

Wounds Inflicted During Wars to Imam Ali

Some examples of the injuries inflicted during wars on Amir ul-Momineen^{-asws} are presented.

أَقُولُ قَالَ السَّيِّدُ بْنُ طَاوُسٍ رَجَمَهُ اللَّهُ فِي كِتَابِ سَعْدِ السُّعُودِ رَأَيْتُ فِي كِتَابِ مَا نَزَلَ مِنَ الْقُرْآنِ فِي أَهْلِ الْبَيْتِ ع مِنْ نُسَخَةٍ قَدِيمَةٍ وَ لَمْ يَذْكَرْ مُؤَلِّفَهُ مَا هَذَا لَفْظُهُ مُحَمَّدُ بْنُ عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ سُؤَيْدِ بْنِ سَعِيدٍ عَنْ عَقِيلِ بْنِ أَحْمَدَ عَنْ أَبِي عَمْرٍو بْنِ الْعَلَاءِ عَنِ الشَّعْبِيِّ قَالَ: انْصَرَفَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مِنْ وَقْعَةِ أُحُدٍ وَ بِهِ ثَمَانُونَ جِرَاحَةً تُدْخِلُ فِيهَا الْفَتَائِلُ فَدَخَلَ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ عَلَى نَطْعٍ فَلَمَّا رَأَهُ بَكَى وَ قَالَ إِنَّ رَجُلًا يُصِيبُهُ هَذَا فِي سَبِيلِ اللَّهِ لَحَقَّ عَلَى اللَّهِ أَنْ يَفْعَلَ بِهِ وَ يَفْعَلَ

I (Majlisi) am saying, 'The Seyyid Bin Tawoos said in the book 'Sa'ad Al Saoud', 'I saw in the book, 'Ma Nazal Min Al Quran Fi Ahl Al Bayt^{-asws}', from an old copy', and he did not mentioned its author, what these are its words, Muhammad Bin Umeyr, from Muhammad Bin Ja'far, from Suweyd Bin Saeed, from Aqeel Bin Ahmad, from Abu Amro Bin Al A'ala, from Al Shaby who said,

'Ali^{-asws} Bin Abu Talib^{-asws} left from the event of Ohad and with him^{-asws} were eighty injuries, the stitches had been inserted in these. He^{-asws} entered to see Rasool-Allah^{-saww} and he^{-saww} was upon a skin spread. When he^{-saww} saw him he^{-saww} wept and said: 'If a man is injured (like) this in the Way of Allah^{-azwj}, he would meet Allah^{-azwj} and He^{-azwj} will Do with (Reward) him and He^{-azwj} will Do with (Reward) him'.

فَقَالَ عَلِيُّ ع مُجِيبًا لَهُ وَ بَكَى ثَانِيَةً وَ أَمَا أَنْتَ يَا رَسُولَ اللَّهِ فَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَرِنِّي وَ لَيْتُ عَنْكَ وَ لَا فَرَزْتُ وَ لَكَيْتُ كَيْفَ حُرِمْتُ الشَّهَادَةَ فَقَالَ لَهُ إِنَّهَا مِنْ وَرَائِكَ إِنْ شَاءَ اللَّهُ تَعَالَى

Ali^{-asws} said in answer to him^{-saww} and he^{-asws} wept secondly, 'As for you^{-saww}, O Rasool-Allah^{-saww}! So, praise is for Allah^{-azwj} Who did not Show me^{-asws} turning away from you^{-saww} nor did I^{-asws} flee, but how have I^{-asws} been deprived the martyrdom!' He^{-saww} said to him: 'It is (coming) from behind you^{-asws}, if Allah^{-azwj} the Exalted so Desires'.

ثُمَّ قَالَ لَهُ النَّبِيُّ ص إِنَّ أَبَا سُفْيَانَ قَدْ أَرْسَلَ يُوعِدُنَا وَ يَقُولُ مَا بَيْنَنَا وَ بَيْنَكُمْ حَرَاءُ الْأَسَدِ فَقَالَ عَلِيُّ ع لَا بَأْسَ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ- لَا أَرْجِعُ عَنْهُمْ وَ لَوْ حُمِلْتُ عَلَى أَيْدِي الرَّجُلِ

Then the Prophet^{-saww} said to him^{-asws}: 'Abu Sufyan has sent our appointment (for battle) and says, 'What is between us and you all is Hamra Al-Asad (eighty miles from Al-Medina)'. Ali^{-asws} said: 'No, may my^{-asws} father^{-as} and my^{-asws} mother^{-as} be (scarified for) you^{-saww}, O Rasool-Allah^{-saww}! I^{-asws} will not return from them, and even if I^{-asws} am carried upon the hands of a man''.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ- وَ كَاتِبِينَ مِنْ نَجِيِّ قَاتِلٍ مَعَهُ رَيْثُونَ كَثِيرٌ فَمَا وَهِنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَانُوا وَ اللَّهُ يُحِبُّ الصَّابِرِينَ.

Allah Mighty and Majestic Revealed: ***And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146]''***.¹

¹ Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen^{-asws}, Ch 28 H 14

الإختصاص حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ شَاذَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْفَضْلِ بْنِ عَامِرٍ الْكُوفِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْفَرَزْدَقِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَمْرٍوَيْهِ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ عَلِيٍّ بْنِ أَسْبَاطٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ ابْنِ دَاؤِبٍ قَالَ: لَقِيتُ النَّاسَ يَتَحَدَّثُونَ أَنَّ الْعَرَبَ كَانَتْ تَقُولُ أَنَّ يَبْعَثَ اللَّهُ فِيْنَا نَبِيًّا يَكُونُ فِي بَعْضِ أَصْحَابِهِ سَبْعُونَ خِصْلَةً مِنْ مَكَارِمِ الدُّنْيَا وَالْآخِرَةِ

(The book) 'Al Ikhtisas' – It is narrated to us by Ubeydullah, from Ahmad Bin Ali Bin Al-Hassan Bin Shazan, from Muhammad Bin Ali Bin Al Fazl Bin Aamir Al Kufy, from Al-Husayn Bin Muhammad Bin Al Farazdaq, from Muhammad Bin Ali Bin Amrawiya, from Al-Hassan Bin Musa, from Ali Bin Asbaat, from someone else from the companions of Ibn Da'ab who said,

'I met the people discussing that the Arabs were saying, 'If Allah^{-azwj} were to Send a Prophet^{-as} among us, there would happen to be seventy qualities in one of his^{-as} companions, honourable in the world and the Hereafter'.

فَنظَرُوا وَ فَتَشُّوا هَلْ يَجْتَمِعُ عَشْرُ خِصَالٍ فِي وَاحِدٍ فَضَّلَا عَنْ سَبْعِينَ فَلَمْ يَجِدُوا خِصَالًا مُجْتَمِعَةً لِلدِّينِ وَ الدُّنْيَا وَ وَجَدُوا عَشْرَ خِصَالٍ مُجْتَمِعَةٍ فِي الدُّنْيَا وَ لَيْسَ فِي الدِّينِ مِنْهَا شَيْءٌ وَ وَجَدُوا زُهَيْرَ بْنَ حَبَابٍ الْكَلْبِيِّ وَ وَجَدُوهُ شَاعِرًا طَبِيبًا فَارِسًا مُنَجِّمًا شَرِيفًا أَتَدَاكَاهِنًا قَانِفًا عَانِفًا رَاجِحًا وَ دَكَّرُوا أَنَّهُ عَاشَرَ ثَلَاثِمِائَةٍ سَنَةً وَ أَبْلَى أَرْبَعَةَ لَحْمٍ

They looked around and investigated whether ten qualities had been gathered in one merit from seventy. They could not find any quality gathered for the religion and the world, and they found ten qualities gathered in the world and there wasn't anything for the religion from it, and they found Zuheyr Bin Habbab Al-Kalby, and they found him to be a poet, physician, horseman, astrologer, noble, helping, soothsayer, lineage expert, pardoning, war poet, and they mentioned that he had been living for three hundred years, and having worn down four fleashes.

قَالَ ابْنُ دَاؤِبٍ ثُمَّ نَظَرُوا وَ فَتَشُّوا فِي الْعَرَبِ وَ كَانَ النَّاطِرُ فِي ذَلِكَ أَهْلُ النَّظَرِ فَلَمْ يَجْتَمِعْ فِي أَحَدٍ خِصَالٌ مُجْمُوعَةٌ لِلدِّينِ وَ الدُّنْيَا بِالْإِضْطِرَارِ عَلَيَّ مَا أَحْبَبُوا وَ كَرِهُوا إِلَّا فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

Ibn Daib said, 'Then they looked around and investigated among the Arabs, and the consideration was by the people of vision, but there was no one in whom the qualities had been gathered, being for the religion and the world with the consistency upon what they liked and disliked, except being in Ali^{-asws} Bin Abu Talib^{-asws}.

فَحَسَدُوهُ عَلَيْهَا حَسَدًا أَنْغَلَ الْقُلُوبَ وَ أَحْبَطَ الْأَعْمَالَ وَ كَانَ أَحَقَّ النَّاسِ وَ أَوْلَاهُمْ بِذَلِكَ إِذْ هَدَمَ اللَّهُ عَزَّ وَ جَلَّ بِهِ بُيُوتَ الْمُشْرِكِينَ وَ نَصَرَ بِهِ الرَّسُولَ وَ اعْتَزَّرَ بِهِ الدِّينَ فِي قَتْلِهِ مَنْ قَتَلَ مِنَ الْمُشْرِكِينَ فِي مَعَارِي النَّبِيِّ ص

So, they envied him^{-asws} with such an envy corrupting the heart and confiscating the deeds, and he^{-asws} was the most rightful of the people, and their foremost with that, when Allah^{-azwj} Mighty and Majestic demolished the houses of the Polytheists by him^{-asws}, and Helped the Rasool^{-saww} by him^{-asws}, and the religion was cherished due to him^{-asws} in his^{-asws} killing the ones from the Polytheists he^{-asws} killed during the military expeditions of the Prophet^{-saww}.

قَالَ ابْنُ دَاؤِبٍ فَفَلْنَا لَهُمْ وَ مَا هَذِهِ الْخِصَالُ قَالُوا الْمُوَاسَاةُ لِلرَّسُولِ ص وَ بَدَلُ نَفْسِهِ دُونَهُ وَ الْحَفِظَةُ وَ دَفْعُ الصِّيمِ عَنْهُ وَ التَّصَدِيقُ لِلرَّسُولِ بِالْوَعْدِ وَ الرُّهْدُ وَ تَرْكُ الْأَمَلِ وَ الْحَيَاءُ وَ الْكِرْمُ وَ الْبَلَاغَةُ فِي الْحُطْبِ وَ الرِّئَاسَةُ وَ الْحِلْمُ وَ الْعِلْمُ وَ الْقِضَاءُ بِالْفَضْلِ وَ الشُّجَاعَةُ

Ibn Da'ib said, 'We said to them, 'And what are these qualities?' They said, 'The consoling to the Rasool^{-sawww}, and exerting himself^{-asws} besides him^{-sawww}, and the protection, and repelling the grievances away from him^{-sawww}, and the ratification of the Rasool^{-sawww} with the promise, and the ascetism, and neglecting the long hopes and the life, and the benevolence, and the eloquence in the address, and the governance, and the leniency, and the knowledge, and the judgments with the decisiveness, and the bravery;

و تَرَكَ الْفَرَحَ عِنْدَ الظَّفَرِ وَ تَرَكَ إِظْهَارَ المَرْحِ وَ تَرَكَ الحُدَيْعَةَ وَ المَكْرَ وَ العَدْرَ وَ تَرَكَ المَثَلَةَ وَ هُوَ يَقْدِرُ عَلَيْهَا وَ الرَّعْبَةَ الحَالِصَةَ إِلَى اللَّهِ وَ إِطْعَامَ الطَّعَامِ عَلَى حُبِّهِ وَ هَوَانُ مَا ظَهَرَ بِهِ مِنَ الدُّنْيَا عَلَيْهِ وَ تَرَكَهُ أَنْ يُفَضِّلَ نَفْسَهُ وَ وُلْدَهُ عَلَى أَحَدٍ مِنْ رَعِيَّتِهِ وَ طَعْمَهُ أَذِنِي مَا تَأْكُلُ الرَّعِيَّةُ وَ لِيَأْسَهُ أَذِنِي مَا يَلْبَسُ أَخَذَ مِنَ الْمُسْلِمِينَ

And leaving the joyfulness during the victory, and neglecting the excessive retaliation, and neglecting the deceit and the plotting and the betrayal, and neglecting the punishing despite being able upon it, and the sincere desire to Allah^{-azwj}, and feeding the food upon His^{-azwj} love, and considering insignificant whatever from the world he^{-asws} had won with, and neglecting to preferring himself^{-asws} and his^{-asws} children over anyone from his^{-asws} citizens, and his^{-asws} eating the lowest of the citizens were eating, and his^{-asws} wearing the lowest (quality clothes) of anyone from the Muslims;

وَ قَسَمَهُ بِالسَّوِيَّةِ وَ عَدَلَهُ فِي الرَّعِيَّةِ وَ الصَّرَامَةَ فِي حَرْبِهِ وَ قَدْ حَدَلَهُ النَّاسُ فَكَانَ فِي حَدَلِ النَّاسِ وَ ذَهَابِهِمْ عَنْهُ بِمَنْزِلَةِ اجْتِمَاعِهِمْ عَلَيْهِ طَاعَةً لِلَّهِ وَ انْتِهَاءً إِلَى أَمْرِهِ وَ الحِفْظُ وَ هُوَ الَّذِي تُسَمِّيهِ الْعَرَبُ الْعَقْلَ حَتَّى مَيَّيَ أَذْنَا وَاعِيَةً

And his^{-asws} distributing with the fairness, and his^{-asws} justice among the citizens, and his^{-asws} strictness in his^{-asws} wars and the people had abandoned him^{-asws}. Thus, he^{-asws} was, during the abandonment by the people and their going away from him^{-asws}, at the status of their unity upon it an obedience to Allah^{-azwj} and ending up to His^{-azwj} Command, and the memorisation, and it is which the Arabs were calling as being intellect, to the extent that he^{-asws} was named as 'The retaining ear';

وَ السَّمَاخَةُ وَ بَثُّ الحِكْمَةِ وَ اسْتِخْرَاجُ الكَلِمَةِ وَ الإِبْلَاحُ فِي المَوْعِظَةِ وَ حَاجَةُ النَّاسِ إِلَيْهِ إِذَا حَضَرَ حَتَّى لَا يُؤْخَذَ إِلَّا بِقَوْلِهِ وَ انْفِلَاقُ مَا فِي الأَرْضِ عَلَى النَّاسِ حَتَّى يَسْتَخْرِجَهُ وَ الدَّفْعُ عَنِ المَظْلُومِ وَ إِعَانَةُ المُلْهُوفِ وَ المُرُوءَةُ وَ عِفَّةُ البُطْنِ وَ الفَرْجِ وَ إِصْلَاحُ المَالِ بِيَدِهِ لِيَسْتَعْنِي بِهِ عَنْ مَالِ غَيْرِهِ

And the forgiveness, and transmitting the wisdom, and extracting the words, and the eloquence during the preaching, and the people being needy to him^{-asws} whenever he^{-asws} was presence until they would not take except with his^{-asws} word, and obscurity to the people of whatever in the earth until he^{-asws} extracted, and defending the oppressed, and giving relief to the worried and the fearful, and chastity of the belly and the private parts, and correctness of the wealth in his^{-asws} hand for him^{-asws} to be needless from the wealth of others;

وَ تَرَكَ الوَهْنَ وَ الإِسْتِكَانَةَ وَ تَرَكَ الشِّكَايَةَ فِي مَوْضِعِ أَلَمِ الجِرَاحَةِ وَ كَثْمَانُ مَا وَجَدَ فِي جَسَدِهِ مِنَ الجِرَاحَاتِ مِنْ قَرْزِهِ إِلَى قَدَمِهِ وَ كَانَتْ أَلْفَ جِرَاحَةٍ فِي سَبِيلِ اللَّهِ وَ الأَمْرُ بِالمَعْرُوفِ وَ النَّهْيُ عَنِ المُنْكَرِ وَ إِقَامَةُ الحُدُودِ وَ لَوْ عَلَى نَفْسِهِ وَ تَرَكَ الكَثْمَانَ فِيمَا لِلَّهِ فِيهِ الرِّضَى عَلَى وُلْدِهِ

