

‘Battle of Motah’

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Abbreviations:

saww: - Sal lal la ho Allay hay **Wa** Aal lay he **Wasallam**

azwj: - Az Za **Wa** Jalla

asws: - Allay hay Salawat **Wass** Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

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.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Battle of Motah’

Summary:

The Battle of Motah (مَعْرَكَةُ مُؤْتَةَ, or غَزْوَةُ مُؤْتَةَ) was a battle or skirmish fought in 8th year of Hijri, near the village of Mu'tah, East of the Jordan River, in Karak, between the Muslim forces and the forces of the Byzantine Empire and their Arab Christian Allies.

و قال عبد الحميد بن أبي الحديد في شرح نهج البلاغة روى الواقدي عن عمر بن الحكم قال بعث رسول الله ص الحارث بن عمير الأزدي في سنة ثمان إلى ملك بصرى بكتاب فلما نزل مؤتة عرض له شرحبيل بن عمرو الغساني فقال أين تريد قال الشام قال لعلك من رسل محمد قال نعم

And Abdullah Al-Hameed Bin Abu Al-Hadeed said in the commentary on (the book) ‘Nahj Al-Balaghah’ – It is reported by Al-Waqidy, from Umar Bin Al-Hakam who said, ‘Rasool-Allah^{-saww} sent Al-Haris Bin Umar Al-Azdy in the year eight to the king of Busra with a letter. When he descended at Motah, there presented to him Sharhabeel Bin Amro Al-Gasany. He said, ‘Where are you intending (to go to)?’ He said, ‘Syria’. He said, ‘Perhaps (you are) from the messengers of Muhammad^{-saww}’. He said, ‘Yes’.

فأمر به فأوثق رباطاً ثم قدمه فضرب عنقه صبراً و لم يقتل لرسول الله ص رسول غيره و بلغ ذلك رسول الله ص فاشتد عليه و ندب الناس و أخبرهم بقتل الحارث فأسرعوا و خرجوا فعمسكروا بالجرف فلما صلى رسول الله ص

He ordered with him to be bound, then brought him forward and struck off his neck, and no messenger of Rasool-Allah^{-saww} was killed apart from him, and that reached Rasool-Allah^{-saww}, he^{-saww} intensified upon it and called the people and gave them a choice with the killing of Al-Haris.

Rasool Allah^{-saww} dispatch soldiers to Al-Gasany;

و رَوَى الْوَاقِدِيُّ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّ رَسُولَ اللَّهِ ص حَظَبَهُمْ فَأَوْصَاهُمْ فَقَالَ أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَ مِنْ مَعَكُمْ مِنَ الْمُسْلِمِينَ خَيْرًا اغْزُوا بِسْمِ اللَّهِ وَ فِي سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ لَا تَغْدِرُوا وَ لَا تَغْلُوا وَ لَا تَقْتُلُوا وَلِيداً وَ إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَأَدْعُهُمْ إِلَى إِحْدَى ثَلَاثٍ فَأَيُّهُنَّ [مَا] أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ وَ اكْفُفْ عَنْهُمْ

And it is reported by Al-Waqidy, by his chain from Zayd Bin Arqam, ‘Rasool-Allah^{-saww} addressed them (soldiers) and advised them saying: ‘I^{-saww} advise you all with fearing Allah^{-azwj}

and goodness with the ones from the Muslims with you. Battle in the Name of Allah^{-azwj} and in the Way of Allah^{-azwj}. Fight the one who disbelieves in Allah^{-azwj} and neither be treacherous, nor be excessive, nor kill children; and when you meet your enemies from the Polytheists, then call them to one of the three, so whichever they answer you to, accept from them, and refrain from them.

ادْعُهُمْ إِلَى الدُّخُولِ فِي الْإِسْلَامِ فَإِنْ فَعَلُوهُ فَأَقْبَلْ وَ اكْفُفْ ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ فَإِنْ فَعَلُوا فَأَخْبِرْهُمْ أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ وَ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ وَ إِنْ دَخَلُوا فِي الْإِسْلَامِ وَ اخْتَارُوا دَارَهُمْ فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَغْرَابِ الْمُسْلِمِينَ يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ وَ لَا يَكُونُ لَهُمْ فِي الْمَنِيِّ وَ لَا فِي الْغَنِيمَةِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ

Call them to enter into (the fold of) Al-Islam, and if they do so then accept and refrain. Then call them to the transferring from their houses to a house of the emigrants, and if they do so, then inform them that for them is what is for the emigrants and against them is what is against the emigrants, and if they enter into Al-Islam and choose their houses, then inform them that they would become like the Bedouins of the Muslims. The Judgment of Allah^{-azwj} would flow upon them and there would not happen to be for them anything as the war booty and the spoils, except that they will be fighting alongside the Muslims.

فَإِنْ أَبَوْا فَأَدْعُهُمْ إِلَى إِعْطَاءِ الْجَزْيَةِ فَإِنْ فَعَلُوا فَأَقْبَلْ مِنْهُمْ وَ اكْفُفْ عَنْهُمْ فَإِنْ أَبَوْا فَاسْتَعِزْ بِاللَّهِ وَ قَاتِلْهُمْ وَ إِنْ أَنْتَ حَاصِرَتْ أَهْلَ حِصْنٍ أَوْ مَدِينَةٍ فَأَرَادُوا أَنْ تَسْتَنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ فَلَا تَسْتَنْزِلْهُمْ عَلَى حُكْمِ اللَّهِ وَ لَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ فَإِنَّكَ لَا تَدْرِي أَ تُصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا

If they refuse, then call them to give the tribute (taxes), so if they do so then accept from them and refrain from them. But if they refuse then seek Assistance with Allah^{-azwj} and fight them; and if you were to besiege the people of a fort or a city and they intend to descend to you upon the Judgment of Allah^{-azwj}, do not let them descend upon the Judgment of Allah^{-azwj}, but descend them upon your decision, for you do not know whether you will hit the correct Judgment of Allah^{-azwj} regarding them or not.¹

وَ فِي رِوَايَةِ أَبِي بَنِ عُثْمَانَ عَنِ الصَّادِقِ ع أَنَّهُ اسْتَعْمَلَ عَلَيْهِمْ جَعْفَرًا فَإِنْ قُتِلَ فَزَيْدٌ فَإِنْ قُتِلَ قَاتِلَ قَاتِنُ رَوَاحَةَ ثُمَّ خَرَجُوا حَتَّى نَزَلُوا مَعَانَ فَبَلَغَهُمْ أَنَّ هِرَقْلَ مَلِكَ الرُّومِ قَدْ نَزَلَ بِمَأْرِبَ فِي مِائَةِ أَلْفٍ مِنَ الرُّومِ وَ مِائَةِ أَلْفٍ مِنَ الْمُسْتَعَرَبَةِ.

