BIHAR AL-ANWAAR

Volume 41

The summary of the pearls of the Ahadeeth of the Pure Imams\textsuperscript{asws}

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
TABLE OF CONTENTS

CHAPTER 99 – HIS\textsuperscript{asws} CONVICTION, AND HIS\textsuperscript{asws} PATIENCE UPON THE ABHORRENCES, AND SEVERITY OF HIS\textsuperscript{asws} AFFLICTIONS ............................................................................................................. 4

CHAPTER 100 – HIS BEING A TIGER (FUMING WITH RAGE) FOR THE SAKE OF ALLAH\textsuperscript{azwj}, AND HIS\textsuperscript{asws} NEGLECTING THE FLATTERY IN THE RELIGION OF ALLAH\textsuperscript{azwj} ....................... 13

CHAPTER 101 – HIS\textsuperscript{asws} WORSHIP AND HIS\textsuperscript{asws} FEAR (OF ALLAH\textsuperscript{azwj}) .................................. 18

CHAPTER 102 – HIS\textsuperscript{asws} GENEROSITY, AND HIS\textsuperscript{asws} SPENDING, AND HIS\textsuperscript{asws} SELFLESNESS, AND HIS\textsuperscript{asws} PRECEDING OVER REST OF THE COMPANIONS ......................................................... 37

CHAPTER 103 – HADEETH OF THE CAMEL ................................................................. 63

CHAPTER 104 – EXCELLENCE OF HIS\textsuperscript{asws} MANNERS, AND HIS\textsuperscript{asws} GIVING GLAD TIDINGS, AND HIS\textsuperscript{asws} LENIENCY, AND HIS\textsuperscript{asws} PARDONING, AND HIS\textsuperscript{asws} COMPASSION, AND HIS\textsuperscript{asws} PREACHING, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} UPON HIM\textsuperscript{asws} .................................................. 69

CHAPTER 105 – HIS\textsuperscript{asws} MODESTY, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws} ................................................................................................................................. 78

CHAPTER 106 – HIS\textsuperscript{asws} PRESTIGE, AND HIS\textsuperscript{asws} BRAVERY, AND THE EVIDENCING BY HIS\textsuperscript{asws} PRECEDENCE IN THE JIHAD UPON HIS\textsuperscript{asws} IMAMATE, AND IN IT ARE HIS\textsuperscript{asws} MISCELLANEOUS MILITARY EXPEDITIONS .............................................................. 86

CHAPTER 107 – A SUMMARY OF HIS\textsuperscript{asws} NOBLE MANNERS, AND HIS\textsuperscript{asws} ETTIQUETTES, AND HIS\textsuperscript{asws} SUNNAH, AND EXCELLENCE OF HIS\textsuperscript{asws} POLITIES, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws} ................................................................. 139

CHAPTER 108 – REASON OF HIS\textsuperscript{asws} NOT DYEING (HIS\textsuperscript{asws} HAIR AND BEARD) ............ 214

CHAPTER 109 – RETURNING THE SUN FOR HIM\textsuperscript{asws} AND SPEAKING OF THE SUN WITH HIM\textsuperscript{asws} .................................................................................................................. 216

CHAPTER 110 – ANSWERING OF HIS\textsuperscript{asws} SUPPLICATION IN REVIVING THE DEAD, AND HEALING THE SICK, AND INFlicting THE ENEMIES WITH THE AFFLICTIONS, AND APPROXIMATE TO THAT ................................................................. 241

CHAPTER 111 - WHAT WERE MANIFESTED FROM HIS\textsuperscript{asws} MIRACLES REGARDING TALKING OF THE ANIMALS AND THEIR BEING SUBMISSIVE TO HIM\textsuperscript{asws} ................................. 291

CHAPTER 112 – WHAT WERE REVEALED FROM HIS\textsuperscript{asws} MIRACLES REGARDING THE INANIMATE OBJECTS AND THE VEGETATION ................................................................. 313
CHAPTER 113 – HIS\textsuperscript{asws} STRENGTH, AND HIS\textsuperscript{asws} PROWESS DURING HIS\textsuperscript{asws} CHILDHOOD AND HIS\textsuperscript{asws} ADULTHOOD, AND HIS\textsuperscript{asws} ENDURANCE OF THE HARDSHIP, AND WHAT IS LIKE FROM THE MIRACLES OF HIS\textsuperscript{asws} NOBLE BODY ................................................................. 345

CHAPTER 114 – MIRACLES OF HIS\textsuperscript{asws} SPEECH FROM HIS\textsuperscript{asws} INFORMING OF THE HIDDEN MATTERS, AND HIS\textsuperscript{asws} KNOWLEDGE OF THE LANGUAGES, AND HIS\textsuperscript{asws} ELOQUENCE AND HIS\textsuperscript{asws} FLUENCY, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws} ......................... 357
CHAPTER 99 – HIS\textsuperscript{asws} CONVOLUTION, AND HIS\textsuperscript{asws} PATIENCE UPON THE ABHORRENCES, AND SEVERITY OF HIS\textsuperscript{asws} AFFLICTIONS

1- بد، التوحيد أَبِي عَنْ سَعْدٍ عَني ابْني أَبِي الَْْطَّابي عَنْ جَعْفَري بْني بَشييرٍ عَني الْعَرْزَميي ي عَنْ أَبِي عَبْدي ا

The book) ‘Al Tawheed’ – My father, from Sa’ad, from Ibn Abu Al Khattab, from Ja’far Bin Bashir, from Al Arzamy,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘There was a slave for Ali\textsuperscript{asws}, his name was Qanbar, and he used to love Ali\textsuperscript{asws} with intense love. Whenever Ali\textsuperscript{asws} would go out, he would go out upon his\textsuperscript{asws} tracks with the sword.’

One night he\textsuperscript{asws} saw him, so he\textsuperscript{asws} said: ‘O Qanbar! What is the matter with you?’ He said, ‘I have come to walk behind you\textsuperscript{asws}, for the people are (inimical) like what you\textsuperscript{asws} see them, O Amir Al-Momineen\textsuperscript{asws}, so I feared upon you\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘Woe be to you! Are you guarding me\textsuperscript{asws} from the people of the sky or from the people of the earth?’ He said, ‘But, from the people of the earth’. He\textsuperscript{asws} said: ‘The people of the earth are not able of (doing) anything with me\textsuperscript{asws} except by the Permission of Allah\textsuperscript{azwj} Mighty and Majestic from the sky, so return!’ He returned’. 1

2- بد، التوحيد الْقَطَّانُ عَني ابْني زَكَرييََّ عَني ابْني حَبييبٍ عَنْ عَليي بْني زييََدٍ عَنْ مَرْوَانَ بْني مُعَاوييَةَ عَني اأََْعْاَشي عَنْ أَبِي حَيَّانَ ا

The book) ‘Al-Tawheed’ – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ali Bin Ziyad, from Marwan Bin Muawiya, from Al Amsh, from Abu Hayyan Al Taymi,

‘From his father, and he was with Ali\textsuperscript{asws} on the day of Siffeen, and in what was after that, he said, ‘While Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was configuring the battalions on the day of Siffeen, and Muawiya was facing him\textsuperscript{asws} upon a horse of his, almost falling off, and Ali\textsuperscript{asws} was upon a horse of Rasool-Allah\textsuperscript{saww}, ‘Al-Murtajiz’, and in his\textsuperscript{asws} hand was a spear of Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{asws} had collared with his\textsuperscript{asww} sword, ‘Zulfiqar’.

1 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 99 H 1
A man from his companions said, ‘Recite a war poem, O Amir Al-Momineen, for we are fearful that this accursed one (Muawiya) might assassinate you!’

Ali said: ‘If you were to say that it would be by one insecure upon his religion, and he would be the most wretched of the deviants and cursed be the ones coming out against the Imams of guidance but suffice with the current as a guard. There isn’t anyone from the people except and with him there is a protective Angel protecting him from him falling into a well, or a wall falling upon him, and an evil hitting him. So, when his death approaches, they vacate between him and what hits him.

I am similar to that. When my death approaches, its most wretched one would be sent, and this would be dyed from this’ – and he gestured towards his beard and his head – ‘It is a pact covenanted, and a promise without belying’ – and the Hadeeth is lengthy. We have taken from it the needed subject matter’.2

‘Amir Al-Momineen moved away from a wall leaning towards another wall. It was said to him, ‘O Amir Al-Momineen! You fleeing from a Decree of Allah?’ He said: ‘I fled from a Decree of Allah Mighty and Majestic’ (a lesson for momineen to take precaution).3

‘Amir Al-Momineen was going around between the rows (of soldiers) in a shirt (no armour). Al-Hassan said: ‘This is not a garb (gear) of war!’ He said; ‘O my son!’

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3 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen Ch 99 H 3
Your asws father asws does not mind whether he asws falls upon the death or the death falls upon him asws.

وَ كَانَ عِنْيَ مَا يَتَنَظَّرُ أَشْقَمَا أَنْ يَضِبُّهَا مِنْ مَوْعِظَةٍ يَبْتَغُونُ ثُمَّ مَلِكُ فَذَقْتُ وَ رَبَّيْنَ

And he asws had said: ‘Its most wretched one cannot wait to dye with blood from above it (my asws head)’. And when Ibn Muljim asws struck him asws, he asws said: ‘I asws have succeeded, by the Lord azwj of Kabah!’

فَقَدْ قَالَ اللَّهُ ٱلْهَدِي فِي يَأُوْلِياءَ آيَةَ أَوْلِيِّي ٱلْٰلَّٰٰلِيَّةَ

Allah (the Exalted) Said: Say: ‘O you, those who are Jews! If you are alleging that you are the friends [62:6] – the Verse.

وَ مِنْ صَبَرِي مَا قَالَ اللَّهُ ٱلْهَدِي فِي صَبَرِي وَ الصَّابِرِينَ وَ الصَّادِقِينَ وَ الطَّيِّبِينَ وَ الْعَفَّٰفِينَ وَ الْعَمِّيِّينَ وَ الْمُتَّقِينَينَ الْمُتَّقِينَينَ بِٱلْمُشْهَرِ

And of his asws patience is what Allah azwj the Exalted Said regarding him asws: (They are) the patient, and the truthful, and the devoutly obedient, and the (benevolent) spenders, and the seekers of Forgiveness at pre-dawn [3:17].

وَ الدَّليِّلُ عَلَى أَنَّهُ قَامَ عِنْيَ صَبَرُهَا عِنْيَ صَبَرَهَا مَعَ النَّبِيِّ صَلَّى ٱللَّهُ عَلَيْهِ وَ سَلَّمُ أَوْلِيَّٰٰيَّ صَلَّى ٱللَّهُ عَلَيْهِ وَ سَلَّمُ 

And the evidence that it was Revealed regarding him asws, there is the consensus upon his asws patience in standing with the Prophet saww during his sww difficulties, from his asws young age to his asws old age, and after his sww passing away.

وَ فَقَدْ ذَكَرَ اللَّهُ ٱلْهَدِي صاِبِرَةَ الصَّابِرِينَ فِي ٱلْمُشْهَرِ وَ الصَّابِرِينَ فِي الْمُضَرِّرِينَ وَ الصَّادِقِينَ وَ الْعَفَّٰفِينَ وَ الْمُتَّقِينَ 

And Allah azwj the Exalted has Mentioned the attributes of the patient ones in His azwj Words: and the patient ones during the adversity and the desperation and when distressed; they are those who are true, [2:177]. And this is his asws description, without a doubt”. 4

(4) Majma Al Bayan and Tafseer Ali Bin Ibrahim, and Anab Bin Usman,

‘On the day of Ohad, Ali asws was hit by seventy injuries”. 5

(5) Tafseer Al Qusheyri – Anas Bin Malik (well-known fabricator),

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Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 99 H 4 a

Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 99 H 4 b
They brought Ali\textsuperscript{asws} to Rasool-Allah\textsuperscript{saww} and upon him\textsuperscript{asws} were more than seventy injuries. Aban said, ‘The Prophet\textsuperscript{saww} instructed Umm Suleym and Umm Atiyah that they treat him\textsuperscript{asws}. They said, ‘We fear upon him\textsuperscript{asws}’.

The Prophet\textsuperscript{saww} entered and the Muslims were consoling him\textsuperscript{asws} and it was one ulcer. The Prophet\textsuperscript{saww} went on to wipe his\textsuperscript{saww} hand and saying: ‘Any man who receives this (injury) for the Sake of Allah\textsuperscript{azwj}, so he has been Tried, and he is excused’. It was healed.

\textbf{Al\textsuperscript{asws} said:} ‘The Praise is for Allah\textsuperscript{azwj} Who Made me\textsuperscript{asws} not to flee, and I\textsuperscript{asws} did not even turn around backwards’. Allah\textsuperscript{azwj} the Exalted Thanked that for him\textsuperscript{asws} in two places from the Quran, and it is the Word of the Exalted: \textit{Allah would be Recompensing the grateful [3:144] and We will be Rewarding the grateful [3:145]}.\textsuperscript{6}

\begin{quote}
\textsuperscript{6} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 99 H 4 c
\end{quote}

Regarding Words of the Exalted: \textit{so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything, and Allah would be Recompensing the grateful [3:144]} – meaning along with the grateful, your Master\textsuperscript{asws} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and the ones turning back upon their heels are the ones who turn back from him\textsuperscript{asws}’.\textsuperscript{7}

\begin{quote}
\textsuperscript{7} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 99 H 4 d
\end{quote}

\begin{quote}
Saeed Bin Jubeyr, from Ibn Abbas,

\textbf{Regarding Words of the Exalted:} \textit{Surely, I shall Recompense them today because they were patient, [23:111]} – meaning the patience of Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Al-Hassan\textsuperscript{asws}, and Al-Husayn\textsuperscript{asws} in the world upon the obedience, and upon the hunger, and upon the poverty, and they\textsuperscript{asws} were patient upon the afflictions for the Sake of Allah\textsuperscript{azwj} in the world: \textit{and they are the achievers [23:111].}
\end{quote}
And Ali Bin Abdullah Bin Abbas said, ‘and enjoin each other with the patience [103:3] – Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. And when Rasool-Allah\textsuperscript{saww} described to Ali\textsuperscript{asws} the situation of Ja’far\textsuperscript{asws} in the military expedition of Mutah. He\textsuperscript{asws} said: ‘We are for Allah\textsuperscript{azwj} are we are returning to Him\textsuperscript{azwj}.’

Allah\textsuperscript{azwj} Mighty and Majestic Revealed: Who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him [2:156] Those, upon them is the Salawat [2:157] – the Verse.

And a man said to him, ‘By Allah\textsuperscript{azwj}! I love you\textsuperscript{asws} for the Sake of Allah\textsuperscript{azwj} the Exalted’. He\textsuperscript{asws} said: ‘If you were loving me\textsuperscript{asws}, then be prepared for the poverty as an armour or a robe’.\label{8}

Words of Amir Al-Momineen\textsuperscript{asws}: ‘And what is the matter\textsuperscript{asws} cannot see from them any marks of the Shia?’ It was said, ‘And what is a mark of the Shia, O Amir Al-Momineen\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Folding the bellies out of hunger, dry lips from the thirst, and bleary (watery) eyes from the crying’.\label{9}

And (the books) ‘Musnad’ of A\textsuperscript{bu Ya’ala}, and ‘I’tiqad’ of Al Ashnuhy, and ‘Majmua’ of Ani A; A’ala Al Hamdany, from Anas (well known fabricator), and Abu Barzah, and Abu Rafie, and in ‘Ibanah’ of Ibn Battah from three ways,

‘The Prophet\textsuperscript{saww} went out walking to Quba, and he\textsuperscript{saww} passed by a garden. Ali\textsuperscript{asws} said: ‘How excellent is this garden!’ The Prophet\textsuperscript{saww} said: ‘Your\textsuperscript{saww} Garden in the Paradise is more excellent than it’ – to the extent that he\textsuperscript{asws} passed by seven gardens, upon that, then he\textsuperscript{asws} devoted to him\textsuperscript{asws} and hugged him\textsuperscript{asws}. He\textsuperscript{saww} cried and Ali\textsuperscript{asws} cried.

Then Ali\textsuperscript{asws} said: ‘What is that which makes you\textsuperscript{asws} cry, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘Isaww cry for the grudges in the chests of a people. They will not be revealing it to you\textsuperscript{asws} except from after me\textsuperscript{saww}.’

\begin{flushright}
\textsuperscript{8} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws} Ch 99 H 4 e  \\
\textsuperscript{9} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws} Ch 99 H 4 f
\end{flushright}
He asws said: ‘O Rasool-Allah saww! What should I asws do?’ He asws said: ‘You asws should be patient, for if you asws are not patient, you asws will face Jihad and difficulties’.

He asws said: ‘O Rasool-Allah saww! Are you saww fearing the destruction of my religion during it?’ He saww said: ‘But, during it would be the life of your religion’.

And Amir Al-Momineen asws said: ‘I asws did not see any ease since Allah azwj Sent Muhammad saww. So, the Praise is for Allah azwj, and I asws had feared as young, and fought when older. I asws fought the Polytheists and was inimical to the Polytheists until Allah azwj Captured (the soul of) His Prophet saww.

So, the overwhelming calamity happened, but I asws did not cease being wary so much. I asws feared the position would happen what there would be no leeway for me asws in it. But I asws did not see except good by the Praise of Allah azwj, until Umar died. Matters transpired, and Allah azwj Did what He azwj Desired. Then so and so (Usman) was hit (killed). I asws did not cease to see persistently striking with my asws sword until I asws was an old man’ – the Hadeeth’.

Amro Bin Hureys in his Hadeeth, ‘Amir Al-Momineen asws said: ‘I asws used to reckon that the rulers were oppressing the people. But then, the people are oppressing the rulers’.

Abu Al Fat’h Al-Haffar by his chain, ‘Ali asws said: ‘I asws have not ceased to be oppressed since I asws existed’. It was said to him asws, ‘We do recognise your asws being oppressed during your asws adulthood, so what is your asws being oppressed during your asws young age?’ He asws mentioned: ‘Aqeeel had sore eyes, so they would not scatter them until they would begin with me asws’.

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10 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 99 H 4 g
11 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 99 H 4 h
12 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 99 H 4 i
‘Regarding Words of the Exalted: So, what would make you belie the Religion afterwards? [95:7], Heazwj is Saying: “O Muhammadasws! Aliasws Bin Abu Talibasws will not belie youasww after heasws has believed in the Reckoning”.

And Amir Al-Momineenasws said in many places: ‘asws am the door of distinction, and the argument of contention, and the walker of the earth, and owner of the staff (of Musaas), and the decisive judge, and the ship of salvation, one who sails it would attain salvation, and one staying behind from it would drown’.

And heasws said as well: ‘asws am the tree of dew, and the veil of piety, and master of the world, and argument of the Prophetsas, and the clarifying tongue, and the strong rope, and the magnificent news which they are turning away from and are asking about and are differing regarding it’.

And heasws said: ‘By Yourazwj Might, and Yourazwj Majestic, and Loftiness of Yourazwj Position in Yourazwj Magnificence, and Yourazwj Power! I have not knocked down an enemy nor flattered a friend, nor thanked upon the favours, anyone besides Youazwj’.

And in hisasws whispering: ‘O Allahazwj! Iasws am Yourazwj servant and Yourazwj friend! Youazwj Chose measws, and are Pleased with measws, and Raised measws, and Honoured measws with what Youazwj Caused measws to inherit from the position of Yourazwj elites, and caliphate of Yourazwj friends, and Enriched measws and Impoverished the people in their religion and their world to (be needy to) measws and Honoured measws and Humiliated the servants to measws.’

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13 Bihar Al Anwar – V 41, The book of History – Amir Al Momineenasws, Ch 99 H 5 a
And You\textsuperscript{azwj} Settled my\textsuperscript{asws} heart and did not Frighten me\textsuperscript{asws} to others, and Favoured upon me\textsuperscript{asws} and Favoured with me\textsuperscript{asws} and did not Make Grace upon me\textsuperscript{asws} to be for anyone besides (from) You\textsuperscript{asws}. Made me\textsuperscript{asws} stand to revive Your\textsuperscript{azwj} right, and the testimony upon Your\textsuperscript{azwj} creatures, and \textsuperscript{asws} am neither pleased nor angered except to Your\textsuperscript{azwj} Pleasure and Your\textsuperscript{azwj} Wrath, nor do \textsuperscript{asws} say except truth nor do \textsuperscript{asws} speak except truthfulness\textsuperscript{\textsuperscript{14}}.

\(6\) - كَا، الكَافِ عَلييٌّ عَنْ أَبييهي عَني ابْني أَبِي عُاَيرٍْ عَنْ زَيْدٍ الشَّحَّامي عَنْ أَبِي عَبْدي اللََّّي ع

\(7\) - كَا، الكَافِ مَُُاَّدُ بْنُ يَُْيََ عَني ابْني عييسَى عَني الْوَشَّاءي عَنْ عَبْدي اللََّّي بْني سينَانٍ عَنْ أَبِي حَََّْْهَ عَنْ

\(8\) - فُح، فح البِلَاءة قَالَ أَمييرُ الْاُمْمينيَ َ ع مِيَّا يََّ فْحَ الخَائِطَ إِنَّ الْيَقِيََّ عَبْدٍ إيلَّ وَ لَهُ مينَ اللََّّي عََّ َّ وَ جَلَّ حَافيظٌ وَ وَاقييَةٌ مَعَهُ مَلَاكُانِ يَُْفَظُانيهي مينْ يَسْقُطَ مينْ رَأْ ي جَبَلٍ أَوْ يَقَعَ فِي بَيْتٍ رَّ وَ إِيذَا نََّ لَ الْقَضَاءُ خَلَّيَا بَيْنَهُ وَ بََ َْ كُل ي شَيْءٍ. حَكِيَّةٌ مِنْهَا عَلَيْهِ عَنْ أَمييرَ الْاُمْمينيَ َ ع يَا كَفَّاءً فَإِيذَا نََّ لَ الْقَضَاءُ خَلَّيَا بَيْنَهُ وَ بََ َْ كُل ي شَيْءٍ.
‘Amir Al-Momineen\textsuperscript{asws} said: ‘When Allah\textsuperscript{azwj} the Glorious Revealed His\textsuperscript{azwj} Words: \textit{Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2]}, I\textsuperscript{asws} knew that the Fitna will not be descending with us while Rasool-Allah\textsuperscript{saww} was in our midst, so I\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! What is this Fitna which Allah\textsuperscript{azwj} has Informed you\textsuperscript{saww} with?’ He\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! My\textsuperscript{saww} community will be Tried from after me\textsuperscript{saww}.’

He\textsuperscript{saww} said to me\textsuperscript{asws}: ‘That is like that, so how will your\textsuperscript{asws} patience be then?’ I\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! This isn’t from the places to be observing the patience, but it is from the places of the glad tidings and the thanking’’.\textsuperscript{17}

(1817) – 9

\textsuperscript{17} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 99 H 8

\textsuperscript{18} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 99 H 9
CHAPTER 100 – HIS BEING A TIGER (FUMING WITH RAGE) FOR THE SAKE OF ALLAHazwj, AND HISasws NEGLECTING THE FLATTERY IN THE RELIGION OF ALLAHazwj

'Bab, the (book) 'Al Manaqib' of Ibn Shehr Ashub – In the two 'Saheehs' (Bukhari and Muslim), and the two Tafseers (Al Sudy and Mujahid), and the two 'Musnads' (Ahmad Bin Hanbal and Abu Dawood), and most of the Tafseers –

'Sarah, a slave girl of Abu Amro Bin Sayfi Bin Hisham came to the Prophetasws from Makkah. Heasws instructed the sons of Abdul Muttalibasws to serve her. Hatib Bin Abu Baltah gave her ten Dinar based upon that she would carry a letter with news of the delegations of the Prophetasws to Makkah (to conquer it), and heasws had kept that a secret in order to enter to them suddenly.

She took the letter and hid it in her hair, and she went. Jibraeilas came and narrated the story to Rasool-Allahsaww. Heasws sent Aliasws, and Al-Zubeyr, and Miqdadra, and Umar, and Talha, and Abu Mirsad behind her. They caught up with her at Rowzat Khaj. They demanded the letter, but she denied, and they could not find any letter being with her, so they thought of returning.

Aliasws said: 'By Allahazwj! Neither do we lie nor were we lied to', and heasws unsheathed hisasws sword and said: 'Bring out the letter or else, by Allahazwj, Iasws will strike off your neck!' So, she brought it out from her hair. Amir Al-Momineenasws took the letter and came to the Prophetasws.

Heasws called Hatib Bin Abu Baltah and said to him: 'What carried you upon what you did?' He said, 'I was an honourable man among the people of Makkah, a stranger having settled in their neighbourhood. I loved it if I could take cordiality in their present with my letter to them, so they would defend my family with that'. So, Allahazwj Revealed; O you those who believe!
Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1]’.

قَالَ السُّد ييُّ وَ مََُاميدٌ فِي ر َفْسييريهُيَا عَني ابْني عَبَّا ٍ
لَ ر َتَّفيذُوا عَدُو يي وَ عَدُوَّكُ ْ أَوْليياءَ ر ُلْقُونَ إيلَيْهي ْ بِيلْاَوَدَّةي
بِي
لْكيتَابي وَ النَّصييحَةي لَُْ ْ
وَ قَدْ كَفَرُوا بِيا جاءَكُ ْ
أَي ُّهَا الْاُسْلياُونَ
مينَ الََِْي
ي َعْنِي الرَّسُولَ وَ الْكيتَابَ
يَُْريجُونَ الرَّسُولَ
ي َعْنِي مَُُاَّداً
وَ إييََّكُ ْ
ي َعْنِي وَ مُ ْ أَخْرَجُوا أَ
مييرَ الْاُمْمينيَ َ
أَنْ ر ُمْمينُوا بِيللََّّي رَب يكُ ْ
And the Prophet saww and Ali asws, may the Salawaat of Allah azwj be upon them asws, and Hatib are from the ones who were expelled from Makkah. So, Rasool-Allah saww freed him due to his Eman: then go out struggling in My Way and seek My Pleasure. – O you Momineen - You are with the cordiality with them in secret, - hiding to them with the letter with the news of the Prophet saww, and taking the advice in their presence, and I am more Knowing of what you conceal – the hiding of the letter which was with her - and what you reveal. – and what Amir Al-Momineen asws said to Al-Zubeyr: ‘By Allah aswj! I asws will not ratify the woman that the letter isn’t with her. But asws shall ratify Allah saww and His saww Rasool saww. So, he asws took it from her.

فَدَخَلُوا عَلَيْهِ وَ س   َََلُوهُ ف َقَالَ لََ رَس   ََْلُونّ ي ش   َيْتاً أَمْليكُهُ إيلََّ أَعْطَيْتُكُ ْ فَفَرَجُوا ي َرَوْنَ أَنََُّّ
Then He saww Said: And one from you who does so, - in the presence of the people of Makkah with the letter - so he has strayed from the way [60:1].

وَ أَخَذَ ع رَجُلًَ مينْ بَنِي أَسَدٍ فِي حَد ٍ فَاجْتَاَعُوا ق َوْمُهُ لييُكَل ياُوا فييهي وَ طَلَبُوا إيلََ الَِْسَني ع أَنْ
And he asws seized a man from the clan of Asad regarding a legal penalty, so his people gathered to speak regarding him, and they sought to Al-Hassan asws that he asws should accompany them. He asws said: ‘Go to him asws, for he asws is high with you all as an eye (watcher)’.

وَ أَخَذَ ع رَجُلًَ مينْ بَنِي أَسَدٍ فِي حَد ٍ فَاجْتَاَعُوا ق َوْمُهُ لييُكَل ياُوا فييهي وَ طَلَبُوا إيلََ الَِْسَني ع أَنْ
And it is famous from him asws, his asws words: ‘asws have blinded the eye of Fitna, and there does not happen anyone blinding it apart from me asws’.

وَ أَخَذَ ع رَجُلًَ مينْ بَنِي أَسَدٍ فِي حَد ٍ فَاجْتَاَعُوا ق َوْمُهُ لييُكَل ياُوا فييهي وَ طَلَبُوا إيلََ الَِْسَني ع أَنْ
They entered to see him asws and asked him asws. He asws said: ‘You asws will not ask me asws of anything asws control except asws shall give it to you’. They went out viewing that they had succeeded. Al-Hassan asws asked them. They said, ‘We went to with a good going’, and they narrated his asws words to him asws. He asws said: ‘What will you do when your companion is whipped?’ They listened to him asws.

فَأَخْرَجَهُ عَلييٌّ ع فَحَدَّهُ ثَُُّ قَالَ مَذَا وَ اللََّّي لَسْ ُ أَمْليكُهُ.

Ali asws brought him out and whipped him, then said: ‘By Allah azwj! This is not in my asws control!’


‘And it reached Muawiya that Al-Najashy had satirised him, so he insinuated by a group to testify against him in the presence of Al asws that he had drunk the wine. Al asws seized him, so a community was angered against Al asws regarding that, from them was Tariq Bin Abdullah Al-Nahdy.

فَقَالَ يََ أَمييرَ الْاُمْمينيَ َ مَا كُنَّا ن َرَى أَنَّ أَمْلَ الْاَعْص  ييَّةي وَ الطَّاعَةي وَ أَمْلَ الْفُرْقَةي وَ الَْْاَاعَةي عينْدَ وُلََةي الْعَقْلي وَ مَعَادي

He said, ‘O Amir Al-Momineen asws! We were not viewing that the people of disobedience and the obedience, and people of the separation and the community, in the presence of an intellectual ruler and the mine of merit, would both be the same regarding the recompense, until what happened from your asws dealing with my brother Al-Haris’, meaning Al-Najashy. So, our chests are raging (with anger), and our affairs are scattered, and we are carried upon the seriousness which we were viewing that it is a way of one riding it, to the Fire’.

فَقَالَ عَلييٌّ ع إينََّّّا لَكَبييرَةٌ إيلََّ عَلَى الْْاش  يعيَ َ حُرَمي

Ali asws said: ‘and it is certainly a difficult thing except upon the humble ones [2:45]. O brother of the clan of Nahd! Isn’t he only a man from the Muslims who has violated a sanctity from the sanctities of Allah azwj? So, we are establishing its legal penalty upon him to be a purification for him and a cleansing. O brother of the clan of Nahd! One who is given a legal penalty, its pain would be his expiation.

با أَحَنا بَيِّنَيْنِ يَٰاللهِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْنِ إِنَّنَا بَيَّنَيْn

19 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 100 H 1
O brother of the clan of Nahd! Allahazwj Mighty and Majestic is Saying in Hisazwj Magnificent Book: and do not let hatred of a people make you unjust; and be just, it is closer to the piety, [5:8]. Tariq went out and Al-Najashi was with him, to Muawiya, and it is said that he returned”.20

‘Amir Al-Momineen Alasws saw Aqeel on the day of Badr, but heasws repelled him away. He shouted at himasws, ‘O Alasws! But, by Allahazwj! Youasws have seen my position, but youasws deliberately pushed me away!’

فأثنى علبى إلى النبي ص و قال يا رسول الله هل لك في أبي بيرد مشدودة بئدة إلى عليه بنتة فقال الطفل بئداً إلهية.

Aliasws came to the Prophetsaww and said: ‘O Rasool-Allahsaww! Is it for yousaww regarding Abu Yazeed? His hands are tied to his neck with a rope’. Heasws said: ‘Come with us to him!’21

فقوت اللطب، قين يلغي بن أبي طالب ع إلل خالق فلاناً في كذا فقال خيراً أثيناً لهذا الدين

And Alasws aimed for the house of Umm Hany, clad in iron (armour), on the day of the conquest (of Makkah), and it had reached himasws that she had sheltered Al-Haris Bin Hisham Bin Al-Sa’ib, and some people from the clan of Makhzum. Heasws called out: ‘Expel the ones you have sheltered!’ They went on to throw down their weapons like what the bustard tends to throw, out of fear from himasws.

فخرجت إليه أب هاني و هي لا تعرفت فقالت يا عبد الله أنا أب هاني يشت عم رسول الله الص- و أغت أمر المؤمنين الصرف عن داري.

Umm Hany came out, and she had not recognised himasws. She said, ‘O servant of Allahazwj I am Umm Hany, a daughter of an uncle of Rasool-Allahsaww, and a sister of Amir Al-Momineenasws. Leave from my house!’

20 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 100 H 2
21 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 100 H 3 a
He asws said: ‘Expel them!’ She said, ‘By Allah azwj! I shall complain of you asws to Rasool-Allah saww!’ He asws removed the helmet from his asws head, and she recognised him asws. She was strengthened until she adhered with him asws. She said, ‘I shall expiate for you asws. I had vowed that I would complain to Rasool-Allah saww’. He asws said to her: ‘Go, and be free from your vow, for he saww is at the top of the valley’.

She came to Rasool-Allah saww. He saww said to her: ‘O Umm Hany! You are complaining of Ali asws, for he asws frightened the enemies of Allah azwj and enemies of His azwj Rasool saww. Thank Allah azwj for Ali asws of his asws endeavours, and I saww hired the one I saww hired, Umm Hany, due to her (your) place from Ali asws Bin Abu Talib asws’. 22

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22 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 100 H 3 b
CHAPTER 101 – HIS\textsuperscript{asws} WORSHIP AND HIS\textsuperscript{asws} FEAR (OF ALLAH\textsuperscript{azwj})

1- By, the amal (actions) of the deed of Allah's Prophet\textsuperscript{sws} when the angels used to say: "Allah's Prophet\textsuperscript{sws} is watching us when he is worshiping and his fear (of Allah)"

We were seated in the Masjid of Rasool-Allah\textsuperscript{sws} and we mentioned the deeds of the people of Badr, and the allegiance of the Pleasure. Abu Al-Darda said, ‘O people! Shall I inform you with one with the least wealth of the people and most abundant of them in piety, and their most intense in striving in the worship?’ They said, ‘Who?’ He said, ‘Amir Al-Momineen Al\textsuperscript{asws} Ali\textsuperscript{asws} Bin Abu Talib	extsuperscript{asws}.

He (the narrator) said, ‘By Allah\textsuperscript{azwj}! There was no one in the gathering except he turned his face away from it. Then a man from the Helpers was deputised to him. He said to him, ‘O Uweymir! You have spoken with a word, not one is concordant upon it since you came with it’.

Abu Al-Sarda said, ‘O people! I am saying what I saw, and let each group form you say what they have seen. I witnessed Al\textsuperscript{asws} Ali Bin Abu Talib\textsuperscript{asws} with the timber of the carpenters and he\textsuperscript{asws} had isolated from his\textsuperscript{asws} slaves and hidden from the ones following him\textsuperscript{asws} and veiled with leaves of the palm trees. I missed him\textsuperscript{asws} and his\textsuperscript{asws} place was far unto me, so I said, ‘I shall join up with him\textsuperscript{asws} in his\textsuperscript{asws} home.

If someone is saying: ‘You\textsuperscript{azwj}! How many major sins you\textsuperscript{azwj} were lenient from facing your\textsuperscript{azwj} Punishment! And how may offences you\textsuperscript{azwj} were too Benevolent from Uncovering these due to your\textsuperscript{azwj} Benevolence!\n
There, I was with a grief-stricken voice, and a melodic tone, and he\textsuperscript{asws} was saying: ‘My\textsuperscript{asws} God\textsuperscript{azwj}! How many major sins you\textsuperscript{azwj} were Lenient from facing your\textsuperscript{azwj} Punishment! And how may offences you\textsuperscript{azwj} were too Benevolent from Uncovering these due to your\textsuperscript{azwj} Benevolence!\n
Ehren Et Tan in Usbyaitan Usmai! Azniw in Usbyaitan Dzhe! Fama Ehren Toqwil Usbayt! O Aqra' Usrayt!
My asws life has been prolonged in Your azwj disobedience, and in great many the pages of my asws religion, so I asws am not hoping apart from Your azwj Forgiveness, nor am I asws craving apart from Your azwj Pleasure!

The voice pre-occupied me and I followed the trail, and there, it was Ali asws Bin Abu Talib asws exactly. I concealed from him asws and did not move. He asws prayed two Cycles Salat in the middle of the dark night, then he asws moved to the supplication and the crying and announcing the complaints. It was from what he asws whispered to Allah azwj with, he asws said: ‘My asws God azwj! I asws think of Your azwj Pardon and my asws slips become less upon me asws, then I asws remember the might of Your azwj Seizure and my asws misfortunes become magnified upon me asws!’

Then he asws said: ‘Alas! I asws have read in the books of evils deeds, I asws have forgotten these and You azwj are Counting them, so You azwj will be Saying: “Seize him!” So, there will not be for him from the Seizure, neither rescuing by his clan nor will his tribe benefit him to fill him with mercy when there is the call is proclaimed in it’.

Then he asws said: ‘Alas, from a Fire frying the livers and the kidneys! Alas, from a Fire snatching for the grilling! Alas, from being immersed in the clouds of flames!’

He (the narrator) said, ‘Then he asws was submerged in the crying, I could neither hear a hiss nor any movement. I said, ‘The sleep has overcome him asws due to the prolonged vigil. It will awaken him asws for the Fajr Salat’.

Abu Al-Darda said, ‘I went to him asws, and there he asws was like the thrown piece of wood. I nudged him asws, but he asws did not move. I said, ‘We are for Allah azwj are we are returning to Him azwj! By Allah azwj, Ali asws Bin Abu Talib asws has died!’

He (Abu Al-Darda) said, ‘I went to his asws household rushing to give them news of his asws death. (Syeda) Fatima asws said: ‘O Abu Al-Darda’a! What happened from his asws affair and from his asws...’
story?’ So, I informed her asws. She asws said: ‘By Allah azwj, O Abu Al-Darda! The unconsciousness which has seized him asws is from fear of Allah azwj.’

Then I went to him asws with water and sprinkled it upon his asws face. He asws woke up and looked at me, and I was weeping. He asws said: ‘What are you crying from, O Abu Al-Darda?’ I said, ‘From what I see you asws have done with yourself asws.’

He asws said: ‘O Abu Al-Darda! How (will you be) if you were to see me asws and I asws have been called to the Reckoning, and the people of crimes are certain with the Punishment, and the harsh Angels and the rude Zabaniyya (Angels of Hell) take me asws down. So, I asws pause in front of the King, the Subduer, and the beloved ones have submitted me asws, and the people of the world are showing mercy to me asws, Ja'fars would be with more intense Mercy being for me asws in front of the One, no hiding one is hidden from Him azwj.’

Abu Al-Darda said, ‘By Allah azwj! I have not seen that being for anyone from the companions of Rasool-Allah saww’.

I and Umar Bin Al-Khattab were seated in the presence of the Prophet saww, and Ali asws was seated to his saww side, when Rasool-Allah saww recited: Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! Is there a god along with Allah? Little is what you heed [27:62].’

He (the narrator) said, ‘Ali asws trembled the trembling of the sparrow’. The Prophet saww said to him asws: ‘What is your asws concern, you asws are being alarmed?’ He asws said: ‘And why should I asws not be alarmed? By Allah azwj’. He asws has Made us asws caliphs of the earth.’ The Prophet saww

23 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 101 H 1
said to him\textsuperscript{asws}: ‘Do not be alarmed! By Allah\textsuperscript{azwj}, not one will love you\textsuperscript{asws} except a Momin, nor hate you\textsuperscript{asws} except a hypocrite’\textsuperscript{24}.

The man said, ‘I went to Ali\textsuperscript{asws} to look at his\textsuperscript{asws} worship. I testify with Allah\textsuperscript{azwj}, I had gone to him\textsuperscript{asws} at the time of Al-Magrib (evening), and I found him\textsuperscript{asws} praying the Maghrib Salat with his\textsuperscript{asws} companions. When he\textsuperscript{asws} was free from it he\textsuperscript{asws} regarding the follow-up, until he\textsuperscript{asws} stood to (pray) the last Isha (Salat). Then he\textsuperscript{asws} entered his\textsuperscript{asws} house.

I entered along with him\textsuperscript{asws} and found him praying Salat the length of the night and he\textsuperscript{asws} recited the Quran up to the emergence of dawn. Then he\textsuperscript{asws} renewed his\textsuperscript{asws} Wud’u and went out to the Masjid and prayed Salat with the people, Al-Fajr Salat. Then he\textsuperscript{asws} sat regarding the follow-up until the emergence of the sun.

Then the people aimed for him\textsuperscript{asws}, and two men brought their dispute to him\textsuperscript{asws}. When they were free, they stood up and two others brought their dispute, until he\textsuperscript{asws} stood to Salat Al-Zohr. He\textsuperscript{asws} renewed Wud’u for Salat Al-Zohr, then he\textsuperscript{asws} prayed Al-Zohr Salat with his\textsuperscript{asws} companions. Then he\textsuperscript{asws} said regarding the follow-up until he\textsuperscript{asws} prayed Al-Asr with them.

Then the people came to him\textsuperscript{asws}. Two men went on to stand and two others sat down, he\textsuperscript{asws} judged between them and issued verdicts until the sun disappeared. I went out and I was saying, ‘I testify with Allah\textsuperscript{azwj} that this Verse was Revealed regarding him\textsuperscript{asws}\textsuperscript{25}.

\textsuperscript{24} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 101 H 2

\textsuperscript{25} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 101 H 3
‘Amir Al-Momineen[asws] said: ‘A people worship Allah[azwj] desirously (for the Paradise), so that is worship of traders; and a people worship Allah[azwj] out of fear (of Hell), so that is worship of the slaves; and a people worship Allah[azwj] in thanking, so that is worship of the free (people)
’.26

’.27

‘I was in the presence of the Prophet[saww] and Ali[asws] was to his[saww] side, when the Prophet[saww] recited this Verse: *Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth!* [27:62].

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26 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen[asws], Ch 101 H 4 a
27 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen[asws], Ch 101 H 4 b
'Zirar Bin Zamrah Al-Nahshaly entered to see Muawiya Bin Abu Sufyan. He said to him, 'Describe Ali asws!' He said, 'And will you excuse me?' He said, 'No, but describe him asws to me.'

Zirar said, 'May Allahazwj have Mercy on Ali asws! By Allahazwj! He asws was among us like one of us. He asws drew us closer when we came to him asws, and he asws answered us when we asked him asws, and he asws drew us closer when we visited him asws. He asws neither locked a door of his besides us, nor did he asws barred us from him asws by a guard, and by Allahazwj, and by Allahazwj, we were with his asws nearness for us and his asws closeness from us. We neither spoke to him asws due to his asws awe, nor did we initiate him asws due to his asws magnificent. When he asws smiled, it was like the systematic pearls (teeth)'.

Muawiya said, 'Increase for me asws in his asws description'.

Zirar said, 'May Allahsaww have Mercy on Ali asws! By Allahazwj! He asws was of long vigils and little of lying down. He asws recited the Book of Allahazwj most of the night and ends of the day, and heasws strived for Allahazwj with hisasws love, and heasws was reprimanded by Hisazwj Lessons. Neither was the curtain of hisasws closed nor was the rushing delayed from us, nor did heasws soften the leaning, nor did heasws show the disloyalty.

And if you had seen himasws when heasws was in hisasws prayer niche, and the night had brought down its darkness, and its stars had disappeared, and heasws was holding to hisasws beard, being restless with the restlessness of the one stung by a snake (near to death), and crying the grief-stricken crying, and heasws was saying: 'O world! Is it to measws you are displaying, or to measws you are being desirous? Far be it! Far be it! There is no need for me regarding you. Iasws am irrevocably divorced from you thrice. There is no return for me asws to you!'

Then heasws said: 'Alas! Alas for the long journey and scarcity of provision, and harshness of the path!'
He (the narrator) said, ‘Muawiya wept and said, ‘It suffices you, O Zirar! Ali asws was like that. May Allah azwj have Mercy on Abu Al-Hassan asws!’”

I (Majlisi) am saying, ‘I shall bring regarding the noble manners of Ali asws Bin Al-Husayn asws, from Al-Baqir asws having said: ‘Ali asws Bin Al-Husayn asws would pray Salat during the day and the night, a thousand Cycles, like what Amir Al-Momineen asws used to do. There were five hundred palm trees for him. He asws would pray two Cycles during every palm tree’.”

(From Abu Abdullah asws having said: ‘Ali asws had taken a room in his house. Neither was it too big nor was it too small, and whenever he asws wanted to pray Salat from the end of the night, he asws would take a child with him, not being shy from him, then he asws would go with him to that room and he asws would pray Salat’.

(From Abu Abdullah asws having said: ‘A monk came to Amir Al-Momineen asws. He said, ‘O Amir Al-Momineen asws! Do you asws see your Lord azwj when you asws worship Him azwj?’ He asws said: ‘Woe be unto you! I asws would not worship a Lord azwj I asws do not see’. He said, ‘And how?’ He asws said: ‘Woe be unto you! The eyes cannot realise Him azwj in witnessing by the sights, but the hearts see Him azwj by the realities of Eman’.

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29 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 101 H 6 a
30 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 101 H 6 b
32 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 101 H 8
‘I spent the night in the presence of Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} had prayed Salat al night, and he went out time after time looking at the sky and recite the Quran’.

He (the narrator) said, ‘He\textsuperscript{asws} passed by me after midnight and said, ‘O Nowf! Are you asleep or wide awake?’ I said, ‘But, I am wide awake, looking at you\textsuperscript{asws} with my eyes, O Amir Al-Momineen\textsuperscript{asws}’!"

He\textsuperscript{asws} said: ‘O Nowf! Beatitude is for the ascetics in the world, the ones desirous regarding the Hereafter. They are those who have taken the earth as a spread and its soil as a bed, and its water as goodness, and the Quran as a garment, and the supplication as a slogan, and they are taking from the world a loan upon the manifesto of Isa Ibn Maryam\textsuperscript{as}.

Allah\textsuperscript{azwj} Mighty and Majestic Revealed to Isa\textsuperscript{as} Ibn Maryam\textsuperscript{as}: “Say to the assembly of the children of Israel: ‘Do not enter a house from the houses except with clean hearts and humble eyes, and pure palms!’ And tell them: ‘Know that I\textsuperscript{as} am not going to answer the call of any one of you, nor to anyone from you!’ Nor to anyone of My\textsuperscript{azwj} Creatures before him\textsuperscript{as} of an injustice!’ – the Hadeeth’."

(The book) ‘Nahj Al-Balagah’ – From Nowf – similar to it up to the world of Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}. 33

‘Al-Baqir\textsuperscript{asws} regarding Words of the Exalted: \textit{Except those who believe and do righteous deeds, [95:6]}. He\textsuperscript{asws} said: ‘That is Amir Al-Momineen\textsuperscript{asws} and his\textsuperscript{asws} Shias, so for them would be Recompense without any restrictions [95:6]’’. 34

33 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 101 H 9
34 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 101 H 10 a
Muhammad Bin Abdullah Bin Al-Hassan, from his forefathers, and Al Sudy, from Abu Malik, from Ibn Abbas,

‘And Muhammad Al-Baqir asws regarding Words of the Exalted: *and from them is one who precedes with the deeds of goodness by the Permission of Allah.* [35:32] By Allah azwj! He asws is Alasws Bin Abu Talib asws”. 35

And from their is one who precedes with the deeds of goodness by the Permission of Allah. 

He said, ‘Muhammad asws gave glad tidings with the Paradise being for Ali asws, and Ja’far asws, and Aqeel, and Hamza asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws: *those who are doing righteous deeds* [18:2].

And they Fasted the day and prayed Salat at night, a thousand Cycles, and streets of Makkah were full, and he asws fasted with the Prophet saww for seven years, and after him saww for thirty years, and performed Hajj with the Prophet saww, ten Hajj, and fought the Kafirs during his saww days, and the rebels after his saww expiry, and he asws extended the verdicts, and spread the knowledge, and revived the Sunnah, and killed off the innovations’. 36

Abu Ya’la in (the book) ‘Al Musnad’ –

‘He asws said: ‘I asws have not neglected any night Salat since I asws heard the Prophet saww (saying): ‘The night Salat is Noor’. Ibn Al-Kawa said, ‘Nor Laylat Al-Hareer (during battle of Siffeen)’? He asws said: ‘And not even Laylat Al-Hareer’’. 37

And they said: ‘In the exalted place did he say: “May there be glad tidings for the Momineen, those who are doing righteous deeds” [18:2].

He said, ‘The ones obedient, are His azwj Words: *Or should We Make those who believe and do righteous deeds* – Ali asws, and Hamza asws, and Ubeydullah Bin Al-Haris – *to be like the mischief-makers in the earth, [38:28]* – Utbah, and Shayba, and Al-Waleed.

And they Fasted the day and prayed Salat at night, a thousand Cycles, and streets of Makkah were full, and he asws fasted with the Prophet saww for seven years, and after him saww for thirty years, and performed Hajj with the Prophet saww, ten Hajj, and fought the Kafirs during his saww days, and the rebels after his saww expiry, and he asws extended the verdicts, and spread the knowledge, and revived the Sunnah, and killed off the innovations’.

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36 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 101 H 10 c
37 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 101 H 10 d
‘I asked Umm Saeed, a (temporary) wife of Ali asws, about the Salat of Ali asws during the month of Ramazan. She said, ‘(The months of) Ramazan and Sahwwal, same. He asws stayed awake at night, all of it’. 38

وَ فِي تَفَسِّيرِ الْقُشَيرِيِّيَّ أَنَّهُ كَانَ عِنْدَهُ لِيْلَةً تَحْضِرَهَا عَلَى الْصَّلَاةِ، فَلَمْ يَرْكَبْ. ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: مَا لَكَ فِي الْيَتِّرِ؟ فَقَالَ: الَّذِي مِنْ نُفُضٍ فَصِلَ لَهُ ﷺ. عَلَى السَّمَاءِ وَ الْأَرْضِ وَ الْجِبَالِ، فَـلاَ أَنْفَعَ الْمَعَانِيَ عَلَى عِبَادَتِهِ.وَ الْإِنسَانُ فَنَّى عِنْدَهُ أَنْ يَسْتَفْنِى.وَ حَمَّلَهَا الْإِنسَانُ فِي ضَعْفِهِ. وَ أَلْمَ لَّهُ، عَلَى عِبَادَتِهِ.وَ الْأَمْلَى لَهُ، لَا نَحْسِمُ عَنْهُ مَا ضَرَّ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى.

And in Tafseer Al Qusheyri –

‘Whenever the time of the Salat presented, his asws colour would change and he asws would tremble. It was said to him, ‘What is the matter with you asws?’ He asws said: ‘The time has come with Allah azwj the Exalted has Presented it to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; [33:72], in my asws (his) weakness. asws do not know whether I asws am goodly in fulfilling it, what I asws had borne or not’.

And Zayn Al-Abideen asws took one of the books of his asws worship. He asws read a little in it, then left it from his asws hand and said: ‘Who can be strong enough upon the worship of Ali asws Bin Abu Talibasws?’ 39

أَنِسَ بْنُ مَالِكٍ قَالَ لَا نَحْسِمُ عَنْهُ مَا ضَرَّ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، F

And Zayn Al-Abideen asws took one of the books of his asws worship. He asws read a little in it, then left it from his asws hand and said: ‘Who can be strong enough upon the worship of Ali asws Bin Abu Talibasws?’

وَ أَخَذَ زَيْنُ الْعَابيديٍّ مِنْهُ عِبَادَتَهُ مِنْهُ عِبَادَتَهُ مِنْهُ عِبَادَتَهُ مِنْهُ عِبَادَتَهُ مِنْهُ عِبَادَتَهُ مِنْهُ عِبَادَتَهُ مِنْهُ عِبَادَتَهُ مِنْهُ عِبَادَتَهُ مِنْهُ عِبَادَتَهُ مِنْهُ عِبَادَتَهُ M

When the five Verses were Revealed in Ta Sin [27:1] (Surah Al-Naml 60 – 64): Or, One Who Made the earth to be a resting place, [27:61], Ali asws trembled like the trembling of the sparrow. Rasool-Allah asww said to himasws: ‘What is the matter with youasws, O Aliasws?’ Heasws said: ‘Iasws am surprised, O Rasool-Allah asww, from their Kufr and the Forbearance of Allah azwj the Exalted!’

فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ لَفِيهَا، فَـلاَ أَلْمَ لَّهُ، مَا حَمَّلَهَا إِلَّا أَنْ يَسْتَفْنِى، وَ هُمْ L

Rasool-Allah asww caressed himasws by hisasws hand, then said: ‘Surely, no Momin will hate youasws nor will a hypocrite love youasws, and had it not been for youasws, the party of Allah azwj would be recognised’.

38 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 101 H 10 e
39 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 101 H 10 f
40 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 101 H 10 g
Two large camels were gifted to Rasool-Allah ﷺ. He(saww) said: ‘I(saww) shall make one of them to be for the one who is praying two Cycles Salat, not thinking in these two with anything from the matters of the world’, and he(saww) could not find anyone besides Ali(AS) (doing that), so he(saww) gave him(AS) both of them’. 

Ali(AS) said: ‘I(AS) went out and with me(AS) was a Dinar I(AS)saww wanted to buy some flour with it, and I(AS)saww saw Al-Miqdad(AR) Bin Al-Aswad(AR) and the pangs of hunger had appeared in his face. I(AS)saww gave him(AS) the Dinar’. Rasool-Allah(saww) said: ‘(The Paradise is) Obligated’.

Then another man stood up and he said, ‘O Rasool-Allah(saww)! Today I have spent a lot more than what Ali(AS)saww spent. I equipped a man and a woman who wanted to travel, and they did not have expense monies for them, so I gave them two thousand Dirhams’. But Rasool-Allah(saww) was silent.

They (the people) said, ‘O Rasool-Allah(saww)! What is the matter you(saww) said to Ali(AS)saww, ‘(The Paradise is) Obligated’, and did not say (it) to this one, and was more charitable?’ Rasool-Allah(saww) said: ‘Have you not seen a king being gifted by a servant of his by a small gift, but it is excellent in his presence and he raises the position of his companion, and another servant carries over to him a great gift, but he returns it, and belittles its sender?’ They said, ‘Yes’.

He(saww) said: ‘And similar to that is your companion Ali(AS)saww. He(AS)saww handed over a Dinar Guided by Allah(azwj) helping in privacy a poor Momin, and your other companions gave what he gave
to be a match for him, in enmity to the brother of Rasool-Allah, intending by it to be higher over Ali Bin Abu Talib. Allah the Exalted Confiscated his deed and Made it to be a scourge upon him.

But, if you were to give in charity with this intention – from the soil to the Throne in gold and silver and pearls – it would increase with that from the Mercy of Allah the Exalted except for remoteness, and to the Wrath of Allah the Exalted except for nearness, and he would be storming into it'.

Then Rasool-Allah said: ‘So which one of you today defended his Momin brother from a harm by the strength of his body?’

Ali passed by such and such a road, and saw a poor one the poor Momineen and a lion had grabbed him, and it had placed him under it and had sat upon him, and the man was crying out for help to me from under it. called out to the lion: ‘Leave from the Momin!’ But it did not leave him alone. proceeded to it and kicked it with my left (leg) and my leg entered into his right side and came out from its left side, and the lion fell down’.

Rasool-Allah said: ‘(The Paradise is) Obligated. Like this Allah would Deal with everyone who harms a friend of yours. Allah would Cause him to be overcome upon him in the Hereafter knives of fires and its swords, by which his belly would be torn apart and filled with fire. Then it would be renewed by a new creation forever and ever, and ages and ages’.

Then Rasool-Allah said: ‘Which of you today benefitted by his virtue, his Momin brother?’ said: ‘passed by Ammar Bin Yasser and one of the Jews was pressing him regarding thirty Dirhams which were for him upon him. Ammar said, ‘O brother of Rasool-Allah! This one is pressing me and is not intending except to harm me and humiliate me due to my love for you, the People of the Household. Therefore, finish me off from him by your virtue’.
فأردت أن أكمل لليهودي فقال يا أخاه رسول الله ص أنا أجعلك في فتى و عنبي من أن أذكرك هذا الكافر و لكن الحقين لي إلى من لا يبزون عن طيب يلو أردت جميع خواص العلم أن تعويه كأطراف المغارة الفناء فكانت عيني على أداء ذهيب و نبئيه عن الاستماع

\[\text{asws} \] intended to speak to the Jew for him, and he (Ammar) said, ‘O brother [asws] of Rasool-Allah [saww]! You [asws] are more majestic in my heart and my eyes than that I should exert you [asws] for this Kafir but intercede for me to the One Who [azwj] would not Return you [asws] from your [asws] seeking; and if you [asws] were to intend the entire sides of the world to become like the sides of the yellow (gold), He [azwj] would Do so. Ask Him [azwj] to Assist me upon the paying off of my debts and make me needless from the borrowing’.

\[\text{asws} \] said: ‘O Allah [azwj]! Do that for him!’ Then \[\text{asws} \] said to him: ‘Strike with your hand upon whatever is in front of you, from anything from a stone or mud, Allah [azwj] would Transform it for you as pure gold’. He struck his hand and grabbed a stone which was ‘Amnaan’ (Two Ratls – 812gms.), and it transformed into his hand as gold.

Then he turned towards the Jews and he said, ‘And how much is your debt?’ He said, ‘Thirty Dirhams’. He said, ‘How much is its value in gold?’ He said, ‘Three Dinars’.

Ammar said, ‘O Allah [azwj]! By the virtue of the one [asws] by whose virtue, You [azwj] Transform this rock into gold, soften this gold for me so I can break a (piece of the) measurement of his right’. Allah [azwj] Mighty and Majestic Softened it for him, and he broke of this three Misqals (6.2 gms x 3) and gave it to him.

Then he went on looking at him, and he said, ‘O Allah [azwj]! I heard You [azwj] Saying: Never! The human being transgresses [96:6] If he sees himself as needless [96:6], and I do not want riches making me transgress. O Allah [azwj]! Return this gold as a rock, by the virtue of the one [asws] whom You [azwj] Made it to be as gold after it having been a rock’. It returned to be as a rock, and he threw it from his hand and said, ‘It suffices me from the world and the Hereafter, my friendship for you [asws] – O brother [asws] of Rasool-Allah [saww]!’

Rasool-Allah [saww] said: ‘The Angels of the sky and the earth were astounded from his deed, and they raised their voices to Allah [azwj] the Exalted with the praise upon him. Allah [azwj] Sent Salawat from above His [azwj] Throne to come upon him.'
He said: ‘Receive glad tidings, O Abu Al-Yaqzan, for you are a brother of Ali in his Religion, and from the meritorious ones of his Wilayah, and from the ones to be killed in his love. The rebellious group would kill you, and the last of your provision from the world would be a Sa’a of milk, and your soul would join with the souls of Muhammad saww and his superior Progeny saww, for you are from the best of my Shias’.

Then Rasool-Allah saww said: ‘Which one of you paid his Zakat today?’ Ali asws said: ‘I asws did, O Rasool-Allah saww!’ The hypocrites started whispering privately to each at the far ends of the gathering, saying, ‘And which wealth does Ali asws have until he paid the Zakat from it?’

Rasool-Allah saww said: ‘O Ali asws! Do you asws know these Hypocrites are secretly whispering at the ends of the gathering?’ Ali asws said: ‘Yes, Allah azwj the Exalted has Cause their speech to arrive to my ears. They are saying, ‘And which wealth is there for Al i asws until he paid his Zakat?’ Every wealth which is a war booty from this day of ours up to the Day of Qiyamah, so a fifth of it is for me asws after your passing away, O Rasool-Allah saww, and my asws decision upon that which is from it, is allowed during your saww lifetime, for asws am your saww self, and you saww are my asws self’.

Rasool-Allah saww said: ‘It is like that, O Ali asws. But how did you asws pay that Zakat?’ Ali asws said: ‘O Rasool-Allah saww! Allahazwj Taught, by the Introduction by Allahazwj to measws, upon your saww tongue – that this Prophet-hood of yours saww, would happen to be after it king (ruler) drowning and tyrannous, so he would be in charge over my asws fifth from the captives and the war booty. He would sell these and it would not be Permissible for its buyer (to be buying it, because my asws share would be in it. I have gifted my asws share which would be in it to everyone who owns anything from that, from my saww Shias, in order for it to be Permissible for them, from their benefits and eating and drinking, and in order to purify their births, and their children would not become the unlawful children (bastards).’
Rasool-Allah saww said: ‘No one has given in charity anything more superior than your asws charity, and Rasool-Allah saww has concurred with your asws deed. It is Permissible of his asws Shias, everything what was in it from his asws war booty, and a sale from his asws share, upon anyone from his asws Shias, and neither do I asws nor do you asws permit it for others’.

Then Rasool-Allah saww said: ‘Which one of you today defended an honour of his Momin brother?’ Ali asws said: ‘I asws did, O Rasool-Allah saww! I asws passed by a servant of Allah azwj (Ibn Abayy) and he was damaging the honour of Zayd Bin Haris. I asws said to him: ‘Be silent! May Allah azwj Curse you! Do not look at him except like you’re looking at the sun, and do not discuss about him except like the discussion of the people of the world about the Paradise, for Allah azwj has Added curses to the curses due to your indulging in it (disrespecting a Momin).

He blushed and resented, and he said, ‘O Abu Al-Hassan asws! But rather I asws just joking in my words’. I asws said to him: ‘If you were serious, then I asws am serious, and if you were jesting, I asws am jesting’.

Rasool-Allah saww said: ‘Allah azwj Mighty and Majestic has Cursed him during your asws cursing him, and they (also) cursed him, the Angels of the skies and the earth, and the Veils, and the Chair, and the Throne. Allah azwj the Exalted is Wrathful due to your asws anger, and He azwj is Pleased due to your asws pleasure, and He azwj Pardons during your asws excusing, and is Aggressive during your assaults’.

Then Rasool-Allah saww said: ‘Do you know what is being heard in the lofty assemblies regarding you asws? On the night I asws was ascended (Mi’raj), O Ali asws, I asws heard them swearing upon Allah azwj the Exalted with you asws and they were getting their needs fulfilled, and they were drawing closer to Allah azwj the Exalted by having your asws love, and they were being ennobled what they were worshipping Allah azwj Exalted with – the Salawat upon me saww and upon you aswss.

وَفِي عَدْدِ مُتَّفَقِهِمُ في أَعْظَمِ مُتَّفَقِهِمُ وَ هُوَ يُقَلِّلُ عَلَى الْخَوَاهِلِ لأَشْعَالَ الْمُجَالِدِينَ عَلَى أَنُواعِ الطَّبَاعَاتِ الَّذِي فِي عَجَالِ الْخَيْرِ مَا فِيْهِ مِنْ حُصُرِ الْخَيْرِ،
And I heard their preacher in the greatest of their gatherings, and he was saying, ‘Ali is overwhelmed by the varieties of the goodness inclusive upon types of prestige, wherein is gathered from the good characteristics (what have been Granted separately among others from the righteous ones). Upon him, from Allah the Exalted is the Salawat, and the Blessings, and the Greetings’.

وَ سَّىَعَ بِيَضْرِرُهُ وَ اَمْلََكَ فِي سَائِرِ السَّاَاوَاتِي وَ الُِْجُبي وَ الْعَرْشي وَ الْكُرْسيِي ي وَ الَْْنَّةي وَ النَّاري ي َقُولُونَ بِيَ جَْْ عِينْدَ ف َرَاغي الَْْطييبي مينْ ق َوْليهي آميَ َ َ 

And head the Angels in his presence and the Angels in the rest of the skies and the Veils, and the Throne, and the Chair, and the Paradise, and the Fire (all of them) saying altogether when the preacher was free from his speech, ‘Ameen, and we are cleaned with the (sending of the) Salawat upon him and upon his goodly Progeny’.

The book ‘Falah Al Sa’il’ – It is reported by the author of the book ‘Zohad Mawlana Ali Bin Abu Talib’, he said, ‘It is narrated to us by Sa’ad Bin Abdullah, from Ibrahim Bin Mhaziyar, from his brother Ali, from Muhammad Bin Sinan, from Salih Bin Uqbah, from Amro Bin Abu Al Miqdam, from his father, from Habbat Al Urny who said,

‘While I and Nowf were sleeping in the yard of the government building, when we were with Amir Al-Momineen in a remainder of the night, he placed his hand upon the wall, as if he was disturbed (by something), and he was saying: ‘Surely in the Creation of the skies and the earth, [2:164] – up to the end of the Verse.

He (the narrator) said, ‘Then he went on to recite these Verses and he passed by resembling one whose intellect has flow away. He said to me: ‘Are you sleeping, O Habbat, or wide awake?’ I said, ‘Wide awake. This is you doing this deed, so how can we (sleep)?’

His eyes filled up and he cried, then said to me: ‘O Habbat! There is a pausing for Allah, and for us there is a pausing in front of Him. There is nothing from our deeds hidden unto Him.

O Habbat! Allah is closer to me and you than the jugular vein. O Habbat! Nothing will ever veil me and you from Allah.’

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He (the narrator) said, ‘Then he asws said: ‘Are you asleep, O Nowf!’ He said, ‘No, O Amir Al-Momineen asws, I am not asleep. My crying has been prolonged this night’. He asws said: ‘O Nowf! If your crying is prolonged in this night out of fear of Allah azwj the Exalted, your eye will be delighted tomorrow in front of Allah azwj Mighty and Majestic.

O Nowf! There isn’t any drop dripping from an eye of a man out of fear from Allah azwj, except it would extinguish a fire from the fires. O Nowf! There isn’t any man of a more magnificent status in the Presence of Allah azwj than a man who cries from fear of Allah azwj, and he loves for the Sake of Allah azwj and hates for the Sake of Allah azwj.

O Nowf! Surely the one who loves for the Sake of Allah azwj would not have an adverse effect upon his love, and one who hates for the Sake of Allah azwj, his hatred will not attain good (of the world) by his hatred. During that, the realities of the Eman will be perfected’. Then he asws advised them both (Habbat and Nowf) and reminded them and said in its end: ‘Be upon a caution from Allah azwj, for I asws have already warned you both’.

Then he asws went passing by and he asws was saying: ‘I asws wish I asws was aware in my asws negligence, will you be turning away from me asws or be near to me asws. And I asws wish I asws was aware during the length of my asws sleep, and scarcity of my asws thanking during Your azwj Favours upon me asws, what my asws situation is’.

He (the narrator) said, ‘He asws did not cease to be in this state until the emergence of dawn’. 43

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,
‘Amir Al-Momineen\textsuperscript{asws} had slaughtered two rams, one of them on behalf of Rasool-Allah\textsuperscript{asw}, and the other from himself\textsuperscript{asw}.\textsuperscript{44}

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(15) - كأ، الكافِ إيب ْرَاميي ُ بْنُ مَاشي ٍ عَنْ عَبْدي الرَّحََْني بْني حَََّادٍ عَنْ إيب ْرَامييي َ بْني عَبْدي الَِْاييدي عَنْ شيهَ
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ابي بْني عَبْدي
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رَب يهي عَنْ أَبِي
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عَقَالَ: كَانَ أَمييرُ الْاُمْمينيَ َ ع إيذَا ر َوَضَََّ لََْ يَدَعَ أَحَداً يَصُبُّ عَلَيْهِ الْاَاءَ فَقييلَ لَهُ يََ أَمييرَ الْاُمْمينيَ َ لََ لََ
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رَدَعُهُ ْ يَصُبُّونَ عَلَيْهِ الْاَاءَ ف َقَالَ لََ أُحيبُّ أَنْ أُشْريكَ فِي صَلََتِي أَ حَداً.
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(14) - The book) ‘Al Kafi’ – Ibrahim Bin Hashim, from Abdul Rahman Bin Hammad, from Ibrahim Bin Abdul Hameed, from Shihab Bin Abd Rabbih, ‘From Abu Abdullah\textsuperscript{asws} having said: ‘Whenever Amir Al-Momineen\textsuperscript{asws} performed Wud’u, he\textsuperscript{asw} did not call anyone to pour the water upon him\textsuperscript{asw}. It was said to him\textsuperscript{asw}, ‘O Amir Al-Momineen\textsuperscript{asws}! Why are you\textsuperscript{asw} not calling them to pour the water upon you\textsuperscript{asw}?’ He\textsuperscript{asw} said: ‘I\textsuperscript{asw} do not like anyone to participate in my\textsuperscript{asw} Salat’.\textsuperscript{45}
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(15) - كأ، الكافِ الْعيدَّةُ عَنْ أَحََْدَ بْني مَُُاَّدي بْني خَاليدٍ عَني الس ينْديي ي بْني مَُُاَّدٍ عَنْ مَُُاَّدي
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بْني الصَّلْ ي عَنْ أَبِي حَََّْ َةَ عَنْ عَليي ي بْني الُِْسََ ْي ع قَالَ:
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إينَّ عَليي اً فِي آخيري عُاُريهي يُصَل يي فِي كُل ي ي َوْمٍ وَ لَيْلَةٍ أَلْفَ رَكْعَةٍ.
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(16) - The book) ‘Al Kafi’ – The number (of companions), from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer, ‘From Abu Abdullah\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws}, during the end of his\textsuperscript{asw} life, was praying a thousand Cycles during every day’.\textsuperscript{46}
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(17) - كأ، الكافِ عيدَّةٌ مينْ أَصْحَابينَا عَنْ أَحََْدَ بْني مَُُاَّدي بْني خَاليدٍ عَني الس ينْديي ي بْني مَُُاَّدٍ عَنْ مَُُاَّدي
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بْني الصَّلْ ي عَنْ أَبِي حَََّْ َةَ عَنْ عَليي ي بْني الُِْسََ ْي ع قَالَ:
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صَلَّى أَمييرُ الْاُمْمينيَ َ ع الْفَجْرَ ثَُُّ لََْ ي َ لْ فِي مَوْضيعيهي حَََّّ صَارَتي الشَّاَْ ُ عَلَى قييدي رُمْحٍ وَ أَق ْبَلَ عَلَى النَّا ي بيوَجْهيهي ف َقَالَ
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وَ اللََّّي لَقَدْ أَدْرَكُْ أَق ْوَاماً يَبييتُونَ ليرَبِ يي ْ سُجَّداً وَ قييَاماً يََُاليفُونَ بََ َْ جيبَاميهي ْ وَ رُكَبيهي ْ كَََنَّ زَفييرَ
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النَّاري فِي آذَانَّيي ْ إيذَا ذُكيرَ اللََُّّ عينْدَمُ ْ مَادُوا كَاَا يََي
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يدُ الشَّجَرُ كَََنَََّّا الْقَوْمُ بَِرُوا غَافيليَ َ
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(18) - The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al Sindy Bin Muhammad, from Muhammad Bin Al Salt, from Abu Hamza, ‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} prayed Salāt Al-Fajr, then he\textsuperscript{asw} did not cease to be in his\textsuperscript{asw} place until the (shadow of the) sun came to be to the length of a spear, and he\textsuperscript{asw} turned by his\textsuperscript{asw} face towards the people and he\textsuperscript{asw} said: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asw} had come across a group of people who were staying awake at night for their Lord\textsuperscript{azwj}, prostrating and standing, interchanging between their foreheads and their knees, as if like the exhalation of the Fire (of Hell could be heard) in their ears. Whenever Allah\textsuperscript{azwj} was Mentioned in their presence, swaying like the swaying of the trees. It is as if the group of people has spent the nights oblivious (of the world)’.
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\begin{align*}
\text{ قالُ لَُهُمَ فَأَا رَتِي ذَاكَ حَيْثُ قَبِضَ عا} & \text{44 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch H 14}
\end{align*}
He (the narrator) said, ‘Then he\textsubscript{asws} arose, and he\textsubscript{asws} was not seen laughing until he\textsubscript{asws} passed away’\textsuperscript{47}.

\textsuperscript{47} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 101 H 17
CHAPTER 102 – HIS ASWS GENEROSITY, AND HIS ASWS SPENDING, AND HIS ASWS SELFLESNESS, AND HIS ASWS PRECEDING OVER REST OF THE COMPANIONS


‘The one from the companion famous with the spending in the Way of Allah ASWS are Ali ASWS, and (It is also alleged that) Abu Bakr, and Umar, and Usman, and Abdul Rahman, and Talha, and for Ali ASWS there are merits in that because the generosity are two generosities – of the self and wealth.

(Question) He said: and fight with your wealth and yourselves [9:41]. And the Prophet ASWW said: ‘The most generous of the people is one who is generous with his self in the Way of Allah ASWJ the Exalted’ – the Hadeeth.

His ASWJ Words: They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. [57:10], became most suitable with Ali ASWS, because he ASWS had gathered the two (self and wealth), and these were not gathered for anyone else.

And their words that Abu Bakr spent forty thousand upon the Prophet ASWW, so if this news is correct, so it (Verse) isn’t regarding him. It was either Dinars or Dirhams, and forty thousand Dirhams, these are four thousand Dinars, and the wealth of Khadeeja ASWS was more than his wealth, and that was spent for the Muslims generally, and that has been explained in my famous book’. 48

48 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineeen ASWS, Ch 102 H 1 a
Al-Zahhak, from Ibn Abbas, 'It was Revealed regarding Alı́ asws: *then they are neither following up whatever they spent with reminders of generosity nor (causing) distress, [2:262] – the Verse".⁴⁹

Ibn Abbas, and Al Sudy, and Mujahid, and Al Kalby, and Abu Salih, and Al Wahidy, and al Tusy, and Sa'alby, and Al Tabarsy, and Al Mawaridy, and Al Qusheyri, and Al Sumali, and Al Futtal, and Ubeydullah Bin Al Husayn, and Ali Bin Harb Al Taie in the Tafseers, Al Zahhak, from Ibn Abbas who said,

'There were four silver Dirhams in the possession of Alı́ asws. He asws gave in charity, one at night, and one at daytime, one secretly and one openly, so it was Revealed: *Those who are spending their wealth by the [2:274] – the Verse. He aswj Named each Dirham as ‘wealth’ and Gave him asws Glad Tidings with the Acceptance.⁵⁰

Al Zahhak, from Ibn Abbas who said,

'When it was Revealed: *(Alms are) for the poor, those who are confined in the way of Allah, [2:273] – the Verse. Abdul Rahman Bin Awf sent a lot of Dinars to the companions of the platform (homeless Emigrants) until he had enriched them, and Ali asws Bin Abu Talib asws sent a bunch of dates in the middle of the night. It happened that the more beloved of the two charities to Allāh aswj was the charity by Alı́ asws, the Verse was Revealed.

And the Prophet saww was asked, 'Which charity is superior in the Way of Allāh aswj?' He saww said: 'Effort from a destitute’.⁵¹

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⁴⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen aswj, Ch 102 H 1 b
⁵⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen aswj, Ch 102 H 1 c
⁵¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen aswj, Ch 102 H 1 d
The yield of Ali\textsuperscript{asws} happened to be forty thousand Dinars. He\textsuperscript{asws} made it to be charity, and he\textsuperscript{asws} (tried to) sell his\textsuperscript{asws} sword and said: ‘If there was (money for) dinner in my\textsuperscript{asws} possession, I\textsuperscript{asws} would not have sold it’.

The books ‘Tareekh Al Balazury’, (and) ‘Fazaail’ of Ahmad

The rich used to hold a lot of private conversations with the Rasool\textsuperscript{asw}. When His\textsuperscript{azwj} Words: \textit{O you those who believe! Whenever you (wish to) consult the Rasool, then give something in charity before your consultation. [58:12]}, they stopped. Ali\textsuperscript{asws} borrowed one Dinar and gave in charity with it (ten times, one Dirham each), and he\textsuperscript{asws} held ten private conversations with the Prophet\textsuperscript{asw}. Then the Verse, which is after it, Abrogated it’.

Amir the First: ‘There was a Dinar for me\textsuperscript{asws}, so I\textsuperscript{asws} sold it (exchanged) for ten Dirhams. So, every time I\textsuperscript{asws} wanted to hold a private conversation with Rasool-Allah\textsuperscript{azwj}, I\textsuperscript{asws} forwarded one Dirham (in charity). Then, another Verse Abrogated it’.

The book ‘Jamie’ of Al Tirmizi, and ‘Tafseer’ of Al Sa’alby, and ‘Itiqad’ of Al Ashnuhy, from Al Ashjaie, and Al Sowry, and Salim Bin Abu Hafsa, and Ali Bin Al Alqama Al Anmary,

\begin{footnotes}
\item[52] Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 102 H 1 e
\item[53] Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asw}, Ch 102 H 1 f
\item[54] Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asw}, Ch 102 H 1 g
\item[55] Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asw}, Ch 102 H 1 h
\end{footnotes}
'From Ali\textsuperscript{asws}, regarding the Verse: ‘It was due to me\textsuperscript{asws} Allah\textsuperscript{azwj} Lightened that from this community’.\textsuperscript{56}'

And in (the book) ‘Musnad’ of Al-Mowsily – ‘It was due to him\textsuperscript{asws}, Allah\textsuperscript{azwj} Lightened from this community’.\textsuperscript{57}

Abu Al Qasim has an addition in the report,

‘Allah\textsuperscript{azwj} the Exalted Tested the companions by this Verse. They stayed back, all of them, from having a private conversation with the Rasool\textsuperscript{saww}. The Prophet\textsuperscript{saww} veiled in his\textsuperscript{saww} house away from holding private conversations with anyone except the one who had given in charity. There was a Dinar with me\textsuperscript{asws}.

And he continued his speech up to he\textsuperscript{asws} said: ‘So, \textsuperscript{asws} was the reason of the Turning from Allah\textsuperscript{azwj} to the Muslims when \textsuperscript{asws} had acted with the Verse. It was Abrogated, and if \textsuperscript{asws} had not acted with it until it was my\textsuperscript{asws} deed was the reason for the Turning to them, the Punishment would have descended during the refusal by all (of them) from acting with it’.\textsuperscript{58}

And the judge Al Tarshishy said,

‘They (all) disobeyed regarding that except Al\textsuperscript{asws}. It was Abrogated from them, pointing upon him\textsuperscript{asws}, by His\textsuperscript{azwj} Words: \textit{So when you did not do so, and Allah Turned to you. [58:13].} And they had been deserving the Punishment due to His\textsuperscript{azwj} Words: \textit{Are you fearing [58:13]}.’

And Mujahid said, ‘It did not happen except for a while’. And Muqatil Bin Hayyan said, ‘That happened for ten nights, and the charity had been delegated to them without ability’\textsuperscript{59}.

\textsuperscript{56} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 102 H 1 i
\textsuperscript{57} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 102 H 1 j
\textsuperscript{58} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 102 H 1 k
\textsuperscript{59} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 102 H 1 l
Sufyan, by his chain from Ali\textsuperscript{asws}, from the Prophet\textsuperscript{saww}: ‘In whatever you have the capacity, give in charity’.\textsuperscript{60}

And it is reported by Al Sa'alby, from Abu Hureyra, and Ibn Umar having said, ‘Umar Bin Al Khattab said,

‘There were three (things) for Ali\textsuperscript{asws}, even if one of these was for me it would have been more beloved to me than the red camel – His\textsuperscript{asws} being married to (Syeda) Fatima\textsuperscript{asws}, and his\textsuperscript{asws} been given the flag on the day of Khyber, and the Verse of the private conversation (58:12), and spending upon two guests from the food, subsistence of three nights.

Thirty Verses were Revealed regarding him\textsuperscript{asws}, and text upon his\textsuperscript{asws} infallibility, and his\textsuperscript{asws} purpose, and Acceptance of his\textsuperscript{asws} charity, and (people) being suffice from his\textsuperscript{asws} generosity. His\textsuperscript{azwj} Words: \textit{A fountain, from it the servants of Allah would be drinking.} [76:6] – the Verse, and his\textsuperscript{asws} feeding the captive in particular, and although he was an enemy of Allah\textsuperscript{azwj} in the religion’.\textsuperscript{61}

And Abu Hureyra (well-known fabricator) narrated,

‘Famine occurred in Al-Medina and a day and night passed by me and I had not tasted anything, and I asked Abu Bakr about a Verse I more knowing of its interpretation than him, and I went with it to his door, and he returned me, and I left hungry in my day. And I came to the morning and asked Umar for a Verse I was more knowing with than him. He did like what Abu Bakr had done.

One the third day I came to Al\textsuperscript{asws} and asked him\textsuperscript{asws} what only he\textsuperscript{asws} knew. What I wanted to leave, he\textsuperscript{asws} invited me to his\textsuperscript{asws} house and fed me two loaves and butter. When I was satiated, I left to go to Rasool-Allah\textsuperscript{saww}. When he\textsuperscript{saww} saw me, he\textsuperscript{saww} smiled in my face and said: ‘Will you narrated to me\textsuperscript{saww}, or shall I\textsuperscript{saww} narrate to you?’

\textsuperscript{60} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 102 H 1 m

\textsuperscript{61} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 102 H 1 n
Then he saww narrated to me what had flowed and said to me: ‘Jibraeel as made me saww know and showed Amir Al-Momineen asw to me saww grief-stricken. It was said to him asw, ‘What are you asw grieving from?’ He asw said: ‘For seven days having come, no guest has come to us asw’.

A man came to Rasool-Allah saww and complained to him saww of the hunger. Rasool-Allah saww sent a message to his saww wives. They said, ‘There is nothing with us except the water’. He saww said: ‘Who is for this man tonight?’ Amir Al-Momineen asw said: ‘I asw am, O Rasool-Allah saww!’

He asw came to (Syeda) Fatima asw and asked her asw: ‘What (food is there) with you asw, O daughter asw of Rasool-Allah asw?’ She asw said: ‘There is nothing with us asw except subsistence for the children, but we asw shall prefer our asw guest with it’. He asw said: ‘O daughter asw of Muhammad asw! Put the children to sleep and extinguish the lamp and make them asw both chew their asw tongues’.

When he (guest) was free from eating, he asw came to (Syeda) Fatima asw with a lamp and found the pot fill from the Grace of Allah azwj. When it was morning, he saww prayed Salat with the Prophet saww. When the Prophet saww performed Salaam (finished) from his saww Salat, he saww looked at Amir Al-Momineen asw, and he saww wept with intense weeping.

And he saww said: ‘O Amir Al-Momineen asw! Allah aswj has Marvelled from your asw deed last night. Read: and they are preferring (others) over their own selves, and even though there was extreme poverty with them. [59:9]’ – i.e., famine: And one who preserves himself from stinginess, meaning Ali asw, and (Syeda) Fatima asw, and Al-Hassan asw and Al-Husayn asw - so those, they are the successful ones [59:9].

62 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asw, Ch 102 H 1 o
63 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asw, Ch 102 H 1 p
Regarding His *azwj* Words: Men whom neither trading nor selling diverts them from the Zikr of Allah [24:37] – up to His *azwj* Words: without measure [24:38], ‘By Allah *azwj*! He *asws* is Amir Al-Momineen*asws*.

The book of Abu Bakr Al Shirazy, by his chain from Muqatil, from Mujahid, from Ibn Abbas,

Then he said after a speech, ‘And that is because the Prophet *saww* had given three hundred Dinars one day, having had been gifted to him *saww*. *asws* said: ‘I *asws* took these and said: ‘By Allah *azwj*! *asws* will give in charity from these Dinars at night with a charity, may Allah *azwj* Accept it from me *asws*. When *asws* had prayed the last Isha Salat with Rasool-Allah *saww*, I took one hundred Dinars and went out from the Masjid. A woman met me and *asws* gave her the Dinars.

In the morning, the people came saying, ‘*asws* gave in charity with one hundred Dinars at night to an immoral woman!’ So, *asws* was saddened with intense gloom. When *asws* prayed the next night, the evening Salat, *asws* took one hundred Dinars and went out from the Masjid, and *asws* said: ‘By Allah *azwj*! *asws* shall give in charity tonight, may my *asws* Lord *azwj* Accept from me *asws*. *asws* met a man and gave the Dinars in charity to him.

In the morning, the people of Al-Medina were saying, ‘*asws* gave in charity last night with one hundred Dinars to a thief man!’ So, *asws* was saddened with intense gloom and *asws* said: ‘By Allah *azwj*! *asws* shall give charity tonight, may Allah *azwj* Accept it from me *asws*. I prayed the last Isha Salat with Rasool-Allah *saww*, then went out from the Masjid, and with me *asws* were one hundred Dinars. *asws* met a man, so *asws* gave these to him.

When it was morning, the people of Al-Medina said, ‘*asws* gave in charity last night with one hundred Dinars to a rich man!’ So, *asws* was saddened with intense gloom, and *asws* went to Rasool-Allah *saww* and informed him *saww*. He *saww* said to me *asws*: ‘This is Jibraeel*as* saying to you *asws*: ‘Allah *azwj* Mighty and Majestic has Accepted your *asws* charities and has Purified your *asws* deeds.

فَََصْبَحَ النَّا ُ بِيلْغَدي ي َقُولُونَ رَصَدَّقَ عَلييٌّ اللَّيْلَةَ بِييائَةي ديينَارٍ عَلَى امْرَأَةٍ فَاجيرَةٍ فَاغْتَاَ 

فَََصْبَحَ أَمْلُ الْاَديينَةي ي َقُولُونَ رَصَدَّقَ عَلييٌّ الْبَاريحَةَ بِييائَةي ديينَارٍ عَلَى رَجُلٍ سَاريقٍ فَاغْتَاَاْ ُ 

فَََصْبَحَ النَّا ُ بِيلْغَدي ي َقُولُونَ رَصَدَّقَ عَلييٌّ اللَّيْلَةَ بِييائَةي ديينَارٍ عَلَى امْرَأَةٍ فَاجيرَةٍ فَاغْتَاَ 

فَََصْبَحَ أَمْلُ الْاَديينَةي ي َقُولُونَ رَصَدَّقَ عَلييٌّ اللَّيْلَةَ بِييائَةي ديينَارٍ عَلَى رَجُلٍ سَاريقٍ فَاغْتَاَاْ ُ
The one hundred Dinars which you<sup>asws</sup> gave at first fell into the hands of an immoral woman. She returned to her house and repented to Allah<sup>azwj</sup> Mighty and Majestic from the corruption, and she made those Dinars to be the capital of her wealth, and she is (now) in search of a husband to be married with him.

And the second charity fell into the hands of thief, and he returned to his house and repented to Allah<sup>azwj</sup> from his stealing (habits) and made the Dinars to be the capital of his wealth to trade with.

And the third charity fell into the hands of a rich man who had not purified his wealth for years. He returned to his house and rebuked himself and said, ‘The stinginess of yours! This is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> has given charity to me with one hundred Dinars, and although there is no wealth for him, and Allah<sup>azwj</sup> has Obligated the Zakat upon my wealth for many years, I did not purify it’. So, he counted his wealth and purified it and extracted the Zakat of his wealth, such and such Dinars’. So, Allah<sup>azwj</sup> has Revealed regarding you<sup>asws</sup>: Men whom neither trading [24:37] – the Verse”.<sup>64</sup>

Abu Al-Tufeyl, ‘I saw Ali<sup>asws</sup> call the orphans and feed them the honey, to the extent that one of his<sup>asws</sup> companions said, ‘I would have loved it if I had been an orphan’.”<sup>65</sup>

Muhammad Bin Al Simmah, from his father, from his uncle who said,

‘I saw in Al-Medina, there was a watering skin bag upon his back and in his hand was a Parchment (Quran), saying: ‘O Allah<sup>azwj</sup>! Guardian of the Momineen, and God<sup>azwj</sup> of the Momineen, and Neighbour of the Momineen! Accept my nearness tonight. I have not come to an evening owning anything besides what is in my Quran, and apart from what covers me,

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<sup>64</sup> Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 102 H 1 q
<sup>65</sup> Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 102 H 1 r
for Youazwj Know I have prevented myself along with the severity of the hunger, seeking the nearness to Youazwj! O Allahazwj! Do not be Angry to myasws face nor Repel myasws supplication!’

فَََرَى بيهي النَّبيَّ ص وَ أَخْبَََهُ بِيلَْْبََي ف َقَالَ يََ عَلييُّ إينَّهُ شَيْءٌ أَعْطَاكَهُ اللََُّّ لَاَّا اطَّلَعَ عَلَى نييَّتي َ وَ مَا أَرَدْرَهُ وَ لَيَْ َ مُوَ شي

The Prophetasws to Aliasws with a group of hisasws companions, but Aliasws could not find anything (food) to forward it to them. Heasws went out to attain something for them, and there heasws was with a Dinar upon the ground. Heasws took it and advertised it, but did not find any seeker for it, so heasws straightened it upon himselfasws and bought some food with it and came with it to them.

فَفَرَجَ وَ اسَّتَقْرَضَ عَني النَّبي ي ص ديينَاراً فَفَرَجَ يَشَّتََيي بيهي شَيْتاً فَاسَّتَقْبَلَهُ الْاَيِّقَانُ مَا شَاءَ اللََُّّ فَنَاوَلَهُ عَلييٌّ ع الد يينَارَ ثَُُّ دَخَلَ الْاَسْجيدَ فَوَضَعَ رَأْسَهُ وَنَامَ

So, heasws came with it to the Prophetasww and informed himasww the news. Heasww said: ‘O Aliasws! It is a thing Allahazwj has Given it to youasws when Heazwj Noticed yourasws intention and what youasws wanted, and it isn’t a thing for the people’, and heasww supplicated for himasws with the goodness’.67

فَفَرَجَ وَ اسَّتَقْرَضَ عَني النَّبي ي ص ديينَاراً فَفَرَجَ يَشَّتََيي بيهي شَيْتاً فَاسَّتَقْبَلَهُ الْاَيِّقَانُ مَا شَاءَ اللََُّّ فَنَاوَلَهُ عَلييٌّ ع الد يينَارَ ثَُُّ دَخَلَ الْاَسْجيدَ فَوَضَعَ رَأْسَهُ وَنَامَ

The special (Shias) and the general Muslims have reported, from them being Ibn Shaheen al Marouzy, and Sheyrwiyah Al Daylami, from Al Khudry, and Abu Hureyra (well-known fabricator),

‘Aliasws woke up in the morning starving, so heasws asked (Syeda) Fatimaasws for food. Sheasws said: ‘There wasn’t any except what asws had been preferring to feed youasws with it for two days over myselfasws and over Al-Hassanasws and Al-Husaynasws’. Heasws said: ‘Why didn’t youasws let measws know? asws could have brought youasws all something!’ Sheasws said: ‘O Abu Al-Hassanasws! Iasws was too embarrassed from myasws Godazwj from encumbering youasws what youasws may not be able upon’.67

I went to him, and there, it was Aliasws Bin Abu Talibasws, so I went to a man and fed him’.

The special (Shias) and the general Muslims have reported, from them being Ibn Shaheen al Marouzy, and Sheyrwiyah Al Daylami, from Al Khudry, and Abu Hureyra (well-known fabricator),

‘Aliasws woke up in the morning starving, so heasws asked (Syeda) Fatimaasws for food. Sheasws said: ‘There wasn’t any except what asws had been preferring to feed youasws with it for two days over myselfasws and over Al-Hassanasws and Al-Husaynasws’. Heasws said: ‘Why didn’t youasws let measws know? asws could have brought youasws all something!’ Sheasws said: ‘O Abu Al-Hassanasws! Iasws was too embarrassed from myasws Godazwj from encumbering youasws what youasws may not be able upon’.

66 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 102 H 1 s
67 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 102 H 1 t
He\textsuperscript{asws} went out and borrowed a Dinar from the Prophet\textsuperscript{saww}. He\textsuperscript{asws} went out to buy something (to eat) with it and met Al-Miqdad\textsuperscript{as} saying what Allah\textsuperscript{azwj} so Desired. Al\textsuperscript{asws} gave him\textsuperscript{a} the Dinar. Then he\textsuperscript{asws} entered the Masjid and placed down his\textsuperscript{asws} head and slept.

The Prophet\textsuperscript{saww} came out, and there he\textsuperscript{saww} was with him\textsuperscript{as}. He\textsuperscript{saww} nudged him\textsuperscript{asws} and said: ‘What happened?’ He\textsuperscript{saww} informed him\textsuperscript{saww}. He\textsuperscript{saww} stood up and prayed Salat with him\textsuperscript{saww}. When the Prophet\textsuperscript{saww} had fulfilled his\textsuperscript{saww} Salat, he\textsuperscript{saww} said: ‘O Abu Al-Hassan\textsuperscript{asws}! Is there anything (to eat) with you\textsuperscript{asws}? We\textsuperscript{asws} can break fast upon it, we\textsuperscript{asws} can go with you\textsuperscript{asws}.’ He\textsuperscript{asws} lowered his\textsuperscript{asws} head, not responding an answer out of embarrassment from him\textsuperscript{saww}.

And Allah\textsuperscript{azwj} had already Revealed to him\textsuperscript{saww} that he\textsuperscript{saww} should have dinner that night with Ali\textsuperscript{asws}. They\textsuperscript{asws} both went until they\textsuperscript{asws} entered to see (Syeda) Fatima\textsuperscript{asws}, and she\textsuperscript{asws} was in her\textsuperscript{asws} prayer mat, and behind her\textsuperscript{asws} there was a pot boiling up steam. (Syeda) Fatima\textsuperscript{asws} brought out the pot and placed it in front of them\textsuperscript{asws}.

Ali\textsuperscript{asws} asked: ‘Where is this from, for you\textsuperscript{asws}?’ She\textsuperscript{asws} said: ‘It is from the Grace of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Sustenance: 
\textit{Surely Allah Gives to whom He so Desires to without measure} [3:37].’

He (Abu Hureyra) said, ‘The Prophet\textsuperscript{saww} placed his\textsuperscript{saww} blessed hand between the shoulders of Ali\textsuperscript{asws}, then said: ‘O Ali\textsuperscript{asws}! This is in replacement of your\textsuperscript{asws} Dinar!’ Then the eyes of the Prophet\textsuperscript{saww} filled up weeping, and he\textsuperscript{saww} said: ‘The Praise for Allah\textsuperscript{azwj} Who did not Cause me\textsuperscript{saww} to die until \textsuperscript{saww} saw in my\textsuperscript{saww} daughter\textsuperscript{asws} what Zakariya\textsuperscript{as} had seen in Maryam\textsuperscript{as}’. 68

And in a report of Al-Sadiq\textsuperscript{asws}: ‘Allah\textsuperscript{azwj} Revealed regarding them\textsuperscript{asws}: 
\textit{and they are preferring (others) over their own selves, [59:9]’}. 69
And in a report of Huzeyfa,

‘Ja’far asws gave the Prophet sallallahu alaihi wasallam the high-quality garment (from Ethiopia) and ‘Al-Qateefa’. The Prophet sallallahu alaihi wasallam said: ‘I asws shall hand this ‘Al-Qateefa’ to a man who loves Allah and His Rasool, and he asws gave it to Ali asws.

فَصَلَ عَليي الْقَطْييفَةَ سَلْكًا سَلْكًا فَبَاعَ بِيلذَّمَبي فَكَانَ أَلْفَ ميثْقَالٍ فَفَرَّقَهُ فِي فَُقَرَاءي الْاُهَا

Ali asws separated Al-Qateefa thread, by thread and sold it for gold, and it was a thousand ounces. He asws distributed it among the poor Emigrants, all of it. He asws met the Prophet sallallahu alaihi wasallam and with him were Huzeyfa, and Salman ra, and Abu Zarr ra, and Al-Miqdad ra. The Prophet sallallahu alaihi wasallam asked him ra for the breakfast. He said out of embarrassment to the Prophet sallallahu alaihi wasallam: ‘Yes’. They entered to his house and found the pot’.

And in a Hadeeth of Ibn Abbas,

‘Al-Miqdad ra said to him: ‘I ra have not tasted anything for three days’. Amir Al-Momineen asws came out and sold his armour for five hundred (Dirhams) and handed over to him part of it and he left confused.

فِي حَدييثي ابْني عَبَّا أَنَّ الْايقْدَادَ قَالَ لَهُ أَنََّ مُنْذُ ثَلََثَةي أَيََّمي مَا طُعِيْتْ شَيْتاً فَفَرَجَ أَمييرُ الْاُمْمينيَ ع وَ بَِعَ دِيْرْهَُاً بِييائَةٍ وَ دَفَعَ إيلَيْهِ ب َعْضَهَا وَ انْصَرَفَ مُتَحَير ياً

A Bedouin called out to him asws, ‘Buy this camel from me on credit’. He asws bought it for one hundred, and the Bedouin went away. Another one came and said, ‘Sell me this (camel) for one hundred and fifty Dirhams’.

فِي حَدييثي ابْني عَبَّا أَنَّ الْايقْدَادَ قَالَ لَهُ أَنََّ مُنْذُ ثَلََثَةي أَيََّمي مَا طُعِيْتْ شَيْتاً فَفَرَجَ أَمييرُ الْاُمْمينيَ ع وَ بَِعَ دِيْرْهَُاً بِييائَةٍ وَ دَفَعَ إيلَيْهِ ب َعْضَهَا وَ انْصَرَفَ مُتَحَير ياً

He asws sold it and shouted: ‘O Hassan asws and O Husayn asws! Go in search of the Bedouin!’ And he asws was at the door, and the Prophet sallallahu alaihi wasallam saw him asws, and he sallallahu alaihi wasallam was smiling, and said: ‘O Ali asws! The Bedouin, owner of the camel was Jibraeel as, and the buyer was Mikaeel as.

وَ فِي حَدييثي ابْني عَبَّا أَنَّ الْايقْدَادَ قَالَ لَهُ أَنََّ مُنْذُ ثَلََثَةي أَيََّمي مَا طُعِيْتْ شَيْتاً فَفَرَجَ أَمييرُ الْاُمْمينيَ ع وَ بَِعَ دِيْرْهَُاً بِييائَةٍ وَ دَفَعَ إيلَيْهِ ب َعْضَهَا وَ انْصَرَفَ مُتَحَير ياً

O Ali asws! The one hundred is the price of the camel, and the fifty is for the five which you asws handed over to Al-Miqdad ra’. Then he sallallahu alaihi wasallam recited: And one who fears Allah, He would Make an outlet for him [65:2] – the Verse’.

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70 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 102 H 1 w
71 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 102 H 1 x
'And charity was sought from him\textsuperscript{asws}, so he\textsuperscript{asws} gave a ring, and it was Revealed: \textit{But rather, your Guardian is Allah, [5:55]}, and regarding him\textsuperscript{asws} the examples are being struck regarding the charities. It is said in the supplication, ‘May Allah\textsuperscript{azwj} Accept from him like He\textsuperscript{azwj} Accepted the repentance of Adam\textsuperscript{as}, and offering of Ibrahim\textsuperscript{as}, and Hajj of Al-Mustafa\textsuperscript{as}, and charity of Amir Al-Momineen\textsuperscript{as}.’

And he\textsuperscript{asws} used to take from the war booty for himself\textsuperscript{asws} and his\textsuperscript{asws} horse, and from the share of the near of kin, and spend the entirety of that in the Way of Allah\textsuperscript{azwj}, and he\textsuperscript{asws} did not leave except eight hundred Dirhams (when he\textsuperscript{asws} was killed)”.

And a Bedouin asked him\textsuperscript{asws} for something, so he\textsuperscript{asws} instructed with a thousand to be for him. The representative said, ‘From gold or silver?’ He\textsuperscript{asws} said: ‘Both of these are stones in my\textsuperscript{asws} view’. So, he gave the Bedouin what was beneficial for him.

Ibn Al-Zubeyr said to him\textsuperscript{asws}, ‘I found in the accounting of my father that there is (a debt of) eighty thousand Dirhams for him upon your\textsuperscript{asws} father\textsuperscript{as}.’ He\textsuperscript{asws} said to him: ‘Your father spoke the truth’. He\textsuperscript{asws} paid that. Then he came to him\textsuperscript{asws} and said, ‘There was a mistake in what I had said. But rather, (the debt) was for your\textsuperscript{asws} father\textsuperscript{as} upon my father, what I had mentioned to you\textsuperscript{asws}.’ He\textsuperscript{asws} said: ‘Your father is free (from the debt), and that which you have taken possession of from me\textsuperscript{asws}, it is (a gift) for you’.

\textsuperscript{72} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{as}, Ch 102 H 2
And a man had said to him[^1], and he has seen a basket of date seeds with him[^2], ‘What is this O Abu Al-Hassan[^3]?’ He[^4] said: ‘One hundred thousand palm trees if Allah[^5] so Desires’. He[^6] planted it and not one seed was unfruitful. It is from his[^7] endowments, and endowment of wealth of Khyber, and the valley of Al-Qura, and endowment of wealth of Abu Neyraz, and Al-Bugheigha, and Arbaha, and Areyna, and Ragad, and Razeyn and Rayaha upon the Momineen, and he[^8] instructed with most of that for the children of (Syeda) Fatima[^9] from the ones with entrustments and the righteousness.

And he[^10] extracted one hundred springs at Yanbu and made these to be for the pilgrims, and it remains until this day of ours. And he[^11] dug wells in the road of Makkah and Al-Kufa, and it is Masjid Al-Fatah in Al-Medina, and facing the grave of Hamza[^12], and in Al-Meeqat, and in Al-Kufa, and central Masjid of Al-Basra, and in Abadan, and other than that’.’[^13]

(From the book) ‘Kashf Al Ghumma – From the book of Ibn Talha, from Mujahid who said,

‘Ali[^14] said: ‘One day there was severe hunger in Al-Medina, so[^15] went out seeking the work among the outskirts of Al-Medina. There was a woman who had gathered mud. I thought she wanted water, so[^16] went to her and I drew for her every tailed (bucket of water) upon (a payment of) dates.[^17] extended sixteen buckets until my[^18] hands were bruised.

Then[^19] went to the water and took from it and went to her.[^20] said: ‘Like this should suffice’, in front of her, and spread the water to suffice it, and she gathered it. She counted sixteen dates for me[^21].[^22] came to the Prophet[^23] and informed him[^24], and he[^25] from it with me[^26].’[^27]

Then[^28] said in his Tafseer, raising it to Ibn Abbas who said,

‘Ali[^29] Bin Abu Talib[^30] had owned four Dirhams, so[^31] gave in charity with a Dirham at night, and a Dirham at daytime, and a Dirham secretly, and a Dirham openly. So, Allah[^32] the Glorious regarding him[^33]: **Those who are spending their wealth by the night and the day,**

[^1]: Bihar Al Anwaar Volume 41 www.hubeali.com
[^2]: And a man had said to him[^3], and he has seen a basket of date seeds with him[^4], ‘What is this O Abu Al-Hassan[^5]?’ He[^6] said: ‘One hundred thousand palm trees if Allah[^7] so Desires’. He[^8] planted it and not one seed was unfruitful. It is from his[^9] endowments, and endowment of wealth of Khyber, and the valley of Al-Qura, and endowment of wealth of Abu Neyraz, and Al-Bugheigha, and Arbaha, and Areyna, and Ragad, and Razeyn and Rayaha upon the Momineen, and he[^10] instructed with most of that for the children of (Syeda) Fatima[^11] from the ones with entrustments and the righteousness.
[^10]: And he[^11] extracted one hundred springs at Yanbu and made these to be for the pilgrims, and it remains until this day of ours. And he[^12] dug wells in the road of Makkah and Al-Kufa, and it is Masjid Al-Fatah in Al-Medina, and facing the grave of Hamza[^13], and in Al-Meeqat, and in Al-Kufa, and central Masjid of Al-Basra, and in Abadan, and other than that’.’[^14]
[^11]: And he[^12] extracted one hundred springs at Yanbu and made these to be for the pilgrims, and it remains until this day of ours. And he[^13] dug wells in the road of Makkah and Al-Kufa, and it is Masjid Al-Fatah in Al-Medina, and facing the grave of Hamza[^14], and in Al-Meeqat, and in Al-Kufa, and central Masjid of Al-Basra, and in Abadan, and other than that”.
[^12]: 73
[^13]: 47
[^14]: Al Wahidy said in his Tafseer, raising it to Ibn Abbas who said,
[^15]: ‘Ali[^16] said: ‘One day there was severe hunger in Al-Medina, so[^17] went out seeking the work among the outskirts of Al-Medina. There was a woman who had gathered mud. I thought she wanted water, so[^18] went to her and I drew for her every tailed (bucket of water) upon (a payment of) dates.[^19] extended sixteen buckets until my[^20] hands were bruised.
[^19]: Then[^21] went to the water and took from it and went to her.[^22] said: ‘Like this should suffice’, in front of her, and spread the water to suffice it, and she gathered it. She counted sixteen dates for me[^23].[^24] came to the Prophet[^25] and informed him[^26], and he[^27] from it with me[^28].’[^29]
[^20]: Then[^30] went to the water and took from it and went to her.[^31] said: ‘Like this should suffice’, in front of her, and spread the water to suffice it, and she gathered it. She counted sixteen dates for me[^32].[^33] came to the Prophet[^34] and informed him[^35], and he[^36] from it with me[^37].’[^38]
[^21]: Al Wahidy said in his Tafseer, raising it to Ibn Abbas who said,
[^22]: ‘Ali[^23] Bin Abu Talib[^24] had owned four Dirhams, so[^25] gave in charity with a Dirham at night, and a Dirham at daytime, and a Dirham secretly, and a Dirham openly. So, Allah[^26] the Glorious regarding him[^27]: **Those who are spending their wealth by the night and the day,**
[^27]: 73
[^28]: 47
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].

5- And these are the Zanadkhah (disobedient) people who became of the haram (forbidden) things, and of the haram (forbidden) things those who foundied from the wealth 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].

Tafseer Furat Bin Ibrahim – Abdullah Bin Muhammad Bin Hashim, from Ali Bin Al-Hassan Al Qurshy, from Abdullah Bin Abdul Rahman Al Shamy, from Juweybir, from Al Zahhak, from Ibn Abbas,

‘Those who are spending their wealth by the night and the day, secretly and openly, [2:274].

He said, ‘It was Revealed regarding Ali Bin Abu Talib asws, and that is because he asws spent four Dirham, spending a Dirham during the darkness of the night, and a Dirham during the illumination of the day, and a Dirham secretly, and a Dirham openly.

When this Verse was Revealed, the Prophet saww said: ‘Which one of you is the person of this spending?’ The people withheld. The Prophet saww repeated it. Ali asws Bin Abu Talib asws stood up and said: ‘Me asws, O Rasool-Allah saww!’

The Prophet saww recited: so, for them, their Recompense is with their Lord, - meaning, their Rewards in the Presence of their Lord saww - and there shall neither be fear upon them nor would they be grieving [2:274] – due to the Punishment, and due to the death, meaning in the Hereafter’.

6- Ma, the amal of the righteous (well-known fabricator) who said, ‘A man came to the Prophet saww and complained to him saww of the hunger. Rasool-Allah saww sent a message to the houses of his wives. They said, ‘There is nothing with us except the water’. Rasool-Allah saww said: ‘Who is for the man tonight?’ Ali asws Bin Abu Talib asws said: ‘asws am for him, O Rasool-Allah saww!’

75 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 102 H 4 b
76 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 102 H 5
And he\textsuperscript{asws} came to (Syeda) Fatima\textsuperscript{asws} and said to her\textsuperscript{asws}, ‘O daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! What is there with you\textsuperscript{asws} (to eat)?’ She\textsuperscript{asws} said: ‘There is nothing with us\textsuperscript{asws} except daily subsistence for the children, (but) we\textsuperscript{asws} shall give preference to our\textsuperscript{asws} guest’. Ali\textsuperscript{asws} said: ‘O daughter\textsuperscript{asws} of Muhammad\textsuperscript{saww}! Make the children sleep and extinguish the lamp’.

When it was morning, Ali\textsuperscript{asws} went to Rasool-Allah\textsuperscript{saww} and informed him\textsuperscript{saww} the news. He\textsuperscript{asws} had not departed until Allah\textsuperscript{azwj} Mighty and Majestic Revealed: \textit{and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]’}.\textsuperscript{77}

\textit{(The book) ‘Al Amaali’ of Al Sadouq – Al Talaqany, from Muhammad Bin Qasim Al Anbary, from Muhammad Bin Abu Yaqoub Al Deynawary, from Ahmad Bin Abu Miqdam Al Ijaly who said,}

‘It is reported that a man came to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! There is a need for me to you\textsuperscript{asws}.’ He\textsuperscript{asws} said: ‘He\textsuperscript{asws} said: ‘Write it in the ground for I\textsuperscript{asws} can clearly see the harm in you’. He wrote in the ground, ‘I am poor, needy’. Ali\textsuperscript{asws} said: ‘O Qanbar! Clothe him with two garments!’ The man prosed a poem (praising him\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘Give him one hundred Dinar!’ It was said to him\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} have enriched him’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} heard Rasool-Allah\textsuperscript{saww} saying: ‘Status the people with their (deserving) status’. Then Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} am surprised at a people buying the slaves with their wealth and they are not buying the free ones with their understanding’}.\textsuperscript{78}

\textit{(The book) ‘Uyoon Akhbar Al-Reza\textsuperscript{asws} – By a chain of Al-Tameemi, from Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{saww} said: ‘(The Verse): \textit{Those who are spending their wealth by the night and the day, secretly and openly, [2:274], is regarding Al\textsuperscript{asws}’}.\textsuperscript{79}

\textsuperscript{77} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 102 H 6
\textsuperscript{78} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 102 H 7
\textsuperscript{79} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 102 H 8
Tafseer Al Ayyashi – From Sallam Bin Al Mustaneer,

‘From Abu Ja’far asws regarding His asws Words: And an example of those who are spending their wealth, seeking the Pleasure of Allah [2:265]. He asws said: ‘It was Revealed regarding Ali asws regarding His azwj Words:

And an example of those who are spending their wealth, seeking the Pleasure of Allah [2:265]. He asws said: ‘It was Revealed regarding Ali asws ‘.

