

# CERTAINTY UNCOVERED

Translation of

## KASHF AL-YAQIN VIRTUES OF IMAM AHMAD

Jamāl al-Dīn ibn Yūsuf  
‘Allāmah Hill



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## Certainty Uncovered

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[Translator's Note](#)

[Preface](#)

[`Ali's Virtues Before His Birth](#)

[`Ali's Virtues At Creation And Birth](#)

[`Ali's Spiritual Virtues](#)

[`Ali's Prescience](#)

[`Ali's Generosity and Magnanimity](#)

[`Ali's Good Temper](#)

[`Ali's Courage in the Battle of Khandaq \(The Ditch\)](#)

[Imam `Ali's Precedence to Believing in the Holy Prophet](#)

[`Ali's Contradictory Virtues \(Polarization\)](#)

[Imam `Ali's External Virtues and Merits](#)

[`Ali's Marriage with Lady Fatimah](#)

[Love for `Ali, A Must](#)

[The Holy Prophet's Appointment of Imam `Ali for the Next Leadership](#)

[The Unity of `Ali and the Holy Prophet](#)

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[Virtues of `Ali's Children](#)

[Virtues of `Ali's Spouse](#)

[The Holy Prophet's Progeny is From the Issue of `Ali, the Distributor of Paradise and Hellfire](#)

[The Holy Prophet's Prayer for `Ali](#)

[`Ali, an Aide of the Holy Prophet and Fatimah](#)

[`Ali's Arch-Enemy, Zubayr ibn Bakkar](#)

[`Ali's Posthumous Miracles](#)

[Endnotes](#)

#### Translator's Note



In the name of Allah, the Most Compassionate, the Most Merciful.

All praise is due to Allah, the Lord of the worlds. May the peace and blessings of Allah be upon Muhammad and his pure progeny!

This book which discusses Imam `Ali's merits and virtues was given to me for translation into English by the honorable manager of Ansarian publication, Mr. Hajj Muhammad Taqi Ansarian, a devotee of Ahl al-Bayt. For this reason, I should really thank him for his good choice.

The translation of this book is dedicated to my dear wife, Maryam Kazemi, for her piety, patience, and her love for Imam `Ali (a.s).

I would like to thank my dear son, Arya, for proofreading this book.

Presented by <http://www.alhassanain.com> & <http://www.islamicblessings.com>

Above all, my special thanks will go to my knowledgeable friend, Mr. Badr Shahin, for editing this book. I am much obliged to him as usual. Ali Akbar Aghili Ashtiani

### **Biography of `Allamah Hilli**

The great Sheikh, the supporter of religion and annihilator of the works of the corrupt and the wrongdoers, Jamal al-Din Abu-Mansur Hasan, is the son of Sadid al-Din Yusuf, the son of Zayn al-Din `Ali, the son of Muhammad, the son of Mutahhar, known as `Allamah Hilli and `Allamah `ala al-Itlaq.[1]

Sheikh `Amili, in (his book of) Tadhkirat al-Mutabahirin, says: Sheikh `Allamah Jamal al-Din Abu-Mansur, Hasan ibn Yusuf ibn `Ali ibn Mutahhar Hilli, is a pure learned scholar, most well-versed of all scholars, researcher, trustworthy, jurisprudent, traditionalist, theologian, and a dignified man unrivaled in the rational and transmitted science. His virtues cannot be counted.

He learnt theology and rational science from Muhaqqiq Hilli and Muhaqqiq Tusi and other sciences from other scholars. Muhaqqiq Tusi too learnt jurisprudent (Fiqh) from him.[2]

Hasan ibn `Ali ibn Dawud, writing about him in his book, says: He was a great Shi`ite scholar of his time, having numerous books and leading Imamiyyah in the rational and transmitted sciences in his time. His honorable father, may his soul rest in peace, was a dignified jurisprudent and lecturer.[3]

During the life of `Allamah Hilli, Sultan Khodabandeh chose Shi`ism as his sect, had coins minted in the name of the twelve Imams and had it circulated in the country in AH 708. It was during the same time that the nation of Islam got rid of the heresy of the tyrant rulers after the Holy Prophet (s.a), their tyrannical domination over spiritual leadership came to an end, and Muslims attained certain freedoms denied by the `Abbasid Caliphs. If the `Abbasid Caliphs were content with political domination alone, and had entrusted the spiritual leadership and Imamate to the right ones, so many followers of Ahl al-Bayt had not been killed mercilessly.[4]

Ibn Hajar says: Hasan ibn Yusuf ibn Mutahhar Hilli, the Shi`ite scholar, was a divine sign in intelligence and cleverness. He wrote a commentary on Ibn Hajib so beautifully that earned him a great reputation during his lifetime. He is the one against whom, Ibn Taymiyah wrote a book themed "Rejection of the Heretic (Al-Radd `Ala al-Rafidah)."

Ibn Mutahhar was well-known among Muslims for his good temper. Having studied some of Ibn Taymiyah's books, he said: If he could understand what I say, I would respond to him (meaning that he is ignorant).[5]

(9)

Ibn Hajar also says: Hasan ibn Yusuf ibn `Ali Mutahhar, the well-known Rafidi who led the Imamiyyah Shi`ites in his time, was well-versed in rational science. He wrote a commentary on the book entitled Alfa` Mukhtasar authored by ibn Hajib of Mosul and a book on `Ali's virtues. Ibn Taymiah wrote a book in its rejection.

Sheikh Taqi al-Din Sabki too expressed his protest to that book in his poems, ibn Hajar says: After studying ibn Taymiah's book, I found out that Sabki's protest was right.[6]

### **Said About Him**

Sheikh Khabir Mirza `Abdullah Afandi Isfahani says: The honorable Sheikh Jamal al-Din Abu-Mansur Hasan ibn Sadid al-Din, Yusuf ibn `Ali ibn Muhammad ibn Mutahhar Hilli, is a great ambitious leader, a practicing scholar, a fully-skilled poet and the most learned of the scholars (`Allamah in the full sense of the word). He has reached the peak of knowledge. He is famous for prudence and judiciousness. He is the nephew of Muhaqqiq Hilli and a divine sign on the earth. He has also a great right on the Twelvers in terms of the explication of Shi`ite knowledge and jurisprudence.

He was well-versed in all branches of science on which he authored a book. He was expert in philosophy, theology, jurisprudence, Hadith, fundamental dogmas, and Arabic literature, as well as a capable poet. In the city of Ardabil, I came to some of his poems indicating his poetic talent.[7]

Khajeh Nasir al-Din Tusi being asked about this great scholar, following his visit to the city of Hillah and its scholars, said: I found a sagacious and expert teacher who will gain superiority over me if he endeavors.[8]

Sheikh al-Hurr al-`Amili says: He is `Allamah in the full sense of the word and his reputation has spread all over the world. No Shi`ite scholar has been so far called `Allamah `ala al-Itlaq.[9]

Amir Mustafa Tafreshi in his book, Naqd al-Rijal, writes: He is Hasan ibn Yusuf ibn `Ali ibn Mutahhar, Abu-Mansur Hilli. In his description of `Allamah Hilli, he, with apology, writes: I would better not describe him, for my book has no enough room for what he knew of the branches of knowledge, and the virtues he possessed. He is above what people say about his benefaction and virtues. He has left behind over seventy books on fundamental dogmas, secondary precepts of religion, physics and divinities. May Allah illuminate his tomb, and those of his father and his child. May Allah award him with the best rewards.[10]

(10)

The author of the book, Minhaj al-Maqal, writes: Hasan ibn `Ali ibn Mutahhar, Abu-Mansur, `Allamah Hilli was born in the city of Hillah and took residence in it. His virtues and benefactions are innumerable.[11]

Mawla Ni`am al-Din Qarashi in his book, Ni`am al-Aqwal, writes: Hasan ibn Yusuf ibn `Ali Mutahhar Hilli known as Abu-Mansur and Jamal al-Din, may Allah purify his soul, is the chief of the tribe, the `Allamah of his time, and a researcher of precision. He is the teacher of the new generations, for all the scholars after him benefited from his knowledge. He is well-known for his superiority and is in no need of description.[12]

### **His Teachers**

This great spiritual man has left behind many books, from which known and unknown teachers benefited. A large group of scholars have learnt from him as mentioned in the books written by Shi`ite and Sunni scholars.

In the beginning of his study, `Allamah Hilli benefited from the classes of his father Sadid al-Din Yusuf and then those of his maternal uncle, Muhaqqiq Hilli and the author of Shara'i` al-Islam. In rational sciences, mathematics and other sciences, he was a student of Muhaqqiq Tusi, Kamal al-Din Maytham ibn `Ali Bahrani, Jamal al-Din Ahmad ibn Tawus Hasani and his brother, Radi al-Din ibn Tawus. He also learnt from other scholars.[13]

His grandfather, who was greatly interested in his education, assigned him a teacher during his childhood making him obliged to teach the Holy Qur'an and writing to the young boy. `Allamah Hilli learnt the Holy Qur'an and writing from the same teacher.

### **His Pupils**

Ibn Futi in his book, Mu`jam al-Alqab, on `Allamah's nephew, `Amid ibn `Abd al-Muttalib ibn Muhammad ibn `Ali Husayni Hilli, writes: He learnt jurisprudence from his maternal uncles, Mawlana Jamal al-Din Hasan ibn Mutahhar Hilli.[14] Also a large group of others like his son, Fakhr al-Muhaqqiqin Muhammad, his nephews, Sayyid `Amid al-Din and Sayyid Diya' al-Din Husayni have narrated Hadiths from him.

Sayyid Taj al-Din Muhammad ibn Qasim ibn Maya, Sheikh Zayn al-Din Abu-al-Hasan `Ali ibn Ahmad ibn Tarad Matar Abadi, and sheikh Razi al-Din Abul-Hasan `Ali ibn Ahmad Marandi too have quoted him. As evidenced by the documents gathered by sheikh Thani on al-`ahifah al-Kamilah al-

Sajjadiyyah, one of the other persons who has mentioned (11)

`Allamah's name is sheikh Taj al-Din Hasan Sarabashnawi.[15]

### **His Works**

Writing about his biography in the book, Khulasat al-Aqwal fi Ma`rifat al-Rijal, `Allamah Hilli has mentioned the names of the books he has succeeded to complete or has begun to author till AH 693 as more than 64 books. Further he says: most of the books have not been completed but I hope God will bless me to complete them.[16] Ibn Kathir says: The Iraqi Shi`ite Abu-Mansur Hasan ibn Yusuf ibn Mutahhar Hilli is the great sheikh of the heretics in Iraq. His many books which amounted to 120 volumes include fifty books on jurisprudence, fundamental dogmas, syntax, philosophy, and heresy. The most famous of these books among theological students is a commentary by ibn Hajib on the principles of Fiqh in the style of al-Mahsul wal-Ahkam. It is extremely useful, for it has many traditions and beautiful justifications.[17]

### **His Birth**

In Khulasat al-Aqwal, he says: I was born on the 19th of Ramadan in AH 648. I hope God will be Gracious to me to bring my life to an end gracefully.[18]

Hasan ibn `Ali ibn Dawud in his book writes: He was born in AH 648.[19] Quoting Riyad al-`Ulama in the book of A`yan al-Shi`ah, it is written that answering the questions of Sayyid al-Muhanna ibn Sinan Madani, `Allamah says: My father said that the auspicious birthday of my son, Abu-Mansur Hasan ibn Yusuf ibn Mutahhar took place on the last third part of Friday night, on the 29th of Ramadan, AH 648. Then, he says: It might be 29th and not the 27th.[20]

Shahid has been quoted as saying that the departure of that honorable person took place on Saturday, 21st of Muharram, AH 726. In Tawdih al-Maqasid by sheikh Baha' al-Din `Amili, we read: The honorable `Allamah Hasan ibn Mutahhar Hilli passed away on the 21st of Muharram, AH 726. May his soul rest in peace.[21]

### **Place of Death and Tomb**

`Allamah Hilli passed away in the city of Hillah Mazidiyah but his pure body was transferred to the holy city of Najaf and buried on the right-side chamber next to the Holy Shrine of Amir al-Mu`minin. His tomb is visited to date by the pilgrims of Amir al-Mu`minin.[22]

### **Preface**

In the name of Allah, The most compassionate, the most merciful

All praise is due to Allah, the Eternal, the Subduing, the Great, the Generous, the Concealer, the First, the Last, the Hidden, the Manifest, the Knower of the nature of secrets, the Aware of the unconscious, the Originator of the beings, with no need of any partner or load, the Inventor of all contingent beings with no need of helper or supporter, I praise Him for his bounties, thank Him for His grace. Greeting and peace be upon the master of the former and latter generations, Muhammad, the chosen one, and his dignified progeny, the infallible Imams.

Whereas the royal order of the dignified king, the master of the affairs of the nations, the ruler of the kings of Arabs and non-Arabs, the king of kings, kind and compassionate to the servants, the grace of the providence in the world, the mercy of God upon the world people, the divine mercy on the world creatures, uprooter of oppression and tyranny, having the divine support, the reviver of the prophets' traditions, administrators of justice in the world, one who has the Grace of God with him, having holy breath, having control of men, a human having reached the zenith of perfection with his special vision,

a star shining in the sky of virtues and his sublime thoughts have supremacy over all, his praiseworthy deeds and a model for the world rulers, Oljaytu Khodabandeh Muhammad, the Sultan on the earth, may God prolong his reign till the Day of Judgment and may the banner of his victory be hoisted and may his rule be immune and safe from change and fall—was issued on writing a book about the virtues and merits of the commander of the believers, `Ali ibn Abi-Talib, peace be upon him, in compliance with his royal order, I endeavored to carry out this task as quickly as possible and called the book "The certainty Uncovered about the Virtues of Amir al-Mu'minin." The book is as brief as possible, since the prolongation of the book might cause the readers to be bored. The virtues and merits of the Imam are such that cannot be counted by human beings.

Quoting Ibn `Abbas, the great orator of Khawarizm has reported

(13)

العَالِمِ الظَّاهِرِ، الْبَاطِنِ الْآخِرِ، الْأَوَّلِ السَّاتِرِ، الْكَرِيمِ الْغَافِرِ، الْخَلِيمِ الْقَادِرِ، الْعَظِيمِ الْقَاهِرِ، الْقَدِيمِ اللَّهِ الْحَمْدُ الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ الْمُخْتَرِعِ وَمُؤَارِرٍ، شَرِيكَ إِلَى احتِياجٍ غَيْرِ مِنَ الْمَوْجُودَاتِ لِأَجْناسِ الْمُبْدِعِ الصَّمَائِرِ، اتِّبِمْسْتَوْدَعِ الْخَبِيرِ السَّرَائِرِ، بِمَكْنُونَاتِ وَمُظَاهِرٍ مُعِينٍ اِفْتِقَارِ غَيْرِ مِنَ الْمُمْكِنَاتِ لِأَنْواعِ

الْأَمَاجِدِ وَعَنْرَتِهِ الْمُصْطَفَى مُحَمَّدٍ وَالْأَوَاخِرِ الْأَوَائِلِ سَيِّدِ عَلَى لَأَهْوَالِ الصَّ. الزَّاجِرِ الزَّائِدِ فَضْلُهُ وَأَشْكُرُهُ الْعَامِرِ، إِنْعَامِهِ عَلَى أَحْمَدُهُ وَالْمَصَادِرِ الْمَوَارِدِ فِي الْمُؤَيَّدِينَ وَالْكَبَائِرِ الصَّغَائِرِ مِنَ الْمَعْصُومِينَ الْأَكَابِرِ



في الله وألطف العباد راجم المعظم شاهنشاه والعجم العرب طوائف ملوك ملك الأمم رقاب مالك الأعظم السلطان مرسوم فإن بعد أمّا الجور ومميت وناشره العدل بأسط والمرسلين الأنبياء سنن محيي أجمعين الخلائق على الله وظل العالمين في تعالى الله رحمة البلاد الواصل الإنسية والرئاسة القدسية النفس ذي الإلهية بالالطاف تعالى منه والممدود الربانية بالعنايات تعالى الله من المؤيد ومدبره الروية وصدق الفريحة بجودة البرية جميع على المتميز التواقب الشهب أوج الصائب براية المرتب أسنى إلى التاقب بفكره إلى الغير من محروسة ودولته والنصر بالظفر محفوفة ألويته زالت ولا العرض يوم إلى ملكه الله خلد الأرض وجه سلطان محمد والصلام الصلاة أفضل عليه طالب أبي بن علي المؤمنين أمير فضائل ذكر على تشتمل رسالة بوضع رسم والنشر الحشر يوم على السلام عليه المؤمنين أمير فضائل في (اليقين كشف) ب الموسوم كتاباً هذا ووضع حتمه ما إلى وسار عت رسمه ما فامتثلت إكثار ولا تطويل غير من والاختصار الإيجاز سبيل

أخطب رواه كما السلام عليه لفضائله حصر لا إذ الملل إلى يؤدي ذلك باب فتح فإن

(14)

that the Holy Prophet said: Should the sky-touching trees turn into pens, and the seas turn onto ink, and should the Jinn become counters, and humans become writers, they cannot possibly enumerate the virtues and merits of `Ali ibn Abi-Talib.

The author says: How can we count the virtues of a person who has been so beautifully described and praised by the Holy Prophet of Islam (s.a).

A poet of high capability who had kept silent in eulogizing the Imam was blamed for not so doing. In response to those blaming him, the poet composed a poem expressing his inability the general concept of which is as follows:

Blame me not in giving up the idea of eulogizing `Ali, for I know better than you the fact that when the inhabitants of heaven and the earth fail to counter the virtues of Qanbar, that is the slave of `Ali, how can I possibly speak of `Ali's merits?

The orator of Khawarizm reports: a scholar was asked if he had composed a poem eulogizing `Ali and in answer he said: what should I say about a sublime person whose enemies envied his virtues and concealed them and his friends were not able to propagate his virtues out of fear of their lives and despite these two great obstacles, `Ali's virtues and merits were such that they have enlightened the earth and the heaven as well as the east and the west. Nevertheless, in this book, we will refer to parts of his virtues in the hope that we have complied with the order and we have recounted the words of the orator of Khawarizm in "Manaqib."

Reporting the Holy Prophet (s.a), Khawarizmi says: God Almighty has assigned innumerable virtues for my brother `Ali. Whoever recalls one of his virtues and internalizes it, God will forgive his past and future sins and whoever writes a book about one of his virtues, angels will seek

forgiveness for him as long as that book remains. Whoever listens to one of his virtues, God will forgive the sins he has committed through his hearing sense and should he read a book about `Ali's virtues, God will forgive the sins he has committed through seeing. The Holy Prophet has also been quoted as saying: Looking at the face of `Ali and remembering him is worship. God will never accept any servant's faith save by love for `Ali and immunity from his enemies.

(15)

حُسَابُ وَالْجَنِّ مَدَادُ وَالْبَحْرُ أَقْلَامُ الرِّيَاضِ أَنْ لَوْ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ عَنْهُ اللهُ رَضِيَ عَبَّاسُ ابْنِ عَن خَوَارِزْمَ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ فَضَائِلَ أَحْصَوْا مَا كُنْتُابُ وَالْإِنْسَ.

فَضَائِلُهُ؟ وَصَفِ عَنِ التَّعْبِيرِ يُمَكِّنُ كَيْفَ ذَلِكَ بِمِثْلِ السَّلَامُ عَلَيْهِ النَّبِيُّ يَصْفُهُ وَمَنْ

:السَّلَامُ عَلَيْهِ عَلِيٍّ مَدَحِ تَرَكَ فِي لَامُوهُ وَقَدْ الشُّعْرَاءِ بَعْضُ وَقَالَ

عَلِيٍّ مَدَحِ تَرَكَ فِي تَلْمُذِي لَا

أَخْبِرُوا مِنْكَ بِالْأَمْرِ أَدْرَى أَنَا

العَجْ فِي وَالْأَرْضِ السَّمَاءِ أَهْلَ إِنَّ

قَنْبِرُ أَوْصَافِ حَصْرٍ عَنِ سَوَاءِ رِ

خَوْفًا فَضَائِلُهُ أَوْلِيَاوَهُ وَأَخْفَى حَسَدًا فَضَائِلُهُ أَعْدَاؤُهُ أَخْفَى شَخْصٍ فِي أَقْوَلُ مَا: فَقَالَ السَّلَامُ عَلَيْهِ عَنْهُ سُنُّلُ وَقَدْ الْفَضْلَاءِ بَعْضُ وَقَالَ وَالْعَرَبِ الشَّرْقِ طَبَّقَتْ فَضَائِلُ هُدَيْنِ بَيْنَ مَا فِي فَظْهَرِ رَأَى، وَحَدُّ

رَسُوْلُ قَالَ: قَالَ خَوَارِزْمَ أَحْطَبُ رَوَاهُ وَلِيْمَا السُّلْطَانِ لِرَسْمِ طَاعَةَ السَّلَامُ عَلَيْهِ فَضَائِلِهِ مِنْ يَسِيرٍ إِلَى الْمُخْتَصِرِ هَذَا فِي نُشِيرِ نَحْنُ لَكُنْ مَا لَهُ اللهُ غَفَرَ بِهَا مَقْرَأً فَضَائِلِهِ مِنْ فَضِيلَةٍ ذَكَرَ فَمَنْ، كَثْرَةَ تُحْصَى لَا فَضَائِلَ عَلِيٍّ لِأَخِي جَعَلَ تَعَالَى اللهُ إِنَّ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ اللهُ مِنْ فَضِيلَةٍ إِلَى اسْتَمَعَ وَمَنْ، رَسَمَ الْكِتَابَةَ لِتِلْكَ بَقِي مَا لَهُ غَفِرُ نَسَدُ الْمَلَانِكَةُ نَزَلَ لَمْ فَضَائِلِهِ مِنْ فَضِيلَةٍ كَتَبَ وَمَنْ تَأَخَّرَ، وَمَا ذَنْبِهِ مِنْ تَقَدَّمَ بِالنَّظَرِ اكْتَسَبَهَا التِّي الذُّنُوبَ لَهُ اللهُ غَفَرَ فَضَائِلِهِ مِنْ كِتَابٍ إِلَى نَظَرَ وَمَنْ، بِالِاسْتِمَاعِ اكْتَسَبَهَا التِّي الذُّنُوبَ لَهُ اللهُ غَفَرَ فَضَائِلِهِ

أَعْدَائِهِ مِنْ وَالْبِرَاءَةِ بَوْلَايَتِهِ إِلَّا عَبْدٌ إِيْمَانِ اللهُ يَقْبَلُ وَلَا، عِبَادَةً وَذَكَرَهُ عِبَادَةَ طَالِبِ أَبِي بِنِ عَلِيٍّ أَخِي إِلَى النَّظَرِ: قَالَ ثُمَّ

:فُصُولٍ عَلَى رَبَّنَاهُ وَقَدْ

`Ali's Virtues Before His Birth

## Section One

God almighty said to Abraham (a.s): As for Ishmael, I have heard you; behold, I will bless him and make him fruitful and multiply him exceedingly; he shall be the father of twelve princes, and I will make him a great nation![23] Beyond doubt, Imam `Ali (a.s) is one of those princes, a virtue making him peerless.

## Section Two

The orator of Khawarizm quoting `Abdullah ibn Mas`ud has reported that the Holy Prophet (s.a) said: O `Abdullah! An angel came to me carrying a message from God who said: O Muhammad! Ask the prophets coming before you what they commissioned for? I said: You say what they were commissioned for? He answered: The very essence of their mission is based on the Wilayah of you and `Ali ibn Abi-Talib.[24]

## Section Three

The holy name of `Ali has been written on the divine throne.

Khawarizmi has reported `Abdullah ibn Mas`ud on the authority of the Holy Prophet (s.a) as saying: When God created the universe and Adam and blew in him His spirit, Adam sneezed and began to praise Allah immediately. God said: My servant! Now that you praised me, by My glory, were if not for the sake of two of my servants, I would never have created you. Adam said: O God! Are those two worthy servants from my issue? God said: Yes. Now raise your hand and behold what you see. Adam opened his eyes towards heaven and saw an inscription reading: There is no god but Allah and Muhammad (the prophet of mercy) is His Messenger and `Ali is Allah's proof for the people. Whoever recognizes `Ali's right, he is pure inwardly and whoever denies his right will be deprived from my mercy and will suffer. I swear by My glory that whoever obeys `Ali, I will give him a place in heaven even if he is sinful and by My glory, if anyone disobeys him, I will punish him with fire even if he has obeyed me.[25]

(17)

وَوَلَادَتِهِ وَجُودِهِ قَبْلَ لَهُ النَّابِتَةِ الْفَضَائِلِ فِي

خَمْسَةٌ وَهِيَ

السَّلَامُ عَلَيْهِ ذِكْرُهُ مِنَ التَّوْرَةِ فِي وَرَدَ مَا: الْأُولَى

اثنى منه وأجعلُ جِذَاً، جِذَاً وَأَكْثَرُهُ وَسَائِمُرُهُ بَارَكْتُهُ وَقَدْ فِيهِ، لَدُعَاءَ سَمِعْتُ فَقَدْ إِسْمَاعِيلُ وَأَمَّا: السَّلَامُ عَلَيْهِ لِإِبْرَاهِيمَ تَعَالَى اللهُ قَالَ عَظِيمًا جِزْبًا وَأَجْعَلُهُ يُولَدُ شَرِيفًا عَشْرَ

فِيهَا غَيْرُهُ يَلْحَقُهُ لَمْ فَضِيلَةٌ وَهَذِهِ عَشْرَ، الْإِثْنِي أَحَدُ السَّلَامِ عَلَيْهِ عَلِيًّا أَنْ فِي شَكِّ وَلَا

بِالثَّانِي:

مَنْ سَلَّ مُحَمَّدُ يَا: فَقَالَ مَلَكٌ أَنَايِي اللهُ؛ عَبْدَ يَا: وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ مَسْعُوْدٌ بِنِ اللهُ عَبْدِ عَنْ خَوَارِزْمٍ أَخْطَبُ رَوَى بُعُثُوا؟ مَا عَلَى رُسُلْنَا مِنْ قَبْلِكَ أَرْسَلْنَا

بُعُثُوا؟ مَا عَلَى: قُلْتُ: قَالَ:

السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ وَوَلَايَةِ وَوَلَايَتِكَ عَلَى: قَالَ:

العَرْشِ عَلَى مَكْتُوبٍ اسْمُهُ إِنَّ: الثَّلَاثَةَ:

رُوجِهِ مِنْ فِيهِ وَنَفَخَ آدَمَ لِيَتَعَا اللهُ خَلَقَ لَمَّا: وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ مَسْعُوْدٌ بِنِ اللهُ عَبْدِ عَنْ خَوَارِزْمٍ أَخْطَبُ رَوَى مَا الدُّنْيَا دَارٍ فِي أَلْخَلْقُهُمَا أَنْ أُرِيدُ عَبْدَانِ لَوْلَا وَجَلَالِي وَعِزَّتِي! عَبْدِي حَمْدَتِي: إِلَيْهِ تَعَالَى اللهُ فَأَوْحَى اللهُ الحَمْدُ: فَقَالَ آدَمُ عَطَسَ مُحَمَّدُ اللهُ، إِلَّا إِلَهَ لَا: العَرْشِ عَلَى مَكْتُوبٍ هُوَ فَإِذَا رَأَسُهُ فَرَفَعَ. وَانظُرْ رَأْسَكَ ارْفَعْ آدَمَ يَا: نَعَمْ: قَالَ مَنِّي؟ فَيَكُونَانِ إِلَهِي: قَالَ: خَلَقْتِكَ أَطَاعَهُ مِنَ الجَنَّةِ أُدْخِلُ بِعِزَّتِي أَقْسَمْتُ. وَخَابَ لِعَيْنِ حَقُّهُ أَنْكَرَ وَمَنْ. وَطَابَ زَكَا عَلِيٍّ حَقٌّ عَرَفَ وَمَنْ. الحُجَّةَ مُقِيمٌ عَلَيَّ الرَّحْمَةَ، نَبِيٌّ أَطَاعَنِي وَإِنْ عَصَاهُ مِنَ النَّارِ أُدْخِلُ بِعِزَّتِي وَأَقْسَمْتُ. عَصَابِي وَإِنْ

(18)

Jabir ibn `Abdullah has reported the Holy Prophet (s.a) as having said: Two thousand years before the creation of heavens and the earth, there was an inscription on the gate of heaven reading: Muhammad is the Messenger of Allah and `Ali ibn Abi-Talib is his brother.[26]

There is a Hadith in Manaqib in which the Holy Prophet has been quoted as saying: Gabriel came to me while he had spread his two wings. On one wing there was the inscription: There is no god but Allah, Muhammad in His messenger and on the other wing, there was the inscription: There is no god but Allah, `Ali is Muhammad's successor.[27]

In Musnad of Ahmad ibn Hanbal, the Holy Prophet (s.a) has been quoted by Jabir as having said: Before the creation of the heavens and the earth, there was the following inscription on the gate of paradise: Muhammad is the Messenger of Allah, and `Ali is the brother of the Messenger of Allah.[28]

#### Section Four

There are narrations in which the Holy Prophet (s.a) has said: I and `Ali are of the same light.

Salman has quoted the Holy Prophet (s.a) as having said: I and `Ali were light in the presence of God casting light on the world of creation. This light glorified God fourteen thousand years before the creation of Adam and when God Almighty created Adam, this light was transferred to his loin and in the long period between us and Adam, we were in the pure loins till we were separated in the loin of `Abd al-Muttalib into two parts. One part was me and the other was `Ali.[29]

Salman has also reported the Holy Prophet (s.a) as having said: I and `Ali were a single light before God. Fourteen thousand years before the creation of Adam, when God created Adam, He placed this light in his loin. Then this light was divided into two, part of this light was placed in `Abdullah's loin and the other part was placed in Abu-Talib's loin. Therefore, `Ali is from me and I am from `Ali. His flesh is my flesh and his blood is my blood. Hence, whoever loves `Ali is because he loves me and whoever is hostile to him is my enemy.

(19)

اللَّهُ، إِلَّا إِلَهَ لَا: الْجَنَّةِ بَابِ عَلَى مَكْتُوبٍ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ الْأَنْصَارِيُّ اللَّهُ عَبْدُ بِنِ جَابِرٍ عَنِ: الْمَنَاقِبِ كِتَابٍ وَمَنْ  
اللَّهُ يَخْلُقُ أَنْ قَبْلَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ أَخُو طَالِبِ أَبِي بِنِ عَلِيٍّ اللَّهُ، رَسُولٌ مُحَمَّدٌ

عَلَى وَإِذَا جَنَاحِيهِ نَشَرَ وَقَدْ جَبْرَئِيلُ أَتَانِي: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ: الْمَنَاقِبِ وَمَنْ. عَامٍ بِأَلْفِي وَالْأَرْضِ السَّمَاوَاتِ  
الْوَصِيِّ عَلِيِّ اللَّهُ، إِلَّا إِلَهَ لَا: مَكْتُوبِ الْآخِرِ وَعَلَى النَّبِيِّ، مُحَمَّدٌ اللَّهُ، إِلَّا إِلَهَ لَا: مَكْتُوبِ أَحَدِهِمَا

اللَّهُ، رَسُولٌ أَخُو عَلِيِّ اللَّهُ، رَسُولٌ مُحَمَّدٌ: الْجَنَّةِ بَابِ عَلَى مَكْتُوبٍ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ جَابِرٌ عَنِ: أَحْمَدَ مُسْنِدٍ وَمِنْ  
عَامٍ بِأَلْفِي السَّمَاوَاتِ تُخْلَقُ أَنْ قَبْلَ.

وَاحِدٍ وَرُدُّمِنْ طَالِبِ أَبِي بِنِ وَعَلِيِّ أَنَا: قَالَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ أَنْ رُوِيَ مَا: الرَّابِعَةُ

وَجَلَّ عَزَّ اللَّهُ يَدَيَّ بَيْنَ نُورًا وَعَلِيِّ أَنَا كُنْتُ: يَقُولُ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ الْمُصْطَفَى حَبِيبِي سَمِعْتُ: قَالَ سَلْمَانَ عَنِ الْمَنَاقِبِ صَاحِبُ رَوَى  
فَلَمْ. صَلْبِهِ فِي النُّورِ ذَلِكَ رَكَبَ آدَمَ تَعَالَى اللَّهُ خَلَقَ فَلَمَّا. عَامٍ أَلْفَ عَشَرَ بِأَرْبَعَةَ آدَمَ اللَّهُ قَبْلَ وَيُقَدِّسُهُ النُّورُ ذَلِكَ اللَّهُ يُسَبِّحُ مُطْبِقًا  
عَلِيِّ وَجُزءٌ أَنَا فَجُزءٌ. الْمُطَّلَبِ عَبْدِ صَلْبِ فِي افْتَرَقْنَا حَتَّى وَاحِدِ شَيْءٍ فِي نَزَلَ.

بِسَنَةِ أَلْفِ عَشَرَ بِأَرْبَعَةَ آدَمَ ُ اللَّهُ يَخْلُقُ أَنْ قَبْلَ وَجَلَّ عَزَّ اللَّهُ يَدَيَّ بَيْنَ نُورًا وَعَلِيِّ أَنَا كُنْتُ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: وَفِيهِ  
ثُمَّ. الْمُطَّلَبِ عَبْدِ صَلْبِ فِي أَقْرَهُ حَتَّى صَلْبِ إِلَى صَلْبِ مِنْ يَنْقُلُهُ اللَّهُ يَزَلُ فَلَمْ. صَلْبِهِ فِي النُّورِ ذَلِكَ سَلَكَ آدَمَ أَبِي تَعَالَى اللَّهُ خَلَقَ فَلَمَّا  
أَحْمِي لَحْمُهُ مِنْهُ؛ وَأَنَا مَتِّي فَعَلِيٌّ. طَالِبِ أَبِي صَلْبِ فِي وَقِسْمًا عَبْدِ اللَّهِ صَلْبِ فِي قِسْمًا: قِسْمَيْنِ فَقِسْمَهُ الْمُطَّلَبِ عَبْدِ صَلْبِ مِنْ أُخْرَجَهُ  
أُبْغِضُهُ فَيُبْغِضُنِي أَبْغِضَهُ نَوْمَهُ أُجِبُهُ فَيُجِبُنِي أَحْبَبَهُ فَمَنْ. دَمِي وَدَمُهُ

(20)

## Section Five

Adam has resorted to `Ali as mentioned in the Torah.

Khawarizmi has reported Ibn `Abbas who asked the Holy Prophet (s.a) about the words that Adam received from God and he repented thereby. The Holy Prophet (s.a) answered: Adam asked God to accept his repentance through the station of Muhammad, `Ali, Fatimah, Hasan and Husayn. God Almighty too accepted Adam's repentance and restored his position in honor of those holy persons.

### `Ali's Virtues At Creation And Birth

`Ali (a.s) was born on 13th of Rajab, thirty years after the year of the Elephant in Ka`bah. This virtue belongs only to him, for no one was ever born in Ka`bah except him neither in the past nor in the future.

The author of Basha'ir al-Mustafa has reported Yazid ibn Qa`nab as saying: I and `Abbas ibn `Abd al-Muttalib and a group of the tribe of `Abd al-`Uzza were sitting near Ka`bah when we saw Fatimah Bint Asad, the mother of Amir al-Mu'minin while she was nine months pregnant and signs of delivery were manifest in her, came from afar raising her hands in prayer and saying: O Lord! I believe in You, Your Messengers and their books while accepting as truth the words of the prophet Ibrahim (a.s) who rebuilt this house. O Lord! I ask You through the one who built this house and the one I have in my womb to make the hardship of his birth easy for me.

Yazid ibn Qa`nab says: I saw the wall of Ka`bah was opened and Fatimah went inside it and the wall returned to its former state. The group of people who were sitting there rose up to unlock the door but it was not opened. We inferred that the wall had been opened on the order of the Lord and that it was a favor God had done to that lady and her son. Three days passed and on the fourth day, Fatimah carrying the new-born infant in her hands came out of Ka`bah, saying: Beyond doubt, I am superior to the believing women of former times, for Asiyah, the daughter of Muzahim, worshipped God secretly and God did not like to be worshipped except under necessity that is in Pharaoh's house which was the cradle of atheism and oppression.

(21)

التَّوْبَةِ فِي بِهِ أَدَمَ تَوَسَّلَ: الْخَامِسَةُ

فَقَالَ . عَلَيْهِ فَتَابَ رَبِّي مِنْ أَدَمَ تَلَقَّاهَا الَّتِي الْكَلِمَاتِ عَنْ يَوْمِ إِذِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ سُنَّ: قَالَ عَبَّاسُ ابْنِ عَن بَاسِنَادِهِ الْخَوَارِزْمِيُّ رَوَى

عَلَيْهِ فَتَابَ . عَلِيٌّ تُبِتَ إِلَّا وَالْحُسَيْنَ وَالْحَسَنَ وَفَاطِمَةَ وَعَلِيَّ مُحَمَّدٍ بِحَقِّ سَأَلُهُ

وَوَلَادَتِهِ خَلَقَهُ حَالَ لَهُ الثَّابِتَةِ الْفَضَائِلِ فِي

لَا فِيهَا سِوَاهُ أَحَدٌ يُوَلَّدُ وَلَمْ الْكَعْبَةِ، فِي سَنَةِ ثَلَاثِينَ الْفِيلِ عَامٍ بَعْدَ رَجَبِ شَهْرِ مِنْ عَشْرِ الثَّلَاثِ الْجُمُعَةِ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ وَوَلَدَهُ بَعْدَهُ وَلَا قَبْلَهُ

عَبْدُ الْعَزَّى بَنِي مِنْ وَفَرِيْقِ عَبْدِ الْمُطَّلِبِ بْنِ الْعَبَّاسِ مَعَ جَالِسًا كُنْتُ : قَالَ فُعْنَبُ بْنُ يَزِيدَ عَنِ ( الْمُصْطَفَى بِشَائِرُ ) كِتَابِ صَاحِبِ رَوَى : فَقَالَتْ . الطَّلُقُ أَخَذَهَا وَقَدْ أَشْهُرٌ لِتِسْعَةِ بِهِ حَامِلًا وَكَانَتْ السَّلَامُ ، عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ أُمُّ أُسْدٍ بِنْتُ فَاطِمَةَ أَقْبَلَتْ إِذْ الْحَرَامِ اللَّهِ بَيْتِ بِلَاءِ بَيْتِكَ بَنَى وَإِنَّهُ السَّلَامُ عَلَيْهِ الْخَلِيلِ إِبْرَاهِيمَ جَدِّي بِكَلَامٍ مُصَدِّقَةٌ وَإِنِّي وَكُنْتُ ، رُسُلٍ مِنْ عِنْدِكَ مِنْ جَاءَ وَيَمَا بِكَ مُؤْمِنَةٌ إِنِّي رَبِّي يَا ، وَوَلَادَتِي عَلِيٌّ يَسَّرْتُ مَا إِلَّا بَطْنِي فِي الَّذِي الْمَوْلُودِ وَبِحَقِّ الْبَيْتِ هَذَا بَنَى الَّذِي فَبِحَقِّ الْعَتِيقِ ،

لَنَا يَنْفَتِحُ أَنْ فَرُمْنَا . حَالِهِ إِلَى الْبَيْتِ وَعَادَ أَبْصَارَنَا عَنْ وَعَابَتْ فِيهِ فَاطِمَةُ وَدَخَلَتْ ظَهْرَهُ عَنْ انشَقَّ قَدْ الْبَيْتِ فَرَأَيْتُ : فَعَنْبُ بْنُ يَزِيدَ قَالَ عَلَيْهِ طَالِبِ أَبِي بَنَى عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ يَدَهَا وَعَلَى الرَّابِعِ الْيَوْمِ فِي خَرَجَتْ ثُمَّ . تَعَالَى اللَّهُ أَمْرٌ مِنْ ذَلِكَ أَنْ نَافَعَلَمُ . يَنْفَتِحُ فَلَمْ الْبَابِ قُلُ إِلَّا فِيهِ يُعْبَدُ أَنْ اللَّهُ يُحِبُّ لَا مَوْضِعٍ فِي سِرًّا اللَّهُ عِبَدَتْ مُزَاجِحِ بِنْتُ أَسِيَةَ لِأَنَّ النِّسَاءِ ، مِنْ تَقَدَّمَنِي مَنْ عَلَى فَضُلْتُ قَدْ : فَقَالَتْ السَّلَامُ . اضْطِرَّارًا

(22)

Mary, the daughter of `Imran, too came out of the mosque of Jerusalem and her place of worship on the order of Lord and then gave birth to Jesus (a.s) eating fresh date from a dry palm-tree. However, I entered Ka`bah on the order of Lord and fed on heavenly fruits. After delivery too when I intended to come out of Ka`bah, an invisible caller told me to name the auspicious infant `Ali, for Allah the most High says: I name him after My own name, reared him with special rearing, making him aware of My own profound knowledge. It is he who, in a near future, will clean My house from idols, will break them, and will declare the rule of one God on the roof of My house. He will glorify Me. Happy is one who loves him and obeys his orders and ill-fated is one who is hostile to him and disobeys his orders.[30]

The narrator says: When `Ali was born, the Holy Prophet of Islam (s.a) was thirty years old. The Holy Prophet loved him greatly and asked his mother, Fatimah to place `Ali's cradle near his bed.

The Messenger of Allah was personally in charge of bringing up `Ali. He bathed `Ali with his own hands and fed him and rocked his cradle at sleep time. When `Ali was awake, the Holy Prophet (s.a) would speak to him and put him on his chest, saying: This dear infant is my brother, guardian, supporter, asset, the chosen one, my son-in-law, successor, the husband of my daughter, my trustworthy, and the caliph after me. The Messenger of Allah would always put `Ali on his shoulders and took him to mountains of Mecca so as to be engaged in prayer away from the eyes of the idol-worshippers.





(23)

وَبُلُوغِهِ كَمَالِهِ حَالٌ لَهُ الثَّابِتَةُ الْفَضَائِلِ فِي

فَهُنَا .عَنْهُ خَارِجَةٌ بِأَسْبَابٍ بَلَّ الْإِعْتِبَارَ بِهَذَا حَاصِلَةً تَكُونُ لِأَنَّ وَإِمَّا وَآثَارِهِ أَفْعَالِهِ بِإِعْتِبَارِ لِلشَّخْصِ حَاصِلَةً تَكُونُ أَنَّ إِمَّا الْفَضَائِلَ إِنَّ

بَابَانِ:

وَالْأَثَرِ الْفِعْلِ مِنَ الْمُكْتَسَبَةِ الْفَضَائِلِ فِي: الْأَوَّلُ الْبَابُ:

بِدَنِيَّةٍ أَوْ نَفْسَانِيَّةٍ تَكُونُ أَنَّ إِمَّا الْفَضَائِلُ هَذِهِ

مَطْلَبَانِ فَهُنَا:

النَّفْسَانِيَّةِ الْفَضَائِلِ فِي: الْأَوَّلُ الْمَطْلَبُ:

مَبَاجِثَ وَنُظُمَهَا:

## `Ali's Spiritual Virtues

### Faith

`Ali's spiritual virtues are related to faith which is above all virtues, for faith in man will lead him to the eternal blessing of paradise and divine pleasure and he will be rescued from the painful punishment of hell. On polytheism which is the opposite of faith Allah Almighty says: "Surely, Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whom He pleases." (4:16) Therefore, Imam `Ali (a.s) is far from associating anything with Allah and all Muslims unanimously agree that Imam `Ali (a.s) was a pioneer in faith as compared to other companions of the Holy Prophet (s.a). He was the first among men who believed in Allah and his messenger. He never associated anything with Allah even for a moment nor worshipped any idol.

He is the one who toppled all the idols from Ka`bah when he put his feet on the Holy Prophet's shoulders and went up to the roof of Ka`bah. Reporting ibn Maryam on the authority of Imam `Ali (a.s), Ahmad ibn Hanbal says: The Messenger of Allah and I went to the sacred Mosque. When we

reached Ka`bah the Holy Prophet said: Sit down. I sat down. He put his feet on my shoulders so that I will raise him to the roof of Ka`bah. As a result of heaviness of prophethood, I was not able to rise up. Finding me in this position, the Holy Prophet (s.a) took his feet off my shoulders and sat down on the ground. This time, the Holy Prophet ordered me to mount his shoulders. I too obeyed his order. The Holy Prophet raised me in a way I could fly in sky. At that time, I set my foot on the roof of Ka`bah. I found there the statue of an idol made of copper or lead.[31] I shook it in a way it was unseated. The Holy Prophet said: Throw is down. I threw it down in a way that it shattered into pieces. Then, I came down from the roof of Ka`bah, leaving the sacred mosque hurriedly along with the Holy Prophet. When we saw the houses of Mecca, we ran more hastily lest the people of Mecca should see us.[32]

(25)

الإيمان:

تَعَالَى قَالَ كَمَا السَّرْمِدِ الْعَذَابِ مِنَ وَالْخَلَاصُ الْمُخَلَّدُ النَّعِيمُ لِلْمُكَلَّفِ يَحْصُلُ بِاعْتِبَارِهَا إِذُ الْفَضَائِلُ مِنْ شَيْءٍ يُوَارِئُهَا لَا الْفَضِيلَةُ وَهَذِهِ إِلَى سَبَقِ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ أَنْ عَلَى كَافَّةِ الْمُسْلِمِينَ أَجْمَعٍ وَقَدْ؟ بِشَاءٍ لِمَنْ ذَلِكَ دُونَ مَا وَيَغْفِرُ بِهِ يُشْرِكُ أَنْ يَغْفِرُ لَا اللَّهُ إِنَّ؟ النَّبِيَّ كَتَبَ عَلَى صَعْدٍ لَمَّا الْأَصْنَامُ تَكْسِيرَ تَوَلَّى الَّذِي هُوَ بَلٌ لِصَنْمٍ يَسْجُدُ وَلَمْ عَيْنِ طَرْفَةً تَعَالَى بِاللَّهِ يُشْرِكُ وَلَمْ أَحَدٌ كَلَّ قَبْلَ الْإِسْلَامِ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى وَالنَّبِيُّ أَنَا إِنِطَلَقْتُ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنْ مَرْيَمَ أَبِي عَنْ مُسْنَدِهِ فِي حَنْبَلِ بْنِ أَحْمَدَ رَوَى. وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى مَنِّي فَرَأَى. أَطَقْتُ فَلَمْ لِأَنْهَضَ فَذَهَبْتُ. مَنْكَبِي لِي عَوَّصَعْدَ فَجَلَسْتُ. اجْلَسْتُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ لِي فَقَالَ. الْكَعْبَةَ أَتَيْنَا حَتَّى إِنِّي إِلَيَّ تُخِيلُ فَإِنَّهُ: قَالَ. فَهَضَّضَ: قَالَ. مَنْكَبِيهِ عَلَى فَصَعَدْتُ. مَنْكَبِي عَلَى إصْعَدْتُ: وَقَالَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ نَبِيُّ وَجَلَسَ. فَزَلَّ صَعْفًا وَخَلْفِهِ يَدَيْهِ بَيْنَ وَمَنْ وَشِمَالِهِ يَمِينِهِ عَنْ أَوَّلِهِ فَجَعَلْتُ. نُحَاسٌ أَوْ صِفْرٌ تِمْتَالٌ وَعَلَيْهِ النَّبِيُّ عَلَى صَعَدْتُ حَتَّى السَّمَاءِ قَدْ أَفْلَأْنَلْتُ شَيْئًا لَوْ أَنَا وَإِنِطَلَقْتُ نَزَلْتُ ثُمَّ. الْقَوَارِيرُ تَتَكْسَرُ كَمَا فَتَكْسَرُ بِهِ فَفَقَدْتُ. بِهِ إِفْدَفْتُ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ لِي قَالَ مِنْهُ اسْتَمَكَّنْتُ إِذَا حَتَّى النَّاسِ مِنْ أَحَدٍ يَلْقَانَا أَنْ حَشِيَّةَ بِالْبَيْوتِ تَوَارَيْنَا حَتَّى نَسْتَبِقُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ.

(26)

Al-Tabari, the author of Khasa'is has quoted the prophet (s.a) as saying: The angels sent greeting on me and `Ali for seven years in heaven, for during this period of time no voice except that of `Ali and me was raised to heaven by saying: There is no god but Allah.[33] In the book, Yawaqit, Abi-`Umar Zahid has quoted Layla Ghifar on the authority of the Holy Prophet (s.a) as saying: Actually, `Ali ibn Abi-Talib is the first person among people who believed in Islam and the first person whom I will see on the Day of Judgment, the last person to whom I say farewell and trust my last will and testament at deathbed.

Ibn `Abbas has been quoted by Ahmad ibn Hanbal in his book Musnad as saying: The first person who worshipped God with the Holy Prophet after Khadijah was `Ali (a.s).[34]

Salman Farsi has been quoted by Abu'l-Mu'ayyad as saying: I heard from the Messenger of Allah saying: the first person whom I see at the pond is the first man of faith and Islam, `Ali ibn Abi-Talib

(a.s).[35] `Amr ibn Maymun has been quoted by Ahmad ibn Hanbal as saying: I was in the presence of Ibn `Abbas when nine groups joined our gathering. They said: We wish to talk to you privately. Either rise up and come along with us or make this gathering private. He said: I will come along with you. This happened when Ibn `Abbas had not lost his sight.

When Ibn `Abbas attended their gathering, they started speaking to him.

The narrator says: I and those who were in the presence of Ibn `Abbas did not hear their discussion but we saw that Ibn `Abbas who was angry while rising up and putting the dust off his clothes said: Woe to the people who speak ill of a person who has ten marks of distinction among the companions of the Holy Prophet.

Then he said: These people blame a person about whom the Messenger of Allah in Khaybar battle said: I will soon assign to fight them a person who loves God and His messenger and God and His messenger too love him. It was at this time that everyone was curious as to whom this honor would be given. But it was a wishful thinking for all, for the Holy Prophet asked: Where is `Ali?

(27)

لَمْ لِأَنَّهُ وَذَلِكَ .سِنِينَ سَبْعَ عَلِيٍّ وَعَلَى عَلِيٍّ الْمَلَائِكَةُ صَلَّتْ :قَالَ وَالِهُ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ عَنْ (الْخَصَائِصِ) صَاحِبِ الطَّبْرِ يُرَى وَرَوَى اللهُ رَسُولُ عَنِ الْغِفَارِيَّةِ لَيْلَى عَنْ :الزَّاهِدِ عُمَرَ لِأَبِي (الْيَوَاقِيْتِ) كِتَابٍ وَمَنْ .وَمَنْهُ مِنِّي لِأَنَّ السَّمَاءَ إِلَى اللهِ إِلَّا إِلَهُ لَا أَنْ شَهَادَةً تَرْتَفِعُ وَمِنْ .الْمَوْتِ عِنْدَ عَهْدِ أَبِي النَّاسِ وَآخِرُ الْقِيَامَةِ يَوْمَ بِي لِقَاءِ النَّاسِ وَأَوَّلُ إِيْمَانِ النَّاسِ أَوَّلُ طَالِبِ أَبِي بِنِ عَلِيٍّ أَنْ وَالِهُ عَلَيْهِ اللهُ صَلَّى عَلِيٍّ السَّلَامُ عَلَيْهَا خَدِيْجَةَ بَعْدَ وَالِهُ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ مَعَ صَلَّى مَنْ أَوَّلُ :قَالَ عَبَّاسُ ابْنِ عَنْ :أَحْمَدُ مُسْنَدُ كِتَابِ

إِسْلَامًا أَوْلَهُمُ الْقِيَامَةَ يَوْمَ الْحَوْضِ عَلِيٍّ وَرُودًا النَّاسِ أَوَّلُ يَقُولُ وَالِهُ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ سَمِعْتُ :قَالَ سَلْمَانَ عَنْ الْمُؤَيَّدِ أَبُو وَرَوَى رَهْطٍ تِسْعَةَ أَتَاهُ إِذْ عَبَّاسُ ابْنِ إِلَى لَجَالِسٍ إِنِّي قَالَ مَيْمُونُ بِنِ عَمْرٍو عَنْ :حَنْبَلِ بِنِ أَحْمَدَ مُسْنَدُ كِتَابِ وَمَنْ .طَالِبِ أَبِي بِنِ عَلِيٍّ وَهُوَ يَعْجَمُ لَمْ صَحِيْحُ يَوْمِيْذٍ وَهُوَ :قَالَ .مَعَكُمْ أَقْرَبُ بَلْ :عَبَّاسُ ابْنُ فَقَالَ :قَالَ .هُوَ لِأَنَّ بِنَا تَحَلُّوْا أَنْ وَإِنَّمَا مَعَنَا تَقَوْمٌ أَنْ إِنَّمَا عَبَّاسُ ابْنِ يَا :فَقَالُوا عَلَيْهِ اللهُ صَلَّى النَّبِيُّ لَهُ قَالَ رَجُلٌ فِي وَقَعُوا !وَتَفَّ أَفَّ يَقُولُ وَهُوَ ثَوْبُهُ يَنْفِضُ اءَفْجَ :قَالَ .قَالُوا مَا نَدْرِي فَلَا فَتَحَدَّثُوا فَانطَلَقُوا :قَالَ عَلِيٍّ؟ أَيْنَ :قَالَ .رَفَّ اسْتَشْدُّ مِنْ لَهَا فَاسْتَشْرَفَ قَالَ .وَرَسُولُهُ اللهُ وَيُحِبُّهُ وَرَسُولُهُ اللهُ يُحِبُّ أَبْدَاءَ، اللهُ يُخْزِيهِ لِأَنَّ رَجُلًا لِأَبْعَثَنَّ :وَالِهُ

(28)

They said: He is in the place of the grinding, busy with grinding so as to prepare food for the strugglers. The Holy Prophet (s.a) said: Was there no one else to do this job? At any rate, `Ali was informed that the Holy Prophet had sent for him. `Ali came to the Holy Prophet with eyesore in a way he could not see before his feet. The Holy Prophet rubbed his saliva on `Ali's eyes which cured him immediately. Hoisting the banner of Islam for three times, the Holy Prophet then gave it to `Ali and told him to go ahead. `Ali conquered Khaybar Fort in no time and brought Safiyah, the daughter of Huyay as a captive to the presence of the Holy Prophet.

When the Holy Prophet (s.a) sent so-and-so (i.e. Abu-Bakr) to read Surah of Bara'ah, he sent `Ali after him to take the mission from him. The Holy Prophet (s.a) said: This mission is carried out by none except me or one who is from me. The Holy Prophet (s.a) asked his cousins: Which one of you in this world and the hereafter will be my follower? They all answered in negative except `Ali who was present in the gathering but silent. All of a sudden, he rose up and said: I will be a follower of you in this world and the hereafter! The Messenger of Allah said: Yes, indeed you will be my friend in this world and the hereafter.

`Ali was the first to embrace Islam after Khadijah.

The Messenger of Allah spread his cloak on `Ali, Fatimah, Hasan and Husayn and quoted the following holy verse: "Allah only desires to keep away uncleanness from you, O people of the House, and to purify you, a thorough purifying." (33:33)

`Ali sacrificed his life for the Messenger of Allah by putting on his clothes and lying in his bed at that night, which is called Laylat al-Mabit when the Holy Prophet left Mecca for Medina secretly away from the eyes of the people of Quraysh. The polytheists were throwing stones at `Ali's body thinking that it was the Holy Prophet. Abu-Bakr too came and called for the Messenger of Allah. `Ali quietly said: The Holy Prophet is not here. He is heading for Bi'r Maymun. If you hurry, you will reach him. The polytheists kept on throwing stones at `Ali but he wrapped his garment over his head till morning when the polytheists found out that they were throwing stones at a wrong target. They swore at him saying: Whatever stones we threw at him, he did not say anything but was raising his voice. Hence, it was strange for us as to whether it was Muhammad or someone else lying in his bed.

(29)

الرَّايَةَ هَزَّ ثُمَّ عَيْنَيْهِ فِي فَتَقَلَّ يُبْصِرَ أَنْ يَكَاذُ لَا أَرْمُدُ وَهُوَ فَجَاءَ قَالَ: عَنْهُ يَطْحَنُ أَحَدُكُمْ كَانِ مَاوٍ قَالَ: يَطْحَنُ الرَّحَى فِي هُوَ: قَالُوا رَجُلٌ إِلَّا بِهَا يَذْهَبُ لَا: قَالَ: مِنْهُ فَأَخَذَهَا لَفَهُدَ عَلِيًّا فَبِعَثَ التَّوْبَةَ بِسُورَةِ فَلَانَا بَعَثَ ثُمَّ قَالَ: حَيْيَ بِنْتِ بَصْفِيَّةَ فَجَاءَ. إِيَّاهُ فَأَعْطَاهَا ثَلَاثًا الدُّنْيَا فِي أَوَّلِكَ أَنَا: عَلِيٌّ فَقَالَ: فَأَبُوا مَعَهُمْ جَالِسٌ وَعَلِيٌّ: قَالَ وَالْآخِرَةَ؟ الدُّنْيَا فِي يُوَالِيَنِي أَيْكُمْ: عَمَّهَ لِبَنِي وَقَالَ: مِنْهُ وَأَنَا مِنِّي وَالْآخِرَةَ الدُّنْيَا فِي وَلِيَنِي أَنْتَ: قَالَ: وَالْآخِرَةَ.

وَحَسَنٍ وَفَاطِمَةَ عَلِيٌّ عَلَى فَوْضَعَهُ تَوْبَهُ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ وَأَخَذَ قَالَ: خَدِيْجَةَ بَعْدَ النَّاسِ مِنْ أَسْلَمَ مَنْ أَوَّلَ وَكَانَ: قَالَ صَلَّى اللهُ رَسُوْلٌ تَوْبَ لَيْسَ نَفْسُهُ؛ عَلِيٌّ وَشَرَى: قَالَ؟. تَطْهِيْرًا وَيُطَهِّرُكُمْ الْبَيْتِ أَهْلَ الرَّجْسِ عَنْكُمْ لِيُذْهِبَ اللهُ يُرِيْدُ إِنَّمَا؟ فَقَالَ: وَحُسَيْنٍ وَإِلَيْهِ يُعْطَى اللهُ صَلَّى اللهُ رَسُوْلٌ يُرِيْدُونَ الْمُشْرِكُونَ وَكَانَ قَالَ: مَكَانَهُ نَامٌ ثُمَّ وَإِلَيْهِ عَلَيْهِ اللهُ.

بُنِيَ نَحْوِ انْطَلَقَ قَدْ اللهُ نَبِيٌّ إِنَّ: عَلِيٌّ لَهُ فَقَالَ: قَالَ: اللهُ نَبِيٌّ يَا: فَقَالَ: قَالَ: اللهُ نَبِيٌّ أَنَّهُ بِحَسْبِ بَكْرٍ وَأَبُو: قَالَ: نَابِئِمْ وَعَلِيٌّ بَكْرٍ أَبُو فَجَاءَ لَفٌ قَدْ يَنْصَوْرُ وَهُوَ اللهُ رَسُوْلٌ يُرْمَى كَمَا بِالْحِجَارَةِ يُرْمَى عَلِيٌّ وَجَعَلَ: قَالَ: الْغَارَ مَعَهُ فَدَخَلَ رَبُّكَ أَبُو فَاَنْطَلَقَ قَالَ: فَأَدْرِكُهُ مَيْمُونِ اسْتَنْكُرْنَا وَقَدْ تَنْصَوْرُ وَأَنْتَ يَنْصَوْرُ فَلَا نَرْمِيهِ صَاحِبُكَ كَانَ: فَقَالُوا التَّوْبَ رَأْسِهِ عَنْ كَشَفَ ثُمَّ: أَصْبَحَ حَتَّى يُخْرِجُهُ لَا بِالتَّوْبِ رَأْسَهُ ذَلِكَ.

(30)

In the battle of Tabuk when the Holy Prophet's companions were along with him, `Ali said: Will you give me permission to take part in this battle with you? The Holy Prophet (s.a) said, "No." `Ali was greatly impressed by the Holy Prophet's unusual answer and started weeping. The Holy Prophet (s.a) said: Are you not happy that you are to me like Aaron to Moses, except that you are not a prophet? I do not like to pass away from this world unless you will succeed me.

The Holy Prophet (s.a), on another occasion, said to `Ali, "You are the leader of every believer after me." The Messenger of Allah, on the order of Allah, closed all the doors opening to Masjid al-Nabi. The door of `Ali's house was the only one which remained open. He sometimes entered the mosque while he was in a state of ceremonial impurity, for there was no other way for going and coming.

The Holy Prophet (s.a) said: Whomever I am a master, `Ali is his master. Ibn `Abbas says: Allah Almighty made us known in the Holy Qur'an that He is pleased with the companions who swore allegiance under that Tree, for "He was Aware of their in depth faith." Does anyone have any Hadith at hand to the contrary?

`Afif Kindi has been quoted by Ahmad ibn Hanbal as saying: I was a merchant who once went to `Abbas ibn `Abd al-Muttalib who was a merchant too to buy goods from him on my way to Hajj. When we were in Mina, a man came out of the camp next to ours looking at the sun. When he saw that the sun was moving towards the west and had passed by the middle of the sky, rose up to perform his prayer. Then I saw a woman coming out of the same camp following the man in his prayer. A young boy came out of the camp and performed prayer with him. Since this scene was strange to me, I asked `Abbas who that man is. He said: It is Muhammad ibn `Abdullah ibn `Abd al-Muttalib, my nephew. I asked who that woman was. He said: His wife, Khadijah, the daughter of Khuwaylid. I asked who that young boy was. He said: `Ali ibn Abi-Talib, his cousin. I asked what that act was. He said: He is praying and believes he is a prophet but no one follows him except this woman and this young boy. He believes he will soon possess the treasures of Caesar and Khosrow and will conquer their territories!

(31)

مَنِّي تَكُونُ أَنْ تَرْضَى أَمَا لَهُ فَقَالَ: عَلِيٌّ فَبَكَى. لَا: اللَّهُ نَبِيُّ لَهُ فَقَالَ مَعَكَ؟ أَخْرُجْ: عَلِيٌّ لَهُ فَقَالَ تَبُوكَ غِرَاةٍ فِي بَالِنَّاسِ وَخَرَجَ: قَالَ: وَاللَّهِ عَلَيَّ اللَّهُ صَلَّى اللَّهُ رَسُولٌ لَهُ وَقَالَ: قَالَ: خَلِيفَتِي وَأَنْتَ إِلَّا أَذْهَبَ أَنْ يَنْبَغِي لِأَنَّهُ إِيَّائِي؟ لَسْتَ أَنْتَ إِلَّا مُوسَى مِنْ هَارُونَ بِمَنْزِلَةٍ بَعْدِي مُؤْمِنٍ كُلِّ وَلِيِّ أَنْتَ.

فَعَلِيٌّ مَوْلَاهُ كُنْتُ مَنْ: وَقَالَ: قَالَ: غَيْرُهُ طَرِيقٌ لَهُ يَسَلُّ طَرِيقَهُ وَهُوَ جُنْبًا الْمَسْجِدَ فَيَدْخُلُ عَلَيَّ بَابَ غَيْرِ الْمَسْجِدِ أَبْوَابَ وَسَدُّوا: قَالَ:

مَوْلَاهُ.

بَعْدُ؟ عَلَيْهِمْ سَخِطٌ أَنَّهُ أَحَدٌ حَدَّثَنَا هَلْ (فَلَوْ بِهِمْ فِي مَا فَعَلِمَ) الشَّجَرَةَ أَصْحَابٌ عَنِ رَضِيٍّ قَدْ إِنَّهُ الْقُرْآنَ فِي وَجَلَّ عَزَّ اللَّهُ وَأَخْبَرَنَا: قَالَ

وَكَانَ النَّجَارَةَ بَعْضَ مِنْهُ لِأَبْنَاءِ عَبْدِ الْمُطَّلِبِ بْنِ الْعَبَّاسِ فَأَتَيْتُ الْحَجَّ فَقَدِمْتُ تَاجِرًا كُنْتُ: قَالَ الْكِنْدِيُّ عَفِيفٌ عَنِ: أَحْمَدُ مُسْنَدُ كِتَابٍ وَمِنْ  
إِمْرَأَةٍ خَرَجْتُ ثُمَّ قَالَ: يُصَلِّيَ قَامَ مَالَتْ قَدْ رَأَاهَا فَلَمَّا الشَّمْسُ إِلَى فَنظَرَ مِنْهُ قَرِيبَ خَبَاءٍ مِنْ رَجُلٍ خَرَجَ إِذْ بِيَمِينِي لِعِنْدِهِ إِنِّي فَوَاللَّهِ تَاجِرًا  
قَالَ: يُصَلِّيَ مَعَهُ فَقَامَ الْخَبَاءُ ذَلِكَ مِنَ الْحُلْمِ رَاهِقٌ حِينَ غَلَامٌ خَرَجَ ثُمَّ نُصَلِّيَ خَلْفَهُ فَقَامَتِ الرَّجُلُ ذَلِكَ مِنْهُ خَرَجَ الَّذِي الْخَبَاءُ ذَلِكَ مِنْ  
فَقُلْتُ: حَوْلِي بِنْتُ خَدِجَةَ إِمْرَأَتُهُ هَذِهِ: قَالَ الْمَرْأَةُ؟ هَذِهِ مَنْ: فَقُلْتُ: أُخِي ابْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ هَذَا: قَالَ عَبَّاسٌ؟ يَا هَذَا مَنْ: لِلْعَبَّاسِ فَقُلْتُ  
عَلَى يَتْبَعُهُ وَلَمْ نَبِيٍّ، أَنَّهُ يَزْعُمُ وَهُوَ يُصَلِّي، قَالَ يَصْنَعُ؟ الَّذِي هَذَا فَمَا: فَقُلْتُ: عَمَّهُ ابْنُ طَالِبِ أَبِي بَنٍ عَلِيٍّ هَذَا: فَقَالَ الْفَتَى؟ هَذَا مَنْ  
وَقَيْصَرَ كِسْرَى كُنُوزٌ عَلَيْهِ سَتُفْتَحُ أَنَّهُ يَزْعُمُ وَهُوَ الْفَتَى، هَذَا عَمَّهُ وَابْنُ امْرَأَتِهِ إِلَّا أَمْرِهِ

(32)

Ibn `Afif, the cousin of Ash`ath ibn Qays, embraced Islam after some time. He used to regretfully say: If I were a Muslim on that day, I would be the second man, after `Ali, who had embraced Islam and I would enjoy the virtue of being a pioneer in Islam.[36] Zayd ibn Arqam has been quoted as saying: the first person who performed prayer with the Messenger of Allah was `Ali ibn Abi-Talib.[37] Ahmad ibn Hanbal has related that the Holy Prophet (s.a) said to his daughter, Fatimah: My daughter! I gave you in marriage to one who is a pioneer in Islam among the Ummah, his knowledge is above others and his forbearance is great in hardships. Are you not pleased with this marriage?[38]

Tha`labi in his commentary on the holy verse, "And as for the foremost, the first of the Muhajirs and the Ansar (9:100)" says: Scholars have unanimously believed that the first person who believed in Islam after Khadijah was `Ali ibn Abi-Talib.[39] Abu-Dharr and Salman have been reported as saying: The Messenger of Allah took `Ali's hand in his hand saying: This is the first person who believed in me. He is a distinguisher between justice and injustice among the Ummah, the leader of the believers, and the first person who will shake hand with me on the Day of Judgment. He is the greater acceptor of Islam.[40]

`Abbas ibn `Abd al-Muttalib has been quoted as saying: I heard from `Umar ibn Khattab saying to those who blamed `Ali ibn Abi-Talib: Be silent and do not speak ill of `Ali, for I heard from the Messenger of Allah saying: There are three qualities in `Ali and I wish one of them was in me, while one of those qualities alone is more beloved to me than what the sun shines on. The Holy Prophet said this when I, Abu-Bakr, Abu-`Ubaydah Jarrah and a number of the companions were present. Then, the Messenger of Allah put his hand on `Ali's shoulders and spoke of those three qualities by saying: O `Ali, you are the foremost to Islam and the foremost to faith. Your station to me is like that of Aaron to Moses (a.s). Then he added: O `Ali! One who claims that he loves me but he is your enemy is telling a lie, for love for you is love for me and enmity with you is enmity with me.[41]

(33)

السَّلَامُ عَلَيْهِ عَلِيٌّ مَعَ ثَالِثًا فَأَكُونُ يَوْمَئِذٍ الْإِسْلَامَ رَزَقَنِي اللَّهُ كَانُ لَوْ: أَسْلَمَ وَقَدْ ذَلِكَ، بَعْدَ يَقُولُ الْأَشْعَثِ، عَمَّ ابْنُ وَهُوَ عَفِيفٌ، فَكَانَ: قَالَ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ مَعَ صَلَّى مَنْ أَوْلَ: قَالَ أَرْقَمُ بْنُ زَيْدٍ عَنْ: الْمُنَاقِبِ كِتَابِ وَمِنْ

عِلْمًا وَكَثُرَ هُمْ سِلْمًا أُمَّتِي أَقْدَمَ رَوْجُكَ أَنْي تَرْضَيْنِ أَوْ مَا: السَّلَامُ عَلَيْهَا لِفَاطِمَةَ قَالَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ إِنَّ: حَمْدًا مُسْنَدٍ وَمِنْ مَنْ أَوْلَ أَنْ عَلَى الْعُلَمَاءِ إِتَّفَقَتْ؟ وَالْأَنْصَارِ الْمُهَاجِرِينَ مِنَ الْأَوْلُونَ فُونَ وَالسَّابِ: تَعَالَى قَوْلِهِ تَفْسِيرٍ فِي التَّعْلِيُّ وَقَالَ جِلْمًا وَأَعْظَمَهُمْ أَبِي عَنْ: بَرِيٍّ لِلطَّ الْخَصَائِصِ كِتَابِ وَمِنْ. السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ بِرَسُولِ الذُّكُورِ مِنْ خَدِيجَةَ بَعْدَ آمَنَ يَعْسُوبُ وَهَذَا الْأُمَّةِ، هَذِهِ فَارُوقُ وَهَذَا بِي، آمَنَ مَنْ أَوْلَ هَذَا إِنَّ: فَقَالَ عَلِيٌّ بِيَدِ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ أَخَذَ: قَالَا وَسَلْمَانَ دَرُّ الْأَكْبُرُ لَصَدِّيقٍ | وَهَذَا الْقِيَامَةَ، يَوْمَ يُصَافِحُنِي مَنْ وَأَوْلَ الْمُؤْمِنِينَ،

الله رَسُولَ سَمِعْتُ فَأَتَى طَالِبِ أَبِي بِنِ عَلِيٍّ ذِكْرٍ عَنْ كُفُورًا يَقُولُ وَهُوَ الْخَطَّابِ بِنِ عُمَرَ سَمِعْتُ: قَالَ عَبْدِ الْمُطَّلِبِ بِنِ الْعَبَّاسِ عَنِ: وَفِيهِ أَنَا كُنْتُ. الشَّمْسُ عَلَيْهِ طَلَعَتْ مِمَّا إِلَيَّ أَحَبُّ مِنْهُنَّ فَوَاحِدَةٌ مِنْهُنَّ؛ وَاحِدَةٌ لِي أَنْ وَدِدْتُ خِصَالِ ثَلَاثَ عَلِيٍّ فِي يَقُولُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى بِنِ عَلِيٍّ كَتَفَ وَآلِهِ عَلَيْهِ لَهُ إِنْ صَلَّى النَّبِيُّ ضَرَبَ إِذْ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ أَصْحَابِ مِنْ وَنَفَرَ الْجَرَّاحِ بِنِ عُبَيْدَةَ وَأَبُو بَكْرٍ وَأَبُو مُوسَى مِنْ هَارُونَ بِمَنْزِلَةٍ مِنِّي وَأَنْتَ إِيمَانًا الْمُؤْمِنِينَ أَوْلَ وَأَنْتَ إِسْلَامًا الْمُسْلِمِينَ أَوْلَ أَنْتَ عَلِيٌّ يَا: فَقَالَ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي وَيُبِغِضُكَ يَجِبُ أَنْهُ رَعَمَ مَنْ عَلِيٌّ يَا كَذِبَ.

(34)

When the Qur'anic verse "And warn your nearest relations" (26:214) was revealed, the Holy Prophet (s.a) gathered `Abd al-Muttalib's sons numbering forty altogether in Abu-Talib's house and had a meal of a leg of mutton, one Kilo of wheat and some milk prepared for them whereas the meal of each one of them at one meal was four-year camel and sixteen pounds of milk. This group of people ate from that little food and felt full. This was nothing but a miracle becoming manifest in that gathering.

After eating the food, the Holy Prophet (s.a) addressing the gathering and declaring his divine mission, said: let it be known to you that God has sent me to you, sons of `Abd al-Muttalib in particular and to other people in general, for He says: "And warn your nearest relations." I hereby invite you to two formulas which are light on the tongue but heavy and meaningful in action. By uttering these two formulas, you will soon wield the control of affairs of the Arab and non-Arab and various nations will be subdued to you. You will be redeemed from the fire of hell and enter paradise. Those two formulas are bearing witness to the unity of God Almighty and bearing witness to my mission and prophethood.

Anyone of you, who will respond positively and assist me in my mission, will be my brother, my heir and successor after me. From that gathering, even a single person did not give a positive answer. `Ali relates: I who was the youngest in the gathering, rose up saying: O Messenger of Allah, give me the honor of this mission. The Holy Prophet (s.a) said: Take your seat and let me see

what the others say. The Holy Prophet (s.a) repeated his words for the second time but there was still silence. Once again I rose up expressing my positive response. The Holy Prophet (s.a) again ordered me to sit down. He then repeated his words for the third time. This time too. All kept silent and there was no response. I rose up and expressed my readiness. The Holy Prophet (s.a) said: O `Ali, remain in your place. Verily, you are my heir, successor, brother and vizier. When the Holy Prophet (s.a) completed his words, those in the gathering rose up and addressing Abu-Talib mockingly said: Congratulation to you that if you accept the religion of your nephew, your son, `Ali, will be your leader and chief.[42]

(35)

وَهُمْ طَالِبِ أَبِي دَارٍ فِي عَبْدِ الْمُطَّلِبِ بَنِي وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ جَمَعَ الْأَقْرَبِينَ عَشِيرَتِكَ وَأَنْذِرَ؟ تَعَالَى قَوْلُهُ نَزَلَ وَلَمَّا وَاحِدٍ مَقَامٍ فِي الْجِدْعَةِ يَأْكُلُ الرَّجُلُ وَكَانَ اللَّيْنُ مِنْ صَاعًا لَهُمْ وَيُعَدُّ الْبُرِّ طَعَامٍ مِنْ مَدٍّ مَعَ شَاءٍ فَخِذُ لَهُمْ يُصْنَعُ أَنْ وَأَمَرَ رَجُلًا أُرْبِعُونَ لِمُعْجَزَتِهِ إِظْهَارًا كِفَاهُهُمْ مَا التَّيْسِيرِ مِنْ فَالْكَوَا. الشَّرَابِ مِنَ الزُّوقِ وَيَشْرَبُ

أَدْعُوكُمْ وَأَنَا؟ الْأَقْرَبِينَ عَشِيرَتِكَ وَأَنْذِرَ؟ فَقَالَ خَاصَّةً إِلَيْكُمْ وَبَعَثَنِي كَافَّةً الْخَلْقِ إِلَى بَعَثَنِي تَعَالَى اللَّهُ إِنَّ عَبْدِ الْمُطَّلِبِ بَنِي يَا هُمْ! قَالَ ثُمَّ بِهِمَا وَتَنْجُونَ الْجَنَّةَ بِهِمَا وَتَدْخُلُونَ الْأُمَّمَ بِهَا لَكُمْ وَتَنْقَادُ وَالْعَجَمَ الْعَرَبَ بِهِمَا تَمْلِكُونَ الْمِيزَانَ فِي تَقْيِئَتَيْنِ اللِّسَانَ عَلَى خَفِيفَتَيْنِ كَلِمَتَيْنِ إِلَى وَوَزِيرِي وَوَصِيْبِي أَخِي يَكُنْ بِهِ الْقِيَامَ عَلَى وَيُؤَاذِرُنِي الْأَمْرَ هَذَا إِلَى يُجِيبُنِي فَمَنْ. اللَّهُ رَسُولٌ وَأَنِّي اللَّهُ إِلَّا إِلَهَ لَا أَنْ شَهَادَةَ: النَّارِ مِنْ بَعْدِي مِنْ وَخَلِيفَتِي وَوَارِثِي.

هَذَا عَلَى أُوَاذِرُكَ اللَّهُ رَسُولٌ يَا أَنَا: فَقُلْتُ سِنًا أَصْغَرُهُمْ ذَلِكَ إِذْ وَأَنَا يَدِّيهِ بَيْنَ فَقُمْتُ: السَّلَامَ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ فَقَالَ. مِنْهُمْ أَحَدٌ يُجِبُهُ فَلَمْ مَقَالَتَهُ الْقَوْمَ عَلَى أَعَادَ ثُمَّ. إِيْلِسْ: فَقَالَ. الْأُولَى مَقَالَتِي مِثْلَ فَقُلْتُ وَقُمْتُ فَصَمْتُوا، ثَانِيَةَ الْقَوْلِ الْقَوْمَ عَلَى أَعَادَ ثُمَّ. إِيْلِسْ: فَقَالَ. الْأَمْرَ وَوَزِيرِي وَوَصِيْبِي أَخِي فَانْتِ إِيْلِسْ: فَقَالَ. الْأَمْرَ هَذَا عَلَى أُوَاذِرُكَ أَنَا! اللَّهُ رَسُولٌ يَا أَنَا: وَقُلْتُ فَقُمْتُ. بِحَرْفٍ مِنْهُمْ أَحَدٌ يَنْطِقُ فَلَمْ تَالِثَةً نَكَابًا جَعَلَ فَقَدْ أَحْبَبَكَ، ابْنِ دِينَ فِي الْيَوْمِ دَخَلْتَ إِنْ الْيَوْمَ لِيُهِنَنَّكَ: طَالِبِ لِأَبِي يَقُولُونَ وَهُمْ الْقَوْمُ فَتَهَضَّ. بَعْدِي مِنْ وَخَلِيفَتِي وَوَارِثِي عَلَيْنِكَ أَمِيرًا.

ثُخْصَى لَا كَثِيرَةً ذَلِكَ فِي وَالْأَخْبَارُ

(36)

## Knowledge

It is unanimously believed that `Ali was the wisest among the people of his time. All people resorted to him learning from his rational and transmitted science. There are proofs testifying to what we have said:

First: `Ali ibn Abi-Talib was extremely clever and intelligent, having a hunger for knowledge. He was a constant company of the Holy Prophet, from childhood to the day the Messenger of Allah departed from this world, benefiting from the ocean of his knowledge. Evidently, the Holy Prophet (s.a) was superior to all human beings and his knowledge was above all. Naturally such an



intelligent and clever student who accompanied such a perfect man and was hungry for knowledge on the one hand and the student's interest in learning from childhood till the end of his life had made `Ali a student of high capacity who was walking in a path leading to the zenith of perfection on the other.[43]

Second: `Ali's superiority over the people of his time is that God Almighty has said of him: "... and the retaining ear might retain it" (69:12). Tha`labi, a Sunni commentator, in interpreting the verse says: The Messenger of Allah said to `Ali: I called on God Almighty to make you a true example of this verse.

Abu-Nasir Hafi", the Shafi`ite, has related: The Messenger of Allah said to `Ali: God Almighty has ordered me to call you and teach you the knowledge so that you will retain it. The above mentioned verse was revealed on the same occasion. O `Ali, you have the hearing ear and are the retainer of knowledge.[44]

Third: `Ali's superior knowledge is that the Messenger of Allah said, "`Ali is the most competent among you in relation to judgment." Evidently, passing a fair judgment requires an in-depth knowledge and full faith. Since `Ali was the most competent and qualified, his knowledge too was certainly above all.[45] Bayhaqi quoted `Ali as having said: The Holy Prophet (s.a) gave me the mission to set out to Yemen for passing judgment among them. Being surprised by the order and its referring to me, I said: O Messenger of Allah! Do you assign me a judge while I am still too young not knowing

(37)

العِلْمُ:

وَالنَّفَلِيَّةِ، الْعَقْلِيَّةِ الْعُلُومِ جَمِيعِ النَّاسِ اسْتِفَادَ وَمِنْهُ زَمَانِهِ أَهْلٌ أَعْلَمُ كَانَ لِامِّ السَّلَامِ عَلَيْهِ طَالِبِ أَبِي بِنِّ عَلِيٍّ أَنْ عَلَى كَافَّةِ النَّاسِ أَجْمَعِ وَقَدْ عَظِيمِ التَّعْلِيمِ عَلَى الْجِرْصِ شَدِيدِ وَالْفِطْنَةِ الذِّكَاغِ غَايَةِ فِي كَانَ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِّ عَلِيٍّ إِنَّ: الْأَوَّلُ: وَجُودَهُ ذَلِكَ عَلَى وَيَذُلُّ وَمِنْ. وَفَضْلاً عِلْماً الْبَشَرِ أَشْخَاصِ أَكْمَلُ وَهُوَ مُفَارَقْتِهِ حِينَ إِلَى سِنِّهِ صِغَرٍ مِنْ وَنَهَاراً لَيْلاً وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ لِرَسُولِ الْمَلَازِمَةِ الْمُتَعَلِّمِ وَجِرْصِ التَّعْلِيمِ عَلَى الْمُعَلِّمِ جِرْصِ شِدَّةٍ مَعَ الْكَامِلِ الْمُعَلِّمِ لِهَذَا الْمَلَازِمَةِ لِهَذِهِ لِمُلَازِمِ | التَّمْمِيذِ هَذَا مِثْلَ أَنْ بِالضَّرُورَةِ الْمَعْلُومِ وَالْعِلْمِ الْفَضْلِ وَنِهَايَةِ الْكَمَالِ غَايَةِ فِي التَّمْمِيذِ فَإِنَّ التَّعْلِيمَ عَلَى

فِيهِ فَخَلَا لَا قَطْعِيٌّ يَرْهَانُ وَهَذَا

عَزَّ اللهُ سَأَلْتُ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ قَالَ: قَالَ تَفْسِيرُهُ فِي التَّعْلِيمِ رَوَى. ؟ وَعَايَةُ أُنْذُنٌ وَتَعْيِبَاهَا؟ حَقَّ فِي تَعَالَى اللهُ قَالَ: الثَّانِي عَزَّ اللهُ إِنَّ عَلِيَّ يَا: وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ قَالَ: قَالَ بِإِسْنَادِهِ الشَّافِعِيِّ الْحَافِظُ بِمَنْعِ أَبِي وَرَوَى. عَلِيَّ يَا أُنْذُنَكَ يَجْعَلُهَا أَنْ وَجَلَّ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ قَالَ: الثَّلَاثُ. لِعِلْمِي وَعَايَةُ أُنْذُنٌ فَأَنْتَ ؟ وَعَايَةُ أُنْذُنٌ وَتَعْيِبَاهَا؟ الْآيَةُ هَذِهِ فَأَنْزَلْتُ وَأَعْلَمَكَ أُنْذُنَكَ أَنْ أَمْرِي وَجَلَّ عَلِيَّ أَفْضَاكُمُ: وَإِلَيْهِ

بَعَثَنِي: اِلَافَةُ السَّلَامِ عَلَيْهِ عَلَيَّ عَنِ الْبَيْهَقِيِّ وَرَوَى مِنْهُ اَعْلَمُ بِكَوْنِ اَنْ وَجَبَ غَيْرُهُ مِنْ اَقْضَى كَانَ فَاِذَا. وَالَّذِيْنَ الْعِلْمُ يَسْتَلْزِمُ وَالْقَضَاءُ صَدْرِي فِي فَضْرَبِ الْقَضَاءِ مَا اُدْرِي وَلَا بَيْنَهُمْ اَقْضَى شَابٌّ وَاَنَا بَعَثْتَنِي: فَقُلْتُ الْيَمَنَ اِلَى وَاِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ

(38)

the principles of judgment! The Holy Prophet (s.a) put his hand on my chest, prayed for me and said: O Lord! Guide his hear, make his tongue steadfast in telling the truth. `Ali said: By the God who cleaves a grain in the earth, after this prayer, I did not pass any judgment between two persons in which there was a bit of doubt.[46]

Nasa'i, in his book of Sahih, and Ahmad ibn Hanbal, in Musnad, have reported `Ali as saying: When the Messenger of Allah sent me to Yemen for judgment among people and I was very young, I said to the Messenger of Allah: You are sending me to people among whom there are many differences and hostilities in relation to legal problems and I do not have experience in passing legal judgment. The Holy Prophet (s.a) said: God Almighty will guide you tongue in telling the truth and will keep your heart steadfast so that you will judge among people without having any doubt.[47] Fourth: Salman Farsi reports: the Holy Prophet (s.a) has said: The most knowledgeable among my Ummah after me will be `Ali ibn Abi-Talib.[48]

Fifth: The eloquent of Khawarizm and `Abdullah ibn Mas`ud have reported the Holy Prophet (s.a) as saying: Wisdom has been divided into ten parts, none parts of which have been given to `Ali and the people have been given just one part of it.[49] Sixth: Tirmidhi has quoted the Holy Prophet as saying: I am the city of knowledge and `Ali is its gate.[50] Baghawi, in Sihah, has reported the Holy Prophet (s.a) as saying: I am a collection of wisdom and `Ali is the gate of it.[51] Ibn `Abbas has quoted the Holy Prophet (s.a) as saying: I am the city of knowledge and `Ali the gate thereof. Therefore, anyone who wishes to enter it should go through its gate.[52]

Khawarizmi has quoted Ibn `Abbas on the authority of the Holy Prophet: I am the city of wisdom and `Ali is the gate thereof. Therefore, whoever longs for wisdom should enter the city through its gate.[53]

Seventh: Baghawi, in Sihah, has quoted Abil-Hamra' on the authority of the Holy Prophet as saying: Whoever wishes to understand about the knowledge of Adam, the perception of Noah, the piety of John, and the power of Moses, should look at `Ali, for he has all the virtues of these men altogether.

(39)

وَأَحْمَدُ صَحِيحِهِ فِي نَسَائِي اِلَافَةُ السَّلَامِ عَلَيْهِ عَلَيَّ عَنِ الْبَيْهَقِيِّ وَرَوَى اَتْنَيْنِ بَيِّنَ قَضَاءٍ فِي بَعْدَهَا شَكَكْتُ مَا الْحَيَّةَ فَلَقَ فَوَالَّذِي: قَالَ لِسَانَهُ وَتَبَّتْ قَلْبُهُ اِهْدِ اللّٰهُمَّ: وَقَالَ رَسُوْلٌ يَا: فَقُلْتُ يَا: السَّنَّ حَدِيْثٌ وَاَنَا الْيَمَنَ اِلَى وَاِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ بَعَثَنِي: السَّلَامُ عَلَيْهِ عَلَيَّ قَالَ: قَالَ مُسْنَدُهُ فِي حَنْبَلِ بِنُ

اثنین بَیْنَ قِصَاةٍ فِی شِکْکَتُکُمْ فَمَا لِلسَّائِکِ وَیُبَیِّنُ قَلْبُکَ سَیْهَدِی اللّٰهَ اِنَّ قَالَ بِالْقِصَاةِ لِی عِلْمٌ وَلَا اُحْدَاثٌ بَیْنَهُمْ یَکُوْنُ قَوْمٌ اِلَی تَبْعُنِی اللّٰهَ یُعِدُّهُ

أَخْطَبُ رَوَى: الْخَامِسُ. طَالِبِ أَبِي بِنِ عَلِيٍّ بَعْدِي أُمَّتِي أَعْلَمُ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ الْفَارِسِيُّ سَلْمَانُ رَوَى: الرَّابِعُ طَالِبِ أَبِي بِنِ عَلِيٍّ فَأَعْطِي أَجْزَاءَ عَشْرَةٍ عَلَى الْحِكْمَةِ فَسَمَّتِ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ مَسْعُوْدُ بِنِ اللّٰهِ عَبْدٌ عَنِ خَوَارِزْمٍ وَاحِدًا جُزْءًا اسُ وَالَّذِي تَسْعَةُ مِنْهَا

أَنَّ الصَّحَّاحَ فِي الْبَغْوِيِّ وَذَكَرَ. بِأَيْهَا وَعَلِيُّ الْعِلْمِ مَدِيْنَةُ أَنَا: قَالَ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ أَنَّ صَحِيْحَهُ فِي التِّرْمِذِيِّ رَوَى: السَّادِسُ بِأَيْهَا وَعَلِيُّ الْحِكْمَةِ دَارٌ أَنَا: قَالَ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ

الْخَوَارِزْمِيُّ وَرَوَى. الْبَابَ فَلْيَأْتِ الْعِلْمُ أَرَادَ فَمَنْ. بِأَيْهَا وَعَلِيُّ الْعِلْمِ مَدِيْنَةُ أَنَا: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ عَبَّاسُ ابْنِ وَعَنْ الْبَابَ فَلْيَأْتِ الْحِكْمَةَ أَرَادَ فَمَنْ. بِأَيْهَا وَعَلِيُّ الْحِكْمَةِ مَدِيْنَةُ أَنَا: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ عَبَّاسُ ابْنِ عَنِ

وَإِلَى عِلْمِهِ فِي آدَمَ إِلَى يَنْظُرَ نَ أَرَادَ مَنْ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ الْحَمْرَاءُ أَبِي عَنِ الصَّحَّاحِ فِي الْبَغْوِيِّ رَوَى: السَّابِعُ طَالِبِ أَبِي بِنِ عَلِيٍّ إِلَى فَلْيَنْظُرْ بَطْشِهِ فِي عِمْرَانَ بِنِ مُوسَى وَإِلَى زُهْدِهِ فِي زَكَرِيَّا بِنِ يَحْيَى وَإِلَى فَهْمِهِ فِي نُوْحٍ

(40)

Bayhaqi has reported that the Holy Prophet (s.a) said: Whoever wishes to find out about Adam's knowledge, Noah's piety, Abraham's friendliness, Moses' power and Jesus' worship, should look at `Ali, for he has all these virtues.[54]

In the book of al-Manaqib, the following is recorded: Harith A`war Hamdani has reported that the Holy Prophet who was among his companions says: I will soon show you Adam in his knowledge, Noah in his insight and Abraham in his friendliness. At this time, `Ali joined the Holy Prophet's companions. Abu-Bakr who was present said: O Messenger of Allah! You have compared a man with three prophets, happy will be this man. Now let us know who this man is. The Holy Prophet (s.a) said: Do you not know him? Abu-Bakr said: No, messenger of Allah, for His messenger knows better. The Holy Prophet (s.a) said: That man is `Ali ibn Abi-Talib. Turning approvingly to `Ali, Abu-Bakr said: May you enjoy these virtues. O Abul-Hasan, is there anyone like you who has such a high position?[55]

`Ali has also been quoted as saying: By God, no single verse of the Qur'an was revealed whose occasion and place of revelation I did not know. Virtually, God Almighty has blessed me with an intelligent and knowing heart, and a guidance-seeking and asking tongue.[56] `Abd al-Rahman Salmi has been reported as saying: By God, in the Quraysh tribe, I did not find anyone as knowledgeable as `Ali in relation to the Holy Qur'an.[57]

Abul-Bukhtari has also been reported as saying: I saw `Ali having the Holy Prophet's woolen garment on, his turban on the head, his sword fasten to his side, wearing his ring and sitting on

the pulpit of Kufah. Exposing his chest, `Ali said: Pose your questions to me before I depart from among you, for there is much knowledge within my chest. Then he emphatically said: This chest is the storage of knowledge and what I say to you is the knowledge I have derived from the mouth of the Holy Prophet (s.a). This knowledge is one which was revealed to the Holy Prophet who fed it to me because of his interest in me, that is to say I enjoyed from that special consciousness without seeing the angel of revelation. If I were given the position of judgment, I would issue religious decrees for the followers of Torah, Gospel, and the Psalms according to their own

(41)

إِبْرَاهِيمَ وَإِلَى تَقْوَاهُ فِي نُوحٍ وَإِلَى عِلْمِهِ فِي آدَمَ إِلَى يُنظَرُ أَنْ أَرَادَ مَنْ قَالَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ إِلَى بَأْسِنَادِهِ النَّبِيِّ وَيُرَوَّى طَالِبِ أَبِي بِنِ عَلِيٍّ إِلَى فَلْيُنظَرُ عِبَادَتِهِ فِي عَيْسَى وَإِلَى هَيْبَتِهِ فِي مُوسَى وَإِلَى حِلْمِهِ فِي

مَنْ جَمَعَ فِي كَانَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ أَنْ بَلَّغْنَا قَالَ طَالِبِ أَبِي بِنِ عَلِيٍّ رَابِعَةَ صَاحِبِ الْأَعْوَرِ الْحَارِثِ نَعَى: الْمَنَاقِبِ كِتَابٍ وَمِنْ السَّلَامِ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ طَلَعَ أَنْ مِنْ رَعِيَّاسِدٍ يَكُنْ فَلَمْ حَكْمَتِهِ فِي وَإِبْرَاهِيمَ فَهَمَّهُ فِي وَنَوْحاً عِلْمِهِ فِي آدَمَ أُرِيكُمْ: فَقَالَ أَصْحَابِهِ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَالَ اللهُ؟ رَسُولٌ يَا هُوَ مَنْ. الرَّجُلِ لِهَذَا بَخِ بَخِ! الرَّسُلُ؟ مِنْ بَثْلَاثَةِ رَجُلًا أَقْسَمْتُ اللهُ رَسُولٌ يَا: بَكْرٍ أَبُو فَقَالَ الْحَسَنُ أبا يَا لَكَ بَخِ بَخِ: بَكْرٍ أَبُو فَقَالَ. طَالِبِ أَبِي بِنِ عَلِيٍّ الْحَسَنُ أَبُو هُوَ: النَّبِيُّ قَالَ. أَعْلَمُ وَرَسُولُهُ اللهُ: قَالَ بَكْرٍ؟ أبا يَا تَعْرِفُهُ؟ أَلَا مِثْلَكَ وَأَيَّنْ.

سَوُولاً وَلِسَاناً عَقُولاً قَلْباً لِي وَهَبَ رَبِّي وَإِنَّ. أَنْزَلْتُ وَأَيَّنْ أَنْزَلْتُ فِيمَ عَلِمْتُ وَقَدْ أَلَا آيَةٌ نَزَلَتْ أَمَ وَاللهِ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٍّ عَن: وَمِنْهُ

رَأَيْتُ: قَالَ الْبُخْتَرِيُّ أَبِي عَن: وَمِنْهُ. عَلِيٍّ مِنْ وَجَلَّ عَزَّ اللهُ لِكِتَابِ أَفْرَأَ قَرَشِيًّا رَأَيْتُ مَا وَاللهِ: قَالَ السَّلْمِيُّ الرَّحْمَنُ عَبْدُ أَبِي عَن: وَمِنْهُ إِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ بِسَيْفٍ مُتَقَلِّداً وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ لِرَسُولٍ مَذْرَعَةً وَعَلَيْهِ بِالْكَوْفَةِ الْمُنْبَرِ صَعِدَ السَّلَامُ عَلَيْهِ عَلِيًّا بَطْنِهِ عَن وَكَشَفَ الْمُنْبَرِ عَلَى فَقَعَدَ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ خَاتَمَ إِصْبِعِهِ وَفِي وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ بِعِمَامَةٍ مُتَعَمِّمًا زَقَنِي مَا هَذَا. وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ لِعَابِ هَذَا. الْعِلْمُ سَفِطَ هَذَا. جَمَّ عِلْمِي مَذَّ الْجَوَانِحِ بَيْنَ فَإِنَّمَا تَفْقِدُونِي، أَنْ قِيلَ سَلُونِي: فَقَالَ بَيُّورَاتِهِمُ النَّوْرَةَ لِأَهْلِ لِأَقْتَنَيْتُ عَلَيْهَا فَجَلَسْتُ الْوَسَادَةَ لِي تَنَيْتُ لَوْ قَوَالِهِ. إِلَيَّ أَوْحِي وَحِي غَيْرَ مِنْ زَقَاً وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ الزَّبُورِ وَالْأَهْلِ بِأَنْجِيلِهِمُ الْإِنْجِيلِ وَالْأَهْلِ

(42)

books in a way that with God's power, these books would be able to speak to you saying `Ali is speaking truthfully about what we contained and made you aware of. Then, each of those books would blame its followers, saying: Why do you not ponder on and adhere to what you are reading?[58] On another day, `Ali attended the gathering of people saying: Pose your questions to me before you lose the opportunity when I am not among you. Ask the ways of heavens, for I know them better than those of the earth.[59]

Ahmad ibn Hanbal quoting the Messenger of Allah as saying to Fatimah: My daughter! Are you not pleased[60] for giving you in marriage to the most pioneer among my Ummah, the most knowledgeable of religion and the greatest of them in forbearance?[61] Ibn `Abbas has quoted

the Holy Prophet (s.a) as saying: Actually nine tenth of knowledge has been bestowed upon `Ali and by God `Ali shares the other one tenth of knowledge with all the people.[62]

`A'ishah has been quoted as saying: `Ali was the most knowledgeable in relation to the Holy Prophet's tradition.[63] Ibn `Abbas has been quoted as saying: In one of his sermons `Umar said: `Ali is the most knowledgeable of us in judgment and his insight is above us.[64] Abu'l-Mu'ayyad, in his book of Manaqib, has reported on the authority of Ibn `Abbas that `Umar, once, delivered a speech in which he said, "'Ali is the most versed of all of us in judicature."

Eighth: `Ali's scientific supremacy is based on the fact that the fundamentals of all sciences go back to him, for he laid the foundations of religion, expressed the principle rules of Shari`ah and established the rational and transmitted sciences. As for jurisprudence, obviously the very fundamentals of Fiqh are attributed to him, for all the jurists refer to him in problems related to Fiqh. As for attribution of Imamiyyah to `Ali, there is no room for argument, for the scholars and jurists of Imamiyyah have derived their knowledge from `Ali and his infallible progeny. As for Hanafiyyah whose leader is Abu-Yusuf and Muhammad, they have derived their jurisprudence from Abu-Hanifah who is the student

(43)

تَعْقِلُونَ أَفَلَا الْكِتَابَ تَتْلُونَ وَأَنْتُمْ فِي اللَّهِ أَنْزَلَ بِمَا أَفْنَاكُمْ قَدْ عَلِيٌّ صَدَقَ بِقَوْلِ الزُّبَيْرِ وَالْإِنْجِيلِ وَرَأَى اللَّهُ يُنْطِقَ حَتَّى يَرْبُورِهِمْ  
أَنْ حَنْبَلِ بْنِ أَحْمَدَ مُسْتَنَدٍ وَمِنْ الْأَرْضِ طُرُقٍ مِنْ بِهَا أَعْرَفُ فَإِنِّي السَّمَاءِ طُرُقٍ عَنْ سَلُونِي. تَفْقِدُونِي أَنْ قَلِيلٍ مِنْ إِسْأَلُونِي: يَوْمًا وَقَالَ  
جَلْمًا وَأَعْظَمَهُمْ عِلْمًا وَأَكْثَرَ هُمْ سِلْمًا أُمَّتِي أَقْدَمَ زَوْجَتِكَ أَنِّي تَرْضَيْنِ أَوْ مَا: لِفَاطِمَةَ قَالَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ

عَائِشَةَ وَعَنْ الْعَاشِرِ الْعُشْرِ فِي شَارَكَهُمْ لَقَدْ اللَّهُ وَأَيْمُ الْعِلْمِ أَعَشَارِ تِسْعَةَ طَالِبِ أَبِي بِنِ عَلِيٍّ طَيِّبِ أَعْلَقُ: قَالَ عَبَّاسُ ابْنِ عَن وَرَوَى  
إِنَّ: الثَّامِنُ. أَفْضَانَا عَلِيٌّ: فَقَالَ عُمَرُ حَطَبْنَا: قَالَ عَبَّاسُ ابْنِ عَن: الْمُؤَيَّدِ أَبِي مَنَاقِبٍ وَمِنْ بِالسُّنَّةِ النَّاسِ أَعْلَمَ السَّلَامِ عَلَيْهِ عَلِيٌّ: قَالَتْ  
وَالنَّفَلِيَّةِ الْعَقْلِيَّةِ الْعُلُومِ مَطَالِبٍ وَقَرَّرَ الشَّرِيعَةَ أَحْكَامَ وَبَيَّنَّ الدِّينَ قَوَاعِدَ مَهْدَ الَّذِي وَهُوَ إِلَيْهِ مُسْتَنَدَةَ الْعُلُومِ مَبَادِي

وَالِإِلَى إِلَيْهِ مُسْتَنَدَةَ كُلِّهَا وَأَحْكَامُهُمْ. عُلُومُهُمْ أَخَذُوا وَمِنْهُ مَعْلُومٌ إِلَيْهِ فَانْتَسَبَتْهُمُ الْإِمَامِيَّةُ وَأَمَّا فِيهِ إِلَيْهِ يَرْجِعُونَ كُلُّهُمْ إِعْقَابُ فَقَه: الْفِقْهُ أَمَّا  
أَبِي عَن أَخَذُوا فَإِنَّهُمْ وَرَفَرُ وَمُحَمَّدِ يوسُفَ كَابِي حَنْبَلَةَ أَبِي أَصْحَابَ فَإِنَّ: الْحَنْفِيَّةُ وَأَمَّا. السَّلَامِ عَلَيْهِمُ الْمَعْصُومِينَ أَوْلَادِهِ

(44)

of Imam Sadiq who was the student of his father, Imam Baqir who was the student of Imam Sajjad who learnt his knowledge from his father, Imam Husayn and he too from his father, Amir al-Mu'minin.

As for Shafi`ites, they have derived their jurisprudence from Shafi`i and he from Muhammad ibn Hasan, the student of Abu-Hanifah and Malik. Therefore, the knowledge and sect of Shafi`i are attributed to these two persons. As for Ahmad ibn Hanbal, the founder of Hanbaliyyah sect, he

derived his knowledge from al-Shafi'i. Malik, the founder of the Malikiyyah, benefited from Rabi'at-al-Ra'y who was the student of `Ikrimah and `Ikrimah from Ibn `Abbas who was the student of Amir al-Mu'minin.[65]

As for Khawarij, we should say that their leaders were the student of Imam `Ali. The founder of syntax is Imam `Ali, too. In this relation, Imam `Ali said to Abu'l-Aswad Du'ali: All words are classified as three things: a noun, a verb or a preposition. The Imam then elaborated on their inflection. As for the interpretation of the Qur'an (Tafsir), it is unquestionably attributed to Imam `Ali, because Ibn `Abbas was a student of Imam `Ali.[66] Ibn `Abbas reported: Amir al-Mu'minin kept on speaking to me about the exegesis of the letter "b" in "Bismillah al-Rahman al-Rahim" from early night till morning; yet, the interpretation of the letter did not come to an end.

As for theology, beyond doubt `Ali is the founder of this science on which he has elaborated. `Ali used to speak about theology in his sermons delivered to people who, in turn, benefited from it. Scholars too referred to him for solving their scientific problems. Those who tried to learn this science were four groups; namely: Mu'tazilah, Ash'ariyyah, Shi'ah and Khawarij. The attribution of Shi'ism to `Ali is obvious and requires no explanation.

As for Khawarij, their scholars used to refer to Imam `Ali who was an authority for them.

(45)

وَالْحُسَيْنُ الْحُسَيْنِ عَلَى قَرَأَ الْعَابِدِينَ وَزَيْنُ الْعَابِدِينَ زَيْنُ تَلْمِيذُ وَالْبَاقِرُ الْبَاقِرُ تَلْمِيذُ وَالصَّادِقُ السَّلَامُ عَلَيْهِ الصَّادِقُ تَلْمِيذُ وَهُوَ حَنيفَةٌ السَّلَامُ عَلَيْهِ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ أَبِيهِ عَلَى قَرَأَ السَّلَامُ وَعَلَيْهِمْ عَلَيْهِ.

إِلَيْهِمَا فَفَهُهُ فَرَجَعَ مَالِكٍ وَعَلَى حَنيفَةَ أَبِي تَلْمِيذِ الْحَسَنِ بْنِ مُحَمَّدٍ عَلَى قَرَأَ وَهُوَ الشَّافِعِيُّ عَنِ أَخْذِ الْوَأَفِ: الشَّافِعِيُّ وَأَمَّا

إِلَيْهِ فَفَهُهُ فَرَجَعَ الشَّافِعِيُّ عَلَى قَرَأَ: حَنْبَلُ بْنُ أَحْمَدُ وَأَمَّا

عَلَيْهِ عَلِيٌّ تَلْمِيذُ عَبَّاسِ بْنِ اللَّهِ وَعَبْدُ عَبَّاسِ بْنِ اللَّهِ عَبْدُ عَلَى عَكْرَمَةَ وَقَرَأَ عَكْرَمَةَ عَلَى رَبِيعَةَ وَقَرَأَ الرَّأْيِ رَبِيعَةَ لِي عَفَقَرَأَ: مَالِكٍ وَأَمَّا السَّلَامُ.

وَفِعَلَ اسْمٌ: أَشْيَاءٌ ثَلَاثَةٌ كُلُّهُ الْكَلَامُ: الدُّوَلِيُّ الْأَسْوَدُ لِأَبِي قَالَ. وَاضِعُهُ فَهُوَ: حَوْلَهُ وَأَمَّا لَهُ تَلَامِيذَةٌ وَرُؤَسَاؤُهُمْ فَأكَابِرُهُمْ: الْخَوَارِجُ وَأَمَّا

تَفْسِيرِ فِي السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ حَدَّثَنِي: وَقَالَ. فِيهِ السَّلَامُ يَهْدِي عَلِيٌّ تَلْمِيذُ كَانَ عَبَّاسِ ابْنِ لِأَنَّ إِلَيْهِ مُسْتَنَدٌ فَإِنَّهُ التَّفْسِيرِ عِلْمٌ وَأَمَّا

أَرْبَعَةٌ الْكَلَامُ يَعْلَمُ الْقِيمَ فَإِنَّ إِلَيْهِ كُلُّهُمْ وَمَرَجَعُهُمْ كَافَّةً النَّاسُ اسْتَفَادَ خُطْبِهِ وَمِنْ نَهْرَاهِدٍ وَأَوْضَحَ قَوَاعِدَهُ قَرَّرَ الَّذِي فَهُوَ: الْكَلَامُ عِلْمٌ وَأَمَّا مَعْلُومٌ إِلَيْهِ فَاِنْتِسَابُهُمْ: الشَّيْعَةُ أَمَّا. وَالْخَوَارِجُ وَالشَّيْعَةُ وَالْأَشَاعِرَةُ الْمُعْتَرِلَةُ

عَنْهُ الْعِلْمُ وَأَخَذُوا إِلَيْهِ رَجَعُوا فَضَلَاءَهُمْ فَإِنَّ: الْخَوَارِجُ وَأَمَّا

(46)

As for Mu`tazilah, this group is scientifically related to their master, Wasil ibn `Ata', who was the student of Abu-Hashim `Abdullah ibn Muhammad ibn al-Hanafiyyah. Abu-Hashim was the student of his father and his father was the student of his dignified father, Imam `Ali. As for Ash`ariyyah, they were the students of Abu'l-Hasan `Ali ibn Abi-Bishr al-`Ash`ari who was the student of Abu-`Ali Al-Jiba'i who was one of the great leaders of Mu`tazilah.[67]

As for the spiritual path and intuition, all Sufis who have taken this path, attribute the Khirqah and other tools of this science to `Ali saying. So do the followers of futuwah.[68] The valorous men of the time too have learnt the lesson of courage from `Ali to whom they are indebted, for on the day of battle of Uhud, Archangel Gabriel descended from the heavens crying out: There is no man (fata) more valorous than `Ali and no sword sharper than Dhu'l-Fiqar.[69] Moreover, one day, the Holy Prophet came out with happy mien and said to his companions: I am a valorous man, the son and brother of valorous men. The reason for my being valorous is that I am the master and leader of the Arabs. As for being the son of a valorous father, I am the son of Abraham (a.s), the friend of God, a prophet about whom God has said: "... a young man making mention of them, and he was called Abraham" (21:60). As for being the brother of a valorous man, I am the brother of `Ali about whom Gabriel said: There is no man more valorous than `Ali.[70]

As for eloquence, its founder was `Ali, for he had reached the zenith of this technique. It has been rightly said that `Ali's words are above the words of all creatures and beneath those of the Creator. All orators have learnt eloquence from him.[71] Ninth: The Holy Prophet's companions learnt the principles of religion from `Ali alone, often referred to him for religious decrees and if they were faced with problems they would seek the solution from him alone.

`Ali used to correct wrong judgments passed by `Umar. One example is when `Umar ordered a pregnant woman who had committed adultery to be stoned, but Imam `Ali told him not to execute the sentence. When `Umar asked him for the reason, Imam `Ali said, "If this woman's sin has been proven and she has to be stoned to death, what is the sin of the infant she has in her womb?"

(47)

تَلْمِذُ هَاشِمٍ وَأَبُو الْحَنْفِيَّةِ، بِنِ مُحَمَّدِ بْنِ اللَّهِ عَبْدِ هَاشِمِ أَبِي تَلْمِذٍ وَكَانَ كَبِيرُهُمْ وَهُوَ عَطَاءُ بْنُ وَاصِلٍ إِلَى انْتَسَبُوا فَإِنَّهُمْ: الْمُعْتَزِلَةُ وَأَمَّا عَلِيُّ أَبِي تَلْمِذٍ وَهُوَ الْأَشْعَرِيُّ بِشَرِّ أَبِي بِنِ عَلِيِّ الْحَسَنِ أَبِي تَلَامِذُهُ فَإِنَّهُمْ: الْأَشَاعِرَةُ وَأَمَّا طَالِبُ أَبِي بِنِ عَلِيِّ وَالِدِهِ تَلْمِذٌ وَأَبُوهُ أَبِيهِ الْمُعْتَزِلَةُ شَانِخِمَ مِنْ وَهُوَ الْجِبَانِيُّ

مِنَ أَحَدِ يَوْمٍ نَزَلَ السَّلَامُ عَلَيْهِ جِبْرِيلَ لَأَنَّ إِلَيْهِ يَرْجِعُونَ الْقُتُوبَ وَأَصْحَابُ إِلَيْهِ الْخُرْقَةُ يُسْنِدُونَ الصُّوفِيَّةَ جَمِيعَةً فَإِنَّ: الطَّرِيقَةَ عِلْمٌ وَأَمَّا الْفَتَى أَنَا: وَقَالَ مَسْرُوراً فَرِحاً يَوْمًا وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسولٌ وَخَرَجَ .عَلِيُّ الْإَفْتَى وَلَا لِفَقَارٍ ذُو الْإِسْفِيفِ لَا يَقُولُ وَهُوَ السَّمَاءِ الْفَتَى أَخُو الْفَتَى ابْنُ

وَأَمَّا؟ .إِبْرَاهِيمَ لَهُ يُقَالُ يُذَكِّرُهُمْ فَتَى؟ حَفَّه فِي نَزَلَ الَّذِي الرَّحْمَنُ يَلْخِطُ إِبْرَاهِيمَ ابْنُ فَلَانَتَهُ الْفَتَى ابْنُ وَأَمَّا .العَرَبِ سَيِّدُ فَلَانَتَهُ الْفَتَى إِنَّهُ أَمَّا فِيهِ بَلَّغَ قَدْ وَأَصْلُهُ مَنْبَعُهُ فَهُوَ: الْفَصَاحَةِ عِلْمٌ وَأَمَّا .عَلِيُّ الْإَفْتَى لَا: عَنْهُ جِبْرِيلَ قَالَ الَّذِي السَّلَامُ عَلَيْهِ عَلِيُّ أَخُو فَلَانَتَهُ الْفَتَى أَخُو أَنَّهُ جَمِيعَ إِنَّ: التَّاسِعُ .مِنْهُ تَعَلَّمُوا الْخُطْبَاءَ وَكُلُّ .الْخَالِقِ كَلَامٍ وَدُونَ الْمَخْلُوقِ كَلَامٍ فَوْقَ بَأَنَّهُ كَلَامِهِ فِي قِيلَ حَتَّى النَّهَائِيَّةِ وَتَجَاوَزَ الْغَايَةَ .الْمُشْكِلَاتِ حَلِّ فِي إِلَيْهِ وَيَلْتَجِنُونَ مِنْهُ الْفَتَاوَى وَيَتَعَلَّمُونَ إِمَامَ الْأَحْكَ فِي إِلَيْهِ يَرْجِعُونَ كَانُوا الصَّحَابَةَ

سَبِيلٌ يُهَاعَدُ لَكَ كَانَ إِنَّ: لَهُ وَقَالَ السَّلَامُ عَلَيْهِ عَلِيُّ فَتَهَاةَ زَنْتَ قَدْ كَانَتْ حَامِلٍ امْرَأَةً بِرَجْمٍ أَمَرَ فَإِنَّهُ كَثِيرَةٌ؛ قَضَايَا فِي عُمَرَ عَلِيٍّ وَرَدَّ أَمْهَلَهُ .سَبِيلٌ بَطْنِهَا فِي مَا عَلَى لَكَ فَلَيْسَ

(48) Therefore, give her respite and delay her punishments, as to give birth to child. Punish this woman when the nursing period comes to an end.” `Umar complied with `Ali’s order saying: If `Ali were not here, `Umar would perish!:[72]

A woman, no more than six month pregnant was brought to `Umar. He ordered the woman to be stoned to death because of the sin she had committed. `Ali was informed of the affair and stopped his order. `Umar asked for the reason. `Ali said: God Almighty has said: “The bearing of him and the weaning of him was thirty months” (46:15). God Almighty has also said: “And the mothers should suckle their children for two whole years” (2:233). Therefore, if we deduct 24 months which is the period of suckling from thirty months, the remaining six months is the period of bearing. `Umar let that woman go saying: If `Ali were not here, `Umar would be perished.[73]

An insane woman who was pregnant, charged with adultery was brought to `Umar. He immediately ordered to stone her to death! `Ali was informed of the issue. He stopped `Umar saying: Have you not heard what the Messenger of Allah has ordered on this case? `Umar said: What is the order of the Messenger of Allah? `Ali said: The Messenger of Allah said: Several groups of people are exempt from duty; one who is insane till he becomes mentally healthy, another is a child until he reaches maturity, and the last one is one who is asleep until he wakes up. Hearing this, `Umar let the woman go and did not punish her.[74]

One day `Umar in his sermon said: Anyone who sets his daughter’s marriage portion more than what is normal, the excess will be returned to the public treasury! A woman from among those present rose up and objected to this, saying: Why do you deprive us of the blessing God has bestowed on us in the Holy Qur’an? God Almighty has said: “... and you have given one of them a heap of gold, then take not from it anything” (4:20). `Umar expressed regret for what he had uttered, saying: All people are wiser and more familiar with the religious precepts than `Umar, even the women behind the curtain.[75]



A woman charged with adultery was brought to `Umar. He immediately ordered the woman to be stoned to death! `Ali who was (49)

وَتَرَضِعَ تَضَعُ أَنْ إِلَى

عَنْ عَلَيْهِ اللهُ صَلَّى عَلَيَّ فَهَاهُ بِرَجْمِهَا فَأَمَرَ أَشْهُرَ لِسِنَّةٍ وَضَعَتْ قَدْ كَانَتْ بِأَمْرَةِ عُمَرَ وَأَتَيْ. عُمَرُ لَهْلَكَ عَلَيَّ لَوْلَا: وَقَالَ عُمَرُ فَاْمُنْتَلَنَ  
أَوْلَادَهُنَّ يُرَضِعْنَ وَالْوَالِدَاتُ؟ قَالَ نَمْ.؟ شَهْرًا ثَلَاثُونَ وَفِصَالُهُ وَحَمَلُهُ؟ يَقُولُ تَعَالَى اللهُ: السَّلَامُ عَلَيَّ عَلَيَّ فَقَالَ. السَّبَبُ فَسَأَلَهُ ذَلِكَ  
عُمَرُ لَهْلَكَ عَلَيَّ لَوْلَا: وَقَالَ عَنْهَا عُمَرُ فَحَلَّى. أَشْهُرَ سِنَّةٍ الْحَمْلُ مُدَّةٌ فَبَقِيَ؟. كَامِلَيْنِ حَوْلَيْنِ

وَالِهِ؟ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ قَالَ مَا سَمِعْتُ أَمَا: السَّلَامُ عَلَيَّ عَلَيَّ لَهُ فَقَالَ. بِرَجْمِهَا فَأَمَرَ زَنْتٌ قَدْ حُبَلَى مَجْنُونَةٌ بِأَمْرَةِ عُمَرَ وَأَتَيْ  
قَالَ؟ وَمَا: قَالَ

حَتَّى النَّائِمِ وَعَنْ يُدْرِكُ حَتَّى الْغُلَامِ وَعَنْ يُبْرَأَ حَتَّى الْمَجْنُونِ عَنْ ثَلَاثَةٍ؛ عَنِ الْقَلْمِ رُفِعَ: وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ سُوْلِرَ قَالَ قَدْ: قَالَ  
فَقَامَتِ. الْمَالِ نَبِيَتْ فِي جَعَلْتُهُ فَقَدْ ابْنَتْهُ مَهْرٌ فِي غَالِي مَنْ: فَقَالَ وَمَا عُمَرُ وَحَطَبَ. عُمَرُ لَهْلَكَ عَلَيَّ لَوْلَا: وَقَالَ عَنْهَا فَحَلَّى: قَالَ. يَسْتَبْقِطُ  
كُلُّ: فَقَالَ؟؟ شَيْئًا مِنْهُ وَأَتَاخُذُ فَلَا قِنطَارًا إِحْدَاهُنَّ وَأَتَيْتُمْ؟: تَعَالَى قَوْلُهُ فِي كِتَابِهِ فِي بِهِ تَعَالَى اللهُ مَنْحَنَا مَا تَمْنَعُنَا كَيْفَ: وَقَالَتْ إِلَيْهِ أَمْرَةٌ  
الْبَيْوتِ فِي الْمَخْدَرَاتِ حَتَّى عُمَرَ مِنْ أَفْقَهُ النَّاسِ.

مَا: فَقَالَ السَّلَامُ عَلَيْهِ عَلَيَّ فَلَقِيَهَا بِرَجْمِهَا، فَأَمَرَ الزَّنَا إِلَيْهَا نَسِبَ بِأَمْرَةِ أَيْضًا عُمَرَ وَأَتَيْ

(50)

present in that place before the execution of the order, said: Stop the order so that the crime will be investigated. Then, he turned to `Umar and said: Is this woman to be stoned to death on your order? `Umar said: Yes. Then, he recounted the woman's admission of adultery. `Ali said: Perhaps you have been furious to her or you have intimidated her? `Umar said: Yes, the case is so. `Ali said: Have you not heard from the Messenger of Allah saying: Confession with torture is not valid and no punishment is carried out on a person who confesses in this way. Getting confession by intimidation, putting someone in prison, or chaining a person is not valid either. `Umar let that woman go immediately saying: No mother is able to give birth to a person like `Ali. Verily if `Ali were not here, `Umar would be perished.[76]

Abu'l-Mu'ayyad has reported that one day when `Umar was speaking to people, said: What will you do if we will persuade you from good to evil? He repeated this three times but received no answer. At that moment, `Ali rose up from among people, saying: In that case we will make you repent and restore justice. In other words, we will make you take back what you have said. Should you accept it, it will be better. `Umar said: And if I do not repent? `Ali said: We will then behead you with the sword of law. `Umar said: Thanks God, He has set a person among the Ummah who will rightfully guide us from deviations and will show us the right path.[77]

Sa'id ibn al-Musayyab has reported `Umar as having said: O Lord! Do not spare my life in relation to a complicated problem for whose solution `Ali is not alongside me so as to guide me to its solution, for among this Ummah there is no one except `Ali who can solve problems.[78] Jabir has quoted `Umar as saying: There were eighteen merits for the Holy Prophet's companions altogether and thirteen of them belonged solely to `Ali and he shared the other five with us.[79]

Ibn `Abbas has been reported as saying: Knowledge has been divided into six parts. Five parts have been allocated to `Ali and he shares the other part with us too. Nevertheless, he is wiser than all of us in the remaining one part.[80] There are many narrations on `Ali's superior knowledge which cannot be counted.

(51)

فَقَالَ: بِالْفُجُورِ عُنْدِي اعْتَرَفْتُ لَأَنَّهَا نَعَمْ: فَقَالَ بِرَجْمِهَا؟ أَمَرْتُ: لَهُ فَقَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ فَرَدَّهَا. تُرْجِمَ أَنْ بِهَا أَمْرٌ: فَقَالُوا هَذِهِ؟ بَالٍ مُعْتَرِفٍ عَلَى حَدٍّ لَا يَقُولُ وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى لَهُ إِنْ رَسُولٌ سَمِعَتْ أَوْ مَا: فَقَالَ: ذَلِكَ كَانَ قَدْ: فَقَالَ تَهَدَّدْتَهَا؟ أَوْ أَحْفَتَهَا أَوْ انْتَهَرْتَهَا فَلَعْنَاكَ لَهَا إِفْرَارًا فَلَا تُهَدِّدْتُ أَوْ حُبِسْتُ أَوْ قِيدْتُ مَنْ إِنَّهُ بِلَاءٌ؟ بَعْدَ

خَطَبَ عُمَرَ إِنَّ: الْمُؤَيَّبِ أَبِي مَنَاقِبٍ وَمِنْ: عُمَرَ لَهْلَكَ عَلِيٌّ وَلَا: طَالِبِ أَبِي بِنِ عَلِيٍّ مِثْلَ تَلْدِ أَنْ النَّسَاءِ عَجَزَتْ: قَالَ ثُمَّ سَبَّيْهَا عُمَرَ فَخَلَى كُنَّا أ: إِذِ: السَّلَامُ عَلَيْهِ عَلِيٌّ لَهُ فَقَالَ: ثَلَاثًا ذَلِكَ قَالَ: فَسَكَتُوا صَانِعِينَ؟ كُنْتُمْ مَا تُنْكِرُونَ مَا إِلَى تَعْرِفُونَ عَمَّا صَرَفْنَاكُمْ لَوْ: فَقَالَ النَّاسُ أَعْرَجْنَا إِذَا مِنَ الْأُمَّةِ هَذِهِ فِي جَعَلَ الَّذِي لِلَّهِ الْحَمْدُ: فَقَالَ: عَيْنَاكَ فِيهِ الَّذِي نَضْرِبُ إِذَا: قَالَ أَتُبُّ؟ لَمْ فَإِنْ قَالَ: قَبْلِنَاكَ ثَبِتَ فَإِنْ نَسْتَبِيكَ أَوْ دَنَا أَقَامَ.

كَانَتْ: عُمَرَ قَالَ: قَالَ جَابِرٌ: وَعَنْ: حَبَّأَ طَالِبِ أَبِي بِنِ عَلِيٍّ لَهَا لَيْسَ لِمُعْضِلَةٍ تُبْقِي لِي اللَّهُمَّ: يَقُولُ عُمَرَ سَمِعْتُ: الْمُسَبِّبِ بِنِ سَعِيدٍ وَقَالَ الْعِلْمُ: عَبَّاسِ ابْنِ وَقَالَ: الْخَمْسِ فِي شَرَكْنَاوِ عَشْرَةَ بِثَلَاثٍ مِنْهَا عَلِيٌّ فَخَصَّ سَابِقَةَ عَشْرَةَ ثَمَانِي وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٍ لِأَصْحَابِ فِي وَالْأَخْبَارُ: مَنَّا بِهِ أَعْلَمُ لَهُوَ حَتَّى السُّدُسِ فِي شَارَكْنَاوِ وَلَقَدْ سُدُسٌ، وَلِلنَّاسِ أَسْدَاسٌ خَمْسَةٌ ذَلِكَ مِنْ طَالِبِ أَبِي بِنِ لِعَلِّيِّ أَسْدَاسٌ؛ سِتُّهُ نُحْصِي أَنْ مِنْ أَكْثَرِ ذَلِكَ

(52)

Tenth: Imam `Ali endeavored to collect the Qur'anic verses more than anyone else after the departure of the Holy Prophet (s.a).

Abul-Mu'ayyad has reported `Ali as saying, "After the departure of the Holy Prophet, I made a vow not to put on my cloak unless I will collect all the Qur'anic verses. As a result, I did not do anything except after doing so due to the great task I had undertaken." `Ali taught the interpretation of the Holy Qur'an to people and Ibn `Abbas was distinguished among all for learning the interpretation of the Holy Qur'an.

Eleventh: Imam `Ali had amazing merits and scientific perfection. One of the stories told is that two men who were co-travelers came to him. One of them had five loaves of bread and the other

had three. They chose a place to sit down, test and have a meal. At this time, a third person came along and ate with them. After having the food, he gave eight Dirhams to them for the food he had eaten and left. The one who had five loaves of bread took five of the eight Dirhams and gave the rest to his co-traveler, but the latter considered this division as unjust and refused to take the three Dirhams. So they started quarreling. Therefore, they came to `Ali and informed him of the issue. Turning to one who had three loaves of bread, Amir al-Mu`minin said: Your co-traveler has been fair to you and has given you more than what you deserve. But the man insisted that he had not been given his due share, saying that the money should be divided equally between them. `Ali said: Now that you do not accept your co-traveler's share, you must know that what is due to you is not more than one Dirham. The man being surprised said: Why? `Ali said: Each of you have eaten 22/3 of a loaf of bread from the eight loaves. Therefore, out of three loaves of bread belonging to you has been eaten by the third person and out of the five loaves of bread belonging to your co-traveler, 21/3 of the bread has been eaten by the third person. Therefore, the price of one third of the bread belonging to you eaten by the third person is no more than one Dirham. Hence what is due to you is only one Dirham.[81]

Another judgment passed by `Ali is about a woman who was riding on the back of another woman. A third woman arrived and prodded the woman who was giving the ride, spurring her to move more quickly. At this time, the woman on the top fell down on the ground

(53)

قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ إِلَى بِإِسْنَادِهِ الْمُؤَيَّدِ بُوًّا رَوَى. أَحَدِ كُلِّ قَبَلٍ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ مَوْتِ بَعْدَ الْقُرْآنِ بِجَمْعٍ اسْتَعْلَى إِنَّهُ: الْعَاشِرُ عَنْ رِدَائِي وَضَعْتُ فَمَا. اللُّوْحَيْنِ بَيْنَ مَا أَجْمَعَ حَتَّى ظَهَرِي عَنْ رِدَائِي أَضْعُ لَا أَقْسَمْتُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فُبِضَ لَمَّا عَبَّاسُ ابْنُ ذَلِكَ فِي بِهِ أَحْصَهُمْ وَكَانَ تَفْسِيرُهُ النَّاسَ وَعَلَّمَ. الْقُرْآنَ جَمَعْتُ حَتَّى ظَهَرِي.

مَأْخُذِهِ مَعَ طَرِيقٍ فِي سَائِرِينَ كَانَا شَخْصَانِ جَاءَهُ أَنَّهُ: مِنْهَا. فَضْلِهِ وَغَزَارَةَ عَلَيْهِ كَمَالٍ عَلَى الدَّالَّةِ الْعَجِيبَةِ قَضَايَاهُ: عَشَرَ الْخَادِي أَكَلِهِ عَنْ عَوْضًا ذَرَاهِمَ ثَمَانِيَّةٍ لَهُمَا رَمَى فَرَعُوا فَلَمَّا مَعَهُمَا فَأَكَلَ ثَالِثٌ عَلَيْهِمَا فَفَقِدِمَ بِأَكْلَانِ فَجَلَسَا. ثَلَاثَةٌ الْآخِرِ وَمَعَ أَرْغَفَةٍ خَمْسَةٌ مَا: لَهُ فَقَالَ: أَنْصَفَكَ قَدْ: الْأَقْلَ لِصَاحِبِ فَقَالَ. السَّلَامُ عَلَيْهِ عَلِيٌّ إِلَى فَنَرَفَعَا. الْأَقْلَ صَاحِبُ عَلَيْهِ فَامْتَنَعَ خَمْسَةَ الْأَكْثَرِ صَاحِبُ فَطَلَبَ أَكَلَ قَدْ مِنْكُمْ وَاجِدْ كُلُّ وَاجِدٌ; دِرْهُمٌ فَلَكَ كَذَلِكَ كَانَ إِذَا: السَّلَامُ عَلَيْهِ عَلِيٌّ لَهُ فَقَالَ. الْحَقُّ أَمْرٌ أُرِيدُ وَأَنَا ثَلَاثَةٌ مِنْ أَكْثَرٍ وَهُوَ حَقِّي إِلَّا أَخَذُ دِرْهُمٌ ثَلَاثٌ فَلِكُلِّ رَغِيفٍ، وَثَلَاثُ رَغِيفَيْنِ صَاحِبِكِ خُبْزٍ مِنْ وَأَكَلَ الثَّلَاثُ أَكَلَهُ رَغِيفٍ ثَلَاثُ خُبْزِكَ مِنْ لَكَ فَبَقِيَ رَغِيفٌ وَثَلَاثُ رَغِيفَيْنِ

لَأَنَّ وَالْمَرْكُوبَةَ النَّاخِسَةَ عَلَى دَيْتِهَا بِنُتْنِي فَفَضَى. فَمَاتَتْ الرَّأْبَةُ فَوَقَعَتْ الْمَرْكُوبَةُ فَخَسَتْ ثَالِثَةٌ فَجَاءَتْ رِي أَخْرَكَيْتِ امْرَأَةً أَنْ: وَمِنْهَا (54) لِرُكُوبِهِ الثَّلَاثُ وَأَسْفَطَ مِنْهُمَا وَقَعَ التَّلْفَ

and lost her life. `Ali's judgment was that two thirds of blood money had to be paid by the woman who was giving ride and the woman who had prodded her, for the woman's death was because of their acts and annulled one third of blood money, for the woman killed had done a futile attempt and there was no compensation for it. This judgment passed at the time of the Holy Prophet (s.a) was approved by him.[82] One of the other judgments passed by `Ali was about a slave girl jointly

owned by two persons who had sexual intercourse with her during the period of purity. The slave girl became pregnant, so the case became dubious for them. As for the child, `Ali drew lot between them. This judgment too was approved by the Holy Prophet (s.a) who raised his hands in prayer, saying: Thanks God who has set among us Ahl al-Bayt a person acting according to the tradition of Prophet David. By David's tradition, the Holy Prophet (s.a) meant divine inspiration.[83]

Another example of judgment passed by `Ali was when a cow had killed an ass. The owners of the two animals went to Abu-Bakr for judgment informing him of the case. Abu-Bakr said: An animal has killed another animal. So the owner of the killer animal does not have to pay anything! The two persons referred the case to `Umar who passed a judgment similar to that of Abu-Bakr. Then, they informed the case to `Ali who said: If the cow has gone to the place of the ass and has killed it, the owner of the cow has to pay the price of the ass to its owner and if the ass has gone to the place of the cow and it has killed the ass, the owner of the cow does not have to be compensated. Hearing this, the Holy Prophet said: Actually, `Ali ibn Abi-Talib has passed judgment among you based on God's decree and there is no doubt about this judgment.[84]

One of the other judgments passed by `Ali is about two women who had a dispute over a child each claiming that the child belonged to her. They came to `Ali to offer a solution. `Ali first advised each of them to give up her baseless claim but they both insisted on what they said believing the other party's claim to be false. To resolve this problem, `Ali ordered Qanbar to bring his sword. The two women said: What is the sword for? `Ali said: I will cut the child into two parts and give a half to each of you. At this point, one of the two women cried out

(55)

إِلَيْهِ فَتَرَفَعَا الْحَالُ فَأَشْكَلَ. فَحَمَلْتُ وَاجِدِ طُهُرَ فِي وَطَاهَا ائْتَيْنِ بَيْنَ جَارِيَةٍ كَانَتْ أَنَّهُ: وَمِنْهَا. وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ فَصَوَّبَهُ. عَيْنًا دَاوُدَ سُنَّنَ عَلَى يَقْضِي مَنْ النَّبِيِّتِ أَهْلٌ فِينَا جَعَلَ الَّذِي اللهُ الْحَمْدُ: وَقَالَ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ فَصَوَّبَهُ. رُغَبِالْقُ السَّلَامُ عَلَيْهِ فَحَكَمَ بِالْإِلْهَامِ الْقَضَاءِ: بِهِ يَعْنِي السَّلَامُ، عَلَيْهِ

بِمَا فَقَضَى عُمَرَ إِلَى مَضِيَا نَمْ رَبَّهَا عَلَى شَيْءٍ لَا بَهِيمَةً، فَتَلَّتْ بَهِيمَةً: فَقَالَ بَكْرُ أَبِي إِلَى الْمَالِكِ رَافِعَ فَتَدَّ حِمَارًا، فَتَلَّتْ بَقْرَةً أَنْ: وَمِنْهَا وَإِنْ. لِصَاحِبِهِ الْحِمَارِ قِيمَةً رَبَّهَا فَعَلَى مِهْمَنَا فِي الْحِمَارِ دَخَلَتْ الْبَقْرَةُ كَانَتْ إِنْ: فَقَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ إِلَى مَضِيَا نَمْ. صَاحِبُهُ قَضَى صَاحِبِهَا عَلَى عُرْمٍ فَلَا فَتَلَّتْهُ مَنَامَهَا فِي الْبَقْرَةِ عَلَى دَخَلَ الْحِمَارُ كَانَ

وَمَعَهُمَا إِلَيْهِ جَاءَتَا أَمْرًا تَيْنِ أَنْ: وَمِنْهَا. وَجَلَّ عَزَّ اللهُ ضَاعِبَةً بَيْنَكُمَا طَالِبِ أَبِي بُنْ عَلِيٍّ قَضَى لَقَدْ: وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ فَقَالَ كُلَّ عَطِيٍّ وَأُ نَصْفَيْنِ أَشْفُهُ: فَقَالَ بِهِ؟ تَصْنَعُ مَا لَهُ فَقَالْنَا. بِالسَّيْفِ ائْتِنِي قَنْبَرُ يَا: فَقَالَ. تَرْجَعَا فَلَمْ فَوْعَطَهُمَا. مِنْهُمَا كُلُّ أَدْعَتْهُ طِفْلٌ لَا كُنْتُ إِنْ الْمُؤْمِنِينَ أَمِيرَ يَا: وَقَالَتْ الأُخْرَى وَصَاحَتِ إِخْدَاهُمَا فَرَضِيَّتْ. نِصْفَهُ مِنْكُمَا وَاجِدَةَ

(56)

saying: O Amir al-Mu'minin! If you are supposed to cut the child into two parts, I will give up my claim. Give the child to this woman. `Ali found that the child belonged to her and the other woman's claim was false. Therefore, he gave the child to his true mother and the other woman whose claim was false, took back her word and confessed the truth.[85] One of the other judgments passed by `Ali is when a building collapsed on a group of people but two young boys survived and each of them claimed that the other was his slave. There was no witness in this relation either. To settle the dispute, they went to `Ali to find a solution for their problem. To discover the truth, `Ali ordered the two young boys to put their heads out of a window. Then he said to Qanbar: cut off the head of the slave. One of the two young boys pulled his head out of the window starting to run away but the other one remained in the same place. The one who had pulled his head out of the window confessed that he was the slave and the other was the master.[86]

Another example of the judgments passed by `Ali is about a man who had drunk wine at the time of Abu-Bakr. The man was brought to Abu-Bakr and admitted that he had drunken wine but he said he did not know that drinking wine was forbidden and it was unlawful, for he said he was living among people for whom drinking wine was lawful. Hearing this, Abu-Bakr was at a loss, not knowing how to carry out the punishment, for the problem was of an unknown nature to him. So he had to inform the problem to `Ali so as to find a solution for it.

`Ali said: Send with him two trustworthy men to the group of Muhajir and Ansar making them swear by God if there is anyone to whom the verse on the prohibition of drinking wine had been recited or had reported the Holy Prophet as having said anything about this issue or not. Should anyone bear witness that the wine-drinker knew about the unlawful nature of wine-drinking, give him punishment for wine drinking, otherwise make him repent and let him go, for he has not been aware of the unlawful nature of wine-drinking. Abu-Bakr carried out `Ali's instruction. When inquiry was made, it was found out that the verse on the prohibition of drinking wine had not been recited to him. Therefore, they made him repent and let him go.[87]

(57)

عَلَى دَارٍ وَقَعَتْ أَنَّهُ وَمِنْهَا. الْحَقُّ إِلَى الْبَاطِلِ مُدَّعِيَةٌ فَرَجَعْتُ إِلَيْهَا مُفْسَلَةً لِلرَّاضِيَةِ شَيْءٍ وَلَا وَلَدَهَا أَنَّهُ فَعَرِفَ. إِيَّاهُ فَأَعْطَاهَا فَاعِلًا بَدًّا وَأَشَارَ. السَّيْفَ بَجْرٍ قَنْبَرُ يَا: قَالَ ثُمَّ رَوَزَنَةٌ مِنْ رَأْسَيْهِمَا بِإِخْرَاجِ قَامَرٍ. الْآخِرَ مَالِكُ أَنَّهُ مِنْهُمَا وَاحِدٍ كُلُّ إِدْعَى صَبِيَّانِ مِنْهَا وَخَرَجَ قَوْمُ الْعَبْدِ بِأَنَّهُ وَعَتَرَفَ الْحَقُّ إِلَى الْهَارِبِ وَرَجَعَ. الْآخِرُ وَبَقِيَ أَحَدُهُمَا فَهَرَبَ. الْعَبْدُ رَقَبَةً إِضْرِبُ قَنْبَرُ يَا: قَالَ ثُمَّ. أَمْرُكَ مَا إِلَّا تَفْعَلُ لَا إِلَيْهِ تَشَأْتُ لِأَنِّي بِتَحْرِيمِهَا لِي عَلِمَ وَلَا شَرِبْتُهَا إِنِّي: لَهُ فَقَالَ. الْحَدَّ عَلَيْهِ يُعْزِمُ أَنْ فَرَادَ الْخَمْرَ شَرِبَ وَقَدْ بَكَرَ أَبِي إِلَى رُفْعِ رَجُلًا أَنْ: وَمِنْهَا فِيهِ إِعْلَانُ الْقَضْوَى وَجَعَلْتُ يَعْلَمُ وَلَمْ عَلَيْهِ بِالْحُكْمِ الْأَمْرُ بِكَرٍ بِأَبِي فَارْتَجَّ. يَسْتَجْلُونَهَا قَوْمٌ بَيْنَ

وَالْأَنْصَارِ الْمُهَاجِرِينَ مَجَالِسَ عَلَى يَطُوفَانِ الْمُسْلِمِينَ رَجَالٍ مِنْ تَقَنِّينَ إِبْعَثْ: فَقَالَ. ذَلِكَ فِي الْحُكْمِ عَنِ السَّلَامِ عَلَيْهِ عَلَيْهِ عَلِيًّا فَاسْتَنْخَبَ قَائِمٍ مِنْهُمْ رَجُلَانِ بِذَلِكَ شَهَدَ فَإِنْ وَآلِهِ؟ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ عَنْ ذَلِكَ خُبْرَاهُ أَوْ التَّحْرِيمِ آيَةٌ عَلَيْهِ تَلَا أَحَدٌ فِيهِمْ هَلْ: وَبَيْنَا شِدَائِهِمْ آيَةٌ تَلَا أَنَّهُ وَالْأَنْصَارِ الْمُهَاجِرِينَ مِنْ أَحَدٍ عَلَيْهِ يَشْهَدُ فَلَمْ يَكْرِ أَبُو ذَلِكَ فَعَلَّ. سَبِيلَهُ وَخَلَّ فَاسْتَنْبَيْتُهُ بِذَلِكَ أَحَدٌ يَشْهَدُ لَمْ وَإِنْ. عَلَيْهِ الْحَدَّ

سَبِيلَهُ وَخَلَى فَاسْتَنْتَابَهُ وَآلِهِ، عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٍ عَنِ أَخْبَرَهُ وَلَا عَلَيْهِ التَّحْرِيمِ.

(58)

One of the other reasons for `Ali's superiority over other companions of the Holy Prophet is that Abu-Bakr was asked a question about the meaning of the word "abban" in "And fruits and herbage" (80:31). He helplessly said: If I say I do know what I really do not know of the book of Allah, which sky shall cast its shade on me and which earth shall give accommodation to me? As a matter of fact, I know the meaning of fakiha (fruits) but I have no idea of what the word "abban" means.

Being informed of what Abu-Bakr had said, `Ali said: Glory be to Allah. He is free from all defects. Did Abu-Bakr not know that the meaning of "abban" was herbage? The reason God has brought this word in His book is to remind His servants that not only He has prepared a provision for men and for cattle but the cattle enjoy a vital material too so that in this way the human life in eating fruits and his physical power in eating the meat of some of the animals are strengthened.[88] Another story about `Ali's supreme position is when Abu-Bakr was asked a question about the meaning of kalalah to which he said: I will express my opinion about it. If my feeling is near to the truth, it would be from divine grace and if I make a mistake, it would be from me and Satan. Being informed of this, Amir al-Mu'minin said: there is no room here for expressing one's feeling. Is he not sure that kalalah is a term sometimes used for a full blood brother and at other times for half-brother?[89]

Another story based on `Ali's superiority over the other companions of the Holy Prophet (s.a) is that a Jewish scholar came to Abu-Bakr, saying: Are you the caliph who succeeded the prophet of this nation? Abu-Bakr said: Yes! The Jewish scholar said: In Torah, we have it that the successors of the prophets are above their followers. Now, considering that you are the successor of the prophet of this Ummah, tell me where is God, in heaven or on earth? Abu-Bakr said: God is in heaven, placed on the throne. The Jewish scholar said: Therefore, He is not on the earth. In other words, He is in one place and is not in the other place.

Being helpless in answer, Abu-Bakr began to talk roughly to him saying: This saying of yours is that of an atheist. Get away from me or

(59)

اللَّهُ كِتَابٍ فِي قُلْتُمْ إِنَّ نُقُلْنِي أَرْضٍ أَيْ أَمْ ظِلُّنِي ذُ سَمَاءٍ أَيْ: فَقَالَ الْأَبُّ؟ مَعْنَى مَا؟ وَوَأَبَاً وَفَأَكْبَهَتْ؟ تَعَالَى قَوْلِهِ عَنِ سَيْلٍ بَكَرٍ أَمَا أَنْ: وَمِنْهَا أَمَا! اللَّهُ سُبْحَانَ يَا: السَّلَامُ عَلَيْهِ فَقَالَ مَقَالَتَهُ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ فَبَلَغَ بِهِ أَعْلَمَ فَانَّهُ الْأَبُّ وَأَمَّا فَتَعْرِفُهَا، الْفَاكِهَةُ أَمَا. أَعْلَمَ لَا بِمَا بِهِ وَتَقَوْمٌ أَنْفُسُهُمْ بِهِ تَحْيَا مِمَّا أَنْعَمَهُمْ وَعَلَى عَلَيْهِمْ بِهِ أَنْعَمَ مَا لِعِبَادِهِ تَعْرِيفاً ذَلِكَ ذَكَرَ تَعَالَى اللَّهُ وَأَنَّ وَالْمَرْعَى؟ الْكَلَاءُ هُوَ الْأَبُّ أَنْ عِلْمَ أَجْسَادُهُمْ.

المؤمنين أميراً فبلغ الشيطان ومن فمني أخطأت وإن الله، فمن أصبت فإن برأيي فيها أقول: فقال الكلاية عن سئل بكر أبا أن: ومنها الأب قبل ومن والأب الأم قبل من والأخوات الإخوة هم الكلاية أن علم أما. المكان هذا في الرأي عن أغناه ما: فقال ذلك السلام عليه أفرادها؟ على أيضاً الأم قبل ومن أفراده على

خلفاء أن الثورة في نجد إنا: قال: نعم: قال مة؟ الأ هذه نبي خليفة أنت: له فقال بكر أبي إلى جاء اليهود أخبار من رجلاً أن: ومنها اليهودي فقال. العرش على السماء في هو: بكر أبو فقال الأرض؟ في أم السماء أفي هو؛ أين الله عن فأخبرني. أمهم أعلم الأنبياء قتلناك وإلا عني أغرب. الرنادقة كلام هذا: بكر أبو له فقال. مكان دون مكان في القول هذا على وأراه منه خالية الأرض يقرأ يستهزئ متعجباً الخبر فولى

(60)

I will have you killed! Being astonished and making fun of Islam, the Jewish scholar left the place. Meeting him on the way, `Ali said: I was informed of what passed between you and Abu-Bakr. The answer to your question is this: We believe that God Almighty is the determiner of all times and places. He is too powerful to be in one place and not in another place or in one time and not in another time. He exists in every place but not in the scope of proximity and His knowledge encompasses all objects. There is nothing outside His prudence and there is no being outside His domination or deprived from His Grace.

I will now inform you of what, one of your books, accepts as truth. Now that you are getting to know the truth, will you accept and believe it? The Jewish scholar said: Yes. `Ali said: Is it not in one of your books that one day when Moses (a.s) was sitting, suddenly an angel appeared to him from the east. Moses (a.s) said: Where do you come from? The angel said: I came from the presence of the Lord of universe. Then another angel came from the west and when Moses (a.s) asked: Where do you come from? The angel said: I came from god Almighty. Another angel came. Again Moses asked his: Where do you come from? He said: From the seventh heaven and from the presence of God Almighty. The fourth angel who came to the presence of Moses (a.s) said: I come from the seventh layer of the earth and from the presence of God Almighty. At this time, Moses (a.s) said: Glory be to God Almighty, for no place is depleting from His existence and no place is nearer to Him than another place. The Jewish scholar confirmed what he heard, saying: What you say is right and there is no doubt in it. I testify that being caliph and successor to the Holy Prophet is your indisputable right but another person has usurped it.[90]

During `Umar's caliphate, Qudamah ibn Ma'un had drunken wine. When the issue was proved, `Umar decided to punish him. In defense of himself, Qudamah said: It is not fair to punish me, for God Almighty says: "On those who believe and do good, there is no blame for what they eat, when they are careful of their duty and believe and do good deed" (5:93). Therefore, I am not to be punished for the sin I have committed, for I am careful of my duty and a believer. `Umar gave up punishing him and let him go. Being informed

(61)

أَيَّنَ جَلَالُهُ جَلَّ اللهُ إِنَّ: نَقُولُ وَإِنَّا بِهِ أَجِيبَتْ وَمَا عَنْهُ سَأَلَتْ مَا عَرَفْتُ قَدْ يَهُودِيٌّ، يَا: فَقَالَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَاسْتَقْبَلَهُ بِالْإِسْلَامِ تَدْبِيرِهِ مِنْ شَيْءٍ يَخْلُو وَلَا فِيهَا بِمَا عِلْمًا يُحِيطُ مُجَاوِرَةً، وَلَا مِمَّا سَأَلَتْ بِغَيْرِ مَكَانٍ كُلِّ فِي وَهُوَ مَكَانٌ يَحْوِيهِ أَنْ عَنِ وَجَلَّ لَهُ، أَيَّنَ فَلَا الْأَيَّنَ السَّلَامُ عَلَيْهِ قَالَ: نَعَمْ: الْيَهُودِيُّ قَالَ بِهِ؟ أَنْتُمْ مَنْ هُوَ عَرَفْتُمْ فَإِنَّ لَكَ، ذَكَرْتُهُ مَا يُصَدِّقُ كُنُوبَكُمْ مِنْ كِتَابٍ فِي جَاءَ بِمَا مُخْبِرُكَ وَإِنِّي تَعَالَى، السَّلَامُ عَلَيْهِ مُوسَى لَهُ فَقَالَ الْمَشْرِقِيُّ مِنْ مَلِكٍ جَاءَهُ إِذْ جَالِسًا يَوْمَ ذَلِكَ كَانَ السَّلَامُ عَلَيْهِ عُمَرَانُ بْنُ مُوسَى أَنْ كُنُوبَكُمْ بَعْضٌ فِي تَجِدُونَ مَلِكٌ جَاءَهُ ثُمَّ وَجَلَّ عَزَّ اللهُ عِنْدَ مَنْ: فَقَالَ جِئْتُمْ؟ أَيَّنَ مِنْ: لَهُ فَقَالَ الْمَغْرِبِيُّ مِنْ مَلِكٍ جَاءَهُ ثُمَّ وَجَلَّ عَزَّ اللهُ عِنْدَ مَنْ: فَقَالَ أَقْبَلْتُمْ؟ نَأْيٌ مِنَ السُّفْلَى الْأَرْضِ مِنْ جِئْتُمْ قَدْ: فَقَالَ آخَرُ مَلِكٍ جَاءَهُ ثُمَّ تَعَالَى اللهُ عِنْدَ مَنْ السَّابِعَةَ مَاءِ السَّيِّئَةِ مِنْ جِئْتُمْ قَدْ: فَقَالَ جِئْتُمْ؟ أَيَّنَ مِنْ: لَهُ فَقَالَ آخَرُ أَنْ أَشْهَدُ: الْيَهُودِيُّ فَقَالَ: كَانَ مِنْ أَقْرَبِ مَكَانٍ إِلَى يَكُونُ وَلَا مَكَانٌ مِنْهُ يَخْلُو لِأَنَّ سُبْحَانَ: مُوسَى فَقَالَ: وَجَلَّ عَزَّ اللهُ عِنْدَ مَنْ السَّابِعَةَ عَلَيْهِ اسْتَوْلَى مِمَّنْ نَبِيِّكَ بِمَقَامِ أَحَقُّ وَأَنَّكَ الْحَقُّ هُوَ هَذَا.

أَمَّنُوا الَّذِينَ عَلَى لَيْسَ؟: تَعَالَى لِقَوْلِهِ الْحَدُّ عَلَيَّ يَجِبُ لَا: قُدَامَةُ لَهُ فَقَالَ: يَجِدُهُ أَنْ عُمَرُ فَأَرَادَ الْخَمْرَ شَرِبَ مَطْعُونٍ بِنَ قُدَامَةَ أَنْ: وَمِنْهَا الْمُؤْمِنِينَ أَمِيرٌ ذَلِكَ قَبْلَ: الْحَدُّ عَنْهُ عُمَرُ قَدْرًا؟. الصَّالِحَاتِ وَعَمِلُوا وَأَمَّنُوا اتَّقُوا مَا إِذَا طَعِمُوا فِيمَا جُنَّاحِ الصَّالِحَاتِ وَعَمِلُوا

(62)

of this affair, `Ali went to `Umar immediately, saying: this verse does not apply to Qudamah, for a man who is careful of his duty does not consider as lawful what is unlawful. If he believed in this verse, he would never commit such an act and would not consider it as a lawful act. Turning to `Umar, `Ali said: Send for him immediately and make him repent so as not to repeat it. If he repented, punish him, for punishment is not annulled with repentance. However, if he insisted on his words, kill him, for in this case he is not a Muslim anymore because of taking distance from the Islamic Ummah.

Being informed of `Ali's judgment, `Umar decided to carry out the punishment but did not know the extent of punishment. `Ali said: One who drinks wine receives eighty lashes. Commenting on the philosophy behind this issue, `Ali said: One who drinks wine becomes drunk, will say something unfair, and slanders God and the messenger of God. Therefore, he has to be punished. So `Umar gave Qudamah eighty lashes making him give a pledge not to repeat it again.[91]

One of the other fair judgments passed by `Ali was when `Umar was informed that a woman had attended a gathering of strange men flirting with them. So he sent a group to her house to find the fact. Entering the woman's house, the fact-finding group conveyed `Umar's message to her. The woman who was shaking with fear left her house along with the caliph's agents. On the way, she went into labor and aborted the fetus she had in her womb as a result of which it lost its life after a few moments. `Umar called the Holy Prophet's companions asking about the fate of the dead infant. They unanimously said: As you decided to punish the woman for the wrong she had done, no responsibility is on you! Nevertheless, `Umar was not satisfied with their judgment, turned to `Ali asking: O Abul-Hasan, what is your judgment in this relation? `Ali answered: If this



group have expressed their opinion without pondering to make you pleased they have undoubtedly misled you having passed a wrong judgment and if they have pondered on it, they have not thought of the truth of the problem. Now, listen carefully to me to make the case clear to you. The aborted infant has blood money which is on your charge, for it was because of your mistake that the woman aborted her child. `Umar said: By God,

(63)

هَذِهِ أَهْلٌ مِنْ قَدَامَةٍ لَيْسَ: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَقَالَ: بِالْآيَةِ فَاعْتَدَرَ الْحَدَّ، إِقَامَةَ تَرْكٍ فِي عَلَيْهِ وَأَنْكَرَ عُمَرَ إِلَى فَمَشَى السَّلَامُ، عَلَيْهِ فَقَدْ فَاقْتُلَهُ يَنْبُ لَمْ وَإِنْ. الْحَدَّ عَلَيْهِ فَأَقِمَ تَابَ فَإِنْ. قَالَ مِمَّا وَاسْتَنْبَيْهِ فَارُدُّهُ. حَرَامًا يَسْتَحِلُّونَ لَا الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ إِنَّ الْآيَةَ، الْإِسْلَامَ عَنْ خَرَجَ.