And in a report of Abbas Bin Usman,

'From Al-Sadiq^{-asws}: 'He^{-saww} made/appointed Ja'far^{-asws} upon them, so if he^{-asws} is killed, then Zayd, and if he is killed then Ibn Rawaha. Then they went out until they descended Ma'an and it reached them that Hercules king of Rome has descended at Ma'arib among a hundred thousand from the Romans and one hundred thousand from the Arabs'.²

و قال ابن عبد البر في الاستيعاب كانت سن جعفر ع يوم قتل إحدى و أربعين سنة.

¹ Bihar ul Anwaar, Vol. 21

² Bihar ul Anwaar, Vol. 21

And Ibn Abd Al-Birr said in (the book) 'Al-Istiyaab' – 'The age of Ja'far^{-asws} on the day he^{-asws} was killed was forty-one years"³.

Background:

المناقب لابن شهر آشوب ابن مهدي المامطيري في مجالسِه أنَّ النَّبِيَّ كَتَبَ إِلَى كِسْرَى مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى كِسْرَى بْنِ هُرْمُزْدَ أَمَّا بَعْدُ فَأَسْلِمَ تَسْلَمَ وَإِلَّا فَأَذُنْ بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

(The book) 'Al-Manaqib of Ibn Shehr Ashub – Ibn Mahdi Al Mamatiri, in his gatherings – 'The Prophet^{-saww} wrote to Chosroe: 'From Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj} to Chosroe Bin Hurmuzd. As for after, become a Muslim, submit, or else be proclaimed with a war from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}: **and the greetings be upon one who follows the Guidance [20:47]**'.

فَلَمَّا وَصَلَ إِلَيْهِ الْكِتَابُ مَرَّقَهُ وَ اسْتَحَفَّ بِهِ وَ قَالَ مَنْ هَذَا الَّذِي يَدْعُونِي إِلَى دِينِهِ وَ يَبْدَأُ بِاسْمِهِ قَبْلَ اسْمِي وَ بَعَثَ إِلَيْهِ يَثْرَابَ

When the letter arrived to him, he tore it and belittled with it and said, 'Who is this one calling me to his^{-saww} Religion, and he^{-saww} begins with his^{-saww} own name before my name?', and sent the soil to him^{-saww}.

فَقَالَ ص مَرَّقَ اللَّهُ مُلْكُهُ كَمَا مَرَّقَ كِتَابِي أَمَا إِنَّهُ سَتُمَرَّقُونَ مُلْكَهُ وَ بَعَثَ إِلَيَّ يَثْرَابَ أَمَّا إِنَّكُمْ سَتَمَلِكُونَ أَرْضَهُ فَكَانَ كَمَا قَالَ.

He^{-saww} said: 'Allah^{-azwj} will Tear his kingdom just as he tore my^{-saww} letter, and it is he would be torn up; and he sends the soil to me^{-saww}, but you (Muslims) will be ruling his soil (land)'. So, it happened as he^{-saww} said''.

الماوردي في أعلام النبوة إنَّ كِسْرَى كَتَبَ فِي الْوَقْتِ إِلَى عَامِلِهِ بِالْيَمَنِ بَادَانَ وَ يُكْنَى أَبَا مِهْرَانَ أَنْ اِجْلِإْ إِلَيَّ هَذَا الَّذِي يَذْكُرُ أَنَّهُ نَبِيٌّ وَ بَدَأَ بِاسْمِهِ قَبْلَ اسْمِي وَ دَعَانِي إِلَى غَيْرِ دِينِي

Al-Mawardy in (the book) 'Alam Al-Wara – Chosroe wrote during the time to his office bearer in Al-Yemen, 'Woe be unto you, O Abu Mihran! Bring to me this one who had mentioned that he^{-saww} is a Prophet^{-saww}, and he^{-saww} begins with his^{-saww} own name before my name, and calls me to other than my religion'.

فَبَعَثَ إِلَيْهِ فَيَزُورَ الدَّيْلَمِيَّ فِي جَمَاعَةٍ مَعَ كِتَابٍ يَذْكُرُ فِيهِ مَا كَتَبَ بِهِ كِسْرَى فَأَنَاءَ فَيَزُورُ بَيْنَ مَعَهُ فَقَالَ لَهُ إِنَّ كِسْرَى أَمَرَنِي أَجْمِلَكَ إِلَيْهِ فَاسْتَنْظَرَهُ لَيْلَةً فَلَمَّا كَانَ مِنَ الْعَدِ حَضَرَ فَيَزُورُ مُسْتَحِثًّا فَقَالَ النَّبِيُّ ص أَخْبَرَنِي رَبِّي أَنَّهُ قَتَلَ رَبَّنَا الْبَارِحَةَ سَلَّطَ اللَّهُ عَلَيْهِ ابْنَهُ شِيرَوَيْهَ عَلَى سَبْعِ سَاعَاتٍ مِنَ اللَّيْلِ فَأَمْسَكَ حَتَّى يَأْتِيَاكَ الْخَبَرُ

³ Bihar ul Anwaar, Vol. 21.

So, he sent Feyruz Al-Daylami among a group with a letter mentioning in it what Chosroe had written with. So, Feyruz came with the ones with him and said to him^{-saww}, 'Chosroe has ordered me to carry you^{-saww} to him'. He^{-saww} told him to wait for a night. When it was morning, Feyruz presented induced. The Prophet^{-saww} said: 'My^{-saww} Lord^{-azwj} Informed me^{-saww} that your lord was killed last night. Allah^{-azwj} Caused his son Sheyrawiys to overcome upon him, at seven hours from the night, therefore withhold until the news comes to you'.