And neglecting the weakness and the deficiency, and neglecting the complaining in a place of the pain of injuries, and concealing whatever he^{-asws} felt in his^{-asws} body from the injuries from his^{-asws} head to his^{-asws} feet, and there were a thousand injuries in the Way of Allah^{-azwj}, and

enjoining with the good and forbidding from the evil, and establishing the legal penalties and even if it may be upon himself^{-asws}, and neglecting the concealment regarding whatever there was Pleasure of Allah^{-azwj} upon his^{-asws} children;

وَ إِفْرَارِ النَّاسِ بِمَا نَزَلَ بِهِ الْقُرْآنُ مِنْ فَضَائِلِهِ وَ مَا يُحَدِّثُ النَّاسُ عَنْ رَسُولِ اللَّهِ ص مِنْ مَنَاقِبِهِ وَ اجْتِمَاعُهُمْ عَلَى أَنَّهُ لَمْ يَزِدْ عَلَى رَسُولِ اللَّهِ ص كَلِمَةً قَطُّ وَ لَمْ يَزِدْ فَرَائِضَهُ فِي مَوْضِعٍ بَعَثَهُ فِيهِ قَطُّ وَ شَهَادَةُ الَّذِينَ كَانُوا فِي أَيَّامِهِ أَنَّهُ وَ تَرَ فِيهِمْ

And the acknowledgment by the people with whatever the Quran had Revealed of his^{-asws} merits and what the people were narrating from Rasool-Allah^{-saww} of his^{-asws} virtues, and their being united upon that he^{-asws} did not rebut upon Rasool-Allah^{-saww} a single word, at all, and his^{-asws} limbs did not tremble in any place he^{-saww} had sent him^{-asws} in, at all, and testimonies of those who were during his^{-asws} days that he^{-asws} was ample among them;

وَ ظَلَفَ نَفْسَهُ عَنْ دُنْيَاهُمْ وَ لَمْ يَزِرْ شَيْئاً فِي أَحْكَامِهِمْ وَ رِكَاءِ الْقَلْبِ وَ قُوَّةِ الصَّدْرِ عِنْدَ مَا حَكَمَتِ الْخَوَارِجُ عَلَيْهِ وَ هَرَبَ كُلُّ مَنْ كَانَ فِي الْمَسْجِدِ وَ بَقِيَ عَلَى الْمَنْبَرِ وَحْدَهُ وَ مَا يُحَدِّثُ النَّاسُ أَنَّ الطَّيْرَ بَكَتْ عَلَيْهِ

And he^{-asws} refrained himself^{-asws} from their world and did not reduce anything in their ordinances, and the purity of heart, and the strength of chest during what the Kharijites had judged against him^{-asws}, and the fleeing of every one who was in the Masjid and his^{-asws} remaining upon the pulpit alone, and what the people narrated that the birds cried upon him^{-asws};

وَ مَا رُوِيَ عَنِ ابْنِ شِهَابِ الزُّهْرِيِّ أَنَّ حِجَارَةَ أَرْضِ بَيْتِ الْمَقْدِسِ قَلِبَتْ عِنْدَ قَتْلِهِ فَوُجِدَ تَحْتَهَا دَمٌ عَيْبُطٌ وَ الْأَمْرُ الْعَظِيمُ حَتَّى تَكَلَّمَتْ بِهِ الرَّهْبَانُ وَ قَالُوا فِيهِ وَ دَعَاؤُهُ النَّاسَ إِلَى أَنْ يَسْأَلُوهُ [يَسْأَلُوهُ] عَنْ كُلِّ فِتْنَةٍ تَضِلُّ مِائَةً أَوْ تَهْدِي مِائَةً وَ مَا رَوَى النَّاسُ مِنْ عَجَائِبِهِ فِي إِخْتَارِهِ عَنِ الْخَوَارِجِ وَ قَتْلِهِمْ

And what is reported from Ibn Shihab Al-Zuhry that rocks of the land of Bayt Al-Maqdis overturned during him^{-asws} being killed and fresh blood was found underneath and the mighty matter until the Monks spoke of it and they said regarding it, and his^{-asws} calling the people to ask him^{-asws} about every Fitna which would stray a hundred or guide a hundred, and what the people are reporting of his^{-asws} wonders in his^{-asws} informing about the Kharijites and their killing;

وَ تَزَكُّهُ مَعَ هَذَا أَنْ يَظْهَرَ مِنْهُ اسْتِطَالَةٌ أَوْ صَلَفٌ بَلْ كَانَ الْعَالِبُ عَلَيْهِ إِذَا كَانَ ذَلِكَ غَلَبَةَ الْبُكَاءِ عَلَيْهِ وَ الْإِسْتِكَانَةَ لِلَّهِ حَتَّى يَقُولَ لَهُ رَسُولُ اللَّهِ ص مَا هَذَا الْبُكَاءُ يَا عَلِيُّ فَيَقُولُ أَبْكِي لِرِضَا رَسُولِ اللَّهِ ص عَنِّي قَالَ فَيَقُولُ لَهُ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ وَ مَلَائِكَتَهُ وَ رَسُولُهُ عَنَّا رَاضُونَ

And along with this is his^{-asws} neglecting to manifest the haughtiness or arrogance, but the overcoming was upon him^{-asws} when that overcoming upon him^{-asws} was the crying, and being steadfast for Allah^{-azwj} until Rasool-Allah^{-saww} said to him^{-asws}: 'What is this crying, O Ali^{-asws}?' He^{-asws} said: 'I^{-asws} am crying for the pleasure of Rasool-Allah^{-saww} with me^{-asws}'. Rasool-Allah^{-saww} said to him^{-asws}: 'Allah^{-azwj} and His^{-azwj} Angels and His^{-azwj} Rasool^{-saww} are (all) pleased from you^{-asws}';

وَ ذَهَابَ الْبُرْدُ عَنْهُ فِي أَيَّامِ الْبُرْدِ وَ ذَهَابَ الْحَرُّ عَنْهُ فِي أَيَّامِ الْحَرِّ فَكَانَ لَا يَجِدُ حَرّاً وَ لَا بَرْداً وَ التَّأْيِيدُ بِصَرْبِ السَّيْفِ فِي سَبِيلِ اللَّهِ

And the removal of the cold from him^{-asws} during the cold days, and removal of the heat from him^{-asws} during the hot days, so he^{-asws} wasn't feeling heat nor cold, and being constant with striking the sword in the Way of Allah^{-azwj}.

وَالْجَمَالَ قَالَ أَشْرَفَ يَوْمًا عَلَى رَسُولِ اللَّهِ ص فَقَالَ مَا ظَنَنْتُ إِلَّا أَنَّهُ أَشْرَفَ عَلَيَّ الْقَمَرُ لَيْلَةَ الْبَدْرِ وَ مُبَايَعَتُهُ لِلنَّاسِ فِي إِحْكَامِ خَلْقِهِ

And (as for) the beauty – one day Rasool-Allah^{-saww} (when) he^{-asws} came to Rasool-Allah^{-saww}. He^{-saww} said: 'I^{-saww} did not think except that the full moon is coming towards me^{-saww} on the night of the full moon; and his^{-asws} clarifying to the people regarding the ordinances of His^{-azwj} creatures;

قَالَ وَ كَانَ لَهُ سَنَامٌ كَسَنَامِ الثَّوْرِ بَعِيدُ مَا بَيْنَ الْمَنْكَبَيْنِ وَ إِنَّ سَاعِدَيْهِ لَا يَسْتَبِينَانِ مِنْ عَضْدَيْهِ مِنْ إِذْمَاجِهِمَا مِنْ إِحْكَامِ الْخَلْقِ لَمْ يَأْخُذْ بِيَدِهِ أَحَدًا إِلَّا حَبَسَ نَفْسَهُ فَإِنْ زَادَ قَلِيلًا قَتَلَهُ

He said, 'And for him^{-asws} was a hump like the hump of the bull, distant what was between the shoulders, and the separation of his^{-asws} lower arm from his^{-asws} upper arm was not apparent of their merging, from adjudicating the people. He^{-asws} would not seize anyone with his^{-asws} hand except his breath would be withheld, and if he^{-asws} increased a little (more pressure), it killed him'.

قَالَ ابْنُ دَأْبٍ فُلُنَا أَيُّ شَيْءٍ مَعْنَى أَوَّلِ خِصَالِهِ بِالْمُؤَاسَاةِ قَالُوا قَالَ رَسُولُ اللَّهِ ص لَهُ إِنَّ قُرَيْشًا قَدْ أَجْمَعُوا عَلَيَّ فَتَلَّيْتُ فَنَمَ عَلَيَّ فِرَاشِي فَقَالَ يَا بِي أَنْتَ وَ أُمِّي السَّمْعَ وَ الطَّاعَةَ لِلَّهِ وَ لِرَسُولِهِ فَنَامَ عَلَيَّ فِرَاشِيهِ وَ مَضَى رَسُولُ اللَّهِ ص لِرُجُوعِهِ وَ أَصْبَحَ عَلَيٌّ وَ قُرَيْشٌ يَحْرُسُهُ

Ibn Da'ib said, 'We said, 'Which this does it mean the first of his^{-asws} qualities is the consoling?' They said, 'Rasool-Allah^{-saww} said to him^{-asws}: 'Quraysh have united upon killing me^{-saww}, so sleep upon my^{-saww} bed'. He^{-asws} said: 'By my^{-asws} father^{-as} and my^{-asws} mother^{-as}: 'The listening and the obedience is to Allah^{-azwj} and to His^{-azwj} Rasool-Allah^{-saww}'. And Rasool-Allah^{-saww} went on his^{-saww} direction and morning came and Ali^{-asws} was being surrounded by Quraysh.

فَأَخَذُوهُ فَقَالُوا أَنْتَ الَّذِي عَدَرْتَنَا مِنْذُ اللَّيْلَةِ فَقَطَعُوا لَهُ فَضْبَانَ الشَّجَرِ فَضْرِبَ حَتَّى كَادُوا يَأْتُونَ عَلَيَّ نَفْسِهِ ثُمَّ أَقْلَتِ مِنْ أَيْدِيهِمْ وَ أُرْسِلَ إِلَيْهِ رَسُولُ اللَّهِ ص وَ هُوَ فِي الْعَارِ أَنْ أَكْثَرَ ثَلَاثَةَ أَبَاعِرَ وَاحِدًا لِي وَ وَاحِدًا لِأَبِي بَكْرٍ وَ وَاحِدًا لِلدَّلِيلِ وَ أَحْمَلُ أَنْتَ بَنَاتِي إِلَى أَنْ تَلْحَقَ بِي فَفَعَلَ

They grabbed him^{-asws} and said, 'You^{-asws} are the one who has betrayed us since the night!' They cut out a branch of the tree and struck him^{-asws} until they were almost coming upon his^{-asws} breathing. Then he^{-asws} made a way from their hands, and Rasool-Allah^{-saww} sent a message while he^{-saww} was in the cave: 'Hire three camels, one for me^{-saww}, and one for Abu Bakr, and one for the guide, and you^{-asws} carry my^{-saww} daughters until you^{-asws} join up with me^{-saww}'. He^{-asws} did so.

قَالَ فَمَا الْحَفِيظَةُ وَ الْكَرْمُ قَالَ مَشَى عَلَيَّ رِجْلَيْهِ وَ حَمَلَ بَنَاتِ رَسُولِ اللَّهِ ص عَلَى الظُّهْرِ وَ كَمَنَ النَّهَارَ وَ سَارَ بَيْنَ اللَّيْلِ مَا شِئًا عَلَيَّ رِجْلَيْهِ فَقَدِمَ عَلَيَّ رَسُولُ اللَّهِ ص وَ قَدْ تَقَلَّمَتْ قَدَمَاهُ دَمًا وَ مِدَّةً

He said, 'So what about the protection and the benevolence?' He said, 'He went walking upon his^{-asws} feet and carried the daughters of Rasool-Allah^{-saww} upon the (camel) back when it was daylight, and travelled with them at night walking upon his^{-asws} feet. He^{-asws} arrived to Rasool-Allah^{-saww} and his^{-asws} feet cuts and were bleeding and bruised.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص هَلْ تُدْرِي مَا نَزَلَ فِيكَ فَأَعْلَمَهُ بِمَا لَا عَوْضَ لَهُ لَوْ بَقِيَ فِي الدُّنْيَا مَا كَانَتْ الدُّنْيَا بَاقِيَةً قَالَ يَا عَلِيُّ نَزَلَ فِيكَ فَاسْتَجَابَ لَهُمْ رَجُلٌ
أَبِي لَا أَضِيْعُ عَمَلٍ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أَنْتَى فَالذِّكْرُ أَنْتَ وَ الْإِنَاثُ بَنَاتُ رَسُولِ اللَّهِ ص

Rasool-Allah^{-sawww} said to him^{-asws}: 'Do you^{-asws} (want to know) what has been Revealed regarding you^{-asws}?' He^{-sawww} let him^{-asws} know with what was instead for him^{-asws}, even if he^{-asws} were to live in the world for as long as the world existed. He^{-sawww} said: 'O Ali^{-asws}! It has been Revealed regarding you^{-asws}: **So their Lord Answered to them: 'I will not Waste the work of a worker from you, whether male or female, [3:195].** The male is you^{-asws}, and the females are daughters of Rasool-Allah^{-sawww}.

يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ وَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَ أُودُوا فِي سَبِيلِي وَ قَاتَلُوا وَ قُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَ لَأُدْخِلَنَّهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

Allah^{-azwj} Blessed and Exalted is Saying: **so those who emigrated – in the Way of Allah^{-azwj} - and were expelled from their homes and were persecuted in My Way and they fought and were killed, I will Cover their evils deeds from them and will Enter them into Gardens beneath which the rivers flow, as a Reward from the Presence of Allah; and Allah, with Him is the excellent Reward [3:195].**

قَالَ فَمَا دَفَعَ الضَّيْمُ قَالَ حَيْثُ حُصِرَ رَسُولُ اللَّهِ ص فِي الشَّعْبِ حَتَّى أَنْفَقَ أَبُو طَالِبٍ مَالَهُ وَ مَنَعَهُ فِي بَضْعِ عَشْرَةِ فَيْبَلَةٍ مِنْ فُرَيْشٍ وَ قَالَ أَبُو طَالِبٍ فِي
ذَلِكَ لِعَلِيٍّ ع وَ هُوَ مَعَ رَسُولِ اللَّهِ ص فِي أُمُورِهِ وَ خِدْمَتِهِ وَ مُوَارَظَتِهِ وَ مُحَامَاتِهِ

He said, 'So what about repelling the grievances?' He said, 'When Rasool-Allah^{-sawww} was besieged in the mountain pass until Abu Talib^{-asws} had spent his^{-as} money and protected him^{-sawww} among ten tribes of Quraysh. And Abu Talib^{-asws} said regarding that to Ali^{-asws}, and he^{-asws} was with Rasool-Allah^{-sawww} in his^{-sawww} affairs, and serving him^{-sawww}, and supporting him^{-sawww}, and protecting him'.

قَالَ فَمَا التَّصَدِيقُ بِالْوَعْدِ قَالَ قَالَ لَهُ رَسُولُ اللَّهِ ص وَ أَحْبَرَهُ بِالثَّوَابِ وَ الدَّخْرِ وَ جَزِيلِ الْمَأْبِ لِمَنْ جَاهَدَ مُحْسِنًا بِمَالِهِ وَ نَفْسِهِ وَ بَنِيهِ فَلَمْ يَتَعَجَّلْ شَيْئاً
مِنْ ثَوَابِ الدُّنْيَا عَوْضاً مِنْ ثَوَابِ الْآخِرَةِ لَمْ يُفَضِّلْ نَفْسَهُ عَلَى أَحَدٍ لِلَّذِي كَانَ مِنْهُ وَ تَرَكَ ثَوَابَهُ لِيَأْخُذَهُ مُجْتَمِعاً كَامِلاً يَوْمَ الْقِيَامَةِ

He said, 'So what about ratification with the promise?' He said, 'Rasool-Allah^{-sawww} said to him^{-asws} and informed him with the Rewards and the treasure and plentiful-ness of the Hereafter for the one who struggles goodly with his wealth, and his self, and his intention, so he^{-asws} was not hasty with anything from the rewards of the world instead of the Rewards of the Hereafters. He^{-asws} did not prefer himself^{-asws} over anyone for what which happen from him^{-asws}, neglected his^{-asws} rewards in order to take it altogether perfectly on the Day of Qiyamah.

