A RESEARCH ON HADITH OF AVOIDANCE OF ASSASINATION IN ISLAM

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Abstract: *the following article is a research on the Hadith of Negation of Terror in Islam,* الاسلام قید الفتک و المومن لا یفتک *"Al-Islami Qad al-Fatq and Ma'mun Layftek", with an approach based on Moslem ibn 'Aqil's narration.*

Keywords: *Assassination, Fatk (فتک)*

To talk about this topic, first, the following questions came to mind:

• *In which narrative - whether in Sunni or Shi'i sources - can we find the famous tradition of* ***"avoiding assassination in Islam"*** *(al-Islam al-Qaeda al-Fatq?*

• *Has this narrative been used and followed by Muslims throughout history?*

• *Would it not be better if Moslem Ibn 'Aqil assassinated Ibn* Ziyad *and did not refer to this narrative, then the course of*

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history, including Ashura, would have changed?

- *By referring to this narrative and avoiding assassination, which moral values are we seeking to prove?*

The importance of the subject:

When studying the tragedy of Ashura and the history of Imam Husayn (AS), we find a hadith that the ambassador of Imam Husayn (AS) in Kufa - *Moslem ibn 'Aqil* - narrated from his uncle Imam Ali (AS). He said: " الاسلام قيد الفتک و المومن لايفتک" Islam has forbidden assassination, and no one if he believes in Islam can ever be a terrorist. This hadith was narrated by Moslem ibn 'Aqil, when in Kufa in Hani's home; his friend Ibn Avur asked him to hide behind a curtain, and then when Obaidullah ibn Ziyad came to visit him who was resting in the house of Hani ibn Arou, Moslem came out suddenly to assassinate ibn Ziyad. But Moslim ibn 'Aqil, though he could easily do it, refused to do this by saying that he was not allowed to do so, and a Muslim would never kill anyone cowardly and suddenly. If one says this single hadith has changed the course of the life of Imam Husayn (AS) and as a result the course of the history of Islam and Shi'ism is not false. For example, it is narrated that "If Moslem ibn 'Aqil, at that time when he had opportunity and his friend was there to help him, had killed Ibn zi'yad, everything was finished, and Husayn (AS) could easily enter Kufa, then people could have joined him."

Hadith documentation

At first glance, it seems that this hadith is only narrated in the books about martyrdom of Imam Husein (مقتل: Maqtal) or collections related to the mourning for infallibles, but by a look at the other resources, it turns out: In addition to Maqtal, the original tradition has been recorded in the early books of traditions, history books and books of ilm Rijal, and also dozens of other reference books, which include many Sunni and Shi'a literature, have been narrated it along with its documentation and narrators.

The hadith first of all has been narrated from the Prophet (s), then Zubair ibn al-Awam, then Amr ibn Hum, then Imam Ali (as), and then *Moslem ibn 'Aqil* and others, and then through Imam al-Sadiq (as) and Imam Javad.

The ways of narration from the Prophet (pbuh)

The condemnation of assassination and its contradiction with Islam, by this Hadith: " الاسلام قيد الفتک " or " الايمان قيد الفتک و المومن لايفتک" have been narrated

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in many ways from the Prophet Muhammad (PBUH), and it seems that this was a definite principle accepted among Muslims from every tribe and ethnicity. Here, we outline the channels of passing on the tradition from the infallible Imams and companions, noticing historical sequence.

١. Through Uthman bin ‘Afan

During the conquest of Mecca, Uthman came to the Messenger of Islam (PBUH), to seek intercession for his breast feeding brother Abdullah ibn Saad ibn Abi Sarh, who was sentenced to death, and after he saved his life, the Messenger of Allah (p.) said, " ليس فى الاسلام ايماء و لا فتک، ان الايمان قيد الفتک ", which means killing by tricking or terror does not exist in Islam; because belief in God prevents man from killing others and one who believes in Islam can not assassinate anyone, or order others to assassinate people."