فَرَأَى ذَلِكَ فَيُورِ وَ هَالَهُ وَ عَادَ إِلَى بَادَانَ فَأَخْبَرَهُ فَقَالَ لَهُ بَادَانُ كَيْفَ وَجَدْتَ نَفْسَكَ حِينَ دَخَلْتَ عَلَيْهِ فَقَالَ وَ اللَّهُ مَا هَبْتُ أَحَدًا كَهَيْئَةِ هَذَا الرَّجُلِ فَوَصَلَ الْحَبْرُ بِقَتْلِهِ فِي تِلْكَ اللَّيْلَةِ مِنْ تِلْكَ السَّاعَةِ فَأَسْلَمَا جَمِيعًا وَ ظَهَرَ الْعَبْسِيُّ وَ مَا اقْتَرَاهُ مِنَ الْكَذِبِ فَأَرْسَلَ عَلَيْهِ السَّلَامُ .

That scared Feyruz and left him^{-saww} and returned to Bazan and informed him. Bazan said to him, 'How did you find yourself to be when you entered to see him^{-saww}?' He said, 'By Allah^{-azwj}! No one has knocked me down like this man'. The news of his killing arrived during that night, of that time. They both became Muslims together" (An extract).⁴

Introduction:

و رَوَى الْوَاقِدِيُّ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّ رَسُولَ اللَّهِ ص حَطَبَهُمْ فَأَوْصَاهُمْ فَقَالَ أَوْصِيَكُمْ بِتَقْوَى اللَّهِ وَ بِمَنْ مَعَكُمْ مِنَ الْمُسْلِمِينَ خَيْرًا اغْزُوا بِسَمِ اللَّهِ وَ فِي سَبِيلِ اللَّهِ فَاتِلُوا مَنْ كَفَرَ بِاللَّهِ لَا تَعْدِرُوا وَ لَا تَعْلُوا وَ لَا تَقْتُلُوا وَلِيدًا وَ إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلَاثٍ فَأَيُّهُنَّ [مَا] أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ وَ اكْفُفْ عَنْهُمْ

And it is reported by Al-Waqidy, by his chain from Zayd Bin Arqam, 'Rasool-Allah^{-saww} addressed them (the Muslim soldiers when dispatching) and advised them saying: 'I^{-saww} advise you all with fearing Allah^{-azwj} and goodness with the ones from the Muslims with you. Battle in the Name of Allah^{-azwj} and in the Way of Allah^{-azwj}. Fight the one who disbelieves in Allah^{-azwj} and neither be treacherous, nor be excessive, nor kill children; and when you meet your enemies from the Polytheists, then call them to one of the three, so whichever they answer you to, accept from the, and refrain from them.

ادْعُهُمْ إِلَى الدُّخُولِ فِي الْإِسْلَامِ فَإِنْ فَعَلُوهُ فَاقْبَلْ وَ اكْفُفْ ثُمَّ ادْعُهُمْ إِلَى التَّحُولِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ فَإِنْ فَعَلُوا فَأَخْبِرْهُمْ أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ وَ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ وَ إِنْ دَخَلُوا فِي الْإِسْلَامِ وَ اخْتَارُوا دَارَهُمْ فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ وَ لَا يَكُونُ لَهُمْ فِي الْقَيْءِ وَ لَا فِي الْغَنِيمَةِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ

Call them to entering into (the fold of) Al-Islam, and if they do so then accept and refrain. Then call them to the transferring from their houses to a house of the emigrants, and if they do so, then inform them that for them is what is for the emigrants and against them is what is against the emigrants, and if they enter into Al-Islam and choose their houses, then inform them that they would become like the Bedouins of the Muslims. The Judgment of Allah^{-azwj}

⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 21 H 7

would flow upon them and there would not happen to be for them anything is the war booty and the spoils, except that they will be fighting alongside the Muslims.

فَإِنْ أَبَوْا فَادْعُهُمْ إِلَىٰ إعْطَاءِ الْجِزْيَةِ فَإِنْ فَعَلُوا فَاقْبَلْ مِنْهُمْ وَ اكْفُفْ عَنْهُمْ فَإِنْ أَبَوْا فَاسْتَعِنْ بِاللَّهِ وَ قَاتِلْهُمْ وَ إِنْ أَنْتَ حَاصَرْتَ أَهْلَ حِصْنٍ أَوْ مَدِينَةٍ فَأَرَادُوا أَنْ تَسْتَنْزِلَهُمْ عَلَىٰ حُكْمِ اللَّهِ فَلَا تَسْتَنْزِلْهُمْ عَلَىٰ حُكْمِ اللَّهِ وَ لَكِنْ أَنْزِلْهُمْ عَلَىٰ حُكْمِكَ فَإِنَّكَ لَا تَدْرِي أَمْ تُصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا

If they refuse, then call them to giving the tribute (taxes), so if they do so then accept from them and refrain from them. But if they refuse then seek Assistance with Allah^{-azwj} and fight them; and if you were to besiege the people of a fort or a city and they intend to descend to you upon the Judgment of Allah^{-azwj}, do not let them descend upon the Judgment of Allah^{-azwj}, but descend them upon your decision, for you do not know whether you will hit the correct Judgment of Allah^{-azwj} regarding them or not.

قَالَ فَلَمَّا وَدَّعَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ رَسُولَ اللَّهِ ص قَالَ لَهُ مُزَيْنٌ بِشَيْءٍ أَحْفَظُهُ عَنْكَ قَالَ إِنَّكَ قَادِمٌ عَدَاءُ بَلَدِ السُّجُودِ بِهِ قَلِيلٌ فَأَكْثِرِ السُّجُودَ فَقَالَ عَبْدُ اللَّهِ زَيْنٌ يَا رَسُولَ اللَّهِ قَالَ ادْكُرِ اللَّهَ فَإِنَّهُ عَوْذٌ لَكَ عَلَىٰ مَا تَطْلُبُ

He said, 'When Abdullah Bin Rawaha bade farewell to Rasool-Allah^{-saww}, he said to him^{-asws}, 'Instruct me with something I can preserve it from you^{-saww}'. He^{-saww} said: 'You will set foot in a city tomorrow where few Sajdahs are performed, so frequent the Sajdahs'. Abdullah said, 'Increase for me, O Rasool-Allah^{-saww}!' He^{-saww} said: 'Mention Allah^{-azwj} for He^{-azwj} will be Assisting you upon whatever you seek'.