سَكَرَ شَرِبَهَا إِذَا الْخَمْرِ شَارِبَ إِنَّ. ثَمَانُونَ حَدُّهُ: فَقَالَ الْحَدُّ؟ عَرَّفَنِي: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ لِأَمِيرٍ فَقَالَ: بِيَعْدُهُ كَمْ يَدْرٍ وَلَمْ عُمَرَ فَاسْتَيْقِظَ ثَمَانِينَ عُمَرَ فَحَدَّهُ. افْتَرَى هَذِي وَإِذَا هَذِي سَكَرَ وَإِذَا

الْأَرْضِ إِلَى وَلَدَهَا فَوَقَعَ فَاسْقَطَتْ وَخَافَتْ فَرَعَتْ رَسُولُهُ جَاءَهَا فَلَمَّا. عَنْهَا الرِّجَالُ تَنَحَّدَتْ كَانَتْ امْرَأَةً اسْتَدْعَى عُمَرَ أَنْ: وَمِنْهَا عِنْدَكَ مَا: السَّلَامُ عَلَيْهِ بِنِ الْمُؤْمِنِينَ لِأَمِيرٍ فَقَالَ: عَلَيْكَ شَيْءٌ وَلَا مُؤَدِّبًا نَرَاكَ: لَهُ فَقَالُوا. الْخُكْمَ عَنْ وَسَأَلَهُمُ الصَّحَابَةَ فَجَمَعَ. مَاتَ ثُمَّ مُسْتَهْلًا الصَّبِيِّ قَتَلَ لِأَنَّ عَاقِلَتِكَ عَلَى وَالذَّبِيَّةِ. قَصَرُوا فَقَدْ ارْتَأَوْا كَانُوا وَإِنْ غَشُوكَ، فَقَدْ قَارَبُوكَ الْقَوْمَ كَانَ إِنَّ: السَّلَامُ عَلَيْهِ فَقَالَ الْحَسَنُ؟ أَبَا يَا نُجَزِي حَتَّى أَبْرَحَ لَا وَاللَّهِ بَيْنَهُمْ، مِنْ نَصَحْتَنِي وَاللَّهِ تَأَذُّ: فَقَالَ: بِكَ تَعَلَّقَ خَطًّا

(64)

among these people, it was you who have passed a fair judgment. Now, do not leave this place before you divide this blood money among Banu-`Adi (`Umar's tribe) and give it to the heirs of the infant. `Ali divided the blood money among `Umar's tribe and gave it to the next of kin.[92]

Another example of the judgments passed by `Ali was that an old man married a woman and after some time the woman became pregnant but the man claimed he had not had any intercourse with her saying: This is not my child. This happened under the caliphate of `Uthman. Not knowing how to find the truth, the caliph started to investigate the issue asking the woman: Have you been to bed with your husband and has he deflowered you? The woman said: No. `Uthman ordered to give punishment to the woman. Being informed of this, `Ali denounced the judgment, pursued the case with further precision and said: Perhaps the man has reached her without ingress and his semen has reached her. Therefore, `Ali asked: How was your intercourse? The man said: I came before defloration and my semen reached her vulva. `Ali said: This child belongs to the old man. My judgment is to punish this man for his denial.[93]

One of the other hard cases on which `Ali passed a fair judgment is as follows: A woman gave birth to a son having two heads, two bodies but one flank. This was a quite strange issue for the Holy Prophet's companions, for they did not know whether this was one man or two men. To remove any ambiguity, they referred to `Ali for the answer. `Ali said: Take his sleeping and awakening into

consideration. Wake him up after sleeping. If the two wake up at the same moment, they are one but if one is asleep and the other awake, they are two, hence two shares of inheritance must be given to them.[94]

Another story of `Ali's judgment concerns a hermaphrodite. To distinguish the sex, `Ali ordered to count the hermaphrodite's right and left ribs. In this way, `Ali passed a judgment and determined the sex of the creature, saying: It is a male not a female.[95] One of the other merits of `Ali is his injunctions on rebels and outlaws. The Shafi'ite Imam says: I learnt the injunctions concerning the atheists from the Messenger of Allah and those concerning the rebels and outlaws from `Ali ibn Abi-Talib Abu-Talib.[96]

(65)

السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَفَعَلَ. عَدِيٌّ بَنِي عَلَى الدِّيَةِ

هَلْ: الْمَرْأَةُ وَسَأَلَ الْحُكْمَ فَاسْتَبْتَهُ. عُثْمَانُ خِلَافَةَ فِي حَمَلِهَا وَأَنْكَرَ إِلَيْهَا بِصِلٍ لَمْ أَتَهُ الشَّيْخُ فَرَعَمَ كَبِيرٌ شَيْخٌ نَكَحَهَا امْرَأَةً أَنْ: وَمِنْهَا كَانَ الشَّيْخُ لَعَلَّ: وَقَالَ ذَلِكَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَأَنْكَرَ. عَلَيْهَا الْحَدَّ بِإِقَامَةِ عُثْمَانَ فَأَمَرَ. لَا: بِفَعَالَتْ بِكَرَأ، وَكَانَتْ الشَّيْخُ؟ افْتَضَّكَ بِالْإِفْتِضَاضِ إِلَيْهَا وَصَوْلٍ غَيْرٍ مِنْ قِبَلِهَا فِي الْمَاءِ أَنْزَلُ كُنْتُ: فَقَالَ الشَّيْخُ فَسَأَلَ. افْتِضَاضٍ غَيْرٍ مِنْ قِبَلِهَا فِي الْمَاءِ وَيَسِيلُ مِنْهَا يَبَالُ الْإِنْكَارِ عَلَى عُقُوبَتِهِ وَأَرَى وَلَدَهُ، وَالْوَلَدُ لَهُ الْحَمْلُ: مُالسَّلَا عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَقَالَ

فَقَالَ: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ إِلَى فَالْتَجَاؤَا. عَلَيْهِمُ الْأَمْرُ فَالْتَبَسَ. وَاجِدِ حَقِّي عَلَى وَبَدَنَانِ رَأْسَانِ لَهُ وَلَدًا وَلَدَتْ امْرَأَةً أَنْ: وَمِنْهَا وَالْآخَرَ أَحَدُهُمَا اسْتَيْقِظَ وَإِنْ. وَاجِدِ إِنْسَانَ فَهَمَّا وَاحِدَةٌ حَالَةٍ فِي مَعًا جَمِيعًا انْتَبَهَا فَإِنْ. وَالرَّأْسَيْنِ الْبَدْنَيْنِ أَحَدًا أَنْبَهُوا ثُمَّ نَامَ إِذَا إِعْتَبِرُوهُ اثْنَيْنِ حَقَّ الْمِيرَاثِ مِنْ وَحَقَّهُمَا اثْنَانِ فَهَمَّا نَائِمٌ

أَحْكَامَ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ مِنْ عَرَفْنَا: الشَّافِعِيُّ قَالَ: الْبُغَاةُ أَحْكَامُ: وَمِنْهَا. الْأَضْلَاعُ بَعْدَ الْفَرْجَيْنِ ذِي حُكْمٍ اسْتِخْرَاجُ: وَمِنْهَا تُحْصَى لَا كَثِيرَةٌ الْغَرِيبَةُ وَالْفَضَايَا. الْبُغَاةُ أَحْكَامُ السَّلَا عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ وَمِنَ الْمُشْرِكِينَ

(66)

Twelfth: Imam `Ali's superiority over other people is that he challenged the scholars of his time, revealing his superior knowledge asking them to pose to him questions nobody but he could answer. On various occasions, he used to say: Pose to me your questions and receive the answers before I will depart from among you.

Addressing Kumayl ibn Ziyad sorrowfully and pointing with the finger to his chest, `Ali would say: I have stored a great amount of knowledge here. I wish I could find those worthy of receiving this knowledge so that I would make them familiar with these divine mysteries and blessings. This is because I am a proof of God on the earth for people. The earth is never deplete of a leader who propagate divine guidelines among people whether he is seen openly by people in society or he is in hiding out of fear of the oppressors' tyranny. This appointment of Imam is an indisputable

divine tradition, to prevent the evident proofs of God from being put into oblivion.

In his sermons, Imam `Ali used to admonish people by saying: it is incumbent on you to get to know the person about whose knowledge you are sure. The knowledge which was with Adam on his descent and after him, all prophets and the seal of them, prophet Muhammad were blessed with it, gathered in the household of the Messenger of Allah. You people who are not independent of knowledge have to resort to the progeny of the Messenger of Allah and not the others.[97]

### `Ali's Prescience

One of the spiritual merits and superiorities of `Ali was his prescience which has not been related in the history of Islam for the Ummah of the Holy Prophet (s.a).

An example of `Ali's prescience was that he used to say: Pose your questions to me before I will depart from among you. By God, if you ask me about a hundred deviated groups or a hundred guided groups, I will inform you of their leaders throughout the time till the Day of Judgment. Amid this, a man rose up and mockingly said: If your knowledge is to that extent, tell me how many hairs are there on my face and head. `Ali said: By God, my friend and my beloved, the Messenger of Allah informed me of this question of yours. I

(67)

تَفْقِدُونِي أَنْ قَبْلَ سَلُونِي: مَوْطِنٍ غَيْرٍ فِي فَقَالَ. بِسْؤَالِهِ وَأَمْرَهُمْ زَمَانِهِ فِي الْعُلَمَاءِ دَى تَحَدِ السَّلَامِ عَلَيْهِ أَنَّهُ: عَشْرَ الثَّانِي

بِحُجَّةِ اللَّهِ قَانِمٍ مِنَ الْأَرْضِ تُخْلُو لَا بَلَى. حَمَلَةً لَهُ أَصَبَتْ لَوْ صَدْرِهِ، إِلَى بِيَدِهِ وَأَسَارَ جَمًّا، لَعِلْمًا هُنَا إِنَّ أِهٍ: مُتَأَوُّهَا زِيَادِ بْنِ لِكُمَيْلٍ وَقَالَ  
بِالطَّاعَةِ عَلَيْكُمْ النَّاسُ أَيُّهَا: خَطْبِهِ بَعْضٍ فِي وَقَالَ. وَبَيِّنَاتُهُ اللَّهُ حُجَجٌ تَبْطُلُ لِئَلَّا مَعْمُورٌ، خَائِفٌ أَوْ مَشْهُورٌ ظَاهِرٌ إِمَّا عِبَادِهِ؛ عَلَى  
مُحَمَّدٍ عَثْرَةَ فِي النَّبِيِّينَ خَاتِمِ مُحَمَّدٍ إِلَى النَّبِيِّينَ بِهِ فَضَلْتُمْ مَا وَجَمِعَ آدَمُ بِهِ هَبِطَ الَّذِي الْعِلْمُ فَإِنَّ. بِجَهَالَتِهِ ذَرُونَ تُعَلِّمُ لَا لِمَنْ وَالْمَعْرِفَةَ  
تَذْهَبُونَ؟ أَيْنَ بَلْ بِكُمْ؟ يَتَاهُ فَأَيِّنَ. وَالِهُ عَلَيْهِ اللَّهُ صَلَّى

بِالْغَيْبِ الْإِخْبَارُ

ذَلِكَ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٍ أُمَّةٍ مِنْ لَأَحَدٍ يَحْصَلُ وَلَمْ بِالْمُعْجَبَاتِ إِخْبَارُهُ النَّفْسَانِيَّةِ فَضَائِلِهِ جُمْلَةً مِنْ وَكَانَ

إِلَّا مَائَةٌ وَتَهْدِي مَائَةٌ تُضِلُّ فَيَنْهَى عَنْ تَسْأَلُونِي لَا فَوَاللَّهِ تَفْقِدُونِي؛ أَنْ قَبْلَ سَلُونِي: خَطْبَتِهِ فِي فَقَالَ يَوْمًا خَطَبَ السَّلَامُ عَلَيْهِ أَنَّهُ ذَلِكَ فَمِنْ  
وَاللَّهِ: السَّلَامُ عَلَيْهِ فَقَالَ شَعْرٍ؟ طَاقَةٍ مِنْ وَلِحْيَتِي رَأْسِي عَلَى كَمْ أَخْبِرَنِي: فَقَالَ رَجُلٌ إِلَيْهِ فَقَامَ. الْقِيَامَةَ يَوْمَ إِلَى وَسَائِقِهَا بِنَاعِقِهَا أَنْبَأْتَكُمْ  
سَأَلْتُ بِمَا وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ خَلِيلِي حَدَّثَنِي لَقَدْ

(68)

can privately tell you that for each hair on your head, there is an angel who will curse you and for each hair on your face there is a Satan who whispers into your heart to do evil. Let it be known to you that in your house, there is a kid (son) who will kill the son of the Messenger of Allah in a not too far future. I would bring up the main reason behind your question if answer to this question did not create a problem. Yet, the reason I will not say more about your question is the same information I gave about you and your cursed son.

At the time the man posed this question, his son was no more than a small child but it was not long before the child became the same commander of the army of Yazid in the events of Karbala' who killed Imam Husayn.[98]

One of the other examples of `Ali's prescience was his words about Talhah and Zubayr when they went to him to get permission to go on the minor Hajj! Reacting to this, `Ali said: By God, you two are not leaving here for performing minor Hajj! In fact, you have not intended to do so. Your main destination is Basrah. But let it be known to you that God will foil their plot and will return their trick to themselves. I will soon gain victory over them. The situation later turned out to be what `Ali had foreseen.[99]

Another example of `Ali's prescience is when he was holding a session to receive allegiance from people. In that session he said: A thousand-strong crowd (no more, no less) will come to you from Kufah. Ibn `Abbas who was a devoted student and kept everything under watch reports: To speak about the fixed number of a thousand made my heart beat anxiously, saying to myself: If the crowd will turn out to be less or more than a thousand, the blind-hearted hypocrites will start mocking and denying him. For this reason, I started counting newcomers one by one till it came to be 999. The fact that the number of those attending the session was not a thousand brought sadness to me, saying to myself: Can a true leader like `Ali say something wrong. Amid this, I saw a person coming from afar. When he came near, I found out that he was Uways Qarani whose presence made the number perfect.[100]

Another example of `Ali's prescience was the prophecy of the killing of Dhu'l-Thadyah, the Kharijite to people in the battle of Nahrawan.

(69)

يَقْتُلُ لَسْخَلًا بَيْنَكَ فِي وَإِنَّ يَسْتَفِرُّكَ، شَيْطَانًا لِحَبِيبِكَ مِنْ شَعْرِ طَاقَةِ كُلِّ عَلَى وَإِنَّ يَلْعَنُكَ، مَلَكًا رَأْسِكَ مِنْ شَعْرِ طَاقَةِ كُلِّ عَلَى وَإِنَّ .عَنْهُ  
عُونَ الْمَأْمُورِ وَسَخَلِكَ نَفْسِكَ مِنْ بِهِ نَبَأُكَ مَا ذَلِكَ آيَةٌ وَلَكِنْ لِأَخْبَرْتُ، بُرْهَانُهُ يُعَسِّرُ عَنْهُ سَأَلْتُ الَّذِي أَنْ وَلَوْلَا .اللهِ رَسُولِ ابْنِ

وَالرُّبَيْرِ لِبَطْحَةِ قَوْلِهِ: ذَلِكَ وَمِنْ .قَتَلَهُ ابْنُهُ تَوَلَّى كَانَ مَا السَّلَامِ عَلَيْهِ الْحُسَيْنِ أَمْرٍ مِنْ كَانَ فَلَمَّا .صَغِيرًا صَبِيًّا الْوَقْتِ ذَلِكَ فِي ابْنِهِ وَكَانَ  
وَكَانَ .بِهِمَا وَيُظْفِرُنِي كَيْدَهُمَا سَيَرُدُّ تَعَالَى اللهُ وَإِنَّ الْبَصْرَةَ، يُرِيدَانِ إِنَّمَا الْعُمْرَةَ يُرِيدَانِ مَا، وَاللَّهِ لَا: لِلْعُمْرَةَ الْخُرُوجِ فِي اسْتَأْذَانَهُ لَمَّا

قَالَ كَمَا الْأَمْرُ

عَلَى يُبَايَعُونِي وَاحِدًا يَنْقُصُونَ وَلَا وَاحِدًا يَزِيدُونَ لَا رَجُلٍ أَلْفُ الْكُوفَةِ قَبْلِي مِنْ يَأْتِيكُمْ: الْبَيْعَةَ لِأَخِي جَلَسَ وَقَدْ السَّلَامُ عَلَيْهِ قَوْلُهُ ذَلِكَ وَمِنْ قَبْلُ فَاسْتَوْأَحْصِيهِمْ فَجَعَلْتُ مَهْمُومًا أَرَزَلُ فَلَمْ عَلَيْهِ، يَزِيدُوا أَوْ الْعَدَدِ عَنِ الْقَوْمِ يَنْقُصُ أَنْ وَخَشِيْتُ لِذَلِكَ فَجَزَعْتُ: عَبَّاسُ بْنُ قَالٍ الْمَوْتِ الْعَدَدِ تَمَامِ الْقِرْنِيِّ أَوْ يَسُ هُوَ فَإِذَا أَقْبَلَ قَدْ شَخْصًا رَأَيْتُ إِذْ ذَلِكَ فِي مُفَكَّرٍ قَبِينَا. الْقَوْمِ مَجِيءُ انْقِطَعِ ثُمَّ رَجُلًا وَتِسْعِينَ وَتِسْعَةَ مِائَةٍ تِسْعَ.

وَيَقُولُ الْقَتْلَى فِي يَطْلُبُهُ جَعَلَ قَتِيلًا فَلَمَّا لَخَوَارِجِ | مِنَ النَّدْبِيَّةِ ذِي يَقْتُلُ إِخْبَارُهُ ذَلِكَ وَمِنْ

(70)

Searching for Dhu'l-Thadyah's body after the battle among those killed, `Ali said: By God, I am not telling lie, for he has been killed. Soon, he was found killed among the dead. To assure others, `Ali tore Dhu'l-Thadyah's shirt on the top exposing swelling on his shoulder looking like a woman breast with a few hairs on it. If this swelling were pulled his shoulder blade would be pulled too and if it were set free, his shoulder blade would go back to its place.[101]

About `Ali's prescience, Jandab ibn `Abdullah Azdi reports: A horse rider who informed `Ali of the situation in the front, coming to `Ali said: the Khawarij have crossed Nahrawan river. `Ali said: They have not crossed the river yet. The man said: By God, they have crossed it. `Ali said: They have never crossed the river. A second man came, reporting what the first man had said, adding: I saw them crossing the river. Again `Ali said: By God, they have not crossed the river, for all of them except a few will be killed here while referring to their killing place.

Jandab reports: I took an oath in my heart to be the first one to fight `Ali if what the reporters say is true and to be among `Ali's army if they are wrong. We then went to the front with `Ali to discover the truth. It was there that I found out what `Ali had said was true, for they had not crossed the river and eventually all of them except a few were killed there.[102] Another example of `Ali's knowledge about things before they happen, is his own martyrdom, saying: By God, this will be dyed, pointing to his beard which was dyed with the blood running from his head.[103]

One of the other examples of `Ali's prescience was when he said: Juwayriyah ibn Ma'shar would be hanged after amputation of his hands and legs. A short time after this, under the rule of Mu`awiyah, Ziyad ibn Abi- amputated his hands and legs and then hanged him.[104] Foreseeing the martyrdom of Maytham Tammar, `Ali said: He would be the tenth person killed with a dagger in his side at the door of the house of `Amr ibn Harith and then hanged by a palm tree, pointing the tree to Maytham. Thence, he would come to the tree, performed prayer, to `Amr: As I will be your neighbor, you have to observe good neighborly relations. Soon afterwards, `Ubaydullah ibn Ziyad hanged him by the same tree and had him stricken in his side which led to his martyrdom.[105]

(71)

كَتِفُهُ انْجَدَبَتْ جُدْبَتْ إِذَا شَعَرَاتٌ عَلَيْهَا الْمَرْأَةُ كَنَدِي سَلَعَةٌ كَتِفِهِ عَلَى وَكَانَ قَمِيصَهُ فَشَقَّ الْقَوْمُ فِي وَجَدِهِ حَتَّى كُدْبَتْ وَلَا كُدْبَتْ مَا وَاللَّهِ  
مَوْضِعِهَا إِلَى كَتِفِهِ رَجَعَتْ تُرْكَتْ وَإِذَا مَعَهَا.

فَقَالَ النَّهْرَ عَبَرُوا قَدْ الْقَوْمَ إِنَّ: فَقَالَ السَّلَامُ عَلَيْهِ نَ الْمُؤْمِنِينَ أَمِيرَ إِلَى فَارِسٍ جَاءَ: قَالَ الْأَزْدِيُّ اللَّهُ عُبَيْدُ بْنُ جُنْدُبٍ رَوَاهُ مَا: ذَلِكَ وَمَنْ  
ذَلِكَ فِي الرَّايَاتِ رَأَيْتُ حَتَّى جُنْتُ مَا: وَقَالَ يَعْجُورُهُمْ فَأَخْبَرَ آخَرَ فَجَاءَ. فَعَلُوا مَا كَلَّا: فَقَالَ: فَعَلُوا لَقَدْ وَاللَّهِ بَلَى: فَقَالَ: عَبَرُوهُ مَا كَلَّا  
لَمْ وَإِنْ يُفَاتِلُهُ مَنْ أَوْلَ لَأَكُونَنَّ أَوْلَيْكَ أَخْبَرَ كَمَا الْأَمْرُ كَانَ إِنَّ نَفْسِي فِي فَحَلَفْتُ. لَمْصَرَ عُهُمْ وَأَنَّهُ فَعَلُوا مَا وَاللَّهِ: فَقَالَ: وَالْأَثْقَالُ نَبِ الْجَا  
السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ قَالَ كَمَا الْأَمْرَ فَوَجَدْتُ الصُّفُوفِ إِلَى مَعَهُ مَضَيْتُ ثُمَّ مَعَهُ الْمُحَارَبَةَ عَلَى تَبَيُّتٍ يَكُنُّ

نِدْ جُوَيْرِيَةَ بِصَلْبِ إِخْبَارُهُ: ذَلِكَ وَمَنْ. وَلِخَيْتِهِ رَأْسِهِ عَلَى يَدِهِ وَوَضَعَ هَذَا، مِنْ هَذِهِ لَنُحْضَبَنَّ وَاللَّهِ: فَقَالَ نَفْسَهُ قَتَلَ عَنْ إِخْبَارِهِ: ذَلِكَ وَمَنْ  
بِحَرْبِهِ وَطَعَنَهُ التَّمَارِ مَيْتُمْ بِصَلْبِ إِخْبَارُهُ: ذَلِكَ وَمَنْ. وَصَلْبُهُ وَرَجْلَيْهِ يَدَيْهِ مُعَاوِيَةَ أَيَّامٍ فِي زِيَادٍ فَقَطَعَ. وَرَجْلَيْهِ يَدَيْهِ قَطَعَ بَعْدَ مُسْهِرٍ  
بِئِنَّ لِعَمْرٍو وَيَقُولُ عِنْدَهَا وَيُصَلِّي يَأْتِيهَا مَيْتُمْ فَكَانَ جُدُّعَهَا، عَلَى يُصَلِّبُ النَّيَّ النَّحْلَةَ مُوَارَا. حُرَيْثُ بْنُ عَمْرٍو دَارِ بَابِ عَلَى عَشْرَةِ عَائِشَرَ  
بِحَرْبِهِ وَطَعَنَهُ الْمَوْضِعَ ذَلِكَ فِي زِيَادِ بْنِ اللَّهِ عُبَيْدُ فَصَلْبُهُ. جَوَارِي فَأَحْسِنُ مُجَاوِرُكَ إِنِّي: حُرَيْثُ

(72)

Imam `Ali also foresaw amputation of hands and legs of Rashid Hejri as well as his hanging.[106]

Another example of Imam `Ali's prescience was foreseeing the martyrdom of his faithful aide, Kumayl ibn Ziyad by Hajjaj ibn Yusuf, the cruel. After not long time since the martyrdom of `Ali, Hajjaj martyred Kumayl and `Ali's prediction came true.[107]

On another occasion, Imam `Ali foresaw the martyrdom of Qanbar at Hajjaj's hands, for he had heard these predictions from the Messenger of Allah and he had to inform people of it at a proper time. One day when Hajjaj was sitting among his treacherous collaborators he said: I would like to kill one of the aides of Abu-Turab to get near to God, introduce one to me. They said: One who has been long with Abu-Turab is Qanbar. So he immediately summoned him saying: Give up the faith of Abu-Turab! Qanbar said: Do you know any better faith than that of `Ali? Being helpless to give an answer, Hajjaj said: I have decided to kill you. It is up to you to choose its kind! Qanbar said: I will give you the option. Hajjaj said: Why? Qanbar said: I will kill you the same way you will kill me, for my master, Amir al-Mu'minin had informed me that I would be martyred by a blood-thirsty like you! The blood-sucking Hajjaj immediately ordered to behead Qanbar and the executioner beheaded him. In this way Qanbar went to heaven.[108]

Another example of `Ali's prescience was that a man came to him saying: I passed by Wadi al-Qira, saw Khalid ibn Arfatah passing away and buried there. O Amir al-Mu'minin, seek forgiveness for him. `Ali said: He has not died and will not die till he will lead the deviated group whose standard bearer is Habib ibn Hammar. At this time, a man sitting there said: O Amir al-Mu'minin, I am a Shi'ite following you. `Ali said: Who are you? He said: Habib ibn Hammar! `Ali said: Beware not to

be the standard bearer of that group but I am sure, you will be! You will enter the mosque through this gate, pointing to the gate called Bab al-Fil. When `Ali was martyred, Imam Hasan was poisoned and passed away, when Imam Husayn's uprising came about and Karbala' event happened, and `Umar ibn Sa'd was appointed as commander of the army by `Ubaydullah ibn Ziyad and equipped Kufah's army to fight Imam Husayn, he entrusted the army command to Khalid ibn `Arfatah and made Habib

(73)

وَكَانَ زِيَادٌ، بِنِ كُمَيْلٍ يَقْتُلُ الْحَجَّاجَ بِأَنَّ إِخْبَارَهُ: ذَلِكَ وَمَنْ ذَلِكَ بِهِ فَعَمِلَ وَصَلَبَهُ، وَرَجُلِيهِ الْهَجْرِيُّ رَشِيدٌ يَدِي بَقَطْعِ إِخْبَارِهِ: ذَلِكَ وَمَنْ كَذَلِكَ الْأَمْرُ

فَقِيلَ بِدَمِهِ تَعَالَى اللَّهُ إِلَى فَاتَقَرَّبَ ثُرَابِ أَبِي أَصْحَابٍ مِنْ رَجُلًا أُصِيبَ أَنْ أُجِبُ: يَوْمًا قَالَ الْحَجَّاجُ وَكَانَ. فَنَبَّرَ يَقْتُلِ إِخْبَارَهُ: ذَلِكَ وَمَنْ دِينَ عَلَى تَدْلُي دِينَهُ مِنْ بَرْنَتْ فَإِذَا: قَالَ. دِينِهِ مِنْ إِبْرَأَ: وَقَالَ حُضْرَتُهُمَا. مَوْلَاهُ فَنَبَّرَ مِنْ ثُرَابِ لِأَبِي صُحْبَةً أَطْوَلَ كَانَ أَحَدًا نَعْلَمُ مَا لَهُ: قَتَلْتَنِي إِلَّا قَتَلْتَهُ لَنِي تَقْدُّ لَا لِأَنَّكَ: قَالَ وَلِمَ؟ قَالَ. إِلَيْكَ ذَلِكَ صَيَّرْتُ قَدْ: قَالَ. إِلَيْكَ أَحِبُّ قَتَلْتَهُ أَيَّ فَاخْتَرْتُ قَاتِلَكَ إِنِّي: قَالَ مِنْهُ؟ أَفْضَلَ غَيْرِهِ فَدَبِحَ بِهِ فَأَمَرَ. حَقٌّ بَعِيرٌ ظَلَمًا دَبِحًا تَكُونُ مَنِيَّتِي إِنْ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ أَخْبَرَنِي وَبِهِذَا. مِثْلُهُ

قَدْ عَرَفْتَهُ بِنِ خَالِدٍ فَرَأَيْتُ الْقُرَى بُوَادِي مَرَرْتُ إِنِّي الْمُؤْمِنِينَ أَمِيرٌ يَا: فَقَالَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ إِلَى جَاءَ رَجُلًا أَنْ: ذَلِكَ وَمَنْ حَمَارٍ بِنِ حَبِيبٍ لُوَائِهِ صَاحِبُ ضَلَالَةٍ، جَيْشٍ يَقُودُ حَتَّى يَمُوتَ وَلَا يَمُتُ لَمْ إِنَّهُ: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَقَالَ. لَهُ فَاسْتَعْفِرْ بِهَا مَاتَ إِيَّاكَ: قَالَ. حَمَارٍ بِنِ حَبِيبٍ أَنَا: قَالَ أَنْتَ؟ وَمَنْ: فَقَالَ. مُحِبُّ لَكَ وَإِنِّي شَبِيعَةٌ لَكَ إِنِّي الْمُؤْمِنِينَ، أَمِيرٌ يَا: فَقَالَ الْمُنْبَرُ تَحْتِ مِنْ رَجُلٍ فَقَامَ عَلِيٌّ بِنِ الْحَسَنِ وَمَضَى السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ مَضَى فَلَمَّا. الْفِيلِ بَابٍ إِلَى بِيَدِهِ وَأَوْمَأَ. الْبَابِ هَذَا بِهَا فَتَدَخَّلَ وَتَحَمَّلْنَهَا تَحْمَلُهَا، أَنْ عَلَيْهِ الْحُسَيْنِ إِلَى اللَّعْنَةِ، عَلَيْهِمْ سَعْدٌ، بِنِ بَعْمَرَ زِيَادٍ ابْنُ بَعَثَ كَانَ، مَا السَّلَامُ عَلَيْهِ الْحُسَيْنِ أَمْرٌ مِنْ وَكَانَ بَعْدَهُ، مِنْ السَّلَامُ عَلَيْهِمَا بِنِ خَالِدٍ وَجَعَلَ السَّلَامُ

(74)

ibn Hammar its standard bearer. The latter entered the mosque from the same gate, i.e., Bab al-Fil, and thence went to Karbala', taking part in the fight against the son of the Holy Prophet (s.a).[109]

Another occasion which shows Imam `Ali's prescience was when addressing Bara' ibn `Azib. `Ali said: My son, Husayn will be killed while you are alive but you do not help him. After martyrdom of the master of the martyrs, Bara' said: By God, `Ali informed me of Husayn's martyrdom. Yes, he was martyred but I did not help him. He expressed regret as long as he lived following the events of Karbala' for not having helped Imam Husayn.[110]

One of the other examples of `Ali's prescience is a Hadith reported by Juwayriyah ibn Ma'shar Abdi on the authority of `Ali about Imam Husayn. He has reported: When I was accompanying `Ali on the way to Siffin, when we reached the high lands of Karbala', `Ali stood in a corner of the army camp, looking right and left, he started weeping. Then, he said: By God, this is their landing place

where they are killed. Someone asked: O Amir al-Mu'minin, what is the name of this land? `Ali said: This is the land of Karbala' and the place of martyrdom of a group who will go to paradise without reckoning. People did not understand what he meant till Imam Husayn and his companions were martyred there.[111]

The last example of `Ali's prescience is about the building of the city of Baghdad, Abbasid rule, their performance for five hundred and odd years, name of each of them and their fall by Hulagu Khan.

`Allamah Hilli says: My father has related this news and has a few words as to why Mongol did not invade the cities of Hillah and Kufah nor the two holy cities of Najaf and Karbala', for Mongol did not invade any city without having ruined it and killed its inhabitants. It was for this reason that when Hulagu besieged Baghdad, looting by Mongols had intimidated everyone though Baghdad had not collapsed yet. When the news of Mongols reached the people of Hillah, they all left their homes for deserts out of fear and a few of them including my late father, Sayyid Majd al-Din ibn Tawus and the great jurist, ibn Abi'l-`Izz who remained in the city. These people gathered in a place, exchanged views on how to save themselves and

(75)

عَارِبِ بْنِ الْبَرَاءِ قَوْلُهُ: ذَلِكَ وَمَنْ الْفِيلِ بَابٍ مِنَ الْمَسْجِدِ دَخَلَ حَتَّىٰ بِهَا فَسَارَ. رَأَيْتَهُ صَاحِبَ حَمَارِ بْنِ وَحْبِيبٍ مُّقَدِّمَتِهِ عَلَىٰ عَرَفَةَ السَّلَامِ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ وَاللَّهِ، حَدَّثَنِي، يَقُولُ الْبَرَاءُ كَانَ السَّلَامُ عَلَيْهِ الْحُسَيْنُ قُتِلَ فَلَمَّا تَنَصَّرَهُ لَا حَيٍّ وَأَنْتَ الْحُسَيْنُ ابْنِي يُقْتَلُ وَالنَّدَمَ الْحُسْرَةَ أَظْهَرَ ثُمَّ أَنْصَرَهُ وَلَمْ السَّلَامُ عَلَيْهِ الْحُسَيْنُ يُقْتَلُ.

وَقَفَّ كَرْبَلَاءَ طُفُوفَ قَبْلَعْنَا السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ مَعَ صَفِيٍّ إِلَىٰ تَوَجَّهْنَا لَمَّا: قَالَ الْعَبْدِيُّ مُسْهِرِ بْنِ جُوَيْرِيَّةٍ رَوَاهُ مَا: ذَلِكَ وَمَنْ أَمِيرًا يَا: لَهُ فَقِيلَ. مَنِيَّتِهِمْ وَمَوْضِعِ رِكَابِهِمْ مَنَاحُ وَاللَّهِ هَذَا: قَالَ ثُمَّ وَاسْتَعْبَرَ، وَشِمَالًا يَمِينًا نَظَرَ مَدُّ الْعَسْكَرِ مِنْ نَاحِيَةِ السَّلَامِ عَلَيْهِ قَالَ مَا تَأْوِيلَ يَعْلَمُونَ لَا النَّاسُ وَكَانَ سَارَ ثُمَّ. حِسَابِ بَعْضِ الْجَنَّةِ يَدْخُلُونَ قَوْمٌ فِيهِ يُقْتَلُ كَرْبَلَاءَ، هَذَا: فَقَالَ الْمَوْضِعُ؟ هَذَا مَا الْمُؤْمِنِينَ، كَانَ مَا السَّلَامُ عَلَيْهِ الْحُسَيْنُ أَمْرٍ مِنْ كَانَ حَتَّىٰ.

ذَلِكَ وَكَانَ. تَعَالَى اللَّهُ رَحْمَهُ وَالِدِي رَوَاهُ. هُمُ الْمَلِكُ الْمَغُولُ وَأَخَذَ أَحْوَالَهُمْ وَذَكَرَ الْعَبَّاسَ بَنِي وَمُلْكِ بَغْدَادَ بِعِمَارَةِ إِخْبَارُهُ: ذَلِكَ وَمَنْ أَكْثَرُ هَرَبَ يَفْتَحُهَا أَنْ وَقَبْلَ بَغْدَادَ إِلَىٰ هُوَ لَاحِقُ السُّلْطَانِ وَصَلَ لَمَّا لِأَنَّهُ الْقَتْلِ، مِنَ الشَّرِيفِينَ وَالْمَشْهُدِينَ وَالْكَوْفَةَ الْحِلَّةِ أَهْلَ سَلَامَةٍ سَبَبَ فَأَجْمَعَ. الْعِرَّ أَبِي ابْنِ وَالْفَقِيهِ طَاوُوسِ بْنِ الدِّينِ مَجْدُ وَالسَّيِّدِ اللَّهُ رَحْمَهُ وَالِدِي الْقَلْبِ جُمْلَةً مِنْ فَكَانَ. الْقَلْبِ إِلَّا الْبَطَائِحَ إِلَىٰ لَهَ الْجَاهِلِ مُكَاتِبَةٍ عَلَىٰ رَأْيِهِمْ

(76)

the residents of Hillah and finally decided to write a letter to Hulagu expressing their allegiance to him and assuring him that they would not confront him but were obeying his instructions. They sent the letter to Hulagu through a Persian-speaking man. Having received the letter, Hulagu ordered two men by the names of Tekolm and Aladdin to go to the city of Hillah and convey to the



inhabitants of the city the message to the effect that if you obey the sultan, you must rush to meet him. The two men came to the city of Hillah informing people of Sultan's order but no one dared to take any action or go to Hulagu with them, for they did not know what would finally happen. My father said: If I go to Hulagu by myself and brief him on the affair, there will be no need for the presence of others. Sayyid ibn Tawus and ibn Abi'l-'Izz too approved his decision, saying: You go to Hulagu along with these two agents and convey to him the decision of others. It is well to mention that my father went to meet Hulagu before the conquest of Baghdad and the killing of the last Abbasid caliph.

Receiving my father, Hulagu said: How did you decide to come to me when the end of affairs is not clear, when Caliph's problem with me is still unresolved, when he may decide to make peace with me and I may leave him to himself and leave this place? My father said: What we have done is based on a narration from our master, Amir al-Mu'minin who has spoken of Baghdad in this way: Al-Zawra' and what will make you comprehend what Al-Zawra' is? It is a land abounding in Manna trees. Sky-touching buildings will be made there and people turn to it from everywhere. There are abundant treasures in the depth of it persuading its inhabitant to suffer a lot in order to gain it. The sons of `Abbas will turn it into the seat of their rule. They will also turn it into a place of debauchery, oppression, injustice and violation of the rights of the deprived people. The leaders of this city are a group of adulterers, lewd scientists, and treacherous viziers. Their employees are the sons of Persia and Rome. If there is any praiseworthy act, no one will do it and if there is any blameworthy act, they will not forsake it. In that city, men have inclination towards men and women have intercourse with women. Amid this tumult, people of this city will be afflicted with murder and looting by the dominating Turks. Long-lasting moaning and cries will be raised among the residents of this city. What will make you comprehend

(77)

لَهُ يُقَالُ أَحَدُهُمَا: شَخْصَيْنِ مَعَ فَرْمَانًا إِلَيْهِمُ السُّلْطَانُ فَأَنْفَذَ. أَعْجَمِيًّا شَخْصًا بِهِ وَأَنْفَذُوا. الْأَيْلِيَّةَ تَحْتَ دَاخِلُونَ مُطِيعُونَ بِأَنَّهُمُ السُّلْطَانُ  
إِلَيْنَا فَيَحْضُرُونَ كُنُوبُهُمْ بِهِ وَرَدَتْ كَمَا قُلُوبُهُمْ كَانَتْ إِنَّ لَهُمَا وَقَالَ. الدِّينَ عِلَاءً: لَهُ يُقَالُ وَالْآخِرُ. تَكَلَّمُ

فَلَمَّا مَعَهُمَا فَصَعَدَ. نَعَمْ: فَقَالَا كَفَى؟ وَحَدِي جِنْتُ إِنَّ: اللَّهُ رَجِمَهُ وَالِدِي فَقَالَ. إِلَيْهِ الْحَالُ يَنْتَهِي بِمَا مَعَرَفَتِهِمْ لِعَدَمِ فَخَافُوا لِأَمِيرَانَ | فَجَاءَ  
إِلَيْهِ يَنْتَهِي مَا تَعَلَّمُوا أَنْ قِيلَ عِنْدِي وَالْحُضُورَ مَكَاتِبِي أَقَدَمْتُمْ كَيْفَ: لَهُ قَالَ لَيْفَةَ الْخَقْلِ وَقِيلَ بَعْدَ فَتَحَ قَبْلَ ذَلِكَ وَكَانَ يَدِيهِ بَيْنَ حَضَرَ  
عَنْهُ؟ وَرَحَلْتُ صَالِحِي أَنْ تَأْمَنُونَ وَكَيْفَ صَاحِبِكُمْ؟ وَأَمْرُ أُمْرِي

أَدْرَاكَ وَمَا الزُّورَاءُ: خُطْبِهِ بَعْضِ فِي قَالَ أَنَّهُ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ إِمَامِنَا عَنْ وَيُنَارُ لِأَنَّا ذَلِكَ عَلَى أَقْدَمْنَا إِنَّمَا: وَالِدِي لَهُ فَقَالَ  
وَلِرُحْرِفِهِمْ مَوَاطِنًا الْعَبَّاسِ وَلُدَّ ذَهَابَتْ. وَحُزْرَانٌ قَهَارِمُ فِيهَا وَيَكُونُ السُّكَّانُ فِيهَا وَيَكْتُرُ النُّبْيَانُ فِيهَا يَسْتَنْدُ أَثْلَ ذَاتِ أَرْضِ الزُّورَاءِ؟ مَا  
يَخْدِمُهُمْ. الْحَوْنَةُ وَالْوُزْرَاءُ الْفَسَقَةُ وَالْفَرَاءُ الْفَجْرَةُ وَالْأَيْمَةُ الْمُحْيِفُ وَالْخَوْفُ الْجَائِرُ الْجَوْرُ بِهَا يَكُونُ وَلَعِبَ لَهُمْ دَارٌ لَهُمْ تَكُونُ. مَسْكِنًا  
بِالنِّسَاءِ وَالنِّسَاءِ بِالرِّجَالِ مِنْهُمْ الرِّجَالُ يَكْتَفِي. أَنْكُرُوهُ إِذَا مُنْكَرٍ عَنْ يَتْنَاهُونَ وَلَا عَرَفُوهُ إِذَا بِمَعْرُوفٍ يَأْتَمِرُونَ لَا. رُومِ الْفَارِسِ أَبْنَاءُ  
لَا هَلْ وَالْعَوِيلُ وَالْوَيْلُ الطَّوِيلُ وَالنُّكَاءُ الْعَمِيمُ الْعَمُّ ذَلِكَ فَعِنْدَ

(78)

what the Turks are? They are people with slant eyes, shield-like faces who are iron-clad with no hair on their faces. Their commander is a man with loud voice whose authority is all-encompassing with a great ambition. He will not pass by any city without conquering it. No banner is raised against him without being toppled. Woe to one who is hostile to him. He keeps on seizing all the cities till he conquers everywhere and brings them under his control.

When we heard, read about and saw all these features about you, we found out that you have all these features in you, so we set our hope on you and decided to come to you. Hearing this, Hulagu became extremely pleased and happy. So, he wrote a decree in the name of my father in which he gave amnesty to the residents of Hillah and the nearby cities and never invaded them.[112]

### **`Ali's Courage In Battlefields**

Muslims unanimously believe that `Ali was the most courageous man after the Holy Prophet (s.a) in the battlefields. `Ali attacked the enemy in such a way that surprised the angels in heaven!

Speaking about fighting between `Amr ibn `Abd-Wudd `Amiri and `Ali who eventually killed him, the Holy Prophet (s.a) said: The killing of `Amr by `Ali is better than the worship of Jinn and human beings.[113] In the battle of Badr in which many atheists of Quraysh were killed by `Ali, Gabriel was present. All the Muslims heard him saying with a loud voice: There is no man more valorous than `Ali and there is no sword sharper than Dhu'l-Fiqar.[114]

Ahmad ibn Hanbal has written: Following martyrdom of his father, Hasan ibn `Ali made a speech in which he said: O people, yesterday an honorable man departed from among you and rushed to the hereafter who was unrivaled among the former nations, and the future generations too will fail to comprehend him, for anytime the Holy Prophet (s.a) sent him to a battle, he was accompanied by Gabriel on the right side and by Michael on the left side and he would not return from battlefield until he achieved victory.[115]

Khawarizmi has reported: `Abdullah ibn `A'ishah quoted his father as saying: Anytime the polytheists looked at `Ali in the battlefield, they would make their last will and testament, for they could see death before their eyes.[116]

(79)

مَلِكٌ يَفْدِمُهُمْ مُرَدًّا، جُرْدُ الْحَدِيدِ، لِبَاسُهُمُ الْمُطْرَقَةُ، كَالْمِجَانِّ وَجُوهُهُمُ الْحَدَقُ صِغَارُ قَوْمِ النَّرْكُ؟ هُمْ وَمَا النَّرْكُ سَطَوَاتٍ مِنَ الزُّورَاءِ

الْوَيْلُ الْوَيْلُ. نَكَّسَهَا إِلَّا رَايَةً لَهُ تُرْفَعُ وَلَا فَتَحَهَا إِلَّا بِمَدِينَةٍ يَمُرُّ لَا أَلْهَمَةَ، عَالِي الصَّوْلَةِ قَوِي الصَّوْتِ جَهَوْرِي مُلْكُهُمْ بَدَأَ حَيْثُ مِنْ يَأْتِي  
فَرَمَانًا لَهُمْ وَكَتَبَ قُلُوبَهُمْ فَطَيَّبَ. فَقَصَدْنَاكَ رَجُونَكَ فِيكُمْ الصِّفَاتِ وَوَجَدْنَا ذَلِكَ لَنَا وَصِفَ فَلَمَّا يَطْفُرُ حَتَّى كَذَلِكَ يَزَالُ فَلَا نَأْوَاهُ لِمَنْ  
وَأَعْمَالِهَا الْحِلَّةِ أَهْلُ قُلُوبٍ فِيهِ يُطَيَّبُ اللَّهُ رَحِمَهُ وَالِدِي بِاسْمِ

الشَّجَاعَةِ فِي:

تَنَعَّجَبُ الْخُرُوبِ، فِي بَلَاءٍ وَأَعْظَمَهُمْ لِهَوَا عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ بَعْدَ النَّاسِ أَشْجَعُ كَانَ السَّلَامُ عَلَيْهِ عَلِيًّا أَنْ الْأَمَّةَ بَيْنَ خِلَافٍ وَلَا  
النَّقْلَيْنِ عِبَادَةٍ مِنْ أَفْضَلِ الْعَامِرِيِّ وَدَّ عَبْدُ بْنُ لِعَمْرٍو قَتْلُهُ: يَقُولُ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ وَجَعَلَ السَّمَاءَ مَلَانِكُهُ حَمَلَاتِهِ مِنْ  
عَلِيٍّ إِلَّا فَتَى وَلَا الْفَقَارِ ذُو إِلَّا سَيِّفٌ لَا: كَافَّةِ الْمُسْلِمُونَ وَيَسْمَعُهُ يَقُولُ وَهُوَ أَحَدٌ يَوْمَ فِي جَبْرِئِيلَ وَنَزَلَ

يُدْرِكُهُ وَلَا يَعْلَمُ الْأَوْلُونَ يَسْبِقُهُ لَمْ بِالْأَمْسِ رَجُلٌ فَارَقَكُمْ لَقَدْ: فَقَالَ السَّلَامُ عَلَيْهِ الْحَسَنُ خَطَبَ قَالَ مُسْنِدِهِ فِي حَنْبَلِ بْنِ أَحْمَدَ وَنَقَلَ  
وَرَوَى لَهُ يَفْتَحُ حَتَّى يَنْصَرِفُ لَا شِمَالِهِ، عَنْ وَمِيكَائِيلَ يَمِينِهِ عَنْ جَبْرِئِيلَ بِالرَّايَةِ، يَبْعَثُهُ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ كَانَ. الْأَخْرُونَ  
بَعْضٌ إِلَى بَعْضُهُمْ عَهْدَ الْحَرْبِ فِي عَلِيًّا أَبْصَرُوا إِذَا الْمُشْرِكُونَ كَانَ: قَالَ أَبِيهِ عَنْ عَائِشَةَ بْنِ اللهُ عُبَيْدٌ دَنَنَادَ: قَالَ الْخَوَارِزْمِيُّ

(80)

Imam `Ali's situations in this field are too many to be counted. Only through his sword did the religion of Islam raise and achieve maintenance and the wrong diminish and fade away.

In the coming chapter about jihad, we will refer to some of his campaigns.

### `Ali's Piety

It was unanimously believed that `Ali was the most pious man after the Holy Prophet (s.a). He was detached from the world which he had divorced three times. The Holy Prophet (s.a) has been quoted by `Ammar ibn Yasir as saying: O `Ali, God Almighty has adorned you with an ornament which was extremely praiseworthy with Him whereas He has not adorned anyone of His servants with such an adornment. This divine ornament has three stages which are all rooted in you: He detached you from the world; made the world look disgusting to you; and placed the love for the poor in your heart to the extent that they are pleased with your leadership and you are pleased to be followed by them. Happy is one who has the love for you, he is steadfast in following you and practically approves your instructions. Woe is to your enemy and one who denies you. As for your friends and followers, they are your brothers in faith and they will abide in paradise with you. As for your enemies and those who have denied you, God Almighty should place them in the abode of liars.[117]

`Abdullah ibn Abi- al-Hudhayl reports: I saw `Ali wearing a Razi shirt which was such that, if stretched, it would reach the nail of his finger and if let loose, it could hardly reach the elbow.[118] `Umar ibn `Abd al-`Aziz reports: Among this Ummah we do not know anyone more pious than `Ali after the Holy Prophet (s.a).[119] Qubaysah ibn Jabir reports: I have not found

anyone more pious than `Ali ibn Abi-Talib.[120]

Suwayd ibn Ghafalah reports: I went to see Imam `Ali while he was in Caliphate's seat. Before the Imam, there was a bowl of sour yoghurt the smell of which I could feel. A loaf of bread of barley the husk of which I could see was in his hands. The Imam was breaking the dry bread with his hand and when the bread is too hard to be broken by his

(81)

الله صَلَّى عَزَوَاتِهِ مِنْ نُبْدِ الْجِهَادِ بَابٍ فِي وَسْيَاتِي. وَبَطَلَ الْكُفْرُ وَاضْمَحَلَّ وَاعْتَدَلَ، الدِّينُ قَامَ بِسَيْفِهِ مَشْهُورَةً، الْعَزَوَاتِ فِي وَمَقَامَاتِهِ  
وَالرُّهُدِ الْوَرَعِ فِي. عَلَيْهِ

رَوَى ثَلَاثًا الدُّنْيَا طَلَّقَ وَقَدَّ لَهَا، تَرَكَأَ وَأَكْثَرَهُمْ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ بَعْدَ الدُّنْيَا فِي النَّاسِ أَرْهَدُ أَنَّهُ عَلَى كَافَّةِ النَّاسِ أُجْمِعَ وَقَدَّ  
يُرِيْنِ لَمْ بِزَيْنَةِ زَيْنَتِكَ تَعَالَى اللهُ إِنَّ عَلِيًّا يَا يَقُولُ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ سَمِعْتُ: قَالَ يَاسِرُ بْنُ عَمَارٍ عَنْ مَنْاقِبِهِ فِي الْخَوَارِزْمِيِّ  
لِمَنْ طُوبَى عَلِيًّا يَا. إِمَامًا بِكَ وَرَضُوا أَتْبَاعًا بِهِمْ فَرَضَ بَيْتَ الْفُقَرَاءِ إِلَيْكَ وَحَبَبَ إِلَيْكَ وَبَغَضَهَا فِيهَا زَهْدَكَ: مِنْهَا إِلَيْهِ أَحَبَّ بِزَيْنَةِ الْعِبَادِ  
أُبْغَضَكَ مَنْ وَأَمَّا جَنَّتْكَ، وَشُرَكَوِكَ دِينِكَ فِي فَبِخْوَانِكَ بِكَ وَصَدَّقَ أَحَبَّكَ مِنْ أَمَّا. عَلَيْكَ وَكَذَّبَ أُبْغَضَكَ لِمَنْ وَالْوَيْلُ بِكَ، وَصَدَّقَ أَحَبَّكَ  
بَيْنَ الْكُذَّابِ مَقَامَ الْقِيَامَةِ يَوْمَ يُقِيمُهُ أَنْ تَعَالَى اللهُ عَلَيْهِ عَلَيْهِ وَعَلَى فَحَقِيقٌ عَلَيْكَ وَكَذَّبَ

الدَّرَاعِ نِصْفِ مَعَ كَانَ أُرْسَلَهُ وَإِذَا الظُّفْرُ بَلَغَ مَدَّهُ إِذَا زَرِيًّا فَمِيسًا السَّلَامُ عَلَيْهِ عَلِيٌّ عَلَى رَأَيْتُ: الْهُدَيْلِ أَبِي بِنِ اللهُ عَبْدِ قَالَ

السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ مِنْ أَرْهَدَ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ بَعْدَ الْأُمَّةِ هَذِهِ فِي كَانَ أَحَدًا أَنْ عَلِمْنَا مَا: الْعَزِيزِ عَبْدِ بِنِ عُمَرَ وَقَالَ

عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ عَلَى خَلْتَدَ: غَفَلَةَ بِنِ سُوَيْدٍ وَقَالَ. طَالِبِ أَبِي بِنِ عَلِيٍّ مِنْ أَرْهَدَ الدُّنْيَا فِي رَأَيْتُ مَا: جَابِرِ بِنِ قُبَيْصَةَ وَقَالَ  
فَسَارِ أَسَارَ أَرَى رَغِيفٌ يَدِهِ وَفِي حُمُوضَتِهِ شِدَّةٍ مِنْ رِيحِهِ أَجْدُ لَبِنٌ فِيهَا صَحِيفَةٌ يَدِيهِ بَيْنَ جَالِسًا فَوَجَدْتُهُ السَّلَامُ

(82)

hand, the Imam would break it with his knee and then throw it in the yoghurt. He then asked me to approach him and share him in eating that food. "I am observing fasting," I apologized. The Imam said, "I heard the Messenger of Allah saying: He whom is prevented by fasting from eating from food that he desired, it will be incumbent upon Allah to feed him from the food of Paradise and serve him from its drink." At this time, I said to Fiddah, his slave-girl who was standing by him: Don't you fear Allah for treating this old man as such? Fiddah said: He has asked me not to sieve the flour. `Ali asked: What are you talking about? I told him the story. At this time `Ali said: May my parents be ransom for the one for whom the flour was not sieved, nor did he eat fill bread of wheat for three straight says until he passed away.[121]

One day Imam `Ali (a.s) went to the market, bought a shirt for three Dirhams and wore it. The sleeve of the shirt was not long enough to cover his wrist completely and the shirt itself was not long enough to cover the legs properly. Raising his hand in prayer while wearing it, Imam `Ali said:

O Lord, thank you for blessing me with a shirt which both covers my body and gives me splendor among people.[122]

Imam `Ali (a.s) used to say: O yellow gold and white silver! Deceive someone else and set the trap on the way of others.[123] One day, Imam `Ali who had prepared his special sword for selling went to the market, saying: Who will buy this sword? By God who makes the grain grow in the earth, this sword has long served the Messenger of Allah, removing the dust of sorrow from his holy face. If I could afford to buy one piece of clothes, I would never sell it.[124]

One day, Imam `Ali who was wearing a garment with patches attended a gathering. An ignorant man started blaming him. Imam `Ali said: Wearing this shirt for a leader like me is not blameworthy, for it makes my heart humble on the one hand, and a believer who sees me wearing it will follow me on the other.[125]

One day, Imam `Ali went to the market buying two coarse shirts. He said to Qanbar, his servant: Choose between the two. He chose one and put it on. Putting on the other one, `Ali found that the sleeves were too long, so he cut it short and wore it.[126]

(83)

إِنِّي قُلْتُ: هَذَا طَعَامِنَا مِنْ فَاصِبِ أَدُنْ: فَقَالَ: اللَّبَنُ فِي وَطْرَحِهِ بِرُكْبَتِهِ كَسْرَهُ عَلَيْهِ أُعْيَىٰ أَحْبَابَانَا بِيَدِهِ يَكْسِرُهُ وَهُوَ وَجْهَهُ فِي الشَّعِيرِ طَعَامٍ مِنْ يُطْعِمُهُ أَنْ اللهُ لِي عَاقِبًا كَانَ يَسْتَهِيهِ طَعَامٍ مِنَ الصِّيَامِ مَنَعَهُ مَنْ يَقُولُ وَاللهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ سَمِعْتُ: فَقَالَ: صَائِمٌ شَرَّابِهَا مِنْ وَيَسْقِيهِ الْجَنَّةَ.

قَالَتْ: أَيُّهَا النَّخَالُ مَنْ فِيهِ أَرَىٰ مِمَّا طَعَامًا لَهُ تَنخُلِينَ أَلَا الشَّيْخُ؟ هَذَا فِي اللهِ تَنَقَّيْنَا أَلَا فِضَّةً يَا وَيْحَكَ: مِنْهُ بَقْرَبِ قَائِمَةٌ وَهِيَ لِجَارِيَّتِهِ قُلْتُ: أَيُّهَا ثَلَاثَةُ الْبَرِّ خُبْرٌ مِنْ يَشْبَعُ وَلَمْ طَعَامٌ لَهُ يُنْخَلُ لَمْ مِنْ وَأُمِّي يَا: فَقَالَ: فَأَخْبَرْتُهُ لَهَا؟ قُلْتُ مَا لِي قَالَ: طَعَامًا لَهُ نَنخُلُ لَا إِلَيْنَا تَقَدَّمَ لَقَدْ وَجَلَّ عَرَّ اللهُ قَبِيضَهُ حَتَّىٰ.

مِنْ رَزَقَنِي الَّذِي اللهُ الْحَمْدُ: أَلَيْسَهُ حِينَ وَقَالَ الْكَعْبِيُّ إِلَى الرَّسْعَيْنِ بَيْنَ مَا وَلَيْسَهُ دَرَاهِمٌ بِثَلَاثَةِ قَمِيصًا فَاشْتَرَى السُّوقِ فِي يَوْمًا تَارَ وَاجِدَ السُّوقِ إِلَى يَوْمًا السَّلَامُ عَلَيْهِ وَخَرَجَ. غَيْرِي غُرِّي بِيَضَاءِ يَا. غَيْرِي غُرِّي صَفْرَاءُ يَا: السَّلَامُ عَلَيْهِ وَقَالَ: النَّاسُ بِهِ أَتَجَمَّلُ مَا الرِّيَاشِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ وَجِهَ عَنِ الْكُرْبِ بِهِ كَشَفْتُ لَطَالَمَا الْحَبَّةَ فَلَقَ فَوَالَّذِي السَّيْفِ؟ هَذَا مِنِّي يَشْتَرِي مَنْ: فَقَالَ لِيْبِيَعَهُ سَيْفُهُ وَمَعَهُ بِهِ وَيَقْتَدِي بِلَيْسِهِ الْقَلْبُ يَحْشَعُ: فَقَالَ: فَعُوْتِبَ مَرْقُوعٌ إِزَارٌ وَعَلَيْهِ يَوْمًا السَّلَامُ عَلَيْهِ وَخَرَجَ. بَعُثُهُ لَمَّا إِزَارٍ مِنْ عِنْدِي كَانَ وَلَوْ عَلَيْهِ، عَلَيَّ رَأَهُ إِذَا الْمُؤْمِنُ.

فَقَطَعَهُ أَصَابِعِهِ عَنْ طَوْلًا كَمُهُ فِي فَرَأَى الْآخَرَ هُوَ وَلَيْسَ وَاجِدًا فَأَخَذَ فِيهِمَا قَنْبَرًا فَخَبَّرَ غَلِيظَيْنِ وَبَيْنَهُ يَوْمًا وَاشْتَرَى.

(84)

Imam `Ali appointed a man from the tribe of Thaqif as governor of the city of `Akbar, saying to him: Come to me tomorrow after the Noon Prayer. I have a business with you. The man reports: I

went to see him the next day. Contrary to what is usual with rulers, I did not find any doorkeeper to stop me at the time of appointment. So I went to the Imam and found him sitting with a clay bowl and a jug of water only. At this time, the Imam ordered to bring him a sealed package. I said to myself: The Imam considers me as trustworthy, so he wants to show me a precious Jewel he has kept hidden from others. Soon, he removed the seal from the package and opened it. Suddenly, my eyes fell on some soft flour of barley and wheat. He poured it into a bowl, added some water to it, ate a little of it and offered the rest to me. To see this scene made me lose my patience, so I said: O Amir al-Mu'minin, it is strange that you are living in a country like Iraq which abounds with so many blessings yet you are living a hard life.

The Imam said: By God, the seal I have put on this package is not because of meanness so that no one will eat with me rather I wish to use it to the extent of my need. I am also afraid that one of my kinsmen may take away some of it and add some delicious food to it and as a result of it add some non-pure food which I do not like. The Imam then warned me against eating a food about which I was doubtful. He further said: Do not eat anything but lawful (Halal) food.[127]

(85)

عَنْهُ أَجِدُ فَلَمْ إِلَيْهِ فَعُدْتُ: قَالَ. إِلَيَّ فَعُدْ غَدًا الظُّهْرَ صَلَّيْتَ إِذَا: السَّلَامُ عَلَيْهِ لَهُ فَقَالَ تَقِيْفٍ مِنْ رَجُلًا عَكْبَرَ عَلَى وَلَّى قَدْ السَّلَامُ عَلَيْهِ وَكَانَ إِلَيَّ يُخْرِجُ حَتَّى أَمِنْتِي لَقَدْ: نَفْسِي فِي فَقُلْتُ. مَخْتُومٍ مَسْدُودٍ بِوِعَاءٍ فَدَعَا مَاءً، وَكُوْرُ قَدَحٍ وَعِنْدَهُ جَالِسًا فَوَجَدْتُهُ دُونَهُ، يَحْجُبْنِي حَاجِبًا الْمُؤْمِنِينَ، أَمِيرًا يَا: فَقُلْتُ أَصْبِرُ فَلَمْ. وَسَقَانِي فَشَرِبَ مَاءً وَصَبَّ الْقَدَحَ فِي قَبْضَةٍ مِنْهُ فَأَخْرَجَ سُوقِي، فِيهِ فَإِذَا وَحَلَّهُ الْخَتْمَ سَرَفَكَ جَوَاهِرَ، يَكْفِينِي مَا قَدَّرَ أَبْنَاءُ وَلَكِنِّي بِهِ بُحْلًا عَلَيْهِ أَحْنَمَ مَا وَاللَّهِ أَمَا: السَّلَامُ بِهِ عَلَيَّ فَقَالَ كُنْتُ تَرَى؟ فِي تَرَى كَمَا وَطَعَامُهُ الْعِرَاقَ فِي هَذَا أَتَصْنَعُ جِلَّهُ تَعْلَمُ لَا مَا وَتَتَنَاوَلُ فَإِيَّاكَ تَرَى، كَمَا أَحْتَرِزُ فَلِدَلِكِ طَيِّبًا، إِلَّا بَطْنِي أُدْخِلُ أَنْ أَكْرَهُ وَأَنَا غَيْرِهِ مِنْ فِيهِ فَيُوضَعُ يَنْقُضُ أَنْ فَأَخَافُ

### `Ali's Generosity and Magnanimity

Beyond doubt, Imam `Ali was the most generous and the most honest man after the Holy Prophet (s.a) for the highest degree of generosity is to offer one's life and `Ali, by lying in the bed of the Holy Prophet at Laylat al-Mabit, sacrificed his life for the sake of the Messenger of Allah. Ibn Athir reports: The Qur'anic verse "And among men is he who sells himself to seek the pleasure of Allah" (2:207) was revealed about Imam `Ali when the Holy Prophet (s.a) left Mecca for Medina, ordering `Ali to lie in his bed and to transfer people's trust to them the next day. This was at a time when the atheists of Quraysh had brotherhood between you, making the life of one of you longer. Does anyone of you prefers his brother to himself and accepts his shorter

(85)

وَأَشْرَفُهُمْ وَأَكْرَمُهُمْ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ بَعْدَ النَّاسِ أَسْحَى السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ أَنْ فِي خِلَافَ لَا: وَالْكَرَمِ السَّخَاءِ فِي

ابْتِغَاءَ نَفْسِهِ يَشْرِي مَنْ النَّاسِ وَمِنْ؟: تَعَالَى قَوْلُهُ إِنَّ: الْأَثِيرِ ابْنُ قَالَ. وَالِهِ بِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ فِرَاشِ عَلِيٍّ بَاتَ حِينَ بِنَفْسِهِ جَادَ أَنْ وَأَمْرَهُ بِمَكَّةَ بَيْتِهِ فِي السَّلَامِ لِيَهْءَ عَلِيًّا وَتَرَكَ هَاجَرَ لَمَّا وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ لِأَنَّ ذَلِكَ. السَّلَامُ عَلَيْهِ عَلِيٍّ فِي نَزَلَ؟ اللهُ مَرَضًا أَحَدِكُمْ عُمُرَ وَجَعَلْتُ بَيْنَكُمْ أَخِيْتُ قَدْ إِنِّي: وَمِيكَائِيلَ لِحَبْرَتَيْلَ وَجَلَّ عَزَّ اللهُ فَقَالَ. إِلَيْهِمُ النَّاسِ وَدَائِعَ أَصْبَحَ إِذَا لِيُوصِلَ فِرَاشِهِ عَلِيٍّ يَنَامَ أَطْوَلَ

(86)

life? They both opted for the longer life and showed no self-sacrifice. At that time, God Almighty by sending a revelation asked: Why are you not like `Ali who, by making a contract of brotherhood between Muhammad and `Ali, lay in his bed and sacrificed his life for him, preferring Muhammad's life. I now give you a mission to go down to the earth and safeguard him from the harms of the enemy. Gabriel and Michael, to fulfill the divine order, came down to the earth. Gabriel stood at the head and Michael at the foot of `Ali safeguarding him from the harms of the enemies. Addressing `Ali, Gabriel said: Hail to you, O son of Abu-Talib! Is there anyone like you while God prides Himself on your position to angels?[128]

`Ali's property which was four Dirhams on the whole, was given as charity, one by night, one by day, the third secretly, and the fourth openly. God Almighty revealed the verse "As for those who spend their property by night and by day, secretly and openly, they have their reward from their Lord and they shall have no fear, nor shall they grieve. (2:274)" On the same occasion like some of the other verses, this verse is not applied to anyone but `Ali. Hence, the revelation of this verse about `Ali is one of his special merits. Most of the commentators of the Holy Qur'an believe that the verse was revealed in relation to the purified `Ali.[129]

Tha`labi and some other commentators in their interpretations on the occasion of revelation of Surah Hal-Ata (Surah al-Dahr or al-Insan No. 76) have written: Hasan and Husayn fell sick. Their grandfather, the Messenger of Allah went to `Ali's house to visit them. All the people who had gathered in `Ali's house called on him to make a vow for the healing of Holy Prophet's young sons, a vow entailing some sort of undertaking. `Ali agreed to this suggestion, saying: If my sons are healed, I will fast for three days as a sign of thanks to please Allah. Lady Fatimah too said: If my sons are healed, I will fast for three days to thank Allah. Fiddah, the female servant too said: If my masters are healed, I will fast three days to thank this blessing. God healed Hasan and Husayn, so `Ali, Fatimah, and Fiddah prepared themselves to fast. But there was nothing in `Ali's house for eating. So `Ali went to Simon, the Jew, and borrowed three kilos of barley from him. Lady Fatimah personally rose up to bake the bread so she grinded the barley baking five loaves of bread.

(87)

فَبَاتَ مُحَمَّدٌ وَبَيْنَ بَيْنَهُ أَخِيْتُ عَلِيٌّ؟ مِثْلَ كُنْتُمَا أَلَا: إِلَيْهِمَا تَعَالَى اللَّهُ يَا فَاؤُذَ. الْحَيَاةَ مِنْهُمَا كُلُّ فَاحْتَارَ أَحَاهُ؟ يُؤْتِرُ فَأَيُّكُمَا الْآخِرُ، عُمَرُ مِنْ رَجُلَيْهِ، عِنْدَ وَمِيكَائِيلُ رَأْسِهِ عِنْدَ جَبْرِيلَ فَحَفَظَاهُ؛ إِلَيْهِ فَتَزَلَا. عَدُوَّهُ مِنْ فَاحْفَظَاهُ إِلَيْهِ إِهْبِطًا بِالْحَيَاةِ؟ وَيُؤْتِرُهُ بِنَفْسِهِ يُعَدِّيهِ فِرَاشِهِ عَلَى الْمَلَائِكَةِ بِكَ اللَّهُ بَاهِي وَقَدْ مِثْلَكَ مَنْ. طَالِبِ أَبِي بِنِ يَا بَخِ بَخِ يَقُولُ وَجَبْرِيلُ.

عَلَانِيَةً وَيَدْرُهُمْ سِرًّا وَيَدْرُهُمْ نَهَارًا وَيَدْرُهُمْ لَيْلًا وَيَدْرُهُمْ قَفْتَصَدَّ سِوَاهَا، يَمْلِكُ لَمْ دَرَاهِمَ أَرْبَعَةَ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ عِنْدَ وَكَانَ؟ يَحْزَنُونَ هُمْ وَلَا هُمْ عَلَيْهِ خَوْفٌ وَلَا رَبَّهُمْ عِنْدَ أَجْرُهُمْ فَلَهُمْ وَعَلَانِيَةً سِرًّا وَالنَّهَارِ بِاللَّيْلِ أَمْوَالَهُمْ يُنْفِقُونَ الَّذِينَ؟ تَعَالَى قَوْلُهُ فَتَزَلَا.

وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ جَدُّهُمَا فَعَادَهُمَا مَرَضًا السَّلَامِ عَلَيْهِمَا وَالْحُسَيْنِ الْحَسَنِ أَنَّ الْمُفَسِّرِينَ مِنْ وَغَيْرِهِ النَّعْلِيَّ تَفْسِيرٍ وَمِنْ يَشِيءُ فَلَيْسَ وَقَاءً لَهُ يَكُونُ لَا نَذْرٌ وَكُلُّ نَذْرًا، وَلَدَيْكَ عَلَى نَذْرَتِ لَوْ الْحَسَنِ، أَبَا يَا فَقَالُوا. الْعَرَبِ عَامَةً مَاوَعَادَهُ وَعُمَرُ، بَكْرٍ أَبُو وَمَعَهُ

بِهِمَا مِمَّا وَلَدَايَ بَرِيٍّ إِنْ: السَّلَامِ عَلَيْهَا فَاطِمَةُ وَقَالَتْ. رَأَشُدُ أَيَّامٍ ثَلَاثَةَ اللَّهِ صُمْتُ بِهِمَا مِمَّا وَلَدَايَ بَرِيٍّ إِنْ: السَّلَامِ عَلَيْهِ عَلِيٌّ فَقَالَ شُكْرًا أَيَّامٍ ثَلَاثَةَ اللَّهِ صُمْتُ بِهِمَا مِمَّا سَيِّدَايَ بَرِيٍّ إِنْ: فَضَّةً جَارِيَتُهُمَا وَقَالَتْ. شُكْرًا أَيَّامٍ ثَلَاثَةَ اللَّهِ صُمْتُ

وَكَانَ الْخَبِيرِيُّ حَابِيًا بِنِ شَمْعُونَ إِلَى السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَاَنْطَلَقَ. كَثِيرٌ وَلَا قَلِيلٌ مُحَمَّدٌ آلِ عِنْدَ وَلَيْسَ أَفِيَةَ لَعُ الْعُلَامَانَ فَأَلْبَسَ وَاجِدٌ لِكُلِّ أَفْرَاصٍ؛ خَمْسَةَ مِنْهُ وَأَخْتَبَرَتْ فَطَحْنَتُهُ صَاعٍ إِلَى السَّلَامِ عَلَيْهَا فَاطِمَةَ فَقَامَتْ. شَعِيرٍ مِنْ أَصْوَعٍ ثَلَاثَةَ مِنْهُ فَاقْتَرَضَ يَهُودِيًّا

(88)

The first day all were fasting, `Ali went to the mosque to perform his evening prayer behind the Messenger of Allah. Having completed his prayer, `Ali came home to break his fast. The tablecloth was spread with five loaves of bread on it. Before they start eating, a poor man stood at the door, saying: Greeting to you the Ahl al-Bayt of Muhammad.

I am a poor man among Muslims seeking refuge to your house. Give some food to me. May God feed you with heavenly food. Hearing this, `Ali said: Give my share of food to this man! Fatimah said: I will do the same. Hence, there was nothing but water for them to break their fast with. The second day, Fatimah grinded another kilo of barley baking five loaves of bread for five persons. In the evening, again `Ali went to the mosque for performing evening prayer and returned home after completing his prayer. When the tablecloth was spread, immediately an orphan came to the door, saying: Hail to you, the Ahl al-Bayt of Muhammad. I am an orphan of the immigrants. My father was martyred on the day of `Aqabah. I am starving. Give me some food. May God feed you with heavenly food. Giving their food to the orphan, `Ali and Fatimah broke their fast with plain water again.

In the third night too, the same thing happened. Fatimah grinded one more Kilo of barley baking five loaves of bread again. Having performed his evening prayer in the mosque, `Ali returned home. This time, a captive came to the door, saying: Greeting to you Ahl al-Bayt of the Messenger of Allah. Is it right to make me a captive but not feed me? I am a captive of Muhammad. Give



some food to me. May God feed you with heavenly food. Hearing this, `Ali gave his own food and that of others to the captive. Hence, they had nothing but water instead of food for three straight nights.

On the fourth day, when they were completing the vow, `Ali took the hand of Hasan in his right hand and the hand of Husayn in his left hand heading for the Holy Prophet (s.a) while they were shivering from hunger. As soon as the Holy Prophet saw them, he said: This scene has greatly saddened me. So they decided to go and visit Fatimah. At this time, Lady Fatimah was engaged in prayer in the altar. Her eyes were sunken and her belly stuck to her back because of hunger! This scene was so heavy to the Messenger of Allah that he raised his hands in prayer immediately, saying: O Lord! I seek refuge in you and ask help from you.

(89)

إِذْ يَدِيهِ بَيْنَ الطَّعَامِ فَوُضِعَ الْمَنْزِلُ أَتَى ثُمَّ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ مَعَ الْمَغْرِبِ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ وَصَلَّى. فُرْصٌ مِنْهُمْ أُطْعِمُونِي الْمُسْلِمِينَ، مَسَاكِينَ مِنْ مَسْكِينٍ مُحَمَّدٍ؛ بَيْتِ أَهْلِ يَا عَلَيْكُمْ السَّلَامُ: وَقَالَ بِالْبَابِ فَوَقَفَ الْمُسْلِمِينَ مَسَاكِينَ مِنْ مَسْكِينٍ أَتَاهُمْ الطَّعَامَ طَوْفُفَاءً. كَذَلِكَ وَالْبَاقُونَ السَّلَامُ عَلَيْهَا فَاطِمَةُ فَقَالَتْ. حِصْتِي أَعْطَوْهُ: فَقَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ فَسَمِعَهُ. الْجَنَّةَ مَوَائِدٍ مِنْ اللهِ أُطْعَمَكُمْ أَمِيرٌ وَأَتَى وَاخْتَبَرْتُهُ صَاعاً السَّلَامُ عَلَيْهَا فَاطِمَةُ طَحَنَتْ الثَّانِي الْيَوْمِ كَانَ فَلَمَّا. الْفَرَاخِ الْمَاءِ إِلَّا يَدُقُوا لَمْ وَلَيْتَهُمْ يَوْمَهُمْ وَمَكَّنُوا عَلَيْكُمْ السَّلَامُ: فَقَالَ يَتِيمٌ أَتَاهُمْ إِذْ يَدِيهِ بَيْنَ الطَّعَامِ وَوُضِعَ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ مَعَ الْمَغْرِبِ صَلَاةٍ مِنَ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ وَفَاطِمَةُ عَلِيٌّ فَسَمِعَهُ. الْجَنَّةَ مَوَائِدٍ مِنْ اللهِ أُطْعَمَكُمْ أُطْعِمُونِي الْعَقَبَةَ، يَوْمَ وَالِدِي إِسْتَشْهَدَ الْمُهَاجِرِينَ، أَوْلَادٍ مِنْ يَتِيمٍ مُحَمَّدٍ؛ بَيْتِ أَهْلِ عَلَيْهَا فَاطِمَةُ قَامَتْ الثَّلَاثُ الْيَوْمِ كَانَ فَلَمَّا. الْفَرَاخِ الْمَاءِ إِلَّا يَدُقُوا لَمْ وَلَيْتَهُمْ يَوْمَهُمْ وَمَكَّنُوا الطَّعَامَ فَأَعْطَوْهُ وَالْبَاقُونَ السَّلَامُ عَلَيْهَا فَوُضِعَ الْمَنْزِلُ أَتَى ثُمَّ الْمَغْرِبِ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ مَعَ السَّلَامِ عَلَيْهِ عَلِيٌّ وَصَلَّى وَاخْتَبَرْتُهُ فَطَحَنَتْهُ الْبَاقِي الصَّاعِ إِلَى سَلَامٍ إِلَى أُسْبِرُ فَإِنِّي أُطْعِمُونِي تُطْعِمُونَنَا، وَلَا تَأْسِرُونَنَا مُحَمَّدٍ؛ بَيْتِ أَهْلِ عَلَيْكُمْ السَّلَامُ: لَفَقَا الْبَابِ عَلَى فَوَقَفَ أُسْبِرُ أَتَاهُمْ إِذْ يَدِيهِ بَيْنَ الطَّعَامِ الْفَرَاخِ الْمَاءِ سِوَى يَدُقُوا لَمْ بِلِيَالِيهَا أَيَّامٍ ثَلَاثَةً وَمَكَّنُوا مَعَهُ وَأَثَرُوهُ فَاتَرَهُ السَّلَامُ عَلَيْهِ عَلِيٌّ فَسَمِعَهُ. الْجَنَّةَ مَوَائِدٍ مِنْ اللهِ أُطْعَمَكُمْ مُحَمَّدٍ وَهُمَا وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ نَحْوُ وَأَقْبَلَ بِالْبَيْسَرِيِّ وَالْحُسَيْنِ الْيُمْنَى بِيَدِهِ الْحَسَنَ عَلِيٌّ أَخَذَ نَذْرَهُمْ قَضَوْا وَقَدْ الرَّابِعُ الْيَوْمِ كَانَ فَلَمَّا إِنْطَلِقَ بِكُمْ أَرَى مِمَّا يَسْؤَعُنِي مَا أَشَدُّ مَا الْحَسَنُ أَبَا يَا: قَالَ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ بِهِمْ بَصُرَ فَلَمَّا. الْجُوعِ شِدَّةٍ مِنْ كَالْفَرَاخِ يَرْتَعِشَانِ رَأَاهُ فَلَمَّا. عَيْنَاهَا وَغَارَتْ الْجُوعِ شِدَّةٍ مِنْ بَطْنِهَا بِطَنُهَا قَلْبُهَا فِي وَهِيَ إِلَيْهَا فَانْطَلَقُوا. فَاطِمَةُ ابْنَتِي إِلَى

(90)

Turning to Ahl al-Bayt, he said: I do not think there is anything left of your life as a result of hunger, for you may soon depart from this world! At this time, Gabriel came down saying: O Muhammad! Take this divine blessing. The Holy Prophet (s.a) said: What is it? Gabriel recited to him the verse "Hal Ata." [130]

Tha`labi has quoted `Abayah ibn Rab`i as saying: Once `Abdullah Ibn `Abbas was sitting among a group of people near ZamZam relating Hadiths from the Holy Prophet (s.a), a man who had covered his head and face with a turban joined them and began to relate Hadiths from the Holy Prophet (s.a) like Ibn `Abbas. Being surprised, Ibn `Abbas said: For the sake of God, tell us who you are. He removed his turban and said: Whoever knows me has recognized me, and whoever has

not recognized me, I am Jundub ibn Janadah, Abu-Dharr Ghifari. I heard the Messenger of Allah, with my two ears and if I am lying, may I be deprived of my hearing, and saw with these two eyes, if I am lying, may I be deprived of seeing, as saying: `Ali is the leader of benefactors and the slayer of the atheists. Whoever helps him, will be helped by God and whoever refuses to help him will be deprived of God's help forever.

Tha`labi further said: Let it be known to you that one day I performed noon prayer with the Messenger of Allah in the mosque. Amid this, a needy man rose up to ask for help but no one responded. The needy man raised his hands towards the sky, saying: O Lord, you are witnessing that I asked for help but no one took heed of my request. At that time `Ali who was bowing in his prayer pointed with the small finger of his right hand to the needy man. He went to `Ali and took the ring. The Messenger of Allah was looking this scene from near.

After completing his prayer, the Messenger of Allah raising his hand towards the sky, said: "O Lord! Expand my breast for me, and make my affair easy to me, and loose the knot from my tongue, that they may understand my word and give to me an aide from my family: Harun, my brother" (20:24-31) and You revealed the verse "We will strengthen your arm with your brother and we will give you both an authority, so that they shall not reach you; go with our signs" (28:35). O Lord! I am your chosen prophet. Expand my breast for me, and make my affair easy to me, and set `Ali who is from my family my vizier so that he will support me.[131]

(91)

هَذَاكَ خُدْهَا مُحَمَّدٌ يَا: وَقَالَ السَّلَامُ عَلَيْهِ جِبْرِيلُ فَهَبَّطَ اجُوعاً تَمُوتُونَ مُحَمَّدٌ بَيَّتَ أَهْلًا! لَيْلِ يَا! وَأَعْوَتْهَا: قَالَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ...؟ الْإِنْسَانَ عَلَى أَتَى هَلْ؟ فَأَقْرَأَهُ جِبْرِيلُ؟ يَا أَخْذُ وَمَاذَا: قَالَ. بَيْنَكَ أَهْلًا فِي اللَّهِ

وَآلِهِ، عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ يَقُولُ زَمْرَمَ شَفِيرِ عَلَى جَالِسٍ عَبَّاسِ بْنِ عَبْدِ اللَّهِ بَيْنَا: قَالَ الرَّبِيعِيُّ بْنُ غِيَابَةَ عَنْ: يِ النَّعْلِبِ تَفْسِيرٍ وَمِنْ أَنْ يَأْتِي سَأَلْتُكَ: عَبَّاسِ ابْنُ فَقَالَ. اللَّهُ رَسُولٌ قَالَ الرَّجُلُ وَقَالَ لِإِلَّا اللَّهُ | رَسُولٌ قَالَ يَقُولُ لَا عَبَّاسِ ابْنُ فَجَعَلَ. بِعِمَامَةٍ مُتَعَمِّمٍ رَجُلٌ أَقْبَلَ إِذْ جُنْدُبٌ أَنَا. بِنَفْسِي أُعْرِفُهُ فَأَنَا يَعْرِفُنِي لَمْ وَمَنْ عَرَفَنِي فَقَدْ عَرَفَنِي مَنْ النَّاسِ أُبْهَأُ يَا: وَقَالَ وَجْهَهُ عَنِ الْعِمَامَةِ فَكَشَفَ. وَجْهَكَ عَنْ تَكْشِيفَ عَلِيٍّ: يَقُولُ فَعَمِيمَتَا وَإِلَّا بَهَاتَيْنِ وَرَأَيْتُهُ فَصَمْتًا، وَإِلَّا بَهَاتَيْنِ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ سَمِعْتُ الْغِفَارِيَّ، ذَرَّ أَبُو الْبُدْرِيُّ جِنَادَةَ بِنُ الْأَيَّامِ مِنْ يَوْمًا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ مَعَ صَلَّيْتُ إِنِّي أَمَا. خَدَلَهُ مَنْ مَخْذُولٌ نَصَرَهُ مَنْ مَنْصُورٌ، الْكُفْرَةَ وَقَاتِلِ الْبِرْرَةَ قَانِدُ رَسُولٌ مَسْجِدٍ فِي سَأَلْتُ أَنِّي إِشْهَدُ اللَّهُمَّ: وَقَالَ مَاءِ السَّدِّ إِلَى يَدِهِ السَّائِلُ فَرَفَعَ. شَيْئًا أَخَذَ يُعْطِيهِ فَلَمْ الْمَسْجِدِ فِي سَائِلٍ فَسَأَلَ الظُّهْرِ، صَلَاةٍ مِنْ لِحَاتِمِ | أَخَذَ حَتَّى السَّائِلُ فَأَقْبَلَ فِيهَا، يَتَخَنَّمُ وَكَانَ الْيَمْنَى بِخُنْصُرِهِ إِلَيْهِ فَأَوْمَأَ رَاجِعًا السَّلَامَ عَلَيْهِ عَلِيٍّ وَكَانَ. شَيْئًا أَخَذَ يُعْطِينِي فَلَمْ اللَّهُ قَالَ؟: فَقَالَ سَأَلْتُكَ مُوسَى إِنَّ اللَّهُمَّ: وَقَالَ السَّمَاءِ إِلَى رَأْسِهِ رَفَعَ صَلَاتِهِ مِنْ فَرَعٍ فَلَمَّا وَآلِهِ، عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ بَعَيْنِ وَذَلِكَ خُنْصُرِهِ، بِهِ اشْتَدُّ. أَحْيَى هَارُونَ. أَهْلِي مِنْ وَزِيرًا لِي وَاجْعَلْ. قَوْلِي يَفْقَهُوا. لِسَانِي مِنْ عُقْدَةٍ حُلَّتْ وَأ. أَمْرِي لِي وَيَسِّرْ. صَدْرِي لِي اشْرَحْ رَبِّ؟ بِأَيَاتِنَا يَصِلُونَ فَلَا اسْلُطَانًا لَكُمْ وَنَجْعَلْ بِأَخِيكَ عَضْدَكَ سَتَسُدُّ قَالَ؟: نَاطِقًا قُرْآنًا عَلَيْهِ فَأَنْزَلْتُ؟. أَمْرِي فِي وَأَسْرِكُهُ. أَرْزِي ظَهْرِي بِهِ اشْتَدُّ أَحْيَى عَلِيًّا أَهْلِي مِنْ وَزِيرًا لِي وَاجْعَلْ أَمْرِي لِي وَيَسِّرْ صَدْرِي لِي فَاشْرَحْ وَصَوِّفْكَ نَبِيَّكَ مُحَمَّدًا وَأَنَا اللَّهُمَّ

(92)

Abu-Dharr reports: The Messenger of Allah had hardly finished this when Gabriel came down, saying: O Muhammad, Read! He said: What shall I read? Gabriel said: "Only Allah is your Wali and His Apostle and who believe, those who keep up prayers and pay the poor-rate while they bow" (5:55). In Tha`labi's commentary (Tafsir), we read that this verse has been mentioned in the six most reliable Sunni reference books of Hadith.[132] Mujahid reports: God Almighty prohibited consulting the Holy Prophet without giving charity. Following the revelation of this verse, no one consulted him except `Ali ibn Abi-Talib who did so after giving one Dinar in charity. Then the verse was abrogated and the permission was given.[133]

Imam `Ali (a.s) has said: There is a verse in the Holy Qur'an that no one but me has acted on it;[134] "O you who believe! When you consult the Apostle, then offer something in charity before your consultation." (58:12). Amir al-Mu'minin said: God Almighty discharged this Ummah of a duty because of me, for if I did not act according to that verse, it would remain valid forever while no one could act to it, that is to offer charity he wished to consult the Messenger of Allah. Therefore, it was I who removed the heavy burden from the shoulder of this Ummah. I am the true proof of this verse which is not applicable to anyone before or after me.[135]

`Abdullah `Umar has said: `Ali ibn Abi-Talib had three features and if I had just one of them, it was more valuable than having red-haired camels! The first is marriage with Lady Fatimah, second is having the honor of standard bearing on the day of Khaybar and the third is the verse "Najwa" which is applicable to no one but `Ali.[136]

`Ali used to plant trees and irrigate orchards with his own holy and powerful hands. He made orchards one after the other giving them in the path of Allah and never saved the money for himself and his family.[137]

### **`Ali's Religiosity, Piety and Prayer**

There is no doubt that `Ali was steadfast in religion, and strenuous in piety making him peerless. The truth of religion was firm in his pure heart. Due to these two powers of religiosity and piety, his prayer

(93)

إِقْرَأْ مُحَمَّدُ يَا: فَقَالَ تَعَالَى اللَّهُ عِنْدَ مِنَ السَّلَامِ عَلَيْهِ جِبْرِيْلُ عَلَيْهِ نَزَلَ حَتَّى الْكَلِمَةَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُوْلُ اسْتَنْتَمَ فَمَا: ذَرَّ أَبُو قَالَ  
رَاجِعُونَ وَهُمْ الرُّكَاةَ وَيُؤْتُونَ الصَّلَاةَ يُعِيْمُونَ الدِّينَ آمَنُوا وَالدِّينَ وَرَسُوْلُهُ اللَّهُ وَلِيُكْمَ إِنَّمَا؟ إِقْرَأْ: قَالَ أَقْرَأْ؟ وَمَا: قَالَ؟

حَتَّى وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ مُنَاجَاةَ عَنِ تَعَالَى اللَّهُ نَهَى: مُجَاهِدٌ قَالَ نَحْوَهُ السَّنَّةِ الصَّحَابِ بَيْنَ الْجَمْعِ فِي وَنُقِلَ النَّعْلِيَّ تَفْسِيرٍ وَمِنْ  
كِتَابٍ فِي إِنَّ: السَّلَامَ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ وَقَالَ. الرُّخْصَةُ لَتَنْزَرُ ثُمَّ. بِهِ فَتَصَدَّقَ دِينَارًا قَدَّمَ طَالِبٍ، أَبِي بَنُ عَلِيٍّ إِلَّا يُنَاجِهِ فَلَمْ. يَتَصَدَّقُوا

نَجْوَاكُمْ يَدِي بَيْنَ فَقَدَّمُوا الرَّسُولَ نَاجِيْنُكُمْ إِذَا آمَنُوا الَّذِيْنَ أَيُّهَا يَا؟ بَعْدِي أَحَدٌ بِهَا يَعْمَلُ وَلَا قَبْلِي أَحَدٌ بِهَا عَمِلَ مَا لِأَيَّةِ وَجَلَّ عَزَّ اللهُ...صَدَقَهُ؟

بَعْدِي أَحَدٌ فِي تَنْزِلٍ وَلَمْ قَبْلِي أَحَدٌ فِي تَنْزِلٍ فَلَمْ الْآيَةِ، هَذِهِ أَمْرَ الْأُمَّةِ هَذِهِ عَنَ وَجَلَّ عَزَّ اللهُ خَفَّفَ بِي: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ وَقَالَ عَلَيْهَا، اللهُ صَلَّى فَاطِمَةَ تَرْوِجُهُ: النَّعْمَ حُمْرٍ مِنْ إِلَيَّ أَحَبُّ كَانَتْ مِنْهُنَّ وَاحِدَةً لِي كَانَتْ لَوْ ثَلَاثَةً، طَالِبِ أَبِي بِنِ لَعَلَّ كَانَ: عُمَرُ ابْنُ قَالَ الْوَرَعِ فِي. دِرْهُمًا وَلَا دِينَارًا يُخَلْفُ وَلَمْ يَتَّصِقْ، حَدِيقَةُ الشَّرِيفَةِ يَدِهِ يَعْزُمُ السَّلَامُ عَلَيْهِ وَكَانَ. النَّجْوَى وَآيَةُ خَيْرٍ يَوْمَ الرَّأْيَةِ وَإِعْطَاوَهُ الدُّعَاءِ وَاسْتِجَابَةِ وَالَّذِينَ

مُسْتَجَابَ كَانَ وَوَرَعَهُ دِينِهِ وَلِشِدَّةِ بِهِ، قَلُّ فِي الْإِيمَانُ رَسَخَ الدِّينِ، عَظِيمُ الْوَرَعِ شَدِيدُ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرًا أَنْ خِلَافَ لَا عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ بِهِ تَوَسَّلَ. الدُّعْوَةَ

(94)

was always answered. It is for the same reason that the Messenger of Allah resorted to him on the day of mutual curse (Mubahalah), for no companion could match him.

The Holy Prophet (s.a), threatening the rebels of Quraysh said: O rebels! Stop your hostile act, or God will raise a man whose heart he has tested with faith to fight you and to behead you for promoting faith and justice. The Messenger of Allah was asked: Is it Abu-Bakr? He said: No. they asked: Is it `Umar? He said: No, he is the one who is mending sandals.[138]

Khawarizmi has reported: addressing `Ali on the day of Khaybar's conquest, the Messenger of Allah said: If I were sure a group of my Ummah did not attribute to you what the Christians attributed to Jesus, son of Mary, I would say about your high position something that wherever you passed by people they would take the dust under your feet as something holy, using the water with which you perform ablution as a cure for their pains. But for certain exigency, I will not speak of it. As for your superiority over others, it would suffice to say that you are from me and I am from you. I will inherit you and you will inherit me. Your position to me is like that of Aaron to Moses except that there is no prophet after me.

O `Ali, you will propagate my faith, you will fight the enemies of Islam after me, you are the nearest to me on the Day of Judgment, you are my vicegerent at the Pond, which is the gathering place of the people, rejecting the hypocrites! And you are the first to meet me at the Pond and the first of my Ummah to enter paradise.

Your followers on the Day of Judgment will be quenched by the water of Kawthar; they will come to me with bright faces; I will intercede for them and will be my neighbors in paradise; your enemies on the Day of Judgment will be restless out of thirst, their faces are black and wrinkled. O `Ali, enmity with you is enmity with me and friendship with you is friendship with me. There is no open or hidden distance between you and me. What is hidden in my breast and I am informed of

it is in your breast too. Your children are truly my children. You are the gate of my knowledge and whoever seeks it must hear it from your tongue. Your flesh is my flesh and the blood running in your veins is running in my veins with no difference.

(95)

فِيهِ وَالِإِسْتِعَانَةَ الدُّعَاءِ إِلَى الْحَاجَةِ وَقَدْ لَأَنَّهُ وَالِإِلَهَ عَلَيْهِ لَهُ الِ صَلَّى النَّبِيُّ لِأَخْرَجَهُ يُقَارِبُهُ أَصْحَابِهِ مِنْ أَحَدٍ كَانَ وَلَوْ الْمُبَاهَلَةَ، فِي وَالِإِلَهَ بِالإِيمَانِ قَلْبُهُ اللهُ إِمْتَحَنَ رَجُلًا عَلَيْنُكُمْ اللهُ لِيُبَيِّنَنَّ أَوْ فُرَيْشٍ مَعَشَرَ يَا لَتَنْتَهُنَّ وَالِإِلَهَ، عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ وَقَالَ. الدُّعَاءِ بِمُسْتَجَابِ الْحَجْرَةَ فِي الَّذِي النَّعْلِ خَاصِفٌ وَلَكِنَّهُ لَا، قَالَ فَعَمْرُ؟ فَقِيلَ. لَا: قَالَ بَكَرُ؟ أَبُو أَهْوَى اللهُ، رَسُولُ يَا: قِيلَ. الَّذِي عَلَى رِقَابِكُمْ يَضْرِبُ

فِي النَّصَارَى قَالَتْ مَا أُمَّتِي مِنْ طَوَائِفُ فِيكَ تَقُولُ أَنْ لَوْلَا: بِلَعْلِي خَيْرٍ فَتَحَ يَوْمَ وَالِإِلَهَ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ قَالَ الْمَنَاقِبِ كِتَابٍ وَمِنْ وَلَكِنْ. بِهِ يَسْتَسْفُونَ طَهْرَكَ وَفَضْلَ نَعْلِكَ تُرَابٍ مِنْ أَخَذُوا إِلاَّ الْمُسْلِمِينَ مِنْ مَلَأَ عَلَى تَمْرٌ لَا مَقَالًا الْيَوْمَ فِيكَ لَقُلْتُ مَرْيَمَ بِنَ عَيْسَى وَتُقَاتِلُ دِينِي عَنِّي تُؤَدِّي أَنْتَ. بَعْدِي نَبِيٌّ لَا أَنَّهُ إِلاَّ مُوسَى مِنْ هَارُونَ بِمَنْزِلَةِ مَنِّي وَأَنْتَ وَأَرْتُكَ تَرْتُنِي مِنْكَ وَأَنَا مَنِّي تَكُونُ أَنْ حَسْبُكَ عَلَى يَرُدُّ مَنْ أَوْلَ وَأَنْتَ الْمُنَافِقِينَ، عَنْهُ تَدْوُدُ خَلِيفَتِي الْحَوْضِ عَلَى غَدَاً وَأَنْتَ مَنِّي، النَّاسُ أَقْرَبَ الْآخِرَةَ فِي وَأَنْتَ سُنِّي، عَلَى فَيَكُونُونَ لَهُمْ أَشْفَعُ حَوْلِي وَجُوهُهُمْ مُبَيِّضَةٌ رُؤْيُونَ رِوَاءَ نُورٍ مِنْ مَنَابِرٍ عَلَى شِيعَتِكَ وَإِنَّ أُمَّتِي، مِنْ لِلْجَنَّةِ دَاخِلٌ أَوْلَ وَأَنْتَ الْحَوْضِ، سِرِّي وَسِرُّكَ سِلْمِي وَسِلْمُكَ حَرْبِي حَرْبُكَ. مُقْمَحُونَ وَجُوهُهُمْ مُسْوَدَّةٌ مُظْمَنُونَ ظِمَاءً غَدَاً أَعْدَاءَكَ وَإِنَّ. جِيرَانِي الْجَنَّةِ فِي غَدَاً مَعَكَ الْحَقُّ وَأَنَّ. دَمِي وَدَمُكَ لَحْمِي وَلَحْمُكَ وَوَدِي وَلَدُكَ وَأَنَّ عِلْمِي بَابٌ وَأَنْتَ صَدْرِي، كَسْرِيرَةَ صَدْرِكَ وَسْرِيرَةَ تِي عَلَانِيَّةً وَعَلَانِيَّةً وَالْحَقُّ

(96)

Truth which is not perishable is in your tongue, heart and face. Faith is placed in the depth of your blood and flesh as it exists in me. Verily, God Almighty has ordered me to give you the good tidings that on the Day of Judgment, you and your family will enjoy all the blessings of paradise whereas the enemies of you and your family will be punished in the fire of hell. Your unhappy enemies are not seen on that day at the pond of Kawthar whereas a single friend of yours will not be absent there. At this time, `Ali said: To thank all these blessings God Almighty has bestowed upon me, I perform prostration and praise Him.[139]

Zamakhshari has been quoted by Khawarizmi as saying: Two men came to `Umar asking him about the divorce of a female slave. Turning to a group of people with a man who was bald in the front part of his head, `Umar said: What is your judgment on this issue? The man said: She should keep two Iddah (period during which a divorced or widowed woman may not be married to another man) whereas a free woman should keep three Iddah. So `Umar said: Two Iddah. Addressing `Umar, one of the two men said: You are Amir al-Mu`minin and caliph. We came here to pose our question to you but you are asking others for the answer though, by God, he did not speak to you but gave you a sign. `Umar said: Woe to you. Do you know who this man is? He is `Ali ibn Abi-Talib. I heard the Messenger of Allah saying: If heavens and the earth are put on a pan of a scale and `Ali's faith is placed on the other, surely `Ali's faith will be heavier.[140]

Ummu-Salamah has been quoted as saying: The day the Messenger of Allah was in my house, Gabriel came down speaking to him for some time. In that position, the Messenger of Allah was smiling. After the meeting, I said: O Messenger of Allah, may my parents be ransom for you, what was the reason for your smiling and rejoicing? The Holy Prophet (s.a) said: Gabriel informed me that when he was coming to me, he had seen `Ali grazing his camels and lying because of tiredness and since he had gone to sleep and the cover he had put on himself had gone aside and half of his body was exposed to the sun, he had put the cover on his body and he had felt that `Ali's strong faith had penetrated his heart.[141]

### **`Ali (a.s) called to witness a group of Muslims about the Holy Prophet's**

(97)

أَنْتَ أَتَشْرِكُ أَنْ أَمْرَنِي وَجَلَّ عَزَّ اللَّهُ وَأَنْ وَدَمِي، لَحْمِي خَالَطَ كَمَا وَدَمَكَ لَحْمَكَ مُخَالِطُ وَالْإِيمَانُ نَيْكَ عِدِّي وَبَيْنَ قَلْبِكَ وَفِي لِسَانِكَ عَلَيَّ فَخَرَرْتُ: السَّلَامُ عَلَيْهِ عَلَيَّ قَالَ. لَكَ بُرٌّ مَجْدٌ عَنْهُ يَغِيبُ وَلَا لَكَ مُبْغِضٌ حَوْضَ عَلَيَّ يَرُدُّ لَا النَّارَ، فِي عَدْوِكَ وَأَنْ الْجَنَّةَ فِي وَعِثْرَتِكَ وَالْأُمَّةَ عَلَيْهِ اللَّهُ صَلَّى الْمُرْسَلِينَ وَسَيِّدِ النَّبِيِّينَ خَاتَمِ إِلَى وَحَبِيبِي وَالْقُرْآنِ الْإِسْلَامِ مِنْ عَلَيَّ بِهِ أَنْعَمَ مَا عَلَيَّ وَحَمْدُهُ سَاجِدًا سُبْحَانَهُ اللَّهُ

مَا: فَقَالَ أَصْلَحُ رَجُلٌ فِيهَا حَلْفَةٌ إِلَى فَقَامَ الْأُمَّةَ؟ طَلَّاقٌ فِي تَرَى مَا: لَهُ فَقَالَ عُمَرُ إِلَى رَجُلَانِ جَاءَ: قَالَ الرَّمَخْشَرِيُّ عَنْ لِمَنَاقِبِ | وَمِنْ الْأُمَّةِ طَلَّاقٌ عَنْ فَسَأَلْنَاكَ الْمُؤْمِنِينَ أَمِيرُ وَأَنْتَ جِنَّتَكَ: أَحَدُهُمَا لَهُ لَنْ فَقَدْ. انْتَنَانِ: فَقَالَ الْبُيْهَمَاءُ فَالْتَفَتَ. انْتَنَانِ: فَقَالَ الْأُمَّةَ؟ طَلَّاقٌ فِي تَرَى وَالْأُمَّةَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ سَمِعْتُ. طَالِبِ أَبِي بَنٍ عَلِيٍّ هَذَا هَذَا؟ مَنْ أَنْتَ دَرِي وَتِلْكَ: عُمَرُ فَقَالَ. كَلَّمَكَ مَا فَوَاللهِ فَسَأَلْتَهُ رَجُلًا فَجِئْتُ عَلَيَّ إِيْمَانٌ لَرَجَحِ عَلَيَّ إِيْمَانٍ مَعَ وَوَزَنَ كَفَّةً فِي وَضِعَتْ وَالْأَرْضِ السَّمَاوَاتِ أَنْ لَوْ: يَقُولُ

وَالْأُمَّةَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ فَتَبَسَّمَ فَنَادَاهُ، جِبْرِيلُ أَنَاهُ إِذْ عِنْدِي وَالْأُمَّةَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ بَيْنَا: قَالَتْ سَلَمَةُ أُمُّ عَنْ: الْمَنَاقِبِ وَمِنْ عَيْبِهِ وَهُوَ السَّلَامُ عَلَيْهِ بَعْلِي مَرَّ أَنَّهُ جِبْرِيلُ أَخْبَرَنِي: فَقَالَ أَضْحَكَكَ؟ مَا اللَّهُ، رَسُولُ يَا وَأُمِّي أَنْتَ يَا بَابِي: قُلْتُ عَنْهُ سَرَى فَلَمَّا ضَاحِكًا قَلْبِي إِلَى وَصَلْتُ قَدْ إِيْمَانِهِ بَرْدٌ فَوَجَدْتُ ثَوْبَهُ عَلَيْهِ فَرَدَدْتُ: قَالَ جَسَدِهِ بَعْضُ أُبْدِي قَدْ نَائِمٌ وَهُوَ دَوْدًا

عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ قَوْلٍ فِي الْمُسْلِمِينَ مِنْ جَمَاعَةِ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ وَاسْتَشْهَدَ

(98)

saying "Whomever I am the master, `Ali is his master too." This group of people among whom was Anas ibn Malik testified the truthfulness of the saying. Although Anas had heard it from the Holy Prophet (s.a), he refused to testify it. Amir al-Mu'minin said to him: Why did you not testify while what they heard from the Holy Prophet and testified, you have also heard. Anas said: As a result of old age, I am afflicted with oblivion. Hence I do not remember anything! `Ali who knew Anas was lying and the reason he denied it was his close ties with the rulers, raised his hands in prayer, heaved a sigh, cursed him, saying: O Lord! If this man is lying, strike a blow on his face in a way even his turban cannot cover it. Following this prayer, Talhah ibn `Umar reports: By God, I observed the spot on his forehead and cheeks which remained forever.[142]

Imam `Ali also cursed a man by the name of `Aizar who was suspicious of being a spy and gathering information for Mu`awiyah. Addressing him, `Ali asked: Why do you report to Mu`awiyah what is happening here? The man denied, swearing that he had not done so. `Ali raised his hands in prayer, saying to him: If you are not truthful in what you say, and deny the truth, may God strike you blind. Soon before the following Friday, he became blind as a result of `Ali's curse in a way they brought him to the mosque while taking his hand.

`Ali who was preaching a sermon on the pulpit, said: I am a servant of Allah and the brother of His messenger; I have the honor of marrying the Lady of paradise; I am leader of the believers and the successor of the last prophet. No one can boast of it except me and whoever has such a claim will be saddened by God Almighty. Amid this, a man from the tribe of `Abs rose up, protested what `Ali had said, and mockingly said: Who is there who cannot have such a claim? I now say that I am the servant of Allah and the brother of His messenger while I am not afflicted with any distress. He had hardly finished his words when insanity afflicted him and he started trembling all over. He was then pulled out of the mosque from his feet.

Another prayer of `Ali, answered was when he asked God to return the sun which was setting to a position he could perform his prayer. This happened twice for `Ali, once at the time of the Holy Prophet (s.a) and the other after his departure from this world.[143] (99)

تَشْهَدُ؟ أَنْ يَمْنَعَكَ مَا: السَّلَامُ عَلَيْهِ بِنِ الْمُؤْمِدِ أَمِيرُ لَهُ فَقَالَ. يَشْهَدُ لَمْ حَاضِرُ مَالِكِ بْنِ وَأَنْسُ لَهُ فَتَشْهَدُوا مَوْلَاهُ، فَعَلِيٌّ مَوْلَاهُ كُنْتُ مَنْ: وَآلِهِ  
وَنَسَبِيَّتُ كَبُرْتُ الْمُؤْمِنِينَ، أَمِيرُ يَا: فَقَالَ. سَمِعُوا مَا سَمِعْتَ فَقَدْ

رَأَيْتُهَا لَقَدْ بِاللَّهِ فَأَشْهَدُ: عُمَرُ بْنُ طَلْحَةَ قَالَ. لِمَةُ الْعِمَّةِ ثَوَارِيهِ لَا بِنِيَّاضٍ فَاضْرِبْهُ كَاذِبًا كَانَ إِنْ اللَّهُمَّ: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ فَقَالَ  
بَصَرَكَ اللَّهُ فَأَعْمَى كَاذِبًا كُنْتُ إِنْ: فَقَالَ. وَأَخْلَفَ فَجَحَدَ مُعَاوِيَةَ إِلَى أَخْبَارِهِ بَرَفِعَ إِنْهُمْ وَقَدْ الْعِزَارِ عَلَى وَدَعَا. عَيْنِيهِ بَيْنَ بِيضَاءِ

الرَّحْمَةِ نَبِيِّ وَرَثْتُ رَسُولِهِ، وَأَخُو اللَّهِ عَبْدُ أَنَا: فَقَالَ الْمُنْبِرِ عَلَى وَخَطَبَ. بَصَرَهُ اللَّهُ أَذْهَبَ قَدْ يُقَادُ أَعْمَى خَرَجَ حَتَّى الْجُمُعَةَ ارْتَدَتْ فَمَا  
مِنْ رَجُلٍ فَقَالَ. بِسُوءِ اللَّهِ أَصَابَهُ إِلَّا غَيْرِي ذَلِكَ يَدْعِي لَا. النَّبِيِّينَ أَوْصِيَاءِ وَأَخْرُ الْمُؤْمِنِينَ سَيِّدُ وَأَنَا. الْجَنَّةِ أَهْلُ نِسَاءِ سَيِّدَةٍ وَنَكَحْتُ  
فَجْرًا. الشَّيْطَانُ تَخَبَّطَهُ حَيْدًا مَكَانَهُ بِيْرَحَ فَلَمْ! رَسُولِهِ وَأَخُو اللَّهِ عَبْدُ أَنَا هَذَا؟ يَقُولُ أَنْ يُحْسِنَ لَا وَمَنْ: الْقَوْمِ بِيْدِي بَيْنَ جَالِسًا كَانَ عَبْسٍ  
مَرَّتَيْنِ الشَّمْسُ عَلَيْهِ فَرُدَّتْ وَدَعَا. الْمَسْجِدِ بَابِ إِلَى بَرَجِلِهِ

(100): وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى الرَّسُولِ زَمَنٍ فِي إِحْدَاهُمَا

Asma' bint `Umays, Ummu-Salamah, Jabir ibn `Abdullah Ansari, Abu-Sa`id Khidri and a group of the companions have reported: The Holy Prophet (s.a) was at home and `Ali was in his presence. At this time, Gabriel came down to convey a divine message to the Holy Prophet (s.a). While the Holy Prophet was receiving the message, he had put his head on `Ali's knees. This state continued till sunset. `Ali who had not performed afternoon prayer had to perform his prayer in a sitting position by hints, given that the Holy Prophet's head was on his knees. Following the revelation, the Holy Prophet said: O `Ali, have you missed the afternoon prayer? `Ali said: No, I did it by hints.



The Holy Prophet said: Why? `Ali said: Because you were receiving the revelation and I did not like any change to take place in that situation.

Considering `Ali's courtesy and his respect for revelation and prophethood, the Holy Prophet said: O `Ali, call on the Lord to return the sun to the `Asr Prayer time so that you will perform your prayer at its proper time. Be sure, God will not delay answering your prayer for being so obedient to God and His messenger. `Ali did so on the order of the Holy Prophet and the sun which was setting returned immediately to the position of `Asr Prayer. When `Ali completed his prayer, the sun set in the same position.[144]

As for the second time, it was after the departure of the Holy Prophet from this world. When Imam `Ali intended to go through the Euphrates river to the land of Babylon, a large number of his aides were preparing themselves to go through the river. Only `Ali and a few number of his army had performed their `Asr prayer. They had not gone through the river when the sun set. So some of his aides missed their prayer and thus were deprived of the virtue of congregational prayer. They spoke to Imam `Ali expressing their regret for having defaulted their prayer and being deprived of congregational prayer. Hearing this, `Ali raised his hands in prayer called on God to return the sun to the `Asr prayer time. Imam `Ali's prayer was answered, that is the sun returned to `Asr prayer time till the Imam's companions performed their prayer. This scene made the Imam's aides rejoice and they started glorifying the Lord and asking for forgiveness.[145]

When the river Euphrates overflowed and the city of Kufah was exposed

(101)

عَلَيْهِ اللهُ صَلَّى النَّبِيُّ أَنَّ الصَّحَابَةَ مِنْ وَجْمَاعِهِ الْخَدْرِيُّ سَعِيدٌ وَأَبُو الْأَنْصَارِيِّ اللهُ عَبْدِ بْنِ وَجَابِرٍ سَلَمَةٌ وَأُمُّ عَمَيْسٍ بِنْتُ أَسْمَاءَ رَوَتْ تَوَسَّدَ الْوَحْيُ نَعْسَاهُ فَلَمَّا وَجَلَ عَزَّ اللهُ عَنْ يُنَاجِيهِ السَّلَامُ عَلَيْهِ جِبْرِيلُ جَاءَهُ إِذْ يَدِيهِ بَيْنَ السَّلَامِ عَلَيْهِ وَعَلِيٍّ مُنْزِلِهِ فِي يَوْمٍ ذَاتَ كَانَ وَإِلَيْهِ الْعَصْرِ صَلَاةً إِلَى لِدَلِكِ السَّلَامِ عَلَيْهِ نِينَ الْمُؤْمِنِينَ أَمِيرُ قَاضِطَرَّ الشَّمْسُ غَابَتْ حَتَّى رَأَسَهُ يَرْفَعُ فَلَمَّ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ فَخَذَ اسْتَطْعَ لَمْ: لَهُ قَالَ الْعَصْرِ؟ صَلَاةُ أَفَاتَتْكَ: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ لِأَمِيرٍ قَالَ غُشِّيْتِهِ مِنْ أَفَاقٍ فَلَمَّا إِيْمَاءٌ وَسُجُودِهِ بِرُكُوعِهِ يَوْمِي جَالِسًا حَتَّى الشَّمْسُ عَلَيْكَ يَرُدُّ حَتَّى تَعَالَى اللهُ أَدْعُ لَهُ، فَقَالَ الْوَحْيُ اسْتِمَاعٍ فِي عَلَيْهَا كُنْتُ النَّبِيِّ وَالْحَالَةَ اللهُ رَسُولَ يَا لِمَكَانِكَ ائْتَمَّقُ أَصْلَيْهَا أَنْ الشَّمْسُ رَدَّ فِي وَجَلَ عَزَّ اللهُ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ فَسَأَلَ لِرَسُولِهِ اللهُ لِطَاعَتِكَ يُجِيبُكَ اللهُ فَإِنْ فَاتَتْكَ، كَمَا وَقَّتْهَا فِي قَانِمًا تُصَلِّيَهَا ثُمَّ وَقَّتْهَا فِي الْعَصْرِ صَلَاةً السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ فَصَلَّى الْعَصْرِ صَلَاةً وَقَّتَ السَّمَاءَ مِنْ مَوْضِعِهَا فِي صَارَتْ حَتَّى عَلَيْهَا فَرُدَّتْ غَرُبَتْ.

وَالَيْهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ بَعْدَ النَّبِيِّ:

فَلَمَّ الْعَصْرِ مَعَهُ طَائِفَةٌ فِي بِنْفِيسِهِ السَّلَامُ عَلَيْهِ وَصَلَّى وَرِحَالِهِمْ دَوَابَّهُمْ بِتَعْبِيرِ الصَّحَابَةِ مِنْ كَثِيرٍ اسْتَعْلَلَ بِبَابِلَ الْفُرَاتِ يَعْبُرُ أَنْ أَرَادَ لَمَّا فَلَمَّا ذَلِكَ فِي فَتَكَلَّمُوا مَعَهُ، الْاجْتِمَاعِ فَضْلَ الْجُمْهُورِ وَقَاتَ مِنْهُمْ كَثِيرًا الصَّلَاةُ فَفَاتَتِ الشَّمْسُ غَرَبَتْ حَتَّى عُبُورِهِمْ مِنَ النَّاسِ يَفْرُغُ عَلَيْهِ رَدَّهَا إِلَى تَعَالَى اللهُ فَأَجَابَهُ. وَقَّتْهَا فِي الْعَصْرِ صَلَاةً عَلَى أَصْحَابِهِ كَافَّةً لِيَجْمَعَ عَلَيْهِ مَسْ الشَّرْدَ تَعَالَى اللهُ سَأَلَ فِيهِ كَلَامَهُمْ سَمِعَ ذَلِكَ النَّاسُ فَهَالٍ شَدِيدًا، وَجِيبٌ لَهَا فَسَمِعَ الشَّمْسُ غَابَتْ الْقَوْمُ سَلَّمَ فَلَمَّا الْعَصْرِ وَقَّتَ عَلَيْهَا تَكُونُ النَّبِيِّ الْحَالِ عَلَى الْأَفُقِ فِي وَكَانَتْ



وَالِاسْتِغْفَارِ وَالنَّهْلِيلِ وَالتَّقْدِيسِ التَّسْبِيحِ مِنْ وَأَكْثَرُوا

السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ إِلَى فَرَعُوا الْغَرَقَ مِنْ أَهْلِهَا وَخَافَ الْكُوفَةَ فِي الْمَاءِ زَادَ وَلَمَّا

(102)

to flood, the inhabitants of the city, from fear of drowning, took refuge with Imam `Ali, beseechingly asking him to raise his hands in prayer. He mounted the Holy Prophet's special horse and being accompanied by people went to the bank of Euphrates, where he dismounted, performed ablution, turned to Kiblah and stood for prayer. People, who were looking on, saw him raising his hands in supplication after having performed his prayer. Relying on the stick he had in hand, he struck the water on the surface, saying: Stop overflowing with the permission of the Lord. Water in river subsided on Imam `Ali's order, to the extent that fishes could be seen. Amid this, most of the fishes hailed the leader of the believers except some of them which were silent and did not say anything. They were eels and two other kinds. People were surprised by hail of some and silence of others and asked the reason. Imam `Ali (a.s) said: Those fishes which God made to speak and hail me are pure and eating them is lawful (Halal) and those which were silent, were impure the eating of which is unlawful (Haram) for people. Hence, they must be avoided.[146]

### `Ali's Good Temper

Beyond doubt, Imam `Ali's good temper was superior to all people in a way that his enemies and his friends recognized his humor which was motivated by his good temper.

One night, Imam `Ali came across a poor widow whose small children were weeping. This scene greatly impressed Imam `Ali's kind heart, for the woman, to keep her hungry children calm, had put a pot of water on the fire. Being informed of this, Amir al-Mu'minin went along with Qanbar to her house, putting some dates, oil and bread in a basket and carried them on his shoulder. Qanbar said: O master! Let me do this work! Imam `Ali said: I deserve more to carry food for the poor. Reaching the house of the woman, Imam `Ali asked permission of the woman to enter. The door was opened. Imam `Ali personally undertook to prepare the food. So, he put some water, rice and oil in the pot and waited for the food to be cooked. When it was ready, he called the children for eating. The children were happily engaged in eating the food. To amuse them after eating, Imam `Ali started imitating the bleating of lambs, making them laugh. Qanbar who was

witnessing the scene said: O my

(103)

مُنْفَرِدًا وَصَلَّى الْوُضُوءَ فَأَسْبَغَ عَلَيْهِ فَنَزَلَ الْفُرَاتِ شَاطِئِي أَتَى حَتَّى مَعَهُ وَالنَّاسُ وَخَرَجَ وَإِلَيْهِ عَلَيْهِ هَالِلٌ صَلَّى اللَّهُ رَسُولٌ بَعْلَةً فَرَكِبَ الْمَاءَ صَفْحَةً بِهِ ضَرَبَ حَتَّى بِيَدِهِ قَضِيبٌ عَلَى فَتْرُكَا الْفُرَاتِ إِلَى تَقَدَّمَ ثُمَّ أَكْثَرُ هُمْ سَمِعَهَا بِدَعْوَاتِ اللَّهِ دَعَا ثُمَّ بَيَّرَ وَنَهَ وَالنَّاسُ بِنَفْسِهِ وَالْمُؤْمِنِينَ بِإِمْرَةٍ عَلَيْهِ بِالسَّلَامِ مِنْهَا كَثِيرٌ فَنَطَقَ الْفُرَاتِ قَعْرٌ فِي الْجَيْتَانِ بَدَتْ حَتَّى الْمَاءِ فَعَاضَ. وَمَشِيَّتِهِ اللَّهُ بِإِذْنِ أَنْقَصَ: وَقَالَ صَمَتَ مَا وَصَمَتِ نَطَقَ مَا نَطَقَ عَلَيْهِ وَسَأَلُوهُ لِذَلِكَ النَّاسُ فَتَعَجَّبَ. وَالرُّمَارُ وَالْمَارُ مَا هِيَ الْجَرِيُّ وَهِيَ السُّمُوكُ مِنَ الْأَصْنَافِ أَمْنُهُ يَنْطِقُ دَهْوَبَعٌ وَنَجْسُهُ حَرْمَهُ مَا عَنِّي وَأُصِمَتِ السُّمُوكُ مِنْ طَهْرٍ مَا لِي أَنْطِقَ: فَقَالَ

:الْخُلُقُ حُسْنٌ فِي

الدُّعَابَةِ إِلَى نُسَبِ السَّلَامِ عَلَيْهِ أَنَّهُ حَتَّى. خُلِقَ النَّاسُ أَشْرَفُ السَّلَامِ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ الْمُؤْمِنِينَ أَمِيرَ أَنْ فِي الْعُقَلَاءِ بَيْنَ خِلَافٍ لَا الْجُوعَ مِنْ يَبْكُونَ صِغَارًا أَطْفَالًا لَهَا مِسْكِينَةٌ أَمْرًا عَلَى لَيْلَةٍ اجْتَازَ السَّلَامُ عَلَيْهِ أَنَّهُ رُوِيَ. أَصْحَابِهِ مَعَ سِيرَتِهِ وَأَلْفِ خُلُقِهِ لَطِيبٍ فَعَرَفَ. لَهُمْ تَطْبُخُهُ طَعَامًا فِيهَا أَنْ مَثُومًا وَهُوَ غَيْرٌ، لَا مَاءَ فِيهَا قِدْرٍ تَحْتِ نَارًا أَشْعَلَتْ قَدْ وَكَانَتْ يَنَامُوا، حَتَّى وَتَلْهِبُهُمْ تُشَاعِلُهُمْ وَهِيَ وَالْخُبْزُ، وَالْأُرْزُ الشَّحْمُ مِنْ شَيْئًا دَقِيقٍ وَجَرَابِ ثَمَرٍ قَوْصِرَةٍ فَأَخْرَجَ مَنْزِلَهُ إِلَى قَنْبَرٍ وَمَعَهُ فَمَشَى حَالَهَا السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ مِنْ شَيْئًا فَرَمَى. الدُّخُولِ فِي لَهُ فَأَذِنَتْ عَلَيْهَا اسْتَأْذَنَ الْمَرْءُ بَابَ إِلَى وَصَلَ فَلَمَّا يَفْعَلُ فَلَمْ حَمَلَهُ قَنْبَرٌ فَطَلَبَ. الشَّرِيفِ تَوَكَّ عَلَى وَحَمَلَهُ وَيُبْعِيعُ النَّبِيَّتِ فِي يَطُوفُ أَخَذَ شَبْعًا فَلَمَّا. بِأَكْلِهِ وَأَمْرُهُمْ لِلصَّغَارِ عَرَفَتْ نُضْجَهُ مِنْ فَرَعٍ فَلَمَّا الشَّحْمُ، مِنْ شَيْءٍ وَمَعَهُ الْقِدْرُ فِي الْأُرْزُ يَا: قَنْبَرٌ لَهُ قَالَ السَّلَامُ عَلَيْهِ خَرَجَ فَلَمَّا. الصَّحْكِ فِي فَأَخَذُوا لَهُمْ

(104)

master, I saw a strange scene from you which was imitating the bleating of lambs. Carrying the food was certainly aimed at winning God's pleasure, nearness to Him and a reward in the hereafter. Imam `Ali said: When we entered the old woman's house, her children were crying from hunger. I intended to make them happy in addition to feeding them. I found no way better than that for making them happy.

Dirar ibn Damarah reports: Following the martyrdom of Amir al-Mu`minin, I headed for Syria to see Mu`awiyah. Knowing that I was a devotee of Imam `Ali, Mu`awiyah said: Describe `Ali for me. I said: accept my excuse, for my tongue cannot possibly describe him. Mu`awiyah said: Your excuse is not accepted. You have to describe him to me. I said: Now that you refuse to accept my excuse, listen carefully! `Ali was sharp-sighted, prudent, powerful, and strong in the way of Allah. What he said was a criterion to distinguish between what was just and unjust. His judgments were fair. He was abounding in knowledge. Wisdom was evident in all dimensions of his character. His intuition satiated those who had a thirst for it. He feared the ornaments of the world. He was devoted to the nightly supplications. Pondering on the tumultuous future made him cry ceaselessly. Wearing coarse garment was pleasant for him. He loved plain food. He was not pretentious but was like one of us. If we had any question, we would pose it to him and he would immediately answer it. If we asked for any help, he would immediately help us. Although he was very intimate, he was so

awesome that we would never dare to say anything in vain. He was so dignified that we would never open our eyes on his face. He honored people of religion and pleased the poor by fondling them. No man of authority dared to misuse his power in his presence so as to get his approval for the unjust act he had done. No common man was made disappointed by his justice, thinking that since he had no power, he would be deprived of his justice.

Dirar ibn Damarah then said: I take God as witness that in the middle of night and also when the stars were about to disappear, I saw him holding his beard in his hands, and like one bitten by a snake, he wept bitterly, saying: O world, go and deceive someone else, for I am not fond of you. Nevertheless, if you are offering yourself

(105)

وَرَجُلَيْكَ بِدَيْكَ عَلَى النَّبِيِّ فِي طَوَافِكَ أَمَا لِلثَّوَابِ طَلِبًا الرَّادَ حَمْلَكَ وَهُوَ بَعْضِهِ سَبَبَ عَلِمْتُ قَدْ عَجَبِيَا، سُنِينًا اللَّيْلَةَ رَأَيْتُ مَوْلَايَ،  
أَخْرَجَ أَنْ فَأَحْبَبْتُ الْجُوعَ شِدَّةً مِنْ يَبْكُونَ وَهُمْ الْأَطْفَالِ هَوْلًا عَلَى دَخَلْتُ إِبْنِي قَنْبَرُ يَا السَّلَامَ عَلَيْهِ فَقَالَ. ذَلِكَ سَبَبَ أُدْرِي فَمَا وَالْبَعْبَعَةَ  
فَعَلْتُ مَا سِوَى سَبَبًا أَجْدُ فَلَمْ الشَّيْءِ، مَعَ يَضْحَكُونَ وَهُمْ عَنْهُمْ.

أَنْ بَدَّ لَا: فَقَالَ. إِعْنِي: فَقُلْتُ. عَلِيًّا لِي صِيفٌ: فَقَالَ السَّلَامُ، عَلَيْهِ الْمُؤْمِنِينَ بِرَأْمٍ قَتَلَ بَعْدَ مُعَاوِيَةَ عَلَى دَخَلْتُ: ضَمْرَةَ بِنْتُ ضِرَارٍ وَقَالَ  
تَصِيفُهُ.

الْحِكْمَةُ وَتَنْطِقُ جَوَانِبِهِ، مِنَ الْعِلْمِ يَتَفَجَّرُ عَدْلًا، وَبِحُكْمٍ فَصْلًا، يَقُولُ الْقَوِيُّ، شَدِيدَ الْمَدَى، بَعِيدَ وَاللَّهِ كَانَ فَإِنَّهُ ذَلِكَ، مِنْ بَدَّ لَا إِذْ أَمَا: فَقُلْتُ  
وَيُنَاجِي نَفْسَهُ، وَبُخَاطِبُ كَفَّهُ، يُقَلِّبُ الْفِكْرَةَ، طَوِيلَ الْعَبْرَةَ، عَزِيزَ وَوَحْشَتِهِ، بِاللَّيْلِ وَيَأْنَسُ وَرَهْرَهَاتِهَا، الدُّنْيَا مِنْ يَسْتَوْحِشُ نَوَاجِيهِ، مِنْ  
لَنَا تَقْرُبُهُ مَعَ وَاللَّهِ وَنَحْنُ دَعْوَانَاهُ، إِذَا وَيَأْتِينَا سَأَلْنَاهُ، إِذَا بُجِينَا كَأَحْدِينَا، فِينَا وَكَانَ جَشْبٌ، مَا الطَّعَامِ وَمِنْ خَشْنِ مَا اللَّبَاسِ مِنْ جِبْهُيغْرَبُهُ،  
عَدْلِهِ مِنَ الصَّعِيفُ يَبْأَسُ وَلَا بَاطِلِهِ، فِي الْقَوِيِّ يَطْمَعُ لَا الْمَسَاكِينَ، وَيُقْرَبُ دِينَ، أَلْ أَهْلُ يُعْظَمُ لَهُ، هَيْبَةَ نُكَلِّمُهُ نَكَادُ لَا مَنَا وَقُرْبِهِ.

السَّلِيمِ تَمَلُّمٌ يَتَمَلَّمُ لِحَيْبِهِ عَلَى قَابِضًا مَحْرَابِهِ فِي قَائِمٍ وَهُوَ نُجُومُهُ وَغَارَتْ سُودْلُهُ اللَّيْلُ أَرْحَى وَقَدْ مَوَاقِفِهِ بَعْضُ فِي رَأَيْتُهُ لَقَدْ فَاشْهَدُ  
يَا: وَيَقُولُ الْحَزِينِ بُكَاءَ وَيَبْكِي

(106)

to me, you are quite mistaken, for I have divorced you three times, giving you no chance of recourse. O world, know that your life is short, your worth little and your pleasure transient. Then he heaved a sigh, saying: Woe to little provision, long journey and a path full of horror. Hearing this, Mu`awiyah was deeply impressed and started weeping. Those who were present burst into tears and wept. Then Mu`awiyah said: May God bless you Abul Hasan `Ali ibn Abi-Talib. He is the very same you described, but Dirar, to what extent is your sorrow for `Ali? Dirar said: the sorrow of a woman whose child is beheaded in his lap, for neither her eyes become dry of tear nor her sorrows will come to an end.[147]

## `Ali's Forbearance

Beyond doubt, Imam `Ali was more patient and forbearing than all people. The best proof is the fact that he was deprived of his right and an unjust rule was imposed on him. Nevertheless, he adopted patience and restrained his anger.

Abu-Ayyub Ansari has been quoted as saying: The Messenger of Allah was afflicted with a little illness. Lady Fatimah went to visit her father. Finding her father ill and weak, she started weeping in a way that her tears dropped on the earth. To remove sorrows from his daughter, the Holy Prophet said: My dear daughter, one of God's blessing bestowed upon you is that on the order of the Lord, I married you to one who was foremost in Islam, the most knowledgeable, and the most patient and forbearing man. God Almighty whose knowledge encompasses everything chose me as being worthy of prophethood, giving me the honor of a divine mission and with another grace, chose your husband ordering to me to give you in marriage to `Ali and appointing him as my successor.[148]

## Imam `Ali's Physical Excellence and Superiority `Ali's Worship

It is evident to everyone that Imam `Ali was the most pious of his time. He has left behind a heritage of night prayers and supplications. He was so devoted in his prayer that he did not pay attention to anything but Allah. He was detached from the world and so absorbed in Allah that he did not feel the pains. Once he was hit

(107)

وَعَيْشُكَ كَثِيرٌ، وَخَطْرُكَ قَصِيرٌ، فَعَمْرُكَ فِيهَا؛ رَجْعَةٌ لَا ثَلَاثًا تُبْنُكَ فَذُ إِهْبَهَاتٍ هَاتِ هَيْدٍ! تَشَوَّقْتُ إِلَيَّ أَمْ تَعَرَّضْتُ أَبِي! غَيْرِي غَرِّي دُنْيَا يَا عَلَيْهِ حُزْنُكَ فَمَا لِكَ كَذِّ وَاللَّهِ كَانَ الْحَسَنُ، أَمَا اللَّهُ رَحِمٌ: وَقَالَ مُعَاوِيَةُ فَيَكِي. الطَّرِيقِ وَوَحْشَةَ السَّفَرِ وَبُعْدَ الزَّادِ قَلَّةٌ مِنْ أَهٍ حَقِيرٌ: الْجُلْمِ فِي. حُزْنُهَا يَسْكُنُ وَلَا عِبْرَتُهَا تَرْقِي فَلَا جَجْرَهَا، فِي وَلَدَهَا ذَبِحَ مَنْ حُزْنُ: قَالَ ضِرَارُ؟

وَحَلِمَ الْعَبِيْطَ وَكَظَمَ ذَلِكَ عَلَى وَصَبَرَ مَرْتَبَتِهِ مِنْ وَمُنِعَ عَلَيْهِ رَوْفُهُ حَقَّهُ أُجِدَّ فَإِنَّهُ. النَّاسِ أَحْلَمَ كَانَ السَّلَامُ عَلَيْهِ عَلَيْهِ أَنْ فِي خِلَافٍ لَا

فَلَمَّا دَهَتَعُو السَّلَامُ عَلَيْهِ فَاطِمَةُ فَأَتَتْهُ مَرَضَهُ مَرِيضٌ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ أَنْ: الْأَنْصَارِيُّ أَبُو بِي أَبِي عَنِ الْمَنَاقِبِ صَاحِبٌ وَرَوَى صَلَّى اللَّهُ رَسُولٌ لَهَا فَقَالَ. خَدَيْهَا عَلَى الدُّمُوعِ سَأَلَتْ حَتَّى فَبِكَتْ إِسْتَعْبِرَتْ وَالضَّعْفِ الْجَهْدِ مِنْ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ بِرَسُولٍ مَا رَأَتْ أَهْلٌ إِلَى إِبْلَعِ تَعَالَى اللَّهُ إِنَّ. جُلْمًا وَأَعْظَمِهِمْ عِلْمًا وَأَكْثَرَهُمْ سِلْمًا أَقْدَمَهُمْ مِنْ زَوْجَتِكَ إِيَّاكَ اللَّهُ لِكِرَامَةِ إِنَّ فَاطِمَةَ يَا: وَإِلَيْهِ عَلَيْهِ اللَّهُ وَصِيًّا وَأَتَّخَذَهُ إِيَّاكَ أَرْوَجَهُ أَنْ إِلَيَّ فَأَوْحَى كَ، بَعْدَ مِنْهُمْ فَاخْتَارَ إِبْلَاعَهُ ثُمَّ. مُرْسَلًا نَبِيًّا فَبَعَثَنِي مِنْهُمْ فَاخْتَارَنِي إِبْلَاعَهُ الْأَرْضِ: الْبَدَنِيِّ الْفَضَائِلِ فِي. وَأَخَا

العبادة:

وَالْمُنَاجَاةَ فِيهَا الْمَأْتُوْرَةَ وَالْأَدْعِيَةَ اللَّيْلِ لِأَقْصَدَ النَّاسُ تَعَلَّمَ وَمِنْهُ زَمَانِهِ أَهْلٌ أَعْبَدَ كَانَ السَّلَامُ عَلَيْهِ عَلَيْهِ أَنْ أَحَدٌ كُلٌّ عِنْدَ الْمَعْلُومِ وَمِنْ

بِكُلِّيَّتِهِ تَوَجَّهَ صَلَاتِهِ فِي تَعَالَى اللَّهِ إِلَى تَوَجَّهَ إِذَا أَنَّهُ إِلَى الْعِبَادَةِ فِي وَبَلَغَ. الْمُفَدَّسَةَ وَالْأَمَاكِنِ الشَّرِيفَةَ الْأَوْقَاتِ فِي وَالْأَدْعِيَةَ

(108)

with a lance in the leg in one of the battles and no one was able to pull the lance out of his leg because of much pain. It was decided to do so when he was in his prayer. They knew that only in prayer, `Ali's spirit took distance from his body making him not feel the pain.[149] Imam Sajjad (a.s) used to perform one thousand Rak`ah prayer, tolerating much hardship. If he was benevolently asked not to tolerate this much hardship, he would say: Have a look at the record of prayer of my grandfather Amir al-Mu`minin. After opening the book and looking like one who was unable to do anything, he would put down the book, saying: Who has the merit of `Ali in praying? What is my prayer as compared to that of my grandfather, `Ali.[150]

Imam Musa ibn Ja`far has been quoted as saying: The verse "You will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure, their marks are in their faces because of the effect of prostration" (48:29) was revealed in honor and dignity of `Ali.[151] Ibn `Abbas has been reported as saying: The verse "And they say: we believe in Allah and in the apostle and we obey" (24:47) was revealed in honor of `Ali.[152]

Mujahid has been quoted as saying: The verse "And he who brings the truth and accepts it as truth" (39:33) was revealed in honor of `Ali.[153] Imam Baqir (a.s) has been quoted as saying: The verse "and he who brings the truth" was revealed to the Holy Prophet (s.a) and "accepts it as truth" was revealed in honor of `Ali.[154]

Ibn `Abbas has been reported as saying: The verse "and bow down with those who bow down" (2:43) was exclusively revealed in honor of the Holy Prophet and `Ali, for they were the first who bowed down.[155]

Imam `Ali never abandoned the recommended night prayer even at that most horrible night during Siffin battle, which is called laylat al-harir. One day, Imam `Ali was involved in the battle of Siffin, he was closely watching the sun to see when it passes by the middle of sky

(109)

بِالصَّلَاةِ اسْتَعْلَلَ فَإِذَا يُصَلِّي حَتَّى يُتْرَكَ الشَّرِيفِ جَسَدِهِ مِنْ إِخْرَاجِهِ أُرِيدَ إِذَا النُّشَابَ لِأَنَّ الْأَلَمَ يُدْرِكُ لَا أَنَّهُ حَتَّى الدُّنْيَا عَنِ نَظَرِهِ وَيَنْقَطِعُ وَيَدْعُو رَكْعَةً أَلْفَ وَاللَّيْلَةَ الْيَوْمَ فِي يُصَلِّي عَلَيْهِ اللَّهُ صَلَوَاتُ الْعَابِدِينَ رَبُّنَا وَمَوْلَانَا وَكَانَ. جَسَدِهِ مِنَ الْحَدِيدِ أَخْرَجُوا تَعَالَى اللَّهُ عَلَى وَأُقْبِلَ عَلَيْهِ. عَلِيٌّ بِعِبَادَةِ لِي أَنِّي: وَيَقُولُ كَالْمُنْصَجَّرِ بِهَا يَرْمِي ثُمَّ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ بِصَحِيفَةٍ

فِيهِمَا وَالتَّدَلُّلِ ضَوْعِ الْكَثِيرِ وَالسُّجُودِ، الرَّكُوعِ طَوِيلٍ وَكَانَ

وَرَضُونَا اللَّهُ مِنْ فَضْلًا يَبْتَغُونَ سُجْدًا رُكْعًا تَرَاهُمْ؟ تَعَالَى قَوْلُهُ أَنَّ السَّلَامَ عَلَيْهِمَا الْكَاطِمِ جَعْفَرِ بْنِ مُوسَى مَوْلَانَا عَنْ رُويٍ وَقَدْ تَعَالَى قَوْلُهُ أَنَّ عَبَّاسَ ابْنَ وَعَنْ. السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ الْمُؤْمِنِينَ أَمِيرِ فِي نَزَلِ؟ السُّجُودِ أَنْرَ مِنْ وَجُوهِهِمْ فِي سِيمَاهُمْ فِي نَزَلِ؟ بِالصَّدَقِ جَاءَ وَالَّذِي؟ تَعَالَى لَهُ قَوْلُهُ أَنَّ السَّلَامُ عَلَيْهِ الْبَاقِرِ وَعَنْ. السَّلَامُ عَلَيْهِ عَلِيٍّ فِي نَزَلَتْ أَنَّهَا؟ وَأَطَعْنَا سَمِعْنَا وَيَقُولُونَ؟ السَّلَامُ عَلَيْهِ عَلِيٍّ فِي نَزَلِ؟ بِهِ وَصَدَّقَ؟ وَقَوْلُهُ السَّلَامُ عَلَيْهِ مُحَمَّدٍ.

وَارْكَعُوا؟ تَعَالَى قَوْلُهُ أَنَّ عَبَّاسَ ابْنَ وَعَنْ. السَّلَامُ عَلَيْهِ عَلِيٍّ فِي نَزَلَتْ؟ بِهِ وَصَدَّقَ بِالصَّدَقِ جَاءَ وَالَّذِي؟ تَعَالَى قَوْلُهُ أَنَّ مُجَاهِدٍ وَعَنْ وَلَمْ. وَرَكَعَ صَلَّى مَنْ أَوَّلَ وَهُمَا. خَاصَّةً وَالسَّلَامُ الصَّلَاةَ أَفْضَلَ عَلَيْهِ وَعَلِيٍّ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٍ فِي نَزَلِ؟ الرَّأكِبِينَ مَعَ الْهَرِيرِ لَيْلَةً حَتَّى قَطَّ اللَّيْلِ صَلَاةَ يَتْرُكُ.

الصَّفَيْنِ بَيْنَ ذَلِكَ مَعَ وَكَانَ وَالْقِتَالِ بِالْحَرْبِ مُشْتَعِلًا صِفَيْنِ حَرْبٍ فِي يَوْمًا وَكَانَ

(110)

so as to be prepared for prayer. Ibn `Abbas who had him under watch said: O `Ali, why are you looking so much at the sun? The Imam said: To perform prayer. Ibn `Abbas said: Is this a proper time for performing prayer? Imam `Ali said: O Ibn `Abbas! What are we fighting these people for? Is it not for performing the prayer that we are fighting them?[156]

### Jihad in the Way of Allah

Muslims unanimously believe that the pillars of Islam were strengthened by the sword of `Ali. In this relation, no one preceded him nor did anyone reach his position after him. He was courageous and valorous in the battlefields, Allah's sword and remover of sorrow from the face of the Holy Prophet (s.a) in a way he amazed the angels in attacking the atheists. After the departure of the Holy Prophet (s.a) from this world, Imam `Ali went through trials the most important of which were fighting the breakers of promise (the companions of camel), the deviators (Mu`awiyah and his aides), and apostates (those fighting `Ali in Nahrawan), but Imam `Ali was victorious and reached the highest position.

Ahmad ibn Hanbal reports: Hasan ibn `Ali, following the martyrdom of his father, preached a sermon among people, saying: O people, yesterday, a man departed from among you who had no peer in knowledge in the past nor will have in the future, for he was the foremost. My grandfather, the Messenger of Allah repeatedly entrusted the standard of Islam to him. Gabriel safeguarded him on the right side and Michael safeguarded him on the left side from the harms of enemy. He never backed down in the battlefield till he achieved victory.[157]

Wahidi reports: `Ali, `Abbas and Talhah were engaged in self-glorying. Talhah said: What a better honor is there for me than having the key of God's House and its opening on my order! `Abbas said: It is an honor for me to provide the Hajj pilgrims with the water of ZamZam which is solely at

my disposal! `Ali said: I have no idea of what you are speaking about. But I started to worship Allah six month before other people. I had an active participation in the battlefields in a way God Almighty states: “What! Do you make one

(111)

هَذَا هَلْ: عَبَّاسُ ابْنُ لَهُ فَقَالَ: نَصَلِي حَتَّى الزَّوَالِ إِلَى انظُر: فَقَالَ الْفَعْلُ؟ هَذَا مَا الْمُؤْمِنِينَ أَمِيرِ يَا: عَبَّاسُ ابْنُ لَهُ فَقَالَ: الشَّمْسُ يُرَاقِبُ الْجِهَادِ فِي. الصَّلَاةِ عَلَى نُفَاتِلُهُمْ إِنَّمَا نُفَاتِلُهُمْ؟ مَا فَعَلَى: السَّلَامُ عَلَيْهِ عَلِيٌّ لَهُ فَقَالَ: الصَّلَاةِ عَنِ الْقِتَالِ بِأَلْشُّغْلًا عِنْدَنَا إِنَّ صَلَاةً؟ وَفُتُّ

لَمْ وَالسَّلَامِ الصَّلَاةِ أَفْضَلُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ مَوْلَانَا بِسَيْفِ أَرْكَانِهِ وَتَسَيَّدَتْ قَوَاعِدُهُ تَمَهَّدَتْ إِنَّمَا الدِّينَ أَنَّ كَافَّةَ الْمُسْلِمِينَ بَيْنَ خِلَافٍ لَا مِنْ الْمَلَائِكَةِ تَعَجَّبَتْ. اللهُ رَسُولٌ وَجِهَ عَنِ الْكُرْبِ وَكَاشِفَ اللهُ سَيْفَ الْبَاسِ قَوِيَّ الْجَاشِ رَابِطٌ كَانَ. لِاجْتِاقٍ لِحَقِّهِ وَلَا سَابِقٌ ذَلِكَ فِي يَسْبِقُهُ وَالنَّكَاتِينَ وَالْفَاسِطِينَ وَالْمَارِقِينَ الْكُفَّارِ بِجِهَادِ وَابْتُلِيَ الْمُشْرِكِينَ عَلَى لِاتِيهِمْ

وَلَا يَعْلَمُ الْأَوْلُونَ يَسْبِقُهُ لَمْ رَجُلٌ بِالْأَمْسِ فَارَقَكُمْ لَقَدْ: فَقَالَ السَّلَامُ عَلَيْهِمَا عَلِيٌّ بِنُ الْحَسَنِ خَطَبَ: قَالَ مُسْنَدِهِ فِي حَنْبَلِ بْنِ أَحْمَدَ رَوَى لَهُ يُفْتَحَ حَتَّى يُنْصَرَفُ لَا شِمَالِهِ، عَنِ وَمِيكَائِيلُ يَمِينِهِ عَنِ جِبْرِيلُ بِالرَّايَةِ، يُبْعَثُهُ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ كَانَ. الْأَخْرُونَ يُدْرِكُهُ السَّقَايَةَ صَاحِبُ أَنَا: الْعَبَّاسُ وَقَالَ: مِفْتَاحُهُ بِيَدِي النَّبِيِّ صَاحِبُ أَنَا: طَلْحَةُ فَقَالَ: افْتَخَرُوا وَطَلْحَةُ وَالْعَبَّاسُ عَلِيًّا إِنَّ: قَالَ الْوَاحِدِيُّ وَنَقَلَ: تَعَالَى اللهُ فَأَنْزَلَ. الْجِهَادِ صَاحِبُ وَأَنَا النَّاسِ قَبْلَ أَشْهُرٍ مَسَدٌ صَلَّيْتُ لَقَدْ تَقُولَانِ، مَا أُدْرِي مَا: السَّلَامُ عَلَيْهِ عَلِيٌّ وَقَالَ: عَلَيْهَا وَالْقَانِمُ الْأَخْرِ وَالْيَوْمِ بِاللَّهِ آمَنْ كَمَنْ الْحَرَامِ الْمَسْجِدِ وَعِمَارَةَ الْحَاجِّ سَقَايَةَ أَجَعَلْتُمْ؟

(112)

who undertakes the giving of drink to the pilgrims and the guarding of the sacred mosque like him who believes in Allah and the latter day and strives hard in Allah’s way? They are not equal with Allah; and Allah does not guide the unjust people. Those who believed and fled their homes, and strove hard in Allah’s way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers of their objects.” (9:19-20)

God Almighty revealed this verse in judgment among them and in honor of `Ali, praising his pride in terms of faith, immigration and fighting in the way of God.[158]

### Battle of Badr

What is Badr? Abu’l-Yaq`an says: Badr is the name of a man of Ghifar, the tribe of Abu-Dharr Ghifari.[159] Shi’bi says: Badr is the name of a well attributed to a man called Badr.[160] The battle of Badr was the most horrific among the other battles, the first trial of Muslims, and the one taking place vehemently between the Holy Prophet and the atheists of Quraysh.

God Almighty states about the trial of Muslims: “Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse; They disputed with you about the truth after it had become clear, and they went forth as if they were being driven to

death while they saw it.” (8:5-6). This battle happened eighteen months after the immigration of the Holy Prophet (s.a) to Medina and `Ali was twenty seven years old.[161]

The atheists of Quraysh insisted on fighting this battle, for they outnumbered the Muslims, though among them, there were far-sighted men who were not ignorant of the consequences of this battle, had taken part reluctantly, had been forced into the battle and challenged only their peers. The Messenger of Allah too warned his army not to fight them, saying: They only challenge their peers. Hence, the first person who was given mission to fight them was `Ali and his match was Walid ibn `Utbah, a man of courage and valor but he was killed by `Ali after a short fighting.[162] Al-`As ibn Sa`id ibn al-`As was a man of courage and horror. For this reason, no one was ready to fight him. He too was killed by `Ali. [163]

(113)

وَأَنْفُسِهِمْ بِأَمْوَالِهِمْ اللَّهُ سَبِيلٌ فِي دُؤَابِهَا وَهَاجَرُوا آمَنُوا الَّذِينَ الظَّالِمِينَ الْقَوْمَ يَهْدِي لَا وَاللَّهِ اللَّهُ عِنْدَ يَسْتَوُونَ لَا اللَّهُ سَبِيلٌ فِي وَجَاهِ  
بِالإِيمَانِ لَهُ وَشَهِدَ دَعَاؤُهُ فِي السَّلَامِ عَلَيْهِ عَلِيًّا اللَّهُ فَصَدَقَ؟ عَظِيمٌ أَجْرٌ؟ قَوْلُهُ إِلَى؟... الْفَائِزُونَ هُمْ وَأَوْلِيكَ اللَّهُ عِنْدَ دَرَجَةِ أَعْظَمُ  
مَشْهُورَةٌ وَعَزْوَانُهُ. جِهَادِ وَالْمُهَاجِرَةَ

بَدْرًا يُسَمَّى لِرَجُلٍ كَانَتْ بَدْرُ (بَدْرٌ) الشَّعْبِيُّ وَقَالَ: الْغِفَارِيُّ دَرَّ أَبِي رَهْطِ غِفَارٍ مِنْ رَجُلٍ إِنَّهُ: الْيَقْطَانِ أَبُو قَالَ: بَدْرٍ غَزَاةٍ فِي

مِنْ قَرِيبًا وَإِنَّ بِالْحَقِّ بَيْنَكَ مِنْ رَبِّكَ أَخْرَجَكَ كَمَا؟ تَعَالَى اللَّهُ قَالَ حَيْثُ الْإِمْتِحَانُ بِهِ كَانَ حَرْبٍ أَوْلَى الْعُظْمَى الدَّاهِيَةَ هِيَ الْغَزَاةُ وَهَذِهِ  
مِنْ شَهْرٍ عَشْرَ ثَمَانِيَةَ رَأْسٍ عَلَى كَانَتْ؟ يَنْظُرُونَ هُمُ الْمَوْتِ إِلَى يُسَاقُونَ كَانَتْما تَبَيَّنَ مَا بَعْدَ الْحَقِّ فِي يُجَادِلُونَكَ. لِكَارِ هُونَ الْمُؤْمِنِينَ  
مَنْ وَمِنْهُمْ الْمُسْلِمِينَ، وَقِلَّةٌ لِكَثْرَتِهِمُ الْقِتَالِ عَلَى أَصْرُوا قَدْ الْمُشْرِكُونَ وَكَانَ. سَنَةً عَشْرَةَ سَبْعَ السَّلَامِ عَلَيْهِ عَلِيٍّ وَعُمُرُ الْمَدِينَةَ قَدُومِهِ  
عَلِيًّا أَمْرٌ نَمَّ. الْأَكْفَاءَ طَلَبُوا الْقَوْمَ إِنَّ وَقَالَ وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَمَنْعَهُمُ. الْأَكْفَاءَ وَأَفْتَرَحَتْ بِالْبِرَارِ فَرِيْسٌ فَتَحَدَّثَهُمْ. كَارِهَا حَرَجَ  
النَّاسُ عَنْهُ أَحْجَمَ أَنْ بَعْدَ الْعَاصِ بْنِ سَعِيدٍ بِنِ الْعَاصِ وَقَتْلَ. فَقَتَلَهُ جَرِينًا، شُجَاعًا وَكَانَ عُنْبَةً، بِنِ الْوَلِيدِ قِبَارِزَهُ إِلَيْهِمْ، يَبْرُزُ السَّلَامَ عَلَيْهِ  
عَظِيمًا هُوَ لَا كَانَ لِأَنَّهُ.