٢. Through ‘Abbas ibn ‘Abdul Mutalleb

‘Abbas ibn Abdul-Mutallab, not named the Prophet (pbuh), but at the presence of Amir al-Mu'minin (as) referred to this tradition and addressed Abu Sufyan and said, “ و الله لولا ان الاسلام قيد الفتک، لتدکدکت جنادل صخر يسمع اصطکاکها من المحل العلی which means I swear by God that if Islam did not stop man from terror and evil, I would bang the rocks so harshly that their sound was heard from any high place. "

٣. Through Zubayr ibn al-‘Awam

A man came to Zubayr and told him: do you want me to kill Ali? Zubayr asked: how do you kill him? He answered: I will terrorize him. Zubayr says: "No, do not do it," the Prophet (pbuh) said: "الايمان قيد الفتک، لا يفتک مومن” belief in God stops human being from assassination and the one who believes in God does not assassinate." This hadith has been narrated through many documents, for example Ahmad ibn Hanbal who has narrated it through several documents from Zubayr, which traced back to the Messenger of God (PBUH), we refer to some of them here:

١. Musnad Ahmad ٣/٤١ (١٤٢٦); ٣/٤٥ (1433); 3/42 (1427).

٢. Musad Aby al-Ja’d, p. ٤٦٣ (١٣٨٤).

٣. Abdul ‘Razzaq San'ani, Al-Musannif ٢٩٩٩-٢٩٩ (٩٦٧٧) and (٩٦٧٦).

٤. ‘Adani, Kitab Al-Iman, pp. ٣٥ and ١٥٠, p. ٥٦: chapter لايفتک مومن, H 81 and ٧٩.

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٥. Ibn Abi Shaybah, al-book al-Musannif 48/6 (37425) and 7 / 542-٤٥٣ (37802). [And seven other references].

Interestingly, some in the explanation of the words that Amir Mu'minin Ali (AS) who said about the killer of Zubayr: " بشر قاتل ابن صفيه بالنار" (tell the killer of Zubayr who will rest in Fire.)" used the same prophetic narration because the murderer of Zubair had assassinated him.

٤ . Through Abu Hurayrah

Many have been narrated this tradition from Abu Hurayrah, Bukhari, the owner of one of the Sehah and Abu Dawud, the owner of the Sunan among them. For details refer to:

١. Al- Bukhari, Al-Tarih al-Kabir 1/403 (1286).

٢ Ibn Abi Shaybah, Al-Kitab al-Musannif 7/486 (37424).

٣. Abu Dawud, Sunan Abu Dawud ٣/١٦٦ (٢٧٦٩).

٤. Hakim Neyshaburi, Al-Mustadrak Ala al-Sahihin 4/352 (38037/14).

٥. al-Khatib al-Baghdadi, Tarikh Baghdadi 386 38/38 (5564). [And other documents]

٥ . Through ‘Amr ibn al-Hamiq

Regarding ‘Amr ibn al-Hamiq Khuza'i, one of the companions of Imam Ali, it (AS) is said his position in the eyes of Amir al-Mu'minīn (AS) was like the position of Salman for the prophet of Allah (PBUH)"; and the words of Imam Husayn (AS) in his famous letter to Mu'awiyah ibn Abi Sufyan, who cowardly killed ‘Amr, clearly shows his grandeur. He also narrated the same hadith from the Prophet (pbuh), which was written in some of the hadith texts:

١. Tabarani, Abul-Qasim Sulayman bin Ahmad, Musnad al-Shamin 3/350 (2448).

٢. Ibn al-‘Arabi, Mu’jam Ibn al-‘Arabi ٢/٩٩ (٥٩٨).

٣. Muhammad bin Salama al-Quza'i, Musnad al-Shahab 1/129 - 130 (164) and (163).

٦ Through Jabir Ibn Zayd

Jabir ibn Zayd, who is said to have been born in the eighteenth century A.H., mostly narrated through ‘Abdullah ibn ‘Abbas from the holy Prophet, and occasionally, like many other Tabe’een, quoted from Messenger of God (pbuh); This is also true for this hadith that we are discussing: " جابر بن زيد عن النبى قال: الايمان قيد الفتک، لايفتک مومن"[١]

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٧. Through Mu'awiyah ibn Abi Sufyan