فَقَامَ مِنْ عِنْدِهِ حَتَّىٰ إِذَا مَضَىٰ ذَاهِبًا رَجَعَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ وَثَّرَ يُحِبُّ الْوَثَرَ فَقَالَ يَا ابْنَ رَوَاحَةَ مَا عَجَزْتَ فَلَا تَعْجَزْ إِنَّ أَسَاتِ عَشْرًا أَنْ تُحْسِنَ وَاحِدَةً فَقَالَ ابْنُ رَوَاحَةَ لَا أَسْأَلُكَ عَنْ شَيْءٍ بَعْدَهَا.

He arose from his^{-saww} presence until when he wanted to go, he returned and said, 'O Rasool-Allah^{-saww}! Allah^{-azwj} is a Planner, He^{-azwj} Loves the planning'. He^{-saww} said: 'O Ibn Rawaha! Whatever frustrates you, so you cannot do it. If you forget ten then be good with one'. Ibn Rawaha said, 'I will not ask you^{-saww} about anything after it'.

قَالَ وَ قَدْ رَوَى جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِحَلِيقِ النَّاسِ مِنْ أَشْجَارٍ شَيْءٍ وَ حَلِيقْتُ أَنَا وَ جَعْفَرٌ مِنْ شَجَرَةٍ وَاحِدَةٍ أَوْ قَالَ مِنْ طِينَةٍ وَاحِدَةٍ.

He said, 'And it has been reported by Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The people have been Created from various trees (lineages), and I^{-saww} and Ja'far^{-asws} are from one tree', or said: 'From one essence (clay)'.

وَ بِالْإِسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِحَلِيقِ أَشْبَهَتْ حَلِيقِي وَ حَلِيقِي.

And by the chain, said, 'Rasool-Allah^{-saww} said to Ja'far^{-asws}: 'You^{-asws} resemble my^{-saww} body and my^{-saww} manners'.

و قال ابن عبد البر في الاستيعاب كانت سن جعفر ع يوم قتل إحدى و أربعين سنة.

And Ibn Abd Al-Birr said in (the book) 'Al-Istiyaab' – 'The age of Ja'far^{-asws} on the day he^{-asws} was killed was forty-one years''.

وَقَدْ رَوَى سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: مُثِّلَ لِي جَعْفَرٌ وَ زَيْدٌ وَ عَبْدُ اللَّهِ فِي خِيَمَةٍ مِنْ دُرٍّ كُلُّ وَاحِدٍ مِنْهُمْ عَلَى سَرِيرٍ فَرَأَيْتُ زَيْدًا وَ ابْنَ رَوَاحَةَ فِي أَعْنَاقِهِمَا صُدُودٌ وَ رَأَيْتُ جَعْفَرًا مُسْتَقِيمًا لَيْسَ فِيهِ صُدُودٌ فَسَأَلْتُ فَقِيلَ لِي إِنَّهُمَا حِينَ عَشِيَّتَهُمَا الْمَوْتُ أَغْرَضَا وَ صَدَّا بِوُجْهِهِمَا وَ أَمَّا جَعْفَرٌ فَلَمْ يَفْعَلْ.

And it has been reported by Saeed Bin Al-Musayyab that Rasool-Allah^{-saww} said: 'They were resembled for me^{-saww} Ja'far^{-asws} and Zayd and Abdullah in a tent of gems, each one of them was upon a bed, and I^{-saww} saw Zayd and Ibn Rawaha having a block in their necks, and I^{-saww} saw Ja'far^{-asws} standing not having a scarf in him^{-asws}. I^{-saww} asked, and it was said to me^{-saww}, 'These two, when they were overwhelmed by the death, turned away and blocked with their faces, and as for Ja'far^{-asws}, he^{-asws} did not do so''.

و روى الشعبي قال سمعت عبد الله بن جعفر يقول كنت إذا سألت عمي عليا ع شيئا فمَنَعَنِي أَقُولُ لَهُ بِحَقِّ جَعْفَرٍ فَيَعْطِينِي.

And it reported from Al-Shabi who said, 'I heard Abdullah son of Ja'far^{-asws} saying, 'Whenever I asked my uncle^{-asws} Ali^{-asws} about something, and he^{-asws} prevented me, I would say to him^{-asws}, 'By the right of Ja'far^{-asws}', so he^{-asws} would grant me''.

و رَوَى أَنَّ رَسُولَ اللَّهِ ص لَمَّا أَتَاهُ قَتْلُ جَعْفَرٍ وَ زَيْدٍ بِمُؤَنَّةٍ بَكَى وَ قَالَ أَحْوَايَ وَ مُؤَنَسَايَ وَ مُحَدَّثَايَ.

And it is reported that Rasool-Allah^{-saww}, when there came to him^{-saww} (the news of) killing of Ja'far^{-asws} and Zayd at Motah, he^{-saww} cried and said: 'My^{-saww} two brothers and my^{-saww} comforters and my^{-saww} discussers''.⁵

Brief account of the Battle of Motah:

الْحَاسَنُ النَّوْفَلِيُّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: لَمَّا كَانَ يَوْمُ مُؤَنَّةَ كَانَ جَعْفَرٌ عَلَى فَرَسِهِ فَلَمَّا التَّقُوا نَزَلَ عَنْ فَرَسِهِ فَعَرَقَبَهَا بِالسَّيْفِ وَ كَانَ أَوَّلَ مَنْ عَرَقَبَ فِي الْإِسْلَامِ.

(The book) 'Al-Mahasin' – Al-Nowfali, from Al-Sakuni,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'When it was the day of Motah, Ja'far^{-asws} was upon his^{-asws} horse. When they met (in battle), he^{-asws} descended from his^{-asws} horse and

⁵ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 24 H 12

hamstrung it with the sword, and he^{-asws} was the first one to hamstrung his^{-asws} horse in Al-Islam".⁶

الكافي علي عن أبيه عن النوفلي مثله.

(The book) 'Al-Kafi' – Ali, from his father, from Al-Nowfali – similar to it.⁷

الأماي للشيخ الطوسي الحسين بن إبراهيم الفزويني عن محمد بن وهبان عن أحمد بن إبراهيم بن أحمد عن الحسن بن علي الرعفراني عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: لما مات جعفر بن أبي طالب أمر رسول الله ص فاطمة ع أن تتخذ طعاماً لأسماء بنت عميس وتأيتها ونساؤها ثلاثة أيام فجرت بذلك السنة أن يصنع لأهل الميت ثلاثة أيام طعاماً.