Tafseer Al Ayyashi – From Abu Baseer,

‘From Abu Abdullah asws having said: ‘And an example of those who are spending their wealth, seeking the Pleasure of Allah [2:265]. He asws said: ‘Ali Amir Al-Momineen asws is their most superior, and he asws is the one who spend his asws wealth seeking the Pleasure of Allah azwj ‘.

Tafseer Al Ayyashi – From Abu Is’haq who said,

‘There were four Dirhams for Ali asws Bin Abu Talib asws. He asws did not own other than these. He asws gave in charity with a Dirham at night, and with a Dirham at daytime, and with a Dirham secretly, and with a Dirham openly.

That reached the Prophet saww. He saww said: ‘O Ali asws! What carried you asws upon what you asws did?’ Fulfilment of a Promise of Allah azwj’. So, Allah azwj Revealed: Those who are spending their wealth by the night and the day, secretly and openly, [2:274] – up to the (end of the) Verses’.

(The book) ‘Al Kafi’ – Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Abu Abdullah asws: ‘Amir Al-Momineen asws sent five baskets of Al-Bagheyba dates to a man, and the man was from the ones who hoped for his saww voluntary gifts and hoped for attaining these, and his asws support, and he did not used to ask Ali asws for something nor anyone else. A man said to Amir Al-Momineen asws, ‘By Allah azwj! So and so has not (even) asked

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80 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 102 H 9
81 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 102 H 10
82 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 102 H 11
you asws, and it would have sufficed him had it been one basket rather than the five (you asws have given to him)’.

Amir Al-Momineen asws said: ‘May Allah azwj not Make the likes of you to be among the Believers! Why are you exercising the stinginess while I asws am the (one asws who is) giving it? For the Sake of Allah azwj! You, (listen)! If I give charity to a person who expects to receive charity from me only after his request, I, in fact, have not given him the cost of what I have already taken from him. Such cost is my compelling him to risk the dignity of his face, which he places on the ground before my Lord azwj and his Lord azwj during his worship and his appeal before Him azwj for his needs.

With this kind of dealing with a Muslim whom one knows as deserving of one’s charity and gifs, one has not proved oneself as truthful before Allah azwj, in one’s prayer when one appeals verbally before Allah to admit one’s Muslim brother into Paradise. On the other hand, one exercises stinginess in matters of worthless belongings. This happens when a servant of Allah azwj says in his prayer: O Allah azwj, Grant forgiveness to male and female believers. Appealing for forgiveness is asking Paradise for male and female believers. It is unjust not to support one’s words with one’s deeds’.

Then he asws arose to the lantern, and he asws extinguished it and sat down, then said: ‘But rather, I asws extinguished the lantern perhaps I asws would see the humiliation of your need in your face, so speak, for I asws heard Rasool-Allah asw saying: ‘The needs are an entrustment from Allah azwj in the chests of the servants, so the one who conceals it, a worship would be

83 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 102 H 12
Written for him, and the one who exposes it, it would be a right upon the one who hears it that he assists him”.

(From Abu Abdullahasws having said: ‘Amir Al-Momineenasws used to strike with the spade and extract the soil, and heasws freed a thousand slaves from the toil of hisasws hands’.

Heasws faced alone to the man and said: ‘Sell this garden of yours to me for a garden in the Paradise’. The affluent man said, ‘The current for the current (not for a future garden)’. The Prophetasws wept and came towards the Masjid. Amir Al-Momineenasws Bin Abu Talibasws met himasws and said to himasws: ‘What makes youasws cry? May Allahazwj not Let yourasws eyes cry!’

Heasws informed himasws the news of the man and the garden. Amir Al-Momineenasws went until heasws brought him out from his house and said to him: ‘Sell your house to measws!’ The affluent man said, ‘For yourasws excellent garden’. Alasws struck his hand (closed the deal), and (gave) the house to the weak one. Heasws said to him: ‘Transfer to your (new) house for Allahazwj, Lordazwj of the worlds, has Owned it for you’. And Amir Al-Momineenasws came back.

84 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 102 H 13
85 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 102 H 14
And Jibraeelas descended unto the Prophetas and said to himasws: ‘O Muhammadas! Read: (I Swear) by the night when it overcomes [92:1] And the day when it is displayed [92:2] And what is Created of the male and the female [92:3] – up to the end of the Chapter.

The Prophetas stood up and kissed between hisasws eyes, then said: ‘May myasws fatheras and myasws motheras be (sacrificed) for youasws! Allahazwj has Revealed this Chapter for youasws, complete’.86

I was seated with Amir Al-Momineen Aliasws Bin Abu Talibasws after we had prayed Al-Asr Salat with the Prophetas with lapses. A man came to himasws and said to himasws, ‘O Abu Al-Hassanasws! I have aimed to youasws regarding a need for me. I want youasws to go with me to its owner regarding it’. Heasws said to him: ‘Speak’.

Heasws said: ‘Get up with us!’ I (also) got up with himasws and we went to the man. Amir Al-Momineen Aliasws Bin Abu Talibasws greeted unto him. He was welcoming and rejoiced with himasws and was cheerful, and said, ‘What have youasws come for, O Abu Al-Hassanasws?’ Heasws said: ‘Iasws have come regarding a need’. He said, ‘It shall be fulfilled, if Allahazwj so Desires! So, what is it?’

Heasws said: ‘I have seen a man settled in a house of a man wherein is a palm tree, and the wind stirs, so its fruit falls from it, unripe, and partially ripe, and ripe, and dried dates; and the bird ascends, and it throws from it, and I eat from it, and the children also eat from it, without breaking it with a stick or throwing stones at it. So, ask him (owner) if he would make me to be in permission’.

Heasws said: ‘Get up with us!’ I (also) got up with himasws and we went to the man. Amir Al-Momineen Aliasws Bin Abu Talibasws greeted unto him. He was welcoming and rejoiced with himasws and was cheerful, and said, ‘What have youasws come for, O Abu Al-Hassanasws?’ Heasws said: ‘Iasws have come regarding a need’. He said, ‘It shall be fulfilled, if Allahazwj so Desires! So, what is it?’

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86 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 102 H 15
He said: ‘This man is settled in such and such house of yours, wherein is a palm tree. The wind stirs, so its fruit falls from it, unripe, and partially ripe, and ripe, and dried dates; and the bird ascends, and it throws similar to that from without a stone having been thrown with or a stick to break it. So, make him to be in permissibility’. He refused from that.

And he asked him a second time and went on to urge him in the question, and he refused until he said: ‘I shall guarantee for you on behalf of Rasool-Allah, and the Prophet shall replace this for you with a Garden in the Paradise’. He refused to him, and the evening was coming to an end. Ali said to him: ‘Will you sell it for my so and so garden?’ He said to him, ‘Yes’.

He said, ‘Keep witness for me upon you, Allah and Musa Bin Isa AlAnsari than you have sold it for this house’. He said: ‘Yes, keep Allah and Musa Bin Isa as witnessed upon that I have sold you this house with its trees, and its palm trees, and its fruits for this house. Haven’t you sold me this house with whatever is in it for this garden?’ And he did not imagine that he assume that he was doing it. He said, ‘Yes, I do keep Allah as witness and Musa Bin Isa Al-Ansari, upon that I have sold you this house for this garden’.

Ali turned towards the man and said to him: ‘Arise and take your house! May Allah Bless you, and you are in permissibility from it’. And they heard the (Al-Maghrib) Azaan of Bilal. They stood up rushing until they prayed Al-Maghrib Salat with the Prophet, and the last Isha. Then they left to go to their houses.

When it was morning, the Prophet prayed the morning Salat with them and the follow-up (Salat). He was in the follow-up (Salat) until Jibraeel came down to him with the Revelation from the Presence of Allah. He turned his face towards his companions and said: ‘Who from you has done this deed in this night of his, so Allah has Revealed its explanation? Is there anyone from you who will inform me or shall I inform him?’
Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said to him\textsuperscript{saww}: ‘But, inform us, O Rasool-Allah\textsuperscript{saww}!’ He\textsuperscript{saww} said: ‘Yes. Jibraeel\textsuperscript{as} came down and conveyed the greetings on behalf of Allah\textsuperscript{azwj} and said to me\textsuperscript{saww} that Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} has done a deed last night’. So, I\textsuperscript{saww} said to my\textsuperscript{saww} beloved: ‘What is it?’ He\textsuperscript{saww} said: ‘Read, O Rasool-Allah\textsuperscript{saww}!’ I\textsuperscript{saww} said: ‘And what shall I\textsuperscript{saww} read?’

He\textsuperscript{saww} said: ‘Read: ‘In the Name of Allah the Beneficent, the Merciful. (I Swear) by the night when it overcomes [92:1] And the day when it is displayed [92:2] And what is Created of the male and the female [92:3] Surely, your striving is various [92:4] – up to the end of the Chapter: And soon he will be pleased [92:21]’.

You\textsuperscript{asws}, O Ali\textsuperscript{asws}! Didn’t you\textsuperscript{asws} give in charity the garden for the house to its dweller, and spent the garden?’ He\textsuperscript{asws} said: ‘Yes, O Rasool-Allah\textsuperscript{saww}!’ He\textsuperscript{saww} said: ‘So this Chapter has been Revealed regarding you\textsuperscript{asws}, and this is for you\textsuperscript{asws}!’

He\textsuperscript{saww} leapt to Amir Al-Momineen\textsuperscript{asws} and kissed between his\textsuperscript{asws} eyes and hugged him\textsuperscript{asws} to him\textsuperscript{saww} and said to him\textsuperscript{asws}: ‘You\textsuperscript{asws} are my\textsuperscript{saww} brother\textsuperscript{asws} and I\textsuperscript{saww} am your\textsuperscript{asws} brother\textsuperscript{aswaw!’ May Allah\textsuperscript{azwj} Send Salawaat upon them\textsuperscript{asws} both and their\textsuperscript{asws} Progeny’.

Amir Al-Momineen\textsuperscript{asws} saw the effects of hunger in the face of the Prophet\textsuperscript{saww}. He\textsuperscript{asws} grabbed an untanned (animal) skin and gathered its middle and included his\textsuperscript{asws} neck in it and tightened its middle with leaves of a palm tree (to make a bucket for drawing water), and he\textsuperscript{asws} was with severe hunger.

He\textsuperscript{asws} went to a man to draw buckets (water from a well). He\textsuperscript{asws} said: ‘Is it for you regarding every bucket (\textsuperscript{asws} draw, a payment of) a date?’ He said, ‘Yes’. He scooped for him\textsuperscript{asws} until his\textsuperscript{asws} palm was filled up. Then he\textsuperscript{asws} drew the buckets. He\textsuperscript{asws} came with these (dates) to the Prophet\textsuperscript{saww}.\footnote{Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 102 H 16}

\footnote{Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 102 H 17}
‘I heard Abu Abdullah asws saying: ‘The Prophet saww of Allah azwj distribute the war booty, and Ali asws got a piece of land. He asws dug a spring in it and water came out bursting into the sky as if it was like the shape of the neck of the camel. He asws named it as ‘Yanbu’.

The giver of good news came to give the good news. He asws said: ‘Give glad tidings to the inheritors it is a charity absolutely, regarding the pilgrims of the House of Allah azwj, and a passer-by in the Way of Allah azwj. It can neither be sold, nor gifted, nor inherited. The one who sells it, or gifts it, upon him is Curse of Allah azwj, and the Angels, and the people altogether, and Allah azwj will neither Accept from him an exchange nor replacement!’

‘Abu Al-Hassan Musa asws sent to me the bequest of Amir Al-Momineen asws and it is: - In the Name of Allah azwj the Beneficient, the Merciful. This is what is being bequeathed by and decided upon by, with regards to his wealth, a servant of Allah azwj, Alisws, seeking the Face of Allah azwj so that Heazwj would Enter measws, by it, in the Paradise, and by it Keep measws away from the Fire, and Keep away the Fire from measws on the Day in which faces would be whitened and faces would be blackened.

What was for measws from the wealth at Yanba’a and what is around it, recognised for measws therein, is a charity, along with its slaves, apart from Rabaha, and Abu Nayzar, and Jubeyra, who are emancipated, and there is no way for anyone over them, so they are in myasws Wilayah, who would be working in the property for five Hajj (years). In it is their expenses and their livelihood, and the livelihoods of their families.

89 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 102 H 18
And along with that, what was for me at the valley of Al-Qura, all of it from the wealth, is for the children of Syeda Fatima asws, and its slaves are a charity. And what was for me at Badeyma and its people are charity apart from Zureyqa. For him is the like of what I have written for his companions. And what was for me at Azeyna and its people is a charity, and the impoverished, as you know, are a charity in the Way of Allah azwj.

It would be Al-Hassan asws Bin Ali asws who would be supervising, consuming from it with the goodness, and spending it wherever he sees (the Pleasure of) Allah azwj Mighty and Majestic in a Permissible (manner), nothing wrong being upon him asws in it. If he asws intends to sell a share from the wealth, so he asws can pay off the debts by it, so let him asws do it if he asws so desires to, and there is nothing wrong upon him asws in it. And if he asws so desires, he asws can make it to be for himself asws.

And that which asws write, from this wealth of mine, is an Obligation whether asws live or pass away. These should be spent in all its spending, seeking by it the Face of Allah azwj, in the Way of Allah azwj and His Face, and the ones with the relationships from the Clan of Hashim as and the Clan of Muttalib as, and the near ones and the far ones.

And that the children of Ali asws and their slaves and their wealth are to (under the supervision of) Al-Hassan asws Bin Ali asws. And if the house of Al-Hassan asws Bin Ali asws is other than the house of charity, and it is inevitable for him asws that he asws should sell it, so let him asws sell it if he asws so desires to, there is nothing wrong upon him asws in it.

And if he asws sells, so he asws should divided its price in three parts. He asws should make a third of it to be in the Way of Allah azwj, and a third to be among the Clan of Hashim as and the Clan of Al-Muttalib as and he asws should make a third to be among the progeny of Abu Talib asws, and he asws can place among them wherever he asws sees (the Pleasure of) Allah azwj.
And if there befalls with Hassan\textsuperscript{asws} a befalling (passing away), and Husayn\textsuperscript{asws} is alive, so it is (transferred) to Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and that Husayn\textsuperscript{asws} should do with it similar to that which \textsuperscript{asws} have ordered Hassan\textsuperscript{asws} with. For him\textsuperscript{asws} would be the like of that which \textsuperscript{asws} wrote for Al-Hassan\textsuperscript{asws}, and upon him\textsuperscript{asws} is the like of that which was upon Al-Hassan\textsuperscript{asws}.

And for the children (my\textsuperscript{asws} children) of (Syeda) Fatima\textsuperscript{asws}, is from charity of Ali\textsuperscript{asws}, the like of that which is for the children of Ali\textsuperscript{asws}, and I\textsuperscript{asws}, but rather I\textsuperscript{asws} have made that which I\textsuperscript{asws} have made for the children of (Syeda) Fatima\textsuperscript{asws}, for seeking the Face of Allah\textsuperscript{azwj} Mighty and Majestic, and in respect of the sanctity of Rasool-Allah\textsuperscript{saww} and in reverence of both, and in honour of them both, and pleasure of them both.

If he\textsuperscript{asws} finds that the progeny of Abu Talib\textsuperscript{asws} has gone, their elders and their ones with insight, he\textsuperscript{asws} should make it to a man whom he\textsuperscript{asws} is pleased with from the Clan of Hashim\textsuperscript{as}, and it would be condition upon that which he\textsuperscript{asws} makes it to him, that he would leave the wealth (legacy) upon its origins, and spend its fruits wherever I\textsuperscript{asws} had ordered with, from the Way of Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Face, and near relations from the Clan of Hashim\textsuperscript{as}, and Clan of Al-Muttalib\textsuperscript{as}, and the relatives, and the far ones, not selling anything from it, nor gifting it, nor give it in inheritance.

And that the wealth of Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} is upon its area, and it is to the two sons\textsuperscript{asws} of (Syeda) Fatima\textsuperscript{asws}. And that my\textsuperscript{asws} slaves who are (mentioned) in a small parchment which has been written for me\textsuperscript{asws}, are hereby free'.
the House of the Hereafter. And Allah is the Supporter upon every situation, and there is not for a Muslim person who believes in Allah and the Last Day that he should be saying with something which have decided from my wealth, nor oppose my orders with regards to it, be they from the near ones or far ones.

Thereafter, if the women (wives) around whom circle, are seventeen of them (among past and present). From them have children, and from them are pregnant, and from them are one who have no children. My decision with regards to them is that if there befalls with me a befalling (passing away), the one from them who does not have a child for her, and is not with a pregnancy, so she is free for the Sake of Allah Mighty and Majestic. There is no way upon anyone over them.

And the one from them who had a child for her, or is pregnant, so she should wait upon her child, and she is from a share. When her child dies and she is alive, so she is free. There is no way upon her for anyone.

This is what has judged with regarding his wealth, the morning of the day he set foot at Maskan (came home), witnessed by Abu Shmir Bin Abraha, and Sa’sa Bin Sowhan, and Yazeed Bin Qays, and Hayyaj Bin Abu Hayyaj’.

And wrote by his own hand, on the 11th of Jamadi Al-Awwal, the year 37 (Hijra’).  

(Book) ‘Al Mahasin’ – My father, from Ibn Abu Umeyr, from Ibn Abu Ameyra and Salama, a companion of Al Sabiry, from Zayd Al Shaahaam,  

‘From Abu Abdullaahas having said: ‘Ali freed a thousand slaves from the toil of his own hands’  

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90 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen(asws), Ch 102 H 19  
91 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen(asws), Ch 102 H 20
‘A Badouin came to Ali\(^{asws}\) and said, ‘O Amir Al-Momineen\(^{asws}\)! I am seized by three illnesses – illness of the self (body), and illness of the poverty, and illness of the ignorance’.

Amir Al-Momineen\(^{asws}\) answered and said: ‘O Arab brother! The illness of the self (body), you should present it to the physician, and illness of the ignorance, you should present it to the knowledgeable one, and illness of the poverty, you should present it to the benevolent’.

The Bedouin said, ‘O Amir Al-Momineen\(^{asws}\)! You\(^{asws}\) are the benevolent, and you\(^{asws}\) are the knowledgeable one, and you\(^{asws}\) are the physician!’

Amir Al-Momineen\(^{asws}\) ordered that he be given three thousand Dirhams from the public treasury and said: ‘Spend a thousand for the illness of the self (body), and a thousand for the illness of the ignorance, and a thousand for the illness of the poverty’.

And he said regarding him\(^{asws}\) that he\(^{asws}\) had designated his\(^{asws}\) wealth, and it was a yield of forty thousand Dinars, and he\(^{asws}\) sold his\(^{asws}\) sword and said: ‘Who will buy my\(^{asws}\) sword? And had there been any dinner with me, I\(^{asws}\) would not sell it!’ And he said regarding him\(^{asws}\), ‘He\(^{asws}\) said once: ‘Who will buy my\(^{asws}\) such and such sword? And had there been the price of a trouser with me\(^{asws}\), I\(^{asws}\) would not be selling it!’ He said, ‘And he\(^{asws}\) was doing this, and his\(^{asws}\) yield was forty thousand Dinars was from his\(^{asws}\) charities’.

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92 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^{asws}\), Ch 102 H 21
93 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^{asws}\), Ch 102 H 22
CHAPTER 103 – HADEETH OF THE CAMEL

‘Amir Al-Momineen\(^{as}w\) entered Makkah regarding one of his\(^{as}w\) needs and he\(^{as}w\) found a Bedouin holding on to the curtains of the Kabah and he was saying, ‘O Owner of the House! The House is Your\(^{azwj}\) House, and the guest is Your\(^{azwj}\) guest, and for every guest from his host there is ‘Al Qara’ (something he forwards). So, Make Your\(^{azwj}\) Forwarding to be the Forgiveness tonight!’

Amir Al-Momineen\(^{as}w\) said to his\(^{as}w\) companions: ‘Are you not listening to the speech of the Bedouin?’ They said, ‘Yes’. He\(^{as}w\) said: ‘Allah\(^{azwj}\) is more Benevolent that to Repel His\(^{azwj}\) guest’.

When it was the second night, he\(^{as}w\) found him holding on to that corner and he was saying, ‘O Mighty One\(^{azwj}\) in Your\(^{azwj}\) Might! There is none mightier than You\(^{azwj}\) in Your\(^{azwj}\) Might! Strengthen me with the Might of Your\(^{azwj}\) Might, no one knows how it is! I am diverting to You\(^{azwj}\) and making a means to You\(^{azwj}\) by the right of Muhammad\(^{saww}\) and the Progeny\(^{as}w\) of Muhammad\(^{saww}\) upon You\(^{azwj}\)! Give me what no one can give me apart from You\(^{azwj}\) and Turn away from me what no one can turn away apart from You\(^{azwj}\)!’

He (the narrator) said, ‘Amir Al-Momineen\(^{as}w\) said to his\(^{as}w\) companions! By Allah\(^{azwj}\) This is the greatest Name in Assyrian. My\(^{as}w\) beloved Rasool-Allah\(^{saww}\) had informed me\(^{as}w\) with: ‘Ask Him\(^{azwj}\) for the Paradise, He\(^{azwj}\) will Give it, and ask Him\(^{azwj}\) to Turn away the Fire, and He\(^{azwj}\) would Turn it away’.’
He (the narrator) said, ‘When it was the third night, he found him and he was holding to that corner, and he was saying, ‘O One Who a place cannot contain Him, nor is there any place vacant from Him, Who existed without a “how”. Grace the Bedouin four thousand Dirhams!’


He (the narrator) said, ‘Amir Al-Momineen asws proceeded to him and said: ‘O Bedouin! You had asked your Lord azwj for the Forgiveness, so He azwj Forgave you; and you asked Him azwj for the Paradise and He azwj Gave it to you; and you asked Him azwj to Turn away the Fire, and He azwj has Turned it away from you, and in this night, you asked Him azwj for four thousand Dirhams!’

Qala al-`aswad min ilaihi Amirul Momineen asws, qala ilaihi ‘waqad bi amirul momineen alain asws bi jannat al-fir`am, wa wajad bi amirul momineen alain asws bi barzah al-zauun, wa wajad bi amirul momineen alain asws wa wajad bi amirul momineen alain asws. Yasiin ilaihi ilaihi al-`aswadi al-makhruj min al-`aswadi al-`aswadi.

The Bedouin said, ‘Who are you saww?’ He saww said: ‘I am All asws Bin Abu Talib asws’. The Bedouin said, ‘By Allah saww! You are my search and to you saww my need has descended’. He saww said: ‘Ask, O Bedouin!’

Qala al-`aswad bi yakeen illaihi Amirul Momineen alain asws, qala ilaihi ‘waqad bi amirul momineen alain asws bi jannat al-fir`am, wa wajad bi amirul momineen alain asws bi barzah al-zauun, wa wajad bi amirul momineen alain asws wa wajad bi amirul momineen alain asws. Yasiin ilaihi ilaihi al-`aswadi al-makhruj min al-`aswadi al-`aswadi.

The Bedouin stayed at Makkah for a week and (then) he went out to city of the Rasool saww in seeking, Amir Al-Momineen asws, and he called out, ‘Who will point me to the house of Amir Al-Momineen Alain asws?’ Al-Husayn asws Bin Ali asws saww said, from between the children: ‘I shall point you to the house of Amir Al-Momineen asws, and I am his son Al-Husayn asws Bin Ali asws’. He said, ‘I want a thousand Dirhams for the dowry, and a thousand Dirhams to pay off my debts, and a thousand Dirhams to buy a house with it, and a thousand Dirhams to live from it’. He saww said: ‘You are being fair, O Bedouin! When you go out from Makkah, then ask about my house in the city of the Rasool saww (Medina).

Qala al-`aswad bi yakeen illaihi Amirul Momineen alain asws, qala ilaihi ‘waqad bi amirul momineen alain asws bi jannat al-fir`am, wa wajad bi amirul momineen alain asws bi barzah al-zauun, wa wajad bi amirul momineen alain asws wa wajad bi amirul momineen alain asws. Yasiin ilaihi ilaihi al-`aswadi al-makhruj min al-`aswadi al-`aswadi.


Page 64 of 442
He said, 'You\\textsuperscript{asws} have grabbed the world with both its ends. Walk to Amir Al-Momineen\\textsuperscript{asws} and tell him\\textsuperscript{asws} that the Bedouin, the one with the guarantee at Makkah, is at the door'.

قَالَ لَقَدْ أَخَذْتَ الدُّن ْيَا بيطَرَف َيْهَا امْشي إيلََ أَمييري الْاُمْمينيَ َ وَ قُلْ لَهُ إينَّ اأََْعْرَابِيَّ صَاحيبَ

He (the narrator) said, ‘Al-Husayn\\textsuperscript{asws} Bin Ali\\textsuperscript{asws} entered and said: ‘O father\\textsuperscript{asws}! There is a Bedouin at the door claiming that he is with the guarantee at Makkah’. He\\textsuperscript{asws} said: ‘O (Syeda) Fatima\\textsuperscript{asws}! Is there anything with you\\textsuperscript{asws} the Bedouin can eat?’ She\\textsuperscript{asws} said: ‘O Allah\\textsuperscript{azwj}, no!’

قَالَ فَدَخَلَ الُِْسََُْ بْنُ عَلييٍّ ع فَقَالَ يََ أَبَ ي أَعْرَابِيٌّ بِيلْبَابي يََّ ْعُ أَنَّهُ صَاحيبُ الضَّاَاني بِيَ

He (the narrator) said, ‘Amir Al-Momineen\\textsuperscript{asws} wore (appropriate) clothes and came out and said: ‘Enter to see me\\textsuperscript{asws}, O servant of Allah\\textsuperscript{azwj}, Salman Al-Farsi\\textsuperscript{ra}!’ Salman Al-Farsi\\textsuperscript{ra} entered to see him\\textsuperscript{asws}. He\\textsuperscript{asws} said: ‘O servant of Allah\\textsuperscript{asws}! Present the garden which Rasool-Allah\\textsuperscript{asws} had-planted it for me\\textsuperscript{asws}, to the traders’.

قَالَ فَتَلَبََّ اأَمييرُ الْاُمْمينيَ َ ع وَ خَرَجَ وَ قَالَ ادْعُوا لِي أَبَِ عَبْدي اللََّّي سَلْاَانَ الْفَاريسييَّ قَالَ فَدَخَلَ إيلَيْهي سَلْاَانُ الْفَاريسييُّ فَ

He (the narrator) said, ‘Salman\\textsuperscript{ra} entered the market and presented the garden, and he\\textsuperscript{ra} sold it for twelve thousand Dirhams and presented the wealth, and he presented the Bedouin and gave him four thousand Dirhams and forty Dirhams for expenses.

وَ وَقَعَ الَْْبََُ إيلََ سُمَّالي الْاَديينَةي فَاجْتَاَعُوا وَ مَضَى رَجُلٌ مينَ اأََْنْصَاري إيلََ فَاطياَةَ ع فَََخْبَََمَا بيذَلي َ ف َقَالَ ْ آجَرَكَ

And the news fell to the beggars of Al-Medina and they gathered, and a man from the Helpers went to (Syeda) Fatima\\textsuperscript{asws} and informed her\\textsuperscript{asws} with that. She\\textsuperscript{asws} said: ‘May Allah\\textsuperscript{azwj} Recompense you regarding your walking’.

فَجَلََ عَلييٌّ ع وَ الدَّرَامي ُ مَصْبُوبَةٌ بََََ يَدَيْهي حَََّّ اجْتَاَعَ إيلَيْهي أَصْحَابُهُ فَقَبَضَ ق َبْضَةً ق َبْضَةً وَ جَ

Ali\\textsuperscript{asws} sat and the Dirhams were piled in front of him\\textsuperscript{asws} until his\\textsuperscript{asws} companions had gathered to him\\textsuperscript{asws}. He\\textsuperscript{asws} grabbed a handful by handful and went on to give to a man by man, until there did not remain a single Dirham with him\\textsuperscript{asws}.

فَلَاَّا أَرَى الْاَنَّْ يلَ قَالَ ْ لَهُ فَاطياَةُ ع يََ ابْنَ عَ ي بيعْ َ الَِْائيطَ الَّذيي غَرَسَهُ لَ َ وَاليديي قَالَ ن َعَ ْ بِيَيرٍْ مينْهُ عَاجيلًَ وَ آجي

When he\\textsuperscript{asws} came to the house, (Syeda) Fatima\\textsuperscript{asws} said to him\\textsuperscript{asws}: ‘O son\\textsuperscript{asws} of an uncle\\textsuperscript{as}? You\\textsuperscript{asws} sold the garden which my\\textsuperscript{as} father\\textsuperscript{asws} had planted for you\\textsuperscript{asws}?’ He\\textsuperscript{asws} said: ‘Yes, for one better than it, immediate and delayed’. She\\textsuperscript{asws} said: ‘So where is the price (received for
it)?' He said: 'I handed it to eyes which were embarrassed that I might disgrace these by the begging before they even asked me.

(Syeda) Fatima said: 'I am hungry and my two sons are hungry, and I have no doubt except that you are hungry like us, and there is not even a Dirham from it', and she had grabbed an end of the cloth of Ali. Ali said: 'O Fatima! Leave me'.

She said: 'No, by Allah, or my father decides between me and you!'
said to him: ‘He went out’. Rasool-Allah said: ‘Take these Dirhams. When the son of my uncle comes, tell him to buy some good for you all with these.’

It wasn’t except a little while until Ali came. He said: ‘The son of my uncle has returned, for I can smell perfumed aroma’. She said: ‘Yes, and he had handed me something for you to buy some food for us’. Ali said: ‘Give it’. She handed him seven Dirhams, black, Hijri. He said: ‘In the Name of Allah, and the Praise is for Allah, a lot, goodly, and this is from the Grace of Allah Mighty and Majestic’.

Then he said: ‘O Hassan! arise with me!’ They went to the market, and there they were with a man standing, and he was saying, ‘Who will lend me the full measure?’ He said: ‘O my son! We should give it to him’. He said: ‘Yes, by Allah, O father!’ Ali gave him the Dirhams. Al-Hassan said: ‘O father! You gave him the Dirhams, all of them?’ He said: ‘Yes, O my son! The One Who has Given the little is Able upon Given the more!’

He (the narrator) said, ‘Ali went to the door of a man to borrow something from him. A Bedouin met him and with him was a camel. He said, ‘O Ali! Buy this camel from me’. He said: ‘Its price is not with me’. He said, ‘I shall respite you with it up to the death’. He said: ‘For how much, O Bedouin?’ He said: ‘For one hundred Dirhams’. Ali said: ‘Take it, O Hassan!’ He took it.

Ali continued and another Bedouin met him, on one likeness but the different clothing. He said, ‘O Ali! Sell the camel to me’. Ali said: ‘And what will you do with it?’ He said, ‘I shall go on military expedition with it, the first military expedition the son of your uncle goes in’.
He said: ‘If you accept it, then it is for you without any price (for free)’. He said, ‘Its price is with me, and I shall buy with the price. How much can I buy it for?’ He said: ‘One hundred Dirhams’. The Bedouin said, ‘For you are one hundred and seventy Dirhams’. He said: ‘One hundred Dirhams’. The Bedouin said, ‘For you are one hundred and seventy Dirhams’.

Ali (to Al-Hassan) said: ‘Take the one hundred and seventy and submit the camel, and the one hundred is for the (first) Bedouin who sold us the camel, and the (remaining) seventy is for us. We shall buy something with it’. Al-Hassan took the Dirhams and submitted the camel.

Ali said: ‘I went to seek the Bedouin whom I had bought the camel from to give him the price. I saw Rasool-Allah sitting in a place I had not seen him sit in it before that, nor after it, in the middle of the road. When the Prophet looked at me, he smiled chuckling until his teeth were revealed’.

Ali said: ‘May Allah Keep you laughing (all) your years and Make you smile in your day’. He said: ‘O Abu Al-Hassan! You are seeking the Bedouin who sold you the camel for you to fulfil the price?’ said: ‘Yes, by Allah, may my father and my mother be sacrificed for you’!

He said: ‘O Abu Al-Hassan! The one who sold you the camel is Jibraeel, and the one who bought it from you is Mikaeel, and the camel is from the camels of Paradise, and the Dirhams are from the Presence of Lord of the worlds, Mighty and Majestic. Spend it in goodliness and do not be afraid of the weakness’.

Explanation (by Al-Majlisi)—Perhaps her contention, may the Salawaat of Allah be upon her, rather happened apparently to reveal his merit, may the Salawaat of Allah be upon him over the people, or to reveal the wisdom in what had happened from him, or for a perspective from the perspectives we do not understand it’.

94 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 103 H 1
CHAPTER 104 – EXCELLENCE OF HIS\textsuperscript{asws} MANNERS, AND HIS\textsuperscript{asws} GIVING GLAD TIDINGS, AND HIS\textsuperscript{asws} LENIENCY, AND HIS\textsuperscript{asws} PARDONING, AND HIS\textsuperscript{asws} COMPASSION, AND HIS\textsuperscript{asws} PREACHING, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} UPON HIM\textsuperscript{asws}

The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Mukhtar Al Tammar, from Abu Maraf Al Basry,

‘Amir Al-Momineen\textsuperscript{asws} passed by the date traders, and there was a slave girl crying. He\textsuperscript{asws} said: ‘O slave girl! What makes you cry?’ She said, ‘My master sent me with one Dirham to buy from these dates. I went to him with it, but they did not please him. When I came back to him, he refused to accept these (back)’.

He\textsuperscript{asws} said, ‘O servant of Allah\textsuperscript{azwj}! She is (only) a servant and there is no command for her, so return the Dirham to her and take (back) the dates’. The man stood to him\textsuperscript{asws} and nudged him\textsuperscript{asws}. The people said, ‘This is Amir Al-Momineen\textsuperscript{asws}!’ Then man became breathless and his colour paled, and he took the dates and returned the Dirham to her’.

Then he said, ‘O Amir Al-Momineen\textsuperscript{asws}! Are you pleased from me?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am not pleased from you if I\textsuperscript{asws} am the one to correct your affairs’’.\textsuperscript{95}

And in (the book) ‘Fazaail’ of Ahmad –

‘When he\textsuperscript{asws} had fulfilled the people of their rights, and he\textsuperscript{asws} called a slave of his\textsuperscript{asws} repeatedly, but he did not answer him\textsuperscript{asws}. He\textsuperscript{asws} went out and found him at the door of the house. He\textsuperscript{asws} said: ‘What carried you to neglect answering me\textsuperscript{asws}?’ He said, ‘I was sluggish from answering you\textsuperscript{asws} and I felt safe from your\textsuperscript{asws} punishment’.

\textsuperscript{95} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 104 H 1 a
He said: ‘The Praise is for Allahzsw Who Made me from the ones His creatures are safe from. You are hereby free for the Face of Allahzsw!’

And Alwas was in the morning Salat. Ibn Al-Kawa said from behind him, And it has been Revealed to you (people) and to those from before you, if you (people) were to associate, your deeds would be Confiscated, and you would happen to be from the losers [39:65].

Aliwas was silent in reverence to the Quran until he was free from (reciting) the Verse. Then heasws returned to be in hisasws recitation. Then Ibn Al-Kawa repeated the Verse. Aliwas was silent as well. Then heasws recited, so Ibn Al-Kawa repeated. Aliwas was silent, then said: So be patient, surely the Promise of Allah is True, and do not let those who are not convinced hold you in light estimation [30:60]. Then heasws completed the Chapter and performed Ruk’u.

And Amir Al-Momineenasws sent a message (with a messenger) to Labeed Bin Utarid Al-Tameemi regarding some talk which had reached him. The messenger of Amir Al-Momineenasws passed by him among the clan of Asad. Nueym Bin Dajaja Al-Asady stood up to him and let him go. Amir Al-Momineenasws sent (some people) to himasws and they came with him, and heasws ordered with him that he should be struck.

He said to himasws, ‘By Allahazwj! The standing with youasws is humiliation and separation from youasws is Kufr’. When heasws heard than from him, heasws said: ‘We have pardoned you. Allahazwj Mighty and Majestic is Saying: Repel the evil by that which is best. We are more Knowing with what they are ascribing [23:96]. As for your words, ‘The standing with youasws is humiliation’, it is an evil deed which you have earned; and as for your words, ‘Separation from youasws is Kufr’, it is a good deed you have earned. So, this is for this’.

A beautiful woman passed by and the people shot glances at her. Amir Al-Momineenasws said: ‘These sights of yours as of a greedy stallion, and this is the reason for her being here. When
one of you looks at a woman with fascination, let him touch his wife, for rather she is a woman like his own woman’.

A man from the Kharijites said, ‘May Allah azwj Kill him asws as a Kafir (Nouzobillah), how understanding he asws is!’ The people leapt at him to kill him. He asws said: ‘Gently! But rather it is an obscenity with an obscenity, or a pardon from a sin’.

And Abu Hureyra came to him, and he had spoken (badly) regarding him asws, and he asws had heard it the past day, and he asws asked him of his needs. His asws companions faulted him upon that. He asws said: ‘I am embarrassed from his ignorance to overcome my asws knowledge, and his sin (overcoming) my asws pardon, and (my asws) asking him is my asws generosity’.

And from his asws speech: ‘Up to how long shall I asws swallow the bitter pill and drag my asws tail (be lenient) upon the harm, and I asws should be saying: ‘Perhaps, and maybe’”.

(Qanbar ‘Al Manaqib’ of Ibn Shehr Ashub, (and) ‘Al Iqd Wa Nuzhat’ –


Then he asws went out saying (couplets): ‘And if I asws had answered him, the implementation of my asws words would have tormented him, and my asws answer would have been brief, but I asws closed my asws eyes upon walking on the grass, and if I asws had so desired to proceed, I asws could have raised my asws voice”.

96 Bihar Al Anwar – V 41, The book of History – Amir Al Momineen asws, Ch 104 H 1 b
And Malik Bin Al-Ashtar had captured Marwan Bin Al-Hakam on the day of the camel. He asws reproached him and released him. And Ayesha said on the day of the camel, ‘You asws are a king (in control), so make preparations’. He asws prepared for her a goodly preparation, and he asws sent ninety or sixty women with her.

And there was a request for safety to Abdullah Bin Al-Zubeyr upon the tongue of Muhammad Bin Abu Bakr, so he granted him amnesty, and granted safety to rest of the people.

And they came with Musa Bin Talha Bin Ubeydullah. He asws said to him: ‘Say, ‘I seek Forgiveness of Allah azwj and I repent to Him azwj’, three times’. And he asws freed his way and said: ‘Go wherever you so desire to, and whatever you can find for you among our soldiers, either a weapon or a horse, so take it, and fear Allah azwj in what faces you from your affairs and be seated in your house’.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Ibn Battah Al Ukbary and Abu Dawood Al Sijistany, from Muhammad Bin Is’haq,

‘From Abu Ja’far asws having said: ‘It was so that whenever Ali asws took a captive in the wars of Syria, he asws seized his weapon, and his armour, and his riding animal, and made him swear on oath that he will not assist against him asws’.

‘When Ali asws killed the companions of Al-Nahr (Kharijites), he asws came with whatever had been among their soldiers. So, the one who recognised anything, he would take it, until there only remain a pot. Then, afterwards, it was seen to have been taken’.

97 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 104 H 2
98 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 104 H 3 a
99 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 104 H 3 b
‘When Ali asws struck Talha Al-Abdary, left him, so Rasool-Allah saww exclaimed Takbeer and said to Ali asws: ‘What prevented you from finishing upon him?’ He asws said: ‘The son of my asws uncle has adjured me asws with Allah azwj and the relationship when he had uncovered his nakedness, so I asws was embarrassed from it’.

And when he asws met Amro Bin Abd Wudd, he asws did not strike him. They spoke badly regarding Ali asws. Huzeyfa rebutted on his asws behalf. The Prophet saww said: ‘Shh, O Huzeyfa, for Ali asws will be mentioned the cause of his asws pausing’. Then he asws struck him. When he asws came, the Prophet saww asked him asws about that. He asws said: ‘He had reviled my asws mother as and had spat in my asws face, so I asws feared that if I asws were to strike him asws it would be due to my asws own self. So, I asws left him until it settled what was with me asws, then I asws killed him (purely) for the Sake of Allah aswj’.

And when he asws was prevented the allegiance, the causes flowed what are well known. He asws was forbearing and patient. And it is reported that when they sought him asws for the allegiance, the first (Abu Bakr) said to him asws, ‘Pledge!’ He asws said: ‘Supposing I asws do not do so, then what?’ He said, ‘By the One azwj Who, there is no god except He azwj! We will strike off your asws neck’.

He (the narrator) said, ‘Ali asws turned towards the grave (of Rasool-Allah saww) and said: ‘Son of my mother! Surely the people weakened me and they almost killed me, [7:150]’.

Al Jahiz in (the book) ‘Al Bayan Wa Al Tibyan’ –

The first sermon Amir Al-Momineen asws preached are his saww words: ‘The affairs have passed, I asws did not happen to be of praise-worthy opinion (in their view) during it. But, if I asws had desired to speak, I asws would have spoken, but Allah Pardons from what is past; [5:95]. Two men (Abu Bakr and Umar) preceded, and the third one (Usman) stood like a crow whose main

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100 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 104 H 3 c
concern was his belly. O woe be unto him! If his wings had been clipped and his head cut off, it would have been better for him”. 101

And all of them have reported from him asws: ‘O Allahazwj! I asws stand prepared against Quraysh for they are seeking measws in the rocks and the mud’. 102

Ibrahim Al Saqafy, from Usman Bin Abu Shayba, and Al Fazl Bin Dukeyn, by their chains,

‘Aliasws said: ‘Iasws have not ceased to be oppressed since Allahazwj Captured (the soul of) Hisaswj Prophetasww up to this day of mineasws’. 103

And it is reported by Ibrahim, by his chain from Al Musayyab Bin Najeeh who said,

‘While Aliasws was addressing, and A Bedouin said, ‘Alas the injustices!’ Aliasws said: ‘Come closer!’ He went near. Heasws said: ‘Iasws have been oppressed (the number of time), the number of the mud and hair (numerous times)’”. 104

And in a report of Kaseer Bin Al-Yaman, ‘And what cannot be counted’. 105

Abu Nueym Al Fazl Bin Dukeyn, by his chain from Hureys who said,

‘Aliasws did not stand upon the pulpit once except heasws sad at the end of hisasws speech before heasws descended: ‘Iasws have not ceased to be oppressed since Allahazwj Captured (the soul of) Hisaswj Prophetasww".

101 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 104 H 3 d
102 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 104 H 3 e
103 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 104 H 3 f
104 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 104 H 3 g
105 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 104 H 3 h
And his smile was permanent and his initiating with a name support to the one who desired, and help to the one whose wealth had gone, and sheltering the widows, being kind upon his citizens, and his disposing (matters) upon His Desires, and sufficing with His Argument, and sufficing with His Plan.

وَ نَظَرَ عَليٌّ ع إيلََ امْرَأَةٍ عَلَى كَتيفيهَا قيرْبَةُ مَاءٍ فَََخَذَ مينْهَا الْقيرْبَةَ فَحَاَلَهَا إيلََ مَوْضيعيهَا وَ سَََلََْا عَنْ حَحالْيَا ف َقَالَ ْ ب َعَ ثَ عَلييُّ بْنُ أَبِي طَاليبٍ صَاحيبي إيلََ ب َعْضي

فَانْصَرَفَ وَ بَِتَ لَيْلَتَهُ قَليقاً ف َلَاَّا أَصْبَحَ حَََهلَ زينْبيي لًَ فييهي طَعَامٌ ف َقَالَ ب َعْضُهُ ْ أَعْطينِي أَحَْيلْهُ عَنْ َ ف َقَالَ مَنْ يَُْ ويزْريي عَنِ ي ي َوْمَ الْقييَامَةي فَََرَى وَ ق َرَعَ الْبَابَ ف َقَالَ ْ مَنْ مَذَا قَالَ أَنََّ ذَلي ي الْعَبْدُ الَّذيي حَََلَ مَعَ ي الْقيرْبَةَ فَاف ْتَحيي فَإينَّ مَعي وَ حَكَ َ بَيْنِي وَ بََ َْ عَليي ي بْني أَبِي طَاليبٍ

He left and spent his night worrying. When it was morning, he carried a hamper in which was food. One of them said, ‘Give it to me to carry it!’ He said: ‘Who will carry my burden on the Day of Qiyamah?’ He came and knocked the door. She said, ‘Who is this?’ He said: ‘I am that servant who carried the pitcher with you. Open, for there is something with me for the children’. She said, ‘May Allah be Pleased with you and Judge between me and Ali Bin Abu Talib’.

فَدَخَلَ وَ قَالَ إينّ ي أَحْبَبْ ُ اكْتيسَابَ الثَّوَابي فَاخْتَاريي بَََ َْ أَنْ ر َعْجيليَ َ وَ تََْبيَّ يينَ وَ بََ َْ أَنْ ر ُ عَل يليَ َ ا لص يبْيَانَ أَيَخْبيَّ َ أَنََّ ف َقَالَ ْ أَنََّ بِيلَْْبَّْ ي أَبْصَرُ وَ عَلَيْهي أَقْدَرُ وَ لَكينْ شََْنَ َ وَ الص يبْيَ انَ ف َعَل يلْهُ ْ حَََّّ أَف ْرُغَ مينَ الَْْبَّْ ي

He entered and said: ‘I would love to earn the Rewards, so choose between you kneading (the dough) and (making) bread, and between you looking after the children and I shall make bread’. She said, ‘I am more insightful with the bread and more able upon it, but your concern is with the children so look after them until I am free from the bread’.

فَدُلْت مئَادَهُ إلَي اخْتَابَ الثَّوَابي فَاخْتَاريي بَََ َْ أَنْ ر َعْجيليَ َ وَ تََْبيَّ يينَ وَ بََ َْ أَنْ ر ُ عَل يليَ َ ا لص يبْيَانَ أَيَخْبيَّ َ أَنََّ ف َقَالَ ْ أَنََّ بِيلَْْبَّْ ي أَبْصَرُ وَ عَلَيْهي أَقْدَرُ وَ لَكينْ شََْنَ َ وَ الص يبْيَ انَ ف َعَل يلْهُ ْ حَََّّ أَف ْرُغَ مينَ الَْْبَّْ ي

He (the narrator) said, ‘She deliberated to the flour and kneaded it, and Ali deliberated to the meat and cooked it and went on to feed the children from the meat and dates and other such. Every time the children took from something from that, he said to it: ‘O my son! Make Ali to be in release from what he had ordered regarding your matter’.
When the dough had fermented, she said, ‘O servant of Allah\textsuperscript{asws}! Ignite the oven’. He\textsuperscript{asws} rushed to ignite it. When it had been inflamed and was burning in his face, he\textsuperscript{asws} went on saying: ‘Taste, O Ali\textsuperscript{asws}! This is a recompense of the one who wasted the widows and the orphans!’

The woman saw him\textsuperscript{asws}, she recognised him\textsuperscript{asws}. She said, ‘Woe be to you (myself)! This is Amir Al-Momineen\textsuperscript{asws}!’ The woman rushed and she was saying, ‘Alas to my life from you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘But alas to my life from you, O maid of Allah\textsuperscript{azwj}, in what I\textsuperscript{asws} have been deficient regarding your matter’.

\begin{quote}
فَرَأَؤُ الْمَرَأَةُ نَعْطَةً فَقَالَتْ وَجِبَّتْ هُذَا أَمْيَرُ الزَّوْيَيْنِ قَالَ فَبِفَانْدَرَتِ الْمَرَأَةُ وَ هِيَ تَقُلُّ وَ خَيَاطَى مِنْكَ بَيْنَ أَمْيَرِ الزَّوْيَيْنِ فَقَالَنَّ وَ خَيَاطَى مَكَّ بِأَمَّةَ اللَّهِ فِي مَهِيَّةٍ قَصُّرَتْ لِؤُمَّ
\end{quote}

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‘He\textsuperscript{asws} was asked about a man. He\textsuperscript{asws} said: ‘He died yesterday’. When he saw the alarm of the questioner, he\textsuperscript{asws} recited: \textit{Allah Takes away the souls when they die, and those who do not die in their sleep [39:42]’}. \textsuperscript{107}
\end{quote}

\begin{quote}
(The book) ‘Qurb Al Asnad – From Ibn Sadaqah,
\end{quote}

\begin{quote}
‘From Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}: ‘Ali\textsuperscript{asws} accompanied a non-Muslim subject. The subject said to him\textsuperscript{asws}, ‘Where are you\textsuperscript{asws} intending (to go to), O servant of Allah\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} intend Al-Kufa’.
\end{quote}

\begin{quote}
فَلَاَّا عَدَلَ الطَّرييَُ بِيلذ يم يي ي عَدَلَ مَعَهُ عَلييٌّ فَقَالَ لَهُ الذ يم ييُّ أَ لَيَْ َ زَاْ َ رُرييدُ الْكُوفَةَ قَالَ ب َلَى ف َقَالَ لَهُ الذ يم ي َيُّ ف َقَدْ ر َرَكْ َ الطَّرييََ ف َقَالَ قَدْ عَلياْ ُ ف َقَالَ لَهُ فَلي َ عَدَلْ َ مَعيي وَ قَدْ عَلياْ َ ذَلي َ
\end{quote}

\begin{quote}
When the road diverted for the subject, Ali\textsuperscript{asws} went with him. The subject said to him\textsuperscript{asws}, ‘Didn’t you\textsuperscript{asws} claim that you\textsuperscript{asws} intended Al-Kufa?’ He\textsuperscript{asws} said: ‘Yes’. The subject said to him\textsuperscript{asws}, ‘You\textsuperscript{asws} have left the road (of Al-Kufa)’. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} know’. He said, ‘So, why did you turn with me and you\textsuperscript{asws} had known that?’
\end{quote}

\begin{quote}
فَقَالَ لَهُ عَلييٌّ ع مَذَا مينْ تَََامي حُسْني الصُّحْبَةي أَنْ يُشَي يعَ الرَّجُلُ صَاحيبَهُ مُنَيْتَةً إيذَا فَارَقَهُ وَ كَذَ لي َ أَمَرَنََّ نَبي
\end{quote}

\begin{quote}
Ali\textsuperscript{asws} said to him: ‘This is from the completion of goodly accompaniment that the man should accompany his for a while when they separate, and like that our matter is explained’. He said, ‘Like this?’ He\textsuperscript{asws} said: ‘Yes’.

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\textsuperscript{106} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 104 H 3 i \\
\textsuperscript{107} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 104 H 4
\end{flushright}
The subject said to him asws, ‘There is no doubt. Rather the one following him asws would follow him for his benevolent deeds, and I hereby testify that I am upon your asws religion’. The subject returned with Ali asws. When he recognised him asws, he became a Muslim’. 108

(From the book) ‘Al Kafi’ – The number, from Sahl, from Ja’far Bin Muhammad Al Ash’ary, from Ibn Al Qaddah, ‘From Abu Abdullah asws having said: ‘Two men entered to see Amir Al-Momineen asws. He asws cast a pillow for each one of them. One of them sat upon it and the other one refused. Amir Al-Momineen asws said: ‘Sit upon it, for no one would refuse a benevolence except the donkey!’

Then he asws said: ‘Rasool-Allah saww said: ‘When a benevolent person comes to you, stand and honour him’’. 109
CHAPTER 105 – HIS\textsuperscript{asws} MODESTY, MAY THE SALAWAAT OF ALLAH\textsuperscript{azwj} BE UPON HIM\textsuperscript{asws}

(Q 25:63) \textit{The servants of the Beneficent...} \textsuperscript{110}

Al-Manaqib of Ibn Shehr Ashub – Al Asbagh,

\textit{‘From Ali\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: And the servants of the Beneficent...’} \textsuperscript{110}

Al-Sadiq\textsuperscript{asws}: ‘Amir Ali\textsuperscript{asws} Momineen\textsuperscript{asws} used to gather firewood and draw water and sweep, and (Syeda) Fatima\textsuperscript{asws} would grind (the flour) and knead (the dough) and (make) bread’. \textsuperscript{111}

(Al Ibanah), from Ibn Battah, and ‘Al Fazail’ from Ahmad –

\textit{‘He\textsuperscript{asws} bought dates at Al-Kufa and carried it in an end of his\textsuperscript{asws} robe. The people rushed to carry it (for him\textsuperscript{asws}), and they said, ‘O Amir Al-Momineen\textsuperscript{asws}! We shall carry it!’ He\textsuperscript{asws} said: ‘Lord of the dependants is more rightful with carrying it’’}. \textsuperscript{112}

(Al ibanah), from Abu Talib Al Makky,

\textit{‘Ali\textsuperscript{asws} was carrying the dates and the fish by his\textsuperscript{asws} hands and he\textsuperscript{asws} said: ‘The perfect cannot be reduced from his\textsuperscript{asws} perfection, for as long as he\textsuperscript{asws} flows the benefit to his dependants’’} \textsuperscript{113}

Zayd so of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}): ‘He\textsuperscript{asws} used to walk bare-footed regarding five and hang his\textsuperscript{asws} slippers in his\textsuperscript{asws} left hand – the day of Al Fitr, and the Sacrificed, and the Friday, and

\textsuperscript{110} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 105 H 1 a
\textsuperscript{111} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 105 H 1 b
\textsuperscript{112} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 105 H 1 c
\textsuperscript{113} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 105 H 1 d
during the Eids, and escorting the funeral, and he\textsuperscript{asws} said: ‘These are places of Allah\textsuperscript{asw} and I\textsuperscript{asws} loved to be bare-footed in these’\textsuperscript{114}

Zazan, ‘He\textsuperscript{asws} used to walk in the markets alone and over there he\textsuperscript{asws} would guide the lost, and aid the weak, and he\textsuperscript{asws} would pass by the sellers and the vegetable salesmen. He\textsuperscript{asws} would open the Quran upon him and recite: \textit{That is the House of the Hereafter. We Make it to be [28:83] – the Verse}.\textsuperscript{115}

\begin{quote}
\textit{(The book) ‘Al Mahasin’ – My father, from Ibn Abu Umeyr, from Hisham Bin Salim,}
\end{quote}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} went out to his\textsuperscript{asws} companions and he\textsuperscript{asws} was riding. So, they walked behind him\textsuperscript{asws}. He\textsuperscript{asws} turned towards them and said: ‘For you is a need?’ They said, ‘No, O Amir Al-Momineen\textsuperscript{asws}! But we love to walk with you\textsuperscript{asws}.’

He\textsuperscript{asws} said to them: ‘Leave, for walking of the walker with the rider is a spoiler for the rider and a disgrace for the walker!’

\begin{quote}
\textit{فقال لكم الصراًوا فإن مسح الامام مع الزاكي مفسدة لزاكي و مذلة للميامي}
\end{quote}

He (the narrator) said, ‘And he\textsuperscript{asws} walked another time, so they walked behind him\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Leave, for the whisk of the slipper behind the heels of the men is a spoiler for the foolish heart’\textsuperscript{116}

\begin{quote}
\textit{كما الكافِ علَّيٌّ عَنْ أَبييهي عَني ابْني أَبِي عُاَيرٍْ عَنْ ميشَامي بْني سَالَيٍ عَنْ أَبِي عَبْدي اللََّّي ع قَالَ خَرَجَ أميرُ الْاُمْمينيَ َ ع عَلَى أَصْ حَابيهي وَ مُوَ رَاكيبٌ فَاَشَوْا خَلْفَهُ فَالْتَفَ إيلَيْهي ْ ف َقَالَ لَكُ ْ حَاجَةٌ ف َقَالُوا لََ يََ أَ}
\end{quote}

\begin{quote}
\textit{فقال: و راكب مرةً أخرى ففسدوا خلفية فقالوا: انصرفوا فإينّ خفّ اليُعي بأني الرجالي مفسدة لقلبي النَّوْكَى.}
\end{quote}

(\textit{The book) ‘Al Manaqib’ of Ibn Shehr Ashub –}

\begin{quote}
\textit{فقال: فهل هذا فيك غني عن أبي لأسمّي رأفي إلى قولِه مغرةً لزاكي و مذلة للميامي.}
\end{quote}

\begin{quote}
\textit{(The book) ‘Al-Kafi’ – Ali, from his father, from Ibn Abu Umeyr – similar to his\textsuperscript{asws} words: ‘Loss of respect for the rider and a disgrace for the walker’}.\textsuperscript{117}
\end{quote}

\begin{quote}
\textit{فإي المفاوض لابن شهراشوب ع ملّة و نَّبَّاج دغاني الأنفار لّه و أسلمّوا إلى يديه فقال ع ما هذا الذي صنفتموه قائلًا خلقًا مثا نظّم به أفرادًا}
\end{quote}

\begin{quote}
\textit{(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –}
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\textsuperscript{114} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 105 H 1 e
\textsuperscript{115} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 105 H 1 f
\textsuperscript{116} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 105 H 2 a
\textsuperscript{117} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 105 H 2 b
\end{flushright}
From Al-Sadiq

He\textsuperscript{asws} said: ‘Your commanders did not benefit with this and you are enduring hardship by (doing) it upon yourselves, and you are giving hardship to your last ones, and how loss incurring is the hardship and behind (after) it is the punishment, and how profitable is the rest, with it is the security from the Fire’\textsuperscript{118}

(He) said: ‘By Allah! Your commanders did not benefit with this and you are enduring hardship by (doing) it upon yourselves, and you are giving hardship to your last ones, and how loss incurring is the hardship and behind (after) it is the punishment, and how profitable is the rest, with it is the security from the Fire’.

(Al-Manaqib) of Ibn Shehr Ashub—

‘Abu Abdullah\textsuperscript{asws} said: ‘Two men prided in the presence of Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Are you two priding with the decaying bodies and souls in the Fire? If there happens to be intellect for him, then for you is a replacement, and if there does not happen to be piety for him, then for you is benvolence, or else the donkey is better than you both, and there isn’t goodness from anyone’\textsuperscript{119}

(Al-Ihtijaj) by the chain to Muhammad Al-Askari\textsuperscript{asws} having said: ‘The most understanding of the people with the rights of his brothers, and their most intense in fulfilling of these is their mightiest of glory in the Presence of Allah\textsuperscript{azwj}. And the one who humbles in the world to his brethren, so he is from the truthful in the Presence of Allah\textsuperscript{azwj}, and from the true Shias of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

And two Momin brother had arrived to Amir Al-Momineen, a father and a son. He\textsuperscript{asws} stood up to them and honoured them in the centre of his\textsuperscript{asws} gathering and sat in front of them. Then he\textsuperscript{asws} instructed with a meal, so it was presented, and they both ate from it. Then Qanbar came with a tray and a wooden pitcher and a towel for drying, and he came to pour

\textsuperscript{118}Bihar Al Anwaar – V 41, The book of History – Amir Al Mominneen\textsuperscript{asws}, Ch 105 H 3

\textsuperscript{119}Bihar Al Anwaar – V 41, The book of History – Amir Al Mominneen\textsuperscript{asws}, Ch 105 H 4
upon the hand of the man, but Amir Al-Momineen\textsuperscript{asws} leapt up and took the pitcher to pour upon the hand of the man.

The man wallowed in the dust and said, ‘O Amir Al-Momineen\textsuperscript{asws}! Allah\textsuperscript{azwj} Sees me and you\textsuperscript{asws} are pouring upon my hand!’ He\textsuperscript{asws} said: ‘Be seated and wash, for Allah\textsuperscript{azwj} Mighty and Majestic Sees you and your brother\textsuperscript{asws} who cannot be distinguished from you, nor can he\textsuperscript{asws} be separated from you. He\textsuperscript{asws} is serving you, intending with that during his\textsuperscript{asws} service, regarding the Paradise, like ten-fold the number of the people of the world, and upon a number of that regarding his possessions in it’.

The man sat up. Ali\textsuperscript{asws} said to him: ‘\textsuperscript{asws} swear to you with my\textsuperscript{asws} mighty right which is introduced to you and released to you, and humbling to you for Allah\textsuperscript{azwj} until He\textsuperscript{azwj} Recompenses you from Him\textsuperscript{azwj}, by you drawing me\textsuperscript{asws} closer due to what you have been ennobled with from my\textsuperscript{asws} service to you when you wash contented like what you would have washed had Qanbar was the one pouring upon you’.

The man did that. When he\textsuperscript{asws} was free, he\textsuperscript{asws} gave the pitcher to Muhammad Bin Al Hanafiyya and said: ‘O my\textsuperscript{asws} son! If this son had presented to me\textsuperscript{asws} without his father, you should have poured upon his hand, but Allah\textsuperscript{azwj} Mighty and Majestic Refuses for there to be equality between a son and his father when they are both gathered in a place. The father\textsuperscript{asws} has poured upon the father, so let the son pour upon the son’.

Muhammad Bin Al Hanafiyya poured upon the son. Then Al-Hassan Bin Ali Al Askari\textsuperscript{asws} said: ‘The one who follows Ali\textsuperscript{asws} upon that, he is the true Shia’\textsuperscript{120}

\textsuperscript{120} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 105 H 5
‘He asws went in an adjudication with a Jews to Shureyh (the judge). He asws said: ‘O Jew! The armour is my asws armour and asws have not sold it and have not gifted it’. The Jew said, ‘The armour is mine and in my hands’. So, Quraysh asked him asws for the proof.

He asws said: ‘These are Qanbar and Al-Husayn asws, they will testify for me asws with that’. Shureyh said, ‘Testimony of the son for his father is not allowed, and testimony of the slave for his master is not allowed, and they are both pulled (biased) towards you’.

Amir Al-Momineen asws said: ‘Woe be unto you, O Shureyh! You are mistaken from its aspects. As for one, asws your Imam asws. You are making it a religion of Allah azwj with being in my asws obedience, and you know asws do not speak with falsities. But you rejected my asws words and have invalidate my asws claim. Then you asked me asws for the proof. So, a slave and one of the two chiefs of the youths of the inhabitants of Paradise testified. But you rejected both their testimonies.

Then you claimed upon them that they are both being pulled to themselves. As for asws, asws do not see your punishment except that you should stay judging between the Jews for three days. Expel him!’ So, they expelled him to Quba and he judged between the Jews for three days, then he left.

When the Jew heard that, he said, ‘This Emir of the Momineen’. He came to the ruler, and the ruler ruled against him asws. So, he became a Muslim, then said, ‘The armour is your asws armour. It fell on the day of Siffeen from a leaved camel, so I had taken it’.


‘Al-Baqir asws in a hadeeth: ‘Ali asws returned to his asws house during a time of drought, and there was a woman standing, saying, ‘My husband oppresses me, and frightens me, and exceeds upon me, and he has vowed to hit me!’ He asws said: ‘O maid of Allah azwj! Be patient until the
day cools down, then I shall go with you, if Allah so Desires’. She said, ‘It would intensify his anger and his roughness upon me’.

He lowered his head, then raised it and said: ‘No, by Allah! I shall take for the oppressed his right without faltering. Where is your house?’ He went to his door and paused. He said: ‘The greeting be unto you all!’ A youth came out. Ali said: ‘O servant of Allah! Fear Allah, for you have frightened her and have expelled her’.

The youth said, ‘And what is it to you and that? By Allah! I will burn her down for talking to you’ (against me). Amir Al-Momineen said: ‘I am enjoining you with the good and forbidding you from the evil. You are facing me with the evil and are disliking the good’.

The people came over from the streets and they were saying, ‘The greetings be unto you, O Amir Al-Momineen!’ The man (youth) fell down on his hands and said, ‘O Amir Al-Momineen! Regard my offense as little, I shall become for her a ground to tread me’. Ali unsheathed his sword and said: ‘O maid to Allah! Enter your house and do not resort to litigate your husband to the like of this and what resembles it’.

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122 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 105 H 7
123 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 105 H 8
'From Abu Ja'far\textsuperscript{asws} having said: 'A man met Amir Al-Momineen\textsuperscript{asws} and under him\textsuperscript{asws} was a basket of date seeds. He said to him\textsuperscript{asws}, 'What is this, O Abu Al-Hassan\textsuperscript{asws} under you\textsuperscript{asws}?\' He\textsuperscript{asws} said: 'One hundred thousand clusters if Allah\textsuperscript{azwj} so Desires'. He\textsuperscript{asws} planted it, and not one seed from it was abortive'.\textsuperscript{124}

\begin{scriptsize}(The book) 'Al Kafir' – The number, from Sahl, from Ibn Mahboub, from Abdullah Bin Sinan,

‘From Abu Abdullah\textsuperscript{asws} having said: 'Amir Al-Momineen\textsuperscript{asws} went out and with him\textsuperscript{asws} was a load of the date seeds. It was said to him\textsuperscript{asws}, 'O Abu Al-Hassan\textsuperscript{asws}! What is this with you\textsuperscript{asws}?\' He\textsuperscript{asws} said: 'Palm trees if Allah\textsuperscript{azwj} so Desires'. He\textsuperscript{asws} planted it and no one from it was abortive'.\textsuperscript{125}

\begin{scriptsize}(The book) ‘Al Kafi’ – The number, from Sahl, from Dawood Bin Mihran, from Al Maysami, from a man, from Juweyriya Bin Mus'hir who said,

'I walked behind Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said to me: 'O Juweyria! These fools were not destroyed except by the whisking of the slippers behind them (having followers). What have you come for?' I said, 'I came to ask you\textsuperscript{asws} about three – about the nobility, and about the gallantry, and about the intellect'.

He\textsuperscript{asws} said: ‘As for the nobility, the one whom the ruling authority ennobles, is noble, and as for the gallantry, it is betterment of the livelihood, and as for the intellect, so the one who fears Allah\textsuperscript{azwj} is an intellectual’.\textsuperscript{126}

\begin{scriptsize}(The book) ‘Nahj Al Balagah’ –

‘A people praised him\textsuperscript{asws} in his\textsuperscript{asws} face. He\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! You\textsuperscript{azwj} are more knowing with me\textsuperscript{asws} than myself\textsuperscript{asws}, and I\textsuperscript{asws} am more knowing with myself\textsuperscript{asws} than them. O Allah\textsuperscript{azwj}! Make us\textsuperscript{asws} to be better than what they are thinking and Forgive for us what we don’t even know’.

\textsuperscript{124} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 105 H 9
\textsuperscript{125} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 105 H 10
\textsuperscript{126} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 105 H 11
و قال ع والد لعلي عليه السلام خلق مفووح فعل له في ذلك فقال يَنْفَقُ لَهُ الْقَلْبُ و يَذْلُ الْعَقْلُ و يَهْتَمْ بِذَٰلِكَ الْمُلَمِّحُ و يَتَفَنَّدُ بِذَٰلِكَ الْمُلَمِّحُ.

And he asws said: ‘A worn out patched trouser was seen to be upon him asws. It was said to him asws regarding that. He asws said: ‘The hear humbles for it, and the self is humiliated by it, and the Momineen can imitate with it’.  

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127 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 105 H 12
CHAPTER 106 – HIS\textsuperscript{asws} PRESTIGE, AND HIS\textsuperscript{asws} BRAVERY, AND THE EVIDENCING BY HIS\textsuperscript{asws} PRECEDENCE IN THE JIHAD UPON HIS\textsuperscript{asws} IMAMATE, AND IN IT ARE HIS\textsuperscript{asws} MISCELLANEOUS MILITARY EXPEDITIONS


‘The community and ones conforming to the Book and the Sunnah are agreed that there is a choice for Allah\textsuperscript{azwj} from His\textsuperscript{azwj} creatures, and that His\textsuperscript{azwj} Choice from His\textsuperscript{azwj} creatures are the pious, as per His\textsuperscript{azwj} Words: \textit{Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]}

And His\textsuperscript{azwj} Choice from the pious are the (Holy) fighters as per His\textsuperscript{azwj} Words: \textit{Allah Merited the fighters with their wealth and their selves over the ones sitting back, by a level; [4:95].}

And His\textsuperscript{azwj} Choice from the fighters are the ones foremost to the Jihad as per His\textsuperscript{azwj} Words: \textit{They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, [57:10] – the Verse.}

And His\textsuperscript{azwj} Choice from the foremost fighters are their most working in the Jihad, and the community is united upon that the foremost to the Jihad, they are the participants of Badr, and the best of the Badr participants is Ali\textsuperscript{asws}.

The Quran did not cease to ratify part of it by part, by their consensus until it points upon that Ali\textsuperscript{asws} is best of this community after its Prophet\textsuperscript{saww}, the lofty, the insightful, and had the ones getting up been equated with the ones sitting back, Allah\textsuperscript{azwj} would not have Explained the merits of Jihad.
Words of the Exalted: 

O you Prophet! Fight the Kafirs and the hypocrites [9:73]. The Prophet saww fought the Kafirs during his lifetime and instructed Ali asws with fighting the hypocrites as per his saww words: ‘You asws will fight the allegiance-breakers, and the deviants, and the renegades’, and the Hadeeth of ‘Repairer of the slipper’, and Hadeeth of ‘Dogs of Al Howab’, and Hadeeth of ‘You (Ammar) will be killed by the rebel group’, and Hadeeth of ‘Zul Saday’, and other than that.

And this is from the attributes of the caliphs, and that is not opposed with fighting the people of apostasy, because the Prophet saww had instructed Ali asws with fighting them, by the consensus of the people of Hadeeth, and the ruling on the people of apostasy is specified, not hidden to the impartial one, the ones who know the Jihad of Ali asws, and Hamza asws, and Ja’far asws, and Ubeyda Bin Al-Haris, and Al-Zubeyr, and Talha, and Abu Dajjanah, and Sa’ad Bin Abu Waqqas, and Al Bara’a Bin Aazib, and Sa’ad Bin Muaz, and Muhammad Bin Maslama.

And the community has united upon that they cannot be compared with Ali asws in his backbone and frequency of his Jihad. As for Abu Bakr and Umar, so we have looked at the books of the battles, and we cannot find for them any impact in it, however and the community is united that Ali asws was the fighter in the Way of Allah azwj, and the remover of the worries from the face of Rasool-Allah saww, being forwards in rest of the battles when the Prophet saww was not present.

And whenever he saww was present, he asws was his saww follower, and bearer of the flag and the banner, both together. And there was no one at all under a flag, and he asws did not flee from any march, while they both (Abu Bakr and Umar) had fled from more than one place, and a group was under the flag, and our companions are pointing to His Words: It isn’t righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who believes in Allah, and the Last Day, [2:177].

And the fighter in the Way of Allah azwj, the meaning by it is Amir Al-Momineen asws because he asws had the total of these characteristics by the consensus, and there is nothing upon
somebody else having the total of it, and for this he said, ‘The glass and the rest (of it), it is as if these are particularised with the Prophets\textsuperscript{as} and the Messengers\textsuperscript{as}’\textsuperscript{128},

\begin{equation*}
\text{Ibn Abbas –}
\end{equation*}

‘Regarding His\textsuperscript{azwj} Words: \textit{And to Him submit the ones in the skies and the earth, [3:83]}. He said, ‘The Angels submitted in the skies, and the Momineen (submitted) in the earth, and the first of them is Ali\textsuperscript{asws} in being a Muslim, and fighting with the Polytheists, and after him he\textsuperscript{asws} fought the fighters and the ones who had become Muslims unwillingly’\textsuperscript{129}.

\begin{equation*}
\text{Tafseer Ata’a Al Khurasany –}
\end{equation*}

Ibn Abbas said, ‘Regarding His\textsuperscript{azwj} Words: \textit{And Placed down your burden from you, [94:2] Which was breaking your back? [94:3]}, i.e. strengthened your\textsuperscript{saww} back by Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.\textsuperscript{130}

\begin{equation*}
\text{Abu Muawiya Al Zareer, from Al Amsh, from Mujahid,}
\end{equation*}

‘Regarding His\textsuperscript{azwj} Words: \textit{He is the One Who Assisted you with His Help [8:62]}, i.e. strengthened you\textsuperscript{saww} by Amir Al-Momineen\textsuperscript{asws}, and Ja’far\textsuperscript{asws}, and Hamza\textsuperscript{as}, and Aqeel. And we have reported that from Al-Kalby, from Abu Salih, from Abu Hureyra’\textsuperscript{131}.

\begin{equation*}
\text{Kitab Abu Bakr Al Shirazi –}
\end{equation*}

‘Ibn Abbas, \textit{And say: ‘Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, - meaning Makkah - and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]}. He said, ‘Allah\textsuperscript{azwj} had Answered for His\textsuperscript{azwj} Prophet\textsuperscript{saww}, his\textsuperscript{saww} supplication, and Gave him\textsuperscript{saww} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} as a (Divine) Authority (persistently) helping him\textsuperscript{saww} against his\textsuperscript{saww} enemies’\textsuperscript{132}.

\begin{equation*}
\text{128 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 1 a}
\end{equation*}

\begin{equation*}
\text{129 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 1 b}
\end{equation*}

\begin{equation*}
\text{130 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 1 c}
\end{equation*}

\begin{equation*}
\text{131 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 1 d}
\end{equation*}

\begin{equation*}
\text{132 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 1 e}
\end{equation*}
Al Ukbary in (the book) ‘Al Fazaail Al Sahaba’ – From Ibn Abbas who said,

‘I saw Rasool-Allah\(^{saww}\) saying: ‘O Allah\(^{azwj}\)! Send to me\(^{saww}\) from the clan of my\(^{saww}\) uncle\(^{saww}\) one who will back me\(^{saww}\)!’ Jibraeel\(^{as}\) descended like the angry one and said, ‘O Muhammad\(^{saww}\)! Or hasn’t Allah\(^{azwj}\) Aided you by a sword from the swords of Allah\(^{azwj}\), bared against enemies of Allah\(^{azwj}\)?$’ – meaning by that Ali\(^{asws}\) Bin Abu Talib\(^{asws}\).”

Abu Al-Maza Sabeeh, a slave of Al-Reza\(^{asws}\), from Al-Reza\(^{asws}\), from his\(^{asws}\) forefathers\(^{asws}\) regarding his\(^{awj}\) Words: *Surely, We would Help Our Rasools and those who believe, [40:51].* He\(^{asws}\) said: ‘From them is Al\(^{asws}\). His\(^{awj}\) Words: *Surely, Allah loves those who fight in His Way in rows as if they were a solid structure [61:4],* and whenever he\(^{awj}\) formed a row in a battle, it is as if he\(^{awj}\) was a solid structure and no one killed the Polytheists like he\(^{awj}\) killed”.\(^{134}\)

Sufyan Al-Sowry – ‘Al\(^{asws}\) Bin Abu Talib\(^{asws}\) was like the mountain between the Muslims and the Polytheists. Allah\(^{awj}\) Strengthened the Muslims by him\(^{asws}\) and Humiliated the Polytheists by him\(^{asws}\). And it is said that it was Revealed regarding him\(^{asws}\): *And strive hard in (the Way of) Allah, with a striving which He is Rightful of. [22:78].*’\(^{135}\)

Abu Ja’far\(^{asws}\) and Abu Abdullah\(^{asws}\): ‘His\(^{awj}\) Words: *neither will darkness cover their faces nor disgrace; [10:26].*’\(^{136}\)

And in a Hadeeth of Khyber – ‘You\(^{asws}\) are the first one to believe in me\(^{saww}\), and the first one to fight alongside me\(^{saww}\), and the first one the grave would be cleaving asunder from’.

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133 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^{asws}\), Ch 106 H 1 f
134 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^{asws}\), Ch 106 H 1 g
135 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^{asws}\), Ch 106 H 1 h
136 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^{asws}\), Ch 106 H 1 i
And when the Prophet saw went out from his saww house, the young ones of the Polytheists pelted him saww with the stones until his saww heels and his saww lower legs bled. Ali asws used to attack upon them and they would be defeated. So, it was Revealed: As if they were frightened donkeys [74:50] Fleeing from a lion [74:51]; and there is no opposition regarding that the first one to duel in Al-Islam were Ali asws, and Hamza as and Abu Ubeyday Bin Al-Haris in the day of Badr.

Al-Shaby said, ‘Then Ali asws attacked upon the battalion with determination, alone, and the community is united that no one has been seen to having claimed the imamate for himself, working in the Jihad what Ali asws had worked’.

Allah azwj the Exalted Said: nor be treading a path enraging the Kafirs, nor attaining an injury from an enemy, except it would be Written for them as a righteous deed; [9:120]; and His azwj Words: And you were desiring the death [3:143], have been interpreted as meaning Ali asws, because the Kafirs were naming him asws as ‘The red death’, naming him asws on the day of Badr due to the mighty of his asws affliction and his asws calamity.

The interpreters said, ‘When Al-Abbas was captured on the day of Badr, the Muslims came and shamed him due to his Kufr with Allah azwj, and cutting off the relationship, and Ali asws was harsh to him with the words. Al-Abbas said, ‘What is the matter with you all mentioning our evil deeds and not mentioned our good deeds?’ Ali asws said: ‘Is that a good deed for you all?’ He said, ‘Yes, we build the Sacred Masjid, and we veiled the Kabah, and we quenched the pilgrims, and we released the prisoners’.

Allah azwj the Exalted Revealed in a Rebuttal against Al-Abbas, in Accord with Ali asws Bin Abu Talib asws: It was not for the Polytheists that they should be visiting the Masjids of Allah [9:17] – the Verse. Then the Verse: But rather, he should visit the Masjids of Allah, [9:18] – the Verse. Then Said: Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? [9:19].
And it is reported by Ismail Bin Khalid, from Aamir, and Ibn Jureyh, from Ata’i, from Ibn Abbas, and Muqati, from Al Zahhak, from Ibn Abbas, and Al Sudy, from Ibn Salih, and Ibn Abu Khalid, and Zakariya, from Al Shaby –

‘This Verse was Revealed regarding Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. 137

وَ رُوِى إِسْمَاعِيْلُ بْنُ خَالِدٍ عَنْ عَامِرٍ وَ ابْنِي جُرَيْجٍ عَنْ عَطَاءٍ عَنِ ابْنِي عَبْاٍ وَ مُقَارِي ل عَنِ الْضَّحَّ أَي عَنِ ابْنِي عَبْاٍ وَ السُّد يي ي عَنِ ابْنِي صَالِحٍ وَ ابْنِ أَبِي خَالِدٍ وَ زَكْرِييَّ عَنِ الشَّعْبِي ي أَنَّهُ نَلَّ مَذِي الْْيَةُ فِي عَلييٌّ عَنِ ابْنِ أَبِي طَالِبٍ ع.

Al Sa’alby, and Al Qusheyri, and Al Jubaie, and Al Falaky in their Tafseers, and Al Wahidy in (the book) ‘Asbab Al Nuzool Al Quran’; from Al-Hassan Al Basry, and Aamir Al Shaby, and Muhammad Bin Ka’ab Al Qurazy, and we are reporting from Usman Bin Abu Shayba, and Wakie Bin Al Jarrah, and Shareek Al Qazy, and Muhammad Bin Sireen, and Muqatil Bin Suleyman, and Al Shaby, and Abu Malik, and Murrah Al Hamdany, and Ibn Abbas,

‘Al-Abbas Bin Al-Muttaalib prided. He said, ‘I am an uncle of Muhammad\textsuperscript{saww}, and I am in charge of quenching the pilgrims, therefore I am superior to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’.

وَ قَالَ فَقَالَ شَايْبَا بْنُ عُثَانَ أَوْ طَلْحَةُ الدَّارِييُّ أَوْ عُثَانُ وَ أَنََّ أَعْاُرُ بَيْنِ اللََّّي الَِْرَامَ وَ صَاحِبُ حِيْجَابِي فَََْ أَفْضَلُ مَذِيهي الْْيَةُ.

And he said, ‘So Sheyba Bin Usman said, or Talha Al-Dary, or Usman did, ‘And I built the Sacred House of Allah\textsuperscript{azwj} and the one to veil it, therefore I am superior’.

وَ سَْيعَهَا عَلييٌّ ع وَ هَُُا يَذْكُرَاني ذَلِيْلَيْنَا فَََْ أَفْضَلُ مَذِيهي الْْيَةُ لَقَدْ صَلَّيْنَا بَيْنَكُمَا سِيَّارًا سِيَّاَرًا فََّ قَالَ صَدَمْتُهُ بِإِيَّาٍ فَاَنْ شَاءَ فَلْيَغْضَبْ وَ مَنْ شَاءَ فَلْيَرْضَ فَََْ أَفْضَلُ مَذِيهي الْْيَةُ.

And Ali\textsuperscript{asws} heard it and they were mentioning that. He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am superior to you both. \textsuperscript{asws} have prayed Salat before you two, by six years’. And in a report: ‘Seven years, and \textsuperscript{asws} fought in the Way of Allah\textsuperscript{azwj}/138

وَ فِي رِوَايَةٍ سَكَانِي ي عَنْ أَبِي بُريْدَةَ أَنَّ عَلييٌّ ع قَالَ اسْتَحْقَقْ لِي كُل ي فَضْلٍ أُورييُّ عَلَى صَيْغَرِيي مَا لَمْ يُورييُّ عَلييٌّ لَِّمَا أُورييُّ عَلييٌّ عَاَّ أمَّ سَيَّارًا فََّ قَالَ مَا حَََّلَ عَلَى مَا اسْتَقْبَلْ بِهِ عَاَّ فَََْ أَفْضَلُ مَذِيهي الْْيَةُ.

And in a report of Al Haskany, from Abu Bureyda,

‘Ali\textsuperscript{asws} said: ‘\textsuperscript{asws} have been deserving of every merit \textsuperscript{asws} was Given upon my\textsuperscript{asws} young age what you two have not been Given’. They said, ‘And what have you\textsuperscript{asws} been Given, O Ali\textsuperscript{asws}?’

قَالَ ضَرَبْنَا خَرَاطِييْنا بِيِلْسَيْنِي حَََّّ آمَنْيَا بِيَلِّلَّي وَ بَيِّسُولِهِي فَشَكَّ أَبَّا عَمَّيْنَا فَََْ مَا حَََلَ عَلَى مَا اسْتَقْبَلْ بِهِ عَاَّ فَََْ أَفْضَلُ مَذِيهي الْْيَةُ.

And Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} struck your noses with the sword until you believed in Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}. Al-Abbas complained of that to the Prophet\textsuperscript{saww}. He\textsuperscript{saww} said: ‘What carried you\textsuperscript{saww} upon what you\textsuperscript{saww} faced your\textsuperscript{saww} uncle with?’ He\textsuperscript{saww} said: ‘I\textsuperscript{saww} stunned him with the

137 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 1 j
138 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 1 k
truth. The one who likes (to get angry), let him get angry, and one who likes (to be pleased), let him be pleased’. So, this Verse was Revealed’. 139

And in one of the Tafseers –

‘The Words of the Exalted: You will not find a people believing in Allah and the Last Day [58:22] – the Verse, was Revealed regarding Ali asws, because he asws killed his asws kindred like Amro Bin Abd Wudd and Al-Waleed Bin Utbah, among (many) people’. 140

And the Exalted Said in the story of Talut: ‘Allah has Chosen him over you and has Increased him abundantly in knowledge and physique; [2:247]. And the community is united that Al asws was severer (upon the Polytheists) than Abu Bakr, and it is united as well upon his asws knowledge and they are differing regarding the knowledge of Abu Bakr, and there isn’t the consensus upon it like they are differing upon him’’. 141

Al-Baqir asws and Al-Reza asws regarding His aswj Words: for him to warn of a severe Punishment from Him, [18:2] – The severe Punishment is Al asws Bin Abu Talib asws, and he asws is from Rasool-Allah saww, fighting with him saww against his saww enemies’. 142

139 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 1 l
140 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 1 m
141 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 2 a
And it is reported that it was Revealed regarding him asws: *and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones [2:177]*.\(^{142}\)

And it is reported that it was Revealed regarding him asws: 'They are those who are saying, ‘Do not spend upon ones in the presence of Rasool-Allah until they disband’. And for Allah are the treasures of the skies and the earth, but the hypocrites do not understand [63:7] They are saying, ‘When we return to Al-Medina, the honourable ones will expel the humble from it’. And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8] – meaning, and the strength and the power is for Amir Al-Momineen asws and his companions against the hypocrites.'
Rasool-Allah{asws} grabbed a hand of Zayd and was gentle with it and said: ‘Receive glad tidings, O truthful one, for Allah{azwj} has Ratified your narration and has Belied your companion, the hypocrite!’

And it is reported from Abu Ja’far{asws} and Abu Abdullah{asws}: ‘I{asws} am surprised at the one who compares who did not pour a drop of blood, with the one{asws} who knew that he{asws} would be fighting thirty-five duels on the day of Badr, besides the injuries, upon the words of the general Muslims’.

And they (ones Ali{asws} duelled) are Al-Waleed Bin Utba, and Al-Aas Bin Saeed Bin Al-Aas, and Tu’ma Bin Aday Bin Nowfal, and Hanzan Bin Abu Sufyan, and Nowfal, and Zam’a Bin Al Aawsid, and Al Haris Bin Zam’a, and Al Nazr Bin Al Haris Bin Abd Al Dar, and Umayr Bin Usman Bin Ka’ab uncle of Talha, and Usman, and Malik brother of Talha, and Masoud Bin Abu Umayya Bin Al Mugheira, and Qays Bin Al-Fakiha Bin Al-Mugheira;

And Abu Al Qays Bin Al Waleed Bin Al-Mugheira, and Amro Bin Makhzum, and Al Munzir Bin Abu Rifa’at, and Munbah Bin Al Hajjaj Al Sahmy, and Al Aas Bin Munabbih, and Alqamah Bin Kaladah, and Abu Al Aas Bin Qays Bin Aday, and Muawiyah Bin Al Mughiera Bin Abu Al Aas, and Lawzan Bin Rabie, and Abdullah Bin Al Munzir Bin Abu Rifa’at, and Masoud Bin Umayyah Bin Al Mugheira, from Al Hajib Bin Al Sa’aib Bin Uweymir;

And Aws Bin Al Mugheira Bin Lawzan, and Zayd Bin Muleys, and Aasim Bin Abu Awf, and Saeed Bin Wahab, and Muawiyah Bin Aamir Bin Abdul Qays, and Abdullah Bin Jameel Bin Zuhayr, and Al Sa’aib Bin Saeed Bin Malik, and Abu Al Hakam Bin Al Akhnas, and Hisham Bin Abu Umayya. And it is said he{asws} killed some forty men.
And he asws killed on the day of Ohad, the battering ram of the battalion, Talha Bin Abu Talha and his son Abu Saeed, and his brothers Khaliq, and Makhlad, and Kaladah, and Al Mahalis, and Abdul Rahman Bin Humeyd Bin Zhara – and al Hakam Bin Al Akhmas Bin Shareek Al Saqady, and Al Waleed Bin Al Artah, and Umayya Bin Abu Huzyefa, and Artah Bin Sharjeel, and Hisham Bin Umayya, and Masafie, and Amro Bin Abdullah Al Jumhy;

And Bishr Bin Malik Al Maghafiry, and Sawab a slave of Abd Al Dar, and Abu Huzeyfa Bin Al Mugheira, and Qasit Bin Shureyh Al Badary, and Al Mugheira Bin Al Mugheira – besides the ones he asws killed after defeating them, and there is no doubt regarding the defeat of Umar and Usman, and rather the doubt is regarding Abu Bakr whether he was steadfast up to the time of relief or was defeated.

And on the day of Al-Ahzaab he asws killed Amro Bin Abd Wudd, and his son, and Nowfal Bin Abdullah Bin Al Mugheira, and Munabbah Bin usman, and Al Abdary, and Hubeyra Bin Abu Hubeyra Al Makhzumi, and the wind blew (storm) and defeated the Kafirs.

And on the day of Hunayn he asws killed forty men and their knight Abu Jarwal, and he asws cut him in two halves by a strike in the helmet, and the turban, and the shoulder, and the body up to the saddle bow, and they are differing regarding his name.

And he asws stood on the day of Hunayn in the midst of twenty-four thousand swordsmen until Allah azwj Manifested the help from the sky.

And in the battle of Zat Al Salasil, he asws killed seven mighty ones, and the mightiest of them was their last one, and he is Saeed Bin Malik Al Ijali.

And in (the battle against) the clan of Nazeer he asws killed eleven of them in a surprise attack.
And in (the battle against) the clan of Qureyza he\textsuperscript{asws} struck off the necks of the Jewish chiefs like Huyay Bin Aktab, and Ka’ab Bin Al Ashraf.

And in the battle against the clan of Al Mustaliq, he\textsuperscript{asws} killed Malik and his son Al Fa’iq.

There were two strikes for Ali\textsuperscript{asws}, when he\textsuperscript{asws} elongated he\textsuperscript{asws} cut lengthwise, and when he\textsuperscript{asws} shortened, he\textsuperscript{asws} made a cut. And they said his\textsuperscript{asws} strike were one fatal strike when he\textsuperscript{asws} elongated, and when the enemy defended, he\textsuperscript{asws} made a cut, and when he (enemy) was fortified, he collapsed.

And they said, ‘His\textsuperscript{asws} strikes were fatal without assistance. His\textsuperscript{asws} strike was fatal, i.e. cutting, not (need for) a second, and the assistance is which falls light so was needy to the repeating. And it is said he\textsuperscript{asws} was inflicting upon intensity in the intensity, no hero preceded him\textsuperscript{asws} to its like, claimed by any knight.

The origins of the strike are six, and all of these are taken from him (as.), and these are – the high, and the low, and the overcoming, and the inclining, and the drifting, and the aggravated”\textsuperscript{143}

And during the day of the conquest (of Makkah), he\textsuperscript{asws} killed the fighter of the Arabs, Asad Bin Guweylam. And in the battle of the valley of Al Raml he\textsuperscript{asws} killed their dwellers. And at Khyber he\textsuperscript{asws} killed Marhab, and Zul Khamar, and Ankabouta. And in Al Taif he\textsuperscript{asws} defeated the cavalry of Zaygam, and he\textsuperscript{asws} killed Shahab Bin Isa, and Nafie Bin Gaylan.

\textsuperscript{143} Bihar Al Anwaar – V 41, The book of History – Amir Al Mominee\textsuperscript{asws}, Ch 106 H 2 c
famous position in the (battle of) the camel, until he\textsuperscript{asws} reached to cut off the foreleg of the camel, then cut off its legs until it fell.

And for him on ‘Laylat Al Hareer’ (battle of Siffeen) there were three hundred exclamations of Takbeer, and enemy having fallen with each exclamation of Takbeer. And in a report, there were five hundred and twenty-three, reported by Al A’asam. And in a report, there were seven hundred; and there did not happen to be any back for his\textsuperscript{asws} armour, nor for his\textsuperscript{asws} ride any hit and run’’.\textsuperscript{144}

And among what Amir Al-Momineen\textsuperscript{asws} wrote to Usman Bin Huneyf: ‘Even if the Arabs were to back each other upon fighting me\textsuperscript{asws} (alone), \textsuperscript{asws} will not turn around from them, and if \textsuperscript{asws} am enabled the opportunity from their necks, \textsuperscript{asws} would hasten to these’’.\textsuperscript{145}

And in (the book) ‘Al Fa’iq’, ‘Ali\textsuperscript{asws} attacked upon the Polytheists, and they did not cease to cut across, meaning returning to the mountain, having been defeated, and it was so that whenever Quraysh saw him\textsuperscript{asws} in the war, they would bequeath out of fear from him\textsuperscript{asws}.

And a man had looked at him\textsuperscript{asws}, and he\textsuperscript{asws} had split the army, he said, ‘I know that the Angel of death is in the side in which is Ali\textsuperscript{asws}’. And Rasool-Allah\textsuperscript{saww} had named him\textsuperscript{asws} ‘Persistent attacker, not a fleer’, in a Hadeeth of (battle of) Khyber, and the Prophet used to threaten the Kafirs by him\textsuperscript{asws} ‘.\textsuperscript{146}

Where a delegation from Al-Yemen arrived to Rasool-Allah\textsuperscript{saww} to be at rest, Rasool-Allah\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! Either you will establish the Salat or else \textsuperscript{saww} shall sent to you all a man\textsuperscript{asws} who will kill your fighters and make captives of the offspring’. Then Rasool-Allah\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! (It will either be) me\textsuperscript{saww} or this one’, and he\textsuperscript{saww} held a hand of Ali\textsuperscript{asws}’.\textsuperscript{147}

\textsuperscript{144} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 2 d

\textsuperscript{145} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 2 e

\textsuperscript{146} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 2 f

\textsuperscript{147} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 2 g
تََرييخُ النَّسَويي ي، قَالَ عَبْدُ الرَّحََْني بْنُ عَوْفٍ قَالَ النَّبيُّ ص أَيَمْلي الطَّائيفي فِي خَبٍََ وَ الَّذيي ن َفْسيي بييَديهٍ لَتُقيياُنَّ الصَّلََةَ وَ لَتُمْرُنَّ الَّ َّكَاةَ أَوْ أَََب ْعَثَنَّ إيلَيْكُ ْ رَجُلًَ مينِ ي أَوْ كَنَفْسيي ف َلَيَضْرَبَنَّ أَعْنَاقَ مُقَاريلييهي ْ وَ لَيَسْبيَ ََّ ذَرَاريي َّهُ ْ

قَالَ فَرَأَى النَّا ُ أَنَّهُ عَنىَ أَبَِ بَكْرٍ وَ عُاَرَ فَََخَذَ بييَدي عَليي ي بْني أَبِي طَاليبٍ ع قَالَ مَذَا.

(The book) ‘Tareekh Al Nasawy’ – Abdul Rahman Bin Awf said,

‘The Prophet{saww} said to the people of Al-Taif in a Hadeeth: ‘By the One{azwj} in Whose Hand in my{saww} soul! Either you will establish the Salat and give the Zakat or {saww} shall send to you all a man{asws} from me{saww}, or like myself{saww}, so let him{asws} strike off the necks of your fighters and let him{asws} make captives of their (your) offspring!’

He (the narrator) said, ‘The people viewed that he{saww} meant Abu bakr and Umar, but he{saww} held a hand of Ali{asws} Bin Abu Talib{asws} and said: ‘This one!’’

(The books) ‘Saheeh’ of Al Tirmizi’, and ‘Tareekh’ of Al Khateeb, and ‘Fazaail’ of Al Sam’any –

‘He{saww} said on the day of Al-Hudeybiya, to Suheyl Bin Umeyr: ‘O community of Quraysh! Either you desist or Allah{azwj} will Send to you all one{asws} who will strike off your necks upon the religion’ – the Hadeeth.

And for that, Al-Reza{asws} interpreted His{azwj} Words: and those with him are hard upon the Kafirs, [48:29]: ‘Ali{asws} is from them’.

And Muawiya said on the day of Siffeen, ‘By Allah{azwj}! I want from you to attack him{asws} with the spears so the servants and the country can be at rest from him{asws}. Marwan said, ‘By Allah{azwj}! You have placed a heavy load upon us, O Muawiya, when you are ordering us with killing the snake of the valley and the roaring lion!’ And he got up angrily’.

Amro said, ‘By Allah{azwj}! I cannot fault anyone for his fleeing from Ali{asws} Bin Abu Talib{asws}. And when the news of the killing of Amir Al-Momineen{asws} came, Amro Bin Al Aas entered to see

149 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen{asws}, Ch 106 H 2 i
Muawiya to give him the glad tidings of it. He said, ‘The lion spreading his arms in Al-Iraq has met his people’.

It is reported that Ali was battling a man from the Polytheists. The Polytheist said, ‘O son of Abu Talib! Gift me your sword!’ He threw it towards him. The Polytheist said, ‘Strange, O son of Abu Talib! In a time like this you and handing over your sword to me?’

He said: ‘O you! You extended a hand of begging to me, and it isn’t from the benevolence that one should return the beggar!’ The Kafir threw himself to the ground and said, ‘This is the way of the people of religion’. He kissed his feet and became a Muslim; and Jibraeel said for him: ‘There is no sword except Zulfiqar and there is no youth except Ali!’

And the people have reported that on the Day of Badr, there did not happen to be any water with Rasool-Allah. Ali passed carrying the water in the midst of the enemies and they were at the well of Badr, in what was between them, and he came to the well and descended and filled water skin and placed it at the top of the well.

He sensed a hiss and impact of the ones aiming for him. He knelt in the well. When there was calm, he ascended, he saw the water having been emptied. Then he descended a second time, and it happened similar to that. He descended for a third time and carried the water and did not (place the water at the top of the well), but he ascended carrying the water.
When he\textsuperscript{asws} carried it to the Prophet\textsuperscript{saww}, the Prophet\textsuperscript{saww} chuckled in his\textsuperscript{asws} face and said: ‘Will you\textsuperscript{asws} narrate or shall I\textsuperscript{saww}? He\textsuperscript{asws} said: ‘But you\textsuperscript{saww} do so, O Rasool-Allah\textsuperscript{saww} for your\textsuperscript{saww} speech is sweeter’. He\textsuperscript{saww} narrated the story to him\textsuperscript{asws}, then said to him\textsuperscript{asws}: ‘That was Jibraeel\textsuperscript{as} experimenting and the Angles saw the firmness of your\textsuperscript{asws} heart’. 152

The people were hit by severe thirst on the day of Hudaybiyya. The Prophet\textsuperscript{saww} said: ‘Is there any man who can go with the waterers to a well with the flag, so he can come to us with the water, and I\textsuperscript{saww} shall guarantee the Paradise for him based upon Allah\textsuperscript{azwj}?’

A group went, among there was Salama Bin Al-Akwa. When they were close from the tree and well, they heard a hiss and severe movement and beating drums, and they saw flames being ignited without firewood, so they returned fearful. Then he\textsuperscript{saww} said: ‘Is there any man who will go with the waterers and come to us with the water, and I\textsuperscript{saww} shall guarantee for him, based upon Allah\textsuperscript{azwj}, the Paradise?’

A man from the clan of Suleym went and he was reciting a war poem. When they arrived at the hiss, they returned frightened. The Prophet\textsuperscript{saww} said: ‘Is there any man who will go with the waterers to the well with the flag, and come to us with the water, I\textsuperscript{saww} shall guarantee the Paradise for him based upon Allah\textsuperscript{azwj}?’

No one stood up and the thirst intensified with the people, and they were Fasting. Then he\textsuperscript{asws} said to \textsuperscript{al}\textsuperscript{asws}: ‘Travel with these waterers until you arrive at the well with the flag, and draw the water, and return if Allah\textsuperscript{azwj} so Desires’.

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152 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 2 l
Ali asws went out saying (a poem): ‘I asws seek Refuge with the Beneficent, hoping from a march of the Jinn prevailing a final determination, and they are ignited their fires by their demons, and they are beating the drums with their march’.

He (the narrator) said, ‘The awe entered us, so Ali asws turned towards us and said: ‘Follow my asws tracks and do not be alarmed from what you see and hear, for it would not be harming you if Allah azwj so Desires!’

Then he asws continued. When we entered the trees, there were fires blazing without firewood, and loud voices, and severed heads clamouring, and he asws was saying: ‘Follow me asws and there will neither be fear upon you nor should anyone of you turn to the right nor left!’

When we came to the tree, we arrived at the water. Al-Bara’a Bin Aazib cast his bucked into the well and drew out a bucket or two buckets. Then the bucket snapped in the well, and the well was narrow, dark, far bottom (deep). We heard in the bottom of the well, guffaw and intense laughter.

Ali asws said: ‘Who will return to our army and come to us with a bucket and a rope?’ His asws companions said, ‘Who has the capacity for that’. He asws wore an apparel and descended into the well, and the guffaws only became louder, and he asws went rolling into the well when his asws foot slipped and he asws fell in it.

Then we heard loud voices and restlessness and snorts like the snorts of snoring. Then Ali asws called out: ‘Allahazwj is the Greatest! Allahazwj is the Greatest! I asws am a servant of Allahazwj and brother asws of Rasool-Allahsaww! Give your containers!’ He asws filled them and raised them upon his asws neck, thing by thing, and he asws continued in front of us. We did not see anything, but we heard voices, and he saww ended up to the Prophet saww and there was a burnt mark on him asws.
Rasool-Allah⁵⁰⁸⁵ said: ‘What is that which you⁴⁰⁸⁵ saw in your⁴⁰⁸⁵ path, O Ali⁴⁰⁸⁵?’ He⁴⁰⁸⁵ informed him⁴⁰⁸⁵ with his⁴⁰⁸⁵ news, all of it. He⁴⁰⁸⁵ said: ‘That which you⁴⁰⁸⁵ saw is an example which Allah⁴⁰⁸⁵ had Struck for me⁴⁰⁸⁵ and for the ones present with me⁴⁰⁸⁵ in this direction of mine’. Ali⁴⁰⁸⁵ said: ‘Explain it to me⁴⁰⁸⁵, O Rasool-Allah⁵⁰⁸⁵!’

And as for the Fires (burning) without firewood, so it is a Fitna which will he taking place in my⁵⁰⁸⁵ community after me⁵⁰⁸⁵. The on standing (to fight) during it and the one sitting (back from fighting) would be the same. Allah⁵⁰⁸⁵ will neither Accept from them any exchange nor any replacement, nor will He⁵⁵⁵⁵ Establish for them any scale on the Day of Qiyamah.

And as for the caller who called you⁴⁰⁸⁵, so that was a tapping, and he is Samla’a Bin Azzaf who killed an enemy of Allah⁵⁶⁶⁶, representing Satan⁵⁶⁶⁶, the idols which Quraysh were speaking of, he prosed in satirising me⁴⁰⁸⁵.’¹⁵³

Abdullah Bin Salam –

‘The Prophet⁴⁰⁸⁵ sent Sa’ad Bin Malik with the waterers on the Day of Al-Hudeybiyya. He returned frightened from the people. Then he⁴⁰⁸⁵ sent another one, but he retreated in panic. Then he⁴⁰⁸⁵ sent Ali⁴⁰⁸⁵. Then he⁴⁰⁸⁵ came back with it to the Prophet⁴⁰⁸⁵. He⁴⁰⁸⁵ exclaimed Takbeer and supplicated for him⁴⁰⁸⁵ with the goodness’’.¹⁵⁴

³- ض، المناقب لابن شهراوشوب أبى الحارثة عن أبي جعفر ع في قوله: أولئك يسارعون في المحراب (الآية 3) قال على ين أبي طالب ع لم يصفيه أحد.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abu Al Jaroud,
'From Abu Ja'far asws regarding His asw Words: *They are hastening in the good deeds, [23:61] – the Verse. He asws said: 'No one preceded him asws Ali asws Bin Abu Talib asws. 155

And it is reported from Ibn Abbas having said,

'It was so that whenever Amir Al-Momineen asws lowered his asws head for a while, we would initiate him with the talk. And it was said to Amir Al-Momineen asws, ‘By what did you asws overcome the adversaries (in battle)?’ He asws said: ‘My asws awe was/is in their hearts’.

Al Natanzy in (the book) ‘Al Khasais’, from Sufyan Bin Uyayna, from Shaqeeq Bin Salama who said,

‘Umar was walking, and he turned to behind him and he hastened. I asked him about that. He said, ‘Woe be unto you! Don’t you see the lion son of the lion, the good son of the good, the slicer of the braves, the striker upon the skulls of the one who rebels and oppresses, with the two swords, is behind me’. I said, ‘This is Ali asws Bin Abu Talib asws’.

He said, ‘May your mother be bereft of you! You are belittling him asws. Rasool-Allah saww took our allegiances on the day of Ohad that the one from us who flees, he is lost, and the one who is killed, so he is a martyr, and Rasool-Allah saww guaranteed the Paradise to him. When the two parties met, they defeated us and this one asws was battling them alone until he asws and Jibraeel asw blocked the self of Rasool-Allah saww (from enemies).

Then he asws said: ‘You had pacted to him asw and you are breaking it?’ And he asws threw a handful of sand and said: ‘May the faces be deformed!’ By Allah aswj! There was no one from us except and his eyes were hit by the sand. We returned wiping our faces saying, ‘Allah aswj! Allah asw, O Abu Al-Hassan asws! You asw have uprooted us, may Allah asw Uproot you asws, for the attacking and fleeing is a habit of the Arabs, so shake hands and be considerate’. I do not see him asws alone except I fear from him asws.

And the Prophet saww said: ‘One who killed the slain, for him would be his possessions’, and Amir Al-Momineen asws was staying away from that, and he asws did not pursue a defeated one

155 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 3 a
156 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 3 b
and he\textsuperscript{asws} stayed back from the one who cried for help, and he\textsuperscript{asws} did not happen to attack upon an injured.

And when he\textsuperscript{asws} brought Amro (Bin Abd Wudd) to the ground, Amro said, 'O son\textsuperscript{asws} of an uncle\textsuperscript{asws}! There is a need for me to you\textsuperscript{asws}. Do not uncover the honour of the son of your\textsuperscript{asws} uncle, nor strip him with a stripping'. He\textsuperscript{asws} said: 'That is easiest upon me\textsuperscript{asws}'. And regarding it, he\textsuperscript{asws} said (a couplet): 'And \textsuperscript{asws} was too chaste from (stripping) his clothes, if it was me\textsuperscript{asws}, \textsuperscript{asws} would be dripping by being adorn with my\textsuperscript{asws} clothes'.\textsuperscript{157}

Muhammad Bin Is’haq – ‘Umar said to him\textsuperscript{asws}, ‘Why did you\textsuperscript{asws} not strip off his armour, for it is worthy three thousand, and there isn’t the like of it for the Arabs?’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} was too embarrassed from uncovering the son of my\textsuperscript{asws} uncle’.

And it is reported that a sister of Amro (Bin Abd Wudd) came and saw him (killed - by Amir Al Momineen\textsuperscript{asws}) in his armour, so she did not grieve and said, ‘But rather, a benevolent one\textsuperscript{asws} has killed him’. And he\textsuperscript{asws} (Amir ul Momineen\textsuperscript{asws}) said: ‘O Qanbar! Do not shame my\textsuperscript{asws} prey (killed ones)! I\textsuperscript{asws} want you not to strip the ones from the rebels\textsuperscript{asws} kill’.\textsuperscript{159}

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4– ل، الحصال ب, الإملائي للصدوق أبي، عن محمد بن مغربي الفرعي، عن جعفر بن ثابت عن محمد بن الحسن الأشجع عن أبيه بن زيد بن علي، عن علي بن الحسن، عن قال; خرج رسول الله صلى الله عليه وسلم فجاءه الناس في كل يوم صلب السرائر ثم قال معاصر الناس أيكم تهفص إلى ثلاثة فقر فذكر أبوه باللادي وغزاة ليقظو وفداكروا وربى الكلحة.

(The books) ‘Al Khisaal’, (and) ‘Al Amaali’ of Al Sadouq – ‘My father, from Muhammad Bin Ma’qal Al Qirmeysini, from Ja’far Al Warraq, from Muhammad Bin Al-Hassan Al Ashajja, from Yahya Bin Zayd,

From Zayd son of Ali\textsuperscript{asws} (Bin Al-Husayn\textsuperscript{asws}), from Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} went out one day and prayed Al-Fajr salat, then said: ‘Community of people! Which one you will get up to three persons who have sworn with Al-Laat and Al-Uzza (idols) that they will kill me\textsuperscript{saww} and they have belied, by the Lord\textsuperscript{aszw} of Kabah?’

\textsuperscript{157} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 3 c
\textsuperscript{158} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 3 d
\textsuperscript{159} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 3 e
He asws said: ‘The people shirked, and no one spoke’. He saww said: ‘I saww do not reckon Ali asws Bin Abu Talib asws is among you all’. Aamir Bin Qatadah stood up and said, ‘He asws is unwell in this night and he asws did not come out to pray Salat with you saww. Will you saww permit me to inform him asws?’ The Prophet saww, ‘Up to you’.

