

الكافي

AL-KAFI

ج 1

Volume 1

للمحدث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كتاب الحجّة

THE BOOK OF DIVINE AUTHORITY (10)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيْمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

أَبْوَابُ التَّارِيخِ

CHAPTERS ON HISTORY

بَابُ مَوْلِدِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)

Chapter 111 – *Nazool* (Arrival) of the Prophet^{saww} and his^{saww} demise

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِنِ فَضَّالِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ أَخِي حَمَادٍ الْكَاتِبِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) سَيِّدُ وُلْدِ آدَمَ فَقَالَ كَانَ وَاللَّهُ سَيِّدُ مَنْ خَلَقَ اللَّهُ وَمَا بَرَّ اللَّهُ بِرِيَّةً خَيْرًا مِنْ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdallah Bin Muhammad Bin Akhy Hammad Al Katib Al Husayn Bin Abdallah who said

'I said to Abu Abdullah^{asws}, 'Was Rasool-Allah^{saww} the chief of the children of Adam^{as}?' So he^{asws} said: 'By Allah^{azwj}! He^{saww} was the chief of the ones Allah^{azwj} Created, and Allah^{azwj} has no created being better than Muhammad^{saww}.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ حَمَادَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَذَكَرَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَقَالَ قَالَ أَمِيرُ الْمُؤْمِنِيْنَ (عَلَيْهِ السَّلَامُ) مَا بَرَّ اللَّهُ سَمَّةً خَيْرًا مِنْ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Hammad,

(It has been narrated) from Abu Abdullah^{asws}, and he^{asws} mentioned Rasool-Allah^{saww}, so he^{asws} said: 'Amir Al-Momineen^{asws} said: 'Allah^{azwj} has not Created any creature better than Muhammad^{saww}.²

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى وَمُحَمَّدِ بْنِ عَلَيِّ بْنِ حَمِيدٍ عَنْ مَرَازِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى يَا مُحَمَّدُ إِنِّي خَلَقْتُكَ وَعَلَيْكَ نُورٌ يَعْنِي رُوحًا بِلَا بَدْنٍ قَبْلَ أَنْ أَخْلُقَ سَمَاوَاتِي وَأَرْضِي وَعَرْشِي وَبَحْرِي فَلَمْ تَرَلْ تُهَلَّلِي وَتُمَحْدِنِي

Ahmad Bin Idrees, from Al Husayn Bin Abdallah, from Muhammad Bin Isa and Muhammad Bin Abdallah, from Ali Bin Hadeed, from Murazim,

(It has been narrated) from Abu Abullah^{asws} having said: 'Allah^{azwj} Blessed and High Said: "O Muhammad^{saww}! I^{azwj} Created you^{saww} and Ali^{asws} as^{saww} Light, Meaning a spirit without a body, before I^{azwj} Created My^{azwj} earth, and My^{azwj} Throne, and My^{azwj} oceans. So you^{asws} did not cease to extol My^{azwj} Oneness, and praising Me^{azwj}.

¹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 1

² Al Kafi V 1 – The Book Of Divine Authority CH 111 H 2

ثُمَّ جَمَعْتُ رُوحِكُمَا فَجَعَلْتُهُمَا وَاحِدَةً فَكَانَتْ تُمْجَدُنِي وَ تُنَدَّسُنِي وَ تُهَلَّلُنِي ثُمَّ قَسَمْتُهَا شَتَّىْنِ وَ قَسَمْتُ الشَّتَّىْنِ شَتَّىْنِ فَصَارَتْ أَرْبَعَةً مُحَمَّدٌ وَاحِدٌ وَ عَلِيٌّ وَاحِدٌ وَ الْحَسَنُ وَ الْحُسَيْنُ شَتَّانٌ ثُمَّ خَلَقَ اللَّهُ فَاطِمَةَ مِنْ نُورٍ ابْنَاهَا رُوحًا بِلَا بَدَنٍ

Then I^{azwj} Gathered both your^{asws} spirits and Made these two to be one. So it was glorifying Me^{azwj}, and extolling My^{azwj} Holiness, and extolling My^{azwj} Oneness. Then I^{azwj} Divided it into two, and Divided the two into two each, so they came to be four – Muhammad^{saww} being one, and Ali^{asws} being one, and Al-Hassan^{asws} and Al-Husayn^{asws} being two. Then I^{azwj} Created (Syeda) Fatima^{asws} from Light, Beginning her^{asws} as a spirit without a body”.

ثُمَّ مَسَحَنَا بِيَمِينِهِ فَأَفْضَى نُورَهُ فِينَا .

Then He^{azwj} Wiped us^{asws} by His^{azwj} Right Hand, so His^{azwj} Light resulted into us^{asws}.³

أَحْمَدُ عَنْ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ أَوْحَى اللَّهُ تَعَالَى إِلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) أَنِّي خَلَقْتُكَ وَ لَمْ تَكُنْ شَيْئًا وَ نَفَخْتُ فِيْكَ مِنْ رُوحِيْ كَرَامَةً مِنْيَ أَكْرَمْتُكَ بِهَا حِينَ أَوْجَبْتُ لَكَ الطَّاعَةَ عَلَى خَلْقِيْ جَمِيعًا فَمَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاكَ فَقَدْ عَصَانِي وَ أَوْجَبْتُ ذَلِكَ فِي عَلِيٍّ وَ فِي نَسْلِهِ مِنْ اخْتَصَصْتُهُ مِنْهُمْ لِنَفْسِي .

Ahmad, from Al Husayn, from Muhammad Bin Abdullah, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

‘I heard Abu Ja’far^{asws} saying: ‘Allah^{azwj} the Exalted Revealed unto Muhammad^{saww}. “[19:9] and indeed I Created you before, when you were nothing, and I^{azwj} Blew into you^{saww} of My^{azwj} Spirit, a Prestige from Me^{azwj}. I^{azwj} Honoured you^{saww} with it when I^{azwj} Obligated the obedience to you^{saww} upon My^{azwj} creatures altogether. So the one who obeys you^{saww}, so he has obeyed Me^{azwj}, and the one who disobeys you^{saww}, so he has disobeyed Me^{azwj}, and I^{azwj} Obligated that regarding Ali^{asws} and regarding his^{asws} offspring from the ones^{asws} whom I^{azwj} Chose from them for Myself^{azwj}.⁴’

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعْلَى بْنِ مُحَمَّدٍ عَنْ أَبِي الْفَضْلِ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سَيَّانَ قَالَ كُنْتُ عَنْ أَبِي جَعْفَرِ الثَّانِيِّ (عَلَيْهِ السَّلَامُ) فَأَخْرَيْتُ اخْتِلَافَ الشِّعْعَةِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَرِلْ مُتَقَرِّدًا بِوَحْدَتِيْهِ ثُمَّ خَلَقَ مُحَمَّدًا وَ عَلَيْهِ وَ فَاطِمَةَ فَمَكَثُوا أَلْفَ دَهْرٍ ثُمَّ خَلَقَ جَمِيعَ الْأَشْيَاءَ فَأَسْهَدُهُمْ خَلْقَهَا وَ أَجْرَى طَاعَتِهِمْ عَلَيْهَا وَ فَرَضَ أُمُورَهَا إِلَيْهِمْ فَهُمْ يُحَلِّوْنَ مَا يَشَاءُونَ وَ يُحَرِّمُونَ مَا يَشَاءُونَ وَ لَنْ يَشَاءُوا إِلَّا أَنْ يَشَاءَ اللَّهُ تَبَارَكَ وَ تَعَالَى

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Abu Al Fazl Abdullah Bin Idrees, from Muhammad Bin Sinan who said,

‘I was in the presence of Abu Ja’far^{asws} the 2nd, so I flowed (the discussion) of the differing of the Shias. So he^{asws} said: ‘O Muhammad! Allah^{azwj} Blessed and High did not cease to be Individual by His^{azwj} Oneness. Then He^{azwj} Created Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}. So they^{asws} remained for a thousand Dahr (one Dahr equals the amount of time earth’s existence). Then He^{azwj} Created the entirety of the things. So He^{azwj} Made them^{asws} witness their creation, and Caused to flow their^{asws} obedience to be upon these, and Authorised their affairs to them^{asws}. Thus, they^{asws} are permitting whatever they are so desiring, and permitting

³ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 3

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 4

whatever they^{asws} wish, and they^{asws} are never desiring except what Allah^{azwj} the Blessed and High Desires'.

ثُمَّ قَالَ يَا مُحَمَّدُ هَذِهِ الدِّيَانَةُ الَّتِي مَنْ تَقْدَمُهَا مَرَقٌ وَ مَنْ تَخْلُفُ عَنْهَا مَحَقٌ وَ مَنْ لَزَمَهَا لَحْقٌ حُذْهَا إِلَيْكَ يَا مُحَمَّدُ .

Then he^{asws} said: 'O Muhammad^{saww}! This here is the Religion which (if) one who goes ahead of it (exaggerates), would miss it, and the one who remains behind from it would be obliterated, and the one who holds it properly would preserve it. Take it to yourself, O Muhammad^{saww},⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحَمَّدَ بْنِ مُحَمَّدٍ عَنْ أَبْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ يَعْصَمَ فَرِيْشَ قَالَ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) بِأَيِّ شَيْءٍ سَبَقْتُ الْأَنْبِيَاءَ وَ أَنْتَ بَعْثَتْ أَخْرَهُمْ وَ خَاتَمُهُمْ قَالَ إِنِّي كُنْتُ أَوَّلَ مَنْ أَمْنَ بِرَبِّي وَ أَوَّلَ مَنْ أَجَابَ حِينَ أَحَدَ اللَّهُ مِنْ أَنْبِيَاءِ الْمُبَشِّرِينَ وَ أَشَهَدُهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فَقَنْتُ أَنَا أَوَّلَ نَبِيًّا قَالَ بَلَى فَسَبَقْتُهُمْ بِالْإِقْرَارِ بِاللَّهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullah^{asws}: 'Some of the Qureysh said to Rasool-Allah^{saww}, 'By which thing do you^{saww} precede the Prophets^{saww}, and you^{saww} were Sent at the end of them^{as} and as their^{as} Seal?' He^{saww} said: 'I^{saww} was the first one to believe in my^{saww} Lord^{azwj}, and the first one to answer when Allah^{azwj} Took the Covenant of the Prophets^{as} and Made them to testify upon themselves^{as} [7:172] **Am I not your Lord? They said: Yes!**. Thus it was so that I^{saww} was the first Prophet^{as} to say: 'Yes', therefore I^{saww} preceded them by the acknowledgement with Allah^{azwj},⁶

عَلَيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ مُحَمَّدِ بْنِ عَلَيٍّ بْنِ إِبْرَاهِيمَ عَنْ عَلَيٍّ بْنِ حَمَادٍ عَنْ الْمُعْصَلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَيْفَ كُنْتُمْ فِي الْأَظْلَاءِ حِينَ كُنْتُمْ فِي الْأَظْلَاءِ فَقَالَ يَا مُفْعِلُ كُنْتَا عَنْدَ رَبِّنَا لَيْسَ عِنْدَهُ أَحَدٌ غَيْرُنَا فِي ظُلُلِ الْحَضَرَاءِ نُسْبَحُ وَ نُفَسَّدُ وَ نُهَلَّلُ وَ نُمَجَّدُ وَ مَا مِنْ مَلَكٌ مُقْرَبٌ وَ لَا ذِي رُوحٍ غَيْرُنَا حَتَّى بَدَأَ لَهُ فِي خَلْقِ الْأَشْيَاءِ فَخَلَقَ مَا شَاءَ كَيْفَ شَاءَ مِنَ الْمَلَائِكَةِ وَ غَيْرُهُمْ لَمْ أَنْهَهُ عِلْمَ ذَلِكِ إِلَيْنَا .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Ali Bin Ibrahim, from Ali Bin Hammad, from Al Mufazzal who said,

'I said to Abu Abdullah^{asws}, 'How were you^{asws} all when you^{asws} were in the shadows?' So he^{asws} said: 'O Mufazzal! We^{asws} were with of our^{asws} Lord^{azwj} There wasn't anyone with Him^{azwj} apart from us^{asws} in the green shadow. We^{asws} praised Him^{azwj}, and we^{asws} extolled His^{azwj} Holiness, and we^{asws} extolled His^{azwj} Oneness, and we^{asws} Praised Him^{azwj}, and there was none from an Angel of Proximity nor anyone with a spirit apart from us^{asws} until there was a beginning for it in the creation of the things. So He^{azwj} Created whatever He^{azwj} so Desired from the Angels and others, then the knowledge of that ended up to us^{asws}.⁷

سَهْلُ بْنُ زَيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ قَالَ سَمِعْتُ يُونُسَ بْنَ يَعْقُوبَ عَنْ سَيْنَانَ بْنِ طَرِيفٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ إِنَّا أَوَّلُ أَهْلِ بَيْتٍ نَوَّهَ اللَّهُ بِاسْمَانَا إِنَّهُ لَمَّا خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ أَمْرَ مَنَادِيًّا فَنَادَى أَنْشَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ثَلَاثَةٌ أَشْهَدَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثَلَاثَةً أَشْهَدَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ حَقًا ثَلَاثَةً .

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 5

⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 6

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 7

Sahl Bin Ziyad, from Muhammad Bin Al Waleed who said, 'I heard Yunus Bin Yaqoub, from Sinan Bin Tareyf,

(It has been narrated) from Abu Abdallah^{asws} saying: 'We^{asws} were the first family Allah^{azwj} Commended by our^{asws} names. It was that when He^{azwj} Created the skies and the earth, He^{azwj} Commanded a Caller to Call out: 'I testify that there is no god except for Allah^{azwj}', thrice, and, 'I testify that Muhammad^{saww} is Rasool^{as} of Allah^{azwj}', thrice, and, 'I testify that Ali^{asws} is Amir Al-Momineen truly', thrice'.⁸

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الصَّغِيرِ عَنْ مُحَمَّدِ بْنِ عَلَيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرَ بْنِ عَلَيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ كَانَ إِذْ لَا كَانَ فَخَلَقَ الْكَانَ وَالْمَكَانَ وَخَلَقَ نُورَ الْأَنُوَارَ الَّذِي نُورَتْ مِنْهُ الْأَنُوَارُ وَأَجْرَى فِيهِ مِنْ نُورِهِ الَّذِي نُورَتْ مِنْهُ الْأَنُوَارُ وَهُوَ النُّورُ الَّذِي خَلَقَ مِنْهُ مُحَمَّدًا وَعَلَيْهِ فَلَمْ يَرَ إِلَّا نُورَيْنِ أُولَئِنِي إِذْ لَا شَيْءٌ كَوَنَ قَبْلَهُمَا فَلَمْ يَرَ إِلَّا يَجْرِيَانِ طَاهِرَيْنِ مُطَهَّرَيْنِ فِي الْأَصْلَابِ الطَّاهِرَةِ حَتَّى افْتَرَقَا فِي أَطْهَرِ طَاهِرَيْنِ فِي عَبْدِ اللَّهِ وَأَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) .

Ahmad Bin Idrees, from Al Husayn Bin Abdallah Al Sagheer, from Muhammad Bin Ibrahim Al Ja'fary, from Ahmad Bin Ali Bin Muhammad Bin Abdallah Bin Umar,

(It has been narrated) son of Ali^{asws} Bin Abu Talib^{asws}, from Abu Abdallah^{asws} having said: 'Allah^{azwj} Existed when there was no other existence. So He^{azwj} Created the existence (beings), and the space, and Created the Light of the light from which the lights are illuminated, and Made to flow into it from His^{azwj} Own Light from which the lights lit up, and it is the Light from which were created Muhammad^{saww} and Ali^{asws}. So they^{asws} did not cease to be two former lights when there was nothing existing before the two of them^{asws}. Thus, they both^{asws} did not cease to flow as clean, having been Cleaned, into the clean 'الأَصْلَابِ', until they both^{asws} separated in the most clean of the two clean (lineages), in Abdallah^{as} and Abu Talib^{as}.⁹

الْحُسَيْنُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ سَيَّنَانَ عَنْ الْمُفَضِّلِ عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ لَى أَبُو جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَا جَابِرُ إِنَّ اللَّهَ أَوَّلَ مَا خَلَقَ خَلَقَ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَعَنْرَتَهُ الْأَهْدَاءُ الْمُهَدَّدَيْنَ فَكَانُوا أَشْبَاحًا نُورٌ بَيْنَ يَدَيِ اللَّهِ قَدَّرْتُ وَمَا الْأَشْبَاحُ قَالَ ظِلُّ النُّورِ أَبْدَانُ نُورَانِيَّةً بِلَا أَرْوَاحٍ وَكَانَ مُؤَيَّدًا بِرُوحٍ وَاحِدَةٍ وَهِيَ رُوحُ الْقُدْسِ

Al Husayn, from Muhammad Bin Abdallah, from Muhammad Bin Sinan, from Al Mufazzal, from Jabir Bin Yazeed who said,

'Abu Ja'far^{asws} said to me: 'O Jabir! Allah^{azwj}, the first of what He^{azwj} Created was the creation of Muhammad^{saww} and his^{saww} family, the guides, the Guided. So they^{asws} were resemblances of Light in front of Allah^{azwj}. I said, 'And what are the resemblances?' He^{asws} said: 'Shadows of light, bodies of light without spirits, and they^{asws} were Supported by one spirit, and it is the Holy Spirit.'

فِيهِ كَانَ يَعْبُدُ اللَّهَ وَعَنْرَتَهُ وَلِذَلِكَ خَلَقَهُمْ حُلَمَاءَ عَلَمَاءَ بَرَزَةَ أَصْفَيَاءَ يَعْبُدُونَ اللَّهَ بِالصَّلَاةِ وَالصَّوْمِ وَالسُّجُودِ وَالْتَّسْبِيحِ وَالْتَّهْلِيلِ وَيُصَلِّوْنَ الصَّلَوَاتِ وَيَحْجُوْنَ وَيَصُوْمُونَ .

So by it, he^{saww} and his^{saww} family^{asws} worshipped Allah^{azwj}, and it was for that that He^{azwj} Created them^{asws} as forbearing scholars, righteous, elites worshipping Allah^{azwj} with the Salat, and the Sawm (Fasts), and the Sujood (Prostrations), and the

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 8

⁹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 9

Tasbeeh (Glorifications), and the extollation of Oneness, and they^{asws} are praying *Salat*, and they^{asws} are performing *Hajj*, and they^{asws} are Fasting'.¹⁰

عَلَيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ مُحَمَّدٍ بْنِ الْوَلِيدِ شَبَابِ الصَّيْرَفِيِّ عَنْ مَالِكِ بْنِ إِسْمَاعِيلِ الْهَدَيِّ عَنْ عَبْدِ السَّلَامِ بْنِ حَارِثَ عَنْ سَالَمِ بْنِ أَبِي حَفْصَةِ الْعَجْلَيِّ عَنْ أَبِي جَعْفَرِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ فِي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) ثَلَاثَةٌ لَمْ تَكُنْ فِي أَحَدٍ غَيْرِهِ لَمْ يَكُنْ لَهُ فِيهِ وَكَانَ لَا يَمْرُرُ فِي طَرِيقٍ فَيَمْرُرُ فِيهِ بَعْدَ يَوْمَيْنِ أَوْ ثَلَاثَةِ إِلَّا عُرِفَ أَنَّهُ قَدْ مَرَ فِيهِ لَطِيفٌ عَرْفَهُ وَكَانَ لَا يَمْرُرُ بِحَجَرٍ وَلَا بِشَجَرٍ إِلَّا سَجَدَ لَهُ .

Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed Shabab Al Sayrafi, from Malik Bin Ismail Al Nahdy, from Abdul Salam Bin Haris, from Salim Bin Abu Hafsa Al Ijaly,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There were three (qualities) in Rasool-Allah^{saww} which did not happen to be in anyone apart from him^{saww} – There did not happen to be a shadow for him^{saww}, and it was so that he^{saww} did not pass by a street; and no one would pass through it after two days or three, except that one would recognise that he^{saww} had passed through it, due to the (still left therein) fragrance of Rasool-Allah^{saww} (making him^{saww}) recognised; and it was so that he^{saww} neither passed by a rock nor by a tree except these prostrated to him^{saww}.¹¹

عَلَيُّ بْنُ أَبِرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ نَصْرٍ عَنْ حَمَّادَ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا عَرَجَ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) إِنَّتِي بِهِ جَبَرِيلُ إِلَى مَكَانٍ فَخَلَى عَنْهُ فَقَالَ لَهُ يَا جَبَرِيلُ تُخْلِنِي عَلَى هَذِهِ الْحَالَةِ فَقَالَ أَمْضِهِ فَوَإِنَّمَا لَقَدْ وَطَنْتُ مَكَانًا مَا وَطَنَهُ بَشَرٌ وَمَا مَشَ فِيهِ بَشَرٌ قَبْلَكَ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdallah^{asws} having said: 'When there was an Ascension (Mi'raj) with Rasool-Allah^{saww}, Jibreel^{as} ended up with him^{saww} to a place, and he^{as} isolated from him^{saww}. So he^{saww} said to him^{as}. 'O Jibreel^{as}! You^{as} are isolating from me^{saww} upon this state?' So he^{as} said: 'Carry on, for by Allah^{azwj}, you^{saww} are treading in a place in which no person has trod upon and no person has walked in it before you^{saww}.¹²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ عَلَيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَأَلَ أَبُو بَصِيرَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَأَنَا حَاضِرٌ فَقَالَ جُعِلْتُ فِدَاكَ كَمْ عَرَجَ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مَرَّتِينَ فَأَوْفَقَهُ جَبَرِيلُ مَوْقِفًا فَقَالَ لَهُ مَكَانٌ يَا مُحَمَّدُ فَلَمَّا وَقَفَ وَقَفَ مَلَكٌ قَطْ وَلَا تَبَيْ إِنْ رَبَّكَ يُصَلِّي فَقَالَ يَا جَبَرِيلُ وَكَيْفَ يُصَلِّي فَقَالَ يَقُولُ سُوْحَ قُدُوسٌ أَنَا رَبُّ الْمَلَائِكَةِ وَالرُّوحِ سَبَقْتُ رَحْمَتِي عَضَيْ إِنَّ اللَّهَمَّ عَفْوُكَ عَفْوُكَ قَالَ وَكَانَ كَمَا قَالَ اللَّهُ قَاتِلُ قُوْسِينَ أَوْ أَذْنِى

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad Al Jowhary, from Ali Bin Abu Hamza who said,

'Abu Baseer asked Abu Abdallah^{asws} and I was present, so he said, 'May I be sacrificed for you^{asws}! How many times was Rasool-Allah^{saww} Ascended (Mi'raj) with?' So he^{asws} said: 'Twice. So Jibreel^{as} paused him^{saww} at a pausing stop and he^{as} said to him^{saww}: 'In your^{saww} place, O Muhammad^{saww}, for you^{saww} have paused at a pausing stop, no Angel has paused at all, not any Prophet^{saww}, your^{saww} Lord^{azwj} is

¹⁰ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 10

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 11

¹² Al Kafi V 1 – The Book Of Divine Authority CH 111 H 12

Praying Salat'. So he^{saww} said: O Jibraeel^{as}, and how does He^{azwj} Pray Salat? He^{as} said: 'He^{azwj} is Saying: "Glorious, Holy am I^{azwj}! Lord^{azwj} of the Angels and the Spirit. My^{azwj} Mercy precedes My^{azwj} Wrath". So he^{saww} said: 'Your^{azwj} Pardon! Your^{azwj} Pardon!' He^{asws} said: 'And it was just as Allah^{azwj} Said [53:9] **So he was the measure of two bows or even closer**'.

فَقَالَ لَهُ أَبُو بَصِيرٍ جَعَلْتُ فِدَاكَ مَا قَابَ قَوْسَيْنِ أَوْ أَدْنَى قَالَ مَا بَيْنَ سَيْنَتَهَا إِلَى رَأْسِهَا قَالَ كَانَ بَيْنَهُمَا حِجَابٌ يَنَالُ أَلْأَيْخُوفَ وَ لَا أَعْلَمُ إِلَّا وَ قَدْ قَالَ رَبِّ رَجْدٍ فَنَظَرَ فِي مِثْلِ سَمَاءِ الْبَرَّ إِلَى مَا شَاءَ اللَّهُ مِنْ نُورٍ الْعَظِيمَةِ

So Abu Baseer said, 'May I be sacrificed for you^{asws}! What is **the measure of two bows or even closer**?' He^{asws} said: 'What is between its centre to its top (radius)'. So he said, 'And there was a Veil between the two, sparkling, pulsating', and I (the narrator) do not know it except and he^{asws} had said: 'Of aquamarine. So he^{saww} looked into like an eye of the needle towards whatever Allah^{azwj} so Desired from the Light of the Magnificence.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا مُحَمَّدُ قَالَ لَبَّيْكَ رَبِّي قَالَ مَنْ لِأَمْنَكَ مِنْ لِأَمْنَكَ قَالَ اللَّهُ أَعْلَمُ قَالَ عَلَيُّ بْنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْغُرَّ الْمُحَاجِلِينَ

So Allah^{azwj} Blessed and High Said: "O Muhammad^{saww}!" He^{saww} said: 'At Your^{azwj} service my^{saww} Lord^{azwj}!' He^{azwj} Said: "Who is for your^{saww} community from after you^{saww}?" He^{saww} said: 'Allah^{azwj} is more Knowing'. He^{azwj} Said: "Ali^{asws} Bin Abu Talib^{asws}, Amir Al-Momineen and chief of the Muslims, and guide of the resplendent".

قَالَ ثُمَّ قَالَ أَبُو عَنْدَ اللَّهِ (عَلَيْهِ السَّلَامُ) لِأَبِي بَصِيرٍ يَا أَبَا مُحَمَّدٍ وَ اللَّهُ مَا جَاءَتْ وَلَآيَةُ عَلَيْ (عَلَيْهِ السَّلَامُ) مِنَ الْأَرْضِ وَ لَكِنْ جَاءَتْ مِنَ السَّمَاءِ مَشَافِهَةً .