وَ عَاهَدَ اللَّهُ أَنْ لَا يَنَالَ مِنَ الدُّنْيَا إِلَّا قَدْرَ الْبُلْغَةِ وَ لَا يُفَضِّلُ لَهُ شَيْءٌ مِمَّا أَنْعَبَ فِيهِ بَدَنَهُ وَ رَشَحَ فِيهِ جَيْبُهُ إِلَّا قَدَمَهُ قَبْلَهُ فَأَنْزَلَ اللَّهُ وَ مَا تُقَدِّمُوا لِأَنْفُسِكُمْ
مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ

And the Pact of Allah^{-azwj} that he^{-asws} should not take from the world except in accordance to necessity, and did not Prefer anything for him^{-asws} from what he^{-asws} had fatigued his^{-asws} body, and sweated his^{-asws} forehead in it, except he^{-asws} sent it ahead before it. Allah^{-azwj} Revealed:

and whatever you are sending ahead for yourselves from goodness, you will find it in the Presence of Allah; [2:110]’.

قَالَ فُقَيْلٌ لَهُ فَمَا الرَّهْدُ فِي الدُّنْيَا قَالُوا لَيْسَ الْكَرَابِيسَ وَ قَطَعَ مَا جَازَ مِنْ أُنَامِلِهِ وَ قَصَّرَ طُولَ كُمِّهِ وَ صَيَّقَ أَشْفَلُهُ كَانَ طُولُ الْكُمِّ ثَلَاثَةَ أَشْبَارٍ وَ أَشْفَلُهُ اثْنِي عَشَرَ شِبْرًا وَ طُولُ الْبَدَنِ سِتَّةَ أَشْبَارٍ

He said, ‘It was said to him, ‘So, what about ascetism in the world?’ They said, ‘He^{-asws} wore cotton and cut off whatever exceeded from his^{-asws} fingertips, and shortened the length of its sleeve, and narrowed its bottom. The length of the sleeve was of three palm’s width, and its bottom was twelve palm’s width, and the length of the body was of six palm’s width’.

قَالَ قُلْنَا فَمَا تَرَكُ الْأَمَلِ قَالَ قِيلَ لَهُ هَذَا قَدْ قَطَعْتَ مَا خَلْفَ أُنَامِلِكَ فَمَا لَكَ لَا تَلْفُ كُفَّكَ قَالَ الْأَمْرُ أَسْرَعُ مِنْ ذَلِكَ فَاجْتَمَعَتْ إِلَيْهِ بَنُو هَاشِمٍ قَاطِبَةً وَ سَأَلُوهُ وَ طَلَبُوا إِلَيْهِ لَمَّا وَهَبَ لَهُمْ لِيَاسَهُ وَ لَيْسَ لِيَاسَ النَّاسِ وَ انْتَقَلَ عَمَّا هُوَ إِلَيْهِ مِنْ ذَلِكَ

He said, ‘We said, ‘So what about neglecting the (long) hopes?’ He said, ‘This what you^{-asws} have cut off what exceeded your^{-asws} fingertips, so what was the matter for you^{-asws} not rolling up your^{-asws} sleeve?’ He^{-asws} said: ‘The matter is quicker than that’. The clan of Hashim^{-as} had gathered to him^{-asws}, all of them, and they had asked him^{-asws} and sought to him^{-asws} of when his^{-asws} clothing had been gifted to them, he^{-asws} should gift to them his^{-asws} clothes and wear the clothing of the people, and transform from what he^{-asws} was from that to it.

فَكَانَ جَوَابُهُ لَهُمُ الْبُكَاءُ وَ الشَّهيقُ [الشَّهيقُ] وَ قَالَ يَا بِي وَ أُمِّي مَنْ لَمْ يَشْبِعْ مِنْ حُبِّهِ الرَّحْمَنِ حَتَّى لَقِيَ اللَّهَ وَ قَالَ لَهُمْ هَذَا لِيَاسِ هُدَى يَفْتَعُ بِهِ الْفَقِيرُ وَ يَسْتُرُهُ بِهِ الْمُؤْمِنُ

His^{-asws} answer to them was the crying and the sighing, and he^{-asws} said: ‘By my^{-asws} father^{-as}, and my^{-asws} mother^{-as}! Who cannot be satiated from wheat bread until he meets Allah^{-azwj}?’ And he^{-asws} said to them: ‘This is a clothing of guidance, the poor can be content with it, and the Momin can be veiled by it’.

قَالُوا فَمَا الْحَيَاءُ قَالَ لَمْ يَهْجُمْ عَلَيَّ أَحَدٌ قَطُّ أَرَادَ قَتْلَهُ فَأَبْدَى عَوْرَتَهُ إِلَّا كَفَّ عَنْهُ حَيَاءٌ مِنْهُ

He said, ‘So what about the embarrassment?’ They said, ‘He^{-asws} did not attack upon anyone at all intending to kill him, so he manifested his nakedness, except he^{-asws} refrained from him, in embarrassment from him’.

قَالَ فَمَا الْكُرْمُ قَالَ قَالَ لَهُ سَعْدُ بْنُ مُعَاذٍ وَ كَانَ نَازِلًا عَلَيْهِ فِي الْعُرَابِ فِي أَوَّلِ الْهَجْرَةِ مَا مَنَعَكَ أَنْ تَخْطُبَ إِلَى رَسُولِ اللَّهِ ص ابْنَتَهُ فَقَالَ ع أَنَا أَجْتَرِي أَنْ أَخْطُبَ إِلَى رَسُولِ اللَّهِ ص وَ اللَّهُ لَوْ كَانَتْ أُمَّةً لَهُ مَا اجْتَرَأَتْ عَلَيْهِ

He said, ‘So what about the benevolence?’ He said, ‘Sa’ad Bin Muaz said to him^{-asws}, and he had lodged with him^{-asws} in the bachelorhood in the beginning of the emigration, ‘What prevents you^{-asws} from proposing to Rasool-Allah^{-saww} for his^{-saww} daughter^{-asws}?’ He^{-asws} said: ‘Should I^{-asws} be audacious in proposing to Rasool-Allah^{-saww}? By Allah^{-azwj}! Even if it was a maid of his^{-saww}, I^{-asws} would not have the audacity upon it!’

فَحَكَى سَعْدٌ مَقَالَتَهُ لِرَسُولِ اللَّهِ ص فَقَالَ لَهُ رَسُولُ اللَّهِ ص قُلْ لَهُ يَفْعَلُ فَإِنِّي سَأَفْعَلُ قَالَ فَبَكَى حَيْثُ قَالَ لَهُ سَعْدٌ قَالَ ثُمَّ قَالَ لَقَدْ سَعِدْتُ إِذَا إِن جَمَعَ اللَّهُ لِي صِهْرُهُ مَعَ قَرَابَتِهِ

Sa'ad narrated his^{-asws} words to Rasool-Allah^{-sawww}. Rasool-Allah^{-sawww} said: 'Tell him^{-asws} to do so, for I^{-sawww} would be doing so'. He^{-asws} wept when Sa'ad said it to him^{-asws}, then said: 'I^{-asws} am fortunate then if Allah^{-azwj} were to Gather for me^{-asws} his^{-asws} being a father-in-law along with his^{-asws} kinship'.

فَالَّذِي يُعْرِفُ مِنَ الْكَرَمِ هُوَ الْوَضْعُ لِنَفْسِهِ وَ تَرْكُ الشَّرَفِ عَلَى غَيْرِهِ وَ شَرَفُ أَبِي طَالِبٍ مَا قَدْ عَلِمَهُ النَّاسُ وَ هُوَ ابْنُ عَمِّ رَسُولِ اللَّهِ لِأَبِيهِ وَ أُمِّهِ [أَبُوهُ] أَبِي [أَبُو] طَالِبٍ بِنُ عَبْدِ الْمُطَّلِبِ بِنِ هَاشِمٍ وَ

That which is known from the benevolence, he^{-asws} would be humble for himself^{-asws} and leave the nobility to others. And the nobility of Abu Talib^{-asws} is what the people have known, and he^{-asws} is a son^{-asws} of an uncle^{-as} of Rasool-Allah^{-sawww} to his^{-asws} father^{-as} and his^{-asws} mother^{-as}. His^{-asws} father^{-as} is Abu Talib^{-asws} Bin Abdul Muttalib^{-asws} Bin Hashim^{-asws}.

أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدِ بْنِ هَاشِمِ الَّتِي حَاطَبَهَا رَسُولُ اللَّهِ ص فِي لَحْدِهَا وَ كَفَّنَهَا فِي قَمِيصِهِ وَ لَقَّهَا فِي رِدَائِهِ وَ ضَمِنَ لَهَا عَلَى اللَّهِ أَنْ لَا تُبْلَى أَكْفَانُهَا وَ أَنْ لَا يُبَدِيَ لَهَا عَوْرَةً وَ لَا يُسَلِّطَ عَلَيْهَا مَلِكَ الْقَبْرِ وَ أَتَى عَلَيْهَا عِنْدَ مَوْتِهَا وَ ذَكَرَ حُسْنَ صَنِيعِهَا بِهِ وَ تَرْبِيَّتَهَا لَهُ وَ هُوَ عِنْدَ عَمِّهِ أَبِي طَالِبٍ وَ قَالَ مَا نَفَعَنِي نَفْعَهَا أَحَدٌ

And his^{-asws} mother^{-as} is (Syeda) Fatima^{-asws} Bint Asad^{-as}, the one whom Rasool-Allah^{-sawww} had addressed her^{-as} in her^{-as} grave, and enshrouded her^{-as} in his^{-asws} shirt, and wrapped her^{-as} in his^{-asws} cloak, and guaranteed to her^{-as} upon Allah^{-azwj} that her^{-as} shroud would not decay, and that the bareness would not be revealed for her^{-as}, nor would the Angels of the grave overcome upon her^{-as}, and praised upon her^{-as} at her^{-as} death, and mentioned the goodness of her^{-as} dealings with him^{-sawww}, and his^{-sawww} upbringing by her^{-as}, and he^{-sawww} was with his^{-sawww} uncle^{-as} Abu Talib^{-asws}, and said: 'The benefit of anyone did not benefit me^{-sawww} as such'.

ثُمَّ الْبَلَاغَةُ قَامَ النَّاسُ إِلَيْهِ حَيْثُ نَزَلَ مِنَ الْمِنْبَرِ فَقَالُوا مَا سَمِعْنَا يَا أَمِيرَ الْمُؤْمِنِينَ أَحَدًا قَطُّ أُنْبَغَ مِنْكَ وَ لَا أَفْصَحَ فِتْسَمًا وَ قَالَ وَ مَا يَتَعْنِي وَ أَنَا مُؤَلَّدٌ مَكِّيٌّ وَ لَمْ يَزِدْهُمْ عَلَى هَاتَيْنِ الْكَلِمَتَيْنِ

Then the eloquence. The people stood to him^{-asws} when he^{-asws} descended from the pulpit, and they said, 'O Amir Al-Momineen^{-asws}! We have not heard anyone at all more eloquent than you^{-asws}, nor anyone more articulate'. He^{-asws} smiled and said: 'And what prevents me^{-asws} and I^{-asws} was blessed (to my^{-asws} parents) at Makkah', and he^{-asws} did not add for them upon these two words.

ثُمَّ الْخُطْبُ فَهَلْ سَمِعَ السَّمَاعُونَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ بِمِثْلِ خُطْبِهِ وَ كَلَامِهِ وَ زَعَمَ أَهْلُ الدَّوَابِّ لَوْ لَا كَلَامُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ خُطْبِهِ وَ بَلَاغَتِهِ فِي مَنْطِقِهِ مَا أَحْسَنَ أَحَدٌ أَنْ يَكْتُبَ إِلَى أَمِيرِ جُنْدٍ وَ لَا إِلَى رَعِيَّةٍ

Then the sermon, have the listeners from the former ones and the latter ones heard the like of his^{-asws} sermons, and his^{-asws} speeches, and the people of the registers claimed, 'Had it not been for the speech of Ali^{-asws} Bin Abu Talib^{-asws}, and his^{-asws} sermons, and his^{-asws} eloquence in his^{-asws} talk, no one would have been good at writing to a commander of an army nor to any citizen'.

ثُمَّ الرَّئَاسَةُ فَجَمِيعٌ مِّنْ قَاتِلِهِ وَ نَابِذُهُ عَلَى الْجَهَالَةِ وَالْعَمَى وَالضَّلَالَةِ فَقَالُوا نَطْلُبُ دَمَ عُثْمَانَ وَ لَمْ يَكُنْ فِي أَنْفُسِهِمْ وَ لَا قَدَرُوا مِنْ قُلُوبِهِمْ أَنْ يَدْعُوا رِئَاسَتَهُ مَعَهُ

Then as for the governance, so the entireties of the ones who fought against him^{-asws} and disregarded him^{-asws} were upon the ignorance and the blindness and the straying. They said, 'We are seeking blood of Usman', and there did not happen to be in their selves/themselves, nor any worthiness of their hearts that they should be calling for the governance along with him^{-asws}.

وَ قَالَ هُوَ أَنَا أَدْعُوكُمْ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ بِالْعَمَلِ بِمَا أَمَرْتُمْ لِلَّهِ وَ رَسُولِهِ مِنْ فَرْضِ الطَّاعَةِ وَ إِجَابَةِ رَسُولِ اللَّهِ ص إِلَى الْإِفْرَارِ بِالْكِتَابِ وَ السُّنَّةِ:

And he^{-asws} said: 'I^{-asws} am calling you^{-asws} all to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww} with the deeds, with what you^{-asws} are acknowledging for Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, from the Obligation of the obedience', and his^{-asws} answering Rasool-Allah^{-saww} to the acknowledgment with the Book and the Sunnah.

ثُمَّ الْحِلْمُ قَالَتْ لَهُ صَفِيَّةُ بِنْتُ عَبْدِ اللَّهِ بْنِ خَلْفِ الْخَزَاعِيِّ أَيْمَ اللَّهُ نِسَاءَكَ مِنْكَ كَمَا آيَمَّتْ نِسَاءَنَا وَ آيَمَّتْ اللَّهُ نَبِيكَ مِنْكَ كَمَا آيَمَّتْ آبَاءَنَا مِنْ آبَائِهِمْ

Then the leniency – Safiyya daughter of Abdullah Bin Khalaf Al-Khuzai said to him^{-asws}, 'May Allah^{-azwj} Cause your^{-asws} wives to be widowed from you^{-asws}, like what He^{-azwj} has Caused our women to be widowed! And May Allah^{-azwj} Orphan your^{-asws} children from you^{-asws} like what He^{-azwj} has Orphaned our sons from their fathers!'

فَوَتَبَ النَّاسُ عَلَيْهَا فَقَالَ كُفُّوا عَنِ الْمَرْأَةِ فَكُفُّوا عَنْهَا فَقَالَتْ لِأَهْلِهَا وَبَلَّكُمْ الَّذِينَ قَالُوا هَذَا سَمِعُوا كَلَامَهُ فَطُ عَجَبًا مِنْ جَلَمِهِ عَنْهَا

The people leapt upon her. He^{-asws} said: 'Refrain from the woman!' They refrained from her. She said to her family members, 'Woe be unto you all, those who said this one does not hear his speech at all! I am surprised from his^{-asws} leniency from it'.

ثُمَّ الْعِلْمُ فَكَمْ مِنْ قَوْلٍ قَدْ قَالَهُ عُمَرُ لَوْ لَا عَلِيٌّ هَلَكَ عُمَرُ

Then the knowledge, so how many times Umar has said his words, 'Had it not been for Ali^{-asws}, Umar would have been destroyed!'

ثُمَّ الْمَشُورَةُ فِي كُلِّ أَمْرٍ جَرَى بَيْنَهُمْ حَتَّى جِيئَهُمْ بِالْمُخْرَجِ ثُمَّ

Then, the consultation in every matter flowing between them until he^{-asws} gave them the way out.

الْقَضَاءُ لَمْ يَتَقَدَّمْ إِلَيْهِ أَحَدٌ قَطُّ فَقَالَ لَهُ عُدْ غَدًا أَوْ دَفَعَهُ إِنَّمَا يَفْصِلُ الْقَضَاءُ مَكَانَهُ ثُمَّ لَوْ جَاءَهُ بَعْدُ لَمْ يَكُنْ إِلَّا مَا بَدَرَ مِنْهُ أَوْلَا

Then the judgments – No one came to him^{-asws} at all, so he^{-asws} said to him: 'Come tomorrow', or repelled him. But rather, he decided the judgment in his^{-asws} place. Then if he came to him^{-asws} afterwards, it did not happen except what had been issued from him^{-asws} the first time.