He went to him asws and informed him asws. Amir Al-Momineen asws came out as if he asws had become active from the cramp and upon him asws was a trouser whose ends he asws had tied upon his asws knees. He asws said: ‘O Rasool-Allah saww! What is this news?’ He saww said: ‘This messenger of my saww Lord azwj informs me asws about three persons who have got up to me saww to kill me saww and they have belied, by the Lord azwj of Kabah!’

Ali asws said: ‘O Rasool-Allah saww! I asws am for them, a one-man squadron, when I asws have clothed with my asws clothes’. Rasool-Allah saww said: ‘But, these here is my saww cloth and this is my saww armour, and this is my saww sword’. So, he saww armoured him asws and turbaned him asws and collared him asws (with the sword) and made him asws ride his saww horse, and Amir Al-Momineen asws went out.

Three days passed by, Jibraeel as did not come to him saww with his asws news nor was there any news from the earth, and (Syeda) Fatima asws came with Al-Hassan asws and Al-Husayn asws upon her asws lap, saying: ‘(May Allah azwj) not orphaned these two boys asws’. The Prophet saww, his saww eyes filled up weeping, then he saww (went out and) said: ‘Community of people! One who comes to me saww with the news of Ali asws, I saww shall give him glad tidings with the Paradise!’

And the people disperse in search due to the greatness of what they had seen with the Prophet saww, and the ones seeking emancipation (from Fire of Hell) went out. Aamir Bin Qatadah came back giving glad tidings of Ali asws, and Jibraeel as came down to the Prophet saww and informed him saww with what had transpired regarding him asws, and Ali asws Amir Al-Momineen asws came back having two captives with him asws and a head, and three camels and three horses.
The Prophet saww said: ‘Would you like me saww to inform you asws with what you asws have been in, O Abu Al-Hassan asws?’ The hypocrites said: ‘Since a while back he saws was seized by pain and now he saws wants to narrate to him asws?’ The Prophet saww said: ‘But, you asws narrate, O Abu Al-Hassan asws, for you asws to be a witness upon the people’.  

قَالَ نَعْ يَا رَسُولَ اللَّهِ لَا أَصْرَرْتُ فِي الْوَادِي رَأَيْتُ مَمُلََءَ رُكْبَانً عَلَى اََْبَي َنَادَوْنَ مَا نُعْ رَأَيْتُنَّ الْوَادِيَ وَأَلْتُ نُقُلْتُ أَن أَنْ أَعْنَبُ بِنَّ أَبِي طَالِبِ ِ أَنَّ عَلَيْنَا وَقُلْنَا عَلَيْنَا وَقُلْنَا عَلَى مَهَابٍ.

He asws said: ‘Yes, O Rasool-Allah saww! When I asws came to be in the valley, I asws saw these three riding upon camels. They called out to me asws, ‘Who are you asws!’ I asws said: ‘I asws am Ali asws Bin Abu Talib asws, son asws of an uncle asws of Rasool-Allah saww!’ They said, ‘We do not know of any messenger being for Allah azwj. It is the same to us whether we attack upon you asws or upon Muhammad saww!’  

وَ شَدَّ عَلَيّ مَذَا الْاَقْتُولُ وَ دَارَ بَيْنِي وَ بَيْنَهُ ضَرَبَِتٌ وَ مَبَّ رُييحٌ حََْرَاءُ سَْيعْ ُ صَوْرَ َ فييهَ

And this killed one came fiercely to me asws and strikes rotated between me asws and him, and red wind arose. [asws heard your saws voice in it, O Rasool-Allah saww, and you saww were saying: ‘A part of his armour has been cut for you asws, so strike the rope of his shoulders!’] asws struck it, but it did not scar him.

ثَُُّ مَبَّ رُييحٌ صَفْرَاءُ سَْيعْ ُ صَوْرَ َ فييهَا يََ رَسُولَ اللََّّي وَ أَنْ رَقُولُ قَدْ قَطَعْ ُ لَ َ جيريبَِّنَ ديرْعيهي فَاضْريبْ

Then a yellow wind arose, and [asws heard your saws voice in it, O Rasool-Allah saww, and you saww were saying: ‘The armour has been turned up from his thigh, so strike his thigh!’] asws struck it and pushed him, and cut off his head, and threw it.

وَ قَالَ لِي مَذَاني الرَّجُلََني بِلَغَنَا أَنَّ مَُُاَّداً رَفييٌَ شَفييٌَ رَحيي ٌ فَاحَْيلْنَا إيلَيْهي وَ لََ رَعْجَلْ عَ

And these two men said to me asws, ‘It has reached us that Muhammad saww is friendly, compassionate, merciful, so carry us to him saww and do not be hasty upon us and our companion. He was counted as a thousand knights’ (horsemen).

فُقَالَ بِهِ هذَا الْرَّجُلَا نِلْفَأنا أَنَّ مَُُاَّداً رَنْيَأ ٍ صَافَّاَي ٍ فَحَلْنَا إِلَيْهِ وَ لَأَعْجَلْ عَلَيْنَا وَ صَاحِبُنَا كَ ثَنََّا ٌ

The Prophet saww said: ‘O Ali asws! As for the first voice which hit your ears was the voice of Jibraeel asws, and as for the other, it was the voice of Mikaeel asws. Bring forward to me saww on of the two men!’ He asws forwarded him. He asws said: ‘Say, ‘There is no god except Allah asw and testify that [saww am Rasool saw of Allah asw]’.

فُقَالَ لَنْقُلَ جَبَلي أَبِي قُبَيَْ ٍ أَحَبُّ إِلَيْ مِنْ أَنْ أَقُولَ مَذيهي الْكَلياَةَ قَالَ يََ عَلييُّ أَخ يرْهُ وَ اضْ

And these two men said: ‘It has reached us that Muhammad saww is friendly, compassionate, merciful, so carry us to him saww and do not be hasty upon us and our companion. He was counted as a thousand knights’ (horsemen).

فُقَالَ بِهِ هذَا الْرَّجُلَا نِلْفَأنا أَنَّ مَُُاَّداً رَنْيَأ ٍ صَافَّاَي ٍ فَحَلْنَا إِلَيْهِ وَ لَأَعْجَلْ عَلَيْنَا وَ صَاحِبُنَا كَ ثَنََّا ٌ
He said, ‘Moving mount Abu Qubeys is more beloved to me than saying this phrase’. He
saww said: ‘O Ali
asws Take him back and strike off his neck!’ Then he
saww said: ‘Forward the other
one!’ He
saww said: ‘Say, ‘I testify that there is no god except Allah
azwj and testify that I
saww am Rasool
saww of Allah
azwj”. He said, ‘Join me with my companion’. He
saww said: ‘O Ali
asws Take him back and strike off his neck!’

The Prophet
saww said: ‘O Ali
asws! Withhold, for this messenger of my
saww Lord
azwj Mighty and Majestic is informing me
saww that he is of goodly manner, generous among his people’. The Polytheist under the sword said, ‘This (is what) a messenger of your
saww Lord
azwj informed you
saww?’ He
saww said: ‘Yes’.

He said, ‘By Allah
azwj! I have not owned a Dirham with a brother of mine at all, nor have I
turned my face in the war, and I hereby testify that there is no god except Allah
azwj and you
saww are a Rasool
saww of Allah
azwj”. Rasool-Allah
saww said: ‘This is from the ones whose goodly manners and his generosity will pull him to the Gardens of bliss’.

5 - لِ، اَمَامِ اللَّهِ لِلصَّادِقِ ابْنُ الْأَعْلَامِي عِنْ أَبِيهِ عِنْ أَبِي إِسْحَاقِ عِنْ أَبِي الْعَبْدِي عِنْ سُلَيْمانَ بْنِ ميهْرَانَ عِنْ أَبِي إِسْحَاقَ عِنْ عَاْريو بْنِ حَبَشي عِنْ سُلَيْمانَ بْنِ عَلِيَّ بْنِ أَبِي طَالِبٍ عِنْ مَا كَرَّ عَلَىَّ وَ لََ أَكَرُّ عَلَىَّ مِنْ فَرْقٍ مِنْ فَرْقٍ.

6 - لِ، اَمَامِ اللَّهِ لِلصَّادِقِ ابْنُ إيدْريَّ عِنْ أَبِيهِ عِنْ أَبِي إِسْحَاقِ عِنْ أَبِي الْعَبْدِي عِنْ سُلَيْمانَ بْنِ ميهْرَانَ عِنْ أَبِي إِسْحَاقَ عِنْ عَاْريو بْنِ حَبَشي عِنْ سُلَيْمانَ بْنِ عَلِيَّ بْنِ أَبِي طَالِبٍ عِنْ مَا كَرَّ عَلَىَّ وَ لََ أَكَرُّ عَلَىَّ مِنْ فَرْقٍ مِنْ فَرْقٍ.

asws, Ch 106 H 4
asws, Ch 106 H 5
The book ‘Al Amaali’ of Al Sadouq – Ibn Idrees, from his father, from Al Barqy, from his father, from Khalaf Bin Hammad, from Abu Al-Hassan Al Abdy, from Suleyman Bin Mihran, from Abu Is’haq, from Amro Bin Habashy, ‘From Al-Hassan asws Bin Ali asws Bin Abu Talib asws having said: ‘No flag came forward (against the flag) Amir Al-Momineen asws was fighting under, except Allah azwj Blessed and Exalted Overturned it, and its companions were overcome, and they were turned back belittled. And Amir Al-Momineen asws did not strike any one with his asws sword Zulfiqar and he was saved; and it was so that whenever he asws fought, Jibraeel as was on his asws right, and Mikaeel as on his asws left, and the Angel of death in front of him asws’.

Then, it cannot be found in the practices during the wars except one who exposed himself with evil, and took an injury from him asws, or obscenity except to Amir Al-Momineen asws. He asws did not take, from the prolonged time of his asws war, any injury from an enemy nor any obscenity, nor did anyone from them arrive to him asws with evil until it happened from his asws matter with Ibn Muljim la, may Allah azwj Curse him la upon his la assassinating him asws, what happened.

And this is a wonder Allah aswj had Individualised him asws with the Sign in it and Particularised him asws with the dazzling knowledge in its meanings and Pointed with that upon his asws position from Him asw, and His aswj Particularising him asws with His aswj Prestige which manifested with its merits, from all the people.

And from the Signs of Allah aswj the Exalted regarding him asws is that he asws did not mention the practices of the wars in which he asws faced any enemy except and he asws was victorious with

him at times and was not victorious with him at times; and no one from them adversaries inflicted him\(\text{asws}\) with an injury except and time passed from it and the (passing of) time cured him\(\text{asws}\) from it.

And he did not pact, a brave who did not escape from him\(\text{asws}\) in a war nor was anyone saved from his\(\text{asws}\) strike, so he was corrected from it, except Amir Al-Momineen\(\text{asws}\), for there is no argument in his\(\text{asws}\) victory against all braves he\(\text{asws}\) had duelled with, and his\(\text{asws}\) destroying every hero battling him\(\text{asws}\). And this as well is from what sets him\(\text{asws}\) aside from all the people. And Allah\(\text{azwj}\) Majestic and Mighty Tore apart the enemies during all times and eras by him\(\text{asws}\), and it is from the clear evidence.

And from the Signs of Allah\(\text{azwj}\) the Exalted as well regarding him\(\text{asws}\) that along with the length of his\(\text{asws}\) encounters in the wars and his\(\text{asws}\) determination, and the large number of the ones who attacked him\(\text{asws}\) in these, from the braves of the enemies and their recognised fighters, and their uniting against him\(\text{asws}\), and their deceit in killing him\(\text{asws}\), and exerting the efforts regarding that, he\(\text{asws}\) did not turn his\(\text{asws}\) back around from anyone nor was he\(\text{asws}\) defeated from them, nor did he\(\text{asws}\) budge from his\(\text{asws}\) position, nor was he\(\text{asws}\) awed by anyone from his\(\text{asws}\) adversaries.

And no one besides him\(\text{asws}\) faced an adversary during a war except and he\(\text{asws}\) leapt to him at times and turned away from him at times; and a time came to him and refrained from him for a period of time. And when the matter was upon what we have described, it proves what we mentioned from his\(\text{asws}\) be set apart with the dazzling signs and the apparent miracles, and violation of normalcy in it, with what Allah\(\text{azwj}\) Points with upon his\(\text{asws}\) Imamate and Uncovered by it from the Obligation of obeying him\(\text{asws}\), and His\(\text{azwj}\) Clarifying that from all of His\(\text{azwj}\) creatures”.

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163 Bihar Al Anwar – V 41, The book of History – Amir Al Momineen\(\text{asws}\), Ch 106 H 7

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'In a Hadeeth by Ammar ra, 'When the Prophet saww sent Ali asws to the city Uman in fighting Al-Julandy Bin Kirkir, and there flowed a mighty war between the two and painful strikes, Al-Kiulandy called a slave called Al-Kindy and said to him, ‘You, go out to the wearer of the black turban and the mule (called) ‘Al-Shahba’α, and either take him as a captive or knock him down on the ground in a confrontation, I shall get you married to my daughter whom I have not said yes to the children of kings to marry her’.

Al-Kindy rode the white elephant and there were thirty elephants with Al-Julandy, and he attacked with the elephants and the soldiers upon Amir Al-Momineen asws. When the Imam asws looked at him, he asws descended from his asws mule, then he asws uncovered from his asws head, and the wilderness shone in length and breadth.

Then he asws rode and went closer to the elephants and went on speaking with a speech, the human beings could not understand, and there he asws was with twenty-nine elephants which turned their heads and attacked upon the soldiers of the Polytheists and went on to strike among them right and left, until these made them retreat to the door of Uman.

Then these (elephants) returned and spoke with a speech the people heard, ‘O Ali asws! All of us recognise Muhammad saww and believe in the Lord azwj of Muhammad saww, except for this white elephant, for it does not recognise Muhammad saww nor the Progeny asws of Muhammad saww’.

The Imam asws shouted with the well-known yell during the famous anger. The elephant shuddered and stopped. The Imam asws struck it with Zulfiqar (sword) with a strike, throwing off its head away from its neck. The elephant fell down to the group like the large mountain, and he asws seized Al-Kindy from its back.

Jibraeel as informed the Prophet saww, so he saww arose upon the archway and called out: ‘Abu Al-Hassan asws! Gift him to me saww, for he is your asws captive!’ Ali asws freed the way of the Kindy. He said to him asws, ‘O Abu Al-Hassan asws! What carried you upon freeing me?’ He asws said: ‘Woe be unto you! Extend your look’. He extended his eyes and Allah azwj Uncovered from his asws
vision, and he looked at the Prophet saww and his companions being upon an archway of Al-Medina.

He said: ‘Who is this, O Abu Al-Hassan asws!’ He asws said: ‘Our chief Rasool-Allah saww’. He said, ‘How long (is the distance) between us and him asws, O Ali asws?’ He asws said: ‘A travel distance of forty days’. He said, ‘O Abu Al-Hassan asws! Your Lord azwj is a Mighty Lord and your Prophet saww is a benevolent Prophet. Extend your hand for I testify that there is no god except Allah azwj and that Muhammad saww is a Rasool saww of Allah azwj’.

And Ali asws killed Al-Julandy and a lot of people from them drowned in the sea, and similar to that from them were killed, and the rest became Muslims, and he asws submitted the fort to Al-Kindy and got him married to the daughter of Al-Julandy and made a group of the Muslims to be seated with them teaching them the Obligations’.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Detail of what is copied from him regarding the day of Badr,

‘In the (two books) ‘Saheeh’ (Bukhari and Muslim), the Words of the Exalted: These are two disputants disputing [22:19] were Revealed regarding six persons from the Momineen and the Kafirs who duelled on the day of Badr and they are – Hamza as, and Ubeyda and Ali asws (from the Momineen), and Al-Waleed, and Utba and Shayba (from the Polytheists).

And Al-Bukhari said, ‘And Abu Zarr was swearing by Allah azwj and it was Revealed regarding them, and by it is what was said by Ata’a, and Ibn Huseym, and Qays Bin Ubadah, and Sufyan Al-Sowry, and Al-Amsh, and Saeed Bin Jubeyr, and Ibn Abbas.

Then Ibn Abbas said, ‘As for those who are committing Kufr, - meaning Utbah, and Shayba and Al-Waleed - there would be cut out for them clothes of fire, [22:19] – the Verses, and it was Revealed regarding Amir Al-Momineen asws, and Hamza and Ubeyda: Surely Allah would

164 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 8
Enter those who are believing and are doing righteous deeds into Gardens, [22:23] - the Path of the Praise One [22:24]”.\(^{165}\)

أَسْبَابُ النَُّّّّ ُولي، رَوَى قَيَْ ُ بْنُ سَعْدي بْني عُبَادَةَ عَنْ عَليي بْني أَبِي طَاليبٍ ع قَالَ: فينَا نََّ َْمي الْْيَةُ وَ فِي مُبَاريزيينَا ي َوْمَ بَدْرٍ إيلََ ق َوْليهي عَذابَ الَِْرييَي .\(^{165}\)

The book) ‘Asbab Al Nuzool’ – It is reported by Qays Bin Sa‘ad Bin Ubada, ‘From Ali\(^{asws}\) Bin Abu Talib\(^{asws}\) having said: ‘This Verse was Revealed regarding us and regarding our duels on the Day of Badr, up to His\(^{awj}\) Words: the Punishment of burning [22:9]”.\(^{166}\)

وَ رَوَى جََْاعَةٌ عَني ابْني عَبَّا ٍ ن ََّ َلَ ق َوْلُهُ أَمْ حَسيبَ الَّذيينَ اجْتَََحُوا السَّي يتاتي ي َوْمَ بَدْرٍ فِي مَمُلََءي الس ي تتَّةي.\(^{167}\)

And it is reported by a group, from Ibn Abbas, ‘His\(^{awj}\) Words: Or do those who commit the evil deeds reckon [45:21] were Revealed on the Day of Badr regarding those six – (Hamza\(^{as}\), and Ubeeida and Ali\(^{asws}\) (from the Momineen), and Al-Waleed, and Utba and Shayba (from the Polytheists).”\(^{167}\)

شُعْبَةُ وَ قَتَادَةُ وَ عَطَاءٌ وَ ابْنُ عَبَّا ٍ فِي ق َوْليهي ر َعَالََ وَ أَنَّهُ مُوَ أَضْحَ َ وَ أَبْكى أَضْحَ َ أَمييرُ الْاُمْمينيَ َ ع وَ حَََّْ َةُ وَ عُبَيْدَةُ ي َوْمَ بَدْرٍ الْاُسْليايَ َ وَ أَبْكَى كُفَّ امَكَّ مَكَّةَ حَََّّ قُتيلُوا وَ دَخَلُوا النَّارَ.\(^{168}\)

Shuba, and Qatadah, and Ata’a, and Ibn Abbas – ‘Regarding Words of the Exalted: And that He it is Who makes (people) laugh and makes (them) cry [53:43] – Amir Al-Momineen\(^{asws}\) and Hamza\(^{as}\) and Ubeeida made the Muslims laugh on the Day of Badr, and the Kafirs of Makkah to cry until they were killed and entered the Fire’\(^{168}\)

Al-Baqir\(^{asws}\) regarding Words of the Exalted: And give glad tidings to those who believe and are doing righteous deeds, [2:25]: ‘It was Revealed regarding Hamza\(^{as}\), and Ali\(^{asws}\) and Ubeeida’\(^{169}\)

 finalist أبو يوسف النسيبي، و في بصبته بن عقبة، عن الوربي عن مصادر عن مجهذي عن ابن عباس في قوله أم تجعل الدين آمنا و عملوا الصلوات - الآية نزلت في غلي و حرة و غُلِبِدت كالمفلسين في الأرض مغيلة و شتنة و الوليد.\(^{169}\)

Tafseer of Abu Yusuf Al Basawy, and Qabeysa Bin Uqbah, from Al Sowry, from Mansour, from Mujahid, from Ibn Abbas,

\(^{165}\) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^{asws}\), Ch 106 H 9 a

\(^{166}\) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^{asws}\), Ch 106 H 9 b

\(^{167}\) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^{asws}\), Ch 106 H 9 c

\(^{168}\) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^{asws}\), Ch 106 H 9 d

\(^{169}\) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^{asws}\), Ch 106 H 9 e
Regarding His\textsuperscript{asw}l Words: \textit{Or should We Make those who believe and do righteous deeds [38:28] – the Verse was Revealed regarding Ali\textsuperscript{asws}, and Hamza\textsuperscript{as} and Ubeyda, to be like the mischief-makers in the earth, [38:28] – Utbah, and Shayba, and Al-Waleed’}.\textsuperscript{170}

\[\text{الكلَّبيُ نَلْتُ فِي بَدْرٍ وَ أَلْبَأْتُ عَلَيْهِ خَشْيَةَ اللَّه وَ مِنَ الْمُتَّعَكِنِ أَوْزَعْتُ أَظُنَّتُ النَّظَرِي فِي الْحَصَايِحِ غَنِيَّ بَيْنِي أَبِي لَعْبُ}

Al Kalby –

‘It was Revealed regarding Badr: \textit{O you Prophet! Allah is sufficient for you and the one who follows you from the Momineen [8:64] –} it is referred to by Al-Natanzy in (the book) ‘Al-Khasais’, from Al-Haddad, from Abu Nueym’\textsuperscript{171}

\[\text{وَ الصَّادِقُ وَ الْبَاقِرُ عَلَي بَدْرٍ وَ لَقَدْ نَصَرَكُ اللَّهُ بِبَدْرٍ وَ أَنْ تُ ْ أَذِيلَّةٌ}

Al-Sadiq\textsuperscript{asws} and Al-Baqir\textsuperscript{asws}; ‘It was Revealed regarding Ali\textsuperscript{asws}: \textit{And Allah Helped you at Badr when you were humble, [3:123]’}\textsuperscript{172}

\[\text{فَحَا لَ عُبَيْدَةُ عَلَى عُتْبَةَ فَضَرَبَهُ عَلَى رَأْسِهِ ضَرْبَةً فَلَمَّا مَاتَهُ وَ ضَرَبَ عُتْبَةُ عُبَيْدَةَ عَلَى سَاقِهَا}

Al Muwarkh and author of (the book) ‘Al Aghany, and Muhammad Bin Is’haq –

‘The flag bearer of Rasool-Allah\textsuperscript{saww} on the Day of Badr was Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and when the two parties met, Utbah and Shayba and Al-Waleed came forward and they said, ‘O Muhammad\textsuperscript{saww}! Bring out to us our peers from Quraysh’. The Helpers competed to duel them, but the Prophet\textsuperscript{saww} pushed them away and ordered Al\textsuperscript{asws} and Hamza\textsuperscript{as} and Ubeyda for the duel.

\[\text{فَحَا لَ عُبَيْدَةُ عَلَى سَاقِهَا عَلَى عُتْبَةَ فَضَرَبَهُ عَلَى رَأْسِهِ فَلَمَّا مَاتَهُ وَ ضَرَبَ عُتْبَةُ عُبَيْدَةَ عَلَى سَاقِهَا}

Ubeyda attacked upon Utbah and struck a strike upon his head and split his skull; and Utbah struck Ubeyda upon his leg and cut it. They both fell together. And Shayba attacked upon Hamza\textsuperscript{as} and they both struck with the swords until they were both cut. And Ali\textsuperscript{asws} attacked upon Al-Waleed and struck him upon the veil of his shoulder and the sword came out from his armpit’\textsuperscript{173}

\[\text{وَ بِإِنَاءِ النَّفَّاسِ أَنَّ الْوَلَيدَ كَانَ إِذَا رَفَعَ ذِرَاعَهُ سَتَ ََ وَجْهَهُ مَاتَ مَهْمُتَ حَيَّاً وَ حَيَّاً تَضَارَبَانَ لِمَسْتَأْلَيْهَا مُسْتَأْلَيْهَا وَ مَاتَ عَلياً وَ عُبَيْدَةَ بِلْبَارَازَيْهَا فَدَفَعُوهُ عَلَى الْمُتَّعَكِنِ بَالْمَسْرَارِ}

And in (the book) ‘Ibanah’ by Al Falky –

\[\text{وَ في إِنَاءِ النَّفَّاسِ أَنَّ الْوَلَيدَ كَانَ إِذَا رَفَعَ ذِرَاعَهُ سَتَ ََ وَجْهَهُ مَاتَ مَهْمُتَ حَيَّاً وَ حَيَّاً تَضَارَبَانَ لِمَسْتَأْلَيْهَا مُسْتَأْلَيْهَا وَ مَاتَ عَلياً وَ عُبَيْدَةَ بِلْبَارَازَيْهَا فَدَفَعُوهُ عَلَى الْمُتَّعَكِنِ بَالْمَسْرَارِ}

\[\text{يََ مَُُاَّدُ أَخْرَيْيْنَ إِلَيْنَا أَكْفَائِنََّ مِنْ قُرَيْشٍ فَتَطَاوَلَ ي اأََْنْصَارُ لياُبَارَزَتُيي ْ فَدَفَعُوهُ عَلَى الْمُتَّعَكِنِ بَالْمَسْرَارِ}

\[\text{وَ مَاتَ عَلياً وَ عُبَيْدَةَ بِلْبَارَازَيْهَا فَدَفَعُوهُ عَلَى الْمُتَّعَكِنِ بَالْمَسْرَارِ}

\[\text{وَ فِي إِنَاءِ النَّفَّاسِ أَنَّ الْوَلَيدَ كَانَ إِذَا رَفَعَ ذِرَاعَهُ سَتَ ََ وَجْهَهُ مَاتَ مَهْمُتَ حَيَّاً وَ حَيَّاً تَضَارَبَانَ لِمَسْتَأْلَيْهَا مُسْتَأْلَيْهَا وَ مَاتَ عَلياً وَ عُبَيْدَةَ بِلْبَارَازَيْهَا فَدَفَعُوهُ عَلَى الْمُتَّعَكِنِ بَالْمَسْرَارِ}

\[\text{وَ فِي إِنَاءِ النَّفَّاسِ أَنَّ الْوَلَيدَ كَانَ إِذَا رَفَعَ ذِرَاعَهُ سَتَ ََ وَجْهَهُ مَاتَ مَهْمُتَ حَيَّاً وَ حَيَّاً تَضَارَبَانَ لِمَسْتَأْلَيْهَا مُسْتَأْلَيْهَا وَ مَاتَ عَلياً وَ عُبَيْدَةَ بِلْبَارَازَيْهَا فَدَفَعُوهُ عَلَى الْمُتَّعَكِنِ بَالْمَسْرَارِ}

\[\text{فَحَا لَ عُبَيْدَةُ عَلَى عُتْبَةَ فَضَرَبَهُ عَلَى رَأْسِهِ ضَرْبَةً فَلَمَّا مَاتَهُ وَ ضَرَبَ عُتْبَةُ عُبَيْدَةَ عَلَى سَاقِهَا}

\[\text{فَحَا لَ عُبَيْدَةُ عَلَى عُتْبَةَ فَضَرَبَهُ عَلَى رَأْسِهِ ضَرْبَةً فَلَمَّا مَاتَهُ وَ ضَرَبَ عُتْبَةُ عُبَيْدَةَ عَلَى سَاقِهَا}

\[\text{فَحَا لَ عُبَيْدَةُ عَلَى عُتْبَةَ فَضَرَبَهُ عَلَى رَأْسِهِ ضَرْبَةً فَلَمَّا مَاتَهُ وَ ضَرَبَ عُتْبَةُ عُبَيْدَةَ عَلَى سَاقِهَا}

\[\text{فَحَا لَ عُبَيْدَةُ عَلَى عُتْبَةَ فَضَرَبَهُ عَلَى رَأْسِهِ ضَرْبَةً فَلَمَّا مَاتَهُ وَ ضَرَبَ عُتْبَةُ عُبَيْدَةَ عَلَى سَاقِهَا}

\[\text{فَحَا لَ عُبَيْدَةُ عَلَى عُتْb}
'Al-Waleed, when his armour was raised, his face was veiled from largeness and its thickness. Then Hamza\textsuperscript{asws} and Shayba wrestled. The Muslims said, ‘O Ali\textsuperscript{asws}! Don’t you\textsuperscript{asws} see this dog growling at your\textsuperscript{asws} uncle?\textsuperscript{asws}' Ali\textsuperscript{asws} attacked upon him, then said: ‘O uncle\textsuperscript{asws}! Lower your\textsuperscript{asws} head!’

And Hamza\textsuperscript{asws} was taller than Shayba, so Hamza\textsuperscript{asws} inserted his\textsuperscript{asws} head in his chest, and Ali\textsuperscript{asws} struck and he dropped in two halves. Then he\textsuperscript{asws} went to Utba and there was last breath with him. He\textsuperscript{asws} finished upon him and he was handsome.

And in (the book) Majma Al-Bayan’ – ‘He\textsuperscript{asws} killed twenty-seven duellers’. And in (the book) ‘Al-Irshad’ – ‘He\textsuperscript{asws} killed thirty-five’. And Zayd Bin Wahab said, ‘Amir Al-Momineen\textsuperscript{asws} said and he\textsuperscript{asws} mentioned the Hadeeth of Badr, ‘And we killed seventy from the Polytheists and we captured seventy (prisoners)’\textsuperscript{174}

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\begin{verbatim}
Muhammad Bin Is’haq –

‘Most of the Polytheists slain on the Day of Badr were by Ali\textsuperscript{asws}’\textsuperscript{175}

Al Zamakhshary in (the book) ‘Al Faiq’ – ‘Saad Bin Abu Waqas said,

‘I saw Ali\textsuperscript{asws} washing his\textsuperscript{asws} horse and he\textsuperscript{asws} was saying (a poem praising his horse): ‘I had (strong) teeth in the two years of my young age. We shall stay awake all night and not sleep. For the like of this my\textsuperscript{asws} mother gave birth to me\textsuperscript{asws}’\textsuperscript{176}

Al Marzubany in the book ‘Ash’ar Al Mulouk Wa Al Khulafa’ –
\end{verbatim}

\textsuperscript{174} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 9 j
\textsuperscript{175} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 9 k
\textsuperscript{176} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 9 l
'Ali asws is bravest of the Arabs. He asws attacked on the Day of Badr and shook the battalion, and he asws was saying (a couplet): ‘He will never eat the dates in the backyards of Makkah from after it until it becomes weak’.

The book of Al Shirazi – It is reported by Sufyan Al Sowry, from Wasil, from Al-Hassan, from Ibn Abbas,

'Regarding Words of the Exalted: And deceive the ones you can from them by your voice [17:64]. He said, 'Iblees lah shouted on the Day of Ohad among the soldiers of Rasool-Allah saww: 'Surely Muhammad saww has been killed: and bring against them your cavalry and your infantry, [17:64]' .

He said, 'By Allah azwj! Iblees lah had brought against Amir Al-Momineen asws, every cavalry in other than the obedience of Allah aswj. By Allah azwj! Every foot soldier fought Amir Al-Momineen asws, and from the foot soldiers was Iblees lah. 

The books) ‘Tareekh Al Tabari’, and ‘Aghany’ of Al Asbahany –

'The bearer of the flag of Quraysh was the battering ram of the battalion, Talha Bin Abu Talha Al-Abdary. He called out, 'Community of community of Muhammad saww! You are claiming that Allah azwj will be Hastening us to be in the Fire by your swords and will be Hastening you all to the Paradise by our swords! So, is there anyone among you who will duel me?’

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177 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 9 m
178 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 10 a
179 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 10 b
Qatadah said, ‘Ali\textit{asws} went out to him and he\textit{asws} was saying: ‘\textit{asws} am the son\textit{asws} of the one with two fountains, Abdul Muttalib\textit{as} and Hashim\textit{as}, the feeder in the year of famine. \textit{asws} shall fulfil my\textit{asws} promises and my\textit{asws} importance from the affiliation’.

He (the narrator) said, ‘\textit{asws} struck him and cut off his legs, so his evil was manifested. And it is the word of Ibn Abbas and Al-Kalby. And in a lot of reports, he\textit{asws} struck him in the front of his head, and his eye appeared. He said, ‘I adjure you\textit{asws} with Allah\textit{azwj} and the mercy, O son\textit{asws} of an uncle!’ So, he\textit{asws} turned away from him, and he died in that state.

Then he\textit{asws} duelled them until he\textit{asws} had killed eighty of them. Then a difficult one of theirs, Abdul Habeysh, grabbed the flag. He\textit{asws} struck upon his hand, so he took it with the left hand. He\textit{asws} struck upon it, so he grabbed the flag and gathered the two cut hands to his chest. He\textit{asws} struck on the top of his head, and the flag fell.

Hassan Bin Sabit (a poet) said, ‘\textit{You were priding with the flag, and evil is priding of the flag when it is returned to the correctness’}.

The flag fell, so Amrah daughter of Al-Haris Bin Alqamah Bin Abdul Darr took it. She fell and they were defeated. And Hassan Bin Sabit said (a couplet), ‘And had it not been for the flag of a woman of Al-Haris, they would have become selling it in the markets for the price of a bow’. 

The Muslims pounced upon the war booty and the Polytheists returned defeated’.\textsuperscript{180}

\textsuperscript{180} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textit{asws}, Ch 106 H 10 c
‘I said to Ibn Masoud, ‘The people were defeated except Ali asws and Abu Dajjana and Sahl Bin Huneyf?’ He said, ‘They were (all) defeated except Ali asws alone, and fourteen returned to them – Aasim Bin Sabit, and Abu Dajjana, and Mus’ab Bin Umeyr, and Abdullah Bin Jahash, and Shammas Bin Usman Bin Al-Shareed, and Al-Miqdad ra, and Talha, and Sa’ad, and the rest from the Helpers’.

He prosed, ‘And they had left the Chosen one sallallahu alayhi wasallam in the war, alone, and the entirety of the companions fled away from him sallallahu alayhi wasallam, and they gathered, and Ali asws was encountering an attack among their crowd of their important ones with the sword, chopping and cutting’.

Ikrimah (Bin Abu Jahl)ra –

‘Ali asws said: ‘It faced me sallallahu alayhi wasallam from the panic what I sallallahu alayhi wasallam could not control myself sallallahu alayhi wasallam, and I sallallahu alayhi wasallam was in front of him sallallahu alayhi wasallam striking with my sallallahu alayhi wasallam sword. So, I sallallahu alayhi wasallam returned searching for him sallallahu alayhi wasallam and could not see him sallallahu alayhi wasallam. I sallallahu alayhi wasallam said: ‘It cannot be for Rasool-Allah sallallahu alayhi wasallam that he sallallahu alayhi wasallam would flee, and I sallallahu alayhi wasallam have not seen him sallallahu alayhi wasallam among the slain, and I sallallahu alayhi wasallam think he sallallahu alayhi wasallam is still between us’.

He broke the sheath of my sallallahu alayhi wasallam sword and said within myself sallallahu alayhi wasallam: ‘I sallallahu alayhi wasallam shall fight with it until I sallallahu alayhi wasallam am killed’. And I sallallahu alayhi wasallam attacked upon the people and cleft them asunder, and there I sallallahu alayhi wasallam was with Rasool-Allah sallallahu alayhi wasallam having had fallen to the ground, there being unconsciousness upon him sallallahu alayhi wasallam. I sallallahu alayhi wasallam paused by his sallallahu alayhi wasallam head. He sallallahu alayhi wasallam looked at me sallallahu alayhi wasallam and said: ‘What have the people done, O Ali asws?’ I sallallahu alayhi wasallam said: ‘They committed Kufr, O Rasool-Allah sallallahu alayhi wasallam! They turned around/away from the enemy and conceded defeat (in front of) you sallallahu alayhi wasallam’.

181 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen sallallahu alayhi wasallam, Ch 106 H 10 d
And in a report of Abu Rafie, ‘Then he saw another battalion. He saw: ‘Attack upon them!’ He attacked upon them and defeated them and killed Hashim Bin Umayya Al-Makhzumi.

And Ibn Is’haq added in his report, ‘When you lament for the dead, then be crying for the loyal ones, and my brother is the loyal’. And the Muslims, when they were hit from the affliction, were of three fractions a third were injured, and a third were killed, and a third were defeated (ran away)’.

‘Anas Bin Al-Nazr ended up to Umar and Talha among (other) men and said, ‘What makes you to sit back?’ They said, ‘Muhammad saw has been killed’. He said, ‘So what will you be doing with the life after him? Arise and die upon what Rasool-Allah saw has died upon!’ Then he faced the people and fought until he was killed’.

\[183\] Bihar Al-Anwaar – V 41, The book of History – Amir Al Momineen saws, Ch 106 H 10 f

\[184\] Bihar Al-Anwaar – V 41, The book of History – Amir Al Momineen saws, Ch 106 H 10 g
And it is reported,

‘Abu Sufyan saw the Prophet saww having fallen down upon the ground. So, he saw victory and urged the people against the Prophet saww. Ali asws faced them and defeated them. Then he asws carried the Prophet saww to Ohad and called out: ‘O community of Muslims! Return! Return to Rasool-Allah saww’. They were rewarding and praising upon Ali asws and supplicating for him asws.

وَ كَانَ قَدْ أَكْسَرَ سَيْفُ عَليي ٍ فَََخَذَ ذَا الْفَقَاري وَ مََّ َمَ ا

And the sword of Ali asws had been broken, so the Prophet saww said: ‘Take this sword!’ So, he asws took Zulfiqar and defeated the people.

وَ رُوييَ عَنْ أَبِي رَافيعٍ بيطُرُقٍ كَثييرَةٍ أَنَّهُ لَاَّا انْصَرَفَ الْاُشْريكُونَ ي َوْمَ أُحُدٍ ب َلَغُوا

And it is reported from Abu Rafie in many ways that when the Polytheists left on the Day of Ohad they said, ‘Neither have you replied to the posterity nor did you kill Muhammad saww! Return!’

فَبَلَغَ ذَلي َ رَسُولَ اللََّّي ص فََعَثَ فِي آثََريمي ْ عَليي اً فِي ن َفَرٍ مينَ الََّْْ ْرَجي فَجَعَلَ لََ ي َرْتََيلُونَ الْاُشْريكُونَ مي

That reached Rasool-Allah saww, so he saww sent Ali asws in their tracks among a number from (the tribe of) Al-Khazrah. The Polytheists did not depart from an encampment except Ali asws encamped in it. So, Allah aswj the Exalted Revealed: Those who responded to Allah and the Rasool (at Ohad) after the wound had befallen them, [3:172].

وَ فِي خَبََي أَبِي رَافيعٍ أَنَّ النَّبيَّ ص رَفَلَ عَلَى جيرَاحيهي وَ دَعَا لَهُ وَ ب َعَثَهُ خَلْفَ الْاُشْريكيَ َ ف َنََّ َ لَ فييهي الْْيَ

And in a Hadeeth by Abu Rafie, ‘The Prophet saww applied saliva upon his asws injuries and supplicated for him asws and sent him asws behind the Polytheists, so the Verse was Revealed regarding him asws. 185

185 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 10 h
When Marhab came out with his infantry, the Prophet saw sent Abu Bakr with the Emigrants with a white flag. He returned criticising his people and they were criticising him. Then he saw sent Umar from after him. He returned accusing his companions of cowardice and they were accusing him of cowardice, until that worsened the Prophet saw.

He saw said: ‘saw shall give the flag tomorrow to a man who loves Allah azwj and His azwj Rasool saw, and Allah azwj and His azwj. He saw will take it with force’.

And in a report: ‘saw will take it with its reality’. And in a report: ‘saw will not return until Allah azwj Grants victory upon his hands’. 186

Al Bukhari and Muslim –

‘He said, ‘When the Prophet saw had said the Hadeeth of the flag, the people spent their night mentioned which of them would be given it. When it was morning, they came to Rasool-Allah saw, each of them hoping that he would be given it. He saw said: ‘Where is Ali saw Bin Abu Talib saw?’

It was said, ‘saw has a complaint of his saw eyes’. He saw said: ‘Send (someone) to him saw and come with him saw’. The Prophet saw applied saliva in his saw eyes and supplication for him saw. He saw recovered, and he saw gave him saw the flag’. 187

And in a report of Ibn Jareer and Muhammad Bin Is’haq –

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186 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen saw, Ch 106 H 11 a
Quraysh came early morning saying to each other, ‘As for Ali asws, so we are sufficed of him asws for he asws has sore eyes. He asws cannot even see the place of his asws feet’. When it was morning, he saww said: ‘Call Ali asws to me saww!’ They said, ‘There is sore eyes with him asws’. He saww said: ‘Send someone to him asws and call him asws!’

He asws came upon his asws mule and his asws eyes had been blindfolded with a cloth diagonally. Salamah Bin Al-Akwa had held his asws hand and came with him asws to the Prophet saww – the story’. 188

And in a report of Al Khudry –

‘He asws sent Salman ra and Abu Zarr ra to him asws and they ra came with him asws, being led. The Prophet saww placed his asws head upon his asws thigh and applied saliva in his asws eyes. He asws stood up and it was as if he asws had been alarmed’. He saww said to him asws Take the flag and go with it, for Jibraeel as is with you asws, and the Help is in front of you asws, and the awe has been cast into the chests of the people.

And know, O Ali asws! They are finding in their books that the one who will be annihilating them, his name would be Elia. So, when you asws meet them, say: ‘I asws am Ali asws!’ So, they will be abandoning, if Allah aswj the Exalted so Desires’. 189

And the book) ‘Fazaail’ of Al Sam’any – Salamah said,

‘Amir Al-Momineen asws went with it sprinting with a sprint until he asws installed his asws flag in a pile of rocks beneath the fortress. A Jew emerged to him asws and said, ‘Who are you asws?’ He asws said: ‘I asws am Ali asws Bin Abu Talib asws’. The Jew said, ‘You asws will prevail, and (it is) what was Revealed unto Musa as’. 190

188 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 11 c
'He\textsuperscript{asws} went sprinting with a sprint, and Sa’\textsuperscript{asws} said, ‘O Abu Al-Hassan\textsuperscript{asws}! Pause, so the people can catch up with you\textsuperscript{asws}!’ Marhab came out to him\textsuperscript{asws} among generality of Jews and upon him was a helmet and a stone. He had carved it out like an egg, being on top of his head, and he was reciting a war poem and saying, ‘(The whole of) Khyber knows that I am Marhab - an armed warrior, a tried and tested hero. At times I stab (with a spear), and at times I strike (with a sword), then the lions turn around and flee’.

\textit{F=q\textsuperscript{asws} al-Un\textsuperscript{asws} al-Hassan\textsuperscript{asws}} said (in prose): ‘I\textsuperscript{asws} am the one my\textsuperscript{asws} mother\textsuperscript{asws} named me\textsuperscript{asws} ‘Hyder’, a crouching lion and a lion attacking upon the enemies like the Sar Sar wind. I\textsuperscript{asws} shall devour you all with the sword a measure of Al-Sandara (tree from which arrows are made). I\textsuperscript{asws} will strike off the necks of the Kafirs!’

Mak’houl said, ‘Marhad paused from him\textsuperscript{asws} due to the words which had been foretold to him, ‘You will be overcoming with every overcoming except Hyder Bin Abu Talib\textsuperscript{asws}.’ But Iblees\textsuperscript{al} came to him in an image of an old man and swore that he\textsuperscript{asws} isn’t ‘that’ Hyder, and there are a lot of ‘Hyders’ in the world’. So, he returned’\textsuperscript{191}.

\textit{And Al Tabari and Ibn Battah said, ‘It is reported by Bureyda,}

‘He\textsuperscript{asws} struck him on the front of his head and the stone split up, and (so did) the helmet, and it descended in his head until it fell in the front teeth, and he\textsuperscript{asws} seized (conquered) the city (Khyber)’\textsuperscript{192}.

\textit{Al-Tabari in (the books) ‘Al-Tareekh’ and ‘Al-Manaqib’, and Ahmad in (the book) ‘Al-Fazaail’, and (the book) ‘Musnad Al-Ansar’ – ‘The army heard the sound of his\textsuperscript{asws} strike’. And in (the book Saheeh of) Muslim, ‘When Ali\textsuperscript{asws} split the head of Marhab, it was the victory’. Ibn Majah}

\textsuperscript{191} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 11 f
\textsuperscript{192} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 11 g
in (the book) ‘Sunan’, ‘When Ali\textsuperscript{asws} killed Marhab, he\textsuperscript{asws} came with his head to Rasool-Allah\textsuperscript{saww}’. 193

Al Sam’any in a Hadeeth by Ibn Umar,

‘A man came to the Prophet\textsuperscript{saww}. He said, ‘O Rasool-Allah\textsuperscript{saww}! The Jews have killed my brother’. He\textsuperscript{asws} said: ‘I\textsuperscript{saww} shall be giving the flag tomorrow’ – the Hadeeth’. 194

Ibn Umar said,

‘Our last one was not complete until there was victory for our first one. Ali\textsuperscript{asws} seized the killer of the Helper and handed him to his brother. He killed him’. 195

Al Waqidy –

‘By Allah\textsuperscript{azwj}! The last ones of the army of the Prophet\textsuperscript{saww} had not even reached until Ali\textsuperscript{asws} had already entered the fortresses of the Jews, all of them, and these are – ‘Qamous’, and ‘Naim’, and Sallam’, and ‘Wateyh’, and the fort of Al-Mo’sab Bin Ma’ad, and ‘Ghanam’, and the war booty, half of it was for Ali\textsuperscript{asws} and half of it for rest of the companions’. 196

Sho’ba, and Qatadah, and Al-Hassan, and Ibn Abbas,

‘Jibraeiel\textsuperscript{as} descended unto the Prophet\textsuperscript{saww} and said to him\textsuperscript{saww}, ‘Allah\textsuperscript{azwj} Commands you\textsuperscript{saww}, O Muhammad\textsuperscript{saww}, and Says to you\textsuperscript{saww}, ‘I\textsuperscript{azwj} have Sent Jibraeiel\textsuperscript{as} to Ali\textsuperscript{asws} to help him\textsuperscript{asws}. By My\textsuperscript{azwj} Mighty and My\textsuperscript{azwj} Majesty! Ali\textsuperscript{asws} will not throw a stone towards the people of Khyber except Jibraeiel\textsuperscript{as} will (also) throw a stone. So, O Muhammad\textsuperscript{saww}! Hand over to Ali\textsuperscript{asws} two portions from the war booty of Khyber, a portion being for him\textsuperscript{asws} and a portion of Jibraeiel\textsuperscript{as} being with him\textsuperscript{asws}!’”

\textsuperscript{193} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 11 h
\textsuperscript{194} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 11 i
\textsuperscript{195} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 11 j
\textsuperscript{196} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 106 H 11 k
Khuzeyman Bin Sabit prosed these couplets, ‘Ali asws was with sore eyes seeking medication. When the medicines were no good, Rasool-Allah saww healed him asws from it by his saliva. So, blessed was the one spat upon and blessed was the spitter. And he saww said: ‘I shall be giving the flag today to a firm, bold, loving to the Rasool saww, brave, loving his God azwj and his God azwj Loving him asws. Allah aszw would Conquer the impregnable fortresses by him asws. Thus, the citizens, all of them would be excused by Ali asws, and he saww named him asws as the Vizier, the brother.

And Al-Sadiq asws regarding Words of the Exalted: and Allah Sufficed the Momineen in the battle, [33:25] by Ali asws Bin Abu Talib asws and his asws killing Amro Bin Abd Wudd, and it has been reported by Abu Nueym Al-Asfahany in (the book) ‘Ma Nazal Min Al-Quran Fi Amir Al-Momineen asws’, by the chain from Sufyan Al-Sowry, from a man from (the tribe of) Murrah, from Abdullah.

And a group of the interpreters said regarding His aswj Words: Recall the Favour of Allah upon you when the armies came towards you, [33:9] that it was Revealed regarding Ali asws on the Day of al Ahzaab. And when the Prophet saww knew of their gathering, he saww had the famous ditch to be dug by the consultation of Salman ra.

And he saww ordered with the encampment of the offspring and the women in the hills, and the (Polytheist) allies were upon (drinking) the wine and the Muslims were as if the bird was upon their heads (silent) due to the position of Amro Bin Abd Wudd Al-Aamiry, the one tiled as 'Pillar of the Arabs', and he was among one hundred servants of the kings and a thousand branches of the thieves, and he was counted as a thousand knights.

It was said regarding that, ‘Amro Bin Abd Wudd was the first horseman to cross over from the ditch, and he was a horseman of the night named as ‘The night horseman’, because he was a horseman of Yal’yyala (valley). He was named as the Yal’yala horseman because he came among riders of Quraysh until when he was at Yal’yala, and it is a valley, the clan of Bakr objected to them.

He said to his companion, ‘Continue!’ So, they continued, and he stood in the faces of the clan of Bakr until he prevented them to get to him, and the ditch was extensive.

He (the narrator) said, ‘And when Amro called for the duel, he kept on saying, ‘Is there anyone for duel!’ And the Muslims were running away from him. He installed his spear upon a tent of the Prophet saww and said, ‘Duel, O Muhammad saww!’

He saww said: ‘One who stand to duel him, for him would be the Imamate after me saww’. The people recoiled from it.

Huzeyfa said, ‘The Prophet saww said: ‘Come near to me saww, O Ali asws!’ He saww removed his saww turban ‘Al-Sahab’ from his saww head and turbaned him asws with it, nine rounds, and gave him asws his saww sword, and he saww said: ‘Go to your asws concern’. Then he saww said: ‘O Allah azwj! Assist him asws’.

And it is reported that when he asws killed Amro, he asws prosed, ‘asws struck him with the sword above the skull with a ferocious blow. asws am asws, the master of persistence, and master of the Fountain on the Day of Qiyamah, brother asws of Rasool-Allah saww with the Sign. He saww
had said when he saww turbaned me asws with a turban: ‘You asws are the one after me saww for whom is the Imamate’. 

‘When Amro installed his spear upon a tent of the Prophet saww and said: ‘O Muhammad saww, duell!’ During all that Ali asws was standing to duel him, and the Prophet saww was instructing him asws with sitting down due to the position of the wailing of (Syeda) Fatima asws from his asws injuries during the Day of Ohad, and her asws words: ‘How quickly Al-Hassan asws and Al-Husayn asws will be orphaned, advancing to their asws passing away storming to the death’.

Jibraeel as descending and commanded him saww on behalf of Allah azwj the Exalted that he saww instructs Ali asws with duelling him. The Prophet saww said: ‘O Ali asws! Come near me saww!’ And he saww turbaned him asws with his saww turban and gave him asws His azwj sword and said: ‘Go to your asws concern!’

Then he saww said: ‘O Allah aswj! Assist him asws’. When he asws headed towards him, the Prophet saww said: ‘There goes all of the Eman to all of the Kufr!’

Muhammad Bin Is’haq said, ‘When Ali asws faced him, he asws prosed saying: ‘Do not be hasty for asws have come to you, answering your voice without frustration, with intention, and insight, and the patience, the delivered of every successful one. I asws will be pleased to be standing upon you at the funeral, from a flashing strike, its mention would remain at the shaking (soldiers)”.

198 Bihar Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 12 a
And it is reported for him<sup>asws</sup> in (the book) ‘Amaali’ of Al-Neysaboury: ‘O Amro! You have met a brave horseman in the battle, the firm of feet, calling to the religion of his<sup>asws</sup> God<sup>azwj</sup> and His<sup>aswj</sup> Help, and to the guidance, and Laws of Al-Islam’ – up to his<sup>asws</sup> words: ‘Quraysh have witnessed, and so have all of them that there isn’t among them anyone who can be standing in my<sup>asws</sup> position!’<sup>199</sup> (This is not a Hadith)

Al Tabari and al Sa’alby –

‘Ali<sup>asws</sup> said: ‘O Amro! You were saying during the pre-Islamic period, ‘No one would call me to three except I would accept it or (at least) one of these’. He said, ‘Yes’. He<sup>asws</sup> said: ‘So, I<sup>asws</sup> am hereby calling you to testify that there is no god except Allah<sup>azwj</sup> and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, and to submit to Lord<sup>azwj</sup> of the worlds’. He said, ‘Keep this aside from me!’ He<sup>asws</sup> said: ‘But rather it would be better for you if you were to take it’.

Then he<sup>asws</sup> said: ‘Return to where you have come from’. He said, ‘The women of Quraysh will not be discussing with this, ever!’

He<sup>asws</sup> said: ‘Descend (from your horse) to fight me<sup>asws</sup>’. Amro laughed and said, ‘I was not thinking that anyone from the Arabs would be accusing me upon it, and I dislike killing the benevolent man like you<sup>asws</sup>, and your<sup>asws</sup> father<sup>as</sup> was a friend of mine’. He<sup>asws</sup> said: ‘But, I<sup>asws</sup> would love to kill you’.

He (the narrator) said, ‘They challenged each other. Amro struck in the leather (part of the armour) and cut it, and the sword got stuck in it and hit his<sup>asws</sup> head and injured it; and Ali<sup>asws</sup> struck upon his shoulder and he fell. And in a report of Huzyefa, he<sup>asws</sup> struck him upon his legs with the sword from below, and he fell upon his palms.

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<sup>199</sup> Bihar Al Anwar – V 41, The book of History – Amir Al Momineen<sup>asws</sup>, Ch 106 H 12 b
Jabir said, ‘The dust rose between the two and we could not see them, and the exclamation of Takbeer was heard under it, and his companions were exposed until they spurred their horses until they crossed back across the ditch. And the Muslims rushed exclaiming Takbeer, and they found him with one leg upon his horse battling Ali\textsuperscript{asws}, and he threw his leg towards Ali\textsuperscript{asws}.

Two men (from Amro’s men) feared from its awe and they both fell into the ditch. And Al-Tabari said, ‘And they found Nowfal in the ditch and they (Muslims) went on to pelt him with the stones. He said to them: ‘The fighting is more beautiful than this. Let one of you descend to fight me’. Ali\textsuperscript{asws} descended to him and stabbed him in his collar bone with the sword until it came out from his shoulder.

Then Muniya Bin Usman Al-Abdary went out and died at Makkah. And it is reported that he met Hubeyra. He objected to him, so he struck him upon a saddle bow of his saddle and his armour fell, and Zirar fled’’.\textsuperscript{200}

\textbf{Amro Bin Ubeyd} –

‘When Ali\textsuperscript{asws} arrived with the head of Amro, the companions received him. Abu Bakr kissed his\textsuperscript{asws} head, and the Emigrants and the Helpers said, ‘Your\textsuperscript{asws} thanks is pledged for as long as they live’’.\textsuperscript{201}

\textbf{Al Wahidy and Al Khateeb Al Hawarizmi, from Abdul Rahman Al Sa’ady, by his chain from Bahram Bin Hakeem, from his father, from his grandfather,} \textbf{‘From the Prophet\textsuperscript{saww} having said: ‘The duelling by Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} to Amro Bin Abd Wudd is the most superior of deeds of my\textsuperscript{saww} community up to the Day of Qiyamah’’.\textsuperscript{202}}
‘Ali ﷺ had struck a strike there was none mightier than it in Al-Islam; and he ﷺ was struck a strike what by a strike there has not been any most calamitous than it’. And it is said the strike of Ibn Muljim ﷺ fell upon (the place where) Amro had struck”.

The book ‘Al Manaqib of Ibn Shehr Ashub detailing what had manifested from him ﷺ in the battle of Al Salasil, a name of a spring of Abu Al Qasim Bin Shibl Al Wakeel, and Abu Al Fat’h Al Haffar, by both their chains, from Al Sadiq ﷺ, and Muqatil, and Al Zajjaj, and Wakie, and Al Showry, and Al Sudy, and Abu Salih, and Ibn Abbas,

‘The Prophet ﷺ sent Abu Bakr among seven hundred men. When he came to the valley and wanted to go down, they came out to him and defeated him, and they killed a large number of the Muslims. When they arrived at the Prophet, he ﷺ sent Umar. He (also) returned defeated.

Amro Bin Al-Aas said, ‘Send me, O Rasool-Allah ﷺ, for the war is a deception and perhaps I can deceive them’. He ﷺ sent him, but he returned defeated. And in a report, he ﷺ had sent Khalid, and he returned like that.

(That) worsened the Prophet ﷺ, so he ﷺ called Ali ﷺ and said: ‘I am sending a persistent attacker, not a fleer’. He ﷺ escorted him ﷺ to the Masjid Al-Ahzaab. He ﷺ travelled with the people away from the main road, travelling at night and resting at daytime.

Then Ali ﷺ took to the obscure ways and travelled with them until he ﷺ face the valley from its entrance. Then he ﷺ ordered them to rest the horses and paused them in a place and said: ‘Do not depart’, and he ﷺ went in front of them and stood in a corner from them.

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203 Bihar Anwaar – V 41, The book of History – Amir Al Momineen ﷺ, Ch 106 H 12 f
Khalid said, and in a report, Umar said, ‘This boy has descended us in a valley with a lot of snakes and insects and lions. Either the lions would devour us or devour our animals, or the snakes would bite us and bite our animals, or the enemies would come to know of us, and they would come to us and kill us. Speak to him\textsuperscript{asws} to go to the top of the valley.’

Abu Bakr spoke to him\textsuperscript{asws}, but he\textsuperscript{asws} did not answer him. Umar spoke to him\textsuperscript{asws}, but he\textsuperscript{asws} did not answer him. Amro Bin Al-Aas said, ‘It is not appropriate that we waste ourselves. Come with us, let us go up to the top of the valley. The Muslims refused that.

And from the reports of the People\textsuperscript{asws} of the Household: ‘The ground refused to carry them. They said, 'When he\textsuperscript{asws} sensed the dawn, he\textsuperscript{asws} said: ‘Ride, may Allah\textsuperscript{azwj} Bless you all!’ And he\textsuperscript{asws} ascended the mountain until he\textsuperscript{asws} went down to the people and overlooked upon them, said to them: ‘Leave the bundles of your animals!’

He (the narrator) said, ‘The horses smelt the smell of people, so they snorted. The people heard the snorting of their horses, so they turned around fleeing.

And in a report of Muqatil and Al-Zajjaj, he\textsuperscript{asws} was the battering ram of the people, and they were coming. He\textsuperscript{asws} said, ‘O you all! I\textsuperscript{asws} am a messenger of Rasool-Allah\textsuperscript{saww} to you. Either you say, ‘There is no god except Allah\textsuperscript{azwj} and that Muhammad\textsuperscript{saww} is Rasool\textsuperscript{azwj} of Allah\textsuperscript{azwj},’ or else I\textsuperscript{asws} will strike you with the sword!’

They said, ‘Go away from us like what the (other) three had left, for you\textsuperscript{asws} cannot withstand us!’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} will not leave, I\textsuperscript{asws} am Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}!’ They became restless and they sent out only seven braves and they advised to him\textsuperscript{asws} and sought the reconciliation. He\textsuperscript{asws} said: ‘Either (you accept) Islam or the confrontation.’

One after one came duelling to him\textsuperscript{asws}, and their strongest was their last one, and he is Sa’ad Bin Malik Al-Ijaly, and he was master of the fortress. He\textsuperscript{asws} killed them and they were
defeated. Some of them entered into the fortress and some of them sought amnesty, and some of them became Muslims, and they came to him\textsuperscript{asws} with keys of the treasures.

Umm Salama\textsuperscript{ra} said, ‘The Prophet\textsuperscript{saww} woke up suddenly from the afternoon nap, so I\textsuperscript{ra} said, ‘May Allah\textsuperscript{azwj} Shelter you\textsuperscript{saww}! What is the matter with you\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘Jibraeel\textsuperscript{as} informed me\textsuperscript{asws} with the victory’. And it was Revealed, \textit{(I Swear) by the running (steeds) snorting} [100:1] (the Chapter).

The Prophet\textsuperscript{saww} gave glad tidings of that to his\textsuperscript{saww} companions and ordered them with receiving him\textsuperscript{asws}, and the Prophet\textsuperscript{saww} was in front of them. When Ali\textsuperscript{asws} saw the Prophet\textsuperscript{saww}, he\textsuperscript{asws} walking from his\textsuperscript{asws} horse. The Prophet\textsuperscript{saww} said: ‘Ride, for Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} are both pleased with you\textsuperscript{asws}’

Ali\textsuperscript{asws} cried out of happiness. The Prophet\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Had I\textsuperscript{asws} not feared that a party from my\textsuperscript{saww} community might be saying regarding you\textsuperscript{asws} what the Christians said regarding the Messiah\textsuperscript{as} – the Hadeeth’.


‘Detain regarding various battles. Words of the Exalted: \textit{and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating} [9:25] \textit{Then Allah Sent down His Tranquillity upon His Rasool and upon the Momin\textsuperscript{een}, [9:26].}

Al-Zahhak said, \textit{and upon the Momin\textsuperscript{een}, [9:26]} – meaning Ali\textsuperscript{asws} and eighty from the clan of Hashim. Ibn Quteyba in ‘Al-Ma’arif’ and Al-Sa’alby in ‘Al-Kashf’ – those who were steadfast with the Prophet\textsuperscript{saww} on the day of Hunayn after defeat of the people were Ali\textsuperscript{asws}, and Al-Abbas and his son, and Abu Sufyan Bin Al-Haris son of Abdul Muttalib\textsuperscript{as}, and Nowfal and his
brother Rabie, and Abdullah Bin Al-Zubeyr son of Abdul Muttalib as, and Utbah and Muattib two sons of Abu Lahab as, and Ayman slave of the Prophet saww.

And Al-Abbas was on his saww right, and Al-Fazl on his saww left, and Abu Sufyan was holding on the saddle of his saww mule, and rest of them were around him saww, and Ali saww was striking with the sword in front of him saww. And Al-Abbas said (a couplet) regarding him saww, ‘We helped Rasool-Allah saww in the battle, nine (of us), and there had fled, the one who fled away from him saww, and they were scattered’.

The Helpers in particular had run away when Abu Jarwal ambushed upon the Muslims, and he was upon a red camel, having a red flag in the top of his long spear, in the vanguard of Hawazin, when he stabbed him with his spear. And when he missed the people, he handed it to the one behind him and went on fighting them, and he was reciting a war poem, ‘I am Abu Jarwal will not depart until either the people yell, or I yell’.

Amir Al-Momineen asws blocked him. He asws struck the leg of his camel and brought it down, then struck him, and made him bleed, then said (a couplet): ‘The people have known that in the morning asws will be with the exclamation (of Takbeer)’.

They were defeated and they counted the ones slain by Ali saww, and they were forty, and Ali saww said (a poem): ‘Do you not see that Allah azwj has Tried His saww Rasool saww with a mighty affliction with the ability and with merit with what the Kafirs had brought down a round of disgrace. They tasted weakness from either being made a captive and from being killed. Rasool-Allah saww came to the evening and the Mighty had Helped him saww.’
And Rasool-Allah
d had been Sent with the justice, so he
came with a Criterion Revealed from Allah. Its Verse are based for the ones with intellect. But a people denied, so their hearts were deviated, and so the Beneficent Increased them with stupidity to stupidity’.

And in the battle of Al-Taif, the Prophet had besieged them for days, and he sent Ali in a cavalry and instructed him to tread on whatever he found and bread every idol he finds. A cavalry of Jas'am met him at morning time among a crowd. Their knight came for duel and said: ‘Is there anyone for duel?’

The Prophet said: ‘Who is for him?’ But no one stood up. Ali stood up to him and he was saying (a couplet): ‘Upon every chief there is a right that he either quenches the rising one or knocks him down’.

Then he struck him and killed him, and he continued until he broken the idols. When the Prophet saw him, he exclaimed Takbeer of the victory and grabbed his hand and whispered to him for a long time. Then Nafie Bin Gaylam Bin Mugees came out from the fortress. Ali met him at the bottom and killed him, and they were defeated.

And during the day of Al-Fat’h, Asad Bin Guweylim, fighter of the Arabs, came out for duel. The Prophet said: ‘The one who goes out to this Polytheist and kills him, for him would be the Paradise, based upon Allah, and for him would be the Imamate after me’. The people recoiled, so Ali went for duel and he said (couplets): ‘struck him with the sword in the middle of the skull with a heavy blow, and wipes his bones from his body, and his bones were revealed from his head’.
And he\textsuperscript{asws} killed from the clan of Al-Nazeer a people. From them was Guroor the archer shooting at a tent of the Prophet\textsuperscript{saww}.

And the Prophet\textsuperscript{saww} sent Al\textsuperscript{asws} to the clan of Qureyza and said: ‘Travel upon the Blessings of Allah\textsuperscript{azwj}’. When they overlooked (from the fort) and saw Al\textsuperscript{asws}, they said, ‘The killer of Amro is coming to you all’. And another one said (a couplet), ‘Al\textsuperscript{asws} killed Amro, Al\textsuperscript{asws} hunted a falcon, Al\textsuperscript{asws} broke a back, Al\textsuperscript{asws} violated a veil!’

Al\textsuperscript{asws} said: ‘The Praise is for Allah\textsuperscript{azwj} Who Revealed Al-Islam and Suppressed the Shirk’. He\textsuperscript{saww} besieged them until they came down to a decision of Sa’ad Bin Muaz. Al\textsuperscript{asws} killed ten of them; from the clan of Al-Mustaliq were Malik and his son.

Tareek by Al-Tabari, and Muhammad Bin Is’h\textsuperscript{a}q – ‘When Hawazin were defeated, their flag was with Zil-Khimar. When Al\textsuperscript{asws} killed him, Usman Bin Abdullah Bin Rabie took it. He fought with it until he was killed’.

And from a Hadeeth of Amro Bin Ma’deykari – ‘He saw his father to have been defeated from Khas’am, being upon a horse of his. He said, ‘Come down from it, for today is dark’. He said to him, ‘Up to you, o crier!’ They said, ‘Give it to him’. He rode then shot a Khas’am by himself until he came out from their midst. Then he attacked upon them and did that repeatedly. The clan of Zubeyd attacked upon him. Khas’am was defeated. It was said to him ‘Horseman of Al-Yemen’, and ‘Crier of the clan of Zubeyd’.}

Al-Zamakhshari in (the book) ‘Rabie Al-Abrar’ – ‘When Umar Bin Al-Khattab saw Ma’dikarb, he said, ‘The Praise is for Allah\textsuperscript{azwj} Who Created us and Created Amro’. And a lot of time he was asked about his raids, so he said, ‘The sword of Al\textsuperscript{asws} obliterated the planning and with
his asws duels’. Amir Al-Momineen asws pulled him, and the towel was in his neck, until he submitted. And there was a lot of victories against the non-Arabs upon his asws hands’.205

And the reports have come from various ways by different chains, from zayd Bin Waheyb who said,

'I heard Ali asws saying, and the discussion of Badr had been mentioned: ‘We killed seventy from the Polytheists and captured seventy, and the one who had captured Al Abbas was a short man from the Helpers. asws came across him, and Al-Abbas threw his turban upon me asws lest the Helper might take it, and he had loved it if asws would have been the one to capture him and came with him to Rasool-Allah saww.'

The Helper said, ‘O Rasool-Allah saww! I have come with your saww uncle Al-Abbas as a captive’. Al-Abbas said, ‘He is lying! No one captured me except the son asws of my brother asws Bin Abu Talib asws’. The Helper said to him, ‘O you! It is I who captured you!’ He said, ‘By Allah azwj, O Rasool-Allah saww! No one captured me except the son asws of my brother as, but he was in the dust and it was clear to me’.

Rasool-Allah saww said: ‘My saww uncle speaks the truth. That was a benevolent Angel’. Al-Abbas said, ‘O Rasool-Allah saww! I recognise him by his hair and the beauty of his face’. He saww said to him: ‘The Angels, those whom Allah asws is Aiding me saww by them, are (all) upon the image of Ali asws Bin Abu Talib asws, for that to be awe to them in the chests of the enemies’.

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205 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 14 a
He said, ‘This here is my turban upon the head of Ali asws, so instruct him asws to return it to me!’ He asws said: ‘Woe be unto you! If Allah azwj knew goodness to be in you, He azwj would have Compensated you with a goodly compensation instead’.  

It is supported by what we are reporting from the Ahadeeth from Abu Ja’far Muhammad asws Bin Ali asws in a Hadeeth of Badr. He asws said: ‘The injured from the Polytheists were asked and it was said, ‘Who injured you?’ He was saying, ‘Ali asws Bin Abu Talib asws’. So, when he had said it, he died’.

Abdul Hameed Bin Abu Al Hadeed said in the commentary of (the book) ‘Nahj Al Balagah’, ‘Nasr said, ‘And it is narrated to us by Amro Bin Shimr, from Jabir Bin Numeyr Al Ansari who said, ‘By Allah aswj! It is as if I am listening to Ali asws on the day of Al-Hareer, and that is after the mill was grinded upon the millstone in what is between it and Aak, and Lakhm, and Hazam and the Asharites with a mighty matter the young became grey-haired, until the sun was little (just before sunset), and the sun had has stood at midday, and Ali asws was saying to his asws companions: ‘Until when will we vacate between these two tribes. They have been annihilated and you are standing looking on! Are you not fearing the Aversion of Allah azwj?’’

Then he asws turned towards the Qiblah and raised his asws hands to Allah aswj Mighty and Majestic. Then he asws called out: ‘O Allah aswj! O Beneficent! O One! O Samad! O Allah aswj! O God aswj of Muhammad saww! To You aswj, O Allah aswj, the feet are transferring, and the hearts are yearning, and the hands are raised, and the necks are elongated, and the eyes are closed, and the needs are sought.

O Allah aswj! We are complaining to You aswj of the absence of our Prophet saww and the large number of our enemies, and the scattering of our desires: ‘Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders’ [7:89]. Travel upon the

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207 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 14 c
208 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 106 H 14 d
Blessings of Allahazwj’. Then heasws called out: ‘There is no god except Allahazwj, and Allahazwj is the Greatest Word of piety’.

Heasws said: ‘So, no! By the Oneazwj Who Sent Muhammadsaww as a Prophet saww! We have not heard of a chief of a people, since Allahazwj Created the skies and the earth, attain by his own hand during the Day of Ohad what heasws attained. Heasws fought killed, among what the enemies mention, more than fifty from the flag of the Arabs repelled by hisasws sword rigidly.

Heasws said: ‘Excusing is to Allahazwj and to you all from this. Iasws had thought of splitting up, but they held measws back from him. Iasws heard Rasool-Allahsaww saying: ‘There is no sword except Zulfiqar and there is no youth except Aliasws!’ And Iasws was fighting alongside himsaww against the ones besides himsaww.

He said, (the narrator) said, ‘We were taking it and straightening it, then they took himasws from our hands, and heasws broke the width of the rows by himasws. So, no, by Allahazwj! There is no lion who is more ferocity than himasws regarding himasws. 209

And he said in another place, ‘It is reported by Ubeyda,

‘Aliasws made the Khawarijites talk of the killing of Abdullah Bin Khabbab, and they acknowledged with it. Heasws said: ‘Make separate battalions so Iasws can hear your words, battalion by battalion!’ They formed battalions and each battalion acknowledged with the like of what the other ones acknowledged with, of the killing of Ibn Khabbab, and they said, ‘We will kill youasws like we killed him!’

Heasws said: ‘By Allahazwj! Even if the people of the world, all of them were to acknowledge having killed him like that, and Iasws am able upon killing them for it, Iasws would kill them!’

Then he\textsuperscript{asws} turned to his\textsuperscript{asws} companions and he\textsuperscript{asws} said: ‘Be severe upon them, for \textsuperscript{asws} will be the first one to be severe upon them’, and he\textsuperscript{asws} attacked ferociously with Zulfiqar three times. In each of the attacks, he\textsuperscript{asws} was striking with it until it was bent. Then he\textsuperscript{asws} went out and straightened it with his\textsuperscript{asws} knees, then he\textsuperscript{asws} attacked with it until he\textsuperscript{asws} annihilated them’.\textsuperscript{210}
CHAPTER 107 – A SUMMARY OF HIS\textsubscript{asws} NOBLE MANNERS, AND HIS\textsubscript{asws} ETIQUETTES, AND HIS\textsubscript{asws} SUNNAH, AND EXCELLENCE OF HIS\textsubscript{asws} POLITIES, MAY THE SALAWAAT OF ALLAH\textsubscript{azwj} BE UPON HIM\textsubscript{asws}

1 - لِيِ الأمامِ للصدوقِ أبي عُنَّ عَلَيّ احْتِيَّةٌ عن ابن أبي تَّنْزِيلِ عن ابن حَمَّادِي عن ابن قَصِيٍّ عَنْ أبي حَفْظِي عَلَيّ قَالَ: وَ اللَّهُ إِنَّ كانَ علَيّ آيَاتُ أَيْمَانِ احْتِيَّةٌ

وَ جَبَّارتُ جَلِبَةِ الْجُلُودِ وَ إِنَّ كَانَ لِيَشْتُوْرُي الْفِيِّضَاتِ السَّبِيلِيّاتِ فَيُفْيِقْنِ عَلَى خَطِيَّةٍ فَلَا يَسَبِّحُ الْأَخُرُ فَذَا جَازَ أَصَابِعُ فَطَعَهُ وَ ذَا جَازَ كَعْبُ الْخَظِيَّة

(The book) ‘Al Amaali’ of Al Sadouq – ‘My father, from Ali, from his father, from Ibn Abu Najran, from Ibn Humeyd, from Ibn Qays,

‘From Abu Ja’far\textsubscript{asws} having said: ‘By Allah\textsubscript{azwj}! Ali\textsubscript{asws} used to eat the eating of the slave, and sit the sitting of the slave, and when he\textsubscript{asws} had bought the two ‘Sunbalani’ shirt, he\textsubscript{asws} gave his\textsubscript{asws} slave to choose the better of the two, then he\textsubscript{asws} wore the other one. When it exceeded his fingers, he\textsubscript{asws} cut it, and when it exceeded his\textsubscript{asws} angle, he\textsubscript{asws} shortened it.

وَ لَقَدْ وَلِيَ خََُْ هِ مَا وَضَعَ آجُرَّةً عَلَى آجُرَّةٍ وَ لََ لَبينَةً عَلَى لَبينَةٍ وَ لََ أَقْطَعَ قَطييعاً وَ أَوْرَثَ بَيْضَاءَ وَ حََْرَاءَ وَ إينْ كَانَ لَيُطْعَي ُ النَّا َ خُبَّْ َ الْبَُ ي وَ

And he\textsubscript{asws} had ruled for five years not having placed a wage upon a wage (increased his\textsubscript{asws} own salary), nor a brick upon a brick (built a building), nor cut out a piece (of land for himself\textsubscript{asws}), nor leave white (silver) as inheritance, nor red (gold). And he\textsubscript{asws} would feed the people wheat bread and meat and he\textsubscript{asws} would go to his\textsubscript{asws} house and eat barley bread and oil and vinegar.

وَ مَا أَطَاقَ عَاَلَهُ أَحَدٌ مينَ النَّا ي ب َعْدَهُ.لَوْ أَقُلْتَ أَنْتِي لَكَ في هذهِ الحََْرَاءَ وَ يَنْصَريفُ إيلََ مَنَّْ يلي وَ يََْكُلُ خُبَّْ َ الشَّعييري وَ الَْْل ي وَ الَْْل ي

And not two matters were referred to him\textsubscript{asws}, both of the being a Pleasure for Allah\textsubscript{azwj}, except he\textsubscript{asws} took to the more difficult upon his\textsubscript{asws} body; and he\textsubscript{asws} had liberated a thousand slaves from the toil of his\textsubscript{asws} hands, his\textsubscript{asws} hands having become dusty during it and sweated his\textsubscript{asws} face during it.

وَ مَا أَطَاقَ عَاَلَهُ أَحَدٌ مينَ النَّا ي وَ إينْ كَانَ لَيُصَ لِي ي فِي الْيَوْمي وَ اللَّيْلَةي أَلْفَ رَكْعَةٍ وَ إينْ كَانَ أَق ْرَبُ النَّا ي شَبَهاً بيهي عَلييَّ بْنَ الُِْ سََ ْي ع

And no one from the people could endure his\textsubscript{asws} work; and he\textsubscript{asws} had prayed a thousand Cycles Salat in the day and night, and the most resembling to him\textsubscript{asws} was Ali\textsubscript{asws} Bin Al-Husayn\textsubscript{asws}, and no one from the people could endure his\textsubscript{asws} work after him\textsubscript{asws}\textsubscript{asws}.

211 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsubscript{asws}, Ch 107 H 1
The book) ‘Al Amaali’ of Al Sadouq

‘Amir Al-Momineen⁵, when he⁵ was brought the wealth, inserted it in the public treasure. Then he⁵ gathered the deserving ones, then struck his⁵ hand in the wealth and scattered it right and left and he⁵ was saying: ‘O yellow (gold)! O white (silver)! Do not deceive me, deceive others! This is my⁵ felony and his choice in it when every felon, his hand is to his⁵ mouth!’

Then he⁵ did not come out until he⁵ had distributed whatever was in the public treasury of the Muslims, and had given everyone with a right, his right. Then he⁵ ordered for it to be cleaned and washed, then he⁵ prayed two Cycles Salat, then he⁵ divorced the world thrice saying after the performance of the Salaam: ‘O world! Do not present to me⁵ nor try to make yourself desirous to me⁵ and do not deceive me⁵, for I⁵ have divorced you thrice. There is no return for me⁵ to you!’

‘Ali⁵ was mentioned in the presence of Ibn Abbas after his⁵ expiry. He said, ‘O the regret upon Abu Al-Hassan⁵. By Allah⁵! He⁵ passed away, neither having changed, nor replaced, nor been deficient, nor having amassed, nor prevented, nor preferring (anyone) except Allah⁵. By Allah⁵! The world had been of least importance to him⁵ than even the strap of his⁵ slipper. A lion during the battle, and ocean (of knowledge) in the gathering, a wise among the wise ones. Far be it! He⁵ has passed away to the lofty ranks’.

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212 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen⁵, Ch 107 H 2
213 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen⁵, Ch 107 H 3
4 - B, Qubr the insulin Abu Al-Bakhtari asws from his asws father asws having said: ‘Allah asws clothed the people at Al-Kufa and among the garments there was a woollen mantle. Al-Hassan asws asked his asws father asws for it, but he asws refused to give it to him asws and drew lots upon it between the Muslims and if came out for a youth from Hamdan. The Hamdany went with it. It was said to him, ‘Hassan asws had asked his asws father asws for it but he asws refused to give it to him asws’. The Hamdany sent it to Al-Hassan asws, and he asws accepted it’.

5 - Li, the amal of the Sadaq asws from Sa’ad, from Ibn Hashim, from Ibn Abu Najran, from Ibn Abu Humeyr, from Ibn Qays, asws

‘From Abu Ja’far asws having said: ‘Amir Al-Momineen asws Al asws used to go around in the markets every morning, market by market, and with him asws would be a whip upon his asws shoulder, and there were two edges to it, and it was called ‘Al-Sabeeba’.

He asws would pause at market by market and call out: ‘Community of traders! Bring forward the good stuff and you will be blessed with ease, and draw closer to the customers and adorn yourselves with the leniency, and stay away from the lying, and the swearing, and shy away from being unjust and be fair to the oppressed, and do not go near the usury (interest), and Fulfill the measures and the weights with fairness, and do not undervalue the people of their things and do not make mischief in the land as corrupters [11:85], going around in the entirety of the markets of Al-Kufa, and he asws was saying that.

Then he asws said (couplets): ‘The pleasures have run out from the ones who attained it goodness from the Prohibitions, and there remains the sin and the shame. There remain the

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214 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 4
evil consequences of its enjoyment. There is no good in any pleasure when after it is the Fire”.  


‘From Abu Ja’farasws – similar to it upon Hisasws Words: corrupters [11:85]. Heasws said: ‘Heasws would go around in the entirety of the markets, markets of Al-Kufa, then heasws would return and sit to the people (for the judgments)’.  

Heasws said: ‘Whenever they looked at himasws to be coming towards them saying: ‘O community of people!’, they would withhold their hands (from trading) and listen to himasws with their ears, and they stared at himasws with their eyes until heasws was free from hisasws speech. When heasws was free, they would say, ‘The listening and the obeying, O Amir Al-Momineenasws!’’

Ja’farasws Bin Muhammadasws mentioning from hisasws forefathers: ‘Amir Al-Momineenasws wrote to hisasws office bearers: ‘Hold the pens by your fingertips, and separate between the lines, and delete your vanities away from measws, and be brief aiming for the meaning, and beware of the frequenting, for the wealth of the Muslims cannot bear the damage!’

Ja’farasws Bin Muhammadasws mentioning from hisasws forefathers: ‘From Zayd, son of Musaasws Bin Ja’farasws, from his forefathersasws, from Aliasws having said: ‘Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubeyr, and Sa’ad, and Abdul Rahman
Bin Awf, and someone else from the companions went out seeking the Prophet saww in the house of Umm Salamaaz.

They found measws seated by the door. They asked measws about himsaww. Iasws said: ‘Heasws will come out in a moment’. It was not long before hesaww came out and struck hissaww hand upon myasws back and said: ‘Exclaim Takbeer O sonasws of Abu Talibasws, for youasws will be contending the people after measws with six qualities. Youasws will contend (compete) them that there isn’t anything in Quraysh anything from these.

Youasws are first of them in Eman with Allahazwj, and their straightest with the Commands of Allahazwj Mighty and Majestic, and their most loyal with the Pact of Allahazwj, and their most kindest with the citizens, and their most working with the judgments, and their fairest of the distributions, and the most judicial in the Presence of Allahazwj Mighty and Majestic’. 218

Don’t youasws know, O Aliasws, that Ibrahimas will be with usasws on the Day of Qiyamah. Heas will be called, so heas would stand in front of the Throne. Heas will be clothed with apparels of Paradise and ornamented from its ornaments, and a golden spout will flow for himas from the Paradise. So, heas will be Gifted from the Paradise what is sweeter than the honey, and whiter than the milk, and colder than the snow.

218 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 107 H 7
And I saww shall be called on the left of the Throne and Heazwj will Deal with me saww like that. Then youasws will be called, O Aliasws, and Heazwj will Deal with youasws like that.

Are youasws not pleased, O Aliasws, that youasws will be called when saww am called, and youasws will be clothed when saww am clothed, and youasws will be ornamented when saww am ornamented? Allahazwj Mighty and Majestic Commanded me saww that I saww draw youasws closer, so I saww will not narrate to youasws, and teach youasws, and not deprive youasws, and there is a right upon youasws that you retain (it), and a right upon me saww that I saww obey my saww Lordazwj Blessed and Exalted’. 219

(Al Khisaal) – Ibn Musa, from Al Alawy, from Al Fazary, from Muhammad Bin Humeyd, from Abdullah Bin Abdul Qudous, from Musa Bin Tareyf, from Abaya Bin Rabie who said,

‘Aliasws Bin Abu Talibasws said: ‘Iasws shall argue the people on the Day of Qiyamah with seven (matters) – establishing the Salat, and giving the Zakat, and enjoining the good, and forbidding from the evil, and distributing with the fairness, and the justice among the citizens, and establishing the legal penalties’’. 220

(The book) ‘Al Khisaal’ – Al Hassan Bin Muhammad Al Sakuny, from Muhammad Bin Abdullah Al Hazramy, from Khalaf Bin Khalid, from Bishr Bin Ibrahim, from Sowr Bin Yazeed, from Khalid Bin Ma’dan, from Muaz Bin Jabal who said,

‘The Prophet saww said to Ali asws: ‘I saww shall content youasws with the Prophet-hood, and there is no Prophetas after me saww, and youasws will contend the people with seven (matters), and no one from the Quraysh will (be able to) argue with you regarding these, because youasws are their first in Eman, and their most loyal with the Covenant of Allahazwj, and their straightest with the Commands of Allahazwj, and their fairest with the distribution, and most of judicial of them among the citizens, and their most insightful in the judgments, and with most magnificent privileges than them in the Presence of Allahazwj’. 221
From Abu Al-Hassan asws having said: ‘Ali asws did not spend any night at Makkah after having emigrated from it until Allah aswj Mighty and MajesticCaptured (his asws soul) to Him aswj’.

He (the narrator) said, ‘I said, ‘And why is that so?’ He asws said: ‘He asws disliked spending a night in a land Rasool-Allah aswsw had emigrated away from it, and he asws would pray Al-Asr Salat and exit from it and spend the night somewhere else’.

I witnessed Ali asws Bin Abu Talib asws having brought wealth in the evening. He asws said: ‘Distribute this wealth!’ They said, ‘We are in the evening, O Amir Al-Momineen asws, so delay it to the morning’. He asws said to them: ‘You are accepting that asws will be living to the morning?’ They said, ‘That is not in our hands’. He asws said: ‘So, do not delay it until you distribute it’. He asws came with a candle and they distributed that wealth during their night’.

I was at Al-Kufa and Ali asws passed by a man. They said, ‘This is Amir Al-Momineen Ali asws Bin Abu Talib asws, may the Salawaat of Allah aswj be upon him asws!’ He said, ‘Follow him asws!’ He asws paused at the tailors and bought a shirt from him for three Dirhams. He asws said:

‘The Praise is for Allahazwj Who Veiled myasws bareness and Clothed measws the feathers’. Then heasws said: ‘Like this Rasool-Allahsaww used to say when heasws wore a shirt’.

Heasws wore it what is between the two wrists to the two heels and came to the Masjid and prayed two Cycles Salat in it. Then heasws said: ‘The Praise is for Allahazwj Who Graced measws from the feathers what Iasws can beautify with it among the people, and fulfil myasws Obligations in it, and cover myasws bareness with it’.

A man said to him, ‘O Amir Al-Momineenasws! Shall we report this as being from youasws or is it a thing youasws heard from Rasool-Allahsaww?’ Heasws said: ‘But (report it as) as thing Iasws heard it from Rasool-Allahsaww. Iasws heard Rasool-Allahsaww saying that during wearing the clothes’.


A group from the companions of Amir Al-Momineen Aliasws Bin Abu Talibasws walked to himasws during the dispersal of the people away from himasws and most of them had fled to Muawiya.

seeking what was in his hands of the world. They said, ‘O Amir Al-Momineen\(^\text{asws}\)!' Give this wealth and surplus to these noblemen from the Arabs and Quraysh over (more than) the slaves and the non-Arabs, and ones from the people we fear his opposition and his fleeing to Muawiya’.

Amir Al-Momineen\(^\text{asws}\) said to them: ‘Are you instructing me\(^\text{asws}\) to seek the help with the tyranny? No, by Allah\(^\text{azwj}\)! I\(^\text{asws}\) will not do so for as long as the sun rises, and the stars are shining in the sky! By Allah\(^\text{azwj}\)! Even if their wealth was mine, I\(^\text{asws}\) would have equalised between them, and how can I\(^\text{asws}\), and rather it is their wealth (I\(^\text{asws}\) only a custodian)?’

Then Amir Al-Momineen\(^\text{asws}\) was silent for a long time, then said: ‘The one who has wealth for him, and his shelter is corruption, then his giving the wealth in other than its right is a squandering and extravagance, and if he were to mention it to his companion in the world, he would be wasting it in the Presence of Allah\(^\text{azwj}\) Mighty and Majestic; and no man would waste his wealth in other than its right and with other than its rightful ones, except Allah\(^\text{azwj}\) would Deprive him of their gratefulness, and their cordiality would be for someone else.

If there remains someone who loves him and manifest the gratefulness to him, so rather he would be impersonating, lying, intending the closeness with him so that he can still attain from him similar to that which he had been given before. If the slipper slips with his companion, he will strive to assist him or suffice him. So, evil is the friend and the mother of deceptions.

And the one who does the good in what he gives, let him connect (help) the relatives of his, and let him be good with the guests in it, and let him redeem the sufferers, and let him assist the ones in debt with it, and the wayfarer, and the poor, and the fighters in the Way of Allah\(^\text{azwj}\), and let him be patient upon the deputies and the rights, for the ones succeeding with these qualities would have noble honours in the world and achieve the merits of the Hereafter\(^\text{a}\)’.

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\(226\) Bihar Anwaar – V 41, The book of History – Amir Al Momineen\(^\text{asws}\), Ch 107 H 15
16–17, those who caused the evil and the plotters against him, may Allah cause them to regret their evil and theừa in the fire, and may Allah cause them to regret their evil.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim, raising it, said,

‘Ali asws, may the Salawat of Allah asws be upon him asws, said: ‘Had it not been that the plotters and the deceivers would be in the Fire, I asws would have been the most plotting of the Arabs’.

17-18, those who caused the evil and the plotters against him, may Allah cause them to regret their evil and theiard in the fire, raising it, said,

‘I heard Ali asws saying: ‘Had it not been that I asws heard Rasool-Allah asaww saying: ‘The plot and the deception and the betrayal (would lead to be) in the Fire, I asws would have been the most plotting of the Arabs’.

18-19, those who caused the evil and the plotters against him, may Allah cause them to regret their evil and theiard in the fire, raising it, said,

‘Abu Abdullah asws having said: ‘Amir Al-Momineen asws was saying to the people at Al-Kufa: ‘O people of Al-Kufa! Are you viewing that I asws do not know what can correct you all? Yes, but I asws do not like to correct you all by spoiling myself’.

19-20, those who caused the evil and the plotters against him, may Allah cause them to regret their evil and theiard in the fire, raising it, said,

(I heard Ali asws saying: ‘I was in the presence of Al-Sadiq Ja’far asws Bin Muhammad asws, and Amir Al-Momineen Al asws Bin Abu Talib asws was mentioned. He asws contextualised him asws and praised him asws with what he asws was rightful of. That is: ‘By Allah aswaw! Al asws Bin Abu Talib asws did not eat any Prohibited (stuff) from the world at all until he asws passed on his asws way, and not two matters were
presented to him asws at all, both being a Pleasure for Allah asw, except he asws took with the one more difficult of the two upon him asws in his asws religion.

And nothing befell Rasool-Allah saww at all except he saww called him asws, trusting him asws. And no one from this community endured the work of Rasool-Allah saww apart from him asws and even if he asws had to do the work of a man, his asws attention would be between the Paradise and the Fire, hoping the Reward of this and fearing the consequences of this.

And he asws had liberated a thousand slaves from his asws own wealth in seeking the Face of Allah azwj and the salvation from the Fire, from what his asws own had toiled, and his asws forehead had sweated from and even if the daily bread of his asws family was with the oil and the vinegar and the dates; and his asws clothing wasn’t except the white cotton. When there was a surplus of anything from his asws hand, from his asws sleeve, he asws called for the scissors and clipped it’.

A group of Quraysh came to Amir Al-Momineen asws and they said to him asws, ‘If you were to prefer the noblemen (with more wealth) it would be worthier. They would advise you asws’.

He (the narrator) said, ‘Amir Al-Momineen asws was angered and said: ‘O you people! Are you instructing me asws to seek the justice with the tyranny among the ones I asws am ruling upon? By Allah asw! It will not happen for as long as the time remains and for as long as I asws see a star in the sky.

By Allah asw! Even if it had been my asws own wealth, I asws would still have equalised between them. How, and rather it is their wealth’. 

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Then he asws said: ‘O you people! It isn’t for a placed of the good in other than its rightful except praise of the blame-worthy and praise of the ignoramuses, if the slipper were to slip with his companion. Evil is the deception and evil is the friend’.  

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Hamza Bin Ata’a,

‘From Abu Ja’far asws regarding His azwj Words: Are they equal, him and the one who orders with the justice, [16:76]. He asws said: ‘He asws is Ali Bin Abu Talib asws ordering with the justice, and he is upon the Straight Path? [16:76]’. And it is reported approximate to it by Abu Al-Maza from Al-Reza asws.  

Fazail of Ahmad,

‘Ali asws said: ‘asws shall argue the people on the Day of Qiyamah with nine (matters) – establishing the Salat, and giving the Zakat, and enjoining of the good, and forbidding from the evil, and the justice among the citizens, and the distribution with the fairness, and the Jihad in the Way of Allah aswjaswj, and establishing the legal penalties, and its like’.

(The book) ‘Al-Fa’iq’ – Al-Abbas son of Abdul Muttalib asws and Rabie Bin Al Haris, sent their two sons Al-Fazl Bin Al-Abbas and Abdul Muttalib Bin Tabie, asking him asws to employ them both upon the (collections of) charities. Al asws said: ‘By Allah aswj! We asws will not employ anyone of you upon the (collections of) charities!’

Rabie said, ‘This command you asws have attained being a son-in-law of Rasool-Allah asww, so we cannot envy you asws upon it’. Al asws threw down his asws armour then lied down upon it and said, ‘asws am Abu Al-Hassan asws, the considerate. By Allah aswj! I asws will not budge until your two sons return to you with disappointment of what you had sent them with’.

He\textsuperscript{asws} said: ‘This charity is filth of the people, and these are not Permissible for Muhammad\textsuperscript{saww} and Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} (it is of no use to us – the Ahl Al-Bayt\textsuperscript{asws})’.

\textit{The book} ‘\textit{Al Manaqib}’ of Ibn Shehr Ashub

‘A guest lodged with Al\textsuperscript{Hassan}\textsuperscript{asws} Bin Ali\textsuperscript{asws}, so he\textsuperscript{asws} borrowed an ounce of honey from Qanbar which he had come with from Al\textsuperscript{Yemen}. When Ali\textsuperscript{asws} sat to distribute it, he\textsuperscript{asws} said: ‘O Qanbar! Has any event occurred in this bag?’ He said, ‘Your\textsuperscript{asws} mouth speaks the truth’, and he informed him\textsuperscript{asws} the news.

He\textsuperscript{asws} thought of hitting Al\textsuperscript{Hassan}\textsuperscript{asws}. He\textsuperscript{asws} said: ‘What carried you\textsuperscript{asws} upon taking from it before the distribution?’ He\textsuperscript{asws} said: ‘There is a right for us\textsuperscript{asws} in it. So, when you\textsuperscript{asws} give it, we\textsuperscript{asws} shall return it’.

He\textsuperscript{asws} said: ‘May your\textsuperscript{asws} father\textsuperscript{asws} be sacrificed! And even if there was a right for you\textsuperscript{asws} in it, it isn’t for you\textsuperscript{asws} that you\textsuperscript{asws} should benefit with your\textsuperscript{asws} right before the Muslims have benefitted from their rights! Had I\textsuperscript{asws} not seen Rasool-Allah\textsuperscript{saww} kissing your\textsuperscript{asws} hands, I\textsuperscript{asws} would have pained you\textsuperscript{asws} with a strike’.

Then he\textsuperscript{asws} handed a Dirham to Qanbar and said: ‘But some new honey with it you are able upon’.

The reporter said, ‘It is as if I am looking at the hands of Ali\textsuperscript{asws} upon the opening of the bag (of honey) and Qanbar was turning the honey in it, then he\textsuperscript{asws} tied it and said: ‘O Allah\textsuperscript{saww}! Forgive it for Al\textsuperscript{Hassan}\textsuperscript{asws}, for he\textsuperscript{asws} does not know’’.\textsuperscript{234} (derogatory)

\textit{233} Bihar Al\textsuperscript{Anwaar} – V 41, The book of History – Amir Al\textsuperscript{Momineen}\textsuperscript{asws}, Ch 107 H 21 b
\textit{234} Bihar Al\textsuperscript{Anwaar} – V 41, The book of History – Amir Al\textsuperscript{Momineen}\textsuperscript{asws}, Ch 107 H 22
Explanation (by Majlisi) – ‘the way of the adversaries (despite it being in a Shia book), and we do not regard it as correct based on its validity, that he asws would happen to take it before the distribution along with his asws right in it being objectionable’.

The book ‘Al Manaqib’ of Ibn Shehr Ashub, (and), ‘Fazaail’ of Ahmad asws Umm Kulsoom, ‘O Abu Salih! If you could have seen Amir Al Momineen asws, and he asws had been brought citrons, so Al Hassan asws or Al Husayn asws went to take a citron, but he asws snatched it from his asws hand, then ordered with it to be distributed between the people.

A man from Khas'am was Al Hassan asws and Al Husayn asws eating bread and vegetables and vinegar. He said to them asws – ‘Are you asws eating from this and in Al Rahba there is what is therein?’ They asws said: ‘We asws are not heedless from Amir Al Momineen asws’. 235 (Derogatory)

From Zazan –

Qanbar forwarded to Amir Al Momineen asws a golden and a silver container in Al Rahba and said, ‘You asws do not leave anything except you asws are distributing it, so I have hoarded this for you asws."

He asws unsheathed his asws sword and said: ‘Woe be unto you! I asws would have loved it if you would have entered fire into my asws house (instead)!’ Then he asws presented it and struck it with his asws sword until it was scattered from between the container, some thirty pieces, and said: ‘To me asws with the administrators!’ They came. He asws said: ‘This is with the shares’, and he asws said (a couplet), ‘This is my asws felony and his choice in it, and every felon, his hand is to his mouth’. 236

ب冀 أُمركَبْتُ لَيتي مرآةً لَمَّا استفرونها بِحيَانهُمْ حتَّى قَضَانَهُمْ حَتَّى الْمَورَّدَةَ مِنْهَا وَالْمَكْطَعَةَ بِالْإِثْنَيْنِ وَقَالَ عَلَيْهِ بِكِلْمَاتِهَا

وَكَلَّمَ خَانَ بَيْدَةً إِلَيْهِ

جَعَلَ أَسْبَابَ الأَشْرَافِ أَلَّهَ أَغْطَسُهَا المَخَادَعَةُ فِي نَفْسِهِ وَالْمَيْغَةُ فِي مَلْكَهَا فَأَذَانَ دَافَعَهَا فَقَالَ يَا عَذَابَ الْمَخَادَعَةِ هَذِهِ مِنْ قَطْفٍ الصَّدِيقِ فَأَذْرَعَوْنَا بِيَّةٌ لَّيْنا

235 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 23 a
236 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 23 b
The maid gave him⁶¹ a blanket in one of the nights. He⁶¹ disliked it to be handed over. He⁶¹ said: ‘What is this?’ The maid said, ‘This is from the blankets of charity’. He⁶¹ said: ‘We⁶¹ are able to endure the cold for the remainder of our night’.

And Aqeel came to him, so he⁶¹ said to Al-Hassan⁶¹, ‘Give a garment to your⁶¹ uncle’. So, he⁶¹ gave him a shirt from his⁶¹ shirt, and a robe from his⁶¹ robes. When the dinner was presented, it was bread and salt. Aqeel said, ‘Isn’t there anything except what I see?’ He⁶¹ said: ‘Or isn’t this from the Bounties of Allah⁶¹? And for Him⁶¹ is the abundant Praise’.

He said, ‘Give me what I can pay off my debts with and hasten my rest until I depart from you⁶¹!’ He⁶¹ said: ‘How much is your debt, O Aba Yazeed?’ He said, ‘One hundred thousand Dirhams’. He⁶¹ said: ‘No, by Allah⁶¹! It is not in my possession, nor do I⁶¹ own it, but be patient until my⁶¹ wages come, then I⁶¹ shall console you, and had it not been that there is no escape from giving something to my⁶¹ dependants, I⁶¹ would give you all of it’.

Aqeel said, ‘The public treasury is in your hand and you⁶¹ can give me an advance to your wages. He⁶¹ said: ‘You and I⁶¹ are not except at the status of a man from the Muslims’. And they were both talking above the government building overlooking upon the stalls of the people of the market.

Ali⁶¹ said to him: ‘If you are refusing what I⁶¹ am saying, O Abu Yazeed, then come down to one of these stalls and I⁶¹ break its lock and take whatever is in it’. He said, ‘And what is in these stalls?’ He⁶¹ said: ‘In it is wealth of the traders’.

He said, ‘Are you⁶¹ instructing me to break the stalls of a people who have relied upon Allah⁶¹ and made their wealth to be in it?’ Amir Al-Momineen⁶¹ said: ‘Are you instructing me⁶¹ to open the public treasury of the Muslims and give you their wealth, and they have relied upon Allah⁶¹ and locked upon it? And if you so desire, you can take your sword and
I asws can take my asws sword, and we can both go out together to Al-Hira, for there are affluent traders there. We can enter to one of them and we can seize his wealth’. 

فَقَالَ أَ وَ سَاريقاً جيتْ َ قَالَ رَسْريقُ مينْ وَاحيدٍ خَيرٌْ مينْ أَنْ رَسْريقَ عَني الْاُسْليايَ َ جَْييعاً قَالَ لَهُ أَ فََذَنُ لِي أَنْ أَخْرُ جَ إيلََ مُعَاوييَةَ ف َقَالَ لَهُ قَدْ أَذينْ ُ لَ َ قَالَ فََعينِ ي عَلَى سَفَريي مَذَا ف َقَالَ يََ حَ سَنُ أَعْطي عَاَّ َ أَرْب َعَايائَةي ديرْمَ ٍ

He said, ‘And should we go as thieves?’ He asws said: ‘Stealing from one is better than stealing from entirety of the Muslims’. He said, ‘Will you asws permit me to go out to Muawiya?’ He asws said to him: ‘I asws have permitted you’. He said, ‘Then assist me upon this journey of mine’. He asws said: ‘O Hassan asws! Give your asws uncle four hundred Dirhams!’

فَفَرَجَ عَقييلٌ وَ مُوَ ي َقُولُ سَي ُغْنيينِي الَّذيي أَغْنَاكَ عَنِ ي وَ ي َقْضيي دَي ْن َنَا رَبٌّ قَرييبٌ

Aqeel went out and he was saying (a couplet), ‘He will enrich me, the one who Made you asws needless from me, and the Lord azwj will Pay of our debts very soon’.

وَ ذَكَرَ عَاْرُو بْنُ عَلََءٍ أَنَّ عَقييلًَ لَاَّا سَََلَ عَطَاءَهُ مينْ ب َيْ ي الْاَالي قَ لَهُ أَمييرُ الْاُمْمينيَ َ ع رُقيي ُ إيلََ ي َوْمي الُْْاُعَةي فَََقَا مَ ف َلَاَّا صَلَّى أَمييرُ الْاُمْمينيَ َ الُْْاُعَةَ قَالَ ليعَقييلٍ مَا ر َقُولُ فيياَنْ خَانَ مَمُلََءي أَجَْْعيَ َ قَالَ بيتَْ َ الرَّجُلُ ذَاكَ قَالَ فَََنْ َ تََْمُرُنّي أَنْ أَخُ وَ مَمُلََءي وَ أُعْطييَ َ

And Amro Bin Ala’a mentioned, ‘When Aqeel asked for his stipend from the public treasury, Amir Al-Momineenasws said to him: ‘Stay up to the day of Friday’. He stayed. When Amir Al-Momineenasws had prayed the Friday Salat, heasws said to Aqeel: ‘What is your view regarding the one who betrays all of these (people)?’ He said, ‘That would be an evil man’. Heasws said: ‘But you instructed me asws to betray them and give you!’

وَ وَ منْ خُطْبَةٍ لَهُ ع وَ لَقَدْ رَأَيْ ُ عَقييلًَ وَ قَ دْ أَمْلَََ حَََّّ اسْتَاَاحَنِي مينْ ب ُر يكُ ْ صَاعاً وَ عَاوَدَنّي فِي عُشْري وَسٍَْ مينْ شَعييريكُ ْ ي ُقْضي اُهُ جييَاعَهُ وَ كَادَ يَطْويي ثََليثَ أيََّميهي خَاميصاً مَا اسْتَطَاعَهُ وَ لَقَدْ رَأَيْ ُ أَطْفَالَهُ شُعْثَ اأََْلْوَاني مينْ ضُر يمي ْ كََنَََّّا اشَََِْزَّتْ وُجُومُهُ ْ مينْ ق ُر يمي ْ

And from a sermon of hisasws. ‘And Iasws have seen Aqeel and he had become bankrupt to the extent that he wanted to take from measws a ‘Sa’a of your wheat, and he returned to measws regarding a tenth of a bag of your barley to break his hunger, and he was folding (with hunger) for three days having no capacity, and Iasws have seen his children shabby from its harm. It is as if their faces had shrivelled from the cold.

فَلَّا عَادَيْ ُ إيلَيْهي سَْْعيي فَغَرَّهُ وَ ظَنَّنِي أُوريغُ ديينِي وَ أَرَّبيعُ مَا أَسَرَّهُ أَحََْيْ ُ لَهُ حَدييدَةً لََ يَسْتَطييعُ مَسَّهَا وَ لََ يَصْبَيُ ثَُُّ أَدْن َيْتُهَا مييَنَّ َجيرَ إيذْ لََ يَسْتَطييعُ مَسَّهَا وَ لََ يَصْبَيُ ثَُُّ أَدْن َيْتُهَا وَ لِيَرْقيهي فِي لَظًى أَدْنََّ لَهُ مينْ عُدْميهي فَضَجَّ مينْ أَلَايهي ضَجييجَ دَنيفٍ يَ

When he returned to measws regarding his words and repeated it, iasws listened to him intently, so it deceived him into thinking that iasws would spoil myasws religion and follow what would make him happy. iasws heated an iron for him to rebuke. When he could not touch it nor be

237 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 107 H 23 c
patient, then I\textsuperscript{asws} drew it closer to his body. He yelled from his pain, a roar from one suffering from fatal illness, and he almost reviled me\textsuperscript{asws} foolishly from his rage, and his burning in a flame was closer to him than his bankruptcy.

فَقُلْلَهُ لَكُنْذِكُلُكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّكُلَّк

I\textsuperscript{asws} said to him: ‘May the bereaving ones be bereft of you, O Aqeel! You are yelling from a harm and will not be yelling from the Fire (of Hell)?’\textsuperscript{238}

And from Umm Usman, mother of the children of Al\textsuperscript{asws}, she said, ‘I came to Ali\textsuperscript{asws} and in front of him\textsuperscript{asws} were some beaded jewellery, in Al-Rahba. I said, ‘O Amir Al-Momineen\textsuperscript{asws}! Gift to my daughter from this a necklace of beads’. He\textsuperscript{asws} said: ‘Here you are!’ And he took a Dirham in his\textsuperscript{asws} hand and gave it to me (and said): ‘This is for the Muslims firstly, so be patient until our share from it comes to us, and we\textsuperscript{asws} shall gift a necklace to your daughter’.

And Abdullah Bin Zam’ah asked him\textsuperscript{asws} for wealth. He\textsuperscript{asws} said: ‘This wealth is neither for me\textsuperscript{asws} nor for you, and rather it is war booty for the Muslims, and what their swords have pulled. So, if you have participated with them in their wars, there would be for you like their share, or else, the reaping of their hands cannot be for other mouths’.

And Aasim Bin Meesam came to him\textsuperscript{asws} while he\textsuperscript{asws} was distributing wealth. He\textsuperscript{asws} said: ‘O Amir Al-Momineen\textsuperscript{asws}! I am an old man, slow-moving’. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{asw}! It (the wealth) is not from the toil of my\textsuperscript{asws} hands, nor have I\textsuperscript{asws} inherited it from my\textsuperscript{asws} father\textsuperscript{as}, but it is an entrustment I\textsuperscript{asws} have been given’. Then he\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} have Mercy who assists an old slow-moving old man’.\textsuperscript{239}

\textsuperscript{238} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 23 d

\textsuperscript{239} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 23 e
Ali\textsuperscript{asws}. When the army came closer, Ali\textsuperscript{asws} came out to receive them, and there were the garments upon them.

He\textsuperscript{asws} said: ‘Woe be unto you! What is this?’ He said, ‘I clothed them in order for them to be beautified with when they arrive to be among the people’. He\textsuperscript{asws} said: ‘Woe be unto you, from before you ended to Rasool-Allah\textsuperscript{asww}?’

He (the narrator) said, ‘He\textsuperscript{asws} snatched the garments away from the people and returned it in the load, and the army revealed complaints of what had been done with them’.

Then it is reported from Al-Khudri having said, ‘The people complained about Ali\textsuperscript{asws}, so Rasool-Allah\textsuperscript{asww} stood up to address. He\textsuperscript{asww} said: ‘O you people! Do not complain about Ali\textsuperscript{asws}, for by Allah\textsuperscript{azwj}, he\textsuperscript{asws} is rough regarding the Self of Allah\textsuperscript{azwj}’.

And I heard a discussion. Amro Bin Al-Aas had entered to see him\textsuperscript{asws} (regarding unofficial matters) at night while he\textsuperscript{asws} was in the public treasury. So, he\textsuperscript{asws} extinguished the lamp and sat in the illumination of the moon and did not consider permissible that he\textsuperscript{asws} be seated in the illumination (of the lamp) without rightfulness.

And from a speech of his\textsuperscript{asws} regarding what he\textsuperscript{asws} had returned to the Muslims from the pieces of land cut out by Usman (for himself): ‘By Allah\textsuperscript{azwj}! If I\textsuperscript{asws} find out that he had married the women with it and owned the slave girls with it, I\textsuperscript{asws} would return it, for in the justice there is capacity, and the one the justice constrains upon him, then the tyranny would be even more constricting upon him’.