(114)

Hanzalah ibn Abi-Sufyan too fought `Ali but he was killed. `Ali injured ibn `Adi, too.[164] Then, Nawfal ibn Khuwaylid, who was highly-esteemed and obeyed by people of Quraysh, entered the battle. Nawfal was very clever and a mischief-maker and the one who had tied down Abu-Bakr and Talhah with a rope and had tortured them till he set them free with the mediation of others.[165] Once the Messenger of Allah found out that Nawfal had taken part in this battle, he raised his hands in prayer, saying: O Lord, eradicate him. Soon, he was killed by Imam `Ali in a hand to hand fighting. After Nawfal's perdition, the Holy Prophet said: Who will bring me the news of Nawfal? `Ali said: O Messenger of Allah, I killed him. While rejoicing and saying: Allah is the Greatest, the Holy Prophet said: Thanks Lord who answered my prayer.[166]

Imam `Ali was in the front line of the battle fighting the atheists of Quraysh and killing them one



after the other. In this battle, seventy of Quraysh leaders were killed by `Ali and the rest were killed by Muslims and three thousand angels who had taken part in the battle.[167] Following the killing of seventy courageous men of Quraysh, the Holy Prophet (s.a) threw a handful of small sands on them, saying: May your faces turn ugly thereby they were all defeated and started fleeing.[168]

### The Battle of Uhud

The battle of Uhud took place in the month of Shawwal and `Ali was hardly nineteen years old then.[169] The battle of Uhud was waged to make up for the defeat of leaders of Quraysh in the battle of Badr. Therefore, they plotted to annihilate Muslims by spending much money and informed Abu-Sufyan of the plot. Abu-Sufyan, after counseling with his aides, decided to besiege Medina in order to kill the Messenger of Allah and his aides.[170] The Holy Prophet (s.a) was informed of Quraysh's move, so he exchanged views with his companions and decided that the fighting to take place outside Medina and moved towards Uhud with the Muslims. One third of crowd who were hypocrites returned to Medina, half way. So the Holy Prophet (s.a) headed for the place of martyrdom along with seven hundred people. In this relation, God Almighty states: "And when you did go forth early in the morning from your family to lodge the believers in encampments for war..." (3:121). [171]

(115)

فَقَتَلَهُ سُوْفْيَانُ أَبِي بِنِ حَنْظَلَةَ إِلَيْهِ وَبَرَزَ

الْهَجْرَةَ قَبْلَ وَطَلْحَةَ بَكْرَ أَبَا قَرَنَ قَدْ وَكَانَ وَطُطْبِعُهُ وَتُعْظَمُهُ تُقَدِّمُهُ وَكَانَتْ فَرِيْسِ شِبَابِيْنَ مِنْ وَكَانَ حُوَيْلِدِ بْنِ نُوْفَلٍ ثُمَّ عَدِيَّ ابْنَ وَطَعَنَ  
اللَّهُمَّ: قَالَ بَدْرًا نُوْفَلٍ بِحُضُورِ عِلْمٍ لَمَّا وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ وَقَالَ. أَمْرُهُمَا فِي سُنِّ لِي حَذَّ يَوْمًا وَعَدَّبَهُمَا بِحَبْلِ وَأَوْتَقَهُمَا بِمَكَّةَ  
رَسُوْلُ يَا قَتَلْتُهُ أَنَا: قَالَ بِنُوْفَلٍ؟ عِلْمٌ لَهُ مَنْ: وَسَلَّمَ بِوَالٍ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِيْنَ أَمِيْرُ قَتَلَهُ فَلَمَّا. نُوْفَلًا إِكْفِي  
فِيهِ دَعْوَتِي أَجَابَ الَّذِي اللهُ الْحَمْدُ: وَقَالَ فَكَبَّرَ اللهُ.

الْمُسَوِّمِيْنَ الْمَلَائِكَةَ مِنْ آفَافٍ وَثَلَاثَةَ كَافَّةَ الْمُسْلِمُوْنَ وَقَتَلَ سَبْعِيْنَ، وَكَانُوا الْمُقْتُوْلِيْنَ نِصْفَ قَتَلَ حَتَّى وَاحِدٍ بَعْدَ وَاحِدٍ يَقْتُلُ بِيْرًا وَلَمْ  
الْآخَرَ النَّصْفَ.

وَلَمْ وَالِشِدِّ فِي وَكَانَتْ: أَحَدٍ غَزَاةٍ وَفِي. جَمِيْعًا فَانْهَزَمُوا. الْوُجُوهُ شَاهَتِ: وَقَالَ الْحَصَا مِنْ بِكَفٍّ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ رَمَى ثُمَّ  
سَنَةً عَشْرَةَ تِسْعَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِيْنَ أَمِيْرُ عُمُرُ يَبْلُغُ.

صَلَّى النَّبِيُّ فَصَدُوَالِي سُوْفْيَانَ أَبُو ذَلِكَ وَتَوَلَّى. الْمُؤْمِنِيْنَ لِاسْتِيْصَالِ الْأَمْوَالِ بَدَلُوا رُوَسَاؤُهُمْ وَقَتَلَ بَدْرَ يَوْمَ كَسَبُوا لَمَّا فَرِيْسًا أَنْ وَسَبِيْهَا  
عَلَيْهِ وَبَقِيَ الْمَدِيْنَةَ إِلَى ثَلَاثِهِمْ مِنْ قَرِيْبٍ فَرَجَعَ الْمُسْلِمِيْنَ مِنْ جَمَاعَةٍ فِي السَّلَامُ عَلَيْهِ النَّبِيُّ وَخَرَجَ. بِالْمَدِيْنَةَ وَالْمُسْلِمِيْنَ وَآلِهِ عَلَيْهِ اللهُ  
...؟ لِلْقِتَالِ مَقَاعِدَ الْمُؤْمِنِيْنَ ثَبُوْأُ أَهْلِكَ مِنْ غَدَوَاتٍ وَإِذْ: تَعَالَى اللهُ قَالَ وَقَدْ. لِمِيْنَ الْمُسْدِ مِنْ سَبْعِمَائَةِ فِي السَّلَامُ

(116)

The Holy Prophet (s.a) on that day lodged the encampments, organized then in a long line, appointed fifty men of Ansar under the command of a man by the name of `Abdullah ibn `Umar ibn Khiram to be stationed at the top of the mountain, dangerous for the enemy's hidden attack, ordering them not to move from their places and to closely watch the enemy's moves even if all Muslims were killed, for it was a strategic place. If there was any possible attack, it would start from the same place. Therefore, it had to be safeguarded, for the enemy might besiege Muslims from the same position.[172]

The Holy Prophet (s.a) entrusted the standard of Muslims to `Ali. The enemy's standard bearer was Talhah ibn Abi-Talhah whom they called Kabsh al-Katibah. `Ali plucked out his eyes from its sockets with one blow. He made a loud cry and the standard of atheism fell down from his hand. He was then killed and his brother, Mus`ab, carrying the standard on his shoulder prepared himself for fighting but `Asim ibn Thabit killed him by throwing an arrow. Then their male servant whose name was Sawwab and was the most agile and strong picked up the standard and prepared himself for fighting but `Ali cut off his right arm with a single blow. Sawwab wielded the standard in his left hand but `Ali cut off his left arm too with another blow. When his two arms were cut off, Sawwab stuck the standard on his chest with the help of his remaining arms but `Ali struck a blow on his head with his sword, making him fall down on the ground and die. Having lost their standard bearers, the enemy was frightened, Muslims who were rejoicing for the enemy's escape and their victory, were engaged in gathering war booties.[173]

Those Muslims stationed on the order of the Holy Prophet at the top of the mountain overlooking the battle front, seeing the enemy's defeat and gathering of the war booties, asked their commanders to give them permission to come to the scene of fighting so that they will not be deprived of war booties! `Abdullah said: The Messenger of Allah has ordered me not to move from this place even one step. Therefore, we should not leave our position. They said: You are right. The Holy Prophet's order was right but he did not know that we could achieve victory so quickly. Hence, they collectively entered the scene to gather war booties, leaving `Abdullah by himself! Khalid ibn Walid attacked him from behind and martyred

(117)

مِنْهُمْ رَجُلًا عَلَيْهِمْ وَأَمَرَ الْأَنْصَارِ مِنْ رَجُلًا خَمْسِينَ الشُّعْبِ عَلَى وَجَعَلْ طَوِيلًا صَفًّا الْمُسْلِمِينَ صَفَّ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ وَكَانَ  
هَذَا مَوْضِعَكُمْ مِنْ نُؤْتَى فَإِنَّمَا آخِرْنَا عَنْ قَتَلْنَا وَإِنْ مَكَانِكُمْ مِنْ وَاتَّبِرْ دَلَا وَقَالَ. خَرِمَ بِنُ عَمَرَ بِنُ اللَّهِ عَيْدُ لَهُ يُقَالُ

عَلِيٌّ ضَرَبَهُ بِيَدِهِ الْكَذِّ كَيْشَ يُسَمَّى وَكَانَ طَلْحَةَ، أَبِي بِنِ طَلْحَةَ بِيَدِ الْكُفَّارِ وَلَوْاءِ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ بِيَدِ الْمُسْلِمِينَ لَوَاءِ وَجَعَلْ  
لَهُمْ عَيْدُ فَأَخَذَهُ. فَقَتَلَهُ تَابِتُ بِنُ عَاصِمِ فَرَمَاهُ مُصْعَبُ أَخُوهُ فَأَخَذَهُ. يَدِهِ مِنَ الْوَاءِ وَسَقَطَ عَظِيمُهُ صِيحَةً وَصَاحَ عَيْنُهُ فَتَدَرَّتْ السَّلَامُ عَلَيْهِ  
عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ فَقَطَعَهَا بِالْيَسْرِى الْوَاءِ فَأَخَذَ الْيَمْنَى، يَدَهُ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ فَقَطَعَ النَّاسَ أَشَدَّ مِنْ وَكَانَ صَوَابُ اسْمُهُ  
صَرِيحًا فَسَقَطَ رَأْسُهُ أُمَّ عَلَى السَّلَامُ عَلَيْهِ مِنْبِنِ الْمُؤْمِنِينَ أَمِيرُ فَضَرَبَهُ مَقْطُوعَتَانِ، وَهُمَا يَدَيْهِ عَلَيْهِ وَجَمَعَ صَدْرَهُ عَلَى الْوَاءِ فَأَخَذَ السَّلَامُ،

الْعَنَائِمِ عَلَى الْمُسْلِمِينَ وَأَكْبَبَ الْقَوْمَ فَأَنْهَزَهُمْ

إِنَّ: فَقَالَ الْعَنَائِمِ أَخَذَ فِي حَرَمِ بْنِ رَعْمَةَ بْنِ اللَّهِ عَبْدَ رَبِّيسَهُمْ فَاسْتَأْذَنُوا الْعَنِيمَةَ قَوَّتَ فَخَافُوا يَعْتَمُونَ النَّاسَ الشَّعْبِ أَصْحَابَ وَرَأَى إِلَى وَمَالُوا. تَرَى مَا يَبْلُغُ الْأَمْرَ أَنْ يَدْرِي لَا وَهُوَ ذَلِكَ قَالَ إِنَّهُ: فَقَالُوا. مَوْضِعِي مِنْ أَيْرَاحٍ إِلَّا أَمْرِي وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ اللَّهِ صَلَّى النَّبِيِّ ظَهَرَ مِنْ وَجَاءَ. فَقَتَلَهُ الْوَالِدِ بْنِ خَالِدٍ عَلَيْهِ فَحَمَلَ. وَتَرَكَوهُ الْعَنَائِمِ

(118)

him, attacking the Holy Prophet and his aides from behind. Addressing those who had left their positions, the Holy Prophet said with a sad tone: Here is what you were after! So the enemy in a solid column attacked on Muslims with swords, spears, arrows and stones, launching a hard fighting. Seeing this, the companions of the Holy Prophet gathered around him, trying to protect him from the enemy but seventy Muslims were martyred.[174]

In this battle, `Ali remained steadfast, defended the Holy Prophet and his divine mission, and was prepared to sacrifice himself for the Holy Prophet from every side the enemies attacked him. When the Holy Prophet opened his eyes after fainting as a result of the enemy's brutal attack, he saw no one but `Ali, saying: O `Ali! What did these people do and where have they gone to? `Ali said: O Messenger of Allah! They have broken their promises and by escaping from the battle scene, have taken shelter on the mountain! The Holy Prophet (s.a) said: O `Ali, repel this fierce group which attacked me. `Ali launched a hard attack, dispersed all of them, and returned to the Holy Prophet. The enemy invaded from another direction but `Ali defeated them again with his matchless resistance.[175]

Those who escaped from the scene, though seeing the Holy Prophet was being attacked, remained on the mountain except fourteen of them who returned.[176]

At that time, sad news which was heart-rending spread in Medina and that was the news on the martyrdom of the Holy Prophet (s.a).[177]

Hind, the daughter of `Utbah, who had lost her relatives in the battle of Badr promised Wahshi (a slave) that she would provide him with a great sum of money if he could kill the Holy Prophet, `Ali, or Hamzah (the Holy Prophet's uncle). Accepting the act, Wahshi said: Forget about killing the Prophet, for I can in no way kill him, for he is being circled by his companions. As for `Ali, I cannot play any trick to kill him either, for when fighting, he is careful about himself from every side, repelling the enemy's attack. So I am only hopeful of killing Hamzah, for when he is fighting and angry, he does not see even before himself. Wahshi martyred Hamzah Hind came and ordered to tear Hamzah's belly and give her his liver. She then lynched his body. His nose and ears were two broken. [178]

(119)

بِالنَّبَالِ وَرَمِيًا بِالرَّمَا حِ وَطَعْنَا بِالسُّيُوفِ ضَرْبًا وَاحِدٍ رَجُلٍ حَمَلَهُ عَلَيْهِ فَحَمَلُوا. تَطْلُبُونَ الَّذِي هَذَا دُونَكُمْ: لِأَصْحَابِهِ وَقَالَ وَالِهِ عَلَيْهِ رَجُلًا سَبْعُونَ مِنْهُمْ قُتِلَ حَتَّى عَنْهُ يُقَاتِلُونَ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولِ أَصْحَابِ وَجَعَلَ بِالْحِجَارَةِ وَرَضَخًا

السَّلَامُ عَلَيْهِ عَلِيٍّ إِلَى فَنظَرَ عَلَيْهِ أَعْمِي قَدْ وَكَانَ عَيْنُهُ فَفَتَحَ. وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ عَنِ يَدْفَعُ عَلَيْهِ اللهُ صَلَوَاتِ الْمُؤْمِنِينَ أَمِيرُ وَتَبَّتْ نَحْوِي قَصَدُوا الَّذِينَ هُوَ لَاءِ كُفَيْي فَا: فَقَالَ. الدُّبْرُ وَوَلُوا الْعَهْدَ نَقَضُوا: فَقَالَ النَّاسُ؟ فَعَلَّ مَا عَلِيٍّ، يَا: وَقَالَ

الْجَبَلِ الْبَاقُونَ وَصَعَدَ رَجُلًا عَشْرَ أَرْبَعَةَ الْمُتَهَزِمِينَ مِنْ وَرَجَعَ. فَكَشَفَهُمْ أُخْرَى جِهَةً مِنْ قَصَدُوهُ وَقَدْ إِلَيْهِ عَادَ ثُمَّ. فَكَشَفَهُمْ عَلَيْهِمْ فَحَمَلَ يَقْتُلُ أَنْ عَلَى جَعَلًا لِيُوحِشِي عُنْبَةَ بِنْتُ هِنْدٍ وَجَعَلَتْ. الْقُلُوبُ فَأَنخَلَعَتْ. وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولِ قُتِلَ: نَبِيَّ الْمَدْيِيِّ صَاحِبِ وَصَاحِ أَحَدَرُ قَاتِلَ إِذَا قَابَهُ عَلِيٍّ وَأَمَّا. بِهِ يَطُوفُونَ أَصْحَابَهُ لِأَنَّ فِيهِ حِيلَةٌ فَلَا مُحَمَّدُ أَمَا: فَقَالَ. حَمْرَةَ أَوْ عَلِيًّا أَوْ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولِ يَدِيهِ بَيْنَ مَا يُبْصِرُ لَا غَضِبَ إِذَا لِأَنَّهُ فِيهِ فَاطَمَعُ حَمْرَةَ وَأَمَّا. الدُّنْبِ مِنْ

وَأُدْنِيهِ أَنْفَهُ فَجَدَّ عُوا بِهِ، وَالتَّمْثِيلِ كَبِيدِهِ وَقَطَعَ بَطْنِهِ بِشَقِّ فَأَمَرَتْ هِنْدُ وَجَاءَتْ. وَوَحِشِي فَفَقَّأَهُ

(120)

In this battle, Gabriel brought the deed of honor of “There is no man more valorous than `Ali and there is no sword sharper than Dhu'l-Fiqar” for the great man, `Ali and read it with a loud voice to people so that they heard it all.[179] At this time, Gabriel said: O Messenger of Allah, the angels are surprised at `Ali's self-sacrifice for you and hailed his great help. The Messenger of Allah said: Why they should not be when `Ali is from me and I am from him. Gabriel took pride in this and said: I am from you too.[180] The atheists of Quraysh who were killed in the battle of Uhud by `Ali's sword were a great number. Muslims' final victory and their returning to the Messenger of Allah was due to `Ali's steadfastness and courage in the battlefield.[181]

(121)

عَلِيٍّ إِلَّا قَتَى وَلَا الْفِقَارِ ذُو إِلَّا سَيْفَ لَا: جَبْرِيلُ وَقَالَ

اللهُ صَلَّى اللهُ رَسُولِ فَقَالَ. بِنَفْسِهِ لَكَ عَلِيٍّ مُوَاسَاةَ حُسْنٍ مِنْ لَمَلَانِكُهُ | عَجِبْتَ قَدْ اللهُ، رَسُولِ يَا: جَبْرِيلُ وَقَالَ. ذَلِكَ كُلُّهُمْ النَّاسُ وَسَمِعَ أَمِيرِ بِسَيْفٍ وَلِيْنِ مَقْتَدِ أَحَدٍ قَتَلَى جُمُهورُ وَكَانَ. مِنْكُمْ وَأَنَا: السَّلَامُ عَلَيْهِ جَبْرِيلُ فَقَالَ. مِنْهُ وَأَنَا مِنِّي وَهُوَ ذَلِكَ مِنْ يَمْنَعُهُ مَا: وَالِهِ عَلَيْهِ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ بِنَبَاتِ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ إِلَى النَّاسِ وَرُجُوعِ الْفَتْحِ وَكَانَ. السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ

`Ali's Courage in the Battle of Khandaq (The Ditch)

In this battle, Quraysh and its collaborators from the family of Kinanah, the inhabitants of Tihamah with ten thousands men as well as the tribe of Ghatafan from Najd rushed to help Quraysh putting Muslims in a corner. The Messenger of Allah who knew their decision beforehand, ordered Muslims to dig a ditch around the city of Medina. Following this act, the sworn enemies of Islam surrounded the city from every side.

In this connection, the Holy Qur'an states: "...When they came upon you from above you and from below you..." (33:10). To fight the enemy, the Messenger of Allah rose for defense with three thousand Muslims behind the ditch and within the city. Amid this, the Jews inside the city were allied with the atheists so as to defeat the Holy Prophet and Muslims. Hence, the enemy pressured the people of Medina from inside and outside, adding to their worries. The horse-riders of Quraysh, including `Ikrimah ibn Abi-Jahl and `Amr ibn `Abd-Wudd who, in their wishful thinking, dreamt of a quick victory stood in the front line, asking for a challenger and declared a hand to hand fighting. Among Muslims, the first man who responded him was `Ali, saying: O Messenger of Allah, I am prepared to fight him! The Messenger of Allah said, "He is `Amr," and kept silent. Asking for a challenger for the second time, `Amr said: Where is the paradise you promise with martyrdom? Why don't you come to the field to be

(121)

الْخَنْدَقِ غَزَاةٍ وَفِي

عَطْفَانُ وَأَقْبَلَتْ آلَافٌ عَشْرَةَ فِي تِهَامَةَ وَأَهْلُ كِنَانَةَ مِنْ وَأَتْبَاعُهَا فُرَيْشٌ أَقْبَلَتْ الْخَنْدَقِ حَفْرٍ مِنْ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَرَعٍ لَمَّا فَخَرَجَ؟ مِنْكُمْ أَسْفَلٌ وَمِنْ فَوْقِكُمْ مِنْ جَاءُوكُمْ إِذْ؟ تَعَالَى قَالَ كَمَا مِنْهُمْ أَسْفَلٌ وَمِنْ الْمُسْلِمِينَ فَوْقَ مَنْ فَنَزَلُوا أَهْلٌ مِنْ يَتَّبِعُهَا وَمَنْ الْمُسْلِمِينَ عَلَى الْأَمْرِ وَاسْتَدَّ الْيَهُودَ مَعَ الْمُشْرِكُونَ وَاتَّفَقَ بَيْنَهُمُ الْخَنْدَقِ وَجَعَلُوا آلَافٍ ثَلَاثَةً وَهُمْ بِالْمُسْلِمِينَ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ لَهُ فَقَالَ أَنَا: السَّلَامُ عَلَيْهِ عَلِيٍّ فَقَالَ يُبَارِكُ؟ مَنْ: عَمْرُو فَقَالَ جَهْلُ أَبِي بَنٍ وَعِكْرَمَةُ وَدَّ عَبْدُ بَنٍ عَمْرُو مِنْهُمْ رَيْشٌ فَمِنْ فَوَارِسٍ وَرَكِبَ يُبَارِكُ أَقْلًا دَخَلَهَا؟ مِنْكُمْ قُتِلَ مَنْ أَنَّهُ تَرَعُمُونَ النَّبِيَّ جَنَّتُكُمْ أَيْنَ رَزٍ؟ مُبَا مِنْ هَلْ: عَمْرُو فَقَالَ فَسَكَتَ. عَمْرُو إِنَّهُ: وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ رَسُوْلُ يَا لَهُ أَنَا: عَلِيٍّ فَقَالَ رَجُلٌ؟ إِلَيَّ

(122)

martyred and to go to paradise, is there no one to fight me? `Ali said: I will fight him. The Holy Prophet, at this time too due to an exigency and to prevent others from saying `Ali does not give others any chance and that he acts hastily, said: He is `Amr and kept silent.

On the third time when `Amr boldly cried out: Who is your fighter? Again `Ali said: O Messenger of Allah, I will fight him though he is `Amr! At this time, the Holy Prophet gave `Ali permission to fight, saying: Now Islam in its entirety is standing against atheism in its entirety implying that if `Ali

achieves victory, Islam will be victorious and if `Amr overcomes, then there will be no name of Islam. Addressing `Amr after going to the battlefield, `Ali said: You have pledged that if a man of Quraysh calls you to two things, you will accept. `Amr said: It is so. `Ali said: I invite you first to God, His messenger and Islam. `Amr said: Forget it, I will never accept Islam! `Ali said: I am on foot, you better dismount your horse so as to fight hand to hand. `Amr who was feeling death, out of pity said: O son of my brother! I do not desire to kill you, for you are an honorable man and your father was an old friend of me! `Ali said: But by God, I desire to kill you. `Amr was disturbed by these words and dismounted his horse. `Ali threw him on the ground after an hour of hand to hand fighting `Ali killed him and his son too. Seeing this fatal scene, `Ikrimah ibn Abi-Jahl and other atheist took to their heels, leaving the battlefield. God returned their anger back to them, so the enemies found no benefit in continuing the fighting and thus were defeated.[182]

Seeing `Amr killed, `Umar ibn Khattab said to `Ali: He had a good coat of mail, why didn't you take it off his body for there is no cuirass like it? `Ali said: It was not fair to leave him naked on the ground.[183] `Abdullah ibn Mas`ud used to recite the verse "...and Allah sufficed the believers in fighting; and Allah is Strong Mighty" (33:25) about `Ali.[184] Rabi`ah al-Sa`di reports: I went to Hudhayfah ibn Yaman, saying: Whenever I relate a Hadith on the excellence of `Ali, the people of Basrah reject us, saying: You are exaggerating and going to extremes about `Ali. Is there any Hadith which I can relate and the enemies cannot deny? Hudhayfah said: O Rabi`ah! Which merits of `Ali should

(123)

فَسَكَتَ. عَمَرُو إِنَّهُ: إِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى فَقَالَ. اللَّهُ

إِلَى كُلِّهِ الْإِسْلَامُ خَرَجَ: وَقَالَ لَهُ فَأَذِنَ. كَانَ وَإِنْ: فَقَالَ. عَمَرُو إِنَّهُ: فَقَالَ. اللَّهُ رَسُولَ يَا لَهُ أَنَا: السَّلَامُ عَلَيْهِ عَلِيٌّ لَهُ فَقَالَ. ثَالِثَةً فَنَادَى مِنْهُ إِخْتَرْتَهَا إِلَّا خِصْلَتَيْنِ إِحْدَى إِلَى فُرَيْشٍ مِنْ رَجُلٍ يُدْعُوكَ أَلَا تَعَالَى اللَّهُ عَاهَدْتِ قَدْ إِبْرَكَ عَمَرُو يَا: قَالَ مُمْ. إِلَيْهِ فَخَرَجَ. كَلِمَةَ الشَّرْكَ إِلَى أَدْعُوكَ إِنِّي: فَقَالَ. بِذَلِكَ لِي حَاجَةٌ لَا: فَقَالَ. لِأَمْرِ الْإِسْلَامِ وَرَسُولِهِ اللَّهُ إِلَى أَدْعُوكَ فَأَبَى: السَّلَامُ عَلَيْهِ عَلِيٌّ لَهُ فَقَالَ. أَجَلٌ لَهُ: فَقَالَ. فَحَمَى. أَفْتُنَاكَ أَنْ أَحِبُّ وَاللَّهِ وَلَكِنِّي: عَلِيٌّ لَهُ فَقَالَ. بَنَدِيمٍ لِي وَأَبُوكَ كَرِيمٍ وَأَنْتَ أَفْتُنَاكَ أَنْ أَحِبُّ لَأِ إِنِّي فَوَاللَّهِ أَحِي، ابْنِ يَا: لَهُ فَقَالَ. النَّزَالِ وَبَاقِي جَهْلِ أَبِي بَنُ عَكْرَمَةَ وَأَنْهَزَمَ. أَيْضاً وَلَدَهُ وَقَتْلَ فَقَتَلَهُ السَّلَامُ عَلَيْهِ عَلِيٌّ فَضَرَبَهُ. سَاعَةً تَجَاوَلَا ثُمَّ قَرَسَهُ عَنْ وَنَزَلَ عَمَرُو وَالْقِتَالِ الْمُؤْمِنِينَ اللَّهُ وَكَفَى خَيْراً يَنَالُوا لَمْ يَغِيظَهُمُ اللَّهُ وَرَدَّهُمُ الْمُشْرِكِينَ

عَنْ أَكْثِفَ أَنْ إِسْتَحْيَيْتُ إِنِّي: السَّلَامُ عَلَيْهِ عَلِيٌّ فَقَالَ. مِثْلَهَا دِرْعٌ لِأَحَدٍ فَمَا دِرْعُهُ، سَلَبْتَهُ هَلَا: السَّلَامُ عَلَيْهِ لِعَلِّيِ الْخَطَّابِ بَنُ عَمَرُ وَقَالَ بِنُ حُدَيْفَةَ أَتَيْتُ: السَّعْدِيُّ رَبِيعَةَ قَالَ. عَزِيزاً قَوِيّاً اللَّهُ وَكَانَ بَعْلِي الْقِتَالِ الْمُؤْمِنِينَ اللَّهُ وَكَفَى: يَقْرَأُ مَسْعُودِ ابْنُ وَكَانَ. عَمِّي ابْنِ سَوْءَةٍ بِحَدِيثٍ فِيهِ مُحَدَّثَنِي أَنْتَ فَهَلْ عَلِيٌّ، فِي لِنُقَرِّطُونَ إِنَّكُمْ النَّصْرَةَ أَهْلٌ لَنَا فَيَقُولُ بِمَوَاقِفِ عَلِيٍّ عَنْ لِنُحَدِّثُ إِنَّا اللَّهُ، عَبْدُ أَبِي يَا: فَقُلْتُ النِّمَانِ وَضِعَ لَوْ بِبَيْدِهِ نَفْسِي وَالَّذِي. السَّلَامُ عَلَيْهِ عَلِيٌّ عَنْ تَسْأَلَنِي وَمَا رَبِيعَةَ، يَا: حُدَيْفَةَ فَقَالَ

(124)

I recount? By Lord in whose hand my life rests, if the deeds of the aides of Muhammad from the

day he was ordained as prophet till the Day of Judgment are put on a pan of a scale and `Ali's deeds are put on the other pan of scale, beyond doubt, `Ali's deeds are heavier. Rabi`ah said: This is a Hadith for which one cannot sit or stand, implying that it is hard to accept and more hard to recount. Hudhayfah said: O fool! How can you say that this Hadith is hard to accept when the Messenger of Allah said the same thing on the day of the battle of the Ditch! Then he added: Where were Abu-Bakr, `Umar, Hudhayfah, and all the companions of the Holy Prophet on the day when `Amr ibn `Abd-Wudd was yelling and challenging a fighter? All the crowds on that day were at a loss, creeping in a corner. It was only `Ali who responded to him, went to fight and killed him. By God in whose power my life is, the reward of `Ali's deed on that day is more than the reward of the deeds of Muhammad's companions till the Day of Judgment.[185]

Following the defeat of allies on the day of the battle of Ditch, the Messenger of Allah decided to suppress the Jews of Banu-Qurayzah who had allied with Quraysh, so gave `Ali the mission to inspect their situation from close with thirty men of Khazraj tribe, saying: O `Ali, see what state Banu-Qurayzah are in? Have they left their forts on not? Going on his mission, `Ali accompanied by his aides reached near the enemy's position, seeing that they were stationed in their forts and had blocked entrances and exits, swearing at the Holy Prophet (s.a). `Ali immediately went to the Holy Prophet informing him of the situation and went directly to carry out his mission. Seeing `Ali, one of them said: The killer of `Amr has come and the others confirmed it. Hearing the name of `Ali, Banu-Qurayzah took to his heels, leaving his position. By advancing into the big fort, `Ali installed the standard of Islam. The running Jews were swearing at the Holy Prophet and speaking ill of him. The Messenger of Allah said: O the brothers of pigs and monkeys, where are you fleeing? When we confront our enemies, we will ruin their life and make the bright day dark for them. They said: O Abu-al-Qasim! You were not tyrant or foulmouthed. Hearing this, the Messenger of Allah turned back, ashamed and kept them under siege for twenty five nights. Since

(125)

الْكُفَّةِ فِي عَلِيٍّ عَمَلٌ وَوُضِعَ الْقِيَامَةُ يَوْمَ إِلَى مُحَمَّدٍ اللَّهُ بَعَثَ مِنْذُ الْمِيرَانِ كَفَّةٍ فِي السَّلَامِ وَآلِهِ عَلَيْهِ مُحَمَّدٌ أَصْحَابُ أَعْمَالٍ جَمِيعٌ يُقَعَدُ وَلَا لَهُ يُقَامُ لَا الَّذِي هَذَا: رَبِيعَةَ فَقَالَ: أَعْمَالِهِمْ جَمِيعٌ عَلَى السَّلَامِ عَلَيْهِ عَلِيٌّ عَمَلٌ لَرَجَحَ أُخْرَى الِ

إِلَى دَعَا وَقَدْ وَدَّ، عَدِيدُ بْنُ عَمْرٍو يَوْمَ مُحَمَّدٍ ابْنِ أَبِي صَدِّ وَجَمِيعٌ وَحَدِيثُهُ وَعَمْرُ بْنُ بَكْرِ أَبُو كَانَ وَأَيُّنَ يُحْمَلُ لَا وَكَيْفَ لُكْعُ، يَا: حَدِيثُهُ فَقَالَ صَحَابًا عَمَلٍ مِنْ أَجْرًا أَكْبَرًا يَوْمَ ذَلِكَ لَعْمَلُهُ بِيَدِهِ، حَدِيثُهُ نَفْسُ وَالَّذِي قَتَلَهُ؟ إِلَيْهِ بَرَزَ فَإِنَّهُ عَلِيًّا، خَلَا مَا كُلُّهُمْ النَّاسُ فَأَحْجَمَ الْبِرَارِ الْقِيَامَةَ يَوْمَ إِلَى مُحَمَّدٍ.

بَنِي أَنْظَرُ: وَقَالَ الْخَزْرَجُ مِنْ ثَلَاثِينَ فِي السَّلَامِ عَلَيْهِ عَلِيًّا وَأَنْقَدَ فُرَيْظَةُ بَنِي وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَصَدَ الْأَحْزَابُ إِنْهَزَمَ وَلَمَّا حَتَّى السَّلَامِ عَلَيْهِ عَلِيٍّ وَسَارَ. فَأَخْبِرَهُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ إِلَى فَرَجَعَ. الْهَجْرَ مِنْهُمْ سَمِعَ شَارَفَهَا فَلَمَّا حُصُونَهُمْ؟ وَانزَلَ هَلْ فُرَيْظَةُ فِي الرَّايَةِ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ وَرَكَزَ. فَأَنْهَزَمُوا كَذَلِكَ آخَرَ لَوْ قَا. عَمْرٍو قَاتِلَ جَاءَكُمْ قَدْ: فَنَادَى شَخْصًا فَأَبْصَرَهُ سَوْرِهِمْ، مِنْ دَنَا إِذَا إِنَّا وَالْخَنَازِيرِ، فِرْدَةَ الِ إِخْوَةَ يَا: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَنَادَاهُمْ. وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ يَسْتَبُونَ وَاسْتَقْبَلُوهُ الْجِصْنَ أَصْلِي الْقَهْقَرَى، وَرَجَعَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى فَاسْتَحْيَى. سَبَابًا وَلَا جَهْلًا كُنْتُ مَا الْقَاسِمِ أَبَا يَا: فَقَالُوا. الْمُنْدَرِبِينَ صَبَاحَ فَسَاءَ قَوْمٌ بِسَاحَةِ نَزَلْنَا

خَمْسَ وَحَاصِرَهُمْ

(126)

they could not resist, they suggested to surrender and bowed to Sa`d ibn Mu`adh's arbitration. The Messenger of Allah too accepted it. Sa`d ibn Mu`adh ruled their men to be killed, their women and children to be taken captive and their property to be divided among Muslims. At this time, the Holy Prophet (s.a) ordered the men of Banu-Qurayzah amounting to nine hundred to be put under watch in the houses of Banu'l-Najjar tribe. Then, he ordered the watchmen to bring them one by one near the ditch through the exit way of the neighborhood and ordered `Ali to behead them one after the other and to throw their bodies in the ditch. `Ali carried out the instructions, beheaded them all and threw them in the ditch.[186]

In the battle of Banu'l-Mustalaq in which `Ali was a pioneer, Muslims eventually gained the victory. In this battle, Malik and his son who were among the enemy leaders were killed by `Ali, and Juwayriyyah, the daughter of Harith ibn Abi-Dirar was taken captive and brought to the presence of the Messenger of Allah, who chose her for himself. After the battle, the father of Juwayriyyah came to the Holy Prophet, saying: O Messenger of Allah! My daughter must not be taken captive, for she is dignified and brought up in a respectable family! The Holy Prophet said: Go to your daughter and ask her if she wishes to be with us or she will be free to return with you. Harith hailed the Holy Prophet's magnanimity and greatness, and conveyed the Holy Prophet's message to his daughter but Juwayriyyah opted for God and His messenger, saying: God and His messenger are better than everyone and everything else! After this event, the Holy Prophet set her free, then married her and she became one the wives of the Messenger of Allah.[187]

In the battle of Hdaybiyah which led to peace treaty, the one who drew up and wrote the peace treaty between the Messenger of Allah and Suhayl ibn `Amr was `Ali. In this connection, two merits were added to his virtues no one shared with him.[188] One of those two merits is that when the Messenger of Allah decided to perform minor Hajj of Hdaybiyah, he, along with a group of his companions, went to Juhfah to become Muhrim but there was no water in that area. So, the Messenger of Allah ordered Sa`d ibn Malik to take water skins and water-carrying camels to search for water. After a short time, Sa`d returned, saying: Since this region is

(127)

النَّبِيُّ فَأَمَرَ الْأَمْوَالَ وَقِسْمَةَ النَّسَاءِ الدَّرَارِيِّ وَسَبِي الرِّجَالِ بِقَتْلِ سَعْدٍ فَحَكَمَ. مُعَاذِ بْنِ سَعْدٍ حُكْمَ عَلَى النَّزُولِ سَأَلُوهُ حَتَّى لَيْلَةً وَعَشْرِينَ وَأَمَرَ الدُّرُوبَ بَعْضٍ مِنْ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ وَخَرَجَ تَسْعِمَانَةَ، وَكَانُوا النَّجَّارِ بَنِي دُورٍ بَعْضٍ فِي الْمَدِينَةِ فِي الرِّجَالِ بِأَنْزَالِ بِهِ أَمْرَ مَا السَّلَامُ عَلَيْهِ فَفَعَلَ الْخَنْدَقِ فِي بَقْتُلِهِمُ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ بِرَأْمِ إِلَى وَتَقَدَّمَ بِأَخْرَاجِهِمْ

ضِرَارِ أَبِي بِنِ الْحَارِثِ بِنْتِ جُوَيْرِيَّةَ وَسَبَى وَابْنَهُ مَالِكاً السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ وَقَتْلَ. لَهُ الْفَتْحُ كَانَ الْمُصْطَلَقِ بَنِي عَزَاةٍ وَفِي



إِذْهَبَ: قَالَ: كَرِيمَةٌ إِمْرَأَةٌ إِنَّهَا تُسَبِّئُنِي، لَا ابْنَتِي إِنَّ اللَّهَ، رَسُولَ يَا: وَقَالَ ذَلِكَ بَعْدَ أَبْوَاهَا فَجَاءَ. لِنَفْسِهِ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَاصْطَفَاهَا  
أَزْوَاجِهِ جُمْلَةً فِي وَجَعَلَهَا وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ فَأَعْتَقَهَا. وَرَسُولُهُ اللَّهُ فَاخْتَارَتْ وَأَجْمَلَتْ سَنَّتْ أَحَدًا لَقَدْ: قَالَ. وَخَيْرَهَا

طَلَبَ حِينَ عَمْرٍو بْنِ سَهْلٍ وَبَيْنَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ كَتَبَ الَّذِي هُوَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ كَانَ: الْحُدَيْبِيَّةِ عَزَاةً وَفِي  
عَزَاةً إِلَى وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ خَرَجَ لَمَّا إِنَّهُ: إِخْدَاهُمَا: فَضِيلَتَانِ الْعَزَاةِ هَذِهِ فِي وَهُوَ. عَلَيْهِمُ الْأَمْرُ تَوَجُّهُ رَأَى عِنْدَمَا الصَّلْحُ  
فَبَعَثَ. الْقَوْمَ مِنْ خَوْفِ الْمُضِيِّ عَلَى أَقْدَرِ لَمْ: وَقَالَ وَعَادَ قَرِيبًا فَغَابَ بِالرَّوَايَا مَالِكِ بْنِ سَعْدٍ فَبَعَثَ مَاءً، بِهَا يَجِدُ قَلَمَ الْجُحْفَةَ نَزَلَ الْحُدَيْبِيَّةِ  
عَلَيْهِ عَلِيًّا فَبَعَثَ. كَذَلِكَ فَفَعَلَ آخَرَ

(128)

under the enemy's control, I fear to fetch water! The Holy Prophet assigned another person to fetch water. Like Sa'd, he too returned quickly and repeated what Sa'd had said. At this time, the Messenger of Allah ordered `Ali to do the work. After searching, `Ali found out that water was in a spot controlled by the enemy. Hence, without fearing the enemy, `Ali went to the same spot, filled the water skins, fastened them unto camels and brought them for the Holy Prophet (s.a) who praised his valuable deed and prayed for him.[189]

`Ali's second merit is that when the peace treaty was being concluded, Suhayl ibn `Amr turned to the Holy Prophet, saying: O Muhammad, give back to us these slaves of ours who have joined you. The Holy Prophet was so annoyed with this request, that too, with bold tone that signs of anger could be seen in his face, for it is not right to entrust Muslims to atheists. Besides, his impolite tone implied domineering. Hence, the Holy Prophet said: O group of Quraysh! Stop your hostile attitude otherwise God will send to punish and behead you for the promotion of religion a person whose heart He has tried with faith. Those who were present said: O Messenger of Allah, who is he? The Holy Prophet said: The one who is mending my shoes in the room. To know the man with such a merit, people rushed to the room and found that it was `Ali ibn Abi-Talib.[190]

At a time one of the pair of shoes of the Holy Prophet was torn and had to be mended, he called `Ali to mend it. Then while walking a short space in his odd shoe, he turned to his companions, saying: One of you will fight for the interpretation of the Holy Qur'an in the same way that he fights along with me for its revelation. Abu-Bakr said: Is it me? The Holy Prophet said: No. The companions kept silent, looking at one another, asking themselves whom the Holy Prophet meant. Breaking the silence and pointing to `Ali, the Messenger of Allah said: He is the one who is presently mending my shoe, for he is the only person who stands against deviators and fight for the interpretation of the Holy Qur'an and those Sunnahs of me which will be abandoned. This is at a time when the book of Allah will be distorted and wrongdoers will interfere in religion. It is with `Ali's fighting that God's religion will gain a new life and he will cut their hands off religion.[191]

(129)

بِخَيْرٍ لَهُ فَدَعَا وَآلِهِ، عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ إِلَيْهَا وَجَاءَ وَاسْتَسْقَى فَوَرَدَ بِالرَّوَايَا السَّلَامُ.

الْعَضْبُ ظَهَرَ حَتَّى وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَعَضِبَ . عَلَيْنَا فَارُدُّهُمْ بِكَ لِحُقُوقِ أَرْقَاعِنَا إِنَّ مُحَمَّدًا يَا :قَالَ فَعَمِرُ بْنُ سُهَيْلٍ أَقْبَلَ :وَالثَّانِيَةُ بَعْضُ فَقَالَ .الدِّينَ عَلَى رِقَابِكُمْ يَضْرِبُ بِالْإِيمَانِ قَلْبُهُ اللَّهُ إِمْتَحَنَ رَجُلًا عَلَيْكُمْ اللَّهُ لِيُبْعَثَنَّ أَوْ قُرَيْشٍ مَعْشَرَ يَا لَتَنْتَهِنَ :قَالَ ثُمَّ وَجْهَهُ، عَلَى السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ هُوَ فَإِذَا هُوَ، مَنْ لِيَعْرِفُوا إِلَيْهَا فَتَبَادَرُوا .الْحَجْرَةَ فِي النَّعْلِ خَاصِيفُ :قَالَ اللَّهُ؟ رَسُولٌ يَا هُوَ مَنْ :الْحَاضِرِينَ رَسُولٌ أَقْبَلَ ثُمَّ سَهْمٌ غُلُورَةٌ وَاحِدٌ نَعْلٍ فِي مَشَى ثُمَّ يُصَلِّحُهَا عَلَيَّ إِلَى فَدَقَعَهَا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ نَعْلٍ شِيعُ إِنْقَطَعَ قَدْ وَكَانَ اللَّهُ؟ رَسُولٌ يَا أَنَا :بَكَرٍ أَبُو فَقَالَ .التَّنْزِيلِ عَلَى قَاتَلْتُ كَمَا التَّأْوِيلِ عَلَى يُقَاتِلُ مَنْ بَيْنَكُمْ إِنَّ :لَفَقَا أَصْحَابِهِ عَلَى وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّعْلُ، خَاصِيفٌ لَكِنَّهُ :وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ فَقَالَ .بَعْضُ إِلَى بَعْضُهُمْ وَنَظَرَ فَأَمْسَكُوا .لَا :فَقَالَ فَأَنَّا؟ :عَمْرُ فَقَالَ .لَا :فَقَالَ فَيُقَاتِلُهُمْ ذَلِكَ، لَهُ لَيْسَ مِنَ الدِّينِ فِي وَتَكَلَّمَ اللَّهُ كِتَابٌ وَحُرُوفٌ وَنُبِذَتْ سُنَّتِي تُرِكَتْ إِذَا التَّأْوِيلِ عَلَى يُقَاتِلُ فَإِنَّهُ السَّلَامُ، عَلَيْهِ عَلِيٌّ إِلَى وَأَوْمَأَ اللَّهُ دِينَ إِحْيَاءَ لِي عَ.

(130)

In the battle of Khaybar, which took place in the seventh year A.H., it was `Ali who achieved victory for Islam. The Holy Prophet besieged for twenty and odd nights the Jews of Khaybar who had dug a huge ditch round their fort, taking sanctuary in it. Eventually, one day the Jews opened the gate of the fort. Marhab and his aides came out of the fort, declaring their combat readiness. At this time, the Messenger of Allah called Abu-Bakr and gave the standard of Islam to him, placing a group of immigrants (Muhajir) under his command. Abu-Bakr who was facing defeat soon returned along with those accompanying him.

On the second day, the Messenger of Allah gave the standard of Islam to `Umar, appointing him the commander of the army. He went a few steps forward but not being able to advance and facing defeat, he too returned. Seeing the defeat of the two, the Holy Prophet said: Where is `Ali? Tell him to come to me. It was said he had sore eye. The Holy Prophet said for a second time: Tell `Ali to come here, for he is a man who loves God and His messenger and God and His messenger too love him. He has never abandoned the battlefield and has defeated his enemy with his successive attacks. He is the one who carries the banner of Islam and adds to its glory.

The companions rushed to `Ali conveying the Holy Prophet's message. Unable to see before him, `Ali in compliance with the Holy Prophet's order was brought to the Messenger of Allah who asked: What is the problem? `Ali said: I have sore eye and a bad headache. The Holy Prophet said: Sit down and put your head on my lap. Then, putting his saliva on the head and eyes of `Ali the Holy Prophet prayed for him. `Ali immediately opened his eyes and there was no sign of headache in him. Giving then the white banner to `Ali, the Holy Prophet said: By carrying this banner, victory will be yours, for Gabriel will accompany you and victory awaits you. You will cast such a horror in hearts that they will have no option other than surrender. In their book, Torah they have read that the one who will overcome them and will destroy their fort is a man by the name of Ilya. Once you get near to their fort, tell them: I am the son of Abu-Talib and my name is `Ali. This word is the sign of their humiliation. With Allah's Grace, you will achieve victory soon. To carry out the Holy

Prophet's order, `Ali set out for the Jews' fort. Wearing a cuirass, having

(131)

خَبِيرَ غَزَاةٍ وَفِي

وَعَشْرِينَ بَضْعاً وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ حَاصِرَهُمْ. السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ مِيرَلاً فِيهَا الْفَتْحُ كَانَ الْهَجْرَةَ، مِنْ سَبْعِ سَنَةٍ فِي وَكَانَتْ  
اللَّهُ صَلَّى النَّبِيُّ فَدَعَا لِلْحَرْبِ ضُيُوعاً بِأَصْحَابِهِ مَرْحَبٌ وَخَرَجَ حَنْدَقاً أَنْفُسِهِمْ عَلَى حَنْدَقُوا قَدْ وَكَانُوا الْبَابَ فَتَحُوا الْأَيَّامَ بَعْضُ فِي. أَيْلَهُ  
صَلَّى فَقَالَ. انْهَزَمَ ثُمَّ بَعِيدَ غَيْرَ فَسَارَ عُمَرَ، أَعْطَاهَا الْغَدَمَ مِنْ كَانَ فَلَمَّا. فَانْهَزَمَ الْمُهَاجِرِينَ مِنْ جَمْعٍ فِي الرَّايَةِ وَأَعْطَاهُ بَكْرٌ أَبَا وَآلِهِ عَلَيْهِ  
يَأْخُذُهَا فَرَارٍ غَيْرَ كَرَارٍ وَرَسُولُهُ، اللَّهُ وَيُجِبُهُ وَرَسُولُهُ اللَّهُ يُحِبُّ رَجُلًا تَرَوْنِي لِأَوْتَيْنَهُ فَقَالَ. أَرُمَدُ أَنَّهُ: فَقِيلَ. بَعَلِي إِنْ تَوْنِي: وَآلِهِ عَلَيْهِ اللَّهُ  
وَضَعُ إِجْلِسُ: فَقَالَ. بِرَأْسِي وَصَدَاعاً مَعَهُ أَبْصِرُ مَا رَمَدًا: قَالَ تَشْتَكِي؟ مَا عَلِيٌّ يَا: فَقَالَ. إِلَيْهِ يَفُودُونَ السَّلَامُ عَلَيْهِ بَعَلِي فَجَاؤُوا. بِحَقِّهَا  
بَيْضَاءَ وَكَانَتْ الرَّايَةَ وَأَعْطَاهُ. دَاغَ الصُّدِّ وَسَكَنَ عَيْنَاهُ فَانْفَتَحَتْ لَهُ، وَدَعَا وَرَأْسِهِ عَيْنَيْهِ عَلَى بِهَا وَمَسَحَ يَدِهِ فِي نَفْلِ ثُمَّ فَخِذِي عَلَى رَأْسِكَ  
الَّذِي أَنَّ كِتَابِهِمْ فِي يَجِدُونَ أَنَّهُمْ عَلِيٌّ يَا وَاعْلَمُ الْقَوْمُ، صُدُورٍ فِي مَبْثُوثٍ وَالرُّعْبُ أَمَامَكَ، وَالنَّصْرُ مَعَكَ فَجَبْرَتِي بِهَا، إِمْبُصُ: وَقَالَ  
أَتَى حَتَّى السَّلَامُ عَلَيْهِ عَلِيٌّ فَمَضَى. اللَّهُ شَاءَ إِنْ يُخَذَّلُونَ فَإِنَّهُمْ. طَالِبِ أَبِي بِنِ عَلِيٍّ أَنَا: فَقُلْ لِقَيْتَهُمْ فَإِذَا إِلَيَا، هُاسِمُ رَجُلٌ عَلَيْهِمْ يَدْمُرُ  
وَمَعْفَرَةٌ يَرْعُ وَآلِهِ مَرْحَبٌ فَخَرَجَ الْحِصْنَ،

(132)

a helmet with a stone in it on his head and prepared for fighting, Marhab came out of the fort. After a short while and in a hand to hand fighting `Ali with a strike of a sword, cut his helmet into two, cleaving the stone and his head to his teeth. Marhab fell on the ground and went to the hell.[192]

A Jewish rabbi reports: When `Ali said: I am `Ali ibn Abi-Talib, a heavy horror fell on the hearts of the Jews and whoever accompanied Marhab escaped into the fort, closing its gate tightly. With the divine power, `Ali took off the gate of the fort, making it a bridge for the Muslims to cross it and to enter the fort. Muslims gained huge booties in this way. When the Muslims gave up taking the booties, `Ali threw the gate a few meters away. The gate was so heavy that forty men helped one another to close it. It also required seventy men to take it off its place. At this time, a man asked `Ali: How did you take off a gate like this? `Ali said: The gate was not as heavy as the shield I wield in my hand. Then, he said: By God, I did not take it off with my physical power. Rather, it was a divine force which helped me to take it off and to place it as a bridge for Muslims to cross over.[193]

In the conquest of Mecca when God promised the Holy Prophet victory, stating: "When there comes the help of Allah and victory" (110:1), the banner of Islam was in `Ali's hand.[194]

When entering Mecca, the Messenger of Allah took a pledge from the pride-taking army of Islam not to fight anyone unless they start to fight. Only a few people who had harassed the Holy Prophet had been made exceptions to this command. One of them was Huwayrith ibn Nufayl ibn

Ka`b who harassed the Holy Prophet in Mecca and was punished and killed by `Ali on the order of the Holy Prophet.[195]

When the Messenger of Allah entered the sacred mosque, there were three hundred and sixty idols chained together with a rope. The Holy Prophet ordered `Ali to bring him a handful of small sands. `Ali too complied with the Holy Prophet's order and prepared the small sands. Aiming at all the idols, the Messenger of Allah recited: "Say: the truth has come and the falsehood has vanished; surely falsehood is a vanishing thing" (17:81) and ordered all the idols to be toppled, thrown away from the mosque and be broken.[196]

(133)

حَتَّىٰ وَرَأْسَهُ وَالْمُعَفَّرَ الْحَجَرَ فَقَدَّ هَاشِمِيَّةً بِضَرْبَةِ السَّلَامِ عَلَيْهِ عَلِيٌّ بِهِ فَبَدَرَ بِضَرْبَتَيْنِ فَاخْتَلَفَا رَأْسَهُ، عَلَى الْبَيْضَةِ مِثْلَ ثَقَبِهِ قَدْ وَحَجَرَ صَرِيحاً وَخَرَّ أَضْرَاسِهِ عَلَى السَّيْفِ وَقَعَ

وَأَغْلَقُوا مَرْحَباً تَبِعَ كَانَ مَنْ وَأَنْهَزَمَ شَدِيدٌ رُغْبٌ خَامَرَهُمْ طَالِبِ أَبِي بُنِّ عَلِيٍّ أَنَا السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ قَالَ لَمَّا: مِنْهُمْ خَبْرٌ وَقَالَ فَطَفَرُوا الْمُسْلِمُونَ عَلَيْهِ عَنَرَ حَتَّىٰ الْخَنْدَقِ عَلَى جِسْرٍ وَجَعَلَهُ بَابَ الْإِلِّ وَأَخَذَ فَفَتَحَهُ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ فَعَالَجَهُ. الْحِصْنَ بَابَ يُنْقَلُهُ فَلَمَّ الْبَابِ ذَلِكَ حَمَلَ الْمُسْلِمُونَ وَرَامَ. رَجُلًا عَشْرُونَ يُغْلَفُهُ وَكَانَ أَذْرَعًا، بِيُمْنَاهُ بِهِ رَمَى أَنْصَرَفُوا وَلَمَّا. الْعَنَائِمَ وَأَخَذُوا بِالْحِصْنِ رَجُلًا سَبْعُونَ إِلَّا

رَبَائِيَّةٍ بِقُوَّةٍ وَلَكِنْ جِسْمَانِيَّةٍ بِقُوَّةٍ خَيْرَ بَابٍ فَلَعْنَتْ وَمَا: السَّلَامُ عَلَيْهِ وَقَالَ

:الْفَتْحُ غَزَاةٍ وَفِي

اللَّهُ صَلَّى اللَّهُ رَسُولٌ عَهْدَ وَكَانَ السَّلَامُ عَلَيْهِ عَلِيٌّ مَعَ الرَّايَةِ كَانَتْ؟ وَالْفَتْحُ اللَّهُ صُرِدَ جَاءَ إِذَا؟ فَقَالَ بِنَصْرِهِ نَبِيُّهُ تَعَالَى اللَّهُ وَعَدَّ الَّذِي رَسُولٌ يُؤْذِي وَكَانَ كَعْبِ بْنِ نَفِيلِ بْنِ رِثَالِ الْحَا الْمُؤْمِنِينَ أَمِيرٌ فَقَتَلَ. يُؤْذُونَهُ كَانُوا نَفَرِ سِوَى قَاتَلَهُمْ مَنْ إِلَّا بِمَكَّةَ يُفَاتِلُوا لَا أَنْ وَالِهِ عَلَيْهِ مَشْدُودٌ بَعْضُهَا صَنَمًا وَسِتِّينَ ثَلَاثِمِائَةٍ فِيهِ فَوَجَدَ الْمَسْجِدَ دَخَلَ مَكَّةَ، وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ دَخَلَ وَلَمَّا. بِمَكَّةَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ إِنَّ الْبَاطِلَ وَرَهَقَ الْحَقُّ جَاءَ قُلْ؟ يَقُولُ وَهُوَ بِهِ فَرَمَاهَا الْحَصَى مِنْ كَفًّا فَنَاقَلَهُ الْحَصَا مِنْ كَفًّا أَعْطِنِي عَلِيُّ يَا: فَقَالَ بِالرَّصَاصِ مَعْضِبِ. وَكَسِرَتْ الْمَسْجِدِ مِنْ وَأُخْرِجَتْ لَوْجِهِ خَرَّ إِلَّا صَنَمٌ فِيهَا يَبْقَى قُلْمٌ؟ زَهُوقًا كَانَ الْبَاطِلَ

(134)

In the battle of Hunayn, the Messenger of Allah supported by ten thousand Muslims left Medina for Hunayn. At that time, Abu-Bakr self-admiringly said: We will never be defeated in this battle because of shortage in human force, but in the climax of conflict, they all fled save nine persons from Banu-Hashim and the tenth person was Ayman ibn Umami-Ayman who was martyred and the verse "then you turned back retreating; Then Allah sent down His tranquility upon His apostle and upon the believers" (9:25-26) was revealed about those who retreated. Believers in this verse include `Ali and those who remained steadfast with him.

At a time when `Ali was defending with his unsheathed sword in front of the Holy Prophet, `Abbas ibn `Abd al-Muttalib was on the right side, Fadl Ibn `Abbas on the left side, Abu-Sufyan ibn Harith holding the reins of his horse, Nawfal and Rabi`ah, the two sons of Harith, `Abdullah ibn Zubayr ibn `Abd al-Muttalib, `Utbah ibn Mu`it, two sons of Abi- Lahab had circled round the Messenger of Allah and were protecting him.[197]

The Messenger of Allah said to his uncle, `Abbas who had an audible voice to call with loud voice those who were fleeing and to remind them of the divine pledge they had with the Holy Prophet. Therefore, `Abbas cried loudly: O followers of the Messenger of Allah who expressed your allegiance with him under the tree, O companions of Surah Baqarah, where are you fleeing? Why have you forgotten the pledge you have given to God and His messenger? Come back and be steadfast! The people who had fled in the dark of the night leaving the Messenger of Allah alone among the enemy, by hearing his voice and considering that he was watching them flee and knew them, came down from the adjacent hills, while being encouraged gathered around the Holy Prophet and bravely broke the siege of the enemy.[198]

In the thick of the fight, a man from the tribe of Hawazin, names Abu-Jarwal, carrying a black banner with the intention to kill the Holy Prophet was killed by `Ali. With his killing the atheists took to their heels. While they were fleeing, `Ali killed forty others of them. Thereafter, the army of atheism was defeated and a number of them were taken captive by Muslims.[199]

(135)

حُخْنِينِ رَاةً وَفِي

الْيَوْمِ نُغَلَّبَ لَنْ: وَقَالَ الْكُثْرَةُ بَكَرٍ أَبَا فَأَعْجَبَ الْمُسْلِمِينَ مِنْ آلَافٍ عَشْرَةَ فِي فَخْرَجِ الْجَمْعِ بِكُثْرَةِ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ لِسْتَنْظَهَرَ هَانِيمِ بَنِي مِنْ نَفَرٍ تِسْعَةَ سِوَى الْمُسْلِمِينَ مِنْ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ مَعَ بَيْتِ وَلَمْ جَمِيعاً مَوَالِيَهُمُ التَّقْوَا فَلَمَّا فِعَالِهِمْ قَلَّةٌ مِنْ ؟ الْمُؤْمِنِينَ وَعَلَى رَسُولِهِ عَلَى سَكِينَتَهُ اللَّهُ أَنْزَلَ ثُمَّ دَبِيرِينَ مُؤْمِنِينَ ثُمَّ؟ تَعَالَى اللَّهُ فَأَنْزَلَ. التَّسْعَةَ وَبَقِيَّتِ فَقَتِلَ أَيْمَنُ أَمْ بِنُ أَيْمَنُ وَعَاشِرُهُمْ عَنِ الْعَبَّاسِ نُبُوذٍ وَالْفَضْلُ يَمِينِهِ عَنِ وَالْعَبَّاسُ يَدَيْهِ بَيْنَ بِالسَّيْفِ قَائِمًا السَّلَامُ عَلَيْهِ عَلِيٌّ وَكَانَ. مَعَهُ تَبَيَّتْ وَمَنْ السَّلَامُ عَلَيْهِ عَلِيًّا يُرِيدُ أَبِي ابْنَا وَمُعْتَبُ وَعُتْبَةُ عَبْدِ الْمُطَّلِبِ بْنِ الرَّبِيعِ بْنِ اللَّهِ وَعَبْدُ الْحَارِثِ ابْنَا وَرَبِيعَةَ وَتَوَقَّلَ بِسَرِّهِ مُسْبِكُ الْحَارِثِ بِنُ سَفِيَانَ وَأَبُو يَسَارِهِ، ! الشَّجْرَةَ بَيْعَةَ أَهْلِ يَا: فَنَادَى. الْعَهْدُ وَذَكَرَهُمُ النَّاسِ فِي نَادَى: الصَّوْتِ جَهْورِيٍّ وَكَانَ لِلْعَبَّاسِ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيُّ فَقَالَ. حَوْلَهُ لَهَبِ ظُلْمَاءَ لَيْلَةً وَكَانَتْ مُدْبِرِينَ وَلَوْ قَدْ وَالْقَوْمُ !اللَّهُ رَسُولٌ عَلَيْهِ عَاهَدْتُمْ الَّذِي الْعَهْدِ إِذْ كُفِرُوا تَقْرُونَ؟ أَيْنَ إِلَى !الْبَقْرَةَ سُورَةَ أَصْحَابِ يَا وَجْهَهُ بِنِعْضِ النَّاسِ إِلَى فَنَظَرَ بِسُيُوفِهِمُ الْوَادِي شِعَابِ مِنْ عَلَيْهِ خَرَجُوا قَدْ وَالْمَشْرُكُونَ الْوَادِي فِي وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ حَتَّى فَأَنْحَدَرُوا الْأَرْضَ إِلَى نَفْسَهُ رَمَى إِلَى رَجُلٍ يَسْمَعُهَا فَلَمْ وَأَجْرَهُمْ أَوْلَهُمْ فَأَسْمَعَ عَلَيْهِ؟ اللَّهُ عَاهَدْتُمْ مَا أَيْنَ: نَادَى ثُمَّ الْقَمَرُ كَأَنَّهُ فَأَضَاءَ الْمُشْرِكِينَ هَزِيمَةً وَكَانَتْ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَقَتَلَهُ سُودَاءُ رَايَةً وَمَعَهُ لَجَزُوا أَبُو اسْمُهُ هَوَارِزَنْ مِنْ رَجُلٍ وَجَاءَ. الْعَدُوَّ لِحْفُوا الْأَسْرُ وَحَصَلَ الْهَزِيمَةُ فَكَمَلَتْ رَجُلًا أَرْبَعِينَ ذَلِكَ بَعْدَ عَلَيْهِ اللَّهُ صَلَوَاتِ الْمُؤْمِنِينَ أَمِيرٌ وَقَتَلَ. جَزَوْلَ أَبِي بِقَتْلِ

(136)

In the battle of Tabuk, God revealed to the Holy Prophet there was no need for fighting, and that

the only duty of him and Muslims aimed at intimidating the enemy was to move towards Rome, as it was the time of gathering the fruits of palm trees, and people feared confrontation with the powerful enemy, most people refused to take part in the battle. The Messenger of Allah who had taken march towards Tabuk seriously, to carry out God's order, departed with a group of believers toward Tabuk, appointing `Ali as his successor to protect Medina and to act as guardians of families, saying to him: The security of this city will not be guarded by anyone except you and me.

The Messenger of Allah knew that the Arabs residing around Mecca and those who had suffered life losses in the battles were looking for a chance to invade Mecca when the Holy Prophet was not in that city. It was due to this reason that he vigilantly endeavored to safeguard it. Now that the Holy Prophet was in the battle, he appointed `Ali to safeguard Medina which was feared to face chaos in the absence of the Messenger of Allah. Hearing this, the blind-hearted hypocrites and gossipmongers inside Medina were extremely worried and jealous of `Ali, for they knew that with the presence of `Ali no danger could threaten Medina and in this way their plot was foiled. Hence, they started the so-called cold war, spreading the rumor by saying: As the presence of `Ali in this battle is heavy for the prophet, he does not wish to take him with himself. Therefore, he leaves `Ali in Medina which means he does not honor `Ali, though they knew how much the Holy Prophet was interested in `Ali!

This kind of rumors was heavy for `Ali. So he immediately left Medina for meeting the Messenger of Allah. He informed the Holy Prophet of the rumors, saying: Hypocrites have this impression that appointing me as your successor in Medina is not aimed at honoring me but it is because you don't like me to accompany you! Fondling `Ali, the Messenger of Allah said: O my brother, go back to Medina, for Medina has no security without me and you. Your position to me is like that of Aaron to Moses except that there will come no prophet after me. In my absence, you will be caliph and successor for my kinsmen.[200]

(137)

تَبُوكِ غَزَاةٍ وَفِي

إِلَى وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَاسْتَنْفَرَهُمْ مَعَهُ النَّاسِ وَاسْتَيْفَرَ بِنَفْسِهِ الْمَسِيرَ وَكَلَّفَهُ الْقِتَالَ إِلَى يَحْتِاجُ لَا أَنَّهُ نَبِيٌّ إِلَى تَعَالَى اللَّهُ أَوْحَى وَنَهَضَ الْعَدُوَّ وَلِقَاءِ الْحَرِّ مِنْ وَخَوْفِ الْمَعِيشَةِ عَلَى جِرْصاً طَاعَتِهِ عَنْ أَكْثَرِهِمْ فَأَبْطَأَ الْحَرُّ، وَاسْتَنْدَ ثِمَارُهُمْ تَأْيِينَهُ وَقَدْ الرُّومِ بِلَادِ إِلَّا تَصْلُحُ لَا الْمَدِينَةَ إِنَّ: وَالِهِ عَلَيْهِ اللَّهُ صَلَّى وَقَالَ وَحَرِيمِهِ بِهَا أَهْلِهِ وَعَلَى الْمَدِينَةَ عَلَى السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ وَاسْتَخْلَفَ بَعْضُهُمْ نَأْيِهِ عِنْدَ نَهْ الْمَدِينَةِ عَلَى يَطَّوُّوا أَنْ فَاسْتَفَقَ دِمَاءَهُمْ، وَسَفَكَ وَغَزَاهُمْ مَكَّةَ حَوْلَ الَّذِينَ الْأَعْرَابِ عَلَيْهِ مَا عَلِمَ السَّلَامُ عَلَيْهِ لِأَنَّهُ بَكَ، أَوْ بِي طَمَعُهُمْ وَيَقْطَعُ بِهِ تَنْحَقُّظَ الْمَدِينَةَ أَنْ وَعَلِمُوا حَسَدُوهُ لَهُ اسْتِخْلَافَهُ الْمُنَافِقُونَ عَلِمَ وَلَمَّا فِيهَا الْفَسَادُ وَقَعَ يُمَانِلُهُ مَنْ فِيهَا يُعَمُّ لَمْ فَمَتَى عَنْهَا مَعَ بِهِ، وَاسْتَيْفَلَ بِهِ اسْتِغْلَالَ بَلَّ وَإِجْلَالَ، لَهُ إِكْرَاماً يَسْتَخْلِفُهُ لَمْ إِنَّهُ: وَقَالُوا بِهِ فَأَرْجَفُوا أَهْلِهِ عِنْدَ الدَّعَةِ عَلَى غَبْطُوهُ فِيهَا، الْعَدُوَّ وَطَمَعُ أَخِي يَا إِرْجِعْ: فَقَالَ بِي اسْتَيْفَلَ خَلْفَتِي أَنْكَ رَعَمُوا الْمُنَافِقِينَ إِنَّ: وَقَالَ وَالِهِ لِيَهْ عَ اللَّهُ صَلَّى النَّبِيُّ فَلِحَقِّ. إِلَيْهِ النَّاسِ أَحَبُّ بِأَنَّهُ عَلِمَهُمْ هَارُونَ بِمَنْزِلَةِ مَنْي تَكُونَ أَنْ ضَى نَرُ أَمَا. وَقَوْمِي هَجْرَتِي وَدَارِ أَهْلِي فِي خَلِيفَتِي فَأَنْتَ. بَكَ أَوْ بِي إِلَّا تَصْلُحُ لَا الْمَدِينَةَ فَإِنَّ مَكَانِكَ، إِلَى بَعْدِي؟ نَبِيٌّ لَا أَنَّهُ إِلَّا مُوسَى مِنْ

(138)

When the Messenger of Allah returned to Medina from Tabuk, `Amr ibn Ma`dyakrib Zubaydi came to him. The Holy Prophet spoke to him about belief in God and His messenger, and he too along with his tribe accepted Islam. At this time the man's eye fell on Ubay ibn Athath Khath`ami who had killed his father. Taking him by the neck, `Amr brought him to the Holy Prophet, saying: This is the killer of my father. Let me punish him with retribution. The Messenger of Allah said: Bloodshed in the time of ignorance has no value in Islam. `Amr who took pride in his belief and had the impression that the Holy Prophet would issue the order of retribution because of his belief, gave up Islam and became an apostate, for his demand had not been met.

The Messenger of Allah sent `Ali to the tribe of `Amr (Banu-Zubayd) to either arrest or kill him. As soon as the tribesmen saw `Ali with his special anger said to `Amr: O Bathur, what would you feel if this youth of Quraysh defeats you and you have to pay heavily for your act implying that you will be disgraced among your tribesmen. `Amr proudly said: It is in fighting that he will understand who I am and who he is! Saying this, `Amr asked for challenger, `Ali stood opposite him and made a loud cry. Hearing `Ali's loud cry, `Amr left the scene and took to his heels! In the thick of the fight `Ali killed `Amr's brother, his nephews, and took his wife and the women of Banu-Zubayd captives. After achieving victory at the end of fighting, `Ali returned to Medina, appointing Khalid ibn Sa`id over them to give amnesty to those who embrace Islam and to collect their alms. When peace prevailed, `Amr resorted to Khalid, embraced Islam once again and spoke to him about his wife and children, asking for their freedom. Khalid too freed `Amr's wife and children. When taking the girls of Bani-Zubayd, `Ali chose one of those girls for himself but Khalid ibn Walid who was among the army of Islam, because of his rancor against `Ali, told Buraydah Aslami to rush to Medina to inform the Messenger of Allah before the arrival Islam's army. Reaching the house of the Holy Prophet, Khalid saw `Umar and informed him of the affair to know his opinion. `Umar who was looking for such a chance confirmed his opinion and asked him to go to the Messenger of Allah as soon as possible, thinking that the Holy Prophet would get angry with `Ali's act because of his daughter, Fatimah. Buraydah went to the presence of the Holy Prophet and

(139)

وَالِه عَلَيْهِ اللهُ صَلَّى النَّبِيُّ فَوْعَظَهُ الرَّبُّبِدِيُّ مَعْدِيكْرُبُ بْنُ عَمْرُو عَلَيْهِ وَرَدَ الْمَدِينَةَ إِلَى تَبُوكٍ مِنْ وَالِه عَلَيْهِ اللهُ صَلَّى النَّبِيُّ رَجَعَ وَلَمَّا النَّبِيُّ فَقَالَ: وَالِدِي قَتَلَ هَذَا: وَقَالَ وَالِه عَلَيْهِ اللهُ صَلَّى النَّبِيُّ إِلَى بِهِ جَاءَ ثُمَّ بَرَقَبْتَهُ فَأَخَذَ الْخَنْعَمِيَّ عَنَعَثَ ابْنِ إِلَى رَوَنظَ. وَقَوْمُهُ هُوَ فَاسْأَلَمَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ وَالِه عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ فَأَنْفَذَ عَمْرُو تَدْفَارُ. الْجَاهِلِيَّةِ فِي كَانَ مَا الْإِسْلَامُ أَهْدَرَ: وَالِه عَلَيْهِ اللهُ صَلَّى لِقِينِي إِنْ أَنِّي سَبَعْلُمْ: فَقَالَ إِتَاوَةٌ؟ إِنْ مِنْكَ فَأَخَذَ الْقُرَشِيَّ الْغُلَامُ هَذَا لِقِينِكَ إِذَا ثَوَّرَ أَبَا يَا أَنْتَ كَيْفَ: لِعَمْرُو قَالُوا رَأَوْهُ فَلَمَّا رُبِّدَ بَنِي إِلَى نِسْوَانٍ مِنْهُمْ وَسَبَى امْرَأَتَهُ وَأَخَذَ أَخِيهِ وَإِنَّ أَخَاهُ فَقَتَلَ فَأَنْهَزَمَ بِهِ وَصَاحَ السَّلَامُ عَلَيْهِ عَلِيٌّ فَخَرَجَ يُبَارِزُ؟ مَنْ: وَقَالَ عَمْرُو وَخَرَجَ فَرَجَعَ. مُسْلِمًا إِلَيْهِ يَعُودُ مَنْ وَيُؤْمِنُ صَدَقَاتِهِمْ لِيَقْبِضَ سَعِيدُ بْنُ خَالِدٍ رُبِّدَ بَنِي عَلِيٍّ وَخَلَفَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ وَأَنْصَرَفَ. كَثِيرَةٌ السَّبْيِ مِنْ إِصْطَفَى قَدِ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ وَكَانَ لَهُ فَوْهَبُهُمْ وَأَوْلَادِهِ إِمْرَاتِهِ فِي وَكَلَّمَهُ وَأَسْلَمَ خَالِدٌ إِلَى مَعْدِيكْرُبُ بْنُ عَمْرُو



بَابِ إِلَى وَصَلَ فَلَمَّا بِالْإِصْطِفَاءِ أَعْلَمُهُ: وَقَالَ الْجَيْشُ قَبْلَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ إِلَى الْأَسْلَمِيِّ بُرَيْدَةَ الْوَلِيدِ بْنِ خَالِدٍ فَبَعَثَ جَارِيَةً لِابْنَتِهِ سَيِّغُضِبُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَإِنَّ لَهُ، جُنْتُ لِمَا أَمُضِ: لَهُ فَقَالَ لَهُ فَحَكَى الْخَطَّابُ بْنُ عُمَرَ لَقَيْتُهُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ

(140)

read Khalid's letter hoping that he will be angry with `Ali's act. But contrary to his expectation, the Holy Prophet was angry with Khalid's letter. Although Buraydah noticed how angry the Holy Prophet was in order to realize his objective, he corrected Khalid's writing, saying: O Messenger of Allah, if you give permission to people to choose whomever they want and whatever property they wish, before the division of booties, there will be a chaos in the division of booties and no one can attain his right. Being angry with Khalid's letter and Buraydah's saying, the Messenger of Allah said: O Buraydah, woe to you! Has the dark veil of hypocrisy covered your eyes that you are saying this about `Ali? Whatever is permissible for me in booties is also permissible for `Ali. That is, in the same way that it is permissible for me to devote a female slave or other property to myself before division of booties, so is it for `Ali. Then, he added `Ali ibn Abi-Talib is the best of people whom I will appoint as successor among my Ummah. Admonishing Buraydah with a short sentence, the Holy Prophet said: Beware not to be hostile to `Ali, for you will be hostile to God and God will be hostile to you. Being informed of `Ali's supreme position, Buraydah regretted what he had said, repented and asked for forgiveness.[201]

In the battle of Salsalah, a Bedouin came to the Messenger of Allah saying: A group of Arabs in Wadi al-Raml are intent to invade Medina at night. Addressing his companions, the Messenger of Allah said: Are there enough people to defend? A group of the people of Suffah rose up, saying: O Messenger of Allah, we are prepared to fight them. Assign a commander for us. Another group said the same. The Messenger of Allah decided to draw lots which fell upon eighty persons. The Messenger of Allah assigned Abu-Bakr as their commander, telling them to move towards the tribe of Banu-Salim (the invaders) in the heart of Wadi al-Raml. It was not long before Abu-Bakr returned to Medina, defeated and with casualties. Then, he assigned `Umar as their commander, gave the banner of Islam to him and sent them to Wadi al-Raml. This time too, `Umar returned to Medina while being defeated. These successive defeats saddened the Holy Prophet. `Amr ibn al-`As expressing his readiness said: O Messenger of Allah, give this mission to me. The Holy Prophet accepted his request assigning him as the commander of the army but it was not long before that he returned to Medina, defeated while

(141)

إِنَّ اللَّهَ رَسُولٌ يَا بُرَيْدَةُ وَقَالَ يَتَعَبَّرُ النَّبِيُّ وَوَجْهٌ يَفْرَأُهُ بُرَيْدَةُ فَجَعَلَ الْوَلِيدُ بْنُ خَالِدٍ تَابِعَكَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ إِلَى بُرَيْدَةَ فَدَخَلَ لَهُ يَجِلُّ طَالِبِ أَبِي بِنِ عَلِيٍّ إِنَّ نِفَاقًا أَحَدْتَنِي دَهْ، بُرَيْدَةُ يَا وَيْحَكَ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ لَهُ فَقَالَ: فِيهِمْ دَهَبٌ هَذَا مِثْلٌ فِي النَّاسِ رَحِصَتْ عَلِيًّا ضُئْبِغَانُ أَحَدَرُ بُرَيْدَةُ يَا. أُمَّتِي لِكَافَةِ بَعْدِي أَخْلَفُهُ مَنْ وَخَيْرٌ وَلِقَوْمِكَ لَكَ النَّاسِ خَيْرٌ طَالِبِ أَبِي بِنِ عَلِيٍّ إِنَّ لِي يَجِلُّ مَا الْقِيءُ مِنْ بُرَيْدَةَ فَاسْتَعْفَرَ. اللَّهُ فَيُبِغِضُكَ



السُّلْسَلَةُ غَزَاةٌ وَفِي

النَّبِيِّ فَقَالَ: نَتَبَالَمَدِيدِ يُبَيِّنُوكَ أَنْ عَلَى الرَّمْلِ بِوَادِي إِجْتَمَعُوا قَدِ الْعَرَبِ مِنْ جَمَاعَةٍ إِنَّ: وَقَالَ وَالِهُ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ إِلَى أَعْرَابِيٍّ جَاءَ عَلَى الْفُرْعَةِ فَخَرَجَتْ بَيْنَهُمْ فَأَفْرَعُ. شِئْتِ مَنْ عَلَيْنَا قَوْلَ نَحْنُ، وَقَالُوا الصُّفَّةِ أَهْلٍ مِنْ جَمَاعَةٍ فَقَامَ لَهُوَلَاءِ؟ مَنْ: لِأَصْحَابِهِ السَّلَامِ عَلَيْهِ مِنْ كَثِيرًا جَمْعًا وَقَتَّلُوا فَهَزَمُوهُ الْوَادِي بِيَطْنٍ وَهُمْ سُلَيْمٌ بَنِي إِلَى وَيَمْضِي اللَّوَاءُ يَأْخُذُ أَنْ بَكْرٌ أَبَا أَمْرَفَ. غَيْرِهِمْ وَمِنْ مِنْهُمْ رَجُلًا ثَمَانِينَ يَا إِبْعَثْنِي: الْعَاصِ بْنِ عَمْرٍو فَقَالَ. ذَلِكَ وَالِهُ عَلَيْهِ لَهُ إِنْ صَلَّى اللهُ رَسُولٌ فَسَاءَ فَهَزَمُوهُ، وَبَعَثَهُ لِعُمَرَ فَعَقَدَ. بَكْرٌ أَبُو وَأَنْهَزَمَ الْمُسْلِمِينَ النَّبِيُّ وَبَقِيَ أَصْحَابِهِ مِنْ جَمَاعَةٍ وَقَتَّلُوا فَهَزَمُوهُ فَأَنْقَذَهُ اللهُ رَسُولٌ

(142)

two persons were killed and a number of them were injured. Following the defeat of these people, being depressed and cursing the enemies, the Messenger of Allah called for `Ali, entrusted the commandership of the army to him, saw him off to the mosque of Ahzab, and prayed for his victory. As ordered by the Holy Prophet, Abu-Bakr, `Umar and `Amr ibn al-`As accompanied `Ali. Enjoying a special vision and knowing the military tactic, `Ali and the army moved forward at the nights and hid themselves at the days till they reached the headquarters of the invaders. Blocking the entrance and exit of the headquarters, they encircled the enemy. Given the plan and the speedy victory of Muslim, `Amr ibn al-`As spoke to Abu-Bakr and `Umar to dissuade `Ali from his skillful military act to deprive him of victory. This suggestion was accepted by Abu-Bakr. So he came to `Ali saying: This is the land of ferocious animals and it is harder for us to act than in the enemy's headquarter. Therefore, we would better to transfer this camp further up to be safe from the enemy and ferocious animals. `Ali listened but gave no answer. Abu-Bakr went to `Umar and `Amr ibn al-`As informed them of the case. `Amr advised `Umar with the same words saying: You speak to `Ali; perhaps he will accept what you say. `Umar conveyed the same to `Ali but `Ali gave no answer and kept silent. Putting the army on alert, `Ali launched his heroic attack on the enemy at dawn, made them flee within a short space of time and achieved the victory. Concurrent with the victory of the army of Islam under the leadership of `Ali, Gabriel appeared to the Messenger of Allah, reciting to the Holy Prophet the Surah "I swear by the runners breathing pantingly" (100) as a sign of victory. Being informed of this victory through revelation, the Messenger of Allah rushed to welcome `Ali. Seeing the Holy Prophet, `Ali dismounted his horse and hugged him. The Holy Prophet who was extremely happy said: If I was not afraid a group of my followers to say about you what the Christians said about Jesus, the son of Mary, I would say something about you that anytime you pass by people they would take the dust under your feet as a blessing and rub it against their eyes. Now, mount your horse with the honor, for God and His Messenger are pleased with you. As `Ali, the great man of history, had an active presence in the battlefields on the order of God and His messenger, he went through trials by tolerating a lot of sufferings and calamities to be worthy of his position.

(143)

الأحزابِ مَسْجِدٍ إِلَى مُشِيعًا مَعَهُ وَخَرَجَ لَهُ وَدَعَا إِلَيْهِمْ وَبَعَثَهُ السَّلَامَ عَلَيْهِ بِنِ الْمُوْمِدِ بِأَمِيرٍ دَعَا ثُمَّ عَلَيْهِمْ يَدْعُو أَيَّامًا وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى  
العاصِ بْنِ عَمْرٍو يَشْكُ فَلَمْ يَفِيهِمْ مِنْ إِسْتَقْبَالِ حَتَّى النَّهَارِ وَكَمِنَ اللَّيْلَ فَسَارَ. العاصِ بْنِ وَعَمْرٍو وَبَكْرٍ أَبُو مِنْهُمْ مَعَهُ جَمَاعَةً وَأَنْفَذَ  
إِفْسَادَ وَأَرَادَ. الوادي نَعْلُو أَنْ وَالْمَصْلَحَةَ سَلِيمِ بَنِي مِنْ عَلَيْنَا أَشَدُّ وَهِيَ وَذِنَابِ ضِبَاعِ ذَاتِ أَرْضِ هَذِهِ إِنَّ: بَكْرٍ لِأَبِي فَقَالَ لَهُ الْفَتْحِ فِي  
فَرَجِعَ. وَاجِدِ بِحَرْفِ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ يُجِبُهُ فَلَمْ يَكْرِ أَبُو لَهُ فَقَالَ. السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ لِأَمِيرٍ لَكَذَلِكَ يَقُولُ بَأْنِ وَأَمْرُهُ الْحَالِ  
أَمِيرٌ يُجِبُ فَلَمْ يَفْعَلْ. فَخَاطَبَهُ إِلَيْهِ أَنْتَ إِمُضِ: لِحَطَّابِ | بِنِ لِعَمْرٍ العاصِ بْنِ وَعَمْرٍو فَقَالَ. وَاجِدًا حَرْفًا أَجَانِي مَا وَاللهِ: وَقَالَ إِلَيْهِمْ  
الْقَوْمِ عَلَى كَيْسِ الْفَجْرِ طَلَعًا فَلَمَّا بِشَيْءِ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ

وَاسْتَقْبَلَ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ فَاسْتَبَسَّرَ. ضَبْحًا وَالْعَادِيَاتِ؟: فَقَالَ بِخَيْلِهِ بِالْحَلْفِ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ عَلَى جَبْرِئِيلَ وَنَزَلَ  
فِي النَّصَارَى قَالَتْ مَا أَمَّتِي مِنْ طَوَائِفُ فِيكَ تَقُولُ أَنْ أَشْفِقَ أَنْ لَوْلَا: النَّبِيُّ لَهُ وَقَالَ السَّلَامُ، عَلَيْهِ عَلِيٌّ فَتَزَلَّ السَّلَامُ عَلَيْهِ عَلِيًّا  
رَاضِيَانِ عَنْكَ وَرَسُولُهُ اللهُ فَإِنَّ إِرْكَبَ. قَدَمَيْكَ تَحْتَ مِنْ التُّرَابِ أَخَذُوا إِلَّا مِنْهُمْ بِمَلَأِ تَمُرٌ لَا مَقَالًا الْيَوْمَ فِيكَ لَقُلْتَ الْمَسِيحِ

(144)

Following the departure of the Holy Prophet, Imam `Ali spent most of his lifetime in wars.[202]

In the battle of camel, Talhah and Zubayr breached their homage to Imam `Ali, the Commander of the Faithful.[203] Before people had pledged their allegiance to `Ali, `A'ishah in Medina repeatedly provoked people to kill `Uthman. She is said to be the only person who was severely opposing `Uthman's behavior. She used to rally people to kill `Uthman. Her habitual phrase was: Kill Na`thal![204] May Allah kill him. These garments of the Messenger of Allah have not yet grown old; nevertheless, `Uthman has rotten the Prophet's tradition. Following successive warnings, she left Medina for Mecca as a sign of protest. However, after the killing of `Uthman, she speedily decided to return to Medina to achieve her goal. On her way to Medina, she was told that following `Uthman's killing, people pledged allegiance with `Ali. So she changed her route and went back to Mecca speaking of the unfair killing of `Uthman and saying: I will revenge myself on `Ali for the unfair killing of `Uthman![205]

Talhah and Zubayr left Medina and asked permission of Imam `Ali, the Commander of the Faithful, to go on Umrah. Knowing their true aim[206], Imam `Ali addressed them in this way: By God, you are not going on Umrah; rather, you are going on conspiracy.[207] At any rate, Talhah and Zubayr headed for Mecca. Having reached there, they met with `A'ishah and persuaded her to leave for Basrah for fighting against Imam `Ali. Imam `Ali prepared himself to travel after them and he wrote a letter to `A'ishah and the other two, asking them to refrain from doing what God would not accept and to return to their allegiance to him. But they did not accept the Imam's advice. At this time, `Ali raised his hands towards the heaven and cursed them, saying: O Lord! This is Talhah ibn `Ubaydullah who put his hand in my hand with his heart's consent and pledged allegiance to me and then broke it. Take my revenge on him! O Lord! Zubayr ibn `Awwam broke his ties of relationship with me, took back his allegiance with me, showed blatant hostility to me and waged

war against me while he knows he has been unjust to me. O Lord! Take his evil away from me as You consider proper.[208] The two armies lined up and armed themselves. Wearing a shirt and cloak and having a black turban on his head, `Ali stood between the

(145)

أَيْضاً بِالْحُرُوبِ عُمُرِهِ أَكْثَرَ ابْتُلِيَ فَإِنَّهُ وَالِهِ عَلَيْهِ اللهُ صَلَّى الرَّسُولِ وَفَاةً بَعْدَ وَأَمَّا

عُثْمَانُ قَتَلَ عَلَى النَّاسِ نُحْرَضُ بِالْمَدِينَةِ عَائِشَةَ وَكَانَتْ. السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ بِرَأْمٍ يَبْعَثُهُمَا وَالرُّبَيْرُ طَلْحَةَ نَكَتَ الْجَمَلِ وَقَعَةَ فِي عُمَانَ وَقَتْلَ مَكَّةَ إِلَى وَخَرَجَتْ. نُبِلَ لَمْ يُثَابِرْ وَهَذِهِ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولِ سُنَّةِ أَبْلِى فَلَقَدْ نَعْتَلًا، اللهُ قَتَلَ إِنْ نَعْتَلًا أَقْتَلُوا: وَتَقُولُ بِدَمِهِ لِاطْلُبَنَّ: وَقَالَتْ فَرَجَعْتُ. السَّلَامُ عَلَيْهِ عَلِيًّا بَابِعُوا وَأَنْهُمْ بِقَتْلِهِ فَسَمِعَتْ الطَّرِيقَ بَعْضِ إِلَى وَعَادَتْ

الْعَدْرَةَ بَلِ الْعُمْرَةَ تُرِيدَانِ مَا وَاللهِ: فَقَالَ. السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ وَاسْتَأْذَنَا الْعُمْرَةَ إِرَادَةَ فَأَطَهَرَا نَةَ الْمَدِينِ وَالرُّبَيْرُ طَلْحَةَ وَخَرَجَ عَمَّا بِالرُّجُوعِ عَائِشَةَ وَإِلَى إِلَيْهِمَا وَكَتَبَ بِطَلْبِهِمُ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ وَتَرَحَّلَ. الْبَصْرَةَ إِلَى أَخْرَجَاهَا عَائِشَةَ إِلَى مَكَّةَ وَصَلَا قَلَمًا بِيَمِينِهِ صَفْقَةً يَأْخُذُ اللهُ عُبَيْدُ بْنُ طَلْحَةَ إِنَّ اللَّهَ: وَقَالَ السَّمَاءِ إِلَى يَدَيْهِ فَرَفَعَ. فَامْتَنَعُوا بِهِ عَاهَدَاهُ مَا فِي وَالِدُحُولِ تَعَالَى اللهُ يَكْرَهُهُ وَهُوَ لِي الْحَرْبِ وَنَصَبَ عَدُوِّي وَظَاهَرَ عَهْدِي وَنَكَتَ قَرَابَتِي قَطَعَ الْعَوَامُ بْنُ الرُّبَيْرِ وَإِنْ. ثُمَّهْلَهُ وَلَا فَعَاغَلَهُ اللَّهُ. بَيْعَتِي نَكَتَ ثُمَّ طَانِعًا الصَّفِيِّنِ بَيْنَ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ وَأَمِيرُ الْأَسْلِحَةِ لِابِيسِي وَتَقَارَبُوا تَصَافَوْا ثُمَّ. شِنْتُ وَأَنْى شِنْتُ كَيْفَ فَكَفَيْتِهِ اللَّهُ. ظَالِمٌ أَنَّهُ يَعْلَمُ عَلَيْهِ

(146)

two armies, calling Zubayr with a loud voice. Hearing his name, Zubayr came to `Ali who said: What is the reason for your presence in this riot? Why are you drawing sword against me? Zubayr said: To avenge `Uthman's blood! Imam `Ali said: You and your aides have killed `Uthman. Therefore take revenge on yourself. By the motto "there is no god but Him", do you remember the day the Holy Prophet (s.a) said to you: Do you love `Ali and you said: Yes, indeed why should I not love him? He is my cousin. The Messenger of Allah said: It will not be long before you rebel against him while you are unjust and he is just. Zubayr said: I very well remember that! Then Imam `Ali said: For the sake of God, do you remember the day the Messenger of Allah and you while your hand was in his hand were coming from the house of `Abd al-Rahman ibn Auf, I rushed to welcome the Messenger of Allah and greeted him. He smiled at me and I smiled at him. You said: The son of Abu-Talib does not stop taking pride in himself! The Messenger of Allah said: Zubayr! Calm down. `Ali does not take pride in himself. It will not be long when you will rise against him while you are unjust and he is just.

Zubayr said: Yes, it was so. You reminded me of what I had forgotten! So it is not late to give up fighting you. I would not take part in this riot if I remembered it. Saying this, Zubayr went to `A'ishah. His son `Abdullah said: What has happened? Zubayr said: `Ali reminded me of what the Messenger of Allah had said about him and I had forgotten. So I do not consider fighting against him fair. `Abdullah said: This is not the whole story. You fear the sword of `Ali ibn Abi-Talib!

Getting angry with his son, Zubayr attacked the army. `Ali said: Give him a chance of maneuver, for he does not mean to fight rather he wishes to show his combat capability to his son. Zubayr went out of `Ali's army with a courageous move. Addressing his son, Zubayr said: Did you see what I did? Does a timid person display such a pomp and power? I would not have done so if I had feared. He then went through the lines of his army and joined a group of Banu-Tamim tribe outside the city of Basrah. This act of Zubayr was heavy for `Amr ibn Jurmuz Mujashi'i, a member of the tribe who was aware of Basrah riot. So he killed Zubayr in sleep though Zubayr was his guest. Hence, Imam `Ali's prayer about him was answered.[209]

(147)

إِلَيَّ؟ فَلْيُخْرُجِ الْعَوَامُ بِنُ الرَّبِيزِ أَيْنَ: صَوْتِهِ بِأَعْلَى نَادَى الْحَرْبِ مِنْ بَدَّ لَا أَنَّهُ رَأَى فَلَمَّا سَوَدَاءُ عِمَامَةً رَأْسِهِ وَعَلَى وَرِدَاءٍ قَمِيصٍ فَيَجِبُ قَتْلُهُ وَأَصْحَابُكَ أَنْتَ: فَقَالَ: عُثْمَانُ بِدَمِ الطَّلَبِ: فَقَالَ صَنَعْتَ؟ مَا عَلَى حَمَلِكَ مَا لَهِ | عَبْدُ أَبِي يَا: لَهُ فَقَالَ: مِنْهُ وَدَنَا إِلَيْهِ فَخَرَجَ عَلَيَّ؟ أَتُحِبُّ رَبِيزُ يَا: وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ لَكَ قَالَ يَوْمًا تَذَكَّرُ أَمَا هُوَ إِلَّا إِلَهَ لَا الَّذِي اللهُ أَنْشَدَكَ وَلَكِنْ نَفْسِكَ مِنْ تَقِيْدٍ أَنْ عَلَيَّكَ ذَلِكَ نَكَمَا فَقَدْ: بَلَى اللهُ: الرَّبِيزُ فَقَالَ: لَهُ ظَالِمٌ وَأَنْتَ يَوْمًا عَلَيْهِ لَتُخْرُجُ إِنَّكَ أَمَا: لَكَ فَقَالَ خَالِي؟ ابْنُ وَهُوَ حُبِّهِ مِنْ يَمْنَعُنِي وَمَا: فَقُلْتُ أَخِذْ وَهُوَ مَعَهُ وَأَنْتَ عَوْفِ بْنِ الرَّحْمَنِ عَبْدِ عَبْدِ مِنْ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ جَاءَ يَوْمًا تَذَكَّرُ أَمَا اللهُ فَأَنْشَدَكَ: السَّلَامُ عَلَيْهِ فَقَالَ اللهُ صَلَّى اللهُ النَّبِيُّ لَكَ فَقَالَ: أَبَدًا زَهُوَ طَالِبِ أَبِي ابْنِ يَدْعُ لَا: أَنْتَ فَقُلْتُ لَهُ أَنَا وَصَحَّكَتُ وَجْهِي فِي فَضْجِكَ فَسَلَّمْتُ أَنَا فَاسْتَقْبَلْتُهُ بِيَدِكَ ذَلِكَ دَكَّرْتَنِي إِذْ وَأَمَّا أَنْسَبْتُ، وَلَكِنِّي بَلَى اللهُ: الرَّبِيزُ فَقَالَ: لَهُ ظَالِمٌ وَأَنْتَ يَوْمًا عَلَيْهِ وَلَتُخْرُجَنَّ زَهُوَ بِهِ فَلَيْسَ رَبِيزُ، يَا مَهْلًا: وَإِلَيْهِ عَلَيْهِ اللهُ رَسُوْلُ مِنْ حَدِيثًا أَذْكَرَنِي: فَقَالَ بِكَ؟ رَدَّ مَا: ابْنُهُ لَهُ فَقَالَ: عَابَثْتَهُ إِلَى رَجَعْتُ ثُمَّ: عَلَيَّكَ خَرَجْتُ لَمَّا هَذَا دَكَّرْتُ وَلَوْ عَنَّا، فَلَأَنْصَرِفَنَّ عَلَيْهِ عَلَيَّ صَفًّا إِلَى مُغْضِبًا فَرَجَعَ: طَالِبِ أَبِي ابْنِ سُيُوفٍ مِنْ وَخَفْتُ جَبْنْتُ بَلَى: لَهُ فَقَالَ: أَنْسَبْتُ كُنْتُ حَقَّهُ فِي وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ لَوْ: صَنَعْتَ مَا رَأَيْتَ: لَوْلَا وَقَالَ وَخَرَجَ، الصَّفِّ فِي فَدَخَلَ: مُحَرَّجٌ فَإِنَّهُ لَهُ، أَفْرَجُوا: سَلَامُ إِلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَقَالَ لِلْفِتَالِ، السَّلَامُ فَقَتَلَهُ الْمُجَاشِعِيُّ جُرْمُوْرُ بْنُ عَمْرُوْ إِلَيْهِ فَمَامَ تَمِيمِ، بَنِي مِنْ قَوْمِ عَلَى وَنَزَلَ بَيْنَهُمْ مِنْ وَخَرَجَ الصُّفُوفُ شَوْقًا ثُمَّ ذَلِكَ؟ فَعَلْتُ مَا خَائِفًا كُنْتُ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ دَعُوهُ فِيهِ فَتَقَدَّتْ: ضِيَاقَتِهِ فِي وَكَانَ نَوْمِهِ، حِينَ

(148)

As for Talhah, the warmonger, when he was fighting, suddenly an arrow hit him in the leg and he died immediately. Then the fighting began with intensity.[210]

At this time a man by the name of `Abdullah who was one of the rioters of the battle of camel, parading between two armies said: Where is Abul Hasan? Standing in front of him, `Ali attacked on him and cut off his shoulder with one blow of sword. `Abdullah died immediately. Then another man blocked the way to `Ali, challenging him. With a slight attack and the blow `Ali struck on his face, half of the man's head was cut off. He died too immediately. Thereafter, ibn Abi-Khalaf Khuza'i was prepared for fighting, saying: O `Ali, do you like to fight me? `Ali said: I do not reject it but woe to you! What comfort do you seek in death though you know who I am? He said: O son of Abu-Talib, put aside this pride of yours in battles and come closer to me to see who will kill who! `Ali directed his horse towards him. `Abdullah tried to strike a blow but `Ali repelled it with his special skill and cut off his right hand with the first blow of sword and cut off his head

with the second blow. He too died immediately.

When the fighting intensified, `Ali ordered to hamstring the camel of `A'ishah and the camel fell down on the earth. In this bloody battle, started by `A'ishah, sixteen thousand seven hundred and ninety persons of her thirty thousand strong army were killed and out of `Ali's twenty thousand strong army, only one thousand and seventy persons accompanying Imam `Ali were martyred.[211]

In this battle, a man by the name of Mikhraq ibn `Abd al-Rahman from Mu`awiyah's army entered the battle, asking for a challenger. From `Ali's army, a man by the name of Mu`ammal ibn `Ubayd Muradi responded and stood before him. The man from Syria martyred him. Then, a youth from the tribe of Azd fought him and he was martyred too. At this time `Ali stood before him as a disguised man and killed him. Another rider came to the battlefield but he was killed too. Fighting continued till the seventh man from the army of Mu`awiyah was killed. Seeing the killed persons, the army of Syria left the battlefield but `Ali remained in the battlefield unknown.

To boost the morale of his army, Mu`awiyah ordered his slave whose

(149)

الْقِتَالِ الْتَحَمْتُ. فَقَتَلَهُ لِلْقِتَالِ قَاتِمٌ وَهُوَ سَهْمٌ فَجَاءَهُ طَلْحَةُ وَأَمَّا

عَلَيْهِ وَشَدَّ السَّلَامُ عَلَيْهِ عَلِيٌّ إِلَيْهِ فَخَرَجَ الْحَسَنُ؟ أَبُو آيْنٍ: وَقَالَ الصُّوفِيُّ بَيْنَ فَجَالِ الْجَمَلِ أَصْحَابٍ مِنْ اللَّهِ عَبْدٌ لَهُ يُقَالُ رَجُلٌ فَتَقَدَّمَ  
نِصْفُ فَسَقَطَ وَجْهُهُ عَلَى وَضْرَبَهُ إِلَيْهِ فَخَرَجَ السَّلَامُ عَلَيْهِ لِعَلِّيٍّ وَتَعَرَّضَ رَجُلٌ خَرَجَ ثُمَّ يَلَأَقْتِدُ وَوَقَعَ عَاتِقَهُ فَأَسْنَقَطَ بِالسَّيْفِ وَضْرَبَهُ  
أَبِي بَنٍ يَا وَيْحَكَ وَلَكِنْ ذَلِكَ أَكْرَهُ مَا: عَلِيٌّ فَقَالَ الْمُبَارَزَةُ؟ فِي عَلِيٍّ يَا لَكَ هَلْ: وَقَالَ الْخُرَاعِيُّ خَلْفَ أَبِي ابْنِ خَرَجَ ثُمَّ رَأْسَهُ خُفِفَ  
عَلِيٌّ فَنَنَى. صَاحِبُهُ يَقْتُلُ آيْنَا لِتَرَى مِنِّي وَأَنْ كَبْرِكَ مِنْ طَالِبِ أَبِي بَنٍ يَا دَرْنِي: فَقَالَ أَنَا؟ مَنْ عَلِمْتَ وَقَدْ قَتَلْتُ فِي رَاحَتِكَ مَا خَلْفَ،  
ثُمَّ بَمِينِهِ فَقَطَعَ عَلَيْهِ عَطْفَ ثُمَّ الْجُحْفَةَ فِي السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَأَخَذَهَا بِضَرْبَةٍ خَلْفَ أَبِي ابْنِ قَبْدَرَهُ إِلَيْهِ فَرَسِيهِ عَنَانَ السَّلَامِ عَلَيْهِ  
وَيَسْعِينَ وَسَبْئِمَانَةَ أَلْفًا عَشْرَ سِنَّةَ الْجَمَلِ جُنْدٍ مِنْ قَتْلٍ مِنْ عِدَّةٍ وَكَانَ. قَطُوسَ الْجَمَلِ عُقِرَ حَتَّى الْحَرْبِ وَاسْتَعْرَبَتْ. رَأْسَهُ خُفِفَ فَأَطَارَ تَنَى  
أَلْفًا عَشْرِينَ وَكَانُوا رَجُلًا وَسَبْعِينَ أَلْفًا عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ أَصْحَابٍ وَمِنْ أَلْفًا ثَلَاثِينَ وَكَانُوا

المؤمِّلُ السَّلَامُ عَلَيْهِ عَلِيٌّ عَسْكَرٍ مِنْ إِلَيْهِ فَخَرَجَ الْبِرَارَ، وَطَلَبَ الرَّحْمَنُ عَبْدُ بْنُ الْمَخْرَاقِ مُعَاوِيَةَ عَسْكَرٍ مِنْ خَرَجَ بَيْنَ صِفِّ وَقَعَةٍ وَفِي  
يَطْلُبُ وَالشَّامِيُّ وَخَرَجَ، السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَتَنَكَّرَ الشَّامِيُّ فَقَتَلَهُ الْأَزْدُ، مِنْ قَتَى فَخَرَجَ. الشَّامِيُّ فَقَتَلَهُ الْمُرَادِيُّ، اللَّهُ عُبَيْدُ بْنُ  
فَقَالَ. يَعْرِفُوهُ وَلَمْ النَّاسُ عَنْهُ فَأَحْجَمَ سَبْعَةً، قَتَلَ حَتَّى وَهَكَذَا فَقَتَلَهُ فَارِسٌ خَرَجَ ثُمَّ فَقَتَلَهُ الْبِرَارَ

(150)

name was Harb and unrivaled in bravery, to prepare himself for fighting against the lone rider of the battlefield and to kill him! The slave who had seen the killing of several men said to Mu`awiyah: Beyond doubt, he will kill me but you can opt for sending me to the battlefield to be killed or keeping me for harder days. Mu`awiyah accepted the slave's suggestion and said: Stop

for the moment. `Ali remained in the battlefield, waiting for a challenger. Finding that he had no challenger, `Ali returned to his army camp.[212]

Sometime later, another brave man of the army of Syria by the name of Kurayb ibn Sabbah entered the battlefield and asked for challenger. Mubarqu` Jawlani, one of `Ali's aides went to fight him but he was martyred in this hand to hand fighting. Another struggler faced him but he was martyred too. This time, `Ali entered the battlefield for a hand to hand fighting saying: Spare your life and fear God. Kurayb said: Who are you? The answer was: I am `Ali ibn Abi-Talib. Kurayb said: come closer. `Ali stood opposite him. Blows of sword were exchanged between them but it was not long before `Ali sent him to hell with a speedy blow of his sword. Another man from the army of Mu`awiyah replaced Kurayb but after a few moments, he was killed too. The third and fourth men came to the battlefield but they were killed by `Ali one after the other.

At this time, Amir al-Mu`minin sent a message to Mu`awiyah saying: Let us fight each other and put an end to the battle so no more Arabs are killed from the two sides. Mu`awiyah said: Forget about this request, for I will never fight you. At this time, `Urwah ibn Dawud, one the army leaders of Syria, who had a desire to fight `Ali entered the battlefield and proudly said: O `Ali! If Mu`awiyah is not willing to fight you I am prepared to fight you. He had hardly finished saying these words when `Ali struck a blow on him with his sword and killed him. With the coming of evening, the army of Syria left the battlefield.[213]

Being disguised, `Ali came to the battlefield the following day and asked for a challenger. To obtain an honor in the army of Syria, the tricky `Amr ibn al-`As accepted the challenge, for he did not know who the challenger was. Knowing him well and in order to keep him away from the army, `Ali speedily moved away from before him. `Amr chased him but soon found out that it was `Ali. So he decided

(151)

وَأَنَّ إِلَيْهِ خَرَجْتُ سِنْتٌ إِنَّهُ سَيَقْتُلُنِي أَنَّهُ أَعْلَمُ أَنَا فَقَالَ. أَمْرَهُ فَاكْفِنِي الْفَارِسِ هَذَا إِلَى أَخْرُجْ شُجَاعاً وَكَانَ حَرْباً لَهُ يُقَالُ لَهُ لِعَبْدِ مُعَاوِيَةَ مِنْ رَجُلٍ فَخَرَجَ عَسْكَرِهِ إِلَى أَحَدٍ إِلَيْهِ يَخْرُجُ لَمْ حَيْثُ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ رَجَعَ ثُمَّ نَخْرُجُ لَا: لَهُ فَقَالَ. لِعَبْدِهِ فَاسْتَبَقَنِي سِنْتٌ إِلَيْهِ فَخَرَجَ. أَيْضاً فَقَتَلَهُ آخَرَ إِلَيْهِ وَخَرَجَ. الشَّامِيُّ فَقَتَلَهُ الْجَوْلَانِيُّ الْمُبْرَقُ إِلَيْهِ فَخَرَجَ الْبِرَارُ يَطْلُبُ الصَّبَاحَ بِنُ كَرِيبُ اسْمُهُ الشَّامِ أَبُو طَالٍ فَاخْتَلَفَا إِلَيْهِ فَمَشَى. مِنِّي ادْنُ: قَالَ. طَالِبِ أَبِي بُنِ عَلِيٍّ أَنَا: أَلَا قَأَنْتَ؟ مَنْ: قَالَ. نَفْسِكَ وَاحْفَظْ اللَّهَ اتَّقِ: لَهُ وَقَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ الْأَبْطَالِ مِنْ أَرْبَعَةٍ قَتَلَ حَتَّى فَقَتَلَهُ آخَرَ إِلَيْهِ فَخَرَجَ. فَقَتَلَهُ السَّلَامُ عَلَيْهِ عَلِيٌّ قَبْدَرَهُ بِضَرْبَتَيْنِ

إِنِّي عَلِيٌّ يَا: فَقَالَ دَاوُدُ بْنُ عُرْوَةَ فَخَرَجَ. ذَلِكَ فِي لِي حَاجَةٌ لَا: مُعَاوِيَةَ فَقَالَ. بَيْنَنَا الْعَرَبَ تَقْتُلِ وَلَا مُبَارَزَتِي إِلَى لَمْهُ مُعَاوِيَةَ يَا: قَالَ ثُمَّ قَتَبِلًا فَوَقَعَ السَّلَامُ بِعَلِيٍّ عَلِيٌّ فَضْرَبَهُ. مُبَارَزَتِي إِلَى فَهَلَمْ مُبَارَزَتِكَ كَرِهَ قَدْ مُعَاوِيَةَ كَانَ

عَلِيٌّ أَنَّهُ يُعْلَمُ لَا وَهُوَ الْعَاصِ بِنُ عَمْرُو إِلَيْهِ فَخَرَجَ الْبِرَارُ وَطَلَبَ مُتَنَكِّراً آخَرَ يَوْمًا السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ وَخَرَجَ اللَّيْلُ جَاءَ ثُمَّ فَوَقَعَ فَطَعَنَهُ السَّلَامُ عَلَيْهِ عَلِيٌّ فَلَحِقَهُ رَاكِضاً فَوَلَّى عَرَفَهُ ثُمَّ عَمْرُو فَتَبِعَهُ عَسْكَرِهِ عَنْ لِيْبَعْدَهُ يَدِيهِ بَيْنَ فَاطَرَدَ السَّلَامُ عَلَيْهِ عَلِيٌّ وَعَرَفَهُ

فَصَرَفَ سَوْءَهُ دَتَفَبِرْ جَلِيهِ فَرَفَعَ يَقْتُلُهُ أَنْ وَحَشِيَّ فَسَقَطَ دِرْعُهُ فُضُولٍ فِي الرُّمْحِ

(152)

to flee the scene but this time `Ali chased him, throwing a spear at him which hit his cuirass. `Amr fell off his horse and seeing himself in the claws of death, unveiled his private parts. So `Ali turned his face away from him. Taking the opportunity, `Amr rose up immediately and took to his heels. `Ali too returned to his army camp. `Amr who had escaped death, rejoicingly went back to Mu`awiyah finding him laughing. `Amr said: By God, if what happened to me had happened to you, you would have been struck with `Ali's sword, your children would have been made orphans and your property would have been looted! Mu`awiyah said: What you are saying is right but your shameless act will remain in history forever.[214]

Busr ibn Arta'ah was one of the most evil men in the army of Mu`awiyah and he had a rancor against `Ali. He was impudent in committing sin and in disobeying God. Hearing that `Ali had challenged Mu`awiyah, Busr said: I will fight him. Coming to the battlefield, he stood opposite `Ali who attacked him immediately making Busr fall from his horse. Seeing himself in the claws of death, like `Amr ibn al-`As, Busr too raised his legs, unveiling his private parts. `Ali turned his face away from him. Taking the opportunity, Busr fled from the battlefield. Mu`awiyah who was closely watching this scene burst into laughter. Amid this, a brave youth of Kufah cried loudly: Shame on you O shameless people who instead of fighting in the battlefield unveil your private parts like what `Amr ibn As did.[215]

In Laylat al-Harir when the army men of Mu`awiyah were howling like dogs from the intensity of war, `Ali was present in the battlefield and every time he killed an army man of Mu`awiyah, he would loudly say: Allah is the Greatest. At that night the number of Takbir amounted to five hundred and twenty three. At that night six thousand men were killed till dawn.[216]

Following that historic night, `Ali's companions saw victory of their army before their eyes. To conclude the affairs, Malik Ashtar together with `Ali's army launched a lightning attack, chasing Mu`awiyah's army and pushed them back to their army camp. Seeing this scene, `Amr ibn `As was sure that the war would end in favor of `Ali. For this reason, he went to Mu`awiyah to think of a solution,

(153)

لِعَلِّي بَدَأَ لَوْ وَاللَّهِ تَضَحُّكَ؟ مِمَّ قَالَ. مِنْهُ فَضَحَكَ مُعَاوِيَةَ إِلَى عَمْرُو وَجَاءَ. عَسَكَرَهُ إِلَى وَأَنْصَرَفَ وَجْهَهُ عَنْهُ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ الْأَبْدِ فَضِيحَهُ لَكَ حَصَلْتُ لَكِنْ: مُعَاوِيَةَ فَقَالَ. مَالِكَ وَأَنْتَهَبَ عِيَالِكَ وَأَيْتَمَ قِذَالِكَ لِأَوْجَعِ إِذَا تِي صَفَدَ مِنْ لَهُ بَدَأَ مَا صَفَحْتَكَ مِنْ

مُعَاوِيَةَ مُبَارَزَةَ السَّلَامُ عَلَيْهِ عَلِيٍّ طَلَبَ سَمِعَ لَمَّا اللَّهُ، مَعَاصِي عَلِيٍّ وَأَقْدَمِهِمُ النَّاسِ شَرٌّ مِنْ مُعَاوِيَةَ أَصْحَابِ مِنْ أَرْطَاءَ بِنُ بَسْرُ وَكَانَ



أَمِيرُ فَرَجَعِ سَوَّءُهُ فَاذْكَشَفَتْ رِجْلَيْهِ وَرَفَعَ قَفَاهُ عَلَى فَرَسِهِ عَن بُسْرٍ فَسَقَطَ عَلَيْهِ السَّلَامُ عَلَيْهِ عَلِيٌّ فَحَمَلَ فَخَرَجَ .إِلَيْهِ أَخْرُجُ أَنَا :قَالَ كَشَفَتِ الْعَاصِ ابْنُ عَلْمَكُم لَقَدْ تَسْتَحُونَ؟ أَمَا الشَّامُ أَهْلٌ يَا وَيْلَكُمْ :الْكُوفَةُ أَهْلٌ مِنْ قَتَى وَصَاحَ مُعَاوِيَةُ وَصَحَكَ عَنْهُ السَّلَامُ عَلَيْهِ بَيْنَ الْمُؤْمِنِ وَعَشْرِينَ وَثَلَاثًا خَمْسِمِائَةَ قَبْلَ تَكْبِيرِهِ فَعَدَّ كَبْرًا ، قَتِيلًا قَتَلَ كُلَّمَا وَكَانَ مُخَاصِدًا بِنَفْسِهِ الْحَرْبَ بِأَشْرَ الْهَرِيرِ لَيْلَةً وَفِي .الْحُرُوبِ الْأَسْتَاهِ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ أَصْحَابِ جَبِينِذٍ وَاسْتَنْظَهَرَ .قَتِيلِ أَلْفٍ وَثَلَاثِينَ سَنَةً قَبْلَ عَثَ اللَّيْلَةَ تِلْكَ صَبِيحَةَ فِي الْفَرِيقَيْنِ قَتَلَى وَعَدَّ تَكْبِيرَةً :لِمُعَاوِيَةَ قَالَ الْحَالِ الْعَاصِ بِنُ عَمْرُو رَأَى فَلَمَّا .مُعَسَّكَرِهِمْ إِلَى الْجَاهُ حَتَّى الْأَشْرُ مَالِكٍ وَرَحَفَ

(154)

saying: We would better put up the books of Qur'an and invite them to arbitration! Praising this suggestion, Mu`awiyah immediately ordered the army to put up the books of Qur'an on the spears. The reciters of the Qur'an gave up fighting saying: We will not fight the Qur'an. We should give in to the verdict of the Qur'an. Being aware of `Amr's trick, `Ali said: This trick belongs to `Amr, for they have never acted according to the Holy Qur'an. Nevertheless, the blind-hearted hypocrites who were among `Ali's army and looking for a chance of sabotage, ignored `Ali's advice, saying: We will not fight anymore. The Qur'an's verdict should rule between us and this group. They also said: Tell Malik to stop fighting or we will submit you the people of Syria or we will kill you right here! `Ali sent one of his companions to inform the case to Malik who was then fighting and witnessing the victory. Malik too sent a message saying: It is not the right time for me to return, for I wish to bring the fighting to a conclusion. `Ali sent a message again saying: They will either kill me or surrender me to Mu`awiyah if you do not return. So Malik sorrowfully came back to `Ali, swearing at ignorant reciters but the die was cast and the war had not come to a conclusion.[217]

Saddened by this unexpected event, `Ali turned to the army of Syria, saying: Why have you put Books of Qur'an on the spears? They said: To invite you to the verdict of the Qur'an, to choose a man from among us and a man from among you to sit and exchange views on caliphate and make a decision on choosing a rightful caliph. Being aware of this trick, `Ali informed his aides of the plot and the intention of the deviators of Syria under the guise of acting according to the Holy Qur'an. But this time too, they ignored `Ali, forcing him to accept arbitration.

Mu`awiyah appointed `Amr ibn `As as arbitrator who represented the people of Syria. Imam `Ali too appointed `Abdullah Ibn `Abbas but regretfully the people of Kufah rejected him. Imam `Ali said: Choose Abul Aswad Du'ali then! They said: No, we will choose Abu-Musa Ash`ari as our representative! Imam `Ali said: But this man is naive and ignorant. Besides, he has no inclination towards us. They said: We do not accept anyone but Abu-Musa! So they chose him as their representative.

(155)

عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ فَعَالَ .الْقِتَالِ عَنِ الْقُرَاءِ فَرَجَعَ وَرَفَعُوهَا .أَصَبَتْ :مُعَاوِيَةُ فَعَالَ .تَعَالَى اللَّهُ تَابِكِ إِلَى وَنَدَعُوهُمْ الْمُصَاحِفَ نَرَفَعُ



إِلَيْهِمْ سَلْمَنَّاكَ أَوْ قَتَلْنَاكَ وَإِلَّا الْأَشْتَرُ تَرَدَّدَ أَنْ يُدَّ لَا: وَقَالُوا يَقْبَلُوا فَلَمْ. الْفَرَّانِ رِجَالٍ مِنْ لَيْسُوا الْعَاصِ، بِنِ عَمْرٍو خَدِيعَةَ إِنِّهَا: السَّلَامُ يَتَمَعَاوِ إِلَى سَلْمُوهُ أَوْ قَتَلُوهُ يَرْجِعُ لَمْ إِنْ وَأَنْتَهُ أَصْحَابِهِ اخْتِلَالٍ فَعَرَفَهُ. طَلَبِي وَقَتَّ وَلَيْسَ الْفَتْحُ عَلَى أَشْرَفَتْ قَدْ: فَقَالَ الْأَشْتَرُ يَطْلُبُ فَأَنْفَذَ. أَوْزَارَهَا الْحَرْبُ فَوَضَعَتْ. يَرْجِعُوا فَلَمْ دَوَابَهُمْ وَجْهَ وَضَرَبَ الْفَرَّاءَ وَعَنَّفَ فَرَجَعَ.

هَذَا فِي يَنْظُرَانِ حَكْمًا وَتُعَيِّمُوا حَكْمًا نُقِيمَ وَأَنْ بِمَضْمُونِهَا الْعَمَلِ إِلَى لِلدَّعَاءِ: فَقَالُوا الْمَصَاحِفَ؟ رَفَعْتُمْ لِمَاذَا: السَّلَامُ عَلَيْهِ عَلِيٌّ فَقَالَ مُعَاوِيَةُ فَعَيَّنَ. بِالتَّحْكِيمِ وَالزَّمُوهُ يَسْمَعُوا فَلَمْ الْخِدَاعِ مِنْ طَلَبُهُمْ اشْتَمَلَ مَا السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَعَرَفَهُمْ. مَقَرَّهَ الْحَقَّ وَيُقِرَّانِ الْأَمْرَ مُوسَى أَبَا وَاخْتَارُوا فَأَبَوْا. الْأَسْوَدِ فَأَبَوْا: قَالَ. يُوَأَفَّقُوا فَلَمْ الْعَبَّاسِ بْنِ اللَّهِ عَبْدُ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ وَعَيَّنَ الْعَاصِ بْنِ عَمْرٍو عَلَى وَحَمَلَهُ مُوسَى أَبَا الْعَاصِ بْنِ عَمْرٍو فَخَدَعَ وَحَكَّمُوهُ مِنْهُ بَدَّ لَا: فَقَالُوا. غَيَّرْنَا مَعَ وَهَوَاهُ مُسْتَضْعَفٌ مُوسَى أَبُو: فَقَالَ. الْأَشْعَرِيُّ خَلَعَ

(156)

`Amr ibn `As instigated another plot, suggesting to Abu-Musa: What has afflicted the people of Kufah and Syria come from `Ali and Mu`awiyah. We, the representatives of these people should now oust these two from caliphate and choose a trustworthy person as caliph. The ignorant Abu-Musa accepted this trick and praised his decision! Being sure of what Abu-Musa had said, `Amr ibn `As said: As you are a respectable old man and your knowledge of Islam is more, you oust `Ali first and then I will oust Mu`awiyah. Abu-Musa complied with what `Amr ibn al-`As suggested, saying: Now it is your turn to oust Mu`awiyah! `Amr ibn al-`As rose up and said: O people, you are witnessing that Abu-Musa ousted `Ali from caliphate and that is what I desire. But I establish Mu`awiyah in the seat of caliphate. The ignorant Abu-Musa found out that he had been tricked. Se he started swearing at him. `Amr too swore at Abu-Musa. They cursed each other but the die was cast.[218]

In this battle, Abul Yaqzan `Ammar ibn Yasir was martyred. He is the one about whom, the Messenger of Allah had said: `Ammar is the apple of my eye and he will be killed by a rebellious group.[219] The killer of `Ammar is Abu-`Ariyah Muzani who cast down his spear with humiliation and ibn Juni Saksaki beheaded him. `Ammar was 94 years old then.[220]

Speaking about `Ammar's merit, Abu-Sa`id Khidri reports: When Masjid al-Nabi was being built in Medina, we, the companions of the Messenger of Allah, would carry one mud brick each but `Ammar carried two mud bricks. Once messenger of Allah passed by him and removed the dust from his hand and face, saying to him: O `Ammar, like others carry one mud brick. `Ammar said: O Messenger of Allah! I am seeking nearness to Allah with it. Once again, he was faced with the Messenger of Allah who removed dust from his head and face, saying: A rebellious group will kill you, while you are inviting them to paradise and they are inviting you to fire.[221] `Alqamah and Aswad report: To probe the presence of Abu-Ayyub Ansari alongside `Ali and his participation in the battles of camel and Siffin, we went to his house. After entering the house, we said: God Almighty blessed you when the Holy Prophet first entered your house upon arrival in Medina and in this connection you are privileged,

(157)

وَأَقْرَاهَا فِقَامَ كَذَلِكَ فَافْعَلْ فَمَ عَمْرُو يَا قَالَ ثُمَّ ذَلِكَ مُوسَى أَبُو فَعَعَلَ سِنًا أَكْبَرَ هُوَ حَيْثُ بِالْتَّقَدُّمِ وَأَمْرَهُ مُعَاوِيَةَ يَخْلَعُ وَأَنَّهُ الْمُؤْمِنِينَ أَمِيرِ  
وَتَلَاغَنَا مُوسَى أَبُو فَسَنَمَهُ مُعَاوِيَةَ فِي

أَبُو قَتْلَهُ .الْبَاغِيَةُ الْفَيْئَةُ تَقْتُلُهُ عَيْنِي، نَبِيٌّ جِلْدُهُ عَمَّارٌ :وَأَلِيهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ قَالَ وَقَدْ .يَاسِرُ بْنُ عَمَّارِ الْبَيْضَانَ أَبُو قَتَلَ الْحَرْبِ هَذِهِ وَفِي  
سَنَةً وَتَسْعُونَ أَرْبَعِ يَوْمِنِذٍ لِعَمَّارٍ وَكَانَ السَّكْسَكِيُّ، جَوْنِي ابْنُ رَأْسُهُ وَاحْتَرَّ فَسَقَطَ بِرُمَحٍ طَعَنَهُ الْمَرْبِيُّ، عَادِيَةَ

عَنْ التُّرَابِ يَنْفُضُ فَجَعَلَ وَالِيهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ فَرَأَهُ لِبَنَتَيْنِ لِبَنَتَيْنِ وَعَمَّارٌ لِبَنَةٍ فَحَمِلَ الْمَسْجِدَ نَعْمَرُ نَأَكُ: الْحَدْرِيُّ سَعِيدٌ أَبُو قَالَ  
:وَيَقُولُ عَنْهُ التُّرَابُ يَنْفُضُ فَجَعَلَ .تَعَالَى اللهُ مِنَ الْأَجْرِ أُرِيدُ ابْنِي :قَالَ أَصْحَابُكَ؟ يَحْمِلُ كَمَا تَحْمِلُ أَلَا عَمَّارُ يَا :وَيَقُولُ عَمَّارُ رَأْسُ  
إِنَّ أَيُّوبَ أَبَا يَا :فَقُلْنَا الْأَنْصَارِيُّ أَيُّوبَ أَبَا أَتَيْنَا :وَالْأَسْوَدُ عَلْقَمَةُ قَالَ .النَّارُ إِلَى وَيَدْعُونَكَ الْجَنَّةِ إِلَى تَدْعُوهُمْ الْبَاغِيَةُ الْفَيْئَةُ تَقْتُلُكَ وَيَحْكُ،  
إِذْ بَنِيهِ أَكْرَمَكَ اللهُ

(158)

for God revealed to his camel to stop at the door of your house and you had the honor to host the Messenger of Allah. Now, given this merit, what is the reason for your accompanying Imam `Ali? Abu-Ayyub said: I swear by God, we were sitting in this room and there was no one except the Messenger of Allah and Imam `Ali on the right side and me on the left side and Anas who was standing opposite `Ali. All of a sudden, someone knocked at the door. The Messenger of Allah said to me: Go and see who is behind the door. Anas answered the door, saying: It is `Ammar. The Messenger of Allah said: Open the door for that purified person. He opened the door. `Ammar entered the house and greeted the Messenger of Allah who welcomed him. Fondling him, the Holy Prophet said: In a not too distant future after my departure, there will be a great difference Among my Ummah in a way they will draw sword against each other. Follow the man sitting on my right side at that time even if all the people go one way and `Ali alone will go another way. Opt for the way of `Ali and leave others, for `Ali will never mislead you. O `Ammar, know that to obey `Ali is to obey me and to obey me is to obey God.[222]

We now deal with Khawarij. It was a group who hastily seceded from religion and was deviated. Following the issue of arbitration in the battle of Siffin when `Ali returned to Kufah to wait for the period fixed between him and Mu`awiyah to come to an end so that he will fight Mu`awiyah later, four thousand of army men who were pious withdrew from the army of `Ali as dissidents leaving Kufah saying: Verdict belongs solely to God and obeying Mu`awiyah who had rebelled against God was not right. They said: Since `Ali has accepted arbitration, he must repent it. Over eight thousand others too joined them leaving Kufah for Harawa, choosing `Abdullah ibn al-Kawa as their commander and getting ready to fight `Ali.

Imam `Ali gave `Abdullah Ibn `Abbas the mission to tell them the truth and guide them. `Abdullah

went to them, bewared them of disobeying the instructions of Amir al-Mu'minin but they did not listen to him and remained in their deviation. Then, `Ali personally went to speak to them while ibn Kawa and a group of his followers, riding on horses were ready to fight. Turning to ibn Kawa, Imam `Ali said: Let me speak to you. Ibn Kawwa' said: Am I safe from your sword? Imam `Ali said: Be sure I will not harm you.

(159)

عَلِيٌّ مَعَ مَخْرَجِكَ عَنْ أَخِيرِنَا بِهَا اللَّهُ فَصَلِّكَ فَضِيلَةَ لَكَ، ضَيْفًا وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ سُولِرَ فَكَانَ بَابِكَ عَلَى فَنَزَلْتُ رَاجِلْتِهِ إِلَى أَوْحَى اللَّهُ رَسُولٍ غَيْرِ النَّبِيِّ فِي وَلَيْسَ فِيهِ أَنْتُمْ الَّذِي النَّبِيِّ هَذَا فِي وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ كَانَ أَنَّهُ لَكُمْ أَقْسِمُ فَأَنِّي: قَالَ: السَّلَامُ عَلَيْهِ اهْدَى: فَقَالَ أَنَسٌ فَخَرَجَ بِالنَّبِيِّ مَنْ أَنْظَرَ: السَّلَامُ عَلَيْهِ فَقَالَ النَّبِيُّ تَحَرَّكَ إِذْ يَدْبِيهِ بَيْنَ قَائِمٍ وَأَنَسٌ يَسَارِهِ عَنْ وَأَنَا يَمِينِهِ عَنْ جَالِسٍ وَعَلِيٌّ بِهِ فَرَحَّبَ. وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ عَلَى فَسَلَّمَ عَمَّارٌ وَدَخَلَ لِعَمَّارٍ أَنَسٌ فَفَتَحَ. الْمُطَيَّبِ الطَّيِّبِ لِعَمَّارٍ فَفَتَحَ: فَقَالَ: يَا سِرُّ بِنِ عَمَّارٍ فَأَيُّدًا. بَعْضُ مِنْ بَعْضُهُمْ تَبَرَّأَ وَقَدْ بَعْضًا بَعْضُهُمْ يَقْتُلُ وَحَتَّى بَيْنَهُمْ فِيمَا السَّيْفِ يَخْتَلِفُ تَى دَهْنَاتٍ أَمَّتِي فِي بَعْدِي مِنْ سَيِّئُونَ إِنَّهُ: وَقَالَ عَنْ وَخَلَّ عَلِيٌّ وَادِيًا فَاسْتَلَّكَ وَادِيًا عَلِيٌّ سَلَّكَ وَادِيًا كُلُّهُمْ النَّاسُ سَلَّكَ فَيَنْ. طَالِبِ أَبِي بِنِ عَلِيٍّ يَمِينِي عَنْ الْأَصْلَحِ بِهَذَا فَعَلَيْكَ ذَلِكَ رَأَيْتَ اللَّهُ طَاعَةً وَطَاعَتِي طَاعَتِي عَلِيٍّ طَاعَةً عَمَّارُ يَا. رَدَى عَلَى يَدُكَ وَلَا هُدَى عَنْ يَرُدُّكَ لَا عَلِيًّا إِنَّ النَّاسَ

أَقَامَ الْكُوفَةَ إِلَى الْحَكَمَيْنِ وَإِقَامَةَ صِفِّينَ مِنَ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ عَادَ لَمَّا قَابَهُ. السَّهَامُ مَرَّقَ بَيْنَ الدِّمَنِ مَرَقُوا فَأَبْنَهُمُ الْخَوَارِجُ وَأَمَّا الْكُوفَةَ مَنْ وَخَرَجُوا الْعُبَادُ وَهُمْ أَصْحَابِهِ مِنْ فَارِسِ آلِافٍ أَرْبَعَةً فَأَنْعَزَلُ. الْمُقَاتِلَةَ إِلَى لِيَرْجِعَ مُعَاوِيَةَ وَبَيْنَ بَيْنَهُ النَّبِيِّ انْقِضَاءَ يَنْتَظِرُ زَلَوَانُ أَنْ إِلَى وَسَارُوا آلِافٍ وَتَمَانِيَةَ نَيْفٍ إِلَيْهِمْ وَأَنْحَارَ. اللَّهُ عَصَى لِمَنْ طَاعَةَ وَلَا لِلَّهِ إِلَّا حُكْمٌ لَا: وَقَالُوا السَّلَامُ عَلَيْهِ عَلِيًّا وَخَالَفُوا فَرَكِبَ. يَرْجِعُوا فَلَمْ مَعْصِيَتِهِمْ عَنْ يَرُدُّهُمْ عَبَّاسُ بِنِ اللَّهِ عِنْدَ إِلَيْهِمُ السَّلَامُ عَلَيْهِ عَلِيٌّ فَأَرْسَلَ. الْكَوَّاءِ بِنِ اللَّهِ عِنْدَ عَلَيْهِمْ وَأَمَرُوا بِحَرَوْرَاءِ أَصْحَابِكَ مِنْ إِلَيَّ ابْرُزْ الْكَوَّاءِ بِنِ يَا: السَّلَامُ عَلَيْهِ عَلِيٌّ لَهُ فَقَالَ. مِنْهُمْ جَمَاعَةٌ فِي الْكَوَّاءِ ابْنِ رَكِبَ إِلَيْهِمْ وَمَضَى السَّلَامُ عَلَيْهِ عَلِيٌّ نَعَمْ: قَالَ سَيِّفِكَ؟ مِنْ أَمِنٍ وَأَنَا: فَقَالَ: لِأَكَلَمَكَ

(160)

Ibn Kawwa' with ten of his companions went to Imam `Ali to discuss the issue. Imam `Ali said: Did I not warn you that the people of Syria had chosen the verdict of Qur'an as a trick to deceive you, for they were exhausted with war and I said: Let us finish the war but you did not accept? Ibn Kawwa' said: Yes, it was as you say. Imam `Ali said: Did I not tell you now that you insist on arbitration let me assign my cousin, `Abdullah Ibn `Abbas as the representative of Iraq's army, for they could not deceive him but you did not accept insisting on Abu-Musa Ash`ari and I reluctantly accepted it. I would never accept their offer if there were people other than you alongside me. Apart from this, in that session, I made a condition that the arbitrators should obey and observe God's verdict and implement the tradition of the Messenger of Allah and in case of violation of God's verdict, I did not have to observe it. Is the truth anything other than this? Ibn Kawwa' said: What you say is justified but there is one question unanswered. Why did you not continue the war given that the arbitration was illegal? Imam `Ali said: The continuation of war depended on the expiry of the period set between the two parties which had to be observed. Ibn Kawwa' asked: What is your decision after the expiry of the period? Imam `Ali said: There is no option but war. Hearing this, ibn Kawa and ten of those accompanying him joined Imam `Ali's companions and

withdrew from Khawarij but the rest of them remained Khawarij following the motto of “there is no verdict but that of Allah.”

This group chose `Abdullah ibn Wahab Rasibi and Hurqus ibn Zuhayr Bujali known as Dhu'l-Thadyah as their commanders, gathered in Nahrawan where they made their camp.

Imam `Ali set out to chase them and stopped within two farsangs of their gathering place, wrote them a letter giving them advice but they insisted on their position and refused to accept what was just. To guide and give them ultimatum, Imam `Ali sent Ibn `Abbas, saying: Ask them what objections you have to my acts? Imam `Ali assured Ibn `Abbas that they could not harm him, for he was closely watching the situation. Ibn `Abbas conveyed the message to them. The Khawarij said that some of `Ali's acts deserved criticism and were somehow unclear. Receiving the report of Ibn `Abbas, Imam `Ali personally, went to see them, saying to them: O people, I am `Ali

(161)

وَأَنَّ الْحَكَمِينَ وَأَمْرَ الْمَصَاحِفِ بِرَفْعِ يَدَيْكُمْ الشَّامِ أَهْلًا إِنَّ لَكُمْ أَقْلًا أَلَمْ: السَّلَامُ عَلَيْهِ عَلِيٌّ لَهُ فَقَالَ. أَصْحَابِهِ مِنْ عَشْرَةٍ فِي فَخْرَجٍ بِهِ رَضِينَا وَقَلْتُمْ مُوسَىٰ أَبَا إِلَّا فَأَبَيْتُمْ يَنْخَدِخُ لَا إِنَّهُ وَقَلْتُمْ حَكَمًا عَمِّي ابْنَ أَنْصَبَ أَنْ أَرَدْتُ أَلَمْ فَأَبَيْتُمْ؟ أَنَا جَزُهُمْ فَدَرَوْنِي عَضْنُهُمْ قَدْ الْحَرْبَ اللَّهُ أَنْزَلَ بِمَا يَحْكُمَا أَنْ بِحُضُورِكُمْ الْحَكَمِينَ عَلَىٰ وَشَرَطْتُ. أَجَبْتُمْ لَمَّا غَيْرَكُمْ أَعَوْنَا الْوَقْتَ لِكَذَلِ فِي وَجَدْتُ وَلَوْ كَارَهَا؟ فَأَجَبْتُمْ حَكَمًا الْقَوْمَ؟ حَرْبٌ إِلَىٰ تَرْجِعُ لَا فَلَمْ إِصْدَقْتُ: الْكَوَاءِ نَ إِذْ قَالَ عَلِيٌّ؟ لَهُمَا طَاعَةٌ فَلَا يَفْعَلَا لَمْ وَأَتَهُمَا الْجَامِعَةَ وَالسُّنَّةَ خَاتَمَتِهِ إِلَىٰ فَاتَحَتِهِ مِنْ فَعَادَ. مُغَيَّرَ يَسْعَنِي وَلَا نَعَمْ، قَالَ ذَلِكَ؟ عَلَىٰ مُجْمَعٍ وَأَنْتَ: مَعَهُ الدِّينَ وَالْعَشْرَةَ الْكَوَاءِ ابْنُ قَالَ. وَبَيْنَهُمْ بَيْنَنَا الَّتِي الْمُدَّةُ تَنْقُضِي حَتَّىٰ قَالَ لِمَنْ طَاعَةٌ وَلَا لِلَّهِ إِلَّا حُكْمٌ لَا: يَقُولُونَ وَهُمْ الْبَاقُونَ وَتَفَرَّقَ الْخَوَارِجُ دِينَ عَنِ رَاجِعِينَ عَلِيٍّ أَصْحَابَ إِلَىٰ مَعَهُ الدِّينَ وَالْعَشْرَةَ الْكَوَاءِ ابْنُ إِلَيْهِمْ فَسَارَ. بِالنَّهْرَوَانَ وَعَسْكَرُوا النَّدِيَةَ بِذِي الْمَعْرُوفِ النَّجَلِيِّ زُهَيْرِ بْنِ وَحُرْقُوصَ لِرَاسِبِيِّ | وَهَبَ بِنَ اللَّهِ عَبْدَ عَلَيْهِمْ وَأَمَرُوا. عَصَاهُ وَأَنَا نَقَمُوا؟ الَّذِي مَا سَلُّهُمْ: وَقَالَ عَبَّاسُ ابْنُ يَهُمُ إِذْ فَارَسَلَ. يَقْبَلُوا فَلَمْ فَكَاتَبَهُمْ مِنْهُمْ فَرَسَخِينَ عَلَىٰ بَقِي حَتَّىٰ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ الْأَشْيَاءِ؟ بَلِّغْ مَا طَالِبٍ، أَبِي بِنَ عَلِيٍّ أَنَا النَّاسُ أَيُّهَا: السَّلَامُ عَلَيْهِ عَلِيٌّ فَقَالَ. أَشْيَاءَ نَقَمْنَا: قَالُوا. مِنْهُمْ تَخَفَ فَلَا رِدْفَكَ

(162)

ibn Abi-Talib. What are your objections? They said: The first objection is that we were with you in the battle of camel, fighting them on your order but after the victory you made only their property permissible for us but did not permit us to take their women and children captive! Imam `Ali said: The question is that their men fought us and after victory, what was left of their property in the front was lawful to you whereas their women had not fought us, hence we were not permitted to take them captive. As for the children, I should say that they were born maturely Muslims and had not committed any sin so their captivity was not lawful to us. I saw with my own eyes how gracious the Messenger of Allah was to the women and children of the atheists and never did he take them captive. So it is not strange if I was gracious to Muslims and did not take them captive.

They said: Our second objection to you is that in the battle of Siffin while drawing up the treaty

between you and Mu`awiyah, you removed your title of commander and leader of believers. Imam `Ali said: The reason is that in the peace treaty of Hdaybiyah and the one between messenger of Allah and Suhayl ibn `Amr in which the Holy Prophet had mentioned his name as prophet, Suhayl objected to the word “prophet” in it, for they said: If we believed in your prophetic mission, there would be no meaning in concluding a peace treaty. Hence the Messenger of Allah removed the word “prophet” from the peace treaty. I too followed the Holy Prophet’s act and removed the word “commander of believers (Amir al-Mu`minin)” from my title.

They said: Our third objection to you is that in relation to arbitration, you said: O people, look at the book of Allah. Confirm me if you accept my superiority over Mu`awiyah. This does not mean anything save doubt in your rightfulness! Answering it, Imam `Ali said: What I said then was not based on doubt, rather I wished to act fairly, for concerning mutual curse (Mubalahah) with the Christians of Najran, God states: “and pray for the curse of Allah on the liars” (3:60) though they were surely lying and if instead of the aforesaid verse, God would state: “and pray for the curse of Allah on you”, they would not be pleased nor accepted it.

They said: our fourth objection to you is this: Why did you give in to

(163)

سَلِبَ افْتَسَمْتُمْ ظَفَرُكُمْ فَلَمَّا بِالْقِتَالِ بَدَوْنَا: السَّلَامُ عَلَيْهِ فَقَالَ: وَالذَّرِّيَّةِ النَّسَاءِ دُونَ الْأَمْوَالِ فَأَبْحَثْنَا بِالْبَصْرَةِ يَدَيْكَ نَبِيْنُ قَاتَلْنَا إِيْنَا أَوْلَا: قَالُوا عَلَى مَنْ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُوْلٌ رَأَيْتُ وَقَدْ. لَهُمْ ذَنْبٌ وَلَا يَنْكُتُوا وَلَمْ الْفِطْرَةَ عَلَى وُلْدِهَا وَالذَّرِّيَّةُ يَقَاتِلُنَّ لَمْ سَاءُوا الَّذِ قَاتَلَكُمْ مِنْ الْمُسْلِمِيْنَ عَلَى مَنْنْتُ لَوْ تُعْجِبُوا فَلَا الْمُشْرِكِيْنَ.

بْنُ سَهْلٍ صَالِحٍ حِينَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُوْلٌ إِفْتَدَيْتُ: فَقَالَ: الْمُؤْمِنِيْنَ إِمْرَةٌ مِنْ اسْمِكَ مَحَوْتِ كَوْنِكَ صِفِيْنَ يَوْمَ نَارِ نَقَمَةٍ: قَالُوا مِنْ أَفْضَلِ كُنْتُ فَإِنَّ اللَّهَ كِتَابٌ أَنْظِرُوا: لِلْحَكَمِيْنَ قَوْلِكَ وَنَقَمْنَا: وَقَالَ: وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ رِسَالَةَ مَا حَتَّى يَرْضَ وَلَمْ عَمِرُوا؟ الْكَاذِبِيْنَ عَلَى اللَّهِ لَعْنَةٌ فَتَجْعَلُ؟: تَعَالَى قَالَ كَمَا نَصَفَهُ، بَلْ بِشَكَ لَيْسَ إِنَّهُ: السَّلَامُ عَلَيْهِ فَقَالَ شَكَ؟ وَهَذَا الْخِلَافَةُ، فِي فَأَتَيْتَابِيْ مُعَاوِيَةَ. يَرْضَوْنَا لَمْ عَلَيْكُمْ، قَالَ وَلَوْ.

سَعَدَ حَكَمَ حَيْثُ اللَّهُ رَسُوْلٌ أُسُوَّةٌ: قَالَ: لَكَ هُوَ حَقٌّ فِي حَكَمًا حَكَمْتَ أَنْكَ وَنَقَمْنَا: قَالُوا

(164)

arbitration regarding your indisputable right while arbitration has meaning when a right is recognized with it? Your decision on your indisputable right was not justified. The Imam said: I followed the Messenger of Allah in this connection, when he entrusted arbitration to Sa`d ibn Mu`adh in relation to the Jews of Banu-Qurayzah though the Messenger of Allah himself was the best arbitrator. Then Imam `Ali (a.s) said: Is there any other objection? They all kept silent. At this time, a large group of them loudly cried: We repent! We repent. Imam `Ali too accepted their repentance and pardoned them. Those who repented were eight thousand but the other four

thousand remained in their rebellion, and declared war.[223]

The commanders of Khawarij, `Abdullah ibn Wahab Rasibi and Dhu'l-Thadyah would say: We consider fighting against `Ali as an act of seeking nearness to God and His pleasure as well as salvation in the Day of Judgment. Hence, addressing `Ali, they would say: We do not see fighting against you anything but happiness of Allah and the hereafter. Answering them, Imam `Ali recited the verse: "say: shall we inform you of the greatest losers in their deed" (18:103). Then the war reached its climax and attacks started. The first man, who entered the battlefield, was Akhfash Ta'i who had fought alongside `Ali in the battle of Siffin. He cleft the army line and asked to fight `Ali who rushed to the battlefield and killed him. Then, Dhu'l-Thadyah stood opposite `Ali to kill the Imam but `Ali did not give him any respite and with a blow of sword on his head killed him. His horse threw him down on the back of the Euphrates river.

Later Malik ibn Waddah, the cousin of Dhu'l-Thadyah prepared himself for fighting, attacking `Ali first. He too was killed by `Ali within short space of time.[224]

After this event, Wahab ibn `Abdullah, a leader of rioters, raised his voice, saying: O Son of Abu-Talib, by God, I will not leave the battlefield unless either I am killed or will kill you! Let us fight each other and let the people watch us from afar! Hearing this, `Ali started smiling and said: May Allah kill him. How impudent and shameless he is, given that I have sword in one hand and spear in the other. This ill-fated and unlucky man has either washed his hands off life or is nurturing a false hope in his mind by saying so. Wahab attacked `Ali first but it was not long before he was killed by Imam `Ali.[225]

(165)

ثَمَانِيَةٌ إِلَيْهِ تَأْمَنُ وَاسِدُ. التَّوْبَةُ التَّوْبَةُ: نَاجِيَةٌ كُلُّ مَنْ جَمَاعَةٌ فَصَاحَ فَسَكَنُوا، شَيْءٌ؟ بَقِيَ فَهَلْ يَفْعَلُ لَمْ شَاءَ وَلَوْ فَرِيضَةً بَنِي فِي مُعَادِ بْنِ  
أَلْفِ أَرْبَعَةَ حَرْبِهِ عَلَيَّ وَبَقِيَ أَلْفِ.

بِالْأَخْسَرِينَ مُنْبِتُكُمْ هَلْ قُلْ؟: السَّلَامُ عَلَيْهِ فَقَالَ. الْآخِرَةَ وَالْدَارَ اللَّهُ وَجْهَ إِلَّا بِقِتَالِكَ نُرِيدُ مَا: وَقَالَ النَّدْبِيُّ وَذُو وَهَبِ بْنِ اللَّهِ عَبْدٌ وَتَقَدَّمَ  
عَلَيْهِ عَلِيًّا يَطْلُبُ الصُّفُوفَ وَشَقَّ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ مَعَ صِيفَيْنِ شَهِدَ وَكَانَ الطَّائِفِيُّ الْأَخْفَشُ فَحَمَلَ. الْقِتَالُ التَّحَمُّ ثُمَّ؟ أَعْمَالًا  
وَرَأْسَهُ، الْبَيْضَةَ فَفَلَقَ وَضَرَبَهُ السَّلَامُ عَلَيْهِ عَلِيٌّ فَسَبَقَهُ السَّلَامُ عَلَيْهِ عَلِيًّا لِيَقْتُلَ النَّدْبِيَّةَ ذُو فَحَمَلَ. فَتَلَّهُ السَّلَامُ عَلَيْهِ عَلِيٌّ فَبَدَرَهُ السَّلَامُ،  
عَلِيٌّ عَلَيَّ وَحَمَلَ النَّدْبِيَّةَ ذِي عَمِّ ابْنِ الْوَضَّاحِ بْنِ مَالِكٍ وَخَرَجَ. نَالِ النَّهْرَ وَشَطَّ عَلَيَّ دَلِيلَةَ جُرْفٍ فِي الْمَعْرَكَةِ آخِرٍ فِي فَالْقَاهُ فَرَسَهُ فَحَمَلَهُ  
تَأْتِي أَوْ الْمَعْرَكَةَ هَذِهِ مِنْ نَبْرُحَ لَا وَاللَّهِ طَالِبِ، أَبِي بِنِ بَا: فَصَاحَ الرَّاسِبِيُّ وَهَبِ بْنِ اللَّهِ عَبْدٌ وَتَقَدَّمَ. السَّلَامُ عَلَيْهِ عَلِيٌّ فَفَتَلَهُ السَّلَامُ عَلَيْهِ  
أَقَلَّ مَا اللَّهُ قَاتَلَهُ: وَقَالَ تَبَسَّمَ السَّلَامُ عَلَيْهِ عَلِيٌّ سَمِعَ فَلَمَّا. جَانِبًا النَّاسِ وَدَرَّ إِلَيْكَ وَأَبْرَزُ إِلَيَّ فَابْرَزُ نَفْسِكَ، عَلَيَّ تَأْتِي أَوْ أَنْفُسِنَا عَلَيَّ  
عَلَيْهِ عَلِيٌّ عَلَيَّ حَمَلْتُ نَمَّ. كَاذِبًا طَمَعًا لِيَطْمَعُ وَإِنَّهُ الْحَيَاةِ، مِنْ يَبَسَ قَدْ وَلَكِنَّهُ الرُّمْحُ، وَحَدِيدِ السَّيْفِ حَلِيفُ أَتِي لِيَعْلَمَ إِنَّهُ أَمَا إِحْيَاءَهُ  
السَّلَامُ عَلَيْهِ عَلِيٌّ فَفَتَلَهُ السَّلَامُ.

(166)

With the passage of an hour, out of four thousand people, only nine survived and the rest were killed. Out of those nine men, two fled to Sistan. The Khawarij in Sistan are the progeny of these two men. Two others went to Oman. Abaziah are their progeny. The other two went to Yemen where they produced the generation of Abaziah. The other two fled to Bawazij and the last one of them took refuge to Mozan hills.[226] In this battle, based on `Ali's prophecy only nine of his aides were martyred and only nine of men survived the Khawarij.[227] Although Imam `Ali had taken part in many battles and had an active part in them, he was not heavily hurt in any one of them. He was not blamed by the Messenger of Allah even on one occasion. He never turned his back on war, nor did he fear brave fighters, nor did he flee from the enemies.[228]

### Imam `Ali's Precedence to Believing in the Holy Prophet

The great Shafi`ite scholar and jurisprudent, ibn Mughazili in his book "Manaqib" in a commentary on the verse "and the foremost are the foremost" (56:10) writes: Yusha` ibn Nun (Joshua) was the foremost in believing on Moses (a.s), the man of Al-Yasin was the foremost in believing in Jesus (a.s) and `Ali ibn Abi-Talib was the foremost in believing in Muhammad the son of `Abdullah, the Messenger of Allah, peace be upon them all.[229] `Abdullah ibn `Abbas had been quoted by Ahmad ibn Hanbal in Musnad as saying: I heard from `Ali ibn Abi-Talib saying: I am servant of Allah and brother to His messenger. I am also the great accepter. Anyone who makes such a claim after me he is certainly liar who has slandered Allah and His messenger! The evidence of the truthfulness of what I say is that I have worshiped Allah and have performed prayer seven years before all people.[230]

Ahmad ibn Hanbal in "Musnad" had quoted ibn Abi-Layla as reporting: The Messenger of Allah said: The foremost or the pioneers who accepted divine mission were three persons, namely, Habib the carpenter, and Ilyas the believer who said: "O my people! Follow the messengers" (36:20) and Ezekiel the believer of the family of Pharaoh who said: "What! Will you slay a man because he

(167)

وَرَجُلَانِ كِرْمَانَ إِلَى هَرَبَا وَرَجُلَانِ نَسْلُهُمَا وَبِهَا سَجِسْتَانًا إِلَى هَرَبَا رَجُلَانِ أَنْفُسُ؛ تِسْعَةَ إِلَّا أَجْمَعِهِمْ عَنْ قُتِلُوا حَتَّى سَاعَةً إِلَّا بُقْدَ وَلَمْ تَلَّ إِلَى آخَرَ وَصَارَ الْبَوَازِيحَ إِلَى صَارَا وَرَجُلَانِ الْأَبَاضِيَّةُ وَهُمْ مَا نَسْلُهُ وَبِهَا الْيَمَنَ إِلَى صَارَا وَرَجُلَانِ نَسْلُهُمَا وَبِهَا عُمَانَ إِلَى صَارَا وَلَا عَشْرَةَ أَمْدُ يُقْتَلُ وَلَا نَقْتَلُهُمْ؛ قَالَ السَّلَامُ عَلَيْهِ وَكَانَ الْخَوَارِجُ، مِنْ سَلِمَ مَنْ عَدَدَ تِسْعَةَ السَّلَامُ عَلَيْهِ عَلِيٌّ أَصْحَابَ مِنْ وَقْتِ الْمَوْتِ عَشْرَةَ مِنْهُمْ يَسْلَمُ.