ثُمَّ الشَّجَاعَةُ كَانَ مِنْهَا عَلَى أَمْرٍ لَمْ يَسْبِقْهُ الْأَوْلُونَ وَ لَمْ يُدْرِكْهُ الْآخِرُونَ مِنَ النَّجْدَةِ وَ النَّاسِ وَ مُبَارَكَةَ الْأَحْمَاسِ عَلَى أَمْرٍ لَمْ يُرْ مِثْلُهُ لَمْ يُؤَلَّ دُبْرًا قَطُّ وَ لَمْ يَبْرُزْ إِلَيْهِ أَحَدٌ قَطُّ إِلَّا قَتَلَهُ وَ لَمْ يَكْجِعْ عَنْ أَحَدٍ قَطُّ دَعَاهُ إِلَى مُبَارَزَتِهِ وَ لَمْ يَضْرِبْ أَحَدًا قَطُّ فِي الطُّولِ إِلَّا قَدَّهُ وَ لَمْ يَضْرِبْهُ فِي الْعُرْضِ إِلَّا قَطَعَهُ بِنِصْفَيْنِ

Then the bravery which happened upon a matter, no one from the former ones had preceded him^{-asws} nor the latter ones caught up with him^{-asws}, from the support, and the prowess, and the duelling the adversaries upon a matter, the like of which had not been seen. He^{-asws} did not turn around at all, and no one duelled to him^{-asws} at all except he^{-asws} killed him, and did not sit back from anyone at all who had called him^{-asws} to duel him, and he^{-asws} did not strike anyone at all lengthwise except cut his size, and did not strike him width-wise except cut him in two halves.

وَ ذَكَرُوا أَنَّ رَسُولَ اللَّهِ ص حَمَلَهُ عَلَى فَرَسٍ فَقَالَ يَا بَنِي أُمَّتٍ وَ أُمَّي أَنَا مَا لِي وَ لِلْخَيْلِ أَنَا لَا أَتَّبِعُ أَحَدًا وَ لَا أُفِرُّ مِنْ أَحَدٍ وَ إِذَا ارْتَدَيْتُ سَبَيْتِي لَمْ أَضَعُهُ إِلَّا لِلَّذِي ارْتَدَى لَهُ

And they mentioned that Rasool-Allah^{-sawww} carried him^{-asws} upon a horse (in a battle), he^{-asws} said: ‘By my^{-asws} father^{-as} and my^{-asws} mother^{-as} be (sacrificed) for you^{-sawww}! I^{-asws}, what have I^{-asws} to do and the horse? I^{-asws} do not pursue anyone, nor do I^{-asws} flee from anyone, and when I^{-asws} intend my^{-asws} sword, I^{-asws} do not place it except to the one I^{-asws} had intended with’.

ثُمَّ تَرَكَ الْفَرْحَ وَ تَرَكَ الْمَرْحَ أَتَتْ الْبُشْرَى إِلَى رَسُولِ اللَّهِ ص يَقْتُلُ مَنْ يَقْتُلُ مَنْ قَتَلَ يَوْمَ أُحُدٍ مِنْ أَصْحَابِ الْأَلْوِيَةِ فَلَمْ يَفْرَحْ وَ لَمْ يَحْتَلِ وَ قَدِ اخْتَالَ أَبُو دُجَانَةَ وَ مَشَى بَيْنَ الصَّفَيْنِ مُخْتَالًا فَقَالَ لَهُ رَسُولُ اللَّهِ ص إِنَّهَا لِمِشْيَتِهِ يُبْعِضُهَا اللَّهُ إِلَّا فِي هَذَا الْمَوْضِعِ

Then he^{-asws} neglected the happiness and neglected the elation. The good news came to Rasool-Allah^{-sawww} of the killing of the ones killed on the day of Ohad, from the bearers of the flags. But he^{-asws} was not joyful and did not swagger proudly, and Abu Dajjanah had swaggered and walked proudly between the rows. Rasool-Allah^{-sawww} said to him: ‘It is a walk Hated by Allah^{-azwj} except in this place’.

ثُمَّ لَمَّا صَنَعَ بِحَيْبَرَ مَا صَنَعَ مِنْ قَتْلِ مَرْحَبٍ وَ فِرَارٍ مِنْ فَرٍّ بِمَا قَالَ رَسُولُ اللَّهِ ص لِأَعْطَيْنَ الرَّابَةَ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ لَيْسَ بِفَرَّارٍ فَاخْتَارَهُ أَنَّهُ لَيْسَ بِفَرَّارٍ مُعْرِضًا بِالْقَوْمِ الَّذِينَ قَرُّوا قَبْلَهُ

Then due to what he^{-asws} did at Khyber what he^{-asws} did, from killing Marhab, and fleeing of the ones who fled at it. Rasool-Allah^{-sawww} said: ‘I^{-sawww} shall give the flag to a man who loves Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} love him^{-asws}. He^{-asws} isn’t a flier’. He^{-sawww} chose him^{-asws} because he^{-asws} wasn’t a flier turning away from the people, those who had fled before him^{-asws}.

فَأَفْتَتَحَهَا وَ قَتَلَ مَرْحَبًا وَ حَمَلَ بَابَهَا وَحَدَّهُ فَلَمْ يُطِئْهُ دُونَ أَرْبَعِينَ رَجُلًا فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ص فَتَهَضَّ مَسْرُورًا فَلَمَّا بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ص قَدْ أَقْبَلَ إِلَيْهِ انْكَفَأَ إِلَيْهِ فَقَالَ رَسُولُ اللَّهِ ص بَلَّغَنِي بِلَاؤِكَ فَأَنَا عَنْكَ رَاضٍ

He^{-asws} conquered it and killed Marhab and attacked its door along. Less than forty men could not endure it’s (opening). That reached Rasool-Allah^{-sawww}. He^{-sawww} got up joyfully. When it reached him^{-asws} that Rasool-Allah^{-sawww} had come to him^{-asws}, he^{-asws} retraced to him^{-asws}. Rasool-Allah^{-sawww} said: ‘Your^{-asws} ordeal has reached me^{-sawww}, and I^{-sawww} am pleased from you^{-asws}’.

فَبَكَى عَلِيٌّ عِندَ ذَلِكَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَمْسِكْ مَا يُبْكِيكَ فَقَالَ وَ مَا لِي لَا أَبْكِي وَ رَسُولُ اللَّهِ ص عَنِّي رَاضٍ فَقَالَ لَهُ رَسُولُ اللَّهِ فَإِنَّ اللَّهَ وَ
مَلَائِكَتَهُ وَ رَسُولَهُ عِنْدَكَ رَاضُونَ

Ali^{-asws} wept at that. Rasool-Allah^{-saww} said to him^{-asws}: ‘Hold on, what makes you^{-asws} cry?’ He^{-asws} said: ‘And why should I^{-asws} not cry (happily) and Rasool-Allah^{-saww} is pleased from me^{-asws}?’ Rasool-Allah^{-saww} said to him^{-asws}: ‘Allah^{-azwj}, and His^{-azwj} Angels, and His^{-azwj} Rasool^{-saww} are pleased’.

وَ قَالَ لَهُ لَوْ لَا أَنْ تَقُولَ فِيكَ الطَّوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عَيْسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ الْيَوْمَ مَقَالًا لَا تَمُرُّ بِمَجَلٍّ مِنَ الْمُسْلِمِينَ قَلُّوا أَوْ كَثُرُوا إِلَّا
أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَطْلُبُونَ بِذَلِكَ الْبِرْكَهَ

And he^{-saww} said to him^{-asws}: ‘Had it not been that a party from my^{-saww} community would be saying regarding you^{-asws} what the Christians have said regarding Isa^{-as} Ibn Maryam^{-as}, I^{-saww} would say regarding you^{-asws} such words today, you^{-asws} will not pass by any assembly of the Muslims, may they be few or a lot, except they would take the soil from under your^{-asws} feet seeking the Blessings with that’.

ثُمَّ تَرَكُ الْحُدَيْعَةَ وَ الْمَكْرَ وَ الْعُدْرَ اجْتَمَعَ النَّاسُ عَلَيْهِ جَمِيعًا فَقَالُوا لَهُ أَكْتَبْتَ يَا أَمِيرَ الْمُؤْمِنِينَ إِلَى مَنْ خَالَفَكَ بِوَلَايَتِهِ ثُمَّ اغْرَبَهُ فَقَالَ الْمَكْرُ وَ الْحُدَيْعَةُ وَ
الْعُدْرُ فِي النَّارِ

The he^{-as} neglected the deceit, and the plotting, and the betrayal. The people gathered to all in their entirety and they said to him^{-asws}, ‘Write, O Amir Al-Momineen^{-asws}, to the ones opposing you^{-asws} with his governance’. Then they isolated (from) him^{-asws}. He^{-asws} said: ‘The plotter and the deceiver, and the betrayer would be in the Fire’.

ثُمَّ تَرَكُ الْمُثَلَّةَ قَالَ لِلْحَسَنِ ابْنِهِ يَا بُنَيَّ اقْتُلْ قَاتِلِي وَ إِيَّاكَ وَ الْمُثَلَّةَ فَإِنَّ رَسُولَ اللَّهِ ص كَرِهَهَا وَ لَوْ بِالْكَلْبِ الْعَمُورِ

Then his^{-as} neglecting the excessive retaliation. He^{-asws} said to his^{-asws} son^{-asws} Al-Hassan^{-asws}: ‘O my^{-asws} son^{-asws}! Kill my^{-asws} killer, but beware of the excessive retaliation, for Rasool-Allah^{-saww} disliked it, and even if it be by the bite of a dog’.

ثُمَّ الرَّغْبَةُ بِالْفُرْبَةِ إِلَى اللَّهِ بِالصَّدَقَةِ قَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ مَا عَمِلْتَ فِي لَيْلَتِكَ قَالَ وَ لِمَ يَا رَسُولَ اللَّهِ قَالَ نَزَلَتْ فِيكَ أَرْبَعَةُ مَعَالِي

Then the desire with drawing near to Allah^{-azwj} by the charities. Rasool-Allah^{-saww} said to him^{-asws}: ‘O Ali^{-asws}! What did you^{-asws} do during your^{-asws} night?’ He^{-asws} said: ‘And why, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘Four noble traits have been Revealed regarding you^{-asws}’.

قَالَ يَا بَنِي أَنْتَ وَ أُمِّي كَانَتْ مَعِيَ أَرْبَعَةٌ دَرَاهِمَ فَتَصَدَّقْتُ بِدِرْهَمٍ لَيْلًا وَ بِدِرْهَمٍ نَهَارًا وَ بِدِرْهَمٍ سِرًّا وَ بِدِرْهَمٍ عَلَانِيَةً

He^{-asws} said: ‘May my^{-asws} father^{-as} and my^{-asws} mother^{-as} be (sacrificed) for you^{-saww}! There were four Dirhams with me^{-asws}, and I^{-asws} gave in charity, one Dirham at night, and one Dirham at daytime, and a Dirham secretly, and a Dirham openly’.

قَالَ فَإِنَّ اللَّهَ أَنْزَلَ فِيكَ الْإِذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَ النَّهَارِ سِرًّا وَ عَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

He^{-saww} said: ‘Allah^{-azwj} has Revealed regarding you^{-asws}: **Those who are spending their wealth by the night and the day, secretly and openly, so for them, their Recompense is with their Lord, and they shall neither be fear upon them nor would they be grieving [2:274]’**.

ثُمَّ قَالَ لَهُ فَهَلْ عَمِلْتَ شَيْئاً غَيْرَ هَذَا فَإِنَّ اللَّهَ قَدْ أَنْزَلَ عَلَيَّ سَبْعَ عَشْرَةَ آيَةً يَتَلَوُ بِبَعْضِهَا بَعْضاً مِنْ قَوْلِهِ إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُوراً
إِلَى قَوْلِهِ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُوراً قَوْلِهِ وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً

Then he^{-saww} said to him^{-asws}, ‘Do you know of anything other than this? Allah^{-azwj} has Revealed seventeen Verses unto me^{-saww}’, reciting part of these in part, from His^{-azwj} Words: **Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5]** – up to His^{-azwj} Words: **Surely this would be a Recompense for you and your striving would always be appreciated [76:22]**. His^{-azwj} Words: **And they fed the food over its love, to a poor, and an orphan and a captive [76:8]’**.

قَالَ فَقَالَ الْعَالَمُ أَمَا إِنَّ عَلِيّاً لَمْ يَفْعَلْ فِي مَوْضِعٍ إِتْمَا نُطْعِمُكُمْ لِيُوجِبَ اللَّهُ لَكُمْ جَزَاءً وَ لَا تُرِيدُ مِنْكُمْ جَزَاءً وَ لَكِنَّ اللَّهَ عَلِمَ مِنْ قَلْبِهِ أَمَّا أُطْعِمَ اللَّهُ فَأَخْبِرَهُ بِمَا يَعْلَمُ
مِنْ قَلْبِهِ مِنْ غَيْرِ أَنْ يَنْطِقَ بِهِ

He (the narrator) said, ‘He said, ‘As for Ali^{-asws}, he^{-asws} did not say in any place: **‘But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation’ [76:9]**. But Allah^{-azwj} knew of his^{-asws} heart. But rather, the feed was for Allah^{-azwj}, so He^{-azwj} Informed him^{-asws} with what He^{-azwj} from his^{-asws} heart from without it being spoken with.

ثُمَّ هُوَ مَا ظَفَرَ بِهِ مِنَ الدُّنْيَا عَلَيْهِ أَنَّهُ جَمَعَ الْأَمْوَالَ ثُمَّ دَخَلَ إِلَيْهَا فَقَالَ

وَكُلُّ جَانٍ يَدُهُ إِلَى فِيهِ

هَذَا جَنَائِي وَ خِيَاؤُهُ فِيهِ

إِبْطِئِي وَ اصْفَرِّي وَ غَرِّي غَيْرِي أَهْلَ الشَّامِ عَدَا إِذَا ظَهَرُوا عَلَيْكَ

Then his^{-asws} considering it as insignificant what he^{-asws} had won upon of the world. The wealth had been collected, then he^{-asws} entered to it and said (a couplet), **‘This is my^{-asws} harvest and His^{-azwj} Choice is in it, and every harvester, his hand is to his mouth**. White (silver) and yellow (gold), deceive other than me^{-asws}, the people of Syria tomorrow, when they prevail upon you’.

وَ قَالَ أَنَا يَعْسُوبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْسُوبُ الظُّلْمَةِ ثُمَّ تَرَكُ التَّقْضِيلَ لِنَفْسِهِ وَ وُلْدِهِ عَلَى أَحَدٍ مِنْ أَهْلِ الْإِسْلَامِ دَخَلَتْ عَلَيْهِ أُخْتُهُ أُمُّ هَانِيٍّ بِنْتُ أَبِي طَالِبٍ فَدَفَعَتْ إِلَيْهَا عِشْرِينَ دِرْهَمًا فَسَأَلَتْ أُمُّ هَانِيٍّ مَوْلَاهَا الْعَجَمِيَّةَ فَقَالَتْ كَمْ دَفَعَ إِلَيْكَ أَمِيرُ الْمُؤْمِنِينَ فَقَالَتْ عِشْرِينَ دِرْهَمًا

And he^{-asws} said: ‘I^{-asws} am the leader of the Momineen and the wealth is leader of the oppressors’. Then he^{-saww} neglected the preferring for himself^{-asws} and his^{-asws} children over anyone from the people of Al-Islam. His^{-asws} sister Umm Hany^{-as} daughter of Abu Talib^{-asws} entered to see him^{-asws}. He^{-asws} handed over twenty Dirhams to her^{-as}. Umm Hany, asked her non-Arab slave girl, ‘How much did Amir Al-Momineen^{-asws} give to you?’ She said, ‘Twenty Dirhams’.

فَانصَرَفَتْ مُسْخِطَةً فَقَالَ لَهَا انصُرِي رَحِمَكَ اللَّهُ مَا وَجَدْنَا فِي كِتَابِ اللَّهِ فَضْلاً لِإِسْمَاعِيلَ عَلَى إِسْحَاقَ

She^{-as} left angrily. He^{-asws} said to her: 'Leave, may Allah^{-azwj} have Mercy on you! We^{-asws} cannot find in the Book of Allah^{-azwj}, any preference for Ismail^{-as} over Is'haq^{-as}'.