And from a speech of his\textsuperscript{asws} when the people had wanted to pledge allegiances after the killing of Usman: ‘Leave me\textsuperscript{asws} and seek someone else, for we would be facing a matter having perspectives for it and variety. The hearts will not withstand to it nor will the intellects be

\textsuperscript{240} Bihar Al-Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 23 f

\textsuperscript{241} Bihar Al-Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 23 g
affirmed upon it, and the afflictions have gathered like clouds, and the arguments have been repudiated. And know that {asws} would love to ride you all with {asws} am more knowing and {asws} will not listen to the words of any speaker and fault of any faulter”.242

And in a report from Abu Al Haysam Bin Al Tayhan, and Abdullah Bin Abu Rafie,

‘Talha and Al Zubeyr came to Amir Al-Momineen{asws} and said: ‘It isn’t like that how Umar used to give us’. He{asws} said: ‘So, what was it that Rasool-Allah{sws} used to give you two?’ They were silent. He{asws} said: ‘Wasn’t Rasool-Allah{sws} distributing with the equal-ness between the Muslims?’ They said, ‘Yes’. He{asws} said: ‘So, is the Sunnah of Rasool-Allah{sws} foremost with being followed in your view or the sunnah of Umar?’

They said, ‘Sunnah of Rasool-Allah{sws}, O Amir Al-Momineen{asws}! For us there is precedence and kinship’. He{asws} said: ‘Is your precedence more preceding or my{asws} precedence?’ They said, ‘Your{asws} precedence’. He{asws} said: ‘So, both your kinships of my{asws} kinship?’ They said, ‘Your{asws} kinship’. He{asws} said: ‘So are you suffering more grievous than my{asws} sufferings?’ They said, ‘Your{asws} suffering’.

He{asws} said: ‘By Allah{azwj}! {asws} and this employee of mine are not, except with one status’ – and he{asws} gestured towards the employee”.243

The book of Ibn Al Hashir, by his chain to Malik Bin Aws Bin Al Hadasan in a lengthy Hadeeth,

’Sahl Bin Huneyf stood up and grabbed a hand of his slave and said, ‘O Amir Al-Momineen{asws}! I have freed this slave’. So, he gave him three Dinars like that he{asws} had given Sahl Bin Huneyf.

و سألة بغضّ موالاة مالا فقال بخرج غطائ فأتمنى فقال لا أتمنى و خرج إلى معاوية فوصلة فكتب إلى أمير المؤمنين بخبر بما أصاب من حال

And one of his slaves asked him for wealth. He asws said: ‘Bring out my asws award and divide it’. He said, 'It will not suffice’, and he went out to Muawiya, and he helped him. He wrote to Amir Al-Momineen asws informing him asws with what he had attained from the wealth.

Amir Al-Momineen asws wrote to him: ‘As for after, whatever from the wealth what is in your hand, there was someone rightful for it before you, and it will go to a rightful one from after you. For you rather is what you have arranged for yourself, for you preferred yourself over your needier children.

You are rather amassing for one of the two men – either a man who worked regarding it in obedience of Allah azwj, so he was fortunate with what you were wretched, or a man who worked regarding it in disobedience of Allah azwj, so he was wretched with what you have gathered for him, and there isn’t anyone from these two with a right that you should prefer him upon yourself, nor necessitate for him upon your back. So, postpone it for the one who has gone to the Mercy of Allah azwj, and trust it for the one who remains with the Grace of Allah azwj’.

244 (The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Hakeem Bin Aws,

‘Ali asws had sent containers of honey to us and distributed it among us and instructed us to lick it. And they brought loads of fruits to him asws and he asws ordered for these to be sold and deposit its price in the public treasury’.

245 Saeed Bin Al Musayyab –

‘I saw Ali asws build a shelter for the stray (animals), and he asws would feed them fodder, neither fattening them nor weakening them, from the public treasury. So, the one who could establish proof (of ownership) would take it, or else he asws would settle it upon its state’.

245 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 24 a
A basket of mixed seeds was gifted to him asws in particular, so he asws called for a spread and scattered upon it. Then they sat in two circles, eating”.

The Magians gifted to him asws, on the day of Neyrouz, a silver container wherein was sugar. He asws distribute the sugar between his asws companions and counted it to be from their recompense. And a leader had sent him asws a cloth interlaced with gold. He asws sold from it to Amro Bin Hureys for four thousand Dirhams (on credit) upon the awards”.

Ali asws was brought some wealth from Isfahan, and the people of Al-Kufa were in seven categories, so he asws divided it in seven portions, and he asws found a loaf of bread in it. So, he asws broke it into seven pieces, then made a piece of bread to be upon each portion. Then he asws called the leaders of the seven categories and drew lots between them”.

He asws saw a rope in the public treasury, so he asws said: ‘Give it to the people’. So, one of them took it”.

He asws had given an option to two slaves regarding their sins, to Al-Hassan asws. He asws said: ‘Consider what you asws are saying for it is a judgment’. And he asws was a speaker of the truth,
standing with the fairness. When he asws was pleased, he asws did not say apart from the truth, and if he asws was angry, he asws did not exceed any side of the truth”.  

251 (The book) ‘Tafseer Al Ayyashi’ – from Ibn Nubata who said,

‘While Ali asws was addressing one Friday upon the pulpit, Al Ash’as Bin Qays came cutting across necks of the people. He said, ‘O Amir Al-Momineen asws! The tapeworms formed a barrier between me and your asws face!’

He (the narrator) said, ‘Ali asws said: ‘What is to me asws and the large-bodied people (fat cats)? Should I asws be repelling a people tomorrow at the beginning of the day seeking the Grace of Allah azwj, and at the end of the day they are mentioning Allah azwj? Should I asws be repelling them and be like the oppressors?’”  

252 Al-Jazry said, ‘In a Hadeeth of Ali asws: ‘Who will excuse me asws from these large-bodied people (fat cats)?’”  

253 (The book) ‘Kashf Al Ghumma’ – From Al Hafiz Abdul Aziz,

‘From Musa asws Bin Ja’far asws, from his asws forefathers asws having said: ‘Al-Husayn asws said: ‘A man came sprinting to Amir Al-Momineen asws Ali asws with a group, so he asws instructed me asws to call Qanbar to him asws. Al asws said to him: ‘Go out to this sprinter and tell him we asws have heard what Allah azwj the Exalted Dislikes, so leave to be in without a Protection of Allah azwj the Exalted’”  

254 And from the book of Ibn Talha –

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252 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 26 a  
253 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 26 b  
254 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 27 a
‘It is reported that Sawdah Bint Umarah Al-Hamdaniya entered to see Muawiya after the expiry of Ali\textsuperscript{asws}. He went on to snub her upon her being protective upon him\textsuperscript{asws} for the days of Siffeen and traced his matter until he said, ‘What is your need?’

سُمِّنَ اللَّهُ مُسَائيلاً عَنْ أَمْرينََّ وَ مَا افْتَََضَ عَلَيْ َ مينْ حَق ينَا وَ لََ ي ََّ َالُ ي َتَقَدَّمُ عَلَيْنَا مينْ قيبَلي َ مَنْ يَسْاُو بِيَ وَ يَبْطيشُ بيقُوَّةي سُلْطَاني َ ف َيَحْصُدُنََّ حُصييدَ السُّنْبُلي وَ يَدُوسُنَا دَوْ َ ا لَِْرْمَلي يَسُومُنَا الَْْسْفَ وَ يُذييقُنَا الَِْتْفَ

She said, ‘Allah\textsuperscript{azwj} will be Questioning you about our matter and whatever from our rights what had been Obligated upon you and there have not ceased to arrive to us, one who soars with your position and ravages with your authority. So, they have mowed us down like harvesting the corn, and stepping on us like stepping on the seeds, and despised us, and made us taste the death.

قَالَ ْ إينَّ اللَََّّ مُسَائيلُ َ عَنْ أَمْرينََّ وَ مَا افْتَََضَ عَلَيْ َ مينْ حَق ينَا وَ لََ ي ََّ َالُ ي َتَقَدَّمُ عَلَيْنَا مينْ قيبَلي َ مَنْ يَسْاُو بِيَ وَ يَبْطيشُ بيقُوَّةي سُلْطَاني َ ف َيَحْصُدُنََّ حُصييدَ السُّنْبُلي وَ يَدُوسُنَا دَوْ َ ا لَِْرْمَلي يَسُومُنَا الَْْسْفَ وَ يُذييقُنَا الَِْتْفَ

This is Busr Bin Artah, having arrived to us. He killed our men and seized our wealth, and had it not been for the obedience, there would have been honour among us and defence. So, if you were to remove him from us, we will thank you, or else we will abandon you’.

فَََطْرَقَ ْ سَوْدَةُ سَاعَةً ثَُُّ قَالَ ْ صَلَّى الْْيلَهُ عَلَى رُو ٍ رَضَاَّن َهَا قَبٌَْ فَََصْبَحَ فييهي الْعَدْلُ مَدْفُونًَّ قَدْ حَالَفَ الَََِّْ لََ ي َبْغيي بيهي بَدَلًَ فَصَارَ بِيلََِْ ي وَ الْْييََاني مَقْرُونًَّ

Muawiya said, ‘Is it me that you are threatening with your people, O Sawdah? I am thinking that I will have you carried upon a harsh hump (of a camel) and return to him, and he will implement his judgment regarding you’.

فَََطْرَقَ ْ سَوْدَةُ سَاعَةً ثَُُّ قَالَ ْ صَلَّى الْْيلَهُ عَلَى رُو ٍ رَضَاَّن َهَا قَبٌَْ فَََصْبَحَ فييهي الْعَدْلُ مَدْفُونًَّ قَدْ حَالَفَ الَََِّْ لََ ي َبْغيي بيهي بَدَلًَ فَصَارَ بِيلََِْ ي وَ الْْييََاني مَقْرُونًَّ

Sowdah lowered her head for a while, then said (couplets), ‘May Allah\textsuperscript{azwj} Send Salawaat upon a soul buried in a grave, and the justice became buried along with him\textsuperscript{asws}. He\textsuperscript{asws} had sworn the truth, not seeking any replacement with it, thus he\textsuperscript{asws} became paired with the truth and the Eman’.

فَََطْرَقَ ْ سَوْدَةُ سَاعَةً ثَُُّ قَالَ ْ صَلَّى الْْيلَهُ عَلَى رُو ٍ رَضَاَّن َهَا قَبٌَْ فَََصْبَحَ فييهي الْعَدْلُ مَدْفُونًَّ قَدْ حَالَفَ الَََِّْ لََ ي َبْغيي بيهي بَدَلًَ فَصَارَ بِيلََِْ ي وَ الْْييََاني مَقْرُونًَّ

Muawiya said, ‘Who is this, O Sawdah?’ She said, ‘By Allah\textsuperscript{azwj}! He\textsuperscript{asws} is Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. By Allah\textsuperscript{azwj}! I had gone to him\textsuperscript{asws} regarding a man he\textsuperscript{asws} had placed in charge of our charities, and he had been tyrannical upon us. I ran into him\textsuperscript{asws} standing praying Salat. When he\textsuperscript{asws} saw me, he\textsuperscript{asws} turned from his\textsuperscript{asws} Salat, then faced towards me with mercy and kindness, and compassion, and he\textsuperscript{asws} said: ‘Is there a need for you?’ I said, ‘Yes’, and I informed him\textsuperscript{asws} the news.

فَََطْرَقَ ْ سَوْدَةُ سَاعَةً ثَُُّ قَالَ ْ صَلَّى الْْيلَهُ عَلَى رُو ٍ رَضَاَّن َهَا قَبٌَْ فَََصْبَحَ فييهي الْعَدْلُ مَدْفُونًَّ قَدْ حَالَفَ الَََِّْ لََ ي َبْغيي بيهي بَدَلًَ فَصَارَ بِيلََِْ ي وَ الْْييََاني مَقْرُونًَّ
He asws wept, then said, ‘O AllahAZwj! Youazwj are the Witness upon meazwj and them, and Iazwj did not instructed them with being unjust to Yourazwj creatures’.

Then he asws brought out a piece of skin and he asws wrote in it: ‘In the Name of Allahazwj the Beneficent, the Merciful! The Proof has come to you all from your Lordazwj: so fulfil the weight and the measure, and do not undervalue to the people of their things, nor make mischief in the land after its correction – that would be better for you if you were Momineen [7:85].

So, when you read this letter of mineasws, then withhold whatever from ourasws work there is in your hands until there arrives to you one who will take possession from you. And the greetings”.

Then he asws handed over the letter to me. By Allahazwj! He asws neither sealed it with clay nor did he asws store it. So, I came with the letter to its recipient. He turned away from us in isolation’.

Muawiya said, ‘Write for her whatever you want and send her to her city without complaints’.

Muawiya said, ‘Write for her whatever you want and send her to her city without complaints”.

(The book) ‘Irshad al Quloob’ –

‘Zirar Bin Zamrah Al-Laysi entered to see Muawiya. He said to him, ‘Describe Aliasws to me!’ He said, ‘And can you excuse me from that?’ He said, ‘I will not excuse you’.

He said, ‘Heasws was of long-term (thinking), intense of strength, speaking decisively, and judging justly, the knowledge burst forth from hisasws sides, and the wisdom spoke from hisasws

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256 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 107 H 27 c
tendencies. He was averse from the world and its blossoms and was comforted with the night and his loneliness.

By Allah! He was of mighty lessons, long of thinking. He used to turn his hand and whisper to his Lord. It used to fascinate him from the clothing, what was coarse, and from the food, what was dry.

If he smile, it would be from like from the systematic pearls (teeth). He used to magnify the people of the religion and loved the poor, not coveting in his falsehood, nor despair the poor from his justice. I testify with Allah I had seen him in one of his standings (for Salat), and the night had brought down its darkness and displayed its stars, and he was standing in his prayer niche holding on to his beard, being restless like the restlessness of the one bitten by a snake and crying with grief-stricken crying.

It is as if I can now hear him and he is saying: ‘O world! O world! Is it me you are displaying to, or to me you are luring? Far be it! Far be it! Deceive others, there is no need for me regarding you! I have already divorced you thrice, there is no return to me regarding you. Your life is short, and your perils are little, and your ownership is basic. Alas! Alas! Scarcity of provision and the long journey, and loneliness of the road, and greatness of the (arrival to) the resources!’

The tears of Muawiya flowed upon his beard, and he wiped it with his sleeve, and the people choked with the crying. Then he said, ‘By Allah! Abu Al-Hassan was like that, so how was your patience from him? O Zirar?’ He said, ‘Patience of the one (mother) whose young is slaughtered upon his chest, so she can neither cry any tears nor can her regret (grief) calm down’.
Then he stood up and went out crying. Muawiya said, ‘As for you all, if you were to lose me, there would not be anyone among you who can praise Ali asws with this praise’. One of ones who were present said, ‘The companion is upon a worth of his companion’.  

(The book) Al Kafi - A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ahmad Bin Amro Bin Suleyman Al bajaly, from Ismail Bin Al-Hassan Bin Ismail Bin Shuayb Bin Maysam Al Tammar, from Ibrahim Bin Is’haq Al Madainy, form a man, from Abu Mikhnaf Al Azdy who said,  

‘A group of Shias came to Amir Al-Momineen asws, and they said, ‘O Amir Al-Momineen asws! If you asws would extract this wealth and distribute it among these chiefs, and notables, and prefer them over us until when the affairs (of the government) are stabilised, you asws can return to what Allah azwj has Commanded you asws with distribution with the equalness among the citizens’.  

Amir Al-Momineen asws said: ‘Are you instructing me asws, woe be unto you all, that I asws should seek the victory by the injustices and the tyranny among the ones whom I asws rule upon, from the people of Al-Islam? No, by Allah azwj! That will not happen for as long as the night-talker converses and for as long as a star in seen in the sky. By Allah azwj! If their wealth was my asws wealth, I asws would have still equalised between them, so how can I asws (do what you are asking me to do) and rather it is their wealth?  

He (the narrator) said, ‘Then he asws was silent for a long while, then raised his asws head, so he asws said: ‘The one among you for whom there is wealth, he should beware of the corruption. If he were to give it in other than its rightful management, and extravagance, and its doer would raise his mention among the people and he would waste it in the Presence of Allah azwj, and he would not place the matter of his wealth in other than its rightful place and with other than its deserving one except that Allah azwj would Prohibit their gratefulness, and their cordiality would be for other than him.  

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So, even if there were to remain with him from the ones who manifest the gratefulness for him and show him good advice, that would rather be flattery from him and a lie. If his slipper breaks, then he is needy to their assistance and their return of favour, so he would be an accused friend and an evil deceiver.

And he would not place the matter of his wealth in other than its rightful place and with other than its deserving ones except that there would not happen to be a share for him regarding what comes except for the praise of the villains and praise of the evil ones as long as he is bountiful upon them with grace, and the speech of the ignorant makes him to be a benevolent one and in the Presence of Allahazwj he is a stingy one.

So which share is more wicked and loss-making than this share, and which benefit is less in goodness than this goodness? The one among you who has wealth for him, so let him give it to his relatives, and let him do good from it with the guests and let him relieve the suffering with it and the captives, and the traveller. Thus, the success with these characteristics is benevolence in the world and nobility in the Hereafter’’. 258

(258) Al Kafi - Muhammad Bin Ali, and someone else, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from A man, from Habeeb Bin Abu Sabit who said,

‘There came to Amir Al-Momineenasws honey and figs from Hamdan, and gifts. Heasws ordered the officers that they should bring the orphans. Heasws enabled them from top for the tasting. They were licking it and heasws was distribution to the people, cup by cup. It was said to himasws, ’O Amir Al-Momineenasws! What is for them that they should be licking it?’ So heasws said: ‘The Imamasws is a father of the orphans, and rather this treat of theirs is due to the care of the father’’. 259

258 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 107 H 29
‘Whenever Amir Al-Momineen\textsuperscript{asws} wanted to rebuke the man, he\textsuperscript{asws} was saying: ‘By Allah\textsuperscript{azwj}! You are even more frustrated than the neglecter of the washing of the day of Friday, and one does not cease to be in purity up to the other (next) Friday’\textsuperscript{260}.

\begin{quote}
\textsuperscript{260} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 31
\end{quote}
poor might despair due to his poverty’. Asim Bin Ziyad threw off the cloak and wore the appropriate”.261

33–فر، تفسير فراة بن إبراهيم القاسم في خُصُوص التأويل مَنْ أَحَدُ الْمَلَأِينَ مَعْطَعًا عَنْ أَبِي عُلّامَيْ عَلََى الْيَتِّيَحُ عَلَيْ الوَكِيلُ: لَمْ تَرَىُّ لَنْكَمْ أَيْامُ أَهْلِ خَلْقِ السَّمَوَاتِ وَ الْأَرْضِ وَ أَتْلَىُّ نَعْمَةَ الَّذِي صَلَّى رَبُّ الْكَافِرِينَ وَ الْمُؤْمِنِينَ عَلَىٰ نَفْسِهِ صُفَّاقَةً مُّغْضَفُورًة

Tafseer Furaat Bin Ibrahim – Al Qasim Bin Hammad Al Dallal transmitting,

‘From Abu Ja’far asws having said: ‘When the five Verses were Revealed: Or, One Who Created the skies and the earth, and Sent down for you water from the sky? [27:60] – up to Hisazwj Words: if you were truthful [27:64], and Ali asws Bin Abu Talib asws was by the side of the Prophet saaw, he asws trembled like the trembling of the sparrow’.

He (the narrator) said, ‘Rasool-Allah asww said to himasws: ‘What is the matter with youasws, O Aliasws?’ Heasws said: ‘asws am surprised at their audacity upon Allahazwj and the Leniency of Allahasww from them’.

He (the narrator) said, ‘Rasool-Allahasww caressed himasws, then said: ‘Receive glad tidings, O Aliasws, for no hypocrite will love youasws nor will any Momin hate youasws, and had it not been for youasws, the party of Allahazwj and the party of Hisazwj Rasool-Allahasww would not be recognised’’.262

262 (262) Bihar Al-Anwaar – V 41, The book of History – Amir Al-Momineenazws, Ch 107 H 33
Amir Al-Momineen asws heard that and he asws ordered the one who was in charge of his asws charities that he should gather his asws dates and do not send anything from these to the people and that these should be kept aside. Then he asws said to him: ‘Firstly sell these to the first one (buyer) and make these to be Dirhams. Then keep these where the dates were kept and compress it where it cannot be seen’. He asws then said to the person in charge: ‘When I asws call you with the dates, so climb and look at the wealth, then strike it with your leg as if you have no intention for the Dirhams until you scatter these’.

Then he sent for a man from them, calling them over. Then he called for the dates. When he climbed to descend with the dates, he struck with his leg and the Dirhams were scattered. They said, ‘What is this O Abu Al-Hassan asws!’ He asws said: ‘This is wealth of the one who has no wealth’. Then he ordered with that wealth, and he asws said: ‘Look at the deserving ones of every house which I asws used to send to them’. They looked at his wealth, and he asws sent it (to them)’. 263

'It (news) reached Amir Al-Momineen asws that Talha and Al-Zubeyr were both saying, ‘There is not for Ali asws, any wealth’. He (the narrator) said, ‘So that was grievous upon him asws, so he asws ordered his asws representatives that they should gather his asws harvest until when a year passes by, to bring it to him asws, and there had gathered from the price of the harvest, one hundred thousand Dirhams.

He asws had it displayed in front of him asws and sent a messenger to Talha and Al-Zubayr. He brought both of them to him asws. He asws said to them both: ‘This wealth, by Allah azwj, is for me asws, there not being a share for anyone else in it’, and they had both verified it’. They both left from his asws presence, and they were both saying, ‘He asws does have wealth for him asws’. 264

263 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 34
I heard Abu Abdullah ﷺ saying: ‘Amir Al-Momineen ﷺ sent a Zakāt collector from Al-Kufa to its valleys and said to him: ‘O servant of Allah ﷺ! Go, and upon you be the fear of Allah ﷺ Alone, there being no associates for Him ﷺ, and do not be preferring your world upon your Hereafter and be protective to what you are entrusted upon it as a shepherd of the Right of Allah ﷺ, until you come over to the society of the clan of so and so.

When you set foot there, descend in their waters and do not mix in with their houses. Then go with tranquillity and dignity until you are standing between them and greet upon them. Then say to them, ‘O servants of Allah ﷺ! A Guardian ﷺ of Allah ﷺ has sent me in order to take from you a Right of Allah ﷺ among your wealth. So, is there for Allah ﷺ a Right in your wealth to pay it to His ﷺ Guardian ﷺ?’

If a spokesperson were to say to you, ‘No’, then do not return him (ask him again); but if one of them says yes to you, so go with him from without having frightened him, or promising him except for goodness. When you come to his wealth, do not enter it except by his permission, for most of it is for him. Then say, ‘O servant of Allah ﷺ! Do you permit me regarding entering into your wealth?’ If he was to permit you, do not enter it like the entering of the one dominant upon it, nor be arrogant with it.

Split the wealth into two parts, then give him the choice whichever of the two parts he so likes. Whichever of the two he chooses, do not object to him. Then split the remaining part into two parts, then give him the choice, so whichever of the two he chooses, do not object to it. And do not cease doing like that until there remain what can fulfil the Right of Allah ﷺ Blessed and High, from his wealth. When that remains, take possession of the Right of Allah ﷺ from him, and if he were to ask for a reduction, reduce it.
So when your messenger comes with it, advise him that he should neither impede between a she-camel and her young, nor effect a separation between the two, nor overdo her milking for that would be harmful with her young ones, not be excessive in riding her, and be equitable between these regarding that; and let them be watered at every watering place he passes by with them, and not isolate them from the vegetation of the earth to the middle of the road during the timings during which they should be resting and grazing; and let him be kind with them in his effort until he brings them over to us\textsuperscript{asws} by the Permission of Allah\textsuperscript{azwj}, healthy, fat, without tiredness or being over-worked.

Thus, these would be distributed by the Permission of Allah\textsuperscript{azwj} upon the Book of Allah\textsuperscript{azwj} and the Sunnah of His\textsuperscript{azwj} Prophet\textsuperscript{saww} upon the friends of Allah\textsuperscript{azwj}. Thus, that would be great for your Recompense and closer for your righteous guidance. Allah\textsuperscript{azwj} is Looking at them at and to you and to your efforts, and your advice to the one\textsuperscript{asws} who sent you and you sent, regarding his\textsuperscript{asws} need, for Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} does not Look at a friend of His\textsuperscript{azwj} who strives with his self with the obedience and the correct advice for himself and for his Imam\textsuperscript{asws}, except that he would be with us\textsuperscript{asws} among the lofty friends’.

He (the narrator) said: ‘Then Abu Abdullah\textsuperscript{asws} wept, then said: ‘O Bureyd! No, by Allah\textsuperscript{azwj}! There does not remain (today) any sanctity for the Sake of Allah\textsuperscript{azwj} except that it is contravened, nor is there a deed being done by the Book of Allah\textsuperscript{azwj} or a Sunnah of His\textsuperscript{azwj} Prophet\textsuperscript{saww} in this world, nor a Limit is being established among these people since the passing away of Amir Al-Momineen\textsuperscript{asws}, nor has anything been done from the Truth by these people until this day’.

Then he\textsuperscript{asws} said: ‘But, by Allah\textsuperscript{azwj}, The days and the night will not go away until Allah\textsuperscript{azwj} Revives the dead and Causes the living ones to die, and Allah\textsuperscript{azwj} Returns the Truth to its People\textsuperscript{asws}, and Establishes His\textsuperscript{azwj} Religion which He\textsuperscript{azwj} is Pleased with for Himself\textsuperscript{azwj} and
His \( \text{Prophet}^{\text{asww}} \). Therefore, receive glad tidings, then receive glad tidings, then receive glad tidings, for by Allah \( \text{Prophet}^{\text{asww}} \), there is no Truth except (what will come) in your hands\(^{265}\).

In a Hadeeth of Ali \( \text{asws} \): ‘And do not over-milk her milk for that would be harmful to its children (young ones)’ \(^{266}\).

The book) Al Kafi – A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ahmad Bin Ma’mar who said, ‘Abu Al-Hassan al Umy informed me saying, ‘Ismail Bin Ibrahim narrated to me, from Muhajir, from a man from Saqeyf who said,

‘Ali \( \text{asws} \) Bin Abu Talib \( \text{asws} \) utilised me (as a Zakāt collector) upon Baniqiya, and an outskirt from the outskirts of Al-Kufa, and he \( \text{asws} \) said to me, and the people were present: ‘Look after your taxes (collected), and be careful regarding it, and do not neglect even one Dirham from it. When you want to divert yourself towards your work, then pass by me \( \text{asws} \).

He (the narrator) said, ‘I went over to him \( \text{asws} \) and he \( \text{asws} \) said to me: ‘That which you heard from me \( \text{asws} \) were principles. Beware of striking a Muslim, or a Jew, or a Christian regarding a Dirham of tax, or pursuing a working animal regarding a Dirham. But rather, we \( \text{asws} \) order that we \( \text{asws} \) should observe tolerance for them’\(^{267}\).

The book) ‘Al Kafi’ – Ali, from his father, from Ali Bin Asbat, from his uncle Yaqoub Bin Salim, from Abu Al-Hassan Al Abdy, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineen \( \text{asws} \) said one day, and he \( \text{asws} \) was addressing upon the pulpit at Al-Kafi: ‘O you people! Had \( \text{asws} \) not abhorred the treachery, I would have been the most cunning of the people. Indeed! For every treachery there is an immorality, and for every immorality there is Kufr. Indeed! And the treachery and the immorality and the embezzlement (all lead to be) in the Fire’\(^{268}\).
‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws passed by a slave girl who had bought some meat from a butcher and she was saying, ‘Increase it for me’. Amir Al-Momineen asws said to him: ‘Increase it for her for it would be magnifying for the Blessings’.

I heard Abu Abdullah asws saying that a friend of Ali asws does not eat except for the Permissible because his Master asws was like that, and the friend of Usman does not care whether he eats the Permissible or the Prohibited because his master was like that’.

He (the narrator) said, ‘Then he asws returned to the mention of Ali asws, and he asws said; ‘But, by the One Who Took his asws soul, he asws did not eat anything Prohibited in the world, be it little or a lot, until he asws departed from it. And there were not presented to him two matters both of them in obedience to Allah aswj except that he asws chose the more difficult one of the two for his asws body, and there did not descend any difficulty upon the Rasool-Allah saww at all except that he asws faced it, being relied upon for it. And no one from this community can endure the deeds of the Rasool-Allah saww after him saww apart from him’.

And he asws would work like a man as if he could see into the Paradise and the Fire, and he asws had freed one thousand slaves from his asws wealth. All of that was from what he asws had worked by his asws own hands, making his asws forehead perspire for the Sake of Allah azwj Mighty and Majestic, seeking to be free from the Fire. And there was no meal for him asws except for the vinegar and oil, and the sweetness of the dates if he asws could find them. And his asws clothing was the cotton. If he asws found excess in his clothes, he asws would call for the scissors and cut it off’. 

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270 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 40
Abu Abdullah asws said: 'The Rasool-Allah saww did not eat whilst leaning, since he saww was Sent by Allah azwj Mighty and Majestic, and no one ever saw his saww knees is a gathering at all. And the Rasool Allah saww did not shake hands with a man at all by pulling his saww hand from his hand until the man would pull his own hand from his saww hands. The Rasool Allah saww did not recompense anyone with evil at all. Allah azwj the Exalted Said to him saww: Repel the evil by that which is best. [23:96], so he saww did it’.

He asws said: 'And his saww brother (Ali asws) from after him saww, by the One Who azwj Took his asws soul, did not eat anything at all Prohibited in the world until he asws exited from it. By Allah azwj, if two matters were presented to him asws in both of which was the obedience to Allah azwj Mighty and Majestic, he asws would take the one which was more difficult upon his asws body.

By Allah azwj, he asws freed a thousand slaves for the Sake of Allah azwj Mighty and Majestic, from the work of his asws own hands. By Allah azwj, no one could endure the deeds of the Rasool Allah saww after him saww, apart from him asws. By Allah azwj, there did not descend upon the Rasool Allah saww any (difficulty) at all except that he asws was the foremost in facing it, being a reliable one from him saww for it.
And whenever the Rasool-Allah(saww) sent him(asws) with his(saww) flag, so Jibraeel(as) would fight on his(asws) right and Mikaeel(as) on his(asws) left. Then he(asws) would not return until Allah(azwj) Mighty and Majestic Granted victory to him(asws).  271

I heard Abu Abdullah(asws) saying: ‘Ali(asws) was the most similar to the Rasool Allah(saww) in the partaking of food and manners. And he(asws) used to eat the bread and the oil whilst (he(asws) would feed) the people with the bread and the meat’.

He(asws) said: ‘Ali(asws) used to fetch the water and the firewood, and (Syeda) Fatima(asws) used to grind, and knead, and bake, and stitch. She(asws) was of the most beautiful of face from the people, with cheeks like two roses, may Greetings be upon her(asws), and upon her(asws) father, and her(asws) husband, and her(asws) purified children’.  272

Abu Abdullah(asws) having said: ‘When Ali(asws) became the ruler, he(asws) ascended the Pulpit. He(asws) Praised Allah(azwj) and Extolled Him(azwj), then said: ‘By Allah(azwj)! I(asws) will not give you the sustenance from your spoils of war (Al-Fey) a single Dirham (more than what each of you deserve) so long as I have a palm tree left in Yasrab (Al-Medina). Be truthful to yourselves. Do you see what I(asws) have prevented from myself that I(asws) shall give it to you?’

Aqeel stood up and said to him(asws), may Allah(azwj) Honour his(asws) face, ‘By Allah(azwj)! You will consider me to be equal to a black man of Al-Medina?’ He(asws) said: ‘Sit down! Is there not one here besides you to speak? And there is no preference to you except by a precedent (being foremost in Al-Islam) or by piety’.  273
And Zayn Al-Abideen asws said: ‘Amir Al-Momineen asws was not afflicted with any difficulty except he asws prayed Salat during that day and gave in charity to sixty poor ones and Fasted for three days’.

‘We were in a house with Ali asws, us and his asws Shias and his asws special ones. He asws turned towards us and did not deny anyone of us. He asws said: ‘These people will be prevailing upon you all. They will cut off your hands and will poke your eyes out’. A man from us said, ‘And will you asws be alive, O Amir Al-Momineen asws?’

He asws said: ‘Allah azwj will Shelter me asws from that’. He asws turned and there was someone crying. He asws said to him: ‘O son of the ignorance! Are you intending along with the pleasures of the world, ranks of the Hereafter? But rather, Allah azwj has Promised the patient ones’.

44-L, the scholars of my time reported regarding the—#The book ‘Al Khisaal’ – Al Talaqany, from Al-Hassan Bin Ali Al Adawy, from Muhammad Bin Khaleelan Bin Ali Al Abbasi, from his father, from his forefathers who said,

‘Ali asws Bin Abu Talib asws said: ‘We asws are specialised with five – with eloquence, and accompaniment, and pardoning, and seriousness, and stature with the women’.

274 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 44

275 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 45 / 1

276 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 45 / 2

45-It was said to Amir Al-Momineen asws, ‘What is your asws affair being in the vicinity of the graveyard?’ He asws said: ‘asws find them to be sincere neighbours. They refrain from evil deeds and are reminding of the Hereafter’.

And Zayn Al-Abideen asws said: ‘Amir Al-Momineen asws was not afflicted with any difficulty except he asws prayed Salat during that day and gave in charity to sixty poor ones and Fasted for three days’.

275 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 45 / 1
And it is reported by Zurara Bin Ayn, from his father,

‘From Abu Ja’far Muhammad\als Bin Ali\als having said: ‘It was so that whenever Ali\als prayed Al-Fajr Salat, did not cease to (pray) follow-ups up to the emergence of the sun. When the sun emerged, the poor and the needy and others from the people would gather to him\als, and he\als would teach them the jurisprudence and the Quran, and there used to be a (particular) time he\als would be standing from that gathering of his\als.

One day he\als stood up and passed a man, and he pelted him\als with an obscene word’. He (the narrator) said, ‘And Muhammad\als Bin Ali\als did not name him’.

So, he\als returned upon his\als very road until he\als ascended and ordered, and the congregational Salat was called for. He\als praised Allah\azwj and extolled upon Him\azwj, then said: ‘O you people! There isn’t anything more Beloved to Allah\azwj, nor more beneficial generally than forbearance of a leader and his understanding, and there is nothing more hateful to Allah\azwj nor more harmful generally than ignorance of a leader than his weak understanding.

Indeed! And surely, one who does not happen to have a preaching from himself, would not happen to have a protector from Allah\azwj. Indeed! And one who is fair from himself Allah\azwj will not Increase him except in honour. Indeed! And the humiliation on obedience of Allah\azwj draws closer to Allah\azwj than the honours received in His\azwj disobedience’.

Then he\als said: ‘Where is the speaker (who spoke) just now?’ He was not able to deny. He said, ‘Here I am, that one, O Amir Al-Mominee\als!’ He\als said: ‘As for \als if \als so desired, \als could have said it (as well)’. He said, ‘Or you\als can pardon and excuse, for you\als rightful of that’. He\als said: ‘\als have pardoned and excused’.

It was said to Muhammad\als Bin Ali\als, ‘What did he\als want to say?’ He\als said: ‘He\als wanted to lineage him’.

277 Bihar Al Anwaar – V 41, The book of History – Amir Al Mominee\als, Ch 107 H 45 / 3
And it is reported by Zurara as well who said,

'It was said to Ja'far asws Bin Muhammad asws, 'There are a people over here who are derogating Ali asws. He asws said: 'With what are they derogating him asws? May there be no father for them! And is there any place Allah azwj has Derogating him asws?'

By Allah azwj! No two matters were presented to Ali asws, both of them being in obedience of Allah azwj, except he asws worked with severer of the two and their more grievous upon him asws.

And he asws used to do the work as if he asws was standing between the Paradise and the Fire, looking at the Reward of theirs so he asws would work for it, and he asws would look at the Punishment of theirs, so he asws would (not) work for it.

And if he asws had stood to the Salat, and when he asws said: 'asws divert my asws face', his asws colour would change to the extent that would be recognised in his asws complexion. And he asws had liberated a thousand slaves from the toil of his asws own hands, all of them he asws had sweated his asws forehead and bared his asws hands regarding it.

And he asws had scraped out a spring flowing in his asws wealth (estate) like neck of the camel. He asws said: 'Give glad tidings to the inheritors'. Then he asws made it to be a charity upon the poor and the needy and the wayfarer up to (the time) Allah azwj Makes (the humble) to inherit the earth and the ones upon it, for Allah azwj to Turn away the Fire from his asws face'". 278

And he asws had said in another place, 'And it is reported by Ali Bin Muhammad Bin Abu Sayf Al Madainy, from Fuzeyl Bin Al Ja’d who said,

‘Confirming the causes regarding the Arabs sitting back from Amir Al-Momineen asws the matter of wealth, for he asws did not happen to give preference to any noble over the ordinary (person), nor an Arab over the non-Arab, nor did he asws deal with the chief and the leaders of

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278 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 45 / 4
the tribes like what is done with the kings and did not incline anyone to himself

asws, and Muawiya was opposite that, so the people left Ali

asws and joined up with Muawiya.

سَكَّ عَليعُّ إِلَّا أَشْتَي تَذُلَ أَصْحَابهيه وَ فَهَّرَ بَعْضيه وَ أَلْقَفَهُمَّ إِلَّا أَمْرَ الْوُلُودَ وَ أَلْقَفَهُمَّ بِالْمَجْلَعَةَ وَ أَلْقَفَهُمَّ بِالْغَرْفَةَ وَ أَلْقَفَهُمَّ بِالْغَرْفَةَ وَ أَلْقَفَهُمَّ بِالْغَرْفَةَ .

فَفَشَكَا عَلييٌّ ع إيلََ اأََْشْتََي تَََاذُلَ أَصْحَابهيه وَ فيرَارَ ب َعْضيهي ْ إيلََ مُعَاوييَةَ ف َقَالَ اأََْشْتََُ يََ أَمييرَ الْاُمْمينيَ َ إينََّّ قَار َلْنَا أَمْلَ الْبَصْرَةي بِيَمْلي الْكُوفَةي وَ أَمْلي الْبَصْرَةي وَ أَمْلي الْكُوفَةي وَ رَأْيُ النَّا ي وَاحيدٌ وَ قَدي اخْتَلَفُوا ب َعْدُ وَ ر َعَادَوْا وَ ضَعُفَ ي الن ييَّةُ وَ قَلَّ الْعَدَدُ وَ أَنْتَ تََْخُذُمُ ْ بِيلْعَدْلي وَ ر َعْاَلُ فييهي ْ بِيلََِْ ي وَ رُنْصيفُ الْوَضييعَ مينَ الشَّرييفي ف َلَيَْ َ ليلشَّرييفي عينْدَكَ فَضْلُ مَنَّْ يلَةٍ

So, a party from the ones with you made noise from the truth when they had been generalised with it, and they became saddened from the justice when they came to be in it, and they saw the dealing of Muawiya with the rich people and nobles. So, the souls of the people yearned for the world only a few weren’t for the world, and most of them disliked the truth and bought the falsehood and preferred the world.

فَضَجَّ ْ طَائيفَةٌ مِيَّنْ مَعَ َ مينَ الََِْ ي إيذْ عُاُّوا بيهي وَ اغْتَاُّوا مينَ الْعَدْلي إيذْ صَارُوا فييهي وَ رَأَوْا صَنَائيعَ مُعَاوييَةَ عينْدَ أَمْ لي الْغَنَاءي وَ الشَّرَفي ف َتَاقَ ْ أَن ْفَُ ُ النَّا ي إيلََ

So, if you

asws were to spend the wealth, O Amir Al-Momineen

asws, the necks of men would incline towards you

asws and their advice would be clear they would be sincere of the cordiality Allah

azwj has Made to be for you

asws. O Amir Al-Momineen

asws! And write to your

asws enemies and disperse their groups and weaken their plots and scatter their affairs, *He is Aware of what they are doing [11:111]*

فَقَالَ عَليعُّ ع أَمَّا مَا ذَكَرْتَ مينْ عَاَلينَا وَ سييرَرينَا بِيلْعَبْلي فَإينَّ اللَََّّ عََّ َّ وَ جَلَّ ي َقُولُ مَنْ عَايلَ صالِياً فَلينَفْسيهي وَ مَنْ أَساءَ ف َعَلَيْها وَ ما رَبُّ َ بيظَلََّمٍ ليلْعَبْلي وَ أَنََّ مينْ أَنْ أَكُونَ مُقَص يراً فيياَا ذَكَرْتُ أَخْوَفُ

Ali

asws said: ‘As for what you mentioned of our

asws knowledge and our

asws ways with the justice, so Allah

azwj Mighty and Majestic is Saying: *One who acts rightly, so it is for himself, and one who does evil, so it would be against him, and your Lord is not the least unjust to the servants [41:46]*, and

asws am fearful from becoming deficient regarding what you mentioned.
And as for what you mentioned from the truth being heavy upon them, so they have separated from us\textsuperscript{asws} due to that. Allah\textsuperscript{azwj} Knows that they did not separate from us\textsuperscript{asws} and they did not seek except for the world declining from them. It is as if they have separated from us and they would be Question on the Day of Qiyaamah for the world they had intended, or the work they had done for Allah\textsuperscript{azwj}?

وَ أَمَّا مَا ذَكَرْتَ مِنْ بَذْلي اَمْوَالي وَ اصْطِباحي الرِّجْلي فَإِنَّهُ لَيَسَعُنَا أَنْ نُوْفِي أَحَدًا مِنْ أَنفُسِي وَ أَنْقُلُ عَلَى الْجُلُوْسِ كَمْ مِنْ قَرْنٍ

And as for what you mentioned of spending the wealth and pretences of the men, so there is no leeway that we\textsuperscript{asws} should fulfil anyone from the war booty any more than his right, and Allah\textsuperscript{azwj} the Glorious has Said, and His\textsuperscript{azwj} Words are the Truth:  \textit{‘How many times a small group has overcome a numerous group by the Permission of Allah, and Allah is with the patient ones [2:249].} \textsuperscript{279}

وَ قدْ بَعَثْتُ اللَّهُ مَثْلَهُ وَ أَكْثَرَ مِنْ حَقِّي وَ قَدْ قَالَ اللَّهُ سُبْحَانَهُ وَ قَوْلُهُ الْمَبْحَتِيَّةُ

And Allah\textsuperscript{azwj} had Sent Muhammad\textsuperscript{saww} alone, and Made him\textsuperscript{saww} to be with large numbers after the few, and Strengthened his\textsuperscript{saww} party after the humility, and Allah\textsuperscript{azwj} will Return our\textsuperscript{asws} ruling this command, Humbling for us\textsuperscript{asws} it’s difficult matters, and Easing for us\textsuperscript{asws} its sorrow, and \textsuperscript{saww} shall accepted from your opinion whatever would be a Pleasure for Allah\textsuperscript{azwj} Mighty and Majestic, and you are from the trustworthy people in my\textsuperscript{asws} presence, and their most advising to me\textsuperscript{asws}, and most reliable regarding myself\textsuperscript{asws}, if Allah\textsuperscript{azwj} so Desires’. \textsuperscript{279}

وَ ذَكَرَ الشَّعْبيُّ قَالَ

And Al Shaby mentioned, he said,

‘I entered Al-Rahba at Al-Kufa and I was a boy among the boys, and there I was with Ali\textsuperscript{asws} standing upon two packed of gold and silver, and with him\textsuperscript{asws} was a stick and he\textsuperscript{asws} was repelling the people with his\textsuperscript{asws} stick. Then he\textsuperscript{asws} returned to the wealth and distributed it between the people until there did not remain anything from it. Then he\textsuperscript{asws} left and did not carry anything to his\textsuperscript{asws} house, neither little nor more.

فَرَجَعْ إِلَّي بِبَيْتِي وَ لَكِنْ أَنَا رَايْيُ قَيْلًا عَلَى صَلْحٍ مِنْ ذَهْبٍ وَ فَضْلٍ وَ مَعَةٍ مَّبْعَضَةٍ وَ مَا أَصْفَرْ وَ لَمْ يَلْبِسْ

So, I returned to my father and said, ‘I have seen today either best of the people or stupidest of the people’. He said, ‘Who is he, O my son?’ I said, ‘Ali\textsuperscript{asws} Bin Abu Talib Amir Al-

\textsuperscript{279} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 45 / 5
Momineen\textsuperscript{asws}. I saw him\textsuperscript{asws} do such and such', and I narrated the story to him. He wept and said, 'O my son! But you have seen best of the people'.\textsuperscript{280}

And it is reported by Muhammad Bin Fuzeyl, from Haroun Bin Antarah, from Zazan who said,

'I went with Qanbar, a slave of his\textsuperscript{asws} to him\textsuperscript{asws}, and there he said, 'Arise, O Amir Al-Momineen\textsuperscript{asws}, for I have hoarded a hoard for you\textsuperscript{asws}. He\textsuperscript{asws} said: 'And what is it? Woe be unto you!' He said, 'Arise with me'. He\textsuperscript{asws} stood up and went with him to his house, and there was a bag full of golden and silver utensils.

He said, 'O Amir Al-Momineen\textsuperscript{asws}! I saw that you\textsuperscript{asws} do not leave anything except distributing it, so I hoarded this for you\textsuperscript{asws}, from the public treasure'. Ali\textsuperscript{asws} said: 'Woe be to you, O Qanbar! You have loved to enter a great fire into my\textsuperscript{asws} house?' Then he\textsuperscript{asws} unsheathed his\textsuperscript{asws} sword and struck these with a lot of strikes, and there were shattered pieces from the utensils, half of it and another third of it, and approximate to that.

Then he\textsuperscript{asws} called the people and said: 'Divide it with the portions!' Then he\textsuperscript{asws} stood to go to the public treasure and distributed whatever he\textsuperscript{asws} found in it. Then he\textsuperscript{asws} saw some sewing needles. He\textsuperscript{asws} said: 'And let them distribute this!' They said, 'There is no need for us regarding it'.

And Ali\textsuperscript{asws} used to take from every worker from what he had done. He\textsuperscript{asws} laughed and said: 'You will take the bad with the good'.\textsuperscript{281}

And it is reported by Abdul Rahman Bin Ajlan who said,

‘Ali\textsuperscript{asws} used to distribute between the people, the needles, and the rags, and the plants, and such and such’\textsuperscript{282}. 

\textsuperscript{280} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 45 / 6
\textsuperscript{281} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 45 / 7
\textsuperscript{282} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 45 / 8
And it is reported in (the book) Majma’a of Al Taymi who said,

‘Ali\textsuperscript{asws} was sweeping the public treasury every Friday and pray two Cycles Salat, and he\textsuperscript{asws} was saying: ‘You will testify for me\textsuperscript{asws} on the Day of Qiyamah’’.\textsuperscript{283}

And it is reported by Bakr Bin Isa, from Aasim Bin Kuleyb Al Harby, from his father who said,

‘I witnessed Ali\textsuperscript{asws} and some wealth had come to him\textsuperscript{asws} from the mountain. He\textsuperscript{asws} stood up and we stood up with him\textsuperscript{asws}, and the people came thronging. He\textsuperscript{asws} took some ropes and connected them and tied them to each other, then he\textsuperscript{asws} formed a circled around the wealth and said: ‘It is not permissible for anyone that he crosses this rope!’

He (the narrator) said, ‘The people, all of them, sat down behind the rope, and he\textsuperscript{asws} entered and he\textsuperscript{asws} said: ‘Where are the seven chiefs?’ And on that day, Al-Kufa was in seven segments. He\textsuperscript{asws} went on to carry this bag to this one, and this (bag) to this one, until the division was of complete seven divisions, and a loaf of bread was found with the chattels. He\textsuperscript{asws} said: ‘Break in into seven pieces and place each piece upon each portion!’

Then he\textsuperscript{asws} said (a couplet): ‘This is my\textsuperscript{asws} felony and his choice in it, when each felon, his hand is to his mouth’’.

Then he\textsuperscript{asws} drew lots upon it and handed these to the seven chiefs. So, each one of them went on to call his people and they were carrying away the bags’’.\textsuperscript{284}

And it is reported by groups, from Abu Raja’a having said,

‘Ali\textsuperscript{asws} brought a sword to the market and said: ‘Who will buy this from me\textsuperscript{asws}? By Allah\textsuperscript{azwj} in Whose Hand is my\textsuperscript{asws} soul! If there was in my\textsuperscript{asws} possession the price of a trouser, \textsuperscript{asws} would not be selling it!’

\textsuperscript{283} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 45 / 9

\textsuperscript{284} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 45 / 10
I said to him\textsuperscript{285} asws, ‘I shall buy you\textsuperscript{asws} a trouser and delay taking its price up to your\textsuperscript{asws} pay day’. So, I handed a trouser to him\textsuperscript{asws} upon to his\textsuperscript{asws} pay day. When he\textsuperscript{asws} took his pay, he\textsuperscript{asws} handed over the price of the trouser to me’’. \textsuperscript{285}

And it is reported by Haroun Bin Sa’ad –

‘Abdullah son of Ja’far\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said to Ali\textsuperscript{asws}, ‘O Amir Al-Momineen\textsuperscript{asws}! If you\textsuperscript{asws} could order (a financial) assistance or expense money for me. By Allah\textsuperscript{azwj}! There is no expense money for me except if I were to sell my riding animal’. He\textsuperscript{asws} said: ‘No, by Allah\textsuperscript{azwj}! I do not find anything to be for you unless you are instruction your uncle\textsuperscript{asws} to steal and give it to you’’. \textsuperscript{286}

And it is reported by Bakr Bin Isa who said,

‘Ali\textsuperscript{asws} had said: ‘O people of Al-Kufa! What I\textsuperscript{asws} go out from you with other than my\textsuperscript{asws} riding animal and my\textsuperscript{asws} belongings and my\textsuperscript{asws} so and so slave, then I\textsuperscript{asws} am an embezzler’. And his\textsuperscript{asws} expense monies used to come from his\textsuperscript{asws} yield at Al-Medina, and he\textsuperscript{asws} used to feed the people bread and met, and he\textsuperscript{asws} was eating the porridge with the vinegar’’. \textsuperscript{287}

And it is reported by Abu Is’haq Al Hamdany –

‘Two women came to Ali\textsuperscript{asws}, one of them being from the Arabs and the other one being from the slaves. They asked him\textsuperscript{asws}, so he\textsuperscript{asws} and he\textsuperscript{asws} handed a Dirham to them and a meal with the sameess. One of them said, ‘I am a woman from the Arabs and this one is from the non-Arabs’. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! I\textsuperscript{asws} cannot find being for the sons of Ismail in this war booty, any merit over the sons of Is’haq\textsuperscript{as}’’. \textsuperscript{288}

\textsuperscript{285} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 45 / 11
\textsuperscript{286} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 45 / 12
\textsuperscript{287} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 45 / 13
\textsuperscript{288} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 45 / 14
And it is reported by Muawiya Bin Ammar,

‘From Ja’far asws Bin Muhammad asws having said: ‘No two matters were presented to Ali asws in the Self (for the Sake) of Allah azwj the Exalted, except he asws took with the more difficult of the two, and you know well, O people of Al-Kufa, that he asws was consuming when with you, from his asws wealth at Al-Medina. And when he asws had taken porridge, he asws make it to be in a tin and seal upon it, fearing that something else might be added upon it; and who can be more ascetic in the world than Ali asws?’”

And it is reported by Al Nazr Bin Suweyd, from Uqbah Bin Alqamah who said,

‘I entered to see Ali asws, and in front of him asws there was sour milk whose smell harmed me, and a dry piece of bread. I said, ‘O Amir Al-Momineen asws! You asws are eating the like of this (despite being the ruler)?’ He asws said to me: ‘O Abu Al-Janoub! Rasool-Allah saws had eaten drier than this, and worn coarser than this’, and he asws gestured towards his asws clothes. So, if I asws do not take with it, I asws fear I asws might not join up with him saws”.

And it is reported by Imran Bin Gafalah who said,

‘I entered to see Ali asws at Al-Kufa, and in front of him asws there was a cup of milk, I found its smell due to the severity of its having soured, and in his asws hand was a piece of bread, the crumbs of the barley were upon his asws face, and he asws was breaking it, and being assisted at time with his asws knees, and his asws maid Fizza sa was standing by his asws head.

I said, ‘O Fizza! Are you sa not fearing Allah asw regarding this old man? Why don’t you sift some flour (to make fresh bread)?’ She sa said, ‘We do not like to be recompensed and we have sinned. He asws has taken (an order) upon us that we will not sift any flour for him asws, so we can better it’’.”

He (the narrator) said, ‘And Ali asws cannot hear what you sa are saying?’ He asws turned towards her sa and said: ‘What are you sa saying?’ She said, ‘Ask him’. He asws said: ‘What did you say to her sa?’ I said, ‘I said to her sa, ‘If you sa could sift some flour (to make fresh bread)’”.

290 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 45 / 16
He asws wept, then said: ‘By my father asws and my mother asws! There was one was not satiated for three consecutive days from wheat bread until he saws separated from the world, and his flour was not sifted’. He (the narrator) said, ‘He asws meant Rasool-Allah saws’.

She said, ‘Then he asws said to me: ‘Will you eat from it?’ I said, ‘I do not want to’. She said, ‘He asws went to it to his house, then returned with that blanket and therein were date peelings and he asws prayed the Friday Salat in it’.

And it is reported by Muhammad Bin Fuzeyl Bin Gazwan who said,

‘It was said to Ali asws, “How much (more) will you asws give in charity! How much (more) will you take out from your asws wealth! Will you asws not hold back (anything)?” He asws said: ‘By Allah azwj! If asws knew that Allah azwj has Accepted even one Obligatory act from me asws, asws would withhold, but by Allah azwj, asws do not know whether the Glorious has Accepted anything from me asws or not’.

And it is reported by Anbasah Al Aabid, from Abdullah Bin Al-Hassan Bin Al-Husayn who said,

‘During the lifetime of Rasool-Allah saws, Ali asws had freed a thousand slaves from what his asws hands had boils in it, and his asws forehead had sweated. And he asws was in charge of the
caliphate and wealth had come to him\textsuperscript{asws}, but his\textsuperscript{asws} sweet dishes were not except the dates nor were his\textsuperscript{asws} clothes except the white cotton\textsuperscript{asws}.\textsuperscript{294}

And it is reported by Al Awwam Bin Hawshab, from Abu Sadiq who said,

‘\textsuperscript{asws}Ali married Layla Bing Masoud Al-Nahshaliya, so a bridal chamber was struck for her in his\textsuperscript{asws} house. He\textsuperscript{asws} came and tore it down and said, ‘It suffices the family of \textsuperscript{asws}Ali what they are in’’.\textsuperscript{295}

And it is reported by Hatim Bin Ismail Al Madainy,

‘From Ja'far Bin Muhammad\textsuperscript{asws} having said: ‘\textsuperscript{asws}Ali bought a Samla shirt during his\textsuperscript{asws} caliphate for four Dirhams, then he\textsuperscript{asws} called a tailor. He\textsuperscript{asws} extended the sleeve of the shirt and instructed him to cut out whatever had exceeded the fingers’.\textsuperscript{296}

And he (Ibn Abi Al-Hadeed) said in another place from the commentary of Nahj Al-Balagah, ‘And as for his\textsuperscript{asws} merits, these have reached the magnificence and the publicity with the ugliness of the objections to his\textsuperscript{asws} mentioned and the blocking of its detail. So, it became like what Abu Al-Ayna said to Abdullah Bin Yahya Bin Khawan, minister of Al-Mutawakkil and Al-Mo'tamad (two caliphs), ‘You see me in what I am giving you from the description to you of the merit (of \textsuperscript{asws}Ali) is like the informant about the brightness of the dazzling day and the apparent moon which is not hidden to the beholder.

I am certain that wherever the words end with me, it would be attributed to the frustration from the people. I am turning away from the praising upon you\textsuperscript{asws} to the supplication for you\textsuperscript{asws} and I am allocating the Ahadeeth about you\textsuperscript{asws} to the knowledge of the people with you\textsuperscript{asws}.

\textsuperscript{294} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 45 / 20
\textsuperscript{295} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 45 / 21
\textsuperscript{296} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 45 / 22
And what can I be saying regarding a man (Alasws), even hisasws enemies and hisasws adversaries are acknowledging with the merits, and ignorance does not enable them (to know) hisasws virtues. And there is no concealment of hisasws merits, for it is known that the clan of Umayya had ruled upon the authority of Al-Islam in the east of the earth and its west, and they had strived with every means in extinguishing hisasws Light, and altering upon it, and placing the faults and the defamatory (statements) to himasws and cursing himasws upon entirety of the pulpits.

And they were threatening the ones praising himasws, but they were imprisoning them and killing them, and they forbade from reporting any Hadeeth which was inclusive of a merit for himasws, and raising hisasws mention, to the extent that they cautioned forbidding anyone from naming with hisasws name.

But that did not increase except elevation and fame, heasws was like the musk, every time it is veiled, its aroma spreads, and every time heasws was concealed, heasws was publicised; and heasws was like the sun. It cannot be veiled by the hand (upon the eyes), and like the brightness of the day, if one eye is veiled from it, a lot of other eyes realise it.

And what can I say regarding a manasws (when) every merit is consoled to himasws and every sect is pulled towards himasws. Heasws is the head of the merits and its spring, and father of its justification, and the one preceding in its course, and the winner of its racehorses. Everyone who was excellent in these after it, has taken it from himasws, and was a follower of hisasws and had been led upon hisasws example.

And you have known that the noblest of the knowledge, it is the knowledge of Divinity, because the nobility of the knowledge is due to the nobility of the known, and it is well known as noblest of the findings. So, it was noblest of the knowledge(s) and it was attained from hisasws speeches, and copied from himasws, and ending up to himasws, and it began from himasws.
The Mu’tazilites are the ones who are people of Al-Tawheed, and the justice, and the lords of perception, and the people are learning from them. This is the skill taught by him asws and his asws companions, because their eldest is Waasil Bin Ata’a, student of Abu Hashim Abdullah Bin Muhammad Bin Al-Nahafiyya, and Abu Hashim is a student of his father, and his father was his asws student.

And as for the Asharites, they are linked to Abu Al-Hassan Ali Bin Abu Bashir Al-Ashari, and he is a student of Abu Ali Al-Jubaie, and Abu Ali is one of the elders of the Mu’tazila. So, the Asharites are ending with the last to teach of the Mu’tazila, and their teacher, he asws is Ali asws Bin Abu Talib asws. And as for the Imamites and the Zaydi tes, their ending to him asws is apparent.

And from the knowledge(s) is the knowledge of jurisprudence, and he asws is its origin, and its foundation, and every jurist in Al-Islam, he is needy to him asws, and has benefitted from his asws understanding.

And as for the companions of Abu Haneefa, like Abu Yusuf and Muhammad and others, they are taking from Abu Haneefa. (And Ahmand Bin Hanbal as well, his jurisprudence ends to Abu Haneefaa). And as for Al-Shafie, he is needy to Muhammad Bin Al-Hassan, so his jurisprudence as well returns to Abu Haneefa, and Abu Haneefa he read (studied) to Ja’far Bin Muhammad asws, and Ja’far asws read (studied) from his asws father asws, and the matter ends to Al asws.

And as for Malik Bin Anas, he read (studied) to Rabie Al-Raie, and Rabie studied to Ikrima (Bin Abu Jahl as, and Ikrimah studied to Abdullah Bin Abbas, and Abdullah Bin Abbas studied to Al asws Bin Abu Talib asws.

And if I so desire, I can refer to him asws the jurisprudence of Al-Shafie, by his reading (studying) to Malik. That would be for you. So, these are the four jurists. And as for the jurisprudence of Al-Shafie, its returning to him asws is apparent.
And as well, the jurists (among) the companions were Umar Bin Al-Khattab, and Abdullah Bin Abbas, and both of them took from Ali[asws]. As for Ibn Abbas, it is apparent. And as for Umar, so everyone knows of his referring to him[asws] in many issues which were problematic upon him and upon others from the companions. And his words more than once, ‘Had it not been for Ali[asws], Umar would have been destroyed’. And his words, ‘May I not remain for a dilemma Abu Al-Hassan[asws] isn’t there for it’. And his words, ‘No one should issue any verdict in the Masjid while Ali[asws] is present.

So, it is known by this aspect as well, the ending of the jurisprudence to him[asws], and it has been reported by the general Muslims and the special (Shias), his[asws] words: ‘Ali[asws] is the most judicial of you all’. And the judging, it is the jurisprudence (understanding), so he[asws] then their most understanding one.

And it is reported by all of them as well that he[asws] had said for him[asws], and he[asws] had sent him[asws] to Al-Yemen as a judge: ‘O Allah[azwj]! Guide his[asws] heart and affirm his[asws] tongue’.

And he[asws] is the one who issued a verdict regarding the woman who had given birth at six months, and he[asws] is the one who had issued a verdict regarding the pregnant adulteress. And these issues, if one were to think of the assumptions in these a prolonged thinking, ones would not come good from it after prolonged consideration. This is the answer. So, what are your thoughts regarding the one[asws] who said it intuitively, and with brevity.

And from the knowledge(s) is knowledge of interpretation of the Quran, and it is taken from him[asws] and from him[asws] are the branches. And when you return to the books of the interpretations, you will know the correctness of that, because most of it is from him[asws], and from Abdullah Bin Abbas, and the people have known the state of Ibn Abbas regarding his sticking to him[asws], and his cutting off (from others) to him[asws], and he is his[asws] student.
And it was said to him, ‘Where is your knowledge from the knowledge of the son\textsuperscript{asws} of your uncle?’ He said, ‘Just like a drop from the rain to the encompassing ocean’.

And from the knowledge(s) is knowledge of the ‘Tareeqah’ (methodology), and the reality, and the states of Sufism, and you know that the lords of this skill are in entirety of the cities of Al Islam. They are ending to him\textsuperscript{asws} and are pausing with him\textsuperscript{asws}.

And that has been stated by Al-Shably, and Al-Juneyd, and Al-Sary, and Abu Yazeed Al-Nustamy, and Abu Mahfouz well-known as Al-Karkhy. And it should suffice you as evidence upon that, the unusual (activities) which is their slogans up to today, and their attributing these by a chain connecting to him\textsuperscript{asws}.

And from the knowledge(s) is knowledge of the stars and the Arabic notations (A’raab), and he\textsuperscript{asws} had taught all the people. He\textsuperscript{asws} is the one who initiated and spread it, and dictated it unto Abu Al-Aswad Al-Doweyli, its whole, and its principles from the total words, three things – name, and deed, and letter.

And from its total is the division of the words to recognition and denial. And division of their aspects of the notations (A’raab) to the raising, and the installing (at the bottom of the letter), and the segmenting and the shortening. And this almost equates with the miracles because the strength of the humans cannot fulfil with at this limit, nor can the methodical reasoning get up with this.

And if you return to the characteristics, the mannerisms and the moral merits, and the religiousness, you will find him\textsuperscript{asws} a son of its clarity and experience. As for the bravery, he\textsuperscript{asws} comforted the people during it, reminding the ones who were before him\textsuperscript{asws} and effacing the ones to come after him\textsuperscript{asws} and his\textsuperscript{asws} standing in the war is well-known. The examples would be struck with him\textsuperscript{asws} up to the Day of Qiyamah.
And he asws is the brave, who did not flee at all, nor did he asws panic from a battalion, nor did anyone duel to him asws except he asws killed him. And he asws did not strike any strike at all so the first one was needy to the second.

And in the Hadeeth, his asws strikes were individual. And when he asws called Muawiya to the duel for the people to be rested from the war by the killing of one of them, Amro said to him, ‘He asws has been fair to you’. Muawiya said, ‘You have been deceiving me since the day you accompanied me, except today. Are you instructing me with duelling Abu Hassan asws, and you well know that he asws is the brave, the sledgehammer? I see you coveting regarding the governance of Syria after me’.

And the Arabs used to pride with his asws standing in the war in facing it. As for his asws slain ones, their group were priding that their slain ones were killed by the most prevailing. And a sister of Amro Bin Abd Wudd said a war poem, ‘And had the killer of Amro been other than his killer, I would have cried over him forever for as long as I lived in the time. But his killer is the one asws, there is no match for him asws, and his asws father was been called, ‘Helmet of the city’.

And one day Muawiya woke up and he had seen (in a dream) Abdullah Bin Zubeyr seated upon a throne by his feet. Abdullah said to him, ‘O commander of the faithful! If I had so desired to kill you, I would have done so’. He said, ‘You have become bold after us, O Abu Bakr!’ He said, ‘And what is that which you are denying from my bravery, and I have paused in the row facing Ali asws Bin Abu Talib asws. He said, ‘There is no doubt he asws would have killed you and your father with his asws left hand, and his asws right hand would have remained free seeking the anyone (else) he asws could kill with it’.

And a summary of the matter is that every brave one in the world ends to him asws, and he calls with his asws name, in the east of the earth and its west.
And as for the strength and the hand, the examples are being struck regarding these. Ibn Quteyba said in (the book) ‘Al-Ma’arif’, ‘No one wrestled him at all except he asws wrestled him down; and he asws is the one who uprooted the gate of Khyber (fort) and a platoon of people had gathered to overturn it, but they could not turn it over.

And he asws is the one who uprooted Hobal (idol) from the top of the Kaaba, and it was excessively big, and he asws threw it to the ground; and he asws is the one who uprooted the large rock during the days of his asws caliphate after the frustration by the army, all of it, and the water sprung from beneath it.

And as for the generosity and the munificence, so his asws state regarding it is apparent. He asws was Fasting and folding (due to hunger), and he asws preferred (others) with his asws provision, and regarding him asws was Revealed: And they fed the food to a poor, and an orphan and a captive out of love (for Allah), [76:8] (They said): ‘But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation’ [76:9].

And it is reported by the interpreters that he asws had not possessed except four Dirhams and he asws gave in charity with a Dirham at night, and a Dirham at daytime, secretly and openly. So, it was Revealed regarding him asws: Those who are spending their wealth by the night and the day, secretly and openly, [2:274].

And it is reported from him that he asws had watered the palm trees of a group of Jews of Al-Medina until his asws hands had boils, and he asws gave the wages in charity and tied a stone upon his asws belly (out of extreme hunger)’.

And Al-Shaby said, and he had mentioned him asws, ‘He asws was the most generous of the people, and he asws was upon the manners which Allah azwj Loves – the generosity and the munificence. He asws did not say: ‘No’, to any beggar at all.
And his asws enemies and his asws haters said, ‘The one who strived hard in stigmatising him asws and faulting him asws was Muawiya Bin Abu Sufyan to Mihfan Bin Abu Mihfan Al-Zaby, when he said, ‘I have come to you from the presence of the stingiest of the people, ‘Woe be unto you! How can you be saying he asws is stingiest of the people? And if he asws had owned a house (made of) god and a house of clay, he asws would have spent (given away) his asws gold before his asws clay’.

و هو الذي كان يتلكن بثوب الأموال و يعتلي فيها و هو الذي قال يا صلماً و يا أبا بيطاء غريض و هو الذي لم يئف بمراتي و كانت الدنيا غلمها.

And he asws is the one who had swept the public treasury (after distributing it to people) and prayed Salat in it, and he asws is the one who said, ‘O yellow (gold), and O white (silver), deceive others!’ And he asws is the one who did not leave any inheritance, and the world, all of it, was in his asws hand except what had happened from Syria.

و أنا الجهم و المصطلف فكان أخلص الناس من ذلبد و أصطفحهم عن نبي و قد ظلهت صحبة ما قلعت يوم النجول حيث ظهر يتوزن بن الحكم و كان أغلى الناس له و أشددهم بفضع فعله.

And as for the leniency and the pardoning, he asws was the more lenient of the people of a sin, and the most pardoning from an evil deed, and his asws pardon was apparent, what we have transmitted, about the day of the camel when he asws had won with Marwan Bin Al-Hakam, and he was the most inimical of the people towards him asws, and of the severest hatred, but he asws pardoned him.

و كان عبد الله بن البير يشتيه على رؤوس الأشهاد و خطب يوم البصرة فقال قد أتتك الوجبة اليمين على أبي طالب و كان عليه ع بقول ما زال البير رجلاً من أهل البيت حتى شبت عبد الله و كان العين على زوين بن أمياء و كان علمه و علمه و علمه و علمه و علمه و علمه و علمه و علمه.

And Abdullah Bin Al-Zubeyr used to revile him asws on the heads of the witnessed, and he had addressed on the day of Al-Basra. He said, ‘The wretched rogue Ali asws Bin Abu Talib asws has come to you all’, and Ali asws was saying: ‘Al-Zubeyr had not ceased to be a man from us asws, People asws of the Household, until Abdullah was a youth’.

و كان علياً م ما كَانَ عَائيشَةَ فِي أَمْريهي فَلاَّا ظَفيرَ بِيا أَكْرَمَهَا وَ بَعَثَ مَعَهَا إيلَ الْاَديينَةي عيشْريينَ امْرَأَةً مينْ نيسَاءي عَبْدي الْقَيَْي عَاَّاَهُنَّ بِيلْعَاَائياَهُنَّ وَ قُلْنَمُنَّ بِيلسُّيُوفي ف َلَاَّا كَانَ ْ بيبَعْضي الطَّرييَي ذَكَرَرْهُ بِيا لََ يََُوزُ أَنْ يُذْكَرَ بيهي وَ تَََن فَ ْ فأَفْرَضَ عَةَ وَ فِي يِهَا شَٖا.

He asws had won with him on the day of the camel and took him as a captive, but he asws pardoned him and said: ‘Go, so I asws will not see you (again)!’ He asws did not add to him upon that. And he asws won with Saeed Bin Al-Aas after the event of the camel, at Makkah, and he has an enemy of his asws, but he asws only turned his asws face away from him and did not say anything to him.

و قد علّلتم ما كان من عابيشة في أدو فيلمها طير بما أكروها و تعث معها إلى المدينة عشيئين امرأة من بيننا عند النسر عضيمه و فلله و بالرشوق فلما كانت بعض الطارق ذكرنا بما لا يجوز أن يذكر به و تأثث و قالت هذه مري برجاء و مجد dậy و وَكَّلَهُم بِقُلْنا و صلبه المدينة ألقى النساء عمريتهم و فلن له ما فن بِنْهَو
And he asws had known what had happened from Ayesha regarding his asws matter. When he asws had won with her, he asws honoured her and sent twenty women of Abdul Qays with her to Al-Medina, clothing them with turbans and collaring them with the swords. When she was in one of the roads, she mentioned what is not allowed to be mentioned with, and she appealed and said, ‘He asws violated my secret with his asws men and his asws army, those he asws had allocated them with me’. When she arrived at Al-Medina, the women threw away their turbans and they said to her, ‘But rather, we are women’.

And the people of Al-Basra battled him asws and they had struck his asws face and faces of his asws children with the sword, and they reviled him asws and cursed him asws. When he asws had won with them, he asws raised the sword away from them and his caller called out in the ends of the army, ‘Indeed! Neither pursue a slave, nor attack upon an injured, nor kill a captive, and the one who throws down his weapon, so he is safe, and one who took sides with the Imam asws’s army, so he is safe!’

And he asws neither seized their wealth, nor made captives of their offspring, nor spoils of war of anything from their wealth. And had he asws so desired to do all that, he asws could have done so, but he asws refused except the pardoning and the excusing, and you are (all) accepting the Sunnah of Rasool-Allah saww on the day of the conquest of Makkah, for it is a pardon and the hatred (of the Polytheists) had not cooled down and the abuse (by them) had not been forgotten (by the Muslims).

And when the army of Muawiya controlled the water upon him asws and they had surrounded the banks of the Euphrates, and the chiefs of Syria said to him, ‘Kill them by the thirst like what they had killed Usman thirsty’. Ali asws and his asws companions asked them to grant access to them to drink the water. They said, ‘No, by Allah azwj, and not even a drop until you all die of thirst like the son of Affan had died thirsty’.

When he asws saw that the death was inevitable, he asws went ahead with his asws companions and attacked upon the soldiers of Muawiya with intensive attacks until he asws moved them from their positions after rapid killings, the chief, and the hands fell, and they controlled the water upon them, and the companions of Muawiya came to be in the wilderness, there being no water for them.
His companions and his Shias said to him, ‘Prevent them the water, O Amir Al-Momineen and do not quench them a drop from it, and kill them with the swords of thirst, and seize them by a grip of the hands, for there is no need for you to (fight) the war!’

He said: ‘No, by Allah! I will not deal with them with the like of their deeds. Release for them from part of the banks, for there substitute in the blade of the sword from that’.

So, if we were to attribute this to the leniency and the pardoning, it would be beautiful and excellent, and if we were to attribute it to the religion and the piety, then it would be most ethical for the like of it to be implemented by the like of him.

As for the Jihad in the Way of Allah, so it is known in the presence of his friend and foe that he is chief of the Holy fighters, and is the Jihad for anyone from the people except for himself? And it has been recognised that the mightiest of the battles Rasool-Allah had battled and the most difficult of it in spite among the Polytheists, was Badr the great. Seventy of the Polytheists were killed in it. Ali had killed half of them and the Muslims and the Angels killed the other half.

And when you return to (the books) ‘Maghazy’ of Muhammad Bin Umar Al-Waqidy, and ‘Tareekh Al-Ashraaf’ of Yahya Bin Jabir Al-Balazuri, and other, we know the correctness of that, let alone the ones who fought him in other (battles), like Ohad, and Al-Khandaq and other. And this is the merit there is no meaning to be pretentious in it because it is from the necessary information like the knowledge of the existence of Makkah and Egypt and approximate to that.
And Abdul Hameed Bin Yahya said, ‘I have preserved seventy sermons from the sermons of the short-haired ones (Ali asws), so it overflowed, then overflowed’. And Ibn Nubata said, ‘I have preserved from the sermons, a treasure, the spending (giving out) does not increase except the capacity’. And there are many who have preserved a hundred from the preaching of Ali asws Bin Abu Talib asws.

And when Mihfan Bin Abu Mihfan said to Muawiya, ‘I have come to you from the presence of the most exhausted of the people’, he said to him, ‘Woe be to you! How can he asws be the most fatigued of the people? By Allah azwj! No one is showing the way of eloquence to Quraysh apart from him asws.

And this book suffices, which we are commenting upon (Nahj Al-Balagah) as evidence upon that he asws has not been surpassed in the eloquence, nor matched in the articulation and it suffices you that it has not been written down for anyone from the companions of eloquence, even the tenth or half of a tenth from what has been written down for him asws.

And if suffices you in this chapter what Abu Usman the memoriser has said in his asws praise in the book ‘Al-Bayan Wa Al-Tabiyeen’, and in other from his books.

And as for the beautiful manners, and cheerful face, and his asws fluency of expression, and the smiling, it is what the examples are being struck with, until his asws enemies faulted him asws with that, and Amro Bin Al-Aas said to the people of Syria, ‘He asws is with a lot of joking’ (Nouzobillah).

And Ali asws said regarding that: ‘I asws am surprised at Ibn Al-Nabigha (Amro Bin Al-Aas) claiming to the people of Syrian that there is joking in me asws, and I asws am a man who is playful, wrestling, (physical) exercise’.
And Amro Bin Al-Aas rather took it from Umar, due to his words when he determined upon making him the caliph, ‘For the Sake of Allah! If only there been no playfulness in you, except that Umar was brief upon it, and Amor added in it and spun it.

Sa’sa Bin Sawhan and others from his Shias and his companions said, 'He was among us like one of us – complaisant, extremely humble, guiding easily, and were used be awed by him like the awe of a prisoner tied up for the executioner standing by his head'.

And Muawiya said to Qays Bin Sa’ad, ‘May Allah have Mercy on Abu Hassan! He was a crisp and sharp with humour’. Qays said, ‘Yes, Rasool-Allah used to joke and smile at his companions, and I see you feeling a sense of pleasure in raising it and its shame in that.

But by Allah! Along with that humour and fluency there was more fear than one with the two appearances. The folding had touched that awe, not like what the tyrants of the people of Syria touch, and this mannerism has remained being inherited, being transferred in ones who love him and his friends until today, like what the disloyalty, and the harshness, and the roughness in the other sides. And the one who has been harmed with the conduct of the people and their supporters knows that.

And as for ascetism in the world, he is the chief ascetic, and a replacement substitute, and to him the traveller is strengthened, and in his presence the greed is shaken (broken). He did not satiate from the good at all, and he was eating the driest of food and coarsest of clothing.

Abdullah Bin Abu Rafie, ‘I entered to see him on the day of Eid. He brought out a sealed bag wherein was dried barley bread pressed. He brought it out and ate. I said, ‘O Amir Al-Momineen! How come you are sealing it?’ He said: ‘I fear these two sons that they might mix it with butter or oil’.
And his clothing was patched with (animal) skin at times, and fibre at other times, and his slippers were of fibre (from date tree branches), and he was wearing the thick white cotton. Whenever he found his sleeve to be long, he would cut it with a blade and did not sew it (folding). It did not cease to fall upon his forearms until there did not remain anything having no strings sewed to it.

And he used to utilise a dip (sauce) whenever he did so, with either vinegar or salt. So, if he progressed from that, it would be with one of the vegetables of the earth. So, if he progressed from that, it would be with a little from the milk of the camel. And he did not eat the meat, except a little, and he was saying: ‘Do not make your hearts (bellies) to be a graveyard of the animals’.

And along with that, he was the strongest of the people in strength, and their mightiest of hand. The hunger did not reduce any of his strength nor did it diminish his to be weak. And he is the one who divorced the world, and the wealth would come to him from entirety of the cities of Al-Islam, except from Syria, and he would distribute it and apportion it, then he said a couplet: ‘This is my felony, and his choice in it, and every felon, his hand it to his mouth’.

And as for the worship, he was the most worshipping of the people and their most frequent of the Salat and Fasting, and from him people learned the night Salat, and the necessary resources, and establishing the optional (Salat). And what are your thoughts with a man whose preservation upon his mention (of Allah) reached such that a cloth was spread out for him between the two swords on ‘Laylat Al-Hareer’ (battle of Siffeen), and he prayed his Salat upon it while the arrows were falling in front of him, and passing to his two sides, right and left. But he did not panic to that, nor did he stand until he was free from his service.
And what are your thoughts with a man his**asws** forehead was like the callus of a camel due to his**asws** prolonged prostrations. And when you ponder upon his**asws** supplications, and his**asws** whisperings (to Allah**azwj**), and you pause upon what is therein from the reverence of Allah**azwj** the Glorious and His**azwj** Majesty, and what necessitates from the humbleness to His**azwj** Awe, and the humbleness to His**azwj** Might, and the humbleness to Him**azwj**, you will know what is contained upon it from the sincerity and understanding from whichever heart it comes out of, and upon whichever tongue it flows.

And it was said to Ali**asws** Bin Al-Husayn**asws**, and he**asws** was the peak in the worship, ‘Where is your**asws** worship from the worship by your**asws** grandfather**asws**?’ He**asws** said: ‘My**asws** worship in comparison to the worship of my**asws** grandfather**asws** like the worship of my**asws** grandfather**asws** in comparison to the worship of Rasool-Allah**saww**.’

And as for the recital of the Quran and the pre-occupation with it, he**asws** is the one looked to. In this subject, everyone is agreed upon that he**asws** had memorised the Quran in the era of Rasool-Allah**saww** and there did not happen to be anyone else who had memorised it. Then he**asws** is the first one to have collected it. All of them have transmitted that he**asws** delayed from pledging allegiance to Abu Bakr.

The people of Hadeeth (non-Shias) are not saying what the Shias are saying, from that he**asws** delayed being opposite to the allegiance, but they are saying that he**asws** had pre-occupied with collecting the Quran. So, this is evidence that he**asws** was the first one to have collected the Quran, because if he**asws** had collected it during the lifetime of Rasool-Allah**saww**, he**asws** would not have been needy to be collecting it after his**saww** passing away.

And when you return to the books of recitation, you find the leaders of the recitation, all of them returning to him**asws**, like Abu Amro Bin Abu Al-A’ala, and Aasim Bin Abu Al-Najoud and others, because they were returning to Abu Abdul Rahman Al-Sulamy Al-Farsy, and Abu Abdul Rahman was his**asws** student, and he took the Quran from him**asws**. So, this skill from the skills has come to be ending to him**asws** as well, like most of what has passed.
And as for the opinion and the strategy, he\textsuperscript{asws} was the most intense of the people of expressing a view, and their most correct in having a strategy. And he\textsuperscript{asws} is the one who consulted to Umar, when he had determined upon heading to battle Rome and Persia himself, with what he\textsuperscript{asws} consulted. And he\textsuperscript{asws} is the one who consulted to Usman with affairs what was his better in these, and had he accepted it, there would not have occurred upon him what had occurred.

And rather his\textsuperscript{asws} enemies had said, ‘There was no view for him\textsuperscript{asws} because he\textsuperscript{asws} was led by the Law. He\textsuperscript{asws} neither view any different from it nor did he\textsuperscript{asws} act with what would break the religion of its Prohibition. And he\textsuperscript{asws} had said: ‘Had it not been for the piety, \textsuperscript{asws} would have been the most cunning of the Arabs’.

And others from the caliphs were acting with disrupting whatever he\textsuperscript{asws} had corrected and stopping him\textsuperscript{asws}, it being the same whether it was in accordance with the Law or it did not happen to be so. And there is no doubt that the one who acted with what his striving leads to and does not pause with the controls and the restriction, would be prevented for its reasons from what he\textsuperscript{asws} sees to be the correction in it, his worldly situation would be closer to the system. And the one who is opposed to that, his worldly situation would be close to be scattered.

And as for the politics, he\textsuperscript{asws} was of severe politics, being rough for the Sake of Allah\textsuperscript{azwj}. He\textsuperscript{asws} did not watch out for his cousin regarding office work he\textsuperscript{asws} had placed him to be in charge of it, nor watched out for his\textsuperscript{asws} brother Aqeel in a speech he\textsuperscript{asws} had confronted him\textsuperscript{asws} with, and he\textsuperscript{asws} burnt a group with the fire, and demolished the house of Masqalah Bin Hubeyra, and the house of Jareer Bin Abdullah Al-Bajali, and he\textsuperscript{asws} cut (the hands) of a group and crucified others.

And from a summary of his politics are his\textsuperscript{asws} wars during the days of his\textsuperscript{asws} caliphate, with the (battles of) the camel, and Siffeen, and Al-Nahrwan. And in the least of the least from it is his\textsuperscript{asws} having a low profile, for every ruler in the world has not reached his\textsuperscript{asws} destruction,
and his asws brutality, and his asws vengeance, not reaching even a tenth from what he asws had done in these wars by his asws own hands and his asws aides.

فهده هي خصائص البشر و مزاياهم قد أوضحتها فيها الإمام المتبقي على و الأئمة المصطفى

So, these are characteristics of the human being and their dealings. We have clarified that in these is the Imam asws whose deeds are to be followed, and the chief whose impact is to be tracked.

و ما أقوله في رجله يقي على أهل الدهر على تنقيحهم بالطاعة و تطهيرهم من الفساد على مساعدةتهم لأهل الدهر و تصورهم الدِّين و الوفاء و صبره في بيجها و نبُوب عبادة شاملاً مسلماً خاصاً خاص جداً.

And what can I say regarding a man asws whom the people of the condemnation being upon their belying the Prophet-hood still love him asws, and the philosophers revere him asws despite them being upon their being inimical towards the people of religion, and kings of Fazeej and Rome are having his asws images in their temples and their houses of worship, a carrier of his asws sword rolling up his asws sleeves for his asws war.

و لصوره ملوك الترك و الدلهم على أساطيره كان على سبيل عضده الدُّولة بيويه و سبيل أبيه و سبيله وكان على سبيل الأمنية و النبرة ملكها شولة كأن ينقيه على النصر و الظرف.

And the kings of Turkey and Al-Daylam are imaging him asws upon their swords, an upper arm of the government of Ibn Buweyh, and the sword of his asws father asws being in the corner of the government. And it was upon the sword of Al-Arsalan and his son Malikshah his asws image as of they were gaining by it the help and the victory.

و ما أقول في رجل قديم أن أحب أن ي웰ر به و ويملأ أحب [أن] يتجمع و ينتحسه بالليسان إليه حي الفتوى أي أغنى ما فيه في خدها أن لا تستحسن من نفسه ما تستفحبه من غيره.

And what can I say regarding a man asws whom everyone loves to be multiplied with, and everyone loves to beautify and be excellent with being attributed to him asws, even the youths who are handsome what was said in their limitations, ‘Do not beautify from yourself what you are considering ugly from others’.

إذن أتبعاه نستب لفسدهم إليه و سبقوه في ذلك كبيرة و خلوا لمكذا إنتشا أخرى إليه و قصِّروه عليه و سهوا الألفين و خصصوا ماشبهم بألبس هم المشهور المؤدي إلى أليم من النقاء لشيوخ أحد إلا شير إلا ذو الق תשيل و لا قيل إلا عما.

It masters are attributing themselves to him asws, and they are compiling books regarding that, and they are making attributions to that ending to him asws, and they are derogating themselves to him asws, and they are naming him asws as, ‘Chief of the youths’, and they are supporting their doctrines with the famous couplet reported that it was heard from the sky on the Day of Ohad: ‘There is no sword except Zulfiqar nor any youth except Ali asws’.

و ما أقول في رجل أخده صناديق طالب بهما و ضعف عُربه و زيينة ماذا قالوا فإن أن يسهود ففيه و نساد أبو طالب وهو قديم لا مال له و كانت فرـین لتسيب الشيخ
And what can I say regarding a man⁴¹ whose father⁴² is Abu Talib⁴³, chief of Al-Bat’ha, and sheykh of Quraysh, and chief of Makkah? They said, ‘Say that the poor one has prevailed, and Abu Talib⁴³ had prevailed while he⁴⁴ is poor, there is no wealth for him⁴⁵. And the Quraysh were naming him⁴⁶ as ‘Sheykh’.

And in a Hadeeth of Afeef Al-Kindy when he saw the Prophet⁴⁷ praying Salat in the beginning of the call (to Al-Islam), and with him⁴⁷ was a boy⁴⁸ and a woman⁴⁹, ‘I said to Al-Abbas, ‘Which this is this?’ He said, ‘This is the son⁵⁰ of my brother⁵¹. He⁵² claims that he⁵³ is a Rasool⁵⁴ from Allah⁵⁵ to the people, and no one is following him⁵⁶ upon his⁵⁷ word except this boy⁵⁸, and he⁵⁹ is the son⁶⁰ of his⁶¹ brother⁶² as well, and this woman⁶³ is his⁶⁴ wife⁶⁵.

He (Afeef) said, ‘I said, ‘So, what is that which you all are saying?’ He said, ‘We are awaiting what the sheykh would be doing’ – meaning Abu Talib⁶⁶, and he⁶⁷ is the one who sufficed Rasool-Allah⁶⁸ when young, and protected him⁶⁹, and enclosed him⁷⁰ when he⁷¹ was older and defended him⁷² from the Polytheists of Quraysh, and due to it he⁷³ faced a mighty torment and experienced severe afflictions, and he⁷⁴ was patient upon helping him⁷⁵ and the standing with his⁷⁶ matter.

And it has come in the Hadeeth that when Abu Talib⁷⁷ passed away, it was Revealed to him⁷⁸ and Said to him⁷⁹, “Get out from it (Makkah) for your⁸⁰ helper has died!” And for him⁸¹ along with nobility is the paternity that the son⁸² of his⁸³ uncle⁸⁴ Muhammad⁸⁵ is chief of the former ones and the latter ones, and his⁸⁶ brother⁸⁷ Ja’far⁸⁸ is with the two wings, the one⁸⁹ for whom Rasool-Allah⁹⁰ had said: ‘He⁹¹ resembles my⁹² physique and my⁹³ manners’.

And his⁹⁴ wife is chiefest of women of the worlds, and his⁹⁵ two sons⁹⁶ are both chiefs of the youths of Paradise. So, his⁹⁷ forefathers⁹⁸ are forefathers⁹⁹ of Rasool-Allahⁱ₀₀, and hisⁱ₀₁ foremothersⁱ₀₂ are foremothersⁱ₀₃ of Rasool-Allahⁱ₀₄.

And heⁱ₀₅ is mingled with hisⁱ₀₆ flesh and hisⁱ₀₇ blood. Heⁱ₀₈ did not separate from himⁱ₀₉ since Allahⁱ₁₀ Created Adam⁠₀ until Abdul Muttalibⁱ₁ passed away between the two brothers.
Abdullahasws and Abu Talibasws. And theirasws motheras is one. From themas is the chief of the people, the first, and this oneas is the second, and this is the warner, and this is the guide.

And what can I say regarding a manasws who preceded the people to the guidance and believed in Allahazwj and worshipped Himaswj while everyone in the earth was worshipping the stones and had rejected the Creator. No one had preceded himasws to the Tawheed except the one preceding to all good, Muhammadasw, Rasoolasw of Allahazwj.

Most of the people of Hadeeth have gone to say, ‘He is the first of the people in following Rasool-Allahasw and no one has differed in that except the few. And heasws had said: ‘Iasws am the greatest truthful, and Iasws am the distinguisher, the first one to be a Muslim before Islam of the people, and Iasws had prayed Salat before their praying Salat’.

And one who pauses upon the books of the companions of Ahadeeth in investigation and learn it, would be clear. And to it went Al-Waqidy and Ibn Al-Jareer Al-Tabari, and it is the word which has profited and helped the author of the book ‘Al-Istiyaab’. And with Allahazwj is the inclination’.

And from a sermon of hisasws heasws addressed at Siffeen: ‘As for after, Allahazwj the Glorious has Made rights upon you to be for measws with governing your affairs, and for you all there are rights upon measws similar to those which are for measws upon you all!

The right is the widest of things in the description and narrowest of it in the completeness. It does not flow for anyone except it flows against him, nor does it flow against him except it flows for him, and if there was anyone that it flows for him and not flowing against him, that would be purely for Allahazwj the Glorious besides Hisaswj creatures, due to Hisaswj Power over

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His servants and due to His Justice regarding all what flows upon it the incurrence of His Judgments.

But He Made His Rights upon the servants that they should obey Him and He Made their Recompense upon it to be manifold Rewards, being a Grace from Him and the Capacity with what He is additionally rightful of.

Then He Made certain rights from His rights, Obligatory for some of the people upon others. He made these to be sufficing in their perspectives, and Obligating some of it with others, and He did not Obligate some of these except with others.

And the mightiest of what Allah the Glorious has Obligated from those rights is the right of the ruler over the citizens, and the rights of the citizens upon the ruler, being an Obligation Allah the Glorious has Obligated upon all. He Made these to be a system for their affection and an honour for their religion.

Thus, it isn’t correct for the citizen except with the correctness of the ruler, nor can the ruler be correct except with the straightness of the citizens. So, when the citizens have fulfilled to the ruler of his rights, and the ruler fulfils to them of their rights, the rights would be honoured between them, and the manifesto of religion would stand, and the dealings of justice would be just, and the Sunnah would flow upon their justice.

So, the times would be correct with that and the lasting of the government would be coveted, and the coveting of the enemies would be worsened. And when the citizens overcome upon their ruler, or the ruler oppresses his citizens, over there the words would differ and the dealing of tyranny would appear, and there would be a lot of mischief in the religion, and the ways of the Sunnah would be neglected, and the personal desires would be worked with, and the Ordinances would be suspended, and the diseases of the souls would be abundant.

So, do not feel lonely due to the mighty rights been suspended nor due to the mighty falsehoods being acted upon. Over there, the righteous will be humiliated, and the evil ones
would be honoured, and there would be great consequences of Allahazwj, the Glorious with the servants.

Upon you all is to be with the advising each other during that and goodly assistance upon it, for there isn’t anyone who intensifies his eagerness upon attaining the Pleasure of Allahazwj and prolongs his striving in the deeds, can ever reach the reality of what Allahazwj the Glorious is rightful of the obedience to Himazwj. But, from the Obligatory rights of Allahazwj the Glorious upon the servants is the advising each other to the extent of their striving, and the assisting each other upon establishment of the rights between them.

And there isn’t any person, and even if his status in great regarding the rights, and his merits have preceded in the religion, above from co-operating upon what Allahazwj has Loaded upon him of Hisazwj Rights, nor is there any person, and even if the souls (other people) belittle him and the eyes assault him, is below from being assisted upon that or to be assisted upon it’.

A man from hisasws companions answered himasws with a long speech, frequenting the praise upon himasws and mentioning listening to himasws and being obedient to himasws.

Heasws said: ‘It is from the rights of the one who reveres the Majesty of Allahazwj the Glorious within himself and considers Hisazwj Position as being Majestic from his heart, that he should belittle all other mighty things in his presence, all what is beside Himazwj. And the one who was like that would be more rightful to the one Allahazwj the Glorious has Bestowed mighty Favours on him, and Kindness of Hisazwj Favours to him, for surely Allahazwj will not Bestow mighty Favours upon anyone except the rights of Allahazwj would be increased upon him in might.

And from the most absurd of the situations of the ruler in the presence of the righteous people is that he would be thought by them to be loving the immoralities, and he is placing their affairs upon the arrogance. And asws have disliked being in your thoughts that asws love the great praises and listening to the praises. And asws am not like that, by the Praise of
Allahazwj. And hadinasws loved for that to be said,inasws would have left it to be inclusive ofAllahazwj the Glorious for getting what Heazwj is more rightful with, from the Magnificence and the Greatness.

وَ رَبَّنا اسْتَحْلَى النَّا کُلَمَةً فَلَا تْنَّاوِ عَلَیْ بِجَمِيلٍ فَإِنَّهُ لِلْهَيْجَرِي نَفْسِی إِلَی الله مَشْهَدًا وَ إِلَیکُمْ مِن الْبَقِیةِ فِی خَلْوِی لَآ فَوْرُ مِن آدَافِهَا وَ مُؤْفِفٌ

And sometimes the people find the praises to be sweet after the afflictions, but do not praise upon meinasws with beautiful praises due to myinasws having extracted myinasws self to Allahazwj the Glorious and to you all, from the rest of the rights whichinasws am not yet free from fulfilling these, and Obligation there is no escape from implementing these.

فَإِنَّا نَكَلْتُمْ لَقَدْ نَفسِی لَبِلْبُنَّازَمْعَةَ وَ مُؤْفِفًا شُیعَتِی لَبِلْبُنَّازَمْعَةَ لَآ أَنَّهُ قَدْ لَبِلْبُنَّازَمْعَةَ فِی خَیْرِی لَ لَآ أَنَّهُ قَدْ لَبِلْبُنَّازَمْعَةَ إِلَی الله مَشْهَدًا وَ إِلَیکُمْ مِن الْبَقِیةِ فِی خَلْوِی لَآ فَوْرُ مِن آدَافِهَا وَ مُؤْفِفٌ

So, do not be speaking to meinasws with what the tyrants are being spoken to/with, nor be protective from meinasws with what you are being protective in the presence of the people of initiative, nor mingle meinasws with the dealing, nor think with meinasws as being sluggish regarding a right being said to meinasws, nor doinasws seek the greatness for myselfinasws. One who considers the truth to be heavy if it is said to him, or the justice if it is presented to him, his acting with these would be even heavier upon him.

فَلَّا نَكَلْتُمْ عَنْ مَقَالَةٍ بِیِّ قَدْ نَفسی لَبِلْبُنَّازَمْعَةَ وَ مُؤْفِفًا شُیعَتِی لَبِلْبُنَّازَمْعَةَ لَآ أَنَّهُ قَدْ لَبِلْبُنَّازَمْعَةَ فِی خَیْرِی لَ لَآ أَنَّهُ قَدْ لَبِلْبُنَّازَمْعَةَ إِلَی الله مَشْهَدًا وَ إِلَیکُمْ مِن الْبَقِیةِ فِی خَلْوِی لَآ فَوْرُ مِن آدَافِهَا وَ مُؤْفِفٌ

So, do not pause from speaking with any right or consultation with justice, forinasws am not within myselfinasws, above from making mistakes, nor maninasws safe from that in myinasws deeds, except if Allahazwj Suffices from myselfinasws what Heazwj is more in control with it thaninasws am.

فَإِنَا نَكَلْتُمْ عَنْ مَقَالَةٍ بِیِّ قَدْ نَفسی لَبِلْبُنَّازَمْعَةَ وَ مُؤْفِفًا شُیعَتِی لَبِلْبُنَّازَمْعَةَ لَآ أَنَّهُ قَدْ لَبِلْبُنَّازَمْعَةَ فِی خَیْرِی لَ لَآ أَنَّهُ قَدْ لَبِلْبُنَّازَمْعَةَ إِلَی الله مَشْهَدًا وَ إِلَیکُمْ مِن الْبَقِیةِ فِی خَلْوِی لَآ فَوْرُ مِن آدَافِهَا وَ مُؤْفِفٌ

So, rather,inasws and you all are slaves, owned by a Lordazwj, there is no Lordazwj other than Himazwj. Heazwj Owns from us what we do not own from ourselves, and Heazwj Extracted us from what we were into what we are better off upon it. So,Heazwj Replaced for us after the straying with the Guidance and Gave us the insight after the blindness”.

47- غَنِ مُعَادَةَ الْبَلَغَةِ مِنْ كِلَآمِلِ لَهُ عَلَی کُلَمَةٍ بِلْبُنَّازَمْعَةَ وَ إِلَی الله مَشْهَدًا وَ إِلَیکُمْ مِن الْبَقِیةِ وَ ذَلِکَ الَّذِی قَدَمْ عَلیهِ فِی خَلاَفِی لَآ فَوْرُ مِن آدَافِهَا وَ مُؤْفِفٌ

(The book) ‘Nahj Al Balagah’ –

298 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenazws, Ch 107 H 46
From a speech of his\textsuperscript{asws} he\textsuperscript{asws} spoke with Abdullah Bin Zam’a, and he was from his\textsuperscript{asws} Shias, and that is because he had arrived to him\textsuperscript{asws} during his\textsuperscript{asws} caliphate and sought some wealth from him\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘This wealth is neither for me\textsuperscript{asws} nor for you, and rather it is war booty of the Muslims, and their swords have pulled it during their wars. For you would be like their share or else the churning of their hands cannot happen to be for other than their mouths’.\textsuperscript{299}

(\textit{The book} ‘Nahj Al Balagah’ –

‘It is reported that Shureyh Bin Al-Haris, a judge of Amir Al-Momineen\textsuperscript{asws} had bought a house in his\textsuperscript{asws} era for eighty Dinars. That reached him\textsuperscript{asws} and he\textsuperscript{asws} summoned him and said to him: ‘It has reached me\textsuperscript{asws} that you have bought a house for eighty Dinars and have written a deed and made witness to witness in it?’ Shureyh said to him\textsuperscript{asws}, ‘That has happened, O Amir Al-Momineen\textsuperscript{asws}’

He\textsuperscript{asws} looked at him with an angry look, then said: ‘O Shureyh! But there will be coming to you one (Angel of death) who will neither look into your agreement nor ask you about your house until he extracts you from it personally and submit you to your grave sincerely.

Therefore consider, O Shurayh, that you did not happen to have bought this house from other than your wealth or paid the price from other than your permissible means, for then you would have incurred a loss in the house of the world and the house of the Hereafter.

As for you, if you had come to me\textsuperscript{asws} regarding your acquisition, I\textsuperscript{asws} would have written out an agreement for you upon this copy, and you would not have bought this house even for one Dirham nor above it, and the copy is this: -
This is what is acquired by a humble servant from a deceased who has saddled up for the departure, buying from him a house from the houses of deceit from a side of the perishing ones, and a boundary of the destroyed ones; and the total boundaries of the house are four – the first boundary ends at calling to the calamities, and the second boundary ends at calling to the difficulties, and the third boundary ends to defiant personal desires, and the fourth boundary ends to the deviating Satan. And in it begins the door of this house.

This house is being bought by one deceived by long hopes from this one disturbed by the death from this house, by exiting from the honour or contentment and the entering into the humiliation of the seeking (more) and the disgrace.

So, whatever the buyer comes across regarding what he has bought from your house, it would be upon the Dismantler of the bodies of the kings and Confiscator of the souls of the tyrants, and Remover of the kingdoms of the Pharaohs like Chosroe, and Caesar, and Tubba, and Himeyr (kings of Yemen), and the ones who amass wealth upon wealth, so it becomes more, and the one who builds and elevates, and decorates and renews, and hoards.

And he believes and considers, by his allegation, to be for the children taking them all to the pausing of the display and the accounting, and the place of the Rewards, when the Command will occur with decisiveness of the Judgment, and over there the falsifiers would lose out.

The intellect has testified (witnessed this agreement) upon that when it comes out from the prison of the personal desires and is safe from the shackles of the world. 300

300 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 48
'I asked Abu Abdullah\textsuperscript{asws} about the food. He\textsuperscript{asws} said: ‘Upon you is to be with the vinegar and the oil, for it is wholesome, and Ali\textsuperscript{asws} used to frequently eat it, and I\textsuperscript{asws} frequently eat it, and it is wholesome (healthy)’\textsuperscript{301}. 

(301) The book ‘Al Kafi’ – The number, from Sahl, from Ali Bin Asbat, from Yaqoub Bin Salim who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Amir Al-Momineen\textsuperscript{asws} used to eat the vinegar and the oil, and he\textsuperscript{asws} used to keep its expenditure (money) beneath his\textsuperscript{asws} mat’\textsuperscript{302}. 


‘And from her mother Zainab\textsuperscript{as} daughter\textsuperscript{as} of Rasool-Allah\textsuperscript{saww}: ‘Amir Al-Momineen\textsuperscript{asws} came to me\textsuperscript{i} during a month of Ramazan, so I\textsuperscript{i} came with dinner, and dates, and truffles. He\textsuperscript{asws} ate and used to love the truffles’\textsuperscript{303}. 

(303) The book ‘Al Kafi’ – Al-Husayn Bin Muhmmad, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al Washa, from Ahmad Bin Aaiz, from Abu Khadeeja, from Moalla Bin Khuneyns,

‘Abu Abdullah\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} was among you all, so he\textsuperscript{asws} went over to the Clan of Deywan and bought three garments with one Dinar – the shirt, which was up to above the heel, and the trouser up to the half of the leg, and the cloak from his\textsuperscript{asws} front was up to his chest, and from behind him\textsuperscript{asws} was up to his\textsuperscript{asws} lower back.

Then he\textsuperscript{asws} raised his\textsuperscript{asws} hands towards the sky, and he\textsuperscript{asws} did not cease to Praise Allah\textsuperscript{aswj} what He\textsuperscript{aswj} has Clothed him\textsuperscript{asws} with until he\textsuperscript{asws} entered his\textsuperscript{asws} house. Then he\textsuperscript{asws} said: ‘This is the dress which is befitting for the Muslims that they should be wearing it’.
Abu Abdullah\textsuperscript{asws} said: ‘But we\textsuperscript{asws} are not able to wear it today, and were we\textsuperscript{asws} to do it, they would say, ‘Insane’, and they would say, ‘Show-off’, and Allah\textsuperscript{azwj} the High is Saying: \textit{And your garments, so purify} [74:4]. He\textsuperscript{asws} said: ‘And your clothes, raise these and do not let it flow (upon the ground), and when our\textsuperscript{asws} Qaim\textsuperscript{asws} rises, this would be the clothing’.

\textsuperscript{304} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 52

\textsuperscript{305} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 53

\textsuperscript{306} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 54
‘I saw the shirt of Ali asws in which he asws was killed, in the presence of Abu Ja’far asws, so its bottom was of twelve Shibr (open-palm’s width), and its width was of three Shibr (open-palm’s width), and I saw blood stains in it’. 307

(The book) ‘Nahj Al-Balaga’ – ‘By Allah aswj! I asws have patched this shirt of mine to the extent that I asws am now embarrassed from patching it (anymore), and a speaker had said to measws, ‘Will you not throw it away from you asws?’ I asws said: ‘Get away from me asws! It is during the morning that the people tend to praise the darkness of the night’’. 308

And Abdul Hameed Bin Abu Al Haedee said this speech in the commentary, ‘There has come in the Ahadeeth of Ali asws which are mentioned by Abu Abdullah Ahmad Bin Hanbal in the book of his asws merits, and it is my report from Quraysh Bin Al Subie Bin Al Mouhanna Al Alawy, from Abu Abdullah Ahmad Bin Ali Bin Al Moammar, from Al Mubarak Bin Abdul Jabbar Bin Ahmad Bin Al Qasim Al Sayrafi well known as Ibn Al Tyury, from Muhammad Bin Ali Bin Muhammad Bin Yusuf Al Allaf Al Muhanna, from Abu Bakr Ahmad Bin Ja’far Bin Hamdan Bin Malik Al Qatie, from Abdullah Bin Ahmad Bin Hanbal, from his father Abu Abdullah Ahmad who said,

‘It was said to Ali asws, ‘O Amir Al-Momineen asws! Why do you patch your asws shirt?’ He asws said: ‘It humbles the heart and the Momineen can imitate with it’’. 309

And it is reported by Ahmad,

‘Ali asws used to go around the markets having trousered with a trouser covered by a cloak, and with him asws was the whip, as if he asws was a Desert Bedouin. He asws went around once until he asws reached the market of white cotton. He asws said to one, ‘O sheykh! Sell me asws a shirt for three Dirhams!’

When the father of the boy came, he informed him. So, he took a Dirham, then came to Ali asws to hand it back. He asws said: ‘What is this?’ Or he asws said ‘What is this concern of yours?’ He said, ‘O my Master asws! The shirt which my son sold to you only equates to two Dirhams’. But

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308 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 56 a
309 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 107 H 56 b
he did not take the Dirham and said: ‘He sold to me with my agreement, and took it with his agreement’.  

And it is reported by Ahmad, from Abu Al Bawar, seller of garments at Al Kufa who said,

‘Ali Bin Abu Talib came to the market and there was a slave with him, and he was the caliph. He bought two shirts from me, and said to his slave, ‘Choose whichever of the two you like’. He took one of them and Ali took the other.

He (the narrator) said, ‘Then he wore it and extended his hand, and found its sleeve to be too long. He said: ‘Cut off the extra bit’. He cut it. Then he held it and went away’.

And it is reported by Ahmad, from Al Samaal Bin Umeyr who said,

‘I was a shirt of Ali which he had been killed it, and it was white cotton ‘Sanbulany’, and I saw his blood who have flowed upon it like the (brown) residue’.

And it is reported by Ahmad who said, When Usman sent someone to Ali, he found him covered in his cloak and he was providing a camel of his.’

(The book) ‘Nahj Al Balagah’ –

‘From a speech of his: By Allah! If I were to spend a night upon the thorns of Al-Sa’dan (a thorny bush) being awake, and am dragged bound in shackles, it would be more beloved to me than if I were to meet Allah and His Rasool on the Day of Qiymah having been unjust to one of the servants and having usurped something from the debris (of the world). And how can be unjust to any soul its body is hastening to the decay and its permeation is prolonged in the soil.

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310 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 107 H 56 c
311 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 107 H 56 d
312 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 107 H 56 e
313 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 107 H 56 f
By Allah aswj! I asws have seen (my asws brother) Aqeel and he had become bankrupt to the extent that he asked me asws for a Sa’a (3kg) of your wheat, and I asws saw his children as of shaggy types due to their poverty, and if their faces had been darkened with the dark indigo. And he kept coming back and reiterating the word upon me asws. I asws listened intently to him and he thought that I asws would sell my asws religion to him and follow his lead separating from my asws path.

I asws heated an iron for him, then brought it closer to his body to teach him a lesson with it. He yelled with a yell as one yells from pangs of his illness, and he had almost been burned from its branding. I asws said to him: ‘May the mourners mourn over you, O Aqeel! Are you yelling from an iron heated by a human being for his playing and you are dragging me asws to a Fire inflamed by its Subduer for His azwj Wrath? Are you yelling from the harm and I asws should not yell from the Fire (of Hell)?’

And more surprising than that is a comer at night (Al-Ash‘as Bin Qays) came to us asws with a cabbage mix in a bowl and a kneaded mix, it was as if it had been kneaded with saliva of a serpent or its vomit. I asws said, ‘Is it help or Zakat or charity? All that is Prohibited unto us asws, People asws the Household’.

He said, ‘Neither that nor that, but it is a gift’. I asws said: ‘May the pregnant ones weep over you! Is it about the religion of Allah azwj you have come to me asws to deceive me asws, or are you confused, or are you with insanity, or are you delirious? By Allah azwj! Even if I asws am given the contents of the seven skies along with that is under these upon a condition that I asws disobey Allah azwj by confiscating a grain of barley from an ant, I asws will not do so, and your world in my asws presence is lesser than a (Piece of) leaf in the mouth of a locust chewing it.