(The book) 'Al-Amaali' of the sheykh Al-Tusi – Al-Husayn Bin Ibrahim Al-Qazwiny, from Muhammad Bin Wahban, from Ahmad bin Ibrahim Bin Ahmad, from Al-Hassan Bin Ali Al-Zafrany, from Al-Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'When Ja'far^{-asws} Bin Abu Talib^{-asws} died, Rasool-Allah^{-saww} instructed (Syeda) Fatima^{-asws} to take food to Asma Bint Umayy and her^{-asws} womenfolk going to her for three days. So, the Sunnah flowed with that food should be made for the family of the deceased for three days".⁸

الكافي حميد بن زياد عن الحسن بن محمد الكندي عن أحمد الميموني عن أبان بن عثمان عن أبي بصير عن أبي عبد الله ع قال: بينما رسول الله ص في المسجد إذ خفض له كل رفيع و رفع له كل خفيض حتى نظر إلى جعفر يقاتل الكفار قال فقتل فقال رسول الله ص قتل جعفر وأخذ المعص في بطنه.

(The book) 'Al-Kafi' – Humejd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Al-Maysami, from Aban Bin Usman, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'While Rasool-Allah^{-saww} was in the Masjid when every high ground was lowered for him^{-saww}, and every low ground was raised for him^{-saww} until he^{-saww} looked at Ja'far^{-asws} fighting the Kafirs. He^{-asws} was killed. So, Rasool-Allah^{-saww} said: 'Ja'far^{-asws} is killed and the pain seized him^{-asws} in his^{-asws} belly" (out of grief).⁹

⁶ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 24 H 4

⁷ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 24 H 5

⁸ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 24 H 6

⁹ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 24 H 10

Frequent Crying of Rasool Allah^{-saww} on Martyrs:

من لا يحضره الفقيه قال الصادق ع إن النبي ص حين جاءته وفاة جعفر بن أبي طالب و زيد بن حارثة كان إذا دخل بيته كثر بكاءه عليهما جداً و يقول كانا يحدثاني و يؤنساني فذهبا جميعاً.

(The book) 'Man La Yahzar Al-Faqeeh' – Al-Sadiq^{-asws} said: 'The Prophet^{-saww}, when the (news of) expiry of Ja'far^{-asws} Bin Abu Talib^{-asws} and Zayd Bin Haris came to him^{-saww}, whenever he^{-saww} entered his^{-saww} house, he^{-saww} frequented the crying upon them both a lot, and was saying: 'They used to discussed with me^{-saww} and comfort me^{-saww}, and they are both gone'.¹⁰

و في رواية أبان بن عثمان ع الصادق ع أنه استعمل عليهم جعفراً فإن قُتِلَ فزيدٌ فإن قُتِلَ فابن رَواحَةَ ثُمَّ خَرَجُوا حَتَّى نَزَلُوا مَعَانَ فَبَلَّغَهُمْ أَنَّ هِرَقْلَ مَلِكِ الرُّومِ قَدْ نَزَلَ بِمَأْرِبَ فِي مِائَةِ أَلْفٍ مِنَ الرُّومِ وَ مِائَةِ أَلْفٍ مِنَ الْمُسْتَعْرِبَةِ.

And in a report of Abbas Bin Usman,

'From Al-Sadiq^{-asws}: 'He^{-saww} made/appointed Ja'far^{-asws} upon them, so if he^{-asws} is killed, then Zayd, and if he is killed then Ibn Rawaha. Then they went out until they descended Ma'an and it reached them that Hercules king of Rome has descended at Ma'arib among a hundred thousand from the Romans and one hundred thousand from the Arabs'.¹¹

قَالَ أَبَانٌ وَ حَدَّثَنِي الْفَضِيلُ بْنُ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أُصِيبَ يَوْمَئِذٍ جَعْفَرٌ وَ بِهِ خَمْسُونَ جِرَاحَةً خَمْسٌ وَ عِشْرُونَ مِنْهَا فِي وَجْهِهِ.

Aban said, 'And it is narrated to me by Al-Mufazzal-Bin Yasaar,

'From Abu Ja'far^{-asws} having said: 'Ja'far^{-asws} was injured on that day and with him^{-asws} were fifty wounds, twenty five of these in his face'.¹²

قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَنَا أَحْفَظُ حِينَ دَخَلَ رَسُولُ اللَّهِ ص عَلَى أُمِّي فَتَعَى لَهَا أَبِي فَأَنْظَرُ إِلَيْهِ وَ هُوَ يَمْسُحُ عَلَى رَأْسِي وَ رَأْسِ أَخِي وَ عَيْنَاهُ تَهْرَاقَانِ [تَهْرَقَانِ] الدَّمُوعَ حَتَّى تَفْطُرَ لِحْيَتَهُ ثُمَّ قَالَ اللَّهُمَّ إِنَّ جَعْفَرًا قَدْ قَدِمَ إِلَيْكَ إِلَى أَحْسَنِ الثَّوَابِ فَاخْلُقْهُ فِي ذُرِّيَّتِهِ بِأَحْسَنِ مَا خَلَقْتَ أَحَدًا مِنْ عِبَادِكَ فِي ذُرِّيَّتِهِ

Abdullah^{-asws} son of Ja'far^{-asws} said, 'I was protecting my mother when Rasool-Allah^{-saww} entered to see my mother and he^{-saww} gave the news of death of my father^{-asws} to her. I looked at him^{-saww} and he^{-saww} was caressing upon my head and the head of my brother and his^{-saww} eyes were rolling with tears until they wet his^{-saww} beard. Then he^{-saww} said: 'O Allah^{-azwj}! Ja'far^{-asws} has proceeded to You^{-azwj} to the excellent Rewards so Replace him^{-asws} in his^{-asws} offspring with the best of what You^{-azwj} have Replaced anyone from Your^{-azwj} servants in his offspring'.