He (the narrator) said, 'Then Abu Abdullah^{asws} said to Abu Baseer: 'O Abu Muhammad! By Allah^{azwj}! The Wilayah of Ali^{asws} did not come from the earth, but it came from the sky Verbally'.¹³

عَدَّةٌ مِنْ أَصْحَابَنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ سَيْفٍ عَنْ عَمْرُو بْنِ شِعْرِيْرَ عَنْ جَابِرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) صِفَتُ لِي نَبِيُّ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ نَبِيُّ اللَّهِ (عَلَيْهِ السَّلَامُ) أَبْيَضُ مُشَرَّبٌ حَمْرَاءٌ أَدْعَجُ الْعَيْنَيْنِ مَفْرُونُ الْحَاجِيَنِ شُنُّ الْأَطْرَافِ كَانَ الْدَّهْبُ أَفْرَغُ عَلَى بَرَاثِتِهِ عَظِيمٌ مُشَاشَةُ الْمُنْكَبَيْنِ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Sayf, from Amro Bin Shimr, from Jabir who said,

'I said to Abu Ja'far^{asws}, 'Describe to me the Prophet^{saww} of Allah^{azwj}'. He^{asws} said: 'He^{saww} was white merged with red (complexion), the whiteness of his^{saww} eyes was intensely white and the black was intensely black, the two eyebrows almost joined, fleshy limbs as if the gold had been moulded upon his^{saww} fingers & toes, great fleshy shoulders.

إِذَا التَّقَتْ يَلْقَتْ جَمِيعاً مِنْ شَدَّةِ اسْتِرْسَالِهِ سُرْيَتُهُ سَائِلَةُ مِنْ لَبَّتِهِ إِلَى سُرَّتِهِ كَانَهَا وَسْطُ الْفَضَّةِ الْمُصَفَّةُ وَ كَانَ عَنْقَهُ إِلَى كَاهِلِهِ إِبْرِيقُ فَضَّةٍ يَكَادُ أَنْفَهُ إِذَا شَرَبَ أَنْ يَرِدُ الْمَاءَ وَ إِذَا مَشَى تَكَفَّاً كَانَهُ يَنْزُلُ فِي صَبَبٍ لَمْ يُرِدْ مِثْلُ نَبِيِّ اللَّهِ قَبْلَهُ وَ لَا بَعْدَهُ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) .

¹³ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 13

Whenever he^{saww} turned, he^{azwj} turned entirely due to his^{saww} uninhibitedness to make his questioner to be at ease; from below his^{saww} neck to his^{saww} navel was like a clear silver streak, and as if his^{saww} necks was like shoulders of a silver jug (long); his^{saww} nose almost touched the water when he^{saww} drank. When he^{saww} walked, he^{saww} leaned as if he^{saww} was descending into a slope. There was none like him^{saww} a Prophet^{as} of Allah^{azwj} before him^{saww}, nor after him^{saww}.¹⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ الْحَلَّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) قَالَ إِنَّ اللَّهَ أَمْتَلَّ لِي أَمْتَلَّ فِي الطِّينِ وَعَلَمْنِي أَسْمَاءَ هُمْ كَمَا عَلَمَ آدَمَ الْأَسْمَاءَ كُلُّهَا فَمَرَّ بِي أَصْحَابُ الرَّأْيَاتِ فَاسْتَغْرَفْتُ لِعَلِيٍّ وَشَيْعَتِهِ إِنَّ رَبِّي وَعَذْنِي فِي شَيْبَعَةِ عَلِيٍّ حَصْنَلَهُ قَيْلَ يَا رَسُولَ اللَّهِ وَمَا هِيَ قَالَ الْمَغْفِرَةُ لِمَنْ آمَنَ مِنْهُمْ وَأَنَّ لَا يُغَادِرَ مِنْهُمْ صَغِيرَةً وَلَا كَبِيرَةً وَلَهُمْ تَبَدُّلُ السَّيِّئَاتِ حَسَنَاتٍ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Made a resemblance of my^{saww} community for me^{saww} in the clay and Taught me^{saww} their names just as He^{azwj} had Taught Adam^{saww} the names, all of them. So the owners of the flags passed by me^{saww}, and they sought Forgiveness for Ali^{asws} and his^{asws} Shias. My^{saww} Lord^{azwj} Promised me^{saww} a characteristic with regards to the Shias of Ali^{asws}. It was said, 'O Rasool-Allah^{saww}! And what is it?' He^{saww} said: 'The Forgiveness for the ones from them who believe and that neither a minor (sin) nor a major (sin) of theirs would be left, and the evil deeds would be changed to good deeds'.¹⁵

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ الْحَسَنِ بْنِ سَيْفٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَطَبَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) النَّاسَ ثُمَّ رَفَعَ يَدَهُ الْيُمْنَى قَابِضًا عَلَى كَفِهِ ثُمَّ قَالَ أَتَنْدُرُونَ أَيْهَا النَّاسُ مَا فِي كَفَّيْ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ فَقَالَ فِيهَا أَسْمَاءُ أَهْلِ الْجَنَّةِ وَأَسْمَاءُ أَبَائِهِمْ وَقَبْلَائِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

Sli Bin Ibrahim, from his father, from Al Hassan Bin Sayf, from his father, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} addressed the people, then raised his^{saww} right hand gripping his^{saww} palm, then said: 'O you people! What is in my^{saww} palm?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. So he^{saww} said: 'In it are the names of the inhabitants of the Paradise and the names of their fathers and their tribes, up to the Day of Judgment'.

ثُمَّ رَفَعَ يَدَهُ الشَّمَالَ فَقَالَ أَيْهَا النَّاسُ أَتَنْدُرُونَ مَا فِي كَفَّيْ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ فَقَالَ أَسْمَاءُ أَهْلِ النَّارِ وَأَسْمَاءُ أَبَائِهِمْ وَقَبْلَائِهِمْ إِلَى يَوْمِ الْقِيَامَةِ

Then he^{saww} raised his^{saww} left hand and he^{saww} said: 'O you people! Do you know what is in my^{saww} palm?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. So he^{saww} said: 'The names of the inhabitants of the Fire, and the names of their fathers and their tribes, up to the Day of Judgment'.

ثُمَّ قَالَ حَكَمَ اللَّهُ وَعَدَلَ حَكَمَ اللَّهُ وَعَدَلَ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعَيْرِ .

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 14

¹⁵ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 15

Then he^{saww} said: 'Allah^{azwj} Judged and was Just! Allah^{azwj} Judged and was Just! A party in the Paradise and a party in the Blazing Fire'.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَلَيْهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي خُطْبَةِ لَهُ خَاصَّةً يَذَكُّرُ فِيهَا حَالَ النَّبِيِّ وَالْأَئِمَّةِ (عَلَيْهِمُ السَّلَامُ) وَصِفَاتِهِمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Is'haq Bin Ghalib,

(It has been narrated) from Abu Abdullah^{asws} in a sermon of his^{asws} especially mentioning therein the state of the Prophet^{saww} and the Imams^{asws} and their^{asws} description: -

فَلَمْ يَمْنَعْ رَبَّنَا لِحْمِهِ وَأَنَّاتِهِ وَعَطْفِهِ مَا كَانَ مِنْ عَظِيمِ جُرْمِهِمْ وَقَبِيحِ أَفْعَالِهِمْ أَنْ اتَّنَجَّبَ لَهُمْ أَحَبُّ أَنْبِيَائِهِ إِلَيْهِ

'So our^{asws} Lord^{azwj} was not prevented, due to His^{azwj} Forbearance and His^{azwj} Care, and His^{azwj} Kindness, from the greatness of their crimes and the ugliness of their deeds, that He^{azwj} should Choose for them the most Beloved of His^{azwj} Prophets to Him^{azwj}.

وَأَكْرَمُهُمْ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي حَوْمَةِ الْعَزِّ مَوْلَدُهُ وَفِي ذُوْمَةِ الْكَرَمِ مَحْتَدُهُ عَيْرَ مَشُوبٍ حَسْبُهُ وَلَا مَمْرُوحٌ نَسْبُهُ وَلَا مَجْهُولٌ عِنْدَ أَهْلِ الْعِلْمِ صِفَتُهُ بَشَّرَتْ بِهِ الْأَنْبِيَاءُ فِي كُتُبِهَا وَنَطَقَتْ بِهِ الْعُلَمَاءُ بِنَعْتَهَا وَتَأْمَلَتْهُ الْحُكَمَاءُ بِوَصْفِهَا

And He^{azwj} Honoured them upon it, Muhammad^{saww} Bin Abdullah^{saww} with regards to the respectability of his^{saww} lineage, and regarding the prestigious-ness of his^{saww} family environment, without there being a blemish in his^{saww} descent nor an intermingling in his^{asws} lineage, nor being unknown in the presence of knowledgeable people of his^{saww} description which the Prophets^{as} had given glad tidings with, in their^{as} Books, and the scholars had spoken with his^{saww} epithet, and the wise ones had pondered on his^{saww} description.

مُهَدَّبٌ لَا يُدَانِي هَاشِمِيٌّ لَا يُوَازِي أَبْطَحِيٌّ لَا يُسَانِي شَيْمَتُهُ الْحَيَاءُ وَطَبِيعَتُهُ السَّخَاءُ مَجْبُولٌ عَلَى أَوْقَارِ النُّبُوَّةِ وَأَخْلَاقُهَا مَطْبُوعٌ عَلَى أَوْصَافِ الرَّسَالَةِ وَأَحْلَامُهَا إِلَى أَنْ اتَّنَهَتْ بِهِ أَسْبَابُ مَقَابِرِ اللَّهِ إِلَى أَوْقَاتِهَا وَجَرَى بِأَمْرِ اللَّهِ الْفَقَاءُ فِيهِ إِلَى نَهَايَاتِهَا أَدَاهُ مَحْنُونُ قَضَاءُ اللَّهِ إِلَى غَيَايَاتِهَا

A mannerism which no Hashimite had reached or was an equivalent of, nor had a person of Bat'ha had ever reached to such a peak. And his^{saww} nature was generous and had a natural tendency upon the dignity of the Prophet-hood and its mannerisms, bring naturally upon the qualities of the Messenger-ship and its magnanimity, up to that he^{saww} ended up to the Pre-determinations of Allah^{azwj} to its timings, and there flowed, by the Command of Allah^{azwj}, the Ordainments with regards to him^{saww} up to its end goals, fulfilling the Inevitable Ordainment of Allah^{azwj} to its peak.

تُبَشِّرُ بِهِ كُلُّ أُمَّةٍ مِنْ بَعْدِهَا وَيَدْفَعُهُ كُلُّ أَبٍ إِلَى أَبٍ مِنْ ظَهَرٍ إِلَى ظَهَرٍ لَمْ يَخْلُطْهُ فِي عَنْصُرِهِ سُفَاحٌ وَلَمْ يُنْجِسْهُ فِي وِلَادِهِ نَكَاحٌ مِنْ لَدُنْ آدَمَ إِلَى أَبِيهِ عَبْدِ اللَّهِ فِي حَبْرٍ فُرْقَةٌ وَأَكْرَمُ سِبْطٍ وَأَمْنَعُ رَهْطٍ وَأَكْلَمُ حَلْلٍ وَأَوْدَعُ حَجْرٍ

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 16

Every community gave the glad tidings of it from after him^{saww}, and every father handed it over to a father, from back to back. There did not did not mix it in the cutthroat race and did not defile the marriage in his^{saww} lineage from since Adam^{as} up to his^{saww} father^{as} Abdullah^{as}, being in the best of the parties, and the most prestigious of tribes, and the most protected of groups, and the most preserved of lap, and the safest of laps.

اَصْطَفَاهُ اللَّهُ وَ ارْتَضَاهُ وَ اجْتَبَاهُ وَ اتَّهَ مِنَ الْعِلْمِ مَفَاتِيْحَهُ وَ مِنَ الْحُكْمِ يَنَابِيْعَهُ ابْنَعَهُ رَحْمَةً لِلْعِبَادِ وَ رَبِيعًا لِلْبَلَادِ وَ أَنْزَلَ اللَّهُ إِلَيْهِ الْكِتَابَ فِيهِ الْبَيَانُ وَ التَّبَيَّانُ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوْجٍ لِعَلَمِهِمْ يَتَّفَوَّنُ

Allah^{azwj} Chose him^{saww}, and Favoured him^{saww}, and Selected him^{saww}, and Gave him^{saww} from the Knowledge, its keys, and from the Wisdom, its springs, a Mercy to the servants, and a Sustainer to the cities. An Allah^{azwj} Revealed the Book unto him^{saww} wherein were the statements and the explanations, **[39:28] An Arabic Quran without any crookedness, that they may fear.**

قَدْ بَيَّنَهُ لِلنَّاسِ وَ نَهَجَهُ بِعِلْمٍ قَدْ فَصَّلَهُ وَ دَبَّنَ قَدْ أُوضَّحَهُ وَ فَرَأَيْنَ قَدْ أُوجَبَهَا وَ حُذِّرَتْ حَذَّهَا لِلنَّاسِ وَ بَيَّنَهَا وَ أَمْرِرَ قَدْ كَشَفَهَا لِخَلْقِهِ وَ أَعْلَنَهَا فِيهَا دَلَالَةً إِلَى النَّجَاهَةِ وَ مَعَالِمَ تَدْعُو إِلَى هَذَاهُ

He^{azwj} had Explained it to the people and Programmed it with knowledge. He^{azwj} had Detailed it, a Religion He^{azwj} had Clarified it, and necessities He^{azwj} had Obligated these, and Legal Punishments He^{azwj} had Defined these for the people and explained these, and matters he^{saww} has uncovered to His^{azwj} creatures, and Proclaimed therein the evidence to the salvation and information Calling to His^{azwj} Guidance.

فَبَلَّغَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مَا أُرْسِلَ بِهِ وَ صَدَّعَ بِمَا أُمِرَّ وَ أَدَى مَا حُمِّلَ مِنْ أَنْقَالِ النُّبُوَّةِ وَ صَبَرَ لِرَبِّهِ وَ حَادَ فِي سَبِيلِهِ وَ نَصَّحَ لِأَمْتَهِ وَ ذَعَاهُمْ إِلَى النَّجَاهَةِ وَ حَثَّهُمْ عَلَى الدُّكُورِ وَ ذَلَّهُمْ عَلَى سَبِيلِ الْهُدَى بِمَنَاهِجَ وَ دَوَاعِ أَسْسَنَ لِلْعِبَادِ أَسَاسَهَا وَ مَنَارِ رَفِعَ لَهُمْ أَعْلَامَهَا كُلَّاً يَضْلُّوا مِنْ بَعْدِهِ وَ كَانَ بِهِمْ رَءُوفًا رَّحِيمًا .

So Rasool-Allah^{saww} delivered what He^{azwj} had been Sent with, and expounded openly with whatever he^{saww} had been Commanded with, and fulfilled whatever he^{saww} was carrying from the burden of the Prophet-hood, and observed patience for his^{saww} Lord^{azwj}, and struggled in His^{azwj} Way, and advised to his^{saww} community and called them to the salvation, and urged them upon the Remembrance (Zikr), and pointed them upon the way of the Guidance by manifestos and prepared grounds of foundations for the servants, and raised beacons for them as their signs, perhaps they might not stray from after him^{saww}, and he^{saww} was kind and merciful with them.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ جَمَاعَةِ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنْ أُمَيَّةَ بْنِ عَلَى الْقَيْسِيِّ قَالَ حَدَّثَنِي ذُرُسْتُ بْنُ أَبِي مُنْصُورٍ أَنَّهُ سَأَلَ أَبَا الْحَسَنِ الْأَوَّلَ (عَلَيْهِ السَّلَامُ) أَكَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مَخْرُوجًا بِأَبِي طَالِبٍ فَقَالَ لَا وَ لَكِنَّهُ كَانَ مُسْتَوْدِعًا لِلْوَصَائِيْلَ فَقَفَعَهَا إِلَيْهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) قَالَ فَلَمْ تَذَعْ إِلَيْهِ الْوَصَائِيْلَ عَلَى أَنَّهُ مَخْرُوجٌ بِهِ فَقَالَ لَوْ كَانَ مَخْرُوجًا بِهِ مَا دَفَعَ إِلَيْهِ الْوَصِيَّةَ قَالَ فَقَلْتُ فَمَا كَانَ حَالُ أَبِي طَالِبٍ قَالَ أَفَرَ بِالنَّبِيِّ وَ بِمَا جَاءَ بِهِ وَ دَفَعَ إِلَيْهِ الْوَصَائِيْلَ وَ مَاتَ مِنْ يَوْمِهِ .

Muhammad Bin Yahya, from Saeed Bin Abdullah, from a group of our companions, from Ahmad Bin Hilal, from Amayya Bin Ali Al Qaysi who said,

¹⁷ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 17

'Dorost Bin Abu Mansour narrated to me that he asked Abu Al-Hassan^{asws} the 1st, 'Was Rasool-Allah^{saww} (ever) cautioned by Abu Talib^{asws}?' So he^{asws} said: 'No, he^{asws} was a repository of the bequest, so he^{asws} handed it over to him^{saww}'. I said, 'So he^{as} handed over the bequest to him^{saww} upon that he^{saww} was incapacitated by him^{asws}?' So he^{asws} said: 'Had he^{saww} been incapacitated by him^{asws}, he^{asws} would not have handed over the bequest to him^{saww}'. So I said, 'So what was the state of Abu Talib^{asws}?' He^{saww} said: 'He^{asws} acknowledge with the Prophet^{saww} and with whatever he^{saww} came with, and handed over the bequest, and passed away on that day'.¹⁸

الْحُسْنَى بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعْلَى بْنِ مُحَمَّدٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا فَضَّلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) بَاتَ الْمُحَمَّدَ (عَلَيْهِمُ السَّلَامُ) بِأَطْوَلِ لَيْلَةٍ حَتَّى طَنَوْا أَنَّ لَا سَمَاءَ تُظْهِمُ وَلَا أَرْضَ تُقْلِمُ لَأَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَتَرَ الأَقْرَبَيْنَ وَالْأَبْعَدَيْنَ فِي اللَّهِ

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Myhammad, from Mansour Bin Al Abbas, from Ali Bin Asbat, from Yaqoub Bin Salim, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Rasool-Allah^{saww} passed away, the Progeny^{asws} of Muhammad^{saww} spent long nights until they^{asws} thought that there is no sky to shade them nor any land below them^{asws}, because Rasool-Allah^{saww} had held together the near ones and the far ones for the Sake of Allah^{azwj}.

فَبَيْنَا هُمْ كَذَلِكَ إِذْ أَتَاهُمْ آتٍ لَا يَرَوْنَهُ وَيَسْمَعُونَ كَلَامَهُ فَقَالَ السَّلَامُ عَلَيْكُمْ أَهْلُ الْبَيْتِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ إِنَّ فِي اللَّهِ عَزَاءً مِّنْ كُلِّ مُصِيبَةٍ وَنَجَاءَ مِنْ كُلِّ هَلْكَةٍ وَدَرَكًا لِمَا فَاتَ

So while they^{asws} were in that (situation), a comer came to them. They^{asws} were not seeing him but they^{asws} were hearing his speech. So he said, 'The greetings be upon you^{asws} the People^{asws} of the Household, and the Mercy of Allah^{azwj} and His^{azwj} Blessings! In Allah^{azwj} there is a consolation from every difficulty and salvation from every destruction, and recovery of whatever is lost.

كُلُّ نَفْسٍ ذَاقَتُهُ الْمَوْتُ وَإِنَّمَا تُؤْفَقُنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ رُحِّزَ عَنِ النَّارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

[3:185] Every self shall taste the death, but rather you shall only be paid fully your Reward on the Day of Judgement; then whoever is removed far away from the Fire and is made to enter the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure.

إِنَّ اللَّهَ اخْتَارَكُمْ وَفَضَّلَكُمْ وَطَهَرَكُمْ وَجَعَلَكُمْ أَهْلَ بَيْتِ نَبِيِّهِ وَاسْتَوْدَعَكُمْ عِلْمَهُ وَأُورَثَكُمْ كِتَابَهُ وَجَعَلَكُمْ تَابُوتَ عِلْمِهِ وَعَصَمَ عَزَّهُ وَصَرَبَ لَكُمْ مَثَلًا مِنْ نُورِهِ وَعَصَمَكُمْ مِنَ الظُّلُلِ وَآمَنَكُمْ مِنَ الْفَتْنَ فَتَعَزَّزُوا بِعَزَاءِ اللَّهِ

Allah^{azwj} Chose you all (Imams^{asws}), and Preferred you^{asws}, and Purified you^{asws}, and Made you^{asws} the People^{asws} of the Household of His^{azwj} Prophet^{saww}, and Entrusted His^{azwj} Knowledge to you^{asws}, and Made you^{asws} to inherit His^{azwj} Book, and Made you^{asws} a Container of His^{azwj} Knowledge, and a Staff of His^{azwj} Mighty, And Struck for you^{asws} a resemblance from His^{azwj} Light and Protected you^{asws} from the error,

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 18

and Secured you^{asws} from the strife. Thus, you^{asws} were consoled by the Condolences of Allah^{azwj}.

فَإِنَّ اللَّهَ لَمْ يَنْزِعْ مِنْكُمْ رَحْمَتَهُ وَلَنْ يُزِيلَ عَنْكُمْ نِعْمَتَهُ فَإِنْتُمْ أَهْلُ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ بِهِمْ تَمَتَ النِّعْمَةُ وَاجْتَمَعَتِ الْفُرْقَةُ وَانْتَفَتِ الْكَلِمَةُ وَأَنْتُمْ أُولَيُّوْهُ فَمَنْ تَوَلَّكُمْ فَأَنَّا وَمَنْ ظَلَمَ حَقَّكُمْ رَهْقٌ

So Allah^{azwj} did not Remove His^{azwj} Mercy from you^{asws} and never Declined His^{azwj} Bounties from you^{asws}. You^{asws} are the People^{asws} of Allah^{azwj} Mighty and Majestic, those by whom^{asws} the Bounties are completed, and the parties gather together, and the speeches are harmonised. And you^{asws} are the Guardians^{asws} of Allah^{azwj}. So the one who is in your^{asws} Wilayah would succeed and the one who oppressed your^{asws} rights would vanish.

مَوْدِثُكُمْ مِنَ اللَّهِ وَاجِهَةُ فِي كِتَابِهِ عَلَى عِبَادِهِ الْمُؤْمِنِينَ ثُمَّ أَهْلُ اللَّهِ عَلَى نَصْرِكُمْ إِذَا يَشَاءُ فَقِيرٌ فَاصْبِرُوا لِعَوَاقِبِ الْأُمُورِ فَإِنَّهَا إِلَى اللَّهِ تَصِيرُ فَدَقْبَلَكُمُ اللَّهُ مِنْ نَبِيِّهِ وَدِيْعَةً وَاسْتُوْدِعُكُمُ أُولَيَاءُ الْمُؤْمِنِينَ فِي الْأَرْضِ فَمَنْ أَذْى أَمَانَتْهُ أَتَاهُ اللَّهُ صِدْقَهُ

(Adopting) your^{asws} cordiality is from Allah^{azwj}, being an Obligation in His^{azwj} Book upon His^{azwj} servants who are the Momineen. Then, Allah^{azwj} is Able upon Helping you^{asws} whenever He^{azwj} so Desires to. Therefore, be patient for the consequential ending of the affairs, for these are proceeding to Allah^{azwj}. Allah^{azwj} has Accepted you^{asws} from His^{azwj} Prophet^{saww} as a depository and Entrusted you^{asws} with His^{azwj} friends, the Momineen, in the earth. So the one who fulfils his entrustment, Allah^{azwj} would Give him (Rewards for) his truthfulness.

فَإِنْتُمُ الْأَمَانَةُ الْمُسْتَوْدَعَةُ وَلَكُمُ الْمَوْدَةُ الْوَاجِهَةُ وَالطَّاعَةُ الْمُفْرُوضَةُ وَقَدْ قُبْضَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَقَدْ أَكْمَلَ لَكُمُ الْدِيْنَ وَبَيَّنَ لَكُمْ سَبِيلَ الْمُخْرَجِ فَلَمْ يُنْزِلْ لِجَاهِلٍ حُجَّةً فَمَنْ جَهَلَ أَوْ تَجَاهَلَ أَوْ أَنْكَرَ أَوْ نَسِيَ أَوْ تَنَاسَى فَعَلَى اللَّهِ حِسَابُهُ وَاللَّهُ مِنْ وَرَاءِ حَوَائِجِكُمْ وَأَسْتُوْدِعُكُمُ اللَّهُ وَالسَّلَامُ عَلَيْكُمْ

Thus, you^{asws} are the Entrusted entrustments, and for you^{asws} is the Obligatory cordiality and the necessitated obedience, and Allah^{azwj} has Captured (the soul of) His^{azwj} Prophet^{saww}, and has Perfected the Religion for you all and Explained to you the way out (deliverance). Therefore He^{azwj} did not leave an argument for the ignorant one. So the one who is ignorant or pretends to be ignorant, or denies, or forgets, or pretends to forget, so his Reckoning is upon Allah^{azwj}, and Allah^{azwj} is behind (the fulfilment of) all your needs, and I^{asws} entrust you all to Allah^{azwj}, and the greetings be upon you all'.

فَسَأَلَتْ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَمَنْ أَتَاهُمُ النَّعْزِيَةُ فَقَالَ مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى .

