسُولَهُ ص الْحَلَالَ وَ الْحَرَامَ وَ التَّنْزِيلَ وَ التَّأْوِيلَ فَعَلَّمَ رَسُولُ اللَّهِ ص عَلِيّاً عِلْمَهُ كُلَّهُ.

Then he[asws] said: 'Allah[azwj] Blessed and Exalted Taught His[azwj] Rasool[saww] the Permissible(s) and the Prohibitions, and the Revelation, and the interpretation. Rasool-Allah[saww] taught Ali[asws] its knowledge, all of it''.[818]

11- كشف، كشف الغمة قَالَ لِابْنِهِ ع إِنَّ لِلْعَرَبِ جَوْلَةً وَ لَقَدْ رَجَعَتْ إِلَيْهَا عَوَازِبُ أَحْلَامِهَا وَ لَقَدْ ضَرَبُوا إِلَيْكَ أَكْبَادَ الْإِبِلِ حَتَّى يَسْتَخْرِجُوكَ وَ لَوْ كُنْتَ فِي مِثْلِ وِجَارِ الضَّبُعِ.

(The book) 'Kashf Al Ghumma' –

'He[asws] said to his[asws] son: 'For the Arabs there is state of war, and their distant dreams would return to them, and they have struck the livers of the camels to you (riding intensely) until they expel you, and even if you would be in a lair of a hyena''.[819]

[818] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 10
[819] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 15 H 11

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CHAPTER 16 – HIS[asws] NOBLE MANNERS, AND HIS[asws] WORK, AND HIS[asws] KNOWLEDGE, AND HIS[asws] MERIT, AND HIS[asws] NOBILITY, AND HIS[asws] MAJESTY, AND HIS[asws] MISCELLANEOUS ARGUMENTATIONS, MAY THE SALAWAAT OF ALLAH[azwj] BE UPON HIM[asws]

1- لي، الأمالي للصدوق عَلِيُّ بْنُ أَحْمَدَ عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ الصَّادِقُ ع حَدَّثَنِي أَبِي عَنْ أَبِيهِ ع أَنَّ الْحَسَنَ بْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع كَانَ أَعْبَدَ النَّاسِ فِي زَمَانِهِ وَ أَزْهَدَهُمْ وَ أَفْضَلَهُمْ

(The book) 'Al Amaali' of Al Sadouq – Ali Bin Ahmad, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'Al-Sadiq[asws] said: 'My[asws] father[asws] narrated to me[asws], from his[asws] father[asws]: 'Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] was the most worshipping of the people during his[asws] era, and their most ascetic, and their most superior.

وَ كَانَ إِذَا حَجَّ حَجَّ مَاشِياً وَ رُبَّمَا مَشَى حَافِياً وَ كَانَ إِذَا ذَكَرَ الْمَوْتَ بَكَى وَ إِذَا ذَكَرَ الْقَبْرَ بَكَى وَ إِذَا ذَكَرَ الْبَعْثَ وَ النُّشُورَ بَكَى وَ إِذَا ذَكَرَ الْمَمَرَّ عَلَى الصِّرَاطِ بَكَى وَ إِذَا ذَكَرَ الْعَرْضَ عَلَى اللَّهِ تَعَالَى ذِكْرُهُ شَهَقَ شَهْقَةً يُغْشَى عَلَيْهِ مِنْهَا

Whenever he[asws] performed Hajj, he[saww] went for Hajj walking, and sometimes he[asws] walked bare-footed; and whenever he[asws] mentioned the death, he[asws] cried, and whenever he[asws] mentioned the grave, he[asws] cried, and whenever he[asws] mentioned the Resurrection, he[asws] cried, and whenever he[asws] mentioned the passing upon the Bridge, he[asws] cried, and whenever he[asws] mentioned the presentation to Allah[azwj], Exalted is His[azwj] Mention, he[asws] inhaled a gasp and there was unconsciousness upon him[asws] from it.

وَ كَانَ إِذَا قَامَ فِي صَلَاتِهِ تَرْتَعِدُ فَرَائِصُهُ بَيْنَ يَدَيْ رَبِّهِ عَزَّ وَ جَلَّ وَ كَانَ إِذَا ذَكَرَ الْجَنَّةَ وَ النَّارَ اضْطَرَبَ اضْطِرَابَ السَّلِيمِ وَ سَأَلَ اللَّهَ الْجَنَّةَ وَ تَعَوَّذَ بِهِ مِنَ النَّارِ

And whenever he[asws] stood in his[asws] Salat, his[asws] limbs trembled in front of his[asws] Lord[azwj], Mighty and Majestic, and whenever he[asws] mentioned the Paradise and the Fire, he[asws] became restless with the restlessness of the one stung (by a scorpion), and he[asws] would ask Allah[azwj] for the Paradise and seek Refuge with Him[azwj] from the Fire.

وَ كَانَ ع لَا يَقْرَأُ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَ يا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا قَالَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ وَ لَمْ يُرَ فِي شَيْءٍ مِنْ أَحْوَالِهِ إِلَّا ذَاكِراً لِلَّهِ سُبْحَانَهُ وَ كَانَ أَصْدَقَ النَّاسِ لَهْجَةً وَ أَفْصَحَهُمْ مَنْطِقاً

And he[asws] did not recite from the Book of Allah[azwj] Mighty and Majestic: 'O you those who believe!' (in any Verse), except he[asws] said: 'Here I[asws] am! O Allah[azwj]! Here I[asws] am!' And he[asws] was not seen in anything from his[asws] situations except as a mentioner of Allah[azwj] the Glorious, and he[asws] was the most truthful of the people in tone and their most eloquent in speaking.

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وَ لَقَدْ قِيلَ لِمُعَاوِيَةَ ذَاتَ يَوْمٍ لَوْ أَمَرْتَ الْحَسَنَ بْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَصَعِدَ الْمِنْبَرَ فَخَطَبَ لِيَتَبَيَّنَ لِلنَّاسِ نَقْصُهُ فَدَعَاهُ فَقَالَ لَهُ اصْعَدِ الْمِنْبَرَ وَ تَكَلَّمْ بِكَلِمَاتٍ تَعِظُنَا بِهَا

And it had been said to Muawiya one day, 'If you could ask Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] to go to pulpit. Then ascend the pulpit and address to manifest his[asws] deficiencies to the people'. He called him[asws]. He said to him[asws], 'Ascend the pulpit and speak with words preaching to us with these'.

فَقَامَ ع فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفْنِي فَأَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ ابْنُ سَيِّدَةِ النِّسَاءِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص أَنَا ابْنُ خَيْرِ خَلْقِ اللَّهِ أَنَا ابْنُ رَسُولِ اللَّهِ ص

He[asws] stood up and ascended the pulpit. He[asws] praised Allah[azwj] and extolled upon Him[azwj], then said: 'O you people! One who recognises me[asws], so he has recognised me[asws], and one who does not recognise me[asws], so I[asws] am Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws], and son[asws] of chieftess of the women (Syeda) Fatima[asws], daughter[asws] of Rasool-Allah[saww]! I[asws] am a son[asws] of the best creature of Allah[azwj]. I[asws] am a son[asws] of Rasool-Allah[saww].

أَنَا ابْنُ صَاحِبِ الْفَضَائِلِ أَنَا ابْنُ صَاحِبِ الْمُعْجِزَاتِ وَ الدَّلَائِلِ أَنَا ابْنُ أَمِيرِ الْمُؤْمِنِينَ أَنَا الْمَدْفُوعُ عَنْ حَقِّي أَنَا وَ أَخِي الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ أَنَا ابْنُ الرُّكْنِ وَ الْمَقَامِ أَنَا ابْنُ مَكَّةَ وَ مِنًى أَنَا ابْنُ الْمَشْعَرِ وَ عَرَفَاتٍ

I[asws] am a son[asws] of the owner of merits! I[asws] am a son[asws] of the performer of miracles and the evidence! I[asws] am a son[asws] of Amir Al-Momineen[asws]! I[asws] am the one[asws] pushed away from my[asws] rights! I[asws] and my[asws] brother[asws] Al-Husayn[asws], are two chiefs of the youths of the people of Paradise! I[asws] am a son[asws] the (Yemeni) corner (of the Kabah and the standing place (of Ibrahim[as])! I[asws] am a son[asws] of Makkah and Mina! I[asws] am a son[asws] of the Monuments and Arafaat!'

فَقَالَ لَهُ مُعَاوِيَةُ يَا بَا مُحَمَّدٍ خُذْ فِي نَعْتِ الرُّطَبِ وَ دَعْ هَذَا فَقَالَ ع الرِّيحُ تَنْفُخُهُ وَ الْحَرُورُ يُنْضِجُهُ وَ الْبَرْدُ يُطَيِّبُهُ

Muawiya said to him[asws], 'O Abu Muhammad[asws]! Take to the attributes of the dates (to divert from praising of Ahl Al-Bayt[asws]) and leave this!' He[asws] said: 'The wind blows it, and the heat ripens it, and the cold aromatises it'.

ثُمَّ عَادَ ع فِي كَلَامِهِ فَقَالَ أَنَا إِمَامُ خَلْقِ اللَّهِ وَ ابْنُ مُحَمَّدٍ رَسُولِ اللَّهِ

Then he[asws] returned to his[asws] speech. He[asws] said: 'I[asws] am an Imam[asws] of the creatures of Allah[azwj], and son[asws] of Muhammad[saww], Rasool[saww] of Allah[azwj]!'

فَخَشِيَ مُعَاوِيَةُ أَنْ يَتَكَلَّمَ بَعْدَ ذَلِكَ بِمَا يَفْتَتِنُ بِهِ النَّاسَ فَقَالَ يَا بَا مُحَمَّدٍ انْزِلْ فَقَدْ كَفَى مَا جَرَى فَنَزَلَ.

Muawiya feared that if he[asws] were to speak (anything) after that, the people would be tempted by him[asws]. He said, 'O Abu Muhammad[asws]! Descend, for it suffices what has flowed!' He[asws] descended''.[820]

[820] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 1

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2- لي، الأمالي للصدوق الطَّالَقَانِيُّ عَنْ أَبِي سَعِيدٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: لَمَّا حَضَرَتِ الْحَسَنَ بْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ الْوَفَاةُ بَكَى فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَ تَبْكِي وَ مَكَانُكَ مِنْ رَسُولِ اللَّهِ ص الَّذِي أَنْتَ بِهِ وَ قَدْ قَالَ فِيكَ رَسُولُ اللَّهِ ص مَا قَالَ وَ قَدْ حَجَجْتَ عِشْرِينَ حِجَّةً مَاشِياً وَ قَدْ قَاسَمْتَ رَبَّكَ مَالَكَ ثَلَاثَ مَرَّاتٍ حَتَّى النَّعْلَ وَ النَّعْلَ

(The book) 'Al Amaali' of Al Sadouq – Al Talaqany, from Abu Saeed Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father,

'From Al-Reza[asws], from his[asws] forefathers[asws] having said: 'When the expiry presented to Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws], he[asws] cried. It was said to him[asws], 'O son[asws] of Rasool-Allah[saww]! You[asws] are crying and your[asws] position from Rasool-Allah[saww] is that which you[asws] are with, and Rasool-Allah[saww] has said regarding you[asws] what he[asws] has said? You[asws] have performed twenty Hajj walking, and you[asws] have shared your[asws] wealth (with) your[asws] Lord[azwj], three times, even the slipper and the slipper!'

فَقَالَ ع إِنَّمَا أَبْكِي لِخَصْلَتَيْنِ لِهَوْلِ الْمُطَّلَعِ وَ فِرَاقِ الْأَحِبَّةِ.

He[asws] said: 'But rather I[asws] am crying for two characteristics, for the emerging horror and separation of the loved ones''.[821]

3- ب، قرب الإسناد مُحَمَّدُ بْنُ الْوَلِيدِ عَنِ ابْنِ بُكَيْرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع بَلَغَنَا أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع حَجَّ عِشْرِينَ حِجَّةً مَاشِياً قَالَ إِنَّ الْحَسَنَ بْنَ عَلِيٍّ ع حَجَّ وَ يُسَاقُ مَعَهُ الْمَحَامِلُ وَ الرِّحَالُ الْخَبَرَ.

(The book) 'Qurb Al Asnaad' – Muhammad Bin Al Waleed, from Ibn Bukeyr who said,

'I said to Abu Abdullah[asws], 'It has reached us that Al-Hassan[asws] Bin Ali[asws] performed twenty Hajj walking!' He[asws] said: 'Al-Hassan[asws] Bin Ali[asws] performed Hajj and he[asws] ushered the carriages and the luggage' – the Hadeeth''.[822]

4- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ ابْنِ هَاشِمٍ وَ سَهْلٍ عَنِ ابْنِ مَرَّارٍ وَ عَبْدِ الْجَبَّارِ بْنِ الْمُبَارَكِ عَنْ يُونُسَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا مَرَّ بِعُثْمَانَ بْنِ عَفَّانَ وَ هُوَ قَاعِدٌ عَلَى بَابِ الْمَسْجِدِ فَسَأَلَهُ فَأَمَرَ لَهُ بِخَمْسَةِ دَرَاهِمَ فَقَالَ لَهُ الرَّجُلُ أَرْشِدْنِي فَقَالَ لَهُ عُثْمَانُ دُونَكَ الْفِتْيَةُ الَّذِينَ تَرَى وَ أَوْمَأَ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ الْمَسْجِدِ فِيهَا الْحَسَنُ وَ الْحُسَيْنُ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ ع

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Hashim, and Sahl, from Ibn Marrar, and Abdul Jabbar Bin Al Mubarak, from Yunus, from the one who narrated it,

'From Abu Abdullah[asws] having said: 'A man passed by Usman Bin Affan, and he was sitting at the door of the Masjid. He begged him. He instructed with five Dirhams for him. The man said, 'Can you guide me?' Usman said to him, 'For you are the youths, those you can see' – and he gestured by his hand to a corner of the Masjid wherein were Al-Hassan[asws], and Al-Husayn[asws], and Abdullah son of Ja'far[asws].

[821] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 2
[822] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 3

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فَمَضَى الرَّجُلُ نَحْوَهُمْ حَتَّى سَلَّمَ عَلَيْهِمْ وَ سَأَلَهُمْ فَقَالَ لَهُ الْحَسَنُ ع يَا هَذَا إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا فِي إِحْدَى ثَلَاثٍ دَمٍ مُفْجِعٍ أَوْ دَيْنٍ مُقْرِحٍ أَوْ فَقْرٍ مُدْقِعٍ فَفِي أَيِّهَا تَسْأَلُ فَقَالَ فِي وَجْهٍ مِنْ هَذِهِ الثَّلَاثِ

The man went towards them until he greeted unto them and begged them. Al-Hassan[asws] said to him: 'O you! The begging is not Permissible except in one of the three (situations) – catastrophic blood, or painful debt, or destitute poverty. So, in which are you begging?' He said, 'In one of these three'.

فَأَمَرَ لَهُ الْحَسَنُ ع بِخَمْسِينَ دِينَاراً وَ أَمَرَ لَهُ الْحُسَيْنُ ع بِتِسْعَةٍ وَ أَرْبَعِينَ دِينَاراً وَ أَمَرَ لَهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بِثَمَانِيَةٍ وَ أَرْبَعِينَ دِينَاراً فَانْصَرَفَ الرَّجُلُ فَمَرَّ بِعُثْمَانَ فَقَالَ لَهُ مَا صَنَعْتَ

Al-Hassan[asws] instructed fifty Dinars for him, and Al-Husayn[asws] instructed with forty-nine Dinars for him, and Abdullah son of Ja'far[asws] instructed with forty-eight Dinars for him. The man left and passed by Usman. He said to him, 'What are you doing?'

فَقَالَ مَرَرْتُ بِكَ فَسَأَلْتُكَ فَأَمَرْتَ لِي بِمَا أَمَرْتَ وَ لَمْ تَسْأَلْنِي فِيمَا أَسْأَلُ وَ إِنَّ صَاحِبَ الْوَفْرَةِ لَمَّا سَأَلْتُهُ قَالَ لِي يَا هَذَا فِيمَا تَسْأَلُ فَإِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا فِي إِحْدَى ثَلَاثٍ فَأَخْبَرْتُهُ بِالْوَجْهِ الَّذِي أَسْأَلُهُ مِنَ الثَّلَاثَةِ فَأَعْطَانِي خَمْسِينَ دِينَاراً وَ أَعْطَانِي الثَّانِي تِسْعَةً وَ أَرْبَعِينَ دِينَاراً وَ أَعْطَانِي الثَّالِثُ ثَمَانِيَةً وَ أَرْبَعِينَ دِينَارٍ

He said, 'I had passed by you and begged you, so you instructed for me with what you instructed, and you did not ask me regarding what I am begging, and the companion of plenty, when I begged him[asws], he[asws] said to me: 'O you! Regarding what are you begging, for the begging is not Permissible except in one of the three (situations)'. He[asws] gave me fifty Dinars, and the second one gave me forty-nine Dinars, and the third one gave me forty-eight Dinars'.

فَقَالَ عُثْمَانُ وَ مَنْ لَكَ بِمِثْلِ هَؤُلَاءِ الْفِتْيَةِ أُولَئِكَ فَطَمُوا الْعِلْمَ فَطْماً وَ حَازُوا الْخَيْرَ وَ الْحِكْمَةَ.

Usman said, 'And who can be like those youths for you. They have been weaned the knowledge with a weaning, and they have possessed the good and the wisdom''.[823]

5- د، العدد القوية حَدَّثَ أَبُو يَعْقُوبَ يُوسُفُ بْنُ الْجَرَّاحِ عَنْ رِجَالِهِ عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ قَالَ: بَيْنَا رَسُولُ اللَّهِ ص فِي جَبَلٍ أَظُنُّهُ حَرَى أَوْ غَيْرُهُ وَ مَعَهُ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ عَلِيٌّ ع وَ جَمَاعَةٌ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ أَنَسٌ حَاضِرٌ لِهَذَا الْحَدِيثِ وَ حُذَيْفَةُ يُحَدِّثُ بِهِ إِذْ أَقْبَلَ الْحَسَنُ بْنُ عَلِيٍّ ع يَمْشِي عَلَى هُدُوءٍ وَ وَقَارٍ

(The book) 'Al Adad Al Qawiya' – It is narrated by Abu Yaqoub Yusuf Bin Al Jarrah, from his men, from Huzeyfa Bin Al Yamani who said,

'While Rasool-Allah[saww] was in a mountain, I think it was (mount) Hara or some other, with him[saww] were Abu Bakr, and Umar, and Usman, and Ali[asws], and a group of Emigrants and Helpers, and Anas was present for this Hadeeth, and Huzeyfa was narrating with it, when Al-Hassan[asws] Bin Ali[asws] came walking being upon tranquillity and dignity.

[823] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 4

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فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ص وَ قَالَ إِنَّ جَبْرَئِيلَ يَهْدِيهِ وَ مِيكَائِيلُ يُسَدِّدُهُ وَ هُوَ وَلَدِي وَ الطَّاهِرُ مِنْ نَفْسِي وَ ضِلْعٌ مِنْ أَضْلَاعِي هَذَا سِبْطِي وَ قُرَّةُ عَيْنِي بِأَبِي هُوَ

Rasool-Allah[saww] looked at him and said: 'Jibraeel[as] is guiding him[asws], and Mikaeel[as] is ushering him[asws], and he[asws] is my[saww] son[asws], and the clean from my[saww] self, and a rib from my[saww] ribs. This is my[saww] grandson[asws], and delight of my[saww] eyes, by my[saww] father[as], he[asws] is!'

فَقَامَ رَسُولُ اللَّهِ ص وَ قُمْنَا مَعَهُ وَ هُوَ يَقُولُ لَهُ أَنْتَ تُفَّاحَتِي وَ أَنْتَ حَبِيبِي وَ مُهْجَةُ قَلْبِي وَ أَخَذَ بِيَدِهِ فَمَشَى مَعَهُ وَ نَحْنُ نَمْشِي حَتَّى جَلَسَ وَ جَلَسْنَا حَوْلَهُ

Rasool-Allah[saww] stood up, and we stood up with him[saww] and he[saww] said to him[asws]: 'You[asws] are my[asws] apple, and you[asws] are my[saww] beloved, and life-blood of my[saww] heart', and he[saww] grabbed his[asws] hand and walked with him[asws], and we were walking, until he[saww] sat down and we sat down around him[saww].

نَنْظُرُ إِلَى رَسُولِ اللَّهِ ص وَ هُوَ لَا يَرْفَعُ بَصَرَهُ عَنْهُ ثُمَّ قَالَ أَمَا إِنَّهُ سَيَكُونُ بَعْدِي هَادِياً مَهْدِيّاً هَذَا هَدِيَّةٌ مِنْ رَبِّ الْعَالَمِينَ لِي يُنَبِّئُ عَنِّي وَ يُعَرِّفُ النَّاسَ آثَارِي وَ يُحْيِي سُنَّتِي وَ يَتَوَلَّى أُمُورِي فِي فَعْلِهِ يَنْظُرُ اللَّهُ إِلَيْهِ فَيَرْحَمُهُ رَحِمَ اللَّهُ مَنْ عَرَفَ لَهُ ذَلِكَ وَ بَرَّنِي فِيهِ وَ أَكْرَمَنِي فِيهِ

We looked at Rasool-Allah[saww] and he[saww] was not raising his[saww] eyes away from him[asws]. Then he[saww] said: 'But, he[asws] will become a guide, Guided, after me[saww]. This is a gift from Lord[azwj] of the worlds to me[saww]. He[asws] will inform the people and make people understand my[saww] Ahadeeth, and revive my[saww] Sunnah, and be in charge of my[saww] affairs in his[asws] deeds. Allah[azwj] will Look at him[asws] and He[azwj] will Mercy him[asws]. May Allah[azwj] have Mercy on the one who recognises that being for him[asws], and be righteous with me[saww] regarding him[asws], and honours me[saww] regarding him[asws]!'

فَمَا قَطَعَ رَسُولُ اللَّهِ ص كَلَامَهُ حَتَّى أَقْبَلَ إِلَيْنَا أَعْرَابِيٌّ يَجُرُّ هِرَاوَةً لَهُ فَلَمَّا نَظَرَ رَسُولُ اللَّهِ ص إِلَيْهِ قَالَ قَدْ جَاءَكُمْ رَجُلٌ يُكَلِّمُكُمْ بِكَلَامٍ غَلِيظٍ تَقْشَعِرُّ مِنْهُ جُلُودُكُمْ وَ إِنَّهُ يَسْأَلُكُمْ مِنْ أُمُورٍ إِنَّ لِكَلَامِهِ جَفْوَةً

Rasool-Allah[saww] did not cut his[saww] speech until a Bedouin came to us dragging a heavy stick of his. When Rasool-Allah[saww] looked at him[asws], he[saww] said: 'A man has come to you who will be speaking to you with harsh talk. (The hair of) your skins will stand up from it, and he will be asking you about matters. For his speech, there is rudeness.

فَجَاءَ الْأَعْرَابِيُّ فَلَمْ يُسَلِّمْ وَ قَالَ أَيُّكُمْ مُحَمَّدٌ قُلْنَا وَ مَا تُرِيدُ قَالَ رَسُولُ اللَّهِ ص مَهْلًا فَقَالَ يَا مُحَمَّدُ لَقَدْ كُنْتُ أُبْغِضُكَ وَ لَمْ أَرَكَ وَ الْآنَ فَقَدِ ازْدَدْتُ لَكَ بُغْضاً

The Bedouin came. He did not greet, and said, 'Which one of you is Muhammad[saww]!' We said, 'And what do you want?' Rasool-Allah[saww] said: 'Shh, no!' He said, 'O Muhammad[saww]! I used to hate you[saww] and had not seen you[saww], and now I have increased the hatred for you[saww]!'

قَالَ فَتَبَسَّمَ رَسُولُ اللَّهِ ص وَ غَضِبْنَا لِذَلِكَ وَ أَرَدْنَا بِالْأَعْرَابِيِّ إِرَادَةً فَأَوْمَأَ إِلَيْنَا رَسُولُ اللَّهِ ص أَنِ اسْكُتُوا فَقَالَ الْأَعْرَابِيُّ يَا مُحَمَّدُ إِنَّكَ تَزْعُمُ أَنَّكَ نَبِيٌّ وَ إِنَّكَ قَدْ كَذَبْتَ عَلَى الْأَنْبِيَاءِ وَ مَا مَعَكَ مِنْ بُرْهَانِكَ شَيْءٌ

He (the narrator) said, 'Rasool-Allah[saww] smiled and we were angry to that and we intended the Bedouin with an intention. Rasool-Allah[saww] gestured towards us: 'Calm down!' The

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Bedouin said, ‘O Muhammad[saww]! You[saww] are claiming that you[saww] are a Prophet[saww] and you[saww] have lied upon the Prophets[as], and there is nothing from your[saww] proofs with you[saww]!’

قَالَ لَهُ يَا أَعْرَابِيُّ وَ مَا يُدْرِيكَ قَالَ فَخَبِّرْنِي بِبُرْهَانِكَ قَالَ إِنْ أَخْبَرْتُ أَخْبَرَكَ عُضْوٌ مِنْ أَعْضَائِي فَيَكُونُ ذَلِكَ أَوْكَدَ لِبُرْهَانِي قَالَ أَ وَ يَتَكَلَّمُ الْعُضْوُ قَالَ نَعَمْ يَا حَسَنُ قُمْ

He[saww] said to him: ‘O Bedouin! What would make you know?’ He said, ‘Inform me of your[saww] proof’. He[saww] said: ‘If you like a limb from my[saww] limbs can inform you, so that would be more emphatic for my[saww] proof’. He said, ‘And can the limb talk?’ He[saww] said: ‘Yes. O Hassan[asws], Stand!’

فَازْدَرَى الْأَعْرَابِيُّ نَفْسَهُ وَ قَالَ هُوَ مَا يَأْتِي وَ يُقِيمُ صَبِيّاً لِيُكَلِّمَنِي قَالَ إِنَّكَ سَتَجِدُهُ عَالِماً بِمَا تُرِيدُ فَابْتَدَرَهُ الْحَسَنُ ع وَ قَالَ مَهْلًا يَا أَعْرَابِيُّ

مَا غَبِيّاً سَأَلْتَ وَ ابْنَ غَبِيٍّ ... بَلْ فَقِيهاً إِذَنْ وَ أَنْتَ الْجَهُولُ

فَإِنْ تَكُ قَدْ جَهِلْتَ فَإِنَّ عِنْدِي ... شِفَاءَ الْجَهْلِ مَا سَأَلَ السَّئُولُ

وَ بَحْراً لَا تُقَسِّمُهُ الدَّوَالِي ... تُرَاثاً كَانَ أَوْرَثَهُ الرَّسُولُ

لَقَدْ بَسَطْتَ لِسَانَكَ وَ عَدَوْتَ طَوْرَكَ وَ خَادَعْتَ نَفْسَكَ غَيْرَ أَنَّكَ لَا تَبْرَحُ حَتَّى تُؤْمِنَ إِنْ شَاءَ اللَّهُ

The Bedouin belittled him[asws] within himself and said, ‘He[asws], the one coming and standing to speak to me, is a child’. He[saww] said: ‘You will find him[asws] knowledgeable with what you want’. Al-Hassan[asws] rushed to him and said: ‘Shh no, O Bedouin! *You have not asked a stupid one son of a stupid one, but he is understanding while you are ignorant. Since you are ignorant, then with me[asws] is a cure for the ignorance of the issue you are asking of, and an ocean (of knowledge) the parties cannot divide it, being an inheritance he[asws] has inherited from the Rasool[saww]*. You have extended your tongue and your time has gone, and you have deceived yourself, apart from that, you will not depart until you do believe, if Allah[azwj] so Desires’.