عَلَيْهِ اللهُ صَلَّى عَلَيْهِ وَآلِهِ وَسَلَّمَ وَشِدَّةِ السَّلَامِ عَلَيْهِ حُرُوبِهِ كَثْرَةَ مَعْنَمِ  
التَّصَدِيقِ إِلَى سَبْقِهِ فِي أَقْرَانِهِ مِنْ أَحَدًا هَابَ وَلَا مَكَانِهِ مِنْ تَرْحُحَ وَلَا انْهَزَمَ وَلَا قَطُّ هَرَفَ يَوْمًا وَلَا وَالِهِ،

مُوسَى إِلَى نُونِ بْنِ يُوْسُفَ سَبَقَ: قَالَ؟ فُؤُونَ السَّابِقِ وَالسَّابِقُونَ؟: تَعَالَى قَوْلُهُ فِي عَبَّاسِ بْنِ عَن مَنَاقِبِهِ فِي الشَّافِعِيِّ الْمَغَازِلِيِّ ابْنِ الْفَقِيهِ قَالَ  
أَجْمَعِينَ وَعَلَيْهِمْ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَى طَالِبِ أَبِي بِنِ عَلِيٍّ وَسَبَقَ عَيْسَى إِلَى يَاسِينَ آلِ صَاحِبِ وَسَبَقَ

رَسُولِهِ، وَأَخُو اللهِ عَبْدِ أَنَا: يَقُولُ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ سَمِعْتُ: قَالَ عَبَّاسُ بْنُ اللهِ عَبْدِ عَن حَنْبَلِ بْنِ أَحْمَدَ مُسْنَدُ كِتَابِ وَمِنْ  
قَالَ: قَالَ لَيْلَى أَبِي ابْنِ عَن: أَحْمَدَ مُسْنَدِ وَمِنْ. سَبِينِ بِسَبْعِ سَالِنَا قِيلَ صَلَّيْتُ وَلَقَدْ مُفْتَرٍ، كَاذِبٌ إِلَّا غَيْرِي يَقُولُهَا لَا الْأَكْبَرُ، الصَّدِيقُ وَأَنَا  
آلِ مُؤْمِنٍ يَلُوحَرْفُ؟ الْمُرْسَلِينَ اتَّبِعُوا قَوْمِ يَا؟: قَالَ الَّذِي يَاسِينَ آلِ مُؤْمِنِ النَّجَارِ حَبِيبٌ: ثَلَاثَةُ الصَّدِيقُونَ: وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
أَبِي بِنِ وَعَلِيٍّ؟ اللهُ رَبِّي يَقُولُ أَنْ رَجُلًا اتَّقَتُونَ؟: قَالَ الَّذِي فِرْعَوْنَ

(168)

says: My lord is Allah” (40:28), and the third of them who is superior to the other two is `Ali ibn  
Abi-Talib who accepted the Holy Prophet’s mission before other people.[231]

The Messenger of Allah has been reported by Imam al-Rida (a.s) as saying: All people will enter  
the plain of resurrection on foot except we four who will enter it while riding. I will ride the  
heavenly horse, Buraq, my brother, Salih will ride the she-camel which was hamstrung, my uncle,  
Hamzah, will ride the she-camel, `Adba`, and my brother, `Ali ibn Abi-Talib will ride a heavenly  
camel while carrying the banner of “Hamd” in his hand before Allah, saying: There is no god but  
Allah and Muhammad is His messenger. Then, people will say: This is an archangel, a messenger,  
or bearer of the throne of the Lord of the worlds. At that time, an angel from within the throne  
will respond: O group of men! This is neither an archangel, nor a messenger, nor the bearer of the  
throne, rather, he is the greater Acceptor, `Ali ibn Abi-Talib, with the banner of “Hamd” in hand  
and testifying to the unity of God of the world and the mission of the last prophet.[232]

### **`Ali and Surah Bara’ah**

The Messenger of Allah gave Abu-Bakr the mission to convey Surah Bara’ah (al-Tawbah, No. 9)) to  
the Meccans to the effect that the atheists are not allowed to perform Hajj rituals from now on,  
no one can circumambulate Ka`bah being nude and that not any non-Muslim will enter paradise.  
Furthermore, anyone having a time agreement of non-violation between him and the Messenger  
of Allah, it will be valid for that period of time, for this is a declaration of immunity by Allah and  
His messenger towards the atheists. To fulfill this mission, Abu-Bakr walked three successive days  
to reach Mecca, but all of a sudden, Gabriel appeared to the Holy Prophet, saying: O Messenger of  
Allah! God Almighty is sending you greetings and state: This important mission will not be carried  
out by anyone but you or a man from your household! The Messenger of Allah called `Ali, saying:  
Ride on my she-camel, rush towards Mecca, meet Abu-Bakr on the way, take the Surah Bara’ah



from him, convey it to the people personally, and give him option to either accompany you or to return to me. `Ali rode on the Holy Prophet's `Adba' she-camel and headed for Mecca. Seeing `Ali rushing towards him, Abu-Bakr

(169)

أَفْضَلُهُمْ وَهُوَ طَالِبٌ،

رَجُلٌ إِلَيْهِ فَقَامَ. أَرْبَعَةٌ وَنَحْنُ غَيْرُنَا رَاكِبُ الْقِيَامَةِ فِي لَيْسَ عَلِيٍّ، يَا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِ الرِّضَا وَعَنْ نَاقَتِي عَلَى حَمْرَةٍ وَعَمِّي عُقْرَتُ الَّتِي اللَّهُ نَاقَةَ عَلَى صَالِحٍ وَأَخِي الْبُرَاقِ عَلَى أَنَا: قَالَ وَمَنْ؟ أَنْتَ وَأُمِّي أَبِي فِدَاكَ: فَقَالَ الْأَنْصَارُ مِنْ اللَّهِ رَسُولٌ مُحَمَّدٌ اللَّهُ إِلَّا إِلَهَ لَا: يَقُولُ الْعَرْشُ يَدِي بَيْنَ الْحَمْدِ لَوَاءُ وَيَبِيدُ الْجَنَّةَ نُوقَ مِنْ نَاقَةَ عَلَى طَالِبِ أَبِي بُنْ عَلِيٍّ وَأَخِي الْعَضْبَاءِ: الْعَرْشُ بِطَنَانٍ مِنْ مَلَكٍ فَيُجِيبُهُمْ: قَالَ. الْعَالَمِينَ رَبِّ عَرْشِ حَامِلٍ أَوْ مُرْسَلِ نَبِيِّ أَوْ مُقَرَّبِ مَلَكٍ إِلَّا هَذَا مَا: لِأَدْمِيُونَ | فَيَقُولُ: قَالَ إِلَى بَرَاءَةَ حَمَلٍ فِي. طَالِبِ أَبِي بُنْ عَلِيٍّ الْأَكْبَرُ الصِّدِّيقُ هَذَا بَلَّ الْعَرْشِ، حَامِلٍ وَلَا مُرْسَلِ نَبِيِّ وَلَا مُقَرَّبِ مَلَكٍ هَذَا مَا الْأَدْمِيِينَ، مَعَاشِرَ مَكَّةَ:

إِلَّا الْجَنَّةَ يَدْخُلُ وَلَا رِيَانُ عَالِيَتِ وَيَطُوفُ مُشْرِكُ الْعَامِ بَعْدَ يَحُجُّ الْأَمَكَةَ إِلَى بَرَاءَةَ بَكْرٍ أَبَا بَعَثَ وَسَلَّمُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ كَانَ ثَلَاثَةَ بِهَا فَسَارَ. وَرَسُولُهُ الْمُشْرِكِينَ مِنْ بَرِيءٍ وَاللَّهُ مَدَّتْهُ، فَأَجَلَهُ مَدَّةً وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ وَبَيْنَ بَيْنَهُ كَانَ وَمَنْ مُسْلِمَةً، نَفْسُ صَلَّى اللَّهُ رَسُولٌ فَاسْتَدْعَى. مِنْكَ رَجُلٌ أَوْ أَنْتَ إِلَّا عَنْكَ يُؤَدِّي لَأ: بَلَّكَ وَيَقُولُ السَّلَامُ يُقَرِّئُكَ اللَّهُ إِنَّ: وَقَالَ السَّلَامُ عَلَيْهِ يَلْجِبِرُ فَزَلَّ أَيَّامٍ عَهْدٌ فَانْبَدُ مَكَّةَ إِلَى بِهَا وَامْضِ يَدِي مِنْ بَرَاءَةَ فَخَذُ بَكْرٍ أَبَا وَالْحَقُّ مَاءَ الْعَضْبَاءِ نَاقَتِي إِرْكَبْ: لَهُ وَقَالَ السَّلَامُ عَلَيْهِ عَلِيًّا وَآلِهِ عَلَيْهِ اللَّهُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ وَلِرِسْدِ نَاقَةَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ فَرَكِبَ. يَرْجِعُ أَوْ رَكَابِكَ مَعَ يَسِيرَ أَنْ بَيْنَ بَكْرٍ أَبَا وَخَيْرَ إِلَيْهِمُ الْمُشْرِكِينَ أَبِ يَا حَبَّتْ فِيمَا: وَقَالَ وَاسْتَقْبَلَهُ لُحُوقِهِ مِنْ جَزَعِ رَأَهُ فَلَمَّا بَكْرٍ أَبَا لِحَقِّ حَتَّى وَسَارَ الْعَضْبَاءَ

(170)

was full of fear, asking: What is this rush for? Are you here to accompany me or you have another mission? `Ali said: The Holy Prophet (s.a) has ordered me to take the Surah Bara'ah from you, to read it for the atheists and give you the option to either accompany me or return to the Messenger of Allah. Abu-Bakr said: I will go back to the Holy Prophet. Coming to the presence of the Holy Prophet, Abu-Bakr said: O Messenger of Allah! You chose me to convey what the others were interested in but you took back the mission from me and gave it to another person! Has any verse been revealed to you about me? The Holy Prophet (s.a) said: No, but Gabriel came down to me saying: This mission cannot be carried out by anyone other than you or someone who is from you! Since `Ali is from me and no one but he can act on my behalf, I entrusted the mission to him.[233]

Ibn `Abbas has been reported by Zubayr ibn Bakkar ibn Zubayr ibn `Awwam, a supporter of Umayyad, as saying: I was passing through an alley in Medina along with `Umar ibn Khattab. `Umar said: O son of `Abbas, I believe that your friend, that is your cousin, `Ali, has been treated unjustly. I said: But what will happen if you treat him justly? Pulling back his hand from my hand immediately and walking a few steps forward speedily, `Umar stopped till I caught up with him.

Turning to me, `Umar said: O son of `Abbas, I know why he has been treated unjustly. First of all, `Ali was young and the old men of Arabs could not tolerate him as a commander or leader. Hence, they belittled him and denied his right. Ibn `Abbas reports: I said to him: By God, God Almighty did not belittled him on his mission to convey Surah "Bara'-at." Hearing this, `Umar turned his face away from me and went his way.[234]

### `Ali's Contradictory Virtues (Polarization)

It is unanimously agreed that `Ali was the most pious man of his time in a way he had divorced the world three times (he had completely renounced the world). He was fasting during days and worshipping during nights. He would break his fast with dried barley bread which he kept out of the reach of others putting a seal on it so that his sons, Hasan and Husayn, would not add fat or olive to it. A man who is detached from

(171)

وَأَقْبِضَ أَلْحَقَكَ أَنْ أَمْرِي وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ إِنَّ: السَّلَامُ عَلَيْهِ بَيْنَ الْمُؤْمِنِ أَمِيرٌ لَهُ فَقَالَ ذَلِكَ؟ لِيُغَيِّرَ أَوْ مَعِيَ أَنْتَ الْحَسَنُ؟ أَسَائِرُ وَعَادَ. إِلَيْهِ أَرْجِعُ بَلْ: فَقَالَ. إِلَيْهِ تَرْجِعُ أَوْ مَعِيَ تَسِيرَ أَنْ بَيْنَ أَخِيرَكَ أَنْ وَأَمْرِي إِلَيْهِمُ الْمُشْرِكِينَ عَهْدُ بِهَا وَأُنْبِذُ بَرَاءَةً مِنْ الْآيَاتِ مِنْكَ رَدَدْتَنِي إِلَيْهِ تَوَجَّهْتُ فَلَمَّا إِلَيَّ فِيهِ الْأَعْنَاقُ طَالَتْ لِأَمْرٍ أَهْلَيْتَنِي إِنَّكَ اللَّهُ رَسُولٌ يَا: قَالَ عَلَيْهِ دَخَلَ فَلَمَّا وَإِلَيْهِ، عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ إِلَى رَجُلٍ أَوْ أَنْتَ إِلَّا عَنْكَ يُؤَدِّي لَا بَأْتَهُ وَجَلَّ عَزَّ اللَّهُ عَنِ الْيَ هَبَطَ الْأَمِينِ وَلَكِنَّ لَا، وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَقَالَ الْقُرْآنُ؟ فِي أَنْزَلَ عَنْهُ؛ عَلِيٌّ إِلَّا عَنِّي يُؤَدِّي وَلَا مِنِّي وَعَلِيٌّ مِنْكَ.

سِكَكِ مِنْ سِكَّةٍ فِي الْخَطَّابِ بْنِ عُمَرَ لِأَمَانِي إِنِّي: قَالَ عَبَّاسُ ابْنِ عَن أَمِيَّةَ بَنِي مِنْ وَكَانَ الْعَوَامِ بْنِ الرَّبِيعِ بْنِ بَكَّارِ بْنِ الرَّبِيعِ حَدَّثَتْ ثُمَّ سَاعَةً يُهْمُهُمْ وَهُوَ وَمَصْنَى يَدِي مِنْ يَدِهِ فَانْتَرَعَ. ظَلَامَتُهُ فَارُدُّ: قُلْتُ. مَظْلُومًا إِلَّا صَاحِبِكَ أَظُنُّ مَا عَبَّاسُ بْنُ يَا: لِي قَالَ إِذَ الْمَدِينَةِ سُورَةَ يَأْخُذُ أَنْ أَمْرَهُ جِئِنَ اللَّهُ هَاسْتَنْصَعَرَ مَا وَاللَّهِ: فَقُلْتُ. اسْتَنْصَعَرُوهُ لِأَنَّهُمْ إِلَّا مِنْهُ مَنَعُوها أَظُنُّهُمْ مَا عَبَّاسُ بْنُ يَا: فَقَالَ فَلَحِقْتُهُ وَقَفَّ عَنِّي فَأَعْرَضَ: قَالَ. صَاحِبِكَ مِنْ بَرَاءَةٍ.

:الْمُتَضَادَاتِ الْفَضَائِلِ بَيْنَ جَمْعُهُ

عَلَى وَيُفْطِرُ اللَّيْلَ وَيَقُومُ النَّهَارَ يَصُومُ وَكَانَ. ثَلَاثًا نِيَالًا طَلَّقَ زَمَانِهِ، أَهْلٌ أَرَاهُ كَانَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ أَنَّ النَّاسَ بَيْنَ خِلَافٍ لَا أَعْظَمَ فِي الْقُوَّةِ ضَعِيفَ يَكُونُ الْحَالِ بِهِذِهِ يَكُونُ وَمَنْ. زَيْتٍ أَوْ بِسْمَنِ الْحَسَنَانَ يَأْذُمُهُ لِيَلَأَ وَخَتْمِهِ إِدَامٍ غَيْرٍ مِنَ الشَّعِيرِ جَرِيشٍ

(172) the worldly pleasures as such must be weak naturally and unable to tolerate the difficulties of life. However, thanks to the piety and detachment from world, he was so powerful that in the conquest of Khaybar, he took off the gate of the fort which seventy men could not hold up, threw it as far as a few meters away and made it a bridge for the Muslims to cross. Imam `Ali (a.s) used most of his time in the battlefields putting the enemies of Islam under his sword. A person like this must be stone-hearted as a rule but Amir al-Mu'minin was not as such. On the contrary, he was

tender-hearted, kind and good-tempered. For this reason, the hypocrites considered this characteristic of him as witticism and used to say: He is full of witticism.[235]

### `Ali's Maxims

Imam `Ali (a.s) was the master of the eloquent writers and speakers so much so that on his mastery of words, it is said: His elocution is above that of all creatures and below that of the Creator. The masters of eloquence have learnt from his school. Imam `Ali (a.s) has said: O people! Certainly this world is a passage while the next world is a place of permanent abode. So, take from the passage (all that you can) for the permanent abode. Do not tear away your curtain before Him who is aware of your secrets. Take away from this world your hearts before your bodies go out of it, because herein you have been put on trial, and you have been created for the other world. When a man dies people ask what (property) he has left while the angels ask what (good deeds) he has sent forward. May Allah bless you, send forward something, it will be a loan for you, and do not leave everything behind, for that would be a burden on you.[236] The parable of the world is like a fatal poison drunk by an unconscious man.

Imam `Ali (a.s) had said: O people! Break the stormy waves of mischief with the life boats. Take the illusory crown of honor off your head. Abandon the path of discord and walk on the path of happiness. If you wish to take your right, rise up powerfully to reach your goal, for a bird which has no strong wing can hardly fly. If you have no power to defend your right, calm down and submit yourself to fate so as to receive what is destined for you.

(173)

أَذْرُعَا بِهَا وَدَحَا الْمُسْلِمِينَ مِنْ نَفْرَأ سَبْعُونَ عَنْهَا عَجَزَ وَقَدْ حَيَّرَ بَابَ قَلْعٍ فَإِنَّهُ قُوَّةُ النَّاسِ أَشَدَّ إِنَّكَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ وَأَمِيرُ الْأَحْوَالِ  
حَالْتُهُ هَذِهِ وَمَنْ النَّفُوسِ، قَتْلُ يُبَاشِرُ الْحُرُوبِ فِي وَقْتِهِ أَكْثَرَ وَكَانَ. الْخَنْدَقِ عَلَى جِسْرًا وَضَعَهَا أَنْ بَعْدَ مَكَانِهَا إِلَى أَعَادَهَا ثُمَّ كَثِيرَةً  
الدُّعَابَةِ إِلَى الْمُنَافِقُونَ نَسَبَهُ وَلِهَذَا الْخُلُقِ حَسَنَ الْقَلْبِ رَقِيقٌ رَجِيمًا كَانَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ وَأَمِيرُ الْوَجْهِ عُبُوسَ الْقَلْبِ شَدِيدٌ يَكُونُ  
عَلَيْهِ اللَّهُ صَلَّى خَلْقِهِ لِشَرَفِ.

الْخَالِقِ كَلَامٍ وَدُونَ الْمَخْلُوقِ كَلَامٍ فَوْقَ إِنَّهُ: كَلَامِهِ فِي قِيلَ حَتَّى الْبُلْغَاءِ وَإِمَامِ الْفُصْحَاءِ سَيِّدِ السَّلَامِ عَلَيْهِ كَانَ: كَلَامِهِ مِنْ يَسِيرَةٍ نُبِذَ فِي  
أَسْرَارِكُمْ، عَلَيْهِ تَخْفَى لَا مَنْ عِنْدَ أَسْتَارِكُمْ تَهْتِكُوا وَلَا لِمَقَرِّكُمْ، مَمَرَّكُمْ مِنْ اللَّهِ رَحِمَكُمْ خُذُوا: السَّلَامُ لِيَهِيَ قَالَ. الْخُطْبَاءُ تَعَلَّمَ وَمِنْهُ  
وَقَالَ قَدَمٌ؟ مَا: الْمَلَائِكَةُ قَالَتْ هَلْكَ إِذَا الْمَرْءُ إِنَّ. حُبْسْتُمْ الدُّنْيَا وَفِي قَتْمُ خَلِ فَلَاحِرَةَ أَبْدَانِكُمْ، مِنْهَا تَخْرُجُ أَنْ قَبْلَ قُلُوبِكُمْ الدُّنْيَا مِنْ وَأَخْرَجُوا  
يَعْرِفُهُ لَا مَنْ يَأْكُلُهُ السَّمُّ مِثْلُ الدُّنْيَا مِثْلُ قَائِمًا عَلَيْكُمْ، فَيَكُونُ كَلَاً تَخْلَفُوا وَلَا لَكُمْ، يَكُنْ بَعْضًا قَدَمُوا إِلَيْكُمْ قَلِيلَهُ خَلَفَ؟ مَا: النَّاسُ

نَهَضَ مَنْ أَقْلَحَ. الْمُنَافِرَةَ طَرِيقِ عَن وَنَكَبُوا الْمُنَافِرَةَ، تَبَجَّانَ وَضَعُوا النَّجَاةَ، بِسُفْنِ الْفَتَنِ أَمْوَاجِ شُعُوبِ النَّاسِ أُيَّهَا: السَّلَامُ عَلَيْهِ وَقَالَ  
فَأَرَاخَ اسْتَسَلَّمَ أَوْ بَجَنَاحَ

(174)

This world is fetid water which does not taste good for man's healthy nature. The parable of unripe fruit for the gardener is the parable of a farmer who has farmed in the land belonging to others. Should I say caliphate is my right, the ignorant people will say: `Ali is trying to gain power and rule. If I keep silent, they will say: `Ali is afraid of death. How difficult it is for this ignorant mass of people to understand the truth! By God, the son of Abu-Talib is more fond of death than a child of his mother's breast. Hence, my silence in relation to caliphate is not motivated by fear of death. Rather, my silence is due to what I know about future. I know, if I say something and act accordingly, what will happen to Islam! If what I have buried in my bosom will come out of my throat like the lava of a volcano, you will be shaken with worries.[237]

No graceful life is possible save in the light of religion. There is no death more fatal than denial of truth. Therefore, on the path to destination, you must drink the wholesome water of certainty so as to rid you from the fatal slumber of uncertainty. Avoid toxic words which poison the spirit of certainty in you, ruin your firm belief and prevent you from useful deed.[238]

In response to a man who disparaged the world, Imam `Ali said: This world is the abode of honesty for one who accepts its honesty, replete with blessings for those who comprehend this truth well, and a profitable market for one who prepares a provision from it. It is the prostration-place of God's prophets, the destination of His revelations, the prayer-place of His angels, and the profitable business of His saints, wherein they gained mercy and won Paradise. Who can now disparage it after it has warned its inhabitants, declared departure, and mourned itself and its inhabitants? So, it urges to give up its pleasure for the sake of the pleasure of the Hereafter and to accept its tribulation for the sake of escaping the tribulation of the Hereafter by means of frightening, warning, desiring, and terrifying. So, O you who swear at the world with your tongue but you are attached to its vanity, say: When did the world deceive you? Did the rotten bones of your fathers deceive you? Did the resting-places of your mothers make you feel arrogant? Were you deceived by their taking care of you and a medicine which might cure

(175)

وَأَنَّ الْمُلْكَ عَلَى حَرَصٍ يَقُولُوا أَقْلٌ فَإِنْ أَرْضِيهِ بغيرِ كَالزَّرَارِعِ إِبْنَاعِهَا وَقَتِ لِغَيْرِ التَّمْرَةِ وَمُجْتَنِي. أَكَلَهَا بِهَا يَعْصُ وَلَقَمَةٌ أَجْرٌ مَاءً عَلَى انْدَمَجَتْ لَكِنْ أُمِّهِ، بِئْذِي الطَّفْلِ مَنْ بِالْمَوْتِ أَنَسَ طَالِبِ أَبِي لَابُنْ وَاللَّهِ وَاللَّتِي النَّيِّبَا بَعْدَ هَيْهَاتَ! الْمَوْتِ مَنْ جَزَعَ يَقُولُوا أَسْكُتُ الْبَعِيدَةَ الطَّوَى فِي الْأَرْضِيَّةِ اضْطِرَابَ لِاضْطِرْبْتُمْ بِهِ حَتَّى بُلُو عِلْمٍ مَكُونُ

وَالسَّمَائِمِ كَمَا وَإِنَّا السُّبَاتِ، يَوْمَ مَنْ يُنَبِّهَكُمْ الْفُرَاتِ الْعَذْبَ فَاشْرَبُوا. الْبَقِيَّةِ بِجُحُودِ إِلَّا مَوْتٌ وَلَا بِالذِّينِ إِلَّا حَيَاةٌ لَا: السَّلَامُ عَلَيْهِ وَقَالَ الْمُهَلِّكَاتِ

مِنْهَا تَرَوَدُ لِمَنْ غَنَى وَدَارُ عَنْهَا فِيمَ لِمَنْ عَافِيَةٍ وَدَارُ صَدَقَهَا لِمَنْ صِدْقِ دَارُ الدُّنْيَا إِنَّ: الدُّنْيَا يَدُمُ رَجُلًا سَمِعَ وَقَدْ السَّلَامُ عَلَيْهِ وَقَالَ أَدْنَتْ وَقَدْ يَدُمُهَا ذَا فَمَنْ. الْجَنَّةَ فِيهَا وَرَبِحُوا الرَّحْمَةَ فِيهَا إِكْتَسَبُوا. أَوْلِيَانِهِ وَمَنْجَرُ مَلَائِكَتِهِ وَمُصَلَّى وَحِيهِ وَمَهْطِلُ لِهَ الِ أَنْبِيَاءِ مَسْجِدُ قِيَا. وَتَرَاهِيَا وَتَرَاهِيَا وَتَحْذِيرًا تَحْوِيفًا الْبَلَاءِ إِلَى وَبِلَائِهَا السَّرُورِ إِلَى بِسُرُورِهَا فَشَوَّقَتْ وَأَهْلَهَا نَفْسَهَا وَنَعَتْ بِفِرَاقِهَا وَنَادَتْ بِبَيْتِهَا

وَمَرَضَتْ بِكَفِّكَ عَلَّتْ كَمَ النَّرَى؟ تَحْتَ اِتِّكَ أَمَّهَ بِمَضَاجِعِ أُمِّ الْبَلَى؟ فِي أَبَانِكَ أَيْمَصَارِعَ عَرَّتْكَ؟ مَتَى بِنَعْرِيرِهَا وَالْمَعْتَلُ لِلدُّنْيَا الدَّامُ أُيْهَا  
لَهُمْ وَتَلْتَمِسُ الْأَطْبَاءُ لَهُمْ وَتَسْتَوْصِفُ الشِّفَاءُ لَهُمْ تَبْتَغِي ابْنَدَيْكَ

(176)

you but with the coming of death they were all useless? Did the world not show you their resting-place in the same way that it will show your resting-place to others? Were all these not a lesson for you to learn? After death, neither weeping of mourners nor your friends and relatives will benefit you.[239]

Imam `Ali (a.s) has said: Do not set your hope on anyone but God Almighty. Do not fear anyone but your sin. A scholar who does not know a matter, if asked question, must not be ashamed of saying: God knows better. The importance of patience for faith is like the importance of head for body. Therefore, one who is not patient in tribulations and hardships had no faith.[240] Every speech in which there is no name or remembrance of God is abortive and every silence not based on pondering is forgetfulness and every vision which is not admonitory is idle.[241]

One who has redeemed himself and then set free is never like one who sells himself and then sets himself free, that is, one who with praiseworthy deeds, has redeemed himself from hell is never like one who with sins and blameworthy acts, has surrendered his soul to hell.[242] Courtesy will replace what is counted for.[243]

An abstemious man in world is one who the more abstemiousness manifests itself in him, the more he turns away from the world and takes distance from it.[244]

Love for one's relatives makes kinship stronger. Nevertheless, knowledge is superior to family and tribal dignity.[245] One who is fond of magnanimity never goes after sin![246] The ultimate degree of generosity is to give away what is in one's power.[247] Man's ignorance of his faults is his biggest sin.[248] Man reaches the ultimate degree of piety when he is content with what he has and does not overreach himself.[249] Ignore your friend's mistake so that if the enemy ever attacks you and you are in need of his support, he will defend you.[250]

(177)

أَجْبَاؤُكَ عَنكَ تُغْنِي وَلَا بُكَاءُكَ يَنْفَعُكَ لَا حَيْثُ وَمَضَجَعَكَ مَصْرَعَكَ بِهِمُ الدُّنْيَا لَكَ مَثَلْتُ. بِشِفَاعَتِكَ تُشْفِيهِمْ وَلَمْ يَطْلُبْتِكَ تَنْفَعُهُمْ لَمْ الدَّوَاءُ

أَعْلَمُ اللهُ: يَقُولُ أَنْ يَعْلَمُ لَا عَمَّا سُئِلَ إِذَا الْعَالِمُ يَسْتَحِينُ وَلَا دُنْبُهُ، إِلَّا يَخَافَنَّ وَلَا رَبَّهُ، إِلَّا أَحَدٌ يَرْجُونَ لَا: سَلَامٌ إِلَيْهِ وَقَالَ

فَكَرَّ فِيهِ لَيْسَ صَمْتٌ وَكُلُّ فَلَعُو، ذِكْرٌ فِيهِ لَيْسَ قَوْلٌ كُلُّ. لَهُ صَبْرٌ لَا لِمَنْ نَإِيْمَا وَلَا الْجَسَدِ، مِنْ الرَّأْسِ بِمَنْزِلَةِ الْإِيْمَانِ مِنْ وَالصَّبْرُ  
الْحَسْبُ يَنْوِبُ دَبَّالاً حُسْنُ. فَأَوْبَقَهَا نَفْسَهُ بَاعَ كَمَنْ فَأَعْتَقَهَا نَفْسَهُ ابْتِاعَ مَنْ لَيْسَ. فَلَهُوَ إِعْتِبَارٌ فِيهِ لَيْسَ نَظَرٌ وَكُلُّ فَسَهُو،

اجْتَنَّبِ الْمَكَارِمَ أَحَبَّ مَنْ الْأَحْسَابِ أَشْرَفُ وَالْعِلْمُ الْأَنْسَابِ أَشْبِكُ الْمَوَدَّةُ. تَوَلَّيَا عَنْهَا إِزْدَادَ تَحْلِيًّا لَهُ إِزْدَادَتْ كُلَّمَا الدُّنْيَا فِي الرَّاهِدِ  
الْمَخَارِمَ.

لَوْ قُتِ وَلَيْكَ زَلَّةٌ إِحْتَمَلِ. بِالْكَفَافِ الرَّضَا الْعَفَافِ تَمَامٌ. دُنُوبِهِ أَكْبَرَ مِنْ بَعْضِ الْبُؤْسِ جَهْلٌ. الْمَجْهُودَ نَفْسِكَ مِنْ نِعْمَتِي أَنْ الْجُودِ غَايَةُ  
عَدُوِّكَ وَتَنْبِيَةٌ.

(178)

Timely confession ruins the foundation of sin.[251] The worst provision for the Day of Judgment is to oppress the servants of God.[252] Man's life is divided into two days, or better to say two parts: One day the world turns to man and another day it turns its back on him. Therefore, be careful not to be arrogant when the world turns to you and to be patient when the world turns its back on you. If man knew when his life came to an end, he would not extend his desires.[253]

On many occasions, an esteemed person is humiliated because of his bad temper and behavior and a humble person is honored because of his good temper and behavior.[254] A man's worth is to the extent of his comprehension, knowledge and his praiseworthy deeds.[255] People are the offspring of their own deeds, for they are attributed to their father, family and ancestors for their identity but praiseworthy deeds make them independent of being attributed to their ancestors.[256] Whoever counsels with the wise men will be guided to the right path.[257] One who is content with a little thing is in no need of extra and one who is always thinking of extra is in need of every worthless and little things.[258]

All matters are subject to destiny, so much so that sometimes death results from effort.[259] A believer makes himself suffer but people are at ease with him.[260] The best worship is patience against hardships and silence for being immune from harms of what one says and hoping for solution in hard times.[261] Forbearance is a believer's supporter, knowledge his friend, tolerance his brother, benefaction his father, and patience in hardships his commander.[262]

(179)

الإِقْتِرَافَ يَهْدِيهِمُ الإِعْتِرَافِ حُسْنٌ.

الْعِبَادِ ظَلَمَ إِحْتِقَابُ الْمَعَادِ إِلَى الرَّادِ شَرُّ.

فَاصْبِرْ عَلَيْكَ كَانَ وَإِنْ تَبَطَّرُ، لَأَدَّ لَكَ كَانَ فَإِنْ. عَلَيْكَ وَيَوْمَ لَكَ يَوْمَ: يَوْمَانِ الدَّهْرِ.

الْأَمَلُ لَقَصْرَ الْأَجَلِ عُرِفَ لَوْ.

الصَّوَابِ عَلَى دَلِّ الْأَلْبَابِ دَوِي شَاوَرَ مَنْ. يُحْسِنُونَ مَا أَنْبَاءُ النَّاسِ. يُحْسِنُ مَا أَمْرِي كُلُّ قِيَمَةٍ. خُلْفُهُ أَعْرَهُ وَدَلِيلِ خُلْفُهُ أَدْلَهُ عَزِيزِ رَبِّ.

المؤمنُ. التَّدْبِيرُ فِي الْحَتْفِ يَكُونُ حَتَّى لِمَقَادِيرِ الْأُمُورِ تَدْبِيرٌ. الْحَقِيرُ إِلَى إِفْتَقَرِ بِالْكَثِيرِ يَسْتَعْنِ وَمَنْ الْكَثِيرُ، عَنِ اسْتِعْنَى بِالْيَسِيرِ قَنَعَ مَنْ وَالرَّفْقُ خَلِيلُهُ، وَالْعِلْمُ الْمُؤْمِنُ، وَزَيْرُ الْحِلْمِ. الْفَرَجُ وَالنَّظَارُ وَالصَّمْتُ الصَّبْرُ الْعِبَادَةُ أَفْضَلُ. رَاحَةٌ فِي مَنْهُ سِوَالنَّاعِبِ فِي نَفْسِهِ مِنْ جُنُودِهِ أَمِيرٌ وَالصَّبْرُ وَالِدُهُ، وَالْبِرُّ أَخُوهُ.

(180)

Three things are heavenly treasures for man: Hiding the charity he gives, hiding the calamity which befalls him and hiding his illness.[263] O man, if you extend your hand in need towards a person, you will become certainly his captive. If you show independence from others, you will be his equal and if you give away something to a person, you will be his commander and ruler.[264]

Independence cannot be achieved with evil deeds, that is, a man has to refuse to commit sin, oppression, or treason to be independent. Ease and peace of mind will never come to a jealous person. Friendship and kindness must never be expected from kings, for tyrant rulers to establish their position have no mercy on even their closest friends.[265]

Generosity has its roots in man's dignity. Hence, to hold others under obligation against generosity is contrary to man's greatness.[266] Abandoning friends and not socializing with people is a strong motivation for cutting off of friendship. Hence, it is said: It is easy to find friends but difficult to keep them.[267]

There are three groups of people whose prayers are never rejected: 1. A fair-minded leader who treats his servants with justice. 2. A benefactor son who treats his father fairly. 3. A wronged person who complains to God from an act of oppression. God Almighty will say: By my honor, it is incumbent on me to help you and I will take your right from the oppressor, even after a long time.[268]

A sinner who has a smile on his lips but confesses to his sins is better than an obedient weeper who flaunts God.[269] Whoever sets his hope on others, the latter's awe and glory is in his heart and whoever fails to know something, he is deprived of its knowledge, finds fault with it and speaks ill of it.[270] The most wonderful organ of human body is his heart. In this organ, phenomena of wisdom and its opposite are manifest. If it is hopeful of anything, then the hardship of greed overtakes it and if it is incited by greed, it will be ruined. If despair overtakes it, successive regrets will kill it and its anger will be intensified. If it is self-satisfied, it will forget its own preservation. If it is overtaken by fear, it is preoccupied with its avoidance. If it gains security and tranquility,

(181)

تَكُنْ شَيْئًا عَمَّنْ وَاسْتَعْنِ أَسِيرَهُ، تَكُنْ شَيْئًا مِّنْ إِلَىٰ إِحْتِجِ. الْمَرَضِ وَكَيْفَ الْمُسِيْبَةِ مَا وَكَيْدَ الصَّدَقَةِ كَيْفَ مَا: الْجَنَّةِ كُنُوزٍ مِّنْ ثَلَاثَةِ  
لِمَلُولٍ مَّوَدَّةً وَلَا لِحُسُودٍ رَّاحَةً وَلَا فُجُورٍ مَعَ غِيٍّ لَا. أَمِيرُهُ تَكُنْ شَيْئًا مِّنْ عَلَىٰ وَأَفْضَلُ نَظِيرُهُ،

لِرَعِيَّتِهِ الْعَادِلِ الْإِمَامِ: دَعْوَةٌ لَهُمْ تُرَدُّ لَا أَرْبَعَةٌ. لِلْقَطِيعَةِ دَاعِيَةٌ لِلصَّدِيقِ النَّعَاهِدِ وَتَرْكُ لِلصَّنِيعَةِ، مَفْسَدَةٌ وَالْمَنْطِيقَةِ، كَرَمٌ مِّنْ نُجُودٍ  
مُعْتَرِفٌ صَاحِبُكَ. جِبِينَ بَعْدَ وَلَوْ لَكَ لِأَنْتَصِرَنَّ وَجَلَالِي وَعِزَّتِي: وَجَلَّ عَزَّ اللَّهُ يَقُولُ: وَالْمَظْلُومُ بِوَالِدِهِ أَرْأَىٰ الْوَالِدِ بِوَالِدِهِ الْبَارِ وَالْوَالِدُ  
رَبِّهِ عَلَىٰ مُدِلِّ بَابِكَ مِّنْ أَفْضَلُ بِدَنْبِهِ.

الرَّجَاءُ، لَهُ سَنَحٌ فَإِنْ. وَأَصْدَادُهَا الْحِكْمَةُ مَوَادُّ وَأَلَهُ قَلْبُهُ، الْإِنْسَانِ فِي مَا أَعْجَبَ. عَابَهُ شَيْءٌ يَمْتَعِرُ عَنْ قَصْرٍ وَمَنْ هَابَهُ إِنْسَانًا أَمِلَ مِّنْ  
أُسْعَفَ وَإِنْ الْعَيْظُ؛ بِهِ إِشْدَادَ الْعَضْبِ، لَهُ عَرَضَ نَوَا الْأَسْفُ؛ قَتْلَهُ الْيَأْسُ، مَلَكَةٌ وَإِنْ الْجِرْصُ؛ أَهْلَكَهُ الطَّمَعُ، بِهِ هَاجَ وَإِنْ الطَّمَعُ؛ أَذْلَهُ  
وَإِنْ؛ الْعِزُّ أَحَدْتَهُ نِعْمَةً، جُدَّدَتْ وَإِنْ الْعِزَّةُ، عَلَيْهِ إِسْتَوْلَتْ الْأَمْنُ، لَهُ إِتْسَعُ وَإِنْ الْحَدْرُ؛ شَعَلَهُ الْخَوْفُ، نَالَهُ وَإِنْ النَّحْفُ؛ نَسِيَ بِالرِّضَا،

◌ (182)

it is overtaken by vanity. If it abounds in blessings, it will face megalomania. If hardship afflicts it, complaints will make it disgraced. If it is afflicted with property, it will be obsessed with distress. If hunger bothers it, feebleness will overpower it. If it is indulged in overeating, it will be deprived of breathing. Therefore, every failure or shortage will harm it and every excess will corrupt it.[271] Imam `Ali (a.s) holding Kumayl ibn Ziyad's hand in his hand, said: O Kumayl, these hearts are containers. The best of them is that which preserves its contents. So, preserve what I say to you. People are three types: One is the scholar and divine. Then, is the seeker of knowledge who is also on the way to deliverance. Then (lastly), is the common rot who runs after every caller and bend in the direction of every wind. They seek no light from the effluence of knowledge and do not take protection of any reliable support.

O Kumayl, knowledge is better than wealth. Knowledge guards you, while you have to guard the wealth. Wealth decreases by spending, while knowledge multiplies by spending.

O Kumayl, knowledge is belief which is acted upon. With it man acquires obedience during his life and a good name after his death. Knowledge is the ruler while wealth is ruled upon.

O Kumayl, those who amass wealth are dead even though they may be living while those endowed with knowledge will remain as long as the world lives. Their bodies are not available but their figures exist in the hearts. Look, here is a heap of knowledge (and Imam `Ali pointed to his bosom). I wish I could get someone to bear it. Yes, I did find (such a one); but either he was one who could not be relied upon. He would exploit the religion for worldly gains, and by virtue of Allah's favors on him he would domineer over the people and through Allah's pleasure he would lord over His devotees. Or he was one who was obedient to the hearers of truth but there was no intelligence in his bosom. At the first appearance of doubt, he would entertain misgivings in his heart. So, neither this nor that was good enough. Either the man is eager for pleasures, easily led away by passions, or is covetous for collecting and hoarding wealth. Neither of them has any



regard for religion in any matter. The nearest

(183)

وَأِنْ الصَّعْفُ بِهٖ قَعَدَ الْجُوعُ، أَجْهَدَهُ وَإِنْ الْبَلَاءُ؛ شَغَلَهُ فَاقَهُ، عَصَّنَهُ وَإِنْ الْعِنَى؛ أَطْعَاهُ مَالاً، أَفَادَ وَإِنْ الْجَزَعُ؛ فَضَحَهُ مُصِيبَةً، أَصَابَتْهُ  
الْعَنَارِ مِنْ تَنْقِيهِ وَالرَّفْقُ الْبُورِ مِنْ عَصَمَةِ الْمَعْرُوفِ. مُفْسِدٌ أَفْرَاطٍ وَكُلُّ مُضِرٍّ بِهٖ تَفْصِيرٌ فَكُلُّ الْبِطْنَةِ مُكْتَظُّ الشَّبَعِ، بِهٖ أَفْرَطَ

رَبَّانِي عَالِمٌ: ثَلَاثَةُ النَّاسِ: بَلْكَ أَقُولُ مَا عَنِّي إِحْفَظُ. أَوْ عَاهَا فَخَيْرُهَا أَوْ عِيَّتْ، الْقُلُوبَ هَذِهِ إِنَّ كُمَيْلُ، يَا زِيَادُ بِنَ لِكُمَيْلِ السَّلَامُ عَلَيْهِ وَقَالَ  
كُمَيْلُ يَا. وَثَبِي رُكْنٍ إِلَى وَابْتِجَاءً وَالْمُ الْعِلْمُ بِنُورٍ يَسْتَضِيئُونَ لَمْ رِيحٍ، كُلُّ مَعَ يَمِيلُونَ نَاعِقِ كُلِّ أَتْبَاعِ رِعَاعٍ وَهَمَجٌ نَجَاةٍ سَبِيلِ عَلَى وَمُتَعَلِّمٌ  
وَفَاتِهِ بَعْدَ الْأُحْدُوْتِهِ وَجَمِيلٌ حَيَاتِهِ فِي لَرَبِّهِ الطَّاعَةَ الْعَالِمِ يَكْسِبُ وَبِهِ بِهِ، يُدَانِ دِينِ الْعَالِمِ مَحَبَّةً

حَاكِمِ وَالْعِلْمُ بِالْإِنْفَاقِ، يَزُكُو وَالْعِلْمُ النَّفَقَةَ، تُنْفِصُهُ وَالْمَالُ الْمَالُ؛ تَحْرُسُ وَأَنْتِ رُسُكَيْدِ الْعِلْمِ الْمَالِ؛ مَنِ خَيْرِ الْعِلْمِ: زِيَادُ بِنَ كُمَيْلُ يَا  
الْقُلُوبِ فِي وَأَمْنَالَهُمْ مَفْقُودَةٌ أَعْيَانُهُمْ هُرْ؛ الدَّ بَقِي مَا بَاقُونَ وَالْعُلَمَاءُ. أَحْيَاءٌ وَهُمْ الْأَمْوَالُ خُرَانُ مَاتَ: كُمَيْلُ يَا. عَلَيْهِ مَحْكُومٌ وَالْمَالُ  
عَلَيْهِ مَأْمُونٌ غَيْرَ لَقْنَا أَصَبْتُ بَلَى، إِحْمَلَةٌ لَهُ أَصَبْتُ لَوْ - الْمَكْرَمِ صَدْرِهِ إِلَى الشَّرِيفَةِ بِيَدِهِ وَأَشَارَ - جَمًّا لَعَلَّمَا هَهُنَا إِنَّ إِهَاهِ هَاهُ. مَوْجُودَةٌ  
الشَّكُّ يَفْدَحُ أَحْنَائِهِ، فِي لَهُ بَصِيرَةٌ لَا الْحَقَّ لِحْمَلَةٍ مُنْقَاداً أَوْ عِبَادِهِ عَلَى وَبِنَعْمِهِ أَوْلِيَاءِهِ عَلَى اللَّهِ بِحُجَجٍ وَيَسْتَنْظَهُرُ لِلدُّنْيَا الدِّينِ آلَةَ يَسْتَعْمِلُ  
رُعَاةٍ مِنْ لَيْسَا وَالْإِدْخَارِ بِالْجَمْعِ مُغْرَمًا أَوْ لِلشَّهَوَاتِ الْفِيَادِ سَلَسٍ بِاللَّذَاتِ مِنْهُمَا أَوْ إِذَاكَ وَلَا ذَا لَ الْإِلَّا. شَبْهَةٌ عَارِضٍ بِأَوَّلِ قَلْبِهِ فِي  
الدِّينِ،

(184)

example of these is the loose cattle. This is the way that knowledge dies away with the death of its bearers. However, the earth is never devoid of those who maintain Allah's pleas either openly and reputedly or, being afraid as hidden in order that Allah's pleas and proofs should not be rebutted. How many are they and where are they? By Allah, they are few in number, but they are great in esteem before Allah. Through them Allah guards His pleas and proofs till they entrust them to others like themselves and sow the seeds thereof in the hearts of those who are similar to them. Knowledge has led them to real understanding and so they have associated themselves with the spirit of conviction. They take easy what the easygoing regard as hard. They endear what the ignorant take as strange. They live in this world with their bodies here but their spirits resting in the high above. They are the vicegerents of Allah on His earth and callers to His religion. Oh, oh, how I yearn to see them! Go from here now, O Kumayl! Wherever you wish.[272]

Imam `Ali has preached a sermon about those who sit for dispensation of justice among people but are not fit for it, as follows: Among all the people the most detested before Allah are two persons. One is he who is devoted to his self. So he is deviated from the true path and loves speaking (foul) innovations inviting towards wrong path. He is therefore a nuisance for those who are enamored of him, is himself misled from the guidance of those preceding him, mislead those who follow him, in his life or after his death, carries the weight of others' sins and is entangled in his own misdeeds.

The other man is he who has picked up ignorance. He moves among the ignorant, is senseless in the thick of mischief and is blind to the advantages of peace. Those resembling men have named him scholar but he is not so. He goes out early morning to collect things whose deficiency is better than plenty, till when he has quenched his thirst from polluted water and acquired meaningless things. He sits among the people as a judge responsible for solving whatever is confusing to others. If an ambiguous problem is presented before him, he manages shabby argument about it of his own accord and passes judgment on its basis. In this way, he is entangled in the confusion of doubts as in the spider's web, not knowing whether he was right of

(185)

إِمَّا خَلَفِهِ؛ عَلَى لَه حُجَّةٍ مِنَ الْأَرْضِ اللَّهُ يُخْلِي لَا إِبْلَى اللَّهُ. حَامِلِيهِ بِمَوْتِ الْعِلْمِ يَمُوتُ كَذَلِكَ! السَّانِمَةُ الْأَنْعَامِ بِهِمَا شُبُهَاتِ شَيْءٍ أَقْرَبُ اللَّهُ يَحْفَظُ بِهِمْ. قَدْرًا وَالْأَعْظَمُونَ عَدَدًا الْأَقْلُونَ وَاللَّهُ أَوْلَيْكَ أَوْلَيْكَ؟ وَأَيُّنَ. وَيَبِينَانَهُ اللَّهُ حُجَجَ تَبْطُلُ لِئَلَّا مَعْمُورٌ خَائِفٌ أَوْ مَشْهُورٌ ظَاهِرٌ وَاسْتَسْهَلُوا الْيَقِينِ رُوحَ فَاسْتَأْدُنُوا لِإِيمَانٍ | حَقَائِقِ عَلَى الْعِلْمِ بِهِمْ هَجَمَ. أَشْبَاهِهِمْ قُلُوبِ فِي وَيَزْرَعُهَا نَظْرَاءَ هُمْ يُودِعُهَا حَتَّى حُجَجَهُ فِي اللَّهِ أَمْنَاءُ أَوْلَيْكَ. الْأَعْلَى بِالْمَحَلِّ مُعَلِّقَهُ أَرْوَاحَهَا بِأَبْدَانِ الدُّنْيَا صَحَبُوا. الْجَاهِلُونَ مِنْهُ اسْتَوْحَشَ بِمَا وَاتَّسُوا الْمُنْتَرِفُونَ اسْتَوْعَرَهُ مَا شَبَّتَ إِذَا انْصَرَفَ: وَقَالَ يَدِي مِنْ يَدِهِ وَتَزَع. رُؤْيِيهِمْ إِلَى وَاسْتَوْفَاهُ إِهْ أِهْ: وَقَالَ الصُّعْدَاءُ تَنْفَسَ تَمَّ. عِبَادِهِ عَلَى وَحُجَجَهُ ضِيَارُ

وَأَنَّ قَدْرَهُ يَعْرِفُ الْأَجْهَلُ بِالْمَرْءِ وَكَفَى قَدْرَهُ، عَرَفَ مَنْ فِي كُلِّهِ الْخَيْرَ إِنَّ. زَعِيمٌ بِهِ وَأَنَا رَهِينُهُ، أَقُولُ بِمَا ذِمَّتِي: السَّلَامُ عَلَيْهِ وَقَالَ فَهُوَ ضَالَّةً، وَدُعَاءِ دُعَيْهِ بِكَلَامٍ مَشْغُوفٍ السَّبِيلِ قَصْدٍ عَنْ جَانِبٍ فَهُوَ نَفْسِهِ إِلَى اللَّهِ وَكَلَهُ رَجُلٌ: رَجُلَانِ تَعَالَى اللَّهُ إِلَى الْخَلَائِقِ أَبْغَضَ وَرَجُلٌ بِخَطْبِيَّتِهِ رَهْنٌ غَيْرُهُ خَطَايَا حَمَالٍ وَقَاتِهِ وَبَعْدَ حَيَاتِهِ فِي بِهِ أَقْتَدَى لِمَنْ مُضِلُّ قَبْلَهُ كَانَ مِنْ هُدًى عَنْ ضَالٍّ بِهِ افْتَتَنَ لِمَنْ فِتْنَةٌ مَا جَمَعَ مِنْ فَاسْتَكْتَرَ بِكَرٍّ بِهِ وَلَيْسَ عَالِمًا النَّاسِ أَشْبَاهَ سَمَاءَ قَدْ الْهُدَى عَنْ عِمِّ الْفِتْنَةِ أَغْبَاشَ فِي عَادِ الْأُمَّةِ إِلَيْهِ فِي مَوْضِعٍ جَهْلًا قَمَشَ. غَيْرِهِ عَلَى النَّبَسِ مَا لِنَحْلِيصِ ضَامِنًا قَاضِيًا النَّاسِ بَيْنَ جَلَسَ ائْتَلِطَ غَيْرِ مِنْ وَاسْتَكْتَرَ آجِنٌ مِنْ ارْتَوَى إِذَا حَتَّى كَثُرَ مِمَّا خَيْرًا مِنْهُ قَلَّ نَسَجَ مِثْلٍ فِي الشُّبُهَاتِ لَيْسَ مِنْ فَهُوَ عَلَيْهِ قَطَعَ تَمَّ رَأْيِهِ مِنْ رَأْيًا حَشَوًّا لَهَا هَيَّا الْمُبْهَمَاتِ إِحْدَى بِهِ نَزَلَتْ وَإِنْ

(186)

wrong. If he is right he fears lest he erred, while if he is wrong he hopes he is right. He is ignorant, wandering astray in ignorance and riding on carriages aimlessly moving in darkness. He did not try to find reality of knowledge. He scatters the traditions as the wind scatters the dry leaves. By Allah, he is not capable of solving the problems that come to him nor is fit for the position assigned to him. Whatever he does not know he does not regard it worth knowing. He does not realize that what is beyond his reach is within the reach of others. If anything is not clear to him, he keeps quiet over it because he knows his own ignorance. Lost lives are crying against his unjust verdicts, and properties (that have been wrongly disposed of) are grumbling against him.

O people, you must never disobey your leaders on the ground that you do not know them, for no excuse will be accepted from you in this connection. This is because the knowledge with which Adam came down on the earth and what all the prophets from Adam to the seal of prophets are privileged with, are gathered in the family of your prophet. O you who from the companions of Noah's Ark have walked onto this earth with the divine will know that there is the same flood and

ark in our time. Hence, the only way for salvation is to seek refuge in Ahl al-Bayt. If the people at that time embarked on Noah's Ark and were safeguarded from drowning, you too will be safe from superstitions and deviations at this time by resorting to Ahl al-Bayt. I pledge my obligation to what I say and I undertake to be accountable for it on the Day of Judgment.

Verily, I say woe is to one who is deviating from this path. Have you not heard what the Messenger of Allah said about Ahl al-Bayt when he returned from his last pilgrimage and communicating his divine mission: Verily I am leaving among you two valuable things; you will not go astray after me as long as you adhere to them. One is greater than the other. They are the book of Allah, and my household. They will never separate from one another until they come to me at the Pond.

Be aware that following the Holy Qur'an and the school of Ahl al-Bayt is like sweet and wholesome water which quenches your spiritual thirst whereas following people of innovation is like bitter and salty water which should be avoided.[273]

(187)

عَلَيْهِ أَظْلَمَ وَإِنْ رَأَيْهِ يُكَذِّبُ لَمْ يَشْيءِ شَيْئاً فَاسَ إِنْ لِيغَيِّرَهُ مَذْهَباً مِنْهُ بَلَغَ مَا وَرَاءَ مِنْ إِنْ يَرَى وَلَا أخطأ أَمْ أَصَابَ يَدْرِي وَلَا الْعَنْكَبُوتِ لَا جَهَالَاتٍ خَبَاطُ شَهَوَاتٍ، رَكَابُ عَشَوَاتٍ، خَائِضُ فَهْوٍ عِلْمٌ بِغَيْرِ أَقْدَمَ ثُمَّ يَعْلمُ لَا إِنَّهُ يُقَالُ لَا كَيْ نَفْسِهِ جَهْلٌ مَنْ يَعْلمُ لِمَا بِهِ إِكْتَنَمَ أَمْرٌ وَتَصْرُخُ الْمَوَارِيثُ مِنْهُ تَبْكِي الْهَشِيمِ، الرِّيحُ دَرُو الرُّوَايَاتِ يَذْرُو. فَيَغْنَمُ قَاطِعِ بَصِيرِ لِعِلْمٍ فِي يَعْضُ وَلَا فَيَسْلَمُ، يَعْلمُ لَا مِمَّا يَعْذِرُ النَّاسُ أَيُّهَا. فَرَطٌ مِنْهُ مَا عَلَى يَنْدُمُ وَلَا وَرَدَ بِعَلِيٍّ مَا بِإِصْدَارِ يُسَلِّمُ لَا الْحَلَالِ، بِهِ وَيُحَرِّمُ الْحَرَامَ الْفَرَجُ بِقَضَائِهِ وَيُسْتَحَلُّ الدَّمَاءُ مِنْهُ فِي النَّبِيِّينَ خَاتَمِ مُحَمَّدٍ إِلَى النَّبِيِّينَ بِهِ فَضَلَّتْ مَا وَجَمِيعَ أَدَمُ بِهِ هَبَطَ الَّذِي الْعِلْمُ فَإِنَّ. بِجَهَالَتِهِ تُعْذِرُونَ لَا بِمَنْ وَالْمَعْرِفَةُ بِالطَّاعَةِ عَلَيْكُمْ فَيَكُمُ مِثْلَهَا هَذِهِ السَّفِينَةُ، أَصْحَابِ أَصْلَابٍ مِنْ نَجَا مَنْ يَا تَذَهَبُونَ؟ أَيْنَ بَلْ بِكُمْ يَتَاهُ فَأَيِّنَ. وَالِهِ عَلَيْهِ اللهُ صَلَّى مُحَمَّدٍ نَبِيِّكُمْ عَثْرَةَ لِمَنْ وَالْوَيْلُ. الْمُتَكَلِّفِينَ مِنْ أَنَا وَمَا حَقّاً قَسَمًا بِذَلِكَ رَهِيئاً أَنَا. دَخَلَهَا مَنْ هَذِهِ فِي يَنْجُو فَكَذَلِكَ نَجَا مَنْ هَاتِيكَ فِي نَجَا فَكَمَا فَارَكِبُوا، مَا النَّفْلَيْنِ فَيَكُمُ تَارِكٌ إِنِّي: الْوَدَاعِ حَجَّةٍ فِي يَقُولُ حَيْثُ وَسَلَّمُ وَالِهِ عَلَيْهِ اللهُ صَلَّى نَبِيِّكُمْ فِيهِمْ قَالَ مَا بَلَغَكُمْ أَمَا. تَخَلَّفَ لِمَنْ الْوَيْلُ ثُمَّ تَخَلَّفَ أَلَا. فِيهِمَا تُخَلَّفُونِي كَيْفَ رُوَافِئُ الْحَوْضِ، عَلِيٌّ يَرِدَا حَتَّى يَفْتَرِقَا لَنْ وَإِنَّهُمَا. بَيْتِي أَهْلٌ وَعَثْرَتِي اللهُ كِتَابٌ تَصَلُّوا؛ لَنْ بِهِمَا تَمَسَّكْتُمْ إِنْ فَاجْتَنَبُوا أَجَاجٍ مَلْحٌ وَهَذَا فَاشْرَبُوا فَرَاتٌ عَذْبٌ هَذَا.

(188)

Imam `Ali (a.s) has preached a sermon about differences of view among the theologians as follows: When a problem is put before anyone of them, he passes judgment on it from his imagination. When exactly the same problem is placed before another of them he passes an opposite verdict. Then those judges go to the chief who had appointed them and he confirms all the verdicts, although their God is one (and the same), their prophet is one (and the same), their book (the Qur'an) is one (and the same).

Is it that Allah ordered them to differ and they obeyed Him? Or He prohibited them from it but they disobeyed Him? Or Allah sent an incomplete faith and sought their help to complete it? Or

they are His partners in the affairs, so that it is their share of duty to pronounce and He has to agree? Or is it that Allah the Glorified sent a perfect faith but the prophet fell short of conveying it and handing it over (to the people)? The fact is that Allah, the Glorified, says: “We have not neglected anything in the Book” (6:38).

And says that one part of the Qur’an verifies another part and that there is no divergence in it as He says: “...and if it had been from any other than Allah, they would surely have found in it much discrepancy” (4:82). Verily, the Holy Qur’an has a wonderful outward and a profound inward. Its wonders are imperishable and its strange points are infinite. The darkness of ignorance and the insufficiency of human thoughts are illuminated by it.[274] Imam `Ali (a.s) has said: O son of Adam, do not devote your utmost effort to a day which is not the last day of your life, for, God will provide you with daily food throughout the days of your life. If you gain what is in excess of your daily food, you have saved it for someone else. So the pain is yours and the gain is the heir’s.

The result of what you do is a hard reckoning on the Day of Judgment. Therefore, o man! Benefit from your property while living, be happy with it and prepare a provision you need for the Day of Judgment, for the journey is long, and the meeting place is the Day of Judgment when paradise and hell await you![275]

Imam `Ali’s sermons and maxims cannot be counted within the short space of this book. To avoid prolongation and boredom, only some of the sermons and maxims have been mentioned.

(189)

فِيهَا فَيَحْكُمُ غَيْرِهِ عَلَى بَعِيْبِهَا الْقَضِيَّةُ تِلْكَ تَرْدُ ثُمَّ بَرَأُ فِيهَا فَيَحْكُمُ الْأَحْكَامَ مِنْ حُكْمٍ فِي الْقَضِيَّةِ أَحَدِهِمْ عَلَى تَرْدٍ: السَّلَامُ عَلَيْهِ وَقَالَ وَاحِدٌ كِتَابُهُمْ وَاحِدٌ وَنَبِيُّهُمْ وَاحِدٌ وَالْهَيْئُ جَمِيعاً، أَرَأَيْتُمْ فَيَصَوَّبُ اسْتَفْصَاهُمْ الَّذِي الْإِمَامُ عِنْدَ بَدَلِكِ الْقَضَاةِ يَجْتَمِعُ ثُمَّ قَوْلُهُ بِخِلَافِ لَهُ شُرَكَاءَ كَانُوا أَمْ إِيْمَامِهِ؟ عَلَى يَوْمٍ فَاسْتَعَانَ نَاقِصاً دِيناً اللَّهُ أَنْزَلَ أَمْ فَعَصَوْهُ؟ عَنْهُ نَهَاهُمْ أَمْ فَأَطَاعُوهُ؟ بِالْإِخْتِلَافِ سُبْحَانَهُ اللَّهُ أَفَأَمْرَهُمْ يَقُولُ سُبْحَانَهُ اللَّهُ وَأَدَائِهِ؟ تَبْلِيغِهِ عَنْ وَسَلَّمْ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى الرَّسُولُ فَقَصَرَ تَامَماً دِيناً اللَّهُ أَنْزَلَ أَمْ يَرْضَى؟ أَنْ وَعَلَيْهِ يَقُولُوا أَنْ فَلَهُمْ وَلَوْ؟ سُبْحَانَهُ فَقَالَ فِيهِ اخْتِلَافٌ لَا وَأَنَّهُ بَعْضاً بَعْضُهُ يُصَدِّقُ الْكِتَابَ أَنْ وَذَكَرَ شَيْءٌ، كُلُّ تَبْيَانٍ وَفِيهِ؟ شَيْءٌ مِنَ الْكِتَابِ فِي فَرَطْنَا مَا؟ وَلَا عَرَانِيَّةُ، تَنْقِضِي وَلَا عَجَائِبُهُ، تَقْنَى لَا عَمِيقٌ، وَبَاطِنُهُ أَيْبِقُ ظَاهِرُهُ الْقُرْآنَ وَإِنْ؟ كَثِيرٌ إِيْتِلَافاً فِيهِ لَوْجَدُوا اللَّهُ غَيْرَ عِنْدَ مَنْ كَانَ بِهِ إِلَّا الطَّلَمَاتُ تُكْشَفُ

زَفَكَ بِرِ فِيهِ اللَّهُ يَأْتِي تَحْضُرُهُ يَوْمًا كَانَ فَإِنْ أَجَلِكِ، مِنْ يَكُنْ لَمْ فَاتَكَ إِنْ الَّذِي يَوْمَكَ هَمَّكَ أَكْثَرَ يَكُنْ لَا آدَمَ، ابْنِ يَا: السَّلَامُ عَلَيْهِ وَقَالَ الْقِيَامَةَ يَوْمَ مَعَهُ وَيَطُولُ وَارْتِكَ بِهِ وَيَحْظَى نَصِيْبِكَ بِهِ الدُّنْيَا فِي يَكْتُرُ لِعَيْرِكَ، خَازِنًا فِيهِ كُنْتَ إِلَّا فُوتَكَ فَوْقَ شَيْئًا تَكْسِبَ لَنْ أَنْكَ وَاعْلَمْ النَّارُ أَوْ الْجَنَّةُ وَالْمُورِدُ الْقِيَامَةُ وَالْمُوعِدُ بَعِيدُ السَّفَرِ فَإِنْ أَمَامَكَ، يَكُونُ زَادًا مَعَادِكَ لِيَوْمَ دَمَوْقَ حَيَاتِكَ، فِي لَكَ بِمَا فَاسْعَدَ جِسَابِكَ ذَلِكَ لِعَيْرِ مَوْضُوعٌ وَهُوَ إِذْ الْإِضْجَارِ مِنْ حَدَّرَ الْكِتَابَ نُطُولٌ فَلَا تُحْصَى أَنْ مِنْ أَكْثَرَ وَجَكْمُهُ وَمَوَاعِظُهُ وَكَلَامُهُ

## Imam `Ali's External Virtues and Merits

### `Ali's Genealogy

Beyond doubt, kinship with the Messenger of Allah is both a unique privilege and superiority over others. Hence, God considers the honor of kinship with the Holy Prophet (s.a) as part of the honor of nearest relations when we read in the Holy Qur'an: "and warn your nearest relations" (26:214). Elsewhere, God says: "and most surely it is a reminder for you and your people" (43:44). It is for this reason that God Almighty has prohibited giving charity to them due to their honor and dignity. Hence, the closer a person is to the Messenger of Allah, the more honorable and dignified he or she is.[276]

Imam `Ali (a.s) has said: We are a family beyond comparison.[277] Abu-`Uthman Jahiz who was an ardent enemy of Imam `Ali says: `Ali was truthful in what he said! How can we compare anyone with this family when the Messenger of Allah, two purified persons, `Ali and Fatimah, their two sons, Hasan and Husayn, two martyrs of Islam, Hamzah and Ja`far who flies in paradise with two wings, the great chief of Hijaz, `Abd al-Muttalib, the provider of water to the Hajj pilgrims, `Abbas, the wise man of Batha' and Najdah, Abu-Taib are from this family in which all the merits and virtues are gathered. Ansar are their helpers and Muhajir are those who immigrated towards them. Acceptor is one who has accepted them and Faruq, that is, the distinguisher between justice and injustice is among them. True disciples are their disciples and if Dhu'l-Shahadatayn (the man of double testimony) was honored with this title, it is because his testimony is about them.

A proof of their dignity is that the Messenger of Allah said: Verily, I am leaving among you two valuable things. You will not go astray after me as long as you adhere to them. One is greater than the other. They are the Book of Allah, which is a rope stretched from the heavens to the earth, and my Household. They will never separate from one another until they come to me at the Pond. Verily, if the household of the Holy Prophet (s.a) was like other people, `Umar would not ask `Ali to be his father-in-law to obtain the

(191)

نَسَبِهِ فِي: خَارِجٍ مِنَ السَّلَامِ عَلَيْهِ لَهُ الْحَاصِلَةُ الْفَضَائِلِ فِي

الْقُرْبَى دَوَى بِسَبِّهِمْ تَعَالَى اللهُ رَفَهُمْ بَدَّ وَلِهَذَا غَيْرِهِمْ، عَلَى وَفَضِيلَهُ مَزِيَّةٌ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ مِنْ وَالْقُرْبَى النَّسَبِ أَنْ شَكَكَ لَا مَنْ وَكُلُّ. وَتَعْظِيمًا تَشْرِيفًا الصَّدَقَاتِ عَلَيْهِمْ وَحَرَمَ؟. وَلَقَوْمِكَ لَكَ لَذِكْرٌ وَإِنِّهُ؟: تَعَالَى وَقَالَ؟. الْأَقْرَبِينَ عَشِيرَتِكَ وَأَنْذِرْ؟: تَعَالَى فَقَالَ. أَحَدٌ بِنَا يُفَاسُ لَا بِنَيْتِ أَهْلٍ نَحْنُ: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ وَقَالَ. أَرْفَعُ كَانَ أَقْرَبَ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ الرَّسُولِ مِنْ كَانَ

وَفَاطِمَةُ عَلِيٍّ وَالْأَطْيَابِ إِنَّ اللَّهَ رَسُولٌ مِنْهُمْ يَقَوْمُ يُقَاسُ كَيْفَ السَّلَامُ، عَلَيْهِ عَلِيٌّ عَلَيْهِ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ عَدُوٌّ وَهُوَ الْجَاحِظُ قَالَ وَحَكِيمُ الْعَبَّاسُ الْحَجِيجُ وَسَاقِي الْمُطَلِّبِ عَبْدُ الْوَادِي وَسَيِّدُ الْجَنَاحِينَ وَذُو حَمْرَةَ اللَّهُ أَسَدُ وَالشَّهِيدَانِ وَالْحُسَيْنُ الْحَسَنُ وَالسَّبْطَانِ مَنْ وَالْفَارُوقُ صَدَقَهُمْ مَنْ وَالصَّدِيقُ وَمَعَهُمْ إِلَيْهِمْ هَاجِرٌ مَنْ وَالْمُهَاجِرُ أَنْصَارُهُمْ وَالْأَنْصَارُ فِيهِمْ وَالْخَيْرُ طَالِبٌ، أَبُو وَالتَّجْدَةِ أَيْ الْبَيْتِ اللَّهُ رَسُولٌ وَأَبَانٌ وَمَعَهُمْ؟ وَمِنْهُمْ وَلَهُمْ فِيهِمْ إِلَّا خَيْرٌ وَلَا لَهُمْ شَهِدَ أَنَّهُلُ الشَّهَادَتِينَ وَذُو حَوَارِيهِمْ وَالْحَوَارِيُّ فِيهِمْ وَالْبَاطِلُ الْحَقُّ بَيْنَ فَرَقِ الْأَرْضِ إِلَى السَّمَاءِ مِنْ مَمْدُودٍ حَبْلُ اللَّهِ كِتَابُ الْآخِرِ؛ مِنْ أَكْبَرُ أَحَدُهُمَا الْخَلِيفَتَيْنِ فِيكُمْ تَارِكٌ إِنِّي بِقَوْلِهِ بِنَيْتِهِ أَهْلٌ وَالْأَهْلُ عَلَيْهِ اللَّهُ صَلَّى مُصَاهِرَةً طَلَّبَ لَمَّا عُمُرُ قَالَ لَمَّا كَغَيْرِهِمْ كَانُوا وَلَوْ. الْحَوْضَ عَلَيَّ يَرِدَا حَتَّى يُفْتَرَقَا لَنْ أَنَّهُمَا الْخَبِيرُ اللَّطِيفُ نَبَأَنِي. بَيْتِي أَهْلٌ وَعَثْرَتِي عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ سَمِعْتُ إِنِّي: السَّلَامُ عَلَيْهِ عَلِيٌّ

(192)

honor of kinship. `Umar reported the Holy Prophet (s.a) as saying: Every relation through blood or marriage on the Day of Judgment will be cut off except relation with me, which will never be cut off. These were good traits of all members of the Holy Prophet's household. Nevertheless, Imam `Ali (a.s) has special privileges for the blessed days of his life and his excellent qualities the description of which requires voluminous books to cover.

Imam `Ali is a man of noble birth, supreme position, abundant knowledge, wonderful rhetoric, eloquent speech, and broadmindedness. Based on this, his morality is an example of his pure and genuine character. `Ali's personality testifies to the former honors of his family. This is `Ali's description by an enemy let alone by his devotee in whose veins the love for `Ali runs.[278] Imam `Ali's dignified mother was Fatimah bint Asad ibn Hashim ibn `Abd-Manaf, a lady who undertook to rear the Messenger of Allah in his childhood, fondling him on her lap. She was among the first women who believed in Allah and His messenger and immigrated to Medina with the Holy Prophet (s.a).[279]

The day this lady passed away, the Messenger of Allah personally undertook to perform her funeral rites, shrouding her in his own garment and when the digging of grave was knee-deep, removed the earth from the grave, lay down in the grave for moments and said: O Lord, who are living forever, you make the living die and the dead to become alive, through Your messenger, Muhammad and the messengers before me, forgive my mother, Fatimah bint Asad, instill the profession of faith into her ear and widen her grave, for you are the Most Merciful. At this time, the Holy Prophet (s.a) instilled the right words in her ear, repeatedly saying: Your son, your son! Not Ja`far or `Aqil! Those attending the funeral service said: O Messenger of Allah! What you did for `Ali's mother, Fatimah, you did not for others. You shrouded her in your own garment, lay down in her grave before burial, and instilled into her ear, you said: Your son, your son; Not Ja`far or `Aqil. What is the meaning of all this? The Messenger of Allah said: One of the days I was speaking about how people were naked and bare-footed when they will be on the Resurrection Day.

(193)

الكريمة ومقاماته الشريفة لإياته أفردنا فلو السلام عليه علي فأمًا. ونسبي سببي إلا القيامة يوم منقطع ونسب سبب كل يقول وآله كثير، والعلم جسيم، والعمل عظيم، والشأن كريم، والمنشأ صحيح، العرق الطوال الطوامير ذلك في ينال أفد كتابا السنية ومناقبه عليه الله صلى الله عليه قولة داه. بقديمه يشهد وحديثه أعرافه، وفق وأخلاقه رحيب، والصدر خطيب، واللسان عجب، والبيان

الإيمان إلى وسبقت له، كالألم وكانت حبرها في وآله عليه الله صلى الله رسول ربنت. مناف عبد بن هاشم بن أسد بنت فاطمة: وأمها حفرة اللحد إلى الحفر بلغ ولما. بقميصه وكفنها أمرها وآله عليه الله صلى الله رسول تولى ماتت ولما المدينة، إلى أمه وهاجرت لأمي إغفر يموت لا حي وهو وبميت يحيي الذي الله: قال ثم برها في ونام بيده ثرابه وأخرج بيده وآله عليه الله صلى الله رسول الراجمين أرحم فإني قبلي من الذين والأنبياء محمد نبيك بحق ومدخلها قبرها عليها وسع حجتها وألقنها أسد بنت فاطمة

تصنعها لم صنعاً السلام عليه علي أم مع صنعت قد رأيناك الله رسول يا: له فقيل. عقيل ولا جعفر لا ابنك ابنك: منه فسمع وألقنها أن يوماً لها ذكرتني: فقال ذلك؟ سبب فما عقيل، ولا جعفر لا ابنك ابنك: لها وقلت حذها وتوسدت قميصك في كفنتها بغيرها؛ إنني: فقلت إيوئذ وأسواتاه: فقالت حفاة عراة القيامة يوم يحشرون الناس

(194)

Hearing this, Fatimah bint Asad became very sad, saying: woe to the humiliation of that day! I promised her that I would shroud her in my own garment so that she would not come to the Resurrection Day naked. I lay down in her grave to make her safe from tightness of grave. The reason I said: Your son, your son, Not Ja'far or `Aqil, was that the examining angels entered her grave, asking her: Who is your Lord? She said: God Almighty is my Lord. She was asked: Who is your prophet. She said: Muhammad. She was asked: Who is your Imam? She kept silent, not knowing what to answer. I said to her: Your son, your son, meaning that your Imam and leader is your son, `Ali, not `Aqil or Ja'far.[280] Imam `Ali was the first Hashemite of two Hashemite lineage. He was born a Hashemite, both on the mother and father sides.[281] Imam `Ali's dignified father was Abu-Talib, `Abd-Manaf ibn `Abd al-Muttalib Known as Shaybat al-Hamd, literally meaning a model of thanksgiving or the thanksgiving old man.

`Ali and the Holy Prophet's lineage gather together in `Abd al-Muttalib, the son of Hashim ibn `Abd-Manaf, the son of Qasi ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ay ibn Ghalib ibn Fihri ibn Malik ibn Nadr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mudar ibn Nizar ibn Ma'd ibn `Andan ibn Mubdi` ibn Mani` ibn Adad ibn Ka'b ibn Yashjub ibn Ya`rub ibn Humaysa` ibn Qaydar ibn Isma'il ibn Ibrahim, the Friend of God. `Ali was the Holy Prophet's full blood cousin on both sides. His uncles were `Abbas, Hamzah ibn `Abd al-Muttalib, his brothers, `Aqil and Ja'far, his sons, Hasan and Husayn, and his wife, lady Fatimah, the princess of the world women. Due to Allah's Grace, Imam `Ali has been honored by God Almighty with all the excellent qualities of this family. These blessings are tied to all members of the Holy Prophet's household.[282]

**`Ali's Marriage with Lady Fatimah**

Ibn `Abbas reports: When Fatimah, the honorable daughter of the Holy Prophet (s.a) reached maturity, prominent suitors came to the Messenger of Allah, asking her hand in marriage, having the impression that their requests would be accepted but the Holy Prophet (s.a) rejected their requests, saying: I am waiting for Allah's decree, for Fatimah's marriage is on His decree.

(195)

رُبُّكَ؟ مَنْ: لَهَا فَقَالَا الْمَلَكَانِ عَلَيْهَا زَلَّ وَدَّ الْقَبْرِ صَعُطَةَ مَنْ لَتَأْمَنَ قَبْرَهَا وَتَوَسَّدَتْ. فَفَعَلْتُ الْيَوْمَ، ذَلِكَ فِي لَيْسْتُرِكَ بِقَمِيصِي أَكْفَأُكَ عَقِيلٌ وَلَا جَعْفَرُ لَا ابْنُكَ ابْنُكَ: فَقُلْتُ عَلَيْهَا، فَارْتَجَّ إِمَامُكَ؟ مَنْ: فَقَالَا. نَبِيِّ مُحَمَّدٍ: فَقَالَتْ نَبِيِّكَ؟ مَنْ: لَهَا فَقَالَا. رَبِّي اللَّهُ: فَقَالَتْ

يَجْتَمِعُ وَعِنْدَهُ الْحَمْدُ، شَيْبَةَ - الْمُطَلِّبِ عَبْدِ بْنِ مَنَافٍ عَبْدِ طَالِبِ أَبِي: وَأَبُوهُ. مَرَّتَيْنِ هَاشِمٌ وَلَدَهُ مَنْ وَأَوَّلُ هَاشِمِيِّينَ، مَنْ هَاشِمِيٌّ أَوَّلٌ وَهُوَ بَنُ غَالِبِ بْنِ لُؤَيِّ بْنِ كَعْبِ بْنِ مُرَّةَ بْنِ كِلَابِ بْنِ قُصَيِّ بْنِ مَنَافٍ عَبْدِ بْنِ هَاشِمِ بْنِ - وَسَلَّمٌ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ وَنَسَبٌ نَسَبُهُ بَنُ أَدَدَ بْنِ مَنِيْعِ بْنِ مُبْدِعِ بْنِ عَدْنَانَ بْنِ مَعْدِ بْنِ تَرَارِ بْنِ مُضَرَ بْنِ أَلْيَاسَ بْنِ مُدْرِكَةَ بْنِ خُرَيْمَةَ بْنِ كِنَانَةَ بْنِ النَّضْرِ بْنِ مَالِكِ بْنِ فِهْرِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ عَمِّ ابْنِ وَهُوَ. السَّلَامُ عَلَيْهِ الْخَلِيلِ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلِ بْنِ قَيْدَارَ بْنِ الْهَمَيْسِغِ بْنِ يَعْرُبَ بْنِ يَشْجُبَ بْنِ كَعْبِ عَقْدٍ وَاسِطَةَ فَهُوَ. الْعَالَمِينَ نِسَاءً سَيِّدَةً وَرَوْحَتُهُ وَالْحُسَيْنِ الْحَسَنُ وَابْنَاهُ وَعَقِيلٌ جَعْفَرٌ وَإِخْوَتُهُ وَالْعَبَّاسُ مُحَمَّدٌ وَعَمَّاهُ وَأُمَّهُ، لِأَبِيهِ وَالِهُ وَالْإِفْضَالِ بِالْكَمَالِ اللَّهُ عِنْدَ الْمُخْصُوصِ الْكَمَالِ

السَّلَامُ عَلَيْهَا بِفَاطِمَةَ تَزْوِجِهِ فِي:

عَنْهُ أَعْرَضَ إِلَّا وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ لِرَسُولٍ أَحَدٌ يَذْكُرُهَا فَلَا تُذْكَرُ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ بِنْتُ فَاطِمَةَ كَانَتْ: عَبَّاسِ ابْنِ قَالَ يَنْعَالُ اللَّهُ إِلَى أَمْرَهَا إِنَّ. السَّمَاءِ مِنَ الْأَمْرِ اتَّوَفَّعُ: وَقَالَ

(196)

Sa`d ibn Mu`adh Ansari who knew this, said to `Ali ibn Abi-Talib: By God, the Messenger of Allah has no one in mind save you. `Ali answered: Marriage needs wealth which I have not! The Messenger of Allah too knows that I have no wealth! Sa`d said: I put you under an obligation to do so. `Ali said: What should I say to the Holy Prophet? Sa`d said: Say: I have come here to ask the hand of Fatimah, the daughter of Muhammad in marriage. To this end, `Ali came to the presence of the Messenger of Allah but due to modesty, he had lowered his head and did not say anything. The Messenger of Allah said: O `Ali, I see a sign of request in your face. What is your request? `Ali said: Asking your daughter's hand in marriage! The Holy Prophet (s.a) who looked happy and had a smile on his lips, said: I will accept it eagerly. On his return, `Ali told Sa`d the whole story. Sa`d said: The Messenger of Allah had accepted your request, for he keeps his promise and never breaks it.

On that night, the Messenger of Allah called Bilal, saying: I married my daughter to my cousin. I wish to hold a marriage banquet to set it as a tradition among my Ummah. Now, go to sheep-selling market, buy a sheep and five mudd of barley, and make a pot ready for cooking them. I will invite Muhajir and Ansar to this banquet. Bilal carried out what the Holy Prophet had ordered. A



large group of people gathered in the Holy Prophet's house, ate from the food yet no shortage was seen in it. Then, the Holy Prophet ordered Bilal to take the food to the houses of his wives and to say to them: Eat of this food, you and any woman who comes to you. Bilal carried out this order.[283]

Then, the Messenger of Allah attended the gathering of his wives, saying: I have married my daughter, Fatimah to my cousin. I intend to send her to him. She is your daughter, do whatever you can for her nuptial ceremony. The Holy Prophet's wives who were overjoyed, perfumed and adorned Fatimah with their Jewels and took to her house the dowry which Salman and Bilal had prepared on the order of the Holy Prophet. A cloak of Khaybar, a jug, a ewer, a tub, curtain, a mattress of date fiber and a pillow were all that made up the dowry. Then, they informed the Holy Prophet to come. Seeing this scene and having tears on his cheeks, the Holy Prophet raised his hands in prayer and said: O Lord! Make this marriage auspicious to a couple most of whose vessels are made of clay.[284]

(197)

عَلَيْهِ عَلِيٌّ لَهُ فَقَالَ. غَيْرِكَ بِهَا يُرِيدُ السَّلَامُ عَلَيْهِ النَّبِيُّ أَرَى مَا وَاللهِ إِنِّي: السَّلَامُ عَلَيْهِ طَالِبُ أَبِي بِنِ لَعَلِّي الْأَنْصَارِيُّ مُعَاذِ بِنِ سَعْدُ فَقَالَ. لَتَفْعَلَنَّ عَلَيْكَ زَمًا: سَعْدُ لَهُ فَقَالَ. بَيْضَاءُ وَلَا حُمْرَاءُ لِي مَا إِنَّهُ وَالِهُ عَلَيْهِ اللهُ صَلَّى عَلِمَ وَقَدْ عِنْدِي، مَا يُلْتَمَسُ دُنْيَا بِيذِي أَنَا مَا: السَّلَامُ عَلَيْهِ عَلِيٌّ فَانْطَلَقَ. مُحَمَّدٌ بِنْتُ فَاطِمَةَ رَسُولِهِ وَإِلَى تَعَالَى اللهُ إِلَى خَاطِبًا جِنَّتُكَ: لَهُ تَقُولُ: لَهُ قَالَ أَقُولُ؟ مَاذَا: السَّلَامُ عَلَيْهِ عَلِيٌّ لَهُ فَقَالَ. جِنَّتُكَ: فَقَالَ. هَاتِ: فَقَالَ. أَجَلُ: قَالَ حَاجَةٌ؟ لَكَ كَأَنَّ: وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ لَهُ فَقَالَ وَالِهُ، عَلَيْهِ اللهُ صَلَّى اللهُ لِلنَّبِيِّ وَتَعَرَّضَ السَّلَامُ أَنْكَحَكَ لَقَدْ: فَقَالَ لِسَعْدٍ، ذَلِكَ فَقَالَ. وَحُبًّا مَرْحَبًا: وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ فَقَالَ. مُحَمَّدٌ بِنْتُ فَاطِمَةَ رَسُولِهِ وَإِلَى اللهُ إِلَى خَاطِبًا وَأَنَا عَمِّي بَابِنِ ابْنَتِي فَاطِمَةَ زَوْجَتْ قَدْ إِنِّي: فَقَالَ بِلَالُ اللَّيْلَةَ تِلْكَ وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ فَدَعَا. يَكْذِبُ وَلَا يُخْلَفُ لَا إِنَّهُ ابْنَتُهُ، أَجْمَعُ فَلَعَلِّي فَصَعَةً فَاجْعَلْ شَعِيرِ أُمْدَادٍ وَخَمْسَةَ شَاءَ فَخَذَ الْغَنَمَ إِلَى بِلَالٍ يَا إِذْهَبْ. النِّكَاحِ عِنْدَ الطَّعَامِ أُمَّتِي أَخْلَاقٍ مِنْ يَكُونُ أَنْ أَحِبُّ عَيْشِكُنَّ، مِنْ وَأَطْعَمَنَ كُلَّنَّ لَهُنَّ فَقُلْ. أُمَّهَاتِكِ إِلَى أَحْمَلُهَا بِلَالُ يَا: قَالَ ثُمَّ. الْجَمِيعُ فَأَكَلْنَ مَا دَعَا ثُمَّ فَفَعَلْنَ. وَالْأَنْصَارِ الْمُهَاجِرِينَ عَلَيْهِ فَفَعَلْنَ. ابْنَتُكَ فَدُونُكَ إِلَيْهِ دَافِعُهَا وَإِنِّي عَمِّي، بِنِ ابْنَتِي زَوْجَتْ قَدْ إِنِّي: وَقَالَ النَّسَاءُ عَلَى دَخَلَ وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ إِنَّ ثُمَّ. فَفَعَلْنَ لِمَاءٍ وَمُطَهَّرَةً وَجَرَارًا وَمَرْكَنًا خَبِيرِيًّا وَكِسَاءً وَوَسَادَةً لَيْفٌ حَسُوهُ فِرَاشًا بَيْتِهَا فِي وَجَعَلْنَ وَطَيَّبَتْهَا جَلِيوْنَ مِنْ عَلَيْهَا فَعَلَّقْنَ الْفَنَاءَ إِلَى رَفِيقِ صَوْفٍ وَسَبْتَرِ.

وَقَالَ السَّمَاءُ إِلَى رَأْسِهِ رَفَعَتْ ثُمَّ دُمُوعُهُ وَجَرَتْ بَكَى يَدَيْهِ بَيْنَ وَضِعَ قَلَمًا. كُلُّهُ ذَلِكَ لَهَا لِيَشْتَرِيَا وَبِلَالًا سَلْمَانَ بَعَثَ قَدْ السَّلَامُ عَلَيْهِ وَكَانَ: الْخَرْفَ أَنْبِيَهُمْ جُلُّ لِقَوْمِ بَارِكِ اللَّهُمَّ

(198)

The wives of the Messenger of Allah chose Ummu-Ayman as housekeeper to meet the needs of the bride.[285] Then, the Messenger of Allah called Fatimah to come to his presence. When Fatimah's eyes fell on her husband, `Ali, who was sitting beside her father, she started weeping. The Messenger of Allah who intended to put her hand in `Ali's hand, while weeping said: My daughter, Fatimah! I did not marry you to `Ali on my own, rather, God on your behalf and Gabriel on `Ali's behalf, arranged this marriage in heaven between you two.[286]

At that time, God Almighty commissioned the tree of Tuba to give away ornaments, robes, pearls and rubies and ordered the Paradisiacal women to get together and pick up heavenly ornaments, pearls and rubies. They obeyed Allah's order, take pride in it till the Day of Judgment and offer those ornaments to one another, saying: These are all from the blessings of Fatimah.[287]

Verily, my daughter, I have married you to the best of my kinship. I married you to one who is a master in this world and will be a righteous man on the Day of Judgment. Putting Fatimah's hand in `Ali's hand, the Messenger of Allah said: Now, go to your house. May God Almighty brings about love between you and improve your affairs till I come to see you again. The bride and the bridegroom sat beside each other for a few moments while the Holy Prophet's wives too were with them. Of course, there was a curtain between `Ali and them and Fatimah was sitting next to women.[288]

After the passage of a short time, the Messenger of Allah entered the bridal chamber. Seeing that the Holy Prophet had come, the women hurriedly left the house except Asma' bint `Umayy. As for the reason she stayed there, she said: When Khadijah was in the bed of death, she was weeping. I said to her: Why are you weeping at this time while you are one of the greatest women in world, the wife of the Messenger of Allah, and you were given the good tiding that you will go to paradise? Khadijah said: The reason I am weeping is that my daughter, Fatimah is very young and she will need someone to help her on her wedding night. I am afraid there will be no woman to help her! I said: O my lady, don't worry, I promise to meet her needs on that night if I live long enough till then. So, when all women left the

(199)

وَسَلَّمَ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ مَعَ زَوْجِهَا رَأَتْ فَلَمَّا بِفَاطِمَةَ هَتَفَ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ إِنَّ نُمْ بِوَابِهِ أَيْمَنْ أُمَّ وَأَتَّخَذَنْ مَا وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ فَقَالَ بَكَتْ عَلَيَّ كَفَّ فِي كَفِّهَا يَجْعَلُ أَنْ أَرَادَ فَلَمَّا عَلَيَّ، وَيَدِ بِيَدِهَا وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ فَأَخَذَ بَكَتْ، وَالْخُلَّلِ الْخُلِّيِّ فَحَمَلَتْ طَوْبَى شَجَرَةَ وَأَمَرَ الْوَلِيِّ، تَعَالَى وَاللهُ خَاطِباً جَبْرَائِيلُ نَكَا السَّمَاءِ؛ فِي تَرْوِجِكَ تَوَلَّى اللهُ بِلِ نَفْسِي، مِنْ زَوْجَتِكَ خَيْرَ زَوْجَتِكَ وَقَدْ فَاطِمَةَ نِتَارُ اهْدَى: وَيَقْلُنَ الْقِيَامَةَ يَرْمُ إِلَى يَتَهَادِيْنَهُ فَهِنَّ فَلَقَطْنَ فَاجْتَمَعْنَ الْعَيْنِ الْحَوْرَ وَأَمَرَ تَنْرُتَهُ، ثُمَّ وَالْيَاقُوْتِ، وَالْدَّرِّ بَيْنَكُمَا اللهُ جَمَعَ بَيْنَكُمَا، إِلَى إِذْهَبَا: لُهُمَا وَقَالَ كَفِّهَا مِنْ وَأَمَكْنَهُ. الصَّالِحِينَ وَمِنْ الْأَجْرَةِ فِي وَسَيِّدَا الدُّنْيَا فِي سَيِّدَا زَوْجَتِكَ لَقَدْ أَهْلِي؛ وَفَاطِمَةُ جَابُ عَلَيَّ وَبَيْنَ وَبَيْنَهُنَّ الْمُؤْمِنِينَ، أُمَّهَاتُ وَعِنْدَهُمَا مَجْلِسَهُمَا جَلَسَا حَتَّى فَاْمَتَّتَلَا. أَتَيْتُكُمَا حَتَّى شَيْئاً تُهَيِّجَا وَلَا بِالْكُمَا وَأَصْلَحَ خَدِيْجَةَ وَفَاةَ حَضْرَتُ قَدْ وَكَانَتْ عُمَيْسِ، بِنْتُ أَسْمَاءِ سَبَوِي مُسْرِعَاتِ إِاءِ النَّسَدِ وَخَرَجَ فَدَخَلَ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ أَقْبَلَ نُمْ. النَّسَاءِ مَعَ فَقَالَتْ: بِالْحَيَّةِ لِسَانِهِ عَلَيَّ وَمُبَشَّرَةٌ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ زَوْجَهُ وَأَنْتِ الْعَالَمِينَ نِسَاءِ سَيِّدَةٍ وَأَنْتِ أَتْبِكِينَ: فَقَالَتْ فَيَكْتُ السَّلَامُ عَلَيَّهَا بِصَبَا عَهْدِ حَدِيْثُهُ وَفَاطِمَةُ حَوَانِجِهَا، عَلَيَّ بِهَا وَتَسْتَعِينُ بِسِرِّهَا إِلَيْهَا تُفْضِي أَمْرًا مِنْ لَهَا بَدَّ لَا رَفَافِهَا لَيْلَةَ الْمَرْأَةِ وَلَكِنْ بَكِيْتُ، لِهَذَا مَا الْأَمْرِ هَذَا فِي مَقَامِكَ أَقْوَمُ أَنْ الْوَقْتُ ذَلِكَ إِلَيَّ بَقِيْتُ إِنَّ أَنِّي اللهُ عَهْدُ لِكَ سَيِّدَتِي، يَا: فَقُلْتُ. حَيْنِيذِ مَوْرَهَا أَبْتَوَلَى مَنْ لَهَا يَكُونُ الْأَ وَأَخَافُ الْخُرُوجِ أَرَادَ فَلَمَّا. قِيَّتْ وَبَدَّ فَخَرَجْنَ بِالْخُرُوجِ النَّسَاءِ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ وَأَمَرَ اللَّيْلَةَ تِلْكَ كَانَ فَلَمَّا

(200)

house, I stayed there. The Messenger of Allah who had ordered all women to leave the house, seeing my shadow said: Who are you? I said: I am Asma' bint `Umays. He said: Did I not tell you to leave the house? I said: Yes, O Messenger of Allah, but my staying here is not meant to disobey you, rather, I promised to Khadijah to stay with Fatimah on such a night and told him the whole story. Hearing this, the Messenger of Allah started weeping, prayed for me and said: I pray to God to safeguard you from Satan from four sides. Then, he said to me: Fill a tub of water and bring it here. I carried out his order. The Messenger of Allah filled his mouth with water and poured it back to the tub, raised his hands in prayer and said: O Lord! This bride and groom are from me and I am from them. Cleanse them of impurity in the same way you cleansed me of impurity.

Then, he called Fatimah, took a handful of water and sprinkled it on her face and breast. He took two handfuls of water and sprinkled them on her side and head! Then, he sprinkled some water on her body, repeated the same prayer and told Fatimah to drink a few draughts of it, to rinse her mouth with it and to perform ablution with it. The Messenger of Allah then asked for another tub and did the same with `Ali. After doing so, he left Fatimah's house and on his way home, he repeatedly prayed for them not for anyone else.[289] Ibn `Abbas reports: On the night Fatimah was sent to `Ali's house, to honor this honorable Lady, the Messenger of Allah was in front of her, Gabriel on the right side, Michael on the left side, and seventy thousand angels were following her, glorifying the Lord till dawn. There are many Hadiths in this relation but this one is above all.[290]

### `Ali, the Holy Prophet's Brother

Ahmad ibn Hanbal in his Musnad has quoted Zayd ibn `Awfi as saying: I went to the presence of the Holy Prophet (s.a) where `Ali was speaking about covenant of brotherhood among the companions. He said: O Messenger of Allah, when I saw that you made covenants of brotherhood among your companions but I was ignored, my soul was going out of my body! If this is because I have done something wrong and you are angry with me, here I am for any punishment you deem proper! Seeing `Ali's sad face, the Messenger of Allah said: By

(201)

بِدَلِّكَ قَصَدْتُ وَمَا لِلَّهِ، رَسُولَ يَا بَلَى: فَقُلْتُ تَخْرُجِي؟ أَنْ أَمْرُكَ أَلَمْ: فَقَالَ. عُمَيْسُ بِنْتُ أَسْمَاءَ: فَقُلْتُ أَنْتِ؟ مَنْ: فَقَالَ سَوَادِي رَأَى  
وَعَنْ خَلْفِكَ وَمِنْ يَدَيْكَ بَيْنَ وَمِنْ تَحْنِكَ وَمِنْ فَوْقِكَ مِنْ بَحْرَسِكَ أَنْ اللَّهُ فَاسْأَلْ وَقَالَ فَبَكَى فَحَدَّثَنِي. عَهْدًا خَدِجَةَ أُعْطَيْتُ وَلِكَيْتِي خَلْفَكَ،  
مِنْهُمَا وَأَنَا مَنِّي إِنَّهُمَا اللَّهُمَّ: قَالَ ثُمَّ فِيهِ مَجَّةٌ ثُمَّ فَاهُ فَمَلَأَ فَمَلَأْتُهُ، مَاءً وَأَمْلَنِيهِ الْمَرْكَزَ نَاولِينِي الرَّجِيمِ، الشَّيْطَانِ مِنْ شِمَالِكَ وَعَنْ يَمِينِكَ  
يَدَيْهَا بَيْنَ كَفًّا فَضْرَبَ فَاطِمَةَ دَعَا ثُمَّ. نَطْهَرُهَا وَنَطْهَرُهَا الرَّجْسَ عَنْهُمَا فَأَذْهَبُ نَطْهَرُهَا وَنَطْهَرُهَا الرَّجْسَ عَنِّي أَذْهَبَتْ كَمَا اللَّهُمَّ  
عَنِّي أَذْهَبَتْ كَمَا اللَّهُمَّ. مِنْهُمَا وَأَنَا مَنِّي إِنَّهُمَا اللَّهُمَّ: وَقَالَ التَّرْمِزِيُّ ثُمَّ وَحَدَّثَهَا جَلْدَهَا نَفَعَ ثُمَّ هَامَتْهَا عَلَيَّ وَالْأُخْرَى عَاتِقَيْهَا بَيْنَ الْاُخْرَى وَ  
كَالْأَوَّلِ بِهِ فَصَنَعَ آخَرَ بِمَرْكَزٍ دَعَا ثُمَّ وَتَوَضَّأَ، وَتَسْتَنْشِقُ وَتَتَمَضَّمُ مِنْهُ تَسْرَبُ أَنْ أَمْرَهَا ثُمَّ. فَطَهَّرُهَا نَطْهَرُهَا وَنَطْهَرُهَا الرَّجْسَ  
أَنْ لَمَّا: عَبَّاسُ ابْنُ قَالَ | فِي مَعَهَا أَحَدًا يُشْرِكُ لَمْ حُجْرَتِهِ فِي تَوَارَى حَتَّى لَهَا يَدْعُو يَزَلْ وَلَمْ وَأَنْطَلَقَ، الْبَابَ عَلَيْهِمَا أَغْلَقَ ثُمَّ  
يَسَارُهَا عَنْ وَمِيكَانِيْلَ يَمِينِهَا عَنْ وَجِبْرِيلُ قُدَّامَهَا وَالْاِلهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ كَانَ السَّلَامُ عَلَيْهِمَا عَلَيَّ إِلَى فَاطِمَةَ فِيهَا زُفَّتْ لَيْلَةٌ كَانَتْ

الْفَجْرُ طَلَعَ حَتَّىٰ وَيُقَدِّسُونَهُ اللَّهُ يُسَبِّحُونَ وَرَائِهَا مِنْ مَلَكَ أَلْفٌ وَسَبْعُونَ

السَّلَامُ عَلَيْهِمَا لِلنَّبِيِّ مُوَاخَاتِهِ فِي السَّلَامِ عَلَيْهِ الْبَيْتِ أَهْلٌ وَلَايَةِ عَلَى اللَّهِ الْحَمْدُ. الْفَضَائِلِ أَكْثَرُ مِنْ وَهُوَ وَتَحْوَهُ بِهَذَا شَائِعَةٌ وَالْأَخْبَارُ

مُوَاخَاةِ قِصَّةِ السَّلَامِ عَلَيْهِ عَلِيٌّ فَذَكَرَ وَاللَّهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ عَلَى دَخَلْتُ: قَالَ آدَمِيُّ بْنُ زَيْدٍ عَنْ حَنْبَلِ بْنِ أَحْمَدَ مُسْنَدُ كِتَابِ نَوْمِ  
فَعَلْتُ رَأَيْتُكَ جِئْتَ ظَهْرِي وَأَنْقَطَعَ رُوحِي دَهَبْتُ لَقَدْ: السَّلَامُ عَلَيْهِ عَلِيٌّ قَالَ: فَقَالَ. الصَّحَابَةَ بَيْنَ وَاللَّهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ  
فَقَالَ. وَالْكَرَامَةُ الْعُنْبَى فَلَكَ عَلِيٌّ سَخَطِكَ مِنْ هَذَا كَانَ فَإِنْ. فَعَلْتُ مَا بِأَصْحَابِكَ

(202)

God Almighty Who appointed me as prophet, the reason I forsook to speak to you was nothing but to reserve you as a brother for myself. As for your position to me is like Aaron's to Moses except that there will be no prophet after me. O `Ali, you are my brother and heir. I said: What will I inherit from you? He said: What the former prophets have left behind among their followers and that is the book of Allah, and the tradition of His messengers. You will be with me in paradise while my daughter is with you. You are my brother and friend. Then, the Messenger of Allah, as a sign of happiness for this great occasion recited the verse "They shall as be brethren, on raised couches, face to face" (15:47).[291]

Ibn Mughazili, the Shafi`ite jurisprudent has reported Anas as saying: On the day of Mubahalah (mutual curse), the Messenger of Allah made a covenant of brotherhood among his companions. At this time, `Ali was standing in a place the Holy Prophet could see him and knew his position but did not say a word about brotherhood with him. He left the place for home with tearful eyes. The Messenger of Allah asked for `Ali. Those present in that place said `Ali had gone home weeping. The Messenger of Allah said to Bilal: Go quickly and bring `Ali here. When Bilal arrived in `Ali's house, he found `Ali weeping. Lady Fatimah asked `Ali for his weeping, saying: May Allah never make you weep! `Ali said: the Messenger of Allah made covenant of brotherhood between Muhajir and Ansar, but he did not say a word about me though he saw me standing there! Lady Fatimah said: Don't worry. Perhaps my father has reserved you for himself! Bilal reports: I said: O `Ali, go and see the Messenger of Allah. `Ali went to the presence of the Holy Prophet (s.a) who asked `Ali about the reason for his weeping. `Ali said: O Messenger of Allah! You made the covenant of brotherhood among the companions, but you did not say a word about my brotherhood with anyone, though you were seeing me! The Messenger of Allah said: O `Ali, I reserved you for myself. Are you not happy for being the brother of the prophet? `Ali said: Yes indeed, O Messenger of Allah! I am really happy but how did I obtain such an honor? The Holy Prophet took `Ali's hand in his hand, took him up the pulpit, raised his hands in prayer and said: O Lord! `Ali is from me and I am from `Ali. His position to me is as Aaron's to Moses. Then he said: Whomever I am the master, `Ali is his master too. Following this event, `Ali happily set out for his house. Following him, `Umar ibn Khattab said: congratulations for this position. Now, you are my master and that of every Muslim![292]

(203)

نَبِيٍّ لَا أَنَّهُ إِلَّا مُوسَى مِنْ هَارُونَ بِمَنْزِلَةٍ مِنِّي فَأَنْتَ. لِنَفْسِي إِلَّا أَخْرُتُكَ مَا نَبِيًّا بِالْحَقِّ بَعَثْتَنِي وَالَّذِي: وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ قَبْلِكَ؟ مِنْ الْأَنْبِيَاءِ وَرَثَ وَمَا: قَالَ. قَبْلِي مِنْ الْأَنْبِيَاءِ وَرَثَ مَا: قَالَ اللَّهُ؟ رَسُولَ يَا مِنْكَ أَرِثَ وَمَا: قَالَ. وَوَارِثِي أَخِي وَأَنْتَ بَعْدِي، وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ تَلَا ثُمَّ. وَرَفِيقِي أَخِي وَأَنْتَ. فَاطِمَةَ ابْنَتِي مَعَ الْجَنَّةِ فِي قَصْرِي فِي مَعِي وَأَنْتَ. وَسُئِنْتَهُمُ اللَّهُ كِتَابَ: قَالَ. بَعْضَ إِلَى بَعْضُهُمْ يَنْظُرُ اللَّهُ فِي الْمُتَحَابِّينَ؟ مُتَقَابِلِينَ سُرُرٍ عَلَى إِخْوَانًا؟

وَالْأَنْصَارِ الْمُهَاجِرِينَ بَيْنَ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيِّ وَأَخَى الْمُبَاهِلَةَ يَوْمَ كَانَ لَمَّا: قَالَ أَنَسٌ عَنِ الشَّافِعِيِّ الْمُغَازِلِيِّ ابْنِ الْفَقِيهِ وَرَوَى فَعَلَ مَا: فَقَالَ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيُّ قَدَهْفَأْتَهُ. الْعَيْنَيْنِ بَاكِيٍّ عَلِيٍّ فَانصَرَفَ أَحَدٌ، وَبَيْنَ بَيْنَهُ يُوَاحٍ وَلَمْ مَكَانَهُ وَيَعْرِفُ يَرَاهُ وَاقِفٌ وَعَلِيٌّ دَخَلَ وَقَدْ السَّلَامُ، عَلَيْهِ عَلِيٌّ إِلَى بِلَالٍ فَمَضَى. بِهِ فَأَتَيْتِي إِذْهُبُ بِلَالٌ يَا: قَالَ. اللَّهُ رَسُولَ يَا الْعَيْنَيْنِ بَاكِيٍّ انصَرَفَ: قَالُوا الْحَسَنُ؟ أَبُو الْمُهَاجِرِينَ بَيْنَ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيُّ أَخَى فَاطِمَةَ يَا: قَالَ. عَيْنَيْكَ اللَّهُ أَبْكِي لَا يُبْكِيكَ؟ مَا: فَاطِمَةَ فَقَالَتْ. الْعَيْنَيْنِ إِكْبَى مَنْزِلَهُ لِنَفْسِهِ أَحْرَكَ إِنَّمَا لَعَلَّهُ اللَّهُ، يُحْرِنُكَ لَا: قَالَتْ. أَحَدٌ وَبَيْنَ بَيْنِي يُوَاحٍ لَمْ مَكَانِي وَيَعْرِفُ يَرَانِي وَاقِفٌ وَأَنَا وَالْأَنْصَارِ

أَبَا يَا بُكَيْكَ؟ مَا: وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيُّ فَقَالَ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيُّ عَلِيٍّ فَاتَى. وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيُّ أَحِبَّ عَلِيٍّ يَا: بِلَالٌ فَقَالَ اللَّهُ صَلَّى قَالَ. أَحَدٌ وَبَيْنَ بَيْنِي يُوَاحٍ وَلَمْ مَكَانِي وَتَعْرِفُ تَرَانِي وَاقِفٌ وَأَنَا اللَّهُ رَسُولَ يَا وَالْأَنْصَارِ الْمُهَاجِرِينَ بَيْنَ أَخْبِتَ: فَقَالَ الْحَسَنُ؟ فَقَالَ الْمَنْبَرِ وَأَرْقَاهُ بِيَدِهِ فَأَخَذَ بِذَلِكَ؟ لِي أَنَّى اللَّهُ، رَسُولَ يَا بَلَى،: قَالَ نَبِيِّكَ؟ أَخَا تَكُونَ أَنْ يَسْرُكَ الْأَنْفُسِي، إِدْخَرْتُكَ إِنَّمَا: وَالِهُ عَلَيْهِ عَلِيٍّ فَانصَرَفَ. مَوْلَاهُ عَلِيٌّ فَهَذَا وَلَا هَمَّ كُنْتُ مَنْ إِلَّا. بَعْدِي نَبِيٍّ لَا أَنَّهُ إِلَّا مُوسَى مِنْ هَارُونَ بِمَنْزِلَةٍ إِنَّهُ أَلَا. مِنْهُ وَأَنَا مَتِي هَذَا إِنَّ اللَّهَ مُسْلِمٌ كُلِّ وَمَوْلَى مَوْلَايَ أَصْبَحْتَ الْحَسَنُ، أَبَا يَا بَخٍ بَخٍ: فَقَالَ الْخَطَّابِ بِنُ عُمَرَ فَاتَّبَعَهُ الْعَيْنِ قَرِيرَ

(204)

Hudhayfah ibn Al-Yaman reports: the Messenger of Allah made covenant of brotherhood between Muhajir and Ansar in a way he made each the brother of his peer. Then, he took `Ali's hand in his hand, saying: `Ali is my brother. Hudhayfah further reports: Beyond doubt, the Messenger of Allah is the master of all prophets and leader of the pious ones as well as the messenger of the lord of the universe, who is peerless, and `Ali, his brother too is peerless in universe.[293]

### Only Door of `Ali's House Open to the Masjid

The fact that the doors of the companions' house open to the Masjid were closed except that of `Ali proves `Ali's unique position. Ahmad ibn Hanbal in Musnad has quoted Zayd ibn Arqam as saying: The doors of houses belonging to some of the Holy Prophet's companions opened to Masjid which they frequented at will.

One of the days, the Messenger of Allah ordered all the doors to be closed, saying: You have to close the doors opening to Masjid and there is no exception in this regard save the door of `Ali's house which will never be closed. With this order, some of the companions started to speak to one another about the reason behind it and envy `Ali. They would say: What is this privilege that the Holy Prophet has given to `Ali? Zayd reports: The Messenger of Allah rose up and after

praising Allah said: It is not me who have issued the order to close all the doors to Masjid except that of `Ali, to which some of you have protested. By God, I have neither closed nor opened the door of any house. This decree has been issued by God Almighty and I am the one to convey it. Hence, in conveying this decree, I will obey God and will carry out His decree.[294]

Ibn Mughazili in Manaqib has quoted `Adi ibn Thabit as saying: The Messenger of Allah after entering the mosque said to the companions: God Almighty revealed to prophet Moses (a.s): Build for me a pure mosque in which no one but Moses, Aaron, and the children of Aaron will reside. He also revealed to me to build a pure mosque in which no one but me, `Ali, and his children will reside.[295]

Hudhayfah ibn Usayd Ghifari has been reported as saying: When the companions of the Holy Prophet came to Medina, they had no house

(205)

عَلِيٍّ بِيَدِ أَخِي ثُمَّ وَنَظِيرِهِ لِرَجُلَيْنِ يُوَاخِي وَكَانَ وَالْأَنْصَارِ الْمُهَاجِرِينَ بَيْنَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ أَخِي الْيَمَانِ بِنُ حُدَيْفَةَ قَالَ رَبِّ رَسُولُ الْمُتَّقِينَ وَإِمَامَ الْمُرْسَلِينَ سَيِّدُ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ حُدَيْفَةَ قَالَ أَخِي هَذَا فَقَالَ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ أَخُوهُ وَعَلِيٍّ نَظِيرٌ وَلَا شَبِيهَ لِأَنَامِ فِي لَهُ لَيْسَ الَّذِي الْعَالَمِينَ

:الْأَبْوَابِ سَدَّ فِي مِثْلَهُ لِأَحَدٍ يَحْصُلَ لَمْ عَظِيمٌ وَمَقَامٌ شَرِيفَةٌ مَنْزِلَةٌ وَهَذِهِ كَثِيرَةٌ، ذَلِكَ فِي وَالْأَخْبَارُ

زَيْدٌ عَنْ مُسْنَدِهِ فِي حَنْبَلِ بْنِ أَحْمَدَ رَوَى سِوَاهُ فِيهَا يَشْرِكُهُ لَمْ بِفَضِيلَةِ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيِّ حَصَصَ بَابَ إِلَّا الْأَبْوَابِ هَذِهِ سُدُّوا: يَوْمًا فَقَالَ الْمَسْجِدِ فِي شَارِعَةَ أَبْوَابِ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ أَصْحَابِ مِنْ لَنْفَرِ كَانَ: قَالَ أَرْقَمُ بْنُ الْأَبْوَابِ هَذِهِ بِسَدِّ أَمْرَتْ قَائِي بَعْدَهُ، أَمَا: قَالَ ثُمَّ عَلَيْهِ وَأَتْنَى اللَّهُ فَحَمَدَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ فَقَامَ: قَالَ أَنَسُ ذَلِكَ فِي فَتَكَلَّمَ عَلِيٍّ فَاتَّبَعْتُهُ بِشَيْءٍ أَمْرَتْ وَلَكِنِّي فَتَحْتُهُ وَلَا شَيْئًا سَدَدْتُ مَا وَالِهِ. قَانِلَكُمْ فِيهِ فَقَالَ عَلِيٌّ بَابِ غَيْرِ

اللَّهُ إِنَّ: فَقَالَ لِمَسْجِدِ إِلَى وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ خَرَجَ: قَالَ ثَابِتُ بْنُ عَدِيٍّ عَنْ: الشَّافِعِيِّ الْمُغَارِبِيِّ ابْنِ مَنَاقِبِ كِتَابِ وَمِنْ لَا طَاهِرًا مَسْجِدًا ابْنِ أَنْ إِلَيَّ أَوْحَى اللَّهُ وَإِنَّ. هَارُونَ وَابْنَا وَهَارُونَ مُوسَى إِلَّا يَسْكُنُهُ لَا طَاهِرًا مَسْجِدًا لِي ابْنِ أَنْ مُوسَى نَبِيِّهِ إِلَيَّ أَوْحَى الْمَدِينَةَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيِّ أَصْحَابِ قَدِيمَ لَمَّا: قَالَ الْغِفَارِيُّ الْأَسَدِيُّ بِنِ حُدَيْفَةَ نَوْعَ. عَلِيٍّ وَابْنَا وَعَلِيٌّ أَنَا إِلَّا يَسْكُنُهُ

(206)

to live in. Hence, they had made their resting-place in the mosque but the Messenger of Allah barred them from doing so, saying: Mosque is the place of worship. So you must not use it as a place for rest or sleeping, for you may have nocturnal pollution which will undermine its sanctity. Following this order, the companions moved from the mosque and built houses around it based on their need and ability and opened a door to the mosque. The Messenger of Allah in another order, gave Mu`adh ibn Jabal the mission to close the doors opening to the mosque. To this end, Mu`adh went to Abu-Bakr first to convey the message, saying: The Holy Prophet has ordered you

to move from the mosque and block the door of your house to the mosque. Abu-Bakr said: I will eagerly accept the Holy Prophet's order. He immediately blocked the entrance to the mosque and left that place.

Then Mu`adh conveyed the Holy Prophet's message to `Umar, saying: Block the door of your house opening to the mosque and leave the place. `Umar said: I will obey the Holy Prophet's order but I wish one of the windows of my house would open to the mosque. Mu`adh conveyed to the Messenger of Allah what `Umar had wished. Then, Mu`adh went to `Uthman when the Holy Prophet's daughter was in his house and conveyed the message. `Uthman too complied with the Holy Prophet's order and left the mosque. Mu`adh's last message was conveyed to Hamzah who obeyed the Holy Prophet's message, left the mosque and blocked the door of his house to the mosque. Amid this, `Ali was thinking about whether this order would include him too though the Messenger of Allah had built a house for him among his own houses in the mosque.

But the Messenger of Allah removed any doubt about it by saying: O `Ali, you stay where you are, for you are purified and this order does not include you and your family. When this news reached Hamzah, he said: O Messenger of Allah! I was surprised that you sent all of us out of mosque but you kept only a youth of Bani `Abd al-Muttalib in it. The Holy Prophet said: This was not a decision of my own, for I would not give privilege to anyone if I had to decide. By God, this is a grace God Almighty has bestowed upon `Ali. As for you, I have good news about you. God and His messenger are pleased with you. So be happy. This good news became manifest in the battle of Uhud

(207)

وَجَعَلُوا الْمَسْجِدَ حَوْلَ بُيُوتِ بَنِي الْقَوْمِ إِنَّ تَمَّ. فَتَحْتَلَمُوا الْمَسْجِدَ فِي تَبَيُّتِهَا لَأَنَّ النَّبِيَّ لَهُمْ فَقَالَ. الْمَسْجِدَ فِي بُيُوتِ فَكَانُوا بُيُوتَ لَهُمْ يَكُنْ لَمْ  
وَأَلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ إِنَّ: فَقَالَ بَكْرٌ أَبَ فَنَادَى جَبَلِ بْنِ مُعَاذٍ إِلَيْهِمْ بَعَثَ وَأَلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ وَإِنَّ الْمَسْجِدَ إِلَى أَبْوَابِهَا  
اللَّهُ رَسُولَ إِنَّ: فَقَالَ عُمَرُ إِلَى أُرْسَلِ تَمَّ. الْمَسْجِدَ مِنْ وَخَرَجَ بَابَهُ فَسَدَّ. وَطَاعَةَ سَمِعًا: فَقَالَ. بَابِكَ وَتَسَدَّ الْمَسْجِدَ مِنْ تَخْرُجَ أَنْ يَأْمُرَكَ  
فِي اللَّهِ إِلَى أُرْغَبَ أَنِّي غَيْرَ وَلِرَسُولِهِ اللَّهُ وَطَاعَةَ سَمِعًا: فَقَالَ. مِنْهُ وَتَخْرُجَ الْمَسْجِدَ فِي الَّذِي بَابِكَ تَسَدَّ أَنْ يَأْمُرَكَ وَأَلَيْهِ عَلَيْهِ اللَّهُ صَلَّى  
تَمَّ. الْمَسْجِدَ مِنْ وَخَرَجَ بَابَهُ فَسَدَّ. وَطَاعَةَ سَمِعًا: فَقَالَ رُقَيْيَةُ وَعِنْدَهُ مَا عَدَّ إِلَى أُرْسَلِ تَمَّ. عُمَرُ قَالَ مَا مُعَاذٍ فَأَبْلَغَهُ. الْمَسْجِدَ فِي خَوْخَةَ  
مَنْ فِي أَوْ يُقِيمُ مَنْ فِي أَهْوَى يَدْرِي لَا مُتَرَدِّدٌ ذَلِكَ فِي السَّلَامِ عَلَيْهِ وَعَلَيَّ. وَلِرَسُولِهِ اللَّهُ وَطَاعَةَ سَمِعًا: وَقَالَ بَابَهُ فَسَدَّ حَمْرَةَ إِلَى أُرْسَلِ  
مُطَهَّرًا طَاهِرًا أَسْكُنْ: وَأَلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ لَهُ فَقَالَ أَبْنِيَاتِهِ بَيْنَ بَيْنِ الْمَسْجِدِ فِي لَهُ بَنَى فَذَلِكَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ وَكَانَ. يَخْرُجُ  
اللَّهُ نَبِيٌّ لَهُ فَقَالَ الْمُطَلِّبُ؟ عَيْدِ بَنِي عَلْمَانَ وَتُمْسِكُ تَخْرُجْنَا مُحَمَّدًا يَا: فَقَالَ السَّلَامُ عَلَيْهِ لِعَلِّي وَأَلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَوْلَ حَمْرَةَ فَبَلَّغَ  
أَبَشِيرٌ وَرَسُولِهِ، اللَّهُ مِنْ خَيْرٍ لَعَلِّي وَإِنَّكَ اللَّهُ، إِلَّا إِيَّاهُ أَعْطَاهُ مَا وَاللَّهِ. أَحَدٍ مِنْ دُونِكُمْ جَعَلْتُ مَا لِي الْأَمْرُ كَانَ لَوْ: وَأَلَيْهِ عَلَيْهِ اللَّهُ صَلَّى  
فَبَشَّرَهُ (208)

when Hamzah was martyred. This privilege of `Ali was heavy for some of the companions. So in their gathering, they started to complain and tried to know the reason. Hearing this, the Messenger of Allah rose up among the companions and said: It is heavy for some men to see that I have allowed `Ali to stay in the mosque, and have started to complain about it. By God, sending out some people from mosque and allowing `Ali to remain in the mosque was not on my order.



God Almighty revealed to Moses (a.s) and his brother: Build houses for your close relatives, making them Kiblah for them, perform prayer in them. Following this decree, God ordered Moses again not to allow anyone to reside or have sexual intercourse with his wife in that place of worship except Aaron and his progeny. Since `Ali's position to me is like that of Aaron to Moses, and he is my brother, no one has the right to have sexual intercourse with his wife in this place except `Ali and his progeny. The Messenger of Allah further said: If anyone is displeased with this, the way is open for him. Let him go from here to there, pointing with his holy hand toward Syria.[296] Mutual Curse (Mubahalah)

The story of mutual curse indicates one of the other merits of Imam `Ali, his children and his dignified wife, for the Messenger of Allah sought their help so that his prayer be answered by their saying Amen.

Following the conquest of Mecca when Islam and its rule spread in Hijaz, delegations from every direction came to the Holy Prophet (s.a) either to embrace Islam or to seek life security. One of these delegations was the Christians of Najran consisting of thirty people headed by Abu-Harithah who was their bishop (chief priest). Some of the members of this delegation were: Al-`Aqib, al-Sayyid, and `Abd al-Masih who came to Medina in fine silk robes while wearing a cross on their necks. The Holy Prophet too was performing his afternoon prayer. At this time, a group of the Jews of Medina met the Christians, started discussing their differences with one group rejecting the other. At any rate, Najran delegation came to the presence of the Holy Prophet (s.a), saying: O Muhammad! What is your opinion about Jesus, the son of Mary? The Messenger of Allah said: Jesus is the servant of Allah who appointed him as a prophet.

(209)

مِنْ غَيْرِهِمْ وَعَلَىٰ عَلَيْهِمْ فَضْلُهُ وَتَبَيَّنَ أَنفُسَهُمْ فَوَجَدُوا عَلِيًّا عَلَىٰ رِجَالٍ ذَلِكَ وَنَفَسَ. شَهِيداً أَحَدٌ يَوْمَ قُتِلَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَكِنَ أَنْ مِنْ أَنفُسِهِمْ فِي يَجِدُونَ رَجَالاً إِنَّ: فَقَالَ خَطِيباً فَقَامَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ فَبَلَغَ. وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابِ وَاجْعَلُوا بُيُوتَنَا بِمِصْرَ لِقَوْمِكُمْ تَبَوَّءَا أَنْ: وَأَخِيهِ مُوسَىٰ إِلَىٰ أَوْحَىٰ وَجَلَّ عَزَّ اللَّهُ إِنَّ. أَسْكَنْتُهُ وَلَا أَخْرَجْتُهُمْ مَا وَاللَّهِ الْمَسْجِدَ فِي عَلِيًّا هَارُونَ بِمَنْزِلَةٍ مِنِّي عَلِيًّا وَإِنَّ. وَدُرِّيْتُهُ هَارُونَ إِلَّا يَدْخُلُهُ وَلَا فِيهِ يَنْكَحُ وَلَا مَسْجِدُهُ يَسْكُنُ لَا أَنْ مُوسَىٰ وَأَمَرَ. الصَّلَاةَ وَأَقِيمُوا قِبْلَةَ بُيُوتِكُمْ نَحْوَ بَيْدِهِ وَأَوْمَأَ فَهَاهُنَا، ذَلِكَ سَاءَ فَمَنْ. وَدُرِّيْتُهُ عَلِيًّا إِلَّا النِّسَاءَ فِيهِ يَنْكَحُ لِأَحَدٍ مَسْجِدِي يَحِلُّ وَلَا أَهْلِي دُونَ أَخِي وَهُوَ مُوسَىٰ مِنْ الشَّامِ.

المُباهلة في:

وَرَوْجَتِهِ لَوْلَدَيْهِمُ النَّحِيَّاتِ وَأَكْمَلَ الصَّلَوَاتِ وَأَفْضَلَ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ لِمَوْلَانَا كَامِلٍ وَوَرَعَ تَامٍ فَضْلٍ عَلَىٰ تَدُلُّ الْمُبَاهَلَةَ قَضِيَّتِهِ وَلَمَّا فِيهِ الْإِجَابَةُ لَهُ لِتَحْصَلَ دُعَاؤُهُ عَلَىٰ وَالتَّامِينَ اللَّهُ إِلَىٰ الدُّعَاءِ فِي وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ اسْتَعَانَ حَيْثُ عَلَيْهِمُ، اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَىٰ لِيَعُودَ اسْتَأْمَنَ مِنْ وَمِنْهُمْ أَسْلَمَ مِنْ مِنْهُمْ. الوُفُودُ وَسَلَّمُ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَىٰ وَقَدْ سُلْطَانُهُ يَوْفُو الْفَتْحِ بَعْدَ الْإِسْلَامِ انْتَشَرَ وَالسَّيِّدُ الْعَاقِبُ مِنْهُمْ النَّصَارَىٰ مِنْ رَجُلًا ثَلَاثِينَ فِي نَجْرَانَ أَسْفُتُ حَارِثَةَ أَبُو عَلَيْهِ وَقَدْ مَمَّنْ وَكَانَ. فِيهِمُ السَّلَامُ عَلَيْهِ بِرَأْيِهِ قَوْمِهِ ي النَّصَارَ فَقَالَتْ. بَيْنَهُمْ وَتَسَاءَلُوا الْيَهُودَ الْيَهُودَ فَصَارَ وَالصُّلْبُ اللَّيْبَاحِ لِبَاسٍ وَعَلَيْهِمُ الْعَصْرُ صَلَاةً عِنْدَ الْمَدِينَةِ فَقَدِمُوا الْمَسِيحَ، وَعَبْدُ



العَصْرَ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ صَلَّى النَّبِيُّ صَلَّى فَلَمَّا .عَنْهُمْ تَعَالَى اللهُ حَكَى كَمَا شَيْءٍ عَلَى لَسْتُمْ :اليَهُودُ لَهُمْ وَقَالَتْ .شَيْءٍ عَلَى لَسْتُمْ :لَهُمْ  
أَبَا؟ لَهُ أَتَعْرِفُ :الْأَسْفُفُ فَقَالَ .وَأَنْتَجِبُهُ إِصْطَفَاهُ اللهُ، عَبْدُ :فَقَالَ الْمَسِيحُ؟ السَّيِّدِ فِي قَوْلِ مَا مُحَمَّدٌ، يَا :فَقَالَ الْأَسْفُفُ يَتَقَدَّمُهُمْ إِلَيْهِ تَوَجَّهُوا  
فَقَالَ

(210)

The chief priest said: Do you know any father for him? The Holy Prophet said: No, because his creation was not through marriage so that he would have a father. The bishop said: Was he not created? The Holy Prophet said: Yes, he was created! They said: How can a person be created with no father? At this time, God Almighty revealed the following verse: "surely the likeness of Jesus is with Allah as the likeness of Adam, ..., then let us be earnest in prayer, and pray for the curse of Allah on the liars" (3:59-61). Reciting these verses, the Messenger of Allah added: If you do not accept what I say, prepare yourself for mutual cursing and know that punishment will come down on those who are unjust! The chief priest and his companions started exchanging views and decided to be given a deadline till the next morning so that they would announce the result of their decision. The Holy Prophet (s.a) agreed. Returning home, the chief priest said to his aides: If tomorrow Muhammad and his household come for mutual cursing, we will never give in to it but if he comes with his companions, we will take part in it and know that he is not right.

Turning to Christians, an outstanding person said: O Christian community, you certainly know that Muhammad is the Messenger of Allah, for he spoke truthfully about Jesus Christ. By God, if a group carry out mutual cursing with a prophet, life will become bitter to the elderly people and they will perish soon and no children will be found among them. If you go for mutual cursing, you will all perish! If you are fond of your religion and adhere to it, the only solution will be to compromise with this man, to put an end to hostility and to return to your land.

The following day when Christians came to see the Holy Prophet (s.a), they found the Messenger of Allah taking the hand of `Ali in his hand, Hasan and Husayn being in front of him and Fatimah behind him. The chief priest asked people about them. They said: This man whose hand is in the hand of the Messenger of Allah is his cousin, son-in-law and the most beloved man to him, that is `Ali ibn Abi-Talib, these two children are his grandchildren and the most beloved to him, and that woman too is his daughter, the dearest and most honorable and the closest to his heart, whom he calls his own spirit! Looking at `Aqib, Sayyid and `Abd al-Masih who enjoyed high

(211)

وَلَهُ نِكَاحٍ عَنِ الْإِمْلَاقِ عَيْدًا تَرَى لَمْ وَأَنْتَ مَخْلُوقٌ، عَبْدُ إِنَّهُ قُلْتُ فَكَيْفَ :قَالَ .أَبُ لَهُ فَيَكُونُ نِكَاحٍ عَنِ يَكُنْ لَمْ :لِعَمْرٍا عَلَيْهِ اللهُ صَلَّى اللهُ صَلَّى النَّبِيُّ  
عَلَى فَتَلَاهَا ؟ :الْكَادِبِينَ عَلَى اللهُ لَعْنَهُ فَتَجْعَلُ ...أَدَمَ كَمَثَلِ هَالِ عِنْدَ عَيْسَى مَثَلِ إِنَّ؟ :تَعَالَى قَوْلُهُ مِنْ الْآيَاتِ تَعَالَى اللهُ فَأَنْزَلَ وَالِدًا؟  
فَاجْتَمَعَ .الْبَاطِلِ مِنَ الْحَقِّ وَيَتَّبِعُونَ الْمُبَاهِلَةَ عَقِيبَ الْمُبْطِلِ عَلَى يُنَزَّلُ الْعَذَابُ أَنْ أَخْبَرَنِي اللهُ إِنَّ :وَقَالَ الْمُبَاهِلَةَ إِلَى وَدَعَاهُمْ النَّصَارَى  
فَإِنْ مُحَمَّدًا أَنْظَرُوا :الْأَسْفُفُ قَالَ رِحَالِهِمْ إِلَى رَجَعُوا فَلَمَّا .عَدِ صَبِيحَةَ إِلَى اسْتَنْظَرَهُ عَلَى رَأْيِهِمْ فَاتَّفَقَ وَتَسَاوَرُوا وَأَصْحَابُهُ الْأَسْفُفُ

إِنَّ النَّصَارَى مَعْشَرَ يَا عَلِمْتُمْ لَقَدْ وَاللَّهِ الْعَاقِبُ وَقَالَ شَيْءٌ غَيْرِ عَلَى فَإِنَّهُ قَبَاهِلُوه بِأَصْحَابِهِ عَدَا وَإِنْ مُبَاهَلْتَهُ، فَأَحْذَرُوا وَوَلَدِهِ بِأَهْلِهِ عَدَا فَعَلْتُمْ وَلَيْنَ صَغِيرُهُمْ، تَبَيَّتْ وَلَا كَبِيرُهُمْ فَعَاشَ طُفَّ نَبِيًّا قَوْمٌ بَاهَلْ مَا وَاللَّهِ. صَاحِبِكُمْ أَمْرٌ مِنَ الْفَصْلِ جَاءَكُمْ وَقَدْ مَرَّ نَبِيٌّ مُحَمَّدًا إِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ فَأَتُوا بِبِلَادِكُمْ إِلَى وَأَنْصَرَفُوا الرَّجُلُ فَوَادِعُوا عَلَيْهِ أَنْتُمْ مَا عَلَى وَالْإِقَامَةُ دِينِكُمْ أَلْفَ إِلَّا أَنْبِيئُكُمْ فَإِنْ لَنْهَلِكُمْ الْأَسْفُفُ فَسَأَلَ خَلْفَهُ، تَمَشَى السَّلَامُ عَلَيْهَا وَفَاطِمَةُ بَدِيهِ بَيْنَ يَمَشِيانَ وَالْحُسَيْنَ وَالْحَسَنَ السَّلَامُ عَلَيْهِ عَلِيٌّ يَبِيدُ أَخْذًا جَاءَ وَقَدْ الْعَدُ مِنْ أَحَبِّ مَنْ وَهُمَا عَلِيٌّ مِنْ ابْنَتِهِ ابْنَا الطُّفْلَانِ وَهَدَانِ. طَالِبِ أَبِي بَنُ عَلِيٍّ إِلَيْهِ الْخَلْقُ وَأَحَبُّ بَوْلِدٍ وَأَبُو وَصِهْرُهُ عَمَّهُ ابْنُ هَذَا: فَقَالُوا. عَنْهُمْ قَلْبِهِ إِلَى وَأَقْرَبُهُمْ عِنْدَهُ النَّاسِ أَعْرُ وَهِيَ ابْنَتُهُ فَاطِمَةُ الْجَارِيَةُ وَهَذِهِ إِلَيْهِ الْخَلْقُ

مِنْ بِخَاصَّتِهِ جَاءَ قَدْ أَنْظَرُوا: لَهُمْ وَقَالَ الْمَسِيحُ وَعَبْدُ وَالسَّيِّدِ الْعَاقِبِ إِلَى الْأَسْفُفُ رَفَقَظْ

(212)

positions with him, the chief priest said: Think well about your affair, for those who accompany him are his endeared ones like whom there is no one on the earth. He has brought them for mutual cursing, a sign that he is sure about what he says! By God, if he were not right, he would not expose his endeared ones to mutual cursing. By God, if the position of Caesar of Rome who follows us was not involved, we would certainly embrace Islam. But this great obstacle on our way, there is no option other than compromise or accepting what he wants.

Now, try to get out of this dangerous situation and save your future with cleverness. O Christian people, I can see illuminated faces to whom everyone resorts for the removing of mountains, God will remove that mountain from one place to another. If you are ready for mutual cursing with them, you will certainly perish and there will be no Christian on the earth till the Day of Judgment!

Hearing the words of their chief priest, the delegation of Najran Christians came to the conclusion that they should end the matter peacefully. Hence, they said: O Abu-al-Qasim! We have decided not to have mutual cursing with you. So you shall have your religion and we shall have our religion. The Messenger of Allah said: You have to embrace Islam so that you will share profit and loss with Muslims. They disagreed. The Holy Prophet (s.a) said: Therefore, be prepared for fighting. They said: We are not able to fight Arabs. Nevertheless, we will compromise with you in a way that you will not attack us, nor will you stop us from practicing our religion. In return, we will promise to pay two thousand garments, each garment being equal to forty Dirhams, each year and if it is less than it a year, we will make it up the following year, that is, one thousand garments in the month of Safar and one thousand in the month of Rajab. In addition to this, we will offer you thirty armors each year. The Messenger of Allah accepted their request, saying: By God in whose Hand my life is, if the Christians of Najran embarked on mutual cursing, they would certainly perish; they would be transformed into pigs and monkeys; a blazing fire would engulf them so much so that it would burn the birds on branches and in the sky; all the Christians of Najran would perish and all the Christians on the earth would be annihilated.

The reason the aforementioned verse was recited is that God Almighty has considered

(213)

لَهُ، لَأَسْلَمْتُ قَيْصَرَ نَهْمَكَ لَوْلَا وَاللَّهِ مُبَاهَلْتُهُ فَاحْتَرُوا عَلَيْهِ الْحُجَّةَ يَتَخَوَّفُ وَهُوَ بِهِمْ جَاءَ مَا وَاللَّهِ بِحَقِّهِ وَاتَّقُوا بِهِمْ لِيُبَاهِلَ وَأَهْلِهِ وَوَلَدِهِ يُرِيدُ أَنْ اللَّهُ شَاءَ لَوْ وَجُوهًا لَأَرَى إِيَّيَ النَّصَارَى مَعْشَرَ يَا .لَأَنْفُسِكُمْ وَارْتُؤُوا بِإِلَادِكُمْ إِلَى وَارْجِعُوا بَيْنَكُمْ يَتَّقُوا مَا عَلَى صَالِحُوهُ وَلَكِنْ لَا أَنْ رَأَيْنَا الْقَاسِمَ أَبَا يَا :فَقَالُوا .الْقِيَامَةِ يَوْمَ إِلَى نَصْرَانِي الْأَرْضِ وَجِهَ عَلَى يَبْقَى وَلَا فَتَهَلَّكُوا بِأَهْلُوهُدُ فَلَا بِهَا لِأَزَالَهُ مَكَانِهِ مِنْ جَبَلًا قَابِي :قَالَ .فَأَبُوا .عَلَيْهِمْ مَا وَعَلَيْكُمْ لِلْمُسْلِمِينَ مَا لَكُمْ يَكُنْ وَأَفَاسَلِمَ الْمُبَاهَلَةَ أَيْبُتُمْ فَأَذْ :قَالَ .دِينِنَا عَلَى وَتَنْبُتَ دِينِكَ عَلَى نَفْرِكَ وَأَنْ نُبَاهِلَكَ كُلَّ إِلَيْكَ نُؤَدِّي أَنْ عَلَى دِينِنَا عَنْ تَرُدُّنَا وَلَا تُخَيِّفُنَا وَلَا تُعْزُونَا لَا أَنْ عَلَى نُصَالِحِكَ وَلَكِنْ طَاقَةٌ، الْعَرَبُ بِحَرْبٍ لَنَا مَا :فَقَالُوا .أُنَاجِرُكُمْ مِنْ عَارِيَّةٍ دِرْعًا وَثَلَاثِينَ رَجَبٍ، فِي وَأَلْفَ صَفَرَ فِي أَلْفَ قِيَالِحِسَابٍ، نَقُصَ أَوْ زَادَ فَمَا دِرْهَمًا، أَرْبَعُونَ حُلَّةً كُلَّ قِيَمَةً حُلَّةً أَلْفِي عَامٍ وَلَاضْطَرَمَ وَخَنَازِيرَ قِرْدَةً لُمُيْخُوا لَاعْنُوا وَلَوْ نُجْرَانَ أَهْلٍ عَلَى بَدَا قَدْ الْهَلَاكُ بِيَدِهِ، نَفْسِي وَالَّذِي :وَقَالَ ذَلِكَ عَلَى فَصَالِحُهُمْ .حَدِيدٍ هَلَّكُوا نِي حَكْلَهُمُ النَّصَارَى عَلَى الْحَوْلِ حَالٍ وَلَمَّا الشَّجَرِ رُؤُوسٍ عَلَى الطَّيْرِ حَتَّى وَأَهْلَهُ نُجْرَانَ اللَّهُ وَلَاسْتَأْصَلَ نَارًا، عَلَيْهِمُ الْوَادِي .?وَأَنْفُسِكُمْ وَأَنْفُسَنَا? :قَالَ حَيْثُ السَّلَامُ عَلَيْهِ عَلِيَّ نَفْسَ هِيَ وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٍ نَفْسَ الْآيَةِ هَدَاهُ فِي تَعَالَى اللَّهُ جَعَلَ وَقَدْ

#### Love for `Ali, A Must

God Almighty states: “say: I do not ask of you any reward for it but love for my near relatives” (42:24). Beyond doubt, Imam `Ali (a.s) is the master of the Household of the Holy Prophet (s.a) and a near relative.[298] Ahmad ibn Hanbal in a narration recounts that the Messenger of Allah having the hands of Hasan and Husayn in his hand said: Whoever has the love for me, for my two sons, and for their parents in heart, will be near me in paradise on the Day of Judgment.[299] Ahmad ibn Hanbal has quoted Zarr ibn Habish as saying: `Ali said: By God, the Messenger of Allah informed me of the divine covenant to the effect that hypocrisy is the sign of enmity with you and faith is the sign of love for you. Hence no one is my enemy unless he is hypocrite, and no one loves me unless he is a believer.[300]

Ahmad ibn Hanbal has reported `Abd al-Rahman ibn Abi-Layla as saying: On the day of Khaybar, the Messenger of Allah said: I will give the banner of Islam to a man who loves Allah and His messenger, and Allah and His messenger too love him. He is a champion who has never turned his back on war and kills the ill-fated enemies of Islam with his sword. The Holy Prophet's companions, who were longing for this honor, looked at the face of the Messenger of Allah but soon they became desperate, for this honor was given to `Ali.[301] The Holy Prophet (s.a) has been quoted by Hudhayfah as saying: Whoever wishes to resort to a ruby God created and said “be” and it “was”, has to accept the imamate of `Ali ibn Abi-Talib after me and to obey him.[302]

`Abdullah ibn Mas`ud has been reported as saying: the Messenger of Allah had come to the house of Ummu-Salamah from the house of Zaynab bint Jahsh when someone knocked the door. The Messenger of Allah said: Ummu-Salamah, go and open the door. Ummu-Salamah said: O Messenger of Allah! Who is at the door and how high is his position that I should welcome him without Hijab (veil) given that verses were revealed about me yesterday? The Messenger of Allah said: Obey my order, for to obey me is to obey Allah and to disobey me is to disobey Allah. The man who is asking for permission

(215)

وَمَوَدَّتِهِ مَحَبَّتِهِ وَجُوبٍ فِي

رَسُولٍ أَنْ مُسْنِدِهِ فِي أَحْمَدُ وَرَوَى الْقُرْبَى ذَوِي سِنِّدٍ نَبِيٍّ الْمُؤْمِرِ وَأَمِيرٍ؟ الْقُرْبَى فِي الْمَوَدَّةِ إِلَّا أَجْرًا عَلَيْهِ أَسْأَلُكُمْ لَا قُلُّ؟ تَعَالَى اللَّهُ قَالَ وَمِنْ إِهْلَامِ الْقِيَامَةِ يَوْمَ دَرَجَتِي فِي مَعِي كَانَ وَأُمَّهُمَا وَأَبَاهُمَا هَدَيْنِ وَأَحَبُّ أَحَبَّتِي مَنْ وَقَالَ وَالْحُسَيْنِ الْحَسَنِ بِيَدٍ أَخَذَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ إِلَّا يُحِبُّنِي وَلَا مُنَافِقٌ إِلَّا يُبْغِضُنِي لَا وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ إِلَيَّ عَهْدٌ مِمَّا إِنَّهُ وَاللَّهِ: عَلِيٌّ قَالَ: قَالَ حُبَيْشُ بْنُ زَيْدٍ عَنْ: الْمُسْنَدِ مُؤْمِنٌ.

اللَّهُ وَيُحِبُّهُ وَرَسُولُهُ اللَّهُ يُحِبُّ رَجُلًا غَدَا الرَّأْيَةَ لِأَعْطَيْنِ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ لَيْلَى أَبِي بِنِ الرَّحْمَنِ عَدِيدٍ عَنْ: وَفِيهِ اللَّهُ رَسُولٌ قَالَ: قَالَ حُدَيْفَةُ وَعَنْ: السَّلَامُ عَلَيْهِ عَلَيْهِ فَأَعْطَاهَا وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيِّ أَصْحَابٌ لَهَا فَتَشَرَّفَ بِفَرَارٍ لَيْسَ كَرَارًا وَرَسُولُهُ طَالِبِ أَبِي بِنِ عَلِيٍّ لِقَائِيَتُو فَكَانَتْ، كُونِي لَهَا قَالَ ثُمَّ بِيَدِهِ تَعَالَى اللَّهُ خَلَقَهَا الَّتِي الْيَاقُوتِ بِقَصَبَةٍ يَتَمَسَّكَ أَنْ أَحَبَّ مَنْ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ بَعْدِي مِنْ.

زَيْنَبِ بَيْتٍ مِنْ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ خَرَجَ: قَالَ مَسْعُودُ بْنُ اللَّهِ عَدِيدٍ عَنْ: الْخَوَارِزْمِيِّ مَنَاقِبِ وَكِتَابِ خَالُوَيْهِ ابْنِ كِتَابِ وَمِنْ الَّذِي اللَّهُ رَسُولٌ يَا هَذَا وَمَنْ: فَقُلْتُ: قَالَتْ: لَهُ وَافْتَحِي فُؤْمِي سَلْمَةً أَمْ يَا: فَقَالَ: الْبَابُ فِدَقٌ دَاقٌ فَجَاءَ سَلْمَةً أَمْ بَيْتٍ أَتَى حَتَّى جَحَشِ بِنْتِ الرَّسُولِ طَاعَةَ إِنَّ سَلْمَةً أَمْ يَا: فَقَالَ تَعَالَى؟ اللَّهُ كِتَابِ يَأْتِ أِبَالِ أُمْسٍ فِي نَزَلَتْ وَقَدْ بِمَعَاصِمِي وَأَتَلَقَّاهُ الْبَابُ أَفْتَحَ أَنْ خَطَرَهُ مِنْ تَلَعُ الرَّسُولِ مَعْصِيَةً وَإِنَّ اللَّهَ طَاعَهُ

(216)

to come in, is not a man of feeble will or reckless. He will not enter the house unless he knows no woman is on his way. He loves Allah and His messenger and Allah and His messenger too love him.

Ummu-Salamah says: I opened the door but he held the door post and stopped where he was. I went inside the room and behind curtain. Being sure there was no one on his way, he came to the presence of the Holy Prophet and greeted him. The Messenger of Allah said: O Ummu-Salamah, did you know him. I said: Yes, he is `Ali ibn Abi-Talib. Then, he said: His temperament is my temperament, his flesh, his blood, and all the dimensions of his existence come from my existence. He is the one who will act to what I have promised. Listen to this and be a witness of it. O Ummu-Salamah, he is the treasure of my knowledge and the leader of the believers after me. Then, he said: Listen to me and be a witness. He will fight the deviators, Mu`awiyah and his

followers, and Khawarij after me. By God, he will enliven my tradition. Again listen to me and be a witness. Then, the Messenger of Allah said: If a servant worships Allah between Rukn and Maqam for thousands of thousands years, and then passes away while being an enemy of `Ali, God will throw him into hell on face and he will be in the abyss of hell forever.[303]

The Messenger of Allah has been quoted by Mu`adh as saying: Love for `Ali ibn Abi-Talib is a good deed with which a sin is forgivable and enmity with him is a sin unforgivable.[304] Ibn Mas`ud has been quoted as saying: Love for Ahl al-Bayt for one day is better than a year of worship and one who passes away with this one-day-love will certainly enter paradise.[305]

The Messenger of Allah has been quoted by Abu-Dharr as saying: `Ali is the gate of my knowledge and guidance which is opened to its devotees. He will express to my Ummah what I have been commissioned to convey. Love for him is faith, enmity with him is hypocrisy and friendship with him is worship.[306] The Holy Prophet (s.a) has been quoted by Jabir as saying: Gabriel came down to me while he was holding a green tablet in hand with an inscription in white reading: I have made the love for `Ali ibn Abi-Talib incumbent upon all creatures. Therefore, o prophet, convey it to the whole people.[307]

(217)

وَرَسُولُهُ اللَّهُ يُحِبُّ وَهُوَ حَسْبًا، يَسْمَعُ آلَ حَتَّىٰ مَنْزِلًا لِيَدْخُلَ كَانَ وَمَا خَرِقِ، لَا وَبَنَزِقِ لَيْسَ لَرَجُلًا بِالْبَابِ وَإِنَّ وَجِلَّ، عَزَّ اللَّهُ مَعْصِيَهُ  
وَرَسُولُهُ اللَّهُ وَيُحِبُّهُ.

عَلَيْهِ اللَّهُ لَىٰ صَدَّ اللَّهُ رَسُولِ عَلَى سَلَّمَ ثُمَّ دَخَلَ وَطَنًا يَسْمَعُ لَمْ فَلَمَّا. الْخِذْرُ دَخَلَتْ حَتَّىٰ جِئْتُ ثُمَّ الْبَابِ بَعْضَادَتِي فَأَخَذَ الْبَابَ فَفَتَحَتْ: قَالَتْ  
أُمَّ يَا دَمِي وَدَمُهُ لَحْمِي وَلَحْمُهُ مَحَبَّتِي مَحَبَّتُهُ أَخِي، هُوَ: قَالَ. طَالِبِ أَبِي بِنِ عَلِيٍّ هَذَا نَعَمْ، قُلْتُ هَذَا؟ أَتَعْرِفِينَ سَلَمَةَ، أُمَّ يَا: قَالَ ثُمَّ وَالِهِ  
النَّاكِثِينَ قَاتِلٌ هُوَ. وَاشْهَدِي فَاسْمَعِي بَعْدِي مِنْ وَوَلِيِّي عَلِمِي عِنِّيهِ هَذَا سَلَمَةَ، أُمَّ يَا. وَاشْهَدِي فَاسْمَعِي يَبْعَدِ عِدَاتِي قَاضِي هَذَا سَلَمَةَ،  
أَلْفِ بَعْدَ مِنْ عَامِ أَلْفِ اللَّهُ عَبْدٌ عَبْدًا أَنْ لَوْ. هَدِي وَاللَّهُ فَاسْمَعِي سُنَّتِي مُحِبِّي وَاللَّهُ هُوَ. وَاشْهَدِي فَاسْمَعِي بَعْدِي مِنْ وَالْمَارِقِينَ وَالْقَاسِطِينَ  
جَهَنَّمَ نَارِ فِي مَنْخَرِيهِ عَلَى اللَّهِ لَكِبَهُ لِعَلِّيٍّ مُبِغِضًا اللَّهُ لَقِي ثُمَّ وَالْمَقَامِ الرُّكْنَ بَيْنَ عَامِ.

وَبُغْضُهُ سَيِّئَةٌ مَعَهَا تَضُرُّ لَا حَسَنَةٌ طَالِبِ أَبِي بِنِ عَلِيٍّ حُبٌّ: وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ مُعَاذٌ عَنِ الْفَرْدُوسِ كِتَابٍ وَمِنْ  
حَسَنَةٍ مَعَهَا تَنْفَعُ لَا سَيِّئَةٌ.

اللَّهُ صَلَّى النَّبِيِّ عَنِ دَرِّ أَبِي عَنِ: وَمِنْهُ. الْجَنَّةُ دَخَلَ عَلَيْهِ مَاتَ وَمَنْ سَنَةٍ، عِبَادَةٌ مِنْ خَيْرٍ يَوْمًا مُحَمَّدِ آلِ حُبٍّ: مَسْعُودِ ابْنِ عَنِ: وَمِنْهُ  
عِبَادَةٌ وَمَوَدَّةٌ رَأْفَةٌ، إِلَيْهِ وَالنَّظَرُ نِفَاقٌ، وَبُغْضُهُ إِيْمَانٌ حُبٌّ. بَعْدِي مِنْ بِهِ أَرْسَلْتُ مَا لِأُمَّتِي وَمُبِينٌ وَهَدْيِي عَلِمِي بَابِ عَلِيٍّ: وَالِهِ عَلَيْهِ  
وَجَلَّ عَزَّ اللَّهُ عِنْدَ مِنَ السَّلَامِ عَلَيْهِ جِزْرِيلُ جَاءَنِي: وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ جَابِرٌ عَنِ: لِلْخَوَارِزْمِيِّ الْمَنَاقِبِ كِتَابٍ وَمِنْ  
عَنِّي ذَلِكَ فَبَلَّغُهُمْ عَامَةً؛ خَلَقِي عَلَى طَالِبِ أَبِي بِنِ عَلِيٍّ مَحَبَّةً إِفْتَرَضْتُ إِنِّي: بِنَبِيَّاضٍ فِيهَا مَكْتُوبٌ خَضِرَاءُ آسِ بَوْرَقَةٍ.

(218)

The Messenger of Allah has been quoted by Ibn `Abbas as saying: God would have never created

Hell if all people had had love for `Ali.[308] The Holy Prophet (s.a) has been reported as saying: O `Ali, if a servant worship God like Noah, gives away gold as heavy as Mount Uhud, lives so long as to go on Hajj pilgrimage on foot a thousand times, and is killed innocent between Mount Safa and Mount Marwah but does not accept your Imamate and leadership, he will not deserve to go to paradise.[309] A man said to Salman: Your extreme friendship with `Ali is amazing! Salman said: I heard the Messenger of Allah saying: Whoever loves `Ali loves me and whoever is hostile to `Ali is hostile to me too.[310]

The Messenger of Allah has been quoted by `Abdullah ibn `Umar as saying: Whoever loves `Ali God Almighty will accept his prayer, fast and good deeds and will answer his prayer. Whoever loves `Ali he will be given cities in paradise as many as the number of his veins. Whoever has love for the family of Muhammad will be safe from hard reckoning, the Balance and the Discriminating Bridge on the Day of Judgment. Whoever passes away with the love for the family of Muhammad will join prophets in paradise with my intercession. Then he said: Let it be known to you that whoever is the enemy of the family of prophet, there will be an inscription between his eyes reading: This person is deprived of God's mercy.[311]

The Holy Prophet (s.a) has been reported by `Abdullah ibn Mas`ud as saying: Whoever believes in me and what has been revealed to me but is the enemy of `Ali, he is lying and has no faith.[312]

The Messenger of Allah has been quoted by Abi- Barza as saying: By God in whose Hand my life is, no one can move on the Day of Judgment unless he is asked about four things: How his life was spent, what his body was worn out for, where his wealth was gained from, and what his wealth was spent on as well as the love for Ahl al-Bayt. At this time `Umar rose up saying: What is the sign of your love? Putting his hand on `Ali's head, the Holy Prophet said: Love for this great man after my passing away, for to obey him is to obey me and to oppose him is to oppose me.[313]

(219)

وَجَلَّ عَزَّ اللهُ خَلَقَ لِمَا طَالِبِ أَبِي بِنِ عَلِيٍّ حُبَّ عَلَى النَّاسِ اجْتَمَعَ لَوْ: وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ عَبَّاسُ ابْنِ عَن: وَمِنْهُ النَّارُ.

أُحْدِ جَبَلٍ مِثْلَ لَهُ وَكَانَ قَوْمِهِ فِي نُوحٍ أَقَامَ مَا مِثْلَ وَجَلَّ عَزَّ اللهُ عَبْدَ عَبْدًا أَنْ لَوْ عَلِيٍّ يَا: وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ قَالَ: وَمِنْهُ يَشْمُ لَمْ عَلِيٍّ يَا يُوَالِكُ لَمْ تُمْ مَظْلُومًا وَالْمَرْوَةَ الصَّفَا بَيْنَ قُنْبُلٍ تُمْ قَدَمِيهِ عَلَى عَامِ أَلْفٍ حَجَّ حَتَّى عُمَرِهِ فِي وَمَدَّ اللهُ سَبِيلَ فِي فَأَنْفَقَهُ ذَهَبٌ فَقَدْ عَلِيًّا أَحَبَّ مَنْ يَقُولُ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ سَمِعْتُ: قَالَ إِبْرَاهِيْمُ حَبْلُكَ أَشَدَّ مَا: لِسُلَيْمَانَ رَجُلٌ وَقَالَ: يَدْخُلُهَا وَلَمْ الْجَنَّةِ رَائِحَةٌ، أَبْغَضَنِي فَقَدْ عَلِيًّا أَبْغَضَ وَمَنْ أَحْبَبَنِي،

أَلَا. دُعَاءَهُ سَتَجَابَ وَوَقِيَامَهُ وَصِيَامَهُ صَلَاتَهُ عَنْهُ اللهُ قَبِلَ عَلِيًّا أَحَبَّ مَنْ: وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ عُمَرُ ابْنِ عَن: وَمِنْهُ وَمَنْ أَلَا. وَالصَّرَاطِ وَالْمِيزَانَ الْجِسَابِ مِنْ أَمِنْ مُحَمَّدٍ أَلْ أَحَبَّ وَمَنْ أَلَا. الْجَنَّةِ فِي مَدِيْنَتِهِ بَدَنِهِ فِي عِرْقٍ بِكُلِّ اللهُ أَعْطَاهُ عَلِيًّا أَحَبَّ وَمَنْ اللهُ رَحْمَةً مِنْ آيَسٍ: عَيْنِيهِ بَيْنَ مَكْتُوبًا الْقِيَامَةِ يَوْمَ جَاءَ مُحَمَّدٍ أَلْ أَبْغَضَ وَمَنْ أَلَا. الْأَنْبِيَاءِ مَعَ الْجَنَّةِ كَفَيْلُهُ فَأَنَا مُحَمَّدٍ أَلْ حُبَّ عَلَى مَاتَ

فَهُوَ عَلِيًّا يُبْعِضُ وَهُوَ بِهِ جُنْتُ وَبِمَا بِي أَمَنْ أَنَّهُ زَعَمَ مَنْ قَوْلُ يَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ سَمِعْتُ: قَالَ مَسْعُودُ بْنُ اللَّهِ عَبْدٌ وَعَنْ  
بِمُؤْمِنٍ لَيْسَ كَاذِبٌ.