So I asked Abu Ja'far^{asws}, 'From who does the consolation come to them^{asws}?' So he^{asws} said: 'From Allah^{azwj} Blessed and High'.¹⁹

عِدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ سَيْنَانَ عَنْ أَبْنِ مُسْكَانٍ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا رَأَيَ فِي الْأَيَّلَةِ الظُّلْمَاءِ رُؤْيَ لَهُ نُورٌ كَانَهُ شَفَّافٌ قَمَرٌ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Ismail Bin Ammar,

¹⁹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 19

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever Rasool-Allah^{saww} was looked at in the dark night, there was seen to be a Light for him^{saww} as if it was a portion of the moon'.²⁰

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ الصَّغِيرِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَحْمَدَ بْنِ عَلَيِّ بْنِ مُحَمَّدَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلَيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ مُحَمَّدَ بْنِ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ أَبْنِ فَضَالٍ عَنْ بَعْضِ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ نَزَلَ جَرَنَيلُ (عَلَيْهِ السَّلَامُ) عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) قَالَ يَا مُحَمَّدَ إِنَّ رَبَّكَ يُفَرِّنُكَ السَّلَامَ وَ يَقُولُ إِنِّي قَدْ حَرَمْتُ النَّارَ عَلَى صُلْبِ أَنْزَلَكَ وَ بَطْنَ حَمْلَكَ وَ حَجْرَ كَفَّاكَ فَالصُّلْبُ صُلْبُ أَبِيكَ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَ الْبَطْنُ الَّذِي حَمَلَكَ فَامْنَأْهُ بِنْتَ وَهُبَّ وَ أَمَّا حَجْرُ كَفَّاكَ فَحَجْرُ أَبِي طَالِبٍ .

Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah Al Husayn Al Sageer, from Muhammad Bin Ibrahim Al Ja'fary, from Ahmad Bin Ali Bin Muhammad Bin Abdullah Bin Umar son of Ali^{asws} Bin Abu Talib^{asws}, from Abu Abdullah^{asws}, and Muhammad Bin Yahya, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Fazzal, from some of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Jibraeel^{as} descended into the Prophet^{saww} and he^{as} said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the Greetings to you^{saww} and is Saying: "I^{azwj} have Prohibited the Fire upon the 'Sulb' (Linage) which brought you^{saww} down, and the lap which bore you^{saww}, and the lap which took care of you^{saww}. So the 'Sulb' is the of your^{saww} father Abdullah Bin Abdul Muttalib, and the lap which carried you^{saww} is Fatima^{asws} Bin Asad^{as}. As for the lap which took care of you^{saww}, so it is the lap of Abu Talib^{asws}".

وَ فِي رَوَايَةِ أَبْنِ فَضَالٍ وَ فَاطِمَةَ بِنْتِ أَسَدٍ .

And in a report of Ibn Fazzal: "And Fatima^{asws} Bin Asad".²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبْنِ أَبِي عَمِيرٍ عَنْ جَمِيلِ بْنِ ذَرَاجَ عَنْ زُرَارَةَ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يُحْشِرُ عَبْدُ الْمُطَّلِبِ يَوْمَ الْقِيَامَةِ أُمَّةً وَاحِدَةً عَلَيْهِ سِيمَاءُ الْأَنْبِيَاءِ وَ هِيَةُ الْمُلُوكِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zurara Bin Ayn,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abdul Muttalib^{asws} would be Resurrected on the Day of Judgment as one community. Upon him^{saww} would be a mark of the Prophets^{as} and 'Hinna' awe of the kings'.²²

عَلَيِّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصْمَمِ عَنْ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مُقْرَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ عَبْدَ الْمُطَّلِبِ أَوَّلَ مَنْ قَالَ بِالْبَدَاءِ يُبَعِّثُ يَوْمَ الْقِيَامَةِ أُمَّةً وَحْدَهُ عَلَيْهِ بَهَاءُ الْمُلُوكِ وَ سِيمَاءُ الْأَنْبِيَاءِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Abdul Rahman Al Asamma, from Al Haysam Bin Waqid, from Muqarran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abdul Muttalib^{as} was the first one who said (believed) in Al-Bada'a (Change of Allah^{azwj}'s Decision). He^{asws}

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 20

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 21

²² Al Kafi V 1 – The Book Of Divine Authority CH 111 H 22

would be Resurrected on the Day of Judgment as one community. Upon him^{saww} would be the majesty of the kings and a mark of the Prophets^{as}.²³

بعض أصحابنا عن ابن جهمور عن أبيه عن ابن محبوب عن ابن رئيبي عن عبد الرحمن بن الحجاج و عن محمد بن سنان عن المفضل بن عمر جميا عن أبي عبد الله (عليه السلام) قال يبعث عبد المطلب أمة وحده عليه بهاء الملوك وسيماه الأنبياء و ذلك أنه أول من قال بالبداء

Some of our companions, from Ibn Jamhour, from his father, from Ibn Mahboub, from Ibn Raib, from Abdul Rahman Bin Al Hajjaj, and from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, altogether,

(It has been narrated) from Abu Abdallah^{asws} having said: 'Abdul Muttalib^{asws} would be Resurrected (on the Day of Judgment) as one community. Upon him^{as} would be the glory of the kings and a mark of the Prophets^{as}, and that is because he^{asws} was the first one to say (believe) in *Al-Bada'a* (Change of Allah^{azwj}'s Decision').

قال و كان عبد المطلب أرسن رسول الله (صلى الله عليه وآله) إلى رعيته في إيل قد ندث له فجمعها فأطأ عليه فأخذ بحفلة باب الكعبة و جعل يقول يا رب أتراك إلئك إلن تفعل فامر ما بدا لك

He^{asws} said: 'And it was so that Abdul Muttalib^{asws} sent Rasool-Allah^{saww} to his^{asws} shepherds among camels which had spread out. So he^{saww} gathered them, but was delayed upon it. So he^{asws} grabbed the ring of the Door of the Kabah and went on saying: 'O Lord^{azwj}! Will You^{azwj} Destroy Your Sign? If You^{azwj} do so, it would be a matter what is Changed for You^{azwj}.

فجاء رسول الله (صلى الله عليه وآله) بالإيل و قد واجه عبد المطلب في كل طريق و في كل شعب في طلبه و جعل يصيح يا رب أتراك إلئك إلن تفعل فامر ما بدا لك و لما رأى رسول الله (صلى الله عليه وآله) أخذه فقبله و قال يا بنى لا وجهناك بعد هذا في شيء فاني أخاف أن تُقتل فُتُّقْتَلَ .

So Rasool-Allah^{saww} came over with the camels, and Abdul Muttalib^{as} had looked for him^{saww} in every road and in every cave seeking him^{saww}, and went on shouting: 'O Lord^{azwj}! Will You^{azwj} destroy Your^{azwj} Sign? If You^{azwj} do so, it would be a matter what is Changed for You^{azwj}. When he^{as} saw Rasool-Allah^{saww}, he^{as} grabbed him^{saww}, and kissed him^{as}, and said: 'O my^{as} son^{saww}! I^{as} will not divert you^{saww} after this with regards to anything, for I^{asws} fear that you^{saww} might be assassinated, murdered'.²⁴

عدة من أصحابنا عن أحمد بن عيسى عن ابن محمد بن عمير عن مهرا بن أبي عمار عن أبيه عن عبد الله (عليه السلام) لما واجه صاحب الحبشة بالخيل و معهم الفيل ليهدم البيوت مرروا باب عبد المطلب فساقوها فبلغ ذلك عبد المطلب فاتى صاحب الحبشة فدخل الأذن فقال هذا عبد المطلب بمن هاشم قال و ما يشاء قال الترجمان جاء في إيل له ساقوها يسألوك ردها

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Aban Bin Taghlib who said,

'Abu Abdallah^{asws} said: 'When the master of Ethiopia (Abraha) diverted with the cavalry horses and with them were the elephants, in order to demolish the House (Kabah), they passed by the camels of Abdul Muttalib. So they ushered them (for themselves). So (the news of) that reached Abdul Muttalib^{as}, and he^{asws} came to the master of Ethiopia (Abraha). So the proclaimer entered and said, 'This is Abdul

²³ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 23

²⁴ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 24

Muttalib^{asws} Bin Hashim^{asws}!'. So he said, 'And what does he^{asws} desire?' The translator said, 'He^{asws} has come regarding camels of his^{asws} which have been ushered (by us), asking you to return them'.

فَقَالَ مَلِكُ الْحَبْشَةِ لِأَصْحَابِهِ هَذَا رَبِّيْسُ قَوْمٍ وَ زَعِيمُهُمْ جِنْتُ إِلَى بَيْتِهِ الَّذِي يَعْبُدُهُ لِأَهْدِمَهُ وَ هُوَ يَسْأَلُنِي إِطْلَاقَ إِلَيْهِ أَمَا لَوْ سَأَلَنِي الْإِمْسَاكُ عَنْ هَذِهِ لَعْنَتِ رُدُّوا عَلَيْهِ إِلَيْهِ فَقَالَ عَبْدُ الْمُطَّلِبِ لِتَرْجِمَانِهِ مَا قَالَ لَكَ الْمَلِكُ فَأَخْبَرَهُ فَقَالَ عَبْدُ الْمُطَّلِبِ أَنَا رَبُّ الْإِبْلِ وَ لِهَا الْبَيْتُ رَبُّ يَمْنَعُهُ

So the king of Ethiopia said to his companions, 'This is a chief of the people and their leader. I have come to his^{asws} House which he^{asws} worships, in order to demolish it, and he^{asws} is asking me to free his^{asws} camels? But, had he^{asws} asked me to refrain from demolishing it, I would have done so. Return his^{asws} camels to him'. So Abdul Muttalib^{asws} said to his translator: 'What did the king say to you?' So he informed him^{asws}. So Abdul Muttalib^{asws} said: 'I^{asws} am the lord of the camels, and for this House (Kabah), there is a Lord^{azwj}, Protecting it'.

فَرَدَّتِ إِلَيْهِ إِلَهُ وَ انْصَرَفَ عَبْدُ الْمُطَّلِبِ نَحْوَ مَنْزِلِهِ فَمَرَّ بِالْفَيلِ فِي مُنْصَرِفِهِ فَقَالَ لِلْفَيلِ يَا مَحْمُودُ فَحَرَّكَ الْفَيلُ رَأْسَهُ فَقَالَ لَهُ أَتَنْدَرِي لَمْ جَاءُوا بِكَ فَقَالَ الْفَيلُ بِرَأْسِهِ لَا فَقَالَ عَبْدُ الْمُطَّلِبِ جَاءُوا بِكَ لِتَهْدِمَ بَيْتَ رَبِّكَ أَفْتَرَكَ فَأَعْلَمَ ذَلِكَ فَقَالَ بِرَأْسِهِ لَا فَانْصَرَفَ عَبْدُ الْمُطَّلِبِ إِلَى مَنْزِلِهِ

So he returned his^{asws} camels to him^{asws}, and Abdul Muttalib^{asws} left towards his^{asws} house. So he^{asws} passed by the elephant during his^{asws} leaving, and he^{asws} said to the elephant: 'O Mahmoud!' So the elephant moved its head. So he^{asws} said: 'Do you know why they have come with you?' So the elephant said with its head, 'No'. So Abdul Muttalib^{asws} said: 'They came with you in order to demolish the House of your Lord^{azwj}'. Do you see yourself doing that?' So it said with its head, 'No'. So Abdul Muttalib^{asws} left to go to his^{asws} house'.

فَلَمَّا أَصْبَحُوا عَدُوًّا بِهِ لِذُخُولِ الْحَرَمِ فَلَبِيَ وَ امْتَنَعَ عَلَيْهِمْ فَقَالَ عَبْدُ الْمُطَّلِبِ لِيَعْصِمَ مَوَالِيهِ عِنْدَ ذَلِكَ اغْلُبُ الْجَبَلِ فَانْظُرْ تَرَى شَيْئًا فَقَالَ أَرَى سَوَادًا مِنْ قِبَلِ النَّبْرِ فَقَالَ لَهُ يُصِيبُهُ بَصَرُكَ أَجْمَعَ فَقَالَ لَهُ لَا وَ لَا وَ شَكَ أَنْ يُصِيبَ فَلَمَّا أَنْ قَرُبَ قَالَ هُوَ طَيْرٌ كَثِيرٌ وَ لَا أَعْرِفُهُ يَحْمِلُ كُلَّ طَيْرٍ فِي مِنْقَارِهِ حَصَّةً مِثْلَ حَصَّةِ الْخَدْفِ أَوْ دُونَ حَصَّةِ الْخَدْفِ

So when it was morning, they went with it in order to demolish the Sanctuary. But it refused and prevented upon them. So Abdul Muttalib^{as} said to one of his^{asws} friends during that: 'Ascend to the top of the mountain and look if you can see anything'. So he said, 'I see blackness from the direction of the sea'. So he^{as} said to him: 'Do you visualise all of it?' So he said to him^{as}, 'No, I can almost see it'. So when it was nearer, he said, 'There are a lot of birds and I do not understand it. Every bird has a pebble in its beak like a flicking pebble, or smaller than a flicking pebble'.

فَقَالَ عَبْدُ الْمُطَّلِبِ وَ رَبُّ عَبْدِ الْمُطَّلِبِ مَا تُرِيدُ إِلَّا الْقَوْمَ حَتَّى لَمَّا صَارُوا فَوْقَ رُؤُوسِهِمْ أَجْمَعَ الْفَتَحُ حَصَّةً كُلُّ حَصَّةً عَلَى هَامِةٍ رَجُلٍ فَخَرَجَتْ مِنْ ذُرِّهِ فَقَتَلَتْهُ فَمَا افْلَكَتْ مِنْهُمْ إِلَّا رَجُلٌ وَاحِدٌ يُخْبِرُ النَّاسَ فَلَمَّا أَنْ أَخْبَرَهُمْ أَنَّ الْفَتَحَ عَلَيْهِ حَصَّةً فَقَتَلَهُ .

So Abdul Muttalib^{asws} said: 'By the Lord^{azwj} of Abdul Muttalib^{asws}! They are not intending except for the group of people'. When they came to be above their heads, they cast the pebbles altogether, and every pebble fell on top of a man and exited from his behind, and killed him. So none escaped from them except for one man who (ran back to his hometown and) informed the people (what had happened to the king

and his army). So when he had informed them, a pebble was thrown upon him, and killed him'.²⁵

عَلَيْ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ رَفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَنْ الْمُطَلِّبِ يَقْرَشُ لَهُ بِقَنَاعِ الْكَعْبَةِ لَا يُعْرِشُ لِأَحَدٍ غَيْرِهِ وَ كَانَ لَهُ وُلْدٌ يَقُولُونَ عَلَى رَأْسِهِ قَيْمَنُونَ مَنْ دَنَا مِنْهُ فَجَاءَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَ هُوَ طَفْلٌ يَدْرِجُ حَتَّى جَلَسَ عَلَى فَحْدِهِ فَأَهْوَى بِعَصْمِهِ إِلَيْهِ لِيُحْيِيهِ عَنْهُ فَقَالَ لَهُ عَبْدُ الْمُطَلِّبِ دَعِيَ أَبْنِي فَإِنَّ الْمَلَكَ قَدْ أَتَاهُ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Rifa'at,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abdul Muttalib^{asws} was such that they used to furnish for him^{as} in the courtyard of the Kabah. It was not furnished for anyone apart from him^{asws}. And it was so that his^{asws} sons would be standing by his^{asws} head protecting him^{asws} from the ones who approached him^{asws}. So Rasool-Allah^{saww} came over, and he^{saww} was a child who had begun to walk, until he^{saww} came to be upon his^{asws} thigh. So one of them gestured towards him^{saww} in order to prevent him^{saww} from him^{asws}, but Abdul Muttalib^{asws} said to him: 'Leave my^{asws} son^{saww}, for an Angel has come with him^{saww}, (as a servant).²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْقَفِيِّ عَنْ عَلَيْ بْنِ الْمُعَنَّى عَنْ أَخِيهِ مُحَمَّدٍ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ عَلَيْ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي تَصِيرِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا وُلِدَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مَكَثَ أَيَّامًا لِيُسَنَّ لَهُ لَبَنٌ فَلَفَّهُ أَبُو طَالِبٍ عَلَى ثَدَيِ نَفْسِهِ فَأَنْزَلَ اللَّهُ فِيهِ لَبَنًا فَرَضَعَ مِنْهُ أَيَّامًا حَتَّى وَقَعَ أَبُو طَالِبٍ عَلَى حَلِيمَةِ السَّعْدِيَّةِ فَدَفَعَهُ إِلَيْهَا .

Muhammad Bin Yahya, from Sa'd Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from his brother Muhammad, from Dorost Bin Abu Mansour, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the (parents of) Prophet^{saww} were blessed, he^{saww} remained for days, there wasn't any milk for him^{saww}. So Abu Talib^{asws} cast him^{saww} upon his^{asws} own breast, and Allah^{azwj} Sent down milk from it. So he^{saww} breast-fed from him^{asws} for days until Abu Talib^{asws} came to Haleema Saeeda, so he^{asws} handed him^{saww} over to her'.²⁷

عَلَيْ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ مَثْلَ أَبِي طَالِبٍ مَثْلُ أَصْحَابِ الْكَهْفِ أَسْرُوا إِلِيَّمَانَ وَ أَظْهَرُوا الشَّرْكَ فَاتَّهُمُ اللَّهُ أَجْرَهُمْ مَرْتَبَتِهِنَّ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'An example of Abu Talib^{asws} is a example of the Companions of the Cave (As'haab Al-Kahf). They were secretive of the Eman and they manifested the polytheism, so Allah^{azwj} Gave them the Recompense twice'.²⁸

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 25

²⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 26

²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 27

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 28

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرٍ بْنِ مُحَمَّدِ الْأَزْدِيِّ عَنْ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ (عَلَيْهِ السَّلَامُ) قَالَ قَبْلَ لَهُ أَنَّهُمْ يَرْعَمُونَ أَنَّ أَبَا طَالِبٍ كَانَ كَافِرًا فَقَالَ كَذَبُوا كَيْفَ يَكُونُ كَافِرًا وَ هُوَ يَقُولُ أَلَمْ تَعْلَمُوا أَنَّا وَجَدْنَا مُحَمَّدًا نَبِيًّا كَمُوسَى حَطَّ فِي أَوْلِ الْكُتُبِ .

Al Husayn Bin Muhammad and Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Bakr Bin Muhammad Al Azady,

(It has been narrated) from Is'haq son of Ja'far^{asws}, from his father^{asws}, said, 'It was said to him^{asws}, 'They (people) are claiming that Abu Talib^{asws} was a disbeliever'. So he^{asws} said: 'They are lying! How can he^{asws} happen to be a disbeliever and he^{asws} was saying: 'Are you not knowing that we^{asws} found Muhammad^{saww} as a Prophet^{asws} like Musa^{as}, written in the former Books?'.

وَ فِي حَدِيثٍ أَخْرَى كَيْفَ يَكُونُ أَبُو طَالِبٍ كَافِرًا وَ هُوَ يَقُولُ . لَقَدْ عَلِمُوا أَنَّ ابْنَتَنَا لَا مُكَذِّبٌ لَدِينِنَا وَ لَا يَعْبُأُ بِقِيلِ الْأَبَاطِلِ وَ أَبِيضُ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ ثَمَالُ التَّيَّامِيِّ عِصْمَةً لِلْأَرَامِ .

And in another Hadeeth – 'How can Abu Talib^{asws} happen to be a disbeliever and he^{asws} was saying (in prose): 'They (people) have known that our^{asws} son^{saww} neither lies from us^{asws}, nor can he^{saww} be faulted with the words of falsehood, and he^{saww} is white, the clouds quench by his^{saww} face, a protector of the orphans and chastity of the widows'.²⁹

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ هَشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ بَيْنَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فِي الْمَسْجِدِ الْحَرَامِ وَ عَلَيْهِ تَبَّابٌ لَهُ جُدُّ فَالْقَى الْمُشْرِكُونَ عَلَيْهِ سَلَى نَافِةً فَمَلَأُوا تَبَّابَهُ بِهَا فَدَخَلَهُ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ فَدَهَبَ إِلَى أَبِي طَالِبٍ فَقَالَ لَهُ يَا عَمَّ كَيْفَ تَرَى حَسِيْبِي فِيكُمْ فَقَالَ لَهُ وَ مَا ذَاكَ يَا ابْنَ أَخِي فَأَخْبَرَهُ الْحَبَرَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdallah^{asws} having said: 'While the Prophet^{saww} was in the Sacred Masjid and upon him^{saww} were new clothes, so the Polytheists threw upon him^{saww} the stomach contents of a she-camel. So his^{saww} clothes were stained by it. So there entered into him^{saww} due to that, whatever Allah^{azwj} so Desired. So he^{saww} went to Abu Talib^{asws} and said to him^{asws}: 'O Uncle! How do you^{asws} view my^{asws} nobility among you all?' So he^{asws} said to him^{saww}: 'And what is that, O son^{saww} of my^{asws} brother^{as}?' So he^{saww} informed him^{asws} the news.

فَدَعَا أَبُو طَالِبٍ حَمْزَةَ وَ أَخَدَ السَّيْفَ وَ قَالَ لِحَمْزَةَ حُذِّ السَّلَى ثُمَّ تَوَجَّهَ إِلَى الْقَوْمِ وَ النَّبِيُّ مَعَهُ فَاتَّى فُرَيْشَا وَ هُمْ حَوْلُ الْكَعْبَةِ فَلَمَّا رَأَوْهُ عَرَفُوا الشَّرَّ فِي وَجْهِهِ ثُمَّ قَالَ لِحَمْزَةَ أَمْرُ السَّلَى عَلَى سَبَالِهِمْ فَفَعَلَ ذَلِكَ حَتَّى أَتَى عَلَى أَخِرِهِمْ ثُمَّ النَّفَقَتْ أَبُو طَالِبٍ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَقَالَ يَا ابْنَ أَخِي هَذَا حَسِبَكَ فِينَا .

So Abu Talib^{asws} called Hamza^{asws} and grabbed the sword and said to Hamza^{asws} to take the stomach contents (of a camel), then divert towards the group, and the Prophet^{saww} was with him^{asws}. So he^{asws} came to the Qureysh, and they were around the Kabah. So when they saw him^{asws}, they recognised the ferocity in his^{asws} face. Then he^{asws} said to Hamza^{asws}: 'Paste the stomach contents (of a camel) upon their faces'. So he^{asws} did that until he^{asws} came to their last one. Then Abu Talib^{asws}

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 29

turned towards the Prophet^{saww}, so he^{asws} said: 'O son^{saww} of my^{asws} brother^{asws}! This is your^{saww} nobility among us'.³⁰

عَلَيْهِ عَنْ أَبِيهِ عَنْ ابْنِ أَبِيهِ نَصْرٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا تُوْفِيَ أَبُو طَالِبٍ نَزَلَ جَبْرَائِيلُ عَلَى رَسُولِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) قَالَ يَا مُحَمَّدَ أَخْرُجْ مِنْ مَكَّةَ فَإِنَّ لَكَ فِيهَا نَاصِرٌ وَثَارَتْ قُرَيْشٌ بِالنَّبِيِّ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَخَرَجَ هَارِبًا حَتَّى جَاءَ إِلَى جَبَلٍ بِمَكَّةَ يُقَالُ لَهُ الْحَجُونُ فَصَارَ إِلَيْهِ .

Ali, from his father, from Ibn Abu Nasr, from Ibrahim Bin Muhammad Al Ashary, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Abu Talib^{asws} passed away, Jibreel^{as} descended unto Rasool-Allah^{saww} and he^{as} said: 'O Muhammad^{saww}! Exit from Makkah, for there isn't a helper for you^{saww} therein, and the Qureysh arose against the Prophet^{saww}, so he^{saww} went out fleeing until he^{saww} came to a mountain of Makkah called Al-Hajoun, so he^{saww} came to it'.³¹

عَلَيْهِ بْنُ مُحَمَّدٍ بْنُ عَبْدِ اللَّهِ وَ مُحَمَّدٍ بْنُ يَحْيَى عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ رَفِعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَبَا طَالِبٍ أَسْلَمَ بِحِسَابِ الْجَمَلِ قَالَ بِكُلِّ لِسَانٍ .

Ali Bin Muhammad Bin Abdullah and Muhammad Bin Yahya, from Muhammad Bin Abdullah, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Talib^{asws} professed to Al-Islam by the accounting of Al-Jummal (Use of alphabetical letters in accordance to their numerical value)'. He^{asws} said: 'In every language'.³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِي مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَسْلَمَ أَبُو طَالِبٍ بِحِسَابِ الْجَمَلِ وَ عَقَدَ بِيَدِهِ ثَلَاثًا وَ سِتِّينَ .

Muhammad Bin Yahya, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from their father, from Abdullah Bin Al Mugheira, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Abu Talib^{asws} professed to Al-Islam by the accounting of Al-Jummal (Use of alphabetical letters in accordance to their numerical value)', and he^{asws} formed 'sixty three' with his^{asws} hands'.³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ الْحُسَنِيِّ عَنْ عَلَيِّ بْنِ الْحَزَّوْرِ الْغَنَوِيِّ عَنْ أَصْبَعِ بْنِ تُبَانَةَ الْحَنْظَلِيِّ قَالَ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يَوْمَ افْتَحَ الْبَصَرَةَ وَ رَكَبَ بَعْلَةَ رَسُولِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) ثُمَّ قَالَ لَيْهَا النَّاسُ أَلَا أَخْبِرُكُمْ بِخَيْرِ الْخَلْقِ يَوْمَ يَجْمِعُهُمُ اللَّهُ فَقَامَ إِلَيْهِ أَبُو أَيُوبَ الْأَنْصَارِيُّ قَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ حَدَّثْنَا فَإِنَّكَ كُنْتَ تَشَهَّدُ وَ نَغْيَبُ فَقَالَ إِنَّ خَيْرَ الْخَلْقِ يَوْمَ يَجْمِعُهُمُ اللَّهُ سَبْعَةُ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ لَا يُنْكِرُ فَصْلَهُمْ إِلَّا كَافِرٌ وَ لَا يَجْحُدُ بِهِ إِلَّا جَاحِدٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Hsain Bin Ulwan Al Kalby, from Ali Bin Al Hazawwar Al Ghanawy, from Asbagh Bin Nubata Al Hanzaly who said,

'I saw Amir Al-Momineen^{asws} on the day he^{asws} was victorious over Al-Basra and rode the mule of Rasool-Allah^{saww}, then said: 'O you people! Shall I^{asws} inform you with the

³⁰ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 30

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 31

³² Al Kafi V 1 – The Book Of Divine Authority CH 111 H 32

³³ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 33

nest of the creature on the Day Allah^{azwj} would Gather them?' So Abu Ayoub Al-Alansary stood up to him^{asws} and said, 'Yes, O Amir Al-Momineen^{asws}! Narrate to us, for you^{asws} were present and we were absent'. So he^{asws} said: 'The best of the creatures on the Day Allah^{azwj} would Gather them, are seven from the sons of Abdul Muttalib. None will deny their merits except for an Infidel, nor would anyone reject it except for a renegade'.