فَتَبَسَّمَ الْأَعْرَابِيُّ وَ قَالَ هِيهِ فَقَالَ لَهُ الْحَسَنُ ع نَعَمْ اجْتَمَعْتُمْ فِي نَادِي قَوْمِكَ وَ تَذَاكَرْتُمْ مَا جَرَى بَيْنَكُمْ عَلَى جَهْلٍ وَ خَرْقٍ مِنْكُمْ فَزَعَمْتُمْ أَنَّ مُحَمَّداً صُنْبُورٌ وَ الْعَرَبَ قَاطِبَةً تُبْغِضُهُ وَ لَا طَالِبَ لَهُ بِثَأْرِهِ وَ زَعَمْتَ أَنَّكَ قَاتِلُهُ

The Bedouin smiled and said, ‘Go on!’ Al-Hassan[asws] said to him: ‘Yes. You gathered in an association of your people and you discussed what had flowed between you, upon ignorance, and infringements from you. You alleged that Muhammad[saww] is without posterity and the Arabs, all of them hate him[saww], and there is no seeker to him[asws], with his[saww] tracks, and you claimed that you will kill him[saww].

وَ كَانَ فِي قَوْمِكَ مَئُونَتُهُ فَحَمَلْتَ نَفْسَكَ عَلَى ذَلِكَ وَ قَدْ أَخَذْتَ قَنَاتَكَ بِيَدِكَ تَؤُمُّهُ تُرِيدُ قَتْلَهُ فَعَسُرَ عَلَيْكَ مَسْلَكُكَ وَ عَمِيَ عَلَيْكَ بَصَرُكَ وَ أَبَيْتَ إِلَّا ذَلِكَ فَأَتَيْتَنَا خَوْفاً مِنْ أَنْ يَشْتَهِرَ وَ إِنَّكَ إِنَّمَا جِئْتَ بِخَيْرٍ يُرَادُ بِكَ

And among your people there was its support. So, you carried yourself upon that, and you have your lead in your hand intending to kill him[saww]. Your travel was difficult upon you, and your sight was blinded upon you, and you refused except that. Thus, you came to us fearing from being known, and rather you have come with good intended by you.

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أُنَبِّئُكَ عَنْ سَفَرِكَ خَرَجْتَ فِي لَيْلَةٍ ضَحْيَاءٍ إِذْ عَصَفَتْ رِيحٌ شَدِيدَةٌ اشْتَدَّ مِنْهَا ظَلْمَاؤُهَا وَ أَطَلَّتْ سَمَاؤُهَا وَ أَعْصَرَ سَحَابُهَا فَبَقِيتَ مُخَرْنِجِماً كَالْأَشْقَرِ إِنْ تَقَدَّمَ نُحِرَ وَ إِنْ تَأَخَّرَ عُقِرَ لَا تَسْمَعُ لِوَاطِئٍ حِسّاً وَ لَا لِنَافِخِ نَارٍ جِرْساً

I[asws] shall inform you about your journey. You came out during a cloudy night when there was a severe storm, its darkness was intensified by it, and its sky emerged, and its clouds compressed. You remained like the blonde horse. If you went ahead, you would be slaughtered, and if you stayed back, you would be hamstrung. You could neither hear the steps nor the blowing of a flame.

تَرَاكَمَتْ عَلَيْكَ غُيُومُهَا وَ تَوَارَتْ عَنْكَ نُجُومُهَا فَلَا تَهْتَدِي بِنَجْمٍ طَالِعٍ وَ لَا بِعِلْمٍ لَامِعٍ تَقْطَعُ مَحَجَّةً وَ تَهْبِطُ لُجَّةً فِي دَيْمُومَةِ قَفْرٍ بَعِيدَةِ الْقَعْرِ مُجْحِفَةٍ بِالسَّفَرِ إِذَا عَلَوْتَ مَصْعَداً ازْدَدْتَ بُعْداً الرِّيحُ تَخْطِفُكَ وَ الشَّوْكُ تَخْبِطُكَ فِي رِيحٍ عَاصِفٍ وَ بَرْقٍ خَاطِفٍ قَدْ أَوْحَشَتْكَ آكَامُهَا وَ قَطَعَتْكَ سَلَامُهَا فَأَبْصَرْتَ فَإِذَا أَنْتَ عِنْدَنَا فَقَرَّتْ عَيْنُكَ وَ ظَهَرَ رَيْنُكَ وَ ذَهَبَ أَنِينُكَ

Its clouds gathered to you and its star were covered from you. So, you could neither be guided by an emerging star nor by brilliance of knowledge. You cut through to your destination, and the noise went down in a perpetuity of wilderness of a far bottom, swaying in the journey. When you ascended a hill, you increase distancing from the wind sweeping you, and the thorns confounded you in the stormy wind, and the flash of lightning had troubled you, and your safety was cut off. Then you looked, and you were with us. So, your eyes were delighted, and your life appeared, and your tiredness was gone'.

قَالَ مِنْ أَيْنَ قُلْتَ يَا غُلَامُ هَذَا كَأَنَّكَ كَشَفْتَ عَنْ سُوَيْدِ قَلْبِي وَ لَقَدْ كُنْتَ كَأَنَّكَ شَاهَدْتَنِي وَ مَا خَفِيَ عَلَيْكَ شَيْءٌ مِنْ أَمْرِي وَ كَأَنَّهُ عِلْمُ الْغَيْبِ

He said, 'From where are you[asws] saying this, O boy? It is as if you[asws] have uncovered from the darkness of my heart, and it is as if you[asws] were my witness and there is nothing from my affairs is hidden from you[asws], and it is as if it is knowledge of the unseen'.

فَقَالَ لَهُ مَا الْإِسْلَامُ فَقَالَ الْحَسَنُ ع اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ فَأَسْلَمَ وَ حَسُنَ إِسْلَامُهُ وَ عَلَّمَهُ رَسُولُ اللَّهِ ص شَيْئاً مِنَ الْقُرْآنِ

He said, 'What is Al-Islam?' Al-Hassan[asws] said: 'Allah[azwj] is the Greatest! Testify that there is no god except Allah[azwj] Alone, there is no associate for Him[azwj], and that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww]'. He became a Muslim, and his Islam was good, and Rasool-Allah[saww] taught him[asws] something from the Quran.

فَقَالَ يَا رَسُولَ اللَّهِ أَرْجِعُ إِلَى قَوْمِي فَأُعَرِّفُهُمْ ذَلِكَ فَأَذِنَ لَهُ فَانْصَرَفَ وَ رَجَعَ وَ مَعَهُ جَمَاعَةٌ مِنْ قَوْمِهِ فَدَخَلُوا فِي الْإِسْلَامِ فَكَانَ النَّاسُ إِذَا نَظَرُوا إِلَى الْحَسَنِ ع قَالُوا لَقَدْ أُعْطِيَ مَا لَمْ يُعْطَ أَحَدٌ مِنَ النَّاسِ.

He said, 'O Rasool-Allah[saww]! I shall return to my people and make them understand that'. He[saww] permitted for him. He left and returned, and with him was a group of his people. They entered into Al-Islam. It so happened that the people, whenever they looked at Al-Hassan[asws], said, 'He[asws] has been Given (by Allah[azwj]) what no one from the people has been Given!''[824]

[824] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 5

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6- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ طَاهِرٍ عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَاصِمِ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَتَبَ إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع قَوْمٌ مِنْ أَصْحَابِهِ يُعَزُّونَهُ عَنِ ابْنَةٍ لَهُ فَكَتَبَ إِلَيْهِمْ أَمَّا بَعْدُ فَقَدْ بَلَغَنِي كِتَابُكُمْ تُعَزُّونِّي بِفُلَانَةَ فَعِنْدَ اللَّهِ أَحْتَسِبُهَا تَسْلِيماً لِقَضَائِهِ وَ صَبْراً عَلَى بَلَائِهِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Muhammad Bin Tahir, from Ibn Uqdah, from ahmad Bin Yusuf, from Al-Hassan Bin Muhammad, from his father, from Aasim Bin Umar, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah[asws] saying: 'A group of his[asws] companions wrote to Al-Hassan[asws] Bin Ali[asws], consoling him[asws] about a daughter of his[asws]. He[asws] wrote to them: 'As for after, your letter has reached me[asws] consoling me[asws] with so and so. Her Reckoning is in the Presence of Allah[azwj]. We submit to His[azwj] Decree and observe patience upon His[azwj] Afflictions.

فَإِنْ أَوْجَعَتْنَا الْمَصَائِبُ وَ فَجَعَتْنَا النَّوَائِبُ بِالْأَحِبَّةِ الْمَأْلُوفَةِ الَّتِي كَانَتْ بِنَا حَفِيَّةً وَ الْإِخْوَانِ الْمُحِبِّينَ الَّذِينَ كَانَ يُسَرُّ بِهِمُ النَّاظِرُونَ وَ تَقَرُّ بِهِمُ الْعُيُونُ أَضْحَوْا قَدِ اخْتَرَمَتْهُمُ الْأَيَّامُ وَ نَزَلَ بِهِمُ الْحِمَامُ

So the calamities have pained us, and the pains of crying with the beloved ones, the familiar one who was unforgettable with us, and the beloved brethren, those whom the beholders were cheered with, and the eyes were clearly delighted with them. The days have concluded with them and the death has descended with them.

فَخَلَّفُوا الْخُلُوفَ وَ أَوْدَتْ بِهِمُ الْحُتُوفُ فَهُمْ صَرْعَى فِي عَسَاكِرِ الْمَوْتَى مُتَجَاوِرُونَ فِي غَيْرِ مَحَلَّةِ التَّجَاوُرِ وَ لَا صِلَاتٌ بَيْنَهُمْ وَ لَا تَزَاوُرٌ وَ لَا يَتَلَاقَوْنَ عَنْ قُرْبِ جِوَارِهِمْ أَجْسَامُهُمْ نَائِيَةٌ مِنْ أَهْلِهَا خَالِيَةٌ مِنْ أَرْبَابِهَا قَدْ أَخْشَعَهَا إِخْوَانُهَا

They left behind the legacies, and the deaths led them away. So (now) they are among the soldiers of the dead, being neighbours in other than the place of neighbourhood. Neither is there any connection between them, nor any visitations, nor meetings from their nearby neighbours. Their bodies are far away from its people, vacant from their lords, their brethren having been humbled.

فَلَمْ أَرَ مِثْلَ دَارِهَا دَاراً وَ لَا مِثْلَ قَرَارِهَا قَرَاراً فِي بُيُوتٍ مُوحِشَةٍ وَ حُلُولٍ مُضْجِعَةٍ قَدْ صَارَتْ فِي تِلْكَ الدِّيَارِ الْمُوحِشَةِ وَ خَرَجَتْ عَنِ الدَّارِ الْمُونِسَةِ فَفَارَقَتْهَا مِنْ غَيْرِ قِلًى فَاسْتَوْدَعَتْهَا لِلْبِلَى وَ كَانَتْ أَمَةً مَمْلُوكَةً سَلَكَتْ سَبِيلًا مَسْلُوكَةً صَارَ إِلَيْهَا الْأَوَّلُونَ وَ سَيَصِيرُ إِلَيْهَا الْآخِرُونَ وَ السَّلَامُ.

Neither a house like theirs has been seen, nor any settlement like their settlement. Being in houses of loneliness, and embodiment of lying down. They have become in those houses of loneliness and have exited from the house of comforters. So they have separated from it, more than a few, and they have been deposited for the decaying; and she was an owned maid. She travelled a way which had been travelled to by the former ones and the latter ones. And the greetings''.[825]

7- ير، بصائر الدرجات ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع يَرْفَعُ الْحَدِيثَ إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: إِنَّ لِلَّهِ مَدِينَتَيْنِ إِحْدَاهُمَا بِالْمَشْرِقِ وَ الْأُخْرَى بِالْمَغْرِبِ عَلَيْهِمَا سُورَانِ مِنْ حَدِيدٍ وَ عَلَى كُلِّ مَدِينَةٍ أَلْفُ أَلْفِ مِصْرَاعٍ مِنْ ذَهَبٍ وَ فِيهَا سَبْعُونَ أَلْفَ أَلْفِ لُغَةٍ يَتَكَلَّمُ كُلُّ لُغَةً بِخِلَافِ لُغَةِ صَاحِبِهِ وَ أَنَا أَعْرِفُ جَمِيعَ اللُّغَاتِ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا وَ مَا عَلَيْهِمَا حُجَّةٌ غَيْرِي وَ الْحُسَيْنِ أَخِي.

[825] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 6

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(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Ibn Abu Umeyrs, from his men,

‘From Abu Abdullah[asws] raising the Hadeeth to Al-Hassan[asws] Bin Ali[asws] having said: ‘For Allah[azwj] there are two cities, one of them in the east and the other in the west. Upon them are gates of iron, and upon every city there are a thousand thousand shutters of gold, and therein a thousand thousand languages are spoken, each language being different from its counterpart, and I[asws] recognise the entirety of the languages, and there is no Divine Authority in these, and what is between these and upon these, apart from me[asws] and my[asws] brother[asws] Al-Husayn[asws]’’.[826]

8- يج، الخرائج و الجرائح رُوِيَ أَنَّ الْحَسَنَ ع وَ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ كَانَا عَلَى مَائِدَةٍ فَجَاءَتْ جَرَادَةٌ وَ وَقَعَتْ عَلَى الْمَائِدَةِ فَقَالَ عَبْدُ اللَّهِ لِلْحَسَنِ أَيُّ شَيْءٍ مَكْتُوبٌ عَلَى جَنَاحِ الْجَرَادَةِ

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘It is reported that Al-Hassan[asws] and Abdullah Bin Al Abbas were both upon a meal when a locust came and fell upon the meal. Abdullah said to Al-Hassan[asws]: ‘Which thing is written upon the wings of the locust?’

فَقَالَ ع مَكْتُوبٌ عَلَيْهِ أَنَا اللَّهُ لا إِلَهَ إِلَّا أَنَا رُبَّمَا أَبْعَثُ الْجَرَادَ لِقَوْمٍ جِيَاعٍ لِيَأْكُلُوهُ وَ رُبَّمَا أَبْعَثُهَا نَقِمَةً عَلَى قَوْمٍ فَتَأْكُلُ أَطْعِمَتَهُمْ

He[asws] said: ‘There is written upon it: ‘I[azwj] am Allah[azwj], there is no god except I[azwj]. Sometimes I[azwj] Send the locust to a people for them to eat it, and sometimes I[azwj] Send it as a Punishment upon a people and they eat their food”.

فَقَامَ عَبْدُ اللَّهِ وَ قَبَّلَ رَأْسَ الْحَسَنِ وَ قَالَ هَذَا مِنْ مَكْنُونِ الْعِلْمِ.

Abdullah stood up and kissed the head of Al-Hassan[asws] and said, ‘This is from the hidden knowledge’’.[827]

9- سن، المحاسن ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَتَى رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ لَهُ جِئْتُكَ مُسْتَشِيراً إِنَّ الْحَسَنَ وَ الْحُسَيْنَ وَ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ ع خَطَبُوا إِلَيَّ

(The book) ‘Al Mahasin’ – Ibn Mahboub, from Abdullah Bin Sinan,

‘From Abu Abdullah[asws] having said: ‘A man came to Amir Al-Momineen[asws]. He said to him[asws], ‘I have come to you[asws] to consult. Al-Hassan[asws] and Al-Husayn[asws] and Abdullah son of Ja’far[asws] have (all) proposed to me (for my daughter)’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمُسْتَشَارُ مُؤْتَمَنٌ أَمَّا الْحَسَنُ فَإِنَّهُ مِطْلَاقٌ لِلنِّسَاءِ وَ لَكِنْ زَوِّجْهَا الْحُسَيْنَ فَإِنَّهُ خَيْرٌ لِابْنَتِكَ

[826] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 7
[827] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 8

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Amir Al-Momineen[asws] said: 'The counsellor is to be trusted. As for Al-Hassan[asws], he[asws] is a divorcer of the women, but get her married to Al-Husayn[asws], for he[asws] is best for your daughter''.[828]

10- شا، الإرشاد رَوَى جَمَاعَةٌ مِنْهُمْ مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمْ يَكُنْ أَحَدٌ أَشْبَهَ بِرَسُولِ اللَّهِ ص مِنَ الْحَسَنِ بْنِ عَلِيٍّ ع.

(The book) 'Al Irshad' – It is reported by a group, from them being Ma'mar, from Al Zuhry, from Anas Bin Malik (well-known fabricator) who said,

'There did not happen to be anyone more resembling with Rasool-Allah[saww] than Al-Hassan[asws] Bin Ali[asws]''.[829]

11- قب، المناقب لابن شهرآشوب مُحَمَّدُ بْنُ إِسْحَاقَ فِي كِتَابِهِ قَالَ: مَا بَلَغَ أَحَدٌ مِنَ الشَّرَفِ بَعْدَ رَسُولِ اللَّهِ ص مَا بَلَغَ الْحَسَنُ كَانَ يُبْسَطُ لَهُ عَلَى بَابِ دَارِهِ فَإِذَا خَرَجَ وَ جَلَسَ انْقَطَعَ الطَّرِيقُ فَمَا مَرَّ أَحَدٌ مِنْ خَلْقِ اللَّهِ إِجْلَالًا لَهُ فَإِذَا عَلِمَ قَامَ وَ دَخَلَ بَيْتَهُ فَمَرَّ النَّاسُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Is'haq in his book, said,

'No one reached to the nobility after Rasool-Allah[saww], what Al-Hassan[asws] had reached. They would spread (a carpet) for him[asws] at the door of his[asws] house. When he[asws] came out and sit down, the road would be blocked (from the crowd of people). No one from the creatures of Allah[azwj] could pass by, in reverence to him[asws]. When he[asws], he[asws] would stand up and enter his[asws] house. Then the people would start passing by.

وَ لَقَدْ رَأَيْتُهُ فِي طَرِيقِ مَكَّةَ مَاشِياً فَمَا مِنْ خَلْقِ اللَّهِ أَحَدٌ رَآهُ إِلَّا نَزَلَ وَ مَشَى حَتَّى رَأَيْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَمْشِي.

And I have seen him[asws] walking in a street of Makkah. There was no one from the creatures of Allah[azwj] who saw him[asws] except he would descend and walked, to the extent that I saw Sa'ad Bin Abu Waqas walking''.[830]

أَبُو السَّعَادَاتِ فِي الْفَضَائِلِ أَنَّهُ أَمْلَى الشَّيْخُ أَبُو الْفُتُوحِ فِي مَدْرَسَةِ النَّاجِيَةِ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع كَانَ يَحْضُرُ مَجْلِسَ رَسُولِ اللَّهِ ص وَ هُوَ ابْنُ سَبْعِ سِنِينَ فَيَسْمَعُ الْوَحْيَ فَيَحْفَظُهُ فَيَأْتِي أُمَّهُ فَيُلْقِي إِلَيْهَا مَا حَفِظَهُ كُلَّمَا دَخَلَ عَلِيٌّ ع وَجَدَ عِنْدَهَا عِلْماً بِالتَّنْزِيلِ فَيَسْأَلُهَا عَنْ ذَلِكَ فَقَالَتْ مِنْ وَلَدِكَ الْحَسَنِ

Abu Al Sa'aadat in (the book) 'Al Fazaail' dictate by the sheykh Abu Al Futuh in Madrassa Al Nahiya –

'Al-Hassan[asws] Bin Ali[asws] was present in a gathering of Rasool-Allah[saww], and he[asws] was seven years old. He[asws] heard the Revelation and memorised it. He[asws] would go to his[asws] mother[asws] and cast to her[asws] what he[asws] had memorised. Every time Ali[asws] entered, he[asws] found the knowledge of the Revelation being with her[asws]. He[asws] asked her[asws] about that. She[asws] said: 'From your[asws] son[asws] Al-Hassan[asws]'.

فَتَخَفَّى يَوْماً فِي الدَّارِ وَ قَدْ دَخَلَ الْحَسَنُ وَ قَدْ سَمِعَ الْوَحْيَ فَأَرَادَ أَنْ يُلْقِيَهُ إِلَيْهَا فَأُرْتِجَ عَلَيْهِ فَعَجِبَتْ أُمُّهُ مِنْ ذَلِكَ فَقَالَ لَا تَعْجَبِينَ يَا أُمَّاهْ فَإِنَّ كَبِيراً يَسْمَعُنِي فَاسْتِمَاعُهُ قَدْ أَوْقَفَنِي فَخَرَجَ عَلِيٌّ ع فَقَبَّلَهُ

828 Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 9
829 Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 10
830 Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 11 a

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One day he[asws] hid in the house and Al-Hassan[asws] entered having heard the Revelation. He[asws] intended to cast it to her[asws], there was stuttering upon him[asws]. His[asws] mother[asws] was surprised from that. He[asws] said: 'Do not be surprised, O mother[asws], for an elder is listening to me[asws], so hear him[asws]. It has stopped me[asws]'. Ali[asws] came out and kissed him[asws]'.

وَ فِي رِوَايَةٍ يَا أُمَّاهْ قَلَّ بَيَانِي وَ كَلَّ لِسَانِي لَعَلَّ سَيِّداً يَرْعَانِي.

And in a report: 'O mother[asws]! Little is my[asws] explanation and my[asws] tongue is eaten (metaphor), perhaps a chief is scaring me[asws]''.[831]

12- قب، المناقب لابن شهرآشوب قِيلَ لِلْحَسَنِ بْنِ عَلِيٍّ ع إِنَّ فِيكَ عَظَمَةً قَالَ بَلْ فِيَّ عِزَّةٌ قَالَ اللَّهُ تَعَالَى وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ.

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

'It was said to Al-Hassan[asws] Bin Ali[asws]: 'There is magnificence in you[asws]'. He[asws] said: 'But, there is honour in me[asws]. Allah[azwj] the Exalted Said: ***And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8]***''.[832]

وَ قَالَ وَاصِلُ بْنُ عَطَاءٍ كَانَ الْحَسَنُ بْنُ عَلِيٍّ ع عَلَيْهِ سِيمَاءُ الْأَنْبِيَاءِ وَ بَهَاءُ الْمُلُوكِ.

And Wasil Bin Ata'a said, 'Al-Hassan[asws] Bin Ali[asws], upon him[asws] was a mark of the Prophets[as] and glory of the kings''.[833]

13- قب، المناقب لابن شهرآشوب أَمَّا زُهْدُهُ ع فَقَدْ جَاءَ فِي رَوْضَةِ الْوَاعِظِينَ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع كَانَ إِذَا تَوَضَّأَ ارْتَعَدَتْ مَفَاصِلُهُ وَ اصْفَرَّ لَوْنُهُ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ حَقٌّ عَلَى كُلِّ مَنْ وَقَفَ بَيْنَ يَدَيْ رَبِّ الْعَرْشِ أَنْ يَصْفَرَّ لَوْنُهُ وَ تَرْتَعِدَ مَفَاصِلُهُ.

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

'As for his[asws] ascetism, so it has come in (the book) 'Rowzat Al-Waizeen' – 'Whenever he[asws] performed wud'u, his[asws] joints trembles, and his[asws] colour paled. It was said to him[asws] regarding that. He[asws] said: 'It is a right upon everyone who stands in front of Lord[azwj] of the Mighty that his[asws] colour pales and his[asws] joints tremble'.

وَ كَانَ ع إِذَا بَلَغَ بَابَ الْمَسْجِدِ رَفَعَ رَأْسَهُ وَ يَقُولُ إِلَهِي ضَيْفُكَ بِبَابِكَ يَا مُحْسِنُ قَدْ أَتَاكَ الْمُسِيءُ فَتَجَاوَزْ عَنْ قَبِيحِ مَا عِنْدِي بِجَمِيلِ مَا عِنْدَكَ يَا كَرِيمُ.

And he[asws], when he[asws] reached the door of the Masjid, would raise his[asws] head and say: 'My[asws] God[azwj]! Your[azwj] guest is at Your[azwj] door! O Benefactor! The sinner has come to You[azwj], so Overlook the ugliness what is with me[asws] with the beautiful what is with You[azwj]! O Benevolent!''[834]

الْفَائِقُ إِنَّ الْحَسَنَ ع كَانَ إِذَا فَرَغَ مِنَ الْفَجْرِ لَمْ يَتَكَلَّمْ حَتَّى تَطْلُعَ الشَّمْسُ وَ إِنْ زُحْزِحَ.

[831] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 11 b
[832] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 12 a
[833] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 12 b
[834] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 13 a

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(The book) ‘Al Faiq’ – ‘Al-Hassan[asws] was such that whenever he[asws] was free from Al-Fajr Salat, he[asws] would not speak until the sun emerged, he[asws] would not be budged’’.[835]

قَالَ الصَّادِقُ ع إِنَّ الْحَسَنَ بْنَ عَلِيٍّ ع حَجَّ خَمْساً وَ عِشْرِينَ حِجَّةً مَاشِياً وَ قَاسَمَ اللَّهَ تَعَالَى مَالَهُ مَرَّتَيْنِ وَ فِي خَبَرٍ قَاسَمَ رَبَّهُ ثَلَاثَ مَرَّاتٍ وَ حَجَّ عِشْرِينَ حِجَّةً عَلَى قَدَمَيْهِ.

Al-Sadiq[asws] said: ‘Al-Hassan[asws] Bin Ali[asws] performed twenty-five Hajj walking, and distributed his[asws] wealth twice’. And in a Hadeeth, ‘He[asws] divided his[asws] wealth for his[asws] Lord[azwj] thrice, and performed twenty-Hajj walking upon his[asws] feet’’.[836]

أَبُو نُعَيْمٍ فِي حِلْيَةِ الْأَوْلِيَاءِ بِالْإِسْنَادِ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ الْحَسَنُ ع إِنِّي لَأَسْتَحْيِي مِنْ رَبِّي أَنْ أَلْقَاهُ وَ لَمْ أَمْشِ إِلَى بَيْتِهِ فَمَشَى عِشْرِينَ مَرَّةً مِنَ الْمَدِينَةِ عَلَى رِجْلَيْهِ.

Abu Nueym in (the book) ‘Hilyat Al Awliya’, by the chain, from Al Qasim Bin Abdul Rahman,

‘From Muhammad[asws] Bin Ali[asws]: ‘Al-Hassan[asws] said: ‘I[asws] am too embarrassed from my[asws] Lord[azwj] to meet Him[asws] and I[asws] do not even walk to His[azwj] House’. So, he[asws] walked twenty time from Al-Medina upon his[asws] legs’’.[837]

وَ فِي كِتَابِهِ بِالْإِسْنَادِ عَنْ شِهَابِ بْنِ عَامِرٍ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع قَاسَمَ اللَّهَ تَعَالَى مَالَهُ مَرَّتَيْنِ حَتَّى تَصَدَّقَ بِفَرْدِ نَعْلِهِ.

And in his book, by the chain from Shihab Bin Aamir,

‘Al-Hassan[asws] Bin Ali[asws] divided his[asws] wealth for Allah[azwj] the Exalted twice, to the extent he[asws] gave in charity with one of his[asws] slippers’’.[838]

وَ فِي كِتَابِهِ بِالْإِسْنَادِ عَنِ ابْنِ نَجِيحٍ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع حَجَّ مَاشِياً وَ قَسَمَ مَالَهُ نِصْفَيْنِ.

And in his book, by the chain from Ibn Najeeh,

‘Al-Hassan[asws] Bin Ali[asws] performed Hajj walking and divided his[asws] wealth in two halves (one half) for Allah[azwj] and one half for himself[asws]’’.[839]

وَ فِي كِتَابِهِ بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ جُذْعَانَ قَالَ: خَرَجَ الْحَسَنُ بْنُ عَلِيٍّ ع مِنْ مَالِهِ مَرَّتَيْنِ وَ قَاسَمَ اللَّهَ مَالَهُ ثَلَاثَ مَرَّاتٍ حَتَّى إِنْ كَانَ لَيُعْطِي نَعْلًا وَ يُمْسِكُ نَعْلًا وَ يُعْطِي خُفّاً وَ يُمْسِكُ خُفّاً.