What is to Ali asws and perishable bounties, and pleasures which do not last? We asws seek Refuge with Allah azwj from a lapse of the intellect and the ugly missteps, and with Him azwj we seek Assistance’.

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'I met Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} one day in the morning. I said, 'How is your\textsuperscript{asws} morning, O Amir Al-Momineen\textsuperscript{asws}?' He\textsuperscript{asws} said: 'With Bounties from Allah\textsuperscript{azwj} and grace from a man who did not visit a brother and did not enter cheerfulness upon a Momin.'

I said, 'And what is that (cheerfulness)_NC_?' He\textsuperscript{asws} said: 'He relieves worries from him, or pays off debts of his, or removes his destitution from him'.

Jabir said, 'And I met Ali\textsuperscript{asws} one day and I said, 'How is your\textsuperscript{asws} morning, O Amir Al-Momineen\textsuperscript{asws}?' He\textsuperscript{asws} said: 'We\textsuperscript{asws} have come to the morning and with us\textsuperscript{asws}, from the Favour of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Grace, is what we\textsuperscript{asws} cannot even count along with a lot of what we\textsuperscript{asws} do count. So, we do not know which Favour we\textsuperscript{asws} can thank for, is it beautiful what we\textsuperscript{asws} are publicising or an ugliness we\textsuperscript{asws} are concealing?'

He (the narrator) said, 'And Abdullah\textsuperscript{asws} son of Ja'far\textsuperscript{asws} said, 'I entered to see my uncle\textsuperscript{asws} one morning and he\textsuperscript{asws} was ill. I said, 'How are you\textsuperscript{asws} (this) morning, O Amir Al-Momineen\textsuperscript{asws}?' He\textsuperscript{asws} said: 'O my\textsuperscript{asws} son! How can he be, one who perishes by his own survival, and is sickened by his own medicine, and is accessed (by death) from his secure (location)?'\textsuperscript{315}

\textsuperscript{315} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 107 H 58
CHAPTER 108 – REASON OF HIS\textsuperscript{asws} NOT DYEING (HIS\textsuperscript{asws} HAIR AND BEARD)

1- ع، عال الشرائع الدينية عن الأساندي عن محمد بن أبي بشر عن المstricted بن أطيلع عن سليمان بن داوء عن علي بن علٍّي بن طراب عن الفائلي عن النبي طيف عن أبي بني نائمة قال: فلتَّل لأمير المؤمنين ع ما منحك من الحضانة وقد الحضانة رسول الله ص

(The book) ‘Illal Al Sharai’ – Al Sinany, from Al Asady, from Muhammad Bin Abu Bishr, from Al-Husayn Bin Al Haysam, from Suleyman Bin Dawood, from Ali Bin Urab, from Al Sumali, from Ibn Tareyf, from Ibn Nubata who said,

‘I said to Amir Al-Momineen\textsuperscript{asws}, ‘What prevents you\textsuperscript{asws} from dyeing and Rasool-Allah\textsuperscript{saww} had been dyeing (hair and beard)?’

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am awaiting its (community’s) most wretched to dye my\textsuperscript{asws} beard from the blood of my\textsuperscript{asws} head, being a pact my\textsuperscript{asws} beloved Rasool-Allah\textsuperscript{saww} has informed me\textsuperscript{asws} with”.

2- كا، الكافي عمّا بْنُ يَاَّيََ عَني ابْني عييسَى عَني ابْني مَُْبُوبٍ عَني ابْني سينَانٍ عَنْ أَبِي عَبْدي اللَّّي ع قَالَ:

(The book) ‘Al Kafi’ – Ali\textsuperscript{asws}, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Hafs Al Awr who said,

‘I asked Abu Abdullah\textsuperscript{asws} about dying the beard and the head, ‘Is it from the Sunnah?’ He\textsuperscript{asws} said: ‘Yes’. I said, ‘Amir Al-Momineen\textsuperscript{asws} did not dye?’ He\textsuperscript{asws} said: ‘But rather he\textsuperscript{asws} was prevented by the words of Rasool-Allah\textsuperscript{saww}, ‘This (beard) would be dyed by this (blood of the head)’.

3- كا، الكافي مَُُاَّدُ بْنُ يَُْيََ عَني ابْني عييسَى عَني ابْني مَُْبُوبٍ عَني ابْني سينَانٍ عَنْ أَبِي عَبْدي اللَّّي ع قَالَ:

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Ibn Sinan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Prophet\textsuperscript{saww} dyed (hair of head and beard) and nothing prevented Ali\textsuperscript{asws} except words of the Prophet\textsuperscript{saww}, ‘This (beard) would be dyed from this (blood of the head)’.”

\textsuperscript{318} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 108 H 3 a

\textsuperscript{316} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 108 H 1

\textsuperscript{317} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 108 H 2
(The book) ‘Nahj Al-Balagah’ – It was said to him\textsuperscript{asws}, ‘If you\textsuperscript{asws} would change your\textsuperscript{asws} grey-hair O Amir Al-Momineen\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘The dyeing is an adornment and we\textsuperscript{asws} are a people in calamity’ – intending (expiry) of Rasool-Allah\textsuperscript{asww} by it’.\textsuperscript{319}

\textsuperscript{319} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 108 H 3 b
CHAPTER 109 – RETURNING THE SUN FOR HIM \(\text{asws}\) AND SPEAKING OF THE SUN WITH HIM \(\text{asws}\)

1. \(\text{asws}\) returned the sun for him and spoke of the sun with him.

\(\text{asws}\) said: ‘When \(\text{asws}\) had prayed Al-Zohr Salat, he \(\text{asws}\) turned to a skeleton facing him \(\text{asws}\). Amir Al-Momineen \(\text{asws}\) spoke to it, he \(\text{asws}\) said: ‘O you skeleton! Where are you from?’ It said, ‘I am so and so, son of so and so, a king of city of the family of so and so’. Amir Al-Momineen \(\text{asws}\) said to it: ‘Narrated the news to me \(\text{asws}\) and what you were and what happened in your time’.

The skeleton faced narrating its news and what had happened of good and evil. \(\text{asws}\) was busy with it until the sun set. \(\text{asws}\) spoke to it with three phrases from the Evangel, because the Arabs could not understand its speech (telling it to return) ‘It said, ‘I will not return, and I have already set!’

\(\text{asws}\) supplicated to Allah \(\text{azwj}\) Mighty and Majestic, and \(\text{azwj}\) Sent seventy thousand Angels with seventy thousand iron chains to it, and they made these to be in its neck and pulled it upon its face until the pure brightness returned, until Amir Al-Momineen \(\text{asws}\) prayed Salat. Then it collapsed like the collapsing of the star. So, this is the reason in delaying Al-Asr (Salat)”.

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320 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen \(\text{asws}\), Ch 109 H 1
'I went out with my grandmother Asma Bint Umeys and my uncle Abdullahasws son of Ja’farasws until we were at Al-Zahba, Asma Bint Umeys narrated to me. She said, ‘O daughter! We were with Rasool Allahsaww in this place. Rasool Allahsaww prayed Salat Al-Zohr, then he saww called Aliasws and assisted by himasws regarding one of hissaww needs.

Then Al-Asr came, so the Prophet saww stood up and prayed Al-Asr Salat. Aliasws came and sat by the side of Rasool-Allahsaww. Allahazwj Revealed to Hisazwj Prophet saww, so he saww placed hissaww head in the lap of Aliasws until the sun had set. Nothing from it was seen, neither upon a land nor mountain.

Then Rasool-Allahsaww sat up and said to Aliasws: ‘Have youasws prayed Al-Asr?’ Heasws said: ‘No, O Rasool-Allahsaww! Iasws was informed that (even) yousaww did not pray. When yousaww placed yoursaww head in myasws lap, ‘asws was going to move’. Heasws said: ‘O Allahazwj! This is Yourazwj servant Aliasws who withheld himselfasws upon Yourazwj Prophet saww, so return its east to himasws!’

The sun emerged and there did not remain any mountain, nor any land, except the sun emerged upon it. Then Aliasws stood up, performed wud’u and prayed Salat, then it set”.

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321 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 109 H 2 a
'From Awn Bin Muhammad son of Ali asws Bin Abu Talib asws, from his mother Umm Ja’far, from her grandmother Asma Bint Umeys – similar to it, and said after transmitting the Hadeeth, ‘And perhaps he asws prayed Salat gesturing before that, as well’.

322

The people dispersed right and left, praying. I said (to myself), ‘By Allah aswj I will emulate this man asws in my salat today, and I will not pray until he asws prays’. We travelled and the sun went lower, and a grievous matter went on to enter me from that, until the sun had set, and we had across the land.

He asws said: ‘O Juweyria! (Proclaim) Azaan’. I said, ‘You asws are saying: ‘Proclaim Azaan’, and the sun has already set!’ He asws said: ‘Proclaim Azaan!’ So, I proclaimed Azaan. Then he asws said to me: ‘(Proclaim) Iqaamah!’ So, I proclaimed Iqaamah. When I said, ‘The Salat has been established!’ I saw his asws lips moving and I heard a speech as if it was the Hebrew speech.

The sun rose until it came to be in the like of its time during the afternoon. He asws prayed Salat. When we had finished, it returned to its place and the stars appeared. I said, ‘I hereby testify that you asws are the successor asws of Rasool-Allah asaww!’

قُلْ أَنَّ أَشْهَدُ أَنَّ َ وَصييُّ رَسُولي اللََّّي أََُق َل يدَنَّ مَذَا الرَّجُلَ صَلََتِيَ الْيَ صِرَتْ فِي ميثْلي وَقْتِهَا فِي الْعَصْري فَصَلَّى فَلَاَّا انْصَرَف ْنَا مَوَتْ إيلََ مَكَانَّيَا وَ اشْتَبَ كَي النُّجُومُ ف َقُلْ ُ أَنََّ أَشْهَدُ أَنَّ َ وَصييُّ رَسُولي اللََّّي

قُلِّمَا كَلََمُ الْعيبََْانييَّةي كَلََماً كَََنَّهُ كَلََمُ الْعيبََْانييَّةي

فَقَالَ يََ جُوَيْرييَةُ أَذ ينْ ف َقُلْ ُ ر َقُولُ أَذ ينْ وَ قَدْ غَابَ ي الشَّاَْ ُ ف َقَالَ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ قَل ب َلَى قَالَ فَإينّ ي سَََلْ ُ الْلَََّّ بِيسْْيهي الْعَظيي ي ف َرَدَّمَا عَلَيَ .

فَقَالَ يََ جُوَيْرييَةُ أَذ ينْ ف َقُلْ ُ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ أَذ ينْ F َتَفَرَّقَ النَّا ُ يََْنَةً وَ يَسْرَةً يُصَلُّونَ ف َقُلْ ُ أَنََّ وَ اللََّّي أََُق َل يدَنَّ مَذَا الرَّجُلَ صَلََتِيَ الْيَ

ف َقَالَ يََ جُوَيْرييَةُ أَذ ينْ ف َقُلْ ُ ر َقُولُ أَذ ينْ وَ قَدْ غَابَ ي الشَّاَْ ُ ف َقَالَ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ قَل ب َلَى قَالَ فَإينّ ي سَََلْ ُ الْلَََّّ بِيسْْيهي الْعَظيي ي ف َرَدَّمَا عَلَيَ .

فَقَالَ يََ جُوَيْرييَةُ أَذ ينْ ف َقُلْ ُ ر َقُولُ أَذ ينْ وَ قَدْ غَابَ ي الشَّاَْ ُ ف َقَالَ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ قَل ب َلَى قَالَ فَإينّ ي سَََلْ ُ الْلَََّّ بِيسْْيهي الْعَظيي ي ف َرَدَّمَا عَلَيَ .

فَقَالَ يََ جُوَيْرييَةُ أَذ ينْ ف َقُلْ ُ ر َقُولُ أَذ ينْ وَ قَدْ غَابَ ي الشَّاَْ ُ ف َقَالَ أَذ ينْ فَََذَّنْ ُ ثَُُّ قَالَ لِي جُوَيْرييَةُ قَل ب َلَى قَالَ F َتَفَرَّقَ النَّا ُ يََْنَةً وَ يَسْرَةً يُصَلُّونَ F َقُلْ ُ أَنََّ وَ اللََّّي أََُق َل يدَنَّ مَذَا الرَّجُلَ صَلََتِيَ الْيَ
He said: ‘O Juweryia! Have you not heard Allah Mighty and Majestic Saying: Therefore Glorify the Name of your Lord, the Magnificent [56:96]?’ I said, ‘Yes (I have)’. He said: ‘Asws asked Allah by His Magnificent Name, so He Returned the sun unto me’. 323

4. ‘You told me that the sun has not yet to pray Al Asr? He was asws, and he had yet to pray it. Allah Revealed to His asws, during that, he placed his head in the lap of Alasws.

Rasool-Allahasws stood up from his lap after a while and the sun had already set. He said: ‘O Aliasws! Have you not asws prayed Al-Asr? He said: ‘No, O Rasool-Allahasws!’ Rasool-Allahasws said: ‘O Allahazwj! Aliasws was in Yourazwj obedience’. So, the sun was return to himasws during that’. 324

5. ‘You told me that the sun has not yet to pray Al Asr? He was asws, and he had yet to pray it. Allah Revealed to His asws, during that, he placed his head in the lap of Alasws.

From Al-Hassanasws, Bin Aliasws, Bin Muhammadasws, Bin Aliasws, Bin Musasws, from hisasws fatherasws, from hisasws grandfatherasws, Muhammadasws, Bin Alasws, Bin Musasws, Bin Ja’farasws, from hisasws forefathersasws, may the Salawat of Allahazwj be upon themasws, from the Prophetasws having said to Alasws, Bin Abu Talibasws: ‘O Aliasws! Speak to the sun, for it will speak to youasws!’

‘From Abu Abdullahasws, having said: ‘Rasool-Allahasws prayed Al-Asr. Aliasws came, and heasws had yet to pray it. Allahazwj Revealed to Hisasws, during that, heasws placed hisasws head in the lap of Alasws.

Alisws said: ‘The greetings be unto you, O the obedient servant of Allahazwj!’ The sun said, ‘And upon youasws be the greetings, O Amir Al-Momineenasws, and Imamasws of the pious, and guide of the resplendent! O Alisws! Youasws and yourasws Shias will be in the Paradise. O Alisws! The first one the ground would be cleft asunder from is Muhammadasws, then youasws, and the

324 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 109 H 4
first one to be revived would be Muhammad ﷺ, then you ﷺ, and the first one to be clothed would be Muhammad ﷺ, then you ﷺ!

Then Ali ﷺ went into (performing) Sajdah and his eyes were flowing with the tears. Then Prophet ﷺ devoted to him ﷺ and said: ‘O my ﷺ brother ﷺ and my beloved! Raise your head, for Allah azwj has been boasting with you to the inhabitants of the seven skies’.

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘From his miracles – Ali ﷺ, Rasool-Allah ﷺ had sent him regarding one of the affairs, after Salat Al-Zohr, and he left from that direction of his and Rasool-Allah ﷺ had already prayed Al-Asr Salat with the people. When Ali ﷺ entered he went on to narrate to him ﷺ of what he had observed during it.

The Revelation descended unto him in that time, so he placed his head in the lap of Ali ﷺ and he was like that until when (the sun had) set, there was awakening of Rasool-Allah ﷺ during its setting. He ﷺ said to Ali ﷺ: ‘Have you prayed Salat Al-Asr?’ He ﷺ said: ‘No, for I disliked moving your head and viewed my sitting beneath your head while you were in that state, to be superior to my Salat’.

Rasool-Allah ﷺ stood up and faced the Qiblah and said: ‘O Allah azwj! Ali ﷺ was in Your obedience and a need of Your Rasool ﷺ, return the sun for him to pray his Salat!’ The sun returned until it came to be in a place of the beginning of Al-Asr (late afternoon). Ali ﷺ prayed Salat, then the sun swooped like the swooping of the stars.

And it is reported that the Prophet ﷺ said: ‘O Ali ﷺ! The sun is obedient to you, so supplicate!’ He supplicated, and it returned; and he had prayed with the indications (before that)’.

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‘When the Prophet saww had conquered Makkah and the emigration was raised (not applicable anymore) by his saww words: ‘There is no emigration after the conquest’, he saww said to Ali asws: ‘When it will be tomorrow morning, speak to the sun until your asws prestige to Allah azwj is known’.

When morning came, we stood and Ali asws came to the sun when it emerged. He asws said: ‘The greetings be unto you, O the obedient one to its Lord azwj!’

The sun said, ‘And upon you asws be the greetings, O brother asws of Rasool-Allah saww, and his saww successor asws! Receive glad tidings, for the Lord azwj of Glory Conveys the Greetings to you asws and Says to you asws: “Receive Glad Tidings, as for you asws and for ones who love you asws and your asws Shias, there is what no eye has seen, nor any ears have heard, nor has it occurred upon any heart! Receive Glad Tidings!”

He asws fell in Sajdah. Rasool-Allah saww said: ‘Raise your asws head, my saww beloved, for Allah azwj has Boasted with you asws to the Angels’.

From what Allah azwj the Exalted has Revealed from the dazzling signs upon the hands of Amir Al-Momineen Ali asws Bin Abu Talib asws what the Ahadeeth have expanded with, and the scholars of the Seerah and the Ahadeeth have reported, and the poets have systemised regarding it, is the return of the sun for him asws twice. Once during the lifetime of the Prophet saww and once again after his saww expiry.

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And it was from the Hadeeth of its return the first time, that is what is reported by Asma Bint Umeys and Umm Salama, wife of the Prophet, and Jabir Bin Abdullah Al-Ansari, and Abu Saeed Al-Khudri, among a group of companions.

One day the Prophet was in his house and Ali was in front of him when Jibraeel came whispering to him on behalf of Allah the Glorious. When the Revelation overcame him, he made a thigh of Amir Al-Momineen as a pillow. He did not raise his head from it until the sun had set.

Amir Al-Momineen became restless due to that, to pray Salat Al-Asr, so Amir Al-Momineen prayed while seated gesturing with his performance of Ruk’u and gesturing with his Sajdah. When he awoke from his unconsciousness, he said to Amir Al-Momineen: ‘Did you miss Al-Asr Salat?’

He said: ‘I was not able to pray it standing due to your position, O Rasool-Allah and the state which you were upon it in listening to the Revelation’. He said to him: ‘Succipitate to Allah until He Returns the sun to you for you to pray it standing during its timing which you missed, for Allah the Exalted Loves you due to your obedience to Allah and His Rasool’.

Amir Al-Momineen asked Allah for returning the sun, so He Returned it until it came to be in its place from the sky at the timing of Salat Al-Asr. Amir Al-Momineen prayed Salat Al-Asr in its timing, then it set.

Asma said, ‘Or by Allah, we had heard a grinding for it during its setting like the grinding of a saw in the wood’.

وكان زحفها ببُذل النَّبي ص رَحْمَةُ الله عَلَيْه صَلَّى تَحْكُمَاتٍ كِبْرَى مِنْ أَصْحَابِهِ يَتَفَصِّلُونَ رَخَاهُم مِنْ فَصْلٍ مُّفَصَّل عَنْ نَفْسِهِما مِنْ طَائِفَةِ مَعَهُ الْعَصْرُ فَلَا أَرْدَ أَنْ يُغَيِّبَ النَّا مِنْ عُبُورَيْنِ فَاتَ الُهُورَ فَضْلُ الَّجْيِمْتِ اِمْكَانَ مَعَهُ
And its returning (for him asws) after the Prophet saww is when he asws had crossed the Euphrates at Babel. Most of his asws companions were busy in crossing over their animals and their men, so he asws prayed Salat Asr by himself asws among a group with him. The people were not free from their crossing until the sun set, and the Salat was missed by most of them, and the crowd lost the merit of the congregational Salat with him asws.

They spoke regarding that. When he asws had heard their talk regarding it, he asws asked Allah azwj the Exalted to return the sun to him asws of the gathering of all of his asws companions upon Salat of Al-Asr during its timing. Allah azwj the Exalted Answered him asws in returning it to him asws, and the horizons (sky) upon the state which it would have been upon at the time of Al-Asr.

When the people had performed Salam, the sun set, and severe grumble was heard being for it. That terrified the people and they frequented from the glorifying (Allah azwj), and extolling the Holiness and seeking the Forgiveness, and the praising to Allah azwj upon the Favour which had appeared among them.

And the news of that travelled in the horizons and its mention spread among the people. And regarding that, the Seyyid Bin Muhammad Al-Himeyri said (a prose), ‘The sun returned to him asws – up to the end of the couplets, I (Majlisi) would be coming with (later)’.

‘From Abu Abdullah asws, from his asws father asws, from his asws forefathers asws having said: ‘Ali asws entered to see Rasool-Allah saww during his saww illness and there was fainting upon him saww and his saww head was in the lap of Jibraeel as, and Jibraeel as was in the image of Dahiyat Al Kalby.'
When Ali asws entered, Jibraeel as said to him asws: ‘Please take the head of the son saww of your asws uncle as, for you asws are more rightful with it than me as, because Allah azwj is Saying in His azwj Book: and the possessors of the relationships, some of them are closer than the others in the Book of Allah. Surely Allah is a Knower of all things [8:75]’.

فَجَلَسَ عَلييّ عَ وَ أَخْذَ رَأْسَ رَسُولي اللََّّي ص فَ وَضَعَهُ فِي حَجْرِيي فَلَيْ رَأْسُلَ اللََّّي وَ كَرِيمْي أَنْ أَقُومَ وَ أُصَلُّي وَ أَضَعَ رَأْسَ يََ عَلييٍّ ظَلَهُ مِنْ ي أَيَنَّ اللَََّّي قُولُ فِي كيتابيهي وَ أُولُوا اأََْرْحامي بِعْضُهُ أَوْلَ بِعْضٍ فِي كيتابي اللََّّي فَجَلَسْ وَ أَخَذْتُ رَأْسَ فَلَيْي فِي حَجْريي فَكَرِيمْي أَنْ أَقُومَ وَ أُصَلُّي وَ أَضَعَ رَأْسَ

Ali asws sat down and took the head of Rasool-Allah saww and placed it in his asws own lap. The head of Rasool-Allah saww did not cease to be in his asws lap until the sun set, and Rasool-Allah saww woke up. He saww raised his saww head and looked at Ali asws. He saww said: ‘O Ali asws!

فَقَالَ يََ رَسُولَ اللََّّي مَا رَأَيْ ُ إيلَّ ديحْيَةَ الْكَلْبي ي دَفَعَ إيلَِّ رَأْسَ َ قَالَ يََ عَلييُّ دُونَ َ رَأْ َ ابْني عَا ي َ فَََنْ َ أَحََُّ لِهُ مينِ ي أَيَنَّ اللَََّّي قُولُ فِي كيتابيهي وَ أُولُوا اأََْرْحامي بِعْضُهُ أَوْلَ بِعْضٍ فِي كيتابي اللََّّي فَجَلَسْ وَ أَخَذْتُ رَأْسَ فَلَيْي فِي حَجْريي فَكَرِيمْي أَنْ أَقُومَ وَ أُصَلُّي وَ أَضَعَ رَأْسَ

He asws said: ‘O Rasool-Allah saww! I asws have not seen except Dahiyat Al-Kalby handing over your asws head to me asws. He had said, ‘O Ali asws! Please take the head of the son saww of your asws uncle as, for you asws are more rightful for it than me, because Allah azwj is Saying in His azwj Book: and the possessors of the relationships, some of them are closer than the others in the Book of Allah. Surely Allah is a Knower of all things [8:75]’. So, I asws took your saww head in my asws lap until the sun set’.

فَقَالَ لَهُ رَسُولُ اللََّّي ص أَ فَصَلَّيْ َ الْعَصْرَ فَقَالَ لََ قَالَ فَاَا مَنَعَ َ أَنْ رُصَل ييَ فَقَالَ قَدْ أُغْاييَ عَلَيْ َ فَكَانَ رَأْسُ َ فِي حَجْريي فَكَرمْي أَنْ أَشََُّ عَلَيْ َ يََ رَسُولَ اللََّّي وَ كَرِيمْي أَنْ أَقُومَ وَ أُصَلُّي وَ أَضَعَ رَأْسَ

Rasool-Allah saww said to him asws: ‘Have you asws prayed Al-Asr Salat?’ He asws said: ‘No’. He saww said: ‘What prevented you asws from praying?’ He asws said: ‘There was unconsciousness upon you saww, and your saww head was in my asws lap, so I asws disliked causing difficulty upon you saww O Rasool-Allah saww, and I asws dislike to stand and pray Salat and place down your saww head’.

فَقَالَ لَهُ رَسُولُ اللََّّي ص اللَّهُ َّ إينَّ عَليي اً كَانَ فِي طَاعَتي َ وَ طَاعَةي رَسُولي َ حَََّّ فَار َتْهُ صَلََةُ الْعَصِيرَاللَّهُ َّ فَرُدَّ عَلَيْهِ الشَّاَْ َ حَََّّ يُصَل ييَ الْعَصِيرَ فِي وَقْيِهَا

Rasool-Allah saww said: ‘O Allah azwj! Since Ali asws was in Your azwj obedience and obedience of Your azwj Rasool as until Salat Al-Asr was missed by him asws. O Allah azwj! Return the sun to him asws until he asws prays Al-Asr Salat during its timing!’

فَقَالَ رَسُولُ اللََّّي ص اللَّهُ َّ إينَّ عَليي اً كَانَ فِي طَاعَتي َ وَ طَاعَةي رَسُولي َ حَََّّ فَار َتْهُ صَلََةُ الْعَصِيرَاللَّهُ َّ فَرُدَّ عَلَيْهِ الشَّاَْ َ حَََّّ يُصَل ييَ الْعَصِيرَ فِي وَقْيِهَا

He (the narrator) said, ‘The sun emerged and came to be in the timing of Al-Asr, bright, pure. And the people of Al-Medina looked at it, and Ali asws stood up and prayed Salat. When he asws had finished, the sun set, and they prayed Al-Maghrib Salat’.


'This is the collective'. Then said, ‘Al-Hassan Aqeeb said, ‘This is the Hadeeth, and Allah azwj Mighty and Majestic Revealed two Verses. Words of the Exalted: And He is the One Who Made the night and the day in succession (to each other), for the one who intends to do Zikr or intends gratefulness [25:62], meaning this succeeds this for the one who wants to be reminded of an Obligation he has forgotten, or slept from it, or he wants to thank.

And He azwj Revealed as well: He Created the skies and the earth by the Truth. He Wraps the night upon the day, [39:5], and he mentioned that the sun returned to him azwj repeatedly, which is reported by Salman ra, and on the day of Al-Bisat, and the Day of Al-Khandaq, and the day of Hunayn, and the day of Khyber, and the Day of Qarqisiya, and the Day of Barasa, and the Day of Al-Ghaziriya, and the Day of Al-Naharwan, and the Day of the allegiance of the Pleasure, and the Day of Siffeen, and in Al-Najaf, and among the clan of Mazir, and in the valley Al-Ateeq, and after Ohad.

And it is reported by Al-Kulayni in Al-Kafi it returned at Masjid Al-Fazeekh from Al-Medina. And as for the well-known, it is twice during the lifetime of the Prophet saww Al-Kara’a Al-Ghameem, and after him saww at Babel.
As for during the state of his lifetime, it is what is reported by Umm Salamaṣ as and Asma Bint Umeys, and Jabir Al-Ansari, and Abu Zarrṣ, and Ibn Abbas, and Al-Khudri, and Abu Hureyra, and Al-Sadiqṣ that Rasool-Allahṣ had prayed at Kara’a Al-Ghameem. When heṣ performed Salat, the Revelation descended unto himṣ, and Alṣ came while heṣ was upon that state.

Heṣ rested himṣ back, and heṣ did not cease to be upon that state until the sun had set, and the Quran was being Revealed unto the Prophetṣ. When the Revelation was completed, heṣ said: ‘O Aliṣ! Have youṣ prayed?’ Heṣ said: ‘No’, and heṣ narrated the story to himṣ. Heṣ said: ‘Supplicate for Allahazwj to Return the sun to youṣ’. So, heṣ asked Allahazwj and the sun returned to himṣ, bright, pure’.

And in a report of Abu Ja’far Al Tahawy,

‘The Prophetṣ said: ‘O Allahazwj! Aliṣ was in Yourazwj obedience and obedience of Yourazwj Rasoolṣ, so return the sun to himṣ. It returned. Heṣ stood up and Alṣ prayed Salat. When heṣ was free from hisṣ Salat, the sun fell (set) and the stars appeared’.

And in a report of Abu Bakr Mahrawiya,

‘Asma said, ‘Or by Allahazwj! We had heard a grinding for it during its setting, like the grinding of the saw in the wood’. He said, ‘And that was with brightness in the battle of Khyber. And it is reported that heṣ prayed Salat by gesturing. When the sun had returned, heṣ fulfilled the Salat by the instruction of Rasool-Allahṣ’. 332

And after hisṣ expiry is what is reported by Juweyria Bin Mus’hir, and Abu Rafie,

And Al-Husaynṣ Bin Alṣ: ‘When Amir Al-Momineenṣ had crossed the Euphrates at Babel, heṣ prayed Al-Asr Salat by himselfṣ among a group with himṣ. Then the people

\[\text{330} \quad \text{Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenṣ, Ch 109 H 10 a}\]
\[\text{331} \quad \text{Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenṣ, Ch 109 H 10 b}\]
\[\text{332} \quad \text{Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenṣ, Ch 109 H 10 c}\]
still had not been free from their crossing until the sun had set, and Al-Asr Salat was missed by the crowd. They spoke regarding that.

He[asws] asked Allah[azwj] the Exalted to return the sun to him[asws], so He[azwj] Returned it to him[asws], and it was in the horizon. When the people performed Salam, it set, and severe grumbling was heard for it. That terrified the people and they frequented in extolling the Holiness and the glorification and exclaiming the Takbeer; and Masjid Al-Shams is at Al-Sa’idiya from the land of Babel, popular, widely known”. 333

And from Ibn Abbas by a lot of ways,

‘The sun did not return except for Suleyman[as], successor[as] of Dawood[as] and for Yoshua[as] successor[as] of Musa[as], and for Ali[asws] Bin Abu Talib[asws] successor[asws] of Muhammad[asww], may the Salawaat of Allah[azwj] be upon them[as] all” 334

Muhammad Bin Muslim, from Abu Ja’far[asws], from Jabir who said, ‘The sun spoke to Ali[asws] Bin Abu Talib[asws] seven times. The first time it said to him[asws], ‘O Imam[asws] of the Muslims, interceded for me to my Lord[azwj] that He[azwj] should not Punish me’. And the second time it said, ‘Order me to incinerate your[asws] haters, for I do recognise them with their markings’.

And the third time was at Babel, and Al-Asr Salat had been missed by him[asws], so he[asws] spoke to it and said to it: ‘Return to your place!’ It responded with the Talbiyya (‘Here I am at your[asws] service!’) And the fourth time he[asws] said: ‘O you sun! Do you know of any sin being for me[asws]?’ It said, ‘By the Might of my Lord[azwj]! If Allah[azwj] had Created the people as being like you[asws], He[azwj] would not have Created the Fire!’

333 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen[asws], Ch 109 H 10 d
334 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen[asws], Ch 109 H 10 e
And the fifth time, they were differing regarding the Salat during the caliphate of Abu Bakr and they opposed Ali asws. The sun spoke apparently and spoke the right as being for him asws and in his asws hands, and with him asws. Quraysh heard it along with the ones present.

And the sixth time is when he asws called it, so it came to him asws with a bucket of water of life, and he asws performed wud’u for the Salat. He asws said to it: ‘Who are you?’ It said, ‘I am the illuminating sun’. And the seventh was during his asws expiry when it came and greeted unto him asws, and he asws pacted to it and it pacted to him asws.

And it is narrated to me by Sheyrawiya Al Daylami, and Ubdous Al Hamdani, and Al Khateeb Al Khuwarizmy from their books, and my grandfather sanctioned me from Shehr Ashub, and Muhammad Al Fattal, from the books of our companions, approximate to Ibn Qawlawiya, and Al Kashy, and Al Abdaky,

‘And from Salman ra, and Abu Zarr ra, and Ibn Abbas, and Ali asws Bin Abu Talib asws: ‘When Makkah was conquered, we ended to Hawazin, the Prophet saww said: ‘Stand O Ali asws and look at your asws prestige to Allah azwj. Speak to the sun when it emerges!’

Ali asws stood up and said: ‘Greetings be unto you asws, O you the servant constantly in obedience of Allah azwj, its Lord azwj!’ The sun answered him asws, and it said, ‘And upon you asws be the greetings, O brother asws of Rasool-Allah saww, and his saww successor asws, and Divine Authority of Allah azwj upon His aswj Creatures’.

Then he saww said: ‘The Praise is for Allah azwj Who Merited me saww over the rest of the Prophets as and Aided me asws with the successorship of chief of the successors asf. Then he saww

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335 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 109 H 10 f
recited:  *And to Him submit the ones is in the skies and the earth, willingly and unwillingly, [3:83] – the Verse*.  

11 - جاء المجالس المفيدة المرضيّة عن أحمد بن محمد بن عيسى المكّي عن عباد الرحمن بن أحمد بن حنبل عن أحمر بن غزية عن عبيد الرحمن بن شريك عن أبي عبد الله بن بني مازن، قال: دخلت على قاطنة فتى علي بن أبي طالب ع و هي غزيرة كبيرة، في غففها خروج و في نبها مسكتان، فقالت بجزء بينهما، أن يسبرج بالزجال.

(The book) ‘Al Majaalis’ of Al Mu’eed – Al Marzubany, from Ahmad Bin Muhammad Bin Isa Al Makky, from Abdul Rahman Bin Muhammad Bin Hanbal who said, ‘I am informed from Abdul Rahman Bin Shareek, from his father, from Urwah Bin Abdullah Bin Bashir Al Jufy who said,

‘I entered to see (Syeda) Fatima asws daughter of Ali asws Bin Abu Talib asws, and she was an aged old woman, and in her neck was a beaded necklace and in her hand were two bracelets. She said, ‘It is disliked for the women to resemble with the men’.  

ثم قال حذفاني أنتم إن الله إلى بهنهوت ص فلسَة فأنتم بن أبي طالب صنوات الله عليه يرمي عليه حتى غابت الشمس ملأها متيري عليه ع قال يا عليا ما صلَّيت العصر.

Then she said, ‘Asma Bint Umeys narrated to me saying, ‘Allah azwj Revealed to His saww Prophet saww Muhammad saww, and the Revelation overwhelmed him. Ali asws Bin Abu Talib asws concealed him saww with his asws cloth until the sun had set. When he saww recovered from it, he saww said: ‘Do you asws not pray Al-Asr?’

قال يا رسول الله انغمسفت عنها فقال رسول الله صلى الله عليه وسلم بني أبي طالب و فذاكانت غابت فرغفت حتى تنغب الشمس خجيري و يبسط المشجوب.

He saww said: ‘O Rasool-Allah saww! I was too pre-occupied from it’. Rasool-Allah saww said: ‘O Allah azwj! Return the sun to Ali asws Bin Abu Talib asws’, and it had already set. It returned until the sun (shine) reached my room and half the Masjid’.

12 - لي الأمانة للصدوق الطالب عن القاسم عن النعيم عن أحمد بن محمد الكوفي عن أبي قنادة عن جعفر بن رقان عن وفدت بن محسن عن أذان

عن أبي عثمان قال: لبس الله عز و جل ملكة خريجنا و علم ملكية الآله و غالب فالفها انتسبنا صرفنا عشيرة الآله من المسلمين فرفع رسول الله صلى الله عليه وسلم

فقال لا هجرة بعد فتح ملكة.

(The book) ‘Al Amaali’ of Al Sadoq – Al Qattan, from Al Qasim Bin Al Abbas, from Ahmad Bin Yahya Al Kufy, from Abu Qadah, from Ja’far Bin Burqan, from Maymoun Bin Mihran, from Zazan, from Ibn Abbas who said,

‘When Allah azwj Mighty and Majestic Caused Makkah to be conquered, we went out, and we were eight thousand men. When evening came, we had become ten thousand from the Muslims. Rasool-Allah saww raised the emigration (no longer applicable). He saww said: ‘There is no emigration after conquest of Makkah’.

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336 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 109 H 10 g
He (the narrator) said, ‘Then we ended to Hawazin. The Prophet saws said to Ali asws Bin Abu Talib asws: ‘O Ali asws! Stand and look at your asws prestige to Allah azwj Mighty and Majestic. Speak to the sun when it emerges!’

Ibn Abbas said, ‘By Allah azwj! I did not envy except Ali asws Bin Abu Talib asws on that day and I said to Al-Fazl, ‘Stand, we shall look at how Ali asws Bin Abu Talib asws speaks to the sun’. When the sun emerged, Ali asws Bin Abu Talib asws stood up and said: ‘The greetings be unto you, O you righteous servant, the constant in obedience of Allah azwj, its Lord azwj!’

The sun answered him asws and it said, ‘And upon you asws be the greetings, O brother asws of Rasool-Allah saww and his asws successor asws, and Divine Authority of Allah azwj upon His asws creatures!’

He (the narrator) said, ‘Ali asws fell to perform Sajdah of thanks to Allah azwj Mighty and Majestic. By Allah azwj! I saw Rasool-Allah saww stand and hold the head of Ali asws standing him asws up and caressing his asws face and saying: ‘Stand, my saww beloved, for the people of the sky are crying to your asws crying, and Allah azwj Mighty and Majestic is Boasting with you asws to the bearers of His aswj Throne’.338

We were with Amir Al-Momineen asws from battling the Khawarijites until when we came to the land of Babel. It was time for the Asr (mid-afternoon) Salat. Amir Al-Momineen asws descended, and the people descended.

([338 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 109 H 12])
Amir Al-Momineen asws said: ‘O you people! This is an accursed land and will be in torment three times, and this is one of the Al-Mowtafaqaat, and it is the first land in which the idol was worshipped.

It is not permitted for the Prophet saww or the successor asws of the Prophet saww to pray Salat therein’. He asws ordered the people to deviate from the side of the road to pray Salat, and he asws rode the mule of Rasool-Allah asws and went towards it.

Juweiriya said, ‘I said, ‘By Allah azwj, I will follow Amir Al-Momineen asws and will imitate him asws in Salat today’. I went behind him asws, and, by Allah azwj, we did not come to a bridge or fence until the Sun disappeared’. I found a reason and resolved to revile him asws.

He (the narrator) said, ‘He asws said: ‘O Juweiriya, Call the Azan (call for Salat)’. I said, ‘Yes, O Amir Al-Momineen asws’. He asws descended towards an area and performed ablution, then stood up and spoke in a speech that I could not classify it except for (something like) Hebrew.

Then he asws called for the Salat. By Allah azwj, I looked at the Sun and it had come out from between the two mountains with a creaking/thudding sound. He asws Prayed Al-Asr, and I prayed Salat with him asws.

He (the narrator) said, ‘So when he asws had finished his Salat, the night came back as it was before. He asws turned towards me and said: ‘O Juweiriya Bin Mas’har, surely, Allah azwj has Said: Therefore Glorify the Name of your Lord, the Magnificent [56:96].’ asws asked Allah azwj by His azwj Magnificent Name, so He azwj Returned the sun for me asws.

'Ali asws hurried with us from Karbala to the Euphrates. When we came to be at Babel, he asws said to me: 'What is this place called, O Juweyria?' I said, 'This is Babel, O Amir Al-Momineen asws.' He asws said: 'But, it is neither Permissible for a Prophet as nor for a successor as of a Prophet as that he as prays Salat in a land which has been Punished twice'.

He (the narrator) said, 'I said, 'This is Al-Asr (afternoon), O Amir Al-Momineen asws, so the Salat is Obligated O Amir Al-Momineen asws'.

He asws said: 'I asws have already informed you that it is neither Permissible for a Prophet as nor a successor as of a Prophet as that he as prays Salat in a land which has been Punished twice, and it is anticipated for the third time when the star (with) the tail will emerge, and a bridge of Babel would be solidified, one hundred thousand would be killed upon it. The cavalry would go on it to the outskirts'.

Juweyria said, 'I said (to myself), 'By Allah azwj! Today I will emulate my Salat to Amir Al-Momineen asws and Ali asws twisted with the mule of Rasool Allah saww, Al-Duldul, until he asws crossed over the bridge. He asws said to me: 'Proclaim the Azaan for Al-Asr (Salat), O Juweyria!' I proclaimed Azaan and isolated to a corner.

He asws spoke with a speech of his asws, either Assyrian or Hebrew, and I saw the screeching for the sun and a swooping until it returned to be pure white. Then he asws said: 'Stand!' I stood up, then he asws prayed leading us, and we prayed Salat with him asws. When he asws performed Salaam, the stars appeared, so I said, 'A successor asws of a Prophet saww, by Lord aswj of the Kabah!'"340

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Allah saww placed his head in the lap of Ali asws and raised it, and that Rasool-Allah saww had been Revealed to. So, he asws covered him with his cloth.

He saww did not cease to be like that until the sun had almost set. Then there was an awakening from the Prophet saww. He saww said: 'Have you asws prayed, O Ali asws?' He asws said: 'No'. The Prophet saww said: 'O Allah azwj! Return the sun unto Ali asws!' It returned until it (sunshine) reached half the Masjid'. Asma said, 'And that was with the redness in the place of emergence'.

From (the book) ‘Uyoon Al Mojizaat’ attributed to the Seyyid Al Murtaza who said, 'It is narrated to me by Ibn Abbas Al Jowhary, from Abu Talib Ubeydullah Bin Muhammad Al Anbar, from Abu Al-Husayn Muhammad Bin Yazeed Al Tustary, from Abu Sameena Muhammad Bin Ali Al Sayrafi, from Ibrahim Bin Umar Al Yamani, from Hammad Bin Isa, from Umar Bin Uzina, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilali who said,

'I heard Abu Zarr Jundab Bin Junadah Al-Ghifari as saying, ‘I saw the Seyyid Muhammad saww, and he saww said to Amir Al-Momineen asws one night: 'When it will be the morning, head towards mount Al-Baqie and pause at a high place from the ground. When the sun emerges, greet unto it, for Allah azwj the Exalted has Commanded it to answer you asws with what is regarding you asws'.

When it was the next morning, Amir Al-Momineen asws went out and with him asws were Abu Bakr and Umar and a group of the Emigrants and the Helpers, until he saws came to Al-Baqie and stood up from a high place from the ground. When the sun emerged, he saws said: ‘The greetings be unto you asws, O creature of Allah asw, the new, the obedient to Him asw’!

They heard a rumbling from the sky and answer of a speaker saying, ‘And upon you asws be the greetings, O first, O last, O apparent, O esoteric, O one who is a knower of all things!’

When Abu Bakr, and Umar, and the Emigrants, and the Helpers heard the speech of the sun, they swooned (passed out). Then they came around after a while, and Amir-ul-Momineen asws had left from the place. So they came to the Messenger of Allah saww along with the group and said, ‘You saww said that Ali asws is a human similar to others, but when he asws addressed the sun, the sun answered to him asws by what the Creatorazwj (Allahazwj) is Himselfazwj addressed by?’

The Prophet saww said: ‘And what did you all hear from it?’ They said, ‘We heard it say, ‘Peace be upon youasws, O the first!’ He asws said: ‘It spoke the truth, he asws is the first one to believe in measw’.

They said, ’We heard it saying, ‘O last!’ He asws said: ‘It spoke the truth. He asws will be last of the people having a pact with measw, washing measw, and inserting measw in myasw grave’.

They said, ‘We heard it saying, ‘O apparent!’ He asws said: ‘It spoke the truth. The Esoteric of all myasw secrets are for himasws’.

They said, ‘We heard it saying, ‘O one who is a knower of all things!’ He asws said: ‘It spoke the truth. He asws is the knower of the Permissible(s) and the Prohibitions, and the Obligations, and the Sunnahs, and whatever resembles that’.

They stood up, all of them, and said, ‘Muhammadasww has made us fall into darkness’, and they exited from the Masjid. And Abu Muhammad Al-Awny said (a couplet), ‘My Imam asws spoke to the sun, returning its light. So, is there an example of any speaker to the sun among the people?’342

I met Ammarra in one of the markets of Al-Medina, so I asked himra about the Prophetsaww. He-ra informed that hesaww was in hissaww Masjid among an assembly of hissaww people, and when hesaww has prayed the morning Salat, hesaww will be coming to us'.

While we were like that, and the sun had risen, when Aliasws Bin Abu Talibasws came. The Prophetsaww stood to himasws and kissed between hisasws eyes and made himasws to be seated to hisasws side until hisasws knees touched hisasws knees, then heasws said: 'O Aliasws! Stand to the sun and speak to it, for it will speak to youasws'.

The people of the Masjid stood up and said, 'Do you see that the eye of the sun would speak to Aliasws?' And some said, 'Heasws has not ceased to raise the position of the sonasws of hisasws uncleasws and raising hisasws voice to be louder'.

Then Aliasws came out and said to the sun: 'How are you, O creature of Allahazwj?' It said, 'With goodness, O brotherasws of Rasool-Allahsaww! O first! O last! O apparent! O esoteric! O one who is a knower of all things!'

Aliasws returned to the Prophetasws. The Prophetasws smiled and said: 'Will youasws inform measws or shall Iasws inform youasws?' Heasws said: 'It is better from youasws, O Rasool-Allahsaww!'
And as for, `the knower of all things’, Allahazwj the Exalted has not Revealed any knowledge of the Permissible(s), and the Prohibitions, and the Obligations, and the Rulings of the Revelation and the interpretation, and the Abrogating (Verses) and the Abrogated, and the Decisive (Verses) and the allegorical and the difficult, except and youasws are a knower with it.

Had it not been that a group from mysaww community would be saying regarding youasws what the Christian said regarding Isaas, Iasaww would say such words regarding youasws that youasws would not have passed by any assembly, except and they would have taken the soil from beneath yourasws feet to be healed by it”.

Jabir said, ‘When Ammarra sa was free from hisra Hadeeth, Salmanra came, so Ammarra ran to him and said, ‘And this is Salmanra who was with us’. So, Salmanra narrated to me like what Ammarra had narrated to me’. 343


‘From Abu Ja’far Muhammadasws Bin Alisaww, may the Salawaat of Allahazwj be upon themasws both, said: ‘One day while the Prophetaswaw had hisaswaw head in the lap of Alisaww, when Rasool-Allahsaww fell asleep, and Alasws did not happen to pray Al-Asr. The sun stood to set, and Rasool-Allahsaww woke up, so Alasws mentioned to himsaww the concern of hisasws Salat. Hesaww supplicated to Allahazwj and the sun returned to himasws like its appearance during the time of Al-Asr Salat’.

And hesaww mentioned the Hadeeth of the return of the sun: ‘Heaswaw said: ‘O Alasws! Stand and greet the sun and speak to it, for it will speak to youasws’. Hesaww said to himsaww, ‘O Rasool-Allahsaww! How shall Iasws greet unto it?’ Heaswaw said: ‘The greetings be unto you, O creature of Allahazwj’.

343 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 109 H 17
(Heasws did so), and it said, ‘And upon youasws be the greetings, O first! O last! O apparent! O esoteric! O one who rescues one who loves himasws and destroys hisasws haters!’

فقال له النبي صما ردت على النّاس و كان عليه كتابا عن فقال له النبي ص فقلم ما قال ذلك للشمس فقال له ما قالث

The Prophetasws said to himasws: ‘What did the sun respond to youasws with?’ And Aliasws was concealing it from himasw. The Prophetasww said to himasws: ‘Speak what the sun said to youaswi!’ Heasws said to himasww what it had said.

فقال النبي صلى الله عليه وسلم إن الشَّاَّلَهُم الطَّمَّارَ عليه و لا يُوفِق في أخذ النّبي عليه وسلم عنبدي نبي و لا يبغي وصي

The Prophetasww said: ‘The sun has spoken the truth and from the Command of Allahazwj Youasws were the first of the Momineen in Eman, and youasws are last of the successorsas. There is neither any Prophetas after measww nor any successoras after youasws.

و أنت الظَّاميرُ عَلَى أَعْدَائي و أَنَ الْبَاطينُ فِي الْعيلْ ي الظَّاميرُ عَلَيْه و لََُوقَ فييهي أَحَدٌ أَ

And youasws are the apparent (prevailing) upon yourasws enemies, and youasws are the esoteric regarding the knowledge, being apparent (prevailing) upon it, and there is no one above youasws regarding it. Youasws are a receptacle of mysaww knowledge, and treasurer of the Revelation of mysaww Lordazwj, and yourasws children are best of the children, and yourasws Shias, they will be the excellent ones on the Day of Qiyanah”.

(The book) ‘Al Kafi’ – From Sahl Bin Ziyad, from Musa Bin Ja’far, from Umar Bin Saeed, from Al-Hassan Bin Sadaqa, from Ammar Bin Musa who said,

‘Ammar! Do you see this lowland?’ I said, ‘Yes’ Heasws said: ‘It was so that the wife of Ja’faras (Asma Bint Umeys) who looked after Amir Al-Momineenas was used to sit in this place, and with her were her two sons from Ja’faras, and she would wail. Her sons said to her, ‘What makes you weep, O mother?’

قُلْتٌ لِلنَّبيِّ إِنَّ النّاسَ لَّهُمْ وَالظَّاميرُ عَلَِّي أَعْدَائي وَالْبَاطينُ فِي الْعيلْ ي الظَّاميرُ عَلَّيْه و لا يَبْعَضُ وَصي

She said, ‘I cry for Amir Al-Momineenasws. They both said to her, ‘You are crying for Amir Al-Momineenasws and you are not crying for our fatheras?’ She said, ‘This is not like this, but I

344 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 109 H 18
remembered a Hadeeth narrated to me by Amir Al-Momineen asws in this place, so it made me cry’. They said, ‘And what is it?’

قَالَ كُنْ أَمييرَ الْاُمْمينيَ َ فِي مَذَا الْاَسْجيدي ف َقَالَ لِي ر َرَى مَذيهي الْوَمْدَةَ ق ُلْ كُنْ أَنََّ وَ رَسُولُ اللََّّي ص قَاعيدَيْ نِي فييهَا إيذْ وَضَعَ رَأْسَهُ فِي حَجْريي ثَُُّ خَََ حَََّّ غَطَّ وَ حَضَرَتْ صَلََةُ الْعَصْري فَكَريمْ أَنْ أُحَر يكَ رَأْسَهُ عَنْ فَفيذيي فَََكُونَ قَدْ آذَيْ رَسُولَ اللََّّي ص حَََّّ ذَمَبَ الْوَقْ وَ فَارَ ي الصَّلََةُ

She said, ‘I and Amir Al-Momineen asws were in this Masjid, and he asws said to me: ‘Do you see this lowland?’ I said, ‘Yes’. He asws said: ‘I and Rasool-Allah saww were seated therein when he saww placed his saww head in my asws lap. Then he saww pulsated until he saww was immersed in sleep, and the time for Salaat presented itself. But I asws disliked moving his saww head from my asws thigh so that I asws might end up disturbing Rasool-Allah saww, until the time had passed and the Salat was lost.

فَان ْتَبَهَ رَسُولُ اللََّّي ص ف َقَالَ يََ عَلييُّ صَلَّيْ َ ف َقَالَ وَ لَيَ ذَاكَ ق ُلْ كَرِيمْ أَنْ أُوذييَ َ قَالَ ف َقَامَ وَ اسْتَقْبَلَ الْقيبْلَةَ وَ مَدَّ يَدَيْهي كيلْتَيْهياَا وَ قَالَ اللَّهُ َّ رُدَّ الشَّاَْ َ إيلََ وَقْتيهَا حَََّّ يُصَل ييَ عَلييٌّ ف َرَجَعَ ي الشَّاَْ ُ إيلََ وَقْ ي الصَّلََةي حَََّّ صَلَّيْ ُ الْعَصْرَ ثَُُّ ان ْقَضَّ ْ انْقيضَاضَ الْكَوْ

Rasool-Allah saww woke up and said: ‘O Ali asws! Did you asws Pray Salaat?’ I asws said: ‘No’. He saww said: ‘And why is that so?’ I asws said: ‘I asws disliked disturbing you saww’. He saww arose and faced the Qiblah and extended both his saww hands and said: ‘O Allah aszw! Return the sun to its time until Ali asws Prays Salaat’. The sun returned to the time of the Salaat until I asws Prayed Al-Asr, then it swooped like the swooping of the (shooting) stars’. 345

Then he asws said: ‘Face the Qiblah!’ He asws spoke with three phrases which were not in Arabic nor in Persian, and there, it was the sun, bright, pure, until when he asws had prayed with us, we hear the grinding noise for it like the grinding of the saw (in wood)’’. 346

The book of ‘Siffeen’ of Nasr Bin Muzahim, from Amro Bin Sa’ad, from Abdullah Bin Ya’la Bin Murrah, from his father, from Abd Khayr who said,

‘I was with Ali asws travelling in the land of Babel and the Salat presented, Al-Asr Salat. We did not keep going to any place except we saw it as uglier than the other until we came to a place as excellent as we had seen, and the sun had almost set. Ali asws descended and I descended with him asws. He asws supplicated to Allah azwj and the sun returned like its measure from Al-Asr Salat. So, we prayed Al-Asr, then the sun set’’. 347

(The book) ‘Al Taraif’ – It is reported by Ibn Al Maghazily in the book ‘Al Manaqib’, by his chain,

‘The Hadeeth of return of the sun is that the Prophet saww was being Revealed to and his saww head was in the lap of Ali asws. So, he saww could not pray Al-Asr until the preferred timing had been missed. And it is said, ‘Until the sun had set’.

Rasool-Allah saww said: ‘O Lord azwj! Ali asws was in Your azwj obedience and obedience of Your azwj Rasool saww, so return the sun to him asws!’ I had seen it to have set, then I saw it to have emerged after having had set’’. 348

And Ibn Maghazily as well, from Abu Rafie who said,

348 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen saww, Ch 109 H 22 a
‘The sun returned unto Ali ﷺ after having had set, until Al-Asr Salat returned to be in the timing. Ali ﷺ stood up and prayed Al-Asr. When he ﷺ had fulfilled Al-Asr Salat, the sun set’. 349
CHAPTER 110 – ANSWERING OF HIS\textsuperscript{asws} SUPPLICATION IN REVIVING THE DEAD, AND HEALING THE SICK, AND INFlicting THE ENEMIES WITH THE AFFLICTIONS, AND APPROXIMATE TO THAT

(\textit{The book} ‘\textit{Al Kharajj Wa Al Jaraij’} –)

‘It is reported that a man and a woman brought their dispute to him\textsuperscript{asws}, and the voice of the man was louder over the woman. All\textsuperscript{asws} said to him: ‘Speak quietly! And he was a Kharajite. And there, his head was the head of the dog. A man said, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} shouted at this Kharijite and his head became the head of a dog, so what prevents you\textsuperscript{asws} from Muawiya?’

\begin{quote}
He\textsuperscript{asws} said: ‘Woe be to you! If I\textsuperscript{as} so desire, I\textsuperscript{as} can bring Muawiya to be over here seated upon his throne, supplicating to Allah\textsuperscript{azwj} until He\textsuperscript{azwj} Does so. But there are treasurers for Allah\textsuperscript{azwj}, neither upon gold nor upon silver, and there is no denial, but upon the secrets of the Management of Allah\textsuperscript{azwj}. Are you nor reciting: \textit{But, they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]’}.  
\end{quote}

\begin{quote}
And in a report, he\textsuperscript{asws} said: ‘But rather I\textsuperscript{as} am calling them in order to prove the argument and perfect the trial and had there been Permission for me\textsuperscript{as} in the supplicating for the destruction of Muawiya, I\textsuperscript{as} would not delay’.$^{350}$
\end{quote}

\begin{quote}
(\textit{The book} ‘\textit{Al Kharajj Wa Al Jaraij’} –)
\end{quote}
It is reported from Al-Sadiq asws having said: ‘There was a group from the clan of Makhzum, for them was admiration of Alī asws. A youth from them came to him asws one day. He said, ‘O maternal uncle asws! A friend of mine has died, so I am grieving upon him with severe grief’.

قَالَ فَتُحيبُّ أَنْ رَتَاهُ قَالَ نَعَّ فَانْطَلَََ بينَا إيلََ قَبَْيهي فَدَعَا اللَََّّ وَ قَالَ قُ ْ يََ فِلُانْي وَ إِيذَا الْاَي ي ُ جَاليَ عَ لَى رَأْ ي الْقَبَْي وَ مُوَ ي َقُولُ وينه وينه سَلَ مَعْنَاهُ لَبَّيْ َ لَبَّيْ َ سَي يدَنََّ

He asws said: ‘Would you like to see him?’ He said, ‘Yes’. (He asws said): ‘Come with us asws to his grave’. He asws supplicate to Allah azwj and said: ‘Arise, O so and so, by the Permission of Allah azwj!’ And there, the deceased sat up on top of the grave and he was saying, ‘Waynah, waynah!’ They asked its meaning, (he asws said): ‘At your asws service! At your asws service, our Master asws!’

ف َقَالَ أَمييرُ الْاُمْمينيََ عِ مَا مَذَا الل يسَانُ أَ لََْ تََُ ْ وَ أَنْ َ رَجُلٌ مينَ الْعَرَبي قَالَ ن َعَ ْ وَ لَكينِ ي

Amir Al-Momineen asws said: ‘What is this language? Did you not die while you were a man from the Arabs?’ He said, ‘Yes, but I died upon the wilayah of so and so, and so and so (Abu Bakr and Umar), for my language was overturned to be the language of the people of Fire’.

3- يَعَ يٌ الخراخ و الجراح روى عن النابغة ع أن عنيباً مر بُوماً في أُوْلُ القُوَّة فآًقى للهُ فَانطَلَََ بينَا إيلََ قَبَْيهي فَدَعَا اللَََّّ ثَُُّ رَفَسَهُ بيريجْليهي فَإيذَا الرَّجُلي مينْ صُدْغيهي دُخَانٌ ف َيَاُوتُ مَكَ انَهُ فَََصَابَهُ فِي الْيَوْمِ الَْْاميَٰيْ فَاَاتَ فَاَاتَ فَ حُايلَ إيلََ قَبَْيهي

(351) The book ‘Al Kharaj Wa Al Jaraih’ –

‘It is reported from Al-Baqir asws: ‘One day Alī asws passed by in the alleyways of Al-Kufa and he asws ended up to a man who was carrying an eel. He asws said: ‘Look at this one who is carrying the Israelite’. The man disliked it and said, ‘When did the eel become an Israelite?’

ف َلَاَّا دُفينَ جَاءَ أَمييرُ الْاُمْمينيََ عِ مَعَ جََْاعَةٍ إيلََ قَبَْيهي فَدَعَا اللَََّّ ثَُُّ رَفَسَهُ بيريجْليهي فَإيذَا الرَّجُلي مينْ صُدْغيهي دُخَانٌ ف َيَاُوتُ مَكَ انَهُ فَََصَابَهُ فِي الْيَوْمِ الَْْاميَٰيْ فَاَاتَ فَاَاتَ فَ حُايلَ إيلََ قَبَْيهي

Alī asws said: ‘But, when it will be the day of Thursday, smoke will rise from his temple (cheek) and he will die in his place’. He was afflicted with that on the day of Thursday, and he was carried to his grave.

فُلِصَ فِي فَجْهٍ أَمييرُ الْاُمْمينيََ عِ مَعَ جََْاعَةٍ إيلََ قَبَْيهي فَدَعَا اللَََّّ ثَُُّ رَفَسَهُ بيريجْليهي فَإيذَا الرَّجُلي مينْ صُدْغيهي دُخَانٌ ف َيَاُوتُ مَكَ انَهُ فَََصَابَهُ فِي الْيَوْمِ الَْْاميَٰيْ فَاَاتَ فَاَاتَ فَ حُايلَ إيلََ قَبَْيهي

When he was buried, Amir Al-Momineen asws came with a group to his grave. He asws supplicated to Allah azwj, then nudged him (his grave) with his asws leg, and the man arose in front of him asws saying, ‘The rejection upon Alī asws is like the rejection upon Allah azwj and upon

His aswj Rasool saww said: ‘Return to be in your grave!’ He returned to be in it, and the grave layered upon him”.

From Ali asws Bin Al-Husayn asws, from his asws father asws having said: ‘Ali asws was calling out: ‘Anyone who has for him with Rasool-Allah saww, either an (unfulfilled) promise or a debt, then let him come to me saww!’ So, (when) everyone came to him asws either seeking a debt or an (unfulfilled) promise, he asws raised his saww prayer mat and found it to be like that beneath it, and he asws handed it over to him.

Abu Bakr called out like that, and Amir Al-Momineen asws (immediately) recognised the situation. He asws said: ‘But he will be regretting upon what he has done’.

When it was the next morning, a Bedouin came to him while he was seated among a group of the Emigrants and the Helpers. He said, ‘Which one of you is the successor asws of Rasool-Allah saww?’ Abu Bakr was indicated to. He said, ‘Are you the successor of Rasool-Allah saww and his saww caliph?’ He said, ‘Yes, so what do you want?’ He said, ‘Give me eighty camel which Rasool-Allah saww had guaranteed to me’. He said, ‘And what are these camels for?’ He said, ‘Rasool-Allah saww had guaranteed to me eighty red camels with black eyes’.

He said to Umar, ‘What shall we do now?’ He said, ‘The Bedouins are ignoramuses, so ask him, ‘Are there any witnesses for you for what you are saying?’ Seek them from him’. He (the Bedouin) said, ‘And the like of me should have sought witnesses upon Rasool-Allah saww with

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what he saw had guaranteed? By Allah! You are not the successor of Rasool-Allah and his caliph’.

Salman stood up to him and said, ‘O Bedouin! Follow me, I shall point you upon the successor of Rasool-Allah. The Bedouin followed him to Ali. He said, ‘Are you the successor of Rasool-Allah?’ He said, ‘Rasool-Allah had guaranteed eighty red camels with black eyes to be for me, so give them to me’.

Salman said to him: ‘And will you and your family members become Muslims?’ The Bedouin devoted himself to his hands, kissing them, and he was saying, ‘I testify that there is no god except Allah and you are the successor of Rasool-Allah and his caliph. It was with this that the condition was stipulated between me and him, and we had all become Muslims’.

Ali said: ‘O Hassan! You and Salman go with this Bedouin to the valley of so and so and call out: ‘O Salih! O Salih!’ When he answers you, then say: ‘Amir Al-Momineen conveys the greetings to you and says to you: ‘Give the eighty camels which Rasool-Allah had guaranteed for this Bedouin’!

Salman said, ‘We went to the valley, and Al-Hassan called out, and he was answered: ‘At your service, O son of Rasool-Allah!’ He delivered the message of Amir Al-Momineen to him. He said: ‘The listening and the obeying’!

It was not long when reins of the camels came out to us from the ground. Al-Hassan grabbed the reins and gave them to the Bedouin. He said: ‘Take!’ And the camels kept on emerging until these were completed eighty, being upon the description’.

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From Abu Abdullah\textsuperscript{asws} having said: ‘So and so (Abu Bakr) and so and so (Umar), and Ibn Awf came to the Prophet\textsuperscript{saww} to fault him\textsuperscript{saww}. The first (Abu Bakr) said, ‘Allah\textsuperscript{azwj} Took Ibrahim\textsuperscript{as} as a friend, so what is that which your\textsuperscript{saww} Lord\textsuperscript{azwj} has Done with you\textsuperscript{saww}?’

And the second (Umar) said, ‘Allah\textsuperscript{azwj} Spoke to Musa\textsuperscript{as} in a conversation, so what has your\textsuperscript{saww} Lord\textsuperscript{azwj} Done with you\textsuperscript{saww}? And Ibn Awf said, ‘Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} revived the dead by the Permission of Allah\textsuperscript{azwj}, so what has your\textsuperscript{saww} Lord\textsuperscript{azwj} Done with you\textsuperscript{saww}?’

He\textsuperscript{saww} said to the first (Abu Bakr): ‘Allah\textsuperscript{azwj} Took Ibrahim\textsuperscript{as} as a friend and He\textsuperscript{azwj} Took me\textsuperscript{saww} as a Beloved’. And he\textsuperscript{saww} said to the second: ‘Allah\textsuperscript{azwj} Spoke to Musa\textsuperscript{as} in a conversation from behind a veil, while I\textsuperscript{saww} have seen the Throne of my\textsuperscript{saww} Lord\textsuperscript{azwj} and He\textsuperscript{azwj} Spoke to me\textsuperscript{as}. And he\textsuperscript{saww} said to the second (Umar): ‘Isa\textsuperscript{as} Bin Maryam\textsuperscript{as} had revived the dead by the Permission of Allah\textsuperscript{saww}, and if you so desire, I\textsuperscript{saww} can revive your deceased’.

They said, ‘We have desired so’, and they rotated upon that. The Prophet\textsuperscript{saww} sent a message to Ali\textsuperscript{asws} and called him\textsuperscript{asws}. He\textsuperscript{asws} came to him\textsuperscript{saww}. He\textsuperscript{asws} said to him\textsuperscript{asws}: ‘Go ahead of them to the graves’. Then he\textsuperscript{saww} said to them: ‘Follow him\textsuperscript{asws}!’

When he\textsuperscript{asws} was in the midst of the graves, he\textsuperscript{asws} spoke with a phrase, and they trembled, and their hearts were throbbing, and the fear entered them what Allah\textsuperscript{azwj} so Desired, and their complexions paled, and their hearts could not accept that. They said, ‘O Abu Al-Hassan\textsuperscript{asws}! Forgive our stumbles’. He\textsuperscript{asws} said: ‘But rather, you had rejected unto Allah\textsuperscript{azwj}’.

Then the Prophet\textsuperscript{saww} sent a message to Ali\textsuperscript{asws}, calling him\textsuperscript{asws} (back)’.

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354 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 5 a
Rasool-Allahsaww said to himsaww, ‘Forgive us’. He-saww said to them: ‘But rather you had rejected upon Allahazwj. May Allahazwj not Forgive you on the Day of Qiyamah’. 355

(6-7) بيخ الجراح و روي عن سعد الخلف عن زادان أبي عبد الله قلت ليا زادان إنك آخر القرآن فلتم عدازلة فلعل من تقدم

(The book) ‘Al Kharaij Wa Al Jaraih’ – From Sa’ad Al Khaffaf, from Zazan Abu Amro,

‘I said to him, ‘O Zazan! You are a reciter of the Quran, and you are good at its recitation, so upon whom have you recited?’

قال فتبسم ثم قال إن أمير المؤمنين مر بي و أنا أغنيت الشعر وكان له خلق خاص أذن فيه فقال يا زادان فلست بالقرآن فلتم يا أمير المؤمنين و كيف لي بالقرآن فلو الله ما أقرأ إلا بقدر ما أصلح به

He (the narrator) said, ‘He smiled, then said, ‘Amir Al-Momineenazws had passed by me and I was proising the poem, and there were goodly mannerisms for me, and my voice fascinated himazws. Heazws said: ‘O Zazan! Why not the Quran?’ I said, ‘O Amir Al-Momineenazws! And how can it be with me with reciting the Quran? By Allahazwj! I do not recite from it except in accordance with what I pray Salat with it’.

قال قال في فدنت مث عن كلام ما عرفت و لا علمت ما يقول ثم قال الم�ف قال في في الفو الله ما زلت قدني من عينه حتى خفيت القرآن باطرا و حري و ما الحفظ أن أستم عني أحدا بعد موقعي ذلك

Heazws said: ‘Come near meazws’. I went near himazws. Heazws spoke with a phrase in my ear, I neither recognised it nor did I know what heazws was saying. Then heazws said: ‘Open your mouth!’ Heazws applied saliva in me. By Allahazwj! My feet had not even moved from hisazws presence until I had memorised the Quran along with its notations (A’raab), and its commas, and I am not needy to ask anyone about it after that pausing of mine’.

قال سعد فقصص قصة زادان علي أي فعمل قال صدق زادان إن أمير المؤمنين دعا لي زادان بالاسم الأعظم الذي لا زد

Sa’ad said, ‘I narrated the story of Zazan to Abu Ja’farazws. Heazws said: ‘Zazan spoke the truth. Amir Al-Momineenazws had supplicated for Zazan with the Magnificent Name which cannot be returned (unanswered by Allahazwj)’. 356

(7-8) بيخ الجراح و روي عن عمار بن أديبة عن أبي عبد الله فقال خالوش على عني عتام فتأججص ثم قال ما دخلن على علي في هذه

The shadaqah قال خملك يا أمير المؤمنين.

‘From Abu Abdullahazws having said: ‘Al-Ashtar entered to see Aliazws. He greeted, and heazws responded to him. Then heazws said, ‘What made you enter to see meazws at this time?’ He said, ‘Yourazws love, O Amir Al-Momineenazws!’

He\textsuperscript{asws} said: ‘Did you see anyone at my\textsuperscript{asws} door?’ He said, ‘Yes, four persons’. Al-Ashtar went out with him\textsuperscript{asws} and there was one blind from birth, and one having lost his sight, and a cripple, and a leper. He\textsuperscript{asws} said: ‘What are you all doing over here?’ They said, ‘We have come to you\textsuperscript{asws} due to what is with us’.

He\textsuperscript{asws} returned and opened a container of his\textsuperscript{asws} and extracted a yellow paper and read it to them. All of them got up from without having any illness (anymore)’. 357

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Amir Al-Momineen Ali\textsuperscript{asws}, there was a maternal aunt for him\textsuperscript{asws} in the clan of Makhzum, and a youth from them came to him\textsuperscript{asws} and said, ‘O my maternal uncle\textsuperscript{asws}! My brother, and son of my father, has died, and I have grieved upon him with severe grief’. He\textsuperscript{asws} said: ‘Would you like to see him?’ He said, ‘Yes’. He\textsuperscript{asws} said: ‘Show me his grave’.

He\textsuperscript{asws} went out and with him\textsuperscript{asws} was a cloak of Rasool-Allah\textsuperscript{asaww}, the Answered. When he\textsuperscript{asws} ended up to the grave, he\textsuperscript{asws} moved his\textsuperscript{asws} lips, then prodded it with his\textsuperscript{asws} leg, and he came out from his grave, and he was speaking fluently in Persian. Al\textsuperscript{asws} said to him: ‘Did you not die, and you were a man from the Arabs?’ He said, ‘Yes, but we died upon the sunnah of so and so, (and so and so – Abu Bakr and Umar), so our language was overturned’’. 358

\footnote{357 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 7 \hfill \footnote{358 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 8}
It is reported from Al-Reza asws, from his asws forefathers asws, ‘A Jewish boy came to Abu Bakr during his caliphate and said, ‘The greetings be unto you, O Abu Bakr!’ His neck was pained, and it was said to him, ‘Why did you not greet unto him with the caliphate?’

Then Abu Bakr said to him, ‘What is your need?’ He said, ‘My father died as a Jew and left behind a treasure and (other) wealth. So, if you were to reveal it and extract if (from where he had hidden it), I will become a Muslim upon your hands and be your friend and make a third of that wealth to be for you, and a third to be for the Emigrants and the Helpers, and a third would be for me’.

Abu Bakr said, ‘O wicked! And does anyone know the hidden matters except Allahazwj?’ And Abu Bakr got up. Then the Jew ended up to Umar. He greeted unto him and said, ‘O Amir Al-Momineen asws!’ And Abu Bakr and Umar heard him, so they punched him and said, ‘O wicked! Why did you not greet unto the first (Abu Bakr) like what you have greeted unto Ali asws, and the caliph is Abu Bakr?’

Then the Jew went out to Ali asws, and he asws was in the Masjid. He greeted unto him asws and said, ‘O Amir Al-Momineen asws!’ And Abu Bakr and Umar heard him, so they punched him and said, ‘O wicked! Why did you not greet unto the first (Abu Bakr) like what you have greeted unto Ali asws, and the caliph is Abu Bakr?’

The Jew said, ‘By Allahazwj! I did not name him asws with this name (title) until I found that to be in the books of my forefathers and my fore grand-fathers in the Torah’. Amir Al-Momineen asws said: ‘And fulfil what you are saying’. He said, ‘Yes, and can I keep Allahazwj, and Hisangels, and entirety of the ones present to me as witnesses?’

He asws said: ‘Yes’, and called for white paper and wrote some writing upon it, then said, ‘Are you good in writing?’ He said: ‘Yes’. He asws said, ‘Take the tablets with you and go to a city of Al-Yemen and ask about the valley of Barhout at Hazramout. When you get to the edge of the
valley during the setting of the sun, sit over there, for there shall come to you a raven with a black beak, and these will be cawing’.

So, when it caws, speak with the name of your father, and say, ‘O so and so! I am a messenger of the successor asws of Muhammad saww, so speak to me!’ Your father will answer you, and do not fail to ask him about the treasure which he had left behind. So, whatever he answers you with during that time and that moment, write it down in your tablet. When you leave to go to your city of Khyber, follow whatever is written in your tablet and act in accordance with it’.

The Jew went until he ended up to the valley of Al-Yemen and sat over these like what he asws had instructed him. There he was with a black raven which had come cawing. The Jew called it and his father answered and said, ‘Woe be unto you! What have you come for at this time to this place, and it is from places of the people of the Fire?’

He said, ‘I have come to you to ask you about your treasure which you had left behind’. He said, ‘It is in a wall in such and such place, in such and such garden’. The boy wrote that down. Then he said, ‘Woe be unto you! Follow the religion of Muhammad saww!’ And the raven left, and the Jew returned to the city of Khyber, and he went out with his boys and his people and camels and a Rabbi and followed whatever was in his tablet.

He extracted a treasure from the utensils of silver and a treasure from the utensils of gold. Then he hired a caravan of camels and came until he entered to see Ali asws. He said, ‘O Amir Al-Momineen asws! I testify that there is no god except Allah azwj, and that Muhammad saww is Rasool saww of Allah azwj, and you asws are a successor asws of Muhammad saww, and his saww brother asws, and Emir of the Momineen truly, like what you sawws were named, and this here is a caravan of Dirhams and Dinars, so disburse it wherever Allah azwj and His azwj Rasool saww have commanded you to’.

And the people gathered and said to Ali asws, ‘How did you asws know this?’ He asws said: ‘Asws heard Rasool-Allah saww, and if asws so desire asws can inform you all with what is even more difficult than this’. They said, ‘Do so!’
He saws said: ‘One day was beneath a canopy with Rasool-Allah saws and saws counted sixty-six steps, all of Angels. saws recognised them by their language, and their descriptions, and their names, and their steps’.

359

(He) asws said: ‘One day I asws was beneath a canopy with Rasool-Allah saw and I asws counted sixty-six steps, all of Angels. I asws recognised them by their language, and their descriptions, and their names, and their steps’.

It is reported that a group of Christians had entered to see the Prophet saw and they said, ‘We have come out and have come with our families and our people, so if you asws were to extract for us one hundred camels from the black stones, there being a young (baby camel) with each one, we will believe’. Rasool-Allah saw guaranteed that and they left to go to their city.

When it was after the expiry of Rasool-Allah saw, they returned and entered Al-Medina. They asked about the Prophet saw. It was said to them he saw had passed away. They said, ‘We find in our Books that no Prophet as exits from the world except and a successor asws happens to be for him as. So, who is the successor of your Prophet saw Muhammad as?’

They pointed to Abu Bakr. They entered to see him and said, ‘There is a debt for us upon Muhammad asw’. He said, ‘And what is it?’ They said, ‘One hundred camels, with each came being a young one (baby camel), and all of them being black’.

He said, ‘Rasool-Allah saw has not left behind what could suffice with that’. They said to each other in their language, ‘The matter of Muhammad asw is not, except false’. And Salman ra was present, and he ra understood their language. He ra said to them, ‘I ra shall point you all to the (real) successor asws of Muhammad asw’. And Ali asws had just entered the Masjid.

‘And did you (promise) to be Muslims on that day?’ They said, Yes’. He\textsuperscript{asws} promised them to the next morning.

Then he\textsuperscript{asws} went out with them to the underground chamber, and the hypocrites were claiming that he\textsuperscript{asws} would be exposed (shamed). When he\textsuperscript{asws} arrived to them, he\textsuperscript{asws} prayed two Cycles Salat and supplicated in a low voice. Then he\textsuperscript{asws} struck with the cane of Rasool\textsuperscript{-Allah} saww unto the stone.

Whining was heard from it which tends to be for the camels when in labour pains. When we were like that when the rock split up and a head of a camel propped upon from him, and the top of the rein had been attached from it. He\textsuperscript{asws} said to his\textsuperscript{asws} son\textsuperscript{asws} Al-Hassan\textsuperscript{asws}: ‘Take it’. He\textsuperscript{asws} brought out one hundred camels from it, with each one being a young (baby camel), all of them being black of colour.

The Christians, all of them became Muslims. Then they said, ‘The camel of the Prophet\textsuperscript{as} Salih\textsuperscript{as} was only one, and due to its reason, a lot of people were destroyed, so supplicate, O Amir Al-Momineen\textsuperscript{asws} until you\textsuperscript{asws} enter the camels and their young back into the rock, lest something from it happens to cause the destruction of the community of Muhammad\textsuperscript{saww}’.

He\textsuperscript{asws} supplicated, and they entered like what they had emerged’.

\textsuperscript{360} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 10

\textsuperscript{361} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 11
We were walking behind Alasws Bin Abu Talibasws and with us was a man from Quraysh. He said to Amir Al-Momineenasws, ‘Youasws have killed the men and orphaned the children and youasws did what youasws did!’

Heasws turned towards him and said: ‘Be despised!’ And there, he (had become) a black dog. He went on to seek shelter with himasws and pleading. Heasws looked at him with mercy until heasws moved hisasws lips, and there he was a man like what he had been.

A man from the group said to himasws, ‘O Amir Al-Momineenasws! Youasws are able upon the like of this, and Muawiya is shunning youasws?’ Heasws said: ‘Weasws are honourable servants of Allahazwj. Weasws do not precede Himazwj with the words, and weasws are working by Hisazwj Commands’.

From Salman Al-Farsiqa who said, ‘A woman from the Helpers called Umm Farwa urged upon breaking the allegiance of Abu Bakr and she urged upon allegiance of Alasws. It reached Abu Bakr and he presented her and told her to repent, but she refused to him. He said, ‘O enemy of Allahazwj! Are you urging upon separating a community the Muslims are united upon? So, what is your word regarding my imamate?’

She said, ‘You are not an Imamasws!’ He said, ‘So, who am I?’ She said, ‘A commander of your people and they have made you a ruler, so when they have honoured you (they can remove you). The Imamasws is the one Specialised from Allahazwj and Hisazwj Rasoolasws. The tyranny is not allowed upon himasws and upon the Emir.

And the Imamasws is Specialised to know whatever is in the apparent and the esoteric, and whatever occurs in the east and the west, from the good and the evil. So, when he stands in the sun (shine) or moon (light), there would be no shadow for him. Neither is the Imamate

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allowed for a worshipper of idols nor for one who committed Kufr then became a Muslim. Which of the two are you, O son of Abu Qohafa?’

I am from the Imams\(^\text{asws}\) those Allah\(^\text{azwj}\) has Chosen for His\(^\text{azwj}\) servants’. She said, ‘You are lying upon Allah\(^\text{azwj}\)! And if you were from the ones Allah\(^\text{azwj}\) has Chosen, your mention would have been in His\(^\text{azwj}\) Book, like what He\(^\text{azwj}\) has Mentioned others. The Mighty and Majestic Said: \textit{And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs} [32:24].

Woe be unto you! If you were an Imam\(^\text{asws}\) truly, then what are the names of the skies of the world, and the second, and the third, and the fourth, and the fifth, and the sixth, and the seventh?’

Abu Bakr remained not responding an answer. Then he said, ‘Their names are with Allah\(^\text{azwj}\) Who Created them’. She said, ‘Had it been allowed for the women to teach the men, I would have taught you’. He said, ‘O enemy of Allah\(^\text{azwj}\)! Either you will name and sky and a sky or else I will kill you!’

She said, ‘Is it with the killing that you are threatening me? By Allah\(^\text{azwj}\)! I do not care for my killing to flow upon the hand of someone like you. But I shall inform you. As for the sky of the world, it is Ayloul, and the second is Rab’oul, and the third is Sahqoum, and the fourth is Zeyloul, and the fifth is Maeen, and the sixth is Majeer, and the seventh is Ayous’.

Abu Bakr and the ones with him remained dumbfounded. They said to her, ‘What are you saying regarding Ali\(^\text{asws}\)?’ She said, ‘And what else can I be saying regarding an Imam\(^\text{asws}\) of the Imams\(^\text{asws}\), and successor\(^\text{asws}\) of the successors\(^\text{asws}\)? One due to whom shines the earth and the sky, and the one the Tawheed cannot be completed except by the reality of having his\(^\text{asws}\) recognition. But you broke (the allegiance) and replaced and sold your religion’.

\textit{ قال أبا بكر وقتلي وَ لَّكِن أَنْ يََْرَى أَنْ يََْرَى مَنْ أَشْرَقَ بِينُورٍ حَبَّةٌ رُمَّانٍ وَ مَيِّ رَدْخُلُ فِي فُرْجَةٍ فِي الْقَبَْيَةْ}}
Abu Bakr said, ‘Kill her, for she has reneged!’ So, she was killed, and Ali asws was in an estate of his asws in the valley of Al-Qura. When he asws arrived and the killing of Umm Farwa reached him asws, he asws went out to her grave, and there, by her grave, were four white birds. Their beaks were red, and in the beak of each one was a pomegranate seed, and it was entering it into the crevice of the grave.

When the birds looked at Ali asws, their fluttered and chirped. He asws answered them with a speech resembling their speech. He asws said: ‘I shall do so if Allah azwj so Desires’. And he asws stood by her grave and extended his asws hand towards the sky and said: ‘O Reviver of the souls after the death! And O Grower of the bare bones! Revive Umm Farwa for us asws and Make her to be a lesson for the one who disobeys You aswj!’

Then a caller called out, ‘Your asws instructions will be implemented, O Amir Al-Momineen asws!’ And Umm Farwa came out wrapped in a shroud greener than the silken fabric, and she said, ‘O my Master asws! Ibn Abu Qohafa wanted to extinguish your asws Noor, but Allah azwj Refused for your asws Noor except illumination’.

And (news of) that reached Abu Bakr and Umar, so they remained dumbfounded. Salman ra said to them, ‘If Abu Al-Hassan asws were to swear to revive the (all) the former ones and the latter ones, he asws can revive them’. And Amir Al-Momineen asws returned her to her husband and she gave birth to two boys for him, and she lived after Ali asws for six months’.

It is reported by Al-Reza asws, from Ali asws, he asws was in his asws gathering and the people were around him asws when a man from the Arabs arrived and greeted unto him asws and said: ‘There is an (unfulfilled) promise for me upon Rasool-Allah sawa, and I have asked about fulfilment of his sawa promise and I was guided to you asws. Can it be achieved for me?’

 قال ع ما هو قال مالة نافع حرامه قال بي إنا أن قطعت فأتبين فاز غثن عن يمين من ينادي فائده ما يغبطها إليها و ما كذبت فإنا بكت وما اعترضت حقا فعجل

He said: ‘What is it?’ He said, ‘One hundred red camels. He had said to me: ‘If I were to pass away, then go to the payer of my debts and my caliph from after me, for he will hand these over to you’. And he did not lie to me. So, if there happens to be a right of what I have been promised, then hasten’.

Ali said to his son, ‘Arise, O Hassan! He got up to him. He said: ‘Go, take such and such cane of Rasool Allah and go to Al-Baqie, and hit such and such rock at it with three hits, and look at what emerges from it, and hand it over to the man, and tell him to conceal what he sees’.

Al-Hassan came to the place and the cane was with him. He did what he had instructed him with. A head of a camel emerged from the rock with its reins. He pulled out one hundred camels, then the rock joined up. He handed the camels to the man and instructed him to conceal what he had seen. The Bedouin said, ‘Rasool-Allah spoke the truth, and your father spoke the truth.’

‘A black man entered to see Ali. He said, ‘O Amir Al-Momineen! I have stolen so purify me!’ He said: ‘Perhaps you stole from without it being protected’, and he turned his face away from him. He said, ‘O Amir Al-Momineen, ‘I stole from a protected (place), so purify me’. He said: ‘Perhaps you stole without swindling (deception)’ and turned his face away from him. He said, ‘O Amir Al-Momineen! I stole swindling’.

When he had acknowledged three times, Amir Al-Momineen cut him. He went away and kept saying in the road, ‘I have been cut by Emir of the Momineen, and Imam of the pious, and guide of the resplendent, and leader of the religion, and chief of the successors’, and kept on praising him.

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Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} heard that from him, and they received him and entered to see Amir Al-Momineen\textsuperscript{asws} and said: ‘We\textsuperscript{asws} saw a black man praising you\textsuperscript{asws} in the street’. Amir Al-Momineen\textsuperscript{asws} sent a message to return him to his\textsuperscript{asws} presence. He\textsuperscript{asws} said: ‘\textsuperscript{asws} cut you and you are praising me\textsuperscript{asws}?’

He said, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} purified me and your\textsuperscript{asws} love has been mingled with my flesh and my bones. Even if you\textsuperscript{asws} had cut me into pieces and pieces, your\textsuperscript{asws} love will not go away from my heart’. Amir Al-Momineen\textsuperscript{asws} supplicated for him and placed the cut (part of the hand) to its place, and it became healthy like what it had been’.

\textsuperscript{365} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 15

\textsuperscript{366} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 16
He went on to pleased and his eyes were flowing tears. Ali\textsuperscript{asws} felt pity for him and supplicated, and Allah\textsuperscript{azwj} Returned him to the state of the human being and his clothes returned to him from the air.

\textit{Al\textsuperscript{asws} said: ‘Asif\textsuperscript{as}, successor\textsuperscript{as} of Suleyman\textsuperscript{as}, Allah\textsuperscript{azwj} has Narrated about him\textsuperscript{as} with His\textsuperscript{asw} Words: *The one with whom was the knowledge from the Book said, ‘I will come to you with it before your glance returns to you’* [27:40]. Which of the two is more honourable unto Allah\textsuperscript{azwj}, your Prophet\textsuperscript{saww} or Suleyman\textsuperscript{as}?’}

It was said, ‘What is your\textsuperscript{asws} need to the Helpers in fighting against Muawiya?’ He\textsuperscript{asws} said: ‘But rather, I\textsuperscript{asws} am calling unto them with proving the argument and perfection the Trial and had there been Permission for me\textsuperscript{asws} in supplicating with his destruction, I\textsuperscript{asws} would not delay’\textsuperscript{367}.

\textit{(The book) *Al Kharaij Wa Al Jaraih* –}

‘It is reported that a butcher had sold some meat to a slave girl of a person, and he was being unjust upon her. She cried and went out. She saw Ali\textsuperscript{asws} and complained to him\textsuperscript{asws}. He\textsuperscript{asws} walked with her towards him and called him to the fairness in her right and advised him and said to him: ‘It is befitting that the weak in your presence should be at the status of the strong, so do not be unjust to the slave girl’.

And the butcher did not happen to have recognised Ali\textsuperscript{asws}, so he raised his hand and said, ‘Get out, O you man!’ He\textsuperscript{asws} left and did not say anything. It was said to the butcher, ‘This is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}!’ He cut his own hand and took it and went to Amir Al-Momineen\textsuperscript{asws} apologising. He\textsuperscript{asws} supplicated for him and his hand became healthy’\textsuperscript{368}.

\textsuperscript{367} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 17

\textsuperscript{368} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 18
‘Amir Al-Momineen\textsuperscript{asws}, when it reached him what Busr Bin Artah had done at Al-Yemen, he\textsuperscript{asws} said: ‘O Allah\textsuperscript{azwj}! Bust has sold his religion for the world, so Confiscate his intellect and do not let anything of his religion remain what would Obligate Your\textsuperscript{azwj} being Merciful upon him’.

Busr remained until he became confused and called for the sword. So, a wooden sword was taken for him, and he was striking himself with it until there was unconsciousness upon him. When he woke up, he would say, ‘The sword! The sword!’ And it would be handed to him, and he would strike himself with it. He did not cease to be like that until he died’’.\textsuperscript{369}

\textsuperscript{369} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 19

\textsuperscript{370} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 20
‘Ali asws adjured in the Masjid. He asws said: ‘asws hereby adjure Allah azwj! Is there any man who heard the Prophet saww saying: ‘One whose Master saww was so Ali asws is his Master! O Allah azwj! Befriend the one befriending him asws, and be Inimical to the one being inimical to him asws?’

فَقَامَ أَثْنَاءِ عَشَرَ بَدْرييَ ً سيتَّةٌ مينَ الَْْاني وَ سيتَّةٌ مينَ الَْْانيبي اأََْيََْني وَ سيتَّةٌ مينَ الَْْانيبي اأََْيْسَري فَشَهيدُوا بيذَلي َ

Twelve men, participants of Badr, stood up from the right side, and six from the left side. They testified with that.

ف َقَالَ زَيْدُ بْنُ أَرْقََ وَ كُنْ ُ أَنََّ فيياَنْ سَْيعَ ذَلي

Zayd Bin Arqam (the narrator) said, ‘I was among the one who had heard that, but I concealed it, so Allah azwj Took away my sight’. And he used to regret upon what he had missed out on from the testimony and he sought Forgiveness of Allah azwj.

The book ‘Al Irshad’ – It is reported from Ibn Muhassin Mus'hir, from Al Amsh, from Muhammad Bin Tareyf, from Abaya Bin Musa Bin Ukeyf Al Numeyri, from Imran Bin Meesam, from Abaya, and Musa Al Mjeiyhi, from Al Minhal Bin Amro, from Abdullah Bin Al Haris, and Usman Bin Saeed, and Abdullah Bin Bukeyr, from Hakeem Bin Jubeyr who said,

‘We witnessed Ali Amir Al Momineen asws upon the pulpit saying, ‘asws am a servant of Allah azwj and brother asws of Rasool-Allah saww, and inheritor of the Prophet saww of mercy, and asws married chiefess of the women of the inhabitants of the Paradise, and asws am chief of the successors as, and last of the successors as of the Prophets as. No one will claim that apart from me asws except Allah azwj would Afflict him with evil!’

فَقَالَ رَجُلٌ مينْ عَبٍَْ كَانَ جَاليساً بََََ الْقَوْمي مَنْ لََ يُُْسينُ أَنْ يَقُولَ مَذَا أَنََّ عَبْدُ اللََّّي وَ أَخُو رَسُولي اللََّّي ص وَ وَريثُْ نَبيَّ الرَّحََْةي وَ نَكَحُْ سَي يدَةَ نيسَاءي أَمْلي الَْْنَّةي وَ أَنََّ سَي يدُ الْوَصيي يََ وَ آخيرُ أَوْصييَاءي

A man who was seated between the people said from a frown, ‘Who cannot be good in saying this, ‘I am a servant of Allah azwj and brother of Rasool-Allah saww?’ He had not departed from his place until the Satan la made him grope/flounder around aimlessly. So, he was dragged by his legs to the door of the Masjid. We asked his people, ‘Do you know having such display with him before this?’ They said, ‘O Allah azwj, No!’

The book ‘Al Irshad’ – It is reported from Ibn Muhassin Mus'hir, from Al Amsh, from Muhammad Bin Tareyf, from Abaya Bin Musa Bin Ukeyf Al Numeyri, from Imran Bin Meesam, from Abaya, and Musa Al Mjeiyhi, from Al Minhal Bin Amro, from Abdullah Bin Al Haris, and Usman Bin Saeed, and Abdullah Bin Bukeyr, from Hakeem Bin Jubeyr who said,

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A man who was seated between the people said from a frown, ‘Who cannot be good in saying this, ‘I am a servant of Allah azwj and brother of Rasool-Allah saww?’ He had not departed from his place until the Satan la made him grope/flounder around aimlessly. So, he was dragged by his legs to the door of the Masjid. We asked his people, ‘Do you know having such display with him before this?’ They said, ‘O Allah azwj, No!’

قَبِلَ المَناِفِقُ لابِنِ شَهَارِاحِبَ الأَمْعَانِ عَنْ زَوَاتِهِ عَنِ حَكِيمِ تَنِّعْثُرَ عَنْ عَلِيِّهِ عَنْ عَلِيِّهِ وَ عَنْ أَيْبَ يَنْبَقَ فَلَمْ شَهِدَ عَلَياً عَلَى أَيْمُرٍ مَّنْ عَنِي ابْني مَُُس ينٍ مُسْهيرٍ عَني اأََْعْاَشي عَنْ مُوسَى بْني طَرييفٍ عَنْ عَبَايَةَ بْني مُوسَى بْني أُكَيْلٍ النُّ اَرْيي ي عَنْ عياْرَانَ بْني مييثَ ٍ عَنْ عَبَايَةَ وَ مُوسَى الْوَجيهييي ي عَني الْاينْهَالي بْني عَاْرٍو عَنْ عَبْدي اللََّّي بْني الَِْاريثي وَ عُثْاَانَ بْني سَعييدٍ وَ عَبْدي اللََّّي بْني بُكَيرٍْ عَنْ حَكيي ي بْني جُبَيرٍْ قَالَ:

The book ‘Al Irshad’ – It is reported from Ibn Muhassin Mus'hir, from Al Amsh, from Muhammad Bin Tareyf, from Abaya Bin Musa Bin Ukeyf Al Numeyri, from Imran Bin Meesam, from Abaya, and Musa Al Mjeiyhi, from Al Minhal Bin Amro, from Abdullah Bin Al Haris, and Usman Bin Saeed, and Abdullah Bin Bukeyr, from Hakeem Bin Jubeyr who said,

ف َقَالَ رَجُلٌ مينْ عَبٍَْ كَانَ جَاليساً بََََ الْقَوْمي مَنْ لََ يُُْسينُ أَنْ يَقُولَ مَذَا أَنََّ عَبْدُ اللََّّي وَ أَخُو رَسُولي اللََّّي ص وَ وَريثُْ نَبيَّ الرَّحََْةي وَ نَكَحُْ سَي يدَةَ نيسَاءي أَمْلي الَْْنَّةي وَ أَنََّ سَي يدُ الْوَصيي يََ وَ آخيرُ أَوْصييَاءي
(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Amsh from his report, from Hakeem Bin Jubeyr, and from Uqbah Al Hajary, from his paternal aunt, and from Abu Yahya who said,

‘I witnessed Ali\textsuperscript{asws} – up to the end of what has passed’\textsuperscript{373}

23– قب، المناقب لابن شهرآشوب عند الله بن مستوف قل: لا تتعرضوا لدعاء علي فإذاء لا ترد.373

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abdullah Bin Masoud said,

‘Do not expose yourselves to a supplication of Ali\textsuperscript{asws} for it will not be rejected (by Allah\textsuperscript{azwj})’\textsuperscript{374}

373ـ قب، المناقب لَبن شهرآشوب عَبْدُ اللََّّي بْنُ مَسْعُودٍ قَالَ: لََ ر َتَعَرَّضُوا ليدَعْوَةي عَليي ٍ فَإينَََّّّا لََ رُرَدُّ.373

The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abdallob Bin Masoud said,

‘Ali\textsuperscript{asws} raised his\textsuperscript{asws} hands towards the sky and he\textsuperscript{asws} was saying: ‘O Allah\textsuperscript{azwj}! Talha Bin Abdullah had come to me clasping his right hand willingly. Then he broke my\textsuperscript{asws} allegiance. O Allah\textsuperscript{azwj}! Hasten him and do not Respite him. O Allah\textsuperscript{azwj}! And Al-Zubeyr Bin Al-Awwam cut off my\textsuperscript{asws} kinship and broke my\textsuperscript{asws} pact, and supported by enemies, and he knows that he is being unjust to me\textsuperscript{asws}, so Enshroud him howsoever You\textsuperscript{azwj} Desire and I\textsuperscript{asws} desire’\textsuperscript{375}

374ـ قب، المناقب لَبن شهرآشوب عَبْدُ اللََّّي بْنُ مَسْعُودٍ قَالَ: لََ ر َتَعَرَّضُوا ليدَعْوَةي عَليي ٍ فَإينَََّّّا لََ رُرَدُّ.374

Al A’sam in (the book) ‘Al Futooh’ –

‘Ali\textsuperscript{asws} raised his\textsuperscript{asws} hands towards the sky and he\textsuperscript{asws} was saying: ‘O Allah\textsuperscript{azwj}! Talha Bin Abdullah had come to me clasping his right hand willingly. Then he broke my\textsuperscript{asws} allegiance. O Allah\textsuperscript{azwj}! Hasten him and do not Respite him. O Allah\textsuperscript{azwj}! And Al-Zubeyr Bin Al-Awwam cut off my\textsuperscript{asws} kinship and broke my\textsuperscript{asws} pact, and supported by enemies, and he knows that he is being unjust to me\textsuperscript{asws}, so Enshroud him howsoever You\textsuperscript{azwj} Desire and I\textsuperscript{asws} desire’\textsuperscript{375}

375ـ قب، المناقب لَبن شهرآشوب عَبْدُ اللََّّي بْنُ مَسْعُودٍ قَالَ: لََ ر َتَعَرَّضُوا ليدَعْوَةي عَليي ٍ فَإينَََّّّا لََ رُرَدُّ.375

Tareekh Al Tabari –

‘Amir Al-Momineen\textsuperscript{asws} said: ‘And from the strange matters is their (Talha and Al-Zubeyr) being led to Abu Bakr and Umar and their opposition to Ali\textsuperscript{asws}. By Allah\textsuperscript{azwj}. They both know that I\textsuperscript{asws} am not below any man from the ones who have passed. O Allah\textsuperscript{azwj}! Untie whatever they have tied, and do not Accomplish what they have ruled regarding themselves and Show them the evil deed in what they have done!’\textsuperscript{376}

376ـ قب، المناقب لَبن شهرآشوب عَبْدُ اللََّّي بْنُ مَسْعُودٍ قَالَ: لََ ر َتَعَرَّضُوا ليدَعْوَةي عَليي ٍ فَإينَََّّّا لََ رُرَدُّ.376

(The books) ‘Fazaail Al Ashra’, and ‘Al Arbaeen’ of Al Khateeb – It is reported by Zazan,

‘A man belied him\textsuperscript{asws} in his\textsuperscript{asws} Hadeeth. He\textsuperscript{asws} said: ‘Shall I\textsuperscript{asws} supplicate against you that if you were belying me\textsuperscript{asws}, Allah\textsuperscript{sww} should Blind your sight?’ He said, ‘Yes’. He\textsuperscript{asws} supplicated against him. He had not left until his sight was gone’\textsuperscript{377}

377ـ قب، المناقب لَبن شهرآشوب عَبْدُ اللََّّي بْنُ مَسْعُودٍ قَالَ: لََ ر َتَعَرَّضُوا ليدَعْوَةي عَليي ٍ فَإينَََّّّا لََ رُرَدُّ.377

\textsuperscript{373} Bihar Al Anwar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 22 b
\textsuperscript{374} Bihar Al Anwar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 23 a
\textsuperscript{375} Bihar Al Anwar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 23 b
\textsuperscript{376} Bihar Al Anwar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 23 c
\textsuperscript{377} Bihar Al Anwar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 23 d
The books 'Tareekh al Balazuri' and 'Holyat Al Awliya', and books of our companions, from Jabir Al Ansari,

'Amir Al-Momineen\(\text{asws}\) told Anas Bin Malik, and Al-Bara’a Bin Aazib, and Al-Ash’as, and Khalid Bin Yazeed to bear witness on the words of the Prophet\(\text{saww}\) : ‘One whose Master I\(\text{asws}\) was, so Al\(\text{asws}\) is his Master’. They concealed.

He\(\text{asws}\) said to Anas: ‘May Allah\(\text{azwj}\) not Cause you to die until He\(\text{azwj}\) Afflicts you with vitiligo the turban cannot cover’.

And he\(\text{asws}\) said to Al-Ash’as: ‘May Allah\(\text{azwj}\) not Cause you to die until He\(\text{azwj}\) Takes away your eyesight’.

And he\(\text{asws}\) said to Khalid: ‘May Allah\(\text{azwj}\) not Cause you to die except the death of the pre-Islamic period’.

And he\(\text{asws}\) said to Al-Bara’a: ‘May Allah\(\text{azwj}\) not Cause you to die except where you have emigrated from’.

Jabir said, ‘By Allah\(\text{azwj}\)! I saw Anas and he had been afflicted with vitiligo covering it with his turban, and he could not cover it.

And I saw Al-Ash’as and his eyesight had gone, and he was saying, ‘The Praise is for Allah\(\text{azwj}\) Who Made the supplication of Amir Al-Momineen\(\text{asws}\) against me with the blindness to be in the world, and Al\(\text{asws}\) did not supplicate regarding the Hereafter, so I would have been Punished’.

And as for Khalid, when he died, he was buried in his house. (The tribe of) Kinda heard of that and they came with the horse and the camel and slayed them at the door of his house. He died the death of the pre-Islamic period.
And as for Al Bara’a, he was made a ruler from the direction of Muawiya at Al-Yemen. He died at it, and he had emigrated from it, and it is the beginning.

And he asws supplicated against a man during the military expedition of the clan of Zubeyd, and there was a mole in his face, and it spread in his face until it blackened his face, all of it.

And his asws words to a man: ‘If you were lying, may Allah aswj Cause a boy of Saqeed to overcome you’. They said, ‘And which boy of Saquee?’ He asws said: ‘A boy who will not leave any Sanctity of Allah aswj except he will violate it’. And the man came across Al-Hajjaj and he killed him.

And he asws judged with a judgment. The one he asws had judged against, said, ‘By Allah aswj! You asws have been unjust, O Al asws!’ He asws said: ‘If you were lying, may Allah aswj Change your face’. His head became the head of a pig’.

The great grandfather of Abu Al-Ayna met Amir Al-Momineen asws. He was evil in addressing him asws. He asws supplicated against him and against his children to be with the blindness. So, each one from his children who was blind, so he was of correct lineage’.

And it is said he asws had supplicated against Wabisah Bin Ma’bad Al-Juhny, and he was from the people of the platform (homeless Emigrants), with the tenderness, when he had said to him asws, ‘You asws have tried the people of Al-Iraq and (now) you asws have come to try the people of Al-Syria with the blindness, and the muteness, and the deafness, and the evil supplications’. It afflicted him immediately, and the people, until today, are pelting the minaret which he used to proclaim the Azaan from’.
Abu Hashim Abdullah Bin Muhammad Bin Al Hanafiya,

‘Ali asws had supplicated against the children of Al-Abbas with the scattering. The sons of a month were not seen to be any more remote of graves than them. Abdullah was in the east, and Ma’abad in the west, and Qusam’.

(I and my maternal uncle Abu Umayya passed by a house from the houses of a tribe from Murad. He said, ‘Do you see this house?’ I said, ‘Yes’. He said, ‘Ali asws had passed by it while they were building it. A piece fell upon him asws and it scarred him asws. He asws supplicated that its construction may not be completed. So, no brick had been placed upon it. I have been passing by it, and it does not resemble the houses’.

And in a Hadeeth of Al Tirmah Bin Aday, and Sa’sa Bin Sowhan,

‘Amir Al- Momineen asws, two disputants brought their dispute to him asws. He asws judged for one of them against the other. The one judged against said, ‘You asws have not judged with the equality nor have you asws done justice among the citizens, nor is your asws judgment with the Pleasure in the Presence of Allah aswj. Amir Al- Momineen asws said: ‘Be despised, O dog!’ He went on howling in the state.

And when he asws said: ‘Indeed! And I asws am brother asws of Rasool-Allah saww, and son asws of his saww uncle asws, and inheritor of his saww knowledge, and Mine of his saww secrets, and receptacle of his saww hoard. Neither is it missed out by me asws what Rasool-Allah saww had done, nor what he saww sought, nor is it unusual upon me asws what is walking and creeping, and what is descending and what is ascending, and what is stifled and what bursts out, and all that would be explained to the one who asks and to the one who retains’.

381 Bihar Al Anwar – V 41, The book of History – Amir Al Momineen asws, Ch 110 H 23 h
382 Bihar Al Anwar – V 41, The book of History – Amir Al Momineen asws, Ch 110 H 23 i
Hilal Bin Nowfal Al-Kindy said regarding that and went in depth until he said, ‘Then O Ibn Abu Talib\textsuperscript{asws}, you\textsuperscript{asws} should be with the facts (realities), and be careful of the permeation of evil’.

Amir Al-Momineen\textsuperscript{asws} said: ‘Go to Saqar (Hell)!’ By Allah\textsuperscript{azwj}! His\textsuperscript{asws} speech had not even completed until he became in the image of the spotted crow, meaning the vitiligo. And his\textsuperscript{asws} supplication had afflicted upon a group, from them being Zayd Bin Arqam, for he had become blind, and Bala’a Bin Qays, for he became a leper”.\textsuperscript{383}

Abdullah Bin Abu Rafie –

‘I heard him\textsuperscript{asws} saying: ‘O Allah\textsuperscript{azwj}! Give me\textsuperscript{asws} rest from them. May Allah\textsuperscript{azwj} Cause separation to be between me\textsuperscript{asws} and you all! May Allah\textsuperscript{azwj} Replace for me\textsuperscript{asws}, better than them, and Replace for them someone eviler than me\textsuperscript{asws}! It was not except his\textsuperscript{asws} day (that), until he\textsuperscript{asws} was killed’’.\textsuperscript{384}

And in a report –

‘O Allah\textsuperscript{azwj}! I\textsuperscript{asws} am abhorrent to them and they are abhorrent to me\textsuperscript{asws}, and I\textsuperscript{asws} am fed of them and they are fed up with me\textsuperscript{asws}, so Give me\textsuperscript{asws} rest and Give them rest’. He\textsuperscript{asws} passed away that night.

And from the ones he\textsuperscript{asws} had supplicated for was Umm Abdullah Bin Ja’far. She said, ‘I passed by Al\textsuperscript{asws} while I was pregnant. He\textsuperscript{asws} called me and wiped upon my belly and said: ‘O Allah\textsuperscript{azwj}! Make him to be a male, auspicious, Blessed’. She gave birth to a boy”.\textsuperscript{385}

Al Khargoush noticed –

‘Amir Al-Momineen\textsuperscript{asws} was heard someone calling out crying, so he\textsuperscript{asws} instructed Al-Husayn\textsuperscript{asws} with seeking him. When he\textsuperscript{asws} brought him, he\textsuperscript{asws} found him being a youth, half of his body had dried up. Al\textsuperscript{asws} presented him and asked him about his state.
He said, ‘I was a man with snobbery and my father used to advise me. One day it happened during his advice when I hit him. So, he supplicated against me in this place, and prosed a poem. When he had completed his speech half of me dried up. So, I regretted and repented and made his heart feel good. He rode upon a camel to come with me to over here and he supplicated for me. When we were in the middle of the valley, the camel bolted (being frightened) from the flight of birds, and my father died’.

**Al** asws prayed four (Cycles Salat), then said: ‘Stand corrected!’ He stood up being healthy. **He** asws said: ‘You speak the truth! Had he not been pleased from you, I asws would not have heard (you)’.

And Zareer heard a supplication of Amir Al-Momineneen asws: ‘O Allah azwj! I asws ask You azwj, O Lord azwj of the perishable souls and Lord azwj of decaying bodies! I asws ask You azwj with the obedience of the souls returning to their bodies, and obedience of the bodies matching with its limbs, and by the splitting of the graves from its people, and with Your azwj truthful Calling among them, and Taking with the truth between them, when the creatures come out awaiting Your azwj Judgments.

And they shall see Your azwj Authority, and they will fear Your azwj Prowess, and they will hope for Your azwj Mercy on A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. Surely, He is the Mighty, the Merciful [44:42].

I asws ask You azwj, O Beneficent, to Make the Noor to be in my asws sight, and the conviction to be in my asws heart, and Your azwj mention to be upon my asws tongue night and day, forever, for as long as You azwj Make me asws live. You azwj are Able upon all things!’