فَقَامَ عَمَّارُ بْنُ يَاسِرَ رَحْمَةُ اللَّهِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَمِّهِمْ لَنَا لِنَعْرِفُهُمْ فَقَالَ إِنَّ حَيْرَ الْخَلْقِ يَوْمَ يَجْمِعُهُمُ اللَّهُ الرَّسُولُ وَ إِنَّ أَفْضَلَ الرُّسُلِ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَ إِنَّ أَفْضَلَ كُلَّ أُمَّةٍ بَعْدَ نَبِيِّهَا وَصِيُّ نَبِيِّهَا حَتَّى يُدْرِكَهُ نَبِيٌّ

So Ammar Bin Yasir, may Allah^{azwj} have Mercy on him stood up and he said, 'O Amir Al-Momineen^{asws}! Name them for us in order for us to recognise them'. So he^{asws} said: 'The best of the creatures on the Day Allah^{azwj} would Gather them are the Rasools^{saww}, and that the most superior of the Rasools^{as} is Muhammad^{saww}, and that the most superior of every community after its Prophet^{saww} is the successor^{as} of its Prophet^{as}, until he^{as} comes across a (another) Prophet^{as}.

أَلَا وَ إِنَّ أَفْضَلَ الْأُوْصِيَاءِ وَصِيُّ مُحَمَّدٍ عَلَيْهِ وَآلِهِ السَّلَامُ أَلَا وَ إِنَّ أَفْضَلَ الْخَلْقِ بَعْدَ الْأُوْصِيَاءِ الشُّهَدَاءُ أَلَا وَ إِنَّ أَفْضَلَ الشُّهَدَاءِ حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَجَعْفُرُ بْنُ أَبِي طَالِبٍ لَهُ جَنَاحَانِ حَبْيَانٍ يَطِيرُ بِهِمَا فِي الْجَنَّةِ لَمْ يُنْخَلِّ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ جَنَاحَانِ غَيْرَهُ شَيْءٌ كَرَمَ اللَّهُ بِهِ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَ شَرَفَةُ وَالسَّيْطَانُ الْحَسَنُ وَالْحُسَيْنُ وَالْمَهْدِيُّ (عَلَيْهِمُ السَّلَامُ) يَجْعَلُهُ اللَّهُ مِنْ شَاءَ مِنْ أَهْلِ الْبَيْتِ

Indeed! And the most superior of the successors^{as} is the successor^{asws} of Muhammad^{saww}, may the greetings be upon him^{saww} and his^{saww} Progeny^{asws}. Indeed! And the most superior of the creatures after the successors^{as} are the martyrs. Indeed! And the most superior of the martyrs is Hamza^{asws} Bin Abdul Muttalib^{asws}, and Ja'far^{asws} Bin Abu Talib^{asws}. For him^{asws} are two fresh wings. He^{asws} flies with these two in the Paradise. No one from this community has been Granted two wings apart from him^{asws}. It is a thing which Allah^{azwj} Prestige Muhammad^{saww} with, and Ennobled him^{saww}, and the two grandsons Al-Hassan^{asws} and Al-Husayn^{asws}, and Al-Mahdy^{asws}. Allah^{azwj} would Make him^{asws} to be the one whomsoever Allah^{azwj} so Desires from us^{asws}, the People^{asws} of the Household'.

تَمَّ تَلَاقُ هَذِهِ الْأَيَّةِ وَمَنْ يُطِعُ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّدِيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَ حَسْنُ أُولَئِكَ رَفِيقًا. ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَ كَفَى بِاللَّهِ عَلَيْهَا .

Then he^{asws} recited this Verse [4:69] *And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they! [4:70] That is the Grace from Allah, and Sufficient is Allah as the Knower*³⁴.

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ كَيْفَ كَانَتِ الصَّلَاةُ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) قَالَ لَمَّا غَسَّلَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَ كَفَّهُ سَجَاهَ تَمَّ أَدْخَلَ عَلَيْهِ عَشَرَةً فَدَارُوا حَوْلَهُ تَمَّ وَقَفَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فِي وَسْطِهِمْ فَقَالَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلِّوْنَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُوا عَلَيْهِ وَ سَلَّمُوا تَسْلِيمًا فَيَقُولُ الْقَوْمُ كَمَا يَقُولُ حَتَّى صَلَّى عَلَيْهِ أَهْلُ الْمَدِينَةِ وَ أَهْلُ الْعَوَالِيِّ .

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 34

Muhammad Bin Al Husayn, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Al Numan, from Abu Maryam Al Ansary,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'How was the (funeral) Salat upon the Prophet^{saww}?' When Amir Al-Momineen^{asws} washed him^{saww} and enshrouded him^{saww}, covered him^{saww}. Then ten (people) came over to him^{saww} and they circled around him^{saww}. Then Amir Al-Momineen^{asws} paused in the middle of them and he^{asws} said: '[33:56] **Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission**'. So the people were saying just as he^{asws} was saying until the people of Al-Medina had prayed Salat upon him^{saww}, and (so did) the people of Al-Awaly'.³⁵

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلَيِّ بْنِ سَيْفٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ عَفْيَةَ بْنِ شَيْرَةَ عَنْ أَبِي جَعْفَرِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) لِعَلَيِّ (عَلَيْهِ السَّلَامُ) يَا عَلَيِّ اذْفُنْ فِي هَذَا الْمَكَانِ وَ ارْفَعْ قَبْرِي مِنْ الْأَرْضِ أَرْبَعَ أَصَابِعَ وَ رُشْ عَلَيْهِ مِنَ الْمَاءِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf, from Abu Al Magra'a, from Uqba Bin Bashir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! Bury me^{saww} in this place, and raise my^{saww} grave from the ground by four fingers, and sprinkle upon it from the water'.³⁶

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِيهِ عَمِيرٍ عَنْ حَمَادٍ عَنْ الْحَلَّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَتَى الْعَبَّاسُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا عَلَيُّ إِنَّ النَّاسَ قَدْ اجْتَمَعُوا أَنْ يَدْفُنُو رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فِي بَقِيعِ الْمُصَلَّى وَ أَنْ يَوْمَهُمْ رَجُلٌ مِنْهُمْ فَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِلَى النَّاسِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) إِمَامٌ حَيَا وَ مَيَّتَا وَ قَالَ إِنِّي أَذْفُنُ فِي الْبَقِيعَةِ الَّتِي أَقْبَضُ فِيهَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdallah^{asws} having said: 'Al-Abbas came over to Amir Al-Momineen^{asws}, so he said, 'O Ali^{asws}! The people are gathering that they would be burning Rasool-Allah^{saww} in the spot of the Praying place, and that a man from them would be leading the (funeral) Salat. So Amir Al-Momineen^{asws} came out to the people and he^{asws} said: 'O you people! Rasool-Allah^{saww} is an Imam^{asws}, be he^{saww} alive or expired, and he^{saww} said: 'I^{saww} want to be buried in the spot in which I^{saww} would pass away'.

ثُمَّ قَالَ عَلَى الْبَابِ فَصَلَّى عَلَيْهِ ثُمَّ أَمَرَ النَّاسَ عَشَرَةَ يُصَلِّوْنَ عَلَيْهِ ثُمَّ يَخْرُجُونَ .

Then he^{asws} said: '(Come) at the door, so pray Salat upon him^{saww}. Then he^{asws} instructed the people, ten by ten to be praying Salat upon him^{saww}. Then they went out'.³⁷

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلَيِّ بْنِ سَيْفٍ عَنْ عَمْرُو بْنِ شَمْرٍ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا قُبِضَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ وَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ فَوْجًا فَوْجًا

³⁵ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 35

³⁶ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 36

³⁷ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 37

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the Prophet^{saww} passed away, there Prayed Salat upon him^{saww}, the Angels, and the Emigrants, and the Helpers, droves and droves'.

قالَ وَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) سَمِعْتُ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) يَقُولُ فِي صِحَّتِهِ وَسَلَامَتِهِ إِنَّمَا أَنْزَلْتُ هَذِهِ الْآيَةَ عَلَيَّ فِي الصَّلَاةِ عَلَيَّ بَعْدَ قَبْضِ اللَّهِ لِي إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلَّمُوا تَسْلِيْمًا .

He^{asws} said: 'And Amir Al-Momineen^{asws} said: 'I^{asws} heard Rasool-Allah^{saww} saying during his^{saww} good health and his^{saww} well-being: 'But rather, this Verse was Revealed unto me^{saww} regarding the Salat upon me^{saww} after Allah^{azwj} Captures (my^{saww} soul) [33:56] **Surely Allah and His Angels are Sending Blessings upon the Prophet; O you who believe! Send blessings upon him and submit to him with a (complete) submission**'.³⁸

بَعْضُ أَصْحَابِنَا رَفَعَهُ عَنْ مُحَمَّدِ بْنِ سَيَّانَ عَنْ دَاؤِدْ بْنِ كَثِيرِ الرَّفِيقِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ مَا مَعْنَى السَّلَامِ عَلَى رَسُولِ اللَّهِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا خَلَقَ نَبِيًّا وَوَصَّيَهُ وَأَبْنَيَهُ وَجَمِيعَ الْأَئِمَّةَ وَخَلَقَ شِيعَتَهُمْ أَخْذَ عَلَيْهِمُ الْمِيثَاقَ وَأَنَّ يَصْبِرُوا وَيُصَابِرُوا وَيُرَابِطُوا وَأَنْ يَنْفُو اللَّهُ

Some of our companions, raising it, from Muhammad Bin Sinan, from DAwood Bin Kaseer Al Raqqi who said,

'I said to Abu Abdullah^{asws}, 'What is the Meaning of the greetings upon Rasool-Allah^{saww}?' So he^{asws} said: 'Allah^{azwj} Blessed and High, when He^{azwj} Created His^{azwj} Prophet^{saww} and his^{saww} successor^{asws} and his^{saww} daughter, and his^{saww} two (grand) sons^{asws}, and the entirety of the Imams^{asws}, and Created their^{asws} Shias, Took the Covenant upon them that they would be patient, and (make others to) observe patience, and that they would fear Allah^{azwj}.

وَوَعَدُهُمْ أَنْ يُسَلِّمَ لَهُمُ الْأَرْضَ الْمُبَارَكَةَ وَالْحَرَامَ الْأَمِنَ وَأَنْ يَنْزَلَ لَهُمُ الْبَيْتَ الْمَعْوُرَ وَيُظْهِرَ لَهُمُ السَّقْفَ الْمَرْفُوعَ وَيُرِيحُهُمْ مِنْ عَذَوْهُمْ وَالْأَرْضِ الَّتِي يَبْدَلُهَا اللَّهُ مِنَ السَّلَامِ وَيُسَلِّمُ مَا فِيهَا لَهُمْ لَا شَيْءَ فِيهَا .

And He^{azwj} Promised them that He^{azwj} would Submit the Blessed earth to them, and the 'الْحَرَامَ الْأَمِن' Just Al-Harrum, and that He^{azwj} would Bring down the Oft-Frequented House (Bayt Al-Mamour) to them, and He^{azwj} would Manifest the Raised Ceiling to them, and Given them rest/respite from their enemies, and the earth Which Allah^{azwj} would Change for them from the peace and safety for whatever it therein for them there being no blemish in it'.

قَالَ لَا خُصُومَةَ فِيهَا لَعَذَوْهُمْ وَأَنْ يَكُونَ لَهُمْ فِيهَا مَا يُحِبُّونَ وَأَخْذَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) عَلَيَّ جَمِيعَ الْأَئِمَّةَ وَشِيعَتَهُمُ الْمِيثَاقَ بِذَلِكَ وَإِنَّمَا السَّلَامُ عَلَيْهِ تَذْكِرَةُ نَفْسِ الْمِيثَاقِ وَتَجْدِيدُهُ عَلَى اللَّهِ لَعَلَّهُ أَنْ يُعَجِّلَهُ جَلَّ وَعَزَّ وَيُعَجِّلَ السَّلَامَ لَكُمْ بِجَمِيعِ مَا فِيهِ .

He^{asws} said: 'There will be no disputes therein of their enemies, and there would happen to be for them in it what they would be loving. And Rasool-Allah^{saww} took the Covenant upon the entirety of the Imams^{asws} and their^{asws} Shias with that. And rather,

³⁸ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 38

the greetings upon him^{saww} is a reminder to the self of the Covenant and the renewal of it upon Allah^{azwj}, perhaps He^{azwj} the Majestic and Mighty might Hasten the peace for you all with the entirety of whatever is in it'.³⁹

ابن محبوب عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال سمعته يقول اللهم صل على محمد صديقك و خليلك و نحيلك المدبر لأمرك .

Ibn Mahboub, from Abdulla Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'O Allah^{azwj}! Send Salawat upon Muhammad^{saww}, Your^{azwj} elite and Your^{azwj} friend, and Your^{azwj} confidant, the manager of Your^{azwj} affairs'.⁴⁰

باب الأنبياء عن الإشراف على قبر النبي (صلى الله عليه وآله)

Chapter 112 – The Forbiddance from climbing upon the grave of the Prophet^{saww}

عَدَّةٌ مِّنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ جَعْفَرِ بْنِ الْمُتَشَّبِّهِ الْخَطِيبِ قَالَ كُنْتُ بِالْمَدِينَةِ وَ سَقَطَ الْمَسْجِدُ الَّذِي يُشَرِّفُ عَلَى الْقَبْرِ قَدْ سَقَطَ وَ اغْلَقَهُ يَصْبَعُونَ وَ يَنْزَلُونَ وَ نَحْنُ جَمَاعَةٌ قَلْتُ لِأَصْحَابِنَا مَنْ مِنْكُمْ لَهُ مَوْعِدٌ يَدْخُلُ عَلَى أَبِي عبد الله (عليه السلام) اللَّيْلَةَ فَقَالَ مُهْرَانُ بْنُ أَبِي نَصْرٍ أَنَا وَ قَالَ إِسْمَاعِيلُ بْنُ عَمَّارٍ الصَّيْرَفِيُّ أَنَا فَقُلْنَا لَهُمَا سَلَّةٌ لَنَا عَنِ الصُّعُودِ لِتُنْشَرِفَ عَلَى قَبْرِ النَّبِيِّ (صلى الله عليه وآله)

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ja'far Bin Al Musna Al Khateeb who said,

'I was in Al-Medina and the ceiling of the Masjid which was upon the grave had fallen, and the workers were ascending and descending, and we were a group. So I said to our companions, 'Whom from you all to seek an appointment for him to see Abu Abdullah^{asws} tonight?' So Mihran Bin Abu Nasr said, 'I do'. And Ismail Bin Ammar Al-Sayrafi said, 'I do'. So we said to them both, 'You both ask him^{asws} for us about the ascending to see above the grave of the Prophet^{saww}'.

فَلَمَّا كَانَ مِنَ الْعَدِ لَقِيَاهُمَا فَلَاحْتَمَعْنَا جَمِيعًا فَقَالَ إِسْمَاعِيلُ قَدْ سَأَلْنَاكُمْ عَمَّا ذَكَرْنُتُمْ فَقَالَ مَا أُحِبُّ لِأَحَدٍ مِنْهُمْ أَنْ يَعْلُوْ فَوْقَهُ وَ لَا آمُنُهُ أَنْ يَرَى شَيْئًا يَدْهَبُ مِنْهُ بَصَرًا أَوْ يَرَاهُ قَائِمًا يُصْلِي أَوْ يَرَاهُ مَعَ بَعْضِ أَزْوَاجِهِ (صلى الله عليه وآله) .

So when it was the morning, we met up with them both, and all of us had gathered. So Ismail said, 'We had asked him^{asws} for you all about what you had mentioned, so he^{asws} said: 'I^{asws} do not like it for anyone from you that he should be higher above him^{saww}, and there is no safety for him that he should see something due to which his eyesight would go away, or he may see him^{saww} standing praying Salat, or he might see him^{saww} along with one of his^{saww} wives'.⁴¹

³⁹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 39

⁴⁰ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 40

⁴¹ Al Kafi V 1 – The Book Of Divine Authority CH 112 H 1

باب مَوْلَدِ أَمِيرِ الْمُؤْمِنِينَ صَلَواتُ اللَّهِ عَلَيْهِ

Chapter 113 – Nazool (Arrival) of Amir Al-Momineen^{asws}

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَحْيَى الْفَارِسِيِّ عَنْ أَبِي حَيْيَةَ مُحَمَّدَ بْنِ يَحْيَى عَنْ الْوَلِيدِ بْنِ أَبَانَ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ فَاطِمَةَ بُنْتَ أَسَدٍ جَاءَتْ إِلَيَّ أَبِي طَالِبٍ لِتُبَشِّرُهُ بِمَوْلَدِ النَّبِيِّ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَقَالَ أَبُو طَالِبٍ أَصْبِرْ يَسِّرْ كَمِثْلِهِ إِلَّا الْبُشْرَةُ

Al Husayn Bin Muhammad, from Muhammad Bin Yahya Al Farsy, from Abu Haneefa Muhammad Bin Yahya, from Al Waleed Bin Aban, from Muhammad Bin Abdullah Bin Muskan, from his father who said,

‘Abu Abdullah^{asws} said: ‘Fatima^{asws} Bint Asad^{as} came over to Abu Talib^{asws} in order to give him^{asws} the glad tidings of the Nazool (Coming) of the Prophet^{saww}. So Abu Talib^{asws} said: ‘Be patient for a ‘Sabta’, I^{as} shall give you^{as} glad tidings similar to it, except for the Prophet-hood’.

وَقَالَ السَّبْتُ ثَلَاثُونَ سَنَةً وَكَانَ بَيْنَ رَسُولِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) ثَلَاثُونَ سَنَةً .

And he^{asws} said: ‘The ‘Sabt’ is of thirty years, and between Rasool-Allah^{saww} and Amir Al-Momineen^{asws} was (a span of) thirty years’.⁴²

عَلَيْهِ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدٍ بْنِ جُمْهُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ فَاطِمَةَ بُنْتَ أَسَدٍ أَمِيرُ الْمُؤْمِنِينَ كَانَتْ أَوَّلَ امْرَأَةً هَاجَرَتْ إِلَيْ رَسُولِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مِنْ مَكَّةَ إِلَى الْمَدِينَةِ عَلَى قَدْمِيهَا وَكَانَتْ مِنْ أَبْرَّ النَّاسِ بِرَسُولِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)

Ali Bin Muhammad Bin Abdullah, from Al Sayyari, from Muhammad Bin Jamhour, from some of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Fatima^{asws} Bint Asad^{as} is the mother of Amir Al-Momineen^{asws}. She^{asws} was the first woman to emigrate to Rasool-Allah^{saww}, from Makkah to Al-Medina upon her^{asws} feet, and she^{asws} was the most righteous of the people with Rasool-Allah^{saww}.

فَسَمِعَتْ رَسُولُ اللَّهِ وَهُوَ يَقُولُ إِنَّ النَّاسَ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ عَرَاءً كَمَا وُلُودُهُمْ فَقَالَ لَهَا رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَإِنِّي أَسْأَلُ اللَّهَ أَنْ يَكْفِيَكَ ذَلِكَ وَ

So she^{as} heard Rasool-Allah^{saww} and he^{saww} was saying: ‘The people would be Resurrected on the Day of Judgment, naked just as they were born’. So she^{asws} said: ‘Oh the evil of it! So Rasool-Allah^{saww} said to her: ‘So I^{saww} shall ask Allah^{azwj} that He^{azwj} should Resurrect you^{asws} clothed’.

وَسَمِعَتْهُ يَذْكُرُ صَنْعَةَ الْقَبْرِ فَقَالَ لَهَا رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَإِنِّي أَسْأَلُ اللَّهَ أَنْ يَكْفِيَكَ ذَلِكَ وَ قَالَتْ لِرَسُولِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) يَوْمًا إِنِّي أَرِيدُ أَنْ أَعْنِقَ جَارِيَتِي هَذِهِ فَقَالَ لَهَا إِنْ فَعَلْتِ أَعْنِقَ اللَّهُ بِكُلِّ عُضُوٍّ مِنْهَا عُضُواً مِنْكِ مِنَ النَّارِ

And she^{asws} heard him^{saww} mention the compression of the grave, so she^{asws} said: ‘Oh the weakness from it! So Rasool-Allah^{saww} said to her^{asws}: ‘So I^{saww} shall ask Allah^{azwj} that He^{azwj} Restrain that’. And she^{asws} said to Rasool-Allah^{saww} one day, ‘I^{asws}

⁴² Al Kafi V 1 – The Book Of Divine Authority CH 113 H 1

intend to free this maid of mine'. So he^{saww} said to her^{asws}: 'Allah^{azwj} would Free, with every body part of hers, a body part of yours^{as}, from the Fire'.

فَلَمَّا مَرَضَتْ أُوصَنْتْ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) أَنْ يُعْنِقَ خَادِمَهَا وَ اغْتَنِلَ لِسَانُهَا فَجَعَلَتْ تُوْمِي إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) ابِيَّمَاءَ فَقَبَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَصَبَّيْتَهَا فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ قَاعِدٌ أَذْأَنَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَهُوَ يَبْكِي فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مَا يَبْكِيكَ فَقَالَ مَاتَتْ أُمِّي فَاطِمَةُ فَقَالَ رَسُولُ اللَّهِ وَأُمِّي وَاللَّهُ وَفَانَ مُسْرِعاً حَتَّى دَخَلَ

When she^{asws} was ill, she^{asws} bequeathed to Rasool-Allah^{saww} and instructed that he^{saww} should free her^{as} servant, and her^{asws} tongue seized up, so she^{asws} went on gesturing to Rasool-Allah^{saww} with gestures. So Rasool-Allah^{saww} accepted her^{asws} bequest. So while he^{saww} was seated one day, when Amir Al-Momineen^{asws} came over and he^{asws} was weeping. So Rasool-Allah^{saww} said to him^{asws}: 'What makes you^{asws} weep?' So he^{asws} said: 'My^{asws} mother^{as} Fatima^{asws} passed away'. So Rasool-Allah^{saww} said: 'And (she^{as} was) my^{saww} mother (as well), by Allah^{azwj}!', and he^{saww} stood up quickly until he^{saww} went over.

فَنَظَرَ إِلَيْهَا وَبَكَى ثُمَّ أَمَرَ النِّسَاءَ أَنْ يَعْسِلْنَهَا وَقَالَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) إِذَا فَرَغْنَ فَلَا تُحْدِنْ شَيْئاً حَتَّى تُعْلَمَنِي فَلَمَّا فَرَغْنَ أَعْلَمْنَهُ بِذَلِكَ فَأَعْطَاهُنَّ أَحَدَ فِيمَصِيَّهُ الَّذِي يَلِي جَسَدَهُ وَأَمَرَهُنَّ أَنْ يُكَفَّهَا فِيهِ وَقَالَ لِلْمُسْلِمِينَ إِذَا رَأَيْتُمُونِي قَدْ فَعَلْتُ شَيْئاً لَمْ أَفْعُلْهُ قَبْلَ ذَلِكَ فَسَلُونِي لَمْ فَعَلْتُهُ

So he^{saww} looked at her^{asws} and wept. Then he^{saww} instructed the women that they should wash her^{asws} and said: 'When you are free, so do not do anything new until you let me^{saww} know'. So when they were free, they let him^{saww} know of that, so He^{saww} gave them one of his^{saww} shirts which was beneath his^{saww} body, and instructed them that they should enshroud her^{asws} in it, and said to the Muslims: 'When you see me^{saww} to have done something I^{saww} have not done before that, so ask me^{as} why I^{saww} have done it'.

فَلَمَّا فَرَغَ مِنْ غُسْلِهَا وَ كَفْنَهَا دَخَلَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَحَمَلَ جَنَازَتَهَا عَلَى عَاتِقِهِ فَلَمْ يَرْلُ تَحْتَ جَنَازَتَهَا حَتَّى أُورَدَهَا قَبْرَهَا ثُمَّ وَضَعَهَا وَ دَخَلَ الْقَبْرَ فَاضْطَجَعَ فِيهِ ثُمَّ قَالَ فَأَخَذَهَا عَلَى يَدَيْهِ حَتَّى وَضَعَهَا فِي الْقَبْرِ ثُمَّ انْكَبَ عَلَيْهَا طَوِيلًا يَنْاجِيَهَا وَيَقُولُ لَهَا أَبْنَكِ أَبْنَكِ [أَبْنَكِ]

So when they were free from washing her^{as} and enshrouding her^{as}, he^{saww} came over and carried her^{asws} coffin upon his^{saww} shoulder. So he^{saww} did not cease to be beneath her^{asws} coffin until he^{saww} came near her^{asws} grave, and placed it and entered her^{asws} grave. So he^{saww} laid down in it. Then he^{asws} said: 'So he^{saww} took her^{asws} upon his^{saww} hands until he^{saww} placed her^{asws} in the grave. Then he^{saww} devoted upon her^{asws} for a long time, whispering to her^{asws}, and he^{saww} was saying to her: 'Your^{asws} son^{asws}! Your^{asws} son^{asws}! Your^{asws} son^{asws}!'.