And from his book, by the chain from Ali Bin Juz’an who said,

[835] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 13 b
[836] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 13 c
[837] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 13 d
[838] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 13 e
[839] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 13 f

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‘Al-Hassan[asws] Bin Ali[asws] extracted twice from his[asws] wealth, and divided his[asws] wealth three times for Allah[azwj], to the extent that he[asws] would give (in charity) a slipper and withhold a slipper, and give a sock and withhold a sock’’.[840]

وَ رَوَى عَبْدُ اللَّهِ بْنُ عُمَرَ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أُصِيبَ مُعَاوِيَةُ قَالَ مَا آسَى عَلَى شَيْءٍ إِلَّا عَلَى أَنْ أَحُجَّ مَاشِياً وَ لَقَدْ حَجَّ الْحَسَنُ بْنُ عَلِيٍّ ع خَمْساً وَ عِشْرِينَ حِجَّةً مَاشِياً وَ إِنَّ النَّجَائِبَ لَتُقَادُ مَعَهُ وَ قَدْ قَاسَمَ اللَّهَ مَرَّتَيْنِ حَتَّى إِنْ كَانَ لَيُعْطِي النَّعْلَ وَ يُمْسِكُ النَّعْلَ وَ يُعْطِي الْخُفَّ وَ يُمْسِكُ الْخُفَّ.

And in a report by Abdullah Bin Umar, from Ibn Abbas who said,

‘When Muawiya was injured, he said, ‘I do not despair upon anything except upon walking to perform Hajj, and Al-Hassan[asws] Bin Ali[asws] had performed twenty-five Hajj walking, and the ladies were led with me[asws], and he[asws] had divided (his[asws] wealth) for Allah[azwj], twice, to the extent that he[asws] gave the slipper and withheld the slipper, and he[asws] gave the sock and withheld the sock’’.[841]

14- قب، المناقب لابن شهرآشوب وَ رُوِيَ أَنَّهُ دَخَلَتْ عَلَيْهِ امْرَأَةٌ جَمِيلَةٌ وَ هُوَ فِي صَلَاتِهِ فَأَوْجَزَ فِي صَلَاتِهِ ثُمَّ قَالَ لَهَا أَ لَكِ حَاجَةٌ قَالَتْ نَعَمْ قَالَ وَ مَا هِيَ قَالَتْ قُمْ فَأَصِبْ مِنِّي فَإِنِّي وَفَدْتُ وَ لَا بَعْلَ لِي قَالَ إِلَيْكِ عَنِّي لَا تُحْرِقِينِي بِالنَّارِ وَ نَفْسَكِ

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

‘A beautiful woman entered to see him[asws] while he[asws] was in his[asws] Salat, so he[asws] was brief in his[asws] Salat, then said to her: ‘Is there a need for you?’ She said, ‘Yes’. He[asws] said: ‘And what is it?’ She said, ‘Stand and attain from me, for I am on a mission, there is no husband for me’. He[asws] said: ‘For you is to be away from me! I[asws] will not let you burn me[asws] and yourself in the Fire’.

فَجَعَلَتْ تُرَاوِدُهُ عَنْ نَفْسِهِ وَ هُوَ يَبْكِي وَ يَقُولُ وَيْحَكِ إِلَيْكِ عَنِّي وَ اشْتَدَّ بُكَاؤُهُ فَلَمَّا رَأَتْ ذَلِكَ بَكَتْ لِبُكَائِهِ فَدَخَلَ الْحُسَيْنُ ع وَ رَآهُمَا يَبْكِيَانِ فَجَلَسَ يَبْكِي وَ جَعَلَ أَصْحَابُهُ يَأْتُونَ وَ يَجْلِسُونَ وَ يَبْكُونَ حَتَّى كَثُرَ الْبُكَاءُ وَ عَلَتِ الْأَصْوَاتُ

She went on to seek (entice) him[asws] and he[asws] was weeping and saying: ‘Woe be unto you! Get away from me[asws]!’ And his[asws] weeping intensified. When she saw that, she cried to his[asws] crying. Al-Husayn[asws] entered and saw her them crying. He[asws] sat down crying and his[asws] companions were coming and sitting down and crying until the crying was a lot, and the voices were loud.

فَخَرَجَتِ الْأَعْرَابِيَّةُ وَ قَامَ الْقَوْمُ وَ تَرَحَّلُوا وَ لَبِثَ الْحُسَيْنُ ع بَعْدَ ذَلِكَ دَهْراً لَا يَسْأَلُ أَخَاهُ عَنْ ذَلِكَ إِجْلَالًا لَهُ

The Bedouin woman went out and the people arose and departed, and Al-Husayn[asws] remained after that for a time, not asking his[asws] brother[asws] about that, in reverence to him[asws].

[840] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 13 g
[841] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 13 h

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فَبَيْنَمَا الْحَسَنُ ذَاتَ لَيْلَةٍ نَائِماً إِذَا اسْتَيْقَظَ وَ هُوَ يَبْكِي فَقَالَ لَهُ الْحُسَيْنُ ع مَا شَأْنُكَ قَالَ رُؤْيَا رَأَيْتُهَا اللَّيْلَةَ قَالَ وَ مَا هِيَ قَالَ لَا تُخْبِرْ أَحَداً مَا دُمْتُ حَيّاً قَالَ نَعَمْ

One day while Al-Hassan[asws] was asleep, when he[asws] woke up (suddenly) and he[asws] was weeping. Al-Husayn[asws] said to him[asws]: 'What is your[asws] concern?' He[asws] said: 'A dream I[asws] have seen'. He[asws] said: 'And what is it?' He[asws] said: 'Do not inform anyone for as long as I[asws] am alive'. He[asws] said: 'Yes'.

قَالَ رَأَيْتُ يُوسُفَ فَجِئْتُ أَنْظُرُ إِلَيْهِ فِيمَنْ نَظَرَ فَلَمَّا رَأَيْتُ حُسْنَهُ بَكَيْتُ فَنَظَرَ إِلَيَّ فِي النَّاسِ فَقَالَ مَا يُبْكِيكَ يَا أَخِي بِأَبِي أَنْتَ وَ أُمِّي

He[asws] said: 'I[asws] have seen Yusuf[as]. I[asws] went to look at him[as] among the one who looked. When I[asws] saw his[as] beauty, I[asws] wept. He[as] looked at me[asws] among the people. He[as] said: 'What makes you[asws] cry, O my[as] brother[asws]? May my[as] father[as] and my[as] mother[as] be sacrificed for you[asws]!'

فَقُلْتُ ذَكَرْتُ يُوسُفَ وَ امْرَأَةَ الْعَزِيزِ وَ مَا ابْتُلِيتَ بِهِ مِنْ أَمْرِهَا وَ مَا لَقِيتَ مِنَ السِّجْنِ وَ حُرْقَةِ الشَّيْخِ يَعْقُوبَ فَبَكَيْتُ مِنْ ذَلِكَ وَ كُنْتُ أَتَعَجَّبُ مِنْهُ فَقَالَ يُوسُفُ فَهَلَّا تَعَجَّبْتَ مِمَّا فِيهِ الْمَرْأَةُ الْبَدَوِيَّةُ بِالْأَبْوَاءِ.

I[asws] said: 'I[asws] remembered Yusuf[as] and the wife of the Al-Azeez (ruler of Egypt), and what she tempted him[as] with from her affair, and what he[as] had to face from the imprisonment, and heartburn of the sheykh Yaqoub[as]. So, I[asws] cried from that and I[asws] was surprised from it'. Yusuf[as] said: 'So how come you[asws] were not surprised from what the Bedouin woman was in at Al-Abwa?''[842]

عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى قَالَ: دَخَلَ الْحَسَنُ بْنُ عَلِيٍّ ع الْفُرَاتَ فِي بُرْدَةٍ كَانَتْ عَلَيْهِ قَالَ فَقُلْتُ لَهُ لَوْ نَزَعْتَ ثَوْبَكَ فَقَالَ لِي يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّ لِلْمَاءِ سُكَّاناً.

Abdul Rahman Bin Abu layli said,

'Al-Hassan[asws] Bin Ali[asws] entered the Euphrates in a cloak which was upon him[asws]. I said to him[asws], 'Remove your[asws] clothes!' He[asws] said to me: 'O Abu Abdul Rahman! There are dwellers for the water''.[843]

وَ مِنْ سَخَائِهِ ع مَا رُوِيَ أَنَّهُ سَأَلَ الْحَسَنَ بْنَ عَلِيٍّ ع رَجُلٌ فَأَعْطَاهُ خَمْسِينَ أَلْفَ دِرْهَمٍ وَ خَمْسَمِائَةِ دِينَارٍ وَ قَالَ ائْتِ بِجَمَّالٍ يَحْمِلُ لَكَ فَأَتَى بِجَمَّالٍ فَأَعْطَى طَيْلَسَانَهُ فَقَالَ هَذَا كِرَى الْجَمَّالِ وَ جَاءَهُ بَعْضُ الْأَعْرَابِ فَقَالَ أَعْطُوهُ مَا فِي الْخِزَانَةِ فَوُجِدَ فِيهَا عِشْرُونَ أَلْفَ دِينَارٍ فَدَفَعَهَا إِلَى الْأَعْرَابِيِّ فَقَالَ الْأَعْرَابِيُّ يَا مَوْلَايَ أَ لَا تَرَكْتَنِي أَبُوحُ بِحَاجَتِي وَ أَنْشُرُ مِدْحَتِي

And about his[asws] generosity is what is reported that a man asked Al-Hassan[asws] Bin Ali[asws], so he[asws] gave him fifty thousand Dirham and five hundred Dinars and said, 'Come with a camelier carrying for you. So he came with a camelier. He[asws] gave him his[asws] shawl. He[asws] said: 'This is rent of the load'. And one of the Bedouins came. He[asws] said: 'Give him what is in the treasury. They found twenty thousand Dinars being in it. He[asws] handed it to the Bedouin.

[842] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 14 a
[843] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 14 b

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The Bedouin said, ‘O my Master[asws]! You did not leave me to reveal my need’. And he praised a poem.

فَأَنْشَأَ الْحَسَنُ ع

نَحْنُ أُنَاسٌ نَوَالُنَا خَضِلٌ ... يَرْتَعُ فِيهِ الرَّجَاءُ وَ الْأَمَلُ

تَجُودُ قَبْلَ السُّؤَالِ أَنْفُسُنَا ... خَوْفاً عَلَى مَاءِ وَجْهِ مَنْ يَسَلُ

لَوْ عَلِمَ الْبَحْرُ فَضْلَ نَائِلِنَا ... لَغَاضَ مِنْ بَعْدِ فَيْضِهِ خَجِلٌ

Al-Hassan[asws] prosed: ‘We[asws] are a people having been Given qualities in which the wishes and the hopes grow. You will find, even before the asking, our[asws] souls fearing upon the water (sweat) of the one who begs. If the ocean were to know the merit of our[asws] achievements, it would overflow from afterwards out of shame’’.[844]

15- قب، المناقب لابن شهرآشوب أَبُو جَعْفَرٍ الْمَدَائِنِيُّ فِي حَدِيثٍ طَوِيلٍ خَرَجَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ حُجَّاجاً فَفَاتَهُمْ أَثْقَالُهُمْ فَجَاعُوا وَ عَطِشُوا فَرَأَوْا فِي بَعْضِ الشِّعْوبِ خِبَاءً رَثّاً وَ عَجُوزاً فَاسْتَسْقَوْهَا فَقَالَتِ اطْلُبُوا هَذِهِ الشُّوَيْهَةَ فَفَعَلُوا وَ اسْتَطْعَمُوهَا فَقَالَتْ لَيْسَ إِلَّا هِيَ فَلْيَقُمْ أَحَدُكُمْ فَلْيَذْبَحْهَا حَتَّى أَصْنَعَ لَكُمْ طَعَاماً

(The book) ‘Manaqib’ of Ibn Shehr Ashub – Abu Ja’far Al Madainy in a lengthy Hadeeth,

‘Al-Hassan[asws] and Al-Husayn[asws] and Abdullah son of Ja’far[asws] went out as pilgrims. They lost their luggage. They came and were thirsty. They saw a shabby tent in one of the mountain-passes and an old woman. They asked to be quenched. She said, ‘Seek in this young goat’. They did that, and they asked to be fed. She said, ‘There isn’t anything except it, so let one of you stand up and slaughter it until I prepare a meal for you’.

فَذَبَحَهَا أَحَدُهُمْ ثُمَّ شَوَتْ لَهُمْ مِنْ لَحْمِهَا فَأَكَلُوا وَ قَيَّلُوا عِنْدَهَا فَلَمَّا هَضُوا قَالُوا لَهَا نَحْنُ نَفَرٌ مِنْ قُرَيْشٍ نُرِيدُ هَذَا الْوَجْهَ فَإِذَا انْصَرَفْنَا وَ عُدْنَا فَالْمِمِي بِنَا فَإِنَّا صَانِعُونَ بِكِ خَيْراً

One of them slaughtered it, then she grilled it for them, from its meat. They ate and napped in her presence. When they woke up, they said to her, ‘We are a number from Qureysh. We are intending this direction. When we leave, we shall return. So wait for us, for we shall be doing good with you’.

ثُمَّ رَحَلُوا فَلَمَّا جَاءَ زَوْجُهَا وَ عَرَفَ الْحَالَ أَوْجَعَهَا ضَرْباً ثُمَّ مَضَتِ الْأَيَّامُ فَأَضَرَّتْ بِهَا الْحَالُ فَرَحَلَتْ حَتَّى اجْتَازَتْ بِالْمَدِينَةِ فَبَصُرَ بِهَا الْحَسَنُ ع فَأَمَرَ لَهَا بِأَلْفِ شَاةٍ وَ أَعْطَاهَا أَلْفَ دِينَارٍ وَ بَعَثَ مَعَهَا رَسُولًا إِلَى الْحُسَيْنِ ع فَأَعْطَاهَا مِثْلَ ذَلِكَ ثُمَّ بَعَثَهَا إِلَى عَبْدِ اللَّهِ بْنِ جَعْفَرٍ فَأَعْطَاهَا مِثْلَ ذَلِكَ.

Then they departed. When her husband came and realised the situation, he pained her with a strike. Then the days passed by, and the situation worsened for her. She departed until she cross Al-Medina. Al-Hassan[asws] saw her. He instructed for a thousand sheep to be for her and gave her a thousand Dinars and sent a messenger with her to Al-Husayn[asws]. He[asws] gave her

[844] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 14 c

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similar to that. Then he[asws] sent her to Abdullah son of Ja'far[asws]. He gave her similar to that''.[845]

الْبُخَارِيُ وَهَبَ الْحَسَنُ بْنُ عَلِيٍّ ع لِرَجُلٍ دِيَتَهُ وَ سَأَلَهُ ع رَجُلٌ شَيْئاً فَأَمَرَ لَهُ بِأَرْبَعِمِائَةِ دِرْهَمٍ فَكَتَبَ لَهُ بِأَرْبَعِمِائَةِ دِينَارٍ فَقِيلَ لَهُ فِي ذَلِكَ فَأَخَذَهُ وَ قَالَ هَذَا سَخَاؤُهُ وَ كَتَبَ عَلَيْهِ بِأَرْبَعَةِ آلَافِ دِرْهَمٍ

Al-Bukhari – 'Al-Hassan[asws] Bin Ali[asws] gifted (forgave) his[asws] wergild to him. And a man asked him[asws] for something, so he[asws] instructed four hundred Dirhams to be for him and wrote four hundred Dinars to be for him. It was said to him regarding that. He grabbed him[asws] and said, 'This is his[asws] generosity. And he wrote out four thousand Dirhams.

وَ سَمِعَ ع رَجُلًا إِلَى جَنْبِهِ فِي الْمَسْجِدِ الْحَرَامِ يَسْأَلُ اللَّهَ أَنْ يَرْزُقَهُ عَشَرَةَ آلَافِ دِرْهَمٍ فَانْصَرَفَ إِلَى بَيْتِهِ وَ بَعَثَ إِلَيْهِ بِعَشَرَةِ آلَافِ دِرْهَمٍ وَ دَخَلَ عَلَيْهِ جَمَاعَةٌ وَ هُوَ يَأْكُلُ فَسَلَّمُوا وَ قَعَدُوا فَقَالَ ع هَلُمُّوا فَإِنَّمَا وُضِعَ الطَّعَامُ لِيُؤْكَلَ

And he[asws] heard a man to his[asws] side in the Sacred Masjid asking Allah[azwj] to Grace him ten thousand Dirhams. He went to his[asws] house and sent ten thousand Dirhams to him. And a group entered to see him[asws] while he[asws] was eating. They greeted and were seated. He[asws] said: 'Come to eat, for the meal has been placed!'

وَ دَخَلَ الْغَاضِرِيُّ عَلَيْهِ ع فَقَالَ إِنِّي عَصَيْتُ رَسُولَ اللَّهِ ص فَقَالَ بِئْسَ مَا عَمِلْتَ كَيْفَ قَالَ قَالَ ص لَا يُفْلِحُ قَوْمٌ مَلَكَتْ عَلَيْهِمُ امْرَأَةٌ وَ قَدْ مَلَكَتْ عَلَيَّ امْرَأَتِي وَ أَمَرَتْنِي أَنْ أَشْتَرِيَ عَبْداً فَاشْتَرَيْتُهُ فَأَبَقَ مِنِّي فَقَالَ ع اخْتَرْ أَحَدَ ثَلَاثَةٍ إِنْ شِئْتَ فَثَمَنَ عَبْدٍ فَقَالَ هَاهُنَا وَ لَا تَتَجَاوَزْ قَدِ اخْتَرْتُ فَأَعْطَاهُ ذَلِكَ.

And Al-Ghaziry entered to see him[asws] and said, 'I have disobeyed Rasool-Allah[saww]!' He[asws] said: 'Evil is what you have done. How (what did you do)?' He said, 'He[saww] said: 'A people cannot be successful when a woman rules upon them, and my wife has ruled upon me and instructed me to buy a slave. So I bought him, but he absconded from me'. He[asws] said: 'Choose one of the three. If you like, take the price of a slave'. He said, 'Ove here, and do not exceed, for I have chosen it'. So, he[asws] gave him that''.[846]

فَضَائِلُ الْعُكْبَرِيِّ بِالْإِسْنَادِ عَنْ أَبِي إِسْحَاقَ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع تَزَوَّجَ جَعْدَةَ بِنْتَ الْأَشْعَثِ بْنِ قَيْسٍ عَلَى سُنَّةِ النَّبِيِّ ص وَ أَرْسَلَ إِلَيْهَا أَلْفَ دِينَارٍ.

(The book) 'Fazaail' of Al Ukbary – By the chain from Abu Is'haq –

'Al-Hassan[asws] Bin Ali[asws] married J'adah Bint Al-Ash'as Bin Qays upon the Sunnah of the Prophet[saww] and sent a thousand Dinars to her''.[847]

تَفْسِيرُ الثَّعْلَبِيِّ وَ حِلْيَةُ أَبِي نُعَيْمٍ قَالَ مُحَمَّدُ بْنُ سِيرِينَ إِنَّ الْحَسَنَ بْنَ عَلِيٍّ ع تَزَوَّجَ امْرَأَةً فَبَعَثَ إِلَيْهَا مِائَةَ جَارِيَةٍ مَعَ كُلِّ جَارِيَةٍ أَلْفُ دِرْهَمٍ.

(The books) 'Tafseer' of Sa'alby, and 'Hilyah' of Abu Nueym – Muhammad Bin Sireen said,

[845] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 15 a
[846] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 15 b
[847] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 15 c

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‘Al-Hassan[asws] Bin Ali[asws] married a woman and sent one hundred slave girls to her, there being a thousand Dirhams with every slave girl’’.[848]

الْحَسَنُ بْنُ سَعِيدٍ عَنْ أَبِيهِ قَالَ: كَانَ تَحْتَ الْحَسَنِ بْنِ عَلِيٍّ ع امْرَأَتَانِ تَمِيمِيَّةٌ وَ جُعْفِيَّةٌ فَطَلَّقَهُمَا جَمِيعاً وَ بَعَثَنِي إِلَيْهِمَا وَ قَالَ أَخْبِرْهُمَا فليعتدا [فَلْتَعْتَدَّا] وَ أَخْبِرْنِي بِمَا تَقُولَانِ وَ مَتِّعْهُمَا الْعَشَرَةَ الْآلَافِ وَ كُلَّ وَاحِدَةٍ مِنْهُمَا بِكَذَا وَ كَذَا مِنَ الْعَسَلِ وَ السَّمْنِ

Al-Hassan Bin Saeed, from his father who said,

‘There were two wives under Al-Hassan[asws] Bin Ali[asws], one from the clan of Taym and one from the clan of Jo’fy. He[asws] divorced them all and sent them both to me and said, ‘Inform them, so let them undergo the waiting period, and inform me with what they are saying, and give them ten thousand, and each one of them with such and such from the honey, and the butter’.

فَأَتَيْتُ الْجُعْفِيَّةَ فَقُلْتُ اعْتَدِّي فَتَنَفَّسَتِ الصُّعَدَاءَ ثُمَّ قَالَتْ مَتَاعٌ قَلِيلٌ مِنْ حَبِيبٍ مُفَارِقٍ وَ أَمَّا التَّمِيمِيَّةُ فَلَمْ تَدْرِ مَا «اعْتَدِّي» حَتَّى قَالَ لَهَا النِّسَاءُ فَسَكَتَتْ فَأَخْبَرْتُهُ ع بِقَوْلِ الْجُعْفِيَّةِ فَنَكَتَ فِي الْأَرْضِ ثُمَّ قَالَ لَوْ كُنْتُ مُرَاجِعاً لِامْرَأَةٍ لَرَاجَعْتُهَا.

I went to the one from the clan of Jo’fy. I said, ‘Undergo the waiting period’. She breathed a sigh, then said, ‘Little enjoyment from a separated beloved’. And as for the one from the clan of Taym, she did not even know what is the waiting period until the women told her. She fell down. I informed him[asws] with the words of the one from the clan of ‘Jo’fy. He[asws] lowered his[asws] head in the ground, the said: ‘If I[asws] were to return to a woman, I[asws] would return to her[asws]’’.[849]

وَ قَالَ أَنَسٌ حَيَّتْ جَارِيَةٌ لِلْحَسَنِ بْنِ عَلِيٍّ ع بِطَاقَةِ رَيْحَانٍ فَقَالَ لَهَا أَنْتِ حُرَّةٌ لِوَجْهِ اللَّهِ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ أَدَّبَنَا اللَّهُ تَعَالَى فَقَالَ وَ إِذا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْها الْآيَةَ وَ كَانَ أَحْسَنَ مِنْهَا إِعْتَاقُهَا.

And Anas (well-known fabricator) said,

‘A slave girl was welcoming (greeted) to Al-Hassan[asws] Bin Ali[asws] with a perfume-like aroma. He[asws] said: ‘You are free for the Face of Allah[azwj]!’ I spoke to him[asws] regarding that. He[asws] said: ‘Allah[azwj] the Exalted has Educated us[asws]. He[azwj] Said: ***And when you are greeted with a greeting, greet with a better (greeting) than it [4:86]*** – the Verse. And ‘better than it’ is her liberation’’.[850]

وَ مِنْ هِمَّتِهِ ع مَا رُوِيَ أَنَّهُ قَدِمَ الشَّامَ إِلَى عِنْدِ مُعَاوِيَةَ فَأَحْضَرَ بَارْنَامَجاً بِحِمْلٍ عَظِيمٍ وَ وَضَعَ قِبَلَهُ ثُمَّ إِنَّ الْحَسَنَ ع لَمَّا أَرَادَ الْخُرُوجَ خَصَفَ خَادِمٌ نَعْلَهُ فَأَعْطَاهُ الْبَارْنَامَجَ.

And about his[asws] fortitude is what is reported that he[asws] arrived at Syria to the presence of Muawiya. He presented a gift of a huge load and placed it in front of him[asws]. Then when Al-

[848] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 15 d
[849] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 15 e
[850] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 15 f

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Hassan[asws] wanted to go out, a servant turned his[asws] slipper (in the correct position), so he[asws] gave him the (whole of that) award''.[851]

16- قب، المناقب لابن شهرآشوب وَ قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَجَلَسَ فِي أَوَّلِ يَوْمٍ يُجِيزُ مَنْ يَدْخُلُ عَلَيْهِ مِنْ خَمْسَةِ آلَافٍ إِلَى مِائَةِ أَلْفٍ فَدَخَلَ عَلَيْهِ الْحَسَنُ بْنُ عَلِيٍّ ع فِي آخِرِ النَّاسِ فَقَالَ أَبْطَأْتَ يَا أَبَا مُحَمَّدٍ فَلَعَلَّكَ أَرَدْتَ تُبَخِّلُنِي عِنْدَ قُرَيْشٍ فَانْتَظَرْتَ يَفْنَى مَا عِنْدَنَا يَا غُلَامُ أَعْطِ الْحَسَنَ مِثْلَ جَمِيعِ مَا أَعْطَيْنَا فِي يَوْمِنَا هَذَا يَا أَبَا مُحَمَّدٍ وَ أَنَا ابْنُ هِنْدٍ

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

'And Muawiya arrived at Al-Medina. On the first day he authorise for the one entering to see him, from five thousand to one hundred thousand. Al-Hassan[asws] Bin Ali[asws] entered to see him among the last of the people. He said, 'You are delayed, O Abu Muhammad[asws]! Perhaps you wanted to show me as being stingy in the presence of Qureys, so you[asws] waited until whatever is with us gets depleted. O slave! Give Al-Hassan[asws] like the entirety of what we have given in this day of ours! O Abu Muhammad[asws]! And I am a son of Hind!'

فَقَالَ الْحَسَنُ ع لَا حَاجَةَ لِي فِيهَا يَا أَبَا عَبْدِ الرَّحْمَنِ وَ رَدَدْتُهَا وَ أَنَا ابْنُ فَاطِمَةَ بِنْتِ مُحَمَّدٍ رَسُولِ اللَّهِ ص.

Al-Hassan[asws] said: 'There is no need for me[asws] regarding it, O Abdul Rahman, and return it, and I[asws] am a son[asws] of (Syeda) Fatima[asws] daughter[asws] of Muhammad[saww], Rasool[saww] of Allah[azwj]!''[852]

الْمُبَرِّدُ فِي الْكَامِلِ قَالَ مَرْوَانُ بْنُ الْحَكَمِ إِنِّي مَشْغُوفٌ بِبَغْلَةِ الْحَسَنِ بْنِ عَلِيٍّ ع فَقَالَ لَهُ ابْنُ أَبِي عَتِيقٍ إِنْ دَفَعْتُهَا إِلَيْكَ تَقْضِي لِي ثَلَاثِينَ حَاجَةً قَالَ نَعَمْ

Al Mubarrad in (the book) 'Al Kaamil' –

'Marwan Bin Al-Hakam said, 'I am fascinated by a mule of Al-Hassan[asws] Bin Ali[asws]'. Ibn Abu Ateeq said to him, 'If I get it handed over to you, will you fulfil thirty needs for me?' He said, 'Yes'.

قَالَ إِذَا اجْتَمَعَ الْقَوْمُ فَإِنِّي آخُذُ فِي مَآثِرِ قُرَيْشٍ وَ أُمْسِكُ عَنْ مَآثِرِ الْحَسَنِ فَلُمْنِي عَلَى ذَلِكَ فَلَمَّا حَضَرَ الْقَوْمُ أَخَذَ فِي أَوَّلِيَّةِ قُرَيْشٍ فَقَالَ مَرْوَانُ أَ لَا تَذْكُرُ أَوَّلِيَّةَ أَبِي مُحَمَّدٍ وَ لَهُ فِي هَذَا مَا لَيْسَ لِأَحَدٍ

He (the narrator) said, 'When the people gathered, I took to (mentioning) the contributions of Qureysh and withheld from (mentioning) the contributions of Al-Hassan[asws]. I was fruitful upon that. When the people presented, I took to (mentioning) regarding the seniority of Qureysh'. Marwan said, 'Why are you not mentioning the seniority of Abu Muhammad[asws], and for him[asws] in this is what isn't for anyone else?'

قَالَ إِنَّمَا كُنَّا فِي ذِكْرِ الْأَشْرَافِ وَ لَوْ كُنَّا فِي ذِكْرِ الْأَنْبِيَاءِ لَقَدَّمْنَا ذِكْرَهُ

He said, 'But rather we were in the discussion of the nobles, and had we been in the discussion of the Prophets[as], we would have brought forwards his[asws] mention'.