الْقِيَامَةِ يَوْمَ عَبْدٍ قَدَّمَ بَرُّوْنَ لَا بِيَدِهِ يَنْفَسِدِ وَالَّذِي: يَوْمِ ذَاتِ جُلُوسٍ وَتَحْنُ يَقُولُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ سَمِعْتُ: قَالَ بُرْدَةُ أَبِي وَعَنْ  
يُنْتِ الْبِ أَهْلَ حُبَّنَا وَعَنْ أَنْفَقَهُ وَفِيهِمُ اكْتَسَبَهُ مِمَّ مَالِهِ وَعَنْ أَبْلَاهُ فِيهِمْ جَسَدِهِ وَعَنْ أَفْنَاهُ فِيهِمْ عُمْرِهِ عَنْ: أَرْبَعٍ عَنْ وَتَعَالَى تَبَارَكَ اللَّهُ يَسْأَلُهُ حَتَّى  
مَنْ حُبِّي إِنْ: فَقَالَ جَانِبِهِ إِلَى وَهُوَ السَّلَامُ عَلَيْهِ عَلِيٍّ رَأْسِ عَلَى يَدِهِ فَوَضَعَ: قَالَ بَعْدَكُمْ؟ مِنْ حُبِّكُمْ آيَةٌ فَمَا: الْخَطَابِ بِنُ عَمْرُ لَهُ فَقَالَ  
هَذَا حُبُّ بَعْدِي.

(220)

`Abdullah ibn `Umar has reported: The Messenger of Allah was asked: In what tone did the Almighty God speak to you on the night of ascension (Mi`raj)? The Holy Prophet said: He addressed me in the tone of `Ali! At that time, I was inspired to ask: O Lord, are you speaking to me or it is `Ali who is speaking to me? God said: O Ahmad! My truth is different from that of other things! I can neither be compared with people nor am I described with similar things! I created you from my light and `Ali from your light. Thereafter, I became aware of the secret of your heart, finding out there was no one closer and more beloved to your heart than `Ali. Hence, I addressed you in the tone of `Ali so that your heart will be put at rest in this assembly of friendship.[314]

The Messenger of Allah has been reported by Abi- Baraza and Hafiz Abu-`Abdullah Shafi`i as saying: God Almighty took a solemn pledge from me about the position of `Ali in fulfilling my mission. I said: O Lord, what is that important mission? God said: Listen! I said: I am prepared. God said: `Ali is the standard-bearer of guidance, the leader of the saints and the light of the devoted ones. He is the word rendered necessary for the pious. Whoever loves `Ali loves me and whoever is his enemy is my enemy! O prophet! Give these good tidings to him. At this time `Ali came to me and I conveyed this good news to him. `Ali said: O Messenger of Allah! I am the servant of Allah and under His power. If God punishes me, it is but for sin and disobedience, and if He has given the good news about me, He has honored me with His Grace. At this time, I raised my hand in prayer, saying: O Lord! Illuminate his heart with belief. God Almighty answered my prayer about him, saying: I will fulfill what you have wished for him. Then God informed me about the trials which will not befall my companions except him. Then I said: O Lord! Is he my brother and helper? God said: This position had been foreseen before you knew about it, for he has been a subject of my test and I will test people with his position.[315]

The Messenger of Allah has been quoted by `Ammar ibn Yasir as saying: I advise to believe in the imamate of `Ali ibn Abi-Talib one who believes in me and accepts my prophethood, for whoever accepts his imamate, has accepted my imamate and prophethood. Whoever believes in my Wilayah will enter the Wilayah of Allah, and Allah is pleased with him.[316]

(221)

بَلَّغَةَ خَاطِبِنِي: فَقَالَ رَاجِ الْمَعْلُومَةَ لَعْنَةَ رَبِّكَ خَاطِبُكَ لَعْنَةَ أَبِي سُؤْلِ وَقَدْ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ سَمِعْتُ: قَالَ عُمَرُ بْنُ اللهِ عَبْدِ وَعَنْ أُوصَفُ وَلَا بِالنَّاسِ أَقْسَى لَا كَالْأَشْيَاءِ، لَا شَيْءٌ أَنَا أَحْمَدُ يَا: فَقَالَ عَلِيٌّ؟ أَمْ أَنْتَ خَاطِبْتَنِي رَبِّ، يَا: قُلْتُ أَنْ فَالْهَمْنِي طَالِبِ، أَبِي بِنِ عَلِيٍّ فَخَاطِبْتُكَ طَالِبِ، أَبِي بِنِ عَلِيٍّ مِنْ أَحَبِّ قَلْبِكَ إِلَى أَجْدُ قَلْمٌ قَلْبِكَ سَرَائِرِ عَلَى فَاطَلَعْتُ نُورِكَ، مِنْ عَلِيًّا وَخَلَقْتُ وَرِيْدُ مِنْ خَلْقَتِكَ بِالْأَشْبَاهِ قَلْبُكَ يَطْمَئِنُّ كَيْمَا بِلِسَانِهِ

إِلَى عَهْدِ اللهِ إِنَّ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ قَالَ: قَالَ بُرْدَةُ أَبِي عَنْ بِإِسْنَادِهِ الشَّافِعِيِّ اللهُ عَبْدِ أَبِي لِلْحَافِظِ الطَّالِبِ كِفَايَةُ كِتَابِ وَمِنْ وَهُوَ أَطَاعَنِي، مَنْ وَنُورِ الْأَوْلِيَاءِ وَإِمَامِ الْهُدَى رَايَهُ عَلِيًّا إِنَّ: فَقَالَ: سَمِعْتُ: فَقُلْتُ: اِسْمَعُ: فَقَالَ لِي؟ بَيْنَهُ رَبِّ يَا: فَقُلْتُ عَلِيٍّ، فِي عَهْدًا بِذَلِكَ فَبَشَّرَهُ أَبْغَضَنِي، أَبْغَضَهُ وَمَنْ أَحَبَّنِي أَحَبَّهُ مِنْ: الْمُتَّقِينَ أَلْزَمَتْهَا النَّبِيُّ الْكَلِمَةُ

: قَالَ: بِي أَوْلَى فَاللهُ بِهِ بَسَّرْتَنِي الَّذِي بِيَمِّ وَإِنْ فَبِذُنُوبِي، يُعَذِّبُنِي فَإِنْ: قَبَضْتَهُ وَفِي اللهُ عَبْدِ أَنَا، اللهُ رَسُوْلٌ يَا: فَقَالَ: فَبَشَّرْتُهُ عَلِيٍّ فَجَاءَ لَمْ بِشَيْءٍ الْبَلَاءِ مِنْ سَيِّخَصُهُ أَنَّهُ إِلَيَّ رَفَعَ إِنَّهُ نَمَّ: لِكَذِّ بِهِ فَعَلْتُ قَدْ: وَجَلَّ عَزَّ اللهُ فَقَالَ: الْإِيمَانُ رَبِّيَعَهُ وَاجْعَلْ قَلْبَهُ لِحُجْلِ اللَّهْمُ: فَقُلْتُ سِرِّيًّا بِنِ عَمَارٍ وَعَنْ: بِهِ وَمُتَّبِلِي مُتَّبِلِي إِنَّهُ: سَبَقَ قَدْ شَيْءٌ هَذَا إِنَّ: فَقَالَ: وَصَاحِبِي أَحْيِي رَبِّ، يَا: فَقُلْتُ: أَصْحَابِي مِنْ أَحَدًا بِهِ يَحْصَنُ تَوْلَانِي فَقَدْ تَوْلَاهُ مِنْ: السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ بَوْلَانِيَّةً وَصَدَّقَنِي بِي أَمِنْ مِنْ أُوصِي: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ قَالَ: قَالَ: وَجَلَّ عَزَّ اللهُ تَوْلَى فَقَدْ تَوْلَانِي وَمَنْ

(222)

Abu-`Alqamah has reported: The Messenger of Allah performed his morning prayer in the gathering of his companions and turning to them, said: O companions! Last night, I dreamt of my uncle, Hamzah, and my brother, Ja`far, with a big tray of fruits before them. They were eating the fruits which were from the tree "Sadr." Then the fruits turned into grapes and after some moments into dates. I went near them, saying: May my father be ransom for you. Which good deed did you find better? They said: May our parents be ransom for you. Among good deeds we did not find but three deeds, namely, sending greeting upon you, quenching a thirsty person and keeping the love of `Ali ibn Abi-Talib in our hearts.[317]

The Messenger of Allah has been reported as saying: God Almighty takes pride in my followers as compared to followers of other prophets, forgives you all and has a special favor towards `Ali. Surely, I am the Messenger of Allah to you all. I neither intimidate people about my tribe nor support them unduly. What I say comes from my Lord who has given me this mission and I have to convey it. Gabriel, the Messenger of Allah says to me: Happy is one who loves `Ali both during his life and after his passing away. Ill-fated is one who is the enemy of `Ali both during his life and after his passing away, and has his rancor in his heart.[318]

`Abdullah Ibn `Abbas who had lost his sight, accompanied by Sa`id ibn Jubayr, passed by the well of Zamzam where a group of people from Syria were cursing `Ali. Hearing this, `Abdullah said: Take me back to those people. Being among them, `Abdullah said: Which one of you curses God? They said: God forbid. None of us curses God! Then, he asked: Which one of you curses the Messenger of Allah? They said: God forbid! We never curse our prophet. Then, he asked: Which



one of you curses `Ali? They said: Yes, we curse `Ali! Ibn `Abbas said: I bear witness that I heard the Messenger of Allah saying to `Ali: O `Ali! Whoever curses you, has cursed me and whoever curses me, has cursed Allah! Whoever curses Allah, He will throw him into hell on face! Sa`id reports: Ibn `Abbas said this to them, turned his back from them and left the place.[319]

The Messenger of Allah has been reported by Anas as saying: On the night journey, I saw an angel sitting on a pulpit of light with other angels gathering round him. I said to Gabriel: Who is this angel? Gabriel said:

(223)

الْبَارِحَةَ رَأَيْتُ أَصْحَابِي، مَعَاتِرَ: فَقَالَ الْيَنَّا التَّفَقْتُ نُمْ. الصُّبْحِ وَالِهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ بِنَا صَلَّى: قَالَ عُلْقَمَةَ أَبِي عَنْ: الْمَنَاقِبِ وَمِنْ نُمْ سَاعَةً، فَأَكَلَا عَنَابًا، التَّيْنِ تَحَوَّلَ نُمْ سَاعَةً فَأَكَلَا تَيْنًا، مِنْ طَبَقٍ أُبْدِيَهُمَا وَبَيْنَ طَالِبِ أَبِي بِنِ جَعْفَرٍ وَأَخِي الْمُطَّلِبِ عَبْدِ بِنِ حَمْرَةَ عَمِّي وَجَدْنَا وَإِلَى الْأَمْهَاتِ بِالْأَبَاءِ فَدَيْنَاكَ: قَالَ أَفْضَلُ؟ وَجَدْنَا الْأَعْمَالِ أَيُّ! إِنَّا نَمَّا بِأَبِي: وَقُلْتُ مِنْهُمَا فَدَنَوْتُ. سَاعَةً فَأَكَلَا رُطْبًا، نَبِ الْعَوْتَحَوْلِ بَاهِي وَجَلَّ عَزَّ اللهُ إِنَّ: وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ قَالَ قَالَ: طَالِبِ أَبِي نِبِ عَلِيٍّ وَحُبِّ الْمَاءِ وَسَفَى عَلَيْكَ الصَّلَاةُ الْأَعْمَالِ أَفْضَلُ كُلِّ السَّعِيدِ أَنْ يُخْبِرُنِي رَيْلُ جِدُّ هَذَا. لِقَرَابَتِي مُحَابٍ وَلَا لِقَوْمِي هَانِبٍ غَيْرِ إِلَيْكُمْ اللهُ رَسُولُ وَإِنِّي. خَاصَّةً وَلِعَلِّيَّ عَامَّةً لَكُمْ وَغَفَرَ بِكُمْ مَوْتِهِ وَبَعْدَ حَيَاتِهِ فِي عَلِيًّا أَبْغَضَ مِنْ الشَّقِيِّ كُلِّ الشَّقِيِّ وَأَنَّ مَوْتَهُ، وَبَعْدَ حَيَاتِهِ فِي عَلِيًّا أَحَبَّ مِنْ السَّعِيدِ.

أَهْلٍ مِنْ قَوْمٍ فَإِذَا زَمَرَمَ صَفَّةً عَلَى فَمَرَّ يَفُودُهُ، جُبَيْرِ بِنِ سَعِيدٍ وَكَانَ عَبَّاسُ بِنِ اللهِ عَبْدِ عَنْ: عِي الشَّافِ لِلْحَافِظِ الطَّالِبِ كِفَايَةُ كِتَابٍ وَمِنْ مَا اللهُ سُبْحَانَ: فَقَالُوا؟ وَجَلَّ عَزَّ اللهُ السَّابُّ أَيُّكُمْ: فَقَالَ هُمْ عَلِيٌّ فَوَقَفَ. إِلَيْهِمْ رُدِّي: جُبَيْرِ بِنِ لِسَعِيدٍ فَقَالَ. السَّلَامُ عَلَيْهِ عَلِيًّا يَشْتُمُونَ الشَّامِ السَّابُّ فَأَيُّكُمْ: قَالَ. اللهُ رَسُولٌ سَبَّ أَحَدٌ فِينَا مَا اللهُ سُبْحَانَ: قَالُوا وَالِهِ؟ عَلَيْهِ اللهُ صَلَّى اللهُ لِرَسُولِ السَّابُّ فَأَيُّكُمْ: قَالَ. اللهُ سَبَّ أَحَدٌ فِينَا بِنِ لِعَلِّيٍّ يَقُولُ قَلْبِي وَوَعَاهُ أَدْنَايَ سَمِعْتُهُ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ عَلَى فَأَشْهَدُ: قَالَ. كَانَ فَقَدْ هَذَا أَمَا: قَالُوا طَالِبِ؟ أَبِي بِنِ لِعَلِّيٍّ تَوَلَّى نُمْ. النَّارِ فِي مَخْرَجِهِ عَلَى اللهُ أَكْبَهُ اللهُ سَبَّ وَمَنْ اللهُ، سَبَّ فَقَدْ سَبَّيَ وَمَنْ سَبَّيَ، فَقَدْ سَبَّكَ مِنْ عَلِيٍّ، يَا: السَّلَامُ عَلَيْهِ طَالِبِ أَبِي عَنْهُمْ.

نُورٍ مِنْ مَنبَرٍ عَلَى جَالِسٍ بِمَلِكٍ أَنَا فَإِذَا السَّمَاءِ إِلَى بِي أُسْرِي لَيْلَةً رُتَمَرٍ: وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ قَالَ: قَالَ أَنَسٌ عَنْ وَمِنْهُ جِبْرِيلُ، يَا: فَقُلْتُ. بِهِ تُحَدِّقُ وَالْمَلَائِكَةُ

(224)

See him from close and greet him. I went close and greeted him. I found out that he was my brother and cousin, `Ali ibn Abi-Talib. I asked amazingly: Has `Ali come to the fourth heaven before me? Gabriel said: No, but since angels were fond of seeing `Ali, God created an angel of light in the form of `Ali. While glorifying Allah, angels go to visit him seventy thousand times every Friday night and day and the reward is offered to those who love `Ali ibn Abi-Talib.[320]

**`Ali, the Holy Qur'an, and the truth are Inseparable**

The Messenger of Allah has been reported by Abi-Layla as saying: Soon after my passing away, mischief and sedition will occur among you people from every direction! At that time, do not leave `Ali alone if you look for salvation, for he will distinguish between what is just and what is unjust. He will remove the dust of injustice from justice.[321]

The Holy Prophet (s.a) has been quoted by Ibn `Umar as saying: One who is deviated from the path of `Ali, is deviated from my path. Such a person is deprived of guidance and the leadership of God Almighty.[322]

Abu-Ayyub Ansari reports: I heard the Messenger of Allah saying to `Ammar ibn Yasir: The rebellious group will kill you while you are with the truth and truth is with you! O `Ammar! Should you see `Ali has chosen a path but all people have chosen another path, leave the people to themselves and opt for the path of `Ali, for `Ali's path is not worrisome. He will not mislead you nor will he obstruct the path of truth to you. O `Ammar! If a person carries a sword on his shoulder to help `Ali and strikes it on the head of enemy, God Almighty will honor him with a sword of pearl as a sign of pleasure and if a person carries a sword on his shoulder to help `Ali's enemies or fights him, God Almighty will hang a sword of fire on his shoulders as a sign of wrath.[323]

The Messenger of Allah has been quoted by `A'ishah as saying: Truth always accompanies `Ali and keeps pace with `Ali whatever path he walks on.[324] Ummu-Salamah reports: I heard from the Messenger of Allah saying: Truth is with `Ali and `Ali is with truth. These two are not separable till the Day of Judgment when they come to me at the Pond.[325] (225) عَنْ عَلِيٍّ وَسَلَّمٍ مِنْهُ أُدُنُ قَالَ الْمَلَكُ؟ هَذَا مَنْ (225) قَالَ الرَّابِعَةُ؟ السَّمَاءُ إِلَى عَلِيٍّ سَبَقَنِي جِبْرَائِيلُ، يَا فَقُلْتُ. مُسَلِّمًا عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ عَمِّي وَأَبْنِ بَاحِي أَنَا فَإِذَا عَلَيْهِ وَسَلَّمْتُ فَدَنَوْتُ جُمُعَةً لَيْلَةً كُلِّ يَوْمٍ تَزُورُهُ فَالْمَلَائِكَةُ. عَلِيٌّ صُورَةٌ عَلَى نُورٍ مِنَ الْمَلَكِ هَذَا اللَّهُ فَخَلَقَ لِعَلِّيٍّ حُبَّهَا شَكَّتِ الْمَلَائِكَةُ وَلَكِنْ لَا مَحَمَدُ، يَا لِي السَّلَامُ عَلَيْهِ عَلِيٍّ لِمُحِبِّ ثَوَابِهِ وَيُهْدُونَ وَيُقَدِّسُونَهُ اللَّهُ يُسَبِّحُونَ مَرَّةً أَلْفَ سَبْعِينَ جُمُعَةٍ وَيَوْمَ

فِيئْتُهُ، بَعْدِي مَنْ سَتَكُونُ: وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ لَيْلَى أَبِي عَنَ: الْمَنَاقِبِ كِتَابٍ مِنْ: لَهُ مَلَاذِمَانِ وَالْقُرْآنَ الْحَقَّ أَنْ فِي وَاللَّهِ عَلَيْهِ لَهُ إِنْ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ عَمْرُ بْنُ وَعَنَ. وَالْبَاطِلُ الْحَقَّ بَيْنَ الْفَارُوقِ فَإِنَّهُ طَالِبٌ؛ أَبِي بِنِ عَلِيٍّ فَانْتَرَمُوا ذَلِكَ كَانَ فَإِذَا وَجَلَّ عَزَّ اللَّهُ فَارَقَ فَارَقِي وَمَنْ فَارَقِي، عَلِيًّا فَارَقَ مَنْ

وَالْحَقُّ الْحَقُّ مَعَ وَأَنْتَ بِهِ، الْبَاغِ الْفَيْئَةُ تَقْتُلُكَ: بِبَاسِرِ بْنِ لِعَمَارٍ يَقُولُ وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ سَمِعْتُ: قَالَ الْأَنْصَارِيُّ أَبُو بِيٍّ وَعَنَ مِنْ يُخْرِجُكَ وَلَنْ رَدَى عَلَى يَدْلِكَ لَنْ فَإِنَّهُ النَّاسَ، وَدَعَّ عَلِيٌّ مَعَ فَاسْتَلَّكَ غَيْرَهُ وَادِيًا النَّاسُ وَسَلَّكَ وَادِيًا سَلَّكَ عَلِيًّا رَأَيْتَ إِذَا عَمَارُ يَا مَعَكَ عَلَيْهِ عَلِيٌّ عَدُوٌّ بِهِ أَعَانَ سَيِّفًا تَقَلَّدَ وَمَنْ دَرَّ، مِنْ وَسَاحًا الْقِيَامَةِ يَوْمَ اللَّهُ قَلَدَهُ عَدُوَّهُ عَلَى عَلِيًّا بِهِ أَعَانَ سَيِّفًا تَقَلَّدَ مَنْ إِنَّهُ عَمَارُ، يَا هُدَى نَارٍ مِنْ وَسَاحًا الْقِيَامَةِ يَوْمَ تَعَالَى اللَّهُ قَلَدَهُ

(226)

The Holy Prophet (s.a) has been reported by `A'ishah as saying: Truth is with `Ali and `Ali is with truth. These two are inseparable. There is no separation between them till they come to me at the

Pond.[326] Ummah Salamah reports: I heard from the Messenger of Allah saying: `Ali and his followers will come to me at the Pond while truth is with them and they are inseparable.[327]

Abi- Rafi` reports: the Messenger of Allah said to me: O Abu-Rafi`! What will be your position if you see a group of injustice are fighting `Ali given that he is right and they are not right? Should a person desire God's pleasure, he must fight the enemies of `Ali, for fighting `Ali's enemies is God's order and His pleasure. Therefore, whoever is able to fight must do so and attend the battlefield immediately. If he is not physically able to do so, he must rise up against `Ali's enemies verbally to undermine their success and to disgrace them. Even if he is not able to do so, he must fight them with his heart. This is the last stage of Jihad in the path of truth against his enemies.

Abu-Rafi` reports: After hearing this advice, I said: O Messenger of Allah! Pray to God for me that if I live till then, I will have the honor of fighting them. Eventually when people pledged their allegiance with Imam `Ali, Mu`awiyah challenged him, and Talhah and Zubayr went to Basrah, I said to myself: They are the same people about whom the Holy Prophet spoke.

Abu-Rafi` decided to fight them. Hence, he sold the land he had in Khaybar and his house in Medina to spend on fighting the enemies of `Ali. When `Ali left Medina for Basrah to put an end to the battle of Jamal (camel), Abu-Rafi` and his family accompanied `Ali to Basrah. He was in Kufah until the martyrdom of Amir al-Mu'minin. Thereafter, he returned to Medina with Imam Hasan and since he had neither land nor house in that city, Imam Hasan gave him a piece of land in Yanba from `Ali's endowment for farming as well as a house.[328] In the battle of Jamal when Zayd ibn Sawhan was wounded, `Ali went to see him in the last moments of his life, saying: O Zayd! May God bless you. By God, as far as I know you, you are an altruist, that is,

(227)

سَمِعْتُ: قَالَتْ سَلْمَةُ أُمُّ وَعَنْ زَالَ حَبِثُ مَعَهُ يَزُورُ الْحَقَّ مَعَ يُوَعِّلُ عَلِيًّا مَعَ الْحَقِّ: قَالَ وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ أَنْ عَائِشَةَ وَعَنْ  
اللَّهِ رَسُولٌ أَنْ: بَعْدَ عَائِشَةَ وَعَنْ. الْحَوْضِ عَلِيٍّ يَرِدَا حَتَّى يَزُولَا لَنْ الْحَقِّ مَعَ وَعَلِيًّا عَلِيٍّ مَعَ الْحَقِّ إِنَّ: يَقُولُ وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ  
الْحَوْضِ عَلِيٍّ يَرِدَا حَتَّى يَفْتَرِقَا وَلَنْ الْحَقِّ مَعَ وَعَلِيٍّ عَلِيٍّ مَعَ الْحَقِّ: قَالَ وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى

يُفَارِقُونَهُ لَا مَعَهُمُ وَالْحَقُّ وَأَشْيَاعُهُ الْحَوْضِ عَلِيٍّ دُبَيْرٍ: يَقُولُ وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ سَمِعْتُ: قَالَتْ سَلْمَةُ أُمُّ وَعَنْ

حَقًّا يَكُونُ طِيلًا؟ أَلْبَا عَلَى وَهُمْ الْحَقُّ عَلَى وَهُوَ عَلِيًّا يُفَاتِلُونَ وَقَوْمٌ أَنْتَ كَيْفَ رَافِعٌ أَبَا يَا: قَالَ وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيِّ أَنْ رَافِعٌ أَبِي وَعَنْ  
فَقُلْتُ: قَالَ: شَيْءٌ ذَلِكَ وَرَاءَ لَيْسَ بَقَلْبِهِ فَيُجَاهِدُهُمْ بِلِسَانِهِ يَسْتَطِيعُ لَمْ وَمَنْ بِلِسَانِهِ، فَيُجَاهِدُهُمْ بِيَدِهِ جِهَادُهُمْ يَسْتَطِيعُ لَمْ فَمَنْ جِهَادُهُمْ، اللَّهُ فِي  
إِلَى وَالزُّبَيْرُ طَلْحَةُ وَسَارَ مُعَاوِيَةَ وَخَالَفَهُ طَالِبُ أَبِي بِنِ عَلِيٍّ النَّاسُ بَاتَعَ فَلَمَّا: قِتَالِهِمْ عَلَى وَيُقَوِّبِنِي يُعِينِنِي أَنْ رَكَتُهُمْ أَدَّ أَنْ لِي اللَّهُ أَدْعُ: لَهُ  
ثُمَّ وَوَلَدُهُ هُوَ بِهَا يَقْوَى بِالْمَدِينَةِ وَدَارَهُ بِخَيْبَرَ أَرْضَهُ فَبَاعَ. وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ فِيهِمْ قَالَ الَّذِينَ الْقَوْمُ هُوَ لَاءَ: قُلْتُ الْبَصْرَةَ  
وَلَا بِالْمَدِينَةِ لَهُ أَرْضٌ وَلَا الْحَسَنَ مَعَ الْمَدِينَةِ إِلَى فَرَجَعَ. السَّلَامُ عَلَيْهِ عَلِيٍّ اسْتَشْهَدَ حَتَّى مَعَهُ فَكَانَ وَوَلَدَهُ أَهْلُهُ بِجَمِيعِ عَلِيٍّ مَعَ خَرَجَ  
دَارًا وَأَعْطَاهُ عَلِيٌّ صَدَقَةً مِنْ بَيْنَبَعِ أَرْضًا السَّلَامُ عَلَيْهِ الْحَسَنُ فَأَقْطَعَهُ دَارَ،

مَا فَوَّالَهُ زَيْدُ، يَا اللَّهُ رَحِمَكَ: فَقَالَ بِهِ لِمَا وَهُوَ عَلَيْهِ فَوَقَفَ رَمَقٌ، بِوَدِّ السَّلَامِ عَلَيْهِ عَلِيٌّ أَنَاةَ الْجَمَلِ يَوْمَ صَوْحَانَ بْنِ زَيْدٍ أُصِيبَ وَلَمَّا  
الْمُعُونَةَ كَثِيرَ الْمُؤْنَةِ خَفِيفَ إِلَّا عَرَفْتُكَ

(228)

you ignore yourself but help others. Zayd raised his head, saying: O my master! May God bless you, too. By God, I have a feeling that you know God truthfully and are fully aware of the divine verses and decrees. I swear by God that I did not rise up against your enemies out of ignorance and bewilderment. The reason I am fighting along with you is the words I heard from Hudhayfah ibn Yaman who reported the Messenger of Allah as saying: `Ali is the leader of the benefactors and the killer of wrongdoers. God will help those who help him and abase those who abase him. Beyond doubt, truth is always with `Ali. O you who follow truth! Never leave him alone. Follow him in words and actions.[329]

Ummu-Salamah also reports: I heard the Messenger of Allah saying: `Ali is with the Qur'an and the Qur'an is with `Ali. These two are inseparable till they come to me at the Pond.[330]

### **Whoever I Am the Master, `Ali Is His Master**

The Messenger of Allah sent `Ali to Yemen to collect compromise money including cash, expensive cloth, one fifth levy, and alms from the Christians of Najran and he himself left Medina for Mecca to perform Hajj while Muslims too had announced their readiness for performing Hajj rituals from every part with a notice in advance. The departure time of the Holy Prophet was 25th of Dhu'l-Qa'dah. Concurrently, the Holy Prophet (s.a) wrote a letter to `Ali to leave Yemen for Mecca but he had not specified the kind of Hajj. The Holy Prophet put on the clothed of Ihram (i.e. putting on the uniform of Hajj) for Qiran (a form of the ritual Hajj) and the companions too put on their clothes of Ihram in the same place. To meet the Holy Prophet, `Ali too left Yemen for Mecca and went to the presence of the Messenger of Allah before the arrival of his army men. Rejoicing at seeing, the Holy Prophet said: With what intention did you put on the clothes of Ihram? `Ali said: O Messenger of Allah, you had not specified the type of Hajj in the letter but my intention is the same as yours. While putting on my clothes of Ihram, I said: O Lord, I put on the clothes of Ihram the same as the Holy Prophet has done. I have brought thirty four camels with me. Being happy and saying: Allah is the Greatest, the Holy Prophet said: I have brought sixty six camels with me too. Therefore you will share the Hajj rituals and sacrifice with me. Some of the companions of the Holy Prophet had not brought animals for sacrifice with them. Hence, the verse "Complete your Hajj and Umrah for Allah" was revealed to determine their duties.

(229)

جَهْلٍ، مِنْ مَعَكَ فَاتْلُتْ مَا وَاللَّهِ. عَارِفًا وَبِآيَاتِهِ عَالِمًا بِاللَّهِ إِلَّا عَرَفْتُكَ مَا فَوَّالَهُ اللَّهُ، يَرْحَمُكَ مُؤَلَايَ وَأَنْتَ: وَقَالَ رَأْسُهُ إِلَيْهِ فَرَفَعَ: قَالَ

الْفَجْرَةَ؛ وَقَاتِلُ رِرَةَ الْأَمِيرِ عَلِيٍّ يَقُولُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ سَمِعْتُ يَقُولُ عَنْهُ اللَّهُ رَضِيَ الْإِيمَانُ بِنَ حُدَيْفَةَ سَمِعْتُ وَلَكِنِّي مَعَهُ فَمِيلُوا أَلَا يَتَّبِعُهُ، مَعَهُ الْحَقُّ وَإِنَّ أَلَا خَذَلَهُ مِنْ مَخْذُولٍ نَصَرَهُ، مَنْ مَنْصُورٌ

الْحَوْضَ عَلِيٍّ يَرِدَا حَتَّى يَفْتَرِقَانِ لَا مَعَهُ وَالْقُرْآنُ رَأَى اللَّهُ مَعَ عَلِيٍّ يَقُولُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ سَمِعْتُ: قَالَتْ سَلَمَةُ أُمُّ وَعَنْ

مَوْلَاهُ هُوَ مَنْ مَوْلَى بِأَنَّهُ نَصَّ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ أَنْ فِي

وَالْعَيْنِ الْأَخْلَلِ مِنْ نَجْرَانَ نَصَارَى عَلَيْهِ وَافَقَ مَا لَقِبُصِ الْيَمَنِ إِلَى السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ يَعَثُ مِنْ لُخْرُوجِ جَهْرُوْفَةِ الْإِسْلَامِ بِلَادِ أَقَاصِي فِي وَنَادَى الْحَجَّ إِلَى وَسَلَّمْ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ وَتَوَجَّهَ. الْيَمَنَ وَرَكَعَةَ وَالْخُمْسَ لَهُ يَذْكُرُ وَلَمْ الْيَمَنَ مِنَ الْحَجِّ إِلَى بِالنَّوْجِ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ وَكَاتَبَ الْفَعْدَةَ ذِي مِنْ بَقِيْنَ لِحَمْسِ السَّلَامِ عَلَيْهِ وَخَرَجَ. مَوَاضِعُهُمْ مَعَهُ، النَّاسُ وَأَحْرَمَ الْحَلِيفَةَ ذِي مِنْ وَأَحْرَمَ الْهَدْيِ بِسِيَّاقِ الْحَجِّ قَارِنًا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَخَرَجَ. عَلَيْهِ مَ عَزَّ قَدْ الَّذِي الْحَجِّ نَوْغَ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ قَارِبَهَا الْمَدِينَةَ طَرِيقِ مِنْ مَكَّةَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَارِبَ فَلَمَّا. الْيَمَنَ مِنَ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ وَخَرَجَ فَسُرَّ مَكَّةَ، عَلَى أَشْرَفَ وَقَدْ دَرَكَهَا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ لِقَاءَ الْجَيْشِ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرُ وَتَقَدَّمَ. الْيَمَنَ طَرِيقِ مِنَ السَّلَامِ وَسُقُتْ. اللَّهُ رَسُولٌ كَاهِلَالٍ إِهْلَالًا اللَّهُمَّ: وَقُلْتُ بِنَبِيِّكَ نَبِيِّ فَعَقَدْتُ بِإِهْلَالِكَ إِلَيَّ تَكْتُبُ لَمْ إِنَّكَ: فَقَالَ أَهْلَلْتُ؟ بِمَ: وَقَالَ السَّلَامُ عَلَيْهِ النَّبِيُّ بِهِ وَكَانَ. وَهَدْيِي وَمَنَاسِكِي حَجِّي فِي شَرِيكِي وَأَنْتَ بُدْنَةُ وَسِتْنِينَ سِتًّا أَنَا سَقْتُ قَدْ أَكْبُرُ، اللَّهُ: اللَّهُ رَسُولٌ فَقَالَ. بُدْنَةُ وَثَلَاثِينَ أَرْبَعًا الْبُدْنَ مَعِي ؟. وَالْعُمْرَةَ الْحَجَّ وَأَتَمُّوا؟: تَعَالَى اللَّهُ فَانزَلَ هَدْيِي سِيَّاقِ يَرِغُ مِنْ جَمَاعَةِ السَّلَامِ عَلَيْهِ النَّبِيُّ مَعَ خَرَجَ قَدْ

(230)

To explain this verse, the Holy Prophet put the fingers of his two hands together and showing them to people said: I merged this type of Umrah with the Hajj and this merger continues till the Day of Judgment. Then he said: I would not bring the animals for sacrifice with me if I had to perform what I have been commissioned to do. Then he ordered a herald to declare that those who have not brought animals for sacrifice with them get out of the state of Ihram and consider their Hajj as Tamattu`, but those who have brought animals for sacrifice with them remain in the state of Ihram. With this order, some people obeyed the Holy Prophet's instruction and some others disagreed, saying: It is not fair that the Holy Prophet is in the state of Ihram while we can put on our new clothes, have intercourse with our wives and wear perfume. Knowing this, the Holy Prophet said: I would have got out of the state of Ihram, if I had not brought animals of sacrifice with me! At this time, some of the people regretted what they had said and obeyed the Holy Prophet's order. Yet, a group of them headed by `Umar ibn al-Khattab kept on opposing it. Being informed of their second Ihram, the Holy Prophet sent for `Umar, saying to him: Why do you remain in the state of Ihram? Have you brought an animal for sacrifice? He said: No. the Holy Prophet said: Why are you opposing me then? He said: By God, I will not come out of the state of Ihram as long as you are in it. The Holy Prophet said: You will never believe in this order and keep on opposing it till the end of your life. `Umar persisted in this so much so that during his caliphate, he would sit in his pulpit, announcing his opposition to this order of the Holy Prophet and would threaten people in giving it up.[331]

After completing Hajj rituals, the Messenger of Allah accompanied by Muslims left Mecca for

Medina till they reached a place called Ghadir Khum. At this time, the verse, “O Messenger of Allah! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people (5:67),” was revealed to the Holy Prophet (s.a).

God knew that if the Holy Prophet passed by Ghadir Khum and did not stop there, people would be dispersed and everyone would go to his own city. Although it was very hot, the Holy Prophet ordered people to stop, to take a rest under the trees and to make a pulpit with

(231)

أَمْرِي مِنْ اسْتَقْبَلْتُ لَوْ قَالَ ثُمَّ الْفِيَامَةِ يَوْمَ إِلَى - أَصَابِعِهِ بَيْنَ وَشَبَّكَ - هَكَذَا الْحَجَّ فِي الْعُمْرَةِ دَخَلْتُ :وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ سَوْلِرَ فَقَالَ عَلَى فْلَيْبِمُ هَدِيًا مِنْكُمْ سَاقَ وَمَنْ .عُمْرَةً وَلِيَجْعَلَهَا فَلَئِحِلَّ هَدِيًا مِنْكُمْ يَسُقُ لَمْ مَنْ :إِدِي يُدْ مُنَادِيهِ أَمْرٌ ثُمَّ .الْهَدْيِ سَفْتُ مَا اسْتَدْبَرْتُ مَا بَعْضُ وَخَالَفَ بَعْضُ فَاطَّاعَ .إِخْرَامِهِ

المُخَالِفِينَ عَلَى السَّلَامِ عَلَيْهِ النَّبِيُّ فَأَنْكَرَ !وَنَدَّهْنُ النَّسَاءَ وَنَقَرُبُ النَّيَابِ سُنْدِبُ وَنَحْنُ أَغْبِرُ أَشَعْتُ اللهُ رَسُولَ إِنَّ :المُخَالِفِينَ بَعْضُ وَقَالَ الخَطَابِ بِنُ عُمَرُ مِنْهُمْ آخَرُونَ وَتَخَلَّفَ قَوْمٌ فَرَجَعَ .فَلْيَجِلْ هَدِيًا يَسُقُ لَمْ فَمَنْ .عُمْرَةً وَجَعَلْتُهَا لِأَخْلَلْتُ الْهَدْيِ سَفْتُ أَنِّي لَوْلَا :وقال لَمْ مَنْ أَمَرْتُ وَقَدْ نُجِلُ لَا فَلَيْمَ :قال .أَسُقُ لَمْ :قال هَدِيًا؟ أَسَفْتُ !مُحْرَمًا إِلَّا عُمَرُ يَا أَرَاكَ مَا :لَهُ وَقَالَ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ فَاسْتَدْعَاهُ فَلَهَذَا .تَمُوتَ حَتَّى بِهَا تُؤْمِنُ لَنْ إِنَّكَ :السَّلَامُ عَلَيْهِ النَّبِيُّ لَهُ فَقَالَ .مُحْرَمٌ وَأَنْتَ أَخْلَلْتُ لَا اللهُ رَسُولَ يَا وَاللهِ :فَقَالَ بِالْإِخْلَالِ؟ يَا الْهَدْيِ يَسُقُ عَلَيْهَا وَتَوَعَّدَ خِلَافَتِهِ أَيَّامٍ فِي الْمُنْبَرِ عَلَى بِذَلِكَ جَهَرَ حَتَّى الْمُتَعَةِ إِنْكَارِ عَلَى أَقَامَ

يَصْلُحُ مَوْضِعًا وَلَيْسَ حُمٌّ عَدِيرٍ إِلَى وَصَلَ حَتَّى الْمُسْلِمِينَ مِنْ مَعَهُ بِمَنْ الْمَدِينَةَ إِلَى رَحَلَ الْحَجَّ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ قَضَى وَلَمَّا فَمَا تَفَعَّلَ لَمْ وَإِنْ رَبَّكَ مِنْ إِلَيْكَ أَنْزَلَ مَا بَلَغَ الرَّسُولُ أَيُّهَا يَا؟ :عَلَيْهِ نَزَلَ حَيْثُ وَالْمُسْلِمُونَ هُوَ فَنَزَلَ وَالْمَرْعَى، فِيهِ مَاءٌ لِيَعْدَمَ لِلنُّزُولِ عَلَيْهِ النَّبِيُّ فَنَزَلَ .بِلَادِهِمْ إِلَى النَّاسِ مِنْ كَثِيرٍ عَنْهُ إِنْفَصَلَ الْعَدِيرُ تَجَاوَزَ نَ إِتَعَالَى اللهُ لِيَعْلَمَ ؟.النَّاسِ مِنْ يَعْصِمُكَ وَاللهِ رَسَالَتُهُ بَلَّغَتْ شِبْهِهِ عَلَى عَهَاوَوَصَدَ الْمَكَانَ ذَلِكَ فِي الرَّحَالِ بِجَمْعٍ وَأَمَرَ تَحْتَهَا مَا فُقِّمَ بِدَوْحَاتٍ فَأَمَرَ الْحَرَّ شَدِيدَ يَوْمًا وَكَانَ السَّلَامُ

(232)

camels' saddles. He then ordered people to get ready for congregational prayer. When the people gathered, the Holy Prophet went up the pulpit, called `Ali to come and stand near him, praised the Lord and informed the people about the news of his departure from this world, saying: I have been called by my Lord. Soon I will pass away and you will miss me. I am leaving among you two valuable things: the book of Allah and my Household. If you adhere to them, you will never go astray. They will never separate from one another until they come to me at the Pond.

Then with a loud voice said: Am I not superior to you? They all said: Yes, you are our guardian and you rule on all aspects of our life! At this time, the Holy Prophet (s.a) raised the two arms of `Ali in a way his armpit became manifest, saying: Whomever I am the master, `Ali is his master too! Then, raising his hands in prayer, he said: O Lord, support one who supports `Ali and be the enemy of one who is his enemy. Help one who helps `Ali and abase one who refuses to help him.

After delivering the sermon and conveying the message, the Holy Prophet came down from the pulpit, performed two Rak`ah of prayer and since it was the time of noon prayer, he performed the noon prayer with Muslims. He then sat in his camp and ordered to set up a camp for `Ali to sit in it. Then, he called on all companions to come to `Ali to congratulate and salute him for his position as the successor of the Messenger of Allah. Amid this, one rejoicing more than others was `Umar ibn Khattab who said: May this position be blessed to you now that you are my master and the master of all believing men and women![332]

Buraydah has been quoted as saying: The Messenger of Allah sent a group of the companions headed by `Ali on a military expedition and I was among them too. After returning, the Holy Prophet asked us about the behavior of `Ali. Among the gathering, the only one who complained of `Ali was me. When I raised my head to look at the Holy Prophet's face, I could see the sign of anger in his face! At this time the Holy Prophet said: Whomever I am the master, `Ali is his master too.[333]

`Imran ibn Hussayn has been reported as saying: the Messenger of Allah sent an army on a military expedition under the command of `Ali. Following victory, `Ali chose a female slave for himself. This act

(233)

الْمُنْبِرَ وَإِلَيْهِ عَلَيْهِ اللَّهُ لِيَصْصَعَهُ ثُمَّ الْخَرَّ شَيْدَةً مِنْ قَدَمَيْهِ عَلَى الرَّدَاءِ يَسْتَدُّ أَكْثَرُهُمْ وَكَانَ فَاجْتَمَعُوا الْجَامِعَةَ، بِالصَّلَاةِ نَادَى ثُمَّ الْمُنْبِرِ مَنِّي حَانَ وَقَدْ أُجِيبَ، أَنْ وَيُوشِكُ دُعَيْتُ إِنِّي: وَقَالَ الْأَمَةُ إِلَى نَفْسِهِ وَنَعَى وَأَبْلَغَ وَوَعظَ اللَّهُ وَحَمِدَ السَّلَامَ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ وَدَعَا عَلِيَّ بِرِدَا حَتَّى يُفْتَرِقَا لَنْ وَإِنَّهُمَا بَيْتِي، أَهْلٌ وَعَثْرَتِي اللَّهُ كِتَابٌ: تَصَلُّوا لَنْ بِهِ تَمَسَّكْتُمْ إِنْ مَا فِيكُمْ مَخْلَفٌ وَإِنِّي. أَظْهَرُكُمْ بَيْنَ مَنْ خُفُوقُ رُبِّي حَتَّى فَرَقَهُمَا السَّلَامَ عَلَيْهِ عَلِيٍّ بِصِيبَعِي أَخَذَ وَقَدْ لَهُمْ فَقَالَ بَلَى: وَاقَالَ بِأَنْفُسِكُمْ؟ مِنْكُمْ أَوْلَى أَلَسْتُ: صَوْتِهِ بِأَعْلَى نَادَى ثُمَّ. الْحَوْضَ فَصَلَّى نَزَلَ ثُمَّ خَذَلَهُ مَنْ لَوَاخِذُ نَصْرَهُ مَنْ وَأَنْصُرُ عَادَاهُ مَنْ وَعَادَ وَالْأَهْ مِنْ وَالِ اللَّهُمَّ. مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ كُنْتُ فَمَنْ: إِبْطِيهِمَا بِيَاضَ يَدْخُلُوا أَنْ الْمُسْلِمِينَ أَمَرَ ثُمَّ. خَيْمَةٍ فِي بَارِئِهِ يَنْزِلُ أَنْ السَّلَامَ عَلَيْهِ عَلِيًّا وَأَمَرَ خَيْمَةٍ فِي وَنَزَلَ بِالنَّاسِ فَصَلَّى الشَّمْسُ زَالَتْ ثُمَّ. رَكَعَتَيْنِ عَلِيٍّ يَا لَكَ بَخٍ بَخٍ: وَقَالَ عُمَرُ التَّهْنِئَةَ فِي أَطْنَبَ مَنْ فِي وَكَانَ الْمُؤْمِنِينَ، بِإِمْرَةٍ عَلَيْهِ وَيُسَلِّمُوا لِيُهْنُوهُ فَوْجًا فَوْجًا السَّلَامَ لِيَهْ عَ عَلِيٍّ عَلَى وَمُؤْمِنَةٌ مُؤْمِنٍ كُلِّ وَمَوْلَى مَوْلَايَ أَصْبَحَتْ.

رَأَيْتُمْ كَيْفَ: قَالَ قَدِمْنَا فَلَمَّا سَرِيَّةً فِي وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ بَعَثْنَا: قَالَ بَرِيْدَةُ ابْنِ عَن: حَنْبَلُ بْنُ أَحْمَدَ مُسْنَدُ كِتَابٍ وَمَنْ قَدْ السَّلَامَ عَلَيْهِ النَّبِيِّ فَرَأَيْتُ مَكْبَابًا رَاجِلًا وَكُنْتُ رَأْسِي فَرَفَعْتُ: قَالَ. يَرِي غَ وَشَكَاهُ شَكَوْتُهُ فَأَنَا. السَّلَامَ عَلَيْهِ عَلِيًّا يَعْنِي صَاحِبِكُمْ؟. وَلِيَّهُ فَعَلِيٌّ وَلِيَّهُ كُنْتُ مَنْ: يَقُولُ وَهُوَ وَجْهَهُ إِحْمَرَّ.

طَالِبِ أَبِي بِنِ عَلِيٍّ عَلَيْهِمُ وَاسْتَعْمَلَ جَيْشًا وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ تَبَعَهُ: قَالَ حُصَيْنُ بْنُ عُمَرَ عَن: التَّرْمِذِيِّ صَحِيحٍ وَمِنْ فَأَنْكُرُوا جَارِيَةً فَأَصَابَ السَّرِيَّةَ فِي فَمَضَى

(234)







بِرِسَالَتِي الرَّبِّ أَوْ رَضَ النَّعْمَةَ وَإِثْمَامِ الدِّينِ إِكْمَالَ عَلَى أَكْبَرِ اللَّهِ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَقَالَ: ? نِعْمَتِي عَلَيْكُمْ وَأَتَمَمْتُ دِينَكُمْ خَذَلَهُ مَنْ وَاخَذُلَ نَصْرَهُ مَنْ وَانْصُرْ عَاذَاهُ مَنْ وَعَادِ وَالْآهَ مَنْ وَالِ اللَّهُمَّ: قَالَ ثُمَّ طَلَبَ أَبِي بِنِ لِعَلِيٍّ وَالْوَلَايَةَ

طَالَ لَقَدْ: النَّاسُ فَقَالَ: فَانْتَجَاهُ الطَّائِفِ يَوْمَ عَلِيًّا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ آدَاءَ: قَالَ جَابِرٌ عَنْ: وَالزَّرْمِذِيِّ النَّسَائِيِّ صَحِيحٍ وَمَنْ لَا كَثِيرَةٌ ذَلِكَ فِي وَالْأَخْبَارُ. أَمْرِي اللَّهُ أَنْ يَبْعِدَ. انْتَجَاهُ اللَّهُ وَلَكِنْ انْتَجَيْتُهُ أَنَا مَا: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَقَالَ: عَمَّ ابْنِ مَعَ نَجْوَاهُ تُحْصَى لَا وَتُعَدُّ

### The Holy Prophet's Appointment of Imam `Ali for the Next Leadership

The Imamiyyah scholars and reporters have uninterruptedly narrated the Holy Prophet's appointment, due to a Divine command, of Imam `Ali being the next leader of Muslims after him. Scholars of other Muslim sects have also mentioned a big deal of such traditions. Seeking briefness, I will hereinafter refer to some of these reports and traditions. The Holy Prophet (s.a) has been reported by Jabir as saying: When God Almighty created the heavens and the earth, He called them and they too responded to His call. Then he offered to them my prophethood and `Ali's Wilayah (leadership) and they accepted it. Later, he created all the beings and entrusted religion to us. So happy is one who will follow us and wretched is one who disobeys us. Then he said: It is we who consider what is permitted by God as Halal (lawful) and what is not permitted by God as Haram (unlawful).[339]

Abu-Sa`id Khidri has quoted Salman as saying: I said to the Messenger of Allah: There is a successor for every prophet, who is your successor? The Messenger of Allah kept silent and did not say anything. After some time, he called me and said: O Salman! I rushed to him saying: yes, O Messenger of Allah. He said: Do you know who was the successor of Moses? I said: Yes, he was Yusha` ibn Nun. He said: Why? I said because he was the most knowledgeable of his time. He said: For this reason, my executer, my confidential and the best person who will fulfill my pledges is `Ali ibn Abi-Talib.[340]

The Messenger of Allah has been quoted by Anas ibn Malik as saying in the book Al-Arba`in: I and `Ali are two proofs of Allah for His servants.[341] When the verse "And warn your nearest relations" (26:214) was revealed, the Messenger of Allah invited his nearest relations, the children of `Abd al-Muttalib, amounting to forty, to Abu-Talib's house, ordered to prepare food for them from leg of mutton, one mudd of wheat and a bowl of milk. Although each of them used to eat one mutton at a meal, and drink a goatskin of water, they all ate and

(237)

شَيْئاً الْجُمْهُورُ وَنَقَلَ ذَلِكَ عَلَى الْإِمَامِيَّةِ تَوَاتَرَتْ: بَعْدَهُ بِالْخِلَافَةِ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ عَلِيِّ عَلَى وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى بِي الدَّنَصِّ فِي لَمَّا اللَّهُ إِنَّ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ جَابِرٌ عَنِ الْخَوَارِزْمِيِّ عِرْوَةَ. الْإِخْتِصَارِ سَبِيلِ عَلَى مِنْهُ طَرْفًا تَذَكُّرُ نَحْنُ كَثِيرًا، أَمْرَ الْإِنْبَاءِ وَفَوْضَ الْخَلْقِ خَلَقَ نَحْنُ فَقَبَلْنَا هُمَا، طَالِبِ، أَبِي بِنِ عَلِيٍّ وَوَلَايَةِ نُبُوتِي عَلَيْهِنَّ فَعَرَضَ فَأَجَبْنَهُ، دَعَاهُنَّ وَالْأَرْضَ السَّمَاوَاتِ خَلَقَ، لِحَرَامِهِ وَالْمَحْرَمُونَ لِحَالِهِ الْمُجْلُونَ نَحْنُ. بِنَا شَقِيٍّ مِنْ وَالشَّقِيُّ بِنَا سَعِدٍ مَنْ فَالسَّعِيدُ الدِّينِ،

فَقَالَ رَأَيْتَ بَعْدَ كَمَا فَلَمَّا. عَنِّي فَسَكَتَ وَصَبُّكَ؟ فَمَنْ وَصِيٍّ، نَبِيِّ لِكُلِّ اللَّهِ، رَسُولِ أَبِي. قُلْتُ: قَالَ سَلْمَانَ عَنِ الْجُدْرِيِّ سَعِيدِ أَبِي عَنِ: وَمِنْهُ يَوْمَئِذٍ أَعْلَمُهُمْ كَانَ لِأَنَّهُ: بِتَقْلَامٍ؟ قَالَ. نُونِ بِنِ يُوْشَعُ! نَعَمْ: قُلْتُ مُوسَى؟ وَصِيٍّ مَنْ تَعْلَمُ: قَالَ. لَتَبَيْتِكَ: قُلْتُ إِلَيْهِ فَأَسْرَعَتْ! سَلْمَانَ يَا طَالِبِ أَبِي بِنِ عَلِيٍّ دِينِي وَيَقْضِي عِدَّتِي يُنْجِرُ بَعْدِي أَنْتَرُكُهُ مَنْ وَخَيْرِ سِرِّي وَمَوْضِعِ وَصِيٍّ فَإِنَّ: قَالَ.

عِبَادِهِ عَلَى اللَّهِ حُجَّةٌ وَعَلِيٌّ أَنَا: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى إِلَيْهِ رَسُولُ قَالَ: قَالَ مَالِكُ بِنِ أَنَسٍ عَنِ الْأَرْبَعِينَ كِتَابِ وَمِنْ

أَرْبَعِينَ نَوَاكِمًا طَالِبِ أَبِي دَارٍ فِي الْمَطْلَبِ عِنْدَ بَنُو وَهُمْ وَعَشِيرَتِهِ أَهْلِهِ خَاصَّةً جَمَعَ؟ الْأَقْرَبِينَ عَشِيرَتِكَ وَأَنْذِرْ؟: تَعَالَى قَوْلُهُ نَزَلَ وَلَمَّا الْجِدْعَةَ بِأَكْلٍ مَعْرُوفًا مِنْهُمْ الرَّجُلُ كَانَ وَقَدْ اللَّبَنِ، مِنْ صَاغَ لَهُمْ وَيَعْدُ الْبُرِّ طَعَامٍ مِنْ مَدٍّ مَعَ شَاةٍ فَخِذُ لَهُمْ يُصْنَعُ أَنْ وَأَمْرَ رَجُلًا

(238)

drank of what the Messenger of Allah had prepared yet nothing dwindled. With this, the Messenger of Allah showed them his superiority and revealed the first sign of his prophethood.

When they stopped eating, the Messenger of Allah turned to those present and said: O sons of `Abd al-Muttalib! God Almighty has appointed me as prophet to all people especially to you by saying "warn your nearest relations." I now invite you to two words which are easy to say but heavy to act. With these words, you will rule over Arabs and non-Arabs, you will make various nations on the earth to follow you to make them enjoy God's blessing of entering the paradise and being saved from hell. Those words are testifying the oneness of God and my prophethood. Whoever, accepts this call and supports me will be my brother, executer, heir and vizier. From among the gathering, even a single person did not respond him positively! Amir al-Mu'minin says: I was present in that gathering. Though I was the youngest, I rose up and responded positively to his call, saying: O Messenger of Allah! I will help you in this great task. The Messenger of Allah said: O `Ali, calm down and take your seat. The Messenger of Allah repeated his call but there was silence again. This time too, I rose up and repeated my words. The Messenger of Allah gave me the same answer. For the third time, the Messenger of Allah repeated his call and faced silence. Again I rose up and gave my positive response. The Messenger of Allah ordered me to sit down with kindness, saying: `Ali, you are my executer, heir, and caliph after me. Those who were present rose up to leave and mockingly turned to Abu-Talib and said: May following your nephew and accepting his religion which has made your son your leader be blessed to you![342]

The Messenger of Allah has been reported by Abi- Buraydah as saying: Every prophet has an heir

and executer. `Ali too is my heir and executor.[343] Anas reports: The Messenger of Allah said: O Anas! The first person who comes to you is Amir al-Mu'minin, the master of Muslims, the leader of the benefactors and the last executer! Anas reports: By hearing this word, I raised my hands in prayer, saying: O Lord! Choose this man from Ansar and kept it in my heart while looking at the door. All of a sudden, `Ali entered. The Holy Prophet said: O

(239)

لَهُمْ وَبَيَّنَّ بِذَلِكَ قَبْهَرَهُمُ الطَّعَامُ، يَنْقُصُ وَلَمْ شَبِعُوا حَتَّى الْيَسِيرِ ذَلِكَ مِنْ كُلِّهَا الْجَمَاعَةَ فَأَكَلْتِ الشَّرَابِ مِنَ الزُّقِّ وَبَشْرَبِ وَاحِدٍ مَقْعَدٍ فِي أَدْعَاكُمْ وَأَنَا؟ الْأَقْرَبِينَ عَشِيرَتِكَ وَأَنْذِرْ؟ فَقَالَ خَاصَّةً إِلَيْكُمْ وَبَعَثَنِي كَافَّةً الْخَلْقَ إِلَى بَعَثَنِي اللَّهُ إِنَّ بِي، الْمُطَّلِ عَبْدَ بَنِي يَاقَانَ ثُمَّ نُبُوْتِهِ آيَةً وَتَنَجُّونَ الْجَنَّةَ بِهِمَا وَتَدْخُلُونَ الْأُمَّمَ لَكُمْ بِهِمَا وَتَتَّقَادُ الْعَجَمَ الْعَرَبَ بِهِمَا تَمْلِكُونَ الْمِيزَانَ فِي تَقْيِينِ اللِّسَانِ عَلَى خَفِيَّتَيْنِ كَلِمَتَيْنِ إِلَى وَوَزِيرِي أَخِي يَكُنْ بِهِ الْقِيَامَ عَلَى وَيُؤَاذِرُنِي الْأَمْرَ هَذَا إِلَى يُجِيبُنِي فَمَنْ. اللَّهُ رَسُولٌ وَأَنْتَ اللَّهُ إِلَّا إِلَهَ لَا أَنْ شَهَادَةَ: النَّارِ مِنْ بِهِمَا ذَلِكَ إِذْ وَأَنَا بَيْنَهُمْ مِنْ يَدِيهِ بَيْنَ فَقُمْتُ: السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٌ فَقَالَ. مِنْهُمْ أَحَدٌ يُجِبُ فَلَمْ. بَعْدِي مِنْ وَخَلِيفَتِي وَوَارِثِي وَوَصِيْبِي مِثْلٌ وَقُلْتُ فَقُمْتُ. فَصَمْتُوا ثَانِيَةَ الْقَوْمِ عَلَى الْقَوْلِ أَعَادَتْ ثُمَّ. اجْلِسْ: فَقَالَ. الْأَمْرَ هَذَا عَلَى أَوْازِرِكَ يَا أَوْازِرِكَ اللَّهُ رَسُولٌ يَا أَنَا: فَقُلْتُ سِنًا أَصْغَرُهُمْ عَلَى اللَّهِ رَسُولٌ يَا أَوْازِرِكَ أَنَا: وَقُلْتُ فَقُمْتُ بِحَرْفٍ، نُهُمٌ أَحَدٌ يُنْطِقُ فَلَمْ ثَالِثَةَ مَقَالَتِهِ الْقَوْمِ عَلَى أَعَادَتْ ثُمَّ. اجْلِسْ: فَقَالَ. الْأَوَّلَى مَقَالَتِي الْيَوْمَ لِيُهِنَّكَ: طَالِبِ لِأَبِي يَقُولُونَ وَهُمْ الْقَوْمُ فَتَهَضَّنْ. بَعْدِي مِنْ وَخَلِيفَتِي وَوَارِثِي وَوَزِيرِي وَوَصِيْبِي أَخِي فَأَنْتَ اجْلِسْ: فَقَالَ. الْأَمْرَ هَذَا عَلَيْكَ أَمِيرًا ابْنُكَ جَعَلَ فَقَدْ أَخِيكَ، ابْنِ دِينِ فِي دَخَلْتُ إِنَّ.

وَوَارِثِي وَوَصِيْبِي عَلِيًّا وَإِنَّ وَوَارِثِي، وَوَصِيْبِي نَبِيِّ لِكُلِّ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ بَرِيْدَةَ ابْنِ عَن: الْمُنَاقِبِ كِتَابِ وَمِنْ

الْمُسْلِمِينَ وَسَيِّدُ الْمُؤْمِنِينَ أَمِيرُ الْبَابِ هَذَا مِنْ عَلَيْكَ يَدْخُلُ مَنْ أَوَّلَ أَنْسُ، يَا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ أَنْسُ عَن: وَمِنْهُ أَنْسُ؟ يَا هَذَا مَنْ: اللَّهُ رَسُولٌ فَقَالَ جَاءَ إِذْ وَكَتَمْتُهُ، الْأَنْصَارِ، مِنْ رَجُلًا اجْعَلْهُ اللَّهُمَّ: قُلْتُ: قَالَ. الْأَوْصِيْبِينَ وَخَاتَمَ الْمُحَجِّبِينَ الْعُرَى وَقَائِدُ

(240)

Anas! Who is this person? I said: It is `Ali ibn Abi-Talib. Rejoicingly, the Messenger of Allah rose up and hugged him. He then mixed the sweat of his own face with that of `Ali and rubbed it on his face! `Ali said: O Messenger of Allah! Today you did to me what you had not done before! The Holy Prophet said: Why should I not do it when you carry out my pledges, you have my voice heard by people, solve their problem and settle their differences?[344]

Abu-Na'im reports: One day the Messenger of Allah said to `Ali: Hail to you, the master of Muslims and the leader of the pious.[345] The Messenger of Allah has been reported by Salma as saying: Verily, `Ali ibn Abi-Talib is my brother, vizier, helper, and the best successor I leave behind me.[346]

Abi- Ayyub Ansari reports: When the Messenger of Allah fell sick, Lady Fatimah came to visit her father. She sat near his bed and seeing her father feeble started weeping so much that the Messenger of Allah tried to appease her by saying: O my daughter! One of the blessings of Allah to you is that I married you to one who is the most knowledgeable and the most forbearing. Verily

God Almighty with His infinite knowledge did a favor to the people on the earth by appointing me as a prophet and did another favor by choosing your husband. He revealed to me to marry you to `Ali and choose him as my executor.[347]

Daraqutni, the author of the book, al-Jarh wal-Ta`dil too has related the above narration.

Daraqutni, on the authority of his own series of narrators, has quoted Abu-Harun `Abdi as saying: I met Abu-Sa`id Khidri asking him: Did you take part in the battle of Badr? He said: Yes, I did. I said: will you not tell me something about what you heard from the Holy Prophet about `Ali's merits and virtues? He said: I will inform you of it. When the Messenger of Allah was improving from illness and Lady Fatimah had come to visit him, I was sitting on the right side of the Messenger of Allah. Seeing her father feeble, Lady Fatimah started weeping! The Holy Prophet who was deeply impressed asked Fatimah about her weeping. Lady Fatimah said: Dear father, I am afraid of living when I am not near you. The sworn enemies of Islam may reveal their long-lasting cherished rancor! To

(241)

يَا عَلِيُّ لَفَقَا. وَجْهَهُ عَلَى عَلِيٍّ وَجْهَ عَرَقٍ وَيَمْسُحُ عَلِيٌّ وَجْهَهُ عَرَقٌ يَمْسُحُ جَعَلَ ثُمَّ فَاغْتَنَفَهُ مُسْتَبْشِرًا فَقَامَ. عَلِيٌّ فَقُلْتُ فِيهِ اخْتَلَفُوا مَا لَهُمْ وَتُبَيْتُ صَوْتِي وَتُسْمِعُهُمْ عَنِّي تُؤَدِّي وَأَنْتَ يَمْنَعُنِي وَمَا قَالَ: قِيلَ مِنْ بِي صَنَعْتُهُ مَا شَيْنًا بِي صَنَعْتَ لَقَدْ أَلَّفَ اللَّهُ رَسُولَ الْمُتَّقِينَ وَإِمَامَ الْمُسْلِمِينَ بِسَيِّدٍ مَرْحَبًا: يَوْمًا لِعَلِّي قَالَ وَالِاهِ عَلَيْهِ اللَّهُ صَلَّى بِي الذَّائِنُ الْخَافِضُ نَعِيمٌ أَبُو وَرَوَى. بَعْدِي مِنْ

أَخْلَفُهُ مَنْ وَخَيْرَ وَوَزِيرِي أَحْيَى إِنَّ: وَلِيقُ وَالِاهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ نَبِيٌّ سَمِعَ أَنَّهُ عَنْهُ اللَّهُ رَضِيَ الْفَارِسِيُّ سَلْمَانَ عَنْ: الْمَنَاقِبِ كِتَابٍ وَمِنْ طَالِبِ أَبِي بُنِّ عَلِيٍّ بَعْدِي.

مِنْ وَالِاهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ بِرَسُولٍ مَا رَأَتْ فَلَمَّا تَعَوَّذَهُ فَاطِمَةُ فَأَتَتْهُ مَرَضُهُ مَرَضَ وَالِاهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ أَنْ أَيُّوبَ أَبِي عَنْ: وَمِنْهُ إِيَّاكَ اللَّهُ لِكِرَامَةِ إِنْ فَاطِمَةُ يَا: وَالِاهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ لَهَا فَقَالَ: خَدَّيْهَا عَلَى الدَّمْعِ سَالَ حَتَّى فَبَكَتْ إِسْتَعْبَرَتْ وَالضَّعْفَ الْجَهْدِ نَبِيًّا فَبَعَثَنِي مِنْهُمْ فَاخْتَارَنِي إِطْلَاعَةَ الْأَرْضِ أَهْلٌ إِلَى إِطْلَعُ تَعَالَى اللَّهُ إِنَّ: جَلْمًا وَأَعْظَمَهُمْ عُلْمًا وَأَكْثَرَهُمْ سِلْمًا أَقْدَمَهُمْ مِنْ زَوْجَتِكَ وَأَخًا وَصَبِيًّا وَأَتَّخَذَهُ إِيَّاهُ كِأَزْوَاجٍ أَنْ إِلَيَّ اللَّهُ فَأَوْحَى بَعْلِكَ مِنْهُمْ فَاخْتَارَ إِطْلَاعَةَ إِطْلَعُ ثُمَّ مُرْسَلًا،

أَيْضًا وَالتَّعْدِيلِ الْجَرَحِ صَاحِبِ الدَّارِ قُطَيْبِي وَرَوَاهُ

أَلَا: فَقُلْتُ. نَعَمْ: فَقَالَ رَأَيْتَ شَهِدْتَ هَلْ: لَهْ فَقُلْتُ الْخُدْرِيُّ سَعِيدٌ أَبَا أَنْتَبْتُ: قَالَ الْعَدِيدِيُّ هَارُونَ أَبِي عَنْ رَجَالِهِ عَنِ الدَّارِ قُطَيْبِي وَعَنْ وَالِاهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ أَنْ أَخْبِرُكَ بَلَى،: فَقَالَ: وَفَضْلِهِ عَلِيٌّ فِي وَالِاهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ مِنْ سَمِعْتُهُ مِمَّا يَشْنِيءُ تُحَدِّثُنِي عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ يَمِينٌ عَنْ جَالِسٍ وَأَنَا تَعَوَّذَهُ السَّلَامُ عَلَيْهَا فَاطِمَةُ عَلَيْهِ فَدَخَلَتْ عَلَيْهِ عَقَبَ فِي وَهُوَ مِنْهَا عُوْفِي مَرَضَ مَرَضَ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ لَهَا فَقَالَ: خَدَّهَا عَلَى هَادِمُوْءٍ بَدَتْ حَتَّى الْعَبْرَةُ حَنَقَتْهَا الضَّعْفِ مِنْ اللَّهِ رَسُولٍ مَا رَأَتْ فَلَمَّا. وَالِاهِ

(242)

appease his daughter, the Prophet of Allah said: Do you not know that God Almighty with His

infinite knowledge did a favor to those living on the earth by appointing your father as a prophet and once again did a favor to them by choosing your husband and revealed to me to marry you to him and then I appointed him as my executer? O my daughter! Do you not know that your position with God is so great that I married you to the most knowledgeable, the most forbearing and the foremost in Islam? Hearing this, Lady Fatimah became happy, smiled and received her reward from her father.

At this time, in order to inform Lady Fatimah of the abundant blessing God had given to Muhammad and His household, the Messenger of Allah said: O Fatimah! `Ali has eight merits which are unique in universe, namely, his belief in Allah and His messenger, his abundant knowledge, a wife like you, sons like Hasan and Husayn, enjoying the good and forbidding the evil. O Fatimah! We are Ahl al-Bayt endowed with six qualities which were not given to anyone in the former generations nor will be given to future generations but to us. Our prophet is the best and he is your father. We have the best executer and he is your husband. Our martyr is the best and he is the uncle of your father. Ja`far Tayyar who flies with two wings in paradise belongs to us. Two best sons of this Ummah are your sons. Mahdi behind whom Jesus will perform prayer is from us too.

Then, the Messenger of Allah put his hand on Husayn's shoulder and said: Mahdi of this Ummah will come from this son of mine.[348] The Holy Prophet has been quoted by Anas as saying: Verily, my friend, my vizier, my helper, my successor and the best man who will survive me and carries out my orders is `Ali ibn Abi-Talib.[349]

The Messenger of Allah has been reported as saying: Gabriel came to me with his wings wide open. On one wing there was the inscription: There is no God but Allah and Muhammad is His messenger, and the other: There is no God but Allah and `Ali is the successor of His messenger.[350]

### **`Ali; Amir al-Mu'minin**

Ibn `Abbas has been quoted as saying: When the Messenger of Allah had put his head on the lap of Dihyah ibn Khalifah Kalbi in the courtyard of his house, `Ali entered, greeted him and said: In what state is the Messenger of Allah? He said: He is now in good condition.

(243)

مِنْهَا فَاخْتَارَ إِطْلَاعَةَ الْأَرْضِ إِلَى إِبْلِغِ اللَّهِ نَ أَعْلَمْتِ أَمَا فَاطِمَةُ يَا فَقَالَ اللَّهُ رَسُولُ يَا الضَّيِّعَةَ أَخْسَى: قَالَتْ فَاطِمَةُ؟ يَا يُبْكِيكَ مَا وَآلِهِ زَوْجِكَ الْكَرَامَةَ أَنْكَ عِلْمْتِ أَمَا وَصِيًّا وَاتَّخَذْتَهُ إِيَّاكَ فَأَنْكَحْتَهُ إِلَيَّ فَأَوْحَى بَعْلِكَ مِنْهَا فَاخْتَارَ ثَانِيَةً إِطْلَعُ نُمَّ نَبِيًّا، فَبِعَنَتِ أَبَاكَ لِمُحَمَّدٍ اللَّهُ قَسَمَهُ الَّذِي كُلُّهُ الْخَيْرِ مَزِيدَ يَرِيدَهَا أَنْ اللَّهُ رَسُولُ فَأَرَادَ. وَاسْتَبَشَّرَتْ فَضَجَّكَتْ. سِلْمًا وَأَقْدَمَهُمْ جِلْمًا وَأَكْثَرَهُمْ عِلْمًا أَعْلَمَهُمْ وَسِبْطَاهُ وَزَوْجَتُهُ وَحِكْمَتُهُ وَرَسُولُهُ بِاللَّهِ إِيْمَانٌ - مَنَاقِبُ يَعْنِي - أَضْرَاسِ ثَمَانِيَةَ السَّلَامِ عَلَيْهِ وَوَلِيِّي فَاطِمَةَ، يَا: لَهَا فَقَالَ مُحَمَّدٌ وَآلِ

وَلَمْ الْأَوْلَيْنَ مِنْ أَحَدٍ يُعْطَاهَا لَمْ خِصَالٍ سِتِّ أَعْطِينَا نَبِيَّتِ أَهْلٍ إِنَّا فَاطِمَةُ، يَا الْمُنْكَرِ عَنِ وَهَيْئِهِ بِالْمَعْرُوفِ وَأَمْرُهُ وَالْحُسَيْنِ الْحَسَنِ حَمَزَةً وَهُوَ الشَّهَادَةُ خَيْرٌ وَشَهِيدُنَا بَعْلُكَ، وَهُوَ الْأَوْصِيَاءُ خَيْرٌ وَوَصِيئُنَا أَبُوكَ، وَهُوَ الْأَنْبِيَاءُ خَيْرٌ نَبِيِّنَا: غَيْرُنَا الْأَخْرِيْنَ مِنْ أَحَدٍ يُدْرِكُهَا مِنْ: فَقَالَ الْحُسَيْنِ مَنْكِبٍ عَلَى ضَرْبِ نَمِّ خَلْفَهُ عَيْسَى يُصَلِّي الَّذِي الْأُمَّةَ هَذِهِ مَهْدِيٌّ وَمِنَّا ابْنَاكَ، وَهُمَا الْأُمَّةَ هَذِهِ سِبْطًا وَمِنَّا أَبِيكَ، عَمَّ الْأُمَّةَ مَهْدِيٌّ هَذَا.

مَوْعِدِي وَيُنْجِزُ دِينِي بِقَضِي بَعْدِي أَنْتُكَ مَنْ وَخَيْرَ وَخَلِيفَتِي وَوَزِيرِي خَلِيلِي إِنَّ: قَالَ وَالِيهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ أَنْ مَالِكِ بْنِ أَنَسٍ وَعَنْ جَنَاحِهِ نَشَرَ وَقَدْ السَّلَامُ عَلَيْهِ جَبْرَيْلُ أَتَانِي: وَالِيهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ الْمَنَاقِبِ وَمِنْ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بَنُ عَلِيٍّ: الْمُؤْمِنِينَ يَرِيأَمُ مُخَاطَبَتِهِ فِي. الْوَصِيِّ عَلِيٍّ اللَّهُ إِلَّا إِلَهَ لَا: الْأَخْرَ عَلَى وَمَكْتُوبٌ. نَبِيِّ مُحَمَّدٌ اللَّهُ إِلَّا إِلَهَ لَا: مَكْتُوبٌ أَحَدِهِمَا فِي فَإِذَا

بُنِ دِحْيَةَ حَجْرٍ فِي رَأْسُهُ وَإِذَا الدَّارِ صَحْنٍ فِي وَالِيهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ كَانَ: قَالَ عَبَّاسِ ابْنِ عَن: حَوَارِزْمَ لِأَخْطَبِ الْمَنَاقِبِ مِنْ اللَّهِ رَسُولِ أَخَا يَا بِخَيْرٍ: فَقَالَ وَالِيهِ؟ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ أَصْبَحَ كَيْفَ عَلَيْكَ، السَّلَامُ: قَالَ فَالسَّلَامُ عَلَيْهِ عَلِيٍّ فَدَخَلَ الْكَلْبِيُّ خَلِيفَةً وَإِنَّ لِأَحْبَبِكَ إِنِّي: دِحْيَةَ لَهُ قَالَ. خَيْرًا النَّبِيِّتِ أَهْلٌ عَنَّا اللَّهُ جَزَاكَ: عَلِيٍّ لَهُ قَالَ

(244)

Imam `Ali answered, "May God reward you with a worthy rewarding on behalf of us, the people of the Prophet's House." At this time, addressing `Ali, Dihyah Kalbi said: O `Ali! I like you and I have brought you a praiseworthy salutation from God which I present to you. You are the commander of the believers, the leader of graceful people and benefactors. You are the master of the sons of Adam except the prophets! On the Day of Judgment, the banner of al-Hamd is in your hand. You and your followers along with Muhammad and his followers will enter paradise with no delay. Salvation is for one who accepts your leadership and the loser is one who disobeys you. The friends of Muhammad are your friends and his enemies are your enemies who will never enjoy Muhammad's intercession. Then, he said: O you are chosen by God! Come close to me and put your cousin's head on your lap. After moment's the Messenger of Allah took his head off `Ali's lap and said: Whose voice was that? `Ali told him the whole story. The Messenger of Allah said: The one speaking to you was not Dihyah Kalbi! He was Gabriel who called you with the name God has chosen for you! It is Gabriel who has placed your love in the hearts of the believers and your awe in the hearts of the unbelievers.[351]

Ibn Mardawayh on the authority of Buraydah reports: The Messenger of Allah ordered us to address `Ali as the commander of the believers and say: Peace be to you, O Amir al-Mu'minin.[352]

Ibn Mardawayh on the authority of `Abdullah reports: Once `Ali went to the Messenger of Allah while `A'ishah was with him. He took a seat between the Holy Prophet and `A'ishah who protested by saying: Did you not find any other place than my seat? Hearing this, the Messenger of Allah who had become angry tapped her on the back and said: `A'ishah! Calm down and stop bothering me with your snide remark against my brother, `Ali, for he is Amir al-Mu'minin, the master of Muslims, the leader of the graceful people. On the Day of Judgment he will sit on the

Discriminating Bridge, will guide his followers to paradise and his enemies to hell.[353]

Ibn Mardawayh on the authority of Rafi`, the manumitted slave of `A'ishah reports: When I was a young boy, I used to do the chores outside the house for `A'ishah and when the Messenger of Allah was at home, in addition to outside chores, I would do chores inside the

(245)

يَوْمَ بَيْدِكَ حَمْدًا لِيَوْمِ الْوَأَاءِ وَالْمُرْسَلِينَ النَّبِيِّنَ خَلَا مَا آدَمَ وَلِدَ سَيِّدُ أَنْتَ. الْمُحَجَّلِينَ الْغُرَّ وَقَائِدُ الْمُؤْمِنِينَ أَمِيرُ أَنْتَ الْإِيكُ، أَرْفُهَا مَدْحَةً لَكَ وَمُبْعُضُو مُحِبُّوكَ مُحَمَّدٍ مُحِبُّو تَخْلَاكَ، مَنْ وَخَسِرَ تَوَلَّاكَ مَنْ أَفْلَحَ قَدْ. رَفَا الْجَنَانِ إِلَى وَحِزْبِهِ مُحَمَّدٍ مَعَ وَشَيْعَتِكَ أَنْتَ تَرْفُ الْقِيَامَةِ، فِي فَوْضَعَهُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ رَأْسَ فَأَخَذَ. اللَّهُ صَفْوَةَ يَا مَنِّي أَدُنْ. وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٍ فَاعْتَشِدْ تَنَالَهُمْ لَنْ مُبْعُضُوكَ، مُحَمَّدٍ جَبْرِيْلُ كَانَ الْكَلْبِيِّ، بِدَحِيَّةٍ يَكُنْ لَمْ: السَّلَامُ عَلَيْهِ قَالَ. الْحَدِيثُ فَأَخْبَرَهُ الْهَمَّهُمَّةُ؟ هَذِهِ مَا: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَقَالَ. جَبْرِهِ الْكَافِرِينَ صُدُورِ فِي وَرَهَيْتَكَ الْمُؤْمِنِينَ صُدُورِ فِي مَحَبَّتِكَ أَلْفَى وَالَّذِي بِهِ، اللَّهُ سَمَّاكَ بِاسْمِ سَمَّاكَ السَّلَامُ، عَلَيْهِ

الْمُؤْمِنِينَ أَمِيرِ بِنَا عَلِيٍّ عَلَى نُسَلَّمَ أَنْ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ أَمَرْنَا: قَالَ بُرَيْدَةُ يَرْفَعُهُ، مَرْدَوِيَّةَ نَادَوْعَ

فَجَلَسَ عَائِشَةُ، وَعِنْدَهُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ عَلَى السَّلَامِ بِعَلِيٍّ عَلِيٍّ دَخَلَ: قَالَ عَبَّاسُ بْنُ اللَّهِ عَبْدِ عَنْ: مَرْدَوِيَّةَ ابْنِ مَنَاقِبٍ وَمِنْ لَا إِمَّةَ بَلْ وَقَا ظَهَرَهَا عَلَى وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَصَرَبَ! فَخَذِي؟ غَيْرَ مَجْلِسُ لَكَ كَانَ مَا: فَقَالَتْ. عَائِشَةُ وَبَيْنَ النَّبِيِّ بَيْنَ وَيَدْخُلُ الْجَنَّةَ أَوْلِيَاءَهُ فَيَدْخُلُ الصِّرَاطِ عَلَى يَفْعُدُ الْقِيَامَةَ يَوْمَ الْمُحَجَّلِينَ الْغُرَّ وَقَائِدُ الْمُسْلِمِينَ وَسَيِّدُ الْمُؤْمِنِينَ أَمِيرُ فَإِنَّهُ أَخِي، فِي تُوذِيْنِي النَّارَ أَعْدَانُهُ

إِلَيْهَا قَرِيْبًا أَكُونُ عِنْدَهَا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ كَانَ إِذَا فَكُنْتُ أَحْدِمُهَا غَلَامًا كُنْتُ: قَالَ عَائِشَةُ مَوْلَى رَافِعِ عَنْ: بِي الْمَنَاقِبِ وَمِنْ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَبَيْنَمَا: قَالَ. لِأَعَاظِيهَا

(246)

house too. One day when the Messenger of Allah was at home, someone knocked at the door. I went quickly to the door and found there was a female slave with a big tray with a cover on it. She asked permission to enter. I went and informed `A'ishah. She said: Guide her into the house. Entering the house, the female slave put the tray on the ground before `A'ishah, saying: This is a gift offered to you. She took it to the Messenger of Allah and removed the cover from it. The female slave left and the Messenger of Allah started eating from the tray, saying: I wish Amir al-Mu'minin, the master of Muslims and the leader of the pious, were here to share the food with us. At this time, someone knocked at the door. When I opened the door, I found `Ali behind it. Rushing towards the Messenger of Allah, I said: `Ali is behind the door, asking permission to enter. The Holy Prophet's eyes fell on `Ali's face and said: You are most welcome! Hail to you. I longed for your presence twice. If you were late, I would pray to God to bring you here. Now, take a seat and eat with us.[354]

The Messenger of Allah has been quoted by Anas as saying: Paradise longs for four men of my

Ummah! I intended to ask him who they were but I feared they might not be those in my mind. Hence, I went to Abu-Bakr, told him of the story, and said: Ask the Messenger of Allah who they are. Abu-Bakr said: I fear that I might not be among the four and to be exposed to the blame of my tribe (Bani Taym). So I went to `Umar and asked him to do the same. `Umar too brought up the possible blame of his tribe (Banu-`Adi). Thereafter, I went to `Uthman and told him the story. Like the other two, he said: I fear I may not be among the four and be blamed by Umayyad. Being desperate, I went to `Ali who was irrigating his tree and told him the story.

`Ali said: By God, I will ask the Messenger of Allah and I am not fearful, for if I am one of the four, I will praise Lord for giving me such a blessing and if I am not one of them, I will pray to Lord to make me one of the four and place their love in my heart. So he headed for the Holy Prophet's house while I was accompanying him. We saw the Messenger of Allah at a time Dihyah Kalbi had his head on his lap. Seeing `Ali, Dihyah rose up, hailed him and said: O Amir al-Mu'minin! Come and put the head of your cousin on your

(247)

فَأَخْبَرْتُهَا عَائِشَةَ إِلَى فَرَجَعْتُ: قَالَ: مُعْطَىٰ إِنَاءٍ مَعَهَا جَارِيَةٌ فَإِذَا إِلَيْهِ فَخَرَجْتُ قَالَ: الْبَابُ فَدَقَّ جَاءَ جَاءَ إِذْ يَوْمَ ذَاتِ عُنْدَهَا وَالِهُ عَلَيْهِ وَخَرَجَتْ يَأْكُلُ فَجَعَلَ وَالِهُ، عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ يَدِي بَيْنَ عَائِشَةَ فَوَضَعَتْهُ عَائِشَةَ يَدِي بَيْنَ فَوَضَعَتْهُ فَدَخَلْتُ. أَدْخَلَهَا: فَقَالَتْ وَمَنْ: عَائِشَةُ فَقَالَتْ: مَعِيَ يَأْكُلُ عِنْدِي الْمُتَّقِينَ وَإِمَامَ الْمُسْلِمِينَ بِدَوَسَ الْمُؤْمِنِينَ أَمِيرَ لَيْتَ: وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ فَقَالَ: الْجَارِيَةُ إِلَيْهِ فَخَرَجْتُ الْبَابُ فَدَقَّ جَاءَ فَجَاءَ. فَسَكَتَ ذَلِكَ، مِثْلَ عَائِشَةَ فَقَالَتْ: أُخْرَى مَرَّةً الْكَلَامَ أَعَادَ ثُمَّ فَسَكَتَ، الْمُسْلِمِينَ؟ وَسَيِّدَ الْمُؤْمِنِينَ أَمِيرُ النَّبِيِّ لَهُ قَالَ دَخَلَ فَلَمَّا: أَدْخَلَهُ: وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَقَالَ: عَلِيٌّ هَذَا: فَقُلْتُ فَرَجَعْتُ: قَالَ السَّلَامُ، عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ هُوَ فَإِذَا مَعِيَ وَكُلَّ إِجْلِسَ. بِكَ يَا بِي أَنْ وَجَلَّ عَزَّ اللَّهُ لَسَأَلْتُ عَلِيَّ أَبْطَأْتُ لَوْ حَتَّى مَرَّتَيْنِ تَمَنِّيْتُكَ لَقَدْ وَأَهْلًا، مَرْحَبًا: وَسَلَّمُ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى: قَالَ يُعَادِيهِ؟ وَمَنْ يُقَاتِلُهُ وَمَنْ: عَائِشَةَ فَقَالَتْ: عَادَاكَ مَنْ وَعَادَى قَاتِلِكَ مَنْ اللَّهُ قَاتِلَ: وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَالَ ثُمَّ مَعَهُ وَأَكَلَ فَجَلَسَ: مَرَّتَيْنِ مَعَكَ، وَمَنْ أَنْتَ.

فَقُلْتُ بَعْرَ أَبَا فَاتَيْتُ. هُمْ مَنْ أَسْأَلُهُ أَنْ فَهَيْتُ. أَمْتِي مِنْ بَعَّةٍ أَرَى إِلَى مُشْتَاقَةَ الْجَنَّةِ إِنَّ: وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ قَالَ: قَالَ أَنَسُ وَعَنْ نَيْمِ بَنُو بِهِ فَتُعِيرُنِي هُمْ مِمَّا أَكُونُ أَلَا أَخَافُ: فَقَالَ: هُمْ مَنْ فَسَأَلُهُ أَمْتِي، مِنْ أَرْبَعَةٍ إِلَى تَشْتَاقُ الْجَنَّةِ إِنَّ: قَالَ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ إِنَّ أَكُونُ أَلَا أَخَافُ: فَقَالَ: ذَلِكَ مِثْلَ لَهُ فَقُلْتُ عُنْمَانَ فَاتَيْتُ. عَدِي بَنُو بِهِ فَتُعِيرُنِي مِنْهُمْ أَكُونُ أَلَا أَخَافُ: فَقَالَ: ذَلِكَ مِثْلَ لَهُ فَقُلْتُ عَمْرَ فَاتَيْتُ مِنْ أَرْبَعَةٍ إِلَى مُشْتَاقَةَ الْجَنَّةِ إِنَّ قَالَ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ إِنَّ لَهُ فَقُلْتُ لَهُ نَاصِحَ فِي وَهُوَ عَلِيًّا فَاتَيْتُ. أَمِيَّةَ بَنُو بِهِ بَرُّنِي فَتَعَمَّ مِنْهُمْ وَأَوْدَهُمْ مِنْهُمْ يُجْعَلُنِي أَنْ اللَّهُ لَأَسْأَلَنَّ مِنْهُمْ أَكُنْ لَمْ وَإِنْ وَجَلَّ عَزَّ اللَّهُ لِأَحْمَدَنَّ مِنْهُمْ كُنْتُ إِنْ فَسَأَلْتَنَّهُ، وَاللَّهِ: فَقَالَ: هُمْ مَنْ فَسَأَلُهُ أَمْتِي، الْكَلْبِيِّ يُحْدِثُ جَجْرٍ فِي وَرَأْسُهُ عَلَيْهِ فَدَخَلْنَا وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ إِلَى مَعَهُ وَجِئْتُ فَجَاءَ

(248)

lap, for you are more deserving of this act! `Ali sat on the ground and put the head of the Messenger of Allah on his lap. At this time, the Holy Prophet woke up, saying: O Abul Hasan! You are not here without reason. What do you need? `Ali said: O Messenger of Allah, may my parents be ransom for you. When I came here, your head was on Kalbi's lap. He rose up, greeted me and said: Put the head of your cousin on your lap, for you are more deserving than me! The



Messenger of Allah asked: Did you recognize him? I said: Yes, he was Dihyah Kalbi. The Messenger of Allah said: He was not Dihyah rather, he was Gabriel the trustworthy in the guise of Dihyah. Then `Ali said: May my parents be your ransom. Right now, Anas informed me that you have said: Paradise longs for four persons! Who are those four? Pointing his finger at `Ali, the Messenger of Allah said: By God, you are the first of them. He repeated this three times. `Ali said: O Messenger of Allah! May my parents be your ransom; who are the other three? The Holy Prophet said: The other three are: Miqdad, Salman, and Abu-Dharr.[355]

The Messenger of Allah has said on the authority of `Abbas: On the Day of Judgment, no one will enter the plain of the Resurrection Yard riding except four persons. Rising up from his seat, `Abbas said: O Messenger of Allah! May my parents be your ransom; who are those four persons? The Holy Prophet said: I will ride my heavenly horse (Buraq), my brother Salih will ride his she-camel which was hamstrung, my uncle Hamzah will ride my `Adba' she-camel and my brother, my cousin and my son-in-law, `Ali, will ride one of the she-camels of paradise with fine silk on it, with emerald legs, red gold body, white camphor head, ambergris tail, glowing with light, musky skeleton, neck of pearls, cupola of divine light whose inward is divine forgiveness and its outward is divine mercy. The banner of al-Hamd is in his hand. When he passes by a group of angels, they will say: Is he an arch-angel, a prophet or bearer of divine throne? At that time a herald from near or inside the divine throne will say: He is neither arch-angel, nor a prophet or bearer of divine throne. He is `Ali ibn Abi-Talib, Amir al-Mu'minin, the leader of the pious and the head of the graceful ones. Delivered is one who accepts him and loser is one who denies or disobeys him. If a worshipper prays for thousands of years between Rukn and Maqam of Ka'bah in a way his body languishes and meets God while he is the enemy of the family of Muhammad, God will throw him to hell on face.[356]

(249)

وَرَأْسُهُ وَالْإِلَهَ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ فَاسْتَيْقَظَ بِهِ أَحَقُّ فَأَنْتَ الْمُؤْمِنِينَ، أَمِيرَ يَا عَمَّكَ ابْنَ بَرَأْسِ خُدَّ: وَقَالَ عَلَيْهِ وَسَلَّمَ إِلَيْهِ قَامَ دِحْيَةُ رَأَاهُ فَلَمَّا الْكَلْبِيُّ دِحْيَةَ جَرَّ فِي وَرَأْسِكَ دَخَلْتُ اللهُ، رَسُولَ يَا وَأُمِّي أَنْتَ يَا بَابِي: قَالَ: حَاجَةٌ فِي الْإِجْتِنَانِ مَا الْحَسَنَ، أَبَا يَا: لَهُ فَقَالَ عَلِيُّ رَجَدَ فِي فَهَلْ: وَالْإِلَهَ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ لَهُ فَقَالَ: الْمُؤْمِنِينَ أَمِيرَ يَا مَنِّي بِهِ أَحَقُّ فَأَنْتَ إِلَيْكَ عَمَّكَ ابْنَ بَرَأْسِ خُدَّ: وَقَالَ عَلِيُّ وَسَلَّمَ إِلَيْ فَقَامَ أَرْبَعَةَ إِلَى مُسْتَأْفَافَةَ الْجَنَّةِ: قُلْتُ أَنْتَ أَنْسَ أَعْلَمَنِي اللهُ، رَسُولَ يَا وَأُمِّي يَا بَابِي: لَهُ فَقَالَ: جَبْرِيْلُ ذَلِكَ: لَهُ فَقَالَ: الْكَلْبِيُّ دِحْيَةُ هُوَ: فَقَالَ عَرَفْتَهُ؟ لَهُ فَقَالَ تَهْ؟ النَّالَا فَمَنْ وَأُمِّي، أَنْتَ يَا بَابِي: فَقَالَ: أَوْلَهُمْ وَاللهِ أَنْتَ. أَوْلَهُمْ وَاللهِ أَنْتَ. أَوْلَهُمْ وَاللهِ أَنْتَ: فَقَالَ بِيَدِهِ إِلَيْهِ فَأَوْمَأَ هُمْ؟ فَمَنْ أُمَّتِي، مَنْ دَرَّ وَأَبُو وَسَلَّمَ الْمَقْدَادُ.

فَقَامَ أَرْبَعَةَ وَتَحْنُ غَيْرُنَا رَاكِبُ الْقِيَامَةِ فِي لَيْسَ: وَالْإِلَهَ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ قَالَ: قَالَ عَبَّاسُ ابْنَ إِلَى بِإِسْنَادِهِ الْخَطِيبِ تَارِيخَ وَمِنْ وَعَمِّي. عَفِرَتْ النَّبِيُّ اللهُ نَاقَةَ عَلِيٍّ صَالِحٍ أَجِيٍّ وَأَمَّا الْبُرَاقُ، اللهُ دَابَّةً فَعَلَى أَنَا قَامًا: قَالَ وَمَنْ؟ فَأَنْتَ وَأُمِّي أَبِي فِدَاكَ: فَقَالَ الْعَبَّاسُ عَمَّهُ رَحَلَهَا الظَّهْرَ، مَدْبَجَةَ الْجَنَّةِ نُووقَ مِنْ نَاقَةِ عَلِيٍّ طَالِبِ أَبِي بَنِي عَلِيٍّ عَمِّي وَأَبْنُ وَأَجِيٍّ. الْعَضْبَاءُ نَاقَتِي عَلَى رَسُولِهِ وَأَسَدُ اللهُ أَسَدُ حَمْرَةَ وَعُفْفُهَا الْأَدْفَرُ، الْمَسْكُ مِنْ وَقَوَائِمُهَا الْأَشْهَبُ، الْعَنْبَرُ مِنْ وَدَنْبُهَا الْأَبْيَضُ الْكَافُورُ مِنْ رَأْسِهَا الْأَحْمَرُ، بِالذَّهَبِ مُضَيَّبٌ أَخْضَرَ زُمُرْدٍ مِنْ بَمَقْرٍ مَلَكٌ هَذَا: قَالُوا إِلَّا الْمَلَائِكَةَ مِنْ بَمَلٍ يَمُرُّ فَلَا. الْحَمْدُ لِيَوْمِ بِيَدِهِ اللهُ، رَحْمَةً وَظَاهِرُهَا اللهُ عَفُوٌّ بَاطِنُهَا نُورٌ، مِنْ قَبَّةٍ عَلَيْهَا لَوْلُو، مِنْ نَبِيًّا وَلَا مَقْرَبًا مَلَكًا هَذَا لَيْسَ: - الْعُرْشُ بِطُنَانٍ مِنْ قَالَ أَوْ - الْعُرْشُ لَدُنْ مِنْ مُنَادٍ فَيُنَادِي. الْعَالَمِينَ رَبِّ عَرْشٍ حَامِلٌ أَوْ مُرْسَلٌ نَبِيٌّ أَوْ

رَبِّ جَنَابٍ إِلَى الْمُحَجَّلِينَ الْعُرَّ وَقَائِدُ الْمُتَّقِينَ وَإِمَامُ الْمُؤْمِنِينَ أَمِيرُ طَالِبِ أَبِي بُنِ لِيْءَ هَذَا الْعَالَمِينَ؛ رَبِّ عَرْشِ حَامِلٍ وَلَا مُرْسَلًا لَقِيْتُ ثُمَّ الْبَالِي كَالشَّنِّ يَكُونُ حَتَّى عَامٍ وَالْفَتْ عَامٍ فَالْمَقَامِ الرُّكْنِ بَيْنَ اللَّهِ عَبْدًا عَابِدًا أَنْ وَلَوْ كَذَّبَهُ مَنْ وَخَابَ صَدَقَهُ مَنْ أَفْلَحَ الْعَالَمِينَ جَهَنَّمَ فِي مَنْحَرِيهِ عَلَى اللَّهِ أَكْبَرُ مُحَمَّدٌ لِأَلِ مُبِغِضًا اللَّهُ

(250)

The Messenger of Allah has been reported as saying: when on my Night Journey, I reached the farthest lote-tree (Sidrat al-Muntaha), I stopped in the presence of Allah who said: O Muhammad! I said: Yes. He said: You have tried my servants. Which of them obeys you? I said: O Lord! I found `Ali the most obedient. He said: You said the truth. Have you appointed a successor among your Ummah to guide my servants with my book and to teach them what they do not know? I said: O Lord! You appoint my successor, for you are the Best Appointer! God said: I have appointed `Ali. Therefore, appoint him as your vicegerent and executor after yourself, for I have given him my knowledge and forbearance. He is truly the commander of the believers. This is a title I have allocated to him only, for no one has had it before or will have it in future.

O Muhammad! `Ali is the standard bearer of guidance, leader of my obedient servants and the light of my The saints. He is the word I made incumbent on the pious. Whoever loves him, has loved me and whoever is hostile to him, has been hostile to me! O Muhammad! Convey this good news to him. The Messenger of Allah said: I conveyed to him this good news. He appreciated it and said: I am a servant of God and under His control. If He blames me, it is because of the sin I have committed and if He forgives me it is because God is my Lord and my Aide. God said: Verily I will fulfill the promise I have given him. I said: O Lord! Make belief in You steadfast in him. God said: I did, but O Muhammad! I will try him with tribulations and calamities with which I have not tried anyone of the saints. I said: He is my brother and my long-cherished friend. God said: This is the fate I know about him. He will be afflicted with all these calamities and it is due to his high positions. My party, my devotees and the followers of prophets would not be recognized if there were no `Ali.[357]

These traditions have been reported from more than three hundred ways of narration.

(251)

بَيْنَ وَقَفْتُ الْمُنْتَهَى سِدْرَةَ إِلَى السَّمَاءِ مِنْ ثَمَّ السَّمَاءِ إِلَى بِي أُسْرِي لَمَّا: وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ الْخَوَارِزْمِيُّ مَنَاقِبٍ وَمِنْ قَالَ: عَلِيًّا رَبِّي: قُلْتُ: قَالَ لَكَ؟ أَطَوَّعَ رَأَيْتَ فَأَيُّهُمْ خَلْفِي بَلَوْتُ قَدْ قَالَ: وَسَعَدَيْكَ لَبَّيْكَ: قُلْتُ: مُحَمَّدٌ يَا لِي فَقَالَ وَجَلَّ، عَزَّ اللَّهُ يَدِي خَيْرَتِكَ فَإِنَّ لِي، اُخْتَرْتُ رَبِّي يَا: قُلْتُ: قَالَ يَعْلَمُونَ؟ لَا مَا كِتَابِي مِنْ عِبَادِي وَيُعَلِّمُ عَنْكَ يُؤَدِّي خَلِيفَةً لِنَفْسِكَ اتَّخَذْتُ فَهَلْ مُحَمَّدٌ، يَا صَدَقْتُ قَبْلَهُ أَحَدٌ يَنْلُهَا لَمْ حَقًّا، الْمُؤْمِنِينَ أَمِيرٌ وَهُوَ وَجَلْمِي، عِلْمِي وَنَحْلَتُهُ وَوَصِيًّا، خَلِيفَةً فَسِكَ لِنَدِّ فَاتَّخَذَهُ عَلِيًّا، لَكَ اُخْتَرْتُ قَدْ قَالَ: خَيْرَتِي فَقَدْ أَحَبَّهُ مِنَ الْمُتَّقِينَ أَلْرَمْتَهَا الَّتِي لِكَلِمَةِ | وَهُوَ أَوْلِيَّائِي، وَنُورُ أَطَاعَنِي مِنْ وَإِمَامُ الْهُدَى رَأَيْهُ عَلِيٌّ مُحَمَّدٌ، يَا بَعْدَهُ لِأَحَدٍ وَلَيْسَتْ وَفِي اللَّهِ عَبْدٌ أَنَا: فَقَالَ: بَشَّرْتُهُ قَدْ رَبِّي: قُلْتُ: وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيُّ فَقَالَ: مُحَمَّدٌ يَا بِذَلِكَ فَبَشَّرَهُ أَبْغَضَنِي، فَقَدْ أَبْغَضَهُ وَمَنْ أَحَبَّنِي قَدْ قَالَ: الْإِيمَانَ رَبِّيَعَهُ وَأَجْعَلْ قَلْبَهُ إِجْلُ اللَّهُمَّ: قُلْتُ: قَالَ: مَوْلَايَ فَاللَّهُ وَعَدِي لِي أَنْتَمَّ وَإِنْ شَيْنَا، يَطْلِمَنِي لَمْ فَبِدُنُوبِي يُعَاقِبَنِي إِنْ قَبِضْتَهُ،

فِي سَبَقٍ قَدْ قَالَ: وَصَاحِبِي أَخِي رَبِّ: قُلْتُ: قَالَ: أَوْلِيَايَ مِنْ أَحَدٍ بِهِ أُحْتَصَّ لَمْ يَبْلَأْ مِنْ شَيْءٍ خُتِّصُهُ أَنِّي غَيْرَ مُحَمَّدٍ، يَا ذَلِكَ فَعَلْتُ رَسُلِي أَوْلِيَاءَ وَلَا أَوْلِيَايَ وَلَا جَزِيِّي يُعْرَفُ لَمْ عَلِيٌّ لَوْلَا مُبْتَلَى، أَنَّهُ عَلَمِي.

طَرِيقِ ثَلَاثِمِائَةٍ مِنْ أَرْبَعٍ مِنْ وَرَدَتْ الْأَحَادِيثُ ذَوَاهُ.

## The Unity of `Ali and the Holy Prophet

There is a widely transmitted Hadith in which the Messenger of Allah has said about `Ali: You are to me like Aaron to Moses. `Ali is the soul of the Holy Prophet, for his blood is from the blood and his flesh is from the flesh of the Messenger of Allah.

(251)

هَارُونَ بِمَنْزِلَةِ مِنِّي أَنْتَ: السَّلَامُ عَلَيْهِ لِعَلِّيِّ وَآلِهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ قَوْلُ وَمُنَوَاتِرِهَا الْأَحَادِيثُ مَشَاهِيرِ مِنْ: وَالْإِتِّحَادِ الْمَنْزِلَةِ خَبَرَ فِي لَحْمِهِ مِنْ وَلَحْمُهُ دَمِهِ مِنْ دَمِهِ وَآلِهِ، عَلَيْهِ لَهُ إِنْ صَلَّى اللهُ رَسُولُ نَفْسٍ وَأَنَّهُ مُوسَى، مِنْ

(252)

The Holy Prophet (s.a) has been quoted by Ibn `Abbas as saying: `Ali's blood and flesh is from my blood and flesh. His position to me is like that of Aaron to Moses except that there is no prophet after me! Be a witness to what I say. Listen to and remember it. `Ali is the commander of the believers (Amir al-Mu'minin), master of Muslims and treasure of my knowledge. His path is my path. Whoever seeks nearness to me has to walk on his path. He is my brother in this world and my companion in the hereafter. He will be with me in the zenith of dignity and the most sublime stages.[358]

The Holy Prophet (s.a) has been quoted by Jabir as saying: I and `Ali are one and from the same tree and the other people are from different trees.[359]

The Messenger of Allah has been quoted by Ibn `Abbas as saying: The likeness of `Ali to me is the likeness of my head to my body.[360]

When `Ali victoriously came to the Holy Prophet from Khaybar, the Messenger of Allah said: If I did not fear that a group of my Ummah would say about you what the Christians said about Jesus, I would say something about your majesty that whenever you passed by a group of them, they

would take the dust of your footsteps as a source of blessing and would use the water dropping from your hands in ablution as a cure! As for your dignity, I should say that you are from me and I am from you. You are my inheritor and I will inherit you. Your position to me is as Aaron had with Moses, except there will be no prophet after me. You will pay my debt and fight my enemies. You are the nearest to me on the Day of Judgment and the first to join me at the Pond. You are the first who will wear heavenly green garment along with me. You are also the first person of my Ummah to enter paradise and your followers will be sitting on the pulpits of light. Truth is always on your tongue, in your heart, and manifest before your eyes.[361]

It has been reported in Manaqib that Mu`awiyah proposed to Sa`d ibn Abi-Waqqas to curse `Ali! Being disturbed, Sa`d rejected Mu`awiyah's proposal. Mu`awiyah asked for the reason. Sa`d said: The Messenger of Allah stated three features about `Ali for which I will never curse him. If I had only one of those features it would be more valuable to me than red-haired camels. Then, he added: One of

(253)

دَمِي، مِنْ وَدْمِهِ لَحْمِي مِنْ لَحْمِهِ طَالِبِ أَبِي بُنِّ عَلِيٍّ هَذَا: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ الْمَنَاقِبِ كِتَابٍ مِنْ عَبَّاسِ ابْنِ رَوَى بَعْدِي نَبِيٍّ لَا أَنَّهُ غَيْرَ مُوسَى مِنْ هَارُونَ بِمَنْزِلَةِ مِنِّي وَهُوَ

الدُّنْيَا فِي أَحِي، مِنْهُ أُوتِيَ الَّذِي وَبَابِي عِلْمِي وَعَيْبَةُ الْمُسْلِمِينَ وَسَيِّدُ الْمُؤْمِنِينَ أَمِيرُ هَذَا عَلِيٍّ، هَذَا وَاسْمِعِي، إِسْهَدِي سَلْمَةً، أَمْ يَا وَقَالَ وَالنَّاسِ وَاحِدَةٍ، شَجَرَةٍ مِنْ وَعَلِيٍّ أَنَا: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ جَابِرٌ وَعَنْ الْأَعْلَى السَّنَامِ فِي وَمَعِيَ الْآخِرَةَ فِي وَخَذَنِي بَدَنِي مِنْ رَأْسِي مِثْلُ مِنِّي عَلِيٍّ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ عَبَّاسُ ابْنِ وَعَنْ سَنَى أَشْجَارٍ مِنْ

طَائِفَةٌ فِيكَ تَقُولُ أَنْ لَوْلَا: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ خَبِيرٌ بَقِثَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ عَلَى السَّلَامِ عَلَيْهِ عَلِيٍّ قَدِيمٌ وَلَمَّا طَهْرَكَ فَضْلٌ وَمِنْ قَدَمَيْكَ تَحْتَ مِنَ التُّرَابِ أَخَذُوا إِلَّا بِمَلَأُ نَمْرُ لَا مَقَالًا فِيكَ الْيَوْمَ لَقُلْتُ الْمَسِيحَ فِي النَّصَارَى قَالَتْ مَا أَمَّتِي مِنْ وَأَنَّكَ بَعْدِي، نَبِيٍّ لَا أَنَّهُ إِلَّا مُوسَى مِنْ هَارُونَ بِمَنْزِلَةِ مِنِّي وَأَنَّكَ وَأَرِثُكَ، تَرِثُنِي مِنْكَ، وَأَنَا مِنِّي تَكُونُ أَنْ حَسْبُكَ وَلَكِنْ بِهِ يَسْتَشْفُونَ وَأَوْلَ مَعِيَ يُكْسَى مَنْ وَأَوْلَ الْحَوْضِ عَلِيٍّ يَرُدُّ مَنْ أَوْلَ وَأَنَّكَ مِنِّي، النَّاسِ أَقْرَبُ الْآخِرَةَ فِي غَدًا وَأَنَّكَ سَنَّتِي، عَلَى وَتُقَاتِلُ دِمَّتِي تُبْرِي عَيْنَيْكَ وَبَيْنَ قَلْبِكَ وَفِي لِسَانِكَ عَلَى الْحَقِّ وَأَنَّ نُورٍ، مِنْ مَنَابِرَ عَلَى شَيْعَتِكَ وَأَنَّ أَمَّتِي، مِنْ الْجَنَّةِ فِي دَاخِلِ

ثَلَاثٌ: قَالَ مَنَعَكَ؟ مَا: فَقَالَ: فَاَمْتَنَعَ الْمُؤْمِنِينَ أَمِيرٍ بِسَبِّ وَقَاصِ أَبِي بِنِّ سَعْدِ سَفِيَانِ أَبِي بِنِّ مُعَاوِيَةَ أَمَرَ: قَالَ الْخَوَارِزْمِيِّ بِمَنَاقِ وَمِنْ قَلْنُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَهُنَّ

(254)

those features is as follows: when the Messenger of Allah went on a military expedition and appointed `Ali as his successor in Medina and `Ali complained: Do you leave me in Medina with children and women? The Holy Prophet said: Are you not happy that your position to me is as Aaron had with Moses, except that there will be no prophet after me?

`Ali's second feature is that on the day of Khaybar, I heard the Messenger of Allah saying: Tomorrow I will give the banner of Islam to a man who loves Allah and His messenger and Allah and His messenger too love him! On that day a group of companions including myself were waiting for such an honorable position in the hope that we would be honored with it. But the Messenger of Allah said: Call `Ali! Having sore eyes, `Ali came to the Holy Prophet who rubbed his saliva on `Ali's eyes which cured them immediately. The Holy Prophet gave the banner of Islam to `Ali who later returned to the Messenger of Allah with full victory.

`Ali's third feature is that on the day of mutual cursing (Mubahalah), God Almighty introduced `Ali as the soul of the Holy Prophet (s.a): "Come let us call our sons and your sons, our women and your women, and our near people and your near people" (3:61) and the Messenger of Allah called `Ali, Fatimah, Hasan, and Husayn, saying: O Lord! These are my Ahl al-Bayt.[362]

Jabir ibn `Abdullah has been reported as saying: I and a group of the companions of the Holy Prophet (s.a) were lying down in the mosque. Having a leafless twig of palm in his hand, the Messenger of Allah entered the mosque, complaining of our lying down in Masjid. So we along with `Ali had to leave the mosque as quickly as possible. At this time, the Messenger of Allah said: O `Ali! Come here, for whatever is permissible for me in the mosque is permissible for you too. Are you not happy that your position to me is as Harun had with Musa except that there will be no prophet after me? By God under whose control my life is, on the Day of Judgment you will drive away a group of people from the Pond with teak rod you have in hand in the same way that a thirsty camel is driven away from water! Even now, I can see your position at the Pond.[363]

`Ali has reported: I was afflicted with a severe disease. To seek the cure, I went to the house of the Holy Prophet (s.a). Seeing I was sick, the Messenger of Allah made me lie down in his own place, put a

(255)

بَعْضِ فِي خَلْفِهِ وَقَدْ لِي لِي يَقُولُ وَالْهَ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ سَمِعْتُ: النَّعْمَ حُمْرٍ مِنْ إِلَيَّ أَحَبُّ مِنْهُنَّ وَاجِدَةٌ لِي يَكُوْنُ لِأَنْ أَسْبَهُ مَنِّي تَكُوْنُ أَنْ تَرْضَى أَمَا: وَالْهَ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ لَهُ فَقَالَ وَالصَّبِيْبَانِ؟ النَّسَاءَ مَعَ اتَّخَلَّفَنِي اللهُ، رَسُوْلِي يَا: عَلِيٌّ لَهُ فَقَالَ مَغَارِيْبِهِ، اللهُ وَيُجِبُهُ وَرَسُوْلُهُ اللهُ يُجِبُ رَجُلًا غَدَا الرَّأْيَةَ لِأَعْطِيْنَ: خَيْرَ يَوْمٍ يَقُوْلُ وَسَمِعْتُهُ بَعْدِي؟ نَبِيٌّ لَا أَنَّهُ إِلَّا مُوسَى مِنْ هَارُوْنَ بِمَنْزِلَةٍ: الْآيَةُ هَذِهِ أَنْزَلْتُ وَلَمَّا. عَلَيْهِ اللهُ فَفَتَحَ الرَّأْيَةَ وَدَفَعَ عَيْنَيْهِ فِي قَفْبَصَرَمَدٍ وَبِهِ فَاتَاهُ. عَلِيًّا لِي ادْعُوا: فَقَالَ: لَهَا فَفَطَّأُوْنَا قَالَ. وَرَسُوْلُهُ اللهُ: فَقَالَ وَحُسَيْنًا وَحَسَنًا فَاطْمَعُوْ عَلِيًّا وَالْهَ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ دَعَا؟ وَأَنْفُسَكُمْ وَأَنْفُسَنَا وَيَسَاءَكُمْ وَيَسَاءَنَا وَأَبْنَاءَكُمْ وَأَبْنَاءَنَا نَدْعُ؟ أَهْلِي هُوَ لَاءُ.

تَرْفُدُوْنَ: قَالَ رَطْبٌ عُسَيْبُ يَدِهِ وَفِي الْمَسْجِدِ فِي مُضْطَجِعُوْنَ وَنَحْنُ وَالْهَ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ جَاءَنَا: قَالَ اللهُ عَبْدُ بَنِ جَابِرٍ وَعَنْ أَلَا لِي يَجِلُّ مَا الْمَسْجِدِ فِي لَكَ يَجِلُّ إِنَّهُ عَلِيٌّ يَا: وَالْهَ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ فَقَالَ: مَعَنَا عَلِيٌّ وَأَجْفَلٌ وَأَجْفَلْنَا قَدْ: فَلْنَا مَسْجِدًا؟ أَلَا فِي كَمَا رَجَالًا عَنْهُ تَدُوْدُ الْقِيَامَةِ، يَوْمَ حَوْضِي عَنْ لَدَائِدٍ إِنَّكَ بِيَدِهِ نَفْسِي وَالَّذِي لِنُبُوَّةٍ؟ | إِلَّا مُوسَى مِنْ هَارُوْنَ بِمَنْزِلَةٍ مَنِّي تَكُوْنُ أَنْ تَرْضَى حَوْضِي مِنْ مَقَامِكَ إِلَى أَنْظُرُ كَأَنِّي. عَوْسَجٍ مِنْ لَكَ بَعْصًا الْمَاءِ، عَنْ الصَّلَاةِ الْبَعِيْرُ يَدَادُ

ثَوْبِهِ طَرَفَ عَلِيٍّ فَأَلْقَى يُصَلِّي، وَقَامَ مَكَانِهِ فِي فَأَنَامَنِي وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَأَتَيْتُ وَجَعًا وَجَعْتُ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٍّ وَعَنْ طَالِبٍ، أَبِي بَنٍ يَا قَالَ نَمْ. اللَّهُ شَاءَ مَا فَصَلَّى

(256)

covering of his garment on me and started praying. After the passage of a short time in prayer, he said: O son of Abu-Talib, God has healed you. You do not have to worry any more, for whatever I asked God for myself, I asked for you. All my wishes were fulfilled except the question of prophethood, for there will be no prophet after me.[364]

The Messenger of Allah has been quoted by Mu`adh ibn Jabal as having said to `Ali: You share all the merits and virtues with me except prophethood in which I am superior to all people and no man of Quraysh has such virtues and merits; You are the first to believe in Allah; You are the most faithful to Allah's covenant; You are the most steadfast in carrying out God's orders. You are the fairest in division of property; You are the most just among the servants, the most knowledgeable in judgment and the most privileged with God on the Day of Judgment.[365] The Holy Prophet (s.a) has been reported by ibn `Umar as saying: Whoever keeps his distance from `Ali's manners has kept distance from my manners and whoever keeps distance from me has kept distance from God.[366]

The Messenger of Allah has been quoted by Abi- Dharr as saying: O `Ali, whoever keeps distance from me and forsakes my way, has kept distance from God. Beyond doubt, parting with you will be parting with me.[367]

### **The Story of the Grilled Bird**

A narration which has been widely transmitted and it is well-known both to Shi`ite and Sunni Muslims is the story of the grilled bird. Anas ibn Malik reports: A grilled bird was offered to the Messenger of Allah as a gift, for which he raised his hands in prayer, saying: O Lord, send to me Your most beloved creature to eat with me from this bird. Being sure that the Holy Prophet's prayer would be answered, Anas reports: I hoped that he would be a man from Ansar (helpers). Hence I said: O Lord, let the man be from Ansar! But concurrent with the Holy Prophet's prayer `Ali was at the door and asked for permission to enter. I said: The Messenger of Allah is busy now. `Ali went away and came again after a few moments. Again I said that the Holy Prophet was busy. For the third time `Ali came at the door. The Messenger of Allah said: Open the door. I opened the

(257)

جَبَلِ بْنِ مُعَاذٍ وَعَنْ. بَعْدِي نَبِيِّ لَا أَنَّهُ إِلَّا أَعْطَانِيهِ إِلَّا شَيْئًا اللَّهُ سَأَلْتُ وَلَا مِثْلَهُ، لَكَ لْتُ وَسَأَ إِلَّا شَيْئًا اللَّهُ سَأَلْتُ مَا. عَلَيْكَ بَأْسَ فَلَا بَرْنَتْ قَدْ

مِنْ أَحَدٍ فِيهِمْ يُحَاجُّكَ وَلَا يَسْبِعُ النَّاسَ وَتُخَصِّمُ بَعْدِي، نُبُوَّةَ وَلَا بِالنَّبِيِّهِ أُوْخَصِّمُكَ عَلِيٌّ يَا وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ: الْفَضِيَّةَ فِي وَأَبْصَرُهُمُ الرَّعِيَّةَ، فِي وَأَعْدَلُهُمُ بِالسَّوِيَّةِ، وَأَفْسَمُهُمُ اللهُ، بِأَمْرِ وَأَقْوَمُهُمُ اللهُ، بِعَهْدِ وَأَوْفَاهُمْ بِاللهِ، إِيْمَانًا أَوْلَهُمْ أَنْتَ: فَرِيْشٍ مَزِيَّةَ الْفِيَامَةِ يَوْمَ اللهُ عِنْدَ وَأَعْظَمُهُمْ

وَجَلَّ عَزَّ اللهُ فَارَقَ فَارَقَنِي وَمَنْ فَارَقَنِي، عَلِيًّا فَارَقَ مَنْ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ: عُمَرُ ابْنُ وَعَنْ

:الطَّائِرِ خَبَرَ فِي. فَارَقَنِي فَقَدْ فَارَقَكَ وَمَنْ اللهُ، فَارَقَ فَقَدْ فَارَقَنِي مَنْ إِنَّهُ عَلِيٌّ، يَا: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ: دَرَّ أَبِي وَعَنْ

طَيْرٌ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ لِرَسُوْلٍ أُهْدِي: قَالَ مَالِكُ بْنُ أَنَسٍ رَوَى. رَالطَّائِرِ خَبَرَ وَالْعَامَّةِ الْخَاصَّةَ عِنْدَ بِالتَّوَاتُرِ الْمُنْقُولَةِ الْأَحَادِيثِ مِنْ اللهُ رَسُوْلٍ إِنَّ فَقُلْتُ عَلِيٌّ فَجَاءَ. الْأَنْصَارِ مِنْ رَجُلًا إِيْجَعْلُهُ اللهُ: فَقُلْتُ. الطَّيْرُ هَذَا مِنْ مَعِي يَأْكُلُ إِلَيْكَ خَلْفَكَ بِأَحَبِّ إِلَيَّ اللهُ: فَقَالَ ثَمَّ. فَفَتَحْتُ إِيْفَتْحُ،: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ فَقَالَ جَاءَ ثَمَّ. فَذَهَبَ ذَلِكَ، مِثْلَ لَهُ فَقُلْتُ جَاءَ ثَمَّ. فَذَهَبَ حَاجَةً، عَلَى وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ دَخَلَ

(258)

door. `Ali came in. The Holy Prophet asked: What happened between you and Anas? `Ali said: O Messenger of Allah! This is the third time I come to see you but each time Anas stopped me from entering the house, saying: The Holy Prophet is busy!

The Holy Prophet (s.a) called me and said: Why did you stop `Ali from coming in. I said: O Messenger of Allah, when I heard your prayer and I was sure your prayer would be answered, I wished the most beloved man with Allah would be a man from my tribe, Ansar! The Messenger of Allah said: Yes, everyone is interested in his close relations and repeated this sentence for a second time.[368]

### **`Ali is the Best Creature**

The Messenger of Allah has been quoted by ibn Mardawayh on the authority of Hudhayfah as saying: `Ali is the best of the human beings. Whoever does not admit this, is an unbeliever who has denied an indisputable fact.[369] The Holy Prophet has been reported by Salman as saying: `Ali ibn Abi-Talib is the best one I appoint as my successor.[370] Quoting Salman, Ab Sa`id Khidri reports: One day the Messenger of Allah called me. I said: O Messenger of Allah, I am at your service. He said: Today I take you as a witness that `Ali ibn Abi-Talib is the best of people.[371]

Abu-Rafi` has quoted his father and his grandfather as saying: I heard the Messenger of Allah saying to `Ali: O `Ali, you are the best of my Ummah in the world and hereafter.[372]

The Messenger of Allah has been quoted by Habashi ibn Janadah as saying: The best man who walks on the earth after me is `Ali ibn Abi-Talib.[373] The Holy Prophet (s.a) has been quoted by Anas ibn Malik as saying: `Ali is the best person whom I leave behind after myself.[374] Jabir ibn

`Abdullah has reported: The Messenger of Allah sent Walid ibn `Uqbah to Banu-Wulay`ah tribe against whom he had a long-cherished rancor in the pre-Islamic era to collect alms from them. When Banu-Wulay`ah tribe were informed of it, they rushed to welcome him and to know what he wanted from close. But Walid was

(259)

قَالَ أَنَسُ؟ يَا صَنَعْتَ مَا عَلَى حَمَلِكَ مَا: قَالَ. حَاجَةٌ عَلَى أَنَّكَ يَزُغُمُ أَنَسُ، يَرُدُّنِي كَرَّاتٍ ثَلَاثٍ آخِرُ هَذِهِ: قَالَ؟ عَلِيٌّ يَا أَخْرَكَ مَا: فَقَالَ: قَوْمَهُ يُحِبُّ الرَّجُلَ إِنَّ قَوْمَهُ، يُحِبُّ الرَّجُلَ إِنَّ: وَالِهُ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ فَقَالَ: قَوْمِي مِنْ رَجُلٍ فِي يَكُونُ أَنْ فَأَحْبَبْتُ دُعَاءَكَ سَمِعْتُ

أَبِي مَنْ رِ، الْبَيْتَ خَيْرُ عَلِيٍّ: وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ حُدَيْفَةُ عَنْ مَرْدُوَيْهِ ابْنِ مَنَاقِبٍ مِنْ: الْخَلْقِ خَيْرٌ بِأَنَّهُ عَلَيْهِ النَّصُّ فِي كَفَرُ فَقَدْ

قَالَ: قَالَ الْخُدْرِيُّ سَعِيدِ أَبِي وَعَنْ. بَعْدِي أَخْلَفُ مَنْ خَيْرُ طَالِبِ أَبِي بُنِ عَلِيٍّ وَالِهُ، عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ سَلْمَانَ وَعَنْ وَأَفْضَلُهُمْ خَيْرُ هُمْ طَالِبِ أَبِي بُنِ عَلِيٍّ أَنْ الْيَوْمَ أَشْهَدُكَ: قَالَ. لَبَّيْكَ: فَقُلْتُ. فَتَادَانِي وَالِهُ لِيهِ ع اللهُ صَلَّى اللهُ رَسُوْلُ رَأَيْ سَلْمَانَ

وَعَنْ. وَالْآخِرَةَ الدُّنْيَا فِي أَمْتِي خَيْرُ أَنْتَ: السَّلَامُ عَلَيْهِ عَلِيٍّ وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ جَدُّهُ عَنْ أَبِيهِ عَنْ رَافِعِ أَبِي وَعَنْ طَالِبِ أَبِي بُنِ عَلِيٍّ بَعْدِي الْأَرْضِ عَلَى يَمْسِي مِنْ خَيْرٍ: وَسَلَّمُ وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ جُنَادَةَ بِنِ حَبِشِي

صَلَّى النَّبِيُّ بَعَثَ: قَالَ اللهُ عَبْدِ بِنِ جَابِرٍ وَعَنْ. بَعْدِي تَرَكْتُ مَنْ خَيْرُ عَلِيٍّ: وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ الْكَيْمَ بِنِ أَنَسِ وَعَنْ فِي مَا لِيَنْظُرُوا اسْتَقْبَلُوهُ وَلَيْعَةَ بَنِي بَلَّغَ فَلَمَّا الْجَاهِلِيَّةِ، فِي خَنَاءُ شَدَّ بَيْنَهُمْ وَكَانَ وَلَيْعَةَ بَنِي إِلَى عَقْبَةَ بِنِ الْوَلِيدِ وَالِهُ عَلَيْهِ اللهُ

(260)

horrified, having the impression that they were going to fight him. So he returned to Medina from the same spot. He presented a false report to the Messenger of Allah, saying: Banu-Wulay`ah tribe are disobeying you, refusing to pay alms and are intent to kill me. Being aware of Walid's return to Medina and his report, all of Banu-Wulay`ah tribe came to Medina without any delay and went to see the Messenger of Allah, saying: Walid's report is baseless. We neither disobey you nor refuse to pay alms. We only feared that he might take revenge because of his rancor against us!

The Messenger of Allah who was fully informed of the event, in order to punish and give them a lesson said: O Banu-Wulay`ah! Stop this impudent act, otherwise I will send to you a man who is like me in position to fight you, to take your sons captive and to exterminate you. Pointing to `Ali, the Messenger of Allah said: He is the best man walking on the earth. Putting his hand on `Ali's shoulder, he said: He is `Ali ibn Abi-Talib. Concurrent with this, the verse: "O you who believe! If an evil-doer comes to you with a report ..." was revealed about Walid.[375]

**Warning Against Those Challenging `Ali's Authority**



The Messenger of Allah has been quoted by Abi- Dharr as saying: Anyone who challenges `Ali's authority in relation to caliphate after me is certainly an unbeliever who has risen to fight Allah, His messenger and has disobeyed the decree of Allah and His messenger. Also anyone who is doubtful of `Ali's right to caliphate is certainly an unbeliever.[376]

The Messenger of Allah has been reported by Imam Sajjad on the authority of his father, Imam Husayn, and his grandfather, Imam `Ali, as saying: The wrath of Allah and me is intense on one who sheds my blood and hurts me in relation to my household.[377] Anas has reported: I was in the presence of the Messenger of Allah when his look fell on `Ali who was coming to him. He said: I and the one who is coming are two proofs of Allah to my Ummah on the Day of Judgment.[378] The Messenger of Allah has been quoted by Mu`awiyah ibn Haydah Qushayri as having said to `Ali: O `Ali, one who dies with the rancor

(261)

وُلَيْعَةَ بَنِي بَلْعَ فَلَمَّا الصَّدَقَةَ وَمَنْعُوا قَتْلِي أَرَادُوا وُلَيْعَةَ بَنِي إِنْ فَقَالَ وَاللَّهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ إِلَى فَرَجَعَ الْقَوْمَ، يَفَحَشِدِ قَالَ نَفْسِهِ  
الْوَلِيدُ كَذِبَ لَقَدْ وَاللَّهِ اللهُ، رَسُولَ يَا فَقَالُوا وَاللَّهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ أَنَا وَاللَّهِ عَلَيْهِ اللهُ صَلَّى اللهُ لِرَسُولِ الْوَلِيدِ عَنْهُمْ قَالَ الَّذِي  
أَوْ وُلَيْعَةَ بَنِي يَا لَتَنْتَهَنَّ: وَاللَّهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ فَقَالَ: بَيْنَنَا كَانَ بِالَّذِي يُعَاقِبُنَا أَنْ فَحَشِينَا شَحْنَاءَ وَبَيْنَهُ بَيْنَنَا كَانَتْ قَدْ وَلَكَيْهِ  
طَالِبِ أَبِي بِنِ عَلِيٍّ كَيْفَ عَلَى وَصَرَبَ. بَرُونَ مَنْ خَيْرُ هَذَا وَهُوَ دَرَارِيكُمْ، وَيَسْبِي مَقَاتِلِكُمْ يَقْتُلُ كَنْفُسِي، عِنْدِي رَجُلًا إِلَيْكُمْ لِأُبَعَثَنَّ  
...؟ بِنَبِيٍّ فَاسِقٍ جَاءَكُمْ إِنْ آمَنُوا الَّذِينَ أُيُّهَا يَا؟ عَقَبَهُ بِنِ الْوَلِيدِ فِي اللهُ وَأَنْزَلَ. لِأَمْ لَسَدَ عَلَيْهِ

الله صَلَّى اللهُ رَسُولَ قَالَ قَالَ لِعُفَارِيٍّ | ذَرَّ أَبِي عَنْ: الْخَوَارِزْمِيِّ مَنَاقِبِ كِتَابٍ مِنْ: الْخِلَافَةِ السَّلَامِ عَلَيْهِ عَلِيًّا نَاصِبَ مَنْ عَلَى التَّوَعُدِ فِي  
الْعَابِدِينَ زَيْنَ عَنْ: وَمَنْهُ. كَافِرٌ فَهُوَ عَلِيٍّ فِي شَكِّ وَمَنْ. وَرَسُولُهُ اللهُ حَارَبَ وَقَدْ كَافِرٌ فَهُوَ بَعْدِي الْخِلَافَةَ عَلِيًّا نَاصِبَ مَنْ: وَاللَّهِ عَلَيْهِ  
أَهْرَقَ مَنْ عَلَى وَعَضَبِي تَعَالَى اللهُ غَضَبَ إِسْنَدَ: وَاللَّهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٍّ عَنْ أَبِيهِ عَنْ السَّلَامِ عَلَيْهِ  
عِثْرَتِي فِي وَأَذَانِي دَمِي.

الْقِيَامَةِ يَوْمَ أَمْتِي عَلَى اللهُ حُجَّةٌ وَهَذَا أَنَا: فَقَالَ مُقْبِلًا السَّلَامُ عَلَيْهِ عَلِيًّا فَرَأَى وَاللَّهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيَّ عِنْدَ كُنْتُ: قَالَ أَنَسٌ عَنْ: وَمَنْهُ  
لِعَلِّي قَوْلِي وَاللَّهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيَّ سَمِعْتُ: قَالَ الْقَشِيرِيُّ حَيْدَةَ بِنِ مُعَاوِيَةَ عَنْ: وَمَنْهُ

(262)

against you, he has died as a Jew or Christian! Yazid ibn Zuray` reports: I said to Bahz ibn Hakim: Have your father and your grandfather narrated this Hadith on the authority of the Messenger of Allah? In response he said: May Allah strike me deaf if I am lying.[379] Anas ibn Malik has reported: Being in the presence of the Holy Prophet, I and a group of people said: O Messenger of Allah, by God we love you more than ourselves and our children. At this time, `Ali entered. The Messenger of Allah, looking at `Ali, compassionately said: One who says he loves me but has your rancor in heart is lying.[380]

The Holy Prophet (s.a) has been quoted by Khalid ibn Zayd known as Abu-Ayyub Ansari as saying:

O `Ali, God Almighty has placed the love for the poor in your heart. You are pleased with their following you and they are pleased with your leadership. Happy is one who follows you and he is truthful in it. Woe to one who has your rancor in heart and tells lies about you.[381]

Ibn `Abbas has reported: I was in the presence of the Messenger of Allah when `Ali entered with fury. The Holy Prophet asked the reason. `Ali said: O Messenger of Allah! I was in the gathering of your cousins who were saying things far from your dignity. That made me furious. Being angry, the Messenger of Allah rose up and said: O people! Whoever makes `Ali angry has made me angry, for `Ali is the first one who believed in Allah and His messenger and adhered to Allah's covenant. O people, anyone who hurts `Ali's feelings, he will be raised among Jews and Christians. Jabir asked: Even if he accepts the oneness of God and your prophethood? The Messenger of Allah said: Yes, even if you bear witness that there is no god but Allah and Muhammad is Allah's messenger, the only advantage is that your blood will not be shed, your property will not be confiscated for Muslims and poll tax will not be collected from you.[382]

Abu-Hurayrah has reported: The Messenger of Allah looking at the faces of `Ali, Fatimah, Hasan, and Husayn, said: I am at war with one who is at war with you and at peace with one who is at peace with you.[383]

(263)

أَبُوكَ أَحَدْتِكَ: حَكِيمٌ بِنَ لِبَهْرٍ قُلْتُ: زُرَيْعُ بْنُ يَزِيدٍ قَالَ: بَصْرَانِيًّا أَوْ يَهُودِيًّا مَاتَ يُبْغِضُكَ وَهُوَ مَاتَ مَنْ يُبَالِي لِيَ عَلِيٍّ، يَا السَّلَامُ عَلَيْهِ بِنَ أَنَسٍ عَن: وَمِنْهُ. نَارٌ مِنْ بَصْمَامِ أَدْنَى اللَّهِ فَصَمَّ وَالْأَجْدَى عَن أَبِي لِحْدَثْنِي إِنَّهُ: قَالَ بِهِدَا؟ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ عَن جَدِّكَ عَن وَأَوْلَادِنَا أَنْفُسِنَا مِنْ إِلَيْنَا لِأَحَبُّ إِنَّكَ اللَّهُ رَسُولٌ يَا وَاللَّهِ: فَقَالُوا أَصْحَابِهِ مِنْ جَمَاعَةٍ وَعِنْدَهُ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ عِنْدَ كُنَّا: لِقَا مَالِكٍ وَيُجِبْنِي يُبْغِضُكَ أَنَّهُ زَعَمَ مَنْ كَذَبَ: لَهُ فَقَالَ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ إِلَيْهِ فَتَنَظَرَ السَّلَامُ عَلَيْهِ عَلِيٍّ حِينَئِذٍ فَدَخَلَ: قَالَ:

الْمَسَاكِينَ تُحِبُّ جَعَلَكَ اللَّهُ إِنَّ عَلِيٍّ، يَا وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ يَزِيدُ بْنُ خَالِدٍ وَأَسْمُهُ الْأَنْصَارِيُّ أَيُّوبُ أَبِي عَن: وَمِنْهُ فِيكَ وَكَذَبَ أَبْغَضَكَ لِمَنْ وَوَيْلٌ لِي فِيكَ، وَصَدَقَ تَبِعَكَ لِمَنْ فَطُوبَى. إِمَامًا بِكَ وَيَرْضُونَ أَنْبَاعًا بِهِمْ وَتَرْضَى:

:وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ لَهُ فَقَالَ. غَضِبَانَ السَّلَامُ عَلَيْهِ عَلِيٍّ أَقْبَلَ إِذْ وَالِهُ عَلَيْهِ لَهُ الِ صَلَّى النَّبِيُّ عِنْدَ كُنْتُ: قَالَ عَبَّاسُ ابْنِ عَن: وَمِنْهُ إِنَّ. آدَانِي فَقَدْ عَلِيًّا أَدَى مَنْ النَّاسِ، يَهَاءُ يَا: وَقَالَ مُغْضِبًا وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ فَقَامَ. عَمَّكَ بَنُو فِيكَ آدُونِي: فَقَالَ أَغْضَبَكَ؟ مَا الْأَنْصَارِيُّ اللَّهُ عَبْدُ بْنُ جَابِرٍ فَقَالَ. بَصْرَانِيًّا أَوْ يَهُودِيًّا الْقِيَامَةَ يَوْمَ بُعِثَ عَلِيًّا أَدَى مَنْ النَّاسِ، أَيُّهَا يَا. اللَّهُ بَعْدَ وَأَوْفَاكُمْ إِيْمَانًا أَوْلَكُمْ عَلِيًّا تُسْتَبَاحٌ لَا وَأَنْ دِمَاؤُهُمْ تُسْفَكَ أَلَا بِهَا يَحْتَجِرُونَ كَلِمَةَ جَابِرٍ، يَا: فَقَالَ اللَّهُ؟ رَسُولٌ مُحَمَّدًا وَأَنَّ اللَّهُ إِلَّا إِلَهُ إِلَّا شَهِدَ وَإِنَّ اللَّهَ، رَسُولَ يَا صَاغِرُونَ وَهُمْ بَدِنَ عَ الْجَزِيَّةَ يُعْطَوْنَ لَا وَأَنْ أَمْوَالَهُمْ:

لِمَنْ وَسَلَّمٌ حَارَبَكُمْ لِمَنْ حَرَبْتُ أَنَا: فَقَالَ وَقَاطِمَةَ وَحُسَيْنًا وَحَسَنًا عَلِيًّا وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ أَبْصَرَ: قَالَ هُرَيْرَةُ أَبِي عَن: وَمِنْهُ سَأَلْتُمْ:

(264)



؛(المشهورَة أو) الْمُسْتَوْرَة الْكَعْبَة كَمَثَلِ (الْأَمَة هَذِهِ فِي: قَالَ أَوْ) فِيكُمْ عَلِيٌّ مَثَلُ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسولُ قَالَ: قَالَ دَرُّ أَبِي وَعَنْ وَعَنْهُ. يَبْدِي مِنْ رَأْسِي مَثَلُ مَنِّي عَلِيٌّ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسولُ قَالَ: قَالَ عَبَّاسُ ابْنُ وَعَنْ. فَرِيضَةٌ إِلَيْهَا وَالْحَجُّ عِبَادَةٌ إِلَيْهَا النَّظَرُ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسولُ قَالَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ وَعَنْ. بَدَنِي مِنْ كَرَأْسِي مَنِّي عَلِيٌّ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسولُ قَالَ: قَالَ: وَلَدِهِ عَى عَالِ الْوَالِدِ كَحَقِّ الْمُسْلِمِينَ عَلَى عَلِيٍّ حَقُّ

:السُّطْلُ فِي

بِحَدِّتِكُمْ حَتَّى عَلِيٍّ إِلَى إِمْصِيَا: وَعُمَرُ بَكْرٌ لِأَبِي وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسولُ قَالَ: قَالَ مَالِكُ بْنُ أَنَسٍ إِلَى بَابِنَادِهِ الْخَوَارِزْمِيُّ رَوَى إِلَيْهِمَا فَخَرَجَ السَّلَامُ، عَلَيْهِ عَلِيٌّ عَلَى وَعُمَرُ بَكْرٌ أَبُو فَاسْتَأْذَنَ مَعَهُمَا وَمَضَيْتُ فَمَضَيْتُ: أَنَسُ قَالَ. أَنْتُمْ كَمَا لِي عَ وَأَنَا لِيْلَيْتِهِ فِي مَنَّهُ كَانَ بِمَا قَالَ: خَيْرٌ إِلَّا حَدَّثْتُ وَمَا لَأَ، قَالَ شَيْءٌ؟ حَدَّثْتُ بَكْرًا، أَبَا يَا: فَقَالَ:

(266)

Has anything happened? Abu-Bakr said: If anything has happened, it is fair. Then, he said: The Messenger of Allah said to `Umar and me: Go to `Ali to inform you of the event which happened to you last night. At this time, the Messenger of Allah arrived and asked `Ali to tell us about the event of the last night. `Ali said: O Messenger of Allah! I am ashamed of telling the story. The Holy Prophet (s.a) said: Tell us the event, for God is not ashamed of telling the truth. `Ali said: O Messenger of Allah! Last night I was in need of water for purification but I could not find any. I was afraid my morning prayer be defaulted. Hence, I hastily sent Hasan and Husayn to two different directions to search for water but they were late and there was no sign of water. A kind of sorrow overwhelmed me for not having access to water. All of a sudden, I realized that the ceiling of the room cleft and a pail covered with a piece of cloth came down. When I uncovered the pail, I saw that it was full of water. Having purified myself with that water and having performed my prayer, I saw the pail of water going up to heaven and the cleft ceiling turned back to its former position! The Holy Prophet rejoicingly said: The pail was from heaven, the water was from Kawthar, and the cover was heavenly silk. Then, the Holy Prophet added: O `Ali, who could be like you last night when Gabriel was serving you?[390]

### **`Ali, a Great Master**

Ibn `Abbas reports: the Messenger of Allah looking at `Ali's face, said: You are a master in the world and the hereafter! Whoever loves you has loved me. Someone who is my friend is God's friend too. Your enemy is my enemy and my enemy is God's enemy. Woe to one who is your enemy after me.[391] The Messenger of Allah has been quoted by Akhtab ibn Muhammad as saying: During my night journey, I observed a palace made up of red rubies. At that time, God Almighty revealed to me that the palace belonged to `Ali who is the master of Muslims, the leader of the pious and the fortunate ones.[392]

The Holy Prophet (s.a) has been reported by As`ad ibn Zurarah as saying: During my night journey

when I reached the lote-tree (Sidrat al-Muntaha) God Almighty revealed to me three times, saying: `Ali is the leader of the pious, the master of Muslims, and the one who guides the fortunate ones to paradise.[393]

(267)

وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ وَجَاءَ. لَيْلِيهِ فِي مَنْهُ كَانَ بِمَا يُحَدِّثُكَمَا حَتَّى عَلِيٍّ إِلَى إِمُضِيَا وَلِعَمَرَ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ لِي قَالَ أَرَدْتُ: عَلِيٌّ فَقَالَ. الْحَقُّ مِنْ يَسْتَحْيِي لَأَ اللَّهُ فَإِنَّ حَدَّثَهُمَا: فَقَالَ. اللَّهُ رَسُولٌ يَا اسْتَحْيِي: فَقَالَ. لَيْلِيكَ فِي مَنْكَ كَانَ مَا هُمَا حَدِّدُ عَلِيٍّ يَا: فَقَالَ عَلِيٌّ، فَأَبْطَأَ الْمَاءَ طَلَبَ فِي طَرِيقِ فِي وَالْحُسَيْنِ طَرِيقِ فِي سَنَ الدَّفْوَجَهُتِ الصَّلَاةُ، تَفَوُّتِي أَنْ وَخِفْتُ وَأَصْبَحْتُ لِلطَّهَارَةِ الْمَاءَ مَاءً، فِيهِ وَإِذَا عَنْهُ الْمُنْدِيلُ نَحَيْتُ الْأَرْضَ فِي صَارَ فَلَمَّا بِمُنْدِيلٍ، مُعْطَى سَطْلُ مِنْهُ عَلِيٌّ وَنَزَلَ انْشَقَّ قَدِ السَّقْفِ فَرَأَيْتُ ذَلِكَ فَأَحْرَزْتَنِي أَمَا: السَّلَامُ عَلَيْهِ لِعَلِيٍّ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَقَالَ. السَّقْفُ وَالْتَامَ وَالْمُنْدِيلُ السَطْلُ ارْتَفَعَ ثُمَّ وَصَلَيْتُ وَاغْتَسَلْتُ لِلصَّلَاةِ فَتَطَهَّرْتُ يَخْدُمُكَ وَجَبْرِيْلُ لَيْلِيكَ فِي عَلِيٍّ يَا مِنْكَ مَنْ. الْجَنَّةِ اسْتَبْرَقَ فَمِنْ الْمُنْدِيلِ وَأَمَا الْكُوْتَرُ نَهْرٍ فَمِنْ مَاءِ أَلِ وَأَمَا الْجَنَّةِ فَمِنْ السَطْلِ

بِالسِّيَادَةِ وَصَفِهِ فِي:

الدُّنْيَا فِي سَيِّدٍ أَنْتَ: فَقَالَ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ إِلَى وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ نَظَرَ: قَالَ عَبَّاسُ ابْنِ عَنَ الْخَوَارِزْمِيِّ رَوَى مِنْ أْبَعْضِكَ لِمَنْ وَيَلُّ. وَجَلَّ رَعَا اللَّهُ عَدُوٌّ وَعَدُوِّي وَعَدُوُّكَ وَجَلَّ، عَزَّ اللَّهُ حَبِيبٌ وَحَبِيبِي أَحَبَّبِي فَقَدْ أَحَبَّبَكَ مِنْ. الْأَخْرَةِ فِي وَسَيِّدٌ يَأْفُوْتُهُ مِنْ أَحْمَرُ قَصْرٌ إِذَا السَّمَاءِ إِلَى بِي أُسْرِي لَيْلَةَ كَانَ لَمَّا: وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ مُحَمَّدُ بْنُ أَحْطَبٍ وَعَنْ. بَعْدِي الْمَحْجَلِينَ الْعُرَّ وَقَائِدَ الْمُتَّقِينَ وَإِمَامَ الْمُسْلِمِينَ سَيِّدُ أَنَّهُ عَلِيٌّ فِي الْيَوْمِ فَأَوْجِي تَتَلَأَلُ

عَلِيٌّ فِي رَبِّي إِلَيَّ فَأَوْحَى الْمُنْتَهَى سِدْرَةَ إِلَى بِي أُسْرِي لَيْلَةَ إِنَّتَهَيْتُ: وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ زُرَّارَةَ بْنِ أَسْعَدٍ وَعَنْ النَّعِيمِ جَنَّتِ إِلَى الْمَحْجَلِينَ الْعُرَّ وَقَائِدَ الْمُسْلِمِينَ وَسَيِّدَ الْمُتَّقِينَ إِمَامًا إِنَّهُ: ثَلَاثًا

(268)

### More Merits of Imam `Ali

`Ali is the supervisor of the Kawthar Pond, the giver of permission to enter Paradise, the bearer of the standard on the Resurrection Day and during crossing the Discriminating Bridge (Sirat), and his two angels takes pride in him on the other angels[394] The Messenger of Allah has been quoted by Ibn `Abbas as saying: On the Day of Judgment, `Ali stands by the Pond of Kawthar. No one enters paradise without his permission.[395]

The Holy Prophet (s.a) has been reported by Jabir as saying: The two angels who are in charge of taking up `Ali's deeds are more proud than other angels, for they present to God not any one of `Ali's deeds which brings about Allah's wrath. So they have a privilege over other angels.[396] The Messenger of Allah has been quoted by Ibn `Abbas as saying: On the Day of Judgment, on God's order, Gabriel sits at the gate of paradise and blocks people's entrance into paradise except those having a clean record signed by `Ali.[397]

Jabir ibn Samarah has reported: The Holy Prophet (s.a) was asked: O Messenger of Allah! Who is your banner bearer on the Day of Judgment? He said: My banner bearer on that day will be my banner bearer in the world. He is no one but `Ali ibn Abi-Talib.[398] The Messenger of Allah has been quoted by `Abdullah ibn Anas as saying: On the Day of Judgment when The Discriminating Bridge will be put over hell, no one can cross it unless he has a document in hand showing his love for `Ali.[399]

### Virtues of `Ali's Children

The sons of Amir al-Mu'minin, two of whom, are Imam Hasan and Imam Husayn have merits which cannot be counted. The Messenger of Allah has been quoted by `Abdullah ibn Mas'ud as saying: Hasan and Husayn are two masters and leaders of youths in paradise.[400] The Holy Prophet (s.a) has been reported by Abu-Hurayrah as saying: An angel was permitted to come to visit me and to give good tidings to me. The good tidings were: Fatimah is the princess of the women of my Ummah, and Hasan and Husayn are two masters of the youths in paradise.

(269)

رَوَى :المَلَائِكَةُ عَلَى مَلَكِيهِ وَافْتِخَارُ وَالصِّرَاطِ الْقِيَامَةِ يَوْمَ وَاِءِاللَّوَصَاحِبُ الْجَنَّةِ دُخُولِ فِي وَالْإِدْنِ الْحَوْضِ صَاحِبُ أَنَّهُ فِي مَنْ بَجَوَازِ جَاءَ مَنْ إِلَّا الْجَنَّةَ يَدْخُلُ لَا . الْحَوْضِ عَلَى الْقِيَامَةِ يَوْمَ عَلِيٍّ :وَأَلِيهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ قَالَ :قَالَ عَبَّاسُ ابْنِ عَنِ الْخَوَارِزْمِيِّ السَّلَامُ عَلَيْهِ عَلِيٍّ

عَلِيٍّ، مَعَ لِكُونِهِمَا الْأَمْلاكَ سَائِرِ عَلَى لَيْفَتَجْرَانِ طَالِبِ أَبِي بِنِ عَلِيٍّ مَلَكِي إِنْ :وَأَلِيهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ :قَالَ جَابِرٌ وَعَنْ إِذَا :وَأَلِيهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ :قَالَ عَبَّاسُ ابْنِ عَنِ مُجَاهِدٍ وَعَنْ .يُسَخِّطُهُ بِشَيْءٍ قَطْمُنُهُ وَجَلَّ عَزَّ اللهُ إِلَى بُصْعِدَا لَمْ لِأَنَّهْمَا عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ مِنْ بَرَاءَةٍ مَعَهُ مَنْ إِلَّا يَدْخُلُهَا فَلَا الْجَنَّةَ بَابِ عَلَى يَجْلِسُ أَنْ السَّلَامُ عَلَيْهِ جِبْرِيلُ تَعَالَى اللهُ أَمَرَ الْقِيَامَةِ يَوْمَ كَانَ السَّلَامُ

الدُّنْيَا؛ فِي لَوَانِي صَاحِبِ الْأَجْرَةِ فِي لَوَانِي صَاحِبِ :قَالَ الْأَجْرَةِ؟ فِي لَوَانِكَ صَاحِبِ مَنْ اللهُ، رَسُوْلُ يَا قَبِيْلَ :قَالَ سَمْرَةَ بِنِ جَابِرٍ وَعَنْ وَنُصِبَ الْقِيَامَةِ يَوْمَ كَانَ إِذَا :وَأَلِيهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ :قَالَ جَدُّهُ عَنْ أَنَسِ بْنِ اللهِ عَبْدِ وَعَنْ .السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ أَوْلَادِهِ فِي .السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ بُولَايَةِ كِتَابِ مَعَهُ مَنْ إِلَّا عَلَيْهِ يَجْزُ لَمْ مَجْهَدٌ شَهِيرِ عَلَى الصِّرَاطِ

كثْرَةً تُحْصَى لَا فَضَائِلُهُمَاوَالسَّلَامُ عَلَيْهِمَا وَالْحُسَيْنُ الْحَسَنُ الْإِمَامَانِ جُمْلَتُهُمْ مِنَ السَّلَامُ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ أَوْلَادِ كَانَ

الْجَنَّةِ أَهْلُ شَبَابِ سَيِّدَا وَالْحُسَيْنُ الْحَسَنُ :وَأَلِيهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ :قَالَ مَسْعُودُ بْنُ اللهِ عَبْدِ عَنْ بَابِنَادِهِ الْخَوَارِزْمِيِّ رَوَى بِمَا وَأَخْبَرَنِي بِشَرْنِي، بِمَا فَبَشَّرَنِي زِيَارَتِي فِي وَجَلَّ عَزَّ اللهُ إِسْتَأْذَنَ مَلَكًا إِنْ :وَأَلِيهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ :قَالَ هُرَيْرَةُ أَبِي وَعَنْ

الْجَنَّةِ أَهْلٍ ابْتِشَبَ سَيِّدًا وَالْحُسَيْنَ الْحَسَنَ وَأَنَّ أُمَّتِي نِسَاءُ سَيِّدَةٍ فَاطِمَةَ أَنْ أَخْبَرَنِي

(270)

The Messenger of Allah has been quoted by Ya`li `Amiri as saying: Husayn is from me and I am from Husayn. God loves one who loves Husayn. He is one of my grandsons.[401] It has been reported on the authority of Ibn `Abbas: Gabriel came to the presence of the Holy Prophet, saying: Verily God Almighty annihilated seventy thousand persons against martyrdom of the innocent Yahya (John), the son of Zachariah, but He will annihilate twice this number against the martyrdom of your daughter's son, Husayn.[402]

The Holy Prophet of Islam has said: Beyond doubt, the abode of the killer of Husayn is in a coffin of fire and his punishment is as much as that of half the world people. This torment is at a time when his hands and feet are tied to hot chains thrown into the fire on face in a way that he is placed in the abyss. This evil criminal has stinking smell from which the dwellers of hell seek refuge to God. He abides in the fire of hell, is tormented, cannot get rid of it even for an hour and the fetid water of hell is poured into his throat. Woe to the killers of Husayn from the chastisement on the Day of Judgment.[403]

Mus`ab has reported: Imam Husayn went on Hajj pilgrimage on foot for twenty five times.[404]

Bara' has reported: I saw the Messenger of Allah carrying Hasan on his shoulder, saying: O Lord! I love Hasan. You love him too.[405] Hudhayfah ibn Yaman has reported: I saw the Messenger of Allah holding Husayn's hand in his hand, saying: O people! This is Husayn ibn `Ali! Hold him in high esteem! This is Husayn whose grandfather, grandmother, father, mother, maternal uncle and aunt, brother and himself are in paradise. Their devotees and followers of their devotees are in paradise too.[406]

Abu-Hurayrah has reported: I saw the Messenger of Allah relishing the saliva of Hasan and Husayn like one who relishes dates.[407] Usamah ibn Zayd reports: One of the other nights, I knocked the door of the Holy Prophet's house for a need. The Holy Prophet came out of the house and met what I needed. At this time, I saw the Holy Prophet wrap with something which I did not know what it was. So I said: O Messenger of Allah! What is it? The Holy Prophet unwrapped himself.