ثُمَّ خَرَجَ وَ سَوَى عَلَيْهَا ثُمَّ انْكَبَ عَلَى قَبْرِهَا فَسَمِعُوهُ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ أَلَّا اللَّهُمَّ أَنِّي أَسْتَوْدِعُهَا إِيَّاكَ ثُمَّ انْصَرَفَ فَقَالَ لَهُ الْمُسْلِمُونَ إِنَّا رَأَيْنَاكَ فَعَلْتَ أَشْيَاءَ لَمْ تَعْلَمُهَا فَقَدْ فَعَلْتَ بِرَأْيِي طَالِبٌ إِنْ كَانَتْ لَيْكُونُ عِنْدَهَا الشَّيْءُ فَقُوْثِرَنِي بِهِ عَلَى نَفْسِهَا وَ لَدِهَا

Then he^{saww} came out and evened (the soil) upon her^{asws}. Then he^{saww} devoted upon her^{asws} grave and he^{saww} was heard saying: 'There is no god Except Allah^{azwj}! O Allah^{azwj}! I^{saww} hereby entrust her^{asws} to You^{azwj}. Then he^{saww} left. So the Muslims said, 'We saw you^{saww} doing things which you^{saww} did not do those before today'. So he^{saww} said: 'Today I^{saww} lost the righteousness of Abu Talib^{asws}. If she^{asws} ever

happened to have anything with her^{asws}, so she^{asws} would prefer me^{saww} with it upon her^{asws} own self, and her^{asws} sons^{as}.

وَ إِنِّي ذَكَرْتُ الْقِيَامَةَ وَ أَنَّ النَّاسَ يُحْسِرُونَ عَرَاهَ فَقَالَتْ وَ سَوْأَاهَ فَضَمَّنْتُ لَهَا أَنْ يَبْعَثَهَا اللَّهُ كَاسِيَّةً وَ ذَكَرْتُ ضَعْطَةَ الْقَبْرِ فَقَالَتْ وَ أَنْسَعَاهُ فَضَمَّنْتُ لَهَا أَنْ يَكْفِيهَا اللَّهُ ذَلِكَ فَكَفَّتُهَا بِقَمِيصِيِّ وَ اضْطَجَعَتْ فِي قَبْرِهَا لِذَلِكَ وَ انْكَبَّتْ عَلَيْهَا فَلَفَّتُهَا مَا سُنَّالَ عَنْهُ فَإِنَّهَا سُنِّلَتْ عَنْ رَبِّهَا فَقَالَتْ وَ سُنِّلَتْ عَنْ رَسُولِهَا فَأَجَابَتْ وَ سُنِّلَتْ عَنْ وَلِيِّهَا وَ إِمَامِهَا فَارْتَجَ عَلَيْهَا فَلَعْنَتْ إِنِّي ابْنُكَ [ابْنُكَ].

And I^{saww} mentioned the Day of Judgment that the people would be Resurrected naked, so she^{asws} said: 'O the evil of it!'. So I^{saww} guaranteed to her^{asws} that Allah^{azwj} would Resurrect her^{asws} clothed. And I^{saww} mentioned the compression of the grave, so she^{asws} said: 'O the weakness from it! So I^{saww} guaranteed to her^{asws} that Allah^{azwj} would Restraine that. So I^{saww} enshrouded her^{asws} with my^{saww} shirt, and I^{saww} laid down in her^{asws} grave for that and devoted upon her^{as}, so I^{saww} indoctrinated her^{as} (Talqueen) what she^{saww} would be question about. So she^{saww} was questioned about her^{asws} Lord^{azwj}, so she^{asws} said it, and she^{asws} was asked about her^{asws} Rasool^{saww}, so she^{asws} answered, and she^{asws} was asked about her^{asws} Gardian^{asws} and her^{asws} Imam^{asws}. So she^{asws} was shaken over it, so I^{saww} said: 'Your^{asws} son^{asws}! Your^{asws} son^{asws}! Your^{asws} son^{asws}!'.⁴³

بعضُ أَصْحَابِنَا عَمِّنْ ذَكَرَهُ عَنْ أَبْنَى مَحْبُوبٍ عَنْ أَبْنَى الْكَلْبِيِّ عَنْ الْمُفَضْلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لِمَا وُلِدَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَتَحَّ لِأَمْنَةَ بَيَاضُ فَارِسَ وَ قُصُورُ الشَّامِ فَجَاءَتْ فَاطِمَةُ بِنْتُ أَسَدٍ أُمُّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَبِي طَالِبٍ ضَاحِكَةً مُسْتَبِشَرَةً فَأَعْلَمْتُهُ مَا قَالَتْ أَمِنَةٌ فَقَالَ لَهَا أَبُو طَالِبٍ وَ تَسْعَبِينَ مِنْ هَذَا إِنَّكِ تَحْبِلِينَ وَ تَلِدِينَ بِوَصِيَّهِ وَ وَزِيرِهِ .

Some of our companions, from the one who mentioned it, from Ibn Mahboub, from Umar Bin Aban Al Kalby, from Al Mufazzal Bin Umar who said,

'I heard Abu Abdullah^{asws} saying: 'When (Syeda) Aamina^{as} was blessed with Rasool-Allah^{saww}, there were opened up (displayed) for, the white (houses) of Persian, and palaces of Syria (as having been conquered). So (Syeda) Fatima^{asws} Bint Asad^{as}, mother^{asws} of Amir Al-Momineen^{asws} came over to Abu Talib^{asws}, smiling, giving glad tidings, and let him^{asws} know what Aamina^{asws} had said. So Abu Talib^{asws} said to her^{asws}: 'You^{asws} are being astounded from this? You^{asws} would be blessed with and bring up his^{saww} successor^{asws} and his^{saww} Vizier'.⁴⁴

عِدَّةُ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ الْبَرْقِيِّ عَنْ رَبِّيْدِ النَّيْسَابُورِيِّ قَالَ حَدَّثَنِي عُمَرُ بْنُ إِبْرَاهِيمَ الْهَاشِمِيُّ عَنْ عَبْدِ الْمَلَكِ بْنِ عُمَرَ عَنْ أَسِيدِ بْنِ صَفْوَانَ صَاحِبِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) قَالَ لِمَا كَانَ الْيَوْمُ الَّذِي قُضِيَ فِي أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) ارْتَجَ الْمَوْضِعُ بِالْبُكَاءِ وَ دَهَشَ النَّاسُ كَيْمَ قُبِضَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَ جَاءَ رَجُلٌ بَاكِيًّا وَ هُوَ مُسْرِعٌ مُسْتَرْجِعٌ وَ هُوَ يَقُولُ الْيَوْمَ انْقَطَعَتْ خِلَافَةُ النَّبِيِّ حَتَّى وَقَفَ عَلَى بَابِ النَّبِيِّ الَّذِي فِيهِ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ)

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Barqy, from Ahmad Bin Zayd Al Neyshapouri who said, 'Umar Bin Ibrahim Al Hashimy narrated to me, from Abdul Malik Bin Umar,

(It has been narrated) from Aseyd Bin Safwan, a companion of Rasool-Allah^{saww} who said, 'When it was the day in which Amir Al-Momineen^{asws} passed away, the

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 2

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 3

place/world/earth vibrated with the crying and the people were staggered like on the day the Prophet^{saww} passed away; and a man came over crying, returning quickly, and he was saying, 'Today the Caliphate of the Prophet-hood has been cut off', until he paused at the door of the house in which was Amir Al-Momineen^{asws}.

فَقَالَ رَحْمَكَ اللَّهُ يَا أَبَا الْحَسَنِ كُنْتَ أَوَّلَ الْقَوْمِ إِسْلَامًا وَ أَخْلَصَهُمْ إِيمَانًا وَ أَشَدَّهُمْ يَقِينًا وَ أَخْوَفَهُمْ اللَّهُ وَ أَعْظَمُهُمْ عَنَاءً وَ أَحْوَطُهُمْ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَ أَمَنَهُمْ عَلَى أَصْحَابِهِ وَ أَفْسَدُهُمْ مَنَافِقَ وَ أَكْرَمُهُمْ سَوَابِقَ وَ أَرْفَعُهُمْ دَرَجَاتٍ وَ أَفْرَبُهُمْ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَ أَشَبَّهُمْ بِهِ هَذِيَا وَ خَلْقًا وَ سَمْنَا وَ فَعْلَا وَ أَشْرَفُهُمْ مَنْزَلَةً وَ أَكْرَمُهُمْ عَلَيْهِ

So he said, 'May Allah^{azwj} have Mercy on you^{asws}, O Amir Al-Momineen^{asws}! You^{asws} were the first of the people of Al-Islam and the most sincere of them in Eman, and the most intense of them in conviction, and the most fearful of them of Allah^{azwj}, and of the greatest hardship of them, and the most protective of them upon Rasool-Allah^{saww}, and the most trustworthy of them upon his^{saww} companions, and the most superior of them in virtues, and the most prestigious of them in precedence, and the loftiest of them in levels, and the closest of them from Rasool-Allah^{saww}, and the most resembling of them with him^{as} in (providing) Guidance, and morals, and attributes, and deeds, and the noblest of them in status, and the most prestigious to him^{saww}.

فِجزَّاكَ اللَّهُ عَنِ الْإِسْلَامِ وَ عَنْ رَسُولِهِ وَ عَنِ الْمُسْلِمِينَ خَيْرًا قَوْيَتْ حِينَ ضَعْفَ أَصْحَابِهِ وَ بَرَزَتْ حِينَ اسْتَكَانُوا وَ نَهَضَتْ حِينَ وَهُنُوا وَ لَرَمْتَ مِنْهَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) إِذْ هُمْ أَصْحَابِهِ وَ كُنْتَ خَلِيفَةً حَقًا لَمْ تُنَازَعْ وَ لَمْ تَضْرَعْ بِرَغْمِ الْمُنَافِقِينَ وَ غَيْظِ الْكَافِرِينَ وَ كُرْهِ الْحَاسِدِينَ وَ صِيرَرِ الْفَاسِقِينَ

So may Allah^{azwj} Recompense you^{asws} good on behalf of Al-Islam, and on behalf of His^{azwj} Rasool^{saww}, and on behalf of the Muslims. You^{asws} strengthened them when his^{saww} companions were weak, and you^{asws} went for duels when they were humbled, and you^{asws} rose up when they were languishing, and you^{asws} necessitated the manifesto of Rasool-Allah^{saww} when his^{saww} companions were distressed, and you^{asws} were his^{saww} true Caliph. You^{asws} did not dispute and were not humbled by the opposition of the hypocrites, and the anger of the Infidels, and the abhorrence of the envying ones, and the lowliness of the transgressors.

فَقُمْتَ بِالْأَمْرِ حِينَ فَشَلُوا وَ نَطَقْتَ حِينَ تَنَعَّمُوا وَ مَضَيْتَ بِنُورِ اللَّهِ إِذْ وَقَفُوا فَاتَّبَعُوكَ فَهُدُوا وَ كُنْتَ أَخْفَضَهُمْ صَوْتًا وَ أَعْلَاهُمْ قُوَّتًا وَ أَقْلَاهُمْ كَلَامًا وَ أَصْبَبَهُمْ نُطْقًا وَ أَكْبَرَهُمْ رَأْيًا وَ أَسْجَعَهُمْ قَلْبًا وَ أَشَدَّهُمْ يَقِينًا وَ أَحْسَنَهُمْ عَمَلًا وَ أَعْرَفَهُمْ بِالْأُمُورِ

So you^{asws} stood with the matter where they failed, and you^{asws} spoke where they were dumbfounded, and you^{asws} went (ahead) with the Light of Allah^{azwj} where they paused. So had they followed you, they would have been Guided. And you^{asws} were the lowest of them in voices, and the highest of them in devoutness, and the least of them in speeches, and the most correct of them in speaking, and the greatest of them in ideas, and the bravest of them of heart, and the most intense of them in conviction, and the most excellent of them in deeds, and the most understanding of them with the affairs.

كُنْتَ وَ اللَّهُ يَعْسُوْبًا لِلَّذِينَ أَوْلَا وَ آخِرًا الْأَوَّلَ حِينَ تَنَرَّقَ النَّاسُ وَ الْآخِرَ حِينَ فَتَلَوْا كُنْتَ لِلْمُؤْمِنِينَ أَبَا رَحِيمًا إِذْ صَارُوا عَلَيْكَ عَيْلًا فَحَمَلْتَ أَثْقَالَ مَا عَنْهُ ضَعْفُوا وَ حَفِظْتَ مَا أَصْنَاعُوا وَ رَعَيْتَ مَا أَهْمَلُوا وَ شَمَرْتَ إِذَا جَنَمُوا وَ عَلَوْتَ إِذْ هَلَعُوا وَ صَبَرْتَ إِذْ أَسْرَعُوا وَ أَذْرَكْتَ أُوتَارَ مَا طَلَبُوا وَ نَالُوا بِكَ مَا لَمْ يَحْتَسِبُوا

By Allah^{azwj}! You^{asws} were the Leading figure (Yasoob) of the Religion, being the first and the last. The first, where the people scattered, and the last where they failed. For

the Momineen you^{asws} were a merciful father where they came to be dependent upon you^{asws}. So you^{asws} carried what they were weak from, and you^{asws} preserved what they wasted, and you were a shepherd upon what they ignored, and you^{asws} tightened (economized) when they amassed, and you^{asws} rose high when they got lower, and you^{asws} were patient when they were hasty, and you^{asws} achieved the cords of what they were (still) seeking, and they attained with you^{asws} what they were not even reckoning.

كُنْتَ عَلَى الْكَافِرِينَ عَذَابًا صَبَابًا وَ نَهَبًا وَ لِلْمُؤْمِنِينَ عَمَدًا وَ حِصْنًا فَطَرْتَ وَ اللَّهُ بِعَمَانَهَا وَ فُرْتَ بِجَنَانَهَا وَ أَحْرَزْتَ سَوَابِغَهَا وَ ذَهَبْتَ بِقَضَائِلَهَا لَمْ تُفْلِنْ حُجَّنَكَ وَ لَمْ يَرْغُ قَلْبَكَ وَ لَمْ تَضْعُفْ بَصِيرَتُكَ وَ لَمْ تَجِنْ نَفْسَكَ وَ لَمْ تَخِرْ كُنْتَ كَالْجَلْبِ لَا تُحَرِّكُهُ
العواصف

You^{asws} were a Punishment, a calamity and a disaster upon the disbelievers; and for the Momineen a pillar and a fortress. So, by Allah^{azwj}, you^{asws} flew by its Bounties and succeeded with its awards, and you^{asws} attained its accomplishments, and you^{asws} went with its merits. Your^{asws} argument was not blunted and your^{asws} heart did not waver, and your^{asws} insight did not weaken, and your^{asws} self did not fear, and you^{asws} did not fall. You^{asws} were like a mountain which the storms could not move.

وَ كُنْتَ كَمَا قَالَ (عَلَيْهِ السَّلَامُ) أَمْنَ النَّاسِ فِي صُخْبَتِكَ وَ ذَاتِ يَدِكَ وَ كُنْتَ كَمَا قَالَ (عَلَيْهِ السَّلَامُ) ضَعِيفًا فِي بَذِنَكَ قَوِيًّا فِي أَمْرِ اللَّهِ مُتَوَاصِعًا فِي نَفْسِكَ عَظِيمًا عِنْدَ اللَّهِ كَبِيرًا فِي الْأَرْضِ جَلِيلًا عِنْدَ الْمُؤْمِنِينَ لَمْ يَكُنْ لِأَحَدٍ فِيْكَ مَهْمَزٌ وَ لَا لِقَائِلٍ فِيْكَ مَعْنَمٌ [وَ لَا لِأَحَدٍ فِيْكَ مَطْمَعٌ] وَ لَا لِأَحَدٍ عِنْدَكَ هَوَادٌ

And you^{asws} were just as he^{saww} (Rasool-Allah^{saww}) said: 'The people are safe in your^{asws} company and that which is in your^{asws} hands'. And you^{asws} were just as he^{saww} said: 'Weak in your^{asws} body, strong in the Command of Allah^{azwj}, modest within yourself^{asws}, magnificent in the Presence of Allah^{azwj}, great in the earth, majestic in the presence of the Momineen. There did not happen to be any faulting for anyone regarding you, nor any criticism for a speaker regarding you^{asws}, nor any corruption for anyone regarding you^{asws}, nor was there a leniency for anyone with you^{asws}.

الضَّعِيفُ الدَّلِيلُ عِنْدَكَ قَوِيٌّ عَزِيزٌ حَتَّى تَأْخُذَ لَهُ بِحَقِّهِ وَ الْقَوِيُّ الْعَزِيزُ عِنْدَكَ ضَعِيفٌ دَلِيلٌ حَتَّى تَأْخُذَ مِنْهُ الْحَقُّ وَ الْقَرِيبُ وَ الْبَعِيدُ عِنْدَكَ فِي ذَلِكَ سَوَاءٌ شَانُكَ الْحَقُّ وَ الصَّدْقُ وَ الرِّفْقُ وَ قُولُكَ حُكْمٌ وَ حَتْمٌ وَ أَمْرُكَ حَلْمٌ وَ حَزْمٌ وَ رَأْيُكَ عِلْمٌ وَ عَزْمٌ فِيمَا فَعَلْتَ

The weak and the humiliated was strong and honourable in your^{asws} presence until you^{asws} seized for him his right; and the strong (and) the honourable was weak and humiliated in your^{asws} presence until you^{asws} seized the right from him, and the near ones and the distant ones were equal in your^{asws} presence with regards to that. Your^{asws} dealings were the right, and (based on) the truthfulness, and the kindness, and your^{asws} words were decisive judgments, and your^{asws} orders were forbearing and determined, and your^{asws} view were knowledgeable and resolute in whatever you^{asws} did.

وَ قَدْ نَهَجَ السَّبِيلُ وَ سَهَلَ الْعَسِيرُ وَ أَطْفَلَتِ النَّيْرَانَ وَ اعْتَدَلَ بَلَكَ الدِّينُ وَ قَوِيَ بَلَكَ الْإِسْلَامُ فَظَهَرَ أَمْرُ اللَّهِ وَ لَوْ كَرِهُ الْكَافِرُونَ وَ ثَبَتَ بَلَكَ الْإِسْلَامُ وَ الْمُؤْمِنُونَ وَ سَبَقُتْ سَبِقًا بَعِيدًا وَ أَنْعَبَتْ مَنْ بَعْدَكَ تَعْبًا شَدِيدًا

And the Way has been programmed, and the difficulties have been eased, and the two fires have been extinguished, and the Religion has been straightened by you^{asws},

and Al-Islam has been strengthened by you^{asws}. So the Command of Allah^{azwj} appeared even though the disbelievers disliked it, and Al-Islam was affirmed by you^{asws} and (so were) the Momineen, and you^{asws} preceded with a far precedence, and exhausted the ones after you^{asws} with an intense exhaustion.

فَجَلَّتْ عَنِ الْبَكَاءِ وَ عَظُمَتْ رَزِيْنُكَ فِي السَّمَاءِ وَ هَذِهِ مُصِيْنُكَ الْأَنَامَ فَإِنَّا لِهُ وَ إِنَّا إِلَيْهِ رَاجِعُونَ رَضِيْنَا عَنِ اللَّهِ قَضَاءَ وَ سَلَّمَنَا اللَّهُ أَمْرَهُ فَوَّالِهُ لَنْ يُصَابَ الْمُسْلِمُونَ بِمِنْكَ أَبْدًا كُنْتَ لِلْمُؤْمِنِينَ كَهْفًا وَ حِصْنًا وَ قَنْهَةً رَأْسِيَا وَ عَلَى الْكُفَّارِينَ غِلْظَةً وَ غَيْطًا فَالْحَقْكَ اللَّهُ بِنَبِيِّهِ وَ لَا أَحْرَمَنَا أَجْرَكَ وَ لَا أَضْلَلَنَا بَعْدَكَ

You^{asws} are gravely missed by the weeping, and how great is your^{asws} issue in the skies, and your^{asws} calamity has threatened the people (with chaos), **[2:156] Surely we are for Allah and to Him we are returning**. We are pleased from Allah^{azwj} of His^{azwj} Ordainment, and we submit to Allah^{azwj} to His^{azwj} Command, for the Muslims will never come across the like of you^{asws}, ever! You^{asws} were a cave for the Momineen and a fortress, and a mountain top, and upon the disbelievers a ruggedness and a fury. So, may Allah^{azwj} Join you^{asws} with His^{azwj} Prophet^{saww} and not Deprive us from your^{asws} Recompense, nor let us to stray after you^{asws}.

وَ سَكَتَ الْقَوْمُ حَتَّى أَنْقَضَى كَلَامَهُ وَ بَكَى وَ بَكَى أَصْحَابُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ طَلَبُهُ فَلَمْ يُصَادِفُوهُ .

And the people were silent until his speech terminated, and he wept, and the companions of Rasool-Allah^{saww} wept. Then they sought him, but they could not come across him'.⁴⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَمَّالِ قَالَ كُنْتُ أَنَا وَ عَالَمُ وَ عَنْدَ اللَّهِ بْنُ جَدَاعَةَ الْأَزْدِيِّ عَنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فَقَالَ لَهُ غَامِرٌ جَعَلَتْ فِدَالَكَ إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) دُفِنَ بِالرَّحْبَةِ قَالَ لَا قَالَ فَأَيْنَ دُفِنَ قَالَ إِنَّهُ لَمَّا مَاتَ احْتَمَلَهُ الْحَسَنُ (عَلَيْهِ السَّلَامُ) فَأَتَى بِهِ ظَهَرُ الْكُوفَةِ قَرِيبًا مِنَ النَّجْفَ يَسِرَّةً عَنِ الْعَرِيِّ يَمْنَةً عَنِ الْحِيرَةِ فَدُفِنَتْ بَيْنَ رَكَوَاتِ بَيْضِ

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Safwan Al Jammal who said,

'I, and Aamir, and Abdullah Bin Juza'at Al-Azdy were in the presence of Abu Abdullah^{asws}. So Aamir said to him^{asws}, 'May I be sacrificed for you^{asws}! The people are alleging that Amir Al-Momineen^{asws} is buried at Al-Rahba'. He^{asws} said: 'No'. He said, 'So where is he^{asws} buried?' He^{asws} said: 'When he^{asws} passed away, Al-Hassan^{asws} carried him^{asws} and came with him^{asws} to behind Al-Kufa, near from Al-Najaf, left of Al-Ghary, right of Al-Hira. So he^{asws} buried him^{asws} between the two white dunes'.

قَالَ فَلَمَّا كَانَ بَعْدَ ذَهَبْتُ إِلَى الْمَوْضِعِ فَتَوَهَّمْتُ مَوْضِعًا مِنْهُ ثُمَّ أَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ لِي أَصْبَتَ رَحْمَكَ اللَّهُ ثَلَاثَ مَرَاتٍ .

He (the narrator) said, 'So when it was afterwards, I went to the place. So I suspected a place from it. Then I went over to him^{asws} and informed him^{asws}, so he^{asws} said: 'You hit it. May Allah^{azwj} have Mercy on you' – thrice'.⁴⁶

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي عُمَيْرٍ عَنْ الْفَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَنْ أَبِي عُمَيْرٍ عَنْ سَيَّانَ قَالَ أَتَانِي عُمَرُ بْنُ يَزِيدَ فَقَالَ لِي ارْكِبْ فَرَكِبْتُ مَعَهُ فَمَضَيْنَا حَتَّى أَتَيْنَا مَنْزِلَ حَصْنِ الْكَنَاسِيِّ فَاسْتَخْرَجْتُهُ فَرَكِبْ مَعَنَا ثُمَّ مَضَيْنَا حَتَّى أَتَيْنَا الْعَرِيِّ فَأَنْتَهَيْنَا إِلَى قَبْرِ

⁴⁵ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 4

⁴⁶ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 5

فَقَالَ أَنْزَلُوا هَذَا قَبْرُ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) فَقُلْنَا مِنْ أَيْنَ عِلِّمْتَ فَقَالَ أَنِّي أَعْلَمُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) حَيْثُ كَانَ بِالْجِيَّرَةِ غَيْرَ مَرَّةٍ وَخَبَرَنِي أَنَّهُ قَبْرٌ .

Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al Qasim Bin Muhammad, from Abdullah Bin Sinan who said,

'Umar Bin Yazeed came over to me and said to me, 'Ride'. So I rode with him, and we went until we came to the house of Hafs Al-Kunasy, So we got him out, and he rode with us. Then we went until we came over to Al-Ghary, so we ended up to a grave. So he said, 'Descend! This is the grave of Amir Al-Momineen^{asws}'. So we said, 'From where did you know that?' So he said, 'I came to it along with Abu Abdullah^{asws} when he^{asws} was at Al-Hira, more than once, and he^{asws} informed me that it is his^{asws} grave'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عِيسَى شَلَفَانَ قَالَ سَمِعْتُ أَيَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) لَهُ خُنُولَةٌ فِي بَيْتِي مَحْزُونٌ وَإِنْ شَابَ مِنْهُمْ أَنَّهُ فَقَالَ يَا خَالِي إِنَّ أَخِي مَاتَ وَقَدْ حَزِنْتُ عَلَيْهِ حُزْنًا شَدِيدًا قَالَ فَقُلْ لَهُ شَتَّهِي أَنْ تَرَاهُ قَالَ بَلِّي قَالَ فَأَرْنِي قُبْرَهُ

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Isa Shalqan who said,

'I heard Abu Abdullah^{asws} saying: 'Amir Al-Momineen^{asws} had a maternal uncle for him^{asws} among the Clan of Makhzoum, and a youth from them came over to him^{asws}. So he said, 'O my maternal uncle! My brother died and I am in grief over him with intense grief'. So he^{asws} said: 'Do you crave to see him?' He said, 'Yes'. He^{asws} said: 'So show me^{asws} his grave'.