After having cowardly killed Hujr ibn ‘Udai and his companions, Mu'awiyah traveled to Mecca and Medina to take allegiance for his son Yazid and prepared the ground for his rulership after him. He went to ‘Aisha's house as well. ‘Aisheh told her, “Aren’t you afraid that someone may assassinate you? I am at a safe home," said Mu'awiyah, "Wasn’t the Prophet (pbuh) who said that faith stops man of terror, and faithful ones never do that? " in some sources, of course, this story has been recorded, while others have only mentioned the Prophet's Hadith (Alayman Ghad al-Fatq ...) through Mu'awiyah:

١. Ahmad ibn Hanbal, Musnad Ahmad ٢٨ / ٤٣-٤٤ (١٦٨٣٢).

٢. Tabarani, Al-Mu’jam al-Kabir 19/319 (723).

٣. Abu Na‘im Isfahani, Zikt Akhbar Esbahan. 18/189.

٤.Hakim Neyshaburi, Al-Mustadrak Ala al-Sahihin 4/352 - 3٥٣ (٨٠٣٨/١٥).

٥ Beyhaqi, Dala'il al-Nubbuwah 7/345 (2787). [And other documents]

٨ . Through Moslem ibn ‘Aqil

Those who narrated this Hadith from Moslem ibn ‘Aqil are two groups: some have written that Moslem ibn ‘Aqil narrated this prophetic hadith from his uncle Imam Ali (as), and many have written that he said: "There is a hadith that has come to me from the Prophet (s), or said: "There is a hadith that people are narrating from the Prophet (pbuh)." First, we record the sources of the first group, namely, the narration of Imam Ali (PBUH), which includes five sources, and then we begin recording the second group of resources that are many:

١. Ibn A'tham Kufi, Al Futuh, ٥/٧٣ to ٧٤, with the phrase: " سمعته من عمی علی بن ابی طالب انه قال: الایمان قید الفتک".

٢. Abū ʿAlī Aḥmad ibn Muḥammad ibn Yaʿqūb ibn Miskawayh, Tajarib al-Umam 2/45, with the phrase: " سمعته من عمی علی بن ابی طالب: الایمان قید الفتک".

٣. Abu al-Mu'ayyed Kharazmi, Maqtal al-Husayn 1/220, researched by Sheikh Muhammad Samawi, with the phrase: " سمعته من عمی علی بن ابی طالب: الایمان قید الفتک".

٤. Ahmad ibn ‘Abdul-Wahab Al-Nuwayrī, Nahyah al-Arab fi Fonun al-Adab 20/392 researched by Muhammad

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Raf'at Fathullah, with the phrase: " حديث حدثه".

٥. Ibn al-Athir al-Jazari, al-Kamil fi al-Tarikh 2/3/70 2, Cairo, first edition, ١٣٥٦ AH, with the following: " حديث حدثه على عن النبى: الايمان قيد الفتک، فلا يفتک مومن." [And other documents]

How to conclude from traditions

It is clear that a series of these traditions, narrated this tradition from Moslem bin 'Aqil, heard from Amir al-Mu'minin Ali (AS), and another narrated it directly from Moslem bin 'Aqil heard from the Prophet. The question now is which of the two is more authentic? Has Moslem ibn 'Aqil narrated this noble tradition from Imam Ali (PBUH) or the Prophet Muhammad (AS)? In other words is it possible in either way, or is it only possible in one of two ways?

It is said in response: considering that Moslem bin 'Aqil did not experience the companionship of the Prophet (pbuh) because he was born after the demise of the Prophet (pbuh), therefore it was impossible for him to narrate directly from Prophet, and we can conclude he should have narrated them from his uncle Amir al-Mu'minin (AS). But the point that quite a few number of narrators - from 7 to 12- have traced it back to Prophet is for the following reasons or reasons:

١. At the time of recording hadith, the narrators including reporters and writers, were mostly focused on recording the martyrdom of Moslem bin 'Aqil and other tragic events that led to the great disaster of Ashura in order to find an explanation for it, such as Sharif Murtada in Tanzih Al-Anbiya, and following Sharif Murtada, Sheikh Tusi in Talkhis al-Shafi, or to justify it (like Ibn Kathir in al-Badayah val-Nahayah).