He (the narrator) said, ‘I heard it generally and memorised it, and he asws returned to his asws house which was his asws domicile. He asws cleansed for the Salat and prayed. Then he asws
supplicated with it. When he reached to his words: 'Make the Noor to be in my sight', the blindness returned to sight by the Permission of Allahazwj.\[386\]

The book) 'Uqad' of Al-Maghribi –

'Umar wanted to kill Al-Hurmuzan, and he asked to be quenched. He was brought a cup and his hand went on to tremble. He spoke to him regarding that. He said, 'I am scared that lest you kill me before I have drunk it'. He said, 'Drink, and there will be no problem upon you'. He threw down the cup from his hand and broke it. He said, 'I was not going to drink it ever, and you have already granted me amnesty'. He said, 'May Allahazwj Fight you! You have taken amnesty from me and I am not even a ware of it!' And in our reports, he complained of that to Amir Al-Momineenasws. Heasws supplicated to Allahazwj the Exalted and the cup became unbroken again full of water. When Al-Hurmuzan saw the miracle, he became a Muslim’.\[387\]


‘Al-Baqirasws: ‘Rasool-Allahsaww became ill with his illness. Alisws entered the Masjid and there was a group of the Helpers. Heasws said to me: ‘Would it cheer you if Iasws were to let you enter to see Rasool-Allahsaww?’ They said, ‘Yes’.

Heasws sought permission for them and they entered. Alisws went and sat down by the head of Rasool-Allahsaww. Heasws brought out his hand from the quilt and the chest of Rasool-Allahsaww was revealed. The fever made him shiver with severe shivering.

Heasws said: ‘O Umm Mildam (spiritual illness)! Get out from Rasool-Allahsaww!’ And hesws rebuked it. Rasool-Allahsaww sat up and there wasn’t any problem with himsaww. Heasws said:

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386 Bihar Al-Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 110 H 23 m
‘O Ibn Abu Talib\textsuperscript{asws}! You\textsuperscript{asws} have been Given from the good qualities to the extent that the fever panics from you\textsuperscript{asws}!\textsuperscript{388}

Al Hatimi, by his chain from Ibn Abbas,

‘A black man entered to see Amir Al-Momineen\textsuperscript{asws} and acknowledged that he had stolen. He\textsuperscript{asws} asked him three time. He said, ‘O Amir Al-Momineen\textsuperscript{asws}! Purify me for I have stolen’. He\textsuperscript{asws} ordered with cutting his hand. Ibn Al-Kawa met him. He said, ‘Who cut your hand?’

He said, ‘Lion of Al-Hijaz, and battering ram of Al-Iraq, and collider with the heroes, the avenger from the ignoramuses, the original benevolent, the superior noble, permitted of the two sanctities, and inheritor of the Monuments, father\textsuperscript{asws} of the two chiefs, first of the preceding ones, and last of the successors\textsuperscript{as} from the family of Yaseen, the one assisted by Jibraeel\textsuperscript{as}, and one helped by Mikaeel\textsuperscript{as}, the strong mountain, the one protected by an army of the sky, the collection of that, by Allah\textsuperscript{azwj} is Amir Al-Momineen\textsuperscript{asws}!’ Upon a rubbing of the noses in a speech of his.

Ibn Kawa said, ‘He\textsuperscript{asws} cuts your hand and you are praising upon him\textsuperscript{asws}!’ He said, ‘Even if he\textsuperscript{asws} had cut me into pieces and pieces, I would not increase for him\textsuperscript{asws} except love’.

He entered to see Amir Al-Momineen\textsuperscript{asws} and informed him the story of the black man. He\textsuperscript{asws} said: ‘O Ibn Kawa! One who loves us\textsuperscript{asws}, even if we\textsuperscript{asws} were to cut him into pieces and pieces, he would not increase for us\textsuperscript{asws} except love, and among our enemies are ones, even if we\textsuperscript{asws} were to make them lick the butter and the honey, they would not increase from us\textsuperscript{asws} except hatred’.

And he\textsuperscript{asws} said to Al-Hassan\textsuperscript{asws}: ‘Upon you\textsuperscript{asws} is to come with your\textsuperscript{asws} uncle, the black man’. Al-Hassan\textsuperscript{asws} presented the black man to Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} took his (cut) hand and installed it in its place and covered it by his\textsuperscript{asws} cloak and spoke with phrases in a low

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\textsuperscript{388} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 24 a
voice. His hand became even (healthy) and he went on to fight in front of Amir Al-Momineen asws until he was martyred at Al-Nahrwan. And it is said that the name of this black man was Afllah.

وَ أُبيَ َ إيحْدَى يَدَيْ ميشَامي بْني عَديي ٍ الَْْاْدَانّي ي فِي حَرْبي صيف يَ َ فَََخَذَ عَلييٌّ ع يَدَهُ وَ ق َرَأَ شَيْتاً وَ أَلْصَقَهَا ف َ

And one of the hands of Hisham Bin Aday Al-Hamdany was severed in the battle of Siffeen. Ali asws took his hand and recited something and stuck it back. He said, ‘O Amir Al-Momineen asws! What did you asws recite?’ He asws said: ‘Opening of the Book (Surah Al-Fatiha)’. It was as if he had belittled it, so his hand split up in two halves, and Ali asws neglected him and went away’. 389

And it is reported by Ibn Babuwayh in his book well known as ‘Al Fazaail’, and the book ‘Illal Al Sharaie’ as well, from Hanan Bin Sadeyr,

‘From Al-Sadiq asws in a Hadeeth, and he asws had been asked, ‘Why did Amir Al-Momineen asws delay praying Al-Asr in Babel?’

قَالَ إينَّهُ لَاَّا ص           َلَّى الظُّهْرَ الْتَفَ َ إيلََ جُْْجُاَةٍ مُلْقَاةٍ فَكَلَّاَهَا أَمييرُ الْاُمْمينيَ َ ع ف َقَالَ يََ أَي َّتُهَا الُْْاْجُاَةُ مينْ أَ

He asws said: ‘When he asws had prayed Al-Zohr, he asws turned towards a skull which had been thrown away. Amir Al-Momineen asws spoke to him. He asws said: ‘O you Skull! Where are you from?’ He said, ‘I am so and so, king of the city of the family of so and so’. Amir Al-Momineen asws said to him: ‘Narrate the news to me asws, and what you were and what had happened in your era’.

فَلْفَلَتُ المَجْمَعَةُ تفْصِلُ خُبَّا وَ ما كانَ في عُضْراً مِنْ شَرِّ فَاشْتَفَأَ بِهَا حَيْثَ غَيْبَ السَّمْشِ فَكَلَّمَهَا ابْنَا أَحْرَفٍ مِنَ الإِلْـهِ إِلَّا الْعَلْقَةَ كَلَاِمَةَ الفِصلَة

The skull turned to narrate its news, and what evil had happened during its time. He asws was pre-occupied with it until the sun set. It spoke to him asws with three phrases from the Evangel, lest the Arabs would understand its speech, the story’.

وَ قَالَتُ السَّلَةُ نَادِي عَ المَجْمَعَةُ ثُمَّ قَالَ يَا جَلَّلَيْنِ وَ أَيْنَ السَّرِيْعَةَ قَالَ هَايَا قَالُوا فَمَاكَانَ مَسْجِدًا وَ مَتَّى مَسْجِدُ المَجْمَعَةِ وَ جَلَّلَيْنِ هذَا مِثلُ الحَيْشَةِ صَانِعِ السَّلْطَةِ الْقِدْسَيْنَ لْيَثْبَ أَبْرَعَة

And the exaggerators said, ‘He asws called out to the skull, then said: ‘O Julandy Bin Kirkir! Where is the Law?’ It said, ‘Over here!’ So, he asws built a Masjid over there and it was named

as ‘Masjid of the skull’, and Julandy, this is a king of the Ethiopians, owner of the elephants Abraha had come to demolish the House with’.

And they said as well, ‘He asws called out to a fish: ‘O auspicious one! Where is the Law?’ It emerged its hand from the Euphrates and said, ‘One who knows my name in the water, the Law is not hidden unto him’.

(The book) ‘Amaali’ of Al Shaybani – Rusheyd Al Hajary said,

‘I was in one of the streets with Ali asws Bin Abu Talib asws when he asws turned and said: ‘O Rusheyd! Do you see what I asws see?’ I said, ‘No, O Amir Al-Momineen asws! And surely, it has been removed from you asws from the coverings what has not been uncovered from others’. He asws said: ‘I asws see a man in the midst of the Fire saying, ‘O Ali asws! Seek Forgiveness for me!’ May Allah aswj not Forgive (his sins) for him’.


‘A group from Al-Yemen came to the Prophet saww. They said, ‘We are the remainder of the nation coming forwards from the family of Noah as, and there was a successor as for our Prophet as, his as name was Saam as, and he as informed in his book that for every Prophet as there are miracles and there would be a successor as for him as to be standing in his as place. So, who is your saww successor as?’

He saww indicated by his saww hand towards Ali asws. They said, ‘O Muhammad saww! If we were to ask him asws to show us Saam Bin Noah as, will he asws do so?’ He saww said: ‘Yes, by the Permission of Allah aswj’. And he saww said: ‘O Ali asws! Arise with them to the interior of the Masjid and strike the ground with your asws leg by the prayer niche’.

Ali\textsuperscript{asws} went and in their hands were books, until he\textsuperscript{asws} entered to the prayer niche of Rasool-Allah\textsuperscript{saww}. He\textsuperscript{asws} prayed two Cycles Salat, then stood up and struck the ground with his\textsuperscript{asws} leg. The ground split up and there appeared a grave and a coffin. An old man stood up from the coffin, his\textsuperscript{as} face was radiant like the moon on the night of the full moon, and he\textsuperscript{as} was shaking the soil from his\textsuperscript{as} head, and there was a beard for him\textsuperscript{as} up to his\textsuperscript{as} navel.

And he\textsuperscript{as} sent Salawaat upon Ali\textsuperscript{asws} and said: ‘I\textsuperscript{as} testify that there is no god except Allah\textsuperscript{azwj}, and that Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{saww}, chief of the Messengers\textsuperscript{as}, and you\textsuperscript{asws} Ali\textsuperscript{asws} the successor\textsuperscript{asws} of Muhammad\textsuperscript{saww} are chief of the successors\textsuperscript{as}, and I\textsuperscript{as} am Saam Bin Noah\textsuperscript{as}’.

They opened their books and found him\textsuperscript{as} to be like what his\textsuperscript{as} description was in the books. Then they said, ‘We want him\textsuperscript{as} to recited from his book’. He\textsuperscript{as} took in his recital until he\textsuperscript{as} completed the Chapter. Then he\textsuperscript{as} greeted unto Ali\textsuperscript{asws} and slept like what he\textsuperscript{as} had been.

The ground joined up and they said along with their families, ‘Surely the religion in the Presence of Allah\textsuperscript{azwj} is Al-Islam’, and they believed. And Allah\textsuperscript{azwj} Revealed: Or have they taken guardians from besides Him? But Allah, He is the Guardian, and He Revives the dead, [42:9] – up to His\textsuperscript{azwj} Words: I turn to Him [42:10]’\textsuperscript{392}.

\(392\) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 25
Rasool-Allah saww saying on the Day of Ghadeer Khumm: ‘One whose Master I saww was, so Ali asws is his Master!’

Then he asws said: ‘O Allah aszw! If they had concealed it deliberately, then Afflict them both!’ Al-Bara’a Bin Aazib became blind, and the front of Anas Bin Malik had vitiligo. As for Anas, he swore that he would not conceal any virtue of Ali asws Bin Abu Talib asws nor any merit, ever!

And as for Al-Bara’a Bin Aazib, he had asked about his house, so it was said to him, ‘It is in such and such place’. He said, ‘How can he be guided, the one whom the supplication (of Ali asws) had hit him’.

Amir Al-Momineen asws arrived at Al-Madain and he asws descended in a building of Chosroe, and with him asws was Dulaf Bin Muejer. When he asws had prayed Salat he asws stood and said to Dulah: ‘Arise with me asws’, and there was a group from the people of Sabat with him asws. He asws did not cease to go around the houses of Chosroe and saying to Dulaf: ‘There used to be such and such for Chosroe in this place’, and Dulaf kept saying, ‘By Allah azwj! It was like that’.

He asws did not cease like that until he asws had gone around the places with the entirety of the ones who were in his asws presence, and Dulaf said, ‘O my Chief and Master! If is as if you asws had placed these things in this dwelling’. Then he asws looked at a decayed skull. He asws said to one of his asws companions: ‘Take this skull!’

Then he asws came to the hall and sat in it, and he asws called for a tray in which was water. He asws said to the man: ‘Leave this skull in the tray!’ asws hereby swear upon you, O skull, you will inform me who you are and who you are’. The skull said in an eloquent tongue, ‘As for you asws, you are Emir of the Momineen, and chief of the successors as, and Imam asws of the pious; and as for me, I am a servant of Allah azwj and son of a maid of Allah azwj, Chosroe Anusheyrwan’.

Amir Al-Momineen asws said to him: ‘How is your state?’ He said, ‘O Amir Al-Momineen asws! I used to be a just king, compassionate upon the citizens, merciful. I did not present injustice, but I was upon the religion of the Magians, and Muhammad saww had been born during the time of my rule. Twenty-three terraces of my castle fell down on the night he saww was born.

I thought of believing in him saww due to the frequency of what I had heard from the additional of his saww nobility, and his saww merit, and his saww rank, and his saww honour in the skies and the earth, and of the nobility of the People asws of his saww Household. But I was neglectful of that and was too pre-occupied from it in the rule. Alas of the Bounty and the status which has gone away from me when I did not believe!

Thus, I am deprived from the Paradise due to my not believing in him saww. But, along with this Kufur, Allah aswj the Exalted still Finished me off from the Punishment of the Fire due to the Blessings of my justice and my fairness between the citizens, and I am (now) in the Fire, and the Fire is Prohibited unto me. Alas my regret! If only I had believed, I would have been with you asws, O chief of the People asws of the House of Muhammad saww, and O Emir of his saww community.

He (the narrator) said, ‘The people wept, and the group which was from the people of Sabaat left and informed them with what had happened and with what had flowed. They became restless and differed regarding the meaning of Amir Al-Momineen asws.

The sincere ones from them said, ‘Amir Al-Momineen asws is a servant of Allah aswj and His aswj friend, and successor asws of Rasool-Allah saww. And some of them said, ‘But, he asws is the Prophet as. And some of them said, ‘But, he asws is the Lord aswj and he asws is a servant of Allah aswj,’
son of Saba’a and his companions’. And they said, ‘Had he\textsuperscript{asws} not been the Lord\textsuperscript{azwj}, then how did he\textsuperscript{asws} revive the dead?’

قَالَ فَسَايعَ بيذَلي َ أَمييرُ الْاُمْمينيََ وَ ضَاقَ صَدْرُهُ وَ أَحْضَرَمُ ْ وَ قَالَ يََ ق َوْمي غَلَبَ عَلَيْكُ ُ الشَّيْطَانُ إينْ أَنََّ إيلََّ عَبْدُ اللََّّي أَن ْعَ َ عَلَيَّ ِييمَامَتيهي وَ وَ 

He (the narrator) said, ‘Amir Al-Momineen\textsuperscript{asws} heard that and his\textsuperscript{asws} chest was straitened, and he\textsuperscript{asws} presented them and said: ‘O people! The Satan\textsuperscript{la} has overcome upon you all! I\textsuperscript{asws} am only a servant of Allah\textsuperscript{azwj}. He\textsuperscript{azwj} has Favoured upon me\textsuperscript{asws} with His\textsuperscript{azwj} Imamate, and His\textsuperscript{azwj} Wilayah, and successorship o\textsuperscript{azwj}f His\textsuperscript{azwj} Rasool\textsuperscript{saww}, therefore retract from the Kufr, for I\textsuperscript{asws} am a servant of Allah\textsuperscript{azwj} and a son\textsuperscript{asws} of His\textsuperscript{azwj} servant, and Muhammad\textsuperscript{saww} is better than me\textsuperscript{asws}, and he\textsuperscript{saww} as well is a servant of Allah\textsuperscript{azwj}, and we\textsuperscript{asws} are not except human beings like you all!’

فَفَرَجَ ب َعْضُهُ ْ مينَ الْكُفْري وَ بَقييَ ق َوْمٌ عَلَى الْكُفْري مَا رَجَعُوا فَََلَََّ عَلَيْهي ْ أَمييرُ الْاُمْمينيََ

Some of them came out from the Kufr and a group remained upon the Kufr, they did not retract. Amir Al-Momineen\textsuperscript{asws} insisted upon them with the returning, but they did not return. So, he incinerated them with the fire, and a group from them dispersed in the country and they said, ‘Had there been no Lordship in him\textsuperscript{asws}, he\textsuperscript{asws} would not be incinerating us in the fire, so we seek Refuge with Allah\textsuperscript{azwj} from the abandonment’.

فَلَاَّا فَرَغَ مينْ حَرْبي النَّهْرَواني أَبْ صَرْنََّ جُْْجُاَةً نََيرَةً بَِلييَةٍ ف َقَالَ مَارُومَا فَحَرَّكَهَا بيسَوْطيهي ف َقَالَ أَخْبَييينِي مَنْ أَنْ ي فَقييرٌ أَمْ غَنِيٌّ شَقييٌّ أَمْ سَعييدٌ مَلي ٌ أَمْ رَعييَّةٌ

When he\textsuperscript{asws} was free from the battle of Al-Nahrwan, we saw a decayed old skull. He\textsuperscript{asws} said: ‘Bring it!’ But it moved by itself to his\textsuperscript{asws} voice. He\textsuperscript{asws} said: ‘Inform me\textsuperscript{asws}! Who are you, poor or rich, wretched or fortunate, king or citizen?’

394 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 27
It said with an eloquent tongue, ‘Greetings be unto you, O Amir Al-Momineen! I used to be a tyrannous king, and I am Duweyz Bin Hurmuz, king of the kings. I ruled over its east and its west, its coast and its mountains, its land and its seas. I am the one who seized a thousand cities in the world and killed a thousand kings from its kings.

O Amir Al-Momineen! I am the one who built fifty cities, and have deflowered five hundred thousand virgin girls, and I bought a thousand Turkish slaves, and a thousand Armenian, and a thousand Roman, and a thousand of Zanj, and I have married with seventy from the daughters of the kings, and there is no king in the world except and I had overcome him and oppressed his people.

When the Angel of death came to me, he said to me: ‘O oppressor! You opposed the truth’. My limbs trembled and my knees shook, and the people in my prison were displayed unto me, and they were seventy thousand from the children of the kings. They had been wretched in my prison.

When the Angel of death raised my soul, the people of the earth calmed down from my injustices. So, I shall now be Punished in the Fire forever and ever! Allah has Allocated seventy thousand from the Zabaniyya (Angels of Hell). In the hand of each one is the rod of fire. If a mountain of the earth were to be struck by it, it would shatter, and every time the Angel strikes me with one of those rods, the fire inflames with me and I get incinerated.

So, Allah the Exalted Revives me and Punishes me due to my injustices over His servants, forever and ever! And like that, Allah the Exalted Allocates with the number of each hair in my body, a snake which bites me and a scorpion which stings me. The snakes and the scorpions say to me, ‘This is a Recompense of your injustices upon His servants’.

Then the skull was silent and the entirety of the soldiers of Amir Al-Momineen wept and they struck upon their own heads and said, ‘O Amir Al-Momineen! We were ignorant of your rights after Rasool-Allah had taught us, and rather we have lost our rights and we
were hostile regarding youasws and although youasws are such, nothing has been reduced from youasws. So, make us to be in release from what we have exceeded regarding youasws and had been pleased with others upon yourasws position, for we are remorseful’.

فَََمَرَ ع بيتَغْطييَةي الُْْاْجُاَةي فَعينْدَ ذَلي َ وَقَفَ مَاءُ النَّهْرَوَاني مينَ الَْْرْيي وَ صَعيدَ عَلَى وَجْهي الْاَاءي كُلُّ سََْ ٍ وَ حَ يَوَانٍ كَانَ فِي النَّهَري ف َتَكَلَّ َ كُلُّ وَاحيدٍ مينْهُ ْ مَعَ أَمييري الْاُمْمينيَ َ ع وَ دَعَا لَهُ وَ شَهيدَ لَهُ ِييمَا مَتيهي.

Heasws ordered with burying the skull. During that, the water of Al-Nahrawan paused from flowing and every fish ascended to the surface of the water, and creatures which were in the river. Each one of them spoke with Amir Al-Momineenasws and supplicated for himasws and testified for himasws with hisasws Imamate". 395


'It is reported that heasws was seeking a group of Kharijites. When heasws reached the placed well known today as Sabaat, and man from hisasws Shias came to himasws and said, ‘O Amir Al-Momineenasws! I am from yourasws Shias, and there was a brother for me, and I was compassionate upon him. Umar had sent him in an army of Sa’ad Bin Abu Waqqas to fight the people of Al-Madain, and he was killed over there. Show me his grave and his place of being slain’.

قَالَ إينّ ي كُنْ ُ أُبْغيضُ َ وَ أُوَالِي أَعْدَاءَكَ فَان ْقَلَبَ ليسَانّي فِي النَّاري ف َقَالَ يََ أَمييرَ الْاُمْمينيَ َ رُ دَّهُ مينْ حَيْثُ جَاءَ فَ لََ حَاجَةَ لَنَا فييهي ف َقَالَ لَهُ أَمْيَرُ الْاُمْمينيَ َ ع ارْجيعْ ف َرَجَعَ إيلََ الْقَبَْي فَانْطَبَََ عَلَيْهِ.

Heasws showed it to him. Heasws extended hisasws spear, and heasws was riding hisasws mule (called) Al-Shahba’a. Heasws shook the grave with the base of the spear and a tall brown man came out speaking in non-Arabic. Amir Al-Momineenasws said to him: ‘Why did you speak in non-Arabic and you are a man from the Arabs?’

قَالَ إينّ ي كُنْ ُ أُبْغيضُ َ وَ أُوَالِي أَعْدَاءَكَ فَان ْقَلَبَ ليسَانّي فِي النَّاري ف َقَالَ يََ أَمييرَ الْاُمْمينيَ َ رُ دَّهُ مينْ حَيْثُ جَاءَ فَ لََ حَاجَةَ لَنَا فييهي ف َقَالَ لَهُ أَمْيَرُ الْاُمْمينيَ َ ع ارْجيعْ ف َرَجَعَ إيلََ الْقَبَْي فَانْطَبَََ عَلَيْهِ.

He said, ‘I used to hate youasws and befriend yourasws enemies, so my language was overturned in the Fire’. He said, ‘O Amir Al-Momineenasws! Return him to wherever he has come from for there is no need for us regarding him’. Amir Al-Momineenasws said to him: ‘Return!’ He returned to the grave and it was layered upon him’. 396

‘It is said that Amir Al-Momineen\textsuperscript{asws} ascended the pulpit one day in Al-Basra, after having been victorious with its people, and said: ‘I\textsuperscript{asws} am saying a word no one other than me\textsuperscript{asws} will say it unless he was a Kafir! I\textsuperscript{asws} am brother\textsuperscript{asws} of the Prophet\textsuperscript{saww} of the Beneficent, and son\textsuperscript{asws} of his\textsuperscript{saww} uncle\textsuperscript{asws}, and husband of his\textsuperscript{saww} daughter, and father\textsuperscript{asws} of his\textsuperscript{saww} grandsons’.

A man from the people of Al-Basra stood up to him and said, ‘I am saying like these words of yours. I am a brother of the Rasool\textsuperscript{saww} and son of his\textsuperscript{saww} uncle’. Then his talk had not even completed until the shaking seized him. He did not cease to shake until he fell down dead. May Allah\textsuperscript{azwj} Curse him lav. 397

He (the narrator) said, ‘At that, Anas Bin Malik lowered his head to the ground and his eyes were flowing with tears. Then he raised his head and said, ‘It is a supplication of the righteous servant Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having been implemented in me’.

He said, ‘Be seated in your places and listen to a Hadeeth from me which was the cause for the supplication of Ali\textsuperscript{asws}. Know that the Prophet\textsuperscript{saww}, there had been gifted to him\textsuperscript{saww} a rug

\footnote{Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 30}
of fur from such and such town from the eastern towns called Andaf. Rasool-Allah⁴⁸ saww sent me to fetch Abu Bakr, and Umar, and Usman, and Talha and Al-Zubeyr, and Sa’ad, and Saeed, and Abdul Rahman Bin Awf Al-Zuhry. So, I came to him⁴⁸ saww with them and in his⁴⁸ saww presence was the son⁴⁸ asws of his⁴⁸ saww uncle⁴⁸ al⁴⁸ saww Bin Abu Talib⁴⁸ asws.

He⁴⁸ saww said: ‘O Anas! Spread out the rug and have them to be seated upon it. Then he⁴⁸ saww said: ‘O Anas! Be seated (on it) until you inform me⁴⁸ saww with what happens from them’. Then he⁴⁸ saww said: ‘Say, O Ali⁴⁸ asws: ‘O wind! Carry us’. And there, we were in the air. He⁴⁸ saww said: ‘Travel upon the Blessings of Allah⁴⁸ azwj’.

He said, ‘We travelled for as long as Allah⁴⁸ azwj so Desired. Then he⁴⁸ asws said: ‘O wind! Place us down!’ It placed us. He⁴⁸ asws said: ‘Do you know where you are?’ We said, ‘Allah⁴⁸ azwj and His⁴⁸ azwj Guardian Ali⁴⁸ asws are more knowing’. He⁴⁸ asws said: ‘They are companions of the cave and the Inscription. They were from the wondrous Signs of Allah⁴⁸ azwj. Arise, O companions of Rasool-Allah⁴⁸ saww, until you greet unto them!’

At that, Bakr and Umar stood up and said, ‘The greetings be unto you all, O companions of the cave and the Inscription!’ But no one answered them. We stood up, I and Abdul Rahman Bin Awf (and the others), and we said, ‘The greetings be unto you all, O companions of the cave! I am a servant of Rasool-Allah⁴⁸ saww’. But no one answered us.

During that the Imam⁴⁸ asws stood up and said: ‘The greetings be unto you all, O companions of the cave and the Inscription, those that were from the wondrous Signs of Allah⁴⁸ azwj!’ The said, ‘And upon you⁴⁸ asws be the greetings, O successor⁴⁸ asws of Rasool-Allah⁴⁸ saww, and Mercy of Allah⁴⁸ azwj and His⁴⁸ azwj Blessings’.

He⁴⁸ asws said: ‘O companions of the cave! Why didn’t you respond to the companions of Rasool-Allah⁴⁸ saww?’ They said, ‘O caliph of Rasool-Allah⁴⁸ saww! We are a group who believing in their Lord⁴⁸ azwj and Allah⁴⁸ azwj had increased them (us) in Guidance, and there isn’t any Permission with us to respond the greetings except by the permission of a Prophet⁴⁸ saww or a successor⁴⁸ as of a
Prophet\textsuperscript{as}, and you\textsuperscript{asws} are a successor\textsuperscript{asws} of last of the Prophets\textsuperscript{as} and the Messengers\textsuperscript{as}, and you\textsuperscript{asws} are last of the successors\textsuperscript{as}.

Then he\textsuperscript{asws} said: ‘O companions of Rasool-Allah\textsuperscript{saww}! Did you all hear?’ They said, ‘Yes, O Amir Al-Momineen\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘Then be seated in your places’. We sat down in our seats. Then he\textsuperscript{asws} said: ‘O wind! Carry us’. So, we travelled for as long as Allah\textsuperscript{azwj} so Desired, until the sun had set. Then he\textsuperscript{asws} said: ‘O wind, place us down!’ And there, we were upon a land as if it were the saffron. There was neither any hiss (sound) therein nor any sign of vegetation, and there wasn’t any water in it.

We said, ‘O Amir Al-Momineen\textsuperscript{asws}! The Salat has approached and there isn’t any water with us to perform wud’u with’. He\textsuperscript{asws} stood up and came to a place from that land and kicked it with his\textsuperscript{asws} left, and a spring of water flowed. He\textsuperscript{asws} said: ‘It is below you what you are seeking, and had you not sought, Jibraeel\textsuperscript{as} would have come to us with water from the Paradise’.

He (Anas) said, ‘We performed wud’u and prayed until midnight. Then he\textsuperscript{asws} said: ‘Take your places, you will be achieving the Salat with Rasool-Allah\textsuperscript{saww}, or at least part of it’. Then he\textsuperscript{asws} said: ‘O wind, carry us!’ And there, we were with Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{asws} had already prayed from the morning (Salat), one Cycle. We fulfilled it, and Rasool-Allah\textsuperscript{saww} had preceded us with it. He\textsuperscript{saww} turned towards us and said: ‘O Anas! Will you narrate to me\textsuperscript{saww} or shall I\textsuperscript{saww} narrate to you?’ I said, ‘But, it would be sweeter from your\textsuperscript{saww} mouth, O Rasool-Allah\textsuperscript{saww}!’

He (Anas) said, ‘He\textsuperscript{saww} began with the narration from its beginning to its end as if he\textsuperscript{saww} had been with us. Then he\textsuperscript{saww} said: ‘O Anas! Will you testify for the son\textsuperscript{asws} of my\textsuperscript{saww} uncle\textsuperscript{as} when he\textsuperscript{asws} calls you to testify?’ I said, ‘Yes, O Rasool-Allah\textsuperscript{saww}!’

When Abu Bakr was in charge of the caliphate, Ali\textsuperscript{asws} came, and I was present in the presence of Abu Bakr, and the people were around him, and he\textsuperscript{asws} said to me: ‘O Anas! Will you not
testify for me asws with the merit of the rug, and the day of the spring of water, and the well (Al-Ghadeer)?

I said, ‘O Ali asws! I have forgotten due to my old age’. At that, he asws said to me: ‘O Anas! If you were concealing it out of deceit after the bequest of Rasool-Allah saww, so may Allah azwj Hit you with the whiteness in your face, and a flame in your inside, and blindness in your eyes’.

So, I had not stood up from my place until I had vitiligo, and was blind, and now I am not able upon the Fasting during a month of Ramazan nor any other from the days because the coolness does not remain in my inside’. And Anas did not cease to be upon that state until he died at Al-Basra’.

(The book) ‘Bashaarat Al Mustafa saww’ – Muhammad Bin Ahmad Bin Shahryar, from Al-Husayn Bin Ahmad Bin Khayran, from Ahmad Bin Isa Al Sudy, from Ahmad Bin Muhammad Al Basry, from Abdullah Bin Al Fazl Al Maliky, from Abul Rahman Al Azdy, from Abdul Wahid Bin Zayd who said,

‘I went out to Makkah. While I was performing Tawaaf, there was a ‘Khumasiya’ girl and she was holding with the curtains of the Kabah, and she was addressing a girl like her, and she was saying, ‘Indeed! By the right of the one selected with the successorship, the one judging with the fairness, the correct proof, husband asws of Fatima asws the pleased’ what had happened such, such and such’.

I said to her, ‘O girl! Who is the owner of these characteristics?’ She said, ‘By Allah azwj! That is flag of the flags, and the door of wisdom, and distributor of the Paradise and the Fire, and caretaker of this community, and chief of the Imams asws, brother asws of the Prophet saww, and his saww successor asws, and his saww caliph in his saww community, that is my Master Amir Al-Momineen Ali asws Bin Abu Talib asws’.

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I said to her, ‘O girl! Due to what has Ali been deserving from you of this description?’ She said, ‘By Allah! My father, his friend, was killed in front of him on the day of Siffeen, and my mother had entered to see him one day and she was in her tent and she had made me ride and a brother of mine who was ill. Our sights had gone away.

When he saw us, he sighed and prosed saying: ‘I have not sighed from anything had settled with like heigh had settled with like the children during their childhood. Their father has died, the one who was taking their responsibility in the representations, and during the journeys and the staying’.

Then he drew us nearer to him. Then he passed his Blessed hand upon my eyes and the eyes of my brother, and he supplication with supplications. Then he raised his hand and there I was, by my father, by Allah, looking at the camel upon a (distance of) a Farsakh. All that was due to his Blessings, may the Salawaat of Allah.

I loosened by bag and handed over two Dinars to her, the remainder of the expense money which was with me. She smiled in my face and said, ‘No! The best of replacers has replaced us to be upon best of the replacements, so today we are in responsibility of Abu Muhammad Al-Hassan Bin Ali’.

Then she asked, ‘Do you love Ali?’ I said, ‘Yes’. She said, ‘Receive glad tidings, for you have adhered with the firmest handhold which there is no crack for it’.399

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399 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 110 H 32
I saw Amir Al-Momineen Ali (asws) Bin Abu Talib (asws) and he (asws) was outside from Al-Kufa. I followed him (asws) from behind him (asws) until where he (asws) came to a graveyard of the Jews. He (asws) stood in the midst and called out: ‘O Jews! O Jews!’ They answered him (asws) in the interior of the graves, ‘At your (asws) service! At your (asws) service ‘Mataleekh’!’ Meaning by that, ‘O our Master!’

He (asws) said: ‘How do you see the Punishment?’ They said, ‘Due to our disobedience to you (asws) being like Haroun (as). So, us and the ones who disobeyed you (asws) will be in the Punishment up to the Day of Qiyamah’.

Then he (asws) shouted such a shout, the skies were almost overturned, and I fell down upon my face unconscious from the terror of what I had seen. When I woke up, I saw Amir Al-Momineen (asws) upon a throne of red ruby, having a crown of jewels upon his (asws) head, and upon him (asws) were green and yellow garments, and his (asws) face was like the circular moon.

I said, ‘O my Master! This is a magnificent kingdom’. He (asws) said: ‘Yes, O Jabir! Our (asws) kingdom is more magnificent than the kingdom of Suleyman Bin Dawood (as), and our (asws) authority is more magnificent than his (as) authority’.

Then he (asws) returned and we entered Al-Kufa, and I entered to the Masjid behind him (asws). He (asws) went on to take steps and he (asws) was saying: ‘No, by Allah (azwj), I will not do so! No, by Allah (azwj), that will not happen, ever!’ I said, ‘O my Master! Who are you (asws) talking with, and whom are you (asws) addressing, and I cannot see anyone?’

He (asws) said: ‘O Jabir! (The valley of) Barhoot was uncovered for me (asws) and I saw the first (Abu Bakr) and the second (Umar) being Punished in the interior of a coffin in Barhoot. They called out to me (asws), ‘O Abu Al-Hassan (asws)! O Amir Al-Momineen (asws)! Return us to the world. We shall acknowledge with the Wilayah being for you (asws). So, I said, ‘No, by Allah (azwj), I (asws) will not do so! No, by Allah (azwj), that will not happen, ever!’

Page 281 of 442
Then he\(^\text{asws}\) recited this Verse: *And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying* [6:28]. O Jabir! And there is none who oppose the successor\(^\text{as} \) of a Prophet\(^\text{as} \) except Allah\(^\text{azwj}\) would Resurrect him blind. He will be groping around in the plains of Qiyamah’.\(^{400}\)

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\(^{400}\) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^\text{asws}\), Ch 110 H 33
I spent the night healthy, and Allah⁴⁰¹ had Transformed my face as being the face of a dog. I regretted upon what had happened from me, and I am repenting to Allah⁴⁰¹ from what I was upon, and I asked Allah⁴⁰¹ for the Dismissal and the Forgiveness’.’

اقل الأشمن فقنبت فتحري فلم فده في كلامه و كتم أحبث النام بما رأته فكان المصدق أفل من النكلاب.

Al-Amsh said, ‘I remained dumbfounded thinking regarding him, and regarding his speech, and I was narrating to the people with what I had seen, but the ratifier were fewer than the beliers’’.⁴⁰¹

then I stood up and gathered by cloak and said, ‘O Amir Al-Momineen⁴⁰²! I have pitied upon you⁴⁰² from the prolonged standing, so rest for a while’. Then I dropped the cloak for him⁴⁰² to be seated upon it. He⁴⁰² said: ‘O Habbat! It is only a discussion of a Momin or his sympathy’.

then I went out with Amir Al-Momineen⁴⁰² to the backyard (of Al-Kufa) and paused at the valley of peace graveyard. It is as if he⁴⁰² was addressing a people’. So, I paused at his⁴⁰² pausing until I was tired. Then I sat down until I was fed up. Then I stood up until it took from me what it had taken at first (fatigue). Then I saw down until I was fed up.

فَلايِّكَّرُ فييهي وَ فِي كَلَميهي وَ كُنْ أُحَد يثُ النَّابِيَا رَأَيْتُهُ فَكَانَ الْاُصَد يقُ أَ بَنَّ الطَّرَبُ وَ النُّطَعَة لَكَذَبي مُمْمينٍ أَوْ مُمَانَسَتُهُ إِنَّ ذَيَلَتْ لَكَذَلي لَقَالَُْا أَحَدٌ قَبْلي وَ لَ بَعْدي إيلَّ كَذَبَ وَريثْ نَبيَّ الرَّحََْةي وَ نَ كَحِ يدَةَ نيسَاءي مَذيهي اأَمَّةي وَ أَنَّ خَاتمَ الْوَصيي يَ َ اأَمَّةي وَ إيلَّ قَدْ أَشْفَقْ عَلَيْ َ مينْ طُولي الْقييَامي ف َرَاحَةُ سَاعَةٍ ثَُُّ جَلَسْ حَََّّ مَليلْ ثَُُّ قُاْ حَََّّ نََّلَنِي ميثْلُ مَا نََّلَنِي أَوَّلًَ ثَُُّ جَلَسْ حَََّّ مَليلْ (The book) ‘Al Kafi’ – Ali Bin Muhammad, from Ali Bin Al-Hassan, from Al-Husayn Bin Rashid, from Al Murtajil Bin Moammar, from Zareeh Al Muhariby, from Abaya Al Asady, from Habbat Al Urny who said,

then I stood up and gathered by cloak and said, ‘O Amir Al-Momineen⁴⁰²! And they are like that?’ He⁴⁰² said: ‘Yes, and if it were uncovered for you, you would see them in circles and circles (gatherings) discussing lovingly’. I said, ‘As bodies or souls?’ He⁴⁰² said: ‘Souls, and there is none from a Momin dying in a spot from the spots of the earth, except it is said to his soul, ‘Join up with the valley of peace (graveyard)!’, and it is a spot from the Garden of Eden’’.⁴⁰²

⁴⁰¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen⁴⁰², Ch 110 H 34
I (Majlis) am saying, ‘Ibn Abu Al Hadeed said in the commentary of (the book) ‘Nahj Al Balagah’, ‘It is reported by Usman Bin Saeed, from Abdullah Bin Bukeyr, from Hakeem Bin Jubeyr who said, ‘Ali asws addressed. He asws said in his asws sermon: ‘I asws am a servant of Allah azwj, and brother asws of His aswj Rasool saww! No one has said it before me asws nor will he be saying it after me asws except he has lied. I asws inherited the Prophet saww of Mercy, and married chieftess of women of this community, and I asws am last of the successors as.

A man said out of gloom, ‘Who cannot be good at saying like this?’ He had not returned to his family until he became insane and had a fit. They asked them, ‘Have you seen any such display before this?’ They said, ‘And we have not seen this display with him beforehand’.403

It is reported from a group attributing the Hadeeth to Al-Husayn asws Bin Ali asws having said: ‘I asws was with Al asws Bin Abu Talib asws in performing Tawaaf during a dark night, little of light, and the Tawaaf (circuit) had emptied and the visitors had slept, and the eyes were shut, when a cry of help was heard seeking assistance, in a grief-stricken voice, from a painful heart, and he was saying (a poem),

(O One azwj) Who Answers the desperate in the darkness! O Remover of the harm and the affliction with the illness! Your azwj delegation have slept around the House (Kabah), and they had attentively supplicated, and Your azwj Eye, O Eternal, does not Sleep. Grant me with Your azwj Generosity, the Grace of Pardon from my crime. O One azwj the creatures point to in the Sanctuary. If the one with sins does not get Your azwj Pardon, then who is generous enough upon the disobedient ones, with the Favours (of course no one other than You azwj)!?’

Al-Husayn asws Bin Ali asws, may the Salawaat of Allah azwj be upon them asws both, said to me: ‘O servant of Allah azwj! Did you hear the one calling out with his sin, the one crying out for help to his Lord azwj?’ I said, ‘Yes, I have heard him’.

He asws said: ‘Consider it, perhaps you will see him’. I did not cease to toss and turn and being with the interference between the sleeping ones. When I came to Al-Rukn and Al-Maqqam, a person appeared to me upright. I viewed him and there he was standing. I said, ‘The greetings be unto you, O servant, the acknowledger, the speaker, the seeker of Forgiveness, the seeker of shelter! Answer for the sake of Allahazwj, the sonasws of an uncleasws of Rasool-Allahsaww!’

He hastened in his Sajdah and his sitting, and he performed Salaam. He did not speak but he indicated with his hand, ‘Go ahead of me!’ I went ahead of him and came with him to Amir Al-Momineenasws. I said, ‘Here he is!’ Heasws looked at him and there he was a youth, handsome of face, clean of clothes.

Heasws said to him: ‘Where is the man from?’ He said to himasws, ‘From one of the Arabs’. Heasws said to him: ‘What is your state, and what are you crying from, and your cry for help?’ He said, ‘What can the state be of the one seized with the disloyalty, so he is in narrowness. The difficulties have held him hostage and the depression has overwhelmed him. So, if he is doubtful, his supplication will not be Answered’.

Aliasws said to him: ‘And why is that so?’ He said, ‘I was distracted among the Arabs with the playfulness and the music, always disobedient in (the months of) Rajab and Shaban, and I was not careful of the Beneficent, and there was a father for me who was compassionate, king. He used to caution me of fighting the events and frighten me of the Punishment with the fires, and he said, ‘How much noise is there from you in the day, and the darkness, and the days, and the months, and the years, and the honourable Angels’.

And when he pressured me with the advice, I rebuked him and chided him, and was firm upon him, and hit him. One day I deliberated to something from the silver (Dirhams), and it was in the bag. I went to take it and I spent it in what I was upon. He forbade me from taking it. I pained him with a hit and his hand was twisted, and I took it and went. He gestured by his
hand to his knees intending to get up from that place of his, but he could not endure moving it from severity of the ache and pain.

Then he swore by Allahazwj that he would go to the Sacred House of Allahazwj and Prepare Allahazwj against me. He Fasted for seven days and prayed Salats, and supplicated, and he went out headed to his camel, cutting across with the travel the expanse of the wilderness and he went in the valleys and ascended the mountains until he arrived at Makkah on the day of the greatest Hajj. He descended from his ride and faced towards the Sacred House of Allahazwj, and performed Saee and Tawaaf with it, and he held the curtains and pleaded with his supplication.

He said, ‘By the One Who Built the sky and Sprung the water! His supplication had not completed until it befell with me what you see’. Then he uncovered from his right hand, and there by its side, he had paralysis. ‘So, for the past three days I have been requesting him to supplicate for me in the place he had supplicated against me. But he did not answer me until when it was the year which he favoured upon me.

So, I went out with him upon a camel (which was) ten months pregnant. I found the journey to be rapid, hoping for the wellness, until when were upon hills and rubble of the valley of Al-Siyak, birds fluttered in the night. The camel on which he was, fled from it and threw him in the bottom of the valley. He died between two rocks. So, I made his grave over there. And more grievous than that is that I am not known except as the one who has been seized by the supplication of his father’.

Amir Al-Momineenasws said: ‘The relief will come to you! The relief will come to you! Shall I teach you a supplication Rasool-Allahsaww had taught measws, and in it is the Greatest Name, the Magnificent, the Benevolent which Heazwj Answers with the one who supplicates and Gives with it the one who asks, and Relieves the worries with it, and Removes the distress with it, and the sadness goes away by it, and the sick person is cured by it, and the broken is fixed by it, and the poor is enriched by it, and the debts are paid off by it, and the (evil) eye is
repulsed by it, and the sins are Forgiven by it, and the faults are veiled by it?’ – up to the end of what he asws mentioned regarding its merits.

Al-Husayn asws said: ‘My asws happiness with the benefits of the supplication was more intense than the happiness of the man with his well-being’.

Then he asws mentioned the supplication upon what I (Majlisi) shall be coming with it in its book (of supplications).

Then he asws said to the youth: ‘When it will be the tenth night, then supplicate (with this supplication), and come to me asws the next day with the news’.

Al-Husayn asws Bin Ali asws said: ‘And the youth took the letter (containing the supplication) and went. When it was the morning, we had not even woken up properly until the youth came to us healthy, sound, and the letter was in his hand, and he was saying, ‘By Allah azwj! This is the Magnificent Name. It has been Answered for me, by the Lord azwj of the Kabah!’

Ali asws said to him: ‘Narrated to me asws! I He said, ‘When the eyes were closed with the sleep and the darkness of the night had intensified, I raised by hands with the letter (supplication) and supplicated to Allah azwj by His azwj Right repeatedly. I was Answered during the second (night), ‘It suffices you, for you have supplicated to Allah azwj with His azwj Magnificent Name’.

Then I lied down (to sleep) and I saw Rasool-Allah saww in my dream and he saww caressed his saww noble hand upon me and he saww was saying: ‘You are protected by (the Name of) Allah azwj, the Magnificent, for you are upon good’. I woke up healthy like what you asws see. So, may Allah azwj Recompense you asws goodly’.

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Abu Bakr entered to see Amir Al-Momineen asws. He said to him asws, ‘Rasool-Allah saww did not narrate to us anything regarding your asws matter after the days of the Wilayah in Al-Ghadeer, and I testify that you are my Master, acknowledging with that, and I had greeted unto you asws in the era of Rasool-Allah saww as ‘Emir of the Momineen’,

And Rasool-Allah saww had informed us that you asws are his saww successor asws, and his saww inheritor, and his saww caliph among his saww family and his saww wives, and you asws are his saww inheritor, and his saww inheritance had come to you asws, and he saww did not inform us that you asws are his saww caliph in his saww community from after him saww, and there is no crime regarding what is between me and you asws, nor is there any sin for us in what is between us and Allah azwj the Exalted’.

Ali asws said to him: ‘If asws were to show you Rasool-Allah azwj until he asww informs you that I asws am foremost with the command which you are in, than you are, and if you do not remove yourself from it, you would have opposed Allah azwj and His asws Rasool?’ He said, ‘If I were to see him asww until he asww informs me with part of this, I shall suffice with it’.

He asws said: ‘Meet me when you have prayed Al-Maghrib Salat until asws show him asww (to you)’. He returned to him after Al-Maghrib (Salat). He asws held his hand and took him out to Masjid Quba, and there he was with Rasool-Allah saww seated (facing) the Qiblah.

He saww said to him: ‘O so and so (Abu Bakr)! You pounced upon your Master Ali asws, and seated yourself in his asws seat, and (although) it is the seat of Prophet-hood? No one else is rightful of it because he asws is my saww successor asws, and my saww caliph. You discarded my saww orders and opposed what I saww had said to you, and you exposed yourself to the Wrath of Allah azwj and my saww anger. So, remove this trouser (caliphate) which you have trousered with without any right, nor are you from its rightful ones, or else your appointment is the Fire!’
He (the narrator) said, ‘He went out fearful, to submit the command to him\textsuperscript{asws}, and Amir Al-Momineen\textsuperscript{asws} went.

Salman\textsuperscript{a} narrated with what had happened (and) flowed. Salman\textsuperscript{a} said to him\textsuperscript{asws}, ‘He will manifest this Hadeeth to his companion (Umar) and inform him with the news’. Amir Al-Momineen\textsuperscript{asws} laughed and said: ‘But if he does inform him, and he (Umar) will prevent him if he thinks of doing it’.

Then he\textsuperscript{asws} said: ‘No, by Allah\textsuperscript{azwj}! These two will not be mentioning it, ever until they are dead’.

He (Salman\textsuperscript{a}) said, ‘He (Abu Bakr) met his companion (Umar) and narrated to him the Hadeeth. He said to him, ‘How weak is your opinion and even weaker is your heart! Don’t you know that is from part of the sorcery of Abu Kabasha (Rasool-Allah\textsuperscript{saww})! Have you forgotten the sorcery of the Clan of Hashim\textsuperscript{as}? Stay put on what you are upon!’

(From Abu Abdullaah\textsuperscript{asws} having said: ‘When Abu Bakr became caliph, Umar came to Al\textsuperscript{as} and said to him\textsuperscript{asws}, ‘Don’t you\textsuperscript{asws} know that Abu Bakr has become caliph?’ Al\textsuperscript{asws} said to him: ‘Who made him to be like that?’ He said, ‘The Muslims agreed with that’.

Ali\textsuperscript{asws} said to him: ‘By Allah\textsuperscript{azwj}! How quickly they have opposed Rasool-Allah\textsuperscript{saww} and have broken his\textsuperscript{saww} pact, and they have named him (Abu Bakr) with other than his name (Emir of the Momineen). By Allah\textsuperscript{azwj}! Rasool-Allah\textsuperscript{saww} did not make him to be the caliph!’

\textsuperscript{405} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 110 H 38
Umar said, 'You asws have not ceased to belie upon Rasool-Allah saww during his saww lifetime and after his saww death'. He asws said to him: 'Come with us asws, O Umar, for you to know which one of us is the belier upon Rasool-Allah saww during his saww lifetime and after his saww passing away'.

He asws went with him until he asws came to the grave (of Rasool-Allah saww). When he asws paused at it, there was a palm wherein was written: ‘Are you blaspheming, O Umar, with the One azwj Who Created you from soil, then from a seed, then Completed you as a man?’

Ali asws said to him: ‘Are you pleased? By Allah azwj! Allah azwj has Exposed you during his saww lifetime and after his saww passing away’. 406

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CHAPTER 111 - WHAT WERE MANIFESTED FROM HIS\textsuperscript{asws} MIRACLES REGARDING TALKING OF THE ANIMALS AND THEIR BEING SUBMISSIVE TO HIM\textsuperscript{asws}

The book ‘Qasas Al Anbiya’ – Al Sadouq, from Al-Hassan Bin Muhammad Bin Saeed, from Durat Bin Ibrahim, from Ja’far Bin Muhammad, from Nasr Bin Muzahim, from Qutrub Bin Aleyf, from Habeeb Bin Abu Sabit, from Abdul Rahman Bin Sabit,

‘From Salman Al Farsi\textsuperscript{ra} having said, ‘One day I\textsuperscript{as} was in the presence of the Prophet\textsuperscript{saww} when a Bedouin came upon a she-camel of his. He greeted, then said, ‘Which one of you is Muhammad\textsuperscript{saww}?’ So, I gestured towards Rasool-Allah\textsuperscript{saww}. He said, ‘O Muhammad\textsuperscript{saww}! Inform me about what is in the belly of my camel until I know that which you\textsuperscript{saww} have come with is true and I can believe in your\textsuperscript{saww} God\textsuperscript{azwj} and follow you\textsuperscript{saww}."

[The text continues with the Bedouin’s and Prophet’s interaction.]

The Prophet\textsuperscript{saww} turned and said, ‘My\textsuperscript{saww} beloved Ali\textsuperscript{asws} will point you (upon it)’. Ali\textsuperscript{asws} grabbed a rein of the she-camel, then caressed upon its throat, then raised his\textsuperscript{asws} eyes towards the sky and said: ‘O Allah\textsuperscript{azwj}! I ask You\textsuperscript{azwj} by the right of Muhammad\textsuperscript{saww} and People\textsuperscript{asws} of his\textsuperscript{saww} Household, and by Your\textsuperscript{azwj} Beautiful Name, and by Your\textsuperscript{azwj} Complete Word, Cause the she-camel to speak until it informs us with what is in its belly!’

The she-camel had turned towards Ali\textsuperscript{asws} and it was saying, ‘O Amir Al-Momineen\textsuperscript{asws}! He had ridden me one day and he wanted to visit the son of an uncle of his, and he committed bestiality with me, so I am (now) pregnant from him’.

The Bedouin said, ‘Woe be unto you all! Is this one the Prophet\textsuperscript{saww} of this one?’ It was said, ‘This is the Prophet\textsuperscript{saww} and this is his\textsuperscript{saww} brother\textsuperscript{asws} and son\textsuperscript{asws} of his\textsuperscript{saww} uncle\textsuperscript{asr}.’
The Bedouin said, ‘I testify that there is no god except Allah azwj and you saww are a Rasool saww of Allah azwj’. And he asked the Prophet saww to ask Allah azwj the Exalted Mighty and High that He azwj should Suffice him what is in the belly of his she-camel. He azwj Sufficed him, and his Islam was good’. 407

Note: - Al Rawandy said, ‘It is not in the disposition that the she-camel would become impregnated from the human being, but Allah azwj, Majestic is His azwj Praise, Overturned the disposition in that as evidence for His azwj Prophet saww upon that He azwj Allowed the seed of the man to be upon its form to be in the belly of the she-camel on that day, and did not become a clot afterwards, and rather Allah azwj the Exalted, Mighty and High Terminated it for the truthfulness of Rasool-Allah saww to be known by it’.

407: Bihar Al Anwaar – V 41, The book of History – Amir Al Mominneen asws, Ch 111 H 1

408: Bihar Al Anwaar – V 41, The book of History – Amir Al Mominneen asws, Ch 111 H 2
A lion entered Al-Kufa. It said, ‘Point me to Amir Al-Momineen\textsuperscript{asws}.’ They went with it and pointed to him\textsuperscript{asws}. When it looked at him\textsuperscript{asws}, the lion went towards him seeking shelter with him\textsuperscript{asws} and pleading to him\textsuperscript{asws}.

He\textsuperscript{asws} caressed upon its back, then said: ‘Go out!’ The lion lowered its head and hit its tail upon the ground, and neither turned right nor left until he exited from it’’.

(From Abu Abdullah\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} took off his\textsuperscript{asws} shoes at night to perform wud’u. Allah\textsuperscript{azwj} Sent a bird and it seized one of the two shoes. Ali\textsuperscript{asws} went to pursue the bird but it flew away until the morning brightened for it. Then it threw down the shoe, and there was a black snake which had infiltrated in the shoe’’.

One of the special ones of Ali\textsuperscript{asws} said, ‘I was with Amir Al-Momineen\textsuperscript{asws} in the middle of Shaban and he\textsuperscript{asws} was intending a place of his\textsuperscript{asws} he\textsuperscript{asws} used to shelter in it for the night, and I was with him\textsuperscript{asws} until he\textsuperscript{asws} came to the place. He\textsuperscript{asws} descended from his\textsuperscript{asws} mule and brayed and it pulled me.

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\textsuperscript{409} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 111 H 3
\textsuperscript{410} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 111 H 4
Amir Al-Momineen asws sensed that and he asws said: ‘What is behind you?’ I said, ‘May my father and my mother be sacrificed for you asws!’ The mule looked at something and went towards it and brayed, and I don’t know what is that which attracted it’.

Amir Al-Momineen asws looked at the wilderness and said: ‘A predator, by the Lord azwj of the Kabah!’ Then he asws stood up from his asws prayer niche, collared with his asws sword, and went on to step (forward), then said shouting at it: ‘Stop!’ The lion feared and paused. At that, the mule calmed down.

The lion said, ‘O Amir Al-Momineen! And O best of the successors! And O inheritor of knowledge of the Prophets! And O distinguisher between the truth and the falsehood! I have not hunted anything for the past seven (days) and the hunger is harming me, and I saw you all from a distance of two Farsakhs, so I came near you, and said, ‘I shall go and look what these people are and who they are, if there is ability for me with them and there happens to be an opportunity for me regarding them’.

Amir Al-Momineen asws said answering to it: ‘O you lion! Don’t you know that asws am Ali asws, father of the eleven cubs (Imams asws)? My asws claws are better than yours, and asws would love to show you’ Then the lion extended in front of him asws and he asws went on to caress his asws hand upon its head and said: ‘What have you come for, O lion? You are a dog of Allah azwj in His aswj earth’.

It said, ‘O Amir Al-Momineen asws, the hunger! The hunger’. He asws said: ‘O Allah azwj! Grace it by the worth of Muhammad saww and People asws of his saww Household!’
He (the narrator) said, ‘And there, the lion was eating something in the form of the camel until it came to him asws. Then it said, ‘O Amir Al-Momineenasws! By Allahazwj! We, the community of lions, will not eat any man who loves you asws and loves your familyasws, for my maternal uncle had eaten so and so, and we are a family which claims the love of the Hashemites and their families’.

Then Amir Al-Momineen asws said: ‘O you lion! Where do you shelter and where do you happen to be?’ It said, ‘O Amir Al-Momineen asws! I am Allocated upon the dogs of the people of Syria, and like that are my family members, and they are our prey, and we shelter by the Nile.

Heasws said: ‘So, what have you come for to Al-Kufa?’ It said, ‘O Amir Al-Momineen asws! I came to Al-Hijaz, but I could not encounter anything, and I am in this wilderness and the desert steppe which there is no water in it nor any good place in this. And I shall be leaving this tonight to go to a man called Sinan Bin Wabil, being from the ones who escaped from the battle of Siffeen descending at Al-Qadisiya, and he is my sustenance in this night of mine, and he is from the people of Al-Syria, and I am headed to him’.

Then it stood from being in front of Amir Al-Momineen asws. Heasws said to me: ‘What are you astounded from? Is this more astounding that the sun, or the spring, or the stars or rest of that? By the Oneazwj Who Split the seed and Formed the person! If asws love to show the people, from what Rasool-Allahsaww has taught measws, from the Signs and the miracles and the wonders, they would be returning to be Kafirs’.

Then Amir Al-Momineen asws returned to hisasws dwelling and sent me to Al-Qadisiya. I rode the same night and arrived at Al-Qadisiya before the Muezzin had proclaimed the Iqaamah. I heard the people saying, ‘Sinan had fallen prey to the lion’. I went to him among the ones who went to look at him, and (saw that) the lion had not left anything except his head and
part of his limbs like the ends of the fingers, and I was at his door to carry his head to Al-Kufa to Amir Al-Momineen\textsuperscript{asws}.

I remained astounded. The people narrated what had happened from the Hadeeth of Amir Al-Momineen\textsuperscript{asws} and the lion. The people went on to take the soil from under the feet of Amir Al-Momineen\textsuperscript{asws} to be Blessed and to be healed by it.

He\textsuperscript{asws} stood to address. He\textsuperscript{asws} praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘O community of people! No man will love us\textsuperscript{asws} and (end up to) enter the Fire, and no man will hate us\textsuperscript{asws} and (end up to) enter the Paradise, and I\textsuperscript{asws} am distributor of the Paradise and the Fire. I\textsuperscript{asws} shall apportion between the Paradise and the Fire, this one right to the Paradise, and this one left to the Fire.

The people stood up to him\textsuperscript{asws} in their entirety as one neck, and they were saying, ‘The Praise is for Allah\textsuperscript{azwj} Who Graced you\textsuperscript{asws} over most of His\textsuperscript{azwj} creatures’.

He (the narrator) said, ‘Then Amir Al-Momineen\textsuperscript{asws} recited this Verse: *Those to whom the people said: ‘Surely the people have gathered against you, therefore fear them’; but this increased them in Eman, and they said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173] So they returned with a Favour from Allah and (His) Grace. No evil touched them, and they pursued the Pleasure of Allah; and Allah is the Lord of Mighty Grace [3:174]’’.\textsuperscript{411}

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\textsuperscript{411} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 111 H 5
Amir Al-Momineen asws said: ‘O you hedgehog! What are you doing in this place?’ It said, ‘O Amir Al-Momineen asws! I have been in this place since such and such year. I glorify Allah aswj and extol His aswj Holiness, and I praise Him asws and worship Him aswj as is the right of worshipping Him aswj.’

The hedgehog replied and it said, ‘By your asws kinship from Rasool-Allah aswsw, O Amir Al-Momineen aswsw! Every time I come to supplicate to Allah aswj for your asws Shias and the ones who love you asws, I get satiated, and when I am thirsty, I supplicate to Allah aswj against your asws haters and ones derogating you asws, so I get saturated’.

7- شف، كشف اليمين من كتاب الأئلعين عن إبراهيم بن غلب العلوى عن أحمد بن طاهر الشهري عن الحسن بن عبد الوهاب عن علي بن محمد بن إبراهيم عن الأعضاء عن زيد بن الكويم عن سعيد عن عبد الله بن كيسان عن الطيب القواسيه عن عبد الله بن سلامة المنشق عن منسية بن إسماعيل العقدان عن ابن حنين عن أبي الفتح المظاهرية عن عمار بن ياسر قال: كشفت يديه ومؤنها أبا عمار عن بني الطيب قلقين. قال: أبا عمار تبين في القفار فقلت بما في القفار فقلت الشعر في الأشعار فقال: بدأ القفار مرة ثم إتم القفار عن طلعت هذه الوردة فإن النبي لم يتغير إلا مننة بدي القفار

‘From Ammar Bin Yasser\textsuperscript{a} having said, ‘I was in front of our Master\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws}, and there was a voice which had seized the central Masjid of Al-Kufa. He\textsuperscript{asws} said: ‘O Ammar\textsuperscript{a}! Bring Zulfiqar (sword), the terminator of the lifespan(s)!’ I came to him\textsuperscript{asws} with Zulfiqar. He\textsuperscript{asws} said: ‘Go out, O Ammar\textsuperscript{a}, and prevent the man from oppressing this woman. Either he desists or else prevent him with Zulfiqar!’

He (Ammar\textsuperscript{a}) said, ‘I\textsuperscript{a} went out and there I was with a man and a woman who were holding on to the reins of the camel, and the woman was saying, ‘The camel is mine!’ And the man was saying, ‘The camel is mine!’

I said, ‘Amir Al-Momineen\textsuperscript{asws} forbids you from oppressing this woman!’ He said, ‘He\textsuperscript{asws} is pre-occupying with me with his\textsuperscript{asws} pre-occupation while he\textsuperscript{asws} washes his\textsuperscript{asws} hands from the blood of the Muslims, those he\textsuperscript{asws} killed at Al-Basra, and he\textsuperscript{asws} wants to take my camel and hand it to this lying woman?’

Ammar\textsuperscript{a}, may Allah\textsuperscript{azwj} be Pleased with him\textsuperscript{a}, said, ‘I returned to inform my\textsuperscript{a} Master, and he\textsuperscript{asws} had already come out and the appearance of anger was in his\textsuperscript{asws} face, and he\textsuperscript{asws} said: ‘Woe be unto you! Free the camel of the woman’. He said, ‘It is mine’. Amir Al-Momineen\textsuperscript{asws} said: ‘You are lying, O accused!’

He said, ‘So, who will testify for the woman, O Ali\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘The testifier is the one whom no one from Al-Kufa can deny’. Then man said, ‘When the witness testifies, and he was truthful, I will submit it to the woman’.

A\textsuperscript{li} said: ‘Speak, O you camel! Who do you belong to?’ It said in an eloquent tongue, ‘O Amir Al-Momineen\textsuperscript{asws} and best of the successors\textsuperscript{as}! I have belonged to this woman for some ten years’. Ali\textsuperscript{asws} said (to the woman): ‘Take your camel’, and he\textsuperscript{asws} hit the man with a strike dividing him in two halves’.\textsuperscript{413}

\textsuperscript{413} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 111 H 7
‘From Abu Abdullahasws having said: ‘The Euphrates had overflowed with you all in the era of Aliasws. Then people came to himasws and they said, ‘O Amir Al-Momineenasws! We fear the drowning because in the Euphrates has come the (amount of) water what we have not seen the like of it, and its banks are full, so Allahazwj, Allahazwj!’’

Amir Al-Momineenasws rode, and the people were with himasws and around himasws right and left. Heasws passed by Masjid Saqeef, and one of their youths winked at himasws. Heasws turned angrily towards him and said: ‘Sideways inclination of the cheeks would be blamed the new spot of Samood! Who will buy from measws these servants?’ (a metaphor)

Their elders stood up to himasws and they said to himasws, ‘O Amir Al-Momineenasws! These are youths, there don’t understand what they are indulging in, so do not seize us due to them. We were always disliking this, and there is no one from us who agrees with this talk (which hurts youasws). So, pardon us, may Allahazwj Pardon youasws.

Heasws said as if heasws was embarrassed. Heasws said: ‘Iasws will not pardon you all except upon a condition that asws will not return except asws will demolish your gatherings and every niche, gutter, and cesspool to the path of the Muslims, for this is harmful to the Muslims’.

They said, ‘We shall do that’. Heasws went and left them. They broke their gatherings and entirety of what heasws had ordered with until heasws ended up to Euphrates and it was turbulent with its waves. Heasws paused and the people were awaiting. Heasws spoke a phrase in Hebrew. The Euphrates reduced by a cubit. Heasws said: ‘Does it suffice you all?’ They said, ‘Increase for us’.

He\textsuperscript{asws} struck it with a stick which was with him\textsuperscript{asws}, and there was a whale which had opened its mouth and it said, ‘O Amir Al-Momineen\textsuperscript{asws}! Your\textsuperscript{asws} Wilayah was presented to us and we accepted it apart from the catfish, and the sturgeon, and the cornet fish’.

He\textsuperscript{asws} said: ‘When the children of Israel separated from the table, the one from them who took to the land became the monkeys and the pigs, and the ones from them who took to the sea became the catfish, and the sturgeon, and the cornet fish’.

Then the people faced towards him and they said, ’This here is a pomegranate, we have not seen the like of it, at all. The water (flood) came, and the bridge withheld it due to its largeness and big size’. He\textsuperscript{asws} said: ’This is a pomegranate from the pomegranates of the Paradise’.

He\textsuperscript{asws} called for the men for some rope, and they extracted it (from the water), and there did not remain any house in Al-Kufa except something from it had entered it”.

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‘From Ammar Bin Yasser\textsuperscript{as} having said, ’I followed Amir Al-Momineen\textsuperscript{asws} in one of the streets of Al-Medina, and there I was with a wolf, black head and white body, shaggy, having come sprinting until it came to the place in which was Amir Al-Momineen\textsuperscript{asws} and his\textsuperscript{asws} sons\textsuperscript{asws} Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}.

The wolf went on to places its cheeks on the ground and gesturing with its hands to Amir Al-Momineen\textsuperscript{asws}. Ali\textsuperscript{as} said: ‘O Allah\textsuperscript{azwj}! Free the tongue of the wolf so it can speak to me\textsuperscript{asw}’. So, Allah\textsuperscript{azwj} Freed the tongue of the wolf.

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\textsuperscript{414} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 111 H 8
Then the wolf spoke saying by a free eloquent tongue, ‘The greeting be unto you asws, O Amir Al-Momineenasws!’ Heasws said: ‘And upon you be the greeting! Where are you from?’ It said, ‘From a city of immoral Kafirs’. Heasws said: ‘And where are you intending (to go to)’? It said, ‘City of the righteous of Prophetas’. Heasws said: ‘And what is that regarding?’ It said, ‘To enter into yourasws’ allegiance once again’.

Heasws said: ‘It is as if you had pledged allegiance to usasws’. It said, ‘A shouter had shouted at us from the sky, ‘Gather together!’ So, we gathered to a hilly road of the children of Israel. We installed white flags therein and green flags, and we installed a pulpit of red gold therein, and Jibraeelas went on top of it. Heas addressed a far-reaching sermon and the hearts were fearful from it and the eyes cried from it.

Then heas (Jibraeelas) said: ‘O community of beasts! Allahazwj Mighty and Majestic Called Muhammadasww so heasww answered Himasww and appointed Aliasws Bin Abu Talibasws upon Hisasw servants from after himasww and ordered you all to follow himasw!’ They said, ‘We hear, and we obey’, apart from the wolf, for it rejected yourasws right and denied yourasws recognition’.

Aliasws said: ‘Woe be unto you, O you wolf! It is as if you are from the Jinn!’ It said, ‘I am neither from the Jinn nor from the human beings. I am a noble wolf’. Heasws said: ‘And how can you happen to be noble and you are a wolf?’ It said, ‘Noble before I am from yourasws Shias, and my father informed me that I am from the children of that wolf who preyed upon the children of Yaqoubas’. They had said, ‘This one devoured our brotheras, and it is to blame’.415

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415 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 111 H 9
cease to supplicate to Allahazwj and the means to Himazwj, and every time I went near it, it attacked upon me.

Umar wrote out a note for him wherein was, ‘From Umar, commander of the faithful to the rebellion Jin and Satansla. Subdue the beast to him’. The man took the note and went. Abdullah Bin Abbas said, ‘I was saddened severely, so I met Aliasws and informed himasws of what had happened. Heasws said: ‘By the Oneazwj Who Split the seed and Formed the person! He will be returning with the disappointment’.

So, it calmed me, and my desires prolonged upon me, and I went expecting all the ones who came from the people of the mountains. There I was with a man who had arrived and there was an injury in his forehead, the hand could almost enter into it. When I saw him, I rushed towards him and said, ‘What is behind you?’

He said, ‘I went to the place and threw the note, but a number of them attacked upon me, and its matter terrified me, and there did not happen to be the strength for me, so I sat down. One of them speared me in my forehead. I said, ‘O Allahazwj! Shroud it and all of them being severe unto me and want to kill me!’ It went away from me and fell down. My brother came and carried me away, and I didn’t mind. I did not cease to be treated until I was healthy, and this is the impact in my face’.

I said to him, ‘Go to Umar and let him know’. He came to him and there were a number of people in his presence. He informed him of what had happened, and he rebuked him and said to him, ‘You are lying! You did not go with my letter (note)’. The man swore on oath that he had done so, but he expelled him from him.

Ibn Abbas said, ‘I went with him to Amir Al-Momineenasws. Heasws smiled, then said: ‘Did asws not tell you?’ Then heasws turned to the man and said to him: ‘When you go to the place which it is in, then say, ‘O Allahazwj! I divert to Youazwj by Yourazwj Prophetasws, Prophetasws of Mercy, and Peopleasws of the Household, those Youazwj have Chosen based upon knowledge, over the
worlds. O Allahazwj! Subdue to me its difficulty and Suffice me from its evil, for Youazwj are the Sufficer, the Pardoner, the Overcomer, the Subduer!’

He (Ibn Abbas) said, ‘The man left returning. When it was from the next day, the man arrived and with him was the total of his wealth having carried it, of its price, to Amir Al-Momineenasws, and came to himasws and I was with himasws. Heasws said: ‘Will you inform measws or shall Iasws inform you?’ The man said, ‘O Amir Al-Momineenasws! But youasws inform me’.

Heasws said: ‘It is as if asws was with you and you had gone to it, and it came to you, and took shelter with you, humbled, disgraced. So, to seized it by its forelocks, one by one’.

The man said, ‘Youasws speak the truth, O Amir Al-Momineenasws! It is as if youasws were with me. This is how it had happened, so please go ahead and accept what I have come to youasws with’. Heasws said: ‘Continue in righteous guidance, may Allahazwj Bless you!’

And the news reached Umar, and that saddened him, and the man left, and he used to perform Hajj every year and Allahazwj had Multiplied his wealth. Amir Al-Momineenasws said: ‘Everyone something is difficult upon him, from either wealth, or family, or children, or any (other matter), then let him beseech to Allahazwj with this supplication, for he would be Suffice by Allahazwj from what he fears, if Allahazwj so Desires’.

(The book) ‘Al Manaqib of Ibn Shehr Ashub – Abu Al Azeyr Kadish Al Ukbari, by his chain –

‘Similar to it, and in its end, ‘The man was Blessed in his wealth to the extent that the expanse of his city was little to him’.

(The book) ‘Al Kharaij Wa Al Jaraih’ – Al Saffar, from Abu Baseer, from Juz’an Bin Abu nasr Al Barqy, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Abu Baseer,

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416 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 111 H 10 a
417 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 111 H 10 b
'From Abu Abdullahasws having said: ‘While Alisws was at Al-Kufa when the Jews surrounded himasws and they said, ‘Youasws are the one who claimed that the eel is from us, community of Jews then (when) we were morphed!’

Heasws said to them: ‘Yes’. Then heasws struck with hisasws hand upon the ground and grabbed a piece of wood and split it into two and spoke with a phrase upon it and spat upon it. Then heasws threw it in the Euphrates, and there the eels were climbing upon each other saying in a loud voice to Amir Al-Momineenasws, ‘We are the group from the children of Israel. Yourasws Wilayah was presented to us, but we had refused to accept it, so Allahazwj Morphed us as eels’.

‘One day Amir Al-Momineenasws was in the prayer niche of the central Masjid of Al-Kufa, when a man stood up to perform wud’u. He went towards the courtyard of Al-Kufa to perform wud’u, and there was a serpent which met him in his path to devour him. He fled from in front of it to Amir Al-Momineenasws and narrated to himasws with what had faced him in his path.

‘I was with Amir Al-Momineenasws in the desert and I saw himasws to have diverted away from the road. So, I followed himasws and saw himasws...'}
looking at the sky, then smiled laughing. He\textsuperscript{asws} said: ‘You have done well, O you bird when you travelled by His\textsuperscript{azwj} Grace!’

I said to him\textsuperscript{asws}, ‘O my Master\textsuperscript{asws}, which bird?’ He\textsuperscript{asws} said: ‘In the air. Would you like to see it and listen to its speech?’ I said, ‘Yes, my Master\textsuperscript{asws}!’ He\textsuperscript{asws} looked at the sky and supplicated with a supplication in a low voice, and there the bird swooped down to the ground. It fell upon the hand of Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} caressed his\textsuperscript{asws} hand upon its back and said: ‘Speak, by the Permission of Allah\textsuperscript{azwj}, and [\textsuperscript{asws} am Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}]’

Allah\textsuperscript{azwj} Caused the bird to speak in a clear Arabic language. It said, ‘The greeting be unto you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings’. He\textsuperscript{asws} responded to it and said to it: ‘From where (do you get) your food and drink in this desolate wilderness in which there is neither any vegetation nor any water?’

It said, ‘O my Master\textsuperscript{asws}! Whenever I am hungry, I mention your\textsuperscript{asws} Wilayah of People\textsuperscript{asws} of the House, so I get satiated. And when I am thirsty, I disavow from your\textsuperscript{asws} enemies, and I get saturated’.

He\textsuperscript{asws} said: ‘May there be Blessings in you’. It flew away, and this is an example of Words of the Exalted: ‘O you people! We have been Taught the speech of the birds [27:16]’\textsuperscript{420}

\footnotesize{\textsuperscript{420} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 111 H 12 b}
The people of hypocrisy winked at each other between them. Amir Al-Momineen\textsuperscript{asws} said: ‘Call out at the top of your voice, ‘O you goose! Do you love Amir Al-Momineen\textsuperscript{asws} and brother\textsuperscript{asws} of Rasool\textsuperscript{as} of the world?’”

Qanbar called out with that, and there, the birds fluttered over the head of Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Tell them to descend’. When he had said to it, I saw the geese and they struck the ground with its chest until they came to be in the courtyard of the Masjid, upon one spot. Amir Al-Momineen\textsuperscript{asws} went on to address them in a language we did not understand, and they were listening to him\textsuperscript{asws} with their necks towards him\textsuperscript{asws} and quacking.

Then he\textsuperscript{asws} said to them: ‘Speak, by the Permission of Allah\textsuperscript{azwj} the Mighty, the Subduer!’ And there, there were talking in clear Arabic tongue, ‘The greetings be unto you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws} and caliph of Lord\textsuperscript{azwj} of the worlds!’ — the Hadeeth. And this is like Words of the Exalted: “O mountains and the birds! Repeat Praises with him!” [34:10].

\textsuperscript{421} Ibn Wahban and Al Fattak —

‘We went through the jungle and there was a lion crouching in the path and its cubs were behind it, so I turned around with my animal to return. He\textsuperscript{asws} said: ‘To where are you heading, O Juweyria Bin Mus’har! But rather it is a beast of Allah\textsuperscript{azwj}’.  

Then he\textsuperscript{asws} said: ‘\textit{There is none from an animal except He Seizes it by its forelock. [11:56] — the Verse, and there, the lion went near him\textsuperscript{asws} wagging with its tail and it was saying, ‘The greeting be unto you\textsuperscript{asws}, O Amir Al-Momineen\textsuperscript{asws}, and Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings, O son\textsuperscript{asws} of uncle\textsuperscript{as} of Rasool-Allah\textsuperscript{as}!’

\textsuperscript{421} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 111 H 12 c.
And I saw a lion coming towards him rumbling, and it wiped the ground with its head. He \textit{asws} spoke to it with something. He \textit{asws} was asked about it. He \textit{asws} said: ‘It complained of the rope and supplicated for me \textit{asws} and said, ‘May Allah \textit{azwj} not Cause anyone from us upon your \textit{asws} friends’’.

And it is narrated from Muhammad Bin Al-Hanafiya swooping of a crow upon his shoe, and he \textit{asws} had removed it to perform wud’u for the Salat. A black snake was hidden it. So, the crow carried it until it came to be in the air, then it threw it, and the black snake fell from it, and Allah \textit{azwj} Saved him \textit{asws} from that’’. \textit{422}

And in (the book) ‘Al Aghany’ – Al Madainy said,

‘The Seyyid Al-Himeyri paused at Al-Kunasy and said, ‘One who comes with any merit of Al \textit{asws} Bin Abu Talib \textit{asws} | I have yet to say a poem regarding it, for him would be this horse of mine, and whatever is upon me!’

They went on to narrate and he was adjuring them regarding it until a man from Abu Al-Ra’al Al-Murady reported that Amir Al-Momineen \textit{asws} had gone ahead and cleansed for the Salat. He \textit{asws} removed his \textit{asws} shoe and the snake hid in it. When he \textit{asws} called for it to wear it, a crow swooped and flew away with it, then it threw it, and the snake emerged from it. The Seyyid gave him what he had promised him and prosed a poem’’. \textit{423}


'I and Ali asws Bin Abu Talib asws at Siffeen and I saw a camel from the camels of Syria coming and upon it was its rider and its load. It threw off whatever was upon it and went on to cut through the rows until it ended to Ali asws. It placed its lips upon what was between the head of Ali asws and his shoulder, and it went on to sway its neck. Ali asws said: ‘By Allah azwj! It is a sign between me asws and Rasool-Allah saww’.

He (the narrator) said, ‘The people strived during that day and intensified their battle’.424

Tafseer of Abu Muhammad Al-Hassan Al-Askari asws: ‘When the Jews debated Ali asws regarding the Prophet-hood, he asws called out at the camels of the Jews: ‘O you camels! Testify for Muhammad saww and his successor saww!’ Their camels and their clothes, all of them spoke, ‘You asws speak the truth, O Ali asws! Muhammad saww is a Rasool saww of Allah azwj and you asws, O Ali asws, are truly his successor saww!’

Some of them believed and the others separated, so it was Revealed: Alif Lam Meem [2:1] That is the Book. There is no doubt in it is Guidance for the pious [2:2] – the Book is (a reference to) Amir Al-Momineen asws, and the pious (is a reference to) his Shias’.425

Abu Bakr Al Shirazi in (the book) ‘Nuzool Al Quran Fi Sha’n Ali asws’ – By the than from Muhammad Bin Al Hanafiyya,

‘From Amir Al-Momineen asws regarding Words of the Exalted: Surely, We Presented the Entrustment [33:72]. Allah azwj Presented my asws entrustment to the seven skies along with the Rewards and the Punishments, these said, ‘Our Lord azwj! We cannot bear it with the Rewards and the Punishments, but we shall carry it without any Rewards not any Punishments’.

\[\text{424} \text{ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 111 H 13 a} \]
\[\text{425} \text{ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 111 H 13 b} \]
Allahazwj Presented myasws entrustment and myasws Wilayah to the birds, and the first one to believe in it was the white falcon and the lark, and the first one to reject it was the owl and the phoenix, so Allahazwj the Exalted Cursed them both from between the birds. As for the owl, it is not able to appear at daytime due to the hatred of the (other) birds for it, and as for the phoenix, it disappeared in the oceans, not seen.

And Allahazwj Presented myasws entrustment to the lands, so every spot which believed in myasws Wilayah, Heaswj Made it to be good, clean, and made its vegetation and its fruits to be sweet, fresh, and Made its water to be fresh (sweet), and every spot which rejected myasws entrustment and denied myasws Wilayah, Heaswj made it to be salty, and Made its vegetation to be bitter and Made its fruit to be shrubs and colocynth, and its water to be salty, bitter.

Then Heaswj Said: and the human being bore it; [33:72] – Meaning, yoursaww community O Muhammadasaww, (to bear) the Wilayah of Amir Al-Momineen and hisasws Imamate along with whatever is therein from the Rewards and the Punishments, he was unjust, - to himself, ignorant [33:72] of the matters of his religion. One who does not fulfil its rights, so he is unjust, a tyrantr.426

426 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 111 H 13 c
He (the narrator) said, ‘The lion turned around from him lowering its head, growling, until it disappeared among the tree, roaring five times, then disappearing, and Juweyria continued regarding his need. When he went to Amir Al-Momineen, he greeted to him asws and said, ‘Such and such happened from the matter’.

Heasws said: ‘What did you say to the lion and what did it say to you?’ Juweyria said, ‘I said to it what youasws had instructed me with, and with that, it turned away from me. As for what the lion said, so Allahazwj and Hisasws Rasool saww and successorasws of Rasool-Allahasws are more knowing’.

Heasws said: ‘It turned away from you roaring, and Iasws counted for it having five roars, then it turned away from you’. Juweyria said, ‘Youasws speak the truth, by Allahazwj, O Amir Al-Momineenasws! That is how it was’. Heasws said: ‘It said to you, ‘Convey the greetings to the successorasws of Muhammadasws, from me’, and heasws indicated five with his asws hand”. 427

We prayed the morning Salat with Rasool-Allahsaww, then heasw turned to us with hissaww honourable face, and heasw took to narrating the Hadeeth. A man from the Helpers came to himsaww and said, ‘O Rasool-Allahsaww! A dog of so and so ‘Zimmi’ (Jew or a Christian under Muslim protection) has torn my clothes, and it scratched my leg, so I was prevented from performing the Salat with yousaww.’

When it was during the second day, another man from the companions came and said, ‘O Rasool-Allahsaww! A dog of so and so ‘Zimmi’ has torn my clothes and scratched my leg, so it prevented me from performing Salat with yousaww.’
He said: ‘When the dog has become mordacious, it obligates killing it’. Then he said: ‘We stood up and we stood up with him. The Prophet came to the house of the man. Anas rushed and knocked the door. He said, ‘Who is at the door?’ Anas said, ‘The Prophet is at your door’.

He (the narrator) said, ‘The man came rushing and opened the door and came out to the Prophet and said, ‘May my father and my mother be (sacrificed for) you, O Rasool-Allah! What is that which you have come for to me, and I am not upon your religion. Indeed! If you had sent for me, I would have answered you’.

The Prophet said: ‘For a need for us. Bring out your dog for he is mordacious, and its killing is obligated, for it has torn the clothes of so and so and scratched his leg, and such is how it has done with so and so (as well)’. The man rushed to his dog and dropped a rope around its neck and dragged it to him and paused it in front of Rasool-Allah.

When the dog looked at Rasool-Allah, it said in an eloquent tongue by the Permission of Allah the Exalted, ‘The greetings be unto you, O Rasool-Allah! What is that which you have come for, and why are you intending to kill me?’ He said: ‘You have torn the clothes of so and so, and so and so, and scratched their legs’.

It said, ‘O Rasool-Allah! The people you are mentioning are hypocrites, hostile. They are hating the son of your uncle Ali Bin Abu Talib, and had they not been like that, I would not have been opposed to them, but they exceeded in rejecting Ali and reviling him. So, I was seized by the fatherly protection and the Arabian vehemence, and I did with them (what I did)’.

He (the narrator) said, ‘When the Prophet heard that from the dog, he instructed his companion with being kind to it and bequeathed with it. Then he stood up to go out, and then the owner of the dog, the Zimm had stood up upon his feet and said, ‘Are you going out, O Rasool-Allah, and my dog has testified that you are a Rasool of Allah, and that the son of your uncle, Ali is guardian of Allah!’"
Then he became a Muslim, and so did entirety of the ones who were in his house”.

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428 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen، Ch 111 H 15
CHAPTER 112 – WHAT WERE REVEALED FROM HIS ASWS MIRACLES REGARDING THE INANIMATE OBJECTS AND THE VEGETATION

1- He, by the virtue of the grades, would fill the pool by adding to it the name of Allah or Abu Al-Husayn bin Abi Al-Fadl, or the name of His Prophet. This happened as he went out with a number of his ASWS companions. They said, 'The successor ASWS of Musa ASWS was showing them the evidence and the signs, and the proofs, and the miracles; and the successor ASWS of Ibrahim ASWS was showing them like that. If you ASWS could show us something our hearts can be contented with'.

He ASWS said: 'You will not be able to tolerate the knowledge of a scholar, nor be speaking upon his ASWS proofs'. And they insisted upon him ASWS, so he ASWS went out with them towards stone houses until he overlooked with them upon the salty plains. He ASWS supplicated in a low voice, then said: 'Uncover your covering!' There, we were with gardens, and river in the side, and there were flames and fires from (the other) side.
A group said, ‘Sorcery! Sorcery!’ And the others were steadfast upon the ratifying and they did not deny like others did, and they said, ‘The Prophet s.a.w. had said: ‘The grave is a garden from the gardens of the Paradise, or a pit from the pits of fires’’. 430

They said, ‘O Amir Al-Momineen! If you could increase (the miracle) for us’. He s.a.w. said: ‘I asked Allah azwj, so He azwj Granted me what you saw, and I s.a.w. dislike it that I s.a.w. should become an insisting servant’. 431

Ali s.a.w. said: ‘I s.a.w. shall show you all a Sign today which will become among you like an example of the table meal among the children of Israel when Allah azwj Said: “Surely We will Send it down upon you, but the one from you who commits Kufr afterwards, then I will Punish him with such a Punishment I have not Punished anyone from the worlds!” [5:115].’
Then he asws said: ‘Look at the tree!’ And it had been dry, and there, water had flowed in its trunk, then it became green and sprouted leaves, and it fruited and lowered its load to our heads. Then he asws turned towards us and said to the ones who loved him asws: ‘Extend your hands and take and eat’. So, we said, ‘In the Name of Allah azwj the Beneficent, the Merciful, and we took and ate pomegranates we had not eaten at all anything fresher than it and better.

Then he said to the number, the ones who were hating him asws: ‘Extend your hand and take!’ They extended their hands, but every time a man from them extended his hand to a pomegranate, it rose higher, so they could not take anything.

They said, ‘O Amir Al-Momineen asws! What is the matter our brothers extended their hand and took and ate, and we extended out hands, but we could not take?’ He asws said: ‘Like that is the Paradise, none can attain it except our asws friends and ones who love us asws nor will anyone be distanced from it except our asws enemies and ones hating us asws.

When they went out, they said, ‘This is from the sorcery of Ali asws Bin Abu Talib asws!’ Salman ra said, ‘What is that you are saying? Is this sorcery then, or you cannot see? [52:15]’.

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘It is reported that a man was brought a captive in the era of Umar. He presented Al-Islam to him, but he refused, so he ordered with killing him. He said, ‘Do not kill me while I am thirsty!’ They came with a filled cup. He said, ‘Will there be safety for me until I have drunk it?’ Umar said, ‘Yes’. He spilt the water upon the earth, and it dried up. Umar said, ‘Kill him, for he has tricked!’

Ali asws Bin Abu Talib asws said: ‘It is not allowed to kill him, for you have already granted him amnesty’. He said, ‘What shall I do with him?’ He said, ‘You can make him to be for a Muslim
man for the price of a slave’. He said, ‘And who would be desirous regarding him?’ He asws said: ‘I asws will’. He said, ‘He is for you asws’.

فَََخَذَهُ أَمييرُ الْاُمْمي

Amir Al-Momineen asws took him and the cup was in his asws hand. He asws supplicated and the water gathered in the cup. He became a Muslim at that and Amir Al-Momineen asws liberated him. He adhered with the Masjid and worshipped”.

433 The elders from them said, ‘They are ignorant youths, so do not seize us due to them and pardon us’. He asws said: ‘I asws will not pardon you except upon a condition that when I asws return, and you should have demolished this gathering and block every crack, and uprooted every spout, and covered every drain upon the road, for all of this is in the road of the Muslims and therein is harm for them’.

They said, ‘We shall do so’. And he asws went and left them. They did all of that. When he asws came to the Euphrates, he asws supplicated, then struck Euphrates with a strike and it reduced by a cubit.

He (they) said, ‘O Amir Al-Momineen asws! This pomegranate, the water has come with it, and it has been contained at the bridge due to its large size and its greatness’. He asws carried it and said: ‘This pomegranate is from the pomegranates of Paradise, and no one will eat the fruit

of Paradise except either a Prophet⁴ or a successor⁵ of a Prophet⁶, and had it not been for that, I⁷ would have divided it between you all⁸.⁴³⁴

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(From Sadiq⁹ having said: ‘When Ali¹⁰ was free from the event of Siffeen, he¹¹ paused at the banks of Euphrates and said: ‘O you valley! Who am I¹²?’ It became restless and its waves were turbulent, and the people had presented, and they had heard a voice from the Euphrates, ‘I testify that there is no god except Allah¹³, and I testify that Muhammad¹⁴ is Rasool¹⁵ of Allah¹⁶, and that Ali¹⁷ is Guardian¹⁸ of Allah¹⁹, Emir (Amir) of the Momineen, Divine Authority of Allah²⁰ upon His²¹ creatures’.²²

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(From Abu Abdullah²³, from his²⁴ forefathers²⁵ having said: ‘When he²⁶ came back from Siffeen, he²⁷ stopped at the banks of Euphrates, then he²⁸ removed an arrow from his²⁹ quiver. Then he³⁰ extracted a yellow stick and struck the Euphrates with it and said: ‘Burst (springs)!’ Twelve springs burst forth, each spring being like the hill and the people were looking at it. Then he³¹ spoke with a speech they did not understand. The fish came upon raising their heads extolling the Holiness (of Allah³²), and the exclamation of Takbeer, and said, ‘The greetings be unto you³³, O divine Authority of Allah³⁴ in His³⁵ earth, and O Eye of Allah³⁶ among His³⁷ servants! Your³⁸ people abandoned you at Siffeen like what Haroun Bin Imran³⁹ had been abandoned by his people’.

He³⁰ said to them: ‘Did you hear?’ They said, ‘Yes’. He³¹ said: ‘So, this is a Sign for me³² upon you all, and I³³ keep you all as witnessed upon it’.³⁴
From Salman having said, ‘We were seated in the presence of the Prophet when Ali Bin Abu Talib. He gave him a pebble. The pebble had not settled in the palm of Ali until it spoke and said, ‘There is no god except Allah, Muhammad is Rasool of Allah! I am pleased with Allah as Lord, and with Muhammad as Prophet, and with Ali Bin Abu Talib as Guardian’.

Then the Prophet said: ‘The one from you who becomes pleased with Allah and with the Wilayah of Ali Bin Abu Talib, so he would be Granted amnesty by Allah from fear and His Punishment’.

From Ali having said: ‘Rasool-Allah called me and diverted me to Al-Yemen in order to reconcile between them. They are a lot of people and I am a young man. He said to me, ‘O Ali! When you come to the top of mount Feyq, then call out at the top of your voice: ‘O tree! O mud! O soil! Muhammad conveys the greetings to you all!’

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438 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 112 H 10
He asws said: 'So, I asws went. When I asws came to the top of mount Feyq I asws overlooked upon Al-Yemen, and there they were with their families coming towards me asws, led by their elders and their priests, baring their weapons. I asws called out at the top of my voice: 'O tree! O mud! O soil! Muhammad saww conveys the greetings to you all!'

He asws said: 'There did not remain any tree, nor mud, nor soil except it trembled with one voice: 'And upon Muhammad saww, Rasool saww of Allah azwj be the greetings!' The legs of the people shook, and their knees knocked, and the weapons fell down from their hands, and they came quickly and asws reconciled between them and left’. 439

‘And he was from the companions of Amir Al-Momineen asws who said, ‘A number of his asws companions said, ‘The successor as of Musa as used to show them the Signs after Musa as, and the successor as of Isa as used to show them the Signs after Isa as, so if you asws could (also) show us’. He asws said, ‘You will not be acknowledging (even then)’. They insisted upon him asws, so he asws took the hands of nine of them and went with them in the direction of the stone houses until he asws overlooked upon the salty plains. He asws spoke with a phrase in a low voice, then said by his asws hand (gesture): ‘Remove your covering!’

Then, all what Allah azwj has Described regarding the Paradise, was installed in their eye-sights along with its breezes and its blossoms. Four of them return saying, ‘Sorcery! Sorcery!’ And a man from them was steadfast with that for as long as Allah azwj so Desired. Then he sat in a gathering and transmitted something from the speech regarding that.

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They came with him to Amir Al-Momineen\textsuperscript{asws} and said: ‘O Amir Al-Momineen\textsuperscript{asws}! Kill him, and we will not argue regarding the religion of Allah\textsuperscript{azwj}.’ He\textsuperscript{asws} said: ‘And what is the matter with him?’ They said, ‘We heard him saying such and such’.

He\textsuperscript{asws} said to him: ‘Whom did you hear this talk from?’ He said, ‘I heard it from so and so, son of so and so’. Amir Al-Momineen\textsuperscript{asws}: ‘A man hears something from others and fulfils it, there is no way upon this’. They said, ‘You\textsuperscript{asws} are arguing in the religion of Allah\textsuperscript{azwj}.’ By Allah\textsuperscript{azwj}! We will kill him’. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! No man from you will kill him except his family would be destroyed’.

He\textsuperscript{asws} said to him: ‘We were with Ali\textsuperscript{asws} when he headed us to Al-Basra. While we were encamped when the ground trembled. So, Ali\textsuperscript{asws} struck it with his\textsuperscript{asws} hand, then said to her: ‘What is the matter with you?’ Then he\textsuperscript{asws} turned to us with his\textsuperscript{asws} face, then said to us: ‘But if it was the earthquake which Allah\textsuperscript{azwj} Mighty and Majestic has Mentioned in His\textsuperscript{azwj} Book, it would have answered me\textsuperscript{asws}, but it isn’t that one’.”

From (Syeda) Fatima\textsuperscript{asws} having said: ‘The people were afflicted by an earthquake in the era of Abu Bakr, so the people panicked to Abu Bakr and Umar. They found them both to have gone out in panic to Ali\textsuperscript{asws}. The people followed them until they ended up to the door of Ali\textsuperscript{asws}.

\textsuperscript{440} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 112 H 12

\textsuperscript{441} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 112 H 13
Ali\textsuperscript{asws} came out to them without a care to what they were in. He\textsuperscript{asws} went, and the people followed him\textsuperscript{asws} until he\textsuperscript{asws} ended to a hill. He\textsuperscript{asws} sat upon it and they sat around him\textsuperscript{asws}, and they were looked at the walls of Al-Medina trembling, coming and going. Ali\textsuperscript{asws} said to them: ‘It is as if you are terrified by what you are seeing’. They said, ‘How can we not be terrified, and we have not seen the like of it at all!’

(Syeda) She\textsuperscript{asws} said: ‘So, he\textsuperscript{asws} moved his\textsuperscript{asws} lips, then struck the ground with his\textsuperscript{asws} hand, then said: ‘What is the matter with you? Calm down!’ It calmed, and they were astonished from that more than their astonishment at first when he\textsuperscript{asws} had come out to them. He\textsuperscript{asws} said to them: ‘So, you have been astonished from my\textsuperscript{asws} doing?’ They said, ‘Yes’.

He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am a man for whom Allah\textsuperscript{azwj} Said: When the earth is shaken with its earthquake [99:1] And the earth throws out its burdens [99:2] And the human beings says, ‘What is the matter with it?’ [99:3], so I\textsuperscript{asws} am that man who would be saying to it: ‘What is the matter with you?’

On that day she shall tell her news [99:4], it is to me\textsuperscript{asws} it would be narrating its news’.\textsuperscript{442}

‘From Amir Al-Momineen\textsuperscript{asws}, (when) he\textsuperscript{asws} was with his\textsuperscript{asws} companions in Masjid Al-Kufa, a man said to him\textsuperscript{asws}, ‘By my father and my mother! I am astonished from this world which is in the hands of the people, and it isn’t in your\textsuperscript{asws} possession’. He\textsuperscript{asws} said: ‘O so and so! Do you see us\textsuperscript{asws} as wanting the world and would not be Given it?’

\textsuperscript{442} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 112 H 14
Then he said: ‘If we were to want it, it would happen, but we do not want it’. Then he threw the pebbles and these returned to be what they had been’.


‘When Amir Al-Momineen was victorious at Al-Basra, he said: ‘Who will point us to the house of Rabie Bin Hakam?’ Al-Hassan Bin Abu Al-Hassan said, ‘I will, O Amir Al-Momineen!’

He entered his house – and the Hadeeth is lengthy. Then he came out and the people followed him. When he crossed over to the cemetery, the people surrounded him. He drew a line (in the ground) with his whip and extracted a Dinar. Then he drew another line and brought out a Dinar, to the extent that he brought out thirty Dinars.

He turned it in his hand until the people saw it, then returned it and planted it with his thumb. Then he said: ‘There will be coming to you after me, a good-doer or an evil-doer’. Then he rode the mule of Rasool-Allah and left to go to his house, and we made note of the marking in the place. We went out until we reached Al-Raskha but could not attain anything.

It was said to Al-Hassan, ‘O Abu Saeed! Did you not see that from Amir Al-Momineen?’ He said, ‘As for I, so I didn’t know that the treasures of the earth were travelling, except with similar to it’.

It was said to Al-Hassan, ‘O Abu Saeed! Did you not see that from Amir Al-Momineen?’ He said, ‘As for I, so I didn’t know that the treasures of the earth were travelling, except with similar to it’.

443 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 112 H 15
444 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 112 H 16
‘It is reported from Salman\textsuperscript{a}, ‘It reached Ali\textsuperscript{asws}, from Umar having mentioned his\textsuperscript{asws} Shias, so he\textsuperscript{asws} faced him in one of the paths of the orchards of Al-Medina, and in the hand of Ali\textsuperscript{asws} was an Arabian bow. He\textsuperscript{asws} said: ‘O Umar! It has reached me\textsuperscript{asws} from you having mentioned my\textsuperscript{asws} Shias’. He said, ‘Do not overlook your\textsuperscript{asws} own faults’.

He\textsuperscript{asws} said: ‘You stay right here!’ Then he\textsuperscript{asws} threw down the bow upon the ground and there, it was a serpent like the camel, opening its mouth, and it went near Umar to swallow him. Umar shouted, ‘Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj}, O Abu Al-Hassan\textsuperscript{asws}! I will not repeat after it regarding anything’, and he went on beseeching to him\textsuperscript{asws}. He\textsuperscript{asws} struck his\textsuperscript{asws} hand to the serpent and it returned to be the bow, like what it had been. Umar went to his house frightened.

Salman\textsuperscript{ra} said, ‘When it was during the night, Ali\textsuperscript{asws} called me\textsuperscript{ra}. He\textsuperscript{asws} said: ‘Go to Umar for some wealth has been carried over to him\textsuperscript{asws} from an area of the east, and he has not let anyone know of it, and he has determined to withhold it (for himself). Say to him, ‘Ali\textsuperscript{asws} is telling you to bring it out to you\textsuperscript{ra} the wealth from an area of the east and distribute it upon the one it has been Made to be for them, and do not withhold it, or I\textsuperscript{asws} will expose you!’”

Salman\textsuperscript{ra} said, ‘I\textsuperscript{ra} delivered the message to him. He said, ‘The matter of your companion confuses me. From where did he\textsuperscript{asws} come to know of it?’ I\textsuperscript{ra} said, ‘And can the like of this be hidden unto him\textsuperscript{asws}?’

He said to Salman\textsuperscript{ra}, ‘Accept from me what I am saying to you\textsuperscript{ra}. Ali\textsuperscript{asws} is nothing but a sorcerer and I am pitying upon you\textsuperscript{ra} from him\textsuperscript{asws}, and the correct thing to do is you\textsuperscript{ra} should separate from him\textsuperscript{asws} and come to be among our community’.

I\textsuperscript{ra} said, ‘Evil is what you are saying. But Ali\textsuperscript{asws} has inherited from the secrets of the Prophet\textsuperscript{saww} what I\textsuperscript{ra} have seen from him\textsuperscript{asws}, and what is greater than it’. He said, ‘Return to him\textsuperscript{asws} tell him\textsuperscript{asws}, ‘The hearing and the obedience is to your\textsuperscript{asws} orders’.

I\textsuperscript{ra} returned to Ali\textsuperscript{asws}. He\textsuperscript{asws} said: ‘Shall I\textsuperscript{asws} narrated to you\textsuperscript{ra} with what has flowed between you two?’ I\textsuperscript{ra} said, ‘You\textsuperscript{asws} are more knowing with it than I\textsuperscript{asws} am’. So, he\textsuperscript{asws} spoke with all
what had flowed between us. Then he\textsuperscript{asws} said: ‘The fear of the serpent will be in his heart until he dies!’\textsuperscript{1445}

(18-28) When he crossed the plateau which is called Al-Nakhla being at two Farsaks from Al-Kufa. Fifty men from the Jews came out from it and they said, ‘Are you Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, the Imam\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Follow me!’

Abdullah Bin Khalid (the narrator) said, ‘The group travelled behind Amir Al-Momineen\textsuperscript{asws} until he\textsuperscript{asws} penetrated the wilderness among them, and there was a large sand dune’ He\textsuperscript{asws} said: ‘O you wind! Clear away the sand from the rock, by the right of the Magnificent Name of Allah\textsuperscript{azwj}!’

It wasn’t except a moment until the sand was cleared and the rock appeared. Ali\textsuperscript{asws} said: ‘This is your rock’. They said, ‘Are the names of six of the Prophets\textsuperscript{as} upon it, based upon what we have heard, and we have read in our Books, and we cannot see these being upon it!’ He\textsuperscript{asws}

\textsuperscript{1445} Bihar Al-Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 112 H 17
said: ‘The names which are upon it, these are in its facet which is upon the ground, so overturn it!’

A thousand men present in that place heaved upon it, but they were not able upon overturning it. He said: ‘Move away from it’. He extended his hand towards it and overturned it. They found upon it the names of six of the Prophets, owners of the Laws – Adam, and Noah, and Ibrahim, and Musa, and Isa, and Muhammad, upon them be the Salawaat and the greetings.

A number of Jews said, ‘We testify that there is no god except Allah and Muhammad is Rasool of Allah, and you are Emir of the Momineen, and Chief of the successors and Divine Authority of Allah in His earth. One who recognises you is fortunate and attains salvation, and one who opposes you strays and deviates and collapses to the boiling water. Your virtues are pulled away from the limitations, and the abundance of the impacts of your attributes are beyond counting’. 446

446 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 112 H 18
The Jew brought out the barley to him

he asws in his sleeve, and he asws walked some steps. The Jew called out to him

he asws, 'I swear upon you

he asws, O Amir Al-Momineen asws, if you asws could pause so I can converse with you

he asws. He asws sat down and the Jew joined with him asws.

He said to him

he asws, ‘The son

he asws of your

he asws uncle claims that he

he asws is Beloved of Allah azwj and his

he asws special one, and he

he asws is the noblest of the people to Allah azwj the Exalted, so why does he

he asws not ask Allah azwj the Exalted to Make you

he asws needless from this destitution which you (Muslims) are upon?’

He asws was silent for a while notching with his

he asws fingers in the ground, and (then) said to him: ‘O brother of Tubba the Jew! By Allah azwj, there are such servants of Allah azwj, if they

he asws were to swear upon Him

he asws to Transform this wall into gold He

he aswj would Do so!’

He (the narrator) said, ‘The wall turned to gold. He

he asws said to him: ‘I

he asws do not mean you, but rather

he asws have only struck an example’. The Jew became a Muslim’.

He

he asws said: ‘If I

he asws were to show you a wonder from my

he asws wonders, you will disbelieve and say, ‘He

he asws is a lying sorcerer, and a soothsayer’, and it would be from the one best in words’.

They said, ‘There is no one from us except and he knows you

he asws have inherited Rasool-Allah

he asww and his

he sasww knowledge has come to you

he asww. He

he asws said: ‘Knowledge of the scholar

he asws said: ‘From Abu Ja’far

he asws having said: ‘The companions of Ali

he asws said: ‘O Amir Al-Momineen

he asws! If you

he asws could show us what we are wishing for, what has ended to you

he asws from Rasool-Allah

he sasww’.


he asws, Ch 112 H 19
is severe, and no one can endure it except a Momin who heart Allah azwj has Tested for the Eman and Aids him with a Spirit from Him asw.

Then he asws said: ‘Since you are refusing, now I asws will show you part of my asws wonders and what Allah azwj has Given me asws from the knowledge’. So, seventy men followed him asws, considering themselves to be the best of his asws Shias.

Ali asws said to them: ‘I asws will not show you anything until I asws take upon you all a Pact with Allah azwj that you will not be disbelieving in me asws nor will you be accusing me asws being with the occult (being a sorcerer etc.), for by Allah azwj I asws will not be showing you except what Rasool-Allah asw had taught me asws’. So, he asws took the Pact upon them and the Covenant, as tightly as what Allah azwj had Taken upon His aswj Rasool asw.

Then he asws said: ‘Turn your face away from me asws until I asws supplicate with what I asws want’. They heard him asws supplication with a supplication they had not heard the like of it. Then he asws said: ‘Turn your faces around’. They turned and there were gardens, and rivers, and castles on one side, and the blazing fire flaming from one side, until they had no doubts, they were witnessing the Paradise and the Fire.

He (the narrator) said, ‘Their best in words said, ‘This is mighty sorcery!’ And they return to be Kafirs except for two men. When he asws returned with the two men, he asws said to them: ‘You have heard their talk and I asws had taken the pacts upon them and the covenants, and they have returned disbelieving. But, by Allah azwj, it will be my asws argument upon them tomorrow in the Presence of Allahazwj.

Surely Allah azwj Knows I asws neither a soothsayer, nor a sorcerer, nor is that recognized to be for me asws, nor for my asws forefathers as, but it is a Teaching of Allah azwj and teaching Rasool asw. Allah azwj had Transmitted to His aswj Rasool asw, and Rasool-Allah asw had transmitted to me asws, and I asws am transmitting it to you all. So, if you were to reject upon me asws, you will be rejecting upon Allahazwj.'
Until when he \(\text{asws}\) came to the Masjid, he \(\text{asws}\) supplicated with supplications, and there, the pebbles of the Masjid were jewels and rubies. He \(\text{asws}\) said to them: ‘What is that which you two are seeing?’ They said, ‘These are jewels and rubies’. He \(\text{asws}\) said: ‘If I \(\text{asws}\) were to swear upon my \(\text{asws}\) Lord regarding what He \(\text{azwj}\) is more Magnificent than this, He \(\text{azwj}\) would Fulfil my \(\text{asws}\) vow’.

One of them returned to be a Kafir, and as for the other, he was steadfast. He \(\text{asws}\) said to him: ‘If you were to take something (from the jewels and rubies), you will regret it, and if you leave it, you will (still) regret it’. But his greed did not leave him until he grabbed a jewel and made it to be in his sleeve, until when it was morning, he looked at it, and it was a white gem, the people had not looked at the like of it.

He said, ‘O Amir Al-Momineen \(\text{asws}\)! I have taken one jewel from that’. He \(\text{asws}\) said: ‘And what call you to (doing) that?’ He said, ‘I loved to know, is it true or is it false?’ He \(\text{asws}\) said: ‘You, if you were to return it to the place which you have taken it from, Allah \(\text{azwj}\) would Replace you with Paradise instead, and if you do not return it, Allah \(\text{azwj}\) would Replace it with Fire’. The man stood up and returned it to its place which he had taken it from. Allah \(\text{azwj}\) Transformed it into a pebble like what it had been.

Some of them said, ‘This (man) was Meesam Al-Tammar’, and some of them said, ‘But it was Amro Bin Al-Hamqi Al-Khuzaie’.

The books ‘I’lam Al Wara’, (and) ‘Al Irshad’ – From the Miracles of Amir Al-Momineen \(\text{asws}\), what is reported by the people of Al Seerah, and the Hadeeth is famous among the general Muslims and the special (Shias), to the extent that the poets had composed it, and the preachers had addressed with it, and it is reported by the understanding ones and the scholars, from the Hadeeth of the Monk in the land of Karbala, and the rock, and

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\(448\) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen \(\text{asws}\), Ch 112 H 20
'When Amir Al-Momineen\textsuperscript{asws} headed to Siffeen, his\textsuperscript{asws} companions experienced severe thirst and whatever was in their possession was depleted. So, they took to going right and left seeking the water, but they could not find any trace of it. So, Amir Al-Momineen\textsuperscript{asws} turned with them away from the main road and travelled a little, and a monastery appeared to them in the middle of the wilderness.