فَأَلْفَرَجَ وَمَعَهُ بُرْدَةُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مُتَرَرًا بِهَا فَلَمَّا اتَّهَى إِلَى الْقِبْرِ تَمَلَّمَتْ شَفَّاتُهُ ثُمَّ رَكَضَهُ بِرَجْلِهِ فَخَرَجَ مِنْ قَبْرِهِ وَهُوَ يَقُولُ بِلِسَانِ الْفُرْسِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَلَمْ تَمُتْ وَأَنْتَ رَجُلٌ مِنَ الْعَرَبِ فَالْأَنَّ بِلَى وَلَكُنَّا مِنْتَأْ عَلَى سُنَّةِ فَلَانَ وَفَلَانَ فَأَنْقَبْتَ أَسْتَنَنَا .

He^{asws} said: 'So he^{asws} went out and with him^{asws} was a cloak of Rasool-Allah^{saww} being girded with it. So when he^{asws} ended up to the grave, he^{asws} moved his^{asws} lips, then kicked it with his^{asws} left. So he came out from his grave and he was saying (something) in the Persian language. So Amir Al-Momineen^{asws} said: 'Did you not die and you were a man from the Arabs?' He said, 'Yes, but we died upon the Sunnah of so and so, and so and so, so our language changed'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلَى بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زَيَّادٍ جَمِيعاً عَنْ أَبْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا قُبِضَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قَامَ الْحَسَنُ بْنُ عَلَىٰ (عَلَيْهِ السَّلَامُ) فِي مَسَاجِدِ الْكُوفَةِ فَحَمَدَ اللَّهَ وَ أَتَشَّى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) قَالَ لَهُ أَيُّهَا النَّاسُ إِنَّهُ قَدْ قُبِضَ فِي هَذِهِ اللَّيْلَةِ رَجُلٌ مَا سَبَقَهُ الْأَوْلَوْنَ وَ لَا يُدْرِكُهُ الْآخِرُونَ إِنَّهُ كَانَ لِصَاحِبِ رَأْيِهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) عَنْ يَمِينِهِ جَبَرِيَّلُ وَ عَنْ يَسَارِهِ مِيكَانِيُّلُ لَا يَتَشَّنِي حَتَّىٰ يَفْتَحَ اللَّهُ لَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali Bin Muhammad, from Sahl Bin Ziyad, altogether from Ibn Mahboub, from Abu Hamza,

⁴⁷ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 6

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 7

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Amir Al-Momineen^{asws} passed away, Al-Hassan^{asws} Bin Ali^{asws} stood up in Masjid Al-Kufa. So he^{asws} Praised Allah^{azwj} and Extolled upon Him^{azwj}, and send Salawat upon the Prophet^{saww}, then said: O you people! He^{asws} has passed away during this night, a man (the likes of whom) has not preceded among the former ones nor will he be among the later ones. He^{asws} was the bearer of the flag of Rasool-Allah^{saww}. Upon his^{asws} right was Jibraeel^{as}, and on his^{asws} left was Mikaeel^{as}. He^{asws} was not deterred until Allah^{azwj} Granted victory to him^{asws}.

وَاللَّهُ مَا تَرَكَ بَيْضَاءَ وَلَا حَمْرَاءَ إِلَّا سَبْعَمَائَةَ دِرْهَمَ فَضَلَّتْ عَنْ عَطَائِهِ أَرَادَ أَنْ يَشْتَرِي بَهَا خَادِمًا لِأَهْلِهِ وَاللَّهُ لَدُنْ قُبْضَ فِي اللَّيْلَةِ الَّتِي فِيهَا قِبْضَ وَصِيُّ مُوسَى يُوشَعُ بْنُ نُونٍ وَاللَّيْلَةُ الَّتِي عُرِجَ فِيهَا بِعِيسَى ابْنِ مَرْيَمَ وَاللَّيْلَةُ الَّتِي نَزَّلَ فِيهَا الْقُرْآنَ .

By Allah^{azwj}! He^{asws} neither left behind a white nor a red, except for seven hundred Dirhams, being an excess from his^{asws} gifts. He^{asws} intended to buy a servant with it for his^{asws} family. By Allah^{azwj}! He^{asws} has passed away during the night in which the successor^{as} of Musa^{as} Yoshua Bin Noun^{as} passed away, and the night in which Isa Bin Maryam^{as} was ascended with, and the night in which the Quran was Send down'.⁴⁹

عَلَيْ بْنِ مُحَمَّدٍ رَفِعَةَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَمَّا غَيَّلَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) ثُوَّدَا مِنْ جَانِبِ الْبَيْتِ إِنْ أَخَذْنَا مُقَدَّمَ السَّرِيرِ كُفِيْتُمْ مُؤَخَّرَهُ وَإِنْ أَخَذْنَا مُؤَخَّرَهُ كُفِيْتُمْ مُقَدَّمَهُ .

Ali Bin Muhammad, raising it, said,

'Abu Abdullah^{asws} said: 'When Amir Al-Momineen^{asws} was washed (for funeral), there was a call from the side of the room: 'If you were to grab the front of the coffin, I shall suffice for its back, and if you were to grab its back, I shall suffice for its front'.⁵⁰

عَنْ أَبِي عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَسَعْدُ بْنِ عَنْدِ اللَّهِ جَمِيعاً عَنْ أَبِي اهْمَنْ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلَيِّ بْنِ مَهْزِيَارَ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامَ بْنَ سَالِمَ عَنْ خَبِيبِ السَّجْسَتَانِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ وَلَدْتُ فَاتِمَةَ بْنَتَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) بَعْدَ مَبْعَثِ رَسُولِ اللَّهِ بِخَمْسِ سِنِينَ وَتُوْفِيَتْ وَلَهَا تَمَانَ عَشَرَةَ سَنَةً وَخَمْسَةَ وَسَبْعُونَ يَوْمًا .

Abdullah Bin Ja'far and Sa'd Bin Abdullah, altogether from Ibrahim Bin Mahziyar, from his father 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: 'Rasool-Allah^{saww} was blessed with daughter (Syeda) Fatima^{asws} after the Message of Rasool-Allah^{saww} by five years, and she^{asws} passed away, and for her were eighteen years and seventy five days'.⁵¹

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سَمِعَهُ يَقُولُ لَمَّا قِبَضَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَخْرَجَهُ الْحَسَنُ وَالْحُسَنُ وَرَحْلَانُ أَخْرَانَ حَتَّى إِذَا خَرَجُوا مِنَ الْكُوفَةِ تَرَكُوهَا عَنْ أَيْمَانِهِمْ ثُمَّ أَخْذُوا فِي الْجَيَّانَةِ حَتَّى مَرُوا بِهِ إِلَى الْغَرِيْبِ فَدَفَنُوهُ وَسَوَّا قَبْرَهُ فَانْصَرَفُوا .

Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazzal, from Abdullah Bukeyr, from some of our companions,

⁴⁹ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 8

⁵⁰ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 9

⁵¹ Al Kafi V 1 – The Book Of Divine Authority CH 113 H 10

(It has been narrated) from Abu Abdallah^{asws} that he heard him^{asws} saying: 'When Amir Al-Momineen^{asws} passed away, Al-Hassan^{asws} and Al-Husayn^{asws} and two other men brought him^{asws} out until when they came out from Al-Kufa. They left it (Al-Kufa) upon their right, then they took (the way) of Al-Jabban until they passed with him^{asws} to Al-Ghary, so they buried him^{asws}, and evened out his^{asws} grave, and they left'.⁵²

باب مَوْلَدِ الزَّهْرَاءِ فَاطِمَةَ (عَلَيْهَا السَّلَامُ)

Chaper 114 – The *Nazool* (Arrival) of Al-Zahra Fatima^{asws}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبْنِ رَبَابٍ عَنْ أَبِي عَيْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) خَمْسَةَ وَسِبْعِينَ يَوْمًا وَكَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَكَانَ يَأْتِيَهَا جِبْرِيلُ (عَلَيْهِ السَّلَامُ) فَيُخَيِّسُ عَزَاءَهَا عَلَى أَبِيهَا وَيُطَيِّبُ نَفْسَهَا وَيُخْبِرُهَا عَنْ أَبِيهَا وَمَكَانِهِ وَيُخْبِرُهَا بِمَا يَكُونُ بَعْدَهَا فِي ذُرَيْهَا وَكَانَ عَلَيْهِ (عَلَيْهِ السَّلَامُ) يَكْتُبُ ذَلِكَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

(It has been narrated) from Abu Abdallah^{asws} having said: '(Syeda) Fatima^{asws} remained after Rasool-Allah^{saww} for seventy five days, and intense grief entered into her^{asws} upon her^{asws} father^{saww}, and Jibreel^{as} used to come to her^{asws} and would excellently console her^{asws} upon her^{asws} father^{saww}, and that would make her^{asws} better and he^{as} would inform her^{asws} about her^{asws} father^{saww}, and his^{saww} place, and he^{as} would inform her^{asws} with what would be happening after her^{asws} among her^{asws} children, and Ali^{asws} would write that down'.⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرَكِيِّ بْنِ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) صِدِيقَةٌ شَهِيدَةٌ وَإِنَّ بَنَاتِ الْأَنْبِيَاءِ لَا يَطْمَثُنَّ.

Muhammad Bin Yahya, from Al Amraky Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Abu Al-Hassan^{asws} having said: '(Syeda) Fatima^{asws} was truthful, a martyr, and that the daughters of the Prophets^{as} do not menstruate'.⁵⁴

أَحْمَدُ بْنُ مَهْرَانَ رَحْمَةُ اللَّهِ رَفِعَهُ وَأَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ الشَّيْبَانِيِّ قَالَ حَدَّثَنِي الْفَاسِمُ بْنُ مُحَمَّدِ الرَّازِيُّ قَالَ حَدَّثَنَا عَلَيُّ بْنُ مُحَمَّدِ الْهَرْمَازِيُّ عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلَيِّ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا قُبِضَتْ فَاطِمَةُ (عَلَيْهَا السَّلَامُ) دَفَقَهَا أَبِيرُ الْمُؤْمِنِينَ سِرَّاً وَعَفَّاً عَلَى مَوْضِعِ قَبْرِهَا ثُمَّ قَامَ فَحَوَّلَ وَجْهَهُ إِلَى قَبْرِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ عَنِّي وَالسَّلَامُ عَلَيْكَ عَنِ ابْنِتِكَ وَزَانِرِتِكَ وَالْبَاتِنَةِ فِي التَّرَى بِفُعْنَكَ وَالْمُخْتَارِ اللَّهُ لَهَا سُرْعَةُ الْلَّحَاقِ بِكَ

Ahmad Bin Mihran, raising it, and 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 narrated to us,

(It has been narrated) from Abu Abdallah Al-Husayn^{asws} Bin Ali^{asws} having said: 'When (Syeda) Fatima^{asws} passed away, Amir Al-Momineen^{asws} buried her^{asws}

⁵² Al Kafi V 1 – The Book Of Divine Authority CH 113 H 11

⁵³ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 1

⁵⁴ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 2

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 صَفَيْنِكَ صَبْرِيَ وَ عَفَا عَنْ سَيِّدَةِ النَّبِيِّنَ تَجَلِّي إِلَّا أَنْ لِي فِي النَّاسِيِّ بِسُنْنِكَ فِي فُرْقَتِكَ مَوْضِعٌ
تَعَزُّ فَلَقَدْ وَسَدْنَاكَ فِي مَلْحُودَةٍ قَبْرِكَ وَ فَاضَتْ نُفُسُكَ بَيْنَ نَحْرِي وَ صَدْرِي بَلِّي وَ فِي كِتَابِ اللَّهِ لِي أَنْعَمُ الْقُبُولَ إِنَّا لَهُ وَ إِنَّا
إِلَيْهِ رَاجِعُونَ

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 [2:156] **Surely we are for Allah and to Him we are returning.**

قَدِ اسْتَرْجَعْتُ الْوَدِيعَةَ وَ أَخْدَتِ الرَّهِينَةَ وَ أَخْلَسْتِ الْزَّهْرَاءَ فَمَا أَقْبَحَ الْخَضْرَاءَ وَ الْغَيْرَاءَ يَا رَسُولَ اللَّهِ أَمَّا حُزْنِي فَسُرْدٌ وَ
أَمَّا لَيْلِي فَمُسْهَدٌ وَ هُمْ لَا يَبْرُحُ مِنْ قَلْبِي أَوْ يَخْتَارُ اللَّهُ لِي ذَارَكَ الَّتِي أَنْتَ فِيهَا مُقِيمٌ

I^{asws} have returned the deposit and taken the pledge, and the blossom (Al-Zahra^{asws}) is no more. So how ugly is the greenery and the dust, O Rasool-Allah^{saww}! As for my^{asws} grief, so it is perpetual, and as for my^{asws} night, so it is sleepless, and the worries do not come out from my^{asws} heart, unless Allah^{azwj} Chooses for me^{asws} your^{saww} dwelling which you^{saww} are staying in.

كَمْ مُقِيقٌ وَ هُمْ مُهَيَّجٌ سَرْعَانَ مَا فَرَقَ بَيْنَنَا وَ إِلَى اللَّهِ أَشْكُوَ وَ سَنَنِكَ ابْنَكَ بِنَظَارُ أَمْنِكَ عَلَى هَضْمِهَا فَأَحْفَهَا السُّؤَالُ وَ
اسْتَخْرِهَا الْحَالَ فَكُمْ مِنْ غَلِيلٍ مُعْتَلِّجٍ بِصَدْرِهَا لَمْ تَجِدْ إِلَيْهِ بَثِّهِ سَيِّلًا وَ سَنَعُولَ وَ يَحْكُمُ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ

I^{asws} am heartsicken, sorrowful, anxious, upset. How quick was the separation between us^{asws}. And to Allah^{azwj} I^{asws} complain, and your^{saww} daughter^{asws} will be informing you^{saww} of the concerted efforts of your^{saww} community upon devouring her^{asws}. So as her^{asws}, you^{saww} will come to know of the state. So how many were her^{asws} sorrows grabbing her^{asws} chest, she^{asws} could not find a way to expressing them, and she^{asws} was saying: 'And Allah^{azwj} will Judge, and He^{azwj} is the best of the judges'.

سَلَامٌ مُوَدَّعٌ لَا قَالَ وَ لَا سَيِّنَ فَإِنْ أَنْصَرْفُ فَلَا عَنْ مَلَلَةٍ وَ إِنْ أَقْمَ فَلَا عَنْ سُوءِ ظُنْنٍ بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ وَاهِ وَاهِ وَ
الصَّيْرُ أَيْمَنُ وَ أَجْمَلُ وَ لَوْلَا غَلَبةُ الْمُسْؤُلِينَ لَجَعَلَتُ الْمُقَامَ وَ اللَّبَثَ لِرَأْمَانَ مَعْكُوفًا وَ لَأَعْوَلَتُ إِعْوَانَ التَّكْلِي عَلَى جَلِيلِ
الرَّزِّيَّةِ

Greetings of farewell is not what I^{asws} say, nor out of weariness. So, if I^{asws} leave, it would not be from disappointment, and if I^{asws} stay it would not be from pessimism with what Allah^{azwj} 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, I^{asws} 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.

فَبَعْنَنِ اللَّهِ تُدْفَنُ ابْنَتُكَ سِرًا وَ تُهْضَمُ حَقَّهَا وَ تُمْنَعُ إِرْتَهَا وَ لَمْ يَتَبَاعَدُ الْعَهْدُ وَ لَمْ يَخْلُقْ مِنْكَ الذَّكْرُ وَ إِلَى اللَّهِ يَا رَسُولَ اللَّهِ الْمُشْتَكِي وَ فِيكَ يَا رَسُولَ اللَّهِ أَحْسَنُ الْعَزَاءِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَيْهَا السَّلَامُ وَ الرَّضْوَانُ .

So in the Sight of Allah^{azwj}, your^{saww} daughter is buried secretly, and her^{asws} rights have been devoured, and her^{asws} inheritance prevented, and the covenant is not distance and your^{saww} memories are still fresh; and to Allah^{azwj}, O Rasool-Allah^{saww}, is the complaint, and regarding you^{saww}, O Rasool-Allah^{saww} is the best of the condolences. May Allah^{azwj} Send Salawat upon you^{saww} and upon her^{asws}, the peace and the (Divine) Pleasure'.⁵⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ الْمَقْصِيلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ غَسَّلَ فَاطِمَةَ قَالَ ذَاكَ أَمِيرُ الْمُؤْمِنِينَ وَ كَانَ إِسْتَعْطَمْتُ ذَلِكَ مِنْ قَوْلِهِ فَقَالَ كَانَ ذَكْرُكَ ضَعْفَتْ بِمَا أَخْبَرْتُكَ بِهِ قَالَ فَقُلْتُ قَدْ كَانَ ذَاكَ جُعْلْتُ فِدَاكَ قَالَ فَقَالَ لَا تَضَيِّقْ فَإِنَّهَا صِدِيقَةٌ وَ لَمْ يَكُنْ يَعْسِلُهَا إِلَّا صِدِيقٌ أَمَا عِلْمُتُ أَنَّ مَرْيَمَ لَمْ يَعْسِلُهَا إِلَّا عَيْسَى .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Salim, from Al Mufazzal,

(It has been narrated) from Abu Abdallah^{asws}, (the narrator says) 'I said to Abu Abdallah^{asws}, 'Who Washed (Syeda) Fatima^{asws} (for funeral)?' He^{asws} said: 'That was Amir Al-Momineen^{asws}', and it was as if I took that as grievous from his^{asws} words. So he^{asws} said: 'It is as if you^{asws} are constricted with what I^{asws} informed you with'. So I said, 'It has been that, may I be sacrificed for you^{asws}!' So he^{asws} said: 'Do not be constricted, for she^{asws} is a Truthful and none could have happened to have washed her^{asws} except for a Truthful. Do you not know that Maryam^{as}, no one washed her^{as} (for funeral) except for Isa^{as}?'.⁵⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَفْيَةَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ مُحَمَّدِ الْجُعْفَى عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا إِنْ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) لَمَّا أَنَّ كَانَ مِنْ أَمْرِهِمْ مَا كَانَ أَخْتَتْ بِتَلَابِيبِ عُمَرَ فَحَدَّبَهُ إِلَيْهَا ثُمَّ قَالَتْ أَمَا وَ اللَّهِ يَا ابْنَ الْخَطَابِ لَوْ لَا أَنِّي أَكْرَهُ أَنْ يُصِيبَ الْبَلَاءُ مَنْ لَا ذَنْبَ لَهُ لَعِلْمَتُ أَنِّي سَاقِسٌ عَلَى اللَّهِ ثُمَّ أَجِدُهُ سَرِيعَ الْإِجَابَةِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdallah^{asws} both having said: '(Syeda) Fatima^{asws}, when it was from their affair what was (Abu Bakr and Umar's burning down her^{asws} door etc.), she^{asws} grabbed the collar of Umar and pulled him, then she^{asws} said: 'But, by Allah^{azwj}, O son of Khattab! Had it not been for my^{asws} dislike of the affliction hitting the ones who has not sin for him, you would have known that I^{asws} would have sworn upon Allah^{azwj} (for a curse to befall), then a quick Response would have been found'.⁵⁷

وَ بِهَذَا الْإِسْنَادِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يَزِيدِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا وُلِدَتْ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) أَوْحَى اللَّهُ إِلَى مَلَكٍ فَأَنْطَقَ بِهِ لِسَانَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَسَمَّاها فَاطِمَةَ ثُمَّ قَالَ إِنِّي فَطَمْتُكَ بِالْعِلْمِ وَ فَطَمْتُكَ مِنَ الطَّمْتِ

⁵⁵ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 3

⁵⁶ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 4

⁵⁷ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 5

And by this chain, from Salih Bin Uqba, from Yazeed Bin Abdul Malik,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When (Rasool-Allah) was Blessed with (Syeda) Fatima^{asws}, Allah^{azwj} Revealed to an Angel, so he spoke with in the tongue (tone) of Muhammad^{saww}: 'So name her^{asws} as فاطمة Fatima^{asws}'. Then said: 'I^{azwj} have Liberated the knowledge for you^{asws} and Freed you^{asws} from any impurity'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ اللَّهُ لَهُ أَعْلَمُ فَطَمَهَا اللَّهُ بِالْعِلْمِ وَ عَنِ الطَّمْثِ فِي الْمِيثَاقِ .

Then Abu Ja'far^{asws} said: 'And Allah^{azwj} had Liberated the knowledge for her^{asws} and Freed you^{asws} from any impurity'.⁵⁸

وَ بِهَذَا الْإِسْنَادِ عَنْ صَالِحِ بْنِ عُبَيْبَةَ عَنْ عَمْرُو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) يَا فَاطِمَةُ قُوْمِيْ فَأَخْرِجِيْ تِلْكَ الصَّحْفَةَ فَقَامَتْ فَاطِمَةُ صَحْفَةً فِيهَا ثَرِيدٌ وَ عَرَاقٌ يَقُولُ فَأَكَلَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَ عَلَيْهِ وَفَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ثَلَاثَةَ عَشَرَ يَوْمًا

And by this chain, from Salih Bin Uqba, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Prophet^{saww} said to (Syeda) Fatima^{asws}: 'O Fatima^{asws}! Arise and bring out that tray to me^{saww}'. So she^{asws} arose and brought out a tray which contained porridge and some steamed meat. So the Prophet^{saww}, and Ali^{asws}, and (Syed) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} ate (from it) for thirteen days.

ثُمَّ إِنَّ أُمَّ أَيْمَنَ رَأَتِ الْحُسَيْنَ مَعَهُ شَيْءَ فَقَالَتْ لَهُ مِنْ أَيْنَ لَكَ هَذَا قَالَ إِنَّا لَنَا كُلُّهُ مِنْ أَيَّامٍ فَأَكَلْتُ أُمَّ أَيْمَنَ فَأَطْعَمَتْ يَا فَاطِمَةَ إِذَا كَانَ عِنْدَ أُمَّ أَيْمَنَ شَيْءٌ فَإِنَّمَا هُوَ فَاطِمَةَ وَ وُلْدُهَا وَ إِذَا كَانَ عِنْدَ فَاطِمَةَ شَيْءٌ فَلَيْسَ لِأُمَّ أَيْمَنَ مِنْهُ شَيْءٌ

Then Umm Ayman^{as} saw Al-Husayn^{asws} having something with him^{asws}, so she^{as} said to him^{asws}: 'From where did this come for you^{asws}?' He^{asws} said: 'We^{asws} have been eating it for days'. So Umm Ayman^{as} came over to (Syeda) Fatima^{asws} and she^{as} said: 'O Fatima^{asws}! Whenever there is something for Umm Ayman^{as}, so rather it would be for (Syeda) Fatima^{asws} and her^{asws} children, and when there was something with (Syeda) Fatima^{asws}, so there isn't anything from it for Umm Ayman^{as}?'

فَأَخْرَجَتْ لَهَا مِنْهُ فَأَكَلَتْ مِنْهُ أُمَّ أَيْمَنَ وَ نَفِدَتِ الصَّحْفَةُ فَقَالَ لَهَا النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) أَمَا لَوْ لَا أَنَّكِ أَطْعَمْتَهَا لَأَكُلَّ مِنْهَا أَنْتِ وَ ذُرِّيْتُكِ إِلَى أَنْ تَقُومَ السَّاعَةَ

So she^{asws} brought out for her^{as}, from it, and Umm Ayman^{as} ate from it and the tray ran out. So the Prophet^{saww} said to her^{asws}: 'But, had you^{asws} not fed her^{as}, there would have eaten from it, yourself^{asws} and your^{asws} offspring, until the Establishment of the Hour'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ الصَّحْفَةُ عِنْدَنَا يَخْرُجُ بِهَا فَلَيْسَنَا (عَلَيْهِ السَّلَامُ) فِي زَمَانِهِ .

Then Abu Ja'far^{asws} said: 'And the tray is with us^{asws}. Our^{asws} Qaim^{asws} would come out with it during his^{asws} era'.⁵⁹

⁵⁸ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 6

⁵⁹ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 7

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَلَىٰ عَنْ عَلَىٰ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنَ (عَلَيْهِ السَّلَامُ) يَقُولُ يَبْيَنَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) جَالِسٌ إِذَا دَخَلَ عَلَيْهِ مَلَكُ لَهُ أَرْبَعَةٌ وَّعِشْرُونَ وَجْهًا فَقَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) حَبِيبِي جَبْرِيلٌ لَمْ أَرَكَ فِي مِثْلِ هَذِهِ الصُّورَةِ قَالَ الْمَلَكُ لَسْتُ بِجَبْرِيلٍ يَا مُحَمَّدُ بَعْثَنِي اللَّهُ عَزَّ وَجَلَّ أَنْ أَزْوِجَ النُّورَ مِنَ النُّورِ قَالَ مَنْ مِنْ قَالَ فَاطِمَةُ مِنْ عَلَىٰ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Ali,

(It has been narrated) from Ali son of Ja'far^{asws} having said: 'I heard Abu Al-Hassan^{asws} saying: 'While Rasool-Allah^{saww} was seated, an Angel came over who had twenty four faces for him. So he said to Rasool-Allah^{saw}: O Muhammad^{saww}! Allah^{azwj} Mighty and Majestic Sent me to pair up the Light with the Light. He^{saww} said: 'Who with who?' He said: (Syeda) 'Fatima^{asws} to Ali^{asws}.

قالَ فَلَمَّا وَلَى الْمَلَكُ إِذَا بَيْنَ كَثْفَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيْهِ وَصَلَوةُ اللَّهِ فَقَالَ رَسُولُ اللَّهِ (صَلَوةُ اللَّهِ عَلَيْهِ وَالْمَلَائِكَةِ وَالْأَنْبِيَاءِ عَلَيْهِ السَّلَامُ) مُنْدُكُمْ كُتُبَ هَذَا بَيْنَ كَثْفَيْكُمْ فَقَالَ مَنْ قَبْلَ أَنْ يَخْلُقَ اللَّهُ أَدَمَ بِالثَّنَيْنِ وَعَشْرِينَ أَلْفَ عَامٍ .