[851] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 15 g
[852] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 15 a

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فَلَمَّا خَرَجَ الْحَسَنُ ع لِيَرْكَبَ اتَّبَعَهُ ابْنُ أَبِي عَتِيقٍ فَقَالَ لَهُ الْحَسَنُ وَ تَبَسَّمَ أَ لَكَ حَاجَةٌ قَالَ نَعَمْ رُكُوبُ الْبَغْلَةِ فَنَزَلَ الْحَسَنُ ع وَ دَفَعَهَا إِلَيْهِ

When Al-Hassan[asws] came out to ride, Ibn Abu Ateeq followed him[asws]. Al-Hassan[asws] said to him and smiled: 'Is there a need for you?' He said, 'Yes, riding the mule'. Al-Hassan[asws] descended and handed it over to him''.[853]

وَ مِنْ حِلْمِهِ مَا رَوَى الْمُبَرِّدُ وَ ابْنُ عَائِشَةَ أَنَّ شَامِيّاً رَآهُ رَاكِباً فَجَعَلَ يَلْعَنُهُ وَ الْحَسَنُ لَا يَرُدُّ فَلَمَّا فَرَغَ أَقْبَلَ الْحَسَنُ ع فَسَلَّمَ عَلَيْهِ وَ ضَحِكَ

And about his[asws] leniency is what is reported by Al Mubarrad and Ibn Ayesha,

'A Syrian saw him[asws] riding, so he went on to Curse him[asws], and Al-Hassan[asws] did not respond. When he was free (from cursing), Al-Hassan[asws] came and greeted unto him and smiled.

فَقَالَ أَيُّهَا الشَّيْخُ أَظُنُّكَ غَرِيباً وَ لَعَلَّكَ شَبَّهْتَ فَلَوِ اسْتَعْتَبْتَنَا أَعْتَبْنَاكَ وَ لَوْ سَأَلْتَنَا أَعْطَيْنَاكَ وَ لَوِ اسْتَرْشَدْتَنَا أَرْشَدْنَاكَ وَ لَوِ اسْتَحْمَلْتَنَا أَحْمَلْنَاكَ وَ إِنْ كُنْتَ جَائِعاً أَشْبَعْنَاكَ وَ إِنْ كُنْتَ عُرْيَاناً كَسَوْنَاكَ وَ إِنْ كُنْتَ مُحْتَاجاً أَغْنَيْنَاكَ وَ إِنْ كُنْتَ طَرِيداً آوَيْنَاكَ وَ إِنْ كَانَ لَكَ حَاجَةٌ قَضَيْنَاهَا لَكَ

He[asws] said: 'O you old man! I[asws] think you are a stranger, and perhaps you are confused. If you ask us[asws] to be contented, we[asws] shall satisfy you, and if you were to ask us[asws], we[asws] shall give you, and if you were to seek rightful guidance we[asws] shall guide you, and if you want to be carried (on a ride) we[asws], shall have you carried, and if you are hungry, we[asws] shall satiate you, and if you are bare (in need of clothes), we[asws] shall clothe you, and if you are poor, we[asws] shall enrich you, and if you are expelled, we[asws] shall shelter you, and if there was any need for you, we[asws] shall fulfil it for you.

فَلَوْ حَرَّكْتَ رَحْلَكَ إِلَيْنَا وَ كُنْتَ ضَيْفَنَا إِلَى وَقْتِ ارْتِحَالِكَ كَانَ أَعْوَدَ عَلَيْكَ لِأَنَّ لَنَا مَوْضِعاً رَحْباً وَ جَاهاً عَرِيضاً وَ مَالًا كَثِيراً

If you could move your ride to us[asws] and be our[asws] guest to the time of your departure, it would be better for you because for us[asws], there is a vast place, and widely expansive, and a lot of wealth'.

فَلَمَّا سَمِعَ الرَّجُلُ كَلَامَهُ بَكَى ثُمَّ قَالَ أَشْهَدُ أَنَّكَ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسالَتَهُ وَ كُنْتَ أَنْتَ وَ أَبُوكَ أَبْغَضَ خَلْقِ اللَّهِ إِلَيَّ وَ الْآنَ أَنْتَ أَحَبُّ خَلْقِ اللَّهِ إِلَيَّ وَ حَوَّلَ رَحْلَهُ إِلَيْهِ وَ كَانَ ضَيْفَهُ إِلَى أَنِ ارْتَحَلَ وَ صَارَ مُعْتَقِداً لِمَحَبَّتِهِمْ.

When the man heard his[asws] talk, he cried, then said, 'I testify that you[asws] are a caliph of Allah[azwj] in His[azwj] earth. Surely, Allah[azwj] Knows where to Place His[azwj] Message, and you[asws] and your[asws] father[asws] were the most hateful people to me, and now you[asws] are the most beloved of the creatures of Allah[azwj] to me'. And he turned his ride towards him[asws] and was his[asws] guest until he departed and became believing of having their[asws] love''.[854]

17- قب، المناقب لابن شهرآشوب الْمَنَاقِبُ عَنْ أَبِي إِسْحَاقَ الْعَدْلِ فِي خَبَرٍ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ خَطَبَ يَوْماً فَذَكَرَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَنَالَ مِنْهُ وَ الْحَسَنُ بْنُ عَلِيٍّ ع جَالِسٌ فَبَلَغَ ذَلِكَ الْحُسَيْنَ ع فَجَاءَ إِلَى مَرْوَانَ فَقَالَ يَا ابْنَ الزَّرْقَاءِ أَنْتَ الْوَاقِعُ فِي عَلِيٍّ فِي كَلَامٍ لَهُ

[853] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 16 a
[854] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 16 b

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(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Manaqib’, from Abu Is’haq Al Adl in a Hadeeth,

‘Marwan Al-Hakam preached one day and mentioned Ali[asws] Bin Abu Talib[asws]. He spoke badly of him[asws], and Al-Hassan[asws] Bin Ali[asws] was seated. That reached Al-Husayn[asws]. He[asws] came to Marwan. He[asws] said: ‘O son of the blue-eyed! You are one talking badly regarding Ali[asws] in a speech of his?’

ثُمَّ دَخَلَ عَلَى الْحَسَنِ ع فَقَالَ تَسْمَعُ هَذَا يَسُبُّ أَبَاكَ فَلَا تَقُولُ لَهُ شَيْئاً فَقَالَ وَ مَا عَسَيْتُ أَنْ أَقُولَ لِرَجُلٍ مُسَلَّطٍ يَقُولُ مَا شَاءَ وَ يَفْعَلُ مَا شَاءَ.

Then he[asws] entered to see Al-Hassan[asws]. He[asws] said: ‘Did you[asws] hear this one reviling your[asws] father[asws] and you[asws] did not say anything?’ He[asws] said: ‘And what should I[asws] say to a man overcome (by Satan[la]) saying whatever he so desires and doing whatever he so desires?’’[855]

وَ رُوِيَ أَنَّ الْحَسَنَ ع لَمْ يُسْمَعْ قَطُّ مِنْهُ كَلِمَةٌ فِيهَا مَكْرُوهٌ إِلَّا مَرَّةً وَاحِدَةً فَإِنَّهُ كَانَ بَيْنَهُ وَ بَيْنَ عَمْرِو بْنِ عُثْمَانَ خُصُومَةٌ فِي أَرْضٍ فَقَالَ لَهُ الْحَسَنُ ع لَيْسَ لِعَمْرٍو عِنْدَنَا إِلَّا مَا يُرْغِمُ أَنْفَهُ.

And it is reported that Al-Hassan[asws] was such, no abhorrent talk was heard from him[asws] at all except one time, for there was a dispute between him[asws] and Amro Bin Usman. Al-Hassan[asws] said to him: ‘There is nothing for Amro with us except what would rub his nose!’

دَعَا أَمِيرُ الْمُؤْمِنِينَ ع مُحَمَّدَ بْنَ الْحَنَفِيَّةِ يَوْمَ الْجَمَلِ فَأَعْطَاهُ رُمْحَهُ وَ قَالَ لَهُ اقْصِدْ بِهَذَا الرُّمْحِ قَصْدَ الْجَمَلِ فَذَهَبَ فَمَنَعُوهُ بَنُو ضَبَّةَ فَلَمَّا رَجَعَ إِلَى وَالِدِهِ انْتَزَعَ الْحَسَنُ رُمْحَهُ مِنْ يَدِهِ وَ قَصَدَ قَصْدَ الْجَمَلِ وَ طَعَنَهُ بِرُمْحِهِ وَ رَجَعَ إِلَى وَالِدِهِ وَ عَلَى رُمْحِهِ أَثَرُ الدَّمِ

Amir Al-Momineen[asws] called Muhammad Bin Al-Hanafiyya on the day of (battle of) the camel and gave him his[asws] own spear and said to him: ‘Aim with this speak aiming at the camel’. He went, but the clan of Zabbat prevented him. When he returned to his father[asws], Al-Hassan[asws] snatched the spear from his hand and aimed, aiming for the camel and stabbed it with his[asws] spear and returned to his[asws] father, and upon his[asws] spear were traces of blood.

فَتَمَعَّرَ وَجْهُ مُحَمَّدٍ مِنْ ذَلِكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ لَا تَأْنَفْ فَإِنَّهُ ابْنُ النَّبِيِّ وَ أَنْتَ ابْنُ عَلِيٍّ.

The face of Muhammad reddened from that. Amir Al-Momineen[asws] said: ‘Do not snort, for he[asws] is a son[asws] of the Prophet[saww] and you are a son of Ali[asws]!’’[856]

18- قب، المناقب لابن شهرآشوب طَافَ الْحَسَنُ بْنُ عَلِيٍّ ع بِالْبَيْتِ فَسَمِعَ رَجُلًا يَقُولُ هَذَا ابْنُ فَاطِمَةَ الزَّهْرَاءِ فَالْتَفَتَ إِلَيْهِ فَقَالَ قُلْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَأَبِي خَيْرٌ مِنْ أُمِّي.

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

‘Al-Hassan[asws] Bin Ali[asws] performed Tawaaf of the House (Kabah). He[asws] heard a man saying, ‘This is a son[asws] of (Syeda) Fatima Al-Zahra[asws]’. He[asws] turned towards him and said: ‘Say, ‘Ali[asws] Bin Abu Talib[asws]’, for my[asws] father[asws] is better than my[asws] mother[asws]’’.

[855] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 17 a
[856] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 17 b

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وَ نَادَى عَبْدُ اللَّهِ بْنُ عُمَرَ الْحَسَنَ بْنَ عَلِيٍّ ع فِي أَيَّامِ صِفِّينَ وَ قَالَ إِنَّ لِي نَصِيحَةً فَلَمَّا بَرَزَ إِلَيْهِ قَالَ إِنَّ أَبَاكَ بِغْضَةٌ لُعْنَةٌ وَ قَدْ خَاضَ فِي دَمِ عُثْمَانَ فَهَلْ لَكَ أَنْ تَخْلَعَهُ نُبَايِعْكَ فَأَسْمَعَهُ الْحَسَنُ ع مَا كَرِهَهُ فَقَالَ مُعَاوِيَةُ إِنَّهُ ابْنُ أَبِيهِ.

And Abdullah Bin Umar called out to Al-Hassan[asws] Bin Ali[asws] during the days of (battle of) Siffeen, and said, 'There is an advice for me!' When he[asws] went out to him, he said, 'Your[asws] father[asws] hateful, cursed, and he[asws] has splashed in the blood of Usman. Is it for you[asws] to vacate him[asws]? We shall pledge allegiance to you[asws]'. Al-Hassan[asws] made him listen to what he disliked. Muawiya said, 'He[asws] is a son[asws] of his[asws] father[asws]''.[857]

19- كشف، كشف الغمة قَالَ كَمَالُ الدِّينِ بْنُ طَلْحَةَ رَوَى أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ الْوَاحِدِيُّ فِي تَفْسِيرِهِ الْوَسِيطِ مَا يَرْفَعُهُ بِسَنَدِهِ أَنَّ رَجُلًا قَالَ دَخَلْتُ مَسْجِدَ الْمَدِينَةِ فَإِذَا أَنَا بِرَجُلٍ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ص وَ النَّاسُ حَوْلَهُ فَقُلْتُ لَهُ أَخْبِرْنِي عَنْ شاهِدٍ وَ مَشْهُودٍ فَقَالَ نَعَمْ أَمَّا الشَّاهِدُ فَيَوْمُ الْجُمُعَةِ وَ أَمَّا الْمَشْهُودُ فَيَوْمُ عَرَفَةَ

(The book) 'Kashf Al Ghumma' – 'Kamal Al Deen Bin Talha said, 'It is reported by Abu Al-Hassan Ali Bin Ahmad Al Wahidy in his Tafseer 'Al Waseet', what he has raised by his chain,

'A man said, 'I entered the Masjid of Al-Medina, and there I was with a man narrating from Rasool-Allah[saww], and the people were around him. I said to him, 'Inform me about: ***a witness and a witnessed [85:3]***'. He said, 'Yes, as for the witness, it is the day of Friday, and as for the witnessed, it is the day of Arafaat'.

فَجُزْتُهُ إِلَى آخَرَ يُحَدِّثُ فَقُلْتُ أَخْبِرْنِي عَنْ شاهِدٍ وَ مَشْهُودٍ فَقَالَ نَعَمْ أَمَّا الشَّاهِدُ فَيَوْمُ الْجُمُعَةِ وَ أَمَّا الْمَشْهُودُ فَيَوْمُ النَّحْرِ

I dragged him to another one narrating. I said, 'Inform me about ***a witness and a witnessed [85:3]***'. He said, 'Yes. As for the witness, it is Muhammad[saww], and as for the witnessed, it is the day of sacrifice'.

فَجُزْتُهُمَا إِلَى غُلَامٍ كَأَنَّ وَجْهَهُ الدِّينَارُ وَ هُوَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ص فَقُلْتُ أَخْبِرْنِي عَنْ شاهِدٍ وَ مَشْهُودٍ فَقَالَ نَعَمْ أَمَّا الشَّاهِدُ فَمُحَمَّدٌ ص وَ أَمَّا الْمَشْهُودُ فَيَوْمُ الْقِيَامَةِ أَ مَا سَمِعْتَهُ يَقُولُ يا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْناكَ شاهِداً وَ قَالَ تَعَالَى ذلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَ ذلِكَ يَوْمٌ مَشْهُودٌ

I dragged them both to a boy, as if his face was like a Dinar and he was narrating from Rasool-Allah[saww]. I said, 'Inform me about ***a witness and a witnessed [85:3]***'. He said, 'Yes, as for the witness, it is Muhammad[saww], and as for the witnessed, it is the Day of Qiyamah. Have you not hear Him[azwj] Saying: ***O Prophet! Surely, We have Sent you as a witness, [33:45]***? And the Exalted Said: ***That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]***'.

فَسَأَلْتُ عَنِ الْأَوَّلِ فَقَالُوا ابْنُ عَبَّاسٍ وَ سَأَلْتُ عَنِ الثَّانِي فَقَالُوا ابْنُ عُمَرَ وَ سَأَلْتُ عَنِ الثَّالِثِ فَقَالُوا الْحَسَنُ بْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ كَانَ قَوْلُ الْحَسَنِ أَحْسَنَ.

[857] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 18

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I asked about the first (man). They said, 'Ibn Abbas'. And I asked about the second (man). They said, 'Ibn Umar'. And I asked about the third (man). They said, 'Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws]'. And the word of Al-Hassan[asws] was the most excellent''.[858]

وَ نُقِلَ أَنَّهُ ع اغْتَسَلَ وَ خَرَجَ مِنْ دَارِهِ فِي حُلَّةٍ فَاخِرَةٍ وَ بِزَّةٍ طَاهِرَةٍ وَ مَحَاسِنَ سَافِرَةٍ وَ قَسِمَاتٍ ظَاهِرَةٍ وَ نَفَحَاتٍ نَاشِرَةٍ وَ وَجْهَةٍ يُشْرِقُ حُسْناً وَ شَكْلَةٍ قَدْ كَمَلَ صُورَةً وَ مَعْنًى وَ الْإِقْبَالُ يَلُوحُ مِنْ أَعْطَافِهِ وَ نَضْرَةُ النَّعِيمِ تُعْرَفُ فِي أَطْرَافِهِ وَ قَاضِي الْقَدَرِ قَدْ حَكَمَ أَنَّ السَّعَادَةَ مِنْ أَوْصَافِهِ

And it is transmitted that he[asws] washed and went out from his[asws] house in pride-worthy apparel and clean uniform, and styled beard, and good features, and spreading perfume-like aroma, and his[asws] face was a shining beauty and appearance, being a perfect image and concept, and the acceptance was inviting from his[asws] affection, and the brightness of bliss was being recognises all around him[asws], and the Judge of pre-determination had judged the fortune from his[asws] attributes.

ثُمَّ رَكِبَ بَغْلَةً فَارِهَةً غَيْرَ قَطُوفٍ وَ سَارَ مُكْتَنِفاً مِنْ حَاشِيَتِهِ وَ غَاشِيَتِهِ بِصُفُوفٍ فَلَوْ شَاهَدَهُ عَبْدُ مَنَافٍ لَأَرْغَمَ بِمُفَاخَرَتِهِ بِهِ مَعَاطِسَ أُنُوفٍ وَ عَدَّهُ وَ آبَاءَهُ وَ جَدَّهُ فِي إِحْرَازِ خِصَلِ الْفَخَارِ يَوْمَ التَّفَاخُرِ بِأُلُوفٍ

Then he[asws] rode a beautiful mule without slowness, and he[asws] travelled confined from his[asws] entourage and overcame it with the rows. If Abd Manaf had witnessed him[asws], he would have been forced to pride with him, snorting with noses, and counted him[asws], and his[asws] father[asws], and his[asws] grandfather[saww] obtaining the crown of pride on the day of priding with the thousands.

فَعَرَضَ لَهُ فِي طَرِيقِهِ مِنْ مَحَاوِيجِ الْيَهُودِ هِمٌّ فِي هِدْمٍ قَدْ أَضْحَكَتْهُ الْعِلَّةُ وَ ارْتَكَبَتْهُ الذِّلَّةُ وَ أَهْلَكَتْهُ الْقِلَّةُ وَ جِلْدُهُ يَسْتُرُ عِظَامَهُ وَ ضَعْفُهُ يُقَيِّدُ أَقْدَامَهُ وَ ضُرُّهُ قَدْ مَلَكَ زِمَامَهُ وَ سُوءُ حَالِهِ قَدْ حَبَّبَ إِلَيْهِ حِمَامَهُ وَ شَمْسُ الظَّهِيرَةِ تَشْوِي شَوَاهُ وَ أَخْمَصُهُ يُصَافِحُ ثَرَى مَمْشَاهُ وَ عَذَابُ عرعريه [عُرْعُرَتِهِ] قَدْ عَرَاهُ وَ طُولُ طَوَاهُ قَدْ أَضْعَفَ بَطْنَهُ وَ طَوَاهُ وَ هُوَ حَامِلُ جَرٍّ مَمْلُوءٍ مَاءً عَلَى مَطَاهُ وَ حَالُهُ تَعْطِفُ عَلَيْهِ الْقُلُوبَ الْقَاسِيَةَ عِنْدَ مَرْآهُ

There presented to him[asws] in his[asws] path, from the poor Jews, worried, in tears, the illness had weakened him, and the disgrace was in him, and the scarcity had destroyed him, and his skin was covering his bones, and his weakness had tied his feet, and harm had ruled his reins, and his evil state had made death to be beloved to him, and the noon sun was grilling him with a grilling, and his hands were shaking and he was stumbling in his walk, and the torment of his lack of clothing had bared him, and the prolonged bending had weakened his belly, and he was carrying a jar filled with water upon his shoulder, and his state was inviting sympathy of the hard hearts upon him at seeing him.

فَاسْتَوْقَفَ الْحَسَنَ ع وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ أَنْصِفْنِي فَقَالَ ع فِي أَيِّ شَيْءٍ فَقَالَ جَدُّكَ يَقُولُ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ وَ أَنْتَ مُؤْمِنٌ وَ أَنَا كَافِرٌ فَمَا أَرَى الدُّنْيَا إِلَّا جَنَّةً تَتَنَعَّمُ بِهَا وَ تَسْتَلِذُّ بِهَا وَ مَا أَرَاهَا إِلَّا سِجْناً لِي قَدْ أَهْلَكَنِي ضُرُّهَا وَ أَثْلَفَنِي فَقْرُهَا

He stopped Al-Hassan[asws] and said, 'O son[asws] of Rasool-Allah[saww], be fair with me!' He[asws] said: 'Regarding which thing?' Your[asws] grandfather[saww] had said the world is a prison of the Momin and a paradise of the Kafir, and you[asws] are a Momin and I am a Kafir. But I do not see the

[858] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 19 a

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world except as a paradise you[asws] are enjoying with and I do not see it except as it being a prison for me. Its harm has destroyed me and its poverty has ravaged me'.

فَلَمَّا سَمِعَ الْحَسَنُ ع كَلَامَهُ أَشْرَقَ عَلَيْهِ نُورُ التَّأْيِيدِ وَ اسْتَخْرَجَ الْجَوَابَ بِفَهْمِهِ مِنْ خِزَانَةِ عِلْمِهِ وَ أَوْضَحَ لِلْيَهُودِيِّ خَطَاءَ ظَنِّهِ وَ خَطَلَ زَعْمِهِ وَ قَالَ يَا شَيْخُ لَوْ نَظَرْتَ إِلَى مَا أَعَدَّ اللَّهُ لِي وَ لِلْمُؤْمِنِينَ فِي الدَّارِ الْآخِرَةِ مِمَّا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ لَعَلِمْتَ أَنِّي قَبْلَ انْتِقَالِي إِلَيْهِ فِي هَذِهِ الدُّنْيَا فِي سِجْنٍ ضَنْكٍ

When Al-Hassan[asws] heard his talk, the light of support shone upon him[asws], and he[asws] extracted the answer with its understanding from the treasury of his[asws] knowledge and clarified to the Jew the mistake of his thinking and the foolishness of his claim, and he[asws] said: 'O sheikh! If you were to look at what Allah[azwj] has Prepared for me[asws] and for the Momineen in the house of the Hereafter, from what no eye has seen and no ear has heard, you would know that I[asws] am in a narrow prison in this world before my[asws] being transferred to Him[azwj].

وَ لَوْ نَظَرْتَ إِلَى مَا أَعَدَّ اللَّهُ لَكَ وَ لِكُلِّ كَافِرٍ فِي الدَّارِ الْآخِرَةِ مِنْ سَعِيرِ نَارِ الْجَحِيمِ وَ نَكَالِ الْعَذَابِ الْمُقِيمِ لَرَأَيْتَ أَنَّكَ قَبْلَ مَصِيرِكَ إِلَيْهِ الْآنَ فِي جَنَّةٍ وَاسِعَةٍ وَ نِعْمَةٍ جَامِعَةٍ.

And if you were to look at what Allah[azwj] has Prepared for you and for every Kafir in the house of the Hereafter, from the Fire of Hell, and the everlasting exemplary Punishment, you would see that, before your arrival to Him[azwj], at the moment you are in a vast paradise and plentiful bounties''.[859]

20- كشف، كشف الغمة رَوَى صَاحِبُ كِتَابِ صِفَةِ الصَّفْوَةِ بِسَنَدِهِ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُذْعَانَ أَنَّهُ قَالَ: حَجَّ الْحَسَنُ ع خَمْسَ عَشْرَةَ حِجَّةً مَاشِياً وَ إِنَّ الْجَنَائِبَ لَتُقَادُ مَعَهُ.

(The book) 'Kashf Al Ghumma' – It is reported by the author of the book 'Sifat Al Safwa', by his chain from Ali Bin Zayd Bin Juz'an having said: '

'Al-Hassan[asws] performed fifteen Hajj walking, and the women were being led with him[asws]''.[860]

وَ مِنْ كَرَمِهِ وَ جُودِهِ ع مَا رَوَاهُ سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: إِنَّ الْحَسَنَ سَمِعَ رَجُلًا يَسْأَلُ رَبَّهُ تَعَالَى أَنْ يَرْزُقَهُ عَشَرَةَ آلَافِ دِرْهَمٍ فَانْصَرَفَ الْحَسَنُ إِلَى مَنْزِلِهِ فَبَعَثَ بِهَا إِلَيْهِ.

And about his[asws] benevolence and his[asws] generosity – what is reported by Saeed Bin Abdul Aziz who said, 'Al-Hassan[asws] heard a man asking his Lord[azwj] the Exalted for Him[azwj] to Grace him ten thousand Dirhams. Al-Hassan[asws] left to go to his[asws] house and had it sent to him''.[861]

وَ مِنْهَا أَنَّ رَجُلًا جَاءَ إِلَيْهِ ع وَ سَأَلَهُ حَاجَةً فَقَالَ لَهُ يَا هَذَا حَقُّ سُؤَالِكَ يَعْظُمُ لَدَيَّ وَ مَعْرِفَتِي بِمَا يَجِبُ لَكَ يَكْبُرُ لَدَيَّ وَ يَدِي تَعْجِزُ عَنْ نَيْلِكَ بِمَا أَنْتَ أَهْلُهُ وَ الْكَثِيرُ فِي ذَاتِ اللَّهِ عَزَّ وَ جَلَّ قَلِيلٌ وَ مَا فِي مِلْكِي وَفَاءٌ لِشُكْرِكَ فَإِنْ قَبِلْتَ الْمَيْسُورَ وَ رَفَعْتَ عَنِّي مَئُونَةَ الِاحْتِفَالِ وَ الِاهْتِمَامِ بِمَا أَتَكَلَّفُهُ مِنْ وَاجِبِكَ فَعَلْتُ

And from it, A man came to him[asws] and asked him[asws] for a need. He[asws] said to him: 'O you! The right of your asking is mighty in my[asws] presence, and my[asws] recognising of what obligates

[859] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 19 b
[860] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 20 a
[861] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 20 b

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for you is great in my[asws] presence, and my[asws] hands are unable from giving you what you are rightful of, and the lot for the Sake of Allah[azwj] Mighty and Majestic is little, and there is no plenty in my[asws] control to be able to thank you. So, if you were to accept the moderate, and raise away from me[asws] the ceremonial assistance, and give importance to what I[asws] can be encumbered from your obligations, then do so'.

فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ ص أَقْبَلُ الْقَلِيلَ وَ أَشْكُرُ الْعَطِيَّةَ وَ أَعْذَرُ عَلَى الْمَنْعِ فَدَعَا الْحَسَنُ ع بِوَكِيلِهِ وَ جَعَلَ يُحَاسِبُهُ عَلَى نَفَقَاتِهِ حَتَّى اسْتَقْصَاهَا فَقَالَ هَاتِ الْفَاضِلَ مِنَ الثَّلَاثِمِائَةِ أَلْفِ دِرْهَمٍ فَأَحْضَرَ خَمْسِينَ أَلْفاً قَالَ فَمَا فَعَلَ الْخُمْسُمِائَةِ دِينَارٍ قَالَ هِيَ عِنْدِي قَالَ أَحْضِرْهَا

He said, 'O son[asws] of Rasool-Allah[saww]! I shall accept the little and thank for the gift, and excuse upon the prevented'. Al-Hassan[asws] called for his[asws] representative and went on to hold him upon his expenses until he[asws] investigates it. He[asws] said: 'Give the remainder of the three hundred thousand Dirhams'. He presented fifty thousand. He[asws] said: 'So what happened to the five hundred Dinars?' He said, 'These are with me'. He[asws] said: 'Present it'.

فَأَحْضَرَهَا فَدَفَعَ الدَّرَاهِمَ وَ الدَّنَانِيرَ إِلَى الرَّجُلِ وَ قَالَ هَاتِ مَنْ يَحْمِلُهَا لَكَ فَأَتَاهُ بِحَمَّالَيْنِ فَدَفَعَ الْحَسَنُ ع إِلَيْهِ رِدَاءَهُ لِكِرَاءِ الْحَمَّالَيْنِ فَقَالَ مَوَالِيهِ وَ اللَّهِ مَا عِنْدَنَا دِرْهَمٌ فَقَالَ ع لَكِنِّي أَرْجُو أَنْ يَكُونَ لِي عِنْدَ اللَّهِ أَجْرٌ عَظِيمٌ.