¹⁰ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 24 H 8

¹¹ Bihar ul Anwaar, Vol. 21

¹² Bihar ul Anwaar, Vol. 21

ثُمَّ قَالَ يَا أَسْمَاءُ أَلَا أُبَشِّرُكَ قَالَتْ بَلَى يَا رَسُولَ اللَّهِ قَالَ إِنَّ اللَّهَ جَعَلَ لَجَعْفَرٍ جَنَاحَيْنِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ قَالَتْ فَأَعْلِمِ النَّاسَ ذَلِكَ فَقَامَ رَسُولُ اللَّهِ ص وَ أَخَذَ بِيَدِي يَمْسَحُ بِرَأْسِي حَتَّى رَفَعَنِي إِلَى الْمِنْبَرِ وَ أَجْلَسَنِي أَمَامَهُ عَلَى الدَّرَجَةِ السُّفْلَى وَ الْحُزْنَ يُعْرِفُ عَلَيْهِ

Then he^{-saww} said: 'O Asma! Shall I^{-saww} give you glad tidings?' She said, 'Yes, may my father and my mother (be sacrificed for you^{-saww}), O Rasool-Allah^{-saww}!' He^{-saww} said: 'Allah^{-azwj} has Made two wings to be for Ja'far^{-asws} to fly with these in the Paradise'. She said, 'Then let the people know that'. Rasool-Allah^{-saww} arose and grabbed my hand caressing my head with his^{-saww} hand until took me to the pulpit and made me to sit in front of him^{-saww} upon lower step, and the grief was recognised upon him^{-saww}.

فَقَالَ إِنَّ الْمَرْءَ كَثِيرٌ [حُزْنُهُ] بِأَحِبِّهِ وَ ابْنِ عَمِّهِ أَلَا إِنَّ جَعْفَرًا قَدْ اسْتُشْهِدَ وَ جُعِلَ لَهُ جَنَاحَانِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ ثُمَّ نَزَلَ ص وَ دَخَلَ بَيْتَهُ وَ أَذْخَلَنِي مَعَهُ وَ أَمَرَ بِطَعَامٍ يُصْنَعُ لِأَجْلِي وَ أُرْسِلَ إِلَى أَخِي فَتَعَدَّيْنَا عِنْدَهُ غَدَاءً طَيِّبًا مُبَارَكًا وَ أَقَمْنَا ثَلَاثَةَ أَيَّامٍ فِي بَيْتِهِ نَدُورُ مَعَهُ كُلَّمَا صَارَ فِي بَيْتٍ إِخَذَى نِسَائِهِ ثُمَّ رَجَعْنَا إِلَى بَيْتِنَا

And he^{-saww} said, I am^{-saww} a lot [sorrowful] with his brother and cousin. Indeed! Ja'far^{-asws} has been martyred and two wings have been made to be for him to fly with these in the Paradise'. Then he^{-saww} descended and entered his^{-saww} house and entered me into it with him^{-saww} and instructed for food to be cooked for me and sent a message to my brother. So, we had lunch with him^{-saww}, good food, Blessed, and we stayed for three days in his^{-saww} house, going around with him^{-saww} every time he^{-saww} went into house of any one of his^{-saww} wives. Then we returned to our house.

فَأَتَانَا رَسُولُ اللَّهِ ص وَ أَنَا أُسَاوِمُ شَاةَ أَخٍ لِي فَقَالَ اللَّهُمَّ بَارِكْ لَهُ فِي صَفْقَتِهِ قَالَ عَبْدُ اللَّهِ فَمَا بَعَثَ شَيْئًا وَ لَا اشْتَرَيْتُ شَيْئًا إِلَّا بُورِكَ لِي فِيهِ.

Rasool-Allah^{-saww} came to us and I was bargaining for a sheep for a brother of mine, and he^{-saww} said: 'O Allah^{-azwj}! Bless for him in his dealings'. Abdullah said, 'I did not sell anything nor bought anything except there was Blessing in it for me'.

قَالَ الصَّادِقُ ع قَالَ رَسُولُ اللَّهِ ص لِفَاطِمَةَ اذْهَبِي فَاذْكُرِي عَلَى ابْنِ عَمِّكِ فَإِنْ لَمْ تَدْعِي بِكُلِّ فَمَا قُلْتِ فَقَدْ صَدَقْتِ.

Al-Sadiq^{-asws} said: 'Rasool-Allah^{-saww} said to (Syeda) Fatima^{-asws}: 'Go and cry upon the son of your^{-asws} uncle^{-asws}, so even if you^{-asws} do not supplicate with heaviness (in your^{-asws} heart), whatever you^{-asws} say, you^{-asws} would have been truthful'.

و ذكر محمد بن إسحاق عن عروة قال لما أقبل أصحاب مؤتة تلقاهم رسول الله ص و المسلمون معه فجعلوا يحثون عليهم التراب و يقولون يا فرار فررت في سبيل الله فقال رسول الله ص لَيْسُوا بِفَرَّارٍ وَ لَكِنَّهُمْ الْكَرَّارُ إِنْ شَاءَ اللَّهُ.

And Muhammad Bin Is'haq mentioned from Urwa who said, 'When the companions of Motah came Rasool-Allah^{-saww} met them and the Muslims were with him^{-saww}. They went on pouring

the soil upon them and saying, 'O escapers, you have fled in the Way of Allah^{-azwj}!' Rasool-Allah^{-saww} said: 'They aren't fleers, but they are the attackers, if Allah^{-azwj} so Desires"¹³.

The Crying over the Martyrs:

قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنِ الْقَدَّاحِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَنَّا سَبْعَةٌ خَلَقَهُمُ اللَّهُ عَزَّ وَ جَلَّ لَمْ يَخْلُقْ فِي الْأَرْضِ مِثْلَهُمْ مَنَّا رَسُولُ اللَّهِ ص سَيِّدُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ خَاتَمُ النَّبِيِّينَ وَ وَصِيُّهُ خَيْرُ الْوَصِيِّينَ وَ سِبْطُهُ خَيْرُ الْأَسْبَاطِ حَسَنًا وَ حُسَيْنًا وَ سَيِّدُ الشُّهَدَاءِ حَمْرُهُ عُمُهُ وَ مَنْ طَارَ مَعَ الْمَلَائِكَةِ جَعْفَرُ وَ الْقَائِمُ ع.