و بُعِثَ إِلَيْهِ مِنْ خُرَاسَانَ بَنَاتٌ كَثِيرَاتٌ فَقَالَ لهنَّ أَرْوَجُكُمْ فَمَلَنَ لَهُ لَا حَاجَةَ لَنَا فِي التَّرْوِيجِ فَإِنَّهُ لَا أَكْفَاءَ لَنَا إِلَّا بَنُوكَ فَإِنَّ زَوْجَتَنَا مِنْهُمْ رَضِينَا فَكَّرَهُ أَنْ يُؤْتِرَ وُلْدَهُ بِمَا لَا يُعْمُ بِهِ الْمُسْلِمِينَ

And daughters of Chosroe had been sent to him^{-asws} from Khurasan. He^{-asws} said to them: 'I^{-asws} shall get you married'. They said to him^{-asws}, 'There is no need for us regarding the marriage, for there is no match for us except your^{-asws} sons^{-asws}. So, if you^{-asws} were to marry us to them^{-asws}, we shall agree'. He^{-asws} disliked preferring his^{-asws} children with what the Muslims had not been generalised with.

و بُعِثَ إِلَيْهِ مِنَ الْبَصْرَةِ مِنْ غَوْصِ الْبَحْرِ بِتُخْفَةٍ لَا يُدْرَى مَا فِيْمَتُهُ فَقَالَتْ لَهُ ابْنَتُهُ أُمُّ كَلْثُومٍ يَا أَمِيرَ الْمُؤْمِنِينَ أَجْمَلُ بِهِ وَ يَكُونُ فِي عُنُقِي فَقَالَ لَهَا يَا بَا رَافِعٍ أَذْخَلَهُ إِلَى تَيْبَتِ الْمَالِ لَيْسَ إِلَى ذَلِكَ سَبِيلٌ حَتَّى لَا تَبْقَى امْرَأَةٌ مِنَ الْمُسْلِمِينَ إِلَّا وَ لَهَا مِثْلُ مَا لَكَ

And there was sent to him from Al-Basra, from the depth of the ocean, such a gift, its value was not known. His^{-asws} daughter Umm Kulsoom^{-as} said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Can I^{-as} beautify with it and it would be in my^{-as} neck?' He^{-asws} said to her^{-as}: 'O Abu Rafie! Put it in the public treasury. There is no way to that until there does not remain any woman from the Muslims, except and for her would be similar to what would be for you^{-as}'.

وَ قَامَ حَطِيباً بِالْمَدِينَةِ حِينَ وُيِّيَ فَقَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ يَا مَعْشَرَ قُرَيْشٍ اعْلَمُوا وَ اللَّهُ أَيُّ لَا أَرْزُؤُكُمْ مِنْ فَيْعِكُمْ شَيْئاً مَا قَامَ لِي عِدْقٌ يَبْتَرِبُ أَ فَتَرَوِي مَانِعاً نَفْسِي وَ وُلْدِي وَ مُعْطِيَكُمْ وَ لَأَسْوِيَنَّ بَيْنَ الْأَسْوَدِ وَ الْأَحْمَرِ فَقَامَ إِلَيْهِ

And he^{-asws} stood preaching at Al-Medina when he^{-asws} ruled. He^{-asws} said: 'O community of Emigrants and the Helpers! O community of Quraysh! Know, by Allah^{-azwj} that I^{-asws} did not take anything from your war booty for me as long as I^{-asws} stayed at Yasrib, so do you see me^{-asws} preventing myself^{-asws} and my^{-asws} children and give you all, and not equalised between the black and the red!'

عَقِيلُ بْنُ أَبِي طَالِبٍ فَقَالَ لَتَجْعَلُنِي وَ أَسْوَداً مِنْ سُودَانِ الْمَدِينَةِ وَاحِداً فَقَالَ لَهُ اجْلِسْ رَجَمَكَ اللَّهُ تَعَالَى أَمَا كَانَ هَاهُنَا مَنْ يَتَكَلَّمُ عَنِّيكَ وَ مَا فَضَّلَكَ عَلَيْهِ إِلَّا بِسَابِقَةٍ أَوْ تَقْوَى

Aqeel son of Abu Talib^{-asws} said, 'Are you^{-asws} making me and the black man from Sudan in Al-Medina to be one (and the same)?' He^{-asws} said to him: 'Be seated, may Allah^{-azwj} the Exalted have Mercy on you! Or is there no one speaking over her apart from you? And what is your merit over him except due to precedence or piety?'

ثُمَّ اللَّيْثُ اسْتَعْلَى زِيَادُ بْنُ شَدَّادِ الْخَارِثِيُّ صَاحِبُ رَسُولِ اللَّهِ ص عَلَى أَخِيهِ عَبْدِ اللَّهِ بْنِ شَدَّادٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ دَهَبَ أَخِي فِي الْعِبَادَةِ وَ امْتَنَعَ أَنْ يُسْتَاكِنَنِي فِي دَارِي وَ لَيْسَ أَذْنِي مَا يَكُونُ مِنَ اللَّيْثِ

Then the clothing prepared by Ziyad Bin Shaddad Al-Harisy, companion of Rasool-Allah^{-saww}, to his brother Abdullah Bin Shaddad. He said, 'O Amir Al-Momineen^{-asws}! My brother has gone in the worship and he refuses to live in my house, and he wears the lowest (quality) clothes what can be from the clothing'.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ تَرَبَّنْتُ بِرَبَّنْتِكَ وَ لَبَسْتُ لِبَاسَكَ قَالَ لَيْسَ لَكَ ذَلِكَ إِنَّ إِمَامَ الْمُسْلِمِينَ إِذَا وَلِيَ أُمُورَهُمْ لَيْسَ لِيَأْسَ أَدْنَى فَمِيرَهُمْ لِقَالِ يَتَّبِعُ بِالْفَقِيرِ فَمَرُهُ فَيَقْتُلُهُ فَأَلْعَلِمَنَّ مَا لَبَسْتَ إِلَّا مِنْ أَحْسَنِ زِيٍّ قَوْمِكَ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ فَالْعَمَلُ بِالنَّعْمَةِ أَحَبُّ مِنَ الْحَدِيثِ بِهَا

He said, ‘O Amir Al-Momineen^{-asws}! I have adorned with your^{-asws} adornment and have worn your^{-asws} (kind of) clothing’. He^{-asws} said: ‘That is not for you. The leader of the Muslims, when he is in charge of their affairs, should wear the lowest clothing of their poor ones, lest the poor one is corrupted by his poverty, so it kills him. So, know! Do not wear except from the best garb of your people. **And as for the Favour of your Lord, so do announce (it) [93:11].** The deed with the Favour is more beloved than the announcing with it’.

ثُمَّ الْقَسْمُ بِالسَّوِيَّةِ وَ الْعَدْلُ فِي الرَّعِيَّةِ وَ لِي بَيْتَ مَالِ الْمَدِينَةِ عَمَّارَ بَنِ يَاسِرٍ وَ أَبَا الْهَيْثَمِ بَنِ التَّيْهَانِ - فَكَتَبَ الْعَرَبِيُّ وَ الْفُرْسِيُّ وَ الْأَنْصَارِيُّ وَ الْعَجَمِيُّ وَ كُلُّ مَنْ فِي الْإِسْلَامِ مِنْ قَبَائِلِ الْعَرَبِ وَ أَجْناسِ الْعَجَمِ [سَوَاءً]

Then the distribution with the fairness and the justice among the citizens – He^{-asws} made Ammar Bin Yasser^{-ra} and Abu Al-Haysam Al-Tayhan in charge of the public treasury and prescribed that the Arab, and the Persian, and the Helpers, and the non-Arab, and every one in Al-Islam from the Arab tribes, and types of non-Arabs are all equal.

فَأَتَاهُ سَهْلُ بْنُ حُنَيْفٍ يَمُوتُ لَهُ أَسْوَدٌ فَقَالَ كَمْ تُعْطِي هَذَا فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع كَمْ أَخَذْتَ أَنْتَ قَالَ ثَلَاثَةَ دَنَانِيرَ وَ كَذَلِكَ أَخَذَ النَّاسُ قَالَ فَأَعْطُوا مَوْلَاهُ مِثْلَ مَا أَخَذَ ثَلَاثَةَ دَنَانِيرَ فَلَمَّا عَرَفَ النَّاسُ أَنَّهُ لَا فَضْلَ لِبَعْضِهِمْ عَلَى بَعْضٍ إِلَّا بِالتَّقْوَى عِنْدَ اللَّهِ أَتَى طَلْحَةَ وَ الزُّبَيْرَ عَمَّارَ بَنِ يَاسِرٍ وَ أَبَا الْهَيْثَمِ بَنِ التَّيْهَانِ فَقَالَا يَا أَبَا الْهَيْثَمِ اسْتَأْذِنْ لَنَا عَلَى صَاحِبِكَ

Sahl Bin Huneyf came to him^{-asws} with a black slave of his. How much did you give this one?’ Amir Al-Momineen^{-asws} said: ‘How much did you take?’ He said, ‘Three Dinars, and like that the people have taken’. He^{-asws} gave his slave similar to what he had taken – three Dinars. When the people realised that there is no preference for one of them over the other except by piety in the Presence of Allah^{-azwj}, Talha and Al-Zubeyr came to Ammar Bin Yaser^{-ra} and Abu Al-Haysam Bin Al-Tayham and they said, ‘O Abu Al-Yaqzan! Seek permission for us to your companion (Ali^{-asws})’.

قَالَ وَ عَلَيَّ صَاحِبِي إِذْنٌ قَدْ أَخَذَ بِيَدِ أَجِيرِهِ وَ أَخَذَ مِكْتَلَهُ وَ مِسْحَاتَهُ وَ ذَهَبَ يَعْمَلُ فِي نَخْلَةٍ فِي بَغْرِ الْمَلِكِ وَ كَانَتْ بَغْرُ الرَّبِيعِ سُمِّيَتْ بِبَغْرِ الْمَلِكِ فَاسْتَخْرَجَهَا عَلَيَّ بَنُ أَبِي طَالِبٍ ع وَ غَرَسَ عَلَيْهَا النَّخْلَ فَهَذَا مِنْ عَدْلِهِ فِي الرَّعِيَّةِ وَ قَسَمِهِ بِالسَّوِيَّةِ

He said, ‘And Ali^{-asws} is my companion. He^{-asws} had held a hand of his employee and a container of leaves, and his^{-asws} brush, and went to work in a plantation in a well of Al-Malik, and it was a well of Yanbu, named as ‘the well of Malik’. Ali^{-asws} Bin Abu Talib^{-asws} excavated it and planted the palm tree at it. So, this is from his^{-asws} justice among the citizens and his^{-asws} distribution with the fairness’.

قَالَ ابْنُ دَأْبٍ فَمُلْنَا فَمَا أَذْنَى طَعَامِ الرَّعِيَّةِ فَقَالَ يُحَدِّثُ النَّاسُ أَنَّهُ كَانَ يُطْعِمُ الْخُبْزَ وَ اللَّحْمَ وَ يَأْكُلُ الشَّعِيرَ وَ الرَّبْتَ وَ يَحْتِمُ طَعَامَهُ خَافَةَ أَنْ يُزَادَ فِيهِ وَ سَمِعَ مَقْلَى فِي بَيْتِهِ فَتَهَضَّ وَ هُوَ يَقُولُ فِي ذِمَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ مَقْلَى الْكِرَاكِرِ

Ibn Da’ib said, ‘We said, ‘So, what is the lowest (quality) food of the citizens?’ He said, ‘The people are narrating that he^{-asws} used to feed the bread and the meat (to others), and he^{-asws} used to eat the barley and the oil (himself), and he^{-asws} would end his^{-asws} meal fearing that

he^{-asws} mighty increase in (eating) it. And he^{-asws} heard frying in his^{-asws} house, so he^{-asws} got up and he^{-asws} was saying in condemnation: ‘Ali^{-asws} Bin Abu Talib^{-asws} is frying delicacies!’

قَالَ فَبَرَعَ عَيْالَهُ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ - إِهْمَا امْرَأَتِكَ فَلَانْتَهُ حُرْتُ جُرُورٌ فِي حَيْهَاتَا فَأَخَذَ لَهَا نَصِيبًا مِنْهَا فَأَهْدَى أَهْلَهَا إِلَيْهَا قَالَ فَكُلُوا هَنِيئًا مَرِيئًا

He (the narrator) said, ‘His^{-asws} dependants were alarmed and they said, ‘O Amir Al-Momineen^{-asws}! It is your^{-asws} so and so wife. Camels were slaughtered in her neighbourhood, so a share from it was taken for her and her family have gifted to her’. He^{-asws} said: ‘Then eat welcomingly wholesomely’.

قَالَ فَيَقَالُ إِنَّهُ لَمْ يَشْتَكِ [بِشْتَاكِ] الْمَرْأَةَ إِلَّا شَكَاؤَ الْمَوْتِ وَ إِنَّمَا خَافَ أَنْ يَكُونَ هَدِيَّةً مِنْ بَعْضِ الرَّعِيَّةِ وَ قَبُولَ الْهَدِيَّةِ لِرِوَالِ الْمُسْلِمِينَ خِيَانَةٌ لِلْمُسْلِمِينَ

He (the narrator) said, ‘It is said that he^{-asws} did not complain (of any pain) except complaint of the (pain of) death, and rather he^{-asws} feared that a gift may come from one of the citizens, and acceptance of a gift by a Muslim ruler is a crime to the Muslims’.

قَالَ قِيلَ فَالضَّرَامَةُ قَالَ انصَرَفَ مِنْ حَرْبِهِ فَعَسَّكَرَ فِي التُّخَيْلَةِ وَ انصَرَفَ النَّاسُ إِلَى مَنَازِلِهِمْ وَ اسْتَأْذَنُوهُ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ كَلِّتْ سِيُوفُنَا وَ تَنْصَلَّتْ أَسِنَّةُ رِمَاحِنَا فَأَذِنَ لَنَا تَنْصَرِفُ فَنُعِيدُ بِأَحْسَنِ مِنْ عَدِينَا

He (the narrator) said, ‘It was said, ‘(What about) the strictness (in the war)?’ He said, ‘He^{-asws} left from his^{-asws} was and the camp was in Al-Nukheyla, and the people left to go to their house, and they (soldiers) sought his^{-asws} permission. They said, ‘O Amir Al-Momineen^{-asws}! Our swords have become few and the blades of our spears are ineffective. Permit for us to leave so we can return having improved our equipment (armaments)’.

وَ أَقَامَ هُوَ بِالتُّخَيْلَةِ وَ قَالَ إِنَّ صَاحِبَ الْحَرْبِ الْأَرْقَى الَّذِي لَا يَتَوَجَّدُ مِنْ سَهَرٍ لَيْلِهِ وَ ظَمَاءٍ نَهَارِهِ وَ لَا فُقْدٍ نِسَائِهِ وَ أَوْلَادِهِ فَلَا الَّذِي انصَرَفَ فَعَادَ فَرَجَعَ إِلَيْهِ وَ لَا الَّذِي أَقَامَ فَتَبَّتْ مَعَهُ فِي عَسْكَرِهِ أَقَامَ

And he^{-asws} stayed at Al-Nukheyla, and he^{-asws} said: ‘A companion of the war does not sleep, the one who does not complain of the vigil of his night, and thirst of his day, nor does he miss his wives and his children’. The ones who left did not return to him^{-asws} nor were the ones who stayed were steadfast with him^{-asws} among his^{-asws} soldiers.

فَلَمَّا رَأَى ذَلِكَ دَخَلَ الْكُوفَةَ فَصَعِدَ الْمِنْبَرَ فَقَالَ لِلَّهِ أَنْتُمْ مَا أَنْتُمْ إِلَّا أَسَدَ الشَّرِّ فِي الدَّعَاةِ وَ تَعَالَيْبَ رَوَاعَةَ مَا أَنْتُمْ بِرُكْنٍ يُصَالُ بِهِ وَ لَا ذُو أَثَرٍ يُعْتَصَرُ إِلَيْهَا أَيْهَا الْمُجْتَمِعَةُ أَبْدَانُهُمْ وَ الْمُخْتَلِفَةُ أَهْوَاؤُهُمْ مَا عَزَّتْ دَعْوَةُ مَنْ دَعَاكُمْ وَ لَا اسْتَرَاخَ قَلْبُ مَنْ مَاشَاكُمْ مَعَ أَيِّ إِمَامٍ بَعْدِي تُفَاتِلُونَ وَ أَيِّ دَارٍ بَعْدَ دَارِكُمْ تَمْتَعُونَ فَكَانَ فِي آخِرِ حَرْبِهِ أَشَدَّ أَسْفَاءً وَ عَظِيمًا وَ قَدْ حَدَّثَهُ النَّاسُ

When he^{-asws} saw that he^{-asws} entered Al-Kufa and ascended the pulpit. He^{-asws} said: ‘You are for Allah^{-azwj}! You are not except as the mountain lions in the calling, and deceptive foxes. You are not with a corner to be pounced upon, nor with traces one can shelter to. O you all united in bodies and divided of opinions! How lonely is the call of the one calling you, nor can a heart be at rest from your march whichever leader (to come) after me^{-asws} you will be fighting with, and whichever house is there after your house are you wishing for!’ It happened at the end of his^{-asws} war, severe regret and rage, and the people had abandoned him^{-asws}’.