فَساَرَ بِيي ْ نََْوَهُ حَََّّ إيذَا صَارَ فِي فينَائيهي أَمَرَ مَنْ نََّدَى سَاكِنَهُ بِيلْْيطْلََعي إيلَيْهي ْ ف َنَادَوْهُ فَََطْلَعَ فَقَالَ لَهُ أَمييرُ الْاُمْمينيَ َ ع أَ سَْيعْتُ ْ مَا قَالَ الرَّاميبُ قَالُوا ن َعَ ْ أَ ف َتََْمُرُنََّ بِيلْاَسييري إيلََ حَيْثُ أَوْمَََ إيلَيْهي لَعَلَّنَا أَنْ نُدْ رُيَكَ الْاَاءَ وَ بينَا ق ُوَّةٌ حَيْثُ أَوْمَََ إيلَيْهي لَعَلَّنَا أَنْ نُدْ رُيَكَ الْاَاءَ وَ بينَا ق ُوَّةٌ

He\textsuperscript{asws} travelled with them towards it until when he\textsuperscript{asws} came to be in its courtyard, he\textsuperscript{asws} instructed someone to call out to its dweller with emerging to them. He called out to him, so he emerged. Amir Al-Momineen\textsuperscript{asws} said to him: ‘Is there any water near this dwelling of yours these people can get relief with it?’

ف َقَالَ مَيْهَاتَ ب َيْنِي وَ بَََ الْاَاءي أَكْثَرُ مينْ ف َرْسَفََ ْي وَ مَا بِيلْقُرْبي مينَ الْاَاءي وَ لَوْ لََ أَنَّنِي أُوتِيَ بِيَاءٍ يَ كْفيينِي كُلَّ شَهْرٍ عَلَى التَّقْتييري لَتَليفْ ُ عَطَشاً ف َقَالَ أَمييرُ الْاُمْمينيَ َ ع أَ سَْيعْتُ ْ مَا قَالَ الرَّاميبُ قَالُوا ن َعَ ْ أَ ف َتََْمُرُنََّ بِيلْاَسييري إيلََ حَيْثُ أَوْمَََ إيلَيْهي لَعَلَّنَا أَنْ نُدْ رُيَكَ الْاَاءَ وَ بينَا ق ُوَّةٌ

He said, ‘Far be it, and between the water there are more than two Farsakhs, and there is no water nearby me, and had it not been that I fetch sufficient water every month, I would have died of thirst’. Amir Al-Momineen\textsuperscript{asws} said: ‘Did you hear what the monk said?’ They said, ‘Yes, so what are you\textsuperscript{asws} instructing us, with the travel to where he has indicated to, perhaps we shall come across the water while there is still strength with us?’

فَقَالَ أَمييرُ الْاُمْمينيَ َ ع لََ حَاجَةَ لَكُ ْ إيلََ ذَلي َ وَ لَوَّى عُنََُ ب َغْلَتيهي نََْوَ الْقيبْلَةي وَ أَشَارَ بِيي ْ إيلََ مَكَانٍ ي َقْرُبُ مينَ الدَّيْري ف َقَالَ اكْشيفُوا اأََْرْضَ فِي مَذَا الْاَكَاني ف َعَدَلَ مينْهُ ْ جََْ اعَةٌ إيلََ الْاَوْضيعي فَكَشَفُوهُ بِيلْاَسَاحيي فَظَهَرَتْ لَُْ ْ صَفْرَةٌ عَظيياَةٌ ر َلْاَعُ

Amir Al-Momineen\textsuperscript{asws} said: ‘There is no need for you all to do that’. And he\textsuperscript{asws} turned the neck of his\textsuperscript{asws} mule towards the Qiblah and indicated with them to a place (which was) nearby from the monastery. He\textsuperscript{asws} said: ‘Uncover the soil in this place!’ A group from them turned to the place and uncovered it with the shovels. A large rock appeared to them, shining.

ف َلَاَّا رَآمُ ْ ع قَدي اجْتَاَعُوا وَ بَذَلُوا الُْْهْدَ فِي ق َلْعي الصَّفْرَةي وَ اسْتَصْعَبَ ْ عَلَيْهِ لَوَى ريجْلَهُ عَنْ سَرْجيهي حَََّّ صَا رَ عَلَى اأََْرْضي ثَُُّ حَسَرَ عَنْ ذِيرَاعَيْهي وَ وَضَعَ أَصَابيعَهُ تََْ َ جَانيبي الصَّفْرَةي فَحَرَّكَهَا ثَُُّ ق َلَعَهَا بييَديهي وَ دَحَا بِيَا أَذْرُعاً كَثييرَةً

They said, ’O Amir Al-Momineen\textsuperscript{asws}! There is a rock over here, the shovels are not working in it’. He\textsuperscript{asws} said: ‘This rock is (sitting) upon the water, so if we were to move it from its place, you will find the water’. They struggled in uprooting it, and the people gathered and went on to move it, but they could not find any way to that, and it was too difficult upon them.
When he saw them gathering and exerting the striving in uprooting the rock, and it was being too difficult upon them, he twisted his leg away from the saddle until he came to the ground. Then he rolled up (the sleeve) from his arms and placed his fingers beneath a side of the rock and moved it. Then he uprooted it by his hands and threw it to many cubits.

When it moved from its place, clear water appeared to them. They rushed towards it and drank from it. It was the freshest of the water they had drunk from during their journey, and its coldest, and its cleanest. He said to them: ‘Provide and saturate (the animals)!’ They did that. Then he came to the rock and grabbed it by his hand and placed it where it used to be. He instructed with deleting its traces with the soil while the monk was looking from above his monastery.

When he completed the knowledge of what had flowed, he called out, ‘O you people! Descend me! Descend me!’ They jumped (to help) descending him. He paused in front of Amir Al-Momineen. He said to him, ‘O you! Are you a Messenger? He said, ‘An Angel of Proximity?’ He said, ‘So, who are you?’

He said, ‘I am a successor of Rasool-Allah, Muhammad Bin Abdullah, last of the Prophets. He said, ‘Extend your hand, I shall become a Muslim for the Sake of Allah Blessed and Exalted upon your hands’. He said to him: ‘Testify the two testimonies’.

He said, ‘‘am a successor of Rasool-Allah, Muhammad Bin Abdullah, last of the Prophets. He said, ‘I testify that there is no god except Allah Alone, there is no associate for Him, and I testify that Muhammad is His servant and His Rasool, and I testify that you are the successor of Rasool-Allah, and the most rightful of the people with the command from after him’.

Amir Al-Momineen took the stipulations of Al-Islam upon him, then said to him: ‘What is that which called you to Al-Islam now after your prolonged stay in this monastery being upon the opposition?’
He said, ‘I shall inform you, O Amir Al-Momineen! This monastery was built upon seeking the uprooter of this rock and emergence of the water from beneath it, and a scholar have passed away before me and they did not come across that, and Allah Mighty and Majestic had Informed our scholars that in this territory there is a spring upon which is a rock. No one knows its place except either a Prophet, or a successor of a Prophet.

And surely there is no escape from a friend of Allah calling to the truth, to be Given the recognition of the place of this rock, and his power upon uprooting it. And when I saw you to have done that, it became a reality, what we had been awaiting, and I reached my wishes from it. So today, I am a Muslim upon your hands and a believer in your right and your friend’.

When Amir Al-Momineen heard it, he wept until his beard was damp from the tears. And he said: ‘The Praise is for Allah Who has Mentioned me in His Mentioned Books’.

Then he called the people and said: ‘Listen to what your Muslim brother is saying!’ They heard his words, and they frequented their praising Allah and their thanking upon the Favour which He had Favoured with upon them in their having recognised the right of Amir Al-Momineen.

Then they travelled and the monk was in front of them among the totality of his companions until he met the people of Syria (in battle), and the monk was among the ones who were martyred with him. He, may the Salawaat and the greeting be upon him, took charge of the Salat upon him, and buried him, and frequented seeking the Forgiveness for him, and it was so that whenever he mentioned him, said: ‘That is my friend!’
'We went out with Amir Al-Momineen\textsuperscript{asws} intending Siffeen, and we passed by Karbala. He\textsuperscript{asws} said: ‘Are you knowing where this place is? By Allah\textsuperscript{azwj}! It is the killing place of Al-Husayn\textsuperscript{asws} and his\textsuperscript{asws} companions’.

Then we travelled and ended up to a monk in his monastery, and the people had been cut down from the thirst. They complained of that to Amir Al-Momineen\textsuperscript{asws}, and that is because he\textsuperscript{asws} had taken the path of wilderness and left the Euphrates deliberately. We went near the monk and called out to him. He overlooked form his monastery. He\textsuperscript{asws} said: ‘O Monk! Is there any water near your dwelling?’ He said, ‘No’.

He\textsuperscript{asws} travelled a little, then descended in a place wherein was sand. He\textsuperscript{asws} ordered the people, and they descended, and he\textsuperscript{asws} instructed them to move that sand. They found a white rock under it. Amir Al-Momineen\textsuperscript{asws} uprooted it by his\textsuperscript{asws} hand and moved it aside, and there was water under it, whiter than the albumen and fresher than every water. They drank and quenched (the animals), and carried from it, and he\textsuperscript{asws} returned the rock and the sand like what had been.

He (the narrator) said, ‘We travelled a little and each one from the people had known the place of the spring. Amir Al-Momineen\textsuperscript{asws} said: ‘By my\textsuperscript{asws} right upon you all! Return to the place of the spring, so we can look at whether you are able upon that’. The people returned pursuing the tracks up to the place of the sand. They moved cleared that sand but could not find the spring.

They said, ‘O Amir Al-Momineen\textsuperscript{asws}! No, by Allah\textsuperscript{azwj}, we neither came across it nor do we know where it is!’
He (the narrator) said, ‘The monk came and said, ‘I testify, O Amir Al-Momineen\textsuperscript{asws}. My father informed me from my grandfather, and he was from the disciples of Isa\textsuperscript{as}. He said that under this sand is a spring of water whiter than the snow and fresher than every fresh water. No one can fall upon it except a Prophet\textsuperscript{as} or a successor\textsuperscript{as} of a Prophet\textsuperscript{as}.

And I testify that there is no god except Allah\textsuperscript{azwj}, and that Muhammad\textsuperscript{saww} is His\textsuperscript{azwj} servant and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and you\textsuperscript{asws} are the successor\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and his\textsuperscript{saww} caliph, and the deliverer on his\textsuperscript{saww} behalf, and I shall accompany you\textsuperscript{asws} and your\textsuperscript{asws} companion in this journey of yours\textsuperscript{asws}, so it would affect me what affects you\textsuperscript{asws}, from good and evil’.

He\textsuperscript{asws} said to him: ‘Good’, and he\textsuperscript{asws} supplicated for him with goodness and said: ‘O Monk! remain with me\textsuperscript{asws} and stay close to me\textsuperscript{asws}’. He did so. When it was Laylat Al-Hareer (in the battle of Siffeen), and the two parties met, and the people were restless in what was between them, the Monk was killed.

When it was morning, Amir Al-Momineen\textsuperscript{asws} said to his\textsuperscript{asws} companions: ‘Get up with us\textsuperscript{asws} and let us bury our slain!’ And Amir Al-Momineen\textsuperscript{asws} came seeking the Monk until he\textsuperscript{asws} found him. He\textsuperscript{asws} prayed Salat upon him and buried him with his\textsuperscript{asws} own hands in his grave. Then he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! It is as if I\textsuperscript{asws} am looking at him and to his house and his wife whom Allah\textsuperscript{azwj} had Honoured him with her’.


‘It is reported from Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘A dispute was presented to Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, so he\textsuperscript{asws} sat (in judgment) at the base of a wall. A man said, ‘O Amir Al-Momineen\textsuperscript{asws}, the wall will fall!’

Ali\textsuperscript{asws} said to him: ‘Run along! Allah\textsuperscript{azwj} Suffices as a Protector’. He\textsuperscript{asws} judged between the two men and stood up, and the wall fell down.

\textsuperscript{450} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 112 H 22
And he<sup>asws</sup> found a Momin whom a hypocrite was sticking to him (demanding) the debt. He<sup>asws</sup> said: ‘O Allah<sup>azwj</sup>! By the right of Muhammad<sup>saww</sup> and his<sup>saww</sup> pure family<sup>asws</sup>, Pay off this debt on behalf of Your<sup>azwj</sup> servant!’

Then he<sup>asws</sup> instructed him to grab a stone and some mud, and he<sup>asws</sup> transformed for him into red gold. He paid off his debt, and that which had remained was more than one hundred thousand Dirhams’<sup>451</sup>

And it is reported by a group, from Khalid Bin Al Waleed having said,

‘I saw Ali<sup>asws</sup> counting the rings of his<sup>asws</sup> armour by his<sup>asws</sup> hand and repairing them. I said, ‘This was for Dawood<sup>as</sup>?’ He<sup>asws</sup> said: ‘O Khalid! Allah<sup>azwj</sup> had Softened the iron for Dawood<sup>as</sup>, so how (why not) for us?’</p>
We went past them, so a third one shouted with a fourth, ‘This is Musa\textsuperscript{as} and his\textsuperscript{as} brother\textsuperscript{as} Haroun\textsuperscript{as}!’ We went past them, so a fourth one shouted to a fifth, ‘This is Muhammad\textsuperscript{saww}, Chief of the Prophets\textsuperscript{as}, and this is Ali\textsuperscript{asws}, Chief of the successors\textsuperscript{as}!’

The Prophet\textsuperscript{saww} smiled, then said: ‘O Ali\textsuperscript{asws}! The palm trees of Al-Medina have shouted names. They shouted with my\textsuperscript{saww} merits and your\textsuperscript{asws} merits’. And it is reported that the orchard belonged to Aamir Bin Sa’ad at the low ground at Aqeeq.

And he\textsuperscript{asws} saw a Helper eating the skin of the fruit, and he had taken it from the rubbish dump, so he\textsuperscript{asws} turned away from him lest he be ashamed of himself. He\textsuperscript{asws} went to his house and brought him two discs of barley bread for his breakfast and said: ‘Take from this every time you are hungry, for Allah\textsuperscript{azwj} has Made the Blessings to be in it’.

He tasted that and found in it, meat, and fat, and sweets, and dates, and melon, and various summer fruits. The limbs of the man shook and fell down to his face. Ali\textsuperscript{asws} stood him up and said: ‘What is your concern?’

He said, ‘I was a hypocrite, doubting in whatever Muhammad\textsuperscript{saww} was saying and in whatever you\textsuperscript{asws} were saying. Allah\textsuperscript{azwj} has Uncovered for me from the skies and the veils and I have seen all what it is being threatened with and Promised with. So, the doubt declined away from me’.

And Al-Adwy took a thousand Dinars from the public treasury, so Salman\textsuperscript{ra} came based upon the tongue of Amir Al-Momineen\textsuperscript{asws} and said, ‘Return the wealth to the public treasury, for Allah\textsuperscript{azwj} the Exalted Said: \textit{and the one who embezzles will bring what he had embezzled with him on the Day of Qiyamah; [3:161]}’.
Al-Adwy said, ‘How frequent is the sorcery of the children of Abdul Muttalib asws! I have not let anyone know of this at all! And more surprising than this is that I had seen him asws one day, and in his hand was a bow of Muhammad asws. I mocked at him asws, so he asws threw it from his asws hand and said: ‘Take, O enemy of Allah azwj!’ And there, it was a clear serpent aiming to me. I swore, until I took it, and it became a bow’.

And Amir Al-Momineen asws acted out practically with Meesam Al-Tammar regarding a matter, so he asws stood at the door of his shop. A man came to buy the dates. He instructed him to place the Dirham and raise the dates. When he left, Meesam found the Dirham to be fake. He said regarding that. He asws said: ‘Then the dates will turn out to be bitter’. And there, the buyer returned and said, ‘These dates are bitter’.

And there is detail between the special (Shias) and the general (Muslims) that the People of Al-Kufa had panicked to Al-Momineen asws from the (fear of) drowning when the Euphrates had increased (its water level). He asws perfected the wud‘u and prayed Salat individually. Then he asws supplicated to Allah azwj, then went ahead to the Euphrates leaning upon a stick in his asws hand until he asws struck with it the surface of the water and said: ‘Reduce, by the Permission of Allah azwj and His azwj Desire!’

The water (level) reduced until the fishes appeared. A lot of them spoke with the greetings upon him asws as ‘Emir of the Momineen’, and certain types from the fish did not speak, these are the eels, and the catfish, and the cornet-fish.

The people were astonished at that and they asked him asws about the reason of what spoke, and the silence of what were silent. He asws said: ‘Allah azwj Caused to speak for me asws what were clean from the fishes and Silenced from me asws what were Prohibited and filthy and Distanced it (them)’.

And it is reported by my father Muhammad Qays Bin Ahmad Al Baghdadi, and Ahmad Bin Al-Hassan Al Qateyfi, from Al-Hassan Bin Zakran Al Farsi Al Kindy,
‘He asws struck with the cane and said: ‘Calm down, O Abu Khalid!’ It (Euphrates) reduced (its level) by a cubit. He asws said: ‘Does it suffice you all?’ They said, ‘Increase for us!’ He asws spread out his asws mat and prayed two Cycles Salat and struck the water with a second strike. The water (level) reduced by a cubit. They said, ‘It suffices us, O Amir Al-Momineen asws!’

He asws said: ‘By Allah aswj! If I asws had so desired, I asws could have revealed the pebbles (of the riverbed) to you all’. And that is like (the miracle) the grieving tree trunk, and the talking by the wolf to the Prophet saww ‘.

23– By Allah, the books ‘Al Fazaail’ of Ibn Shazan, (and), ‘Kitab Al Rowza’, [From Ammar Bin Yasser ra having said, ‘I ra came to Amir Al-Momineen asws and said, ‘O Amir Al-Momineen asws! For me there are three days asws than I ra am fasting and folding (from hunger), and whatever I ra do not own anything what I ra can cut my day with. This, it is the fourth (day)’. He asws said: ‘Follow me asws, O Ammar ra!’

My ra Master asws went to the desert and I ra was behind him asws when he asws stopped at a place and started digging. A package full of Dirhams was revealed. He asws took two Dirhams from those Dirhams and gave me ra one Dirham from it and he asws took the other’.

Ammar ra said to him asws, ‘O Amir Al-Momineen asws! If I ra could take from that what would suffice me asws and give in charity from it, that would not be a problem’. He asws said: ‘O Ammar ra! This suffices us for this day’. Then he asws covered it and filled it with sand, and they both left.

Then Ammar ra parted company from him asws and was absent from him for a while. Then he ra returned to Amir Al-Momineen asws. He asws said: ‘O Ammar ra! It is as if asws am with you and you have gone to seek the treasure’. He ra said, ‘By Allah saww! O my ra Master asws! I ra did aim for the place to take something from the treasure, but I ra could not find any trace of it.’

454 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 112 H 23 d
He \textit{asws} said to him\textit{ra}: 'O Ammar of the Apostle! When Allah \textit{azwj}, Glorious and Exalted, Knows that there is no desire for us regarding the world, He \textit{azwj} Reveals it to us, and when He \textit{azwj}, Majestic is His \textit{azwj} Majestic, that there is a desire for you all to it, He \textit{azwj} Distances it from you''.

By the chain to Ali \textit{asws} Bin Abu Talib \textit{asws}: ‘When a Rabbi from the Jewish Rabbis arrived to Rasool-Allah \textit{saww} and said, ‘O Rasool-Allah \textit{saww}, My people have sent me to you \textit{saww} that our Prophet \textit{as} Musa \textit{as} had made a pact to us: ‘A Prophet \textit{saww} would be Sent after me \textit{saww}, his \textit{saww} name is ‘Ahmad’, and he \textit{saww} would be an Arab. So, go to him \textit{saww} and asked him \textit{saww} to extract for you all from a mountain over there, seven camels of red skin, black eyes.

If he \textit{saww} does extract these for you, then submit to him \textit{asws} and believe in him \textit{saww} and follow the Noor which has descended with him \textit{asws}, a successor \textit{asws}. He \textit{saww} is Chief of the Prophets \textit{as} and his \textit{saww} successor \textit{asws} is Chief of the successors \textit{as}, and he \textit{asws} is at the status of Haroun \textit{as} from Musa \textit{as}.

At that, he \textit{saww} said: ‘Allah \textit{azwj} is the Greatest! Arise with us, O brother Jew!’ The Prophet \textit{saww} went out and the Muslims were around him \textit{saww}, to the outback of Al-Medina, and he \textit{saww} came to a mountain. He \textit{saww} spread his \textit{saww} cloak and prayed two Cycles and spoke with a speech in a low voice, and there, the mountain cracked a huge crevice and split asunder, and the people heard the grunting of the camels.

The Jew said, ‘I hereby testify that there is no god except Allah \textit{azwj}, and you \textit{saww} are a Rasool \textit{saww} of Allah \textit{azwj}, and that the entirety of what you \textit{saww} have come with is true and just. O Rasool-Allah \textit{saww}, Respite me until I go back to my people and come with them. Let them fulfil their promises from you \textit{saww} and believe in you \textit{saww}.'

\footnote{Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen \textit{asws}, Ch 112 H 23 e}
The Rabbi went to his people and informed them with that. They all prepared for the travelling seeking Al-Medina. When they entered, they found it to be dark due to the loss of Rasool-Allah\textsuperscript{saww}, and the Revelation from the sky had been terminated, and Abu Bakr was sitting in his\textsuperscript{saww} place.

Then entered to see him and said, ‘Are you caliph of Rasool-Allah\textsuperscript{saww}?’ He said, ‘Yes’. They said, ‘Give us our promise from Rasool-Allah\textsuperscript{saww}.’ He said, ‘And what had he\textsuperscript{saww} promised you all?’ They said, ‘You would be more knowing with our promise if you were a true caliph, and if you don’t know, then you are not his\textsuperscript{saww} caliph, so how come you are sitting in the seat of your Prophet\textsuperscript{saww} without any right and you aren’t rightful for it?’

He (the narrator) said, ‘He stood up and sat down, and he was confused from his matter, and he did not know what he should do. And there was a man from the Muslims who said, ‘Follow me until I point you all to the caliph of Rasool-Allah\textsuperscript{saww!’}

He (the narrator) said, ‘They went out from being in front of Abu Bakr and the followed the man until they came to the house of Al-Zahra\textsuperscript{asws}, and they knocked on the door, and there, the door was open and Al\textsuperscript{asws} had just come out, and he\textsuperscript{asws} was severely in grief upon Rasool-Allah\textsuperscript{saww}.

When he\textsuperscript{asws} saw them he\textsuperscript{asws} said: ‘O you Jews! Are you wanting your promise from Rasool-Allah\textsuperscript{saww}?’ They said, ‘Yes’. He\textsuperscript{asws} went out with them and they came to the outback of Al-Medina, to the mountain at which Rasool-Allah\textsuperscript{saww} had prayed Salat. When he\textsuperscript{asws} saw its place, he breathed a sigh and said: ‘By my\textsuperscript{asws} father\textsuperscript{as} and my\textsuperscript{asws} mother\textsuperscript{as} for the one\textsuperscript{saww} who was at this mountain!’

Then he\textsuperscript{asws} prayed two Cycles Salat, and there, the mountain had split, and the camels came out from it, and these were seven camels.
When they saw that, they said with one voice, 'We testify that there is no god except Allahazwj and that Muhammadasw is Rasoolasw of Allahazwj, and youasws are the caliph from after himasw, and whatever heasw had come with from the Presence of our Lordazwj, it is the truth, and youasws are hisasw caliph truly, and hisasw successorasws, and inheritor of hisasw knowledge. So, may Allahazwj Recompense himasw goodly about Al-Qaimasws!' Then they returned to their city as Muslim, Unitarians''.

(456) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 112 H 24

456 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 112 H 24

457 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 112 H 25 a

458 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 112 H 25 b
I heard Asma Bint Umeys saying, 'I heard my Chieftess (Syeda) Fatima asws saying: ‘On the night Ali asws entered to be with me (on the wedding night), I asws was alarmed in my asws bed’. I said, ‘Due to what were you asws alarmed, O Chieftess of women of the worlds?’

She asws said: ‘I asws heard the ground narrating to him asws and he asws narrated to it. The morning came and I asws was still alarmed, so I asws informed my asws father saww. He saww performed Sajdah, a prolonged Sajdah, then raised his saww head and said: ‘O Fatima asws! Receive glad tidings of the goodly offspring, for Allah azwj has Merited your asws husband over rest of His aswj creatures and has Commanded the earth that it narrates its news, and whatever had flowed upon its surface, from its east to its west’.

I left from a gathering of one of the jurists. I passed by Salman ra behaving oddly. He ra said to me, ‘Where are you coming from?’ I said, ‘From a gathering of so and so’. He ra said to me, ‘What is that which flowed during it?’ I said, ‘Something from the merits of Amir Al-Momineen Ali asws Bin Abu Talib asws’.

He ra said, ‘By Allah azwj, I ra shall narrated to you with his asws merit a Qureyshi has narrated with from a Qureyshi’ – until it reached six persons from them, then said, ‘The graves of Al-Baqie (cemetery) trembled in the era of Umar Bin Al-Khattab. The people of Al-Medina clamoured from that. Umar and companions of Rasool-Allah saww went out to supplicate to settle the tremors. But these did not cease to increase until that reached the walls of Al-Medina, and its inhabitants determined to exit from it.'
During that Umar said, ‘To me with Abu Al-Hassan Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}! He\textsuperscript{asws} presented. He said, ‘O Abu Al-Hassan\textsuperscript{asws}! Don’t you see the graves of Al-Baqie and their shaking until that has reached to the walls of Al-Medina, and its inhabitants with departing away from it?’

Ali\textsuperscript{asws} said: ‘To me\textsuperscript{asws} with one hundred men from the companions of Rasool-Allah\textsuperscript{saww}, the participants of Badr!’ He\textsuperscript{asws} chose ten from the hundred and made them to be behind him\textsuperscript{asws}, and made the ninety to be behind them, and there did not remain at Al-Medina besides them, except he was present, until there did not remain at Al-Medina, neither any widow nor virgin, except she went out.

Then he\textsuperscript{asws} called Abu Zarr\textsuperscript{ra}, and Salman\textsuperscript{ra}, and Miqdad\textsuperscript{ra}, and Ammar\textsuperscript{ra}. He\textsuperscript{asws} said to them\textsuperscript{ra}: ‘Be in front of me\textsuperscript{asws} until you\textsuperscript{ra} are in the middle of Al-Baqie, and the people were staring at him\textsuperscript{asws}. He\textsuperscript{asws} struck the ground with his\textsuperscript{asws} leg, then said: ‘What is the matter with you?’ – thrice. It settled down.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Spoke the truth and His\textsuperscript{azwj} Rasool\textsuperscript{saww} spoke the truth! He\textsuperscript{saww} had informed me\textsuperscript{asws} with this news, and this day, and this time, and the gathering of the people to it. Allah\textsuperscript{azwj} Mighty and Majestic is Saying in His\textsuperscript{azwj} Book: When the earth is shaken with its earthquake [99:1] And the earth throws out its burdens [99:2] And the human beings says, ‘What is the matter with it?’ [99:3].

But had it been that one, it would have said what the matter is with it, and it would have brought to me\textsuperscript{asws}, its burdens’. Then he\textsuperscript{asws} left, and the people left with him\textsuperscript{asws}, and the tremors had settled\textsuperscript{460}.

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\textsuperscript{460} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 112 H 27
his\textsuperscript{asws} hands, then he\textsuperscript{asws} took to clearing the sand and removing from it until a black (white) rock appeared to him\textsuperscript{asws}.

He\textsuperscript{asws} carried it and placed it aside, and there was a spring of water under it, freshest as what I had tasted and intensely white. He\textsuperscript{asws} drank and we drank. Then we quenched our animals.

Then he\textsuperscript{asws} evened (covered) it. Then he\textsuperscript{asws} travelled from it for a while. Then he\textsuperscript{asws} stopped, then said, ‘I\textsuperscript{asws} have determine upon you all to return and seek it’.

The people sought it until they were fed up, but they were not able upon it. They returned to him\textsuperscript{asws} and said, ‘We were not able upon anything’.\textsuperscript{461}

\textbf{461} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 112 H 28

A man arrived to Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} hosted him and prepared a disc (bread) of dry barley, and a cup wherein was water. Then he\textsuperscript{asws} broke a piece and cast it in the water, then said to the man: ‘Take it!’ He extracted it, and there it was a thigh of a baked bird. Then he\textsuperscript{asws} cast another for him. He\textsuperscript{asws} said: ‘Take it!’ He extracted it, and there is was a piece of sweet.

The man said, ‘O my Master\textsuperscript{asws}! You\textsuperscript{asws} placed for me a piece of dry bread and I found it to be a variety of foods!’ Amir Al-Momineen\textsuperscript{asws} said: ‘And that is the esoteric, and our\textsuperscript{asws} matter is like that, by Allah\textsuperscript{azwj}\textsuperscript{as}.’\textsuperscript{462}

\textbf{462} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 112 H 29 a

And it is reported, ‘When Fizza\textsuperscript{as} came to be in the house of (Syeda) Al-Zahra\textsuperscript{asws}, she\textsuperscript{as} did not find anything there except the sword, and the armour, and the grinding mill, and she\textsuperscript{as} was a daughter of a king of India, and in her\textsuperscript{as} possession was a hoard from the elixir. She\textsuperscript{as} took a piece of brass and softened it and made it to be upon a shape of an ingot, and she\textsuperscript{as} cast the treatment upon it and made it into gold.

\textsuperscript{461} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 112 H 28

\textsuperscript{462} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 112 H 29 a
When she Ass came to Amir Al-Momineen Asws, she Ass placed it in front of him Asws. When he Asws saw it, he Asws said: ‘You Ass have done well, O Fizza Ass, but had you melted the body (brass), the dye would be at the top and the value would have been higher’.

فَقَالَ يَا مَنْتَيْدَيْ لَعْرَفُ هَذَا الْعَلْمُ قَالْ نَعْرَفُ وَهَذَا الْعَلْمُ نَعْرَفُهُ وَأَشَارَ إِلَى الْمَلْسَأَةِ عَجَاءَ وَقَالَ كَمَا قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ.

She Ass said, ‘O my Ass Master Asws! You Asws know this knowledge?’ He Asws said: ‘Yes, and this child (also) knows it’ – and he Asws gestured towards Al-Husayn Asws. He Asws came and said like what Amir Al-Momineen Asws had said.

فَقَالَ أَمِيرُ الْأُمْمِينِ عَ نَعْرَفُ أَعْظَمْ مِنْ هَذَا ثُمَّ أَوْمَأُ بِهِ وَأَذَّنَ مِنْ ذَهَبٍ وَكُنُوزِ الْأَرْضِ سَائِرَةٍ ثُمَّ قَالَ ضَعَعَتْهَا وَقَالَ ضَعَعَتْهَا فَسَارَتْ.

Amir Al-Momineen Asws said: ‘We Asws know greater than this’. Then he Asws gestured with his Asws hand, and there were ingots of gold and treasures of the earth, shining. Then he Asws said: ‘Place it (your As brick of gold) to be with its counterparts’. She Ass placed it, and it was pure gold.\(^{463}\)

\(^{463}\) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen Asws, Ch 112 H 29 b
CHAPTER 113 – HIS \textsuperscript{asws} STRENGTH, AND HIS \textsuperscript{asws} PROWESS DURING HIS \textsuperscript{asws} CHILDHOOD AND HIS \textsuperscript{asws} ADULTHOOD, AND HIS \textsuperscript{asws} ENDURANCE OF THE HARDSHIP, AND WHAT IS LIKE FROM THE MIRACLES OF HIS \textsuperscript{asws} NOBLE BODY

1- QB, the narrator, in the name of his uncle, the Prophet's \textsuperscript{asws} father, who refers to the possibility of the Prophet's \textsuperscript{asws} childhood, his \textsuperscript{asws} adulthood, and his \textsuperscript{asws} endurance of the hardship, and what is like from the miracles of his \textsuperscript{asws} noble body.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Sho’ba, from Qatada, from Anas, from Al Abbas Bin Abdul Muttalib, and Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib, 'From Al-Sadiq \textsuperscript{asws} in a Hadeeth: '(Syeda) Fatima \textsuperscript{asws} Bint Asad \textsuperscript{as} said: 'I \textsuperscript{as} tied him \textsuperscript{asws} (Ali \textsuperscript{asws} as a baby) and wrapped him \textsuperscript{asws} in his \textsuperscript{asws} swaddle cloth, but he \textsuperscript{asws} tore it. Then I \textsuperscript{as} made him \textsuperscript{asws} to be in two swaddle clothes, but he \textsuperscript{asws} tore them. Then I \textsuperscript{as} made him \textsuperscript{asws} to be it to be three, and four, and five, and six, from these being one of skin, and silk, but he \textsuperscript{asws} kept on tearing these.

 ثم قال يا أمي لا تشترق عيني فإنك أحتاج أن أظل أعني إلبي، بإستغفار؟

Then he \textsuperscript{asws} said: 'O mother \textsuperscript{as}! Do not tie my \textsuperscript{asws} hands for I \textsuperscript{as} am needy to plead (pray) to my \textsuperscript{asws} Lord \textsuperscript{azwj} with my \textsuperscript{asws} fingers' 464.

أمسى على عمر الخطاب أن غضبت عليها ع رأى حية فصِّصِّت ولا هو في مهده، وقد شادت يده في حالت صغرها فخول نفسه فأخرج يدها وأخذ يبتغ عنها، غمرها غمَّة حتى أدخل أصابعة فيها، وأمسكها حتى مات فلما رأت ذلك أمه نادت وأستغفا الخجش المحمدا، ثم قالت كلاما حيدِرَة.

Anas (well-known fabricator) from Umar Al Khattab,

'Ali \textsuperscript{asws} saw a snake aiming to him \textsuperscript{asws} while he \textsuperscript{asws} was in his \textsuperscript{asws} cradle, and his \textsuperscript{asws} hands were tied in the state of childhood. He \textsuperscript{asws} overturned himself and brought out his \textsuperscript{asws} hand and grabbed its neck by his \textsuperscript{asws} right hand and pressed it by a pressing until his \textsuperscript{asws} fingers entered into it and held it until it died. When his \textsuperscript{asws} mother \textsuperscript{as} saw that, she \textsuperscript{as} called out and cried for help. The Hashemites gathered, then she \textsuperscript{as} said: 'It is as if you \textsuperscript{asws} are ‘Haider’ (the lioness when she is angered before her cubs are hurt)” 465.

جبار الخجش المحمدا: كان ظرةً عليه ع أبي أضملة المرة من بني هلال، خجلته في جئتها مع أب له من الإضاعة، وكان أكثر منه ستة وكان عيني المجد محبوب يسقيه نحو القليب، و لكس أرمى فيه فأعطاهه بردأ رجيم، فرودت بندها أنها الله في قيدهما، وأما الرجل في قيده.

Jabir Al-Jufy said,

\footnotesize{464 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen \textsuperscript{asws}, Ch 113 H 1 a

465 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen \textsuperscript{asws}, Ch 113 H 1 b}
'The carer lady of Ali\textsuperscript{asws} who used to feed him\textsuperscript{asws} was a woman from the clan of Hilal. She had left him\textsuperscript{asws} behind in her tent with a brother of his\textsuperscript{asws} from the breast-feeding, and he was older than in age by a year, and there was a well by the tent. The child went towards the well and lowered its head into it, he hung by one of his feet and spread out its hands. As for the hand, it was in his\textsuperscript{asws} mouth, and as for the leg, it was in his\textsuperscript{asws} hand.

Its mother came and saw it. She called out among the tribe, ‘O tribe, my auspicious boy, hold my son!’ They held the child from the opening of the well, and they were surprise from his\textsuperscript{asws} strength and his\textsuperscript{asws} discernment. His\textsuperscript{asws} mother\textsuperscript{asws} named him\textsuperscript{asws} ‘Blessed’, and the (other) boy from the clan of Hilal and his children are known as auspicious until today.

And Abu Talib\textsuperscript{asws} gathered his\textsuperscript{asws} sons and the sons of his\textsuperscript{asws} brothers, then he\textsuperscript{asws} instructed them with the wrestling, and that was a mannerism among the Arabs. Ali\textsuperscript{asws} turned up his\textsuperscript{asws} sleeved from his\textsuperscript{asws} arm, and he\textsuperscript{asws} was a child, and he\textsuperscript{asws} wrestled his\textsuperscript{asws} elder brothers and their young ones, and elders of the clan of his\textsuperscript{asws} uncle, and their young ones, and brought them all down. His\textsuperscript{asws} father\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} has prevailed (Zaheer) and named him\textsuperscript{asws} as ‘Zaheera’.

When he\textsuperscript{asws} grew up, he\textsuperscript{asws} used to wrestle the strong man and bring him down, and he\textsuperscript{asws} clung to the strong man with his\textsuperscript{asws} hand and pulled him down and killed him. And sometimes he\textsuperscript{asws} grabbed his stomach and raise him into the air, and sometimes he\textsuperscript{asws} would catch up with a bolting horse and halt it and return it upon its heels’.\textsuperscript{466} (This is not a Hadith)


‘And he\textsuperscript{asws} had taken a rock from the top of the mountain and carried it with one of his\textsuperscript{asws} hand, then placed it in front of the people. Neither one man, nor two men, nor three were able upon moving it.

\textsuperscript{466} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 113 H 1 c
And he
asws
did not withhold any man with an arm at all except his breath was withheld so he was not able to breathe.

وَ مِنْهُ مَا ظَهَرَ بَعْدَ النَّبِي يَصَٰبِرَ قَطَعَ اسْمَيَاتَ وَ حَََلَهَا إِلَّا الطَّريِّيَّاتِ سَبْعَةَ عَشَارَ ميِّلٍ تََْتَاجُ إِي لَ أَقْوييََءَ حَََّّ

And from him
asws what was revealed after the Prophet
saww – He
asws cut the beacon (marking for travellers) and carried it to the road, seventeen beacons. It was needy to strongmen until a beacon could be moved. He
asws cut these alone, and transferred these and installed these, and he
asws wrote upon these: 'This is a beacon of Al
asws.'

وَ يُقَالُ لَهُ إِنَّهُ كَانَ يَتَََبَّطُ بِيث ْنََْي وَ يُدييرُ وَاحيداً بِرِجْليهِ وَ كَانَ مِنْهُ فِي ضَرْبٍٍ فِي اسْطُوَانِيَّةٍ حَََّبِي فِي الْبَََّآمُهُ فِي الْجَري وَ مُوَّي بَِقٍ فِي الْكُوفَةِ وَ كَذَٰلِكَ مَشْهَدُ الْكَفَّا فِي رَكْرَيْيَةٍ وَ الْاَوْصَيْلِيَّةٌ وَ قَطِيِّعَةُ الدَّقيِّيَّةٍ وَ غَيْرُ ذَٰلِكَ وَ مِنْهُ أَثْرُ قَيْسٍ فِي صَفْرَةٍ ثَوْرٍ عِي

And it is said to him
asws that he
asws would carry two (men) and rotate them by one of his legs. And from him
asws was that he
asws struck his hand in one of the pillars until his thumb entered into the stone, and it still remains in Al-Kufa. And like that the palm can be witnessed in Takreet, and Al-Mosul, and a piece of Al-Daqeeq, and other than that. And from it is the impact of his sword in a rock of the mount Sowr by the cave of the Prophet
saww, and impact of his spear in a mountain from the mountains of the desert, and in a rock by the fort of Ja'bar'.

وَ ذَٰلِكْ مِنْهُ مَا رُوِيَتْ أَنَّ سُلَيْمَانَ عَلِيٍّ عَلَى النُّحَاي لِي لَيْسَيَ وَ عَلَى الْأَدْمَيَّ لُيْجَي ُ فَ كَانَ كُلُّ مَنْ رَأَى بِرْقَهُ أَطَعَهُ

And it is said in the book 'Al Manaqib' of Ibn Shehr Ashub –

‘And from it is seal of the pebbles. Ibn Abbas said, ‘Master of the pebbles, are three – Umm Salamah
ra, inheritor of the books, the Prophet
saww had sealed in her pebbles, and (so did) the successor
asws, then Umm Al-Bada, Hababa Bint Ja’far Al-Walibiy Al-Asidiya; then Umm Ghanim Al-Arabiya Al-Yamania, and Amir Al-Momineen
asws had sealed in her pebbles.

وَ ذَٰلِكْ مِنْهُ مَا رَوَيْتُ أَنَّ سُلَيْمَانَ عَلِيٍّ عَلَى النُّحَاي لِي لَيْسَيَ وَ عَلَى الْأَدْمَيَّ لُيْجَي ُ فَ كَانَ كُلُّ مَنْ رَأَى بِرْقَهُ أَطَعَهُ

And that is like what they are reporting that Suleyman
as used to seal upon the brass for the Satans
la, and upon the iron for the Jinn. So, everyone who saw its shine, gave it’.

أَبُو سَعيٍّ الُْْدْريِّ وَ جَابِرٌ اََْنْصَارِيِّ وَ عَبْدُ اللَّّٰي بْنُ عَبَّاٍ فِي خَبٍََ طَويِّلٍ أَنَّهُ قَالَ خَالِدُ بْنُ الْوَليِّي آتِي اََْ صْلَعَ يَعْنِي عَليٍّ عَيْنَيْدَ مُنْصَرَفِي مَيَتَالي أَمْ مْليِّي فِي عَسْكَرِيَّ وَ مُوَ فِي أَرْضٍ لَهُ وَ قَدي ازْدَحَٰ اَسْدِي وَ قَعْقَعَةٍ الرَّعْدٍيْ فِي عَسْكَرِيَّ وَ مُوَ فِي أَرْضٍ لَهُ وَ قَدي ازْدَحَٰ اَسْدِي وَ قَعْقَعَةٍ الرَّعْدٍيْ

Abu Saeed Al Khudry and Jabir Al Ansari, and Abdullah Bin Abbas in a lengthy Hadeeth,

asws, Ch 113 H 2
asws, Ch 113 H 3 a
‘Khalid Bin Al-Waleed (a well-known enemy of Amir Al-Momineen\textsuperscript{asws}) said, ‘The baldie is coming’ (Nouzobillah) – meaning Ali\textsuperscript{asws} – during my leaving from fighting the renegade people in my army, and he\textsuperscript{asws} was in his\textsuperscript{asws} land, and the talk had clamoured among his\textsuperscript{asws} circle like roaring of the lion and rumbling of the thunder (i.e., in referring to him\textsuperscript{asws} as ‘baldie’)’

\textit{فَقَالَ لِي وَيْلَ أَنْ فَاعِلًَ فَقُلْ أَجَلْ فَاحََْرَّتْ عَيْنَاهُ وَ قَالَ يََ ابْنَ اللَّفْنَاءي أَ ميثْلُ َ ي َ قْدُمُ عَلَى ميثْليي أَ وْ يََْسُرُ أَنْ يُدييرَ اسْْيي فِي لََْوَاريهي فِي كَلََمٍ لَهُ}

\textit{يَدَيْهي وَ لَوَاهُ فِي عُنُقيهِ كَاَا ي ُتَفَتَّلُ اأََْدييُ وَ أَصْحَابِي كَََنََُّّ}

Then he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! It overturned me\textsuperscript{asws} from my\textsuperscript{asws} horse and as\textsuperscript{asws} was not able to prevent him from it’. Then he\textsuperscript{asws} went ushering me to a mill of Haris Bin Kaladah. Then he\textsuperscript{asws} deliberated to a thick spiral iron pole of the mill upon which was mud of the mill. He\textsuperscript{asws} extended it with both his\textsuperscript{asws} hand and twisted it in his neck like the skin gets twisted, and my companions were as if they were looking at the Angel of death.

\textit{فَقييلَ إِنَّ عَليي اً ع جَاءَ مينْ سَفَريهي فَََرَى بيهي أَبُو بَكْرٍ إيلََ عَليي ٍ ع يَشْفَعُ إيلَيْهي فِي فَك يهي ف َقَالَ عَلييٌّ ع إينَّهُ لَاَّا رَأَى رَكَاثُفَ جُنُوديهي وَ كَثْرَةَ جُُْوعيهي أَرَادَ أَنْ يَضَعَ مينِ ي فِي مَوْضيعيي ف َوَضَعْ ُ مينْهُ عينْدَ مَنْ خَطَرَ بي}

It is said that Ali\textsuperscript{asws} came from his\textsuperscript{asws} journey, and Abu Bakr came with him to Ali\textsuperscript{asws}, interceding for him in freeing him. Ali\textsuperscript{asws} said: ‘When he saw the intensiveness of his army and the large numbers of his crowd, he wanted to drop my\textsuperscript{asws} position. So, I\textsuperscript{asws} dropped him (instead) in the presence of the one it had occurred in his mind and considered with it (insulting Amir Al-Momineen\textsuperscript{asws}) himself’.

\textit{ثَُُّ قَالَ وَ أَمَّا الَِْدييدُ الَّذيي فِي عُنُقيهي ف َلَعَلَّهُ لََ يَُْ كينُنِي فِي مَذَا الْوَقْ ي فَكُّهُ فَََقْسَاُوا عَلَيْهي ف َقَ}

Then he\textsuperscript{asws} said: ‘And as for the iron which is in his neck, perhaps it is not possible for me\textsuperscript{asws} to free it at this time’. They got up in their entirety and vowed to him\textsuperscript{asws}. So, he\textsuperscript{asws} grabbed an end of the iron pole, and he\textsuperscript{asws} twisted from him a palm’s width to the right and threw it.
And this is like Words of the Exalted: *And We Softened the iron for him [34:10] “Make armour and measure the rings appropriately [34:11]”*. (This is not Hadith)

Ibn Abbas, and Sufyan Bin Uyayna, and Al-Hassan Bin Salih, and Wakie Bin Al Jarrah, and Ubeyda Bin Yaqoub Al Asady, and in a Hadeeth of others,

‘Khalid did not do what ﷺ had instructed him to’.  

And in a Hadeeth of Abu Zarr ﷺ, ‘Amir Al-Momineen ﷺ took by his ﷺ index and the middle fingers and squeezed it with a squeezing. Khalid screamed an evil scream and urinated in his clothes, and he went on to kick with his legs’.  

And it is reported in the book of Al-Balazuri, ‘Amir Al-Momineen ﷺ took it with his ﷺ index and middle fingers in his neck, and held it with these, and he (Khalid) was like the large camel, and he ﷺ struck the ground with him. He ﷺ cracked his stick and he urinated in his place’.


‘From companions of Al ﷺ, ‘Amir Al-Momineen ﷺ encamped with the army during the event of Siffee by the town of Sandudiya. Malik Al-Ashtar said, ‘The people are encamping at (a place) without water’.

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469 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 113 H 3 b  
470 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 113 H 3 c  
471 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 113 H 3 d  
472 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 113 H 3 e
He-asws said: ‘O Malik! Allah-azwj will be Quenching us in this place. You and your companions start digging’. So, they dug, and there, they were with a large black rock wherein was a silver band. They were frustrated from uprooting it and they were a hundred men. Amir Al-Momineen-asws raised his-asws hand towards the sky, and he-asws said: ‘Taab, taab, O Knower, O Taybu, Sabusa, Shamiya, Kawya, Janousa, Towdisa, Barjusa, Ameen, Ameen, O Lord(azwj) of the worlds! O Lord(azwj) of Musa-as and Haroun-as!’

Then he-asws grabbed it and threw it away from the spring by forty cubits. Water was revealed, being sweeter than the honey and cooler than the snow and clearer than the ruby. We drank and quenched (the animals). Then he-asws returned the rock and instructed us to place the soil upon it.

When we had travelled, not far, he-asws said: ‘Who from you will recognise the place of the spring?’ We said, ‘All of us!’ He-asws returned us, but its place was hidden to us. There was a monk who came from his monastery. When Amir Al-Momineen-asws sighted him, he-asws said: ‘Shamoun!’ He said, ‘Yes, this is a name my mother had named me with. No one had been notified upon it except Allah-azwj, then you-asws (know)’.

He-asws said: ‘And what are you desiring, O Shamoun?’ He said, ‘This spring, and its name’. He-asws said: ‘This is spring Zahouma’ (an in a report is it as Rajouh), and it is from the Paradise. Three hundred and thirteen successors-as have drunk from it, and I-asws am last of the successors-as to have drunk from it’.

He said, ‘This is how it is found in entirety of the Books of the Evangel, and this is a monastery built upon seeking the uprooted of the rock and the emergence of the water from under it, and no scholar had come across it before me apart from me, and Allah-azwj has Graced it to me’. And he became a Muslim. And in a report, ‘It was a well of Shuayb-as’.

Then Amir Al-Momineen-asws departed, and the monk was in front of him-asws until he-asws encamped at Siffeen. When the two rows (enemies) met, he was the first one to attain the
martyrdom. Amir Al-Momineen\textasciitilde{} descended (from his\textasciitilde{} animal) and his\textasciitilde{} eyes were filled (with tears), and he\textasciitilde{} said: 'The person would be with the one he loves. The monk will be with us\textasciitilde{} on the Day of Qiyamah’.

And in a report of Abdullah Bin Ahmad Bin Hanbal, ‘It is narrated to us by Abu Muhammad, from Abu Awanah, from Al Amsh, from Abu Saeed Al Taymi who said,

‘We travelled and were thirsty. Some of the people said, ‘If we were to return, we can drink’. Some people returned and I was among the ones who returned. We sought (water) but were not able upon anything.

The monk came to us. We said, ‘Where is the spring which is around here?’ He said, ‘Which spring?’ We said, ‘That which we have drunk from and were quenched and quenched (our animals), so we are seeking it’. When we had said it, the monk said, ‘None can extract it except a Prophet\textasciitilde{} or a successor\textasciitilde{}’.

And from it is uprooting the door of Khyber. It is reported by Ahmad Hanbal, from his elders, from Jabir Al Ansari,

‘The Prophet\textasciitilde{} handed the flag to Ali\textasciitilde{} during the day of Khyber, after having supplicated for him\textasciitilde{}. He\textasciitilde{} was quick in the going, and his\textasciitilde{} companions said to him\textasciitilde{}, ‘Slow down until we end up to the fortress!’ He\textasciitilde{} pulled its door and uprooted it from the ground. Then seventy men from us gathered, and they struggled to return the door’.

‘When Ali\textasciitilde{} was near from the fortress, they came to shoot at him\textasciitilde{} with the arrows and the stones. He\textasciitilde{} attacked until he\textasciitilde{} was close from the door. He\textasciitilde{} uprooted it, then threw

\begin{footnotes}
\item[473] Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textasciitilde{}, Ch 113 H 4 a
\item[474] Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textasciitilde{}, Ch 113 H 4 b
\item[475] Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textasciitilde{}, Ch 113 H 4 c
\end{footnotes}
it behind his\textsuperscript{asws} back to forty cubits, and forty men were encumbered with carrying it, but they could not endure it”.\textsuperscript{476}

Abu Al Qasim Mahfouz Al Bustie in ‘Kitab Al Darajaat’ –

‘He\textsuperscript{asws} attacked upon them after killing Marhab, and they were defeated (retreated) to the fortress. He\textsuperscript{asws} went ahead to the door of the fortress and grabbed its knocker, and its weight was of forty Mann (1493 kg.), and he\textsuperscript{asws} shook the door. The fortress trembled in its entirety until they thought it was an earthquake. Then he\textsuperscript{asws} shook it again and uprooted it and threw it in the air to forty cubits”\textsuperscript{.477}

Abu Saeed al Khudri, ‘And he\textsuperscript{asws} shook the fort of Khyber until Safiyah said, ‘I was seated upon an arch like the bride tends to sit, and I fell down upon my face. I thought it was an earthquake. It was said, ‘This is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} shaking the fortress intending to uproot the door”\textsuperscript{.478}

And in a Hadeeth of Aban, from Zurara,

‘From Al-Baqi\textsuperscript{asws}. ‘He\textsuperscript{asws} pulled with a pulling and used it as a barricade, then carried it upon his\textsuperscript{asws} back and stormed the fortress with a storming, and the Muslims stormed, and the door was upon his\textsuperscript{asws} back”\textsuperscript{.479}

And in (the book) ‘Al Irshad’ –

‘Jabir said, ‘Ali\textsuperscript{asws} carried the door on the day of Khyber until the Muslims ascended upon it and they conquered it, and they experimented (tried) after that, but forty men could not carry it’\textsuperscript{.480}

\begin{flushright}
\textsuperscript{476} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 113 H 4 d \\
\textsuperscript{477} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 113 H 4 e \\
\textsuperscript{478} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 113 H 4 f \\
\textsuperscript{479} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 113 H 4 g \\
\textsuperscript{480} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 113 H 4 h
\end{flushright}
And it is reported by Abu Al-Hassan Al-Warraq, well-known as Ghulam Al-Misry, from Ibn Jareer Al-Tabari, and in a report of a group – ‘(It was) fifty men’.

And in a report of Ahmad Bin Hanbal – ‘(It was) Seventy men’.

Ibn Jareer Al Tabari, author of ‘Al Mustarshid’ –

‘He(asws) carried it by his(asws) left hand, and it was four cubits by five palm’s width by four fingers deep of solid stone, besides his(asws) right hand. He(asws) inserted his(asws) fingers in it and carried it without gripping, then used it as a barricade and struck the heads (of the Jews) until he(asws) assaulted upon them. Then he(asws) threw it behind him(asws) to forty cubits’.

And in (the book) ‘Ramish Afzaie’ –

‘The length of the door was eighteen cubits, and the width of the dich for twenty (cubits). He(asws) placed a side upon one edge of the ditch and held one side with his(asws) hand until the army had crossed upon it, and they were eight thousand and seven hundred men, and among them were ones who hesitated and fearful upon it’.

Abu Abdullah Al-Jazaly, ‘Umar said to him(asws), ‘You(asws) had carried a heavy load from it’. He(asws) said: ‘It did not become except like my(asws) shield which is in my(asws) hands’.

And in a report of Aban, ‘By Allah(asw)[! Ali(asws) did not face any problems beneath the door severer than what he(asws) faced from uprooting the door’.
(The book) ‘Al-Irshad’ – ‘When they dispersed from the fortress, Ali asws grabbed it in his asws right hand and spread it cubits from the ground, and the door used to be closed by twenty men from them (Jews)”.

‘And they were not able upon opening it (door) except forty men’.

Tareek Al-Tabari – ‘Abu Rafie said, ‘And his shield fell down from his left hand, so he uprooted one of its doors and used it as a barricade. When he was free, a lot of men were unable from moving it’.

‘We are not surprised, O Rasool-Allah saww, from his strength in his attacking, and his throwing, and his using it as a barricade, and rather we are marvelling at one of its ends being upon his hands’.

The Prophet saww said: ‘Talk meaningfully, O you! You looked at his hands, so look at his legs (instead)’. I looked at his legs and found them to be suspended (in the air). I said, ‘This is even stranger, his legs being in the air!’ He saww said: ‘They are not in the air, and rather they are upon the wings of Jibraeel’.

The people said to him, ‘We have disliked from Amir Al-Momineen asws that he asws went out in the cold in two light clothes and in the summer, in two thick clothes and padding. Have you heard your father mentioning that he had heard something regarding that from Amir Al-Momineen asws?’ He said, ‘No’.
He said, ‘And my father had accompanied with Ali asws at night, so I asked him. He said, ‘I had asked him asws about that. I said, ‘O Amir Al-Momineen asws! The people are disliking’, and I informed him asws with that which they had said. He asws said: ‘Or, were you not with us at Khyber?’ He said, ‘Yes’.

Rasool-Allah saww said: ‘By the One azwj in Whose Hand is my soul! Ishall be giving the flag (tomorrow morning) to a man who loves Allah azwj and His Rasool saww. He isn’t a fleer. Allah azwj will grant victory upon his hands’.

He saww sent for me asws and I asws had sore eyes. He saww applied saliva in my eyes and said: ‘O Allah azwj! Suffice him asws for the harm of the heat and cold!’ So, I asws neither felt the heat nor the cold after it’.

And in another report, ‘He saww breathed in my asws eyes, and I asws no complaints of it afterwards, and he saww tied the flag for me and handed it to me’. I asws went and there was victory for me asws, and he saww supplicated for me that neither heat nor cold should harm me asws’. 491

And it is reported by Habeeb Bin Abu Sabit, from Abu Al Ja’ad, slave of Suweyd Bin Gafala, from Suweyd Bin Gafala who said:

‘We met Ali asws being in two (thin) clothes in severe winter. We said to him asws, ‘Do not be deceived by this land of ours, for it is a cold land, unlike your asws land’. He asws said: ‘Yes, I asws used to be vulnerable from the cold, but when Rasool-Allah saww sent me asws to Khyber, I asws

491 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 113 H 5 a
said to him saww: ‘I saw have sore eyes’. He saww applied saliva in my asws eyes and supplicated for me asws, so I asws no longer felt cold not hot afterwards, nor have I asws had sore eyes (again).”  

492 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 113 H 5 b
CHAPTER 114 – MIRACLES OF HIS \( \text{asws} \) SPEECH FROM HIS \( \text{asws} \) KNOWLEDGE OF THE LANGUAGES, AND HIS \( \text{asws} \) ELOQUENCE AND HIS \( \text{asws} \) FLUENCY, MAY THE SALAWAAT OF ALLAH \( \text{azwj} \) BE UPON HIM \( \text{asws} \)

1 – Bring, the Khawarij (disbelievers) went out to the outback of Al-Kufa. He \( \text{asws} \) said: ‘What is your view that if \( \text{asws} \) were to say to you: ‘Do not go for days as a river would be flowing where in will be water’, will you be ratifying me \( \text{asws} \) in what \( \text{asws} \) say?’

They said, ‘O Amir Al-Momineen \( \text{asws} \)! And can this happen?’ He \( \text{asws} \) said: ‘Yes, by Allah \( \text{azwj} \)! It is as if \( \text{asws} \) am looking at a river in this place and the water is flowing in it, and the ships/boats, and it is being benefitted with (sailing over water)’. It happened just like he \( \text{asws} \) had said’.

2 – The Richardson asked the Muslims to fight the Khawarijites: ‘If I were not afraid that you might be neglecting the deeds, I \( \text{asws} \) would have informed you all with what Allah \( \text{azwj} \) has Decreed upon the tongue of His \( \text{asws} \) Prophet \( \text{saww} \), the greetings be upon him \( \text{asws} \) and his \( \text{saww} \) Progeny \( \text{asws} \) regarding the ones who fight against the group (Khawarijites), being insightful of their (Khawarijites) straying.

And among them there is a man called Zul Sadayy, having a breast for him like the breast of a woman, and they are evilest of the creatures and the creation, and their killer would be the closes of the creatures to Allah \( \text{azwj} \) of a means!’

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493 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen \( \text{asws} \), Ch 114 H 1
And Al-Mukhdaj did not happen to be well-known among the people. When they were killed, he\textsuperscript{asws} went to seek him among the slain, and he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! Neither did I\textsuperscript{asws} lie nor was I\textsuperscript{asws} lied to’, until he was found among the people, and he\textsuperscript{asws} tore off his shirt and upon his shoulder there was a lump like the breast of a woman, having hair upon it. When it was pulled, his shoulder was pulled along with it, and when it was left, it returned to its place.

When he\textsuperscript{asws} found him, he\textsuperscript{asws} exclaimed Takbeer and said: ‘In this there is a lesson for the one who has insight’\textsuperscript{494}.

3- 6, the companions of Seerah in their Ahadeeth, from Jundab Bin Abdullah Al Azdy who said,

(I) ‘Al Irshad’ – It is reported by the companions of Seerah in their Ahadeeth, from Jundab Bin Abdullah Al Azdy who said,

‘I attended the (battles of the) camel and Siffeen with Ali\textsuperscript{asws}. I did not doubt in fighting against the ones he\textsuperscript{asws} fought until we descended at (battle of) Al-Nahrwan. Doubt entered me in fighting the people and I said, ‘(They are) our readers (of the Quran) and our best ones (in acts of worship). Our killing them, this would be a grievous matter’.

I went out walking in the morning and with me was a container of water, until I exited from the rows and installed my spear, and placed my shield to it, and I veiled from the sun. I was seated until Ali Amir Al-Momineen\textsuperscript{asws} arrived. He\textsuperscript{asws} said: ‘O brother of Al-Azd! Is there cleanser (water for wu'd'u) with you?’ I said, ‘Yes’. I gave the container to him\textsuperscript{asws}.

He\textsuperscript{asws} went until I could not see him\textsuperscript{asws}, then he\textsuperscript{asws} came back, and he\textsuperscript{asws} had cleansed. He\textsuperscript{asws} sat in the shade of the shield, and there came a horseman asking about him\textsuperscript{asws}. I said, ‘O Amir Al-Momineen\textsuperscript{asws}! This is horseman intends you\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘Indicate to him!’ So, I indicated to him. He came and said, ‘O Amir Al-Momineen\textsuperscript{asws}! The people have crossed to them and they have cut across the river!’ He\textsuperscript{asws}

\textsuperscript{494} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 2
He (the narrator) said, ‘And he was like that when another one came and said, ‘O Amir Al-Momineen! The people have crossed over!’ He said: ‘Never! They have not crossed’. He said, ‘By Allah! I did not come to you until I saw the flags and the loads on that side!’ He said: ‘By Allah! They have not done so, and it would be their dying places and spilling of their bloods!’

Then he got up and I got up with him, and I said within myself, ‘The Praise is for Allah! Who Made me see this man and Made me recognise his matter. This is one of the two men, either a lying man, audacious, or he is upon a Proof from his Lord and a pact from his Prophet.’

O Allah! I give You a pact. Ask me about it on the Day of Qiyamah. If I find the people to have crossed, and I will become the first one to kill him and the first one to stab the spear in his eyes, and if the people have not crossed, that I will go to them upon the struggle and the fighting!’

We went to the rows (of soldiers) and we found the flag and the loads like what these had been. He grabbed the scruff of my neck, then said: ‘O brother of Al-Azd! Is the matter clear to you?’ I said, ‘Yes, O Amir Al-Momineen!’ Your concern is to be with your enemies’.

I killed a man from the people, then killed another. Then I and another man exchanged (strikes). I struck him and he struck me. We both fell down, and my companions carried me, and I woke up when I woke up, and he was free from (dealing) with the people’. 

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‘Amir Al-Momineen\textsuperscript{asws} said: ‘O you people! \textsuperscript{asws} call you all to the truth, but you turn around from me\textsuperscript{asws}, and \textsuperscript{asws} strike you with the whip, but you tire me\textsuperscript{asws}. But there will be ruling (governments) you from after me\textsuperscript{asws}, rulers who will not be pleased from you with this until they punish you with the whips and the iron!

Surely the one who punishes the people in the world, Allah\textsuperscript{azwj} would Punish him in the Hereafter, and a sign of that is that the ruler of Al-Yemen will be coming to you until he descends suddenly between your midst. He will seize the office bearers and office bearers of the office bearers, a man called Yusuf Bin Umar!’ And the matter happened regarding that just like what he\textsuperscript{asws} had said’’.\textsuperscript{496}

He said: ‘Memorise what I said to you. By Allah! It will be happening what Amir Al-Momineen\textsuperscript{asws} has informed me with, and they will be seizing a man, and he will be killed and crucified between the two terraces from the terraces of this Masjid’. I said, ‘You are narrated to me with the hidden matters’. He said, ‘It was narrated to me by the reliable, the trustworthy, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

\textsuperscript{496} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 4
Abu Al-Aaliya said, ‘A Friday did not come upon us until Muzarra (the narrator) was seized was seized. He was killed and crucified between the two terraces’. He said, ‘And he had narrated to me with the third (hidden matter), but I forgot it’.

When we headed to Siffeen with Amir Al-Momineen asws, we reached the foothills of Karbala, he asws paused away from the soldiers. Then he asws looked right and left and wept, then said: ‘By Allah azwj This is the kneeling (resting place) of their horses and place of their slaying’.

It was said to him asws, ‘O Amir Al-Momineen asws! What is this place?’ He asws said: ‘This is Karbala. A people would be killed in it, entering the Paradise without any Reckoning’.

Then he asws travelled, and the people did not understand the interpretation of what he asws had said until it was from the matter of Al-Husayn Bin Al asws, may the Salawaat of Allah aswj been upon them asws and his asws companions due to the lethality of what happened’.
seven of them pledged and Amro was their eight. They departed on the night of Wednesday and arrived at Al-Madain on the day of Friday while Amir Al-Momineen\textsuperscript{asws} was addressing, and they did not separate from each other. They were together when they descended at the door of the Masjid.

When they entered, Amir Al-Momineen\textsuperscript{asws} looked at them and said: 'O you people! Rasool-Allah\textsuperscript{saww} had divulged secrets to me\textsuperscript{asws} of a thousand Ahadeeth, for each Hadeeth there being a thousand doors, for each door there being a thousand keys, and \textsuperscript{asws} heard Allah\textsuperscript{azwj} Majestic is His\textsuperscript{azwj} Majestic Saying: *On the Day (of Judgment), We will be Calling every human being with their Imam. [17:71]*. 

And \textsuperscript{asws} swear to you all by Allah\textsuperscript{azwj}! Eight persons will be Resurrected on the Day of Qiyamah being called with their imam, and it is a lizard, and if \textsuperscript{asws} so desire to name them, \textsuperscript{asws} can do so!'

He (the narrator) said, 'I saw Amro Bin Hureys to have fallen like the falling of the accused person out of shame and blame'. \textsuperscript{499}

(499) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 7

499 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 7

500 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 8
Husayn\textsuperscript{asws}, and the nights and the days will not go away until there is affluence to it from the horizons’. And that was during the termination of the kingdom of the clan of Umayya”\textsuperscript{501}


’Amir Al-Momineen\textsuperscript{asws} having said: ‘If I\textsuperscript{asws} could find a trustworthy man, I\textsuperscript{asws} would send this wealth with him to Al-Madain to the Shi\textsuperscript{as}. A man from his\textsuperscript{asws} companions said within himself, ’I shall come to Amir Al-Momineen\textsuperscript{asws} and say to him that I will go with it, for he\textsuperscript{asws} is trusting with me, then I shall take the road of Al-Karkh’.

He said, ’O Amir Al-Momineen\textsuperscript{asws}! I shall go with this wealth to Al-Madain’. He\textsuperscript{asws} raised his\textsuperscript{asws} head towards me, then said: ’It is for you to be away from me, until you take the road of Al-Karkh’\textsuperscript{502}

502 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 10

’From Abu Abdullah\textsuperscript{asws} having said: ‘Juweyria Bin Umar Al-Abdy, a man disputed with him regarding a female horse. They both claimed it together. Amir Al-Momineen\textsuperscript{asws} said: ‘Is there proof for any one of you?’ They said, ’No’.

He\textsuperscript{asws} said to Juweryia, ’Give him the horse!’ He said to him\textsuperscript{asws}, ’O Amir Al-Momineen\textsuperscript{asws}! Without any proof?’ He\textsuperscript{asws} said to him: ’By Allah\textsuperscript{awj} I\textsuperscript{asws} am more knowing with you than you yourself. Are you forgetting your doings with the ignorant ones of the pre-Islamic period?’ And he\textsuperscript{asws} informed him of that’\textsuperscript{503}

503 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 11
“While I was in the presence of Amir Al-Momineen\textsuperscript{asws}, when a man came to him\textsuperscript{asws} and said, ‘O Amir Al-Momineen\textsuperscript{asws}! I have come to you\textsuperscript{asws} from Al-Quarra valley, and Khalid Bin Arfatah has died’. Amir Al-Momineen\textsuperscript{asws} said: ‘He has not died’. He reiterated to him\textsuperscript{asws}. Ali\textsuperscript{asws} said to him: ‘He\textsuperscript{asws} did not die, by the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{asws} soul! Their guided has not died’. He reiterated to him\textsuperscript{asws} for the third time.

فَقَالَ سُبْحَانَ اللََّّي أُخْبَيُكَ أَنَّهُ مَاتَ وَ رَقُولُ لََْ يََُ ْ ف َقَالَ لَهُ عَلييٌّ ع لََْ يََُ ْ وَ الَّذيي ن َفْسيي يبييَديهي لََ يََُ

He said, ‘Glory be to Allah\textsuperscript{azwj}! I am informing you\textsuperscript{asws} that he has died, and you\textsuperscript{asws} are saying he did not die? ’ Ali\textsuperscript{asws} said to him: ‘He did not die. By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{asws} soul, he will not be dying until he guides an army of stray ones, its flag being carried by Habeeb Bin Jammaz’.

قَالَ أَبُو حََََّّْ يَا بْنُ عَلَيي َ ع وَ جَعَلَ خَالِدَ بْنَ عُرْفَطَةَ عَ لِى مُقَدِّمَيْهِ وَ حَبيبٌ صَاحِبُ رَايِئِيْهِ

He (the narrator) said, ‘That was heard by Habeeb, so he came to Amir Al-Momineen\textsuperscript{asws} and said, ‘I adjure you\textsuperscript{asws} regarding me, and I am a Shia of yours\textsuperscript{asws}, and you\textsuperscript{asws} have mentioned me with a matter. No, by Allah\textsuperscript{azwj}, I do not recognise it from myself’.

فَقَالَ لَهُ عَلييٌّ ع إينْ كُنْ َ حَبييبَ بْنَ جََّْازٍ لَتَحْايلَنَّهَا فَوْلُ حَبييبُ بْنُ جََّْازٍ وَ قَالَ إينْ كُنْ َ حَبييبَ بْنَ جََّْازٍ لَتَحْايلَنَّهَا

Ali\textsuperscript{asws} said to him: ‘If you were Habeeb Bin Jammaz, you will be carrying it (the flag of the army). Habeeb Bin Jammaz would be a ruler’. And he\textsuperscript{asws} said: ‘If you were Habeeb Bin Jammaz, you will be carrying it’.

قَالَ أَبُو حََََّّْ يَا بْنُ عَلَيي َ ع ف َقَالَ يََ إيب ْرَاميي َ الْكَرْخِي ي قَالَ: كُنْ ُ عينْدَ أَبِي عَبْدي اللََّّي ع ف َقَالَ يََ إيب ْرَ

Abu Hamza said, ‘By Allah\textsuperscript{azwj}! He did not die until Umar Bin Sa’ad sent (an army) against Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and made Khalid Bin Arfatah (in charge) of its front men, and Habeeb was the bearer of the flag’\textsuperscript{504}.}

\textsuperscript{504} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 12
'I was in the presence of Abu Abdullah asws and he asws said: ‘O Ibrahim! Where have you lodged from Al-Karkh?’ I said, ‘In a place called Shadarwan’.

He (the narrator) said, ‘He asws said to me: ‘Do you recognise Qatafta? When Amir Al-Momineen asws came to the people of Al-Naharwan, he asws descended at Qatafta. The people of Badaruya gathered to him asws, and complained to him asws of the heaviness of their taxes, and spoke to him asws in Nabatean (language), and that for them was a neighbour of vast land and little taxation.

فَاجْتَاَعَ إيلَيْهِ مْلُ بَِدُورَيََ فَشَكَوْا إيلَيْهِ ثيقَلَ خَرَاجيهي وَ كَلَّاُوهُ بِيلنَّبَطييَّةي وَ أَنَّ لَُْ ْ جييرَانًَّ أَرْضاً وَ أَقَلَّ خَرَاجاً

He asws answered them in Nabatean: ‘Wa garz ta man awdiya’ – its meaning is: ‘Being an owner of a little treasure is better than a large treasure’. 505


‘From Abu Ja’far asws having said: ‘While Amir Al-Momineen was in Masjid Al-Kufa when a woman came having had antagonised her husband. He asws judge for her husband. She was angered and said, ‘By Allah azwj! There is no truth in what you asws have judged, and you asws have not judged with the equality, nor are you being just among the citizens, nor is your asws judgment with Pleasure in the Presence of Allah azwj’.

فَنَظَرَ إيلَيْهَا مَليي اً ثَُُّ قَالَ لََْا كَذَبْ ي يََ جَرييتَةُ يََ بَذييَّةُ أَيََ سَلْسَعُ أَيي الَّتِي لََ تََْبَلُ مي حَيْثُ تََْبَلُ ان يسَاءُ قَالَ وَ لَّي الْاَرْأَةُ مَاريبَةً ر ُوَلْويلُ وَ ر َقُولُ وَيْليي وَيْليي لَقَدْ مَتَكْ َ يََ ابْنَ أَبِي طَاليبٍ سيتَْاً كَانَ مَسْتُوراً

He asws looked at her for a while, then said to her: ‘You are lying, O audacious, O evil-tongued, O ‘Salsa’a’, i.e., one who does not get pregnant from where the women tend to get pregnant’. The woman turned around fleeing and she was saying, ‘Woe be unto me! Woe be unto me! O son of Abu Talib asws! You asws have violated a secret which was hidden’.

لى فَلَحيقَهَا عَ اْرُو بْنُ حُرَيْثٍ فَقالَ لََْا يََ أَمَةَ اللََّّي لَقَدي اسْتَقْبَلْ ي عَليي اً بيكَلََمٍ سَرَرْرينِي -ثَُُّ إينَّهُ ن ََّ َغَي بيكَلياَةٍ فَوَلَّيْ ي عَنْهُ مَاريبَةً ر ُوَلْويليَ َ قَالَ ْ إينَّ عَليي اً ع وَ لَقَ َ عيي بِيَا أَكْتُ مُنْذُ وَلِيَ عيصْاَتِي وَ مينْ أَب َوَيَّ

He asws said: ‘Amro Bin Hureys met her and said to her, ‘O maid of Allah azwj! You face Al asws with a speech which cheered me, then he asws angered you with a speech, so you turned around from him, fleeing, returning’. She said, ‘By Allah azwj! Ali asws informed me with

the truth and with what I had concealed from my husband since he was in charge of my chastity, and from my father’.

He (Abu Ja’far asws) said: ‘Amro Bin Hureys met her and said to her, ‘O maid of Allah azwj! You face Ali asws with a speech which cheered me, then he asws angered you with a speech, so you turned around from him, fleeing, returning’. She said, ‘By Allah azwj! Ali asws informed me with the truth and with what I had concealed from my husband since he was in charge of my chastity, and from my father’.

Then He azwj Revealed Quran with that upon His Prophet saww. He azwj Said: Surely, in that are Signs for the distinguishers [15:75], and Rasool-Allah saww, he saww was the distinguisher, then I saww am from after him saww, and the Imams asws from my asws offspring from after me asws, they asws are the distinguishers. When I asws contemplated her, I asws recognise what was upon her marking’.

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Amro Bin Hureys followed her, and said to her, 'By Allah azwj, O maid of Allah azwj! Today I heard a wonder from you, and I heard Amir Al-Momineen asws say words to you, and you arose from his asws presence fleeing, not responding a letter to him asws. Inform me, may Allah azwj Keep you well, what is that which he asws said to you until you were not able upon responding a letter to him asws?'

She said, 'O servant of Allah azwj! He asws informed me of a matter no one had been notified upon except Allah asws Blessed and Exalted, and I did not arise from his asws presence except fearing that he asws would inform me with greater than what he asws had already accused me with. So, patience upon one was more beautiful than being patient upon another one after the other'.

Amro said to her, 'Inform me, may Allah azwj Keep you well! What is that which he asws said to you?' She said, 'O servant of Allah azwj! He asws said to me what I dislike, and on top of that, it is ugly that the man should know what faults there are in the woman'. He said to her, 'By Allah azwj! You do not know me nor do I know you. Perhaps you will not see me nor will I see you after this day of mine'.

Amro said, 'When she saw me to be insistent upon her, she said, 'As for his asws words with me, 'O non-menstruating one!' By Allah aswj he asws did not lie upon me. I do not menstruate from where the women tend to menstruate. And as for his asws words: 'O dormant!' By Allah azwj! I accompany the women, and I am not with the accompaniment of the men. And as for his asws words: 'O audacious!' I have ruined the house of my husband and I did not maintain upon it'.

He said to her, 'Woe be to you! He asws has no knowledge with this. Do you see him asws as a sorcerer or a soothsayer, or one served (by the Jinn). I shall inform you with what is in you, and this is a lot of knowledge'.

فَقَالَهُ بَيْتَْ مَا قُلْ لَهُ يََ عَبْدَ اللََّّي لَيَْ َ مُوَ بيسَاحيرٍ وَ لََ كَامينٍ وَ لََ ََْدُومٍ وَ لَكينَّهُ مينْ أَمْلي بَيْ ي النُّ بُوَّةي وَ مُوَ وَصييُّ رَسُولي اللََّّي ص وَ وَاريثُهُ وَ مُوَ يَُْبَيُ النَّا بِيَا أَلْقَى إيلَيْهي رَسُولُ اللََّّي ص وَ لَكينَّهُ حُجَّةُ اللََّّي عَلَى مَذَا الَْْلَْي ب َعْدَ نَبيي ينَا
She said to him, ‘Evil is what you say for him asws, O servant of Allah azwj! He asws is neither a sorcerer, nor a soothsayer, nor one served (by the Jinn), but he asws is from the People asws of the Household of the Prophet saww, and he asws is the successor asws of Rasool-Allah saww and his asws inheritor, and he asws informs the people what Rasool-Allah saww had cast to him asws. But, he asws is a Divine Authority of Allah azwj upon this creation after our Prophet saww.’

He (the narrator) said, ‘And Amro Bin Hureys came back to his asws gathering. Amir Al-Momineen asws said to him: ‘O Amro! Due to what did you accuse me asws with what you accused me asws with? But, by Allah azwj! The woman of more beautiful words than you, and I and you would be pausing in front of Allah azwj with a pausing, so consider how you would be finished off from Allah asws.’

He said: O Amir Al-Momineen asws: ‘I repent to Allah azwj and to you asws from what happened, so forgive me, may Allah azwj Forgive you asws. He asws said: ‘No, by Allah azwj! asws will no forgive you this sin, ever, until asws and you are paused in front of the One aswj Who will not be unjust to you of anything’.

16- خصص، الاخصاص بر، بصاص الدرجات آخذان بن محمد عن عمر بن عدي، عن عائشة عن عمر بن الخطاب عن كثرة تخصيص عن أبي عبيد تذكر، عن أبي عبيدة بن وهب عن أبي عبد الله جاءت المرأة شجاعة وهدعت الرجلين لقاء أبيه وابن أبيه فاعداً وعاجلا فقتلهما هذا فتاة أجيبة

(The book) ‘Al Ikhtisas’, (and) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from someone else from them, from Bakkar Bin Kardam and Isa Bin Suleyman,

‘From Abu Abdullah asws, he (the narrator) said, ‘We heard him asws and he asws was saying: ‘An outrageous woman came to Amir Al-Momineen asws and he asws was upon the pulpit, and he asws had killed her father and her brother. She said, ‘This one is the killer of the loved ones!’

He asws looked at her and said to her: ‘O evil-tongued, O audacious, O one who does not menstruate just as the women tend to menstruate, O one who has something dangling between her legs!”

He (Abu Abdullah asws) said: ‘She went away, and Amro Bin Hureys, may Allah azwj Curse him la, followed her, and he was a supporter of Usman. He said to her, ‘O you woman! We have not

ceased to hear wonders from the son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}, and we do not know of its truth from its falsehood, and this here is my house, so enter, as there are mothers for me, until the look, whether it is true or false, and I shall gift something to you’.

He (Abu Abdullah\textsuperscript{asws}) said: ‘She entered, and he instructed the mothers of his children, and they looked, and there was something dangling upon her mound. She said, ‘O woe! Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} has been notified of something no one had been notified upon except my mother, and my midwife’. He said, ‘Amro Bin Hureys, may Allah\textsuperscript{azwj} Curse him\textsuperscript{asws} gifted her something’\textsuperscript{508}.

\textsuperscript{508} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 16
The other one said to him, ‘What can I deny from that? There is no escape from when he said to him:\textsuperscript{asws}, ‘I love you', and he\textsuperscript{asws} said to him: ‘You speak the truth’, you know that he does love him:\textsuperscript{asws}.

He said, ‘No. I shall stand and say to him\textsuperscript{asws} similar to the words of the man, so he\textsuperscript{asws} can respond to me similar to what he\textsuperscript{asws} had responded to him’. He said, ‘Yes’. So, the man stood up and said to him\textsuperscript{asws} similar to the words of the first one. He\textsuperscript{asws} looked at him for a while, then said to him: ‘You are lying! No, by Allah\textsuperscript{azwj}, you do not love me\textsuperscript{asws} nor do I\textsuperscript{asws} love you!’

He (the narrator) said, ‘The Kharijite cried and said, ‘O Amir Al-Momineen\textsuperscript{asws}! You\textsuperscript{asws} are receiving me with this, and Allah\textsuperscript{azwj} Knows it is opposite? Extend your\textsuperscript{asws} hand, I will pledge allegiance to you\textsuperscript{asws}. He\textsuperscript{asws} said: ‘What is that (based) upon’. He said, ‘(It is based) upon what Zureyq (Abu Bakr) and Hibter (Umar) have done’.

He (Abu Ja’far\textsuperscript{asws}) said, ‘He\textsuperscript{asws} extended his\textsuperscript{asws} hand and said to him: ‘May Allah\textsuperscript{azwj} Curse the two (Abu Bakr and Umar). By Allah\textsuperscript{azwj}! It is as if I\textsuperscript{asws} am with you and you have been killed upon straying, and animals of Al-Iraq are trampling your face, so do not let your strength deceive you’.

He (Abu Ja’far\textsuperscript{asws}) said: ‘It was not long before the people of Al-Naharwan came out against him\textsuperscript{asws}, and the accursed (man) came out with them and was killed’\textsuperscript{509}.

\textsuperscript{509} Bihar Al-Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 17
belongings, over here is the spilling of their bloods. Beatitude is for you from a soil upon which
is spilt the bloods of the loved ones’’.

And Al-Baqir asws said: ‘Al asws went out travelling with the people until when he asws was at
Karbala upon two miles, or a mile, he asws went ahead in front of them until he asws roamed by
a place called Al-Maqdafa. He asws said: ‘Two hundred Prophets as have been killed in it, and
two hundred chiefs, all of them martyrs, and resting place of the riding animals, and slaying
place of loved ones, such martyrs, neither the ones before them have preceded them, nor
with the ones after them join up with them’’.510 (incorrect recording)

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is report from Abu Al Jaroud,

‘Amir Al-Momineen asws gathered his asws sons and they were twelve males. He asws said to them:
‘Allah asw Loved to Make a Sunnah of Yaqoub in me asws when he asws gathered his asws sons, and they
were twelve males. He as said to them: ‘Come to me with Yusuf as!’ They listened to him as and
obeyed, and asws am bequeathing to Al-Hassan asws and Al-Husayn asws, so listen
to them asws and obey’.

His asws son Abdullah said to him asws, ‘Besides Muhammad Bin Ali?’ – meaning Muhammad Bin
Al-Hanafiyya. He asws said to him: ‘Are you being audacious upon me asws during my lifetime?’ It
is as if asws am with you and you have been found slaughtered in your tent, it is not known
who killed you’.511

When it was during the era of Al-Mukhtar, he went to him (to become a governor). He said,
‘Don’t go over there! (don’t even think about it)’. He got angry and went to Mus’ab in Al-
Zubeyr, and he was at Al-Basra. He said, ‘Make me to be in charge of fighting against
the people of Al-Kufa’.

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At his vanguard was Mus‘ab, and they met (in battle) at Haroura. When the night came between them, they woke up and he was found slaughtered in his tent. It was not known who killed him’’.\(^{511}\)

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is Reported from Abdul Hameed Al Awdy,

‘From Abu Abdullah\(^{a}\) having said: ‘Jubeyr Al-Khabour was in charge of the public treasurer of Muawiya, and he had an old, aged mother at Al-Kufa. I am desirous to (see) her, so give permission to me until I go to her and I take from her rights upon me’.

Muawiya said, ‘What will you do at Al-Kufa, for there is a man over there who is a sorcerer, a soothsayer called Ali\(^{a}\) Bin Abu Talib\(^{a}\) (Nouzobillah), and there is not safety from him\(^{a}\) bewitching you’. Jubeyr said, ‘What is it to do with me and Ali\(^{a}\), and rather I shall go to my mother and visit her and fulfil from her rights what are obligated upon me’.

Muawiya said, ‘What will you do at Al-Kufa?’ But he gave permission to him. Jubeyr Al-Khabour arrived. He\(^{a}\) said to him: ‘But you are a treasure from the treasures of Allah\(^{azwj}\). Muawiya alleged to you that I\(^{a}\) am a soothsayer, a sorcerer?’ He said, ‘Yes, by Allah\(^{azwj}\)’! He\(^{a}\) said: ‘That is (typical of) Muawiya’.

Then he\(^{a}\) said: ‘And with you there is wealth, you have buried part of it in Ayn Al-Tamr’. He said, ‘You speak the truth, O Amir Al-Momineen\(^{a}\)! That has been like that’. Ali\(^{a}\) said: ‘O Hassan\(^{a}\)! Take his responsibility to you\(^{a}\). So, he\(^{a}\) lodged him and was good to him.

When it was the next morning, he\(^{a}\) called him, then said to his\(^{a}\) companions: ‘This one will happen to be in a mountain of Al-Ahwaz among four thousand clad in the weapons. They

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\(^{511}\) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^{a}\), Ch 114 H 19
would happen to be with him until our\textsuperscript{asws} Qaim\textsuperscript{asws} of People\textsuperscript{asws} of the Household rises, and he would fight with him\textsuperscript{asws}.\textsuperscript{512}

\textbf{(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Zabya who said,}

‘Ali\textsuperscript{asws} gathered the facilitators, then overlooked upon them. He\textsuperscript{asws} said: ‘Do like that’. They said, ‘We will not do so’. He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! The Jews and the Magians will be used (as office bearers) upon you all, then you will not be enjoying’. It happened like that’.

\textbf{(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Abu Baseer,}

‘From one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}) having said: ‘A people wanted to build a Masjid by a coast of Aden. Every time they built it; it fell down. They came to Abu Bakr. He said, ‘Resume the construction and do it!’ They did so and ordered so. But it fell. They returned. He addressed the people and adjured them, ‘If there is knowledge of it with anyone of you, then let him say it’

\textsuperscript{513}\textit{فقال: عاَََََمَرُوا فِي مَيْاَانَةي الْقِبْلَةي وَ مَيْسَرَتُيَا فَإيذَا أَنََّ أَذْمَبُ بِيلْاَالي فَهُوَ يَثيَُ بِي فَإيذَا أَخَذْتُ طَرييََ الشَّامي إيلََ مُعَاوييَةَ}

Ali\textsuperscript{asws} said: ‘Dig in the right of the Qiblah and its left, for two graves will appear to you. Upon them would be glass, with a writing upon it: ‘I am Razawy and my sister is Hayya, two daughters of Tubba. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. We did not associate anything with Allah\textsuperscript{azwj}. Wash them, and enshroud them, and pray Salat upon them, and bury them. Then build your Masjid, and its construction will stand’. They did it, and it happened like that. The building stood’.

\textbf{(The book) ‘Al Kharaij Wa Al Jaraih’ –}

‘It is reported that Ali\textsuperscript{asws} said one day: ‘If I\textsuperscript{asws} could find a reliable man, I\textsuperscript{asws} would send some wealth with him to Al-Madain to my\textsuperscript{asws} Shias’. A man said within himself, ‘I shall go to him\textsuperscript{asws} and said that I will go with the wealth, for he\textsuperscript{asws} trusts me. When I have taken it, I shall take the road of Syria to Muawiya’.

\textsuperscript{512} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 20
\textsuperscript{513} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 21
\textsuperscript{514} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 22
He came to Ali\textsuperscript{asws} and said, ‘I shall go with the wealth’. He\textsuperscript{asws} raised his\textsuperscript{asws} head and said: ‘It is for you to be away from me! You will be taking the road to Syria to Muawiya’.\textsuperscript{515}

(A man) said, ‘A man from the special ones of Amir Al-Momineen\textsuperscript{asws} asked me. He said to me, ‘Let us go until we greet unto Amir Al-Momineen\textsuperscript{asws}, and I did not used to like that. He did not cease (insisting) with me until I went with him. We greeted unto him\textsuperscript{asws}.

Amir Al-Momineen\textsuperscript{asws} raised the whip and struck my leg with it and said: ‘Do you view that you are forced? You are Maysara’. Then I went away, and it was said to him, ‘Amir Al-Momineen\textsuperscript{asws} has done with you what he\textsuperscript{asws} did not do to anyone’.

He said, ‘I used to be a slave of the family of so and so, and my name was Maysara. I separated from them and claimed to the one I wasn’t from him. So, Amir Al-Momineen\textsuperscript{asws} named me with my (real) name’\textsuperscript{516}.

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported by Ibin Muljim\textsuperscript{as}, a man from (clan of) Murad who said,

‘The (military) horses were presented to Ali\textsuperscript{asws}. Ibn Muljim\textsuperscript{a} came to him\textsuperscript{asws}. He\textsuperscript{asws} asked him about his name and his lineage. He ended to other than his father. He\textsuperscript{asws} said: ‘You are lying!’ until he did end to his father. He\textsuperscript{asws} said: ‘You speak the truth’\textsuperscript{517}.

(Ibin Muljim\textsuperscript{a}) said, ‘I was standing by the head of Amir Al-Momineen\textsuperscript{asws} on the day of (battle of) Basra when Ibn Abbas came to him\textsuperscript{asws} after the battle. He said, ‘There is a need for me’. He\textsuperscript{asws} said: ‘What...’

\textsuperscript{515} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 23
\textsuperscript{516} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 24
\textsuperscript{517} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 25
will you tell me\textsuperscript{asws} of the need which you have come regarding, seeking the amnesty for Ibn Al-Hakam'. He said, ‘Yes, I want you\textsuperscript{asws} to grant him amnesty’.

He\textsuperscript{asws} said, ‘I\textsuperscript{asws} grant him amnesty, but go and come to me\textsuperscript{asws} with him and do not come to me\textsuperscript{asws} with him except as riding behind him, for it would be a disgrace for him’. Ibn Abbas came with him, riding asws behind him, as if he was a monkey.

He\textsuperscript{asws} said, ‘I\textsuperscript{asws} grant him amnesty, but go and come to me\textsuperscript{asws} with him and do not come to me\textsuperscript{asws} with him except as riding behind him, for it would be a disgrace for him’. Ibn Abbas came with him, riding asws behind him, as if he was a monkey.

When he extended his hand for the allegiance, he\textsuperscript{asws} retracted his\textsuperscript{asws} palm from the palm of Marwan and pulled it away. He\textsuperscript{asws} said: ‘There is no need for me regarding it, it is a palm of a Jew. Even if he were to pledge allegiance to me\textsuperscript{asws} twenty times, he will break it with (turning to) his backside’.

Then he\textsuperscript{asws} said: ‘Impossible, O Ibn Al-Hakam! I\textsuperscript{asws} fear upon your head that you will fall into this turmoil. Never, by Allah\textsuperscript{azwj}! Until there emerge from your loins, so and so, and so and so. This community will name them as despicable, and they would be quenching it a cup of aloe (bitterness)’.

\textsuperscript{518}

\textsuperscript{519}

\textsuperscript{518} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 26

\textsuperscript{519} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 27
‘From his\textsuperscript{asws} miracles, may the Salawaat of Allah\textsuperscript{azwj} be upon him\textsuperscript{asws} is that Al-Ash’as Bin Qays sought permission to see Ali\textsuperscript{asws}, but Qanbar returned him and bloodied his nose. Ali\textsuperscript{asws} came out and said: ‘What is it to me\textsuperscript{asws} and you, O Ash’as? But, by Allah\textsuperscript{azwj}! If you are with a slave of Saqeef, you will practice shedding the hair of your backside! (metaphor)’.

He said, ‘And who is the slave of Saqeef?’ He\textsuperscript{asws} said: ‘He (Al-Hajjaj). There will not be remaining any Arab except the disgrace would enter them’. He said, ‘How long will he rule for?’ He\textsuperscript{asws} said: ‘Twenty (years) if he can reach it’\textsuperscript{520}.

\textsuperscript{520} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 28
Ibn Abbas said, ‘I was alarmed at that and I feared that the people would reduce from the numbers or be increasing upon it, so they would spoil the matter upon us, and I counted the people, and their numbers were fulfilled to nine hundred and ninety-nine men. Then my going to the people was terminated. So, I said, ‘We are for Allahazwj and we are returning to Himazwj. What carried himasws upon what heasws said?’

While I was thoughtful regarding that, when I saw a person coming until he came closer, and he was a man having a woollen cloak upon him, and with him was a sword and a shield, and a canteen. He went near Amir Al-Momineenasws and said, ‘Extend yourasws hand! I shall pledge allegiance to youasws.’

Heasws said: ‘Upon what will you pledge allegiance to measws?’ He said, ‘Upon the listening and the obedience, and the fighting in front of youasws or Allahazwj Grants victory to youasws’. Heasws said: ‘What is your name?’ He said, ‘Oweys Al-Qarny’.

Heasws said: ‘Yes, Allahazwj is the Greatest! Myasws beloved Rasool-Allahsaww had informed measws that Iasws shall be meeting a man from hissaww community called Oweys Al-Qarny. He would happen to be from the party of Allahazwj. He will die upon the martyrdom. There shall enter in his intercession, like (the numbers of tribes of) Rabie and Muzar’. Ibn Abbas said, ‘That cheered us’.

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘A Jew said to Alasws, ‘Muhammadasws said: ‘In every pomegranate there is a seed from the Paradise, and Iasws broke one and ate all of it’. Heasws said: ‘Rasool-Allahsaww spoke the truth’, and heasws struck hisasws hand upon his beard and a seed of a pomegranate fell down. Alasws grabbed it and ate it and said: ‘The Kafir will not eat it, and the Praise is for Allahazwj’. 522

‘From his miracles, may the Salawaat of Allah be upon him, is what the reports have frequented with from his giving the news of his own death, before his death, that he would be exiting from the world as a martyr, from his words: ‘By Allah, it (beard) would be dyed from its above’ – gesturing to his head what he could hold – ‘Its most wretched one would dye it with blood’.

And his words: ‘A month of Ramazan would come to you and in it the mill of Satan would grind. Indeed! And you will be performing Hajj in one row, and a sign of that is I will not be among you all’.

It was said to him regarding that. He said: ‘The Command of Allah will come while I am hungry’.

But rather it was one night, or two night, and he was hit at night. And he had headed to the Masjid during the night in which the wretched one struck him, at the end of it. The geese shouted (honked) in his face and the people repelled them. He said: ‘Leave them, for they are lamenting’.

And from it is that when it reached him what Busr Bin Al-Artah had done (embezzlement) at Al-Yemen, he said: ‘O Allah! Busra has sold his religion for the world, so Confiscate his intellect!’ Busr remained (alive) until he was confused. A wooden sword was taken for him to play with it until he died (striking his own head with it repeatedly).

And from these is what is explained from him, from his words: ‘After me, you will be presented upon reviling me, so you can revile me. But, if they presented to you all upon the disavowing from me, then do not disavow from me’. And it happened like what he had said.
He (the narrator) said, ‘And from it are his words to Juweyria Bin Mus’hir: ‘You will be dragged violently to the callous one, the ignoble one, and he will be cutting off your hand and your leg, then he will crucify you’. Then time passed until Ziyad ruled during the days of Muawiyah. He cut off his hand and his leg, then crucified him’.\(^{523}\)

\(^{523}\) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\(^{asws}\), Ch 114 H 31
towns or the far ones and the Blessings of that Replaced the four characteristics as well among them.

رزقنا الله و سائر أمل مذهب البلد نصر قائ آل مُاد ص و الشهادة تَلوائه و حشرنَّ معه في الدنيا و الْخر.

May Allahazwj Grace us and rest of these cities, help of Qaimasws of the Progenyasws of Muhammadasww, and the martyrdom beneath hisasws flag, and Resurrect us with them in the world and the Hereafter”\(^\text{524}\).

It is reported that Alliasws came to Al-Hassan Al-Basry (and) he was performing wud'u in a water wheel. Helasws said: ‘Perfect your cleansing, O youth!’ He said, ‘Only yesterday youasws had killed men who were perfecting wud’u (at Al-Nahrwan)’. Helasws said: ‘And you are grieving upon them?’ He said, ‘Yes’. Helasws said: ‘May Allahazwj Prolong your grief’.

قال أيوب السَّيِجِّيْسَةُ فَاَا رَأَيَّا الَِْسَنَ قَطُّ إيلَّ حََّ ييناً كََََّْ كَانُوا يُسْبيغُونَ الْوُضُوءَ قَالَ وَ إينَّ َ لَََّ يينٌ عَلَيْهِ قَالَ ن َعَ ْ قَالَ فَََطَالَ اللَّلَّ حَُّ ْ نَ َ

Ayoub Al-Sijistany said, ‘We did not see Al-Hassan at all except as grief-stricken, as if he had returned from burying an intimate one, or an animal hirer whose donkey is lost. I said to him regarding that. He said, ‘It has worked in me, a supplication of the righteous manasws, and the youths at Nabatea are Satansla’.

وَ كَانَ ْ أُمُّهُ سََّْتْهُ بيذَلي َ وَ دَعَتْهُ فِي صيغَريهي فَلَ ْ يَعْريفْ ذَلي َ أَحَدٌ حَََّّ دَعَاهُ بيهي عَلييٌّ ع.

And his mother had named him with that, and called him as such during his childhood, but no one realised that until Alliasws called him with it\(^\text{525}\).

وقال أيوب السَّيِجِّيْسَةُ فَاَا رَأَيَّا الَِْسَنَ قَطُّ إيلَّ حََّ ييناً كََََّْ كَانُوا يُسْبيغُونَ الْوُضُوءَ قَالَ وَ إينَّ َ لَََّ يينٌ عَلَيْهِ قَالَ ن َعَ ْ قَالَ فَََطَالَ اللَّلَّ حَُّ ْ نَ َ

So and so! Be prepared, and prepare for yourself whatever you want, for you will be falling sick in such and such day, in such and such month, and in such and such time’. And it would happen like what heasws had said.

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\(^{524}\) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 114 H 32

\(^{525}\) Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 114 H 33
Sa’ad said, ‘I said this speech to Abu Ja’far\textsuperscript{asws}. He\textsuperscript{asws} said: ‘That had happened like that’. I said, ‘(How come) you\textsuperscript{asws} are not informing us as well, so we can prepare for it?’ He\textsuperscript{asws} said: ‘This is a closed door, in it is the answer of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, until our\textsuperscript{asws} Qaim\textsuperscript{asws} rises’.”\footnote{Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 34}

\( \text{The book) ‘Al Kharaij Wa Al Jaraih’ – } \)

‘It is reported that when Abu Bakr sat with the command, he sent Khalid Bin Al-Waleed to the clan of Haneefa in order to take Zakaat of their wealth. They said to Khalid, ‘Rasool-Allah\textsuperscript{azwj} used to send a man every year to take the charities from our rich ones from all of us, and distribute it among our poor ones, so you should (also) do like that’.

Khalid left to go to Al-Medina. He said to Abu Bakr, ‘They are preventing us from the Zakaat’ He sent an army with him. Khalid returned and came to the clan of Haneefa and killed their chief and seized his wife and copulated with her there and then and made captives of their womenfolk and returned with them to Al-Medina. And that chief used to be a friend of Umar during the pre-Islamic period.

Umar said to Abu Bakr, ‘Kill Khalid after you whip him the legal penalty due to what he has done with his wife’. Abu Bakr said to him, ‘Khalid is our helper. Disregard’. And the captives entered in the Masjid and among them were Khowlah. She went to the grave of Rasool-Allah\textsuperscript{saww} and sought refuge with it, and she cried and said, ‘O Rasool-Allah\textsuperscript{saww}! I complain to you\textsuperscript{saww}. Deal with these people who have captured us from without a sin and we are Muslims’.

Then she said, ‘O you people! Why have you captured us, and we are testifying that there is no god except Allah\textsuperscript{azwj}, and Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}?’ Abu Bakr said, ‘You refused the Zakaat’. She said, ‘The matter isn’t upon what you are claiming. But rather it was...’
such and such, and suppose the men have prevented you, so what is the matter of the
womenfolk of the Muslims being made captives?’

And each man from them chose one of the captives, and Talha and Khalid Bin Anan came and
they both threw their clothes to Khowlah. Each one of them intended to take her from the
captives. She said, ‘This will not happen, ever, nor will anyone own me except one who will
inform me with the speech which I had said at the time I was born’.

Abu Bakr said, ‘You are alarmed from the people, and you have not seen similar to that before
it, so you are speaking with what cannot be achieved’. She said, ‘By Allahazwj! I speak the truth’.

Then Aliasws Bin Abu Talibasws came and paused, and looked at them, and to her, and hesaww said: ‘Be patient until asws ask her about her state’. Then hesaww called at her: ‘O Khowlah,
listen to myasws talk!’

Then hesaww said: ‘When your mother was pregnant with you and the pangs struck her, and
the matter became severe with her, she called out, ‘O Allahazwj! Keep me safe from this birth!’
That supplication preceded with the rescue. When she placed you, you called out from
beneath her, ‘There is no god except Allahazwj. Muhammadasws is Rasoolasws of Allahazwj. After
a little while, a chief will be owning me, a son will happen to be for him, from me’.

So, your mother wrote that speech in a brass tablet, and buried it in the place in which you
had fallen (been born) in. When it was during the night in which your mother died, she
bequeathed to you with that. When it was during the time of your being captured, there was
no other concern for you except to take that tablet. So, you grabbed it and tied it to your right
forearm. Give measws the tablet, for iasws am the owner of that tab!, and iasws am Emir of the
Momineen, and iasws am the fatherasws of that auspicious son, and his son is Muhammad’. 
He (the narrator) said, ‘We saw her, and she was facing the Qiblah, and she said, ‘O Allahazwj! Youazwj are the Gracious, the Bestower! Grant me the opportunity to thank for Yourazwj Favour which Youazwj have Favoured upon me, and did not Give it to anyone, except and I completed upon it. O Allahazwj! By the occupant of this soil, and the speaker, the informant with what is to happen, Complete Yourazwj Grace upon me!’

ثَُُّ أَخْرَجَ ي اللَّوْ َ وَ رَمَ ْ بيهي إيلَيْهي فَََخَذَهُ أَبُو بَكْرٍ وَ قرآهُ عُثْاَانُ فَإينَّهُ كَانَ أَجْوَدَ الْقُوْمَ قرآةً وَ ما ازْدَادَ مَا فِي اللَّوْ ي عَلَى مَا قَالَ عَلي

Then she brought out the tablet and threw it towards himasws. Abu Bakr took it and Usman read it out, for he was (from his) best of the people in reading. And it did not increase what was in the tablet, any more than what Alisws had said, nor any less. Abu Bakr said, ‘Take her, O Abu Al-Hassanasws!’

Aliasws sent her to the house of Asma Bint Umeys. When her brother entered, he got her married to himasws, and she got pregnant with Muhammad, and gave birth to himasws’. 527

(The book) ‘Al Kharaij Wa Al Jaraih’ –

‘It is reported that the companions said one day, ‘There isn’t from the letters of the Alphabet any letter most frequented in the speech than (the letter) ‘Alif’.

فَنَهَضَ أمييرُ الْاُمْمينيَ َ ع وَ خَطَبَ خُطْبَةً عَلَى الْبَدييهَةي طَوييلَةً رَشْتَاي عَلَى الثَّنَاءي عَلَى اللََّّي رَعالََ وَ الصَّلََةي عَلَى نَبيي يهي مَُُاَّدٍ وَ آليهي –وَ فييهَا الْوَعْدُ وَ الْوعييدُ

Amir Al-Momineenasws got up and addressed a long sermon spontaneously inclusive upon the Praise upon Allahazwj the Exalted, and the Salawaat upon Hisazwj Prophetsaww Muhammadasww and hisasww Progenyasws, and in it was the Promise and the Threat, and description of the Paradise and the Fire, and the preaching, and the rebuking, and the advice to the people, and other than that, and there wasn’t in it (usage of the letter) ‘Alif’, and it is famous’. 528

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub in a Hadeeth of Sabit Bin Al Aflaj who said,
'I lost a horse of mine in the middle of the night, so I went to the door of Amir Al-Momineen\textsuperscript{asws}. When I arrived at the door, Qanbar came out to me and said, 'O Ibn Al-Af\textsuperscript{fa}laj! Join with your horse! Take it from Awf Bin Talha Al-SA\textsuperscript{sad}y'\textsuperscript{529}.

(Gheébib the hådîthi and Al Fá'iq) –

\textit{‘Ali\textsuperscript{asws} said: ‘Frequent (performance of) the Tawâaf. It is as if \textit{I am with a man from Ethiopia, bald, deaf, seated upon it and he is demolishing’}.'} \textsuperscript{530}

\textit{‘Author of (the book) ‘Al Hilyah’, from Al Haris Bin Suweyd who said, ‘I heard Ali\textsuperscript{asws} saying: ‘Perform Hajj before you can no longer perform Hajj! It is as if \textit{I am looking at a deaf Ethiopian, knocking the shovel by his hand, demolishing it stone by stone’.'} \textsuperscript{531}

\textit{‘Al Nazar Bin Shumeyl, from Awf, from Marwan Al Asfar who said, ‘A rider arrived from Syria and Al\textit{asws was at Al-Kufa. He gave the news of death of Muawiya. He entered to see Al\textit{asws. Al\textit{asws said to him: ‘Did you witness his death?’ He said, ‘Yes, and placed the soil upon him’. He\textsuperscript{asws said: ‘You are lying’.'} \textsuperscript{532}

\textbf{529} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 37 a

\textbf{530} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 37 b

\textbf{531} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 37 c

\textbf{532} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 37 d
‘Ali\textsuperscript{asws} said: ‘The son of Hind (Muawiya) will not be dying until he hangs a crucifix in his (Muawiya’s) neck’.\textsuperscript{533}

وَلَا فُجُوعةُ الأَخْفُفِ بِنْ قَيْسٍ وَ ابْنِ شِهَابٍ الْفَرِيقِ وَ الأَفْقِمْ الْأَذْرَقِ وَ أَبُو حَيْانٍ الْتَوْحِيديِّ وَ أَبُو الثَّلَّجِي

And it is reported by Al Ahnaf Bin Qays, and Ibn Shihab Al Zuhry, and Al A’asam Al Kufy, and Abu Hayyan Al Tawheed, and Abu Al Sallaj, among a group,

‘It happened like what he\textsuperscript{asws} had said’.\textsuperscript{534}

عَاَّارٌ وَ ابْنُ عَبَّا ٍ أَنَّهُ لَاَّا صَعيدَ عَلييٌّ ع الْاينْبَََ قَالَ لَنَا قُومُوا فَتَفَلَّلُوا الصُّفُوفَ وَ نََّدُوا مَلْ مَينْ مكاره

And it is reported by Ammar\textsuperscript{as} and Ibn Abbas,

‘When Ali\textsuperscript{asws} ascended the pulpit, he\textsuperscript{asws} said to us: ‘Arise and mingle with the rows and call out, ‘Is there anyone for (tackling) adversities?’ The people shouted from every side, ‘O Allah\textsuperscript{azwj}! We are pleased and submit and are obedient to Your\textsuperscript{azwj} and son\textsuperscript{asws} of his\textsuperscript{saww} uncle\textsuperscript{as}’.

فَقَالَ عَاَّارٌ جَاءَ وَ الَّي الََُِّْ مينْ رَب يكُ ْ وَ اللََّّي مَا عَلي َ بِيلْاَالي وَ لََ بِيلنَّا ي وَ إينَّ مَذيهي الْْيَةَ وَجَبَ ْ عَلَيْكُ بِيَا طَاعَةُ مَذَا الرَّجُلي فَََبََ طَلْحَةُ وَ الَّ ُّبَيرُْ وَ عَقييلٌ أَنْ ي َقْبَلُومَا الْقيصَّةَ.

He\textsuperscript{asws} said: ‘O Ammar\textsuperscript{as}! Arise to go to the public treasure and give the people three Dinars to each person, and hand over three Dinars to me\textsuperscript{asws}. Ammar\textsuperscript{as} and Abu Al-Haysam went with a group of the Muslims to the public treasury, and Amir Al-Momineen\textsuperscript{asws} went to the Masjid Quba and prayed Salat in it. They found in it three hundred thousand Dinars, and they found the people to be one hundred thousand.

فَقَالَ عَاَّارٌ جَاءَ وَ اللهُ الحَقْوَمَ مِنْ زَيْكَمُ وَ اللهُ مَا عَلَمَ بِمنا وَاذْهَبْنَا وَ إينَّ مَذيهي الْْيَةَ وَجَبَ ْ عَلَيْكُ بِيَا طَاعَةُ مَذَا الرَّجُلي فَََبََ طَلْحَةُ وَ الَّ ُّبَيرُْ وَ عَقييلٌ أَنْ ي َقْبَلُومَا الْقيصَّةَ.