He^{asws} said: 'So when the Angel turned around, where was (written) between his shoulders: 'Muhammad^{saww} is Rasool^{saww} of Allah^{azwj} and Ali^{asws} is his^{saww} successor^{asws}'. So Rasool-Allah^{saww} said: 'Since how many (years) has this been written between your shoulders?' So he said: 'From before Allah^{azwj} Created Adam^{as} by twenty two thousand years'.⁶⁰

عَلَيْيُ بْنُ مُحَمَّدٍ وَغَيْرُه عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ سَالَتُ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنْ قَبْرِ فَاطِمَةَ (عَلَيْهِ السَّلَامُ) فَقَالَ دُعْتُ فِي بَيْتِهِ فَلَمَّا رَأَتْهُ بَنْوَ أُمَّيَّةَ فِي الْمَسْجِدِ صَارَتْ فِي الْمَسْجِدِ.

Ali Bin Muhammad and somone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Al-Reza^{asws} about the grave of (Syeda) Fatima^{asws}. So he^{asws} said: 'She^{asws} is buried in her^{asws} house. So when the Clan of Umayya increased in the (boundaries) of the Masjid, she^{asws} came to be in the Masjid'.⁶¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْخَيْرِيِّ عَنْ يُونُسَ بْنِ طَبِيَّانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ لَوْلَا أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) لِفَاطِمَةَ مَا كَانَ لَهَا كُفُّوٌ عَلَى ظَهُرِ الْأَرْضِ مِنْ أَمَّةٍ وَمِنْ دُونَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Washha, from Al Khaybari, from Yunus Bin Zabyan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Had Allah^{azwj} Blessed and High not Created Amir Al-Momineen^{asws} for (Syeda) Fatima^{asws}, there would not have been a match for her^{asws} on the surface of the earth, from Adam^{as} and the ones after him^{as}, (until the Day of Judgement).⁶²

⁶⁰ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 8

⁶¹ Al Kafi V 1 – The Book Of Divine Authority CH 114 H 8

⁶² Al Kafi V 1 – The Book Of Divine Authority CH 114 H 9

باب مَوْلِدِ الْحَسَنِ بْنِ عَلَىٰ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

Chapter 115 – The Nazool (Arrival) of Al-Hassan^{asws} Bin Ali^{asws}, may the Salawat of Allah^{awwj} be upon them^{asws}

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلَىٰ بْنِ مَهْزِيَّارَ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَمْنَ سَمِعَ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ لَمَّا حَضَرَتِ الْحَسَنَ (عَلَيْهِ السَّلَامُ) الْوَفَاءُ بَكَىٰ فَقَبَلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ تَبَكَّىٰ وَمَكَانُكَ مِنْ رَسُولِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) الَّذِي أَنْتَ بِهِ وَقَدْ قَالَ فِيكَ مَا قَالَ وَقَدْ حَجَّتْ عِشْرِينَ حَجَّةً مَاشِيًّا وَقَدْ قَاسَمْتَ مَالَكَ ثَلَاثَ مَرَاتٍ حَتَّىٰ النُّعْلَ فَقَالَ إِنَّمَا أَبْكِي لِخَصْلَتَيْنِ لِهُولِ الْمُطْلَعِ وَفِرَاقِ الْأَحْبَةِ .

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from the one who heard Abu Ja'far^{asws} saying: 'When the death presented itself to Al-Hassan^{asws}, he^{asws} wept. So it was said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! You^{asws} are weeping and your^{asws} status from Rasool-Allah^{saww} which you^{asws} are with, and he^{saww} has said regarding you^{asws} what he^{saww} said, and you^{asws} have performed Hajj twenty Pilgrimages walking, and you^{asws} have distributed your^{asws} wealth three times, step by step'. So he^{asws} said: 'But rather, I^{asws} weep for two reasons – for the fear of Hereafter (for my^{asws} Shias) and the separation from the loved ones'.⁶³

سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَّارَ عَنْ أَخِيهِ عَلَىٰ بْنِ مَهْزِيَّارَ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سَيَّانٍ عَنْ ابْنِ مُسْكَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فَبَصَرَ الْحَسَنُ بْنُ عَلَىٰ (عَلَيْهِ السَّلَامُ) وَ هُوَ ابْنُ سَعِيدٍ وَ أَرْبَعِينَ سَنَةً فِي عَامِ حُمَيْدٍ عَاشَ بَعْدَ رَسُولِ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) أَرْبَعِينَ سَنَةً .

Sa'd Bin Abdullah and Abdullah Bin Ja'far, from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdallah^{asws} having said: 'Al-Hassan^{asws} Bin Ali^{asws} passed away and he^{asws} was forty-seven years old, in the year fifty. He^{asws} lived after Rasool-Allah^{saww} for forty years'.⁶⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَىٰ بْنِ النَّعْمَانَ عَنْ سَيْفِ بْنِ عَمِيرَةِ عَنْ أَبِي بَكْرِ الْحَاضِرِ مِيٰ قَالَ إِنَّ جَعْدَةَ بُنْتَ أَشْعَثَ بْنَ قَيْسِ الْكَنْدِيِّ سَمِّتِ الْحَسَنَ بْنَ عَلَىٰ وَ سَمِّتْ مَوْلَاهُ لَهُ فَلَمَّا مَوْلَاهُ لَهُ فَقَاءَتِ السَّمُّ وَ أَمَّا الْحَسَنُ فَاسْتَمْسَكَ فِي بَطْنِهِ ثُمَّ انْتَفَطَ بِهِ فَمَاتَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

'Jo'da Bin Ash'as Bin Qays Al-Kindy poisoned Al-Hassan^{asws} Bin Ali^{asws} and poisoned a female slave of his^{asws}. So, as for the female slave, she vomited the poison, and as for Al-Hassan^{asws}, so it stayed in his^{asws} stomach, which caused swelling that killed him'.⁶⁵

⁶³ Al Kafi V 1 – The Book Of Divine Authority CH 115 H 1

⁶⁴ Al Kafi V 1 – The Book Of Divine Authority CH 115 H 2

⁶⁵ Al Kafi V 1 – The Book Of Divine Authority CH 115 H 3

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الْقَاسِمِ النَّهْدِيِّ عَنْ إِسْمَاعِيلَ بْنِ مُهَرَّانَ عَنِ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَرَاجُ الْحَسَنُ بْنُ عَلَيْ (عَلَيْهِ السَّلَامُ) فِي بَعْضِ عُمُرِهِ وَ مَعَهُ رَجُلٌ مِّنْ وُلْدِ الزُّبَيْرِ كَانَ يَقُولُ بِإِمَامَتِهِ فَنَزَلُوا فِي مَنْهَلٍ مِّنْ تِلْكَ الْمَنَاهِلِ تَحْتَ نَخْلٍ يَأْسِ قَدْ يَأْسَ مِنَ الْعَطَشِ

Muhammad Bin Yahya and Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from al Qasim Al Nahdy, from Ismail Bin Mihran, from Al Kunasy,

(It has been narrated) from Abu Abdullah^{asws} having said: Once 'Al-Hassan^{asws} Bin Ali^{asws} went outside (the town) with him^{asws} was a man from the sons of Al-Zubeyr who was saying (believing) in his^{asws} Imamate. So they encamped in an oasis from those oasis beneath a dry palm tree which had dried from the drought.

فَفَرَشَ لِلْحَسَنِ (عَلَيْهِ السَّلَامُ) تَحْتَ نَخْلَةً وَ فَرَشَ لِلْزُبَيْرِيِّ بِحَدَّهُ تَحْتَ نَخْلَةً أُخْرَى قَالَ فَقَالَ الزُّبَيْرِيُّ وَ رَفَعَ رَأْسَهُ لَوْ كَانَ فِي هَذَا النَّخْلِ رُطْبٌ لَأَكْتَنَّ مِنْهُ قَالَ لَهُ الْحَسَنُ وَ إِنَّكَ لَتَشْتَهِي الرُّطْبَ فَقَالَ الزُّبَيْرِيُّ نَعَمْ

So it was furnished (carpeted) for Al-Hassan^{asws} beneath the palm tree, and its was furnished for Al-Zubeyr by the side beneath another palm tree. So Al-Zubeyr said, and raised his head, 'If only there were dates in this palm tree, we could have eaten from it'. So Al-Hassan^{asws} said to him: 'And you are desiring the dates?' So Al-Zubeyr said, 'Yes'.

قَالَ فَرَفَعَ يَدَهُ إِلَى السَّمَاءِ فَدَعَاهُ بِكَلَامٍ لَمْ أَفْهَمْهُ فَأَخْضَرَتِ النَّخْلَةُ ثُمَّ صَارَتْ إِلَى حَالِهَا فَأَوْرَقَتْ وَ حَمَلَتْ رُطْبًا فَقَالَ الْجَمَالُ الَّذِي اكْتَرُوا مِنْهُ سِبْرًا وَ اللَّهُ قَالَ فَقَالَ الْحَسَنُ (عَلَيْهِ السَّلَامُ) وَيْلَكَ لَيْسَ بِسِبْرٍ وَ لَكِنْ دُعْوَةُ أَبْنِ نَبِيٍّ مُّسْتَجَابَةٌ قَالَ فَصَعَدُوا إِلَى النَّخْلَةِ فَصَرَمُوا مَا كَانَ فِيهِ فَكَفَاهُمْ .

He (Abu Abdullah^{asws} said): 'So he^{asws} raised his^{asws} hands towards the sky and supplicated with a speech which he did not understand, and the palm tree turned green. Then it came to be to its state whereby it sprouted leaves and bore fruit. So the cameleer whom they had hired camels from, said, 'Sorcery, by Allah^{azwj}!' So Al-Hassan^{asws} said: 'Woe be unto you! It isn't sorcery. But, a supplication of the son^{asws} of a Prophet^{azwj} that is Answered'. So, they climbed up the palm tree and they picked whatever was in it, and it sufficed them'⁶⁶

أَحْمَدُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ بَنْ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْحَسَنَ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ اللَّهَ مَدِينَتَيْنِ احْدَاهُمَا بِالْمَسْرَقِ وَ الْأَخْرَى بِالْمَغْرِبِ عَلَيْهِمَا سُورٌ مِّنْ حَدِيدٍ وَ عَلَى كُلِّ وَاحِدٍ مِّنْهُمَا أَلْفُ أَلْفٍ مَصْرَاعٌ وَ فِيهَا سَبْعُونَ أَلْفَ أَلْفَ لِغَةٍ يَتَكَلَّمُ كُلُّ لُغَةٍ بِخَلَافِ لُغَةِ صَاحِبِهَا وَ أَنَا أَعْرِفُ جَمِيعَ اللُّغَاتِ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا وَ مَا عَلَيْهِمَا حُجَّةٌ غَيْرِي وَ غَيْرُ الْحُسَينِ أَخِي .

Ahmad Bin Muhammad and Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Al-Hassan^{asws} said: 'For Allah^{azwj} there are two cities, one of them in the east and the other one in the west. Upon those there are walls of iron, and upon each one of these there are a thousand (upon) thousand (million) shutters, and therein seventy thousand (upon) thousand (million) languages are spoken, every language being different from its counterpart, and I^{asws} understand the entirety of the languages, and whatever there is in them,

⁶⁶ Al Kafi V 1 – The Book Of Divine Authority CH 115 H 4

and what is between them, and there is no Divine Authority upon these two apart from me^{asws} and Al-Husayn^{asws} my^{asws} brother^{asws}.⁶⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عَلَى بْنِ النُّعْمَانَ عَنْ صَنْدُلٍ عَنْ أَبِي أَسَمَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ حَرَجَ الْحَسَنُ بْنُ عَلَى (عَلَيْهِ السَّلَامُ) إِلَى مَكَّةَ سَنَةً مَاشِيًّا فَوَرَمْتُ قَدَمَاهُ فَقَالَ لَهُ بَعْضُ مَوَالِيهِ لَوْ رَكِبْتَ لَسْكَنَ عَنْكَ هَذَا الْوَرْمُ فَقَالَ كَلَّا إِذَا أَتَيْنَا هَذَا الْمَنْزِلَ فَإِنَّهُ يَسْقِبُكَ أَسْوَدَ وَمَعْهُ دُهْنٌ فَأَشْتَرِ مِنْهُ وَلَا تُمَاكِسْهُ فَقَالَ لَهُ مَوْلَاهُ بَأْبَيِ أَنْتَ وَأَمِّي مَا قَدِمْنَا مِنْزَلًا فِيهِ أَحَدٌ بَيْعُ هَذَا الدُّوَاءَ فَقَالَ لَهُ بَلَى إِنَّهُ أَمَّاكَ دُونَ الْمَنْزِلِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Ali Bin Al Nu'man, from Sandal, from Abu Asama,

(It has been narrated) from Abu Abdallah^{asws} having said: 'Al-Husayn^{asws} Bin Ali^{asws} went out to Makkah one year, walking. So his^{asws} feet swelled up. So some of his^{asws} slave said to him^{asws}, 'If only you^{asws} were to ride, this would settle from you^{asws}'. So he^{asws} said: 'Never! When we come to this encampment, so a black man would welcome you and with him would be some oil. So buy it from him and do not haggle (for its price)'. So his^{asws} slave said to him^{asws}, 'May my father and my mother be (sacrificed) for you^{asws}! There is no such encampment in front of us wherein there would be anyone selling this medicine'. So he^{asws} said to him: 'Yes, it is in front of you beside the encampment'.

فَسَارَا مِيلًا فَإِذَا هُوَ بِالْأَسْوَدِ فَقَالَ الْحَسَنُ (عَلَيْهِ السَّلَامُ) لِمَوْلَاهُ دُونَكَ الرَّجُلِ فَخُذْ مِنْهُ الْدُّهْنَ وَأَعْطِهِ الثَّمَنَ فَقَالَ الْأَسْوَدُ يَا غُلَامُ لِمَنْ أَرَدْتَ هَذَا الْدُّهْنَ فَقَالَ لِلْحَسَنِ بْنِ عَلَى بْنِ إِلَيْهِ فَأَنْطَلَقَ فَأَنْطَلَقَ إِلَيْهِ فَقَالَ لَهُ بَأْبَيِ أَنْتَ وَأَمِّي لَمْ أَعْلَمْ أَنَّكَ تَخْتَاجُ إِلَى هَذَا أَوْ تَرَى ذَلِكَ وَلَسْتُ أَحْدَدُ لَهُ ثُمَّاً أَنَا مَوْلَاكَ وَلَكِنْ أَدْعُ اللَّهَ أَنْ يَرْزُقَنِي ذَكْرًا سَوِيًّا يُحِبُّكُمْ أَهْلُ الْبَيْتِ فَإِنَّمَا خَلَقْتُ أَهْلَيِ الْمَنْحَسِ فَقَالَ أَنْطَلَقَ إِلَيْهِ فَأَنْطَلَقَ فَقَدْ وَهَبَ اللَّهُ لَكَ ذَكْرًا سَوِيًّا وَهُوَ مِنْ شَيْعَتِنَا .

So they travelled for a mile, and there was a black man. So Al-Hassan^{asws} said to his^{asws} slave: 'Below you is the man, so take the oil from him and give him the price'. So the black man said, 'O slave! For whom are you intending this oil?' So he said, 'For Al-Hasan^{asws} Bin Ali^{asws}'. So he said, 'Come with me to him^{asws}'. So he came over to him^{asws} and said to him^{asws}, 'By my father and my mother being (sacrificed) for you^{asws}! I did not know you^{asws} were needy to this. Had I known that, I would not have taken a price for it. But rather, I am your^{asws} slave. But, supplicate to Allah^{azwj} that He^{azwj} should Grace me a male child, healthy, who would be loving you^{asws}, the People^{asws} of the Household, for I left behind my wife, expecting'. So he^{asws} said: 'Go to your house, so Allah^{azwj} has Endowed a healthy male child to you, and he is from our^{asws} Shias'.⁶⁸

باب مَوْلَدِ الْحُسَيْنِ بْنِ عَلَىٰ (عَلَيْهِ السَّلَامُ)

Chapter 116 – Nazool (Arrival) of Al-Husayn Bin Ali^{asws}

سَعَدْ وَأَحْمَدُ بْنُ مُحَمَّدٍ جَمِيعًا عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَّارَ عَنْ أَخِيهِ عَلَىٰ بْنِ مَهْزِيَّارَ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سَيَّانٍ عَنْ أَبِنِ مُسْكَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فِي ضَيْقِ الْحُسَيْنِ بْنِ عَلَىٰ (عَلَيْهِ السَّلَامُ) يَوْمَ عَاشُورَاءَ وَهُوَ أَبْنُ سَبْعٍ وَّخَمْسِينَ سَنَةً .

⁶⁷ Al Kafi V 1 – The Book Of Divine Authority CH 115 H 5

⁶⁸ Al Kafi V 1 – The Book Of Divine Authority CH 115 H 6

Sa'd and Ahmad Bin Muhammad, altogether from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdallah^{asws} having said: 'Al-Husayn^{asws} Bin Ali^{asws} passed away on the day of Ashoura, and he^{asws} was fifty-seven years old'.⁶⁹

عَدَّةٌ مِّنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ الْعَزِيزِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ بَيْنَ الْحَسَنِ وَالْحُسَيْنِ (عَلَيْهِمَا السَّلَامُ) طَهْرٌ وَكَانَ بَيْنَهُمَا فِي الْمِيلَادِ سِتَّةُ أَشْهُرٍ وَعَشْرًا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Al Arzamy,

(It has been narrated) from Abu Abdallah^{asws} having said: 'There was between Al-Hassan^{asws} and Al-Husayn^{asws} a gap that of one cycle (six months and ten days), and the age gap between the two (Imams) was six months and ten (days).⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلَيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرُو الرَّبِيعَاتِ عَنْ رَجُلٍ مِّنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ جَبَرَيْلَ (عَلَيْهِ السَّلَامُ) نَزَلَ عَلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ يُشَرِّكُ بِمَوْلَدِكَ تَقْتُلُهُ أَمْتَيَ مِنْ فَاطِمَةَ تَقْتُلُهُ أَمْتَكَ مِنْ بَعْدِكَ فَقَالَ يَا جَبَرَيْلُ وَعَلَى رَبِّي السَّلَامُ لَا حَاجَةَ لِي فِي مَوْلَدِ بُولَدٍ مِّنْ فَاطِمَةَ تَقْتُلُهُ أَمْتَيَ مِنْ بَعْدِي

Muhammad Bin Yahya, from Ali Bin Ismail, from Muhammad Bin Amro Al Zayyat, from a man from our companions,

(It has been narrated) from Abu Abdallah^{asws} having said: 'Jibraeel^{as} descended unto Muhammad^{saww} and said to him^{saww}: 'O Muhammad^{saww}! Allah^{azwj} Give you^{saww} glad tidings that (Syeda) Fatima^{asws} will be Blessed with the one^{asws} whom Your^{saww} community will kill after you^{saww}. So he^{saww} said: 'O Jibraeel^{saww}, and upon my^{saww} Lord^{azwj} be the greetings! Why there is a need for me^{saww} regarding a son^{asws} whom my^{saww} community would be killing after me^{saww}.

فَعَرَجَ ثُمَّ هَبَطَ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ مُثْلُ ذَلِكَ فَقَالَ يَا جَبَرَيْلُ وَعَلَى رَبِّي السَّلَامُ لَا حَاجَةَ لِي فِي مَوْلَدِ تَقْتُلُهُ أَمْتَيَ مِنْ بَعْدِي

So he^{as} ascended, then descended, and said to him^{saww} the likes of that. So he^{saww} said: 'O Jibraeel^{as}! And upon my^{saww} Lord^{azwj} be the greetings! Why there is a need for me^{saww} regarding a birth whom my^{saww} community would be killing, from after me^{saww}.

فَعَرَجَ جَبَرَيْلُ (عَلَيْهِ السَّلَامُ) إِلَى السَّمَاءِ ثُمَّ هَبَطَ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِنُكَ السَّلَامَ وَيُبَشِّرُكَ بِأَنَّهُ جَاعِلٌ فِي ذُرِّيَّتِهِ الْإِمَامَةَ وَالْوَلَايَةَ وَالْوَصِيَّةَ فَقَالَ قَدْ رَضِيَتِ

So Jibraeel^{as} ascended to the sky, then descended, so he^{as} said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the greetings and Gives you^{saww} that He^{azwj} would be Making to be Imams^{asws} in his^{asws} offspring, and the Wilayah, and the successorship'. So he^{saww} said: 'I^{saww} have been pleased'.

⁶⁹ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 1

⁷⁰ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 2

ثُمَّ أَرْسَلَ إِلَى فَاطِمَةَ أَنَّ اللَّهَ يُبَشِّرُنِي بِمَوْلُودٍ يُولَدُ لِكَ تَقْتُلُهُ أَمْتَيْ مِنْ بَعْدِي فَأَرْسَلْتُ إِلَيْهِ لَا حَاجَةَ لِي فِي مَوْلُودٍ مِنِّي تَقْتُلُهُ أَمْتَكَ مِنْ بَعْدِكَ فَأَرْسَلَ إِلَيْهَا أَنَّ اللَّهَ قَدْ جَعَلَ فِي دُرْرِيَّتِهِ الْإِمَامَةَ وَالْوَلَايَةَ وَالْوَصِيَّةَ فَأَرْسَلْتُ إِلَيْهِ أَنِّي قَدْ رَضِيَتِ فَحَمَلَهُ أَمْهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِسَالُهُ ثَلَاثُونَ شَهْرًا

Then he^{saww} sent a message to (Syeda) Fatima^{asws}: 'Allah^{azwj} Gives you^{asws} glad tidings that you^{asws} will be Blessed (with a son). My^{saww} community would be killing him^{asws} after me^{saww}'. So she^{asws} sent a message to him^{saww}: 'Why there is a need for me^{asws} having the one^{asws} who would be killed by your^{saww} community after you^{saww}'. So he^{saww} sent a message to her^{asws}: 'Allah^{azwj} has Made to be in his^{asws} offspring, the Imamate, and the Wilayah, and the successorship'. So she^{asws} sent a message to him^{saww}: 'I^{asws} have been pleased'. **[46:15] with abhorrence did his mother bear him and with abhorrence did she bring him forth; and the bearing of him and the weaning of him was thirty months.**

حَتَّىٰ إِذَا بَلَغَ أَشْدَهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبُّ أُورْعَنِي أَنْ أَشْكُرْ نِعْمَتَ اللَّهِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالَّذِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلَحْ لِي فِي دُرْرِيَّتِي فَلَوْ لَا أَنَّهُ قَالَ أَصْلَحْ لِي فِي دُرْرِيَّتِي لَكَانَتْ دُرْرِيَّتِهِ كُلُّهُمْ أَيْمَنَهُ

When he^{asws} reached strength and reached forty years of age, he^{asws} said: 'Lord^{azwj}! Advise me^{asws} to thank for Your^{azwj} Bounties which You^{azwj} have Favoured upon me^{asws} and upon my^{asws} parents, and the righteous deeds You^{azwj} would be Pleased with, and Correct for me^{asws} among my^{asws} offspring'. And had he^{asws} not said 'Correct for me^{asws} among my^{asws} offspring', it would have been so that his^{asws} offspring, all of them would have been Imams^{asws}.

وَلَمْ يَرْضِيْ الْحُسَيْنُ مِنْ فَاطِمَةَ (عَلَيْهَا السَّلَامُ) وَلَا مِنْ أَنْثَىٰ كَانَ يُوَتَّى بِهِ النَّبِيُّ فَيَضْعُفُ إِنْهَامَهُ فِي فِيهِ فَيُمْصُّ مِنْهَا مَا يَكْفِيْهَا الْيَوْمَيْنِ وَالثَّلَاثَ فَتَبَتَّ لَحْمُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) مِنْ لَحْمِ رَسُولِ اللَّهِ وَدَمِهِ وَلَمْ يُولَدْ لِسَيْنَةَ أَشْهُرٍ إِلَّا عَيْسَى أَبْنُ مَرْيَمَ (عَلَيْهِ السَّلَامُ) وَالْحُسَيْنُ بْنُ عَلَيٍّ (عَلَيْهِ السَّلَامُ) .

And Al-Husayn^{asws} did not take milk from Fatima^{asws}, nor from a (another) woman. He^{asws} used to be brought to the Prophet^{saww}, so he^{saww} would place his^{saww} thumb in his^{asws} mouth, so he^{asws} would suckle from it what sufficed him^{asws} for two days or three. Thus, the flesh of Al-Husayn^{asws} was built from the flesh of Rasool-Allah^{saww} and his^{saww} blood. And there was not come in (in the world) a six months except for Isa^{as} Bin Maryam^{as} and Al-Husayn^{asws} Bin Ali^{asws}.

وَفِي رَوَايَةِ أَخْرَىٰ عَنْ أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) كَانَ يُوَتَّى بِهِ الْحُسَيْنُ فَيُلْقِمُهُ لِسَانَهُ فَيُمْصُّهُ فَيَجْتَرِيْ بِهِ وَلَمْ يَرْتَضِيْ مِنْ أَنْثَىٰ .

And in another report from Abu Al-Hassan Al-Reza^{asws}: 'The Prophet^{saww}, they used to come to him^{saww} with Al Husayn^{asws}, so he^{saww} would morsel for him^{asws} his^{saww} own tongue, so he^{asws} would suckle with it, and he^{asws} did not breastfeed from a woman'.⁷¹

عَلَيْ بْنُ مُحَمَّدٍ رَأَيْهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَنَظَرَ نَظَرَةً فِي الْجُومِ فَقَالَ إِنِّي سَقِيمٌ قَالَ حَسَبَ قَرَأَىٰ مَا يَحْلُّ بِالْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَقَالَ إِنِّي سَقِيمٌ لِمَا يَحْلُّ بِالْحُسَيْنِ (عَلَيْهِ السَّلَامُ) .