(The book) 'Qurb Al Asnaad – Muhammad Bin Isa, from Al Qaddah,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} said: 'From us there are seven, Allah^{-azwj} Mighty and Majestic Created them, He^{-azwj} did not Create anyone in the earth like them – From us is Rasool-Allah^{-saww} Chief of the former ones and the latter ones, and seal of the Prophets^{-as}, and his^{-saww} successor^{-asws} is the best of the successors^{-as}, and his^{-saww} grandsons^{-asws} are the best of the grandsons^{-asws} Hassan^{-asws} and Husayn^{-asws}, and chief of the martyrs Hamza^{-asws}, and one who flies along with the Angels Ja'far^{-asws}, and Al-Qaim^{-asws}'.¹⁴

الْإِسْتِيْعَابُ، رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: حَمْرُهُ سَيِّدُ الشُّهَدَاءِ وَ رُوِيَ خَيْرُ الشُّهَدَاءِ وَ لَوْ لَا أَنَّ بَجْدَهُ صَفِيَّةٌ لَتَرَكْتُ دَفْنَهُ حَتَّى يُحْشَرَ مِنْ بُطُونِ الطَّيْرِ وَ السَّبَاعِ وَ كَانَ قَدْ مُثِّلَ بِهِ وَ بِأَصْحَابِهِ يَوْمَئِذٍ

(The book) 'Al-Istiyaab' – It is reported from the Prophet^{-saww} having said: 'Hamza^{-asws} is chief of the martyrs'; and it is reported: 'Best of the martyrs, and had you not found him^{-asws} as purified, I^{-saww} would have neglected burying him^{-asws} until he^{-asws} would have been resurrected from the bellies of the bird and the predators', and he^{-asws} and his^{-asws} companions (bodies) had been trampled (by horses) on that day (of Ohad)'.

قَالَ وَ كَانَ جَعْفَرُ بْنُ أَبِي طَالِبٍ أَشْبَهَ النَّاسِ خُلُقًا وَ خُلُقًا بِرَسُولِ اللَّهِ ص وَ كَانَ جَعْفَرُ أَكْبَرَ مِنْ عَلِيٍّ بِعَشْرِ سِنِينَ وَ كَانَ عَقِيلٌ أَكْبَرَ مِنْ جَعْفَرٍ بِعَشْرِ سِنِينَ وَ كَانَ طَالِبٌ أَكْبَرَ مِنْ عَقِيلٍ بِعَشْرِ سِنِينَ وَ كَانَ جَعْفَرُ مِنَ الْمُهَاجِرِينَ الْأَوَّلِينَ هَاجَرَ إِلَى أَرْضِ الْحَبَشَةِ

He^{-asws} said: 'And Ja'far^{-asws} Bin Abu Talib^{-asws} was the most resembling of the people with Rasool-Allah^{-saww} in manners and physique, and Ja'far^{-asws} was older than Ali^{-asws} by ten years, and Aqeel was older than Ja'far^{-asws} by ten years, and Talib^{-asws} was older than Aqeel by ten years; and Ja'far^{-asws} was from the first of the emigrants to emigrate to the land of Ethiopia.

وَ قَدِمَ مِنْهَا عَلَى رَسُولِ اللَّهِ ص حِينَ فَتَحَ خَيْبَرَ فَتَلَقَّاهُ النَّبِيُّ ص وَ اعْتَنَقَهُ وَ قَالَ مَا أَذْرِي بِأَيِّهِمَا أَنَا أَشَدُّ فَرَحًا بِقُدُومِ جَعْفَرٍ أَمْ بِفَتْحِ خَيْبَرَ وَ كَانَ قُدُومُهُ وَ أَصْحَابُهُ مِنْ أَرْضِ الْحَبَشَةِ فِي السَّنَةِ السَّابِعَةِ مِنَ الْهِجْرَةِ وَ اخْتَطَّ لَهُ رَسُولُ اللَّهِ ص إِلَى جَنْبِ الْمَسْجِدِ

¹³ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 24 H 9

¹⁴ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 24

And he^{-asws} arrived from it to Rasool-Allah^{-saww} when Khayber had been conquered. The Prophet^{-saww} met him^{-asws} and hugged him^{-asws} and said: 'I^{-saww} do not know which of the two I^{-saww} am more happier, with the arrival of Ja'far^{-asws} or with the conquest of Khayber; and his^{-asws} and his^{-asws} companion's arrival from the land of Ethiopia was during the year seven from the emigration, and Rasool-Allah^{-saww} lined up (the companions) for him^{-asws} to the side of the Masjid.

ثُمَّ عَزَا عَزْوَةً مُؤَنَّةً فِي سَنَةِ ثَمَانٍ مِنَ الْهِجْرَةِ وَ قَاتَلَ فِيهَا حَتَّى قُطِعَتْ يَدَاهُ جَمِيعاً ثُمَّ قُتِلَ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَبْدَلَهُ بِيَدَيْهِ جَنَاحَيْنِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ حَيْثُ شَاءَ فَمِنْ هُنَاكَ قِيلَ لَهُ جَعْفَرُ دُو الْجَنَاحَيْنِ.

Then there was the military expedition of Motah in the year eight from the emigration, and he^{-asws} fought in it until both his^{-asws} hands were cut off, then he^{-asws} was killed. Rasool-Allah^{-saww} said: 'Allah^{-azwj} Replaced him^{-asws} with two wings he^{-asws} is flying with in the Paradise wherever he^{-asws} so desires to. So, from then, it is said for him^{-asws} 'Zul-Janahayn' (One with two wings)''.

و عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: أُرِيَ رَسُولُ اللَّهِ ص فِي النَّوْمِ جَعْفَرَ بْنَ أَبِي طَالِبٍ ذَا جَنَاحَيْنِ مُضَرَّجًا بِالدَّمِ.

And from Salim Bin Abu Al-Ja'ad who said, 'Rasool-Allah^{-saww} saw in the dream Ja'far^{-asws} Bin Abu Talib^{-asws} with two wings stained with the blood''.

و عَنْ ابْنِ عُمَرَ قَالَ: وَجَدْنَا مَا بَيْنَ صَدْرِ جَعْفَرٍ وَ مَنْكِبَيْهِ وَ مَا أَقْبَلَ مِنْهُ تِسْعِينَ جِرَاحَةً مَا بَيْنَ ضَرْبَةِ السَّيْفِ وَ طَعْنَةِ الرُّمَحِ وَ لَمَّا أَتَى النَّبِيَّ ص نَعِيَ جَعْفَرَ أَتَى امْرَأَتَهُ أَسْمَاءَ بِنْتَ عُمَيْسٍ فَعَزَّاهَا فِي زَوْجِهَا جَعْفَرَ وَ دَخَلَتْ فَاطِمَةُ وَ هِيَ تَبْكِي وَ تَقُولُ وََا عَمَّاهُ فَقَالَ رَسُولُ اللَّهِ ص عَلَى مِثْلِ جَعْفَرٍ فَلْتَبْكِي الْبَوَاكِي.