(271)

مِنْ سِبْطِ حُسَيْنٍ. حُسَيْنًا أَحَبَّ مِنْ اللَّهِ أَحَبَّ. حُسَيْنٍ مِنْ وَأَنَا مِنْ حُسَيْنٍ: وَإِلَيْهِ عَلَيْهِ هُ الْإِلَّهِ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ الْعَامِرِيُّ يَعْطِي وَعَنْ سَبْعِينَ زَكْرِيَّا بْنَ بِيْحِي قَتَلَ وَجَلَّ عَزَّ اللَّهُ إِنَّ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٍ عَلَى السَّلَامِ عَلَيْهِ جِبْرَائِيلُ نَزَلَ: قَالَ عَبَّاسُ ابْنِ وَعَنْ الْأَسْبَاطِ أَلْفًا وَسَبْعِينَ أَلْفًا سَبْعِينَ السَّلَامِ عَلَيْهِمَا الْحُسَيْنِ ابْنَتِكَ يَا بْنَ قَاتِلٍ وَإِنَّهُ أَلْفًا

وَرَجُلَاهُ بَدَاهُ شُدُّ وَقَدِ الدُّنْيَا، أَهْلٍ أَوْ النَّارِ، أَهْلٍ عَذَابٍ نِصْفُ عَلَيْهِ نَارٍ مِنْ وَتَنَابُ فِي الْحُسَيْنِ قَاتِلٌ: وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ وَقَالَ فِيهَا وَهُوَ نَتْنِيهِ، رِيْحٌ شِدَّةٍ مِنْ وَجَلَّ عَزَّ رَبُّهُمْ إِلَى النَّارِ أَهْلٌ يَتَعَوَّدُ رِيْحٌ وَلَهُ جَهَنَّمَ، قَعْرٌ فِي يَقَعُ حَتَّى النَّارِ فِي مُنْكَسٍ نَارٍ، مِنْ يَسْلَسِلُ الْحُسَيْنِ حَجَّ: قَالَ مُصْعَبٌ وَعَنْ وَجَلَّ عَزَّ اللهُ عَذَابٍ مِنْ لَهُ الْوَيْلُ. جَهَنَّمَ حَمِيمٍ مِنْ وَيُسْفَى سَاعَةً، عَنْهُ يَفْتَرُ لَا الْأَيْمِ، الْعَذَابِ دَانِقٌ خَالِدٌ اللَّهْمَّ: يَقُولُ وَهُوَ السَّلَامُ عَلَيْهِ الْحَسَنَ حَامِلًا وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ رَأَيْتُ: قَالَ الْبِرَاءِ وَعَنْ. مَا شَبَّاهُ حَجَّةً وَعَشْرِينَ حَمْسًا لِامِّ السَّ عَلَيْهِ فَأَجَبَهُ أَجِبَهُ إِنِّي

الْحُسَيْنُ هَذَا النَّاسُ، أَيُّهَا يَا: وَقَالَ السَّلَامُ عَلَيْهِمَا عَلِيٌّ بِنِ الْحُسَيْنِ بِيَدِ أَخِذًا وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ يَثُرًا: قَالَ الْيَمَانُ بِنِ حُدَيْفَةَ وَعَنْ جَدُّهُ عَلِيٌّ؛ بِنِ الْحُسَيْنِ هَذَا. السَّلَامُ عَلَيْهِمَا يَعُفُوبَ بِنِ يُوسُفَ جَدِّ مِنْ تَعَالَى اللهُ عَلَى أَكْرَمِ لَجْدُهُ فَوَاللهِ وَفَصَلُّوهُ، فَأَعْرِفُوهُ أَلَا عَلِيٌّ؛ بِنِ فِي وَأَخُوهُ الْجَنَّةِ فِي وَخَالَتُهُ إِالْجَدِّ فِي وَخَالَهُ الْجَنَّةِ فِي وَعَمَّتُهُ الْجَنَّةِ فِي وَعَمَّتُهُ الْجَنَّةِ فِي وَأَبُوهُ الْجَنَّةِ فِي وَأُمُّهُ الْجَنَّةِ فِي وَجَدَّتُهُ الْجَنَّةِ فِي يَمُصُّ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ رَأَيْتُ: قَالَ هُرَيْرَةُ أَبِي وَعَنْ. الْجَنَّةِ فِي مُحِبِّبِهِمْ وَمُحِبُّو الْجَنَّةِ فِي وَمُحِبُّوهُمْ الْجَنَّةِ فِي وَهُوَ الْجَنَّةِ اللَّبَنِ الرَّجُلُ يَمُصُّ كَمَا وَالْحُسَيْنِ الْحَسَنُ لُعَابُ

فَلَمَّا. هُوَ مَا أَذْرِي لَا شَيْءٍ عَلَى مُشْتَمَلٍ وَهُوَ فَخَرَجَ لِحَاجَةٍ، لَيْلَةَ ذَاتِ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ طَرَقْتُ: قَالَ زَيْدُ بِنِ أَسَامَةَ وَعَنْ أَنْتَ الَّذِي هَذَا مَا: قُلْتُ تَبِي حَاجٍ مِنْ فَرَعْتُ

(272)

I saw that he was holding Hasan and Husayn in his arms. Then, he said: These are my sweethearts and the sweethearts of my daughter! O Lord! You know that I love them. You too do not deny them love. He repeated this three times.[408] Jabir reports: One day I went to the presence of the Holy Prophet while Hasan and Husayn were riding on his back. He was saying: You are riding on a good horse and you two are good riders![409]

Abu-Sa`id Khidri reports: I and a group of people were in the presence of the Holy Prophet (s.a) speaking to one another till it was the time of siesta. Given that the conversation prolonged and the Holy Prophet (s.a) was accustomed to siesta, seeing the signs of tiredness on his face, we left the meeting place. But at this time, we saw Lady Fatimah knocking at the door. `Ali who was among us said to her: O Fatimah! Why are you out at this hot time of the day? She said: Hasan and Husayn have not come back home. I thought they were at their grandfather's house. I am here for this reason. `Ali said: They are not at their grandfather's house. Go back home and do not bother your father. The Holy Prophet who was inside heard them. Despite being tired, he came out. Seeing her father Fatimah said: O Messenger of Allah! Your sons, Hasan and Husayn have not returned home. I thought they were in your house. I came here to be sure of it!

The Messenger of Allah said: God Almighty will protect them from any harm. Now, go back home with peace of mind. We deserve more to go and look for them. So Fatimah went back home while the Messenger of Allah and `Ali went in different directions. We all went to look for them and after a short while, we found them near a wall while one was lying in the shelter of another from the sunlight. As soon as the Holy Prophet's look fell on them, he started weeping. He bint, took them up and while kissing them put Hasan on his right shoulder and Husayn on his left shoulder



and headed for the house. It was a hot day then and the Holy Prophet did not let his two sons put their feet on the hot ground lest their feet be hurt. He carried them on his shoulders throughout the way.

Sulayman ibn Salim reported A`mash as saying: The errand boy of Abu-Ja`far Mansur called me to see him at midnight, saying: Abu-Ja`far

(273)

- مَرَّاتٍ ثَلَاثٍ - فَأَجْبَهُمَا أَجْبَهُمَا أَنِّي تَعْلَمُ إِنَّكَ اللَّهُمَّ. ابْنَتِي وَابْنَا ابْنَاتِي هَذَانِ: فَقَالَ. وَرُكْبَتِي عَلَى وَحُسَيْنٍ حَسَنٌ هُوَ فَإِذَا عَلَيْهِ؟ مُشْتَمِلٌ. أَنْتُمَا الْعَدْلَانِ وَنِعْمَ جَمَلُكُمَا الْجَمَلُ نِعْمَ: يَقُولُ وَهُوَ وَالْحُسَيْنُ الْحَسَنُ ظَهْرَهُ وَعَلَى وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ عَلَى لُتْدَخَ: قَالَ جَابِرٌ وَعَنْ

وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَجَعَلَ الْقَائِلُهُ، دَنَتْ حَتَّى وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ عِنْدَ نَتَحَدَّثُ كُنَّا: قَالَ الْخُدْرِيُّ سَعِيدُ أَبِي وَعَنْ عَلِيٍّ لَهَا فَقَالَ. السَّلَامُ عَلَيْهَا ابْنَتِيهِ اِطْمَعُفِي نَحْنُ إِذَا الْبَابَ إِلَى خَرَجْنَا فَلَمَّا. عَنْهُ فَمُنَّا ذَلِكَ رَأَيْنَا فَلَمَّا يَسَارِهِ، عَنْ وَمَرَّةً بِيَمِينِهِ عَنْ مَرَّةً بِيَمِينِ عِنْدَ إِلَّا أَطْنُتُهُمَا كُنْتُ وَمَا أَصْبَحْتُ مُنْذُ فَقَدْتُهُمَا وَالْحُسَيْنُ الْحَسَنُ ابْنَاكَ: قَالَتْ رَحَلِكِ؟ مِنَ السَّاعَةِ هَذِهِ أَرُ عَجَاكِ مَا فَاطِمَةُ يَا: السَّلَامُ عَلَيْهِ فَسَمِعَ. إِذْ مِنْ سَاعَةٍ لَيْسَتْ فَإِنَّهَا تُؤْذِيهِ وَلَا فَارِجِي وَالِهُ، عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ عِنْدَ هُمَا مَا: قَالَ. وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ: بِفَالَتْ رَحَلِكِ؟ مِنَ السَّاعَةِ هَذِهِ فِي أَرُ عَجَاكِ مَا: فَقَالَ غَيْرُهُ عَلَيْهِ لَيْسَ إِزَارٍ فِي فَخَرَجَ وَفَاطِمَةُ عَلِيٍّ كَلَامٌ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَقَالَ: قَالَ. شَدِيدٌ وَجَلَّ دَخَلَنِي وَقَدْ عِنْدَكَ أَحْسَبُهُمَا وَكُنْتُ السَّاعَةَ حَتَّى أَرُهُمَا فَلَمْ عِنْدِي مِنْ خَرَجَا وَالْحُسَيْنُ الْحَسَنُ ابْنَاكَ اللَّهُ، رَسُولُ يَا بِالطَّلَبِ أَحْوُ فَنَحْنُ بِنِيَّةٍ يَا إِرْجِي. اللَّهُ شَاءَ إِنْ ضَيَعَتْ عَلَيْهِمَا لَيْسَ وَحَافِظُهُمَا، وَلِيَهُمَا اللَّهُ إِنْ فَاطِمَةُ يَا: وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ وَهُمَا إِلَيْهِمَا فَانْتَبَهِيَا فَابْتَعَاهُمَا آخَرَ وَجْهِ فِي السَّلَامُ عَلَيْهِ وَعَلِيٍّ وَجْهِ فِي وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَأَخَذَ بِيْتِيهَا إِلَى اِطْمَعُفِي فَرَجَعَتْ حَمَلٌ ثُمَّ يُقْبَلُهُمَا عَلَيْهِمَا وَأَكْبَ الْعَبْرَةَ خَنَقَتْهُ الْحَالَةَ تَلْكَ فِي رَأَهُمَا فَلَمَّا. بِصَاحِبِهِ مُسْتَنِيرٌ وَأَحْدُهُمَا الشَّمْسُ أَحْرَقَتْهُمَا فَذُ حَانِطٍ أَصْلٌ فِي يُكَابِدُ مِمَّا أَحْرَى وَيَصْعَقُ قَدَمًا يَرْفَعُ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ بِهِمَا أَقْبَلُ ثُمَّ. الْأَيْسَرُ مَنُكِبِهِ عَلَى وَالْحُسَيْنُ الْأَيْمَنُ مَنُكِبِهِ عَلَى الْحَسَنُ بِنَفْسِهِ فَوْقَاهُمَا أَصَابَهُ مَا فَيَصِيبُهُمَا بِمَشِيئَتِي أَنْ وَكَرَهُ الرَّمُضَاءُ، حَرٌّ مِنْ

يُطَلِّبُنِي الْمَنْصُورُ جَعْفَرُ أَبُو إِلَيَّ بَعَثَ: قَالَ الْأَعْمَشُ حَدَّثَنِي: قَالَ سَالِمُ بْنُ سُلَيْمَانَ وَعَنْ

(274)

wants to see you immediately. I said: For what reason has Amir al-Mu`minin summoned me at this time of night? He said: I have no idea. I said: Tell him that I will come to see you after a few minutes. But I said to myself: To be summoned at this hour of night is certainly not for something fair. Perhaps, he wants to ask me something about the virtues and merits of `Ali ibn Abi-Talib. If I tell the truth, he will kill me. Hence, I purified myself (performed Ghusl), put on my shroud, applied Camphor, wrote my last will and testament, gave it to my family and headed for the palace of Mansur. When I entered the palace, I found my old friend, `Amr ibn `Ubayd Basri with him. Hence, I was relieved of anxiety, for I knew he would defend me in all conditions. At any rate, after exchange of greetings, I took a seat in a corner. Mansur said: Leave that place and come near me. I went near to him while exchanging a few words with `Amr ibn `Ubayd. However the smell of camphor had spread in that palace. Mansur asked: What is the smell for? I said: For something urgent.

Mansur said: Should you not tell the truth, I will have you killed! I said: O Amir al-Mu'minin, your errand boy called on me at midnight. I said to myself, this untimely call has no reason other than asking questions about the virtues of `Ali. Since I am not going to conceal them, it will result in my being killed! For this reason, I performed Ghusl, applied camphor, put on my shroud, and came to you. This is the whole truth! Sitting on his knees and reclining as if he was announcing his readiness to hear me, Mansur said: I seek refuge to God to have an innocent person killed. Now tell me what is my name and do you know my name at all? I said: yes, your name is `Abdullah ibn Mansur, the son of Muhammad ibn `Ali ibn `Abdullah Ibn `Abbas ibn `Abd al-Muttalib. He said: That is true. Now, by God and by my relation to the Messenger of Allah, what do you and other scholars know about `Ali's virtues and merits? I said: My knowledge is little. I know about ten thousand Hadiths and a little more! Mansur said: O Sulayman, I will now recite two Hadiths about `Ali's virtues which will overshadow all the Hadiths you and other jurists know provided that you will not tell it to anyone of the Shi'ite Muslims and take an oath for your undertaking. I said: I do not take an oath, but I will not tell it to anyone. Then he said: When I feared the rule of Banu-Marwan and I was running from one city to another, I was trying to narrate `Ali's virtues to attract the love of

(275)

الْوَقْتِ هَذَا فِي دَعَانِي مَا: فَقُلْتُ نَفْسِي فِي تَفَكُّرْتُ ثُمَّ أَتَيْتُهُ أَنِّي أَبْلُغُهُ: لَهُ فَقُلْتُ. أَعْلَمُ لَا: قَالَ الْمُؤْمِنِينَ؟ أَمِيرُ مِنِّي يُرِيدُ مَا: لِلرَّسُولِ فَقُلْتُ  
وَلَيْسْتُ فَتَطَهَّرْتُ قَالَ. قَتَلَنِي أَخْبَرْتُهُ فَإِنَّ السَّلَامَ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ الْمُؤْمِنِينَ أَمِيرِ فَضَائِلٍ عَنِ يَسْأَلَنِي أَنْ عَسَى وَلَكِنْ رَأَى، مَتَّخِذٍ  
صَادِقاً عَوْناً عِنْدَهُ وَجَدْتُ: وَقُلْتُ ذَلِكَ عَلَى اللَّهِ فَحَمِدْتُ عَبِيدَ بَنِ عَمْرٍو عِنْدَهُ وَجَدْتُهُ إِلَيْهِ سِرْتُ ثُمَّ وَصِيَّتِي كَتَبْتُ ثُمَّ وَتَحَنَّنْتُ أَكْفَانِي  
يَا: فَقَالَ. مِنِّي الْحَنُوطِ رِيحٌ وَفَاحٌ أَلَّهُ، أَسَدُ عَبِيدِ بَنِ عَمْرٍو عَلَى أَقْبَلْتُ مِنْهُ قَرَبْتُ فَلَمَّا فَدَنَوْتُ. سُلَيْمَانَ يَا أَدُنْ لِي: فَقَالَ. الْبَصْرَةَ أَهْلٍ مِنْ  
بَعَثَ مَا: نَفْسِي فِي فَقُلْتُ اللَّيْلِ جَوْفٍ فِي رَسُولِكَ أَنَا بِنِي الْمُؤْمِنِينَ، أَمِيرَ يَا: فَقُلْتُ. قَتَلْتُكَ وَإِلَّا لَتَصُدُقْنِي وَاللَّهِ الرَّاحَةَ؟ هَذِهِ مَا سُلَيْمَانَ،  
وَلَيْسْتُ وَصِيَّتِي فَكَتَبْتُ قَتَلَنِي، أَخْبَرْتُهُ فَإِنَّ السَّلَامَ؛ عَلَيْهِ عَلِيٍّ الْمُؤْمِنِينَ أَمِيرِ فَضَائِلٍ عَنِ يَسْأَلَنِي إِلَّا السَّاعَةَ هَذِهِ فِي إِلَيَّ مِنَ الْمُؤْمِنِينَ أَمِيرِ  
وَتَحَنَّنْتُ كَفَانِي.

قَالَ. الْمُؤْمِنِينَ أَمِيرَ يَا ، نَعَمْ: قُلْتُ اسْمِي؟ مَا سُلَيْمَانَ يَا أَتَدْرِي: قَالَ ثُمَّ. الْعَظِيمِ الْعَلِيِّ بِاللهِ إِلَّا قُوَّةٌ وَلَا حَوْلَ لَا: يَقُولُ وَهُوَ جَالِساً فَأَهْوَى  
مِنْ وَيَقْرَأُ بِنِي بِاللهِ فَأَخْبَرَنِي صَدَقْتُ، قَالَ. الْمُطَّلِبِ عَبْدِ بْنِ الْعَبَّاسِ بْنِ اللهِ عَبْدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الْمُنْصُورِ اللهُ عِنْدُ: قُلْتُ اسْمِي؟ مَا  
عَشْرَةَ حَوْدِ الْمُؤْمِنِينَ؛ أَمِيرَ يَا يَسِيرًا: قُلْتُ يَكُونُ؟ وَكَمْ الْفَقَهَاءِ جَمِيعَ عَنِ فَضِيلَةٍ مِنْ عَلِيٍّ فِي رَوَيْتُ كَمْ وَالِهِ، عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولِ  
رَزَادَ وَمَا حَدِيثِ الْآلِافِ.

أَلَا الْآنَ لِي حَلَفْتُ فَإِنَّ الْفَقَهَاءَ جَمِيعَ عَنِ رَوَيْتُهُ حَدِيثِ كُلِّ يَأْكُلَانِ حَدِيثَيْنِ السَّلَامَ عَلَيْهِ عَلِيٍّ فَضَائِلٍ فِي لِأَحَدِنَاكَ سُلَيْمَانَ، يَا: قَالَ  
أَدُورُ وَكُنْتُ مَرُوانَ بَنِي مِنْ هَارِباً كُنْتُ: فَقَالَ. مِنْهُمْ أَحَدًا بِهِمَا أَخْبِرُ وَلَا أَحْلِفُ لَا: فَقُلْتُ. بِهِمَا حَدِيثُكَ الشَّيْبَعَةَ نِمَ لِأَحَدٍ تَرَوِيهِمَا

(276)

`Ali's devotees to spreading his merits. People highly respected me inviting me to their houses and received me in the best way till I reached Syria. Contrary to other places, the people of Syria were

Khawarij and the followers of Mu`awiyah. They would curse `Ali in their mosques every morning. One day, I arrived in a mosque at noon disguised as a poor man. Knowing about the people of Syria, I feared that they might know me and surrender me to the ruling authorities. The congregational noon prayer started. Wearing a worn-out cloak, I too prayed with them. When the prayer was completed, the prayer leader leant against the wall; the worshipers circled around him and did not say anything out of respect for him.

At this time, two boys entered the mosque. Seeing them, the prayer leader opened his arms, saying: My sons! Come here. He gave them a hug, called their names respectfully, saying: By God, the names I have given you was motivated only by my love for Muhammad and his household. I heard him calling them Hasan and Husayn. I rejoiced, saying to myself my wish has been realized. To be on the safe side, I asked a young man who was near to me: Who is the prayer leader and what is the relation of these two boys with him? He said: This sheikh is the two boy's grandfather. In this city no one has the love for `Ali except him. It is for this reason he has named them Hasan and Husayn. This added to my joy. So I rose up quickly and said to myself: Today I am a sharp sword and do not fear anyone. Approaching the sheikh, I said: O sheikh, I find you a devotee of Ahl al-Bayt. If you like I will relate to you a narration about them which will please you. He said: I am very much fond of it. Should you gladden me by telling it, I will gladden you too. I said: My father has related it on the authority of my grandfather, and he too on the authority of his father has quoted the Messenger of Allah but the sheikh interrupted me by saying: Who is your father, your grandfather, and father of your grandfather? I said: Muhammad ibn `Ali ibn `Abdullah Ibn `Abbas, and then related the tradition. Ibn `Abbas reported: I and a group of people were in the presence of the Holy Prophet (s.a) when all of a sudden, Fatimah while weeping came to the presence of her father. The Messenger of Allah said: My daughter, why are you weeping? May your eyes never be tearful! She said: Dear father! Hasan and Husayn have disappeared since morning. I searched for them in the houses of your wives and other

(277)

وَيُكْرَمُونِي وَيَزُورُونِي طُعْمُونِي وَيَبْرُؤُونِي وَكَانُوا وَفَضَائِلِهِ، السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ بِحُبِّ النَّاسِ إِلَى اتَّقَرَّبَ الْبُلْدَانَ وَأَصْحَابَ خَوَارِجٍ كُلَّهُمْ لِأَنَّ مَسَاجِدَهُمْ فِي السَّلَامِ عَلَيْهِ عَلِيًّا لَعَنُوا أَصْبَحُوا إِذَا فَكَّانُوا. الشَّامِ بِلَادَ وَرَدْتُ حَتَّى وَيَحْمِلُونِي وَيَخْدُمُونِي الْحَائِطِ عَلَى اتَّكَأَ الْإِمَامُ سَلَّمَ فَلَمَّا خَلِقَ كِسَاءً وَعَلَى الظُّهْرِ فَصَلَّيْتُ الصَّلَاةَ فَأَقِيمْتِ شَيْءٌ، مِنْهُمْ نَفْسِي وَفِي مَسْجِدًا فَدَخَلْتُ. مُعَاوِيَةَ هُمْ لِإِمَامٍ تَوْقِيرًا يَتَكَلَّمُ مِنْهُمْ أَحَدًا أَرَفَلَمْ فَجَلَسْتُ حُضُورًا، الْمَسْجِدِ وَأَهْلٍ

بِاسْمَيْهِمَا سَمَّيْتُهُمَا مَا وَاللَّهِ بِاسْمَيْهِمَا سَمَّيْتُهُمَا بِمَنْ وَمَرَحَبًا بِكَمَا مَرَحَبًا إِذْخُلَا: قَالَ الْإِمَامُ إِلَيْهِمَا نَظَرَ فَلَمَّا الْمَسْجِدَ دَخَلَا قَدْ بِصَبِيَّيْنِ فَإِذَا قُوَّةً وَلَا حَاجَتِي، الْيَوْمَ أَصَبْتُ قَدْ: نَفْسِي وَبَيْنَ بَيْتِي فِيمَا فَقُلْتُ. الْحُسَيْنُ وَالْآخِرُ الْحَسَنُ لَهُ يُقَالُ أَحَدُهُمَا إِذَا مَا. مُحَمَّدٍ وَآلِ مُحَمَّدٍ لِحُبِّ الْإِلَهِ عَلِيًّا يُحِبُّ أَحَدَ الْمَدِينَةِ هَذِهِ فِي وَلَيْسَ جَدُّهُمَا الشَّيْخُ: فَقَالَ: ان؟ الصَّيِّدِ هَذَانِ وَمَنْ الشَّيْخُ هَذَا مَنْ: فَسَأَلْتُهُ جَنَابِي إِلَى شَابٍ وَكَانَ. بِاللَّهِ الْإِلَهِ حَدِيثٍ فِي لَكَ هَلْ: فَقُلْتُ الشَّيْخُ مِنْ فَدَنُوتِ الرَّجَالِ، أَخَافُ لَا لِأَصَارِمَ يَوْمَئِذٍ وَإِنِّي فَرِحًا فَقَمْتُ. وَالْحُسَيْنُ الْحَسَنُ سَمَّاهُمَا وَلِذَلِكَ غَيْرُهُ؛ صَلَّى اللَّهُ رَسُولٌ عَنْ أَبِيهِ عَنْ جَدِّي عَنْ أَبِي حَدَّثَنِي: فَقُلْتُ. عَيْنِكَ أَفَرَرْتُ عَيْنِي أَفَرَرْتُ وَإِنْ ذَلِكَ إِلَى أَحْوَجِي مَا: فَقَالَ عَيْنِكَ؟ بِهِ أَقْرُ فَإِذَا وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ مَعَكُمْ إِنَّا: قَالَ. الْعَبَّاسُ بْنُ اللَّهِ عَبْدُ بْنُ عَلِيٍّ بِنِ مُحَمَّدٍ: قُلْتُ جَدُّكَ؟ وَوَالِدِكَ مَنْ: فَقَالَ... وَاللَّهِ عَلَيْهِ اللَّهُ

عَدُوا قَدْ وَالْحُسَيْنَ الْحَسَنَ إِنَّ أَبَاهُ، يَا قَالَتْ فَاطِمَةُ؟ يَا يُنْكِيكَ أَمَّ: وَالِهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ فَقَالَ. تَبْكِي أَقْبَلْتُ قَدْ السَّلَامُ عَلَيْهَا فَاطِمَةُ عَلَيْهِ عَلِيًّا وَإِنَّ هُمَا، أَيْنَ أُدْرِي وَلَا طَلَبْتُهُمَا وَقَدْ الْيَوْمَ مِنْذُ فَذَهَبَا

(278)

places but I could not find any trace of them. `Ali has been irrigating the trees for the past five days and has not come home to search for them. The Messenger of Allah assigned Abu-Bakr who was sitting on his right side to search for them and assigned `Umar, Salman, Abu-Dharr, and a group of companions whose number amounted to seventy to search for Hasan and Husayn who were, in the words of the Holy Prophet, the apple of his eye. They all searched for Hasan and Husayn but they could not find them and returned without any news! The Messenger of Allah was upset with this unexpected event so he headed for the mosque to pray for them. Raising his hands, he said: O Lord! Through the position of Ibrahim, your friend! And through the position of Adam, your chosen one, protect the apple of my eye and return them safely to me whether they are on sea or land!

At this time Gabriel appeared saying: O Messenger of Allah, your Lord hailed you and said: Do not grieve! These two children have merits in this world and the hereafter, having abode in paradise. I have assigned an angel over them to guard them in sleep and wakefulness. Being gladdened by this news, the Messenger of Allah set out while Gabriel, the trustworthy, was on the right side and Muslims were around him till they reached the orchard of Banu-Najjar. The Messenger of Allah hailed the guardian angel, kneeled down, finding that Hasan had put his hand around Husayn's neck and they had both gone to sleep. The guardian angel too had spread one wing as bed and the other wing as cover. The Holy Prophet (s.a) kept on kissing them till they woke up. He took up Hasan and Gabriel took up Husayn and went out of orchard.

Ibn `Abbas reports: After exit from orchard, I saw Hasan on the right side and Husayn on the left side of the Messenger of Allah who showered them with kisses, saying: Whoever loves you has loved the Messenger of Allah and whoever has rancor against you is the enemy of the Messenger of Allah. Abu-Bakr said: O Messenger of Allah! Allow me to carry one of them on my shoulder but the Holy Prophet said: What good riders they are and what a good horse they have. `Umar requested the same thing and received the same answer.

(279)

بَكْرٍ، أَبَا يَا: فَقَالَ بَكْرٍ، أَبُو وَإِذَا. أَتْرَأَ لُهُمَا تَحَسَّسَ فَمَا مَنَّا لِكَ فِي طَلَبْتُهُمَا وَإِنِّي. الْبُسْتَانَ يَسْقِي أَيَّامٍ خَمْسَةَ مِنْذُ الدَّالِيَةِ عَلَى يَسْقِي السَّلَامُ اللهُ صَلَّى اللهُ رَسُولٌ عَلَى فَأَحْصَيْنَا: قَالَ. فَلَانُ يَا فَلَانُ، يَا دَرَّ، أَبَا يَا سَلْمَانَ، يَا. فَاطِلْتُهُمَا فَمَ عَمْرُ، يَا: قَالَ ثُمَّ. عَيْنِي فَرْتِي فَاطِلْتُ فَمَ بَابِ عَلَى وَوَقَفَ. شَدِيداً عَمَّا وَالِهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ فَأَعْتَمَّ يُصِيبُوهُمَا، وَلَمْ فَرَجَعُوا. وَحَتَّهُمْ طَلَبْتُهُمَا فِي بَعْتَهُمْ رَجُلًا سَبْعِينَ وَالِهِ عَلَيْهِ قَالَ. وَسَلَّمْتُهُمَا فَاحْفَظْتُهُمَا بَحْرًا أَوْ بَرًّا أَخِذًا فُوَادِي وَتَمَرْنَا عَيْنِي فَرْتَا كَانَا إِنَّ صَفِيكَ أَدَمَ وَبِحَقِّ كَحَلِيلِ إِبْرَاهِيمَ بِحَقِّ: يَقُولُ وَهُوَ الْمَسْجِدِ فِي فَاصِلَانَ الصَّبِيَّانِ تَعْنَمَّ، وَلَا تَحَزَنْ لَأ: بَلْ يَقُولُ وَالِ السَّلَامُ يُفْرُكُ نَعَالَى اللهُ إِنَّ اللهُ، رَسُولٌ يَا: فَقَالَ هَبَطَ السَّلَامُ عَلَيْهِ جَبْرِيلُ فَإِذَا

وَمَضَى شَدِيداً فَرَحاً وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ فَفَرَحَ بِمَا وَإِذَا نَامَا إِذَا يَحْفَظُهُمَا مَلَكاً بِهِمَا وَكَأَنَّ قَدْ الْجَنَّةِ، فِي وَهُمَا الْآخِرَةَ  
 وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ جُنَى ثُمَّ بِهِمَا الْمُؤَكَّلِ الْمَلَكِ ذَلِكَ عَلَى فَسَلَّمَ النَّجَارِ بَنِي حَظِيرَةَ دَخَلَ حَتَّى حَوْلَهُ وَالْمُسْلِمُونَ يَمِينِهِ عَنْ جَبْرِئِلَ  
 ذَرَاعَةً مِنْهُمَا وَاحِدٌ كُلٌّ وَعَلَى فَوْقَهُمَا وَالْآخَرَ تَحْتَهُمَا جَنَاحَهُ جَعَلَ قَدْ الْمَلَكُ وَذَلِكَ نَائِمَانِ وَهُمَا نَ الْحُسَيْنِ مُعَانِقُ الْحَسَنِ وَإِذَا رُكِبَتْهُ عَلَى  
 وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَحَمَلَ اسْتَنْقِظًا حَتَّى هُمَا يَلِيْمُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ زَالَ فَمَا شَفَقْتَهُمَا عَلَى وَالْمِدَادُ صُوفٍ أَوْ شَعْرٍ مِنْ  
 الْحَظِيرَةِ مِنْ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ وَخَرَجَ الْحُسَيْنِ جَبْرِئِلَ وَحَمَلَ الْحَسَنَ

وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى يَسَارِهِ عَنِ السَّلَامِ عَلَيْهِ وَالْحُسَيْنِ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ يَمِينِ عَنِ السَّلَامِ عَلَيْهِ الْحَسَنَ وَجَدْنَا: عَبَّاسُ ابْنُ قَالَ  
 أُعْطِنِي اللَّهُ، رَسُولٌ يَا بَكْرٍ أَبُو فَقَالَ اللَّهُ أ رَسُولٌ أَبْغَضَ فَقَدْ أَبْغَضَكُمَا وَمَنْ اللَّهُ، رَسُولٌ أَحَبَّ فَقَدْ أَحَبَّكُمَا مَنْ: وَيَقُولُ يُقْبَلُهُمَا وَهُوَ  
 بِنُ عَمْرٍ لَقِيَهُ الْحَظِيرَةَ بَابٍ إِلَى صَارَ أَنْ فَلَمَّا تَحْتَهُمَا الْمُطِيَّةُ وَنِعْمَ الْحُمُولَةُ نِعْمَ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ فَقَالَ أَحْمَلُهُ أَحَدَهُمَا  
 رَسُولٌ بِتُوبٍ مُتَشَبِّهًا الْحَسَنَ فَرَأَيْتُ بَكْرٍ أَبِي عَلَى رَدِّ كَمَا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ عَلَيْهِ فَرَدَّ بَكْرٍ أَبِي مَقَالَةً مِثْلَ لَهُ فَقَالَ ابْنُ الْحَطِّ  
 رَأْسِهِ عَلَى النَّبِيِّ يَدٍ وَوَجَدْنَا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ

(280)

The Holy Prophet then entered the mosque while Hasan was clutching his shirt and leaning against his arm, saying: Today, I will elaborate on the dignity that God has given to these two endeared sons of mine. Bilal was ordered to announce to people to be gathered in mosque. Addressing them, the Holy Prophet said: Shall I guide you today to the best people in terms of grandfather and grandmother? They said: Yes, O Messenger of Allah. He said: Do not leave Hasan and Husayn alone, for their grandfather is the Messenger of Allah and their grandmother is Khadijah, the daughter of Khuwaylid, the lady of the women in paradise! Shall I guide you to the best persons who have dignified father and mother? The people said: Yes, O Messenger of Allah! He said: Resort to Hasan and Husayn, for their father is `Ali ibn Abi-Talib who is better than his sons, a youth who loves God and His messenger, and God and His messenger too love him. He has benefited Islam and possesses merits. Their mother is Fatimah, the daughter of the Messenger of Allah and the princess of women in paradise. O people, shall I guide you to the best people who have dignified uncle and aunt? The people said: Yes, O Messenger of Allah! The Holy Prophet said: The uncle of Hasan and Husayn is Ja`far Tayyar who flies in paradise with two wings. Their aunt is Ummu-Hani, the daughter of Abu-Talib. O people, shall I guide you to the maternal uncle and aunt of the best people? The people said: Yes, O Messenger of Allah! The Holy Prophet said: The best people are Hasan and Husayn whose maternal uncle is Qasim, the son of the Messenger of Allah and whose maternal aunt is Zayinab, the daughter of the Messenger of Allah.

O people! I hereby declare that the grandfather, the grandmother, the parents, the paternal and maternal uncles and aunts of Hasan and Husayn are in paradise. Whoever loves the sons of `Ali will be with us in paradise and whoever is their enemy will be in hell. One of the honors God has given to Hasan and Husayn is that their names have been mentioned in the Torah as Shubbar and Shubayr.

Mansour reports: When that clergyman heard this Hadith from me, honored me much, saying: Now

that you have related this narration about `Ali, it does not befit you to have such a worn-out shirt. He immediately offered me a precious garment and a horse which later I

(281)

فيهم فَنَادَى بِالنَّاسِ عَلِيَّ بِلَالٍ، يَا وَقَالَ تَعَالَى اللَّهُ شَرَّفَهُمَا كَمَا ابْتَنَى الْيَوْمَ لِأَشْرَفَيْنِ فَقَالَ الْمَسْجِدَ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَدَخَلَ اللَّهُ صَلَّى اللَّهُ رَسُولٌ سَمِعْنَا وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٌ نَبِيِّكُمْ عَنْ بَلْعُوا أَصْحَابِي، مَعَشَرَ يَا وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَقَالَ فَاجْتَمَعُوا اللَّهُ رَسُولٌ جَدَّهُمَا فَإِنَّ وَالْحُسَيْنِ، بِالْحَسَنِ عَلَيْكُمْ: قَالَ اللَّهُ رَسُولٌ يَا بَلَى قَالُوا وَجَدَّةٌ؟ جَدًّا النَّاسِ خَيْرٌ لِي أَعَدُّكُمْ أَلَا: يَقُولُ وَإِلَيْهِ عَلَيْهِ الْجَنَّةِ أَهْلُ نِسَاءِ سَيِّدَةِ خَوْلِدٍ بِنْتُ خَدِيجَةَ وَجَدَّتَهُمَا

أَبِي بِنْتُ عَلِيٍّ أَبَاهُمَا فَإِنَّ وَالْحُسَيْنِ، بِالْحَسَنِ عَلَيْكُمْ: قَالَ اللَّهُ رَسُولٌ يَا بَلَى قَالُوا وَآمًا؟ أَبَا النَّاسِ خَيْرٌ عَلَيَّ دُلُّكُمْ هَلْ النَّاسِ، مَعَشَرَ بِنْتُ فَاطِمَةَ وَأُمُّهُمَا. الْإِسْلَامِ فِي وَالْمَنْقَبَةِ الْمَنْفَعَةِ دُوَّ وَرَسُولُهُ اللَّهُ مُوَجِبُ وَرَسُولُهُ اللَّهُ يُحِبُّ شَابًّا مِنْهُمَا خَيْرٌ وَهُوَ السَّلَامُ عَلَيَّ طَالِبِ بِالْحَسَنِ عَلَيْكُمْ: قَالَ اللَّهُ رَسُولٌ يَا بَلَى قَالُوا وَعَمَّةٌ؟ عَمَّا النَّاسِ خَيْرٌ عَلَيَّ دُلُّكُمْ أَلَا النَّاسِ، مَعَشَرَ. الْجَنَّةِ أَهْلُ نِسَاءِ سَيِّدَةِ اللَّهِ رَسُولِ طَالِبِ أَبِي بِنْتُ هَانِيٍّ أُمُّ وَعَمَّتُهُمَا الْمَلَائِكَةُ مَعَ الْجَنَّةِ فِي يَوْمًا يَطِيرُ الْجَنَاحِينَ دُوَّ جَعْفَرُ عَمَّهُمَا فَإِنَّ وَالْحُسَيْنِ،

بِنْتُ الْقَاسِمِ خَالَتُهُمَا فَإِنَّ وَالْحُسَيْنِ، بِالْحَسَنِ عَلَيْكُمْ: قَالَ اللَّهُ رَسُولٌ يَا بَلَى قَالُوا وَخَالَتُهُ؟ خَالَتُهُمَا خَيْرٌ عَلَيَّ دُلُّكُمْ أَلَا النَّاسِ، مَعَشَرَ فِي وَأَبُوهُمَا الْجَنَّةِ، فِي وَجَدَّتَهُمَا الْجَنَّةِ، فِي هُمَا جَدًّا أَنْ أَعْلِمُكُمْ النَّاسِ، مَعَشَرَ يَا أَلَا. اللَّهُ رَسُولٌ بِنْتُ زَيْنَبَ وَخَالَتُهُمَا. اللَّهُ رَسُولٌ مُحَمَّدٍ أَحَبَّ وَمَنْ. الْجَنَّةِ فِي وَهُمَا الْجَنَّةِ، فِي وَخَالَتُهُمَا الْجَنَّةِ، فِي وَخَالَتُهُمَا الْجَنَّةِ، فِي وَعَمَّتُهُمَا الْجَنَّةِ، فِي وَأُمُّهُمَا الْجَنَّةِ، وَشَبِيرًا شَبِيرًا: التَّوْرَةَ فِي سَمَاهُمَا أَنَّهُ تَعَالَى اللَّهُ عَلَى كَرَامَتِهِمَا مِنْ وَإِنَّ النَّارِ فِي فَهُوَ أَبْغَضَهُمَا وَمَنْ. الْجَنَّةِ فِي مَعَنَا فَهُوَ عَلَيَّ ابْنِي هَذَا؟ عَلَيَّ فِي تَرَوِي وَأَنْتَ حَالِكٌ هَذِهِ وَقَالَ قَدَمَنِي يَمْدُ هَذَا الْإِمَامِ الشَّيْخِ سَمِعَ فَلَمَّا

(282)

sold for a hundred Dinars. Then he said: Now, I will guide you to two of my brothers. One is the leader of a group who curse `Ali a thousand times in this city from morning till night and curse him four thousand times on Fridays. Recently, God has denied him His blessings and has made him an example for public and now he has become a devotee of `Ali. I will now guide you to the other brother who is a devotee of `Ali from his childhood. I am sure you will receive benefits from him. Now, rise up and move towards him. O Sulayman, by God, I rode on the horse and the sheikh and the people who were in the mosque accompanied me to the door of his brother's house. The sheikh had already stressed that I should not keep silent when meeting his brother.

When the companions left me, I knocked at the door. A tall man with dark complexion rushed to receive me. Looking at my horse, he welcomed me and said: This horse belongs to him. If he has favored you, it is due to your love for God and His messenger. Should you gladden me by relating a Hadith, you will be nicely rewarded. O Suleiman, by God, I related to him the most valuable narration which you have heard before and I will now relate to you. I said: My father and my grandfather reported their father as saying: I and a group of people were sitting in the presence of the Messenger of Allah when Fatimah, carrying Husayn on her shoulder entered weeping. The Holy Prophet welcomed his daughter, took Husayn from her and asked the reason of her weeping.

Fatimah said: My dear father! The women of Quraysh reproach me, saying: Your father has married you to one who has no wealth! The Holy Prophet said: Calm down, my daughter. Never repeat these words again, for your marriage was not in my hand, rather God Almighty decreed to marry you to `Ali after He had married you to `Ali with Gabriel, Michael, and Seraphiel as witnesses. O Fatimah, the Lord of universe had a look at the world with His infinite knowledge, and chose your father as a prophet. He once again looked at creatures and appointed `Ali as my executor on God's order, for his illuminated heart was the most susceptible, his forbearance more than others, his belief in Islam, the foremost, his generosity above others, and his temper and morality better than others.

My daughter! On the Day of Judgment I will mission `Ali to quench

(283)

أَحَدُهُمَا: الْمَدِينَةَ هَذِهِ فِي أَحْوَانِ هَاهُنَا خَيْرًا؛ بِكَ يَفْعَلُ مَنْ عَلَىٰ أَدْلِكَ: لِي قَالَ ثُمَّ دِينَارٍ بِمَانَةٍ بِعُتْهَا بَعْلَةٌ عَلَيَّ وَحَمَلَنِي خُلْعَةً وَكَسَانِي وَهُوَ لِلسَّائِلِينَ، آيَةٌ فَصَارَ نِعْمَةً مِنْ بِيهِ مَا تَعَالَى اللَّهُ فَعَيَّرَ غَدَاةً، كُلَّ مَرَّةٍ أَلْفَ السَّلَامِ عَلَيْهِ عَلِيًّا لَعَنَ أَصْبَحَ إِذَا وَكَانَ قَوْمٌ إِمَامًا كَانَ عِنْدَهُ تَحْتِسِبُ وَلَا إِلَيْهِ فَعَمَّ أُمَّهُ، بَطْنٍ مِنْ خَرَجٍ مُنْذُ يُجِبُهُ لِي وَأَخٌ يُجِبُهُ الْيَوْمَ.

أَنْتَظِرُكَ إِنِّي: الشَّيْخُ وَقَالَ الدَّارِ، إِلَى صِرْنَا حَتَّى الْمَسْجِدِ لَوْ أَهَّ الشَّيْخُ مَعِيَ فَقَامَ. لَجَانِعٍ يَوْمَئِذٍ وَإِنِّي الْبَعْلَةَ رَكِبْتُ لَقَدْ سَلِيمَانُ يَا وَاللَّهِ وَلَا خُلْعَتَهُ فَلَانَ أَبُو كَسَاكَ مَا وَاللَّهِ بِكَ، مَرْحَبًا: قَالَ الْبَعْلَةَ رَأَى فَلَمَّا. إِلَيَّ خَرَجَ قَدْ أَدِمَّ شَابًا فَإِذَا مَعِيَ كَانَ مِنْ ذَهَبٍ وَقَدْ الْبَابَ فَدَقَّقْتُ سَمِعْتَهُ الَّذِي الْحَدِيثِ بِهَذَا الْبَسُ لَا إِنِّي سَلِيمَانُ يَا وَاللَّهِ. عَيْنِكَ لِأَقْرَنَ عَيْنِي أَقْرَزْتُ إِنْ. وَرَسُولُهُ اللَّهُ تُحِبُّ أَنْكَ إِلَّا بَعْلَتِهِ عَلَيَّ حَمَلْتُكَ وَتَسْمَعُهُ.

حَامِلَةٌ وَهِيَ أَقْبَلْتُ قَدْ السَّلَامَ عَلَيْهَا فَاطِمَةُ فَإِذَا دَارِهِ بِنَابِ جُلُوسًا وَاللَّهُ عَلَيْهِ صَلَّى النَّبِيُّ مَعَ كُنَّا: قَالَ أَبِيهِ عَنْ جَدِّي عَنْ أَبِي أَخْبَرَنِي يَا: قَالَتْ فَاطِمَةُ؟ يَا يُبْكِيكَ مَا: لَهَا وَقَالَ مِنْهَا الْحُسَيْنُ فَتَنَاولَ وَاللَّهُ عَلَيْهِ صَلَّى اللهُ صَلَّى اللهُ رَسُولٌ فَاسْتَقْبَلَهَا. شَدِيدًا بُكَاءً تُبْكِي وَهِيَ الْحُسَيْنُ فَإِنِّي مِنْكَ، هَذَا أَسْمَعُ أَنْ أَمِي وَإِيْمَهَلًا،: وَاللَّهُ عَلَيْهِ صَلَّى اللهُ صَلَّى النَّبِيُّ فَقَالَ. لَهُ مَا لَا مُعَدَمًا أَبُوكِ زَوْجِكَ: وَقُلْنَ فُرَيْشَ نِسَاءً عَيْرَتِي أَبِي، أَبَاكَ الْخَلَائِقِ مِنْ فَاخْتَارَ الدُّنْيَا عَلَىٰ إِبْطَعَ تَعَالَى اللهُ وَإِنَّ. جَبْرِيْلُ ذَلِكَ عَلَىٰ وَشَهَدَ عَرْشِهِ فَوْقَ مَنْ تَعَالَى اللهُ زَوْجِكَ حَتَّىٰ أَرْوَجُكَ لَمْ قَلْبًا، النَّاسِ أَسْتَجْعُ فَعَلِيٍّ. وَوَزِيرًا وَصِيْبًا وَأَتَّخَذْتَهُ إِيَّاهُ فَرَوَجْتُكَ إِلَيَّ فَأَوْحَى السَّلَامَ عَلَيْهِ عَلِيًّا الْخَلَائِقِ مِنْ فَاخْتَارَ ثَانِيَةً إِبْطَعَ ثُمَّ نَبِيًّا فَبَعَثَهُ الْجَنَّةِ وَمَفَاتِيحِ الْحَمْدِ لَوَاءً أَخَذَ فَاطِمَةَ، يَا. خُلْفًا وَأَحْسَنُهُمْ كَفَاءً، وَأَسْمَحُهُمْ إِسْلَامًا، النَّاسِ مُوَأَقَدَ جَلْمًا، النَّاسِ وَأَحْلَمَ عِلْمًا، النَّاسِ وَأَعْلَمَ أَدَمُ فَيَكُونُ عَلِيٍّ، إِلَيَّ فَأَدْفَعُهُمَا بِيَدِي

(284)

the thirst of anyone of my followers whom he knows. O Fatimah! Your sons, Hasan and Husayn are the masters of the youths in paradise. Their names had been mentioned in the Torah as Shubbar and Shubayr even before my prophethood. They have been named Hasan and Husayn due to the dignity which their grandfather and they themselves have with God.

O Fatimah, on the Day of Judgment, your father will be dressed with two garments of heavenly garments. `Ali too will be adorned with such vestments. On that day, I will give the banner of al-



Hamd to `Ali and due to the dignity he has with God, my followers will stand under his banner. At that time, the herald will declare: O Muhammad, your ancestor Ibrahim is the best man and your brother `Ali is the best brother. Once the Lord of universe calls me, He will call `Ali too. If I sit on my knees, `Ali will do the same. If I intercede for anyone, `Ali will intercede for him too. If my prayer is answered `Ali's prayer will be answered too. He will not only cooperate with me in intercession but also in giving the keys of paradise to people. O Fatimah! Rejoice and know that `Ali and his followers attain salvation on the Day of Judgment.

Mansur reports: Another narration is that one day when Fatimah was sitting in a corner sorrowful, the Messenger of Allah came and sat near her asking the reason she was sad. Fatimah said: May I be ransom for you. How should I not be sorrowful while I know you will depart from this world? The Messenger of Allah said: Do not grieve, my daughter, for death is a certain issue and there is no doubt about it. With this, Fatimah started weeping more, saying: Dear father, where can we meet again? The Messenger of Allah said: On mount al-Hamd where I will intercede for my Ummah with my Lord! She said: What if we do not meet there? He said: on The Discriminating Bridge where Gabriel is on my right side, Michael on my left side, Seraphiel is clutching my lap and angels move behind me and I humbly say: O Lord! My Ummah, my Ummah. Make the reckoning easy for them. At that time, I will look at my Ummah on the right and left side and see all prophets are busy with themselves, saying: Woe to me, woe to me! It is only I who say woe to my Ummah, woe to my Ummah! The first ones of my Ummah who will join me are: You, `Ali, Hasan, and Husayn. Then God will say: O Muhammad! If your Ummah have sinned

(285)

الْحَسَنُ وَإِبْنَاكَ فَاطِمَةُ، يَا أُمَّتِي مِنْ عَرَفَ مَنْ يَسْقِي حَوْضِي عَلَى السَّلَامِ عَلَيْهِ عَلِيًّا غَدًا مُقِيمٌ إِنِّي فَاطِمَةُ، يَا لِيَاؤِيهِ تَحْتَ وَلدَ وَمَنْ  
الْحَسَنُ فَسَمَاهُمَا وَسُبَيْرًا، شَبْرًا التَّوْرَةَ فِي اسْمُهُمَا وَكَانَ مُوسَى، تَوْرَةَ فِي اسْمُهُمَا سَبَقَ قَدْ وَكَانَ جَنَّةً، أَلْ أَهْلِ شَبَابِ سَيِّدَا وَالْحُسَيْنِ  
عَلِيٍّ وَيُكْسَى الْجَنَّةِ حُلَلٍ مِنْ حُلَّتَيْنِ أَبُوكَ يُكْسَى فَاطِمَةَ، يَا عَلَيْهِ وَلِكْرَامَتِهِمَا تَعَالَى اللَّهُ عَلَى وَالِهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٍ لِكْرَامَةِ وَالْحُسَيْنِ  
الْجَدِّ نَعْمَ مُحَمَّدُ يَا مُنَادٍ وَيُنَادِي. تَعَالَى اللَّهُ عَلَى لِكْرَامَتِهِ عَلِيًّا فَأَنَاوَلَهُ لِيَاؤِي، تَحْتَ وَأُمَّتِي يَدِي فِي الْحَمْدِ وَلِوَاءِ الْجَنَّةِ حُلَلٍ مِنْ حُلَّتَيْنِ  
مَعِي، عَلِيٌّ شَفَعْتُ وَإِذَا مَعِي، عَلِيٌّ جَنِّي جَنُوتُ فَإِذَا مَعِي عَلِيًّا دَعَا الْعَالَمِينَ رَبُّ دَعَانِي وَإِذَا . عَلِيٌّ أَحْوَكُ الْأَخُ وَنَعْمَ إِبْرَاهِيمُ جَدُّكَ  
غَدًا الْفَائِزُونَ هُمْ وَشِبَعَتُهُ عَلِيًّا إِنَّ فَاطِمَةَ، يَا قَوْمِي. الْجَنَّةِ مَفَاتِيحَ عَلَى عَوْنِي الْمَقَامِ فِي وَإِنَّهُ، مَعِيَ عَلِيٌّ أَجِيبُ أَجِيبْتُ وَإِذَا

بِأَبِي: قَالَتْ حَزِينَةٌ؟ بَاكِئَةٌ أَرَاكَ لِي مَا فَاطِمَةُ يَا: قَالَ فَذَلِيهَا جَلَسَ حَتَّى وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ أَقْبَلَ إِذْ جَالِسَةً فَاطِمَةَ بَيْنَنَا وَقَالَ  
تُمْ . هَابِكَاؤُ فَاشْتَدَّ . مُفَارِقَتِكَ مِنْ بَدِّ فَلَا تَحْزَنِي، وَلَا تَبْكِي لِأَ فَاطِمَةَ يَا: لَهَا فَقَالَ تُفَارِقُنِي؟ أَنْ وَتُرِيدُ أَنْبَكِي لَا كَيْفَ اللَّهُ، رَسُولُ يَا وَأُمِّي  
عَنْ وَجَبْرَيْلُ الصَّرَاطِ عَلَى تَلْفِينِي: قَالَ أَلْفَكَ؟ لَمْ قَانَ أَبُهُ، يَا: قَالَتْ . لِأُمَّتِي أَشْفَعُ الْحَمْدِ تَلَّ عَلَى تَلْفِينِي: قَالَ أَلْفَكَ؟ أَتَيْنَ أَبُهُ، يَا: قَالَتْ  
أَنْظَرْتُكُمْ . الْحِسَابَ عَلَيْهِمْ هَوْنٌ أُمَّتِي؛ أُمَّتِي رَبُّ يَا: أَنَادِي وَأَنَا خَلْفِي وَالْمَلَائِكَةُ بِحُجْرَتِي أَخَذُوا وَإِسْرَافِيلُ شِمَالِي عَنْ وَمِيكَائِيلُ يَمِينِي  
يَوْمَ بِي يَلْحَقُ مَنْ قَاوَلُ . أُمَّتِي رَبُّ يَا: أَقُولُ وَأَنَا . نَفْسِي نَفْسِي رَبُّ يَا: يَقُولُ بِنَفْسِهِ مُسْتَجَلٌ يَوْمَئِذٍ نَبِيٌّ وَكُلُّ أُمَّتِي إِلَى وَشِمَالًا يَمِينًا  
لَوْ أُمَّتِكَ إِنَّ مُحَمَّدًا يَا: الرَّبُّ فَيَقُولُ . وَالْحُسَيْنِ وَالْحَسَنُ وَعَلِيٌّ أَنْتَ أُمَّتِي مِنَ الْقِيَامَةِ

(286)



as much as the height of lofty mountains but have not associated anything with Me and they are not under the leadership of my enemies, I will forgive them.

Mansur says: That young man, after hearing this narration gave me ten thousand Dirhams and thirty sets of suits, saying: Where do you come from? I said: From Kufah. He said: Are you from an Arab race or non-Arab? I said: I am an Arab. He said: As you gladdened me with this Hadith, I too rewarded you! Then that young man said: Come and see me in such and such mosque tomorrow. I hope you will not lose the way. Then, I went to the sheikh who was waiting for me. He became glad to see me, hugged me and asked about his brother. I told him the whole story. He said: May God reward him and place us near each other in paradise.

O Sulayman, I rode on my horse the next day and headed for the mosque the young man had described for me. But soon I lost the way to mosque. Amid this, I heard the voice of a Muezzin from a mosque. I said to myself by God I will perform my prayer with this people. So I dismounted from my horse and entered the mosque. At this time, I caught sight of a man, the Imam of the mosque and found him similar to the young man. I stood on his right side and followed him in prayer. As soon as we bowed down and prostrated, his turban fell off his head. Surprisingly I found that his face, hands, and feet and head were like a pig! Seeing this made me unmindful of my prayer. I was at a loss not knowing what I was saying! I pondered on his affair. With the completion of prayer, the man had a look at me, saying: Was it not you who went to see my brother yesterday? I said: Yes. He said: My brother gave you money and clothes, didn't he? I said yes, and told him the whole story. Taking my hand in his hand, he took me out while the people who were in mosque followed us. Reaching his house, he ordered his servant to close the door. When he took off his clothes, I found that his body was like the body of a pig. This scene horrified me! Surprisingly I said: Why your body is like that? He said: It has a story which I should tell you. I am the Imam and Muezzin of this mosque. I used to curse `Ali a thousand times between Azan and Iqamah of Morning Prayer. One Friday when I cursed `Ali and his sons four thousand times, I went out of the mosque, and leant against this shop you see. Sleep overwhelmed

(287)

دَرَّهَمِ الْآفِ بِعَشْرَةِ لِي أَمَرَ مَيِّ هَذَا الشَّابُّ سَمِعَ فَلَمَّا عَدُوًّا لِي يُوَالُوا وَلَمْ شَيْئًا بِي يُشْرِكُوا لَمْ مَا لَعَفَرْتُ الْجِبَالِ كَأَمْثَالِ بَدُنُوبِ أَتُونِي أَفَرَرْتُ فَكَمَا قَالَ: عَرَبِيٌّ بَلْ: قُلْتُ مَوْلَى؟ أَمْ أَنْتَ عَرَبِيٌّ: قَالَ: الْكُوفَةَ أَهْلٍ مِنْ: قُلْتُ أَنْتَ؟ أَيْنَ مِنْ: لِي قَالَ ثُمَّ: ثُوبًا ثَلَاثِينَ وَكَسَانِي الْمَسْجِدِ فِي جَالِسٍ وَهُوَ الشَّيْخُ إِلَى فَذَهَبْتُ. الطَّرِيقَ تُحْطَى أَنْ إِيَّاكَ فُلَانٍ بَنِي مَسْجِدٍ فِي عَدَا أَتَيْتِي: قَالَ ثُمَّ: عَيْنَكَ أَفَرَرْتُ عَيْنِي جَنَّةً أَلِ فِي وَبَيْنَهُ بَيْنَنَا وَجَمَعَ خَيْرًا اللَّهُ جَزَاءَهُ: قَالَ: وَكَذَا كَذَا قُلْتُ فُلَانٍ؟ أَبُو فَعَلْ مَا: وَقَالَ اسْتَقْبَلَنِي رَأَيْتِي فَلَمَّا يَنْتَظِرُنِي

إِقَامَةً وَسَمِعْتُ الطَّرِيقَ عَلَيَّ تَشَابَهُ بَعِيدٍ غَيْرَ سِرْتُ فَلَمَّا لِي وَصَفَ الَّذِي الطَّرِيقِ فِي وَأَخَذْتُ الْبَغْلَةَ رَكِبْتُ سُلَيْمَانَ يَا أَصْبَحْتُ فَلَمَّا صَاحِبِي، قَامَةً مِثْلَ قَامَتِهِ رَجُلًا فَوَجَدْتُ الْمَسْجِدَ وَدَخَلْتُ الْبَغْلَةَ عَنْ فَنَزَلْتُ. الْقَوْمَ وَلَا هُمْ مَعَ لِأَصْلَيْنِ وَاللَّهُ: فَقُلْتُ مَسْجِدٍ مِنَ الصَّلَاةِ وَرَأْسُهُ خَنْزِيرٍ وَجْهَهُ فَبَادَا وَجْهَهُ فِي فَتَقَرَّسْتُ خَلْفَهُ مِنْ بَهَا رَمَى قَدْ عَمَامَتُهُ إِذْ سَجُودٍ أَوْ رُكُوعٍ فِي صِرْنَا فَلَمَّا. بِيَمِينِهِ عَنْ فَصِرْتُ أَتَيْتُ: وَقَالَ وَجْهِي فِي الرَّجُلِ وَتَفَرَّسَ الْإِمَامُ، وَسَلَّم. أَمْرِهِ فِي مُتَفَكَّرًا صَلَاتِي فِي قُلْتُ وَمَا أَصْلِي مَا أَعْلَمُ فَلَمْ وَرَجُلَاهُ، وَيَدَاهُ وَخَلْفَهُ

أَحَدًا تَدْعُ وَلَا الْبَابَ أَغْلِقِ: لِغُلَامِهِ فَقَالَ: تَبِعُونَا الْمَسْجِدِ أَهْلُ رَأْنَا فَلَمَّا وَاقَامَنِي بِيَدِي فَأَخَذَ. نَعَمْ: قُلْتُ وَكَذَا؟ بِكَذَا لَكَ فَأَمَرَ بِالْأَمْسِ أَخِي الْقَوْمِ مُؤَدِّنَ كُنْتُ: قَالَ بِكَ؟ أَرَى الَّذِي هَذَا مَا أَخِي يَا: فَقُلْتُ. خِنْزِيرٍ جَسَدُ جَسَدُهُ أَوْ إِذْ فَتَرَ عَمَّا قَمِيصِهِ إِلَى بِيَدِهِ صَرَبَ ثُمَّ عَلَيْنَا يَدْخُلُ وَقَدْ جُمِعَ يَوْمٌ وَهُوَ هَذِهِ دَارِي لِنُودَخَ الْمَسْجِدِ مِنْ فَخْرَجْتُ: قَالَ. وَالْإِقَامَةَ الْأَذَانِ بَيْنَ مَرَّةٍ أَلْفَ عَلِيًّا أَلْعَنَ أَصْبَحْتُ إِذَا يَوْمٍ كُلِّ وَكُنْتُ عَلَى فَاتَكَاثُ. أَوْلَادَهُ وَلَعْنَتْ مَرَّةً أَلْفَ أَرْبَعَةَ لَعْنَتُهُ

(288)

me. In my dream, I saw a place like paradise where `Ali was reclining on a heavenly cushion. Hasan and Husayn too were reclining on a throne each rejoicingly. Under their feet, a prayer-mat of light spread! At that time, I saw the Messenger of Allah sitting and Hasan and Husayn standing before him while Hasan had a pitcher in hand and Husayn had a bowl in hand. The Holy Prophet said to Hasan: Give me some water. Hasan gave water to the Holy Prophet. Then he said to Husayn: Quench the thirst of your father, `Ali. Husayn quenched the thirst of his father. He then commissioned Hasan to give water to those who were present there, saying: My dear Hasan, give water to the man who is leaning against the wall of the shop! But Hasan turned his back on me and said: Dear father! How can I give him water while he curses my father a thousand times a day? Today, he especially cursed us and our father four thousand times!

Hearing this, the Messenger of Allah looked at me angrily and said: What made you curse my brother, `Ali, and my sons, Hasan and Husayn? May Allah curse you and deny you His Mercy! Then he spit on me in a way it covered my whole body! I woke up then out of horror and saw every part of my body hit by spit transformed in a way you can see. I have turned into an example of God's wrath for the public!

Then Mansur said: O Sulayman, do you remember any Hadith like these two on the merits of `Ali? O Sulayman, love for `Ali is a sign of pure faith, and enmity with him is discord, for no one loves `Ali unless he is a pure devoted believer and no one is his enemy but an evil-minded unbeliever. Sulayman says: I said: O Amir al-Mu'minin, am I safe to ask you a question which just came to my mind concerning these two wonderful Hadiths? He said: Yes. I said: What do you think of those who killed `Ali and his sons? He said: They are being tormented in the fire of God's chastisement. There is no doubt about it? Hearing this, he lowered his head and said implicitly: O Sulayman, kingdom is barren. But Sulayman! Given what I have told you, narrate as many Hadiths as you can remember about `Ali's merits.[410]

The author of the book, Nihayat al-Talab wa Ghayat al-Sa'ul, has quoted Ibn `Abbas as saying: I was in the presence of the Messenger

(289)

بَعْضُهُمْ مُتَكِنُونَ مَعَهُ وَالْحُسَيْنُ وَالْحَسَنُ مُتَكِيٌّ فِيهَا عَلِيٌّ فَإِذَا أَقْبَلْتُ قَدْ بِالْجَنَّةِ أَنَا كَأَنَّمَا مَنَامِي فِي فَرَأَيْتُ النَّوْمِ بِي فَدَهَبَ الدُّكَّانَ هَذَا

إِبْرِيْقُ الْحَسَنِ وَيَبِيْدُ قَدَامَهُ وَالْحُسَيْنُ وَالْحَسَنُ جَالِسًا وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ بِرَسُولٍ أَنَا وَإِذَا نُورٌ، مِنْ مُصَلِّيَاتٍ تَحْتَهُمْ مَسْرُورُونَ يَبْعَضُ  
:لِحَسَنِ قَالَ ثُمَّ فَشْرِبَ. عَلِيًّا أَبَاكَ إِسْقِ: لِلْحُسَيْنِ قَالَ ثُمَّ فَشْرِبَ، إِسْقِنِي: لِلْحَسَنِ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ فَقَالَ. كَأْسُ الْحُسَيْنِ وَيَبِيْدُ  
كُلٌّ فِي أَبِي يُلْعَنُ وَهُوَ أَشْفِيهِ كَيْفَ أَبُهُ، يَا: وَقَالَ عَنِّي بِوَجْهِهِ الْحُسَيْنِ فَوَلَّى لِدُكَّانٍ عَلَى الْمُتَكِّيِّ إِسْقِ: قَالَ ثُمَّ فَشْرِبُوا الْجَمَاعَةَ، إِسْقِ  
لَعْنَتِكَ لَكَ، مَا أَحْيِي؟ وَتَشْتُمُ عَلِيًّا تَلْعَنُ اللهُ، عَنكَ لَكَ، مَا: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ فَقَالَ! مَرَّةً؟ أَلْفَ أَرْبَعَةَ أَلْفٍ لَعْنَةُ لَعْنَةُ وَقَدْ مَرَّةً أَلْفَ يَوْمٍ  
مَوْضِعٌ وَجَدْتُ مَنَامِي مِنْ أَنْتَبَهْتُ فَلَمَّا. وَجَسَدِي وَجْهِي فَمَلَأَ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ بَصَقَ ثُمَّ! وَالْحُسَيْنِ! الْحَسَنِ أَوْلَادِي تَشْتُمُ اللهُ،  
لِلْسَائِلِينَ آيَةً وَصِرْتُ تُرَى كَمَا مَسَحَ قَدْ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ بَصَاقٍ مِنْ أَصَابِي الَّذِي الْبُصَاقِ

إِلَّا عَلِيًّا يُحِبُّ لَا. نِفَاقٌ وَيُبْعَضُهُ إِيْمَانٌ عَلَيَّ حُبٌّ، سُلَيْمَانُ يَا الْحَدِيثَيْنِ؟ هَدَيْنِ مِنْ أَعْجَبَ عَلَيَّ فَصَانِلِ مِنْ سَمِعَتْ سُلَيْمَانُ، يَا: قَالَ ثُمَّ  
يَقْتُلُ مَنْ فِي الْمُؤْمِنِينَ أَمِيرًا يَا تَقُولُ مَا: فَقُلْتُ: قَالَ. الْأَمَانُ لَكَ: فَقَالَ الْأَمَانُ؟ الْمُؤْمِنِينَ، أَمِيرًا يَا: فَقُلْتُ. كَافِرٌ إِلَّا يُبْعَضُهُ وَلَا مُؤْمِنٌ،  
سُلَيْمَانُ، يَا: قَالَ ثُمَّ. رَأْسُهُ فَنَكَسَ: قَالَ أَوْلَادِهِمْ؟ وَأَوْلَادٌ أَوْلَادَهُمْ قَتَلَ مَنْ فِي تَقُولُ مَا: فَقُلْتُ. ذَلِكَ فِي شَكِّ لَا النَّارِ، فِي: قَالَ هُوَ لَأَمْ؟  
شَبْتُ مَا السَّلَامُ بِعَلَيٍّ عَلَيَّ فَصَانِلِ عَنْ حَدَّثَ وَلَكِنْ عَقِيمٌ، الْمُلْكُ

:قَالَ عَبَّاسُ ابْنِ أَبِي إِسْحَاقَ إِسْنَادَهُ لِلْحَنَبِيِّ السُّؤَالِ وَغَايَةُ الطَّلَبِ نَهَايَةُ كِتَابِ صَاحِبِ وَرَوَى

(290)

of Allah while he had placed his son Ibrahim on his right knee and Husayn on his left knee. He alternately kissed one and the other. At this time, Gabriel descended and conveyed a divine message to the Holy Prophet (s.a) and left. The Messenger of Allah said: It was Gabriel who said: Allah greets you and says: I will not keep these two alive for you. You have to ransom one for the other! Looking at the face of Ibrahim, the Holy Prophet started weeping and looking at the face of Husayn he started weeping too! He then said: The mother of Ibrahim is a slave. With Abraham's death, no one but his mother and I will mourn but Husayn's mother is Fatimah and his father is `Ali, my cousin whose flesh is my flesh and his blood is my blood. If Husayn dies, I, his mother and his father will mourn. Hence, I am prepared to ransom Ibrahim for Husayn! Addressing Gabriel, the Holy Prophet said: I have ransomed Ibrahim for Husayn! Ibn `Abbas reports: Ibrahim died after three days. Since then, anytime the Holy Prophet (s.a) saw Husayn, he would hug and kiss him, saying: May I be ransom for you for the sake of whom I made my son Ibrahim a ransom.[411]

The merits of his sons are more evident than sunlight. So are the merits of his descendants, the Infallible Imams from the offspring of Imam al-Husayn, peace be upon them all.

Ibn `Abbas has quoted the Holy Prophet as saying: The likeness of my Ahl al-Bayt is the likeness of Noah's Ark. Whoever is sitting in it will be saved from drowning, and whoever refused to enter it was annihilated.[412]

The Holy Prophet (s.a) has been quoted by Abu-Dharr as saying: The likeness of my Ahl al-Bayt is the likeness of Noah's ark. Whoever sits in it will be saved and whoever rejects it will be swallowed by flood. Whoever fights my Ahl al-Bayt at the end of the world is like one who accompanies anti-Christ and misleads people.[413]

Ibn `Abbas reports that the Messenger of Allah said to Husayn: Mahdi, may Allah expedite his reappearance, is from your sons.[414] Ibn `Abbas has reported: I heard it from the Messenger of Allah with my own ears (if I am lying, God may strike me deaf) say: I am the tree of prophethood, Fatimah is fruit-bearing, `Ali is the graft of the tree, Hasan and Husayn are fruits and followers of Ahl al-Bayt are leaves of this tree in paradise. There is no doubt about it.[415]

(291)

هَذَا يَقْبَلُ وَهُوَ السَّلَامُ عَلَيْهِ عَلِيٌّ بَنُ الْحُسَيْنِ الْأَيْمَنُ فَخَذِهِ وَعَلَى إِبْرَاهِيمَ ابْنُهُ الْأَيْسَرُ فَخَذِهِ وَعَلَى آلِهِمُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ كُنُتْ يَا بِقَالَ وَجَلَّ عَزَّ رَبِّي مِنْ جِبْرِيلَ أَنَايَ: قَالَ عَنْهُ سِرٌّ قَلَمًا. الْعَالَمِينَ رَبِّ مِنْ بَوْحِي السَّلَامُ عَلَيْهِ جِبْرِيلُ هَبْطَ إِذْ أَخْرَى وَذَلِكَ تَارَةً إِبْرَاهِيمَ إِلَى وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَطَّرَ بِصَاحِبِهِ أَحَدَهُمَا فَأَفَادَ لَكَ أَجْمَعُهُمَا لَسْتُ: لَكَ وَيَقُولُ السَّلَامُ عَلَيْكَ يَفْرَأُ تَعَالَى اللَّهُ إِنَّ مُحَمَّدَ عَمِّي ابْنُ عَلِيٍّ وَأَبُوهُ فَاطِمَةُ الْحُسَيْنِ وَأُمُّ غَيْرِي، عَلَيْهِ يَحْزَنُ لَمْ مَاتَ مَتَى أُمَّةً، أُمَّةً إِبْرَاهِيمَ إِنَّ: وَقَالَ وَبَكَى الْحُسَيْنِ إِلَيَّ وَنَظَرَ وَبَكَى فَقَدَّ إِبْرَاهِيمَ يُقْبِضُ جِبْرِيلُ يَا. حَزْنُهُمَا عَلَى حَزْنِي أُوتِرَ أَنَا. وَحَزْنَتْ عَمِّي ابْنُ وَحَزَنَ تِي ابْنُ عَلَيْهِ حَزْنَتْ مَاتَ وَمَتَى وَدَمِي، لَحْمِي ثَنَابَاهُ وَرَشَفَ صَدْرِهِ إِلَيَّ وَضَمَّهُ قَبْلَهُ مُقْبِلًا الْحُسَيْنِ رَأَى إِذَا وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ ثَلَاثَةَ بَعْدَ فُقَيْصَ: قَالَ. بِهِ الْحُسَيْنِ فَذَيْتُ إِبْرَاهِيمَ بِأَبْنِي فَذَيْتُهُ مَنْ فَذَيْتُ: وَقَالَ

كَثْرَةً فَضَائِلُهُمْ صَيَّدُوا لَا السَّلَامُ عَلَيْهِ الْحُسَيْنِ أَوْلَادٍ مِنَ الْمَعْصُومُونَ الْأَيْمَةُ وَكَذَا الشَّمْسُ مِنَ أَطْهَرُ أَوْلَادِهِ وَقَضَائِلُ

رَكِبَهَا مِنْ نُوحٍ؛ سَفِينَةَ مَثَلُ فِيكُمْ بَيْتِي أَهْلُ مَثَلُ: وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ عَبَّاسُ ابْنُ عَن مَنَاقِبِهِ فِي الْخَوَارِزْمِيِّ رَوَى نَجَا فِيهَا رَكِبَ مِنْ نُوحٍ؛ سَفِينَةَ مَثَلُ بَيْتِي أَهْلُ مَثَلُ: وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ دُرُّ أَبِي نَوْعَ. هَلْكَ عَنْهَا تَخَلَّفَ وَمَنْ نَجَا الدَّجَالِ مَعَ قَاتِلٍ فَكَأَنَّمَا الزَّمَانِ آخِرٍ فِي قَاتِلُهُمْ وَمَنْ غَرِقَ، عَنْهَا تَخَلَّفَ وَمَنْ

عَبَّاسُ ابْنُ عَن: الْفِرْدَوْسُ كِتَابٍ وَمِنْ. وَوَلَدِكَ مِنَ الْمَهْدِيِّ: السَّلَامُ عَلَيْهِ لِلْحُسَيْنِ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ عَبَّاسُ ابْنُ وَعَن النَّبِيِّ أَهْلُ وَمُحِبُّونَا ثَمَارُهَا، وَالْحُسَيْنُ وَالْحَسَنُ لُقَاحُهَا، وَعَلِيٌّ جِمْلُهَا، وَفَاطِمَةُ شَجَرَةٌ، أَلَذُّ: صُمَّنَا وَإِلَّا بِأُذُنِي يَقُولُ النَّبِيُّ سَمِعْتُ: قَالَ حَقًّا حَقًّا الْجَنَّةِ فِي وَرَفْهَا

(292)

The Messenger of Allah has been quoted by Jabir ibn `Abdullah as saying: Truly, paradise longs for four members of my Ahl al-Bayt whom Allah loves and has ordered me to love. They are `Ali, Hasan, Husayn, and Mahdi whom Jesus will follow in prayer.[416] The Messenger of Allah has also said: There are four groups for whom I will intercede on the Day of Judgment; those who respect my progeny, those who endeavor to meet their needs, those who help them out in difficult situations, and finally those who have love for my progeny and express it.[417]

It has been reported on the authority of Layth ibn Sa'd: In the year 110 A.H., I went on a pilgrimage to Mecca. I circumambulated Ka'bah, I did Sa'y (ritual roaming) between Mount Safa and Mount Marwah, and went up Mount Abu-Qubays. There, I found a man who had raised his hands in prayer, uttering the words "o Lord, o Lord" to the extent that he was almost fainting.

Then he uttered "O Allah, o Allah, o the Ever-living, the self-subsistent, o the Lord of Glory and Hhonor, o Lord, o Lord" so frequently that he was almost out of breath. Then, he said: O Lord! These two striped clothes I have on are worn out, give me a new one. Hunger has made me intolerant, give me food! Immediately I saw a basket full of grapes with no seed and a set of suit in the form of two-piece striped clothes in front of him! I went to him without any delay so as to eat from the grapes. He prevented me from eating. I said: I will share you with this blessing. He said: Why? I said: I heard your prayer and said amen. He said: Eat from it but do not save any! We were engaged in eating. Although it was not the season for grapes, and nothing like it could be found in the city, after eating, I found out that the grapes were intact. Then he gave me one of those striped clothes. I said: I am in no need of clothes. He said: Take a distance from me so that I will put them on. I took a distance from him. He wore the clothes, took his old clothes in his hand and came down the mountain and went away. I started to follow him. On the way, a beggar who was half-naked said: O son of the daughter of the Messenger of Allah! Give me the clothes you have in your hand. May Allah give you clothes. He gave the clothes to the poor man. I followed the beggar and asked him: Who was that man? He said: Ja`far ibn Muhammad Sadiq (a.s).

Sufyan Thawri reports: On my pilgrimage to Mecca, I met Ja`far ibn

(293)

عَلِيٍّ بِحُبِّهِمْ وَأَمْرَنِي اللَّهُ أَحَبَّهُمْ قَدْ أَهْلِي، مِنْ أَرْبَعَةٍ إِلَى تَشْتِاقِ الْجَنَّةِ إِنَّ: وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ اللَّهُ عَبْدُ بِنِ جَابِرٍ وَعَنْهُ السَّلَامُ عَلَيْهِ مَرِيَمَ بِنُ عَيْسَى خَلْفَهُ يُصَلِّيَ الَّذِي عَلَيْهِمُ، اللَّهُ صَلَّى وَالْمُهْدِيِّ، وَالْحُسَيْنِ وَالْحَسَنِ طَالِبِ أَبِي نَبِيٍّ

عِنْدَمَا أُمُورِهِمْ فِي لَهُمْ وَالسَّاعِي حَوَائِجِهِمْ، وَالْقَاضِي ذُرِّيَّتِي، لِ الْمُكْرَمُ: الْعِيَامَةِ يَوْمَ شَفِيعَ لَهُمْ أَنَا أَرْبَعَةٌ: وَالِهِ عَلَيْهِ اللَّهُ صَلَّى وَقَالَ: وَلِسَانِهِ بِقَلْبِهِ لَهُمْ وَالْمُحِبُّ إِلَيْهِ، اضْطُرُّوا

فَبَيْسَ أَبَا وَرَقِيَّتِ وَالْمَرْوَةَ الصَّفَا وَسَعَيْتُ بِالْبَيْتِ وَطَفْتُ وَمِائَةَ عَشْرَةَ سَنَةً حَجَّجْتُ: قَالَ سَعْدُ بْنُ اللَّيْثِ عَنِ ابْنِ سِنَادِهِ الْخَوَارِزْمِيِّ وَرَوَى حَتَّى قُبُورِهِ، يَا حَيَّ يَا: قَالَ ثُمَّ نَفْسُهُ انْطَفَأَ حَتَّى اللَّهُ، يَا اللَّهُ يَا: قَالَ ثُمَّ نَفْسُهُ انْطَفَأَ حَتَّى رَبِّ، يَا رَبَّ يَا: يَقُولُ وَهُوَ يَدْعُو رَجُلًا فَوَجَدْتُ خَلْفًا قَدْ بَرَدِي إِنَّ اللَّهَ: قَالَ ثُمَّ نَفْسُهُ انْطَفَأَ حَتَّى رَبِّ، أَيُّ رَبِّ أَيُّ: قَالَ ثُمَّ نَفْسُهُ انْطَفَأَ حَتَّى وَالْإِكْرَامِ، الْجَلَالِ دَا يَا: قَالَ ثُمَّ نَفْسُهُ انْطَفَأَ: لِي فَقَالَ: مَعَهُ لِأَكْلٍ وَجَلَسْتُ إِلَيْهِ فَخَرَجْتُ مَلْفَاوَيْنِ، وَبُرْدَيْنِ لَهُ عَجْمٌ لَا عِنَبَ فِيهَا بَسَلَةٌ إِلَّا شَعْرَتٌ فَمَا فَاطَعَمَنِي جَائِعٌ وَإِنِّي فَالْكُسَيْبِي، وَلَيْسَ فَأَكَلْنَا. شَيْئًا تَنْجِرُ وَلَا كُلُّ: لِي فَقَالَ: دُعَانِكَ عَلَى أَوْ مَنُ وَأَنَا تَدْعُو كُنْتُ: فَقُلْتُ بِمَاذَا؟ فَقَالَ: الْخَيْرُ هَذَا فِي شَرِيكَكَ أَنَا: فَقُلْتُ: مَهْ فَقَالَ: عَنْهُمَا غَنِي أَنَا: لَيْتُ فَعَفُّ. إِلَيْكَ الْبُرْدَيْنِ أَحَدٌ خُدُّ: لِي قَالَ ثُمَّ شَيْءٌ السَّلَّةِ مِنْ بِنْفُصٍ وَلَمْ رِيٍّ عَنِ انْصِرْفَانَا ثُمَّ: عِنَبٌ ذَلِكَ إِذْ الْإِلَادِ فِي بِنْتِ ابْنِ يَا اللَّهُ كَسَاكَ إِكْسُنِي: لَهُ فَقَالَ سَائِلٌ فَلَقِيَهُ فَاتَّبَعْتُهُ. وَنَزَلَ بِبِيَدِهِ الْأَخْلَاقَ وَأَخَذَ فَلَيْسَهُمَا فَنَوَارِيْتُ. أَلَيْسَهُمَا حَتَّى عَنِّي فَنَوَارٍ: لِي السَّلَامُ عَلَيْهِ الصَّادِقُ مُحَمَّدٌ بْنُ جَعْفَرٍ هَذَا: لِي فَقَالَ هَذَا؟ مَنْ: فَقُلْتُ السَّائِلُ فَاتَّبَعْتُ. الْأَخْلَاقَ عَطَاؤًا. اللَّهُ رَسُولٌ

وَقَفَّ أَحَاجًا أَرَّ لَمْ السَّلَامُ عَلَيْهِمَا مُحَمَّدٌ بْنُ جَعْفَرٍ رَأَيْتُ: فَقَالَ النَّوْرِيُّ سُفْيَانُ وَحَجَّ

(294)

Muhammad. I found no Hajj pilgrimage in Mash`ar to be engaged in prayer and supplication as

much as him! When we reached Arafat, he took a distance from people and was engaged in prayer and supplication in a corner. At this time, a basket full of grapes came down from heaven to him, though it was not the season for grapes. He started eating grapes and invited me to eat too. Then, he said: Sufyan! What do you think of the number of the Hajj pilgrims? I said: Allah and His messenger know better! He said: Four hundred thousand! But among this crowd, only the Hajj of four persons is accepted and God will accept the Hajj of all pilgrims thanks to these four persons.[418]

Narrations about their merits are too many to be counted. Jabir ibn Samarah has reported: I heard from the Messenger of Allah say: after me, twelve persons will have the position of Emir and leader and they are all from Quraysh.[419]

Masruq has been quoted by Ahmad ibn Hanbal as saying: I and a group of people were sitting with `Abdullah ibn Mas`ud in the mosque when a man arrived and asked `Abdullah: Did your prophet not speak to you of the number of his successors? Ibn Mas`ud said: Yes, they are as many as the number of chiefs of Bani Israel.[420]

The Messenger of Allah in relation to Imam Husayn said: My son, Husayn, is the Imam and leader of people. He is the brother of Imam, the son of Imam, and the father of nine leaders the ninth of whom is the Riser (Mahdi).[421]

The Messenger of Allah has been quoted by Abi- Sa`id Khidri as saying: I will soon pass away but I am leaving among you two valuable things. You will not go astray after me as long as you adhere to them. One is greater than the other. They are the Book of Allah, which is a rope stretched from the heavens to the earth, and my Household, they will never separate from one another until they come to me at the Pond. Be careful how you deal with them after me.[422]

Ibn `Abbas has reported: When the verse "say: I do not ask of you any reward for it but love for my near relative" (42:23) was revealed, the companions of the Holy Prophet asked: O Messenger of Allah! Who are the near relatives? The Holy Prophet said: `Ali, Fatimah, Hasan and Husayn and their progeny.[423]

(295)

عَلَيْهِ نَزَلَ ثُمَّ الْمَوْقِفِ فِي الدُّعَاءِ فِي وَاجْتَهَدَ جَانِباً النَّاسِ مِنْ أَخَذَ عَرَفَةَ وَصَلَ فَلَمَّا مِثْلُهُ وَالْإِبْتِهَالِ عِ التَّضَرُّ فِي وَاجْتَهَدَ بِالْمَشَاعِرِ  
وَابْنُ اللَّهِ: فَقُلْتُ الْحَاجُّ؟ كَمْ أَتَدْرِي سُفْيَانُ يَا قَالَ ثُمَّ عِنَبٍ، تَوَقَّيْكَنْ وَلَمْ. وَكُلُّ أَدُنْ سُفْيَانُ، يَا: لِي قَالَ ثُمَّ يَأْكُلُ فَأَخَذَ السَّمَاءَ مِنْ عِنَبٍ  
لَأَجْلِ الْجَمِيعِ يَقْبَلُ تَعَالَى اللَّهُ وَإِنَّ نَفْرٍ، لِأَرْبَعَةَ إِلَّا مَقْبُولاً صَحِيحاً حَجَّ لَا وَإِنَّهُ. حَاجَّ أَلْفَ أَرْبَعَمِائَةٍ إِنَّهُمْ سُفْيَانُ، يَا: فَقَالَ. أَعْلَمُ رَسُولِهِ  
الْأَرْبَعَةَ حَجَّ فُقُولِ

وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ سَمِعْتُ: قَالَ سَمْرَةَ بْنِ جَابِرٍ عَنْ: الصَّحِيحِينَ بَيْنَ الْجُمُعِ وَفِي. تُحْصَى أَنْ مِنْ أَكْثَرُ فَضَائِلِهِمْ فِي وَالْأَخْبَارُ

فَرَيْسٍ مِنْ كُلِّهِمْ أَمِيرًا عَشْرًا اثْنَا بَعْدِي يَكُونُ: يَقُولُ

حَدَّثَكُمْ هَلْ مَسْعُودٍ، بِنِ يَا: فَقَالَ رَجُلٌ فَأَتَاهُ مَسْعُودٌ بِنِ اللَّهِ عَبْدٌ مَعَ الْمَسْجِدِ فِي جُلُوسًا كُنَّا: قَالَ مُسْرُوقٍ عَنِ: حَنْبَلِ بْنِ أَحْمَدَ مُسْنَدٍ وَمِنْ إِمَامٍ ابْنِي هَذَا: السَّلَامُ عَلَيْهِ لِلْحُسَيْنِ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ وَقَالَ: إِسْرَائِيلَ بِنِي نُفَبَاءَ كَعِدَّةٍ نَعَمْ، قَالَ خَلِيفَةُ؟ بَعْدَهُ مِنْ يَكُونُ كَمْ نَبِيكُمْ قَائِمُهُمْ وَتَسَاعِيَهُمْ تِسْعَةَ أَيْمَةٍ أَبُو إِمَامِ ابْنِ إِمَامِ أَخُو

فِيكُمْ تَرَكْتُ قَدْ وَإِنِّي فَأَجِيبُ، أَدْعَى أَنْ أَوْشَكَ إِنِّي: قَالَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ أَنْ الْخُدْرِيِّ سَعِيدِ أَبِي عَنِ الْمَنَاقِبِ كِتَابٍ وَمِنْ بَرْدًا حَتَّى يَفْتَرِقَا لَنْ أَنَّهُمَا أَخْبَرَنِي الْخَبِيرَ اللَّطِيفَ وَإِنَّ: بَيْتِي أَهْلٌ وَعِثْرَتِي الْأَرْضِ، إِلَى إِيَاءِ السَّمِّ مِنْ مَمْدُودٍ حَبْلُ اللَّهِ، كِتَابَ: النَّقْلَيْنِ يَا: قَالُوا؟ الْقُرْبَى فِي الْمَوَدَّةِ إِلَّا أَجْرًا عَلَيْهِ كُمْ أَسْأَلُ لَا قُلْ؟ نَزَلَتْ لَمَّا: قَالَ عَبَّاسُ ابْنِ وَعَنْ فِيهِمَا تَخْلُفُونِي مَادَا فَاظْطَرُّوا الْحَوْضَ، عَلِيٌّ وَوَلَدُهُمَا وَقَاطِمَةُ عَلِيٍّ: قَالَ بِمَوَدَّتِهِمْ؟ اللَّهُ أَمَرَ الَّذِينَ هُوَ لَاءٌ مَنِ اللَّهُ، رَسُولٌ

(296)

When Imam Hasan (a.s) was passing away, he started weeping. His brother, Husayn asked: O my brother! Are you weeping out of fear, though you are one of the youths in paradise, though you have gone on Hajj pilgrimage on foot for twenty times, and though you have given away half of your wealth in the way of Allah to the extent that you have given away even your shoes? Imam Hasan (a.s) said: O my brother! I am not weeping out of fear of death, rather separation from friends make me cry, for I cannot meet them anymore.[424]

(297)

أَهْلُ شَبَابٍ سَيِّدِي أَحَدٌ وَأَنْتَ الْمَوْتِ مِنْ خَوْفًا أَتَّبِعِي: السَّلَامُ عَلَيْهِ الْحُسَيْنُ أَخُوهُ لَهُ فَقَالَ بَكَى، الْوَفَاءُ الْمَسَلَّا عَلَيْهِ الْحَسَنَ حَضَرَ وَلَمَّا السَّلَامُ عَلَيْهِ فَقَالَ نَعْلًا؟ وَأَبْقَيْتَ بِنَعْلِ وَتَصَدَّقْتَ مَرَاتٍ بَثَلًا بِنَصْفَيْنِ مَالِكَ تَعَالَى اللَّهُ وَقَاسَمْتَ حِجَّةً عَشْرِينَ مَاشِيًا الْبَيْتِ وَحَجَّجْتَ الْجَنَّةِ الْأَجْبَةَ لِفِرَاقٍ وَلَكِنْ الْمَوْتِ، مِنْ خَوْفًا بَكَيْتُ مَا

### Virtues of `Ali's Spouse

The Holy Prophet (s.a) held Fatimah, `Ali's wife, in high esteem. He forbade people to marry her and the only person blessed with this auspicious marriage was `Ali.[425] The Messenger of Allah said: Fatimah is part of me. Whatever hurts her will hurt me too.[426] Addressing Fatimah, the Messenger of Allah said: My daughter! Verily God Almighty will become angry with your anger and happy with your happiness.[427]

The Messenger of Allah has been quoted by `Abdullah ibn Mas`ud as saying: God Almighty has

banned the torment of hell to Fatimah's progeny due to her innocent and purified nature.[428] The Holy Prophet (s.a) said: My daughter was named Fatimah because God has saved her and her devotees from chastisement and fire.[429] The Messenger of Allah has said: When the Day of Judgment comes, a herald from behind heavenly curtains warns: Close your eyes and lower your heads, for this is Fatimah, the dignified daughter of Muhammad who intends to cross the Discriminating Bridge.[430]

Ibn `Abbas has reported: the Messenger of Allah used to kiss Fatimah so much so that `A'ishah would say to the Holy Prophet: Why do you kiss Fatimah so much? The Holy Prophet would say in response: On the night Gabriel took me to heaven, he gave me heavenly fruits. The result was that Fatimah's fetus was made. By intercourse with Khadijah, she conceived Fatimah! Since then, any time I long for those fruits I kiss Fatimah and in this way I can smell the perfume of those fruits.[431]

(297)

تُرْوِجُهَا مِنَ النَّاسِ وَمَنْعَ عَظِيمًا السَّلَامُ عَلَيْهِ عَلِيٌّ زَوْجَةُ فَاطِمَةَ يُعْظَمُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: السَّلَامُ عَلَيْهَا زَوْجَتِي فِي بُؤُذِيهَا مَا يُؤْذِينِي مِنِّي؛ بَضْعَةُ فَاطِمَةَ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: لَامُ اللَّهِ عَلَيْهِ عَلِيٌّ سِوَى

بِنِ اللَّهِ عَبْدٌ وَعَنْ كِلَابِ رِضَا وَيَرْضَى لِعُضْبِكَ يَعْضَبُ اللَّهُ إِنَّ فَاطِمَةَ، يَا: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ الْخَوَارِزْمِيُّ وَرَوَى اللَّهُ صَلَّى اللَّهُ رَسُولُ وَقَالَ: النَّارِ مِنْ ذُرِّيَّتِهَا تَعَالَى اللَّهُ فَحَرَّمَ فَرْجَهَا حَصَنَتْ فَاطِمَةَ إِنَّ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ مَسْعُودٌ النَّارِ مِنْ أَحَبِّهَا مَنْ وَفَطَمَ فَطَمَهَا وَجَلَّ عَزَّ اللَّهُ لَأَنَّ فَاطِمَةَ نَتِي إِذْ سُمِّيَتْ إِنَّمَا: وَآلِهِ عَلَيْهِ

رُؤُوسِكُمْ؛ كَسُواوَدَّ أَبْصَارَكُمْ غُضُّوا الْجَمْعُ، أَهْلٌ يَا: الْحُجُبِ تَحْتَ مُنَادَى الْقِيَامَةِ يَوْمَ كَانَ إِذَا: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ وَقَالَ عَلَيْهَا لِفَاطِمَةَ الْفَيْلُ يُكْثِرُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيُّ كَانَ: قَالَ عَبَّاسُ ابْنُ وَعَنْ. الصَّرَاطِ عَلَى تَمَرٍ أَنْ تُرِيدَ مُحَمَّدٌ بِنْتُ فَاطِمَةَ فَهَذِهِ الْجَنَّةُ أَدْخَلَنِي بِي أُسْرِي لَيْلَةَ جِبْرِيلَ إِنَّ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيُّ فَقَالَ: فَاطِمَةَ قَبْلَ لُنُكُنْزِ إِنَّكَ اللَّهُ، بِيَدِي يَا: عَائِشَةُ لَهُ فَقَالَتْ. السَّلَامُ فَاصْبِيبُ فَاطِمَةَ قَبْلَتْ التَّمَارِ تِلْكَ إِلَى اسْتَقْتُ فَإِذَا. بِفَاطِمَةَ مَلَتْ فَدَخَدِجَةَ فَوَاقَعَتْ صُلْبِي فِي مَاءِ فَصَارَ الْجَنَّةِ تِمَارٍ جَمِيعٍ مِنْ وَأَطْعَمَنِي أَكَلْتُهَا النَّبِيُّ التَّمَارِ بِسْمِ رَوَانِجِهَا مِنْ

(298)

`A'ishah has been quoted as saying: When the Messenger of Allah was sick as a result of which he passed away, Fatimah came to visit the Holy Prophet and with the sorrow she had, she threw herself on her father's chest and spoke to him privately for some time. Hearing her father's words, she started weeping bitterly and once again threw herself in her father's arms. This time too, they spoke to each other privately but Fatimah was happy. Following the Holy Prophet's departure from this world, she was asked about the reason behind her weeping and her smiling. Fatimah said: On the first time, my father whispered to me something that made me weep. My father said: Fatimah, I will not recover from this illness. I will meet my Lord soon. For this reason, I started



weeping. But the second time, he whispered to me something which gladdened me. He said: My daughter, do not grieve for parting with me, for you are the first person from my Ahl al-Bayt to join me after my passing away. Hearing this made me glad, for joining my father was the most pleasant to me. Another good news I received from my father was that I was the lady of the women in paradise with the exception of Mary, the daughter of `Imran. This added to my happiness and pleasure.[432]

Anas has reported: The Messenger of Allah in relation to Fatimah said: Four women are above all the other in world: Mary, the daughter of `Imran, Asiyah, the daughter of Muzahim and the wife of Pharaoh, Khadijah, the daughter of Khuwaylid, and Fatimah, the daughter of Muhammad.[433]

Yazid ibn `Abd al-Malik Nawfali has reported on the authority of his father and grandfather: One day, I went to the presence of Fatimah, the Holy Prophet's daughter. Before greeting her, she greeted me and said: During the illness from which my father did not recover, he gave good news to me and said: Whoever greets me and you for three successive days, will have paradise as his reward. The narrator says: I asked her if this was true during the life of her and her father or after their passing away. She said: Both during our life and after our passing away.[434] When the verse "Do not hold the apostle's calling (you) among you to be like your calling one to the other" (24:63) was revealed, Fatimah says: I decided to call my father as "Messenger of Allah" but

(299)

أُخْرِى عَلَيْهِ أَكْبَبْتُ ثُمَّ فَبَكْتُ فَسَارَهَا عَلَيْهِ، فَكَابَبْتُ السَّلَامَ عَلَيْهَا فَاطِمَةُ ءَاءَتْ فَجَّ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ مَرِيضٍ: قَالَتْ عَائِشَةُ وَعَنْ  
ثُمَّ فَبَكَيْتُ ذَلِكَ وَجَعِهِ مِنْ مَيِّتٍ أَنَّهُ يَأْخُبِرُنِي عَلَيْهِ أَكْبَبْتُ لَمَّا: فَقَالَتْ سَأَلْتُهَا، وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيَّ نُؤْفِي فَلَمَّا. فَضَحِكْتُ فَسَارَهَا  
فَضَحِكْتُ رَأْسِي فَرَفَعْتُ عَمْرَانَ، ابْنَةَ مَرْيَمَ إِلَّا الْجَنَّةَ أَهْلُ نِسَاءِ سَيِّدَةٍ وَأَنِّي بِهِ لِحُوقًا بَيْتِهِ أَهْلُ أَسْرَعُ أَنِّي فَأَخْبِرُنِي أُخْرِى عَلَيْهِ أَكْبَبْتُ

امْرَأَةٌ مُزَاجِحٍ بِنْتُ وَأَسِيَهُ عَمْرَانَ، بِنْتُ مَرْيَمَ: أَرْبَعُ الْعَالَمِينَ نِسَاءً مِنْ حَسْبِكَ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ أَنَسٌ وَعَنْ  
بِنْتُ فَاطِمَةَ عَلَى دَخَلْتُ: قَالَ جَدُّهُ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ الْمَلِكِ عَبْدِ بْنِ يَزِيدَ عَنْ وَ. مُحَمَّدٍ بِنْتُ وَفَاطِمَةُ خَوْلِيدٍ، بِنْتُ وَخَدِيْجَةُ فِرْعَوْنَ،  
فَقُلْتُ: قَالَ. الْجَنَّةَ فَلَهُ أَيَّامٌ ثَلَاثَةٌ لِيُنْكَرَ عَلَيَّ سَلَّمَ مَنْ مِنْ إِنَّ: حَيٌّ ذَا وَهُوَ أَبِي قَالَ: وَقَالَتْ بِالسَّلَامِ فَبَدَأْتَنِي وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ  
مَوْتِنَا وَبَعْدَ حَيَاتِنَا فِي: قَالَتْ وَمَوْتِكَ؟ مَوْتِهِ بَعْدَ أَوْ وَحَيَاتِكَ حَيَاتِهِ فِي هَذَا: لَهَا

عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيَّ تَهَيَّبْتُ: السَّلَامُ عَلَيْهَا فَاطِمَةَ قَالَتْ: بَعْضًا بَعْضِكُمْ كَدَعَاءِ بَيْنَكُمْ الرَّسُوْلِ دُعَاءَ تَجْعَلُوا لَا؟: تَعَالَى قَوْلُهُ نَزَلَ وَلَمَّا  
فَجَعَلْتُ. أَبَةُ يَا لَهُ أَقُولُ أَنْ وَآلِهِ

(300)

my father turned to me and said: This verse was not revealed for you and your family; for you are from me and I am from you. Rather, this verse was revealed about the arrogant Arabs and the wrongdoers who did not call me as the "messenger of Allah." My daughter! Always call me "father" which gladdens my heart and it is nearer to God's pleasure. Then he hugged me, kissed

me and rubbed his saliva on my face. Since then, I was in no need of any perfume.[435]

### Verses Revealed in Honor of `Ali

The Messenger of Allah has been quoted by Ibn `Abbas as saying: There is no verse in the Holy Qur'an which starts with "O you who believe" in which `Ali does not stand at the top of them![436] Ibn Mardawayh on the authority of Ibn `Abbas has reported: There is no verse in the Holy Qur'an in which `Ali is not at the top of its addressees and their leader.[437]

Imam `Ali (a.s) has been reported by ibn Mardawayh on the authority of Ibn `Abbas as saying: The Holy Qur'an was revealed in four parts; the first quarter of it is about us and our merits, the second quarter of it is about punishment of our enemies. The third quarter of it is about the former generations, their lifestyle, parables and proverbs. The fourth quarter of it is about religious duties and injunctions. All the honors and dignities mentioned in the Holy Qur'an are about us.[438]

Ibn `Abbas has been reported by ibn Mardawayh as saying: What has been revealed in the Holy Qur'an about `Ali is not about anyone else.[439] Mujahid has been quoted as saying: Seventy verses have been revealed in the Holy Qur'an in honor of `Ali.[440] The Messenger of Allah has been reported by Bara' as having said to `Ali: O `Ali, pray and say: O Lord, make a covenant with You for me so I adhere to it and bring about a love for me in the hearts of the believers. It was after this event that the verse "Surely (as for) those who believe and do good deeds for them will Allah bring about love" (19:96) was revealed.[441]

About the verse "There is a guide for every people" (13:7) Ibn `Abbas says: The Messenger of Allah pointed to his breast when the verse "You are only a Warner" (13:7) was revealed and in interpreting it, pointed to `Ali, saying: O `Ali, the guided ones after me will follow you.[442]

(301)

الْجَفَاءِ أَهْلٍ فِي نَزَلَتْ وَإِنَّمَا مِنْكَ، وَأَنَا مِنْنِي أَنْتِ. قَبْلُ مِنْ أَهْلِكَ فِي وَلَا فِيكَ تَنْزِلُ لَمْ بِنِيَّةً، يَا: وَقَالَ عَلِيٌّ فَأَقْبَلَ. اللَّهُ رَسُولٌ يَا: لَهُ أَقُولُ  
اِحْتَجْتُ فَمَا رِيقِهِ مِنْ يَوْمَسَخَذَ جِبْهَتِي وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَبْلُ ثُمَّ لِلرَّبِّ وَأَرْضِي لِلْقَلْبِ أَحَبُّ قَابَتَهُ أَبِي، يَا فُقُولِي. وَالْكَبِيرِ وَالْبَدِخِ  
:الْقُرْآنِ مِنَ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرٍ فِي نَزَلَ أَنَّهُ الْجُمْهُورِ طَرِيقٍ مِنْ وَرَدَ مَا فِي. بَعْدَهُ طَيِّبٍ إِلَى

مَرْدَوِيَّةِ ابْنِ وَنَقَلَ. وَأَمِيرُهَا رَأْسُهَا وَعَلِيٌّ إِلَّا؟ أَمِنُوا الَّذِينَ أُيُّهَا يَا؟ فِيهِ آيَةٌ تَعَالَى اللَّهُ أَنْزَلَ مَا: قَالَ عَبَّاسُ ابْنِ عَنِ الْخَوَارِزْمِيِّ نَقَلَ  
أَرْبَاعاً؛ الْقُرْآنُ نَزَلَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنِ وَبِاسْتِنَادِهِ. وَقَائِدُهَا رَأْسُهَا وَعَلِيٌّ إِلَّا آيَةُ الْقُرْآنِ فِي مَا: قَالَ عَبَّاسُ ابْنِ إِلَى بِاسْتِنَادِهِ الْحَافِظُ  
عَزَّ اللَّهُ مِنْ أَحَدٍ فِي نَزَلَ مَا: عَبَّاسُ ابْنِ وَعَنِ. الْقُرْآنُ كَرَانِمٌ وَلَنَا وَأَحْكَامٌ، فَرَائِضٌ وَرُبُوعٌ وَأَمْثَالٌ سِيرٌ وَرُبُوعٌ عَدُونًا فِي وَرُبُوعٌ فِينَا فَرُبُوعٌ  
آيَةٌ سَبْعُونَ السَّلَامُ عَلَيْهِ عَلِيٌّ فِي نَزَلَ: قَالَ مُجَاهِدٌ وَعَنِ. السَّلَامُ عَلَيْهِ عَلِيٌّ فِي نَزَلَ مَا وَجَلَ

أَبِي بِنِ لِعَلِيٍّ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: الْبِرَاءُ قَالَ؟ وَوَدَّ الرَّحْمَنُ لَهُمْ سَيَجْعَلُ الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ إِنَّ؟ تَعَالَى قَوْلُهُ

فَنَزَلَتْ مَوَدَّةَ الْمُؤْمِنِينَ صُدُورٍ فِي لِي وَاجْعَلْ وُدًّا، عِنْدَكَ لِي وَاجْعَلْ عَهْدًا، عِنْدَكَ لِي اجْعَلْ اللَّهُمَّ: قُلْ عَلِيُّ يَا السَّلَامُ عَلَيْهِ طَالِبٍ  
؟ هَادٍ قَوْمٍ لِكُلِّ؟ :تَعَالَى وَقَوْلُهُ طُرُقٍ عِدَّةٍ مِنْ وَأُورَدَهُ. (الآيَةُ)

إِلَى هَبِيدٍ وَأَشَارَ ؟ هَادٍ قَوْمٍ وَلِكُلِّ؟ صَدْرِهِ، إِلَى بَيْدِهِ وَأَوْمَأَ ؟ مُنْذِرٌ أَنْتَ إِنَّمَا؟ نَزَلَتْ لِمَا وَالِيهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ :عَبَّاسُ ابْنُ قَالَ  
بِعَدِي الْمُهْتَدُونَ يَقْتَدِي بِكَ :وَقَالَ عَلِيٌّ

(302)

As for the verse “Is he then who is a believer like him who is a transgressor? They are not equal” (32:18), Ibn `Abbas says: In this verse, believer is `Ali and transgressor is Walid.[443] God Almighty states: “Is he then who has with him clear proof from his Lord, and a witness from him ...” (11:17). About this verse, `Abbad ibn `Abdullah Asadi says: I heard `Ali (a.s) say on the pulpit: There is no man from Quraysh about whom one or two verses have not been revealed. A man who was jealous rose up and ironically asked: What verse has been revealed about you? `Ali, who had become upset, said: If you did not ask this question in this gathering I would never answer it! But woe to you! Have you not recited Surah Hud? Then, he recited the aforementioned verse saying: One who has clear proof from his Lord is the Messenger of Allah and I am his witness.[444] God Almighty states: “Stop them, surely they will be questioned.” Ibn `Abbas says: On the Day of Judgment, all people will be questioned about the leadership of `Ali.[445]

Ibn `Abbas has reported: In the verse “be careful of your duty to Allah and with the true ones” (9:119), `Ali is the true one.[446] According to Ibn `Abbas, the verse “those who spend their property by night and by day, secretly and openly” has been revealed in honor of `Ali, for his property was four Dirhams on the whole. He spent one Dirham by night, one Dirham by day, one Dirham openly, and one Dirham secretly as charity to the poor.[447]

As for the verse, “O you who believe! When you consult the Apostle, then offer something in charity” (58:12), no one has acted according to it except `Ali ibn Abi-Talib.[448] The verse “Only Allah is your Wali and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow” (5:55), was revealed in honor of `Ali when he offered his ring to a poor man while bowing in prayer.[449]

About the verse “Those who believe and do good, surely they are the best of men” (98:7), `Ali has said: the Messenger of Allah was leaning against my chest when he said: O `Ali, the aim of this verse is you and your followers. The meeting-place of you and your followers will be at the Pond on the Day of Judgment. When people kneel down for reckoning, your followers will enter paradise with illuminated faces.[450]

(303)

بَيِّنَةٌ عَلَىٰ كَانَ أَفْمَنُ؟ لَهَوْفُو. الْوَلِيدُ وَالْفَاسِقُ السَّلَامُ عَلَيْهِ عَلِيُّ الْمُؤْمِنُ:؟ يَسْتَوُونَ لَا فَاسِقًا كَانَ كَمَنْ مُؤْمِنًا كَانَ أَفْمَنُ؟ تَعَالَى وَقَوْلُهُ إِلَّا فَرِيشٍ مِنْ رَجُلٍ مِنْ مَا: الْمُنْبِرِ عَلَى وَهُوَ يَقُولُ السَّلَامُ عَلَيْهِ عَلَيْهِ سَمِعْتُ: الْأَسَدِيُّ اللَّهُ عَبْدُ بِنِ عَبْدِ قَالَ:؟ مِنْهُ شَاهِدٌ وَيَتْلُوهُ رَبِّهِ مِنْ مَا الْقَوْمِ رُؤُوسٍ عَلَى تَسْأَلِي لَمْ لَوْ إِنَّكَ أَمَا: قَالَ ثُمَّ فَعَضِبَ أَنْتَ؟ فِيكَ نَزَلَ فَمَا: نَحْنَهُ مِمَّنْ رَجُلٌ فَقَالَ: آيَتَانِ أَوْ يَهُ آ فِيهِ نَزَلَتْ وَقَدْ وَأَنَا بَيِّنَةٌ عَلَى اللَّهِ رَسُولٌ؛؟ مِنْهُ شَاهِدٌ وَيَتْلُوهُ رَبِّهِ مِنْ بَيِّنَةٍ عَلَى كَانَ أَفْمَنُ؟: السَّلَامُ عَلَيْهِ قَرَأَ ثُمَّ هُوِدِ؟ سُوْرَةَ تَقْرَأُ هَلْ وَيُحَكِّحُ. حَدَّثَنَاكَ مِنْهُ الشَّاهِدُ.

تَعَالَى وَقَوْلُهُ. السَّلَامُ عَلَيْهِ طَالِبِ بِيَأُ بِنِ عَلِيٍّ وَلَايَةِ عَنْ مَسْئُولُونَ إِنَّهُمْ: عَبَّاسِ ابْنِ عَنْ:؟ مَسْئُولُونَ إِنَّهُمْ وَقَفُوهُمْ؟ تَعَالَى وَقَوْلُهُ سِرًّا وَالنَّهَارِ بِاللَّيْلِ أَمْوَالَهُمْ يُنْفِقُونَ الَّذِينَ؟: تَعَالَى وَقَوْلُهُ. السَّلَامُ عَلَيْهِ عَلِيٍّ مَعَ: قَالَ عَبَّاسِ ابْنِ عَنْ:؟ الصَّادِقِينَ مَعَ وَكُونُوا اللَّهُ أَنْتُمْ؟ نَهَاراً بِدِرْهِمٍ وَتَصَدَّقْ لَيْلاً بِدِرْهِمٍ فَتَصَدَّقْ دَرَاهِمَ أَرْبَعَةَ عَشْرَةَ كَانَتْ السَّلَامُ؛ عَلَيْهِ عَلِيٍّ فِي نَزَلَتْ: قَالَ عَبَّاسِ ابْنِ عَنْ:؟ بَنِي تَمُوْعَلَا عَلَانِيَةً بِدِرْهِمٍ وَتَصَدَّقْ سِرًّا بِدِرْهِمٍ وَتَصَدَّقْ.

عَلَيْهِ عَلِيٍّ الْمُؤْمِنِينَ أَمِيرِ سِوَى أَحَدٍ يَعْمَلُ لَمْ:؟ صَدَقَةَ نَجْوَاكُمْ يَدِي بَيْنَ فَقَدَّمُوا الرَّسُولَ نَاجِيْتُمْ إِذَا آمَنُوا الَّذِينَ أَيُّهَا يَا؟ تَعَالَى وَقَوْلُهُ وَمَنْ رَاكِعُونَ وَهُمْ الرِّكَاءَةُ وَيُؤْتُونَ الصَّلَاةَ يُقِيمُونَ الَّذِينَ آمَنُوا وَالَّذِينَ وَرَسُولُهُ اللَّهُ يُكْمَلُ إِنَّمَا: تَعَالَى وَقَوْلُهُ. بَعْدَهُ وَلَا قَبْلَهُ لَا السَّلَامُ، رُكُوعِهِ فِي بَخَاتِمِهِ الْمُسْكِينِ عَلَى تَصَدَّقْ لَمَّا السَّلَامُ عَلَيْهِ عَلِيٍّ فِي نَزَلَتْ:؟ الْعَالِيُونَ هُمُ اللَّهُ جِزْبٌ فَإِنَّ آمَنُوا وَالَّذِينَ وَرَسُولُهُ اللَّهُ يَتَوَلَّى.

أَلَيْمٍ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ حَدَّثَنِي: السَّلَامُ عَلَيْهِ عَلِيٍّ قَالَ:؟ النَّبِيَّةَ خَيْرٌ هُمْ أَوْلَيْكَ الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ إِنَّ؟: تَعَالَى وَقَوْلُهُ إِذَا الْحَوْضُ وَمَوْعِدُكُمْ وَمَوْعِدِي وَشِيعَتُكَ أَنْتَ؟... آمَنُوا الَّذِينَ إِنَّ؟: تَعَالَى اللَّهُ قَوْلَ تَسْمَعُ أَلَمْ عَلِيٍّ، أَيُّ: قَالَ صَدْرِي إِلَى مُسْنِدِهِ وَأَنَا مُحَجَّلِينَ غُرًّا تُدْعَوْنَ لِلْحِسَابِ، الْأُمَّمُ جَنَّتِ.

(304)

The verse “But whoever disputes with you in this matter after what has come to you of knowledge, then say: come let us call our sons and your sons, and our women and your women, and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars” (3:61), was revealed in honor of `Ali, Fatimah, Hasan, and Husayn.[451] In the interpretation of the verse “So it becomes stout and stands firmly on its stem” (48:29), Hasan has said: Islam was strengthened by `Ali’s sword and obtained its position in world.[452] The Messenger of Allah has been quoted by Ibn `Abbas and Asma’ bint `Umayy as saying: The verse “the believers that do good” (66:4) included `Ali ibn Abi-Talib.[453] About the verse “and gardens of grapes and corn and palm trees having one root and (others) having distinct roots; they are watered with one water” (13:4), Jabir ibn `Abdullah has quoted the Messenger of Allah as saying: All people are from different roots but I and `Ali are from the same root, invoking the abovementioned verse.[454]

According to Ibn `Abbas, the verse “On the day on which Allah will not abase the Prophet and those who believe with him” (66:8) is about `Ali and his followers. The first one who is clad with heavenly Hilla is prophet Ibrahim due to his being the friend of Allah. The second one is the Holy Prophet of Islam, for he is the chosen one. The third one is `Ali who is clad with heavenly garment entering paradise between the two honorable prophets. Ibn `Abbas, then recited the abovementioned verse, saying: `Ali and his followers will go to paradise while being accompanied

by the Holy Prophet.[455]

The verse “and they give food out of love for Him to the poor” (76:8), was revealed in honor of `Ali, Fatimah, Hasan, and Husayn.[456] The verse “of the believers are men who are true to the covenant which they made with Allah” (33:23), was revealed in honor of `Ali (a.s).[457] The verse “Then We gave the Book for an inheritance to those whom we chose from among Our servants” (35:32), was revealed in honor of `Ali (a.s), for he was the chosen servant of God.[458]

(305)

نَبَّهْتُكُمْ وَأَنْفَسْتُكُمْ وَأَنْفَسْنَا كُمْ نِسَاءً وَنِسَاءَنَا وَأَبْنَاكُمْ وَأَبْنَاكُمْ أَبْنَاؤُنَا نَدْعُ تَعَالُوا فَقُلِ الْعِلْمُ مِنْ جَاءِكَ مَا بَعْدَ مَنْ فِيهِ حَاكِكُ فَمَنْ؟ تَعَالَى وَقَوْلُهُ عَنِ:؟ سُوْقِهِ عَلَى فَاسْتَوَى؟ تَعَالَى وَقَوْلُهُ السَّلَامُ عَلَيْهِمُ وَالْحُسَيْنِ وَالْحَسَنَ وَفَاطِمَةَ عَلِيٍّ فِي نَزَلَتْ:؟ الْكَادِبِينَ عَلَى اللَّهِ لَعْنَةً فَجَعَلَ قَالَا عَبَّاسٍ وَابْنِ عُمَيْسٍ بِنْتِ أَسْمَاءَ عَنِ:؟ الْمُؤْمِنِينَ وَصَالِحٍ؟ تَعَالَى وَقَوْلُهُ السَّلَامُ عَلَيْهِ عَلِيٍّ بِسَيْفِ الْإِسْلَامِ وَابْنِ عَمْرِو بْنِ عَبْدِ اللَّهِ قَالَ الْحَسَنُ السَّلَامُ عَلَيْهِ طَالِبٍ بِيَأْتِي بِنِ الْوَالِدِ عَلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَسَلَّمَ سَمِعْنَا

صَلَّى النَّبِيِّ سَمِعَ أَنَّهُ اللَّهُ عَبْدُ بِنِ جَابِرٍ عَنِ:؟ وَاحِدٍ بِمَاءٍ يُسْقَى صِنَوَانَ وَغَيْرُ صِنَوَانَ وَنَخِيلٍ وَزَرْعٍ أَغْنَابٍ مِنْ وَجَنَاتٍ؟ تَعَالَى وَقَوْلُهُ تَعَالَى وَقَوْلُهُ الْآيَةَ وَالْآيَةَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَرَأَ ثُمَّ وَاحِدَةً شَجَرَةٍ مِنْ عَلِيٍّ يَا وَأَنْتَ وَأَنَا شَتَى شَجَرٍ مِنَ النَّاسِ يَقُولُ وَالِ اللَّهِ عَلَيْهِ اللَّهُ ثُمَّ وَجَلَّ عَزَّ اللَّهُ مِنْ لِحْتِهِ إِبْرَاهِيمُ الْجَنَّةِ حُلِّيٍّ مِنْ يُكْسَى مَنْ لَأَوْ قَالَ عَبَّاسُ ابْنِ عَنِ:؟ مَعَهُ أَمَنُوا وَالَّذِينَ النَّبِيُّ اللَّهُ يُخْزِي لَا يَوْمَ؟ وَأَصْحَابُهُ عَلِيٍّ وَقَالَ الْآيَةَ عَبَّاسُ ابْنِ قَرَأَ ثُمَّ الْجَنَانِ إِلَى بَيْنَهُمَا يَزِفُّ عَلِيٍّ، ثُمَّ اللَّهُ صَفْوَةٌ لِأَنَّهُ مُحَمَّدٌ

عَلَيْهِمُ وَالْحُسَيْنِ وَالْحَسَنَ وَفَاطِمَةَ عَلِيٍّ فِي (السُّورَةُ) نَزَلَتْ:؟... وَأَسِيرًا وَيَتِيمًا مَسْكِينًا حَبَّهِ عَلَى الطَّعَامِ وَيُطْعَمُونَ؟ تَعَالَى وَقَوْلُهُ أَوْرَثْنَاكُمْ؟ تَعَالَى وَقَوْلُهُ السَّلَامُ عَلَيْهِ عَلِيٍّ فِي نَزَلَتْ:؟ عَلَيْهِ اللَّهُ | عَاهَدُوا مَا صَدَقُوا رِجَالُ الْمُؤْمِنِينَ مِنْ؟ تَعَالَى وَقَوْلُهُ السَّلَامُ؟ عِبَادِنَا مِنْ اصْطَفَيْنَا الَّذِينَ الْكُتَابِ؟

(306)

The verse “I and those who follow me ...” (12:108), was revealed in honor of Imam `Ali (a.s).[459] The verse “Is he then who knows that what has been revealed to you from your Lord is the truth ...” (13:19), was revealed in honor of `Ali (a.s).[460] Imam `Ali asked the Messenger of Allah about the meaning of trial in the verse “Do men think that they will be left alone on saying “we believe” and not be tried?” (29:2). The Holy Prophet said: This trial is related to you, for people will be put to test through you and they will put you to test too. In other words people will be hostile to you and you have to be hostile to them too.[461] About the verse “Then we gave book for an inheritance ...” (35:32), `Ali said: We are the inheritor of the Book.[462] Imam Baqir (a.s) has been quoted as saying: The verse “and oppose the Apostle after that guidance has become clear to them” (47:32) was revealed about `Ali.[463]

Imam Baqir (a.s) has also been reported as saying: The word “man” in the verse “and bestow His grace on every one endowed with grace” (11:3), is `Ali ibn Abi-Talib.[464] The verse “I and those who follow me” (12:108) is about `Ali ibn Abi-Talib and the Holy Prophet’s household.[465] The

verse “Is he then who knows that what has been revealed to you from your lord is the truth ...” (13:19), is about `Ali ibn Abi-Talib.[466] The verse “O you who believe ...” is about `Ali according to Ibn `Abbas. There is no verse in the Holy Qur’an which addresses the believers and `Ali is not their leader.[467]

Ibn `Abbas has reported: God Almighty reproaches the Holy Prophet’s companions in certain verses except `Ali. Wherever `Ali’s name is mentioned implicitly, he is respected and honored. Wherever the believers are addressed in the Holy Qur’an, `Ali is their leader. Hence, we are commissioned to always speak well of `Ali and ask God’s forgiveness for him.[468] Hudhayfah has reported: `Ali is the truth and the real secret of truth.[469]

(307)

؟ اتَّبَعْنِي وَمَنْ أَنَا؟ تَعَالَى وَقَوْلُهُ

:؟ يُفْتَنُونَ لَا وَهُمْ أَمَنَّا يَقُولُوا أَنْ تَرْكَبُوا أَنْ النَّاسُ أَحْسِبَ (1) (؟ تَعَالَى وَقَوْلُهُ ؟... الْحَقُّ رَبُّكَ مِنْ إِلَيْكَ أَنْزَلَ أَنْمَّا يَعْلَمُ أَفَمَنْ ؟ وَقَوْلُهُ السَّلَامُ عَلَيْهِ عَلِيٌّ وَقَالَ لِلْخُصُومَةِ فَأَعَدَّ مَخَاصِمَ وَإِنَّكَ بِكَ، عَلِيٌّ، يَا قَالَ الْفِتْنَةُ؟ هَذِهِ مَا اللَّهُ، رَسُولٌ يَا قُلْتُ: السَّلَامُ عَلَيْهِ عَلِيٌّ قَالَ قَالَ؟ الْهَدَى لَهُمْ تَبَيَّنَ مَا بَعْدَ مِنَ الرَّسُولِ وَشَاقُوا؟ السَّلَامُ عَلَيْهِ الْبَاقِرِ وَعَنْ .أَوْلَيْكَ نَحْنُ؟ عِبَادِنَا مِنْ اصْطَفَيْنَا الَّذِينَ الْكِتَابَ رُتْنَا أَوْ تَمَّ؟ السَّلَامُ عَلَيْهِ عَلِيٌّ أَمْرٍ فِي

مُحَمَّدٍ وَالِّ طَالِبِ أَبِي بُنِّ عَلِيٍّ اتَّبَعْنِي؛ وَمَنْ أَنَا: وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ؟ فَضَّلَهُ فَضَّلِ ذِي كَلِّ وَيُوتِ؟ السَّلَامُ عَلَيْهِ وَعَنْهُ :؟ أَمَنُوا الَّذِينَ أَيُّهَا يَا؟ تَعَالَى وَقَوْلُهُ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بُنِّ عَلِيٍّ ؟... الْحَقُّ رَبُّكَ مِنْ إِلَيْكَ أَنْزَلَ أَنْمَّا يَعْلَمُ أَفَمَنْ ؟ تَعَالَى وَقَوْلُهُ

إِلَّا؟ أَمَنُوا الَّذِينَ هَاءِ يَا؟ الْفُرْآنِ فِي اللَّهِ ذَكَرَ مَا: وَعَنْهُ .وَشَرِيفُهَا أَمِيرُهَا وَعَلِيٌّ إِلَّا؟ أَمَنُوا الَّذِينَ أَيُّهَا يَا؟ نَزَلَتْ مَا: عَبَّاسِ ابْنِ عَن وَعَنْ .لَهُ بِالْإِسْتِغْفَارِ أَمَرْنَا وَلَقَدْ بِخَيْرٍ، إِلَّا عَلِيًّا ذَكَرَ وَمَا الْفُرْآنِ مِنْ آيٍ فِي مُحَمَّدٍ أَصْنُ حَابِ اللَّهِ عَائِبَ وَلَقَدْ .وَشَرِيفُهَا أَمِيرُهَا وَعَلِيٌّ .وَلِبَائِهَا بُهَالِ لِعَلِيٍّ كَانَ إِلَّا: خُدَيْفَةَ

(308)

About the verse “Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth” (39:32), Musa ibn Ja`far has quoted his father as saying: The unjust man is one who rejects the Holy Prophet’s words about `Ali.[470] About the verses “and they said: Allah is sufficient for us and most excellent is the Protector. So they returned with favor from Allah and (His) grace; no evil touched them” (3:173-174), Abu-Rafi` says: After the battle of Uhud, the Messenger of Allah sent `Ali and a group of the companions to chase Abu-Sufyan. Amr from the tribe of Khuza`ah met `Ali on the way. He informed that Abu-Sufyan and his aides were intent to strengthen their forces in order to fight Muslims. `Ali said: We only trust in Allah and do not fear the enemy’s attack. This verse was revealed about `Ali and his companions.[471]

Ibn Mas`ud recited the verse “and Allah sufficed the believers in fighting” (33:25) as “and Allah

sufficed the believers in fighting, by `Ali ibn Abi-Talib”, that is God removed the trouble of fighting from believers through `Ali “and Allah is Strong, Mighty” (33:25).[472] The verse, “O Apostle! Deliver what has been revealed to you from your Lord” (5:67), is about the leadership of `Ali. It was revealed at the end of the last pilgrimage by the Messenger of Allah at Ghadir Khum.[473] Zayd ibn `Ali reports: When Gabriel conveyed the message of `Ali’s leadership (Imamate) to the Messenger of Allah, the Holy Prophet was a little worried about conveying this message saying to himself: My people are not much distant from the era of ignorance. I hope they will not return to the former state once again with this message![474]

Abu-Dharr and `Abdullah have been reported as saying: During life of the Messenger of Allah, whenever we recited the verse “O apostle! Deliver what has been revealed to you from your Lord” we would say: It is `Ali, the master of the believers. Then, we would recite the rest of the verse “and if you do not, then you have not delivered this message, and Allah will protect you from the people” (5:67).

(309)

رَدَّ مَنْ هُوَ: بِالْقَوْلِ السَّلَامِ عَلَيْهِ الصَّادِقِ عَنِ السَّلَامِ عَلَيْهِ الْكَاطِمِ عَنِ؟ جَاءَهُ إِذْ بِالصُّدُقِ وَكَذَّبَ اللهُ عَلَى كَذَّبَ مِمَّنْ أَظْلَمَ فَمَنْ؟ تَعَالَى قَوْلُهُ لَمْ وَفَضَّلِ اللهُ مِنْ بِنِعْمَةٍ فَانْقَلَبُوا. الْوَكِيلِ وَنِعْمَ اللهُ حَسْبُنَا وَقَالُوا؟ تَعَالَى قَوْلُهُ: السَّلَامُ عَلَيْهِ عَلِيٍّ فِي وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلَ قَوْلِ فَقَالَ خُرَاعَةٌ مِنْ أَعْرَابِيٍّ فَلَقَبْتَهُمْ سُنْفِيَانِ أَبِي طَلِّبٍ فِي مَعَهُ نَفَرٍ فِي عَلِيًّا وَجَّةً وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ أَنْ: رَافِعِ أَبِي عَنْ؟ سُوءٍ يَمَسُّهُمْ؟ الْقِتَالِ الْمُؤْمِنِينَ اللهُ وَكَفَى؟ تَعَالَى قَوْلُهُ: (الآيَةُ) لَتَفِنَزَ؟ الْوَكِيلِ وَنِعْمَ اللهُ حَسْبُنَا فَقَالُوا؟ لَكُمْ جَمَعُوا قَدْ الْقَوْمَ إِنْ

مَا بَلَغَ وَلِ الرِّسْدِ أَيُّهَا يَا؟ تَعَالَى قَوْلُهُ:؟ عَزِيزاً قَوِيًّا اللهُ وَكَانَ (طَالِبِ أَبِي بِنِ بَعْلِيِّ) الْقِتَالِ الْمُؤْمِنِينَ اللهُ وَكَفَى؟ يَقْرَأُ مَسْعُودِ ابْنِ كَانَ الْوَلَايَةَ شَأْنِ فِي نَزَلَتْ أَنَّهَا؟ رَبِّكَ مِنْ إِلَيْكَ أَنْزَلَ

عَهْدِ حَدِيثُ قَوْمِي: وَقَالَ دُرْعًا بِذَلِكَ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ ضَاقَ الْوَلَايَةَ بِأَمْرِ السَّلَامِ عَلَيْهِ جَبْرِيلُ جَاءَ لَمَّا: قَالَ عَلِيٌّ بِنِ زَيْدِ عَنْ أَنْزَلَ مَا بَلَغَ الرَّسُوْلُ أَيُّهَا يَا؟ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلَ عَهْدِ عَلَى نَفَرًا كُنَّا: قَالَ اللهُ عِنْدَ عَن زَرٍّ وَعَنْ. الْآيَةُ فَنَزَلَتْ بِالْجَاهِلِيَّةِ،؟ النَّاسِ مِنْ يُعْصِمُكَ اللهُ وَرَسَالَتُهُ بَلَغَتْ فَمَا تَفَعَّلَ لَمْ وَإِنْ (الْمُؤْمِنِينَ مَوْلَى يَأْعَلِ أَنْ) رَبِّكَ مِنْ إِلَيْكَ

(310)

“In houses which Allah has permitted to be exalted ...” (24:36)[475] Anas and Buraydah have reported: When the Messenger of Allah recited the abovementioned verse to the end, a man rose up and asked: O Messenger of Allah! Which are these houses? The Holy Prophet (s.a) said: The prophets’ houses. Pointing to `Ali and Fatimah’s house Abu-Bakr asked: O Messenger of Allah! Is this house one of them too? The Holy Prophet said: Yes, it is the best of them.[476] About the revelation of the verse, “O you who believe! Do not forbid (yourselves) the good things which Allah has made lawful for you” (5:87), it is said that `Ali together with a group of the companions decided to forbid themselves even the lawful pleasures when this verse was revealed.[477]



Qatadah reports: `Ali and a group of the companions including `Uthman ibn Maz`un decided to retreat from the world, to forsake women and to live the life of a recluse when this verse was revealed.[478] Ibn `Abbas reports: The abovementioned verse was revealed about `Ali and his companions, where we read “And ordain for me a goodly mention among prosperity” (26:84).[479]

Imam Sadiq (a.s) has been reported as saying: The aim of the abovementioned verse is `Ali ibn Abi-Talib, for when God offered Wilayah to the prophet Ibrahim, he said: O Lord! Ordain this position in my progeny. God accepted his prayer and gave this position to `Ali. The verse “I swear by the star (the Qur’an) when it goes down. Your companion does not err, nor does he go astray; nor does he speak out of desire” (53:1-3).[480]

Habbah `Arani reports: When the Messenger of Allah ordered all the doors opening to the mosque be blocked, this order was heavy for his companions! Amid this, I looked at Hamzah ibn Abdul Muttalib while he had wrapped himself in a red bathing gown, his eye full of tears, and expressing his grievances said: You expelled me, your uncle, `Abbas, Abu-Bakr and `Umar from the mosque but you allowed your cousin to remain in the mosque! At this time a man rose

(311)

?...تُرْفَعُ أَنْ اللَّهُ أَذِنَ تَبِيُّو فِي؟ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَرَأَ: قَالَ وَبِرَيْدَةَ أَنَسٍ عَنْ؟ تُرْفَعُ أَنْ اللَّهُ أَذِنَ تَبِيُّو فِي؟ تَعَالَى وَقَوْلُهُ مِنْهَا؟ الْبَيْتُ هَذَا اللَّهُ، رَسُولَ يَا بَكْرٍ أَبُو فَقَالَ. الْأَنْبِيَاءُ بَيُّوتُ: قَالَ اللَّهُ؟ رَسُولَ يَا هَذِهِ بَيُّوتُ أَيُّ: فَقَالَ رَجُلٌ فَقَامَ؟ وَالْأَبْصَارُ؟ قَوْلُهُ إِلَى؟ لَكُمْ اللَّهُ أَحَلَّ مَا طَيِّبَاتٍ تُحَرِّمُوا لَا آمَنُوا الَّذِينَ أَيُّهَا يَا؟ تَعَالَى وَقَوْلُهُ. أَفَاضِلُهَا مِنْ! نَعَمْ: قَالَ. وَقَاطَمَةَ عَلِيٍّ بَيْتٍ: يُعْنِي

الصَّحَابَةِ مِنْ وَجْمَاعَةِ السَّلَامِ عَلَيْهِ عَلِيًّا أَنْ: تَقْتَادَ وَعَنْ. فَتَزَلَّتْ الشَّهَوَاتُ، تَحْرِيمِ عَلَى عَزَمُوا الصَّحَابَةَ مِنْ أَنَاسٍ فِي عَلِيٍّ كَانَ: قِيلَ. حَابِهِ وَأَصْدَ عَلِيٍّ فِي نَزَلَتْ أَنَّهَا: عَبَّاسِ ابْنِ وَعَنْ. فَتَزَلَّتْ وَيَرْهَبُوا، النَّسَاءَ وَيَتَرَكُوا الدُّنْيَا عَنْ يَتَخَلَّوْا أَنْ أَرَادُوا مَطْعُونٍ بِنِ عُمَانَ مِنْهُمْ؟ الْأَخْرِيْنَ فِي صِدْقٍ لِسَانٍ لِي وَاجْعَلْ؟ تَعَالَى وَقَوْلُهُ

اللَّهُ لَفَفَعَ. دُرِّيَّتِي مِنْ اجْعَلُهُ اللَّهُمَّ: فَقَالَ السَّلَامُ عَلَيْهِ إِبْرَاهِيمَ عَلَى وَلَايَتُهُ عُرِضَتْ طَالِبٍ؛ أَبِي بِنِ عَلِيٍّ هُوَ: السَّلَامُ عَلَيْهِ الصَّادِقِ عَنْ اللَّهُ رَسُولُ أَمَرَ لَمَّا: قَالَ الْعَرَنِيُّ حَبَّةَ عَنْ؟ الْهَوَى عَنْ يَنْطِقُ وَمَا. عَوَى وَمَا صَاحِبِكُمْ ضَلَّ مَا. هَوَى إِذَا وَالنَّجْمُ؟ تَعَالَى قَوْلُهُ. ذَلِكَ حَمْرَاءَ فَطَيْفَةَ تَحْتِ وَهُوَ الْمُطَلِّبِ عَبْدِ بِنِ حَمْرَةَ إِلَى لِأَنْظُرُ إِنِّي: حَبَّةَ قَالَ. عَلَيْهِمْ شَقَّ دَالْمَسْجِدِ فِي النَّبِيِّ الْأَبْوَابِ بِسَدِّ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى فَعَلِمَ. عَمَّ ابْنِ رَفَعِ فِي يَأْلُو مَا: يَوْمَئِذٍ جُلِّرَ فَقَالَ. عَمَّكَ ابْنِ وَأَسْكَنْتَ وَالْعَبَّاسَ وَعُمَرَ بَكْرٍ وَأَبَا عَمَّكَ أَخْرَجْتَ: وَيُقُولُ تَذَرِقَانَ وَعَيْنَاهُ فَدَعَا عَلَيْهِمْ شَقَّ أَنَّهَ اللَّهُ رَسُولُ

(312)

up and mockingly said: He always endeavors to promote the position of his cousin! Being informed that the order had been heavy for the companions, the Messenger of Allah ordered them to gather in the mosque. After praising God, he spoke so eloquently that no one had witnessed such an elaborate sermon before. The Holy Prophet then said: O people! I have neither



kept the doors open nor closed them on my own. I have neither allowed him in nor expelled others from the mosque on my own. Rather, I have done it on God's decree. Then, he recited the verses "I swear by time, most surely man is in loss, except those who believe and do good. (103:1-3)" [481] Ibn `Abbas reports: Man in loss is Abu-Jahl whereas those who believe and do good are `Ali and Salman. [482] The verse "and (as for) the foremost, the first of the Muhajirs and the Ansar" (9:100), is about `Ali ibn Abi-Talib and Salman and no one else. [483]

"And give good news to the humble, to those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer and spend (benevolently) out of what we have given them" (22:34-35). Ibn `Abbas says: `Ali and Salman are from this group. "and enjoin on each other patience" (103:3). [484] Ibn `Abbas reports: The following verse was revealed about `Ali: "Surely (as for) those for whom the good has already gone forth from us, they shall be kept far off from it (fire)" (21:101). [485]

Nu`man ibn Bashir reports: `Ali recited the abovementioned verse one of the nights, saying as saying: I am from this group. It was prayer time then. `Ali rose up for prayer, saying: "They will not hear its faintest sound" (21:102). About the verse "and most certainly you can recognize them by the intent of (their) speech" (47:30) [486], Abu-Sa`id reports: On the Day of Judgment, the enemies of `Ali will be recognized from the tone of their voice. God Almighty states: "Whoever brings a good deed, he shall have ten like it" (6:160). [487] Imam `Ali (a.s) has been quoted as saying: Good deed in the aforesaid verse is love for Ahl al-Bayt and bad deed is enmity with us. Anyone who enters the Day of Judgment with our enmity will be thrown into fire by God Almighty. [488]

(313)

أَيُّهَا يَا: قَالَ فَرِحَ فَلَمَّا. وَتَوَجَّهًا تَمَجِّدًا مِنْهَا أُبَلِّغُ كَانَ جُطْبَةً وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ مِنْ يُسْمَعُ فَلَمْ الْمُنْبِرَ فَصَعِدَ جَامِعَةَ الصَّلَاةِ قَوْلُهُ؟ يُرْحَى وَحَيِّ إِلَّا هُوَ إِنْ؟ - قَوْلِهِ إِلَى -؟ هَوَى إِذَا وَالنَّجْمِ؟ وَقَرَأَ. وَأَسْكَنْتُهُ أَخْرَجْتُمْ أَنَا وَلَا فَتَحْتَهَا أَنَا وَلَا سَدَدْتُهَا أَنَا مَا النَّاسُ جَهْلٍ أَبَا: بَعْضِي؟ خُسْرٍ لَفِي الْإِنْسَانَ؟: عَبَّاسِ ابْنِ عَن؟ الصَّالِحَاتِ وَعَمِلُوا آمَنُوا ذِينَ الْإِلَّا. خُسْرٍ لَفِي الْإِنْسَانَ إِنْ. وَالْعَصْرِ؟: تَعَالَى مِنْهُمْ: قَالَ؟ يُنْفِقُونَ رَزَقْنَاهُمْ وَمِمَّا - قَوْلِهِ إِلَى - الْمُخْبِتِينَ وَبَشَّرَ؟. وَسَلَّمَانُ عَلَيَّ؟ الْأَوْلُونَ وَالسَّابِقُونَ؟. وَسَلَّمَانُ عَلَيَّ؟ آمَنُوا الَّذِينَ إِلَّا؟. وَسَلَّمَانُ عَلَيَّ.

عَنْهَا لِكَأُولَى الْحَسَنَى مِنْهَا لَهُمْ سَبَقَتْ الَّذِينَ إِنْ؟: تَعَالَى قَوْلُهُ. السَّلَامُ عَلَيْهِ عَلَيَّ فِي أَنَّهَا عَبَّاسِ ابْنِ عَن؟ بِالصَّبْرِ وَتَوَاصَوْا؟: تَعَالَى قَوْلُهُ يُسْمَعُونَ لَا؟: يَقُولُ وَهُوَ فَقَامَ الصَّلَاةَ، وَأَقِيمَتِ مِنْهُمْ أَنَا: وَقَالَ لَيْلَةً تَلَاهَا السَّلَامُ عَلَيْهِ عَلَيَّ أَنْ بَشِيرِ بْنِ النُّعْمَانَ عَن؟ مُبْعَدُونَ؟ الْقَوْلِ نَلِدُ فِي وَلْتَعْرِفَهُمْ؟: تَعَالَى قَوْلُهُ؟ حَسْبِيسَهَا

عَشْرُ فَلَهُ بِالْحَسَنَةِ جَاءَ مَنْ؟: تَعَالَى قَوْلُهُ. عَلَيْهِ اللَّهُ صَلَّى اللَّهُ صَلَوَاتُ طَالِبِ أَبِي بِنِ عَلَيَّ بِبَعْضِهِمُ الْقَوْلِ لَحْنٍ فِي لَتَعْرِفَهُمْ: سَعِيدِ أَبِي عَن النَّارِ فِي وَجْهِهِ عَلَى اللَّهِ أَكْبَهُ بِهَا جَاءَ مَنْ بَعْضُنَا، وَالسَّيِّئَةُ النَّبِيَّتِ، أَهْلَ حُبْنَا سَنَهُلِدُ: قَالَ السَّلَامُ عَلَيْهِ عَلَيَّ عَن؟ أَمْثَالَهَا

(314)

God states: "Then a crier will cry out among them" (7:44). Imam Baqir (a.s) said: The crier is `Ali ibn Abi-Talib.[489] God states: "When he calls you to that which gives you life" (8:24). Imam Baqir says: It means he calls you to the Wilayah (leadership) of `Ali, for `Ali's Wilayah is a momentum for man's spiritual life which will accompany him to the end. God Almighty states: "In the seat of honor with a most Powerful King" (54:55).[490]

Jabir ibn `Abdullah reports: I and a group of the companions were in the presence of the Holy Prophet when some of them brought up the issue of paradise. The Holy Prophet said: Truly, the first man who walks in paradise is `Ali ibn Abi-Talib. Abu-Dujanah Ansari said: O Messenger of Allah! You said: Paradise is forbidden for prophets before your entrance and also forbidden for the nations of former prophets before the entrance of your Ummah! The Holy Prophet (s.a) said: Yes, Abu-Dujanah. But do you not know that God has a banner of light whose club is from ruby with the inscription "there is no god but Allah, Muhammad is the Messenger of Allah, and Muhammad's household is the best"? One who carries that banner enters the plain of The Resurrection Yard before all people. He will go to paradise before me. That banner holder is no one but `Ali ibn Abi-Talib, pointing to him with his hand. Abu-Dujanah says: The Messenger of Allah made `Ali happy with this good tiding. Then the Messenger of Allah said: Praise be to Allah who honored us with you.

The Holy Prophet (s.a) also said: O `Ali! Congratulations to you! There is no servant of Allah who has accepted your love and God will not gather him with us on the Day of Judgment. Then the Holy Prophet; recited the aforesaid verse.[491] God states: "And when a description of the son of Mariam is given, lo! Your people raise a clamor thereat" (43:57). Addressing `Ali, the Messenger of Allah said: O `Ali! There is a sign of Jesus in you. An extremist group were annihilated due to their love for him, and another group were annihilated due to their enmity with him. Hearing this, the hypocrites said: He is not ready to compare `Ali to anything less than Jesus, the son Mary! At this time, the verse "and of those whom We have created are a people who guide with the truth and thereby they do justice" (7:181).[492]

(315)

يُخَيِّبُكُمْ لِمَا دَعَاكُمْ إِذَا؟ تَعَالَى وَقَوْلُهُ السَّلَامُ عَلَيْهِ عَلِيٌّ هُوَ؟ قَالَ مُسَلِّمٌ عَلَيْهِ النَّبِيُّ جَعْفَرُ أَبِي عَنْ؟ بَيْنَهُمْ مُؤَدَّنٌ فَأَذَّنَ؟ تَعَالَى قَوْلُهُ  
مُفْتَدِرٍ لِيَكِيمٍ عِنْدَ صِدْقٍ مَفْعَدٍ فِي؟ تَعَالَى وَقَوْلُهُ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ وَلَايَةِ إِلَى دَعَاكُمْ: السَّلَامُ عَلَيْهِ النَّبِيُّ عَنِ

الْجَنَّةِ أَهْلٍ أَوْلَ إِنَّ: وَالِهُ عَلَيْهِ اللهُ صَلَّى فَقَالَ الْجَنَّةُ أَصْحَابُهُ فَنَدَاكَرَ وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولِ عِنْدَ كُنَّا: قَالَ اللهُ عَبْدُ بِنِ جَابِرِ عَنِ  
وَعَلَى تَدْخُلُهَا حَتَّى الْأَنْبِيَاءِ عَلَى مُحَرَّمَةٍ الْجَنَّةِ أَنْ أَخْبَرْتَنَا اللهُ، رَسُولِ يَا: الْأَنْصَارِيُّ دُجَانَةَ أَبُو قَالَ. طَالِبِ أَبِي بِنِ عَلِيٍّ إِلَيْهَا دُخُولًا  
الله، إِلَّا إِلَهُ لَا: النُّورِ ذَلِكَ عَلَى مَكْتُوبٍ يَأْفُوتِ مِنْ وَعَمُودًا نُورٍ مِنْ وَءِ اللهُ أَنْ عَلِمْتَ أَمَا. دُجَانَةَ أَبَا يَا بَلَى: قَالَ. أَمْتُكَ تَدْخُلُهَا حَتَّى الْأُمَّمِ  
بِذَلِكَ اللهُ رَسُولِ سَرَفَ: قَالَ. طَالِبِ أَبِي بِنِ عَلِيٍّ عَلَى بِيَدِهِ وَضَرَبَ. الْقِيَامَةَ إِمَامِ اللّوَاءِ صَاحِبِ الْبَرِّيَّةِ، خَيْرُ مُحَمَّدٍ آلِ رَسُولِي، مُحَمَّدٌ  
قَرَأَ ثُمَّ. الْقِيَامَةِ يَوْمَ مَعَنَا اللهُ بَعَثَهُ إِلَّا مَوْدَتِكَ يَنْتَجِلُ عَبْدٍ مِنْ مَا. عَلِيٌّ يَا أَبَشِيرُ: لَهُ فَقَالَ. بِكَ وَشَرَفْنَا كَرَمَنَا الَّذِي اللهُ الْحَمْدُ: فَقَالَ عَلِيًّا

?مُفْتَدِرٍ مَلِيكٍ عِنْدَ صِدْقٍ مَقْعَدٍ فِي؟: وَاللَّهِ عَلَيْهِ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَسُوْلُ

مَثَلًا يَفْعِلَانِ: وَاللَّهِ عَلَيْهِ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: السَّلَامُ عَلَيْهِ عَلَيَّ عَنْ؟ يَصُدُّونَ مِنْهُ قَوْمُكَ إِذَا مَثَلًا مَرْيَمَ ابْنَ ضَرْبٍ وَلَمَّا؟: تَعَالَى قَوْلُهُ وَمِمَّنْ؟: تَعَالَى قَوْلُهُ فَتَرَلْتُ عَيْسَى؟ إِلَّا مَثَلًا لَهُ رَضِييَ أَمَا: الْمُنَافِقُونَ فَقَالَ فِيهِ فَهَلَكُوا قَوْمٌ وَأَبْعَضَهُ فِيهِ، فَهَلَكُوا قَوْمٌ أَحَبَّهُ عَيْسَى؛ مِنْ؟ لَوْ نَبَعِدُ وَبِهِ بِالْحَقِّ يَهْدُونَ أُمَّةً خَلَقْنَا

(316)

Imam `Ali (a.s) has been quoted by Zadhan as saying: This Ummah will be divided into seventy three groups (sects)! Seventy two groups are in fire and one group go to paradise and they are the ones for whom this verse was revealed. They are no one but me and my followers. God Almighty states: "And that the retaining ear might retain it" (69:12).[493] Buraydah reports: Addressing `Ali, the Messenger of Allah said: God has decreed I should bring you close to myself, to teach you sophisticated knowledge, for there is no one who can retain it save you. It is incumbent on God to place His knowledge where it is safe from harms. Then, this verse was revealed.[494]

Makhul has reported: The Messenger of Allah recited this verse. Turning to `Ali, he said: I called on God Almighty to give you retaining ear which retains divine knowledge and Qur'anic verses.[495] God states: "What! Do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people. Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects) (9:19-20). This verse was revealed about `Ali.

God states: "You will see them bowing down, prostrating themselves" (48:29).[496] Imam Kazim (a.s) said: This verse was revealed in honor of `Ali.[497] God states: "and those who speak evil things of the believing men and the believing women without their having earned (it)" (33:58). Muqatil ibn Sulayman reports: This verse was revealed about `Ali, for a group of hypocrites spoke evil things of him with false accusation. God states: "And they say: we believe in Allah and in the Apostle and we obey" (24:47).[498]

Ibn `Abbas says: This verse was revealed about `Ali and a man of Quraysh who had bought a piece of land from him.[499]

(317)

الَّذِينَ وَهُمْ. الْجَنَّةُ فِي وَوَأَجِدَةُ النَّارِ فِي وَسَبْعُونَ إِنْتِنَانِ فِرْقَةً؛ وَسَبْعِينَ تَلَاثٍ عَلَى الْأُمَّةِ هَذِهِ تَفْتَرِقُ: السَّلَامُ عَلَيْهِ عَلَيَّ عَنْ زَادَانَ عَنْ؟: تَعَالَى قَوْلُهُ وَوَأَعِيَهُ أَذُنٌ وَتَعِيَهَا؟: تَعَالَى قَوْلُهُ. وَشَيْعِي أَنَا وَهُمْ؟ يَعْذِلُونَ وَبِهِ بِالْحَقِّ يَهْدُونَ أُمَّةً فَتَنَاحًا وَمِمَّنْ؟: تَعَالَى اللهُ لَهُمْ قَالَ

عَلَى وَحَقِّ تَعْيِي، وَأَنْ أَعْلَمَكَ وَأَنْ أَقْصِيكَ وَلَا أَدْنِيكَ أَنْ أَمْرَنِي اللَّهُ إِنَّ: السَّلَامُ عَلَيْهِ لِعَلِّيِّ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَالَ: قَالَ بُرَيْدَةُ عَنْ  
اللَّهِ سَأَلْتُ يَإِذَا: فَقَالَ السَّلَامُ عَلَيْهِ عَلِيٍّ عَلَى أَقْبَلِ ثُمَّ الْآيَةُ هَذِهِ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَرَأَ: قَالَ: مَكْحُولٌ وَعَنْ: فَنَزَلَتْ. تَعْيِي أَنْ اللَّهُ  
؟ الْفَائِزُونَ هُمْ وَأَوْلَانِكَ؟ قَوْلُهُ إِلَى؟... الْحَاجَّ سِقَايَةَ أَجْعَلْتُمْ؟: تَعَالَى قَوْلُهُ. أَذُنَكَ يَجْعَلُهَا أَنْ

:تَعَالَى قَوْلُهُ. السَّلَامُ عَلَيْهِ عَلِيٍّ فِي نَزَلَتْ أَنَّهَا السَّلَامُ بِعَلِيِّ الْكَاطِمِ عَنْ؟ سَجْدًا رُكْعًا تَرَاهُمْ؟: تَعَالَى قَوْلُهُ. السَّلَامُ عَلَيْهِ عَلِيٍّ فِي نَزَلَتْ  
مِنْ نَفْرًا أَنْ وَذَلِكَ السَّلَامُ، عَلَيْهِ عَلِيٍّ فِي نَزَلَتْ أَنَّهَا: سَلِيمَانَ بْنِ مِقَاتِلٍ عَنْ؟ اِكْتَسَبُوا مَا بَعِيرٍ وَالْمُؤْمِنَاتِ الْمُؤْمِنِينَ يُؤَدُونَ وَالَّذِينَ؟  
عَلَيْهِ عَلِيٍّ فِي نَزَلَتْ أَنَّهَا: عَبَّاسِ ابْنِ عَنْ؟ وَأَطْعْنَا وَبِالرَّسُولِ بِاللَّهِ أَمْنَا وَيَقُولُونَ؟: تَعَالَى قَوْلُهُ. عَلَيْهِ وَيَكْدِبُونَ يُؤَدُونَهُ كَانُوا الْمُنَافِقِينَ  
أَرْضًا نَهْمُ ابْتِغَاءَ فَرِيضٍ مِنْ وَرَجُلٍ السَّلَامُ

(318)

God Almighty states: "And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship" (25:54). This verse was revealed in honor of `Ali and Fatimah.[500] The verse "the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes) (33:6). It is said that the person described here is `Ali ibn Abi-Talib who was a believer, a Muhajir and a relative of the Messenger of Allah. God states: "Give good news to those who believe that theirs is a footing of firmness with their Lord" (10:2).[501] Imam Sadiq (a.s) has been quoted by Jabir as saying: This verse was revealed about the Wilayah of `Ali. God states: "And the foremost are the foremost, these are they who are drawn nigh (to Allah)" (56:10-11).[502]

Ibn `Abbas reports: Yusha` ibn Nun was the foremost in believing in prophet Moses (a.s), the believer of Ilyas believed in Jesus and `Ali ibn Abi-Talib believed in the Messenger of Allah and was the foremost. God states: "This day have I perfected for you your religion" (5:3).[503] Abu-Sa`id reports: This verse refers to `Ali's Wilayah in Ghadir Khum when the Messenger of Allah raised `Ali's hand, appointing him as the leader of Muslims. The Holy Prophet then gladly said: Allah is the Greatest; religion became perfect with Wilayah; Allah is pleased with my prophethood and `Ali's (Divinely commissioned) leadership.[504]

God states: "And among men is he who sells himself to seek the pleasure of Allah" (2:207). It is noteworthy that this verse was revealed the night `Ali spent in the place of the Holy Prophet on his bed and was ready to sacrifice his life for the Messenger of Allah. God states: "O you who believe! Obey Allah and obey the Apostle and those in authority" (4:59).[505] `Abd al-Ghaffar ibn Qasim reports: I asked Imam Sadiq (a.s) who are those in authority in this verse? (who those in authority are in this verse.) The Imam said: By God, `Ali is one of them.