Ali Bin Muhammad, raising it,

⁷¹ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 4

(It has been narrated) from Abu Abdallah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [37:88] **Then he looked with a consideration at the stars [37:89]** **Then he said: I feel sick.** He^{as} said: 'He^{as} calculated (from the stars by looking at them), so he^{as} saw what the conditions would be with Al-Husayn^{asws}, so he^{as} said: 'I^{as} feel sick at what (I^{as} see of the) deterioration of the conditions with Al-Husayn^{asws}.⁷²

أَحَمْدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ مُحَمَّدٍ بْنِ عَيْسَى بْنِ أَسْبَاطٍ عَنْ سَيْفٍ بْنِ عَمِيرَةَ عَنْ مُحَمَّدٍ بْنِ حُمَرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَمَّا كَانَ مِنْ أَمْرِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) مَا كَانَ ضَجَّتِ الْمَلَائِكَةُ إِلَى اللَّهِ بِالْبُكَاءِ وَ قَالَتْ يُفْعَلُ هَذَا بِالْحُسَيْنِ صَفِيفٌ وَ أَبْنِ نَبِيٍّ كَالْفَاقِمِ (عَلَيْهِ السَّلَامُ) وَ قَالَ بِهَذَا أَنْتُقُمُ لِهَذَا .

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Muhammad Bin Isa Bin Ubeyd, from Ali Bin Asbat, from Sayf Bin Ameyra, from Muhammad Bin Humran who said,

'Abu Abdallah^{asws} said: 'When it was from the matter of Al-Husayn^{asws} what was, the Angels raised a clamour to Allah^{azwj} with the wailing, and they said: 'This has been done to Al-Husayn^{asws}, Your^{azwj} elite and a son^{asws} of Your^{azwj} Prophet^{saww!}' So Allah^{azwj} Established a shadow of Al-Qaim^{asws} for them and Said: "With this one I^{azwj} shall Take revenge for this one^{asws".⁷³}

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحَمْدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلَيِّ بْنِ الْحَكْمَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْمَى عَنْ أَبِي حَفْرَ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا نَزَلَ النَّصْرُ عَلَى الْحُسَيْنِ بْنِ عَلَيِّ حَتَّى كَانَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ ثُمَّ خَيْرَ النَّصْرِ أَوْ لِقاءِ اللَّهِ فَأَخْتَارَ لِقاءَ اللَّهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdul Malik Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the helpers descended unto Al-Husayn^{asws} Bin Ali^{asws} until they were between the sky and the earth, then he^{asws} was Given the choice, then help or meeting Allah^{azwj}. So he^{asws} chose meeting Allah^{azwj}.⁷⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبُو كُرَيْبٍ وَ أَبُو سَعِيدِ الْأَشْجَعِ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ بْنُ عَبْدِ اللَّهِ الْأَوْدِي قَالَ لَمَّا قُتِلَ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) أَرَادَ الْقَوْمُ أَنْ يُوْطُوْهُ الْحَيْلَنَ فَقَالَتْ فِضَّةٌ لِرَيْبَتِي إِنَّ سَفِينَةً كُبِيرَ بِهِ فِي الْبَحْرِ فَخَرَجَ إِلَى جَزِيرَةٍ فَلَمَّا هُوَ بِأَسِدٍ فَقَالَ يَا أَبَا الْحَارِثَ أَنَا مَوْلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فَهُمْ هُمْ بَيْنَ يَدِيْهِ حَتَّى وَقَفَّهُ عَلَى الطَّرِيقِ وَ الْأَسْدُ رَابِضٌ فِي نَاحِيَةٍ أَمْضَى إِلَيْهِ وَ أَعْلَمُهُ مَا هُمْ صَانِعُونَ عَدَا

Al Husayn Bin Muhammad said, 'Abu Kureyb and Abu Saeed Al Ashajja narrated to me saying, 'Abdullah Bin Idrees narrated to us, from his father Idrees Bin Abdullah Al Awdy who said,

'When Al-Husayn^{asws} was killed, the people (army) wanted the cavalry horses to trample him^{asws}. So Fizza^{as} said to (Syeda) Zaynab^{as}: 'O my^{as} chieftess!' A ship broke in the sea, so it came out to an island, and there he was with a lion. So he said, 'O Abu Haris! I am a slave of Rasool-Allah^{saww!}' So it murmured to him until he paused upon the road, and the lion was crouching nearby. So leave me^{as} to go to it and let it know what they are thinking of doing tomorrow'.

⁷² Al Kafi V 1 – The Book Of Divine Authority CH 116 H 5

⁷³ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 6

⁷⁴ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 7

قَالَ فَمَضَتْ إِلَيْهِ قَوْلَتْ يَا أَبَا الْحَارِثِ فَرَفَعَ رَأْسَهُ ثُمَّ قَالَتْ أَتَتْرِي مَا يُرِيدُونَ أَنْ يَعْمَلُوا غَدًا بَأْيِي عَبْدَ اللَّهِ (عَلَيْهِ السَّلَامُ) يُرِيدُونَ أَنْ يُوَطِّلُوا الْخَيْلَ ظَهْرَهُ قَالَ فَمَنْشِي حَتَّىٰ وَضَعَ يَدِيهِ عَلَى جَسَدِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَأَقْبَلَتِ الْخَيْلُ فَلَمَّا نَظَرُوا إِلَيْهِ قَالَ لَهُمْ عَمَرُ بْنُ سَعْدٍ لَعْنَهُ اللَّهُ فِتْنَةٌ لَا تُشِيرُونَهَا أَنْصَرُوهَا فَانْصَرُوْهَا .

So he (the narrator) said, 'So she^{as} went to it and said: 'O Abu Al-Haris!' So it raised its head. Then she^{as} said: 'Do you know what they are intending of doing tomorrow with Abu Abdullah^{asws}? They are intending that the cavalry horses trample upon his^{asws} back'. So it went until it placed its paws upon the body of Al-Husayn^{asws}. So the cavalry horses came over, but when they looked at it, Umar Bin Sa'd, may Allah^{azwj} Curse him, said to them, 'A strife! Do not raise it. Leave!' So they left'.⁷⁵

عَلَيْيِ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ الْحَسَنِ بْنِ عَلَيٍّ عَنْ يُونُسَ عَنْ مَصْفَلَةِ الطَّحَانِ قَالَ سَمِعْتُ أَبَا عَبْدَ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَمَّا قُتِلَ الْحُسَيْنُ (عَلَيْهِ السَّلَامُ) أَقْمَتْ امْرَأَتُهُ الْكَلْبِيَّةَ عَلَيْهِ مَائِمًا وَبَكَتْ وَبَكَيْنَ النِّسَاءُ وَالْخَدْمُ حَتَّىٰ حَفَّتْ دُمُوعُهُنَّ وَذَهَبَتْ فَيْنَا هِيَ ذَكْلَكِ إِذَا رَأَتْ جَارِيَّةً مِنْ جَوَارِبِهَا تَبْكِي وَدُمُوعُهَا تَسِيلُ فَذَعَتْهَا قَالَتْ لَهَا مَا لَكِ أَنْتِ مِنْ بَيْنَنَا تَسِيلُ دُمُوعَكِ قَالَتْ إِنِّي لَمَّا أَصَابَنِي الْجَهْدُ شَرِبْتُ شَرْبَةً سَوِيقِ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Ahmad, from Al Hassan Bin Ali, from Yunus, from Masqala Al Tahhan who said,

'I heard Abu Abdullah^{asws} saying: 'When Al-Husayn^{asws} was killed, his^{asws} wife of the clan of Al-Kalby, organised a mourning ceremony, and she wept and the women wept and the servants, until they tears dried up and went. So while she was like that when she saw a maid from her maids weeping and her tears were flowing. So she called her over and said to her, 'What is the matter you are from between us and your tears are flowing?' She said, 'I, when I am hit by the stress, I drink the drink of Suweyq'.

قَالَ فَأَمَرَتْ بِالطَّعَامِ وَالْأَسْوَاقَةِ فَأَكَلَتْ وَشَرِبَتْ وَسَقَتْ وَأَطْعَمَتْ وَسَقَتْ وَقَالَتْ إِنَّمَا نُرِيدُ بِذَلِكِ أَنْ نَنْقُوَنَّ عَلَى الْبُكَاءِ عَلَى الْحُسَيْنِ (عَلَيْهِ السَّلَامُ)

He^{asws} said: 'So she instructed with the meal and al-Suweyq, so she ate and drank, and fed and quenched, and she said, 'But rather I intend with that we should be strengthened upon the weeping upon Al-Husayn^{asws}'.

قَالَ وَأَهْدَيَ إِلَى الْكَلْبِيَّةِ جُونَا لِتَسْتَعِينَ بِهَا عَلَى مَائِمِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَلَمَّا رَأَتِ الْجُنُونَ قَالَتْ مَا هَذِهِ قَالُوا هَذِهِ أَهْدَاهَا فُلَانٌ لِتَسْتَعِينَيْ عَلَى مَائِمِ الْحُسَيْنِ فَقَالَتْ لَسْنًا فِي عُرْسٍ فَمَا نَصْنَعُ بِهَا ثُمَّ أَمَرَتْ بِهِنَّ فَأَخْرَجْنَ مِنَ الدَّارِ فَلَمَّا أَخْرَجْنَ مِنَ الدَّارِ لَمْ يُحْسِنْ لَهَا جُسْ كَانَمَا طَرَنَ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَلَمْ يُرَ لَهُنَّ بِهَا بَعْدَ حُرُوجِهِنَّ مِنَ الدَّارِ أَثْرٌ .

He^{asws} said: 'Certain birds were gifted to the Kalby woman in order to be supported by it upon the mourning of Al-Husayn^{asws}. So when she saw these, she said, 'What are these?' They said, 'A gift which so and so has gifted in order to support us upon the mourning of Al-Husayn^{asws}'. So she said, 'We are not in a marriage. So what shall we do with these?' Then she instructed with these, so they were taken away from the house. So when these were taken out from the house, there was no sight of these. It was as if they had flown between the sky and the earth, and no trace was seen of these after their exit from the house'.⁷⁶

⁷⁵ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 8

⁷⁶ Al Kafi V 1 – The Book Of Divine Authority CH 116 H 9

باب مَوْلِدٍ عَلَىٰ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ)

Chapter 117 – Nazool (Arrival) of Ali^{asws} Bin Al-Husayn^{asws}

الْحُسَيْنُ بْنُ الْحَسَنِ الْحَسَنِي رَحْمَةُ اللَّهِ وَ عَلَيْهِ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْخُرَاعِيِّ عَنْ نَصْرِ بْنِ مُرَاحِمٍ عَنْ عَمْرُو بْنِ شِيمْرٍ عَنْ جَابِرٍ عَنْ أَبِي حَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا أَفْتَمْتُ بَنْتَ يَرْدَجَرْدَ عَلَىٰ عُمَرَ أَشْرَفَ لَهَا عَذَارِيُّ الْمَدِينَةِ وَ أَشْرَقَ الْمَسْجِدَ بِضَوْئِهِ لَمَّا دَخَلَتْهُ فَلَمَّا نَظَرَ إِلَيْهَا عُمَرُ عَطَّتْ وَجْهُهَا وَ قَالَتْ أَفَ بِيْرُوجُ بَادَا هُرْمُزْ فَقَالَ عُمَرُ أَشْتَيْمُنِي هَذِهِ وَ هُمْ بِهَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) لَيْسَ ذَلِكَ لَكَ خَيْرٌ هَا رَجُلٌ مِّنَ الْمُسْلِمِينَ وَ احْسَبْهَا بِقَيْنِيَّةَ

Al Husayn Bin Al Hassan Al Hassany, and Ali Bin Muhammad Bin Abdullah, altogether from Ibrahim Bin Is'haq Al Ahmar, from Abdul Rahman Bin Abdullah Al Khuzaie, from Nasr Bin Muzahim, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the daughter of Yazdjard was brought to Umar, the young girls of Al-Medina flocked to see her^{asws} and the Masjid sparkled by her^{asws} illumination when she^{asws} entered it. So when Umar looked at her^{asws}, she^{asws} covered-up her^{asws} face and she^{asws} said (in Persian), 'Uff! May the Hurmuz turn black!' So Umar said, 'Is this one insulting me?', and he was concerned with it. So Amir Al-Momineen^{asws} said to him: 'That is not for you. Give her the choice of a man from the Muslims, and count her^{asws} as his share of the booty',

فَخَيْرٌ هَا فَجَاءَتْ حَتَّىٰ وَضَعَتْ يَدَهَا عَلَىٰ رَأْسِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ مَا اسْمُكَ فَقَالَتْ جَهَانْ شَاهَ فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) تَلْ شَهْرَ بَانُوَيْهِ ثُمَّ قَالَ لِلْحُسَيْنِ يَا أَبَا عَبْدِ اللَّهِ لَتَدَنَّ لَكَ مِنْهَا خَيْرٌ أَهْلُ الْأَرْضِ فَلَوْلَاتُ عَلَيْهِ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) وَ كَانَ يُقَالُ لِعَلَيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) أَبْنُ الْخَيْرَتَيْنِ فَخَيْرَةُ اللَّهِ مِنَ الْعَرَبِ هَاشِمٌ وَ مِنَ الْأَعْجَمِ فَارِسٌ .

So he gave her^{asws} the choice, and she^{asws} came over until she^{asws} placed her^{asws} hand upon the head of Al-Husayn^{asws}. So Amir Al-Momineen^{asws} said to her^{asws}: 'What is your name?' So she^{asws} said, 'Jahan Shah'. So Amir Al-Momineen^{asws} said to her^{asws}: 'But, (It is) 'Shehr-bano'. Then he^{asws} said to Al-Hassan^{asws}: 'O Abu Abdullah^{asws}! You^{asws} will be Blessed from her^{asws}, the best of the people of the Earth'. So she^{asws} was Blessed with Ali^{asws} Bin Al-Husayn^{asws}, and it used to be said for Ali^{asws} Bin Al-Husayn^{asws}, 'Son of the two best ones'. So the Chosen one of Allah^{azwj} from the Arabs was Hashim^{as}, and from the non-Arabs was Persia'.

وَ رُوِيَ أَنَّ أَبَا الْأَسْوَدِ الدُّؤْلَيَّ قَالَ فِيهِ : وَ إِنَّ عَلَامَيْ بَيْنَ كِسْرَى وَ هَاشِمٍ * لَأَكْرَمُ مَنْ نَيَطَتْ عَلَيْهِ التَّمَائِمُ

And it is reported that Abu Al-Aswad Al-Dawwaly said regarding it, 'And the boy is between Chosroe and Hashim. The honourable one upon whom amulets are stitched'.⁷⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبْنِ فَضَالَ عَنْ أَبْنِ بَكْرٍ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا حَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ لِعَلَيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) نَاقَةٌ حَجَّ عَلَيْهَا اثْنَتَيْنِ وَ عَشْرِينَ حَجَّةَ مَا قَرَعَهَا قَرْعَةٌ فَطَّ قَالَ فَجَاءَتْ بَعْدَ مَوْتِهِ وَ مَا شَعَرْنَا بِهَا إِلَّا وَ قَدْ جَاءَنِي بِعَضُّ الْمَوَالِي قَالَ إِنَّ النَّاقَةَ قَدْ خَرَجَتْ فَأَتَتْ قَبْرَ عَلَيِّ بْنِ الْحُسَيْنِ فَأَنْبَرَكَتْ عَلَيْهِ فَدَلَكَتْ بِجَرَانِهِ الْقُبْرَ وَ هِيَ تَرْغُو فَلَتْ أَدْرِكُهَا أَدْرِكُهَا وَ جِئْنُونِي بِهَا قَبْلَ أَنْ يَعْلَمُوا بِهَا أَوْ يَرَوُهَا قَالَ وَ مَا كَانَتْ رَأَتِ الْقُبْرَ قَطَّ .

⁷⁷ Al Kafi V 1 – The Book Of Divine Authority CH 117 H 1

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'There was a she-camel of Ali^{asws} Bin Al-Husayn^{asws}, he^{asws} performed Hajj upon it, twenty two Pilgrimages, not having whipped it with a whip at all. So she came over after his^{asws} passing away, and we were not aware of it except that one of our^{asws} servants came over to me^{asws}, or one of the slaves, so he said, 'The she-camel came out and came over to the grave of Ali^{asws} Bin Al-Husayn^{asws}. So she rubbed herself upon it by its side and she was moaning. So I said, 'Be aware of her, be aware of her, and go to her before they (people) come to know of her or see her'. He^{asws} said: 'And she had not seen the grave (beforehand) at all'.⁷⁸

عَلَيْهِ بْنُ إِبْرَاهِيمَ بْنُ هَاشِمٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ حَقْصِ بْنِ الْخَنْزِيرِ عَنْ ذَكْرِهِ عَنْ أَبِيهِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ)
قَالَ لَمَّا مَاتَ أَبِيهِ عَلَيْهِ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) جَاءَتْ نَاقَةٌ لَهُ مِنَ الرَّغْنِ حَتَّى ضَرَبَتْ بِجَرَانِهَا عَلَيْهِ الْقَبْرَ وَ تَمَرَّغَتْ
عَلَيْهِ فَأَمْرَتُ بِهَا قَرُدَّتْ إِلَى مَرْعَاهَا وَ إِنَّ أَبِيهِ (عَلَيْهِ السَّلَامُ) كَانَ يَحْجُّ عَلَيْهَا وَ يَعْتَمِرُ وَ لَمْ يَقْرَأْهَا قَرْعَةً قَطُّ.

Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Isa, from Hafs Bin Al Bakhtary, from the one who mentioned it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Ali^{asws} Bin Al-Husayn^{asws} passed away, a she-camel of his^{asws} came over from the pen until she struck herself upon the side of the grave and wallowed upon it. So I^{asws} ordered with her, and she was returned to her pen, and that my^{asws} father^{asws} had performed Hajj and Umrah upon her, and he^{asws} had not whipped it with a whip at all'.⁷⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنُ عَامِرٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ سَعْدٍ عَنْ أَبِيهِ عَمَارَةَ عَنْ رَجُلٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَمَّا كَانَ فِي اللَّيْلَةِ الَّتِي وُدِعَ فِيهَا عَلَيْهِ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) قَالَ لِمُحَمَّدٍ (عَلَيْهِ السَّلَامُ) يَا بُنَيَّ أَبْغَنِي وَضُوءًا قَالَ فَقُمْتُ فَجِئْتُ بِوَضُوءٍ قَالَ لَا أَبْغِي هَذَا فَإِنَّ فِيهِ شَيْئًا مِنْتَ

Al Husayn Bin Muhammad Bin Aamir, from Ahmad Bin Is'haq Bin Sa'ad, from Sa'dan Bin Muslim, from Abu Umara, from a man,

(It has been narrated) from Abu Abdallah^{asws} having said: When it was the night in which Ali^{asws} Bin Al-Husayn^{asws} was to pass away, he^{asws} said to Muhammad^{asws}: 'O my^{asws} son^{asws}! Prepare the *Wudou* (ablution water) for me'. So he^{asws} said: 'So I^{asws} arose but (someone) brought to him^{asws} with the (water for) *Wudou*'. But he^{asws} said: 'This is not proper for there is something dead in it'.

قَالَ فَخَرَجْتُ فَجِئْتُ بِالْمَصْبَاحِ فَإِنَّا فِيهِ فَلَارَةً مِنْتَهَى فَجِئْتُهُ بِوَضُوءٍ غَيْرِهِ فَقَالَ يَا بُنَيَّ هَذِهِ اللَّيْلَةُ الَّتِي وُعِدْتُهَا فَأَوْصَى بِنَاقَتِهِ أَنْ يُحَظِّرَ لَهَا حِظَارٌ وَ أَنْ يُقَامَ لَهَا عَلَفٌ فَجِئْتُ فِيهِ

He^{asws} said: 'So I^{asws} went out and came with the lantern, and there was a dead rat in it. So I^{asws} brought to him^{asws} with *Wudou* (water) other than it. So he^{asws} said: 'O my^{asws} son^{asws}'. This is the night which I^{asws} have been Promised it'. So he^{asws} bequeathed with his^{asws} she-camel, and a stable be made for her and that feed should be established for her'. So I^{asws} made her to be in it'.

⁷⁸ Al Kafi V 1 – The Book Of Divine Authority CH 117 H 2

⁷⁹ Al Kafi V 1 – The Book Of Divine Authority CH 117 H 3

قَالَ فَلَمْ تَبْلُغْ أَنْ حَرَجَتْ حَتَّى أَتَتِ الْقَبْرَ فَصَرَبَتْ بِجَرَابِهَا وَرَغَتْ وَهَمَلَتْ عَيْنَاهَا فَأَتَى مُحَمَّدُ بْنُ عَلَىٰ فَقَبَلَ لَهُ إِنَّ النَّاقَةَ قَدْ حَرَجَتْ فَأَتَاهَا فَقَالَ صَدَهُ الْأَنْ قُوْمِيْ بَارَكَ اللَّهُ فِيهِ فَلَمْ تَفْعَلْ فَقَالَ وَإِنْ كَانَ لِيْخْرُجُ عَلَيْهَا إِلَى مَكَّةَ فَيُعَلِّقُ السَّوْطَ عَلَى الرَّاحِلِ فَمَا يَفْرَغُهَا حَتَّى يَدْخُلَ الْمَدِينَةَ

He^{asws} said: 'So it was not long before she exited until she came to the grave, and she struck herself by its side and rolled over it, and her eyes were flooded. So they came to Muhammad^{asws} Bin Ali^{asws}, and said to him^{asws} that the she-camel had gone out. So he^{asws} went over to her and said: 'Calm down now, arise, may Allah^{azwj} Bless you!' But she did not do so. So he^{asws} said: 'And even when he (Ali^{asws} Bin Al-Husayn^{asws}) went out to Makkah upon her, so he^{asws} would hang the whip upon the carriage, and he^{asws} would not whip her until he^{asws} entered Al-Medina'.

قَالَ وَكَانَ عَلَيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) يَخْرُجُ فِي اللَّيْلَةِ الظَّلْمَاءَ فَيَحْمِلُ الْجَرَابَ فِيهِ الصُّرُرُ مِنَ الدَّنَانِيرِ وَالدَّرَاهِمِ حَتَّى يَأْتِي بَابًا بَابًا فَيَقْرُبُهُ ثُمَّ يُبَلِّغُ مَنْ يَخْرُجُ إِلَيْهِ فَلَمَّا مَاتَ عَلَيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَقَدُوا ذَاكَ فَعَلِمُوا أَنَّ عَلَيْهِ (عَلَيْهِ السَّلَامُ) كَانَ يَفْعَلُهُ .

He^{asws} said: 'And it was so that Ali^{asws} Bin Al-Husayn^{asws} would go out during the dark night, so he^{asws} would carry the sack in which would be the packets of Dinars and Dirhams, until he^{asws} would come upon door after door, so he^{asws} would know upon it, then he^{asws} would give it to the one who came out to him^{asws}. So when Ali^{asws} Bin Al-Husayn^{asws} passed away, that was missed, and they came to know that Ali^{asws} was the one doing it'.⁸⁰

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلَاتِ عَنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ بَنْتِ الْبَيْسَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ عَلَيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) لَمَّا حَضَرَتِهِ الْوَفَاءُ أَعْمَى عَلَيْهِ ثُمَّ فَتَحَتِهِ وَقَرَأَ إِذَا وَقَعَتِ الْوَاقِعَةُ وَإِنَّ فَتَحَنَّا لَكَ وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأُورَثَنَا الْأَرْضَ نَتَبَوَا مِنَ الْجَنَّةِ حَتَّى نَشَاءُ فَنِعْمَ أَجْرُ الْعَالَمِينَ ثُمَّ فَبَصَنَ مِنْ سَاعِتِهِ وَلَمْ يَقُلْ شَيْئًا .

Muhammad Bin Ahmad, from his uncle Abdullah Bin Al Salt, from Al Hassan Bin Ali Bin Bint Ilyas,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I heard him^{asws} saying: 'Ali^{asws} Bin Al-Husayn^{asws}, when the death presented itself to him^{asws}, had faintness upon him^{asws}. Then he^{asws} opened his^{asws} eyes and recited [56:1] **When the great event occurs** (Chapter 56), and [48:1] **Surely We have Given to you a clear victory** (Chapter 48), and said: '[39:74] **The Praise is due to Allah, Whose Promise has been Proven to be True for us, and Made us to inherit the earth; we may abide in the Paradise wherever we desire to; so goodly is the Recompense of the workers**'. Then he^{asws} passed away from that moment of his^{asws}, and did not do anything (else)'.⁸¹

سَعْدُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرِ الْحَمَيْرِيُّ عَنْ أَبِي ابْرَاهِيمَ بْنِ مَهْرَيَارَ عَنْ أَخِيهِ عَلَيِّ بْنِ مَهْرَيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سَيَّانَ عَنْ أَبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فَيُضَنَّ عَلَيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) وَهُوَ أَبْنُ سَبِيعٍ وَحَمْسِينَ سَنَةً فِي عَامِ خَمْسٍ وَتِسْعِينَ عَاشَ بَعْدَ الْحُسَيْنِ خَمْسًا وَثَلَاثِينَ سَنَةً .

Sa'd Bin Abdullah and Abdullah Bin Ja'far Al Humeyri, from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

⁸⁰ Al Kafi V 1 – The Book Of Divine Authority CH 117 H 4

⁸¹ Al Kafi V 1 – The Book Of Divine Authority CH 117 H 5

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} passed away and he^{asws} was fifty-seven years old, during the year ninety-five (A.H.). He^{asws} lived after Al-Husayn^{asws} for thirty five years'.⁸²

⁸² Al Kafi V 1 – The Book Of Divine Authority CH 117 H 6