He presented it, and he[asws] handed the Dirhams and the Dinars to the man and said: 'Come with someone who can carry it for you'. He came with two carriers. Al-Hassan[asws] handed his[asws] cloak to him for the two hired carriers. His[asws] slaves said: 'By Allah[azwj]! There is no Dirham with us'. He[asws] said: 'But, I[asws] hope that there would happen to be for me[asws] a mighty Recompense in the Presence of Allah[azwj]''.[862]

وَ مِنْهَا مَا رَوَاهُ أَبُو الْحَسَنِ الْمَدَائِنِيُّ قَالَ: خَرَجَ الْحَسَنُ وَ الْحُسَيْنُ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ ع حُجَّاجاً فَفَاتَهُمْ أَثْقَالُهُمْ فَجَاعُوا وَ عَطِشُوا فَمَرُّوا بِعَجُوزٍ فِي خِبَاءٍ لَهَا فَقَالُوا هَلْ مِنْ شَرَابٍ فَقَالَتْ نَعَمْ فَأَنَاخُوا بِهَا وَ لَيْسَ لَهَا إِلَّا شُوَيْهَةٌ فِي كَسْرِ الْخَيْمَةِ فَقَالَتِ احْلُبُوهَا وَ امْتَذِقُوا لَبَنَهَا

And from these is what is reported by Abu Al-Hassan Al Madainy who said,

'Al-Hassan[asws] and Al-Husayn[asws] and Abdullah son of Ja'far[asws] went out as pilgrims. They lost their luggage. They came, and they were thirsty. They passed by an old woman in a tent of hers. They said, 'Is there anything to drink?' She said, 'Yes'. They knelt their camels at her, and there wasn't anything for except a young sheep in a corner of the tent. She[asws] said: 'Milk it and mix its milk with water'.

فَفَعَلُوا ذَلِكَ وَ قَالُوا لَهَا هَلْ مِنْ طَعَامٍ قَالَتْ لَا إِلَّا هَذِهِ الشَّاةُ فَلْيَذْبَحْهَا أَحَدُكُمْ حَتَّى أُهَيِّئَ لَكُمْ شَيْئاً تَأْكُلُونَ فَقَامَ إِلَيْهَا أَحَدُهُمْ فَذَبَحَهَا وَ كَشَطَهَا ثُمَّ هَيَّأَتْ لَهُمْ طَعَاماً فَأَكَلُوا ثُمَّ أَقَامُوا حَتَّى أَبْرَدُوا فَلَمَّا ارْتَحَلُوا قَالُوا لَهَا نَحْنُ نَفَرٌ مِنْ قُرَيْشٍ نُرِيدُ هَذَا الْوَجْهَ فَإِذَا رَجَعْنَا سَالِمِينَ فَأْلَمِّي بِنَا فَإِنَّا صَانِعُونَ إِلَيْكِ خَيْراً ثُمَّ ارْتَحَلُوا

They did that and said to her: 'Is there any food?' She said, 'No, except this sheep, so let one of you slaughter it until I prepare something for you to be eating'. One of them stood up to it and slaughtered it and skinned it. Then she prepared a meal for them and they ate. Then they stood up until they freshened up. When they were departing, they said to her: 'We are a

[862] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 20 c

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number from Qureysh intending to go in this direction. When we return safely, then join with us and we shall be dealing good to you'. Then they departed.

وَ أَقْبَلَ زَوْجُهَا وَ أَخْبَرَتْهُ عَنِ الْقَوْمِ وَ الشَّاةِ فَغَضِبَ الرَّجُلُ وَ قَالَ وَيْحَكِ تَذْبَحِينَ شَاتِي لِأَقْوَامٍ لَا تَعْرِفِينَهُمْ ثُمَّ تَقُولِينَ نَفَرٌ مِنْ قُرَيْشٍ

And her husband came and she informed him about the group and the sheep. The man was angered and said, 'Woe be unto you! You have slaughtered my sheep for a people you do not even know them, then you are saying, 'A number from Qureysh'!'

ثُمَّ بَعْدَ مُدَّةٍ أَلْجَأَتْهُمُ الْحَاجَةُ إِلَى دُخُولِ الْمَدِينَةِ فَدَخَلَاهَا وَ جَعَلَا يَنْقُلَانِ الْبَعِيرَ إِلَيْهَا وَ يَبِيعَانِهِ وَ يَعِيشَانِ مِنْهُ فَمَرَّتِ الْعَجُوزُ فِي بَعْضِ سِكَكِ الْمَدِينَةِ فَإِذَا الْحَسَنُ ع عَلَى بَابِ دَارِهِ جَالِسٌ فَعَرَفَ الْعَجُوزَ وَ هِيَ لَهُ مُنْكِرَةٌ فَبَعَثَ غُلَامَهُ فَرَدَّهَا

Then, after a period, the need forced them to enter Al-Medina, so they both entered it and went to bring the camel, and they sold it and lived from it. The old woman passed by one of the markets of Al-Medina, and there was Al-Hassan[asws] seated at the door of his[asws] house. He[asws] recognise the old woman and she did not recognise him[asws]. He[asws] sent his[asws] slave and returned her.

فَقَالَ لَهَا يَا أَمَةَ اللَّهِ تَعْرِفِينِي قَالَتْ لَا قَالَ أَنَا ضَيْفُكِ يَوْمَ كَذَا فَقَالَتِ الْعَجُوزُ بِأَبِي أَنْتَ وَ أُمِّي فَأَمَرَ الْحَسَنُ ع فَاشْتَرَى لَهَا مِنْ شَاءِ الصَّدَقَةِ أَلْفَ شَاةٍ وَ أَمَرَ لَهَا بِأَلْفِ دِينَارٍ وَ بَعَثَ بِهَا مَعَ غُلَامِهِ إِلَى أَخِيهِ الْحُسَيْنِ ع

He[asws] said to her: 'O maid of Allah[azwj]! Do you recognise me[asws]?' She said, 'No'. He[asws] said: 'I[asws] was your guest on such and such day'. The old woman said, 'May my father and my mother be (sacrificed) for you[asws]!' Al-Hassan[asws] instructed and a thousand sheep were bought for her from the sheep of charity, and he[asws] instructed a thousand Dinars for her and sent her with his[asws] slave to his[asws] brother Al-Husayn[asws].

فَقَالَ بِكَمْ وَصَلَكِ أَخِيَ الْحَسَنُ فَقَالَتْ بِأَلْفِ شَاةٍ وَ أَلْفِ دِينَارٍ فَأَمَرَ لَهَا بِمِثْلِ ذَلِكَ ثُمَّ بَعَثَ بِهَا مَعَ غُلَامِهِ إِلَى عَبْدِ اللَّهِ بْنِ جَعْفَرٍ ع

He[asws] said: 'With how may did my[asws] brother[asws] Al-Hassan[asws] give you?' She said, 'A thousand sheep and a thousand Dinars'. He[asws] instructed for her with similar to that. Then he[asws] sent her with his[asws] slave to Abdullah son of Ja'far[asws].

فَقَالَ بِكَمْ وَصَلَكِ الْحَسَنُ وَ الْحُسَيْنُ ع فَقَالَتْ بِأَلْفَيْ دِينَارٍ وَ أَلْفَيْ شَاةٍ فَأَمَرَ لَهَا عَبْدُ اللَّهِ بِأَلْفَيْ شَاةٍ وَ أَلْفَيْ دِينَارٍ وَ قَالَ لَوْ بَدَأْتِ بِي لَأَتْعَبْتُهُمَا فَرَجَعَتِ الْعَجُوزُ إِلَى زَوْجِهَا بِذَلِكَ.

He said, 'With how much have Al-Hassan[asws] and Al-Husayn[asws] give you?' She said, 'Two thousand Dinars and two thousand sheep'. Abdullah instructed for her with two thousand sheep and two thousand Dinars and said, 'Had you begun with me, you would not have troubled them[asws]'. The old woman returned to her husband with that''.[863]

قب، المناقب لابن شهرآشوب أَبُو جَعْفَرٍ الْمَدَائِنِيُّ مِثْلَهُ إِلَّا أَنَّ فِيهِ فَأَعْطَاهَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ مِثْلَ ذَلِكَ.

[863] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 20 d

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(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Ja’far Al-Madainy, there is similar to it except that in it, Abdullah son of Ja’far[asws] gave her similar to that’’.[864]

21 كشف، كشف الغمة قُلْتُ هَذِهِ الْقِصَّةُ مَشْهُورَةٌ وَ فِي دَوَاوِينِ جُودِهِمْ مَسْطُورَةٌ وَ عَنْهُمْ ع مَأْثُورَةٌ وَ كُنْتُ نَقَلْتُهَا عَلَى غَيْرِ هَذَا الرِّوَايَةِ وَ إِنَّهُ كَانَ مَعَهُمْ رَجُلٌ آخَرُ مِنْ أَهْلِ الْمَدِينَةِ وَ أَنَّهَا أَتَتْ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ فَقَالَ ابْدَئِي بِسَيِّدَيَّ الْحَسَنِ وَ الْحُسَيْنِ

(The book) ‘Kashf Al Ghumma’ –

‘I said, ‘This story is famous, and in the gathering, their[asws] generosity is concealed and badly impressed, and I have transmitted this upon other than this report, and it is – There was another man from the people of Al-Medina with them, and she came to Abdullah son of Ja’far[asws]. He said: ‘Begin with my two chiefs, Al-Hassan[asws] and Al-Husayn[asws]’.

فَأَتَتِ الْحَسَنَ فَأَمَرَ لَهَا بِمِائَةِ بَعِيرٍ وَ أَعْطَاهَا الْحُسَيْنُ أَلْفَ شَاةٍ فَعَادَتْ إِلَى عَبْدِ اللَّهِ فَسَأَلَهَا فَأَخْبَرَتْهُ فَقَالَ كَفَانِي سَيِّدَايَ أَمْرَ الْإِبِلِ وَ الشَّاةِ وَ أَمَرَ لَهَا بِمِائَةِ أَلْفِ دِرْهَمٍ

She came to Al-Hassan[asws]. He[asws] instructed a hundred camels to be for her, and Al-Husayn[asws] gave her a thousand sheep. She returned to Abdullah. He asked her, and she informed him. He said, ‘My two chiefs have sufficed the me with the matter of the camels and the sheep’, and he instructed for a hundred thousand Dirhams to be for her.

وَ قَصَدَتِ الْمَدَنِيَّ الَّذِي كَانَ مَعَهُمْ فَقَالَ لَهَا أَنَا لَا أُجَارِي أُولَئِكِ الْأَجْوَادَ فِي مَدًى وَ لَا أَبْلُغُ عُشْرَ عَشِيرِهِمْ فِي النَّدَى وَ لَكِنْ أُعْطِيكِ شَيْئاً مِنْ دَقِيقٍ وَ زَبِيبٍ فَأَخَذَتْ وَ انْصَرَفَتْ.

And the man from Al-Medina who was with them aimed for her and said to her, ‘I cannot match them with the generosity regarding the awards, nor can I even reach a tenth of the tenth, but I shall give you something from flour and raisins’. She took and left’’.[865]

قَالَ وَ رُوِيَ عَنِ ابْنِ سِيرِينَ قَالَ: تَزَوَّجَ الْحَسَنُ ع امْرَأَةً فَأَرْسَلَ إِلَيْهَا بِمِائَةِ جَارِيَةٍ مَعَ كُلِّ جَارِيَةٍ أَلْفُ دِرْهَمٍ.

He said, ‘And it is reported by Ibn Sirreen who said,

‘Al-Hassan[asws] married a woman and sent one hundred slave girls to her, with each slave girl was a thousand Dirhams’’.[866]

وَ رَوَى الْحَافِظُ فِي الْحِلْيَةِ عَنْ أَبِي نَجِيحٍ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع حَجَّ مَاشِياً وَ قَسَمَ مَالَهُ نِصْفَيْنِ.

And it is reported by Al Hafiz in (the book) ‘Al Hilyah’, from Abu Najeeh,

‘Al-Hassan[asws] Bin Ali[asws] performed Hajj walking, and he[asws] divided his[asws] wealth into two halves (one half for Allah[azwj] as charity and one half for himself[asws] to live on)’’.[867]

[864] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 20 e
[865] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 21 a
[866] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 21 b
[867] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 21 c

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وَ عَنْ شِهَابِ بْنِ أَبِي عَامِرٍ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع قَاسَمَ اللَّهَ مَالَهُ مَرَّتَيْنِ حَتَّى تَصَدَّقَ بِفَرْدِ نَعْلِهِ.

And from Shihab Bin Abu Aamir,

'Al-Hassan[asws] Bin Ali[asws] divided his[asws] wealth twice for Allah[azwj], to the extent that he[asws] gave in charity with one of his[asws] slippers''.[868]

وَ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُذْعَانَ قَالَ: خَرَجَ الْحَسَنُ بْنُ عَلِيٍّ مِنْ مَالِهِ مَرَّتَيْنِ وَ قَاسَمَ اللَّهَ ثَلَاثَ مَرَّاتٍ حَتَّى إِنَّهُ كَانَ يُعْطِي مِنْ مَالِهِ نَعْلًا وَ يُمْسِكُ نَعْلًا وَ يُعْطِي خُفّاً وَ يُمْسِكُ خُفّاً.

And from Ali Bin Zayd Bin Juz'an who said,

'Al-Hassan[asws] Bin Ali[asws] extracted twice from his[asws] wealth and divided for Allah[azwj] three times, to the extent that he[asws] was giving a slipper from his[asws] wealth and withholding a slipper, and he[asws] gave a sock and withheld a sock''.[869]

وَ عَنْ قُرَّةَ بْنِ خَالِدٍ قَالَ: أَكَلْتُ فِي بَيْتِ مُحَمَّدِ بْنِ سِيرِينَ طَعَاماً فَلَمَّا أَنْ شَبِعْتُ أَخَذْتُ الْمِنْدِيلَ وَ رَفَعْتُ يَدِي فَقَالَ مُحَمَّدٌ إِنَّ الْحَسَنَ بْنَ عَلِيٍّ ع قَالَ إِنَّ الطَّعَامَ أَهْوَنُ مِنْ أَنْ يُقْسَمَ فِيهِ.

And from Qurrah Bin Khalid who said,

'I had a meal in the house of Muhammad Bin Sirreen. When I wanted to take the towel and raised my hands, Muhammad said, 'Al-Hassan[asws] Bin Ali[asws] said: 'Food is the least from what he[asws] had divided''.[870]

وَ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ أَبِيهِ قَالَ: مَتَّعَ الْحَسَنُ بْنُ عَلِيٍّ ع امْرَأَتَيْنِ بِعِشْرِينَ أَلْفاً وَ زِقَاقٍ مِنْ عَسَلٍ فَقَالَتْ إِحْدَاهُمَا وَ أَرَاهَا الْحَنَفِيَّةَ مَتَاعٌ قَلِيلٌ مِنْ حَبِيبٍ مُفَارِقٍ.

And from Al-Hassan Bin Saeed, from his father who said,

'Al-Hassan[asws] married two women temporarily with twenty thousand, and a container of honey. One of them said, and I saw her as the upright, 'Little from beloved separated'.

وَ أَتَاهُ رَجُلٌ فَقَالَ إِنَّ فُلَاناً يَقَعُ فِيكَ فَقَالَ أَلْقَيْتَنِي فِي تَعَبٍ أُرِيدُ الْآنَ أَنْ أَسْتَغْفِرَ اللَّهَ لِي وَ لَهُ.

And a man came to him[asws] and said, 'So and so is talking badly regarding you[asws]!' He[asws] said: 'You have placed me[asws] in tiredness. Now I[asws] want to seek Forgiveness of Allah[azwj] for me[asws] and for him''.[871]

22- د، العدد القوية قِيلَ وَقَفَ رَجُلٌ عَلَى الْحَسَنِ بْنِ عَلِيٍّ ع فَقَالَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ بِالَّذِي أَنْعَمَ عَلَيْكَ بِهَذِهِ النِّعْمَةِ الَّتِي مَا تَلِيهَا مِنْهُ بِشَفِيعٍ مِنْكَ إِلَيْهِ بَلْ إِنْعَاماً مِنْهُ عَلَيْكَ إِلَّا مَا أَنْصَفْتَنِي مِنْ خَصْمِي فَإِنَّهُ غَشُومٌ ظَلُومٌ لَا يُوَقِّرُ الشَّيْخَ الْكَبِيرَ وَ لَا يَرْحَمُ الطِّفْلَ الصَّغِيرَ

[868] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 21 d
[869] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 21 e
[870] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 21 f
[871] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 21 g

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(The book) ‘Al Adad Al Qawiya’ –

‘It is said that a man spoke badly upon Al-Hassan[asws] Bin Ali[asws]. He said, ‘O son[asws] of Amir Al-Momineen[asws]! By the One[azwj] Who Favoured upon you[asws] with this bounty which cannot be achieved except by intercession from you[asws] to him, but as a comfort from it upon you[asws], if you[asws] could get me justice from my disputant, for he is deceitful, unjust. Neither does he give dignity to the elder nor does he show mercy to the child’.

وَ كَانَ مُتَّكِئاً فَاسْتَوَى جَالِساً وَ قَالَ لَهُ مَنْ خَصْمُكَ حَتَّى أَنْتَصِفَ لَكَ مِنْهُ فَقَالَ لَهُ الْفَقْرُ

And he[asws] was reclining, so he[asws] sat up straight and said to him: ‘Who is disputing you until I[asws] should get justice for you from him?’ He said, ‘The poverty’.

فَأَطْرَقَ ع سَاعَةً ثُمَّ رَفَعَ رَأْسَهُ إِلَى خَادِمِهِ وَ قَالَ لَهُ أَحْضِرْ مَا عِنْدَكَ مِنْ مَوْجُودٍ فَأَحْضَرَ خَمْسَةَ آلَافِ دِرْهَمٍ فَقَالَ ادْفَعْهَا إِلَيْهِ

He[asws] lowered his[asws] head for a while, then raised his[asws] head towards his[asws] servant and said to him: ‘Present whatever is with you from the existing’. He presented five thousand dirhams. He[asws] said: ‘Hand it over to him!’

ثُمَّ قَالَ لَهُ بِحَقِّ هَذِهِ الْأَقْسَامِ الَّتِي أَقْسَمْتَ بِهَا عَلَيَّ مَتَى أَتَاكَ خَصْمُكَ جَائِراً إِلَّا مَا أَتَيْتَنِي مِنْهُ مُتَظَلِّماً.

Then he[asws] said to him: ‘By the right of this swear which you have sworn with upon me[asws]! When your disputant (poverty) comes to you unjustly, then come to me[asws] having a grievance from it’’.[872]

23- فر، تفسير فرات بن إبراهيم أَحْمَدُ بْنُ الْقَاسِمِ مُعَنْعَناً عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لِلْحَسَنِ قُمِ الْيَوْمَ خَطِيباً وَ قَالَ لِأُمَّهَاتِ أَوْلَادِهِ قُمْنَ فَاسْمَعْنَ خُطْبَةَ ابْنِي

Tafseer Furaat Bin Ibrahim – Ahmad Bin Al Qasim transmitting from Abu Al Jaroud who said,

‘I heard Abu Ja’far[asws] saying: ‘Ali[asws] Bin Abu Talib[asws] said to Al-Hassan[asws]: ‘Stand today to preach!’ And he[asws] said to the mothers of his children: ‘Stand and listen to the sermon of my[asws] son[asws]!’

قَالَ فَحَمِدَ اللَّهَ تَعَالَى وَ صَلَّى عَلَى النَّبِيِّ ص ثُمَّ قَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ فِي بَابٍ وَ مَنْزِلٍ مَنْ دَخَلَهُ كَانَ آمِناً وَ مَنْ خَرَجَ مِنْهُ كَانَ كَافِراً أَقُولُ قَوْلِي وَ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَ لَكُمْ وَ نَزَلَ

He (the narrator) said, ‘He[asws] praised Allah[azwj] the Exalted and sent Salawaat upon the Prophet[saww], then said whatever Allah[azwj] so Desired him[asws] to say, then he[asws] said: ‘Amir Al-Momineen[asws] is a door and a house, the one who enters it would be safe, and the one who exits from it would be a Kafir! I[asws] am saying my[asws] words and seek Forgiveness of Allah[azwj] the Magnificent for me[asws] and for you all!’ And he[asws] descended.

[872] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 22

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فَقَامَ عَلِيٌّ فَقَبَّلَ رَأْسَهُ وَ قَالَ بِأَبِي أَنْتَ وَ أُمِّي ثُمَّ قَرَأَ ذُرِّيَّةً بَعْضُها مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ.

Ali[asws] stood up and kissed his[asws] head and said: 'May my[asws] father[as] and my[asws] mother[as] be (sacrificed) for you[asws]!' Then he[asws] recited: ***Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]***''.[873]

24- فر، تفسير فرات بن إبراهيم أَبُو جَعْفَرٍ الْحَسَنِيُّ وَ الْحَسَنُ بْنُ حُبَاشٍ مُعَنْعَناً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لِلْحَسَنِ يَا بُنَيَّ قُمْ فَاخْطُبْ حَتَّى أَسْمَعَ كَلَامَكَ قَالَ يَا أَبَتَاهْ كَيْفَ أَخْطُبُ وَ أَنَا أَنْظُرُ إِلَى وَجْهِكَ أَسْتَحْيِي مِنْكَ

Tafseer Furaat Bin Ibrahim – Abu Ja'far Al Hasany, and Al-Hassan Bin Hubash transmitting,

'From Ja'far[asws] Bin Muhammad[asws] having said: 'Ali[asws] Bin Abu Talib[asws] said to Al-Hassan[asws]: 'O my[asws] son[asws]! Stand and address until I[asws] heard your[asws] speech!' He[asws] said: 'O father[asws]! How can I[asws] address and I[asws] am looking at your[asws] face? I[asws] am too embarrassed from you[asws]'.

قَالَ فَجَمَعَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع أُمَّهَاتِ أَوْلَادِهِ ثُمَّ تَوَارَى عَنْهُ حَيْثُ يَسْمَعُ كَلَامَهُ فَقَامَ الْحَسَنُ ع فَقَالَ الْحَمْدُ لِلَّهِ الْوَاحِدِ بِغَيْرِ تَشْبِيهٍ الدَّائِمِ بِغَيْرِ تَكْوِينٍ الْقَائِمِ بِغَيْرِ كُلْفَةٍ الْخَالِقِ بِغَيْرِ مَنْصَبَةٍ الْمَوْصُوفِ بِغَيْرِ غَايَةٍ الْمَعْرُوفِ بِغَيْرِ مَحْدُودِيَّةٍ الْعَزِيزِ لَمْ يَزَلْ قَدِيماً فِي الْقِدَمِ

He (the narrator) said, 'Ali[asws] Bin Abu Talib[asws] gathered the mothers of his[asws] children, then covered from him[asws] where he[asws] could (only) hear his[asws] speech. Al-Hassan[asws] stood up and said: 'The praise is for Allah[azwj] the One without any resemblance, the permanent without have come into existence, the eternal without any encumberment, the Creator without exhaustion, the described without any limits, and well-known without any limitations. The Mighty did not cease to be ancient in the ancientness.

رُدِعَتِ الْقُلُوبُ لِهَيْبَتِهِ وَ ذَهِلَتِ الْعُقُولُ لِعِزَّتِهِ وَ خَضَعَتِ الرِّقَابُ لِقُدْرَتِهِ فَلَيْسَ يَخْطُرُ عَلَى قَلْبِ بَشَرٍ مَبْلَغُ جَبَرُوتِهِ وَ لَا يَبْلُغُ النَّاسُ كُنْهَ جَلَالِهِ وَ لَا يُفْصِحُ الْوَاصِفُونَ مِنْهُمْ لِكُنْهِ عَظَمَتِهِ وَ لَا تَبْلُغُهُ الْعُلَمَاءُ بِأَلْبَابِهَا وَ لَا أَهْلُ التَّفَكُّرِ بِتَدْبِيرِ أُمُورِهَا

The hearts fear to His[azwj] Awe, and the intellects are confounded to His[azwj] Honour, and the necks are humbled to His[azwj] Power. The extent of His[azwj] Subduing hasn't occurred upon a heart of any human, nor can the people reach the tip of His[azwj] Majesty, nor can He[azwj] be described by the describers from them to the top of His[azwj] Magnificence, not can the scholar reach to His[azwj] door, nor can the thinking people reach to the management of their affairs.

أَعْلَمُ خَلْقِهِ بِهِ الَّذِي بِالْحَدِّ لَا يَصِفُهُ يُدْرِكُ الْأَبْصارَ وَ لَا يُدْرِكُهُ الْأَبْصَارُ وَ هُوَ اللَّطِيفُ الْخَبِيرُ

He[azwj] Knows His[azwj] creation by the limit which He[azwj] cannot be attributed to. He[azwj] Comprehends the visions and the visions cannot comprehend Him[azwj], and He[azwj] is the Subtle, the Informed.

أَمَّا بَعْدُ فَإِنَّ عَلِيّاً بَابٌ مَنْ دَخَلَهُ كَانَ مُؤْمِناً وَ مَنْ خَرَجَ مِنْهُ كَانَ كَافِراً أَقُولُ قَوْلِي هَذَا وَ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَ لَكُمْ

[873] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 23

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As for after, Ali[asws] is a door. The one who enters it would be a Momin, and one exiting from it would be a Kafir. I[asws] am saying this word of mine[asws], and I[asws] seek Forgiveness of Allah[azwj] the Magnificent, for me[asws] and for you all!'

فَقَامَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ قَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ ذُرِّيَّةً بَعْضُها مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ.

Ali[asws] Bin Abu Talib[asws] stood up and kissed between his[asws] eyes, then said: '***Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]***''.[874]

25- كا، الكافي الْعِدَّةُ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَقِيَ الْحَسَنُ بْنُ عَلِيٍّ ع عَبْدَ اللَّهِ بْنَ جَعْفَرٍ فَقَالَ يَا عَبْدَ اللَّهِ كَيْفَ يَكُونُ الْمُؤْمِنُ مُؤْمِناً وَ هُوَ يَسْخَطُ قِسْمَهُ وَ يُحَقِّرُ مَنْزِلَتَهُ وَ الْحَاكِمُ عَلَيْهِ اللَّهُ وَ أَنَا الضَّامِنُ لِمَنْ لَمْ يَهْجِسْ فِي قَلْبِهِ إِلَّا الرِّضَا أَنْ يَدْعُوَ اللَّهَ فَيُسْتَجَابَ لَهُ.

(The book) 'Al-Kafi' – 'Al-Hassan[asws] Bin Ali[asws] met Abdullah son of Ja'far[asws]. He[asws] said: 'O Abdullah! How can the Momin be a Momin and he is angry with His[azwj] Apportionment, and belittles his status, and Allah[azwj] is the Judge (Decider) upon him, and I[asws] am the guarantor for the one who has no notions in his heart except the pleasure, that he will supplicate to Allah[azwj], and He[azwj] would Answer him''.[875]

26- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ وَ ابْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ نَاساً بِالْمَدِينَةِ قَالُوا لَيْسَ لِلْحَسَنِ مَالٌ فَبَعَثَ الْحَسَنُ إِلَى رَجُلٍ بِالْمَدِينَةِ فَاسْتَقْرَضَ مِنْهُ أَلْفَ دِرْهَمٍ فَأَرْسَلَ بِهَا إِلَى الْمُصَدِّقِ وَ قَالَ هَذِهِ صَدَقَةُ مَالِنَا فَقَالُوا مَا بَعَثَ الْحَسَنُ هَذِهِ مِنْ تِلْقَاءِ نَفْسِهِ إِلَّا وَ عِنْدَهُ مَالٌ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad Bin Ibn Fazzal and Ibn Mahboub, from Yunus Bin Yaqoub, from Abu Baseer,

'From Abu Abdullah[asws] having said: 'Some people at Al-Medina said, 'There isn't any wealth for Al-Hassan[asws]'. Al-Hassan[asws] sent a message to a man at Al-Medina and borrowed a thousand Dirhams from him. He sent it to the charity collector and said: 'This is charity from our[asws] wealth'. They said, 'Al-Hassan[asws] would not have sent this from himself until there is wealth with him[asws]!''[876]

27- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْحَسَنُ بْنُ عَلِيٍّ ع يَحُجُّ مَاشِياً وَ تُسَاقُ مَعَهُ الْمَحَامِلُ وَ الرِّحَالُ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr,

'From Abu Abdullah[asws] having said: 'Al-Hassan[asws] Bin Ali[asws] had performed Hajj walking and had ushered the carriages and the luggage with him[asws]''.[877]

[874] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 24
[875] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 25
[876] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 26
[877] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 27

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28- قب، المناقب لابن شهرآشوب كِتَابُ الْفُنُونِ عَنْ أَحْمَدَ الْمُؤَدِّبِ وَ نُزْهَةِ الْأَبْصَارِ عَنِ ابْنِ مَهْدِيٍ أَنَّهُ مَرَّ الْحَسَنُ بْنُ عَلِيٍّ ع عَلَى فُقَرَاءَ وَ قَدْ وَضَعُوا كُسَيْرَاتٍ عَلَى الْأَرْضِ وَ هُمْ قُعُودٌ يَلْتَقِطُونَهَا وَ يَأْكُلُونَهَا فَقَالُوا لَهُ هَلُمَّ يَا ابْنَ بِنْتِ رَسُولِ اللَّهِ إِلَى الْغَدَاءِ

(The books) 'Al Manaqib' of Ibn Shehr Ashub, (and), 'Kitab Al Funoun' from Ahmad Al Muwaddib, and 'Nuzhat Al Absaar' from Ibn Mahdy,

'Al-Hassan[asws] Bin Ali[asws] passed by the poor (people), and the pieces of bread had been placed upon the ground, and they were sitting picking these and eating them. They said to him[asws], 'Come, O son[asws] of daughter[asws] of Rasool-Allah[azwj], to the lunch'.