And from Ibn Umar who said, 'We found what is between the chest of Ja'far^{-asws} and his^{-asws} shoulders and what faces from it, ninety injuries, what is between the strike of the sword, and stab of the spear. And when the news of expiry of Ja'far^{-asws} came to the Prophet^{-saww}, his^{-asws} wife Asma Bint Umayy came, and he^{-saww} consoled her regarding her husband Ja'far^{-asws}; and (Syeda) Fatima^{-asws} came and she^{-asws} was crying and saying: 'Waah uncle!' Rasool-Allah^{-saww} said: 'Upon the likes of Ja'far^{-asws}, let the crying ones cry''.

و عَنْ عَلِيٍّ ع أَنَّ النَّبِيَّ ص قَالَ لَجَعْفَرٍ أَشْبَهْتَ خُلُقِي وَ خُلُقِي يَا جَعْفَرُ.

And from Ali^{-asws}: 'The Prophet^{-saww} said to Ja'far^{-asws}: 'You^{-asws} resemble my^{-saww} physique and my^{-saww} manners, O Ja'far^{-asws}!''

و عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص دَخَلْتُ الْبَارِحَةَ الْجَنَّةَ فَإِذَا فِيهَا جَعْفَرٌ يَطِيرُ مَعَ الْمَلَائِكَةِ وَ إِذَا حَمْرَةٌ مَعَ أَصْحَابِهِ.

And from Ibn Abbas who said, 'Rasool-Allah^{-saww} said: 'Last night I^{-saww} entered the Paradise and therein was Ja'far^{-asws} flying around along with the Angels, and there was Hamza^{-asws} with his^{-asws} companions''.¹⁵

الأماي للصدوق الأُمَدَانِيُّ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنِ الْيَقْطِينِيِّ عَنْ يُونُسَ عَنِ ابْنِ أَسْبَاطٍ عَنْ عَلِيٍّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ ثَابِتِ بْنِ أَبِي صَفِيَّةٍ قَالَ: نَظَرَ عَلِيُّ بْنُ الْحُسَيْنِ سَيِّدُ الْعَابِدِينَ صَلَّى اللَّهُ عَلَيْهِ إِلَى عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَاسْتَعْبَرَ ثُمَّ قَالَ مَا مِنْ يَوْمٍ أَشَدَّ عَلَى رَسُولِ اللَّهِ ص مِنْ يَوْمٍ أُخِذَ قَتِيلٌ فِيهِ عَمُّهُ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ وَ بَعْدَهُ يَوْمٌ مُؤْتَةٌ قُتِلَ فِيهِ ابْنُ عَمِّهِ جَعْفَرُ بْنُ أَبِي طَالِبٍ

(The book) 'Al Amaali' of Al Sadouq – Al Hamdany, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Ibn Asbaat, from ali Bin Salim, from his father, from Sabit bin Abu Safiya who said,

'Ali^{-asws} Bin Al-Husayn^{-asws}, Chief of the worshippers looked at Ubeydullah Bin Abbas son of Ali^{-asws} Bin Abu Talib^{-asws}, and suddenly burst out crying, then said: 'There was no day severer upon Rasool-Allah^{-saww} than the day of Ohad. His^{-saww} uncle^{-asws} Hamza^{-asws} Bin Abdul Muttalib^{-asws} was killed during it, lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}; and after it the day of Motah, son of his^{-saww} uncle^{-asws} Ja'far^{-asws} Bin Abu Talib^{-asws} was killed during it'.

ثُمَّ قَالَ ع وَ لَا يَوْمَ كَيَوْمِ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِ اِذْكَفَ إِلَيْهِ ثَلَاثُونَ أَلْفَ رَجُلٍ يَزْعُمُونَ أَنَّهُمْ مِنْ هَذِهِ الْأُمَّةِ كُلِّ يَتَقَرَّبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِدَمِهِ وَ هُوَ بِاللَّهِ يُذَكِّرُهُمْ فَلَا يَتَّعْظُونَ حَتَّى قَتَلُوهُ بَغْيًا وَ ظُلْمًا وَ عُذْوَانًا

Then he^{-asws} said: 'And there is no day like the day of Al-Husayn^{-asws}. He^{-asws} was attacked upon by thirty thousand men claiming to be from this community, all of them trying to get closer to Allah^{-azwj} Mighty and Majestic by (shedding) his^{-asws} blood, and he^{-asws}, by Allah^{-azwj}, was reminding them. They did not take the preaching until they killed him^{-asws}, with rebellion, and injustice, and aggression'.

ثُمَّ قَالَ ع رَحِمَ اللَّهُ الْعَبَّاسَ فَلَقْدَ آثَرَ وَ أَبْلَى وَ قَدَى أَحَاهُ بِنَفْسِهِ حَتَّى قُطِعَتْ يَدَاهُ فَأَبْدَلَهُ اللَّهُ عَزَّ وَ جَلَّ بِهَمَا جَنَاحَيْنِ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ كَمَا جَعَلَ لِلْجَعْفَرِ بْنِ أَبِي طَالِبٍ وَ إِنَّ لِلْعَبَّاسِ عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى مَنَزِلَةً يَغِيْطُهَا بِهَا جَمِيعُ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ.

Then he^{-asws} said: 'May Allah^{-azwj} have Mercy on Al-Abbas, for he preferred, and was afflicted, and ransomed his^{-asws} brother^{-asws} until his^{-asws} two hands were cut off, so Allah^{-azwj} Mighty and Majestic Replaced these with two wings, he^{-asws} flies with them along with the Angels in the Paradise just as He^{-azwj} had Made for Ja'far^{-asws} Bin Abu Talib^{-asws}, and that for Al-Abbas^{-asws} Blessed and Exalted there is a status the entirety of the martyrs would envy him^{-asws} for it on the Day of Qiyamah''.¹⁶

¹⁵ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 25

¹⁶ Bihar Al-Anwaar – V 22, The book of our Prophet^{-saww}, P 4 Ch 5 H 21