قَالَ فَمَا الْخِفْظُ قَالَ هُوَ الَّذِي تُسَمِّيهِ الْعَرَبُ الْعُقْلَ لَمْ يُخْبِرْهُ رَسُولُ اللَّهِ ص بِشَيْءٍ قَطُّ إِلَّا خِفْظُهُ وَ لَا نَزَلَ عَلَيْهِ شَيْءٌ قَطُّ إِلَّا عَنَى بِهِ وَ لَا نَزَلَ مِنْ أَعَاجِبِ السَّمَاءِ شَيْءٌ قَطُّ إِلَّا سَأَلَ عَنْهُ حَتَّى نَزَلَ فِيهِ وَ تَعِيَهَا أُذُنٌ وَاعِيَةٌ

He said, 'So what about the memory?' He said, 'It is which the Arabs are calling the intellect. Rasool-Allah^{-saww} had not informed him^{-asws} with anything at all except he^{-asws} had memorised it, nor was any Revealed unto him^{-saww} at all, except he^{-asws} retained it, nor did anything of the marvels of the sky descend at all to the earth, except he^{-asws} asked about it, to the extent that it was Revealed regarding him^{-asws}: **Surely, when the water overflowed, We Carried you in the flowing (ship) [69:11].**

وَ أَتَى يَوْمًا بَابَ النَّبِيِّ ص وَ مَلَائِكَتُهُ يُسَلِّمُونَ عَلَيْهِ وَ هُوَ وَاقِفٌ حَتَّى فَرَعُوا ثُمَّ دَخَلَ عَلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ سَلِّمْ عَلَيْكَ أُرْتِعْمَانِي مَلِكٌ وَ نَيْبٌ قَالَ وَ مَا يُدْرِيكَ قَالَ خَفِظْتُ لِعَايِمِهِمْ فَلَمْ يُسَلِّمْ عَلَيَّ ص مَلِكٌ إِلَّا بُلْعَةً غَيْرَ لُغَةٍ صَاحِبِهِ

And one day he^{-asws} came to the door of the Prophet^{-saww}, and His^{-azwj} Angels were greeting unto him^{-saww} while he^{-asws} was standing (at the door) until they were free. Then he^{-asws} entered to see the Prophet^{-saww} and said: 'O Rasool-Allah^{-saww}! Four hundred Angels have greeted unto you^{-asws}, and more!' He^{-saww} said: 'And what made you^{-asws} know?' He^{-asws} said: 'I^{-asws} memorised their language'. So, no Angel had greeted unto him^{-saww} except it was by a language other than the language of his companion.

قَالَ السَّيِّدُ

كَأَنَّهُ حَاسِبٌ مِنْ أَهْلِ دَارِنَا

فَطَلَّ يَعْتَقِدُ بِالْكَفِّينِ مُسْتَمِعًا

أَدَّتْ إِلَيْهِ بِنَوَيْجٍ مِنْ مُفَادَتِهَا

سَفَائِنُ الْهِنْدِ مُعَلِّقْنَ الرِّبَابِينَ

The Seyyid (Al-Himeyri) said (a poem), '*He^{-asws} kept holding his^{-asws} palms while listening, as if he^{-asws} was counting the people of 'Dareyna', returning to him^{-asws} with a variety of their benefits, the ships of India are hanging to our captains*'.

قَالَ ابْنُ دَأْبٍ وَ أَهْلُ دَارِنَا قَرْنِيَةٌ مِنْ قُرَى أَهْلِ الشَّامِ وَ أَهْلِ الْجَزِيرَةِ وَ أَهْلُهَا أَحْسَنُ قَوْمٍ

Ibn Da'ib said, 'And 'Ahl Dareyna' is a town from the townships of the people of Syria, and the people of the island, and its inhabitants are good people.

ثُمَّ الْفَصَاحَةُ وَ نَبَّ النَّاسُ إِلَيْهِ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ مَا سَمِعْنَا أَحَدًا قَطُّ أَفْصَحَ مِنْكَ وَ لَا أَعْرَبَ كَلَامًا مِنْكَ قَالَ وَ مَا يَمْنَعُنِي وَ أَنَا مَوْلِدِي بِمَكَّةَ

Then the fluency. The people leapt to him^{-asws} and said, 'O Amir Al-Momineen^{-asws}! We have not heard anyone more fluent than you^{-asws} at all, nor any Arab of better speech than you^{-asws}'. He^{-asws} said: 'And what prevents me^{-asws} and I^{-asws} was blessed (to my^{-asws} mother) at Makkah?'

قَالَ ابْنُ دَأْبٍ فَأَذْرَكْتُ النَّاسَ وَ هُمْ يَعْجَبُونَ كُلَّ مَنْ اسْتَعَانَ بِغَيْرِ الْكَلَامِ الَّذِي يُشْبِهُ الْكَلَامَ الَّذِي هُوَ فِيهِ وَ يَعْجَبُونَ الرَّجُلَ الَّذِي يَتَكَلَّمُ وَ يَضْرِبُ بِيَدِهِ عَلَى بَعْضِ جَسَدِهِ أَوْ عَلَى الْأَرْضِ أَوْ يُدْخِلُ فِي كَلَامِهِ مَا يَسْتَعِينُ بِهِ

Ibn Da'aib said, 'I came across the people and they were faulting everyone who was assisted by another speech which resembles the speech which he^{-asws} was in, and faulting the man who spoke and struck his hand upon a part of his body, or upon the ground, or include in his talk what he could be assisted with.

فَأَدْرَكْتُ الْأُولَى وَ هُمْ يَقُولُونَ كَانَ ع يَقُومُ فَيَتَكَلَّمُ بِالْكَلَامِ مُنْذُ صُحُورِهِ إِلَى أَنْ تَزُولَ الشَّمْسُ لَا يُدْخِلُ فِي كَلَامِهِ عَيْرَ الَّذِي تَكَلَّمَ بِهِ وَ لَقَدْ سَمِعُوهُ يَوْمًا وَ هُوَ يَقُولُ وَ اللَّهُ مَا أَتَيْتُكُمْ اخْتِيَارًا وَ لَكِنْ أَتَيْتُكُمْ سَوْفًا

I came across the first (group) and they were saying, he^{-asws} was standing and speaking with the speech since morning up to the decline of the sun (midday), not including in his^{-asws} speech other than that which he^{-asws} was speaking with (not wavering from the subject), and they had heard him^{-asws} one day and he^{-asws} was saying: 'By Allah^{-azwj}! I^{-asws} did not come to you with a choice, but I^{-asws} came to you with news.

أَمَّا وَ اللَّهُ لَتَصِيرَنَّ بَعْدِي سَبَايَا سَبَايَا يُعِيرُونَكُمْ وَ يَتَعَايِرُ بِكُمْ أَمَّا وَ اللَّهُ إِنَّ مِنْ وَرَائِكُمُ الْأَدْبَرَ لَا تُبْقِي وَ لَا تَذَرُ وَ النَّهَّاسُ الْفَرَّاسُ الْقَتَالُ الْجُمُوحُ يَتَوَارُونَكُمْ مِنْهُمْ عَشْرَةٌ يَسْتَخْرِجُونَ كُنُوزَكُمْ مِنْ حِجَالِكُمْ لَيْسَ الْآخِرُ بِأَزَافَ بِكُمْ مِنَ الْأَوَّلِ ثُمَّ يَهْلِكُ بَيْنَكُمْ دِينُكُمْ وَ دُنْيَاكُمْ

But, by Allah^{-azwj}! You will be struck after me^{-asws} being captured as captives. They will be changing you all and will not be changed by you. But, by Allah^{-azwj}! They are coming up behind you. Neither will you remain nor be left by the wolves, and the lions, and battles, the crowd. You will inherit ten from them. They will extract your treasures from their concealment. The last one will not be kinder with you than the first one. Then there will be destruction between you, of your religion and your world.

وَ اللَّهُ لَقَدْ بَلَعَنِي أَنْتُمْ تَقُولُونَ إِنِّي أَكْذِبُ فَعَلَى مَنْ أَكْذَبَ أَعْلَى اللَّهِ فَأَنَا أَوَّلُ مَنْ آمَنَ بِاللَّهِ أَمَّ عَلَى رَسُولِهِ فَأَنَا أَوَّلُ مَنْ صَدَّقَ بِهِ كَلًّا وَ اللَّهُ أَيُّهَا اللَّهْجَةُ عَمَّتْكُمْ سَمْسُهَا وَ لَمْ تَكُونُوا مِنْ أَهْلِهَا

By Allah^{-azwj}! It has reached me^{-asws} that you are saying, I^{-asws} am lying. So, upon whom have I^{-asws} lied? Is it upon Allah^{-azwj}? But I^{-asws} am the first one to believe in Allah^{-azwj}! Or is it upon His^{-azwj} Rasool^{-saww}? But I^{-asws} am the first one to ratify him^{-asws}. By Allah^{-azwj}, O you people! The tone of your generality is their sun (metaphor), and you are not being from its inhabitants.

وَ وَئِيلَ لِلْأَمَّةِ كَيْلًا بَعِيرٍ ثَمَّنٍ لَوْ أَنَّ لَهُ وَعَاءً وَ لَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ إِنِّي لَوْ حَمَلْتُكُمْ عَلَى الْمَكْرُوهِ الَّذِي جَعَلَ اللَّهُ عَاقِبَتَهُ خَيْرًا إِذَا كَانَ فِيهِ وَ لَهُ فَإِنْ اسْتَقَمْتُمْ هُدَيْتُمْ وَ إِنْ تَعَوَّجْتُمْ أَقَمْتُمْ وَ إِنْ أَبَيْتُمْ بَدَأْتُ بِكُمْ لَكَانَتْ الْوُثْقَى الَّتِي لَا تَعْلَى

And woe be to the community! I^{-asws} am giving out (knowledge) without (charging) a price, if only I^{-asws} could find a retainer (listener) for it, **And you will come to know his News after a while [38:88]**. If I^{-asws} were to carry you all upon the abhorrence(s) for which Allah^{-azwj} has Made their consequence to be good, when it happens to be regarding Him^{-azwj} and for Him^{-azwj}. So, if you were to be straight, you will be guided, and if you are crooked, I^{-asws} will straighten you, and if you refuse, I^{-asws} will begin with you, for firmness to happen which there is no superior.

وَ لَكِنْ يَمَنَّ وَ إِلَى مَنْ أُوذِيكُمْ بِكُمْ وَ أَعَاتِيكُمْ بِكُمْ كَنَاقِشِ الشُّوْكَةِ بِالشُّوْكَةِ أَنْ يَفْطَعَهَا بِمَا يَا لَيْتَ لِي مِنْ بَعْدِ قَوْمِي قَوْمًا وَ لَيْتَ أَنْ أَسْبِقَ يَوْمِي

رَجَالٌ مِثْلُ أُرْمِيَةِ الْحَمِيرِ [الْحَمِيمِ]

هُنَالِكَ لَوْ دَعَوْتَ أَتَاكَ مِنْهُمْ

But, with whom, and to whom shall I^{-asws} entrust you all to, and whom shall I^{-asws} blame with you, like an engraver of the spike with the spike, he would be cut by it. If only there were a people for me^{-asws} after a people, and if only I^{-asws} could precede my^{-asws} day: 'Over there, if I^{asws} had been invited, I^{-asws} would have brought you a man like Irmiya^{-as} as the protector.

اللَّهُمَّ إِنَّ الْفُرَاتَ وَ دِجْلَةَ هَرَّانَ أَعْمَانِ أَعْمَانِ أَبْكَمَانَ اللَّهُمَّ سَلِّطْ عَلَيْهِمَا بَحْرَكَ وَ انزِعْ مِنْهُمَا نَصْرَكَ لَا تَزْعَمَنَّ بِأَسْكَانِ [بِأَشْطَانِ] الرَّكِيِّ دُعَا إِلَى الْإِسْلَامِ فَقَبِلُوهُ وَ قَرَأُوا الْقُرْآنَ فَأَحْكُمُوهُ وَ هِيَجُوا إِلَى الْجِهَادِ فَوَلَّهُوا اللَّفَّاحَ أَوْلَادَهَا وَ سَلَبُوا السُّيُوفَ أَعْمَادَهَا وَ أَخَذُوا بِأَطْرَافِ الرِّمَاحِ رُخْفًا وَ صَقًّا

O Allah^{-azwj}! The Euphrates and Tigris are two rivers, dumb, deaf, blind, mute. O Allah^{-azwj}! Cause Your^{-azwj} ocean to overcome upon these two (rivers), and Remove Your^{-azwj} Help from them, not the removal with dwellers of Al-Raky calling to Al-Islam, for they accepted it, and they recited the Quran, and they judged by it, and they were incited to the Jihad, so they were foremost with inciting their children, and they took out their swords from their sheaths, and they grabbed the ends of the spears and marched, and formed rows.

صَقًّا صَفًّا هَلَكًا وَ صَفًّا نَجًّا لَا يُبَشِّرُونَ بِالنَّجَاةِ وَ لَا يُعْرُونَ عَلَى الْفَنَاءِ أَوْلِيكَ إِخْوَانِ الدَّاهِبُونَ فَحَقَّ التَّنَاءُ لَهُمْ إِنْ بَطَيْنَا ثُمَّ رَأَيْنَاهُ وَ عَيْنَاهُ تَدْرِفَانِ وَ هُوَ يَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ إِلَى عَيْشَةٍ بِمِثْلِ بَطْنِ الْحَيَّةِ مَتَى لَا مَتَى لَكَ مِنْهُمْ لَا مَتَى

A row was destroyed, and a row attained salvation. Neither were they given the glad tidings of the salvation nor were they coerced upon the annihilation. They are my^{-asws} brothers. They went and the praise was deserving for them. Then we saw him, and his eyes were dripping, and he was saying: **We are for Allah and we are returning to Him [2:156]** to a life like the belly of a snake. Until when? No, until when for you, from them? No, until when?'

قَالَ ابْنُ دَا'بٍ هَذَا مَا حَفِظَتِ الرَّوَاةُ الْكَلِمَةَ وَ مَا سَقَطَ مِنْ كَلَامِهِ أَكْثَرَ وَ أَطْوَلَ بِمَا لَا يُفْهَمُ عَنْهُ

Ibn Da'ib said, 'This is what the reporters have preserved, the phrases, and whatever has fallen from his^{-asws} speech is more and longer than what is not (so far) understood from him^{-asws}.

ثُمَّ الْحِكْمَةُ وَ اسْتِخْرَاجُ الْكَلِمَةِ بِالْفِطْنَةِ الَّتِي لَمْ يَسْمَعُوهَا مِنْ أَحَدٍ قَطُّ بِالْبَلَاغَةِ فِي الْمَوْعِظَةِ فَكَانَ بِمَا حَفِظَ مِنْ حِكْمَتِهِ وَصَفَ رَجُلًا أَنْ قَالَ يَنْهَى وَ لَا يَنْهَى وَ يَأْمُرُ النَّاسَ بِمَا لَا يَأْتِي وَ يَنْبَغِي الْإِزْدِيَادَ فِيمَا بَقِيَ وَ يُضَيِّعُ مَا أُوتِيَ حُبِّ الصَّالِحِينَ وَ لَا يَعْمَلُ بِأَعْمَالِهِمْ

Then the wisdom and the extraction of the phrases with the wordings which has not been heard from anyone at all, with the eloquence in the preaching. It was from what is preserved from his^{-asws} wisdom, a description of a man, that he^{-asws} said: 'He ends (dies) and does not end (desist), and he orders the people with what he does not do, and he seeks the increase in what remains (of his life), and he wastes what he is given, the love of the righteous, and he does not work with their deeds.