قَالَ فَنَزَلَ وَ قَالَ إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْتَكْبِرِينَ وَ جَعَلَ يَأْكُلُ مَعَهُمْ حَتَّى اكْتَفَوْا وَ الزَّادُ عَلَى حَالِهِ بِبَرَكَتِهِ ع ثُمَّ دَعَاهُمْ إِلَى ضِيَافَتِهِ وَ أَطْعَمَهُمْ وَ كَسَاهُمْ.

He (the narrator) said, 'He[asws] descended and said: 'Allah[azwj] does not love the arrogant ones!' And he[asws] went on to eat with them until they were sufficed, and the provision (pieces of bread) were upon its state. Then he[asws] called them to be his[asws] guests and fed them and clothed them''.[878]

وَ رَوَى الْحَاكِمُ فِي أَمَالِيهِ لِلْحَسَنِ ع مَنْ كَانَ يَبَاءُ بِجَدٍّ فَإِنَّ جَدِّيَ الرَّسُولُ ص أَوْ كَانَ يَبَاءُ بِأُمٍّ فَإِنَّ أُمِّيَ الْبَتُولُ أَوْ كَانَ يَبَاءُ بِزَوْرٍ فَزَوْرُنَا جَبْرَئِيلُ.

And it is reported by Al Hakim in his (book) 'Al Amaali' –

'Al-Hassan[asws] (said): 'One who was priding with a grandfather, so my[asws] grandfather[saww] is the Rasool[saww], or he was priding with a mother, so my[asws] mother[asws] the chaste (Syeda Fatima[asws]), or was priding with a visitor, so our[asws] visitor is Jibraeel[as]!''[879]

29- مِنْ بَعْضِ كُتُبِ الْمَنَاقِبِ الْمُعْتَبَرَةِ، بِإِسْنَادِهِ عَنْ نَجِيحٍ قَالَ: رَأَيْتُ الْحَسَنَ بْنَ عَلِيٍّ ع يَأْكُلُ وَ بَيْنَ يَدَيْهِ كَلْبٌ كُلَّمَا أَكَلَ لُقْمَةً طَرَحَ لِلْكَلْبِ مِثْلَهَا فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَ لَا أَرْجُمُ هَذَا الْكَلْبَ عَنْ طَعَامِكَ قَالَ دَعْهُ إِنِّي لَأَسْتَحْيِي مِنَ اللَّهِ عَزَّ وَ جَلَّ أَنْ يَكُونَ ذُو رُوحٍ يَنْظُرُ فِي وَجْهِي وَ أَنَا آكُلُ ثُمَّ لَا أُطْعِمُهُ.

And in one of the reliable books of the Merits, by his chain from Najeeh who said,

'I saw Al-Hassan[asws] Bin Ali[asws] eating, and in front of him[asws] was a dog. Every time he[asws] ate a morsel, he[asws] was throwing similar to it to the dog. I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Why don't you pelt this dog away from your[asws] meal?' He[asws] said: 'Leave it! I[asws] am embarrassed from Allah[azwj] Mighty and Majestic that one with a soul is looking into my[asws] face while I[asws] am eating, then I[asws] am not feeding it''.[880]

وَ ذَكَرَ الثِّقَةُ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ عَلَيْهِ اللَّعْنَةُ شَتَمَ الْحَسَنَ بْنَ عَلِيٍّ ع فَلَمَّا فَرَغَ قَالَ الْحَسَنُ إِنِّي وَ اللَّهِ لَا أَمْحُو عَنْكَ شَيْئاً وَ لَكِنْ مَهَّدَكَ اللَّهُ فَلَئِنْ كُنْتَ صَادِقاً فَجَزَاكَ اللَّهُ بِصِدْقِكَ وَ لَئِنْ كُنْتَ كَاذِباً فَجَزَاكَ اللَّهُ بِكَذِبِكَ وَ اللَّهُ أَشَدُّ نَقِمَةً مِنِّي.

And the trusted ones have mentioned that Marwan Bin Al-Hakam, may the Curse be upon him, insulted Al-Hassan[asws] Bin Ali[asws]. When he was free (from insults), Al-Hassan[asws] said: 'By Allah[azwj]! I[asws] will not erase anything away from you, but may Allah[azwj] Guide you. If you were

[878] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 28 a
[879] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 28 b
[880] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 29 a

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truthful, then Allah[azwj] will Recompense you for your truthfulness, and if you were a liar, then Allah[azwj] will Recompense you for your lies, and Allah[azwj] is severer than me[asws] in Punishing''.[881]

وَ رُوِيَ أَنَّ غُلَاماً لَهُ ع جَنَى جِنَايَةً تُوجِبُ الْعِقَابَ فَأَمَرَ بِهِ أَنْ يُضْرَبَ فَقَالَ يَا مَوْلَايَ وَ الْعافِينَ عَنِ النَّاسِ قَالَ عَفَوْتُ عَنْكَ قَالَ يَا مَوْلَايَ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ قَالَ أَنْتَ حُرٌّ لِوَجْهِ اللَّهِ وَ لَكَ ضِعْفُ مَا كُنْتُ أُعْطِيكَ.

And it is reported that a slave of his[asws] committed a crime obliging the punishment. He[asws] instructed that he be whipped. He said, 'O my Master[asws]! ***and the pardoners of people [3:134]***'. He[asws] said: 'I[asws] have pardoned you'. He said, 'O my Master[asws]! ***and Allah Loves the good-doers [3:134]***'. He[asws] said: 'You are hereby free for the Sake of Allah[azwj], and for you is double of what I[asws] used to give you''.[882]

30- كا، الكافي الْعِدَّةُ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ وَ عَمْرِو بْنِ عُثْمَانَ جَمِيعاً عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ ع يَقُولَانِ بَيْنَا الْحَسَنُ بْنُ عَلِيٍّ ع فِي مَجْلِسِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِذْ أَقْبَلَ قَوْمٌ فَقَالُوا يَا بَا مُحَمَّدٍ أَرَدْنَا أَمِيرَ الْمُؤْمِنِينَ قَالَ وَ مَا حَاجَتُكُمْ قَالُوا أَرَدْنَا أَنْ نَسْأَلَهُ عَنْ مَسْأَلَةٍ قَالَ وَ مَا هِيَ تُخْبِرُونَا بِهَا

(The book) 'Al Kafi' – The number, from Al Barqy, from his father, and Amro Bin Usman, altogether from Haroun Bin Al Jahm, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far[asws] and Abu Abdullah[asws] saying: 'While Al-Hassan[asws] Bin Ali[asws] was in a gathering of Amir Al-Momineen[asws], may the Salawaat of Allah[azwj] be upon him[asws], when a group came and said, 'O Abu Muhammad[asws]! We want Amir Al-Momineen[asws]!' He[asws] said: 'And what is your need?' They said, 'We want to ask him[asws] about an issue'. He[asws] said: 'And what is it? Inform us[asws] with it'.

فَقَالُوا امْرَأَةٌ جَامَعَهَا زَوْجُهَا فَلَمَّا قَامَ عَنْهَا قَامَتْ بِحُمُوَّتِهَا فَوَقَعَتْ عَلَى جَارِيَةٍ بِكْرٍ فَسَاحَقَتْهَا فَأَلْقَتِ النُّطْفَةَ فِيهَا فَحَمَلَتْ فَمَا تَقُولُ فِي هَذَا

They said, 'A woman, her husband slept with her. When he stood up from her, she stood up with her[asws] state (his water) and fell upon a virgin girl and slept with her. The seed got attached inside her (the virgin) and she got pregnant. So, what are you[asws] saying regarding this?'

فَقَالَ الْحَسَنُ ع مُعْضِلَةٌ وَ أَبُو الْحَسَنِ لَهَا وَ أَقُولُ فَإِنْ أَصَبْتُ فَمِنَ اللَّهِ ثُمَّ مِنْ أَمِيرِ الْمُؤْمِنِينَ وَ إِنْ أَخْطَأْتُ فَمِنْ نَفْسِي فَأَرْجُو أَنْ لَا أُخْطِئَ إِنْ شَاءَ اللَّهُ

Al-Hassan[asws] said: 'A dilemma, and Abu Al-Hassan[asws] is for it, and I[asws] shall speak. If I[asws] get it right, then it is from Allah[azwj], then from Amir Al-Momineen[asws], and if I[asws] am mistaken, then it is from myself[asws]. I[asws] hope that I[asws] will not be mistaking, if Allah[azwj] so Desire.

يُعْمَدُ إِلَى الْمَرْأَةِ فَيُؤْخَذُ مِنْهَا مَهْرُ الْجَارِيَةِ الْبِكْرِ فِي أَوَّلِ وَهْلَةٍ لِأَنَّ الْوَلَدَ لَا يَخْرُجُ مِنْهَا حَتَّى يَشُقَّ فَتَذْهَبَ عُذْرَتُهَا ثُمَّ تُرْجَمُ الْمَرْأَةُ لِأَنَّهَا مُحْصَنَةٌ وَ يُنْتَظَرُ بِالْجَارِيَةِ حَتَّى تَضَعَ مَا فِي بَطْنِهَا وَ يُرَدُّ إِلَى أَبِيهِ صَاحِبِ النُّطْفَةِ ثُمَّ تُجْلَدُ الْجَارِيَةُ الْحَدَّ

[881] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 29 b
[882] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 29 c

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The woman will be deliberated to and the dower of the virgin girl would be taken from her in the first instance, because the child cannot come out from her until she is split and her virginity would be gone. Then the woman would be stone because she is married, and the girl would be awaited with until she places whatever is in her belly, and it (the child) would be returned to its father, the owner of the seed. Then the girl would be whipped the legal penalty'.

قَالَ فَانْصَرَفَ الْقَوْمُ مِنْ عِنْدِ الْحَسَنِ فَلَقُوا أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ مَا قُلْتُمْ لِأَبِي مُحَمَّدٍ وَ مَا قَالَ لَكُمْ فَأَخْبَرُوهُ فَقَالَ لَوْ أَنِّي الْمَسْئُولُ مَا كَانَ عِنْدِي فِيهَا أَكْثَرُ مِمَّا قَالَ ابْنِي.

He (the narrator) said, 'The group left from the presence of Al-Hassan[asws], and they met Amir Al-Momineen[asws]. He[asws] said: 'What did you say to Abu Muhammad[asws] and what did he[asws] say to you all?' They informed him[asws]. He[asws] said: 'If I[asws] had been asked, there would not have been with me any more than what my[asws] son[asws] has said''.[883]

31- ج، الإحتجاج رُوِيَ أَنَّ عَمْرَو بْنَ الْعَاصِ قَالَ لِمُعَاوِيَةَ ابْعَثْ إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع فَمُرْهُ أَنْ يَصْعَدَ الْمِنْبَرَ يَخْطُبُ النَّاسَ لَعَلَّهُ يَحْصَرُ فَيَكُونُ ذَلِكَ مِمَّا نُعَيِّرُهُ بِهِ فِي كُلِّ مَحْفِلٍ فَبَعَثَ إِلَيْهِ مُعَاوِيَةُ

(The book) 'Al Ihtijaj' –

'Amro Bin Al-Aas said to Muawiya, 'Send a message to Al-Hassan[asws] Bin Ali[asws]. Order him[asws] to ascend the pulpit and address the people, perhaps he[asws] would falter, and that would become from what we can fault him[asws] with in every gathering'. Muawiya sent a message to him[asws].

فَأَصْعَدَهُ الْمِنْبَرَ وَ قَدْ جَمَعَ لَهُ النَّاسَ وَ رُؤَسَاءَ أَهْلِ الشَّامِ فَحَمِدَ اللَّهَ الْحَسَنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَأَنَا الَّذِي يُعْرَفُ وَ مَنْ لَمْ يَعْرِفْنِي فَأَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ ابْنِ عَمِّ رَسُولِ اللَّهِ أَوَّلِ الْمُسْلِمِينَ إِسْلَاماً وَ أُمِّي فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص وَ جَدِّي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ نَبِيُّ الرَّحْمَةِ

He made him[asws] ascend the pulpit, and he had gathered the people for him[asws] and the chief of the people of Syria. Al-Hassan[asws] Bin Ali[asws], may the Salawaat of Allah[azwj] be upon him[asws], praised Allah[azwj] the extolled upon Him[azwj], the said: 'O you people! One who recognises me[asws], so I[asws] am the one he has recognised, and one who does not recognise me[asws], so I[asws] am Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws], the son[asws] of an uncle[as] of Rasool-Allah[saww], the first Muslim in Islam, and my[asws] mother[asws] is (Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww], and my[asws] grandfather[saww] is Muhammad[saww] Bin Abdullah[asws], the Prophet[saww] of Mercy!

أَنَا ابْنُ الْبَشِيرِ أَنَا ابْنُ النَّذِيرِ أَنَا ابْنُ السِّرَاجِ الْمُنِيرِ أَنَا ابْنُ مَنْ بُعِثَ رَحْمَةً لِلْعالَمِينَ أَنَا ابْنُ مَنْ بُعِثَ إِلَى الْجِنِّ وَ الْإِنْسِ أَجْمَعِينَ

I[asws] am a son[asws] of the giver of glad tidings! I[asws] am a son[asws] of the warner! I[asws] am a son[asws] of the radiant lantern! I[asws] am a son[asws] Sent as a Mercy to the worlds! I[asws] am a son[asws] of the one[saww] Sent to the Jinn and the human beings altogether!'

[883] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 30

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فَقَالَ مُعَاوِيَةُ يَا بَا مُحَمَّدٍ خُذْ بِنَا فِي نَعْتِ الرُّطَبِ أَرَادَ تَخْجِيلَهُ فَقَالَ الْحَسَنُ الرِّيحُ تَنْفُخُهُ وَ الْحَرُّ يُنْضِجُهُ وَ اللَّيْلُ يُبَرِّدُهُ وَ يُطَيِّبُهُ

Muawiya said, 'O Abu Muhammad[asws]! Take with us in discussing the wet dates!', intending to shame him[asws]. Al-Hassan[asws] said: 'The wind blows it, and the heat matures it, and the night cools it and aromatises it'.

ثُمَّ أَقْبَلَ الْحَسَنُ ع فَرَجَعَ فِي كَلَامِهِ الْأَوَّلِ فَقَالَ أَنَا ابْنُ مُسْتَجَابِ الدَّعْوَةِ أَنَا ابْنُ الشَّفِيعِ الْمُطَاعِ أَنَا ابْنُ أَوَّلِ مَنْ يَنْفُضُ عَنِ الرَّأْسِ التُّرَابَ أَنَا ابْنُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ فَيُفْتَحُ لَهُ أَنَا ابْنُ مَنْ قَاتَلَ مَعَهُ الْمَلَائِكَةُ وَ أُحِلَّ لَهُ الْمَغْنَمُ وَ نُصِرَ بِالرُّعْبِ مِنْ مَسِيرَةِ شَهْرٍ

Then Al-Hassan[asws] turned and returned to his[asws] former speech. He[asws] said: 'I[asws] am a son[asws] the Answered supplicant! I[asws] am a son[asws] of the obedient intercessor! I[asws] am a son[asws] of the first one to be shaking the soil from the head! I[asws] am a son[asws] of the one to knock the door of Paradise and it would be opened for him[asws]! I[asws] am a son[asws] of the one the Angels fought alongside him[asws], and the clouds were released for him[asws], and he[asws] was Helped with the awe from a travel distance of a month!'

فَأَكْثَرَ فِي هَذَا النَّوْعِ مِنَ الْكَلَامِ وَ لَمْ يَزَلْ بِهِ حَتَّى أَظْلَمَتِ الدُّنْيَا عَلَى مُعَاوِيَةَ وَ عَرَفَ الْحَسَنَ ع مَنْ لَمْ يَكُنْ يَعْرِفُهُ مِنْ أَهْلِ الشَّامِ وَ غَيْرِهِمْ ثُمَّ نَزَلَ

He[asws] frequented in this type of speech and did not cease with it until the world became dark upon Muawiya, and Al-Hassan[asws] was recognised by the ones from the people of Syria and others who had not recognised him[asws]. Then he[asws] descended.

فَقَالَ لَهُ مُعَاوِيَةُ أَمَا إِنَّكَ يَا حَسَنُ قَدْ كُنْتَ تَرْجُو أَنْ تَكُونَ خَلِيفَةً وَ لَسْتَ هُنَاكَ

Muawiya said to him[asws], 'As for you[asws], O Hassan[asws]! You[asws] have hoped to become a caliph, but you[asws] are not there!'

فَقَالَ الْحَسَنُ ع أَمَّا الْخَلِيفَةُ فَمَنْ سَارَ بِسِيرَةِ رَسُولِ اللَّهِ ص وَ عَمِلَ بِطَاعَةِ اللَّهِ عَزَّ وَ جَلَّ لَيْسَ الْخَلِيفَةُ مَنْ سَارَ بِالْجَوْرِ وَ عَطَّلَ السُّنَنَ وَ اتَّخَذَ الدُّنْيَا أُمّاً وَ أَباً

Al-Hassan[asws] said: 'As for being the caliph, so he is the one who travels with the way of Rasool-Allah[saww] and works in obedience of Allah[azwj] Mighty and Majestic. He isn't the caliph, one who travels the way of tyranny and suspends the Sunnahs, and takes the world as a mother and father!

وَ لَكِنْ ذَلِكَ مَلِكٌ أَصَابَ مُلْكاً فَتَمَتَّعَ مِنْهُ قَلِيلًا وَ كَانَ قَدِ انْقَطَعَ عَنْهُ فَالْتَّخَمَ لَذَّتَهُ وَ بَقِيَتْ عَلَيْهِ تَبِعَتُهُ وَ كَانَ كَمَا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ إِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتاعٌ إِلى حِينٍ فَأَوْمَأَ بِيَدِهِ إِلَى مُعَاوِيَةَ ثُمَّ قَامَ فَانْصَرَفَ

But that one is a king who has attained a kingdom, so he enjoys a little from it, and it would be cut off from him. So, its pleasure causes indigestion and his followers remain upon it, and it would happen like what Allah[azwj] Blessed and Exalted has Said: ***And I know, perhaps it is a Fitna for you and a provision up to a time' [21:111]***'. He[asws] gestured by his[asws] hand towards Muawiya, then stood up and left.

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فَقَالَ مُعَاوِيَةُ لِعَمْرٍو وَ اللَّهِ مَا أَرَدْتَ إِلَّا شَيْنِي حِينَ أَمَرْتَنِي بِمَا أَمَرْتَنِي وَ اللَّهِ مَا كَانَ يَرَى أَهْلُ الشَّامِ أَنَّ أَحَداً مِثْلِي فِي حَسَبٍ وَ لَا غَيْرِهِ حَتَّى قَالَ الْحَسَنُ مَا قَالَ

Muawiya said to Amro, 'By Allah[azwj]! You did not intend except to disgrace me when you instructed me with what you instructed. By Allah[azwj]! The people of Syria had not seen anyone like me in lineage, nor anyone else, until Al-Hassan[asws] said what he[asws] said!'

قَالَ عَمْرٌو هَذَا شَيْءٌ لَا يُسْتَطَاعُ دَفْنُهُ وَ لَا تَغْيِيرُهُ لِشُهْرَتِهِ فِي النَّاسِ وَ اتِّضَاحِهِ فَسَكَتَ مُعَاوِيَةُ.

Amro said, 'This is something it is not possible to bury it nor change it due to his[asws] publicity among the people, and its clarification'. So, Muawiya was silent''.[884]

32- قب، المناقب لابن شهرآشوب الْقَاضِي النُّعْمَانُ فِي شَرْحِ الْأَخْبَارِ بِالْإِسْنَادِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ وَ رَوَاهُ جَمَاعَةٌ عَنْ غَيْرِهِ أَنَّهُ سَأَلَ أَعْرَابِيٌّ أَبَا بَكْرٍ فَقَالَ إِنِّي أَصَبْتُ بِيضَ نَعَامٍ فَشَوَيْتُهُ وَ أَكَلْتُهُ وَ أَنَا مُحْرِمٌ فَمَا يَجِبُ عَلَيَّ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – The judge Al Numan in commentary of the Ahadeeth, by the chain from Ubadah Bin Al Saamir, and it is reported by a group, from someone else,

'A Bedouin asked Abu Bakr, he said, 'I had attained eggs of an ostrich, so I grilled them and ate while I was in Ihraam. So, what (penalty) is obligated upon me?'

فَقَالَ لَهُ يَا أَعْرَابِيُّ أَشْكَلْتَ عَلَيَّ فِي قَضِيَّتِكَ فَدَلَّهُ عَلَى عُمَرَ وَ دَلَّهُ عُمَرُ عَلَى عَبْدِ الرَّحْمَنِ فَلَمَّا عَجَزُوا قَالُوا عَلَيْكَ بِالْأَصْلَعِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع سَلْ أَيَّ الْغُلَامَيْنِ شِئْتَ

He said to him, 'O Bedouin! It is problematic upon me in you case'. So, he pointed him to Umar, and Umar pointed him to Abdul Rahman. When they were frustrated, then said, 'Upon you is to be with the short-haired one!' Amir Al-Momineen[asws] said: 'Ask whichever of the two boy[asws] you so desire to'.

فَقَالَ الْحَسَنُ يَا أَعْرَابِيُّ أَ لَكَ إِبِلٌ قَالَ نَعَمْ قَالَ فَاعْمِدْ إِلَى عَدَدِ مَا أَكَلْتَ مِنَ الْبِيضِ نُوقاً فَاضْرِبْهُنَّ بِالْفُحُولِ فَمَا فَضَلَ مِنْهَا فَأَهْدِهِ إِلَى بَيْتِ اللَّهِ الْعَتِيقِ الَّذِي حَجَجْتَ إِلَيْهِ

Al-Hassan[asws] said: 'O Bedouin! Is there a camel for you?' He said, 'Yes'. He[asws] said: 'Deliberate to the number of eggs you have eaten to (the number of) she-camels and strike them with the male camels. Whatever you are graced from these, gift it to the Ancient House of Allah[azwj] which you had performed Hajj to'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ إِنَّ مِنَ النُّوقِ السَّلُوبَ وَ مِنْهَا مَا يُزْلِقُ فَقَالَ إِنْ يَكُنْ مِنَ النُّوقِ السَّلُوبُ وَ مَا يُزْلِقُ فَإِنَّ مِنَ الْبِيضِ مَا يَمْرُقُ

Amir Al-Momineen[asws] said: 'From the camels would be incomplete births and from these is what could be miscarriages'. He (Al-Hassan[asws]) said, 'The incomplete would happen from the she-camels, and what would be miscarried, so it is from the eggs what was spoilt'.

[884] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 31

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قَالَ فَسُمِعَ صَوْتٌ مَعَاشِرَ النَّاسِ إِنَّ الَّذِي فَهِمَ هَذَا الْغُلَامُ هُوَ الَّذِي فَهِمَهَا سُلَيْمَانُ بْنُ دَاوُدَ.

He (the narrator) said, 'A voice was heard, 'Community of people! The One[azwj] Who Gave understanding to this boy, He[azwj] is the One[azwj] Who Gave understanding to Suleyman[as] Bin Dawood[as]!'[885]

33- قب، المناقب لابن شهرآشوب ابْنُ سِنَانٍ عَنْ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع كَلَّمَ رَجُلًا فَقَالَ مِنْ أَيِّ بَلَدٍ أَنْتَ قَالَ مِنَ الْكُوفَةِ قَالَ لَوْ كُنْتَ بِالْمَدِينَةِ لَأَرَيْتُكَ مَنَازِلَ جَبْرَئِيلَ ع مِنْ دِيَارِنَا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ibn Sinan, from a man from the people of Al Kufa,

'Al-Hassan[asws] Bin Ali[asws] spoke to a man, he[asws] said: 'Which city are you from?' He said, 'From Al-Kufa'. He[asws] said: 'Had you been at Al-Medina, I[asws] would have shown you the places of descent of Jibraeel[as] in our[asws] houses''.[886]

مُحَمَّدُ بْنُ سِيرِينَ أَنَّ عَلِيّاً ع قَالَ لِابْنِهِ الْحَسَنِ أَجْمِعِ النَّاسَ فَاجْتَمَعُوا فَأَقْبَلَ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ تَشَهَّدَ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ اخْتَارَنَا لِنَفْسِهِ وَ ارْتَضَانَا لِدِينِهِ وَ اصْطَفَانَا عَلَى خَلْقِهِ وَ أَنْزَلَ عَلَيْنَا كِتَابَهُ وَ وَحْيَهُ

Muhammad Bin Sirreen –

'Ali[asws] said to his[asws] son[asws] Al-Hassan[asws]: 'Gather the people!' They were gathered. He[asws] went on to address the people. He[asws] praised Allah[azwj] and extolled upon Him[saww] and testified, then said: 'O you people! Allah[azwj] has Chosen us[asws] for Himself[azwj] (to represent Him[azwj]), and Selected us[asws] for His[azwj] religion, and Chose us[asws] over His[azwj] creatures, and Sent down the Book to us[asws] and His[azwj] Revelation!

وَ ايْمُ اللَّهِ لَا يَنْقُصُنَا أَحَدٌ مِنْ حَقِّنَا شَيْئاً إِلَّا انْتَقَصَهُ اللَّهُ مِنْ حَقِّهِ فِي عَاجِلِ دُنْيَاهُ وَ آخِرَتِهِ وَ لَا يَكُونُ عَلَيْنَا دَوْلَةٌ إِلَّا كَانَتْ لَنَا الْعَاقِبَةُ وَ لَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ثُمَّ نَزَلَ

And I[asws] swear by Allah[azwj]! No one will reduce anything from our[asws] rights except Allah[azwj] would Reduce from his rights in the current of his world and his Hereafter, and not government will be against us[asws] except and the end-result would be for us[asws], and they will come to know its news after a time'. Then he[asws] descended.

فَجَمَعَ بِالنَّاسِ وَ بَلَغَ أَبَاهُ فَقَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ بِأَبِي وَ أُمِّي ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ.

He[asws] prayed the Friday Salat (leading) the people, and it reached his[asws] father[asws]. He[asws] kissed between his[asws] eyes, then said: 'By my[asws] father[as] and my[asws] mother[as]! ***Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]***''.[887]

[885] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 32
[886] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 33 a
[887] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 33 b

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الْعِقْدُ عَنِ ابْنِ عَبْدِ رَبِّهِ [وَ] الْأَنْدُلُسِيِّ وَ كِتَابُ الْمَدَائِنِيِّ أَيْضاً أَنَّهُ قَالَ عَمْرُو بْنُ الْعَاصِ لِمُعَاوِيَةَ لَوْ أَمَرْتَ الْحَسَنَ بْنَ عَلِيٍّ يَخْطُبُ عَلَى الْمِنْبَرِ فَلَعَلَّهُ حَصِرَ فَيَكُونُ ذَلِكَ وَضْعاً لَهُ عِنْدَ النَّاسِ فَأَمَرَ الْحَسَنَ بِذَلِكَ

(The book) 'Al Iqd', from Ibn Abd Rabbih and Al Andalousy, and the book of Al Madainy as well,

'Amro Bin Al-Aas said to Muawiya, 'If you could order Al-Hassan[asws] Bin Ali[asws] to address upon the pulpit. Perhaps he[asws] will falter, and that would become a lowering for him[asws] in the presence of the people'. So, he ordered Al-Hassan[asws] with that.