٢. the narrators were to write in brief, and also they have not seen any difference between the words of the Prophet (pbuh) or words of Imam Ali (pbuh), and considered these two as one (for example, Abu Ali Tabarsi in Ilam al-Wari)

٣. It seems that some writers, reporters or narrators do not want to mention the name of Imam Ali (AS), for this reason, or for some prejudice, or for any other reason, they prefer to attach it immediately to Prophet or to say someone has narrated it from Prophet ((فحديث حدثه الناس عن النبى (ص)).[٢]

With all this, we have seen that the previous five individuals had clearly narrated this hadith from tongue of

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Moslem ibn ‘Aqil, through Imam Ali (as) heard from the Prophet (pbuh).

Another point is that from the part (حدثه الناس) it turns out that the mentioned hadith, in the past, like present time, has been well-known among people, to the extent that many scholars and writers have narrated it took it granted, for example in the following books:

١. Sharif Radi, Al-Mujazat al-Nabawiyah, pp. 356 - 357 (٢٧٥).

٢. Yahya ibn ‘Ashira Bahrani, al-Shahab Fi al-Hikam al-Adab, 17/48 (7).

٣ Ibn Sa'd, al-Tabaqat al-kubra 7/370, in the translation of Ibrahim ibn Meimun al-Sa’gh.

٤ Ibn Abi Jumhour Ehsani, ‘Awali al-Lil’ali 2/238 chapter al-Jihad.

٥ Muttaqi Hendi, Kanzul ‘Ummal 1/93 (405), 95 (419) and 143 (694).

٦ Manawi, Feyd al-Qadir ٣/٢٤٢ (٣٠٩٨).

٧ Qurtubi, Jame’ al-Ahkam al-Quran, ١٢١/٦١ in the interpretation of Surah Nisa, Verse 24. [and other books].

٩. Through Imam al-Sadiq (peace be upon him)

Kulayni narrated by his documents from Abu al-Sabah Kanani saying, "I told Imam al-Sadiq (AS):" We have a neighbor from the Hamedani tribe, whom is called Jad bin Abdullah. When we talk about Imam Ali (as) and his supremacy, he comes to us, sits there and disparages Imam Ali. Do you let me kill him? He said to me, "Oh, Abu al-Sabah! I wonder could you do this? I said: yes, I swear by God, if you let me, I will! I will hide, and when he gets there, I will suddenly come out, attack his head with my sword and I peel off skin of his head to kill him. Abu al-Sabah said that Imam al-Sadiq (AS) told me: "Oh al-Sabah! Hence, the fat, and the height of the Prophet Muhammad (PBUH), or Al-Sabah! what you want to do is certainly a terror. Undoubtedly, the Messenger of Allah (PBUH) has prevented people from assassinating, Oh al-Sabah! The religion of Islam surely prevents man from assassination. "

In one hand, the messenger of Islam orders Muslims not to assassinate no matter what the circumestances are and seriously forbids them from doing so; when the leader forbids some thing, that work is forbidden for ever, and it will even be Haram. And in the other hand, the religion of Islam itself is a hindrance to this work, and one who knows Islam correctly can never do such an act. Isn’t it that the word Islam is from the root (s-l-m) which means peace? " و الله يدعوا الى دار السلام."

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Hadith documentations as they are recorded:

١. Kulayni Razi, al-Kafi (Al-Foro'), 14 / ٥٤٩-٥٥٠ (١٤٤٦٤/١٦), old print: ٧/٣٧٥, H 16.

٢ ibid, with another document, Al-Kafi ١٤/٥٥١, under the preceding hadith (1646464).

٣ Sheikh Tusi, Tahdhib Al-Ahkam ١٠/٢١٤ (٨٤٥/٥٠).

٤ Ibn Shahr Ashub, Mazandarani, Manaqib Ale-Abi-Talib 4/239 and quoted him, Bihar al-Anwar 47/١٣٧.

٥ Sheikh Hur 'Amili, Wasail al-Shiah ١٩/١٦٩ - ١٧٠ (٣٥ ٤٩٥), Chapter ٢٢, H ١.

٦ Muhaghigh Ardebili, Majma' Al-Fawa'id 13/172 173 kitab al-Hudud, chapter al-Qadhuf

٧ Muhammad Hasan Najafi, Jawahirul Kalam 41/436, Kitan al-Hudud.

٨ Feyd Kashani, Al-Wafi ١٥/٥٠١ (15555/8), and in the explanation, he wrote:

"Faith stops a person from doing terror, that is, it forbids it, because assassination is a trick that is in conflict with faith and Islam."