وَ يُبْغِضُ الْمُسِيئِينَ وَ هُوَ مِنْهُمْ يُبَادِرُ مِنَ الدُّنْيَا مَا يَفْتَى وَ يَذُرُّ مِنَ الْآخِرَةِ مَا يَنْفَى يَكْرَهُ الْمَوْتَ لِذُنُوبِهِ وَ لَا يَهْرُكُ الذُّنُوبَ فِي حَيَاتِهِ

And he hates the evil doers while he is from them. He rushes for the world what is to perish and forsakes from the Hereafter what is ever lasting. He dislikes the death due to his sins and does not leave the sinning during his lifetime’.

قَالَ ابْنُ دَاؤِبٍ فَهَلْ فَكَّرَ الْخَلْقُ إِلَى مَا هُمْ عَلَيْهِ مِنَ الْوُجُودِ بِصِفَتِهِ إِلَى مَا مَالَ غَيْرُهُ ثُمَّ حَاجَهُ النَّاسُ إِلَيْهِ وَغِنَاهُ عَنْهُمْ إِنَّهُ لَمْ يَنْزِلْ بِالنَّاسِ ظَلَمَاءَ عَمِيَاءَ كَأَنَّ لَهَا مَوْضِعًا غَيْرَهُ مِثْلَ حِجْيِ الْيَهُودِ يَسْأَلُونَهُ وَ يَتَعَنَّتُونَهُ وَ يُجْبِرُ بِمَا فِي التَّوْرَةِ وَ مَا يَجِدُونَ عِنْدَهُمْ فَكَمْ يَهُودِيٍّ قَدْ أَسْلَمَ وَ كَانَ سَبَبَ إِسْلَامِهِ هُوَ

Ibn Da’ib said, ‘Do the people think about what they are upon, from the being with his^{-asws} description to what others are inclining to?’ (He said), ‘Then the need of the people to him^{-asws} and his^{-asws} being needless from them. The blinding darkness did not cease to be with the people, as if there is a place for it other than him^{-asws} (to remove it), like the Jew coming to ask him^{-asws}, and his obstinacy, and he^{-asws} informed with whatever was in the Torah and what they were already finding to be with them. So, how many a Jew became Muslim, and the reason for his Islam was him^{-asws}.

وَ أَمَا غِنَاهُ عَنِ النَّاسِ فَإِنَّهُ لَمْ يُوجَدْ عَلَى بَابِ أَحَدٍ قَطُّ يَسْأَلُهُ عَنْ كَلِمَةٍ وَ لَا يَسْتَفِيدُ مِنْهُ حَرْفًا

And as for his^{-asws} needlessness from the people, he^{-asws} was not found to be at the door of anyone at all asking him about any phrase, nor to benefit from him by a letter.

ثُمَّ الدَّفْعُ عَنِ الْمَظْلُومِ وَ إِعَانَةُ الْمَلْهُوفِ قَالَ ذَكَرَ الْكُوفِيُّونَ أَنَّ سَعِيدَ بْنَ قَيْسٍ الْهُمْدَانِيَّ رَأَاهُ يَوْمًا فِي فِنَاءٍ حَائِطٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ بِجِدِّهِ السَّاعَةَ قَالَ مَا حَرَجْتُ إِلَّا لِأَعِينَ مَظْلُومًا أَوْ أُغِيثَ مَلْهُوفًا

Then the defending the oppressed and helping him in the sorrows. The people of Al-Kufa mentioned that Saeed Bin Qays Al-Hamdany saw him^{-asws} one day in the yard of a garden. He said, ‘O Amir Al-Momineen^{-asws} at this time?’ He^{-asws} said: ‘I^{-asws} did not come out except to aid an oppressed or help a sorrowful’.

فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَتَتْهُ امْرَأَةٌ قَدْ خَلَعَ قَلْبُهَا لَا تَدْرِي أَيْنَ تَأْخُذُ مِنَ الدُّنْيَا حَتَّى وَقَفَتْ عَلَيْهِ فَقَالَتْ يَا أَمِيرَ الْمُؤْمِنِينَ ظَلَمَنِي زَوْجِي وَ تَعَدَى عَلَيَّ وَ خَلَفَ لِيضْرِبَنِي فَأَذْهَبَ مَعِيَ إِلَيْهِ

While he^{-asws} was like than when a woman came to him^{-asws}. Her heart was vacant. She did not know where to go from the world until she paused to him^{-asws} and said, ‘O Amir Al-Momineen^{-asws}! My husband has been unjust to me and has exceeded upon me, and he has vowed that he will hit me, so come with me to him’.

فَطَاطَأَ رَأْسَهُ ثُمَّ رَفَعَهُ وَ هُوَ يَقُولُ حَتَّى يُؤْخَذَ لِلْمَظْلُومِ حَقُّهُ غَيْرَ مُتَعَمِّرٍ وَ أَيْنَ مَنْزِلِكَ قَالَتْ فِي مَوْضِعٍ كَذَا وَ كَذَا فَانْطَلَقَ مَعَهَا حَتَّى انْتَهَتْ إِلَى مَنْزِلِهَا فَقَالَتْ هَذَا مَنْزِلِي

He^{-asws} lowered his^{-asws} head, then raised it and he^{-asws} was saying: ‘Until he^{-asws} takes for the oppressed his right without hesitation. And where is your house?’ She said, ‘In such and such place’. He^{-asws} went with her until he^{-asws} ended up to her house. She said, ‘This is my house’.

قَالَ فَسَلَّمَ فَحَرَجَ شَابٌ عَلَيْهِ إِزَارٌ مُلَوَّنَةٌ فَقَالَ عِائِقُ اللَّهِ فَقَدْ أَحْمَتُ زَوْجَتَكَ فَقَالَ وَ مَا أَنْتَ وَ ذَلِكَ وَ اللَّهُ لِأَحْرِقَنَّهَا بِالنَّارِ لِكَلَامِكَ

He said, 'He^{-asws} greeted, and a youth came out, upon him being a coloured trouser. He^{-asws} said: 'Fear Allah^{-azwj}, for you have scared your wife'. He said, 'What is it to you^{-asws} and that? By Allah^{-azwj}! I will burn her with the fire for your^{-asws} talk'.

قَالَ وَكَانَ إِذَا ذَهَبَ إِلَى مَكَانٍ أَخَذَ الدِّرَّةَ بِيَدِهِ وَ السَّيْفُ مُعَلَّقٌ تَحْتِ يَدِهِ فَمَنْ حَلَّ عَلَيْهِ حُكْمَ بالدِرَّةِ ضَرَبَهُ وَ مَنْ حَلَّ عَلَيْهِ حُكْمَ بالسَّيْفِ عَاجَلَهُ

He said, 'And it was so that whenever he^{-asws} went to any place, he^{-asws} would take the whip in his^{-asws} hand and the sword would be hanging beneath his^{-asws} hand. So, the one upon whom the ruling was permission with the whip, he^{-asws} would hit him, and one upon whom the ruling would be permissible with the sword, would respite him.

فَلَمْ يَعْلَمْ الشَّابُّ إِلَّا وَ قَدْ أَصَلَّتِ السَّيْفِ وَ قَالَ لَهُ أَمْرُكَ بِالْمَعْرُوفِ وَ أَهْمَاكَ عَنِ الْمُنْكَرِ وَ تَرُدُّ الْمَعْرُوفَ ثُبَّ وَ إِلَّا فَتَلْتَلِكُ

The youth did not know except and he^{-asws} had unsheathed the sword, and he^{-asws} said to him: 'I^{-asws} enjoin you with the goodness and forbid you from the evil, and you will either return to the good repenting or else I^{-asws} will kill you'.

قَالَ وَ أَقْبَلَ النَّاسُ مِنَ السِّكِّكِ يَسْأَلُونَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع حَتَّى وَقَفُوا عَلَيْهِ قَالَ فَأَسْتَوِطَ فِي يَدِهِ الشَّابُّ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ اعْفُ عَنِّي عَمَّا اللَّهُ عَنكَ وَ اللَّهُ لَا كُوتَنَ أَرْضاً تَطْوِينُ فَأَمْرَهَا بِالذُّخُولِ إِلَى مَنْزِلِهَا وَ انْكَفَا وَ هُوَ يَقُولُ لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ

He said, 'And the people came from the markets asking about Amir Al-Momineen^{-asws} until they paused to him^{-asws}. The youth regretted in his^{-asws} hand and said, 'O Amir Al-Momineen^{-asws}! Pardon me, may Allah^{-azwj} Pardon you^{-asws}. By Allah^{-azwj}! I shall become pleasing voluntarily'. He^{-asws} instructed her with entering to her house, and he^{-asws} left and he^{-asws} was saying: 'There is no good in a lot of their secret counsels except the one who instructs with the charities, or an act of kindness, or reconciling between the people.

الْحَمْدُ لِلَّهِ الَّذِي أَصْلَحَ بِي بَيْنَ مَرَأَةٍ وَ زَوْجِهَا يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَ مَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

The Praise is for Allah^{-azwj} who Reconciled between a wife and her husband. Allah^{-azwj} Blessed and Exalted is Saying: ***There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness, or reconciliation between people; and the one who does this seeking the Pleasure of Allah, so We shall soon Give him a mighty Recompense [4:114]***.

تُمْ الْمُرْوءَةُ وَ عَقَّةَ الْبُطْنِ وَ الْفَرْجِ وَ إِصْلَاحِ الْمَالِ فَهَلْ رَأَيْتُمْ أَحَدًا ضَرَبَ الْجِبَالَ بِالْمَعَاوِلِ فَخَرَجَ مِنْهَا مِثْلَ أَعْنَاقِ الْجَزْرِ كُلَّمَا خَرَجَتْ عَنْقُ قَالَ بَشِيرِ الْوَارِثِ

Then the chivalry, and chastity of the belly and the private parts, and correcting the wealth. Have you seen anyone strike the mountain with the pickaxe, so there came out from it like the neck of a camel (gold). Every time it came out, he^{-asws} said: 'Give glad tidings to the inheritor'.

تُمْ يَبْدُو لَهُ فَيَجْعَلُهَا صَدَقَةً بِنْتَلَةً إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا لِيُنْصَرَفَ النَّبْرَانُ عَنْ وَجْهِهِ وَ يَصْرِفَ وَجْهَهُ عَنِ النَّارِ لَيْسَ لِأَحَدٍ مِنْ أَهْلِ الْأَرْضِ أَنْ يَأْخُذُوا مِنْ نَبَاتِ نَخْلَةٍ وَاحِدَةٍ حَتَّى يُطَبِّقَ كُلُّهَا سَاحَ عَلَيْهِ مَاؤُهُ

Then then was a change of mind for him^{-asws} and he^{-asws} made it to be a decisive charity unto Allah^{-azwj} would Cause the earth and the ones upon it to be inherited in order to turn away the fires from his^{-asws} face and he^{-asws} turned his^{-asws} face away from the fire. It isn't for anyone from the inhabitants of the earth that they would shake from the vegetation, a single palm tree until he applied its waters upon it every time it dried up.

قَالَ ابْنُ دَابٍ فَكَانَ يَحْمِلُ الْوَسْقَ فِيهِ ثَلَاثُمِائَةِ أَلْفٍ نَوَاجٍ فَيُقَالُ لَهُ مَا هَذَا فَيَقُولُ ثَلَاثُمِائَةِ أَلْفٍ نَخْلَةٍ إِنْ شَاءَ اللَّهُ فَيَعْرِسُ النَّوَى كُلَّهَا فَلَا يَذْهَبُ مِنْهُ نَوَاجٌ يَبْنَعُ وَ أَعَاجِبُهَا

Ibn Da'ib said, 'He^{-asws} was carrying the basket in which were three hundred thousand seeds. It was said to him, 'What is this?' He^{-asws} said: 'Three hundred thousand palm tree if Allah^{-azwj} so Desires. He^{-asws} planted the seeds, all of them. He^{-asws} did not leave any seed to spring and its marvels.

ثُمَّ تَرَكَ الْوَهْنَ وَ الْإِسْتِكَانَةَ إِنَّهُ انْصَرَفَ مِنْ أُحُدٍ وَ بِهِ ثَمَانُونَ جِرَاحَةً يَدْخُلُ الْفَتَائِلَ مِنْ مَوْضِعٍ وَ يُخْرَجُ مِنْ مَوْضِعٍ فَدَخَلَ عَلَيْهِ رَسُولُ اللَّهِ ص عَائِدًا وَ هُوَ مِثْلُ الْمَضْعَةِ عَلَى نَطْعٍ فَلَمَّا رَأَهُ رَسُولُ اللَّهِ ص بَكَى وَ قَالَ لَهُ إِنَّ رَجُلًا يُصِيبُهُ هَذَا فِي اللَّهِ لِحَقِّ عَلَى اللَّهِ أَنْ يَفْعَلَ بِهِ وَ يَفْعَلَ

Then he^{-asws} neglected the weakness and the staying, he^{-asws} came back after (battle of) Ohad and there were eighty injuries with him. The stitching would enter from a place and come out from another place. Rasool-Allah^{-saww} entered to see him^{-asws}, consoling, and it (the injury) was like the lump chewed up. When Rasool-Allah^{-saww} saw him^{-asws}, he^{-saww} wept and said to him^{-asws}: 'If a man is afflicted (like) this for the Sake of Allah^{-azwj} would meet Allah^{-azwj} and He^{-azwj} will Deal with him and Deal with him'.

فَقَالَ مُجِيبًا لَهُ وَ بَكَى بِأَبِي أَنْتَ وَ أُمِّي الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَزِنِي وَ لَيْتَ عَنكَ وَ لَا فَرَزْتُ بِأَبِي أَنْتَ وَ أُمِّي كَيْفَ حُرِمْتُ الشَّهَادَةَ قَالَ إِنَّهَا مِنْ وَرَائِكَ إِنْ شَاءَ اللَّهُ

He^{-asws} said answering to him^{-saww} and cried, 'May my^{-asws} father^{-as} and my^{-asws} mother^{-as} be (sacrificed for) you^{-saww}! The Praise be to Allah^{-azwj} Who did not Show me^{-asws} turning away from you^{-saww}, nor did I^{-asws} flee. May my^{-asws} father^{-as} and my^{-asws} mother^{-as} be (sacrificed for) you^{-saww}! How come I^{-asws} was deprived the martyrdom?' He^{-saww} said: 'It is after you^{-asws} if Allah^{-azwj} so Desires'.

قَالَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص إِنَّ أَبَا سُفْيَانَ قَدْ أَرْسَلَ مَوْعِدَهُ بَيْنَنَا وَ بَيْنَكُمْ حَمْرَاءَ الْأَسَدِ فَقَالَ بِأَبِي أَنْتَ وَ أُمِّي وَ اللَّهُ لَوْ حُمِلْتُ عَلَى أَيْدِي الرِّجَالِ مَا تَخَلَّمْتُ عَنكَ

He said, 'Rasool-Allah^{-saww} said to him^{-asws}: 'Abu Sufyan has sent an appointment (for battle) between us and you at 'Hamra'a Al-Asad'. He^{-asws} said: 'May my^{-asws} father^{-as} and my^{-asws} mother^{-as} be (sacrificed for) you^{-saww}! By Allah^{-azwj}! Even if I^{-asws} have to be carried upon the hands of men (into battle), I^{-asws} will not stay behind from you^{-saww}'.

قَالَ فَتَرَى الْقُرْآنَ وَ كَأَيِّنَ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبُّيُونَ كَثِيرٌ فَمَا وَهِنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَانُوا وَ اللَّهُ يُحِبُّ الصَّابِرِينَ

He said, 'The Quran was Revealed: **And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146].**

وَنَزَلَتْ آيَةٌ فِيهِ قُبُلُهَا وَ مَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَ مَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَ سَنَجْزِي الشَّاكِرِينَ

And the Verse which is before it, was Revealed: **And it was not for a soul that it should be dying except by the Permission of Allah, being an Ordained term; and the one who wants Rewards of the world, We shall Give him from it, and the one who wants Rewards of the Hereafter, We shall Give him from it, and We will be Rewarding the grateful [3:145].**

ثُمَّ تَرَكُ الشُّكَايَةَ فِي أَلَمِ الْجِرَاحَةِ شَكَتِ الْمَرْأَتَانِ إِلَى رَسُولِ اللَّهِ ص مَا يَلْقَى وَ قَالَتَا يَا رَسُولَ اللَّهِ قَدْ حَشِينَا عَلَيْهِ بِمَا تَدْخُلُ الْقَتَائِلُ فِي مَوْضِعِ الْجِرَاحَاتِ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ وَ كِتْمَانُهُ مَا يَجِدُ مِنَ الْأَلَمِ

Then he^{-asws} neglect the complaining of the pain of the injuries. Two women complained to Rasool-Allah^{-saww} of what he^{-asws} was facing, and they said, 'O Rasool-Allah^{-saww}! We are fearing upon him^{-asws} from what the stitching needle entering in one place of the injuries from a place to a place, and he^{-asws} keeps hiding the pain of what he^{-asws} feels'.