فَلَمَّا صَعِدَ الْمِنْبَرَ تَكَلَّمَ وَ أَحْسَنَ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفْنِي فَأَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَا ابْنُ أَوَّلِ الْمُسْلِمِينَ إِسْلَاماً وَ أُمِّي فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ أَنَا ابْنُ الْبَشِيرِ النَّذِيرِ أَنَا ابْنُ السِّرَاجِ الْمُنِيرِ أَنَا ابْنُ مَنْ بُعِثَ رَحْمَةً لِلْعالَمِينَ

When he[asws] ascended the pulpit, he[asws] spoke and was excellent. Then he[asws] said: 'O you people! One who recognises me[asws], so he has recognised me[asws], and one who does not recognise me[asws], so I[asws] am Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws]! I[asws] am a son[asws] of the first Muslim in Islam! And my[asws] mother[asws] is (Syeda) Fatima[asws] daughter[asws] of Rasool-Allah[saww]! I[asws] am a son[asws] of the giver of glad tidings, the warner! I[asws] am a son[asws] of the radiant lantern! I[asws] am a son[asws] of the one[saww] Sent as a Mercy to the worlds!'

وَ فِي رِوَايَةِ ابْنِ عَبْدِ رَبِّهِ لَوْ طَلَبْتُمْ ابْناً لِنَبِيِّكُمْ مَا بَيْنَ لَابَتَيْهَا لَمْ تَجِدُوا غَيْرِي وَ غَيْرَ أَخِي

And in a report of Ibn Abd Rabbih: 'If you were to see sons[asws] of your Prophet[saww] in what is between the two plains, you will not find apart from me[asws] and my[asws] brother[asws]!'

فَنَادَاهُ مُعَاوِيَةُ يَا أَبَا مُحَمَّدٍ حَدِّثْنَا بِنَعْتِ الرُّطَبِ أَرَادَ بِذَلِكَ يُخْجِلُهُ وَ يَقْطَعُ بِذَلِكَ كَلَامَهُ فَقَالَ نَعَمْ تُلْقِحُهُ الشَّمَالُ وَ تُخْرِجُهُ الْجَنُوبُ وَ تُنْضِجُهُ الشَّمْسُ وَ يُطَيِّبُهُ الْقَمَرُ وَ فِي رِوَايَةِ الْمَدَائِنِيِّ الرِّيحُ تَنْفُخُهُ وَ الْحُرُّ تُنْضِجُهُ وَ اللَّيْلُ يُبَرِّدُهُ وَ يُطَيِّبُهُ

Muawiya called out to him[asws], 'O Abu Muhammad[asws]! Narrate to us with attributes of the dates!', intending by that to shame him[asws] and cut his[asws] speech with that. He[asws] said: 'Yes. The north fertilises it and the south brings it forth, and the sun ripens it, and the moon aromatises it'. And it a report of Al-Madainy, 'The wind blows it, and the heat ripens it, and the night cools it and aromatises it'.

وَ فِي رِوَايَةِ الْمَدَائِنِيِّ فَقَالَ عَمْرٌو أَبَا مُحَمَّدٍ هَلْ تَنْعَتُ الْخَرْأَةَ

And in a report of Al-Madainy, 'Amro said, 'O Abu Muhammad[asws]! Can you[asws] describe the (rules of) faeces (toilet)!'

قَالَ نَعَمْ تُبْعِدُ الْمَمْشَى فِي الْأَرْضِ الصَّحْصَحِ حَتَّى تَتَوَارَى مِنَ الْقَوْمِ وَ لَا تَسْتَقْبِلِ الْقِبْلَةَ وَ لَا تَسْتَدْبِرْهَا وَ لَا تَمَسَّحْ بِاللُّقْمَةِ وَ الرِّمَّةِ يُرِيدُ الْعَظْمَ وَ الرَّوْثَ وَ لَا تَبُلْ فِي الْمَاءِ الرَّاكِدِ.

He[asws] said: 'Yes. You should walk far in the level ground until you are covered from the people, and you should neither face the Qiblah nor turn your back to it, nor should you wipe

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with the morsel (food/bread etc.), and the piece of rope intending the bone, and the droppings, and do not wet (wash) in the stagnant water''.[888]

34- قب، المناقب لابن شهرآشوب الْمِنْهَالُ بْنُ عَمْرٍو أَنَّ مُعَاوِيَةَ سَأَلَ الْحَسَنَ ع أَنْ يَصْعَدَ الْمِنْبَرَ وَ يَنْتَسِبَ فَصَعِدَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفْنِي فَسَأُبَيِّنُ لَهُ نَفْسِي

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Al Minhal Bin Amro,

'Muawiya asked Al-Hassan[asws] to ascend the pulpit and lineage (himself[asws]). He[asws] ascended. He[asws] praised Allah[azwj] and extolled upon Him[azwj], then said: 'O you people! One who recognises me[asws], so he has recognised me[asws], and one who does not recognise me[asws], so I[asws] shall I[asws] shall explain myself[asws] to him.

بَلَدِي مَكَّةُ وَ مِنًى وَ أَنَا ابْنُ الْمَرْوَةِ وَ الصَّفَا وَ أَنَا ابْنُ النَّبِيِّ الْمُصْطَفَى وَ أَنَا ابْنُ مَنْ عَلَا الْجِبَالَ الرَّوَاسِيَ وَ أَنَا ابْنُ مَنْ كَسَا مَحَاسِنَ وَجْهِهِ الْحَيَاءُ أَنَا ابْنُ فَاطِمَةَ سَيِّدَةِ النِّسَاءِ أَنَا ابْنُ قَلِيلَاتِ الْعُيُوبِ نَقِيَّاتِ الْجُيُوبِ

My city is Makkah and Mina, and I[asws] am a son[asws] of Al-Marwa and Al-Safa! And I[asws] am a son[asws] of the Prophet[saww] Al-Mustafa[saww]! And I[asws] am a son[asws] of the one who was at the top of the tall mountain! And I[asws] am a son[asws] of the one who clothed the beauty of his[asws] face out of bashfulness! I[asws] am a son[asws] of (Syeda) Fatima[asws], chieftess of the women! I[asws] am a son[asws] of the minor faults and trustworthy one!'

وَ أَذَّنَ الْمُؤَذِّنُ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ فَقَالَ يَا مُعَاوِيَةُ مُحَمَّدٌ أَبِي أَمْ أَبُوكَ فَإِنْ قُلْتَ لَيْسَ بِأَبِي فَقَدْ كَفَرْتَ وَ إِنْ قُلْتَ نَعَمْ فَقَدْ أَقْرَرْتَ

And the Muezzin proclaimed Azaan. He said, 'I testify that there is no god except Allah[azwj]. I testify that Muhammad[saww] is Rasool[saww] of Allah[azwj]!' He[asws] said: 'O Muawiya! Is Muhammad[saww] my[asws] father[asws] or your father? If you were to say he[saww] isn't my[asws] father[saww], you would be committing Kufr, and if you were to say yes, you would be acknowledging'.

ثُمَّ قَالَ أَصْبَحَتْ قُرَيْشٌ تَفْتَخِرُ عَلَى الْعَرَبِ بِأَنَّ مُحَمَّداً مِنْهَا وَ أَصْبَحَتِ الْعَرَبُ تَفْتَخِرُ عَلَى الْعَجَمِ بِأَنَّ مُحَمَّداً مِنْهَا وَ أَصْبَحَتِ الْعَجَمُ تَعْرِفُ حَقَّ الْعَرَبِ بِأَنَّ مُحَمَّداً مِنْهَا يَطْلُبُونَ حَقَّنَا وَ لَا يَرُدُّونَ إِلَيْنَا حَقَّنَا.

Then he[asws] said: 'The Qureysh became priding over the Arabs that Muhammad[saww] is from them, and the Arabs became priding over the non-Arabs that Muhammad[saww] is from them, and the non-Arabs became recognising the right of the Arabs that Muhammad[saww] is from them. They are seeking our[asws] rights and are not referring our[asws] rights to us[asws]!''[889]

35- قب، المناقب لابن شهرآشوب كَتَبَ مَلِكُ الرُّومِ إِلَى مُعَاوِيَةَ يَسْأَلُهُ عَنْ ثَلَاثٍ عَنْ مَكَانٍ بِمِقْدَارِ وَسَطِ السَّمَاءِ وَ عَنْ أَوَّلِ قَطْرَةِ دَمٍ وَقَعَتْ عَلَى الْأَرْضِ وَ عَنْ مَكَانٍ طَلَعَتْ فِيهِ الشَّمْسُ مَرَّةً فَلَمْ يَعْلَمْ ذَلِكَ فَاسْتَغَاثَ بِالْحَسَنِ بْنِ عَلِيٍّ ع

[888] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 33 c
[889] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 33 d

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

‘The king of Rome wrote to Muawiya asking him about three (issues) – about a place in the middle of the sky, and about the first drop of blood to fall upon the earth, and about the place in which the sun only shone once. He did not know that, so he cried for help with Al-Hassan[asws] Bin Ali[asws].

فَقَالَ ظَهْرُ الْكَعْبَةِ وَ دَمُ حَوَّاءَ وَ أَرْضُ الْبَحْرِ حِينَ ضَرَبَهُ مُوسَى.

He[asws] said: ‘The back of Al-Kaaba, and blood of Hawwa[as], and the land of the sea (sea-bed) when Musa[as] struck it (so it parted)’’.[890]

وَ عَنْهُ ع فِي جَوَابِ مَلِكِ الرُّومِ مَا لَا قِبْلَةَ لَهُ فَهِيَ الْكَعْبَةُ وَ مَا لَا قَرَابَةَ لَهُ فَهُوَ الرَّبُّ تَعَالَى.

And from him regarding the answer to the king of Rome –

‘What there is no Qiblah for it, so it is the Kabah, and what there are no relatives for him, it is the Exalted Lord[azwj]’’.[891]

وَ سَأَلَ شَامِيٌّ الْحَسَنَ بْنَ عَلِيٍّ ع فَقَالَ كَمْ بَيْنَ الْحَقِّ وَ الْبَاطِلِ فَقَالَ أَرْبَعُ أَصَابِعَ فَمَا رَأَيْتَ بِعَيْنِكَ فَهُوَ الْحَقُّ وَ قَدْ تَسْمَعُ بِأُذُنَيْكَ بَاطِلًا كَثِيراً

And the Syrian asked Al-Hassan[asws] Bin Ali[asws]. He said, ‘How much is there between the truth and the falsehood?’ He[asws] said: ‘Four fingers. What you see with your eyes, it is the truth, and what you have heard with your ears, is mostly false’.

وَ قَالَ كَمْ بَيْنَ الْإِيمَانِ وَ الْيَقِينِ فَقَالَ أَرْبَعُ أَصَابِعَ الْإِيمَانُ مَا سَمِعْنَاهُ وَ الْيَقِينُ مَا رَأَيْنَاهُ

And he said, ‘How much is there between the belief and the certainty?’ He[asws] said: ‘Four finger. The belief is what we have heard, and the certainty is what we have seen’.

قَالَ وَ كَمْ بَيْنَ السَّمَاءِ وَ الْأَرْضِ قَالَ دَعْوَةُ الْمَظْلُومِ وَ مَدُّ الْبَصَرِ

He said, ‘And how much is there between the sky and the earth?’ He[asws] said: ‘Supplication of the oppressed, and extent of the sight’.

قَالَ كَمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ قَالَ مَسِيرَةُ يَوْمٍ لِلشَّمْسِ.

He said, ‘How much is there between the east and the west?’ He[asws] said: ‘Travel distance of one day for the sun’’.[892]

أَبُو الْمُفَضَّلِ الشَّيْبَانِيُّ فِي أَمَالِيهِ وَ ابْنُ الْوَلِيدِ فِي كِتَابِهِ بِالْإِسْنَادِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ الْحَسَنُ بْنُ عَلِيٍّ قَدْ ثَقُلَ لِسَانُهُ وَ أَبْطَأَ كَلَامُهُ فَخَرَجَ رَسُولُ اللَّهِ ص فِي عِيدٍ مِنَ الْأَعْيَادِ وَ خَرَجَ مَعَهُ بِالْحَسَنِ بْنِ عَلِيٍّ فَقَالَ النَّبِيُّ ص اللَّهُ أَكْبَرُ يَفْتَتِحُ الصَّلَاةَ قَالَ الْحَسَنُ اللَّهُ أَكْبَرُ

[890] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 35 a
[891] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 35 b
[892] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 35 c

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Abu Al Mufazzal Al Shaybani in his (book) 'Amaali', and Ibn Al Waleed in his book, and by the chain from Jabir Bin Abdullah who said,

'Al-Hassan[asws], his[asws] tongue had become heavy and his[asws] speech had been delayed. Rasool-Allah[saww] came during an Eid from the Eids and Al-Hassan[asws] Bin Ali[asws] came out with him[saww]. The Prophet[saww] said: 'Allah[azwj] is the Greatest!', beginning the Salat. Al-Hassan[asws] said: 'Allah[azwj] is the Greatest!'

قَالَ فَسُرَّ بِذَلِكَ رَسُولُ اللَّهِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ يُكَبِّرُ وَ الْحَسَنُ مَعَهُ يُكَبِّرُ حَتَّى كَبَّرَ سَبْعاً فَوَقَفَ الْحَسَنُ عِنْدَ السَّابِعَةِ فَوَقَفَ رَسُولُ اللَّهِ ص عِنْدَهَا

He (the narrator) said, 'Rasool-Allah[saww] was cheered by that, so Rasool-Allah[saww] did not cease exclaiming Takbeer, and Al-Hassan[asws] was exclaiming Takbeer along with him[saww], until there were seven exclamations of Takbeer. Al-Hassan[asws] stopped at the seventh, so Rasool-Allah[saww] stopped at it.

ثُمَّ قَامَ رَسُولُ اللَّهِ إِلَى الرَّكْعَةِ الثَّانِيَةِ فَكَبَّرَ الْحَسَنُ حَتَّى إِذَا بَلَغَ رَسُولُ اللَّهِ خَمْسَ تَكْبِيرَاتٍ فَوَقَفَ الْحَسَنُ عِنْدَ الْخَامِسَةِ وَ وَقَفَ رَسُولُ اللَّهِ عِنْدَ الْخَامِسَةِ

Then (when) Rasool-Allah[saww] stood for the second Cycle. Al-Hassan[asws] exclaimed Takbeer until when Rasool-Allah[saww] reached five Takbeers. Al-Hassan[asws] stopped at the fifth, and Rasool-Allah[saww] stopped at the fifth.

فَصَارَ ذَلِكَ سُنَّةً فِي تَكْبِيرِ الْعِيدَيْنِ وَ فِي رِوَايَةٍ أَنَّهُ كَانَ الْحُسَيْنَ ع.

So, that became a Sunnah regarding the Takbeers of the two Eids'. And in another report, it was Al-Husayn[asws]''.[893]

كِتَابُ إِبْرَاهِيمَ قَالَ بَعْضُ أَصْحَابِ الْحَسَنِ ع مَرْفُوعاً الطَّلْقُ لِلنِّسَاءِ إِنَّمَا يَكُونُ سُرَّةُ الْمَوْلُودِ مُتَّصِلَةً بِسُرَّةِ أُمِّهِ فَتُقْطَعُ فَيُؤْلِمُهَا.

The book of Ibrahim –

'One of the companions of Al-Hassan[asws] said in an unbroken chain, 'The divorce of the women. But rather, the umbilical cord of the new-born is connected with the navel of its mother. (If) it is cut off, it hurts her''.[894]

أَقُولُ قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ رَوَى مُحَمَّدُ بْنُ حَبِيبٍ فِي أَمَالِيهِ أَنَّ الْحَسَنَ ع حَجَّ خَمْسَ عَشْرَةَ حِجَّةً مَاشِياً تُقَادُ الْجَنَائِبُ مَعَهُ وَ خَرَجَ مِنْ مَالِهِ مَرَّتَيْنِ وَ قَاسَمَ اللَّهَ عَزَّ وَ جَلَّ ثَلَاثَ مَرَّاتٍ مَالَهُ حَتَّى إِنَّهُ كَانَ يُعْطِي نَعْلًا وَ يُمْسِكُ نَعْلًا وَ يُعْطِي خُفّاً وَ يُمْسِكُ خُفّاً.

I (Majlisi) am saying, 'Abdul Hameed Bin Abu Al Hadeed said in the commentary of (the book) 'Nahj Al Balagah', 'It is reported by Muhammad Bin Habeeb in his (book) 'Amaali',

'Al-Hassan[asws] performed fifteen Hajj walking, leading the women with him[asws], and he[asws] extracted from his[asws] wealth twice, and he[asws] divided his[asws] wealth for Allah[azwj] three times,

[893] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 35 d
[894] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 35 e

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to the extent that he[asws] was giving a slipper and withholding a slipper, and giving a sock and withholding a sock''.[895]

وَ رُوِيَ أَيْضاً أَنَّ الْحَسَنَ ع أَعْطَى شَاعِراً فَقَالَ لَهُ رَجُلٌ مِنْ جُلَسَائِهِ سُبْحَانَ اللَّهِ شَاعِراً يَعْصِي الرَّحْمَنَ وَ يَقُولُ الْبُهْتَانَ

And it is reported as well,

'Al-Hassan[asws] gave (money) to a poet. A man from his[asws] gatherers said to him[asws], 'Glory be to Allah[azwj]! A poet disobeying the Beneficent and speaking slander!'

فَقَالَ يَا عَبْدَ اللَّهِ إِنَّ خَيْرَ مَا بَذَلْتَ مِنْ مَالِكَ مَا وَقَيْتَ بِهِ عِرْضَكَ وَ إِنَّ مِنِ ابْتِغَاءِ الْخَيْرِ اتِّقَاءَ الشَّرِّ.

He[asws] said: 'O servant of Allah[azwj]! The best of what you can spend from your wealth, is what you can save your honour with it, and that from seeking of the good, is fearing the evil''.[896]

36- د، العدد القوية حَدَّثَ الزُّبَيْرُ بْنُ بَكَّارٍ وَ ابْنُ عَوْنٍ عَنْ عُمَيْرِ بْنِ إِسْحَاقَ قَالَ: مَا تَكَلَّمَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ لَا يَسْكُتَ مِنَ الْحَسَنِ بْنِ عَلِيٍّ ع وَ مَا سَمِعْتُ مِنْهُ كَلِمَةَ فُحْشٍ قَطُّ وَ إِنَّهُ كَانَ بَيْنَ الْحَسَنِ بْنِ عَلِيٍّ وَ عَمْرِو بْنِ عُثْمَانَ خُصُومَةٌ فِي أَرْضٍ فَعَرَضَ الْحُسَيْنُ أَمْراً لَمْ يَرْضَهُ عَمْرٌو فَقَالَ الْحَسَنُ ع لَيْسَ لَهُ عِنْدَنَا إِلَّا مَا أَرْغَمَ أَنْفَهُ فَإِنَّ هَذِهِ أَشَدُّ وَ أَفْحَشُ كَلِمَةٍ سَمِعْتُهَا مِنْهُ قَطُّ.

(The book) 'Al Adad Al Qawiya' – It is narrated by Al Zubeyr Bin Bakkar, and Ibn Awn, from Umeyr Bin Is'haq who said,

'No one has spoken more beloved to me than Al-Hassan[asws] Bin Ali[asws], if he[asws] was not silent, and I have not heard any immoral word from him[asws] at all. And there was a dispute between Al-Hassan Bin Ali[asws] and Amro Bin Usman regarding a land. Al-Husayn[asws] presented a matter, Amro did not agree, so Al-Hassan[asws] said: 'There is nothing for him with us[asws] except what would rub his nose'. So, this is the harshest and the most immoral words I have heard from him[asws], at all!''[897]

37- د، العدد القوية قِيلَ طَعَنَ أَقْوَامٌ مِنْ أَهْلِ الْكُوفَةِ فِي الْحَسَنِ بْنِ عَلِيٍّ ع فَقَالُوا إِنَّهُ عِيٌّ لَا يَقُومُ بِحُجَّةٍ فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ ع فَدَعَا الْحَسَنَ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ أَهْلَ الْكُوفَةِ قَدْ قَالُوا فِيكَ مَقَالَةً أَكْرَهُهَا قَالَ وَ مَا يَقُولُونَ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Al Adad al Qawiya' –

'It is said, 'A group from the people of Al-Kufa taunted regarding Al-Hassan[asws] Bin Ali[asws]. They said, 'He[asws] stammers, not be able to establish an argument'. That reached Amir Al-Momineen[asws]. He[asws] called Al-Hassan[asws] and said: 'O son[asws] of Rasool-Allah[saww]! The people of Al-Kufa have spoken abhorrent words regarding you[asws]'. He[asws] said: 'And what are saying, O Amir Al-Momineen[asws]?'

قَالَ يَقُولُونَ إِنَّ الْحَسَنَ بْنَ عَلِيٍّ عِيُّ اللِّسَانِ لَا يَقُومُ بِحُجَّةٍ وَ إِنَّ هَذِهِ الْأَعْوَادُ فَأَخْبِرِ النَّاسَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَا أَسْتَطِيعُ الْكَلَامَ وَ أَنَا أَنْظُرُ إِلَيْكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنِّي مُتَخَلِّفٌ عَنْكَ

[895] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 35 f
[896] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 35 g
[897] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 36

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He[asws] said: 'They are saying that Al-Hassan[asws] Bin Ali[asws] is of a stammering tongue. He[asws] cannot establish an argument, and this is the injury, so inform the people'. He[asws] said: 'O Amir Al-Momineen[asws]! I[asws] am not able to speak while I[asws] am looking at you[asws]'. Amir Al-Momineen[asws] said: 'I[asws] stay behind you[asws]'.

فَنَادِ أَنِ الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ الْمُسْلِمُونَ فَصَعِدَ ع الْمِنْبَرَ فَخَطَبَ خُطْبَةً بَلِيغَةً وَجِيزَةً فَضَجَّ الْمُسْلِمُونَ بِالْبُكَاءِ ثُمَّ قَالَ أَيُّهَا النَّاسُ اعْقِلُوا عَنْ رَبِّكُمْ إِنَّ اللَّهَ عَزَّ وَ جَلَ اصْطَفَى آدَمَ وَ نُوحاً وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ ذُرِّيَّةً بَعْضُها مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

He[asws] called for the congregational Salat, so the Muslims gathered. He[asws] ascended the pulpit. He[asws] addressed a brief eloquent sermon. The Muslims clamoured with the crying. Then he (Al-Hassan[asws]) said: 'O you people! Understand from your Lord[azwj]! The Mighty and Majestic ***Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]***.

فَنَحْنُ الذُّرِّيَّةُ مِنْ آدَمَ وَ الْأُسْرَةُ مِنْ نُوحٍ وَ الصَّفْوَةُ مِنْ إِبْرَاهِيمَ وَ السُّلَالَةُ مِنْ إِسْمَاعِيلَ وَ آلٌ مِنْ مُحَمَّدٍ ص نَحْنُ فِيكُمْ كَالسَّمَاءِ الْمَرْفُوعَةِ وَ الْأَرْضِ الْمَدْحُوَّةِ وَ الشَّمْسِ الضَّاحِيَةِ وَ كَالشَّجَرَةِ الزَّيْتُونَةِ لا شَرْقِيَّةٍ وَ لا غَرْبِيَّةٍ الَّتِي بُورِكَ زَيْتُهَا

We[asws] are the offspring from Adam[as], and the family from Noah[as], and the elites from Ibrahim[as], and the line from Ismail[as], and the Progeny[asws] of Muhammad[saww]. We[asws] are among you all like the raised sky, and the spread-out earth, and the illuminating sun, and like the olive tree, neither eastern nor western, the oil of which is Blessed.

النَّبِيُّ أَصْلُهَا وَ عَلِيٌّ فَرْعُهَا وَ نَحْنُ وَ اللَّهِ ثَمَرَةُ تِلْكَ الشَّجَرَةِ فَمَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا فَإِلَى النَّارِ هَوَى

The Prophet[saww] is its origin, and Ali[asws] is its branches, and by Allah[azwj], we[asws] are the fruits of that tree. The one who adheres with a branch from its branches would attain salvation, and the one who stays behind from it, would collapse to the Fire!'

فَقَامَ أَمِيرُ الْمُؤْمِنِينَ مِنْ أَقْصَى النَّاسِ يَسْحَبُ رِدَاءَهُ مِنْ خَلْفِهِ حَتَّى عَلَا الْمِنْبَرَ مَعَ الْحَسَنِ ع فَقَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ يَا ابْنَ رَسُولِ اللَّهِ أَثْبَتَّ عَلَى الْقَوْمِ حُجَّتَكَ أَوْجَبْتَ عَلَيْهِمْ طَاعَتَكَ فَوَيْلٌ لِمَنْ خَالَفَكَ.

Amir Al-Momineen[asws] stood up from the outskirts of the people, dragging his[asws] cloak from behind him[asws] until he[asws] went on top of the pulpit and kissed between his[asws] eyes, then said: 'O son[asws] of Rasool-Allah[saww]! You[asws] have proven your[asws] argument upon the people and obligated upon them the obedience to you[asws]. So, woe be for the one who opposes you[asws]!''[898]

[898] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 16 H 37

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CHAPTER 17 – HIS[asws] SERMON AFTER THE MARTYRDOM OF HIS[asws] FATHER[asws], MAY THE SALAWAAT OF ALLAH[azwj] BE UPON THEM[asws] BOTH, AND THE PLEDGING BY THE PEOPLE THE ALLEGIANCE TO HIM[asws]

1- لي، الأمالي للصدوق أَبِي عَنِ السَّعْدَآبَادِيِّ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنِ الثُّمَالِيِّ عَنْ حَبِيبِ بْنِ عَمْرٍو قَالَ: لَمَّا تُوُفِّيَ أَمِيرُ الْمُؤْمِنِينَ ع وَ كَانَ مِنَ الْغَدِ قَامَ الْحَسَنُ ع خَطِيباً عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ فِي هَذِهِ اللَّيْلَةِ نَزَلَ الْقُرْآنُ وَ فِي هَذِهِ اللَّيْلَةِ رُفِعَ عِيسَى بْنُ مَرْيَمَ وَ فِي هَذِهِ اللَّيْلَةِ قُتِلَ يُوشَعُ بْنُ نُونٍ وَ فِي هَذِهِ اللَّيْلَةِ مَاتَ أَبِي أَمِيرُ الْمُؤْمِنِينَ

(The book) 'Al Amaali' of Al Sadouq – 'My father, from Al Sa'adabady, from Al Barqy, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir, from Al Sumali, from Habeeb Bin Amro who said,

'When Amir Al-Momineen[asws] had expired, and it was the next morning, Al-Hassan[asws] stood up upon the pulpit to address. He[asws] praised Allah[azwj] and extolled upon Him[saww], then said: 'O you people[asws]! The Quran descended during this night, and Isa[as] Bin Maryam[as] was Raised during this night, and Yoashua[as] Bin Noun[as] was killed during this night, and Amir Al-Momineen[asws] passed away during this (the same) night!

وَ اللَّهِ لَا يَسْبِقُ أَبِي أَحَدٌ كَانَ قَبْلَهُ مِنَ الْأَوْصِيَاءِ إِلَى الْجَنَّةِ وَ لَا مَنْ يَكُونُ بَعْدَهُ وَ إِنْ كَانَ رَسُولُ اللَّهِ ص لَيَبْعَثُهُ فِي السَّرِيَّةِ فَيُقَاتِلُ جَبْرَئِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ وَ مَا تَرَكَ صَفْرَاءَ وَ لَا بَيْضَاءَ إِلَّا سَبْعَمِائَةِ دِرْهَمٍ فَضَلَتْ مِنْ عَطَائِهِ كَانَ يَجْمَعُهَا لِيَشْتَرِيَ بِهَا خَادِماً لِأَهْلِهِ.