(319)

الْأَرْحَامِ وَأَوْلُوا؟: تَعَالَى قَوْلُهُ. السَّلَامُ عَلَيْهِمَا وَفَاطِمَةُ عَلِيٍّ هُوَ؟ وَصِبْرًا نَسَبًا فَجَعَلَهُ بَشَرًا الْمَاءِ مِنْ خَلْقِ الَّذِي وَهُوَ؟: تَعَالَى قَوْلُهُ

قَوْلُهُ رَحِمَ دَا مُهَاجِرًا مُؤْمِنًا كَانَ لِإِنَّهُ السَّلَامُ، عَلَيْهِ عَلِيٌّ ذَلِكَ: قِيلَ؟ وَالْمُهَاجِرِينَ الْمُؤْمِنِينَ مِنَ اللَّهِ كِتَابٍ فِي بَعْضِ لِي أَوْ بَعْضُهُمْ  
صِدْقٍ قَدَمَ لَهُمْ أَنْ آمَنُوا الدِّينَ وَبَشَرَ؟: تَعَالَى

أَوْلَيْكَ السَّابِقُونَ وَالسَّابِقُونَ؟: تَعَالَى قَوْلُهُ السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ وَلَايَةِ فِي نَزَلَتْ: قَالَ السَّلَامُ عَلَيْهِ لَصَادِقٍ | عَنِ جَابِرٍ عَنْ  
طَالِبِ أَبِي بِنِ وَعَلِيٍّ مَرِيَمَ، بِنِ عَيْسَى إِلَى سَبَقِ يَسَ آلٍ وَمُؤْمِنٍ، عِمْرَانَ بِنِ مُوسَى إِلَى سَبَقِ نُونِ بِنِ يُوْسُفَ: عَبَّاسِ ابْنِ قَالَ؟ الْمَقْرَبُونَ  
...؟ دِينَكُمْ لَكُمْ أَكْمَلْتُ الْيَوْمَ؟: تَعَالَى وَقَوْلُهُ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ إِلَى سَبَقِ

النُّعْمَةِ وَإِثْمَامِ الدِّينِ إِكْمَالِ عَلَى أَكْبَرُ اللَّهُ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَقَالَ: فَنَزَلَتْ عَلَيَّ، بِيَدِ وَرَفَعَهُ حُمَّ عَدِيرٍ حَدِيثٌ: سَعِيدِ أَبِي عَنْ  
مَبِيَّتِ فِي نَزَلَتْ؟ اللَّهُ مَرْضَاتٍ ابْتِغَاءَ نَفْسَهُ شَرِيحًا مِنَ النَّاسِ وَمِنْ؟: تَعَالَى قَوْلُهُ: طَالِبِ أَبِي بِنِ لَعَلِّيٍّ وَالْوَلَايَةِ بِرِسَالَتِي الرَّبِّ وَرِضَا  
عَبْدِ عَنْ؟ مِنْكُمْ الْأَمْرُ وَأَوْلِي الرُّسُولِ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا؟: تَعَالَى قَوْلُهُ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ فِرَاشِ عَلَى السَّلَامِ عَلَيْهِ عَلِيٌّ  
مِنْهُمْ عَلِيٌّ وَاللَّهُ كَانَ: فَقَالَ الْآيَةِ، هَذِهِ فِي الْأَمْرِ أَوْلِي عَنْ السَّلَامِ عَلَيْهِمَا مُحَمَّدِ بِنِ جَعْفَرَ سَأَلْتُ: قَالَ الْقَاسِمِ بِنِ اِرْعَفَ

(320)

God states: "And an announcement from Allah and His Apostle to the people to the people on the day of the greater pilgrimage (9:3)." This verse was revealed when `Ali announced Surah Bara'ah to the atheists.[506] Ahmad ibn Hanbal reports in Musnad: This verse was revealed when the Messenger of Allah gave Surah Bara'ah to Abu-Bakr to take to Mecca. Then he sent `Ali after him, saying: This verse cannot be conveyed by anyone other than me and someone from me. This is what God Almighty has recommended through Gabriel. God states: "a good final state shall be theirs and a goodly return" (13:29).[507] Muhammad ibn Sirin reports: Tuba is a tree in paradise whose root is in `Ali's house and a branch of it is in every house in paradise. God states: "But if We should take you away, still We shall inflict retribution on them" (43:41).[508] Ibn `Abbas reports: God will inflict retribution on those who are `Ali's enemies and will punish them.

God states: "He has made the two seas to flow freely (so that) they meet together" (55:19).[509] Anas reports: The two seas that meet together are `Ali and Fatimah and "there come forth from the pearls both large and small" (55:22). The pearls are Hasan and Husayn.[510] Ibn `Abbas reports: Those two seas are `Ali and Fatimah "between two is a barrier which they cannot pass" (55:20). Between the two is the Holy Prophet and the pearls are Hasan and Husayn. God states: "Say! I do not ask of you any reward for it but love for my near relatives." (42:23).[511] Ibn `Abbas reports: I asked the Messenger of Allah about near relative. The Holy Prophet said: Those whose love is incumbent upon you are `Ali, Fatimah, Hasan, and Husayn. He repeated this three times.

God states: "and he who brings the truth and (he who) accepts it as the truth" (39:33).[512] Imam Baqir has been quoted as saying: One who brought the truth was Muhammad and one who accepted the truth was `Ali ibn Abi-Talib.[513]

(321)

مُسْنَدٍ مِنْ بَرَاءَةِ سُورَةٍ مِنْ بِالْآيَاتِ السَّلَامِ عَلَيْهِ عَلِيٌّ أَدْنَى حِينَ هُوَ؟ الْأَكْبَرِ الْحَجَّ يَوْمَ النَّاسِ إِلَى وَرَسُولِهِ اللَّهُ مِنْ وَأَذَانٍ؟ تَعَالَى قَوْلُهُ  
مِنِّي أَحَدٌ أَوْ أَنَا إِلَّا يُبَلِّغَهَا إِلَّا أَمَرْتُ قَدْ: وَقَالَ بَعْلِي وَأَتَّبَعَهُ بَكْرٌ أَبِي مَعَ أَنْفَذَهَا حِينَ: حَنْبَلُ بْنُ أَحْمَدَ

حُجْرَةَ الْجَنَّةِ فِي وَلَيْسَ عَلِيٌّ حُجْرَةَ فِي أَصْلُهَا الْجَنَّةِ فِي جَرَّةً هِيَ: قَالَ سِيرِينَ بْنُ مُحَمَّدٍ عَنْ مَابٍ وَحُسْنٌ لَهُمْ طُوبَى؟ تَعَالَى قَوْلُهُ  
السَّلَامِ عَلَيْهِ بَعْلِيٌّ مُنْتَفِعُونَ: قَالَ عَبَّاسُ بْنُ عَنٍ؟ مُنْتَفِعُونَ مِنْهُمْ فَإِنَّا بِكَ نَذْهَبُ فِيمَا؟ تَعَالَى قَوْلُهُ. أَغْصَانِهَا مِنْ غُصْنٍ وَفِيهَا إِلَّا

ابْنِ وَعَنْ. وَالْحُسَيْنُ الْحَسَنُ: قَالَ؟ وَالْمَرْجَانُ اللَّوْلُؤُ مِنْهُمَا يَخْرُجُ؟. وَفَاطِمَةُ عَلِيٌّ: قَالَ أَنَسٌ عَنْ بِلْتَقِيَانِ الْبَحْرَيْنِ مَرَجٍ؟ تَعَالَى قَوْلُهُ  
اللَّهُ صَلَوَاتُ وَالْحُسَيْنِ الْحَسَنُ؟ وَالْمَرْجَانُ اللَّوْلُؤُ مِنْهُمَا يَخْرُجُ؟. وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ؟ بَرَزَخَ ابْنَيْهِمَا؟. وَفَاطِمَةُ عَلِيٌّ: قَالَ عَبَّاسُ  
مَنْ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ سُئِلَ: قَالَ عَبَّاسُ بْنُ عَنٍ؟ الْقُرْبَى فِي الْمَوَدَّةِ إِلَّا أَجْرًا عَلَيْهِ أَسْأَلُكُمْ لَأَقُلَّ؟ تَعَالَى قَوْلُهُ. عَلَيْهِمْ  
؟ بِهِ وَصَدَّقَ بِالصَّدَقِ جَاءَ وَالَّذِي؟ تَعَالَى قَوْلُهُ. - مَرَّاتٍ ثَلَاثَ قَالَهَا - وَابْنَاهُمَا وَفَاطِمَةُ عَلِيٌّ: قَالَ حُبُّهُمْ؟ عَلَيْنَا يَجِبُ الَّذِينَ هُوَ لَاءِ

؟ بِهِ صَدَّقَ؟ وَالَّذِي وَآلِهِ، عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٌ؟ بِالصَّدَقِ جَاءَ الَّذِي؟ السَّلَامُ عَلَيْهِ النَّبَايِرِ وَعَنْ. السَّلَامُ عَلَيْهِ عَلِيٌّ فِي نَزَلَتْ: مُجَاهِدٍ عَنْ  
السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ

(322)

God states: "And most surely those who do not believe in the hereafter are deviating from the way" (23:74).[514] In this relation Imam `Ali has been quoted as saying: These people are those who refuse to accept our Wilayah. God states: "Whoever brings good, he shall have better than it; and they shall be secure from terror on that day. And whoever brings evil, there shall be thrown down on their faces into the fire." (27:89).[515] Imam `Ali (a.s) has said: Doing good is love for us and doing evil is enmity with us. God states: "and the dwellers of the most elevated places shall call out to men whom they will recognize by their marks" (7:48).[516] Imam `Ali (a.s) has said: We are the companions of the elevated places. Whomever we recognize as our followers by their marks, we will guide to paradise.[517]

"Can he be held equal with his (`Ali) who enjoins what is just, and he (himself) is on the right path?" (16:76) "Peace be on the family of Yasin (37:130)." "And whoever has knowledge of the Book" (13:43). God states: "Then as for him who is given his book in his right hand" (69:19). Ibn `Abbas has been reported as saying: Al-Yasin is the household of the Holy Prophet who has said: We are the fateful Book of Bani Israel and the one who has knowledge of the Book is `Ali ibn Abi-Talib. One who is given his book in his right hand and goes to paradise is `Ali. The one who orders justice is also `Ali.

God states: "Allah only desires to keep away the uncleanness from you, O people of the house, and to purify you a (thorough) purifying." (33:33).[518] Hafiz ibn Mardawayh has reported more than a hundred narrators as saying: This verse is about Muhammad, `Ali, Fatimah, Hasan, and Husayn, and no one shares this merit with them.[519]

(323)

مَنْ؟ تَعَالَى قَوْلُهُ. وَلَا يَتَنَا عَنْ نَاكِبُونَ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنْ؟ لَنَاكِبُونَ الصَّرَاطِ عَنْ بِالْآخِرَةِ يُؤْمِنُونَ أَلِ الدِّينِ وَإِنَّ؟ تَعَالَى قَوْلُهُ حُبْنَا، الْحَسَنَةُ: السَّلَامُ عَلَيْهِ عَلِيٌّ قَالَ؟ النَّارِ فِي وَجْهِهِمْ فَكَبَّتْ تَبَالِيسِيْدٌ جَاءَ وَمَنْ. آمِنُونَ يَوْمَئِذٍ فَرَعَ مِنْ وَهُمْ مِنْهَا خَيْرٌ قَلَهُ بِالْحَسَنَةِ جَاءَ؟ بِسِيْمَاهُمْ يَعْرِفُونَهُمْ رَجَالًا الْأَعْرَافِ أَصْحَابٌ وَنَادَى؟ تَعَالَى قَوْلُهُ. بُعْضَنَا وَالسِّيِّئَةُ

بِالْعَدْلِ يَأْمُرُ وَمَنْ هُوَ يَسْتَوِي هَلْ؟ تَعَالَى قَوْلُهُ. الْجَنَّةَ أَدْخَلْنَا بِسِيْمَاهُ عَرَفْنَا مِنْ الْأَعْرَافِ؛ أَصْحَابُ نَحْنُ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنْ؟ يَا سَيِّدِ إِنْ عَلَى سَلَامٍ؟ وَقَوْلُهُ؟ مُسْتَقِيمٌ صِرَاطٍ عَلَى وَهُوَ

بَنِي حِطَّةٍ كَبَابٌ وَنَحْنُ مُحَمَّدٌ، أَلِ؟ بِيَسِ أَلِ؟ عَبَّاسُ ابْنِ عَن؟ بِبِيْمِيْنِهِ كِتَابَهُ أَوْتِي مِنْ فَأَمَّا؟ وَقَوْلُهُ؟ الْكِتَابِ مُعَلِّمٌ عِنْدَهُ وَمَنْ؟ وَقَوْلُهُ عَلَى وَهُوَ بِالْعَدْلِ يَأْمُرُ وَمَنْ؟ طَالِبِ أَبِي بِنِ عَلِيٍّ؟ بِبِيْمِيْنِهِ كِتَابَهُ أَوْتِي مِنْ أَمَّا؟ وَالسَّلَامُ عَلَيْهِ عَلِيٌّ؟ الْكِتَابِ عَلَّمَ عِنْدَهُ وَمَنْ؟ إِسْرَائِيلَ السَّلَامُ عَلَيْهِ عَلِيٌّ هُوَ: قِيلَ؟ مُسْتَقِيمٌ صِرَاطٍ

أَنَّهَا طَرِيقٌ مِائَةٌ مِنْ أَرْبَعٍ مِنْ مَرْدُوِيَّةِ ابْنِ الْحَافِظِ أَوْرَدَ؟ طُهِيرَاتٌ وَيُطَهَّرُكُمْ النَّبِيَّتِ أَهْلَ الرَّجَسِ عَنكُمْ لِيَذْهَبَ اللهُ يَرِيدُ إِيمَانَ؟ تَعَالَى قَوْلُهُ أَجْمَعِينَ عَلَيْهِمُ اللهُ صَلَوَاتٌ وَالْحُسَيْنِ وَالْحَسَنِ وَفَاطِمَةَ وَعَلِيٍّ مُحَمَّدٍ فِي

(324)

Abul-Hamra' has been quoted by Abu-`Abdullah Muhammad ibn `Imran Marzubani as saying: I was serving the Messenger of Allah for nine or ten months. During this time, whenever the Holy Prophet intended to go to the mosque to perform his morning prayer, he would first go to the door of `Ali's house, would greet them and from behind the door, Fatimah, `Ali, Hasan, and Husayn too would greet him back. Then, he would say: Rise up for prayer. May Allah have mercy on you. The Holy Prophet then, recited the following verse: "Is he to whom We have promised a goodly promise which he shall meet with" (28:61).[520] Mujahid says: This verse was revealed about `Ali.

God states: "Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow" (22:23).[521] This verse is said to be about `Ali, Hamzah, and Ubaydah ibn Harith, who fought `Utbah, Shaybah, and Walid in the battle of Uhud. As for the unbelievers, the verse "these are two adversaries who dispute about their Lord" (22:19) was revealed and the other verse says: "and taste the chastisement of burning" (22:22).[522]

God states: "And We will root out whatever of rancor is in their breasts-(they shall be) as brethren, on raised couches, face to face" (15:47). Abu-Hurayrah reports: `Ali ibn Abi-Talib said to the Holy Prophet (s.a): O Messenger of Allah, which one of us do you love more, me or Fatimah? The Holy Prophet said: I love Fatimah more than you but you are dearer to me than Fatimah! I can see you at the Pond with cups of water as many as the stars. A group of people who are deviated from the path of your Wilayah are rejected by you. To prove your sublime position, it would suffice to say on that day Hasan, Husayn, Fatimah, `Aqil, and Ja`far are sitting on raised couches, face to face. Another station of yours is that you along with your followers have a place near me in



paradise. Then, the Messenger of Allah recited the aforesaid verse and said: You will be so glad to see one another that no one takes his look from the face of others and does not look back.

(325)

عَشْرَةَ؛ أَوْ أَشْهُرٍ تَسَعَةَ نَحْوِ وَآلِهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ خَدَمْتُ: قَالَ الْحَمْرَاءُ أَبِي عَنِ الْمَرْزُبَانِيِّ عَمْرَانَ بْنِ مُحَمَّدٍ اللهُ عَبْدٌ وَأَبُو رَوَى  
فَيَقُولُ وَيَبْرَكَاتُهُ اللهُ وَرَحْمَةُ عَلَيْهِ السَّلَامُ: يَقُولُ ثُمَّ السَّلَامُ عَلَيْهِ عَلِيٌّ بَابِ ادْتِي بَعْضُ يَأْخُذُ حَتَّى بَيْتِهِ مِنْ بَخْرَجٍ لَا فَجْرٍ صَلَاةٍ كُلِّ عِنْدَ  
لِيُذْهِبَ اللهُ يَرِيدُ إِنَّمَا اللهُ رَحِمَكُمْ لَأَهْلَ الصِّدِّ: يَقُولُ ثُمَّ وَيَبْرَكَاتُهُ اللهُ وَرَحْمَةُ اللهِ نَبِيِّ يَا السَّلَامُ وَعَلَيْكَ: وَالْحُسَيْنُ وَالْحَسَنُ وَعَلِيٌّ فَاطِمَةُ  
عَنْ... لَأَقِيهِ فَهُوَ حَسَنًا وَعَدَا وَعَدْنَاهُ أَفْمَنْ؟: تَعَالَى قَوْلُهُ. مُصَلَّاهُ إِلَى يَنْصَرِفُ ثُمَّ: قَالَ. تَطْهِيرًا وَيُطَهَّرُكُمْ النَّبِيُّ أَهْلَ الرَّجْسِ عَنْكُمْ  
وَحَمْرَةَ عَلِيٍّ فِي نَزَلَتْ: مُجَاهِدٌ.

بْنِ وَعُبَيْدَةَ وَحَمْرَةَ عَلِيٍّ فِي نَزَلَتْ: فَيَل؟ الْأَنْهَارُ تَحْتَهَا مِنْ تَجْرِي جَنَاتِ الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ يُدْخِلُ اللهُ إِنْ؟: تَعَالَى قَوْلُهُ  
؟ الْحَرِيقِ عَدَابٍ؟: قَوْلُهُ إِلَى... رَبِّهِمْ فِي اخْتَصَمُوا خَصْمَانِ هَذَانِ؟ فِيهِمْ فَتَزَلُ الْكُفَّارُ فَأَمَّا. وَالْوَلِيدُ شَيْبَةَ عُنْبَةَ بَارَزُوا جِبْنَ الْحَارِثِ  
؟... الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ يُدْخِلُ اللهُ إِنْ؟: وَأَصْحَابِهِ عَلِيٍّ وَفِي

السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ قَالَ: قَالَ هُرَيْرَةُ أَبِي عَنْ مُتَقَابِلِينَ سُرُرٍ عَلَى إِخْوَانًا غَلَّ مِنْ صُدُورِهِمْ فِي مَا نَزَرَ عَنَاوًا؟: تَعَالَى قَوْلُهُ  
عَنْهُ تَدُودُ حَوْضِي عَلَى وَأَنْتَ بِكَ وَكَأَنِّي مِنْهَا، عَلِيٌّ أَعَزُّ وَأَنْتَ مِنْكَ يَا أَحَبُّ فَاطِمَةَ: قَالَ فَاطِمَةُ؟ أَمْ أَنَا إِلَيْكَ أَحَبُّ أَيُّمَا اللهُ، رَسُولُ يَا  
سُرُرٍ عَلَى خَوَانًا الْجَنَّةِ فِي وَجَعْفَرٌ وَعَقِيلٌ وَفَاطِمَةُ وَالْحُسَيْنُ وَالْحَسَنُ وَأَنْتَ السَّمَاءِ، نُجُومٌ عَدَدٌ مِثْلُ الْأَبْرَارِ عَلَيْهِ وَأَنَّ النَّاسَ  
فَقَا فِي أَحَدُهُمْ يَنْظُرُ لَا؟ مُتَقَابِلِينَ سُرُرٍ عَلَى إِخْوَانًا؟: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ قَرَأَ ثُمَّ. الْجَنَّةِ فِي وَشَبِعْتِكَ مَعِيَ أَنْتَ. مُتَقَابِلِينَ  
صَاحِبِهِ.

(326)

God states: “Delighting the sowers that He may enrage the unbelievers” (48:29).[523] Imam Sadiq (a.s) says: The powerful man who amazes the unbelievers and makes them angry is `Ali ibn Abi-Talib. God states: “And bow down with those who bow down” (2:43).[524] Ibn `Abbas has been quoted as saying: This verse was revealed in honor of the Messenger of Allah and `Ali, for both of them were the first ones who bowed down and performed prayer.

The abovementioned narrations have been all related by Hafiz ibn Mardawayh. In relation to the verse “I swear by the star when it goes down” (53:1), Khawarizmi has quoted Anas as saying: During the life of the Holy Prophet (s.a) a star from among other stars was coming down. At this moment, the Messenger of Allah turning to his companions, said: Look at this star. On whosever house it comes down, he will be my executor and successor! They kept on looking at the star to see on whose house it would come down, given that they all wished they would be blessed with this dignity. However, since no one but `Ali deserved such merit, they saw with their own eyes that the star came down on `Ali's house. At this time, the following verse was revealed to the Holy Prophet: “or do they envy the people for what Allah has given them of His grace?” (4:54).[525]

Imam Baqir (a.s) has been reported by Jabir as saying about this verse: We are the people whom



others envy due to having merits.

God states: "And when your Lord brought forth from the children of Adam, form their backs, their descendants" (7:172).[526] Asbagh ibn Nubatah recited this verse to `Ali. Hearing it, `Ali started to weep, saying: Verily, I remember the day when God took the covenant of servitude from us, the children of Adam! God states: "Surely I will make you an Imam of men" (2:124).[527]

Ibn Mas`ud reports: The Holy Prophet said: I am what my father Ibrahim desired! We said: O Messenger of Allah! You are what your father Ibrahim desired? The Holy Prophet said: Yes, God Almighty revealed to Ibrahim by saying: I will make you an Imam of men. Being happy for this glad tidings, Ibrahim said: O Lord! Make my

(327)

مَعَ وَارْكُعُوا؟ وَجَلَّ عَزَّ قَوْلُهُ. طَالِبِ أَبِي بِنِ عَلِيٍّ هُوَ: قَالَ السَّلَامُ عَلَيْهِ الصَّادِقِ عَنِ الْكُفَّارِ بِهِمْ لِيُغِيظَ الزُّرَّاعَ يُعْجَبُ؟ تَعَالَى قَوْلُهُ كَلَّمَهُ هَذَا. وَرَكَعَ صَلَّى مَنْ أَوْلَ وَهُمَا. خَاصَّةً السَّلَامُ عَلَيْهِ وَعَلِيٍّ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ فِي نَزَلَتْ: عَبَّاسُ ابْنِ عَن لِرَّاكِبِينَ أ هَوَى إِذَا وَالنَّجْمِ؟ تَعَالَى قَوْلِهِ فِي: ذَلِكَ عَلَى زِيَادَةَ مِي الْخَوَارِزْمِيِّ وَقَالَ الْجُمْهُورُ مُسْنَدٍ عَن مَرْدَوِيَّةِ ابْنِ نَقْلَهُ

ضَنَّ أَنْفَقَمَنِ الْكُوكِبِ؛ هَذَا إِلَى أَنْظُرُوا: اللهُ رَسُولٌ فَقَالَ. وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ عَهْدَ عَلَى كُوكِبٍ أَنْقَضَ: قَالَ أَنَسٌ عَنِ بَاسِنَادِهِ صَلَّى مَا هَوَى إِذَا وَالنَّجْمِ؟ تَعَالَى اللهُ فَأَنْزَلَ السَّلَامُ، عَلَيْهِ عَلِيٍّ مَنَزَلٍ فِي أَنْقَضَ قَدْ هُوَ فَإِذَا فَنَظَرُوا. يُعْدِي مِنَ الْخَلِيفَةُ هُوَ دَارِهِ فِي؟ يُوحَى وَحِيٍّ إِلَّا هُوَ إِنْ. الْهَوَى عَنِ بِنَطِقٍ وَمَا. غَوَى وَمَا صَاحِبِكُمْ

النَّاسِ يَحْسُدُونَ أَمْ؟ تَعَالَى قَوْلِهِ فِي السَّلَامُ عَلَيْهِ الْبَاقِرِ عَنِ جَابِرٍ عَنِ فَضْلِهِ مِنَ اللهِ أَنَاهُمْ مَا عَلَى النَّاسِ يَحْسُدُونَ أَمْ؟ تَعَالَى وَقَوْلُهُ النَّاسِ نَحْنُ: قَالَ؟ فَضْلِهِ مِنَ اللهِ أَنَاهُمْ مَا عَلَى

عَلَيْهِ عَلِيٍّ فَبَكَى الْآيَةَ هَذِهِ السَّلَامُ عَلَيْهِ عَلِيٍّ عَلَى نُبَاتَةَ بِنِ الْأَصْبَغِ قَرَأَ؟ دُرَيْتَهُمْ ظُهُورِهِمْ مِنْ أَدَمِ بَنِي مِنْ رَبِّكَ أَخَذَ وَإِذْ؟ تَعَالَى وَقَوْلُهُ؟ إِمَامًا لِلنَّاسِ جَاعِلُكَ إِيَّيَّ؟ تَعَالَى قَوْلُهُ. الْمِيثَاقَ فِيهِ عَلَيْنَا تَعَالَى اللهُ أَخَذَ لَدِي | الْوَقْتِ لِأَذْكَرَ إِيَّيَّ: وَقَالَ السَّلَامُ

دَعْوَةَ صِرَتْ وَكَيْفَ اللهُ، رَسُولٌ يَا: نَأْفُلُ. إِبْرَاهِيمَ أَبِي دَعْوَةَ أَنَا: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ قَالَ: قَالَ مَسْعُودِ بْنِ اللهِ عَبْدِ إِلَى بَاسِنَادِهِ وَمَنْ رَبِّ يَا: فَقَالَ الْفَرَحُ بِإِبْرَاهِيمَ فَاسْتَحَفَّ إِمَامًا، لِلنَّاسِ جَاعِلُكَ إِيَّيَّ: إِبْرَاهِيمَ إِلَى وَجَلَّ عَزَّ اللهُ أَوْحَى: قَالَ إِبْرَاهِيمَ؟ أَبِيكَ

(328)

progeny Imam like me! God conveyed to him through revelation: I will never promise anything which I will not fulfill. Ibrahim asked: What is that promise? God said: I will not give Imamate and leadership of My servants to any oppressor from your progeny! Ibrahim said: O Lord! Bless me and my children not to worship idols, for a large group of people have been misled by idols! O Lord, purify me and my children. This prayer of Ibrahim was answered about me and `Ali, for we two have never worshipped any idol. Hence, God appointed me as prophet and `Ali as my successor and executor. God states: "a niche in which is a lamp" (24:35).[528]

`Ali ibn Ja`far has been quoted by Musa ibn Qasim and Muhammad ibn Sahl Baghdadi as saying: I asked Abul Hasan (a.s): What is niche in this verse? He said: Niche is Fatimah and lamp is Hasan and Husayn. "in a glass, (and) the glass is as it were a brightly shining star" He then said: Fatimah is the brightly shining star among the world women. "...lit from a blessed olive tree..." The olive tree is the tree of Ibrahim (a.s).

"...neither eastern nor western, the oil whereof almost gives light though fire touch it not, light upon light, Allah guides to His light whom He pleases..."

God states: "And do not kill your people; surely Allah is Merciful to you" (4:29).[529] Khawarizmi on the authority of Ibn `Abbas says: You people, do not kill the Ahl al-Bayt of your prophet, for they are like your souls and above all the reason behind your existence. God states: "Allah has promised those among them who believe and do good, forgiveness and a great reward" (48:29).[530] Khawarizmi on the authority of Ibn `Abbas says: A group of the Holy Prophet's companions asked him: About whom was this verse revealed? The Holy Prophet (s.a) said: On the Day of Judgment, a

(329)

لا قَالَ بِهِ؟ لَكَ وَفَاءَ لَا الَّذِي الْعَهْدُ مَا رَبِّ، يَا قَالَ. بِهِ لَكَ أَفِي لَا عَهْدًا أُعْطِيكَ لَا إِنِّي إِبْرَاهِيمُ يَا أَنْ إِلَيْهِ اللَّهُ فَأَوْحَى مِثْلِي؟ أِنَّمَا رَبِّي ذُ صَلَّى النَّبِيُّ قَالَ؟ النَّاسِ مِنْ كَثِيرًا أَضْلَلْنَ إِنَّهُنَّ رَبِّ. الْأَصْنَامَ نَعْبُدُ أَنْ وَنَبِيِّ وَأَجُنَّبِي؟ عِنْدَهَا إِبْرَاهِيمُ قَالَ. ذُرِّيَّتِكَ مِنْ لَطَائِمِ أُعْطِيكَ كِمِشْكَاةٍ؟ تَعَالَى وَقَوْلُهُ. وَصِيًّا عَلِيًّا وَاتَّخَذَ نَبِيًّا اللَّهُ اتَّخَذَنِي فَ. قَطُّ لَصْنَمٍ مِمَّا أَحَدٌ يَسْجُدُ لَمْ عَلِيٍّ؛ وَإِلَى إِلَيَّ الدَّعْوَةُ فَانْتَهَتْ. وَإِلَيْهِ عَلَيْهِ اللَّهُ؟ مِصْبَاحٌ فِيهَا

فِيهَا كِمِشْكَاةٍ؟ تَعَالَى قَوْلُهُ عَنِ الْحَسَنِ أَبَا سَأَلْتُ: قَالَ جَعْفَرُ بْنُ عَلِيٍّ عَنِ الْقَاسِمِ بْنِ مُوسَى عَنِ الْبَغْدَادِيِّ سَهْلِ بْنِ مُحَمَّدٍ عَنِ إِسْنَادِهِ نِسَاءً بَيْنَ دُرِّيًّا كَوَكْبًا كَانَتْ: قَالَ؟ دُرِّيٌّ كَوَكْبٌ كَأَنَّهَا؟. الْحُسَيْنُ وَالرُّجَا جَاهُ. الْحَسَنُ وَالْمِصْبَاحُ. فَاطِمَةُ الْمِشْكَاةُ: قَالَ؟ مِصْبَاحٌ؟ بُضِيءٌ زَيْتَانِيَّةٌ وَلَا يَهُودِيَّةٌ لَا؟ غَرْبِيَّةٌ وَلَا شَرْقِيَّةٌ لَا؟. إِبْرَاهِيمُ الْمُبَارَكَةُ الشَّجَرَةُ؟ مُبَارَكَةُ شَجَرَةٍ مِنْ يُوقَدُ؟. الْعَالَمِينَ اللَّهُ يَهْدِي: قَالَ؟ يَشَاءُ مِنْ لِنُورِهِ اللَّهُ يَهْدِي؟. إِمَامٌ بَعْدَ إِمَامٍ فِيهَا: قَالَ؟ نُورٌ عَلَى نُورٍ نَارٌ تَمْسَسُهُ لَمْ وَلَوْ؟. مِنْهَا يَنْطِقُ أَنْ الْعِلْمُ يَكَادُ: قَالَ؟ يَشَاءُ مَنْ لَوْلَا يَتَنَا وَجَلَّ عَزَّ

اللَّهُ وَعَدَ؟ تَعَالَى وَقَوْلُهُ. نَبِيِّكُمْ بَيْتِ أَهْلٍ تَقْتُلُوا لَا: قَالَ عَبَّاسُ ابْنِ عَنِ إِسْنَادِهِ؟ رَجِيمًا بِكُمْ كَانَ اللَّهُ إِنَّ أَنْفُسَكُمْ تَقْتُلُوا وَلَا؟ تَعَالَى وَقَوْلُهُ مَنْ فِي: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَوْمٌ سَأَلَ: قَالَ عَبَّاسُ ابْنِ عَنِ إِسْنَادِهِ؟ عَظِيمًا وَأَجْرًا مَغْفِرَةً مِنْهُمْ الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ هَذِهِ نَزَلَتْ

(330)

banner of white light will be hoisted and a herald will proclaim "O master of believers", and those who believed in him after Muhammad's ordainment rise up. At that time, `Ali ibn Abi-Talib will rise up and the banner with white light will be given to him. Under the banner, all the former

Muhajir and Ansar will gather. At that time, `Ali will sit on a pulpit of light and the Muhajir and Ansar will come to the presence of `Ali and will receive their spiritual reward allocated to each of them. When all are rewarded, they are told: Now that you know your features and your abodes in paradise, God Almighty has allocated special rewards and forgiveness the price of which is paradise. At this time, `Ali who walks in front of them will guide all those under the banner to paradise. Then `Ali returns once again, sits on the same pulpit and this time all believers come to his presence and receive their share which is entrance to paradise. Nevertheless, another group will be drawn directly to hell on that day, for they do not believe in the leadership of `Ali. Their punishment is nothing but the torment of fire. God states: "Those who believe and do good deed (that) they shall have forgiveness and a mighty reward" (5:9) that is to say the foremost and those who believe in `Ali's leadership.

"those who disbelieve and reject our communications, these are the companions of the flame" (5:10) that is to say those disbelieve in `Ali's leadership and deny `Ali's right which is incumbent on all the world people. Verses revealed in honor or about `Ali, as mentioned here, are those verses which have been related by the Sunni Muslims. We have not mentioned about what has been related by the Shi'ite Muslims.[531]

The Holy Prophet's Progeny is From the Issue of `Ali, the Distributor of Paradise and Hellfire

The Messenger of Allah has been quoted by Jabir as saying: God Almighty has set every prophet's progeny from his own issue but He has set Muhammad's progeny from `Ali's issue. This is one of `Ali's unique merits that the pure progeny of Muhammad is from `Ali's loin. On the Day of Judgment, every blood relation is cut off save that of the Holy Prophet.[532] `Abdullah Ibn `Abbas has reported: I and my father, `Abbas ibn `Abd

(331)

صَلَّى مُحَمَّدٌ يُعْتَبِرُ بَعْدَ آمَنُوا الَّذِينَ وَمَعَهُ الْمُؤْمِنِينَ سَيِّدُ لِبَيْتِهِمْ: مُنَادٍ فَإِذَا أَبْيَضَ نُورٌ مِنْ أُمَّلَوْ عَقْدَ الْقِيَامَةِ يَوْمَ كَانَ إِذَا: قَالَ اللهُ؟ يَا أَيُّهَا  
 مِنَ الْأَوَّلِينَ السَّابِقِينَ جَمِيعٌ تَحْتَهُ بِيَدِهِ، ضِ الْأَبْيَضِ النُّورِ مِنَ اللَّوَاءِ فَيُعْطَى. السَّلَامُ عَلَيْهِ طَالِبِ أَبِي بَنٍ عَلِيٍّ فَيَقُومُ. وَإِلَيْهِ عَلَيْهِ اللهُ  
 فَيُعْطَى رَجُلًا، رَجُلًا عَلَيْهِ الْجَمِيعُ وَيُعْرَضُ الْعِزَّةَ، رَبِّ نُورٍ مِنْ مَنبَرٍ عَلَى يَجْلِسُ حَتَّى غَيْرُهُمْ، يُخَالِطُهُمْ لَا وَالْأَنْصَارِ الْمُهَاجِرِينَ  
 عَظِيمًا وَأَجْرًا مَغْفِرَةً عِنْدِي لَكُمْ إِنَّ: يَقُولُ رَبُّكُمْ إِنَّ. الْجَنَّةَ فِي وَمَنَارَكُمْ صِفَتَكُمْ عَرَفْتُمْ قَدْ: لَهُمْ قِيلَ آخِرُهُمْ عَلَى آتَى فَإِذَا. هُوَ نُورٌ أَجْرُهُ  
 جَمِيعٌ عَلَيْهِ يُعْرَضُ يَزَالُ فَلَا مَنبَرِهِ إِلَى يَرْجِعُ ثُمَّ. الْجَنَّةَ بِهِمْ يَدْخُلُ حَتَّى مَعَهُمْ لَوَائِهِ تَحْتَ وَالْقَوْمِ السَّلَامُ عَلَيْهِ عَلِيٍّ فَيَقُومُ. الْجَنَّةَ: يَعْنِي  
 السَّابِقِينَ: يَعْنِي؟ وَنُورُهُمْ أَجْرُهُمْ لَهُمْ... آمَنُوا بَيْنَ وَالِدٍ؟: تَعَالَى قَوْلُهُ فَذَلِكَ. النَّارَ أَقْوَامًا وَيُنزِلُ الْجَنَّةَ، إِلَى مِنْهُمْ تَصِيبُهُ فَيَأْخُذُ الْمُؤْمِنِينَ  
 لِيَّ عَوْحًا عَلِيٍّ بِحَقِّ بِالْوَلَايَةِ: يَعْنِي؟ الْجَجِيمِ أَصْحَابُ أَوْلَيْكَ بِأَيْتَانَا وَكَذَّبُوا كَفَرُوا وَالَّذِينَ؟ لَهُ الْوَلَايَةَ وَأَهْلَ الْمُؤْمِنِينَ مِنَ الْأَوَّلِينَ



:الْمُنَاسِدَةُ خَيْرٍ فِي جِسَابِ يَرْبِعَةٍ وَتَدْخُلُهَا الْجَنَّةُ بَابَ تَقَرُّغٍ وَإِنَّكَ النَّارِ قَسِيمٌ إِنَّكَ: السَّلَامُ عَلَيْهِ لِعَلِيٍّ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ وَقَالَ

وَإِنَّهُ بِنُ عَامِرٍ عَنْ وَعْبِرُهُ الْخَوَارِزْمِيِّ رَوَاهُ وَقَدْ. الْمُنَاسِدَةُ خَيْرُ النَّوَاثِرِ حَدَّ الْبَالِغَةِ وَالْعَامَّةِ الْخَاصَّةِ عَنِ الْمُنْقُولَةِ الْمَشْهُورَةِ الْأَخْبَارِ مِنْ  
وَلَا عَرَبِيَّكُمْ يَسْتَطِيعُ لَا بِمَا عَلَيْكُمْ لِأَحْتَجِّنَ: لَهُمْ يَقُولُ السَّلَامُ عَلَيْهِ عَلِيًّا فَسَمِعْتُ السُّورِيَّ يَوْمَ النَّبِيِّ فِي السَّلَامِ عَلَيْهِ عَلِيٍّ مَعَ تَكْذُوبِ قَالَ  
النَّفَرُ أَيُّهَا اللهُ أَنْشِدُكُمْ: قَالَ: لَا اللهُ: قَالُوا قَبْلِي؟ تَعَالَى اللهُ وَحَدَّ أَحَدٌ أَفِيكُمْ جَمِيعًا، الْقَوْمُ أَيُّهَا اللهُ أَنْشِدُكُمْ: قَالَ ثُمَّ: ذَلِكَ يُعَيِّرُ عَجْمِيكُمْ  
لَا اللهُ: قَالُوا ي؟ غَيْرِ الْمَلَائِكَةِ مَعَ الْجَنَّةِ فِي الطَّيَّارِ جَعْفَرِ أَخِي مِثْلُ أَخٍ لَهُ فَيُكِّمُ هَلْ جَمِيعًا،

بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: لَا اللهُ: قَالُوا غَيْرِي؟ الشُّهَدَاءُ سَيِّدِ رَسُوْلِهِ وَأَسَدِ اللهُ أَسَدَ حَمْرَةَ عَمِّي مِثْلُ عَمٍّ لَهُ أَحَدٌ فَيُكِّمُ هَلْ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ:  
لَا اللهُ: قَالُوا غَيْرِي؟ الْجَنَّةِ أَهْلِ نِسَاءِ سَيِّدَةِ مُحَمَّدٍ بِنْتِ فَاطِمَةَ زَوْجَتِي مِثْلُ زَوْجَةٍ لَهُ أَحَدٌ فَيُكِّمُ هَلْ

فَأَنْشِدُكُمْ: قَالَ: لَا اللهُ: قَالُوا غَيْرِي؟ الْجَنَّةِ أَهْلِ شَبَابِ سَيِّدِي وَالْحُسَيْنِ الْحَسَنِ سِبْطِي مِثْلُ سِبْطَانٍ لَهُ أَحَدٌ فَيُكِّمُ هَلْ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ:  
غَيْرِي؟ صَدَقَةَ نَحْوَاهُ بَيْنَ قَدَمِ مَرَاتٍ عَشْرَ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ نَاجِي أَحَدٌ فَيُكِّمُ هَلْ بِاللهِ،

(334)

They answered: By God, no.

Is there anyone among you about whom the Messenger of Allah has said: Whomever I am the master, `Ali is his master too. O God! Help one who helps him and be hostile to one who is hostile to him and then saying: You who are here, convey this to those who are not here except me? They answered: By God, no. Is there anyone among you about whom the Messenger of Allah has called on God: O Lord! Guide to me Your most beloved servant and one who loves You and me more than others so as to eat from the bird (chicken) which has been brought to me as a gift, except me? They answered: By God, no.

Is there anyone among you about whom the Messenger of Allah said: Tomorrow morning, I will give the victorious banner of Islam to a man who loves Allah and His messenger, and Allah and His messenger too love him and he is steadfast in the battlefield till he achieves victory through some wielded this banner before him but escaped with humiliation, except me? They answered: By God, no. Is there anyone among you whom the Holy Prophet (s.a) sent to suppress Banu-Wulay`ah tribe and had told them: O Banu-Wulay`ah tribe! Stop rebelling or I will send to you to take your life with sword one whose soul is my soul and obedience to whom is obedience to me, except me? They answered: By God, no.

Is there anyone among you about whom the Messenger of Allah has said: One who claims to love me but is the enemy of this man is lying, except me? They answered: By God, no. Is there anyone among you whom three thousand angels including Gabriel, Michael, and Seraphiel greeted when he brought water to the Messenger of Allah and his companions from the well of Badr, except me?

(335)

وَالْأَهْ مِنْ وَالِ اللّٰهُمَّ مَوْلَاهُ، فَعَلِيٌّ مَوْلَاهُ كُنْتُ مَنْ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُهُ لَهْ قَالَ أَحَدٌ فِيكُمْ هَلْ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: لَا اللّٰهُمَّ: قَالُوا عَلَيْهِ اللهُ صَلَّى اللهُ لِهْ إِي رَسُوْلُهُ لَهْ قَالَ أَحَدٌ فِيكُمْ هَلْ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: لَا اللّٰهُمَّ: قَالُوا غَيْرِي؟ الْغَانِبِ، مِنْكُمْ الشَّاهِدُ لِيَبْلُغَ عَادَاهُ، مَنْ وَعَادِ: لَا اللّٰهُمَّ: قَالُوا غَيْرِي؟ مَعَهُ فَأَكَلْ فَأَتَاهُ الطَّائِرُ، هَذَا مَعِي يَأْكُلْ لِي وَحُبًّا لَكَ حُبًّا وَأَشَدَّهُمْ وَإِلَيَّ إِلَيْكَ الْخَلْقُ بِأَحَبِّ آتِي اللّٰهُمَّ: وَآلِهِ

الله وَيُحِبُّهُ وَرَسُوْلُهُ اللهُ يُحِبُّ رَجُلًا غَدَا الرَّأْيِيَّةَ لِأَعْطِيَنَ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُهُ لَهْ قَالَ أَحَدٌ فِيكُمْ هَلْ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: فِيهِ قَالَ أَحَدٌ فِيكُمْ هَلْ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: لَا اللّٰهُمَّ: قَالُوا غَيْرِي؟، مُنْهَزِمًا غَيْرِي رَجَعَ إِذْ يَدِيهِ، عَلَى اللهُ يَفْتَحُ حَتَّى يَرْجِعُ لَا وَرَسُوْلُهُ، يَعْشَاكُمْ كَمَعْصِيَتِي، مَعْصِيَتُهُمْ كَطَاعَتِي وَطَاعَتُهُ كَنَفْسِي نَفْسُهُ رَجُلًا لَكُمْ لِأَبْعَثَنَّ أَوْ لَتَنْتَهُنَّ: وَلِيَعَةَ لِنَبِيِّ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُهُ، لَا اللّٰهُمَّ: قَالُوا غَيْرِي؟ بِالسَّيْفِ،

لَا اللّٰهُمَّ: قَالُوا؟ غَيْرِي هَذَا، وَيُبْغِضُ بُجْبِي أَنَّهُ رَعَمَ مَنْ كَذَبَ: فِيهِ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُهُ لَهْ قَالَ أَحَدٌ فِيكُمْ هَلْ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: بِالْمَاءِ جِئْتُ حَيْثُ وَإِسْرَافِيْلَ، وَمِيكَائِيلَ وَجِبْرِيْلَ الْمَلَائِكَةِ مِنْ آلَافِ ثَلَاثَةٌ وَاحِدَةٌ سَاعَةٍ فِي عَلَيْهِ سَلَّمَ أَحَدٌ فِيكُمْ هَلْ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: غَيْرِي؟ الْقَلِيْبِ، مِنْ وَآلِهِ بِهِ عَدَّ اللهُ صَلَّى اللهُ رَسُوْلُهُ إِلَى

(336)

They answered: By God, no. Is there anyone among you Muhajir and Ansar about whom a heavenly caller says: There is no man more valorous than `Ali, and there is no sword sharper than that of `Ali, except me? They answered: By God, no. Is there anyone among you whose self-sacrifice in Laylat al-Mabit Gabriel has praised and the Messenger of Allah said: Why it should not be so! He is from me and I am from him and Gabriel eagerly said: I am from you too, except me?

They answered: By God, no. Is there anyone among you to whom the Messenger of Allah has said: After me, you will fight the companions of camel, Mu`awiyah and his supporters, and apostates (in the battle of Nahrawan), except me? They answered: By God, no. Is there anyone among you to whom the Messenger of Allah has said: I fought the unbelievers for the revelation of the Holy Qur'an and after me you will fight those who have gone astray for its interpretation, except me? They answered: By God, no.

Is there anyone among you for whom the sun returned to its former position in order to perform his defaulted afternoon prayer, except me? They answered: By God, no. Is there anyone among you who had been commissioned by the Messenger of Allah to take Surah Bara'ah from Abu-Bakr who asked the Messenger of Allah: Has this verse been revealed about me and the Messenger of Allah said: No, this can be only done by `Ali, except me?

They answered: By God, no. Is there anyone among you to whom the Messenger of Allah had said: No one loves you but the believer and no one is your enemy but an unbeliever, except me?

(337)

لَا اللَّهُمَّ: قَالُوا غَيْرِي؟ عَلِيٌّ، إِلَّا فَتَى وَلَا الْفِقَارُ دُو إِلَّا سَيْفَ لَا: السَّمَاءِ مِنْ بِهِ نُودِيَ أَحَدٌ فِيكُمْ هَلْ بِاللَّهِ، فَأَنْشِدُكُمْ: قَالَ: لَا اللَّهُمَّ: قَالُوا

:جَبْرِيلُ فَقَالَ: مِنْهُ وَأَنَا مِنِّْي إِنَّهُ: وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ فَقَالَ: الْمُوَاسَاةُ هِيَ هَذِهِ: جَبْرِيلُ لَهُ قَالَ أَحَدٌ فِيكُمْ هَلْ بِاللَّهِ، فَأَنْشِدُكُمْ: قَالَ: لَا اللَّهُمَّ: قَالُوا غَيْرِي؟ مِنْكُمْ، أَوْ أَدَّ

الْقُرْآنِ، تَأْوِيلٌ عَلَى ثِقَاتِلُ وَأَنْتَ الْقُرْآنِ تَنْزِيلٌ عَلَى قَاتِلْتُ إِبْنِي: وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ لَهُ قَالَ أَحَدٌ فِيكُمْ هَلْ بِاللَّهِ، فَأَنْشِدُكُمْ: قَالَ: وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيِّ لِسَانِ عَلَى وَالْمَارِقِينَ وَالْقَاسِطِينَ النَّكَائِبِينَ يُقَاتِلُ أَحَدٌ فِيكُمْ هَلْ بِاللَّهِ، فَأَنْشِدُكُمْ: قَالَ: لَا اللَّهُمَّ: أَلِوَا غَيْرِي؟ لَا اللَّهُمَّ: قَالُوا غَيْرِي؟

لَا اللَّهُمَّ: قَالُوا غَيْرِي؟ وَقْتَهَا فِي الْعَصْرِ صَلَّى حَتَّى الشَّمْسُ عَلَيْهِ رُدَّتْ أَحَدٌ فِيكُمْ هَلْ بِاللَّهِ، فَأَنْشِدُكُمْ: قَالَ:

أَنْزَلَ اللَّهُ، رَسُولٌ يَا: بَكْرٍ أَبُو لَهُ فَقَالَ بَكْرٍ، أَبِي مِنْ بَرَاءَةٍ يَأْخُذُ بَأَنِّ وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ أَمَرَهُ أَحَدٌ فِيكُمْ هَلْ بِاللَّهِ، فَأَنْشِدُكُمْ: قَالَ: لِيهِ عَ اللَّهُ صَلَّى اللَّهُ رَسُولٌ لَهُ قَالَ أَحَدٌ فِيكُمْ هَلْ بِاللَّهِ، فَأَنْشِدُكُمْ: قَالَ: لَا اللَّهُمَّ: قَالُوا غَيْرِي؟ عَلِيٌّ، إِلَّا عَنِّي يُودِي لَا إِنَّهُ: لَهُ فَقَالَ شَيْءٌ؟ فِيَّ لَا اللَّهُمَّ: قَالُوا غَيْرِي؟ بَعْدِي، نَبِيٍّ لَا أَنَّهُ إِلَّا مُوسَى مِنْ هَارُونَ بِمَنْزِلَةٍ مِنِّي أَنْتَ: وَاللَّهِ

غَيْرِي؟ كَافِرٌ، إِلَّا يُبْغِضُكَ وَلَا مُؤْمِنٌ أَلِ إِيْحِبُّكَ لَا: وَاللَّهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ لَهُ قَالَ أَحَدٌ فِيكُمْ هَلْ بِاللَّهِ، فَأَنْشِدُكُمْ: قَالَ:

(338)

They answered: By God, no! Do you remember when the Messenger of Allah ordered all the doors opening to the mosque to be blocked except the door of my house which had to remain open and you spoke to the Messenger of Allah in this relation and he said: I have neither blocked the door of your house nor have I kept the door of `Ali's house open, rather, it is God's decree. Does this decree include anyone except me? They answered: By God, no.

Do you remember the day of Ta'if when the Messenger of Allah privately spoke to me and this conversation prolonged for some time. You spoke to the Messenger of Allah complaining: Why did you whisper to `Ali? And the Messenger of Allah said: This whispering was on God's decree and not at my own wish! Was anyone involved in this whispering except me? They answered: By God, no.

You certainly remember that the Messenger of Allah said about me: The truth is with `Ali and `Ali is with truth. Was it about anyone except me? They answered: By God, no. Do you remember the day when the Messenger of Allah said: I leave two heavy things for you behind me, the Book of Allah and my household. As long as you adhere to them, you will never go astray. These two will not part till they come to me at the Pond. They answered: By God, no.

Is there anyone among you who was ready to sacrifice his life for the Messenger of Allah, to lie

down in his bed so that he would go safely from Mecca to Medina from the evil of the atheists, except me? They answered: By God, no.

Is there anyone among you who has fought `Amr ibn `Abd-Wudd `Amiri when he challenged you, except me? They answered: By God, no. Is there anyone among you about whom the purification (Tathir) verse has been revealed?

(339)

أَنَا مَا وَالِيهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ فَقَالَ ذَلِكَ، فِي فَقُلْتُمْ بَابِي، وَفَتَحَ أَبُوَابِكُمْ بِسَدِّ أَمْرٍ أَنَّهُ أَتَعْلَمُونَ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: لَا اللهُمَّ: قَالُوا يَوْمَ نَاجَانِي أَنَّهُ أَتَعْلَمُونَ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: نَعَمْ اللهُمَّ: قَالُوا غَيْرِي؟ بَابِهِ، وَفَتَحَ أَبُوَابِكُمْ سَدَّ اللهُ بَلِّ بَابَهُ؛ بَرَفْتَحْتُ أَنَا وَلَا أَبُوَابِكُمْ سَدَدْتُ نَعَمْ اللهُمَّ: قَالُوا غَيْرِي؟ انْتَجَاهُ، اللهُ بَلِّ نُنَجِّيْنَهُ؛ | أَنَا مَا: فَقَالَ: دُونَنَا نَاجَاهُ: فَقُلْتُمْ ذَلِكَ فَأَطَالَ النَّاسُ، دُونَ الطَّائِفِ

زَالَ؟ مَا يُفَسِّدُ عَلَيَّ مَعَ الْحَقِّ يَزُولُ الْحَقُّ، مَعَ وَعَلَيَّ عَلَيَّ مَعَ الْحَقِّ: قَالَ وَالِيهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ أَنْ أَتَعْلَمُونَ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: لَنْ وَعَنْرَتِي، اللهُ كِتَابَ النَّفْلَيْنِ فِيكُمْ تَارِكٌ إِنِّي: قَالَ وَالِيهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ أَنْ أَتَعْلَمُونَ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: نَعَمْ اللهُمَّ: قَالُوا نَعَمْ اللهُمَّ: قَالُوا الْحَوْضُ؟ عَلَيَّ يَرِدَا حَتَّى يَفْتَرِقَا نَوْلًا بِهِمَا، اسْتَمْسَكْتُمْ مَا تَصِلُوا

اللهُمَّ: قَالُوا غَيْرِي؟ مَضَّجَعَهُ فِي وَاضْطَجَعَ بِنَفْسِهِ الْمُشْرِكِينَ مِنْ وَالِيهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ وَقَى أَحَدٌ فِيكُمْ هَلْ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: لَا اللهُمَّ: قَالُوا غَيْرِي؟ الْبِرَازِ إِلَى دَعَاكُمْ حَيْثُ الْعَامِرِيُّ وَدَّ عَبْدُ بِنِ عَمْرٍو بَارَزَ أَحَدٌ فِيكُمْ هَلْ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: لَا

غَيْرِي؟... التَّطْهِيرِ آيَةٍ فِيهِ اللهُ أَنْزَلَ أَحَدٌ فِيكُمْ هَلْ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ:

(340)

They answered: By God, no. Is there anyone among you to whom the Messenger of Allah has said: You are the master of the Arabs and non-Arabs, except me? They answered: By God, no. O groups of Ansar and Muhajir! Is there among you anyone to whom the Messenger of Allah has said: I asked God nothing for myself the like of which I did not ask for you, except me?

They answered: By God, no.[535]

(341)

قَالَ: لَا اللهُمَّ: قَالُوا غَيْرِي؟ الْعَرَبِ سَيِّدُ أَنْتَ: وَالِيهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ لَهُ قَالَ دَأْدَأَ فِيكُمْ هَلْ بِاللهِ، فَأَنْشِدُكُمْ: قَالَ: لَا اللهُمَّ: قَالُوا لَا اللهُمَّ: قَالُوا غَيْرِي؟ مِثْلُهُ، لَكَ سَأَلْتُ إِلَّا شَيْئًا اللهُ سَأَلْتُ مَا: وَالِيهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ لَهُ قَالَ أَحَدٌ فِيكُمْ هَلْ بِاللهِ، فَأَنْشِدُكُمْ



## The Holy Prophet's Prayer for `Ali

Lady Fatimah has been reported by Abu-Sa`id Khidri as saying: I went to the presence of my father and after greeting him said: By God, o prophet, there has been no food in `Ali's house for the past five days. We have neither a sheep nor a camel. The Holy Prophet (s.a) said: My daughter, come closer and put your hand on my back. I put my hand on his back. I found that a stone was hanging between his two shoulders extending to his breast! Fatimah cried out: Woe, there has been no fire made in the house of Muhammad for the past two month! At this time, the Messenger of Allah said: Do you know `Ali's position to me? He accompanied me when he was at the age of twelve. He was hardly sixteen when he fought the enemies with his sword and he was seventeen when he defeated the brave men of the Arabs. He was twenty two when he removed sorrow from my heart while there were only fifty men with him.

Hearing `Ali's merits, Fatimah's face became illuminated. She stood where she was listening carefully to what her father said when `Ali arrived. Seeing that the house was illuminated by the light of Fatimah's face, `Ali asked Fatimah: When I left home, you did not have such a light on your face? Lady Fatimah said: O `Ali! My face is shining because my father was expressing your merits for me. My shining face shows my happiness![558] `Imran ibn Husayn has reported: I went to the presence of the Holy Prophet and greeted him. The Holy Prophet said: O `Imran! You

(373)

لِفَاطِمَةَ وَرِيَارَتِهِ لَهُ بِالْمُسَاعَدَةِ السَّلَامُ عَلَيْهِ عَلِيًّا وَالِهُ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ وَصَفِي فِي

قَالَ: يَا عَلِيَّكَ السَّلَامُ: فَقُلْتُ وَالِهُ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ أَتَيْتُ: فَقَالَتْ السَّلَامُ عَلَيْهَا فَاطِمَةُ أَنَّ الْخُدْرِيَّ سَعِيدَ أَبِي عَنْ الْخَوَارِزْمِيِّ رَوَى  
وَلَا تُأَعِيَهُ لَنَا وَلَا خَمْسٍ، مُنْذُ طَعَامٍ شَفَقْتِيهِ بَيْنَ دَخَلٍ وَلَا طَعَامٍ عَلَيَّ بَيْتٍ فِي أَصْبَحَ مَا اللهُ نَبِيَّ يَا وَاللهِ: فَقَالَتْ: بُنِيَّةُ يَا السَّلَامُ وَعَلَيْكَ  
فَإِذَا بِيَدِهَا فَهَوَتْ. ظَهَرَ بَيْنَ يَدَيْكَ أُدْخِلِي: فَقَالَ فَدَنْتُ مِنِّي، اذْنِي: وَالِهُ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ لَهَا فَقَالَ: سَفَعْتُ بَيْتَهُ فِي أَصْبَحَ وَلَا رَاغِيَةً،  
مَا: وَقَالَ: شَدِيدَةً صِيحَةً السَّلَامُ عَلَيْهِ فَاطِمَةُ فَصَاحَتْ. رَمِصَتْ إِلَى بَعَامَتِهِ مَرْبُوطاً وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولَ كِنْفِي بَيْنَ بَحَجْرٍ هِيَ  
بَيْنَ رَبِّ وَوَضَّ سَنَةً، عَشْرَةَ أَتْنَتِي ابْنُ وَهُوَ أَمْرِي كَفَانِي مِنِّي؟ عَلَيَّ مَنْزِلُهُ مَا تَدْرِينِ أَمَا: لَهَا قَالَ ثُمَّ شَهْرَيْنِ مُنْذُ نَارٍ مُحَمَّدٍ دَارٍ فِي أَوْقَدَ  
وَحْدَهُ سَنَةً وَعَشْرَيْنِ أَتْنَتِي ابْنُ وَهُوَ هُمُومِي وَفَرَجَ سَنَةً، عَشْرَةَ سَبْعِ ابْنٍ وَهُوَ الْأَبْطَالُ وَقَتْلَ سَنَةً، عَشْرَةَ سِتِّ ابْنٍ وَهُوَ بِالسَّيْفِ يَدِي  
قَدْ أَلْبَيْتُ وَإِذَا السَّلَامُ عَلَيْهِ عَلِيًّا أَتْنْتُ حَتَّى مَكَانِهَا مِنْ قَدَمَاهَا تَزَلُّ وَلَمْ السَّلَامُ عَلَيْهَا اِطْمَئِنَّ وَجْهٌ فَأَشْرَقَ. رَجُلًا خَمْسُونَ مَعَهُ مَنْ وَكَانَ  
النَّبِيِّ إِنَّ: فَقَالَتْ. الْحَالِ هَذِهِ غَيْرَ عَلَيَّ وَجْهِي وَعِنْدِي مِنْ خَرَجْتِ لَقَدْ مُحَمَّدٍ، بِنْتُ يَا: السَّلَامُ عَلَيْهِ عَلِيٍّ لَهَا فَقَالَ: وَجْهَهَا بِنُورٍ أَنَارَ  
بِفَضْلِكَ أَخْبَرَنِي وَالِهُ عَلَيْهِ اللهُ صَلَّى

لَكَ فَهَلْ وَجَاهًا، مَنْزِلُهُ عِنْدَنَا لَكَ إِنَّ رَانَ، عَمِّيَا: وَقَالَ فَرَدَّ. عَلَيْهِ فَسَلَّمْتُ وَالِهُ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ أَتَيْتُ: قَالَ الْخُصَيْنِ بْنِ عِمْرَانَ وَعَنْ  
رَسُولٍ يَا نَعَمْ: فَقُلْتُ فَاطِمَةَ؟ عِبَادَةَ فِي

(374)

have a special position to me! Do you like to go together and see my daughter, Fatimah? I said: May my parents be ransom for you, yes. The Messenger of Allah rose up and we went to Fatimah's house. When we reached there, the Holy Prophet (s.a) greeted his daughter, saying: My daughter! Can we enter? Lady Fatimah said: Come in please. The Holy Prophet said: Someone is with me. Fatimah said: Who is he? The Holy Prophet said: `Imran ibn Husayn Khuza`i. Fatimah said: Dear father, by God who appointed you as a prophet, I have no gown at home except a cloak! The Holy Prophet said: Cover yourself with it. Fatimah said: I can only cover my body with it. What shall I do with my head? The Holy Prophet gave her a piece of cloth, saying: Use it as a headscarf. We then entered the house. The Holy Prophet asked after Fatimah's health. Fatimah said: I do not feel very well but I am more suffering from hunger, for there is nothing to eat at home! Hearing this, the Messenger of Allah started weeping. I started weeping too. Then, the Holy Prophet said: I have glad tidings for you, o Fatimah. Rejoice and grieve not! My daughter, by the God who appointed me as a prophet, I have not eaten anything for the past three days, though my position to God is above yours.

If I ask for food, He will provide me with it but I have preferred the hereafter to this world! O Fatimah, do not complain from hunger. By God who appointed me as a prophet, you are the princess of the world women. Being extremely pleased, Fatimah put her hands on her head, saying: Then I wish I had not said so. But what is the position of Asiyah, Pharaoh's wife, and Mary, `Imran's daughter? The Messenger of Allah said: Asiyah was the princess of the women of her time, Marry was the princess of the women of her time, Khadijah was the princess of the women of her time but you are the princess of the women of your time. You four ladies will abide in houses built from reed. There will be no harms in these houses.

Fatimah asked: Dear father! What is Qassab? The Holy Prophet said: It is an empty pearl shaped like a reed and there is no harm of suffering in it. Putting his hand on Fatimah's shoulder, the Holy Prophet said: O my daughter! By God who appointed me as a prophet, I married you to a man who is the lord of the world and master of the hereafter.[559]

(375)

أَدْخُلُ؟ بِنَيْتِهِ، يَا عَلِيُّكَ السَّلَامُ: فَقَالَ: فَاطِمَةُ بَابِ عَلِيٍّ وَقَفَتْ حَتَّى مَعَهُ وَقُمْتُ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ فَقَامَ. وَأُمِّي أَنْتَ يَا أَبِي اللَّهِ، وَالَّذِي: فَقَالَتْ: الْحَزْرَاعِيُّ حُصَيْنُ بْنُ عِمْرَانَ مَعِي: قَالَ اللَّهُ؟ رَسُولٌ يَا مَعَكَ وَمَنْ: فَقَالَتْ مَعِي؟ وَمَنْ أَنَا: قَالَ: اللَّهُ رَسُولٌ يَا أَدْخُلُ: فَقَالَتْ: وَارِثُهُ قَدْ جَسَدِي هَذَا اللَّهُ، رَسُولٌ يَا: فَقَالَتْ: بِيَدِهِ وَأَشَارَ وَكَذَا، كَذَا بِهَا إِصْنَعِي بِنَيْتِهِ، يَا: فَقَالَ: لِي عِبَاءَةٌ إِلَّا عَلَيَّ مَا إِنَّهُ بِالْحَقِّ بَعَثَكَ بِنَيْتِهِ؟ يَا أَصْبَحْتَ كَيْفَ: فَقَالَ مَعَهُ فَدَخَلْتُ لَهُ أَذِنْتُ ثُمَّ: رَأْسِكَ عَلَى هَذِهِ سُدِّي بِنَيْتِهِ، يَا: فَقَالَ خَلَقَهُ لَهُ مِلْءَةٌ إِلَيْهَا فَأَلْفَى بِرَأْسِي؟ لِي فَكَيْفَ فَبَكَى. الْجُوعُ أَهْلَكَنِي فَقَدْ أَكَلْتُهُ، طَعَامٌ عَلَى أَقْدِرُ لَسْتُ جُوعًا مِنْ وَجَعِ بِي مَا عَلَى وَرَأْسِي اللَّهُ، رَسُولٌ يَا وَجِيعَةٌ وَاللَّهُ أَصْبَحْتَ: فَقَالَتْ: دَفَعْتُ كَانَ إِنْ قَادَ بِالنُّبُوَّةِ بَعَثَنِي فَوَالَّذِي تَحْزَنِي، وَلَا عَيْنًا وَقَرِّي فَاطِمَةُ، يَا أَبَسْرِي: قَالَ ثُمَّ مَعَهُ وَبَكَيْتُ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ عَلَى الْأَجْرَةِ أَثَرْتُ وَلَكِنِّي لَفَعَلْتُ، وَيَسْقِينِي يُطْعِمُنِي رَبِّي عِنْدَ أَظَلُّ أَنْ شَبْتُ وَلَوْ مِنْكَ تَعَالَى اللَّهُ عَلَى لَأَكْرُمُ وَإِنِّي ثَلَاثٌ مُنْذُ طَعَامًا فَأَيَّنَ مَاتَتْ، لَيْتَهَا يَا: فَقَالَتْ ثُمَّ رَأْسَهَا عَلَى يَدِهَا فَوَضَعَتْ. الْعَالَمِينَ نِسَاءً سَيِّدَةٌ إِنَّكَ حَقًّا بِالنُّبُوَّةِ بَعَثَنِي ذِي فَوَالَّذِي نَجَزَ عِي لَا بِنَيْتِهِ، يَا الدُّنْيَا

سَيِّدَةٌ وَحَدِيحَةٌ عَالِمَهَا نِسَاءِ سَيِّدَةٍ وَمَرِيَمَ عَالِمَهَا نِسَاءِ سَيِّدَةِ آسِيَةَ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى فَقَالَ عِمْرَانُ؟ بِنْتُ وَمَرِيَمُ فِرْعَوْنَ امْرَأَةُ آسِيَةَ قَصَبٍ؟ مِنْ بُيُوتِ أَوْمَةِ اللَّهِ، رَسُولُ يَا: فَقَالَتْ. نَصَبٌ وَلَا فِيهَا أَدَى لَا قَصَبٍ مِنْ بُيُوتٍ فِي إِنْكَرٍ. عَالِمِكِ نِسَاءِ سَيِّدَةٍ وَأَنْتِ عَالِمَهَا نِسَاءِ سَيِّدًا زَوْجَتُكَ لَقَدْ بِالْحَقِّ، بَعْتَنِي وَالَّذِي بَنَيْتُهُ، يَا: وَقَالَ مِنْكِبَهَا عَلَى بِيَدِهِ ضَرَبَ ثُمَّ: قَالَ. نَصَبٌ وَلَا فِيهِ أَدَى لَا قَصَبٍ مِنْ مُجَوَّفٍ ذُرٌّ: قَالَ. الْآخِرَةَ فِي وَسَيِّدًا الدُّنْيَا فِي

(376)

### `Ali During the Night Journey

The Messenger of Allah has been quoted by Abu-`Umar Zahid as saying: During the Night Journey, I passed by a crowd in whose mouths fire was blazing. Asked Gabriel who they were, Gabriel said: They are the backbiters who eat the flesh of the dead! I passed by another group who were crying out. I said: Who are they? Gabriel said: These are unbelievers! Then we continued our way till we reached the fourth heaven where I saw `Ali who was praying! I asked Gabriel: Is it `Ali who has overtaken us and reached here before us? Gabriel said: This is not `Ali. I said: Who is he then? Gabriel said: Since archangels and cherubim heard `Ali's merits especially when you said about him: `Ali's position to me is as Harun to Moses except that there will be no prophet after me, they longed for meeting `Ali. Hence, God Almighty created an angel like `Ali so that when the angels long to see `Ali, to come and see him.[560]

The Holy Prophet (s.a) has been quoted by Ibn `Abbas as saying: During the night I was taken to heavens (Night Journey), I saw an inscription on the gate of paradise which read: There is no god but Allah, Muhammad is the Messenger of Allah, `Ali is beloved of Allah, Hasan and Husayn are the chosen of Allah, Fatimah is a heavenly lady. May curse of Allah be upon their enemies and those who have rancor against them.[561] The Holy Prophet's Sacrificing his father for `Ali and promising him with Paradisiacal gardens The Holy Prophet (s.a) said to `Ali: May my father be ransom for you. He then gave him good tidings about gardens in paradise. `A'ishah has reported: I saw the Messenger of Allah hugging `Ali and kissing him while saying: May my father be ransom for the martyr who is lonely and has no helper.[562]

Imam `Ali (a.s) has been reported as saying: I was accompanying the Messenger of Allah in Medina. We passed by an orchard with fruitful trees. I said: O Messenger of Allah! How beautiful this orchard is! The Holy Prophet said: Your garden in paradise is more beautiful than it! We passed by another orchard. I said: O Messenger of Allah, this orchard is beautiful too! The Holy Prophet (s.a) said: It is not more beautiful than your garden in paradise. We passed by the third,

(377)

:الْمِعْرَاجَ لَقَلَّيْ السَّلَامُ عَلَيْهِ عَلَيَّ حَالٍ فِي

هُوَ لَأَمْ؟ مَنْ جَبْرِيلُ يَا: فَقُلْتُ أَشَدَّاقُهُمْ، تُشْرِشِرُ بِقَوْمِ الْمِعْرَاجِ لَيْلَةَ مَرَرْتُ: قَالَ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ عَنِ الرَّاهِدِ عُمَرَ أَبُو رَوَى  
 ثُمَّ قَالَ: الْكُفَّارُ هُوَ لَأَمْ؟ فَقَالَ هُوَ لَأَمْ؟ مَنْ جَبْرِيلُ يَا: فَقُلْتُ ضُوضُؤُوا وَقَدْ بَقِوْمٍ وَمَرَرْتُ: قَالَ بِالْغَيْبَةِ سَأَلْنَا يَأْكُلُونَ الَّذِينَ هُوَ لَأَمْ؟ فَقَالَ  
 سَبَقْنَا؟ وَقَدْ عَلِيٌّ أَهَذَا جَبْرِيلُ، يَا: لِجَبْرِيلِ فَقُلْتُ يُصَلِّي السَّلَامَ عَلَيْهِ عَلِيًّا رَأَيْتُ الرَّابِعَةَ السَّمَاءِ إِلَى انْتَهَيْنَا فَلَمَّا. الطَّرِيقِ ذَلِكَ عَنْ عَدَلْنَا  
 وَخَاصَّتَهُ السَّلَامُ بِهِ عَلِيٌّ فَضَائِلُ سَمِعُوا الْكُرُوبِيِّينَ وَالْمَلَائِكَةَ الْمُفْرَبِينَ الْمَلَائِكَةَ إِنَّ: قَالَ هُوَ؟ فَمَنْ: فَقُلْتُ. عَلِيًّا هَذَا لَيْسَ لَأَمْ، قَالَ  
 صُورَةَ عَلَى مَلَكًا لَهَا وَجَلَّ عَزَّ اللهُ فَخَلَقَ عَلِيٌّ إِلَى إِشْتِاقَتْ بَعْدِي، نَبِيِّ لَأَمْ أَنَّهُ إِلَّا مُوسَى مِنْ هَارُونَ بِمَنْزِلَةٍ مِنِّي أَنْتَ: فِيهِ قَوْلِكَ وَسَمِعَتْ  
 السَّلَامَ عَلَيْهِ عَلِيًّا رَأَتْ قَدْ فَكَانَتْهَا الْمَلِكِ ذَلِكَ إِلَى جَاءَتْ يِي عَلِيٌّ إِلَى إِشْتِاقَتْ فَإِذَا. عَلِيٌّ

مُحَمَّدُ اللهُ، إِلَّا لَهُ لَأَمْ: مَكْتُوبًا الْجَنَّةِ بَابِ عَلَى السَّمَاءِ إِلَى بِي عُرْجِ لَيْلَةَ رَأَيْتُ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ قَالَ: قَالَ عَبَّاسُ ابْنُ وَرَوَى  
 بِالْأَبِ لَهُ السَّلَامَ عَلَيْهِ النَّبِيِّ تَقْدِيرِي فِي. اللهُ لَعْنَةُ بَاغِضِيهِمْ عَلَى اللهِ، أُمَةٌ فَاطِمَةُ اللهُ، صَفْوَةٌ وَالْحُسَيْنُ الْحَسَنُ اللهُ، وَلِيٌّ عَلِيٌّ اللهُ، رَسُولُ  
 بِأَبِي: يَقُولُ وَهُوَ وَقَبْلَهُ عَلِيًّا التَّرَمَّ وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ رَأَيْتُ: قَالَتْ عَائِشَةُ عَنْ: الْمَنَاقِبِ كِتَابٍ مِنْ: جَنَّةِ أَلْفِي بِحَدَائِقِ وَوَعْدِهِ  
 الشَّهِيدِ الْوَجِيدِ.

الرَّوَضَةُ وَهِيَ حَدِيقَةٌ عَلَى قَائِنَاتِنَا الْمَدِينَةَ طُرُقِ بَعْضٍ فِي وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيِّ عَمَّ أَمْشِي كُنْتُ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنْ: وَمَنْهُ  
 فَقُلْتُ أُخْرَى حَدِيقَةٍ عَلَى أُنَيْنَا ثُمَّ مِنْهَا أَحْسَنُ الْجَنَّةِ فِي وَلَكِ أَحْسَنَهَا مَا: فَقَالَ! الْحَدِيقَةُ هَذِهِ أَحْسَنُ مَا اللهُ، رَسُولُ يَا: فَقُلْتُ الشَّجَرِ دَأْتُ  
 مِنْهَا أَحْسَنُ الْجَنَّةِ فِي لَكَ: قَالَ! الْحَدِيقَةُ هَذِهِ أَحْسَنُ مَا اللهُ، رَسُولُ يَا

(378)

fourth, and seventh orchard and I repeated what I had said. The Holy Prophet too repeated the same answer. When we passed by all gardens, he put his arms round me and started weeping! I said: O Messenger of Allah! Why are you weeping? The Holy Prophet said: A group of these people have your rancor in their hearts but do not disclose it till I pass away. I said: Will it harm my religion. The Holy Prophet said: No.[563] The Holy Prophet and `Ali's Merits (God Decrees the Holy Prophet to Express `Ali's Merits)

The Messenger of Allah has been quoted by Jabir ibn `Abdullah Ansari as saying: Gabriel came down to me, saying: God Almighty has commissioned you to express `Ali's merits among your companions so that they will convey your message to the future generations. He has also decreed all angels to listen to you when you speak of `Ali's merits. God Almighty has revealed to you, saying: O Muhammad! Whoever opposes you about `Ali's merit will be in fire and whoever obeys you will be in paradise. The Messenger of Allah immediately ordered a crier to gather the people. Then the Holy Prophet went up the pulpit and began his sermon, saying: I seek refuge to God from the outcast Satan. In the name of Allah, the Most Compassionate, the Most Merciful. O people! I am bearer of good news and a warner. I am an unschooled prophet who has not learnt reading and writing from anyone. I am commissioned by my Lord to speak of the merits of a man whose flesh is my flesh and whose blood is my blood and he is a treasure of my knowledge, a man whom God has chosen, has guided and loves. God Almighty created me and him and blessed each of us with a merit. I was appointed as prophet and he was charged with propagating my mission. He appointed me as the city of knowledge and `Ali as the gate of the city. God appointed him as receptacle of my knowledge from which erudition and injunctions of religion are derived. He

appointed `Ali as my successor and decreed I should convey these recommendations to you. The Compassionate God warns his enemies of torment and will bless his friend with a supreme position, forgives his followers and orders people to obey him.

O people, know that God Almighty states: Enmity with `Ali is enmity with Me and love for him is love for Me; whoever curses him, has cursed

(379)

وَأَجْهَشَ إِعْتَنَقَتِي الطَّرِيقُ لَهُ خَلَا فَلَمَّا مِنْهَا أَحْسَنَ الْجَنَّةِ فِي لَكَ: فَيَقُولُ! سَنَهَا أَدَمَا اللَّهُ، رَسُولَ يَا: أَقُولُ حَدَائِقَ سَبَعِ عَلَى أَتَيْنَا حَتَّى فِي: فَقَالَ دِينِي؟ مِنْ سَلَامَةٍ فِي: فَقُلْتُ. بَعْدِي إِلَّا لَكَ يُبْدُونَهَا لَا أَقْوَامِ صُدُورٍ فِي ضَعَايُنَ: قَالَ يُبْكِيكَ؟ مَا اللَّهُ، رَسُولَ يَا: فَقُلْتُ. بَاكِيًا دِينِكَ مِنْ سَلَامَةٍ

السَّلَامُ عَلَيْهِ عَلَيَّ فَضَائِلَ بِتَبْلِيغِ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ تَعَالَى اللَّهُ أَمْرٌ فِي

أَنْ يَأْمُرَكَ اللَّهُ إِنَّ: وَقَالَ عَلَيَّ نَزَلَ السَّلَامُ عَلَيْهِ جِبْرِيْلَ إِنَّ: وَإِلَيْهِ عَلَيْهِ اللَّهُ لِي صَدَّ اللَّهُ رَسُولَ قَالَ: قَالَ الْأَنْصَارِيُّ اللَّهُ عَبْدُ بَنٍ جَابِرُ رَوَى وَاللَّهُ. تَذَكَّرُهُ مَا تَسْمَعُ أَنْ نِكَهَ الْمَلَأَ جَمِيعَ وَيَأْمُرُ عَنْكَ ذَلِكَ بَعْدَكَ مَنْ لِيْبَلُغُوا أَصْحَابَكَ عَلَى خَطِيْبًا طَالِبِ أَبِي بِنِ عَلَيَّ بِتَفْضِيلِ نَقُومَ الصَّلَاةِ فَنَادَى مُنَادِيًا وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَأَمَرَ. الْجَنَّةُ فَلَهُ أَطَاعَكَ وَمَنْ النَّارُ فَلَهُ أَمْرُهُ فِي خَالَفَكَ مَنْ أَنْ مُحَمَّدًا يَا إِلَيْكَ يُوجِي قَالَ ثُمَّ. الرَّجِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ الرَّجِيمِ، الشَّيْطَانِ مِنَ بِاللَّهِ أَعُوذُ: بِهِ تَكَلَّمَ مَا أَوْلَ فَكَانَ. الْمُنْبَرِ عَلَا حَتَّى وَخَرَجَ النَّاسُ اجْتَمَعَفَ. جَامِعَةً وَهُوَ دَمِي، مِنْ وَدَمَهُ لَحْمِي مِنْ لَحْمِهِ رَجُلٍ أَمْرٍ فِي وَجَلَّ عَزَّ اللَّهُ عَنِ مُبْلَغِكُمْ إِنِّي. الْأُمِّيُّ النَّبِيُّ وَأَنَا النَّذِيرُ وَأَنَا الْبَشِيرُ أَنَا النَّاسُ، أَيُّهَا عَلَيَّ بِالتَّبْلِيغِ وَفَضَّلَهُ بِالرَّسَالَةِ، وَفَضَّلَنِي يَا، وَإِ وَخَلَقَنِي وَتَوْلَاهُ، وَهَدَاهُ وَاصْطَفَاهُ الْأُمَّةَ هَذِهِ مِنْ اللَّهِ إِنَّتَجَبَهُ الَّذِي وَهُوَ الْعِلْمُ، عَيْنُهُ أَوْتِهِ، عَدَّ مِنْ وَخَوَّفَ أَمْرَهُ، وَأَبَانَ بِالْوَصِيَّةِ، وَخَصَّهُ بِالْحُكْمِ، مِنْهُ وَالْمُقْتَبَسَ الْعِلْمُ، خَازِنَ وَجَعَلَهُ الْبَابَ، وَجَعَلَهُ الْعِلْمُ، مَدِينَةَ وَجَعَلَنِي عَادَانِي، فَقَدْ عَادَاهُ مَنْ: يَقُولُ وَجَلَّ عَزَّ وَأَنَّهُ. بِطَاعَتِهِ جَمِيعًا النَّاسَ وَأَمَرَ لِشَيْعَتِهِ، وَغَفَرَ وَالْأَهْ، مَنْ وَأَزْلَفَ

(380)

Me and whoever opposes him, has opposed Me; whoever rebels against him, has rebelled against Me; whoever harms him, has harmed Me; Whoever has rancor against him, has had rancor against Me; whoever longs for him, has longed for Me. Whoever plays tricks in him, has played trick on Me; whoever helps him, has helped Me.

Then, the Holy Prophet said: O people! Listen to what I say and obey me, for I am warning you against the severe chastisement as God states: "On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself" (3:30). Then the Holy Prophet (s.a) raised the hand of `Ali and said: O people! This man is the leader of the believers and God's proof for all the people. He will fight the unbelievers!

The Messenger of Allah raised his hands in prayer and said: O Lord! You are a witness that I have acted according to Your decree and carried out this mission. These are Your servants and You

have the power to transform them. I now seek forgiveness for you and myself. Then, the Holy Prophet came down from the pulpit. Concurrently Gabriel came down and conveyed God's message to him in relation to communicating the mission, saying: O Muhammad! God Almighty greets you and says: You will be rewarded for carrying out this decree; Hail to you that you conveyed our divine mission; you made necessary recommendations to your Ummah, pleaded the believers, and disappointed the unbelievers.

O Muhammad, your cousin will be put to test and he will pass the test. We will put the people to test through him. O Muhammad, praise your Lord at all times and all places and say: Praise be to Allah, "and they who act unjustly shall know to what final place of turning they shall turn back" (26:227).[564] The Messenger of Allah has been quoted by Ibn `Abbas as saying: God Almighty blessed me with five features and blessed `Ali with five features too. He blessed me with comprehensive and meaningful words, and blessed `Ali with comprehensive knowledge; he blessed me with prophethood, and blessed `Ali with guardianship; he blessed

(381)

وَمَنْ أَبْغَضَنِي، أَبْغَضَهُ وَمَنْ آذَانِي، آذَاهُ وَمَنْ عَصَانِي، عَصَاهُ وَمَنْ خَالَفَنِي، خَالَفَهُ وَمَنْ نَاصَبَنِي، نَاصِبَهُ وَمَنْ وَالَانِي، فَقَدْ وَالَاهُ وَمَنْ أَحْوَفُكُمْ فَإِنِّي. وَأَطِيعُوهُ بِهِ أَمْرُكُمْ لِمَا إِسْمَعُوا النَّاسُ، أَيُّهَا يَا بَصْرَنِي نَصْرَهُ وَمَنْ كَادَنِي، كَادَهُ وَمَنْ أَرَادَنِي، أَرَادَهُ وَمَنْ أَحَبَّنِي، أَحَبَّهُ؟ نَفْسَهُ اللَّهُ وَيُحَدِّثُكُمْ بَعِيداً أَمداً وَبَيْنَهُ بَيْنَهَا أَنْ لَوْ تَوَدُّ سَوْءٍ مِنْ عَمَلْتُمْ وَمَا مُحْضَرّاً خَيْرٍ مِنْ عَمَلْتُمْ مَا نَفْسٍ كُلُّ تَجِدُ يَوْمَ؟ اللَّهُ عَذَابٌ

قَدْ إِنِّي اللَّهُمَّ لِلْكَافِرِينَ وَالْمُجَاهِدِ أَجْمَعِينَ الْخَلْقِ عَلَى اللَّهِ وَحُجَّةُ الْمُؤْمِنِينَ مَوْلَى هَذَا النَّاسِ، مَعَاشِرَ: فَقَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ بِيَدٍ أَخَذَتْ ثُمَّ وَكَلَّمَ لِي اللَّهُ اسْتَعْفِرُ. الرَّاحِمِينَ أَرْحَمَ يَا بِرَحْمَتِكَ فَأَصْلِحْهُمْ إِصْلَاحَهُمْ، عَلَى الْقَائِدِ وَأَنْتَ عِبَادُكَ وَهُمْ بَلَّغْتُ،

وَنَصَحْتُ رَبِّكَ رِسَالَاتٍ بَلَّغْتُ فَقَدْ تَبَلَّغْتُكَ، عَنْ خَيْرِ اللَّهِ جَزَاكَ: وَيَقُولُ السَّلَامُ يُقْرَبُكَ اللَّهُ إِنَّ: فَقَالَ السَّلَامُ عَلَيْهِ جَبْرِيلُ فَأَتَاهُ نَزَلَ ثُمَّ رَبِّ اللَّهِ الْحَمْدُ: أَوْفَاتِكَ كُلِّ فِي قُلِّ مُحَمَّدٌ، يَا بِهِ وَمُبْتَلَى مُبْتَلَى عَمَكَ ابْنِ إِنَّ مُحَمَّدٌ، يَا بَيْنَ الْكَافِرِ وَأَرْغَمْتَ الْمُؤْمِنِينَ وَأَرْضَيْتَ لِأُمَّتِكَ يَنْقَلِبُونَ مُنْقَلَبٍ أَيَّ ظَلَمُوا الَّذِينَ وَسَيَعْلَمُ الْعَالَمِينَ

أَعْطَانِي: خَمْساً عَلِيّاً وَأَعْطَى خَمْساً وَتَعَالَى تَبَارَكَ اللَّهُ أَعْطَانِي: يَقُولُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ سَمِعْتُ: قَالَ عَبَّاسُ ابْنِ وَعَنِ الرُّوحِيِّ وَأَعْطَانِي السَّلْسَبِيلِ، وَأَعْطَاهُ وَثَرَ الْكَوْثَرِ وَأَعْطَانِي وَصِيّاً، وَجَعَلَهُ نَبِيّاً وَجَعَلَنِي الْعِلْمِ، جَوَامِعَ عَلِيّاً وَأَعْطَى الْكَلِمَ جَوَامِعَ

(382)

me with Kawthar fountain, and blessed `Ali with Salsabil fountain; he blessed me with revelation, and blessed `Ali with inspiration; he called me to Himself on the Night Journey, and he opened the ways to heavens for `Ali and removed the veils in a way that he saw me and I saw him! Then the Holy Prophet's eyes were filled with tears! I said: May my parents be ransom for you. Why are you weeping? The Holy Prophet said: O Ibn `Abbas! The first thing God told me was to look down. I saw that all the veils had been removed and the doors of heavens were open; `Ali had raised his head towards me; he was speaking to me; I was speaking to him too, and God was speaking to

me! I said: What did God say to you? The Holy Prophet said: God said: O Muhammad! I appointed `Ali as your successor, vizier, and executor. Convey these words of mine to him, for he is listening to you! I conveyed God's message to him while he was in God's presence. Bowing down, `Ali said: I do obey God's decree and accept His command. At that time God ordered to angels to hail him and they hailed `Ali too and `Ali hailed them too. I saw angels giving good news to one another. They hailed me wherever I passed by them.

O Muhammad! By God who appointed you as a prophet, the angels were rejoicing for the leadership of `Ali. I saw the bearer of the throne lowering their heads towards the earth. I asked Gabriel: Why are they looking at the earth? He said: They call on God to see `Ali and God too gave them a chance to see `Ali. He informed me of the event to the letter. I found out that I had not taken a step without `Ali being informed of it!

Ibn `Abbas reports: I said: O Messenger of Allah! Please guide me. He said: It is incumbent on you to have the love for `Ali! Again I said: O Messenger of Allah! Please guide me to what is good and fair! The Holy Prophet said: It is incumbent on you to have the love for `Ali ibn Abi-Talib! By God who appointed me as prophet, He will not accept any good deed from a servant without asking about his love for `Ali though He knows better. The reason He asks about love for `Ali is that if a servant confesses he loves `Ali, his deeds are accepted, for nothing is hidden for God to ask about. If the answer is negative, he will be sent to hell!

O Ibn `Abbas! By God who appointed me as a prophet, the fire of hell is more furious to `Ali's enemy than to a person who believes God has a son!

(383)

وَالِيهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ بَكِي ثُمَّ إِلَيْهِ وَنَظَرْتُ إِلَيَّ نَظَرَ حَتَّى وَالْحُجُبِ السَّمَاءِ أَبْوَابُ لَهُ وَفُتِحَ إِلَيْهِ بِي وَأَسْرِي الْإِلَهَامِ، وَأَعْطَاهُ قَدِ الْحُجُبِ إِلَى فَتَظَرْتُ. ثُخْتِكَ أَنْظُرُ مُحَمَّدٌ، يَا: بِالْأَنْ رَبِّي بِهِ كَلَّمَنِي مَا أَوْلَ إِنَّ عَبَّاسٍ، بِنَ يَا: فَقَالَ وَأُمِّي؟ أَبِي فِدَاكَ يُبْكِيكَ مَا: فَقُلْتُ رَسُوْلَ أَيَّ: فَقُلْتُ. وَجَلَّ عَزَّ رَبِّي وَكَلَّمَنِي وَكَلَّمْتُهُ فَكَلَّمَنِي إِلَيَّ رَأْسَهُ رَافِعٌ وَهُوَ عَلَيَّ إِلَى وَنَظَرْتُ انْفَتَحَتْ قَدِ السَّمَاءِ أَبْوَابٍ وَإِلَى انْخَرَقَتْ رَبُّكَ؟ كَلَّمَكَ بِمِ اللهُ،

بَيْنَ وَأَنَا فَأَعْلَمْتُهُ. كَلَامَكَ يَسْمَعُ هُوَ فَهِيَ بِهَا، فَأَعْلِمُهُ بَعْدِكَ، مِنْ الْخَلِيفَةِ وَجَعَلْتُهُ وَوَزِيرِكَ وَصِيْبِكَ عَلِيًّا جَعَلْتُ إِيَّ مُحَمَّدٌ، يَا: لِي قَالَ: قَالَ يَتَبَاشَرُونَ الْمَلَائِكَةَ وَرَأَيْتُ السَّلَامَ، عَلَيْهِمْ فَرَدَّ. فَفَعَلْتُ عَلَيْهِ تَسَلَّمَ أَنْ الْمَلَائِكَةَ اللهُ فَأَمَرَ. وَأَطَعْتُ قَبِلْتُ قَدْ: لِي فَقَالَ. وَجَلَّ عَزَّ رَبِّي يَدِي وَجَلَّ عَزَّ اللهُ بِاسْتِخْلَافِ الْمَلَائِكَةَ جَمِيعَ عَلَى السُّرُورِ دَخَلَ لَقَدْ بِالْحَقِّ بَعَثَكَ وَالَّذِي مَدَّ، مَدَّ يَا: وَقَالُوا هُنَّوْنِي إِلَى بِمَلَا مَرَرْتُ وَمَا بِهِ فَلَمَّا. لَهُمْ فَأَذِنَ إِلَيْهِ النَّظَرَ فِي اللهُ اسْتَأْذَنُوا هُمُ: فَقَالَ السَّلَامُ، عَلَيْهِ جَبْرِيْلَ فَسَأَلْتُ رُؤُوسَهُمْ نَكَسُوا قَدْ الْعُرْشَ حَمَلَةً وَرَأَيْتُ. عَمَكَ ابْنُ لَكَ عَنْهُ لِعَلِّي كُشِفَ وَقَدْ إِلَّا مَوْطِنًا أَطَأَ لَمْ أَنِّي فَعَلِمْتُ وَيُخْبِرُنِي، بِذَلِكَ أَخْبِرُهُ جَعَلْتُ هَبِطْتُ

أَوْصِنِي اللهُ رَسُوْلَ يَا: فَقُلْتُ. طَالِبِ أَبِي بِنِ عَلِيٍّ بِحُبِّ عَلَيْكَ: فَقَالَ. وَصِنِي اللهُ رَسُوْلَ يَا: فَقُلْتُ: عَبَّاسِ ابْنِ قَالَ

طَالِبِ، أَبِي بِنِ عَلِيٍّ حُبِّ عَنْ مُسْأَلٍ حَتَّى حَسَنَةً عَبْدٍ مِنْ يُقْبَلُ لَا اللهُ إِنَّ نَبِيًّا بِالْحَقِّ بَعَثَنِي وَالَّذِي. طَالِبِ أَبِي بِنِ عَلِيٍّ بِمَوَدَّةِ عَلَيْكَ: قَالَ



عَبَّاسٍ، بِنِ يَا النَّارِ إِلَى بِهِ وَأَمَرَ شَيْءٍ عَنِ يَسْأَلُهُ لَمْ يَوْلَايَتِهِ يَأْتِيهِ لَمْ وَإِنْ فِيهِ، كَانَ مَا عَلَى عَمَلُهُ قَبْلَ يَوْلَايَتِهِ جَاءَهُ فَإِنَّ أَعْلَمَ تَعَالَى وَهُوَ  
وَلَدًا اللَّهُ أَنْ زَعَمَ مَنْ عَلَى مِنْهَا عَلِيٍّ مُبْغِضٍ عَلَى غَضَبًا لِأَشَدُّ النَّارِ إِنَّ نَبِيًّا بِالْحَقِّ بَعَثَنِي وَالَّذِي

(384)

O Ibn `Abbas! Should the archangels and the apostles be unanimously hostile to `Ali, God will throw all of them into the fire of hell. I said: O Messenger of Allah, can anyone be `Ali's enemy? The Holy Prophet said: `Ali's enemies are those who have no real share of Islam, though they apparently consider themselves Muslims and my Ummah. O Ibn `Abbas! A sign of their enmity with `Ali is that they prefer people of lower rank to him! By God who appointed me as a prophet, He has not created any prophet more honorable than me and no prophet's successor more honorable than `Ali. Ibn `Abbas reports: I always cherished this advice of the Holy Prophet by having a love for `Ali and his leadership. I do not know any better act for myself than `Ali's love!

Ibn `Abbas reports: It was not long before that the Messenger of Allah was on the verge of departing from this world. I went to his presence and said: O Messenger of Allah! May my parents be ransom for you. Now that your days are numbered, what is your advice to me? The Holy Prophet said: O Ibn `Abbas! Oppose `Ali's enemies and never support them. Do not take them your friends! I said: O Messenger of Allah! Why don't you advise people to forsake `Ali's enmity at this sensitive juncture of time given that there is no obstacle? The Messenger of Allah started weeping so much so that he almost fainted! He then said: O Ibn `Abbas: It has been so destined that the sworn enemies of Islam will oppose `Ali in the future! By God who appointed me as a prophet, no denier of `Ali's right will ever die without God deny him the blessing He has given him.

O Ibn `Abbas! Should you wish to meet your Lord while He is pleased with you, adopt the path of `Ali; be always with him; be pleased with his leadership; be hostile to his enemies, and be a friend of his friends. Have no doubt about `Ali and his leadership, for any doubt about `Ali is doubt about God.[565] Salman Farsi has reported: We swore an oath of allegiance to the Messenger of Allah not to fail to be benevolent to Muslims, consider `Ali as our leader and love him.[566]

(385)

وَهَلَّ اللَّهُ، رَسُولَ يَا قُلْتُ. بِالنَّارِ اللَّهُ لَعَدْبَهُمْ يَفْعَلُوا، وَلَنْ بَغْضِيهِ، عَلَى اجْتَمَعُوا الْمُرْسَلِينَ بِيَاءَ وَالْأَذْمُ الْقَرِيبِينَ الْمَلَائِكَةَ أَنْ لَوْ عَبَّاسٍ، بِنِ يَا  
مِنْ إِنَّ عَبَّاسٍ، بِنِ يَا. نَصَبِيًّا الْإِسْلَامَ فِي لَهُمُ اللَّهُ يَجْعَلُ لَمْ أُمَّتِي مِنْ أَنَّهُمْ يَذْكُرُونَ قَوْمٌ يُبْغِضُهُ إِنْ عَبَّاسٍ، بِنِ يَا: فَقَالَ أَحَدٌ؟ يُبْغِضُهُ  
وَصِيْبِي مِنْ هَعْلِيٍّ أَكْرَمَ وَصِيْبًا وَلَا مِنِّي عَلَيْهِ أَكْرَمَ نَبِيًّا اللَّهُ خَلَقَ مَا نَبِيًّا بِالْحَقِّ بَعَثَنِي وَالَّذِي. عَلَيْهِ دُونَهُ هُوَ مَنْ تَفْضِيلَ لَهُ بَغْضِيهِمْ عَلَامَةً  
عَمَلِي لِأَكْبَرُ وَإِنَّهُ بِمَوَدَّتِهِ، وَوَصَانِي وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ أَمْرِنِي كَمَا لَهُ مُجِبًا أَرَلْ قَلَمٌ: عَبَّاسٍ ابْنُ قَالَ. السَّلَامُ عَلَيْهِ عَلِيٍّ  
عِنْدِي.

يَا وَأُمِّي أَبِي فِدَاكَ: لَهُ فَقُلْتُ وَحَضْرَتُهُ الْوَفَاءُ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ وَحَضْرَتُ مَضَى مَا الزَّمَانِ نِمَ مَضَى ثُمَّ: عَبَّاسٍ ابْنُ قَالَ  
فَلِمَ اللَّهُ، رَسُولَ يَا قُلْتُ. وَلِيًّا وَلَا ظَهِيرًا لَهُمْ تَكُونَنَّ وَلَا عَلِيًّا خَالَفَ مَنْ خَالَفَ عَبَّاسٍ، بِنِ يَا: فَقَالَ تَأْمُرُنِي؟ فَمَا أَجَلُكَ دَنَا قَدْ اللَّهُ، رَسُولَ



مُخَالَفَتِهِ؟ بِتَرْكِ النَّاسِ تَأْمُرُ لَا

بِالْحَقِّ بَعَثَنِي وَالَّذِي رَبِّي وَعَلَّمَ فِيهِمْ كِتَابُ الْأَسْبَقِ عَبَّاسٍ، بِنِ يَا قَالَ ثُمَّ عَلَيْهِ، أَعْمِي حَتَّىٰ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَبَكَى قَالَ: نِعْمَةً مِنْ بِهِ مَا اللَّهُ يُعَيِّرُ حَتَّىٰ حَقَّهُ وَأُنْكَرَ الدُّنْيَا مِنْ خَالَفَهُ مِمَّنْ أَحَدٌ يُخْرُجُ لَا نَبِيًّا،

بِهِ وَارْضَ مَالٍ، حَيْثُمَا مَعَهُ وَمِلُّ طَالِبٍ، أَبِي بِنِ عَلِيٍّ طَرِيقَةً فَاسْأَلْتُكَ رَاضٍ عَنْكَ وَهُوَ جَلَّو عَزَّ اللَّهُ تَلَقَّى أَنْ أَرَدْتُ إِذَا عَبَّاسٍ، بِنِ يَا الْفَارِسِيِّ سَلْمَانَ وَعَنْ: بِاللَّهِ كُفْرٌ عَلِيٍّ فِي الشُّكِّ فَإِنَّ فِيهِ، شُكٌّ يَدْخُلُكَ أَنْ إِحْدَرُ عَبَّاسٍ، بِنِ يَا. وَالْآلَهُ مَنْ وَوَالِ عَادَاهُ، مَنْ وَعَادِ إِمَامًا، لَهُ وَالْمُوَالَاةَ طَالِبِ أَبِي بِنِ عَلِيٍّ وَالْإِنْتِمَامَ لِلْمُسْلِمِينَ النَّصْحَ عَلَىٰ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ بَابِعْنَا: قَالَ:

(386)

The Holy Prophet has been quoted by Imam Sadiq (a.s) on the authority of his father and grandfather as saying: During my Night Journey when I reached Sidrat al-Muntaha, the herald of God said: O Muhammad! Make necessary recommendation about `Ali, for he is the master of the Muslims, the leader of the pious, and the head of the prosperous on the Day of Judgment.[567]

The Messenger of Allah has been quoted by `Abd al-Rahman Ansar on the authority of his father as saying: God has blessed me with nine merits which are gathered in `Ali; three merits in this world and three merits in the hereafter; I wish two merits for him and I am worried about the one merit remaining! As for the three worldly merits, `Ali will conceal my private parts (implying that he will do everything related to my burial), he is the guardian of my Ahl al-Bayt, and my executor. As for three merits of hereafter, I am given the banner of al-Hamd which I will give to him, I will trust `Ali in intercession, and he will help me with carrying the keys of paradise and dividing them among those who deserve paradise. As for the two things I wish for him, `Ali will never go astray or become unbeliever. As for the last one, I fear that Quraysh will maltreat and betray him after me.[568]

`Abd al-Rahman ibn Abi-Layla has quoted his father as saying: On the day of Khaybar battle, the Messenger of Allah gave the banner to `Ali and God made him victorious. On the day of Ghadir Khum, the Holy Prophet while introducing `Ali said: He is the master of every believing man and women. Addressing `Ali, the Holy Prophet said: O `Ali, you are from me and I am from you. You will fight for the interpretation of the Holy Qur'an after me in the same way that I fought for the revelation of the Holy Qur'an. He also said: O `Ali! Your position to me is as Harun to Musa. Peace with you is peace with me and war against you is war against me. You are the firm rope of Allah to whom people should clutch. You solve people's problems when they are at a loss. You are the guardian of every believing man and woman. You are the one about whom God revealed the verse "and an announcement from Allah and His apostle to the people on the day of the greater pilgrimage" (9:3). You are the one who acts according to my Sunnah and will defend my nation.

(387)

وَأَنْتَهَيْتُ السَّمَاءَ إِلَى بِي أُسْرِي لَمَّا: وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ السَّلَامُ عَلَيْهِمْ أَبَانِيهِ عَنِ السَّلَامِ عَلَيْهِ مُحَمَّدُ بْنُ جَعْفَرٍ وَعَنْ الْقِيَامَةِ يَوْمَ الْمَحْجَلِينَ الْعُرَّ وَقَائِدَ الْمُتَّقِينَ وَإِمَامَ الْمُسْلِمِينَ سَيِّدَ نَهْفٍ خَيْرًا، لِعَلِّي اسْتَوْصَ مُحَمَّدًا، يَا نُودِيْتُ الْمُنْتَهَى سِدْرَةَ إِلَى

الْآخِرَةِ، فِي وَثَلَاتًا نِيًا، الذُّ فِي ثَلَاثًا: تَسْعًا عَلِيٍّ فِي أُعْطِيْتُ: وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلُ قَالَ: قَالَ الْأَنْصَارِيُّ الرَّحْمَنُ عَبْدٌ وَعَنْ الثَّلَاثِ وَأَمَّا فِيهِمْ وَوَصِيْبِي أَهْلِي، بِأَمْرِ وَالْقَائِمِ عَوْرَتِي، فَسَاتِرُ: الدُّنْيَا فِي الثَّلَاثِ قَائِمًا. عَلَيْهِ أَخَافَهَا وَوَاحِدَةً لَهُ، أَرْجُوهُمَا وَأَنْتَيْنِ حَمَلِ عَلَى وَيُعِينُنِي الشَّفَاعَةَ، مَقَامٍ فِي عَلَيْهِ وَأَعْتَمِدُ عَنِّي، فَيَحْمِلُهُ إِلَيْهِ فَأَدْفَعُهُ الْقِيَامَةَ يَوْمَ الْحَمْدِ لِيَوْمَ أُعْطِيَ فَإِنِّي: الْآخِرَةَ فِي الثَّلَاثِ الْجَنَّةِ مَفَاتِيحِ.

بِعْدِي مِنْ بِهِ فُرَيْشٍ فَعَدْرُ عَلَيْهِ أَخَافَهَا الثَّلَاثِ وَأَمَّا كَافِرًا وَلَا ضَالًّا بِعْدِي مِنْ مَعْرِزٍ لَا قَائِمَةً لَهُ أَرْجُوهُمَا اللَّتَانِ وَأَمَّا

عَلَيْهِ اللهُ فَفَتَحَ السَّلَامَ عَلَيْهِ عَلِيٍّ لِي | خَيْرَ يَوْمِ الرَّايَةِ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ النَّبِيُّ دَفَعَ: أَبِي قَالَ: قَالَ لَيْلَى أَبِي بِنِ الرَّحْمَنِ عَبْدٌ وَعَنْ عَلَى قَاتَلْتُ كَمَا التَّأْوِيلِ عَلَى ثَقَاتِلُ: وَقَالَ: مِنْكَ وَأَنَا مِنِّي أَنْتَ: وَقَالَ: وَمُؤْمِنَةٌ مُؤْمِنٍ كُلِّ مَوْلَى أَنَّهُ النَّاسُ فَأَعْلَمَ حَمَّ عَدِيرِ يَوْمَ وَوَقَفَهُ بِعْدِي نَبِيٌّ لَا أَنَّهُ إِلَّا مُوسَى مِنْ هَارُونَ بِمَنْزِلَةٍ مِنِّي أَنْتَ: لَهُ وَقَالَ: نَزِيلُ الذُّ

بِعْدِي عَلَيْهِمْ اسْتَبَهَ مَا هُمْ ثُبِينُ أَنْتَ: لَهُ وَقَالَ: الْوُثْقَى الْعُرْوَةُ أَنْتَ: لَهُ وَقَالَ: حَارَبْتُ لِمَنْ وَحَرَبْتُ سَأَلْتُمْ لِمَنْ سَلِمَ أَنَا: لَهُ وَقَالَ

وَرَسُوْلِهِ اللهُ مِنْ وَأَدَانَ؟ فِيهِ اللهُ أَنْزَلَ الَّذِي أَنْتَ: لَهُ وَقَالَ: بِعْدِي وَمُؤْمِنَةٌ مُؤْمِنٍ كُلِّ وَوَلِيُّ بَعْدِي، وَمُؤْمِنَةٌ مُؤْمِنٍ كُلِّ إِمَامُ أَنْتَ: لَهُ وَقَالَ (388). مِلَّتِي عَنْ وَالذَّابُّ بِسُنَّتِي الْآخِذُ أَنْتَ: لَهُ وَقَالَ:؟ الْأَكْبَرُ الْحَجَّ مَبِوِ النَّاسِ إِلَى

The Holy Prophet said: O `Ali, on the Day of Judgment, I am the first one who will be raised to life and you will be raised to life with me too. I am at the Pond and you will be with me too. The Messenger of Allah said: O `Ali, I am the first person who will enter paradise. You, Hasan, Husayn, and Fatimah will enter paradise after me. God has revealed to me to make your merits public and I have carried out this mission accordingly.

O `Ali, beware of rancor some people have in their hearts against you and this will become manifest only after my departure from this world. May the curse of Allah be upon them. Then the Holy Prophet started weeping and when the reason was asked, he said: Gabriel informed me that the rancorous people will bother `Ali and will deny his indisputable right. They will fight `Ali and will kill his children! Gabriel also informed me the oppression against his children will continue till the uprising of the Riser. But after the uprising of the Riser (Imam Mahdi) they will gain power and people's love for them will increase. On that day, their ill-speakers will be few, their enemies will be abased and their eulogizers will be numerous. This prophecy will be materialized when there is an apocalypse and the oppressed people lose their hope of a better world. Then the Riser of Ahl al-Bayt will reappear among them and turns despair into hope. The Messenger of Allah said: The name of the Riser would be the same as my name and the name of his father is the same as the name of my father and he will be one of the sons of my daughter, Fatimah. At that time, truth will become manifest by him and falsehood will be removed by his sword and all the people, whether they wish or not, will follow him.

The narrator reports: At this time, the Holy Prophet stopped weeping. Addressing the believers, he said: I will give you good news about the rule of the Riser, for this uprising is a divine promise with no violation. This victory is imminent. Then, the Holy Prophet raised his hands in prayer, saying: O Lord! These are my household (Ahl al-Bayt), remove uncleanness from them and have mercy on them. Help them in their plights, give them honor, for You have power over everything.[569] Ummu-Salamah was informed that her male servant was speaking ill of `Ali. She called him and kindly said to him: I have heard that you

(389)

مَعِيَ وَأَنْتَ الْأَرْضُ عَنْهُ تَنْشَقُّ مَنْ أَوْلَ أَنَا: لَهُ وَقَالَ

مَعِيَ وَأَنْتَ الْحَوْضُ عِنْدَ أَنَا: لَهُ وَقَالَ

بِهِ فَقُمْتُ بِفَضْلِكَ، أَقُومُ بِأَنْ إِلَى أَوْحَى اللَّهُ إِنَّ: لَهُ وَقَالَ. وَفَاطِمَةُ وَالْحُسَيْنُ وَالْحَسَنُ تَدْخُلُهَا مَعِيَ وَأَنْتَ الْجَنَّةُ يَدْخُلُ مَنْ أَوْلَ أَنَا: لَهُ وَقَالَ وَيَلْعَنُهُمُ اللَّهُ يَلْعَنُهُمْ أُولَئِكَ. مَوْتِي بَعْدَ إِلَّا يُظْهِرُهَا لَا مَنْ صُدُورٍ فِي اللَّيْلِ الصَّغَائِرِ إِنِّي: لَهُ وَقَالَ. بِتَبْلِيغِهِ اللَّهُ أَمْرَنِي مَا بَلَّغْتُهُمُ النَّاسَ فِي وَيَمْنَعُونَهُ يَظْلِمُونَهُ إِنَّهُمْ السَّلَامُ عَلَيْهِ جِبْرِيلُ أَخْبَرَنِي: فَقَالَ اللهُ؟ رَسُولَ يَا بُكَاءُكَ مِمَّ: فَقِيلَ. بِمَوْلَى اللهِ صَلَّى النَّبِيُّ بَكَى ثُمَّ اللَّاعِنُونَ وَاجْتَمَعَتْ كَلِمَتُهُمْ وَعَلَتْ قَائِمُهُمْ قَامَ إِذَا يَزُولُ ذَلِكَ أَنْ لَوْجَ عَزَّ اللهُ عَنْ جِبْرِيلُ وَأَخْبَرَنِي. بَعْدَهُ وَيَظْلِمُونَهُمْ وَلَدَهُ وَيَقْتُلُونَ وَيَقَاتِلُونَهُ حَقَّهُ، مِنْ وَالْإِيَّاسِ عِبَادًا وَضَعْفَ الْبِلَادِ تَغَيَّرُ حِينَ ذَلِكَ. لَهُمُ الْمَادِحُ وَكَثُرَ دَلِيلًا، لَهُمْ وَالْكَارَةُ قَلِيلًا لَهُمُ الشَّائِبُ وَكَانَ. مَحَبَّتِهِمْ عَلَى الْأُمَّةِ فَاطِمَةَ، ابْنَتِي وَوَلَدٌ مِنْ هُوَ. أَبِي سَمٌ؟ كَ أَبِيهِ سَمٌ؟ وَوَسَمِي؟ كَ إِسْمِهِ: وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ قَالَ ثُمَّ فِيهِمُ الْقَائِمُ يَظْهَرُ ذَلِكَ فَعِنْدَ الْفَرَجِ، لَهُمْ وَخَائِفٍ إِلَيْهِمْ رَاغِبٍ بَيْنَ النَّاسِ وَيَتَّبِعُهُمْ بِأَسْيَافِهِمُ الْبَاطِلَ خَمْدُودٍ بِهِمُ الْحَقَّ اللهُ يُظْهِرُ

لَا وَقَصَاؤُهُ يُخْلَفُ، لَا لَهُ إِنْ وَعَدَ فَإِنَّ بِالْفَرَجِ، أَبَشِّرُوا الْمُؤْمِنِينَ، مَعَايِرَ: فَقَالَ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ عَنِ الْبُكَاءِ وَسَكَنَ: قَالَ لَهُمْ وَكُنْ وَارْعَهُمْ إِكْلَاهُمْ اللَّهُمَّ. تَظْهِرًا وَطَهَّرَهُمُ الرَّجْسَ عَنْهُمْ فَأَذْهَبَ أَهْلِي إِنَّهُمْ اللَّهُمَّ. قَرِيبٌ اللهُ فَتَحَّ وَإِنَّ الْحَبِيرَ، الْحَكِيمَ وَهُوَ يُرَدُّ، السَّلَامُ عَلَيْهِ عَلِيًّا يَنْتَقِصُ عَبْدًا لَهَا أَنْ سَلَمَةً أَمْ وَبَلَغَ. قَدِيرٌ شَيْءٌ كُلِّ عَلَى إِنَّكَ فِيهِمْ وَاخْلُفَنِي تُدَلِّهِمْ وَلَا وَأَعَزَّهُمْ هُمُ أَعْدُوهُمْ وَأَنْصَرَّهُمْ بُنَيَّ، يَا: وَقَالَتْ فَأَحْضَرْتُهُ. وَيَتَنَاوَلُهُ

(390)

speaking ill of `Ali. He said: Yes, I do. Ummu-Salamah said: May your mother mourn you! Sit here so that I will tell you what the Messenger of Allah has said about `Ali! Then you are free to choose any way you wish! On the day and night the Messenger of Allah was in my house, I asked for permission to enter the room but he did not give me permission. This made me upset, saying to myself: Perhaps I have disobeyed him or a verse has been revealed about me! I asked for permission to enter the room for the second time but I heard the same answer! For the third time, I asked for permission. This time, the Holy Prophet gave me permission to enter the room. I saw `Ali sitting on his knees facing the Messenger of Allah. `Ali was saying: May my parents be ransom for you! What should I do if such and such things happen! The Messenger of Allah too was inviting him to patience and self-restraint. `Ali repeated what he had asked but he received the

same answer. When `Ali repeated what he has asked for the third time, the Holy Prophet said: O `Ali! if the opponents do not stop their behavior, put your sword on your shoulder and behead them step by step till you will meet me and till blood is dropping from your sword!

After speaking with `Ali, the Messenger of Allah turned to me, saying: O Ummu-Salamah, why do I see signs of worry on your face? I said: Why should I not be worried. I asked for permission to enter the room two times but you did not give me permission! The Holy Prophet said: By God! You have not done anything wrong, for God and His messenger always have a good impression of you. But you came at a time when Gabriel was sitting on my right side and `Ali on my left side. Gabriel was informing me of the unpleasant events that would happen after me, saying: these events will happen about `Ali. Gabriel told me to inform `Ali of them and to make a testament! Ummu-Salamah, listen and be a witness that `Ali is my brother in the world and in the hereafter. Ummu-Salamah, listen and be a witness that `Ali is the standard bearer in the world and bearer of the banner of al-Hamd on the Day of Judgment. O Ummu-Salamah, listen and be a witness that `Ali ibn Abi-Talib is my successor and executor. He is the one who will fulfill my promises and will reject some people from the Pond!

O Ummu-Salamah, listen carefully and be a witness that `Ali ibn Abi-Talib is the master of Muslims, leader of the pious, and the head of prosperous ones. He is the one who will fight the breachers, deviant, and apostates after me.

(391)

عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ مِنْ سَمِعْتُهُ بِحَدِيثٍ أَحَدْتَكُ حَتَّى أُمُّكَ، تَكَلَّمْتُكَ إِجْلِسْ، فَقَالَتْ: نَعَمْ: فَقَالَ: السَّلَامُ عَلَيْهِ عَلِيًّا تَنْتَقِصُ أَنْكَ سَمِعْتُ لِنَفْسِكَ اخْتَرْتُ ثُمَّ وَالِيهِ،

مَخَافَةَ شَدِيْدَةٍ كَبُوْرَةٍ فَكَبُوْتُ. لَا: فَقَالَ اللهُ؟ رَسُوْلٌ يَا أَدْخُلْ: فَقُلْتُ الْبَابَ فَأَتَيْتُ وَالِيَهُ، عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ مِنْ وَيَوْمِي لِيَأْتِي كَانَتْ إِتْنَهُ إِدْخُلِي: وَقَالَ لِي فَأَذِنَ ثَالِثَةً فَأَتَيْتُ. الْأُوْلَى فِي جَرَى مَا فَجَرَى ثَانِيَةً جِئْتُ ثُمَّ السَّمَاءُ مِنْ شَيْءٍ فِي نَزَلٍ أَوْ سَخَطِهِ مِنْ رَدْنِي يَكُوْنُ أَنْ لَصَبْرِيَا أَمْرُكَ: قَالَ تَأْمُرْنِي؟ فِيمَا وَكَذَا كَذَا كَانَ إِذَا اللهُ، رَسُوْلٌ يَا وَأُمِّي أَبِي فِدَاكَ: يَقُوْلُ وَهُوَ يَدِيهِ بَيْنَ جَاثِ السَّلَامِ عَلَيْهِ وَعَلِيٍّ فَدَخَلْتُ قَدِمًا بِهِ وَاصْرَبْتُ عَاتِقَكَ عَلَيَّ وَضَعُهُ سَيْفَكَ فَسَلَّ مِنْهُمْ ذَلِكَ كَانَ إِذَا عَلِيٍّ، يَا: فَقَالَ الثَّالِثَةَ فَأَعَادَ. بِالصَّبْرِ يَا مُرُهُ وَهُوَ ثَانِيَةً الْقَوْلَ فَأَعَادَ بِمَائِهِمْ مِنْ طَرِيْفٍ شَاهِرٍ وَسَيْفَكَ تَلْقَانِي حَتَّى قَدِمًا

عَنْ رَدَدْتِكُ مَا وَاللهِ: فَقَالَ اللهُ رَسُوْلٌ يَا إِبَائِي رَدَّكَ مِنْ كَانَ لِمَا: قُلْتُ سَلَمَةً؟ أَمْ يَا الْكَاتِبَةَ هَذِهِ مَا: فَقَالَ إِلَيَّ وَالِيَهُ عَلَيْهِ اللهُ صَلَّى اللهُ تَلَقَّتْ ثُمَّ تَكُوْنُ اللَّيِّ بِالْأَحْدَاثِ يُخْبِرُنِي وَجِبْرِيلُ يَسَارِي، عَنْ وَعَلِيٍّ يَمِينِي عَنْ وَجِبْرِيلُ أَنْتَبَيْتِي وَلَكِنْ وَرَسُوْلِهِ؛ اللهُ مِنْ رَحْدِ لَعْلَى وَإِنَّكَ مُوجِدَةٌ، عَلِيًّا بِذَلِكَ أَوْصِي أَنْ وَأَمْرُنِي بَعْدِي.

أَبِي بُنُّ عَلِيٍّ هَذَا وَاشْهَدِي؛ إِسْمَعِي سَلَمَةً، أَمْ يَا. الْأَجْرَةَ فِي وَأَجِي الدُّنْيَا فِي أَجِي طَالِبِ أَبِي بُنُّ لِيَّ عَ هَذَا وَاشْهَدِي؛ إِسْمَعِي سَلَمَةً، أَمْ يَا لِوَاءِ وَحَامِلِ الدُّنْيَا فِي لِوَائِي حَامِلِ طَالِبِ أَبِي بُنُّ عَلِيٍّ هَذَا وَاشْهَدِي؛ إِسْمَعِي سَلَمَةً، أَمْ يَا. الْأَجْرَةَ فِي وَوَزِيرِي الدُّنْيَا فِي وَوَزِيرِي طَالِبِ عَنْ وَالِدَائِدُ عِدَاتِي وَقَاضِي بَعْدِي مِنْ وَخَلِيْفَتِي وَصِيِّي طَالِبِ أَبِي بُنُّ عَلِيٍّ هَذَا وَاشْهَدِي؛ إِسْمَعِي سَلَمَةً، أَمْ يَا. الْفِيْأَمَةِ فِي عَدَا الْحَمْدِ حَوْضِي.

وَالْفَاسِطِينَ النَّاكِثِينَ وَقَاتِلِ الْمُجْرِمِينَ الْغُرُّ وَقَائِدِ الْمُتَّقِينَ وَإِمَامِ الْمُسْلِمِينَ سَيِّدِ طَالِبِ أَبِي بَنِي عَلِيٍّ هَذَا وَاشْهَدِي؛ اِسْمَعِي سَلْمَةً، مَّا يَا وَالْمَارِقِينَ.

(392)

I said: O Messenger of Allah! Will you say who these three groups are? The Holy Prophet said: The breachers are those who pledge allegiance with him in Medina but they will break their allegiance in Basrah and will fight him. Then, I asked who the deviant are. The Holy Prophet said: Mu`awiyah and his aiders who are deviators and do not pledge allegiance with him. I asked who the apostates are!

The Holy Prophet said: They are Khawarij, that is, the companions of Nahrawan. Hearing this, Ummu-Salamah's servant prayed for her, saying: May God reward you who guided me to the truth. May you be happy forever. From now on I will never speak ill of `Ali.[570]

#### `Ali, an Aide of the Holy Prophet and Fatimah

Lady Fatimah has been reported by Abu-Sa`id Khidri as saying: I went to the presence of my father and after greeting him said: By God, o prophet, there has been no food in `Ali's house for the past five days. We have neither a sheep nor a camel. The Holy Prophet (s.a) said: My daughter, come closer and put your hand on my back. I put my hand on his back. I found that a stone was hanging between his two shoulders extending to his breast! Fatimah cried out: Woe, there has been no fire made in the house of Muhammad for the past two month! At this time, the Messenger of Allah said: Do you know `Ali's position to me? He accompanied me when he was at the age of twelve. He was hardly sixteen when he fought the enemies with his sword and he was seventeen when he defeated the brave men of the Arabs. He was twenty two when he removed sorrow from my heart while there were only fifty men with him.

Hearing `Ali's merits, Fatimah's face became illuminated. She stood where she was listening carefully to what her father said when `Ali arrived. Seeing that the house was illuminated by the light of Fatimah's face, `Ali asked Fatimah: When I left home, you did not have such a light on your face? Lady Fatimah said: O `Ali! My face is shining because my father was expressing your merits for me. My shining face shows my happiness![558] `Imran ibn Husayn has reported: I went to the presence of the Holy Prophet and greeted him. The Holy Prophet said: O `Imran! You

(373)

لِفَاطِمَةَ وَرِيَابَتِهِ لَهُ بِالْمُسَاعَدَةِ السَّلَامُ عَلَيْهِ عَلِيًّا وَآلِهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ وَصَفَّ فِي

قَالَ: يَا عَلِيَّكَ السَّلَامُ: فَقُلْتُ: وَآلِهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ أَتَيْتُ: قَالَتْ السَّلَامُ عَلَيْهَا فَاطِمَةَ أَنَّ الْخُدْرِيَّ سَعِيدٌ أَبِي عَنِ الْخَوَارِزْمِيِّ رَوَى  
وَلَا تَأْغِيهِ لَنَا وَلَا خُمْسٌ، مُنْذُ طَعَامٌ شَفَقْتِيهِ بَيْنَ دَخَلٍ وَلَا طَعَامٌ عَلِيٍّ بَيْتٍ فِي أَصْبَحَ مَا اللهُ نَبِيًّا يَا وَاللهِ: فَقَالَتْ: بِنَيْتِ يَا السَّلَامُ وَعَلَيْكَ  
فَإِذَا بِيَدِهَا فَهَوَتْ. ظَهَرَ بَيْنَ يَدَيْكَ أَدْخَلِي: فَقَالَ: فَدَنَنْتُ مِنِّي، اذْنِي: وَآلِهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ لَهَا فَقَالَ: سَفَعْتُ بَيْتَهُ فِي أَصْبَحَ وَلَا رَاغِيَةً،  
مَا: وَقَالَ: شَدِيدَةٌ صَيِّحَةٌ السَّلَامُ عَلَيْهِ فَاطِمَةَ فَصَاحَتْ. رَهْصَدًا إِلَى بَعَامَتِهِ مَرْبُوطًا وَآلِهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ كَتَفِي بَيْنَ بَحْرٍ هِيَ  
بَيْنَ رَبِّ وَضِدِّ سَنَةً، عَشْرَةَ أَتَيْتُ ابْنَ وَهُوَ أَمْرِي كَفَانِي مِنِّي؟ عَلِيٌّ مُنْزَلُهُ مَا تَدْرِينِ أَمَا: لَهَا قَالَ نَمَّ: شَهْرَيْنِ مُنْذُ نَارٍ مُحَمَّدٍ دَارٍ فِي أَوْقَدَ  
وَحْدَهُ سَنَةً وَعَشْرَيْنِ أَتَيْتُ ابْنَ وَهُوَ هُمُومِي وَفَرَجَ سَنَةً، عَشْرَةَ سَبْعَ ابْنُ وَهُوَ الْأَبْطَالُ وَقَتْلَ سَنَةً، عَشْرَةَ سِتِّ ابْنُ وَهُوَ بِالسَّنِيفِ يَدِي  
قَدْ الْبَيْتِ وَإِذَا السَّلَامُ عَلَيْهِ عَلِيًّا أَنْتَ حَتَّى مَكَانِهَا مِنْ قَدَمَاهَا تَزَلُّ وَلَمْ السَّلَامُ عَلَيْهَا اِطْمَئِنِّ وَجْهَ فَأَسْرَقَ. رَجُلًا خَمْسُونَ مَعَهُ مَنْ وَكَانَ  
النَّبِيُّ إِنَّ: فَقَالَتْ: الْحَالُ هَذِهِ غَيْرَ عَلِيٍّ وَجْهَكَ وَعِنْدِي مَنْ خَرَجْتَ لَقَدْ مُحَمَّدٍ، بِنْتُ يَا: السَّلَامُ عَلَيْهِ عَلِيٍّ لَهَا فَقَالَ: وَجْهَهَا بِنُورٍ أَنْارَ  
بِفَضْلِكَ أَخْبَرَنِي وَآلِهِ عَلَيْهِ اللهُ صَلَّى

لَكَ فَهَلْ وَجَاهًا، مُنْزَلَةٌ عِنْدَنَا لَكَ إِنَّ رَانَ، عَمِي يَا: وَقَالَ فَرَدَّ. عَلَيْهِ فَسَلَّمْتُ وَآلِهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ أَتَيْتُ: قَالَ الْخُصَيْنِ بْنِ عِمْرَانَ وَعَنْ  
رَسُولٍ يَا نَعَمْ: فَقُلْتُ فَاطِمَةَ؟ عِبَادَةَ فِي

(374)

have a special position to me! Do you like to go together and see my daughter, Fatimah? I said: May my parents be ransom for you, yes. The Messenger of Allah rose up and we went to Fatimah's house. When we reached there, the Holy Prophet (s.a) greeted his daughter, saying: My daughter! Can we enter? Lady Fatimah said: Come in please. The Holy Prophet said: Someone is with me. Fatimah said: Who is he? The Holy Prophet said: `Imran ibn Husayn Khuza`i. Fatimah said: Dear father, by God who appointed you as a prophet, I have no gown at home except a cloak! The Holy Prophet said: Cover yourself with it. Fatimah said: I can only cover my body with it.

What shall I do with my head? The Holy Prophet gave her a piece of cloth, saying: Use it as a headscarf. We then entered the house. The Holy Prophet asked after Fatimah's health. Fatimah said: I do not feel very well but I am more suffering from hunger, for there is nothing to eat at home! Hearing this, the Messenger of Allah started weeping. I started weeping too. Then, the Holy Prophet said: I have glad tidings for you, o Fatimah. Rejoice and grieve not! My daughter, by the God who appointed me as a prophet, I have not eaten anything for the past three days, though my position to God is above yours. If I ask for food, He will provide me with it but I have preferred the hereafter to this world! O Fatimah, do not complain from hunger. By God who appointed me as a prophet, you are the princess of the world women. Being extremely pleased, Fatimah put her hands on her head, saying: Then I wish I had not said so. But what is the position of Asiyah, Pharaoh's wife, and Mary, `Imran's daughter? The Messenger of Allah said: Asiyah was

the princess of the women of her time, Marry was the princess of the women of her time, Khadijah was the princess of the women of her time but you are the princess of the women of your time. You four ladies will abide in houses built from reed. There will be no harms in these houses.

Fatimah asked: Dear father! What is Qassab? The Holy Prophet said: It is an empty pearl shaped like a reed and there is no harm of suffering in it. Putting his hand on Fatimah's shoulder, the Holy Prophet said: O my daughter! By God who appointed me as a prophet, I married you to a man who is the lord of the world and master of the hereafter.[559]

(375)

أَدْخُلُ؟ بِنَيْتِهِ، يَا عَلِيُّكَ السَّلَامُ فَقَالَ: فَاطِمَةُ بَابِ عَلِيٍّ وَقَفَّ حَتَّى مَعَهُ وَقَمْتُ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ فَقَامَ. وَأُمِّي أَنْتَ يَا أَبِي اللَّهِ، وَالَّذِي قَالَتْ: الْخُزَاعِيُّ حُصَيْنُ بْنُ عِمْرَانَ مَعِي. قَالَ اللَّهُ؟ رَسُولُ يَا مَعَكَ وَمَنْ قَالَتْ مَعِي؟ وَمَنْ أَنَا؟ قَالَ: اللَّهُ رَسُولُ يَا أَدْخُلُ؟ قَالَتْ: وَارِثِيهِ قَدْ جَسَدِي هَذَا اللَّهُ، رَسُولُ يَا: فَقَالَتْ: بِيَدِهِ وَأَشَارَ وَكَذَا، كَذَا بِهَا إِنْصَعِي بِنَيْتِهِ، يَا: فَقَالَ: لِي عَبَاةٌ إِلَّا عَلِيٌّ مَا إِنَّهُ بِالْحَقِّ بَعَثَكَ بِنَيْتِهِ؟ يَا أَصْبَحْتَ كَيْفَ؟ فَقَالَ مَعَهُ فَدَخَلْتُ لَهُ أَذِنْتُ ثُمَّ رَأْسِكَ عَلَى هَذِهِ شُدِّي بِنَيْتِهِ، يَا: فَقَالَ خَلْقَةٌ لَهُ مَلَاءَةٌ إِلَيْهَا فَالْقَى بِرَأْسِي؟ لِي فَكَيْفَ فَبَكَى. الْجُوعُ أَهْلَكَنِي فَقَدْ أَكَلُهُ، طَعَامٍ عَلَى أَقْدِرُ لَسْتُ جُوعًا مِنْ وَجَعِ بِي مَا عَلَى وَرَأْسِي اللَّهُ، رَسُولُ يَا وَجِيعَةٌ وَاللَّهُ أَصْبَحْتَ: فَقَالَتْ: دُفْتُ كَانَ إِنْ حَقًّا بِالنَّبِيِّ بَعَثَنِي فَوَالَّذِي تَحْرَبِي، وَلَا عَيْنًا وَقَرِّي فَاطِمَةُ، يَا أَبِشْرِي: قَالَ ثُمَّ مَعَهُ وَيَكْفِي وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ عَلَى الْأَجْرَةِ أَثْرْتُ وَلَكِنِّي لَفَعَلْتُ، وَيَسْفِينِي يُطْعِمُنِي رَبِّي عِنْدَ أَظَلُّ أَنْ شِئْتُ وَلَوْ مِنْكَ تَعَالَى اللَّهُ عَلَى لَأَكْرُمُ وَإِنِّي ثَلَاثٌ مِنْذُ طَعَامًا فَأَبْنِ مَاتْتُ، لَيْتَنِي يَا: قَالَتْ ثُمَّ رَأْسَهَا عَلَى يَدِهَا فَوَضَعَتْ. الْعَالَمِينَ نِسَاءً سَيِّدَةٌ إِنَّكَ حَقًّا بِالنَّبِيِّ بَعَثَنِي لَذِي فَوَا نَجَزَعِي لَا بِنَيْتِهِ، يَا. الدُّنْيَا سَيِّدَةٌ وَخَدِجَةُ عَالِمَهَا نِسَاءً سَيِّدَةٌ وَمَرْيَمُ عَالِمَهَا نِسَاءً سَيِّدَةٌ أَسِيَّةُ: وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى فَقَالَ عِمْرَانُ؟ بِنْتُ وَمَرْيَمُ فِرْعَوْنَ امْرَأَةٌ أَسِيَّةُ قَصَبٍ؟ مِنْ بُيُوتِ مَاوِ اللَّهِ، رَسُولُ يَا: فَقَالَتْ: نَصَبٌ وَلَا فِيهَا أَدَى لَا قَصَبٍ مِنْ بُيُوتٍ فِي إِنْكُنَّ. عَالِمِكَ نِسَاءً سَيِّدَةٌ وَأَنْتَ عَالِمَهَا نِسَاءً سَيِّدًا وَرَوْجَتِكَ لَقَدْ بِالْحَقِّ، بَعَثَنِي وَالَّذِي بِنَيْتِهِ، يَا: وَقَالَ مِنْكِبَهَا عَلَى بِيَدِهِ ضَرَبَ ثُمَّ قَالَ: نَصَبٌ وَلَا فِيهِ أَدَى لَا قَصَبٍ مِنْ مُجَوَّفٍ دُرٌّ: قَالَ: الْعَالَمِينَ فِي وَسَيِّدًا الدُّنْيَا فِي.

(376)

### ‘Ali During the Night Journey

The Messenger of Allah has been quoted by Abu-‘Umar Zahid as saying: During the Night Journey, I passed by a crowd in whose mouths fire was blazing. Asked Gabriel who they were, Gabriel said: They are the backbiters who eat the flesh of the dead! I passed by another group who were crying out. I said: Who are they? Gabriel said: These are unbelievers! Then we continued our way till we reached the fourth heaven where I saw ‘Ali who was praying! I asked Gabriel: Is it ‘Ali who has overtaken us and reached here before us? Gabriel said: This is not ‘Ali. I said: Who is he then? Gabriel said: Since archangels and cherubim heard ‘Ali’s merits especially when you said about him: ‘Ali’s position to me is as Harun to Moses except that there will be no prophet after me, they longed for meeting ‘Ali. Hence, God Almighty created an angel like ‘Ali so that when the angels long to see ‘Ali, to come and see him.[560]

The Holy Prophet (s.a) has been quoted by Ibn `Abbas as saying: During the night I was taken to heavens (Night Journey), I saw an inscription on the gate of paradise which read: There is no god but Allah, Muhammad is the Messenger of Allah, `Ali is beloved of Allah, Hasan and Husayn are the chosen of Allah, Fatimah is a heavenly lady. May curse of Allah be upon their enemies and those who have rancor against them.[561] The Holy Prophet's Sacrificing his father for `Ali and promising him with Paradisiacal gardens The Holy Prophet (s.a) said to `Ali: May my father be ransom for you. He then gave him good tidings about gardens in paradise. `A'ishah has reported: I saw the Messenger of Allah hugging `Ali and kissing him while saying: May my father be ransom for the martyr who is lonely and has no helper.[562]

Imam `Ali (a.s) has been reported as saying: I was accompanying the Messenger of Allah in Medina. We passed by an orchard with fruitful trees. I said: O Messenger of Allah! How beautiful this orchard is! The Holy Prophet said: Your garden in paradise is more beautiful than it! We passed by another orchard. I said: O Messenger of Allah, this orchard is beautiful too! The Holy Prophet (s.a) said: It is not more beautiful than your garden in paradise. We passed by the third,

(377)

تَشْرَسُرُ بِقَوْمٍ الْمِعْرَاجِ لَيْلَةَ مَرَرْتُ: قَالَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ عَنِ الرَّاهِدِ عُمَرَ أَبُو رَوَى: الْمِعْرَاجِ لَيْلَةَ السَّلَامِ عَلَيْهِ عَلِيٌّ خَالَ فِي مَنْ جَبْرِيلُ يَا: فَقُلْتُ ضَوْضُؤُوا وَقَدْ بَقَوْمٍ وَمَرَرْتُ: قَالَ بِالْغَيْبَةِ النَّاسِ يَأْكُلُونَ الَّذِينَ هُوَ لَاءٌ: فَقَالَ هُوَ لَاءٌ؟ مَنْ جَبْرِيلُ يَا: فَقُلْتُ أَشَدَّافُهُمْ، فَقُلْتُ يُصَلِّي السَّلَامُ عَلَيْهِ عَلِيًّا رَأَيْتُ الرَّابِعَةَ السَّمَاءِ إِلَى انْتَهَيْنَا فَلَمَّا الطَّرِيقِ ذَلِكَ عَنْ عَدَلْنَا نَمْ: قَالَ الْكُفَّارُ هُوَ لَاءٌ: فَقَالَ هُوَ لَاءٌ؟ الْكُرُوبِيِّنَ وَالْمَلَائِكَةَ الْمُقَرَّبِينَ الْمَلَائِكَةَ إِنَّ: قَالَ هُوَ؟ فَمَنْ؟ قُلْتُ: عَلِيًّا هَذَا لَيْسَ لَاءٌ، قَالَ سَبَقْنَا؟ وَقَدْ عَلِيٌّ هَذَا جَبْرِيلُ، يَا لِحَبْرِيلَ إِلَى إِشْتَاقْتُ بَعْدِي، نَبِيِّ لَا أَنَّهُ إِلَّا مُوسَى مِنْ هَارُونَ بِمَنْزِلَةٍ مِنِّي أَنْتَ: فِيهِ قَوْلِكَ وَسَمِعْتُ وَخَاصَّتَهُ السَّلَامُ بِهِ عَلِيٌّ فَضَائِلَ سَمِعُوا السَّلَامُ عَلَيْهِ عَلِيًّا رَأَتْ قَدْ فَكَانَتْهَا الْمَلِكِ ذَلِكَ إِلَى جَاءَتْ يَّ عِدَّ إِلَى إِشْتَاقْتُ فَايْدَا. عَلِيٌّ صُورَةَ عَلَى مَلَكًا لَهَا وَجَلَّ عَزَّ اللَّهُ فَخَلَقَ عَلِيٌّ

مُحَمَّدُ اللَّهُ، إِلَّا لَهُ لَا: مَكْتُوبًا الْجَنَّةِ بَابِ عَلَى السَّمَاءِ إِلَى بِي عُرْجِ لَيْلَةَ رَأَيْتُ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ عَبَّاسُ ابْنُ وَرَوَى اللَّهُ لَعْنَهُ بَاغِضِيهِمْ عَلَى اللَّهِ، أُمَّهُ فَاطِمَةُ اللَّهُ، صَفْوَةٌ وَالْحُسَيْنُ الْحَسَنُ اللَّهُ، وَلِيُّ عَلِيٍّ اللَّهُ، رَسُولُ

وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ رَأَيْتُ: قَالَتْ عَائِشَةُ عَنْ: الْمَنَاقِبِ كِتَابٍ مِنْ: لَجَنَّةِ | فِي بَحْدَانِقٍ وَوَعْدِهِ بِالْأَبِّ لَهُ السَّلَامُ عَلَيْهِ النَّبِيُّ تُفَدِيَةٍ فِي الشَّهِيدِ الْوَجِيدِ يَا بِي: يَقُولُ وَهُوَ وَقَبْلَهُ عَلِيًّا الْتَزَمَ

الرَّوَضَةَ وَهِيَ حَدِيقَةٌ عَلَى قَائِنِيْنَا الْمَدِينَةِ طُرُقِ بَعْضٍ فِي وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ مَعَ أَمْتِي كُنْتُ: قَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ عَنْ: وَمِنْهُ: فَقُلْتُ أُخْرَى حَدِيقَةٍ عَلَى أَنْبِيْنَا نَمْ. مِنْهَا نَحْسَدُ الْجَنَّةِ فِي وَلِكَ! أَحْسَنَهَا مَا: فَقَالَ! الْحَدِيقَةَ هَذِهِ أَحْسَنُ مَا اللَّهُ، رَسُولُ يَا: فَقُلْتُ الشَّجَرِ دَاتُ مِنْهَا أَحْسَنُ الْجَنَّةِ فِي لِكَ: قَالَ! الْحَدِيقَةَ هَذِهِ أَحْسَنُ مَا اللَّهُ، رَسُولُ يَا

(378)

fourth, and seventh orchard and I repeated what I had said. The Holy Prophet too repeated the same answer. When we passed by all gardens, he put his arms round me and started weeping! I said: O Messenger of Allah! Why are you weeping? The Holy Prophet said: A group of these



people have your rancor in their hearts but do not disclose it till I pass away. I said: Will it harm my religion. The Holy Prophet said: No.[563] The Holy Prophet and `Ali's Merits (God Decrees the Holy Prophet to Express `Ali's Merits)

The Messenger of Allah has been quoted by Jabir ibn `Abdullah Ansari as saying: Gabriel came down to me, saying: God Almighty has commissioned you to express `Ali's merits among your companions so that they will convey your message to the future generations. He has also decreed all angels to listen to you when you speak of `Ali's merits. God Almighty has revealed to you, saying: O Muhammad! Whoever opposes you about `Ali's merit will be in fire and whoever obeys you will be in paradise. The Messenger of Allah immediately ordered a crier to gather the people. Then the Holy Prophet went up the pulpit and began his sermon, saying: I seek refuge to God from the outcast Satan. In the name of Allah, the Most Compassionate, the Most Merciful. O people! I am bearer of good news and a warner. I am an unschooled prophet who has not learnt reading and writing from anyone. I am commissioned by my Lord to speak of the merits of a man whose flesh is my flesh and whose blood is my blood and he is a treasure of my knowledge, a man whom God has chosen, has guided and loves. God Almighty created me and him and blessed each of us with a merit. I was appointed as prophet and he was charged with propagating my mission. He appointed me as the city of knowledge and `Ali as the gate of the city. God appointed him as receptacle of my knowledge from which erudition and injunctions of religion are derived. He appointed `Ali as my successor and decreed I should convey these recommendations to you. The Compassionate God warns his enemies of torment and will bless his friend with a supreme position, forgives his followers and orders people to obey him.

O people, know that God Almighty states: Enmity with `Ali is enmity with Me and love for him is love for Me; whoever curses him, has cursed

(379)

وَأَجْهَشَ إِعْتَنَقْتِي الطَّرِيقُ لَهُ خَلَا فَلَمَّا مِنْهَا أَحْسَنُ الْجَنَّةِ فِي لَيْلٍ: فَيَقُولُ! أَحْسَنَهَا مَا اللَّهُ، رَسُولَ يَا: أَقُولُ حَدَائِقَ سَبَعٍ عَلَى أَتَيْنَا حَتَّى فِي: فَقَالَ دِينِي؟ مِنْ سَلَامَةٍ فِي: فَقُلْتُ. بَعْدِي إِلَّا لَكَ يُبْدُونَهَا لَا أَقْوَامَ صُدُورٍ فِي ضَعَائِنُ: قَالَ يُبْكِيكَ؟ مَا اللَّهُ، رَسُولَ يَا: فَقُلْتُ. بَاكِيًا: السَّلَامُ عَلَيْهِ عَلَيَّ فَضَائِلُ بِتَبْلِيغِ وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ تَعَالَى اللَّهُ أَمْرٌ فِي. دِينِكَ مِنْ سَلَامَةٍ

أَنْ يَأْمُرَكَ اللَّهُ إِنَّ: وَقَالَ عَلَيَّ نَزَلَ السَّلَامُ عَلَيْهِ جِبْرِيلُ إِنَّ: وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ قَالَ: قَالَ الْأَنْصَارِيُّ اللَّهُ عَبْدُ بِنِ جَابِرُ رَوَى وَاللهُ. تُذَكِّرُهُ مَا تَسْمَعُ أَنْ لَاتِكَةَ أَلَمَ جَمِيعٍ وَيَأْمُرُ عَنْكَ ذَلِكَ بَعْدَكَ مَنْ لِيُبَلِّغُوا أَصْحَابِكَ عَلَى خَطِيبًا طَالِبِ أَبِي بِنِ عَلِيٍّ بِتَفْضِيلِ تَقْوَمِ الصَّلَاةِ فَنَادَى مُنَادِيًا وَالِهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ فَأَمَرَ. الْجَنَّةُ فَلَهُ أَطَاعَكَ وَمَنْ النَّارُ فَلَهُ أَمْرُهُ فِي خَالَفَكَ مَنْ أَنْ مُحَمَّدُ يَا إِلَيْكَ يُوجِي قَالَ ثُمَّ. الرَّحِيمِ الرَّحْمَنِ اللَّهُ بِسْمِ الرَّحِيمِ، الشَّيْطَانِ مِنَ يَأْتِيهِ أَعْوَدُ: بِهِ تَكَلَّمَ مَا أَوْلَ فَكَانَ. الْمُنْبَرِ عَلَا حَتَّى وَخَرَجَ النَّاسُ فَاجْتَمَعَ. جَامِعَةً وَهُوَ دَمِي، مِنْ وَدَمِهِ لَحْمِي مِنْ لَحْمِهِ رَجُلٍ أَمْرٌ فِي وَجَلَّ عَزَّ اللَّهُ عَنْ مُبَلِّغِكُمْ إِلَيَّ. الْأُمِّيُّ بِي الدَّ وَأَنَا النَّذِيرُ وَأَنَا الْبَشِيرُ أَنَا النَّاسُ، أُهَيَّا عَنِّي بِالتَّبْلِيغِ وَفَضَّلَهُ بِالرَّسَالَةِ، وَفَضَّلَنِي إِيَّاهُ، وَوَخَلَقَنِي وَتَوَلَّاهُ، وَهَدَاهُ وَأَصْطَفَاهُ الْأُمَّةَ هَذِهِ مِنْ اللَّهِ إِنَّتَجِبَهُ الَّذِي وَهُوَ الْعِلْمُ، عَيْنُهُ دَاوَتِهِ، عَمِنْ وَخَوَّفَ أَمْرَهُ، وَأَبَانَ بِالْوَصِيَّةِ، وَخَصَّهُ الْأَحْكَامُ، مِنْهُ وَالْمُقْتَنَسِ الْعِلْمُ، خَازِنَ وَجَعَلَهُ الْبَابَ، وَجَعَلَهُ الْعِلْمُ، مَدِينَةَ وَجَعَلَنِي عَادَانِي، فَقَدْ عَادَاهُ مَنْ: يَقُولُ وَجَلَّ عَزَّ وَأَنَّهُ. بِطَاعَتِهِ جَمِيعًا النَّاسُ وَأَمَرَ لِشَيْعَتِهِ، وَغَفَرَ وَالَاهُ، مَنْ وَأَزْلَفَ

(380)

Me and whoever opposes him, has opposed Me; whoever rebels against him, has rebelled against Me; whoever harms him, has harmed Me; Whoever has rancor against him, has had rancor against Me; whoever longs for him, has longed for Me. Whoever plays tricks in him, has played trick on Me; whoever helps him, has helped Me. Then, the Holy Prophet said: O people! Listen to what I say and obey me, for I am warning you against the severe chastisement as God states: “On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself” (3:30). Then the Holy Prophet (s.a) raised the hand of `Ali and said: O people! This man is the leader of the believers and God’s proof for all the people. He will fight the unbelievers!

The Messenger of Allah raised his hands in prayer and said: O Lord! You are a witness that I have acted according to Your decree and carried out this mission. These are Your servants and You have the power to transform them. I now seek forgiveness for you and myself. Then, the Holy Prophet came down from the pulpit. Concurrently Gabriel came down and conveyed God’s message to him in relation to communicating the mission, saying: O Muhammad! God Almighty greets you and says: You will be rewarded for carrying out this decree; Hail to you that you conveyed our divine mission; you made necessary recommendations to your Ummah, pleaded the believers, and disappointed the unbelievers.

O Muhammad, your cousin will be put to test and he will pass the test. We will put the people to test through him. O Muhammad, praise your Lord at all times and all places and say: Praise be to Allah, “and they who act unjustly shall know to what final place of turning they shall turn back” (26:227).[564]

The Messenger of Allah has been quoted by Ibn `Abbas as saying: God Almighty blessed me with five features and blessed `Ali with five features too. He blessed me with comprehensive and meaningful words, and blessed `Ali with comprehensive knowledge; he blessed me with prophethood, and blessed `Ali with guardianship; he blessed

(381)

وَمَنْ أَبْغَضَنِي، ضَهَّ أَبْغَعُ وَمَنْ آذَانِي، آذَاهُ وَمَنْ عَصَانِي، عَصَاهُ وَمَنْ خَالَفَنِي، خَالَفَهُ وَمَنْ نَاصَبَنِي، نَاصَبَهُ وَمَنْ وَالَانِي، فَفَدَّ وَالَاهُ وَمَنْ أَخَوَفَكُم فَاِنِّي. وَأَطِيعُوهُ بِهِ أَمْرُكُمْ لِمَا إِسْمَعُوا النَّاسَ، أَيُّهَا يَا نَصْرَنِي نَصْرَهُ وَمَنْ كَادَنِي، كَادَهُ وَمَنْ أَرَادَنِي، أَرَادَهُ وَمَنْ أَحَبَّنِي، أَحَبَّهُ ثُمَّ؟ نَفْسَهُ اللَّهُ وَيُحَدِّثُكُمْ بَعِيداً أَمَداً وَبَيْنَهُ بَيْنَهَا أَنْ لَوْ تَوَدُّ سَوْءٍ مِنْ عَمَلْتُمْ وَمَا مُحْضَرّاً خَيْرٍ مِنْ عَمَلْتُمْ مَا فَسَدَ كُلُّ تَجْدٍ يَوْمَ؟ اللَّهُ عَذَابٌ قَدْ إِنِّي اللَّهُمَّ لِلْكَافِرِينَ وَالْمُجَاهِدِ أَجْمَعِينَ الْخَلْقِ عَلَى اللَّهِ وَحُجَّةُ بَيْنَ الْمُؤْمِنِ وَمَوْلَى هَذَا النَّاسِ، مَعَاشِرَ: فَقَالَ السَّلَامُ عَلَيْهِ عَلِيٌّ بِيَدِ أَخَذَ. مَوْلَا لِي اللَّهُ اسْتَغْفِرُ. الرَّاحِمِينَ أَرْحَمَ يَا بِرَحْمَتِكَ فَأَصْلِحْهُمْ إِصْلَاحَهُمْ، عَلَى الْقَادِرِ وَأَنْتَ عِبَادَكَ وَهُمْ بَلَّغْتَ،

وَنَصَحْتَ رَبِّكَ رِسَالَاتٍ بَلَّغْتَ فَقَدْ تُبَلِّغُنِيكَ، عَنْ خَيْرِ اللَّهِ جَزَاكَ: وَيَقُولُ السَّلَامُ عَلَيْهِ جِزِيرٌ فَأَتَاهُ نَزَلَ ثُمَّ رَبُّ اللَّهِ الْحَمْدُ: أَوْفَاتِكَ كُلِّ فِي قُلِّ مُحَمَّدٌ، يَا بِهِ وَمُبْتَلَى مُبْتَلَى عَمَّكَ ابْنُ ابْنِ مُحَمَّدٌ، يَا رَبِّينَ الْكَافِرِ وَأَرْغَمْتَ الْمُؤْمِنِينَ وَأَرْضَيْتَ لَأُمَّتِكَ يَنْقَلِبُونَ مُنْقَلَبِ أَيِّ ظَلَمُوا الَّذِينَ وَسَيَعْلَمُ الْعَالَمِينَ

أَعْطَانِي: خَمْسًا عَلِيًّا وَأَعْطَى خَمْسًا وَتَعَالَى تَبَارَكَ اللَّهُ أَعْطَانِي: يَقُولُ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ وَرَسَدَ سَمِعْتُ: قَالَ عَبَّاسُ ابْنِ وَعَنْ الْوَحْيِ وَأَعْطَانِي السُّلْسَبِيلِ، وَأَعْطَاهُ لُكُوثًا | وَأَعْطَانِي وَصِيًّا، وَجَعَلَهُ نَبِيًّا وَجَعَلَنِي الْعِلْمِ، جَوَامِعَ عَلِيًّا وَأَعْطَى الْكَلِمَةَ جَوَامِعَ

(382)

me with Kawthar fountain, and blessed `Ali with Salsabil fountain; he blessed me with revelation, and blessed `Ali with inspiration; he called me to Himself on the Night Journey, and he opened the ways to heavens for `Ali and removed the veils in a way that he saw me and I saw him! Then the Holy Prophet's eyes were filled with tears! I said: May my parents be ransom for you. Why are you weeping? The Holy Prophet said: O Ibn `Abbas! The first thing God told me was to look down. I saw that all the veils had been removed and the doors of heavens were open; `Ali had raised his head towards me; he was speaking to me; I was speaking to him too, and God was speaking to me! I said: What did God say to you? The Holy Prophet said: God said: O Muhammad! I appointed `Ali as your successor, vizier, and executor. Convey these words of mine to him, for he is listening to you! I conveyed God's message to him while he was in God's presence. Bowing down, `Ali said: I do obey God's decree and accept His command. At that time God ordered to angels to hail him and they hailed `Ali too and `Ali hailed them too. I saw angels giving good news to one another. They hailed me wherever I passed by them.