Ammar\textsuperscript{as} said, ‘By Allah\textsuperscript{azwj}! The truth has come from your Lord\textsuperscript{azwj}. By Allah\textsuperscript{azwj}! No one had known of the (amount of) wealth nor with the (number of) people, and in this there is a sign obligating the obedience upon you all due to it of this man\textsuperscript{asws}. But Talha and Al-Zubeyr and Aqeeq refused to accept it’ – the story’.\textsuperscript{535}

أَلْفٍ وَ جَاءَ مَنَأَّرَةٌ أَنْ نَأَخْبَيْنَي فِيهمَا أَلْفٍ وَ جَاءَ مَنَأَّرَةٌ أَنْ نَأَخْبَيْنَي بِيَا يََ أَمييرَ الْاُمْمينيَ َ ع الْغَدَاةَ فَإيذَا رَجُلٌ عَلَيْهي ثييَابُ السَّفَري قَدْ أَق ْبَلَ فَقَالَ مينَ أَيْ

Al-Asbagh said, ‘We prayed the morning Salat with Amir Al-Momineen\textsuperscript{asws}, and there was a man having travel clothes upon him who had come. He\textsuperscript{asws} said: ‘From where?’ He said, ‘From Syria’. He\textsuperscript{asws} said: ‘What made you come?’ He said, ‘There is a need for me’. He\textsuperscript{asws} said: ‘Will

\textsuperscript{533} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 38 a
\textsuperscript{534} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 38 b
\textsuperscript{535} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 38 c
you inform me asws or else asws can inform you asws with your story’. He said, ‘Inform me with it, O Amir Al-Momineen asws!’

He asws said: ‘Muawiya called out on such and such day, in such and such month, and in such and such year, ‘One who kills Ali asws, for him would be ten thousand Dinars!’ So and so leapt up and said, ‘I will’. He said, ‘You’. When he left from his house he regretted and said, ‘Should I travel to the son asws of the uncle as of Rasool-Allah saww and father asws of his asws (grand) children and kill him asws?’

Then his caller called out on the second day: ‘One who kills Ali asws, for him would be twenty thousand Dinars!’ So, another one leapt up and said, ‘I will’. He said, ‘You’. Then he regretted and quit. Then his caller called out on the third day, ‘One who kills Ali asws, for him would be thirty thousand Dinars!’ So, you and a man from Himeyr leapt up.

He said, ‘You asws speak the truth’. He asws said: ‘What did you see going to what you had been ordered with, of what was that?’ He said, ‘But, I shall leave’. He asws said: ‘O Qanbar! Sort out his riding animal for him and prepare his provisions for him and give him his expense money’.

And it is reported from Al-Hassan asws Bin Ali asws in a Hadeeth: ‘Al-Ash’as Bin Al-Qays Al-Kindy built a minaret in his house. He used to climb to it whenever he heard the Azaan during the timings of Salat in the central Masjid of Al-Kufa, and he would shout from the top of his minaret, ‘O man (Muezzin)! You are a liar, a sorcerer. My father named it a column of fire!’ And in a report, ‘A habitual of fire’.

He asws was asked about that. He asws said: ‘Al-Ash’as, when the death will present to him, a column of fire will enter to him, extended from the sky, and it will burn him. He will not be buried except and he would be charcoal black’.

536 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 114 H 38 d
When he did die, the rest of the ones present looked at the fire and it had entered him like
the extended column until it burned him, and he was screaming and calling for the doom and
destruction”.


‘He asws said to his asws companions regarding the Kharijites: ‘By Allah aswj! Not even ten from you would be killed, and not ten from them will escape’. And in a report: ‘And not even ten from them will escape, nor will even ten of us be destroyed (killed)’.

So, nine from his asws companions were killed, and nine of them escaped – two to Sijistan, and
two to Uman, and two to the city of Al-Jazeera, and two to Al-Yemen, and one to Till Mawzan,
and the Kharijites in these places are from them (offspring)”.

(538) And Al A’sam said,

‘The slain from the companions of Ali asws were – Ruweybah Bin Wabar Al Ijaly, and Sa’ad Bin Khalid Al Sabie, and Abdullah Bin Hammad Al Arhaby, and Al Fayyaz Bin Kahleel Al Azdy, and Kaysoum Bin Salamah Al Juhny, and Ubeyd Bin Ubeyd Al Khalany, and Jumie Bin Hasham Al Kindy, and Zabb Bin Aasim Al Asady’.

(539) Abu Al Juwaiz said, ‘It is narrated to us by Ali Bin Usman who said, ‘It is narrated to me by Al Muzaffar Bin Al Hassan Al Wasity Al Sulaly who said, ‘It is narrated to me by Al-Hassan Bin Zakran, and he was three hundred and twenty five years old, said,

‘I saw Ali asws in the sleep (dream) and I was in my city. So, I went out to him asws and became a Muslim upon his hands, and he asws (re)named me as Al-Hassan, and I heard a lot of Ahadeeth from him asws and attended the events (battles) with him asws, all of them.”

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I said to him asws one day from the days, ‘O Amir Al-Momineen asws! Supplicate for him’. He asws said: ‘O Persian! You will be aging (living) and be carried to a city built by a man from the clan of my asws uncle Al-Abbas, named during that time as Baghdad, and you will not arrive to it. You will die in a place called Al-Madain. It happened like what he asws said. One the night he entered Al-Madain, he died’.

Mas’ada Bin Al Yas’a,

‘From Al-Sadiq asws in a Hadeeth: ‘Amir Al-Momineen asws passed by the land of Baghdad. He asws said: ‘What is this land called?’ They said, ‘Baghdad’. He asws said: ‘A city would be built over here’, and he asws mentioned its description. And it is said his asws whip fell from his asws hand, so he asws asked about its land. They said, ‘Baghdad’. He asws informed that it would be built, then a Masjid called Masjid Al-Sawt’.

Zazan,

‘From Salman Al-Farsi ra in a lengthy Hadeeth, ‘A Catholic priest came among a number of Christians to Abu Bakr and asked him questions. Abu Bakr was unable (to answer) about these. Umar said, ‘Stop from this curse, O you Christian, or else I will legalise your blood!’

The Catholic priest said, ‘O, is this justice upon the one who comes seeking rightful guidance? Point me to the one I can ask him about what I am needy to’. Ali asws came and to be asked. The Christian said, ‘I ask you asws about what I had asked this sheykh about. Inform me, are you a believer in the Presence of Allah azwj or in your asws own presence?’

He asws said: ‘I asws am a believer in the Presence of Allah azwj, like I asws am a believer in my asws beliefs’.
He said, 'Inform me about your asws status in the Paradise, what is it?'

He asws said: 'My asws status is with the Ummy Prophet saww in the lofty Al-Firdows. [asws have no suspicious with that nor do I doubt in the promised from my asws Lord azwj with me asws.]

He said, 'Due to what do you asws recognise the promise to you asws being with the status which you asws are mentioning?'

He asws said: 'With the Revealed Book and truthfulness of the Messenger Prophet saww'.

He said, 'Due to what do you asws recognise the truthfulness of your asws Prophet saww?'

He asws said: 'By the dazzling Signs and the miracles, the proofs'.

He said, 'Inform me about Allah azwj the Exalted, where is He azwj?'

He asws said: 'Allah azwj too Exalted from the ‘where’ and is too Exalted from the place. He azwj has existed in what does not decline, nor any (particular) place, and today He azwj is like that, and He azwj does not change from a state to a state'.

He said, 'Inform me about Him azwj the Exalted. Can He azwj be realised by the sensory perception, so the seekers of the rightful guidance can travel in seeking Him azwj, or how is the path to recognise Him azwj, if the matter does not happen to be like that?'

He said, 'Inform me about Allah azwj the Exalted. Can He azwj be realised by the sensory perception, so the seekers of the rightful guidance can travel in seeking Him azwj, or how is the path to recognise Him azwj, if the matter does not happen to be like that?'
He asws said: ‘The King, the Subduer is too Exalted to be described by any measurement, or for the senses to realise Him aszw, or to be compared with the people, and the path to recognising Him aszw is His aszw Making, the dazzling to the intellects, the evidence for the one with the consideration with what He aszw is well-known from these and understood’.

قال فَهَلُ شَيْئاً مِن ذَلِكَ أَنْ كُنْتُ بِهِ أَقْدَمْنِ يَا دَعْوَاكَ

He said, ‘Inform me about what your asws Prophet saww has said regarding the Messiah as. Is he asws a Created being?’

قَالَ فَهَلُ شَيْئاً مِن ذَلِكَ أَنْ كُنْتُ بِهِ أَقْدَمْنِ يَا دَعْوَاكَ

He asws said: ‘The creation is proven for him as with the arrangement which necessitates him as, and the image, and the changing from a state to a state, and the increase which cannot be negated from, and the reduction, and the Prophet-hood cannot be negated from him as nor does it exit him asws from the infallibility, and the perfection, and the support’.

قَالَ فَهَلُ شَيْئاً مِن ذَلِكَ أَنْ كُنْتُ بِهِ أَقْدَمْنِ يَا دَعْوَاكَ

He said, ‘O you asws scholar! Due to what are you asws building (foundation) about the citizens deficient from you asws?’ He asws said: ‘Due to what asws am informing you with, from my asws knowledge of what has happened and what will be happening’.

قَالَ فَهَلُ شَيْئاً مِن ذَلِكَ أَنْ كُنْتُ بِهِ أَقْدَمْنِ يَا دَعْوَاكَ

He said, ‘So, is there anything from that your asws claim can be verified with?’

قَالَ فَهَلُ شَيْئاً مِن ذَلِكَ أَنْ كُنْتُ بِهِ أَقْدَمْنِ يَا دَعْوَاكَ

He asws said: ‘O you Christians! You came out from your dwellings, denouncing to the one you aimed with your questions to him having implications opposite to what you revealed from the requests, and the seeking of rightful guidance. I asws have shown you my asws position in your dream and you were narrated in it with my asws speech, and you were cautioned in it from opposing me asws, and you were commanded in it with following me asws’.

قَالَ صَدَقْ َ وَ اللَّّي وَ أَنََّ أَشْهَدُ أَنْ لََ إِلَهَ إِلَّ اللَّّي وَ أَنَّ مَُُاَّداً رَسُولُ اللَّّي ص وَ أَنَّ َ وَ صييُّ رَسُولي اللَّّي وَ أَحََُّ النَّا ي بِيَقَاميهي وَ أَسْلَ َ الَّذيينَ كَانُوا مَعَهُ

He said, ‘You asws speak the truth, by Allah aszw! And I hereby testify that there is no god except Allah aszw, and that Muhammad aslaww is Rasool saww of Allah aszw, and you asws are successor asws of Rasool-Allah aslaww and most rightful of the people with his asws position’. And the ones who were with him became Muslims’.

Umar said, ‘The Praise is for Allahazwj! Who Guided you, O man, besides, it is obligatory that you should know that the knowledge of Prophethood among Peopleasws of the Household, its Masterasws, while the command from after himsaww is for the one who addressed it first by the agreement of the community’.

He said, ‘I understand what you are saying, and I am upon certainty from my matter’.

Al Asbagh Bin Nubata who said,

‘A man came to Amir Al-Momineenasws and said, ‘I love youasws in the secret like what I love you in public’.

He (Asbagh) said, ‘Amir Al-Momineenasws tapped in the ground with a stick which was in hisasws hand, for a while. Then heasws raised hisasws hand and said, ‘By Allahazwj! You are lying’.

Then another man came and said, ‘I love youasws!’ Heasws tapped with a stick in the ground for a long time, then raised hisasws head and said: ‘You speak the truth! Ourasws essence is a Mercied essence. Allahazwj had Taken ourasws Covenant on the day Heazwj Took the Covenant. Thus, neither will any deviant deviate from it, nor will an entering one enter into it, up to the Day of Qiyamah’.

Abdullah Bin Abu Rafie who said,

‘I was present with Amir Al-Momineenasws, and heasws had sent ahead Abu Musa Al-Ashari (for arbitration). Heasws said to him: ‘Judge by the Book of Allahazwj and do not exceed it’.

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544 Bihar Al-Anwaar – V 41, The book of History – Amir Al-Momineenasws, Ch 114 H 39 g
When he had turned around, he \textit{asws} said: ‘It is as if I \textit{asws} am with him and is being deceived’. I said, ‘O Amir Al-Momineen \textit{asws}! Why did you \textit{asws} send him while you \textit{asws} know that he will be deceived?’


(Translation)

He \textit{asws} said: ‘O my \textit{asws} son! Had Allah \textit{azwj} Worked among His \textit{azwj} creatures with His \textit{azwj} Knowledge, He \textit{azwj} would not be Arguing upon them with the Messengers \textit{as}.’


(The book) ‘Musnad Al Ashra’ – From Ahmad Bin Hanbal, ‘Abu Al Wazie Giyas said,

‘We were deliberating to Al-Kufa with Ali \textit{asws} Bin Abu Talib \textit{asws}. When we had reached a travel distance of two night or three from Haroura, a lot of people deviated away from us. We mentioned that to Amir Al-Momineen \textit{asws}. He \textit{asws} said: ‘Do not let their affair terrify you all for they will be returning’. It happened like what he \textit{asws} had said.


And he \textit{asws} said to Talha and Al-Zubeyr, and they had come to seek permission regarding the going out to perform the Umrah: ‘By Allah \textit{azwj}! You are not intending the Umrah, and rather you are intending Al-Basra!’


And in a report: ‘But rather you are intending the Fitna’. And he \textit{asws} said: ‘They had both entered with an aspect of mischief and went out with an aspect of betrayal, and \textit{asws} would not have cast them except in a battalion, and (now) it is more appropriate for them that they are killed’.


And in a report of Abu Al Haysam Bin Al Tayham, and Abdullah Bin Abu Rafie,

‘And \textit{asws} am informed with your affair and \textit{asws} have seen your killing places’. They went and he \textit{asws} said while they were both listening: \textit{So the one who breaks, is rather breaking against himself, [48:10]’.}


And Safiya Bint Haris Al-Saqafiya, wife of Abdullah Bin Khalaf Al-Khuzaie, said to Ali asws on the day of (battle of) the camel, after the event, ‘O killer of the loved ones! O divider of the community!’

He asws said: ‘I asws don’t blame you for being angry at me asws, O Safiya, and I asws have killed your grandfather on the day of (battle of) Badr, and your uncle on the day of (battle of) Ohad, and now your husband. And if I asws was a killer of the loved ones, I asws would have killed the ones in these houses’. It was investigated, and in it were Marwan and Abdullah Bin Al-Zubeyr’.

Al Amsh, by his report from a man from Hamdan who said,

‘We were with Ali asws at Siffeen. A right flank of Iraq defeated the people of Syria. Al-Ashtar called out to them for returning. Amir Al-Momineen asws went on to say to the people of Syria, ‘O Abu Muslim, seize them!’ – three times.

Al-Ashtar said, ‘Or isn’t Abu Muslim with them?’ He asws said: ‘I asws am not intending Al-Khowlany, and rather I asws am intending a man who will be emerging from the east at the end of times, and Allah aswj will Destroy the people of Syrian by him, and Confiscate from the clan of Umayya, their kingdom’.

And in (the book) ‘Tareekh Baghdad’, he said, ‘Al Mufeed Abu Bakr Al Jurjany said,

‘Abu Al-Dunya had been born during the days of Abu Bakr and he said, ‘I went out with my father to meet Amir Al-Momineen asws. When we came to be near from Al-Kufa, we were thirsty with severe thirst. I said to my father, ‘Be seated until I go around for you in the desert, perhaps I will be able upon (finding) water’.

I aimed for it and there, I was with a well resembling the stagnant, or the valley. I washed from it and drank from it until I was saturated. Then I went to my father. I said, 'Arise, for Allahazwj has Relieved us, and this is spring water nearby from us. We went and did not see anything. He did not cease to be restless until he died, and I buried him.

And I came to Amir Al-Momineenasws and heasws was going out to Siffeen, and the mule had been brought out for himasws. I went and withheld the rein for himasws. Heasws turned to me, so I devoted to kissing the saddle. Heasws was stern in my face sternly'.

Abu Bakr Al-Mufeed said, ‘And I saw the sternness clearly in hisasws face. Then heasws asked me about my news. I informed himasws with my story. Heasws said: ‘(It is) a spring no one will drink from it except he would live a long life. So, received glad tidings, for you will be living (long), and heasws named me as ‘Al-Muammar’ (One with long-life). And it is (a name) which Al-Ashja’a was called with.

And Al-Khateebe mentioned that he arrived at Baghdad in the year three hundred, and with him were elders from his city, and they asked about him. They said, ‘He is famous with us due to the long life. And it reached me that he died in the year three hundred and twenty-five and around that. Our elders have mentioned in (the book) ‘Al-Amaali’ of his death.

And Huzeyfa Bin Al-Yamani said to himasws during the era of Usman, ‘By Allahazwj! I have not understood yourasws words nor do Iasws recognise its interpretation until I reached my night. Shall I recall what youasws said to me at Al-Harrah, and I was coming back: ‘How will you be, O Huzeyfa, when the spy of the spies is in darkness’, and the Prophetasws was in our midst.

And I did not understand the interpretation of yourasws speech until yesterday when I saw Ateeq (Abu Bakr), then Umar, both going ahead of youasws (regarding the caliphate), and the first one of their names is ‘Spy’. Heasws said: ‘O Huzeyfa! You have forgotten Abdul Rahman when he inclined with it (caliphate) to Usman’.
And in a report, ‘And Amro Bin Al-Aas will be consolidating to them along with Muawiya, son of the liver-eater (Hind). So, these are the spies uniting upon oppressing me.’

And it is reported by Zayd and Sa’sa, two sons of Sowhan, and Al Bara’a Bin Sabrah, and Al Asbagh Bin Nubata, and Jabir Bin Shirjeel, and Mahmoud Bin Al Kawwa,

‘He mentioned at a monastery of Al-Daylam, from the land of Persia, to Al-Asqaf, one hundred and twenty years had come to him, that a man had interpreted ‘Al-Naqous’ (the bell) as meaning Al asws. He said, ‘Travel with me to him asws, for I find him to be ‘Anza Al-Bateen’ (Filled with knowledge).’

When he met Amir Al-Momineen asws, he said, ‘I have recognised his asws description in the Evangel and I testify that he asws would be the son of his uncle asws. Amir Al-Momineen asws said to him: ‘You have come to a believer. Shall I increase for you the desire in your belief?’ He said, ‘Yes’.

He said: ‘Take off your armour and show to your companion the mole (mark) which is between your shoulders’. He said, ‘I testify that there is no god except Allah azwj and that Muhammad saww is His servant and His Rasool saww’, and he inhaled an inhalation and died. Amir Al-Momineen asws said: ‘He live in Al-Islam a little and will be in Bliss in the Vicinity of Allah azwj, a lot!’

Ibn Abbas –

‘He said on the day of the (battle of) camel: ‘We shall be prevailing upon this sect, and we shall be killing these two men (Talha and Al-Zubeyr)’.

And in a reported: ‘We shall be victorious at Al-Basra and the day there will be coming to you from Al-Kufa, eight thousand men and some thirty men’. It happened like what he\textsuperscript{asws} had said. And in a report: ‘Six thousand and sixty-five’.

And in a reported: ‘We shall be victorious at Al-Basra and the day there will be coming to you from Al-Kufa, eight thousand men and some thirty men’. It happened like what he\textsuperscript{asws} had said. And in a report: ‘Six thousand and sixty-five’.

Companions of the Seerah, from Jundab Bin Abdullah al Azdy,

‘When Amir Al-Momineen\textsuperscript{asws} descended at al-Nahrwan, we had ended up to soldiers of the people, and there was buzzing for them like the buzz of the bees from recitation of the Quran, and among them were people of loose cloaks and caps. When I saw them, (doubt) entered me from that. So, I went aside and stood to pray Salat and I said, ‘O Allah\textsuperscript{azwj}! If fighting against these people was an act of obedience to You\textsuperscript{azwj}, then Permit me, and if that was an act of disobedience, then show me that’.

While I was in that when Ali\textsuperscript{asws} came. When he\textsuperscript{asws} faced me, he\textsuperscript{asws} said: ‘We seek Refuge with Allah\textsuperscript{azwj}, O Jundab, from the doubt’. Then he\textsuperscript{asws} descended and prayed Salat. Then a horse rider came to him\textsuperscript{asws} and said, ‘O Amir Al-Momineen\textsuperscript{asws}! The people have crossed and cut across the river!’ He\textsuperscript{asws} said: ‘Never! They have not crossed’.

Then another one came. He said, ‘The people have crossed’. He\textsuperscript{asws} said: ‘Never! They have not done so’. He said, ‘I did not come until I saw the flags and the loads in that side!’ He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! They have not done so, and it is their killing places and the spilling of their bloods’.

And in a report: ‘They will not be reaching to the castle of Bowra daughter of Chosrooe!’ So, we pushed to the rows and found the flags and the loads like what these had been. He\textsuperscript{asws} grabbed hold of my back and pushed me, then said: ‘O brother of Al-Azd! Isn’t the matter clear for you?’ I said, ‘Yes (it is), O Amir Al-Momineen\textsuperscript{asws}!’

\textsuperscript{551} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 39 n
\textsuperscript{552} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 39 o
Al Asbagh Bin Nubata who said,

‘It so happened that Amir Al-Momineen asws, when the man stood in front of him asws, he asws said: ‘O so and so! Be prepared and prepare for yourself whatever you want, for you will be falling sick during such and such day, in such and such month, in such a such time’. And it would happen just like what he asws had said.

And he asws had let Rusheyd Al Hajary know from that, so they (people) were titling Rusheyd as ‘Al Balaya’ (the affliction). And he asws informed of the killing of Al-Husayn asws.

Fazl Bin Al Zubeyr, from Abu Al Hakam, from his elders,

‘Amir Al-Momineen asws said: ‘Ask me asws before you lose me asws!’ A man said, ‘Inform me, how many bunches of hair are there in my head and my beard?’

He asws said: ‘Upon each bunch in your head there is an Angel cursing you, and upon every bunch of your beard there is a Satan provoking you, and in your house, there is a despicable one who will kill a son of Rasool Allah asws; and a sign of that is verification of what asws am informing you with, and had it not been for what which you have asked, the demonstration of which is difficult, asws would have informed you with it’.

And on that day his son Umar was crawling, and Al-Husayn asws was killed upon his hands’.

And it is (reported) extensively among the people of knowledge, from Al Amsh, and Ibn Mahboub, from Al Sumali and Al Sabie, all of them from Suweyd Bin Gafala, and it is mentioned by Abu Al Faraj al Asfahany, in good Ahadeeth,

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'It was said to Amir Al-Momineen\textsuperscript{asws} about Khalid Bin Uruftah, ‘He has died’. He\textsuperscript{asws} said: ‘He has not died, and he will not be dying until he leads an army of strayers, the bearer of its flag being Habeeb Bin Jammaz’.

A man from beneath the pulpit stood up and said, ‘O Amir Al-Momineen\textsuperscript{asws}! By Allah\textsuperscript{azwj}! I am a Shia of yours\textsuperscript{asws}, and I love you\textsuperscript{asws}, and I am Habeeb Bin Jammaz’. He\textsuperscript{asws} said: ‘Beware of carrying it (the army flag), and you will be carrying it and enter with it from this door’ – and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand towards Al Feel door.

When it was from the matter of Al-Husayn\textsuperscript{asws}, what happened, Umar Bin Sa’ad Bin Abu Al-Waqqas headed to fight him\textsuperscript{asws}, and Khalid Bin Uruftah was his vanguard, and Habeeb Bin Jammaz was bearer of his flag. He travelled with it until he entered the Masjid from Al-Feel door’.

Abu Hafs Umar Bin Muhammad Al Zayyat, in a Hadeeth,

‘Amir Al-Momineen\textsuperscript{asws} said to Al-Musayyib Bin Najie: ‘The plotting rider will be coming to you, having tightened its hips with her reins, not fulfilling rituals of Hajj, nor Umrah, and would kill him\textsuperscript{asws}’ – intending by that, Al-Husayn\textsuperscript{asws}.\textsuperscript{556}


‘And he\textsuperscript{asws} said addressing the people of Al-Kufa: ‘You, when the offspring of your Prophet\textsuperscript{saww} descends with you, you will be deliberating to him\textsuperscript{asws} and killing him\textsuperscript{asws}. They said, ‘Allah\textsuperscript{azwj} Forbid! If Allah\textsuperscript{azwj} were to Try us regarding that we will have no excuse’.

\textsuperscript{555} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 39 r
\textsuperscript{556} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 39 s
He\textsuperscript{asws} said: ‘They will be perpetrating it in the deception, having been deceived. They will want the salvation (but) there will neither be salvation nor any excuse’.\textsuperscript{557}

Ismail Bin Sabeeh, from Yahya Bin Musawir Al Aabid, from Ismail Bin Ziyad who said,

‘Ali\textsuperscript{asws} said to Al-Bara’a Bin Aazib: ‘O Bara’a! My\textsuperscript{asws} son\textsuperscript{asws} Al-Husayn\textsuperscript{asws} would be killed while you are still alive (and) you will not be helping him\textsuperscript{asws}. When Al-Husayn\textsuperscript{asws} was killed, Bara’a said, ‘By Allah\textsuperscript{azwj}! Amir Al-Momineen\textsuperscript{asws} spoke the truth!’ And he went on to sigh’.\textsuperscript{558}

(Juweyria Bin Mus’hir Al Abdy,)

‘When Amir Al-Momineen\textsuperscript{asws} was at the border of Nainawa, and he\textsuperscript{asws} was going to Siffeen, called out: ‘Be patient, O Abu Abdullah\textsuperscript{asws}, at the banks of the Euphrates!’ I said, ‘And what is that?’ So, he\textsuperscript{asws} mentioned: ‘The killing place of Al-Husayn\textsuperscript{asws} at Al-Taff (Karbala)’.\textsuperscript{559}

Al-Shafi in (the book) ‘Al-Ansaab’ – ‘One of his\textsuperscript{asws} companions said, ‘I sought the place what he\textsuperscript{asws} had let us know with, but I could not find apart from the bones of camels. So, I\textsuperscript{asws} accused him\textsuperscript{asws} regarding the place. When Al-Husayn\textsuperscript{asws} was killed, I found the bones of his\textsuperscript{asws} companions in the plains of battlefield. And he\textsuperscript{asws} had informed with his\textsuperscript{asws} own death (as well)’\textsuperscript{560}

\textsuperscript{557} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 40 a
\textsuperscript{558} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 40 b
\textsuperscript{559} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 40 c
\textsuperscript{560} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 40 d
It is reported by Al Zamakhshari, from Hammad, from Yahya, from Ibn Ateeq, from Ibn Sirreen who said,

\textit{\textbf{If there was anyone who knew of his own death, it was Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.}}

The sheikhs related that when Ali\textsuperscript{asws} was killing, he\textsuperscript{asws} said, ‘If there was anyone who knew of his own death, it was Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

Al-Sadiq\textsuperscript{asws}: ‘Ali\textsuperscript{asws} ordered that it should be written down for him\textsuperscript{asws}, the ones who enter Al-Kufa. Anas wrote for him\textsuperscript{asws} and raised their names in a book. He\textsuperscript{asws} read it. When he\textsuperscript{asws} passed by the name of Ibn Muljim\textsuperscript{la}, he\textsuperscript{asws} paced his\textsuperscript{asws} finger upon his\textsuperscript{la} name, then said: ‘May Allah\textsuperscript{azwj} Fight/Kill you\textsuperscript{asws}! May Allah\textsuperscript{azwj} Fight you\textsuperscript{asws}!’

And when it was said to him\textsuperscript{asws}, ‘So, when you\textsuperscript{asws} do know that he\textsuperscript{asws} will be killing you\textsuperscript{asws}, why are you\textsuperscript{asws} not killing him\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} the Exalted does not Punish the servant until the act of disobedience does occur from him’. And once he\textsuperscript{asws} said: ‘So who (else) would kill me\textsuperscript{asws}?’

Al Asbagh Bin Nubata,

‘He\textsuperscript{asws} addressed in the month in which he\textsuperscript{asws} was killed. He\textsuperscript{asws} said: ‘The month of Ramazan has come to you all, and it is chief of the months, and the beginning of the year, and in it the mill of Satan\textsuperscript{la} would grind. Indeed! And you will be performing Hajj in the year in one row, and a sign of that is, \textsuperscript{asws} will not be among you’’.

Al Safwany in (the book) ‘Al Ihan Wa Al Mihan’ – Al Asbagh said,

‘I heard Ali\textsuperscript{asws} on Friday before he\textsuperscript{asws} was killed, saying: ‘Indeed! The ones from the sons of Abdul Muttalib\textsuperscript{as} who were over here, let him come near me\textsuperscript{asws}. Do not kill anyone other than killer (only). Indeed! Do not create an issue tomorrow surrounding the people with your swords saying: ‘Amir Al-Momineen\textsuperscript{asws} has been killed!’

\textsuperscript{561} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 40 e
\textsuperscript{562} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 40 f
\textsuperscript{563} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 40 g
\textsuperscript{564} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 40 h
Usman Bin Al Mugheira –

“When the month of Ramazan entered, he was having dinner with Al-Hassan one night, and with Al-Husayn one night, and with Abdullah Bin Abbas one night. And the most correct is (instead), ‘With Abdullah son of Ja’far. He would not exceed three morsels. It was said to him regarding that. He said: ‘The Command of my Lord will come to me while I am hungry’. But rather it was one or two nights before he was hit during that night.”

And like that he informed with the killing of a group, from them being Hujr Bin Adayy, and Rusheyd Al-Hajary, and Kumeyl Bin Ziyad, and Meesam Al-Tammar, and Muhammad Bin Aktam, and Khalid Bin Masoud, and Habeeb Bin Al-Muzahir, and Juweryia, and Amro Bin Al-Hamiqi, and Qanbar, and Mizra’a and others, and he (also) described their killers, and how they would be killed – its explanation will come, if Allah so desires”.

Abdul Aziz and Suheyb Bin Abu Al Aaliya who said, ‘It is narrated to me by Muzra’a Bin Abdullah who said,

He (the narrator) said that he had heard it from Amir Al-Momineen say: ‘But, by Allah! An army shall come until when they would be at Al-Bayda, there would be a submergence with them’. I said, ‘This is a hidden matter’.

He said, ‘By Allah! It will be happening, what Amir Al-Momineen has informed me with. And they will be seizing a man and he would be killed and crucified between the two terraces of this Masjid’. I said, ‘This is a second (hidden matter)’. He said, ‘It is narrated to me by the reliable, the trustworthy Ali Bin Abu Talib’.

Abu Aaliya said, ‘A Friday did not come upon us until Muzra’a was seized and crucified between the two terraces’.”

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565 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 114 H 40 i
I heard Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} saying: ‘O people of Al-Iraq! Seven of you will be killed at Azra’a (near Syria). Their example is like an example of companions of the pit’. Hujr and his companions were killed’\textsuperscript{567}.

And he\textsuperscript{asws} mentioned the Fitna to transpire after him\textsuperscript{asws}. He\textsuperscript{asws} was addressing at Al-Kufa when he\textsuperscript{asws} saw their frustrations. He\textsuperscript{asws} said: ‘With which Imam\textsuperscript{asws} after me\textsuperscript{asws} will you be fighting with, and which house after your house are you wishing for? But you will be facing after me\textsuperscript{asws} all-inclusive disgrace, and a cutting sword, and ugly impacts (which) the oppressors would be taking upon you as a way (normality)’.

And he\textsuperscript{asws} said to the people of Al-Kufa: ‘But there shall be prevailing upon you all, a man with a wide throat (big mouth) and protruding belly. He will eat whatever he finds and seek whatever he cannot find. So, kill him, and you will never be killing him. Indeed! And he will be ordering you all with reviling me\textsuperscript{asws} and the disavowing from me\textsuperscript{asws}. As for the reviling, so you can revile me\textsuperscript{asws}, and as for the disavowing from me\textsuperscript{asws}, so do not disavow from me\textsuperscript{asws}, for I\textsuperscript{asws} am born upon the nature (Islam), and I\textsuperscript{asws} preceded to Al-Islam and the Emigration’ – meaning Muawiya (by that person with big belly and big mouth).

And he\textsuperscript{asws} said to the people of Al-Basra: ‘And even though I\textsuperscript{asws} have fulfilled the entrustment to you, and have advised you with the hidden matters, and you are (still) accusing me\textsuperscript{asws} and belying me\textsuperscript{asws}. So, Allah\textsuperscript{azwj} Cause a youth of Saqeef to overcome upon you all!’

They said, ‘And what youth of Saqeef?’ He\textsuperscript{asws} said: ‘A man who will not leave any sanctity of Allah\textsuperscript{azwj} except he would violate it’ – meaning Al-Hajjaj. And he\textsuperscript{asws} informed with the advent of the Turks and the Zanj’\textsuperscript{568}.

It is narrated by Al Razy in (the book) ‘Nahj A Balagah’, and mentioned by Mahmoud in (the book ‘Al Faqih’.

\textsuperscript{567} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 40 k

\textsuperscript{568} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 41 a
‘His⁷⁴ words: ‘In your pursuit there are abhorrent affairs for a long time, and maddening afflictions’⁵⁶⁹

In a Hadeeth of Ali⁷⁴: ‘In your pursuit there is Fitna and torturing afflictions for a long period’⁵⁷⁰

He said, ‘And from him is a Hadeeth of Ali⁷⁴: ‘In your pursuit there are abhorrent affairs, heavy’⁵⁷¹


‘And he⁷⁴ mentioned in his⁷⁴ sermon ‘Al-Luluie’: ‘Indeed! I⁷⁴ shall be travelling very soon and go to the unseen (world), so be scared of the blinding Fitna, and the kingdom of imperialism (Sasanid empire), and from it, how many will be the epics and afflictions growing steadily.

The kingdom of the sons of Al-Abbas would be twisted with the horrors and despair, and a city called Al-Zowra would be built for them between Dijlah and Dujeyl’. Then he⁷⁴ described it.

Then he⁷⁴ said: ‘There shall rule during it, kings of the clan of Shaysaban, twenty-four kings being upon the number of my⁷⁴ harsh years. The first of them is Al-Saffah, and Al-Miqlas, and Al-Jamouh, and Al-Majhrouh’. And in a report: ‘Al-Makhdouh. And Al-Muzaffar, and Al-Muannas, and Al-Nazar, and Al-Kabash, and Al-Mutahawwir, and Al-Mustazlim, and Al-Mustas’ib’. And in a report: ‘Al-Mustaz’af.

⁵⁶⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen⁷⁴, Ch 114 H 41 b
⁵⁷⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen⁷⁴, Ch 114 H 41 c
⁵⁷¹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen⁷⁴, Ch 114 H 41 d
And Al-Allam, and Al-Mukhtif, and Al-Ghulam Al-Zawaiidy, and Al-Mutraf, and Al-Kadeed (Al-Kadeyr), and Al-Akdar’. And in a report: ‘Al-Aktab, and Al-Aklab, and Al-Mushrif, and Al-Washeym, and Al-Salam, and Al-Usoon’. And in a report: ‘And Al-Rikaz, and Al-Aynoun. Then there will be the red Fitna, and the dusty yokes in their consequences is Qaimasws of the truth’.

Then heasws mentioned the man from Rabie who said that in the beginning of his name (are the letters) ‘Seen’ and ‘Meem’ and followed by a man having (the letters) ‘Daal’ and ‘Qaaf’ in his name. Then heasws mentioned his description and description of his kingdom.

And hisasws words: ‘From them is the young boy of pale legs, his name is Ahmad’.

And hisasws words: ‘And a caller will call out, ‘The wounded are upon the slain, and bury the men, and Hind (India) will overcome upon Al-Sind, and Al-Qufs (City in Africa) will overcome upon Al-Saeer (unknown), and the Coptics will overcome upon the outskirts of Egypt, and Andalusia (Spain) will overcome upon the outskirts of Africa, and the Ethiopians will overcome upon Al-Yemen, and the Turks will overcome upon Khurasan, and Rome will overcome upon Syria, and the people of Armenia will overcome upon Armenia (error in recording), and the shouter will shout at Al-Iraq, ‘The veil is violated and the virgins are deflowered!’ And the flag of the accursed Al-Dajjalasws will appear’. Then heasws mentioned the rising of Al-Qaimasws.

43–44: The manap of Linb Shehrood and 224. The manap is a fundamental concept in Islam, meaning the final stage of a person’s life. The concept of the manap is central to Islamic ethics and the ethical guidance for individuals. It is believed that the manap is the stage where individuals are judged for their deeds and are rewarded or punished accordingly. The manap is considered a crucial period in the life of a person, as it holds significant implications for the afterlife.


‘And heasws mentioned in hisasws sermon ‘Al-Aqaleem’ (the provinces), and heasws described what would be flowing in every province. Then heasws described what would flow after every
ten years from the passing away of the Prophet ﷺ up to the complete three hundred and ten years, from the conquest of Constantinople (Rome), and Slavs (Eastern Europe), and Al-Andalus (Spain), and Ethiopia, and Nubia (by the rive Nile), and Turkey, and Al-Karak (Jordan), and Malli (unknown), and Hasali (unknown), and Taweyl (unknown), and Tarees (unknown), and China, and the outskirt (far) cities of the world”.

(The book) ‘Manaqib’ of Ibn Shehr Ashub –

‘And his words in the sermon ‘Al-Qasiyah’, from his words: ‘The wonder of all wonders between (the months of) the two Jumadis and Rajab’.

And his words: ‘And which wonder is more wondrous than the dead will be striking the skulls of the living?'

And his words in the sermon ‘Al-Malahim’, famous as ‘Al-Zahra’: ‘And from the years would be years of starvation wherein a thousand Ghatarifa and Heraqila (Hercules) would starve. During it, men would be killed, and women made captives, and a people would be seized of their wealth and their religion, and their houses and castles would be ruined and burned down, and their slaves and lowly ones would rule upon them, and sons (children) would be their leaders. During it, the kingdoms of unjust kings and treacherous judges would be gone’. Then he said after a speech: ‘These would be complete thirty years’.

Then his words: ‘The kingdom of the sons of Al-Abbas would come from Khurasan and go (away) to Khurasan’.

And his words regarding (the caliph) ‘Al-Mo’tasim’: ‘He will be called out to upon the pulpits with (the letters) ‘Al-Meem’, and ‘Al-Ayn’, and ‘Al-Sa’ad’. That is a man, owner of the conquests and the help and the victories, and he is the one whose flag would waver (break down) in the land of Rome, and he will conquer the fortress from its cities.

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573 Bihar Al-Anwaar – V 41, The book of History – Amir Al Momineen, Ch 114 H 43
And harsh consequences would follow from its consequences, with the follow up of Haroun and Ja’far, and lies would be taken as a home and a house, and the Arabs would be falsified, and the non-Arabs (Persians) would take the Turks as friends, and ministers’.

And his\textsuperscript{asws} words: ‘And he would invalidate the legal penalties what Allah\textsuperscript{azwj} has Revealed in His\textsuperscript{azwj} Books unto His\textsuperscript{azwj} Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww}, and it would be said, ‘Opinion of so and so’, and ‘So and so has claimed’’ – meaning Abu Haneefa, and Al-Shafie and others. ‘And the opinions and the analogies would be taken and the Ahadeeth and the Quran would be discarded behind the backs.

During that, the wine would be drunk, and it would be named with other than its name, and upon it (on top of that), they would be striking with the drumsticks, and playing cards, and the female singers, and the musicians’.\textsuperscript{574}

\textsuperscript{574} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 44
the woe be to the people of Syria! Then woe be to the people of Egypt! Then woe be to so and so people!'

Then he passports said: ‘From the pharaohs of the mountains is so and so’. It is obscure. He passports said: ‘In his name is such and such letter’, until he passports mentioned the armies which will be fighting between Halwan and Al-Deynawar, and the armies which will be fighting between Ab’har and Zanjan. And he passports mentioned the revolution from Al-Daylam, and Al-Tabristan.

And it is reported by Ibn Al-Ahnaf about the kingdoms of the clan of Umayya, ‘He passports named fifteen’.

And from a sermon of his passports. ‘Woe be unto this community from their men of the accursed tree (clan of Umayya) which their Lord passports the Exalted has Mentioned. The first of them would be green and the last of them would be defeated. Then after them such men would rule the affairs of the community of Muhammad passports, their first one would be their kindest, and their second one would be their most destroying, and their fifth one would be their battering ram (vanguard of the army), and their seventh would be their most learned, and their tenth would be their most disbelieving. His most special one would kill him.

And their fifteenth would be of a lot of trouble and of little riches. Their sixteen would be their most decreeing and their most connecting to the relatives. It is as if passports can see their eighteen pursuing his men in his blood after he seizes his army with his anger from his sons, three men, their ways being the ways of straying one, the second (Umar). And the twentieth of them is the aged old man of prolonged years, and the citizens are harmonised during his days.

The twenty-sixth of them, the kingdom would be displaced from him with a displacement of the vengeance, and he would be supported by the vast lands. It is as if passports can see him having been slain upon a bridge of Al-Zowra’a, That is due to what your two hands have sent forward, and surely Allah isn’t unjust to the servants [22:10].
And from it, Al-Iraq would be ruined between two men. There would be a lot of wounded and slain between them, meaning Tarleeq and Al-Duwelaylam. It is as if Amīr al-Mumīnīn asws am witnessing with it, bloods of the women and the companions of the saddles (men). Woe be to the people of Al-Zowra’a from the clan of Qantoura, and from it. It is as if asws can see the aromatic vegetation growing upon the apparent of the people of Al-Hizza. Two events having occurred with it wherein are two sects, meaning even of Mosul until it was called Baab Al-Azaaan.

Woe be to the muddiness of the clothing of the communion! Woe be to the Arabs from the mingling of the Turks! Woe be to the community of Muhammad asws when its people cannot bear the cities! And the clan of Qantoura would cross the river Jayhan and they would drink the water of Tigris, thinking of aiming for Al-Basra and Al-Ayla. And asws swear by Allah azwj!

Your cities would be divided to the extent as if asws am looking its community like the helm of a ship, or like a perched ostrich”. 575

(He asws) said in a lengthy Hadeeth, we have selected from it the ruination of Samarqand, and Khaj, and Khuwarizm, and Asfahan, and Al-Kufa from the Turks, and Hamdan, and Al-Rayy, and Al-Daylam, and Al-Tabriya, and Al-Medina, and Faris with drought and hunger, and Makkah from the Ethiopians, and Al-Basra and Al-Balkh with the drowning, and Al-Sind from Al-Hind (India), and Al-Hind from Tibet, and Tibet from China, and Yazshijan and Saghany and Kirman and part of Syria by the hooves of horses and the killing.

575 Bihar Al-Anwar – V 41, The book of History – Amīr al-Mumīnīn asws, Ch 114 H 45

Page 408 of 442
And Al-Yemen from the locusts and the ruling authority, and Sijistan and part of Syria by the wind, and Shaman by the plague, and Merv by the sand (storm), and Herat with by the snakes, and Neshapour from the direction of cutting off of the river Nile, and Azerbaijan by the hooves of horses, and lightning, and Bukhara by the drowning and the hunger and illness, and Baghdad, its upper part would become its lower part’.


‘And it was said to Al-Baqir\textsuperscript{asws}, ‘Your\textsuperscript{asws} father\textsuperscript{asws} had been pleased with both their (Abu Bakr and Umar’s) imamate (leadership) when he\textsuperscript{asws} was released from their captivity’.

He\textsuperscript{asws} gestured towards Jabir Al-Ansari. Jabir said, ‘I saw Al-Hanafiyya (Khowla) go to the soil of Rasool-Allah\textsuperscript{saww} (grave). She sighed and exhaled, then called out, ‘The greetings be unto you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}, and upon the People\textsuperscript{asws} of your\textsuperscript{saww} Household from after you\textsuperscript{saww}] This community has made us captives like the captives of the Kafirs, and there was not sin for us except the inclining towards the People\textsuperscript{asws} of your\textsuperscript{saww} Household!’

Then she said, ‘O you people! Why are you making us captives and we have already acknowledge with the two testimonies?’ Al-Zubeir said, ‘Due to the rights of Allah\textsuperscript{azwj} which is in your hands (Zakat) which you have prevented us’. She said, ‘Perhaps the men have prevented you, so what is the matter (you are capturing) with the women?’

Talha dropped a cloth upon her (to claim her), and Khalid (also dropped) a cloth. She said, ‘O you people! I am not naked, so you are clothing me, nor have I begged, so you are giving charity to me!’ Al-Zubeir said, ‘They both want you’. She said, ‘No one will become a husband for me except the one who can inform me with the speech which I had said at the time I emerged from the belly of my mother!’

\textsuperscript{576} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 46
Amir Al-Momineen\textsuperscript{asws} came and called out to her: ‘O Khowla! Listen to the speech and retain the address. When your mother has pregnant with you and the pangs of birth struck her, and the matter intensified with her, she called out, ‘O Allah\textsuperscript{azwj}! Keep me safe from this birth’. So, the supplication preceded for you with the rescue.

When she placed you, you called out from beneath her, ‘There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{asws} is Rasool\textsuperscript{asww} of Allah\textsuperscript{azwj}! O mother! Why did you supplicate upon me and very soon a chief would be owning me, and a son would be born for me, from him?’ So, she wrote that speech in a brass tablet and buried it in the place in which you had fallen upon.

When it was during the night in which your mother died, she bequeathed to you with that. When it was the time of your being captured, there was no other concern for you except to take that tablet. So, you pulled it and tied it upon your forearm. Give me\textsuperscript{asws} the tablet, for \textsuperscript{asws} am the owner of that tablet, and \textsuperscript{asws} am Emir of the Momineen, and \textsuperscript{asws} am the father\textsuperscript{asws} of that auspicious boy to be born, and his name is Muhammad’.

She handed over the tablet to Amir Al-Momineen\textsuperscript{asws}. Usman read it out to Abu Bakr. By Allah\textsuperscript{azwj}, Ali\textsuperscript{asws} had not exceeded by one letter in the tablet, nor reduced. They all said, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{asww} spoke the truth when he\textsuperscript{asww} said: ‘I\textsuperscript{asww} and the city of knowledge and Ali\textsuperscript{asws} is its door’!’

Abu Bakr said, ‘Take her, O Abu Al-Hassan\textsuperscript{asws}! May Allah\textsuperscript{azwj} Bless for you\textsuperscript{asws} in her’. Ali\textsuperscript{asws} took her to Asma Bint Umeys. He\textsuperscript{asws} said: ‘Take this woman and give her an honourable lodgement and protect her’. She did not cease to be with her until her brother arrived, and he got her married to him\textsuperscript{asws}, and Amir Al-Momineen\textsuperscript{asws} gave her a dowry and married her in a permanent marriage’.

\textsuperscript{577} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 47 a
In a parable of Abu Abdullahasws, a man from them had praised himasws, so heasws said: ‘Iasws am below what you are saying and above what you are thinking within yourself’.

From hisasws miracles what the reports have publicised with is that heasws said in hisasws sermon: ‘Ask measws before you lose measws! By Allahazwj! You will not ask measws about any group straying a hundred or guiding a hundred up to the Day of Qiyamah, except Iasws shall inform you with its caller, and its usher’.

A man stood up to himasws and said, ‘Inform me! How many bunches of hair are there in my head and my beard?’

Heasws said: ‘Myasws friend Rasool-Allahsaww had informed measws with what you are asking about, and upon every bunch of hair in your head there is an Angel cursing you, and upon every bunch of hair in your beard, there is a Satan19 provoking you, and in your house, there is one who will be killing a sonasws of Rasool-Allahsaww, and a sign of that is verification of what Iasws am informing you with, and had it not been for that which you are asking about, difficult to demonstrate, Iasws would have informed you with it. But a sign of that is what Iasws am informing you of your accursed son’.

And his son at that time, was young, crawling. When it was from the matter of Al-Husaynasws, what happened, he was in charge of hisasws killing, and it happened like what heasws had said’.

I (Majlisi) am saying, ‘And approximate to that has been reported by Ibn Abu Al-Hadeed, from the book ‘Al-Gharaat’ of Ibn Hilal Al-Saqafi, from Zakariya Bin Yahya Al-Attar, from Fazeyl, from Muhammad Bin Ali, and he said in its end, ‘And he is Sinan Bin Anas Al-Nakhaie’.”

578 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineenasws, Ch 114 H 47 b
The books ‘Al Faza’il’ of Ibn Shehr Ashub, (and), ‘Kitab al Rowza’ – From Ibn Abbas who said,

‘Amir Al-Momineen asws said: ‘Rasool-Allah saww taught me asws a thousand doors of knowledge. Every door opened a thousand issues for me asws’.

He (the narrator) said, ‘While I was with him asws at Zi Qar, and he asws had sent his asws son Al-Hassan asws to Al-Kufa to mobilise its people and to be assisted by them upon battling the allegiance-breakers from the people of Al-Basra, he asws said to me: ‘O Ibn Abbas!’ I said, ‘At your asws service, O Amir Al-Momineen asws!’

He asws said: ‘Very soon my asws son Al-Hassan asws will come during this day, and with him asws would be ten thousand horsemen and foot soldiers. Neither will they be less by even one nor be more by even one’.

Ibn Abbas said, ‘When Al-Hassan asws arrived with the army, there was no other concern for me to ask the scribe, ‘How much is the quantity of the army?’ He said, ‘Ten thousand horsemen and foot soldiers, neither less by one nor more by one’. So, I knew that was the knowledge from those doors which Rasool-Allah saww had taught him asws with’.

And Amir Al-Momineen asws said when the accursed Abdul Rahman Bin Muljim asla pledged allegiance to him asws, he asws said to him asla: ‘By Allah aswj! You asla will not be loyal to my asws allegiance, and you asla will be dyeing this from this’ – and he asws gestured by his asws hand to his asws beard and his asws head.

When the month of Ramazan came, he asws went on to break the Fast, one night with Al-Hassan asws, and one night with Al-Husayn asws. When it was one of the nights, he asws said: ‘How many have passed from Ramazan?’ They asws both said to him asws: ‘Such and such’. He asws said
to them asws: ‘In the last ten days you asws will both be losing your asws father asws’. And it happened like what he asws had said.

وَ مِنْ فَضْلِهِ اٰ لِهَا خَصْتَهُ اللَّهُ بِيَا أَنَّهُ وَفَدَ إِلَيْهِ الْاُغييرَةُ بْنُ شُعْبَةَ وَ مُوَ قَائي ۢ يُ صَلَّ يَ فِي مُيْرَابيهِ فَ سَلَّ عَلَيْهِ فَلَ ْ يُ ردَّ عَلَيْهِ السَّلََمَ فَقَالَ يََ أَمييرَ الْاُمْمينيََ أُسَل يُ عَلَيَّ فَلَ ْ رُدَّ عَلَيَّ السَّلََمَ كَََنَّ لََْ رَعْريفْنِي

And from his asws merits which Allah azwj had Specialised him asws — Al-Mugheira Bin Shuba came with a delegation to him asws, and he asws was standing praying Salat in his asws prayer niche. He greeted unto him asws, but he asws did not respond to the greeting to him. He said, ‘O Amir Al-Momineen asws! I greeted upon you a sws but you asws did not respond the greeting unto me? It is as if you asws did not recognise me’.

فَقَالَ بَلَى وَ اللَّّي أَعْريفُ وَ كَََّنَّ ي أَشَُّ مينْ رَييحَ الْغََّلي فَقَامَ الْاُغييرَةُ يََُرُّ أَذْيََلَهُ فَقَا لَ جََْعَةُ الَِْاضيريينَ بَ عْدَ قَوْلِهِ يََ أَمييرَ الْاُمْمينيَ مَا مَذَا الْقَوْلُ

He asws said: ‘Yes, by Allah azwj! I do recognise you, and it is as if I asws can smell from you the smell of weaving (a plot)’. Al-Mugheira stood up dragging his robe. A group of the ones present after his standing, ‘O Amir Al-Momineen asws! What is this word?’

فَقَالَ نَعْ مَا قُلْ ُ فييهي إيلَّ حَق اً كَََّنَّ ي وَ اللَّّي أَنْظُرُ إيلَيْهي وَ إيلََ أَبييهي وَ هَُُا ي َنْسيجَاني مَا زيرَ الصُّوفي بِيلْيَاَني فَتَعَجَّبَ النَّا ُ مينْ كَلََميهي وَ لََْ يَكُنْ أَحَدٌ ي َعْريفُهُ بِيَا خَاطَبَهُ بيهي أَمييرُ الْاُمْمينيَ ع وَ مَذيهي مُعْجيَّةٌ لََ ي َقْديرُ عَلَيْهَا أَحَدٌ غَيرُْهُ وَ لََ أُلْْي َ بِيَا سيوَ اهُ.

He asws said: ‘Yes, I asws did not say regarding him except truth. By Allah azwj! It is as if I asws am looking at him and at his father, and they are both spinning the wool at Al-Yemen’. The people were astounded from his asws speech, and there did not happen to be anyone who understood what Amir Al-Momineen asws had addressed with. And this is a miracle no one is able upon it apart from him asws, nor Inspired with, besides him asws.

فَقَالُ نعْ مَا قُلْ ُ فيياَا قَالَ فِي آخيريمَا أَلََ وَ إينّ ي ظَاعينٌ عَنْ قَرييبٍ وَ مُنْطَليٌَ إيلََ الْاَغييبي فَارْرَقيبُوا الْفيتْنَةَ اَُْمَوييَّةَ وَ اَلْاَاْلَكَةَ الْكيسْرَوييَّةَ وَ إيمَارَةَ مَا أَحْيَاهُ اللََُّّ وَ إيحْيَاءَ مَا أَمَارَهُ اللََُّّ وَ اتََّيذُوا صَوَاميعَكُ ْ ب ُيُورَكُ ْ وَ عَضُّوا عَلَى ميثْلي جَْْري الْغَضَا وَ اذْكُرُوا اللَََّّ كَثييراً فَذيكْرُهُ أَكْبََُ لَ وْ كُنْتُ ْ رَعْلَاُونَ


‘Amir Al-Momineen Ali asws Bin Abu Talib asws addressed us upon the pulpit of Al-Kufa with the sermon ‘Al-Lulu’. He asws said among what he asws said in its end: ‘Indeed! And I shall be travelling very soon and go to the unseen world, so be scared of the blinding Fitna, and the kingdom of imperialism (Sasanid empire), and the dying of what Allah azwj has Revived, and revival of what Allah azwj had Killed off, and take your houses as your monasteries, and adhere upon the like of an ember not being extinguished for a long time, and do the Zikr of Allah azwj a lot, for His azwj Zikr is greatest, if only you knew’.

Then he asws said: ‘And a city called Al-Zawra’a would be built between Tigris and Dujeyl and Euphrates. If you were to see it to have been constructed with the plaster, and the bricks having been decorated with the gold, and the silver, and the consolidated azurite, and the marble, and the limestone, and the ivory doors, and the ebony, and the tents, and the domes, and the curtains, and raised with the decor, and the juniper (plant), and the pines, and the potash, and the constructed with the palaces.

And there shall rule upon it, kings of the clan of al Shaysaban, twenty-four kings, upon a number of my asws harsh years. Among them are Al Saffah, and Al Miqlas, and Al Khadou, and Al Muzaffar, and Al Muannas, and Al Nazaar, and Al Kabash, and Al Mutahawwir, and Al Ishar, and Al Mustalim, and Al Mustas’ab, and Al Allam, and Al Rahbany, and Al Khaleej, and Al Sayyar, and Al Mutraf, and Al Kadeed, and Al Aktab, and Al Mutraf, and Al Aklab, and Al Waseem, and Al Zalla, and Al Aynouq.

And earthen domes would be made with the red wild plants, and in following these would be Qaim asws of the truth. He asws would travel from its direction between the provinces like the radiant moon between the stars. Indeed! For his asws advent there are ten signs. Its first is emergence of the star with the tail, and it would go near Al Hady (name of a star). Troubles and turbulence and riots would occur during it, and these are fruitful signs. And from the sign to the signs there would be wonders.

So, when the ten signs are terminated, then will appear with us asws, the blossoming moon, and the sincere Word would be completed for Allah aswj upon the Tawheed’.

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(The book) ‘Al Kafi’ – The number, from Sahl, from Musa Bin Umar Al Sayqal, from Abu Shuayb Al Mahamily, from Abdullah Bin Suleyman,

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'From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘An era will come upon the people in which, the debaucher (pervert) would be considered respectable, and nearness would be sought for the immoral, and fair play would be weak’.

He (the narrator) said, ‘It was said to him\textsuperscript{asws}, ‘When would that be, O Amir-Al-Momineen\textsuperscript{asws}?’

He\textsuperscript{asws} said: ‘When the women become dominant, and the bondmaids would be empowered, and the young boys would assume command’\textsuperscript{582}

\textbf{(The book) ‘Nahj Al Balagah’ –}

‘Fitna like a piece of the dark night. Neither will any withstander be able to withstand it nor will any flag will be able repel it. They will come to you reined (horses), saddles. Its leader would be urging them, and its riders would be striving. Its people are of harsh attacks, little spoils. Ones who would be fighting them in the Way of Allah\textsuperscript{azwj} would be humble in the presence of the arrogant in the world, unknown, and in the sky they would be famous.

Woe be to you, O Basra, from an army from a Vengeance of Allah\textsuperscript{azwj}. There will neither be any rising dust for it nor any noise. It will destroy you with the red death and the dusty hunger’\textsuperscript{583}

\textbf{(The book) ‘Nahj Al Balagah’ – ‘I swear by Allah\textsuperscript{azwj}, O clan of Umayya! After a little while you will recognise it (government) being in the hands of others, and in the house of your enemies!’\textsuperscript{584}

\textbf{(The book) ‘Nahj Al Balagah’ – ‘But, by Allah\textsuperscript{azwj}! A boy of Saqeef would be overcoming upon you all. He would be with a swinging gait, devouring your vegetation and melting your fat. He is Abu Wazaha (Al-Hajjaj)’\textsuperscript{585}

\textsuperscript{582} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 51
\textsuperscript{583} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 52
\textsuperscript{584} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 53
\textsuperscript{585} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 54
The book ‘Nahj Al Balagah’ –

‘O Ahnaf! It is as if Ṣaww am with him, and he has travelled with the army which there neither happens to be any dust for it nor noise, nor rustling of the reins, nor neighing of horses. The would be trampling the ground with their feet as if these are feet of the ostriches’ – indicating by that to the ruler of Zanj.

Then he Ṣaww said: ‘Woe be to your built markets and the decorated houses, which are having wings for it like the wings of the vultures, and the trunks like the trunks of the elephants, from the ones, their slain are not mourned nor are their lost ones missed. Ṣaww have overturned the world upon its face and have measured it with its worth and looked at it with its eyes’.

(The book) ‘Nahj Al Balagah’ –

‘And from it he Ṣaww indicated to describe the Turks: ‘It is as if Ṣaww can see them, a people as if their faces are battered shields, wearing the silk and the brocade, and hold the racing horses dear. And over there, the killing would be freely done until the injured walk upon the slain, and the fleeing ones happen to be fewer than the captives.

One of his companions said to him Ṣaww, ‘O Amir Al-Momineen Ṣaww! You Ṣaww been Given knowledge of the hidden matters’.

He Ṣaww laughed and said to the man, and he was (from the clan of) Kalb: ‘O brother of Kalb! It isn’t knowledge of the hidden matters, and rather it is a teaching from the one Ṣaww with knowledge. And rather, knowledge of the hidden matters is knowledge of the Hour, and what Allah Ṣaww the Glorious has Enumerated with His Ṣaww Words: Surely Allah, with Him is the Knowledge of the Hour, [31:34]’ – the Verse.

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Thus, Heazwj the Glorious Knows what is in the wombs, from a male and a female, and ugly or beautiful, and generous or stingy, and wretched or fortunate, and one who will happen to be in the Fire as fuel, or in the Gardens being a friend to the Prophetsas.

فهذا علم العبّد الذي لا يعلمه أحد إلا الله وما سوير ذلك علم الله تعالى فعّلبه ودعنا في بنين صادقين وعّلبه علّه علّه.

So, this knowledge of the hidden matters which no one knows except Allahazwj, and whatever is besides that, is knowledge which Allahazwj had Taught Hisazwj Prophetsaww. Heasww taught it to measws and supplicated for me that myasws chest would retain it, and myasws wings (shoulders) would strong upon bearing it”.

And Al Bursy said in (the book) ‘Mashariq Al Anwaar’ –

‘Heasws said to Al-Dahqan Al-Farsi, and he had cautioned himasws from the riding and travelling to the Kharijites, he said to himasws: ‘Know that the omens of the stars have become inauspicious. So, the inauspicious ones have become fortunate and the fortunate ones have become inauspicious, and mars has begun in the constellation of Taurus, and two stars have opposed in yourasws constellation, and the war isn’t for youasws in any place’.

Heasws said to him: ‘You are the one who runs the slave girls, and you are judging upon measws with the events, and you are transferring these with the minutes and the hours? So, what is the Al-Sarary and what is Al-Zarari? And what is the measurement of the emblem of the arrangement?’ He said, ‘I shall be looking into the astrolabe and inform youasws’.

Heasws said to him: ‘Do you know due to what the yesterday completed in the face of Libra? And by which star the constellation of cancer has differed?’ And which one of it is an affliction entering upon Al-Zibriqan?’ He said, ‘I don’t know’.

Heasws said: ‘Do you know of a king who transferred from a house to a house yesterday in China? And the constellation of Machin transferred, and a lake led into the sea, and the lake Harashma has overflowed, and the door of stone has been cut from its ship, and the king of

Rome has been overturned by the Romans, and his brother is ruling in his place, and terraces of gold have fallen from Constantinople the great, and a bridge of Sarandeel has collapsed, and in each world seventy thousand worlds have ascended, and at night similar (number) of them have died? He said, ‘I don’t know’.

فقال أنت علم بالشيء الأعظم والشمس ذات الدوافع التي تطلع مع الأثوار وصعب مع الأشجار فقال لأعلم

He asws said: ‘Are you knowing about the mute meteors and the stars, and the sun with the tail which emerges with the rays, and sets with the pre-dawns?’ He said, ‘I don’t know’.

فقال أعلم أنت بطلع الخ_sizesس المطلوب اللذين ما طلعا إلا عن مكيدة ولا لبشر إلا عن منصبة وأغما طلعا وغربا فقلت قابيل هایبل ولا يظهرنا إلا بخازب الدوافع أعلم

He asws said: ‘Are you knowing about the emerged of the two stars which do not emerge except from a scheme and they do not set except from an act of disobedience, and these two were emerging and setting, so Qabeel asws killed Habeel, and they do not appear except with ruination of the world?’ He said, ‘I don’t know’.

فقال إذا كان طريق الظلمت لا تغسلها فإني أسأل عن قريب أهلي ما تحت خافر فرسي الآلاكو الآلااfrm من النافع والضار فقال إلى في علم الأرض أعلم مبي في علم السماء

He asws said: ‘When you were not knowing with the ways of the sky, so I asws ask you about the near situation. Inform me asws, what is beneath the right hoof of my asws horse and the left, from the beneficial and the harmful?’ He said, ‘I am more deficient in the knowledge of the earth than I am regarding the knowledge of the sky’.

فقال إنك قلت تحت الحافر الآلاكو آلاكو من جذور ثم أمر أن يصهر تحت الحافر الآلاكو آلاكو فقلت أعلمن آلاكو آلاكو تعمل آلاكو آلاكو آلاكو آلاكو في حاكيم بصاحب يا مولاي الأمان

He asws instructed for the digging beneath the right hoof, and a treasure of gold emerged. Then he asws instructed for digging beneath the left hoof, and a snake emerged. He asws hung it in the neck of the wise one (astrologer). He screamed, ‘The safety, O my Master asws!’

فقال الأمان بإيمان فقال لأجل أن ليك الآلاكو البرج فقال تخف خلاً فقلت عشرا فليس في ناك بعث و أضرب في إليه

He asws said: ‘The safety is with the Eman’. He said, ‘I shall prolong for you asws, the ruk’u and Sajdahs’. He asws said: ‘You have heard good, so speak good, ‘I shall perform Sajdah for Allah aswj and beseech to Him aswj through me asws’.

فقال بإيمان فأجلى من الإيمان عند الله و السحاب فقال تخف خلاً فقلت عشرا فليس في ناك بعث و أضرب في إليه

Then he asws said: ‘O Samarsaqeel! We asws are the pole stars, and the flags of astronomy, and this is the knowledge no one knows except us asws, and a household in India’. 588

'We went for battle with Ali\textsuperscript{asws} at Siffeen. When he\textsuperscript{asws} descended at Karbala, he\textsuperscript{asws} prayed Salat (leading) with us. When he\textsuperscript{asws} had performed Salaam, he\textsuperscript{asws} lifted some of its soil and smelt it, then said: ‘Aah for you, O soil! A people would be Resurrected from you, they would be entering the Paradise without any Reckoning’.

He (the narrator) said, ‘When Harsama returned from his battle to his wife Jarda Bint Sumeyr, and she was from the Shias of Ali\textsuperscript{asws}, Harsama narrated to her regarding what had happened. He said to her, ‘Shall I surprise you about your friend Abu Hassan\textsuperscript{asws}? When we descended at Karbala, and he\textsuperscript{asws} had taken a large bowl from its soil and smelt it and said: ‘Aah for you, O you soil! A people would be Resurrected from you, they would be entering the Paradise without any Reckoning’. And what would make him\textsuperscript{asws} know with the hidden matters?’

The wife said to him, ‘Leave us from you, O you man! Surely Amir Al-Momineen\textsuperscript{asws} would not be speaking except the truth’.

He (the narrator) said, ‘When Ubeydullah Bin Ziyad sent the one he sent to Al-Husayn\textsuperscript{asws}, I was among the cavalry which was sent to them. When I ended to Al-Husayn\textsuperscript{asws} and his\textsuperscript{asws} companions, I recognised the place which we had descended in with Ali\textsuperscript{asws} and the spot which he\textsuperscript{asws} had lifted from its oil, and the words which he\textsuperscript{asws} had spoken.

So, I disliked my journey, so I came back upon my horse to Al-Husayn\textsuperscript{asws} and greeted unto him\textsuperscript{asws} and narrated to him\textsuperscript{asws} with that which I had heard from his\textsuperscript{asws} father\textsuperscript{asws} in this place. Al-Husayn\textsuperscript{asws} said: ‘Are with us\textsuperscript{asws} or against us\textsuperscript{asws}?’

فَقَالَ الْرَّجُلُ لَهُ دَعْنَا مِنْ أَيَّهَا الرَّجُلُ فَإِنَّ أَمِيرَ الْاَمْمَيْنِ لَمْ يَبْلُ مَّ إِلاَّ حَقًا

فَقَالَ يَا ابْنَ رَسُولي اللَّٰـهِ لَمَّا مَعَنَا أَمْ عَلَيْنَا
I said, ‘O son of Rasool-Allah! Neither with you nor against you. I have left behind my children and my dependants. I fear upon them from Ibn Ziyad’.

Al-Husayn said: ‘So turn around fleeing until you do not see us being slain, for by the One in Whose Hand is the soul of Husayn! No one will see our battle today, then he does not assist us, except Allah he would enter the Fire’.

He (the narrator) said, ‘I came back in the land fleeing intensely until their battle was hidden unto me’.

Nasr said, ‘And it is narrated to us by Mus’ab who said, ‘It is narrated to us by Al Ajla’a Bin Abdullah Al Kindy, from Abu Juheyfa who said,

‘Urwah Al-Bariqy came to Sa’ad Bin Wahab. He asked him and said, ‘There is a Hadeeth you narrated to us from Ali Bin Abu Talib’. He said, ‘Yes. Mikhnaf Bin Suleym sent me to Ali during his heading to Siffeen. I came to him at Karbala. I found him indicating with his hand and saying: ‘Over here! Over here!’

A man said to him, ‘And what is that O Amir Al-Momineen?’

He said: ‘The heavy ones of the Progeny of Muhammad will be descending over here, so woe would be for them from you all, and woe would be for you all, from them’.

The man said to him, ‘What is the meaning of this speech, O Amir Al-Momineen?’

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589 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen, Ch 114 H 58 a
He asws said: ‘Woe will be for them from you all. You will be killing them. And woe would be for you all from them. Allah aswu would be Entering you into the Fire due to your killing them’.

Nasr said, ‘And this speech has been reported upon another aspect. He asws said: ‘Woe will be for you all from them, and woe would be before you all upon them’. The man said, ‘As for the woe being for us from them, we have understood it. So, the woe be for us upon them, what is its meaning?’ He asws said: ‘You will be seeing them being killed, and you will not be able to help them’.

Nasr said, ‘And it is narrated to us by Saeed Bin Hakeem Al Absy, from Al-Hassan Bin Kaseer, from his father, ‘Ali asws came to Karbala and paused at it. It was said to him asws, ‘O Amir Al-Momineen asws! This is Karbala’.

He asws said: ‘With distress (Karb) and affliction (Bala)’. Then he asws gestured by his asws hand to a place. He asws said: ‘Over here is the place of their luggage, and resting place of their riding animals’. Then he asws gestured by his asws hand to another place. He asws said: ‘Over here is the spilling of their blood’. Then he asws went to Sabat’.

I (Majlisi) am saying, ‘It is reported by Ibn Abu Al Hadeed in the commentary of (the book) ‘Nahj Al Balagah’, from Muhammad Bin Jareer Al Tabari, author of the history, ‘Zur’a Bin Al-Burj Al-Taie said to Amir Al-Momineen asws, ‘But by Allah azw! If you asws don’t repent from your asws arbitration with the men, we will kill you asws, seeking by that the Face of Allah azwj and His azwj Pleasure!’

‘Ali asws said to him: ‘Misery be to you! How wretched you are! It is as if I asws am with you having been slain, the winds are blowing over you’. It happened like what he asws had said’.

591 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 114 H 58 c
593 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 114 H 59 / 1
And Al Madainy has mentioned in the book ‘Al Khawarij’ saying,

‘When Ali\textsuperscript{asws} went out to the people of the river (Al-Nahrwan), and man from his\textsuperscript{asws} companions came back from the ones who were at his\textsuperscript{asws} vanguard and informed him\textsuperscript{asws} that the people had crossed the river’. He\textsuperscript{asws} made him swear three times, during all of these he was saying, ‘Yes (they have)’.

He\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! They have not crossed, and they will never be crossing, and their killing place down river’. The two (other) horsemen came, all of them sprinting and saying (the same). But he\textsuperscript{asws} care about their words, until it appeared opposite to what they had been saying’.

And it is mentioned by Muhammad Bin Yazeed Al Mubarrad in the book ‘Al Kaamil’ –

‘Ali\textsuperscript{asws} said to his\textsuperscript{asws} companions on the day of (battle of) Al-Nahrwan: ‘Attack upon them, for by Allah\textsuperscript{azwj}, not ever ten of you would be killed, nor will ten of them be safe’. He\textsuperscript{asws} attacked upon them and ground them with a grinding. Nine from his\textsuperscript{asws} companions were killed, and eight from the Kharijites escaped’.

And it is reported by entirety of the people of Seerah, all of them, that when Ali\textsuperscript{asws} had ground the people, he\textsuperscript{asws} sought Zul Saday with an intense search, and the slain were turned over to reveal the inside, but he\textsuperscript{asws} was not able upon (finding) him. That worsened him\textsuperscript{asws}, and he\textsuperscript{asws} went on to say: ‘By Allah\textsuperscript{azwj}! Neither am I\textsuperscript{asws} lying nor have I\textsuperscript{asws} been lied to. Seek the man, and he is surely among the people!’

And he\textsuperscript{asws} did not cease to search for him until he\textsuperscript{asws} found him, and he was a man of a deficient hand, as if it was a breast in his chest’.

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594 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 59 / 2
595 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 59 / 3
596 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 59 / 4
‘When Ali asws stabbed them with the spears, he asws said: ‘Seek Zul Saday!’ They sought him with an intense search until they found him being alone in the ground beneath some slain people. Then came with him and there, he was a man having like the hair of the cat’. Ali asws exclaimed Takbeer, and the people exclaimed Takbeer along with him asws, rejoicing with that’.

And it is reported as well from Muslim Al Zaby, from Habbat Al Urny who said,

‘He was a black man of stinky smell. For him was a hand like the breast of a woman. When it was extended, it would be longer than the other hand, and when it was left, it gathered and contracted and became like the breast of a woman. Upon him were hair like the whiskers of a cat.

When they found him, they cut off his hand and installed it upon a spear, then Ali asws went on to call out: ‘Allah azwj Spoke the Truth and His asws Rasool saww delivered!’ He asws did not cease saying that, he asws and his asws companions, from the afternoon up to the setting of the sun, or almost’.

And it is reported by Ibn Dezeyl as well having said,

‘When the patience of Ali asws almost ran out in search of Al-Mukhdaj (Zul Saday), he asws said: ‘Bring me asws the mule of Rasool-Allah asws!’ He asws rode it and the people followed him asws. He asws saw the slain and went on to say: ‘Turn them over!’ They overturned the slain from the battlefield until he was extracted. Ali asws performed Sajdah’.

And it is reported by a lot of people, ‘When he\textsuperscript{asws} called for the mule, he\textsuperscript{asws} said: ‘Come to me\textsuperscript{asws} with it, for it would be a guide’. They paused with it at Al-Mukhdaj (Zul Saday). He\textsuperscript{asws} extracted him from beneath a lot of slain’’.

I looked at him\textsuperscript{asws} (to find out what to do), and there, his\textsuperscript{asws} face was frowning. And when his leg (of a slain) was in my hands, I pulled it and said, ‘This is a leg of a human being’. He\textsuperscript{asws} descended from the mule hurriedly it. He\textsuperscript{asws} pulled out another man, and we dragged him until he came to be upon the soil, and there, it was Al-Mukhdaj (Zul Saday). Ali\textsuperscript{asws} exclaimed Takbeer at the top of his\textsuperscript{asws} voice. Then he\textsuperscript{asws} performed Sajdah, and the people exclaimed Takbeer, all of them’’.

\textsuperscript{601} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 59 / 9
sanctity of Allahazwj except he would violate it. Heasws will strike off the neck of this boy with his sword’.

They said, ‘How long will he rule for, O Amir Al-Momineenasws!’ Heasws said: ‘Twenty (years) if he can reach it’. They said, ‘Would he be killed as slain or be dying a (natural) death?’ Heasws said: ‘But, he will be dying a natural death. His nose would bleed due to a disease of the belly. His bed would be torn due to what would be excreted from his inside’.

Ismail Bin Raja’a said, ‘By Allahazwj! I had seen A’ash Bahila with my eyes and he had been presented among all the captives who had been captured from the army of Abdul Rahman Bin Muhammad Bin Al-Ash’as, in front of Al-Hajjaj. He knocked him, and rebuked him, and he prosed his poem in which he incited Abdul Rahman upon the war. Then he struck off his neck in this gathering’.

And it is reported by Muhammad Bin Ali Al Sawwaf, from Al-Husayn Bin Sufyan, from his father, from Shimeyr Bin Sadeyr Al Azdy who said,

‘Aliasws said to Amro Bin Al Himqi Al-Kuzaie: ‘Where have you descended, O Amro?’ He said, ‘Among my people’. Heasws said: ‘Do not descend among them’. He said, ‘Shall I descend among the clan of Kinana, our neighbours?’ Heasws said: ‘No’. He said, ‘Shall I descend among Saqeef?’ Heasws said: ‘So, what will you do with Al-Ma’arrah and Al-Majarrah?’ He said, ‘And what are these two?’

Heasws said: ‘Two columns of fire emerging from the outback of Al-Kufa. One of these would come upon (clans of) Tameem and Bakr Bin Wa’il. Rarely does anyone escape from it. And the other column would come and seize upon the other side of Al-Kufa. Only a few of them would be hit from it. But rather it would enter the houses and incinerate the house and the two houses’.

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He said, ‘So, where shall I descend?’ He\textsuperscript{asws} said: ‘Descend among the clan of Amro Bin Aamir, from Al-Azd’.

A group of people who were present at this speech, stood up and they said, ‘We do not view him\textsuperscript{asws} except as a soothsayer narrating with a narration of the soothsaying!’

He\textsuperscript{asws} said: ‘O Amro, and you will be killed after me\textsuperscript{asws}, and your head would be transferred, and it will be the first head in Al-Islam to be transferred, and woe be unto your killer! But you will not descend with any people except they would yield you with your weapon, except for this tribe from the clan of Amro Bin Aamir from Al-Azd, for they will neither submit to you nor will never abandon you’.

Ismail Bin Aban said, ‘It is narrated to me by Al Sabbah, from Muslim, from Habbat Al Urny who said,

‘Juweyria Bin Mus’hir Al-Abdy was righteous, and he was a friend to Ali\textsuperscript{asws}, and Ali\textsuperscript{asws} used to love him. One day he\textsuperscript{asws} looked at him while he\textsuperscript{asws} was travelling, he\textsuperscript{asws} called out: ‘O Juweyria! Join up with me\textsuperscript{asws}, and for whenever I\textsuperscript{asws} see you, I\textsuperscript{asws} love you (more)’.’\textsuperscript{604}

And it is reported by Ibrahim Bin Maymoun Al Azdy, from Habbat Al Urny who said,
We travelled with Ali\textsuperscript{asw}s one day. He\textsuperscript{asw}s turned and there was Juweyria behind him\textsuperscript{asw}s at a distance. He\textsuperscript{asw}s called out to him: 'O Juweyria! Join with me\textsuperscript{asw}s, may there not be a father for you! Don’t you know \textsuperscript{asw}s desire you and love you?’

He (the narrator) said, ‘He sprinted towards him\textsuperscript{asw}s. He\textsuperscript{asw}s said to him: \‘\textsuperscript{asw}s shall narrate to you with affairs, so memorise them’. Then they both participated in the secret discussion. Juweyria said to him\textsuperscript{asw}s, ‘O Amir Al-Mominee\textsuperscript{asw}s! I am a forgetful person’. He\textsuperscript{asw}s said: \‘\textsuperscript{asw}s shall repeat the Hadeeth to you for you to memorise it’.

Then he\textsuperscript{asw}s said to him in the end of what he\textsuperscript{asw}s had narrated to him: ‘O Juweyria! Love the one who loves us\textsuperscript{asw}s. So, when he hates us\textsuperscript{asw}s, then hate him. And hate our\textsuperscript{asw}s haters for as long as he hates us\textsuperscript{asw}s. When he loves us\textsuperscript{asw}s, then love him’.

He (the narrator) said, ‘Some people, from the ones who doubted in the matter of Ali\textsuperscript{asw}s, said, ‘Did we not see him\textsuperscript{asw}s making Juweyria to be his\textsuperscript{asw}s successor, like what he\textsuperscript{asw}s has claimed that he\textsuperscript{asw}s is from the successors\textsuperscript{asw}s of Rasool-Allah\textsuperscript{asw}?’

He (the narrator) said, ‘There were saying that due to the intensity of his\textsuperscript{asw}s particularising him, until one day he (Juweyria) entered to see Ali\textsuperscript{asw}s and he\textsuperscript{asw}s lying down, and in his\textsuperscript{asw}s presence was a group of his\textsuperscript{asw}s companions. Juweyria called out to him\textsuperscript{asw}s, ‘O you sleeping one! Wake up, for you\textsuperscript{asw}s will be struck upon your\textsuperscript{asw}s head with a strike, your\textsuperscript{asw}s beard would be dyed from it’.

He (the narrator) said, ‘Amir Al-Momineen\textsuperscript{asw}s smiled, then said: ‘And shall I\textsuperscript{asw}s narrate to you, O Juweyria, with your affair? But, by the One\textsuperscript{asw}s in Whose Hand is my\textsuperscript{asw}s soul! You will be dragged to the despicable, the ignoble, and he will cut off your hand, and your leg, and he will crucify you under a trunk as a Kafir’.
He said, 'By Allahazwj! The days did not pass upon that until Ziyad seized Juweyria, and he cut
off his hand and his leg and crucified him to his side, by the trunk of Ibn Moakbar, and it was
a tall tree trunk. He crucified him upon a short trunk to its side'605.

And it is reported by Ibrahim in the book ‘Al Ghararat’, from Ahmad Bin Al-Hassan Al Maysami who said,

‘Meesam Al-Tammar was a friend of Aliasws, a slave of a woman from the clan of Asad. Aliasws
had bought him and freed him, and heasws said to him: ‘What is your name?’ He said, ‘Saalim’.
Heasws said: ‘Rasool-Allahasws said had informed measws that your name which your father had
named you with among the Persians was Meesam’.

He said, ‘Allahazwj and Hisazwj Rasoolasws spoke the truth, and youasws speak the truth. It is my
(original) name’. Heasws said: ‘Then return to your (original) name and leave (the name) Saalim,
and weasws shall teknonym you with it’. So, heasws teknonymed him as Abu Salim.

He (the narrator) said, ‘Aliasws used to notify him upon a lot of knowledge and hidden matters
from the secrets of the successorship. Meesam used to narrate with part of that. A group
from the people of Al-Kufa doubted in it and they were attributing Alasws regarding that to
the myths and delusions and fraudulent, until one day heasws said to him in the presence of a
lot of people from hisasws companions, and among them was the doubter and the sincere one:
‘O Meesam! After measws, you will be seized and crucified’.

So, when it will be the second day, your nostrils would be cut, and your mouth will bleed until
your beard will be dyed. When it will be the third day, you will be stabbed with a spear, so
there will be the Decree (of death) upon you, so await that. And the place in which you will
be crucified in would be at a house of Amro Bin Hureys. You will be the tenth of ten, you shall
be upon their shortest plank, and closest of them from the purifier, meaning the ground, and
asws will show you the palm tree which you will be crucified upon its trunk’.

Then he\textsuperscript{asws} showed it to him after that by two days. It was so that Meesam used to go to it and pray Salat by it and say, ‘Blessed from the palm trees! I have been Created for you and you have grown for me’. He did not cease going to it after the killing of Al\textsuperscript{asws} until it was cut. So, he used to watch over its trunk and getting accustomed to it and kept returning to it and see it.

\begin{quote}
And (Meesam) had met Amro Bin Hureys and said to him, ‘I will be your neighbour, so be good with my neighbourliness’. Amro did not know what he had intended. He said to him, ‘Do you want me to buy the house of Ibn Masoud or the house of Ibn Hakeem?’
\end{quote}

He (the narrator) said, ‘And he (Meesam) performed Hajj in the year in which he was killed. He entered to see Umm Salama\textsuperscript{ra}, may Allah\textsuperscript{azwj} be Pleased with her\textsuperscript{ra}. She\textsuperscript{ra} said to him, ‘Who are you?’ He said, ‘An Iraqi’. She\textsuperscript{ra} lineaged him. He mentioned to her\textsuperscript{ra} that he was a friend of Ali Bin Abu Talib\textsuperscript{asws}. She\textsuperscript{ra} said, ‘You are Haysam’. He said, ‘But, I am Meesam’.

\begin{quote}
She\textsuperscript{ra} said, ‘Glory be to Allah\textsuperscript{azwj}! By Allah\textsuperscript{azwj}! I have heard Rasool-Allah\textsuperscript{saww} bequeathing with you to Al\textsuperscript{asws} in the middle of the night’. He asked her\textsuperscript{ra} about Al-Husayn Bin Al\textsuperscript{asws}. She\textsuperscript{ra} said, ‘He\textsuperscript{asws} is in a garden of his\textsuperscript{asws}'. He said, ‘Inform him\textsuperscript{asws} that I loved to greet him\textsuperscript{asws}, and we shall be meeting in the Presence of Lord\textsuperscript{azwj} of the worlds, if Allah\textsuperscript{azwj} so Desires, and today I am not able upon meeting him\textsuperscript{asws}, and I intend to return’.
\end{quote}

She\textsuperscript{ra} called for perfume and had his beard perfumed. He said to her\textsuperscript{ra}, ‘But it would be dyed with blood’. She\textsuperscript{ra} said, ‘Who informed you of this?’ He said, ‘It was informed to me by my Chief’. Umm Salama\textsuperscript{ra} wept and said, ‘He\textsuperscript{asws} is not your Chief alone. He\textsuperscript{asws} is my\textsuperscript{ra} Chief and Chief of the Muslims in their entirety’. Then she\textsuperscript{ra} bade him farewell.

\begin{quote}
He arrived at Al-Kufa and was seized and entered to see Ubeydullah Bin Ziyad and it was said to him, ‘This one was from the most impactful of people in the presence of Abu Turab (Al\textsuperscript{asws}).’
\end{quote}
He said, ‘Woe be unto you all! This is the Persian’. They said, ‘Yes’. Ubeydullah said to him, ‘Where is your Lord asws?’ He said, ‘Lying in wait’. He said, ‘It has reached me, the specialisation by Abu Turab (Ali asws) to you’.

قَالَ قَدْ كَانَ بَعْضُ ذَلِيلَا أَنْ يُصْلَبَ وَ إِنَّهُ لَيُقَالُ إِنَّهُ قَدْ أَخْبَََكَ بِيَا سَيَلْقَاكَ قَالَ نَعَمَّ إِنَّهُ أَخْبَََنِي أَنَّ رَصْليبُنِي عَ اِلْشَّهِر اَِّرَائِيَ وَ أَقْصَرُمُ خَشَبَةً وَ أَقْرَبُُِْ مِنَ الْاَطْهَرَي قَالَ أُخَالِيفَنَّهُ

He said, ‘Part of that has happened, so what do you want?’ He said, ‘And it is being said that he asws had informed you with what you will be facing’. He said, ‘Yes. He asws informed me that you will be crucifying me as tenth of them, and I would be upon their shortest plank, and nearest of them from the ground’. He said, ‘I shall oppose him asws’.

قَالَ وَيَُْ كَيْفَ تََُاليفُهُ إِنَََّّّا أَخْبَََ عَنْ رَسُولي اللََّّي ص وَ أَخْبَََ رَسُولُ اللََّّي ص عَنْ جَبََْئيي وَ أَخْبَََ جَبََْئيي عَني اللََّّي فَكَيْفَ تََُاليفُ مَمُلََءي أَ مَا وَ اللََّّي لَقَدْ عَرَفْ ُ الْاَوْضيعَ الَّذيي أُصْلَبُ فييهي أَيْنَ مُوَ مينَ الْكُوفَةي وَ إينّ ي أَََوَّلُ خَلَْي اللََّّي أُلَْْ ُ فِي الْْيسْلََمي بي

He said, ‘Woe be unto you! How can you oppose him asws? But rather he asws had informed from Rasool-Allah asw, and Rasool-Allah asw had informed from Jibraeel as, and Jibraeel as had informed from Allahazwj. So, how can you oppose them? But by Allahazwj! I have already recognised the place I would be crucified in, where it is from Al-Kufa, and I will be the first creature of Allahazwj to be reined in Al-Islam like what the horses are reined’.

فَحَبَسَهُ وَ حَبََ َ مَعَهُ الْاُفْتَارَ بْنَ أَبِي عُبَيْدَةَ الثَّقَفيي فَقَالَ مييثَ ٌ ليلْاُفْتَاري وَ هَُُا فِي حَبَْ ي ابْني عَلَيْهَا وَ تََْرُجُ ثََئيراً بيدَمي الُِْسََْي ع فَتَقْتُلُ مَ ذَا عَلَى جَبْهَتيهي وَ خَدَّيْهي

He imprisoned him and imprisoned Al-Mukhtar Bin Abu Ubeyda Al-Saqafy along with him. Meesam said to Al-Mukhtar, and they were both in the prison of Ibn Ziyad, ‘You shall escape and got out rebelling for the blood of Al-Husayn asws, and you will be killing this tyrant, the one in whose prison we are, and you will tread with your feet upon his forehead and his cheek’.

فَلَاَّا دَعَا عُبَيْدُ اللََّّي بْنُ زييََدٍ بِيلْاُفْتَاري لييَقْتُلَهُ طَلَعَ الْبََييدُ بيكيتَابي يََّ ييدي بْني مُعاوييَةَ إيلََ عُبَيْدي اللََّّي يََْمُرُهُ بيتَفْلييَةي سَبييلي وَ ذَلي َ أَنَّ أُخْتَهُ كَانَ ْ عَ بْدي اللََّّي بْني عَاَرَ بْني الَْْطَّابي فَسَََلَ ْ ب َعْلَهَا أَنْ يَشْفَعَ فييهي إيلََ يََّ ييدَ فَشَفيعَ فَََمْضَى شَفَاعَتَهُ فَكَتَبَ بيتَفْلييَةي سَبييلي الْاُفْتَ اري عَلَى الْبََييدي

When Ubeydullah Bin Ziyad called for Al-Mukhtar in order to kill him, the postman came with a letter of Yazeed Bin Muawiya la to Ubeydullah ordering him to free his way, and that is because his sister was under (married to) Abdullah Bin Umar Bin Al-Khattab, so she had asked her husband to intercede regarding him to Yazeed la. So, he la interceded and implemented his la intercession by writing for the way of Al-Mukhtar to be freed upon the arrival of the postman.

فَوَاقَ الْبَّييدَ وَ قد أُخْرَجَ الْبََريَب عُلِيَّة فَأَطْلِقَ

The postman arrived and he (Al-Mukhtar) had already been brought out for his neck to be struck off. So, he was freed.

وَ أَمَّا مييثَ ٌ فَأُخْرَجَ بِعَيْدَة يُصْلَبَ وَ قَالَ عُبَيْدُ اللََّّي أَمْضيَ حَكَمَ أَبَي لَزَابَ فِيهِ مْلْقَّييَة رَجُلٍ قَالَ لَهُ مَا كَانَ أَشْكَالَ عَنْ هذَا يَا مِيثَايَ فَنَشَأَنَّ وَ قَالَ هُوَ أَيْنَ
And as for Meesam, he was brought out after him to be crucified, and Ubeydullah said, ‘I will implement the judgment of Abu Turab (Ali asws) regarding him’. A man met him (Meesam) and said to him, ‘It was indispensable from this, O Meesam!’ He smiled and said, ‘For it I have been Created and it (tree) was nourished for me’.

When he was raised upon the trunk, the people gathered around him at the door of Amro Bin Hureys. Amro said, ‘He had said, ‘I shall be your neighbour’, and he used to instruct his maid every evening to sweep under its trunk, and sprinkle (water upon) it, and burn some incense under it’.

Meesam went on to narrate with the merits of the Clan of Hashim as and the shame of the clan of Umayya while he was crucified upon the trunk. It was said to Ibn Ziyad, ‘This servant has exposed you all!’ He said, ‘Rein him!’ He was reined (in the mouth like a horse), so he was the first creature of Allah azwj to be reined in Al-Islam.

When it was during the second day, his nostrils and his mouth overflowed with blood. When it was during the third (day), he was stabbed by a spear, and he died. And the killing of Meesam was before the arrival of Al-Husayn asws in Al-Iraq, by ten days’. 606

Ibrahim said, ‘And it is narrated to me by Ibrahim Bin Al Abbas Al Nahdy who said, ‘It is narrated to me by Mubarik Al Bajali, from Abu Bakr Bin Ayyash who said, ‘It is narrated to me by Al Mujalid, from Al Shaby, from Ziyad Bin Al Nasr Al Harisy who said, ‘I was in the presence of Ziyad and they had come with Rusheyd Al-Hajary, and he was from the special ones of the companions of Ali asws. Ziyad said to him, ‘What did your friend (Ali asws) say to you?’ He asws said: ‘You will be cutting off my hand and my leg and you will crucify’.

Ziyad said, ‘But, by Allah azwj! I shall bely his asws Hadeeth. Free his way!’ When he intended to go out, he said, ‘Return him! I cannot find anything more correct for you than what your

companion (Aliasws) had said. You will not cease to seek evil to us if you were to remain alive. Cut off his hand and his leg!'

They cut off his hand and his leg, and he was speaking (merits of Aliasws). He (Ziyad) said, ‘Cruify him tying a rope in his neck!’ Rusheyd said, ‘And there has remained something for me with you all, I have not seen you doing it’. Ziyad said, ‘Cut off his tongue!’

When they brought out his tongue, he said, ‘Away from me, I shall speak with one word’. They move away from him. He said, ‘By Allahazwj! This is ratification of the news of Amir Al Momineenasws. I had informed me with the cutting of my tongue’. They cut off his tongue and crucified him’.

And it is reported by Abu Dawood Al Tayalisi, from Suleyman Bin Zureyq, from Abdul Aziz Bin Suheyb who said, ‘It is narrated to me by Abu Al Aaliya who said, ‘It is narrated to me by Muzra’a, ‘A companion of Aliasws Bin Abu Talibasws having said: ‘And army shall be coming until when they are at Al-Bayda, there would be a submergence with them’. Abu Al-Aaliya said, ‘I said, ‘It is as if you are narrated to me with the hidden matters’. He said, ‘Memorise what I am saying to you, for rather it was narrated to me by the reliable Aliasws Bin Abu Talibasws.

And heasws had narrated to me with another thing. You will be seized and killed and crucified between the two terraces from the terraces of the Masjid’. I said to him, ‘You are narrating to me with the hidden matters’. He said, ‘Memorise what I am saying to you’.

Abu Al-Aaliya said, ‘By Allahazwj! A Friday did not come upon us until Muzra’a was seized. He was killed and crucified between the two terraces from the terraces of the Masjid”.

I (Majlisi) said, ‘The Hadeeth of the submergence of the army has been extracted by Al Bukhari and Muslim in their (books) ‘Saheeh’,

‘From Umm Salama⁷, may Allah be PLEASED with her⁸. She⁹ said, ‘I heard Rasool-Allah⁹ saww saying: ‘A people would take shelter with the House (Kabah) until when they would be at Al-Bayda, there would be a submergence with them’.

I⁹ said, ‘O Rasool-Allah⁹ saww! Perhaps among them would be the ones coerced or the unwilling? He⁹ saww said: ‘There would be a submergence with them, but they would be Resurrected on the Day of Qiyamah based upon their intentions’.

He (the narrator) said, ‘Abu Ja’far Muhammad⁶⁰⁹ asws Bin Ali⁶⁰⁹ asws was asked, ‘Is it Bayda from the land?’ He said, ‘He⁶⁰⁹ asws said: ‘By Allah⁶⁰⁹ saww! It is Bayda the city’.

Al-Bukhari extracted part of it, and Muslims extracted the remainder⁹’.⁶⁰⁹

And it is reported by Muhammad Bin Musa Al Anazi who said,

‘Malik Bin Zamrah Al Raousy was from the companions of Amir Al-Momineen⁶⁰⁹ asws, and from the ones he had been confided with from lot of knowledge and had also accompanied Abu Zarr⁷⁰⁹ ra and had taken from his⁷⁰⁹ ra knowledge, and he said during the days of the clan of Umayya, ‘O Allah⁷⁰⁹ asw! Do not Make me to be from the three!’

It was said to him, ‘And what are the three?’ He said, ‘A man thrown with from above a high place, and a man whose hand and his leg and his tongue are cut off and is crucified, and a man dying upon his bed’. There was someone from the people who used to mock with him and saying, ‘This is from the lies of Abu Turab (Ali⁶⁰⁹ asws)’!

He (the narrator) said, ‘The one who had been thrown with in the high places was Hany Bin Urwah, and the one who was cut and crucified was Rusheyd Al-Hajary, and Malik had died upon his bed’.

He said, ‘And Nasr Bin Muzahim said, ‘It is narrated to us by Al Azeez Bin Sabah, from Habeeb Bin Abu Sabit, from Saeed Al Taymi, well-known as Aqeysa, who said,

‘We were with Ali\textsuperscript{asws} in his\textsuperscript{asws} journey to Syria until when we were at the outback of Al-Kufa, from the side of this wilderness, the people became thirsty, and they were needy to the water. Ali\textsuperscript{asws} went with us until he\textsuperscript{asws} came to a rock imbedded in the ground, as if it was a crouching goat. He\textsuperscript{asws} ordered us, so we uprooted it, and water came out for us from under it. The people drank from it until they were saturated. Then he\textsuperscript{asws} ordered us with enshrouding (burying) upon it, and the people travelled until when they had gone a little, he\textsuperscript{asws} said: ‘Is there anyone among you who knows the place of this water (spring) which you have drunk from?’ They said, ‘Yes, O Amir Al-Momineen\textsuperscript{asws}!’

He\textsuperscript{asws} said: ‘Go to it!’ Some men from us went riding and walking. We took a short-cut in the road to it until we ended up to the place in which we had seen it to be in. We searched for it but were not able upon anything, until when there was fatigue upon us, we went to a monastery near from us. We asked them, ‘Where is this water (spring) which is with you?’

They said, ‘There is no water nearby us’. We said, ‘Yes, we have drunk from it’. They said, ‘You have drunk from it?’ We said, ‘Yes’. The owner of the monastery said, ‘By Allah\textsuperscript{azwj}! This monastery has not been built except due to that water, and no one will extract it except a Prophet\textsuperscript{as} or a successor\textsuperscript{as} of a Prophet\textsuperscript{as}’.

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\textsuperscript{610} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 59 / 18
\textsuperscript{611} Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen\textsuperscript{asws}, Ch 114 H 59 / 19
And he asws said when he asws had determined upon battling the Kharijites, and it was said to him asws, ‘They have already crossed the bridge of Al-Nahrwan’: ‘Their killing places would be down river. By Allah azwj! Not even ten of them will escape nor will ten of you die’.

And if you were to lose me, and there befall the abhorrent matters, the parties of preachers would bow down their heads (not replying) more than the questioners, and a lot of the Muslims would be sluggish, and what would be when your wars will recue and a leg is rolled up from, and the world is constricted upon you with a narrowness. The days of affictions would be prolonged upon you. Then Allah azwj will Grant victory to the righteous remainders from you.

The Fitna, when it comes, confuses, and when it turns around, awakens. It is denied when it comes and recognised when it turns back. It blows like the blowing wind, affecting a city and missing a city, except that I asws am fearing the Fitna with me asws upon you all – the Fitna of the clan of Umayya, for it is a Fitna of blinding darkness. Its steps are general, and its affliction is particular, and he will be afflicted, the one who is insightful regarding it, and the affliction would miss the one who is blinded from it.

And I asws swear by Allahazwj! After me asws, you will be finding the clan of Umayya as being evil lords for you all, like the toothed she-camel who bites with its mouth, and beats about with its forelegs, and kicks with its hind legs, and prevents its milk. They will not cease with you until they will not leave from you except one who is beneficial to them or unharfulmful.

And their afflictions will not cease until there does not happen for anyone of you to seek help from them except like the slave seeking help from his lord (master), and the companion from the accompanied. Their Fitna would arrive upon you as fearful desires, and a piece of the pre-Islamic period. There would neither be any minaret of guidance during it nor any flag to be seen.

Weasws, Peopleasws of the Household, are with the rescue from it, and weasws aren’t with a calling during it. Then Allahazwj would Take it off from them like the peeling off the skin, by the one who would deal with them despicably, and drive them by the noses, and quench them with a cup of combats nor will he give them except the sword, nor blanket them except with the fear.

During that, Quraysh would love to give away the world and whatever is in it, if only they could see measws in one position, and even if it be the duration it takes to slaughter a camel, for measws to accept from them what Iasws am seeking today, part of it, and they are not giving it to measws.  

This sermon is mentioned by a group of the companions of Seerah, and it is reciprocally transmitted extensively. Heasws addressed with it after the termination of the matter of Al-Nahrwan, and in it are words which Al-Razy, may Allahazwj be Pleased with himas, has not referred to it, from hisasws words: ‘And there did not happen to be anyone courageous upon it apart from measws, and had it not been among you, neither the companions of the camel (Ayesha, Talha and Al-Zubeyr) nor the ones at Al-Nahrwan would have been fought against.
And I asws swear by Allah azwj! Had I asws not reckoned that you would be leaving (doing the other righteous) deeds, I asws would have informed you all with what Allah azwj Mighty and Majestic has Decreed upon the tongue of your Prophet aswaw (as Reward) to be for the one who fights them being insightful with their straying, recognising of the guidance which we are upon.

**As me asws before you lose me asws, for I asws shall be deceased very soon or be killed. But I asws shall be killed. I asws am only awaiting their most wretched one to dye this with blood!’** – and he asws struck with his asws hand to his asws beard”.

And from it regarding the mention of the clan of Umayya: ‘The people of falsehood shall prevail upon the people of its right until the earth is filled with aggression, and injustice, and innovations, until Allah azwj Mighty and Majestic Drops their tyranny and Breaks its pillars and Removes its pegs.

Indeed! And you will be coming across it, so help a people who were bearers of the flags at (battle of) Badr and Hunayn, you will be Recompensed, and do not incline their enemies against them so they would come against them and the Punishment would be released with you all!’

And from it: ‘Except like the slave seeking the help from his master. When he sees him, he obeys him, and if he turns away from him, he insults him. And I asws swear by Allah azwj! Even if you were to separate to be under ever stone, Allah azwj will Gather you all for the evil of a day of theirs”.

And from it: ‘Look at the People asws of the Household. If they asws stay in (their asws houses, then stay, and if they asws seek your help, then help them asws. Allah aswj will Relieve (Fitna) from us asws, People asws of the Household, by a son asws of best of the maids. He asws will not give them except the sword, turmoil upon turmoil, placing it upon his asws shoulder for eight (months), until Quraysh will say, ‘If this one asws was from the sons asws of Fatima asws, he asws would have mercy on us!’”

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615 Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen asws, Ch 114 H 61 c
Allah_{asws} would Direct him to the clan of Umayya until he_{asws} makes them to be rubble and ashes: *(They are) Accursed! Wherever they are found they shall be seized and killed with a massacre [33:61] Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62]*'. 617


‘It is as if I am looking at the straying one croaking at Syria, and he has placed his flags on the outskirts of Al-Kufa. So, when he opens his jaws wide, and his rebellion intensifies, and his treading in the earth becomes heavy, the Fitna would bite its sons with its incisors, and the waves of ware would be in full rage, and there will appear from the days, their darkness, and from the nights, their toil.

When the vegetation grows and stands upon its stalks, and its foam shoots forth, and its lightning flashes, the flag of the straying Fitna would be tied, and it will come like the dark night and the surging ocean. This, and how many (else) would incinerate Al-Kufa, from the gales passing upon it, and very soon, the heads will clash with the heads, and the standing (resisting people) would be cut down and the harvest would be destroyed”⁶²⁰

Al Bursy in (the book) ‘Al Mashariq’, from Ibn Nubatah,

’One day Amir Al-Momineen⁵⁵⁸ was seated in Najaf, Al-Kufa. He⁵⁵⁸ said to the ones around him⁵⁵⁸: ‘Who can see what I am seeing?’ They said, ‘And what do you⁵⁵⁸ see, O Eye of Allah⁵⁵⁷, the beholder among His⁵⁷ servants?’ He⁵⁵⁸ said: ‘I⁵⁵⁸ a camel carrying a dead body, and a man is ushering it, and a man is guiding it, and it shall be coming to you after three (days)’.

When it was the third day, the camel arrived, and the dead body was tied upon it, and there were two men with it. They greeted unto the congregation. Amir Al-Momineen⁵⁵⁸ said to them after having welcomed them: ‘Who are you? And where are you coming from? And who is this dead body? And what is that you have arrived for?’

They said, ‘We are from Al-Yemen, and as for the deceased, he is our father, and he had bequeathed to us during death. He said, ‘When you have washed me, and enshrouded me, and prayed Salat upon me, then carry me upon this camel of mine to Al-Iraq and bury me over there at Najaf, Al-Kufa’.

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⁶²⁰ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen⁵⁵⁸, Ch 114 H 64
Amir Al-Momineen asws said to them: ‘Did you ask him, what that was for?’ They said, ‘Yes, we had asked him. He had said, ‘To be buried over there by such a man, if he were to intercede on the Day of Qiyyamah for (all) the people of the pausing, he would be interceded for’.

فَقَامَ أَميِيرُ الْاُمْمينيَ َ ع وَ قَالَ صَدَقَ أَنََّ وَ اللََّّي ذَلي َ الرَّجُلُ

Amir Al-Momineen asws stood up and said: ‘He spoke the truth. By Allah aswj! I am that man!’

Ibn Abu Al Hadeed said in another place, ‘Our elder Abu Usman said, ‘It is narrated to me by Sumama who said, ‘I heard Ja’far Bin Yahya, and he was from the more eloquent of people and their most fluent of the words and the writing, by joining the words to their counterparts,

‘Are you not listening to the words of a poet to a poet, and he has prided, ‘I am more poetic than you are because I am saying, ‘The house and his saww brother asws, while you are saying, ‘The house and son asws of his saww uncle’.

ثمَ قَالَ وَ نَايِهك خَطُبًا بِقُولِ عَليي ي بْنِ أَبِي طَاليبٍ ع وَ مَنَاصٍ أَوْ خَلََصٍ أَوْ مَعَاذٍ أَوْ مَلََذٍ أَوْ قَرَارٍ أَوْ مََُارٍ

Then he said, ‘And not to mention the good by the words of Ali asws Bin Abu Talib asws: ‘Is there any alternative, or deliverance, or sanctuary, or refuge, or resolution, or a return?’

قَالَ أَبُو عُثْاَانَ وَ كَانَ جَعْفَرٌ يُسَا ييهي فَصييحَ قُرَيْشٍ وَ اعْلَ ْ أَن َّنَا لََ ي َتَفَالَُْنَا

Abu Usman said, ‘And Ja’far used to be fascinated as well by the words of Ali asws: ‘Where is the one who works hard, and struggles, and gathers, and exerts and builds, so he spreads and furnishes, so he spreads it, and decorates, and renewss?’

قَالَ أَلََ رَى أَنَّ كُل لَفْظَةٍ مينْهَا آخيذَةٌ بيعَلََي قَريينيهَا جَاذيبَةٌ إييََّمَا إيلََ ن َفْسيهَا دَالَّةٌ عَلَيْهَا بيذَاتُيَا

He said, ‘Do you not see that every word from these has been taken with attachment to is pair, pulling it to itself, pointing upon it by itself?’

قَالَ أَبُو عُثْاَانَ فَكَانَ جَعْفَرٌ يُسَا ييهي فَصييحَ قُرَيْشٍ وَ اعْلَ ْ أَن َّنَا لََ ي َتَفَالَُْنَا

Abu Usman said, ‘Ja’far used to name him asws as ‘The most eloquent of Quraysh’, and know that we do not entertain doubts that he asws is the more eloquent than every eloquent speaker of the Arabs, from the former ones and the latter ones, except what has happened from the Speech of Allah azwj the Glorious, and speech of Rasool-Allah saww.

And that is because a merit of the speaker or the scribe in his sermon and his writing is reliant upon two matters – these are the vocabulary of the words and their compounding. As for the vocabulary, so if it happens to be easy, smoot, without hardness or complicated, and his\textsuperscript{asws} words, all of them are like that.

And as for the compounding, so it is the goodly meaning, and quickness of attaining it to the understanding, and inclusive upon the description which can be relied with by preferring some of the speech over others, and these descriptions, it is the making which is named as the delaying, the changing from the front, and layering, and the goodly division, and returning the last of the speech to its main centre, and the inlaying, and the sharing, and the covering, and using the similar, and the borrowing, and subtlety of the utilisation of the metaphor, and the balancing, and the problematic, and there is no doubt that these description, all of them exist in his\textsuperscript{asws} sermons and his\textsuperscript{asws} letters, reproduced separately in relaying his\textsuperscript{asws} speech.

And these two matters cannot be found in the speech of anyone apart from him\textsuperscript{asws}. So, if you were to utilise (learn) these, and think in it, and act, you will see it in its setting and its scattering, for he\textsuperscript{asws} has come with the wonder of the wonders, and it obligates that he\textsuperscript{asws} would happen to be an Imam\textsuperscript{asws} of the people, all of them, regarding that, because he\textsuperscript{asws} created it, and it was no known from before him\textsuperscript{asws}.

And if he\textsuperscript{asws} abbreviated it initially and his\textsuperscript{asws} tongue flowed upon it improvising, and his\textsuperscript{asws} character was intrusive with it from without it having been reported (before), nor was it functional. So, wonder and wonder upon both the two matters, for he\textsuperscript{asws} had come preceding, and the fluency cut off their breaths upon its impact.

And it was true what Muawiya had said to Al-Zaby when he said to him, ‘I have come to you from the presence of the most fatigued of the people’, ‘O son of the vile tongued! You are saying this for Ali\textsuperscript{asws}? And has anyone show the way of eloquence to Quraysh other than him\textsuperscript{asws}?’
And know that encumberment of the evidence is based upon, that the sun is tired of shining, and his companion is attributed to the foolishness, and he isn’t rejecting the known matters of knowledge, necessary, with intense foolishness than the one who inferred the theoretical evidence with the justice, the view upon it”.

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