By Allah[azwj]! No one from the successors[as], the ones who were before him[asws], would precede him[asws] to the Paradise, nor will anyone to come after him[asws]; and Rasool-Allah[saww] used to send him[asws] in the battalion, so Jibraeel[as] was fighting on his[asws] right, and Mikaeel[as] on his[asws] left; and he[asws] neither left any yellow (gold) nor any white (silver), except seven hundred Dirham, being a remainder from his[asws] award. He[asws] had collected it to buy a servant for his[asws] family with it''.[899]

2- جا، المجالس للمفيد ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الْأَنْبَارِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ شُعَيْبِ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ هِشَامٍ عَنْ سُفْيَانَ عَنْ هِشَامِ بْنِ حَسَّانَ قَالَ: سَمِعْتُ أَبَا مُحَمَّدٍ الْحَسَنَ بْنَ عَلِيٍّ ع يَخْطُبُ النَّاسَ بَعْدَ الْبَيْعَةِ لَهُ بِالْأَمْرِ فَقَالَ نَحْنُ حِزْبُ اللَّهِ الْغَالِبُونَ وَ عِتْرَةُ رَسُولِهِ الْأَقْرَبُونَ وَ أَهْلُ بَيْتِهِ الطَّيِّبُونَ الطَّاهِرُونَ وَ أَحَدُ الثَّقَلَيْنِ الذين [اللَّذَيْنِ] خَلَّفَهُمَا رَسُولُ اللَّهِ ص فِي أُمَّتِهِ وَ الثَّانِي كِتَابَ اللَّهِ فِيهِ تَفْصِيلُ كُلِّ شَيْءٍ لا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لا مِنْ خَلْفِهِ

(The book) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ismail Bin Muhammad Al Anbari, from Ibrahim Bin Muhammad Al Azdy, from Shueyb Bin Ayoub, from Muawiya Bin Hisham, from Sufyan, from Hisham Bin Hassan who said,

'I heard Abu Muhammad Al-Hassan[asws] Bin Ali[asws] addressing the people after the pledging of the allegiances to him[asws] with the command (caliphate). He[asws] said: 'We[asws] are the overcoming party of Allah[azwj], and near of kin family of Rasool-Allah[saww] and People[asws] of

[899] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 17 H 1

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his[saww] Household, the good, the clean, and one of the two weighty things, the ones Rasool-Allah[saww] had left behind in his[saww] community, and the follower of the Book of Allah[azwj] wherein is detail of all things, ***neither did the falsehood come from before it, nor (would it come) from after it. [41:42]***.

فَالْمُعَوَّلُ عَلَيْنَا فِي تَفْسِيرِهِ لَا نَتَظَنَّى تَأْوِيلَهُ بَلْ نَتَيَقَّنُ حَقَائِقَهُ فَأَطِيعُونَا فَإِنَّ طَاعَتَنَا مَفْرُوضَةٌ إِذْ كَانَتْ بِطَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ رَسُولِهِ مَقْرُونَةً

So the one interpreting upon us[asws] in his Tafseer (interpretation), not interpreting it by conjecture, but being certain of its realities, would obey us[asws], for obedience to us[asws] is Imposed when it has been paired with the obedience to Allah[azwj] Mighty and Majestic and His[azwj] Rasool[saww].

قَالَ اللَّهُ عَزَّ وَ جَلَ يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَ الرَّسُولِ وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

Allah[azwj] Mighty and Majestic Said: ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool [4:59] and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it; [4:83]***.

وَ أُحَذِّرُكُمُ الْإِصْغَاءَ لِهُتَافِ الشَّيْطَانِ فَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ فَتَكُونُوا أَوْلِيَاءَهُ الَّذِينَ قَالَ لَهُمْ لا غالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَ إِنِّي جارٌ لَكُمْ فَلَمَّا تَراءَتِ الْفِئَتانِ نَكَصَ عَلى عَقِبَيْهِ وَ قَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرى ما لا تَرَوْنَ

And I[asws] am cautioning you all from listening to the call of Satan[la], for he[la] is your open enemy, so you can become His[azwj] friends, those He[saww] has Said for them: ***'There would be none from the people to overcome you today, and I am a friend for you'. So when the two parties saw (each other), he turned upon his heels and said, 'I am disavowed from you. Surely, I can see what you are not seeing. [8:48]***.

فَتَلْقَوْنَ إِلَى الرِّمَاحِ وَزَراً وَ إِلَى السُّيُوفِ جَزَراً وَ لِلْعُمُدِ حَطَماً وَ لِلسِّهَامِ غَرَضاً ثُمَّ لا يَنْفَعُ نَفْساً إِيمانُها لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمانِها خَيْراً.

You will become strong backs to the spears, and lions to the swords, and shatterers of the pillars, and objectives for the arrows, then ***a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158]***''.[900]

3- ما، الأمالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عُبَيْدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبَانٍ عَنْ سَلَّامِ بْنِ أَبِي عَمْرَةَ عَنْ مَعْرُوفٍ عَنْ أَبِي الطُّفَيْلِ قَالَ: خَطَبَ الْحَسَنُ بْنُ عَلِيٍّ ع بَعْدَ وَفَاةِ عَلِيٍّ ع وَ ذَكَرَ أَمِيرَ الْمُؤْمِنِينَ فَقَالَ خَاتَمُ الْوَصِيِّينَ وَ وَصِيُّ خَاتَمِ الْأَنْبِيَاءِ وَ أَمِيرُ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ali Bin Ali Husayn Bin Ubeyd, from Ismail Bin Aban, from Sallam Bin abu Amrah, from Marouf, from Abu Al Tufeyl who said,

[900] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 17 H 2

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'Al-Hassan[asws] Bin Ali[asws] addressed after the expiry of Ali[asws] and mentioned Amir Al-Momineen[asws]. He[asws] said: '(He[asws]) is last of the successors[asws] and successor[asws] of last of the Prophets[as], and Emir of the truthful, and the martyrs, and the righteous'.

ثُمَّ قَالَ أَيُّهَا النَّاسُ لَقَدْ فَارَقَكُمْ رَجُلٌ مَا سَبَقَهُ الْأَوَّلُونَ وَ لَا تُدْرِكُهُ الْآخِرُونَ لَقَدْ كَانَ رَسُولُ اللَّهِ ص يُعْطِيهِ الرَّايَةَ فَيُقَاتِلُ جَبْرَئِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ فَمَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَيْهِ

Then he[asws] said, 'O you people! A man has separated from you all, neither had the former ones preceded him[asws] nor with the latter ones catch up with him[asws]. Rasool-Allah[saww] used to give him[asws] the flag, and Jibraeel[as] would fight upon his[asws] right, and Mikaeel[as] on his[asws] left. So, he[asws] would not return until Allah[azwj] had Granted victory to him[asws].

مَا تَرَكَ ذَهَباً وَ لَا فِضَّةً إِلَّا شَيْءٌ عَلَى صَبِيٍّ لَهُ وَ مَا تَرَكَ فِي بَيْتِ الْمَالِ إِلَّا سَبْعَمِائَةِ دِرْهَمٍ فَضَلَتْ مِنْ عَطَائِهِ أَرَادَ أَنْ يَشْتَرِيَ بِهَا خَادِماً لِأُمِّ كُلْثُومٍ

He[asws] neither left any gold nor any silver, except something child of his[asws], and he[asws] did not leave in the public treasury except seven hundred Dirhams, being a reminder from his[asws] award, intending to buy a servant with it for Umm Kulsoom[asws]'.

ثُمَّ قَالَ مَنْ عَرَفَنِي فَقَدْ عَرَفَنِي وَ مَنْ لَمْ يَعْرِفْنِي فَأَنَا الْحَسَنُ بْنُ مُحَمَّدٍ النَّبِيِّ ص ثُمَّ تَلَا هَذِهِ الْآيَةَ قَوْلَ يُوسُفَ وَ اتَّبَعْتُ مِلَّةَ آبائِي إِبْراهِيمَ وَ إِسْحاقَ وَ يَعْقُوبَ

Then he[asws] said: 'One who recognises me[asws], so he has recognised me[asws], and one who does not recognise me[asws], so I[asws] am Al-Hassan[asws] son[asws] of Muhammad[saww] the Prophet[saww]!' Then he[asws] recited this Verse, being words of Yusuf[as]: ***And I follow the Religion of my fathers, Ibrahim and Is'haq and Yaqoub [12:38]***.

أَنَا ابْنُ الْبَشِيرِ وَ أَنَا ابْنُ النَّذِيرِ وَ أَنَا ابْنُ الدَّاعِي إِلَى اللَّهِ وَ أَنَا ابْنُ السِّرَاجِ الْمُنِيرِ وَ أَنَا ابْنُ الَّذِي أُرْسِلَ رَحْمَةً لِلْعالَمِينَ وَ أَنَا مِنْ أَهْلِ الْبَيْتِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمُ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً

I[asws] am a son[asws] of the giver of glad tidings! And I[asws] am a son[asws] of the warner! And I[asws] am a son of the caller to Allah[azwj]! And I[asws] am a son[asws] of the radiant lamp! And I[asws] am a son of the one[saww] Sent as a Mercy to the worlds! And I[asws] am from People[asws] of the Household, those Allah[azwj] has Removed the uncleanness from them[asws] and Purified with a Purification!

وَ أَنَا مِنْ أَهْلِ الْبَيْتِ الَّذِينَ كَانَ جَبْرَئِيلُ يَنْزِلُ عَلَيْهِمْ وَ مِنْهُمْ كَانَ يَعْرِجُ وَ أَنَا مِنْ أَهْلِ الْبَيْتِ الَّذِينَ افْتَرَضَ اللَّهُ مَوَدَّتَهُمْ وَ وَلَايَتَهُمْ فَقَالَ فِيمَا أَنْزَلَ عَلَى مُحَمَّدٍ ص قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى وَ مَنْ يَقْتَرِفْ حَسَنَةً وَ اقْتِرَافُ الْحَسَنَةِ مَوَدَّتُنَا.

And I[asws] am from People[asws] of the Household, those Jibraeel[as] used to descend unto them[asws], and was ascending from them[asws]! And I[asws] am from People[asws] of the Household Allah[azwj] has Imposed their[asws] cordiality and their[asws] Wilayah! He[azwj] Said among what He[azwj] had Revealed unto Muhammad[saww]: ***Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will Increase the good for him therein. [42:23]***''.[901]

[901] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 17 H 3

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4- شا، الإرشاد كَانَ الْحَسَنُ ع وَصِيَّ أَبِيهِ أَمِيرِ الْمُؤْمِنِينَ ع عَلَى أَهْلِهِ وَ وُلْدِهِ وَ أَصْحَابِهِ وَ وَصَّاهُ بِالنَّظَرِ فِي وُقُوفِهِ وَ صَدَقَاتِهِ وَ كَتَبَ إِلَيْهِ عَهْداً مَشْهُوراً وَ وَصِيَّةً ظَاهِرَةً فِي مَعَالِمِ الدِّينِ وَ عُيُونِ الحِكْمَةِ وَ الْآدَابِ وَ قَدْ نَقَلَ هَذِهِ الْوَصِيَّةَ جُمْهُورُ الْعُلَمَاءِ وَ اسْتَبْصَرَ بِهَا فِي دِينِهِ وَ دُنْيَاهُ كَثِيرٌ مِنَ الْفُقَهَاءِ

(The book) 'Al Irshad' –

'Al-Hassan[asws] was the successor[asws] of his[asws] father[asws] Amir Al-Momineen[asws] upon his[asws] family, and his[asws] children, and his[asws] companions. And he[asws] bequeathed him[asws] with the looking into his[asws] endowments, and his[asws] charities, and he[asws] wrote a famous pact to him[asws] and an apparent bequest regarding the information of the religion, and springs of wisdom, and etiquettes, and this bequest has been transmitted by most of the scholars and may of the jurists have been insightful with it regarding his[asws] religion and his[asws] world''.

وَ لَمَّا قُبِضَ أَمِيرُ الْمُؤْمِنِينَ ع خَطَبَ النَّاسَ الْحَسَنُ وَ ذَكَرَ حَقَّهُ فَبَايَعَهُ أَصْحَابُ أَبِيهِ عَلَى حَرْبِ مَنْ حَارَبَ وَ سِلْمِ مَنْ سَالَمَ.

And when Amir Al-Momineen[asws] passed away, Al-Hassan[asws] addressed the people and mentioned his[asws] rights. So, the companions of his[asws] father[asws] pledged allegiance to him[asws] based upon being at war with the one at war and being at peace to the one being at peace''.[902]

وَ رَوَى أَبُو مِخْنَفٍ لُوطُ بْنُ يَحْيَى قَالَ حَدَّثَنِي أَشْعَثُ بْنُ سَوَّارٍ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ وَ غَيْرِهِ قَالَ: خَطَبَ الْحَسَنُ بْنُ عَلِيٍّ ع فِي صَبِيحَةِ اللَّيْلَةِ الَّتِي قُبِضَ فِيهَا أَمِيرُ الْمُؤْمِنِينَ ع فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص ثُمَّ قَالَ لَقَدْ قُبِضَ فِي هَذِهِ اللَّيْلَةِ رَجُلٌ لَمْ يَسْبِقْهُ الْأَوَّلُونَ بِعَمَلٍ وَ لَمْ يُدْرِكْهُ الْآخِرُونَ بِعَمَلٍ

And it is reported by Abu Mikhnaf Lut Bin Yahya, he said, 'It is narrated to me by Ash'as Bin Sawwar, from Abu Is'haq Al Sabie and someone else who said,

'Al-Hassan[asws] Bin Ali[asws] addressed in the morning after the night in which Amir Al-Momineen[asws] had passed away. He[asws] praised Allah[azwj] and extolled upon Him[azwj], and sent Salawaat upon Rasool-Allah[azwj], then said: 'A man has passed away at night who the former ones had not preceded with any deed, and the latter ones will not be catching up with him[asws] with any deed.

لَقَدْ كَانَ يُجَاهِدُ مَعَ رَسُولِ اللَّهِ ص فَيَقِيهِ بِنَفْسِهِ وَ كَانَ رَسُولُ اللَّهِ ص يُوَجِّهُهُ بِرَايَتِهِ فَيَكْنِفُهُ جَبْرَئِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ شِمَالِهِ وَ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدَيْهِ

He[asws] had fought alongside Rasool-Allah[saww], saving him[saww] with himself[asws], and Rasool-Allah[saww] used to send him[asws] with his[saww] flag, Jibraeel[as] shielded him[asws] from his[asws] right, and Mikaeel[as] from his[asws] left, and he[asws] did not return until Allah[azwj] had Granted victory upon his hands'.

وَ لَقَدْ تُوُفِّيَ فِي اللَّيْلَةِ الَّتِي عُرِجَ فِيهَا بِعِيسَى بْنِ مَرْيَمَ وَ الَّتِي قُبِضَ فِيهَا يُوشَعُ بْنُ نُونٍ وَصِيُّ مُوسَى وَ مَا خَلَّفَ صَفْرَاءَ وَ لَا بَيْضَاءَ إِلَّا سَبْعَمِائَةِ دِرْهَمٍ فَضَلَتْ عَنْ عَطَائِهِ أَرَادَ أَنْ يَبْتَاعَ بِهَا خَادِماً لِأَهْلِهِ

And he[asws] has passed away during the night in which Isa[as] Bin Maryam[as] was ascended with, and in which Yoshua[as] Bin Noun[as], successor[as] of Musa[as], had passed away. And he[asws] neither

[902] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 17 H 4 a

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left any yellow (gold) nor white (silver) except seven hundred Dirhams, being a remainder from his[asws] award, intending to buy a servant for his[asws] family with it'.

ثُمَّ خَنَقَتْهُ الْعَبْرَةُ فَبَكَى وَ بَكَى النَّاسُ مِنْ حَوْلِهِ مَعَهُ ثُمَّ قَالَ أَنَا ابْنُ الْبَشِيرِ أَنَا ابْنُ النَّذِيرِ أَنَا ابْنُ الدَّاعِي إِلَى اللَّهِ بِإِذْنِهِ أَنَا ابْنُ السِّرَاجِ الْمُنِيرِ أَنَا مِنْ أَهْلِ بَيْتٍ أَذْهَبَ اللَّهُ عَنْهُمُ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً

Then the tears choked him[asws], so he[asws] cried, and the people cried around him[asws], along with him[asws]. Then he[asws] said: 'I[asws] am son[asws] of the giver of glad tidings! I[asws] am a son[asws] of the warner! I[asws] am a son[asws] of the caller to Allah[azwj] by His[azwj] Permission! I[asws] am a son[asws] of the radiant lamp! I[asws] am from the People[asws] of the Household, Allah[azwj] has Removed the uncleanness away from them and Purified them[asws] a purification!

أَنَا مِنْ أَهْلِ بَيْتٍ فَرَضَ اللَّهُ مَوَدَّتَهُمْ فِي كِتَابِهِ فَقَالَ تَعَالَى قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبى وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيها حُسْناً فَالْحَسَنَةُ مَوَدَّتُنَا أَهْلَ الْبَيْتِ

I[asws] am from People[asws] of the Household, Allah[azwj] has imposed their[asws] cordiality in His[azwj] Book. The Exalted Said: ***Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will Increase the good for him therein. [42:23]***. The good deed is having our[asws] cordiality of People[asws] of the Household'.

ثُمَّ جَلَسَ فَقَامَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ رَحِمَهُ اللَّهُ بَيْنَ يَدَيْهِ فَقَالَ مَعَاشِرَ النَّاسِ هَذَا ابْنُ نَبِيِّكُمْ وَ وَصِيُّ إِمَامِكُمْ فَبَايِعُوهُ فَاسْتَجَابَ لَهُ النَّاسُ فَقَالُوا مَا أَحَبَّهُ إِلَيْنَا وَ أَوْجَبَ حَقَّهُ عَلَيْنَا

Then he[asws] sat down. Abdullah Bin Al-Abbas stood up in front of him[asws]. He said, 'Community of people! This is a son[asws] of your Prophet[saww] and successor[asws] of your Imam[asws]!' So, the people pledged the allegiances to him[asws]. They said, 'How beloved it is to us, and his[asws] right is obligated upon us!'

وَ بَادَرُوا إِلَى الْبَيْعَةِ لَهُ بِالْخِلَافَةِ وَ ذَلِكَ فِي يَوْمِ الْجُمُعَةِ الْحَادِي وَ الْعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ سَنَةَ أَرْبَعِينَ مِنَ الْهِجْرَةِ فَرَتَّبَ الْعُمَّالَ وَ أَمَّرَ الْأُمَرَاءَ وَ أَنْفَذَ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ إِلَى الْبَصْرَةِ وَ نَظَرَ فِي الْأُمُورِ.

And they rushed to pledge allegiance to him[asws] with the caliphate, and that was during the day of Friday the twenty-first of the month of Ramazan of the year forty from the Emigration. He[asws] managed the office bearers and established the governors, and he[asws] sent Abdullah Bin Al-Abbas to Al-Basra and looked into the affairs''.[903]

5- قب، المناقب لابن شهرآشوب بُويِعَ ع بَعْدَ أَبِيهِ يَوْمَ الْجُمُعَةِ الْحَادِي وَ الْعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ فِي سَنَةِ أَرْبَعِينَ وَ كَانَ عُمُرُهُ ع لَمَّا بُويِعَ سَبْعاً وَ ثَلَاثِينَ سَنَةً.

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

[903] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 17 H 4 b

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'He[asws] was pledged to after his[asws] father[asws], on the day of Friday the twenty-first of the month of Ramazan, in the year forty, and his[asws] age, when allegiances were pledged to him[asws], was thirty-seven years''.[904]

6- نص، كفاية الأثر الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ الْخُزَاعِيُّ عَنِ الْجَوْهَرِيِّ عَنْ عُتْبَةَ بْنِ الضَّحَّاكِ عَنْ هِشَامِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: لَمَّا قُتِلَ أَمِيرُ الْمُؤْمِنِينَ ع رَقِيَ الْحَسَنُ بْنُ عَلِيٍّ ع الْمِنْبَرَ فَأَرَادَ الْكَلَامَ فَخَنَقَتْهُ الْعَبْرَةُ فَقَعَدَ سَاعَةً ثُمَّ قَامَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي كَانَ فِي أَوَّلِيَّتِهِ وَحْدَانِيّاً فِي أَزَلِيَّتِهِ مُتَعَظِّماً بِإِلَهِيَّتِهِ مُتَكَبِّراً بِكِبْرِيَائِهِ وَ جَبَرُوتِهِ

(The book) 'Kifayat Al Asar' – Al-Husayn Bin Muhammad Bin Saeed Al Juzaie, from Al Jowhary, from Utbah Bin Al Zahhak, from Hisham Bin Muhammad, from his father who said,

'When Amir Al-Momineen[asws] was killed (martyred), Al-Hassan[asws] Bin Ali[asws] ascended the pulpit. He[asws] wanted to speak but the tears choked him[asws]. He[asws] sat down for a while. Then he[asws] stood up and said: 'The Praise is for Allah[azwj] Who was One in His[azwj] Firstness and His[azwj] Eternity, Magnificent with His[azwj] Goodness, Great with His[azwj] Greatness and His[azwj] Subduing.

ابْتَدَأَ مَا ابْتَدَعَ وَ أَنْشَأَ مَا خَلَقَ عَلَى غَيْرِ مِثَالٍ كَانَ سَبَقَ مِمَّا خَلَقَ رَبُّنَا اللَّطِيفُ بِلُطْفِ رُبُوبِيَّتِهِ وَ بِعِلْمِ خُبْرِهِ فَتَقَ وَ بِأَحْكَامِ قُدْرَتِهِ

He[azwj] Initiated what He[azwj] Initiated, and Grew what He[azwj] had Created upon without there being an example having preceded from what He[azwj] Created. Our Lord[azwj] is Subtle in the Subtleness of His[azwj] Lordship, and Informed with Knowledge, and Wise with His[azwj] Power.

خَلَقَ جَمِيعَ مَا خَلَقَ فَلَا مُبَدِّلَ لِخَلْقِهِ وَ لَا مُغَيِّرَ لِصُنْعِهِ وَ لا مُعَقِّبَ لِحُكْمِهِ وَ لَا رَادَّ لِأَمْرِهِ وَ لَا مُسْتَرَاحَ عَنْ دَعْوَتِهِ خَلَقَ جَمِيعَ مَا خَلَقَ وَ لَا زَوَالَ لِمُلْكِهِ وَ لَا انْقِطَاعَ لِمُدَّتِهِ

He[azwj] Created what He[azwj] Created, so there is no replacer for His[azwj] creation, nor is there any changer to His[azwj] Making, nor any follow-up to His[azwj] Wisdom, nor any repeller of His[azwj] Command, nor any rest from His[azwj] Calling. He[azwj] Created the entirety of He[azwj] Created and there is no decline to His[azwj] kingdom not any termination to its term.

فَوْقَ كُلِّ شَيْءٍ عَلَا وَ مِنْ كُلِّ شَيْءٍ دَنَا فَتَجَلَّى لِخَلْقِهِ مِنْ غَيْرِ أَنْ يَكُونَ يُرَى وَ هُوَ بِالْمَنْظَرِ الْأَعْلَى احْتَجَبَ بِنُورِهِ وَ سَمَا فِي عُلُوِّهِ فَاسْتَتَرَ عَنْ خَلْقِهِ وَ بَعَثَ إِلَيْهِمْ شَهِيداً عَلَيْهِمْ وَ بَعَثَ فِيهِمُ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنْذِرِينَ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يَحْيى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَ لِيَعْقِلَ الْعِبَادُ عَنْ رَبِّهِمْ مَا جَهِلُوهُ فَيَعْرِفُوهُ بِرُبُوبِيَّتِهِ بَعْدَ مَا أَنْكَرُوهُ

He[azwj] is Exalted being above all things, and near from all things. He[azwj] Flashed to His[azwj] Creations from without Him[azwj] being seen, and He[azwj] is with the Exalted scenery veiled by His[azwj] Light, and Towers in His[azwj] Highness. He[azwj] Concealed from His[azwj] creatures and Sent to them a witness upon them, and Sent among them, ***the Prophets as bearers of glad tidings and as warners, [2:213] the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42]***, for the servants to understand about their Lord[azwj] what they had been ignorant of, so they would recognise Him[azwj] with His[azwj] Lordship after having denied Him[azwj]'.

[904] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 17 H 4 c

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وَ الْحَمْدُ لِلَّهِ الَّذِي أَحْسَنَ الْخِلَافَةَ عَلَيْنَا أَهْلَ الْبَيْتِ وَ عِنْدَهُ نَحْتَسِبُ عَزَانَا فِي خَيْرِ الْآبَاءِ رَسُولِ اللَّهِ ص وَ عِنْدَ اللَّهِ نَحْتَسِبُ عَزَانَا فِي أَمِيرِ الْمُؤْمِنِينَ وَ لَقَدْ أُصِيبَ بِهِ الشَّرْقُ وَ الْغَرْبُ

And the Praise is for Allah[azwj] Who Favoured the caliphate upon us[asws], People[asws] of the Household, and we[asws] are anticipating our[asws] solace with Him[azwj] regarding best of the fathers, Rasool-Allah[saww], and we[asws] are anticipating our[asws] solace with Him[azwj] regarding Amir Al-Momineen[asws], and the east and the west has been hit by it.

وَ اللَّهِ مَا خَلَّفَ دِرْهَماً وَ لَا دِينَاراً إِلَّا أَرْبَعَمِائَةِ دِرْهَمٍ أَرَادَ أَنْ يَبْتَاعَ لِأَهْلِهِ خَادِماً وَ لَقَدْ حَدَّثَنِي حَبِيبِي جَدِّي رَسُولُ اللَّهِ ص أَنَّ الْأَمْرَ يَمْلِكُهُ اثْنَا عَشَرَ إِمَاماً مِنْ أَهْلِ بَيْتِهِ وَ صَفْوَتِهِ مَا مِنَّا إِلَّا مَقْتُولٌ أَوْ مَسْمُومٌ

By Allah[azwj]! He[asws] neither left any Dirhams nor any Dinars, except four hundred Dirhams he[asws] had intended to buy a servant for his[asws] family. And my[asws] beloved grandfather[saww] Rasool-Allah[saww] had narrated to me: 'The command would be controlled by twelve Imams[asws] from the People[asws] of his[saww] Household and his[saww] elites, and there is no one from us[asws] except he[asws] would either be killed or poisoned!'

ثُمَّ نَزَلَ عَنْ مِنْبَرِهِ فَدَعَا بِابْنِ مُلْجَمٍ لَعَنَهُ اللَّهُ فَأُتِيَ بِهِ قَالَ يَا ابْنَ رَسُولِ اللَّهِ اسْتَبْقِنِي أَكُنْ لَكَ وَ أَكْفِيكَ أَمْرَ عَدُوِّكَ بِالشَّامِ

Then he[asws] descended from his[asws] pulpit. He[asws] called for Ibn Muljim[la], may Allah[azwj] Curse him[la], so they came with him[la]. He[la] said, 'O son[asws] of Rasool-Allah[saww]! Let me[la] (kill him) and I[la] shall be for you[asws], and I[la] shall suffice you with the matter of your[asws] enemy in Syria!'

فَعَلَاهُ الْحَسَنُ ع بِسَيْفِهِ فَاسْتَقْبَلَ السَّيْفَ بِيَدِهِ فَقَطَعَ خِنْصِرَهُ ثُمَّ ضَرَبَهُ ضَرْبَةً عَلَى يَافُوخِهِ فَقَتَلَهُ لَعْنَةُ اللَّهِ عَلَيْهِ

Al-Hassan[asws] lifted him[la] by his[asws] sword. He[la] confronted the sword with his[la] hand, so his[la] little finger was cut off. Then he[asws] struck him[la] with a strike upon his[la] cranium and killed him[la]. May the Curse of Allah[azwj] be upon him[la]''.[905]

[905] Bihar Al Anwaar – V 43, The book of History – Al Hassan[asws], Ch 17 H 4 d

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