O Muhammad! By God who appointed you as a prophet, the angels were rejoicing for the leadership of `Ali. I saw the bearer of the throne lowering their heads towards the earth. I asked Gabriel: Why are they looking at the earth? He said: They call on God to see `Ali and God too gave them a chance to see `Ali. He informed me of the event to the letter. I found out that I had not taken a step without `Ali being informed of it!

Ibn `Abbas reports: I said: O Messenger of Allah! Please guide me. He said: It is incumbent on you to have the love for `Ali! Again I said: O Messenger of Allah! Please guide me to what is good and fair! The Holy Prophet said: It is incumbent on you to have the love for `Ali ibn Abi-Talib! By God who appointed me as prophet, He will not accept any good deed from a servant without asking about his love for `Ali though He knows better. The reason He asks about love for `Ali is that if a servant confesses he loves `Ali, his deeds are accepted, for nothing is hidden for God to ask about. If the answer is negative, he will be sent to hell!

O Ibn `Abbas! By God who appointed me as a prophet, the fire of hell is more furious to `Ali's enemy than to a person who believes God has a son!

(383)

وَالِه عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولُ بَكِي ثُمَّ إِلَيْهِ وَنَظَرْتُ إِلَى نَظَرٍ حَتَّى وَالْحُجُبِ السَّمَاءِ أَبْوَابُهَا وَفُتِحَ إِلَيْهِ بِي وَأَسْرِي الْإِلَهَامِ، وَأَعْطَاهُ قَدِ الْحُجُبِ إِلَى فَنَظَرْتُ. تَحْتِكَ أَنْظُرُ مُحَمَّدٌ، يَا: قَالَ أَنْ رَبِّي بِهِ كَلَّمَنِي مَا أَوْلَ إِنَّ عَبَّاسٍ، بِنَ يَا: فَقَالَ وَأُمِّي؟ أَبِي فِدَاكَ بِيُكَيْكَ مَا: فَقُلْتُ وَجَلَّ عَزَّ رَبِّي وَكَلَّمَنِي وَكَلَّمْتُهُ فَكَلَّمَنِي إِلَيَّ رَأْسَهُ رَافِعٌ وَهُوَ عَلَيَّ إِلَى وَنَظَرْتُ أَنْفَتَحَتْ قَدِ السَّمَاءِ أَبْوَابِ وَإِلَى أَنْخَرَفْتُ

بِهَا، فَأَعْلَمُهُ بَعْدَكَ، مِنْ الْخَلِيفَةِ وَجَعَلْتُهُ وَوَزِيرِكَ وَصِيَّتِكَ عَلَيًّا جَعَلْتُ ابْنِي مُحَمَّدٌ، يَا: لِي قَالَ: قَالَ رَبُّكَ؟ كَلَّمَكَ بِمِ اللهُ، رَسُولُ يَا: فَقُلْتُ فَرَدَّ: فَقَعَلْتُ عَلَيْهِ تُسَلِّمُ أَنْ الْمَلَائِكَةَ اللهُ فَأَمَرَ. وَأَطَعْتُ قَبْلْتُ قَدْ: لِي فَقَالَ: وَجَلَّ عَزَّ رَبِّي يَدِي بَيْنَ وَأَنَا فَأَعْلَمْتُهُ. كَلَامَكَ يَسْمَعُ هُوَ فَمَا عَلَى السَّرُورِ دَخَلَ لَقَدْ بِالْحَقِّ بَعَثَكَ وَالَّذِي حَمَدٌ، مَا: وَقَالُوا هُنُورِي إِلَّا بِمَلَأَ مَرَرْتُ وَمَا بِهِ يَتَبَاشَرُونَ الْمَلَائِكَةَ وَرَأَيْتُ السَّلَامَ، عَلَيْهِمْ هُمُودٌ: فَقَالَ السَّلَامُ، عَلَيْهِ جَبْرِيلُ فَسَأَلْتُ رُؤُوسَهُمْ نَكَسُوا قَدْ الْعَرْشِ حَمَلَةً وَرَأَيْتُ. عَمَّكَ ابْنُ لَكَ وَجَلَّ عَزَّ اللهُ بِاسْتِخْلَافِ الْمَلَائِكَةَ جَمِيعَ عَنْهُ لِعَلِّي كَشِفَ وَقَدْ إِلَّا مُوْطِنًا أَطَأَ لَمْ أَنِّي فَعَلِمْتُ وَبُخْبِرُنِي، بِذَلِكَ أَخْبِرُهُ جَعَلْتُ هَبِطْتُ فَلَمَّا لَهُمْ فَأَذِنَ إِلَيْهِ النَّظَرَ فِي اللهُ اسْتَأْذَنُوا

أَوْصِنِي اللهُ رَسُولُ يَا: فَقُلْتُ. طَالِبِ أَبِي بِنِ عَلِيٍّ بِحُبِّ عَلِيٍّ: فَقَالَ. أَوْصِنِي اللهُ رَسُولُ يَا: فَقُلْتُ: عَبَّاسِ ابْنُ قَالَ

طَالِبِ، أَبِي بِنِ عَلِيٍّ حُبٌّ عَنْ لُمَيْسًا حَتَّى حَسَنَةً عِنْدِ مَنْ يَقْبَلُ لَا اللهُ إِنَّ نَبِيًّا بِالْحَقِّ بَعَثَنِي وَالَّذِي. طَالِبِ أَبِي بِنِ عَلِيٍّ بِمُودَّةِ عَلِيٍّ: قَالَ عَبَّاسِ، بِنَ يَا. النَّارِ إِلَى بِهِ وَأَمَرَ شَيْءٍ عَنْ يَسْأَلُهُ لَمْ بُولَايَتِهِ يَأْتِهِ لَمْ وَإِنْ فِيهِ، كَانَ مَا عَلَى عَمَلُهُ قَبْلَ بُولَايَتِهِ جَاءَهُ فَإِنَّ. أَعْلَمُ تَعَالَى وَهُوَ. وَوَلَدًا اللهُ أَنْ زَعَمَ مَنْ عَلَى مِنْهَا عَلِيٍّ مُنْغِضٍ عَلَى غَضَبًا لِأَشَدُّ النَّارِ إِنَّ نَبِيًّا بِالْحَقِّ بَعَثَنِي يَوْمَ الَّذِي

(384)

O Ibn `Abbas! Should the archangels and the apostles be unanimously hostile to `Ali, God will throw all of them into the fire of hell. I said: O Messenger of Allah, can anyone be `Ali's enemy? The Holy Prophet said: `Ali's enemies are those who have no real share of Islam, though they apparently consider themselves Muslims and my Ummah. O Ibn `Abbas! A sign of their enmity with `Ali is that they prefer people of lower rank to him! By God who appointed me as a prophet, He has not created any prophet more honorable than me and no prophet's successor more honorable than `Ali. Ibn `Abbas reports: I always cherished this advice of the Holy Prophet by having a love for `Ali and his leadership. I do not know any better act for myself than `Ali's love!

Ibn `Abbas reports: It was not long before that the Messenger of Allah was on the verge of departing from this world. I went to his presence and said: O Messenger of Allah! May my parents be ransom for you. Now that your days are numbered, what is your advice to me? The Holy Prophet said: O Ibn `Abbas! Oppose `Ali's enemies and never support them. Do not take them your friends! I said: O Messenger of Allah! Why don't you advise people to forsake `Ali's enmity at this sensitive juncture of time given that there is no obstacle? The Messenger of Allah started weeping so much so that he almost fainted! He then said: O Ibn `Abbas: It has been so destined that the sworn enemies of Islam will oppose `Ali in the future! By God who appointed me as a prophet, no denier of `Ali's right will ever die without God deny him the blessing He has given him. O Ibn `Abbas! Should you wish to meet your Lord while He is pleased with you, adopt the path of

`Ali; be always with him; be pleased with his leadership; be hostile to his enemies, and be a friend of his friends. Have no doubt about `Ali and his leadership, for any doubt about `Ali is doubt about God.[565]

Salman Farsi has reported: We swore an oath of allegiance to the Messenger of Allah not to fail to be benevolent to Muslims, consider `Ali as our leader and love him.[566]

(385)

وَهَلَّ اللهُ، رَسولُ يَا: قُلْتُ. بِالنَّارِ اللهُ لَعَدَبَهُمْ يَفْعَلُوا، وَلَنْ بُغِضِهِ، عَلَى اجْتِمَعُوا الْمُرْسَلِينَ نُبِيَاءَ وَالْأَمْعَرِبِينَ الْمَلَائِكَةَ أَنْ لَوْ عَبَّاسٍ، بِنَ يَا مِنْ إِنْ عَبَّاسٍ، بِنَ يَا. نَصِيْبًا الْإِسْلَامِ فِي لَهُمُ اللهُ لِيَجْعَلَ لَمْ أُمَّتِي مِنْ أَنَّهُمْ يَذْكُرُونَ قَوْمٌ يُبْغِضُهُ إِنْ عَبَّاسٍ، بِنَ يَا: فَقَالَ أَحَدٌ؟ يُبْغِضُهُ وَصِيْبِي مِنْ يَهْ عَدَا أَكْرَمَ وَصِيْبًا وَلَا مَنِّي عَلَيْهِ أَكْرَمَ نَبِيًّا اللهُ خَلَقَ مَا نَبِيًّا بِالْحَقِّ بَعْتَنِي وَالَّذِي. عَلَيْهِ دُونَهُ هُوَ مَنْ تَفْضِيلَ لَهُ بُغْضِهِمْ عَلَامَةً عَمَلِي لِأَكْبَرُ وَإِنَّهُ بِمَوَدَّتِهِ، وَوَصَائِي وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسولُ أَمْرِنِي كَمَا لَهُ مُجَابًا أَرَلْ قَلَمٌ: عَبَّاسٍ ابْنُ قَالَ. السَّلَامُ عَلَيْهِ عَلِيَّ عِنْدِي.

يَا وَأُمِّي أَبِي فِدَاكَ: لَهُ فَقُلْتُ وَحَضْرَتُهُ الْوَفَاءُ وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسولُ وَحَضْرَتُ مَضَى مَا الزَّمَانِ مِنْ مَضَى ثُمَّ: عَبَّاسٍ ابْنُ قَالَ قَلَمِ اللهُ، رَسولُ يَا: قُلْتُ. وَلِيًّا وَلَا ظَهِيرًا لَهُمْ تَكُونَنَّ وَلَا أَعْلِيًّا خَالَفَ مَنْ خَالَفَ عَبَّاسٍ، بِنَ يَا: فَقَالَ تَأْمُرْنِي؟ فَمَا أَجَلُكَ دَنَا قَدْ اللهُ، رَسولُ مُخَالَفَتِهِ؟ بِتَرْكِ النَّاسِ تَأْمُرُ لَا

بِالْحَقِّ بَعْتَنِي وَالَّذِي. رَبِّي وَعَلِمَ فِيهِمُ الْكِتَابُ سَبَقَ عَبَّاسٍ، بِنَ يَا: قَالَ ثُمَّ عَلَيْهِ، أَعْمِي حَتَّى وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسولُ فَبَكَى: قَالَ وَهُوَ وَجَلَّ عَزَّ اللهُ تَلَقَّى أَنْ أَرَدْتُ إِذَا عَبَّاسٍ، بِنَ يَا. نِعْمَةً مِنْ بِهِ مَا اللهُ يُغَيِّرُ حَتَّى حَقَّهُ وَأَنْكَرَ الدُّنْيَا مِنْ خَالَفَهُ مِمَّنْ أَحَدٌ يَخْرُجُ لَا نَبِيًّا، عَبَّاسٍ، بِنَ يَا. وَالْأَهْ مِنْ وَوَالِ عَادَاهُ، مَنْ وَعَادَ إِمَامًا، بِهِ وَارْضَ مَالٍ، حَيْثُمَا مَعَهُ وَمِلَّ طَالِبٍ، أَبِي بِنَ عَلِيٍّ طَرِيقَةً فَاسْتَلَّكَ رَاضٍ عَنَّاكَ النُّصْحَ عَلَى وَإِلَيْهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسولُ بَابِعْنَا: قَالَ الْفَارِسِيِّ سَلْمَانَ وَعَنْ. بِاللهِ كُفْرِي عِلْفِي الشُّكِّ فَإِنَّ فِيهِ، شُكُّ يَدْخُلُكَ أَنْ إِحْذَرُ لَهُ وَالْمَوَالِدِ طَالِبِ أَبِي بِنَ عَلِيٍّ وَالْإِنْتِمَاءِ لِلْمُسْلِمِينَ

(386)

The Holy Prophet has been quoted by Imam Sadiq (a.s) on the authority of his father and grandfather as saying: During my Night Journey when I reached Sidrat al-Muntaha, the herald of God said: O Muhammad! Make necessary recommendation about `Ali, for he is the master of the Muslims, the leader of the pious, and the head of the prosperous on the Day of Judgment.[567]

The Messenger of Allah has been quoted by `Abd al-Rahman Ansar on the authority of his father as saying: God has blessed me with nine merits which are gathered in `Ali; three merits in this world and three merits in the hereafter; I wish two merits for him and I am worried about the one merit remaining! As for the three worldly merits, `Ali will conceal my private parts (implying that he will do everything related to my burial), he is the guardian of my Ahl al-Bayt, and my executor. As for three merits of hereafter, I am given the banner of al-Hamd which I will give to him, I will trust `Ali in intercession, and he will help me with carrying the keys of paradise and dividing them among those who deserve paradise. As for the two things I wish for him, `Ali will never go astray

or become unbeliever. As for the last one, I fear that Quraysh will maltreat and betray him after me.[568]

`Abd al-Rahman ibn Abi-Layla has quoted his father as saying: On the day of Khaybar battle, the Messenger of Allah gave the banner to `Ali and God made him victorious. On the day of Ghadir Khum, the Holy Prophet while introducing `Ali said: He is the master of every believing man and women. Addressing `Ali, the Holy Prophet said: O `Ali, you are from me and I am from you. You will fight for the interpretation of the Holy Qur'an after me in the same way that I fought for the revelation of the Holy Qur'an. He also said: O `Ali! Your position to me is as Harun to Musa. Peace with you is peace with me and war against you is war against me. You are the firm rope of Allah to whom people should clutch. You solve people's problems when they are at a loss. You are the guardian of every believing man and woman. You are the one about whom God revealed the verse "and an announcement from Allah and His apostle to the people on the day of the greater pilgrimage" (9:3). You are the one who acts according to my Sunnah and will defend my nation.

(387)

وَأَنْتَهِبْتُ السَّمَاءَ إِلَى بِي أُسْرِي لَمَّا وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ السَّلَامُ عَلَيْهِمْ آبَائِهِ عَنِ السَّلَامِ عَلَيْهِ مُحَمَّدٌ نَبِيٌّ جَعْفَرٌ وَعَبْدٌ وَعَنْ الْقِيَامَةِ يَوْمَ الْمُحْجَلِينَ الْعُرَى وَقَائِدُ الْمُتَّقِينَ وَإِمَامُ الْمُسْلِمِينَ سَيِّدٌ فَإِنَّهُ خَيْرٌ، لِعَلِّيْ إِنْ تَوَصَّ مُحَمَّدٌ، يَا نُودَيْتُ الْمُنتَهَى سِدْرَةَ إِلَى وَأَنْتَنِينَ الْآخِرَةَ، فِي ثَلَاثًا لِدُنْيَا، | فِي ثَلَاثًا: تَسْعًا عَلِيٍّ فِي أُعْطِيَتْ: وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ الْأَنْصَارِيُّ الرَّحْمَنُ فِيهِمْ وَوَصِيْبِي أَهْلِي، بِأَمْرِ وَالْقَائِمِ عَوْرَتِي، فَسَاتِرُ: الدُّنْيَا فِي الثَّلَاثِ فَأَمَّا عَلَيْهِ أَخَافَهَا وَوَاحِدَةً لَهُ، أَرْجُوهُمَا

وَيُعِينُنِي الشَّفَاعَةَ، مَقَامٍ فِي عَلَيْهِ وَأَعْتَمِدُ عَنِّي، فَيَحْمِلُهُ إِلَيْهِ فَأَذْفَعُهُ الْقِيَامَةَ يَوْمَ الْحَمْدِ لِيَوْمِ أُعْطِيَتْ فَإِنِّي: خِزَّةٌ | فِي الثَّلَاثِ وَأَمَّا مِنْ بِهِ فُرَيْشٌ فَغَدْرٌ عَلَيْهِ أَخَافَهَا النَّبِيَّ وَأَمَّا كَافِرًا وَلَا ضَالًّا بَعْدِي مِنْ رَجْعِي لَا فَإِنَّهُ: لَهُ أَرْجُوهُمَا اللَّتَانِ وَأَمَّا الْجَنَّةُ مَفَاتِيحُ حَمَلٍ عَلَى اللَّهُ فَفَتَحَ السَّلَامُ عَلَيْهِ عَلِيٍّ إِلَى خَيْبَرَ يَوْمَ الرَّايَةِ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ النَّبِيُّ دَفَعَ: أَبِي قَالَ: قَالَ لِيْلِي أَبِي بِنِ الرَّحْمَنِ عَبْدٌ وَعَنْ بَعْدِي مِنْكَ وَأَنَا مِنِّْي أَنْتَ: وَقَالَ: وَمُؤْمِنَةٌ مُؤْمِنٍ كُلِّ مَوْلَى أَنَّهُ النَّاسَ فَأَعْلَمَ حَمَّ عَدِيرِ يَوْمَ وَوَقَفَهُ عَلَيْهِ

سَلِّمْ أَنَا: لَهُ وَقَالَ: بَعْدِي نَبِيٌّ لَا أَنَّهُ إِلَّا مُوسَى مِنْ هَارُونَ يَمْنَزِلَةَ مِنِّي أَنْتَ: لَهُ وَقَالَ: لِنَنْزِيلِ | عَلَى قَاتَلْتُ كَمَا النَّوِيلِ عَلَى تَقَاتِلِ: وَقَالَ كُلِّ إِمَامٍ أَنْتَ: لَهُ وَقَالَ: بَعْدِي عَلَيْهِمْ اشْتَبَهَ مَا لَهُمْ تُبَيِّنُ أَنْتَ: لَهُ وَقَالَ: الْوُتْقَى الْعُرْوَةُ أَنْتَ: لَهُ وَقَالَ: حَارِبَتْ لِمَنْ وَحَرَبْتُ سَأَلَمْتُ لِمَنْ الْحَجَّ وَحَدَّ النَّاسَ إِلَى وَرَسُولِهِ اللَّهُ مِنْ وَأَدَانُ؟ فِيهِ اللَّهُ أَنْزَلَ الَّذِي أَنْتَ: لَهُ وَقَالَ: بَعْدِي وَمُؤْمِنَةٌ مُؤْمِنٍ كُلِّ وَوَلِيٌّ بَعْدِي، وَمُؤْمِنَةٌ مُؤْمِنٍ مِلَّتِي عَنْ وَالذَّابُّ بِسُنَّتِي الْآخِذُ أَنْتَ: لَهُ وَقَالَ:؟ الْأَكْبَرُ

(388)

The Holy Prophet said: O `Ali, on the Day of Judgment, I am the first one who will be raised to life and you will be raised to life with me too. I am at the Pond and you will be with me too. The Messenger of Allah said: O `Ali, I am the first person who will enter paradise. You, Hasan, Husayn, and Fatimah will enter paradise after me. God has revealed to me to make your merits public and I have carried out this mission accordingly.

O `Ali, beware of rancor some people have in their hearts against you and this will become manifest only after my departure from this world. May the curse of Allah be upon them. Then the Holy Prophet started weeping and when the reason was asked, he said: Gabriel informed me that the rancorous people will bother `Ali and will deny his indisputable right. They will fight `Ali and will kill his children! Gabriel also informed me the oppression against his children will continue till the uprising of the Riser. But after the uprising of the Riser (Imam Mahdi) they will gain power and people's love for them will increase. On that day, their ill-speakers will be few, their enemies will be abased and their eulogizers will be numerous. This prophecy will be materialized when there is an apocalypse and the oppressed people lose their hope of a better world. Then the Riser of Ahl al-Bayt will reappear among them and turns despair into hope. The Messenger of Allah said: The name of the Riser would be the same as my name and the name of his father is the same as the name of my father and he will be one of the sons of my daughter, Fatimah. At that time, truth will become manifest by him and falsehood will be removed by his sword and all the people, whether they wish or not, will follow him.

The narrator reports: At this time, the Holy Prophet stopped weeping. Addressing the believers, he said: I will give you good news about the rule of the Riser, for this uprising is a divine promise with no violation. This victory is imminent. Then, the Holy Prophet raised his hands in prayer, saying: O Lord! These are my household (Ahl al-Bayt), remove uncleanness from them and have mercy on them. Help them in their plights, give them honor, for You have power over everything.[569]

Ummu-Salamah was informed that her male servant was speaking ill of `Ali. She called him and kindly said to him: I have heard that you

(389)

مَعِيَ وَأَنْتَ الْجَنَّةُ يَدْخُلُ مَنْ أَوْلَى أَنَا لَهُ وَقَالَ مَعِيَ وَأَنْتَ الْحَوْضُ عِنْدَ أَنَا لَهُ وَقَالَ مَعِيَ وَأَنْتَ الْأَرْضُ عَنْهُ تَنْشَقُّ مَنْ أَوْلَى أَنَا لَهُ وَقَالَ وَقَالَ يَبْتَلِيغِيهِ اللَّهُ أَمْرِي مَا بَلَغْتُهُمُ النَّاسَ فِي بِهِ فَفَمَنْتُ بِفَضْلِكَ، أَقَوْمٌ بِأَنَّ إِلَيَّ أَوْحَى اللَّهُ إِنَّ لَهُ وَقَالَ وَقَاطِمَةُ وَالْحُسَيْنُ وَالْحَسَنُ تَدْخُلُهَا لِيَوْمِ اللَّهِ عَلَيْهِ صَلَّى النَّبِيُّ بَكَى ثُمَّ اللَّاعِنُونَ وَيَلْعَنُهُمُ اللَّهُ يَلْعَنُهُمْ أَوْلِيكَ. مَوْتِي بَعْدَ الْإِطْهَارِ لَا مِنْ صُدُورِ فِي اللَّيْلِ الضَّعَائِنِ إِنِّي لَهُ وَيَظْلُمُونَهُمْ وَوَدَهُ وَيَقْتُلُونَ وَيَقَاتِلُونَهُ حَقَّهُ، وَيَمْنَعُونَهُ يَظْلُمُونَهُ إِنَّهُمْ السَّلَامُ عَلَيْهِ جِبْرِيلُ أَخْبَرَنِي فَقَالَ اللَّهُ؟ رَسُولُ يَا بَكَاؤِكَ مِمَّ يَقِيلُ لَهُمُ السَّنَانِيُّ وَكَانَ مَحَبِّبِهِمْ عَلَى الْأُمَّةِ وَاجْتَمَعَتْ كَلِمَتُهُمْ وَعَلَتْ قَائِمُهُمْ قَامَ إِذَا يَزُولُ ذَلِكَ أَنَّ جَلَّو عَنَّا جِبْرِيلُ وَأَخْبَرَنِي. بَعْدَهُ ثُمَّ فِيهِمْ الْقَائِمُ يَظْهَرُ ذَلِكَ فَعِنْدَ الْفَرَجِ، مِنْ وَالْإِيَّاسُ لِعِبَادُ أَوْضَعَفَ الْبِلَادُ تَغْيِيرَ حِينَ وَذَلِكَ لَهُمُ الْمَادِحُ وَكَثُرَ ذَلِيلًا، لَهُمْ وَالْكَارَةُ قَلِيلًا الْبَاطِلُ حَمْدُؤِهِمْ بِالْحَقِّ اللَّهُ يُظْهَرُ فَاطِمَةَ، ابْنَتِي وَوَدِّ مِنْ هُوَ. أَبِي سَمِّكَ أَبِيهِ سَمِّكَ وَ سَمِّيَ كَيْ إِسْمُهُ: وَأَلِيهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَالَ لَهُمْ وَخَائِفِ الْبُيُوتِ رَاغِبِ بَيْنَ النَّاسِ وَيَتَّبِعُهُمْ بِأَسْبَابِهِمْ.

لَا وَقَضَاؤُهُ يُخْلَفُ، لَا اللَّهُ | وَعَدَ قَائِمًا بِالْفَرَجِ، أَبَشِّرُوا الْمُؤْمِنِينَ، مَعَانِيرَ فَقَالَ وَأَلِيهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ عَنِ الْبِكَاءِ وَسَكَنَ قَالَ: لَهُمْ وَكُنْ وَارْغَبْ إِلَيْهِمْ كَلَامُهُمُ اللَّهُمَّ. تَطْهِيرًا وَطَهْرًا هُمُ الرَّجْسُ عَنْهُمْ فَادْهَبْ أَهْلِي إِنَّهُمْ اللَّهُمَّ. قَرِيبَ اللَّهِ فَتَحَ وَإِنَّ الْخَبِيرَ، الْحَكِيمَ وَهُوَ يَرُدُّ، السَّلَامُ عَلَيْهِ عَلِيًّا يَنْتَقِصُ عَبْدًا لَهَا أَنْ سَلَمَةَ أُمَّ وَبَلَغَ. قَدِيرٌ شَيْءٌ كُلُّ عَلَى إِنَّكَ فِيهِمْ وَاحْتَلَفَنِي تَدْلُهُمْ وَلَا وَأَعْرَضَ هُمْ نُهُمُ وَأَنْصَرَهُمْ بَنِي، يَا وَقَالَتْ فَأَحْضَرْتُهُ. وَيَتَنَاوَلُهُ



(390)

speak ill of `Ali. He said: Yes, I do. Ummu-Salamah said: May your mother mourn you! Sit here so that I will tell you what the Messenger of Allah has said about `Ali! Then you are free to choose any way you wish! On the day and night the Messenger of Allah was in my house, I asked for permission to enter the room but he did not give me permission. This made me upset, saying to myself: Perhaps I have disobeyed him or a verse has been revealed about me! I asked for permission to enter the room for the second time but I heard the same answer! For the third time, I asked for permission. This time, the Holy Prophet gave me permission to enter the room. I saw `Ali sitting on his knees facing the Messenger of Allah. `Ali was saying: May my parents be ransom for you! What should I do if such and such things happen! The Messenger of Allah too was inviting him to patience and self-restraint. `Ali repeated what he had asked but he received the same answer. When `Ali repeated what he has asked for the third time, the Holy Prophet said: O `Ali! if the opponents do not stop their behavior, put your sword on your shoulder and behead them step by step till you will meet me and till blood is dropping from your sword!

After speaking with `Ali, the Messenger of Allah turned to me, saying: O Ummu-Salamah, why do I see signs of worry on your face? I said: Why should I not be worried. I asked for permission to enter the room two times but you did not give me permission! The Holy Prophet said: By God! You have not done anything wrong, for God and His messenger always have a good impression of you. But you came at a time when Gabriel was sitting on my right side and `Ali on my left side. Gabriel was informing me of the unpleasant events that would happen after me, saying: these events will happen about `Ali. Gabriel told me to inform `Ali of them and to make a testament! Ummu-Salamah, listen and be a witness that `Ali is my brother in the world and in the hereafter. Ummu-Salamah, listen and be a witness that `Ali is the standard bearer in the world and bearer of the banner of al-Hamd on the Day of Judgment. O Ummu-Salamah, listen and be a witness that `Ali ibn Abi-Talib is my successor and executor. He is the one who will fulfill my promises and will reject some people from the Pond!

O Ummu-Salamah, listen carefully and be a witness that `Ali ibn Abi-Talib is the master of Muslims, leader of the pious, and the head of prosperous ones. He is the one who will fight the breachers, deviant, and apostates after me.

(391)

عَلَيْهِ اللهُ صَلَّى اللهُ رَسُوْلٌ مِنْ سَمِعْتُهُ بِحَدِيثٍ اُحَدَّثَكَ حَتَّى اُمُّكَ، تُكَلِّمُكَ اِجْلِسْ، فَقَالَتْ: نَعَمْ: فَقَالَ: السَّلَامُ عَلَيْهِ عَلِيًّا تَنْتَقِصُ اَنْتَ سَمِعْتِ لِنَفْسِكَ اِحْتَرُ نَمَّ وَاٰلِهِ،

شَدِيْدَةً كِبُوَةً فَكَبُوْتُ. لَا: فَقَالَ اللهُ؟ رَسُوْلٌ يَا اَدْخُلْ: فَقُلْتُ الْبَابَ فَاتَيْتُ وَاٰلِهِ، عَلَيْهِ اللهُ صَلَّى اللهُ لِهْ اِل رَسُوْلٍ مِنْ وَيَوْمِي لَيْلَتِي كَانَتْ اِنَّهُ



وَقَالَ لِي فَأَذِنَ ثَالِثَةٌ فَأَتَيْتُ. الْأُولَى فِي جَرَى أَمَ فَجَرَى ثَانِيَةٌ جُنْتُ نَمَّ. السَّمَاءُ مِنْ شَيْءٍ فِي نَزَلٍ أَوْ سَخَطِهِ مِنْ رَدِّي يَكُونُ أَنْ مَخَافَةَ أَمْرِكَ: قَالَ تَأْمُرُنِي؟ فِيمَا وَكَذَا كَذَا كَانَ إِذَا اللَّهُ، رَسُولَ يَا وَأُمِّي أَبِي فِذَاكَ: يَقُولُ وَهُوَ يَدِيهِ بَيْنَ جَانِبِ السَّلَامِ عَلَيْهِ وَعَلَيَّ فَدَخَلْتُ. إِذْخُلِي وَأَضْرِبْ عَاتِقَكَ عَلَى وَضَعِهِ سَيْفِكَ فَسَلِّ مِنْهُمْ ذَلِكَ كَانَ إِذَا عَلَيَّ، يَا: فَقَالَ الثَّالِثَةُ فَأَعَادَ. بِالصَّبْرِ يَأْمُرُهُ وَهُوَ ثَانِيَةَ الْقَوْلِ فَأَعَادَ. الصَّبْرُ بِدِيمَائِهِمْ مِنْ قَطْرِ شَاهِرٍ وَسَيْفِكَ تَلْقَانِي حَتَّى قَدَمًا قَدَمًا بِهِ.

عَنْ رَدِّكَ مَا وَاللَّهِ: فَقَالَ. اللَّهُ رَسُولَ يَا إِيَّايَ رَدَّكَ مِنْ كَانَ لِمَا: قُلْتُ سَلَمَةً؟ أَمْ يَا الْكَابَةَ هَذِهِ مَا: فَقَالَ إِلَيَّ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى أَنْتَقَتَ نَمَّ تَكُونُ الَّتِي بِالْأَحْدَاثِ يُخْبِرُنِي وَجِبْرِيلُ يَسَارِي، عَنْ وَعَلَيَّ يَمِينِي عَنْ وَجِبْرِيلُ أَنْتَبَيْتِي وَلَكِنْ وَرَسُولِهِ؛ اللَّهُ مِنْ يَرْخُلَعَلَى وَإِنَّكَ مُوجِدَةٌ، عَلَيًّا بِذَلِكَ أَوْصِي أَنْ وَأَمْرِي بَعْدِي.

أَبِي بُنَّ عَلِيُّ هَذَا وَاشْهَدِي؛ إِسْمَعِي سَلَمَةً، أَمْ يَا. الْأَجْرَةَ فِي وَأَخِي الدُّنْيَا فِي أَحْيَى طَالِبِ أَبِي بُنَّ عَلِيُّ هَذَا وَاشْهَدِي؛ إِسْمَعِي سَلَمَةً، أَمْ يَا لِيَاءِ وَحَامِلِ الدُّنْيَا فِي لِيَاءِ حَامِلِ طَالِبِ أَبِي بُنَّ عَلِيُّ هَذَا وَاشْهَدِي؛ إِسْمَعِي سَلَمَةً، أَمْ يَا. الْأَجْرَةَ فِي وَوَزِيرِي الدُّنْيَا فِي وَوَزِيرِي طَالِبِ عَنْ وَالذَّائِدُ عِدَاتِي وَقَاضِي بَعْدِي مِنْ وَخَلِيفَتِي وَصَبِي طَالِبِ أَبِي بُنَّ عَلِيُّ هَذَا وَاشْهَدِي؛ إِسْمَعِي سَلَمَةً، أَمْ يَا. الْفَيْتَامَةَ فِي عَدَا الْحَمْدِ النَّكَائِيْنَ وَقَائِلِ الْمُحَجَّلِيْنَ الْعُرَّ وَقَائِدِ الْمُتَّقِيْنَ وَإِمَامِ الْمُسْلِمِينَ سَيِّدِ طَالِبِ أَبِي بُنَّ عَلِيُّ هَذَا وَاشْهَدِي؛ إِسْمَعِي سَلَمَةً، أَمْ يَا. حَوْضِي وَالْمَارِقِينَ وَالْقَاسِطِينَ.

(392)

I said: O Messenger of Allah! Will you say who these three groups are? The Holy Prophet said: The breachers are those who pledge allegiance with him in Medina but they will break their allegiance in Basrah and will fight him. Then, I asked who the deviant are. The Holy Prophet said: Mu`awiyah and his aiders who are deviators and do not pledge allegiance with him. I asked who the apostates are! The Holy Prophet said: They are Khawarij, that is, the companions of Nahrawan. Hearing this, Ummu-Salamah's servant prayed for her, saying: May God reward you who guided me to the truth. May you be happy forever. From now on I will never speak ill of `Ali.[570]

`Ali's Arch-Enemy, Zubayr ibn Bakkar

Zubayr ibn Bakkar ibn `Abdullah ibn Mus`ab ibn Thabit ibn `Abdullah ibn Zubayr ibn `Awwam had no match in enmity with Imam `Ali. In fact, he was Imam `Ali's arch-enemy.

Ibn `Abbas has been reported by Zubayr ibn Bakkar as saying: I was walking hand in hand with `Umar ibn al-Khattab in one of the alleys of Medina. Addressing me, he said: O Ibn `Abbas! I do not think there is any one more wronged than your master, `Ali! I said to myself I should answer him immediately. Therefore, I said: O Amir al-Mu`minin, return to `Ali what you have taken from him (usurped) with injustice! Being upset and as a sign of protest, he withdrew his hand from my

hand. He went a few steps forward, stopped and said: I do not see the reason behind his being wronged as anything but humiliation! I said to myself: By God, what you are saying is worse than what you had said before. So I retorted: By God, on the day he was ordered to take Surah -Bara'ah from your comrade and to convey it to the atheists, God did not humiliate him!

Ibn `Abbas reports: Hearing this answer, he turned his face from me, did not say anything, parted with me and went his way.[571] Ibn `Abbas has been reported by Ahmad ibn Tahir in Tarikh Baghdad, as saying: During the first days of `Umar's caliphate, I went to him while there was a bowl of dates before him. He offered me

(393)

أَهْلٍ مِنْ وَأَصْحَابُهُ مُعَاوِيَةَ؟ قَالَ الْقَاسِمِيُّ: قَالَ الْقَاسِمِيُّ: مَنْ قُلْتُ. بِالْبَصْرَةِ وَنَبَيْكُ بِالْمَدِينَةِ يُبَايِعُونَهُ الَّذِينَ: قَالَ النَّائِكِيُّ: مَنْ قُلْتُ يَا رَسُولَ اللَّهِ، قَالَ النَّائِكِيُّ: مَنْ قُلْتُ. الشَّامِ النَّهْرُونَ أَصْحَابُ: قَالَ الْمَارْفُورِيُّ: مَنْ قُلْتُ. الشَّامِ

بُنْ بَكَارِ بْنِ الزُّبَيْرِ كَانَ: بَكَارِ بْنِ الزُّبَيْرِ أوردَها أخبارَ في. أبدأ لِيَأْ سَبَيْتُ لَا وَاللَّهِ. عَنكَ اللَّهُ فَرَجَ عَنِّي، فَرَجْتُ: سَلَمَةُ أُمَّ مَوْلَى فَقَالَ ابْنُ عَن رَوَى وَقَدْ. السَّلَامُ يَهْدِي الْمُؤْمِنِينَ لِأَمِيرِ عِنَادًا النَّاسِ أَشَدَّ مِنَ الْعَوَامِ بْنِ الزُّبَيْرِ بْنِ اللَّهِ عَبْدُ بْنُ ثَابِتِ بْنِ مُصْعَبِ بْنِ اللَّهِ عَبْدِ مَظْلُومًا إِلَّا صَاحِبِكَ أَظُنُّ مَا عَبَّاسٍ، بِنِ يَا: لِي قَالَ إِذْ الْمَدِينَةَ سِكَكِ مِنْ سِكَّةٍ فِي الْخَطَّابِ بْنِ عُمَرَ لِأَمَاشِي ابْنِي: قَالَ عَبَّاسٍ

وَقَفَّ ثُمَّ سَاعَةً يُهْمُهُمْ وَهُوَ وَمَضَى يَدِي مِنْ يَدِهِ فَانْتَرَعَ. ظَلَمْتَهُ رُدُّدُ؟ فَ الْمُؤْمِنِينَ، أَمِيرِ يَا: فَقُلْتُ. هَادِي سَبَيْتُني لَا وَاللَّهِ: نَفْسِي فِي قُلْتُ اسْتَصْغَرَهُ مَا وَاللَّهِ: فَقُلْتُ. الْأُولَى مِنْ شَرِّ وَاللَّهِ هَذِهِ: نَفْسِي فِي فَقُلْتُ. اسْتَصْغَرُوهُ أَنْ إِلَّا مِنْهُ مَنَعَهُمْ أَظُنُّهُ مَا عَبَّاسٍ، بِنِ يَا: فَقَالَ فَلَحِقْتُهُ عَنِّي فَأَعْرَضَ: قَالَ. صَاحِبِكَ مِنْ بَرَاءَةٍ سُورَةَ يَأْخُذُ أَنْ أَمْرَهُ حِينَ اللَّهِ

عُمَرَ عَلَى دَخَلْتُ: قَالَ عَبَّاسٍ نَابِ عَن بَسْنَدِهِ بَعْدَادَ تَارِيخِ فِي طَاهِرِ أَبِي بِنِ أَحْمَدُ وَرَوَى

(394)

to eat and I took just one date while he ate up all the dates and drank a jug of water after it. Leaning on a pillow, he turned to me and said: Where do you come from? I said: I am coming from the mosque. He said: Why did you leave your cousin? I had the impression that he was talking about `Abdullah Ja'far. I said: He was busy with his grandchild. He said: I do not mean him. I mean great man of Ahl al-Bayt (`Ali). I said: He is busy with irrigation of the trees as well as recitation of the Holy Qur'an. He said: O `Abdullah, the blood of the camels sacrificed be in your charge (swearing by at that time) if you do not answer my question.

I said: Ask your question. He said: Is he still thinking of caliphate? I said: Yes. He said: Does he think that the Messenger of Allah has appointed him as caliph? I said: Yes and added: I asked my father about `Ali's right to caliphate and he said: `Ali is right! `Umar said: The Holy Prophet sometimes uttered certain words for which there was no proof or excuse! In fact, he used to point out this issue once in a while. Even in his deathbed, he wanted to explicitly mention his name but

as I was worried about Islam and feared that it might be threatened, I stopped him from mentioning his name expressly! By the Lord of this Ka`bah, Quraysh had never unanimity about `Ali's caliphate. If he were in charge of affairs, all the Arabs from around Medina would oppose him and break their allegiance. As the Messenger of Allah noticed that I knew his intention, he did not say anything in this relation, so what God had destined was implemented! The author of the book says these words of `Umar refer to ink, pen, and paper which had to be brought on the order of the Holy Prophet but `Umar stopped him, saying: This man is saying delirium because of much pain. The book of God is sufficient for us.[572]

This is an indication to the famous incident when `Umar prevented the Holy Prophet from writing down his will, claiming that the Holy Prophet was hallucinating!

Let us go back to what Zubayr ibn Bakkar has related. He has quoted his uncle Mus`ab as saying: The agent of Mu'nisah summoned a man to the court presided over by Sharik ibn `Abdullah as judge, filing a suit against him. The judge was carefully listening to the statements of both parties to avoid any mistake. Amid this, Mu'nisah's agent who had the upper hand and his support, arrogantly attacked the other party, yelling at him. Finding that the agent's moves were against the court's order and disrespect for the judge, Sharik protested by saying: Shut up! The agent said: Do you

(395)

مِنْ شَرِبَ ثُمَّ عَلَيْهِ أَتَى حَذَّ يَأْكُلُ وَأَقْبَلَ وَاجِدَةً تَمْرَةً فَأَكَلْتُ. لِأَكُلُ فَدَعَانِي خَصْفَةً، عَلَى ثَمَرٍ مِنْ صَاعٍ لَهُ الْقِيَّ وَقَدْ خَالَفَنِي أَوْلَى فِي يَغْنِي فَطَنَنْتُهُ عَمَّكَ؟ بَنِي خَلَفْتُ كَيْفَ؟ قَالَ. الْمَسْجِدِ مِنْ: قُلْتُ اللهُ؟ عَبْدٌ يَا جِنْتُ أَيَّنَ مِنْ: قَالَ ثُمَّ لَهُ مَرْفَقَةٌ عَلَى وَاسْتَلَقَى عِنْدَهُ كَانَ جَرٌّ عَلَى بِالْعَرَبِ يَمْتَحُ خَلْفَتُهُ: قُلْتُ. الْبَيْتِ أَهْلَ عَظِيمِكُمْ عَنَيْتُ إِنَّمَا ذَلِكَ؛ أَعْنِ لَمْ: قَالَ. أَنْزَاهِ مَعَ يَلْعَبُ خَلْفَتُهُ: فَقُلْتُ جَعْفَرُ، بِنَ اللهُ عَبْدٌ: قَالَ. نَعَمْ: قُلْتُ الْخِلَافَةَ؟ أَمْرٌ مِنْ شَيْءٍ نَفْسِهِ فِي أَبَقِي كَتَمْتَنِيهَا؛ إِنْ الْبُذْنُ دِمَاءُ عَلَيْكَ اللهُ، عَبْدٌ يَا: فَقَالَ. الْقُرْآنَ يَقْرَأُ وَهُوَ لَهُ نَخَلَاتٍ مِنْ كَانَ لَقَدْ: عُمَرُ فَقَالَ. دَقَّ صَدَقَ: فَقَالَ يَدْعِيهِ عَمَّا أَبِي سَأَلْتُ وَأَزِيدُكَ، نَعَمْ: قُلْتُ لَهُ؟ جَعَلَهَا وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ أَنْ أَيْزُ عُمُ يُصْرَحُ أَنْ مَرْضِيهِ فِي أَرَادَ وَلَقَدْ. مَا وَفْتًا أَمْرِهِ فِي يَرْبَعُ كَانَ وَقَدْ عُدْرًا، يَقْطَعُ وَلَا حُجَّةَ يُنْبِتُ لَا قَوْلٍ مِنْ دَرَوْ أَمْرِهِ فِي اللهُ رَسُولُ الْعَرَبِ عَلَيْهِ لِأَنْتَقَضَتْ وَلِيهَا وَلَوْ. أَبْدَأُ فَرِيضٌ عَلَيْهِ تَجْتَمِعُ لَا الْبَيْتَةَ، هَذِهِ وَرَبِّ لَا. الْإِسْلَامَ عَلَى وَحِيْطَةً شَفَاقًا ذَلِكَ مِنْ فَمَنْعَتْ سُمِّهِ؟ بَحْتَمَّ مَا إِمْضَاءَ إِلَّا اللهُ وَأَبِي فَأَمْسَكَ نَفْسِهِ فِي مَا عَلِمْتُ أَنِّي وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ فَعَلِمَ. أَقْطَارِهَا مِنْ

أَلِيهِجُرُ الرَّجُلُ إِنَّ: عُمَرُ فَقَالَ. وَكَتِفَ بِدَوَاةٍ إِنْثُونِي: وَالِهُ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ فِيهِ قَالَ الَّذِي الْيَوْمَ إِلَى عُمَرَ مِنْ إِشَارَةً وَهَذَا شَرِيكَ إِلَى مُؤَيَسَةَ مِنْ وَكَيْلٍ تَقَدَّمَ: قَالَ مُصْعَبُ بْنُ اللهِ عَبْدِ جَدِّي عَنْ مُصْعَبِ عَمِّي حَدَّثَنِي قَالَ: بَكَارُ بْنُ الزُّبَيْرِ رَوَاهُ مَا إِلَى رُجْعٍ وَلَنْدَ أَمْ لَا كُفَّ: شَرِيكَ لَهُ فَقَالَ. لَهُ وَيَعْلُظُ خَصْمِهِ عَلَى يَسْطُو فَجَعَلَ مُؤَيَسَةَ، مِنْ ضِعْبِهِمْ مُدِلُّ الْوَكِيلُ فَإِذَا لَهُ، خَصَمٌ مَعَ الْقَاضِيِ اللهُ عَبْدِ بْنِ هَذَا؟ لِي أَوْتَقُولُ: فَقَالَ لَكَ

(396)

know who I am? I am the agent of Mu'nisah! The judge ordered the slave in charge of executing the court's order to give him some slaps on the face. The slave too did so. The agent left the court

for Mu'nisah's house with humiliation and filed a complaint against the judge. Mu'nisah immediately wrote a letter to Mahdi, the `Abbasid ruler, complaining of the judge's attitude towards his agent. Mahdi too dismissed the judge from his position with a reproach to the effect: Should a person like you judge among Muslims? The judge said: For what reason, o Amir al-Mu'minin? Mahdi said: Your opinion is against all people in relation to caliphate and have your own idea of Imamate! Sharik said: I have no religion other than that of all people. How can I oppose them then? As for the question of Imamate and leadership, I should say that I have no Imam or leader except the Book of Allah and the tradition of the Holy Prophet. As for your saying that I am not competent for judgment, it is you who have appointed me! If you have committed any mistake, you have to ask for forgiveness. Furthermore, if you have not made any mistake in your choice, you are bound to it and have to reinstate me!

Mahdi asked: What is your opinion about `Ali? Sharik said: My opinion is the same as that of your grandfathers, `Abbas and `Abdullah. Mahdi said: What was their opinion on this issue? Sharik said: As for `Abbas, when he died he believed that `Ali was the best among the companions and stood by this belief till the end of his life, for the elderly companions and Muhajir were in need of `Ali in solving the most complicated problems and in all events but `Ali was not in need of anyone!

As for `Abdullah Ibn `Abbas, he is the one who fought alongside `Ali and was present actively in all the battles, carried out `Ali's orders and considered `Ali as his leader. Disobeying `Ali's orders was a great sin for him! If `Ali's Imamate was unjust, the first person involved in this issue, was your father `Abdullah, for he was a jurisprudent and well-versed in the divine injunctions! Hearing this, Mahdi, the `Abbasid ruler, kept silent and Sharik left the court. Between this debate and his dismissal, it was only one week.[573]

Zubayr ibn Bakkar has related: Addressing Ibn `Abbas, `Abdullah ibn Zubayr said: It was you who fought Umm al-Mu'minin (the mother of the believers) and the disciples of the Holy Prophet (Talhah

(397)

شريك صَنَعَ مَا إِلَيْهَا فَشَكَى مُؤَيَسَةً عَلَى فَنَدَخَلَ بِخِزْيٍ فَأَنْصَرَفَ. صَفَعَاتٍ عَشْرَةَ فَصَفَعَهُ. إِصْفَعُهُ غَلَامٌ، يَا بَقَالَ. مُؤَيَسَةً قَهْرُ مَا نَ فَأَنَا مَنْ مِثْلِكَ مَا بَلَهُ وَقَالَ الْكَلَامَ لَهُ فَأَغْلَطَ إِلَيْهِ دَخَلَ قَدْ هَذَا قَبْلَ وَكَانَ. فَعَزَلَهُ بِوَكِيلِهَا، صَنَعَ وَمَا يَكْأَشِرُ تَشْكُو الْمَهْدِيِّ إِلَى رُقْعَةً فَكَتَبَتْ بِهِ فَكَيْفَ الْجَمَاعَةِ، عَنِ الْإِبْنِ أَعْرَفَ مَا قَالَ. بِالْإِمَامَةِ وَلِكَوَلَةِ الْجَمَاعَةِ لِخِلَافِكَ: قَالَ الْمُؤْمِنِينَ؟ أَمِيرٌ يَا وَلِمَ قَالَ. الْمُسْلِمِينَ أَحْكَامَ يُوَلَّى عَقْدِي وَعَلَيْهِمَا إِمَامَايَ فَهَمَا. وَالْإِبْنِ عَلَيْهِ اللَّهُ صَلَّى نَبِيِّهِ وَسُنَّةَ اللَّهِ كِتَابَ الْإِمَامِ أَعْرَفَ فَمَا الْإِمَامَةُ وَأَمَّا. دِينِي أَخَذْتُ وَعَنْهَا أَخَالَفَهَا وَإِنْ مِنْهُ، الْإِسْتِغْفَارَ عَلَيْكُمْ وَجِبَ حَطًّا كَانَ فَإِنْ. فَعَلْتُمُوهُ أَنْتُمْ شَيْءٌ فَذَلِكَ الْمُسْلِمِينَ، أَحْكَامَ يُوَلَّى مِثْلِي مَا أَنَّ الْمُؤْمِنِينَ أَمِيرٌ ذَكَرَ مَا فَأَمَّا قَالَ؟ وَمَا قَالَ. اللَّهُ وَعَبْدُ الْعَبَّاسِ جَدَّكَ فِيهِ قَالَ مَا: قَالَ طَالِبٌ؟ أَبِي بِنِ عَلِيٍّ فِي تَقُولُ مَا: قَالَ. عَنْهُ الْإِمْسَاكَ عَلَيْكُمْ وَجِبَ صَوَابًا كَانَ إِلَيْهِ يَحْتَاجُونَ الْمُهَاجِرِينَ الصَّحَابَةَ كُبْرَاءَ شَاهِدَ وَقَدْ. وَالْإِبْنِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ أَصْحَابِ أَفْضَلَ عِنْدَهُ وَهُوَ فَمَاتَ الْعَبَّاسُ أَمَّا: قَالَ حُرُوبُهُ يَهُودُ شِدِّ بِسَيُوفِينَ مَعَهُ فَضَارَبَ عَنْهُ اللَّهُ رَضِيَ عَبَّاسُ بِنِ اللَّهِ عِبْدٌ وَأَمَّا. الدُّنْيَا مِنْ خَرَجَ حَتَّى مِنْهُمْ أَحَدٌ إِلَى يَحْتَجُّ وَلَمْ الْخَوَابِثِ فِي اللَّهِ أَحْكَامَ فِي وَفَقَّهِهُ اللَّهُ بِدِينِ لِعَلْمِهِ أَبُوكَ عَنْهُ يَفْعُدُ مَنْ أَوَّلَ كَانَ جَوْرًا إِمَامَتُهُ كَانَتْ قَلْوًا. مُطَاعًا وَقَائِدًا مُتَّبَعًا رَأْسًا فِيهَا وَكَانَ

لِابْنِ قَالِ الزُّبَيْرِ ابْنِ إَنَّ: قَالَ الزُّبَيْرُ حَدَّثَ. نَحْوَهَا أَوْ جُمُعَةً إِلَّا الْمَجْلِسِ هَذَا وَبَيَّنَّ عَزْلَهُ بَيِّنَ نَكَاحًا شَرِيكَ، وَخَرَجَ الْمَهْدِيُّ فَسَكَتَ رَسُولٌ وَحَوَارِيَّ الْمُؤْمِنِينَ أُمَّ قَاتَلْتِ: عَبَّاسٌ

(398)

and Zubayr) and voted in favor of temporary marriage! `Abdullah said: You, your father, and you maternal uncle brought her to the battlefield. She was called the mother of believers by us and it was thanks to us she was honored with this title. We too were good children for her. May God forgive her. It was you and your father who fought `Ali. If `Ali was a virtuous and believing man, you have then gone astray. If `Ali was an unbeliever, you have then brought yourselves the wrath of God by fleeing from fighting him. As for temporary marriage, I heard the Messenger of Allah allowing it and deeming it lawful; therefore, I issued so.[574]

Mutrif ibn Mughirah ibn Shu`bah has been quoted by Zubayr as saying: My father and I went to see Mu`awiyah. My father regularly visited him, talked to him, and after leaving him informed me of their discussion. He spoke well of Mu`awiyah and praised his witticism. One night when he came home, he was upset and refused to eat dinner. An hour passed but neither he nor I said anything. This silence was not without reason. I thought I had done something wrong so I mustered courage and asked the reason. He said: My son, tonight I have come from the presence of the most evil person on the earth. I said: Who is he? He said: It is Mu`awiyah. I said: Why? He said: After an hour of speaking to him, I said: O Amir al-Mu`minin! Now that your honor has reached its climax, how good it would be for you to dispense justice, to improve your behavior and to be engaged in good deeds.

Mu`awiyah said: What do you mean? I said: It would be appropriate for you to do favor to your brethren from Banu-Hashim who have long been wronged under your rule and to observe bonds of relationship, for they have no power to be feared from!

Mu`awiyah said: Never such an offer is acceptable to me. A man of Taym tribe (Abu-Bakr) took the power and dispensed justice. He did what he should have done. But by God, soon he passed away, was hidden under the earth, and his name was buried too. If he is sometimes remembered they only say: Abu-Bakr did such and such. Then a man from Banu-`Adi tribe (`Umar) came to power. He endeavored much and during his ten-year rule rendered valuable services. But by God, soon there was no name of him and if he is sometimes

(399)

فَقَتَجَاوَزَ بَيِّنَ خَيْرٍ لَهَا وَكُنَّا الْمُؤْمِنِينَ، أُمَّ سُمِّيَتْ وَبِنَا وَخَالِكَ، وَأَبُوكَ أَخْرَجْتَهَا أَنْتَ: قَالَ. الْمُنْعَةُ تَرْوِيحٌ وَأَفْتَيْتِ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ مِنْ يَسْحَطِ بُؤْتُمْ فَقَدْ كَافِرًا كَانَ وَإِنَّ الْمُؤْمِنِينَ، أَمِيرٍ بِقِتَالِكُمْ مُضَلَّلٌ فَقَدْ مُؤْمِنًا عَلِيٌّ كَانَ فَإِنَّ عَلِيًّا، وَأَبُوكَ أَنْتَ وَقَاتَلْتِ. عَنْهَا اللَّهُ

الرَّحْفِ مِنْ بَفْرَارِكُمْ وَرَسُولِهِ

فِيهَا فَأَقْتَبْتُ فِيهَا وَيُرْخَصُ يُجْلَهَا وَالِهُ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ سَمِعْتُ نَحْلَهَا؛ فَإِنَّا الْمُنْعَةُ وَأَمَّا

إِلَيَّ يَنْصَرِفُ ثُمَّ مَعَهُ فَيَتَحَدَّثُ يَأْتِيهِ أَبِي وَكَانَ مُعَاوِيَةَ، عَلَى الْمُغِيرَةَ أَبِي مَعَ وَفِدْتُ: قَالَ شُعْبَةَ بْنِ الْمُغِيرَةَ بْنِ مُطَرِّفٍ عَنِ الرَّبِيزِ حَدَّثَ لِي شَيْءٌ أَنَّهُ وَطَنَنْتُ سَاعَةً فَاذْتَنَرْتُهُ، اللَّيْلَةَ مُنْذُ مُعْتَمًا وَرَأَيْتُهُ الْعِشَاءَ عَنِ فَاْمَسَكَ لَيْلَةَ دَاتَ جَاءَ إِذْ مِنْهُ، بَرَى بِمَا وَيَعَجِبُ مُعَاوِيَةَ فَيَذْكُرُ وَقَدْ لَهُ قُلْتُ: قَالَ ذَلِكَ؟ وَمَا قُلْتُ: النَّاسُ أَحَبُّ عِنْدِي مِنْ جُنْتُ بَنِي، يَا: فَقَالَ لَهُ؟ اللَّيْلَةَ مُنْذُ مُعْتَمًا أَرَاكَ لِي مَا: فَقُلْتُ: عَلِمْنَا وَفِي فِينَا حَدَّثَ هَاشِمِ بْنِ مِنْ إِخْوَتِكَ إِلَى تَطَرْتُ وَوَلَّ كَبُرْتُ قَدْ فَاِنَّاكَ خَيْرًا، وَبَسَطْتُ عَدْلًا أَطَهَرْتُ قَلْبُ الْمُؤْمِنِينَ، أَمِيرِ يَا سِنًا، بَلَّغْتُ قَدْ إِنَّكَ: بِهِ خَلَوْتُ أَنْ عَدَا مَا فَوَاللهِ فَعَلَّ، مَا وَقَعَلْ فَعَدَلْ تَبِي بَنِي أَخُو مَلِكِ إِهْيَهَاتَ هَيْهَاتَ: فَقَالَ: تَخَافُهُ شَيْءُ الْيَوْمِ عِنْدَهُمْ مَا فَوَاللهِ أَرْحَمَهُمْ، فَوَصَلْتُ أَنْ إِلَّا ذَكَرُهُ فَهَلَكَ هَلَكَ أَنْ عَدَا مَا فَوَاللهِ سِنِينَ عَسْرَ وَسَمَرَ فَاَجْتَهَدَ عَدِيَّ بَنِي أَخُو مَلِكِ ثُمَّ بَكَرَ أَبُو: قَائِلٌ يَقُولُ أَنْ إِلَّا كَرُمَ ذِ فَهَلَكَ هَلَكَ رَجُلٌ فَمَلَكَ عُثْمَانُ مَلِكًا ثُمَّ: عُمَرُ: قَائِلٌ يَقُولُ

(400)

remembered it is said: `Umar did such and such. Then the power came to `Uthman, a man of Umayyad like whom there is no one in terms of lineage! He did what he should have done. But by God, soon he passed away and there is no name of him and of his performance. But this brother of Banu-Hashim, that is the Messenger of Allah, is remembered well five times a day on the minarets of Mosque as "I bear witness that Muhammad is the Messenger of Allah"! Is there any hope for me not to hear this name! May you mourn your mother for giving me such an offer! No, by God, I will not remain calm unless this name is buried and there is no sign of it. These words of him about the Messenger of Allah do not mean anything other than his weak belief in him.[575]

Zubayr has quoted the distinguished men of Hadith as saying: One day Mihqan ibn Abi-Mihqan Dabbi went to see Mu`awiyah, saying: O Amir al-Mu`minin! Now that I am in your presence I am coming to you from the presence of a man who is the meanest, the most avaricious, the feeblest in speech, and the most timid among Arabs! Mu`awiyah said: Who is he? Mihqan said: `Ali ibn Abi-Talib! Finding these words in his own favor, Mu`awiyah said to the people of Syria: Listen what this Iraqi brother is saying!

Take care to give him due honor. Then Mu`awiyah asked Mihqan to repeat what he had said. Mihqan repeated what he had said! Mu`awiyah said: Woe to you, o fool! How do you consider `Ali as the meanest while his father is Abu-Talib, his grandfather is Abdul Muttalib, and his wife is Fatimah the daughter of the Messenger of Allah? How do you consider `Ali as the most avaricious man among the Arabs while by God, if there is a house filled with gold and another house filled with straw at his disposal, he will give away the gold before the straw. Can you accuse him of being timid while by God, if two hostile groups stand face to face, the only valiant man who will boldly attack the enemy is no one but `Ali? And how can you consider `Ali the most feeble in speech while by God no one introduced the art of eloquence among Quraysh except him. Then he said: The mother of Mihqan bore a son who is meaner, more avaricious, more timid, and feebler

in speech! By God, if it were not for what you know, I would certainly have you beheaded. Take care not to repeat this again! May God curse you. Mihqan said: By God! You have done more injustice to him than me, for you know how supreme his position is; yet, you

(401)

يُصَاحُ هَاتِيمِ بَنِي أَخَا وَإِنَّ بِهِ فِعْلٌ مَا وَذِكْرُ ذِكْرُهُ فَهَلْكَ هَلْكَ أَنْ عَدَا مَا فَوَاللَّهِ .عَمِلَ مَا بِهِ وَعَمِلَ فَعَلٌ مَا وَفَعَلَ نَسَبِهِ مِثْلٍ فِي أَحَدٍ يَكُ لَمْ حَقٌّ فِي الْكَلَامِ وَهَذَا .دَفْنَا دَفْنَا إِلَّا وَاللَّهِ لَا لَكَ؟ أَمْ لَا هَذَا، بَعْدَ يَبْقَى عَمَلٍ فَأَيُّ .اللَّهِ رَسُولٌ مُحَمَّدًا أَنْ أَشْهَدُ: مَرَاتٍ خَمْسَ يَوْمٍ كُلِّ فِي بِهِ فِيهِ عَقِيدَتِهِ وَهَنْ عَلَى يَدُلُّ وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ

وَأُبْخَلَ الْعَرَبِ الْأُمِّ عِنْدَ مَنْ جِئْتِكَ الْمُؤْمِنِينَ، أَمِيرَ يَا :فَقَالَ مُعَاوِيَةَ عَلَى الضَّبِيِّ مُحَقِّنِ أَبِي بِنِ مُحَقِّنِ دَخَلَ :قَالَ رِجَالِهِ عَنِ الرَّبِيزِ حَدَّثَ يَقُولُ مَا الشَّامِ أَهْلٌ يَا بِسْمَعُوا :مُعَاوِيَةَ قَالَ .طَالِبِ أَبِي بِنِ عَلِيٍّ :قَالَ تَمِيمٌ؟ بَنِي أَخَا يَا هُوَ وَمَنْ :قَالَ .الْعَرَبِ وَأَجْبَنَ الْعَرَبِ وَأَعْيَا الْعَرَبِ كَيْفَ جَاهِلٌ، يَا وَيْحَكَ :لَهُ فَقَالَ .عَلَيْهِ فَأَعَادَ قُلْتَ؟ كَيْفَ :قَالَ عَنْهُ النَّاسُ تَصَدَّعَ قَلَمًا .وَيُكْرِمُهُ عَلَيْهِ يَنْزِلُ أَيُّهُمْ فَابْتَدَرُوهُ .الْعِرَاقِيُّ أَحْوَكُمُ الْعَرَبِ أَبْخَلَ يَكُونُ وَأَنْتَى !وَالِإِلهِ؟ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولِ بِنْتِ فَاطِمَةَ وَأَمْرَأَتُهُ الْمُطَلِبِ عَبْدُ فَوْجِدُ طَالِبِ أَبُو وَأَبُوهُ الْعَرَبِ الْأُمِّ يَكُونُ غَيْرَ فَارِسَهُمْ كَانَ إِلَّا قَطُّ فَنَتَانِ إِنْتَقَتَ مَا فَوَاللَّهِ الْعَرَبِ أَجْبَنَ يَكُونُ وَأَنْتَى !إِتْبَانِهِ؟ قَبْلَ تَبْرَهُ لِأَنْفَدَ تَبْرٍ وَبَيِّتَ تَبْنِ بَيِّتَ بَيِّتَانِ لَهُ كَانَ لَوْ فَوَاللَّهِ أَمَّهُ لِيَبْطُرَ وَأَعْيَا بِنِ وَأَجْدُ فَابْخَلَ الْأُمِّ عَنْهُ مُحَقِّنِ أُمِّ قَامَتْ وَلَمَّا !غَيْرُهُ؟ لِقُرَيْشِ الْبِلَاغَةَ سَنَّ مَا فَوَاللَّهِ الْعَرَبِ أَعْيَا يَكُونُ وَأَنْتَى !مُدَافِعٌ؟ فَعَلَى مَنِّي؛ أَظْلَمَ أَنْتَ وَاللَّهِ :قَالَ .ذَلِكَ مِثْلٌ إِلَى وَالْعُودَةَ اللَّهُ، لَعْنَةُ عَلَيْكَ فَايَاكَ، عَيْنَاكَ، فِيهِ الَّذِي لَصْرَبْتُ تَعْلَمُ مَا لَوْلَا فَوَاللَّهِ

(402)

fought him! Mu`awiyah said: Enmity with him is over power and domination not over anything else! Mihqan said: Have you traded power with divine wrath and painful punishment? Mu`awiyah said: It is not so. I know something about God which you do not know, for He stated "My mercy encompasses all things" (7:156). [Mu`awiyah does not know that this verse will not include him, for the rest of the verse is "so I will ordain it (especially) for those who guard (against evil)"] [576]

The Messenger of Allah has been quoted by Bakkar on the authority of `Ammar ibn Yasir as saying: "I advise the Imamate of `Ali to one who believes in Allah and has accepted my prophethood, for whoever accepts `Ali's Imamate has accepted my Imamate and whoever accepts `Ali's Imamate is certainly under the Imamate of God. Whoever has love for `Ali in his heart, it is mixed with his love for me and whoever has love for me has love for God.[577]

### **`Ali's Valor**

All the people unanimously believe that during the battle of Uhud, Gabriel came down, saying: There is no man more valorous than `Ali and there is no sword sharper than that of `Ali.

Khawarizmi has quoted Muhammad ibn `Ubaydullah ibn Abi-Rafi` as saying: On the day of Uhud, Gabriel with a loud voice declared: There is no man more valorous than `Ali and there is no sword sharper than that of `Ali. This narration has been frequently related.[578]

Abu-`Umar Zahid has reported on the authority of Ibn `Abbas as saying: One day, the Messenger of Allah rejoicingly said: I am a valorous man, the son of a valorous man, and the brother of a valorous man. As for saying: I am a valorous man, he was unanimously believed to be a valorous man among Arabs. As for saying: I am the son of a valorous man, as we know he is the son of prophet Ibrahim, the friend of Allah, for God describes him so in the verse "They said: We heard a youth called Ibrahim speak of them" (21:60). As for calling himself the brother of a valorous man, he is

(403)

يَا لَا قَالَ. عَدَابِهِ وَأَلِيمِ اللَّهُ سَخَطَ مَنْ عَوَضَ ذَلِكَ فَحَسْبُكَ قَالَ. مَرِيأ بِهِ يَجُوزَ حَتَّى هَذَا خَاتَمِي عَلَيَّ قَالَ مَحَلُّهُ؟ وَهَذَا قَاتَلْتُهُ شَيْءٍ أَيِّ بَنِ عَمَّارٍ إِلَى هِبِاسْنَادِ بَكَّارِ بْنِ الزُّبَيْرِ حَدَّثَ؟ شَيْءٍ كُلِّ وَسِعَتْ وَرَحِمْتِي؟ تَعَالَى يَقُولُ حَيْثُ جَهَلْتَ مَا اللَّهُ مِنْ أَعْرَفٍ وَلَكِنِّي مِخْفِي، بَنٍ وَمَنْ تَوْلَانِي فَقَدْ تَوْلَاهُ مَنْ. طَالِبِ أَبِي بِنِ عَلِيٍّ بَوْلَايَةِ وَصَدَّقَنِي بِاللَّهِ أَمِنْ مَنْ أَوْصِي: وَاللَّهُ عَلَيْهِ صَلَّى اللَّهُ رَسُولٌ قَالَ: قَالَ يَاسِرٍ. اللَّهُ أَحَبُّ فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي فَقَدْ أَحَبَّنِي وَمَنْ. اللَّهُ تَوْلَى فَقَدْ تَوْلَانِي.

:الْفُتُوَّةَ حَدِيثٍ فِي

الْخَوَارِزْمِيُّ رَوَى وَقَدْ. عَلِيٌّ إِلَّا فَتَى وَلَا الْفَقَارِ ذُو إِلَّا سَيْفَ لَا: وَنَادَى أَحَدِ عَزَاةٍ فِي نَزَلِ السَّلَامِ عَلَيْهِ جَبْرِيلُ أَنَّ عَلَى كَافَّةِ النَّاسِ أَجْمَعِ بِطَرُقٍ هَذَا رَوَى وَقَدْ. عَلِيٌّ إِلَّا فَتَى وَلَا الْفَقَارِ ذُو إِلَّا سَيْفَ لَا: أَحَدِ يَوْمِ الْمُنَادِي نَادَى: قَالَ رَافِعِ أَبِي بِنِ اللَّهِ عُبَيْدِ بْنِ مُحَمَّدٍ عَنْ وَغَيْرِهِ مُتَعَدِّدَةً.

أَخُو الْفَتَى ابْنُ الْفَتَى أَنَا: تَشْبِيهُ وَهُوَ يَوْمِ ذَاتِ قَالَ وَاللَّهُ عَلَيْهِ صَلَّى اللَّهُ الْمُصْطَفَى إِنَّ: قَالَ عَبَّاسُ ابْنِ عَنِ بِنِاسْنَادِهِ الرَّاهِدِ عُمَرَ أَبُو وَرَوَى: وَجَلَّ عَزَّ قَوْلِهِ فِي السَّلَامِ عَلَيْهِ الْخَلِيلِ إِبْرَاهِيمَ يُعْنِي "الْفَتَى ابْنُ" وَقَوْلُهُ. دَهَاسِيَّ أَيِّ بِإِجْمَاعِ، الْعَرَبِ فَتَى لِأَنَّهُ "الْفَتَى أَنَا" فَقَوْلُهُ. الْفَتَى عَرَجَ وَقَدْ بَدَرَ يَوْمِ فِي جَبْرِيلِ قَوْلِ مَعْدَ وَهُوَ. السَّلَامِ عَلَيْهِ عَلِيًّا يُعْنِي "الْفَتَى أَخُو" وَقَوْلُهُ؟ إِبْرَاهِيمَ لَهُ يُقَالُ يَذْكُرُهُمْ فَتَى سَمِعْنَا قَالُوا؟ بِالْفَتْحِ السَّمَاءِ إِلَى

(404)

`Ali's brother, for Gabriel, the divine caller, on the day of Badr when he was rejoicingly going up the heaven, said: There is no man more valorous than `Ali and there is no sword sharper than that of `Ali.[579] Ibn `Abbas has been quoted as saying: I saw Abu-Dharr Ghifari while he was clutching Ka`bah's curtain, saying: Those who know and do not know me! I am Abu-Dharr. If you people keep on fasting in a way your statures become as thin as a thread and keep on praying so much that your backs become crooked, it will not benefit you unless you have the love for `Ali.[580]

The author of the book says: If a man like Abu-`Umar Zahid, a Sunni Muslim considers `Ali as the most pious and relates such a narration, is it fair to ignore it? Verily, it is love for the world and mammonism which keep the truths in the veil of ignorance.

(405)



مَنْ يَقُولُ وَهُوَ الْكُغْبَةِ بِأَسْنَانٍ مُتَعَلِّقٌ وَهُوَ دَرٌّ أَبَا رَأَيْتُ: قَالَ عَبَّاسُ ابْنِ نَوْعَةَ. عَلِيٌّ إِلَّا فَتَى وَلَا الْفِقَارِ دُوَّ إِلَّا سَيْفٌ لَا يَقُولُ فَرِحَ وَهُوَ حَتَّى ذَلِكَ يَنْفَعُكُمْ مَا كَالْحَنَائِيَا وَاتَّكُونُ حَتَّى وَصَلَيْتُمْ كَالْأَوْتَارِ تَكُونُوا حَتَّى صُمْتُمْ لَوْ. دَرٌّ أَبُو فَأَنَا يَعْرِفُنِي لَمْ وَمَنْ عَرَفَنِي، فَقَدْ عَرَفَنِي السَّلَامَ عَلَيْهِ عَلِيًّا تُحِبُّوا

!الرَّئِيسَةِ؟ وَطَلَبُ الدُّنْيَا مَحَبَّةً لَوْلَا عَنْهُ التَّغَايِي يُجُوزُ كَيْفَ الزَّاهِدُ عُمَرَ أَبُو وَهُوَ السُّنَّةِ عِنْدَ النَّاسِ أَرْهَدُ يَرْوِيهِ هَذَا مِثْلَ كَانَ فَإِذَا

### `Ali's Posthumous Miracles

The learned Sheikh ibn Babawayh who is a scholarly man and one of the grandchildren of the great author, Abu-Ja'far Muhammad ibn Babawayh, has written a book on the merits of Imam `Ali. He has bound himself to relate forty Hadiths, each narrated by forty men! In this book, a wonderful story has been recounted as follows: The poet, Bubbagha' used to visit a king once a year. During one of those visits, the king happened to be in the hunting-ground. The vizier informed the king of the poet's coming and he ordered to accommodate the poet in one of the palace rooms. He would sleep in that room at nights. This room had a door to the palace gate. The palace watchman used to raise his voice at midnight, crying out: O the unmindful, remember God. He would then say: Curse of God be upon the enemies of Mu`awiyah, and cursed `Ali!

The poet was being tormented by his voice but he had no option other than being patient. The poet happened to see in his dream the Messenger of Allah along with `Ali at the gate of palace. The Holy Prophet ordered `Ali to give the watchman a blow between the shoulders for cursing him for forty years. `Ali too did so. The poet woke up frightened! The next night, the poet expected to hear the same cry but there was no sign of the watchman and his crying. The next morning, there was a hubbub in palace. Everyone was rushing to the watchman's room. The poet asked about the event. He was told that a blow of the size of a hand palm had been dealt between the two shoulders of the watchman which had taken away peace from him. The scar was bleeding too! It was long before he died and went to hell! This was witnessed by forty people.[581]

In the city of Mosel, there was a man named Hamdan ibn Hamdun ibn Harth `Adawi who had a severe rancor against `Ali. One of the residents of the city, who was intent to make a Hajj pilgrimage, went to see him for farewell, saying to him: I will meet your requests if you have any? Hamdan said: I want you to do something for me which is easy. When you go to Medina for the visitation of the Messenger of Allah after you have completed your Hajj rituals, convey my message to the Holy Prophet by telling him: What feature

(407)

السَّلَامُ عَلَيْهِ وَفَاتِهِ بَعْدَ لَهُ النَّابِئَةِ فَضَائِلِهِ فِي

فِي بَابُوَيْهِ بْنِ مُحَمَّدٍ جَعْفَرِ أَبِي الصَّدُوقِ الْمُعْظَمِ الْكَبِيرِ الْمُصَنَّفِ الشَّيْخِ أَعْقَابِ مَنْ فَاضِلٌ رَجُلٌ وَهُوَ بَابُوَيْهِ، بِنُ | الْعَالَمِ الشَّيْخُ رَوَى فِيهِ وَذَكَرَ رَجُلًا، أَرْبَعُونَ يَرْوِيهِ حَدِيثٌ كُلُّ حَدِيثًا؛ أَرْبَعِينَ يَرْوِي أَنْ وَالْتَرَمَ السَّلَامُ، عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ مَوْلَانَا فَضَائِلِ فِي صَنَفَهُ كِتَابِ يُخْبِرُهُ الْمَلِكُ وَزِيرُ فَكْتَبَ. الصَّبْدُ فِي فَوْجَدَهُ سَنَةٍ، كُلُّ فِي عَلَيْهِ يَفِدُ وَكَانَ الْمُلُوكُ بَعْضَ عَلَى وَفِدَ الْبَيْعَاءُ الشَّاعِرِ إِنَّ: قَالَ عَجِيبَةً قِصَّةً وَكَانَ. الدَّرْبِ إِلَى مَطْلَعٍ وَلَهَا فِيهَا لَيْلَةٌ كُلَّ يَبِيبُ الْبَيْعَاءُ كَانَ عُرْفَةُ الدَّارِ تَلْكَ بَابِ عَلَى وَكَانَ. دُورِهِ بَعْضَ فِي يُسْكِنُهُ بَأَنَّ فَأَمْرَهُ بِقُدُومِهِ، الشَّاعِرُ وَكَانَ. - اللهُ لَعْنَهُ - مُعَاوِيَةَ بَاغِضِي عَلَى اللهُ اذْكُرُوا غَافِلِينَ يَا: صَوْتِهِ بِأَعْلَى فَيَصِيحُ اللَّيْلُ نِصْفَ بَعْدَ اِرْسَالِ الدَّخْرُجِ لَيْلَةً كُلَّ السَّلَامُ عَلَيْهِ وَعَلَيْهِ هُوَ جَاءَ قَدْ وَآلِهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ أَنْ نَامِهِمْ فِي رَأَى الشَّاعِرُ أَنَّ اللَّيْلِيَّ بَعْضَ فِي فَاتَّفَقَ. لِصَوْتِهِ يَنْزِعُ عَجَّ الْبَيْعَاءُ. يَسْبُكُ سَنَةً أَرْبَعُونَ الْيَوْمَ لَهُوَ بِيَدِكَ، اِصْفَعُهُ عَلِيٌّ، يَا: السَّلَامُ عَلَيْهِ لِعَلِّيٍّ وَآلِهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ فَقَالَ. الْحَارِسَ وَوَجَدَ الدَّرْبِ ذَلِكَ إِلَى قَلَمٌ وَقَتَّ كُلَّ الْحَارِسِ مَنْ كَانَ الَّذِي الصَّوْتِ ائْتَنُّظَرُ ثُمَّ. الْمَنَامِ مِنْ مُنْزَعِ الشَّاعِرِ فَانْتَبَهَ. كَتَفِيهِ بَيْنَ السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ قَضْرَبَهُ كَتَفِيهِ بَيْنَ لَهُ حَصَلَ الْحَارِسِ إِنَّ: لَهُ فَقَالُوا الْخَبَرَ فَسَأَلَهُمُ الْحَارِسِ، دَارَ إِلَى أَقْبَلُوا قَدْ وَرَجَالًا صَيَاحًا رَأَى ثُمَّ. ذَلِكَ مِنْ فَتَعَجَّبَ يَسْمَعُهُ، نَفْسًا أَرْبَعُونَ الْحَالِ بِهِدِهِ وَشَاهِدَهُ مَاتَ، وَقَدْ إِلا الصَّبَاحَ وَقَتَّ يَكُنْ مَقْلًا. الْفَرَارَ وَتَمَنَعَهُ تَتَشَفَّقُ وَهِيَ الْكُفَّ بِقَدْرِ ضَرْبَتِهِ

عَلَيْهِ الْمُؤْمِنِينَ أَمِيرِ نَالِمَوْلَا الْبُغْضِ كَثِيرَ الْعِنَادِ شَدِيدَ كَانَ الْعُدُوِّيَّ الْحَرْثِ بْنِ حَمْدُونَ بْنِ حَمْدَانَ: لَهُ يُقَالُ شَخْصٌ الْمَوْصِلِ بِنَيْدٍ وَكَانَ حَاجَةً هُنَاكَ كَانَ فَإِنَّ الْحَجَّ إِلَى الْخُرُوجِ عَلَى عَزَمْتُ قَدْ إِنِّي: لَهُ وَيَقُولُ يُودِعُهُ إِلَيْهِ فَجَاءَ الْحَجَّ الْمَوْصِلِ أَهْلَ بَعْضُ فَأَرَادَ. السَّلَامُ فَقَالَ. عَلَيْكَ سَهْلَةٌ وَهِيَ مُهِمَّةٌ حَاجَةٌ لِي إِنَّ: لَهُ فَقَالَ. لَكَ أَفْضِيهَا حَتَّى تُعْرِفَنِي

(408)

of `Ali pleased you that you married your daughter to him? Was it his big belly, his slim legs, and his bald head that attracted you to do so? Hamdan emphasized his request and asked the Hajj pilgrim not to fail to do so.

After his arrival in Medina, visitation of the Holy Prophet's shrine, and expressing his own needs, the man forgot Hamden's message. At night, the man saw in his dream Imam `Ali who said: Why did you not convey Hamden's message? So next day the man went to the holy shrine and conveyed Hamden's message to the Messenger of Allah, returned home and went to bed. Again in his dream he saw Imam `Ali holding his hand and taking him to Hamden's house. Opening the door, `Ali beheaded him with the knife he had in his hand. Cleaning the knife with the bed sheet, he put it in a corner of the ceiling and went out of the house. The pilgrim woke up and told his friends the whole story. He also noted down the date of the dream.

As for the house of Hamdan in Mosel, there was such a wailing that the ruler of Mosel woke up and asked for the reason. He was told that the owner of the house had been beheaded in his bed! The ruler ordered necessary investigation and arrest of suspected people. The people of Mosel were surprised as to how the event had happened, for neither the lock of the door had been broken nor was there any trace of the killer in the house. The ruler was at a loss! No one had

entered the house and nothing had been stolen! The suspected neighbors were also in prison. There was no solution for this puzzle till the Hajj pilgrims returned home. The dreamer noticed that the neighbors were in prison! He asked the reason. He was told Hamdan had been beheaded in his house and the neighbors were in prison for investigation.

Being surprised and saying "God is the Greatest", the man took out his note of dream and read it loudly. They all noticed that Hamdan had been killed exactly the same night the Hajj pilgrim had his dream. They went to the house of Hamdan, took out the bed sheet stained with blood. He told them about his dream and then told people to bring down the knife from the ceiling. The ruler ordered all those held in prison to be free, for they found out that it was a true dream in which there was no doubt. Then people confessed to the truthfulness of `Ali. This was a divine favor to the household of the Messenger of Allah.[582]

(409)

الله، رَسُولَ يَا لَهُ وَقُلْ عَنِّي فَخَاطِبُهُ وَالِيهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ وَرُزَّتِ الْمَدِينَةُ رَدَّتْ وَوَالِحٌ قَضَيْتَ إِذَا: فَقَالَ. أَفَعَلَهَا حَتَّىٰ بِهَا مُرْنِي: لَهُ الْكَلَامَ هَذَا يُبَلِّغُ أَنْ عَلَيْهِ وَعَزَمَ وَخَلَفَهُ سِوَهُ؟ رَأَى صَلْعُهُ أَوْ سَاقِيهِ دِقَّةً أَوْ بَطْنِهِ عَظْمٌ: بِابْنَتِكَ تَزَوَّجَهُ حَتَّىٰ طَالِبِ أَبِي بِنِ عَلِيٍّ مِنْ أَعْجَبِكَ مَا إِلَيْكَ؟ فَلَانَ وَصِيَّةً تُبَلِّغُ أَلَا: لَهُ فَقَالَ مَنَامِهِ فِي السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ فَرَأَى الْوَصِيَّةَ تَلْكَ نَسِي حَوَائِجَهُ وَقَضَى الْمَدِينَةَ وَرَدَّ فَلَمَّا السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ فَرَأَى نَامَ ثُمَّ بِهِ الرَّجُلُ أَمْرَهُ بِمَا وَالِيهِ عَلَيْهِ اللهُ صَلَّى النَّبِيُّ وَخَاطَبَ الْمُقَدَّسَ الْقُبْرَ إِلَى لَوْقَتِهِ وَمَشَى فَاثْنَبَهُ بِمَلْحَفَةِ الْمُدْيَةِ مَسَحَ ثُمَّ بِهَا السَّلَامِ عَلَيْهِ الْمُؤْمِنِينَ أَمِيرَ فَدَبَّحَهُ مُدْيَةً وَأَخَذَ الْأَبْوَابَ وَفَتَحَ الرَّجُلُ ذَلِكَ زِلْمًا إِلَى وَإِيَّاهُ هُوَ وَمَشَى فَأَخَذَهُ الْمَنَامَ صُورَةً وَكَتَبَ ذَلِكَ، مِنْ مُنْزَعِ عَجَا الْحَاجِّ فَاثْنَبَهُ. وَخَرَجَ تَحْتَهُ الْمُدْيَةَ وَوَضَعَ بِيَدِهِ فَرَفَعَهُ الدَّارَ بَابَ سَقْفِ إِلَى جَاءَ ثُمَّ عَلَيْهِ، كَانَتْ قَتْلَهُ مِنَ الْمُؤْمِنِينَ أَهْلًا وَتَعَجَّبَ السَّجْنِ، فِي وَرَمَاهُمْ وَالْمُسْتَبْهِينَ الْجِيرَانَ وَأَخَذَ اللَّيْلَةَ تَلْكَ فِي الْمُؤْمِنِينَ سُلْطَانَ وَاثْنَبَهُ. وَأَصْحَابُهُ هُوَ فَإِنَّ قَضَيْتَهُ، فِي يَصْنَعُ مَا يَدْرِي مَا أَمْرُهُ فِي مُتَحَيِّرًا السُّلْطَانَ وَبَقِيَ. فُقُلًا وَلَا مَفْتُوحًا أَبَا وَلَا حَائِطٍ عَلَى تَسْلِيْقًا وَلَا نَقْبًا يَجِدُوا لَمْ حَيْثُ أَنْ إِلَى السَّجْنِ فِي وَعَبَّرَهُمُ الْجِيرَانَ يَزِلْ وَلَمْ. الْبَيْتَةَ شَيْءٌ الدَّارِ مِنْ يَسْرُقُ وَلَمْ الْعَلَامَاتِ هَذِهِ عَدَمَ مَعَ تَعَدُّرُ الْخَارِجِ مِنْ أَحَدٍ وَرُودَ يُعْرِفُ وَلَمْ دَارِهِ فِي مَذْبُوحًا فَلَانَ وَجَدَ الْفُلَايِيَّةَ اللَّيْلَةَ فِي إِنَّ: لَهُ فَقِيلَ. ذَلِكَ سَبَبٌ عَن فَسَأَلَ السَّجْنَ فِي الْجِيرَانَ فَلَقِيَ مَكَّةَ مِنَ الْحَاجِّ وَرَدَّ مَشَى ثُمَّ. الْقَتْلُ لَيْلَةً هِيَ الْمَنَامَ لَيْلَةً فَوَجَدُوا وَقَرَأُوا مَا فَأَخْرَجُواهَا. عِنْدَكُمْ الْمَكْتُوبَةَ الْمَنَامَ صُورَةً أَخْرَجُوا: لِأَصْحَابِهِ وَقَالَ فَكَبَّرَ. قَاتِلُهُ فَرَفَعَ، الرَّدْمَ يَرْفَعُ أَمْرًا ثُمَّ. قَالَ كَمَا فَوَجَدُوا فِيهَا، الَّذِي بِالْدَمِ وَأَخْبَرَ هُمْ الْمَلْحَفَةَ بِإِخْرَاجِ قَامَرَ الْمُقْتُولِ دَارَ إِلَى بِأَجْمَعِهِمُ وَالنَّاسُ هُوَ حَقٌّ فِي تَعَالَى اللهُ الْأَطْفَالَ مِنْ ذَلِكَ وَكَانَ الْإِيمَانَ إِلَى أَهْلُهُ وَرَجَعَ الْمَحْبُوسِينَ عَن فَاْفَرَجَ. مَنَامِهِ صِدْقٌ فَعَرَفُوا تَحْتَهُ السَّكِينُ فَوَجَدَ دُرِّيَّتَهُ.

(410)

Abu-Dulaf had a son who had a rancor against `Ali. One day, a group of Dulaf's friends were speaking about friendship and enmity with `Ali. One of them related a Hadith from the Holy Prophet who had said: O `Ali no one has love for you but he who is a pious believer and no one is your enemy but one who is the offspring of menstruation or a bastard! Being furious with this, the son of Abu-Dulaf roughly said: What do you think of Abu-Dulaf's wife? Has anyone had unlawful relation with her so as to give birth to a bastard. At this time, Abu-Dulaf entered and was informed of the matter. He said: There is no doubt about this narration. This son of mine is both the offspring of menstruation and a bastard! When I was sick and resting in my brother's house a

slave girl who was charged with doing my chores, entered the room. My heart was inclined to her. I told her about my desire. She refused and said she was menstruating. But I did not take heed of it and stressed my own position. Hence I went to bed with her. This son is the offspring of that intercourse. Therefore, he is both the offspring of menstruation and a bastard.

The author of the book says: My father told me a story as follows: Being accompanied by my friends, I was going through the streets of Baghdad one day. On the way, I felt thirsty. I told one of my friends to fetch me water from one of the houses. He knocked the door of a house and asked for water. The other friends and I sat in a corner, waiting for him. We caught sight of two boys who were playing. One of them said: The Imam and leader after the Messenger of Allah is `Ali ibn Abi-Talib and the other one said: Abu-Bakr. I said to myself: The Messenger of Allah truly said: O `Ali, no one loves you but a believer and no one is your enemy but an offspring of menstruation. At this time, a woman came out of the house with a bowl of water in her hand. She offered the bowl to me saying: For God's sake, tell me what you were saying to yourselves! I said: I related a narration from the Messenger of Allah. She insisted that I should relate it once again. Therefore, I repeated it to her. She said: O gentleman! This Hadith is truthful, for these two children are my sons. The one who has a love for `Ali is the one I conceived when I was pure, and the other son is the one whom I conceived when I was menstruating. Hence he is `Ali's enemy.[583]

(411)

يَا: قَالَ أَنَّهُ وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ عَنْ بَعْضِهِمْ فَرَوَى. وَبُغْضِهِ السَّلَامُ عَلَيْهِ عَلِيٌّ حُبٌّ فِي أَصْحَابِهِ فَتَحَادَثَتْ وَوَلَدٌ دَلَفٌ لِأَبِي وَكَانَ يُؤْتَى هَلْ الْأَمِيرُ، فِي تَقُولُونَ مَا: دَلَفٌ أَبِي وَوَلَدٌ فَقَالَ. حَيْضَةٌ أَوْ زَنْبِيَّةٌ وَوَلَدٌ أَوْ شَقِيٌّ مُنَافِقٌ إِلَّا يُبْغِضُكَ وَلَا تَقِيٌّ مُؤْمِنٌ إِلَّا يُجِبُّكَ مَا عَلِيٌّ، كَذَا فَقَالُوا تَقُولُونَ؟ مَا: فَقَالَ التَّسَاجِرُ، فِي وَهَمَ أَبُوهُ جَفَحَرَ. طَالِبِ أَبِي بِنِ لِعَلِيٍّ بَعْضًا النَّاسِ أَشَدُّ إِنِّي وَاللَّهِ: فَقَالَ: لَا: فَقَالُوا أَهْلُهُ؟ فِي ثَلَاثِ حُمَى فِي أَخِي دَارٍ فِي مَرِيضًا كُنْتُ إِنِّي. مَعًا وَحَيْضَةٌ زَنْبِيَّةٌ لَوْلَدٌ إِنَّهُ وَاللَّهِ. لِحَقِّ الْخَيْرِ هَذَا إِنَّ وَاللَّهِ: فَقَالَ. وَوَلَدِهِ كَلَامٌ وَحَكَوْا وَكَذَا، فَهُوَ الْوَلَدُ بِهَذَا فَحَمَلْتُ فَوَطْنَتْهَا نَفْسِهَا عَلَى فَكَابَرْتُهَا. حَائِضٌ إِنِّي: وَقَالَتْ فَأَبَتْ إِلَيْهَا نَفْسِي فَدَعَيْتِي حَاجَةً لِقَضَاءِ جَارِيَّتِهِ عَلَى فَدَخَلْتُ مَعًا وَحَيْضَةٌ لِرِزْنِيَّةٍ.

مَاءً أَطْلُبُ: أَصْحَابِي لِبَعْضٍ فَقُلْتُ شَدِيدٌ عَطَشٌ فَأَصَابَنِي أَصْحَابِي مَعَ بَعْدَادِ دُرُوبٍ بَعْضٌ فِي يَوْمًا إِجْتَرْتُ: اللَّهُ رَحِمَهُ وَالِدِي وَحَكِي أَمِيرٌ عَلِيٌّ هُوَ الْإِمَامُ: يَقُولُ أَحَدُهُمَا يَلْعَبَانِ، وَصَدِيقَانِ أَلَمَّا تَنْتَظِرُ أَصْحَابِي وَبِقَائِي أَنَا وَوَقَفْتُ الْمَاءَ يَطْلُبُ قَمَضِي. الدُّورُ بَعْضٌ مِنْ حَيْضَةٍ وَوَلَدٌ إِلَّا يُبْغِضُكَ وَلَا مُؤْمِنٌ إِلَّا يُجِبُّكَ مَا عَلِيٌّ، يَا: وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ صَدَقَ: فَقُلْتُ. بَكَرٌ أَبُو إِنَّهُ: يَقُولُ وَالْآخِرُ. الْمُؤْمِنِينَ إِلَى حَاجَةٍ لَا وَالِهُ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ عَنْ رَوَيْتُهُ حَدِيثٌ: فَقُلْتُ. قُلْتُ مَا أَسْمَعُنِي عَلَيْكَ، يَا: وَقَالَتْ بِالْمَاءِ الْمَرْأَةُ فَخَرَجَتْ. زَنْبِيَّةٌ أَوْ يُبْغِضُهُ وَالَّذِي طَهَّرَ وَوَلَدٌ عَلِيًّا يُحِبُّ الَّذِي وَوَلَدِي، هَذَيْنِ إِنَّ. صِدْقٌ لَخَبَرٌ إِنَّهُ سَيِّدِي، يَا وَاللَّهِ: فَقَالَتْ. لَهَا يَنْهَفِرُ السُّؤَالَ فَكَرَّرَتْ. ذِكْرَهُ عَلِيًّا يُبْغِضُ الَّذِي بِهَذَا فَحَمَلْتُ مِنِّي الْوَلَدَ الْحَائِضِ حَالَةَ نَفْسِي عَلَى فَكَابَرَنِي إِلَيَّ وَالِدَةُ جَاءَ الْحَائِضُ، فِي حَمَلْتُهُ.

(412)

A pious man, who always admonished people, one day when he was delivering a sermon, started eulogizing `Ali and in this way quenched the thirst of people with the wholesome water of Wilayah. The sermon prolonged in a way the sun was about to set. At this time, the orator turned

to the sun and said: O sun! Stop for moments so that I will bring to an end the eulogy of the Holy Prophet's cousin and his son. Should you long for listening to his eulogy, hold your rein and listen to what I say to people. O sun, do you remember the day you stopped moving near sunset for my master, `Ali, so that he will perform his afternoon prayer? Let your pause today, be for his sake and his devotees!

Hearing the words of the orator, the sun returned to its former position, the sky became more clear and the sun stopped where it was till the eulogy of `Ali came to an end. This happened in the presence of a large group of people and they all saw it with their own eyes.

The author of the book says: In the city of Hillah there was a man known for his religiosity and recitation of the Holy Qur'an. The Jinn used to throw stones at him through the windows and tortured him every day in a way life had become hard for him but he had no way to escape from this plight! I saw stone-throwing with my own eyes. To stop the jinn's' persecution, the man resorted to supplication, prayers and recitation of the Holy Qur'an but it was useless! He then thought of threatening the jinn's with `Ali. Hence, turning to them, he said: By God, if you do not stop throwing stones at me, I will seek help from `Ali and complain to him about you! After this, stone-throwing stopped and was not repeated again.

Once, the Emir of the city of Hillah went out for hunting. Seeing a bird on Mashhad al-Shams Tomb, he sent a falcon to chase it. The bird was flying away and the falcon chasing it. The little bird sought refuge in the house of ibn Nama, the renowned scholar but the falcon kept on chasing it till it caught the bird in its claws. Soon the falcon stopped moving, started shivering and became motionless! The entourage of Emir who were watching this scene with their own eyes reported the story to him. He realized that this place had a special sanctity with God! So he held the place in high esteem and had it repaired.[584]

(413)

فَقَالَ الْاَفُقُ وَاظَلَمَ لِلْغُرُوبِ الشَّمْسُ فَقَارَبَتِ السَّلَامُ، عَلَيْهِ عَلِيًّا بِمَدْحٍ وَاخَذَ الْاَيَّامَ بَعْضٍ فِي فَوْعِ النَّاسِ يَعْظُ الزُّهَادَ بَعْضٌ وَكَانَ  
شِعْرًا لِلشَّمْسِ مُخَاطِبًا:

كَانَ اِنْ لَأَجْلِهِ رُدِدَتْ اِذْ يَوْمَكَ اُنْسِيَتْ تَنَاءَهُ اَرَدْتُ اِنْ عِنَاكَ وَاَتَيْتِي وَلِنَجْلِهِ الْمُصْطَفَى لِيَصْنُو مَدْحِي يَنْقُضِي حَتَّى شَمْسُ يَا تَغْرُبِي لَا  
وَلِرَجْلِهِ لِحَيْلِهِ الْوُقُوفُ هَذَا فَلْيَكُنْ وُقُوفَكَ لِلْمَوْلَى

عِنْدَ الْفِصَّةِ هَذِهِ وَاشْتَهَرَتْ. التَّوَاتُرُ حَدَّ تَبْلُغَ كَثِيرَةٍ جَمَاعَةٍ بِمَحْضَرِ ذَلِكَ وَكَانَ. الْمَدْحُ انْقِضَاءً حَتَّى الْاَفُقُ وَأَضَاءَ الشَّمْسِ فَرَجَعَتْ  
الْحِجَارَةُ اِلَيْهِ تَأْتِي وَكَانَ الْجُنُّ فَرَجَمَهُ. الْعَزِيْزُ الْكِتَابُ لِتِلَاوَةِ مَلَايِمٍ وَالصَّلَاحُ الدِّيْنِ اَهْلٍ مِنْ شَخْصٍ الْحِلَّةِ فِي اِنْ وَكَ. وَالْعَوَامُّ الْخَوَاصُّ  
فِي بَعْضٍ وَلَمْ. مِنْهَا الرَّجْمُ يَأْتِي كَانَ التِّي الْمَوَاضِعُ اَنَا وَشَاهَدْتُ. فَوَاضَحَرُو بِالرَّجْمِ عَلَيْهِ وَالْحَوَا الْمَسْدُوْدَةَ وَالرَّوَايِنَ الْخَزَائِنَ مِنْ  
الَّذِي الْبَيْتِ بَابِ عَلِيٍّ وَوَقَفَتْ دَخَلَ اَنْ بِبَالِهِ فَخَطَرَ. مُدَّةَ الرَّجْمِ عَنْهُ يَنْقَطِعُ وَلَمْ فِيهِ وَقِرَاءَتِهَا مَنْزِلِهِ فِي وَوَضَعَهَا وَالتَّعَاوِيْذِ الْعَزَائِمِ طَلَبِ  
عَلَيْهِ طَالِبِ أَبِي بِنِ عَلِيٍّ الْمُؤْمِنِيْنَ اَمِيْرٍ اِلَى لِأَشْكُوْنَكُمْ عَنِّي تَنْتَهُوْا لَمْ لَنْنِ وَاللَّهِ: وَقَالَ يَرَاهُمْ لَا وَهُوَ فَخَاطَبَهُمْ مِنْهُ الرَّجْمُ يَأْتِي كَانَ

إِلَيْهِ يَعُدُّ وَلَمْ أَلْحَالِ فِي الرَّجْمِ عَنْهُ فَأَنْقَطَعَ السَّلَامُ

فَتَبِعَهُ مِنْهُ، الطَّيْرُ فَانْهَزَمَ يَصْطَادُهُ صَفْرًا عَلَيْهِ فَأَرْسَلَ طَيْرًا الشَّمْسِ مَشْهَدٍ فَبَيَّ عَلَى فَوَجَدَ الصَّحْرَاءِ إِلَى يَوْمًا فَخَرَجَ أَمِيرٌ بِالْحِلَّةِ وَكَانَ الصَّفْرُ فَوَجَدَ الْأَمِيرِ أَتْبَاعَ بَعْضُ فَجَاءَ. وَعَطَّلَ وَجَنَاحَاهُ رَجُلًا فَتَسَنَّجَتْ عَلَيْهِ، وَقَعَ حَتَّى يَتَّبِعُهُ وَالصَّفْرُ نَمَّا ابْنُ الْفَقِيهِ دَارٍ فِي وَقَعَ حَتَّى عِمَارَتِهِ فِي وَشَرَعَ الْمَشْهَدِ مَنْزِلَةً عَلُوًّا وَعَرَفَ الْحَالَ هَذِهِ تُعْظِمُ فَاسِدًا. بِذَلِكَ مَوْلَاهُ وَأَخْبَرَ فَأَخَذَهُ الْحَالَ تِلْكَ عَلَى

(414)

Ibn Jawzi, the Hanbalite, in his book, Tadhkirat al-Khawwas writes: `Abdullah ibn Mubarak went on Hajj pilgrimage one year and took part in battle the next year. He kept on doing this for forty years. One year when it was time to go on Hajj pilgrimage, he went to a camel-sellers market to buy a camel for Hajj journey with five hundred Dinars. On his way, he came across a ruined place and saw an Alawi woman who was plucking a dead duck!

`Abdullah said: What are you doing with this corpse the eating of which is unlawful? She said: O `Abdullah! Do not ask question about that which does not concern you! Something passed in my mind. Perhaps this Alawi woman is in need of this corpse. So I repeated my question. She said: `Abdullah now that you insist, I have to disclose my secret to you. I am an Alawi woman without any guardian. I have four orphaned daughters. Their father has recently died. It is the fourth straight day that we are all hungry. As you know eating corpse under emergency is permissible. Hence, I have taken this dead duck to prepare a food with it! Seeing this, I said to myself: O Abdullah, can you forget this scene? After thinking for a while I gave all my Dinars to her. The woman was so ashamed that she did not look at me. I returned home from that place while feeling that God had taken the desire of Hajj pilgrimage from me. After the Hajj season when all the Hajj pilgrims returned home, I went to see them to say: May God accept your Hajj pilgrimage. They too reciprocally said: May God accept your Hajj pilgrimage too, adding: We saw you in Arafat, Mina, and Mashar. Knowing that I had not gone on Hajj pilgrimage, I said to myself: What does it all mean? During the same night, I saw the Messenger of Allah in my dream, saying to me: `Abdullah! Don't be surprised. As you helped one of my oppressed children, I called God to create an angel like you to go on Hajj pilgrimage as your deputy every year till the Day of Judgment. Now if you wish, you can go on Hajj pilgrimage and if you do not desire, don't go, for that angel will do his duty.[585]

Ibn Jawzi has reported: In the lunar year 604, I told this story for Ahmad ibn `Abdullah Moqaddas. He further reports: I read it in the book al-Moltaqal which I had inherited from my grandfather, Abul Faraj ibn Jawzi: An Alawi man was living with his wife and his daughters. After some time, he passed away. His wife reports: After

(415)

ذَلِكَ عَلَى وِدَاوَمَ سَنَةً وَيَعْرُو سَنَةً يَجُحُّ الْمُبَارِكِ بْنِ اللَّهِ عَبْدِ كَانَ: الْخَوَاصَّ تُذَكِّرُهُ كِتَابِ فِي الْمَذْهَبِ، حَنْبَلِيَّ وَكَانَ الْجُوزِيَّ، ابْنُ وَنَقَلَ  
 امْرَأَةً فَرَأَى لِلْحَجِّ، جَمَالًا لَيْسْتُرِي بِالْكُوفَةِ الْجَمَالِ مَوْقِفَ لِي دِينَارٍ خَمْسَمِائَةٍ مَعَهُ وَأَخَذَ الْحَجَّ سِنِيَّ بَعْضَ فِي فَخْرَجَ. سَنَةً خَمْسِينَ  
 يَغْنِيكَ لَا عَمَّا تَسْأَلُ لَا إِلَهَ، عَبْدُ يَا: فَقَالَتْ هَذَا؟ تَفْعَلِينَ لَمْ: وَقُلْتُ لَهَا فَتَقَدَّمْتُ: قَالَ: مَيِّتَةٌ بَطْنَةَ رَيْشَ تَنْتَفِ الْمَرَايِلَ بَعْضَ عَلَى عَلَوِيَّةً  
 وَلِي عَلَوِيَّةً امْرَأَةً أَنَا إِلَيْكَ؛ سَرِّي كَشَفَ إِلَى الْجَائِي قَدْ اللَّهُ، عَبْدُ يَا: فَقَالَتْ: عَلَيْهَا فَالْحَحْتُ شَيْءٌ كَلَامِهَا مِنْ خَاطِرِي فِي فَوْقَ: قَالَ:  
 إِلَى وَأَحْمِلُهَا أَصْلِحُهَا الْبُطَّةَ هَذِهِ فَأَخَذْتُ الْمَيْتَةَ لَنَا حَلْتُ وَقَدْ: شَيْئًا أَكَلْنَا مَا الرَّابِعَ الْيَوْمَ وَهَذَا قَرِيبٍ، مِنْ نَأْبُوهُ مَاتَ يَتَامَى بَنَاتٍ أَرْبَعُ  
 طَرَفَ فِي الدَّنَائِيرَ فَصَبَبْتُ فَفَتَحْتُ. جَجْرَكَ إِفْتَحِي: فَقُلْتُ هَذِهِ؟ نَأْتِ أَنْتِ أَيْنَ! الْمُبَارِكِ بْنِ يَا وَيْحَكَ: نَفْسِي فِي فَقُلْتُ: فَتَأْكُلُهَا بَنَاتِي  
 إِلَيَّ تَلْتَفِتُ لَا مُطْرَفَةَ وَهِيَ إِزَارَهَا

وَعَادُوا النَّاسَ حَجَّ حَتَّى وَأَقَمْتُ بِلَادِي إِلَى زُنْتَجَهَ ثُمَّ. الْعَامَ ذَلِكَ فِي الْحَجِّ شَهْرَةَ قَلْبِي مِنْ اللَّهِ وَنَزَعَ الْمُنْزِلَ إِلَى وَمَضَيْتُ: قَالَ:  
 فِي بَيْتِكَ اجْتَمَعْنَا قَدِ أَمَا كَذَلِكَ، وَأَنْتِ لِي يَفُولُ سَعْيِكَ، وَشَكَرَ حَجَّكَ اللَّهُ قَبْلَ: لَهُ أَقُولُ مَنْ كُلُّ فَجَعَلَ وَأَصْحَابِي جِيرَانِي أَتَلَقَى فَخَرَجْتُ  
 يَا: لِي يَفُولُ وَهُوَ مَنَامِي فِي وَالِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولَ فَرَأَيْتُ ذَلِكَ، فِي مَتَفَكَّرًا قَبِيتُ الْقَوْلَ فِي النَّاسِ عَلَيَّ وَأَكْتَرُ وَكَذَا؟ كَذَا مَكَانَ  
 شَبِثْتُ فَإِنَّ. الْفِيَامَةَ يَوْمَ إِلَى عَامٍ كُلِّ عَنكَ يَجُحُّ صُورَتِكَ عَلَى مَلَكًا يَخْلُقُ أَنْ اللَّهُ سَأَلْتُ فَوُلْدِي، مِنْ مَلْهُوفَةً أَغْنَتْ فَإِنَّكَ تَعَجَّبَ لَا إِلَهَ، عَبْدُ  
 تَحُجَّ لَا أَنْ شَبِثْتُ وَإِنْ تَحُجَّ أَنْ

نَازِلًا الْعُلُوِّيَّيْنَ مِنْ رَجُلٍ يَبْلُغُ كَانَ: قَالَ الْجُوزِيَّ بْنُ الْفَرَجِ أَبِي لَجْدِي كِتَابٌ وَهُوَ الْمُتَقَطِّعُ فِي قَرَأْتُ: قَالَ كِتَابِهِ فِي الْجُوزِيَّ ابْنُ وَنَقَلَ  
 فِي وَصُولِي اتَّفَقَ وَالْأَعْدَاءُ شِمَاتِهِ مِنْ خَوْفًا سَمَرَقَنْدَ إِلَى بِالْبَنَاتِ فَخَرَجْتُ: الْمَرْأَةُ قَالَتْ: فَتَوَفِّي وَبَنَاتٍ، رَوْجُهُ لَهُ وَكَانَ بَهَا،

(416)

the death of my husband, being afraid of the enemies' reproach, I left Balkh for Samarqand. Our arrival in this city was concurrent with winter when the weather was very cold. As I did not know anyone in the city, I took my daughters to a mosque and went out to find some food. I was at a loss. All of a sudden, I caught sight of a gentleman among people. I asked: Who is this man. They said: This man is the great Sheikh in this city. I went to him and told him about myself and my daughters. He said: Do you have anyone to witness that you are a Sayyidah (a female descendant of `Ali)? He said this and turned his face from me. Being desperate, I headed for the mosque where I had left my daughters. On the way, I saw a man sitting on a platform with people round him. I asked: Who is this man? They said: This Zoroastrian man is the acting officer of the city. I said to myself: I will go to him. Perhaps he can do something for me. Therefore, I went to him, told the whole story of my life and what I had heard from that Muslim man adding that my daughters were in the mosque suffering from hunger and cold. Hearing it, the man called his servant, saying to him: Go home quickly and tell your Lady to come here. The servant went away and after some time, the wife of the man and some of her servants appeared. The Zoroastrian man said to his wife: Go with this woman to such and such mosque, take her and her daughters home and entertain them. The Alawi woman says: The Zoroastrian woman came to the mosque with me, fondled my daughters and we all went to her house. She gave us a separate room, warmed water for us to take a bath, and brought precious gowns for us to wear. Then she prepared a delicious food for us. Having had the dinner, we went to our beds. That night was the best in our life!

As for the great Sheikh, that night he saw in his dream that the Day of Judgment had come and



the Messenger of Allah was under the banner of al-Hamd. He saw a palace of emerald in his dream and asked whose it was. He was told: It is built for a monotheist Muslim. The Sheikh wanted to go to the presence of the Messenger of Allah but he turned his face from him. The Sheikh said: O Messenger of Allah! Why do you turn your face from me while I am a Muslim?

The Holy Prophet said: Bring a witness to prove that you are a Muslim? The Sheikh was so amazed that he did not know what to say.

فَقَالُوا: عَنْهُ فَسَأَلْتُ شَيْخَ عَلِيٍّ عَيْنِ مُجْتَمِعِ النَّاسِ قَرَأَيْتُ. أَلْفُوتِ فِي لَهْنٍ لِأَحْسَنَ وَمَضَيْتُ مَسْجِدَ الْبَنَاتِ فَأَدَخَلْتُ الْبَرْدِ، شِدَّةَ (417) الْمَسْجِدِ إِلَى وَعُدْتُ مِنْهُ فَيَأْسَتْ، إِلَيَّ يَلْتَفِتُ وَلَمْ عَلَوِيَّةً، أَنْكَ الْبَيْتَةَ عِنْدِي أَقِيمِي: فَقَالَ: لَهُ خَالِي وَشَرَحْتُ إِلَيْهِ فَتَقَدَّمْتُ. الْبَلَدِ شَيْخُ هَذَا عِنْدَهُ يَكُونُ عَسَى: فَقُلْتُ. مَجُوسِيٌّ وَهُوَ الْبَلَدُ، ضَامِنٌ: فَقَالُوا هَذَا؟ مَنْ: فَقُلْتُ. جَمَاعَةٌ وَحَوْلَهُ دَكَّةٌ عَلَى جَالِسًا شَيْخًا طَرِيقِي فِي يَبْتَفَرَأُ فَخَرَجَ لَهُ بِخَادِمٍ فَصَاحَ بِهِ يَقُولُونَ شَيْءٌ لَهُمْ مَا الْمَسْجِدِ فِي بَنَاتِي وَأَنَّ الْبَلَدِ شَيْخٌ مَعَ لِي جَرَى وَمَا حَدِيثِي وَحَدَّثَنِي إِلَيْهِ فَتَقَدَّمْتُ. فَرَجَّ بَنَاتِيهَا وَاحْمَلِي الْفُلَانِي الْمَسْجِدِ إِلَى الْمَرْأَةِ هَذِهِ مَعَ إِذْهَبِي: لَهَا فَقَالَ. جَوَارٍ وَمَعَهَا امْرَأَةٌ فَخَرَجَتْ فَدَخَلَ ثِيَابَهَا تَلْبَسُ لِسَيِّدَتِكَ قَالَ: فَقَالَ وَبَنَاتِنَا الْأَطْعَمَةَ بِالْوَرَانِ وَجَاءَنَا فَاجِرَةٌ ثِيَابًا وَكِسَانًا الْحَمَامِ وَأَدْخَلْنَا دَارَهُ فِي دَارٍ لَنَا أَفْرَدَ وَقَدْ الْبَنَاتِ وَحَمَلَتْ مَعِي فَجَاءَتْ. الدَّارِ إِلَى وَآلِهِ، عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٌ رَأْسِ عَلَى وَاللَّوَاءِ قَامَتْ، قَدْ الْفَيْتَامَةَ كَأَنَّ مَنَامِهِ فِي الْمُسْلِمِ الْبَلَدِ شَيْخٌ رَأَى اللَّيْلَ نِصْفُ كَانَ فَلَمَّا ثِيَابُهُ بِأَطْيَبِ عَلَيْهِ، فَسَلَّمَ وَآلِهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ إِلَى فَتَقَدَّمَ. مُوَحَّدٌ مُسْلِمٌ لِرَجُلٍ: فَقِيلَ الْقَصْرُ؟ أَهَذَا لِمَنْ: فَقَالَ الْأَخْضَرَ الرُّمُودِ مِنْ قَصْرٍ وَإِذَا لَهُ فَقَالَ الرَّجُلُ فَتَحَيَّرَ. مُسْلِمٌ أَنْكَ عِنْدِي الْبَيْتَةَ أقيم: لَهُ فَقَالَ مُسْلِمٌ؟ رَجُلٌ وَأَنَا عَنِّي تُعْرَضُ لِمِ اللَّهِ، رَسُولٌ يَا: فَقَالَ: عَنْهُ فَأَعْرَضَ رَسُولٌ

(418)

Then the Holy Prophet said: Have you forgotten what you have said to that Alawi woman? Now, this palace is for the man who has accommodated that woman and her orphaned daughters at his house! The Sheikh woke up, frightened! Sheikh ordered his servants to search in the city to find that Alawi woman and the orphans hoping to find a sign of them! He himself went to look for them too! after a long search, they found out that the woman and her daughters were in the house of the deputy officer of the city. The Sheikh went to his house hurriedly, asking: Where is that Alawi woman? The Zoroastrian man said: They are in my house. The Sheikh said: I want to take them to my house. The Zoroastrian man said: I will never allow it! The Sheikh said: Take this one thousand Dinars from me and let me take them! The Zoroastrian man said: By God, I will not do such a thing even if you give me a hundred thousand Dinars! The Sheikh insisted on his request. The Zoroastrian man said: I have had the same dream as you have had. That palace has been made for me. O sheikh! You were too sure of your faith! By God, no member of my family went to bed that night without converting to Islam thanks to this Alawi woman. We are all Muslims now and all the blessings have come to us due to this highly-respected lady!

Speaking of his dream, the man said: I saw the Messenger of Allah in my dream, saying to me: This palace has been built for you and your family, for you have been benevolent to my descendants. I give you the good news that you and your family will go to paradise, for God created you all believers from the very beginning.[586]



Sept ibn Jawzi has related another story as follows: A man saw the Messenger of Allah in his dream, who ordered to him to see such and such Zoroastrian man and to convey to him a message that his prayer has been answered! The man who had seen the Holy Prophet in his dream refused to convey the message thinking that the Zoroastrian man might have the impression that I expect something from him. He saw the Messenger of Allah in his dream for the second and third time. Again the Holy Prophet emphasized that the man should convey his message without any delay, for it was incumbent on him to obey the Holy Prophet! This time, the dreamer went to the Zoroastrian man and privately conveyed the Holy Prophet's message

(419)

في غلمانته وَبَتَّ. وَيَبْكِي يَلْطِمُ وَهُوَ الرَّجُلُ فَانْتَبَهَ. دَارِهِ فِي هِيَ الَّذِي لِلشَّيْخِ الْقَصْرُ وَهَذَا لِلْعَلَوِيَّةِ؟ قُلْتُ مَا نَسَبِيَتْ: وَالِإِلهِ عَلَيْهِ اللهُ صَلَّى اللهُ لَكَ مَا: قَالَ. أُرِيدُهَا: قَالَ. عِنْدِي: قَالَ الْعَلَوِيَّةُ؟ أَتَيْنَ: فَقَالَ إِلَيْهِ فَجَاءَ الْمُجُوسِيَّ دَارٍ فِي أَنَّهَا فَأَخْبَرَ. الْعَلَوِيَّةِ عَلَى يَدُورُ بِنَفْسِهِ وَخَرَجَ الْبَلَدِ أَنَا رَأَيْتُهُ أَنْتَ رَأَيْتَهُ الَّذِي الْمَنَامُ: لَهُ قَالَ عَلَيْهِ أَلَحَّ فَلَمَّا دِينَارِ أَلْفِ مِائَةٍ وَلَا وَاللهِ لَا: فَقَالَ. إِلَيَّ وَسَلَّمُهُنَّ دِينَارِ أَلْفِ هَذِهِ: قَالَ. سَبِيلَ إِلَيْهَا وَعَادَ الْعَلَوِيَّةِ يَدِ عَلَى كُنَّا أَسْلَمْنَا وَقَدْ إِلَّا ذَارِي فِي أَحَدٌ وَلَا نَمُتُ مَا وَاللهِ. بِإِسْلَامِكَ عَلَيَّ تُدِلُّ وَأَنْتَ خُلِقَ لِي رَأَيْتَهُ الَّذِي لَقَصْرُوا أَيضاً، اللهُ خَلَقَكُمْ أَهْلٍ مِنْ وَأَنْتُمْ الْعَلَوِيَّةِ مَعَ فَعَلْتُمْ بِمَا وَلَا هَلِكَ لَكَ الْقَصْرُ: لِي فَقَالَ وَالِإِلهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ وَرَأَيْتُ عَلَيْنَا، بَرَكَاتِهَا مِنْ الْقَدَمِ فِي مُؤْمِنِينَ.

الْمُجُوسِيِّ فَلَانٍ إِلَى إِمَضٍ يَقُولُ وَهُوَ مَنَامِهِ فِي وَالِإِلهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ رَأَى رَجُلًا أَنَّ الدُّنْيَا أَبِي الْبَنِ عَنْ كِتَابِهِ فِي أَيضاً وَقَالَ فَرَأَى وَسَاعَةً، دُنْيَا فِي الرَّجُلِ وَكَانَ. لَهُ يَتَعَرَّضُ أَنَّهُ الْمُجُوسِيِّ يَظُنُّ لِنَلَا الرِّسَالَةَ أَدَاءً مِنَ الرَّجُلِ فَامْتَنَعَ. الدَّعْوَةَ أُجِيبَتْ قَدْ: لَهُ وَقَالَ اللهُ صَلَّى اللهُ رَسُولٌ أَنَا: النَّاسِ مِنْ خُلُوفٍ فِي لَهُ وَقَالَ الْمُجُوسِيِّ فَأَتَى فَأَصْبَحَ. وَتَأَلَّمْنَا تَأَلَّمْنَا وَالِإِلهِ عَلَيْهِ اللهُ صَلَّى اللهُ رَسُولٌ الرَّجُلِ الْإِسْلَامِ دِينَ أَنْكَرُ فَأَبَى: قَالَ. نَعَمْ: قَالَ أَتَعْرِفُنِي؟: لَهُ فَقَالَ. الدَّعْوَةَ أُجِيبَتْ قَدْ: لَكَ وَلِيَقُ وَهُوَ إِلَيْكَ وَالِإِلهِ عَلَيْهِ

(420)

to him. But the Zoroastrian man said: I do not believe in Islam and prophethood of Muhammad! I said: I know it but what should be done? The Messenger of Allah commissioned me three times to convey his message to you! The Zoroastrian man immediately pronounced the formula of the Islamic faith (there is no god but Allah, Muhammad is the Messenger of Allah) and became a Muslim. He invited his family and relatives to Islam, saying: Anyone of my relatives who converts to Islam can possess any portion of the property which he has at disposal or he will not have such a right, for I have found the truth!

With this message, all his relatives and friends converted to Islam. He also cancelled the marriage of his daughter to his grandchild, for marriage between two Mahrams (a near relative with whom one cannot marry) is forbidden!

Then he said to me: Do you know what that prayer which was answered was? I said: No, but I am willing to know it. The new convert said: Once I had married my daughter to a relative, I had given

a wedding party, inviting people to come and have the dinner. A poor family was living in our neighborhood whom I had not invited. At dinner time, I told my servants to spread the tablecloth in the yard and to serve the food there. I heard the complaint of the little girl from the next door, who was saying to his mother: This Zoroastrian man is annoying us with the smell of their food. I immediately ordered my servant to take some food, clothing, and a certain amount of money for them. Once the little girl looked at the food, clothing, and money, she said: By God, we will not eat this food without praying for one who has sent them. So they all raised their hands saying: O Lord! Associate this man with our ancestor, the Messenger of Allah. All those who were present said: Amen! [587]

Ibn Jawzi has quoted his grandfather, Abul Faraj on the authority of ibn Khasib as saying: I was in charge of the finance affairs of Mutawakkil's mother. When I was busy with account-books, one of the agents came and gave me a purse of one thousand Dinars, saying: The lady says: Divide this money among the needy, for they are from my purest property. By the way, send me their names so that I will give them some money later. Ibn Khasib reports: I took the purse, went home and invited my friends to introduce to me the

(421)

وَأَنَّ اللَّهَ إِلَّا إِلَهَ لَا أَنْ أَشْهَدُ أَنَا: فَقَالَ. وَمَرَّةً وَمَرَّةً مَرَّةً إِلَيْكَ أُرْسَلَنِي الَّذِي وَهُوَ هَذَا عَرِفُ أَنَا: فَقَالَ. وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى مُحَمَّدٌ وَنُبُوَّةٌ وَمَنْ لَهُ، فَهُوَ بِنِدَائِهِ لِي فَمَا أَسْلَمُ فَمَنْ فَأَسْلُمُوا، قَالُوا إِلَى رَجَعْتُ وَقَدْ ضَلَلْتُ عَلَى كُنْتُ: لَهُمْ فَقَالَ وَأَصْحَابَهُ أَهْلُهُ وَدَعَا. اللَّهُ رَسُولٌ مُحَمَّدًا وَأَنَا وَاللَّهِ، لَا: فَقُلْتُ الدَّعْوَةَ؟ مَا أَتَدْرِي: قَالَ ثُمَّ بَيْنَهُمَا فَفَرَّقَ ابْنَهُ مِنْ مَتْرُوجَةٍ ابْنَةٌ لَهُ وَكَانَتْ. وَأَهْلُهُ الْقَوْمَ فَأَسْلَمَ. عِنْدَهُ لِي مَا فَلْيُنْزِعْ أَبِي لَهُمْ، مَا لَا فُقَرَاءَ أَشْرَافٍ قَوْمٌ جَانِبِنَا إِلَى وَكَانَ فَأَجَابُوا، النَّاسَ وَدَعَوْتُ طَعَامًا صَنَعْتُ ابْنَتِي زَوَّجْتُ لَمَّا: فَقَالَ. السَّاعَةَ أَسْأَلُكَ أَنْ أُرِيدُ طَعَامِهِ بِرَائِحَةِ الْمَجْرُوسِيِّ هَذَا أَذَانَا فَذُمَّهُ، يَا: لِأَمَّهَا تَقُولُ صَبِيَّةً فَسَمِعْتُ. الدَّارَ وَسَطٍ فِي حَصِيرٍ لِي وَإِنِّي سَطُّ أَنْ غَلَمَانِي فَأَمَرْتُ فَرَفَعْنَ. لَهُ نَدَعُو حَتَّى نَأْكُلَ مَا وَاللَّهِ: لِلْبَاقِيَاتِ الصَّبِيَّةِ قَالَتْ لِكَدِّ إِلَى نَظَرُوا فَلَمَّا. لِلْجَمِيعِ وَدَنَانِيرَ وَكِسْوَةَ كَثِيرٍ بِطَعَامٍ إِلَيْهِنَّ فَأَرْسَلْتُ أُجِيبَتِ الدَّعْوَةَ فِتْلَكَ. بَعْضَهُنَّ وَأَمَّن. وَإِلَيْهِ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولٌ جَدْنَا مَعَ اللَّهِ حَسْرَتِكَ: وَقُلْنَ أَيْدِيَهُنَّ

الدِّيَّانِ فِي أَنَا فَبَيْنَا. الْمُتَوَكَّلِ أُمَّ لِلْسَيِّدَةِ كَاتِبًا كُنْتُ: قَالَ الْخَصِيبِ ابْنِ إِلَى بِإِسْنَادِهِ الْفَرَجِ أَبِي جَدِّهِ عَنِ كِتَابِهِ فِي أَيْضًا الْجَوَزِيِّ ابْنِ وَنَقَلَ أَطِيبٍ مِنْ فَهَوَ الْإِسْتِحْقَاقِ، أَهْلٍ فِي هَذَا فَرَّقَ لَكَ تَقُولُ السَّيِّدَةُ: فَقَالَ دِينَارٍ أَلْفٌ فِيهِ كَيْسٌ مُوَمَعٌ عِنْدَهَا مِنْ حَرَجٍ قَدْ صَغِيرٍ بِخَادِمٍ إِذَا وَجَمَعْتُ مَنْزِلِي إِلَى فَمَضَيْتُ قَالَ. هُمُ إِلَيَّ صَرَفَتْهُ شَيْءٌ الْوَجْهِ هَذَا مِنْ جَانِبِي إِذَا حَتَّى فِيهِمْ تُفَرِّقُهُ الذِّينَ أَسَامِي لِي وَكَتَبْتُ مَالِي، الْمُسْتَجِيبِينَ عَنِ وَسَلَّطْتُهُمْ أَصْحَابِي

(422)

needy people. They did so and I divided 300 Dinars among them, keeping the rest with me and waiting for other needy people to come to me. It was midnight when someone knocked the door. I said: who is it? The answer was: I am an Alawi man. I said to myself: Perhaps it is my neighbor. But he has never come to me. What is the reason behind this untimely visit? The servant opened the door and the man came to me. After exchanging greeting I said: How come you are here at this hour of night? He said: A descendant of the Messenger of Allah has come to see me. I had

nothing at home to make food for him. So I have come here to borrow some money, however little, from you so as not to be ashamed before my guest.

I gave one Dinar to him, saying: It is free. He thanked me and headed for his house. Being informed of it, my wife said: Were you not ashamed that you gave only one Dinar to that Alawi man who badly needed it? She said: give him whatever money that is left with you. Her words had a great impact on me. So I immediately followed the man and gave him the whole money.

After returning home, I remembered something which made me regret what I had done. If they report me to Mutawakkil given his enmity with the descendants of the Holy Prophet, only God knows what they will do with me! Seeing the sign of worry in my face, my wife asked the reason. I informed her of my worry. She consoled me and said: Do not fear! Trust God and the ancestor of this Sayyid! We were speaking about it when the agents of the lady came to our house with torches in their hands, saying: You have been called by lady!

I was prepared to go but I was at a loss. My body was shivering. With each step I took, an agent would say: Mutawakkil's mother is impatiently waiting for you! When I reached the palace, the ushers led me from one room to the other. When I reached the special chamber of the lady, the servant who was with me said: Wait here for the lady. I was extremely depressed not knowing what will happen! But contrary to my expectation, the lady came, weeping. I was surprised with her weeping. Calling me, she said: O Ahmad (name of Abu-Khasib)! May Allah reward you and your wife. Moments ago, I saw the Messenger of Allah in my dream, who was saying: May Allah bless you, Ahmad, and his wife with a good reward. Now tell me

(423)

مَنْ: فَقُلْتُ. ذَارِي بَابٍ عَلَيَّ يُطْرَقُ بِطَارِقٍ وَإِذَا. اللَّيْلِ صَغِيرًا إِلَى يَدَيَّ بَيْنَ الْبَابِ وَبَعِيَ دِينَارًا ثَلَاثِمِائَةً فِيهِمْ فَفَرَّقْتُ أَشْخَاصًا، لِي فَسَمَوُا  
إِنِّي: قَالَ فَشَأْنُكَ؟ مَا: وَقُلْتُ بِهِ فَرَحَبْتُ فَدَخَلَ لِي، فَأَذِنْتُ. يَقْصِدُنِي وَلَمْ مُدَّةً مِنْ جَارِي هَذَا: فَقُلْتُ. جَارِي وَكَانَ. الْعَلَوِيُّ فَلَانُ: فَقَالَ هُوَ؟  
رَسُولٌ: وَلِدٍ مِنْ طَارِقِ السَّاعَةِ طَرَقَنِي: فَقُلْتُ السَّاعَةَ؟ هَذِهِ فِي عَنَّاكَ الَّذِي مَا: فَقَالَتْ زَوْجَتِي إِلَى فَدَخَلْتُ. دِينَارًا ذَلِكَ مِنْ فَأَعْطَيْتُهُ. جَائِعٌ  
زَوْجَتِي: خَرَجْتُ الْبَابَ إِلَى وَصَلْتُ فَلَمَّا. وَأَنْصَرَفْتُ وَشَكَرْتَنِي فَأَخَذَهُ دِينَارًا فَأَعْطَيْتُهُ أَطْعَمَهُ، مَا يَ عِنْدِي يَكُنْ وَلَمْ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ  
قَلْبِي فِي كَلَامِهَا فَوْقَ. الْجَمِيعِ أَعْطَاهُ! اسْتَحْفَافًا عَرَفْتُ وَقَدْ دِينَارًا وَتَعْطِيهِ الرَّجُلِ هَذَا مِثْلَ يَقْصِدُكَ اسْتَسْجِي أَمَا: وَتَقُولُ تَبْكِي وَهِيَ  
الْعَلَوِيَّيْنَ يَمُوتُ وَهُوَ الْمَتَوَكِّلُ إِلَى الْخَيْرِ يَصِلُ السَّاعَةَ: وَقُلْتُ نَدِمْتُ الدَّارَ إِلَى عُدْتُ فَلَمَّا. وَأَنْصَرَفْتُ فَأَخَذَهُ الْكَيْسَ فَنَاولُهُ خَلْفَهُ وَقَمْتُ  
وَهُمُ الْخَدَمُ بِأَيْدِي وَالْمَشَاعِلُ يُطْرَقُ بِالْبَابِ إِذَا كَذَلِكَ نَحْنُ فَبَيْنَا. جَدَّهُمْ وَعَلَى اللهُ عَلَى وَاتَّكِلْ تَخَفْ لَا: زَوْجَتِي لِي فَقَالَتْ. فَتَلْنِي فِي  
هَذَا وَرَاءَ السَّيِّدَةِ: الْخَادِمُ لِي وَقَالَ السَّيِّدَةُ سِئْرًا عِنْدَ فَوْقْتُ. الرُّسُلُ تَوَاتَرَتْ لِيْلَاقَ مَشِيْبٍ وَكَلَّمَا مَرَّ عَوْبًا، فَقَمْتُ. السَّيِّدَةُ أَجِبْ: يَقُولُونَ  
رَسُولٌ فَجَاءَنِي نَائِمَةً السَّاعَةَ تَكُنْ. خَيْرًا زَوْجَتِكَ وَجَزَى خَيْرًا اللهُ جَزَاكَ أَحْمَدُ، يَا: وَتَقُولُ تَنْتَجِبُ وَهِيَ بُكَاءَهَا فَسَمِعْتُ: قَالَ. السُّنَّ  
تَبْكِي وَهِيَ الْحَدِيثُ فَحَدَّثْتَهَا هَذَا؟ مَعْنَى فَمَا. خَيْرًا الْخَصِيبِ ابْنِ زَوْجَةٍ وَجَزَى خَيْرًا اللهُ جَزَاكَ لِي وَقَالَ وَالِهِ عَلَيْهِ اللهُ صَلَّى اللهُ  
وَقَالَتْ وَكِسْوَةٌ دَنَانِيرَ فَأَعْطَيْتَنِي:

(424)

what is the interpretation of this dream? I told her the whole story. She started weeping! At this time, she gave me some money and clothing, saying: This money is for that Alawi Sayyid! This money and clothing is for you, and this money and clothing is for your wife. Her gift was a hundred thousand Dirhams on the whole! After she thanked me and prayed for me, I said goodbye to her and rejoicingly headed for home, saying to myself: I should inform the Sayyid of the event. As soon as I reached the house of Sayyid and knocked the door, he came to welcome me with tears in his eyes. He said: O Ahmad! Give me whatever you have with you. I asked the reason for his weeping. He said: When I returned home from your house, I informed my wife of the event. She said: Let both of us rise up, perform prayer, and pray for Mutawakkkil's mother, Ahmad, and his wife. Having prayed, we went to our bed. In my dream, the Messenger of Allah said to me: My son, I thanked them for what they did to you! Now, Ahmad will bring you money from Mutawakkkil's mother. Accept it and pray for her!

### Final Note

Towards the end, the author of the book says: We have expressed `Ali's merits as much as we could but actually `Ali's merits cannot be counted! Praise is due to the Lord of the universe. God's greetings be upon the master of prophets, the Holy Prophet of Islam, and his pure household.

END

(425)

فَطَرَقْتُ الْعُلُوِّيَّ، بَنَيْتُ عَلَى طَرِيقِي وَجَعَلْتُ الْمَالَ دُنْشَأَخَ. دِرْهَمِ أَلْفِ مِائَةٍ يُسَاوِي ذَلِكَ وَكَانَ: قَالَ. لَكَ وَهَذَا لِرَوْجَتِكَ وَهَذَا لِلْعُلُوِّيِّ هَذَا رَوْجَتِي لِي قَالَتْ مَنْزِلِي نَخَلْتُ لَمَّا: فَقَالَ. بُكَائِهِ عَنْ فَسَائِلَتِهِ. بِيكِي وَهُوَ وَخَرَجَ. أَحْمَدُ يَا مَعَكَ مَا هَاتِ: الْمَنْزِلَ دَاخِلٍ مِنْ فَصَاحِ الْبَابِ، صَلَّى اللهُ رَسُولٌ فَرَأَيْتُ نِمْتُ ثُمَّ. وَدَعَوْنَا فَصَلَّيْنَا. وَرَوْجَتِهِ وَالْحَمْدُ لِلْسَيِّدَةِ وَنَدَعُو نُسَلِّي بِنَا فَمُ: فَقَالَتْ. فَعَرَفْتُهَا مَعَكَ؟ الَّذِي هَذَا مَا هَذَا فِي الْقَدْرِ هَذَا عَلَى وَلْتَقْتَصِرْ. مِنْهُمْ فَاقْبَلْهُ بِشَيْءٍ يَأْتُونَكَ فَالسَّاعَةَ. مَعَكَ فَعَلُوا مَا عَلَى كَرْتُهُمْ شَقْدٌ: يَقُولُ وَهُوَ الْمَنَامُ فِي وَالِهِ عَلَيْهِ اللهُ وَالْحَمْدُ. كَثْرَةُ تُحْصَى لَا وَالسَّلَامِ الصَّلَاةِ أَفْضَلُ يَهْ عَا فَصَانِلُهُ لِأَنَّ الْمُحَالَ، طَلَبَ فَقَدْ الْفَصَانِلِ جَمِيعِ إِحْصَاءِ رَامَ مَنْ فَإِنَّ الْمُخْتَصِرَ، الطَّاهِرِينَ وَالِهِ النَّبِيِّ مُحَمَّدٍ الْمُرْسَلِينَ سَيِّدِ عَلَى اللهُ صَلَّى الْعَالَمِينَ، رَبِّ اللهُ

### Endnotes

[1] A`yan al-Shi`ah, vol. 5, pp. 396

- [2] Mu`jam Rijal al-Hadith, vol. 5, pp. 157
- [3] Mu`jam Rijal al-Hadith, vol. 5, pp. 158
- [4] Tabaqat A`lam al-Shi`ah, 8th century, pp. 52
- [5] Lisan al-Mizan, vol. 2, pp. 315
- [6] Lisan al-Mizan, vol. 6, pp. 319
- [7] Riyad al-`Ulama', vol. 1, pp.358
- [8] A`yan al-Shi`ah, vol. 5, pp. 396-397
- [9] A`yan al-Shi`ah, vol. 5, pp. 396-397
- [10] A`yan al-Shi`ah, vol. 5, pp. 396-397
- [11] A`yan al-Shi`ah, vol. 5, pp. 397
- [12] A`yan al-Shi`ah, vol. 5, pp. 397
- [13] Riyad al-`Ulama', vol. 1, pp. 359
- [14] Mu`jam al-Alqab, ibn Futi
- [15] Riyad al-`Ulama', vol. 1, pp. 360
- [16] Rijal `Allamah Hilli, pp. 48
- [17] al-Bidayah wa'l-Nihayah, vol. 14, pp. 129
- [18] Khulasat al-Aqwal, pp. 48
- [19] Mu`jam Rijal al-Hadith, vol. 5, pp. 157
- [20] A`yan al-Shi`ah, vol. 5, pp. 396
- [21] A`yan al-Shi`ah, vol. 5, pp. 396

- [22] A`yan al-Shi`ah, vol. 5, pp. 396
- [23] The Holy Bible, Genesis, chap. 17, verses 20-21
- [24] Manaqib, Khawarizmi, chap. 19, pp. 221
- [25] Manaqib, Khawarizmi, chap. 19, pp. 227
- [26] Manaqib, Khawarizmi, chap. 14, pp. 88
- [27] Manaqib, Khawarizmi, chap. 14, pp. 90
- [28] Manaqib, Ahmad
- [29] Manaqib, Khawarizmi, chap. 14, pp. 88
- [30] Bisharat al-Mustafa, pp. 8
- [31] Tarikh Ibn `Asakir, vol. 1, pp. 41
- [32] Musnad, Ahmad ibn Hanbal, vol. 1, pp. 151
- [33] This book was available till 10th century A.H. and since then no information of it is at hand.
- [34] Musnad Ahmad ibn Hanbal, vol. 1, pp. 371
- [35] Manaqib, Khawarizmi, chap. 4, pp. 17
- [36] Musnad Ahmad ibn Hanbal, vol. 1, pp. 209
- [37] Manaqib, Khawarizmi, chap. 4, pp. 20
- [38] Musnad, Ahmad ibn Hanbal, vol. 5, pp. 26
- [39] Ihqaq al-Haqq, vol. 3, pp. 386
- [40] Khasa'is, Natanzi
- (428)

[41] Khasa'is, Natanzi

[42] Kifayat al-Talib, chap. 51, pp. 204

[43] Ansab al-Ashraf, vol. 2, pp. 98

[44] Hilyat al-Awliya', vol. 1, pp. 67

[45] Kashf al-Ghummah, vol. 1, pp. 113

[46] Dala'il al-Nubuwwah, vol. 5, pp. 397

[47] Musnad, Ahmad ibn Hanbal, vol. 1, pp. 83-88,156

[48] Manaqib, Khawarizmi, chap. 7, pp. 40

[49] Manaqib, Khawarizmi, chap. 7, pp. 40

[50] Sahih, vol. 5, pp. 637

[51] Masabih al-Sunnah Baqwi, vol. 4, pp. 174

[52] Manaqib, ibn Maghazili, pp. 80

[53] Manaqib, Khawarizmi, chap. 7, pp. 40

[54] Fada'il al-Sahabah

[55] Manaqib, Khawarizmi, chap. 7, pp. 45

[56] Manaqib, Khawarizmi, chap. 7, pp. 46

[57] Manaqib, Khawarizmi

[58] Manaqib, Khawarizmi, chap. 7, pp. 45

[59] Nahj al-Balaghah, 189

[60] Evidently this question does not mean that Lady Fatimah was not pleased with this marriage, rather it indicates the high station of `Ali so that people will know that `Ali is more dignified and

honorable than all the companions of the Holy Prophet (s.a).

[61] Musnad, vol. 5, pp. 26

[62] Yanabi` al-Mawaddah, chap.14, pp. 69

[63] Imam `Ali, ibn `Asakir, vol. 3, pp. 62

[64] Manaqib, chap. 7, pp. 47

[65] Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1

[66] Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1

[67] Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1, pp. 17

[68] Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1, pp. 17

[69] Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1, pp. 29

[70] Amali, sheikh Saduq, 36th Majlis, Hadith 14

[71] Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 1, pp. 24

[72] Al-Ghadir, vol. 6, pp. 111

[73] Fara'id al-Simtayn, vol. 1, pp. 346

[74] Manaqib, vol. 1, pp. 288

[75] Al-Ghadir, vol. 6, pp. 9

[76] Fara'd al-Simtayn, vol. 1, pp. 350

[77] Manaqib, Khawarizmi, chap. 7, pp. 52

[78] Manaqib, Khawarizmi, chap. 7, pp. 51

[79] Manaqib, Khawarizmi, chap. 7, pp. 52



[80] Maqatal, Khawarizmi, chap. 4, vol. 1, pp. 44

[81] Yanabi` al-Mawaddah, pp. 288

[82] Ihqaq al-Haqq, vol. 8, pp. 86

(429)

[83] Sunan Nasa'i, vol. 6, pp. 182

[84] Yanabi` al-Mawaddah, pp. 76-228

[85] Irshad, Sheikh Mufid, vol. 1, pp. 196

[86] Manaqib, ibn Shahr Ashub, vol. 2, pp. 38

[87] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 58

[88] Al-Durr al-Manthur, vol. 6, pp. 317

[89] Bihar al-Anwar, vol. 40, chap. 97, pp. 247

[90] Bihar al-Anwar, vol. 40, chap. 97, pp. 247

[91] Bihar al-Anwar, vol. 40, chap. 97, pp. 249

[92] Fada'il al-Khamsah, vol. 2, pp. 277

[93] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 61, pp. 202

[94] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 62, pp. 204

[95] Manaqib, chap. 7, pp. 54

[96] Manaqib, vol. 2, pp. 44

[97] Nahj al-Sa`adah, vol. 3, pp. 95

[98] The man who posed such a question was no one but Sa`d ibn Abi-Waqqas. It is strange as to how ignorant these people were. They not only did not benefit from `Ali's abundant knowledge

but tried to underestimate `Ali's meaningful sermons by mocking them. One example, was the same ignorant man who did not benefit from the ocean of `Ali's knowledge nor did he allow others to do so and thus made the sermon abortive. (Shaykh al-Mufid, al-Irshad)

[99] al-Khara'ij wa'l-Jara'ih, Rawandi, pp. 188

[100] Nahj al-Sa`adah, vol. 1, sermons, pp. 285

[101] Muruj al-Dhahab, vol. 2, pp. 406

[102] Tarikh Baghdad, vol. 1, pp. 199

[103] Ihqaq al-Haqq, vol. 8, pp. 138

[104] Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 2, pp. 290

[105] Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 2, pp. 291

[106] Sharh Nahj al-Balaghah, ibn Abi Hadid, vol. 2, pp. 191

[107] Fada'il al-Khamsah, vol. 2, pp. 254

[108] Ihqaq al-Haqq, vol. 8, pp. 162

[109] Maqatil al-Talibiyin, pp. 46

[110] Ihqaq al-Haqq, vol. 8, pp. 142

[111] Waq`at Siffin, pp. 140-142

[112] Safinat al-Bihar, vol. 1, pp. 567

[113] Shawahid al-Tanzil, vol. 2, pp. 5

[114] Tarikh Dimashq, vol. 1, pp. 158, Hadith 197

[115] Musnad, vol. 1, pp. 199

[116] Manaqib, pp. 72

- [117] Manaqib, pp. 66
- [118] Manaqib, chap. 10, pp. 66
- [119] Manaqib, chap. 10, pp. 67
- [120] Manaqib, chap. 10, pp. 71
- [121] Manaqib, chap. 10, pp. 67
- (430)
- [122] Manaqib, chap. 10, pp. 69
- [123] Hilyat al-Awliya', vol. 1, pp. 80
- [124] Hilyat al-Awliya', vol. 1, pp. 83
- [125] Hilyat al-Awliya', vol. 1, pp. 83
- [126] Usd al-Ghabah, vol. 4, pp. 24
- [127] Tarikh Dimashq, ibn Assaker, vol. 3, pp. 246
- [128] Usd al-Ghabah, vol. 4, pp. 25
- [129] Tarikh Dimashq, vol. 2, pp. 413
- [130] Manaqib, Khawarizmi, chap. 17, pp. 118
- [131] Ihqaq al-Haqq, vol. 3, pp. 503
- [132] Ihqaq al-Haqq, vol. 3, pp. 503
- [133] Shawahid al-Tanzil, vol. 2, pp. 353
- [134] Shawahid al-Tanzil, vol. 2, pp. 343
- [135] Shawahid al-Tanzil, vol. 2, pp. 343

- [136] Kashf al-Ghummah, vol. 1, pp. 168
- [137] Tarikh Dimashq, vol. 3, pp. 227
- [138] Tarikh Baghdad, pp. 134
- [139] Manaqib, chap. 13, pp. 75
- [140] Manaqib, chap. 13, pp. 77
- [141] Manaqib, chap. 14, pp. 76
- [142] Sharh Nahj al-Balaghah, vol. 4, pp. 74
- [143] Fara'id al-Simtayn, vol. 1, pp. 227
- [144] Irshad, Sheikh Mufid, vol. 1, pp. 346
- [145] Irshad, Sheikh Mufid, vol. 1, part 3, chap. 76
- [146] Irshad, Sheikh Mufid, vol. 1, pp. 348
- [147] Hilyat al-Awliya', vol. 1, pp. 84
- [148] Manaqib, chap. 9, Hadith. 11, pp. 62
- [149] Hilyat al-Abrar, vol. 1, pp. 321
- [150] Manaqib, ibn Shahr Ashub, vol. 2, pp. 125
- [151] Shawahid al-Tanzil, vol. 2, pp. 182, Hadith 888
- [152] Tafsir al-Burhan, vol. 3, pp. 144
- [153] Manaqib, ibn Maghazili, Hadith 317, pp. 144
- [154] Tafsir al-Burhan, vol. 4, pp. 76
- [155] Shawahid al-Tanzil, vol. 1, pp. 117

- [156] Hilyat al-Abrar, vol. 1, pp. 321
- [157] Musnad, vol. 1, pp. 199
- [158] Asbab al-Nuzul, pp. 139
- [159] Jandab ibn Janadah Ghifari, companion of the holy prophet
- [160] Bihar al-Anwar, vol. 19, pp. 218
- [161] Kashf al-Ghummah, vol. 1, pp. 182
- [162] Kashf al-Ghummah, vol. 1, pp. 183
- [163] Bihar al-Anwar, vol. 19, pp. 338
- [164] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 16, pp. 60
- [165] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 19, pp. 63
- [166] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 20, pp. 67
- (431)
- [167] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 18, pp. 62
- [168] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 18, pp. 62
- [169] Kashf al-Ghummah
- [170] Kashf al-Ghummah, vol. 1, pp. 187
- [171] Kashf al-Ghummah, vol. 1, pp. 187
- [172] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 71
- [173] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 71
- [174] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 73

- [175] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 73
- [176] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 74
- [177] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 74
- [178] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 74
- [179] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 78
- [180] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 22, pp. 76
- [181] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 23, pp. 81
- [182] Kashf al-Ghummah, vol. 1, pp. 197
- [183] Kashf al-Ghummah, vol. 1, pp. 205
- [184] Kashf al-Ghummah, vol. 1, pp. 206
- [185] Kashf al-Ghummah, vol. 1, pp. 205
- [186] Kashf al-Ghummah, vol. 1, pp. 197
- [187] Kashf al-Ghummah, vol. 1, pp. 209
- [188] Kashf al-Ghummah, vol. 1, pp. 210
- [189] Kashf al-Ghummah, vol. 1, pp. 210
- [190] Manaqib, Kalabi, Hadith 24
- [191] Irshad, Sheikh Mufid, vol. 1, chap. 30, pp. 110
- [192] Al-Isabah, vol. 2, pp. 508-509
- [193] Kashf al-Ghummah, vol. 1, pp. 215
- [194] Tarikh Tabari, vol. 3, pp. 56

[195] Kashf al-Ghummah, vol. 1, pp. 128

[196] Kashf al-Ghummah, vol. 1, pp. 219

[197] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 38, pp. 74

[198] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 38, pp. 128

[199] Irshad, Sheikh Mufid, vol. 1, part 2, chap. 16, pp. 129

[200] Tarikh Tabari, vol. 3, pp. 103

[201] Irshad, Sheikh Mufid, part 2, chap. 46, pp. 150

[202] Imam `Ali submitted to the Holy Prophet's order and tolerated further sufferings in fighting the companions of camel, the companions of Mu`awiyah and those who fought against him in Nahrawan with the difference that at the time of the Holy Prophet, he was considered as a devoted soldier of Islam but after the passing away of the Holy Prophet, he would fight those who were against the interpretation of the Holy Qur'an.

[203] Irshad, Sheikh Mufid, part 2, chap. 46, pp. 150

[204] Na`thal is the name of a notorious Jew man who was known for his evil and infidelity. `^a'ishah therefore likened `Uthman to this evil person.

(432)

[205] Kashf al-Ghummah, vol. 1, pp. 238

[206] Talhah and Zubayr who did not see their objective materialized seeing that `Ali was rightfully elected as a caliph, were looking for a chance to create a riot to rise against `Ali's nascent rule in the form of a united group. It was known that `^a'ishah had chosen Mecca as a center for her activity aimed at revenging herself on `Ali for the so-called wronged caliph. She provoked unaware people against `Ali. Talhah and Zubayr too took advantage of people's respect for `^a'ishah, the messenger's wife, launched poisoned propaganda and set out for Mecca. To justify their politico-religious position, they first came to Imam `Ali, to get permission to go on a minor Hajj!

[207] The main goal of these two was to hatch a plot and to challenge Imam `Ali's nascent rule.

[208] Kashf al-Ghummah, vol. 1, pp. 239

[209] Kashf al-Ghummah, vol. 1, pp. 240

[210] Kashf al-Ghummah, vol. 1, pp. 241

[211] Kashf al-Ghummah, vol. 1, pp. 242

[212] Kashf al-Ghummah, vol. 1, pp. 246

[213] Waq`at Siffin, pp. 315,458

[214] Waq`at Siffin, pp. 407,424

[215] Kashf al-Ghummah, vol. 1, pp. 250

[216] Kashf al-Ghummah, vol. 1, pp. 253

[217] Kashf al-Ghummah, vol. 1, pp. 253

[218] Tarikh Tabari, vol. 5, pp. 51,70

[219] Sahih Muslim, vol. 4, No. 2916

[220] Tabaqat, ibn Sa`d, vol. 3, pp. 258,561

[221] Tarikh Tabari, vol. 5, pp. 41

[222] Manaqib, Khawarizmi, chap. 16, pp. 124

[223] Tarikh Tabari, vol. 5, pp. 73

[224] Kashf al-Ghummah, vol. 1, pp. 266

[225] Kashf al-Ghummah, vol. 1, pp. 267

[226] Kashf al-Ghummah, vol. 1, pp. 267

[227] Nur al-Absar, pp. 102

[228] Kashf al-Ghummah, vol. 1, pp. 269



[229] al-Bidayah wa'l-Nihayah, vol. 1, pp. 231

[230] Al-Fada'il, Ahmad ibn Hanbal, pp. 586

[231] Al-Fada'il, Ahmad ibn Hanbal, pp. 239

[232] Tarikh Baghdad, vol. 11, pp. 112

[233] Sahih, Bukhari, vol. 6, pp. 81

[234] Tarikh Dimashq, vol. 2, pp. 387

[235] Bihar al-Anwar, vol. 41, chap. 107, pp. 138

[236] Nahj al-Balaghah, sermon 203

[237] Tadhkirat al-Huffa", Sebt ibn Jowzi, pp. 121

[238] Irshad, Sheikh Mufid, vol. 1, part 3, chap. 53

[239] Muruj al-Dhahab, vol. 2, pp. 419

[240] Tarikh Ya`qubi, vol. 2, pp. 206

(433)

[241] Irshad, Sheikh Mufid, vol. 1, pp. 296

[242] Irshad, Sheikh Mufid, vol. 1, pp. 296

[243] Irshad, Sheikh Mufid, vol. 1, pp. 296

[244] Irshad, Sheikh Mufid, vol. 1, pp. 297

[245] Irshad, Sheikh Mufid, vol. 1, pp. 297

[246] Irshad, Sheikh Mufid, vol. 1, pp. 297