To clarify the subject, one should pay attention to the words of Imam Ali (AS), who said: "A person who knows death and be sure of returning to God, will never trick; but we are living in a time when most of people regard tricks and traps to be sharp, and are like this. Follish people are making this judgment! What happened to them? God kill them! A wise knowlegable prudent person even though can find a way to trick, besides this he also can see an obstacle to do that trick which is God's command, and while having skill and ability, that faithful person will not trick but a person who doesn't care for religion and does not fear from sin, counts the same trick as an opportunity."

In this great and strong sermon, there are some points, such as knowing terrorists as wise and clever is what "Ahl al-Jahl" (i.e.ignorant people) do, and it has become clear that ignorance is being naive, and usually is referred to by the word foolishness. It is applied to those who are still in the midst of fear of ignorance time, and inhale the savage atmosphere of that time. And it is a great sorrow that we should say the reason for failure of some to understand that great action of Moslim bin 'Aqil is due to the fact that they are still not among the men of "reason and justice", and are in fact very close to "Ahl al-Jahl", so they are

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unable to know the school of “justice” which its basis are reason and logic. In other words, it should be said that those who think that Muslim could have won if he assassinated Ibn Ziyad are very simple and are more fascinated by the military and superficial victories, ignoring the fact that overcoming others by terror and murder not only is not a victory but also is actually a failure and a scandal. Peace be upon Imam Ali (peace be upon him), who said in an eloquent speech: " one who has lost his heart to sins gained nothing and whoever has won by evil actions, fails in fact. " The same meaning is explained in more details by Imam al-Sadiq (AS) in this way: " الا غلب من غلب بالخير، و المغلوب من غلب بالشر، و المومن ملجم.".

That means: winner is the one who succeeds in the right way, and a loser is the one who wins by doing evils and any way a faithful person has his red lines.

١٠. Through Imam Jawad (as)

From Ibn Qulawayh and Husayn ibn Hasan Bondar Qumi, who narrated by their documents from Eshaq Anbari, who said: "Abu Ja'far Thani (Imam Ja'ad (as)) said to me:" lest you be a terrorist! Because Islam, of course, does not let anyone terrorize any person. "

This tradition has only been mentioned by Sheikh Tusi in Talkhis-Rijal al-Kishi. In its following, there is a short phrase that is not compatibile with the beginning of the tradition. It reminds us of what Najashi told about this book. He said: "There are a lot of mistakes in it."

The documents of this tradition narrated from Imam Jawad (AS) is like the following:

١. Sheikh Tusi,Ikhtiyar Ma’refah al-Rijal / 575 (1013) and in the old edition / 529 (1013) and in Rijal Al-Kashi / 445 (٣٩٦) Karbala printing, with the commenteries of Sayyid Ahmad Hosseini, the correct title of the book is the same Ikhtiyar Ma’refah al-Rijal, published as Rijal Al-Kashi.

٢. Muhaddith Nuri, Mustardak al-Wasa’el 22/142 (Khatamah al-Mustardak / 4) published by Al-Ale-Bayt institute of course quoted from the previous source “Ikhtiyar Ma’refah al-Rijal”.

However, if we find a narration prescribing terror in special circumstances, first we should doubt its authenticity, and then, after finding it authentic, which is very unlikely to be authentic, the rule "دفع افسد به فاسد" should be applied to it. That is, for example in

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some cases, people were insisting to wage a war, and in its consequence a number of innocent people would have been killed, in this special circumstances, changing mind of a person who is about to start blood shed to a more limited blood shedding is wiser as Imam knew that person was so fanatic that no one could stop him and, in any case, he sought to make a disaster. Therefore, Imam had to limit the number of casualties by this.