قَالَ فَعُدَّ مَا بِهِ مِنْ أَثَرِ الْجِرَاحَاتِ عِنْدَ خُرُوجِهِ مِنَ الدُّنْيَا فَكَانَتْ أَلْفَ جِرَاحَةٍ مِنْ قَرْنِهِ إِلَى قَدَمِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ

He said, 'It was counted the effects of the injuries what were with him^{-asws} during his^{-asws} exit from the world. These were a thousands injuries, from his^{-asws} head to his^{-asws} feet, may the Salawaat of Allah^{-azwj} upon him^{-asws}.

ثُمَّ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ قَالَ خَطَبَ النَّاسَ فَقَالَ أَيُّهَا النَّاسُ مُرُوا بِالْمَعْرُوفِ وَ انْهَوْا عَنِ الْمُنْكَرِ فَإِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ لَا يُقَرِّبُ أَجَلًا وَ لَا يُؤَخِّرُ رِزْقًا

Then the enjoining with the good and forbidding from the evil. He said, 'He^{-asws} addressed the people. He^{-asws} said: 'O you people! Instruct with the goodness and forbid from the evil, for enjoining with the good and forbidding from the evil neither brings the death any closer nor does it delay any sustenance'.

وَ دَكَرُوا أَنَّهُ عَ تَوَضَّأَ مَعَ النَّاسِ فِي مَبِيطَةِ الْمَسْجِدِ فَرَحِمَهُ رَجُلٌ فَرَمَى بِهِ فَأَخَذَ الدِّرَّةَ فَضَرَبَهُ ثُمَّ قَالَ لَهُ لَيْسَ هَذَا لِمَا صَنَعْتَ بِي وَ لَكِنْ يَجِيءُ مَنْ هُوَ أَوْعَفُ مِنِّي فَتَفْعَلُ بِهِ مِثْلَ هَذَا فَتُضْمَنُ

And they mentioned that he^{-asws} performed wud'u with the people in a wud'u place of the Masjid. A man crowded him^{-asws}. He^{-asws} threw him off, grabbed the whip and hit him, then said to him: 'This isn't for what you did with me^{-asws}, but you came to the one who is weaker than me^{-asws}, and you did with him like this, so you are responsible'.

قَالَ وَ اسْتَنْظَلَ يَوْمًا فِي حَانُوتٍ مِنَ الْمَطَرِ فَتَحَّاهُ صَاحِبُ الْحَانُوتِ

He said, 'And one day he^{-asws} sheltered in a shop from the rain. The owner of the shop forbade him^{-asws}.

ثُمَّ إِقَامَةَ الْحُدُودِ وَ لَوْ عَلَى نَفْسِهِ وَ وُلِدِهِ أَحْجَمَ النَّاسُ عَنْ غَيْرِ وَاحِدٍ مِنْ أَهْلِ الشَّرَفِ وَ التَّبَاهَةِ وَ أَقْدَمَ هُوَ عَلَيْهِمْ بِإِقَامَةِ الْحُدُودِ فَهَلْ سَمِعَ أَحَدٌ أَنْ شَرِيفًا أَقَامَ عَلَيْهِ أَحَدًا خِلاَءَ غَيْرِهِ

Then establishing the legal penalty, and even if it would upon himself^{-asws} and his^{-asws} children. The people held back from more than from the noble people, and the famous, and he^{-asws} went ahead to with establishing the legal penalties. Have you heard any nobleman the legal penalty had been established upon him, other than by him^{-asws}?

مِنْهُمْ عُبَيْدُ اللَّهِ بْنِ عَمَرَ بْنِ الْخَطَّابِ وَ مِنْهُمْ قُدَامَةُ بْنُ مَطْعُونٍ وَ مِنْهُمْ الْوَلِيدُ بْنُ عُقْبَةَ بْنِ أَبِي مَعِيْطٍ شَرِبُوا الْخَمْرَ فَأَخْجَمَ النَّاسُ عَنْهُمْ وَ انْصَرَفُوا وَ ضَرَبَهُمْ يَدِيهِ حَيْثُ خَشِيَ أَنْ يَبْطُلَ الْحُدُودُ

From them were Ubeydullah Bin Umar Bin Al-Khattab, and from them was Qudamah Bin Maz'un, and from them was Al-Waleed Bin Uqba Bin Abu Mueet. They had drunk the wine, so the people held back from them and they left, and he^{-asws} hit them by his^{-asws} hand where he^{-asws} feared that the legal penalties might be invalidated.

ثُمَّ تَرَكَ الْكَيْسَانَ عَلَى ابْنَتِهِ أُمَّ كَلْثُومٍ أَهْدَى لَهَا بَعْضُ الْأَمْرَاءِ عَنَبْرًا فَصَعِدَ الْمِنْبَرَ فَقَالَ أَيُّهَا النَّاسُ إِنَّ أُمَّ كَلْثُومٍ بِنْتُ عَلِيٍّ حَانَتْكُمْ عَنَبْرًا وَ إِيَّاهُ اللَّهُ لَوْ كَانَتْ سَرِقَةً لَقَطَعْتُهَا مِنْ حَيْثُ أَقْطَعُ نِسَاءَكُمْ

Then he^{-asws} neglected the concealment upon his^{-asws} (step) daughter Umm Kulsoom^{-as}. One of the governors has gifted Amber, so he^{-asws} ascended the pulpit and said: 'O you people! Umm Kulsoom^{-as} is a daughter^{-as} of Ali^{-asws}, if she has betrayed you with Amber, and I^{-asws} swear by Allah^{-azwj}! If she^{-as} had taken it, I^{-asws} would have cut her^{-as} from where I^{-as} would cut your women!'

ثُمَّ الْقُرْآنُ وَ مَا يُوجَدُ فِيهِ مِنْ مَعَارِزِ النَّبِيِّ ص بِمَا نَزَلَ مِنَ الْقُرْآنِ وَ فَضَائِلِهِ وَ مَا يُحَدِّثُ النَّاسُ بِمَا قَامَ بِهِ رَسُولُ اللَّهِ ص مِنْ مَنَاقِبِهِ الَّتِي لَا تُحْصَى ثُمَّ أَجْمَعُوا أَنَّهُ لَمْ يَرُدَّ عَلَى رَسُولِ اللَّهِ ص كَلِمَةٌ قَطُّ وَ لَمْ يَكْخِ عَنْ مَوْضِعٍ بَعْنَهُ

Then the Quran and what is found therein from the battles of the Prophet^{-sawww}, from what is Revealed from the Quran, and his^{-asws} merits, and what the people are narrating from what Rasool-Allah^{-sawww} had stood with, from his^{-asws} virtues which cannot be counted. Then they united upon that he^{-asws} did not rebut upon Rasool-Allah^{-sawww} any word at all and was not cowardice from any place he^{-sawww} had sent him^{-asws}.

وَ كَانَ يَخْدُمُهُ فِي أَسْفَارِهِ وَ يَمْلَأُ رَوَايَاهُ وَ قِرْبَتَهُ وَ يَضْرِبُ خِبَاءَهُ وَ يَقُومُ عَلَى رَأْسِهِ بِالسَّيْفِ حَتَّى يَأْمُرَهُ بِالْعُغُودِ وَ الْإِنْصِرَافِ

And he^{-asws} used to serve him^{-sawww} during his^{-sawww} journeys, and fill his^{-asws} waterskin, and his^{-sawww} canteen, and pitch his^{-sawww} tent, and he^{-asws} would stand by his^{-sawww} head with the sword until he^{-sawww} would instruct him^{-asws} with sitting down, and the leaving.

وَ لَقَدْ بَعَثَ عَيْرٌ وَاحِدٍ فِي اسْتِعْدَابِ مَاءٍ مِنَ الْجُحْفَةِ وَ غَلِظَ عَلَيْهِ الْمَاءُ فَأَنْصَرَفُوا وَ لَمْ يَأْتُوا بِشَيْءٍ ثُمَّ تَوَجَّهَ هُوَ بِالرَّوَابِيَةِ فَأَتَاهُ مَاءٌ مِثْلَ الرُّزَالِ وَ اسْتَقْبَلَهُ أَرْوَاحٌ فَأَعْلَمَ بِذَلِكَ النَّبِيُّ ص فَقَالَ ذَلِكَ جِبْرَائِيلُ فِي أَلْفٍ وَ مِيكَائِيلُ فِي أَلْفٍ وَ إِسْرَافِيلُ فِي أَلْفٍ

And he^{-sawww} had sent more than one (person) from Al-Juhfa to search for water, and the water was difficult upon him. They left and did not come back with anything. Then he^{-sawww} sent him^{-asws} with the water-skin and he^{-asws} came back to him^{-sawww} with the water like the fresh water, and the spirits had met him^{-asws}. The Prophet^{-sawww} knew of that and he^{-sawww} said: 'That is Jibraeel^{-as} among a thousand, and Mikaeel^{-as} among a thousand, and Israfeel^{-as} among a thousand'.

فَقَالَ السَّيِّدُ الشَّاعِرُ

عَلَيْهِ مِيكَالٌ وَ جِبْرِيْلُ
أَلْفٌ وَ يَتْلُوهُمْ سِرَافِيْلُ

أَعْنِي الَّذِي سَلَّمَ فِي لَيْلَةٍ
جِبْرِيْلُ فِي أَلْفٍ وَ مِيكَالٌ فِي

The Seyyid, the poet, said (a poem), 'I mean the one who was greeted in the night, upon him^{-asws} being Mikaeel^{-as} and Jibraeel^{-as}. Jibraeel^{-as} among a thousand, and Mikaeel^{-as} among a thousand, and Israfeel^{-as} following them^{-as}'.

ثُمَّ دَخَلَ النَّاسُ عَلَيْهِ قَبْلَ أَنْ يَسْتَشْهَدَ يَوْمَ فَشَهِدُوا جَمِيعاً أَنَّهُ قَدْ وَفَّرَ فَيْئَهُمْ وَ ظَلَفَ عَنْ دُنْيَاهُمْ وَ لَمْ يَرْتَشِ فِي أَحْكَامِهِمْ وَ لَمْ يَتَنَاوَلْ مِنْ بَيْتِ مَالِ الْمُسْلِمِينَ مَا يُسَاوِي عَقْلاً وَ لَمْ يَأْكُلْ مِنْ مَالِ نَفْسِهِ إِلَّا قُدْرَ الْبُلْغَةِ وَ شَهِدُوا جَمِيعاً أَنَّ أَبْعَدَ النَّاسِ مِنْهُ مَنْزِلَةً أَقْرَبُهُمْ مِنْهُ.

Then the people had entered to see him^{-asws}, one day before he^{-asws} was martyred. They all testified that he^{-asws} had been plentiful with their war booty, and had been aloof from their world, and did not take bribes regarding in their judgments, and did not take from the public treasury of the Muslims what equated to charity and did not consume from the wealth himself^{-asws} except in accordance to provision. And they all testified that the remotest of the people from him^{-asws} in (worldly) status, was their closest from him^{-asws}.²

الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن إبراهيم بن حفص العسكري عن عبيد بن الهيثم عن عباد بن صهيب الكلبي عن جعفر بن محمد عن أبيه ع عن جابر بن عبد الله الأنصاري قال: لما أوقع و ربما قال فرغ رسول الله ص من هوازن سار حتى نزل الطائف فحصر أهل و ح يوماً فسأله القوم أن يبرح عنهم ليقدم عليه وقد هم فشرط له و بشرطون لأنفسهم

(The book) 'Al-Amaali' of the sheykh Al-Tusi – 'A group, from Abu Al-Mufazzal, from Ibrahim Bin Hafsa Al-Askari, from Ubeyd Bin Al-Haysam, from Abbad Bin Suheyb Al-Kalby,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Jabir Bin Abdullah Al-Ansari who said, 'When Rasool-Allah^{-saww} was alarmed from Hawazin, travelled until he^{-saww} descended at Al-Taif. He^{-saww} besieged the people of Wakha for days. The people asked him^{-saww} if he^{-saww} could move further away from them in order to advance upon their delegate to it, so they could place conditions to him^{-saww} and for themselves.

فَسَارَ ص حَتَّى نَزَلَ مَكَّةَ فَقَدِمَ عَلَيْهِ نَفَرٌ مِنْهُمْ بِإِسْلَامِ قَوْمِهِمْ وَ لَمْ يَبْخَعْ الْقَوْمُ لَهُ بِالصَّلَاةِ وَ لَا الزَّكَاةِ فَقَالَ ص إِنَّهُ لَا خَيْرَ فِي دِينٍ لَا رُكُوعَ فِيهِ وَ لَا سُجُودَ أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ لَيَقِيمَنَّ الصَّلَاةَ وَ لَيُؤْتِيَنَّ الزَّكَاةَ أَوْ لَأُبْعَثَنَّ إِلَيْهِمْ رَجُلًا هُوَ مِنِّي كَنَفْسِي فَلْيَضْرِبْ أَعْنَاقَ مُقَاتِلِيهِمْ وَ لَيَسْبِيَنَّ ذَرَارِيَهُمْ هُوَ هَذَا وَ أَخَذَ بِيَدِ عَلِيٍّ ع فَأَشَاهَا

He^{-saww} travelled until he^{-saww} descended at Makkah. A number of persons arrive to him^{-saww} with Islam of their people, and the people did not humble to him^{-saww} with the Salat nor the Zakat. He^{-saww} said: 'There is no good in a Religion there is no Ruku'u in it nor Sajdah. But, by the One^{-azwj} in Whose Hand is my^{-saww} soul, they must establish the Salat and pay the Zakat or I^{-saww} will send to them a man who is from me^{-saww} like my own self, and he will strike off the

² Bihar Al-Awaar – V 40, The book of History – Amir Al-Momineen^{-asws}, Ch 91 H 117

necks of their fighters and make captives of their offspring. He is this one' – and he^{-saww} grabbed a hand of Ali^{-asws} and raised it.

فَلَمَّا صَارَ الْقَوْمُ إِلَى قَوْمِهِمْ بِالطَّائِفِ أَخْبَرُوهُمْ بِمَا سَمِعُوا مِنْ رَسُولِ اللَّهِ ص فَأَقْرَبُوا لَهُ بِالصَّلَاةِ وَ أَقْرَبُوا لَهُ بِمَا شَرَطَ عَلَيْهِمْ

When the group came to their people at Al-Taif, they informed them with what they had heard from Rasool-Allah^{-saww}, and they acknowledged to him^{-saww} with the Salat, and they acknowledge to him^{-saww} with whatever he^{-saww} had stipulated upon them.

فَقَالَ ص مَا اسْتَعْصَى عَلَيَّ أَهْلُ مَمْلَكَةٍ وَلَا أُمَّةٌ إِلَّا رَمَيْتُهُمْ بِسَهْمِ اللَّهِ عَزَّ وَ جَلَّ قَالُوا يَا رَسُولَ اللَّهِ وَ مَا سَهْمُ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ مَا بَعَثْتُهُ فِي سَرِيَّةٍ إِلَّا رَأَيْتُ جِبْرَائِيلَ عَنْ يَمِينِهِ وَ مِيكَائِيلَ عَنْ يَسَارِهِ وَ مَلَكًا أَمَامَهُ وَ سَحَابَةً تُظِلُّهُ حَتَّى يُعْطِيَ اللَّهُ عَزَّ وَ جَلَّ حَبِيبِي النَّصْرَ وَ الظَّفَرَ.

He^{-saww} said: 'No people of the kingdom will be difficult upon me^{-saww} nor any community except I^{-saww} shall shoot at them with an arrow of Allah^{-azwj} Mighty and Majestic'. They said: 'O Rasool-Allah^{-saww}! What is the arrow of Allah^{-azwj}'. He^{-saww} said: 'Ali^{-asws} Bin Abu Talib^{-asws}. I^{-saww} did not send him^{-asws} in any battalion except I^{-saww} saw Jibraeel^{-as} on his^{-asws} right, and Mikaeel^{-as} on his^{-asws} left, and an Angel in front of him^{-asws}, and a cloud shading him^{-asws} until Allah^{-azwj} Mighty and Majestic Gave my^{-saww} beloved^{-asws} the Help and the victory"³.

³ Bihar Al-Anwaar – V 21, The book of our Prophet^{-saww}, P 3 Ch 28 H 3