The first manifestation of chivalry on the threshold of Ashura

Thus, it can be said that there is no doubt in the authenticity of this tradition, and it should be said that this noble hadith enjoys at least a kind of "spiritual frequency". Historically, it can be said that the story of Moslem and what had happened to him is one of the historical facts that occurred in year sixty AH and on the eve of the great tragedy of Ashura. According to all historical, and traditional sources and by paying attention to the lifestyle of Ali and his friends and also by considering the great place of each three honored figures (Moslem, Hani, and Sharik) on one hand, and knowing that the brother of the wife of Hani (Umar ibn Hajaj Zubeidi) was a fan of Ibn Ziyad and if his sister would have informed him of what was going on at her home, he might get prepared to attack Moslem on the other hand, leads us to conclude that Moslem not only did not desire but also was not able to wage a war against Ibn Ziyad by his sudden attack to him.

Surprisingly, some people without any reason, wrote: "It is not clear to me" whether this story is true or not. They should have accepted, at least, that ibn Ziyad was going to be a guest there and he was in Hani's custody as long as he was there.

It is highly unlikely that these three (Muslim, Hani, and partner) would ignore what they have heard from their friend, in Seffin and Jamal battle, who heard it from Prophet saying, " Faith of man prevents him from terror. I hate a person who gives security to his defeated enemy but then kills him, I hate, even if that killed one be against God (Kafir)."

Others, for the same reasons that have said, especially due to raising confusion have avoided carrying out more research and referred to the book of Al-Irshad by Shaykh Mufid. They, by referring to sheikh's reputation, not only do not solve any problem but has only revealed their false suspicion, while the part of the book of "Al-Irshad" about martyrdom, is very brief and only

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mentioned what "Kalbi" and "Abul-Hasan Madayeni" said in this regard.

Here, some of the researchers of Ashoora, referring to the chivalry of Bani Hashem, in particular the method of Ali and Ahlul Bayt (as), have also expressed another words of Moslem ibn ‘Aqil said in response to the Sharik bin Ayur, or any other person, “we, the family of the Prophet, are considering treachery and wickedness bad. " That is exactly the same statement that Imam Ali (peace be upon him) constantly adhered to it in his life, and he always said clearly: "if treachery and wickedness were not bad, I am the cleverest person (to be the most professional traitor and tricker) but each treachery and wickedness has a lie in it, and lie is a kind of Kofr, and each traitor holds a flag in the Resurrection day and is known by it. " They are surprisingly asked: What are the answers of those who do not tolerate Moslem’s chivalry to the following questions?

١. Wasn’t it Ali (AS) who forgave warlords of Jamal's warfare like Marwan and others while they were in his hand and gave them the opportunity, and opportunities to think more and join him?

٢. Wasn’t it Ali who forgave ‘Amr ibn al-‘As in the battle zone and gave them time to choose their path freely ?

٣. Wasn’t it Ali who did the same for Bosr ibn Abi Artah?

٤. Wasn’t it Ali (peace be upon him), who behaved the same with Ibn Muljm Moradi?

٥. I swear you by God! If Moslem ibn ‘Aqil assassinated Ibn Ziyad, how could he make that great epic when he shouted

أقسم لا أقتل الا حرا

و إن رأيت الموت شيئا مرا

كل امرى يوما ملاق شرا

أخاف أن أكذب أو أغرا

As his son, Abdullah ibn Musal, proudly proclaims the same words of his father on the day of Ashura:

أقسمت لا أقتل الا حرا

و إن وجدت الموت شيئا مرا

أكره أن أدي جبانا فرا

أن الجبان من عصى و فرا

It seems that this father and son, one of them the ambassador of Husayn (AS) and the other martyr of Ashura tragedy, wanted to make a clear response to those who think that with terror and warfare would take care of everything and at the same time could protect the principle of freedom and security. They proudly chanted, "Even if I see death something bitter, I have sworn that I should never die unless as a free person. Life is this! Bitterness and joy are mixing with each other in it; eventually, everyone sees the

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difficulty of death one day; the soul, after being scattered, has to return to find peace, and I have just found a new spirit, aware of not attaching a lie to me or scare me" .

End notes:

[1] Al-Rabi ibn Habib, *al-Jame al-Sahih*, p. 276 (997)

[2] Tabari 5 / 362-363, Abu al-Faraj Esfahani / 100-102

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